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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

The Folly of Portugal.

The Portuguese republic might really have some assurance of permanency if it were to spend, for popular education, the funds which it is now proposing to lay out for dreadnoughts and cruisers. The small republic needs no battleships, for no country with which it could cope successfully, will attack it. It needs no cruisers to protect its colonies or its commerce, for there are no enemies to molest them. What Portugal does need, however, is an intelligent conception of its real need,—that degree of righteousness which will make the country a power for good. "Blessed is the nation whose God is the Lord."

American Wastefulness.

If stories involving millions and billions are able to make any impression at all, they should convince us of the fact that we, as a nation, are notoriously wasteful. Only recently the Governor of a great agricultural State informed us that American farmers waste at least $500,000,000 a year through deficient farming. Medical men deplore the waste caused by the ravages of preventable diseases, amounting to an actual loss of untold millions. Humanitarians say that our great industries exact a needless and costly toll of human lives. Fire insurance experts say that the $230,000,000 worth of property, yielded to the flames last year, was an unnecessary waste. Experts assure us that, by a greater degree of care, we should have money enough for every beneficent purpose that the kindly heart of man could devise. We could almost abolish poverty, causing "the widow's heart to sing for joy."

Our Debt to the Immigrant.

While opinions have differed as to the desirability of immigration, and much has been said pro and con, some light has been thrown on the situation by the National Immigration Commission. In their recent investigations they found that among some 619,000 industrial workers more than 60 per cent were foreign born. It is to alien labor, then, that our industries owe their magnitude. In fact, many of these enterprises could not be carried on without such help. The Commission says that assimilation of the vast alien mass is necessarily slow with adults, but that the children are becoming Americanized rapidly. The greatest question confronting us, however, is America's debt to the immigrant, religiously speaking. The call comes to us, as members of the Church of the Brethren, "Go ye and teach." It is a debt we owe and, like all others, it must be paid.

A Startling Revelation.

Prof. Franklin who, before his conversion, was a teacher of dancing, recently made some astonishing statements on the evils of the modern dance. One private dancing school of which he knew sent six girls to houses of illfame in three months. In personal rescue work he talked to 200 girls, and found that 165 fell as the result of attending dances, 20 by drink, 10 by choice, and 7 from poverty. Statistics, compiled from figures of the late census, show that there are 500,000 public prostitutes in the United States, and that 375,000 of the number are such because of influences connected with dancing. It would seem to be high time to "cry aloud and spare not" on this question,—to arouse people from their indifference. The dance is one of the worst of the unfruitful works of darkness." There can be no toleration of it whatever by those who have "put away the old man with his evil deeds."

Floods in Europe.

Most distressing conditions are reported from the larger part of Europe. England is so thoroughly overflowed with water that it is thought the soaked condition of the soil will seriously affect the next harvest. In France most of the rivers have been in a chronic swollen state for weeks. In Spain all the principal rivers have overflowed their banks. Italy has suffered from excessive rains, causing washouts and landslides. Switzerland is similarly affected, and a number of destructive avalanches have already occurred. Camille Flammarion, the Paris astronomer, ascribes the excessive humidity, now prevailing in Europe, to changes in the sun, and, in a measure, to atmospheric disturbances of an unusual nature. While these things may be alarming to many, the child of God rests securely upon the Lord's promise as to seedtime and harvest, knowing that "all things work together for good to them that love God."

Relief for China's Famine Sufferers.

Last week we referred to the famine sufferers of the Anhui Province of China. It now appears that the outlook is even worse than anticipated, and that fully 3,000,-000 people are affected by the insufficient food supply. Acting Secretary of State, Huntington Wilson, has already cabled $5,000 to United States Minister Calhoun, at Peking, as the initial contribution of the American National Red Cross Society. The question of further contributions will depend upon the developments of the situation which, at present, is extremely serious, and demands the immediate attention of all who consider themselves the Lord's stewards.

Another Appeal for Peace.

Six churches on the South Side of Chicago have forwarded a memorial to Washington, solemnly protesting against the proposed fortification of the Panama Canal and the present clamor for an increase of army and navy as a necessary means of national defense. It is encouraging, indeed, to learn that others besides the Brethren are realizing the importance of furthering the interests of peace. We are impressed with the thought that our members could do far more in this good work than they are now doing, if, in their respective communities, they were to labor more earnestly to mould sentiment in favor of the peaceful adjustment of all international differences. The special blessing, promised by Christ to those who thus labor, will surely be theirs.

A Year of Munificent Gifts.

In the annals of history 1910 will be noted because of the liberal gifts to philanthropic purposes. Besides Carnegie's $10,000,000 peace fund, and other donations, already noted, there is Rockefeller's final gift of $10,000,000 to the University of Chicago, and, Dec. 31, Andrew Carnegie's $1,250,000 as a "Carnegie Foundation for Life Savers" in Germany. It will be remembered that the same donor has already given $5,000,000 to a similar fund in the United States, $1,250,000 for one in Great Britain, and $1,000,000 for one in France, a total of $8,500,000 to reward the heroes of civilization who have saved or served their fellows. It is a pleasing thought that our men of wealth,—captains of industry,—are cognizant of their stewardship and ready to add to the welfare of humanity as they have opportunity.

No Reason for Discouragement.

While the past year has been a most memorable one by its revelations of corruption in political life as well as the business world, there is no reason to become discouraged. Deplorable as it may be, to read of the wholesale purchase of the votes of the farmers in Adams County, Ohio,—a practice that had been going on for some years,—there is encouragement in the fact that the public conscience has become awakened sufficiently to bring evil practices to light, and visit swift punishment upon the offenders. It is well to look at things from the optimistic standpoint, rejoicing that while things are bad, they are gradually getting better, and that law and order will eventually win the day. It is best to get into the habit of habitually looking on the bright side of everything,—to "think about things that are lovely and of good report."

The Value of Organized Effort.

When it comes to a perfect and well-working organization, the liquor element stands, perhaps, unrivaled, and in its thoroughness is a lesson for even its opposers. At present Cincinnati is the headquarters not only for Ohio but the entire country,—so far as an active propaganda in favor of liquor is concerned. Here there is a publicity bureau whose chief aim it is to impress upon the people of the United States the value (?) of drinking beer and whiskey. From here literature is sent all over the country, especially into sections where the liquor business is having a life-and-death struggle. There are booklets and pamphlets and leaflets, numbering hundreds of thousands, filled with arguments specious and deceptive,—all of them savoring of the pit,—sugar-coated though they be. We quote one instance: Learning that in some sections of the battle area there is a conscientious opposition to voting, on the part of some, the liquor men were not slow to get out a special pamphlet, which urged would-be temperance voters to refrain from casting their ballot, by pressing upon them the plea that they would thus "avoid contamination with the world." Verily, it behooves the "children of light" to wake up, and "press toward the mark" of greater efficiency against the hosts of sin.

Compulsory Arbitration in France.

Whatever criticism we may bestow upon the French,—they reason logically and think clearly on questions pertaining to the public welfare of the country. The bill now before the Legislative Assembly specifically provides for the ready adjustment of general strikes by equitable and fair propositions to all concerned, and particularly so in the case of public service corporations, such as railways, telegraph, telephone, water and lighting companies. The French authorities do not consider it right that the general public should be made to suffer because of any differences that may exist between employer and employed. They deem that arbitration is the only satisfactory way of settlement, and that, to be effective, it must be made compulsory. The advance ground, thus taken by France, is worthy of emulation elsewhere. Arbitration is nothing, more or less, than a practical application of the "Golden Rule" to everyday business life. That principle, —broad and comprehensive,—is sufficient to settle the most perplexing questions of the business world.

Gospel Progress in Burmah.

Sagaing, Burmah, has for years immemorial been headquarters for the manufacture of idols, and there they have been made,—big and little,—to supply the demands of the Orientals, until the business has attained dimensions very similar to those of which Demetrius and his craftsmen boasted at Ephesus. Of late, however, to the great joy of the missionaries, the business is showing a decided fallingoff. Christianity has progressed so swiftly, in that part of the world, that the demand for idols is rapidly decreasing, and it does not require a prophet to foretell the approaching end of a once flourishing industry. The onward march of Christianity is bound to make itself felt, and what it is doing in far-off Burmah, it should do even more fully in the homeland. And while America's idolatry may not manifest itself in a bowing down to idols "made with man's hands," there are abundant evidences that thousands are abjectly worshiping at the shrine of mammon, fashion, etc., who should be taught "the better way" as thoroughly as the benighted millions of the Orient.

Japan Threatened by Anarchism.

We have referred, at times, to the intensely patriotic spirit of the Japanese, which has always served as a leading factor in the nation's union and prosperity. Now, however, by the sinister manipulations of a secret order,—started by the Japanese of San Francisco, Cal., and later on transplanted to Japan,—the seeds of anarchy are being sown. Under the leadership of Denjiro Kowtoku and twenty-five kindred spirits, the pernicious teachings of anarchy have spread throughout the country, until a most deplorable spirit of insurrection is gaining ground. The authorities do not seem to have gained an insight into the secret workings of the anarchists, until much of the hidden plotting had done its fatal work, but now they are most energetically endeavoring to call a halt, and it is likely that the ringleader, with his twenty-five followers, will pay the death penalty imposed by the Japanese code. Eternal watchfulness is required in the affairs of state, and equally so in the church of God, lest the enemy of righteousness succeed in gaining a foothold. "What I say unto you I say unto all, Watch."

Monuments and Sphinx Crumbling.

Man has pointed to the mighty architectural monuments of Egypt as examples of endurance amid the multiple scenes of time and decay elsewhere, but according to recent reports of Egyptian scientists, the great structures that have defied the ravages of sixty centuries, will eventually vanish at the breath of modern civilization. The great irrigation works that are being introduced of late years have changed the exceedingly dry climate which made the permanency of Egyptian monuments possible. Now there are fifteen to eighteen days of heavy rainfall during the year, whereas formerly there was only an hour's rain a day for a week. The increased humidity, together with an occasional mild frost at night, during the winter, is having its effect, and it is feared that soon the head of the stone Sphinx will fall. While modern science has, by its irrigation system, added to the agricultural resources of the land, it, undoubtedly, will also bring about the gradual destruction of the great waymarks that cast their shadows upon the land of the Nile when the Children of Israel journeyed from the "House of Bondage" to the Promised Land. And yet the very decay of these structures directs the Christian to that more enduring "building not made with hands, eternal in the heavens."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A New Year's Invitation.

If there be something higher, something better,
Than aught that gave us cheer in vale and rift,
Ah, from this hour, let not a bond or fetter
Withhold the nobler gift!

Too long, too long, from one dawn to another,
The trivial and mean have led the way,
At length has Self proven the weaker brother,
With feet of common clay.

Come, let us find if there be not some reason
For life and being grander than we've known.
Hath not God given us, for a little season,
Aught of his very own?

We surely trespass not, as we draw nigher
To larger motive and a holier way,
God wills that every day be broader, higher,
Unto his perfect day.

—Frank Walcott Hutt.

The Inspiration of the Bible.

BY NETTIE C. WEYBRIGHT.

I. Evidences of its Inspiration.

THE question of the inspiration of the Bible is no new, transitory thought, simply one of the hour, for it has already been thoroughly discussed throughout the Christian world. How are we to regard the Bible? Is it true? Is it God's or man's book? Many claim that it is a good book, but that there are others just as good. Is this true? No other book can claim, as does the Bible, such phrases as "Thus saith the Lord," or, "The words of the Lord."

Most men concede that Jesus was good. If he was good, he told the truth. He says he came from the Father and went back to him, and he also teaches that this message came from God. If it is not from God, it must be an untrue story,—a lie. If we accept anything as truth that Jesus says, we must accept it all. How can we, otherwise, determine which is true and which is false? Surely, the Bible is not like other books.

Many attempts have been made to destroy the Bible and its influence, but every attempt has been futile. Long ago Voltaire thought he had succeeded in completely destroying it, but the century has passed away, Voltaire has passed into history, but the Word of God "liveth and abideth forever." It outlives all its foes.

We believe the Bible to be divinely inspired. "Inspiration is that inbreathing of God into men by which they were qualified infallibly to utter his truth. It is God's breath through men's mouths."

The inspiration of the Bible is evident because:

1. It has a life-giving power. In it is a spirit that speaks to our spirit,—a life that touches our life. The civilization and happiness of the world today are due to its influence. The wisest and best men of all ages have witnessed to its saving power. The depths of its beauties are especially revealed to the spiritually-minded, which fact is true of no other book.

2. The Bible has, in all respects, the seal of the Almighty—truly and entirely from God. Note the heavenliness of its character and scope, and the completeness of its design. View the efficacy of its sublime doctrines, the purity of its moral precepts, the fulfillment of its prophecies!

3. The predictions of the Hebrew prophets concerning the Messiah, the fates of cities and kingdoms contiguous to the Israelites, and the Hebrew people themselves, are without a parallel in history. It all exhibits Divine Omniscience. Prophecy came not by the will of man, but "holy men of God spoke as they were moved by the Holy Ghost."

4. The sixty-six books of the Bible, written, as they were, by kings, poets, sages, fishermen, and others,—educated in the science of Babylon, learned in the wisdom of Egypt, trained at the feet of the rabbis in Jerusalem, could not have been given accurately and in such perfect harmony without the same superhuman power guiding all alike. Not one book can be blotted out. The whole was built to stay together. Although the writing of these books extended over a period of 1,500 years, not one book is "out of date." "God spoke with resurrection power."

5. The very fact that God wrote the bad as well as the good side of men's lives is an evidence of the Divinity of the Bible. Ordinarily, men are very careful to write only the good side of rich men's lives, and paint in darkest colors the mistakes and failures of men of low degree. God revealed the degradation of King David's life, but withheld the name of the dying thief on the cross.

6. The simplicity and majesty of its style, the agreement of its different parts, the discovery made of man's fallen state, how salvation was made possible through a Redeemer, with the accompanying witness of the Spirit in those who believe it, amply testify to its sublime character. There is a difference in the style of writing,—a very abrupt transition, even between the apostles and apostolic fathers,—therefore a special agency of the divine Spirit, a new creative element. The Spirit of God dwells in the Word because it is his proper medium, but not in Homer or Shakespeare, because he has no affinity with these writings.

7. All the early Church Fathers insisted on the practical importance of the Scriptures,— their richness of Divine wisdom, clothed in unadorned simplicity, and their fitness to add to the edification of believers.

8. It does so much for us that no other book can do!

(*a*) We are begotten by it. James 1:18, "Of his own will begat he us with the word of truth."

(*b*) By it faith is received. Rom. 10:17, "So then faith cometh by hearing, and hearing by the Word of God."

(*c*) New birth is effected by it. 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

(*d*) It is a means of growth. Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

(*e*) We are sanctified by it. John 17:17, "Sanctify them through thy truth: thy word is truth."

(*f*) It discerns the thoughts and intents of the heart. Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

(*g*) It is a remedy against sin. Psa. 119:11, "Thy word have I hid in my heart, that I might not sin against thee."

9. Another evidence is the effect it produces upon man. Neither philosophy nor science can make an outcast happy, or bring blessings to a desolate home. The Word entering the heart causes hope to dawn upon the vision. The Book has wrought the change. Those who seriously adopt it, acknowledge the Divine origin of Scripture, have a reverence for its teachings, and a *practical* regard for its requirements, like what appeared in Christ and his apostles. The Sword of the Spirit proves its own power,—tells its own story.

Syracuse, Ind.

The Decadence of Doctrinal Preaching.

BY JAMES A. SELL.

THAT there is a decadence of doctrinal preaching in the Church of the Brethren, needs no argument. It is admitted. The question of results is confronting us. We may not openly sanction the federation of churches on a compromise of fundamentals, but if we join the ministerial associations, hold joint conventions in Sunday-school, temperance and mission work, and even unite in holding evangelistic meetings, keeping silent on points of doctrine at times when a difference of opinion obtains, we are yielding to a force that will result in something. What will it be? Will it bring others nearer to the whole truth or will we be drawn away? Are others made better or are we worsted by it?

If there is no vital difference between us and other churches, then the sooner our differences are relegated to the lumber rooms, the better. If the difference in points of doctrine exists for no other purpose than to dispute about, it is time for us to know it and we had better begin to inform the people that their salvation is depending on just what they prefer to believe, and advise them to find a church that suits their belief.

It is understood, and has been taught all along, that the Church of the Brethren came into existence in order to give the world a religious home where they might have the privilege of obeying the form of doctrine given to the church by its Founder. The upholding of these principles brought upon their advocates the fierce opposition of the religious world, that broke loose in severe persecution. Their only safety was in flight. The lapse of time, the advance of civilization, and the protection of a milder government has mellowed down, or entirely removed, the fierceness of the opposition, but has not changed the sentiment. Truths delivered in the most direct and positive language, and supported by the authority of Heaven, are spoken of as nonessentials.

The founders of the Church of the Brethren could establish a church because they believed intensely. Their souls were in their belief. They loved the cause that they espoused so well that they sacrificed their homes and the land of their fathers, and exposed themselves to many perils on a voyage, not knowing what the future would bring. They took upon themselves the hardships and privations of pioneers in a new and unsettled country.

They were, doubtlessly, looked upon by others as unpleasant associates in religious circles, because of their exclusiveness. But they were men of conviction, courage, and positive decision. They believed in the doctrines of the Gospel of Christ, and concluded that compromise, silence and flattery would never make a convert to their faith. So they went everywhere, proclaiming their faith, and made converts who were rooted and grounded in the truth. When the spirit that animated them is lost, the cause, that they sacrificed so much to establish, will mingle and drift about with the "according to your faith" doctrine.

Cherishing the most intense convictions and preaching the most pointed doctrines, and insisting on the most literal obedience, need not make one bigoted or narrow-minded. Fired up in the cause that truth inspires should give dignity and an elevated tone to the preaching. The controversial spirit need not enter, but "speaking the truth in love," backed up and supported by the conviction that it is the "power of God unto salvation," will commend it to the conscience of the sin-burdened, truth-loving soul.

We can and should be friendly, intimate and sociable with people from whom we differ on religious subjects, but when we allow such friendships to interfere with a fearless presentation and defense of Bible teachings, we have the first symptoms of decadence. Friendship should never be permitted to endanger the fundamental truths upon which the church is founded.

Hollidaysburg, Pa.

The First Conference.

BY W. B. STOVER.

MOST of us have come to look upon the meeting of the church in Jerusalem, whose "Conference Report" is labeled "Acts 15," as the first Conference. Thus it becomes to us a pattern and a guide. To say the least, it affords us several interesting points for study.

There was a question of greatest importance, over which the church was much exercised. There were two parties,—one more strict, the other more liberal; one insisting on the law, the other, seeing the need of the lost world, while not wholly disregarding the law, insisted that, to be a missionary church, they must be less rigid in application of the law to new converts. The question came before the whole church, and in open conference they waxed warm, both sides evidently ready to gain the floor, and to press their claims. Then it was "referred back to the Standing Committee for an answer."

In Standing Committee it was not settled in a minute, either. Those who brought the question were given a chance to state their position. And,

to be fair, the opposing argument must be heard too, The "free-from-the-law" members and the "stick-to-the-law" members had a chance to thresh the question out properly, for they were at it several days.

Meanwhile, he who had been chief among the apostles was listening and taking notes. Every one who had prepared a speech, had delivered it, and was feeling keenly interested. After there had been a good deal of disputing, the old apostle rose up and told a bit of his own experience and gave his conclusion therefrom: "A good while ago God sent me to preach to the heathen, and he showed me plainly, too, that the Gospel was for them as well as for us. Yes, he gave them the Holy Spirit, even as he gave him to us. There was no difference at all. Moreover, both we and our fathers signally failed in the attempt to keep the law properly, so, why should we demand it of them? Besides, even as we are saved by the grace of our Lord Jesus Christ, so are they. We all believe alike."

Then everybody wanted to hear again the experience of Barnabas and Paul, for any change in practice is generally the outgrowth of a wider experience. The church among the Jews at Jerusalem could see no need for a change. They continued to circumcise their baby boys in childhood, and then, at a more mature age, received them into the church by baptism. But with the church at Antioch it was a different story. Barnabas and Paul recounted how they had made a missionary journey to the Isle of Cyprus, where God worked with them. They told how they established a church in Pisidian Antioch, where the Jews finally drove them out of town. They recounted how they preached in Iconium, but were obliged to leave to escape being stoned; how that in Lystra the Lord had healed a man who had never been able to walk, and that the people could scarcely be restrained from worshiping them. They described how these same people, being deceived, later on stoned Paul and thrust him out of the city into a rubbish heap for dead. They told how he rose up and that the next day they went to Derbe and made converts there. They stated how finally they returned and, on their homeward trip, strengthened the churches and established village elders in all of them. These and other experiences did Barnabas and Paul relate before them all. And as they began to realize the exceedingly great importance of the question, they hadn't so much to say.

Then the moderator of the meeting, who was also the elder of the church, spoke as he was led by the Spirit. He said in substance: "My brethren, you have heard from the lips of our dear brother, Peter, who spoke a little while ago, how that God, at the first, showed him that the church must be a missionary church,—its message is for all people,—and this is in complete harmony with the Scriptures. So I propose that we do not require too much of these new converts, but that we write them four things: (1) That they abstain from pollutions of idols; (2) from fornication; (3) from things strangled; (4) from blood. I would propose only this much, for other lines of teaching they will learn as they hear from time to time."

This pleased the whole company of God's children, and they embodied the proposition in a well-gotten-up letter, and sent it to the churches, by the hands of men who had hazarded something for the church. If we insist on the question, it must, it seems to me, be admitted that the answer agreed on was not a direct answer to the question. No one can doubt the wisdom of the answer, for "it seemed good to the Holy Ghost and to us," forever settles that. The wisdom of it is especially apparent in two important results: (1) It avoided a division in the church; (2) it settled once for all the universality of the Christian church, instead of making it a local Jewish sect. Suppose the question is answered by an apparent avoiding of the issue, as this was, and the result is that we continue in the bonds of unity, I feel there is wisdom in the answer. I did not always so think, but I think so now. There is no question so momentous, but that, if given sufficient time for consideration, and a sufficient enlarged experience, we would all get on the same side, and all see alike. And what can not be done unanimously and peaceably this year, had a great deal better be postponed from year to year till a desirable settlement can be made, than to force the issue and cause disruption. I say not a word against Lincoln, whose name is dear to all, but the future years will surely confirm the thought that some plan to free the slaves and avoid the war would have been infinitely better, even if slavery had continued for another decade. Sin of slavery, or sin of war, —which? Force the issue and fight? Rather avoid the issue for the time, and settle the question without a fight.

How far-seeing, indeed, was that church decision! Well was it said, "The Holy Spirit and us." There was no local entanglement allowed. It was not limited, in its application, to the city of Jerusalem, but it had the whole world in view, and was made with a long lease on time. So all church decisions ought to be,—not too binding, not too strict, not of local application only, but adapted to the highest good of all, made with a long look into the future, inspired by the Holy Spirit and the people whom he indwells, and every Conference decision, when read before the churches, ought to cause them to rejoice for the consolation. This means a religion up-to-date, and, at the same time, it is what we all want. It is the "old-time religion."

Panchgani, India.

The Majesty of the Church.

BY B. E. KESLER.

By the majesty of the church is meant her power or ability to face issues, or to meet crises when they arise or when the proper time comes for them to be faced or met.

No question has ever been settled to stay, when the heat of agitation or controversy ran high, and men were crazed by the heat of excitement, or biased by selfish interests, or actuated solely by private opinions, or held tenaciously to preconceived notions or ideas.

True, agitation and controversy help us to arrive at a common mean between extremes, upon which all candid thinkers may unite, but to settle a question men must settle down to calm and sober thinking, laying aside private opinions, preconceived notions and all selfish interests.

And while grave questions have confronted us in the past, and yet may confront us in the future, yet, in every instance, so far, the church has proven herself equal to the occasion, and when the proper time came, has settled every question to the general satisfaction of all, and we may be consoled with the thought that, as in the past, so in the future, she will be able to adjust every difference in principle or method that she may be called upon to meet. Take, for instance, the method of feet-washing and see how nicely she met the issue, and may we not say that the *method* of it is settled forever?

Then, too, the church name, after we had tried various names, suited to private opinions and preconceived notions, and had agitated the question from one end of the Brotherhood to the other, and had at last settled down to a point where the Spirit could lead us, the name question was settled, and settled forever.

Again; in the method of observing the communion, after a long practice, in harmony with preconceived ideas and early training, the church was brought face to face with an established practice which, every one knows, is hard to undo, but which the church, not being hidebound nor creed-bound, was at liberty, any day, to change, when it was seen that in so doing we might come nearer the written Word of God in our practice. Thus the method of communion in "granting the sisters the same privilege that the brethren enjoy in breaking the bread and passing the cup" is settled, and settled for all time to come.

Furthermore, the dress question, now in the hands of a committee, to report to next Conference, will, when the proper time comes, be settled to the general satisfaction of all, and in harmony with Bible teaching on the subject. So it is with every other question that may confront us.

It is a fact that through all the ages past the church has been practically a unit on the great principles of the Gospel, and this accounts, in a large degree, for the fact that it is easy to settle points of difference in methods. So long as no gospel principle is ignored, it will ever be an easy matter when we let the Spirit lead, to settle questions of method, and it is most gratifying to note that there never was a time when the church was more united on methods than she is just now. A glance at the Minutes of our Conference, it is believed, will demonstrate this.

So, then, let us pray earnestly, hope fervently and labor diligently, that the unity and peace of the church may continue, and that in all questions that may confront us, we may be led by the Holy Spirit, that God's name may be glorified, his truth maintained, and the majesty of the church be upheld.

"Therefore, my beloved brethren, stand fast, and hold the traditions which you have been taught, whether by word, or our epistle" (2 Thess. 2:15) and methods will take care of themselves.

River Bend, Colo.

From the Educational Board.

[The Educational Board held their annual meeting at North Manchester, Dec. 16, with the following members present: H. C. Early, W. B. Yount, Daniel Hays, Edwin Bright and A. G. Crosswhite. Every phase of their work was taken up and considered to their best ability, and detailed plans were laid for the speedy accomplishment of the one great end in view, namely, the hearty cooperation of school and church, and the general spiritual uplift of both. Arrangements were made to visit the several schools as early as possible, notice to be given to the proper authorities as soon as dates can be definitely fixed. Although a little out of date, the following paper which was read at the Educational Meeting at North Manchester, Ind., Oct. 15, 1910, by the Acting Secretary of the General Board may be interesting to many of the Messenger readers.]

IF will be remembered that the Educational Board did not make any formal report at our late Conference, but an eye has been constantly open to the general policy pursued, and results have been most gratifying.

Not until the school question has been carefully and prayerfully studied at close range, and from personal contact with educators who have the work in hand, can we form a just estimate of what is being done. Many misleading comments have been offered, which have had a tendency to turn our children toward other institutions of learning, which offered nothing better in a literary way, while, on the other hand, it cost more money to glean the wheat from among the "tares," and he is fortunate, indeed, who can distinguish between them and leave the tares in their native soil.

The tendency is to push out the children from the high school or academy to the State Normals, or to pursue the short business courses and expect them to teach successfully when, in fact, the *foundation* for an education has only been laid.

The practice that has prevailed in the United States, as regards the trades and professions is finding its counterpart in the way we operate in civics, the fine arts, and religious circles. We fail to recognize the fact that the success of Moses, in the Old Dispensation, and of Paul under the New, was due to years of experience and training under powerful masters. Many of our children are determined to obtain an education at any sacrifice and need direction in this wise resolution. It is too late to point them toward our own schools, when we have always praised the work being done in other schools, and especially after we discover the drift of the mind from our own church and her schools.

Many a parent has unwittingly placed a club in his child's hand to fight the Brethren church, and many tears of remorse have come unbidden after the die was cast, and before their eyes were constantly the words, "*Too late! Too late!*" Father, mother, are you prepared to meet the judgment record?

You have money that you are distributing among your children to assist them in violating God's Word, "Lay not up for yourselves treasures upon the earth," etc., or hoarding it away for a final distribution, when observation has taught you that wealth of that kind has been a curse to many a child. Far better give them a good education which can never be lost, nor is it subject to litigation.

But suppose you have no children, have you no sympathy for others? Is it the spirit of Christ to be selfish? The perpetuity of the church depends upon our ability to hold our own children and their radiating influence, and our cause must suffer unless their minds and souls are developed so that we can successfully meet the demands of the age. Our schools must be liberally endowed if they are to maintain a respectable rank among other institutions of learning; and to secure and hold the best grade of teachers we must pay them well. We do not hesitate to pay the charges of skilled workmen in other lines, why should we falter when the former deal only with temporal things while our teachers have to do with the soul, which is to exist throughout eternity?

A recent report from our colleges is based upon seven points of information, and they were given in a frank, prompt and brotherly manner. The questions submitted were the following:

1. How did your school open this fall?
2. Will you be able to meet all demands from tuition, board, etc?
3. Are State requirements cramping you?
4. Is endowment increasing?
5. What per cent of Brethren's children attend your school?
6. What is your hardest problem?
7. Is your school fully accredited in your State? Outside?

Here is a summary of the answers:

1. All the schools report an increase in attendance, while Hebron Seminary shows an increase of fifty per cent, and Daleville twenty-five or thirty per cent over last year's enrollment.

2. The answer of McPherson is selected because of its matter-of-fact phrase, "Yes; have to," and it serves for several of the others. Some of the schools have a small endowment. This, with an occasional donation, added to regular operating fund, keeps them going, but there is no well-qualified teacher in any of our schools who is not teaching at a financial sacrifice.

3. Some of our eastern schools, especially, are cramped by the liberal terms of tuition offered by the State Normals, which are supported by State appropriations; also by a few of them falling below a certain valuation which prohibits them from conferring certain degrees. Juniata has special distinction in being a member of the College and University Council of Pennsylvania. This college and McPherson have the advantage of Carnegie libraries.

4. Most of the older institutions have some endowment, and this is increasing slowly. There will be a greater effort made along this line during the coming year than ever before. It is a pleasure to note that Mt. Morris is out of debt. This was made possible by the recent donation of Eld. D. L. Miller ($3,000) on annuity bond and other smaller donations.

5. Those reporting definitely show these figures: Daleville, 75 per cent; McPherson, 66 per cent; Blue Ridge College, 66⅔ per cent; Bridgewater, 75 per cent; Mt. Morris, 60 per cent; Juniata, 60-70 per per cent; Elizabethtown College, 55 per cent; Hebron Seminary, 70 per cent; Manchester, 70-80 per cent.

6. Money, coöperation, teachers, equipment.

7. Those answering affirmatively are Manchester, Mt. Morris, Juniata and McPherson. The other schools are all fully accredited at home and abroad as far as they go. Some of them do not as yet give the regular four-year College Course, but upon examination the students entering our best Colleges and Universities have joined the class which represented a similar grade in our best known institutions.

It would be interesting reading to give reports as full as we received them, but space forbids. Arrangements are being made by which more information will be given the Brotherhood through our publications, and in the meantime it is to be hoped that prayers will go up in behalf of all our schools and the management, and that the means will be amply provided for the perpetuity and further advancement.

The problems that are especially committed to the Educational Board are being handled considerately, and through God's help and the united prayers of the Brotherhood we are hoping for victory in Jesus' name.

Flora, Ind. A. G. Crosswhite.

Joy Cometh in the Morning.

BY OTTO FEILER.

"Weeping may endure for a night, but joy cometh in the morning" (Psalms 30: 5).

Every dark night only helps us to appreciate the golden rays of the sun when it rises to begin a new day. As the sky grows dark and overshadowed by clouds, the lightning flashes, the thunder peals, and the wind tosses trees and growing foliage to and fro for a time; only to leave them watered and refreshed when the torrents are over. So some of the cloudy days in our life many times are the real means to increase our faith and trust in God, so that, when the veil is removed, we see the loving face of our Father smiling upon his faithful children.

How willing we should be to give ourselves into the hands of the Refiner who can blend our wills into his! Listen to the words of a young minister of our city. After he had dismissed prayer meeting, one evening, he stepped out on the porch to go home. Right then he was sandbagged and lay bleeding and helpless for some two hours. While upon his bed of pain that was almost unbearable, he said to me, "I am praying that God will give me grace not to complain."

"There are hearts that never falter,
In the battle for the right;
There are ranks that never alter,
Watching through the darkest night;
And the agony of sharing
In the fiercest of the strife,
Only gives a nobler daring,
Only makes a grander life."

Dear ones, God's army is winning a victory, many times, that we do not see. Look at the shattered hopes of the disciples as they go from the heart-rending scene of the *Cross* with sad countenance and broken hearts, because Jesus, who had been their admiration and their joy, had been shamefully maltreated and crucified. But while the soldiers from the Tower of Antonia were left to guard the mausoleum, a world-astounding event took place, which decided forever the question of the resurrection. Swords of lightning against swords of steel! Angels of God against Roman guards! The King of Terrors disappearing before the King of Grace. "The Lord is risen." God be praised! Let us, with Mary of old, fall at his feet!

Dorrance, Kans.

The Foundation of the Church.

BY D. E. CRIPE.

In presenting to us the church established upon earth, both Christ and the apostles use the figure of a building,—a house or a temple,—to give a clear idea of its nature and character. No other figure could give us so good an idea as to the stability and durability of the church, and the personal responsibility of each member built into that structure.

Paul says, "Ye (who were strangers and foreigners but are now in the church) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple of the Lord" (Eph. 2: 20, 21). The foundation is the apostles and prophets, but Jesus Christ is the most important of all, for he is the chief corner stone.

What is meant by "chief corner stone" has puzzled many Christians. The simplest form of a building has four corners, and why should one of these corners be more "chief" or important than the others? The explanation that Christ is one of the corners and some of the apostles are the other corner stones, can not be accepted, for the good reason that this would place those apostles not on Christ, but off to one side, based on something else beside Christ, make each of three of them equal with Christ, and only one-fourth of the church would be founded on Christ.

Solomon's temple was built on Mt. Moriah, and it had great stones for its foundation. But these stones were resting on something beneath them, upon the great rock of the mountain itself. This rock was larger than the temple and was larger than the structure itself.

Jesus Christ is the chief corner stone of the church. He is chief because he is the one stone that is larger than the church, because he underlies every corner of the foundation, because the entire structure of the church rests upon him.

As the stones of the temple were laid on the rock of Moriah, so the apostles and prophets, as lively stones, are all based upon Christ, the true foundation. To carry this figure farther, it may be said that the apostles form the outer layer of stones, including the corners, while the prophets—less conspicuous in the Christian dispensation—fill up the interior. In a building we can see one corner clearly while one is hid from view, and the other two are only partly seen. Peter, as leader and spokesman, would well represent the nearest and most prominent corner stone of this building. James, so prominent in the Lord's company, but whose early death cut off his ministry so soon, would represent the invisible corner. John, the beloved apostle, well represents one of the half-seen corners, and Paul, the apostle to the Gentiles, later chosen and richly instructed by the Lord, represents the other corner.

This, in a measure, explains the language of Christ: "Thou art Peter, and on this rock will I build my church." As Peter was the spokesman of the other apostles, the most prominent and conspicuous part of the foundation, so, when the church is built on Peter, it is built both on himself and on the other apostles whom he represents. It is not built on Peter as a man, a man who is not based on Christ, but on Peter as the most prominent of the apostles, their leader and spokesman, and thus, in a measure, is built upon them all. As the most conspicuous corner stone resting on Christ, what is built on Peter is also built on the other apostles.

The church, then, being built on the foundation of the apostles and prophets, and they all being built on Christ, who underlies all, the church rests on Christ as much as the apostles do. The temple of Solomon was built on Mt. Moriah, just as much as if it was not resting on the large foundation stones laid on that mount.

Leaving this figure of the foundation of the church, and coming to the spiritual part of it, we know that every apostle was rooted and grounded upon the faith of Christ. They did not base their faith or their teaching on anything else. They never preached themselves; they never tried to make converts for themselves. They never tried to build one-fourth of the church on Christ and three-fourths on themselves. Christ was their foundation, and they predicated their faith, their hope, their all on him.

It was the same with the early church—the early Christians. They looked upon the apostles as faithful teachers,—leaders,—but all their faith and hope was founded on Christ. There is no evidence that they followed the apostles any farther than they followed Christ.

So even now, if we are built on the foundation of the apostles and prophets, we are built on Christ, just as much as if the apostles were not between us and Christ. We have Christ as our great, our all-sufficient, our everlasting foundation. We are not based on any apostle that does not rest on Christ.

But if we expect to be built up as "lively stones" in a building which is to "grow unto an holy temple unto the Lord," it is essential that each one be a "lively" stone, not a dead one, and be well dressed—squared up—to fit well into the wall; and that it be lasting, enduring material, so as to be an ornament, not a disfigurement, on that spiritual structure.

Stillwater, Okla.

The Day of Grace.

BY EDGAR M. HOFFER.

How lovely and beautiful is the day of grace! It is intended that we should labor in the Master's vineyard during this time. How many golden opportunities the child of God has in this life! We must use

them, for lost opportunities may not return. The Bible says: "Prepare to meet thy God." We must prepare ourselves in the day of grace for death, eternity, and the judgment.

It is no small matter to live aright in this life. Sooner or later death will come to us, and we must go. Then we must give a strict account of all we have done. Death will not change us.

How careful we should live! We should use only kind words. When we appear before the Judge of all the earth, will excuses be accepted? They will not avail. Every day, therefore, we should live uprightly. We should feel as if we stood on the brink of eternity.

We should also be concerned about sinners. We should plead with them, and pray for them. How sad that so many are unconcerned, and careless about their soul's salvation! Unconcerned they spend the day of grace. Satan tells them to wait till tomorrow, and that then there is time yet to serve God. How sad that so many obey the evil one!

Recently the writer spoke to a dear young friend about his soul. He said, "I want to serve the Lord, but not now." That is a dangerous situation. Every day many are called away. With them the day of grace has closed.

Did you ever stand at the bed-side of a dying sinner? What did you think? Often they say, "I don't want to die," or "It looks so dark and lonely." How dark the grave must be for those who neglect the day of grace! They go to a Christless tomb, and a dark eternity is awaiting them. Every minute the day of grace closes for many people. Would we be ready if we should die tonight?

Let us, as brethren and sisters, be more zealous in the service of the Master. "Today, if ye will hear his voice, harden not your heart." Tomorrow will never come. Now is the time.

During the day of grace the Holy Spirit pleads with the unsaved, and the Savior calls them tenderly. Prayers are offered, sermons are delivered, kind words are given, and invitations are extended. All this and more, during a day of grace. How lovely, how kind! But we know not how soon these precious days are ended. There is no work done in the lonely grave, whither we haste. All is quiet and still there. We shall not pass this way again.

How glad the Christian feels that he is prepared to go when the sun sinks beyond the hills of time. Death is on our track, and we know not when or where he will overtake us. Often we see great changes in one day. Even young people are not sure how long they may live. Sometimes they are well in the morning, with sparkling eyes, rosy cheeks,—a very picture of health,—and in the evening they are enclosed in the cold arms of death. Let us ask the Savior to help us to be faithful, for the sinner has no hope beyond the grave.

"When the harvest is past and the summer is gone
And sermons and prayers shall be o'er;
When the beams cease to break of the blest Sabbath morn,
And Jesus invites thee no more."

Elizabethtown, Pa.

Ministering Spirits.

BY W. R. DEETER.

In speaking of angels, Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14)? The inference clearly is that they are ministering spirits. Some of these angels may have been saints on the earth at some time. When the angel showed John the holy city and some of the things in that great city, John says, "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, . . . worship God" (Rev. 22: 8, 9). In Rev. 19: 10 we have about the same language. If these angels, who had, at some time, been saints on the earth, are now used as ministering spirits, to show John these things, may not other saints be used the same way?

The term "ministering," as used in Heb. 1: 14, means "to convey intelligence," "to protect," or "liberate." After the three Hebrew children had been cast into the fiery furnace, the king was startled when, looking into the fire, and expecting to see them writhing in agony and in death, he saw them walking in the midst of the flames. Instead of three he saw four. He said, "I see four men loose, and one is like the Son of God." When he commanded them to come out, there was not so much as the smell of fire on their garments. Nebuchadnezzar said, "God sent his angel to deliver his servants." (See Dan. 3: 19 to end of chapter.)

In this case God used an angel as a ministering spirit to protect his servants. When Daniel was cast into the den of lions, because of his loyalty to his God, the king came to the den in the morning, after spending a sleepless night, in his great anxiety for his faithful servant. He had a faint hope that God, in some way, might have preserved him from the jaws of the ravenous beasts. Early in the morning he made his way to the den of lions, hoping against hope. He cried in a lamentable voice and said, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (Dan. 6: 20-22). Here, again, God used an angel as a ministering spirit to protect a faithful servant.

When Jesus was born, an angel carried the message to the pious shepherds, as they were watching their flocks by night on the Judean hills, saying, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2: 11).

An angel came to Joseph, after the Wise Men had departed and told him to "take the child Jesus and his mother and flee into Egypt, and be thou there until I bring thee word." At the death of Herod, the angel visited Joseph again and told him he might return again to the land of Israel.

After Christ's long fast and temptation, angels came and ministered unto him (Matt. 4: 11).

To please the people, after killing James, Herod arrested Peter and imprisoned him, intending after Easter to bring him forth to the people, that they might kill him also, but while Peter was in prison, —safely as they thought,—a prayer meeting was going on at the house of Mary. Of course, in their prayers they did not forget their brother Peter. The result was, God sent an angel as a ministering spirit and delivered him from prison and from death (Acts 12: 1-12).

Many more citations might be given, but they would only prove the same thing.

We learn many other things about these holy intelligences. One is they are not to be worshiped. When John fell at the feet of the angel to worship him, he said, "See thou do it not." We also learn that angels are much more powerful than we are. In the days of Hezekiah an angel slew one hundred and eighty-five thousand men in one night (2 Kings 19: 35). Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10). This shows they have knowledge of what we do and are in sympathy with us.

When Jesus comes again, the great harvest will take place. Then the angels will separate the wicked from the just and will cast them into a furnace of fire. (See the parable of the tares.)

Perhaps at no time was the interest of the angels in the welfare of the human family more specially manifest than when the sixth seal was opened, as recorded in Rev. 7. After the 144,000 were sealed, John says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." After this great multitude ascribe their salvation to God and the Lamb, the angels take up the strain, saying, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

The honoring of this great multitude who had come out of great tribulation and washed their robes and made them white in the blood of the Lamb, caused the great expressions of joy by the angels.

Milford, Ind.

An Interesting Experience at Washington's Monument.

BY J. T. MYERS.

Some years ago we stood at the base of Washington's monument. We shall never forget the interesting experience. It was on a cloudy and misty day. We stood near the base of the monument and looked up to see whether we could see the top of the beautiful memorial structure. In vain we peered and looked to get a view of its summit, for the clouds and mists were too heavy and thick for us to penetrate. The more we tried to get a view of the pinnacle of the majestic shaft of beauty, so world-renowned, the thicker and darker the clouds and mists seemed to become. At last we entered the elevator and went up and up until we reached a height of over five hundred feet, when we had reached the viewpoint for observation. Stepping from the elevator car to the landing or balcony of the monument, we were surprised to see that the clouds and mists had all seemingly disappeared. But not so. It was only a change in our viewpoint of the situation. We were now looking down instead of up, looking away from the sun instead of towards the sun, and so the clouds and mists had seemingly disappeared,—not in reality.

We often think that looking toward the sun helps us to see, but it is just the reverse. When the sun is back of us we see really farther and clearer than when we look towards the sun. When you look towards the sun you only see ninety-three million miles,—the distance from the earth to the sun, so astronomers tell us, —but when the sun is out of sight, and you look away from the sun, you see the stars, twenty billions of miles away, millions of miles farther than looking towards the sun. The viewpoint, from which we look at things, makes all the difference in the world.

So it was in our experience at Washington's monument. At its base, down on the ground, we looked against the sun and could not see through the mists and clouds, as it seemed, but looking from the top down, and away from the sun, the whole scene became changed. What was dark and unseeable, a short while before, now became clear and distinct to our vision. The streets of our Capital City, and its scenes of beauty, no longer were obscured and in the dark, but all seemed bright and clear. The mists and clouds had passed away,—from our viewpoint only. How true to life all this is, and what lessons of hope and comfort it teaches us!

Life, my friends, is but a monument we are every day building, reaching into the other world, while the trials, sorrows, troubles and disappointments of life are the clouds and mists and storms that hang around these monuments of ours, so that we cannot look to the top, as was our experience while standing at the base of Washington's monument. How often many of us have looked up to life's monument, reaching out of sight to see and know and understand God's wisdom and love and purpose with regard to our lot in life, only to hear the silent whispers of the Master in our hearts, "What I do thou knowest not now; but thou shalt know hereafter." Significant words! Comforting truth!

How often some of us have stood by the grave of some loved and dear one, and with broken heart and weeping eyes have said, "Good-bye, good-bye, loved and dear one," without a ray of light as to the significance of the providence. Perhaps some great trouble or disappointment overtook us, shattered our hopes and beclouded our lives, and the more we tried to understand and know God's providence in it all, the more misty and dark and inexplainable it all became to us. But some time we will reach the top of life's monument and then we will be looking down instead of up, and

(Concluded on Page 12.)

THE ROUND TABLE

Watching Jesus.

BY FLORA E. TEAGUE.

"And sitting down they watched him there" (Matt. 27: 36).

THE above sentence applies to the soldiers who attended to the carrying out of the crucifixion. Having several hours before them, in which they would have but little labor to perform, they conclude to make themselves comfortable by sitting down. Doubtless much had been told them of the supposedly doubtful claims of their victim, as well as other interesting incidents connected with his life, hence they were probably anxiously looking forward to more or less interesting developments. The impressions made upon their lives by what they did see and hear, we know not. It would not be at all strange if, through these impressions, they, later on, became Gentile converts. Stranger things than that have happened to those who have been willing to sit down awhile and watch the Master.

Of one of these watchers we do know the result. Mark tells us, in his graphic account of the crucifixion, that the centurion "which stood over against him" said, "Truly this man was the Son of God." That was a strong statement for a heathen to make.

There is never anything so bad but more or less good comes out of it. The crucifixion was an awful thing, but grateful may we truly be that One was found willing to endure the cross to ransom us from sin. It is probably impossible to estimate all of the good things this sad event brought to men. Let us hope it brought salvation to these wicked watchers.

Watching Jesus is the one difficult thing to get the sinner to do today. When one who is away from Christ is willing to take time to sit down and watch Jesus, he will soon see enough to be so fully convinced in his heart as was the centurion. It would be a comparatively easy matter, probably, to secure followers, could we but get the careless, the sinful, the indifferent to stop and ponder awhile. And sometimes I wonder if Christians would not walk a little nearer the Master if they would oftener sit down and watch him awhile!

Lordsburg, Cal.

The Ignorance of the Apostles.

BY JAMES A. SELL.

IT may seem strange that our Savior, in setting up his kingdom, should select the "ignorant and unlearned fishermen" to be his representatives. However, a careful consideration of the whole situation shows the consummate wisdom of his choice, and leaves to his friends, through all time, the comforting assurance of the Divine authority of his doctrines.

The system of religion which Christ introduced was new, unpopular and untried. It must succeed or fail on its own merits. If it succeeds it is because of its intrinsic value, and its adaptation to meet the unsatisfied longings of the soul. Had it been committed to the rich and learned, they could have presented it in a way that the illiterate would have been attracted to it by enticing words, and leave us today in doubt as to what gave it its prestige.

But when the unlearned fishermen, who lately left their nets along the shores of Galilee, began to preach, it can hardly be presumed that the people who heard them were charmed by the magic of their *eloquence*. It was the indescribable and inherent power of the *truth* that touched a chord in the responsive soul.

Hollidaysburg, Pa.

Wreckages by Divorce.

BY M. M. ESHELMAN.

THE histories of decayed nations do not seem to make much impression on modern people. What does it profit to study the adulteries and vileness of Assyria, Babylon, and Rome,—the wicked practices which sent those nations to ruin, strangers to virtue and noble-mindedness? Americans spend millions of dollars, and tissue of brain energies to uplift youth into nobler citizenship, and at the very doors of these schools run divorce courts day by day, grinding exceedingly great grists of separation of husbands and wives, entailing more woe, more misery and disgrace upon the welfare of the Republic. Is education a farce? Is the cramming of unusable stuff into the minds of youth the cause of the continuous grists from the divorce courts? From Jan. 1, of this year, to Nov. 15,—nine and one-half months,—the courts of Los Angeles granted 833 divorces, twenty annulments and 797 interlocutory decrees,—1,620 cases. At the same rate there could be 342 cases for the other two and one-half months. Thus there were nearly 4,000 persons affected in this city, in one year, by the divorce business.

In 1870 the population was 15,000. In that year seven decrees were granted. The population in 1910 is 319,198. The population has increased twenty-fold in forty years, while divorces have increased one hundred and twenty-five fold, not counting the interlocutory decrees. In view of this appalling progress of immorality it behooves our Brethren to be more and more persevering in advocating the purity of the marriage relation, and to cry aloud, more and more, against this degenerating process. Are we faithfully contending for the practices of the primitive church,—the golden principles of heaven's best? We ought to be.

Tropico, Cal.

Like Other People.

BY IDA M. HELM.

ISRAEL wanted to be like the surrounding nations and have a king. Many of the kings were takers rather than givers, and Samuel told the people that if they had a king, he would take the best they had. Having given the power into his hands, he would take what he pleased. They rejected the Lord, the Giver of every good gift,—one who does not oppress his people. He simply accepts what his children lovingly give to him as a tender father.

Israel rejected the Lord because they wanted to be like the worldly nations around them, and have a king. No wonder that Israel went to destruction! Any church of today that rejects the Word and patterns after the world, will sink as a vessel wrecked upon the rocky coast of the sea. The world takes everything, but has nothing to give but eternal death and destruction. Jesus Christ, the Word, will give eternal life and happiness at God's right hand, if we but accept it.

Ashland, Ohio.

Breaking Up a Rowdies' Nest.

BY ED. B. HERNDON.

HAVE you a rowdies' nest in your church? They are generally found in the back row of seats, and are a great nuisance to both speaker and those who want to hear.

To break up a rowdies' nest, get your best young members together and arm them with song books and Bibles. Then have them come early and take up the back seats, so that the rowdies will have to take the second row. As they come in, hand song books to them, and when the minister reads the scripture lesson, find the place and hand Bibles to them. Give them a royal welcome, and I will guarantee that three applications will break up the nest.

R. D. 3, Weatherford, Tex.

Talmage on Dress.

SELECTED BY I. J. ROSENBERGER.

"MEN are as much idolaters of fashion as women, but they sacrifice on different parts of the altar. With men the fashion goes to cigars and club rooms, yacht-ing parties and wine suppers. . . . My friends, we must appear in judgment to answer for what we have worn on our bodies, as well as for what repentance we have exercised in our souls. . . . I have seen men and women of fashion die, but I never saw one of them die well. My friends, YOU MUST GIVE UP THIS IDOLATROUS FASHION, OR GIVE UP HEAVEN."—*Social Dynamite, pp. 250-259.*

Covington, Ohio.

The Two Books.

BY A. HUTCHISON.

"OUR SATURDAY NIGHT," by Elder J. H. Moore, and "Onesimus, the Runaway Slave," by Eld. H. B. Brumbaugh, are two of the most inspiring books I have read for a great while. They hold the reader in such close touch with the Book of books that it makes one feel as if he were on a much higher plane, in the scale of Christian life, than the ordinary. I felt, while reading, that both the writers were at their very best. I would say to everybody, get them and read them carefully.

McPherson, Kans.

TRUE bravery is shown by performing without witness what one might be capable of doing before all the world. Such earnest endeavor counts with God.

CHRISTIAN WORKERS' TOPIC

The Bible—Indestructible.

1 Peter 1: 22-25.

For Sunday Evening, January 15, 1911.

I. The Word of God is
1. Eternal. V. 25; Isa. 40: 8.
2. Written in hearts. Psa. 40: 8; Jer. 31: 33; Heb. 8: 10.
3. Firmer than heaven. Matt. 24: 35.
4. Will meet us in the last day. John 12: 48.

II. Attempts to destroy it have failed.
1. Jehoakim's opposition (Jer. 36: 23-32) was
(a) Very general. vs. 23, 24.
(b) Significant. vs. 25, 26.
(c) Very foolish. vs. 27, 28.
(d) Punished. vs. 29-31.
(e) Overruled. v. 32.

III. Attempts to destroy it are punished.
1. In this life. Prov. 13: 13; Jer. 36; 29, 31.
2. In eternity. Rev. 22: 18, 19.

Learn. 1. That when God hides, men can not find. Jer. 36: 26.
2. That facts remain the same whether we believe them or not. V. 29.
3. That every foe of God's cause faces failure and disgrace. V. 31.
4. The Bible is a guide to a home in heaven. Those who would destroy it are lost forever.

PRAYER MEETING

Hindrances to Effectual Prayer.

James 4: 3; Isa. 59: 1-4.

For Week Beginning Jan. 15, 1911.

1. **The Christian's Prayer-life is a Test of Soul-stature.**—We have, in Philpp. 4: 19, a blessed promise—one that may well be termed "Heaven's Bank Note." The Banker is "My God." The promise to pay, "Shall supply." The amount, "All your need." The capital of the bank, "According to his riches." The location of the bank, "In glory." The all-essential Cashier, "Jesus Christ." Absolute assurance to all (2 Tim. 1: 12).

2. **The Hindrance of Willful Disobedience.**—"And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Our obedience must parallel our profession if we would gain audience with the King (1 John 3: 22).

3. **The Hindrance of Secret Sin.**—"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66: 18). There are those who think their sins are hid,—that they can deceive God as they have deceived men, but this emphatic passage declares the impossibility (Gal. 6: 7).

4. **The Hindrance of Attempting to Serve Two Masters.**—"These men have set up idols in their heart" (Ezek. 14: 3). God will not put up with a second place in any life. We can not serve God and Mammon, or God and self, or God and worldly pleasure, or any other idol (Matt. 6: 24; Luke 16: 13).

5. **The Hindrance of Selfishness.**—God can not accept the prayer of him who lacks sympathy and even oppresses the poor (Prov. 21: 13). The prayer of the hard-hearted, close-fisted man never reaches the throne of God. The liberal soul, only, gains God's favor (Luke 6: 38).

6. **The Hindrance of an Unforgiving Spirit.**—A willingness to forgive and forget past offenses is absolutely essential to a prayerful attitude (Mark 11: 25).

HOME AND FAMILY

True Helpfulness.

BY JOSEPH AND MARY BARNHART.

At the beautiful gate of the temple,
A poor, lame beggar lay;
Who was brought by his friends each morning,
And left throughout the day.

He was not only a helpless cripple,
But he was far away from God;
He had never a thought of heaven,
Or the pathway that Jesus trod.

He only thought of the pennies,
His scanty means of bread,
That he asked of each one passing
The poor paralytic's bed.

I can see him now, as he lies there,
So helpless and poor, all alone;
He had no dear wife nor babies,
Nor aught he could call his own.

But while he lay there begging,
Of all who came that way;
Two of the Lord's disciples,
Beheld where the cripple lay.

And as he asked alms of them,
Then Peter answering said;
"I have no gold nor silver,
But I give what I have, instead.

"In the name of Jesus of Nazareth,
I say unto thee, Arise;
And walk in the path he shows thee:
It leadeth to Paradise."

At once, then, the lowly beggar,
Who had lain there helpless so long;
Arose in the strength of the Master,
And pressing through all the throng,

That crowded the temple portals,
He walked and he leaped and he ran;
Shouting praise to the Father in heaven,
Who giveth good gifts unto man.

Oh, ye, who oft read the story,
Of this helpless mortal's woe;
There are many more hopeless and helpless,
Still living on earth below.

And how are you seeking to help them?
Are you wishing for silver and gold,
Forgetting the truest of blessings,
Are not what the hands can hold?

If you're seeking with large gifts to help them,
You never will help them at all.
'Tis only by little and little,
That the greatest of blessings fall.

Then unto the helpless and needy,
Such things as you have impart,
For God from his storehouse increases
The gifts of a willing heart.

And he who may ask for but little,
Of earth's treasures only, from thee,
Will then for rich, heavenly bounties,
Rejoice through eternity.

Arcola, Ill.

The Maiden Aunt.

BY ELIZABETH D. ROSENBERGER.

"It's too bad that none of the family want to have Miss Dalton; she's pretty nigh helpless and needs a good home, and it does seem as if John's wife ought to take her in."

Barbara looked scornful at the mere suggestion. "John's wife never will, and more than that, I'd pity Martha Dalton if she had to make her home with John's wife. Now I know you think I'm harsh and unkind, but there is no use to try to gloss over the facts. When a hard-hearted, hard-fisted woman like John's wife has gotten out of Martha Dalton all the hard work and nursing the girl had in her noble heart to give,—then she is through with her and today Martha Dalton would have to go to the poorhouse if all her relatives had treated her like John's wife."

"Why, how you talk!" said the other deprecatingly. "I am sure John's wife said she would be so glad to keep Martha if only their house was so arranged that she could; but as it was, she couldn't do her duty by her family and crowd them out for Martha."

A contemptuous sniff from Barbara showed how much impression this speech made on her. "I know just how sorry she looked when she said that. If there is a hypocrite on our church it is that same John's wife. But I must *not* say any more. Only let me assure you that Martha Dalton will be cared for by her own sister, who is not well off, but she has some gratitude for all the favors Martha Dalton showered upon her in the days when she went from one to another of her six brothers and sisters and helped them with sewing, or nursed them through measles or scarlet fever. She never refused them; she never spared herself; and many times her brothers said to me, 'My children think Martha is a maiden aunt worth having.' And they paid her for her work, so that now Martha has enough to live on. John's wife is the only one who never paid her a cent and who can do nothing for her now."

"If I were an old maid I don't believe that I'd be a servant for the others. Seems as if it wouldn't pay."

"Martha never thought of that," replied Barbara. "She was too sweet and good to reckon and calculate; she just gave herself without stint, and most of them love her and appreciate her."

And so do many other maiden aunts all over this broad world of ours. They are large-hearted and generous, and do not stop to calculate and count up the gain or loss. We know there are exceptions to the rule, but our observation has been that, as a rule, the old maid is the most loved and most dependable person in a family. Many of them have deliberately sacrificed their own prospects for the sake of an afflicted father or mother. Multitudes of cases might be mentioned where young women have been persuaded by a solicitous family to keep house for some widower, and mother the children. They have given the best years of their life to this task, only to find that after while they are old, and the door is closed against them, and they hardly know where to go.

We have pitied the maiden aunt who refused to marry the man she loved because her mother demanded her care and her attention; such a colorless life as she led! We wondered whether there was no way by which the mother could be cared for, excepting this one, of assimilating the very life of her own daughter.

Do we respect our daughter's right to her own life, and to the sunshine and joy and happiness to which every young girl is entitled? If we do, there will be fewer maiden aunts to face the world alone. Sometimes home duties tie a girl down to the extent that she misses the opportunities other girls have. There is something about the first gray hair or the first slighting remark about her advancing age that makes most unmarried women take themselves seriously in hand to know why they are unmarried. And in many cases they find that some cause over which they had no control marked out their destiny.

They come into our homes like ministering saints and we bless God for their help. Think of all the holidays that would have been dreary without their insistent cheer! They are the life of the house, and diffuse about them an atmosphere of content and kindness. In one home, where the mother took life hard and worried over many things, the presence of a maiden aunt was like a clear, white ray of sunlight. This mother was an unhappy woman. In the morning, at breakfast, her face often looked as if she had been crying. On those occasions the husband hurried off to his office, and even the children had no appetite. The mother went sighing around her household duties; everything was such a care. There might have been some excuse for her in the presence of a great trial or sorrow; but in the absence of these, she had only little worries and cares. As the years went on and the children grew older, is it any wonder that, instead of going to their own mother, they went to Aunt Eunice for advice and help? Aunt Eunice, who was there only a few months in a year, had their sympathy and confidence, and she was loved and most tenderly cared for by her grateful nieces in later years.

So much depends on how you meet life; if you take every difficulty, every trial as a grievance, to be mourned over and complained about, you will be unhappy and discontented. Whatever be your lot, married or single, you will be an unenvied woman. Some girls are discontented because they must help with housework; another hates the family sewing; another has poor health and frets on that account; another longs for larger opportunities. So it goes. But the girl who can look away from her troubles and work diligently to improve her lot, instead of complaining about it, has found the province of the sunny heart. In spite of misery, of injustice, and of suffering; in spite of fiery ordeal, of heartache and vexation of spirit; in spite of the very worst, to realize that there is still joy in life,—this is a victory indeed. And many a girl has endured all this and then spent her life in service for her family of brothers and sisters,—their guardian angel through changing years.

Believe it, life is sweet, and God is near, and it does pay to go out of self and take in others. Sometimes, during the year that is ended, you have felt as if things were all wrong. But as you look back you find that you cannot recall many of the annoyances and disappointments which counted for so much when they happened. The wounds which kept you awake all night and hurt for a long time afterward, have healed without a scar. Life will be richer if we learn to thank God for every experience, for the car we miss as well as the one we get; for the pain as well as the joy. Paul says, "I have learned, in whatsoever state I am, therewith to be content." As wives or maids we do not accidentally stumble upon, that sweet grace, —content. It is a lesson to be learned, as Paul learned it. We master a part of it today and then learn more tomorrow, and so we shall find strength for the burdens to be borne and grace for the duties to be taken up.

Covington, Ohio.

In this world we have the battlefield; over there the triumphant procession. This is the land of the sword and spear; that of the wreath and diadem. When Julius Cæsar had crossed the Rubicon and was marching on Rome, he was informed that the Senators had deserted the city. "What," cried the Emperor, "if men will not fight for Rome, what will they fight for?" As regards heaven, ask yourself the same question, and let it lead to noble achievements!

SISTERS' AID SOCIETIES

ENGLAND, N. DAK.—Our Sisters' Aid Society has been very busy. We did some piecing, made two comforters and quite a number of garments. We gathered up a lot of second-hand clothing. We sent five bags of clothing to the Kansas City Mission, and three to St. Joseph.—Ida Myerhoff, Englund, N. Dak., Dec. 13.

PINE CREEK, IND.—Our Sisters' Aid Society is still doing some work in the way of quilting, and making comforts and clothing for the needy. Our society has an enrolment of twenty-six members. We held eleven meetings during the year with an average attendance of eleven. During the year we completed 36 new garments, and quilted 12 quilts and comforts. We received with amount of cash on hand from last year $38.81; paid out for material and donations, $25.93; balance on hand, $12.91.—Ida M. Engler, Acting Secretary, Uniontown, Md., Dec. 14.

BROOKVILLE, OHIO.—During the year, ending Dec. 15, our Sisters' Aid Society held thirty-four meetings, with an average attendance of thirteen. The work consisted mostly of making garments, prayer-coverings, bonnets, comforts and quilting quilts. We made eighty-five garments, thirty-five prayer-coverings, thirty bonnets, five comforts and quilted eleven quilts. We also mended and made over some clothing ready to wear. A collection was taken at each meeting to help cover the cost. We donated a box of clothing to the Ogden Mission, in Chicago, consisting of sixty-three pieces. Money received during the year amounted to $87.66; money expended, during the year, $69.75; balance in the treasury, $18.13. Officers for the coming year are: Sister Ada May, president; Sister Dona Zumbrum, secretary; Sister Dora Hay, treasurer.—Dona Zumbrum, Brookville, Ohio, Dec. 16.

PITTSBURG, KANS.—Sept. 11 the Sisters' Aid Society of this congregation elected as president and treasurer Sisters J. L. Murshman and M. H. Forney, respectively, who have since served very faithfully and continue in office to serve this practical organization in its unlimited field. Balance in the treasury, Jan. 1, 1910, is $9.31. During the year 1910 thirty-seven meetings were held with an average attendance of ten. Offerings amounted to $6.21; donations to the society, $23.80; received for work, $66.59; expenses for material used, $25.51; donations to other causes, $10; church expenses, $2.40; balance in treasury, $36. Because of living at too great a distance from the place where regular meetings are held, some do work for the society in their homes. We are glad to report the addition of the faithful, and helpful, unitedefforts, to interest others.—Mrs. M. J. Weaver, 1120 Greenhill Ave., Pittsburg, Kans., Dec. 26.

DIXON, ILL.—Sisters' Aid Society met in regular session Dec. 8 for work and election of officers for the next six months. Our officers are: President, Sister Ella Mentzer (re-elected); vice-president, Sister Hattie Holts; secretary and treasurer, Sister Ida Strickler. Our time for holding meetings is every two weeks from 2 to 4 P. M. Our meetings are favored by those reading and praying. Sometimes we meet at 10 A. M. Occasionally we have special meetings to sew for ourselves. We remember by force which we were paid for the work done, unless they can not afford to pay. In such cases the work is donated. Since our last report we held eight meetings with an average attendance of seven members. Three new members enrolled at our last meeting. Largest number present any day, 12. Visitors are welcome. June 30 we had in treasury, $8.50; received by monthly collections, $5.35; received for sewing and making bedding, $9.35; donated to Dixon church treasury, $8.50; expense account for material, $2.37; received by donation, 45 cents on Dec. 8. This leaves a total of $7.41 in the treasury. May our work prosper, is our sincere wish for the Sisters' Aid Societies!—Bessie C. Dickey, Secretary and Treasurer, Dixon, Ill., Dec. 20.

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THIS week, and from now on, the Table of Contents will be found on the last page.

ON page 3, this issue, will be found a communication from the General Educational Board.

As the fruits of a series of meetings held at Oakland, Ohio, by Bro. James L. Hazlett, ten were added to the church.

BRO. J. A. GARBER devoted one week to evangelistic work at Union Bridge, Md., and five were induced to put on Christ in baptism.

BRO. O. P. HOOVER, who is spending the winter at the Chicago University, spent last Sunday in Elgin, and attended the morning services.

WE believe that all of our patrons will be pleased with the first page this week. As the weeks go by, the character of the matter may be still further improved.

OUR correspondent at White Oak, Pa., reports a good series of meetings by Bro. I. W. Taylor, with eight applicants for membership and one to be reclaimed.

A REVIVAL at Danville, Ohio, conducted by Bro. J. A. Dove, then continued by Bro. G. S. Strausbaugh, resulted in eight persons accepting Christ and receiving baptism.

A FEW of our members have located near Perez, in Mexico, about 124 miles south of Vera Cruz, and among them a minister, Bro. A. J. Detrick, formerly of Oklahoma.

THE trustees of the Old Folks' Home, at San-Mar, Md., are in need of a superintendent for the Home. For further information write Bro. Caleb Long, Boonsboro, Md.

No place has yet been offered for the District Meeting of Northern Indiana for 1911. Any church desiring to take the meeting can write Bro. J. W. Kitson, Fort Wayne, Ind.

BRO. OTHO WINGER, of North Manchester, Ind., spent a few days in Elgin last week, searching the House files for data regarding the District Meetings of Middle Indiana.

A NUMBER of Bethany students called on us last week. It was their vacation week, and they found it convenient to visit Elgin and take a look over the Publishing House.

WE have the Minutes of the District Meeting of Southern Indiana, and notice one paper for the Annual Meeting. This, with the rest of the papers for Conference, will appear in the MESSENGER in due time. We await other Minutes containing queries.

ON page 13 Bro. James M. Neff has a letter that his many friends will read with unusual concern. In the interest of his failing health Bro. Neff has had a hard fight, but through it all has shown a persistency and bravery that must be admired. Let us all pray that our brother may be restored to health.

As the result of some work at Harlan, Mich., by Bro. William Bixler, five were added to the church by confession and baptism, and several others seem to be near the kingdom.

LET all those who have the Brethren Almanac for 1911 turn to page 31, and insert the name of L. H. Eby, in place of S. F. Brower, as elder in charge of the Payette church, Idaho.

A PROTRACTED meeting at New Haven, Mich., closed with ten making the good confession and uniting with the church. One was also restored to fellowship. The preaching was done by Bro. S. Z. Smith.

DURING a series of meetings in the White Rock church, Kans., Bro. B. E. Kesler did some good preaching, principally along doctrinal lines, and six were added to the little band of believers.

THOSE having a copy of the first edition of "Our Saturday Night" will please turn to page 50, and in the first line write 1887, in the place of 1878. The mistake has been corrected in the second edition.

BRO. J. W. NORRIS did some very effectual evangelistic work at Marion, Ind., where the Brethern have a mission point. As the fruits of his work twenty-seven were baptized, five more were reclaimed and three are to be restored to fellowship.

THE Minutes of our fall District Meetings are very slow about reaching our desk. We have not yet received the Minutes of some of the meetings held in October, and, of course, can not say at this date how much matter is on the way to Conference.

BRO. C. M. WENGER, of South Bend, Ind., Treasurer of the Annual Meeting, gave the House a short call. He finds it no easy matter to collect sufficient funds to pay the bills as they come to him. Most of the District Treasurers are slow about remitting, and this is what makes his work difficult.

THE series of meetings at Denver, Colo., resulted in several starting for the kingdom,—three baptized, two awaiting the rite, and one reclaimed. Two are said to be hindered by their parents. It is unfortunate that those who desire to make a start in the religious life should be hindered by their father or mother.

BRO. J. G. ROYER was with us over last Sunday, and delivered two addresses,—one in the morning as introductory to the installation of our Sunday-school officers and teachers; the second, in the evening, suited to the graduating exercises of the teacher-training class. Both addresses were listened to with interest.

A DEVOUT minister tells us that he is paying for nine copies of the MESSENGER this year. He sends a copy to each of his grown-up children, and there are others he wishes to reach with the paper. He says he knows of no better way to keep people in touch with the church and her work than to have them read the MESSENGER from week to week. He is a wise preacher and father, and is certain to see some of the fruits of his well-directed labors.

ONE of the congregations in the West took up a collection to raise money to have the MESSENGER sent to the poor members, of whom there are nearly one dozen. The old minister of the congregation says he likes to preach to members who read their church paper. He feels more at home with them. Occasionally he wishes to refer to something he has read in the MESSENGER and this he can do to the edification of his people, when he knows that they may have read the same thing.

SOMETIME ago a young brother thoughtlessly went to school on Monday morning, with his Sunday-school card still held in place by his hat band. When the teacher pleasantly reminded him of the sign he was displaying, he offered no apology whatever, but simply said that he was one of our people, and said it in such a way as to indicate to his teacher that he rejoiced in being known as such. The true principles of religion had been planted in his heart, and he was willing to be regarded as one of the boys in Christ Jesus.

BRO. VIRGIL C. FINNELL and family left Elgin for Pennsylvania last week, where they will remain a few months, and then probably settle down to pastoral work. We exceedingly regret to have them leave us. We found them devoted and earnest members, whose sole purpose is to serve the Lord to the best of their ability.

No place has yet been offered for the District Meeting of Eastern Pennsylvania, to be held May 3 and 4, 1911. Any congregation desiring to take the meeting will please communicate with Bro. I. W. Taylor, Neffsville, Pa. Bro. Taylor was moderator of the meeting last spring, and the above notice is published by his request.

A NUMBER of people are writing Bro. F. M. White about the country and climate at Fruitdale, Ala., but forget to enclose a stamp for a reply. It is a costly business when one has to answer so many letters at his own expense. Those seeking information from members, regarding any country, will do well to enclose even more than one stamp.

BRO. S. A. HONBERGER writes us from Santee, San Diego Co., Cal., where five members reside at this time. Taking it all in all, he thinks that part of California about as good a place as can be found on the Pacific Slope, and would be pleased to correspond with members seeking a home where their services are greatly needed. He is looking forward to the time when there will be a strong congregation at Santee.

WE have a copy of the Minutes of the District Meeting of Southeastern Kansas, and observe that considerable space is occupied with the financial reports. Some attention was given to papers from the churches, but no paper was sent to the Annual Meeting. It was decided, hereafter, to elect the members of the Standing Committee by the majority of the votes cast, the written ballot plan being employed. The officers of the meeting will be chosen by a plurality vote, with written ballots.

THE Mission Board of Michigan has the right idea about mission work. They have ordered the MESSENGER sent into over a score of families at one of their mission points. In this way they hope to interest nearly forty people and instruct them along right lines. There is no better way of reaching so many people with a small amount of money. It would pay any District Board well to employ $25 or $50 in this way. Get the people in any community, where we hold regular services, to reading our literature, and splendid results are certain to follow.

THE Minutes of the District Meeting of Northern California fill about twenty-seven pages, and show that while the District, as an organization, is young and composed of only nine congregations, it is fully alive in the Master's work. Mission fields have been opened, an Old Folks' Home is to be maintained, and plans were laid for special Bible work and the developing of the educational integest. The District calls for the Conference of 1912, and sends two papers to the Annual Meeting. One of them strongly protests against any of our ministers being permitted to engage in the real estate business. The meeting decided that the members of the Standing Committee must be chosen from the elders who have resided in the District at least two years.

DR. S. C. DICKEY, who gave our people such a cordial greeting at Winona Lake, Ind., writes us a letter in which, among other things, he says: "Many of you attended the Conference of the Church of the Brethren, held at Winona Lake last June. Your Conference outnumbered any ever held on our grounds. We thought our inter-denominational Bible Conference crowd taxed our utmost capacity, but your committee taught us that it was possible for us to entertain many thousands more than at the Bible Conference." He writes concerning the success and growing interest at Winona,—the schools, the summer assemblies, Bible Conferences, the problems to be solved and the purpose to secure additional means for sustaining and enlarging the work of the assembly.

UNDER date of Dec. 14 Bro. W. R. Miller writes us from Jerusalem, and tells us briefly about his party being robbed south of the Dead Sea. The situation at the time was more serious than reported in the newspapers. The party consisted of W. R. Miller and wife, A. C. Wieand and wife, Hettie Stauffer, C. W. Eisenbise, J. F. Souders, Ralph Miller and a Miss Healy, with Mr. A. Forder as guide. In attempting to escape from Kerak, where three hundred people had been massacred, the entire party was captured by a band of savage Bedouins, who not only robbed them, but planned to kill them. Later they were recaptured by a friendly tribe, and under a strong, well-armed guard started in the direction of Hebron, which point they finally reached, after riding all night and the next day. Another ride of twenty miles brought them to Jerusalem. We are told that the whole party faced the great danger with commendable bravery, and now give God the glory for their deliverance. This is an unusual experience for any of our people in the Bible Lands, and Bro. Miller promises our readers a good write-up of the thrilling incident. Bro. David Hollinger and wife, Bro. T. A. Eisenbise and Sister Hettie Stauffer have left Palestine for home, while the rest of the company remain in Jerusalem, awaiting further developments regarding the uprising of the Bedouins in Eastern Turkey.

Introduction to Volume Fifty.

WITH this issue the MESSENGER begins the work of 1911. We begin with faith in Jesus as the Christ, having an earnest desire to do the will of God, and trusting to the guidance of the Holy Spirit. The Great Father, who knows it all, can see the end from the beginning. Not so with finite creatures. We see the beginning only, and trust God for the future.

We are not in the habit of making many promises. We plan, that is true, and do our utmost to work up to our plans, but here, again, we must trust the Lord for strength, wisdom and further guidance. Still, generally speaking, we may say, that we have some good things in store for our people. We are expecting to give them some splendid reading. Some of it is in our office, and some of it is in course of preparation. Unless we overestimate the value of this matter, the present volume is going to be one of unusual interest.

We also think some improvements will be discovered. More work than heretofore is to be put on the first page. The spirit of the page is to be moved up a little higher, and the scope of the matter to be broadened. It is intended to contain the cream of rare information, and he who reads the page carefully, will know a good deal about what is going on in various parts of the world. It is a careful blending of certain phases of the religious, historical, missionary, scientific and general news of the day, the purpose being to educate the intellect, broaden the mind, and give a healthy, moral tone to the understanding.

The missionary page will probably contain more news than formerly. It would be replete with reports from our District Mission Boards, if we could get the news from them. Our foreign missionaries have kindly supplied us with news from their respective fields, and the most of their reports have appeared on this page, but the page is to be filled with the most interesting church news, of the correspondence class, that happens to be at our disposal when it is made up. In the other pages there will be few changes, save that it is our constant aim to reach a higher standard as the years come and go.

As regards the real purpose of the MESSENGER, it is understood that the paper stands for the New Testament order of worship and service. We plead for the whole Gospel, and nothing but the Gospel as the Christian's rule of faith and practice. The standard of living, set by Jesus, and transmitted to us by the sacred writers, should be our standard. For this we plead most earnestly.

The religion we teach does not blend with the teachings of the popular Christian bodies. We have always protested against their departure from the New Testament order of service. We have protested against the general neglect that has characterized those who persist in the departures that must be apparent to every earnest Bible student.

Our mission is not to fall in with these departures, nor to affiliate with those who countenance and encourage such departures, but to restore and perpetuate the order of service and worship for which the New Testament stands. We are not supposed to be influenced by the persuasions that refuse to teach the "all things" set forth in the Word of God. Our mission is to help them to return to the old gospel paths, to accept the form of doctrine delivered unto us by the inspired writers, and to walk in the commandments of the Lord.

The MESSENGER does not seek to have the Brethren church become like other churches. The reformatory movement, with which we are identified, was not started for that purpose. Those first in this movement came out from other persuasions, in order that they might reëstablish the apostolic practices. Having done this, it becomes our high privilege, as well as our imperative duty, to remain a separate people,—to remain a called-out people,—and urge upon all others the acceptance of the whole Gospel. Ours should be a moulding influence,—an influence that affects others for good. If we can not do this, and do not propose to even attempt it, then we have little excuse for an existence, as a separate religious body.

Our plea is for the one Lord, Creator of all things, the one faith in Jesus as the Christ, the one baptism set forth in the New Testament, the one body, the church of Jesus Christ, and the one Spirit to lead, direct and guide us into all truth. This means not only perfect faith in Jesus as the Son of God, but it means the keeping of the ordinances as set forth in the New Testament, as well as living the simple, pure, holy and useful life.

It means more. It means that we will put forth every effort, in teaching, preaching and writing, to bring other religious bodies to this standard, for what the Master meant for one to do, in the particulars named, he meant for others. It is not sufficient for us to confine our efforts to our own ranks, to our own children and a few others. We must reach out and endeavor, by our teaching, living and influence, to help others. The world is our field, and as trusted servants of God, tried and found to be true to the "thus saith the Lord," we should not stop short of the fullest extent of our ability. The standard set by Jesus and his apostles is our standard, and we shall not have discharged our duty until we have done what we can to help others to recognize this same standard.

But we are not to stop here. The Gospel is to be preached to all nations,—even to all creatures,—and it is our duty to carry the full Gospel into the heathen lands, as well as into other lands. This duty is second to none. It is as important as keeping the ordinances, and living the simple and holy life. It is a duty that we must not, shirk, however much it may cost in money and lives.

For all of these, and even more, the MESSENGER has stood in the past, and as much as possible we shall emphasize the importance of continuing steadfastly in the same policy. Not only so, but we shall further emphasize the urgent necessity of special harmony among ourselves, regarding the better methods of maintaining the Gospel principles for which we contend. In order that our efforts may be crowned with success, we look upon this harmony as imperative. If we would move any considerable part of the world, we ourselves must first learn to move together. Let us bear in mind that, while influencing others for good, we, too, have some things to learn, only let the progress we make lead us to the Gospel and not away from it.

Solomon's Temple.

In Two Parts.—Part Two.

SOLOMON'S temple is regarded, by common consent, as a type of the spiritual temple,—the church. The manner in which God directed the building of the first temple, gives many practical hints as to the building of the present temple. Look at some of them for a moment!

The temple was built after the pattern of a definite plan. David was not given the honor of building the temple, but the Lord communicated to him its plan (1 Chron. 28: 19), and he gave it to Solomon (1 Chron. 28: 11-13), with the instruction that he should carry it out to the letter. The plan was complete, comprehending the building in every detail, which enabled Solomon to see it clearly in his mind's eye before even a stone was laid in the foundation.

A good plan is one of the essential things in matters of building. It was of so much importance to the temple, God's dwelling place, that he would not entrust it to men. Solomon, if left to himself, would probably have employed the best architect of his day. But the Lord constituted himself the architect of his own house. So now. The church is to be built after a definite plan, and it must be carried out to the letter. As Moses was commanded to build the Tabernacle after the pattern shown him in the mount, and Solomon built the temple after the pattern handed down to him by his father, so Jesus is building under a plan as definite today; and we, as coworkers with him, must recognize the plan of building and labor accordingly, so that the building, "fitly framed together, groweth unto an holy temple in the Lord, . . . for an habitation of God through the Spirit."

The Lord chose a wise leader to build the temple under the specified plan. Not only a building of stated specifications, but a wise leader was needed. So now. It is probably the greatest need of the hour.

In the very beginning of Solomon's reign the Lord threw open to him the storehouse of heaven, and said, "Ask what I shall give thee." The young king said, "I am but a little child; I know not how to go out or come in." Thus realizing the weight of his charge, he asked for an understanding heart to discern judgment. He chose wisdom. He did not ask for long life and wealth and honor, and the blood of his enemies, as almost any young, ambitious king would do, and, besides, he was yet a young man, without the schooling of experience. But he chose wisdom. What a valuable choice! And, too, how important a right choice in a young man! It was this young man whom the Lord chose.

The Lord has planned his church to be world-wide; he has the universal church idea fully settled. Then the gravity of the undertaking,—the scope of the building. Literally, the house of prayer for all nations. Then the hindrances to overcome. Then the diversified means and agencies and activities necessary in this crusade, to be wisely directed. Is not the need of wise leaders clear? It is no wonder that the mark for the bishop is set high.

The temple was built of material carefully prepared before it was brought to the place of building, "so that there was neither hammer nor ax nor any tool of iron heard, while it was in building." The whole building, in every detail, was thoroughly comprehended in mind and measurement, and the material provided and prepared accordingly, so that when it was brought together the building went up without any tinkering at fits. It fitted completely throughout. This was no less than wonderful. The like has not been known since, I should judge.

There was, however, one stone that perplexed the builders. They rejected it, and decided it could not be used. It was among the collection for the temple, and prepared for it, but the builders could find no place where it fitted. They tried it over and again, and then rejected it as having no place in the building. But when the wall was finished, lacking one stone, behold, the rejected stone just fitted the place and completed the wall, so that "the stone which the builders rejected, the same is become the head of the corner." It became such literally. Surely, the Lord's doings are marvelous in our eyes.

The two important points suggested in this are previous preparation, or regeneration, as it is called in the language of the spiritual temple, and organization. The plan of the present temple provides that, as a preparation to be built into it, we must be born again. It also provides that each one, as a lively stone, should be placed in the building where he fits. This is organization. But regeneration is the greatest practical lesson to us, to be gleaned from the building of the temple. As essential as proper organ-

ization is to the church, it is not to be compared to regeneration in importance. The Lord accepts no excuse or substitute for an unregenerated church membership.

The temple was built in time of peace: David could not build it, because of the wars on every hand, but Solomon declares that God had given him rest on every side, "so that there is neither adversary nor evil occurrent." The spiritual temple is built only in time of peace. "The old man," with the carnal mind, must be put off, the enemy crucified, and all rebellion grounded, before one can become a citizen of the household of faith.

A great variety of material was used in building the temple. Gold, silver, brass, iron, and wood of several varieties, were used in large quantities. Nothing was too precious and nothing unfit, when properly prepared. So now. If the white race is to be regarded as the gold, let it be known that of one blood hath God made all nations (Acts 17: 26), and that "in every nation he that feareth God, and worketh righteousness, is accepted with him" (Acts 10: 35).

Much time and many men were used in building the temple. It seems remarkable to us that it took 183,600 men seven and one-half years to build the temple. But it is really so. God takes time to do things. We should learn patience. God will work out the ends of his kingdom in the right time; only we should be on the alert to do our utmost to bring about the conditions that he can hasten the coming of the kingdom. This we are instructed to do, and this is our part, and God will do the rest.

When the 22,000 oxen and the 120,000 sheep had been offered in sacrifice, the Ark of the Covenant placed beneath the cherubim, the mercy-seat established, the prayer of dedication offered up and the house declared dedicated to the services of the Almighty, his presence and glory filled the temple. So when the new-born child of God offers himself a living sacrifice and declares his life dedicated to the one true God, his soul is filled with his glory, and he cries, "Abba, Father," the Spirit bearing witness with his spirit that he is the child of God. As much as spirit is above matter, so much is the spiritual temple above Solomon's, and so much more glorious is the dedication of a soul to God than was the dedication of the temple. H. C. E.

Our Church and School in Huntingdon.

From the beginning of our work here we formed the habit, when speaking of the church and school, to use the possessive pronoun "our," because, through the Providence of God, we were instrumental in giving them birth. And being born about the same time, we regard them as twins, having, for their life and purpose, one and the same thing. They were planted together, they took root in the same soil, they were nurtured by the same rain and sunshine, surrounded by the same atmosphere and climate, so that even to this day we are not able to determine which depended, or depends, on the other. Therefore it has always been our pleasure to feel that they are equal in the same thing and dependent upon each other.

Dec. 23, 1873, myself and wife, our brother, J. B. Brumbaugh, and several other members, connected with the *Pilgrim* office, removed from James Creek to Huntingdon, where we found Dr. A. B. Brumbaugh, his wife, and two other members, making, in all, nine members of the Brethren church. As we had no place where we could hold public services, we held prayer meetings in our homes. But this was not satisfactory, as we wanted a wider field, and to this end we fixed up a room in our house, had it comfortably seated, a neat pulpit made, and carpeted the aisle. When through with it, we had a very cosy, comfortable and quite attractive churchhouse, seating over one hundred people. This church home was dedicated June 20, 1875, the dedicatory sermon being preached by Eld. Peter S. Myers, now deceased. In the evening Eld. Archy VanDyke preached. Though this beginning was small and humble, it was very comforting, because it gave us a church home where we could meet together for public worship, hold our prayer meetings and open a Sunday-school.

Though our room was small, we commenced with a full program,—two preaching services, a Bible class and Sunday-school each Lord's Day, and a midweek prayer meeting. Our attendance at first was small, but gradually grew until we became crowded for room.

April 17, 1876, Bro. J. M. Zuck opened, what we now call Juniata College, with three students, in two small rooms, directly over the church room, using the latter for the religious part of the work, always opening the morning sessions with Bible reading and prayer. The school was advertised as "a church and school." And so it was, and so it continues to be. Both were planted and rooted together, and they have been growing together ever since. The fruitage of the one is the fruitage of the other, and the purpose of both is to reveal God to the people by opening the Book and teaching men and women to live their lives in harmony with its teachings.

Oct. 30, 1876, the working forces of both the church and the school were greatly strengthened by the moving into our midst of Elders James Quinter and J. W. Beer, and their families, which was very much appreciated by all, and gave a new impetus to the work that was so near to our hearts. Later on Bro. W. J. Swigart was added to our ministerial force, and was a great help in enlarging our field of labor.

Sept. 28, 1878, our church here was organized and made a separate congregation, having, at this time, a membership of thirty-six, and Eld. Quinter was placed in charge. About this time he was made President of the College, thus strengthening the relation between the church and the College. April 13, 1879, our place of worship was moved from the small room on Fourteenth and Washington Streets up to the new College building, just completed, on Seventeenth and Moore Streets, and the dedicatory sermon was preached by Eld. James Quinter.

We now had a very pleasant and suitable place for worship, and glorious seasons of praise and worship did we have in this, our College home. Not only was it a Bethel of praise and visions, but to many it proved to be a Bethel of consecration, and the opening gate to heaven. And while to many of us it became a place of sacredness because of the sweet memories that clustered in and around the place, yet it was a house of mixed services. It was not, consecratedly, "the house of God," and therefore a large number of our people had an anxious yearning and a longing desire to have erected a house or temple that could be wholly set apart and dedicated to the Lord's service.

Accordingly, some four or five years ago, our people, with willing hearts, began laying by means, by which this house could be built, so that over a year ago the corner stone of the present structure was solemnly laid. And then, day by day, it began growing into a house for the Lord's service, so that Dec. 11 was named as the day for its completion and consecration. To this day we looked forward with prayerful interest. During the day and evening of Saturday a number of us were busily engaged setting things in order for the appointed time.

During the night a fresh snow had fallen, so that the Lord ushered in the dedicatory morning with snow whiteness and brightness. And though it was cold and wintry, there were so many glad, warm hearts that the snow coldness was forgotten, and at the appointed hour our friends, brethren, sisters and little ones from town, surrounding country and from abroad commenced gathering in until our new temple was filled. The morning sermon was given by our brother, Dr. M. G. Brumbaugh; the 3 P. M. service by Bro. C. C. Ellis, and the evening service by Bro. Wm. M. Howe,—all graduates of our College. Their sermons were correspondingly appropriate, edifying and uplifting.

At these services offerings were taken to meet the indebtedness still remaining, and the response made was liberal, open-hearted and beyond our expectations, so that, when all the pledges made are met, we feel that our indebtedness will be covered, for which we thank God. Our home members, the friends of our town and the student body did nobly; as also did many of our friends, brethren and sisters and former students from abroad. Of course we most highly appreciate this very liberal giving on the part of our members and friends throughout the Brotherhood. And while their liberal offerings have been a great blessing to us, we pray it may be a great blessing to them, especially to those who were born into the kingdom of God while here.

Since our organization here, there have been about 750 baptized, some thirty called to the ministry while here, and fifty or more have been called in their home churches after leaving here. Some have gone to foreign fields, and quite a large number are doing home mission work in our towns and cities. Pray for the Huntingdon church that it may continue to grow and do good work for the Master. H. B. B.

Christmas and Conversions.

It is remarkable how the number of conversions, reported by our correspondents, will drop off as we approach the Holiday season. It would seem that the nearer we get to the anniversary of the birth of our Savior, the more disposed people should be to turn to the Lord. But such is not the case. As the masses approach Christmas, they think more about the festivity of the occasion, and the giving of gifts to one another, than they do about what the day stands for. The great display, manifested on every hand, crowds out every other consideration. As a rule, all revivals must close a few days before Christmas, so as to give the people a chance to enjoy themselves and secure a little rest. The rest is proper, and so may be the season of enjoyment, but it is strange that we give so little attention to leading sinners to the Christ whose birth we celebrate. Then, on the other hand, the unconverted are so fully occupied with the incidents pertaining to Christmas that they become unconcerned about the future. They may think about Christmas, talk about the occasion, but they do not think and talk about Christ, for whose religion the day stands. New Year's Day is a good time to begin the new life, but the trouble is to get people to think about the regenerated life when there is so much otherwise to attract their attention.

Billy Sunday and Money.

While Billy Sunday is doing a great deal of good in his popular revivals, he also shows a knack for making money out of his evangelistic work. During the last few years he is said to have made $150,000. At his meetings the donations for his personal services have ranged from $3,496 to $17,500. This last amount was received for the meeting held at Jacksonville, Ill. For the late meeting, held at Waterloo, Iowa, he received $8,400. It would seem that he has no disposition to waste his money, but is investing it where it will be safe, and will bring a good income. It is well for a man to have an ample support for old age, but this thing of preachers, pastors, evangelists, and others engaged in the Lord's work, making great fortunes, is having a terrible effect on the laboring class in all civilized lands. It is one of the questions that is being discussed more in private circles than in the newspaper columns. Those in well-to-do circumstances may not think it a matter of much importance, but it is, nevertheless.

A New Law.

The Pope offers no excuse for making laws to govern his people. When he feels the need of a law, he promulgates it and then demands that it be put into force by his bishops and archbishops. Some of his requirements may be wise and proper, while others are decidedly faulty. Nine reasons for the removal of a priest were recently announced. They are at least worth studying: Perpetual insanity; such unfitness or ignorance as renders him incapable of performing his duties; permanent physical or mental infirmities; the animosity of the people when it renders his work useless and is likely to continue; loss of reputation; a hidden crime; bad administration; gross neglect continued after warnings; and disobedience to the bishop, if continued after one or two warnings.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

H. M. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
L. W. Teeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FROM MEYERSDALE, PA.

We are glad to report that our Sunday-school and Christian Workers' Meeting have been reinforced with a band of very efficient workers. Bro. B. B. Dickey has been reëlected superintendent of the Sunday-school, and Bro. Charles Griffith, secretary. Following are the officers of the Christian Workers' Meeting: Ellen M. Fike, president; Orpha Barndt, secretary. A large crowd came to hear the children recite on Christmas evening. Upon that occasion a donation of $61.61 was offered and pledged. This offering is to support a school of forty children in India. On Thanksgiving Day an offering of $22 was taken for World-wide Missions. Our first council in the new year will be held Jan. 2. Ellen M. Fike.

Meyersdale, Pa., Dec. 27.

MINOT MISSION, N. DAK.

Bro. George Hilton most earnestly presented the China work to us Dec. 16-18. In the four talks he made impressions that are much needed to make the Lord's people more active in reaching out to points where the Lord intends his name to be carried and planted.

There are many poor that attend the services and we are able to assist them through the kindness of some of the sisters' aid societies who have sent in clothing to be distributed. Others have sent word that they will also send articles a little later. Grocery, sent by one church, has bought flour and potatoes in homes that had none.

Our services are conducted in the courthouse court room each Sunday morning and evening. Teachers' meetings are carried in the homes of the teachers. All the services are attended with good interest, and new attendants are brought into the work each Sunday. Any one knowing of members living in town that we have not found, or any one who has friends who should attend our services, will please write us giving their street address if possible. Remember the work and workers at this place, that all may be done by each one in his name to his glory. D. Warren Shock.

Box 525, Dec. 22.

FROM THE NEWTON MISSION, KANS.

Nov. 20 our churchhouse was dedicated. Bro. N. E. Baker, of Arkansas City, delivered the dedicatory discourse.

Since that time our Mission Board has secured the service of Bro. Baker for this place, and he, with his estimable family, is now located here. Our work is progressing nicely, with increasing interest and attendance. Our Sunday-school attendance has doubled during the last month.

On Christmas Eve we rendered a Christmas program to a full house. Not since the beginning of the Newton Mission have prospects looked so hopeful as now, for the building up of the cause of Christ.

The disadvantage of having to hold services in a rented hall have now been overcome, and we are enjoying the opportunities afforded by a suitable house of worship. In our reorganization Bro. A. L. Snowberger was elected president of the Christian Workers' Band, and Bro. Victor Orpin superintendent of the Sunday-school, with Cordelia Winslow as secretary.

As the new year is ushered in, I trust that each one of us, as "children of the King," may feel our individual responsibility for the spread and growth of the kingdom of Christ in the hearts of the children of men, and that with this object in view, our lives may go on in humble, loving service, "seeking the lost ones, bringing them in."

Bettie Root.

1013 Oak Street, Newton, Kans., Dec. 26.

MISSION WORK IN MEXICO.

After a delightful sea voyage from New York, and one day ashore at the historical and tropical city, Havana, Cuba, we landed at Vera Cruz, Mexico, the oldest seaport on the North American Continent. We found it a beautiful tropical city, full of business. In a few minutes we caught a train and made our way southward, 124 miles to Perez, over a beautiful rolling prairie and groves of timber, covered with fat cattle. Here everything is tropical.

On arriving, our party was invited to meet Eld. A. J. Detrick, of Ripley, Okla., who has bought land about four miles from the railroad, in the colony. This was the first Sabbath meeting of the Brethren in the tropics of Mexico.

No rattle of trolley cars, jingle of sleigh bells, or toot of autos were heard. The natives all stared at minister Henshaw's team and spring wagon, as we met him in the road. Our old saddle-horses, now in their teens, took fright, as they had never seen the like before. As Christmas was nigh, the timid deer and wild turkey kept out of sight.

Although no sermon was preached, the question was discussed, how to reach the eight million souls now seeding the Gospel in Mexico. On the green grass, in the shade of a spreading oak, we surrounded with thankful hearts, a large store box, loaded with the bounties of the tropics. We remembered our gracious Redeemer who said: "Go ye into all the world and preach the Gospel to all nations." His blessings were asked to rest on the mission work begun here. We thanked him for past and present blessings. This was a missionary meeting and a feast of love. Though the table was small and but few surrounded it, yet we all, with our pioneer experiences, feel the great need of mission work in Mexico, and are doing all in our power to spread the glad tidings of our Savior among these neglected people. B. A. Hadsell.

Lititz, Pa.

FROM VULI, INDIA.

At present Bro. E. H. Eby's are away for a few weeks to recuperate their strength. Vuli is full of fever this year, and they, along with the native people, have been suffering from it. We look for them home next week.

The native people have had a great deal of sickness this year. We sent two adults and two children to the Irish Presbyterian Hospital in Broach. One has returned cured and the others are improving nicely. How nice it would be if we had a hospital of our own, to which we might send our sick people. The fever was very hard to break in nearly every case, but the Lord has been good to us. One little one was taken from us.

Just now several of the village workers are here on account of sickness. Since they are better, they are taking a course in Bible study. We hope and pray that they will be better prepared for their work by spending some time in the study of the Word. Those who are full of God's Word are best fitted to live and preach it.

In a few days we are expecting several Mennonite brethren to come to visit us. Bro. Lapp, who is working in India, and two brethren from America, who are visiting India, are coming to see us. We are glad they can come, for it always encourages us to have visitors. We wish more would come.

Work on the new addition for Bro. Eby's is progressing nicely. A few years ago, when we built our bungalow, we had trouble in getting laborers, but now our Christian community is large enough to furnish all the laborers needed to do the work, so we are independent of outside help.

It is appalling, the way the liquor habit is growing on these poor Bhils. Several weeks ago the headman of our village went to Dashor. There he fed the Brahmin sweetmeats and had his face painted, and from that time on he intended to stop drinking liquor, but toddy was permissible. This man was a hard drinker and we hear that he is again slowly falling back into his old habit of drink.

One evening a man came saying, "Saheb, if you do not come, Kelya will kill his wife. He is drunk and is beating her." Dan went and found it all true. Kelya was entirely naked, and he was rolling and beating on the floor, pulling each other's hair. Dan picked up two bunches of hair that they had pulled out of each other's heads. They were separated, and Dan came home. In a little while, the little eight-year-old girl came trembling, and said that her father was beating her mother again. Dan went in a hurry, and, sure enough, it was all true. The woman was on the bed, and Kelya was standing over her, beating her with a stick. They were separated finally again. The woman found refuge in a Christian's home for the night. Dan says that if he had not interfered, he is quite sure that Kelya would have killed his wife. In a week or two after that, Kelya brought his wife for medicine. She could scarcely walk. Her back, and also her body generally, were bruised and swollen. Kelya said he did not know how she happened to get in such a woeful condition, but when he was questioned he had to confess that, within a few days after he beat her, Dan again began. We gave the woman medicine. We pitied them both from the bottom of our hearts, to think that they were so bound down in sin.

One of our neighbors is building a new house, and he had some wood to haul out from the station. Several Bhils did the hauling for him, and when they were done, and he went to pay them, the Bhils said, "Oh, we are friends. We will not take any money but you just get us liquor to drink." So that was the way they settled it. The man gave them all they wanted to drink, and they were very drunk,—so drunk that they all fell off their carts. A cart ran over one man and he was killed. Today we hear the shooting, telling us of a funeral.

Tomorrow the headman of this village must go to court as a witness in another murder case. This also was committed during a fit of drunkenness. While two men were fighting, one hit the other, who, falling, hit his head on a stone and was killed.

Brethren, pray that these people might have the love of Christ in their lives before they are entirely bound in Satan's clutches! Pray for a temperance campaign and then that they may be shown the Christ! The grace of Jesus Christ is the only thing that will save these people from destruction. There are many souls to be won and each year the fields are broadening. The liquor business is a great deal more than it was six years ago when we moved here. Each year it is growing worse.

What are we going to do? Can we stand by and look on, and not feel a call to work? It is in our power to say, "Brother, Christ loves you and would have you follow him." How can we be at ease when sin and the devil are abroad in the land! Pray, pray, that these poor, ignorant people may know him, and be saved from destruction!

Nora Lichty.

Umalla, India, Nov. 25.

SAFE ARRIVAL IN INDIA.

Many of the Messenger readers will be glad to know that the party of missionaries that sailed from New York Oct. 26 for India have had a safe and, for the most part, pleasant voyage, and have landed in India. The first three days out from Liverpool were very rough and stormy, and sea life was anything but pleasant, yet at no time did we feel fearful or mistrust our Lord. We lost a whole day during the storm, and so arrived one day later than we had expected. Our ship was a good one. Accommodations were, in most respects, all we could expect. Our fellow-travelers were companionable. The children of the party kept well and seemed to enjoy the long ride.

Sister Shumaker proved herself to be a good sailor, after the storm, like some more of us. She took some lessons in language study and was an interested pupil indeed. The page of odd and strange characters became full of meaning to her before we ended our voyage. Our only stop between Liverpool and Bombay was at Port Said. Some of us went ashore, and bought some necessary articles. I took a hurried look at the American papers in Thomas Cook's office. We were interested in the reports of the recent election. Keen was our joy, indeed, when we received several letters from India, telling how anxious all were getting for the day of our arrival. We, too, became more and more anxious as we neared our destination. We watched carefully the record of the ship's speed, as posted day by day, and calculated the time each hour when we would be remaining in port.

All were up early on Monday morning, Nov. 28, for we knew that we were to sight land about dawn. How welcome was that first sight of India's shore, as we approached! Letters from India friends reached us before we reached the shore. Their messages were so cheering. As we approached the pier, we strained our eyes to catch a sight of those who, we hoped, should be there to greet us. Long before they could distinguish us, we saw, by aid of a field glass, Bro. J. M. Blough and Sister Kathryn Ziegler, as they watched for us. We saw them and were glad. No time was lost when once our launch was lashed to the pier, to hurry up the steps and again clasp the hands of those who are so near and dear to us.

After the usual difficulties and trials of the customhouse, we went to Mrs. Briggs' hotel. Here we met Bro. E. H. Eby and family, who were just on their way home from Nasick, where they had gone to recover from fever. Bro. Eby also was ill, but not in the day. The following day we went to Bulsar. The railway journey was interesting. At one station a group of Indian Christians came into the car, and welcomed us by decorating us with wreaths of flowers.

When we finally reached Bulsar, a blaze of fire greeted us as our train rolled past the mission bungalow. At the station a score and more of Indian Christians met us and literally covered us with flowers. Tears of pain flowed as we bade our American friends adieu, but they sparkled with joy as we were so heartily greeted in India. We were hauled to the mission home, surrounded by boys carrying torches, and by those who rent the night air with their songs of joy.

In the new church we had a little meeting, where special songs of welcome were sung and where we tried to acknowledge their kindness. Does it pay? I wish you could have seen that greeting and have felt what we did.

We found the folks in good health. There have been many improvements made during the year. Progress has been made in many ways. We are now in the midst of a series of meetings preparatory to the love feast, which is to be held next Monday evening. Brother and Sister Blough are busy getting ready to sail, and if all goes well, will be far on their way when this reaches the Messenger readers. We wish them a safe and pleasant voyage.

J. B. Emmert.

Bulsar, India.

Prayers, like morning mists, rise up where man himself cannot go, only to return again in the pure mountain stream, full of refreshment, to the spot whence they started.

AN INTERESTING EXPERIENCE AT WASHINGTON'S MONUMENT.

(Concluded from Page 6.)

then all will be bright and clear. Then we will know even as we are known. Then the mists and clouds that overhang us now will forever have passed away. Glorious day! Troubled and sorrowing one, take courage. The mists and clouds of the consecrated life to thy Lord and Master will have a glorious significance to thee when the top of life's monument is reached. Then all will be clear and bright.

Twenty-sixth and Lehigh Avenue, Philadelphia, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Pitts.—Bro. S. C. Talley came to us the 17th, and preached five sermons. The attendance and attention were good, and we had the best of preaching. We feel hopeful of success at this point for the coming year. Some needy cases are being interested in their souls' welfare.—Nuts Pitts, Ark., Dec. 24.

CALIFORNIA.

Chico.—The work here is progressing nicely. Bro. Forney preaches for us every Sunday, and also conducts our Bible readings on Friday evenings. He is now working on the interior of the church, making it ready for the plaster and putting together the pews. The house is wired for electric lights, and Bro. Forney will soon be in a position to what he expect to have the church dedicated in March. It is a model church and admirably suited for the growing work Bro. Forney has done at this place. We are looking for some new members in the spring. We are gladly receive them, for the laborers are few. We had our Christmas exercises on Saturday evening. The children sang and recited many pieces, and spoke about the Christmas story. When they had finished, both old and young enjoyed a generous treat of candy, nuts, oranges and apples. Christmas Day here was bright and warm. The attendance at Sunday-school was good. Our collection amounted to $1.75. —Bertha G. Kerr, Chico, Cal., Dec. 26.

Oak Grove.—We met in council Dec. 10. Eld. G. S. Wine having resigned the oversight of the church, Eld. David Snyder was elected to serve the unexpired term. Sunday-school officers were elected for the coming year. Bro. Alva Strole was chosen superintendent.—Linnie Coffman, Laton, Cal., Dec. 11.

Reedley.—Our church met in council Dec. 17. Bro. Elsenheimer was chosen deacon elder, and Bro. Forney was also with us. Six letters were received. We then held a reelection of officers. Bro. Elsenheimer was elected to S. S. Smith, clerk; Bro. Moses Keller, church treasurer; Sister Mary Shaffer, christian; Sister Minnie Elsenheimer and Sister Michels, Messenger correspondent. Bro. Lahman was elected superintendent of the Sunday-school, and Bro. F. Hohnbaum, assistant treasurer. Bro. Jacob Keller was elected president of the Christian Workers' Meeting. We intend to hold a series of meetings about the middle of January, and a love feast the last of the month. A collection of over $85 was taken for home church work.—Sallie B. Wagner, Reedley, Cal., Dec. 22.

COLORADO.

First Grand Valley church met in council, and quite an amount of business came before the meeting. It was the time for the election of church and Sunday-school officers for the year 1911. Eld. H. H. Mohler was retained as elder in charge. Another elder, Eld. A. A. Shaffer, was elected. Bro. Roy H. Mohler and the writer were chosen to represent the church at the District Meeting, which will be held with this church, Dec. 30. Bro. Homer Wenger was elected Sunday-school superintendent. We think all the officers elected are able and efficient, and we feel sure that great good can be accomplished for the Master. Lately four new members have been received.—D. M. Click, Grand Junction, Colo., Dec. 21.

Good Hope church met in council Dec. 24, with our elder, Bro. D. B. Miller, presiding. Church officers were chosen as follows: Bro. D. B. Miller, elder for the coming year; Bro. E. Bamford, church treasurer; Sister Lettie Bamford, clerk; Sister Maude Bamford, organist of the Christian Workers' Meeting; Sister Lettie Bamford, secretary-treasurer of the Christian Workers' Meeting; Bro. Otto Kinzie, Sunday-school superintendent; Sister Mary Kinzie, secretary-treasurer of the Sunday-school; the writer, church correspondent.—Maude E. Kinzie, Haxtun, Colo., Dec. 27.

IDAHO

Boise Valley.—The first local Bible school for the winter, of the District, began Monday, Washington and Lincoln, under the direction of Bro. E. M. Studebaker, was held at this place. This proved the best time things. We had 30 present at the Nampette church. From there he will go to Welser, Jan. 1, and to Weiser the 15th of January. Bro. Studebaker will conclude his work in Idaho, after which he will go to the other points in our District. Any of our churches that have the privilege of having Bro. Studebaker should not fail to make an efficient man at the work. We advise others to try to attend a school that will be held there.—H. E. Brower, Nampa, Idaho, Dec. 27.

Tarkio.—Dec. 16 we met in council at 7:30 P. M. Our elder presided. One letter was granted. The following officers were elected: Bro. Bro. D. Wysong, elder; Bro. C. A. Swab, treasurer; Bro. S. S. Neher; chorister, Sister Ella Palmrey; Bro. J. S. Flory, Sunday-school superintendent; secretary, Sister Ines Mooney; president of the Christian Workers' Meeting, Bro. L. G. Burson. Everything is moving along nicely.—Ella Palmrey, 711 Second Avenue, N. Twin Falls, Idaho, Dec. 26.

INDIANA.

Del River.—Bro. D. Wysong assisted us in a series of meetings at our West house, beginning Dec. 10 and closing Dec. 22. There was a good interest manifested from the start. Ones was baptized and one reclaimed.—Mary E. Miller, North Manchester, Ind., Dec. 28.

Elkhart Valley.—Bro. C. C. Kindy began a series of meetings here Dec. 3, based on Sunday-school work. He was helpful both the Word with power. We know that the church has been strengthened built up. Two were received, one by confess Christ and were baptized Dec. 27. Sister Clara Bishley, of Nappanee, was also with us and taught our singing class, one hour each evening before services. She also led the singing during the services, which we all appreciated. She came to us Dec. 1, remaining until the 20th. The excellent song services and good sermons of Bro. Kindy were quite materially helped.—Minnie Brubaker, Bristol, Ind.

Fort Wayne.—Our church met in council Dec. 23. Our pastor, Eld. J. H. Moss, presiding. Letters of membership were received. The time for our Sunday-school was changed from 10 A. M. to 9:30 A. M. The church decided to organize a teacher-training class. We elected officers for the Sunday-school, and the Christian Workers' Meeting, to serve during the coming year. The writer was elected church correspondent.—George F. Bender, 2003 Gay St., Fort Wayne, Ind., Dec. 24.

Huntington.—Bro. Chas. Flory began a series of meetings here Dec. 4, continuing till Christmas. He preached with earnestness. Three decided for Christ and were baptized on Christmas Day. Our Sabbath-school is increasing in interest and attendance. We have organized a Home Department, for the purpose of widening our field of work. On Christmas morning, instead of the regular lesson, Bro. Flory gave us an address along Sunday-school lines. Our installation service for the year 1911 was held by Bro. Wine.—George Hunt, Huntington, Ind., Dec. 28.

Kunkle Valley church met in regular council on the evening of the 29th, with Eld. G. L. Studebaker presiding. Two letters were granted. The writer was elected to serve as elder. The regular business was transacted, and Sunday-school officers elected for the year 1911. Bro. D. B. Bailey is superintendent, and Grace Powerbaugh, secretary. Bro. Studebaker's time has expired, and we have no elder. Bro. D. Mishler was chosen elder for the year 1911. A committee of seven members was appointed for the next District Meeting, which is to be held in the Elkhart Valley church, January, 1911. Committee: I. B. Bailey, L. R. Powerbaugh and I. B. Wike constitute this committee. Sister Ida Pauline Bailey was elected president of the Christian Workers' Meeting, assisted by Sister J. Palmer. Bro. D. Wysong, of Wayne City, will preach our revival services Jan. 22. Our old society is well organized and doing a good work.—J. B. Bailey, 1209 Second Street, Huntington, Ind., Dec. 30.

Logansport.—A series of meetings was held by our pastor, Bro. J. H. Wright, beginning Dec. 11 and ending Dec. 25. Saturday evening, Dec. 24, Bro. L. J. Holsinger preached for us, at the close of which Bro. Wright and wife were received for us.—Florence Replogle, Owasco, Ind., Dec. 29.

Mississinewa.—Our church met in council with Eld. A. C. Young presiding. Bro. J. P. Shoemaker, a member of the Marion Brethren church, was with us. The church at once appointed a committee of three brethren to assist them in filling the vacancy caused by the resignation of our elder, to be secured to take up the work. This church is greatly in need of a pastor, and would be glad to correspond with some minister or elder. Bro. Young has been with us for quite a city of about 20,000. Support assured. Any one who may be interested may get Eld. Young's address by writing to A. C. Young, at Stockport, Ind., or the writer. Who will answer or call?—W. H. Paul, 2 Paul Place, Muncie, Muncie, Ind., Dec. 31.

Salamonie.—We met in council at the Loon Creek house Dec. 3. Our elder, Bro. Aaron Moss, presided, assisted by Eld. Elvray Shively. Two letters of membership were granted. Bro. Samuel Funderburg was elected Sunday-school superintendent. Bro. Jacob Shideler was elected trustee of the Loon Creek house, Bro. Moss was chosen to preach at our next meeting for us Dec. 31, continuing for three weeks, preaching in all twenty-eight sermons. We reached the goal of our prayers. Two were received into the church by baptism. Although this attendance was not large, the interest was good, and the church was strengthened.—Sarah A. Heaston, R. D. 5, Box 24, Huntington, Ind., Dec. 28.

Santa Fe church met in council Dec. 16 at the Copper Creek house, Eld. D. B. Wolf presided, being assisted by Eld. Amos Kendall. Business was transacted in a very christianlike spirit. The writer was elected Messenger correspondent. Bro. Mahlon Kendall was elected Sunday-school superintendent till Jan. 1, the Lord willing.—F. F. Hostetler, Bennetts Switch, Ind., Dec. 27.

Upper Deer Creek.—The members of this congregation met in council Dec. 17, with Eld. Jacob Hoover presiding. Business reflected: J. H. Mummert, treasurer, Frank Burrows, secretary. The writer was chosen church correspondent. Bro. Milton Bechtelheimer will be Sunday-school superintendent the coming year.—Minnie Mummert, R. D. 50, Galveston, Ind., Dec. 27.

Upper Pall Creek.—We met in council Dec. 24. Our elder, Bro. Jacob Hoover, was with us on account of the illness of his wife. Bro. D. F. Hoover was chosen as moderator. Considerable business before the meeting. Our spring love feast was appointed for May 20, at 6:30 P. M. Our Sunday-school officers were elected: Bro. Pannell as superintendent, and Sister Jennie Miller, secretary. Bro. Pannell is tarry and treasurer of the cemetery made their annual report. The Auditing Committee made a report, which was satisfactory and accepted by the church. Brethren D. F. Miller and Jacob Hoover were elected to the Auditing Committee for 1911. The meeting adjourned with song and prayer.—Mary Miller, R. D. 1, Box 24, Peru, Ind., Dec. 27. Services on Christmas Day.—H. I. Fadely, Middletown, Ind., Dec. 24.

IOWA.

Asbury.—Dec. 18, Bro. John Zuck and the writer met with the brethren in council. Bro. Zuck presiding. Bro. T. A. Robinson to the eldership. All the services were impressive. Some, who had been members of other churches, have expressed themselves as being very thankful to have witnessed the ordination of a brother. This church at Muscatine is moving along nicely. Quite a few, who were very faithful in the service, were baptized during the past two years. The church chose Bro. Robinson to their elder. We are now a self-supported church with a resident elder.—W. E. Weyer, Asbury, Iowa, Dec. 24.

Bagley.—Our meetings closed on Sunday evening, after three weeks' duration. Bro. Wm. Beckner, of Panora, Iowa, were good till the last. Two were baptized, one restored, and five reclaimed, as a result of the work, organizing of a Sunday-school and preaching each Sunday afternoon at the Salem school house. Bro. D. Haughelth, Panora, Iowa, Dec. 27.

Beaver.—We held our council Dec. 17. Bro. Jesse D. Rowe and Morris Elkenberry were with us. Bro. Rowe took charge of the meeting, and we got along nicely. Application from a union to a Brethren Sunday-school. We elected Sister Kate Bowers as superintendent, and Bro. Ross Bowers as secretary. The remaining officers will be elected by the school in the first of January. Considerable business before us. I served in the speaking of pieces and singing of songs. The meeting was conducted mostly by the children, after which each received a treat.—Belle Ruth, Beaver, Iowa, Dec. 27.

Cedar Rapids.—Our usual Christmas program was given on Sunday evening, Dec. 24. Sunday-school was dismissed for a Christmas gift to Sister Brubaker, of India, and our missionaries in China, at the close of the Christmas tree received by baptism. His coming to us is the result of the Messenger. He is a middle-aged man.—Mrs. Ida Ellis, 1020 Fifth Avenue, Cedar Rapids, Iowa, Dec. 27.

Indian Creek.—Our church met in council Dec. 3. Our elder, Bro. Snyder, presided. Considerable business was disposed of. At one o'clock we adjourned to attend the funeral of Mrs. Bell, who resided near here for a number of years. A large crowd was present. Mrs. Bell's health has been in failing health for some time, were anointed. Brethren Hoover, Wolfe, Wampler, Miller and the writer attended the funeral, were with us. Bro. West remained over Sunday. He delivered an excellent discourse. Our elder for the ensuing year will be Bro. John Zuck. Officers for the Sunday-school were also elected. Bro. Clarence Lockinpell is superintendent; Bro. Charles Enfield, secretary. The writer was chosen church correspondent for the ensuing year.—Rebecca Enfield, R. D. 1, Maxwell, Iowa, Dec. 27.

Panther.—Our dear brother, J. M. Messamer, met with a very serious accident, on the evening of December 15, and it is feared that he could not live, for his physician gave little encouragement. He called for the anointing service, which was performed by Bro. J. B. Spurgeon, assisted by the writer. Since then he has steadily improved. Bro. Jesse Hummel begins our Bible Institute this morning.—A. M. Stine, Adel, Iowa, Dec. 26.

KANSAS.

Burr Oak.—Dec. 11 our elder, Bro. T. E. George, began a series of meetings, continuing each evening until the 20th. The weather was ideal and the attendance good. Bro. George preached the Word well. One confessed Christ.—Emma J. Modlin, Burr Oak, Kans., Dec. 28.

Chapman.—Our church met in quarterly council Dec. 19, with Bro. Cikerice presiding. Church officers were elected for the coming year as follows: Bro. Oliver Lovejoy, Bro. Charles Silfer, clerk; Bro. T. W. Silfer, treasurer; Sister Anna Silfer, agent. Sunday-school officers were also elected with Bro. E. Derrick as superintendent. Bro. George Mason, of Smyrna City, Kans., gave us a number of excellent sermons prior to the council, expecting to continue his meetings longer, but, owing to sickness in the neighborhood, it was thought best to discontinue the meetings. While these services were not largely attended, we certainly received spiritual food.—Emma Derrick, R. No. 1, Abilene, Kans., Dec. 26.

Fredonia church met in council Dec. 24, with Eld. A. B. Lichtenwalter presiding. The meeting was opened with a song and prayer. Our elder, Bro. Harvey was received by letter and two letters were granted. The following officers were elected for the coming year: Bro. E. E. Joyce was chosen as our elder for the coming year; Sister Alta Bowman, church clerk; Bro. W. B. Sell, treasurer; the writer, church correspondent and Messenger agent; Sister Mable Joyce, chorister; Bro. L. W. Roth, Sunday-school superintendent; Sister Alta Bowman, secretary. We have church and Sunday-school every Sunday in Fredonia, and every two weeks in Altoona.—Ivan Harvey, R. 5, Box 51, Dec. 26. Eld. E. E. Fredonia, Kans., Dec. 28.

Independence church here is moving along nicely. Peace and harmony prevail. Our Sunday-school is increasing and all services are well attended. The Christian Workers' Meetings are truly a source of much inspiration. We expect to organize a Bible class soon. Eld. H. H. Mohler is with us now. He has located here. Our Christmas program, given at the church on Sunday evening, was well rendered, and a large crowd was present to enjoy it. After the program a treat was given to the children. Some time ago our Christian Workers' Meeting decided to help our orphanage and toward the erection of a Retention Home for Orphans. We would be glad to receive any financial assistance that may work. In this way the young people have something to work for and will be interested.—Sallie H. Mohler, 1218 South Eighteenth Street, Independence, Kans., Dec. 28.

Pleasant View.—Dec. 3 we closed a very interesting two weeks' series of meetings at this place last Sunday evening. Although only one came out on the Lord's side, we believe the church was strengthened with others who were almost persuaded. Had Bro. Root stayed two weeks longer, we feel that more would have come out on the line. But under the circumstances, we freely consented to his departure. Bro. Root is a faithful worker in the gospel power.—Wilmer Keedy, Darlow, Kans., Dec. 25.

Vermilion church met in council Dec. 23. We elected Sunday-school officers for six months. Bro. A. Z. Gates is superintendent, and Bro. secretary-treasurer. Sister J. M. Frantz was elected president of the Christian Workers' Meeting. The members sent a sack of clothing, a box of provisions, and a barrel of clothing to Eld. and Sister Wine, with their Christmas dinner. Dec. 25 we opened our birthday box, and every penny amounted to $5.50. We send this to Kansas City, and the other half to the Chicago Extension. Part of what we have in the treasury is the accumulation of our dimes the children had invested. The money is not all in yet. Two letters were granted at the last council.—Lizzie Delisbach, Beattie, Kans., Dec. 27.

White Rock series of meetings, which commenced Dec. 1, closed Dec. 22. The attendance was very good. Bro. Kesler, of River Bend, Colo., was our evangelist. He gave us very good sermons each evening. Two were reclaimed. Four decided to join with us in the Lord's work. On Christmas Sunday, Bro. Kesler came to Burr Oak, Kans., with us, and gave us a splendid sermon. We also elected our Sunday-school officers for the coming year. Sister Jewell Sweitzer is our superintendent.—Lulu Switzer, R. D. 3, Formoso, Kans., Dec. 26.

MARYLAND.

Union Bridge.—Bro. J. A. Garber preached for us one week, in the College, beginning Dec. 3, and closing Dec. 10. His sermons were very helpful and inspiring. Our hearts were made to rejoice, as we saw five dear ones buried with Christ. They were baptized the following Thursday.—Ida Bonsack, Union Bridge, Md., Dec. 24.

Westminster.—Our Christian Workers' Meeting here was reorganized on the evening of the 14th inst., by electing Bro. J. A. Walker president, and Sister Lovedia Myers, secretary. Regular meetings are held each Sunday evening in the Westminster church. Two have been received since the Christmas sermons were preached,—one in the morning, in the Meadow Branch church, by Bro. W. J. Swigart, and the other in the evening, in the Westminster church, by the writer.—W. E. Roop, Westminster, Md., Dec. 26.

MICHIGAN.

Marlan.—Bro. William Bixler began a series of meetings for us Dec. 12. He labored very earnestly. Owing to much snow and cold weather, the attendance was small most of the time, yet great interest was manifested. Our brother remained over Sunday, and the church was much revived and preached. On Christmas Day five were baptized. Several more seem near the kingdom. The members were much strengthened. Since the Marlan church was organized, two years ago last May, thirty-three have been added to the church.—Ella Kirk, Box 77, Marlan, Mich., Dec. 26. Sunday-school the privilege of donating to the St. Joseph Mission, toward which we gave Christmas Day. The one collection amounted to seventy-one cents, and the children were much pleased to have the opportunity to give to such a cause. I teach them that "it is more blessed to give than to receive." We have a good Sunday-school.—Ross Waller, R. D. 3, Copemish, Mich., Dec. 28.

Lake View.—Our series of meetings, conducted by Bro. Geo. Schwalm, commenced Dec. 3, and continued until Dec. 17. Bro. Swihart labored earnestly during these meetings for the upbuilding of the church, and the members were edified. Several members were encouraged. One dear one, who had wandered away from the fold, was reclaimed. Several of the Sunday-school scholars were received by baptism, and two await the rite.—Lilla Kirk, Box 77, Marlan, Mich., Dec. 26.

New Haven.—Our church just closed a very interesting series of meetings. Eld. S. Z. Smith came to us Dec. 3, and remained with us till the 17th. Fifteen sermons were preached, and two were added unto the church. Six of these were young married people. Others will unite with us soon.—Mrs. Minnie R. D. 3, Middleton, Mich., Dec. 26.

Vestaburg.—Eld. J. E. Ahaugh, of Bannister, Mich., has just closed a two weeks' series of meetings at this place. He delivered, in all, sixteen sermons, in which he ably presented God's Word. One was led to accept Christ as her Teacher. —Milton M. Bollinger, Vestaburg, Mich., Dec. 26.

MISSOURI.

Joplin.—Our church met in council Dec. 18. Seven letters were granted and two received. Our presiding elder, Bro. J. F. Swigart, was present. Bro. Wyatt was elected to his stead.—Ross Wyatt, 2409 Kentucky Ave., Joplin, Mo., Dec. 28.

Kansas City.—The Church of the Brethren, Kansas City, Mo., 6236 East Seventeenth Street, held a Christmas program on Sunday forenoon, in which Sunday-school scholars, both young and old, took an active part. Afterwards dinner was served in the basement to all present. In the evening a review of Christian Workers' Meetings and Sunday-school sessions for the year was given, followed by a Christmas sermon by Eld. G. W. Lentz.—T. C. Nininger, 5921 St. John Avenue, Kansas City, Mo., Dec. 27.

Nevada.—Our church has just enjoyed a spiritual feast of good things. Bro. I. J. Rosenberger gave us a fine sermon on the birth of Christ on Christmas Day. He also filled our pulpit for the three last Sundays and gave us much spiritual food. He gave us the Bible readings on divorce and remarrying, which were very instructive. Our Sunday-school rendered a splendid program on Christmas evening. The attendace was good. One accepted Christ and was baptized since our last report. We are having a fair attendance and good interest. Our little band of workers are much encouraged. We have bright hopes for the future.—Leander Smith, 1112 N. Lynn St., Nevada, Mo., Dec. 26.

Rombauer.—Bro. S. C. Tolley, of Pennington, Ark., was with us on Christmas Day and gave us two interesting sermons. Dec. 27 we met in council, with our elder, W. T. Price, presiding. On account of moving farther away, Bro. Price requested to be released as our elder, but his wish was not granted and he will be retained for another year. A collection of $1.77 was taken for home mission work. The meeting closed with short, enjoyable talks by Brethren Tolley, Geo. Mahler and Price. An aged sister called for the anointing which was administered in the evening by Brethren Price and Mahler.—Ida Mahler, Rombauer, Mo., Dec. 28.

Shoal Creek.—We had services at our church on Christmas Day, conducted by Bro. J. H. Argabright. After the reading of the second chapter of Luke, we had short, interesting talks by several of the brethren. We decided to organize a Christian Workers' Meeting next Sunday night.—Virgie Argabright, Fair View, Mo., Dec. 26.

MONTANA.

Medicine Lake.—We are enjoying fine winter weather at present. We have received two more letters of membership since our last report.—Katie E. Keller, Enterprise, Mont., Dec. 22.

NEBRASKA.

Red Cloud.—Our series of meetings, conducted by Bro. L. T. Holsinger, of Rossville, Ind., closed Dec. 18, with two accessions. The interest in the meetings was good and the results of his labors with us will be far reaching. The members were greatly strengthened.—Ella I. Eshelman, Red Cloud, Nebr., Dec. 21.

South Beatrice church met in council Dec. 17. The meeting was opened by Bro. Perry VanDyke. Our elder, Bro. James Gish, could not be with us on account of sickness. Bro. Jacob S. Dell presided. Bro. William Fry was chosen Sunday-school superintendent. One letter was granted.' On Christmas Day, instead of having Sunday-school and preaching services, we had a Christmas program. Many of our new members took part.—Lydia Dell, Beatrice, Nebr., Dec. 26.

NORTH DAKOTA.

Snyder Lake.—Our church met in council Dec. 24. Bro. John Deal presided. Five letters of membership were granted, and one was received by letter. We organized our Sunday-school and Christian Workers' Meeting. On Christmas Day the Sunday-school children delivered a program, which was much appreciated. Bro. Geo. Hylton was with us from the 5th to the 8th of this month, and delivered four excellent lectures on mission work in China. A collection of $21.36 was taken for missions.—M. L. Huffman, Brumbaugh, N. Dak., Dec. 27.

OHIO.

Black Swamp.—We met in council Dec. 17, with our elder, J. W. Keiser, presiding. All business was disposed of in a Christian spirit. Three letters were granted. Sister Edith Baker and Bro. Thomas Crago were elected Sunday-school superintendents for the coming year. Dec. 10 Bro. C. W. Stutzman began a series of meetings here, and closed last evening, Dec. 25. He preached nineteen very inspiring sermons. The meetings were well attended and with good interest. The members were greatly encouraged, and we feel that some were almost persuaded to make the good choice. On Sunday evening, Dec. 18, Bro. Stutzman gave us a missionary sermon.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Dec. 26.

Danville.—Bro. J. A. Dove began a series of meetings for us at the North Bend church Dec. 4. He preached twenty very interesting and profitable sermons until Dec. 18, when he was compelled to leave, to fill another appointment. Bro. G. S. Strausbaugh continued the meetings until Dec. 22. Much and lasting good has been accomplished during these meetings. Eight accepted Christ and were baptized.—Elizabeth Daugherty, Danville, Ohio, Dec. 28.

Findlay.—The old year is dying. In a few more hours it will enter the eternal past. What has been done is past beyond recall. Let us mourn only for our failures and profit by our shortcomings. The New Year is before us. Dear Lord, help us to be more faithful to thee than we were last year! Keep us humble and in thy paths! The Messenger has been a blessing to us the past year. It has been better than ever before. The church is moving forward, not by long strides, but by means of a healthy growth. We are becoming more united on essentials. In moulding this sentiment the Messenger has played no insignificant part. May it continue to "stand for the defense of the Gospel." The Lord bless you and strengthen you all for the coming year. "Our Saturday Night" came today at noon. I could scarcely leave it to go to my work. It is intensely interesting and truly helpful. I am glad it is going into so many homes. —John R. Snyder, Findlay, Ohio, Dec. 30.

Greenville.—Christmas has come and gone, and with it brought the usual gladness and good cheer. We are thankful to our Heavenly Father that we were again permitted to celebrate the birth of the Christ Child. The aged brethren and sisters, children and helpers were bountifully remembered with a box of Florida oranges by a friend, and boxes containing candy, apples and oranges from three of the leading merchants of Greenville; also a set of coach harness, which was much needed and thankfully received. The aged people expressed their thanks, to be so kindly remembered. There are at present thirty old people and four children in the Home. During the year four of our number have been called to their reward.—G. W. Minnich, Greenville, Ohio, Dec. 26.

Lexington.—Our two weeks' series of meetings, conducted by Bro. J. O. Garst, closed on Sunday evening. The meetings were very well attended. Bro. Garst labored earnestly and prayerfully. He presented the Word in its plain, simple truth. The church has been strengthened by his efforts. Bro. Ross Davidson, of the White Oak church, and Bro. Quinter Ramsey, of the Marble Furnace church, were with us Dec. 10. Their presence and help were much appreciated. Bro. Leslie Ockerman led the singing. At our Thanksgiving services an offering was taken for missions.—Jennie Henry, Highland, Ohio, Dec. 22.

Oakland.—A series of meetings, conducted by Bro. James L. Hazlett, began Dec. 4 and continued until Dec. 25. Bro. Hazlett preached twenty-six sermons. We enjoyed many spiritual feasts, which should give every Christian more inspiration, to work more earnestly in the Master's cause. Ten were made willing to receive Christ as their Savior. Bro. Hazlett's daughter, Cora, accompanied him and gave much inspiration to the meetings, as leader of the song service. The interest and attendance were excellent throughout the meetings.—Maria Miller, Bradford, Ohio, Dec. 28.

OKLAHOMA.

Paradise Prairie.—Our church met in council Dec. 3. Quite an amount of business had to be disposed of. Church officers were elected for another year. Bro. Daniel Wolf was elected elder for another year. Three were added to the church by letter. Bro. George Yenks and wife, and his father, and Bro. N. D. Gripe and family, have located among us. We are all glad, for these members will be of much help to us all. We reorganized our Christian Workers' Meeting, with Bro. Frank Gaskins, president.—Jane Morris, R. D. 1, Box 6, Coyle, Okla., Dec. 20.

Pleasant Plains.—Our church met in council Dec. 17. Our elder, Bro. I. H. Miller, not being present, Bro. H. Booze presided. We elected our new officers for the coming year as follows: Elder, Bro. H. Booze; church treasurer, Bro. Lewis Booze; Gospel Messenger agent, Bro. Perry Showalter; the writer, correspondent. Bro. Jacob Fike was elected Sunday-school superintendent for six months; Sister Ethel Booze, secretary. On the evening of Dec. 3 a few members gathered at the home of an aged brother and sister and held a love feast, as the sister is afflicted, and they are not able to attend church.—Hulda Prentice, Aline, Okla., Dec. 21.

OREGON.

Ashland.—Our church met in council Dec. 24, with Bro. John G. Miller presiding. Church officers were elected for the year, with Eld. S. E. Decker as housekeeper; Bro. Henry Stahl, church clerk; Bro. J. W. Glick, church correspondent and Messenger agent; Sister Lizzie T. Detweiler, Sunday-school superintendent; Bro. Wayne Groff, president of the Christian Workers' Meeting. The church also decided to start a home department of the Sunday-school. Bro. John G. Miller was chosen superintendent of that department. A collection of $16.05 was taken for the work.—Cora B. Decker, Ashland, Oregon, Jan. 2.

Correction.—The proceeds from the children's ten-cent investment should read $7.37 instead of $6.75 as I stated in my report in Messenger of Dec. 20.—Bessie Marie King, Newberg, Oregon, Dec. 21.

Newberg.—Two letters have been granted since our last report,—those of Bro. Lee Dadisman and wife, who had gone to Texas. Bro. Dadisman is a young minister in the second degree, and his labors here will be missed greatly. All the ministerial work now falls on Bro. Keim. The first Sunday of each month the Christian Workers take an offering for missionary purposes. They have decided to use part of the money to make up the deficiency which the Sunday-school lacks in the support of our orphans in India. The Sunday-school has recently sent $10 to the Chicago Extension Fund, besides $6.75 which the children raised through ten cent investments.—Bessie Marie King, Newberg, Oregon, Dec. 20.

PENNSYLVANIA.

Conestoga.—On Thanksgiving Day Bro. George Weaver preached for us. We took up a collection of $23.13. We held our council meeting Dec. 8, with Bro. I. W. Taylor presiding. We decided to open a singing school at the Bareville house Dec. 24, with Bro. Harvey Eberly as teacher. Bro. Rufus Bucher opened a series of meetings Dec. 4, at Intercourse, continuing until the 18th. The meetings were well attended and the interest was good. The meetings closed with a full house. Three came out on the Lord's side, and one is to be reclaimed. Others are counting the cost. Jan. 4 Bro. H. C. Early is to open a series of meetings at the Earlville meetinghouse.—Sallie Pfautz, R. D. 1, Bareville, Pa., Dec. 22.

Chiques congregation of Eastern Pennsylvania began a series of meetings Dec. 3, and continued until Dec. 22. Eld. H. B. Yoder, of Lancaster, Pa., labored faithfully for us. Seven confessed Christ and the members were encouraged to press on in the good work. Jan. 7 another series of meetings will commence at our Mount Hope house. Bro. N. B. Fahnestock has promised to labor for us.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Dec. 26.

TENNESSEE.

Dunn.—Five of my family have had the measles, including my wife (the corresponding secretary for the Crowson church). She has weak lungs, is bedfast, and has pulmonary fever. She is wasting away very fast. We desire an interest in the prayers of the Brotherhood in her behalf. She called for the elders and was anointed.—L. R. Davis, R. D. 1, Dunn, Tenn., Dec. 26.

TEXAS.

Notice.—I expect to sail Jan. 1 from Galveston, Tex., for Cuba, and wish all parties writing me to address me at Omaja (Omaha), Cuba.—John Stump, Pearland, Tex., Dec. 21.

VIRGINIA.

Elk Run.—Our church met in council Dec. 10, with Eld. Jacob Zimmerman presiding. Bro. A. J. Wine was with us. Much business came before the meeting. Six letters were received. An offering of $5.69, received Thanksgiving Day, was presented to Bro. Wine for his service rendered at one of our mission points. Bro. Wine remained over Sunday and preached for us at 11 A. M.—Sarah C. Zigler, R. D. 1, Churchville, Va., Dec. 26.

Peter's Creek.—Our church met in council Dec. 17, with Eld. N. H. Garst presiding. One letter of membership was granted and six were received. Bro. Levi Garst was continued as clerk; Bro. Price Garst, treasurer; the writer, correspondent. Bro. J. S. Showalter was elected superintendent of the Sunday-school for the coming year. The church unanimously adopted the standard of excellence for her Sunday-school, as recommended and passed by the District Institute. Bro. Levi Garst was chosen president of the Christian Workers' Meeting for 1911. The church decided to hold a spring love feast, May 20, at 3:30 P. M.—Mildred Naff, R. D. 3, Roanoke, Va., Dec. 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

BETWEEN TWO HILLS.

The sun does not rise at our house till after eight, and it sets at 3:20, from which you will understand that we live between two hills. And they are rocky hills. I have just been wondering what our Heavenly Father is going to do with all his rock. And then there are other things I wonder about. I wonder whether we will ever be as pleasantly situated as to home comforts, church and social privileges here as we have been elsewhere. In New Mexico our comfortable home stood three hundred feet from the church where we had regular services and where our church relations were so unexceptionally pleasant that a remembrance of the past brings perpetual joy.

Here we live in a two-room box house in the woods, among the rocks. We have one tent for a stable, another for a hay barn, and a third for a general storage room. The stable serves as shelter for the harness, but the horses feed out of the wagon or off the ground. At night they are given freedom in the woods, the cows are tied to posts and the chickens roost in a tree.

For the first time in perhaps thirty years I am handling a breaking plow, preparing ground for wheat and oats, which I hope to finish sowing by the first of February. Much of my ground, however, needs the ax before it is ready for the plow. I go out with my ax, strike a few blows, and then stop and pant for breath; but I am thankful that I can still get breath, even if I must, at times, pant for it. I can not as much as throw the harness on the horses, but that the effort sets me to coughing, but I reflect that it might be worse, and that leaves room for gratitude. By being careful not to overexert myself I can keep going nearly all day. Thus I am kept much out of doors, which is best for me, and much by myself, which is best for others, the danger of my disease infecting others being thus reduced to a minimum.

A letter received from a friend, a few days ago, stated that he was well and busy and therefore happy. My reply was that I was far from well, but busy and happy anyhow. I find that we can get a great deal of pleasure out of life, even if all conditions are not as we would have them.

Twenty-two years ago I gave up my position as teacher of Latin and English in Mt. Morris College, driven from school work by failure of health. My friends expected death would claim me in a few weeks and our parting was like a funeral. Since then I have had a long, hard fight against disease, many hopes and plans have been shattered, but withal I have had many more reasons for gratitude than for complaint. I have been almost a vagabond on the earth in search of better health conditions, and now, here in the woods, on the western slope of the Sierra Nevada Mountains, between two hills, we are still in the hands of the Lord. May we fully trust him ever!

In the village, a mile away, is a union Sunday-school that needs supporters, and here I have been invited to preach. So, while I chop, and clear, and plow, and sow, there will be opportunity, as I am able, to labor in the vineyard of the Lord. James M. Neff.

Daunt, Calif.

FROM WENATCHEE, WASH.

This church met in council Dec. 24, with our elder presiding. All business was disposed of pleasantly. Four letters of membership were granted. Officers were elected for the coming year as follows: Elder, Bro. A. B. Peters; Clerk, Bro. L. E. Ulrich; treasurer, Bro. J. R. Peters; chorister, Bro. A. D. Bowman; Gospel Messenger agent, Bro. Bert Crites. The writer was chosen church correspondent, and Bro. Wm. Baughman was reëlected trustee.

Sunday-school officers were also elected. Bro. Bert Crites is our superintendent, and Sister Dollie Deardorff, secretary and treasurer. We decided to have our series of meetings the latter part of January.

On Thanksgiving Day Bro. Walter Brunton gave us a very helpful sermon, after which a collection of $19.20 was taken. Bro. D. B. Eby was with us on "Peace Sunday" and gave us a very inspiring discourse on the subject of "Peace." Our Sunday-school and church services in Wenatchee are evergreen, with Bro. Frank Bowers as superintendent, and Bro. J. E. Smith in charge of the preaching services. Alice Peters.

R. D. 2, Wenatchee, Wash., Dec. 29.

OLD HICKORY GROVE.

Hickory Grove church has been standing these many long years. Many sons and daughters have been received into her sacred bounds, and she has tenderly cared for them until death has carried them to their happy home.

I believe a church is as a spring of water, which continually sends forth a clear, pure and wholesome life-giving stream. Such has been the mission of Hickory Grove, for today many of her old-time brethren and sisters are scattered over this broad land of ours, proclaiming the glad tidings of salvation to fallen humanity.

While this is true of those who have left, there are still a few of us here yet, who, I believe, have caught the spirit of benevolence and are earnestly endeavoring to do God's will.

Last spring the Brethren Sunday-school Extension, of Chicago, sent us several missionary post card albums, which we gave to both young and old. We made no limit to number or age and, as a result, fifteen were given out, and $14.50 was collected and sent to the mission. We believe it has done much good in the work of the Master.

This is no large sum, but it came from the heart, and that counts with God. I make special mention of this, for an aged brother and sister, who are not blessed with riches or lands, each gave a dollar. In this case, I am made to believe that three parties were made happy,—the givers, the receivers, and God. Woodford Peters.

Tippecanoe City, Ohio, Dec. 26.

FROM FRANKLIN GROVE, ILL.

On Christmas morning the boys and girls of our Sunday-school rendered an interesting Christmas program. Many excellent thoughts were expressed in the songs and

recitations that the children gave. Last Sunday the Sunday-school took up a special collection, amounting to $15.76, to be sent to the St. Joseph Mission, to be used in giving a Christmas dinner to the poor. We also rejoiced to see our boys and girls very much interested in hung up a box of Christmas gifts for the poor children in Chicago. May we all have that same spirit, "It is more blessed to give than to receive." Bro. Daniel Click, of the Bethany Bible School, is with us, and will conduct a singing class for us several nights this week. At our council meeting, a few weeks ago, our Sunday-school was reorganized. Bro. Ira Buck was reelected superintendent. Sister Martha Senger was elected president of our Christian Workers' Meeting.

Anna S. Buck.

Franklin Grove, Ill., Dec. 26.

ANNUAL BIBLE INSTITUTE OF BRIDGEWATER COLLEGE.

This Institute will begin Monday, Jan. 23, and continue until Friday, Feb. 3, 1911. Bring your Bible and note-book along. Enter enthusiastically into the work, and carry home with you the cream of what you learn. You will be a better preacher, Sunday-school teacher, Christian worker, or wife, for every hour lost may fall for the experience. The College invites you. Come!

SCHEDULE OF WORK.

Study of Galatians, S. N. McCann.—Has this beautiful epistle any mysteries for you? If so here is an excellent opportunity to have them cleared up. One analytical study of the six chapters of the letter will be made. Two weeks will be time enough to do it thoroughly.

The Sunday-school, T. S. Moherman.—Under this head Bro. Moherman will discuss such topics as the following: The Sunday-school World; The Sunday-school as a Missionary Organization; No Man Ever Taught Like Jesus; The Teacher and Pupil; The Pupil and the Teacher; The Teacher and the Pupil; The Soul-winning Work of the Sunday-school; How the Sunday-school May Develop Christian Ministers; How the Sunday-schools Influence and Teachers' Meetings; The Forward Move of the Sunday-school.

The Four Gospels, Rufus D. Geyer.—As a church we have not yet made great advancement in city work. Bro. Geyer has had years of experience in this field, both city and will use several periods in discussings various phases of his work. He will speak from experience.

Revelation, S. N. McCann.—This interesting vision is a sealed book to many people. To others it conveys a distinct and inspiring message. To still others it seems very mystical and uncertain. Come and have your thought cleared up in regard to this grand revelation.

"Ministerial and Pastoral Work, T. S. Moherman.—With extensive experience in the evangelistic field and as pastor of a large church, Bro. Moherman will discuss such topics as The Missionary Idea as Viewed in Christ; Some Methods of Jesus as a Missionary; Paul's First Missionary Journey; Paul's Second Missionary Journey; Paul's Third Missionary Journey; Paul as a Pastor; Paul's Pastoral Epistles; The First Epistle of Peter; The Second Epistle of Peter; The Epistles of John.

Doctrine of the Church of the Brethren, S. N. McCann.—By a series of outlines and discussions the fundamental doctrines of the Church will be presented in a way that will be helpful to all church workers.

Mission Work in India, Mrs. S. N. McCann.—Various phases of the work in this missionary will be treated by Mrs. McCann, as she has experienced them in her work there. Two years on the foreign field has produced an abundance of material which will be given in free, off-hand talks.

Evangelistic Work will be conducted by Bro. T. S. Moherman each evening of the Institute, beginning Saturday, January 21.

Preparatory Services, Galen B. Royer.—Beginning Monday evening, January 16, Bro. Royer will preach each evening in the chapel until the 19th.

SPECIAL DAYS.

MISSION DAY—Friday, Jan. 27.—Best Method of Securing Workers for the Field.—S. N. McCann. How Best Supply the Needs of Our Districts.—B. B. Garber. Personal Experiences and Needs of Our Missions.—S. G. Gerlaugh. Laymen's Mission in City Mission Work.—R. E. L. Strickler. What Can Bridgewater Do for Missions?—Miss Anna C. Gigler. The Greatest water College Do for Missions.—N. M. Albright.

COLLEGE DAY—Friday, Feb. 3.—The Sphere of the Denominational College.—J. J. Yoder. The College and the Community.—E. R. Miller. The Mission of the College.—C. Ernest Wolfe. Getting to Build the College.—J. H. Graham. Jno. S. Flory. Necessity of the College.—J. C. Myers. How Much The Opportunity of Our Boys and Girls.—T. S. Moherman.

Education for Our Boys and Girls.—T. S. Moherman.

Tuition, $10 per term; room and board in College, per week, $3.00. Single meals, 15 cents. Application for Room and Board should be made as early as possible. Address, **BRIDGEWATER COLLEGE, Bridgewater, Va.**

FROM WAKITA, OKLAHOMA.

Bro. J. L. Teeter came to the Monitor congregation and began a series of meetings Dec. 4, closing the 18th. We had services each evening, and on Sunday morning we had services after Sunday-school. Dec. 8 we rejoiced to have some of the brethren and sisters visit us. They remained until after services and also visited on the Sunday-school and visited among our neighbors, as our people are very little known among them. Here is a good place to drop a little hint. Two of the sisters stayed all night with one of the neighbors, and so completely domiciled themselves as to make themselves quite agreeable. It pays to leave a good impression.

Bro. Teeter commenced with the inspiration of the Bible and used the following subjects: "Divinity of Christ," "Faith and Repentance," "Baptism: Its Importance," "Baptism: Its Mode," "Foot-washing," "The Lord's Supper and the Communion," "Salutation of the Holy Kiss," "Laying on of Hands," "Nonswearing," "Nonconformity," "Nonresistance, or Christ and War," "Sanctification," "The Prayer Covering," "Secret Societies and Christ," "Life and Death, or Foreordination," "The Easy Yoke," "The Love of God," "Will a Man Rob God?" One man said, after a few meetings, "Why didn't you tell us he was going to talk on such live topics? We thought it was going to be merely common preaching." On the subject of war one old gentleman said: "That is what I said twenty years ago—war never settles anything." Most of those subjects are familiar to many of the people, but not in the way the Brethren explain them. On sanctification an old lady said, that she had been taught it was a second work of grace, but she always thought that when the Lord did his work he did it thoroughly from the start. It seems as though some of these people have not heard of the ordinance of foot-washing.

When the weather was good we had a good attendance at our meetings. As the meetings were about to close, Bro. Teeter asked if any one had anything to say. One young man arose and said: "This man has been here preaching for us two weeks and has not said anything about money. He has to live the same as we, so let us take up a collection for him," which they did. One man had to leave before the meeting was over, and gave me a dollar and said: "Give this to the preacher." This is a time of sowing. We hope in the near future to have a bountiful harvest.

R. E. Hite.

Wakita, Okla., Dec. 22.

FIRST CHURCH, INDIANAPOLIS, IND.

We held our regular quarterly council on Monday evening, Dec. 19. This was the time when all church officers are elected and when the Sunday-school is reorganized for the coming year, therefore a large volume of business came before the meeting, which was in charge of the District elder, Bro. A. C. Young, of Stockport, Ind. The following church officers were reelected for another year: Clerk and treasurer, F. M. Bowers; trustee, R. W. Weeks; correspondent, W. A. Lawrence. Bro. Floyd McGuire was also elected Messenger agent. Bro. S. A. Hylton was chosen as Sunday-school superintendent, and Bro. Naomi Hahn as assistant. We also reorganized our Christian Workers' Society with Bro. A. W. Miller as president, Bro. Floyd McGuire as vice-president, and Eunice Waterous as secretary. A permanent committee on special services, consisting of three members, was also elected each year, was elected. The committee is as follows: To serve three years, S. A. Hylton; two years, G. W. Hahn; one year, W. Carl Rarick. W. A. Lawrence.

510 West New York Street, Indianapolis, Ind., Dec. 25.

FROM PING TING CHOU, CHINA.

At this date,—Nov. 20,—we are beginning to feel the effects of winter in North China. The fall crops are all gathered in and the winter wheat is nice and green, while many fields are ready for spring crops. Except the pines, all the trees have lost their leaves, revealing unknown clusters of nests. The crows and magpies are very busy searching for daily food. The sunshine in the day time is beautifully warm. All through the winter it retains some of its great summer power. But the nights are cold and frosty, making it very hard for those who have not their wadded clothing and spend much of their time sitting on their warm kongs. They pity us, who do not have kongs to sleep on. They don't know how we can keep warm in such beds as we have, and think we must be cold if we don't use wadded clothing. But we have plenty of good, cheap coal here, so we have no fear but we will keep as warm as they do, even if we do dress and sleep on the American plan.

Bro. Crumpacker, together with Bro. Feng and another native helper, are preaching trip through the district of our territory. They expect to be gone several weeks. The Lord is blessing them greatly. Many remember Bro. Crumpacker from last year's trip. The people are buying hundreds of Gospels and our brethren preach to hundreds of people all along the way. How like Jesus and Paul's preaching tours! This is Bro. Crumpacker's delight. He is never so happy as when he is preaching the Gospel, and there is no other place in our mission field where the people—those who have never heard the Word before. Can you imagine yourself listening to the wonderful Gospel stories for the first time? Yes, and can you imagine yourself telling the story to those who have never heard it before? Then you can listen with breathless attention, and ask if it can possibly be so.

Two men have been cured in the opium refuge and like the people whom Jesus cured, are now praising God for his goodness. Another drug cured they have learned to use, and to love and trust Jesus, and attend services regularly. Five more are now taking the cure but some are having a hard time to overcome. One man felt so badly all the time that he thought if he could just have some medicine from a native doctor, he would be all right, so he secretly left the place and bought the medicine and came right back, but the medicine did him no good. He begged to be forgiven and still stay in the refuge and use foreign medicine. It is a month between the hill, perhaps, be all right by the end of the month. Another man showed much strength and determination. He soon learned to pray and trust Jesus. One day he said he did not need any more medicine, for he had prayed to Jesus to help him overcome the craving, and he had answered his prayer. Jesus was better than medicine.

The chapel gatekeeper is the helper at the refuge. He is a Christian from another place, who has come here to help us. His wife and children were killed during the Boxer troubles, so he has nothing to live for but to serve Christ. He is very consecrated and wants everybody to know Jesus. When the craving comes on the men at night, and they get desperate and can't sleep, he gets up and prays with them, as many as four or five times a night, sometimes. He has a hold of the real power of God and wants everybody else to have it. And this is the only power that can overcome sin and keep them free.

The man who has been doing our mason work promises well to be a good Christian in the near future. He is now with Bro. Crumpacker on the preaching tour, but the promised persecution is coming to them already. He is stirred up by gatekeepers of a temple near by. I had visited the home a number of times and was very welcome and told the gospel story and prayed with them, But the last time I went she said the owner of the temple said I must not come there any more to teach my religion. So she thinks I had better not come there any more, but is willing to come to our home to learn about God. She has come several times already. The good seed is beginning to grow, for during the past year that her husband be protected while he was away from home.

Many sick daily came to receive our simple remedies and we are daily praying the Lord to send us a doctor next fall. Upon whom will his blessing fall?

Shansi, China. Emma Horning.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beery-Cripe.—At the home of the bride's father, near Lintner, Ill., Dec. 21, 1910, Bro. Lester F. Beery and Sister Bertha M. Cripe, both of Lintner, Ill.—Geo. W. Miller, Elder, Ill.

Bowers-Weaver.—By the undersigned, at his home, Dec. 25, 1910, Mr. Ezra Bowers, of Oconee, Ill., and Sister Ella Mae Weaver, of Middlebury, Ind.—Chas. C. Cripe, R. D. 10, Goshen, Ind.

Mohver-Fishburn.—By the undersigned, at the home of the groom, in Colorado City, Colo., Dec. 10, 1910, Bro. B. L. Hoover and Sister Ida Fishburn, of Lamar, Otero County, Colorado.—Leonard H. Root, Colorado City, Colo.

Saville-Wagner.—At the residence, at his home near Buck Creek, Tippecanoe Co., Ind., Dec. 24, 1910, Jesse O. Leslie, of Delphi, Ind., and Sister Anna B. Wagner, of Buck Creek, Ind.—Silas E. Miller, Elder, Ind.

Shober-Landis.—By the undersigned, at his home, Dec. 21, 1910, Bro. Milford A. Shober, of Somerset, Pa., and Miss Nellie E. Landis, of Shanksville, Pa.—A. J. Beachley, R. D. 6, Somerset, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Harper, Sister Martha S., died of old age and a complication of diseases, Dec. 18, 1910, at the home of her son-in-law, W. W. Evans, in the bounds of the Barren Ridge congregation, near Stilesville, Ind. She was born near Greenville, Ohio. Her husband preceded her about twenty-five years ago. She was the mother of seven children. Nearly all of her near relatives are living. She was a consistent member of the Church of the Brethren for about thirty-six years. Services at Forest Chapel by Eld. D. C. Flory. Text, "I have fought a good fight."—S. F. Serogham, R. D. 1, Basic City, Va.

Bertolett, Ivan, son of Clarence W. and Esther S. Bertolett, born Dec. 11, 1910, died Dec. 17, 1910, at the home of his parents, Royersford, Pa. Interment in East Vincent cemetery.—Clarence Bertolett, 1004 Main St., Royersford, Pa.

Brumbaugh, Sister Margaret, of Clover Creek, Pa., wife of Eld. John W. Brumbaugh, died Dec. 8, 1910, aged 68 years and 10 days. She was a faithful member of the church for many years. She was the mother of two sons and one daughter, who survive her. Funeral conducted by Elders J. H. and J. D. Brumbaugh.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Coover, Sister Maggie, died Nov. 14, 1910, in Shippensburg, Pa., from which place her remains were taken to the family member of the Church of the Brethren for a long time. She had been confined to her bed for about seven weeks. She was very patient and always looked on the bright side of life. She made several requests before her departure, which were made and was loved by all. She is survived by her husband and two children.—Jacob Coover, R. D. 2, Box 47, Shippensburg, Pa.

Hosfelt. Text, Psalm 116: 15. Interment in the Spring Hill cemetery.—Jacob Coover, Shippensburg, Pa.

Eshelman, Mrs. Susan R., of the Lower Cumberland congregation, near Harrisburg, Pa., died Nov. 24, 1910, aged 83 years, 5 months and 7 days. Just a short time ago she lost her husband died.—D. H. Widder, 1616 Derry St., Harrisburg, Pa.

Millery, Milton Clarence, born on a farm in Republic County, Kans., Dec. 19, 1894, died in Republic, Kans., Dec. 4, 1910, aged 24 years, 11 months and 14 days. He was the youngest living child of Bro. Jacob Millery, deceased, of Republic, Kans. Millery. His twin brother died at birth. At the age of four years a one-half sister left this world. Not long ago she, too, on the farm with his mother and brother and sisters, till six years ago, when the family moved to the town of Scandia. Two years later he was married to Jessie Weimiglo. His sickness, of short duration (consumption following the spleen), was borne patiently, even during the last few weeks, when his suffering was almost unbearable. Besides a sad mother, he has a father, one son, one brother and one sister. Services at the U. B. church.—Susie R. Wilson, R. 3, Scandia, Kans.

Hollen, Sister Virginia F., wife of Abram Hollen, and daughter of Daniel and Catherine Shideler, died Dec. 5, 1910, in the Beaver Creek congregation, Rockingham Co., Va., aged 70 years, 8 months and 25 days. She was a faithful member, and a devoted, loving wife and mother. She is survived by her husband, five children, father, mother, a brother and a sister. Services at Beaver Creek by Brethren A. S. Thomas and M. B. Miller. Text, John 9: 38.—Nannie J. Miller, Bridgewater, Va.

Horner, Mrs. Ellen C., wife of David Horner, died at Savannah, Ga., Nov. 17, 1910, aged about 70 years. Mrs. Horner was of Scotch descent, and came to this city, with her husband, from Baltimore, about three years ago. She was a patient sufferer for many months, prior to her death. Her illness, consumption, caused by a complication of diseases. Mrs. Horner was a

member of the M. E. church. She is survived by her husband. Interment in Laurel Grove cemetery.—John V. Dowling, Savannah, Ga.

Keeney, Beatrice, daughter of Sister Lizzie Keeney, York, Pa., died of pneumonia Dec. 14, 1910, aged 13 years, 7 months and 18 days. She died after less than a week's illness. She was faithful at Sunday-school and public school. —was bright and promising. Services by Bro. Joseph A. Long, assisted by Brethren Daniel Bowser and Elmer Lean. Text, Jer. 31: 16. Interment in Greenwood cemetery.—Abram S. Hershey, York, Pa.

Kleppinger, Bro. Franklin, died in the bounds of the Lower Stillwater church, Montgomery Co., Ohio, Dec. 13, 1910, aged 73 years, 10 months and 25 days. He was born in Randolph township, and spent his entire life in his native school district. In May, 1865, he was united in marriage to Anna Heisey. To them three children were born, but they and their mother preceded him to the spirit world. In 1868 he was married to Mrs. Annie Dolmer Syler. To this union five children were born, two of whom have passed away. His wife, three sons, four brothers and one sister survive. He was a faithful and consistent member of the Church of the Brethren for forty-six years. Services by Bro. John Smith and Bro. Abraham Engle, at Happy Corner.—L. A. Bookwalter, Trotwood, Ohio.

Landis, Sister Lucinda, wife of Bro. William Landis, died in the bounds of the Brethren's Valley congregation, Somerset Co., Pa., Dec. 11, 1910, aged 69 years, 11 months and 5 days. Services at the Salem house by Elders D. H. Walker and P. U. Miller. Interment in the Somerset cemetery.—Mary W. Meyers, Somerset, Pa., Dec. 21.

Long, Sister Ellen, nee Howell, born in Guthrie County, Iowa, Jan. 5, 1859, died Dec. 23, 1910, at her home in the bounds of the Coon River congregation, after a week's suffering from blood poison, aged 51 years, 11 months and 18 days. She united with the Church of the Brethren Oct. 7, 1881, and lived faithful to the end. She was married to Bro. Clarence Long Aug. 28, 1892. To this union were born two sons and two daughters. One son died in infancy. Her husband also preceded her over two years ago. Her daughters united with the church July 4, 1909. Services on the 24th, at the Panora Brethren church, by Eld. E. F. Caslow. Text, Heb. 13: 14. Interment in the cemetery near by.—J. D. Haughtelin, Panora, Iowa.

Long, Bro. Samuel, born in Montgomery County, Ohio, Oct. 16, 1834, died in Darke County, Ohio, Dec. 19, 1910, aged 76 years, 2 months and 3 days. He was married to Elizabeth Shook, Dec. 31, 1860. To this union were born seven sons and six daughters. His wife, four sons and three daughters survive. June 1911, he united with the Church of the Brethren. Services at the Georgetown house by Eld. Jesse Stutsman, assisted by Eld. Newton Binkley. Interment in the adjoining cemetery.—Mary Weisenberger, Ansonia, Ohio.

Miller, William J., son of Bro. William H. and Sister Miller, near Lavenville, Somerset Co., Pa., died at the home of his parents Dec. 8, 1910, aged 40 years, 5 months and 6 days. His death was due to pneumonia. He is survived by his parents, two brothers and three sisters. He was highly respected in the community. Services at his home and at the church assisted by Bro. B. B. Ludwick. Interment in the Husband cemetery, at Somerset.—Stian Hoover, Somerset, Pa.

Murray, "Grandma," nee Mary Garretson, born in Bedford County, Pa., Dec. 21, 1823, died Dec. 24, 1910, aged 87 years and 3 days. She was married to Samuel Murray in 1843. They were received into the Brethren church in 1843. They moved to Iowa in 1863. Her husband died in February, 1885. She was married to Eld. John Murray, of Marshall Co., Iowa, in February, 1887. He died March 18, 1889. One son, Geo. W. Rogers, of Seattle, Wash., survives. Services by Eld. F. M. Wheeler at Dry creek church. Interment in old Dry Creek cemetery.—Ella J. Miller, Cedar Rapids, Iowa.

Reed, Sister Lou Berea Alice, nee Maxey, born July 2, 1855, died at her home in the bounds of the Abilene congregation, Dickinson Co., Kans., Dec. 17, 1910, after a illness of months and 15 days. She became ill while faithfully attending revival meetings at the Brethren church and was sick for about a month. She was a faithful member of the Church of the Brethren since 1898. She leaves a husband, one son and a little son. Services by the writer.—E. F. Sherfy, Ramona, Kans.

Reist, Bro. Benjamin E., died Dec. 7, 1910, at the home of his son-in-law, Bro. Aaron G. Becker, at Manheim, Pa., in the bounds of the White Oak congregation, aged 74 years, 7 months and 3 days. His death resulted from brain fever, after an illness of ten days. He was a member of the Church of the Brethren for a number of years. He is survived by three sons and one daughter. Services by Elders Hiram Gibble, Samuel Fahnestock and Charles D. Cassel, in the Manheim house. Interment at the Brethren's cemetery, at the Kreider house.—Anna E. Shank, Manheim, Pa., Dec. 16.

Rollers, John Tilden, infant son of Brother and Sister Sellers, born Sept. 17, 1910, died in the bounds of the Hanover congregation, Pa., Dec. 15, 1910, aged 3 months and 28 days. Services at the Pleasant Hill church, by Bro. William Miller, of Jacob's Mills, Pa. Text, 2 Kings 4: 26. Interment in the Pleasant Hill cemetery.—W. B. Hinkle, Hanover, Pa.

Shellenberger, Michael, born April 7, 1834, died Oct. 17, 1910, aged 76 years, 6 months and 10 days. He was born and raised near Richfield, Pa. He was a member of the Lost Creek congregation, Pa., for about forty years. He leaves a wife, three sons and three daughters.—S. Shellenberger, Richfield, Pa.

Stolenberger, Bro. Frederick, born in Bedford County, Pa., died in the bounds of the Liberty Mills church, Dec. 11, 1910, aged 83 years, 8 months and 9 days. In 1850 he was married to Margaret Pinkley. To this union were born five children. Two preceded him. His wife died Dec. 10, 1870. He was a member of the Church of the Brethren for sixty-six years. Services by Eld. Abraham Wolf. Text, Rev. 7: 14.—J. A. Wolf, Libertyville, Iowa.

Strine, Bro. Joseph, born Dec. 25, 1841, died in the bounds of the Goshen church, Goshen, Ind., of paralysis, Nov. 21, 1910, aged 68 years, 10 months and 27 days. Services in the Goshen City church, by the writer, assisted by Rev. Rench, of the Presbyterian Brethren church. Text, Psalm 90: 4.—L. L. Berkey, R. D. 9, Goshen, Ind.

Trimmer, Louise, wife of Bro. D. M. Trimmer, died of apoplexy, Dec. 17, 1910, at Washington, D. C., aged 43 years. She was a native of Norfolk, Va., to which place she was taken for interment. She leaves a husband and five children.—Alice K. Trimmer, York, Pa.

Triplett, Sister Jennie, nee Walker, born April 16, 1874, in the State of New York, died Dec. 21, 1910. Her husband preceded her fifteen years. They formerly lived near Great Bend, Kans., before entering the Old Faith. Services by writer, of them died. During the last month of her feebleness she was but semiconscious. The infirmities of age were the cause of her death. Sister Jennie was a faithful follower of her Savior. Services by Bro. S. P. Weaver. Interment in the Brethren Pleasant View cemetery.—Wilmer Keedy, Darlow, Kans.

Warren, Sister Fannie, born in Stark County, Ohio, Nov. 2, 1826, died Dec. 13, 1910, aged 84 years, 1 month and 11 days. She was married to Joseph Walker, in Wayne County, Ohio, March 6, 1843. To this union were born four sons and four daughters. Two of these died in infancy. Her husband preceded her Sept. 26, 1890. She united with the Church of the Brethren Nov. 1, 1887, and lived a consistent Christian life until called home. Services by Eld. Jacob Cripe. Text, Philpp. 1: 21.—Frank Burrous, Lincoln, Ind.

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NOTES NOT CLASSIFIED

Huntingdon church was dedicated Dec. 11, and we are thankful for this comfortable house of worship. We wish to express our thanks to all who helped in this good work. Bro. M. G. Brumbaugh preached a good sermon in the morning, Bro. Ellis at 2:30 and Bro. Wm. M. Lane in the evening. It was a time of joy for us all, and we would show our gratitude to God by living such lives as shall honor him.—Bro. Millard Myers, of Chicago, preached for us last Sunday morning and Bro. P. H. Beery in the evening. Original Bible messages truly brought to us, and are better for having listened to such spiritual messengers. Our prayers go out to God for the ministries.—M. M. and Anna Blough, now sailing toward America, and whom we hope to meet soon.—Ella J. Brumbaugh, Huntingdon, Pa., Jan. 3.

Salamonia.—On Christmas evening I closed a very interesting series of meetings in what is known as the Salamonia church, Ind. The interest was good and two were baptized. I am now in the midst of a meeting in the Bethel church, near Milford, Ind. From here I go to the Deer Stillwater church, Ohio. I trust much good may be accomplished.—Reuben D. Nave, New Berlin, Ohio, Jan. 3.

Landess.—We have just closed a four weeks' series of meetings at one of our mission points, Landess, Ind. Services began at one of our second Sunday of August with six members living there that had not attended our meeting house for years. As a result of the meetings thirty-six accepted Christ. Of this number twenty-six are heads of families. Five were reclaimed, twenty-seven baptized, and three are awaiting baptism. Others are near the kingdom. Praise God for his wonder-working power.—J. W. Wright, Nappanee, Ind.

Franklin County church met in council Dec. 29, with Bro. J. R. Allen presiding. We reorganized our Sunday-school, with Bro. Ezra Burn, superintendent; Sister Lottie Allen, secretary. We decided to dispense with our Sunday-school services for the present. We decided to have prayer meeting every Wednesday night at private houses.—Frank E. Allen, R. D. 2, Dumont, Iowa, Dec. 31.

Harrisburg (West End Mission, Seventh and Maclay Streets).—Sunday, Dec. 25, we held our Christmas Love Feast. The lessons for the quarter were reviewed by four of the teachers, followed by choruses, which were sung by all of the teachers. Before dismissal, each scholar was given a box of candy and an orange. One hundred and twenty-five were present. We start out in the New Year with a new enrolment.—W. O. Maugans, 2005 Seventh Street, Harrisburg, Pa., Dec. 31.

Cando church met in council Dec. 17. One letter was received and ten were granted. Bro. J. A. Keeler was chosen as our elder for one year.—Phœbe Kesler, Zion, N. Dak., Dec. 29.

White Oak.—For two weeks Eld. I. W. Taylor conducted a series of meetings at the Longaneker house, in the White Oak congregation, which closed on Christmas night. There were eight applicants for baptism, and one to be reclaimed. Part of the time during the meetings was stormy, and this, which was an inducement for the young people to attend. More seem to be near the kingdom.—Anna E. Shaffer, Manheim, Pa., Dec. 28.

Patterson.—Last week we enjoyed several lectures by Bro. H. J. Harvey, which were interesting indeed. He began on Friday evening and continued over Sunday. These lectures were on the Old Testament and were appreciated. The attendance was good. On Saturday evening we met at our little church and enjoyed a Christmas tree and our Sunday-school children. After the children had done their part, Bro. Harvey spoke to the children on Christmas, its origin and should mean. Then a treat was given to the children, which made them glad. It reminded them of the treats given them of our Sunday-school. Sunday morning we met for Sunday-school. After the recitation of the lesson, we reorganized for the new year with Bro. Gilbert Fike, superintendent, and Bro. Durbin as secretary-treasurer. At 7 P. M. we met again, to listen to another doctrinal lecture. Every one was highly interested. A collection, which amounted to more than Bro. Harvey's expenses, was taken. The meetings were in every way good.—W. T. Haynes, Patterson, Cal., Dec. 31.

Rexpress.—Our church met in council Dec. 27, at 7:30 P. M., Bro. B. F. Fike presiding. The treasurer's report was read and accepted. One letter was granted. The church elected officers for the coming year. Bro. Wm. Hutchinson was chosen elder; Bro Ivan Jorgans, clerk; Bro. Frank Fike, treasurer; Sister Ethel Fike, church correspondent; Bro. Luther Beckly, president of the prayer meeting; Brethren Earl Whites and Bascomb Phillips, librarians. Bro. Iyan Jorgans was elected superintendent of the Sunday-school, and Sister Ethel Johnson, assistant. Sister Ethel Fike was chosen missionary distributor.—Wm. H. Lichty, Nezperce, Idaho, Dec. 31.

Pleasant Hill.—Our church met on Christmas Day. Brethren S. E. Hylton and Francis Weddle impressed some good thoughts upon our minds. Our Sunday-school services were conducted by Bro. Austin Hylton. A collection of $5.80 was taken for World-wide Missions.—Ruth A. Hylton, Willis, Va., Dec. 31.

Mount Garfield.—Our church met in council Dec. 28. We elected church officers as follows: Elder, Bro. W. A. Rose; church clerk, Bro. W. R. Hornbaker; mission solicitor and treasurer, Sister Rose; delegate to State Meeting, Eld. W. A. Rose and the writer. We send one query to District Meeting. Two letters were received and one was granted since our last report. Sister Clara Clark was chosen Sunday-school superintendent. Bro. M. L. Emmert was chosen president of the Christian Workers' Meeting. Bro. A. C. Root is expected to begin a series of meetings for us Jan. 8.—Clara Clark, R. D. 1, Palisade, Colo., Dec. 31.

St. Frances.—Our church met in council Dec. 23. Our elder, Bro. H. J. Lilly, was moderator. We also had meeting on Christmas Day, which was well attended. Bro. Lilly preached a good Christmas sermon. Our Sunday-school officers were reelected.—Lee Woodie, Palestine, Ark., Dec. 30.

Lancaster.—Our love feast was held Nov. 27. We also had children's day exercises in the forenoon of the same day. Ministering brethren present from other congregations were: Elders C. Ebey, Reuben H. Zahnizer and M. G. Forney; brethren L. N. Musser, Amos Hottenstein and William Zobler. Eld. C. J. Baker officiated. The meeting was largely attended, and the tables were filled. The services were very spiritual and uplifting. The sisters broke bread and gave out the cup. Monday evening, Dec. 26, according to our usual custom, we had Christmas and missionary exercises at the church, which were well attended. The Sunday-school children took part in the services, did particularly well. We had forty large baskets provisions to distribute to the needy. We trust we brought a ray of Christmas cheer to forty homes. —Emma C. E. Landess, 219 College Ave., Lancaster, Pa., Dec. 31.

Beaverton.—On account of smallpox in the neighborhood, our church is closed for thirty days. With our companion and son we drove fourteen miles on Christmas to our Bro. Edwin Pike. There we met Bro. Ferry Arnold and family, and other brethren and sisters and relatives. There were thirty-two children in all. After dinner we were called to the sitting room by Bro. Arnold, and when we were all seated, he gave us a short Christmas talk. Our services were opened by Bro. N. McKimmy, who gave us many good thoughts. Bro. Arnold followed with more good, inspiring thoughts. Then the writer was called on to talk to the children. Among other things I told them of some of the great needs in our city missions, and then gave them a chance to help in this great work. The collection amounted to $5, to be sent to Sister Gardner, in Toledo, for the benefit of the poor children. —Mrs. Nathan McKimmy, Beaverton, Mich., Dec. 31.

Wenatchee.—Our Sunday-school, in the city of Wenatchee, was reorganized on Christmas Day. The following officers were elected: Bro. Cline, superintendent; Lester Lavel, secretary. A collection of $2.93 was taken up for the Worldwide Mission. Our Sunday-school is growing in attendance and interest. We have preaching twice each Sunday, and a study of the Book of Mission every Sunday and Thursday nights, conducted by Bro. J. S. Smith.—Sister Pearl Smith, Wenatchee, Wash., Dec. 28.

Notice to Northern Indiana.—Churches desiring to entertain the District Meeting of 1911 will please make their request at once, as the conference committee will be located. Order of the District Meeting officials.—J. W. Kitson, Writing Clerk, Fort Wayne, Ind., Dec. 30.

Tropico church met in council Dec. 24, with our elder, Bro. Wm. Stutsman, presiding. We had a very enjoyable meeting. All business was disposed of pleasantly, and Sunday-school officers were elected. Bro. Chas. Fishel was chosen church clerk; Bro. Wm. Lauman, treasurer; Lucinda Stutsman, Sunday-school superintendent. Since our last report one has been reclaimed.—Lucinda Stutsman, Third and Sinclair, Glendale, Cal., Dec. 28.

Fredonia.—We have just located here. We came to this place to look for the Lord. There is a live church here, consisting of about ninety members. Our churchhouse is located in the midst of the famous gas and oil belt of Southeastern Kansas, where we have wild winters, beautiful summers, gas for fuel and light, a hospitable people, a healthful climate, excellent roads and a progressive people. Any of our Brethren, contemplating a change of location, would do well to look our country over. Any one wishing further information, can write me, enclosing stamp. I will cheerfully answer as best I can.—W. E. Rogers, R. D. 6 Fredonia, Kans., Dec. 28.

East Wenatchee. Sunday-school gave an interesting program on Christmas Day, in the usual Sunday-school hour. The program was followed by an excellent Christmas sermon by our young minister, Bro. C. N. Stutsman, who has recently located among us. We are anxiously looking forward to a series of meetings to begin the 8th of January, conducted by Eld. W. H. Eikenberry, of Barnum, Minn.—Vinnie A. Sellers, Wenatchee, Wash., Dec. 26.

New Freedom.—Bro. J. M. Mohler began a series of meetings in the New Freedom church Dec. 3, continuing until Dec. 18. He preached eighteen sermons, and didn't use the "Word of Truth" with power. The members were greatly strengthened, and a number came to be near the kingdom.—J. H. Keller, Shrewsbury, Pa., Dec. 30.

FROM DENVER, COLO.

Our revival meetings at this place closed Dec. 15. The attendance was good, and the church labored earnestly. Three were baptized, one reclaimed and two are awaiting baptism. Two dear ones, who came forward, are hindered by parents.

On Friday evening we met in council, with our new elder and pastor, Bro. C. E. Wolf, presiding. Five church letters were read and accepted. Officers were elected at this meeting as follows: Church officers,—clerk, Bro. E. J. Cline; secretary-treasurer, Bro. Jesse Culler (reelected); Messenger agent, Sister Ina Stotts. The writer was chosen as church correspondent. Bro. C. C. Rust was chosen as Sunday-school superintendent; Sister Sophia Bodkin, secretary. Bro. C. C. Rust was also elected president of the Christian Workers' Meeting, and Bro. E. J. Cline, secretary-treasurer. The church is well represented, and the spirit of love reigned supremely.

Sunday morning, at 11 A. M., we were bountifully fed from the Word by our pastor, and just before the 2 P. M. services, which were conducted by Bro. Hoff, of India, we engaged in the anointing of our dear Brother and Sister Weidman, who have valiantly fought the Christian battle and are almost ready for the crown of victory. How precious to us are the lives of our old fellow-soldiers! May we, by the assistance of this grand old army, strive to attain to that high standard of Christian life and usefulness, of which they have been an example!

At 7 P. M. we surrounded the Lord's tables, with several of our visiting members present. Bro. Wolf officiated. Forty-nine brethren and sisters engaged in the ordinances of the Lord's house. These have truly been seasons of great refreshing for us, and we pray that this same spirit may more fully prepare us for the great work that is to be done in this great city.—Mrs. A. G. Rust.

1181 South Pearl St., Denver, Colo., Dec. 27.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., January 14, 1911. No. 2.

AROUND THE WORLD

A Threatened Beer-Famine.

We are told that the world's crop of hops is 20,000,000 pounds short, and that only a record-breaking crop during the coming year can avert a beer-famine. We can readily think of a number of things infinitely worse than a shortage of the beer supply. In fact, a limited production of this worse than useless stimulant, entailing, possibly, an increase of price, might set some people to thinking about better ways of spending their money, and there might be a real gain in the end. "Wherefore do ye spend money for that which is not bread?"

Commendable Social Reforms in Portugal.

If the Minister of the Interior in Portugal is permitted to introduce the reform measures now contemplated, that country will surely enjoy some most commendable privileges. Concerning the hitherto rather indifferent regard for Sunday as a day of rest, arrangements for a more appropriate observance of the day are to be perfected. Aged toilers are to be supplied with pensions. Public aid and protection are to be given to maternity, and proper care is to be extended to helpless childhood. The school system is to be enlarged, with free distribution of food, clothing and books to needy children. Such plans for better civic conditions are praiseworthy indeed, for they are sure to work for good, especially if proper religious instruction is permitted to do its work of uplift, "Righteousness exalteth a nation."

A Missionary Exposition.

From April 24 to May 20 a great Missionary Exposition is to be held in Boston. The history and triumphs of Christianity in every part of the world will be graphically shown. Village and city scenes in mission fields are to be faithfully portrayed, thus enabling the public to see for themselves at a glance the true conditions prevailing at home and abroad. If the proposed exposition should be as complete and accurate as the one held some years ago in England, it will doubtless be a great factor in arousing missionary enthusiasm. There is perhaps no subject on which the average person is so lamentably ignorant as that of the real needs of heathen lands. Anything that will afford a wider outlook,—a broadening of the horizon,—so that the true significance of the "Go ye" may be more fully realized, will be a distinct gain to the cause of missions.

Hindrances to Mission Work in Africa.

One would hardly suppose that Great Britain would seek to hinder the progress of missions in any of her possessions, and yet such seems to be the case in the Sudan mission field. This makes the task of the missionary doubly hard. It is discouraging enough to labor for years among low and degraded natives, reaping but scant reward for his arduous toil, but when, added to all, there is the stolid indifference and even the thinly-disguised opposition of the Government, the work becomes difficult indeed. Belgium, also, is taking the same attitude regarding mission work in its territory, while the Mohammedans let no opportunity pass by unimproved, to express their contempt and rage toward Christians engaged in gospel propagation. Thus the life of a missionary in Africa is far from being an easy one. Like Paul, he is "in perils often," and his friends are few indeed.

President Jordan's Proposed Attack on War.

According to an official announcement of President David Starr Jordan, of Leland Stanford University, the campaign against war, under the auspices of the Carnegie Peace Foundation, of which he is the leading spirit, will be opened by the diffusion of more widespread knowledge on the facts of war. Europe's enormous war debt, which is slowly but surely crushing the unfortunate citizens of the continent, is a burden so intolerable that none but those directly affected can fully realize it. More information on this point will be a great educator to the people in general. Then, too, there are to be "investigations of the cause, nature and effects of war," "promotion of international courts," etc. From the outline of the work, as given by Pres. Jordan, it would appear that the men in charge of the "Foundation" propose to make a vigorous effort in behalf of safe and sane methods of peaceably settling international differences. A right conception of human brotherhood will gradually lead to that exalted plane on which war will be impossible.

Temperance Gains in Canada.

If there is one thing in which friends of temperance can heartily rejoice, it is the progress of the good work in our neighboring country to the north. Revised returns of the local option vote in Ontario show that twenty-six municipalities have lately been added to the "dry" column. The 816 municipalities of the province are now divided as follows: No liquor license, 436; license, 380. When our Canadian friends take hold of a reform work it is bound to go. No half-way measures are tolerated. With them it is, "Whatsoever thy hand findeth to do, do it with thy might,"—a good motto at all times.

The Unrest in Egypt.

The situation in Egypt is by no means reassuring. At present the various reactionary elements are dropping previous disagreements, and are making serious attempts to join forces against British domination of Egypt. Just what the result of these combined efforts will be, regarding the maintenance of present conditions in Egypt, only the future can tell. One thing is sure,—the intolerance and blind fanaticism of the followers of the prophet bodes ill to European preponderance in Egypt. It would not be strange if, amid the changing events of history, the land of the Nile were again to achieve its independence, and regain at least a part of its former glory, recalling the prominent part it once played in the history of the people and events of Bible times.

Better Conditions for Monaco.

In the southeastern corner of France, close to the Italian frontier, lies Monaco, Europe's smallest principality, known chiefly because of its notorious gambling resort, hitherto carried on by the full consent of Prince Albert, the ruler of the country, and the special beneficiary. The citizens of the principality come to have sought to obtain constitutional privileges for some years, but only recently have they succeeded in getting the desired concession from the autocratic ruler. There is a strong pressure that the gambling resort will termed the "plague spot of Europe," be eliminated, and possibly that may now be done, since the people share in the control of affairs. Monaco, though it has but 19,000 inhabitants, may now take a stand for law and order equal to any of the larger nations, and it remains to be seen whether, like a Daniel of old, they "dare to do right."

The Earthquake in Russian Turkestan.

When the seismograph stations in the United States and other countries recorded violent disturbances, Jan. 4, it was taken for granted that a severe earthquake had visited some portion of our globe, and there was no surprise when the cable flashed the news of a great calamity in Russian Turkestan, just east of the Caspian Sea. It is stated, in latest reports, that the town of Przhevalsk, near Lake Issyk-Kul, sank with all its inhabitants. This, if correct, would mean the loss of 10,000 lives. A new lake, it is said, now occupies the site of the town. Pishpek, on the River Chue, is also reported as having been destroyed, together with its 6,000 inhabitants. While full particulars are not yet available, there is no doubt that, by one of those appalling cataclysms of nature, thousands of our fellow-beings have been ushered into eternity without a moment's notice. Such occurrences,—liable to happen anywhere,—certainly should make one think. Seemingly nothing is more uncertain than life. It is well to "take heed to our ways,"—to "walk circumspectly, redeeming the time."

Child Labor Reform.

Recognizing that the future welfare of our country depends upon the welfare of the child, the churches of our nation have been invited by the National Child Labor Committee to observe Jan. 22, or the nearest convenient Sunday, as Child Labor Day. Since the organization of this movement, thousands of little boys and girls have been rescued from coal mines, glass factories, cotton mills, cigar and cigarette factories, and have been accorded the inalienable privileges of real child-life. Many States have already been induced to pass laws to that end, but in thirteen States children under fourteen years of age may still legally work in factories and other industries. In thirty-five States children may work in coal mines and other dangerous occupations. In thirty-three States children may even work all night in glass works, cotton mills and other factories. It is evident that protection must be given the children, and unquestionably is it the duty of the church to help in arousing public sentiment in their behalf. It is the will of the Father above that "not one of these little ones should perish."

Anarchistic Demonstrations in Europe.

London's recent experience with anarchists shows that these enemies of law and government are still intent upon their warfare against society in general. Their pernicious activity was further demonstrated when, Jan. 5, an attempt was made upon the life of King Alfonso of Spain, during his temporary sojourn at Malaga, en route from Madrid to Melilla, Morocco. Only by a slight miscalculation did the attempted explosion fail in its fatal work. The circumstance calls to mind the sad thought that there is as yet, no absolute protection against anarchistic attacks, judging by the many fatalities of the past. Equally reprehensible, however, is the anarchist of the spiritual realm who, by pernicious doctrines, would rob mankind of all that is best and dearest,—even eternal happiness itself,—if given an opportunity. Jude gives a fair description of such, "These are they who make separations, sensual, having not the Spirit."

The Cost of Christmas.

The chief of the bureau of statistics of the Department of Agriculture has been making an unofficial estimate of the cost of Christmas giving. According to his estimate only half of the people the past year made presents involving an actual outlay of money. Of the other half, some did not give presents because they do not believe in the custom, and others could not do so because they lived too far away from the rest. A vast number, however, failed to give because they have barely enough to feed, clothe and shelter themselves and their families. The total Christmas expense, to the people of the United States, is estimated at $90,000,000 cash. Perhaps $9,000,000 in debts had to be incurred, in order to secure the desired gifts, while hundreds, doubtless, practiced the most rigid economy to permit the outlay. Some one, perhaps, is ready to ask, Was it worth while? This depends on the spirit of both giver and receiver as well as the gift itself. If it brought them nearer the Christ, and gave them real Christmas joy, it was money well spent,—a worthy celebration of the world's greatest day.

Religious Pretenders.

Of new creeds there is, apparently, no end. No sooner has one fallacy of religious belief been exposed, until a new prophet arises, proclaiming an exalted vision of things spiritual, and,—strange to relate,—he finds a host of followers, no matter how absurd or erratic his so-called teachings. This peculiarity of human nature was brought to view anew, recently, when E. A. See, of Chicago, the pretended "revealer of the will of God" and, as such, claiming Divine power, was summarily called to account by the city authorities. Long and loud were his pretensions as to "purification," the "absolute life" and "Divine visions," and strong enough has been his personal influence to gather a number of deluded followers, but all this does not avail in the eye of the law if the life of the would-be "revelator" oversteps the commonly-accepted boundaries of propriety. Thus another "cult" has been consigned to oblivion, but this does not preclude scores of other visionaries from making similar attempts. The words of John, the beloved disciple, may well apply: "Many deceivers are entered into the world. . . . Look to yourselves."

A Wedding in Jerusalem.

Bro. A. C. Wieand sends us the following particulars concerning an event of interest to all our readers: "Those of us who were in Jerusalem on the evening of Nov. 6, were permitted to witness a unique, most pleasant and beautiful little service. The occasion was the marriage of Bro. W. R. Miller and Sister Olive Ringler, of Nappanee, Ind. The wedding took place on the Sunday evening just previous to departure of about half of our party on their journey homeward from the Holy City. The Jerusalem home of our party has been the Hughes Hotel, presided over so graciously, and in such a Christian spirit, by Mr. and Mrs. Hughes, and so ably assisted in every good word and work by Mr. and Mrs. Forder. Well, it was in the parlor of this hotel that we gathered, a little company,—honored also by the presence of the American Consul at Jerusalem, to witness the ceremony and lend it legal sanction,—to ratify and seal by the sanction of a religious service, the union of these two dear hearts whom God hath joined together in pure Christian love and the bonds of holy matrimony. After the service was over, we repaired to the dining room, where was prepared the simple wedding feast. What impressed us all was the beautiful, homelike spirit and way in which the tables were prepared, and tastily decked with flowers native to the Holy City. May God yet add many years of blessing!"

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

God Knows.

BY D. R. BEARD.

What if life be a mystery,
God understands;
Not only life but everything
He comprehends.

Just why our lives are what they are
The Lord doth know,
If we have really lived for him
They're ordered so.

The thing that God hath kept concealed
Hath well been done,
When he will have us more to know
He'll tell some one.

For every thing he hath revealed
We should be glad
And not for things he's kept concealed
Should we be sad.

The universe with truths Divine
Doth overflow,
And what's for the Lord doth grant
Is ours to know.

The reason much is dark to us,—
And much is so,
Is not God's fault, it's simply this
We learn so slow.

Since bright creation's dawning morn
On man did shine,
The Lord has tried to teach us all
Of things divine.

But oft we fail to hear or see
The lessons given,
And so we fail to understand
The life we're living.

Dear Lord, we pray with strong desire
For truth and light,
To guide our footsteps day by day
Into the right.

And grant, dear Lord, that we by faith
May win the way
Into thy realm, where mysteries
Are cleared away.

R. D. 6, Westminster, Md.

Pastoral Visitation.

BY P. R. KELTNER.

The need of the minister using a very considerable part of his time visiting the homes of his congregation, is becoming more and more apparent. The changed conditions that are taking place in our manner of living,—using this as a general term,—is forcing all religious bodies to become awakened to the great need of pastoral visitation. There may have been a time, in the earlier history of each community, when churches could more easily get along without it than now, as it is now true, that there are churches and communities that can better subsist than others without a systemized calling into the homes of the people. But these churches and communities that can so exist and in a degree prosper, are becoming more and more the exceptions, and the probabilities are that even they could be much better served and helped, were they more frequently made to know the good effects of pastoral work, and to appreciate the visit of the minister into the home as a pastoral duty.

There are, in every community, scores of people that can not be reached by the pulpit. Some of them only go to church occasionally. Many of them do not go at all. If they are to be enlisted, helped and saved, some one must go where they are, meet them and talk to them on the plane of their life's surroundings. Among this class of people are many good and noble men and women. They are at least a part of the "field" that is waiting for "laborers" to come and gather them into the Lord's garner. Pastoral visitation is indeed a noble part of the great missionary spirit that is awakening and taking hold of us. We can no more consistently oppose the need of a house-to-house visit of the minister, than we can consistently oppose the sending of missionaries into foreign lands, to meet the needs of Christ's teachings. The "go ye" is no less a duty in the one than in the other. The masses can only be reached by going where they are, and awakening in them, as the Lord may direct by his Spirit, the need of salvation.

Then there are many, too, who must have help aside from what they get at the services. The hour of service, with its sermon, does not meet nearly all the diversified needs of the people. Some are not able to get from the sermon and the service the needed food their souls require. They will go home from the service,—if even they can be gotten there regularly,—unsatisfied. Their souls are not fed to the extent that others are, from the sermon. There will be still a material lack. But a prayerful visit into the home, a heart-to-heart talk with the inmates, a personal prayer for them and their children, will touch a chord that will bring a response, when all other means fail. Many will be awakened. Others will be made conscious, as never before, that we may all be workers in the vineyard, and still others will be better made to know that the minister is a man of sympathy, and that he is willing to come down to their plane, and reason and think with them.

We can not all be strong and convincing pulpit orators. It is reasonable to conclude that the Lord does not mean that all of us should be. If he had felt that the world was to be saved by oratory and strong, convincing pulpit reasoning, he would have made more of that class of people. But from the fact that there are so few of such preachers, we may conclude that the Lord sees other qualities that are more effective than the mere ability to preach like Paul. This does not, in any way, disparage the gift that God has given to the few, but it should teach us that there are more fruitful ways to reach the masses. One of the most fruitful of these means is to be a good pastor. While the large majority of ministers are but ordinary pulpit speakers, most of them may become strong and useful men by using their talent and much of their time in pastoral visitation. Surely no work will yield greater returns! It is true that many churches are losing out in membership and spirituality, largely because of the lack of earnest, prayerful, pastoral work.

The ordinary preacher,—and the most of us are in that list,—can not, by his sermons on the Lord's Day, touch the hearts of the community in a way that they will be aroused to active work and duty. But though we have but average talent in ability as preachers, most of us might, by some earnest efforts, become effective ministers, would we more frequently go into the homes of the members in our several fields. There we meet with the people on a common plane. They are ready to open their hearts to us. We may learn the hindrances they have, and the struggles they have to bear. They will there be free in expressing themselves, and in making known to him, whom they believe to be a man of God, their heart's deepest feelings. And there, after a short, earnest conversation, largely on spiritual things, and, when occasion permits, a short season of prayer, the minister is permitted to leave an impress for good that he can in no other way.

Again; our missionary activities are taking us into fields, where we are but little known, and where our membership is so small, if any, that if we have a people to preach to, they must be secured in some other way, aside from the mere announcement of a preaching service. In entering upon our work in the cities, we find that many of the people are strangers to our practices, and the interest of such must be enlisted in some other way aside from mere preaching. Our own people and their children may be held together, in a way, by the regular routine service, but services, —even with preaching above the ordinary,—are not going to attract strangers who are not directly interested, to any great degree. The most practical way to reach these classes, is by pastoral visitation. Get the people interested in us by letting them know we are interested in them. Our cities are fruitful fields for such kind of work. The secret societies, the insurance man, the diversified business enterprises, carry their claims to the doors of the people. They do not weary of it. They are everlastingly at it. Why should not we, who have a whole Gospel, the words of the Eternal God, use as much wisdom in taking our business to where the people are?

Rockford, Ill.

Disposing of an Estate.

BY JAMES A. SELL.

All persons are like it was said of the priests of old, "They were not permitted to continue by reason of death." Our little life runs its course and the current begins to show up as we approach its close. Our failing strength admonishes us that we are coming to the end and some changes must, of necessity, be made. Some find themselves encumbered with considerable property of value, as the accumulations of honest toil and endeavor. What to do with it now is quite a problem. To keep and care for it is a burden. To dispose of it unwisely or indiscreetly is to turn a blessing into a curse. The division may be very simple and inexpensive.

A good method, and one that is rather common among our people, is for the individual owner to be his own administrator. As he retires from business, and while yet in a sound state of body and mind, he sells or divides his property among his children or friends, reserving a certain annuity, to cease at death. This is an excellent plan, as it gives the proper ones the use of the property in a way and at a time when they can utilize it, and saves all expenses of a division and settlement after death. It also assures against the possibility of litigation. Property, disposed of in this way, can be secured against loss to all parties concerned.

Another way is to keep all possessions until death and then let them be disposed of, and distribution be made according to law. This means an equal division among the heirs, and at once throws the business into the hands of the court. It means appraisers, attorneys, auditors and, likely, prolonged litigation. Large estates have been nearly consumed by this way of disposing of them.

Another method is by a will. The difference between this and the former is that the owner says who shall and who shall not have his possessions, but in both cases a share—and sometimes a goodly share,—goes to pay expenses, and there is always present the possibility of a will being contested in the expensive machinery of the courts.

Undoubtedly a better way is to settle up and dispose of all, make distribution to the proper ones, and execute all necessary papers in order to secure the rights and titles of all.

When this can not be done, the next best thing to do is to make a will. But in disposing of your property, do not forget the Lord. All you have, after all, is his. He may have given to you freely. He gave you health, strength and judgment to make and keep what you have. Give part of it,—a goodly share,—back to him. Remember that all his work, carried on in the world,—missions, Sunday-schools, temperance, and charity,—necessitates expense. They can, in no sense, be made self-supporting. But the Lord has entrusted to his servants plenty of means to carry on all these enterprises, if they will only devote their possessions to the proper use. He will not be pleased if you hoard up your money during life, and at death dispose of it in a way whereby it is lost to his work, and may possibly be used to advance the cause of evil.

Many of our people are waking up to the importance of giving a portion of their estate to the Lord, and we have some noble examples of judicious investments for helping the good work along after the donors have gone to their reward. Of such a donor it may well be said, "And by it he being dead yet speaketh,"—and worketh, too. These examples should be followed.

Our people have not been educated to give as they should. It had not entered into their customs, and they therefore did not acquire the giving habit. They lived the simple life, practiced economy, built cheap churches, had a free ministry, accumulated money, put it out at interest, or invested it in property. When left to heirs who were out of the church, the money was not only lost to the church, but frequently used to support something that was to the detriment and sometimes to the disgrace of the church.

In the noted case of the poor widow who gave more than the rich, it is said that "Jesus sat over against the treasury, and beheld how the people cast money

into the treasury." He sits there yet, and notes, approves of, and blesses, the liberal giver.

Hollidaysburg, Pa.

The Inspiration of the Bible.

BY NETTIE C. WEYBRIGHT.

II. How It Is Inspired.

ASSUMING, then, that the Bible *is* different from all other books,—inspired by the Holy Spirit,—the question arises, How is it inspired? To what extent? On this phase of the question also many theories are extant, a few principal ones of which, briefly stated, are the following:

I. Intuition or Natural Theory.—This teaches that the Bible writers had simply a high development of natural powers, or were geniuses, that there was nothing supernatural, mysterious or peculiar about them. But to this one would say, It is more than poetical rapture. Nowhere in literature can we find a "Thus saith the Lord," nor do we expect it. Evidently the difference is not simply of degree, but of kind. There is a certain "unknown quality" about it that even Shakespeare lacks. Were this true, the Bible, the Koran and the Vedas would all be equal.

II. The Illumination Theory, or Universal Christian Inspiration.—By this it is assumed that the religious perceptions of Christians were simply intensified and elevated, the same as all Christians possess, only, somehow, superior in degree,—that men are inspired today the same as Paul was. Were this true, we might have a new Bible for each age, but, for some reason, no one has, as yet, attempted it.

III. Dictation or Mechanical.—This theory makes men passive in the hands of the Holy Spirit to such a degree that they are mere machines, or hands, by which he wrote. Were this theory true, there would be no individuality manifest, no variety of style, whereas a great diversity of style is clearly evident.

IV. The Plenary-Verbal.—This theory not only comprises the truth of the others, but is still richer and fuller. It holds *all* Scripture to be equally inspired, that at all times God superintended or directed the choice of words, and that, at times, the very words were given by the Holy Spirit. (Ex. 4:12). This is "*Verbal* Inspiration."

"Plenary,"—is that which excludes all defects in the utterance of the Inspired Message. The Holy Spirit elevated and directed the faculties of the writers, when need be, and thus secured the errorless expression in language of the thought designed by God. This is "Plenary Inspiration." Thus, combined, we have the theory of Plenary-Verbal Inspiration.

Thus God sometimes, but not always, dictated the words directly, but mediately by producing such vivid ideas of thought and fact that the writers could find words fitted to their purpose. He wrought in, and with, and through, their spirits, so as to preserve their individuality to others, just as he *now* develops in each of his children the *new man*, yet preserves their own individuality. Thus the Bible is the Word of God in the language of men,—truly divine, yet truly human, making God, in the fullest sense, responsible for every word. We certainly would not concede that man is free when God controls his thoughts, and assert that he is a mere machine when this control extends to his words.

This theory is not new. The ancient church believed it. Justin Martyr said, "The Divine Plectrum, itself descending from heaven, makes use of holy men, as a harp or lyre, to reveal to us the knowledge of divine and heavenly things." Irenæus said, "The Scriptures are indeed perfect since they were uttered by the Word of God and his Spirit." Origen and Augustine also agreed. The Early Christians, at the Council of Nice, A. D. 325, said that the apostles had written what they saw, heard and knew.

But "what saith the Scriptures?"

I. 2 Tim. 3:16 says, "All Scripture is given by inspiration of God." This makes no distinction. This, of course, refers to the Old Testament. But if the Old Testament was wholly inspired, how much more the New? The apostles were prophets, but more than prophets,—of greater importance. They were sent forth by Christ, as he was sent forth by the Father. They were to go to the whole world, whereas the prophets spoke mainly to the Jewish nation. They received the keys of the kingdom of heaven, were especially taught by the Comforter (John 14:26). Some, who hold to partial inspiration only, argue that the history, at least, is not inspired, because of defects. But certainly, history is especially inspired. The doctrine of sin is based on the fall; faith is taught by God's dealings with Abraham; the priesthood of Hebrews is based upon the history of Leviticus; the person and work of the Holy Ghost are founded upon the historical Book of Acts.

II. The prophets wrote not their own will, but spoke as they were moved (carried along in God's will) by the Holy Ghost (2 Peter 1:21). So, when we read the utterances of the apostles and prophets, we are not reading their words, but the words of God. The Psalmist says, in 2 Sam. 23:2, "The spirit of the Lord spake by me, and his word was in my tongue." The prophet Isaiah says, in Isa. 1:10, that he spoke the "Word of the Lord;" Jeremiah gives us the same idea in Jer. 1:6-9. It is said that the expressions "The Lord spake," "The Word of the Lord came," etc., are found nearly 4,000 times in the Old Testament.

III. Christ, in John 10:34, asserts the law to be the Word of God. The use he made of the law, in Matt. 4:3-10, in the hour of temptation, shows the implicit confidence that he, the "Omniscient One," had in it.

IV. The apostles assure us directly that they received the Holy Spirit (1 Cor. 2:10). Their claim was attested by numerous miracles (2 Cor. 12:12). They were verbally inspired on Pentecost (Acts 2:4). 1 Cor. 2:13 says, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." We certainly should accept these words as true,—as conclusive evidence.

Truly, "The Bible is the chart which guides the weary wanderer to his eternal rest. It is a continued story,—a record of the great plan of God for the world he made and the church he redeemed. It reveals the way of their salvation and foreshows their eternal destiny. It is no man's book, but springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the Divine Mind, the unfolding of the Divine Purpose, the revelation of the Divine Will." May we humbly, unhesitatingly, trustingly, accept it as such!

Syracuse, Ind.

The Secret of Unbelief.

BY EZRA FLORY.

THE process of finding God is a process of *living*,—not merely one of *thinking*. The most conclusive of the reasoned arguments do not prevail with some men. There are other men who have a deep, abiding faith in God, though they know little about ordinary theistic evidences. The fair inference is that men believe or disbelieve in God because they use or do not use the proper faculties for apprehending him. The failure of men to believe when reasonably convinced, seems to prove that the intellect alone is not sufficient for belief. Therefore the prime necessity is to cultivate the habit of looking for God in our experience, and of living as if God were present with us, for thus he always is.

The most concise summary of the reasons for unbelief found in the ministry of Jesus is in John 5:30-47. Notice the rejected evidence: *Another* (v. 32); *John Baptist* (v. 33); the *works* of Jesus (v. 36); the *Father* (v. 37); the *Scriptures* (v. 39); *Moses* (v. 45). What an array of evidence! It reminds one of Luke 16:31, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Or, in other words, if they will not accept the evidence they have, they will not accept more evidence. The first reason the Master assigned is in verse thirty-seven, and in essence is this: *A lack of spiritual experience*—spiritual ignorance. No doubt there was plenty of form and ritual. "They that worship him must worship him in spirit and truth." Really, there is no coming to God till we come in this way.

The second reason is, There was no *abiding of his Word*. The reason here is also evident—not believing in him. He who lives the Word has the best commentary upon it.

Formal search of the Scriptures is assigned as a third reason for unbelief (John 5:39, 40, 46, 47). They knew the very place where the new king was to be born, chapter and verse, so to say, but we marvel at their slowness to believe in the Messiah.

Then, in verse 40, they *did not will to come to him*. The will and affections are the seat of unbelief (John 7:17). "If any man willeth to do his will, he shall know of the teaching." O, if we could only move the wills of men!

Verse 42 says they were *not really loving God*. Many excuses are often propounded, when, in fact, this is the real ailment.

Listening to false prophets is assigned in verse 43. Compare 1 John 2:18 and Rev. 13:6. He who does not accept the truth will accept fables. "If the vessel is not filled with wheat, the devil will fill it with chaff." Here is the reason for the progress of Dowie, Mrs. Eddy and a host of others. "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will (literally, 'ye will to') receive."

Another reason is seen in verse 44,—*Vainglory*. No wonder the Master told us to do secretly our alms, praying, and fasting. There is still much chance for the bias to unbelief in these very things.

Eighthly, these people are *self-condemned* (verses 45-47). Of course, there are other reasons for unbelief. John 3:19 tells us that one of these is *a bad life*. "Men love the darkness because their deeds are evil."

Materialism is still another reason (John 2:20; 6:52; 3:12; 8:19; 20:25). Where did Jesus learn all these things that the best of the best in his time did not apprehend? The answer is, From God.

His humble origin (John 7:27) was another objection and excuse for not accepting him.

But the *prejudice* of the people was still another (John 9:16, 29; 11:53). Professors who do not shine for him, everywhere and always, are also a great cause of unbelief.

Sterling, Ill.

The Challenge of the City

BY JOHN R. SNYDER.

"And when he drew nigh he saw the city and wept over it." (Luke 19:41).

THE city today presents one of the most perplexing problems that confronts the church of Jesus Christ. Here is an intermingling of men and women of all classes and conditions and tongues. Here is the influx of foreign-speaking peoples from the four quarters of the globe, with their peculiar customs and beliefs. Here are all kinds of religious creeds, and some people with no creed at all. Here are vice and gross immorality on every side. If Jesus Christ were to come to earth today, and visit one of our modern cities, he would again "weep over it," as he did on that day, long ago, when he viewed Jerusalem for the last time,—just a few days before he was crucified.

The movement today is toward the city. The last census, taken a few months ago, is a proof of this fact. There is a gradual drifting from the rural districts to the larger centers of population. From largely a farming country we are changing to an industrial nation. Our young men and young women are going from our country homes and finding employment in the factories, the offices and the stores of the great centers of industry and commerce.

Right here a great responsibility rests upon the Church of the Brethren. Many of our own sons, and daughters are finding their way to the city and unless we look after them, they will soon be caught in the great vortex of the world, swallowed up in the mass of humanity, and lost to the church and to Jesus Christ. For a number of years past it has been our lot to reside in cities in which the Church of the Brethren is not represented by an organization, and in every place have we found persons who have said, "Yes, my father and mother belonged to the Brethren church but when we came here we drifted away because there

was no church here, and we joined another denomination."

At the Winona Conference one of the speakers made the startling statement that if the Church of the Brethren had done nothing more than saved their own children since the time the church came to America, it would number over two million members. This statement should cause us to stop and consider our responsibility for a moment. We cannot bring back what is past, but we can guard against it in the future. We must go to the city if we would keep our own.

Until quite recently the church was almost entirely rural. But changes have come and there is a drift toward the city. Changing commercial, industrial and social conditions have turned the tide from the country to the city. These changing conditions make the city loom up ever larger in the political, economic and social life. A moral and religious survey of the times will have the city chiefly in view.

One hundred years ago the vast majority of the population was rural. Only about three per cent lived in the cities. In 1800 New York had only 60,000 population. There were only six cities with a population of over 8,000. Today at least 35 per cent of the population live in the cities. This movement to the cities presents the most striking phenomenon in our national life. It is probably due to two causes: first, the turning away from farm life on the part of the American citizen. Second, the great migratory movement of peoples from other lands into our nation. Either one of these reasons is sufficient to cause grave concern to the church.

The future of the city is assured. Coming years will see an increased movement in that direction. Such conditions present a mighty challenge to the church. To build the city on righteousness and integrity, to permeate her institutions with the Christian spirit, to put upon her citizenship the stamp of the Christian ideal, is the mighty problem which confronts the church. Unless the possibilities for good become powers for righteousness, they will become perils to the life of the nation.

The very fact of the modern city presents a peril. The massing of human souls in unnatural and congested conditions creates a hotbed where all forms of sin develop rapidly and in a malignant form. If the city is the center of the marvelous achievements, it is also the center of anarchy and licentiousness. The character of our population presents great possibilities or perils. The inflow from the rural districts serves as a sort of safety valve to keep in check the hordes from foreign shores, but they soon amalgamate with the mass, and unless the forces of Christianity predominate, all becomes a fearful tangle of infidelity and ungodliness. Each year brings thousands to the city, dissatisfied with their past, anxiots for their future and the benefits of American citizenship. To win them to Christ and a higher citizenship is to add a mighty force to our national life. For the church to fail in this, is to miss her supreme opportunity in the present hour.

There is no reason why the Church of the Brethren should not share in this great work of redeeming the city. Some have said that our doctrine is not suited to the city. If such be true, there is something radically wrong with our doctrine. The sooner we change it the better it will be for ourselves and those whom we serve. But we are not among those who believe that our doctrine is at fault. It does mean hard work. The devil has a strong hold in the city. The environment suits his devilish purpose. But the cross of the Nazarene is equal to even this emergency, and going forth in his might we are sure to conquer. Adapting our methods to the needs of the city, there is no reason why we should not succeed. But we must not expect to accomplish in a few years what has been decades in building.

The commercial prosperity of the city creates peril. Great fortunes have been amassed, and multitudes have prospered, but never was the truth of the statement of Jesus Christ more needed, that "a man's life consisteth not in the abundance of the things which he possesseth." Moral and religious growth has not kept pace with the growth of the power of money. The worship of Mammon has drawn men from the worship of God. The effect is seen in lax morals, in a pagan Sabbath and in the increase of divorce.

The hope of the city is not in its size, its mayor, or in its prosperity, but in Jesus Christ. Life, such as comes from his standards, is the only solution of the moral problems. To bring his message and his life to the "inhabitants thereof" is the one great mission of the church. Let there be no drawing in of the lines, but rather let them be extended. We have reason to go forth with courage, knowing that the great Captain is leading. The task is a gigantic one, we admit. It will require a Herculean effort to overcome the enemy but he is all-sufficient. The work calls for a new sense of the power of God and his Gospel. It calls for new courage to speak from the pulpit. It requires the voice of a prophet calling out thunderings against a broken law, and the tender voice of a shepherd calling from sin. It will mean a new consecration on the part of the church, in country or city, to a personal evangelism.

853 Maple Avenue, Findlay, Ohio.

Law in the Church.

BY CHARLES NOBLE STUTSMAN.

In Gospel Messenger No. 51, page 826, under "Man-made law," the editor expressed his desire to "induce thinking and reasoning along right lines." Let us, therefore, consider the relation of "law" to the church of Christ here on the earth.

"Law," as such, may be either "a uniform system and principle of action," or "a code of rules,—written or unwritten,—growing out of man's inter-relation both social and moral." It is therefore apparent that the Psalmist in his exclamation, "The law of the Lord is perfect, converting (restoring) the soul" (Psa. 19:7), was not referring to the "Law," or code, commonly known as the Mosaic Law, but to his system and principles of teaching and action; for Paul, in Gal. 3:21, unmistakably affirms that the law given by Moses was imperfect at its best.

Again, in Rom. 3:19, we are told that the soul is *guilty* by the law, —not "restored." The Law of God is applicable only to "lawless and disobedient" (1 Tim. 1:9-10), and was "added because of transgressions" (Gal. 3:19). Added to *what?* The covenant with Abraham? Transgressions of *what?* The covenant with Abraham, certainly! Therefore the law serves "to bring us unto Christ that we might be justified" (Gal. 3:24). Why be justified? Because guilty. Guilty of what? Transgressions.

We see, then, that principles and the transgression of them *preceded* the law or "code of rules." Likewise do Christ's New Testament principles precede the code of rules which is to keep us close to him "to be justified." But where is his "law" to be found? In his church.

The church is his agent,—active and authoritative,—to stand in his stead here on the earth. It was the church that, he said, should disciple, baptize, and indoctrinate, all men (Matt. 28:19, 20). It was the church that should make known everywhere the manifold wisdom,—the hidden mystery,—of God (Eph. 3:10). To her, he said, I should go for help in the salvation of my erring brother (Matt. 18:17). It is *to the church* that the Holy Spirit comes,—not to the world (John 14:17), to perform the mission of "reproving the world" (John 16:8). Unmistakably she represents him, and is his agent.

But *how far* is the church an authoritative agent? In this connection we recall the political issue in our own nation when Thos. Jefferson sought and secured the presidency. The "strict construction" policy claimed that executive authority was limited to "Thus saith the Constitution,"—just as some of us today claim that church jurisdiction is limited to "Thus saith the Lord." But the "loose construction" policy laid claim to all power not *prohibited* by the Constitution as, it appears, is also true of the church, in which, as his agent, and under the guidance of his Spirit, is vested all power and authority not contradictory to his Revealed Will.

The apostles suggested, and the church gladly established, the office of deacon (Acts 6:1-6), and the Jerusalem church had a council "to consider a matter" (Acts 15), and rendered a decision which was the cause of rejoicing (verse 31), and was blest of him. But for NEITHER of these was there any "Thus saith the Lord." Matt. 18:18 quotes Christ as saying of his people, in official capacity, "*Whatsoever* ye bind," etc. This confidence in their wisdom and prudence is explained by John 16:13, "Howbeit, when he, the Spirit of Truth, is come, *he* WILL GUIDE YOU into all truth." Paul says in 1 Cor. 5:4, "When ye are gathered together, and my spirit, *with the power of the Lord Jesus Christ.*"

Our Annual Conference, therefore, guided by his Spirit, is indeed authoritative. Her function, however, is not *legislative*,—law "making,"—but JUDICIAL,—law "interpreting." Her "decisions" (if we prefer not to call them "laws"), are therefore binding upon all, or "mandatory," in the same sense that Supreme Court "decisions" become "law." A factious, or quarrelsome dissenter is therefore deserving of the sentence which Paul pronounces upon just such cases in Titus 3:10, 11.

But let us always keep uppermost in mind that the primary object of all our law is "to bring us to Christ that we might be justified,"—never to punish or destroy. Then, we, as individuals, will not be so prone to murmur or complain of "too much restraint," but will be able to perceive in the "grievous chastening" of the present the later yield of that "peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Box 1078, Wenatchee, Wash.

Ministers' Problems.

BY JESSE D. MOHLER.

Every calling has its peculiar needs. While much general religious knowledge is needed by the ministry, those who are to teach others need some things especially for themselves. The writer has often felt that our church has need of special instruction to the ministry that has not been generally available.

Our schools are conducting Bible courses that are the help needed for those who can attend, and special short terms are provided for those who might be able to spend a short time in class each year; but how great is the need of the many who can not even attend the short course! There are preachers' magazines that are excellent for those who have had the usual preparation for the ministry, but these are ahead of the man who enters the ministry, as our brethren are called to office without special training for its work.

After years of struggle and anxious watching for better methods of work, our brethren can make good use of the usual helps to preachers, but progress might be made much more rapidly if there were more general discussion, through the church paper, of the best methods of preparation for the active work of the ministry. General writings are good for general living and for general thought for the minister, but he needs some intensive thought for his own special use.

The yearly discussions in our ministerial meetings are an excellent help to those who are seeking progress in their calling, but are more or less local in the views presented. Some Districts have better talent in their discussions than others. Let that talent be used in a general dissemination of knowledge and experiences gained in the active work of the ministry. It would be a good thing if we had a page in the Messenger, or at least a column each week, devoted to the active work of the ministry.

We are aware that modesty might hinder the most of our brethren from wanting to contribute to such a department, as they might be accused of thinking themselves competent to tell others how to do; and we all know that confidence in himself is one of the poorest recommendations for a minister to offer. Therefore some who are best qualified to write such articles would refrain from offering what they have learned, while they would give an excellent talk when selected by a committee on program for a ministerial meeting.

The writer experiences that feeling of modesty, but has had to do so much digging and hunting for himself, and inquiring of others, listening to discussions at ministerial meetings and reading what he could find, that he will be glad to pass, what he has gathered,

to those who are traveling the road he has passed over, hoping to gain also something from those who have traveled farther in experience, and dug deeper than himself.

The only way he can take any satisfaction in present ability, is when he views his work in the light of an explanation, once made as an apology for him, in the elocution class. One day, after he had read his assigned portion and received the usual amount of criticism, Bro. S. Z. Sharp, as instructor, came to his assistance with an explanation that, while the corrections were in place, Bro. Jesse was doing better than any one else in the class,—not that his work was so good, but in the beginning he had more to contend with than any other; and his success lay not in what he could now do, but in the amount he had overcome to reach that point. So in our ministry.

After nearly fourteen years in the ministry, there are more problems in sight than at any time in the past; but those few years have taught him much of the power of God, to assist those who will undertake his work; and his readiness to draw nigh unto those who will draw nigh unto him. We have faith that if we put ourselves at his disposal, God will help solve problems as needed, and open up the way as each new condition is met.

This is one of the first lessons we would recommend to the young man called to the ministry, and one of the hardest for us usually to learn. After thousands of years of teaching, man is very much like the Children of Israel, who had to be rebuked, time and again, for their lack of reliance on God, and had to suffer defeat after defeat to learn that the Lord he is God. No minister can accomplish the work intended for him to do until he has learned to put his efforts under God's direction, himself to do the work, the Lord to show the way.

Some have made a mistake even here, depending on the Lord to show the way and do the work too. Too much of the doctrine of dependence on the Holy Spirit is about as fatal as too little. The work of the Holy Spirit in the minister is to keep him in sympathy with God's will and to bring to his remembrance those things which have been told in his Word,—and which he has stored in his mind,—to give him wisdom in the interpretation of Scripture, and to enthuse him in its application.

The minister must furnish the brain power to do the work God orders. He must go to his appointment with the burden of his message worked out under the direction of the Holy Spirit at his desk. The idea of preaching as the Spirit directs, is pleasing to think about, but in practice it begets indifference, repetition of teaching, poverty of thought; and fails of the end sought, in granting such help to God's ministers.

As one learns to follow God's will, he is naturally transformed in his mind and heart unto a life that is itself a testimony for the cause he represents. However, he need not wait for that process of nature. He should take his thoughts and affections in charge, and assist in the transformation, that he may the sooner fit himself for the work to which he is called of God through the church.

Until a minister realizes that his call is of God to a definite purpose that includes right thinking and loving,—the impetus to higher living, as much as to preaching from the pulpit,—he can not have the power in his work that has been so effectual in the church under the conditions of the past ministry. The limitations of our fathers, in the matters we now think so essential, were an influence to bring them to seek to know God's will, and to so love and live as to reach the hearts of men.

This is now, and always will be, half the work of the minister; but conditions now demand something more of younger men. In practice, the years of active work of our older brethren give them a prestige that more than overcomes failure to conform to any standard that a rational disposition would require of a younger man.

Of the young man who has not the prestige of years of living among his people, something else must fit him for his work; and that something is special preparation, either in time to read and study at home, or such schooling as may best qualify him to do the work needed. If he has learned the lessons of reliance on God and of living for and loving his brethren, it is the duty of the congregation that calls him to serve in the ministry to see that he has the preparation which their standard of work requires of him.

The Gish Fund is doing a noble work, and is placing splendid material in the hands of the ministry. Among others of its publications "Problems of the Pulpit and Platform" is worthy of much thought by the minister who finds himself unable to cope with conditions that confront him in himself. And yet there is much need of special help to the minister who has not the benefits of actual contact and training under those qualified to open up to him the problems of a minister's experience and development.

The writer is in full sympathy with the demand for better preparation of our young brethren, and believes that the church owes it to herself to help them in such preparation. He also feels that much can be accomplished by those who will give to others their solutions of the problems that have confronted them in preparing and delivering their sermons. His proposition is to write soon of the ideas and experiences of others, and include some of his own solutions as a farmer preacher, trusting they may be of practical use and inspire others to take up the line of work where he must drop it, that all may work together for mutual help and the resulting extension of usefulness in God's kingdom.

Warrensburg, Mo.

Robbed by the Bedouins.

BY A. C. WIEAND.

[The following was sent by Bro. A. C. Wieand to the students of Bethany Bible School, Chicago, and we take pleasure in placing it before the Messenger readers. We are sure that it will be read with unusual interest.—Ed.]

My present purpose is to record, for a testimony to you, the continuous chain of Providential guidance and protection through which we have been preserved. Just now we have been delivered from many eminent perils which befell us because of an insurrection of the Arabs against the Turkish Government, as we were journeying through the ancient land of Moab on the east side of the Jordan. It came about in this way:

Wednesday, Nov. 30, we set out for Jericho. Next day we crossed the Jordan, climbed to the top of Mt. Nebo in a rainstorm and by evening were lodging at Medaba. Next day we went on southward, camping at night by the river Arnon. Then, on Saturday, we journeyed still onward to Kerak, the ancient Kir, the military capital of the Moabites. Here we took up our lodgings in the stone buildings, built a number of years ago for missionary purposes by our guide, Mr. Forder. At the present time the mission is closed, and the buildings are empty. Here we spent the Lord's Day quietly. Next morning, at daybreak, we were through with our breakfast and had begun packing up, planning to push onward towards the land of Edom, Mt. Seir, and Petra, and from thence to go on to Kadesh-Barnea, and Beersheba, returning by way of Hebron. With these plans in our mind, and while busily occupied with packing, washing dishes, etc., we were suddenly startled by one of our native helpers rushing in at the gate and shouting wildly: "*Abou Jerious! Abou Jerious!*"—the Kerakē have risen against the soldiers.

Very soon we heard wild shoutings at the other end of the city, followed immediately by a crack, crack, crack, of the rifles. Our first thought, of course, was that it was only a slight disturbance of the peace, and that it would all be over in an hour, but all day long the fighting continued, the Arabs stealing in from every part of the country and stealthily climbing from rock to rock up the steep sides of the triangular mountain on which the city is located.

We remained as quietly as we could within the stone walls of our buildings and compound. All around us the shooting went on until the day came to a close. Under cover of darkness the soldiers retired within the castle and the Arabs, unopposed, swarmed into the city. We went to bed, and most of us were asleep when, about ten o'clock, we were awakened by Mr. Forder calling to us, "Our friends have come," meaning by this that the Arabs had captured our part of the city and that because of his mission work among them, during the past fifteen or eighteen years, they were very friendly to him and, for his sake, to us. When he brought in one of the wild Arabs, a nephew to one of the leading sheiks, he swore, by God and Mohammed, that they would protect us and that nobody would harm a hair of our heads. So we all settled down and tried to sleep again until morning, trusting ourselves to the tender mercy of the Arabs, though, in reality, our trust was in Jehovah and he was our strong tower. At daybreak, the next morning, we were advised by these friendly sheiks that we had better leave the city and go out three hours' ride to a camp of the Arabs, where we should remain until we should find a way to escape to a place of safety. An escort was provided, led by two Arab Sheiks. Under their protection we reached, about ten o'clock, this friendly camp where our guide, Mr. Forder, had often been on errands of mercy with the message of the Gospel. You should have seen the welcome we received. All that was best in the camp was brought to us and put at our disposal.

Here we remained from Tuesday morning until Thursday afternoon, when, by the most urgent insistence of Mr. Forder (after a visit to the principal sheiks of all that region and imperiling his life a score of times), we again secured an escort from another tribe of Arabs to conduct us to their camp, down near the Dead Sea, on the north side of the Peninsula projecting into the sea. Here again we were received very kindly, and a tent was put at our disposal, where we ate our supper and slept during the night. Early the next morning we were off again, this time to be escorted to the Arabs of the south end of the Dead Sea.

But about ten or eleven o'clock we were overtaken by a band of fifteen or twenty wild Bedouins, generally known as the worst robbers and cut-throats of all that region. They were led by their sheik. And, because they were more powerful than the men who were conducting us, they compelled our escorts to give us over into their charge. And so, to tell it all in a sentence, during the rest of the day we were held up and robbed four different times. An hour or two after sundown we were escorted to their camp, where we lay down on our saddle bags and some slept. Our guide, however, while lying down near the camp fire and supposed by the Arabs to be fast asleep, overheard them planning together, and concocting a plan by which we were to be led out next day, killed, and looted of everything the party possessed. Of course, all this time we were praying for deliverance. There are many details which I can not here take time to tell you. Suffice it to say that deliverance came, providentially, through being overtaken by the friendly tribe to whom we had been consigned, and to whose camp we should have been taken the previous night.

It is needless to tell you what a time of rejoicing this was to us all. We overheard the members of the "robber tribe" say to each other: "It would have been better to have killed them last night."

By this friendly tribe we were shown every courtesy. Mr. Forder knew them well and had won their hearts by his mission work among them. In the stillness of the moonlight night, at ten o'clock, we mounted our horses and stole away as quietly as possible, escorted by thirty horsemen. We rode continuously until next day at eleven o'clock, without food or water, when we stopped for lunch and rest. Then we were in the hill country, south of Hebron, where we were in perfect safety. We spent that night in an Arab tent, south of Hebron, the next night in Hebron, and the day following we reached Jerusalem. Here, as in most other places of Palestine proper, there is perfect safety, as usual.

It has not been possible in this brief record to mention the multitude of little providences that came to us continuously, all along the way, and without which our lives would not have been preserved. I have room only to say that the promises of God are sure to those who put their trust in him. He is a stronghold in the time of trouble, a sure defence against evil. Will you not join us in thanksgiving for the mercies of God which alone kept us from death?

Jerusalem, Palestine, Dec. 16, 1910.

THE ROUND TABLE

Count the Blessings.

BY WEALTHY A. BURKHOLDER.

"Thank God for the sunshine, the fresh air and flowers,
Make gladness each day that you live;
Count often your blessings, you'll find they are many,
And to others a helping hand give."

TRULY the mercies and blessings that have been falling on our pathway, through every period of our lives, are very numerous, and it would be a task of no small magnitude to count them. Down they come every morning and evening,—every hour,—angel messengers from the Father, our Best Friend. If we have lived these years wasting mercies, treading them beneath our feet, and consuming them every day, and never yet realized from whence they come, we are ungrateful indeed. We murmur over our afflictions, but who has heard us rejoice over our blessings?

What are mercies and blessings? Ask the sunbeam, the raindrop, the star, or the queen of night. Life is a great blessing, and so many blessings may be gotten out of the years given us to prepare for the higher and better life. We are not placed in this world to work for ourselves only, and for our own selfish gratification. From every life there should radiate good cheer and good works. We are to help one another and bear each other's burdens. Often our afflictions are mercies in disguise. Hear the Psalmist David exclaim, "Before I was afflicted I went astray; but now have I kept thy Word." In this way he acknowledged the blessings and was thankful for the same.

As we look back over our past lives and the precious hours given us, can we thank the Lord for the many mercies that have been falling so often in our pathway? If not, we are ungrateful in the extreme.

"Surely they of many blessings
Should scatter many blessings round,
As laden boughs in autumn fling
Their ripe fruit to the ground."

Newberg, Pa.

Called for the Elders.

BY JOHN H. TOPPER.

I TOOK sick the middle of November with lung fever, *la grippe*, inflammation of the bowels, and a hemorrhage of the lungs. I threw up nearly three quarts of blood and was considered near death's door for several weeks. I did not forget what James says, and called for the elders. Eld. David Hoover, of the Cedar Creek church, asked me if I wanted to get well. I told him, if it was the Lord's will. So they anointed me and prayed for my recovery.

How much better it is to put our trust in the Lord and do what he says! At that time I could hear people, in a low tone of voice, say that I could not get well, but the Lord told me that he would raise me up, and this he is doing.

Brethren and sisters, we should not forget our family altars. We should live every day as if it were our last day.

For three weeks I could not read my GOSPEL MESSENGER, but how glad I was to get the three MESSENGERS to read, when I was able to sit up in bed! The MESSENGER is the best church paper I ever read. I would not do without it. I am now able to sit at the table and write this for the MESSENGER. Praise the Lord! Hundreds of people have been in to see me. I entreat them tenderly to give God the glory for my recovery and that they, too, should live the true, Christian life.

Butler, Ind.

Lonesome.

BY J. H. MORRIS.

SOME TIME ago it was my happy privilege to associate with a —— minister. During our associations, he exclaimed several times, "A lonesome old place around here, isn't it?" It caused me to wonder and ask myself the question: "Is it possible for a Christian to be lonely? When is he lonely? Why?"

Not scientifically, but in our simple, easy way of understanding it, the word *lonesome* means without an agreeable person or persons with whom to converse or commune. The boy and girl are not lonesome with young friends of their age and temperament. The literary man is not lonely in company with other literary men (either in person or in their books). The literary man is lonely when put with an illiterate person, because he is being robbed of time which he could be using in association with Macauley, Emerson, Lowell, Browning, or some other great man.

But how about the Christian? He does not love to associate with a worldly man. He is not of the world, but his delight is to associate with other Christians because of the Christ-life which shines out through their life. We enjoy the moonlight, though it is only a *reflected* light and can not compare with the brighter light of the sun. In like manner intimate association direct with Jesus is much better than the indirect one through our fellow-Christians.

Suppose, then, that our friends do leave us alone for an hour or two, or even a day or a month, can we not associate with Jesus himself through the Spirit; through his Word; through prayer? What an opportunity for communion with him (when all are gone from us)? Can a Christian be lonely with such possibilities within his reach?

Louisville, Ky.

The Way of the Cross.

BY OMA KARN.

"COME, take up thy cross and follow me," was said to the rich young ruler, but he turned sorrowfully away. To him the way of the cross seemed hard, and the way of self-indulgence easy. He chose the easy way. What life held for him after this, we do not care to know. It is sufficient to know that it was a life without Christ. "Whosoever doth not bear his cross and come after me, cannot be my disciple," and "without me ye can do nothing."

There are some Christians who, like this young man, would like to shirk the carrying of the cross. They want the Savior's love and the Savior's favor, but they do not want to share in his suffering, his self-denial and his sacrifice.

The crucifixion of self is a hard, hard thing for them. Upon such the cross falls in a more terrible way, and with more crushing force than if they had been willing to take it in the way the Heavenly Father saw fit to place it upon them. The way of the cross must be traveled by all those who are to be prepared for glory hereafter. The religion of our Lord is the religion of the cross, and unless we take up and carry ours, we can never follow him, neither can we have power in our lives. "Therefore will I glory in the cross of Christ, that the power of Christ may rest upon me," says Paul.

"O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead;
And from the ground there blossems red
Life that shall endless be."

Covington, Ohio.

Religion.

BY J. H. MILLER.

JAMES would have us get the religion that is pure and undefiled. Religion is a spirit of faith in doing the Lord's will. It is the daughter of heaven, the source of all true felicity. She can give a contented mind, which breaks forth in a flood of joy. Pure religion seeks peace in the home, and peace in the neighborhood. It dispels the gloom of sorrow, and sweetens the cup of affliction. Religion will purify the air we breathe, and help to sing the song of redeeming love. Religion looks up for the better light, to lighten one's pathway to the glory world. If we stand on the mountain top, we can see the sun shining long after it is dark in the valley. The cedar is developing its branches toward the top, while the lower limbs may fall off. Religion will reach the hands toward the God who made us, while worldliness will drop downward and be lost in the gulf of despair. A little religion will make men gloomy, if not tempered with the true greatness of the love of God, but a soul filled with the pure religion of Jesus will make the Christian smile, and feel as though his feet were walking the golden streets of the New Jerusalem. The religion of Jesus, if pure in the heart, will be a passport to heaven.

Goshen, Ind.

Healed by Anointing.

BY EMRA T. FIKE.

SISTER A., who lives at Fairchance, at one time suffered from a rupture. She consulted four home physicians and was advised that her only help lay in a dangerous operation at the hospital. She then consulted a specialist at Uniontown, Pa., who informed her that her only help was in a surgical operation which would prove fatal, as the rupture had become callous. She went home thoroughly discouraged. She said she had often prayed so earnestly that she would find herself reaching out and begging that she might but touch the hem of Christ's garment.

But now, going home thoroughly discouraged, she decided to call Eld. Jasper Barnthouse with a co-worker, to be anointed for her healing, as the physicians said there was no help.

Accordingly she was anointed and in three days was well, and still remains well. The cure was effected several years ago.

Surely the Lord does all things well. Oh, for a more confiding faith in him!

R. D. No. 2, Oakland, Md.

CHRISTIAN WORKERS' TOPIC

Bible "Do's" and "Do Not's" for Young Workers.

Matt. 7: 24-27.

For Sunday Evening, January 22, 1911.

I. Bible do's. Ex. 19: 8; 20: 9; Psa. 40: 8; John 2: 5; 4: 34; 7: 17.

II. Neglect to do. Neh. 3: 5; Matt. 25: 27; Luke 12: 47; James 2: 14; 4: 17.

III. Bible do not's. Ex. 20: 3, 4, 7, 13-17; Luke 6: 49.

IV. Be ready—

1. To do what Christ commands. John 15: 14.
2. Do it with thy might. Eccles. 9: 10.
3. Do good. Luke 6: 35, by the Golden Rule. V. 31.
4. Be doers of the Word. James 1: 22-25.

Learn. 1. That faithfulness is always rewarded. Matt. 25: 20-23.

2. That mere neglect leads to ruin. Vs. 27-30.

3. It also shows that neglect will be accepted nowhere. Only by incessant effort to do good can one avoid doing positive evil.

PRAYER MEETING

Consecration to the Lord's Work.

2 Tim. 2: 19-26; 2 Cor. 6: 14-18.

For Week Beginning Jan. 22, 1911.

1. **A Consecrated Life Is a Separated Life.**—Every man born into the world is a possible addition to the forces of evil that wreck men and blight society, or he becomes a great factor for good, blessing men, advancing civilization and increasing the power of the kingdom of God. The service a man renders society is an index of his own character and a prophecy of his destiny, and because of its influence for good or evil it becomes a matter of gravest concern to the world. Consecration implies not only a separation from everything sinful, but from everything that is essentially worldly. We must be "separated unto the Lord himself," "a people for his own possession," "his peculiar treasure" (Ex. 19: 5). We are ambassadors of Christ to all men (2 Cor. 5: 20).

2. **Consecration Means Strength.**—(1) It strengthens faith. "Faith without work (or service) is dead." Christian activity is the best protection against skepticism, the surest safeguard against apostasy. (2) It strengthens knowledge. "If any man will do his will he shall know the truth." The best commentary on Christianity is a righteous life. (3) It strengthens spirituality. "Give and it shall be given unto you." Consecration implies the giving of self—the best gift of all—to our infinite spiritual gain (2 Cor. 8: 1-5).

3. **Consecration Ennobles and Purifies.**—Attempting to do a great work for God insures his unbounded blessings. It gives us added fitness for still greater attainments. As the air is purified by the winds and storms, so the church is made purer by sturdy, wholesome work on the part of its membership. The busy, consecrated church has noble aims and pure desires, hence is happy in the Lord's work (2 Peter 3: 11-14).

HOME AND FAMILY

Are You Sleeping at Your Post?

BY J. O. BARNHART.

Soldiers in the Savior's army,
Are you sleeping at your post?
See the foe is lurking near you,
Lo, a strong and mighty host!
And his outposts never slumber,
But with ever watchful eye,
Leap at once to overpower,
If you lay your armor by.

Though be strong your trust in Jesus,
Though your armor may be bright,
To the camp the spies of Satan,
Come as angels of the light.
Though today you win the battle,
Be not lifted up with pride,
Lest the victory tomorrow,
Be found with the other side.

Recollections of past vict'ries,
Will not win the battle now;
Nor will other people's crosses
Place a crown upon your brow.
Every day has its own conflicts,
Every soldier his own foe,
And each Christian has a service
That no other one can do.

In this war are no discharges,
And no furlough Christ extends;
We must work with all our powers,
Till this earthly life shall end.
Then arouse, awake to duty,
All along the picket line,
And the vict'ry then be ours,
And, O God, the glory thine!

Arcola, Ill.

Prayer.

BY ANNIE BASHOR.

Prayer is communing with God. It is the breath of man returning to God who gave it.

Prayer is want felt, help desired, with faith to obtain it.

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.

Prayer is simply telling the Lord the heart's need,—the longing for a better and higher life than we have ever known, and which we would like to enjoy.

Prayer is not a speculation or an experiment. To get its power we must believe. Only those who earnestly seek, find salvation,—not only salvation but a supply for the deep needs of life.

We never think to praise him when all things go well with us, but when we are helpless, we call on God to aid. All men do believe in a higher power of some kind, yet how ungrateful are they for all his blessings! We are told to pray without ceasing,—not because the Lord can actually be drawn nearer to us, but because, by our persistent prayer, we are drawn nearer to God.

We must be in the spirit of prayer at all times. Christ's life was a life of prayer. From his first appearance in public, at baptism, till the end of his career on the cross, he was a man of prayer. Prayer was a part of his very existence. Prayer does not change God to us but fits us to receive the things asked for. May we not say, with true desire, as one of Christ's disciples, "Lord, teach us to pray"?

Supplication is a phase of prayer we use most frequently. When all things move well we do not feel the need of a higher power. When we realize that the Lord has helped us we praise him for it. We want to trust God with a fuller trust and so, at last, to come to that high life, when we shall be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, make our requests unto God.

Who shall pray? All men should pray, yet do all men pray? No, with all of their plans thousands of men do not call upon God. God does not hear sinners who are satisfied in their sins, but hears those who are convicted of sin. As the humble publican smote his breast and said, "God be merciful to me a sinner," so we have the promise. If we ask we shall receive.

We should not be as the hypocrites who love to pray standing in the synagogue and in public places, but we should, the rather, follow the example of Christ and enter into our secret closets and pray to our Father in secret, who sees and knows, and will reward us openly. In praying to our Father we must be filled with the Spirit who "maketh intercession for us with groanings which cannot be uttered." The Holy Spirit requires a holy dwelling place. His presence is a guarantee of safety, purity and separation from the world, and therefore holy communion with God. No one can have the witness of the Spirit in the daily walks of life except those who, by obedience to God's requirements, have been adopted into his family and continue faithful.

The Holy Spirit recognizes our needs better than we do ourselves. He gives us power for service, strength in weakness, power to do right. Christ did not leave his disciples comfortless. He speaks of that great Spirit of Power who, after his departure would carry on the work. We rejoice today because the Spirit's leading is an ever present help. Being filled with the Spirit we have power to witness for Christ. The world needs more Christians today who have power, because they are Spirit-filled within.

The Holy Spirit is also a witness-bearer, who approves our good and testifies to God in our behalf. He is a Comforter and Convictor. He convicts the world of sin, righteousness and judgment to come. He shows how sin keeps us from God and warns us of God's judgment.

In order that our prayers may be acceptable to God, we must have faith, for without faith it is impossible to please God. Christ said to his disciples, "If ye would have faith as a grain of mustard seed, ye shall say unto this mountain, Remove to yonder place, and it shall remove. Nothing shall be impossible to you."

A strong faith will often increase our bodily strength. How faith was rewarded to the woman who had the issue of blood for twelve years! Her life was slowly ebbing away, weak, unclean, miserable! She had spent all she had. Her disease was dreadful, and she was willing to give her all for a cure, but a cure for the sinless soul could not be bought with money. Human help was a failure. Nothing bettered, she rather grew worse. Her means were gone and still no improvement. She thought, "If I but touch his clothes,—just a touch,—I will gain strength by a touch." Weak strength can touch a great Savior.

Does God answer prayer? Men say that today the world is run by law. They say, we can not change God or his plans. We need but look at the example of Abraham. It was his great faith that gave him his wonderful character. Such a faith cannot help but express itself in proper communion with God, nor can it help but give rise to faith in others.

Whatever act of faith may be wrought in us, it will at once become the ruling factor of our lives and help us to attain to still better things. There is only one way to overcome, and that is to live with God, to set our affections in things above.

Do we always get what we ask for? Paul's prayer was that the thorn in the flesh be removed, but the Spirit knew better what Paul needed than he. By the assistance of God's grace it was better to bear the infirmity than to have it removed. God's grace is more than we can ask or think. The Lord may answer our prayers,—not by granting our desire in removing a trial, but by giving us grace to bear it. Oh the joys of prayer, the peace and comfort in communing with our Father.

3115 Manitou Avenue, Los Angeles, Cal.

Does It Pay?

BY ELIZABETH MILLER.

The great question is, Does it pay to be kind, and will there be anything in it for me to help somebody else?

On the battlefield a soldier lay dying. One of his friends came along and noticed that he was lying uncomfortable. The man stopped and fixed his blankets about him, that he might rest easier. The soldier gave the young man a note to carry to his father, who was quite wealthy. After the soldier's death the young man searched for the father and found him. But the father did not pay much attention to him at first, as he looked to be a tramp. But as he read the note, the last words, "For Charlie's sake," changed his mind. He rewarded the man, and thanked him greatly for being so kind to his dying son. Did it pay this young man to be kind?

How many times did Jesus attend to the wants of those who suffered and needed his help? And yet he was patient, long-suffering, and kind.

Nicodemus came to Christ by night, and asked him about being saved, but Jesus was patient with him and explained to him that he must be born again. The young ruler came to him with questions about eternal life, and Jesus kindly told him that he must sell his possessions in order to gain life eternal. He meets the woman of Samaria at the well and kindly tells her of the living water. And while he suffers on the cross, he saves the dying thief at his side. He dined at Simeon's house that he might save the sinners there. When Martha and Mary called him, he went in all sympathy, and raised their brother from the dead. He was continually healing and helping those about him.

If a beggar comes to our door and asks for bread, does it pay to turn him away? Did Jesus turn the five thousand away? Jesus, in all kindness, provided for them. Our neighbor, perhaps, has sickness and death in his home. Should we not enter that home and lend a helping hand? It pays us to help and sympathize with him, for did not Jesus enter the home of Martha and Mary, weep and sympathize with them, and help them?

As we pass through this world we daily and hourly find many opportunities to make somebody's burden a little lighter. A smile or any little kindness may change a whole lifetime of sin and suffering. Thus we can ease the pain of another, care for the dying and comfort the sorrowing, and try, in every way, to make the world better by our being in it.

The lesson of kindness is well explained in the life of the great army nurse, Clara Barton, the "Angel of the Battlefield." One of the soldiers tells the following story: Miss Barton was about stepping on the last car, conveying the wounded from the field, when a soldier told her there was left behind, in the pine bushes, where he had fallen, a fatally-wounded young soldier, who was calling for his mother. She followed her guide to the place where the boy lay. It was growing dark and the rain descended. She raised him up and quietly soothed him. When he heard her voice, he said in his delirium, "Oh! my mother has come. Don't leave me to die in these dark woods alone. Do stay with me. Don't leave me!"

At that moment an officer cried out to her: "Come immediately, or you will fall into the hands of the rebs. They are on us."

"Well, take this boy."

"No," said the officer, "there is no transportation for dying men. We have hardly room for the living. Come quickly."

"Then I will stay with this poor boy. We both go, or both stay." Both were therefore taken on the car, and the wounded boy was carried to one of the Washington hospitals, where his New England mother found him. There he closed his eyes in death, and from there he was taken to his old home where he rests with his kindred.

The mother sent a most touching letter, all covered with tear drops, full of expressions of thankfulness and gratitude to the brave, gentle woman who had rescued her son from a lonely death in the woods, and out of this life of sacrifice and service for others sprang the "Red Cross Society,"—a society to care for wounded soldiers. Did it pay Clara Barton to be kind? Was not the world made better and happier by her life?

"It pays to comfort heavy hearts, oppressed with dull despair,
And brave in sorrow's darkened lives one gleam of sunshine there."

Xenia, Ohio.

To be good and to do good are the two great objects set before the Christians; to develop a perfect character by rendering a perfect service. True Christian culture leads to and expresses itself in service.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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DURING the revival at Copper Creek, Ind., seven put on Christ in the rite of Christian baptism.

As the fruits of a revival, held at Cedar Lake, Ind., by Bro. C. S. Garber, twenty-three were added to the church.

BRO. D. PRICE HYLTON'S address remains at Troutville, Va. We were instructed, by mistake, to change it in the Almanac to Custer, Mich.

THE members at Reedley, Cal., are anxious that the date of their love feast, Jan. 28, should be widely known, hence this special announcement.

SINCE the last report from Coquille Valley, Oregon, five have been added to the church,—four baptized, one reclaimed, and others await baptism.

BRO. B. F. SHARP held a series of meetings in what is known as the Middle District church, Ohio, and five were added to the Lord's flock at that place.

THE special Bible Term for Hebron Seminary, Nokesville, Va., begins Jan. 13 and continues until the 22nd. A good program has been arranged for the occasion.

THE Sunday-school Meeting of Southern Missouri, to be held in the Peace Valley church, is announced for Jan. 15, beginning at 10 A. M. The program will be found on the last page of this issue.

BRO. A. G. CROSSWHITE is engaged in a revival work in the Nettle Creek church, Ind. He writes us that he is greatly pleased with the improved appearance and make-up of the first page of the MESSENGER.

BRO. S. S. BLOUGH, of Batavia, Ill., has just returned from Arcadia, Nebr., where he conducted a well-attended Bible Normal. He is very much pleased with his short visit among the members in Nebraska.

BRO. GALEN B. ROYER is now on a trip among the schools of the Brotherhood, expecting to be absent from Elgin about six weeks. On this trip he will probably visit all the schools east of the Mississippi River.

THE Mission Board of Northeastern Ohio is arranging to build a churchhouse in Akron City, and the District is to be canvassed for a part of the money required. An official notice to this effect will appear next week.

THE American population of India, among our mission workers, is increasing. Bro. A. W. Ross, of Vyara, under date of Dec. 9, 1910, writes us about the coming of a second girl to his family. We hope all the American boys and girls of India will turn out to be good missionaries.

SISTER IDA SHUMAKER, now at Bulsar, India, writes us that she is delighted with her work. She further says that she found everything in India much better than she had expected. In another issue she will have something to say regarding her late trip, and her arrival on the mission field.

TURN to page 29, Brethren Almanac for 1911, and at the bottom of the list of Old Folks' Homes write Kansas, in place of Iowa, opposite of Darlow.

ONLY a few months have passed since the first announcement of "Our Saturday Night" appeared in these columns, and now we are printing the third edition. The demand for the book is keeping up quite encouragingly.

BRO. W. E. WEST, chairman of the Mission Board of Middle Iowa, writes us that the service of Bro. Virgil C. Finnell has been secured for the Des Moines Mission. He is expected to enter upon the work the first of March.

BRO. I. B. WIKE, of Huntington City, Ind., writes us that on account of sickness in his family he has not been able to hold any of the revival meetings promised for the winter, and he does not know just how soon he can take up the work.

BRO. T. A. ROBINSON, pastor of the church at Muscatine, Iowa, writes us that a great sorrow has come to his home. His son, William, an exemplary young brother, was laid to rest last Saturday, after suffering for months with tuberculosis.

THOSE who did not order "Our Saturday Night," when renewing their subscriptions for the MESSENGER, can still secure a copy by remitting thirty-five cents. It would be better to have the book ordered by the agent who sent in the subscription.

BRO. JOHN E. METZGER, of Rossville, Ind., our earnest field agent, called on us a few days ago. He reports a splendid outlook for the MESSENGER. He is now at work in Middle Indiana, and will continue his efforts in the interest of all our publications.

THERE is a well-backed movement on foot among a number of our people in Kansas to establish a sanitarium at McPherson. Steps have been taken to incorporate, and a board of directors chosen. In an early issue we shall publish an interesting communication in regard to the contemplated project.

BRO. GEO. W. HILTON, Surrey, N. Dak., says that his health has sufficiently improved, to enable him to devote the rest of his time in the homeland to work among the churches desiring his services. This notice is intended for the churches west of the Mississippi River. A further notice will appear next week.

WE have two neat photo cards, containing front and back views of the Brethren Home at Neffsville, Pa. Judging from these photos, the Home must be an ideal place for the aged poor and the needy. When they can no longer care for themselves, they can feel that there is awaiting them a pleasant home where the rest of their earthly pilgrimage may be spent.

THE church at Rossville, Ind., is placing the MESSENGER in about twenty families where there are no members. We hear of other congregations that are doing even more than this. It is indeed gratifying to learn what an interest our wide-awake members are taking in the paper. They not only prize it highly themselves, but they want their neighbors to read it.

ONE of our correspondents in the South says that a number of our people are being drawn into a land scheme by which they have to pay more for land than there is any need of them paying. We say this to put our patrons on their guard. They should either personally investigate the situation for themselves, or write some member in the vicinity, enclosing stamp, for reliable information.

SOME years ago Rev. Harvey E. Simmons, of Ashland, Ohio, a Lutheran minister, delivered a fine address on "Secret Societies and the Church," at Trinity Lutheran Church. The address produced considerable sensation and was much discussed, both in public and in private. The address is in tract form, and may be had by addressing Bro. W. A. Gaunt, Huntingdon, Pa., at the rate of three copies for ten cents, ten copies for twenty-five cents, or twenty-five copies for fifty cents. The tract contains sixteen pages, and will do good wherever distributed.

NEW YEAR'S Day was a red-letter day for the members at Lanark. The Sunday-school attendance was over 300, and the dedication address, by Bro. I. B. Trout, was listened to by over 600 people. The new house is thought to be the best built, and the most commodious church among the Brethren in Northern Illinois. It is probably just the kind of a house needed in cities.

THE *Chicago Evening American* for Jan. 4 contains the pictures of four of the members of the W. R. Miller party, who were recently robbed in Moab by a band of Bedouins; viz., Bro. A. C. Wieand and wife and Bro. Miller and wife. On page 21, this issue, will be found a letter from Bro. Wieand, telling about some of their experiences on their trip around the Dead Sea. While the letter was not intended for publication, it makes intensely interesting reading.

NEWFOUNDLAND, with a population of 250,000, comes wonderfully near being without criminals. The whole country has but forty prisoners, and thirty-seven of these come from St. John, where the sale of liquor is permitted. If the saloons at St. John could be shut up, the country might be able to close the door of the only jail it possesses, and turn the building into a church, or make use of it for educational purposes. Who says prohibition does not pay?

"PROHIBITION: IS IT RIGHT?" is the title of a 125-page booklet, containing a discussion on the prohibition question between Samuel Dickie, President of Albion College, Albion, Mich., on the affirmative, and David S. Rose, ex-mayor of Milwaukee, Wis., on the negative. The booklet is intensely interesting from start to finish, and contains the very best that may be said on both sides of the liquor question. It is just the thing for the man who wishes to be thoroughly posted. Price, fifteen cents; two copies, twenty-five cents; or ten copies, $1. Address the Brethren Publishing House.

PROF. CHAS A. BLANCHARD, President of Wheaton College, Ill., takes delight in dropping into the MESSENGER sanctum now and then. A few days ago he called on us,—and, by the way, he is a genial man to happen around. We do a good deal of printing for him, and then he knows that our people enjoy that splendid book of his, "Modern Secret Societies." While here, he took his first careful look at the Gish Testament, and is delighted with the plan of the book. He ordered a number of copies sent to his school. He wants his own people to get hold of the book, and carry it with them.

A CORRESPONDENT writes about the indifference of the members at a point where a revival meeting was held. He thinks this lack of interest kept several people out of the church. Such a state of affairs is sad to contemplate, and a strong evangelist should be sent to the place with an avowed purpose of arousing the members to a sense of their duty. There is such a thing as a body of members being dead and not knowing it. It may take more earnest preaching and warning to put life into them than it would require to convert half of the sinners in the neighborhood, but it is something that should be done. Some of the seven churches of Asia needed an awakening, and the Lord saw that they received the needed help. But who will look after the half dead or lukewarm churches of today?

"THE UNIVERSALIST CHURCH AND FREEMASONRY" is the title of a splendid booklet of seventy-four pages, by H. L. F. Gillespie, R. D. 6, Manchester, Iowa; price thirty-five cents net. The author shows how one church after another goes down in our cities and towns, while the lodges prosper. The manner of treating his subject is quite forcible and what he says of the fate of Universalist churches may apply to most of the denominations. The lodges are sustained by the members of the churches, assisted by those who are not converted. Both the converted and the unconverted make common cause of the lodges, and the secret orders are kept up, while the churches are left to get along as best they can. The booklet, so far as it relates to Freemasonry in religious circles, should put a lot of people to thinking.

WRITERS should be a little slow about asking us to explain why we have not published their essays. We are doing our very best to make a wise use of the matter that has come to our desk. At this season of the year we always receive more fine essays than we can make immediate use of, and some must be held until we have room for them. We do not mean that writers should, on this account, cease preparing matter for the MESSENGER. Let them send their articles and we shall publish at least the best of them. But if a writer must inquire after his unpublished essay, let him say to what paper it was addressed.

Sunday-school Workers.

A WRITER suggests that, since the Sunday-school superintendent and all the teachers, as well as other officers, are working for the church and are expected to run the school in the interest of the church they represent, it would be a good idea for the elder in charge to exact of these workers a promise that they will each and all do their part in conducting the school in accord with the principles of the church, and that the teachers, when instructing their classes, will teach the Scriptures as understood by the Brethren. There is something in the suggestion offered by our correspondent, but all of this is wisely arranged for where Sunday-school officers and teachers are properly installed, in keeping with provisions that may be adopted by any congregation. We have such an arrangement here in Elgin. On a given Sunday the newly-appointed officers and teachers are given their charge in public, by being told that theirs is an important work, that it becomes their duty not only to teach the exemplary life, but to live such a life themselves, to take charge of their respective departments and conduct the school in harmony with the principles of the church that authorizes the school, and to teach the truth to the best of their ability, as set forth in the Word of God. They are asked to accept the work to which they have been called, and to promise that they will do their utmost to make it a success. Then there is a season of prayer, so conducted as to cause the workers to feel the responsibility placed on them.

Our Numerical Strength.

SEVERAL of our correspondents have had something to say regarding the numerical strength and growth of the Brotherhood, and at times what may seem rather discouraging figures have been given. Some of those, whose communications have appeared, have differed materially regarding church statistics, and the slowness of our growth, and in articles, yet to be published, the same differences will be found. We have, therefore, thought it well to offer a few remarks on the subject, and what we say may possibly clear up the atmosphere a little.

For statistics regarding our numerical strength we can depend very little on the encyclopedias. Some of the editors have not exercised the greatest care when collecting data relating to our people, and yet they may not be altogether at fault. But we shall deal more especially with certain facts that we happen to have at our disposal.

Very little information regarding the history, faith and practice of the Brethren church was given to the reading public before 1870. About this time there appeared, in one of the eastern papers, a very lengthy, interesting and scholarly write-up of the Brethren, and the communication was widely published and read all over the United States. To us the author is unknown, but the data are supposed to have been furnished by Bro. D. P. Saylor to the reporter of a leading Baltimore paper. The article has furnished the foundation for nearly all the lengthy descriptions of our people and their doctrine that have since appeared in the secular and religious papers. It has been recast a number of times, and about the first recasting will be found in the *Brethren at Work* for Jan. 1, 1877. Another recasting will be seen on page 770 of the MESSENGER for 1887.

The article, in its first form, started out by saying: "At the present time there are, in the United States, about 100,000 people, whose religious faith and practice are very imperfectly understood," etc. This was in the beginning of the seventies, and from that day to this the public press has been crediting the church with a membership of 100,000. This is where the 100,000 presumption got started, while, at the same time, our people, at that date, all told, did not number much, if any, over 50,000.

In 1882 Bro. Howard Miller, then of Lewistown, Pa., published his well-known "Record of the Faithful," in which he gave the most complete statistics of the Brethren church ever published. The number of members is given by congregations and District, footing up to 57,749, for the whole Brotherhood,—Progressive and Old Order Brethren included. This information he secured while employed by the Government to assist in gathering the statistics of the noncombatant denominations.

"In 1890 Bro. D. L. Miller, then office editor of the GOSPEL MESSENGER, assisted Dr. H. K. Carroll in gathering religious statistics of the Brethren for the Government, and in the MESSENGER for April 21, 1891, page 249, published the results of his findings by States, giving the number of congregations as 621; houses of worship, 858, and members 61,393. This did not include either the Progressive or the Old Order Brethren.

In the early part of 1910, the secretary of the General Mission Board undertook to gather certain statistical information of the Brotherhood, making a very thorough canvass by mail, and the result of his efforts will be found in the *Missionary Visitor* for June 1910, page 185, and in part on page 29 of the Brethren Almanac for 1911. Here it is stated that our number is 82,215, and that there are 896 congregations.

All of these figures show a gradual growth since 1870. However, it is natural to conclude that the estimates are rather low, and we may possibly be safe in placing our present membership at about 90,000, but not above that. In the religious statistics, published from year to year, our number has been given as 100,000, and will continue to be thus published until the next statistics are given out by the Government. Then all the churches, ours with the rest, should see that the necessary corrections are published.

If it is borne in mind that the report of 1870, when it was stated that we had 100,000 members, was wrong to start with, and that the encyclopedias and other works, got the wrong impression regarding our number, it will be seen that there is very little occasion for differing respecting the growth and present membership of the Brotherhood. We have probably more than doubled during the last fifty years, and while our membership may not be as large as we would be pleased to see it, it will, however, be wise in us to look more to the future for results, and not so much to the past for mistakes.

We should like to say something regarding the labors of our ministers in the few generations just past, as compared with the efforts of those who now have the work in hand, but will not do so in this article. We happen to know something about the zeal, efficiency and labors of the faithful who helped to make our Brotherhood what it is,—an organization of marvelous possibilities.

Church Federation.

THERE are many different kinds of federations, but they all have one and the same basic purpose,—that of having men and women unite their influence and efforts to reach their desired ends. Some of these ends may be undesirable, wrong and hurtful. Others may be of a local character and largely touch the interests and welfare of those directly concerned. Still others may be decidedly good, and made universally good as they apply to all.

For years church federation has been discussed by different religious organizations,—by some favorably and by others unfavorably. This is because of the strong denominational spirit that exists in the different church organizations, and the fear that a general move of this kind might disastrously affect the liberties and beliefs, of the weaker denominations especially.

This is, of course, a very grave subject, and worthy of very careful thought and investigation, as every church has a God-given right to carry out its conscientious convictions of what it believes the Scriptures teach, and to align its religious practices therewith. And no federal council should dare to deny that privilege.

Now, all church federations, as proposed, do not primarily have the same purpose and ends in view. And because of this, some are more favorably considered than others. Some have accepted the idea that the primary and only purpose of federation is the uniting of the different denominations and sects into one body. No matter how desirable such a move and union would be, it is evident to all careful thinkers that the time for such a union has not yet come, if ever it is to come, as the divided beliefs, as to what the New Testament really teaches as the essential doctrines and principles, for practical Christian living and doing, makes it impossible to formulate a foundation on which all the different churches could unite and stand.

But as this is not the primary purpose on the part of the advocates of church federation, we will look at the subject in its more favorable aspects. We were impressed with the thoughts we are now giving while attending a Conservation Congress, held in our town by a delegated body from the Presbyterian churches of this State. The leading purpose of the Congress was the conservation of the country and rural churches,—a very essential and practical subject, and one in which we, as a church, should be more actively interested than we are. We do not now have the space to give some of the methods proposed,—interesting, though, they were,—but among them was that of church federation.

To make the work practical, it was proposed that there be organized County and State Federations,—these federations to be formed by the convening of a delegate body, composed of one or two delegates from all the different churches of the county that would be willing to unite in the move. At this meeting by the delegates would be determined the purposes of the federation, the leading and general aim of the move to be that of civic righteousness.

Some of the things named as activities of the federation were: The temperance work, the observance of the Sabbath, nickelodeons, vaudeville shows and theaters. We would add to this list dancing and other vices that are leading our young people,—and older ones too,—into the ways of sin and away from the church. A federation after this order, it seems to us, all good Christian people could enter into and heartily work with, because this is a very important part of the work that all Christians should help to do, and do it with all their might. If all of our professing Christians would unite their influence and force against these and other evils that are endangering the spiritual lives of our church people and others, these things could be banished from our homes, towns, cities and churches.

Their Practical Workings.

Dr. McCaully, of Trenton, N. J., described some of the activities of federated churches in that city. They have there what they call a "Federate Council," formed by men elected from the different churches, who represent and carry out the wishes of the federated churches. A party in the city, representing the fun-loving and loose moral men and women of the city, petitioned the City Council for the privilege of playing baseball and football on Sunday. The Federate Council heard of their petition, went to the city council, and handed in their protest. And though this council represented all the Christian people of the city, their request was refused. Again the representatives of the same low class of people wanted the privilege from the city to open their vaudeville shows on afternoons of the Lord's Day. This time they went to the chairman of the Federate Council and said to him: "We want to open our vaudeville shows on Sunday. But as we want the patronage of your church members and Sunday-school scholars, we will not open until

the afternoon, and in the evening after the regular church services, so as not to interfere with the services of the church people." They were told that as representatives of the churches they would not give their consent to any such Sunday desecration, but would use all their influence against any such desecrations of the Lord's Day. And the matter stopped right there.

A federation of this kind, it seems to us, would be a good thing for all of the churches to unite with, and encourage. We feel if all the churches of our town would federate after this way we could do a goodly amount of housecleaning, and remove from our midst a number of institutions that are proving a curse to many of our homes, husbands, wives and children. And had we such federations of all the churches, in all of our counties, in one year we could remove the liquor curse that is now disgracing the fair name of our beautiful State, and cursing and beggaring thousands and thousands of her parents and children each year. The men and women of the world and of sin are federating to aid the works of sin and the devil. Should not the good people of the churches federate together to diminish the kingdom of sin and help to enlarge the kingdom of God and his Christ? What say ye? H. B. B.

The Navy an Absurdity.

There is not in this country a more able advocate of peace among neighboring nations than the *Independent*. In a late issue the editor reads the United States, Canada and other Governments a plain lesson on the preparations of war, in the age of peace. We quote:

> In an age of peace a navy, like an army, is an absurdity. Its whole advantage is in war. It becomes, then, very important for a nation and its statesmen to be able to judge whether the old age of war has passed or is passing, or whether disputes between nations are still to be settled by force of arms. What is our age, peace or war? In future cases of difference between us and Great Britain, or France, or Germany, or Japan, will we get so angry that we will fight, or will we keep our temper and save our men and money, and settle our quarrel by arbitration? We believe the age of peace has begun, and we believe it is safe to act accordingly. But the governments do not yet think so. They have a pride in their armies and navies, and each tries to rival its neighbor in the threat of armaments.
>
> Among these is Canada. She has lived hitherto as in an age of peace, and has lived safely for a hundred years. But now, just when the age of war is passing by, she is getting nervous. She must begin to have a navy of her own, and she will find that plaything a very expensive luxury. Canada will begin with four big cruisers and six destroyers, to cost ten million dollars, and over a million more annually to keep them running. Now, Canada has not the slightest use for these cruisers and destroyers. She is absolutely in no danger of war. And Canada knows she is in no danger, and that it is of no advantage to her that she should put that heavy tax on her thrifty citizens. She is doing it, not for herself, but as a public declaration that she is loyal to Great Britain, and that so long as Great Britain keeps up the craze that she must maintain as strong a navy as any other two Powers put together, Canada must help her. It is a self-denying ordinance, and has that much of praise; but why should she encourage Great Britain in this insanity of the nations?

The Homiletic Review.

The January issue of the *Homiletic Review* contains some helpful reading, and then some that is not so helpful. The first of a series of articles on "Modern Palestine and the Bible," by Dr. Lewis B. Paton, is both interesting and instructive. We shall watch for his other chapters. The article on the "Peace Movement," by Dr. Benjamin F. Trueblood, will do good. It shows how rapidly,—though none too rapidly,—the peace sentiment is growing among the leading nations. The treatment of the Sunday-school lessons for the month strikes us as being exceedingly loose theology. The elimination of the Divine from the sacred narrative, as preserved in the Bible, is apparent to even the careless reader. As we view it, there is more of the destructive criticism creeping into the journal than is wholesome for the truly spiritual man. To affirm that the story of "The Fall," as given in Genesis, is merely folklore, is to give thousands of people good reasons for discrediting the Bible as an inspired Book. Had Jesus Christ and the apostles believed that what is said of the fall, the flood, the confusion of tongues, crossing the Red Sea, the destruction of Sodom, etc., belongs to folklore, the Christian church would never have been established. Men who convert sinners and build up churches, do not talk about any part of the Bible as being folklore.

Our Saturday Night.

As we pass along our onward way of life, often there flash into our mental vision some of the most beautiful and charming pictures. They are the snapshots of our life experiences, and they often prove to be the richest gems of our thought activities. In Bro. Moore's "Our Saturday Night" are found many of these most beautiful and interesting gems that he has found and gathered up by the way. It is a book that will be read and appreciated by those who enjoy the rich and the rare in small packages. The pages of the book will be read with profit and interest by all,—old and young. But it will be especially appreciated by those who do not have the time to read long and continued articles. The book is made up of some fifty stories, all brimful of interest, in connection with the times and experiences of our own people, years ago, as well as of those of more recent dates. We have spent some very pleasant snatches of time in scanning its varied pages, and feel quite sure it will afford both pleasure and edification to all who may have the opportunity of reading it. H. B. B.

The Annual Meeting of 1846.

We are in receipt of a copy of the Minutes of the special Annual Meeting, held at the meetinghouse near the home of Joseph Bowman, Washington County, East Tennessee, Sept. 4, 5 and 6, 1846. According to these dates, the meeting began on Friday and closed on Sunday. The paper on which the proceedings of the meeting were printed is brown with age, but the printing is clear. There were thirteen papers before the meeting, though only seven of them are found in the complete book of Minutes, pages 91 and 92, published by the House last year. The Minutes are signed by nine elders. Among them we notice the names of John Bowman, Peter Nead, John A. Bowman and Benjamin Moomaw. Nothing is said about the moderator and clerks of the Conference. Just why one-half of the minutes of this special meeting should be omitted in our book of Minutes, published by the House, is no fault of the compilers, for we notice the same omission in the edition of 1876.

Where to Place Confidence.

We will have less occasion for discouragement if we will make it a rule to place our confidence in the men and women who are moving upward instead of those who are traveling on the downward road. The number who are earnestly striving for the closer walk with God may be much greater than we think. There is a possibility of getting our thoughts so fully set on the retrograde movement of a certain class of people that we forget to take notice of those who are moving in the opposite direction. Not only so, but by keeping our eyes on those who are headed for the land of the blest we will find it much easier to travel in that direction ourselves. The man who thinks that the whole race is rushing down to perdition, needs to face the other way and join the band of earnest and faithful pilgrims who are looking to Jesus, the Author and Finisher of their faith.

A Plan of Their Own.

If may be well for some people to have special plans of their own for mission work. They have their own way of providing missionary money, and then can say how they want that money applied. We happen to know a few people of this sort. They do not say much, never make any fuss about what they are doing, but they are doing a good work all the same. A brother decides through the medium of the press he wants the Gospel to reach at least forty people, so he sends us $20, and has the Messenger sent into forty homes, where there are no members. As a result of his efforts, the paper will be read by not less than 100 people, and before the end of the year a dozen or more of them may be added to the church. For this brother $20 may not be much, and yet it may be all that he can spare for his Master's cause. Let that be as it may; he is engaged in an excellent work, and the Lord is sure to bless him. We should have a thousand like him.

The Wide-Awake Brother.

One of our readers recently fell into conversation with a young man occupying the same seat in a train. Their talk drifted into religion,—a very appropriate subject on any occasion. The brother found it convenient to tell the young man how he understood the New Testament, and in the course of the conversation most of the doctrine taught by the Brethren was considered. All of this was new to the young man, but he seemed grateful for the information. When asked if he would like to read the Messenger, he responded in the affirmative. Our wide-awake brother knew that if he could get the young man interested in our literature, he could get him to thinking along right lines. We have a number of members who introduce our church principles to strangers in this manner, and occasionally some of the seed sown falls into good ground, and a bountiful crop is the result.

Holding to the Church.

One time a sister met a stranger who asked her if she did not belong to the Brethren church. She told him that she was a member of the church. He then remarked, "I hold to that church myself." This prompts one of our correspondents to wonder if there are not a number of people who simply *hold to* the church. They remind him of the man who, while in the water, holds to the old ship of Zion, but will not climb in and become one of the working crew. Possibly there may be thousands of these "holders-on." They do not care to become active, working members, so they simply hold on, trusting, in that way, to be recognized as members and in time to secure a title to the mansions in the skies. Jesus wants his church to be made up of earnest, active, working people, who can be recognized as in the church, and willing to make some sacrifice for his cause.

What Prohibition Does.

In his Thanksgiving Proclamation, the Governor of Kansas had this to say in behalf of his State, where wise prohibition laws are enforced: "One-third of our counties are without prisoners in their jails or paupers in their almshouses. One-half of our counties sent no convicts to our prisons this year. One-half of our prison inmates never lived in Kansas long enough to acquire a residence here. Churches and schools flourish, the spiritual outlook is hopeful and the saloon is practically banished." If the whole of the United States were prohibition territory, this is about what we might look for in the President's Thanksgiving Proclamation, and when all those who profess to be Christians vote on the right side of the liquor question, that is just what we shall have the pleasure of reading.

The Subjects Treated.

A list of the subjects treated at some of our revival meetings might prove helpful to a number of our readers. Here is a list given out by one of our evangelists in the West. Possibly we may hear from others:

1. Obedience. 2. Walk Ye in the Way. 3. One Mind and One Mouth. 4. One Thing I Desire. 5. The Secrets of the Lord. 6. Transformed. 7. God's Perfect Will. 8. Today I Must Abide at Thy House. 9. Looking Up. 10. Weep Not for Me but for Yourselves and Your Children. 11. The First Prayer Meeting in Hell. 12. The Unpardonable Sin. 13. If a Man Gain the Whole World and Lose His Own Soul, What Will He Give in Exchange? 14. Remember Lot's Wife. 15. The Gospel, Its Power; I'm Not Ashamed of It. 16. At the School of Christ. 17. Unequally Yoked Together. 18. All Things Are Yours. 19. Our Exercises.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. G. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
E. W. Vester, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

AN EXPLANATION.

In Gospel Messenger of Nov. 5, 1910, there appears an article over my signature entitled "Are We a Missionary Church?" In issue of Messenger for Dec. 31, 1910, Bro. S. Z. Sharp takes issue with me in regard to this article, saying, among other things, "that the writer certainly must not have had the statistics before him or he would not have made the mistake."

If a mistake was made, it was not made by giving statistics off-hand, or by misquoting any authority. If Bro. Sharp will turn to page 1426, Vol. I., Johnson's Universal Cyclopædia," Edition of 1874, he will find these words: "The entire population connected with the denomination is estimated at about one hundred thousand."

This well-known work, which is generally regarded as good authority, gave the most definite statement that I could find concerning the number of our people at the time referred to. E. R. Miller.

Harrisonburg, Va., Jan. 2.

SISTERS' AID SOCIETIES.

A few weeks ago a request was made that all societies wishing to be enrolled with the general organization, send name of society and enrollment fee (twenty-five cents) to the secretary. We appreciate the prompt attention that many societies have given our request, and kindly ask all others to do so as early as possible.

A number of the booklets, which contain the constitution and helpful suggestions, have been sent out. It is our desire that each society have one of these booklets, but unless you send us the name and address of your society, we have no means of reaching you.

When you begin your work for the year 1911, will you not all kindly report your work of the past year to the secretary, and send your enrollment fee if you have not already done so? Please give this your prompt attention. Do not send stamps, as it is not always easy to dispose of them.

Send all reports and fees to the secretary, Mrs. T. S. Moherman, Ashland, Ohio. Mrs. W. D. Keller.

Washington, D. C., Jan. 1.

FROM LAWRENCE, KANS.

Dec. 31 I came to this city, to begin a series of meetings on New Year's Day at the Pleasant Grove church, eight miles south of the city. A small congregation only was in attendance, owing to the muddy condition of the roads. In the afternoon the mercury fell about fifty degrees, the wind blew and snow filled the air, so that we could have no services at night. The next day continued very cold, with temperature below zero, so that very few people ventured to church.

This is one of the first churches of the Brethren organized in the State. They have a large and commodious church building, but only a small membership and no resident minister. They have an evergreen Sunday-school. They are very anxious to secure a resident minister. Land is fertile, and this is a prosperous section, though not so level and clear of rocks as Western Kansas.

Eld. I. L. Hoover, of Lone Star, Kans., has charge of the work here. A minister who wants to settle where his services in the ministry are needed, would do well to inquire. C. D. Hylton.

Jan. 3.

A BAPTISMAL SCENE IN THE BAY.

This morning, a bright and sunny Christmas Day, we, with the little band of members and friends of this place, wended our way to the public school building (where we hold our Sunday-school and preaching services), to celebrate this highly-honored day by way of giving praises to him who is the most precious Christmas gift this world can afford.

At the close of the services an appeal was made to all to live a more consecrated and devoted life to this Christ who suffered and died for us all. Others were also appealed to by urging that there could be no better day in all the year than this Christmas Day, to give their life and service to Christ as a true and genuine Christmas gift.

Two young boys showed their appreciation of a true and genuine Christmas gift by giving their hearts and lives to Christ on this glorious Christmas Day in this sunny, genial clime of God's heritage. At 5 P. M. we repaired to the Corpus Christi Bay, where a goodly number gathered with us. We walked out to the end of the pier. Here the roaring of the breakers, the solemnity of the people, the sweet singing, and the earnest prayer, made the place divinely sweet.

The two boys, hand in hand, were led by my husband down a ladder into the liquid bay and buried with Christ in baptism, to walk in newness of life.

Oh, that many more may have made the good resolve to dedicate themselves this day as a Christmas gift to God! It is very appropriate and fitting to resolve anew, on this Christmas Day, to serve the Lord more fully and to be devoted workers in his vineyard.

Portland, Texas, Dec. 27. Amanda Witmore.

FROM MOUNTAIN VIEW, MO.

About thirteen years ago six souls, through the preaching of Eld. Dove, of Cabool, Mo., now deceased, were converted to the belief of the Brethren. Soon after, four of them moved away. Wife and I were left alone, and there was very little preaching. Brethren Stevens and Dove came once in a while for a few years. Another sister moved here, and one sister and our son joined the church nearly two years ago. Last April we rented the Advent church. Brethren Phineas Fike and Garst, from Peace Valley, sixteen miles from here, preached once a month. Dec. 11 Bro. Wyatt, of Joplin, Mo., was sent to us by the Mission Board. He preached twenty-two sermons. While there were none added to the fold, yet we feel much encouraged. The attendance was small, owing to the Holiday season. People were too busy fixing up Christmas trees. We invited many to our meetings. Some who came every night, were heard to say: "I wish he would preach three weeks longer." One man said that he heard more Bible preaching than he ever did in his life. Bro. Wyatt is a good preacher. We are made to wonder why such men can not put in all of their time and be supported by the Brethren. Surely, Bro. Wyatt is a man of God.

Mountain View, Mo., Jan. 2. Wm. Mullen.

FROM UNION CHURCH, IND.

We are now in the midst of our revival work, assisted by Eld. Albert Deeter and wife, of Milford. We are expecting great results from these services.

Our quarterly council meeting was presided over by our elder, S. F. Henricks, at which time our Sunday-school officers for the coming year were elected, resulting in choosing Bro. S. H. Beller as superintendent, and Sister Mable Markley as secretary.

Yesterday the yearly report of our Sunday-school was read, showing an average attendance of eighty. Bro. Henricks preached our Thanksgiving sermon, at which time an offering was taken for the benefit of our singing class, which will be organized in the near future by Sister Cora M. Staley, of Nappanee.

Our teacher-training class of ten young men and women have completed their work and will soon take the State examination.

Bro. Appelman and I have given several weeks of time in assisting the members of the Blissville church, the Cedar Creek church, and the Walnut church, in revival work, and we are now enjoying our meeting at home for a season. A. Laura Appelman.

Plymouth, Ind., Jan. 2.

THE GREAT "GO YE."

"Go work today in my vineyard" (Matt. 21: 28).

As I was reading the late issue of the Messenger, I noticed on the first page, among "Around the World" items, an account of a great disaster in China. The most distressing thing about it is that the many lives that were lost went down to Christless graves. These people were of God's creation, belonging to that number to whom Christ's Gospel should have been preached. "Go ye, therefore, and teach all nations" (Matt. 28: 19).

The thought arises, Who will go? Did you ever study the force of the "Go ye," so forcibly taught in the Bible? If you have, you certainly realize that some one is responsible for those who are dying outside of Christ. Has the call ever come to you from some mission-field, home or foreign? If so, you should certainly feel your responsibility. Never does one feel the responsibility so keenly as when the call comes direct to him.

Dear reader, let us consider this question. Hear the command: "Go ye therefore and teach all nations." Whom does this include? The heathen as well as the civilized world. Why should we fear to go, when Christ has so gloriously promised, "Lo, I am with you alway, even unto the end of the world"? Whether we are in the dark regions of Africa, in the jungles of India, or in the interior of China, away from home and friends, we will remind ourselves of the promise of Jesus, "Lo, I am with you alway."

When we have a friend like Jesus, to whom we can bring our sorrows, and at whose feet we can sit as Mary did, that the good part may be ours, why should we hesitate or fear? Will we not confide ourselves to the hands of the Lord, and say, as did the prophet of old, "Here am I, send me"? The Lord's vineyard needs workers and who will go?

When Jesus had ended his conversation with the Samaritan woman, at the well, he lifted up his eyes and saw the great multitude coming from the city. Then it was he said, "The fields are white already to harvest." Dear reader, lift up your eyes and you will behold that the fields are still white. Are we doing our best to be diligent reapers? C. H. Steerman.

Frisco, Mo.

FROM LANARK, ILL.

On Christmas Day our attendance at Sunday-school was 170; collection, $15. A Christmas program was given in the evening at the close of the Sunday-school. We decided to make New Year's Day a rally day. The Sunday-school assembled in the new church. This church is considered a most beautiful, neat and convenient structure. It is built with all modern improvements. It is heated with steam. There are seven extra rooms, built especially for Sunday-school classes. The other four classes assemble in the main room. The attendance at Sunday-school on New Year's Day was 306. Collection, $44.80.

By the request of his own people, Bro. I. B. Trout preached the dedicatory sermon of the new house to over six hundred people. Texts, 1 Kings 8: 63; Rom. 12: 1. The house was so crowded that some were unable to get in. A free-will offering was taken up, which amounted to $586.40. Bro. Herbert Studebaker, of Greens Fork, Ind., preached for us at the second service, taking the place of Bro. D. L. Miller, who could not be with us on account of sickness. Ada. I. Royer.

R. D. 2, Lanark, Ill., Jan. 2.

FROM AHWA, INDIA.

Our hearts, with those of the angels in heaven, were gladdened again Oct. 23. On that day three more were received into the church by baptism. They have been seekers for more than a year, and once before we thought they were ready for baptism. A little company of us went especially for the purpose of seeing the rite administered, but during the time of asking questions, preparatory to administering the sacred rite, it developed that one was still holding and wanted to continue to hold to a custom that has its truest and most zealous devotees among those who know not the Lord, so the rite was delayed. The postponement was painful to the applicants as well as to us, but it has borne fruit.

These three are an interesting group. The group consists of an aged mother, her son and his wife. We have known them only one year and a half, but a write-up of their history at the time of their first visit would form a most interesting bit of mission literature.

During this present year we have had but four visitors. Brethren Stover and Long visited us in April last and Brother and Sister Blough came to us Nov. 17 and remained until the morning of the 21st. These visits of our dear members prove rich treats to us—socially, spiritually and otherwise. We so much longed for more of them, but the press of duty is so great in each and all of the stations that we can not ask or expect them to leave their duties for us. But if these dear ones got only a small portion of the joy of their visit to us that we got from the visit, they can feel assured that their time and labors to get here have been well spent.

On the evening of Nov. 19, while Brother and Sister Blough were with us, we gathered at the table of the Lord to partake of the emblems of his body and blood. What a blessed season that was to us all! The number that partook of the emblems was seventeen and with us at the tables were seven children. This may seem small to those who live in large congregations at home, but it does not seem so to us. It is the nucleus of what, under God's love and care, will some day be a large and, we trust, a Christ-filled congregation. Some of the members did not come. Six were absent. These were remembered in earnest prayers.

Bro. Blough preached three sermons for us. They were full of encouragement and advice for us all, and greatly appreciated by all who heard them. What blessings we can bring into one another's life by devoted companionship! We shall not forget these all-too-brief visits of our dear members.

On the morning of Oct. 4, when we sat down to the table to partake of our morning meal, we found by our plate a letter from our sister Eva. We read it with much joy, for in it we read, in and between the lines, the message that she was getting stronger and better than for some time. In less than four hours after that a message came to us, stating that Eva had died, and would be buried on the 6th. It was but brief but its meaning could not be mistaken. That letter was the last message she sent us. Do you wonder that we treasure it?

Since in India, this message and that other one, telling us of the death of our dear mother have come across the lands and seas which intervene. Four years have gone since our mother was laid away. How many of those who read these lines have gone away from home while mother or father, or both, were living and gone back to find one or the other, or both, of their chairs empty! But God still lives and loves and we, although mourning for our loved ones, do not mourn as those who have no hopes of meeting their loved ones again. Instead of the next meeting being on earth, we hope it will be in heaven with

Jesus, for we do long to meet him and them for reasons unnumbered. God keep us all faithful in all things until death!

J. M. Pittenger.

Ahwa, via Bilimora, India, Dec. 7.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—Our Sunday-school was reorganized at our council Dec. 11, with Bro. William E. White as superintendent, and Bro. Allen Clague, secretary. Only a few of our Sunday-school scholars have been baptized within the last fifteen months. Five of them are teachers in the common schools. Nine of our members are county teachers. Most of our conversions have been from the Sunday-school and without public meetings. Prospects are bright for this year's work.—William E. White, Fruitdale, Ala., Jan. 1.

CALIFORNIA.

Denair.—Bro. J. C. Seibert, of Empire, preached here on Christmas Day. We partially organized Sunday-school with Bro. W. Winter superintendent, and Bro. Seibert as an assistant on points of the Empire church. It is about fourteen miles from Empire, but across the river. This makes it unhandy for the members living here to attend services at the Empire church, since we are anxious to organize a congregation with us. This is a good section of the country and we would like to have members, especially a good minister, locate here. There are no members here now. We have preaching every two weeks.—Effie C. Mahoney, Denair, Cal., Dec. 31.

Imperial Valley.—Our church meets at this place Dec. 30, at 10 A. M., with a good representation of our scattered membership. The business was disposed of in a Christian spirit. The Brethren of the East Side, known as the Alamo District, called for a separate organization, which was granted. They have a commodious house of worship ther, almost completed. Their organization will probably be effected in the near future. The church on this side, near El Centro, elected new officers for the ensuing year, as follows: Bro. W. H. Van Horn, trustee; Bro. E. S. Strickler, clerk; Bro. L. M. Van Horn, trustee; Bro. John Woodard, Messenger agent. Bro. Strickler again responded to the board of trustees was also elected. Sunday-school officers were elected for six months, with Bro. Arthur Hilton as superintendent. The work is progressing here, and several new members have located with us since our last report.—Emma D. Platt, El Centro, Cal., Jan. 1.

Los Angeles church met in quarterly council on Friday evening, Dec. 30, with our elder, Bro. J. H. Bashore, presiding. Officers for church and Sunday-school were elected for the ensuing year, as follows: Bro. Levi Hosfeldt, clerk; Bro. H. G. Iman, treasurer; Sister Della Banbury, church; the writer, correspondent; and Bro. S. G. Lehmer resigned as elder in charge, Eld. D. W. Crist was elected. The church decided to elect one elder each year, instead of two as heretofore. The Sunday-school we elected Bro. C. E. Lehmer as superintendent, and Sister Emma B. Stutsman as secretary. Bro. Crist, of the Mission, Bro. G. H. Bashore was reelected in charge; Boyle Heights, Bro. W. J. Smith; Chanute, Bro. Jesse Ikenberry. There was a committee appointed to investigate this church, as well as the members, to better accommodate ourselves in the interest for Sunday-school. Sunday evening, Bro. Wm. Lampin, of Polo, Ill., began a series of meetings at this place. Attendance on the first meeting was out of reason into the water for baptism. This is a result of the efforts put forth in the Santa Fe Mission.—Mrs. M. M. Frantz, 1340 Boyle Avenue, Los Angeles, Cal., Jan. 2.

Redondo.—Our Sunday-school was begun Dec. 12, with an enrollment of 12. At the close of 1910 we had an enrollment of 34, with an average attendance of 25 for the year, of 29. Our total collection for the year amounted to $43.56. Every second collection was taken for the poor each day. By vote of the school $17.43 was given to the World-wide Missions. We gave $6.22 to the General Mission Board for the Santa Monica work. We have organized a church here which, it was voted, should be used to swell the fund for the new churchhouse, which is being erected at this place. Since the last report from this place, one has been reclaimed. Dear reader, will you pray for the success of the work at this place?—Maude Moore, Redondo Beach, Cal., Dec. 24.

COLORADO.

Arriba.—As already stated in the columns of the Messenger we are located here at Arriba, under the name of the Bethel church. We now have thirty-one members. We have preaching every Lord's Day, and also Sunday-school and Christian Work. We solicit correspondence with any brethren who anticipate changing their location; also with brethren who are now living within our territory, whom we have not yet found.—J. T. Stanbrough, Arriba, Colo., Jan. 1.

Rockyford.—Our series of meetings began Dec. 19 and closed Dec. 25. Bro. Benton Berry did the preaching. The church was united with the church. Our Sunday-school gave a special program on Christmas morning. At the close of the exercises all were given a substantial treat. Two have been baptized since our last report.—Clara E. Miller, Rockyford, Colo., Dec. 26.

Smith Fork church met in council Dec. 26. Our elder, Bro. Brubaker, and Sister Ikenberry were elected as delegates. Bro. L. H. Howett was chosen superintendent of the Sunday-school. The writer was assistant superintendent. It was decided to defray the expenses of paying delegates and other incidentals—Eld. J. E. Taylor, Crawford, Colo., Dec. 29.

Sterling church met in council Dec. 31, with our elder, Bro. D. B. Miller, presiding. Quite an amount of business came before the house, all of which was disposed of in the spirit of love and union. Officers were elected as follows: Bro. J. M. Miller, treasurer; Bro. Ben Miller, church clerk; Sister Ida Brubaker. Brethren L. E. Miller and Patterson, trustees; Bro. L. E. Miller, Messenger agent; Bro. J. M. Miller, Sunday-school superintendent; Bro. Albert Garber, Sunday-school secretary, and Bro. D. B. Miller was appointed to write for the church as chosen Messenger correspondent.—Stella G. Turner, Box 124, Iliff, Colo., Jan. 8.

ILLINOIS.

Cerro Gordo.—Our church met in council Dec. 31, with our elder, Bro. W. J. Lash, presiding. Considerable business was disposed of. Six letters of membership were granted and six received. Sunday-school and church officers for the coming year were elected. Bro. Preston Arnold was chosen superintendent of the Sunday-school; Sister Iva M. Heckman, secretary. The writer was chosen church secretary, and Sister Ida Heckman, Cerro Gordo, Ill., Jan. 2.

Modesto church met in council Jan. 4. Our elder, Bro. J. H. Neher, presided. Brother and Sister Carpenter were received into the church by letter. Officers were elected as follows: Bro. J. H. Neher, elder; Bro. F. H. Lyon, secretary; Bro. Noah Blough, treasurer and church correspondent; F. M. Snavely, Sunday-school superintendent; Sister Maggie Mulcahey, secretary. The Olive Branch church building, located near Clarksville, Ill., was sold at public auction by the trustees, Dec. 31, 1910, for the sum of $285. Sister Neher is confined to her home with rheumatism.—Noah Blough, Modesto, Ill., Jan. 2.

Oakley church met in council Dec. 31. All business passed off pleasantly. Bro. V. B. Stutsman was elected as Sunday-school superintendent. Bro. W. T. Heckman as president of **Christian Workers' Meeting; Bro. David Hamm as agent for** our Publishing House. A committee was appointed to select books for our Sunday-school library. Two letters were given and one received.—Sadie M. Nickey, R. D. 2, Cerro Gordo, Ill., Jan. 2.

Shannon.—Our Christian Workers gave an interesting program on Christmas evening. The Sunday-school has been reorganized for another year, with Bro. Milton McNutt, superintendent. Some changes have been made in the classes and teachers. Bro. Kuhlman, of Pearl City, was with us last Sunday and preached a fine New Year's sermon.—Etta Kreider, Shannon, Ill., Jan. 1.

INDIANA.

Bachelor Run.—Bro. A. G. Crosswhite preached each night during the holiday week, at the country house. Our church married and buried one on the 24th. At our December council much important business came up, so that a special meeting was called for one week later. The following officers for our house in town, Bro. Will Ikenberry was elected superintendent; Sister Ella Kuhlman, secretary. Attendance for the year of 1910, at said house, was 103. A special meeting was appointed for next Sunday, Dec. 30, to elect Sunday-school officers. Bro. Charles Myers was elected superintendent. Mattie Miller, Bunker Hill, Ind.

Copper Creek.—We began a series of meetings Dec. 18, which continued for two weeks. Bro. Wm. Lampin, of Polo, Ill., did the preaching. He proclaimed the Word with great power. The order and attention were good throughout the meetings. Bro. Lampin is a fine singer, and his singing was almost persuaded to make the good choice.—P. F. Hostetler, Bennetts Mills, Ind., Jan. 1.

Elkhart City church held her council Dec. 27. Two letters were presented and one granted. The Sunday-school and Christian Workers' Meeting were organized for the coming year. Brethren W. H. Crist and Silas Culler were elected Sunday-school superintendents, and Rilla Culler and Lynn Groves presidents of Christian Workers' Meeting. Bro. "Pa" Lesh and the writer were elected delegates at this place Jan. 8.—Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Jan. 3.

Hickory Grove church met in council Dec. 31, with our elder, Bro. Frank Keidler, presided. Two letters were read, and the two received. Bro. Keidler was being left with our ministers, Bro. Joe Miller, and his wife. We are sorry to have to loan leave of them, but we will have to submit.—Elizabeth Brubaker, Elkhart, Ind., Jan. 2.

Goshen church held her council at this place met in special council Dec. 30, to elect officers. Our elder, Bro. C. A. Huber, presided. His time having expired, he was elected to the ministry; Bro. Chas. Troup, to the deaconship. They, with their wives, were duly installed. Sunday-school officers: Bro. Troup is our Sunday-school superintendent, and Bro. M. W. Cripe, assistant. Sister Ella Quakenbush, secretary. Bro. Lillian Bussard were present.—Mrs. Osie Brumbaugh, Goshen, Ind., Jan. 1.

Middle Fork church met in council Dec. 31, with our elder, Bro. J. H. Wright, in charge. Sunday-school and Christian Workers' Meeting and the Gospel Messenger into twenty members' homes, outside of our church. The collection of $11.15 taken in our house was sent to the Home for the World-wide Mission. The following officers were elected: Bro. Jerry Holsinger, Sunday-school superintendent; Bro. Simon Frick, president of the Christian Workers' Meeting; Bro. Simon Frick, Sunday-school secretary; Bro. Jerry Holsinger, agent.—Ida Frick, North Manchester, Ind., Dec. 30.

Mt. Pleasant.—We held our council Dec. 31. Much business came before the meeting, and was disposed of in love. We decided to secure a minister to conduct a series of meetings at this place. We also decided to call a minister was held, and Bro. R. H. Miller was chosen and duly installed.—Bro. J. G. Wright, of Wabash, preached for us on Sunday morning.—Lera E. Huffman, New Ross, Ind., Jan. 3.

Work. Sunday-school and Christian Workers' were conducted by Bro. C. H. Zigler, of Broadway, Va., closed Dec. 25. Two were added by letter.—Mrs. Minnie Hoover, 1004 Locust, North Manchester, Ind., Dec. 30.

Notice.—There is wanted, at Muncie, Ind., a minister and wife, to locate and work here. Full support assured. Address Eld. A. C. Young, at Stockport, Ind., or the writer. Further information will be given.—Mrs. Ida Gearhart Street, Muncie, Ind., Dec. 23.

Pine Grove held services on Christmas Day at the East house. Bro. Warren Slabaugh, of Wenatchee, Wash., preached for us. Our elder, Bro. Chris. Hoover, is in Virginia, Brethren. He also preached for us on the following Tuesday evening, at the same place. Bro. Slabaugh is with us again, and preached for us on New Year's Day, at the Center house. Jan. 3 a few of the brethren and sisters and friends met at the home of our friend Jacob Hildebrand, where Bro. Hildebrand administered baptism to his afflicted wife, who has consumption. She being unable to walk, Bro. Hildebrand had her carried over for the administration of the rite.—M. S. Morris, R. D. 1, Walkerton, Ind., Jan. 2.

St. Joseph Valley church held council meeting Dec. 31, with Eld. D. M. Cripe presiding. Officers for the Sunday-school and Christian Workers' Meeting were elected as follows: Bro. D. S. Cripe, church clerk; Bro. Claude D. Ullery, clerk, and Bro. Melvin Ullery, Messenger agent and treasurer; Bro. Ollie Ullery, R. D. 5, Box 29, South Bend, Ind., Jan. 2.

South Bend.—Bro. David Metzler came to us Sept. 1 and the Christian Workers of Goshen, Elkhart and South Bend held their first meeting in connection with the South Bend church. This was preceded by a Sunday-school Meeting in the afternoon. The meeting continued for the duration of the weather, while it diminished the attendance somewhat, on the other hand added to the enjoyableness of the meeting in the crisp air. It was a splendid opportunity for social interchange, occasioned by having remain together in the church during the noon hour. Such meetings on such occasions tend to promote the brotherly love that is so characteristic of the brotherhood.—Mrs. R. R. D. South Bend, Ind., Jan. 2.

Union Center.—Our Sunday-school met in regular session Dec. 25. At the close we organized for 1911. Officers elected were as follows: Bro. E. E. Stern, superintendent; Sister Dixie Bland, secretary. Collections also elected for the different classes. After this a fine program was rendered by the scholars. Dec. 31 we met at the church for a New Year's dinner, followed by a Christmas treat by the retiring superintendent. Bro. J. S. Harshbarger, of Nappanee, preached for us the very new year.—E. E. Stern, Nobleville, Ind., Jan. 5.

Union Center.—David Metzler came to us Dec. 11 and stayed till the 29th. In all he preached nineteen soul-inspiring sermons. He came out on the Lord's side, and others will follow from the kingdom. Many good impressions were made which will not soon be forgotten.—Amanda L. Newcomer, R. D. 1, Box 29, Nappanee, Ind., Jan. 2.

Upper Fall Creek.—Our church met in council Dec. 24. Bro. J. W. Fike presided. Sunday-school officers were chosen for his home. Bro. D. F. Hoover presided. A series of meetings was appointed to be held in the Center house, with Bro. Fike. Brethren Hoover and Fadely were appointed to secure a minister. Bro. Fadely was appointed to write for the church.—We need a resident minister here, to help build up the cause at this place. We have a nice town and a good church, and are willing to help the work along to the best of our ability. Why not make good resolutions to do more and better work for the Master during the new year?—Ida Fike, Peru, Ind., Jan. 1. We will continue to hold Sunday-school at the old church all winter, with Bro. Fike superintendent.—Sunday-school secretary, Verdilla J. E. Green, Middletown, Ind., Jan. 2.

Walnut.—Our church house we held a two weeks' series of meetings, the latter part of November. Bro. John Appleman did the preaching. Sister Appleman gave a short Bible lesson before each service. Two were willing to partake of the "cup of salvation." Bro. Appleman also preached on Thanksgiving sermon, after which a collection of $8.75 was taken for World-wide Missions. Our council convened Dec. 17. Bro. Amos Diehery presided. Bro. David Metzler was chosen to hold a series of meetings at this place next December.—Susan Puterbaugh, Argos, Ind., Jan. 2.

IOWA.

English River.—We have just been enjoying a most glorious season of spiritual refreshing by the efforts of Bro. E. B. Hoff, of Bethany Bible School. He came to us Dec. 24 and continued one week. With us he treated such subjects and as, "Prayer," "The Holy Spirit," "Our High Calling," "The Prayer Covering," "Conversion," "Absolving," and many other topics of much interest. Bro. Hoff has the characteristic of making things exceedingly spiritual, and many of us received the blessing and better work for the Master. Sister Nettie Senger, of the same place, was also here, and entertained with her violin solos. She also gave a few special talks to the older ones along the line of Sunday-school work. Our Sunday-school reorganized for six months with Bro. Harry Coder as superintendent, and Sister Ollie Coffman as secretary. Our mission collection amounted to about $15, which will be used for mission work in Southern Iowa.—Peter Brower, South English, Iowa, Jan. 2.

Panther Creek.—We have just closed a very interesting and inspiring Bible Term, conducted by Bro. M. W. Emmert, Dean of the Bible Department of Mt. Morris College. Many passages of Scripture were shown to us in a new light, and many very hearts burned within us as he opened to us the inspiring words of God's Book. We had two recitation periods each forenoon, with a demonstration. We had a meeting each evening. It was in this church that Bro. Emmert grew from a boy into manhood. Here he gave his heart to the Lord and later was elected to the ministry; so that we naturally feel an interest in him and in the work he is doing. Sunday morning, followed by the prayers of all who were under his tuition while among us.—A. M. Stine, Adel, Iowa, Jan. 2.

KANSAS.

Allamont.—Bro. E. E. Eby preached his farewell sermon at this place Dec. 11. Brother and Sister Joyce came here seven years ago, and have been faithful in the Lord's work as they put forth their best efforts in the work, because of the love they had for the cause. We gave Eld. Joyce to the church without any financial aid. We keenly miss each member of his family; as they were active in every department of church work. Bro. Joyce has given his whole time to the congregation. We are now left without a minister, but we hope that one may be appointed soon. He has been loved in this place, baptized ten; married six; preached eleven funerals, assisted Eld. Eby in holding two series of meetings; ordained elders for deacons, fifty-five council meetings, and preached many sermons.—Cora Morris, R. D. 3, Box 25, Parsons, Kans., Jan. 2.

Burr Oak church convened in council Dec. 31, with Bro. T. E. George presiding. Two letters of membership were granted. Officers for both church and Sunday-school were elected as follows: Bro. Jesse Garman, elder; Bro. Rees, elected church treasurer; Sister Rose Garman, church clerk; Bro. Cole Klein, Messenger agent; Bro. Jesse Garman, S. S. Brubaker, Sunday-school superintendent; Sister Lettie Hoffman, secretary. Our own brethren will do the ministering Sunday. The writer was reelected church correspondent. —Emma J. Wolfe, Burr Oak, Kans., Dec. 31.

Elm Valley.—Bro. and Sister McPherson students were with us last week.—Brethren H. M. Brubaker, H. H. Nininger, S. H. Miller and wife were to have been with us Wednesday night a day, but on account of bad weather they did not get to fill all of their appointments. We had a splendid prayer meeting talks, and Bro. Miller gave some very good instruction on Bible study. Sunday-school was well attended and much excitement weather. We feel confident that there were some good impressions made. Bro. John E. Crist of Kansas City will begin a series of meetings at this place Jan. 7.—Bessie Dixon Miller, St. John, Kans., Jan. 3.

McPherson church met in council Jan. 2. Eld. E. Johns accepted the eldership of this church. Our pastor felt he had too much work in the care of pastor and elder alone. Three letters were received. Bro. J. Dresher was chosen delegate. Decided to raise one dollar per member for the taxation. Our church, as its custom is, held a giving program for Thanksgiving. Our Christmas gift was given to needy clothing and eatables—some sent to the Chicago Extension Work, and some to our missions in Wichita and Kansas City. The Sunday-school elected Sister Emma Eby, secretary. Publishing House, recently gave this church two very helpful books, "Bible Lessons" and "Bible Stories." We ask the House to keep in touch with the churches at large and vice versa.—Emma Eby, McPherson, Kans., Jan. 3.

Monitor church met in council Dec. 31. Bro. J. J. Yoder was reelected elder for the coming year. Sister Yoder was chosen delegate to Conference. Bro. I. D. Yoder; treasurer, Bro. A. J. Buckman, Sunday-school superintendent, Bro. I. D. Yoder; president of Christian Workers' Meeting, Sister Mattie Stutsman. Three members were received by letter, and one by recommendation. Sunday-school Dec. 25. Bro. Yoder gave us an excellent sermon on Sunday following. The church was reorganized.—Emma Eby, McPherson, Kans., Jan. way. Kans., Jan. 1.

Pleasant Valley church convened in council Dec. 24, with Eld. Ruff presiding. Some unfinished business was disposed of. Bro. O. O. John gave two interesting talks on Child Rescue Work. Bro. John Appleman, of Walnut, Iowa, was raised to help in the work. Any ministers passing this way, will please call and preach for us. Any one wishing to change his location would be welcome here as we need more ministers in this part of the State.—Sister Ella Quakenbush, Burr Oak, Kans., Jan. 2.

Verdigris.—Our church met in council Dec. 24, with Eld. Ruff presiding. Some unfinished business was disposed of. Bro. O. O. John gave two interesting talks on Child Rescue Work. Bro. John Appleman, of Walnut, Iowa, was raised to help in the work. Any ministers passing this way, will please call and preach for us. Any one wishing to change his location would be welcome here as we need more ministers in this part of the State.—Sister Ella Quakenbush, Burr Oak, Kans., Jan. 2.

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Verdigris.—Our church met in council Dec. 24, instead of Saturday before, on account of bad weather. We had to be away. We elected our church and Sunday-school officers for the year 1911. Our elder is at our home in Ella Quakenbush, Messenger agent and correspondent; Bro. J. S. Harshbarger, Sunday-school superintendent; Sister Kathryn Shirkey, Sunday-school superintendent; Sister Kathryn Shirkey, secretary-treasurer. On Sunday night, prior to our Christian Workers' Meeting, we chose the officers for the year. Bro. Leaman is president, and Sister Ella Quakenbush, secretary-treasurer. We are now ready for another years work. All business was disposed of in a satisfactory manner. Our Sunday-school is doing well, and we are planning for more. Our Building Committee reports the work progressing very well in Kansas City. The house which we have built to be moved to a suitable place for a church, is being torn down and will be rebuilt. We are glad to be helped to do so vast amount of work to be done, to increase the harvest for the Lord.—Lizzie Quakenbush, Olpe, Kans., Jan. 4.

MARYLAND.

Brandenburg.—We had a series of meetings at the Creek Hill house Dec. 4, conducted by the home brethren. Our meeting was inspiring and upbuilding to all. Dec. 14 Eld. H. E. Light was in our neighborhood and gave us an able sermon on 2 Cor. 7: 10 to almost a full house. Although some were made willing to surrender all to him who loves their soul, we do not feel discouraged.—D. R. Petre, R. D. 1, Hagerstown, Md., Jan. 2.

Correction.—I notice that in a late Messenger under the head, "Church Events Here of Maryland," it is stated that "the writer held the first meetings, as far as known, in Talbot and Caroline Counties." I meant to have it read: "So far as known to the writer." It was by the writer in 1881, but the first meetings were held by the Brethren in this new territory. Others, on a young man, may have preached before the article, as published, conveys the wrong impression. —M. P. King, Denton, Md., Dec. 31.

MICHIGAN.

Cedar Rapids.—We met in council Jan. 3, with our elder, Bro. D. Bittner, presiding. Much business was disposed of, and early disposed of, and we enter the year 1911 much encouraged, especially in the Sunday-school work. Bro. Geo. D. York is our superintendent. For the past four years our school has been supporting a native worker in India, and now one of their brethren has offered to support a native worker, being a desire to do more toward sending the Gospel to all nations, we will this year raise funds to support a foreign missionary in China for 1912. The treasurer of our Building Committee reported money sufficient to meet all bills and expenses on our remodeled churchhouse. One brother has been added by baptism since our last report.—Grace Tisdale, Cedar Rapids, Mich., Jan. 5.

Fremont.—Last night we closed a short series of meetings, which began on Christmas evening. Bro. Jesse Ebey did the preaching. He held forth the Gospel in full demonstration of the Spirit and power. Three were received into the church by baptism. This makes four since we started the work here. Others are interesting themselves. The Sunday-school, Christian school and church is going out for good, and people are coming into our meetings. We have never come to a place ago a man from Kansas City, Kans., attended our services, and greeted us by shaking with us.—Daniel Landis, R. D. 2, Prescott, Mich., Jan. 2.

Harlan.—We met in regular council. Our elder not being present, Bro. S. H. Dentler presided. The reports of our membership were received. The Committee of Arrangements for the next District Meeting met at the same time and completed plans so that they might proceed with their work. Bro. Wm. Potterall was with us and delivered two interesting sermons.—Nettie Arnold, president of the Christian Workers' Meeting. Bro. J. L. Mohler gave us a good sermon on Sunday.—Rosa Weiler, R. D. 2, Copemish, Mich., Jan. 3.

Riverside church met in council, with Eld. C. I. Wilkins presiding. Reports of members in the Sunday-school officers were elected as follows: Bro. C. L. Wilkins, elder; Bro. Henry Good, treasurer; Sister Dessie Wilkins, clerk; Bro. Hollopeter, songer agent and correspondent; Sister Nettie Miller and Sister Emma Sweitzer were elected as Sunday-school correspondents for six months. Bro. C. L. Wilkins remained over Sunday. He pictured very impressive sermons.—Nettie Miller, McBain, Mich., Jan. 3.

Sugar Ridge enjoyed a most profitable and interesting Bible school from Dec. 26 to Jan. 1, conducted by our home worker, our instructor, Bro. B. F. Heckman, of Bethany Bible School. Not many of the churches of Michigan have a permanent Bible school, but the members of the Sugar Ridge church surely had a feast of good things for the soul.—Nellie N. Teeter, Scottville, Mich., Jan. 4.

MINNESOTA.

Hancock.—Our council was held Dec. 31. It was the time for electing Sunday-school officers for the next six months. Bro. H. M. Yingst was elected as superintendent, and Sister Merle Gilbert, secretary. A new and interesting feature of the meeting was the suggestion at the close, to read the good articles and verses in our command, during the long winter evenings.—Samuel Bowser, Hancock, Minn., Jan. 4.

MISSOURI.

Carthage.—Our church met in council Dec. 31. Eld. George Barnhart presided. One member was received by letter. One letter was granted. Church officers were elected as follows: Eva Holmes, reelected secretary; Bro. Ross, reelected treasurer; Bro. W. A. Lowry, reelected Messenger agent, and also corresponding secretary. Bro. Hassard, reelected superintendent of the Sunday-school; Sister Dunning, secretary.—W. A. Lowry, Carthage, Mo., Jan. 3.

Versailles.—Church officers were elected for one year as follows: Bro. C. E. Sieg, elder; Bro. H. E. Holsopple, treasurer; Bro. Joseph Holsopple, District missionary solicitor; the writer, clerk, correspondent and church correspondent. Sunday-school officers were elected for six months, with Bro. H. H. Lingle as superintendent; Bro. Daniel Moomaw, secretary; Bro. C. Bowman, treasurer; the writer, librarian. A committee was appointed to arrange for Bible meetings, to be held every first Lord's Day during the year. The first one is to be held sometime in the spring. We expect to have teachers' meetings every Saturday night.—Maggie Moomaw, R. D. 3, Versailles, Mo., Jan. 3.

NORTH DAKOTA.

Carrington.—We met in members' meeting Dec. 24, with Eld. D. W. Shock presiding. Bro. Price, of Iowa, and Bro. Anfield Shiflet, of Mt. Morris, Ill., were present and assisted in the meeting. Two members were received, by letter. Church and Sunday-school officers were elected as follows: Superintendent, Bro. S. E. Young; secretary and treasurer, Sister Anna Crist. Bro. Shock preached for us on Friday night, Sunday and Sunday night. His visit filled the place of appointment full. Their stay with us was very much appreciated. Our cottage prayer meetings promise to be a great success. Our church and Sunday-school work.—Mrs. Mary Young, Carrington, N. Dak., Dec. 29.

Elliott church met in council today, with Eld. J. H. Brubaker in charge. The first work in order was the granting of two letters of membership. Then came the election of officers, which resulted as follows: Clerk, Bro. A. B. Miller; treasurer, Bro. Jacob Burkholder; solicitor, Bro. J. S. Flory; trustee, Bro. Jos. Burkholder; chorister, the writer. Bro. Joseph Burkholder was chosen superintendent of the Sunday-school; Bro. Dallas Burkholder, secretary-treasurer. We decided to hold a series of meetings early in the summer, to be conducted by Eld. J. H. Pike, while our elder is in Idaho, to visit relatives.—Ida Miller, Ellison, N. Dak., Dec. 29.

OHIO.

Charleston Mission.—Bro. J. P. Robbins, of Brookville, Ohio, came to us Dec. 3, to assist Bro. Heisey in a series of meetings. They gave us twenty-one sermons. The weather was rough and cold most of the time, the attendance kept up well, with good interest. One returned to the fold and others are counting the cost. Dec. 31 our church met in council, with Bro. S. Snell presiding, in the absence of our elder, Bro. Barnhart. One letter was granted. Our Sunday-school was reorganized with Brethren Lee Patton and Willie Wilson as superintendents, and also Clerk and Treasurer. We have a small body of earnest members working for the Lord. We received two boxes of clothing, which were distributed among the poor.—Emma Heisey, R. D. 6, Chillicothe, Ohio, Jan. 3.

Covington.—One more has been added to our number since our last report. On Christmas Day the time of our usual Sunday morning service was given over to the pupils of our Sunday-school, who rendered an excellent program. After this an offering was taken up, amounting to $141.60. In the evening Bro. Flory addressed a large audience on the subject of the "Prince of Peace." Bro. Carman Johnson, of Pittsburg, Pa., favored us with much appreciated music on the day of Jan. 1.—Oma Karn, Covington, Ohio, Jan. 2.

Dutch Creek.—Our church met in council Dec. 31, at the New Carlisle house. Eld. J. E. Barnhart presided. Two letters of membership were read and the same were granted. Bro. Ezra Frantz was elected superintendent of the New Carlisle Sunday-school. Bro. Cyrus Funderburg is superintendent of the Sunday-school at Dutch Creek, and Bro. J. W. Hoover, of Eaton, Ohio, began a series of meetings at the New Carlisle church last night. Bro. Hoover is also in the Dutch Creek field, Ohio, Jan. 3.

Mammoth church met in council Dec. 31. Eld. G. W. Sellers presided. One letter was granted. Bro. Jerome Kuntz was appointed to preach for us the first Sunday in January.—Ida Wood, Ohio, Jan. 2.

Mississinawa church closed a two weeks' series of meetings Dec. 25, conducted by Bro. B. F. Sharp, of Greenville, Ohio. Two were received by baptism. Church and Sunday-school were appreciated by all, and we feel that he has sown good seed.—E. Coppock, Tippecanoe City, Ohio, Jan. 5.

Newton.—Our Sunday-school at Bear Creek observed Christmas Day by a program from the children who were promoted to the Intermediate class. Dec. 31 was a "Watch Christmas," and many experienced the words of the Master that "it is more blessed to give than to receive." After gifts of food and clothing were distributed among the needy ones. Three of our Sunday-school pupils gave their hearts to Christ on Christmas Day and were baptized. Our school gave an offering to the Bible Study Endowment Fund.—Mrs. Emma Beery, with his wife, was installed into the ministry. Bro. E. S. Young, of Canton, Ohio, began our series of meetings on Jan. 1, with good interest.—Chas. Flory, Newton, Ohio, Jan. 3.

Pitsburg church met in council Dec. 17. Our elder, Bro. Lewis Eikenberry, was with us. Bro. Snyder, of Ohio, our Sunday-school officers were elected for the coming year, with Sister Cora Wagoner as superintendent. Sister Ida Wolfley is president of the Christian Workers' Meeting; Sister Cora Brubaker, secretary and treasurer. Dec. 25 we had a correspondent.—Ruth Bell, Arcanum, Ohio, Dec. 31.

Trotwood church met in council Dec. 31, our pastor, Eld. J. M. Garver, presiding. Elder Benjamin Beaghley and A. L. Kleppinger, and Bro. O. P. Haines were present. One letter of membership was received and one granted. Officers for the coming year were chosen. Eld. Garver's term having been expired, Bro. Kleppinger was elected to fill the place. Thomas Karns was reelected Sunday-school superintendent for 1911. Some of the young people have formed a class, form-ing the organization of a Christian Workers' Meeting. The Christian Workers' Meeting will be held every Sunday after Jan. 15. We expect some excellent work to be done in these meetings.—Norman A. Conover, R. D. 14, Dayton, Ohio, Jan. 3.

OKLAHOMA.

Bright Star.—We met in council Dec. 24. Our elder, Bro. G. W. Landis, presided. Three letters were received and three were granted. Sunday-school officers were elected for the coming year. Bro. J. W. Baltzy was elected Sunday-school superintendent for 1911. Bro. O. D. Yoder was elected secretary of the Christian Workers' Meeting.—Mollie Yoder, R. D. 4, Cordell, Okla., Jan. 2.

PENNSYLVANIA.

Codorus church met in council Jan. 2. Eld. D. Y. Brillhart presided. Two letters were granted. Sunday-school officers were elected. Bro. Geo. Keeny is our superintendent.—J. S. Myers, R. D. 1, Spry, Pa., Jan. 3.

George's Creek.—Our church met in council Jan. 1, in the Fairview house. Our elder, Bro. Jasper Barnthouse, presided. Much business came before the meeting, but all the feeling prevailed throughout the meeting. Bro. Barnthouse was reelected to the ministry. Bro. Barnthouse, Bro. Wm. Beeghly and David Johnson were reelected secretary and treasurer, respectively. Bro. Barnthouse was reelected superintendent for Uniontown, and the writer, for Fairview. A committee was raised to look after the Bible meetings, to be held at Uniontown, and report at the spring council. A parsonage at Uniontown, and report at the spring council. Sister Mary Shickel was employed to do the housework in the Parsonage for one week.—Augustus Bro. William Townsend was elected Sunday-school superintendent for Fairview. Sister Dorcas Hostetler was elected secretary. Sister is president of the Christian Workers' Meeting.—Donna M. Durr, R. D. 15, Uniontown, Pa., Jan. 3.

Hatfield church met in council Dec. 31, our elder, P. F. Costel, presiding. Church and Sunday-school reports for the year 1910 passed off pleasantly. Three letters were accepted and one letter granted. Officers were elected for the Sunday-school officers for both Hatfield and Lansdale and were elected. The election for superintendents stood as follows: Hatfield, Eld. J. H. Light; Lansdale, Bro. Edwin Holdeman.—Mrs. Martha Cassel Light, Hatfield, Pa., Dec. 31.

Johnstown church met in council Dec. 31, with David Hildebrand presiding. Officers were elected for the year. At a special council Jan. 1, Bro. Jacob Hoover was elected to the second degree of the ministry. Bro. Clay and his wife were granted letters of membership to Windber.—Our Sunday-school and Christian Workers have reorganized for the year, with Bro. W. E. Meyers, superintendent of the Sunday-school, and Bro. George Wertz, president of the Christian Workers' Meeting.—Ada M. Beeghley, Homestead Ave., Johnstown, Pa., Jan. 2.

Lost Creek.—Our church met in council Dec. 31, with our elder, Bro. George Brubaker, presiding. One letter was granted. Bro. John Corney was elected Sunday-school superintendent for the coming year, to succeed himself. Reelected for one year, to secure a minister to hold meetings at the different points.—Mollie Ryde, Hillsville, Bro. Robert Richards, Bro. A. Renner; Oriental, Bro. John Strawser; Crossroads, Bro. C. F. Brumbaugh; Prosperity, Bro. J. B. Frey.—J. B. Frey, R. D. 2, Mifflintown, Pa., Jan. 2.

Midway.—Our church met in regular council Dec. 26, with our elder, John Herr, and assisting elders, J. H. Longanecker, G. N. Falkenstein and S. H. Hertzler, present. One was received. The writer, who was also present, was glad that we could not dispose of it all in one day, so we met again Dec. 31, at that time. Eld. J. H. Longanecker presiding. Officers were elected. Bro. Grant Yeagley was chosen superintendent, and Sister Edna Hoover, secretary-treasurer.—Ella Hoover, R. D. 1, Pennsboro, Pa., Jan. 2.

Pleasant Hill church met in council Dec. 31, with our elder, Bro. Herman Heisey, of Juniata College, presiding. A number of sermons for us during his stay over the Holidays. We organized a singing class in Lebanon, lately, with a membership of 48. This interest is good and the membership increasing.—A. H. Brubacker, R. D. 7, Lebanon, Pa., Dec. 31.

Montgomery church met in council Dec. 31. Our elder being absent, Bro. Orran Fyock presided. Brethren Oran Fyock and D. R. Burkey are our delegates to District Meeting. Arrangements were also made for a series of meetings.—D. R. Burkey, Marion Center, Pa., Jan. 3.

Uniontown.—The members met in a called council at this place on Tuesday evening, Dec. 29. It was decided that Sister Mary Shickel remain in the place she is now caring for, to work in behalf of the different departments of the church. Our Christian Workers' Meeting organized on Sunday, Mary Shickel as president, and Paul Lepley as secretary. Our Christmas entertainment was held on Sunday evening, Dec. 25. This service was in charge of the Sunday-school. Bro. C. C. Pharis preached for us on New Year's morning, and lectured in the evening in behalf of the Publishing House. We took a little from the Lord's box for Bro. Pharis, as we know more than ever about the House. Our work is moving along nicely.—Donna M. Durr, Uniontown, S. W. Crisp Street, Uniontown, Pa., Jan. 2.

West Conemaugh church met in council Jan. 2. Bro. Hershey was advanced to the second degree of the ministry. He was held an election for a minister and a deacon. Bro. Adam Fahnestock was the minister elected, and Bro. Andrew Ballinger to the deacon's office. Our next council will be held March 13.—Henry Nies, Lilita, Pa., Jan. 3.

TENNESSEE.

Jonesboro.—The Brethren had services here today. Bro. Austin Hoke did the preaching. The audience was rather small, on account of the rainy weather. He gave us a good sermon, which we all received joy and life unbalance. There will be preaching in Jonesboro each first Sunday of the month, at eleven o'clock, at the Christian church.—N. T. Larimer, Jonesboro, Tenn., Jan. 1.

TEXAS.

Kenedy.—We elected our Sunday-school officers for the coming year. Our elder, Bro. Wise, was elected superintendent, and Sister Garnet Wales, secretary-treasurer. Our Sunday-school has been attended well since the preaching. We have visiting scholars, of whom twenty are members. We expect to organize into a class. Bro. Wise is called to leave home in the evening. We heartily solicit the presence of all members who can be with us. Bro. Wise is a faithful and a rich soil, and invite any members, wishing to change to another church, not to forget us.—J. A. Stroium, R. 1, Kenedy, Tex., Jan. 2.

VIRGINIA.

Timberville church met in council Dec. 3. The meeting was opened by Eld. B. W. Stover, who presided over by Eld. D. Wine. As this was the first meeting since the formation of the Timberville church, the time was spent in organizing. The following officers were elected: Elder, Eld. Stover; Bro. J. Carson Miller; secretary, Bro. D. P. Zigler; treasurer, Bro. C. A. Garber; superintendent, Bro. J. A. Zigler; Sunday-school secretary, Bro. Stephen A. Ulery; assistant penny solicitor, Sister Addie Thompson; Sunday-school solicitor, Brother J. A. Garber, A. C. Garber and D. P. Zigler, for the terms of one, two and three years, respectively. The appointment of the local mission board are Bro. D. S. Wampler, chairman, for three years; Bro. J. A. Garber, for two years; Bro. H. C. Knupp, for one year. The place and time of council meeting hereafter will be as follows: Business meeting on Saturday in January, Saturday before the first Sunday in April, and the Saturday before the first Sunday in October, at Timberville. Sunday-school at 9:30 A. M. and 2:30 P. M. at Mount Olivet. Each meeting is to begin at 10 A. M. The levy was fixed at $2 an A.—Stephen A. Ulery, Timberville, Va., Jan. 2.

Topeco church met for services Dec. 25. Eld. L. M. Weddle preached an interesting sermon, after which two applicants were received, and one was baptized by Eld. A. N. Hylton. We met in council Dec. 31. Eld. A. N. Hylton presided. Three letters of membership were granted. The same officers were reelected for another year, and the same solicitors were retained, except one. Sister Alice Harman was newly appointed. The Sunday following, Eld. A. N. Hylton preached for us and one was received.—Sadie Spangler, R. D. 3, Box 51, Floyd, Va., Jan. 2.

Valley Pike met in services on Thanksgiving Day. The Sunday-school class, that had invested their dimes, (Concluded on Page 32.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM VICTOR, COLO.

We convened in council Dec. 10, to transact business for the coming year's work. As there was much to be done, we assembled at 11 o'clock. Some business was disposed of, and at twelve o'clock we adjourned for dinner. These all-day meetings are closer together, and make us more willing to work as one family. We get both spiritual and temporal food.

Much business was transacted, among which was a plan to raise money for the coming year. Each family is to report all donations, presents, inheritances, and hand it to a committee. This committee estimates the cost of running the church, including our portion for the District Mission Work and other assessments, donations to World Relief, Missions, Ford fund, and the needs of two series of meetings. The committee then levies a tax of a certain per cent, so that each one gives as the Lord has prospered him.

A committee of three was appointed to secure an evangelist for coming meetings in the spring. Among the officers who were elected for the coming year are the following: Sunday-school superintendent, Bro. A. E. Thompson; secretary, Sister Eva Dees; home department superintendent, Sister Addie Thompson; superintendent of cradle roll, Sister Lizzie Balm; Christian Worker president, Sister Mary E. Daggett; secretary, Sister Violet Goad.

The business passed off pleasantly and we hurried home to prepare for Sunday-school and the evening, which was conducted by Bro. Katherman, of Lawrence, Kans. The three weeks' term of music closed on Saturday night, Dec. 24. We have been learning to praise our Savior through our singing, and have spent many pleasant nights together.

Bro. H. C. Collyer and family will move to Beverly, to assist Bro. Fitzwater. He is badly needed there, as Bro. Fitzwater's health is failing. May the Lord bless their efforts.

served our District as secretary of the Mission Board for nine years.

Eld. B. E. Kessler conducts a series of meetings at two mission points. Our Sunday-school is doing nicely. Teachers were elected last Sunday for the next six months. They take their places the first of the year. We are very thankful to our Heavenly Father for all the blessings he is showering upon us.

A. C. Daggett.

Covert, Kans., Dec. 31.

FROM SPRINGFIELD, OHIO.

We met in council Dec. 17. Eld. James Murray had charge of the work, assisted by Eld. Noah Longanecker. Elders Cline and Sprankel were also with us. The building committee presented their report, which was accepted. Two were received by letter—a deacon and his wife. One letter was granted. Officers were elected for our Sunday-schools, here and at the Kent house. With Bro. Bixler away in evangelistic work, and Bro. Kreiner at Bethany, the church felt the need of more help in the ministry. An election was held, and the lot fell on Bro. Charles Kurtz. He and his wife were installed.

On Sunday morning, Dec. 18, we met for Sunday-school and dedication services. Bro. Shoemaker conducted the Sunday-school work in his interesting manner, and Bro. Murray preached an inspiring sermon to a large and attentive audience. Visiting ministers present were Brethren N. Longanecker, S. Sprankel, Charles Kinsley, S. Shoemaker, Henry Young and S. J. Holl. After being deprived of Sunday-school and preaching services for nearly two months, we appreciate our well-arranged house. We can also sympathize more fully with others who are deprived of church privileges.

Bro. Murray continued the meetings for two weeks, closing on the evening of Jan. 1. He labored earnestly and well. Our members were encouraged and built up. Although there were no accessions, we feel that some are counting the cost, and that much good has been done.

Mogadore, Ohio, Jan. 2. Alice C. Mumaw.

EIGHTY YEARS OF WORK.

It has been about eighty years since a church has been organized in Northern Indiana. Bro. Daniel Cripe, a minister, came here from Southern Ohio, and settled at Elkhart Prairie about the year 1830. Soon others followed. Then the church began to spread out, until finally, we had forty-five congregations.

I see in the Almanac for 1911 that Indiana has more church organizations (congregations) than any other State. Pennsylvania comes next. Northern Indiana has lost by death sixty-seven ministers since eighty years ago. I remember of seeing and hearing all of them preach except two. I may have missed a few. At present we have over one-hundred ministers. Among these there may possibly be twenty-five who are not active, because of old age or other causes.

In 1910 we had 3,884 members; families represented, 1,610; number of delegates, fifty-eight; churches not represented, six.

We have fifty churchhouses of our own, and own part of a few union houses. There was a time, years ago, when we had no house of worship in towns or cities, but of late years we have about twelve or more. The tendency, at present, is towards the towns and cities. Some even go so anxious for city work, that they feel some of the country houses should be moved to towns. Thus they would seriously neglect the country people. Churches should be built both in town and country, so that all can be accommodated. May the Lord help in the good work, is our prayer! J. H. Miller.

Goshen, Ind., Dec. 28.

CHRISTMAS IN ST. JOSEPH, MO.

Jesus said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14: 12-14). This we did for the poor at St Joseph, by the help of the churches. This Scripture was almost carried out to the letter, in the following plan:

Dec. 8 we sent out letters to the churches, asking for a small offering to aid in feeding the poor, to which many of them responded. We then secured a large building at 5023 Kinghill Avenue for the dinner, and also a rest room at 5018. We had 1,000 invitations printed, which, by willing hands, were carried over the city to those where the poorest people live, taking great care that all sick or crippled might be noted down, so that we might carry them a well-filled basket.

We then proceeded to arrange for our supplies, by buying 500 loaves of bread, 350 pies, 4,000 cookies, 79 chickens, a large quantity of rabbits, 250 pounds of beef, 100 pounds of sugar, one-half barrel cranberries, ten dozen bunches of celery, seven bushels of potatoes, twenty-five pounds of butter, five gallons of sour pickles, etc. We then made ready the dinner on Saturday before Christmas.

The members and friends willingly helped us to make all necessary preparations and at 11: 30 we gave the South St. Joseph Sunday-school the first chance to eat. We had planned to seat ninety at the tables, and to 350 were fed at the tables on Saturday. We were provided with a doorkeeper, to keep the door closed while the people were being served. On the outside stood a large crowd—even out into the street—awaiting their turn. Among the number were many children, old men and women. The saddest sight was to see mothers standing with children in their arms, choosing rather to stand in the cold wind than to go to the waiting-room, for fear they would lose the next chance at the table.

After all were fed that came, we closed the doors and left everything till Monday morning, when again we called in help and began to fill baskets for those who were unable to come to the dinner. Many sister came to the door, begging for help, but we held them back till all orders for the sick and helpless were provided for. Then we allowed all to have a basket that came—taking care that no family was served twice. As we kept careful record, we were obliged, on several occasions, to ask children to empty their baskets, as they had already been served.

One dear father, seventy-seven years of age, who has no home, except what friends have provided for him, asked the privilege of carrying a basket to an aged, blind negro, at one time a slave. His thoughtfulness greatly pleased the old negro, so that he said: "God bless de Dunkards."

After serving all who came, and carrying baskets to the homes of the disabled ones, we found that a total of 183 baskets had been distributed, allowing ten lunches to the basket. We had also provided for those who came, and also some cash left, which will feed and clothe the workers, care for the poor, assist in the mission, or in any way needed.

We make quarterly and annual reports to the District Board of Northern Missouri, under whose care we are working. All receipts and expenditures are carefully recorded and handled in a business-like manner, open to inspection by all. Eld. J. S. Kline, of the North St. Joseph church, and a young Brethren sister, from Morrill, Kans., were present with us on Saturday.

502 Kentucky St., St. Joseph, Mo. E. N. Huffman.

AMONG THE CHURCHES.

Oct. 15 it was the happy privilege of the writer, with his wife, to enjoy a very spiritual feast with the saints at the Garber church, Rockingham Co., Va. Many recollections of my boyhood days were spent in the vicinity of this sacred spot, come to my mind.

The saints here know of God's greatness and his goodness. This congregation is very ably presided over by Eld. S. I. Bowman, with an able ministry and efficient deacons. I held two series of meetings in this congregation, and thus became acquainted with most of the members. There was some rejoicing among the dear ones, because the Lord blessed the efforts put forth.

Great changes have taken place since 1866, when we used to be citizens of the neighborhood. Near the old Garber church lives my only sister-in-law, with her six children near her. Two of her sons are in the ministry—Eld. I. Bowman, as already named, is minister in the first degree. One son-in-law, Bro. W. K. Compton, is also a minister, and one son-in-law serves in the deacon's office. There are very few remaining of those who were there in 1866, and in active service in the church then.

Nov. 5 wife and I went to the Nokesville church, in Eastern Virginia, near the town of Nokesville, Va., where Hebron Seminary is located, in charge of our well-known brother, I. N. H. Beahm. We visited the institution several times. During our visit the building was dedicated. We bespeak a bright future for the school. Some of the brethren and sisters have made considerable sacrifice in starting the work anew. They have a new building, almost paid. Some seventy or more students are now in attendance.

We had some very pleasant meetings with the dear, self-sacrificing brethren and sisters. Their membership is 135. They have a good many young members. The work is under the care of Eld. Jacob Wine, a cousin of the writer. There is some fine talent in this congregation.

We left Virginia for Huntington, Ind., Dec. 16, to assist the Clear Creek church in a series of meetings. At this writing I am very comfortably located near the church, at Bro. J. B. Haines'. Eld. Dorsey Hodgden has charge of the work.

At present this vicinity is in the grip of snow and zero weather. The attendance, therefore, is small, but very interesting. From here, perhaps Jan. 9, we shall return to our home at Girard, Ill., after three months of travel since Oct. 15. We have been in active work every night, except two. About Feb. 1, 1911, I shall be with the church in Montgomery County, Ind., near Colfax. At White church I shall close my work for the winter. I could still serve a few more churches. I expect to give all of my time to evangelistic work. M. Flory.

Girard, Ill., Dec. 26.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Fyock-Haskins.—By the undersigned, Dec. 25, 1910, at the bride's home near Ottawa, Kans., Bro. George Fyock and Miss Jessie Haskins.—W. B. Devilbiss, Ottawa, Kans.

Peck-Dowty.—By the undersigned, at the home of the bride, Dec. 25, 1910, Bro. Marion E. Peck and Miss Lydia May Dowty, both of Falls City, Richardson Co., Nebr.—W. W. Bishop, Falls City, Nebr.

Stump-Berger.—By the undersigned, at the home of the bride's parents, near Mingo, Kans., Dec. 28, 1910, Joseph L. Stump, of Miami, Tex., and Miss Audrey M. Berger.—M. M. Enis, Cement, Okla.

Wyant-Saman.—By the undersigned, on the evening of Dec. 27, 1910, at the home of the bride's daughter, Sister Minnie Saman, Bro. Jesse Wyant and Sister Sarah J. Saman, both of Lordsburg, Cal. At home in Lordsburg, Cal., at corner of Fifth and Stout Streets, after Jan. 1, 1912.—W. F. England, Lordsburg, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Andrews, Sister Susie, born in Ireland, Oct. 4, 1854, died in the bounds of the New Haven church, Mich., Dec. 17, 1910. She was married to Anson Andrews Feb. 16, 1880, who, with one son and a daughter, survives her. She was a faithful member of the Brethren church for many years. Services by Eld. D. E. Chambers. Text, Heb. 9: 27. Interment in the New Haven cemetery.—Mrs. Maud L. Emrick, R. 3, Middletown, Mich., Dec. 26.

Bowman, Sister Catharine, wife of Bro. Benjamin Bowman, died Dec. 26, 1910, near Lacey Springs, Va., in the bounds of the Green Mount congregation, aged 72 years and 25 days. She was a faithful member for many years, and had been helpless ever since. She leaves a husband and one son. She will be greatly missed by the family circle who had been a help and health for many years, to whose wants she always was ready and willing to minister during his long affliction. She united with the church many years ago, and lived a consistent and devoted life as a wife and sister. Services in charge by Bro. Geo. B. Flory. Text, Rev. 14: 13. Interment in the Pine Grove cemetery.—Katie Kline, R. D. 3, Broadway, Va.

Daniels, Sister Edna, nee Hale, born May 14, 1884, died at the home of Sister Mary Hawbecker, in the bounds of the Marsh Creek congregation, Dec. 18, 1910, aged 26 years, 7 months and 14 days. She was married to John Daniels on her sixteenth birthday. Shortly afterward she took sick with the measles, which led to tuberculosis. She united with the Church of the Brethren at the age of twelve years. Her father, one brother and a sister survive her. During her sickness, she called for the elders of the church and was anointed. Services at the Harlan church, by Bro. C. H. Deardorff.—Rosa Weiler, Copemish, Mich.

Eliet, Sister Elsie A., nee Funk, born Jan. 31, 1862, died Dec. 21, 1910, aged 48 years, 10 months and 20 days. She was married to Joseph Eliet Jan. 1, 1887. The day of her burial would have been their twenty-fourth marriage anniversary. To this union were born four sons and three daughters. She leaves a husband and two daughters, also her aged mother and three sisters. She united with the Church of the Brethren in early life, and lived a faithful Christian life.—Writer, Text, Num. 23: 10.—I. B. Wike, 661 Cline St., Huntington, Ind.

Hof, Bro. Jacob, born Feb. 7, 1856, died at his home, in the bounds of the Mill Creek church, Ind., Dec. 31, 1910, aged 56 years, 10 months and 24 days. He was married to Hannah Gochnour, Dec. 25, 1879, to which union were born six children. A loving wife, one son, a daughter and two brothers survive. He was anointed a few weeks before his decease at the house in Flora, by Bro. A. G. Crosswhite. Text, Amos 4: 12. Interment in the Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Hunsberger, Bro. William, born at Plumsteadville, Pa., April 16, 1836, died of consumption at his home in Souderton, in the bounds of the Hatfield congregation, Montgomery County, Pa., Dec. 24, 1910, aged 74 years, 8 months and 8 days. He leaves a wife and many friends. Services by Brethren Jacob Boos and James Shisler. Interment at the Indian Creek cemetery.—Mrs. Elizabeth Light, Hatfield, Pa.

Hutchison, Sister Caroline, born July 7, 1846, died at her home, near Lordsburg, Cal., in the bounds of the Pleasant Run congregation, Dec. 25, 1910, aged 64 years, 5 months and 18 days. She was united in marriage to Eld. G. W. Hutchison Sept. 29, 1865. At the time she was a member of the M. E. church, but soon afterward made choice of the Brethren church, in which she lived a faithful and devoted life these years, she lived a most beautiful, consecrated Christian life. She was truly a devoted mother. The poor and the needy were never turned away from her door. "Aunt Lina," as by all loved her, lived for fourteen years afflicted with a complication of diseases, which baffled the best medical skill. During her illness she received the anointing. She often expressed a desire to go home and be at rest, and on Christmas evening she peacefully fell asleep in Jesus, surrounded by her family and kind neighbors, to whom faithfully waited on her while she was ill. She leaves a devoted husband and three children. Services at her home and at Little, of the M. E. church, and at the grave by G. W. Bradley, of the Old Dunkard church. Interment in the M. E. church family burying ground.—Lena B. Pleshman, Lindside, W. Va.

Keaner, Nettie C., nee Workman, born July 17, 1875, died of tuberculosis of the lungs, at her home in Columbia City, Ind. She was married to Dr. L. A. Keaner Dec. 30, 1894. She leaves a husband and one son, a father, mother and two brothers. Her father, two brothers and two sisters preceded her in death. Daughter of the late David Workman of this place. Services at Mission Chapel, by Rev. Brown.—Mrs. D. A. Workman, Columbia City, Ind.

Lehman, George Roy, son of Bro. George and Sister Lehman, died near Loganville, York Co., Pa., of consumption, Dec. 16, 1910, aged 21 years, 6 months and 3 days. Services by Bro. Joseph Long, assisted by Bro. S. S. Myers. Text, 2 Sam. 14: 14. Interment in the Brethren cemetery near Loganville, Pa.—Abram S. Hershey, York, Pa.

Longanecker, Sister Sarah Elizabeth, nee Rife, wife of Bro. John S. Longanecker, died at her home in Lordsburg, in the Marsh Creek congregation, Gettysburg, Pa., of a complication of diseases, Aug. 14, 1910, aged 67 years, 3 months and 2 days. She is survived by her husband, two sons and one daughter, one son having died just a few months before. Services by the writer.—Albert Hollinger, Gettysburg, Pa.

Lutz, Bro. John B., born in Shirleysburg, Huntingdon Co., Pa., June 19, 1845, died at his home in Shannon, Ill., Nov. 29, 1910, aged 65 years, 5 months and 1 day, after a lingering illness of a complication of diseases and ending with pneumonia. He was married to Catharine T. Bowman Nov. 25, 1869. To this union were born seven children, two dying in infancy. The mother died July 28, 1889. Dec. 24, 1890,

he was united in marriage to Sister Martha H. Hoy, who survives him. Besides his family, he leaves four brothers and two sisters. In 1871 he united with the Church of the Brethren, and lived faithful until death. Services at the Brethren church in Shannon by Bro. Wm. Eisenhice. Interment in the Brethren cemetery.—H. L. Baum, Lanark, Ill.

Ohmart, Sister Alice, nee Showalter, born in Dekalb County, Ind., Feb. 16, 1841, died at her home near Laketon, Ind., Dec. 19, 1910, aged 49 years, 10 months and 3 days. She was united in marriage to Loren Ohmart about thirty years ago. To this union were born three sons and two daughters, all of whom, with her husband, survive. She united with the church of the Brethren many years ago, and was a faithful and consistent member. She was afflicted for the past four years, and suffered greatly, but bore all with patience and cheerfulness. Services by Eld. A. L. Wright, at the West church. Interment in the cemetery near by.—Edith Miller, N. Manchester, Ind.

Quillen, Anna, nee Glotfelty, born July 21, 1879, in Jefferson County, Iowa, died at her home in Mount Pleasant, Iowa, Dec. 28, 1910. She was the daughter of Jacob and Margaret Glotfelty. She was married about thirteen years ago to Charles W. Quillen. This union was blessed with a son and a daughter, all of whom, besides her parents, survive her. Services at Fairfield, Iowa, by Mr. Osborne, of the M. E. church. Interment in the Evergreen cemetery.—W. N. Glotfelty, Batavia, Iowa.

Siple, Sister Amelia, nee Fisher, born in Lebanon County, Pa., Aug. 5, 1835, died Dec. 23, 1910, aged 75 years, 4 months and 14 days. She was married to Jacob P. Siple July 18, 1856. Their married life extended over a period of fifty-five years. Two sons were born to this union. The aged husband and both sons survive. Sister Siple and her husband united with the Church of the Brethren June 24, 1897. Services by Eld. Isaac Miller. Text, Heb. 13: 14.—Phoebe Kesler, Zion, N. Dak.

Snyder, Mrs. A. H., nee Helsel, born in Somerset County, Pa., Feb. 6, 1824, died at Myrtle Point, Oregon, Dec. 26, 1910. She was married to A. H. Snyder Sept. 7, 1851. To this union were born five sons and four daughters. Three of her daughters and one son preceded her to the spirit world. The remaining children and her husband survive. Services by T. T. Bunch, assisted by Bro. T. Barklow. Interment in the Myrtle Point cemetery.—J. F. Stevens, Myrtle Point, Oregon.

Syrouse, William H., born at Greenwood, Albemarle Co., Va., Oct. 23, 1851, died suddenly, of heart failure, Dec. 14, 1910. He leaves a wife and eleven children, six of whom are members of the Church of the Brethren. He worked with the church altogether, but belonged to the Methodist church. He will be greatly missed. Services by Rev. Hunter Early. Interment in the Bethel cemetery.—Maggie K. Cunningham, Shipman, Nelson Co., Va.

Stutesman, Bro. John, son of Albertus and Mary J. Stutesman, died Dec. 18, 1910, aged 26 years, 3 months and 9 days. He was overcome with heat and was paralyzed on one side Aug. 16. Soon after this his throat got very sore, which proved to be tuberculosis. He suffered considerably with his throat for several weeks. He graduated from the Mount Morris College in 1902; then attended Bethany Bible College for nearly two years. He also attended the Art Institute in Chicago for two years. He worked at his chosen profession for about three years. One year ago his health began to fail. He came to Bunker Hill, Ind., where he remained with his parents until called to the eternal world. He said he was prepared to meet Jesus, and was ready to go. He united with the Church of the Brethren when fourteen years of age. He was loved by all, had a cheerful disposition, and his death was a shock to many. One of his friends writes of him thus: "He was the true type of a Christian gentleman, a fellowship companion and a devoted friend." He leaves his parents and a sister, who mourn his departure. —M. J. Miller, Bunker Hill, Ind.

Swartz, Geo. C., born Aug. 21, 1868, died Dec. 19, 1910, aged 42 years, 3 months and 28 days. He was taken ill suddenly, removed to the St. Joseph Hospital, and in a few hours died at the same place. He leaves a wife. Services at the Brick meetinghouse, at Willow Spring, by Eld. A. Taylor, and at the house by the writer. Interment in the adjoining cemetery.—T. Kohr, 243 Charlotte St., Bonham, Texas.

Trostle, Sister Avice, born Dec. 18, 1879, in Reno County, Kans., died Dec. 14, 1910, aged 30 years, 11 months and 26 days. Typhoid fever was the immediate cause of her death. She was a member of the Church of the Brethren about four years, and lived a happy, cheerful life. Her husband, A. A. Bert Trostle, little daughter, her parents, three brothers and one sister survive. Services by the writer, assisted at the College Chapel.—J. J. Yoder, McPherson, Kans.

Wade, Mary Margaret, nee Woods, born Nov. 5, 1837, in Fayette County, W. Va., died in the bounds of the Oakland congregation, Darke County, Ohio, at the home of her daughter, Bradford, Ohio, Nov. 27, 1910, aged 73 years, 22 days. She was united in marriage to John E. Wade Dec. 28, 1854. To this union were born one son and five daughters. She united with the Church of the Brethren about thirty years ago, and was a faithful member. She leaves a husband, one son and three daughters. Services at the Flat Creek church by Bro. S. E. Porter. Interment in the Harris Creek cemetery near by.—Maria Miller, Milford, Ohio.

Wagoner, Nancy Jane, wife of Isaac Wagoner, in the bounds of the Solomon Creek congregation, near Paris, Ind., died Dec. 12, 1910, aged 63 years, 3 months and 5 days. Services at the Brick church, in the Union Center congregation, by Brethren J. R. Miller and D. H. Anglemyer. Text, 1 Cor. 5: 1-10. —Amanda L. Newcomer, R. D. 1, Box 110, Nappanee, Ind.

Widenma, Sister Sarah, nee Hunter, of Mount Carmel, Clermont Co., Ohio, born Jan. 4, 1834, died in the bounds of the Yellow River church, Ind., Dec. 1, 1910, aged 76 years, 11 months and 27 days. She was married to Christ. Widenma Aug. 23, 1852. She leaves an aged husband, one son by a former marriage, and two sisters.—Mary Yoder, Bourbon, Ind.

Witmer, Bro. Harry H., of Mastersonville, Pa., in the bounds of the Chiques congregation, died of consumption Dec. 31, 1910, aged 21 years, 11 months and 6 days. His wife and wife were received into the church by baptism May 5, 1903, and remained faithful. His wife and one child, about three years old, survive; also his parents and one brother,—all members of the church. Services at the Meadow Branch by Elders A. S. Hotenstein, H. B. Yoder and the writer. Text, 2 Tim. 4: 6-8. Interment in the adjoining cemetery.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Wolf, Sister Rebecca, died in the bounds of the Meadow Branch congregation, Md., Dec. 27, 1910, aged 76 years, 4 months and 26 days. She leaves two sons and three daughters,—all married and members of the Church of the Brethren. Services in the Meadow Branch church by Eld. Uriah Snider, Sept. 8, Rev. 14: 13. Interment in the cemetery near by.—W. E. Roop, Westminster, Md.

Yutzey, Sister Mary Elizabeth, nee Shideler, born Feb. 26, 1859, in Stark County, Ohio, died Dec. 28, 1910. In 1882 she was married to Reuben H. Yutzey. In 1885 they came to Michigan, locating on a farm in Gratiot County, where she lived for thirteen years. The remainder of her life was spent in Ithaca, Mich. She was the mother of five children, two having died in infancy. She was a member of the Church of the Brethren for about twenty-seven years. Besides her husband, she leaves a husband, three children and two sisters. Services at the Stone church, New Haven, by the writer, assisted by Eld. Daniel Chambers. Interment in the cemetery near by.—J. F. Sherrick, Middleton, Mich.

OUR SATURDAY NIGHT

BY J. H. MOORE

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brought their proceeds, amounting to $9.69. It is to be sent to the Mission Board. A special collection was then taken, amounting to $7.36, to be sent to the General Mission Board. The 16 members in this congregation pay toward the support of Bro. Long and wife, of India, was also collected. We had services on Christmas Day. A collection, amounting to $5.00, was sent to the St. Joseph Mission, in Missouri, for Christmas offering. We expect to organize our Sunday-school at the beginning of the year.—Vena S. Bussard, Bolar, Va., Jan. 2.

White Rock.—Our council was held Dec. 31, with Ed. Wyatt Reed in charge. Two were received by letter. One letter was granted. This closed our work for the year 1910, and church officers were elected for the year 1911 as follows: Bro. Asa Burnette, treasurer; Bro. P. S. Akers, clerk; Sister Susan Alley and her writer, chorister; Sister Mary Hamilton, retained as elder. Bro. Emory Alley and H. M. Reed were chosen as trustees. Bro. M. Z. Hurt was appointed to the Insurance Committee. Bro. H. M. Reed was chosen as Messenger agent; the writer, correspondent for one year.—Bertha E. Reed, Copper Valley, Va., Jan. 3.

WASHINGTON.

Centralia.—Our church convened in regular council Dec. 31, with our elder, Bro. M. F. Weaver, officiating. Two were received by letter. A Christian Workers' Meeting was organized, with Bro. Simon Rodgers, president, and Sister Anna Wilson, secretary. Our Sunday-school work has grown so much that we find it necessary to have two superintendents. Bro. Raymond Armentrout was elected second superintendent. We celebrated Christmas Day by having a program by the Sunday-school in the forenoon. An offering of $18 was taken and sent to the General Mission work. Our Sunday-school took an active part in the Sunday-school Extension work in Chicago, and have sent in over $22. The little ones enjoyed this work.—Anna Myers, Centralia, Wash., Jan. 6.

Mount Hope.—Our church met in council Dec. 17. Our elder, Bro. Amos B. Peters, presiding. Four letters were granted. This means the losing of some of our best workers. We decided to have a series of meetings, to be conducted by Bro. John O. Strester, as soon as the roads are good. We reorganized, with Bro. Amos B. Peters as elder; Bro. Jesse Miller, foreman; Sister Alice Streeter, clerk; Sister Benjamin Streeter, treasurer; Sister Ruby Metcalf, chorister; the writer, Messenger correspondent. Since Brethren Arthur Roper and Sherman Clapper, two of our ministers, have left us, we appointed Brethren A. A. Frazier and G. L. Hixson to fill the vacancy. Bro. Peters preached at Mount Hope on Sunday forenoon, and in the afternoon he visited the Sunday-school in town, and gave us a short talk. He seemed well pleased with the interest shown, and encouraged us to work on, though our band is not so large as formerly, and we are somewhat scattered, yet we feel that God is good and will send us help, or strengthen us for the added responsibility.—Pearl Hixson, Chewelah, Wash., Jan. 2.

Olympia.—Dec. 18 the Olympia Sunday-school rendered a Christmas program to a crowded house. The songs and recitations were inspiring. Our church met in council Dec. 27. Officers for the Sunday-school and the Christian Workers' Meeting were elected for the coming year. Several letters have been received since our last report. We expect Bro. Studebaker, of Bethany Bible School, to come and preach for us in the near future. Bro. C. Fitz was with us at our Thanksgiving services, and favored us with a short address. A collection was taken for the Bethany Bible School.—Mrs. Ayers, Olympia, Wash., Jan. 2.

Tacoma.—Our council, last evening, we elected officers for the Sunday-school for the first six months of 1911. Sister Stiverson was reelected superintendent, and Sister Eva Shockley as secretary. We decided to begin our revival meeting Jan. 1, the writer doing the preaching. Our Sunday-school gave a very appropriate program on Christmas Day. We had a green Christmas. On Christmas eve wife went into our yard and picked some roses, that were in full bloom. Bro. D. B. Eby called on us Dec. 26, on his way to Portland, Oregon, to attend the meeting of the Board of Church Boards. We invite all members, passing through the city, to call and see us and worship, and get more information about our city mission work.—U. G. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Dec. 31.

WEST VIRGINIA.

Manassas.—Our church met in council Dec. 31. Sunday-school superintendents were elected as follows: Brethren J. J. Conner and G. F. Suchen, for Canon Branch; Brethren M. J. Hottle and Ira Wakeman, for Bradley. Bro. E. E. Blough was elected president of the Christian Workers' Meeting. Two letters of membership were granted and one was received. Bro. W. K. Conner, of Bridgewater, is expected for us on Christmas Day.—Alice C. Blough, Valley Furnace, W. Va., Jan. 3.

Packs Branch.—Brethren James A. Riner and James Rogers, of Bragg'ville, W. Va., were with us the first Sunday in November. Bro. Rogers preached a good sermon on Saturday evening, and one on Sunday at eleven o'clock. After preaching services, Bro. Riner baptized one of our Sunday-school girls. Dec. 18 Bro. Riner preached for us again. We feel that our Brethren at Bragg'ville are faithful workers. It is several miles from their homes to this place, and they have a very inconvenient way to get here, yet nevertheless they have been coming to this place for a good many years, and have done much good.—Della Lafferty, Packs Branch, W. Va., Dec. 20.

Pleasant View.—We have just closed a most interesting Bible and music class, conducted by Bro. Jacob S. Zigler. The Book of Romans was taught. The church feels much benefited, and stronger to battle through the new year of 1911. Dec. 30 we met in council meeting, with Eld. Jacob S. Zigler presiding. Our delegate to District Meeting is Sister Virgie McAvoy, with Bro. E. L. Clower, alternate. Bro. Thomas Jones was elected superintendent for this year. Sister Lela Zigler is our cradle roll superintendent. The average attendance for our Sunday-school last year was seventy-one; amount collected, $49.84. Three Sundays $49.84. Three pupils attended the entire year without missing any Sunday.—Anna Flanagan, Rock Hill, Bragg'ville, W. Va., Jan. 2.

Shiloh.—Our church met in council Dec. 17. Eld. Obed Hamstead presided. The following officers were elected: Sunday-school business came before the council. Bro. C. W. Guthrie will, during the coming spring and summer, hold a tabernacle lecture of his trip around the world at this place and also at the Nicklow church. Bro. Hamstead and the home minister began a series of meetings at this place Dec. 18, continuing one week. We had good crowds and good interest. On account of the bad weather we decided to close and not hold a meeting later. We reorganized our Sunday-school, with Brethren John Pike and Ira Nicklow, as superintendents. —Dora Auvil, Valley Furnace, W. Va., Jan. 3.

NOTES NOT CLASSIFIED.

Carthage.—We earnestly solicit the prayers of the Messenger readers in behalf of our afflicted daughter, Sister Nellie B. Cook, who had to be taken to the asylum, leaving an infant four months old. This gift three years ago made a sorrowing husband, Bro. B. J. Cook. The sister was a most faithful member of the church, called for the Lord's work, and was anointed, and at the close of the services sang beautifully. Brethren, pray for the sister and her family.—Mrs. Lucinda and Eliza Switzer, Carthage, Mo., Jan. 6.

Denver, Colo.—The members of this place rendered their Christmas program to a large and attentive audience. The program was carefully selected and rendered, and it not only proved a interesting, but beneficial to all. Those attending the Christian Workers' Band rendered a most inspiring program. Our new superintendent, and lady assistant were met with we celebrate. Truly, "the harvest is great, but the laborers are few." Who will respond to the call of the harvest for more consecrated workers!—A. G. Rust, 1131 South Pearl St., Denver, Colo., Jan. 3.

White Oak.—Our series of meetings was held by Eld. Jesse D. Garst, of Dayton, Ohio. He faithfully expounded the Word of God to a very attentive audience. He delivered several sermons, beginning Dec. 15, and closing Jan. 1. He also held a meeting at the home of our aged sister, Fannie Landess, who is nearing the eightieth milestone, and could not attend services at the church. Our Sunday-school was very well attended and three reclaimed. Others are near the kingdom. Our Sunday-school is planning during the year with Sister Landess at the helm.—E. C. Davidson, Lynchburg, Ohio, Jan. 3.

Butts Valley church has just passed through a very refreshing series of meetings, conducted by Bro. Jesse Overholtzer, of Princeton, Cal. The meetings continued three weeks. Seventy only one was made willing publicly to accept the whole Gospel, we feel that many more were convicted of their duty. Our meetings closed with a love feast on the evening of Jan. 1.—H. W. Allen, Macdoel, Cal., Jan. 2.

Mexico.—Our church met in council Dec. 25, Isabiji presided. Two letters were granted. We decided to begin a series of meetings Jan. 1, and to hold cottage prayer meetings the week before. Bro. L. A. Miller is to conduct the meetings.—Leona Ross, 2105 Avenue D, Kearney, Nebr., Jan. 6.

Wonargo.—Our series of meetings began Dec. 25, over the Curryville house, beginning Dec. 25 and closing Jan. 1. Bro. A. B. Miller did the preaching. He did his first effort in a series of meetings. Considering the bad weather, much for the cause. Attendance and interest very good. One was received into the church by baptism, and one was reclaimed.—D. S. Stayer, R. D. 3, Woodbury, Pa., Jan. 3.

Spring Run congregation met in council Dec. 31, at the Pine Glen church, with Eld. J. C. Swigart presiding. Three letters of membership were granted. It was decided to hold a series of meetings at the Pine Glen church during the month of May, closing with a love feast.—Minnie M. Bell, Mastland Farm, Pa., Jan. 6.

Long Beach.—Dec. 11 Bro. William Lampin commenced a series of meetings for us. He preached the Word with power until Jan. 1, when he closed his labors here to go to another field. The truth was much built up in the church, and near the kingdom. Dec. 31 we held our love feast, which was well attended. Twelve were received into the church, seven members have lately moved into our midst, and we are ready to welcome them. Our church is also starting out (Sister Glick takes a minister), and his family, from Fruita, Colo., also other families.—Mrs. Marie Hoover, Long Beach, Wash.

Silver Creek.—During the year 1910 our church received by baptism thirteen; by letter, six; restored to fellowship, two. One died, two gave letters in which to unite, two letters of membership, fifteen; total membership to Jan. 1, 1911, is 150. Our present ministerial force is the second degree and sixteen deacons.—Noah Long, Sr., Pioneer, Ohio, Jan. 5.

SOUTHERN MISSOURI.

The Sunday-school Meeting of the above District will be held at Mount Zion house, Jan. 15, 1911, at 10 A. M. From 10 to 11 A. M., Sunday-school session.

Topics for Discussion.

I. How May We Help Make Our Sunday-school Lessons so as to Derive the Most Benefit from Their Study in: (1) The Advanced Classes.—Bro. Jesse Ikenberry. (2) The Intermediate Junior Classes.—Bro. J. B. Kelih, Sister Garst. (3) The Primary Classes.—Sister Ada Gray, Sister Sarah Fike.

II. The Spiritual and Moral Influence of the Sunday-school.—Bro. J. B. Hylton, Bro. P. L. Fike.

III. Program by the Sunday-school Pupils.

IV. Reports from Sunday-schools, with an Address from Each Delegate on the Need of Our Work. Followed by a General Discussion on "How to Meet Those Needs."

V. Round Table Conducted by the District Secretary.

It is hoped that each school may be represented.

Emma Wine, District Secretary.

ANNOUNCEMENTS

DISTRICT MEETING.

April 13 and 14, Northern District of Virginia, at Mount Zion house, Page Co., Va.

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Missouri.

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Jan. 28, Kenedy.

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Vol. 50. (Old Series Vol. 69.) Elgin, Ill., January 21, 1911. No. 3.

AROUND THE WORLD

Closing of Postoffices on Sunday.

Notwithstanding the constantly-reiterated declaration that it is impossible to close a postoffice in a large city on the Lord's Day, Detroit, a city with nearly a half million inhabitants, has successfully closed its postoffice on Sunday, thus giving a much needed rest day to the employés. It is asserted that there has been no inconvenience whatever from the innovation, and it now looks as if the establishment of a national law, enforcing a similar Sunday closing law upon all cities and towns, might be perfectly feasible. Such an enactment would go a long way towards a better observance of the Lord's Day in general,—a matter in which there is room for considerable improvement.

Troublous Times for Christian Scientists.

From present reports it seems that the disciples of the late Mrs. Eddy are not to have the smooth sailing that was anticipated. While the founder of the cult was still living, her strong personality and leadership were amply able to direct the destinies of the body, but since her departure the ranks of her followers are torn by dissensions, spiritual as well as material in character. One of the best-known "Scientists," Mrs. Augusta E. Stetson, who aspires to supreme leadership, is coming out with declarations savoring strongly of blasphemy. Whether the rank and file of the Christian Science cult will fall in with the would-be leader, or whether there will be a sharply-drawn division and ultimate dissolution, only time can tell. In the final day of reckoning, Christian Science, as lived by its exponents, will stand or fall by the verdict of the Impartial Judge.

Further Progress in China.

Any one conversant with the pernicious influence of lotteries in China will truly rejoice that by imperial enactment they are now absolutely forbidden. The general introduction of newspapers has done much in the enlightenment of the people on this and other important questions. It is largely due to the influence of the press that education of the masses is to be made compulsory throughout the empire. The Chinese people are learning the important fact that knowledge is power, and are sparing no effort to make it available for themselves. Most encouraging is the fact that Chinese officials are openly espousing the cause of Christianity by a sanction of medical missions, hospitals, and mission schools. Such endorsement will have great weight with the mass of the people, and lead them to an intelligent investigation of Christianity and its claims.

More Church Activity Needed.

We notice, in our exchanges, the universal plaint, "The theaters are full and the churches empty," and it is well, perhaps, to face the question in its various bearings. According to a recent statement "the modern theater spends more money to advertise one evening's entertainment than the average church spends in a year, in the announcement of its services." Then, too, the theater management has "the single aim of doing its utmost to get and hold audiences, to a degree which would be heroic in a worthier cause." We wonder what would be the result, if every congregation of the Church of the Brethren should display a similar zeal and earnestness in attracting people to our services as is exercised by the world in its theatrical enterprises. There would surely be something accomplished, for the story of "Christ and him crucified" still has power to "draw all men unto him."

Brains Versus Brawn.

Is it really true, that, in this enlightened country of ours, the material gains of bodily labor are more highly esteemed than the intellectual development of immortal minds? Dr. Booker T. Washington, in a recent reference to the scant support of negro schools in the "Black Belt" of Alabama, declares that there are communities where teachers are paid but $15 to $17 per month for a school year of only three or four months, while able-bodied negro convicts are farmed out for as high as $46 per month. He deplores that such a condition should be allowed to exist, and points out the serious consequences sure to follow. And what Mr. Washington says about Alabama is likely true of equally deplorable conditions elsewhere. When it comes to a choice between financial gain and intellectual or spiritual attainments, many cling to the fleeting baubles of this world, though they "lose their own souls."

Living Fountains for Deserts.

Many of the deserts and arid public lands of the United States have hidden springs, streams and water holes that might, by judicious efforts, be made available for the weary traveler, if located, developed and protected. Hereafter, by means of guide posts, at proper places and intervals, the traveler is to be fully informed as to his way across the trackless deserts of the West, and the nearest available supply of water,—according to recently-proposed plans of our Government. It is thought that many lives might be saved by this wise provision. No less important, however, is it that every Christian, in this broad land of ours, be a guide to the many perishing ones in search of the Living Water, which alone can quench the thirst of immortal souls.

Discoveries at Samaria.

The excavations at Samaria, carried on under the auspices of Harvard University by means of the special gifts of Mr. Schiff, are to be continued for some years longer. Samaria, the city founded by King Omri, was the old-time capital of the Kingdom of Israel. It was situated thirty miles north of Jerusalem and about six miles northwest of Schechem. Ahab was its first strong king and most of the recent discoveries pertain to the idolatrous practices of his time. The fragments of pottery emphatically declare the prevalence of Baal worship during Ahab's reign, and amply confirm the Bible record,—strongly depicting the low spiritual life of the people of Israel at the time when their king and his still more wicked wife, Jezebel, "caused the people to sin."

Italy Taking a Stand for Peace.

Italy is apparently the first European nation to cooperate with the United States in a practical stand for the furtherance of Peace Foundations, as described by Andrew Carnegie, as referred to in these columns several weeks ago. United States Ambassador, Leishman, has been notified that Italy is very much in favor of the peace movement, and is ready to enter into an agreement with the other nations, by which there will not only be amicable adjustment of possible differences, but also a gradual disarmament. Italy's proposition is practical as well as highly commendable in every way. The only way to usher in the reign of peace,—that golden age so eloquently described by the prophet Isaiah,—is to talk peace, and seek to bring it about in every possible way and manner.

Eliot's "Religion of the Future."

Chas. W. Eliot, the eminent Harvard professor, will be remembered by many because of his "five-foot book shelf," on which "the Bible was conspicuous by its absence." In a recent lecture he ignores Jesus Christ as a Mediator between God and man, disposes of Satan, and denies the supernatural manifestations of God's power as shown in the Bible. Referring to secret orders he says: "Millions of Americans find Masons, Odd Fellows and other fraternal orders at once their practical religion, and the satisfaction of their social needs. So far as these orders teach mutual regard and industrial cooperation, they make up the religion of the future." This may be "the Gospel according to Prof. Eliot," and pleasing to those affiliated with secrecy, but it is not "the faith which was once delivered unto the saints."

When Silence Is Golden.

That, undoubtedly, there are times and places which make it highly advisable to weigh well the words spoken, was brought out in the recent incident connected with the London visit of Commander Sims, of the American navy. While attending a dinner, given in honor of the United States officer, it was said that "America would give its last dollar and its last drop of blood, if Britain were ever seriously threatened." This unfortunate remark aroused considerable feeling in some of the other nations of Europe, and President Taft considered it of sufficient moment to administer a public reprimand, laying down the sound rule that American naval officers "are under special obligations to see to it that they do or say shall not embarrass their Government in its foreign relations." It is the commonly-accepted function of our naval officers to carry to all nations the good will of the United States, thus being harbingers of peace rather than stirring up animosity by unguarded expressions. The incident however affords the basis for a very fine lesson spiritually. As members of the church of God we are representatives of the King of kings, and it is expected of us that we "walk worthy of the vocation wherewith we are called." This implies great care in what we say lest, by unguarded expressions and unbecoming language, we dishonor the King whom we claim to serve,—a lesson that most of us do well to ponder seriously.

Prohibition in North Carolina.

Most dire consequences to the prosperity of a State are invariably predicted by the advocates of the liquor traffic, and sometimes they glibly quote "supposed" facts and figures to bolster up their claims. It is truly refreshing, therefore, to note the testimony of Governor Kitchen, of North Carolina, who, in his annual message, gives this testimony to the value of well-enforced prohibition in his State: "Business has experienced increased rather than decreased prosperity. Morality, industry and frugality have increased, and politics and government have been, to a great extent, relieved of one of their most corrupting influences." These are words that may be depended upon, and one can not help but wish that more of our States could tell the same story. However, as we "abound in diligence," in the good work of temperance promotion, the glorious fruition may, in the Lord's own good time, be realized.

The Appeal of the Missionaries.

While the death knell of the cigarette has been sounded in America, and State after State is prohibiting its manufacture, it is deplorable indeed that the insatiable greed of commercialism should attempt to fasten the evil practice upon the unsuspecting people of China. Promoters of the cigarette business are freely distributing samples of their goods, and the people are only too ready to accept the free gift, not realizing how the fatal fangs of appetite will eventually bind them for all time. The missionaries are crying out for help against the invasion of the cigarette, and certainly it is to the shame of civilized nations that any one should be so vile and mercenary as to inflict, upon the Chinese people, an evil as bad, almost, as the opium curse. Surely, the love of money is "a temptation and a snare" to many, ruining not only themselves but those whom, for a few paltry dollars, they lead into evil habits, diametrically opposed to all good influences.

Age Limit for Ministers Not Practicable.

At a recent meeting of the Presbyterian Synod of Pennsylvania a suggestion was made that ministers be retired at the age of sixty, but was promptly and energetically resented by the ministers in attendance. There may have been a time when sixty years was the limit of ministerial usefulness, but that time is not now. In all religious bodies—and our own is no exception,—some of the strongest ministers, in mental powers and effectiveness, have attained their three score years, and are still vigorous and efficient exponents of the Gospel. The Pittsburg Chronicle-Telegraph suggests that "it would be unwise to fix an arbitrary limit for the ending of pulpit activity. Those who make such a plea probably think that young men only are now wanted in the pulpit. They should remember that a large part of the congregation still reverences the men of long experience, the saint of the silver crown, to whom men and women look for safe guidance."

India and the Opium Question.

It is a well-known fact that most of the opium produced in India is exported to China under the terms of an agreement, forced upon the Celestial Empire by England at the point of the bayonet, in 1842. Since then the annual export of the drug has varied from $25,000,000 to $35,000,000 per year, the net revenue having grown from $11,000,000 to $23,000,000 annually. As, however, the Chinese Government is now making strenuous efforts to curtail the importation of opium, as much as according to the stipulations of the treaty, it is permitted to do,—with the ultimate aim of entire suppression,—England faces an economic problem of no little magnitude in its Indian dependency. Something must be found to take the place of the highly lucrative opium as a revenue producer. It is very much like some other grave economic conditions that are a puzzle to the statesmen of today. However, as long as periodic famines are threatening India, it would seem to be the part of wisdom for England to encourage, more and more, the cultivation of grain and other food crops on the land now used for the cultivation of the poppy plant. In that way India's real prosperity might be far greater, in course of time, than it now is. A threefold blessing would be the result of such a policy: China would be well rid of a noxious drug, India's millions would be more amply supplied with the necessaries of life, and,—best of all,—the blessing of God would attend such an act of general benefit to all concerned.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Rock of Ages.

BY JAS. A. SELL.

The following was inspired by the picture "Rock of Ages," presented to me by my beloved companion on my sixty-fifth birthday, Nov. 28, 1910.

"God forbid that I should glory save in the cross of our Lord Jesus Christ" (Eph. 4: 14).

When the curse of sin was resting,
On our lost and fallen race,
Not one ray of hope was gleaming,
God had veiled his smiling face.

But his love, so strong and tender,
Found a way to save the world,
On the cross, on Calvary's mountain,
Was this wondrous love unfurled.

Jesus Christ, our Lord and Savior,
Bled and died to set us free,
From his cross a light is beaming,
Shining o'er the earth and sea.

When the storms of time beat round us,
And our hearts begin to fail,
From the cross there beams a radiance,
From the home beyond the vail.

Come, O come, thou blessed Savior,
Where we linger at the cross,
Open still the cleansing fountain,
Purge us from all sinful dross.

May our faith in thee grow stronger,
As life's trials press us sore,
And when all our cares are ended,
We will serve and praise thee more!

Hollidaysburg, Pa.

The Call to the Christian Ministry.

BY JOHN W. WAYLAND.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

And they immediately left the ship and their father, and followed him.—Matt. 4: 18-22.

THIS was a call to the Christian ministry,—a personal call by Christ, the Founder of the Christian church. These men were not only called by Christ, but they were also called to him. "Follow me," he said. Moreover, they were called to work,—to service: "I will make you fishers of men," was his declaration to them.

We do not believe that Christ was compelled to have these men, or any other men, for that matter. He, being God as well as man, might have devised ways and means for saving the world some other way; but he chose "the foolishness of preaching," and he ordained men and women as his messengers. This is God's way. He always has employed men to reach other men. When God's hand touches us, it is clothed in the flesh of humanity; when his voice falls upon our ears, it is usually as a human voice. Christ has revealed no plan for saving the world except the plan that men and women, under Divine Guidance must carry out.

Please observe that this call to service, to the Christian ministry, was given only to those who had already given evidence of their faith in Jesus. At least two of these four, possibly three or all of them, as we learn from the first chapter of John's Gospel, had become disciples of Jesus some months before, soon after he began his public ministry in Judea. They had become disciples, but not preachers at first: not even constant associates or companions, it would appear; for here we find them at home, engaged in their ordinary business of fishing on the Sea of Galilee. But now, having been believers, disciples, for nearly a year, perhaps, and having given proof of trustworthiness as well as of a greater or less measure of ability and capacity for spiritual work, they are called to follow the Master constantly.

These men, when called, obeyed, and obeyed promptly. They left their other work. They gave up their ordinary work to engage in a work that was extraordinary. They left their families—not in the sense of neglecting or abandoning them; but they went into a work that took them into the homes of other persons rather into their own. The world does not come to the preacher's house. He has to go out of his house, seeking the world. These four men, called by the shores of Galilee, not only left their own work, they took up Christ's work; they left their homes to follow one who on this earth was confessedly homeless. They went with Jesus, and were trained by him.

We are accustomed to think of these apostles of Christ as unlearned and ignorant men. I fear we often overdraw that side of their character,—this notion of them. They were not, as we might say, graduates of the schools like Paul was; but they were not illiterate. The Jews have always been concerned about the education of their children. In the period to which we refer it was the custom to send every child to school for regular instruction, beginning at the age of five or six. If the training of any was neglected it was not that of the sons of a family, we may be pretty certain. Schools were common throughout Palestine,—higher schools as well as primary schools. There were schools in connection with the synagogues, as well as in houses built for school purposes. It was deemed unlawful for a Jew to live in a place where there was no school.

Two languages, Greek and a form of Hebrew, were in common use in Palestine in the time of Christ; and Peter and John have given to the world seven masterpieces written in Greek, the greatest literary language known. Such men can hardly be termed illiterate; much less ignorant. Many persons whom the rabbis and their disciples might have styled unlearned, we might fairly class as pretty well educated.

Then we often overlook another fact. These men were with Christ a couple of years, and were deliberately trained by him. They were his disciples,—his pupils. Two years or more in the school of Christ! Think of it! Two years or more at the feet of the foremost Teacher of all this world. Let no man justify willful neglect of education by pointing to any of the Twelve. Justification of an untrained ministry must be sought outside of the personally-selected disciples of Christ.

After Peter, Andrew, James, John, and a number of others had been constant followers of the Master for some time, they were elevated to another stage of service; they were promoted, as we should say, in the schools. See Luke 6: 13-16, etc. First they had become believers—disciples—of their own voluntary choice. Next Christ chose them to be ministers, and they became constant followers and attendants upon him; finally, twelve of them are chosen to a higher and closer circle, and are named apostles. An apostle is a messenger—"one sent," bearing a message. First believers, next ministerial students; finally apostles—itinerant preachers, clothed with a fair measure of authority and power. See Mark 3: 14, 15.

Having gone out upon their missionary tours, and having returned to the Master, the apostles were given further instruction by him upon the basis of their experience and observation. See Mark 6: 30-32; Luke 9: 10. They were not only given further instruction and training, but they were also made the witnesses of his final sufferings and triumphs upon earth, and of his glorious ascension to heaven. Then they became apostles in the fullest sense of the term: They were sent out, guided by the Holy Spirit, into all the world, to carry on their Master's work.

To sum up: These were common men, though not necessarily poor men or illiterate men. They were young men, full of vigor and enthusiasm. They were rough men—turbulent and passionate—rock men and sons of thunder, some of them. They were strong men, full of powers and capacities; strong physically—they were sailors and fishers; strong in intellect, in ambition, in soul power, in human feeling and experience. They were called from the ordinary fishing business to become fishers of men. "They were to catch men, not as the huntsman catches his prey, by driving it away before him, and striking it down in death, but as the fisherman does his, by drawing it to him, and taking it alive."

Harrisonburg, Va.

Eulogizing the Deceased.

BY D. M. ADAMS.

CONDUCTING funeral rites and solemnities may well be considered one of the most difficult and burdensome duties the pastor is called upon to perform. This is owing to the frequent demands made upon him, and the diversity of the lives of those whose obsequies he is called upon to conduct.

In my own experience it has frequently occurred that the friends of the deceased requested me to use a certain text as a basis for the funeral sermon. This request is sometimes made, notwithstanding the text suggested is by no means applicable to the manner of life lived by the deceased. It is true, they did not ask to have the deceased eulogized, but that such was their desire was plainly implied by the nature of the text selected.

Now no minister should be expected to deliver an encomiastic address on the funeral occasion of one whose life is incongruous with Christianity. He should not be expected to make out a commendable case in a funeral sermon. It is not within the province of him whose chief business it is vehemently and unreservedly to denounce sin, lift up the risen Christ, and magnify the Christ-life. The case ought to have been made out by the deceased and ready for the occasion. It should have been made out by living an exemplary Christian life,—a life lived to the honor and glory of God. Every person should get his own case ready for his funeral service. Have the vouchers, the witnesses, the certifications, the pleadings ready for the occasion, so that the verdict may be unanimous and instant: "A faithful Christian gone to heaven."

Early in his ministry Dr. Lyman Abbott resolved that he would not profess religion for a man after death who had never professed it for himself when living. No man ever made a more rational and scriptural resolution.

The orthodox Christian minister who ignores the life lived by the person whose mortal remains lie within the casket, and endeavors to find a title for him to "a mansion in the skies," even though he never gave any scriptural evidence of being transformed by the Word of God, takes back in the particular what he preached in the general.

To eulogize a life spent in sin is a travesty on the Gospel, and only serves to appease the conscience of the ungodly, encourage neglect of religion, and bolster up the hopes of those who are standing upon the sinking sands of atheism and infidelity. Even though the deceased lived a moral life, the minister must be careful lest he lay a foundation made of wood, hay or stubble, upon which many of his auditors will be disposed to build their hopes for eternal life. He dare not paint as light that which is dark. He must not cry "peace" where there is no peace. Sin is condemned by the Scripture under any and every circumstance. Without Jesus there is no salvation, either in life, or in death, or in the final judgment; no salvation for the deceased, none for the bereaved. The fact that the departed died unconverted dare not be ignored, even for the sake of those who have come out to hear. It would place upon the preacher the stigma of a coward, and put him on a level with the false prophet.

Thus the funeral sermon is essentially a testimony for Christ, and a public declaration of the glorified and blissful state of the redeemed beyond this vale of tears. Such a declaration on the day of interment exerts a mighty influence upon the heart not yet completely hardened by sin. There is no more opportune time to impress men and women with the importance of salvation in Christ, the Redeemer of a sinful world. At such a time the hardest heart is more or less susceptible, and open to conviction.

Now I do not mean, by what has already been said, that the dark spots in the life of the deceased shall be dwelt upon or even mentioned. If nothing good whatever can be said about the deceased (indeed such must have been a most desperate case), then it is best to make the address a general one,—that is to speak of

the destroying influences of sin, the necessity of being born again, and the importance of living a life compatible with the teaching of the Blessed Master. Those present will readily read between the lines, and make the proper application of the sermon. If the deceased was a cold, inactive member of the church, there is nothing to be said except that he was a professor of Christianity. If he was very bad, the least said is the soonest mended. Let the life of the deceased be what it may, it is the minister's business to direct his hearers to the "one thing needful."

Scalp Level, Pa.

The Problem of the Country.

BY JOHN R. SNYDER.

"And he said unto them, The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into his harvest" (Luke 10: 2).

In a previous article we spoke of the city's challenge to the church. In it we noted the rapid growth of the city, both in population and moral decline. And the very same cause that brings the city to the forefront, as a challenge to the church, presents another,—the problem of the country. The fact that the rural districts are losing their best young men and women by the onward rush toward the city, has placed the country church in a perilous condition.

For many years this phase of the question did not seriously affect the Church of the Brethren. Our membership was practically all in the rural districts and in the small villages. Churches in the city were rare enough to be almost a curiosity. Our ministerial register then showed but few ministers living in the cities. Churches and ministers in cities could be counted on the fingers of the hand. But in the country it was different. Churches were manned by from one to half a dozen ministers. On love feast occasions it was not unusual to see from 15 to 25 ministers present.

But now things have changed somewhat. Our strength still lies in the country and our largest congregations are still to be found there, and it is from them that the main support comes. But conditions are different, in many respects. Emigration and other causes have weakened many of the churches in numbers and ministerial help. The ministry of several years ago, effective and active in its day, is no longer the force that it once was. The solution of the ministerial problem has not yet been reached in our denomination. The demand for active ministers, who can devote their entire time to pastoral duties, is not as large as the demand, and the rural church suffers. It is not unusual now, on love feast occasions, to scarcely have ministerial help sufficient to officiate at the service. This is partly due to the scarcity of active ministers and partly because of changed conditions.

The church has shown gradual prosperity during the past decade. But notwithstanding this, there are few country churches in the older States that will show a net gain over five years ago. Many of them will show serious losses. This is not altogether a bad sign, for many have gone out from the mother church to build up new congregations in new territory, extending the influence and widening the field of the church, but it has brought a problem that must be solved or the church will suffer.

In the Northwestern District of Ohio there are at least ten churches and missions without active pastors or ministers, and the Mission Board has been compelled to issue an urgent call for help. To all appearances there is little hope for relief from within, and aid must come from without. That is, these churches must be helped by the Mission Board or some other method. In the District there are plenty of ministers to supply each church with a pastor, but they are not equally distributed or other causes interfere. Evidently there must be a change in our method of ministerial distribution if the church is to prosper.

We do not know that we have a solution. We can only offer a suggestion. Let some plan be evolved whereby two or three churches, not too far apart, may unite and support, or partially so, a pastor. We have in mind several places where such a course might be arranged to advantage. Naturally it might not be possible to have a preaching service each Lord's Day, but a Sunday-school should be maintained to train workers, keep up the interest and hold the congregation. Such a plan, if carried into execution, would go far to solve the problem of the country church, too weak to support a pastor in itself. At the same time it would keep the fire burning at the congregational altar, and build up the church from within and without. It might be well for Mission Boards to experiment a little along this line, in the hope of solving the problems which now so seriously confront them. This is the method pursued by the Methodists, Episcopalians, United Brethren and other denominations, who organize on a "circuit" basis. They are holding their own in the rural districts to a larger degree than any other of the larger denominations which have come to our notice.

In congregations which are strong enough, a small piece of land might be secured and turned over for the use of the pastor. From this he could, to a certain extent, solve the problem of support, and at the same time have time to devote to his pastoral duties. As many of our ministers come from the farms, they are in a position to make the most of such an arrangement, and it is now being carried out with signal success at many places.

Despite our growth in the cities, and the trend toward the city churches, the main strength of the Church of the Brethren is in the country, and will so remain. The very form of our church government and methods of work find their most signal success in the country districts. We dare not neglect the country church if we would prosper. It is our "tower of strength," our fortress. From it have come our strong elders, our faithful missionaries and our Sunday-schools workers. Our college teachers had their first training in the country schools, and country students fill our colleges.

The success of the country church is the hope of city missions. The "challenge of the city" must largely be answered by a response from the rural congregation. Not until we have, in a measure at least, solved the problem of the rural church, will the problem of the city be solved. The two are not alike, yet bound together. We must not disorganize the weak churches, but by diligent effort build them up.

As the Master looked over the fields of Samaria and saw them "white unto harvest," so may we look over the fields about us. Brethren, we must be up and doing! Let us pray diligently the "Lord of the harvest" that he will send forth laborers into our country districts, to build up the weak churches and organize new ones. Our hope for future prosperity is in the rural community and if this hope comes to full fruition we must awaken to the opportunity, and shoulder the responsibility.

853 Maple Avenue, Findlay, Ohio.

Time.

BY ELSIE P. STINNETTE.

"Behold, I come quickly and my reward is with me, to render to each according as his work is."—The Master.

Life bears us on like the stream of a mighty river. Our boat, at first, glides down a narrow channel. We note the playful murmuring of the little brook and the winding of its grassy border. The great trees shed their leaves and blossoms over our young heads; the tiny flowers on the brink seem to offer themselves to our young hands. We are happy in hope and even grasp eagerly at the beauties around us, but the stream hurries on and still our hands are empty.

Ah! how swiftly, down the stream, we seem to glide! At first slowly, then faster and faster, and soon,—nearly too late,—we begin to realize how fast time is flying and how little we are accomplishing. Each moment is holy, for each moment God sends forth a human soul, and back to him, each moment, some wandering soul returns home.

All days seem alike to us. Each day comes with its own opportunities, its own call to duty and privileges holding out radiant gifts. Soon the day is gone, never to return. Other days, as bright, may come and we let them pass with all their golden opportunities. Let us awake to our duty in life!

As I look about me, in this large city, and see the conditions as they are and the many thousand souls going down, down to ruin, my heart cries out—

"To the work, to the work, we are servants of God,
Let us follow the path that the Master has trod."

Just as we are borne along irresistibly in the onward flight of the orbit on which we live, just so are we speeding along on the wings of time. The flowers fade, man grows old and dies, but time writes no wrinkles on eternity's brow.

I often wonder, if the Lord should come quickly, would he find our lamps all trimmed and burning? I am afraid not. On the other hand, the man who improves his time, and works, let him ask no other blessedness. He has a work, a life purpose. Labor is life!

When a lady once asked Turner, the celebrated English painter, what his secret of success was, he replied: "I have no secret, madam, but hard work." This is the secret that many never learn. Labor is the genius which changes the world from ugliness to beauty.

Let us lose no more of the precious time that God gives us. In putting on the armor do not forget that the Sword of the Spirit is the Word of God. Instead of skimming over acres of truth, dig deep into the most practical passages. Study carefully the twenty-fifth Psalm, and the eighth and twelfth chapters of Romans. By reading the whole Epistle of James we learn how Christians ought to do.

If we are going to be successful we must take our stand for God, and let it be known that we are on the Lord's side.

Life is uncertain. Why put off one little opportunity of doing good? We are here today and gone tomorrow. A little while ago we were not here,—not one of us. A little while hence we shall be here no longer. Here today and gone tomorrow!

It is hard for us to force ourselves to do little things for others, to conquer our wish for solitude and cheer and comfort those who are depending upon us. It is hard to surrender our pride, and do good here and there, when we would rather do big things, but in the new commandment we have that which will make all things easy if we but obey. "Love one another as I have loved you." Yes, love, the fruit of the Spirit, is all-important. "He doeth much who loveth much." When we love as Christ desires us to love, we will be ready to work, and waste no time. Life is made up of time. Let us not squander a moment of it!

3435 W. Van Buren St., Chicago, Ill.

How Large a Mission Work Can the Brethren Church Support?

BY A. W. ROSS.

We look about us and see the more popular churches everywhere supplying large means to mighty forces and organizations for the conversion of the world. Seeing this, and then looking at our own feeble efforts and smallness of numbers, we are liable to get the idea that while we should do something, yet we can never hope to do much. In humble obedience to our Lord's command, we go forth into the heathen darkness, feeling that when we have done a little we may have done our part, for, surely, to whom much has been given, from them much is expected,—that the great responsibility of converting the world rests on the Methodists, the Presbyterians, the Baptists, the Congregationalists, etc.

True, a man's duty is not measured by what he has not, but there is no law on earth or in heaven which will excuse a man for not developing the latent powers within him, and how often it is found that the development of the latter makes giants from what before were the "laughing stock" of their communities.

Generally, the greatest service to mankind has not been done by men of the most wealth or even men of the highest learning. Even many who gave little promise of ever being known outside their own country have swayed nations, while the world looked on

amazed. Great movements had their small beginnings, and few of them, at the time, showed little sign of ever becoming the world powers they are today.

Who would have thought that the little peninsula of Greece would one day be the master of the then known world, and give a universal and time-honored language? Who would have dreamed that the solitary city, Rome, would one day be the mighty empire of a few centuries later? Who, at the time, would have dared contemplate that heathen Britain would one day be "Mistress of the Seas" and that the sun would never set on her vast domains? Later, who would have dared to think that the weak, struggling colonies of America would one day stretch from sea to sea, and shape the policies of two hemispheres?

Again; who would have dreamed that the tall, lank, homely, awkward boy of the Kentucky log cabin would one day be the honored President of the United States and the emancipator of the negroes? Who would have anticipated that the Roosevelt of the western prairies of thirty years ago, would today be the one man whom all nations seek to honor? Who could have seen in the "consecrated cobbler," Carey, the translator of the Bible into more than thirty Indian languages? Who could have prophesied other than the prophets of God, that the Babe of Bethlehem would one day be King of kings and Lord of lords, the Savior of the world? Who would have thought that the weak, persecuted, stigmatized Christianity of 2,000 years ago would today be the recognized power in all the world for the regeneration of both individual and state?

The great and abiding things of the world have come through the only fundamental law, as laid down by our Lord and Master, "Except a corn of wheat fall into the ground and die, it abideth alone," and, Brethren, in the light of history we have as much chance for becoming a mighty factor in the world's redemption as any other people ever had, only we must remember that *death* precedes *life* and *growth*.

One of the smallest churches in the world is the Moravian church, but in consecration to the cause of redeeming the heathen, it leads the world. She has missions scattered world-wide and has taken the very hardest fields. Today her membership abroad is two and a half times her home membership, with a yearly increase of 1,500 converts. Her home membership of less than 40,000 is represented on the field by 400 missionaries, or one missionary to less than one hundred members, and for the support of the work abroad her contributions reach the surprising sum of $425,000, or more than $10 per member.

Brethren, we should not be content with small efforts. I dare say that at this time we have the ability and the resources to do more than ten times what we are doing, and that our ability for future work will increase as we measure up to the extent of the powers within us. We have men and we have money, and the Holy Spirit will be only too glad to bless them to the salvation of a large part of the heathen world. It is not a question of paucity of resources or a failure on the part of God to do his part. It is rather a question of the consecration of these resources to the Lord's work.

If we would *believe*, *give*, *go*, and *consecrate*, as the Moravians are doing, we could have nine hundred missionaries on the field, and $900,000 annually to support the work. Visionary, fanatical sentiment, is it? Well, I believe much like a man I met in Colorado: "A thing that has been done once, can be done again." If the Moravians are doing it, why can't we?

Have they more Gospel than we have? Have they more abundant resources than we have? Have they any more right to expect the Lord's blessings than we have? No, Brethren, they are not all millionaires, not by any means. I dare say that we are able to give $10 per member if they are. To do so at once would hurt us a lot more than it does them,—make us grouchy, I fear. They give it praising God that they are found worthy to deny themselves for his sake, while we might call it home-breaking, unwarrantable sacrifice, and Gospel oppression.

Does $10 a head look too big? Then cut into two and make it $5, yielding an annual income of $450,000. Does it still impress you as being too exceedingly big? I dare say the Lord thinks it is mighty small rent on the millions he has invested for our fields, for our cattle, for our swine, for our fortunes and for our forces. Yes, he purchased all, even ourselves, and our boys and girls, with the blood of his own dear Son.

But why try to get so much when we are not able to raise even a fourth that much? The sum of $100,000 is a splendid ideal and why not be satisfied with that? But we are not talking so much about what we are doing, as about what we are able to do, for ability measures the extent of our obligation and duty. Beyond that the Lord does not require.

Let us get at the question through yet another comparison. In the Brotherhood are nearly 900 congregations with approximately 90,000 members. With an average capital stock of $1,000 per member we would have a grand total of $90,000,000 which, yielding six per cent interest, would bring in the handsome income of $5,400,000. And not for a moment should we think of giving the Lord of the harvest less than ten per cent of the income, so his share would be $540,000, as against the $75,000 we are now raising from all sources. But many of the members are not representatives of capital stock. Very well then. Cut off one-third for minors, and another one-third for wives and mothers, leaving 30,000 heads of families or representatives of capital stock. Give them $3,000 each, and you still have a grand total of $90,000,000 which should yield the Lord, as his humble share, upwards of $500,000.

Look at it whichever way we please, if we think a bit we find ourselves in a peculiar position, with respect to this question. And it will not do not to think. We must meet the issue in the light of truth. To plead that God will convert the heathen in his own good time, when he wants to, is most uncharitable to our Lord, and, indeed, only a step from infidelity. It will not do to excuse ourselves by saying that since the other churches are working at it so successfully, let them complete the job. If we say that, we must for sure add, "And let them hear the welcome plaudit of the Savior, 'Well done, thou good and faithful servant, forasmuch as ye have done it unto these the least of these, my brethren ye have done it unto me.'" If we say, "We are doing all we can, and how can we do more?" we are only making ourselves believe we are children, when the facts are we have been "grown ups" this good while already. We have the age. We have the experience. We know our duty. We know our opportunity. We know the Gospel.

Then, how large a mission work shall we support? Nothing short of mission work, well-supported, well-manned, well-disciplined, in many lands and to the fullest extent of our ability will discharge our obligation. Then may we begin to talk about gospel obedience and God's blessing upon the faithful. "If ye know these things, happy are ye if ye do them."

Vyara, Surat District, India.

Be Not Discouraged.

BY C. D. HYLTON.

I FEEL very grateful for the two articles in GOSPEL MESSENGER No. 53, Vol. 49, "The Growth of Our Church" and "In the Balance," written, respectively, by Elders S. Z. Sharp and G. A. Shamberger.

A number of our zealous brethren are wondering over our slow progress and why our number should be so small as compared with other religious bodies.

It is a sad fact that our membership is not as large as it should be. Could we have held all of our own children for the church, together with those we have gathered from other sources, today we ought to be able to multiply our present number by one hundred.

Noah was not successful in saving the antediluvian world but he saved his own children. We ought to do at least that much.

The trouble is not with the principles of the Gospel, as accepted by the Church of the Brethren, but because of other causes, such as parental methods of child training, lack of harmony in the home, church factions, rivalry between elders, ministers and even the laity, as to who shall "wear the bell." These all have a detrimental effect on the growth of the church.

If our churches were properly organized in their work, and every man was attending to his work systematically, there would not be much chance for unpleasant friction.

Many of our children are lost to the church by parents moving into localities where they have no church privileges or associations for their children. This is a sad mistake, as many of our brethren have realized after it was too late. We should first look for a church home when we have children in our families, and let other things be secondary matters.

Build up strong churches; then work out. Ministers and other members, who have no children, or those whose children have grown up, can best afford to locate in new fields; then let the parents with children follow.

A study of our past church history will be helpful to drive away discouragement.

"The Growth of Our Church" and "In the Balance" will bear a second and third reading.

Let us labor and pray for more consecration and a deeper work of grace in our hearts, and leave the results with God.

Trowtville, Va.

On the Way to India.

BY IDA C. SHUMAKER.

ON Saturday, Nov. 5, our cabman came to our hotel at Liverpool, and we were off to the steamer *City of Athens*, which was to be our home till Nov. 28. We crossed the Mersey River and boarded our boat at Birkenhead. We were to leave between five and six o'clock P. M., but did not leave till twelve o'clock, so we had ample time to view our new home and become acquainted with our new neighbors. One finds so many interesting people, especially when you make it a point to study human nature and to be a close observer. During a long sea voyage you have a splendid opportunity to note the traits of character, and can find many interesting things to place in the pigeon holes of memory.

We all retired early, and when we awoke, next morning, we found the sea very rough. The three days spent in the Bay of Biscay were hard days. Our ship was tossed to and fro upon the angry waves. An old seaman, who had been in the service for thirty years, said, "I have never seen the Bay so rough." The rain and storm made it impossible to be out on deck. In fact there were but two passengers who were able to leave their cabins. We could feel the effects of the storm in our cabins and could hear the rush of waters down the stairway into our companionways. The crew were kept busy trying to keep the water out of our cabins. No, we had no fears, for the eternal God was our refuge,—"a shelter in the time of storm." "He hath measured the waters in the hollow of his hand" (Isa. 40:12). Surely we could say, "A rock of refuge, Lord, thou art. Thy perfect peace bathes all my soul and quiets every fear." So, above the voices of many waters,—the mighty breakers of the sea,—we could hear his sweet voice saying, "Peace, be still." "Lo, I am with you always;" also Isa. 43:2 and 41:10.

On the morning of Nov. 9 a most glorious day burst upon us. Between five and six o'clock, that morning, we came within fifteen miles of the coast of Portugal.

At seven, next morning, we passed St. Vincent,—a noted point of interest, made all the more so since the Spanish-American war. All day we hoped to reach the Strait of Gibraltar before dark, but, owing to our delay in starting, we passed the "Rock" during the night. We were glad to have such a fine view of the snow-capped mountains of Spain the next morning.

Our second Sunday at sea was spent so differently from the first. We had Divine service in the morning, Sunday-school in the nursery at three P. M., and special praise service in the evening. All were very helpful; especially at the last preaching service we had on board, which Bro. Emmert conducted. Most of the missionaries on the boat were present and the message to us was soul-awakening, as well as a message of warning.

We came in sight of the great lighthouse at Port Said early in the morning of Nov. 17,—a day late because of the storm. We entered the harbor at 9 o'clock. Most steamers stop here for a short time to

"coal the boat," or to await their turn to enter the Suez Canal. Since we were to remain at Port Said till 2: 30 P. M., some of us left the boat and went into the city to do shopping,—to study the place and the people.

Space forbids extended mention of our interesting stay at Port Said. At 3 P. M. our boat glided into the peaceful waters of the Suez Canal and for sixteen hours we had a voyage which was a rare treat. The weather here is usually very hot, but at the time we passed through it was ideal. To our right were waving palms and other trees, with grass and shrubbery,—all so fresh and green. Then, too, the many pretty block-houses, all along the way, added to the beauty of the scene.

Our Thanksgiving Day was a very quiet one. We had many things to be thankful for, and we enjoyed the praise service very much. Our communion with the Father was precious. It was so touching to hear Master Lloyd Emmert pray so earnestly for a poor, afflicted native man on the boat, who became insane and was fastened to the floor in his cabin.

On the morning of Nov. 28 we entered the harbor of Bombay. The tide was out, so we left the *City of Athens* and went ashore in a "tender." Our hearts were beating wildly, and tears of joy filled our eyes when we recognized the faces of Bro. Blough and Sister Kathryn Ziegler, who were awaiting our coming on shore. It was such a joy to travel the long ocean voyage in perfect safety and then to meet and greet the loved ones who were ready to welcome us to our new home. It called to mind our voyage over the ocean of time to eternity. What a joy to meet and greet the loved ones who have reached the other shore in safety, with Jesus as their faithful Pilot. They are now awaiting our arrival to the other shore!

We also had the privilege of meeting two of our native Christian boys. One could not help but feel like praising the Father for the gift of his dear Son, more than ever, as we looked into the faces of those Christian boys. What a change in the faces, even, of those who accept the Savior! It is so manifest here when you note those natives who are not Christians. Would to God that *all* had an *opportunity* to *hear* the message and then accept Jesus. Helpers are needed! Will you be one?

What a happy meeting we had as we arrived at the Temperance Hall! Still more joy was in store for us, for we were soon made aware of the fact that Bro. Enoch Eby and family had arrived. Then we heard the voice of Bro. A. W. Ross calling to us. How happy we were to meet and greet those of like precious faith! How we did enjoy the season of worship together! Bro. Eby's left for home in the evening and Bro. Ross the next morning. The rest of us left Bombay for Bulsar at 1: 30 P. M. The ride of six hours was a most pleasant one. Before we left the station at Grand Roads, we had a royal welcome tendered us. Some of our native Christians, living at Bombay, came into our compartment and greeted us so warmly! Then we were each given large bouquets of rare, fragrant flowers, and garlands were placed around our necks.

As our train pulled into Bulsar, we saw a scene which beggars description. To be understood and appreciated it must be witnessed and experienced. Never will that beautiful picture fade from memory. The home-leaving, with the prayers and parting blessings of the loved ones still upon us, we looked into a sea of earnest, joyous, expectant faces of the loved ones here. It was truly a feeling of joy and hope that swept over us. As the hearty salaams were given, many bouquets and garlands of the most beautiful and rare flowers were showered upon us by those who came to the train to escort us to the mission. How deeply we were moved!

On our way from the platform at the station to the carriages, we passed through two rows of our boys, carrying torches. They, too, gave us very many hearty salaams, and walked beside our carriages all the way. As we came to the church where a welcome service was tendered us, the boys lined up on both sides of the walk to the door of the church. As we entered we found the rest of the native Christian men and others. The native Christian women and girls, in charge of Sister Miller, sang sweetly. We were ushered to the front of our church where we were seated on chairs. The rest were seated on the floor, of course. After the singing ceased, we noted how all bowed their heads in reverence to God and prayed silently. A class of Senior boys came to the front and sang a hymn, composed by them for the occasion. This was followed by a hymn sung by a class of girls. Both bedecked us with more flowers. We were asked to speak to them. How they drank in the messages of the returned missionaries! It was a real joy to watch their bright faces. These addresses were followed by an appropriate address, and prayer by Bro. Blough, after which the entire audience arose and sang a hymn.

After the parting blessing we wended our way to the mission home, where the boys had come to render another selection, while we stood on the veranda of the bungalow. By this time our hearts were too full for speech. We could only send up a prayer of gratitude and praise to the Father, and ask him to bless this band of earnest Christian native workers and those faithful teachers who have, by the grace and power of God, made this possible. God bless them all, every one.

Bulsar, India.

The Homeless.

BY J. HARMAN STOVER.

MUCH of my time is spent away from home. This may account for my sympathy for that large class of our fellow-beings who know nothing of the blessedness of a home welcome.

I walked home from church, some weeks ago, going along the railroad track. I met seven or eight men with blankets on their backs, who had walked from Klamath Falls, a distance of thirty miles. Asking me the distance to the next town, and its possible accommodations, I was led into a conversation with the men, who frankly gave the inside life of a man, obliged to "get a job where he can."

I have made a study of this class of unfortunates and know they did not exaggerate. In fact, I could have interjected, into the narrative, facts of a blessed home life, which, by comparison,—could they have been made to see it,—would have made it doubly painful to the homeless.

While many of these men become regular tramps, and more or less nondependable, the impositions practiced upon them by corporate, moneyed, industrial enterprises,—in conformity with the intensely selfish rules of modern business,—make them so.

The Weed Lumber Company has a pay roll of 1,600 men. They seemingly make every preparation for the accommodation of their men. They have many good men who remain with them,—usually the skilled workmen,—but the men of the homeless class do not fare so well. These do the common, unskilled work, board at the boarding house, pay the company's prices at the big store, drink the liquor sold in the same store and at other places, but find on pay day that their pay check has dwindled, in many cases, to three-tenths of the original wage amount.

The great Stanford University, of California, runs for its maintenance or profit, or both, the large vineyard and "winery,"—wine distillery,—at Vina, twenty miles of Chico. The result of this enterprise upon this class of men, and its influence upon the youth of the country, for a radius of twenty miles and more, is a disgrace to common humanity. The carousals seen there during the grape gathering and distilling season, are a disgrace to a low joint saloon. Much more so should they be to an institution supposedly moving only upon a plane of ideality.

Money paid to these poor unfortunates on Saturday evening finds its way back into the company's bank by the middle of the next week, because of the saloon suction policy. For while these men hire their time to the company, nine in ten, through the inveigling policy of the company, are entrapped into giving a mortgage on their appetites. Thus the sons of the wealthy and fortunate class are being educated at the cost of soul and body of the unfortunate laborer whose appetite has gotten the mastery over his judgment.

In witnessing these sad scenes, and contrasting them with the life of ease spent by these rich owners and stockholders, as they motor back and forth, "looking after *their* interests,"—not that of their brother's,—one is made to think that here is a real "juggernaut," operating in the twentieth century. As those large cars go flying in and out, back and forth, from Chico to Vina, imagination needs but little suggestion, to see ground to death, under the wheels of such a vicious system, the lives and souls of many men.

A reasonable estimate would say that for every graduate at Stanford, there are twenty souls started, or continued, on the way to confirmed inebriety.

In contemplating man's inhumanity to man, one is made to exclaim in the language of Dickens, "'Tis not on earth that heaven's justice ends."

Take the very best of these homeless men,—those who wish to do the best that can be done under the circumstances,—and even for them there is no home greeting as the day's labor closes. They have no interest in near loved ones, none to care for,—to feel responsible for. They are conscious that no one cares for them. Their living room is a dingy boarding house office, clouded with tobacco smoke. They come in contact with no refreshing, living "Waters of Life," but day and night they are in constant contact with the cesspools of low living. How can they rise much higher than their sordid level?

To those who do not have the price of a bed, no door is open but the saloon. There is nothing on earth to cheer and comfort them. Is it any wonder they become desperate?

There is no mission that really reaches and restores this unfortunate class. A few street-promenading missions save a few, but few, if any, that start men back to manhood and God, are so prepared as to hold and sustain them later on. What can be done for these, our brothers in the flesh?

There is no tie on earth so endearing,—none that bears such a sustaining relationship to the purity of youth or even manhood as that of the home.

The child who is blessed with a father, mother, and all the endearments of the old homestead, even though he be the head of a new home and near and dear ties, is always glad to visit and converse with his aged parents. He enjoys a lease of extraordinary favor, the blessings of which are indefinable.

Unfortunate, indeed, is the child, who, made homeless by the loss of parents, can look only into the face of strangers. While suffering an agony unknown to others it can never fully comprehend the loss. Few sadder wails are heard on earth than:

"Where is my wandering boy tonight?"

We need a tract that will reach the homeless,—one that will help him look up, not down; look forward, not back. I again ask, What can be done to save this great army of our unfortunate brothers?

Corning, Cal.

FROM PRAIRIE CITY, IOWA.

We had the pleasure of having Bro. E. E. Eshelman with us during the Holiday week, and with him have been reading the Divine Word of Truth. We were fed with the rich spiritual feast of salvation, which is the power of God to all who believe. We studied "The Old and New Covenant," "The Book of James," "Sunday-school," "Holy Spirit" and "Individual Responsibility." It was all a feast of good things, each lesson bearing to us some special benefit. His closing theme was Rom. 12: 1.

The fountains of the hearts were broken and thrilled by the earnest appeals of our dear brother. He brought many convincing proofs of the great necessity of presenting our bodies a living sacrifice, holy and acceptable to God. A new light was thrown on our lives, showing many neglected opportunities. Our individual responsibility was shown anew. Surely, there have been many crippled lives in the Master's service.

We agreed that our Bible School was better and did more good than a series of meetings. The last night of our meeting it was very cold, but those of us who braved the storm and were received a great blessing which will enable us to do more and better work for the Master.

Quite a number of our young people are attending Bethany Bible School. Bro. Bennie and Sister Buckingham, Bro. Irvin Buckingham and Sister Lova Brubaker have been there for some time. Bro. Eshelman, who was with us in December, 1910, also took a few more students with him,—Brother and Sister Earl Brubaker, and Brethren Charles Colyn and Roy Alexander. We miss them much in our work here. It leaves us fewer in number, but we will have to work the harder to do more and better work for Jesus. Jennie Alexander.

R. D. 2, Monroe, Iowa, Jan. 8.

THE ROUND TABLE

The Lost Son Found.

BY EZRA FLORY.

MANY years ago, before there were railroads in Illinois, it was necessary for the people to haul their products to market in wagons. A certain farmer, who was also a preacher, sent his son, one day, with a load to Chicago. He waited a long time for the return of his son, and at last set out to find him. When he learned that his son had delivered the grain, he began to fear that he had been killed. Through a detective he ascertained that his son had been in a gambling den and lost all the money he had received, and then, in a vain hope to recover it again, he lost the team also.

Poor boy! He had fallen into the hands of thieves who had stripped him and then set him adrift. Because he was ashamed to return to his home, he disappeared.

Now, what was the father to do? Did he give up looking for the son? Would you have given up? No, how could he? He went from city to city, inquiring about his son and rehearsing what had happened. Wherever he went, he asked permission to preach, and then, at the conclusion of his sermon, he would tell that he had somewhere, wandering over the earth, a son; and he begged that if any of those present should see him they would tell him.

At last some one told him that his son was in California. Would the father go there for the wayward son? It was a far journey, through dangerous parts of the country, and no railroads. Yes, even there did this father go in quest of the wanderer. He went to San Francisco and announced that he would preach on a certain day at a certain place. Again, at the close of the sermon, he rehearsed the sad story of his boy. No one could tell him any news of him. But when the congregation had dispersed, he saw a young man remaining, and advancing to meet him. The father recognizing him ran to embrace his son without giving him time to make his desired confession. The father pardoned him and brought him home, full of joy and gladness.

But behold the sinner fleeing from God to escape the consequences of his sin! Yes, behold the grace and mercy of God following him up, to "seek and save that which was lost!"

Sterling, Ill.

The Significance of Pentecost.

BY PAUL MOHLER.

THE Day of Pentecost marks a great epoch in the history of Christianity. Its events rank in importance to the world with the birth, death, resurrection and ascension of our Lord.

Before leaving them, the Lord promised that the Holy Spirit should come to his disciples as a Comforter, as a Convictor of sinful men, and as a Power by which they should preach the Gospel to the ends of the earth, doing greater works than he himself had done. These promises were largely fulfilled on Pentecost. The Holy Spirit came upon them. It enabled them to preach the Gospel to men of all nationalities in Jerusalem. It convicted sinners, so that they were converted in greater numbers than had ever come to Christ himself. It came also on those who believed, insuring the continuance of its work among men. The great achievement of that day was but an earnest of the greater and wider work to follow.

Great promises had been made by God through the prophets, to be fulfilled by the Messiah. The Messiah came, strove mightily to win the world for God, but was himself rejected and crucified by the very people that should have been his most faithful followers. Were God's promises to be of no effect? If their fulfillment depended upon the EARTHLY ministry of Jesus Christ, they must have meant but little to the world at large. Christ must have other arrangements, or fail.

The Lord's further plan was to send the Holy Spirit to finish the work he had begun. The events of Pentecost prove positively that Christ is both able and willing to bring the world unto himself by this great Power he has given to the church. The church has but to use the power given to her today, to bring the world to God, and this is what Pentecost means to me.

3435 Van Buren Street, Chicago, Ill.

Color Blindness.

BY JAMES A. SELL.

MEN who are engaged in work in which they have to depend upon signs and signals for directions, to know what to do, are required to undergo an examination to determine if they are color blind. As different colored lights or flags are displayed, to indicate danger or safety, it is all-important that the vision discriminates at a glance. If the danger color is mistaken for the one indicating safety, a serious consequence may result. Strange as it may seem, there is this defect or diversity in human vision, called "color blindness."

And what is true in this respect, in the physical domain, is also true in the moral world. There is a *moral* color blindness. There are signals of danger and safety in the moral as well as in the physical realm. Those who do not distinguish the colors or signals are in great danger of a smash-up. The very appearance of evil is to be avoided. Many people do not seem to know when a thing has the appearance of evil, and sometimes the evil appears to them to be the good. The Lord long ago pronounced a woe upon those who "call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

The apostle John speaks of a brother hater as one whose eyes are blinded with darkness, and Paul, in exhorting believers to exemplary lives, says they should not be as the Gentiles who, "having the understanding darkened, were alienated from the life of God through the ignorance that is in them because of the blindness of their hearts."

Our Savior taught his people that the light of the body is the eye, that, when the eye is single the whole body is full of light, but when the eye is evil, the whole body is full of darkness.

Hollidaysburg, Pa.

The Posture in Prayer.

BY W. L. TERWILLEGER.

IT seems clear that while engaged in prayer, the kneeling posture should be observed when at all convenient or practicable to do so. It is the most humble posture. We should learn to kneel facing the minister who is praying audibly. This is in harmony with the Bible. Daniel of old prayed three times a day, his windows being open toward Jerusalem, the chosen city, where the altar of the Lord had been placed.

Our prayers should be earnest and sincere that they might ascend to God in one mighty volume of humble pleading for forgiveness of our sins and shortcomings, and for a continuance of his blessings. Let us consider the most consistent way to offer our prayers. I think we should always kneel with our face toward the one who leads in prayer. We ought not to turn our back to the one praying when we are in the house of God. God's house is a house of order. Would it look orderly for an audience to sit with their backs to the minister during his sermon? It certainly would not. While kneeling with the minister in prayer,—the most sacred part of the service,—why do some of us turn our backs to him? Some of us need a little training.

Sawyer, Kans.

The Night Is Far Spent.

BY IDA M. HELM.

Do we hear the message? It is time to awake out of sleep, to cast off the works of darkness and put on the whole armor of light. If we are taking life easy, forgetting that there are any serious obligations to fulfill, and thinking that life is long, and that there will be plenty of time for us to think and work by and by, or that some one else will do the work, it is high time for us to shake off our sluggish stupor and awake to the solemn, weighty responsibilities that are resting upon us. Let everyone of us bestir ourselves to action, that there may be a great awakening all along the line! Let every one draw very near unto God, that in his strength we may work more earnestly as children of light! Then the work he would have us do will be accomplished. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." The night is far spent; the day is at hand!

Ashland, Ohio.

Just the Thing.

BY A. G. CROSSWHITE.

THE first thing that attracted my attention on picking up the MESSENGER this morning was a change on first page. Just the thing! nothing is too good for our people, and many have said that the first page alone is worth the subscription price.

The paragraphing under suitable headings is a welcome innovation, and will have a tendency to eliminate a sordid desire for secular newspaper information that has not been boiled down.

Flora, Ind.

CHRISTIAN WORKERS' TOPIC

Christ Came as Foretold in the Bible.

Psa. 23; John 10: 11-15.

For Sunday Evening, January 29, 1911.

I. As Shepherd.

1. (a) "The Lord is my Shepherd" (Psa. 23: 1); (b) "He shall feed his flock" (Isa. 40: 11).
2. (a) "I am the good Shepherd" (John 10: 11, 14); (b) "that great Shepherd" (Heb. 13: 20); (c) "the chief Shepherd." 1 Peter 5: 4.

II. As Prophet.

1. (a) "God will raise up a prophet" (Deut 18: 15); (b) "bringeth good tidings." Isa. 25: 17.
2. (a) "He hath anointed me" (Luke 4: 18); (b) "A teacher come from God" (John 3: 2); (c) "foretold things to come." Luke 19: 41-44.

III. As King.

1. (a) "The King of glory" (**Psa. 24: 7-10**); (b) "I will raise up a King." Jer. 23: 5.
2. Acknowledged (a) by the angel to Mary (Luke 1: 32); (b) by the wise men (**Matt. 2: 2**); (c) by Nathanael (John 1: 49); (d) by the multitude (John 12: 13); (e) written on the cross. John 19: 19.
3. "King of kings." Rev. 17: 14.

Note.—As the Good Shepherd (John 10: 11, 14), he calls his sheep (v. 3); guides them (v. 4); feeds them (v. 9); knows them (vs. 14, 27); protects and preserves them (v. 28).

PRAYER MEETING

"Let Your Light So Shine."

Matt. 5: 16; Eph. 5: 8; 1 Thess. 5: 5, 6.

For Week Beginning Jan. 29, 1911.

1. **Our Former Relationship.**—"Ye were sometimes darkness." The kingdom of Satan is the reign of darkness (2 Cor. 4: 4). Its subjects are the children of disobedience, who love darkness because their deeds are evil (John 3: 19-21). Darkness and sin are intimately connected. The fruit of darkness is corruption and death,—the works of the flesh (Gal. 5: 19-21).

2. **Our Present Relationship.**—"But now are ye light in the Lord." God is the "Father of light" (James 1: 17). He is the Source of knowledge and light (2 Cor. 4: 6). Christ's life was the light of men (John 1: 4). Thus Christians, as children of light, reflect the True Light and are adorned by heaven-born gifts and graces. There is a transforming power (2 Cor. 3: 18), whose fruit is the fairest (Gal. 5: 22). The church, as an aggregation of light-bearers, becomes a mighty power for good (Philpp. 2: 13-15).

3. **Activity in a Life of Light.**—"Walk as children of light." We, who are of the light, should not hide our light under a bushel, but be awake to every opportunity. The waiting world is anxious to share the glorious gleam and glory of him who really shines for Christ. "Children of light," therefore, are: (1) "Imitators of God" (Eph. 5: 1). They can not hope to imitate God in his creative power, his wisdom, or perfection, but they can imitate him in righteous endeavor. (2) "Walk in love as Christ gave himself for us" (Eph. 5: 2). If animated by love, we do love's work, ever abiding near the Great Source (1 Cor. 13: 1-5). (3) "Walk in purity" (Eph. 5: 3-5). Pure in heart, our conduct is beyond reproach (1 Tim. 4:16).

4. **The Proof of the Shining Life.**—"Proving what is acceptable unto the Lord." Light means power,—it shines, it quickens into life, and makes fruitful. It is a wonderful thing, but no less wonderful is the Christian. Sent by Jesus as a light-bearer into the world of sin, he is to dispel its gloom (**Rom. 13: 12**).

HOME AND FAMILY

Voices from the Other Shore.

BY J. O. BARNHART.

Voices I hear o'er the river today,
Voices of loved ones that call me away.
Angelic spirits are calling home,
Saying, "Oh, weary one, weary one, come!
Out of earth's pain, sin and sorrow and night,
Into the regions of endless delight,
Oh, when I reach that bright, beautiful shore,
Temptation and trial can harm me no more.

There, with the ransomed, in robes of pure white,
We'll walk through the streets of that city of light,
Close by the river that from the throne flows,
And near whose bright waters the tree of life grows.
There we will drink of those waters so blest,
And beneath Elim's cool palms we gladly will rest.
Singing of him who the victory gave,
Wondrously loving and mighty to save.

Then, with saints standing around the white throne,
Looking into the face that makes glorious our own,"
With loud hallelujahs the heavens will ring,
Hallelujah! Hallelujah! to Jesus, our King!
Oh, as we roam o'er the heavenly plain,
And echo with rapture the wondrous-refrain,
The joy of the ransomed what mortal could tell,
Or such songs of praises on earth who could swell!

Come, then, bright spirits, and hear me away,
Over to regions of infinite day,
From this prison of clay to be free,
Over to glory, my Savior to see.
There, as I meet with the loved gone before,
Who are waiting and watching upon the bright shore,
With loud hallelujahs the portals will ring,
Hallelujah, hallelujah to Jesus our King.

Arcola, Ill

Das Rheingold.

BY ELIZABETH D. ROSENBERGER.

WAGNER has given us the story of the *Rheingold*. The river Rhine flowed by summits of rock which were covered with gold. Alberich coveted the gold. The Rhine-daughters, who fancied that Alberich would never take the gold because he was in love with them, were soon undeceived, for he cursed love and snatched the gold. He was told that whoever shall forge a ring of this gold would have universal power, but whoever would obtain that power would have to renounce love. Later a struggle ensued between Alberich and Wotan for the possession of the ring, and Wotan was victorious. Infuriated with disappointment over his loss and rage at his defeat, Alberich pronounced a curse upon the gold, "May he who has it not, covet it with rage, and may he who has it, retain it with the anguish of fear." And so, with curse after curse, Alberich gave way to his conqueror.

Wotan knew that a curse rested upon the ring of gold but a long time elapsed before he was willing to give it up. In this story we have an illustration of the text, "The love of money is the root of evil." With the gleaming gold before him Alberich cared only for the gold. Forgotten was his love for the Rhine-maiden; he wanted only the gold. He was willing to renounce love forever and possess the power, obtainable only by the ring of gold. In our day the lure of gold is sufficient to make men sacrifice almost everything else to follow its quest. Love is the greatest thing in the world, but the glitter of gold blinds men to this truth. Like Alberich of the Rhine, they cease love and obtain gold. They brave the curse which comes with possession, "May he who has it, retain it with the anguish of fear." Nothing matters so the coffers are full.

"Wasted and all in rags his starved soul went
And opulently paupered he grew old.
And stood with loaded hands and heart forespent,
A beggar with a million bits of gold."

The curse of Alberich clings to it today. "May he who has it not, covet it with rage." There are men, and women too, who do covet the gold they have not, covet it so fiercely that they are unhappy and dissatisfied. And yet we can neither eat it nor take refuge in it from the cold. Why, then, are we so eager to possess it? Because it will buy us the things we desire, —food that we can eat, clothes that we can wear, a house to live in, and things that we enjoy. In fact, gold will buy nearly everything. Yes! Things! but *only things* will it buy. And there are other and more important values than things. Money is often said to be power but it is not. It is only power as a hammer or an axe is power in the hands of a man who knows how to wield it. Let us not over-estimate the value of money. It will buy things but not character, and we all know that the joy and largeness of life depend not on the abundance of things which a man possesseth.

In our quiet country homes we occasionally hear echoes from the world where money is truly the measure of values. Then we realize that only those who have money can travel in first-class style and see things in the luxurious way of modern customs. But what of it? Our dower of contentment is worth more than money. One woman asked about a mutual friend. "Oh, I never see her these days," was the reply. "They have such a lot of money and it has spoiled her. No, I don't mean that she is that most contemptible of all creatures,—a snob. She is not. She always seems delighted to meet any of her old friends and treats them royally. But she has acquired a passion for spending money. It takes all her time to see to her magnificent furnishings for her palatial home, and the costumes of her children are a dream." Later this friend said, "I believe the day will come when our friend will see that Solomon was right when he said, 'All is vanity and vexation of spirit.'"

What are half of the handsomest homes in our cities? Museums,—and without orderly museum arrangement. Fortunes are spent in decorating rooms for the satisfaction of the owners. And then, because women of wealth surround themselves with a thousand needless things, a thousand other women who have money enough only for the necessary things of life, are unhappy, and strive for the accomplishment of the same end. That means saving and scrimping and nagging in the family. The husband is only too well aware of his wife's discontent and unhappiness. Both wife and children grow to regard him as a failure because he can not make as much money as they want. The husband grows discouraged, and bitter taunts and ugly retorts are the precursor of a divorce. As Alberich said, "May he who has it not covet it with rage." Then love goes, and strife and folly and sin ruin the home.

To all of us comes the idea that if we had more money we could live better; we would do good with it. But we also might have time and opportunity to be far worse than we now are. Oh, there is no lesson so hard to learn as the chapter on contentment. To be content is to keep from foolish repinings, and yet do each day the work which our hands find to do with a skill which shall bring its reward in nobler living and better pay. It is an end to be sought after and prayed for. The rewards of success are great, and opportunities are many; so we need to watch that we do not sacrifice things worth more than money and fame by our efforts. Of all the influences which may blight the home, ambition is the most subtle, because it starts in a worthy impulse, often in a desire to better the very home it destroys. Where the members of the home circle are the chosen confidants of each other, and come home for that sympathetic support which every one craves, there is no danger. But if the father is restless, after spending an hour or two at home, and the children look disappointed when they must remain at home for the evening, there is a likelihood of the family drifting apart, of an isolation of interests, of each following his or her solitary way. Love only, will bring things right, love alone will make a home.

"Joyous at heart when their hair is gray,
Husband and wife together stay,
And hand clasps hand as they pass along,
And the heart of each is glad with song:
You have been true, dear, and I have been true!
Loving me well as I have loved you!
And time and change and good and ill
Have linked us closer and closer still,
Hearts ever true, love, hearts ever true."

Covington, Ohio.

It's no use praying to be delivered from temptation unless you want to be divorced from sin.

SISTERS' AID SOCIETIES

SUMMITVILLE, IND.—Our mission circle has been silent for a long while, but not idle. We have met nearly every week in the year, with an average attendance of eight. Work consisted mostly of quilting stenciled quilts and quilting. We sent $5 to the St. Joseph Mission, in Missouri, towards their Christmas dinner. We have helped the poor at home by giving groceries and clothing. The year closes with $33 in the treasury.—Mrs. Hiatt, Summitville, Ind., Dec. 30.

COLORADO CITY, COLO.—Our Society met Dec. 29, and reorganized for the coming year. During our first year we have held forty-five meetings, with an average attendance of seven. We have made a number of comforters, and donated clothing to needy families of our city. As the cold weather becomes more severe, the need for food, fuel and clothing increases. We seek to be helpful for any deserving need to be used in helping the suffering ones here. Send all donations by freight, direct to the writer.—Lola Reed, Colorado City, Colo., Dec. 31.

BURNHAM, PA.—We organized our Sisters' Aid Society April 14, 1910, by electing the following officers: Sister Emma Arnold, president; Sister Olivia Harnsberger, vice-president; Sister Vina E. Shellenberger, secretary; Sister Dessie Fetzer, treasurer. Our present membership is eleven. We held fifteen meetings, with an average attendance of five. Our work consisted of making bonnets, aprons, clothes-pin aprons, and sewing patches for a quilt and a comforter. At our last meeting we took in $4.40. After buying material for our work, we have on hand $14.20. We are aiming to pay part of the debt of our church.—Vina E. Shellenberger, Burnham, Pa., Jan. 7.

WASHINGTON CREEK, KANS.—Our Aid Society met Oct. 15 and reorganized for the coming year. Officers chosen: Mrs. Ella Shepherd, president; Sister Dessie Fetzer, vice-president; Sister Winnie Ward, treasurer, and the writer, secretary. We held twenty-six meetings during the past year, with an average attendance of twelve. We received $53.20 from donations and collections. We made 236 articles, sewed, comforts, and sent three sacks of clothing, etc., to the Kansas City Mission. Seventy garments were donated, and a quilt that more of the dear members and neighbors may become interested in this good work.—Callie Hertzog, R. D. 1, Box 16, Lone Star, Kans., Dec. 26.

PAINTER CREEK, OHIO.—Our Sisters' Aid Society reorganized Jan. 5, 1911, by electing the following officers: Emma Fourman, superintendent; Sister Maggie Greene, secretary; Sister Caroline Neff, treasurer. Twenty-one meetings were held during the year, with an average attendance of eight. Amount in the treasury at the first of the year was $2.25; paid out, $56.46; balance on hand, $6.89. We quilted nine quilts, made two comforters, and fifty-seven bonnets. We sent three boxes of clothing to Tyler and Chicago, valued at $25; gave $5 to World-wide Missions, $5 to an Indian School, $5 toward a loan fund for Greenville Brethren's Home; gave for help near home, $6.36. We want to enlarge the work for another year.—Sarah Unger, R. D. 11, Box 53, Greenville, Ohio, Jan. 7.

EAST WENATCHEE, WASH.—The Sisters' Aid Society of this place was reorganized Dec. 29, with Sister C. W. Bustin as president and treasurer, and the writer as secretary. During the past year we held thirteen meetings, with an average attendance of six. Our work consists of making comforts, aprons, and doing such work for individual sisters. We have received, during the six months, including the collection, $12.75. Expenditures for that time have been $23.19, leaving a balance of $36.20 in the treasury. We decided to send $5 to the Brethren Orphans' Building Society, in Seattle, Wash. Our Society is growing in interest and number, and we hope to accomplish much good for the Master through the agency of the Sisters' Aid.—Viola A. Sellers, East Wenatchee, Wash., Jan. 3.

GOSHEN, IND.—During the year the Sisters' Mission met twenty-six times, with an average attendance of sixteen. The weekly offering amounted to $11.31; collections among forty-three cents; amount received for work done and goods sold, $75.23; amount in the treasury at the beginning of the year, $22.64; total amount received in cash, $85.57; making a total of $119.27; total amount of expenditures, $96.62. Donations were given to the Home for Aged, Mission Work, Missionaries, Bethany Bible School, $25; Manchester College, money and goods, $25; Elkhart Institute, $11.50. On a Sister's Basket remembrance to the aged shut-ins, and for faithful service rendered, twenty-five boxes of fruit were prepared and given out. Five sisters were given $1 each; four families, one sack of flour. Each sister pledged one prayer every week. All these donations make a total of $112.77 given to a worthy cause. The following officers were elected: Sister Sarah Stutsman, president; Sister Anna Hess, vice-president; Sister Alice Hartzog, general superintendent; Sister Lulu Swartz, treasurer; Sister Ida Grieger, secretary.—Phoebe A. North Second Street, Goshen, Ind., Jan. 3.

BELLEFONTE, OHIO.—The Logan Sisters' Aid Society was reorganized Dec. 1, with Sister Nancy Kaylor, superintendent; Sister Almeda Yoder, president; the writer, secretary-treasurer. Eight meetings were held during the year, with an average attendance of eight. We had in the treasury, at the beginning of the year, $12.38. Received during the year, $76.74; making a total of $89.64; expenses, $51.18, amount left, $38.46. We have $31.50 for new carpet in the aisles of our church. We sent the following named articles to Bridgewater, Va., to help furnish the Girls' Dormitory room: One comfort, one pair of cotton blankets, two pillows, two pair of pillow cases, one bolster, one bolsted and two quilts. After we called council in October a collection of $10.92 was taken and given to the superintendent of the Society, with authority to pay clothing to any provisions for a poor family whose household goods had been destroyed by fire. Seven bushels of apples were donated to this family. One Sister made and donated a bonnet and prayer covering to a sister; also a comfort to the Sisters' Home.—Nancy Yoder, Jr. We have consists of making comforts, quilts, aprons, children's garments, prayer coverings, and such articles as are needed where we have a call. We have a number of articles ready to send to some mission point.—Bertha L. Yoder, R. D. 6, Bellefontaine, Ohio, Dec. 30.

LIMA, OHIO.—The Sisters' Aid Society of the Sugar Creek church plans to hold her meeting the first Wednesday of each month, and they generally hold one or two special meetings during the year. At the first half of the year of 1910 Sister Mary Plaugher was chosen president and the writer, secretary. For the last half of the year Sister Anna Ebersole was president and Sister Anola Shutt, secretary. Thirteen meetings were held during the year, but we failed to have a report of three meetings. The report for the ten meetings is as follows: Average attendance, twelve; amount received, $43.55; expenses, $42.28; leaving $1.27 in the treasury. Our work consists mainly of making garments, piecing and knotting comforts and making prayer coverings. Twice, last spring, we sent clothing that we had made to the Toledo Mission. This fall we again sent a large box and bag of clothing to the same Mission, consisting of garments, three bed comforts, shoes, stockings, coats, and underwear. We also sent literature to the Zigler Sunday-school in West Virginia, amounting to $2.00. Our Society has had its reverses and seems at times to take no interest in the work; yet we desire to press on, feeling that God has blessed our efforts and will continue to do so as long as we do humble service for him.—Pearl Vore, Beaverdam, Ohio, Jan. 7.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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BRO. S. Z. SMITH, of Sidney, Ohio, is engaged in a revival meeting at Sterling, Ill.

WE have incidentally learned that the Waddams Grove congregation is planning for a church in Lena, Ill.

DURING a series of meetings at Omaja, Cuba, conducted by Bro. L. U. Kreider, seven were added to the church.

BRO. D. B. MENTZER, of Waynesboro, Pa., is engaged in a revival meeting in the Frederick City congregation, Md.

BRO. J. E. MOORE, of Wetonka, S. Dak., may, for the present, be addressed at 1748 DesMoines St., Des Moines, Iowa.

WE hear of a fruitful revival in South St. Joseph, Mo., conducted by Bro. James Hardy. Nine have put on Christ in baptism.

BRO. C. B. SMITH, of Nebraska, is booked for a series of meetings in Waterloo, Iowa, beginning the first Sunday in February.

A SERIES of meetings, to be held by Bro. J. E. Jarboe, in the Victor congregation, Osborne County, Kans., is to begin March 5.

THE Sisters' Aid Societies are well represented in the Home and Family Department of this issue. We shall hear from more of them next week.

THE work at Sidney, Ohio, has started out well for the year. So far seven have made the start for heaven, and become new creatures in Christ Jesus.

BRO. S. S. ULERY, one of our widely-known elders residing at North Manchester, Ind., is reported to be quite sick. Several days ago he called for the elders and was anointed.

A NUMBER of Bethany Bible School students called at the House last Monday,—probably a dozen of them. We were glad for their call, though we may not mention each one by name.

BRO. LEE ANGLE, of Wirtz, Va., passed away on Christmas Day. He had been a member of the church for thirty-eight years, and for three years of that time served in the eldership.

WE are requested to say that the churches at Olympia and Seattle, Wash., are in charge of Bro. J. S. Secrist. Turn to the Brethren Almanac, page 34, and make the necessary correction.

THE *Missionary Visitor* for January is filled with matter furnished by our India missionaries. They have done their work well, and what they say makes interesting and helpful reading.

BRO. J. M. BLOUGH and wife, of India, accompanied by Sister Ella Brubaker and child, are expected to reach New York on Wednesday of this week. News of the date of their landing, cabled from Naples, reached us too late to be announced in the issue of last week.

DURING a series of meetings, at Preston, Minn., lasting two weeks, and conducted by Bro. J. E. Miller, President of Mount Morris College, seven came out on the Lord's side and were baptized.

AT the late District Meeting of Texas and Louisiana, held at Roanoke, La., Bro. J. A. Miller, of Manvel, Tex., was chosen a member of the Standing Committee for the coming Conference.

BRO. DAVID HOLLINGER and wife, Sister Nettie Stauffer, and Bro. T. A. Eisenbise, left Bremen, Germany, Jan. 5, on their return from Palestine, and reached New York in the afternoon of the 12th.

TWENTY-EIGHT have been added to the church at Roaring Spring, Pa., since the dedication of the new house of worship in October last, and seventeen of these came out on the Lord's side quite recently.

BRO. J. M. BLOUGH, whose landing at New York, this week, is mentioned elsewhere, may, for the present, be addressed at Huntingdon, Pa., where he has been engaged to assist in the Juniata special Bible Term.

ONE of our evangelists writes us that, as he preaches the New Testament doctrine from evening to evening, the elder of the congregation distributes some good tracts. He finds that these tracts prove very helpful in his work.

WE were pleased to have with us, in our Sunday-school meeting last Sunday, Bro. I. D. Heckman, of Cerro Gordo, this State. He is Sunday-school Secretary of Southern Illinois, and was called on for a short talk while at the meeting.

BRO. G. E. YODER, of Elk Lick, Pa., is now engaged in evangelistic work at Sharpsburg, one of the preaching points of the Manor congregation, Md., where about forty members are residing. The attendance is said to be large and the interest good.

BRO. I. H. CRIST, Treasurer, Kansas City, Kans., announces that the amount received for the Christmas baskets and relief fund foots up $178.49. He says the donations received are greatly appreciated, and that the calls for further relief are quite numerous.

BRO. DAVID EMMERT, of Huntingdon, Pa., is recovering from a very critical surgical operation. For a time his condition was considered quite serious, but now he seems to be on a fair way to recovery, and was able to attend church the first Sunday in January.

BRO. FRANKLIN MYERS, elder of the Cherry Grove congregation, who was in the Rockford Hospital several weeks, has returned to his home near Lanark, Ill. He had a paralytic stroke several days ago, and when last heard from was not getting along very well.

THE church attendance at Elgin, last Sunday morning, was unusually good. The devotional exercises were conducted by Bro. Jesse Noffsinger, of Dayton, Ohio, and the address, which was very much appreciated, was delivered by Bro. J. F. Burton, of Muscatine, Iowa.

WE would be pleased to publish all the splendid things our correspondents are saying about the enjoyments of Christmas, the reflections on closing the old year, and entering upon the duties and privileges of the new year, but we can not. We use enough of the matter received to fill the paper, and that is the best we can do. However, we are certainly grateful for the hopeful thoughts that come our way, indicating that our people are looking on the bright side of things.

FROM the Winona Conference to the close of 1910 was quite a busy season for Bro. Reuben Shroyer, of New Berlin, Ohio. The greater part of the time he was engaged in evangelistic work, and writes us that he delivered 162 addresses, besides visiting many homes and doing other things that fall to the lot of a busy evangelist. While it was unpleasant to be away from his family so much, still it was a pleasure to be about his Father's business, and have the blessings of Heaven rest upon his labors.

THE late revival at Afton, Nebr., was brought to a close very suddenly by a terrific blizzard that sent the mercury down to twenty-four and even thirty degrees below zero. Eight persons, however, applied for membership. The services were conducted by Bro. D. G. Wine.

A PUBLIC discussion is being held this week three miles southeast of Foreman, Ark., between D. G. Berkman, of Arden, upon the part of the Brethren, and Benjamin M. Bolard, of Little Rock, on the part of the Missionary Baptists. The debate was to begin Jan. 16, and last five days. The notice reached us too late to appear in the issue mailed last week.

AFTER spending some months in evangelistic work in Kansas, Bro. E. F. Sherfy and wife have returned to Bethany Bible School, in Chicago, and may now be addressed at 3435 West Van Buren Street. Referring to the situation in Kansas, he says: "I find the MESSENGER a potent factor for good in nearly every home among our Brethren. This is especially true of the places where Bro. Finnell has been."

BRO. S. G. NICKEY, of Cerro Gordo, Ill., is engaged in a series of meetings at Waynesboro, Miss. The field here was made ready for preaching by a very free use of the MESSENGER. The people of the community have read the paper until they feel a deep interest in the church and the New Testament doctrine set forth in our columns. After he is through with this meeting, Bro. Nickey expects to go to Fruitdale, Ala.

SOME time ago a copy of the MESSENGER was left on a seat in a western steamboat. It was picked up by a gentleman who read it, and then read it again. There was something about the paper that appealed to him, so he subscribed for it. Instead of destroying your papers, leave them where they can be found and read by others. The MESSENGER will attract attention anywhere, and, when it has a chance, will plead its own case.

BRO. JOSEPH AMICK, widely known as the retired Business Manager of the Brethren Publishing House, drops into the MESSENGER sanctum every now and then. Though in his seventy-seventh year, he goes about like a man ten years younger, and seems to be enjoying fairly good health. When he called on us, a few days ago, he reminded us of the fact, that Bro. Howard Miller never lived in Lewistown, Pa., as stated in our article on the "Numerical Strength of the Brotherhood," published last week, but that his place of residence, while in the Keystone State, was at Lewisburg.

WE have two good articles from Bro. W. R. Miller, who is yet in Jerusalem. One of these will appear next week; and the other, one week later. He promises us a good write-up of his experiences in Moab, when robbed by the Bedouins. Near the middle of December, while several miles north of Jerusalem, and riding in the direction of Bethel, his wife's horse slipped off of a ledge, and rolled over her and down the side of the mountain. Sister Miller was considerably injured, but no bones were broken. Another letter, written from Jerusalem, four days later, says that she was recovering from her injuries.

LAST Sunday the church at Elgin had the pleasure of entertaining nearly fifty visiting members from Batavia, Chicago and Naperville, it being the occasion of the joint meeting of the Sunday-school workers and the Christian Workers. The Sunday-school gathering was held in the afternoon and proved to be the most helpful meeting of the kind we have yet attended. The Christian Workers convened in the evening, and carried out a well-arranged program. The attendance and interest were splendid at both meetings, and all present went away feeling that they had been entertained in a very helpful manner. These meetings, conducted wholly by the young members, are growing in interest and we are pleased to observe that the exercises on this occasion were limited to our own people. The more use we make of the talent in our own church, the better meetings we are going to have, and the greater efficiency are we going to develop among our brethren and sisters.

No Church Raffles.

In Kansas City, Kans., it has been decided that hereafter there shall be no raffles of any sort, not even in churches. The law is a good one, but it seems strange that worldly authorities must be called upon to prohibit wrong-doing in churches. The members of the body of Christ should live so far above all evil, and necessary laws, as to set a good example for the lawmakers. Of the Christians, at the beginning of the first century, it is said that they were superior to the laws. Their lives were even better than what was demanded by those who made the laws. One might possibly excuse weak and uninformed church members for taking part in church raffles, but as a rule such raffles are gotten up and managed by the leaders in the church. And to make the situation still worse, the work generally receives the hearty approval of the pastor. For people who are leaders in church society there is no excuse for such wrong-doing. In fact, the necessity for any city prohibiting church raffles is a sad reflection on what the world regards as Christian religion.

The Christian Critic.

The spirit of criticism seems to be born in us, and to many it is a most delightsome task. The more we do of it the more we see to be done. The habit,—and a habit it may become to be,—so grows on us that it becomes a part of our thought life, so much so that all we hear and all we read comes within range of our criticism. The fact is, we hear and read with this purpose in mind and, as a result, we lose much of the purpose, force and beauty of the speaker or writer in our hungering and thirsting after food for criticism. The word itself is not a Biblical term, but its use has become quite popular in our modern Christian civilization; and today the world is rank with all kinds of criticism—philosophical, scientific, literary, Biblical, higher-biblical and so on.

We might speculate as to the cause of the dominancy of this spirit, or, rather, its activity. But, as this was not our purpose when we thought of the subject, suffice it to say that the world is getting very wise, and this is one of the ways to let our fellow-men know it. It is said that too much personal wisdom tends to speculation, and speculation opens the door to criticism. We know that it is often said that much of the criticism is made because of interpretations being made to harmonize with our own personal and accepted church views. This may be true in some cases, but we must not forget that we are all human, that we may all be mistaken as to the motives of others, and that to sincere souls salvation is alike precious. Therefore Christian criticism must be made in a Christian spirit.

Criticism made humbly, kindly and modestly is commendable, because if men and women who are honest and sincere, get wrong views on vital points of the doctrines of religion, it is our duty to try to set such persons right, as far as it is possible for us to do so. But in trying to do this we should be very careful not to manifest a self-righteous and braggadocio spirit, as if we were all right and the other party all wrong.

There are very few sincere Christians that willingly and knowingly misinterpret scriptural truths that are vital to the salvation of the soul. It is not natural, not rational, for men and women to do so. And because of this, we should not charge those who differ from us as being dishonest and expressing wrong views, as we see them, simply because they are unwilling to receive the truth because of the sacrifice it may demand of them in their accepting of it. In some cases there may seem to be a shade of truth in such conclusions, but in many cases their Christian activities show that they are quite as willing to make sacrifices for the truths which they accept, as are those who differ from them, and pose as their severest critics. We must not forget to add the Biblical adage: "Every man is right in his own eyes, but his neighbor cometh and searcheth him." This means that no man can be so right, in his own estimation, or opinion, but what his neighbor has a right to ask questions or have a different view.

"But," says the self-righteous critic, "I have the Scripture for the position which I take and, therefore, I must be right." Well, suppose you think you are, and the party whose position you criticise says exactly the same thing, who, then, shall decide which one holds the better position? Not you, not I, not he. It now becomes a matter of Biblical interpretation. And, then, to whom shall we go? To the "higher critics," the lower critics, or to those who just know things and interpret as they have learned to know? The latter are the ones that, as a rule, are the surest of being right, and the surest that those who don't see as they do, are wrong. There is a reason for this. What is it? Well, we shall not venture an answer. A little careful thinking along this line of thought may give us some new ideas that will be helpful to us in taking some of the sourness out of our criticisms and enable us to see that at least in some things our interpretations may be wrong,—not willingly, but because they are on a wrong basis. And even such a possibility should not discourage us, for the Bible, as a whole, is the most wonderful Book that the world has ever known or seen. For centuries and centuries it has been read and studied by saint and sinner. On its interpretations we have had written, by the wisest of men and the most assiduous and thorough students, scores of commentaries, and volumes by the hundreds of thousands, on exegetical studies and interpretations, and the end is not yet. For as God, in the creation of this world, so arranged that its rich stores of man's essential supplies could be opened and utilized as required by his needs,—the silver, the gold, the iron, the coal, the oil, the electricity, —and endowed him with the sense of quest, of search, and of genius to find, we had new conditions which demanded new relations, applications and means to ends, so has it been with the spiritual world. We continue to have our old world and other worlds revolving around their fundamental and God-established centers, but during the centuries have come many changes that have called forth new means and applications to make man's relations to life, and conditions incident thereto, desirable, and what God is pleased to have them be.

So it has been with the spiritual world. We have the same God kingdom, the same general laws, but in the process of the development of this kingdom many changes have come and gone. These changes have made necessary new conditions, new relations and new applications, and yet the great fundamentals continue to be as they were of old. The great principles whereby a child is begotten of God,—made a child of grace, and an heir of heaven, remain the same.

Have faith in Jesus Christ as the Son of God and the sin Redeemer, be baptized as the symbol of cleansing from sin, and receive the Holy Ghost to comfort, lead and direct in the new life unto the complete salvation in the eternal kingdom. These are truths so universally accepted that there is no need of criticism in reference to them.

But there are things written in connection with the Christian activities, in the days of the writing of the New Testament Scriptures, especially in the epistolary writings, that are proper subjects of Biblical criticism and a careful study of the basical conditions on which their true interpretations depend. To us there can be no such thing as verbal inspiration,—only the principles have we by inspiration,—as in our language we do not have the same words as were used in the originals. But we do have the principles, as expressed in the Hebrew and Greek, given to us in English words, as nearly as it was possible to do so by the translators, so that Biblical interpretation and criticism, as a whole, requires a wonderfully wide field of investigation, and we should exercise great charity towards those who differ from us in things that are not clearly given as fundamental principles.

H. B. B.

The Universal Church Idea.

On the principle that the Creator is greater than the created, it logically follows that God is universal. If this law could be reversed,—the possibility established that the product could be greater than the producer,—then the universe, as the product of God's creative genius and power, might be, or it might become, greater than its Creator; insomuch that it could not be said that God is universal, for his works have outgrown him. But not so. The nature of things is eternal. So God must always remain larger, even infinitely larger, it may be said, than his works; and every interest in the wide, wide, world must find its consummation in him.

Here is the foundation of the universal church idea. It's in the very nature of God. It can not be otherwise, because it accords with his nature. With him it is thoroughly settled as the outgrowth of an eternal law. God's universality moulds and crowns every act and purpose of his being.

The Bible is planned on the universal idea. "The seed of the woman shall bruise the serpent's head." Victory! Ultimate triumph, universal dominion, of right over wrong! The possibility of universal escape from the dominion of the serpent! God chose Abraham to be the father of a great nation. Why? That he might bless Abraham's seed? No, fundamentally, not so, but that Abraham's seed might bless all peoples, and kindreds, and nations. Rather, through Abraham's seed, that God might bless all the nations of earth. The big end of the promise to Abraham was, "And in thee shall all families of the earth be blessed."

When the seed of Abraham came and offered himself a ransom, was it for a few chosen ones? Did he die for any particular race or nation, to the exclusion of the rest of mankind? Or was his atonement universal, as underlying the very foundation of the universal church? Certainly. Centuries before Jesus offered himself in atonement for the race, Isaiah, in prophetic vision, as though it had already been done, cried, "The Lord hath laid on him the iniquity of us all." Notice, "The iniquity of us all,"—not a select few. Having the same idea, Paul said, "He died for all," also that "he should taste death for every man." See? It's clear and plain.

The universal atonement idea and the universal church idea go hand in hand,—the former making possible the latter and the latter growing out of the former.

In the further development of the same idea, Jesus commissioned the apostles and their successors to go and teach all nations (Matt. 28:19). Mark puts it this way: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The Revised Version says, "Preach the gospel to the whole creation." Matthew says, "All nations." Mark says, "Every creature," "The whole creation." What could be broader than "all nations"? What could be more personal than "every creature"? How tremendously emphatic does Jesus' last and great charge to the church make the universal church idea!

And in the further development of the same idea, the invitations of the Gospel are to all who will come. First, the Gospel is to be preached to all; then all who feel "poor in spirit," and who feel "heavy laden,"—that is weighed down with the burden of sin,—are invited and urged to come. Then, in closing the New Testament record, so as to give the broadest possible sweep to the spirit of invitation, it is said, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever will," let him come, and bid him God speed. Let no one stand in the way.

As to the coming, it is left to the will of the individual. God's plan is universal. The atonement is universal. The invitations are universal. But in the last analysis the individual, with the facts before him, must choose, of a willing mind, to come and be saved.

Now, with the universal church idea fully settled from Jesus' point of view, what shall be said of his people? It is obvious that Jesus makes the church the chief instrument in working out his plan.

Since the church is to be instrumental in working out God's plan, it is important, first of all, that she understand the scope of her mission. It should be clearly known that her activity in spreading the Gospel and saving men is not confined by racial or territorial limits. On the other hand, it should be clearly understood that her mission is world-wide. As Jesus was possessed of the universal church idea, so should that idea possess his people; and as he sacrificed and agonized to make possible its accomplishment, so

should those to whom its accomplishment is entrusted labor and sacrifice and suffer, that the ends of the earth shall be made a part of the kingdom of heaven.

Plans should be laid on a large scale. The universal church idea places on the shoulders of men the biggest undertaking in the world, and it should be planned on the same big scale. Let there be big, universal plans laid, and then let them be worked with wisdom and zeal, with unfaltering faith in victory and ultimate triumph. If it must be said to the shame of the church that the children of this world are wiser in their generation than the children of light, let the children of light profit by their examples. The wise worldling takes into account, first, the "lay of the ground," and the requirements to meet it. Then he plans and works accordingly, and you know the result. Why should not the church do likewise? Much depends on understanding fully what you are expected to do, and then planning accordingly.

Methods of application in matters of applying principles of Gospel teaching, where the Gospel itself does not outline the method, should be on the same universal scale. The Gospel is a universal Gospel; it's for all. And Jesus has very wisely left matters of application largely in the hands of the church, that the methods employed to put into practice and carry forward the teachings of the Master, might be made to meet the conditions of the nations and the ages. It is well for the nations, having the Gospel, to bear this fact in mind. As to the laws of England, the great Gladstone used to say, "Make it as easy as possible for the people to do right, and as hard as possible for them to do wrong." Certainly this is wise. It is wise in things spiritual as well as in things temporal. It is certainly very unwise to labor to make matters difficult of application,—more difficult than the law itself contemplates. Let there be no letting go of truth and principle, but let there be methods of application in keeping with the truth to be applied, and also in keeping with the conditions of the nations and the age. Let us be wise, and go forward, and be doing!

Let the old mother churches be well cared for and well worked. They are the strength of the undertaking. But let it be understood that they must reach out. It is not enough that they maintain themselves. Let them plan constantly to reach out into new fields. Brethren should be elected to the ministry with the view of meeting the universal need. They must be trained for service, and the church should share in it and the burden of the work, if she would share in the glory of the reward. Let everything be done in plan and method and effort in view of the universal church idea! This is the King's business; it is our business; and it must take precedence over everything else.

H. C. E.

District Meeting Minutes.

During the fall months the House printed the Minutes of twelve of the District Meetings, held in different parts of the Brotherhood, and special efforts were made to bring out these Minutes in good shape, and to do the work in the least time possible. The Business Department has favored us with a record, showing when the copy was received from the clerk of each District, and when the printed Minutes were billed out. The time required to bring out the Minutes, after securing the copy, varies from six to fifteen days. In one instance eighteen days were required, but in this case some delay was caused on account of some copy adjustment. The copy for some of the Minutes reached us in fine shape, and in others not so good. Occasionally a day or two was required to adjust the copy and get it in good form for the printers. But there was no unnecessary delay upon the part of our workmen. Some of the District Clerks were a little slow about getting their manuscript to us, but for this we, of course, are not responsible. We shall be glad to do printing for all parts of the Brotherhood, especially would we like to have the privilege of printing the Minutes of all our District Meetings. Our price may not be as low as some of the local printing plants, where cheap labor is employed, but we do good work. Then, too, it should be some satisfaction for our patrons to know that whatever profit there is goes into the Mission Fund, and from this fund a number of the Districts receive money to aid them in carrying on their mission work. The more the Brotherhood helps the House in her work, the more the House can do in the interest of the principles we teach. It hardly seems fair for a District to call on the General Mission Board for money to carry on mission work, and then send its church printing elsewhere. We are in shape to do good work, and we do good work, and kindly suggest that all of our Districts, as well as all of our schools, confer with the House regarding any printing they may have to do.

Number of Ministers Chosen.

Bro. Edgar M. Hoffer is very much interested in the ministers of the Brotherhood, and can repeat the names and addresses of hundreds of them. He has kept a careful record of all the ministers elected and reported through the Messenger, and now informs us that during the year just past 108 were chosen. Twenty-five of these were elected in Pennsylvania; thirteen in Ohio; twelve in Indiana, and the same number in West Virginia. A number not tabulated, were chosen in other States. Fifty-two were advanced to the second degree, and fifty-eight were ordained to the eldership. According to the published reports, fifty-five ministers died, thirty-five of them being elders, and fourteen were over eighty years old. The youngest minister to pass away was thirty-one, and the oldest one was eighty-eight. Nine did not reach the age of fifty, and eight were in the ministry more than a half century. If the report regarding the number of ministers chosen be correct, it simply means that only about one congregation out of eight held an election for a minister during the year. What will the other seven do this year? We suggest that they look out from their number faithful brethren of honest report, full of the Holy Ghost, and able to teach others, and call them to the ministry. We are certain that this would be pleasing to the Lord.

Your Address.

The importance of writers giving their address with every communication, sent to a business house, is shown by an occurrence within the last few weeks. We received a letter from a sister regarding matters involving hundreds of dollars. She sought advice that we are in a position to give. Her letter contains neither postoffice nor State, but in the body of the communication she mentioned a city that we thought might possibly be her address. We addressed her at the city named, in the State where we thought she might possibly reside, but the letter has been returned unclaimed. At this point the matter must be dropped, and the sister will wonder why we fail to answer her letter. Probably not a day goes by that the House does not receive letters with either the name, postoffice or State of the writers omitted. It is simply amazing how careless some people are in this particular. Some of them may have written before, and think that we should still remember their address. Some think that because they are receiving the Messenger each week, we should certainly know their address and be able to determine their names by their handwriting. Considering the carelessness there is, regarding matters of this sort, it is a marvel that business houses make as few mistakes as they do.

Our Sunday-school Lessons.

This year we are favored with a splendid series of Sunday-school lessons, beginning after the death of Solomon and continuing until the end of the Old Testament record. We shall do well to give these lessons the closest possible attention, and not only study the lessons themselves, but read up thoroughly on the intervening events. As a rule, we do not know enough about the Old Testament, and some of the writings of the old prophets are not as interesting to us as are the different parts of the New Testament. It is a mistake to conclude that the Old Testament is of no value to the Bible readers of the present dispensation. The Old Testament was the only Bible Christ and the apostles had. On the day of Pentecost, when 3,000 were converted, Peter took his text from one of the books of the Old Testament. All of the scripture quoted by Stephen in his wonderful sermon will be found in the Old Bible. In fact, the New Testament can not be understood, as it should be, without a good knowledge of the Old. The real purpose of the Old Testament is to lead us to Christ, to prepare us to understand Christ and comprehend his mission on earth. In view of these considerations, we urge all Bible students to take special interest in the lessons of the year, so as to prepare themselves for better work in the Master's vineyard. It might be well for the ministers in all of our congregations to call the attention of the members and others to the importance of studying the Word of God as a whole.

Accessions for 1910.

Bro. John H. Topper, of Butler, Ind., is a careful reader of the Messenger, and for 1910 has kept a record of the conversions reported in our columns. He writes us that the number baptized is 6,037, and that 361 were restored to fellowship. In the eyes of some this may be a small increase, and yet it amounts to something. It means that an average of about seven converts have been added to each congregation in the Brotherhood. This, however, is not as good a showing as Bro. Topper reported for the year previous, when he gave 7,418 as the number baptized. We felt at the time that his estimate was rather large, and thought possibly that he might have failed to keep track of some of the duplicating in the news reported. But since there has been less of this duplication during the last twelve months than usual, it has been much easier to keep the record; hence it would appear that the report for 1910 is about as correct as could be expected, though it is a few hundred less than the most conservative report for 1909. We are glad for the interest that our brother has been taking in this feature of our church work.

The Sensible Elder.

We have a real sensible letter from an aged elder. He says that he is seventy-five years old, that he has preached the Gospel and looked after the Master's flock for many years, but now feels to rejoice because a young elder has been chosen to relieve him of the great responsibility. There is nothing about the letter to indicate that the aged preacher is jealous of the young preacher, or that he mistrusts him in the least. He has occasion to rejoice that the Lord has raised up another to take care of the flock. It is a pleasure to receive a letter like this. It shows that the Spirit of God is in the heart of the aged father and is making of him a bright and shining light. We need more aged elders of this class,—men who are willing to turn their work over to men strong enough to give the church the active service that it so greatly needs. Many of our churches are suffering for the want of an active leader, and they must continue to suffer until they can be placed in care of men who are in a position to put life and spirit into every department of church work.

The Botetourt Church, Va.

A correspondent writes us that the Botetourt congregation, Va., at this time numbers 680 members, and that, during the last year, sixty-three were added to the church by baptism, by letter, and by restoration to membership. There were only seven deaths, and eighteen received letters and located elsewhere. The encouraging feature about the work of the congregation is that only three were expelled. We have known congregations of one-third the membership to expel twice as many in the course of a year. The expulsion of even three in a large congregation is painful enough. But the workers in the Botetourt church believe in saving all the members possible. We are told that during the year 335 sermons were preached at different points in the congregation,—290 by the home ministers, and forty-five by visiting ministers. In other congregations, however, the home ministers delivered 404 addresses, making for them 694 sermons during the year. This would indicate that the preachers in the congregation are by no means idle.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
C. W. Fetter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

NOTICE TO THE CHURCHES OF THE NORTH-EASTERN DISTRICT OF OHIO.

The Home Mission Board expects to build a house of worship in the city of Akron. The action of the Board received the sanction of the District Meeting. Upon the recommendation of the Board a solicitor was appointed to canvass the churches of the District, for the purpose of raising at least $6,000. Of this sum $1,325 was raised at the District Meeting. The said solicitor has now begun the canvass of the District, and the churches are hereby advised to be in readiness for him.

By order of Chairman of Board,
Apple Creek, Ohio, Jan. 4. R. M. Moomaw, Sec'y.

KANSAS CITY, MO.

The First Church of the Brethren of Kansas City, Mo., met in council Jan. 5. Bro. Jesse Mohler, of Warrensburg, Mo., being present, opened the meeting with prayer and scripture reading, and also assisted our elder, Bro. G. W. Lentz, in disposing of the business brought before the church. One was received by letter. It was decided to choose a deacon, Bro. T. C. Nininger being elected and duly installed.

Jan. 1, 1911, the Christian Workers decided to send $11 to the church at Nevada, Mo., to assist the members in their work at that place. It was also decided to donate the Christian Workers' collection of the first and third Sundays in each month to World-wide Missions. The remaining collections, after defraying the incidental expenses of the Christian Workers, are to be sent to the Nevada, Mo., church.

The members in Kansas City are doing some very diligent work, and ask an interest in the prayers of God's people everywhere, that much and lasting good may be done to the honor and glory of God. T. C. Nininger.

5921 St. John Avenue, Jan. 6.

OLD FOLKS' HOME OF IOWA.

The Trustees met at the Home Jan. 4, at 1 P. M. All three Districts were represented. The management of the Home is in charge of Bro. H. H. Smith and wife, who are giving satisfaction to all concerned. The stock and farm are in good shape.

The inmates seem satisfied and happy. At present all are well. Just lately two were removed by death,—Sister Fanny Alsbaugh, of the Iowa River church, and Sister Mary Murray, generally known as Grandma Murray, who will be missed on account of her genial and happy disposition. She was eighty-seven years of age and suffered much for the last year on account of a broken hip. There are still twelve inmates left in Home.

The farm (80 acres) does not supply sufficient means to make the Home entirely self-supporting. The trustees are in hopes that the friends of the Home and the inmates will not forget them in their donations.

To all of the three Districts, especially, we make an earnest plea for immediate help in the way of money contributions. The elders of the respective congregations are hereby asked to see to it that their members have a chance to contribute to this noble and worthy cause.

Dallas Center, Iowa, Jan. 7. C. B. Rowe, Secy.

SCRAPS FROM NEW MEXICO.

The Anti-Saloon League and the W. C. T. U. protest against the constitution written by the delegation of New Mexico, to be voted upon the 21st inst., for the reason that it entirely ignores the temperance cause, although the temperance people had 10,000 petitioners begging for a clause to be inserted or written in the constitution, to lessen and control the whiskey traffic, to some extent at least. But they got nothing,—scarcely a hearing,—and one of the great political parties in the convention, since it was written, has protested against it, for different causes. Many will vote against it.

At this time we are having cold weather. It is two degrees below zero this morning, but we have had but little moisture since September.

The members here are in union and alive to their responsibilities,—willing to do what they can to forward the cause of Christ.

We like the Messenger more and more. The articles in the last number of the year, Dec. 31, by Brethren S. Z. Sharp and G. A. Shamberger, deserve reading. They inform us why we are not larger in number. But may we not hope that, when placed in the balances of rightcousness, we will then not be found lacking there?

Buchanan, N. Mex., Jan. 3. Samuel Weimer.

SOUTH ST. JOSEPH MISSION.

We assembled in council Dec. 30, with Eld. I. H. Crist in charge. Considerable business was disposed of, such as reports of officers and the election of officers for another term. It was decided to elect Sunday-school officers for six months, instead of one year. Sister Maude Deardorff was elected superintendent of the Sunday-school; Bro. C. E. Newton, trustee and church treasurer. Besides these there was not much change in officers for 1911.

We decided to have our love feast Jan. 20 at 7 P. M.; also a called council Jan. 19. Bro. James Hardy, of Kansas City, Kans., is now holding an interesting series of meetings for us, which is well attended.

There is a good deal of sickness among us, and, as a result, we have had three deaths since the first of the year. Work here is very scarce and men are walking the streets in search of employment. We are kept very busy, trying to provide comfort for suffering mothers and children. The recent cold wave caused us to distribute about all of our surplus bedding. E. N. Huffman.

502 Kentucky St., St. Joseph, Mo., Jan. 6.

FROM THE FRUITVALE CHURCH, CAL.

We met in council Dec. 31, with Eld. M. E. Andrews presiding. Bro. Andrews was retained as elder. Bro. Jesse B. Weaver was chosen superintendent of the Sunday-school for another year; Bro. Amos Reed, secretary. Sister Addie Brown is to be president of the Young People's Meeting for six months, and Sister Jane Webster, secretary.

Bro. J. Harman Stover, of Butte Valley, who is building a home at Corning for a sister, has ten days off, while the plastering is drying. He will spend that time with the Fruitvale church. Yesterday, after a long day's journey, Bro. Stover preached his first sermon for us, taking for his text the words from the Book of Genesis, "Where Art Thou?" Judging by the first sermon, his hearers will all know where we are before Bro. Stover leaves us, and we know there will be an ingathering of souls and a reviving of the Fruitvale church. The impression impressed upon our minds were the words from Matt. 25: 40-45. The writer was chosen church correspondent and Gospel Messenger agent. Ella R. Webster.

Bangor, Cal., Jan. 3.

FROM BELLEFONTAINE, OHIO.

On Christmas Day the church at this place was greatly impressed with the work done by the children. Recitations and songs were given in such a way as to bring rich blessings. All was done in the spirit of true service and we older ones were encouraged to greater enthusiasm in the Master's work. At the close of the children's efforts, Bro. E. P. Yoder delivered a well-prepared and impressive Christmas sermon to the children, which was well received and much appreciated. A treat was then distributed to the four smaller classes, as well as to our cradle roll babies.

New Year's Day was again the scene of special services. After the regular Sunday-school session had closed, the officers and teachers for 1911 were called to the front, and an impressive consecration service followed. Our elder, B. F. Snyder, delivered the address, and each one was made to feel the burden of responsibility, as Bro. Snyder impressed the charge, as given by Paul to his spiritual son, in 2 Tim. 4: 1-5. We are now organized for church and Sunday-school work of the year, and ask an interest in your prayers that the work may prosper, and that all may be done to the honor and glory of God.

Mary L. Cook.

203 Water Street, Jan. 3.

FROM MEDICINE LAKE, MONTANA.

Our church met in council at the Beverly schoolhouse Dec. 31. Eld. J. E. Keller presided. The attendance was good, and the business was quickly disposed of. Two letters were received and read. We now number fifty members, and a few have not handed in their letters.

The church elected officers for one year: Bro. J. E. Keller, as elder; Bro. Mow. clerk; Brethren Robert Cookson, L. M. Williams and Harris Clark, trustees; Bro. David M. Mootheart, treasurer; the writer, church correspondent and Messenger agent. We also elected officers for the Sunday-school. Bro. L. M. Williams is our superintendent; Sister Harvine Cookson, secretary.

A Mission Band for boys and girls has been decided upon. Sister Margaret Swank is superintendent. The Mission Band children planted and cultivated vegetables, raising produce to the amount of $15, to be applied to various missions.

We have an evergreen Sunday-school. Last Sunday the weather was twenty-five degrees below zero, but we had a good attendance,—scholars from three years up to fifty-nine.

We had a well-arranged Christmas program for the children. After the program, each child received a little gift, which all of them seemed to appreciate very much.

Enterprise, Mont., Jan. 2. Katie E. Keller.

FROM PAYETTE VALLEY, IDAHO.

Our Bible Institute, ably conducted by Bro. Ellis M. Studebaker, of Chicago, has just closed. Those who attended the sessions had a feast of good things, and were much inspired in the study of the Word. On Christmas morning he preached a missionary sermon in the Fruitland house, and in the evening at the Payette house. An offering for the General Mission Board was taken at each place, which amounted to $91.80. Our Thanksgiving offering, of $15, will be given to the District Mission. Bro. David Betts, of Boise Valley, who appreciates the value of the Bible Institute, came to Payette to enjoy the school with us. He preached a Christmas sermon for us in town on Christmas morning. On Christmas evening, prior to the preaching hour, our Sunday-school pupils rendered a well-prepared Christmas program, after which the school and all present were treated to candy and oranges. About 150 were present. Yesterday Eld. J. C. Neher, of Nampa, preached for us in Fruitland. He and his wife spent New Year's Day with friends here.

Payette, Idaho, Jan. 2. S. J. Kenepp.

FROM BEATRICE, NEBR.

We met in council on the last afternoon of the old year, Dec. 31. We had an interesting meeting, with a great deal of business done in a short time. We rejoiced to learn that our committee had secured Bro. Sollenberger as our pastor for another year. We also elected him as our elder. Other officers were chosen as follows: C. H. Price, superintendent of Sunday-school; secretary, Elsie Price; superintendent of home department, J. E. Young. The writer was chosen Messenger correspondent. Instead of electing officers for the Christian Workers' Meeting, as usual, we appointed a committee of three to have full charge of the meetings for three months.

I was much impressed with a New Year's motto I heard, last Thursday, at a meeting of the Christian Women's Board of Missions. Dr. Scattergood is the author. Here it is:

"Speak a shade more kindly than the year before.
Pray a little oftener, love a little more.
Clear a little closer to the Father's love,
Life below will liker grow to the life above."

Beatrice, Nebr., Jan. 7. Allie Eisenbise.

FROM ONEKAMA, MICH.

Dec. 18 we closed a series of meetings here, conducted by Bro. J. Edson Ulery. Brethren Sellers and Riley also assisted. The spirit of all the meetings was splendid, and we feel that much good will result. One accepted Christ and was baptized, and another will be baptized later. Several are under conviction and need our most earnest prayers.

On Christmas Day, at 7:30 P. M., we held our Christmas services by the Sunday-school. The true spirit of Christmas prevailed all through the services. We had decided that there was to be a giving Christmas, that is, each pupil was to give whatever he could, of clothing and provisions, all of which was to be sent to the less fortunate children of Chicago. Great interest was shown by the pupils in obtaining their various contributions.

At the close of the service each class was called upon to bring their contributions to the front. The happy expressions on the faces of the children truly proved that it was "more blessed to give than to receive." A collection was taken up, which paid for the sending of the things to Chicago. There were two barrels full of provisions. A treat of candy was given to each pupil of the Sunday-school. Jan. 1 we had an attendance of fifty-one. We hope to keep increasing during the year.

Box 88, Chief, Mich., Jan. 5. Hattie Hansen.

FROM WASHINGTON CITY, D. C.

Our special program for the children on Christmas morning was particularly interesting. Nearly all of the scholars in the primary and intermediate grades took an active part.

At the last regular council, held on Monday evening, Jan. 2, much business was pleasantly disposed of. Reports were submitted by the pastor, missionary, church treasurer, and several committees. During the year just ended the pastor reported that 990 visits were made. An interesting report was submitted by the missionary, Sister Luhi E. Sanger, as follows: Visits in homes, 3,094; hospital visits, 31; cottage prayer meetings held, 7; number of Sunday-school scholars secured, 46; home department scholars added to roll, 7; new names for cradle roll, 35. The Children's Sewing Class, conducted by Sister Sanger, held 23 meetings, with average attendance of 8. They made 33 articles; also one comforter, which was donated. The Missionary Society was granted the privilege to hold six meetings per year on Sunday evenings, preceding the regular preaching services, taking the place, on such evenings, of the Christian Workers' program. We are arranging to have Eld. Isaac Frantz with us during the year for a two weeks' series of meetings. Since our last report, seven letters of membership have been granted. Mrs. D. E. Miller

806 C Street, S. E., Jan. 7.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Hoxie.—Bro. W. L. Woodiel came to this place Dec. 25, and gave us three very interesting sermons; also conducted two funeral services. The attendance was small, owing to bad roads and unpleasant weather. I think our brother left good impressions with the people at this place, in regard to right living. A collection of $7.72 was taken for home missions.—Caleb Altis, R. D. 1, Box 15, Hoxie, Ark., Jan. 9.

CALIFORNIA.

Denair.—We are few in number, but are working for the upbuilding of God's cause. Every other Sunday we have preaching services. Bro. John Seibert, of Empire, preaches for us. On Christmas Day we organized our Sunday-school, with Bro. N. B. Winter, superintendent. We have nine members here now and will gladly welcome any and all who come here. Brethren, you who are seeking California homes, come here and investigate our country.—Malissa Peterson, Box 118, Denair, Cal., Jan. 2.

Glendora church met in council Dec. 31, with our elder, J. S. Brubaker, in charge. Much business was transacted. We elected all our church and Sunday-school officers. We also decided to retain Sister Dove Sauble as our missionary for another year. We elected Bro. J. S. Brubaker as our elder. —Mary White, Glendora, Cal., Jan. 9.

Lordsburg.—Our church met in regular council on Monday evening, at 7 P. M. Our elder, Bro. E. Forney, presided. Ten letters of membership were read, and two were granted. The following officers were elected for the San Dimas Mission Sunday-school: Bro. A. A. Neher, superintendent; Sister Rose Blickenstaff, secretary. For the Lordsburg Sunday-school, Bro. Harry Brandt, superintendent; Sister Alberta Neher, secretary. We decided to raise money to support a pastor at the San Dimas Mission. Sister Josephine Brandt was elected president of the Christian Workers' Meeting, and Sister Fern Blickenstaff, secretary. Our special Bible Term is in session at the College. The attendance and interest are very good.—Grace Hileman Miller, Lordsburg, Cal., Jan. 9.

Raisin church met in council Dec. 30, with Eld. Harvey Ikenberry as moderator. Considerable business came before the meeting. Officers for the Sunday-school were elected. Bro. Wilkinson is our superintendent; Bro. Harlan Forney, secretary. Sister Emma Saylor is Messenger correspondent. Six letters were read and accepted. Jan. 1 a very interesting temperance and Sunday-school program was rendered at this place. The members of Oak Grove, Reedley and Kerman joined with us in the services. Three services were held, which were largely attended. Many good speeches were made, and we hope much good will result therefrom. Our church surely appreciates the help and assistance received at this meeting. Our church here has increased largely during the past year. The average attendance was 100. We are very much in need of a new churchhouse, which we are thinking of building this spring. This church has a Sisters' Aid Society, which has grown to twenty-seven members, and they are doing good work.—Emma Saylor, Raisin, Cal., Jan. 3.

COLORADO.

Fruita.—On the evening of Dec. 18 our District Sunday-school Secretary, Bro. Homer Wenger, conducted a Sunday-school Meeting for us, giving many good suggestions in regard to the work. Christmas morning, after preaching services, all were remembered by suitable gifts. In the evening a well-arranged program was rendered, consisting of music and recitations. The true Christmas spirit was manifested all through the exercises, leading us away from the modern Santa Claus idea. Dec. 29 our Ministerial Meeting was well attended at this place. Many helpful hints were suggested. In the evening an enthusiastic Missionary Meeting was held. Dec. 30 the District Conference convened. The day was a busy one and had to be lengthened by a night session. The Spirit manifested, all through the meetings, was excellent, and all felt greatly encouraged.—Sister Eunice Horning, Fruita, Colo., Jan. 10.

Rockyford church met in council Jan. 6. Bro. David Hamm presided. The following officers were elected: Bro. David Hamm, elder; Bro. G. Nevinger, assistant elder; Bro. John Bjorkland, clerk; Bro. H. P. Talheim, Sunday-school superintendent; Sister Mina Weybright, secretary; Bro. John Shafford, president of the Christian Workers' Meeting, and Sister Alta Shafford, secretary; Bro. O. C. Frantz, solicitor for the Brethren's publications. One letter of membership was granted and two were received.—Clara E. Miller, Rockyford, Colo., Jan. 6.

IDAHO.

Clearwater church met in council Dec. 31. Our elder not being able to be with us, Bro. Sherman Stookey presided. Considerable business came before the meeting. Bro. John Lind was elected as superintendent of our Sunday-school for the next six months, and Bro. Paul Lind, secretary. Sister Ida Frantz is president of the Christian Workers' Meeting, and Sister Zella Garrison, secretary. Our church correspondent having resigned, the writer was chosen for that work. Nine letters were granted, among them was that of our residing minister, who will move away soon. This will leave us without any preaching services. We would be glad to have Brethren from other places visit us. The church here is in need of more workers, as the field is large.—Bertha Eisenbise, R. D. 1, Lenore, Idaho, Jan. 4.

Madden View church met in council Jan. 7. On account of sickness, our elder, Bro. J. H. Graybill, could not be with us. Bro. C. A. Wilkins took charge of the meeting. We had a good spiritual meeting, as well as an interesting one. It was decided that if a minister could be obtained, inside of the next four weeks, we would still have a series of meetings. We decided to have quarterly council on the first Saturday of each quarter, at 2 P. M. Our union Sunday-school is moving along nicely. Bro. C. A. Wilkins preaches for us every two weeks. We had an interesting service on Christmas morning. A special program was arranged, and well rendered, by all of the Sunday-school workers. It was listened to with much interest.—Emma I. Wine, Newell, Idaho, Jan. 9.

Nampa church met in quarterly council Jan. 6, with Bro. J. C. Neher presiding. The church and Sunday-school officers were elected as follows: Elder, Bro. J. C. Neher; clerk, Bro. S. Gross; treasurer, Bro. Ed Neher; the writer, correspondent. Sunday-school superintendent, Bro. C. V. Whallon; secretary, Sister Ina Stahl. President of Christian Workers' Meeting, Bro. Ray Shively. Our midweek prayer meeting is well attended.—Rose E. Bradley, Nampa, Idaho, Jan. 8.

Nezperce.—We reorganized our Christian Workers' Meeting on New Year's evening. Sister Nora Johnson was reelected president. The treasurer reported $58.70 in the treasury. The Christian Workers also meet twice each month to inaugurate plans for the improvement of the Sunday-school for 1911.—Wm. H. Lichty, Nezperce, Idaho, Jan. 4.

Payette.—Our Sunday-school Convention for Southern Idaho was held on Thanksgiving Day at the Fruitland house of the Payette Valley church. On account of sickness some could not attend, but we had a splendid meeting. Our three primary classes, the members of which had invested ten cents each, made their report at this time. The total amount was $42. We also enjoyed a Christmas sermon by Bro. Ellis Studebaker, of Bethany Bible School, after which a collection of $77 was taken for World-wide Mission work.—E. B. Sargent, Payette, Idaho, Jan. 2.

Weiser.—On New Year's Day Bro. E. M. Studebaker preached twice for us. The following Monday he began teaching a Bible School, which is now in progress. He continues here up to the 14th, preaching for us also on Sundays. The meetings prove to be successful and encouraging. His family is with him. We all greatly enjoy their association and labor with us. When we experience that expansion of the Spirit within us, which comes from the daily investigation and review of the Word of Life, we can not refrain from wishing that our youth might be so far renewed as to enable us to develop "unto a full grown man, unto the measure of the stature of the fullness of Christ," which, I think, would greatly assist us in realizing "what manner of love the Father hath bestowed upon us, that we should be called the children of God."—A. I. Mow, Weiser, Idaho, Jan. 10.

ILLINOIS.

Allison Prairie (Illinois).—Our church met in council Jan. 7. Our elder, Bro. S. W. Garber, of Decatur, presided. We elected new Sunday-school officers. Bro. Ernest Fry is our superintendent; Bro. Cleo Seitzinger, secretary. Our Sunday-school was well attended this winter. Bro. Garber also preached for us on Sunday morning and evening.—Flossie E. Moore, R. D. 5, Box 54, Vincennes, Ind., Jan. 11.

Bethel church met in council Jan. 9. In the absence of our elder, Bro. S. S. Blough, our pastor, Bro. I. C. Snavely, presided. Our members enjoyed quite a treat during the Holidays, as each afternoon Bro. Snavely conducted a Bible Institute. We studied the Book of Acts in one session, and different subjects on prayer the next. All who attended enjoyed the meetings very much, and are grateful to our pastor for this help. We had another rare treat on New Year's Day, by the presence of Sister Quinter, our missionary from India. She spoke to an attentive audience, both morning and evening. She inspired us all to do more work for the missionary cause. We hope her plea for more workers will be answered by some one in our midst.—Estella B. M. Erb, Naperville, Ill., Jan. 10.

Girard.—Last Sunday, at 3 P. M., we met at the Home for worship. Eld. D. B. Gibson conducted the services, which were very impressive, as well as instructive. His sermons were much appreciated and were well attended.—Kate Smeltzer, Girard, Ill., Jan. 10.

Liberty church met in council Dec. 31. Our elder presided. The same officers for the Sunday-school were reëlected for the coming year. Bro. Otis Walton was chosen as trustee; Sister Viola Akers, reëlected Messenger agent, and the writer, correspondent. Eld. J. W. Harshbarger was retained as elder in charge for another year.—Lillian Walker, Liberty, Ill., Jan. 10.

Mansfield.—Our church met in council with Eld. S. G. Nickey in charge. Officers for Sunday-school and Christian Workers' Meeting were elected for the year. Bro. J. C. Lightcap was elected superintendent of the Sunday-school; Sister Mamie Lykins, president of the Christian Workers' Meeting.—John J. Swartz, Mansfield, Ill., Jan. 1.

West Otter.—Our Sunday-school effected its organization Jan. 8. At the preaching hour following, a very appropriate and impressive service, in behalf of the officers and teachers, was conducted. The service consisted of a sermon by our elder, followed by a short consecration meeting. The importance of sympathy and support was especially emphasized. At the close of the meeting, one was restored. The Spirit had been working, and it was clearly demonstrated that a suitable installation of Sunday-school officers awakens responsibility, and is instructive and uplifting to all.—Chalmer G. Shull, Virden, Ill., Jan. 9.

INDIANA.

Arcadia.—Our church met in council Dec. 31. This was the time to elect the officers for the ensuing year. Bro. Jeremiah Hill was chosen as clerk; Bro. Henry Martin, treasurer; Bro. Peter Eller, chorister, and the writer, corresponding secretary. Bro. Jeremiah Hill was also chosen superintendent of the Sunday-school, and Sister Celia Boyer, secretary. Sister Ethel Martin was chosen superintendent of the cradle roll, and Sister Abbie Hill, superintendent of the home department. Our Sunday-school is doing nicely, with an enrollment of sixty.—Mary T. Martin, Box 301, Arcadia, Ind., Jan. 9.

Beech Grove church met in council Dec. 17. Eld. J. W. Rarick presided. Our church collector was reëlected for another year. Brethren Foust and Gustin were elected to levy the church assessment for missionary work. Our Sunday-school was reorganized, with Bro. Alva Pettigrew, superintendent. Bro. Hatcher, of Portland, Ind., came here Dec. 10, and labored with us for three weeks. Six came out on the Lord's side and were buried with Christ in baptism. Five were Sunday-school scholars, and one was the head of a family. God's ways are wondrous ways. One night a call came over the telephone for Brethren Norris and Hatcher to come and baptize a man in the lower part of the congregation. His wife had been a sister in the church for twenty-two years and labored earnestly for the conversion of her husband. This man had not been out to our meetings. We feel that many more felt the need of a Savior, but some were hindered.—Hattie Shull, R. D. 38, Ingalls, Ind., Jan. 7.

Cedar Lake.—We are now at the close of an uplifting revival which began Dec. 9, conducted by Bro. C. S. Garber, of St. Joseph, Mo. The first part of his sermons was directed mostly to the members, getting the spiritual building into shape, after which he got down to business. Large crowds were out, eagerly anxious to know what he had to say. The church, with a seating capacity of about 500, was filled at different times, even though the weather was unpleasant. Dec. 17 we had children's exercises in the evening, after which a Christmas treat of candy and nuts was given to all children below fourteen years of age. Bro. Garber is a good expounder of God's Holy Word. Our meetings closed with a love feast, Jan. 4, so that our new converts could engage in the sacred ordinances of the Lord's supper. After that Bro. Garber gave his farewell sermon. There were twenty-three accessions to the church. While Bro. Garber was with us, we remembered his family at home, by sending them a large box of provisions.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., Jan. 7.

Clear Creek.—Our series of meetings, conducted by Bro. M. Flory, of Girard, Ill., began Dec. 21, and closed Jan. 3. On account of unfavorable weather the meeting was shortened, but Bro. Flory has kindly consented to return in the near future.—J. H. Neff, Huntington, Ind., Jan. 5.

North Liberty congregation met in council Jan. 7. Our elder, Bro. Daniel Whitmer, presided. One letter was granted. Officers for the year were elected: Bro. Isaac Whitmer, trustee; Bro. Samuel Bates, treasurer; the writer, church clerk; Sister E. N. Keim, superintendent of the North Liberty Sunday-school; Sister Lizzie Sousley, president of the Christian Workers' Meeting at the Oak Grove house; Sister Anna Peterson, at the North Liberty house. Our series f meetings at the Oak Grove house, conducted by Bro. E. L. Heestand, of Elkhart, Ind., closed Dec. 22. He labored earnestly and prayerfully, giving us twenty rich, spiritual sermons. The members feel much strengthened and encouraged.—Dortha D. Foote, R. D. 1, North Liberty, Ind., Jan. 9.

North Manchester.—Today a little company of brethren and sisters met at the home of Eld. S. S. Ulery, who is well known to many over the Brotherhood. He has been severely afflicted for many weeks with diabetes gangrene. This morning he called for the elders that he might receive the anointing, according to the directions of God's Word. After a Scripture lesson and some impressive comments, the sacred rite was administered by Elders T. T. Myers and A. L. Wright. Our dear brother is very patient in his affliction, and earnestly desires the prayers of the brethren and sisters in his behalf.—Otho Winger, North Manchester, Ind., Jan. 12.

Pine Creek church met in council Jan. 7, at the Center house. Our elder, Bro. Daniel Wysong, presided. Four letters of membership were received and one letter was granted. The treasurer's report was read and accepted. Church officers were then elected. Bro. Arthur Long was elected clerk: the writer, reëlected treasurer. Sunday-school officers were elected for the different houses. Brethren Geo. Swihart and Arthur Long were chosen superintendents for the Center house; Brethren Francis Bottorff and Clyde Miller, for the Blissville house; Bro. William Summers and the writer, for the East house. We have organized a singing school at the East house. We meet every Saturday evening, with Bro. Lafayette Steele as teacher.—M. S. Morris, R. D. 1, Walkerton, Ind., Jan. 13.

Springfield.—Bro. C. S. Garber, of St. Joseph, Mo., stopped with us Jan. 5 and 6, while on his way from Cedar Lake to Bremen, Ind. He preached two good sermons for us. Bro. Garber held a very successful meeting here one year ago. We were all pleased to have him in our midst again.—Etta Elson, Wakarusa, Ind., Jan. 7.

Syracuse.—We closed a very interesting series of meetings, conducted by Bro. Samuel Burger. He preached twenty-one earnest sermons. One father of a family answered the call to salvation. The attendance was not so large, the weather being cold and stormy; but this did not hinder him from giving us some very good thoughts. On Sunday he gave an illustrated talk to the children, which was enjoyed by all. We met in council Dec. 22. Our elder, Bro. Manly Deeter, presided. Two letters were granted. Officers were elected for another year. Bro. Jonathan Cripe was chosen superintendent; Bro. Abbie Neff, secretary. Our church begins the new year free of debt, and we hope for better work during the new year.—Mrs. Irvin Neff, R. D. 1, New Paris, Ind., Jan. 2.

IOWA.

Cedar Rapids.—Sister Sadie Miller was with us Jan. 8, and gave us two very interesting talks concerning her work in India.—Grace Tisdale, Cedar Rapids, Iowa, Jan. 11.

Fairview.—Our church met in council Jan. 7. Our elder, Bro. Abram Wolf, presided. Five letters of membership were granted. Our Sunday-school was reorganized, with Bro. John Burger as superintendent; Bro. Ross Whisler, secretary-treasurer.—John H. Price, Unionville, Iowa, Jan. 7.

Libertyville church met in council Dec. 24. Bro. G. W. Kieffaber came to us Dec. 22, gave us ten days' singing school, and also preached three sermons for us. Sunday-school officers were elected for the next six months. Bro. H. B. Johnson is our superintendent, and Bro. Roy Johnson, secretary. —J. A. Wolf, Libertyville, Iowa, Jan. 8.

Salem.—Our council was held Jan. 7. Eld. D. F. Sink presided. The spirit of love was manifested. Eld. J. M. Follis was chosen as our elder for the coming year; the writer, corresponding clerk. One letter of membership was received. Since our last report, a letter of membership was granted to our young minister, Bro. Olaf Caskey, who is attending Bethany Bible School. Our Sunday-school was recently reorganized, with Bro. Edward Follis as superintendent, and Bro. James Wray, secretary.—Edna Wray, Prescott, Iowa, Jan. 9.

KANSAS.

Fredonia.—A series of meetings will begin at this place Jan. 10, to be conducted by the home ministers, until the arrival of Eld. C. A. Miller, of Westphalia, Kans., who will continue the revival services indefinitely. Last evening we reorganized the Christian Workers' Meeting, with Sister Nora Hunter, president, and Sister Mabelle Joyce, secretary.—Katie Joyce, Fredonia, Kans., Jan. 9.

Galesburg.—We began work here Jan. 3. This church has been much depleted in strength by emigration and otherwise. The little church is now in charge of Eld. J. S. Clark. Bro. F. E. Miller is their pastor. We will close here by Jan. 15, and then begin a series of meetings in the Fredonia church at once.—Chas. A. Miller, Galesburg, Kans., Jan. 7.

Grenola church met in council Jan. 7. Our elder not being present, Bro. Watkins took charge of the meeting. Two were received into the church by letter. Bro. F. Clark was chosen trustee; Sister Ida Logsdon, Sunday-school superintendent; Sister Bessie Wyant, secretary; Sister Ida Logsdon was also chosen president of the Christian Workers' Meeting, and Bro. Homer Logsdon, secretary. Bro. Lantz was chosen our elder for another year. We decided to have our series of meetings next fall, beginning Sept. 13. Bro. F. C. Wise was chosen to select a minister to conduct the meetings. Sister Martha Lisbon was reëlected Messenger agent, and the writer, correspondent.—Bessie Wyatt, R. D. 1, Grenola, Kans., Jan. 9.

Independence.—Our church met in council Jan. 7, with Eld. W. H. Miller presiding. Much business came before the meeting. Elders A. Neher and Amos Wampler were with us. Two were received by letter. Eld. W. H. Miller was chosen as our elder for one year; the writer, church clerk and Messenger correspondent; Sister Mary Crumrine, superintendent of the Sunday-school for six months, and Sister Grace Crumrine, secretary-treasurer. Sister Nellie Morris is president of the Christian Workers' Meeting, and Sister Viola Lantz, secretary-treasurer. Bro. Albert Corn is Messenger agent for Independence; Bro. H. Jewet, for Liberty; Bro. John Crumrine, church treasurer; Bro. O. O. Kirkham, solicitor for the Old Folks' Home; Sister Ida Williams, solicitor for the District Mission Board. Bro. O. O. Kirkham was called to the ministry. The church decided to get Bro. O. H. Yereman to lecture for us in the spring. Bro. Lantz was elected chorister. Bro. Wampler stayed with us over Sunday and preached for us both morning and evening. The Christian Workers' Meeting appointed Bro. O. O. Kirkham as leader for three months. Any members desiring to change their location, are invited to locate in our midst.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Jan. 9.

Lawrence church met in council Jan. 7, with our elder, Bro. H. L. Brammell, presiding. We had a very good council. One was received by letter. Our Sunday-school and Christian Workers' Meetings are interesting. We hope to have our churchhouse completed in the near future. Our church work is moving along nicely, and we feel that we have been wonderfully blessed.—J. C. Eberhart, 1333 Conn. St., Lawrence, Kans., Jan. 10.

Mankato.—Bro. B. E. Kesler, of River Bend, Colo., came to us Dec. 27, and preached eight sermons, closing last evening, Jan. 5. The attendance and attention were good, though the weather was cold and stormy. Sunday morning and evening we could not have services on account of a bad storm. Bro. Kesler made plain the Gospel and doctrine, as practiced by our people. Bro. Jacob Sloniker, who has been preaching in our schoolhouse once a month, will continue to come once a month after he gets moved into the White Rock church.—Carrie Martin, R. D. 2, Mankato, Kansas, Jan. 6.

Maple Grove.—Our council was held Dec. 29. Eld. A. J. Wertenberger presided. Bro. Wertenberger was chosen elder in charge for another year. We decided to have a series of meetings, commencing April 1, to close with a love feast. Our Christmas offering for the St. Joseph Mission was $3.45; for the Kansas City Mission, $3.65 and twenty-five dressed chickens. Bro. B. E. Kesler will hold meetings tonight and over Sunday for us.—Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., Jan. 7.

Mont Ida.—Our church convened in council Dec. 31. Our faithful elder, Bro. S. E. Lantz, of Madison, Kans., presided. Bro. F. G. Edwards was ordained to the eldership, and with his wife was duly installed. Eld. C. A. Miller, of Westphalia, Kans., and Eld. C. W. Watkins, of Grenola, Kans., presided at the ordination services. Our Sunday-school was reorganized, with Sister Nannie Studebaker, superintendent, and Sister May Vanscoyk, secretary. Bro. Lantz's term having expired for the year, Eld. F. G. Edwards was elected elder in charge. The writer was elected agent and correspondent.

We feel much built up spiritually.—Lucy Beahm Price, Mont Ida, Kans., Jan. 7.

Osage.—At the close of the Sunday-school on Christmas, the children and young people were treated to oranges. Bro. Silam Beery held meetings at the church each evening during the past week, while he was visiting in the neighborhood. The interest was good, considering the cold weather and sickness in the community.—J. W. Shidler, McCune, Kans., Jan. 7.

Prairie View.—Our church met in council Jan. 7, with Eld. J. E. Crist presiding. Eld. D. A. Crist, of Quinter, was also present. Sunday-school officers were elected for the coming term, with Bro. Will Stover as the Sunday-school superintendent, and Bro. Jacob Weaver, president of the Christian Workers' Meeting. Sister Pearl Abbott was chosen correspondent.—Pearl Abbott, Friend, Kans., Jan. 6.

MICHIGAN.

Sugar Ridge.—The Sunday-school and Bible Institute for the District of Michigan, which was held in the Sugar Ridge church, closed Sunday, Jan. 1. Bro. B. F. Sharp had the sessions each day, continuing six days. The interest and attendance were good, and the instruction was soul-nourishing.—Sarah Long, Clarkesville, Mich., Jan. 7.

MINNESOTA.

Preston.—Bro. J. E. Miller, of Mount Morris, Ill., began a series of meetings Dec. 18, which closed Jan. 1. He labored earnestly and faithfully, preaching sixteen sermons. Seven made the good choice, were baptized, and we enjoy and esteem the love feast services on the evening of Dec. 30. Bro. Miller conducted our council for us. Bro. P. S. Sherfey was chosen pastor; Bro. J. W. Broadwater, Sunday-school superintendent; Sister Sophia Broadwater, superintendent of the Primary Department.—Ella M. Ogg, Preston, Minn., Jan. 9.

MISSOURI.

Cabool.—Our church met in council at the Cabool house Dec. 31. Eld. W. W. Ott presided. The reports were encouraging, and much business was pleasantly disposed of. The delegate to District Meeting gave a report. Bro. J. W. Vorhies was elected to the deacon's office and duly installed. Bro. J. W. Oxley was reelected writer; Sister Pearl Cline, treasurer. Plans were for the ensuing year; Sister Sylvia Harris was chosen as Messenger and Bro. Lewis Hardy, of Seymour, was elected to assist Elliott as agent for the east end; the writer, correspondent for the east end. A collection was taken for the quarterly payment on the church building at Cabool. A ten days' series of good meetings, held by Bro. Joseph Root, closed on Sunday night at the Cabool Grove schoolhouse.—Sylvia Harris, Cabool, Mo., Jan. 6.

Dawsonville church met in council Jan. 7. Eld. T. J. Simmons presided. We reorganized our Sunday-school for six months, with the following officers: Bro. Ira Wampler, clerk and the writer, superintendents; Sister Mamie Pahnestock, secretary. Bro. Ross Hardy, of Seymour, was elected writer, and Bro. Varner, mission solicitor. One letter was received. We decided to hold a series of meetings, to begin Aug. 26, to be conducted by Bro. Owen Hardy, of Seymour. Eld. T. J. Simmons or we can secure his services.—Etta M. Pahnestock, R. D. 3, Montrose, Mo., Jan. 6.

Dry Fork.—Bro. R. F. Bowman, of Carthage, Mo., preached a good sermon for us Jan. 8. We reorganized our Sunday-school. Bro. D. H. Wampler was reelected as superintendent; Sister Grace Wampler, secretary. We decided to hold a series of meetings Feb. 5, to be conducted by Bro. C. S. Garber, of St. Joseph, Mo., assisted by Bro. Wampler.—N. W. Hylton.

Fairview.—Our church met in council Jan. 7. Our elder, Bro. J. B. Hylton, presided. One letter of membership was granted. Officers were elected for the coming year: Bro. Eld. J. B. Hylton, presided. One letter of membership was granted. Officers were elected for the coming year: Bro. Eld. J. B. Hylton, elder; Bro. C. C. Cline, treasurer; Bro. Frank Robertson, clerk. Our collection was taken up to $4.45.—Frank Robertson, R. F. D. Box 17, Macomb, Mo., Jan. 9.

Warrensburg.—Christmas our Sunday-school spent the hour with a Christmas program, which was well rendered by our primary class. We had a tree of treats for them. We were also given a treat, which they enjoyed. The exercises were in the hands of the Y. P. Workers' Meeting. We had no meeting on the 8th. Our friend, F. Hardesty, was elected superintendent for the first quarter. Jan. 9 our elder came to us again, according to appointment, and gave us a good, soul-searching sermon. On the 9th our elder went to the East Prairie church and preached in the evening. Jan. 10 Eld. Lilly, of Carlisle, Ark., gave them one sermon in the evening. A series of meetings will commence.—N. W. Hylton, Parersburg, Mo., Jan. 11.

Log Church met in council Jan. Our elder, Bro. J. E. Ellenberger, presided. The following church officers were elected for the coming year: Bro. Eld. J. E. Ellenberger, Gospel Messenger agent; Bro. D. A. Moats, clerk; the writer, correspondent. We reorganized our Sunday-school for six months, with Bro. Orin Hardman as superintendent, and Sister Rose Hardman, secretary. Our little band of workers greatly encouraged by emigration. Glad to say God's help we, who remain, will keep up an evergreen Sunday-school.—Herbert Hall, Blair, Polo, Mo., Jan. 7.

North St. Joseph.—We met in members' meeting Dec. 31, with Eld. Jacob Crist presiding. Officers for the Sunday-school and Christian Workers' Meeting for the coming year, there was little business to come before the meeting. The following officers were elected: Bro. M. R. Murray, Sunday-school superintendent; the writer, secretary; Bro. C. O. Deal, president of the Christian Workers' Meeting. Bro. Deal is in this place, under the direction of Bro. Kline, has been moving along nicely, and we have reports to feed the flock. Last year's work has not been in vain.—D. Elmer Sell, 2365 North Seventh Street, St. Joseph, Mo., Jan. 9.

NEBRASKA.

Afton.—Our series of meetings came to a close very suddenly and unexpectedly. We were greatly favored with beautiful weather during the four weeks in which Bro. D. G. Wine labored in the Afton church. Eight had indicated their willingness to accept Jesus, and about that number were looked forward to the New Year's day services with anxious hearts. But God willed, however, we should be in a cold, blizzard. Thermometers marked from twenty-four to thirty degrees below zero, and our meeting appointed for the 1st had to be abandoned. The church, however, has been much built up by the meeting held. Bro. Wine is a faithful laborer in the Word. After the third week of our meetings we had our love feast. At a recent council meeting Bro. Geo. Minnick was chosen elder for the coming year; Sister Edna Correll, president of our Christian Workers' Meeting; Sister Elsie Foster, secretary. Bro. Jacob Shirk was chosen Sunday-school superintendent.—Emily D. Moore, Orafino, Nebr., Jan. 9.

Arcadia.—Bro. J. B. Brubaker began a series of meetings at Eld. S. S. Blough, of Batavia, Ill., which closed Jan. 5. Gave us good help and a seven days' series of meetings. Services Jan. 1 and 2,—and, as some of our members were sick, we did not have as large an attendance as we should have had. However did his work faithfully and well. We had four sessions each day. During the Institute we studied the following subjects: "Holy Spirit," "Ephesians," "Communion," "Prayer Veil," "Anointing," and "The Covenant Texts." Those who were permitted to attend experienced such a rich blessing that it will never be forgotten. We have organized a teacher-training class, which is to meet each Thursday evening.—J. J. Tawzer, Arcadia, Nebr., Jan. 11.

Happy Home met in council Jan. 7, at Bro. Abe Mishler's place. Our elder, Bro. Levi Snell, presided. We elected new officers for the coming year, with Bro. Jesse Ellis, of Stump, treasurer; Bro. Arthur Chapman, secretary. Bro. Snell preached very good sermons for us.—L. J. Chapman, Edison, Nebr., Jan. 9.

NORTH DAKOTA.

Ereland Mission.—Our church met in council at this place Jan. 7, with Eld. J. D. Kesler presiding. On account of stormy weather the attendance was small. One letter of membership was received. Church officers were chosen as follows: Bro. A. B. Puterbaugh, clerk; Bro. Kale, trustee and treasurer; the writer, correspondent. Bro. Kale was also chosen superintendent of the Sunday-school, and Sister Mae Kennedy, secretary-treasurer. We arranged for a series of meetings at this place and also at the Pleasant View house, to be held during the coming summer.—Alice E. Stevens, Eagland, N. Dak., Jan. 11.

Kelvin.—Bro. Michael Blocher, of Perth, N. Dak., accompanied Bro. Eld. J. D. Kesler to this place on the mountain Friday to make the annual visit. On Sunday Bro. Blocher gave us a helpful talk. Two were appointed. Collection was good. We are always glad to have any of the Brethren visit us.—Bro. and Sister Peter Schroder, Kelvin, N. Dak., Jan. 9.

Surrey met in council Dec. 31, with Bro. D. T. Dierdorff presiding. Much business was disposed of. Church and Sunday-school officers were elected for the coming year. Bro. O. E. Yonker was chosen Sunday-school superintendent, Mrs. Vestal, secretary-treasurer. The latter is also Messenger agent. The writer is corresponding secretary. Eld. J. D. Kesler began meeting every Wednesday evening. Bro. D. T. Dierdorff will be our elder in this place in the coming year.—Manervs Lambert, Surrey, N. Dak., Jan. 3.

OHIO.

Greenville.—On Sunday evening Bro. L. A. Bookwalter preached for us. He gave us many practical truths. In the evening he gave a lecture on temperance, which set the need of being wide-awake in the temperance movement. A collection was taken to assist in the temperance workers.—Anna Witwer, Greenville, Ohio, Jan. 11.

Lick Creek church met in council meeting Jan. 7, with our elder, Bro. Eld. Solomon Sollenberger, presiding. Much business was disposed of. One letter was granted. Church officers were elected for the coming year. Bro. Eli Bowers was reelected elder in charge for the coming year; Bro. Arthur Sellers, treasurer; Bro. Eli Bowers, clerk; Bro. Jesse McDonald, trustee; Bro. M. J. Bosserman, Messenger agent, and the writer, church correspondent.—Callie McDonald, Bryan, Ohio, Jan. 12.

Salem.—Bro. Geo. Deardorff, of Michigan came to us Dec. 8, to assist Bro. Eld. Jacob Crist in a series of very favorable discourses. The members were much encouraged and strengthened by the visit. Bro. Deardorff left us Dec. 19, the newness of life. Others were favorably impressed.—Josephine M. Fulkerth, Union, Ohio, Jan. 10.

OREGON.

Coquille Valley church met in council Dec. 31, to attend to the business of this church for the coming quarter. Bro. T. Barklow was moderator. Two letters were granted and two received by baptism and one by letter; also one reclaimed, and others received by baptism. Two were baptized and one in the near future. Bro. J. S. Root was reelected housekeeper for another year. Bro. Barklow was reelected superintendent of our Sunday-school for the coming year. Officers for the Christian Workers' Meeting were appointed for the next quarter.—J. F. Stevens, Myrtle Point, Oregon, Jan. 7.

Rogue River church met in council Dec. 31. Our elder, Bro. S. E. Decker, not being present, Bro. Charles Hilton was in charge of the meeting. Church officers were elected for the coming year: Bro. Eld. S. E. Decker, elder; Bro. Eld. J. W. Minear, clerk; Bro. L. B. Overholser, treasurer; Bro. Z. P. Webster, trustee; Bro. Eld. Charles Hilton, Messenger agent; Bro. L. B. Overholser was elected superintendent of the Sunday-school; Bro. Eld. Charles Hilton, of the Christian Workers' Meeting; Sister Ella Shilling, secretary-treasurer of both. Letters to be taken for home expenses. The work of the day was done with a manifestation of the love of God in our midst. The meeting closed with earnest petitions by a number of different ones in behalf of the church and her servants.—Pauline Overholser, Talent, Oregon, Jan. 7.

Williams.—Our short notice in a former Messenger brought many letters of inquiry concerning the land in this valley here, but only one brother has bought and settled here, and we still regret to say that he is not a member of the church. To carry on the work, as our two ministers here are now quite aged,—seventy-five and eighty-seven years,—we are in need, respectively. We expect Bro. J. Harman Stover to teach our school, but we have no place for him to board, and fear to hear from those who are willing to do a good work for the Lord. There will be no trouble to build up a good church here, for right living is the rule of the people in this climate. For further information address me at Williams, Josephine Co., Oregon, section 36, Fall-Postmaster, stamped envelope.—J. P. Moomaw, Williams, Oregon, Jan. 5.

PENNSYLVANIA.

Claar.—We held our Sunday-school today, with Elders A. I. Claar and F. V. Direly presiding. Officers for the year were elected, and other business was disposed of pertaining to the Sunday-school had been organized a few weeks before, with Bro. C. P. Klingelfeiter as superintendent. We have Sunday-school at 9:30 A. M. Sunday-school at 10 A. M. and church Sunday.—E. P. Claar, Klahr, Pa., Jan. 12.

Germantown church met in council Jan. 3, our elder, A. L. Grater, presiding. The spirit of the meeting was good, and all business was disposed of in a pleasant manner. Officers for the Sunday-school and Christian Workers' Meeting were elected for the year. Bro. Eld. Solomon Sollenberger was elected to represent the Messenger to eight families from our home department. A letter was received by baptism. Two letters were granted and dedicated in the near future.—Anna Swigart, 5311 Germantown Avenue, Philadelphia, Pa., Jan. 12.

Hatfield church met in council Jan. 7, with our elder, A. Bro. E. S. Miller, as moderator. The treasurer's report was read and accepted. Eld. J. E. Young is Sabbath-school superintendent. We decided to hold our love feast March 18, and to hold a series of meetings to begin next September. The members have also decided to open the church for Sunday-school at 9:30 A. M.—Mrs. Ella M. Hartsicher, Hanover, Pa., Jan. 11.

Mountville church council meeting officers were elected for church and Sunday-school work. We had the new rooms for Sunday-school very convenient and comfortable. We expect to hold our meetings regularly now, and Bible work on the twentieth. We are looking for Brother and Sister Brumbaugh to be with us regularly after the first of the in the new church, our congregations have been good. The people of Mountville are glad to welcome them and realize that they need to be living for Christ. Bro. T. T. Myers has been preaching for the Mountville people for years, and people are being awakened from languor to service for God. Should be a good church here. A good spirit prevails, some earnest, active young people are helpers in our work.—Elesnor J. Brumbaugh, Huntingdon, Pa., Jan. 13.

Mount Joy church met in council at the County Line house Dec. 24. Quite a lot of business, pertaining to the financial interests of the congregation, was passed upon. Eld. E. E. Hochstetler presided. We decided to have a series of meetings, to begin Feb. 4. Our elder was chosen to hold the meetings, which are to continue at least two weeks.—H. H. Pfautz, Mount Joy, Pa., Jan. 11.

Indian Creek.—Our church was made to rejoice on New Year's day, Jan. 1, when we had the pleasure of hearing the two young ladies from our Bible classes.—Hannah R. Shisler, Harleysville, Pa., Jan. 8.

Lancaster City.—Our church met in council Jan. 7, with our elder, Bro. J. A. Sell, presiding. We organized our Sunday-school Dec. 25 with Sister Esther Sell, superintendent, and Bro. Jacob Greenleaf, secretary. We also elected officers for Christian Workers' Meeting, with Eld. Brice Sell, superintendent. Five were baptized Jan. 8,—each of one family, consisting of husband and wife, a son and two daughters. Bro. Orville Long, of Martinsburg, began a series of meetings Jan. 9, which we expect to continue for several weeks.—Matilda Clair, R. D. 1, Hollidaysburg, Pa., Jan. 9.

Middle Creek.—We have reorganized our Sunday-school for the year. Bro. D. Bechtel is our superintendent, and Bro. Smith is our secretary. Our elder, Bro. Eld. Jacob Crist, was with us Jan. 1, and gave us one of his refreshing sermons. —Carrie Walker, Rohrerstown, Pa., Jan. 9.

Upper Canowago church met in council Jan. 7, at East Berlin, Pa., with Eld. J. E. Young presiding. Church officers were granted. We decided to hold our love feast at the Mummert house May 13 at 1:30 P. M. Bro. Eld. J. E. Young for superintendent of the Sunday-school at East Berlin for the coming year. Bro. Eld. J. E. Young for Messenger agent. The writer was elected superintendent; Bro. P. F. Lerew, secretary. We expect Eld. C. D. Bonsack, of Dillon Bridge, Md., to commence a series of meetings at East Berlin, Jan. 28. Bro. Bonsack will preach Sunday evening, Christian Day, at East Berlin and Latimore house. A collection will be taken for missionary purposes.—Andrew Bowser, East Berlin, Pa., Jan. 9.

TENNESSEE.

French Broad.—Dec. 31 Bro. Clark, of Jonesboro, Tenn., came to our place. He remained until Jan. 10. Bad weather and sickness in the community kept good meetings and good attendance. Bro. Clark did his work well. We were sorry to see him leave.—Kate McCray, White Pine, Tenn., Jan. 14.

Pleasant Hill.—Eld. A. E. Nead, of Limestone, Tenn., began a series of meetings at our place Dec. 17, continuing until Jan. 1. He delivered twenty-five plain Gospel sermons. The weather conditions were unfavorable, but the attendance and interest not the best, otherwise many souls might have been saved. Bro. Nead resides at Limestone, Tenn.—Blountville, Tenn., Jan. 6.

Pleasant View.—We met in council meeting the 7th inst., with Brethren A. J. Vines and B. J. Edwards in charge. Considerable business was brought before the council, which was pleasantly disposed of, after which Bro. A. J. Vines gave us some good admonition. He was listened to attentively by the entire audience. We had a good Sunday-school session and church service, but, owing to the death of Mrs. Orpha Maloney, of Eld. A. E. Maloney, the congregation was very small. This aged lady was loved by all who knew her, and made a public profession of faith in the neighborhood.—N. T. Larimer, Jonesboro, Tenn., Jan. 9.

VIRGINIA.

Fairfax.—Our church met in council Jan. 7, with Eld. J. M. Neff presiding. Much business came before the meeting. Five letters were granted. A doctrinal talk was given by Bro. J. M. Kline; subject, "The Anointing." Bro. W. H. Yoder was reelected church secretary, and Bro. W. H. Sanger, assistant. Bro. Eld. Jacob Beery, clerk; Bro. J. M. Keller, treasurer. Brethren C. E. Miller and E. D. Miller were elected Sunday-school superintendents for the year. Eld. Claude Kline, who lives at Burke's Station, a mission point in this congregation, was elected Messenger to visit the families once at his house. His request was granted. It was also decided to hold a series of meetings at the above mission point. The writer was renominated correspondent for this year.—Maggie Miller, Clifton, Va., Jan. 9.

Germantown.—Our church met in council at the Brick church Jan. 7, with Eld. H. J. Woodie presiding. Bro. Joseph Bowman was with us. He preached one sermon. Bro. Bowman is an evangelist to hold a series of meetings in 1911. Bro. Joseph Bowman is to be our elder the coming year. He preached eleven very interesting sermons. Our annual Sunday-school meeting was held at the Brick church in Eld. H. J. Woodie's neighborhood and inspiring. Several topics were discussed by different speakers. Sunday-school officers: Miss Barbara Wirtz, Va., Jan. 8.

Green Mount.—Our church met in council Dec. 31. Eld. Jacob A. Garber presided. No visiting brethren were with us. Quite an amount of business was disposed of. Two letters were received by baptism. Sunday-school officers were very good; considerable committee work was assigned. Sunday-school and Christian Workers' Meeting were reelected. We decided to hold three series of meetings in our congregation this year, viz.: Green Mount, Mount Moriah and Harrisville.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Jan. 7.

(Concluded on Page 48.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A NEW SANITARIUM.

The erection of a sanitarium and hospital is a proposition which is being promoted by a number of Brethren in Central Kansas, and will probably be of vital interest to the entire church at large. The committee appointed for the consideration and development of this project have organized, and have already done active work. The place of location is to be McPherson, Kans.

It was unanimously agreed to incorporate for not less than forty or forty-five thousand dollars. A building is to be erected as soon as sufficient means are guaranteed, a considerable amount of which has already been pledged.

A board of directors, elected by the stockholders from among representative members of the church of the Brethren, a physician, a matron, and a nurse, is to be a member of this church. A nurses' training school is to be established for the special benefit of our sisters and those preparing to do mission work. This course is to be made more extensive in every way than is now to be given by efficient physicians chosen from the medical staff of the institution. No one brings more cheer and consolation into a home, stricken with sickness, than a thoroughly trained nurse, carrying out the insructions of a capable physician.

This institution is to fill the capacity of both hospital and sanitarium. All acute and chronic diseases will receive attention and proper treatment. Surgeons and specialists from Hutchinson, St. Joseph, Kansas City and Newton will be associated with the medical staff. A large majority of the physicians of McPherson and surrounding territory have pledged their influence, sympathy, and financial support. This institution will be open alike to all patients and all honest, honorable physicians.

This project has been in contemplation for more than a year. Our Brethren could not well support a more worthy institution. They have long felt the need of it, the Church of the Brethren, being probably the only church of recognition which has not experienced the advantage of having such an establishment for the care of the sick and unfortunate. Christ was constantly ministering to the sick. Shall we not follow his example?

The interest and sympathy of the entire Brotherhood is invited to cooperate in this enterprise.

Members of committee: F. P. Detter, McPherson, Kans.; F. J. Price, McPherson, Kans.; W. C. Heaston, McPherson, Kans.; J. N. Dresher, McPherson, Kans.; J. D. Yoder, Conway, Kans.; D. M. Eller, Larned, Kans.

NOW IN PENNSYLVANIA.

Our work at Ft. McKinley closed on the evening of Dec. 17, after having preached nineteen sermons. As a visible result of the efforts of the Brethren there a sister was baptized on the 11th, and a brother the following Sunday, Dec. 19. My stay among the Brethren was pleasant, and I shall ever remember their hearty cooperation and kindness shown me.

This congregation has lost quite a few of the fathers and mothers in Israel during the past year, but the younger workers are being bold of the work and are upholding the "Banner of Christ" successfully.

From here I came to Beech Grove in Darke County, beginning on Sunday, Dec. 18, and closing on the evening of Dec. 29, giving three sermons each evening. Several day meetings took place. It was the general expression of all that these meetings closed too soon, but on account of former promises I was obliged to leave for home.

A few, we know, were counting the cost and our prayer is that they may yet give their hearts to God and unite with the church. The ministers at Beech Grove are Eli Moses Hollinger and Andrew Petry. Bro. Hollinger is in his eighty-third year, but is quite active, filling his appointments and is doing good work. Bro. Petry is young, but is giving able assistance. At their last council meeting an effort was made to elect another minister, but they failed. This is to be regretted, for conditions are such that they may be without the needed ministerial help a very short time.

During my nine weeks' stay in Ohio I preached 71 sermons and visited in 182 homes in four different congregations. The experience has been helpful, to me at least, and I am well repaid for the assistance rendered.

Arriving home Dec. 30, and spending a few days over New Year pleasantly at home, I came to Little Swatara (Union house) and began a series of meetings Jan. 2, to continue indefinitely. John C. Zug.

Lebanon, Pa., R. D. 2, Jan. 3.

PRAIRIE CITY, IOWA.

Our council was held Dec. 10. We had a pleasant meeting. Eld. I. W. Brubaker presided. It was the time to elect officers for the Sunday-school and the Christian Workers' Meeting. Sister Nora Alexander and Bro. Carl Elrod are our superintendents; for the Christian Workers' Meeting, Bro. Chas. Colyn and Bro. Earl Brubaker were chosen presidents.

Letters were granted to Bro. I. W. Brubaker and wife, and their daughter, Sister Reba. We regret very much to have these worthy people leave us, as they have been identified with this church for several years, and have done much for the upbuilding and growth of the church. We will miss our dear sister in many ways, but particularly in the service. They go from here to Grundy Center, to take up the work there. Our best wishes go with them.

Bro. W. L. Buckingham was unanimously chosen as our elder. With him and our dear Sister Buckingham we are left in good hands. They have been with about three years, and have been a great help in our church, in their consecrated lives.

One dear young sister has been buried with Christ in Christian baptism. This sister is an example to many who are in the church today. The fashions of the world she has all laid aside,—her jewelry too. She worships the Christ. It was no cross for her to lay it all aside. Her face radiates with light, she sang a solo in the Christian Workers' Meeting the same evening, "And Shall I Go Back into the World? Oh No, Not I." Her attitude in dress gave evidence of the inward and outward determination to stand firm for Jesus. Jennie Alexander.

R. D. 2, Monroe, Iowa, Dec. 30.

FROM CHICO, CAL.

It seems as if California is a paradise for many people during the winter months. Here we find climatic conditions better than in the North and East. I found the weather mild,—more like spring than winter. The farmers are still hauling in various kind of vegetables, fruits, etc., making it seem as though we were in the midst of spring and summer.

This is a beautiful country, and very productive. Some of the large ranches are being subdivided into small tracts, giving many an opportunity to get a piece of land, which will make them fine homes, and also afford an independent livelihood, besides an ample income.

We have a fine church building here in town, which will be dedicated about March 1. At that time a series of sermons will be given us by Bro. Lehman England, of Lordsburg. The membership, as yet, is small, but the prospects are bright for a strong church. Several families will move here in the spring, which will be a great help to us. Our Sunday-school is well attended. The average attendance is about sixty, and a good interest is manifested.

One thing we are sorry for is, that so many of the parents stay away and send their children. This is a very objectionable practice, not only tolerated here, but at many other places.

Chico is a flourishing town of about 15,000 inhabitants. Some of them worship at the different churches, but many go somewhere else to stay a few hours on Sunday. This is a good mission field for a loyal, wide-awake minister. If any members in any part of the country expect to locate in California, come to Chico before deciding to locate elsewhere. We need you here, as the field is large, and the workers few. Wm. R. Kindig.

Dec. 31.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Grytch-Bowlan.—By the undersigned, at the home of the bride's parents, near Burkittsville, Md., Jan. 4, 1911, Bro. Edgar Grytch and Sister Cora Mae Bowlan, both of near Burkittsville, Md.—Jno. S. Bowlin, Burkittsville, Md.

Hansen-Runyan.—By the undersigned (brother of the bride), at the home of the bride's mother, Sister Addie M. Runyan, Garrison, Iowa, Dec. 28, 1910, Mr. William C. Hansen and Miss Laura Pearle Runyan, both of Garrison, Iowa.—Silas S. Carney, R. D. 4, Pomona, Kans., Jan. 5.

Wilkinson-Wilkinson.—By Wilkinson Crest, the home of J. W. Manuel, by the writer, Dec. 24, 1910, Bro. A. J. Kindig, of Dixon, Ill., and Sister Rebecca Wilkinson, of Polo, Ogle Co., Ill.—N. H. Beahm, Nokesville, Va.

Lesch-Selig.—By the undersigned, Dec. 21, 1910, at the home of Brother and Sister Adam Selig (sister of the bride), of Dumont, Iowa, Mr. Elbert A. Lesch, of Charles City, Iowa, and Miss Ruth Selig, of Dumont, Iowa.—W. R. Deardorff, Dumont, Iowa.

Miller-Berkey.—By the undersigned, at the home of the bride's parents, near Kalona, Iowa, Dec. 24, 1910, Mr. Emmert S. Miller, of Kalona, Iowa, and Sister Eva V. Berkey, of Ankeny, Iowa.—J. D. Brower, Lenox, Iowa, Jan. 2.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Altis, Sister Maggie, born March 11, 1856, died Dec. 25, 1910, aged 54 years, 9 months and 14 days. She was united in marriage Oct. 23, 1881, to Brother Jacob Altis, who survives her. She became a member of the Church of the Brethren in 1883, and lived a consistent Christian life until her death. Services at Arbor Grove church, conducted by Bro. W. S. Woodcock, of Austin. Ark.—Maggie Altis, Hoxie, Ark.

Arnold, Bro. Henry A., born in Rockingham County, Va., Jan. 11, 1817, died Dec. 10, 1910, in the bounds of the Maple Grove congregation, Montgomery Co., Ohio, aged 93 years, 10 months and 29 days. His death was due to infirmities of old age. He lived to attend the 100th stroke of a pendulum before he died. He bore his suffering very patiently until the Lord saw fit to call him home. He was married to Sister Mary Ann Bowers in Montgomery County, Ohio, in the autumn of 1839, and in 1841 moved on a farm in Miami County, where he resided until near the end of nearly eighty years. He was united in marriage to Magdalena Crist Sept. 12, 1847. To this union were born six sons and six daughters, all of whom, with his second wife, survive him at an age. Five of his children have also preceded him. He united with the Brethren (Dunkers) in 1843, and lived a faithful life of this division he took a stand with the Old Order Brethren, and lived a consistent life until his death, a period of nearly 68 years. Services by the Brethren at the old family residence. Interment in Pleasant Hill cemetery, the family graveyard on the farm.—H. C. Arnold, Covington, Ohio.

Barkdoll, Sister Alice Jane, nee Hissel, of Waynesboro, Pa., died Dec. 28, 1910, aged 25 years and 3 months. She had been an invalid several years. Her strong Christian fortitude was manifested in her patient manner in which she bore her affliction. She was a member of the Church of the Brethren, and lived a faithful life. Funeral services were conducted by Eld. C. R. Oellig. Text, Rev. 21: 4.—Sadie M. Wingert, Waynesboro, Pa.

Billhimer, Bro. George M., born at Peru, Ind., Oct. 25, 1846, died at Peru, Ind., Dec. 25, 1910, aged 64 years, 2 months and 28 days. He was the oldest son of Samuel and Hettie Bilhimer, who, with three sisters and one brother, have preceded him. He was a faithful and devoted member of the Church of the Brethren for thirty-eight years. Thirteen years of this time he was spent in the home church. Also where he was elected deacon, and served in his office faithfully. His wife survives him. Funeral was held at the service of his Master. Oct. 29, 1910, he and his wife came to California, hoping the change would be for the better, but for the Lord called him home. His suffering and death were calmly borne. Funeral services from a home in Reading, nine years ago. He leaves a devoted wife, one daughter, two sons, three sisters and two brothers. There being no Brethren near, David Rice, of the services conducted by Bro. Hollinger, of the M. E. church. Text, Psalm 19. Interment on the mountainside at Gold Run.—Goldie Miller, Auburn, Cal.

Blough, Sister Mary Etta, nee Hostetler, of Wayne County, Ohio, born Jan. 23, 1865, died Dec. 1, 1910, aged 45 years, 10 months and 9 days. She was united in marriage to William Blough Dec. 24, 1891. She was a member of the Church of the Brethren. Her daughter preceded her in July, 1905. She was a faithful member of the church, and suffered for a number of years. Services at the home near Seville, Ohio, by the writer.—Wm. D. R. McPhaden, Sterling, Ohio.

Bomberger, Sister Elizabeth, born March 28, 1838, died Dec. 25, 1910, aged 72 years, 8 months and 27 days. Sister Bomberger and her family were living in the Sugar Valley congregation, near Carroll, Pa. One daughter preceded her to the spirit world. Her husband and three daughters survive. She was a kind wife and mother, and a faithful and firm sister in the Church of the Brethren. Her death was due to paralysis. She selected as her funeral text, Rev. 22: 21. Services by Brethren Alfred Miller and Daniel Schroyer. Interment in the Fairville cemetery.—Lancaster Co., Pa.—Alfred Miller, R. D., Box 42, Logantown, Pa.

Chandler, Sister Elizabeth, nee Vlger, wife of Richard Chandler, deceased, died in the bounds of the Sangerville congregation, Piscataquis Co., Me., Dec. 31, 1910, aged 86 years, 3 months and 24 days. The call came very suddenly. Sister Chandler was enjoying her normal health, and while going about her household duties was stricken with paralysis, and in six hours passed away. She is survived by six sons and three daughters. Her husband and one son preceded her. She was a consistent member of the Church of the Brethren for a number of years. Funeral services at the Sangerville church, Jan. 11 by Eld. Geo. W. Wine, assisted by Eld. A. S. Thomas. Text, Rev. 14: 13.—Interment in the I. O. O. F. cemetery.—Mrs. Sarah Brewster, Sangerville, Me.

Driver, John R., infant son of Bro. Anthony and Sister Mary Driver, died Dec. 31, 1910, in the bounds of the Sangerville congregation, Me., Dec. 31, 1910, aged 4 months. Services at the home, conducted by Eld. Jno. W. Wine. Text, Matt. 19: 14.—Annie Miller, R. D. 1, Bridgewater, Vt.

Early, Sister Eunice M., born in German township, St. Joseph Co., Ind., May 7, 1841, died at the home of John Rekeh, Warren township, St. Joseph Co., Ind., Jan. 3, 1911, aged 69 years, 7 months and 27 days. She was a daughter of Bro. and Sister Jacob Miller, the pioneer preacher and well-known bishop of the Lima congregation, in St. Joseph Co., Ind. Sister Early's husband, Dec. 17, 1863, she was married to Nelson E. Davenport, who died two years later, January, 1875. She was married to Noah Early, who died in 1903. She was a faithful member of the Church of the Brethren for forty-three years, and suffered much for the last eleven years, all of which she bore with Christian fortitude. Services by the writer. Text, 2 Tim. 4: 7.—M. Martin Miller, R. 3, South Bend, Ind.

Fiter, Cecil Vernon, little son and only child of Freeman and Ethel Fiter, died Dec. 31, 1910, aged 1 year, 11 months, 2 years, 3 months and 18 days. His parents and his grandparents survive him. He was an exceptionally bright and happy child, and loved by all who knew him. Services at the U. B. church, Bradford, Ohio, by M. M. Hillman, assisted by Elder Butler, Ind.

Foss, Sister Mary, daughter of Philip and Caroline Krisher, born in Tuscarawas County, Ohio, July 12, 1855, died Dec. 6, 1910, at her home near Ivanhoe, Ind., aged 55 years, 4 months and 24 days. At the age of twelve years she united with her parents to Miami County, Ind. Aug. 15, 1872, she was united in marriage to Bro. Jacob Foss. With her husband, a deacon of the Brethren March 8, 1874, and has since lived a devoted Christian life. She bore her long affliction with Christian fortitude. She was anointed some time before her death. She leaves one son, Bro. Albert Foss, a husband and three children, one son having preceded her. Services at the Courter church, by Bro. Frank Fisher. Text, Gal. 4: 4, 5.—Bertha I. Fisher, Mexico, Ind.

Gaby, Sister Sarah Ann, nee Kenney, died in the bounds of the Mountain View congregation, Virginia, Dec. 31, 1910, aged 43 years, 3 months and 26 days. She was united in marriage to James M. Gaby Dec. 25, 1890. To this union were born five children. Two of them preceded her in their infancy. She united with the Church of the Brethren in 1904, and lived a consistent life until death. In all of her sickness she expressed a great will and resignation to the loving family, but she submitted to her Savior. Services by Eld. T. F. Henry, Text, Rev. 14: 13. Interment in the Mountain Valley cemetery.—S. A. Gaby, Baileytown, Tenn.

Good, Donald, little son of Sister Rosa Good, Minot, N. Dak., died Dec. 24, 1910, in the bounds of the Minot, N. Dak., aged 1 year. Interment in the town cemetery. Services by Bro. J. M. Myers and Eld. Jno. W. Shock, Minot, N. Dak.

Goodyear, Bro. John, born Feb. 23, 1842, died Dec. 28, 1910, near Rock Run, Ill., in the bounds of the Mount Carroll church. Bro. Goodyear served the church as deacon for a number of years. Funeral at the home of his daughter, Mrs. Lenard Eikenberry, by Brethren Jno. Diehl and H. H. Stauffer. Text, Amos 4: 12. He was taken to his former home in Indiana.—H. H. Stauffer, R. 1, Huffman, Tippecanoe, N. Dak.

Hicks, Sister Mary Ann, wife of Bro. Lazarus Hicks, deceased, died Dec. 24, 1910, at her home near Carefree, Md., aged 86 years. Sister Hicks became a member of the Brethren about a month prior to her death, she fell and broke her hip, which caused her confinement to bed, from which she never arose. She was anointed. She is survived by three daughters and three sons. Services by Bro. David Petre. Text, Job 7: 16. Interment in the Broad Creek cemetery.—Nannie M. Hicks, Westernville, Md.

Hoff, Bro. David B., born in Milton township, Wayne Co., Ohio, June 17, 1819, died Dec. 25, 1910, aged 91 years, 6 months and 8 days. He was the son of Jacob and Catherine Hoffer, who preceded him to the spirit world about fourteen years. His daughter preceded him to the union. He passed away in 1874, leaving four children; three of whom still survive. He had his membership in the Chippewa congregation, Wayne Co., Ohio. He united with the Church of the Brethren in 1842, and was chosen to the deacon's office in 1852, in which position he served very faithfully. He attended many Annual Meetings, the one at Winona being his last. Services by Eld. C. R. Oellig. Text, Rev. 14: 13.—Interment in one of relatives and friends. Text, Job 5: 26.—Mrs. D. R. McFadden, Sterling, Ohio.

Hottle, Sister Beulah, wife of Bro. Noah Hottle, died Nov. 19, 1910, of typhoid fever, aged 25 years, 1 month and 17 days. March 26, 1910, Bro. S. H. Flory conducted the funeral services.—Alice G. Clough, Manassas, Va.

Kyser, Sister Mary, born in Paulding Co., Ohio, born July 15, 1833, in Northampton County, Pa., died Jan. 2, 1911, at the home of her daughter, Sister Mary Myers, in Latty, Paulding County, Ohio, where she had gone to spend Christmas. Deceased was the daughter of Jacob and Margaretta Hartzell, who came with her parents to Wood County, Ohio, in 1839. Nov. 16, 1856, she was united in marriage to Jacob Kyser, who preceded her seven children. Her husband preceded her four years ago. She leaves seven daughters, two sons, one brother and two sisters. She and her husband united with the Church of the Brethren over fifty years ago, and lived faithful until death. Services conducted by Bro. Jacob Myers. Text, Psalm 35: 14.—D. M. Kyser, Latty, Ohio.

Lehman, Sister Mary, born in Harford County, Md., July 11, 1847, died in Dallas County, Iowa, Dec. 29, 1910, aged 63 years, 5 months and 18 days. Deceased came with his parents from Maryland to Huntingdon County, Pa., in 1860. Here she was married to Jacob Lehman, and they moved ren in the Aughwick congregation. In 1871 he moved to Dallas County, Iowa, and Jan. 16, 1873, was united in marriage to Mary Cover. To this union were born five children, two sons and three daughters. Deceased leaves a wife, six sons, three daughters, one sister, and a host of friends to mourn (all being members of Church of Brethren). He also leaves three brothers and two sisters in Pennsylvania. About ten days before his death Bro. Messamer met with a sad accident. While hauling coal his team almost crushed beneath the wheels of a heavily-loaded wagon. All that medical skill and loving hands could do was without avail. Bro. Lehman went to sleep after more than a week of intense suffering. He was a loving husband and father, a wise counselor and an earnest worker in the church. His life was unmarked in the church and community. Text, 2 Cor. 4: 18. Services by Eld. J. B. Spurgeon, assisted by Eld. M. W. Emmert.—A. M. Stine, Adel, Iowa.

Miller, George Willis, son of Bro. Franklin and Sister Nettie Miller, born Jan. 30, 1910, died Jan. 2, 1911, aged 11 months and 2 days. He leaves his parents, one brother and four sisters. Services by Eld. W. R. Deeter and the writer. Text, Rev. 14: 13. Services and interment at Maple Grove, New Paris, Elkhart Co., Ind.—Alvin Cripe, New Paris, Ind.

Miller, Sister Elizabeth C., wife of Bro. Jno. T. Miller, died at her home near Bridgewater, Va., Jan. 1, 1911, aged 38 years, 9 months and 4 days. She was a faithful Christian

and a devoted wife and mother. She is survived by her husband, six daughters, two sons and three brothers. Services at the Bridgewater Church of the Brethren by Rev. Jno. S. Flory and Eld. S. N. McCann. Text, Psa. 90: 12.—Ida Fry, Bridgewater, Va.

Musselman, Bro. John, born in Lancaster County, Pa., Dec. 27, 1825, died Dec. 16, 1910, aged 77 years, 11 months and 19 days. He moved with his parents to Ohio at the age of fifteen years. He spent the greater part of his life there, until about ten years ago he came to Maryland, to live with his daughter. He was united in marriage to Sarah Ann Row, in 1850. To this union were born six children. His wife and four children preceded him. He united with the Church of the Brethren in 1872, and was a consistent member until death. Short services were held at the home by Bro. John Long, and also at the church by Elders F. J. Neibert and S. M. Polte. Text, 2 Tim. 4: 6. Interment in the Broad Fording cemetery.—Nellie A. Martin, Hagerstown, Md.

Paul, Sister Lurretta Ellen, born March 4, 1874, near Brownington, Henry Co., Mo., died Jan. 3, 1911, at the home of her brother, Pomona, Cal., aged 36 years, 9 months and 27 days. She was married to M. A. Paul May 11, 1895, at Osceola, St. Clair Co., Mo. She united with the Brethren church Nov. 26, 1905, to which she remained faithful until death.—Mary White, Glendora, Cal.

Price, Sister Catharine, died Dec. 25, 1910, at her home in Germantown, Philadelphia, Pa., aged 70 years. She was baptized by Bro. Davis Younce, probably forty years ago. She loved the church and was always willing to do her part in caring for the visiting ministers, and often said, "My home is their home." During her long illness she bore her suffering with calm resignation, and was indeed an example of christian patience. She was laid to rest in the Germantown cemetery, by the side of her husband, who died June 17, 1895. Services by Eld. J. P. Cassel and Bro. M. C. Swigart, at the Kittinger, 4114 Reese St., Philadelphia, Pa.

Ritter, Sister Annie, died in the bounds of the Jacob's Creek congregation, Pa., Jan. 2, 1911, aged 86 years, 11 months and 1 days. She was a member of the Church of the Brethren for seventy-one years, and always lived a faithful and consistent life. Her husband preceded her several years ago. Services by the writer, at the Church of God House, near Laurelville, Pa. Interment in the cemetery near by.—Jasper Hershberger, 8 West Craig St., Uniontown, Pa.

Shultz, Bro. William B., a member of the Huntington City church, Ind., born in Huntington County, Pa., Sept. 13, 1837, died Jan. 2, 1910, at his residence, 638 Byron St., Huntington, Ind., aged 72 years, 3 months and 21 days. He was of a large family, the son of John and Mary Shultz. He was the seventh of fifteen children. He came to Indiana in 1860, but returned to Pennsylvania and enlisted in the Seventy-eighth Pennsylvania Volunteers. He was discharged Oct. 15, 1864. In 1865 he came back to this county and married Rebecca Snowbarger, May 10, 1868. One brother and one sister survive them. He was a member of the Church of the Brethren for thirty-five years. Services at the Lancaster church (where he was a member before he moved to the city) by Bro. John Spitzer. Interment in the Lancaster cemetery.—John B. Bailey, 760 Guilford St., Huntington, Ind.

Socks, Sister Adaline, nee Rodgers, died Dec. 29, 1910, at the home of her daughter in Waynesboro, Pa., aged 69 years, 11 months and 16 days. Her death was due to heart trouble. She had not been well for some time. The evening of her death she retired at ten o'clock, feeling unusually well, but shortly afterward she lay in the embrace of death. She was a faithful christian,—a member of the Brethren church for many years. She is survived by three daughters. Services by Eld. S. Delig. Text, John 17: 24.—Sadie M. Wingert, Waynesboro, Pa.

Stouder, Sister Elizabeth, nee Mishler, born in Holmes County, Ohio, Feb. 24, 1823, died in the bounds of the Maple Grove church, at the home of her youngest daughter, Mrs. John Barnby, Jan. 4, 1911, aged 87 years, 10 months and 11 days. In 1841 she came with her parents to Elkhart County, Ind., and in 1847 was married to Joseph Stouder, who preceded her thirty-seven years ago. To this union were born ten children, two sons and three daughters survive. She also leaves a brother and two sisters. She united with the Church of the Brethren at a very early age, and has always remained a true and willing servant of her Master. Services at the Union Center church by Eld. Frank Kreider and Bro. Calvin Cripe. Text, Deut. 32: 37. Interment in the Union Center cemetery.—Clara E. Burtsfield, New Paris, Ind.

Stultz, Sister Mary, nee Moyers, born in Rockingham County, Va., Nov. 1, 1812, died Dec. 17, 1910, aged 98 years, 1 month and 16 days. She was united in marriage to William Stultz. To this union were born five sons and five daughters. All of them are yet living. Her husband preceded her nineteen years ago. She united with the Church of the Brethren about fifty years ago and remained a consistent and faithful member. Interment in the family graveyard by the side of her husband.—Henry Moyers, Dovesville, Va.

Tenley, Sister Bessie May, nee Hoover, daughter of Daniel and Elizabeth Hoover, born near Mount Carroll, Ill., April 27, 1874, died, after a brief illness, in Savanna, Ill., Jan. 4, 1911, aged 36 years, 8 months and 10 days. She was married to Lawson J. Tenley Dec. 13, 1893. In 1897 they moved to Cando, N. Dak., and in 1904 to Cedar County, Iowa, locating near Stanwood, where they have resided since. About Jan. 1 she started on a week to friends in Savanna, Ill., but took a heavy cold, which turned into la grippe with such severity that death followed in a few days. Sisters, Dale and her husband were baptized at Lanark, Ill., in the fall of 1910, during a revival held by Eld. I. J. Hershberger. She ever remained true to her covenant, as a consistent and praiseworthy follower of the meek and lowly Jesus. Her death, so sudden and unexpected, came as a great shock to her husband and seven children, ranging in age from three to thirteen years. The deceased also leaves seven brothers and two sisters. A brief service was held at the home of her brother, Walter Hoover, in Savanna, Ill., after she was brought to her home near Stanwood, Iowa, where funeral services were held Jan. 8, by the writer. She was buried in the Red Oak cemetery, near her little son, Paul, who passed away less than two years ago.—Wm. Clarence Swigart, Stanwood, Iowa.

Townsend, Playford, born near Masontown, Pa., June 11, 1831, died at the Mink House, Fayette Co., Pa., Jan. 1, 1911, aged 79 years, 6 months and 19 days. His home was broken up when he was a little boy, and he was left to his own resources. While working in a coal mine he received a fall falling slate, and killed in an instant. Services by Eld. A. Bert Cottrell, Jan. 3. Interment in the Redstone cemetery.—Donna M. Durr, R. D. 15, Masontown, Pa.

Ulery, Sister Jacob N., born April 14, 1844, in Center township, St. Joseph Co., Ind., died Jan. 5, 1911, at 114 Paris St., South Bend, Ind., aged 66 years, 8 months and 21 days. Her death was due to general debility. She is survived by her husband and one daughter and a host of friends. Services by the writer, Jan. 8. Text, John 11: 25. Interment in the Bowman cemetery, South Bend, Ind.—M. Clyde Horst, 1611 Marine St., South Bend, Ind.

Wright, Bro. Samuel H., died at his home near New Hope, Augusta Co., Va., within the bounds of the Middle River congregation, Dec. 29, 1910, aged 58 years, 2 months and 26 days. He was a faithful member of the Brethren church for a number of years, and was anointed in the name of the Lord before he died. He leaves a wife and three sons. Services by Elders B. B. and Peter Garber. Text, Jer. 15: 9.—J. F. Miller, Grottoes, Va.

Zimmerman, Emma, infant daughter of Bro. Ira and Sister Ella Zimmerman, died of pneumonia, in the bounds of the Sangerville congregation, Va., Dec. 23, 1910, aged 1 month and 11 days. Services at the Sangerville house by Eld. A. S. Thomas. Text, Isa. 40: 11.—Annie Miller, R. D. 2, Bridgewater, Va.

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Notes from Our Correspondents.

(Concluded from Page 46.)

Mount Zion.—The members of this congregation have great reasons to rejoice because of its successful year. We have been the means, through the power of God, to do much good in the Mount Zion congregation during the past three years. Two churchhouses have been built and 283 people have applied for church membership. All of them received Christian baptism, except fifteen who are still awaiting the rite. The prospect for the future is quite encouraging. The District Meeting of the Brethren District of Virginia will be held in the Mount Zion house, Page Co., Va., April 13 and 14.—Martin Rodhgin, Luray, Va., Jan. 7.

Organ Cave.—Jan. 7 Bro. A. T. Pursley, of Botetourt County, Va., came to us. He remained over night and held three very interesting meetings, while with us. People from different denominations came to hear the Gospel which he preached in the Word forcibly.—William Motzler, Organ Cave, Va., Jan. 9.

Pleasant Valley.—We met in council Jan. 2, with Eld. S. D. Miller presiding. Quite an amount of business was attended to. Four letters of membership were granted. Brethren D. M. Wright and D. A. Cline are the superintendents of our Sunday-school for this year. Brethren H. P. Gaster and H. F. Miller are the leaders for the Christian Workers' Meeting for six months.—Ruth E. Williams, Mount Sidney, Va., Jan. 9.

WASHINGTON.

Seattle.—Our church met in council Dec. 31, with Bro. J. S. Secrist presiding. Officers for the church, Sunday-school and Christian Workers' Meetings were elected. Bro. Secrist was reelected elder; Bro. W. A. Dull, Sunday-school superintendent. One letter was granted. Bro. Peter, of Wenatchee, delivered an instructive sermon for us on Sunday morning. Bro. Secrist preached for us in the evening on the subject, "What Shall Be the Condition of the Earth When Jesus Comes Again?"—Alice Dull, Eighty-fifth and Greenwood Ave., Seattle, Wash., Jan. 5.

Sunnyside church met in council Dec. 17, with Bro. S. H. Miller presiding. Officers for the coming year were as follows: Bro. D. B. Eby, reelected elder; Bro. Orrin Gregory, clerk; Bro. F. L. Quesenberry, treasurer. Bro. D. B. Eby was elected for the Gospel Messenger; the writer, church correspondent. Our Sunday-school was also reorganized with Sister Minnie Mickey as superintendent. Sister M. E. Oswalt was elected president of the Christian Workers' Meeting. Three letters of membership were received and one was granted. One was baptized recently at Euclid, a new preaching point. Our new churchhouse in Outlook is nearly completed, and will be ready to dedicate about Feb. 1. We decided to hold a series of meetings, in the near future, at the Sunnyside and Outlook churches. Our Sunday-school gave a very good program on Christmas, which was enjoyed by all.—Mrs. M. E. Oswalt, Sunnyside, Wash., Jan. 2.

Tekoa church met in council Dec. 31, with our elder, Bro. H. C. Longanecker, as moderator. Our Sunday-school was reorganized, with Bro. R. F. Hiner and Sister Ora Hale as superintendents, and Gertie Stone, secretary. Sister Anna Huffman is president of the Christian Workers' Meeting, and Ernest Brickson, secretary. We will have a series of meetings beginning Jan. 8. Our pastor, Bro. H. C. Longanecker, will conduct them. We will also have a love feast sometime during the meetings.—Cleo Hiner, Tekoa, Wash., Jan. 6.

WEST VIRGINIA.

Clifty.—Jan. 7 Eld. James W. Rogers came a distance of twenty miles on horseback, through much weather and muddy roads, to meet again with the people at Clifty. Services were held in the Pine Bluff schoolhouse. We had very good and inspiring sermons which were well attended. The writer, being isolated from the church, feels much encouraged by these meetings.—Mary Crist, Box 43, Clifty, W. Va., Jan. 10.

Maple Spring.—We began a Bible Term on Christmas Day, and closed on New Year's Day. Eld. C. D. Bonsack, of Union Bridge, Md., was with us. He took his period with the other home teachers.—Brethren Mahlon Weil, Jacob S. Rose, Seymour Hamstead and Washington Pike.—during the day, and preached for us each evening. Besides the work of the teachers each day, Eld. C. T. Pike talked twenty minutes on the subject, "The Church in Apostolic Times." Many queries, a recitation and an essay were given each day, with aftother twenty-minute period by various speakers. These instructive meetings will long be remembered. Visits from other congregations and other Districts were present. One was reclaimed. Bro. Bonsack installed Brethren Marshal Wolf and W. L. Teets, newly-elected ministers, to the first degree. We welcome more Bible Terms, and also invite Bro. Bonsack to come again.—Maggie E. Arnold, Elgin, W. Va., Jan. 9.

Spruce Run.—Our church met in council Jan. 7, with Bro. C. E. Eller presiding. Dec. 31 our officers were elected for 1910. We will have a Bible class each Sunday, continuing until April 1, when we will again take up Sunday-schools. While with us, Bro. Eller delivered three good discourses. We all feel very grateful to the dear brethren who have so kindly remembered us by helping us.—Lena B. Fleshman, R. D. 1, Box 64, Linside, W. Va., Jan. 8.

WISCONSIN.

Cloverdale.—Our church met in council Jan. 7, at two o'clock. One letter of membership was received. We have an evergreen Sunday-school and preaching services, besides two other appointments in near-by schoolhouses. Our next regular council will be held the first Saturday in April.—Mrs. Viola Michael, Conrath, Wis., Jan. 10.

NOTES NOT CLASSIFIED.

Omaja.—Last night we closed a nine days' series of meetings conducted by Bro. L. U. Kreider. The interest was very good, and seven boys were baptized. This encourages us to press forward. Our prayer is that there may soon be more workers in Cuba; for the field is ready, and we have done but little among the people.—Sergeant Baker, Omaja, Cuba, Jan. 11.

Correction.—In my article in Messenger of Jan. 14, page 26, please read, in eighth line from top, "President Taft" for Eld. J. M. Kagey, assisted by Eld. S. M. Bowman." Also in fifteenth line, please read "my only sister."—Mrs. Minnie Baker-Jarvis, M. Flory, Girard, Ill., Jan. 14.

Ottawa.—Our church met in called council Dec. 22. We granted one letter of membership. At this meeting we also elected officers for the Sunday-school, Christian Workers' Meeting, and church work, for one year. Bro. W. B. Devilbiss is superintendent of the Sunday-school; Bro. Lemuel Ott, secretary-treasurer. Sister Mary Shomber is president of the Christian Workers' Meeting, and Sister Pearl Williams, secretary-treasurer. Bro. D. S. Whitmer was reelected as our elder. Our Bible class, which we organized some time ago, is progressing nicely under the leadership of Sister Mary Shomber. We are studying the life and ministry of Christ.—Olive Wheeler, 712 Sixth Ave., Ottawa, Ill., Jan. 8.

Glendale church met in council Dec. 31 and reorganized the work in three different branches, viz., Bro. F. E. Hite as Sunday-school superintendent. Bro. Rarick was elected as our elder; Sister Carrie Thomas, correspondent. Ezra Flory, president of the Christian Workers' Meeting. One letter was granted and two were received.—Mrs. Woodard, Glendale, Ariz., Jan. 4.

Sandy Creek.—Our church met in council at the Salem house Jan. 7, Sister Hannah Thomas presided. The regular business was transacted. Officers were reelected. Bro. Noah Thomas is secretary. Eld. Jeremiah Thomas, treasurer of the writer, church correspondent. Missionary solicitors were appointed. We decided to hold our ministerial and Sunday-school Meeting June 16 and 17. We also decided to hold a series of meetings, commencing Sept. 3, and closing with a love feast Oct. 7. Jan. 8 we reorganized our Sunday-school. The writer was elected superintendent, and Mrs. Ida Thomas, secretary.—Lemuel M. Thomas, R. D. 1, Box 40, Clifton Mills, W. Va., Jan. 15.

Neosho.—Bro. Chas. A. Miller began a series of meetings at this place Jan. 3, which lasted twelve days. His sermons were very forcible and inspiring, and were much appreciated. Owing to the cold and rainy weather, and whooping cough in the neighborhood, the attendance was large.—E. E. Miller, Elgin, Galesburg, Kans., Jan. 14.

Weaubleau.—Our church met in council Dec. 31, with our elder, Bro. J. Boneville, presiding. Sunday-school officers were reelected, with Sister Ella Byrum as superintendent and Sister Nets Bonewitz, secretary-treasurer. We decided to have a series of meetings, beginning about Feb. 15, to be conducted by Bro. W. H. Beckner, of Barnum, Minn. We decided to get some sister to help us in our church work and song service during our meetings.—Mrs. Ida Wilson, Weaubleau, Jan. 10.

Grundy County church had an interesting Bible Institute during the holidays, conducted by Bro. J. M. Moore, of Bethany Bible School. Our Sunday-school organized and elected Bro. Clarence Schrock as superintendent, and Sister Frances Shelter, secretary. The last Sunday in 1910 there were enrolled 110 memory 2,218 verses; average number of scholars, ninety. The total amount of money collected for Foreign Missions was $100. We organized on a constitutional basis. Bro. D. I. Meyers is president. Our dear Sister Kate Kennedy died Jan. 5. She had been in poor health for some time. Funeral Jan. 11 by our elder, W. H. Lichty. We expect Bro. I. W. Brubaker, of Mound Valley, to locate somewhere in the near future.—Hannah Messer, Grundy Center, Iowa, Jan. 13.

FROM SOUTH ST. JOSEPH MISSION.

We are still having very good meetings, conducted by Bro. James Hardy, of 306 Baltimore St., Kansas City, Kans. Bro. Hardy is a very plain speaker and is not slow about pointing out the truth. As this mission has been in need of sound doctrine, we are now getting some plain, forcible lessons, which are giving us much strength. We have had a good number and good attendance, and already nine precious souls have been added to our number by baptism. All but one are of mature age.

We have made many calls in the homes, and we find much sickness and many cases that are always appeals to us for help, because of a lack of work and illness. It is not often that we find our members suffering, and mothers weeping for want of food, but we find it here. We know of congregations in which all are in good circumstances, with plenty and to spare, but here we are in the midst of want and distress. Some of the brethren and sisters know of our needs and have helped us a little, and for all we know they have had a hand in helping to win souls to Christ among our meetings. Pray for the work in St. Joseph, that it may be the means of winning many souls for God's kingdom! E. N. Huffman.

502 Kentucky Street, Jan. 12.

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I wish to announce that my health has improved, and that I can well endure the surrender of my time in the homeland to those churches desiring my services.

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It would be well for churches, desiring my services, to correspond with near-by churches, to see if they also desire these meetings. I like to give about four lectures on China at each place. Part of them will be illustrated with stereoptician pictures, if so desired. All calls should be sent to me as below, as soon as possible, so that the itinerary can be completed. Geo. W. Hilton.

Surrey, N. Dak., Jan. 10.

ANNOUNCEMENTS

DISTRICT MEETING.	LOVE FEASTS.
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Vol. 50. (Old Series) Vol. 69. Elgin, Ill., January 28, 1911. No. 4.

AROUND THE WORLD

The International Sunday-school Convention for 1911.

Last year's convention at Washington aroused attention throughout the United States, and those of our Brethren who attended the gathering were much impressed by its far-reaching importance. This year's convention is to be held at San Francisco June 20-27, and it is expected that at least 10,000 delegates and other workers will be in attendance. The Sunday-school is a mighty factor in the world's evangelization. It has well been said that it is the largest and best organized army that ever marched under one banner for the Christian conquest of the world.

Growing Intemperance Among American Women.

Recently one of the financial leaders of Wall Street, referring to the strictly abstemious habits of his daily associates, so far at least as drink is concerned, expressed himself as follows: "A man, these strenuous days, must have the right use of his head on Wall Street. While the drink habit is decreasing more and more among men, it is, unfortunately, increasing rapidly among the women of the leisure class." The remarks just quoted are so generally confirmed by others, who have given the matter considerable attention, that there is surely abundant reason for alarm. When the mother of a family can stoop so low as to place herself on a level with the average saloon habitué, the hope of the race is seriously imperiled.

The Future of the Nation.

When a man like Senator Frye, who has known the intricacies of public affairs for many years, voices his anxiety for the future welfare of the republic, we may well ponder his words. In a recent speech he said: "I have begun to despair of the republic," basing his fears upon the open and undisguised corruption so lamentably permeating the political body. Only recently further evidences of brazen and undisguised bargaining in votes have challenged public attention. The authorities of our land,—we are glad to say,—have taken prompt cognizance of the crooked ways of the political demagogue, and it is altogether likely that there will be an early change for the better. At any rate it is well, in this time of special need, to remember in our prayers, those in authority, that due wisdom be given them to administer the affairs of the nation.

"Let All the People Sing!"

Some of the most influential English ministers are troubled because "quartettes and soloists are destroying congregational singing." They insist that the question is a momentous one, because nothing can take the place of the uplifting and cheering strains that waft the heart from the narrow confines of earth to the very gate of heaven, as the congregation, with one heart and one voice, breaks out in a rapture of song. Dr. Dale, of England, fittingly says: "There is unbounded power in the hymns sung by the entire congregation. No other part of the worship can draw believers so closely together as the unison of their voices in sacred song." In the early centuries of the Christian church much attention was given to the song service, in which all most heartily joined. Well might Paul impress upon the congregations of Christ's believers of, his day this important part of worship, entreating them to "teach and admonish one another in psalms and hymns, singing with grace in your hearts to the Lord."

Missionary Progress in Japan.

There is being enacted, in the "Land of the Rising Sun," a transformation at once suggestive and far-reaching. The condition of things, at present, is a marvelous parallel to the condition of classical time's when Christianity grappled with old Rome. Then, as the same veneration of the Emperor and love of country, but there is also the same breaking up of the old system under the pressure of new ideas, with the possibility of intellectual and moral wreck resulting,—agnosticism, naturalism, libertinism. Great men,—like Count Okuma and others,—look on amazed. They realize that a new era is upon them, and wonder whether the new men will drift, for evidently they have lost their anchorage. Buddhism is effete, Confucianism is unprogressive, so the future of Japan is dependent upon Christianity. The church of Christ must, in some way, inspire Japan with an elemental faith in the Prince of Peace. The people must be led to see that, in loving entreaty, "he would draw all men unto him."

A Religious Campaign for North America.

Recognizing the fact that there are 3,000,000 less men and boys than women and girls in the churches of North America, there was recently organized, in Chicago, the "Men and Religion Forward Movement." Its promoters aim, by further organization, to cover Canada and the United States in one, comprehensive evangelistic campaign. Undoubtedly some good will be accomplished by an effort of this kind, though it is to be regretted that the popular revivalists in their monster meetings, do not always measure up to Paul's injunction, "Preach the Word," nor do they declare "all the counsel of God."

How Kansas Protects the People.

Wild-cat corporations are not likely to prosper in Kansas. The State bank examiner announces that his department is ready to secure all possible information about corporations, the shares and bonds of which are offered for sale. Already thousands of dollars have been saved to the people of the State by the prompt disclosure of crooked corporations, and it would seem that other States might well follow the good example of this flourishing western State. Then, too, the thought occurs to us that many who claim to be Christians could well and profitably invest at least a share of their funds in the "Bank of Heaven,"—an institution that is absolutely safe and pays the highest dividends.

Mohammedan Activity in Northern India.

The recent organization of Mohammedans, for an effective propaganda of their doctrines in Northern India and elsewhere, deserves serious attention because of the exceedingly active campaign that is contemplated. The association was founded at Delhi under the name of "Nadwet ul Ulema," and has for its aim the publication of "(1) a correct translation of the Koran,"—evidently one best suited to their purposes; "(2) a strong and forcible defense of Islam against the attacks of its European adversaries." It will readily be seen that a real struggle is to be entered into by the followers of the prophet, and any one who knows the intense zeal and blind fanaticism of the average Moslem, is fully aware of the result likely to follow. For any missionary who comes in contact with the forces of Islam, the new movement will mean redoubled efforts and never-ceasing vigilance, but the "Lo, I am with you" is Christ's never-failing assurance of ultimate victory.

America's Feverish Unrest.

Our Canadian neighbors, instead of envying our riches and power, are pointing to the United States as a fearful example of many evils that the Dominion may well avoid. While ours is the richest country in the world, inhabited by the most enterprising people of history, and can boast of the most marvelous industrial development, we are said to be the most unquiet and dissatisfied. Extravagance, overcapitalization and the crooked deals of high finance and politics are ruining the country,—so we are told by the Canadian correspondent of the London Times who makes use of the opportunity to warn the people of Canada, lest they fall into the same deplorable condition. Sometimes it is well "to see ourselves as others see us," but we should not forget to apply needed remedies. "Provide things honest in the sight of all men," is a scriptural injunction that would go far, if fully observed, to restore business to safe and conservative channels, and reduce the nervous tension so painfully evident.

Practical Value of Missions.

Occasionally opponents of missions advance the claim that mission schools undermine the constitution of native children,—that their heart and mind are weakened at the expense of the rugged health previously enjoyed. Commissioners appointed by the South African Federation of States have thoroughly investigated this matter, and report that the charge is altogether wholly erroneous. In practically every case there has been a change for the better. Cleanliness, good morals, and plain, nourishing food have done much for Africa's children at the various mission schools, and with religious training they are likely to be a power for good in the future. We are also assured by the commissioners that leprosy is disappearing before the advance of civilization. In districts where the population is chiefly Christian, and where orderly conditions are established, it is dying out, while in the uncivilized, heathen districts, where the people live amid filthy surroundings, and subsist on poorly prepared food, the disease is undoubtedly spreading. In Africa, as well as elsewhere, mission work proves its value by its fruits. "Godliness is profitable in all things."

Threatening Plague in Manchuria.

Bubonic plague, at present prevailing throughout Manchuria, is threatening to become an international danger unless foreign control is speedily made available. Chinese authorities are unable to cope with the disease. Ignorant themselves, they will not permit European and American physicians to carry out needed provisions of prevention, or possible cure. We have, in the conduct of these officials, a forcible illustration of the danger of ignorance, when it stubbornly refuses to make use of proffered remedies. A prophet of old made the sad and mournful plaint, "My people are destroyed for lack of knowledge." It might be said, with equal truthfulness, of thousands today who willfully and deliberately close eye and ear to the reception of knowledge so freely presented to them.

Millions of Children Not in Sunday-school.

One would scarcely believe that in this land of Bibles and religious privileges more than 8,000,000 children are not under Sunday-school influences. According to a report of Rev. David O. Downey, secretary of the Sunday-school Board of the Methodist church, this surprisingly large number of young people, between the ages of five and eighteen years, are not found in the Sunday-schools of either the Roman Catholic or the Protestant churches. Over 1,000,000 children in the States of Minnesota, North Dakota, South Dakota, Wyoming, Montana, Idaho, Washington and Oregon,—two-thirds of the child population of those States,—are not enrolled in the Sunday-schools. New York has 250,000 children as yet not reached by religious influences. Among the colored children of the nation 3,000,000 are outside of the Sunday-school. These are figures that should cause serious thought. Every congregation of the Church of the Brethren may well look to its own field of labor, to see if the children are all found in the Sunday-school. As far back as in the days of Moses the value of imparting religious truths to children was fully recognized, for the ancient lawgiver tersely says: "Teach them diligently to thy children."

Another Gift for Humanity's Welfare.

The Research Institute at Washington,—specially organized for the discovery and application of knowledge pertaining to man's welfare,—has just received $500,000 more from its founder, Andrew Carnegie, which makes a total of $25,000,000 donated by this liberal giver. The institution will now be enabled to make most extensive researches along various lines, and much benefit to humanity will doubtless be realized. At Mount Wilson, Cal., an observatory was established by the institute, and here Prof. Hale has been doing some important work, discovering thousands of heavenly bodies not hitherto known. A new telescope, far more powerful than any yet known, is now under construction, and, when completed, untold possibilities will likely be revealed to the eye of man. The study of the starry firmament has always been of intense interest to man. It is said that no astronomer has ever given serious thought to God's mighty handiwork in the heavens without being deeply impressed by the power and majesty of the Great Creator who is able to fling legions of heavenly bodies into space and keep them in their orbits. Well might David say, after a contemplation of the starry firmament, "The heavens declare the glory of God."

Rebuilding of Pompeii.

So much praise and financial encouragement has been bestowed upon the rebuilders of Pompeii, that the city's complete restoration has recently been decided upon. Not only will private houses be restored to their pristine freshness, but the great public buildings, the forum, and even the city's walls, are to appear in their original state,—just as they were before the sable mantle of ashes and lava hid them for centuries from the eye of mortal man. Archæologists have been busy at Pompeii since 1861 and up to the present high half of its streets have been laid bare. Many of the buildings have already been fully restored, and afford a fair insight into the life of luxury and ease that prevailed in the fated city before the great eruption of Vesuvius sealed its doom. The House of Vettius, the founder of the house of the Vettii, has been so completely rehabilitated that every detail of the palatial residence appears in its original beauty. And yet, the marble statues, the beautiful frescoes, the sparkling fountains, and the many other attractions, are but mute witnesses to the fact that the life of luxury and ease, indulged in by the wealthy Pompeiians of old, met with a sudden and unexpected end,—a lesson that needs to be remembered in this pleasure-loving age when too many are "lovers of self, rather than lovers of God."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Help Somebody.

SELECTED BY MARY M. COLAN.

Do a kindness for your neighbor
Every time you can;
Give a greeting to the stranger,
He's your fellow-man;
Break your box of alabaster;
Thus your kindness show:
Scatter seed of fellow-feeling
Everywhere you go.

If perchance you meet a brother
Fallen in disgrace;
He was once some mother's darling,
Held in fond embrace;
Tell the wayward one of Jesus—
How he loved him so;
Tell it out with joy and gladness
Everywhere you go.

If you meet a fallen sister,
Take her by the hand;
Point her to the home up yonder,
Blessed Beulah land!
Do by her as Jesus taught you,
While on earth below;
Raise the fallen, cheer the fainting
Everywhere you go.

Help the heathen in his blindness,
Teach him you're his friend;
Throw the lifeline of salvation,
Hold the other end!
Draw him out of superstition,
Land him safe and sure
On the Rock of Ages shield him,
Evermore secure.

The Fate of the Jews as a Nation.

BY JAMES A. SELL.

ABRAHAM, the lone Chaldean wanderer, became the founder of the Hebrew nation. His history reveals many interesting incidents. In the beginning, even before a son was born, promises of future greatness were made by one who holds the destinies of nations in his hands. Between the promises and their fulfillment lay captivities, prisons, exiles and slavery.

Jacob, who bore the mantle of his distinguished ancestor in perpetuating the race, and building up the nation, with a broken heart gave up his beloved son, Joseph, as dead, only to find him afterwards possessed of royal honor and power, to save the entire family when wasting famine had deprived them of all their resources. Though he drank deeply the bitter cup of bereavement, the slow development of years showed plainly the overruling of Providence. The close of his life was serene, but left his children,—the germ of the future nation,—in a strange land, remote from the fulfillment of the promise made.

As the years passed by, and sons and daughters came into the families, the rod of oppression lay heavily upon them. Their condition seemed hopeless. They groaned in their bondage, and their cries called to heaven for deliverance. A deliverer appeared in helpless infancy, floating in a little barge all his own. In this little ark lay a leader, statesman, warrior, poet and lawgiver, unequaled by none in the history of the world. In his helplessness he was watched over by his sister. Cared for in his early life by his mother, he was later adopted into the royal family of the enemies of his people, and educated in the schools of the world's most profound scholars.

But the extravagance of wealth did not spoil him. Worldly honors did not harden his heart, neither did worldly education turn his mind and soul away from his downtrodden people. He cast aside the robes of royalty, and left the palace of princes and nobles to enter upon a work for which, in the wonder-working and sovereign power and wisdom of God, he was designed and brought up. He entered upon his work and after a trying experience of forty years' duration, led his people to the border of the promised inheritance. Here his work closed, and he surrendered to a foe whose stroke is irresistible. The great, wise, patient and strong man died in full view of the place of promise, but he could not enter. "And no man knoweth his sepulcher unto this day."

When Moses reached the climax of his achievements and glory, and his body found a resting place in the land of Moab, "over against Bethpeor," the host of Israel was not far from the Promised Land, but the turbid Jordan rolled between, and the place was in the possession of bitter foes. Joshua, who, in all the trials of the tedious journey, stood firmly by the great leader and who rose above all others by his inherent greatness, now took the helm of leadership in his own hands. Spies were sent out to view conditions and note the strong and weak points affecting military operations.

Here occurred one of those little things so common in the history of this great nation, which, in the chain of God's providences, counts so much in the final consummation. A harlot concealed the spies, and, because of her kindness, "perished not with them that believed not," but afterwards became the first convert to the Jewish faith, the ancestral mother of David, and thus, in the end, of our Lord.

Their enemies were subdued through many hard-fought battles, and the land became theirs both by conquest and inheritance.

After a prosperous sojourn of many years, in which God's promise to Abraham was verified, and of which history records the most interesting and sterling events, they at last fell into the abominable sins of their idolatrous neighbors. When they heeded not the warnings of messengers and prophets, God, as a punishment, sent their enemies upon them. Nebuchadnezzar, with a mighty army, invaded their country and waged a warfare that ended in almost entire extermination. Those who escaped the edge of the sword were carried captive to the Chaldean country, from the place of the nativity of their distinguished founder who, at the call of God, started on a journey not knowing "whither he went," to become the founder of this nation.

This is known in history as the Babylonish Captivity. Here, as exiles in a strange land, with their national existence destroyed, their religious privileges circumscribed, their magnificent temple in ruins, and the priesthood buried under its rubbish, they sat by the rivers in heart loneliness, hung their harps upon the willows, and wept when they remembered Zion.

Their condition now was dark and doleful. They were in the bonds of slavery, as their fathers were in Egypt. Darkness was upon them. Dark forebodings confronted them, and a still darker future awaited them. But a merciful God still saw and pitied them. His prophets were sent with promises and messages of comfort, predicting a return to their own beloved land once more.

After a sojourn of seventy years in a strange land, they began to see the dawning of a better day. God put it into the heart of a heathen ruler,—Cyrus, king of Persia, not only to permit them to return to their own country, but to assist them in rebuilding their temple. This interesting event was expected and hailed with pleasure, because it was predicted by the prophets. It was the burden of the poet's sweetest songs.

This return from hostile lands and taking up their abode in their own beloved home, forms an epoch around which cluster sweet and sad and sacred memories. The nation again rose to greatness, but finally became subject to the Romans, whose proud empire extended over the whole eastern world.

When Christ came, the Jews expected in him a deliverer from the Roman yoke. Failing in this, they rejected him, and put him to death. "He came unto his own, and his own received him not," and as a result they again lost their country and nationality.

Today the Jews are a scattered, rejected, persecuted and yet a numerous people. What are their hopes or destiny? Who knows? Are there any prophecies, as yet unfulfilled, to give them hope? Many Bible students see in the prophecies of the Old Testament a promise that they shall again return to Canaan, possess the land, rebuild the Temple and become a prosperous nation. But how are we to distinguish between the promises that refer to the return from the Babylonish Captivity and those that refer to the present dispersion? How is it to be known with any degree of certainty?

Hollidaysburg, Pa.

A Devout Worshiper.

BY A. G. CROSSWHITE.

JUST across the Rio Grande from El Paso, Texas, to the South, is a Mexican city with a name which is hard to spell or to pronounce, unless you do like everybody else,—call it "Würrez" and go on. It has a fine customhouse, postoffice and other public buildings, but most of its 11,000 inhabitants are content to live in adobe (sun-dried brick) buildings, as their forefathers did, 2,000 years ago.

Bull fights are engaged in as freely as in the days of Maximilian and the chimes ring out from the tower of the old Spanish cathedral, Guadeloupe, as in days of old. We visited this Catholic shrine of worship a few years ago and carried away a memory that is hard to describe to others.

The first impression, on entering, is disappointment. The interior is by no means in keeping with the exterior, for it appears to be a place to stand rather than to sit. True, a few rough seats are arranged around the walls, each having the accustomed foot rest or kneeling place, while prayers are offered or mass is said.

Passing in front of the gilded altars, and on into the right transept, our attention was riveted upon a large bronze image of a patron saint, who was unconsciously receiving the devotions of a bronzed Mexican worshiper. He was kneeling at first, then prostrate, then crossing himself, and with rapid gyrations, uttering prayers that produced no effect whatever upon the countenance of his dead father.

Louder and louder he prayed and the tears came hot and fast, but no loving arms were extended to him,—probably no such thing was expected,—but still he lingered. If he saw us watching him he made no demonstration, neither did time seem precious, for we grew tired of watching the poor, deluded soul and walked away, leaving him to work out his own problems. Ephraim "joined to his idols" was our first and last thought.

When it is understood that this whole country is given over to priestcraft and gross immorality, the cause of such superstition and hero worship becomes a burning question. They are our border neighbors and the light from our altars should easily shine across the river to them, but does it?

We inquired of some, who rather favored the heathenish custom of bull-fighting in this city, why the Government permitted such bloody, cruel scenes, and on the Sabbath at that. The prompt reply came that the people of the States support the practice, to a great extent, and that the boxes that rented highest were nearly all held by Americans, who brought their whole families and spent many of their Sundays there.

Many have been watching, with nervous anxiety, the movements of the "Mormons" in trying to get a foothold down there. This *human* curse is even more to be deplored than the cruelty to animals and must be stamped out at any sacrifice. The religion of Jesus Christ is the only remedy; and our self-sacrificing brethren, who are first on the scene, must be liberally supported, both by our prayers and our money. May the Holy Spirit push the work!

Flora, Ind.

Palestine Modernized.

BY W. R. MILLER.

MUCH could be written on the new condition of things everywhere present and apparent in the Palestine of today. Agriculture shows many signs of improvement; modern plows, wagons, etc., are not uncommon in many localities, especially those places where German and Jewish colonies are located. Then there are the modern schools, and in these schools, perhaps, are the most hopeful signs. It may be said of the American school at Beirut, that there are accommodations for some nine hundred young men. I never looked on a more impressive sight than a four o'clock chapel service, where above seven hundred splendid young men from fourteen different countries, sang gospel songs together, listened to the reading of the Bible, and engaged in prayers in the name of our Lord Jesus Christ. Mohammedan and Jew, Greek and Protestant, Armenian and Coptic, Abyssinian and

Arab, publican and sinner,—all sat together in this religious service.

All branches are taught in the English language, for the reason that many of the languages represented in the school do not have adequate textbooks, so the English text was adopted and all students, as a result, in a little while speak English fairly well,—some fluently. Schools are located for boys and girls at Jerusalem, Ramallah and Nazareth, and, perhaps, at other places. Schools for girls in this country are certainly innovations, especially since girls are considered of so little importance,—as mere chattels or slaves. It is regarded as a calamity when girls are born in a family.

A railroad from Damascus to Mecca (the birthplace of Mohammed), thirteen hundred miles long, is in operation. There is one from Beirut to Aleppo and Damascus, another from Haifa through the plains of Esdraelon to the Sea of Galilee, and on eastward to the road south from Damascus, and lastly a road from Jaffa to Jerusalem. These are all in operation today. Then the Germans are building a road from Constantinople to Aleppo, which will be finished in the near future. Another road is also projected from Damascus to Baghdad on the Tigris River, some six hundred miles, and from Baghdad to the Persian Gulf, about three hundred miles south of Baghdad. Should these last-named two stretches of road be built, it will be possible to go from London to India by rail, with the exception of five days' sea voyage through the Persian Gulf and the Arabian Sea. This will also open up large and valuable tracts of agricultural lands in the Euphrates Valley, the Turkish Government having already employed one of England's best engineers, Sir William Willcocks, to look into the irrigating of the splendid wheat lands of the Euphrates Valley.

But the most vital question to the Bible student, it seems to me, is not so much the modernizing of the country, but the vast number of Jews added to the country's population each year, which fact is very apparent to those who pay visits to Palestine from time to time. Four years ago there were but few Jews around the Sea of Galilee, excepting those in Tiberias; today there are three colonies north and west of the south end of the sea. And what may be said of this district can be said of many places. I am told that there are now thirty-four Jewish colonies in Palestine proper, all of which seem to be prosperous, and growing with each year's influx, which is estimated at about ten thousand. There are more than one hundred thousand Jews in these colonies and cities, principally in the City of Jerusalem, which, from best authority, approximates nearly sixty thousand. Fully ninety per cent of the business of this city is in the hands of the Jews, which is clearly demonstrated on Saturdays, when nearly all business houses are closed, as the Jews are exceedingly orthodox, and strictly observe their Sabbath. They have many schools for both boys and girls, and their children are well educated, especially in the languages. One Jewish professor told me that they teach their children at least five languages. Any evening during the week, one may go north and west of the city to the New Jerusalem, which has sprung up in the last few years, and see the army of Jewish children returning to their homes from school. Two things are impressed on the mind, viz., that the Jews believe in schools, and that there is no "race suicide" among these Jerusalem Jews.

To very many Bible students this great influx of these interesting people to their own land and into the very city to which their Messiah came and was rejected by them signifies that in the economies of God we are in the budding time of God's own Son returning to this very place; making Acts 1:11 living, angelic words, though spoken more than nineteen hundred years ago, and here I repeat them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." I know that this interpretation will not suit those who have figured out that the return of the Jews to the favor of God is spiritual, rather than literal and physical. If this be so, then the holding of the Jews in separation and distinction through the most wonderful, remarkable, and unique history of any people, known in the world's history, has no significance and meaning, many prophecies are unintelligible and meaningless, and the return of many more Jews to Palestine today, than were carried into the Babylonian captivity is only an incident in this people's history; having no Biblical significance. Then there are those,—friends of the literal restoration of the Jews to their land, to their Holy City, and the favor of God,—who believe that soon Christ will come again, that "a nation shall be born in a day," and that the Jews will be the missionaries in the New Dispensation. Being educated in all the languages of the world, they would be peculiarly fitted for the great work in which the Gentile world has so signally failed, viz., "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Whichever of these theories is correct, I am not in a position to say, but the fact stands out prominently that the "remnant,"—God's own chosen people,—are returning to Palestine in large numbers, and occupying the land.

A sketch of our ten days' horseback trip through Philistia will be included in my next article.

Jerusalem, Dec. 23, 1910.

The "Call" to Preach.

BY O. S. VANIMAN.

RECENTLY I came across the following from the pen of Rev. Lewis G. Wilson. It certainly contains food for thought. I would like to submit it to the GOSPEL MESSENGER readers, allowing each to draw his own conclusion:

"The current discussion concerning the lack of young men for the ministry reveals the fact that we are dealing with a complex and many-sided situation. The problem which is presented is not one which yields to simple solution, like the improvement of the economic conditions of the ministry. It and its corollaries are related to the whole fabric of society, Catholic and Protestant, orthodox and heterodox. The ministry is replenished and the pulpit is reinforced from the social aggregate; but if society contains little or no material for the making of ministers, the pulpit must go a-begging.

"The character of any age is determined not so much by the thoughts as by the desires of the age immediately before it. To have a great school of artists, there must appear a company of men and women who yearn for the creation of the beautiful. To have a generation of great theologians, there must first arrive a group of Monicas, Jeanne Le-Franc, and Esther Stoddards.

"In short, society furnishes what is truly desired by its members. To account for the falling off in any profession or 'calling,' it is pertinent to ask if anything has been 'called' for. There are natal and prenatal reasons why so few young men care to enter a profession which finds its greatest satisfaction in 'things not seen.' The fathers and mothers of the last thirty years, perhaps, have not been longing for ministers. Too many have been praying for fortunes, luxuries, pleasures, freedom to indulge in each new device for amusement, exemption from responsibility, superficial titles, decorations and society favors. And the type of the modern young man,—dapper, sophisticated, well-groomed, luxurious and selfish,—is the answer to such prayers.

"To have a Christian minister for a son was once the almost unspeakable glory of the average mother. To have a son who may turn out to be nothing but a *minister* is, all too often today, to have made a mess of it. 'What a pity! Poor woman, how happy she would have been if Charles had tried the stock exchange!' The actual desires of one generation—desires that are cherished by parents and cultivated during the adolescence of their offspring—determines, far more than most people realize, the general character of the succeeding generation. If there are not enough ministers, one reason, at least, is because there are not a sufficient number who have heard any 'call' to become ministers from the world that has created them."

McPherson, Kans.

It is no use sighing to be a sun if you are not burning the little lamp you have.

Christ as a Pastor.

BY JOHN W. WAYLAND.

"I am the good shepherd." John 10: 11.

IN all, there are a hundred or more names and terms employed in the Bible to designate the Son of God; but there seems to be one that he himself uses in reference to himself with special feeling of appropriateness. He speaks of himself as the Son of Man, the Bread of Life, the True Vine, and the Light of the World. All these terms are true, strong, and deeply expressive; yet it is with particular earnestness and tenderness that he dwells upon his character and offices as the Good Shepherd. It is not as the Great Teacher, the Great Orator, the Great Preacher—though he was all these—that he presents himself to us; but it is as the Good Shepherd, the Good Pastor.

As the Good Shepherd he says of himself, "I know my sheep." What a desirable and helpful acquaintance! So well does he know them that he is able to call each one of them by name. What a power for enlisting sympathy and stimulating service! And he is known no less intimately by the members of his fold. "I am known of mine," he declares. How many pastors are able to measure up to this standard? Those who can do so are possessed of a wondrous secret,—the secret of power with men. The pastor who can take the hand of each member of his flock, look each one steadily in the eye and call his name with sincere confidence,—that pastor has a great power for helpfulness and leadership. No greater secret has ever been learned for Christian service; and this one has been learned, whenever learned, from Christ, the Great Teacher, the Good Pastor.

"I am the door of the sheep," says the Good Shepherd. He is the one by whom the heavenly fold is entered. Without him no man can enter fully into the Father's presence. "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." And again he says: "I am come that they might have life, and that they might have it more abundantly."

The good shepherd gives his life for the sheep, if necessary. Christ, the Good Shepherd, actually did this. In doing so he proved that the welfare of the flock is his chief concern. Not wealth, not honor, not material interests, but the flock: this is the good shepherd's joy and crown. With such intimate acquaintance existing between the pastor and the individuals composing his flock—he knows them as individuals, not as groups—it is but natural that mutual affection should grow strong. The average pastor has to do, and ought to do, a great deal more living than dying for his people; yet mutual acquaintance and mutual love make either living or dying the natural and proper thing, according to circumstances.

"And other sheep I have," declares the Good Shepherd, "which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Likely we are some of the "other sheep." How much we owe to the Good Shepherd! Had Christ been satisfied with the people of his own race, humanly speaking, where would we all be today? If Christ had said, "Israel is enough," how should we find favor with him? The good pastor may have a large congregation and love it, but he still, if he has the Christ spirit, is longing to lead other souls into the Kingdom. No congregation, no church, no denomination ever gets large enough, or ever gets all the people in it who are worth saving, if it is permeated with the Christ spirit. "We are the people," and we alone, is not a declaration to be made in the presence of the Good Shepherd. The "one fold" is not made to fit one class or one nation; but all clases and all nations must come into it. The "one shepherd" is not a Jew nor a Greek nor a barbarian nor an American: he is the Son of Man, the Savior of the world. Progress toward heaven means progress in charity and unity of spirit, if not in organization. If men of different names hate one another on earth, it is hard to see how they will love one another in heaven. The love of the Good Shepherd for the "other sheep" not only explains his "Go ye into all the world," but it also explains his coming into the world. Had not his love been broad enough to include the "other sheep," it would not have

been strong enough to save us—supposing now that we are "the people," and not the "other sheep."

The Good Shepherd of the sheep "leadeth them out." In the fold may be safety and ease, but service may be outside. Food and strength may also come in the process of "leading them out." The figure here is difficult to adjust to the fact. "Leading out" does not mean to the Christian leaving the church, but it means direction and guardianship so far as Christ is concerned, and it means obedient service so far as the follower is concerned.

And "when he putteth forth his own sheep, he goeth before them." The Good Shepherd does not drive; he leads. He does not go one way, while the sheep go another, but he goes before and shows the way they are to take. His going before means more than the words he speaks, however potent these may be. Going before is a sign of the good shepherd; going before means a life given to the flock; going before is the only successful way. It is the way of the Good Shepherd.

Harrisonburg, Va.

Two Views.

BY C. ALBERT HOFFMAN.

WHILE riding on an elevated car in Chicago, my manner of attire attracted the attention of the trainman. When we came to a place where there were no stops for a few minutes, he sat down by my side and inquired to what organization I belonged. I told him the Church of the Brethren. He was a man interested in religion and wanted to know the faith and creed of the church. I began as best I could, but I had not said many words until he said, "Something like the Dunkards." I told him that that was it exactly. He then gave me his opinion of our blessed Fraternity. He said that he had known our people for years, and admired and highly respected them.

I was on my way to the dedication of the new building of Bethany Bible School and I had taken the wrong car. He very kindly and in a Christian way told me how to get there. Of course, I wondered to what church he belonged and upon inquiring I was a little surprised when he said he was a Roman Catholic. He did not seem to care because I was a Protestant, for he begged of me to pray for the people who had to work on Sunday and were not permitted to attend church services. As I left the car, he grasped my hand in such a way that there was a feeling and warmth expressed that it has not been my privilege often to enjoy in greeting our own brethren and sisters. From what I had been taught and what I had heard concerning the Catholics, I hardly expected such kind treatment from one of their number. I gained a lesson from this. We should exercise more love towards all with whom we come in contact. Things are accomplished by genuine Christian love which otherwise would never be accomplished.

Now comes the part of my story that is not so pleasant. Not long ago a certain person made this statement to me, "I used to think that the 'Dunkards' were pretty good people, but since I have lived among them so long, I have found that they are no better than any other people." The saddest part of it is that this person is not a Christian, and, I believe, fails to make a profession largely because of the wrong kind of fruit which some of our members have borne.

But some one may say, "Smaller things than that have kept some persons from coming into the church." But I believe we can count people by the score and even by the hundred, who do not accept Christ because of the ungodly lives of some professing Christians. While there is no good reason why people should reject the church, simply because there are some hypocrites in it, yet, didn't you find things looked differently after you were in the church from what they were befpre? Some buildings look entirely different after you are on the inside of them, from what you judged they might be while looking on them from without. Didn't Christ teach that "by their fruits ye shall know them?" Then, when church members bring forth such fruits as "envyings," "strife," and "hatred," even towards each other, how can we expect the soul that is getting tired of sin, to turn to the church for comfort, when it sees the works of the flesh manifested by those who claim to be bringing forth the fruits of the Spirit? They have a reason for not looking to the church.

But isn't there something wrong with the church that allows the works of the flesh to be brought forth by its members? Gal. 5: 21 teaches that those who do the works of the flesh shall not inherit the kingdom of God. Should the church keep such persons in the fold, and try to make them believe that they can go to heaven, while others, who might be saved, are kept from salvation? What is the remedy?

Argos, Ind.

Ping Ting Chou, Shansi, China.

BY MINERVA METZGER.

IT is almost three months since I left the homeland. Many and varied have been my experiences since then. Five weeks were spent in travel on land and sea, the rest in my new home. My voyage was very pleasant, except one day on the small Japanese boat, coming from Japan to Tientsin. The Yellow Sea was very rough, and all but one of the eight passengers had rather unpleasant feelings about meal time. Nor was I alone on the voyage. He who has promised to be with his children was very near. Others, on the same boat, were going to the same land, for the same purpose,—to lead these poor, benighted ones into the Kingdom of Light and Life. There were thirty missionaries on board. A few others had started alone. God gave us to each other, and we had some very spiritual, quiet hours together. Each evening, as others gathered for the card party, the dance, or some other worldly amusement, we went out to the prow or stern and there, alone with the Father, talked of heavenly things, prayed and sang together. How sweet the fellowship of Christians!

> "Blest be the tie that binds,
> Our hearts in Christian love.
> The fellowship of kindred minds
> Is like to that above."

In the cabin opposite mine was a Chinese girl, who had studied two years in America. She was very intelligent. Her pure, simple life and her faith in God showed what the blood of Jesus Christ can do for these despised people. Her father toiled many years before there were any visible returns. For twenty-eight years he went out into the village each day, through all kinds of weather, telling his people about Jesus, before there was even one convert. Now Christians are counted by the hundreds there. Often, as it grew dark and the storm raged, the mother would gather her little ones around her and pray that God would bring her husband safe home. "Faith of our fathers, holy faith!"

How very impatient we are for results! Sometimes we almost give up in despair, thinking that all our efforts are in vain,—the people will not believe. We forget that God's ways are not our ways and that he has a part in the saving of souls. We need only do ours,—not his, too. We are commanded to go and preach. Unto us is given "the ministry of reconciliation."

We have many evidences of what God has done for his people. We know that his promises are sure. Oh, for the faith of Abraham! What evidence did he have, when called to leave his country and go to the land which God would give him? It was Livingstone who said that the time would come when in those wild African towns men would have a convert for every sermon. He had none after all his efforts. Some one must break the sod, some one must sow the seed. It must have time to grow, but by and by comes the harvest and some one will gather in the sheaves. "Let us work as if all depended on us and trust God as if all depended on him." Twenty-eight years the earnest Chinaman worked before there were any converts, but now there are hundreds.

The first stop our boat made was at Yokohama. Here, in company with the Lutheran missionaries, we went ashore and visited several places of interest. Entering a temple, we took off our shoes. It was the first heathen temple a few of us had ever seen. The structure is very beautiful. Two small boys live here and are being trained for the priesthood. With great courtesy they escorted us from room to room.

Next we visited a girls' school, where many girls are given a Christian education. A Bible school has been organized, giving four years' instruction after the regular school course is completed. The next morning, in company with the American consul's wife and a few others, we left the *Minnesota*, going across to Kobe by rail. This gave us an excellent view of Japan. All day long we looked out upon the rice fields and the mountains. The fields are very small. Here may be a small patch ready for harvest, another still green, another a few inches high, another just peeping out of the ground, another is just being planted. Every nook and corner is tilled.

For a long time we had a fine view of Fuji-yama, the sacred mountain of Japan. Its snow-covered peak glistened in the sun like many diamonds and pearls, while clouds, like a fine veil, hung upon its shoulders. By leaving the boat at Yokohama we caught the *Yeiko Maru*, getting to Tientsin a week sooner.

On the morning of Oct. 12 we reached Tientsin. Bro. Crumpacker was there to meet me. While I enjoyed the water, yet I was very glad to put my feet upon *terra firma* again. We spent two days here getting supplies, before starting inland, a journey of a day and a half. A few years ago it took several weeks. China is slowly progressing in civilization. Will hers be a Christian one?

The first day was indeed very different from anything I had ever experienced. We were the only foreigners in our car. All day long the other passengers stared at those strange beings,—foreigners in their peculiar clothes. One old man crept up doglike, and looked us right in the face. To me it was not a very pleasing sight,—smoke, dirt, and ignorance. Both in China and Japan everybody smokes. In Japan men and women smoke cigarettes, here the long pipe. One hopeful old woman, who attends our services, persists in making the air blue. Pray for her; only Jesus can help her. She is very much interested, saying she likes our doctrine, and that it is good.

Again the Lord came to me and plainly showed that it is worth while to teach such as these. Out from among them came one who had given his heart to God thirteen years ago. His whole being was so transformed that you forget nationality. He is a bright star in the darkness. He speaks very good English. During the Boxer trouble he was very closely pursued, but the Lord saved him for further usefulness. We must hasten to tell the story and lead many to the Father.

Now Sister Horning and I are comfortably settled in our new home. She works among the women and girls, while my task is a daily grind at the language. The women think it so strange that Sister Horning can speak their language, and strange that I can not. One woman wanted to know if I was deaf and dumb. "Praise God for his wonderful works into the children of men." May he bless and prosper the church at home that so faithfully remembered me on my long journey alone, yet not alone. It is good to be alone with the Father. He has many things to tell his children which they can not hear when burdened with so many earthly cares. The message to me was the "EVERY" in Philpp. 4: 19, "My God shall supply EVERY need of yours according to his riches in glory in Christ Jesus."

Dec. 8.

More About the Whale.

BY GEORGE D. ZOLLERS.

THOUSANDS of people and others have heard me relate the story of the whale from my viewpoint, and as my experiences have taught me. Now I will corroborate the narrative by giving the testimony of another whaleman, to show that my delineations, as previously given, are correct. I quote here, in substance, the testimony of A. P. Hyde of Biddeford, Me.:

Some have doubted and even denied that a whale can swallow a man, owing to the smallness of the whale's throat. Let me give my experience. Aug. 1, 1864, I sailed from New Bedford, Mass., on the Bark *Favorite*, to the South Pacific Ocean, on a sperm whale voyage. Off the coast of New Zealand we struck a

large sperm whale. He went down and came up again with one jaw on each side of the boat. I stood in the boat, half way down his mouth, the same as you would stand in a doorway, and I had a good, square look down his throat. I did not stop to measure it, but my imagination ran to such an extent that the throat looked large enough for two men to pass in side by side. We finally succeeded in pushing our boat loose, but it was a hairbreadth escape, and convinced me.

Had every skeptic, who doubts the Jonah story, seen what I did, he never would have doubted the swallowing capacity of the whale. The next time I did not fare so well, for it bit the boat in two. When I saw those long rows of teeth over my back, ready to take me in, I left the boat in a hurry, but none too soon, for those teeth came down and killed the man behind me, and hurt all the rest of the crew.

I had just gotten far enough away from the boat, when the whale straightened himself out on the water, right under me, and so I had a ride on his back. I was very much frightened at the time. He was the wildest creature that I ever rode without a saddle or bridle. We caught him, however, and I have one of his teeth now, to remind me of our short acquaintance. This whale yielded eighty-five barrels of good sperm oil. While this does not prove the whale's swallowing capacity, it indicates that he had a body large enough to take in ten or more at a time, and stow them all away.

The whale feeds on a large fish, or "squib," as it is called. Sometimes, when we lanced a whale, it made him sick at his stomach, and he vomited up pieces that were, seemingly, as large as two men. So we come to the conclusion that if he had a throat large enough for such large chunks to come up, he had one large enough for them to go down.—*World's Crisis, Dec. 14, 1910.*

In addition to the statement by Mr. Hyde, as quoted, I would say that I never was in as imminent danger of being ground to a pulp, but at times I had to struggle for quarters, when in close contact with the powerful tail of the whale, which moved and plunged with mad velocity. I have also been with the boat's crew on the back of a live whale, when it darted with swift revolutions. It was the biggest thing that I ever rode, and that, too with the least system in its locomotion. It was an aimless, pell-mell, hair-raising charge.

Wallace and I, occasionally, call to mind the various disasters experienced. He came perceptibly nearer being dispatched than I. Had it not been for the assistance of a Portuguese, whom we denominated "Long John," who was an expert swimmer, he says he "would have gone down into the fathomless home of the fish." Wallace was a brave and well-fortified seaman, and had many narrow escapes.

Now, after the lapse of many years, we can refer to the thrilling events of the whaling days with a good deal more composure, by the side of our baseburners, than when going through the actual experiences. At all events, the preachers from a "whale college" have a unique experience. The vessel, with its grease and oil, and untouched by the saving Gospel of Christ, was little better than a floating hell. Nearly every foul utterance was made still more hideous by the devil's grammar. That two preachers, by Love Divine, came out of such a conglomerate collection of thirty-five people, is a good showing. The same proportionate output elsewhere would fill the world with preachers. Thank God for whales and whale catchers, and the varied experiences on the ocean wave!

South Bend, Ind.

A Forgotten Command.

BY E. R. MILLER, M. D.

"Be not drunk with wine, . . . but be filled with the Spirit" (Eph. 5: 18).

HERE are two commands. The first is a negative command: "Be not drunk with wine." This command, I believe, we, as a church, come as near keeping to the letter as any people on earth. But how about the second command? This is positive: "Be filled with the Spirit." Is not the positive command as important as the negative? If we keep the one, should we not also keep the other?

When I contemplate the awful fact that, after two centuries of labor, we, as a church, have less than a hundred thousand members, I am made to wonder on which side of Pentecost we are living. We may have the Spirit, and I trust we have; for Paul says, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9). And again: "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3). But some one has said: "To have the Spirit is one thing, and to be filled with the Spirit is another thing."

"Egypt always has the Nile. But to have the Nile is one thing, and to have the Nile's overflowing, is another thing. Egypt waits every year for the Nile's overflowing. It is the Nile's overflow that is Egypt's salvation. And to overflow, it must first be filled." "It is the Christian's overflow that is the salvation of the world; but in order to overflow there must first be a filling."

The apostles at Jerusalem were anxious that believers be "filled with the Spirit." "Now when the apostles which were at Jerusalem heard that the Samaritans had received the Word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost" (Acts 8: 14, 15).

Ananias came to the blind penitent from Tarsus, and said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9: 17).

This is possibly the only recorded deed of this man Ananias in the New Testament; but to open the eyes of one blind sinner, and to be the means of him being filled with the Holy Ghost, is that not a deed worthy of Divine record? Possibly many of us do not have that much to our credit. But this incident marked the beginning of a life that has proven to the world, ever since, that he had not only "received the Spirit" but was filled with it.

When this same Paul came to Ephesus, what was the first and most important question? "Have ye received the Holy Ghost since ye believed?" "And when Paul had laid his hands upon them, the Holy Ghost came on them" (Acts 19: 2-6).

How about those who "sit in Moses' seat" today? Are they as anxious that believers "be filled with the Spirit" as were the apostles of old? Has the church a better plan now? Have we improved upon the apostolic plan? I fear that the results do not so indicate. Some one has said that "the churches are filled with bones, very many and very dry."

When a boy I used to sit by the fireside on the old homestead, and listen to the details of the all-day "Church Meeting." In those days it was not an unusual thing for a number to be disowned from the church. I believe it was more frequent then than now. A rehearsal of the deeds for which they were disowned was interesting to me. I remember that I was impressed with the fact that it must be a very difficult matter to remain in the church, or a very easy matter to fall from grace.

Were not these people converted when they came to the church? Possibly some were not, but certainly many were. But where was the Paul, or Peter, or John, or Ananias, to go to them, as new converts, and see that they were "filled with the Spirit"?

Why were Paul and Peter and John so anxious that their converts "be filled with the Spirit"? Was it not that they were filled with it themselves, and, knowing the joy and blessings it brought to them, were anxious that all men might come into possession of the same? I wonder why pastors and preachers today do not manifest the same anxiety over their young converts that the Apostles did. Is it because they are not "filled with the Spirit" themselves, and therefore cannot speak of the blessings to others? Or has the apostle's command to the Ephesian brethren been forgotten? O, for more Spirit-filled pastors and preachers and teachers!

In GOSPEL MESSENGER of Dec. 10, 1910, Bro. W. B. Stover has an article entitled, "Those Children," which furnishes food for much meditation. In the same issue of the paper we find these words from the pen of one of wide experience: "If we had saved all our children for the church during the last two centuries of her history, we would number over a million today, instead of less than a hundred thousand.

If fathers and mothers were "filled with the Spirit," would not the overflowing mean the salvation of the children in the home? If pastors were "filled with the Spirit," would not the overflowing mean the salvation of their flocks? If the churches were "filled with the Spirit," would not the overflowing mean the salvation of the community?

Why are we not all "filled with the Spirit"? The promise is ours. "Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39).

Some one has said that the well, on the curb of which Jesus sat and preached that wonderful sermon to the Samaritan woman, while his disciples had gone to the city to buy meat, has gone dry because of the rubbish which has been thrown into it. Suppose the rubbish were all cleaned out, might not the water flow again as pure and sweet as when it slaked the thirst of the Son of Man, or when, as the Samaritan woman said: "Our father Jacob drank thereof and his flocks and his cattle"?

If our hearts are filled with rubbish, it must first be cleared away before we can "be filled with the Spirit." A well is a great blessing to any community, but it is the "rivers of living water," flowing from thousands of Spirit-filled Christians, that help to save the world.

How often shall we be filled with the Spirit? The disciples had been with Jesus for about three years, and we believe they had "received the Spirit." Yet, on the day of Pentecost, they, with the others,—one hundred and twenty in all,—were "filled with the Spirit" (Acts 1: 14; 2: 4). Peter was there among them, and was filled with the rest, yet we find that when he and John were cast into prison, they "prayed and the place was shaken, and they were all filled with the Holy Ghost" (Acts 4: 31). Peter was there and he was filled again. The Nile overflows once a year; but I am wondering if many of us overflow once in a lifetime. What will likely happen to the individual or the church that does not overflow? And there can not be an overflowing, until there has first been a filling.

Brethren, we have not been as active as we might have been, or ought to have been, may we not trace our deadness to an overvaluation of the letter and a corresponding neglect of the Spirit? "The Spirit giveth life." It is time for us to wake up. The Spirit of God alone can wake us. Therefore, with the deepest reverence for the church of my grandfathers and great-grandfathers, the church in which I was cradled, I am reminded of the text from which my sainted father loved to preach: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14).

Harrisonburg, Va.

DISTRICT MEETING OF TEXAS AND SOUTH-WESTERN LOUISIANA.

Our District met at Roanoke, La., Dec. 27 for Sunday-school Meeting; Wednesday, the 28th, for Ministerial Meeting, and Thursday, the 29th, for District Meeting proper. Eld. J. A. Miller, of Texas, was chosen delegate to represent us on the Standing Committee at our next Annual Conference. Bro. K. G. Tennison, of Weatherford, Texas, was chosen as alternate. At our love feast, Dec. 30, about sixty communed. The sisters broke the bread and passed the cup. During the meeting many fine and inspiring talks were made. Five brethren and two sisters from Texas were with us during our meetings.

Bro. C. P. Rowland closed a series of meetings with us, after preaching thirty-six sermons. There were two accessions to the church by baptism. From here he went to Jennings, La., 80 miles east of us, and is still there. So far one has applied for baptism. He expects to close his meetings there Jan. 14.

It is a hard proposition for our Brethren to reach the Southern people, especially in the towns, on account of the lodge affiliation. Most towns and much of the country is a hotbed of Masons, and most of the ministers of the popular churches are Masons. Few Masons want to hear the plain teaching of the whole Gospel. "How long, O Lord, how long?" J. I. Miller.

Roanoke, La., Jan. 11.

FINANCIAL REPORT

The General Mission Board received during the month of November the following donations for its various branches of work:

WORLD-WIDE.

Illinois—$319.36.
Northern District, Congregations.
Franklin Grove, $56; Elgin, $43.28; Lanark, $24.47; Cherry Grove, $19.33; Polo, $28.26; Chicago, First Church of the Brethren, $148.02 ..... $ 193 66
Individuals.
Raymond and Laura Cottrell, $10; Brother and Sister Harry Cherry, $5; Brother Frank Peterman, $5; "A Sister," $10; Mary A. Myer, Franklin Grove, $10; Calen B. Royer, $3.50; "A Sister," $1; P. R. Eichel (marriage notices), $5.50 ..... 45 50
Southern District, Congregations.
Pleasant Hill, $49.20; Cerro Gordo, $20 ..... 70 20
Individuals.
A. L. Furney and wife, $6; Mrs. Delilah Wilson, $2; I. L. Bingaman (marriage notices), $1; Elizabeth H. Brubaker (marriage notices), $6; Chas. C. Gibson (marriage notice), 50 cents 10 00
Pennsylvania—$162.99.
Eastern District, Congregations.
Coventry, $47.13; Peach Blossom, $11.61 ..... 58 81
Individuals.
Jos. Fitzwater, $6; Henry Bollinger, $1.43 ..... 7 65
Southern District, Individuals.
Belle M. Sheaffer, $1; Mary A. Paul, $1; Lewis Burtz, $1; "A Sister," Lower Cumberland, $5 cents 4 50
Middle District, Congregation.
Elk Lick, Sunday-school 11 89
Riddlesburg 2 00
Sister N. J. Madison, $1; Mrs. Sarah Musser, $1 ..... 2 00
Western District, Congregations.
Meyersdale, $1.50; Brothers Valley and Middle District, $11.43; Brothers Valley, $1.32 ..... 44 54
Individuals.
Mary J. Kinzer, $10; Brother and Sister Wm. Kinzer, $10 ..... 13 00
Ohio—$140.66.
Northeastern District, Congregations.
East Nimishillen, $5.63; Chippewa, $5.47 ..... 11 10
Individuals.
"A Sister," Alliance, $14; Mr. and Mrs. Cyrus Youge, $10; Mrs. Clara A. Hummel, Mrs. Simon Longenecker, $2; Sister Francis J. Miller, $2; Mrs. H. E. Hubert, $1.15; Amanda Sollenberger, $1; Marie Zellner, $1; "A Sister," $1; Mrs. Julia Schranda, $1 ..... 53 83
Northwestern District, Congregations.
Bethel, $3.50; Elk Lick Creek, $15.15; Maple Grove, $14.65 ..... 33 30
Sunday-school Class, Rush Creek, Marion, Church 5 00
Individuals.
L. H. Dickey (marriage notice) 50
Southern District, Congregations.
Covington, $18.43; Palestine, $8.50, Individuals.
J. E. Gnagy, Birthday offering, $10; Noah and Jane Miller, $5; Mrs. A. A. Burkett, $2; Mrs. Cassady, $1; Flora M. Ebert, $1; J. P. Getz, 65 cents; Jonathan Hoover (marriage notices), 25 cents 21 16
Indiana—$79.61.
Northern District, Congregations.
Blue River, $20; Pine Creek, $8.19; Second Church—Salem Bend, $14.15 ..... 37 61
Individuals.
Mr. and Mrs. Abe Reppert, $4; "K. K.," $1; Lizzie Marsh, $1; Miss Hattie Carbaugh, $1; Anna Neff (marriage notice), 50 cents 7 50
Middle District, Individuals.
Mrs. Lottie Hummel 1 25
Southern District, Congregations.
Pour Mile, ... 14 76
Individuals.
Emma Elmes, $15; James A. Eyer and wife, $1.50; Mrs. David Miller, $1; J. R. Dellinger (marriage notice), $1 ..... 18 50
Missouri—$74.35.
Northern District, Congregation.
Rockingham 46 45
Individuals.
Mrs. B. Reddick, $5.15; Mrs. Julia E. Bashor, $3.50; Mrs. Emma Schlitknecht, $17; Mrs. Amanda McGlothlan, $1 ..... 15 65
Middle District, Congregation.
Warrensburg 6 15
Individuals.
Lee Lee 1 00
Southern District, Individuals.
C. C. Sims and wife, $5; Sophia Darron, $1 ..... 6 00
Nebraska—$37.17.
Congregations.
Bethel, $3.81; Omaha Mission, $4.36 ..... 56 17
Individuals.
A. D. Sollenberger (marriage notice), 50 cents; Edgar Rothrock (marriage notice), 50 cents, ... $ 1 00
Kansas—$66.36.
Northeastern District, Congregation.
Smithwick 6 90
Individuals.
Andrew Eskildson, $10; Susan Cochran, $1; Hannah Lauver, $1; Mary R. Mohler, $1; E. A. Myers (marriage notice), 61 cents 13 50
Southeastern District Individuals.
Mrs. M. T. Sowers, $12; W. B. Bell, (marriage notice), 50 cents 12 50
Northwestern District, Sunday-school.
Morningstar, ... 3 00
Individuals.
Mrs. Mary Sayers, $3; John H. Orley, (marriage notice), 50 cents 2 50
Southeastern District, Congregation.
Monitor 10 26
Sunday-school, District.
Slate Creek, ... 6 82
Individuals.
"For the Lord's Use," $1; J. J. Yoder (marriage notice), 50 cents, ... 1 50
Michigan—$54.96.
Congregations.
Woodland, $25.16; Thornapple, $23.80 ..... 47 46
Individuals.
D. Holm, Kings Mill, ... 7 50
Iowa—$66.50.
Northern District, Congregation.
Panora 10 00
Middle District, Congregation.
Indian Creek, ... 56 50
Individuals.
Bro. and Sister D. W. Hendricks, $4; Mrs. W. E. Benner, $2 ..... 6 00
Southern District, Individuals.
Frank Glotfelty and family, $1.40; Mrs. B. Baldwin, $1; M. Kob (marriage notices), $11; Eliz. Fisher, 10 cents 12 50
Kansas—$26.50.
Congregation.
Prairie Creek 26 50
West Virginia—$22.36.
First District, Individuals.
Lone's Creek, $10; Sandy Creek, $1 ..... 11 00
Individuals.
E. D. Hutchford and family, $1 ..... 1 00
North Dakota—$30.21.
Congregation.
Sunday-school, $9.46; England, $7.50, Sunday-school 16 96
Individuals.
Irvina Hudson, $1; Jamie Lightcap, $1; W. H. Linticum, $1; Sarah J. Hylton, $1 ..... 4 00
Second District, Congregation.
Pleasant View 8 50
Individual.
N. J. Buck, Jr. 1 00
Northern District, Individuals.
Elizabeth Ritz, 50 cents; Mary E. Hammon, 62 cents; Fanny Palmer, 75 cents; Mary Wakeman, 60 cents; Amanda Rudolph, 25 cents, ... 2 21
Southern District, Congregation.
Northeastern District, Congregation.
Northern District, Brethren, Denmark 14 60
Western District, Individual.
Mary B. Dungan 1 00
California—$14.00.
Northern District, Individuals.
Mrs. W. H. Stempel, $6; Wm. Leatherman, Angelica Bress, $3; J. W. Gwin, $1, ... 10 00
Southern District, Individuals.
Wm. Wertenbaker (marriage notice), 50 cents; Geo. D. Bashor (marriage notice), 50 cents, ... 1 00
Pennsylvania—$11.00.
Congregations.
Mill Creek, $6; Beaver Creek, $5 ..... 8 15
Individual.
Rachel Gross, ... 3 50
Washington—$6.55.
Congregation.
Tekoa 5 65
Individual.
A. B. Baker, ... 1 00
Oregon—$1.00.
Individual.
Mrs. Bruce Ashmore, $1; Minnie Whetstone, $1; D. H. Keller (marriage notice), 50 cents, ... 2 50
Canada—$2.25.
Individual.
Mrs. R. H. Stewart, ... 2 25
Louisiana—$1.00.
Individual.
"Name Withheld," 0 ..... $ 1 00
Montana—$9.50.
Individual.
John Early (marriage notice), ... 50
Unknown, ... 8 00
Total for the month, ... $ 1,140 91
Previously received, ... 29,429 12
Total for year so far, ... $31,580 03
Less correction, ... 4 46
Total, ... $31,565 58

INDIA ORPHANAGE.
California—$20.00.
Northern District, Sunday-school.
Sacramento Valley, ... $ 10 00
Individuals.
J. N. Shank and family, ... 2 00
Southern District, Sunday-school.
Primary Department, Lordsburg, ... 20 00
Christian Workers.
South Los Angeles, ... 16 00
Pennsylvania—$60.00.
Eastern District, Sunday-school.
Green 25 00
Southern District, Sunday-school.
Mt. Olive "Corner" Honeidale, ... 20 00
Illinois—$20.00.
Northern District, Sunday-school.
Waddams Grove, ... 9 20
Southern District, Christian Workers.
Cerro Gordo, ... 20 00
Individual.
John D. Wagoner, ... 1 00
Oklahoma—$21.85.
Sunday-school.
Paters Prairie, ... 16 25
Individuals.
Hannah S. Ulery, ... 5 00
Ohio—$40.00.
Northern District, Sunday-school.
Mississinawa, ... 20 00
Missouri—$20.00.
Middle District, Sunday-school.
Boys' Class "True Blues" Kansas City, ... 20 00
Indiana—$10.00.
Northern District, Sunday-school.
First Church, South Bend, ... 5 00
"K. K." 5 00
Ohio—$10.00.
Northern District, Congregation.
Otter Creek Mission, ... 5 00
Individual.
Southern District, Sunday-school.
Bear Creek 5 00
Michigan—$5.00.
Aid Society.
Woodland, ... 5 00
Total for the month, ... $ 222 45
Previously reported, ... 1,734 91
Total for year so far, ... $ 1,957 20

INDIA MISSION.
Ohio—$30.80.
Northeastern, District, Congregation.
Maple ..... $ 25 00
Individual.
Amanda Sollenberger, ... 1 00
Southern District, Congregation.
Pleasant 1 00
Indiana—$10.00.
Middle District, Congregations.
Burr Oak, $14.35; Christian Church, Burlington, $6.15 ..... 20 50
Illinois—$19.60.
Southwestern District, Congregation.
Montrose 10 26
Pennsylvania—$50.74.
Middle District, Congregation.
Norristown, ... 6 18
Western District, Congregation.
Meyersdale, ... 14 56
Washington—$5.00.
Individuals.
E. P. and N. Lyon, ... 5 00
Illinois—$40.00.
Southern District.
Mary J. Grant and wife, ... 40 00
Minnesota—$0.70.
Individuals.
Mrs. Bernice Ashmore, ... 70
Total for the month, ... $ 96 06
Previously received, ... 580 17
Total for year so far, ... $ 676 32
Plus correction, ... 16 45
Total, ... $ 692 67

INDIA NATIVE SCHOOLS.
Illinois—$25.00.
Northern District, Individuals.
"A Sister," Elgin, $20; Mary Royer, $5 ..... $ 25 00
Nebraska—$13.58.
Congregation.
Bethel 13 58
Indiana—$13.00.
Northern District, Congregation.
Cedar Lake, ... 13 00
Iowa—$4.25.
Middle District.
Hannah C. Badger's S.-S. Class, ... 4 25
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... $ 1 00
Total for month, ... $ 56 83
Previously received, ... 676 68
Total for year so far, ... $ 733 51

INDIA WIDOWS' HOME.
Ohio—$4.00.
Northeastern District, Individual.
Amanda Dietrich, ... $ 1 00
Northwestern District, Individual.
"A Sister," 3 00
Missouri—$1.00.
Southern District Individual.
"From an Isolated Sister," 1 00
Total for the month, ... $ 5 00
Previously reported, ... 58 63
Total for year so far, ... $ 63 65

CHINA MISSION.
Canada—$28.40.
Congregation.
Fairview, ... $ 97 40
Individual.
Lester T. Jordan, ... 1 00
Indiana—$2.00.
Northern District, Individual.
Ruth Bigler, ... 10 00
Pennsylvania—$7.21.
Eastern District, Individual.
"Cea-tenth," 1 00
Southern District, Individual.
"A Sister," 1 00
Middle District.
Lewistown Sunday-school Convention, ... 5 81
Oklahoma—$5.50.
Individual.
"Sin Is Jesus' Name," 5 00
Nebraska—$4.65.
Individuals.
P. A. Nickey and wife, ... 4 65
South Dakota—$4.00.
Sunday-school.
Pine Creek, ... 4 00
Illinois—$4.00.
Northern District, Congregation.
Elgin, ... 2 00
Southern District, Individuals.
Sam Brumbaugh and wife, ... 2 00
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00
Total for the month, ... $ 134 36
Previously received, ... 277 77
Total for year so far, ... $ 413 13

COLORED MISSION.
Illinois—$2.00.
Northern District, Individual.
"A Sister," Elgin, ... $ 2 00
California—$1.00.
Southern District, Individual.
Elder J. H. Shively, ... 1 00
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00
Total for the month, ... $ 4 00
Previously received, ... 41 00
Total for year so far, ... $ 45 00

JAPAN MISSION.
Ohio—$2.00.
Southern District, Individuals.
A. and M. Hoke, ... $ 2 00
Total for the month, ... $ 2 00
Previously reported, ... 2 50
Total for year so far, ... $ 4 50

JERUSALEM MISSION.
Oklahoma—$5.00.
Individual.
"Sent in Jesus' Name," ..... $ 5 00
Total for the month, ... $ 5 00
Previously received, ... 1 00
Total for year so far, ... $ 6 00

CUBAN MISSION.
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... $ 1 00
Total of month, ... $ 1 00
Total for year so far, ... $ 1 00

SOUTH AMERICA.
Ohio—$1.00.
Southern District, Individual.
Ruth Bigler, ... $ 1 00
Total for month, ... $ 1 00
Previously reported, ... 3 00
Total for year so far, ... $ 4 00

CORRECTIONS.
The $10.00 credited, under India Orphanage to Sunday-school, Indiana. In November Visitor, should be credited to Lost Creek Sunday-school.
The $16.46 placed in November Visitor to World-wide Mission and credited to Conway Congregation, Eastern Pennsylvania, should have been placed to India Mission Fund.

CHRISTIAN WORKERS' TOPIC

The Boy Jesus.

Luke 2: 40-52.

For Sunday Evening, February 5, 1911.

I. "The Child Grew."—(1) "Strong in spirit, filled with wisdom" (V. 40). (2) He "increased in stature"(V. 52).

II. His Family Life.—(1) The family—its members (Matt. 13: 55, 56). (2) His attainment of mother (V. 51; John 19: 26, 27). (3) A student of nature. (a) "The fowls" (Matt. 6: 26); (b) "grapes" and "rain" (7: 16, 25); (c) "foxes" (8: 20); (d) the "harvest" (9: 37); (e) the "mustard seed" (13: 31); (f) "leaven" (13: 33).

III. His Religious Life.—(1) Attendance at church feasts. (a) By his parents (Luke 2: 41); (b) himself (Luke 2: 42; John 2: 13; 5: 1; 7: 10). (2) He was often in his "Father's house" (Luke 2: 46, 49; John 2: 14-17; 10: 23). (3) A Bible student—(a) "It is written" (Matt. 4: 4, 7, 10); (b) "of old time" (5: 21); (c) "have ye not read" (12: 3, 19; 4: 21; 16; Mark 12: 10; Luke 6: 3).

Note.—(1) The mother of Jesus was a devout woman of rare culture—hence an intelligent student of the prophets. (2) Jesus was a child of the church. His parents were devout members, and as soon as he was old enough he took upon himself the covenant promises. He regularly attended the church, and paid money into the treasury. He sent Peter to get a piece of money out of the mouth of a fish to pay the temple tax (Matt. 17: 27). He strongly commended the widow who cast her two mites into the treasury (Mark 12: 41).

PRAYER MEETING

The Privilege of Giving.

1 Cor. 16: 1-9; 2 Cor. 8: 1-15.

For Week Beginning February 5, 1911.

1. **The Larger Outlook.**—The true Christian looks away from himself to others. He feels the needs of humanity. Jesus taught that the effacing of self leads to a glorious work for others. He gave because he loved, and proved his love in the giving. The life-blood of the church is evidenced by the gifts of the people. The true Christian is cosmopolitan in the scope of his enlarged vision (Titus 2: 11-14).

2. **The Example of Christ.**—"For your sakes he became poor" (2 Cor. 8: 9). Christ willingly left the glory of heaven and his own riches to save a dying world. To learn to give, Paul says, "Know the grace of Jesus." This knowledge leads to cheerful giving (2 Cor. 9: 7).

3. **The Obligation of Giving.**—Looking at Christ's willingness, we see at once that he, as our Elder Brother, recognized the brotherhood of man,—a fact that we, also, must fully incorporate in our lives. Perishing souls,—no matter of what nation or clime,—are the all-sufficient appeal to the means within our reach (Luke 6: 38).

4. **The Spirit of Giving.**—"A willing mind" (2 Cor. 8: 12). Paul says this readiness to give should be "first." Most of us count our money "first," and then decide, perhaps, that we are very poor and have nothing to give. The gospel way is to have a willing mind to give with, remembering that only thus there can be adequate giving (2 Cor. 9: 6).

5. **The Measure of Giving.**—Fourfold dimensions: (1) According to our prosperity; (2) continuously; (3) proportionately among the various gospel needs; (4) by all,—equally, "As the Lord hath prospered" (1 Cor. 16: 2).

6. **The Results of Such Giving.**—Paul refers to the admirable system in the giving of the manna, "He that had gathered much had nothing over; and he that gathered little had no lack." God's purpose in giving unto us "all things richly to enjoy," is that all should be blessed. The church is to go out into the world with the gospel message, until the uttermost ends of the earth are touched by its power (Matt. 28: 19, 20).

HOME AND FAMILY

Open the Gates.

BY MARGUERITE BIXLER GARRETT.

Fling open the gates of Paradise,
O guardian angel of light,
Fling open the gates of Paradise,
Flood my soul with music tonight—
Music that dashes and splashes,
Music that thunders and crashes
Into and into each vibrating part,
Striking the innermost spring of my heart—
Music with glorified grandeur replete,—
Grant me one moment of fullness complete.

Fling open the gates of Paradise,
O guardian angel of light,
Fling open the gates of Paradise,
Flood my soul with music tonight.
Music that lingers and blesses,
Music that calms and caresses—
Whispering peace, like vespers of old,
Shimmering forth from celestial of gold—
Music with sanctified sweetness replete—
Bathing my being with rapture complete.

The Home in Bethany.

BY WEALTHY A. BURKHOLDER.

THERE are times in the lives of all people when they wish to retire to some secluded place and rest. There are homes where we feel we can shut out all curious, public gaze, and, in the congenial company of those who reside there, spend a season with profit and pleasure, none daring to intrude.

Such are resting places along the way and may be made scenes of rest and relaxation, as well as spiritual and mental improvement. Such a home was the one at Bethany whither the Master often resorted.

It was not a mansion, as we call mansions today, although we are told that it was the best in the village, and was thronged with guests coming and going all day and all the week. The first we know of Bethany it is named as the evangelist's as the home of the family that Jesus loved. This family consisted of Lazarus, Mary and Martha. The two sisters were of very much attached to their only brother.

One wintry day the Master had been spending some time in retirement on the eastern side of the Jordan, but wished to go up to Jerusalem to the feast of dedication. He and his disciples, after climbing the steep ascent of the mountain path of the plains of the Jordan, entered the door of the little Bethany home and were heartily welcomed.

It seems that Martha was the leader of the two sisters in the matter of preparing entertainment and refreshments. No doubt she felt glad that she could administer to the bodily wants of him whom she dearly loved. Martha's first thought was to care for her guests, but let us not blame her too much, when we know it was love that prompted her to show her devotion in this respect. She knew that Christ had traveled over the steep and stony road and was tired and hungry. No doubt she felt that she would first provide for his temporal wants, and then listen to his gracious words with more earnestness and restfulness. Her motive was surely kind, even if she did fail in being as gentle as was possible to be. The circumstance brought out the different characters of the sisters in contrast with each other. Both were glad for the visit of their Master, but while Martha was perhaps too much absorbed in providing elaborately for his physical wants, Mary was so much absorbed in the teaching of her Lord, that she sat down at the feet of the Great Teacher, and quietly listened to his profound words. Perhaps Martha was like many women today, who spend too much time in the preparation of meals. A more simple meal would often give more time for spiritual improvement, and, at the same time, satisfy all physical wants. Too much serving has a tendency to distract the mind and not prove restful to the body.

It is distinctly said that Jesus loved each member of this family, and he did not blame Martha for trying to provide for the temporal wants of her guests. He would, however, have her do it less elaborately and more quietly. He would suggest that there be less of the hurrying she may have manifested on the occasion.

So of our lives. Some of us serve while others have a different field of labor, but what is needed is faithfulness to the work at hand. Our work is most always what lies nearest, and when love to God and man prompts us, no work is drudgery.

The true philosophy of life is to accept the situation in which we are placed and make the best of it uncomplainingly. There are those who may fill higher positions. We need not envy them, but rather let us be true and faithful to the work assigned us.

Heart service is wanted by the Master in all the avenues of life. There is entirely too much shallow, sham work in the world, and such can not stand the scrutiny of an All-seeing Eye. Trials and troubles come to all, but sometimes it takes talent of the highest kind meekly to bear and pass along the path of duty, singing with gladness.

Mary and Martha represent two phases of Christian character. One is quiet and contemplative, the other more aggressive and active. The same is true today. There are times when it requires force and decision to sit still and wait, when we know work ought to be done. Let us remember that if we want to administer to those in need, either in sympathy or in any other way, it must be done cheerfully and lovingly, although it may require the giving up of our own comfort and wills, often. The Master's work is not always in the easy and conspicuous places, but we should try to say cheerfully and resignedly:

"I will go where you want me to go, dear Lord,
I will say what you want me to say."

Newburg, Pa.

SISTERS' AID SOCIETIES

TIPPECANOE CITY, OHIO.—Our Sisters' Aid Society met today, and reorganized. Sister Ella Newcomer was elected president; Sister Dollie Funderburg, vice-president; the writer, secretary; Sister Ella Brumbaugh, treasurer; Sisters Dollie Funderburg and Nancy Snell, superintendents. During the past year we held twenty-three meetings with an average attendance of ten, and an average collection of $2.10. The time at our meetings was spent in making clothing for children. We sent a box of summer clothing, valued at $18.50, to East Dayton, Ohio, and a box of winter clothing, valued at $17.50, to Chicago.—Fern Coppock, Secretary, Tippecanoe City, Ohio, Jan. 5.

NORTH LIBERTY, IND.—During the year ending Dec. 31 our Sisters' Aid Society held fifteen all-day meetings, and five half-day meetings. The average attendance was twelve. The work consisted of making aprons, bonnets, stocking bags, quilting squares, quilting quilts, making garments and collections for the year were $8; received for repeats, sold, $32.29; expenses, $24.81; balance in the treasury, $18.28. We donated $10 to the Mexico City Mission, $6.50 to our Home Missionary, and $2 to a minister at Bethany Bible School. Sister Carrie Mariman is president; Sister Mary Barry, vice-president; the writer, secretary-treasurer.—Elizabeth Eibe, Secretary, North Liberty, Ind., Jan. 2.

WESTMINSTER, MD.—Our Helping Hand Society re-elected officers as follows: President, Sister Ruth Bish; vice-president, Sister Linda Royer; secretary and treasurer, Laura J. Royer. During the past year we met twenty-seven times, with an average attendance of seven. We received, including amount on hand from 1909, $84.33. We gave $18 to the Brooklyn Mission, to furnish a bed room in the Mission Watchcare church toward furnishing a Sunday-school room; $5 toward building a new church in Denver; $5 to Home Missions; $5 to those in need in our home church. Our expenses were $16.02, leaving on hand in the treasury, donated two quilts and a comforter.—Laura J. Royer, Secretary and Treasurer, Westminster, Md., Jan. 7.

UPPER STILLWATER, OHIO.—The officers of the Sisters' Aid Society of this congregation are as follows: Sister Marie Yoder, president; Sister Mary Mack, vice-president; Sister Ida Mack, secretary-treasurer. From April 1, 1910, to Jan. 1, 1911, we held nine meetings; total number present, seventy-two; average attendance, eight. We quilted one quilt, made four comforters, and made fifty garments; donated two bags of clothing to the Chicago Mission, valued at $15.75; sent $1 to Lawrence, Kans., to help to build a church, and gave $4.25 to help the needy in Stratford. We received for work and collections $16.40; had in the treasury $12.16; making a total of $28.56. There now have $8.16 in the treasury.—Tryphena Mack, Covington, Ohio, Jan. 12.

BRETHREN, MICH.—Our Sisters' Aid Society met on our regular day, Jan. 4, 1911, and took charge of the regular love feast Thursday of each month, at 2 P. M. We reorganized, with Sister Ella Brumbaugh, secretary; Sister Dollie Funderburg, president; the writer, secretary-treasurer. The Society was organized March 9, 1910. During nine months we held twelve meetings, with an average attendance of five. The largest number present at any time was eleven. We received in membership collections $1.69; for sewing and making bedding, $1.50; received by donations, $1.35; made and sold prayer coverings to the amount of seven cents; received for repeated material, $3.78; number of prayer coverings donated, six; leaving a total of $6.39. We have expended $3.78 for repeated clothing and coverings on hand.—Mrs. Edith Warstler, Box 55, Brethren, Mich., Jan. 9.

PLEASANT VALLEY, IND.—The sisters of the Pleasant Valley Aid Society met Dec. 29, and elected officers for the ensuing year as follows: Sister Emma Hoffman, president; Orpha Mishler, secretary-treasurer. Within the past year twenty meetings were held, with an average attendance of thirteen. Balance of money from 1909, $25.86; amount received for dues, $29.58; for work done, $12.56; expenses for the year, $26.46. We donated $10 to the Bethany Bible School; $6 to the North Manchester church, and $5 each to Brethren Home and Mission. John Mishler, as an aid toward their expenses while attending Bethany Bible School, $5. Leaving on hand in the treasury, $40.34. We sent a box of clothing to the Chicago Mission, and some clothing and comforters to the Old Folks' Home; also $10.20 to the Mexico City Mission. We now have 39 members.—Mrs. Eliza Sherck, Secretary, Middlebury, Ind., Jan. 7.

MONT IDA, KANS.—The Sisters' Aid Society met at the church July 14, 1910, and elected the following officers: Sister Nancy Studebaker, president; Sister Kate Hesp, vice-president; Sister Ora Studebaker, superintendent and secretary; Sister Mabel Ryan, treasurer. For the last six months we met every two weeks on Thursday, with one called meeting. We met on the Thursday following our regular meeting, to finish filling a sack of clothing to be sent to the Kansas City Mission before the holidays. We have sent three sacks this winter,—126 garments in all. We quilted four quilts this summer; also made home comforts, aprons and sewed. We sewed carpet rags and then made them into rugs, and sold them. At our last meeting we agreed for a visitor. Collected, $23.69; paid out, $16.31; cash on hand, $6.78.—Ora Studebaker, Box 23, Mont Ida, Kans., Jan. 7.

BEAVER CREEK, VA.—During the year 1910 our Sisters' Aid Society held ten meetings, with an average attendance of thirteen. Our work consisted mostly of making prayer coverings, piecing quilts and comforts, and working counterpanes. We received $3, quarterly, to the Orphanage, and $5 for a dresser for the Orphanage; $2 for a chair for the Old People's Home; also the Sisters' Aid Society in Washington, D. C., paid $4.50 to help the poor; total collection for the year, $16.45; received for coverings, $17.67; received for work done, $11.50; total receipts, $65.53; expenditures, $65.98; amount in the treasury from 1909, $10.46; amount in the treasury at present, $7.06. The following officers were elected for the year: Sister Kate Glick, president; Sister Mary Click, vice-president; Sister Ada Wagner, secretary; Sister Mollie Click, treasurer.—Delphia S. Click, Beaver Creek, Va., Jan. 14.

OGANS CREEK, IND.—Our Sisters' Aid Society held eleven meetings during the year. The average attendance was six. Our work consisted mostly of making children's clothing.—Dan Dorsey, Jr., Wanda, Ind., Jan. 14.

SPRING, KANS.—As we had quite a lot of muslin, percale, underwear, etc., given us, and not in our town, we only sold out for material $6.14. We made seventeen garments for children and one bed comforter. Twenty-two garments and two comfort tops were donated. Besides helping the brethren at home,—we sent a box to the Kansas City Mission Dec. 15, containing ninety-seven garments and one bed comforter. We organized with the following officers: Sister Sallie E. Carl, president; Sister Henrietta Lichty, vice-president; Sister Metta B. Kreider, secretary-treasurer. We meet for sewing on the second Thursday of every month.—Metta E. Kreider, R. D. 1, North Manchester, Ind., Jan. 13.

ROARING SPRING, PA.—During the past year the sisters, by holding weekly sewings, three of which were all-day sessions, succeeded in making and selling enough goods to make payments on the Mission House so as to lose for the year on building, $70; carpet for the new church, $85; total for the year, $155. With an attendance of twenty on Wednesday, Jan. 5, the following business was effected: After Scripture reading and prayer, a program took place for the year 1911, with Sister Susan Replogle, president; Sister Mary Hershey, vice-president; Sister Lydia Brumbaugh, superintendent; Sister Charlotte Hershey, assistant superintendent; Sister Elizabeth Barnett, secretary; Sister Minnie Furry, assistant; Sister Catharine Hershey, treasurer. The sisters agreed to be held every two weeks, all day, until summer, when they will be held weekly by the afternoon.—Elizabeth Barnett, Secretary, Roaring Spring, Pa., Jan. 11.

SPRINGFIELD, OHIO.—Our Sisters' Aid Society met Jan. 4. The following officers were elected: Sister Ella Smith, president; Sister Mary Roof, vice-president; the writer, secretary-treasurer. During the past year, from April to January, we held seventeen meetings, with an average attendance of ten. In this time we made two quilts, one bed comforter, and made children's clothing. We sent a box to the Brethren's Home, and one to Chicago, which was filled with boys' pants and waists, underwear, stockings, prayer coverings, comforters, and a number of rugs; collections amounted to, donations, $15.64; sold two quilts, for $2 each; spent for material used, and underwear, $21.44; balance from last term, $4.40; balance in the treasury, $18.12. A new bed comforter was donated to the society by the members. Our regular time for meeting is every two weeks, on Wednesday, at the home of the president.—Ruth Dresher, R. D. 2, Springfield, Ohio, Jan. 14.

LINVILLE CREEK, VA.—During the past year we met twenty-four times, with an average attendance of sixteen. The year was a busy one for the Sisters' Aid Society, during which was organized in 1909. This was due, in a great measure, to the earnest efforts of our sister workers. Interest in the work has grown, as well as the number of workers. We spent two days in quilting, besides various kinds of work. The sewing society is furnishing funds to educate a poor Hindoo girl, and collected in the amount of $40 we gave $25 of this fund. Total amount of collections, $22.03; amount in the treasury at the close of the year, $13.35. We met with a social session at the Orphanage and Old Folks' Home. The officers, for the year 1911, are Sister Sarah Zigler, president; Sister Ella Kline, vice-president; Sister Ida Miller, secretary. We close the year's work with the determination that we shall do still better during the coming year.—Ida Miller, Secretary, Mossy, Va., Jan. 4.

CERNANDOAH, PA.—Our Sisters' Aid Society closed another year's work. We held twenty-one meetings during the year, with an average attendance of 6. We used during the year, 437 yards of cloth, 144 yards of outing and 97 pounds of cotton. Out of this were donated to us 50 lbs. of cotton and 100 yards of cloth. We made 103 comforters and 23 comforts. We received from dues $19.88; for goods sold, $71.63. Received from Sunday-school collection for the year, $15.79. This makes a total of $111.90. We paid for a carpet $15.29; for the church basement $8.10; more for a stick stove, $8.00; for six months' support to a native school in India, $10. Two months' support to the Child Our Special pledges $50 and two Sunday-school classes each $5. For goods to sew, $43.64. We have more work than we can do for regular meetings, and have an appointment in the evening and sew. We believe that these Aid Societies are a part of the church, and should be given the right to work.—Mrs. Lambert in Sister Anna Swigart; secretary, Sister Annie Snyder.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 12.

NORTH MANCHESTER, IND.—It is our custom to reorganize every six months. The present officers of our society are Sister Lucinda Cutrell, president; Sister Mesalonice, vice-president; Sister Sophia Lehmer, superintendent; Sister Lucinda Cutrell, secretary-treasurer; Sister Lavina Neher, director. We also have four committees,—"Soliciting," "Selling Quilts" and "Auditing." This gives work to a number of sisters. During the year we held twenty-four meetings, with an average attendance of twenty-five. Our principal work consisted of making quilts, comforts, carpet, clothespin aprons, bed sacks, and for the coming year, some general sewing. General collections amount to $12.39; solicitors received cash, $5.45; for work done mostly, $11.60; received, $34.69; money received for the year, $63.93; donations received,—wearing apparel, bedding, etc., 116 articles; carpet rags sewed and unsewed, quilt blocks, patches, etc.; for relief work, food and clothing for eight families at home, twenty-one yards of carpet for a poor sister; also paid $1.93 tax for the same sister; for help to Bible work, for a sister in college, $15; for the support of one child in orphan's home, $18; furnished a room in the young men's Dormitory at the College, valued at $25; paid for the room; balance of money not paid for material, furnishing room at the College, relief work, etc., we have a balance on hand of $8.16, to commence with the present time.—Lavina Brower, Secretary, North Manchester, Ind.

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BRO. GEO. L. STUDEBAKER is engaged in a series of meetings at Nappanee, Ind.

BRO. J. W. LEAR, of Cerro Gordo, Ill., is holding a series of meetings at Elkhart, Ind.

BRO. ERNEST SHERFY held a series of meetings at Ramona, Kans., and five applied for membership.

FIVE came out on the Lord's side during some recent revival work at Essex, Iowa, by Bro. A. P. Simpson.

THE revival at Juniata Park, Pa., conducted by Bro. D. M. Adams, closed with nineteen making the good confession and receiving baptism.

AT Pleasant Hill, Va., Bro. L. C. Coffman delivered ten addresses, and six made the good confession. Four were baptized and two await the rite.

BRO. J. E. MILLER, of Mount Morris College, spent one day at Elgin, last week, in a meeting with the other two members of the Gish Committee.

DURING the late revival service in the Union church, Ind., conducted by Bro. Manly Deeter, five were enrolled for the kingdom of our Lord and Master.

A SERIES of meetings was held in the Palestine church, Ind., by Bro. D. M. Byerly, and six were received into fellowship. Two others await baptism.

BRO. C. M. SUTER, elder of the Franklin Grove congregation, Ill., left last week for California, where he may spend a few months, enjoying the best of the land.

BRO. H. A. STAHL, under date of Jan. 19, writes us that he is in a glorious meeting at West Brownsville, Md., with ten accessions and others near the kingdom.

BRO. J. F. APPLEMAN writes that he is still in the evangelistic field. At present he is holding a series of meetings in the Gravelton house, near Nappanee, Ind.

BRO. C. W. GUTHRIE, now of Chicago, has been a very sick man, and while improving, is still confined to his room, but says that he is not too sick to read the MESSENGER.

OUR correspondent reports an excellent Bible Institute at North Manchester, Ind., and some fruitful evangelistic work. Eleven were induced to accept Christ as their personal Savior.

BRO. D. E. ROYER, Waynesboro, Pa., says that he and others would be pleased to receive information concerning the country in which Brethren are locating and building up churches in Canada and Central Oregon. Possibly some Brethren residing in these sections can give the information desired.

BRO. T. F. IMLER, of Ridgely, Md., recently submitted to a very critical surgical operation at the Episcopalian Hospital in Philadelphia. He was kept under the influence of ether about two hours. We have word regarding him, two days later, at which time he was resting comfortably, with favorable indications.

AFTER reading "Our Saturday Night," Bro. D. E. Miller, our agent at Washington, D. C., writes that he is going to see to it, that a copy of the book gets into as many homes in the city as possible.

WE are often requested to give special notices two or more insertions. We regret that such requests can not be complied with. Space in the MESSENGER is valuable, and one insertion of a notice is all that should be expected.

AFTER visiting only a part of the schools in the East, Bro. Galen B. Royer returned to Elgin last Sunday morning. He came home on account of the illness of his wife, whom he found quite weak, but her condition is improving.

BRO. D. L. MILLER has for some weeks been suffering from an attack of bronchial pneumonia and lumbago, but when last heard from he was improving. On account of his sickness he had to give up his course of illustrated Bible Land lectures in Mount Morris College.

AFTER page 55 of this issue had already been printed, we received a card from Sister Ruth Dresher, requesting us to state that her report of Aid Society, on the page referred to above, should be credited to Donnels Creek, Ohio, instead of Springfield, as there given.

AT Timberville, Va., we have a large congregation, said to number about 500. During the past year there were twenty-nine accessions by confession and baptism, nine restored to fellowship, and fellowship withdrawn from four. By the icy hand of death three were removed.

IN Chicago a building is being erected for Sunday-school Extension, No. 2, and may possibly be ready for use in March. It is built on the combination plan, —part can be used for mission work, and the rest may be rented. The income from rental will help materially in meeting the expenses of the mission. A report of the work will be found on page 62.

BRO. JAMES M. MOORE, who has returned to his home at 3407 West Van Buren Street, Chicago, writes that he greatly enjoyed his Bible Institute work among some of the churches of Iowa. He speaks especially of the encouraging attendance at South Waterloo, where we have one of the largest and best equipped congregations in the West. The church has had eighteen Bible Institutes, and the good results may be easily seen.

IN 1 TIM. 5:19 we read: "Against an elder receive not an accusation, but before two or three witnesses." By this we are to understand that it requires at least two witnesses to sustain a charge against one who is an elder. One is not sufficient. If two members testify to a wrong that an elder has done, the case can be tried before the church. If there is but one witness, and no circumstantial evidence, the case may be ruled out on the ground of what is quoted above.

WE have a letter from Bro. J. M. Blough, written aboard his ship in New York harbor on the evening of Jan. 18, his vessel having reached the harbor too late for the passengers to be landed. He reports a very stormy voyage on the Atlantic, but stated that those in his company were well. His plans were to go from New York to Huntingdon, Pa., to assist in the special Bible Term. After that he will proceed to Johnstown, Pa., where he may be addressed at 41 Sell Street. Sister Brubaker goes to her people at Nappanee, Ind., where she will remain and rest for a season.

THIS week we are doing the unusual thing by having the Financial Report of the General Mission Board appear on the Round Table page. This we do on account of the pages set apart for correspondence and church news being crowded. Reports from the churches have been cut down as much as possible, and yet some of the longer ones must be held over. Still we are not complaining. We are simply reminded, by the abundance of matter received, of the kindness of a host of faithful correspondents who keep us well informed regarding the work of the churches in all parts of the Brotherhood. For this we are grateful.

SISTER NORA E. BERKEBILE, of 637 South Corona Street, Denver, Colo., writes that her husband is getting stronger, and she thinks that a few more months of Colorado air will work wonders with him. He sleeps on a veranda when the mercury is twenty degrees below zero, and is anxious to regain his health, so he can return to his work. He and his wife feel that the Lord has called them to the India field, and nothing will please them so well as resuming their labors among the people who have learned to appreciate their efforts to help them to the higher plane of living.

MISSIONARY solicitors, sending in mission funds, and persons wishing to write concerning matters of interest to the General Mission Board, should always address their communications, "General Mission Board, Elgin, Ill." A number, knowing Bro. Galen B. Royer personally, write him direct, and these letters must be forwarded to him, when from home, and he must return them to the office. It would greatly facilitate prompt reply, always to address the Board, on all matters pertaining to its work, and only write Bro. Royer when the subject matter is personal. Bro. J. H. B. Williams, the assistant secretary, is well able to answer promptly, if mail is addressed to the Board.

WE assigned an important subject to one of our scholarly essay writers, and he tells us that he wrote four articles on his subject before he could produce the one he was willing to have appear over his signature. We like these painstaking writers. They always say something that is worth reading. Work of this sort tends to raise the literary standard of a journal, and this thing of putting more work on what appears in our columns from week to week, is what has been raising the standard of the MESSENGER. Some of our observing correspondents tell us that the paper is growing better every year. This is not the result of any special editorial genius. It is the result of well-directed hard work and plenty of it.

"WAR AND PEACE" is the title of a splendid book by Bro. Jacob Funk, Wichita, Kans., that has just been brought out by the House. Bro. Funk has put years of hard work on this treatise, and as a result he has given the public a book that is a credit to the peace principles that he so ably and earnestly defends. The work reads well, the arguments presented are forcible, and the array of facts, brought together and presented in good form, are certainly of great value. Our people have long stood opposed to war, have contended most earnestly for the principles of peace the world over, and since we have a valuable book, ably treating the subject of peace, they should not only purchase the volume themselves, but they should see that it finds its way into the hands of others. The work contains nearly 200 pages, is well printed and neatly bound in cloth, and will be sent postpaid for seventy-five cents.

WE have a long letter from Bro. O. C. Caskey, 3435 West Van Buren Street, Chicago, telling about mission work in which he and a few others are engaged at the Cook County Hospital, where 1,700 patients—enough to make a town—were cared for when he visited the institution. Our people are welcomed at the hospital, and are shown every courtesy. They were assigned to ward 24, and had pleasant interviews with a number of the patients, who are here on account of some injury. Many of them have taken a liking to our literature, and call for papers. Bro. Caskey says that the MESSENGER is greatly appreciated, and he feels sure that if it is freely distributed it will accomplish good. He therefore urges some of our generous patrons to send money to the House, to be used for the purpose of supplying him with papers for the patients in this hospital. If the money is sent us we will see that a number of papers, fresh from the press, each week, are placed in the hands of our brother for the purpose designated by him. We are sending hundreds of copies of the MESSENGER into other cities and now we would like to respond to the demand in Chicago. Where the MESSENGER is distributed among outsiders, in this way, it can be had for fifty cents a year. When remitting for the work in Chicago, let it be so stated in your letter.

The Best Method.

THERE is a call for the best method of preparing for the ministry, and the very best way of doing the work of the ministry. Hundreds of young brethren, who have been called to work in the Lord's vineyard, are getting ready for active service. They mean to devote their lives to the preaching of the Gospel and the saving of souls. They realize that theirs is a higher calling and that they should be well prepared for it. Many of them are without much preparation. Some of them have a good common school education, while others have taken some college work, but this is not all they need, nor is all they need along this line. They need to study the Bible. They need to understand the church of which they are members, as well as some other churches. They may need instruction in languages, as well as in certain lines of history. They should know how to think and how to arrange their thoughts for practical use. They must know how to say things, and how to make their talking count. Into this a hundred and one things may enter. But who can tell our young ministers about the best methods? This should be told by those who have had enough preparation of their own to be worth telling. Let us hear from some of our good thinkers.

It is one thing, however, to prepare for the ministry, but quite another to do the work of the minister of the Gospel. We have a thousand or more ministers who would be glad to read a few good articles on the subject. We have reached a time when earnest men are seeking the best way of doing things, and, as much as possible, they seek advice of men who have had considerable experience. They want to know how they can accomplish the most for the Lord and his cause, and they understand that the very best way is never too good for a noble cause. These earnest men are looking to the MESSENGER for advice, and now we are wondering who can and will help them.

A Square Deal.

ONE of our readers in Tennessee says that he regrets the stand the MESSENGER takes against organized labor. For the information of this correspondent, as well as others, we wish to state that, for those not members of the Brethren church, we are not opposed to organized labor, or any other organization that operates within the limits of law. From our viewpoint they are worldly institutions and are intended for secular ends. So long as secular organizations do not overstep the bounds of law, and do not violate the Golden Rule, we have nothing to say. But when they engage in lawless acts, destroying the property of others, and interfere with the just rights of others, then we claim that it is our privilege, as well as our duty, to oppose the wrong and contend for the right. What we are here saying applies to the rich capitalists as well as to the laboring classes. The men who are rich, and have behind them the influences of money, have no right whatever to crush labor and make slaves of men and women merely because they must toil for their daily bread.

The Golden Rule is intended for the rich as well as for the poor, and the conditions that permit a few expert financiers to pile up great fortunes at the expense of the poor laboring people, is decidedly wrong, and, in some manner, should be righted. The MESSENGER deplores these conditions, and means to discourage any measure having for its purpose the protection of the dishonest capitalists in their wrong-doing. But while opposing sin in high places, we must not lose sight of the fact that the laboring classes may also overstep the bounds of justice, and interfere with the rights of their fellow-men. In the matter of making a living and enjoying Christian and civil liberties, every man should have a square deal, whether he be rich or poor, whether he is associated with organized labor or not, whether he belongs to one church or to another church. Let each man and woman have a fair chance in life. Let the Golden Rule apply to all of them alike!

Our members are instructed not to enter any organization, be it secular, literary or moral, that interferes with their religious duties. Then, on the other hand, those organizations should not interfere with their God-given rights. Our laboring people ought to be permitted to earn a livelihood without becoming members of labor organizations. That should be their privilege. This is according to the Golden Rule. If others find it to their interest to become associated with labor or business organizations, that is their privilege. This, too, is according to the Golden Rule. It means a square deal for all parties.

Here is where the MESSENGER stands, respecting matters of this sort, and in contending for right principles we sometimes find it necessary to denounce the unlawful methods of the rich. Then, on the other hand, we occasionally deem it proper to say something in opposition to the course pursued by the laboring classes. Our policy is to contend for the right, for the square deal, for the Golden Rule.

The Unfair Comparison.

ONE of our careful readers thinks that some of our contributors may be unconsciously weighing the Brethren church in the balance and find her wanting. Judging from the comparisons made with other religious bodies, has prompted him to suggest that a little more care be exercised.

So far no fault has been found with the doctrine we preach, or with the general moral and religious standing of the church as a body, but it is thought that, considering the good start we had in America, in the early part of the eighteenth century, we should number nearly 1,000,000 instead of nearly 100,000. All must admit that this is good reasoning, but it may not be good philosophy to insist on our growth keeping pace with the leading denominations, for the reason that the conditions are not the same.

Ours is a select body, made up of a called-out people. Our members have been called out from the world. Some of them heard the call and came out from other religious persuasions. They are a separate people. They are not of the world, neither are they supposed to do as the world does. They are not even supposed to do many things that the popular denominations do in addition. Our aim is to move on a higher plane, so far as loving God and keeping his commandments is concerned.

In our plea for primitive Christianity we have established a standard that cuts out thousands who might otherwise be with us. If we wish the membership of the church to reach the million mark before the close of another generation, we must either greatly increase our evangelizing efforts, or lower the standard. To lower the standard would mean to surrender our claim in the interest of apostolic Christianity. In the sight of all thinking people it would mean to surrender the charter under which we have been doing business for the Lord for more than two hundred years.

Viewing the situation from the numerical point of view, suppose we apply to other religious bodies the test that we apply to those who enter the Brethren church. Suppose we remove from any one of the large denominations all the members that belong to secret societies; all those that believe in war; those that attend theatres, dances, or the Sunday Baseball games; those that take active part in politics; those that belong to clubs and play cards, and those that violate the Gospel by wearing costly array and adorn their persons with gold and other ornaments! Remove all of these from any one of the large denominations, and there would probably not be enough left to form a religious organization half as large as the Brethren church. Let all the large religious bodies cut out the men and women who would be affected by the points named and there would be a startling falling off in numbers. Then go a step farther, and cut out all who for baptism received sprinkling or pouring, and how many would you have left in some of the denominations that now number their communicants by the millions? Probably they could not show a membership of 100,000.

Is it fair to compare a small body of select members with the larger bodies, composed of people who, in their doctrines and manner of living, do not measure up to the standard we have set for the members that compose our Fraternity? Most assuredly not. The comparison is not a fair one.

Instead of comparing ourselves with the popular denominations, the better way would be to compare ourselves with the Book, and ascertain whether we measure up to the standard which God has set for his people. If we measure up to this standard, and will do our duty, we can rest assured that the Lord and the Holy Spirit will look after the numbers. Nothing will help us to increase in numbers like living up to the Gospel standard, remaining faithful to the principles of the church, and contending earnestly for the faith once delivered unto the saints. Then, on the other hand, nothing will diminish our number and destroy our influence in the world for good, like an attempt to model the Brethren church after the popular churches of the day.

Our plea is a good one. The possibilities of the Brethren church are marvelous, if we keep our full Gospel plea in mind. Possibly we may need to improve some of our methods, but we do not want to think of neglecting our plea or surrendering our charter. We are in the world, not to be moulded by the world, but to mould the world. Our mission is to convert the world and not permit the world to weaken our moral and religious force for good. Whenever all of our people, as one man, turn their faces toward the New Testament, and away from the worldly influences and charms, we are going to see a move in the interest of the Gospel order of worship and living that will startle the world itself.

The Mind of Christ Jesus.

MIND is the central force in all unions, be they good, indifferent or bad. The more the various minds can be made to harmonize, the greater will the unions be, both in numbers and power. The better the minds are, that are thus brought into harmony one with another, the greater that power is for good, and so contrariwise. The power that is a resultant of a union of minds is colored after the integral parts, composing the unions, whatever the different shades of such unions might be.

In this world we have all kinds of unions, from the smallest to the very largest that may be named or thought of. In our subject, as we now think of it, we begin at the home,—the best human institution with which the Lord has blessed this our world.

And how is the home instituted? Where and with what does it begin? When of the Lord, it begins with the mind and in the mind. And that such a home may have a proper, worthy and hopeful beginning, there are three essential things required,—knowledge, thought and action.

The home begins with the marriage relation. And that this may be entered into wisely and with proper and righteous purposes, it is necessary that the parties should have a full knowledge of the marriage institution, their relation to it, to each other and of each other.

Love is the basic principle, and without a very personal knowledge of the life, disposition, character, wishes and purposes of each other, there is little upon which love can develop, feed and grow.

To get this knowledge we need time, observation, and very careful thinking. If the knowledge that is attained is satisfactory to both parties, confidence is awakened, the affections are enlisted, and we have a love that is intelligent, affectionate and Divine. Under such conditions, the husband cleaves to the wife, and the wife cleaves to the husband, and we have them as one flesh and one mind,—a complete union in feeling and in purpose, a nucleus from which grows the true and Christian home; because like begets like and every addition to it receives the impress of the foundational principles, and, therefore, becomes like them as naturally as every new branch becomes like the stock from which they grew.

Having the desirable information and the careful and satisfactory thinking, we are now ready for the sane and judicious action. We may have ever so much knowledge, and pursue a most thorough course of investigation, and yet accomplish but little or nothing, unless we make practical that which we have learned

and thought out. This is done by making love active and practical in every phase of the home life. There is nothing in this world so fully in harmony with God's will and purpose as a love-centered home.

We don't need to discuss the character of the religion of such a home. The home that is thus made by God, sanctioned by his Son, and sealed by the love of both, and by the love of each other, is as near being born of God as it is possible to be. Both being of God, that which is born of them comes into this new center of living with a life so nearly like theirs that it naturally becomes a living part of that from which they grew. This is God's way of building up homes, and it would always work right were not the way defeated by those who are to do the building. It is a sad commentary on the waywardness and weakness of the human kind that they should so readily estrange themselves from a loving Father's way, and pursue ways that always bring to them disappointment, misery and a final estrangement from the God that so loved them that he willingly sent his Son for their salvation and eternal good.

God's plan of centralizing the minds of men and women in the home life was and is to lead them into the larger and greater center, the church of Jesus Christ, which was to enlarge and grow after the same manner in which the home was to enlarge and grow, by harmonizing their minds with his own Divine mind, making love the basic principle. "Let that mind be in you which was in Christ Jesus."

That was a mind of love. And as we were made to learn of this mind, to become like it, it was and is still necessary that we get knowledge, exercise thoughtfulness and become active in doing. That our minds may become like the mind of Christ Jesus, we must get a true and thorough knowledge of him. This we can get by prayerfully studying his life. As we learn this life, we find it was a life of love in the highest and purest sense. And because of the character of this love,—for sinners and for us,—we are impelled to desire to have the same mind that he had. This starts us to careful thinking, and the more we think about him the more we are drawn toward him. His love constrains us to action, and we accept him as our Friend, our Savior and our Redeemer. We forsake all and follow him. He becomes our Guide and Example. We are born into the kingdom, and thus become his children. And in this way we grow into his likeness,—become like him,—and gradually have in us the same mind that was in Christ Jesus.

The institution of the church of Jesus Christ is a Divine one,—is a growing one. Those of us who have learned to know the mind of Christ are to aid in enlarging it by teaching all men and women everywhere the mind of Christ, that they, too, may learn to know and love him by having their minds so changed as to be in harmony with his mind.

As our homes can be enlarged and made homes of peace, of love, and of growth, by having our minds changed and developed into minds of love, so it is with the church of Jesus Christ. We must be born again,—born by the mind and love of Jesus Christ, live the new life, and continue unto the end in his service. At last he will receive us unto himself.

H. B. B.

Great Military Expense.

FAIRLY reliable reports show that for military purposes Great Britain spent, in 1910, $100,117,517; Germany, 1909-10, $88,000,000; France, 1909, $86,580,000; Japan, 1909-10, $37,450,000, and the United States, 1908-09, $124,794,798. These are great sums to be spent on armies, navies and fortifications in times of peace. It is hard to understand why governments that are on neighborly terms with each other, should think it necessary to make preparations to defend themselves in case of war. It would seem that two nations should be as capable of keeping the peace as two neighbors. To say nothing of the great evil of war, the burden on the people is enormous, and in some countries it is becoming almost unbearable. As regards sentiment, the masses are opposed to war. They prefer to live in peace and go about their duties unmolested. It is only those high in official positions who favor war preparations. There is something about military honor that fascinates the ruling class, and this, too, in spite of the fact that they know that war is barbarous, and belongs to the uncivilized rather than to the cultured. Those at the head of all governments ought to be able to understand that this is an age of peace, and that there is a better way of settling international disputes than by resorting to arms. But light is coming. War must disappear, or the nations of earth will become bankrupt. They can not always stand the terrible strain. In this democratic age the people will soon demand fewer military preparations and greater preparations for peace. The time was when kings ruled, but we are fast approaching the period when the masses will dictate to those in authority what is desired, and this, as much as anything else, is going to lead up to the era of general peace.

Those Abandoned Farms.

IT is said that in New York there are over 600 abandoned farms in good condition, that may be purchased for the value of the buildings only. The young people have gone West and the parents find it necessary to dispose of their property, since they are not able to look after the farms themselves. Why could not a number of our people in the East look into this matter, purchase some of these farms, and lay the foundation for several churches in the State? This would be mission work for certain. True, there may be plenty of good openings in the West, but why send all of our spare workers West to build up churches, when there are such fine opportunities in the East? The mission of our people is to establish churches all over the world, and especially in this country, where there is one common language. This they can do while making a good living and educating their children. Those that can be spared from the large congregations, and have a desire to change location, can settle in groups, wherever good openings can be found, begin religious services, organize, build meetinghouses, and thus lay the foundation for strong religious communities. We have been doing a work of this kind for years, but most of our efforts have been in the West. Since there are good openings in the East, there is no good reason why we may not avail ourselves of the opportunity of taking possession of many points in the New England States. We would like to hear of our people in the East getting their heads together and paving the way for a few more State Districts. We should like to see the time when each of the New England States would apply for recognition at Conference.

Scientific Methods.

NOT long since a Boston lawyer told the railroad managers that he could show them how to save one million dollars a day in operating their roads. In order to bluff him, some of the companies asked him to name his price for his services, as he was the man they were looking for. He proposed to give them a few lessons without any cost whatever, and then called their attention as to how the brick masons, by scientific methods, reduced the necessary motions in the laying of brick to such an extent that it now requires no more labor to lay 2,700 than it formerly required to lay 1,000. The loading of pig iron also was referred to, scientific study of methods having increased a laborer's work from twelve tons to forty tons, and caused no greater weariness. He told the railroad men that if they would make a study of scientific methods, as applied to their business, they, too, could accomplish more with less outlay, and in this way save the amount of money he had named. We have been wondering if we, as a people, have the most scientific way of doing things. Do we make use of the best methods? Can we not accomplish more than we do, and yet work no harder? Can not the preacher adopt better methods of collecting data and perparing his sermons? Can he not adopt better ways of delivering his addresses? Is it not possible for everybody to adopt better methods of doing most things? We once heard a woman say that her way of having less work to do was not to make work. Then she instilled the same principle into her household. We knew of a family where there did not seem to be much to do in the home of mornings, for the reason that all the children, as early as possible, had been taught to dress themselves, and put their own rooms in order. A wise man finds it easy to exclude the evil from his mind, for the reason that he makes it a rule to think only about the things that are helpful. There are a thousand ways in which one can improve his methods. Who can tell us about some of them?

Not Under an Apple Tree.

SOME of our Sunday-school students, in a certain part of the Brotherhood, are not of one mind regarding the place of Christ's birth, and have referred the question in dispute to the MESSENGER for a decision. Some of them maintain that his birth took place in a manger, referring to Luke 2:7, while others think that the child was born under an apple tree, and cite for proof Songs of Solomon 8:5, where we read: "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee." What is said about the incident under the apple tree is emblematical, and certainly does not refer to the birth of Christ in a literal sense. The tree is the emblem of paternal love, and the one referred to may be said to have been awakened under the outspreading branches of love. See the American Revision, where the poetic form is clearly and beautifully presented. It is not said in Luke 2:7 that the babe was born in a manger, but that after his birth he was laid in a manger, because there was no room for him in the inn. The birth took place in a comfortable enclosure, where animals were housed for the night, and the manger was found to be a very convenient place to lay the child.

Officering Sunday-schools.

WE are asked to suggest the best method of officering Sunday-schools among the local churches. We suggest that the superintendent, secretary, treasurer and chorister be elected by the church, assembled in council, several weeks before they are to enter upon their duties. A very satisfactory way is to vote by written ballot, the ballots to be read openly, and the one receiving the majority of all the votes cast to be declared elected. The one receiving the second highest number of votes for superintendent, might be announced as assistant. Let the church select by ballot two or more members, who, with the superintendent and pastor, or elder, shall constitute the Sunday-school Central Committee, or Sunday-school Central Board, whose duty it shall be to appoint the teachers and the librarian, and assist the officers in directing the Sunday-school work. The treasurer should be required to make quarterly or semiannual reports to the church, and his books should be audited at the end of each year by a committee of three, appointed for that purpose. There are other and possibly better ways of officering Sunday-schools, but observations and experiences would prompt us to suggest the above.

Saving the Eyes.

SOME one who must be the fortunate possessor of splendid eyesight crowds thirty-four lines of fine writing on a postal card, and then expects us to strain our eyes to read what he has to say. To crowd so much matter on a card, costing only one cent, may be economy in the sight of some people, but it is not the kind of economy that is admired by busy men, who, in close, mental application, must use their overworked eyes fourteen out of every twenty-four hours. It is of no use to pass matter of this sort out to our printers, for they would positively refuse to put it into type. It would be too hard on their eyes. In these days, when paper is cheap and postage is reasonable, there should be no occasion for crowding lines and words so close that they can not be read with some degree of ease. Eyes are of too great value to be destroyed in this manner. We can decipher illegible writing, wade through bad spelling and poor grammar, but deliver us from the writing where three lines occupy the space that should be given to one.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

FIRST CHURCH, AKRON, OHIO.

On Saturday before Christmas we were able, by the aid of several churches of the District, to give the children of our Sunday-school a Christmas dinner. We have an enrollment of seventy-five in our Junior and Primary Departments, sixty-three of that number being present. It was a pleasing scene,—to many little folks enjoying their meal together. In addition to this, we handed out thirteen baskets to poor families, in the evening. On Christmas Day we had exercises appropriate for the day, by the children. At the close of the service one dear young lady decided to follow her Savior. Several others seem to be near the kingdom, but are not quite willing to give up all for him. Our average attendance at Sunday-school for the year 1910 was sixty-four. Our missionary collection amounted to $124-10; Sunday-school collections, $121.70. Our council meeting will be held Jan. 21.

Mrs. A. F. Shriver.

807 Coburn St., Akron, Ohio, Jan. 6.

GRAND RAPIDS, MICH.

The Christmas just passed, was a very busy and happy one for us, here at the Mission. The sisters of the Woodland church sent a box of provisions. By-donations received from other churches we were able to give assistance to ten families. We gave to each one a substantial Christmas dinner and some help otherwise. From this we helped seemed very grateful, and we surely thank every one who made it possible for us to help these people.

On Sunday afternoon we had our Christmas exercises, and although it was very stormy, we had forty-five present at the services. Our interest and attendance are steadily increasing, for which we praise the Lord.

One thing worthy of mention is the willingness of every one to give. Our Sunday-school pupils come largely from families of the laboring class, very few of whom own their own homes, yet our contributions average over three cents per member. Lelia M. Culler.

829 Elm Avenue, Jan. 9.

A RIDE TO GAZA.

On the morning of the outbreak in El Kerak, in which a number of our party, including my brother, were so deeply interested, I was in Beersheba,—leaving at the same hour that marked the beginning of the firing in Kerak,—for an all-day horseback ride to Gaza. A missionary, Mr. Jagr, living at Hebron, and several ministers of Jerusalem, were going down to Beersheba, and through some of the Philistine country, on an evangelistic trip. Having the opportunity, two other ministers from the United States and myself joined the party, for the purpose of study and information to be gathered. Our trip was very pleasant and profitable. This part of the country has been without rain for some years, but having been blessed, recently, with some nice showers, the Bedouins in this section were making the most of the opportunity to get their grain sowed. Hundreds of camels were seen everywhere, hitched to plows. The plains of Beersheba and Gaza are a wonderful stretch of country, and a trip across them was a rare treat indeed. T. A. Eisenbise.

Jerusalem, Palestine.

FIRST GRAND VALLEY CHURCH, COLO.

Another year has rolled around, and the First Grand Valley church in Colorado is still striving to hold up the banner of King Emmanuel.

In looking back over the work of the year, we have some very important events to chronicle. Feb. 11 the new District, which was formed of Western Colorado and Utah, held its first District Meeting in the First Grand Valley church.

Following this came a series of meetings, conducted by Eld. Salem Beery, of Deheque, Colo. As a result of these meetings, five souls put on Christ in the holy rite of baptism. Bro. Beery is an earnest, devoted servant in the Master's cause. In March we were favored by a visit from Eld. D. L. Miller. He gave us two very interesting talks, which were much enjoyed by all who heard him. How much we would enjoy to have him give us a full course of Bible Land talks!

Our mission point in Grand Junction is still growing, and we hope greater work will be accomplished, as from now on the mission work in the city will be under the immediate care of the District Mission Board.

Our Heavenly Father has cared very tenderly for his flock here during the year. Not one has been called away by death, and there were very few cases of sickness.

May we all endeavor so to labor for the Master, that we may have his continual care over us!

Grand Junction, Colo., Jan. 11. D. M. Click.

BRETHREN'S HOME, CARLISLE, PA.

The Brethren's Old Folks' Home is located nine miles south of Carlisle, six miles west of Mount Holley Springs. The Home was established Sept. 14, 1908. We now have six helpers, nineteen guests and several boarders in the Home. This two-story brick dwelling, 40 x 105 feet, is comfortably heated by hot water, and contains twenty-eight rooms. This Home was dedicated June 18, 1910. On that date we received nearly $300, for which we are very grateful. We have also been visited since then by many brethren and sisters, who very cheerfully donated to the noble work of this Institution. We are getting along very favorably; though we are not quite out of debt yet. However, I am of the same mind as I was when the Home was first established,—that in course of time the Home will become self-supporting.

We have public preaching every two weeks at 2:30 P. M., and Christian Workers' Meeting every Sunday evening, with but few exceptions. We farm sixty acres and raise a good deal of produce on it. D. E. Brown,

R. D. 5, Carlisle, Pa., Jan. 14. Steward.

HARRISBURG, PA.

Our records for the year ending Dec. 31, 1910, show that our Sunday-school, with A. H. Hoffer as superintendent, sustains a prosperous Mission school. Bro. A. H. Maugans is superintendent of this, assisted by a corps of earnest workers. A home department of sixty-seven members is sustained with Sister Lizzie Eshleman as superintendent. A cradle roll of 58 members is superintended by Sister Ella Brindle.

The amount contributed by the school for missions and benevolent purposes was $42.72, and the total offerings for the year were $171.34. The average attendance in the main school was 102.

The efficiency of the schools is maintained by monthly teachers' meetings and a teacher-training class, consisting of ten members, conducted by Bro. H. D. Widder.

Our newly-elected superintendent is Bro. A. L. B. Martin who, we believe, will be greatly assisted by the efforts of our home missionary, Sister Bertha E. Homer. May God bless our efforts more this year than ever, that we may reap souls for his harvest! Elton Peterman.

402 Crescent St., Harrisburg, Pa., Jan. 9.

THE WINONA, MINN., MISSION WORK.

The first Tuesday evening in December we met for quarterly council. As Bro. P. W. Albert is going to leave, he resigned his office as clerk and church treasurer. Bro. Silas Wiltrout was chosen in his place. The following Sunday-school officers were chosen: Superintendent, Martha H. Keller; secretary and treasurer, Belle Thompson.

On Friday evening, Dec. 23, the Sunday-school gave a very interesting Christmas program, after which the children received a treat.

Dec. 25 Bro. J. S. Zimmerman, of Bethany Bible School, began a series of meetings, which lasted two weeks. On account of the cold, stormy weather the attendance was not so good. Four confessed Christ and were baptized,—a young father and mother, their son, twelve years old, and a young man eighteen years of age.

At the close of the meetings a love feast was held. Bro. John Wirt, of Lewiston, officiated. We want to thank all who have so generously remembered the Winona Mission this winter by remembering us with clothing and money, as well as by their prayers.

Jan. 15. Martha H. Keller.

KANSAS CITY, KANS.

Last evening we held our quarterly business meeting. Three sisters were restored to fellowship. Sister Clara Nininger was elected Sunday-school superintendent; Sister Clara Funderburg was elected president of the Christian Workers' Meeting. The writer was chosen elder in charge for the year 1911. Three members of our Mission Board were with us. They have made some changes in our work, placing all the church services, except council meetings, at our Central Avenue church, in charge of Brethren O. R. McCune, W. P. Strole and Dr. Yereman. They are to divide the work between themselves, and the right to call on their help the writer, when they need his help and he is not otherwise engaged.

The writer takes the supervision and pastoral work at our South Side Mission, part of the time assisted by Sister Crist and Sister Barker, who are living in the mission property and in charge of the "rummage" department, and assist in the work. The Board also employed Sister Elizabeth Postma to assist in the work in the vicinity of the Central Avenue church.

At our South Side Mission we have a membership of thirty-four, with a Sunday-school of over 100, a weekly prayer meeting, Christian Workers' Meeting, and preaching every Sunday evening.

Our work is among the people of the packing house and manufacturing district. Hundreds are out of work, and even with more help than we have ever given before, there is much suffering for bread, clothing, bedding, and fuel. We are very thankful for your donations received, and ask your prayers and help in our struggles.

12 North Ferree Street, Kansas City, Kans., Jan. 13.

H. Crist.

THE CHILD RESCUE SOCIETY IN KANSAS.

I am taking this method of calling attention to the needs of our Society. In addition to being in need of money successfully to carry on our work, we are at this time short on applications for children. Any one reading this notice, who would like to take one of "these little ones" into his home, in the name of the Master, or who can put us in communication with homes that would like to "receive one such little child," will do us a great favor by communicating with us early.

It is a noble work to relieve the needs of the orphans, and to start them in the pathway of right while they are in their innocence. It is certainly better properly to train them while young, than to arrest and punish them, and then support them in prisons, after neglect and sin have done their fatal work. The Lord has promised great things to those who deal out their "bread to the hungry," and that "bring the poor that are cast out to their houses," and cover the naked (Isa. 58: 7; also Matt. 25: 34-36).

We are working hard and doing all we can to gather in these little unfortunate ones, but we are greatly hindered because of the lack of funds and homes. We must have both, or the work must suffer. I will gladly correspond with any one who may be interested. E. E. John.

McPherson, Kans., Jan. 3.

FRUITA, COLO.

On New Year's Day we had a strong sermon by Eld. Frantz, urging new resolutions and a higher Christian life. One dear young brother entered the fold by baptism. At our quarterly council, presided over by Eld. S. Z. Sharp, new officers were elected for the year as follows: Bro. A. Gump, church clerk; Sister Anna Hertzler, chorister; Bro. Harold Pates, president of the Christian Workers' Meeting; Bro. Daniel Horning, Messenger solicitor; Sister Nora Hufford, church correspondent. Bro. J. A. Austin had previously been elected superintendent of the Sunday-school; Sister Pearl Horning, superintendent of the home department. Three letters of membership were also read.

Last Sunday evening our young people rendered a special program in the Christian Workers' Meeting, in which a letter from one of their number, Sister Emma Horning, of Ping Ting Chou, China, was read, which was very inspiring. Many prayers were offered in her behalf and the other missionaries. Addresses were given by the leader and others in behalf of our own mission in Grand Junction, Colo. Subscriptions were taken by our young people for the benefit of this mission, which amounted to $55.70. One young brother from this church goes each Sunday to work in this mission. Some of our young workers subscribed as much as $5 each, expecting to earn it by picking fruit. Nora B. Hufford.

Fruita, Colo., Jan. 9.

PING TING CHOU, CHINA.

At this date, Dec. 3, winter is on us, and the fields are covered with a beautiful mantle of snow. Several days ago about five inches of snow fell, and it still lies where it fell. The cold winds blow, making a walk very fresh and bracing, and the fireside very comfortable. The men go about the streets in heavy padded clothes and furs. Their shoes and storm hoods are also well wadded. The women do not venture out much, these cold days.

In the forenoons we are still studying on the language; then we teach several women and children who came to learn to read. We hope it is the beginning of a proper girls' school for next year. Most of the mothers will not trust their children with us yet. Many say it will not do for girls to learn any thing beside what they can learn. Several, however, have asked us to teach their girls, and they are proving that girls can learn. They think that boys should go to school, and most of the men can read. Pray that the way may open for a girls' school, next year, and that the Lord may be glorified through their lives.

To one home I go twice a week to teach the mother to read. She is as eager and as anxious to learn as a child when it first starts to school. She is not very well, and has her first baby, two months old, but she has her lesson good each time I come. We usually take Bible pictures along and talk about them and teach about our religion. The husband is very anxious for her to learn. At first he doubted if she could learn, but when I assured him that she could, he was very much delighted and now helps to teach her. He is also much interested in the Bible. The last time Sister Metzger and I were there, he got down a Gospel of Matthew that had been given to him, and read four chapters of it to one of his friends that was there. He explained much of it as he went along and seemed to understand pretty well. He is not counted a good man among his neighbors, but such Christ came to save, and we pray that the Holy Spirit may cleanse his life and show

his people what the power of God can do. As he was reading about the temptation of Christ, his friend asked me if we had the devil in America. Do we? Sister Crumpacker Has been doctoring the dear little woman for some time, and she is feeling much better. They think we are very wonderful people.

The next day we stopped at a home to give the children some of the small Sunday-school cards that some of the home friends so kindly sent us. They think these cards are wonderful and are exceedingly anxious to get them. When we went into the house we found the mother sick in bed. We applied some of our simple remedies, for which she was very grateful. I had been in the home once before but then she was a little afraid of "the foreigner." This time she had had heart more of us, and was very friendly. She asked us to come often. I staid with her and talked quite a while, telling her why we had come to China. She asked all kinds of questions. She wanted to know what relation Crumpackers and Sister Metzger are to each other. Have the father and mother, brothers and sisters? Didn't I get very homesick so far from home? When could I go home again? How old was I? How much money did the Government give me for coming here? What kind of food did we eat—and who cooked it? Who was our gatekeeper?

These questions she asked, and many more, all of which I answered as best I could. On telling her that our friends were in here, and not the Government, she said that they gave us the money to live here and help her people; she said it was very kind of us to come, and very good of them to send us. She said that when we go home we must thank you very much for all your goodness to them. Pray that the light may fully come in that home, and that they may truly know our message.

Thus our days are spent among these people, showing them the way to Light. Emma Horning.

Ping Ting Choo, Shansi, China.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—Our church met in council, Eld. D. A. Norcross presiding. Eld. Norcross was elected as our pastor for the coming year. All officers for the year were elected. Bro. Layman was chosen chorister; Bro. J. F. Eberwein, Sunday-school superintendent; Sister D. B. McVey, president of the Christian Workers' Meeting. We have many things to interest and our energies, and expect this to be one of the most prosperous years in the history of the Covina church.—Mrs. D. B. McVey, Covina, Cal., Jan. 11.

Huntington.—Our church met in council Jan. 7, with our elder, Bro. J. W. Beardorf, presiding. Seventeen letters of membership were received. Oct. 1, 1916, we commenced with 130. Now our total membership is 139, five of whom have been baptized during the last quarter. Sister Myrtle Julius was elected pianist of the Christian Workers' Meeting and Sister Artaline Garvey, secretary-treasurer. We decided to organize a teacher-training class, a series of lectures being conducted by Bro. S. P. Sanger, closed on Sunday evening. Two accessions at the Christian Workers' Meeting and we greatly strengthened and encouraged.—Myrtle M. Julius, R. D. 3, Box 1, Huntington, Cal., Jan. 11.

Imperial Valley.—Our church met in council Jan. 14, with our elder, Bro. M. Gillett, presiding. Sunday-school officers were elected for the year. Bro. O. E. Gillett is our new superintendent. We also reorganized our Christian Workers' Meeting, with Sister Lottie McCall, president, and Sister Zetta Stephens, secretary.—Minnie Gillett, Holtville, Cal., Jan. 15.

Sacramento Valley church met in council Jan. 3. Our elder, Bro. Hiram Forney, of Chico, was with us. Three letters of membership were received. Officers for Sunday-school and Christian Workers' Meetings were elected for the coming six months. Sister Ida Hoffman was superintendent; Charles, president for Christian Workers' Meeting. Bro. Levi Feightner, Bro. M. E. Schlichtner was reelected Messenger agent. We decided to hold our love feast in the near future.—Anna Overholtzer, Princeton, Cal., Jan. 9.

COLORADO

Bethany church met in council Jan. 11, with our elder, Bro. B. E. Kesler, presiding. Church officers were elected for the current year as follows: Bro. B. E. Kesler, elder; Bro. D. H. Akers, clerk; Bro. Alfred Troyer, treasurer; Sister Ida Yoder, Messenger agent; Bro. Alfred Troyer, writer; and myself, solicitor, to collect District Mission funds. Our Building Committee was elected an additional solicitor for our church-house, amounting to $114. Trustees were elected. Our preparations will begin in the near future. The work on the building will be pushed as rapidly as possible. We are rejoicing in the hope that we will soon have a churchhouse of our own. We have very little to report from our locations made by our dear brethren and friends. We are still in need of a comfortable means to warm the church, but we shall also be very glad to welcome any members who may wish to locate among us, to help build up the Church in this part of the great West.—Pearl Kesler, Riverbend, Colo., Jan. 16.

McClave.—Jan. 1 was the time to organize our Sunday-school, but on account of the weather being stormy, not many were present, so the organization was postponed for a week. Bro. L. H. Cline was elected as superintendent. Bro. L. P. Greenwood is Secretary of the Christian Workers' Meeting. The regular council was held on Saturday. Bro. W. D. Harris was chosen to fill the vacancy left by the death of our deacon, for us this summer. One was received by letter. Our little band of members here is getting scattered, and our services are all very well attended. The council meeting was presided over by our elder, Bro. W. D. Harris.—Elsie Harris, McClave, Colo., Jan. 17.

Notice.—The District Mission Board of Western Colorado and Utah decided, at their last meeting, to make a call for a resident minister and wife for the Grand Junction Mission. This point demands an earnest, wide-awake, conscientious brother, whose wife can and will take hold of the Sunday-school and other features of city work, and make them a success. Under such conditions a fair remuneration would be allowed by the Board. In answering send references. For further information address Bro. A. A. Weaver, R. D. 2, Grand Junction, Colo., who is chairman of the Mission Board.—R. Horn-baker, Secretary, R. D. 1, Grand Junction, Colo., Jan. 17.

CUBA.

Omaja.—Christmas Day dawned fair and beautiful, minus the cold and snow. How joyfully we wended our way to the church where, amid the beautiful and fragrant tropical flowers, we listened to the old, old story of our Savior's birth. Afterward, young and old, were presented with some gift, in remembrance of God's great gift to the world. In the evening we again met in Christian Workers' Meeting. A special program was rendered, which was well attended, and enjoyed by all present. Last night we closed a ten days' series of meetings, conducted by Bro. Kreider. Seven souls, small young boys,—came out on the Lord's side and were buried with him in baptism. How our hearts rejoice to see the children come to Jesus. May the year 1911 find us more zealous in the work of the Master like him each day.—Emma B. Kreider, Omaja, Cuba, Jan. 11.

FLORIDA.

Fort Lauderdale.—Lately my wife and I came to Southern Florida, expecting to locate at Miami. After looking over the country, we decided to locate at Fort Lauderdale, which is called the "Gateway of the Everglades." We purchased a tract of the Florida Fruit Lands Company, In the Everglades, which is now nearly drained, and in March we can have a splendid title to it. Fort Lauderdale is a new town. We found Bro. J. W. Dillon and wife here, and on Christmas eve Bro. John L. Kuns and wife came from McPherson, Kans. Other members are coming soon. Fort Lauderdale is equal to Southern California, and we would be pleased to have any Brethren who are thinking of locating in Florida to bring that they may decide to locate here.—This is a prosperous town. A fine clean element. The Sunday-school and Sabbath is respected by all.—C. H. Slifer, Fort Lauderdale, Fla., Jan. 3.

IDAHO.

Weiser.—Dec. 3 Bro. E. M. Studebaker and family, of Bethany Bible School, Chicago, came to us. He preached the Word with power on Sunday, both morning and evening. Jan. 2 we commenced a Bible school at 9:30 A. M., with devotional exercises; 9:50 A. M., "Bible Doctrine and Distinctive Plea," by Bro. E. M. Studebaker; 10:35 A. M., "The Epistles of Paul to Timothy;" 1 P. M., "The Doctrine of the Holy Spirit;" 2 P. M., "Missionary Work of the Church;" 7:30 P. M., "Missionary Work of Sunday-school;" 8 P. M., "Bible Doctrine." All these were good meetings. We surely enjoyed having Bro. Studebaker and his family with us. He closed his work here on the 14th. From here he went to Boise City, Idaho.—Sarah A. Burger, Box 477, Weiser, Idaho, Jan. 16.

ILLINOIS

Rockford.—The year 1916 for the Rockford Mission, closed with much encouragement. During the year six were added to the church by baptism. Several members moved in during the year, thus swelling our number. We now have forty members in the limits of territory. The average attendance for the Sunday-school for the year was seventy-eight. Every Sunday save one, during the year, the attendance was above the attendance of the corresponding Sunday the year previous. The church services too, and prayer meetings, are increasing in interest. Our Christian Workers' meeting was preached by all. The new year has opened up most encouragingly, and by God's help we are looking for still larger results. In spite of the inclement weather that January has brought us, the attendance has been good, and above that of last year in attendance. Sister Goldie Swartz is with us and helping in the work. Her presence and help are much appreciated by the church. The work in Rockford is good, and we shall try to press on in the Master's work.—P. R. Keltner, Rockford, Ill., Jan. 15.

INDIANA.

Camden.—Bro. D. L. Mohler, of Leeton, Mo., came to us Jan. 7, and remained with us until the 14th. Bro. Mohler. He gave us three lessons each day.—Bible reading and lectures in the evening. The subjects were "Lessons in the Sunday-school Lessons for 1911," and "The Parables and Bible Ordinances." The meetings were manifested during the entire session. We feel that Bro. Mohler was the right instructor for this place. We have organized a Christian Workers' Meeting, with Arnold Hoover, president, and Sister Ethel Wise, secretary. We have a growing, evergreen Sunday-school. Though we are few in number, we are striving to press on. Our elder, Bro. D. M. Byerly, for the upbuilding of God's kingdom.—Opal Hoover, Camden, Ind., Jan. 16.

Missisinewa.—Bro. Jesse Gump closed a two weeks' interesting meeting at the Center house, the house last Sunday night. One was baptized at our Union Grove house every day last report. We expect our District Sunday-school Secretary, Sister Emma Wise, to be with us next month.—Ruth P. Shoemaker, Sibleter, Ind., Jan. 15.

Plainfield.—This church met in charge of the Mission Board of Middle Indiana, they sent Eld. D. M. Byerly, of Hagley, Ohio, to conduct our series of meetings, to start on Jan. 7 and continued until the 16th. As a result of these meetings, 12 were baptized, and one was saved the nite. Sister Victoria Stonebarner, of the same address, was with us and conducted the song service, which added much to the interest of the meetings. Eld. Byerly apparently pleased all.—G. O. Bridge, R. D. 1, Reynolds, Ind., Jan. 18.

South Bethel.—Bro. Jesse Gump, Missionary.—Sister Mary Quitter spent Jan. 18 with us, giving us very interesting talks on India Mission. Bro. Gump preached two sermons. At Sunday-school she gave a little talk that so interested the boys and girls that they gave their pennies for her other talks. After the evening service they stayed to hear her sing a few Gospel hymns. We enjoyed having these elder people was just as intense. A number of them wished that they were in a position to give themselves for India's millions There is one thing sure, we will never forget the visit of an experienced missionary, whether mentioned or not.—that is in the joy of laboring for America's lost souls, for her to us because of their sacrifices but they are happier than the average American who has all the world can give them.—Ida Myers. The joy of ministry far exceeds the pleasure of self-gratification, and our visitors are full of the joy of ministry. Every missionary we have ever known is a verification of the fact that the Christian life is the sweetest service.—Cora V. Wise, R. D. No. 6, South Bend, Ind., Jan. 17.

Terre Haute.—I have been living in this city for some time, and so far have not found a church of our faith and practice.—My membership belongs in the near future. I am now in search of an earnest, God-fearing church where I can worship. I desire to what church this territory belongs, kindly write me? Also inform me in the near future concerning the same by giving the address of all such.—Rufus A. Robinson, 910 Sixth Avenue, Terre Haute, Ind., Jan. 16.

Union.—Our revival work at this place closed on Sunday night. Brethren Jesse and Stella Deeter were with us almost three weeks. Our progress was much retarded by the inclement weather, but the Lord was good to us and gave us five precious souls. Sister Deeter was with us every day, besides the good spiritual sermons, Bro. Deetg gave several Bible readings which were full of the Spirit. Sister Deeter is very interesting and instructive. Sister Deeter was instrumental in leading the song service, which was much appreciated. The church has been strengthened, and we all realize because of the ingathering of precious jewels. Our cottage prayer meeting, each Wednesday evening, is the means of development in prayer and which the church in general stands greatly in need.—A. Laura Appleman, Weymouth, Ind., Jan. 18.

IOWA.

Essex.—Bro. A. P. Simpson came in our midst Jan. 2 and commenced a series of meetings. Interest was manifested from to a crowded house, and had the best of attention and good order. The meetings were spiritual from beginning to end. We came to a close on the Lord's side. Four are families and one is a young lady. About eight or ten are almost ready to come to Christ. Are now wanting to do evangelistic work, will do well to write to A. P. Simpson, Mount Etna, Iowa.—Jacob Royer, Essex, Iowa, Jan. 18.

Kingsley.—Bro. W. H. Pyle, of Greene, Iowa, came to the Kingsley church Jan. 6. He gave us six sermons. The attendance was not as good as was expected on account of considerable sickness and cold weather, yet Bro. Pyle did not fail to do his part well. The services were held in town.—Phoebe Pott, Kingsley, Iowa, Jan. 17.

Scott.—Sunday-school met in council Jan. 8, with Bro. Peter Brower in charge. It was a very busy session. All the church and Sunday-school officers for the year were elected. Bro. J. O. Jennings was chosen superintendent of the Sunday-school, and Sister Ida Brower, secretary. Bro. Roger, president of the Christian Workers. Brethren Noah Harrison and I. S. Jennings were chosen as elders for the year, and with their wives, duly installed. The outlook for the coming year is encouraging. The Sunday-school is growing the best way last year. We baptized thirty-six and reclaimed one. We are praying that the Lord may give us more souls this year. We are also pleased to report all about well.—George W. Burgin, 107 South Moore Street, Ottumwa, Iowa, Jan. 18.

KANSAS.

Altamont.—We need some good brethren to locate in our congregation, where they are needed to help to work for the Lord and His cause. We have no resident minister, and We have a good churchhouse with a basement. The house is on a nice thirteen-acre tract two miles from a good little town, in which the county high school is located. We have a splendid Sunday-school and Christian Workers' Meeting. At present we have about twenty-five members. Land is worth from $35 to $60 per acre. We will answer all correspondence.—Address Sister Ida Hall, R. F. D. 1, Altamont. I am but I am interested in the church at this place. "Come over and help us."—Mrs. Ida Hall, Independence, Kans., Jan. 15.

Bethel.—Bro. D. B. Lybrook, of Oklahoma, Panhandle of Texas and Pecos Valley, N. Mex., will meet in regular council at Bethel, Kans., Jan. 21 at 1:30 P. M. in the Guthrie congregation, Guthrie, Okla. Any one wishing to present any business before this meeting will notify the secretary in due time.—A. J. Smith, R. D. 1, Argonia, Kans., Jan. 15.

Pleasant Grove.—Bro. C. D. Hylton just closed a series of meetings here at this place. Interest was good. "Preach the Word," which was strictly adhered to all the way through. The weather is inclement, so we did not have meetings during the last three nights. Bro. Hylton endeared himself to the hearts of the little folks. We feel to be especially favored in having Bro. Hylton with us. Bro. Hylton did just what a good many more of our ministering brethren should do, and that is to go into the destitute churches in the East, with from ten to twenty preachers,—change their locations often, and more can be reached and helped both spiritually and temporally. We should have been very glad to have Bro. Hylton locate with us, but the time was too late. Please read in No. 2, page 27, of the Gospel Messenger, what he has to say about the Pleasant Grove church. Right in line connecting it up with the "Old Paths" story of our dear Brethren who are wishing to change location, with the view of doing the Lord's work in the best way possible, have them locate with us.—J. A. Studebaker, R. D. 4, Lawrence, Kans., Jan. 15.

Protection.—There are now two families of the Brethren located here. We have no church organization as yet, but have preaching services, in the early spring. This is a fine section of country, and the valuable crops of alfalfa and corn may be grown. Alfalfa does quite well. As yet, land is cheap. We extend a cordial invitation to our Brethren to come and see for themselves. Address Sister Ida Hall, Protection, Kans. To any one desiring information about the country, I will gladly give it.—Mrs. Ida Hall, Protection, Kans., Jan. 15.

Kenton.—We have been greatly encouraged by a successful series of meetings held recently by Bro. Ernest Wampler, of Iowa. We had the Word preached in power and to by good-sized and attentive audiences. Five have applied for membership in the church and been baptized. Our Sunday-school is well attended. Bro. Alvah Becker, our reelected Sunday-school superintendent; Bro. Harry Long, Messenger agent and correspondent.—Lena Long, Ramona, Kans., Jan. 19.

MARYLAND.

Monocacy.—Our church met in council Jan. 14. We decided to have a missionary sermon preached at the different points in the congregation. Appointed Bro. Jesse Ebbert to take his place.—C. Pike, Detour, Md., Jan. 18.

Ridgely church met in council Jan. 13, our elder, S. K. Pike, presiding. Three letters were granted. The monthly Sunday-school collection amounted to $5.19. Our yearly collection was $9.56, which is to go into the home mission fund. The semi-annual collection amounted to $4.25, which is to go into the world-wide Missions. Jan. 16 the church convened in special council to call a minister to take charge of the work. Bro. Jesse Ebbert, K. Ziegler, who was duly installed. Eld. T. F. Imler, who has been under the hand of affliction, called for the elders and ministers to visit him and administer to him. Jan. 17 they were favored by having Bro. H. K. Ober, our District Sunday-school Secretary, with us. He gave us much helpful instruction.—Deborah King, Ridgely, Md., Jan. 16.

MICHIGAN.

Riverside.—Our church met in council Dec. 31. Sister Nettie Miller was elected as correspondent and Messenger agent. —Nettie Miller, Riverside, Mich., Jan. 17.

Woodland.—We are glad to report that two,—a father and his little son,—have chosen the higher life and have received baptism since the 1st of Dec. We have a splendid little singing class, which is being taught by Mr. S. U. Smith. Bro. A. J. Culler, of Manchester, Indiana, formerly of Landisville, Ohio, has promised to be with us in a series of meetings the last number of Feb.—J. J. England, Woodland, Mich., Jan. 17.

MISSOURI

Nevada.—We feel that the Lord is wonderfully blessing us. One more has accepted Christ, and was buried with him in baptism. Another one is about ready to be buried. Attendance is increasing at all of our services. The new year seems to be very encouraging.—Address all to J. J. England, Wood Street, Nevada, Mo., Jan. 14.

Pleasant Hill met in council Jan. 14. Eight were received by letter,—one of them a deacon. The solicitor reported $4.95 as being collected. Our Sunday-school is better now than it has ever been since our church house was built. Bro. Joseph Replogle is our superintendent. We reorganized our school on New Year's Day. Our elder, Bro. T. J. Simmons, is ill at this writing.—Elizabeth Lyon, Osceola, Mo., Jan. 16.

St. Joseph Mission.—We are still continuing our series of meetings with good success. Since our last report eight more have been baptized, making a total of seventeen. We have had some very bad weather for the meetings but have on the whole kept back a large attendance. A heavy storm of sleet has fallen, and there is about four inches of solid ice and snow on the ground, which makes walking very dangerous and

many have been hurt from falls. We have never seen our region so destitute of food and fuel as they are now. We are facing sickness, poverty and distress on all sides. The city is trying to give relief, but it is not meeting all the demands. So far as our spiritual work is concerned, we will say that there is a decided improvement, and the outlook is good for a successful year's work. There is so much teaching to do, and so few of us to do it. We can scarcely do so much, and the rest is left undone. We shall be glad to correspond with some one who could furnish us two dozen second-hand "Song Praises" for use in our Sunday-school. Pray for us in St. Joseph.—E. N. Huffman, 502 Kentucky Street, St. Joseph Mo., Jan. 19.

NORTH DAKOTA

Bertiold.—We held a council meeting Jan. 14. Our elder, Bro. D. W. Shock, presided. Bro. I. B. Crumrine was elected president of the Sunday-school Workers' Meeting; Sister Ella Hoak, secretary-treasurer. Brother and Sister Hilton gave us a course of four lectures, which were very edifying and inspiring. We have a deeper knowledge of the work in Minot. An offering of $45.78 was taken.—F. J. Weimer, Bertiold, N. Dak., Jan. 16.

Kenmare.—Our church convened in council Jan. 14, with our elder in charge. The letter and query from other districts were elected for the year. Bro. J. C. Forney was retained as our elder. Bro. Jacob Schwarz, church correspondent; Sister Edna Hyde, chorister; Bro. Michael, church correspondent; Bro. M. F. Harris, trustee; Bro. Jacob Schwarz, Sunday-school superintendent; Sister Gertie Michael, secretary-treasurer; Bro. Lloyd Hyde, president of the Sunday-school Workers' Meeting; Bro. Swartz, secretary-treasurer.—Jennie Harris, R. D. 3, Kenmare, N. Dak., Jan. 16.

OHIO

Canton church met in council at the Center house Dec. 24. Eld. Samuel Sprankle, of Massillon, Ohio, presided. The annual financial report of the Center Sunday-school was rendered and accepted. It was decided that our trustees purchase the last eight of the Bortz property for a cemetery. We also decided to apply the mission fun collected and the general balance of the year for the use of the new church at Akron, Ohio. The annual election of officers was held by ballot, resulting as follows: Bro. Charles Keim, member of the Center Board of Trustees; Bro. Jesse Keim, writer, Sunday-school superintendent; Sister Jennie Royer, corister; Sister Ida Royer, secretary; Sister Mary Ellen Swihart, treasurer; Sister Savilla Taylor, superintendent of the home department; Sister Jennie Royer, superintendent of the Cradle Roll; Bro. Milton Taylor, president of the Christian Workers' Meeting; Sister Jennie Royer, secretary of the Christian Workers' Meeting; Bro. George S. Grim, Messenger correspondent.—George S. Grim, Lorain, Ohio, Jan. 16.

East Dayton.—Our Sunday-school scholars rendered a very appropriate program on Christmas evening, which was enjoyed very much by all. This is one way to encourage the latent talent of the little ones. In the absence of our pastor, Bro. J. W. Fidler, Bro. S. A. Bisenius, of West Alexandria, had the appointments, morning and evening, Jan. 15. This we much appreciated. Bro. Simons has regularly been added to the church by letter.—Elizabeth Grove, 261 Maple St., Dayton, Ohio, Jan. 16.

Mohican.—Bro. D. R. McFadden held a series of meetings at this place, closing Jan. 1, and organized a church of 15. While there were no accessions to the church, yet the members feel greatly encouraged and strengthened though his earnest labors and excellent sermons. Interest was good throughout the meetings. The attendance was good with the exception of the last week, when the weather was unfavorable and the roads were bad.—Lena Leaman, R. D. 6, West Salem, Ohio, Jan. 16.

Newton.—On New Year's morning Bro. E. S. Young began preaching. Jan. 16, a council continued until midnight. He preached eighteen sermons, besides giving us Bible lessons each evening before services. Four confessed Christ and were baptized during the meetings. Others seem to be near the kingdom. The members were strengthened and inspired to learn more of God's will concerning us. Our superintendent of Sunday-school worked during the summer and raised $18 for the Children's Sunday-school Extension Fund.—Mrs. Ida Pleasant Hill, Ohio, Jan. 17.

Notice.—This is to be interested in the Brethren's Home of Greenville, Ohio, especially the elders in charge of churches, and superintendents of the Sunday-school Workers' Meeting, will please note the following: Some of the schools are contributing very liberally, according to the appointment of the District Meeting of 1906. We urge that those that have not already done so take the matter up with their respective schools and see that it is to the children's credit as much as they will give liberally to help the poor, unfortunate and homeless children. We should like to raise $1,000 this year, in Southern Ohio. Send all funds to the secretary—A. B. Miller, Secretary and Treasurer, Pleasant Hill, Ohio.

Sidney.—The work here is progressing nicely. On New Year's morning we were buried in baptism, and on the same evening one more. On Monday evening a husband and wife were received into the church, making another young man. The next Sunday night his wife was received. Seven were received in all, the first week of the New Year. Our pastor, S. S. Smith, and wife have been with us for the last month. The members of that place in a series of meetings. Sister Lydia Baldwin, of North Carolina, is here to labor with the sick, and during their absence. The Lord blesses us in sending other ministers to us, for during the last year we have had only six.—Mrs. J. M. Brenneman, Sidney, Ohio, Jan. 15.

Williamstown.—Our series of meetings conducted by our pastor, Bro. J. J. Anglemyer, commenced on New Year's night, continuing until last night. Each evening, before preaching services, we studied the Book of Revelation, and we deemed to take an active interest. Considering the bad weather much of the time, the attendance and interest were very good. There were no accessions, but we pray that the good seed sown may bring forth unto us rich fruitage.—Mrs. J. W. Williamstown, Ohio, Jan. 16.

Wyandot.—Our church convened in council Jan. 14, with Bro. Joseph Robison presiding. We are few in number, and are greatly in need of a resident minister; any minister in a change location will receive full information by addressing the undersigned. Bro. Robison remained, and preached for us on Sunday morning.—Laura A. Cook, R. D. 2, Box 61, Nevada, Ohio, Jan. 17.

OKLAHOMA.

Washita.—The church at this place has just closed a very interesting series of meetings, which began Dec. 18, by Bro. T. Brubaker, of Center, Kans., faithfully expounded the Gospel unto us. We are much encouraged and strengthened, and eleven pupils of our Sunday-school have decided to be born into the kingdom. We closed our meetings with a love feast Jan. 16.—Mollie Yoder, R. D. 3, Cordell, Okla., Jan. 19.

PENNSYLVANIA.

Farmers Grove.—On Sunday evening, at our Christian Workers' Meeting, we elected new officers for the year. Sister Jane Book is our president, and Sister Hattie Dehl, secretary. We are few in number, but good interest is manifested. In the absence of our minister, Bro. B. F. Lightner, Bro. Wineman, of Gettysburg, Pa., preached for us Jan. 1.—Abbie J. Hassinger, Honey Grove, Pa., Jan. 17.

Juniata Park.—Jan. 1 I began a series of meetings in the Juniata Park church, Blair Co., preaching, in all, twenty sermons. There were nineteen accessions to the church, twelve of whom are heads of families and one a Sunday-school Level, Pa., Jan. 19.

Monastville.—Bro. David Weaver held a series of meetings at the Saunga house. He began Dec. 31 and continued until Jan. 14. The attendance and interest were very good. Three confessed Christ and were baptized.—Jessie Neal Washington G. Forney, R. D. 8, Lancaster, Pa., Jan. 16.

Parker Ford.—As a result of a two weeks' series of meetings, held in Parker Ford, two accepted Christ.—T. R. Coffman, Parker Ford, Pa., Jan. 16.

Philadelphia (First Church of the Brethren, Dauphin Street above Berks [Kensington]).—Wednesday evening, Jan. 4, we held our council, our pastor, Bro. D. Webster Kurtz presiding. Much business was transacted and all disposed of in a Christian spirit. Two letters of membership were received, and two members were received on their confession of faith. Our pastor is now having a series of sermons on the Ten Commandments which were very edifying. Last Sunday morning, Jan. 15, he preached on "Thou Shalt Not Kill," and much and meaning to us, which was very impressive. In the evening he talked on "Thou Shalt Not Covet," showing Jacob and the strong as well as the weak sides of Samson's character, making them applicable to each one of us. We are to have a baptism soon.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 17.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sunday evening, Jan. 8, six more made the good confession and were added to the fold of God. Our Sunday-schools were three mothers, two of them members of our Sisters' and Aged Sisters' Aid Society, and one a Sister. We have also their Sunday-school Banner Day, there being 298 in attendance. Sister Emma Hess was elected Secretary.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 16.

Quakertown.—Our church at this place was recently repaired recently and an addition put to it. It was dedicated for Sunday-school and all preaching services Dec. 31. Preaching services at 1:30 P. M. and 7 P. M., and also all day on New Year's Day. The dedicatory sermon was preached by Bro. D. W. Kurtz, of Philadelphia, and Eld. S. H. Hertzler, of Elizabethtown, Pa. A children's service was conducted by Bro. Jacob Beahm, of Lancaster, Pa. Bro. Beahm also made service by Bro. W. F. Spidle, of this church. The other home ministers assisted throughout the year. The Christmas season was enjoyed. Our Sunday-school and church services are well attended. Much interest is being manifested. Jan. 7 we convened in council at 9:30 A. M. The day was spent solemnly and in a Christian manner, and to edification. One sister was accepted by certificate. This is a new field, under the care of the Philadelphia congregation.—J. W. Longacre, Rich Hill, Pa., Jan. 17.

TENNESSEE.

Beaver Creek.—Our church met in council Dec. 31. Eld. J. F. Rowland presided. Our Sunday-school was organized, with Bro. I. C. Whitson as superintendent, and Sister Ethel Griffith, secretary and treasurer.—Ethel Griffith, Unity City, Tenn., Jan. 13.

Pleasant Valley church met in council Jan. 14. Brethren D. F. Bowman and R. B. Pritchett were with us from Knob Creek. Bro. Pritchett preached Saturday evening, his theme being "Prayer."—Effie Edith Miller, Jonesboro, Tenn., Jan. 18.

VIRGINIA.

Christiansburg church met in council Jan. 14. Eld. W. H. Hall had charge. The following officers were elected: Officers were elected: Bro. J. W. Poff, treasurer; Sister Ella Poff, clerk; Bro. Poff, Messenger agent and correspondent; Bro. W. H. Naff, retained as elder and writer; Bro. J. S. Christiansburg, Va., Jan. 16.

Slatelick.—Our congregation met in council Dec. 31. Elders D. Hays and John P. Driver, co-elders with Eld. D. H. Zigler, presented the business for consideration. Business pertaining to the close of the year and the beginning of another, with other matters, were attended to. The trustees of the New Dale churchhouse were instructed to confer with the Monnette Brethren in regard to the churchhouse in regard to repairing or rebuilding said house. The sexton, tax-payer and auditing committee, and the treasurer, made acceptable reports. Superintendents of the Sunday-schools and churchhouses were appointed. Bro. C. E. Nair, who lived in North Dakota several years, but has now returned and will locate, being one of our faithful young ministers, friends solicited, and practically all the members present to cover the loss. This congregation, with about 500 members, during the year received by baptism twenty-nine; by letter, nine; restored, two; removed by letter, seven; deceased, seven. Three members died.—Catharine R. Kline, Broadway, Va., Jan. 18.

Pleasant Hill congregation met in council Jan. 14. Eld. Wyatt Reed presided. Officers for the current year were reelected, with the exception of Sunday-school workers. Peter Hylton was elected to succeed Bro. H. L. Reed. Three letters were granted.—Pleasant Hill, Va., Jan. 16.

Redoak Grove.—Our church met in council Jan. 7. Bro. Wm. West officiated. On Sunday, at ten o'clock, we met for Sunday-school, and at eleven o'clock Bro. C. E. Williams preached, followed by our pastor, Bro. W. H. Hall, with a few appropriate remarks. At the close of the services a young brother, who had previously been received, was baptized.—Mrs. Elizabeth Bowman, R. D. 5, Box 44, Floyd, Va., Jan. 13.

Roanoke.—Jan. 1 we began preaching ten soul-stirring sermons at Pleasant Hill, a mission point in the Botetourt congregation. Bro. Elmore Hylton was our helper. He is coming out on the Lord's side. Four have been baptized. Two are awaiting the rite.—Jennie Crumpacker, R. D. 1, Roanoke, Va., Jan. 17.

Snow Creek.—Our church met in council Dec. 17, with Bro. J. O. Brower presiding. Bro. Brower gave interesting and instructive remarks. At the close of the services a young brother, who had previously been received, was baptized.—Mrs. Elizabeth Bowman, R. D. 5, Box 44, Floyd, Va., Jan. 13.

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Spokane.—Our church met in council Dec. 31. In the absence of our pastor, Bro. W. H. Hamilton, Eld. Barnes, Minn., presided. Three letters were received and two were granted. Officers for the year were elected as follows: Christian Workers' Meeting, for the year 1911, were elected. Bro. H. C. Longenecker, of Tekoa, Wash., was chosen as our elder; Bro. R. Force, Sunday-school superintendent; the writer, president of the Christian Workers' Meeting. Bro. W. H. Eikenberry held a two weeks' series of meetings for us, beginning Dec. 25 and closing Jan. 8. Bro. Eikenberry delivered thirteen sermons in the city with us. Although the attendance was small, the interest was good. We had suitable exercises at 11 A. M. on Christmas day. The program rendered consisted of songs by children. Bro. J. J. Filbrun gave a short talk, which was interesting to all.—Mrs. Elizabeth Bowman, 1208 Sherman Street.—Cora B. Teeter, 4715 Hawthorne St., Spokane, Wash., Jan. 10.

WEST VIRGINIA.

Wiles-Hill Sunday-school opened a new Sunday-school at Woodburn, a suburb of our city. Bro. W. J. Hamilton is the organizer and superintendent of the school, which opened with twenty-five members present. Jan. 1 we had a baby dedicated to God, and one in the home department. Bro. V. C. Flanell was elected to succeed Bro. Jesse Ott, resigned, on the Brethren Publishing House. Although it was raining, he made the journey successfully.—Wolfe, 264 Bennett Avenue, Morgantown, W. Va., Jan. 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

PLEASANT VIEW, KANSAS.

Our members met in council Dec. 31. Eld. A. F. Miller had charge. No business of special importance was transacted, except the election of officers for another year, which is as follows: Bro. A. F. Miller, presiding elder; Bro. Wilmer Keedy, clerk; Bro. W. W. Rexroad, treasurer; Bro. Frank Hollinger, trustee; Bro. D. M. Negley, chorister; Bro. J. F. Showalter, solicitor; Bro. Wilmer Keedy, corresponding secretary and Messenger agent; Bro. J. F. Showalter, superintendent of the Sunday-school; Bro. Carl Rexroad, secretary of the Sunday-school. Our nominating committee are: Bro. Christian Workers' Meeting is Brace Miller, J. F. Showalter and Wilmer Keedy.

Heretofore each Sunday-school class chose their teacher, but by action of the members in council the teachers for the various classes are chosen by a committee composed of the elder, superintendent, assistant superintendent and two others.—Bro. Bruce Miller and Sister Minnie Rexroad. Bro. B. L. Dawson and wife, of the Washita church, Okla., presented their letters and were cordially received.

The past year has been a very successful one for our little band of Christian Workers, which has been presided over by Sister Cora Weaver. We are sorry that she is going to leave us, for she has been a faithful worker. Election of officers will be held on Sunday evening, Bro. Wilmer Keedy is president, and Bro. Raymond Rexroad, secretary-treasurer. We earnestly hope that success may crown our efforts during the present year. Our monthly collections are put into the fund for building a churchhouse in Hutchinson, which is needed badly. While the collection does not amount to very much at times, yet we want to keep the missionary spirit alive in our hearts.

Darlow, Kans., Jan. 14. Wilmer Keedy.

IMPERIAL VALLEY CHURCH, CAL.

Saturday, Jan. 14, marks the dawn of a new era for the Brethren in the southern part of Holtville, in the Alamo district, when, in response to their call for a separate organization, they were duly organized and placed in working order.

The writer, assisted by Brethren L. M. Van Horn and J. S. Strickler, representing the mother church of the Valley, served as a committee to assist in the organization, and to arrange satisfactory boundary lines between the two congregations.

In order to save complications regarding the holding of their valuable church property, it was decided that the new organization retain the old name of the Imperial Valley Church of the Brethren.

This will necessitate the choosing of a new name by the members of the West Side, which will be announced in due time.

The new church begins her work in a commodious building, almost completed, with thirty charter members, among which number there are two ministers and two deacons.

Just preceding the organization we repaired to the water side, where one precious soul was buried with Christ in baptism.

The following church officers were elected: Elder in charge, C. E. Gillett; clerk, W. F. Gillett; treasurer, Robt. McCall; Messenger agent, Maggie Statler; church correspondent, Minnie Gillett; chorister, Lottie McCall. A board of five trustees was also chosen.

Regular services, consisting of Sunday-school, Christian Workers' Meeting and a mid-week Bible study, are now in progress, besides the regular preaching services each Lord's Day. W. M. Platt.

El Centro, Cal., Jan. 16.

FRUITVALE, CALIFORNIA.

We were blessed with beautiful weather during most of Eld. J. Harman Stover's ten days' stay with us in a series of meetings. Last night we held our Love Feast. On account of the heavy rains, yesterday and the night before, some of our friends and neighbors did not get to attend services last night, to see us celebrate the Lord's supper, as they had wished to do. We were sorry that a few of our dear friends did not get out to the love feast.

Through our dear brother's powerful, plain and touching talks, the church surely has been strengthened and built up spiritually. Some are under conviction,—yes, "almost persuaded." One lady remarked to me: "Such sermons are worth hearing. How inspiring and truthful! Our preacher in the city (San Francisco), who gets $9,000 a year, does not preach such Bible sermons as this man has preached to us."

Another woman also told the writer that she "believes we, as a church, live nearer to the Bible than any other church." When she was asked what there is yet, that she does not understand, she said: "The difference between the communion and the Lord's supper is not so clear to me as the rest is." We trust that the difference was clearly seen and understood last night.

We are glad to announce that our little band of sisters,

for the first time, had the privilege and pleasure of breaking the bread and passing the cup, as the brethren do.

May the day draw near when the Church of the Brethren will have more strong men to send out to the hills, cities and plains, where souls are hungering for the Bread of Life!

Bangor, Cal., Jan. 12.

ROARING SPRING, PA.

This church dedicated a new house of worship Oct. 30, 1910, and in the few meetings which followed, a revival spirit manifested itself in the confession and baptism of eight young persons, coming from our Sunday-school.

Arrangements had been made to have Bro. J. H. Cassidy to conduct a series of revival meetings for us, immediately following the dedication, but owing to the fact that the date of the dedication was deferred several weeks later than at first had been arranged, we were not permitted to have his services. So the pastor in charge tried to secure the service of another minister to conduct the meetings, but the members of the church realized that the harvest was ripe, from the fact that three young sisters had already applied for church membership and were baptized. The members unanimously insisted that our pastor in charge, Bro. O. V. Long, should hold these meetings as soon as possible.

With some degree of reluctance, yet with the weight of souls at heart, and the great interest he felt in the new field, Bro. Long took up the work. He preached to large and appreciative audiences in the evenings, and during the day his earnest personal work during the day, for three weeks. He spared no means to bring about the glorious results we yet realize from these efforts.

As a direct result from these meetings fourteen were baptized, the debt was reclaimed, while two still await the sacred rite. This makes twenty-eight accessions, since the dedication.

These latter range in age from sixteen to sixty-six years, many of them are heads of families. Others are promising young men and women, caring for parents and families at home. All bid fair to be useful in the Master's service, in this growing town.

The Sunday-schools have grown steadily at both houses. A home department and cradle roll have been added to the work of the new school, which are doing telling work.

A live Christian Workers' Meeting is also making itself felt in the new activity of the church. We pray that the good work of the Lord may go on and prosper, not only in numbers, but in spirit, that, when it shall be the Master's good pleasure to "gather his elect from the four winds," this church, with all other faithful churches, will be one glorious, united body,—the "Bride of the Lamb,"—prepared to enter the New Jerusalem, to sing God's praises throughout eternity. "The glory of the Lord shall endure forever: the Lord shall rejoice in his works."

Roaring Spring, Pa., Jan. 11. Elizabeth Bare.

EXTENSION NUMBER AT CHICAGO.

Our opportunities are going to be much greater this year than last, because the mechanical shop building, for which we have been praying, is soon to be ours. It may be a surprise for you to learn that it is under erection, and we hope to be able to occupy it by the first of March. We praise God for it, as it will mean so much to our work at this stage of its development.

It consists of three floors. The basement is to be fitted up for industrial purposes. There will also be one small flat to rent. The main floor will be the audience room, with five Sunday-school rooms, and the second floor will two seven-room flats to rent. A building of this kind is thought to be best adapted for our work. Besides affording a place of worship, it has a homelike appearance.

We are glad to see the interest manifested in it by everybody. It ought be of interest to us, because of the sacrifice our children made for it. It is customary for us to give our children a treat each Christmas. It was suggested to let the children say which they would rather do,—receive the treat or buy something for the new building. Without hesitation, every child was in favor of the latter. It gave us great pleasure to see this sacrificing spirit, so pleasing to our Lord, who will give them many blessings for it.

Many kinds of good clothing have been received, and if the givers could see the homes into which these things were placed, I am sure they would feel repaid for all they have done. There are many needy homes in Chicago, because of conditions which have been favorable, and it is these conditions we hope to better by your kind and the Gospel of Jesus Christ. You help us more than you realize. Not only is the home opened that receives, but others, looking on, see in it the true essence of the Christlife.

We are especially thankful for the ready-made garments, but we try to let nothing go to waste. The articles which we can not dispose of, we rip and make over into something we can use. You would be surprised to see the little dresses, coats and pants we made. The mothers of the neighborhood help us, and in that way we try to be a blessing to each one. They often take work home with them, and finish it during the week. The personal contact means so much, as we come in touch with the mothers in this way. We are glad for this open door of opportunities. Pray for us. Nora E. Holsinger.

2713 West Eighteenth Street, Chicago, Ill., Jan. 11.

NORTHERN CALIFORNIA

The second annual Bible Term of the District of Northern California was held in Empire church Dec. 26 to 31. The course of instruction comprised a study of the "Epistles to the Romans and Colossians," "The Life of Christ," or "Harmony of the Gospels," and "Church Government." Bro. J. F. Boyer, of Lordsburg College, handled the teachings of these epistles in a most faithful and impressive manner.

God's Divine plan, as portrayed in the Book of Romans, is a most wonderful field for thought and meditation for the Christian life. A practical side of the Book of Colossians appeals to both old and young. The study of "Church Government," as conducted by Eld. S. F. Sanger, in its various relations and practical applications, in our local churches, should help each one to see his individual responsibility in the church of Christ.

The course of instruction during this week was inspiring to all and the interest manifested by the young was indeed commendable. As a result of the work, a class was with evangelistic services each evening, a number gave their hearts to Christ.

The opportunity for Bible study, such as the annual Bible Term affords, is certainly most inspiring and uplifting to the spiritual life of the church. We would that the local congregation where it is held. Each one can well afford to sacrifice in other ways, that they may receive full benefit of the same.

And now the Bible Term arrangements may be completed early for another Bible Term, we ask that the churches of the District send in their calls for the same, and the committee will then be able to complete arrangements and announce the program as decided by District Meeting.

The work of our District has gone forward encouragingly the past year. The nucleus of more than one new church has been formed, and ministers, desiring location in the District, should note these. Chico, already organized, has need of a number of Brethren families to help the work along- Fresno, a most favorable opening for mission work, deserves special attention at this time. The Reedley congregation is looking forward in anticipation of new series of meetings, to begin Jan. 15, conducted by Bro. L. D. Bosserman. Our love feast is appointed for Jan. 28. D. L. Forney.

Reedley, Cal., Jan. 5.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bixler-Englar.—By the undersigned, at the home of the bride's mother, New Windsor, Md., Dec. 29, 1910, Bro. Edward Clinton Bixler, President of Bridgewater College, Va., to Miss Sister Margaret Burkhart Englar, of New Windsor, Md.—W. E. Roop, Westminster, Md.

Bosley-Heck.—By the undersigned, Jan. 8, 1911, at the home of the bride's parents, near Nappanee, Ind., Bro. Raymond E. Bosley and Sister Florence E. Heck, both of Walnut congregation, Ind.—W. A. Hoffman, Argos, Ind.

Hevelone-Hadley.—By the undersigned, at the home of the bride's parents, Jonn and Clarissa Hadley, in Holmesville, Nebr., Jan. 1, 1911, Bro. Jacob Hevelone and Sister Bertha Hadley—S. P. Van Dyke, Newberg, Oregon.

Hershey-Massey.—At the home of the bride's parents, Jan. 11, 1911, by the undersigned, Bro. Henry Massey and Sister Nellie A. Hershey, both of South Bend, Ind.—I. W. Grater, 738 Cushing Street, South Bend, Ind.

Miller-Replogle.—By Eld. C. L. Buck, at the home of the bride's parents, near Arcadia, Ind., Jan. 8, 1911, Mr. David A. Miller, of Cumberland, Md., and Sister Elizabeth M. Replogle, of Arcadia, Ind.—Miss Pearl Replogle, Arcadia, Enterprise, Pa.

Reed-Bowser.—By the undersigned, at the home of the bride's parents, Jan. 1, 1911, Bro. Moses W. Secrist, of Queen Anne, Md., and Sister Ida Bowser, of Grantsville, Md.—G. S. Yoder, Elk Lick, Pa.

Snyder-Miller.—At the home of the bride's parents, near Gettysburg, Ohio, Jan. 5, 1911, by Eld. Jacob Kreider, Bro. D. M. Snyder, of Siskiyou County, Cal., and Sister Sarah Miller, of Darke County, Ohio.—Levi Minnich, Greenville, Ohio.

Weddle-Ryldon.—By the undersigned, at the home of the bride's parents, Green Grenville and Sister Mary Ryldon, Floyd, Va., Dec. 28, 1910, Bro. C. C. Weddle, of Bloom, Kans., and Sister Libbie Ryldon, of Floyd, Va.—A. N. Hylton, Floyd, Va.

Zillhart-Eisenbise.—By the undersigned, Dec. 24, 1910, at the home of Bro. Elmer Zuck, Mr. Amos W. Zillhart and Sister Carrie Eisenbise, both of Carroll Township, Carroll County, Ill.—P. F. Eckerle, Lanark, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Angle, Eld. Lee, died at his home, Wirtz, Va., Dec. 25, 1910, aged 81 years, 4 months and 25 days. He was a faithful member of the Church of the Brethren for thirty-eight years, and had been an elder nearly three years. Bro. Angle is survived by his wife, one brother and ten children. Interment in the family cemetery near his home. Services at the Sandridge Baptist church by Brethren H. J. Woodie and H. Ikenberry—Mas Barnhart, Wirtz, Va.

Arbaugh, Jesse Paul, died in the bounds of the Meadow Branch congregation, Carroll Co., Md., Jan. 3, 1911, aged 2 years, 4 months and 3 days. His death was caused by being scalded with hot water. His parents and his oldest sister, who survives him, are members of the Church of the Brethren. Two other sisters and two brothers also survive. Services were held in the church by Eld. Urian Bixler and the writer. Text, Mark 10: 13-16. Interment in the adjoining cemetery.—Otho Myers, Westminster, Md.

Bausman, Sister Susannah, nee Fry, born in Darke County, Ohio, March 31, 1835, died Jan. 9, 1911, at her home, in the bounds of the Poplar Grove congregation, aged 49 years, 9 months and 8 days. Her death resulted from septic poison. Aug. 11, 1885, she and her husband united with the church of the Brethren. She lived a consistent life until she was called home. She is survived by her husband and two sons. Services at the West Branch house by the writer, assisted by Bro. S. W. Garber.—Ezra Fike, Ft. 17: 14-16.—Ellis Greenville, Ohio.

Bean, Bro. Nathan D., of Indian Camp, W. Va., born Jan. 2, 1846, died of la grippe, Jan. 6, 1911, aged 65 years and 4 days. He was married to Miss Sarah Ann Jan. 14, 1866. To this union were born four sons and two daughters. One of his sons is a minister in the Dunkard Church. Bro. Bean was a member of the Church of the Brethren for about twenty-five years, and a deacon about twenty years. He was much consecrated to the work of the church. During the time Indian Camp churchhouse became too much dilapidated to have services there any longer, efforts were made to begin a new house, but seemingly failed. Then Bro. Bean said: "We will have a house, even if I have to build it myself." And we have had a new house. Although he did not have so much of this work to perform, he was the great part of the builder. Services by the writer in the Bean Chapel. Text, Job 14: 14.—Ross T. Price, R. D. 1, Oakland, Md.

Berkebile, Sister Hannah, nee Berkey, born in Somerset County, Pa., May 14, 1835, died Dec. 26, 1910, in the same county, aged 75 years, 7 months and 12 days. She united in the Berkey church by Bro. D. M. Adams. Text, 2 Cor. 5: 8. Services by Philip Lavel, Pa.

Blaich, Harry, son of Brother Amos and Sister Blaich, died in the Meadow Branch congregation, Carroll Co., Dec. 25, 1910, from a complication of diseases, aged 16 years, 4 months and 17 days. Services and interment at the Handsrvdale house.—Lydia B. Gibble, Palmyra, Pa.

Bowser, Brother Henry, died in the bounds of the Clear Spring church, Washington Co., Pa., Dec. 15, 1910, aged 76 years, 10 months and 19 days. Bro. Bowser was a faithful member of the Church of the Brethren for many years. He suffered a great deal during his last illness (dropsy), but bore it all patiently. Bro. Bowser was married twice, but lived with his mother until she died. About thirty-five years he lived for himself, and depended on church and neighbors for support. About two weeks before his death he was alone in the house. His nearest neighbor went to his house, found him in a pitiful condition. He took him to his home and, like the Good Samaritan, kindly cared for him till death claimed him. He has had a family of his own to support. Services in the Lower Clear church by Eld. F. C. Dively, assisted by Eld. Jacob Hoover. Text, Heb. 9: 27. Interment in the cemetery near by.—Annie L. Dively, Claysburg, Pa.

Brubaker, Sister Elizabeth, born in Pa., Dec. 13, 1833, died in the bounds of the Silver Creek congregation, Dec. 14, 1910, aged 77 years, 1 month and 1 days. Sept. 29, 1855, he was united in marriage to Catharine Hibbard. To this union were born seven sons and four daughters. His wife died June 15, 1910. In her death was mourned by Mercy Spitler, who preceded him. He united with the Church of the Brethren in 1871, and lived a consistent life until death. He leaves five sons and one daughter, one brother and two sisters. Services conducted by Eld. Andrew Hutchinson. Text, 2 Sam. 14: 14.—J. H. Wright, Rossville, Ind.

Colbaugh, Sister Sarah E., of Joshua and Rebecca Coblentz, born in Miami County, Ind., July 1, 1872, died in the bounds of the Pipe Creek congregation, same county and State, Jan. 12, 1911, aged 38 years and 11 days. Dec. 24, 1891, she united in marriage to Laura Fletcher May 16, 1892. To this union were born nine children, five of whom preceded her. While young, he united with the Brethren and lived consistent to his profession. Services in charge of Bro. D. P. Neal, assisted by Brethren David Wolf and D. P. Kiepinger. Text, Isa. 40: 7-11.—W. R. Ferrell, R. D. 2, Peru, Ind.

Earley, Robert Ellsworth, son of Mr. Frank and Mrs. Earley, of Union City, Ind., born Dec. 18, 1910, died at the home of his parents Jan. 26, 1911, aged 41 days. Services by Eld. J. Q. Helman. Text, 2 Sam. 12: 23. Interment in the Tea Garden cemetery.—Ellis Bailey, Union City, Ind.

Gouly, Bro. Harvey L., born at Eaton, Ind., April 18, 1874, died in the bounds of the Chanisaw congregation, Dallas-ware Co., Ind., Jan. 6, 1911, aged 34 years, 8 months and 18 days. He was a member of the Church of the Brethren from the age of sixteen. Dec. 24, 1895, he was united in marriage to Maud Shockley. To this union was born one daughter. He was preceded to the spirit world by his father, two brothers and three sisters. He leaves a wife, one daughter, his father and two brothers. Services by Eld. Jesse Miller, assisted by Bro. J. W. Harlen. Text, 2 Tim. 4: 6-8.—John F. Kiepinger, Eaton, Ind.

Gwynn, Elizabeth, daughter of Jacob and Theresa Kiplinger, born Nov. 15, 1837, died with two months' illness, Cambridge City, Ind., died Jan. 7, 1911, aged 76 years, 6 months and 24 days. She was married to Jesse Gwynn, Dec. 25, 1856, and to this union was blessed with six children. She leaves an aged husband, one son, two daughters, and two sisters. She was a member of the Methodist church, but she never identified herself with that body. She was an emotional character and was a good neighbor. Services at the Brick church, west of Hagerstown, Ind., by the writer, assisted by Bro. Jacob Hoover. Text, 2 Tim. 4: 6-8.—Silas Hoover, Text, John 11: 35.—Abraham Bowman, Hagerstown, Ind.

Hagen, Sister Lucinda, born near Bowersville, Greene Co., Ohio, Dec. 13, 1871, died near the place of her birth, Jan. 3, 1911, aged 39 years and 21 days. She was united in marriage to Cyrus A. Haines March 2, 1890. To this union were born three sons and four daughters. She leaves a husband and six children, her father, Henry Hagen, and two brothers, preceded her just five weeks previous to the spirit land. She was a member of the Church of the Brethren for a year at her life. At the age of seventeen she united with the church of the Brethren, and was a consistent member of the same at Fort McKinley by Rev. Dawson and the writer. Interment in the Erstine cemetery.—A. L. Kiepinger, Dayton, Ohio.

Kinsey, Martin son of Eld. Lewis and Catharine Kinsey, born June 15, 1835, died in the bounds of the Pipe Creek congregation, Ind., Oct. 26, 1910, aged 71 years, 4 months and 11 days. He was united in marriage to Sister Ida Bell. To this union were born six children, three of whom preceded him in death. He leaves his wife, one brother and one sister. Services at the Brick church, west of Hagerstown, Ind., by the writer, assisted by Eld. D. B. Bowman.—Abraham Bowman, Hagerstown, Ind.

Kutz, Sister Elizabeth, of John S. Lutz, died in the bounds of the Springville congregation, at Stevens, Lancaster Co., Pa., Jan. 11, 1911, of Bright's disease and dropsy, aged 73 years, 8 months and 4 days. She was a member of the church for many years. She is survived by two sons and one daughter. Services in charge of the writer in the Stevens church & the Brick meetinghouse near Denver. Interment in the adjoining cemetery.—Aaron R. Gibbel, R. D. 3, Ephrata, Pa.

Manifold, Sister Jane, nee Parrot, born in Guilford County, N. C., Aug. 24, 1818, died at her home in the bounds of the Nettie Creek congregation, Ind., Dec. 18, 1910, aged 92 years, 3 months and 24 days. When she was about thirty years of age she moved to Wayne County, Ind. In 1834 she was married to Benjamin Manifold, who died in 1881. To this union she has lived with her children. She united with the Church of the Brethren about thirty-three years ago. Several years ago she fell, and received such injuries as to be com-

pulled to keep her bed ever since. She died in full faith. One son and one daughter survive. Services at the White Branch church by Eld. Abraham Sherman, assisted by the writer.—D. E. Bowman, Hagerstown, Ind.

Meyers, Sister Barbara, born Feb. 17, 1831, in Somerset County, Pa., died Jan. 2, 1911, aged 79 years, 10 months and 15 days. Her husband, Jacob Samuel Meyers, preceded her nearly three years ago. Sister Meyers was a good and faithful member for almost fifty years. She raised a family of eleven children, all of whom are living and were present at the funeral. Services by Eld. Moses Deardorff and Tate Lowe. Interment in the Indian Creek cemetery.—Ira D. Paisley, Maxwell, Iowa.

Miller, Sister Elizabeth, wife of Bro. Martin Miller, died in the bounds of the Springville congregation, near Stevens, Lancaster Co., Pa., Jan. 5, 1911, aged 61 years, 3 months and 13 days. She united with the Church of the Brethren in 1881. She is survived by her husband and seven children, also at Middle Creek by Eld. John Schlosser, Bro. J. Bitzer Johns and the writer. Text, Ecclesiastes 9:10. Interment in the adjoining cemetery.—Aaron R. Gibbel, R. D. 3, Ephrata, Pa.

Miller, Sister Elsie, daughter of Bro. John and Sister Agnes Miller, born Jan. 14, 1896, died Jan. 9, 1911, in the bounds of the Fredonia congregation, Kans., aged 15 years less five days. Sister Elsie was a faithful Sunday-school scholar for a number of years. She was baptized last October a year ago, and has been a faithful Christian girl. She attended Sunday-school and church on Christmas Day, but took sick the next day with a severe pain in her head, which caused her death. She was the youngest of seven sisters. She leaves her parents, five brothers and six sisters and one grandmother. Four brothers and one sister were present at the funeral. Some of them live in Canada and some in Arizona. Services in the Brethren church in Fredonia. The house was well filled, which was an evidence of the respect that Sister Elsie held among the people of Fredonia. Services by the writer. Text, Isa. 57:1-2.—W. E. Bell, Fredonia, Kans.

Monnett, Sister Mary Ann, wife of Bro. Moses Monnett, died at her home near Menges Mill, Jan. 16, 1911, aged 64 years, 3 months and 2 days. Services by Bro. Wm. Miller and the home ministers. Text, Rev. 1:11, 13. Interment and services at Pleasant Hill.—Amanda E. Rodeffer, R. 2, Box 14, Spring Forge, Pa.

Musselwhyte, Sister Elizabeth, died at the home of her son in Phoenixville, Pa., where she had gone on a visit, aged 75 years and 1 day. Her husband preceded her about twelve years ago. She was married twice. Her first husband was Levi Reiff, who died many years ago. She was a consistent member of the Church of the Brethren for a number of years. Services by Bro. T. R. Coffman, at the home of her son, John E. Reiff, Spring City, where she had been living since the death of her husband. Text, 1 Thess. 4: 13, 14. Interment in the Oak Grove cemetery, Parker Ford.—T. R. Coffman, Parker Ford, Pa.

Pote, David Z., born May 8, 1846, at Baker Summit, Bedford County, Pa., died of lung troubles at the home of his daughter, Florence Malott, of Homestead, Pa., Jan. 16, 1911, aged 64 years, 8 months and 2 days. He was married to Sister Leah Hauger, of New Paria, Pa., who preceded him to the grave about sixteen years ago. This family was blessed with two sons and one daughter. Deceased leaves three children, three brothers and two sisters. Friend David was engaged in the mercantile business for years until failing eyesight compelled him to quit business. For the last nine years, Z. Pote, where he made his home for a number of years, and was kindly taken care of. About the middle of December he went to visit his daughter. While there he took sick and died. His body was taken to his old home Jan. 19, services in the Holsinger house by Eld. F. C. Dively. Interment in the cemetery near by, beside his loving wife.—Annie L. Dively, Claysburg, Pa.

Robinson, Bro. G. Wilford, son of T. A. and A. J. Robinson, born Dec. 15, 1885, in Media, Douglas County, Kans., died Jan. 1, 1911, at 4:20 A. M., aged 24 years, 1 month and 3 days. He united with the church in his eleventh year. He was very faithful to duty brought him to occupy early official positions in the Sunday-school, Christian Workers' Meeting and at last seventeen months of his earthly career he served as a deacon of the church. He proved faithful in all these undertakings. He was very patient and endured all his afflictions with Christian fortitude. We praise God for the hope he expressed in his last hour on earth, and the words, "Live faithful," shall ever ring in our ears, and be exemplified in our lives, as he lives in his. Bro. S. B. Miller, of Cedar Rapids, conducted the funeral service. Text, Rev. 14: 13. Interment in the Greenwood cemetery.—J. A. Robinson, R. 63, Muscatine, Iowa, Jan. 19.

Royer, Jacob Moses, son of John and Elizabeth Royer, born near New Madison, Ohio, March 15, 1863. When he was about two years old he moved with his parents to Indiana, where his boyhood days were spent. When he was twenty-two years of age he united with the Church of the Brethren, and lived a consistent Christian life until death, Jan. 17, 1911. He was united in marriage to Rebecca Minnich. To this union were born five children. After several weeks of suffering from ptomaine poison, he passed to the glory world, Dec. 17, 1910.—The sixteenth anniversary of his marriage to Rebecca Minnich, 1463, Muscatine, Iowa, Jan. 19.

Royer, Jacob Moses, son of John and Elizabeth Royer, born near New Madison, Ohio, March 15, 1863. When he was about two years old he moved with his parents to Indiana, where his boyhood days were spent. When he was twenty-two years of age he united with the Church of the Brethren, and lived a consistent Christian life until death, Jan. 17, 1911. He was united in marriage to Rebecca Minnich. To this union were born five children. After several weeks of suffering from ptomaine poison, he passed to the glory world, Dec. 17, 1910.—The sixteenth anniversary of his marriage to Rebecca Minnich occurred two days before his death. Text, Rev. 14: 13. Interment in the Greenwood cemetery.—J. A. Robinson, R. 63, Muscatine, Iowa, Jan. 19.

Royer, Sister Lucy, nee Bishop, born Oct. 11, 1822, died at her home, in the bounds of the Goose Creek congregation, Floyd Co., Va., Jan. 6, 1911, aged 88 years, 3 months and 25 days. She was a consistent member of Stony Church of the Brethren for about twenty-four years. Services by Eld. A. N. Hylton, assisted by Bro. S. B. Hylton. Text, Rev. 7: "Let not your heart be troubled." Interment in the cemetery near by.—Lizzie Spangler, R. D. 2, Floyd, Va.

Stroup, Samuel Harley, born in Owen County, Ind., Nov. 19, 1872, died in St. Paul, Minn., Dec. 24, 1910, aged 38 years, 1 month and 14 days. His death was caused by an accident in a snowy night. He was going home from his work as usual, starting at 11 P. M. It is supposed that he stepped out of the way of one train and in front of a passenger train which he was not expecting. Having lived in Minnesota about ten years. Alice Homer, Oct. 12, 1901. To this union was born one child, Ruth. His wife and son, his mother, two brothers and two sisters. Services in the Osage church, Crawford County, Kans., conducted by Bro. H. Shideler, assisted by Brethren W. H. Lambert and Salem Brubaker. Text, Job 14: 5. Interment in the Fairfax cemetery.—Maggie Miller, Oakton, Va.

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NOTES NOT CLASSIFIED

Burks Fork church met in council Jan. 14, with Bro. Joel Weddle presiding. Two were received by letter. The business was disposed of in a brotherly way.—Maggie Hylton, R. D. 2, Box 34, Floyd, Va., Jan. 18.

Reedsville.—We began a series of meetings here Jan. 8, continuing until the 16th. We had ten sermons in all. Bro. Michael Reed, assisted by Bro. Henry Reed, did the preaching. They forcibly proclaimed the Word. They received good attention and had large audiences. Three put on Christ in baptism. Others are almost ready to come.—Peter Hylton, R. D. 3, Floyd, Va., Jan. 20.

Chicago (Hastings Street Church).—Our regular quarterly council was held on Saturday evening, Jan. 14, and our love feast a week later. Both meetings were well attended and were a source of help to the church. Bro. E. E. Eshelman is preaching an excellent series of sermons for us on Sunday evenings. On Thursday evening of this month Sister Kitty Smith will tell her story to our Sunday-school children and their parents.—J. E. Keller, 1526 Hastings Street, Chicago, Ill., Jan. 21.

Beech Grove.—Two were received by letter at our late council meeting. Our Sunday-school took up a collection of $1.54, Jan. 15, for the Chicago Sunday-school Extension Fund. —Stella Shull, R. D. 38, Ingalls, Ind., Jan. 21.

Myerstown.—Bro. John Zug, of Elizabethtown, Pa., came to us Jan. 7, to assist in a series of meetings. He put in eighteen able discourses. The members were much encouraged and strengthened. Two dear sisters were made willing to walk in newness of life. Others were favorably impressed.—Henry M. Frantz, R. D. 6, Myerstown, Pa., Jan. 19.

Sugar Ridge.—Bro. Geo. D. Zollers commenced lecturing and preaching for us Jan. 3, continuing until Jan. 15. Considering the stormy weather the attendance and interest were good. Three came out on the Lord's side and were baptized Jan. 15. —Nellie N. Bexter, Scottville, Mich., Jan. 17.

Batavia.—Our church met in council Jan. 20, Eld. J. M. Moore presiding. A committee was appointed to arrange for a pastor for the coming year. Bro. R. H. Nicodemus, of Bethany Bible School, has been secured to hold a series of meetings during the month of May. Sister Mary Quinter will be with us morning and evening on Sunday, Jan. 22.—Ruth Hawbecker, 339 N. Park Street, Batavia, Ill., Jan. 21.

Big Creek church met in members' meeting Jan. 11, Eld. A. J. Smith presiding. Brethren B. S. Hylton and Joel Weddle were read were advanced to the second degree of the ministry. Bro. N. S. Hylton was chosen as our elder for the year. Bro. Hylton conducted a two weeks' singing class for us. Bro. Harvey Fillmore was reelected Sunday-school superintendent for another year.—Mrs. Harvey Fillmore, Cushing, Okla., Jan. 19.

SOUTHERN MISSOURI.

The Sunday-school Convention of Southern Missouri and Northwestern Arkansas, for the first quarter of 1911, convened in the Peace Valley church Jan. 15, 1911, at 10 A. M. An interesting Sunday-school was conducted by the regular superintendent, after which the following organization was effected: Bro. N. N. Garst was elected moderator, and Sister Annie Diediker secretary. The different topics on the program, concerning Sunday-school work, were discussed,—how to teach the different classes, and also the moral and spiritual import of the Sunday-school. Select recitations and songs were given by the Peace Valley Sunday-school, followed by Round Table talks by a number of our members. Quite a few belonging to other fraternities also took an active part in the discussions during the meeting.

The Peace Valley Sunday-school was encouraged by the presence and the inspiring talks of our District Sunday-school Secretary, Sister Emma Wine. Our resolutions for 1911 were, "More and better Bible study, and more souls won to Christ." The next meeting is to be held at Nevada, Mo., on Easter Sunday, and different Sunday-schools are invited to represent by delegate. If not by delegate, send in a report of your schools.

Peace Valley, Mo., Jan. 16. Annie Diediker.

CONWAY SPRINGS, KANS.

We held our first council for 1911 today. Our elder, Bro. A. J. Smith, presided. During the year 1910 we remembered the Old Folks' Home with our apportionment. St. Joseph, with a Christmas dinner for the poor; Child Rescue Work, and Chicago Church Extension with donations. We held one series of meetings. Our contributions to missions amount to about $366. We feel that we might have done better, had it not been for short crops and a consequent financial depression. We praise God for the privilege of doing what we did. Our Aid Society also made a favorable report. Besides raising $58 they secured a quilting frame and a sewing machine during the year. We decided to begin a Bible Normal on the first Sunday in February, to be conducted by Eld. A. J. Smith. Eld. J. J. Bowser and wife were elected on the Local Child Rescue Board. Bro. Wm. Thompson, our Sunday-school superintendent, is taking hold of the work with a determination to do effectual work. Bro. M. M. Troxel is doing the same with the Christian Workers' Society. All these officers can be addressed at Conway Springs, Kans. We also held an election for two deacons, who were duly installed into office. The lot fell on Brethren Arthur Ebersole and Ira Fasnacht. Several matters were attended to that, we hope, will terminate in great things for the Lord. J. J. Bowser.

Jan. 14.

NORTHERN MISSOURI.

The members of our District met at Rockingham Dec. 25, 1910, for a special Sunday-school Bible Institute. Bro. R. H. Nicodemus, of Bethany Bible School, was our instructor. We had an enrollment of 250, of which forty-two were Sunday-school workers, and eleven were ministers. Nine churches in the District were represented, and three that are outside of the District. Twenty-six lessons were given, including "Homiletics," "Sunday-school Conference," "Chapters in Psalms and the New Testament," and "Doctrine." This is a new work for our District, but every one who attended considered it a decided success. A good many said they were in favor of making it an annual gathering, having all the ministers and Sunday-school workers to meet in a special Institute.

Bro. Nicodemus' work showed thorough preparation. He proved himself a competent teacher, and guided by the Holy Spirit. His earnestness and zeal in the work commanded the attention of every one. It was the expressed desire of many that we get Bro. Nicodemus to continue this work. In the "Homiletic Lessons" the qualifications and the position of the message bearer were amply discussed. The relation of the Sunday-school teacher to church and world awakened some new thoughts as to the selection of teachers, and their responsibility after being selected. The last night of the meetings it was cold and rainy, but there was an attendance of more than a hundred. Committee, B. F. Shirk, Chairman;

Plattsburg, Mo., Jan. 15. Ona M. Hogan, Secretary.

SUNDAY-SCHOOL INSTITUTE OF MIDDLE IOWA.

The first Sunday-school Institute of the Middle District of Iowa was held in the Dallas Center church Jan. 12, 13 and 14, with Bro. J. G. Royer as the instructor. Bro. Ira Pahley, of Maxwell, was chosen as moderator, and the writer, secretary.

The session began each day at 9:45 and closed at 3, with an intermission of an hour for lunch. The first part of the evening session was devoted to the children; then one Sunday-school topic was discussed, followed by a short sermon.

The trend of thought, throughout the Institute was the teacher, his spiritual and social preparation, methods, and better training. Bro. Royer portrayed Jesus as the "Great Teacher," and illustrated in his method of teaching. The boy problem and child nature were discussed with much interest. Some of the golden nuggets which he gave us were: A Sunday-school is a place where something is taught and lived. The Bible should be in the mind, and Christ in our hearts. Sunday-school teaching is a bursting out of what has first burst in. Greater reverence as we enter the house of God. Never doubt God nor your teacher. Study your message until you know it. Teach children "to be." Too much teaching stops in the head. You win a boy by what you are, not by what you say to him. More training and not so much teaching. A Sunday-school teacher's aim should be a life well pleasing to God.

The sentiment expressed in the personal testimonial service was that the Institute was a success, largely due to the untiring efforts of Bro. Royer.

We were favored by the presence of Sister Sadie Miller, who gave a number of very interesting talks concerning her work among the people of India, thereby instilling into our Sunday-schools a deeper missionary sentiment. Sister Miller also directed the song service.

The attendance was good, there being an average of 150 at each session. Eight Sunday-schools of the District were represented. Many expressed the desire that a similar Institute might be conducted each year in our District. We feel sure that when the benefit resulting from a Sunday-school Institute is more largely realized, no Sunday-school of our District will fail to be represented.

Credit is due our District Sunday-school Secretary, Sister Ella Royer, for originating and carrying to a successful completion this first Sunday-school Institute of the Middle District of Iowa. Bertha Wise Royer.

Dallas Center, Iowa, Jan. 16.

ANNOUNCEMENTS

DISTRICT MEETING.
April 13 and 14, Northern District of Virginia, at Mount Zion house, Page Co., Va.

LOVE FEASTS.
California.
Jan. 28, Reedley.
Texas.
Jan. 28, Kenedy.

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE.

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Daughter of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lover's Downfall

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. Elgin, Ill., February 4, 1911. No. 5.

AROUND THE WORLD

Another Gain for Arbitration.

Through the strenuous efforts of Secretary Knox, the differences that have been pending between the Haitien and Santo Dominican people are to be submitted to arbitration. These two nations, it will be remembered, occupy an island southeast of Cuba, and the dispute in question hinged on the location of the frontier line. It seemed, for a while, as if nothing but the force of arms could settle the point in question, and soldiers were massed near the borders of the respective countries. It was then that Secretary Knox proposed the sensible and satisfactory arbitration plan, which both of the contestants agreed to accept, and which will doubtless be far better in the end than any resort to arms could possibly have been.

Mohammedan Devotion.

A traveler who recently visited Broussa, Asia Minor, at one time the capital of the Ottoman Empire, reports that from the windows of the girls' mission school in that place he could see the minarets of no less than sixty mosques. He further learned that, of the 120,000 inhabitants of the city, 100,000 are Mohammedans who, practically all, respond to the mosque's appeal for daily prayer. The traveler says that the intense and unquestioning loyalty of these followers of the prophet,—a blind zeal though it be,—made him do some serious thinking. We, too, are wondering. Should not we, as professing Christians, display a greater degree of diligence, "inasmuch as we know that our labor is not in vain in the Lord"?

The Church Superseded.

Asserting that "the church is no longer the gateway to heaven, and that it is gradually becoming merely an educational institution," the pastor of a Universalist church in a city adjacent to Chicago announced that he will open a moving picture show in his church, charging a nominal admission for the entertainment thus furnished. He urges that the trend of the age calls for advanced methods, and he proposes to be fully alive to that desire, "relegating the old-style preaching about future punishment, and other distasteful topics, to oblivion." While this minister,—with hosts of others before him and still more to follow after,—is attempting to devise ways and methods of spiritual upbuilding other than those laid down by Christ, it is not hard to predict the final result of such a course. "Other foundation," says Paul, "can no man lay than that is laid, which is Jesus Christ."

China Appeals to the World.

So extended is the increase of plague in China that the authorities are finding themselves practically powerless to cope with the dreaded epidemic. The leading powers of the world are now being appealed to for expert medical aid to study plague conditions and assist in its extermination. American Minister Calhoun, at Pekin, is, by order of our State Department, arranging for American missionary physicians to assist in this important work, and it is thought that effective help will be afforded by this means. Unfortunately the first outbreak of plague was not confined to as narrow limits, by the authorities, as should have been done, which makes the present task of elimination exceedingly difficult. It is encouraging, however, to see how generally the nations are responding to the appeal for medical help, as well as for relief in the great famine sufferers in the Anhui province. It is a recognition of the kinship of man,—the love that never fails.

Our Obsolete Warships.

On the authority of an expert in naval matters we are assured that within a few years forty-four of the nation's warships, which originally cost $138,597,042, will be so much out of date, as fighting machines, that they will have to go to the scrap-heap. At the present writing the cruiser Detroit commanded, when sold recently, these stately vessels will scarcely yield $880,000. This means that the tax-payers of the United States must face a loss of almost $138,000,000, saying nothing of the scores of vessels now being built, which, though still more expensive, will soon be antiquated also, and share the fate of their predecessors. Facts like these should cause serious thought concerning some apparently very foolish things that we, as a nation, are doing. The best defense of a people rests not in its battleships but in its righteousness. Such an attitude,—pleasing to the Lord,—will cause even our "enemies to be at peace with us."

Spain's Revolt from the Vatican.

Really surprising are the momentous changes in the religious life of Spain. For centuries the country was the home of intense ecclesiasticism, bigotry and persecution. It was the originator of the terrible Inquisition and its unmitigated horrors. Now it stands before the world as the champion of religious toleration,—a reformation more far-reaching, in many ways, than that of Luther. The American and British Bible Societies are preparing for a systematic campaign of Bible distribution throughout the country. That in itself will be a mighty gain for evangelical Christianity, for "the word of God is quick and powerful," bringing conviction to many honest and sincere hearts.

The Pocket Testament League.

Perhaps most of our readers have heard of this organized movement, forwarded by devoted workers all over this country,—those who are fully convinced of the value of God's Word, and are willing to show that the Book of books is the secret of all success in individual and national life. The best recommendation of this excellent plan is its great simplicity. Without special preparation or appointment any one may be an active worker in the Pocket Testament League. The distributor may work at all seasons and times, in practically all places, and with any class of people. Wherever he finds anyone who is willing to accept a Testament, promising to read at least one chapter a day, there is his opportunity. Already untold good has been accomplished and still more will be done in the future. "My Word," says the Lord, "will not return unto me void."

More Discoveries in Samaria.

Upon authority of the New York Tribune further discoveries are announced as having been made in King Ahab's ancient capital. Several weeks ago we mentioned some valuable finds by the Harvard Exploration Society, but the recent discovery of a hundred clay tablets, covered with inscriptions, bids fair to add valuable and authentic information to the history of that age. These tablets are a part of the archives of King Ahab, a contemporary of the Prophet Elijah. The inscriptions are not cut into the tablets, but are written in old Hebraic characters with the intensely black ink similar to that found on the Egyptian papyri between one thousand and two thousand years before Christ. So far as examined, the tablets afford convincing proof as to certain phases of Old Testament history which modern critics have treated as mythical and unreliable. Once more is truth triumphant.

Church or Lodge—Which?

Masons boast much of the advantages and privileges of "Ancient, Free and Accepted Masonry," though it is difficult to see of what their supposed "freedom" really consists. Apparently all things must be made subservient to the all-important lodge and its ceremonies. When, on a recent occasion, the members of a certain lodge were ordered to be present, one of them failed to appear. Immediately he was sent for, and at once questioned by the "Worshipful Master" as to the reason for his failure to attend the session. The offending member plead that, being a member of a certain church, he was engaged in a series of meetings, he felt duty-bound to be there. Thereupon the presiding official told him most emphatically, "Your first and only duty is to the lodge." This shows how the lodge arrogates to herself privileges and powers greater than the church, "the pillar and ground of the truth."

What the Government Offers.

Some of the periodicals are severely criticising our military authorities, because of the very glowing and even captivating advertisements they recruits by the army and navy. One of these reads: "The soldier receives board, lodging, clothing, medical attendance, baths, lights, and the advantage of schools; libraries and gymnasiums with modern appliances, etc.; full pay and allowance while sick and while on a furlough; a pension for life if permanently injured or incapacitated in line of duty." With much propriety the question has been asked, Why should not the multiplied thousands of toilers in the United States, —the real factors in the nation's prosperity,—be favored with a few of the advantages, so freely lavished upon its military men? It is to be regretted that more and more our nation is following in the wake of Europe, adding to its military forces and equipment until the daily expense, all told, is nearly a million dollars. And yet we lay claim to being a Christian nation,—followers of the Prince of Peace, the essence of whose teachings is love to all men.

The Reforesting of Palestine.

The Jewish National Fund has begun with the replanting of trees on the barren hillsides of Palestine. It will be remembered that the Romans cut away practically all mountain forests during the devastating wars that culminated in the destruction of Jerusalem. The usual desolating after-effects of such a wholesale destruction of hillside timber belts brought about serious disturbances in the natural water supply, and it is hoped that the contemplated replanting of trees will do for Palestine what it has done for other countries. Already some of the best oranges are now grown in favored portions of the country, and the culture of this fruit is to be extended to other sections. The olive tree and its culture, however, is likely to prove most remunerative for the farmer of Palestine, and it is estimated that by 1912 the Jewish people alone will own 60,000 olive trees. A Jewish rabbi recently said: "The olive is the symbol of the end of sorrows. It was the sign to Noah that the waters had receded. Let us hope that it may mean, for our people, the close of its tragic history."

The Fallacy of Saloon Arguments.

It is a favorite argument of the liquor element that a vital blow is struck at municipal revenues if a city's income from licenses is stopped. This plea was recently made in Chicago by one of the liquor traffic's most able defenders. Mr. Duncan C. Milner, in replying to this and other arguments, brought out the fact that "the people who can least afford it spend more than $100,000,000 for that which injures and destroys them, so that the city of Chicago can get a revenue of $8,000,000." Such a method, applied to business enterprises, would be suicidal. Much of the boasting, so frequently heard, regarding the large amount of money contributed by the liquor men towards municipal expenses, is entirely unwarranted and cannot be supported by facts. One thing, however, can be proved by actual figures,—for every dollar, received in the city of Chicago from the saloon interests, ten dollars must be spent for resultant pauperism and crime. This fact is never mentioned by defenders of the rum traffic, nor do they care to dwell on that most solemn accusation of Holy Writ that "no drunkard shall inherit the Kingdom of God."

The Mission Field at Our Door.

With its cosmopolitan population New York,—the eastern gateway of our nation,—presents exceptional opportunities for active mission work, and yet no great effort is being made to utilize this great field at our very door. It is well, perhaps, to see ourselves, in this respect, as others see us. A Japanese visitor, after noting conditions in New York, reports that the 1,500 Japanese in that city, who might so easily be approached by Christians, are practically uncared for. With evident truthfulness he says: "Though they are courteous and tractable, and have ample time for Christian instruction, they are not sought out individually and helped spiritually to any great extent. Many of them carry solemn impressions received from missionaries in Japan, and they are wondering why there are not more real Christians in the United States, to present the inspiration to holy living." This testimony presents a peculiar attitude of the Christian world. It really seems as if much of the good work, done by missionary teachers in Japan, is neutralized by the frivolous unconcern of Christians in America, too much at ease in Zion.

"Uncle Sam" a Partner.

A liquor firm in Ogden, Utah, is sending out broadcast a leaflet which boldly announces that "Uncle Sam is our partner." There is so much truth in the allegation,—which doubtless was meant to be humorous,—that there is no reason why it should be proof of the partnership with the dram seller. And yet, in permitting the infamous liquor business to flourish, in consideration of the revenue paid, our Government is made a partner in the pernicious traffic it controls and protects. Any government,—national, State, or municipal,—that shares the proceeds of such a system, becomes a sharer of its infamy. Our National Government, however, is a partner in a way still more vicious. In some of the "dry" territory there may accordingly be federal law, be liquor imported from other States in defiance of the State prohibition. It is the aim of the Miller-Curtis bill,—now in the hands of Congress,—to bring about a much needed reform in this matter, but, as may be readily inferred, there is a strong pressure by the liquor men against it, and only by the united request of the temperance forces will our lawmakers be prevailed upon to pass the measure. Here is the place where the "word in season" is needed.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Dedicatory Hymn.

8s and 7s.

BY JAS. A. SELL.

Thou, O Lord, who art in heaven,
And hast made the earth and sea,
Meet us in this humble temple,
Where we come to worship thee.
When the storms of life assail us,
And we need protecting power,
May this place become a shelter
In the dark and trying hour.

Come, dear Lord, and meet thy people
When they gather here to pray,
May thy presence be their comfort,
Leading in the perfect way.
May the weary, tempted pilgrim
Seek the shelter of this place,
When the soul that help is craving,
Given only by thy grace.

May the Holy Spirit's presence
Make this house a sacred place,
While thy saving truth and power
Show thy lovely, smiling face.
When we sing the songs of Zion,
Fill each heart with joy and praise,
Lift our souls from earth to heaven
In the sweet and solemn lays.

Hollidaysburg, Pa.

Paul as a Preacher and Pastor.

BY JOHN W. WAYLAND.

"Who then is Paul?" 1 Cor. 3: 5.

As to natural endowments, Paul was intellectually keen and vigorous. His mind was logical in high degree, manifesting in striking manner, both analytical and synthetical power: not only being able to dissect an argument or a situation into its elements, but also possessing the constructive ability necessary to combine various necessary factors into a plan, method, or system. He was sympathetic, conscientious, practical. Let us emphasize the term practical, and look at it from two sides. Paul was practical in the commonly thought-of sense of having ideas that fit situations and facts. He was practical in this sense. He was not vain or idle in his schemes. But he was also practical in the more literal sense that he was a worker,—he did things: practical in the sense of being efficient. Finally, as to natural endowments, he combined an inflexible strength of purpose with a reverent spirit, humbly obedient to Divine Authority.

As to education and training, Paul was again unusual. As a boy he went to school in Tarsus, and doubtless at the same time spent regular hours as an apprentice in the workshop of some tent-maker. Tarsus was what we would call a great university town, and it is likely that the young Jew and Roman citizen went through the advanced schools. He seems to have had college-grade training, at any rate, received somewhere else if not at Tarsus. But this was not enough for his purpose: he was going to be a rabbi—a lawyer and teacher of the law—so he needed, or thought he needed, something more in the way of special or professional training. Accordingly, he went to Jerusalem, the storied city of his fathers, and there took a course in the famous rabbinical school: sat at the feet of the great Gamaliel until he was deemed ready for his chosen work. Having studied the Old Testament Scriptures, together with the explanations and applications thereof, as given by the famous rabbis, and having proved himself skilled in questioning, answering, and in debate, he went out to his sacred task.

He was zealous for the law, and exceeding mad against the sect represented by Stephen and others, until he met Christ outside Damascus, and became a Christian himself. His conversion was an important step—a radical step—in his experience and training. At Damascus, in Arabian solitudes, at Jerusalem, at Tarsus, at Antioch, he continued to see unfolded the plan of Christ in him, and he grew stronger and stronger for his new calling. His work at Antioch, for a year or more, under the personal leadership of the wise Barnabas, was a most valuable stage of Paul's training. All this time, as ever afterward throughout his life, he was getting a broad and deep acquaintance with human nature and human life, as well as with human need and divine mercy.

Paul was divinely appointed as well as divinely trained for his task. Christ at Damascus, both in person and through Ananias, gave him a vision of the future. At Tarsus the call came from God through Barnabas; and at Antioch, when the time was finally ripe, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." Paul was divinely chosen, divinely called, and divinely appointed, although the divine work was done in large measure through human agency. And Paul knew that he was called of God and sent forth by God. He never forgot his obligation to his Master.

What was the subject of Paul's preaching? Christ! Christ crucified! Christ crucified, risen, ascended! Christ gracious, Christ glorious! Christ suffering, but Christ triumphant! Paul preached Christ as the Messiah of prophecy—a suffering Messiah; as the risen and life-giving Lord; as Jesus of Nazareth and the Son of God.

What were Paul's qualities and habits as a preacher? He was instant—standing ready, prompt in action. This is illustrated at the Philippian jail, on Mars' Hill, before Felix, on board the founudering ship, in prison at Rome. He was simple—plain, straightforward, without display. He was fearless. This is shown in numberless instances. He feared neither power nor position, danger, suffering, nor death. He possessed physical courage, but he was even more conspicuous for his moral courage. He was self-supporting, mainly, though he acknowledged gifts from the Philippians, and levied contributions widely for the poor at Jerusalem.

Paul was a pastor as well as a preacher. In Acts 20: 20, 31, he speaks of his house-to-house ministrations in Asia Minor. He not only made converts on evangelistic tours, but he revisited the places where he preached, and organized the churches in the effort to put them on a self-sustaining basis. Moreover, he wrote letters to the churches he could not visit, or at times when he could not strengthen them with his presence; and these letters became a priceless heritage to all Christian churches in all succeeding generations. He preached Christ, and he imitated Christ in being a pastor as well as a preacher.

Some of Paul's best work was done in the exercise of his strong personal influence over other men. He exerted an influence upon them, and touches us through them. Timothy, Titus, Luke, Onesimus, not to mention others—these are some of the strong young men who felt the thrill of holy zeal in the company of Paul. He evidently had the faculty for companionship, the power of making and holding personal friends, no less than that of swaying collective audiences. We may properly say, I think, that the training of such men as Timothy and Titus was a part of St. Paul's pastoral work. He was a good pastor, much like the Good Pastor.

Finally, Paul believed his own message. Not only so, but he was enthusiastic over it. His work was his life. Natural power, varied and protracted training, good qualities, good methods, clear perception of the truth, keen sense of duty,—all these culminated in a living faith that was strong enough to face any danger, and in a love that attracted souls like a magnet attracts iron. Knowing whom he believed, it was easy for him to believe what That One taught; it was easy to imitate what That One did.

Harrisonburg, Va.

Texts That Have Helped Me.

BY ELIZABETH HOWE BRUBAKER.

In preparing my Sunday-school lesson for this week, I came by a text that has helped me many times. It seemed like meeting an old friend. The words are these: "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16: 9, R. V.). This suggests Prov. 15: 3, "The eyes of Jehovah are in every place keeping watch over the evil and the good." Both these texts suggest the omniscience of God,—his continued knowledge of things as well as of persons.

> "The great round world is full of things,
> Not only armies, and realms, and kings,
> And lands, and seas, and forests tall,
> But little things, so small to see,
> So many they cannot counted be,
> Yet, wonderful thought, the Lord knows all.
>
> "O wonderful thought, that he can know all,
> Not only the mighty and the small;
> Not only the Alp but each flake of its snows,
> And he pities and pardons and loves so well
> That you and I in the thought may dwell,
> And not be afraid, for we know he knows."

God made us and placed us here, and when we transgressed, he sent his Son to deliver us from the consequences of transgression. Not only this, but his eye is ever watching over us, his eyes run to and fro throughout the whole earth for the purpose of showing himself strong in behalf of them whose hearts are perfect toward him. The words of 2 Chron. 16: 9 are the words of the prophet Hanani to King Asa. This is a sad chapter, telling as it does the mistake of a man who, for almost two score years, had been so remarkably true to God.

When Baasha built Ramah, to keep his people from flocking to the support of Judah's king, we see that Asa, who had so frequently gone to God for help, turned this time to the heathen king, Ben-hadad, of Syria. Ben-hadad, charmed by the valuable gifts from Asa, at once turned enemy to Israel and began attacking her northern cities. Baasha, King of Israel, was thus obliged to leave Ramah and turn his attentions to his northern possessions. Thus Asa's policy seemed successful, but how foolish and how worldly his act, so unworthy one of God's servants! How soon he forgot God's wonderful deliverance from the Ethiopians! Asa not only corrupted the fidelity of an ally of Israel, but he misappropriated the temple treasures and rendered himself liable to renewed troubles (1 Kings 15: 32; 2 Chron. 16: 1, c.). He turned from God to man for help, therefore the rebuke of God, through the prophet Hanani (2 Chron. 15: 7-9). Had the combined forces of Syria and Israel attacked Asa, could not Jehovah have delivered him from both?

God wants men and women whose hearts are right with him. Speaking after the manner of men, he needs such. His eyes run to and fro, looking for such. He wants to show himself strong through them. The powers of Satan are mighty, but God is *almighty*, and he wants to prove his might through you and me. Nothing is too hard for him, and he wants to do hard things through his servants,—through such as are right with him at heart.

Wonderful grace! To think that God comes down to us, using us as channels through which to work! God has a work to do. He will accomplish his purposes. If we put ourselves in such relation to him that he can use us, we shall share the blessing. "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16: 9, R. V.).

Virden, Ill.

Going Up to Jerusalem.

BY W. R. MILLER.

Philistia of Today.—No. 1.

Before giving an account of my ten days' horseback trip through these rich, historic plains of the Southwest, I desire to give a bit of history relative to Philistia, as gleaned from Baedeker's "Palestine and Syria":

> "In the country of Peleshet, i. e., the low plain between Carmel and the frontier of Egypt, we find in historical times 'Philistines, or Philistines, a nation which did not belong to the Semitic race. Their invasion was made from the sea about 1100 B. C., when they took possession of the coast with its originally Canaanitish towns. Their origin is unknown. The Bible (Amos 9: 7, etc.) connects them with Caphtor, which has been supposed to be Crete. The Septuagint describes them as 'people of another race.' The Philistines adopted not only the civilization but the Semitic language and the cult of the Canaanites. Their principal divinities were Dagon (Marnas), a Canaanitish god, and the Syrian goddess Derketo

(Atargatis),—both deities in the form of fish. The Philistines must early have established a connection[1] Jewish history at any rate, shows us a perpetual league of their five chief towns,—Gaza, Ashdod, Askeloo, Gath, and Ekron. According to all accounts the Philistines far surpassed the Hebrews in culture; and in warchariots and cavalry they were superior to the Israelites. (1 Sam. 13: 5) 'And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up, and pitched in Mich-mash, eastward from Beth-aven.' The Philistines possessed fortified encampments; they built lofty walls around their towns. They carried on a vigorous and extensive commerce, especially inland; and their wars with the Israelites were partly caused by their efforts to retain the command of the great caravan routes, especially that to Damascus. . . . In the last decades of the period of the Judges, the Philistines ruled over Israel for a long time. In what way this guerrilla war was carried on, we may learn from the lively and vigorous narrative of the hero Samson, in Judges 13. . . . The first kings of Israel, Saul and David, effected their final deliverance from the foreign yoke. After the Jewish captivity the kingdom of the Philistines had disappeared. During the Maccabæan period the Philistine-Hellenic coast-towns gave fresh proofs of their hereditary enmity against the Jews."

And this is not yet obliterated, after more than two thousand years, as we found on our visit to Gaza. Any one wearing a hat like the Europeans, is put down for a Jew, and is hated and hissed at from first sight.

It was the purpose of our company to visit the five principal cities of the Philistines, and as many other places as were in reach of the general direction of our course southwest. Our company was made up of the following people: A. C. Wieand and wife, David Hollinger and wife, Chas. W. Eisenbise, Hettie Stauffer, the writer, Mrs. Miller, and our guide. We carried our tents, cooking outfit, food supplies, and feed for our animals. The muleteers took care of the horses, mules and donkeys. In all there were eighteen animals and seventeen people.

At an early hour of Nov. 16 our expedition was on the road westward from Jerusalem, and soon lost in the mountains, valleys, and foothills of Judea. Our first place of interest was "Zorah" (Judges 13: 24), the birthplace of Samson. There is a small Arab village on this mountain top, guarding the purported tomb of Samson, but, according to Judges 16: 31, Samson was buried between Zorah and Eshtaol in the burying place of Manoah, his father. After some eight hours in the saddle we reached Bethshemesh, where our tents were in readiness for us,—tired and hungry as we were. According to 1 Sam. 6, the Ark was brought here after the Philistines had it seven months, when they placed it on a new cart, and the cows went directly up to Bethshemesh. This place is located on a mound in the foothills of Judea, where nothing but ruins, level with the ground remained, but which, no doubt, would be a profitable mound to excavate.

Our course was nearly due south, next morning, passing near by Timnah, where Samson got his wife, according to Judges 14. Here, also, his riddle was given to his Philistine companions, the solution of which his Philistine wife extracted from him, and which brought this sarcastic response from Samson, "If ye had not plowed with my heifer, ye had not found out my riddle." During the forenoon our course brought us into the "Vale of Elah." Here the story of David and Goliath impressed itself upon our minds as never before. There is the narrow valley, and the mountains on either side, so near that talking back and forth could readily be engaged in. The brook is nearest to where Israel stood. How natural for David, as he descended to the valley, and reached the brook, to select the "five smooth stones." This he did long before the Philistine could reach the center of the valley,—the probable battle ground. The physical conditions yet, today, in detail, seem to speak out the truth of this wonderfully interesting Bible story, recorded in 1 Sam. 17. One of the pleasures of this day was to get off my horse in the brook, and pick up five smooth stones, just such, as I thought, would have been selected by David to fight the battle of Jehovah. There are millions of them in the dry bed of the brook,—many as smooth and round as a marble and peculiarly well adapted for the great work that God had placed in the hands of the shepherd boy.

Not many hours over the mountain from the Vale of Elah is the Cave of Adullam, or, rather, one of them, for there are two caves pointed out as the hiding place of David. Of course it is a bit difficult to decide which has the better claim as the identical place of David's hiding. The one visited on this trip answer very well the Bible conditions, yet the other one seems to have still better claims. 1 Sam. 22: 1-2 and 2 Sam. 23: 13-14 give a detailed account of David in the cave. After visiting these places, and reading the Bible account on the ground, Psalms 57 and 142 have a new meaning. These Psalms are said to have been written in Adullam.

Beit-Jibrin, which has a history dating back to the Crusaders' times, but no Bible significance, was our second camping place. It was at this place that our muleteers mutinied, giving us no little trouble and concern, as well as a lesson in the character and disposition of the Arab. More of this in our next paper.

Jerusalem, Dec. 21, 1910.

How to Prove It.

BY PAUL MOHLER.

If someone asks you for proof of the power of Jesus Christ, what will you give him? Will you tell him of the drunkard reformed by his help? Not a bad answer at all, but not the best. Will you tell him of the great blessings of civilization that follow the Gospel? That's all right, but you can beat that. Would you show him the changed life and character of some converted prodigal? Don't forget to do that, but you have better proof than even that.

If I were the one asking you for proofs, I should not be satisfied with your testimony until I heard what Christ has done for YOU! Perhaps I hear you say that you are a sinner, have many faults, sin every day and every hour, and so on and so forth. I cannot help wondering if your temptations are so much greater than those of that drunkard you told me of, or whether God just helps people out of their big sins and lets them flounder around in the little one by themselves.

If Christianity cannot cure a man of anger, selfishness, stinginess, foul desires and words and deeds, pride, vanity, stubbornness, unkindness in the home, greed for money or land, indifference to the spread of the Gospel and relief of the suffering, harshness in judgment of others, discouragement and impatience under affliction or opposition, and every one of the other faults that Christian people carry along through life with them, I think there is certainly something wrong somewhere.

If God will not enable a real, sure-enough Christian to overcome ALL his regular besetting sins, to say nothing of the rest of them, then Paul was certainly mistaken when he said, "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10: 13, Am. Rev.)

What are you doing, then, when you advertise your sinfulness? You are saying either that Christianity is not what the Bible says it is, or that you have never really tried it. If you have not tried it thoroughly, as a real, present-day saving power, it must be because you do not believe in it yourself, or because you don't want to give up your sins very badly. In either case you are not the man to talk to me about becoming a Christian. Your testimony is all talk, and talk is cheap.

What, then, shall you do? Shall you cover up your sins and pretend to be perfect? Well, I rather guess not; no hypocrites for me. But when you can tell me, face to face, and eye to eye, of one sin after another that God has enabled you to overcome and is still enabling you; and when I can see that you are telling the truth, or when your wife and children back up your statements, then your testimony is worth considering, *and not till then!*

Brethren, I am tired of hearing ministers or any other Christians tell about the wonderful power of Christ and the Holy Spirit, and then tell of their own besetting sins that they cannot overcome. Each of those statements cuts the throat of the other, and the facts are on the side of the confessions of sin. Better not preach unless you intend to practice; rather you had better prove your statements before you make them.

And I am glad to be able to testify that no man needs to be without abundant evidence in his own life of the saving power of God through Christ. God does enable every man that comes to him in earnest, to overcome his besetting sins, little and big, at home as well as away from home; but I do wish to warn all readers that the phrase "in earnest" is a mighty big one. But no one can come to God unless he is in earnest.

Bethany Bible School, Chicago, Ill.

Bro. John S. Holsinger's School Days.

BY EMMA A. M. REPLOGLE

READING Bro. Bealm's tribute to Bro. Holsinger, of Nokesville, Va., in GOSPEL MESSENGER No. 50, recalls his school days when a young man in my father's home and school. H. R. Holsinger, in his "History," gives, in Jacob Miller's biography, a brief history of this school at Buffalo Mills, Bedford Co., Pa., and the names of a number of the students, among them John S. Holsinger, who, he says, "was architect and builder of the schoolhouse. The size of the building was 36 by 50 feet,—a good, substantial frame building."

This schoolhouse was built in the summer and fall of 1852 by my father, on what was called the mill property, which he and his father, Andrew Miller, had just bought of John Alsip, sheriff-elect of the County.

John Holsinger worked hard and late to get the building ready for the opening of the fall term of school. He then went home and helped his father with the work on the farm, studying during all his spare time, as he could not enter school at the opening of the term.

Most of the students from a distance boarded and roomed at my father's home. They all went to the schoolhouse and studied at night, father going with them. When John Holsinger came, some of the boys got permission to go into the sitting-room while he was being examined. They came out before he was through and told my mother that Holsinger knew the whole grammar.

While at Las Angeles Conference, I visited the Imlers, formerly of Bedford, now living at Tropico. Just near them I found one of these students,—Lewis Keim,—and ate dinner with him and family. I had heard my mother talk of these school-boys all my life, till she passed away in 1902. Some of the names of the boys had became household words. I said to Mr. Keim, "Do you remember when you came over the Alleghanies to school in Bedford County, Pa?" "Yes, and you are Jacob Miller's daughter. I nursed you many a time. Come in."

He was glad to see me, laid his garden hoe down, and talked over the times of long ago. He told me many incidents of father's work that I had never known before. He said, "John Holsinger and Isaiah Rollins were the brightest boys in school. The latter was quite young, a cousin of my father, lived in his home and did the chores. He missed days sometimes, but laughed over it and kept up with the big boys."

I was told by my mother, or some one else who knew, that my father wanted John to go away to school, and prepare himself to teach mathematics in his school. Mother said, "He always made himself useful around the house. He would cut wood while the others played ball. He was regular in his habits, retiring early, while others wanted to be out late at night. Often he would repeat Franklin's saying, 'Early to bed and early to rise,'" etc.

Mr. Keim said, "I tell you; your father had to watch closely to keep one of the boys from spoiling the rest of us."

The names of the students from Somerset County, given by mother, H. R. Holsinger, and others, were: Israel Berkley, Lewis Keim, Nelson Meyers, Edward Miller, Ephraim Cover, Samuel J. Lichty, and Samuel Flickinger. From Georges Creek church, Fayette Co., Jeremiah Beeghly. From Dunnings Creek church, western part of Bedford County, John (Snyder) Holsinger, Eli Miller and William C. Snowdon. There were also many local students.

Father died suddenly in the midst of the spring term,

May, 1853, at the early age of twenty-five years. The school was then closed. One by one the students have passed over until all the older ones have passed away but two, Eld. Jeremiah Beeghly, now of Accident, Md., and Lewis Keim, of Tropico, Cal. Quite a number have died just within a few years: Jos. Elder, Jac. Hardman, M. C. Miller, and Jos. Huffman, of Buffalo Mills, A. C. Arnold, of Cumberland Valley, William Elder, of Salem, Ohio, John Miller, of Alliance, Ohio. Dr. S. W. Hardman, a boy student, is living yet at Kansas City.

No girls came to the school from a distance, but a number of young girls attended from the neighborhood, who are yet living: Mrs. Mary Elder Shank, of Pearl City, Ill., Mrs. Dr. S. G. Miller (Anna M. Arnold), Francis, Florida, Mrs. Catherine (Devore) Miller, of Iowa, Mrs. Evaline Lee Ott, of near Bedford, Pa., Mrs. Maria Miller Cook, of Alliance, Ohio, Mrs. Margaret Arnold Miller, of Point Marion, Pa., and Miss Agnes Arnold, of Kittanning Point, Pa. There are some others, but I can not name them all. A number of these went to school to my father before he built.

My aunt, Agnes Arnold, tells me, as I write, that "Isaiah Rollins, boy in father's home, felt so bad when the home and school were broken up that he followed my mother to their home and stayed there awhile." He had received an inspiration that did not die. He taught and worked his way up. He was a soldier in the Civil War and became an officer. Later on he studied law. He died at Hollidaysburg, Pa., during his second term in the State Legislature. He was a brother of Sister Lizzie Rollins, the good helper at Chicago. She is the last member of the family living.

The school building was used for preaching services as soon as it was completed, and for quite awhile after my grandfather died, in 1855. It was the only church building the Wills Creek congregation ever had. They had been holding services in their houses and barns from the time of the earliest settlers at this place.

When the house changed owners, my uncle, M. C. Miller, a cousin of my father, owned it for a long time and had select schools there for quite a while, getting the best talent obtainable. For many years it was used also for services by different denominations, and later on as a village hall, a tenant house and a band hall.

I was at the old village several months ago, to get a picture of the building. I also desired to get pictures of my father's childhood home and other scenes. It is to be regretted that the beautiful native forest trees, almost touching the building, have all been cleared away. Cousin Samuel Studebaker, of Pearl City, Ill., was visiting the old place at the same time. He viewed the scenes of his boyhood days, around the old house and the mill, and up through the gap to his own old home that he had left at dawn of an October morning in 1856, in a wagon, with his father's family, for Northern Illinois. He said, "I was just ready to start to school here when Cousin Jacob died." His father and my father's mother were brother and sister.

I see by Bro. Beahm's dates that Bro. Holsinger was a young minister, about twenty-one years of age, when at my father's home.

Huntingdon, Pa.

Commandments and Principles.—Law Again.

BY I. J. ROSENBERGER.

IN GOSPEL MESSENGER, No. 51, last year, is found article No. 3 from my pen on the above subject. In that and the previous articles I sought to make plain that the church is left, in a large measure, to supply methods of keeping the commandments and rules to sustain and preserve the principles of the Gospel. In the same issue our editor kindly called the readers' attention to my statement, calling these rules, "laws,"—man-made laws. The editor stated that his object was to induce thinking along those lines. That is right, for thinking is good for the mind and soul. My object in those articles was to get brethren to think; especially so on the relation that principles sustain to doctrine and church government. These, I feel sure, are not well understood by the masses.

I am glad to note that the differences between the editor and myself are small. I hope that I was understood as maintaining that God's law is perfect and unchangeable. We are sternly forbidden to add to or take from it. Of course, I dwelt on the law of Gospel commandments.

But to call a Gospel principle a law, is not good classification. It is not clear. It is true that the principle, "Be not unequally yoked together with unbelievers," is, in a sense, a commandment,—a law. It may be proper, right here, to define principle and doctrine. Webster defines principle as being "a fundamental truth, a comprehensive law or doctrine from which others are derived." Principle or doctrine is alone practical when its deductions are named and defined, while law is specific, outlives the thing to be done; hence, "Be not unequally yoked together with unbelievers," I call a principle or doctrine, and it is alone practical when its deductions are named and defined, which is done by rule, agreed upon, made, and passed upon, by the church. These I called laws—man-made laws. I did not aim to allude to or compare these to God's perfect law. Man-made laws mean that they have man for their author; hence, they are likely to be imperfect,—subject to amendment and repeal. I did say that rule and law are, in a large measure, synonyms. Since then I notice that Webster, in defining law, eight times says, "It is a rule."

When our Brethren were in litigation with the Progressive Brethren, as to the legal right of the church property in Dayton, Ohio, Judge McMayen, our attorney, asked Bro. R. H. Miller for our church laws. Bro. Miller handed him our bound volume of Minutes of Annual Meeting. These were the statute,—the law and ordinances deciding the case. That distinguished attorney called the rules,—decisions of our Annual Meeting,—*our church laws*. The Court so regarded them. I do not emphasize or modify our rules, but aim to classify them where they belong, and use them in their proper place.

My efforts in this and my former articles have been to strengthen our Brethren in our church government. It is true that the churches around us have well nigh lost all that we might call government. An able minister of Nevada, Mo., said to me, in the course of conversation, "Our Baptist churches are suffering from our decline in church government." Do we not have congregations that are suffering from this same malady? Hence, I invite mutual coöperation in giving strength to this need.

Nevada, Mo.

The Religions with No Christ in Them.

BY CHAS. M. YEAROUT.

"Thou believest that there is one God; thou doest well: Th devils also believe, and tremble" (James 2: 19).

ONE of the most subtile and far-reaching influences of the wily deceiver today is this pretended belief in God, and, at the same time, denying the Divinity of the Christ. The theory of salvation, independent of Christ, is becoming quite prevalent and popular among the people. The teachings and contentions of the Christless churches and lodges are producing a large crop of infidels, and it behooves the church of Christ to awaken to the danger confronting her.

While we by our votes and other means are fighting against the demoralizing liquor traffic, let us not lose sight of the onward march of infidelity, for if Christ and his plan of salvation be set aside, then the hosts of darkness, under Satan, have gained the day. The Christian should put his stamp of disapproval on infidelity, and work and vote against it every time an opportunity is afforded him of doing so.

There are many federations being found, these days, and it behooves the Christian to be watchful, and constantly on his guard, lest he affiliate with or give sanction to anything that ignores Christ and his system of salvation.

I see, quite recently, where there was a union of Jews, Universalists and Unitarians effected by uniting upon a common basis of faith. The price paid would be enormous to a humble follower of the Christ, as the ground or basis of union was the expunging of the Divinity of Christ. Such a federation, or union, ignores the only source of salvation. Jesus says: "I am the way, the truth, and the life: No MAN COMETH UNTO THE FATHER BUT BY ME" (John 14: 6).

In denying the Divinity of Christ, the entire plan of salvation, as recorded in the New Testament, is set aside as not of Divine authority, for if the lawgiver was not Divine, then the law given by him was not Divine, and this, of necessity, must bring the so-called deistic worshipers back to the Old Testament as the source of their religious authority. Cursed is the man that trusts in the law, and does not observe all things written in the law.

The lodges are all founded upon a deistic ritual,—a belief in one God or Supreme Ruler of the universe. Christ and his authority are expunged from the lodges. His teachings and doctrines, as found in the New Testament, are set aside. Now, if Christ be an imposter, then his teachings, in the plan of salvation, are false. But the Unitarians and Universalists say, "Christ was a good man." So say the lodge devotees also. If Christ was a good man, then he was what he represented himself to be,—the Son of God, the Savior of the world.

No good man can be a fraud or impostor. No good man can be a liar. To deny the Divinity of Christ is to deny the only name in whom we can hope for salvation. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for *there is* NONE OTHER NAME under heaven *given among men, whereby* we MUST BE SAVED" (Acts 4: 11, 12).

The young are being held up and victimized by the craftiness of these Christless teachers, who draw the unsuspecting young men into their lodges by holding before them the fact of "A belief in God." We believe in a Supreme Ruler of the Universe. In fact, a man must be a good Christian in order to belong to our order, and be a good member in the lodge."

A more glaring falsehood is hardly possible. In the first place, Christ is expunged from the lodge. In the second place, his religion is not advocated nor practiced in the lodge worship. In the third place, the use of his name is prohibited in the lodge prayers. How can a man be a good Christian and not hear nor follow Christ? Their pretended belief in God, the Supreme Ruler of the Universe, does not lead to a change of life and conduct, for the persons uniting with these Christless organizations continue to live identically the same life after professing a belief in God that they did before. God is not revered nor worshiped as his people are commanded to worship in his Word. His Word and teachings are ignored. Wherein is such a belief better than that of devils? The devils come nearer to a gospel faith than do the Jews, Unitarians, and lodge worshipers, for the devils acknowledge Christ as the Son of God (Matt. 8: 29; Mark 1: 24; 5: 7; Luke 4: 34).

The devils also recognize the ministers of Christ as the servants of the Most High God (Acts 16: 17; 19: 15). The devils also believe that God's Word is going to be executed to the very letter, and are expecting the execution of the terrible doom promised them in God's Word. Hence they "believe and tremble."

Only by believing in and accepting of Christ as our Savior can we hope for salvation. It is just as necessary, in order to salvation, that we believe in Christ, as it is that we believe in God (John 4: 1), and it is not enough that we exercise an historical faith in Christ, for the devils have an historical faith in Christ, though not a saving faith. In order to salvation we must render due reverence and honor to him. "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him" (John 5: 23). "Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also" (1 John 2: 23; Rev. 5: 8). It is established, beyond all doubt, in the above plain, Scriptural facts, to every one that believes the Word of God, that the Father can only be worshiped and glorified through the Son. "No man cometh (or can come) to the Father, but by the Son." So all this pretended deistic worship and belief in God,

while they deny the Son, whom the Father has sanctified and set forth as the Savior of them that believe, and come unto the Father through him, is,—to say the very least,—the rankest of infidelity. We have no promise of our prayers being answered unless they are offered in the name of Christ (John 15:7, 16; 16:23, 24). All power is vested in Christ, and to him we must look for life and salvation. He is the door into the church—the family of God (John 10:7-9; Eph. 2:18; Heb. 10:19).

Morrill, Kansas.

How Many Apostles?

BY J. HARMON STOVER.

WERE there more than twelve apostles? It is definitely stated that he *chose* twelve. Then, may I ask, Was Paul an apostle? He expressly declares, in an affirmatory interrogation, that he is. Then, if Matthias was chosen in the place of Judas, we can account for the "baker's dozen," at least.

But, in the face of the prefigured foundation stones in the breast-plate worn by the priest, and also prefigured in the twelve sons of Israel, we find no provision for a higher number than twelve of the chosen, —whose power was such as to ordain ordinances and decrees, to be delivered to the churches to be kept, and by the utterance of which he confirmed and established them. (See Acts 15:40; 16:4; 1 Cor. 11:12.)

The whole of the query, then, hinges on who took the place of Judas, and whether it is in the power of man to choose an apostle. Paul says, "Am I not an apostle? Have I not *seen* Jesus Christ?" And again he declares that his call was "last," and that he was "born out of due season." In all these quotations it is strongly implied that Christ chose his apostles for a special work, and that they are only chosen by the Lord himself.

Paul wrote to ordain elders in every city, but nowhere are they authorized to choose or ordain apostles.

Then, was Matthias legally chosen? Have we any evidence that he ever acted in that capacity? Now note the language of the Master: "But tarry ye in the city of Jerusalem till ye be endued with *power* from on high." Again, "But ye shall receive power after the Holy Ghost is come upon you," etc. Now attach anything like the same importance to these words that we do to any other of the Lord's specific directions, and our logical conclusion must be that they had no power to elect Matthias. Most surely they acted upon their own judgment at the suggestion of Peter, before the Holy Ghost fell upon them.

If they were specifically enjoined to *tarry*, surely it could not have meant that they should do a specific work, and that, too, while they were yet unendowed with the Holy Ghost, the illuminator and empowerer.

My humble conclusion is that Paul was the one chosen "last of all," "born out of due season," to fill the gap made by the fall of Judas. Acknowledge Matthias, and we surely admit the wisdom and consistency of the doctrine of the perpetuation of the twelve in the church.

Corning, Cal.

In His Steps.

BY T. A. EISENBISE.

THERE is an idea in the minds of some that religion and business will not mix,—that a man who conducts his business as Christ would carry it on, would, because of the conditions existing in the world today, make a failure. We found a very forcible illustration of the incorrectness of this idea during our stay in the city of Zürich, Switzerland. It is so striking and unique that I feel like giving it to the readers of the MESSENGER.

There is a hotel in this city of 200,000 inhabitants which is peculiarly attractive because of its homelikeness. It appeals to one the more after putting up at other hotels in foreign lands for some months. The one thing, however, especially out of the ordinary, is, that at 9:30 P. M. and 7:30 A. M. there is a service held in the drawing room, to which all are invited. Here the servants, and as many others as care to do so, meet. The daily home reading or some other portion of the Scriptures is read, several hymns are sung, and a short prayer is offered. As to the financial success of the undertaking,—if one can judge from appearances,—it is a decided success. It is the best all-around house, everything considered, at which we have stopped. Just incidentally, at dinner one day, I counted seventy-five people seated at the tables at one time.

Upon rising in the morning I did not need to look for my watch and pocketbook under my pillow, as I had been accustomed to do. They were safe anywhere. It put me in mind of the old story of some travelers who had secured permission to stay over night at a place on the frontier. Not knowing whether to trust the people with whom they were staying, the guests decided to take turns at watching. It was not long, however, until the one who was to be on guard during the first watch, made preparations to retire. Upon being questioned he said that, before retiring, the inmates of the house got down the Bible and read; hence he concluded that all would be safe. It was with a similar feeling that I retired. I had no fears whatever as to my property.

I noticed in this house the absence of the placard, invariably found in the rooms of the different other hotels visited,—that the proprietor would not be responsible for missing articles of value unless deposited with him.

An unusual request made of the guests was, that they should not make the servants unnecessary work on Sunday, as it was their custom to attend church. It is, indeed, a very uncommon thing to find a large hotel conducted in this way.

The question came to me, How many homes like this are supported by the Brethren church in a foreign land? Even in our own dear homeland, so highly blessed and favored, where is there a hotel in which family prayer is kept up as it is in the one referred to? Am I misrepresenting the facts when I say that there are comparatively few families, even in the Church of the Brethren, that have family worship? How many homes are there, among the ministers of our beloved Fraternity, where family prayer is *always* observed? How many families in the Brotherhood have family worship regularly, regardless of who is present and what is going on? O how shallow is our religion! The greater per cent of even our Brethren families fail to have family worship, and a greater per cent of those who *do* have it, have it only when it "suits."

Have you ever heard the question asked, or have you ever asked yourself the question, as to why so many,—very, very many,—of the Brethren's children are either outside of our church entirely, or are identified with some other body or church? And has the solution come to you, or have you heard it suggested by others that the cause of this condition is to be found in the fact that the church is holding to certain principles, laid down by Jesus Christ and his holy apostles, concerning which we, as a church, ought to be more lenient, and not so strenuously require the fulfillment of them? Have you? Do you think there is any lack of true, vital Christian piety among us? Do you think that, as a rule,—or in some few cases at least,—we have divorced our religion and our business too much? Have we? Should we not, as real, genuine Christians, have family prayer in our families, even though there be a stranger in the house, or perchance some corn to shell, or threshing to do, or hogs to drive to market?

As we travel about in this old world of ours we can readily see the need of true, genuine, vital Christianity. Untold opportunities have come to the members of our beloved Brotherhood in the possibilities and probabilities for future activity. A tremendous power is at our command in the evangelization of the world, and especially the salvation of our own families. Compare the progress which we have made with the possibilities that have been within our reach, and we are made to fall upon our knees and ask the Father to help us that, having eyes we might see, and having ears we might hear!

Morrill, Kans. (*Written at Zürich, Switzerland.*)

Some Reflections.

BY LEANDER SMITH.

IS it true, as we sometimes hear, that the world is growing worse? Maybe you have not given this question serious consideration, and have no well-defined opinion about it. Now is a good time to think it over, —to cast up accounts, and reflect as to what efforts you have made,—if any,—to make the world better.

As we have hurried along, in the busy days of the past, we have at least glanced at the headlines, and, by the light they hold up, we have seen that the world is full of crime. The red-handed murderer flees from his dark and awful deeds, the divorce evil assumes appalling proportions, graft is rampant, and dishonesty in high places seems closely akin to a common heritage. Trust robbers continue to fleece the people, and yet the thieves do not seem to be apprehended and punished. These things are displayed in startling headlines, and, taking all in all, it is a woeful tale that is told. But is the story complete?

Hundreds of railroad trains are plunging madly across the continent, carrying thousands of passengers. If one of them is wrecked and a dozen people killed, the next morning the papers are full of the awful catastrophe. But not a word is said about the hundreds of trains that made their trips successfully and safely, nor about the thousands of happy people who reached their destination in comfort and safety. Do you see the point?

Recently there was a minister who told his congregation, on Sunday morning, that the world is growing steadily worse. That is a serious implication. Do you believe it? Is Christianity really losing ground, after nineteen centuries of evangelistic effort, involving the expenditure of millions of dollars, the sacrifice of countless thousands of the world's best scholarship, and the constant activities of loyal and devout believers? Then its ultimate and complete triumph is a phosphorescent dream. If the watchman upon the walls can detect no light upon the horizon, how can the dweller in the citadel be expected to see the dawn in the East? If the pastor of the flock is a pessimist, how can the "Gospel of Optimism,"—the Christian religion,—take deep and lasting root in the heart of the congregation?

It may be said of a truth, in passing, that the best of us are given to occasional moods of depression. The most sanguine temperament, at times, yields to doubts and misgivings. Elijah, the Tishbite, himself, was not an exception to the rule. When threatened by an irate woman, he, though one of the boldest characters of the Old Testament, flung himself down under a juniper tree and prayed to die.

The man who, in this enlightened age of the world, refuses to take note of the good which abounds upon every hand, and sees only the conquest and carnival of wrong over right, of falsehood over truth, of vice over virtue, is either hopelessly diseased, or else he puts no faith in the leavening power of the Gospel.

In conclusion let me say, Reflect upon something that has the sunny optimism of the real Gospel in it. Some one once twitted one of our elders about the slow progress that our church is making. "Ah," said the elder, "it is true, but think how glorious will be the noontide when the dawn has lasted for nineteen hundred years!" Believe in something good rather than to prate about the evil that exists. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

1112 N. Lynn St., Nevada, Mo.

ANY one who thinks that the evangelization of China is readily to be entered upon, as soon as a fair knowledge of the language is obtained, is misinformed. The various dialects of China are so diverse that people from one province are unable to understand those from another. Among the educated classes common ground is found by employing the official language of Pekin. Not so, however, with the ordinary natives. If they happen to come from widely-separated sections of the country, they have no means of communication unless they are able to speak a little English, as many of them do. A recent edict, by the way, makes English the official language of China for commercial transactions and the like. This will likely result in the gradual introduction of English throughout the country, and greatly facilitate missionary endeavors of the future.

THE ROUND TABLE

"Two or Three Berries in the Top."

BY M. M. ESHELMAN.

When Damascus was swept by the besom of God's judgment, when the mighty city of Aroer was turned upside down, when Ephraim's fortresses were leveled for sheep pastures, when Jacob's glory "was made thin," and her "fatness of flesh was made lean," and all the harvest of the year rested in one man's arm, God said that a remnant should be saved,—preserved. In the figure suggested by the shaking of an olive tree,—"two or three berries in the top of the uppermost bough" were to express the amount of fruitage in Israel.

Thank God for two or three berries! This does not mean total extinction or total nonfruitage. However much Israel mixed with others in worship; no matter how many variations crept into her worship, four or five berries were found on the "outermost fruitful branches." Israel was not wholly cut off.

It may be that Brother ——is entirely dead,—wholly dried up and full of waste,—but what if God sees two or three ripe berries at the top of his heart? True, the spiritual vitality is very low, or more fruit would be ripening, but there is rejoicing that a few berries still indicate life.

The church at —— has very little vitality; she is mixing her communion, her fellowship, her worship with many imitations from outside; she is a great borrower of "methods" and has very few of her own origination to loán; yet four or five berries upon the outermost branches are still visible. There ought to be four or five hundred. This shows that perils are great. It indicates the need of hurried relief. It demonstrates that while quality may be good, quantity has run very low.

Tropico, Cal.

"Fallen Asleep."

BY EDGAR M. HOFFER.

Every week the "Fallen Asleep" list appears in our beloved church paper, the Gospel Messenger. In this list we can read about those that have left the shores of mortality.

In this list, every week, are young and old, from the darling child to the aged elder. Continually we are reminded that there are many vacant chairs, in many homes, all over the land.

Death is often referred to as a sleep, and so it is. It is very appropriate to say, when one dies, that he has "fallen asleep." How good it is that we can fall asleep after a hard day's work, and rest! So, after the voyage of life is over, when all the tempests have ceased, it is joyful to fall asleep in Jesus. The sufferer on his bed of pain, after years of suffering, is glad when he can at last fall asleep.

How many dear elders, in our Fraternity, have fallen asleep! Their labors are over. The many active ministers of today will one by one pass to the great beyond. There is no exception to this rule.

Are we ready to meet the pale messenger? When he calls, we must go. It is a comfort for the Christian, when he is called to go, that he can rest in peace. Dying is but going home. Let us be more consecrated in our Master's service, so that we may, at last, fall asleep in peace.

> "Asleep in Jesus! Time nor space
> Affects this precious hiding place:
> On India's plains or Lapland's snows
> Believers find the same repose."

Elizabethtown, Pa.

A Note on Baptizo.

BY O. P. HOOVER.

The Baptist is always glad to find new confirmation of his belief in the true meaning of *baptizo*. In the New Testament this word is restricted to religious and ceremonial uses, and as such it might have varied from its secular meaning. But the word has been so closely studied for its original meaning, in classical literature, that there remains nothing to be done in this field. It is interesting, though, to find confirmation of the established meaning in any new passages in classical literature.

I have before me a copy of Prof. Capps' "Four Plays of Menander." Prof. Capps was my instructor in Greek, in the University of Chicago, several years ago, hence I take especial interest in his book. In 1905 portions of some plays of Menander, a comic poet, who wrote in the latter half of the fourth century B. C., were found in Egypt. Prof. Capps published the first American edition last year. In the "*Epitrepontes*" a master is represented as being angry at his servant and says, in lines 860-1, "Did you see that pool as you passed by? Baptizing (*baptizon*) you in it all night long I will kill you." The meaning in this passage clearly is "*ducking*." By "ducking" the slave often enough, the master would kill him. We use it colloquially in this sense. Compare the circumstance of Naaman dipping himself, *ebaptisato* (2 Kings 5: 14), seven times in Jordan, as an instance of the physical use of *baptizo*.

University of Chicago.

The Eleventh Commandment.

BY A. G. CROSSWHITE.

An aged brother, who had once been an "Amen corner" worshiper but was at this time out of sympathy with a few things that had been done in the church,—some of which seriously touched the spiritual standing of his son,—surprised me one day by asking how church matters were going of late. The surprise came from the fact that he had apparently taken no notice of what we were doing for many months, and the interest manifested at this time seemed more of the assumed than the real kind.

I assured him that we were doing the best we knew how and that we missed him. I also gave him a kind invitation to his former seat. "I'll come," said he, "if you'll preach a sermon on the eleventh commandment the Sunday I come."

"What do you regard as the eleventh commandment?" queried I, wondering if some new light had not dawned upon him.

"The eleventh commandment according to my interpretation of the Holy Scriptures," said he, "is founded upon common sense principles, and is stated in four words, '*Mind your own business.*'"

I assured him that I would select a suitable text, prepare especially for the occasion and do my best. The time was agreed upon, the preacher was ready, but the "eleventh commandment" man did not show up.

Flora, Ind.

Sunday Newspapers.

BY JAS. A. SELL.

One among the greatest evils of our day is the Sunday newspaper. These papers are gotten up in an attractive style, and filled with a hash of stuff that will, if read, crowd all the better impulses out of the heart. One who finds entertainment in such reading has but little or no relish for spiritual food. If the blessed day of rest, the day intended for spiritual enjoyment, is spent on feasting on such chaff, leanness must come into the soul.

To entice the young and unwary, such papers are profusely illustrated with beautifully-colored pictures of low, vulgar wit that can hardly be classed as decent. This not only destroys artistic taste, but creates a desire for the ridiculous and obscene.

Parents who wish to cultivate the artistic sense and the noble instincts, and insure the spiritual welfare of their children, will keep such abominable pictures away from them and provide them with something better for their Sunday entertainment.

Hollidaysburg, Pa.

The Messenger in Kansas City.

BY I. H. CRIST.

I want to add my observation of placing the Gospel Messenger into the homes of those not members. Several years ago we placed the paper into ten homes in which there were no members; neither were they persons from Brethren families. During the year we visited these homes frequently, and baptized seven. Two years ago Sister Barbara Gish sent $10 to me, to be used as I thought best. It was used in placing the Messenger into homes of those not members, and during the year eleven were received into the church.

In my first experience of house-to-house visiting, I went to a door and was met by an aged man. I said, "I have some free reading matter I would like to leave with you." He said, "I don't want it," and closed the door. After dark, I returned and put a Messenger and tracts in the mail box on the porch. This I did several times, and later I was invited into the home and spent an entire day with the old man. Some time afterward, he subscribed for the Messenger, saying he had stopped his own church paper, as it was of no account. Since reading the Gospel Messenger, in less than one year, I had the pleasure of baptizing him, and he was very faithful until he passed over the river, a short time ago.

12 North Ferree St., Kansas City, Kans., Jan. 7.

CHRISTIAN WORKERS' TOPIC

Christ Hath Redeemed Us.

Gal. 3: 13-16.

For Sunday Evening, February 12, 1911.

Christ paid the ransom price (Matt 20: 28; 1 Tim. 2: 5, 6). He atoned with God and redeemed us. He did this

I. By Taking Away the Adamic Sin.—John 1: 29. (1) He took it away for all (Gal. 4: 5). (2) His atonement saves all little children that die. This is the reason little children are nowhere in the New Testament spoken of as sinners. If they die they are saved. (3) No one will be lost on account of Adam's sin (Isa. 53: 6).

II. By Giving Us the Gospel as a Means—(1) To get rid of our own personal sins (Eph. 1: 7). (2) To cleanse, to purify and sanctify us (John 15: 3; 17: 17; Titus 2: 14). (3) And to provide for the redemption of our bodies (Rom. 8: 23; 1 John 3: 2).

III. All This Was Ratified by Christ's Death, Making the Gospel a Power—(1) To save all that believe (Rom. 1: 16). (2) To condemn all who reject it (John 12: 48; 2 Thess. 1: 7-9).

There is therefore salvation for all (Luke 2: 10; John 6: 37; 2 Peter 3: 9; Rev. 22: 17). All who accept Christ's atonement on the conditions it is offered, will be saved. The conditions are: John 3: 7; Mark 1: 15; Acts 3: 19; 2: 38; 22: 16; Mark 16: 16; Titus 3: 5.

How broad, how complete a redemption! If you and I are lost, it will not be because we had no opportunity to be saved.

PRAYER MEETING

Golden Rule Living.

Matt. 7: 12; 1 Peter 3: 8-22.

For Week Beginning February 12, 1911.

1. Get Right with God.—Before there can be "Golden Rule" living, there must be a life subordinated to God's plans. We must seek "first things first," and be ready to do the work allotted to us. Such a life means perfect assurance, for all needful things "will be added unto us" (Matt. 6: 33).

2. Trust the Lord Fully.—If we really believe that "all things work together for good to those who love God," and commit themselves to him, perfect peace will fill our soul, and we will gladly go forth to do his bidding. Such a disposition of mind leads to glorious achievements (Rom. 8: 28; 1 Thes. 4: 10).

3. Be Ready for Service.—Peter exhorts: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing; but rather blessing." Here is a recipe for helpful living that will never fail. It will reach out to others, and bless all with whom we come in touch. It is hard, perhaps, to live according to Christ's standard of helpfulness to others, in this age of commercialism and money greed, but we must learn to forget self and prefer others, though it be ever so hard. We are so prone to seek success by climbing over the struggling forms of our weaker fellow-men, that we must needs learn anew the great commandment, "Love one another." How much brighter the world would be if each one would try to help his brother in his arduous struggle to higher achievements! Jesus plainly teaches that the ministering life is the accepted life at heaven's gate. The passport to everlasting bliss is sealed by the "inasmuch" of Matt. 25: 40.

HOME AND FAMILY

A Priceless Treasure.

BY BERTHA HOMER.

There is a man I learned to know,
Who does to all much kindness show.
To old and young, to great and small,
To rich and poor: he helps them all.
But what his life has meant to me,
Alone God knows; none knows but he.

His garments are humility,
He speaks in all sincerity,
With heart of love, with joy he tells
How Christ, the Lord, within man dwells.
If hearts are clean and free from sin,
With joy the Spirit enters in.

And as I think of him, I see
By eye of faith on Calvary's tree,
The World's Redeemer, who was slain
To ease our heartaches, and our pain,
To wash away all sin and pride.

This friend is always doing good
As did the Lord in town or wood.
His life to me has meant so much,
It brought to me the Savior's touch;
And opened my beclouded sight,
And showed to me the heavenly light.

This friend of meekness, oh, 'tis he
In whom God's Spirit I did see.
But unto God belongs all praise,
To him my voice I ever shall raise
Tis he who sent this friend to show
To me, how I in grace may grow.

Now to this friend I want to tell
That he has helped to make me well.
I want to cheer him on the way
That leads to everlasting day.
For life has been a joy to me
Since I this humble friend did see.

The secret in his life I find,
Which brings him joy and peace of mind,—
Is reading from God's Holy Word
And speaking oft with his dear Lord.
A reproductive life he lives
Of Jesus Christ,—that's what he gives.

I want to mark this perfect man
And imitate him as I can
But I must look to him above
Whose life is naught but perfect love
And I must read God's Holy Word,
To know how lived the Blessed Lord.

Harrisburg, Pa.

A Boy's Room.

BY ELIZABETH D. ROSENBERGER.

"This is Robert's room! You see it is the largest room on this floor. I wanted him to have room for his traps and books. A boy has so many things to look after, and Robert can find his treasures when we gave him this room." And Mrs. Reynolds paused before a bookcase, well filled with good books,—the kind a boy enjoys.

Barbara looked at the clean curtains and the large, comfortable chairs, the bright carpet and the sunny windows, and, turning to her friend, she impulsively exclaimed, "I wish more rooms were arranged like this, for the boys I know! Mrs. Reynolds, you have no idea what the average boy's room looks like. It is the worst room in the house, the smallest, most inconvenient corner, dark and cheerless often. Any piece of furniture, old and poor to use anywhere else is relegated at once to the boy's room."

Mrs. Reynolds smiled reminiscently. "But I do remember one room such as you describe. It always contained a broken chair, and the carpet on the floor was worn out. Yet the people were able to furnish this room according to the boy's individual taste, had they cared to do so. The boy who occupied it was a silent, sensitive lad, fastidious in his tastes, misunderstood by most people. And I may as well tell you that this is *his* boy's room. My husband insisted on Robert having a voice in most of the furnishings."

"Ah, I see," replied Barbara. "So you are trying to make things better for your Robert than they ever were for his father. What a good time the boys must have in this room!"

Mrs. Reynolds was standing by a rude cabinet of stones and shells. "See, this is their latest pursuit, and they are so enthusiastic about new specimens that they've gone fossil hunting this afternoon."

They talked of many things, these two, sitting there in Robert's room. They spoke of the great necessity of becoming friends with Robert's chums, and of keeping him in his Sunday-school class. A gentle mother, who is kind to her boys, who has their full confidence, and inspires them to do their highest duty, is a power in moulding the lives of our men of the future. The boy is developed and directed not so much by what is said to him, not so much through lectures and punishments, although these have their proper and restricted places, as through the example of his parents. The boy is all right, to all intents and purposes, but he has sometimes in execution. He is kind-hearted but thoughtless, and this very thoughtlessness draws down upon his head the reproaches of his elders. He is too full of his own ideas and desires, to give much thought to others; therefore he lacks in courtesy.

Judge B. Lindsay, of Denver, Colo., ranks "fool fathers and incompetent mothers among the first causes of the troubles of children." He says also that children do not usually rebel at authority, "only at ignorant authority." The judge's greatest trouble was with the well-to-do father who has no time to fuss with his boy, and the vain, frivolous mother, who would rather go to parties than bring up her child in the way he should go.

The boy should be interested in the work of the home, his constructive talent should be put to use. If he paints the garden gate, or drives a nail in the pantry, he will have that much more interest in his home. Love of home and love of work are absolutely necessary for good citizenship. Some mothers give the best of themselves to the outside world. Then they have neither time nor patience to train the boy. It is better to be a good mother and make a good home for the children than to have a share in many of the public meetings in which some women spend much of their time. Do not have ruffled pillows at the expense of ruffled tempers. Your boys will not wander far if you have a happy home, for happiness is the one indispensable quality in a home.

We overheard one boy ask his mother for his red box. She did not know what had become of it; then the boy discovered it in the cabinet. Too often there is a conflict between the orderly housewife and the boy; the housekeeper's broom is a menace to the boy's peace of mind. He has shells and stones, broken knives and dilapidated dollar watches, beetles and skates in his room. Don't call his treasures trash; rather be glad that the boy does care for science in its simplest form. Children have rights, and they are of the same kind as the parent possesses; do not defraud your boy.

The limitations of all homes vary. One home may have wealth and another poverty, but neither of these must interfere with the heart education of the boy. The mother who has the full confidence of her boy can have him love the best and act for the best. She can show him that she is as repentant as he is, after she has committed a wrong. She can talk God to him as a personal friend.

The boy needs to be reasoned with. Five minutes of quiet talk with appeals to his good sense and the better things in him, and liberty to say what *he* thinks, will have more effect than a hundred commands thrust at him during all the hours of the day. We cannot keep too constantly before us that the boy is immature and crude. He is not a man, but only a boy. Yet he craves respect. He has a keen sense of his rights, and resents being imposed upon. Do not be arbitrary in your dealings with him, but listen to his side of the question as often as possible. Let him talk and weigh what he says, because what he thinks seems to him right and just. If he gets a chance to express himself, he will feel better and be more ready to accept your reasoning. God gives us these boys, and it takes courage, love and prayer to do our full duty by them. God will direct us how to portion every event and every tangled end of circumstances to form ideal character, that the boy himself may be blessed.

Covington, Ohio.

Why?

BY ELSIE K. SANGER.

Sometime since a sister was in the Union Station at Kansas City, waiting for a train, when a fashionable lady,—a stranger,—came up to her and kindly asked the sister to keep her pocketbook while she went out into the city. Why such trust? Was it that innocent face in the bonnet?

Thomas, Okla.

SISTERS' AID SOCIETIES

SOUTH FORK, OREGON.—Our Aid Society was reorganized April 28, 1910. Officers elected: Sister Ida Bennett, president; Sister Maggie Whittington, vice-president; Sister May Pite, secretary-treasurer. During the year eight meetings were held in various homes. The total attendance was sixty; average attendance, about seven. We charge fifty cents for an afternoon's work. As we have no Sunday-school in our neighborhood, we decided to use our money to buy Sunday-school literature, and hope soon to have sufficient means to begin with.—May Pite, Secretary, Myrtle Point, Oregon, Jan. 13.

GLENDORA, CAL.—Our Sisters' Aid Society is still progressing nicely, under the care of our present pastor, Brother Henry Neiker. Sister John Gnagy is superintendent, and Sister Clara Yost, secretary-treasurer. We held twenty-five meetings during the year; made eleven comforts and sixty-three garments; sent sixty-five garments to distributers to the poor; donations and collections, three; comforts sold, $41.14; donations received, $21.49; balance in the treasury, $21.83. Total attendance during the year, 218; average attendance, eight.—Mrs. O. P. Yost, Secretary, R. D. 1, Glendora, Cal., Jan. 16.

KOKOMO, IND.—Sisters' Aid Society of the Howard church was organized Dec. 11, 1908. During the year 1910 fifty meetings were held, with a total attendance of 141, and an average attendance of 3. We made 3 comforts and quilted 2 quilts. We made 15 prayer coverings and sold them. Any sewing done we received $10.00. A collection was taken at each meeting. Total amount of collections was $16.02; total received in treasury, $26.39. Total expenses were $10.05, leaving $16.34 in the treasury. We have fifty children's garments ready and sent to the different Missions. We feel encouraged in our work.—Phenie Henry, Secretary, Kokomo, Ind., Jan. 3.

POSTORIA, OHIO.—Our Sisters' Sewing Circle met Jan. 11 for work and reorganization. Officers chosen were: Sister Minnie Newhouse, president; Sister Lydia Dicken, vice-president; Sister Nancy Wilmore and the writer, secretaries. We have dollar meetings. Each one takes her own dinner. Number of meetings held during the year, fourteen; average attendance, five. We made seventy-four garments, three comforts, knotted one comfort, and quilted one quilt. We received for garments sold, $32.27. Expenses, including one annual meeting, $4.18; for the old people of the Home, and flowers for the sick was, $26.67. We put $10 in the bank for the new church, leaving $6.10 in our treasury.—Ella Sellers, Postoria, Ohio, Jan. 17.

FAIRPAX, VA.—Our Sisters' Aid Society held twelve meetings during the year 1910, with an average attendance of eight. Amount of work done is as follows: Three comforters, fourteen aprons, eight prayer coverings, two bonnets, two table spreads, and one dress made, squares for worsted quilt pieced and worked, and two squares for a comforter made. Amount of collections, $13.90; donations, 75 cents; for articles sold, $15.05; expended for material, $14.26; for church and other purposes, $7.70; balance in the treasury, $8.46. Officers for 1911 are as follows: Sister Mertie Wright, president; Sister Sue Jones, vice-president; Sister Anna B. Fiske, secretary-treasurer; Sister Kate S. Miller, assistant secretary-treasurer; Sister Myrtle Bowman, chorister.—Anna B. Fiske, Secretary-Treasurer, Vienna, Va., Jan. 18.

GOSHEN, IND.—The Rock Run Aid Society held twelve regular meetings, and two called meetings during the year 1910, with an average attendance of eighteen. Collection, $25.58. Received from sale of goods, $11.85. Money on hand from year, 1909, $24.35. Total amount received during year, $77.18. Paid out for material and donations, $41.16. Balance on hand, $14.02. We sent a box of clothing to Mexico, Ind., valued at $114; bedding to North Manchester, $25.00; we sent $5 to St. Joseph, Mo., for their Christmas dinner. Work done in our home congregation amounted to $23.70. We meet on the second Monday of each month, and our work consists of making comforts, quilts, prayer coverings, aprons, sun bonnets, children's garments, dresses, etc. Officers elected for coming year, Sister Carrie Ulery, president; Sister Hadie Bowman, vice-president and assistant-president; the writer, secretary and treasurer.—Mrs. Chas. C. Cripe, R. D. 10, Goshen, Ind., Jan. 17.

CHAMBERSBURG, PA.—Feb. 2 our Sisters' Aid Society was reorganized at the home of Sister Kriner, by electing Sister Kriner, president; Sister Mary Cover, vice-president; Sister Rowe, secretary, and Sister Trout, treasurer. During the year we held seventeen meetings with fifteen members present, and an average attendance of six. During the year the following articles were made: Thirty-four sun-bonnets, three coverings, eleven waists for us, and two dresses altered one and finished one, piced two quilts and finished one. We donated three coverings and the waists were given to boys of our Sunday-school. One bonnet was donated to a needy, and another was sold. Articles were given away. We received second-hand clothing from Sister Breckbill and Sister Carey, and from Sister Hoffman, from Sister Hershberger and Sister Byers. We received for work done, $9.50; collection, $1.34; total, $10.84. We paid out $1 towards the fuel expenses at the church; paid for material for aprons for the church, $1.40; leaving a cash on hand, $1.50.—Sarah Byers, Secretary, East Washington St., Chambersburg, Pa., Jan. 21.

BRIDGEWATER, VA.—Our Aid Society met Dec. 1 and elected officers for 1911. Sister Sue Flory Lloyd is our president; Sister Ella Flory, vice-president; Sister Ida Fry, treasurer; Sister Lizzie Thomas, secretary, and Sister Mary Floyd, chorister. During the year 1910 thirty-three meetings were enrolled, with an average attendance of about fifteen. The most attendance was twenty-two, and the fewest seven. Seven meetings were held during the year. We made three comforters, seven quilts, one prayer covering, fifty-two garments, and many comfort squares. We received for fees $24.11; donations, $13.30; total, $37.41. We paid out $29.85, and had a balance of $1.21 from last year. We paid out $63.31 for goods, 25 cents for fee to the general secretary, $18.50 for the poor at home, $5 to the Washington City church, $10 to the Valley Bethel church, $5 to the Orphans' Home, $10 as a gift to Sister Joe Wampler, $20 for providing for an orphan in India, and have a balance in the treasury of $1.56. Our Society and the Little Girls' Aid Society, of Mary Grove congregation, sent a Christmas box to the Orphans' Home at Timberville, Va., containing clothing, Sunday books, toys and $15.67 in money. The money was earned mostly by the Little Girls' Society.—Ella Flory, Bridgewater, Va., Jan. 19.

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THE revival meeting in Los Angeles, Cal., closed with eight accessions to the church.

BRO. EZRA FLORY is to begin revival services at Lanark, Ill., next Sunday morning.

NEXT week we shall publish the queries intended for the Annual Meeting so far as reported.

BRO. G. W. LANDIS, of Oklahoma, announces the change of his address from Reed to Davenport.

WE announce the change of residence of Bro. J. J. Brower from Marshalltown, Iowa, to Reedley, Cal.

THE revival at Yellow Creek, Ind., conducted by Bro. C. S. Garber, closed with seventeen accepting Christ.

A CONGREGATION was recently organized at Portland, Texas, with Bro. Jacob Witmore as shepherd in charge.

THIS week the table of contents was unavoidably crowded out of its usual place, and will be found on page 76.

A MEETING at West Greentree, Pa., conducted by Bro. Thomas Patrick, resulted in five being added to the church.

DURING a series of meetings in Richland, Tulpehocken congregation, Pa., seventeen were added to the church.

BRO. H. H. RITTER, formerly of Crescent, Okla., should now be addressed at 3207 Manitou Ave., Los Angeles, Cal.

BRO. H. A. STAHL closed his series of meetings in the West Brownsville church, Md., with fourteen accessions,—ten baptized and four restored to fellowship.

BRO. B. E. KESLER is engaged in evangelistic work at Waldo, Kans. He is to hold two series of meetings in that vicinity, and may remain there five or six weeks.

BRO. EZRA FLORY writes that the church at Sterling, Ill., is in the midst of a glorious revival, conducted by Bro. S. Z. Smith, with thirteen applicants for membership.

FIVE entered the fold during the late revival at Beaver Creek, one of the mission points of Middle Indiana, the services being conducted by Bro. Geo. Swihart.

WE learn from the *Mount Morris Index* that the Bedouins who robbed Bro. W. R. Miller and his party have been captured by the Turkish troops, and that the articles taken in the hold-up have been returned to their original owners.

ANY of our isolated members residing in the Southern States, desiring a few meetings, can communicate with Bro. Walter Strickler, Luray, Va., before Feb. 15. After that date he may be addressed at 1842 Eighth Avenue, Jacksonville, Fla. While in the South, he will take pleasure in conducting services at a number of points.

AT Painter Creek, Ohio, Bro. J. W. Fidler began revival work Jan. 1 and closed Jan. 22, with thirty-three accessions, mostly heads of families.

A VERY fruitful revival was held at Ardenheim, near Huntingdon, Pa., by Bro. W. J. Swigart. Eight came out on the Lord's side and are now numbered with the believers.

SOME good evangelistic work was recently done in the Pyrmont congregation, Ind., by Bro. J. Edson Ulery. Eight made the saving confession and united with the church.

OUR last report from the South St. Joseph Mission, Mo., says that twenty-six were recently added to the church. Others have applied for membership and will be baptized soon.

FOURTEEN were buried with Christ in baptism, as the fruits of a revival meeting held by Bro. David Adams at Scalp Level, Pa. Three were reclaimed, and three await the rite of baptism.

BRO. CHAS. D. BONSACK writes us that the special Bible Term at Blue Ridge College, Union Bridge, Md., proved to be very helpful and inspiring. He is now in a two weeks' series of meetings at East Berlin, Pa.

BRO. A. C. ROOT, of Denver, Colo., is engaged in a series of meetings at Palisade, Colo., with a good prospect for an ingathering of souls. Several had come out on the Lord's side when our correspondent wrote.

BRETHREN G. M. Lauver and James M. Moore, of Bethany Bible School, Chicago, were with us in our services last Sunday morning. They report 220 students in Bethany at this time, with a splendid interest.

BRO. A. C. WIEAND and wife, and Bro. J. F. Souders are probably in India at this date. They left Jerusalem the last week in December, with the intention of spending some time with our missionaries in India. We have nothing concerning their further plans.

ON page 75 of this issue will be found an account of a very touching incident connected with the revival meeting held in the Killbuck congregation, Ind., by Bro. L. T. Holsinger, at which time nine made the good confession and came out on the Lord's side.

ON page 70, this issue, Bro. O. P. Hoover has a short article that should be clipped and preserved, on account of the evidence it contains regarding the meaning of *baptizo* in early Greek literature. There can be no question about its meaning in the quotation cited.

BRO. C. H. STEERMAN who changes his place of residence from Frisco, Mo., to Greencastle, Pa., R. D. 4, says that during the remainder of this year he will be able to give his time and attention to evangelistic work. Those desiring his services can communicate with him.

BRO. W. R. MILLER writes that, on account of the unsettled condition in Eastern Turkey, he has been compelled to give up his contemplated trip to Nineveh, and will soon start to Europe. He probably leaves Jerusalem this week, accompanied by his wife, Bro. Ralph Miller and family, and Bro. C. W. Eisenbise. A few weeks will likely be spent in Germany, and the party will then go to London, England, where they may be addressed in care of the American Express Company, until March 10. Their purpose is to reach home about the first of April.

WE think it is about time that editors of the secular papers quit publishing a certain "Letter Purporting to Have Been Written by Christ." The letter is a forgery, is written in the interest of Sabbatarian doctrine, and contains a clause to the effect that the one keeping the letter and refusing to have it published, will not prosper. This has induced superstitious people to have their local editors publish the fraudulent communication, and in this way it is kept before the public. It would be far better for the press to expose the fraud and save thousands of superstitious men and women unnecessary anxiety. This is probably about the fifth time that we have called attention to the imposition.

WE learn through correspondence that the outlook for crops in Palestine is not good for this season. Very little rain has fallen during the winter, and even the latter rains, which should have fallen before this date, are withheld. It is not yet too late for the rain to help the crops, but at best the situation is not encouraging.

SISTER NETTIE STAUFFER, who was with the Miller party when it was captured by the Bedouins, is spending a few weeks in Pennsylvania, and wishes us to say this for her: "There is a bit of anxiety manifested as to how our Moabitish experience affected Bro. A. C. Wieand's health. I can testify that he was quite calm through it all, and when I left Jerusalem he was feeling none the worse on account of the experience."

WE do not have a copy of the Minutes of the District Meeting of

Colorado, Western and Utah.
Iowa, Middle.
Indiana, Middle.
Maryland, Western.
Ohio, Northeastern.
Oregon, Washington and Idaho.
Texas and Louisiana.
Virginia, Eastern.

It is important that we should have copies of the Minutes of each District Meeting in the Brotherhood, and hope some one will be kind enough to supply those needed to complete our files.

IN most of the papers in this country, and in the MESSENGER as well, it was reported that 300 Christians were massacred during the attack of the Bedouins in Kerak, southeast of the Dead Sea. Bro. W. R. Miller, writing from Jerusalem, says that this is a mistake. No Christians were killed, it being understood among the Bedouins that Christians were not to be disturbed. It was their purpose to kill only the soldiers and Turkish officials. The trouble grew out of an effort upon the part of the Turkish government to enroll the Bedouins, enlist their young men in the army, and to levy taxes on the different tribes. The incident connected with the attack on Kerak, the experiences of the Miller party with the Bedouins, and their final escape to Hebron, will be fully described in our columns later on.

THE Business Department is wholly responsible for the splendid showing given "Our Saturday Night," on the last page of this issue. The way the book has taken, and the interest it has created, both in the church and out of it, has been a surprise to the author as well as to the Business Management. Already, three editions have been published, and it now looks as though a fourth edition may be required inside of a week or two. It is the intention of the publishers that every subscriber of the MESSENGER may have the book by paying the small sum of thirty-five cents in addition to the price demanded for the paper. Thousands have availed themselves of this generous offer, and those who failed to call for the book when they subscribed, can yet procure a copy by remitting the thirty-five cents. We suggest that those desiring the book send in their orders without delay.

A GLANCE at the obituary department in this issue reveals a sad story. There we are told of nearly fifty homes that have been entered by death, and of more than a hundred hearts that have been made to bleed because of the departure of loved ones. But these brief notices tell only a small part of the story. Each life means much to the family where a vacant chair at the table, or an empty cradle in a quiet room, remains, to remind the kindred of the struggle of some dear one. Some of those whose earthly lights have gone out were aged fathers and mothers, while others had just entered the family circle. Then there were those in the prime of manhood and womanhood, who were called hence before their work seemed completed. But whatever may have been their situation in life, they have left behind them loving hearts, who shall long remember their kind words and helpful acts. We may bury our dead, but the sweet memories are to find no grave.

Bro. H. C. Longanecker, who, as pastor, has taken charge of the work at Tekoa, Wash., would be pleased to communicate with all members residing in that vicinity, whether in the city or in the rural sections. He also desires the names and addresses of members' children that do not happen to belong to the church, it being his purpose to get in touch with them and aid them spiritually in whatever way he can.

In reply to those making inquiry, we state that there is no special postage rate on manuscript intended for newspapers or magazines. Anything that is written, whether in the form of a letter, or manuscript, requires letter postage. Occasionally a writer leaves the envelope, containing manuscript, unsealed, thinking that it will pass through the mail for one cent. This is a mistake, as such a letter must either be returned to the writer, sent to the dead-letter office, or full postage will be collected from the party receiving the letter.

Referring to his experiences as a missionary in India, Bro. A. W. Ross, under date of Dec. 27, writes: "We have now entered on our seventh year of work in India. We can truly say that the fifth was more pleasant that the fourth, and the sixth still more than the fifth, and we hope that the seventh and each succeeding year may be the best of all. While we look forward with joy to the time of meeting loved ones, and to sweet association with those of like precious faith, yet we are not in the least anxious, and are willing to remain here as long as the work demands it."

Wearing the Prayer Veil All the Time.

A devout sister, who would not for a moment question the necessity of the prayer veil during seasons of regular devotion, finds herself at a loss to know whether she should have her head covered at all times, and so writes us for information. There are occasions, she says, when engaged in household duties, that she feels like offering up a silent prayer. Should she do this with her head uncovered, or should she, at all times, wear the prayer veil, recommended by Paul in 1 Cor. 11, so as to be prepared to pray whenever she happened to be in the spirit of prayer?

As we understand the Scripture cited, Paul has no reference to the silent prayers offered when one is engaged about the common duties of life, but refers more particularly to the stated devotions in which we engage from time to time. It will be observed that in his instructions he reverses the order for the man and the woman. In seasons of prayer and prophesying the man is to have his head uncovered, while the woman must have her head covered. On all occasions of worship, man, almost instinctively, uncovers his head. There are times, when engaged about his work, that a praying man feels like offering a short, silent prayer. He may be in the field plowing, or he may be upon the public highway. Should he remove his hat every time he offers his short, silent prayer, or should he go with his head uncovered, so as to be always ready for such seasons of silent devotion? We should think not. God will accept these silent prayers from devout men at any moment, whenever they may feel disposed to offer them. This is the conclusion reached by all earnest Bible students.

But how about the women? Any interpretation of 1 Cor. 11, that would make it necessary for her to wear her prayer veil all the while, would place the man under obligation to keep his head constantly uncovered. And any explanation that will permit the man to have his head covered, when not engaged in seasons of special devotion, will permit the woman to have her head uncovered on like occasions. It seems to us that there is no escaping this conclusion.

The teaching of 1 Cor. 11 binds man only when engaged in praying and prophesying. At other times he is at liberty. He can have his head covered or he can have it uncovered. In the reverse order this is true of the woman. The Gospel binds her only while engaged in praying or prophesying. At other hours there is no law or Gospel applying to her conduct in this particular. If she chooses to wear her prayer veil at all times, that is her privilege. There is no law for it and then there is no law against it.

But while it is the privilege of the devout woman to wear her prayer veil at all times, if she feels so disposed, it is certainly not proper that she should abuse this token of prayer and devotion by engaging in conduct wholly out of keeping with the intent and purpose of the covering. For this reason the woman, who, on account of religious scruples, wears her covering all the time, should be more than ordinarily careful regarding her conversation and conduct generally.

Fundamentals.

With us this subject has been a matter of special thought for years. The longer I live and the more I think, the more important it grows. At this time I have been made to think of it in a very special way by the reading of a small book, bearing the title "Fundamentals." It is not my purpose to give a review of the book, nor even any special thought on its subject matter, but my thoughts will be in reference to the importance of the subject, in relation to our faith in the church of Jesus Christ, and to our religious activities as a people and a church. If we are real Christians, we are all builders, and the better we build, the more are we concerned about the foundation on which we build.

Our ideal foundation is composed of a number of fundamentals or principles, located on the God-rock. "Upon this Rock I will build my church." So we can know, with absolute surety, the bottom of this foundation, about which all true believers are so much concerned.

And now, in starting out, we will first see what is meant by "fundamentals." Fundamentals are the things that fulfill the purpose of a foundation,—something that is indispensable, essential and satisfying. This is our concern when we wish to build a very large, expensive, safe and enduring building. The primary stones to be laid on the rock bottom must be similar in hardness and endurance as is the material upon which they are laid. This kind of a foundation always gives satisfaction and assurance. The fundamentals of which it is made are similar and in many respects equal to the bottom material. And as we are building for time and eternity, we should be more concerned,—the more careful as to the fundamentals of our foundation. We should understand fully whence they came. "Other foundation can no man lay than that is laid, which is Jesus Christ." In our foundation, then, we want the essential, the fundamental, the saving truths of Jesus Christ, as revealed in the New Testament Scriptures. Having these, we have the "sure foundation," on which we can set our feet with joyful assurance, knowing that if we are not saved, it will only be because we, of our own free will, move from this foundation, and not because it will fail us in the day of final accounts.

A knowledge of this great truth has been my greatest comfort and assurance during all my church life. I always did believe, and do continue to believe, that the Church of the Brethren is built on the best possible Scriptural foundation. I have an unflinching faith in Jesus Christ as the Son of God and Savior of the world, and in our doctrine of repentance of sins. Our baptism, by immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of sins and the promise of the Holy Ghost, is so unimpeachably strong that to its validity no orthodox bodies of Christians have felt it advisable or safe to say nay.

No matter how far, in our weakness, we may have come short of or failed in our Christian activities, or of building on this foundation as vigorously and as perseveringly as we should have done,—this one thing should give us unfailing encouragement and satisfaction,—our foundation still stands secure! Stick to the fundamentals, as founded upon the Rock Christ Jesus. Even if, through our ignorance and weakness, we should build thereon some wood, hay and stubble, and it should be burned, still stick to the foundation. True, in the burning we may suffer loss, but the promise is that we ourselves shall be saved. We can afford to lose our bad building material, when it is of such a nature that it will not stand the test of fire, but we can not afford to lose our souls. Our final hope is in remaining firm and solid on our foundation.

I think sometimes that we do not place as much real value on our foundation as we should, or as its worth demands. We, perhaps, think more about what we are building on the foundation,—the material which we are placing thereon,—than we do about the thing on which we are building. The wise man or woman never builds a costly structure on sand. It is unsafe, and may result in great loss. Neither is it safe to put a good building on props, with the intention of placing a strong foundation afterwards. No, the first thing a wise builder does is to see to his foundation—get down to rock bottom—and then to commence building on this foundation. In other words: "Be sure you are right, and then go ahead."

We should ever remember that a good, strong and enduring foundation calls for,—yea, demands,—that a good building be erected thereon. Our foundation is a good, a strong, a costly foundation. It cost a life of labor and sacrifice, and the material was cemented with blood,—even the precious blood of Christ.

Is such a foundation worth the while? Is it precious to us? Should we strive to get on it, stick to it, even unto death? Yea, verily, for there is no other such foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ."

We always admire those who remain upon this foundation, even though they seem to fail in their building, —at least as we may think they should.

We attended the funeral of an aged Methodist minister, not long since. His brother ministers, in speaking of the fixedness of the deceased minister's convictions, said that "when he believed in his soul that a thing was right, he would do it independent of church, conferences, bishops or anybody else." He was a man of fixed convictions.

We just now think of an aged minister in our own church. He was a man of ability,—a man of strong convictions,—but a man who differed from some of his brethren; and so strongly did he contend with them that it was thought necessary, for a while, to relieve him of his membership and his official standing. But notwithstanding all this, there was one thing that he said his brethren could not do,—they could not drive him away from the Brethren church and the foundation on which it stands. For this foundation he most tenaciously stood. In this faith he lived and died. And though he had a large family of children, everyone of them became members of the church, and better or more loyal than many others. They seemingly had inherited this peculiar loyalty to the fundamental principles of the Brethren church.

While it is true that we may overestimate the value of standing for and by the fundamentals, or the foundation, by neglecting rightly to build thereon, it is also true that we may be too much concerned about the building, and place too small an estimate on the foundation, and, because of some small provocation, slide off, stop the work, and thus place ourselves beyond the pale of safety and eternal life. As a closing thought, Above all things else stick to the church, her principles, and your baptismal vows! H. B. B.

Going Worldward.

If all those who profess to be Christians would do the right thing, and would live as devout men and women should live, they would certainly save the church, the elders, the angels, the Holy Spirit, Jesus, and the kind Father in heaven, a great deal of anxiety. We have a letter from a spiritually-minded elder, who is puzzled over a circumstance that probably worries the angels themselves. He tells how some of the members got up a banquet where the people,—members and others,—were entertained in the popular way. There were decorations, flags, music by the choir, speeches by preachers of different other denominations, and then a rich feast with the tables arranged in the most tasteful manner. All of this was done in a Brethren church, and in the name of religion, too, at that.

The people, who have always thought that the Church of the Brethren is a plain church and does not believe in following the ways of the popular denominations, read a full description of the banquet in the secular papers, and they wonder what is going to become of this religious body, so long noted and highly honored for its piety and simplicity. Is it, too, to be swallowed up in the whirlpool of fashionable and dazzling Christianity? Are we, after being a separate people for more than two hundred years, to cut loose from our Gospel moorings, and to drift with the popular religious current? Is the house of songs and prayer, where saintly men and women have long worshiped, and where the Holy Spirit has so often energized the people of God, to be turned into a house of feasting? Are holy men and devout women who meet in the sacred edifice to engage in the solemn ordinances of the house of God, to feel that a few weeks later the scenes pertaining to a popular banquet will be enacted beneath the same roof?

But this is not the only instance that we have in mind. We receive for publication reports of gatherings and entertainments that border so closely on the popular style of religion that we refuse to lay them before our readers. We have so far been content with running the blue pencil through such reports, but the time has come when something more than a blue pencil is needed. We mean to speak out plainly and tell our people, from the Atlantic to the Pacific, that there is too much of a tendency, upon the part of some churches, Sunday-schools, Christian Workers and other societies, to cut loose from the commendable simplicity that has long characterized the members of the Brethren church. We see that manifested on the Fourth of July, now and then on Thanksgiving Day, on Christmas and at other times.

As a church, our mission in the world is not to get into the popular current and to drift as the fashionable churches have been drifting, to the deep regret and sorrow of thousands of devout men and women. Ours is a called-out body,—called out from the world,—and we are expected to live apart from the vain pleasures and sinful tendencies of the course pursued by the world. Furthermore, ours is a church of protest. From the beginning of our reformatory movement we have been protesting against the members of the body of Christ becoming so mixed up with the ways of the world that the representatives of both classes can not, by their lives, be told apart.

But the time has come when our elders and preachers should do some earnest talking along this line. We must help our people to honor their profession and to desist from those things that resemble the ways of the sinful world, more than the customs and practices of holy men and women. And this is the point on which our puzzled elder seeks advice. He wishes to know what elders should do when they see churches, Sunday-schools and societies drifting in this manner. It is a clear case of corruption creeping into the church, and in order to get into the real spirit of the situation, our elders can do no better than to read repeatedly what the Spirit had to say to the Seven Churches of Asia. It is the same thing reënacted, and the same remedy must be applied. It means sound teaching, vigorous action and an unwavering trust in God, while carrying out his will.

Electioneering for Himself.

A CORRESPONDENT wishes to know whether it would be lawful for an elder to electioneer for himself as a member of the Standing Committee, or to even vote for himself, he being a delegate from his church. So far as an elder voting for himself is concerned, we presume it would be lawful, but it would certainly indicate a lack of judgment upon his part. Possibly it might be considered by some a violation of Rom. 12: 10, where we are taught, in honor to prefer one another. The man who votes for himself honors himself. He may possibly think more highly of himself than he ought to think. As for electioneering, whether for one's self, or for another, this is considered wholly unbecoming even a private member and, of course, could not be excused in an elder. If it can be proven, by two or more witnesses, that an elder has electioneered for himself, we should think that he certainly ought to fall into the judgment of the congregation where he holds his membership, with several adjoining elders present. As to whether he can serve on the Standing Committee, depends upon the Standing Committee itself. The Committee can reject any elder who fails to measure up to the standard laid down by the Annual Meeting, or who has secured his place on the Committee by unlawful means. If one, by electioneering, should succeed in having himself called to the ministry, we are quite sure that there would be good grounds for declaring the election illegal, and the same principle should apply to members chosen to serve on the Standing Committee. So far as we know, the Standing Committee has never been called on to investigate the legality of the election of a member of its body, and it would be unfortunate, indeed, should the necessity of such a course arise. In view of the corruption in high places in the political world, and in view of the strivings for uppermost seats even among religious people, it has been suggested that we say enough on the importance of honorable methods in selecting members of the Standing Committee, to place our people on their guard, and to put them to thinking.

Spiritual Attraction.

THERE are days when the air seems to be full of electricity. We notice it in the paper on which we pen these lines. The sheets hang together. When one sheet is filled and we attempt to remove it, it adheres to the other sheets, and a little force must be used to separate them. There is a drawing together that is quite noticeable. Here, in the office, we call this force electricity. It is the law of attraction, and draws but does not repel. While separating the sheets thus drawn together, we are made to think of the law of spiritual attraction that should draw the people of God closer together and hold them as a united and a working body. Those who have been regenerated and have faith in Christ are attracted and held together by the Holy Spirit,—the great force of attraction. Then there is also a worldly force that attracts, but this force has no drawing power upon the true child of God. To converted men and women the influence of the world becomes a repelling force, while the power of God, through Christ Jesus, draws all the faithful together, and keeps them from the sins of the world. When we see professing Christians going after the world, and walking in the ways of the world, we can rest assured that they are not controlled by the influence of the Spirit. They have not the Spirit of Christ, and are, therefore, not attracted by the Holy Spirit. By being lifted up on the cross, Jesus is to draw all men unto him. That is, by his power he will attract or draw them, but those who are under the influence of the world cannot be drawn, for the reason that there is in them no faith on which the drawing influence of Christ can act.

Their Ministerial Problem.

WHILE the Disciples number more than 1,000,000 members in the United States, and are favored with thousands of gifted preachers, still they have their own ministerial problems. It is said that many of their smaller congregations are endeavoring to get along with preaching once a month. Four congregations, within reasonable distance of each other, may employ one preacher, and have him divide up his time between them. Then it is said that these congregations change their preachers quite often. As a result, they never prosper. Since the free ministry is practically unknown among them, and since the small churches can not pay a full salary for a preacher, the cause must be left to suffer. In instances of this sort, the free ministry among the Brethren seems just in place. And while we favor the supported ministry in some instances, still we hope never to see the time when the free ministry will be abandoned by our people. For the work entrusted to us we need both the supported and the free ministry. Yet our members should be instructed, when necessary, to render some assistance to the men who preach the Gospel without money and without price. While other denominations have probably carried the salaried ministry too far, we have likely boasted too much of the free ministry. More may be accomplished by adjusting ourselves to both conditions. There is no good excuse for the well-to-do preacher refusing to give a reasonable amount of his time and attention to the work of the ministry, but when one is in limited circumstances, must labor for a living, let him give at least some of his time. Those who can be supported, can, of course, give all of their time to the work. The conditions, as they confront us, ought to enable our people to solve the problem a little better than most denominations.

Use Separate Sheets.

THE urgent necessity of correspondents placing business matter on one sheet and matter intended for the Editorial Department on another, was forcibly illustrated a few days ago, when an item of news was copied from a letter in the Business Department and sent up to the editor's desk, too late to appear in the issue we mailed last week. The writer intended that the item of news should reach our desk at an early date, and it would have done so if our oft-repeated rule had been observed; but, instead of complying with the rule, he placed the news at the bottom of a letter relating to business. As there were hundreds of other business letters in the same mail, the clerks having charge of these letters did not reach the item of news until the paper was made up and put on the press. Incidents of this kind often occur. We again repeat that, when writing to a large printing establishment like ours, where hundreds of letters are received a day, matter intended for the Editorial Department should never be placed on the sheet containing business. Let the two items be placed on separate sheets, with the name and address of the writer on each; then, when the mail is opened, the two sheets can be sent to their respective departments, without any delay whatever.

The Mourners' Bench.

OUR attention has been called to a leaflet written by Bro. D. P. Saylor, possibly forty years ago, on the origin of the mourners' bench. For his authority he refers to the "Life and Labor of James Quinn," by John F. Wright, a book published in 1851. Here it is stated by the author, that the practice of coming forward to the anxious seat was introduced in a private home near Uniontown, Pa., in 1802-3, by Valentine Cook. This led up to the mourners' bench, but not without some apprehension upon the part of cautious preachers and influential congregations. After the bench became quite common in protracted meetings, it figured materially in the method of conversation practiced, and gave rise to considerable controversy, being strongly opposed by some of the denominations. In the leaflet Bro. Saylor calls it an idol, and for a time it was looked upon in that sense by not a few. But so far as we know, the mourners' bench has seen its day, and in the more popular revivals is not in evidence. In some localities it is still employed, but has practically disappeared from the city churches.

Plain Living.

WE are told of a consumptive preacher who sleeps on an upper porch, breathes the cold air the night through, and drinks a great deal of fresh buttermilk. The MESSENGER does not pose as a health journal, but we often feel like telling some of these almost bloodless people that if they would open the windows of their sleeping room, breathe the cold, fresh air, drink plenty of good, fresh buttermilk, and reduce their coffee bill about ninety per cent, they would enjoy life a great deal better, and be able to do more and better work for the Lord. Years ago, when men and women were too poor to have well-heated homes, or to purchase the luxuries of life, and were only too glad to get plenty of corn bread and buttermilk, the country had more strong boys and girls than can be found these days. There is nothing like getting back to the simple life for health, both spiritually and temporally.

MISSIONARY DEPARTMENT

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General Mission Board, Elgin, Ill.

NOTICE TO THE CHURCHES OF OREGON, WASHINGTON AND IDAHO.

The Committee appointed by the last District Meeting, consisting of nine members,—three from each State District,—met in Portland Dec. 28, 1910, and carefully adjusted all matter assigned to the Committee, in preparation for the division of the present District into three State Districts, after permission is granted by the Annual Meeting of 1911. The Committee further decided that there should be one more joint District Meeting, said meeting to be at the place provided for by the last District Meeting, the time of the meeting to be July 12 and 13, 1911. At that time the Committee will submit a report of the work done. By order of the Committee,

Portland, Oregon, Jan. 14. George C. Carl, Clerk.

SISTERS' AID SOCIETY WORK IN SOUTHERN CALIFORNIA.

At our Annual Bible Term Meeting, held at Lordsburg College in January, three periods on the program were graciously granted to the sisters for the furtherance of their work. A goodly number of interested brethren, as well as sisters, were in attendance.

Reports from the different local societies were given. This was followed by discussing "The Needs of the Societies." The one great need seemed to be a definite aim. After an interesting discussion on "Suggestions," it was decided to have each local society select a representative, to be sent to Los Angeles at a selected time, to meet with a committee of sisters from the city. Together they are then to visit needy portions of the city, in order to become better acquainted with poverty and its needs. It is hoped that this will bring about more interest as well as more enlightened and systematic work to relieve the distressed as far as possible. It is also hoped that this plan may be but a stepping-stone for greater breadth of work in the near future. Edith Keim, President.

Lordsburg, Cal., Jan. 22. Flora E. Teague, Sec.

DIXON, ILLINOIS.

Our Bible Institute, held during Holiday week, was truly a feast of spiritual things to us all. Bro. J. G. Royer gave us two talks each day along the line of church and Sunday-school work. He told us how to reach the child, most effectually, and this, truly, was very highly appreciated. It gave us a feeling and desire to do more and better work for the Master.

"The Introduction to the Sunday-school Lessons," given by Bro. Ezra Flory, was very instructive. He impressed upon us the important thought to be looking for Jesus in the study of all the lessons.

Other topics of interest were discussed by Brethren C. Price, O. D. Buck, and —— Smally. Bro. Beard, of Bethany Bible School, gave us instructions in music, drilling us in several songs. He urged us to enter into the spirit of the songs in order to sing them with power.

The week's work will long be cherished in the minds of the members of the Dixon church. The Institute gave us new inspiration and more of a hungering and thirsting for God's Word. Mrs. G. W. Hollinger.

Jan. 22.

HUTCHINSON MISSION.

The work at Hutchinson is progressing nicely. The attendance at Sunday-school and preaching services is good, considering the sickness during the winter. One family has been quarantined for scarlet fever for almost three months.

The members are doing good work in the Christian Workers' Band and midweek prayer meetings. These meetings have, for the last three months, been held at the various homes. We are now holding our Sunday-school and preaching services in the most convenient cottage, since the Advent church, that had previously been used, was moved to less convenient quarters.

We all feel the need of a church home in Hutchinson. Some have expressed themselves that if they knew the Brethren would have a church home they would unite with us soon.

Not long ago a lady, seeing one of our neat sisters with her modest dress, said to her, "This makes me homesick." Inquiry was made as to why, and it was learned that her people, and she herself, also, were members of the Brethren church, but when she came to Hutchinson, years ago, there was no Brethren church here, so she went to another place of worship. These conditions should prompt us to duty. Shall we not have a church home in such a large and prosperous city as Hutchinson, with its great industries and manufactories? You, who are so blessed, and can worship under your own vine and fig tree, will you not remember the small band as they, in their weakness, try to show forth the death of our Blessed Redeemer? A. G. Miller.

R. D. 5, Box 45, Jan. 24.

ROSSVILLE, INDIANA.

Jan. 15 the Rossville Sunday-school organized a home department and cradle roll, in connection with the work already established. Bro. D. D. Hufford is superintendent of the home department; Sister Lily Hufford, superintendent of the cradle roll; Bro. J. W. Vetter, secretary-treasurer. The church was divided into six sections, and a visitor was selected for each, and furnished with literature to work his section. We think this will be the means to interest some, and bring them in more direct touch with the Sunday-school and the church. A missionary collection of $24, taken up by the Sunday-school on the first Sunday of each month, for the last year, was given to the Southern Indiana Mission for Home Mission work. The treasurer of the Christian Workers' Meeting reported $31.43 in the treasury. Of this amount $20 was ordered to be sent to the China Mission. It was decided that this action be made permanent, and hereafter the Christian Workers' collections are to go toward the support of the China Mission. A birthday bank has been placed in the church, and the proceeds derived from the same to be used for missionary purposes. J. W. Vetter.

Jan. 23.

THE STORY OF A NICKEL.

The words of Christ, as expressed in John 9: 4, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work," seems to be the spirit of the Missionary Circle of the Church of the Brethren at Roaring Spring, Pa.

A member of the Missionary Circle, on her way to church, lost her contribution, which, after the services, was searched for and found. There being a group of five, each one decided to take a penny of this nickel and see what amount of money could be raised in three months' time. As a result the sum of $102 was turned over to the church treasurer, toward making a payment on the church debt, in the specified time, the money having been raised by each selling of the Lardo soap products, and in various different ways, together with a few small contributions given by other members of the church. The Missionary Circle is also doing an excellent work in the way of sewing for the poor, and will not only wish to report progress in our Missionary Circle, but in our church, in all its activities. We look forward to a glorious revival service, to be held by our pastor, Brother Quincy Lockrone, in the near future. Mrs. Mary E. Tyson.

Royersford, Pa., Jan. 22.

NORRISTOWN, PA.

This church met in council Jan. 19, with our elder, J. B. Shisler, presiding. One letter was granted. We then adopted the universal rule governing speakers in all other public meetings,—that each speaker be allowed two speeches on any question, that he speak directly on the subject, and that he speak only after securing permission from the moderator.

Bro. Harold Harley was then chosen as church treasurer, to serve one year. Brethren Isaiah Moyer and Eli Cassel were elected as auditors to serve for one and three years, respectively. Sister Maud Harrison was elected vice-president of our Christian Workers' Meeting. The following leaders for prayer meeting were chosen, to serve for six months: Sisters Lizzie Harley and Emma Cassel; Brethren J. H. Ellis and Eli Cassel.

The church having been given the privilege of expressing her choice, concerning lines of division in the District, we sent a petition to the division committee, appointed at our special District Meeting. We ask the committee to place us where they feel we properly belong.

Much other business came before the meeting which was disposed of in the spirit of love. Hattie M. Nedrow.

737 George Street, Jan. 22.

RICHLAND, PA.

I have been reading our church paper for about twenty years in our home, and in homes of others with whom I stayed. I am always very anxious to see what it contains, from week to week. I also notice a change in the staff of writers, all over the Brotherhood, from time to time. A number whom I knew during the last twenty years, have passed to the beyond. Other brethren and sisters, however, are taking up the writing, with some of whom I am personally acquainted.

I have not, as yet, made any attempt to write for our church paper, but I am very much pleased with it, and am getting more interested in its contents from week to week, so much so that I could not get along without reading it. I will give you some news from the Tulpehocken church.

Bro. Rufus Bucher, of Quarryville, Pa., closed a three weeks' series of meetings on the evening of the 14th, here in Richland. As a young brother, in the second degree of the ministry, he verily is full of the Holy Spirit, and in the hands of him that is above all, he permits himself to be used for the church in a powerful way, devoting his time and talent for God and the church which he loves. As a direct result of his faithful labors at this place, seventeen souls came out on the Lord's side and are desiring the holy rite of baptism. Others are near the kingdom. The meeting closed with a full house.

We are praying and working for a larger and better place of worship in the near future. As it was, some could not find room, some evenings, inside the door. The town is growing, and the church is growing in this vicinity. We, therefore, need a much larger and more convenient place of worship.

May the Lord richly bless our brother's labors, here and elsewhere, as time goes on! Isaac K. King.

Jan. 23.

ONEKAMA, MICHIGAN.

We wish to express our thanks, through the columns of the Messenger, to the many members and friends of the Church of the Brethren who so kindly aided us in building our churchhouse at this place. Although this church was dedicated last June, it was not entirely completed at that time. In fact, there are still some things we contemplate doing, as soon as the means can be provided. The building is 36x58 feet, with an 8 foot basement, which is used for Sunday-school class-rooms, fuel, etc. The building, including lot, cost $3,000. There is an indebtedness of $500. This $500 was borrowed of the General Mission Board, of which $100 is to be paid each year until all is paid.

We ask the prayers of our dear brethren and sisters for the work that is being done here, as we are laboring under difficulties. We feel, however, that the Lord is richly blessing us in the work. Bro. J. E. Ulery is our elder, and is doing all he can to push the work along.

Bro. E. G. Sellers and wife, and Bro. E. Riley have lately located here, for which we are all very thankful. We now have about thirty members. When this church was organized, June 14, 1909, we started with eighteen members. F. M. Buckingham.

Onekama, Mich., Jan. 20.

JUST A WORD FOR THE INGLENOOK.

Inasmuch as our General Missionary Board has completed arrangements whereby our people are to be brought into closer touch with our several institutions of learning, through the columns of the Inglenook, it is obvious that every friend of education will want to read this most excellent paper during the present year.

Our schoolmen are just as anxious for us to know what they are doing as we are to get these reports, and the only reasonable way we have of getting them is through the medium of imperfect connection. The Board is highly pleased with the marked improvement reported and personally noted during the past year, and fondly hope that the enthusiasm may become contagious over the entire Brotherhood. Since we are to hear from all these schools through the Inglenook, let us push its circulation and thereby secure a good audience.

The new, revised Cook Book, which goes with it, is wanted by every good housewife, and since it can not be had in any other way, it makes an inducement that should easily quadruple the Inglenook's present circulation.

Aside from the reports which we are to have from the schoolmen themselves, we are going to make some kind of a report of our visit to each school, which will also appear in the Inglenook in due time.

A. G. Crosswhite,
Flora, Ind. Secretary Editorial Board.

A TOUCHING SCENE.

It came about in this way: Bro. L. T. Holsinger held a series of meetings for the Killbuck congregation, six miles west of this city. At the close of the meetings two came forward to be received into the church. The weather being somewhat cold, these two applicants were brought here to our church, to be baptized, as we have a baptistry in the churchhouse.

As these two applicants were receiving the holy ordinance of Christian baptism, one could see tears being shed by a number of people who had been attending Bro. Holsinger's meetings. They were deeply impressed, and no doubt convicted of sin. Before the applicants were baptized, an invitation was extended to those poor, weeping souls. A song was sung for their benefit, but it seemed to have no effect. Bro. Holsinger talked to them one by one, yet they still withstood the Holy Spirit.

The ordinance of Christian baptism was then administered to those two applicants, while tears were being shed by many. After this service the congregation was dismissed. Some had already departed for their homes, while the poor souls under conviction were still weeping. I was much impressed with a young man whom I had never met before. He was weeping as if his heart were breaking. I felt that I must speak to him before he started for his home. After I had said only a few words

to him, he consented to accept Christ. I then called Bro. Holsinger. He spoke a few words to him and he went forward. The congregation came to order. His mother still weeping, saw him take his seat on the front bench. Then she came and took her seat beside her son and said, "Charley, I can not bear to see you go alone." (Children, don't be afraid to set a good example, even before your parents.) Next came her other son. To see the mother and two only sons go forward was too much for the father, and he also came, weeping.

Thus we were permitted to see how a father, with his whole house, accepted Christ at once. Next came a lady who had witnessed the baptism of her husband only a few minutes before. Next came two husbands of faithful sisters. Sister, if you have an unbelieving husband, go to 1 Peter 3: 1, and there learn how you may win him to Christ.

Think what a scene this was,—a congregation dismissed, when only a few more words were needed to make seven souls willing to accept Christ as their Savior. Then came on some never all baptized in the afternoon, and all went home praising God for what he had done for them. Brother, sister, always have a word of comfort for those around you. A word spoken at the right time, at the right place, and in the right way will have its effect. Surely those who witnessed this scene will never forget it.

N. J. Paul.

117 South Council St., Muncie, Ind., Jan. 21.

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Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

CALIFORNIA.

Kerman.—Jan. 5 we held our council. Our elder not being present, Bro. J. B. Deardorff presided. Sunday-school officers were elected as follows: Bro. Wyatt and C. B. Wells as our superintendents, and Bro. Ira Brooke, secretary. Since our last report three members have moved away and one has died, Bro. Edgecomb and family, from Oskishoma, add four to our number. We have been staying every Sunday in the tabernacle, and on Thursday nights, from cottage to cottage, with good audience.—Clara Wells, Kerman, Cal., Jan. 21.

Los Angeles.—Our series of meetings, conducted by Bro. Wm. Lamplin, began Jan. 1, and closed on Sunday evening, Jan. 22. We had, in all, twenty-four services. The attendance and interest, throughout, were good. There were slight accessions and all felt the very near. Bro. Lamplin labored very earnestly while among us, and we feel that all have been much encouraged and strengthened by his visit and ministry. Since our last report two more, from the Santa Fe Mission, have been added to the church by baptism.—Mrs. M. Frantz, 3309 Manitou Avenue, Los Angeles, Cal., Jan. 24.

Lordsburg.—The special two weeks' Bible Term at the College closed on Friday afternoon, January 6. The latter shows an enrollment of 165, aside from the regular students. The interest was very good from the opening to the close of the term. The regular instructors in the Bible Department were assisted by the following different ones: Bro. Wolfe, who had preaching at the church in the evening by different ministers who were in attendance; Bro. Wampler, in charge of the services, an aged grandfather was led into the water and baptized by our elder in charge, Bro. Edmond Forney.—Grace Hileman Miller, Lordsburg, Cal., Jan. 8.

Santee.—We have preaching services and Sunday-school every Lord's day in the modern schoolhouse. This will be appreciated by members who are thinking of locating in a mild climate. One brother wrote to me, before I located here, that this was an excellent climate for old people. I notice everybody—young as well as old—enjoying the beautiful winter weather. Letters of inquiry are coming encouragingly, and we hope for spring, to have a congregation sufficient here to have a communion service and organize not later than next fall. Lately I have heard of another brother who has located in Oregon. Any member wishing to locate in a mild and healthful climate, where they can help to build up the Master's kingdom, are invited to correspond with me.—S. A. Honberger, Santee, San Diego Co., Cal., Jan. 27.

CANADA.

Bertie Creek.—The members of the church met Christmas Day at the home of Bro. Jacob Stryker and family, where we were cordially welcomed and enjoyed an all-day meeting. A basket dinner was served. Preaching was also our Sunday-school. After that topics on the same were discussed by different ones in a very Christianlike manner. At 2 P. M. we were again called to order by the moderator. A short program was rendered by the classes and teachers, consisting of recitations, essays, choruses and readings. The little folks, especially, did their part well. We are thankful for that day and feel that it was spent profitably.—Mrs. Marla L. Swihart, Kelvinhurst, Maple Creek, Sask., Can., Jan. 4.

Pleasant Valley.—We have now been living in Alberta almost a year. This congregation has Sunday-school and preaching every Sunday in a schoolhouse, which is situated six miles west of Bulls Head. A few members (eight in number) live seven miles south across a valley. One church granted us the privilege of having Sunday-school, preaching, and prayer-meeting for two weeks; but we were not able to. Bro. Jonathan and Sister Frantz, with Sister Ella Shatto as superintendent, and Bro. Jesse Brubaker, with Sister Frantz as our elder, Bro. J. N. Overholtz, walked five miles through the snow in order to preach for us. All appreciated their visit from our behalf.—Hannah Dunning, Bulls Head, Alberta, Can., Jan. 22.

INDIANA.

Anderson.—Nov. 12 Bro. Isaac Branson, of Muncie, Ind., began a series of meetings in a tent. He continued to preach every evening during six inspiring Gospel sermons. Although there were no accessions to the church, we feel that we had a meeting of good influence, and the church was built up. We are entering 1911 with brighter prospects than ever before. Our Sunday-school is being built up, and with better attendance and more real interest than it has had for some years. Bro. Ross Martin is our superintendent. We have been making some efforts to better our Sunday-school during the past year, and we feel encouraged that our efforts at this place have not been in vain.—Curtis Hilbert, 3314 Colorado Ave., Anderson, Ind., Jan. 26.

Beaver Dam.—Our series of meetings, conducted by Bro. George E. Swihart, of Roann, Ind., began Dec. 31 and closed Jan. 15. A large number of people in the community were listened to with the best of attention. The attendance was also good, considering the unfavorable weather. Sister Myrtle Swihart led the song service, which added greatly to the interest of the meetings. Two members were much encouraged and strengthened. Good feeling was aroused in our neighbors and friends, in behalf of the church. Five made the good choice, and were baptized Jan. 21. A request was made by the Brethren that Bro. Swihart hold a Bible class for us later in the winter.—Willis N. Wine, Pulaski, Ind., Jan. 23.

Kilbuck.—Jan. 3 Bro. L. T. Holsinger came to the Antioch house to preach, and on the evening of the 4th meetings continued until the evening of the 22d. Part of the time we had very inclement weather, and with bad roads, but for most of the time we had a good attendance and the best of interest. Nine were baptized, and 3 reclaimed, to the joy of the kingdom.—W. H. Kimpaugh, R. D. 12, Muncie, Ind., Jan. 26.

Lower Deer Creek.—Bro. Chas. Oberlin, of Logansport, Ind., came to us on the first and preached seventeen sermons during the past year, and organized a Sunday-school, which we baptized. He preached the Word with power.—Mrs. Bowsher, R. R. 3, Chesterfield, Ind., Jan. 23.

Muncie.—This was my first visit to this place. I found a good, substantial churchhouse here, and a good congregation, but they have had no regular minister or shepherd. Like all other city missions, the leaders aspire after something greater, and more or less the work will decline. Still, the Muncie Band is doing all it can to get a pastor to locate with them. They have a nice, new, and pleasant place for worship.—Joseph Holder, Hagerstown, Ind., Jan. 21.

Nettle Creek.—Bro. George Hosier came to us Jan. 15, and held a ten days' series of meetings. The interest and attendance were good, considering the inclemency of the weather a part of the time. There were no accessions to the church, but a good meeting was enjoyed.—W. B. Dailey, R. No. 5, Peru, Ind., Jan. 23.

Pyrmont.—Bro. J. Edson Ulery, of Onekama, Mich., came to us Dec. 31, and began a series of meetings on account of inclement weather for nearly two weeks, and much sickness, but attendance was not as it otherwise would have been. This, however, did not destroy the interest and earnestness of Bro. Ulery, and those who attended. He is a brother in the Bible studies and a fine teacher, and devotes much of his time to this work. As a result of our efforts eight confessed Christ and were baptized. Much good was much encouraged. The meetings closed Jan. 22.—Lulu B. Ulrey, R. No. 23, Ft. Wayne, Ind., Jan. 23.

Springfield.—The brethren and sisters of this District met in council Jan. 21 to elect a deacon, and reorganize Sunday-school and Christian Workers' Meeting. The voice of the church was unanimous in calling Bro. James Hanaway to the deacon's office. He, with Bro. Orson Marshall, who had been previously elected, was installed in the deacon's office on Sunday evening, Jan. 22. Bro. Jesse Hoff, Bro. Hanaway was reelected our Sunday-school superintendent; Bro. Gordon Hoff, secretary and treasurer. Bro. Hoff was also reelected of the Christian Workers' Meeting, and Sister Olive Franks, secretary. Our Sunday-school and Bible study are known as the "Walking with God" by Eld. Berkey.—Etta Elson, Wawaka, Ind., Jan. 27.

IOWA

Des Moines Valley.—We have been having a glorious season of spiritual refreshing. Dec. 31 Bro. Ulery began our Bethany Bible School, came into our midst to conduct a Bible term, which continued through the first week. While he was with us we studied First Peter, from which we received much help. He also lectured on "The Holy Spirit," "The Old and New Covenants," and "The Life and Teachings of the Life of Abraham." Following these meetings we had a revival meeting, conducted by Bro. Ulery, which began Jan. 8. Bro. Ulery labored earnestly while with us. The meetings were well attended in spite of much sickness in the neighborhood. Two came out on the Lord's side. We feel much encouraged and strengthened by these meetings.—Ida Jasper, Ankeny, Iowa, Jan. 23.

Marshalltown.—There has been quite a serious time at the Bethel church, which is in the Marshalltown District. There have been sickness and death among the inmates. Sister Phoebe Ann Hollenberg died Dec. 19, 1910, after a lingering illness of some weeks. A few days later, Dec. 24, Sister Mary Ann Hollenberg, mother-in-law of Sister Phoebe, died in the ripe old age of eighty-seven. They were known here for many years as faithful members of the Bethel church, and were previously sick at present. Jan. 15 Bro. Myers was anointed, and several others are very feeble. Our elder, Bro. F. M. Wheeler, left for Pasadena, California, Dec. 20, and has not previously. Bro. Samuel Geoghnour, of Ankeny, Iowa, is filling the appointments.—Mrs. Lizzie Hollenberg, R. No. 29, Ft. Smith is our Sunday-school superintendent for this year.—Laura C. Hoffer, Marshalltown, Iowa, Jan. 25.

South Waterloo.—We have just passed through another term of Bible study, which began Dec. 26 and closed Jan. 6. The term was conducted by Bro. J. M. Moore. The attendance was good and much interest was manifested. The study was made interesting by Bro. Moore's tactful way of presenting the subjects. He gave doctrinal lessons in the Book of John. The term continued ten days, and all in attendance felt well repaid for the time spent in the work. We have held eighteen terms of Bible study in this congregation, the first one being held in 1894, and conducted by Bro. E. S. Young. The Christian Workers' Band is in line of work this year and keep the work going during the winter months and possibly longer.—Samuel Switzer, Waterloo, Iowa, Jan. 25.

MICHIGAN

Crystal church met in council Jan. 7, with our elder, Bro. G. E. Stone, presiding. We elected our church, Sunday-school and Christian Workers' officers. Bro. G. E. Stone, elder; Bro. A. B. Noll, clerk; Bro. W. H. Roose, superintendent; Bro. J. B. Noll, president of the Christian Workers' Meeting. Our Bible school begins Feb. 23, and will be conducted by Bro. S. E. Ulery, of Onekama, Mich. We are hoping for good success.—Olive N. Lechner, Box 84, Crystal, Mich., Jan. 23.

MARYLAND.

Hooverdan.—Our series of meetings was conducted by Bro. B. F. Lightner, of Gettysburg, Pa. He labored earnestly with us, delivering nineteen sermons, beginning Nov. 20, and closing Dec. 4. The attendance was not as large as it might be, the meetings being held during dark nights. Many of the older members were unable to attend on account of sickness. Two young men came out boldly for the right, and put on Christ.—Lizzie Shaffer, R. No. 3, Dotterer, Union Bridge, Md., Jan. 28.

Meadow Branch.—We feel that the Lord is constantly blessing the work of the church here. After the large ingathering of souls into the Lord's kingdom, during the past year, our services seem to be increasingly attended, in spite of the wintry weather. This is as it should be for spiritual growth. Our ministry is the Word.—Jesse T. Myers. Under the care of our younger preachers is, by request, laboring for the Manor congregation, Washington Co., Md. At present, we have a special engagements for twelve successive Sundays, with one exception.—E. Roy, Westminster, Md., Jan. 24.

Mount Zion.—On the evenings of Dec. 28 and 29 we were specially favored by having Bro. J. N. H. Beahm deliver two instructive and interesting lectures on the Holy Land. We believe many good impressions followed these lectures. We intended beginning the new year with a series of meetings by one of our home ministers, Eld. Caleb Long. It being very stormy, Bro. Long did not come. Jan. 2, closing our Sunday attendance and good interest prevailed until the close of the quarter. Bro. Long gave us strong Bible sermons each night. Many good lessons were given us by means of Bible readings and testimonies. While we were no conversions, the members were much strengthened, and we are counting the cost. A Bible class has been started, to be held each evening in the home of the pastor, with Jas. Crain as our teacher.—Katie S. Grossnickle, Boonesboro, Md., Jan. 26.

Sharpsburg.—Bro. G. E. Yoder, of Elk Lick, Pa., came to us Jan. 2, and began meetings, which continued over Sunday, Jan. 24. Bro. Yoder also conducted a Bible class daily. This was a season of much spiritual inspiration and good attendance. Would we be a people faithful to all the principles of the Gospel, as taught in the New Testament, then let the Word of the Lord have free course, be glorified beyond our borders, and the result will soon be manifested in a people zealous in good works. Bro. Yoder gave some practical sermons while here, which were especially helpful to our church. We hope to be able willing to put on the whole armor, obtain baptism, and others seem very near the kingdom.—Susie M. Hershey, Box 117, Jan. 26.

West Brownsville.—We are just at the close of a very successful and inspiring series of meetings, conducted by Bro. H. A. Miller, of Meyersdale, Pa., which began Jan. 1, and last, were characterized by marked interest. We are glad to report ten accessions by baptism, making the total four restored.—Preston R. Phillips, Brownsville, Md., Jan. 27.

MINNESOTA.

Morrill church met in council Jan. 7. This was the time to elect the Sunday-school officers for six months. Bro. Percy Days was elected as superintendent.—Ora Carter, R. D. 3, Box 43, Foley, Minn., Jan. 24.

MISSOURI

Fair View.—Bro. C. D. Hylton, of Virginia, and Bro. J. W. B. Wright, of Indiana, visited friends in this locality here. They preached four interesting sermons for us. Two were reclaimed.—Maggie Wright, R. No. 2, Box 17, Macomb, Mo., Jan. 24.

NEW MEXICO.

Dexter.—Our love feast was held Jan. 14. Eld. Jacob Wyne officiated. Several of the members from Lake Arthur were with us. Though for the most part the services were very spiritual and uplifting. The sisters broke the bread and passed the cup. Since our last report one was received by letter. Our surplus Sunday-school collection amounts to $14.06, was sent to the Bethany Bible School.—Letta Bahney, Dexter, N. Mex., Jan. 24.

OHIO.

Donnels Creek.—We closed a very interesting series of meetings at the New Carlisle house, conducted by Bro. B. F. Petry, of Eaton, Ohio. He labored earnestly and faithfully from Dec. 1 to Jan. 23. The attendance and interest were good throughout the meetings. Five came out on the Lord's side and were baptized.—Mrs. Lizzie D. L. Bell, R. No. 3, Brookville, Ohio, Jan. 24.

Greenville congregation met in council Jan. 21. Eld. E. Sheffer presided. After some deliberation we granted six letters. One letter was received. Officers for the year were chosen. Sister Sheffer was elected clerk; Bro. Wm. Hoffman, soup, clerk; Noah Swinehart, treasurer; Bro. Perry Cooperrider, superintendent; Bro. Elmer Stiefbold, assistant.—Dan Jan. 23.

Painter Creek.—Through the assistance of Bro. J. W. Fidler, of Dayton, Ohio, we began our series of meetings Jan. 1, which continued over two weeks. Bro. Fidler is a strong, very interesting and well-delivered sermons were given, besides an address to the children, attended by about four hundred. Bro. Fidler's sermons were full of the Word of the unsaved was arranged and prayed for, before and during the meetings. We are pleased with the progress of the meetings, and prayers by God's people were offered up most fervently. We have been blessed with such an ingathering of souls.—Levi Minnich, Greenville, Ohio, Jan. 26.

Richland.—Bro. William Fidler, of East Akron, Ohio, began services for us Jan. 7 and continued until Jan. 19, when, on account of sickness, he was obliged to return to his home. Although we were favored with inclement weather and bad roads, the attendance was good and the interest excellent. We were very sorry to see Bro. Fidler leave, as many conversions were being made. The services were continued until Jan. 29, the pastor having charge.—Eld. B. Long, Mansfield, Ohio, Jan. 24.

OKLAHOMA.

Bear Creek.—Bro. A. J. Smith was with us recently over Sunday, in council. One young lady has been baptized, and a Brethren Sunday-school was organized. We have preaching at the Antelope Valley schoolhouse every first and third Sunday of the month. Bro. Smith is one of our consecrated ministers.—Sister I. H. Underwood, secretary. The interest taken in encouraging the use the Brethren literature. Our membership is small and scattered. Any brethren or sisters who may locate in this locality will please help by immigration. Who will come?—W. G. Cook, Billings, Okla., Jan. 24.

Elk City.—We are glad to report that the good work is progressing in the Elk City church. A number of members have located here recently. Among the number we mention Ed. E. J. Smith, of Conway Springs, Kans., and Bro. Sherman Clapper, of Chewelah, Wash. Others will arrive soon, and there is room and work for many more. Sister Lantz is meeting with good success in her work. She has charge of the Sunday-school. She wields a strong influence over the mothers, children and young people. Already our Sunday-school numbers over one hundred. At the present rate of increase, our churchhouse will soon be too small. Plans are being made for a christmas tree and a treat of candles, oranges, etc., Sister Lantz is especially enabled by her position in the homes for song service. We have an evergreen Sunday-school, which promises to be lasting. Sister Lantz through the cold weather.—Cora Byer, R. D. 2, Stanley, Wis., Jan. 26.

H. C. Wenger.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE SOUTH ST. JOSEPH MISSION, MO.

We had a very quiet communion service on the 20th, with Bro. Hardy officiating, assisted by Eld. J. S. Kline. On account of so much sickness we had streets, only forty were seated at the tables. It was an impressive scene to several visitors who never before saw such a service. It helped, we think, to convert several more to the faith.

Our series of meetings closed on Sunday evening, with baptism following, which resulted in twenty being added to the church by baptism. But the revival did not cease with the close of the meetings. On Tuesday following we learned of two more converts, who were baptized before prayer meeting. At the close of the meeting Bro. Deardorff gave another invitation, when two more came forward, whom we hope to baptize later on.

It is not very difficult to hold a series of meetings and take people into the church, as it is to nourish them and bring them up later on. The Lord did a good work through Bro. Hardy, but there remains the more difficult task of feeding them with the sincere milk of the Word, that they may grow.

Two of our sick brethren have recently been anointed. Pray for this mission that souls may be prepared for God's kingdom above. E. N. Huffman.

502 Kentucky Street, St. Joseph, Mo., Jan. 26.

AKRON, OHIO.

We held our first council meeting, since being organized, on Saturday, Jan. 20. Our elder, Bro. James Murray, presided. All business was disposed of in a Christian manner, and some expressed themselves as hoping that all our council meetings might be as harmonious as this one.

Sunday-school officers elected for the coming year are as follows: Superintendent, Claude Murray; Secretary, Catharine Dague; cradle roll and home department superintendent, Mrs. Jennie Messenger; assistant, Mrs. Emma Rohrer. Sisters Deemer and Sansaman were appointed solicitors for home and foreign mission work. Bro. Wm. Border and Sisters Emma Rohrer and Pearl Smith were appointed to direct the work of the Christian Workers' Meeting. Sisters Pearl Smith, Mary Border, Sarah Kreiner, John Rennecker and Claude Murray were appointed a committee to formulate some system by which our current expenses may be equally met.

On Sunday following Bro. Murray gave us a good sermon on "The Greatest Theme in the Bible,—Love." We appreciate his labors among us, and hope we will all remember his kindly advice and instruction.

As winter is fast passing away, and spring is approaching, we are anxiously looking forward to the time when our new churchhouse will be begun. Mrs. A. F. Shriver.

807 Coburn St., Jan. '21.

WESTERN COLORADO AND UTAH.

Our Ministerial and Missionary Meeting was held the day preceding our District Meeting at Fruita, Colo., Dec. 2*x*.

A number of subjects were ably discussed. Much was said about "The Minister, and What He Should Be." Many helpful thoughts were presented to our mind in an encouraging way, and once more our ideal of the ministry has been raised.

All through the meeting considerable effort was made to bring to a higher standard, not only the minister and his work, but also the laity,—the responsibility of each member. We are all responsible for what we can do. For that reason a thorough study should be made of the qualifications of our young people, that they may be used to the best advantage. Many are held back until their best days for usefulness are past, while, if they had been active during the time for development, they might have become a power which the church so much needs.

Should the church at large be more alert in looking up the latent talent that is in her possession, there would be fewer unheeded calls, and evidently more prosperous churches.

The missionary meeting occupied the evening service. The burden of the meeting was to awaken personal interest in missionary activity.

The Mission Board gave the 'Needs of the District in a Missionary Field" in a very clear and concise manner. A number of good discussions directed our minds to the reasonableness and practicability of doing the work that is near at hand.

Our District was organized less than one year ago and has yet much unexplored territory. There is no need of anyone in our District being idle if the western slope of Colorado and Utah is to be won to Christ.

The following officers for the Ministerial Meeting will be held next Thanksgiving Day in the Mt. Garfield church. Grand Junction, Colo., Jan. 28. H. C. Wenger.

PORTLAND, TEXAS.

We, the little band of brethren and sisters (sixteen in number, with twelve charter members) met in the home of Bro. L. J. Porter to organize ourselves into a Christian working body. Eld. J. A. Miller, of Mineral, Texas, who is the traveling evangelist for the District of Texas and Louisiana, came to our assistance, and presided at this meeting. Our little band consists of one elder and wife, two deacons and their wives, and eight of the laity. All are active workers, and all are interested in the work.

With deep solemnity we proceeded in regular order to the election of officers. Bro. Witmore was chosen elder by a unanimous vote; Bro. Secretary, Bro. H. D. Blocher, Messenger agent; Bro. G. S. Axtell, treasurer; Sister Eva Blocher, missionary solicitor and treasurer of said funds. The writer was elected church correspondent. Brethren L. J. Porter, G. S. Axtol and H. D. Blocher were elected members of the Portland church board of appraisers for Brethren's Insurance Co. All officers are chosen to serve one year. Our church is to be known as "Portland."

Following the services we had a very devotional little prayer meeting. Many offered short, earnest prayers for the work done, appealing for help and guidance in this new field of labor, that we may do efficient work for the Master. Any one will find this a genial clime, as we are located at the junction of the two bays, Corpus Christi and Nenasis, where we get the breeze almost continually the year round. This place is seven miles from the city of Corpus Christi on the S. A. & A. P. Ry., with 10,000 inhabitants, and served with six passenger trains. We invite members to stop with us. They will soon learn that the Lord has a planting here, in this far-away Southland, which is his. Amanda Witmore.

Jan. 24.

TO PROSPECTIVE HOMESEEKERS.

The purpose of this article is to furnish advice to those who may feel inclined to settle down in Colorado, as the time is nearing when many may be coming our way with a view of locating.

In the first place, as members of the Church of the Brethren, you will be interested in a church in some central corner of the country. Besides, there is no necessity for doing so. You might just as well locate among the members here as to get out in some obscure corner by yourself. We have a number of small churches here, where we have regular services, and you may as well locate at some one of these as not.

As to the land, soil, and climatic conditions, there is very little preference in favor of any one part of the country. At Arriba, Colo., on the C. R. I. & P. Ry., the home of the writer, we have a small band also, of about seventeen members. Here, too, you will receive a hearty welcome. We have a churchhouse, now in process of erection, with excellent railroad facilities, over the C., R. I. & P. and U. P. Railways, eighty-five miles southeast of Denver and seventy-five miles east of Colorado Springs. We are greatly in need of ministerial help, and would be glad to have some earnest minister, old or young, to assist us here.

Just thirty miles west of Resolis, on the C., R. I. & P. Ry., is Calhan Station, and eighteen miles south of this place is Yoder, the home of Brethren J. C. Groff and J. J. Wassam, both ministers.

Here, also, is a small band of about thirty earnest workers, who will meet you at Calhan, show you around, and gladly welcome you in their midst. They, likewise, are preparing to build a churchhouse in the near future.

At Colorado City is another small band of devoted Christians, with Bro. L. H. Root as minister, supported by the Home Mission Board. An effort is being made to build a churchhouse in the city. This place is forty miles west of Calhan, the last-named place being on the C., R. I. & P. Ry.

Thus it will be seen that in a straight line, east and west, and on one railroad line there are four congregations, within thirty to forty miles from each other. The two farthest are only about one-hundred miles apart.

At each of the above-named places active Sunday-schools are now running, most of them evergreen, with Christian Workers' Meetings at Wayne and Colorado City.

Then, also, at Denver, Sterling, and Haxtum, on the Burlington, are active congregations that will extend a cordial welcome to you.

Now we are not in the land business, but other people have land that they will place at your disposal, so that you need not fear that we can not locate you. There is plenty of room yet, but no vacant land near these points, or very little, at any rate. A few relinquishments are for sale. In writing for information, relative to these points, enclose postage for reply.

"Come over into Macedonia and help us." "Come thou with us and we will do thee good."

B. E. Kesler.

River Bend, Colo., Jan. 23.

THE PLEASANT HILL, OHIO, INSTITUTE.

The Sunday-school teachers and workers of Southern Ohio held their ninth Institute at Pleasant Hill during the Holiday week, beginning Dec. 26 and closing Dec. 30. They held three sessions,—one in the forenoon, one in the afternoon and one in the evening. Brethren I. B. Trout and P. B. Fitzwater were the instructors. They gave us a feast of good things on Sunday-school and church work.

Among the addresses given by Bro. I. B. Trout were three on the Sunday-school Lessons for 1911 and three on "Sunday-school Management and Problems." Our Sunday-school lessons, he said, were well selected for 1911, and could not well be improved upon. His talks on "Sunday-school Management" were full of useful hints and methods, and had a peculiar freshness as they were presented from an angle quite different from that a year ago, on the same subject. These talks are very practical at this time of the year, when we begin another year's work.

Among Bro. Fitzwater's addresses were five on the Book of Revelation. His large audiences soon learned that he had the subject well at his command. There was increasing interest with each address. At times the question and answer method was engaged in, by ministers and other Bible students, in a very interesting and profitable manner. The time was too short to cover the subject thoroughly, but those present were led to see new beauties in this book, and to be filled with a desire to give it a more careful study.

His lecture on marriage was instructive, practical and impressive. The sacredness of the rite was brought out in a striking manner. The statistics given, relative to the curse of so many evils and so much unhappiness, was appalling.

According to the register, 362 were enrolled. Of these 25 were superintendents; 44, teachers of advanced classes; 33, intermediate teachers; 24, primary teachers; 261, Sunday-school pupils. Many who did not attend regularly, did not enroll. A large representation of ministers and elders was present.

No series of meetings in the District were in progress at this time. Bro. David Hoffman, Chairman of the Committee, being in the Orient, Eld. Jacob Coppock presided in a creditable manner.

These Institutes are supported mainly by one offering, annually, from each local school of the District. Usually a few offerings are taken at the Institute.

The people of Pleasant Hill are to be commended for their splendid hospitality in caring for the Institute. This is the home congregation of Eld. Isaac Frantz, well known throughout the Brotherhood. Bro. Frantz was present and took an active part in assisting the Committee in caring for the people. Sister Frantz, who has not been well for a while, was permitted to attend the Institute the greater part of the time. It will be remembered that this congregation entertained our annual Institute in 1904. Immediately following our late Institute, the Pleasant Hill congregation began a series of meetings. As there was no Holiday Sunday-school Institute in Northwestern Ohio the people of their workers were with us, and were accorded the privilege of the Institute.

Among the persons from other State Districts, who contributed to the success of the Institute were Bro. J. M. Mohler, of Missouri, Sister Emma Miller, District Sunday-school Secretary of Southern Indiana, and Bro. Vernon Schwalm, of Northern Indiana. Invitations for the 1911 Institute are in order.

Levi Minnich.

Greenville, Ohio, Jan. 14.

BIBLE TERM OF MANCHESTER COLLEGE.

We again have the pleasure of reporting another very successful Special Bible Term at Manchester College. The interest throughout the term was unabating. Several ministers, Sunday-school officers, teachers and Christian workers took advantage of this opportunity offered, better to prepare themselves for the service of God.

Eld. T. T. Myers conducted the evangelistic services. These were well attended, and continued to grow in interest until the close. Eleven souls,—nine young men and two young women,—were made happy by accepting Christ as their personal Savior. Ten of these are enrolled in the College. What joyful news it must be for parents to hear that a son or daughter, away in College, has accepted Christ, and become a member of the church! The possibilities, wrapped up in these young people, only the future will reveal, but we hope great things of them. May God bless and keep them faithful!

Prof. P. B. Fitzwater, in his interesting way, conducted two classes a day, from the books of Colossians and First Peter. Those who had the pleasure of following him two weeks in the study of these books, learned many sacred truths which will be helpful in future study and work.

Prof. T. T. Myers, besides conducting the evangelistic services, gave two lectures a day,—one on the "Christian Ministry" and the other from the book of Hebrews. These were very helpful and inspiring lectures. Bro. Myers' clear and logical way of presenting the truth was not only interesting but instructive. We greatly appreciated these able Bible instructors.

Prof. Otho Winger occupied one period a day in giving lectures on "Church History." Bro. Winger is well qualified to handle this subject. While he had the "dull period,"—the period just before dinner, and a subject usually considered dull, the class took great interest in his lectures. They were interesting from start to finish. He did not fail to inform the class that historians favor the faith and practice of the Church of the Brethren. In listening to his lectures one could not help but have his faith strengthened in the church.

Sister Marguerite Bixler Garrett gave instructions in sacred music. She led most of the song services at the evangelistic services. She is at home when teaching music, and can sing the Gospel into the hearts of the people. Her work was much appreciated.

Elders, pastors, evangelists, Sunday-school officers, teachers, and Christian workers should arrange their work so as to attend, each year, a Special Bible Term in one of our Colleges.

We greatly appreciate the untiring efforts of the instructors of this Special Bible Term. May the Lord bless and reward them greatly for their service!

North Manchester, Ind., Jan. 19. Geo. L. Liebeaker.

DEATH OF PHILIP BARNHART.

Bro. Barnhart had some remarkable experiences in early life, and for that reason a special notice of his departure will be of general interest. He was born at Hesse-Darmstadt, Germany, near the Rhine, April 19, 1827. He died at his home, in Clinton, Va., Jan. 9, 1911, aged 79 years, 9 months and 20 days. In 1854, in company with Miss Catharine Smith, who afterward became his first wife, he left Germany and sailed for America. A very heavy storm broke upon them in the North Sea, wrecking their vessel. They were picked up by another sinking vessel into the ocean, to what appeared to be a watery grave. There was a wild scramble for the life boats, and the scores of passengers began to fight for their lives. Thus the two became separated. Bro. Barnhart, by means of a frail boat, landed on Pedro Island, drenched and grief-stricken at the loss of Miss Smith.

Presently he noticed a dark object floating near him. The night was dark, but the young man saw that it was one of the life boats from the wrecked vessel. Swimming up the drenched and apparently lifeless body, he carried it into a near-by house where, soon after, it was revived. Great was his joy when he saw that it was his traveling companion, and that they were happily united again.

After being two months on the Island, enduring many hardships, they secured passage on a ship and were able to return to Germany. A year later they sailed again for America, landing in New York. Later on they came to Dayton, Va., where they were married soon after the arrival. To this union were born two daughters and three sons. His wife died Oct. 7, 1877. Oct. 9, 1881, he married Sister Sallie Swartz. Three children blessed this union.

Bro. Barnhart was a member of the Church of the Brethren for forty years, living a faithful, consecrated life. The last few years of his life he was almost blind. While sitting in his chair, his wife reading for him, the end came without a moment's warning. He leaves a devoted wife, five daughters and three sons by his first marriage, one daughter and one son by his second wife. He also leaves two stepchildren. Funeral and interment at Mt. Horeb (U. B.) church. Services by the writer from 1 Thess. 4:13-18, assisted by Rev. J. S. Martin, of the Mennonite church.

S. I. Bowman.

Harrisonburg, Va., Jan. 16.

HISTORICAL HIGHLAND COUNTY, OHIO.

After the Stillwater Junction meeting I left my home Dec. 3, to do some evangelistic work in Highland County, Ohio. My first series of meetings was held in the Lexington church, near Highland. This is an old church, in whose pulpit the most noted woman preacher of the Church of the Brethren, Sarah Major, was much heard in the past. Here, also, Bro. James Quinter, of sacred memory, labored much, he then being engaged in school work, near by, at New Vienna. Eld. Allen Ockerman has charge of this church at present. For many years he was the only minister here, but is now ably assisted in the ministry by two promising young brethren—Dan B. Wright and Leslie Ockerman.

This church has had its trials in the past, and the membership is not large. The churchhouse is situated in the midst of a fine farming community, and the farmers were quite busy in gathering a large corn crop, while we were there, yet the meetings were well attended. Sister Ockerman, the aged mother of Eld. Allen Ockerman, was present at nearly every meeting. The Friends (Quakers) seem quite numerous here. Most of the people of the community claim membership in some church or other,—no matter how remote their religious experience. The Church of the Brethren has a big field for Christian endeavor, in its effort to reëstablish primitive Christianity. The people are kind and hospitable, and know how to make the stranger within their gates feel at home.

Closing the meeting here Dec. 18, we proceeded on our journey to the White Oak (Hollowtown) church, beginning meetings there Dec. 19. This church also has had much tribulation, but we trust that its future may be all the brighter for past trials endured. Eld. Davidson and Frank Custer are the ministers at this place. Bro. Davidson is quite active in the work, giving much of his time to the cause. Bro. Custer is hindered somewhat because of his distance from the church. This is also the home of several aged saints, now over eighty years old, but one of the staunchest members to be found anywhere.

From the names we judge that many of the ancestors of the people of this community were of French extraction. They exercised toward us all the courtesy and hospitality for which that nation is justly celebrated. As a result of the meeting two were baptized and three restored. Jan. 2 we left for home. Our next series of meetings we expect shortly to begin at Circleville, Ohio.

J. O. Garst.

R. D. 6, Dayton, Ohio, Jan. 14.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beam-Brubaker.—By the undersigned, at the home of the bride's father, Eld. A. C. Beam, Hooversville, Pa., Jan. 14, 1911, Bro. Harry E. Beam and Miss Bertha M. Brubaker, both of Hooversville, Pa.—Jerome E. Blough, 42 Sell Street, Johnstown, Pa.

Coffey-Iboden.—By the undersigned, at the home of the bride's parents, Bro. and Mrs. L. Coffey, near Carbon Hill, Ohio, and Miss Grace Iboden, of Logan, Ohio.—E. B. Bagwell, Bremen, Ohio.

Jones-Keisel.—By Eld. J. W. Deardorff Jan. 18, 1911, at the home of the bride's parents, Bro. John, Jr., and Sister Betty Keisel, all of Modesto. Bro. Jones and Miss M. Hethel Modesto. Stanislaus Co., Cal.—W. C. Heisel, Modesto, Cal.

Williams-Shamberger.—At the home of the bride's parents near Brush Creek, Jan. 25, 1910, Bro. Harry Williams and Sister Susie Shamberger, both of the above-named place.—Luther Shatto, Brant, Alta., Can.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bitner, Friend Chancey, born in Somerset County, Pa., in 1833, died of yellow jaundice Jan. 20, 1911, aged 77 years, 9 months and 13 days. He was the father of Carden Hill, Wesley Bitner, Collins, Iowa. He has been a resident of Iowa since 1870. He served in the war and three years service by the writer. Text, Job 14: 10.—W. E. West, Ankeny, Iowa.

Blough, Sister Elizabeth, nee Fike, born in Somerset County, Pa., Sept. 11, 1843, died of paralysis at her home in Garrison, Iowa, Jan. 14, 1911, aged 67 years, 2 months and 3 days. Her parents moved to Iowa in 1864, where she was married to Jacob Marriage to William H. Blough. To this union were born three sons and two daughters. One son and one daughter preceded her to the better land in infancy. She leaves to mourn her children and husband, and also her three brothers and three sisters, many friends and a host to be met with Jesus. Text, 1 Pet. 1: 25. Interment in the Garrison cemetery near by.—J. F. Eshbaugh, Garrison, Iowa.

Bollman, Bro. George, born in Tuscarawas County, Ohio, Nov. 1, 1846, died in the bounds of the Bremen congregation, Ind., Jan. 11, 1911, aged 64 years, 2 months and 10 days. He came with his parents to Indiana in 1857, and was married to Lucinda Hershberger, Feb. 14, 1868. To this union were born six sons and one daughter. He leaves a wife, five sons, one daughter, and a host of friends. He was a member of the Church of the Brethren for forty-three years, and served as deacon nineteen years. Two of his children are members of the church,—one an elder, and one a deacon. Ten days before he died he called the writer and was anointed. He was faithful until called. Interment at the South Union cemetery. Services by Elders Henry Wysong and the writer.—H. M. Schwalm, Bremen, Ind.

Brown, Sister Magdalena, nee Reno, born Aug. 10, 1841, died Dec. 14, 1910, at her home near Bethel, Berks Co., Pa., aged 69 years, 4 months and 4 days. She was married in marriage to Bro. Henry Brown, who, with one son and one daughter, survive. Services by Eld. S. M. Wenger and Jacob Pfautz, at Merkey's meetinghouse. Interment in the adjoining cemetery.—Eld. Jas. Ellis, R. 1, Mt. Pleasant Mills, Pa.

Brumbaugh, Bro. Samuel Paul, son of Bro. S. L. and Della L. Brumbaugh, died at the home of his parents in West Milton, Ohio, Jan. 17, 1911, aged 1 year and 24 days. Text, Rev. 14: 13. Services by Elders Jesse Stutsman and S. A. Blessing.—J. B. Deeter, West Milton, Ohio.

Burke, James, born May 4, 1836, died Jan. 4, 1911, aged 74 years and 8 months. Services by the writer. Text, Heb. 2: 14.—David Zumbro, Palmer, Ohio.

Byrne, Sister Mary Reinhold, born Feb. 26, 1844, died at the home of her daughter, Mrs. W. H. Hanes, in Rockford, Illinois, Jan. 10, 1911, aged 66 years, 10 months and 18 days. She is survived by three daughters and one son. She was a daughter of the late Jacob Reinhold, and of Mary Lesher Reinhold, of this city, who is now in her ninety-second year. Services at the home of her son, Jacob Hill Byrne, 646 E. King Street, Lancaster, Pa., by J. W. Myer and the writer. Text, Rev. 14: 13. Interment in the Lancaster cemetery.—H. B. Yoder, 143 Charlotte Street, Lancaster, Pa.

Dwyer, Sister Margaret, born Oct. 6, 1837, died near Masontown, Pa., Jan. 8, 1911, aged 73 years, 8 months and 8 days. She was married to Samuel Dwyer April 14, 1870, who preceded her in death Feb. 13, 1892. To this union were born seven chil-

deen, all of whom are living except one, who died in 1879. She united with the Church of the Brethren when she was about eighteen years of age. Four of the children are members of the Church of the Brethren. She suffered with dropsy for about seven months, but bore up well, and was cheerful and hopeful until the end, which came suddenly and unexpected. She made her home with her children. At the time of her death she was staying with her son, Isaiah Coverstone. Services at the Fairview church by Rev. John Durr, of the Mennonite church. Interment in the cemetery at Goshen, on the side of her husband.—Donna M. Durr, R. D., Masontown, Pa.

Davison, Sister Sarah Jane, nee Frantz, born Aug. 14, 1846, at North Manchester, Ind., died at Garden City, Kans., Jan. 11, 1911, aged 64 years and 5 months. She united with the church of the Brethren at the age of fifteen. She was married to John Wesley Davison, at Sunday Creek, Ind., in 1865. To this union six children were born, all of whom are living. Although an invalid for several years, she bore her affliction patiently, and was a kind and loving wife and mother.—Services at the C. C. Weaver Friends, Kans. Text, Acts 14: 13.—May Goff, Garden City, Kans.

Fetters, Isaac, died Jan. 19, 1911, at the home of his daughter, near Pleasant Hill, Ohio, aged 91 years, 2 months and 19 days. He suffered for some time with dropsy. A few months prior to his death he called for the ordinance of anointing and organized congregation, Elders J. J. Bowser and J. J. Troxel, of Conway Springs, Kans., twenty-seven miles distant, complied with his request and anointed him. Bro. Fetters was born in Pennsylvania in 1819, and with his parents came to Ohio, and later to Indiana, where he grew to manhood. In 1855 he was united in marriage to Miss Jane Vance, who preceded him by death. One of seven children survives, Samuel, and one son survive him. He was laid to rest in the Harper cemetery. Services by the writer.—Mrs. Ella Fetters Clause. Early in life he united with the Church of the Brethren, in which faith he died.—J. J. Bowser, Conway Springs, Kans.

Frank, John F., born April 29, 1853, died Dec. 31, 1910, aged 57 years, 8 months and 2 days. He was married to Miss Louisa Washington, who preceded him one year and twenty-seven days. To this union seven children were born, seven daughters. Four of the children survive them.—Mr. Frank had been a sufferer from tuberculosis and dropsy, not only for the last four or five months was he confined to his home. He was a member of the Church of the Brethren, and was highly esteemed by all who knew him. His parents, who preceded him, were members of the Church of the Brethren. Services at the Sunnyside church by the writer, text, 1 Cor. 15: 52. Interment in the nearby cemetery.—Mattie B. Gilds, R. D. 1, Bridgewater, Va.

Hall, Bro. Sylvester, born in Knox County, Ohio, Oct. 2, 1825, died Jan. 4, 1911, in the bounds of the Turkey Creek congregation, Ind., aged 85 years, 3 months and 2 days. He moved with his parents to Kosciusko County, Ind., in 1837. In 1847 he was married to Miss Harriet Landis. To this union were born five children. Three of them are still living. His wife died in 1885. In 1887 he was married to Sister Harriet Landis. To this union six children were born, all of whom survive him. His wife preceded him to the grave two years ago. He and his wife united with the Church of the Brethren fourteen years ago, and were baptized by the writer. Text, Isa. 40: 6.—Henry Wysong, Nappanee, Ind.

Harley, Sister Lovina, born in Starke County, Ohio, died of apoplexy, in the bounds of the English Prairie congregation, Ind., Jan. 12, 1911, aged 72 years, 4 months and 12 days. In the age of twenty she gave her heart to the Lord, being in his service fifty-three years. April 19, 1874, she was united in marriage to Bro. Harley, and moved to Indiana, where they near. Her husband, two foster-children and three brothers survive her. She has one desire that is not realized—many of their possessions be given to the church. Services by M. Hindman. Text, Rev. 22: 12-14.—Mrs. Lizzie Hindman, Ligonier, Ind.

Hartzman, Bro. Isaac, born in Noble County, Ohio, March 20, 1829, died Jan. 11, 1911, aged 81 years, 9 months and 21 days. In 1851 his father emigrated to Elkhart County, Ind., near New Paris. In 1853 he was united in marriage to Lydia Troup. To this union eight children were born, seven sons and four of his children preceded him in death. In 1861 he moved on a farm near Nappanee, where he lived a faithful member of the Church of the Brethren for sixteen years, and was faithful to the end. Services by Bro. Daniel Wysong.—Mrs. Ide Martin, Bremen, Ind.

Haycock, Sister Sarah, died at the home of her son, in Blue Ball, Pa., March 15, 1911, aged 80 years and 6 months. She is F. Myers. Interment in the cemetery at Upper Dublin Brethren church.—Kate R. Landis, North Wales, Pa.

Kennedy, Sister Catharine A., wife of Bro. L. W. Kennedy, born near Mount Carroll, Ill., Jan. 14, 1855, died near Grundy Center, Iowa, Jan. 9, 1911, aged 55 years, 11 months and 25 days. She was the mother of seven children. Six of them are living and all are satisfactorily settled in life.—Services by H. Lichty. Text, Philpp. 3: 10.—W. H. Lichty, R. D., Waterloo, Iowa.

King, Sister Caroline, daughter of Jacob King, died Jan. 7, 1911, at her home near Rehrersburg, Berks Co., Pa., aged 76 years, 4 months and 1 day. She suffered from cancer for two years ago. Her disease was cancer. She is survived by one sister, Elizabeth, wife of J. M. Stoudnour, and one brother, at the Ziegler meetinghouse. Interment in the adjoining cemetery.—Text, 2 Tim. 4: 6-8.—H. M. Frantz, Myerstown, Pa.

Krewson, Sister Ida J., born in Indiana, Aug. 6, 1870, died Dec. 3, 1910, in the bounds of the Fairview congregation, Algonquin, Ill. She was the wife of Bro. Jacob Krewson Strickler, who was one of our strong pioneer preachers. She served with her parents in Iowa in 1891. She united with the church in 1865 and lived a consistent Christian life until death. She was married to Lewis Krewson Dec. 23, 1866. To this union were born four sons and one daughter, the only oldest son preceded her to the spirit world. About two weeks before she died she requested for the elders of the church to come. She selected her text for the funeral from Mark 14: 8. Services in the Fairview church near Algonquin, conducted by the writer.—Orlando Ogden, Unionville, Iowa.

Landes, Sister Nancy, born July 11, 1837, died of blood poison, at the home of her son Dr. C. Landes, in Elgin, Ill., Jan. 17, 1911, aged 83 years, 6 months and 6 days. She was united in marriage to Jacob Enoch Landes in 1857. She preached her to the spirit world just three months and three days. To this union were born six sons and one daughter. Her husband, three sons and three daughters preceded her. Services at the Hanover church by Bro. J. J. Spitzer. Interment in the cemetery near by.—Mary E. Martin, Box 301, Maple Park, Ind.

Layton, Bro. Jesse R., born in Somerset County, Pa., Jan. 4, 1855, died of diphtheria, Nov. 17, 1910, in the bounds of the Hatfield congregation, Pa., aged 55 years, 10 months and 13 days. He was married to Emma Wanamaker Dec. 23, 1884, who died Dec. 28, 1895, after which he married Sister Esther B. Detwiler, nee Miller, April 12, 1898, who, with his mother, one brother and one sister, survives. His body was laid to rest in the Hatfield cemetery. Memorial services were held Dec. 4 in the Hatfield church by Brethren F. P. Cassel and William Price. Text, Rev. 14: 13.—Mrs. Ella Price, Hatfield, Pa.

Leckrone, John Wesley, son of Bro. Lemuel and Sister Mary Leckrone, born Sept. 21, 1883, died at the home of his parents, in Brethren Mich., Jan. 6, 1911, aged 27 years, 3 months and 16 days. He was married to Bessie Stuckman June 21, 1908. He leaves a wife, one daughter, father and mother, three brothers and one sister. Services by Bro. George E. Deardorff, assisted by Bro. I. M. Eikenberry. Text, Amos 4: 12.—Ella Keith, Brethren, Mich.

Long, Sister Minerva, born near Somerset, Wabash Co., Ind., Sept. 37, 1843, died in the bounds of the Pipe Creek congregation, Ind., Jan. 16, 1911, aged 67 years, 5 months and 19 days. She was married to Eli Hershbarger Sept. 12, 1896, who died in 1904. To this union one son and one daughter were born. The daughter survives. April 24, 1907, she was married by marriage to Allen Long, who also survives, besides five sisters and one brother. She was a faithful member until called for the elders and was anointed. Services by Bro. Daniel Wysong. Text, Rev. 14: 13.—D. E. Bailey, Ind.

Menchin, Sister Sarah, born at Galena, Joe Daviess County, Ill., May 4, 1844, died at Mt. Morris, Ogle County, Iowa, Jan. 6, 1911, after an illness of two weeks, aged 67 years, 8 months and 10 days. She was baptized and confirmed with Bro. Wingert, assisted by Bro. McCloy, of the M. E. Church, Dec. 25, 1885. Interment in the Kingsley cemetery.—Phebe Fott, Kingsley, Iowa.

Newcomer, Sister Ellen Rose, nee Betsebener, born at Pleasantville, Pa., Aug. 15, 1865, died at Johnstown, Somerset Ill., Jan. 9, 1911, aged 69 years, 7 months and 17 days. She leaves a husband and six children, also three brothers and two sisters. She united with the Church of the Brethren in 1881, and died in the faith. Services at the Polo church by Brethren John Emmert and Jacob Hoff. Interment in the Polo cemetery.—C. C. Price, Polo, Ill.

Nicholson, Sister Mary, died Jan. 1, 1910, near Roanoke, Va., died Jan. 18, 1911, aged 59 years, 6 months and 17 days. In January, 1911, she was married to Marion Obmart. Her husband, four daughters, two sisters and two brothers survive her. Her mother and three sisters preceded her to the spirit world. She was a member of the Church of the Brethren, and lived faithful until death. Services by Bro. Geo. Manon, at the Navarre church.—Mrs. Ida Obmart, Navarre, Ohio.

Perrin, Bro. William, born in England Aug. 24, 1835, died at his home, near Hampden, N. Dak., Jan. 11, 1911, aged 75 years, 4 months and 18 days. He was a faithful member of old age. The deceased had been in feeble health for three years. Services by Brethren J. Hilbert and J. Wine. July 10, 1910, he accepted Christ, remaining faithful until the end, and died in the hope of a glorious life. In 1861 he was united in marriage to Miss Jane Hampden. To this union were born eight children, seven of whom survive him. His wife died in 1908. In 1909 he married Miss Sarah Ann Hampden, N. Dak.—Fern Perrin Hampden, N. Dak.

Philippi, Bro. Peter, who was accidentally hurt in a runaway, died Sept. 29, 1910, in the Pleasant Valley congregation, Ind., aged 70 years, 10 months and 11 days. He was preceded in death by his wife, three sons and two daughters. He leaves two daughters survive. Services at Meyers' meetinghouse by Brethren Frantz and Myerstown. Text, Rev. 14. Interment in the adjoining cemetery.—Henry M. Frantz, Myerstown, Pa.

Price, Bro. Enoch, born in Reading, Berks Co., Pa., June 4, 1838, died in the bounds of the Berlin congregation, Stark Co., Ohio, Jan. 6, 1911, aged 72 years, 6 months and 13 days. He was married to Catharine Bowers in 1861, and she was first married to Mary Markley, who died some years since by one of these children. To this union was again married to Elizabeth Crider, who also preceded him. There were children by her former husband are still living. Services by the home minister, Bro. Text, Rev. 14: 13.—Mrs. Ida Price, Berlin, branch, Ohio.

Replogle, Bro. Jacob M., second son of David and Sarah Replogle, born in Carroll County, Ind., Aug. 29, 1846, died at the home of his son, in Mt. Morris, Manchester, Ind., Jan. 8, 1911, aged 66 years, 4 months and 16 days. He was married to Amanda Cooper Jan. 17, 1867. To this union were born two sons and one daughter, all of whom survive him, also his wife and mother of these children died Oct. 12, 1876. April 25, 1878, he was married to Mary Ann Cripe, and to them were born three sons, all of whom survive. He united with the Church of the Brethren in October, 1903, and was a faithful worker in the cause. He bore his suffering with Christian patience and fortitude. He was conscious in the anointing ordinance, about four weeks before his death. He leaves a wife, four sons, two daughters, four sisters and two brothers. Services at the Mt. Morris church, and at the home, where services were conducted by Eld. Frank Fisher, assisted by Bro. Daniel Wysong. Text, Rev. 14: 13. Interment in the Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Robertson, Sister Mary E., born in Ohio, J. P. Robertson, died of heart failure at her home Dec. 26, 1910, aged 74 years, 4 months and 12 days. She was raised by devout parents, members of the Moravian church, and in her early years herself with that church. In December, 1902, she united with the Church of the Brethren, and remained an active worker in the church and Sunday-school. Her faithful work and godly life will be greatly missed in the church services. She leaves a husband, one son and three daughters, who are regular attendants at the meetinghouse and preaching services. Services at the Fraternity church by Bro. F. R. Holsinger, assisted by Rev. Jas. E. Hall, of the Moravian church.—Simon Spaugh, R. D. 1, Winston-Salem, N. C.

Roberts, Friend Albert T., born March 20, 1866, died Jan. 7, 1911, aged 44 years and 10 months. Mr. Roberts was an electrician and accidentally came in contact with a live wire. He was taken to the hospital and died within a few hours. His mother, wife and one child had preceded him. His wife, one son and one daughter belong to the Church of the Brethren. Services at the Brethren church by Eld. Abram Pyock, assisted by Eld. David Hildebrand.—Mrs. Ida Roberts, Pleasantville, Pa.

Row, Sister Bertha D., born near Beatrice, Nebr., Jan. 23, 1888, died at Excelsior Springs, Mo., of Bright's disease Jan. 13, 1911, aged 22 years, 11 months and 20 days. She was the daughter of Brother and Sister M. R. Row. She leaves her parents and one brother, who with them suffered much of the Brethren at the age of nine years, and lived faithful all her life. Funeral services were conducted from the home by her Savior. She was ready to go when the Lord called. She made all her own funeral arrangements long before her death she prayed earnestly to be relieved of her suffering, and her prayer was answered. Services by Bro. Solenberger, assisted by Bro. Young.—Mrs. Ida Row, Beatrice, Nebr.

Settles, Bro. Damon, died of tuberculosis of the bowels, at the Ashland Hospital, Ashland, Oregon, Jan. 15, 1911, aged 19 years, 3 months and 14 days. Damon suffered much, but is at rest now. Services at the Church of the Brethren in this city by Eld. S. E. Decker, Jan. 17, at 1:30 P. M. Interment in the Ashland cemetery.—Lizzie T. Detweiler, Ashland, Oregon.

Stafford, Bro. John Sr., died of heart failure, in the bounds of the Pleasant Valley congregation, Washington Co., Tenn., Jan. 8, 1911, aged 78 years. He was paralyzed two weeks previous to his death. He had long been a member of the Church of the Brethren. He leaves three sons, three daughters. Services at the Pleasant Valley house, Jan. 10, by Bro. J. C. Rader. Interment in the cemetery near by.—Effie Edith Miller, Jonesboro, Tenn.

Stapleton, Celestial, infant daughter of T. J. and Amanda Simpkins, near Low Point, Ill., died in the bounds of the Oak Grove congregation, Ill., aged 2 months. Services at the Oak Grove church by the writer. Text, 2 Cor. 5: 1.—D. E. Dehelman, Low Point, Ill.

Sloan, Herman Lynn, son of Sister Eva Sloss, died Jan. 19, 1911, in the city of Winona, Minn., aged 3 years, 3 months and 29 days. Funeral services conducted by the writer. Text, Isa. 40: 11. Interment in Woodland cemetery.—D. H. Keller, 552 West Wabasha, Winona, Minn.

Smith, Mary, nee York, born in Hesterdale, Ontario, Aug. 23, 1866, died Jan. 11, 1911, from an abscess of the middle ear. She was married to Frank W. Smith, Jan. 1, 1891. To them united with the M. E. church in childhood. Services by Rev. E. J. Hoffman, assisted by Rev. Mr. Hamilton, and by Bro. D. E. Miller. She leaves a husband, father and mother, two brothers and four sisters, and her sudden departure.—Dr. H. B. Miller, Cedar Rapids, Iowa.

Ward, Bro. David G., born Nov. 5, 1845, died of dropsy, Jan. 7, 1911, at his home, in Pleasant Hill, Ohio, aged 65 years, 2 months and 16 days. He spent over forty years in the Sunday-school service. He was ordained to the ministry but a few years before his death. When the end came, he met it with strong faith in God and entered into rest. Services by Brethren Hoff and Price. He leaves a wife, six daughters and two sons. Services at Pleasant Hill by Bro. Isaac Frantz. Mr. Kerr, of the Christian church, and Mr. Ashman, of the Methodist church. Text, Acts 7: 59. Interment in the Pleasant Hill cemetery.—Mary Ward, Pleasant Hill, Ohio.

Waterman, Sister Susan, nee Long, wife of Peter Waterman, died in the bounds of the Pleasant Valley church, Ind., Jan. 26, 1911, aged 66 years, 10 months and 7 days. She was a consistent member of the Church of the Brethren for a number of years. She leaves a husband, two sons and two daughters, all of whom were present at her funeral. Services at Pleasant Valley house by Bro. H. W. Shuler and Bro. J. Hilbert. Carson Miller, Moores Store, Va.

Weaver, Bro. Jacob, died in the bounds of the Spring Grove congregation, Pa., died Dec. 29, 1910, at the Brethren Home, Nefferville, Pa., aged 81 years, 9 months and 29 days. He lived in the neighborhood where he was born for over eighty years. Services and interment at the Mohler church near Spirata, Pa., by Bro. Text, Rev. 14: 13.—Taylor and Ruth G. Taylor, Nefferville, Pa.

Weaver, Sister Susanna, born June 26, 1858, died Nov. 28, 1910, aged 60 years, 4 months and 27 days. She was a faithful member of the Church of the Brethren for a number of years. She leaves a husband, two sons and two daughters, all of whom were present at her funeral.—Services at Pleasant Hill house by Bro. H. W. Shuler and Bro. J. Hilbert. J. Carson Miller, Moores Store, Va.

Welch, Bro. Henry, died of pneumonia, in the bounds of the Woodland congregation, Mich., Dec. 25, 1910, aged 17 years, 11 months and 25 days. He was a devout Welch died at the same place, of the same disease, Dec. 24, 1910, aged 19 years, 6 months and 19 days. They were born in Randolph County, Ind. These young brothers were baptized in 1906, and lived up to their baptismal vows. Services conducted by the writer. Text, Remember now thy Creator in the days of thy youth, ere the Spirit's power, for one so young.—He made all arrangements for his funeral a few days before his death. Services conducted by Eld. Bro. J. M. Smith, delivered an appropriate discourse. Text, Rev. 14: 13.—J. Hilbert, Ind.

Wilfong, Sister Mary A., born April 11, 1829, died in the bounds of the Spring Creek congregation, Union County, Ind., Jan. 15, 1911, aged 81 years, 9 months and 29 days. She was born and raised in Augusta County, Va., and became a member of the Church of the Brethren. She was there several years ago. Her maiden name was Dooms. She was faithful to the end. She leaves a husband and one son.—Sadie Good, Elkton, W. Va.

Wyeth, Sister Mary, born May 27, 1843, died Jan. 1, 1911, at the Brethren Home at Nefferville, Pa., aged 66 years, 7 months and 4 days. Brethren J. H. Wittner and J. A. Landis conducted the services at Nefferville, Pa., and Myerstown, services laid away.—John J. Shiffler, Union Deposit, Pa.

Wyeth, Sister Susanna, died July 15, 1910, at the Home, aged 19 years, 4 months and 4 days. In 1876 she was married to Bro. Jacob Wyeth. To this union were born seven children, all living. Her husband and two brothers also survive her. Three of her sisters preceded her. Mrs. Wyeth is the first one of the immediate family to pass into the beyond. In her teens she became a member of the Church of the Brethren, and lived a consistent life. She was held in esteemed member because of her usefulness and faithfulness to the last. Her long illness has been a constant source of suffering various causes, but endured all without complaining. She will be greatly missed by the family, and by the community in which she lived. She leaves a large number of friends and relatives. The funeral was held from the house, conducted by Eld. Jas. Hamilton.—J. J. Spitzer, Interment in the Dunkirk cemetery. Text, Job 14: 1, 2.—Jesse J. Anglemyer, Williamstown, Ohio.

The Gospel Messenger

A weekly religious journal, a Periodical, to be published in the interest of the Church of the Brethren, and is the only periodical published by the General Mission Conference. Price, $1.50 per annum.

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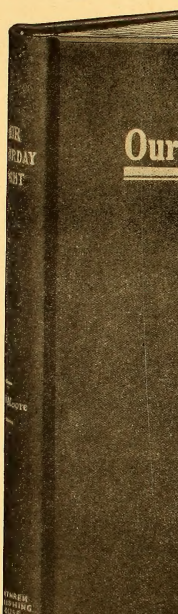

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I desire to take this opportunity of expressing now my great appreciation of the book "Our Saturday Night," which I have just finished reading. It is interesting from start to finish, and is well worthy of accompanying a periodical of the standard of the Gospel Messenger. Long after Brother Moore has been taken across to the other side of the "dark river," provided the Lord gives me life and breath, shall I turn to this little volume for comfort and cheer.—D. E. Miller, Washington, D. C.

I received my "Saturday Night" and read it through in 24 hours. It is just what every brother and sister should read. I think some would change their ways of doing.—D. A. Bufford, Newville, N. Dak.

I am well pleased with my book "Our Saturday Night," and it ought to be received by every one.—Eliza Renner Barry, Ill.

After reading the volume "Our Saturday Night," I want to say to the many readers of the Gospel Messenger, fathers and mothers especially, you can do very well by placing a copy in the hands of your children as a stimulus and guide for them in life's journey. It is replete with warnings, citations, examples and good counsel. As it is made up of life's experiences, it is able to breathe the same into other lives.—Samuel J. Burger, Rowe, Ind.

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The "Saturday Night" is the best little book I ever read besides the good book the Bible. My prayer is that the contents of the book may find lodgment in the hearts of those who receive it.—M. Keefer, Lincoln, Nebr.

I received "Our Saturday Night" in good condition, I am charmed with it.—R. B. Bibb, Weyers Cave, Va.

"The Saturday Night" to hand. I read about the third part of it. I am well pleased with it. It is put together so unique for every day life, that I think it should be in every family.—D. H. Baker, Hanover, Pa.

"Our Saturday Night" came to hand in good condition, and to say the least we are well pleased with it. It is certainly a fine book.—J. Teeter, North Bend, Nebr.

I desire to express my heartfelt thanks for the book "Our Saturday Night." I am finding it intensely interesting. It is a book with which one will not be through right once reading. I know I shall often turn to its interesting pages. Brother Moore surely struck the right chord when he gave us his work of years.—Flora E. Teague, Lordsburg, Cal.

As I have known the author of this book for many years, and have been familiar with his editorial achievements from the incipient stage to the present proportions of the press accomplishments, I feel to stand with as many in harmonious sentiment who have spoken commendingly of "Our Saturday Night" as an impetus to the circulation of the Gospel Messenger. Both are worthy of a far reaching distribution. The book is lending attraction to many homes, its simplicity in style, adaptation to the spiritual culture of parents and children, and in moving the soul to the higher life are marked features of this valuable tribute to our Fraternity. It is highly appreciated in my own home, and in my evangelistic tours far and near the same appreciation obtains. I find places in home and rural territory where the Gospel Messenger has been a forerunner to conversion and church unity. And the rare chance of procuring this noble book as an adjunct will broaden the curriculum of both.—George D. Zollers, South Bend, Ind.

I have finished reading "Our Saturday Night," and find it very interesting and helpful. I was made to think, how interesting an autobiography would be, if Bro. Moore could find time to write one. With his plain, vivid way of describing things, and his experience in different places and at interesting times, coupled with his ennobling Christian character, his autobiography would be of very great value to our people. I am glad "Our Saturday Night" is winning such a large circulation and is so well liked.—Ida Helm, Ashland, Ohio.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 69.) Elgin, Ill., February 11, 1911. No. 6.

AROUND THE WORLD

The Preacher Who Defended Pugilism.

At Sharon, Pa., there recently gathered a motley crowd to witness the battle between two pugilists. In assembly there was a preacher who, after calling the people to order, delivered a sermon on the "noble art of pugilism, which so well prepares people for self-defense." At the close of the sermon there was a wild cheering of the preacher, who evidently knew how to please the people. The sermon was intended as "an uplift of the ring." It turned out to be a degradation of the ministry and the holy cause the speaker should have defended. "In the latter days," says Paul, "some shall depart from the faith."

How a Church Was Built in China.

We are told that in a village near Ho-tsin, Shansi, China, the village head official is a Christian. He is a man of rare resources, also, and when there was a universal request, recently, for a church in which the people of the village might assemble, he readily obtained the consent of all the citizens to tear down the two heathen temples, no longer needed. The two structures afforded ample material to build a most excellent church. We have here a most forcible illustration of the fact that not only the people were turned from the error of the way, but that the old idol temples themselves were "converted" also, by being reconstituted into a House for the Lord's honor and glory. It might be well if every believer in the homeland could give proof of as radical a change for the better as was evidenced by the heathen temples in far-off China.

Medical Missions.

Recently 205 doctors in the diocese of Oxford, England, looked into the merits of medical missions, and after a thorough investigation signed an appeal embodying the following claims: "(1) The example and authority of Christ. (2) The teaching of the Bible in the miracles of healing and their results. (3) The relief of suffering through medical missions in regions where ignorance and quackery prevail. (4) The need of lady physicians for the secluded women of the East. (5) The need of medical service to the missionaries themselves. (6) The history of medical missions is the best justification of the work." Beyond all doubt there is an agency of great power in medical missions, for much has been done by them in the alleviation of bodily ailments. The hospital and dispensary often prove well-nigh irresistible means of grace, for they are readily appreciated, and speak eloquently in behalf of Christianity.

Why Neglect Your Own Services?

One of our exchanges laments the fact that the members of a certain denomination, when visiting cities or towns, neglect their own church, and spend Sunday as they would not dream of doing at home. And we have heard it whispered that even members of the Church of the Brethren are not guiltless of the same indiscretion. No wonder that many, who thus neglect the sanctuary, become frivolous and careless, actually having lost more in strength of soul than they gained in mind and body by the recreation sought. Why not seek out those of "like precious faith," and give them the benefit of our presence,—the encouragement they need in the struggle amid city environments? There is an opportunity for sober thought along this line. May we not hope that all our city missions will be encouraged in every way by those who happen to be within reach of their various services?

No Real Gain in War.

In proof of the fact that no war,—no matter how fortunately it terminated for the victor,—was ever anything but a detriment, an interesting statement is made by Norman Angell, who has made the question a study, and is prepared to talk authoritatively. He states that at the close of the Franco-Prussian war a vast indemnity was paid by France to her conquerors, and naturally one should expect the greater prosperity in the country enriched by the millions of the defeated nation. The history of the respective countries, up to the present, tells the real outcome. France, the vanquished, is better off, financially, than Germany, the victor. In spite of the stupendous war indemnity paid, the French people are, as a whole, more prosperous, more comfortable, more economically secure than the Germans. Even the most ardent supporters of war admit that most international difficulties could in the end, be settled more adequately and satisfactorily by means of arbitration. God's Word,—coming down to us through the centuries since Christ first proclaimed the evangel of peace,—pronounces Heaven's choicest blessings upon the peacemakers, "for they shall be called the sons of God."

More Liberty for Moslem Women.

Mohammedan leaders, in seeking to place their religion fully abreast of the age, are confronted by the fact that more liberty must be given to their women than is warranted by the strict interpretation of the Koran. The task of these apologists, therefore, is no light one, for the precepts as well as the example of the great prophet, in this respect, are most abominable. According to Mohammed a husband had but to say three times to his wife, "I divorce thee," and it was done. Then, too, these various arbitrary restrictions,—burdensome in the extreme,—will not be countenanced by Mohammedan women much longer, in this age of enlightenment. Polygamy, as a matter of course, must also be relegated to the oblivion that enshrouds the abnormal practices of past ages. Mohammedan reformers will have the most difficult task ever undertaken to infuse a spirit of broad humanitarianism, justice and equity into the doctrines of Islam. It is "of the earth,—earthy."

Jewish Progress in Palestine.

By the financial assistance and advice of the Rothschilds and other wealthy members of the Jewish race in Europe and in the United States, settlements have been founded wherever available land could be obtained in Palestine, so that, today, there are over thirty of these settlements west of the Jordan alone. The most important and largest of these colonies is that of Zichron, which alone comprises 2,400 acres and boasts of a population of some 1,100 souls. This and the various other colonies show the possibilities of the land when intelligent cultivation and management are made factors in the development of the country's agricultural resources. Thousands of vines and fig trees, olive trees, citron and orange trees have been planted, while vast numbers of young mulberry trees are now feeding silkworms. At one time every dweller of Judea considered himself highly favored to "sit under his own vine and fig tree." That blessing may now be enjoyed by many of the most humble dwellers in the "Land of Promise."

Waldensian Gains in Italy.

Those who have studied the history of the Waldensians, remember how, in past ages, the hand of persecution rested heavily upon them, and how their entire career, from the very beginning, has been a succession of struggles and bitter experiences. Special attention is being aroused, at present, by the vigorous missionary efforts of the Waldensians, and the notable gains they have made from the ranks of the Catholic church. Already fourteen Romanist priests have joined the Waldensians, and sixteen more are under instruction. With only sixteen parishes in the valleys of Piedmont, where the Waldensians are strongest, they have established two hundred mission stations throughout Italy, each of these with scores of adherents who formerly were Catholics. We are assured that the missionary zeal of the Waldensians has done much to preserve the greatly persecuted body from total extinction. Should not their blessed experience, even under adverse circumstances, be a lesson to us as a church, to press on with greater diligence in the great work of gospel missions?

How The Solved the Problem.

Much as we may wish that the Bible might be read in the public schools of our country, the fact remains that in multiplied thousands of schools it is ruled out, to the great loss of moral power that might be imparted to the rising generation. Some of our neighbors, on the opposite side of the globe, are far in advance of us on this question. The people of Queensland, by referendum vote, have decided to introduce the Bible in their entire school system, following the example of New South Wales, Tasmania, and Western Australia,—pioneer States in this good work. Their system provides for (1) "Selected Bible Lessons," unbiased by sectarian dogmas; (2) exemption of the child from such teaching, if especially insisted upon by its parents. It has been the experience of these countries, just referred to, that no difficulties whatever have attended the adoption of this system, and that many parents, of whom the most radical opposition was expected, are glad to avail themselves of its evident benefits. It is passing strange that a similar system has not been introduced more generally in this country,—especially since the few experimental ventures have proved so successful.

The Luxury of the Age.

With some degree of justification a nation's importation of luxuries during any given period is regarded as a fair index of its prosperity. Applying this test to 1910 we notice that, in spite of the high cost of living, this country spent more than ever before on things not conducive to either health or comfort. Our importations of precious stones alone amounted to $48,000,000, while laces, art works, furs, feathers, orchids, wines, tobaccos, jewelry, perfumery, etc., swelled the total of imported luxuries to almost $300,000,000. Deploring this tendency to undue display and luxury, on the part of the favored few, comparatively speaking, a prominent eastern journal says, "The best days of ancient empires did not come when wealth was concentrated, and when there was a great display of luxury; and that is not now the best sign of prosperous conditions present or to come." In the light of God's Word it is well to remember, also, the responsibility of stewardship and what the Lord expects of us as a Christian nation.

The Syrian Church of South India.

A writer in the India Sunday-school Journal gives some particulars concerning the remnant of the "Syrian Church," still to be found in South India. This body of believers claims to have been founded by the Apostle Thomas, and certainly is of great antiquity. During its long-extended existence it has been partially assisted by the Nestorian Churches of Western Asia, but otherwise has received little help from the outside world. The tenacity with which these people have held their own, in spite of persecution and surrounding foes, is one of the wonderful stories of Christian history. For two hundred years the "Syrian church" was under control of Rome, but never gave up the struggle, and in 1653 shook off the detested yoke of the Pope. Their church at Kozhancherry is said to be eight hundred years old. It is interesting to note that long before Xavier, Ziegenbalg and Schwartz began their missionary labors in India, this building was being used for the worship of God. With an awakening to more aggressive methods, the Syrian church may yet become an important addition to the missionary forces of India.

Why Not Do More?

It is well, at times, to profit by the experience and wisdom of others. Notwithstanding the fact that the Jews are widely scattered over the face of the earth, they are exceptionally well protected by means of their literature, and it is largely due to this fact that they have preserved their integrity, as a people, under even the most adverse circumstances. We merely allude to this peculiarity of the Jews to call attention to a fact that probably has escaped the notice of many of our people. As a church our Brethren are favored with publishing facilities often enjoyed by a religious body of equal membership. While doubtless much might be gained in the upbuilding of our own interests by a more judicious use of the facilities at our command, the fact remains that we have barely touched the outer circle of the great possibilities that might be reached. Our literature, including a wise use of tracts, could be made a factor of far-reaching significance. As a missionary the Gospel Messenger has proved its worth, but why should it not be used more extensively? "Whatsoever they hand findeth to do, do it with thy might."

The Power of God's Word.

Several weeks ago we referred to the commendable work of Bible distribution by Chicago Bands, so successfully accomplished by the "Gideon" associates, of traveling men. Just what the thousands of Bibles will be able to accomplish in their silent mission to the guests, may never be known to mortal man, but much will doubtless be revealed on the last and great day of accounts. There have been shown, however, some very gratifying results,—"enough," as one of the "Gideons" remarked, "to justify the entire expense of Bible distribution." In one case a young lady, out of work and discouraged, entered her room in one of the smaller hotels. She was fighting the battle that many a young woman under similar circumstances must expect to fight. Papers and magazines on her table had no attraction, just then, but, somehow, the "Gideon" Bible attracted her, and still more so Psalm 70, which caught her eye on opening the Sacred Volume. She read it again and again, and, somehow, a restful feeling came over her. With new courage she entered into the struggles of life and came out "more than conqueror, through him that loved her." In truth she could say, "Thou art my help and my deliverer,"—the message of the beautiful psalm she had made her own.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Patience.

BY NORA E. BERKEBILE.

Patience, O thou sacred thing
Companion of the white winged dove,—
The dove of peace, sweet messenger
That to the earth brings joy Divine,
Brings happiness and holy love.

Patience! O thou God of love!
Help me to treasure in my breast
This holy virtue from above
This virtue which forever here
Gives rest, yes, perfect rest!

Denver, Colo.

Paul's Teaching Concerning the Christian Ministry.

BY JOHN W. WAYLAND.

In this paper no special distinctions between different grades or kinds of Christian ministers are emphasized, though most of the scriptures referred to apply particularly to bishops and deacons. It is fair to conclude that in general the same teachings may be applied to all specially chosen ministers, whether apostles, bishops, deacons, or others.

In the first place let us observe that Paul commends the desire that one may have to be a minister,—specifically, a bishop. See 1 Tim. 3: 1. Men are sometimes suspicious or distrustful of the young man who expresses a desire to serve the church in ministerial office. Paul does not seem to encourage such an attitude. To be sure, he would have us be careful about the sort of men that are put in such offices. His whole teaching indicates that; yet he does not give us warrant for looking askance at the man or woman who really wants to preach or do other church work, and lets it be known. We like to hear people say, "I want to join the church: I want to be a Christian." Should we not be as much pleased to hear one say, now and then, "I want to preach the Gospel: I want to carry out the Great Commission. I want to feed Christ's lambs and sheep"? Are we less anxious than Paul to have this work done? Or is it that we have less confidence in human nature?

We submit that the desire and aspiration of the individual, no less than his capacities and qualifications, ought to be considered; yet let us remember, always, that whatever men may do or say or think, the minister of the Gospel must receive a Divine appointment also, or be Divinely approved. In what way this Divine sanction is given may be difficult to state in so many words; but when a Godly man, with adequate ability and training, is chosen by his brethren and set apart according to scriptural precedents to preach, and does preach God's Word in a Christ-like spirit, manifesting, as far as possible, the Christ-life in Christ-words and Christ-deeds, we may rest assured that the Divine approval will not be withheld.

What are some of the specific qualifications that the preacher and pastor should possess, according to St. Paul?

He must be blameless, of good report (1 Tim. 3: 2, 7; Titus 1: 6, 7). We might say, he must have a good name. He must also be vigilant and sober (1 Tim. 3: 2; Titus 1: 8). We may say, he must be awake, watchful, temperate—of good behavior. He must be sound in speech, just, patient, and peaceable (Titus 2: 8; 1: 8; 1: 7; 3: 2; 1 Tim. 3: 3). From these same scriptures we learn—and reason teaches the same—that he must not be greedy of filthy lucre: he must not seek illgotten gain. We understand this to mean that he must not go into the Christian ministry for the money that may be in it, or for all the material gain he may be able to get out of it. A greedy man's place is among the swine, not among the saints—preacher or no preacher.

Two other important qualifications of the Christian preacher and pastor remain yet to be mentioned: He must be apt to teach and proved by experience (1 Tim. 3: 2, 6; 2 Tim. 2: 24). By disregarding the first of these things many men have been made to teach before they had themselves ever become students; and by misregarding the second we have often waited until a man was old before we gave him leave to work in the church. "Apt to teach" means what it says. It means that the preacher and pastor must have fitness for the most important tasks God ever gave man to do. It means not only that he must understand God's Word; it means also that he must be able to make other people understand and appreciate that Word. Natural endowment, study, practice, experience: all these things, expended by Divinely-guided and tempered wisdom, are necessary in order to make one in the fullest and best sense "apt to teach." If men are required to give proof of skill in teaching before they are sent forth upon their own responsibility—remember the twelve—there will be little danger of putting inexperienced men, "novices," into pastorates and pulpits. Remember the twelve again. They were not novices, though all of them were probably young men; but they had been taught, and they had been taught to teach. All this time they were being proved in other respects.

What does Paul say of the home life of the preacher and bishop? The preacher and pastor?

He must not be a polygamist. So I understand 1 Tim. 3: 2 and Titus 1: 6. He must be a good manager of his own household (1 Tim. 3: 4, 5; Titus 1: 6). This likely means that he is not only to be a good manager of his business affairs, but a good father and counsellor, as well as a successful instructor and guide of his family, if he have a family. He is to be hospitable, and must keep good company. "A lover of good men" will not seek the society of questionable or dangerous companions (1 Tim. 3: 2; Titus 1: 8).

What are the minister's duties?

First, faithfulness to the Word (Titus 1: 9). Faithfulness to the Word includes the preaching of it, even if it be not favorably received. "Preach the word" (2 Tim. 4: 2). Preaching the Word is preaching Christ. The minister of God must preach Christ (1 Cor. 1: 23; 2: 2; etc). In fact, this should be put down as the first and foremost duty of the minister of the Gospel. Faithfulness to the Word includes this. It also includes devotion to the Word, giving oneself wholly to it; continuing in it (1 Tim. 4: 15, 16).

Second, study of the Word (2 Tim. 2: 15). In point of time studying comes first; but the preaching of Christ is so transcendent in importance that we speak of it first. The minister, the preacher, must not only study; he must study to some purpose and effect: the highest purpose and the highest effect. He must study so as to win God's approval, as he teaches God's Word. It is always an exacting task when a teacher finds the author of a textbook present. The preacher of the Gospel always has the author of his textbook present. He must follow the text, and avoid side issues—avoid vain and frivolous questions (1 Tim. 1: 4; 2 Tim. 2: 16; etc).

Third, Godly living. He must live according to the Word that he studies and preaches. He must set a good example, thus enforcing and illustrating the good lessons, showing himself a pattern of good works (Titus 2: 7).

These are not all the particular duties of the preacher and pastor that Paul enumerates; but these ought to be enough to put us to thinking and studying. Moreover, all the rest can be grouped under one of these three heads: (1) Faithfulness to the Word; (2) Study of the Word; (3) Godly living.

Has the minister of the Gospel any rights? It would so appear from the teaching of St. Paul. What rights? First, respect and esteem (1 Thess. 5: 12, 13; 1 Tim. 5: 17). Second, support. Now we become interested. What kind of support? At least three kinds: Financial, moral, spiritual. For the first see 1 Cor. 9: 2-15; Gal. 6: 6; etc.; for the second sort, that is, moral support, see, in addition to the passages just indicated, Rom. 10: 15; for exhortations to spiritual contributions see 1 Thess. 5: 25 and 2 Thess. 3: 1, wherein Paul beseeches the prayers of the brethren. Thus we have all: means of supporting our bodies, means of supporting our minds, means of soul support and soul growth.

And, finally, according to St. Paul—we are studying now only what he teaches—the preacher and pastor has some rewards. The rights just enumerated are what man owes the minister; the rewards are what God gives him; and they are joy (Acts 20: 24; Philpp 1: 18; 2: 2; 4: 1), salvation (Philpp. 1: 19), and the crown of life (2 Tim. 4: 8). But these are also the rewards of all the faithful.

Harrisonburg, Va.

Low-Hanging Clouds.

BY JAMES M. NEFF.

This is a remarkable country. It is now the middle of January, and we have not, so far this winter, had a temperature lower than thirty-one degrees, Fahrenheit. A gentle shower is falling as I write, and while the ground does not become warmed deep enough to push tree growth, at this season of the year, our grain, the grass of our pastures, and our gardens are growing beautifully. This growing vegetation, the almost hilarious singing of the domestic fowl, and the cheerful chirping of the birds, make it seem somewhat like summer. And yet, while living in the midst of such surroundings, we are in easy view of an abundance of snow and ice on the mountains above us.

But we seldom see the snow falling in the mountains. While it is raining down here, it is often snowing up there, but our rain clouds hang so low that we can not, at the time, see what is going on very far above us. We remain in ignorance of the weather conditions in the higher altitudes until the rain ceases and the clouds lift. Then there is spread out before our astonished eyes such a display of frost and snow as we had not been prepared to expect. Living here, at this distance from them, I can tell you some things about conditions in the mountains, but the only way to know all about mountain conditions is to live in the mountains. As long as there is room for low-hanging clouds to intervene, there is no doubtless a number of beautiful things we never get to see.

And so with our spiritual lives. Those of us who are most familiar with conditions in the high, spiritual altitudes are those who *live* there. There are quite too many professing Christians living down among the foothills, and many a low-hanging cloud shuts off their view from what is going on farther up. I take it as a bad sign if you are often ignorant of the special work the church has in hand and are left to express your surprise and criticism after it is all done. If you live in as close touch with the church as you should, you will know at the time what is going on within her borders, and will yourself have to do with it. Beware of the danger of getting too far down in the church or the spiritual life. The nine disciples who were left below, certainly never enjoyed as vivid an appreciation of what occurred on the Mount of Transfiguration as did James, Peter and John. If you would be sure not to deprive yourself of a view of some things of rarest beauty by the intervening clouds, stay on top of the mountain.

Daunt, Cal.

Philosophy Versus Revelation.

BY J. W. LEAR.

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ" (Col. 2: 8).

Travelers on our public thoroughfares often find themselves facing the following well-worded danger signal, or some other of like import: "Look Out for the Cars"! Many travelers have saved their lives by heeding, and others have come to grief by being too reckless.

Some time ago, on entering a railway station, my eyes fell upon a card with the following inscription: "Beware of Confidence Men." I supposed that there was danger of loss, and I steered clear of strangers.

There was a class of men during Christ's first advent who loved the praise of men for personal and selfish advantage, and would "strain out a gnat and swallow a camel" to get it, of whom Jesus said, "Beware."

The above scripture reminds us that in the time of the venerable apostle there were men working a system called "philosophy and vain deceit" that would rob one of the riches of the inheritance in Christ Jesus.

The word "spoil" in the text means, to hold up, and dispossess as a highwayman, or much as a con-

fidence man swindles one out of his money or valuables by deceit.

In the foregoing scripture philosophy and empty deceit are contrasted with the fullness of the Godhead dwelling in Christ. The latter enriches and ennobles, while the former famishes and degrades.

Paul would scarcely have thought of making a statement of this kind when he was learning in the school of Gamaliel, or persecuting and delivering unto death those who were rich in faith.

Educators of our own day would not be willing to classify philosophy with empty deceit, for there is no branch of learning more highly esteemed among them. To be a philosopher of giant proportion is a goal much coveted by worldly men, and there is, without exception, methinks, nothing that robs one of the fullness and sweetness of the religion of Jesus Christ so quickly and surely as does philosophy.

That there is a sense in which this branch of learning might be counted harmless, almost goes without question. In that case, however, it would scarcely be born, or, to say the most, still in swaddling clothes, as viewed by the leaders of the science.

To the philosopher nothing is real. Everything is an absolute blank, unless it has been worked out by the human mind. Absolutely nothing is accepted that is not the fruit of human reason. It is a monster attempt of Satan to make real his statement in the garden, "Ye shall be as God." The product of human reason, therefore, becomes authority on all questions.

Accordingly we discover that philosophy is the exercise of human reason, to devise some explanation for the existence of the universe and all that therein is, including the great cause that the book, termed the Bible, pleases to call God.

In this search for a reason for all this, nothing is to be taken as evidence that can not be deduced by the human mind. O conceited man! No wonder Paul says, "Beware"!

By this we are to understand that philosophy is opposed to Divine Revelation. While believing in a god he must be the kind that may be wrought out by human devices and reasoning. He must not say anything about himself, or what he has accomplished or that would, if believed, put an end to their philosophy.

We can easily see that we would have, by this system, as many different gods as we have minds differing in reasoning power, plus the store of material information coming into their possession.

Philosophy is not looking for the truth. That is what makes it a confidence game. The truth would rob her of her birthright. She is on the hunt for a solution, *outside of the truth*, for the existence of eternal and material beings and things.

That God created the heavens and the earth, and all the host of them, according to the Bible story, can not be accepted. It is childish to think of believing that the full-grown existed before the seed. The Divine Mind does know. If he does, he ought not divulge the information. Human reason alone, properly exercised, is capable of producing a solution that is worthy of acceptation. And, of course, since Revelation says "creation," philosophy must, if she wants to stand, take the opposite course and say "evolution."

It would be impossible for God to make man, intelligent man. He, as first cause, might happen to produce protoplasm, and through a long series of years, coming through oysters, fishworms, fish, snakes, cats, and monkeys, man would finally be evolved. It would take a thousand miracles to produce man by the enigmatical system of evolution to where it would require one by the sensible system of creation. And still philosophy does not admit of any such thing as a miracle. Oh inflated man!

Paul says, "Philosophy is according to the traditions of men, according to the rudiments of the world, and not after Christ." Philosophy repudiates Christ. He put his stamp of approval upon the Scriptures, therefore philosophy breaks with him.

The Incarnation, miraculous works, substitutionary death, atonement for sin, and resurrection of Jesus are spurious.

Christ came to reveal the Father. This must not be accepted because philosophy alone can do this. *He came to take away sin*. This, too, must be refused, for human reason knows no other system of moral or spiritual excellence outside of human merit.

He came to destroy the works of the devil in the world and in us. This is, of course, utterly unreliable, for human reason knows of no such being as a personal devil, *only the absence of good*.

Evolution in philosophy, when applied to theology, is called Higher Criticism, and both are headed toward pantheism in some form, and pantheism has its source in the devil.

Knowing that this science is a very popular branch of instruction, in one form or another, in many of the Colleges and Universities, in both literary and theological departments, and realizing how stealthy and pernicious it is, in its method of spoliation, is it not time to sound a note of warning?

When our boys and girls come back from college, doubting the inspiration and authenticity of the Scriptures, it may be too late to raise our hands in holy horror. It is better to lock the barn before the horse is stolen.

Some think the question of dress the greatest question the church has been called to solve. It, no doubt, is a question of gravity. However I think it infinitesimally small alongside of the one under consideration.

There is a time coming, in my judgment, and not far distant, maybe, when we will be more desirous to find out the status of the newly-elected minister on the question of faith in the inspiration of the Bible than on some of the other questions which are live issues now. It might not be amiss to begin to find out, even now, whether a minister has been spoiled by this system of learning.

When we send our young people to schools that teach that there is a possible theory of God and the universe, more compatible with scientific research than the Bible story, the foundation to receive the benefits of Christian religion is gone. They may hang on for awhile because of earlier impulses and training, but they will be spoiled of that rich inheritance—faith in the living God, the saving Christ, and the sanctifying Spirit.

Cerro Gordo, Ill.

Methods of Advertising.

BY A. G. CROSSWHITE.

A CERTAIN lithographic and advertising company, after trying various methods of attracting attention to their patrons' business, finally conceived the idea of using a wooden panel displaying a good-sized oval mirror. It is needless to say that such a unique calendar as that was in great demand.

No picture or statuette has ever been devised that could attract so much attention as the vanishing form of an old acquaintance. An oft-repeated look into the mirror smacks pretty strongly of selfishness, yet, when we consider that a very large percentage of our personality consists of this undefinable element, it is easy to understand the tactfulness of the advertiser.

It is said that the best advertisement for a shop is its output and whatever will not stand on its own merits is not worthy of serious consideration or a single afterthought.

Every man's actions are weighed in the scales of public opinion and try as he may, he is worth no more than these scales indicate.

A certain brother was expelled from the church for insubordination, several years ago, and, to attract sympathy to himself, had the following words painted on his barn in large letters: "I AM A MAN OF SORROWS AND ACQUAINTED WITH GRIEF," so that the passerby might see the similarity of his persecution to the prophetic Christ-life. This was simply the *external*, the internal you could have seen by an exchange of thought or, rather, by becoming an interested listener.

This is a case in which opportunity is sought to vindicate *self*, while a second class of advertisers are busy taking care of the "other fellow." Many people stand high in social circles until they get into court to establish character, or into politics. Then the people get busy, and there is no cessation in the work of the character shredder until the obituary is read. Josh Billings once said, "If a man goes to law for damages he is sure to get them."

Where the bump of combativeness is more prominent than caution or reverence, a lot of *free advertising* results and is worth about as much to the one who *says* as the one who *does*. A self-appointed guardian can expect no pay but satisfaction (?). It matters little to an engine whether its power is expended through the whistle or through the piston. *It's work that counts.*

The man who objects to sounding the trumpet about giving to the cause of missions or the support of the church, does more harm by fussing about what others do than he imagines, for in doing so he unwittingly advertises the stinginess of the few, and watches the willing ones pull the load.

But let us turn the picture and look at the other side, for there is a positive as well as a negative side, thank God. It requires a contact to make a spark, and a transmitter to set the machine in motion. The Holy Spirit is the dynamo, and Christians the live wires, with perfect connection, and the work is moving. We should rejoice that we have a record of the faithful in both profane and ecclesiastical history. Where is there a report of work done by our Sisters' Aid Societies equaling that of which Dorcas was the leader? Where is there a missionary society that can duplicate the offerings of the early church at Jerusalem or Antioch? Where are there such self-sacrificing missionaries as Peter, Paul, Silas or Barnabas? Where are there such prayer meetings as at Jerusalem, and where are there such outpourings of the Holy Spirit as the Pentecostal revival and the work in Samaria?

The traveling man who sells hardware often wears a small padlock or other design to call attention to his business, the secret order man wears an emblematic design, and so on *ad infinitum*, and why should not the Christian wear a *visible* sign that he is in the King's business? Shall any worldly organization or business enterprise do better advertising or expend more money in pushing their work than the church of Jesus Christ? No, a thousand times *no*. Our cause is just and worthy of life-blood energy, and under this banner we will conquer.

Flora, Ind.

The Trouble at Kerak, Moab.

[The following letter was written from Ramallah, near Jerusalem, under date of Dec. 29, by Miss Rosa Lee, to her uncle, Dr. J. W. Morgan, of Owosso, Mich., and published in one of the local dailies. It relates to some of the experiences of the Miller party and makes interesting reading.]

On the last day of November, which fell on Wednesday, a party of American tourists, in charge of an Englishman, who had been a missionary to the Bedouins, left this city (Ramallah) for Petra, a noted place in Arabia. They went by Jericho, crossed the Jordan, and by Saturday were at Kerak, a beautiful town east of the Jordan. Some years ago the Englishman was a missionary at this place, and he took his people to the missionary house, which was then empty. The people had tents and food with them but they decided it was best to put up at the house over Sunday.

On Sunday the guide called upon the Governor, when he found him drinking coffee with two of the head sheiks of the town, but he did not know at that time these same sheiks had deliberately planned the death of the Governor and his soldiers, with whom they were then taking coffee. Near the missionary house was the home of one of the Turkish officers.

On Monday morning the American party was ready to leave the town when one of the men in charge of the animals brought word that the Bedouins were storming the town. The Englishman went to the house of the Turkish officer and from his upper window could see the Bedouins coming from all directions. They soon heard the firing of guns and the screams of women.

Most of the Government buildings were on high ground and on the other side of the town from the mission house, so they could see these people storming the place. The Bedouins got control of the Seria (court house) where the trials are heard and the records kept. They killed all of the soldiers on guard and then burned the records. They next got control of the municipal hospital, killed all of the sick soldiers they found in the beds and then stole everything they could carry away.

The Bedouins had orders to kill all soldiers, all foreign shopkeepers with the exception of those from one town with whom they were friendly, but not to harm Christian missionaries.

The trouble arose this way: East of the Jordan and all Central Arabia is inhabited by the Bedouins,—roving bands with no fixed homes,—who herd their small flock of sheep and goats for a living among the hills and the valleys, and who are a law unto themselves. The Turkish Government is trying to bring them into subjection. They ordered the soldiers to enroll these Bedouin tribes and enlist their young men as soldiers and then compel the tribes to pay taxes.

Kerak is the center of a large tribal district. The sheiks of Kerak told the officers in charge that the people could pull up their tents and run away so easy that it would be best to divide the country into districts and have it all entered at one time. They said, "Divide it into sixteen districts, and send forty soldiers and two field cannon to each district." They wanted to get their army of Kerak out into the open country, and they did. They gave orders to their tribes to kill all of the soldiers on Sunday night, right after supper. So far as we know, every one of the sixteen bands of forty each were murdered Dec. 4, 1910, except one band which lost only its officers. Then the plan was to go to Kerak on Monday morning and wait until the soldiers in the Castle came out on the parade ground, at 9:30 A. M., and then attack them; but they were so elated over the success of the country, they could not wait until 9:30, but stormed the town before, and tried to take the Castle. In this they failed. But they killed, plundered and burned all day long and into the night. They came to the mission house and insured the Englishman that he was their friend and that they would not hurt him or his party.

They were very anxious to get the Turkish officer who was in the house next to the mission. The soldiers on the top of the officer's house kept guard, but at last the house was forced and the officer fled. The Bedouins then came to Mr. Forder and at the point of the gun demanded that he deliver the officer. The Englishman said: "I am not hiding the officer." They said, "You are; for our men, lying on the top of the house, saw him enter the mission compound." The Englishman took an oath that he knew nothing of the officer. The chief of the Bedouins said: "I know Abou Jurius; he will not tell a lie. When my father was afflicted he took care of him, and in three days he came back to see him. Abou Jurius will not tell a lie." They lowered their guns and went away.

The officer, however, did go into the mission compound and the men with the animals for the American party hid the officer in a dry well. The English guide, very fortunately, did not know this. The American party were at the mercy of the Bedouins. Had it not been that the missionaries had been kind to the Bedouins in the past, the Americans might have all been killed.

The Americans left Kerak on Tuesday morning, but were soon captured by a tribe of thieves, and lost all of the money they had with them—something like $100—their tents, steamer rugs, etc. A friendly tribe took them by night around the south end of the Dead Sea toward the camp of another friendly tribe, south of Hebron. All of their money was gone, but they were able to purchase a mule from the tribe by agreeing to pay for him when they got back to Jerusalem. They were seventeen hours in their saddles before they reached safety.

The party was mostly made up of members of the Church of the Brethren. There was one young lady, a graduate of Wellesley, niece of Professor Brown, now in charge of the Archæological School at Jerusalem. They were a party of ten, four of whom were women. They reached Hebron Dec. 12. The American consul, located at Jerusalem, did all he could to relieve their wants.

Self-Praise or Boasting.

BY I. W. TAYLOR.

THIS disposition of mind, in the sight of God, is an evil,—a sin that will not go unpunished, "for whosoever exalteth himself shall be abased" (Luke 14:11). "Most men will proclaim every one his own goodness" (Prov. 20:6).

It is apparent, to the observing mind, that the truth of Solomon's saying is still one of the characteristics of men and women. I remember, some years ago, while attending a Ministerial Meeting in Eastern Pennsylvania, of hearing a brother say that "it is a difficult thing for a preacher to speak half an hour and keep *self in the sepulchre*." It was quite apparent that ten minutes' time was sufficiently long to bring himself very conspicuously out of the sepulchre.

Solomon says in Prov. 27:2, "Let another man praise thee, not thine own mouth." Few, indeed, there are, who would not rather be praised than criticised. True charity in the heart will remove the spirit of self-praise,—at least to the extent that "it vaunteth not itself; is not puffed up" (1 Cor. 13:4).

Paul, in Rom. 1:30, classes the boaster with those who are guilty of dark sins, and in 2 Tim. 3:2, in speaking of the conditions that are to prevail in the last days, the boaster is named among the list of sinners.

The individual who is inclined to self-praise, and practices the same in conversation and otherwise, does not realize how little the efforts are appreciated and how far such an one is lowered in the estimation of the soberminded.

I recently met a well-dressed stranger who seemed delighted in giving me his pedigree, his former and present calling in life. The same person, a few weeks later, seemed much humiliated when I met him among a gang of workmen, very much beneath the dignity of his own description of himself.

The personality of a writer is often noticed in his writing. Without any sign of self-praise, I could name a number of the writers to the GOSPEL MESSENGER, whose articles, without seeing the writer's signature, may be readily identified.

When a boy I heard an aged minister say, "A Christian has very little use for the words 'I' and 'my.' The haughty-minded Pharaoh used these terms seven times in Ex. 15:9. Haman, in Esther 5:11, 12, speaks by the spirit of self-praise and boasting. In 2 Sam. 17:44, 45 we have a beautiful contrast in the expressions of Goliath and David.

There may be heard, at times, a phase of self-praise in the apologies made by ministers in their efforts to preach. Perhaps it is a bad cold, or a lack of time for preparation, or not expecting to preach, etc. All this is only an indirect way of saying, "You should hear me once when everything is favorable!"

Brethren, in writing about our church work, it makes the best impression when we steer clear of self-praise. Jesus and the apostles were too busy to devote any time to self-praise.

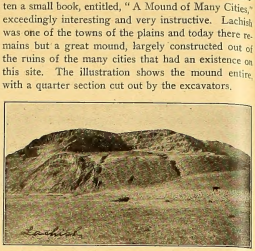
It has been said, The more deeply ministers of the Gospel feel their own insufficiency and their dependence on God for success, the more likely it is that their preaching will be attended by the power of the Holy Ghost, and thus rendered effectual to the salvation of men. In 2 Cor. 12:9 we read: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Neffsville, Pa.

Going Up to Jerusalem.

BY W. R. MILLER.

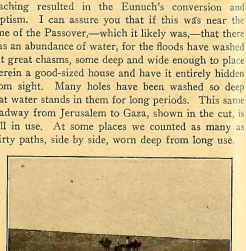
JOSHUA 10:31, 32 reads: "And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: and Jehovah delivered Lachish into the hand of Israel; and he took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah." Lachish was next in order to be visited. This old mound has furnished unmistakable evidence of the truth of the Bible. In Joshua's time it was a Canaanitish town, and, as stated above, utterly destroyed by Joshua's army. In recent excavations there were discovered some six cities, each built upon the ruins of its predecessor, and, first of all, the remains of the Canaanitish town which Joshua captured and destroyed. According to Jer. 34:7 Lachish was one of the last cities taken from the Jews by Nebuchadnezzar. The mound was recently excavated under the supervision of Dr. Bliss, who has written a small book, entitled, "A Mound of Many Cities," exceedingly interesting and very instructive. Lachish was one of the towns of the plains and today there remains but a great mound, largely constructed out of the ruins of the many cities that had an existence on this site. The illustration shows the mound entire, with a quarter section cut out by the excavators.



Photograph by W. R. Miller. All Rights Reserved.

Eglon is about two hours from Lachish, situated on a high, rolling plain. Not even a mound tells the place of the old city, but some little excavation shows the foundation stone of the walls and houses. You will remember that the King of Eglon, according to Joshua 10:5, was one of the five kings that made war against Gibeon, at which time Joshua came to the assistance of the Gibeonites in that forced march from Gilgal. After the battle these five kings hid themselves in a cave at Makkedah, and finally were slain and buried in the same cave in which they sought refuge.

We pass by without visiting Gath, for the site of Gath is in question. Yebna, a large village, is by some identified as being the ancient Philistine town of Gath, but this is entirely problematical. On the way to Gaza, —probably some such a way as the picture shows,—was the road that Philip was instructed, by the Spirit, to seek (Acts 8:26). There he found the Eunuch engaged in the study of the Bible, and Philip's timely teaching resulted in the Eunuch's conversion and baptism. I can assure you that if this was near the time of the Passover,—which it likely was,—that there was an abundance of water, for the floods have washed out great chasms, some deep and wide enough to place therein a good-sized house and have it entirely hidden from sight. Many holes have been washed so deep that water stands in them for long periods. This same roadway from Jerusalem to Gaza, shown in the cut, is still in use. At some places we counted as many as thirty paths, side by side, worn deep from long use.



Photograph by W. R. Miller. All Rights Reserved.

Gaza was the southernmost of the five allied Philistine cities. This place our party reached on Saturday evening, and here our tents were set up for two nights and a day, for we determined not to use the Lord's Day for traveling.

Our Friday night camping place was in a village about one and a half hours from Gaza. Early on Saturday morning we went to Gaza, sought out our camping ground, and then were off on the road that leads to Egypt,—probably on the very roadway on which Joseph was taken, and over which, also, Jesus traveled when his parents were fleeing from the wrath of Herod into Egypt. Following this way for some hours, we

left the Egyptian road, and our course took us eastward to Gerar, known today as the ruins of "Umm Jerar." It is altogether probable, that this is the Gerar of Abraham's time, where he sojourned, as recorded in Gen. 20: 1.

If was at this place that King Abimelech found trouble because of Abraham's deception. Here, also, Isaac practiced the same form of deception as that of his father, found in Gen. 20: 2 and Gen. 26: 6, 7. I sometimes wonder whether Jacob was altogether responsible for his deception, when he may have inherited from both his father and his grandfather this very element in his nature.

We found no ruins above ground at Gerar, but several holes have been dug, some seven feet deep, showing large stones lying in the former walls of the old city. It is said of Isaac, in Gen. 26: 12, 13, "Then Isaac sowed in the land, and received in the same year an hundredfold: and the man waxed great, and went forward, and grew until he became very great." Nowhere, in all Palestine, has the soil the appearance of richness as have these southwest plains, there being miles and miles of level wheat land, waiting only for systematic cultivation, and the "early and latter rains," again to produce an "hundredfold in the same year." One of the most difficult things to do was fully to realize that we were standing on the ground where this interesting Bible history was made relative to Abraham, Isaac, and Abimelech.

As nearly straight from Gerar as we could go, took us up to Gaza in a little less than two hours. The Gaza of today has a population of about 35,000, and is some three miles from the sea. The old caravan traffic with Egypt is now almost extinct, but the place is a great market for the Bedouins from the plains, for dates, figs, olives, lentils, and provisions. Much barley is also marketed here. As everywhere apparent, an unusually large proportion of the inhabitants suffer from ophthalmia,—that plague of the eyes in the East,—and nowhere worse than here in Palestine. Tradition points out the southwest side of the town, as the place from whence Samson carried off the Gates of the Philistine city. Jer. 47: 5 says, "Baldness is come upon Gaza." As one looks out toward the sea, and notices the sand dunes piled high and bare over the probable sight of ancient Gaza, it is not hard to understand the prophet, when he says that "baldness is come upon Gaza."

From Gaza to Ashkelon is three and a half hours north. Instead of taking the regular route, we went over to the seashore, and rode all the way up on the wave-washed, sandy beach. In many places our horses stepped fetlock deep in the mounds of shells thrown upon the beach by the waves. This was a delightful ride in the early morning, greatly enjoyed by every one, an experience not soon to be forgotten.

Jerusalem, Dec. 24.

Some Jottings on Sunday-school Lessons.

BY I. J. ROSENBERGER.

Our present Sunday-school lessons ought to be studied with profit; for fine New Testament teachings and principles may be drawn from Old Testament occurrences. I wish to emphasize some of these as we pass along.

In lesson one we have Rehoboam consulting with the old men. Not getting counsel that suited him, he sought counsel that did suit him. How he suffered for his folly! Dear reader, have you not seen Rehoboam's follies often repeated?

1. Men who seek counsel and reject it, because it does not suit them, are much inclined like Rehoboam, —to seek counsel of those who are in sympathy with them, who will encourage their course. Such are set, and refuse to be diverted from their course. Such really want encouragement and not counsel; hence, they are insincere.

2. The young king sought counsel of the young men. It was the kingdom being run by the young men. At times you see that when children grow up, the parents change materially; they do and view things so differently. This is due to the fact that these parents, like Rehoboam, are being led by the counsel of the young—their children. I love to see the young people active in church work. I have always encouraged placing the young on duty in the Sabbath-school, Christian Workers' Meeting, etc., but there are instances in which the young, by their activity and number, have gained control of the church. Concessions to the wishes of the young may be conceded at times for policy. These, each and all, are but repetitions of Rehoboam's folly, and will be followed by corresponding decline and loss. The old adage, "Old men for counsel, and young men for war," is of great practical utility.

Jeroboam started out with God's favor, but strange were the schemes he adopted to hold his crowd.

1. He built an altar at Bethel and another at Dan. A great deal of the religion of today, of the same sort, is done for convenience,—to hold the crowd.

2. "He made of the lowest of the people priests of the high places; whosoever would, he consecrated him." Whenever a church will consecrate "whosoever would" to become priests,—ministers,—these are Jeroboam's tactics, and will be followed with fatal results. Paul says: "Not a novice; . . . let these also first be proved."

Covington, Ohio.

An Unusual Occurrence.

BY JOHN R. SNYDER.

The judges of our courts are so often charged with acts that are not to their credit, and claims are so frequently made that they act without considering the effect on society and the home, that it is really refreshing to chronicle something to the contrary.

Some time since, in this county, the judge of the court of common pleas was called to hear a suit for divorce, filed by the wife, who made the usual charges of cruelty, neglect and failure to provide. The young people were prominent and the case attracted more than the ordinary attention. The husband prepared to contest the claim for divorce, and contended that he was perfectly willing to make a home for his wife and child,—the latter about three years of age. The case came to trial and a number of witnesses were called and gave their testimony. It was soon evident that the *animus* back of the whole matter was very trivial and that the real trouble was the interference on the part of certain relatives of the young couple, and that, if left to themselves, they would probably live together happily.

When the evidence was all in, the judge called the parties before him and said that he would not grant the decree of divorce asked for. He then proceeded to give all concerned some good advice and some fatherly counsel, and advised the husband and wife to bury their differences, move away from their relatives, and start their home life anew. He further ordered the custody of the child into the care of the father until after the following Sunday.

On Saturday afternoon he told him he should go to their house and build a fire in the stoves, and make everything cheerful, and await to welcome his wife, as the judge felt sure that she would come, at least for their child's sake. He was to remain at the home until Monday morning, and if she did not then put in her appearance, the child was to be returned to its mother and he was to report to the court the failure of his effort.

We are glad to relate that the plan worked. Both husband and wife attended the same church. On Sunday morning both were at the services, but there appeared to be no breaking up of the ice on the part of the wife. The pastor was aware of the strained condition and used his best efforts to bring about a reconciliation. It seemed, when the congregation was dismissed, that it would be a failure. The mother of the wife had made some charges that had proved unfounded. The pastor at the close of the service, asked her to go to the husband and ask his forgiveness. She retorted that she "would die first." The minister called the departing congregation to order again and said there was a matter for special prayer and that all should get to their knees and invoke Divine aid that this home should not be broken up. It was something out of the ordinary, but the minister said that a series of revival meetings, which they were just beginning, could not succeed unless this matter was settled, and settled right. There was a season of intense and earnest prayer, and in the midst of it all the mother arose from her place, went over to her son-in-law, and in tears invoked his forgiveness, which was freely given. There was a season of rejoicing, all around, and when they left the church, husband and wife left together, went to their own home and there is every indication that there will be no recurrence of the trouble.

But if the judge had not taken the interest in the case that he did, and imposed upon them the conditions that he did, it is possible that another home would have been wrecked and worse than that, their souls lost forever. All honor to the judges who sit upon the benches of our courts.

853 Maple Avenue, Findlay, Ohio.

The Church of God—Made Such in Christ.

BY CHAS. M. YEAROUT.

The foundation upon which this church rests is Christ. The prophet says: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28: 16; 1 Peter 2: 6). Christ being the foundation upon which the church of God is built, becomes the foundation of all the hopes, aspirations, comforts, and happiness of the people of God.

Christ is the foundation of the covenant of GRACE, made with the church, including all the promises contained therein, and the source of salvation (2 Tim. 1: 9, 10). He is a sure foundation, in whom the church may trust with all confidence, one who will not fail nor deceive her. All other foundations are sinking sand, and will be swept away when the tidal waves of judgment strike them (Matt. 7: 21-27; Luke 6: 46-49).

The members of the Jewish church rejected this foundation,—Christ,—and were cast out, and made a hissing and byword in all nations. The Deist, Unitarian, Jews, Masons, Odd Fellows and all lodge worshipers, have rejected the foundation,—Christ,—upon whom the church of God securely rests. They are building upon a foundation of human make, which will be swept into everlasting ruin. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

Christ is not only the foundation of the church of God, but he is the Head also. God "hath put all things under his feet, and gave him to be the *head* over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1: 22, 23, 5: 23; Col. 1: 18). Christless churches and lodges have no foundation in God's Divine plan of salvation upon which to stand, nor do they have a head in the spiritual realm to guide or direct them. They are like a ship without a pilot on the storm-tossed sea. They drift with the rushing current, and will be wrecked on the rocks and shoals of infidelity. Let no man beguile you of your reward, by holding up Christless religions and Christless prayers, vainly puffed up by their fleshly minds, "and not holding the HEAD,"—Christ,—"from which all the body"—the church—"by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2: 19; Eph. 4: 14-16).

Jesus Christ is the chief corner stone, in whom this spiritual building is joined, and fitly framed together, for a habitation of God through the Spirit (Eph. 2: 18-22). Christ being the chief corner stone, all the building is joined and held together in him, and outside of him there is no salvation.

"Wherefore God also hath highly exalted him, and given him a name, which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philpp. 2: 9-11).

Christ having purchased us with his own precious blood,—dying for a lost and ruined world,—we belong to him, and should render due reverence and service to him (1 Cor. 6: 19, 20). His conditions are reasonable and just. Through suffering and death "he be-

(Concluded on Page 92.)

THE ROUND TABLE

The Sin Chapter of Joshua.

BY EZRA FLORY.

THE seventh chapter of Joshua is full of instruction for us. Joshua, as well as Israel, had to learn that their strength was really in Jehovah. There had been a long training with Moses. In Joshua's commission not a word is said about bow, sword, or spear. In their obedience to Jehovah lay Israel's strength and hope. Then, again, Joshua was humbled to depend entirely upon Jehovah before Jericho fell (Joshua 5: 13, 14). Turning to chapter seven we learn:

1. The lesson of *possible defeat after such a victory* (V. 1). What a lesson!

2. Then, in the next verse, lies another lesson, *They trusted in what they saw.*

3. There is the lesson of *half-hearted service.* When God planned to take Ai, he took not two or three thousand, but all Israel (8: 1). No work God plans is small. We need not only an undivided church but an undivided heart (Matt. 6: 24). Following this there is an agonizing prayer (7: 6-9). God answers it, "Get thee up; wherefore art thou fallen upon thy face?"

4. *Fearing the results of sin more than the SIN itself* (7: 8, 9) is another tremendous lesson here. It is still, "What will the people say?" with too many souls.

5. Notice, *The unity of God's people.* God said, "Israel hath sinned," not, "Achan hath sinned." Cf. Acts 5: 1-11.

6. We should *submit to God's judgment about sin.* (7: 11).

7. *God will not countenance sin* (7: 12, 13).

One sin was enough for God to remove the parents from the garden. How terrible sin is!

8. *We should hold no parley with discovered sins* (7: 15).

9. There is a *tracing-out of sin* (7: 14).

10. God never *reveals* a sin he does not require us to *remove.*

11. In this way the *Valley of Achor* (troubling) became a *door of hope* (Hos. 2: 15).

Sterling, Ill.

A Queer Baptism.

BY JOHN ZUCK.

MY grandfather's name (on my mother's side) was Jacob Martin. He was a man of reputable character, —a deacon in the Church of the Brethren, in good standing, hence I vouch for the correctness of the story, that he told me, of a queer baptism that took place when he was a young man, he being an eye witness to the same. It occurred on Licking Creek in what is known as the Corner, Franklin Co., Pa., within the bounds of my boyhood travels, being less than one-half mile from the old La Fayette schoolhouse where I first went to school. I shall omit the names of the principals.

There was a young man who had worked among our Brethren, and had gotten the idea that to be baptized into Christ, was to go down into the water, and come up out of the water, like Jesus did. This man attended a revival in the neighborhood, and, being under conviction, desired baptism by immersion. The minister and others did all they could to enlighten(?) him otherwise but he still insisted on going *down into the water,* and gave them to understand that if they did not so receive him, he would unite with the Brethren.

So the minister concluded to do *something,* to retain the convert, though jeopardizing his right to the claims of a minister of the Gospel. The place selected was the boys' swimming hole,—a deep place in the creek, but narrow. The time and place were announced, and a large crowd was on hand to witness the unusual mode of baptism. The young man was stationed on the bank, at the edge of the water, in a standing position. When the minister had finished saying, "I baptize you in the name of the Father," etc., he pushed the applicant face forward into the water, leaving him to get out as best he could by the help of others, to avert drowning. (It might have resulted with the young man as it did with the swine of Gadara.)

This was such an outrage that it became the gossip of the whole country round about. It made lasting impressions on all who witnessed the thrilling scene,—a queer baptism indeed!

Clarence, Iowa.

Are You a Producer?

BY GEO. F. CHEMBERLEN.

How old are you? Yes, I have that. But, honestly, what have you done? A member of our "evangelical," "orthodox," "apostolic" church for fifteen years and never found any fault with the church. A good record of church membership, indeed. But read Matt. 25 on the "Closing Scenes of Human Affairs," and see what it says about such high-sounding titles, and the rewards for such stilted claims. It rather appears as though the Lord was addressing the "doers" who knew, or, at least, made no monument of claims.

Did you ever hear the little story about the Yankee "globe trotter" in Rome? Well, listen! You know they were getting some rather high-priced information as to what Christianity(?) is by visiting the Vatican. After viewing numerous apostolic relics they were led out to a poultry coop. The polite and exceedingly cordial guide seemed to turn to an effluent body of didacticity as he came in the presence of the very ordinary-looking old Dominiques. The little, expectant group of travelers gathered closer.

"These," said the guide, radiant with pleasure, "are the direct descendants, by Apostolic succession, of the cock that crew on the dismal night of the betrayal."

The American gave vent to a long, loud whistle with the rising inflection. The over-modest Vatican attendant paid no attention to the irreverent tone, but proceeded to expatiate on the marvelous pedigree of the homely birds. The little group listened in silence, and then, suddenly, the Yankee called out: "But do they lay?"

Now, really, that's the only pertinent point about the famous Vatican fowls. Are they producers? And, sir, it is the chief point about your life, and you will do well to mark that point.

Covina, Cal.

Solos.

BY JAS. A. SELL.

THERE is something beautiful and inspiring about a solo, when properly sung. Many of us are not singers and may be poor judges as to knowing when it is properly done. However, when appearances seem to show that the singer is on exhibition, one is apt to forget the song and remember the singer. When the tremolo is put on, and the words are smothered in the croaking that is somewhat of a cross between the owl and the crow, the effect is rather to destroy than to promote devotion.

While the song should spring from the deep fountains of the heart, the words should be uttered plainly, to give the full meaning of the poem, so that the "spirit and the understanding" may be combined.

"Then read from the treasured volume,
The poem of thy choice,
And lend to the rhyme of the poet,
The beauty of thy voice.

"And the night shall be filled with gladness
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away."

Hollidaysburg, Pa.

Temperance.

BY PETER BROWER.

THERE has never been a time when the good people of the fair State of Iowa have put forth such heroic efforts to rid themselves of the great evil of intemperance as at this time. The people in the cities as well as in the country have become aroused to their opportunities as never before. One place after the other is driving the saloon out of business, and I feel assured that the day is not far distant when liquor will not be allowed to enter her borders. The railroads have recently taken some strenuous measures along that line. The day seems to be dawning when the manufacture of intoxicants will be entirely prohibited. May God speed the day, and to this end let us labor and pray! The Temperance Committee of the District expects to put forth greater efforts to arouse our own people in the future than they have ever done before.

South English, Iowa.

Always Be on Time.

BY EDGAR M. HOFFER.

THOSE who are always prompt, are very likely to make a success in life. We should always be on time. When we go to services, or any other place, we should be on time.

Did you ever miss a train? Why was it? You were not on time. In this world there are many things behind time. God is always on time, the sun is on time, but man is often late,—kept back by the vanities of this transitory life. Those that serve the enemy till they die, will be forever too late. Let us improve our opportunities! They may never return. If we make a promise, let us be on time. "Seek ye first the kingdom of God," and then the cares of this world will not hinder us.

Elizabethtown, Pa.

CHRISTIAN WORKERS' TOPIC

My Whole Life for Christ.

Psa. 119: 9-11; Col. 3: 23-25.

For Sunday Evening, February 19, 1911.

Prayer-motto: "Create in me a clean heart, O God" (Psa. 51: 10).

I. I will seek the Lord—(1) Early (Psa. 63: 1; Prov. 8: 17). (2) In my youth (Eccles. 12: 1; Psa. 71: 5). (3) Whole-heartedly (Psa. 119: 2; Col. 3: 23).

II. The promises are—(1) I shall find him (Jer. 29: 13; Matt. 7: 8). (2) I shall live (Psa. 22: 26). (3) The Lord is good to the seeker (Psa. 9: 10).

III. I will serve God—(1) By keeping his commandments (John 14: 15; 15: 10, 14; 1 John 5: 3; Jude 20, 21) (2) By glorifying him (Matt. 5: 16; John 15: 8; 1 Peter 2: 9).

IV. The blessedness resulting—(1) "It shall be well with thee" (Psa. 119: 1; 128: 1; John 14: 21, 23; Num. 14: 24). (2) Thou shalt "see good days" (Psa. 34: 12; 1 Peter 3: 10). (3) And shalt keep young (Joshua 14: 7-11).

Note.—(1) He who lives thus, lives not only happiest, but longest, and keeps youngest. (2) The above Bible ingredients wisely compounded, and held in solution by love to God and love to man, may be said to constitute the Elixir of perpetual youth.

PRAYER MEETING

Winning Power Through Service.

Eph. 6: 10-18.

For Week Beginning February 19, 1911.

1. **We Must Make the Service Our Vocation.**—The strength of our lives must be devoted to God's service; his business must be our life's sole end. Paul said, "This one thing I do." Too many of us are weak, empty-handed because we have failed to make God's service our vocation. Entire consecration is the secret of missionary accomplishment today (Philpp. 3: 13, 14).

2. **Our Service Must Depend Wholly on God's Power.**—Moses could not care for his sheep by his own wisdom, but he could not liberate a nation of slaves except through God's wisdom. Paul says again and again, "I come to you not in my own strength, nor my own wisdom," etc. God's chief trouble with us is not to "fill" us but to "empty" us. Self must move out before power can move in. The spirit of power works only through surrendered men (James 4: 10; 1 Peter 5: 6).

3. **We Must Work According to God's Plans.**—It is always safe to follow God's directions in every particular. No non-essentials with him. He who dooms Jericho will supply the method of taking it. "Not my will, but thy will," is the secret of power in service. It is ours to execute: it is God's to direct (Philpp. 2: 12, 13).

4. **God's Glory the Sole Object of Service.**—If we seek power for its own sake, or to gain the world's applause, it will not be given us. The work done must enhance God's glory,—not ours. All great men of the Bible were little in their own sight, but mighty for the Lord. This spirit must characterize our service (Eph. 1: 17, 18).

5. **We Must Await God's Own Time.**—Jesus lived thirty years for only three years of service. Carey worked seven years in India before he had a single convert. Patient waiting will finally bring the power. God does not build and fit up a man of power in a moment. Long and weary months or years of preparation will finally usher in the glad day when God's power comes upon us in its fullness (James 5: 7, 8).

HOME AND FAMILY

Dedicatory Hymn.

8s and 7s.

BY JAS. A. SELL.

Hear us, O thou great Jehovah,
While we lift our hearts in praise;
Make this place thy habitation,
Now and through the coming days.
May the burdened soul find solace
In the service of this place;
And enjoy the heavenly comfort
Given by the Savior's grace.

Chorus.

May thy spirit, Lord, be with us,
As we gather here to pray;
Fill our hearts with joy and gladness;
Lead us in the perfect way.

May this house become a refuge
To the weary, troubled soul;
As we strive, through pain and conflict,
For the Christian's happy goal.
While we linger at this altar,
Craving blessings from above;
Send thy Spirit down to meet us;
Fill us with the Savior's love.

Hollidaysburg, Pa.

Strength for Today.

BY WEALTHY A. BURKHOLDER.

"Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow."

LIFE is real and every day we learn practical lessons. Each day presents new trials, difficulties and disappointments and often our stock of patience may get low. One of life's greatest battles is the one we have with ourselves. To curb our evil natures, to tame the "unruly member" so that we may always speak the right word and at the right place and time, and constantly be in the proper frame of mind, is a great and important work, and those who bring themselves into subjection achieve a glorious victory. But such victories are not common, because we are all very human.

But difficulties, trials and obstacles, which intercept our pathway, are for our good, and if received in the proper spirit, may help to develop us into stronger and better men and women. The stormy blasts of winter are needed to make the oak of the forest strong, just as well as the summer sunshine. So with us, as travelers on the highway of life. We need the tempests of adversity to try our strength, and thus enable us more successfully to meet the conflicts of life. We should not expect to get along without having our pathway sometimes obstructed, and then is the time we most need a quiet disposition, a submissive mind and a forgiving heart.

"For into each life some rain must fall,
Some days must be dark and dreary."

But let us ever remember that we have only the assignment of one day at our disposal,—we only live one day at a time. We should not concern ourselves about the trials of tomorrow. Only today and the duties of today claim our attention.

"Do your duty today, but borrow
No labors nor cares from the morrow."

But do we do as we know to do? No, too many of us peer into tomorrow and worry over what may happen when the light of another day comes. Could we always have grace and patience enough to accept what comes, gratefully, and make the best of it, we would be very much happier and no doubt would exert a better influence on those around and about us. Let us not forget that we have

"Only one day to bear the strain
Of living, and to battle with the pain.

"Only one day to satisfy
With food and covering as the hours slip by.

"Only one day, tomorrow's care
Tomorrow, if it come, itself shall bear.

"Only one day; then waste it not
In futile plannings where the Lord is not.

"Only one day God gives to me
At once. Oh, may I use it faithfully!

"Only one day to serve my King,
And to his feet some wandering soul to bring.

"Only one day to fight the fight
Of faith, and vindicate my Savior's might.

"Only one day, maybe, to sing
On earth the praises of my Savior King.

"Earth's day dies down, Lord, lift my eyes
Unto the glories of the heavenlies.

"One perfect day awaits me there,
Nightless and shadowless, beyond compare."

Newburg, Pa.

The Home.

BY MARY V. HARSHBARGER.

THE true home is the foundation upon which all other institutions are built. The church was not established until after the homes existed. The Sunday-school is no stronger than are the homes. The missionaries are the outgrowth of the homes. The weekly prayer meeting shows the pulse of the homes surrounding it. The spirituality of the church shows the beat of the home pulse.

Society, also, speaks for or against the home, in tones that sound far and wide.

O ye parents, look well to your homes, for the influence of your homes will be here long after you are gone!

And, you, dear young woman, look well and pray earnestly, in regard to this most important step. Don't hurry, but wait and study the nature of that man to whom you expect to give your life.

And, young man, beware lest you fail of making sure of the very foundation upon which your home is to be built.

Homemaking is the most far-reaching in its effects of any point in life, for your companion will make you stronger or be the means of shipwreck in many cases. The Lord will lead you, if you ask him, "for he that lacketh wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:5).

McPherson, Kans.

SISTERS' AID SOCIETIES

OVERBROOK, KANS.—Our Sisters' Aid Society during the year ending Jan. 6, 1911, held ten meetings, with an average attendance of twelve. We made and donated 179 garments, valued at $93; made and donated four comforts, eight pillowcases and four sheets; made and sent three comforts to the Kansas City Mission; collections and balance on hand from last year, $63.68; expenditures, $45.48; balance on hand, $18.20. We reorganized by electing Sister Mattie Fishburn, president; the writer, secretary-treasurer.—Emma Fishburn, R. D. 1, Box 3, Overbrook, Kans., Jan. 24.

BIG SWATARA, PA.—During 1910 our Sisters' Sewing Circle held twelve meetings, having a total attendance of 110, with an average attendance of nine. The interest is good, though we are few in number. We pray that more may become interested in this good work of helping the needy, that whatsoever our hands find to do, we may do it with our might. We had in the treasury, at the beginning of the year, $10.01; received during the year, $43.18; expenses, $17.70; leaving a balance of $10.49 in the treasury. We donated $15 to the Building Fund of the Bethany Bible School in Chicago; also $10 to a family at home. The officers for 1911 are Sister Elizabeth Balsbaugh, president; Sister Alice Shiffler, vice-president; the writer, secretary; Sister Jennie A. Cassel, treasurer.—Katie E. Fackler, R. D. 1, Union Deposit, Pa., Jan. 28.

BELLEFONTAINE, OHIO.—Our Sisters' Aid Society met Dec. 14, to reorganize, with Sister Malinda Kaylor, superintendent; Sister Mary L. Cook, president; Sister Emma Neer, treasurer; the writer, secretary. We held our first meeting of the year in March. Since then we have held thirteen meetings. We have fifteen members enrolled, with an average attendance of eight. We had $8.53 in the treasury at the beginning of the year; received during the year, $23.78; expenses, $17.45; leaving $14.68 in the treasury. Our work consists mainly in piecing and knotting comforts. We made one comfort for the Old Folks' Home, and also sewed in private homes for families. The inmates of most of these homes are not members of our church. We feel that we can do a good work here, as much interest is taken in our Aid Society. In this way we hope to get them interested in the church.—Gordie E. Snyder, R. D. 5, Bellefontaine, Ohio, Jan. 25.

MEXICO, IND.—Our Sisters' Aid Society was reorganized April 27, 1910. Sister Lillie Fisher was elected president; Sister Anna Eikenberry, vice-president; Sister Myrtle Graft, secretary-treasurer. During the eight months we held seventeen meetings, with an average attendance of eleven, our enrollment being twenty-five. From 1909 we had a balance of $19.93; received during the year, $24.90; total, $44.83; expenses, $39.06; balance on hand, $6.77. We sent $5 to the North St. Joseph Mission; to furnish a room at North Manchester College, $18; paid for a sewing machine for the Aid Society, $14.41. Our work consists of mending and sewing for the Mexico Orphans' Home, and general sewing; also charity work for the poor. We completed 200 garments, consisting of dresses, aprons, overalls and underwear. We knotted twelve comforts, quilted two quilts, and made thirty pads for the Orphans' Home.—Myrtle Graft, R. D. 26, Mexico, Ind., Jan. 30.

WATERLOO, IOWA.—The Sisters' Aid Society of the city church met in regular session Dec. 29, 1910, and chose the following officers for the new year: Sister Cora Hoff, reëlected president; Sister Hershberger, vice-president; Sister Deardorff, Secretary; the writer, treasurer. During the past year our society met forty times, with an average attendance of fourteen. We have quilted thirteen quilts, tied four comforts, donated one day's sewing to a poor family, and did three days' sewing for $4.50. We donated five sacks of clothing,—two to Chicago, and three to the Kansas City Mission. We have gathered and sold 4,496 old papers to the M. E. church, for which we received $16.85. We donated $6 toward the Messenger; also $16 for the support of an orphan in India. We have also decided to pay $50 toward a new carpet for the church. Amount of cash on hand Feb. 10, 1910, $21.79; balance of cash on hand Dec. 29, 1910, $77.97.—Phebe Hasbrouck, Waterloo, Iowa, Jan. 21.

LANARK, ILL.—From January, 1910, to January, 1911, our Aid Society held twenty-nine meetings, with an average attendance of ten. During the year we had $65.74 in the treasury. We sent $2 to the Boys' Club in Chicago; to a needy church, $2; to the Chicago Mission for clothing, $2; gave toward the building of our new church, $30; have in the treasury $27.74. We sent two sacks of clothing to the mission in Chicago, two sacks of clothing to the Kansas City Mission. Sister Mary Snively, one of our most earnest workers, was called to her reward. We elected Sister Sarah Trout as president; Sister Hattie Stambaugh, vice-president; Sister Addie Zuck, secretary-treasurer.—Emily Spanogle, Lanark, Ill., Jan. 30.

TIMBERVILLE, VA.—During the year 1910 the Sisters' Aid Sosiety held twenty-four all-day meetings, with an average attendance of eight. The amount of money received during the year for work done, donations and fees aggregated $106.29. The society donated $18 to the Annual Conference Fund; to the Buena Vista church, $10; to the Orphans' Home for walks, screens, carpet, etc., $15.39; for help in cases of sickness, $5; to a friend, $7.60. We also donated quilting of quilt, comforts and some clothing, and have in bank $14.47. Our society met with other societies and sewed one day for the Old Folks' Home. A collection of $3.53 was taken to be used for the Home. We also met with other societies to sew one day for the Orphans' Home. A collection of $8.80 was taken for the Orphans' Home. We reorganized our society for the current year, with Sister Effie Zigler, president; Sister Sallie Smucker, vice-president; Sister Nina Wampler, secretary-treasurer.—Lida M. Zigler, Timberville, Va., Jan. 19.

WASHINGTON CITY, D. C.—During the year from January, 1910, to January, 1911, our Sisters' Aid Society held fifty-two meetings, with an average attendance of eight. We made 134 aprons, ten quilts, three comforters and seventy-three prayer coverings. Balance on hand Jan. 1, 1910, $14.76; receipts for the year, including fees, $99.54; balance on hand Jan. 1, 1911, $2.06; gave toward the finishing of a room in the basement of the church, $22.21. All other receipts, including the cost of material used by the society, were used in helping the poor of our city. We have many calls for clothing and provisions. Many needy families and Sunday-school children have been helped. We gave out 262 garments, twenty pairs of shoes, four comforters, one quilt, and a number of baskets of provisions. We have received new and second-hand clothing from the sisters of Brownsville, Mount Zion, Middle River and Waynesboro congregations. We can make good use of articles sent us, or assistance in any way, as there are many who ask for help during the winter months. Sisters, you can be the means of making some poor children happy and comfortable. Under the direction of our society sufficient funds were raised to complete and finish a room in our church. This much-needed room is now used as a recitation room by the young people's Organized Bible Class. We thank our many friends and Sisters' Aid Societies who helped to make this work possible. Contributions amounting to $294.55 were received. Our officers for the year are as follows: Sister Effie Shaver, president; Sister Anna Miller, vice-president; the writer, secretary-treasurer.—Maude V. Hollinger, 323 D. Street, S. E., Washington, D. C., Jan. 26.

McPHERSON, KANS.—Our Sisters' Aid Society met on Wednesday afternoon of each week, except in July and August of last year. Our attendance ranges from five to fifteen. The kindest of feeling is manifested at our meetings. We aim to be courteous to all. The majority decides all questions. In our work we make garments out of new goods for needy children, and remodel partly-worn clothing, sent in to the society. We also make comforts and quilts, and sisters' coverings for prayer service. When called on, we go into homes and assist with the sewing. On the first Wednesday afternoon of each month a business session is held, which is opened by devotional exercises. We take a collection in each afternoon session, but in case some are not prepared to give the usual amount,—five cents each,—they are still active members by their presence. We purchased a house, a few years ago, which we rent, except the room necessary for our work. The rent of our house, donations, collection dues (from those who do not attend), during last year, amounted to $147.03. Fourteen sacks of clothing were sent to different mission points. Our money is mostly used for mission work. We gave to the Denver Mission, $5; to the St. Joseph Mission, $5; to Brother and Sister Eby in India, $10; to the India Orphanage, $15; to the school in India, $5; toward furnishing the College chapel, $42.50; for furnishing our aid Society house, $16. We also pledged $10 for Child Rescue Work. We do not feel that this is anything great, but we do feel it a great opportunity for reaching out to those who are in need. It is, indeed, a pleasant, practical and systematic way for us "as workers together with him" (2 Cor. 4: 1); and our own lives are made better and richer, when we do all to the glory of God.—Mary V. Harshbarger, Secretary, McPherson, Kans., Jan. 24.

JOHNSTOWN, PA.—Jan. 4, 1911, the Sisters' Aid Society of the Roxbury Church of the Brethren met for the annual election of officers, and the result is as follows: Sister Addie Baumgardner, president; Sister Emma Blough, vice-president; Sister M. V. Cassady, secretary; Sister Rachel Palmer, assistant secretary; Sister Jemima Dietz, treasurer; Sister Livingston, assistant treasurer; Sister Mollie Blough and the president of the society, buying committee. Fourteen members were present to help in the selection of the officers. The following is a report of the work for the year 1910: Fifty-one meetings were held with an average attendance of eight; four of these weekly meetings were all-day sessions, in which we hoped to catch up with our work, which pressed on us so much. We quilted twenty-one quilts. Six of these were made and furnished by the Circle, or certain members of the Circle, and sold for the Circle. One was what we called a friendship quilt,—so called because each block in the quilt was made by a member of the Circle, or their friends. It was made by many, and bears the name of each donor. We sold it for $9. We also quilted, or napped, nine comforts, made fifty-nine aprons, sixty-nine sun-bonnets, five clothes-pin aprons, twenty-five prayer coverings, and one fancy cushion top. The quilts and comforts were quilted in our regular meetings, but most of the aprons, sun-bonnets and prayer coverings were made at home by a few faithful sisters. All of them are regular attendants at the meetings, and yet they take it upon themselves to do this extra work. It is only just to mention this as a fact which has done much to build up the Circle, and helped others to enter into the work more diligently. May the Lord abundantly bless all who have showed such a deep interest in this worthy cause. "She hath done what she could," spoke the blessed Christ, when he saw the devotion of that dear woman who anointed him with costly ointment. Do we not think he still sees and knows when we do a service that calls for self-sacrifice and self-denial? Our receipts for work done were $100.90; donations received, $7.43; making a total of $108.33. We expended for material used in our work $33.46; purchased some carpet for the church, for which we paid $60.20; amount still in the treasury, $14.67.—Rachel Palmer, Johnstown, Pa., Jan. 30.

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DURING the recent Bible Institute at Huntingdon, Pa., twelve were added to the church.

THE revival at Sterling, Ill., conducted by Bro. S. Z. Smith, closed with twelve baptized and two reclaimed.

WE are requested to announce the change of Bro. Henry Brubaker's address from Fruita, Colo., to Newberg, Oregon.

OUR correspondent reports a good revival at Mount Garfield, Colo., with eleven applicants for membership, and one returning to the fold.

A SERIES of meetings was held in the Back Creek church, Ebenezer house, Pa., by Bro. M. R. Flohr, and eight persons made the good confession.

IN a revival at Altoona, Pa., some splendid work was done by Bro. Cassady, who had the pleasure of seeing forty-nine received into the church by confession and baptism.

DURING his Bible Institute work at Nezperce, Idaho, Bro. E. M. Studebaker is holding some revival services. When last heard from there were sixteen applicants for membership.

BRO. P. B. FITZWATER, of Manchester College, Ind., accompanied by Bro. Spitzer, paid the House a special visit last Monday. We were glad for their short call at the MESSENGER sanctum.

PLANS have been practically perfected for a churchhouse in Woodland church, Ill. Enough has been subscribed for the purpose, and it is hoped to have the building completed by July 4.

BRO. C. W. GUTHRIE, of 3301 Adams St., Chicago, Ill., has been a very sick man, and is not yet well, but he certainly appreciates the many letters and cards that have come to cheer him during his affliction.

BRO. J. W. KITSON, of Fort Wayne, Ind., wishes to announce that the District Meeting of Northern Indiana, for 1911, will be held in the Springfield congregation. The date of the meeting will be given later.

ON the mission page we are publishing three communications showing how Christmas was spent in India. It will be observed that Bro. Stover in his report says that thirty-two natives were baptized on Christmas Day.

WE understand that the General Mission Board would like to send one man to Denmark, one to Sweden, one to France, at least five to India, and two to China. The Board has the money; the trouble is to find the men.

BRO. GEO. MISHLER, Secretary of the State Mission Board of Nebraska requests us to say that all the churches in Nebraska should read 2 Cor. 9. It might be well for all of our members to read this part of Paul's second letter to the church at Corinth. It might also be well for the ministers in Nebraska, as well as in other States, to do some preaching about what is set forth in the chapter.

THE District Meeting of Eastern Pennsylvania will be held in the White Oak church, but the date and other particulars will be given later. So says Bro. N. B. Fahnestock, Manheim, Pa., corresponding secretary.

AT the District Meeting of Western Colorado and Utah Bro. D. M. Click was chosen a member of the Standing Committee. Later he resigned in favor of the alternate, Bro. J. E. Bryant, who, therefore, will represent his District at the St. Joseph Conference.

BRO. J. M. BLOUGH writes us from Johnstown, Pa., saying that from Feb. 11 to 20 he will be engaged in Bible study, India talks and preaching at the Rummel church, in the Shady Creek congregation, Pa. This congregation, he says, supports Sister Blough on the mission field.

BRO. J. W. TROSTLE, of Pasadena, Cal., an aged elder, passed away Jan. 24 at the age of seventy-one years. He preached the Gospel more than forty-two years, was highly esteemed because of his strong faith in his Master, and his high regard for the church and her interests.

BRO. H. C. EARLY did some evangelistic work in Bridgewater, Va., that was very much appreciated, but on account of sickness he had to close his labors and return home sooner than he had arranged to return. There were, however, a number of accessions, and possibly there may be others.

BRO. H. B. BRUMBAUGH, our Corresponding Editor, of Huntingdon, Pa., is spending the remainder of the winter in Florida, and until April 1 may be addressed at St. Petersburg. We notice that an unusual number of our people have gone South this winter, and we are sûre that they will enjoy the genial climate.

BRO. S. G. NICKEY, of Cerro Gordo, Ill., did a good work in his series of meetings at Wayne, Miss. Eleven were received into the church by confession and baptism, and three await the rite. This shows that successful mission work may be done among the southern people, if we go at it in the right way.

BRO. H. I. BUECHLEY, clerk of the late District Meeting of the First District of Arkansas, writes us that since Bro. C. H. Steerman, a duly-elected member of the Standing Committee, is to move out of the State soon, Bro. W. T. Price, alternate, will represent the District on the Standing Committee at the St. Joseph Conference.

THE Annual Meeting queries, so far as received, will be found on page 92, this issue. If there are other papers, they have not yet reached our desk. It may not be amiss to state that when a query is published in the MESSENGER it then becomes an open question, and so remains until the Annual Meeting, in some manner, disposes of it.

As is known to most of our readers, Bro. Edward Frantz, President of McPherson College, on account of overwork, has found it necessary to seek rest from mental labor for a season or two. He writes us from Lordsburg, Cal., saying that picking oranges is his occupation these days; and, judging from the cheerful tone of his letter, we would conclude that he is enjoying the work. But he writes solely for the purpose of telling us how he is delighted with "Our Saturday Night," and adds that "there is nothing blue about the book, except the cover."

The United Presbyterian enters its protest against fortifying the Panama Canal and, among other things, says that we are living in a new age, the age of armies and navies having passed, and this, too, in spite of the fact that Great Britain, Germany and the United States are building a number of warships. We would like to see all other religious papers join in the protest, and do what they can to arouse public sentiment against further war preparations. *The Independent* is decidedly opposed to any further military expenses, maintaining that there are more sensible ways of settling the differences that may exist between civilized nations than by an appeal to arms.

WE learn from the Committee of Arrangements that the program for the Annual Meeting, to be held at St. Joseph, Mo., beginning June 6, is practically completed, and in due time will appear in the MESSENGER. One auditorium is to be kept solely for evangelistic work, which is to be made a very prominent feature, in connection with the Conference. Bible Institute work will also figure quite prominently. The people of St. Joseph are becoming much interested in the meeting, and some of them have already offered to receive our people into their homes and care for them.

WRITING from Vyara, India, Bro. A. W. Ross says: "We are feeling the need very much of reinforcements, and hope the church will not only arise to present need, but to the grand opportunity we have, here in India, to more than double our membership. As I survey the field, it looks to me as one big opportunity challenging the church to unity of belief and practice, and a mighty effort for soul-saving. What a wonderful apologetic and apostolic Christianity if we could arise in the full strength of our initial powers, and in the unlimited powers given by the Holy Spirit for the salvation of the unsaved around us and in other lands! The best way to make other souls believe we have the truth of the Gospel, as taught by Christ and the apostles, is for us to show it in our lives and in our activity for the salvation of others."

A COPY of the new and greatly improved *Inglenook* Cook Book has just come to our desk. The work contains over 400 pages, is neatly bound in oil cloth, and contains probably more reliable and well-tested recipes for cooking than may be found in any other cook book in the country. It is adapted to the needs of the common people, and this is what makes it especially valuable. We understand that all the recipes have been tested and can therefore be depended upon. The book is worth $1 to any family, and yet is not for sale. It is given as a premium with the *Inglenook*. Any one sending $1 to the Brethren Publishing House will receive the *Inglenook* one year and the cook book free. The price of the *Inglenook* is $1 a year, and with the book thrown in, it means $2 worth of reading for $1. The proposition should be the means of greatly enlarging the *Inglenook* subscription list.

WHILE it is shown in the church statistics for 1910, just published, that the Catholics claim a membership of 12,000,000, it is also shown that their gains for the year have been astonishingly small,—110,100. This means less than 10,000 to the million, or less than 1,000 to each 100,000. That is, for each 100,000 Catholics there has been a gain of less than 1,000. With nearly everything against them, save the Gospel itself, the Brethren do better than this. Then it will be well to bear in mind that the Catholic immigration from the Old World is considerably more than the increase stated. Considering these facts, it would appear that for 1910 there has been a decided falling off in the native Catholic membership of the United States. Cut out the foreign immigration, and the decrease will be alarming in the eyes of the devout Catholic. We are saying this to correct certain reports about the growing strength of the Catholic church in this country.

A CORRESPONDENT wishes to know whether Elijah, the prophet, and John the Baptist were the same person. We answer by saying that they were not. The former lived nine hundred years before the time of Christ, while the latter was contemporary with Christ, being only six months older. In the New Testament we have a full account of the birth and death of John the Baptist, while in the Old Testament we have the interesting history of the Tishbite and his final translation. While in some general respects there may be a resemblance between the two remarkable men, still their separate histories give no just occasion whatever for regarding them as the same individual. John, coming in the spirit and power of Elijah, and in a sense representing the faithfulness and fearlessness of the prophet, has led some to regard the two as the same character. Each one was a man of God, and each one filled his mission with credit and honor to the cause he represented.

Mack Memorial Services.

NEXT week we are to publish a Mack Memorial issue of the MESSENGER, containing a number of well-prepared articles regarding the life, history and teachings of Alexander Mack, the first minister in the Brethren church. He was born in Germany in 1679, was baptized and helped to organize the Brethren church in 1708, emigrated with a large number of his people to America in 1729, settling at Germantown, Pa., and died Feb. 19, 1735, at the age of fifty-six years. Since Feb. 19 falls on Sunday this year, a memorial service on that day will be quite appropriate. Those wishing to deliver an address regarding the devout man, the church he organized, and the work he did, will find much valuable information in Brumbaugh's "History of the Brethren," Falkenstein's "History of the German Baptist Brethren Church," and Flory's "Literary Activity of the Brethren in the Eighteenth Century." After the arrival of the Memorial Issue of the MESSENGER, they can avail themselves of the helpful information it will contain. An address on Eld. Mack and his work, as a reformer, would prove interesting and helpful to any of our congregations. Ministers who do not find themselves prepared for a full address, will do well to give at least a short talk about this earnest, Christian man, who, in the midst of the lifeless formalism of his generation, helped to organize a church containing all the gospel ordinances, with the New Testament as its only rule of faith and practice. Not for some years will Feb. 19 fall on the Lord's Day again, and it may not be wise in our ministers to let this splendid opportunity go by without saying something about the minister of wealth, good social standing, and fine intellectual ability, who sacrificed everything in the interest of the reform work that he took up when but twenty-nine years old. It is a marvel, indeed, that a man of his years could give to the world a system of religious truths that should stand the test so well.

Church Growth and Development.

IT is proper for a church to grow and develop, and, governed by the law of growth, it is but natural that it should change in methods more or less. The members composing a congregation come and go, and one generation takes the place of another. The overseer of the flock, however efficient, must be replaced by another, and the faithful helpers of the past generation must retire and let the helpers of another generation assume their responsibilities. The old meetinghouse must, in time, be torn down and a more convenient structure must take its place. These and other changes may be accounted for by the law of growth and development. The conditions of the past may have been as satisfactory to the former generation as the conditions of today are to the present generation. The interior of some of our commodious meetinghouses might have seemed out of place to the members who worshiped in the houses that they erected a generation ago. Even the present appearance of what we consider a desirable congregation might not have appealed to our good and faithful fathers and mothers. And while we must expect such changes, from one generation to another, it is very unfortunate when changes become so marked that the older members can no more feel at home with the worshipers of a congregation that is making strides too rapidly to be considered reasonable.

We are just in receipt of a letter, indicating that this is the feeling of some members who hold their membership in a congregation where the change in methods would appear to be abnormal. The feelings of these substantial members have probably not been taken into account. The congregation has a disposition to grow in directions that do not appeal to saints who worshiped with the tried and true forty or fifty years ago. To them it looks much like growing worldward, but they can not change the conditions. Possibly they may not be as aggressive themselves as the good of the cause demands, while, on the other hand, the new generation is just a bit unreasonable. The happy medium would bring better results. But we pity members who, after years of faithful service, can not feel at home in the congregations that they have worked so hard to build up. Then, on the other hand, we pity the aggressive part of the membership that chafes under the retarding methods of those who fail to recognize the law of proper growth and true development, for churches as well as for other institutions. How fortunate it would be if these two classes could be induced to plan for each other's mutual good and edification! The older members should not be made to feel that those in charge of the Lord's work have no regard whatever for their wishes and spiritual comfort. They ought not to have the impression that the church is moving away from them so rapidly that they can hardly consider themselves at home any more. Where this condition prevails, there surely must be an absence of the Spirit of Christ, for Jesus never intended that the growth and development of his church should be along lines that would render the situation unpleasant to those who have grown old and feeble in his service. The body of Christ on earth should be made the refuge of the young, the stay of the strong, and the comfort of the aged, and when these conditions are lost sight of, it must be evident that there is a lack of the love and tender regard that should, at all times, characterize the people of God.

Where Is the Supply of Paper to Come From?

TO the making of books, magazines and papers there is no end, but there seems to be an end in sight to the material from which the paper for all these publications is manufactured. The forests of America are already denuded of trees that can be used for paper pulp, and the Canadian forests are furnishing a large per cent of the material used each year. When these sources of supply are exhausted, where will we get paper? The publications increase each year, and the paper supply decreases. We have two periodicals in the United States with a circulation of over three million copies,—more than the combined circulation of all the papers three quarters of a century ago.

In a recent article in the *London Graphic*, quoted in the *American Review of Reviews*, we have the interesting statement that an effort is being made to restock the swamps and low places along the Nile with papyrus,—the paper reed of the Bible,—to be used for the manufacture of paper, and that the attempt is proving successful beyond the most sanguine hopes of its promoters.

Are we to fall back on the papyrus for our supply of print paper? Seven hundred years before Christ, Israel's great prophet, Isaiah, declared "that the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks . . . shall wither, be driven away, and be no more (Isa. 19:6, 7). Never was a prophecy more literally fulfilled. The papyrus plant—paper reed—upon which ancient Egypt depended entirely for her supply of paper, withered and was driven away, so that for many years not a single reed of this kind could be found in all the land of Egypt. Search as you might, from the second cataract to the mouth of the river, you would find that the "paper reeds by the brooks, by the mouth of the brooks," have withered, are driven away, and are no more. You will find them in abundance on the upper waters of the Jordan, on Lake Merom, but not a single stalk in all the land of Egypt.

As already indicated, Ancient Egypt depended entirely upon the paper reed for her supply of paper. Her ancient writings,—many of them preserved unto this day,—are written on papyrus. Not only did Egypt use the paper reed, but the then known world depended upon her for its supply of writing paper, and it became a great source of wealth to the Pharaohs. Gold flowed into their coffers, for they had a monopoly on the papyrus. But the greed of monopoly soon overreached itself. Substitutes were sought out, and paper was manufactured from other materials, and the paper business of Egypt collapsed. The papyrus withered, was destroyed, driven away, and was no more.

And now, after the lapse of many centuries, the paper reed is to be replanted in Egypt,—in fact has already been replanted,—and is being successfully used in the manufacture of modern print paper. The paper reed grows to the height of from ten to fourteen feet in a surprisingly short time, and yields a great abundance of raw material.

The Graphic says, "A plantation near Alexandria has been sown, reaped and the produce gathered under Mr. Norton's directions, and transmitted to a well-known English paper-mill, where it has been manufactured into paper of excellent quality, which has already been utilized in the printing press with every success. Both the raw material and the finished article have been tested and favorably reported upon by the leading paper-experts, and it is apparent that capital and enterprise are alone needed to develop the industry to enormous dimensions."

The possibilities of the culture of the paper reed are not to be confined to Egypt alone. In the swamp lands and everglades of our Southern States, south of the frost line, the paper reed would grow luxuriantly, and these great wastes could be turned into revenue-producing industries, far exceeding in value the mining of precious metals. The romance connected with this question may be realized when, some day, our readers may have the MESSENGER printed on paper made from the paper reed of Egypt, after the papyrus had withered and vanished from the land of the Pharaohs for more than a thousand years.

D. L. M.

Our Ups and Downs.

WE say, our ups and downs, because they seem to be a common possession. They belong to us all. We all have them in our life's experience. Some may have more of them than others. Some get higher up and, correspondingly, lower down than others. But the paths of life are too rugged for any of us to pass over them without coming more or less in contact with the "highs" and the "lows."

Today some of us, like the apostle Paul, are caught up into the third heavens, and tomorrow are cast down into the depths of the slough of despond. If you were to ask: Why is this?—we might answer, "Because God has made us so," as too many seem to think,—and often say. But, in saying so, we fear we are giving God credit for doing things that are not at all in harmony with his creation.

Just why it is that we have so many of these ups and downs in life, might be very hard to explain,—indeed we shall not attempt a general explanation.

Some years ago, on our voyage homeward bound, the captain of the ship gave us a copy from his log book, of the daily sailing, showing the distance traveled, and also the direction. The zigzag markings on the map proved to be an interesting study. And, as we occasionally look at it, we are reminded of the ups and downs of our life's journey homeward. Whether upward or downward, each day we make so many knots forward, and where our landing shall be depends not on how God has made us, but on how we are using the possibilities which he has given us.

Our up-days and our down-days are largely of our own making. Much depends on our temperaments, dispositions, environments, and our trusting in the Lord. All of these are shaded and graded by the use of our will power. A consecrated will power will most wonderfully take care of, and hold in check, all the things that tend to upset our equilibrium and disturb our peace. We have men and women who are impulsive, impetuous and hot-tempered,—disposed to fly off the pivot at the least provocation. They are of the "hylo" class,—a turn to the right gives them a blaze of glory, while a turn to the left produces a low-down light. Still a little more to the left, and you have no light at all.

Such persons need more will power and the grace of God than do the less excitable and more even-tempered. We often speak in a commendatory way of the even-tempered, unexcitable folk, because, say we, they go on in the even tenor of their way—no loads and loud words, no hasty acts, and, as a result, get into few troubles with their neighbors and associates. They live, what is generally called, the easy and even life, so filled with the sweet Christ-life that, like the warm sunshine, they illuminate and bless all they touch.

This class of people experience few of the ups and downs of life. They commit their way to the Lord, and the things which come into their lives that other-

wise would seem distressing and calamitous, they accept as being of the Lord and, therefore, for their spiritual and eternal good. They accept them as patients accept the bitter doses from their physicians. They are willing and often anxious to make present sacrifices that future good may come. We have seen this class of people more patient and happy under severe afflictions than are many under most favorable conditions.

Godliness, after all, is the great panacea for our ups and downs in life. It is the abiding faith and trust that it is our privilege to have in Jesus Christ, and it enables us to be as cheerful and happy in our downs in life as in our ups. Just as soon as we can feel, in the depth of our consciousness, that "all things do work together for good," so soon are we prepared to meet the trials and seeming adversities of life in a way and spirit that becometh God's children. We are glad to believe that there are many that can do this so far as to say: "Not my will but thine be done."

We know very well that it is harder for some to thus commit themselves into the Lord's hands and care. But there are none of us so impulsive and high-strung, in our natural makeup, but what we can, through a determined will and the grace of God, overcome all of these hindrances and learn to subdue our most determined passions into a ready and willing submission to Jesus Christ. It may take time and determined perseverance,—yes, we know that it does, through personal experience. We have been working at it for almost a lifetime, and it has been a hard fight. But we are glad to believe that we have met with some success, and, as we advance in years, there is no one thing that has given us so much sweet peace and Divine assurance. We have had our good share of fight born in us, and to fight against our quick, impulsive and fiery nature and disposition was no small affair. But we have succeeded far enough to feel sure that through Jesus Christ, who strengthens us, we *can* do all things. We know of no better way to begin this warfare than "to be slow to speak." We are sometimes told, "When angry, count ten before speaking." The better advice would be: "Never speak when angry or in a passion." We seldom say the right thing in the right way, if we do. Many of our downs come to us as a result of our speaking unadvisedly. If we would enjoy a satisfying, even and desirable life, first of all seek the Kingdom of God and his righteousness, and then go forward toward the Christ life in thought, in action and in purpose, ever feeling that it is our meat and drink to do acceptable service for the Master. If we can live and work with this purpose in mind, there are no ups and downs that can come in our way to disturb our peace and our enjoyments, because we are sure that we always have about us that Divine care that will make our pathway safe, pleasant and satisfying.

H. B. B.

The Standing Committee for 1911.

It has been suggested that it might be well to publish a list of the members of the Standing Committee, so far as chosen and reported. A number of the Districts have not yet held their meetings, and for that reason the space opposite these Districts is left blank.

1. Arkansas, First District and S. E. Mo., ..W. T. Price
2. California, Northern, ...D. L. Forney
3. California, Southern and Arizona, ...
4. Colorado, Western and Utah, ...J. E. Bryant
5. Denmark, ...
6. France, ...
7. Illinois, Northern and Wisconsin, ...P. R. Keltner
8. Illinois, Southern, ...Henry Lilligh
9. India, First District, ...
10. Indiana, Middle,.....D. B. Garber and David Dilling
11. Indiana, Northern, ..Manly Deeter and Frank Kreider
12. Indiana, Southern, ...David F. Hoover
13. Iowa, Middle, ...C. B. Rowe
14. Iowa, Northern, Southern Minn., and S. Dak., ...Samuel Bowser
15. Iowa, Southern, ...H. C. N. Coffman
16. Kansas, Northeastern, ...H. F. Crist
17. Kansas, N. W. and N. E. Colo., ...D. A. Crist
18. Kansas, Southeastern, ...S. E. Lentz
19. Kansas, S. W., S. Colo., and N. W. Okla., John E. Crist
20. Maryland, Eastern, ...
21. Maryland, Middle, ...
22. Maryland, Western, ...W. T. Sines
23. Michigan, ...J. Edson Ulery
24. Missouri, Middle, ...Chas. A. Lentz
25. Missouri, Northern, ...S. B. Shirkey
26. Missouri, Southern and N. W. Ark., ...Rufus Wyatt
27. Nebraska, ...David G. Wine
28. N. and S. C. and Ga., ...Geo. A. Branscom
29. N. Dak., Eastern Mont. and Western Can., ...J. H. Brubaker
30. Ohio, N. E., ...James Murray
31. Ohio, N. W., ...
32. Ohio, Southern, ...
33. Okla., Panhandle of Texas and N. M.,.. J. H. Gorden
34. Oregon, Washington and Idaho, ...L. E. Keltner
35. Pennsylvania, Eastern, ...
36. Pennsylvania, Middle, ...
37. Pennsylvania, Southern, ...
38. Pennsylvania, Western, ...
39. Sweden, ...
40. Texas and Louisiana, ...J. A. Miller
41. Tennessee, ...John P. Bowman
42. Virginia, First District, ...
43. Virginia, Second District, ...
44. Virginia, Eastern, ...I. A. Miller
45. Virginia, Northern, ...
46. West Virginia, First District, ...E. T. Fike
47. West Virginia, Second District, ...

Pushing New Converts to the Front.

We are asked to say whether it is wise to push a new convert right to the front and place him in charge of important work before he has time to become acquainted with the workings of the church, and our manner of doing things. Some congregations, and especially some leaders in church management, display a weakness along this line, to the detriment of the cause and to the spiritual injury of the new converts that are rushed into responsible positions. In the army no general would think of placing a newly-enlisted and untrained volunteer in command of an important position. If the new man should possess unusual attainments, the general might give special attention to his preparation, with a view of fitting him for a position of responsibility. This is also true of great business concerns. Untrained men are not rushed into important positions, but are given time to become acquainted with the line of work that they are to take up. Newborn babes in the kingdom ought to have a little time to think and to study the inward workings of the church before they are placed in charge of important departments in church work. This will be good for them as well as for the church, and avoid occasion for self-exaltation on the one hand, and jealousies on the other. Paul, in 1 Tim. 3: 6, says that a bishop, or elder, should not be a "novice, lest being lifted up with pride he fall into the condemnation of the devil." By novice is meant "one newly come to the faith," and what is said, in this particular, as applied to elders, may well apply to members filling all positions of great responsibility in the church. And while wisdom should be exercised in moving new converts to the front, those especially talented should not be held back until all their zeal for active work in the Lord's vineyard has disappeared. As early as advisable they should be given work and then gradually moved up to the positions for which nature and grace seem to have fitted them.

About Swindlers.

Bro. A. J. Bricker, of Baltimore, Md., says that a young man, who claims to be from Illinois, has been swindling some of the members in the East out of small sums of money. He claims that some dealings in Washington, D. C., did not "pan out" as planned, and for that reason he is borrowing money here and there among our people to help him on the way. It would serve no good purpose to give the name under which he passes, as we are requested to do, for it is an easy matter for a swindler to change his name to suit his convenience. Before our people see this notice the young man will probably be in some other part of the country, and dressed quite differently from the way he attired himself while in Baltimore and for that reason the description furnished might not help in identifying him. But we say, once for all, that if our patrons do not wish to be swindled they should quit giving money to strangers. If they are hungry, feed them, and if they need money, and you feel disposed to help them, let them remain in the neighborhood long enough to furnish satisfactory proof of their honesty and reliability. It may also be well to consult the chief of police about any stranger who comes into your community begging money. The police department may be looking for that very man, and may have his photograph and a description of him. We should not neglect the poor and the needy, the hungry and destitute, but when a well-dressed and well-informed stranger comes around begging for money, we may rest assured that there is something wrong.

The Triple Action in Baptism.

A writer in the *Christian Standard* affirms that among the Catholics sprinkling and pouring is in doubt, but not so with immersion. In support of his position he thus quotes from "Sincere Christian," page 294, saying that Bishop Hays' book is one of the greatest expositions of the Roman faith in these latter days:

"Q. 5.—How is the action performed?"

"A.—By pouring water on the person to be baptized, or dipping him into it; and it is the order and custom of the Catholic church to pour or dip three times, at the names of the three Divine persons, though the three times are not necessary for the validity of baptism."

It will be observed that the Papal Church pours or dips three times. While Pope Gregory, in the seventh century, sanctioned single immersion, it never became general with the Catholics. When performing immersion, they prefer the triple action, and when pouring, the invariable custom is to pour the water three times. There was a time, however, in the early history of the church, when trine immersion was the general mode. Regarding the change from trine to single immersion, we quote from Hinton's "History of Baptism," page 158. Hinton was a noted Baptist historian, and by the Western or Latin Church the Catholic body is meant. But we quote:

"The practice of trine immersion prevailed, in the West as well as in the East, till the fourth Council of Toledo, which, under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the Western or Latin Church."

Sickness and Revival Meetings.

Sickness is interfering with a number of revival meetings. Sometimes it is because of affliction in the preacher's family, but more frequently because of sickness in several families in the neighborhood where the services are held, and to the extent that people become interested in the afflicted families, to that extent will their attendance at church be hindered. It ought not to be thus, but every evangelist knows that these conditions exist. When some of the people in a community are sick, and a few are near death's door, should be the very best time to hold a revival. There is no better time to appeal to men and women regarding the salvation of their souls than when death is staring them in the face. If Satan should be the cause of sickness, we can well understand why there should be so many sick people in the community while a revival is going on. It is one way of keeping men and women out of the kingdom.

Coughing in Church.

The editor of the *Baptist Commonwealth* feels confident that coughing in church can be controlled. As proof of what he asserts he relates the following: "We remember once attending a large Congregational church in Glasgow, and hearing the great Dr. Shepherd preach. The church was crowded to the limit and the preacher was at his best. Every now and then waves of coughing would pass over the congregation, much to the annoyance of the speaker and listener. Suddenly, in the midst of a sentence of a striking suggestion, Dr. Shepherd stopped and said, kindly but positively: 'Let this coughing cease; it is unnecessary.' And it ceased! And no one left the house. It only required a little effort to control it, and when attention was directed to it the control took place. It is, perhaps, true that ninety per cent of the coughing is unnecessary."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

PASADENA, CAL.

Today there was joy in the presence of the Pasadena church and the angels of God, when two penitent souls accepted the cleansing blood of Calvary. Friday evening, while passing through Los Angeles, they attended services in the Los Angeles church, where Bro. Wm. Lampin was preaching, and were led to heed the Spirit who had been striving with them for some time. They start early to follow the Savior, and, by the help of the Spirit, may they follow him all the way!

Bro. David Rowland, of Lanark, Ill., preached for us today. His sermon was very helpful and much appreciated.

The aged veteran of the cross, our dear Bro. Joseph Trostle, is very sick. He is "of good courage" and willing rather to be absent from the body and to be present with the Lord." Those who feel that soon we shall miss him here, and be lonely till we meet again, we submit to the Lord's will and thank him that there are those in whom "Christ is magnified, whether it be by life, or by death." Mary Nill.

417 N. Catalina Ave., Jan. 22

CHRISTMAS AT VULI, INDIA.

"Christmas is coming and what shall we do?" This was the question that was being asked among the Christian people of Vuli, a few weeks before Christmas.

Usually we have a meal all together on this occasion, but this year each family chose to celebrate Christmas in their own home. This we could not discourage and so it was the way we all did. All did their best to have a pleasant time, and good things to eat were plentiful too, nor did they forget us, but shared with their sweetmeats until we had more than we could eat.

Bro. Pittenger's were here with us and we certainly did enjoy their visit. On Saturday evening we had a Christmas service in the bungalow, and we all enjoyed it, for we have so few English services here in India. On Sunday evening we also enjoyed a season of worship together.

Our hearts were made to rejoice to see the Christian people enter into the spirit of Christmas. They not only feasted in a temporal way but they entered into a deeper appreciation of the day. Saturday evening, about eleven o'clock, we were awakened out of sleep. The Christian children had come to sing the Christmas songs which the school-teacher had composed. Afterwards they went into the village and kept up singing until after midnight.

On Sunday morning Bro. Lichty preached on "Why was Christ born?" At the close of the service some more Christmas songs were sung. Those who had sung during the night gave in an offering of a little over fifty cents which they had received from the people. The Christians and non-Christians had given.

Thus Christmas passed, and we all said, "What a blessed day it was." Nora Lichty.

Umalla, India, Jan. 5.

DISTRICT MEETING OF WESTERN COLORADO AND UTAH.

The new District of Western Colorado and Utah met in its second Conference Meeting Dec. 30, 1910, in the Fruita congregation, Fruita, Colorado. Four churches were represented by eight delegates.

At 9:30 A. M. the organization was effected by electing Eld. A. C. Weaver, Moderator; J. D. Coffman, Reading Clerk; the writer, Writing Clerk. The spirit of the meeting was commendable. The mission work of the District elicited some of the most spirited discussions.

Eleven petitions and queries, relating to the various phases of church and District work, were considered, which shows that the new District is awake to its needs, and not wanting for laborers to push the work along.

The Grand Junction Mission aroused general interest and discussion. It seems that the Missionary Meeting, held the day before, had infused the missionary spirit into those in attendance, so that the interest taken in the District work is but a result of that meeting.

In the Ministerial Meeting the great and all-important question of the ministry, its work, its needs, and how to use the forces now on hand, to accomplish the most good, were duly considered. A discussion of plans that the many calls for preaching the Word may not go unheeded, awakened much interest. While, as yet, the problem seems to be unsolved, we have hopes that the proper solution of this great question is forthcoming.

Following are the names of our Mission Board: Chairman, Eld. A. A. Weaver, Route 2, Grand Junction, Colo.; Secretary, W. R. Hornbaker, Route 1, Grand Junction, Colo.; Treasurer, J. A. Austin, Fruita, Colo.

Anyone desiring to locate where he will find a great field to work, and where his labors are needed, may, by writing to any of the above-named brethren, get all the information he may desire. Especially is a minister needed in Grand Junction, Colo.

The District sends one paper to Annual Meeting. The voting for delegate on Standing Committee resulted in the election of Eld. D. M. Click, with Eld. J. E. Bryant as alternate.

Thus closed a very interesting and profitable District Meeting. The next Conference will convene in the Mt. Garfield church the day after Thanksgiving, 1911.

Fruita, Colo., Jan. 28. Jas. A. Stouder.

DAHANU, INDIA.

Some time ago there was a little sedition scare here. The Chief Constable came with a force of men and began searching the houses of the most prominent Brahmins in Dahanu. We have not learned much of the results, as the Government is very slow and cautious about giving out information. The English school was closed for awhile, however. It was reported as being a place where sedition was openly taught. The Brahmins implicated have land not very far away from our home. Some of the poor Varleys, who work for the landlords, were taken by police and tortured, to get information out of them, as to the places where the guns were secreted. Whatever the authorities found, things are quiet now.

We had an excessive Monsoon season. The rains lasted much longer than the expected time. The last heavy rain was the heaviest of all, and the water in the river near by rose five feet above high water mark. It tore out the iron railing, strong as railroad iron, and broke the irons like pine sticks. The floods destroyed much rice. In many places the crop was only one-fourth of a full crop. On the other hand, near Bombay the rice was a twenty-anna crop, that is twenty-five per cent above average.

During the rains a large, six-foot cobra fell into the well. We tried to fish it out, but failed. There was too much water for any one to go into the well, so we had to use the river water for a month or more. We put about thirty pounds of lime into the well. In the course of time, the smell all left and the water became clear as crystal.

Out about twelve miles, in the jungle, we have a man and wife located. He has been trying to start a school, but with rather indifferent success. The wife is one of the specially-supported women of the British and Foreign Bible Society. They have a hard place for work.

Now, the Davars and Dublos are two different castes, having much in common. Their children take the village cattle out to graze as one large day's labor. Davar Girl and a Dublo boy shared their scanty food with each other, and both became ceremonially unclean. The Davar community was much enraged and made the father of the girl whip her. That's caste!

We have a common servant, Godia. He is a Dublo, too. He has learned to read both Marathi and Gujerati since working for us, and is at heart a Christian, but can not be baptized unless his whole family leaves him. He is not strong enough to do that yet. His caste makes it hard for him as it is. Part of his work is to fetch our bread from the station. One of his caste fellows raised the story that he was carrying beef for the Sahib. That is one of the great sins of the Hindu casteman. There was a trial, and Godia was fined. He did not work for a few days. The caste people were to come and get our evidence. That did not suit them, as they wanted to have liquor that Godia paid for. And they got it. Unjust! But that is CASTE!

Karadoho, via Dahanu, India, Jan. 6, 1911.

CHRISTMAS AT ANKLESHWER, INDIA.

We had been wondering, for some time, how we had best celebrate this Christmas Day, so that the new Christians, as well as those who call themselves, now already, the older ones, would get something more of the spirit of Christmas, and with it the Spirit of Jesus.

Sister Himmelsbaugh and Sister Stover got thin cloth and made nearly one hundred bags. Into these we put peanuts, candy, parched rice and a whistle, or doll, or other little playthings for children.

We announced beforehand that we wished everyone to be partaker in giving gifts this year, for "it is more blessed to give than to receive." We placed several large baskets in our house, and said that they were open to all, for placing things in, but to none for examination or inspection. And any one who wanted to have the joy of giving should put his gift in the basket. During the day, a number of times men came quietly in, and placed bundles of varying sizes in the basket, and then slipped out. We prepared small night lamps, cups and saucers, and useful articles for our coworkers, and labeled all, so that every one who would come would get something. It was all ready, and we were all glad.

Sunday morning, very early, several came to our bedroom window, and sang hymns there till the break of day, when they went home. At nine o'clock was our usual Sunday-school, followed by church services. In the preaching, of course, the nature of Christmas was the theme, taken part in by all.

After dinner, we got together for examination and baptism services. And the whole number of Bhils that were added to our little Christian fold that day was thirty,—one of them a woman. Next day two more were added, the whole thirty-two being from ten different villages. There were other applicants, but when the Mohammedans learned that the "Bhils were to be made Christians today" they determined that it should not be, and by hook or crook kept them from coming to the services that day.

After the baptism, we all hastened back to the meeting room for what the children called "the really Christmas." Four baskets full were sitting in the front part of the room, and when one name after another was called, it was with much joy that the gift was received. Of course, some got small gifts, as there were friends to give to them. That helped things to be interesting. Several envelopes had written on them, "For the Collection Box," and the money on the inside, without any name, was turned over. I think every one felt it was a good Christmas, and all are increasingly glad when the blessed Christmas Day comes again. In the night we had a meeting which continued to a late hour. Brethren, remember our little flock of new, raw Christians, and pray for them.

W. B. Stover.

CHRISTMAS AT BULSAR, INDIA.

Christmas is the big day of the year for our Indian Christians. For several days before Christmas men and boys came to draw from the deposits they have in the bungalow for safe keeping. Some had but a few pennies, but it was enough to show the spirit of gift. Many came to buy books and tracts, others wanted leave to go to the town to buy, and in various ways preparation was made. It was a pleasing contrast with the custom of those not Christians, who come around at such times to get something; the idea of giving never enters their mind.

After dark on Saturday evening a dozen and more of the boys carried from the Bungalow baskets containing grain, vegetables, clothing, a blanket, a book, and Christmas greetings, to each of the Christian families. These baskets of good things were the gift this year of some friends in Covina, Cal., who sent us some money to be used at Christmas. Would that the dear friends might know just how much joy their gift did bring to the thirty-five and more families where the baskets went.

Far into the night singing continued, and perhaps ceased just at all, for at 3:30 in the morning we were awakened by hearty and joyous strains of music. The singers were on the front veranda. After we responded to their greeting by wishing a merry Christmas, they went to gladden other hearts and homes also.

Before 7 we had met with others of the Christian community at the home of Bro. Renchord Mhadev. We had prayer together, exchanged the greetings of the season, had a cup of tea, and a bit of food, rejoiced together in the great fact that we are as in Christ Jesus, and returned to our homes as the day began to dawn. The joyful songs of praise and adoration, sung by our people, are a striking contrast to the songs of our neighbors on festal days.

At seven o'clock the boys and girls met in their respective schoolrooms for the usual morning service. At the close of the devotions, several boys brought into their room a large basket, filled with presents from the girls and boys to the boys. A similar one was also carried into the girls' room. The recipients came forward to receive their gifts as their names were read. All were remembered by some one, and all were happy. The boys each received a good knife. These also were paid for by the gift from Covina, Cal.

Sunday-school convened at the usual hour, 8:30. Special joy and gladness were manifested in all the work of the school. The hour for preaching was used for a special Christmas service. The program was made out without aid of the missionary, and was rendered by India Christians. At least six special songs were sung by groups of boys or girls, and all of them were the composition of several of our boys. Bro. Lellu Jalem directed the meeting.

Two young brethren, both deacons, made addresses. Both addresses showed much preparation and a good grasp of the subject discussed. The one, Manji Govind, spoke of the "Humiliation of the Christ," the other, Soma Rama, presented "Christ as King." Both messages were helpful. Would that we all might soon learn to enter the valley of humiliation with our Lord, and obey him as our King! What a transformation it would make! Bro. Govind Kenghar, also a deacon, conducted the afternoon service, and used as his theme, "The Exaltation of Christ." In a land where the followers of Christ are despised and persecuted it is indeed a joy to know that our people, though scorned by unbelievers, are coming to see and know our Lord in his Exaltation.

Twenty-five persons were present at our English service in the evening. This is a large audience for Bulsar, where English-speaking people are so few. The discussion on "No Room in the Inn" was listened to with marked attention. J. B. Emmert.

Bulsar, India.

THE CHURCH OF GOD—MADE SUCH IN CHRIST.

(Concluded from Page 88.)

came the author of eternal salvation to all them that obey him" (Heb. 5:9). He is Lord and Master of the household of the faithful, and as such he should be revered and obeyed.

He is going to be the judge of the quick and dead. "The Father judgeth no man, but hath committed all judgment unto the Son." And "we shall all stand before the judgment seat of Christ" (John 5:22; Rom. 14:9, 10). None can be saved or enter heaven outside of Christ. "He that climbeth up some other way, the same is a thief and a robber," for by so doing the efficacy of Christ's blood is ignored, and his power and glory spurned. Thus God's prearranged plan of salvation in Christ is set aside. Such do not bow the knees in adoration to Christ, nor confess him as Lord to the glory of God the Father.

In order to salvation and membership in the church of God, we must have an application of the blood of Christ, and this can be had only by walking in the light as Christ is the light. Then "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). This means living the life that Christ has outlined in the plan of salvation, and obeying that form of doctrine he has delivered to us in the Gospel. The blood of Christ sealed the New Testament, and when we come to that, and obey from the heart the truths therein taught, then and there we meet the blood of Christ, which cleanseth us from all unrighteousness, and sets us aside to the worship of God.

Christ purchased the church of God with his own blood (Acts 20:28). He is set forth of God to be a propitiation through faith in his blood and righteousness for the remission of sins (Rom 3:5, 6). We are justified by his blood, and saved from wrath through him (Rom. 5:8, 9).

We have redemption throught his blood,—the forgiveness of sins according to the riches of his grace (Eph. 1:7; Col. 1:14; Heb. 9:12, 14).

Christ sanctifies us with his own blood (Heb. 13:12).

Christ has washed us from our sins in his own blood (Rev. 1:5).

Those who reject Christ have severed every means of purification and salvation, as ordained of God in Christ Jesus, and by so doing have closed and barred the gates of heaven against themselves.

Christ humbled himself, and died for our sins, and God wrought through him redemption and salvation, for all who believe in and accept of him as their Savior (Eph. 1:17-20).

The church is one body in Christ (Rom. 12:5; 1 Cor. 12:12).

The saints are represented as babes in Christ (1 Cor. 3:1; 1 Peter 2:2).

All are made alive in Christ (1 Cor. 15:22).

The saints are approved in Christ (Rom. 14:18; 16:10).

The Christian's hope is in Christ (1 Cor. 15:19; 1 Tim. 1:1).

The Christian is established in Christ (2 Cor. 1:21, 22).

The church of God triumphs in Christ (2 Cor. 2:14).

God gives the church victory through the Lord Jesus Christ (1 Cor. 15:57).

The darkness of the types and shadows is taken away in Christ, and the effulgent glory of God's eternal truth is made to shine into the souls of his children in clearness and beauty. Those who base their hope of heaven in ceremony have a vail over their vision, and the glorious "Sun of Righteousness" has never shone into their darkened hearts (2 Cor. 3:14-18).

The church of God is his workmanship, created in Christ Jesus, hence a new creation in Christ (Eph. 2:10; 2 Cor. 5:17).

God was in Christ, reconciling the world unto himself; those outside of Christ are still enemies of God (2 Cor. 5:18, 19; Eph. 2:16).

The covenant of promise was confirmed of God in Christ (Gal. 3:17).

All those who have been baptized into Christ have put on Christ, and are identified with the family of God in Christ (Gal. 3:27; Rom. 6:3-5, 11).

God blesses his children with all spiritual blessings in Christ (Eph. 1:3, 4). "In the dispensation of the fulness of times" God will "gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him, in whom also we have obtained an inheritance" (Eph. 1:10, 11).

Those who hear the Gospel, believe and trust in Christ, will be sealed as sons and daughters of God by the Holy Spirit (Eph. 1:12, 13).

All nations are made partakers of the promises of God in Christ by complying with the conditions set forth in the Gospel (Eph. 3:6; Acts 10:34-36). The church's steadfastness of faith in Christ leads her to walk in him, that is, in his teachings and doctrine (Col. 2:5, 6).

The Relation We Sustain to God in Christ.

Christ in the children of God, the hope of glory (1 Thess. 4:16; Col. 1:27).

"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26; John 1:12).

The children of God fall asleep or die in Christ (1 Cor. 15:18-20). "Blessed are the dead which die in the Lord" (Rev. 14:13). The only possible way to die in the Lord is to get into the Lord, and live in the Lord. Those who have lived in Christ and died in him, shall come forth in the first resurrection, and escape the power of the second death (1 Thess. 4:16; Rev. 20:4, 6), "and shall be caught up together with all the glorified saints in Christ in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Where is the hope,—the expectation,—of those who have rejected Christ, and lived a life of disobedience? In him is life, and entrance into the beautiful city, outside of him, is death and banishment from the glory world. Choose him and his salvation today!

Morrill, Kans.

Annual Meeting Queries.

BELOW will be found the queries for the next Annual Meeting, so far as reported:

California, Northern.

1. We, the brethren and sisters of the Empire church, ask Annual Meeting through District Meeting for the Annual Meeting to be held in the District of Northern California in 1912.

Sent to Annual Meeting.

2. We, the Sacramento Valley church, petition Annual Meeting through District Meeting of Northern California, to give a restatement of our attitude toward voting and politics in general.

Passed to Annual Meeting.

3. (a) Whereas, especially in the West, much harm has been done because of Christ by ministers engaging in the real estate business, which is generally considered even by the world as a questionable vocation, and since many ministers, acting as traveling land agents, are not amenable to the churches which are affected by their work: Therefore, we ask Annual Meeting through District Meeting of Northern California to decide that no minister shall engage in the real estate business, and if he persist in so doing, his office shall be taken from him. (b) We further ask Annual Meeting to define "legitimate business in real estate," as used in Article 8, 1890, and if such can not be clearly defined, to advise that all Brethren refrain from the real estate business.

Passed to Annual Meeting.

Illinois, Northern and Wisconsin.

We ask Annual Meeting through District Meeting of Northern Illinois and Wisconsin to decide that when a minister becomes an active land, colonization or immigration agent, or a promoter of doubtful business enterprises, he shall not exercise in his office while so engaged, but his office shall be in the hands of his congregation and should he give up the business, the congregation shall decide whether he may again act in his official capacity.

Answer.—Because of the evils connected with said business we so decide.

Answer of District Meeting.—Passed to Annual Meeting.

Indiana, Southern.

(1) Inasmuch as there is confusion in regard to the authority exercised by the Committee on Credentials in accepting the delegates to Annual Conference, and

(2) Inasmuch as the duties placed upon said committee by the Standing Committee, in addition to those required by Annual Conference, often make it embarrassing both to the Committee on Credentials and to delegates, and

(3) Inasmuch as the Annual Conference has enjoined written credentials specifying the requirements essential to act as delegates,

Therefore, Will not the Southern District of Indiana ask Annual Conference more clearly to define the duties and authority of the Committee on Credentials? (Sent by Ladoga church).

Answer: Yes, we ask General Conference to do as requested in the query.

Nebraska.

Inasmuch as the sisters do so much teaching in Sunday-school, prayer meeting and other church work, we, the Beatrice church, petition Annual Meeting, through District Meeting, to use the sisters more frequently with the brethren in committee work.

Request granted and sent to Annual Meeting.

Kansas, Southwestern, South Colorado, and Northwestern Oklahoma.

1. We, the Rocky Ford church, ask District Meeting of Southwestern Kansas and Southern Colorado to petition Annual Meeting to grant churches the privilege of using individual communion cups as a protection to the health of members; also, being in harmony with 1 Cor. 11:25 and 33. By order of the church at Rocky Ford.

Passed to Annual Meeting.

2. Whereas, Among the various governments of the world, and between the different societies in these governments, there are continually arising differences which oftimes result in the destruction of life and property, and

Whereas, Jesus Christ was heralded to the world as the Prince of Peace, and his followers are enjoined to follow after the things that make for peace, and

Whereas, The Church of the Brethren has ever held to the principle of nonresistance:

Therefore, We, the Wichita, Kansas, church, ask Annual Meeting, through District Meeting, to appoint a committee of three Brethren whose special business it shall be,

First: To propagate and aid in the distribution of such literature as may be helpful to the better understanding of the sinfulness and folly of resorting to arms in the settlement of differences;

Second: To use every lawful gospel means in bringing about peaceful settlements of difficulties, when such may arise between governments or societies;

Third: To keep the Brotherhood informed from time to time, through our publications, as to the true status of the peace movement.

We also petition Annual Meeting to appoint a brother who shall represent us at the next Universal Peace Conference.

Passed to Annual Meeting.

3. The McPherson church, McPherson, Kansas, asks Annual Meeting, through District Meeting, that,—since the publication named Everybody's Friend, edited by D. E. Cripe, Stillwater, Okla., is the only paper in the Brotherhood published in the interest of homeless children; and since it has been adopted by five State Districts as the organ of the child-saving work in these Districts,—this publication be adopted by Annual Meeting as the organ for the child-saving work of our Brotherhood until the Brethren Publishing House can take charge of the paper and publish it.

Passed to Annual Meeting.

4. The McPherson church, McPherson, Kansas, asks Annual Meeting, through District Meeting, to appoint a committee of three brethren whose duty it shall be to ascertain, as nearly as possible, the number of Annual Meetings held by the Church of the Brethren, so that Annual Meetings may hereafter be reported by number as well as by year, and we request that they be so reported.

Passed to Annual Meeting.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Wayne.—Bro. S. G. Nickey, of Cerro Gordo, Ill., came to our place Jan. 13 and began a series of meetings on the 14th. He preached eighteen sermons to interested listeners. Eleven came out on the Lord's side and gave their hand for church fellowship, of this number eight of the sixth received the rite of baptism, while the other three await the rite in the near future. Bro. Nickey's sermons were full of spirit and soul-cheering. While we had only been holding meetings at the Wayne Mission once a month, we expect to be with them twice a month hereafter. We would be glad for any visiting brethren to stop with us at the mission, while visiting this part of the South, to help us all they can.—M. Wine, Fruitdale, Ala., Jan. 30.

CALIFORNIA.

Reedley.—Our church enjoyed a two weeks' series of meetings, conducted by Bro. L. D. Bosserman. On account of sickness and the inclemency of the weather the attendance was not so large, but a good interest was manifested. Two united with the church, and were baptized, and others, we think, are counting the cost. Our love feast was held Jan. 29. Bro. Bosserman officiated. Sister Bosserman was also with us and assisted in the song service. On Sunday morning, Jan. 29, she gave a very interesting talk to the children of the Sunday-school. Seven letters of membership were granted since our last report, and those of Eld. James M. Neff, wife and daughter, were received. We were glad to welcome them among us.—Susie Michael, Reedley, Cal., Jan. 30.

COLORADO.

Lowland.—Our church met in council Jan. 14, at 10 A. M. Our elder, Bro. B. E. Keeler, presided. Considerable business

was disposed of. Five letters were received. We decided to hold a series of meetings something to be conducted by bro. Root, of Colorado City. Officers for the coming year are as follows: Bro. B. E. Kesler, reelected our elder; Sister Minnie Heaston, clerk; Bro. A. A. Hoaston, treasurer; Bro. Roscoe Lake, church solicitor; the writer, church correspondent. Our Sunday-school was reorganized. Sister Ella Groff, our superintendent; Bro. Arthur Heaston, secretary; Sister Lila Groff, primary teacher.—Nellye Nice, Wayne, Colo., Jan. 25.

IDAHO.

Wendell.—Since our last report a number of brethren have been here looking over our country, but as yet no one has come. The outlook for a colony of members here is encouraging.—E. M. Snook, Box 184, Wendell, Idaho, Jan. 28.

ILLINOIS.

Macoupin Creek.—We met in council Feb. 4. A number of letters were granted. It was decided to send two delegates to the Local Option Convention Feb. 14, at the "Armory" in Springfield, Ill. Brethren Joseph Stutsman and Henry Roesch were chosen to represent this church. The Christian Workers' Meeting was reorganized by electing Clinton Brubaker, president; Sister Ella Brubaker, secretary; Sister Ida Roesch, treasurer.—Aurelia Watson Brubaker, R. D. 1, Farmersville, Ill., Feb. 8.

Martin Creek.—Our church met in regular council Jan. 23, with Bro. C. A. Schoonover presiding. Sunday-school, Sabbath, with brethren A. B. Hollinger and J. J. Scrogum as superintendents; Bro. Arthur Scrogum, secretary. A committee was appointed to look after the interests of members in our territory; a committee is also to solicit missionary funds.—J. J. Scrogum, Fairfield, Ill., Jan. 28.

Woodland church met in council on Wednesday, Jan. 25, three letters were granted. One letter was received. Quite a lot of business was attended to, but everything passed off pleasantly. We had a good time together. We are about to build a new churchhouse at Woodland, and expect to have it completed by Feb. 15. We already have enough money subscribed to pay for it. We have an option on an acre of ground to add to the cemetery. A plan is on foot to have a 100-day endeavor in the spring. We have $300 to start on. The meeting was closed by Bro. Charles Walters.—Fannie E. Stutsman, Stutsman, Ill., Feb. 1.

INDIANA.

Bethel congregation met Jan. 28 in a special council for the purpose of calling the congregation to order, as the time for this work was taken up. Eld. John Stout and wife were received by letter, and two letters were granted. We had with us the following elders, Brethren Wm. Myers, Lewis Nefi and Amsey Clem. Bro. Wysong officiated. The question of dress was taken up and discussed, and a vote was taken, which resulted in a line being drawn east and west through the two country places, Middle Indiana, Bear View Chapel, thus placing Pleasant View Chapel and the Milford church in the northern congregation, and all that is in the southern. It was decided that the northern congregation still retain the name of Bethel, Pleasant View, the church being the mother church. The Salem congregation then decided to meet in council Feb. 9, to effect a new organization. It is our earnest desire that both congregations may prosper, by no change made, and that both may prosper in the cause of the Master.—Amsey Clem, R. R. 2, Syracuse, Ind., Jan. 29.

Landess.—We have closed one more grand meeting at Beaver Creek, one of our mission points in Middle Indiana. Bro. George Swihart did the preaching. Five accepted Christ, and the church has been built up. We have had 14 added to us. Four more have accepted Christ at the Marion Mission, since my last report. Praise God for the increase.—J. W. Norris, Landess, Ind., Jan. 30.

Lick Creek congregation met in members' meeting Jan. 28, with our elder, Bro. L. T. Holsinger, presiding. Sunday-school and Christian Workers' Meeting were reorganized. Sister Dora Bantz was elected Sunday-school superintendent, and Sister Ethel Gonser, secretary. Sister Bessie Kieffaber was also appointed of the Christian Workers' Meeting. Our Sister Lillie Boomler, secretary. Bro. W. H. Shivius was elected Endeavor agent. Bro. Holsinger is now engaged in a series of meetings at Jasonville.—Ethel Gonser, Coal City, Ind., Jan. 30.

Logansport.—Our church is now enjoying a grand revival meeting. Our elder, Bro. J. W. Norris, came to us Jan. 22, and has preached the Word with power and demonstration each evening. A number seem to be near the kingdom. The church seems to be in good working order and the Sunday and Sunday-school is growing nicely. Sister Lottie Oberlin is our superintendent. The enrollment is now over sixty-five. The church has organized a Sunday-school at the Adamsboro house, with Bro. A. A. Oberlin as superintendent. We still have our services in the Adamsboro house on the south side of Michigan Avenue. The cars stop in front of the hall, by requesting the conductor. We also have a car line that can to visit our mission. We ask any one who has relatives or friends in Logansport, to write us so that we may go and come them to our services.—Dossie M. Webb, 1725 Spear St., Logansport, Ind., Feb. 3.

Missionsown.—We expect Bro. H. L. Fadely to assist us in a series of meetings at our Union Grove house to begin next Saturday evening. Yesterday (Jan. 31) was our regular Sunday-school Secretary, visited our Union Grove Sunday-school, which is now in some timely and good work. Let us rise up, and cause us all to do more and better work in the Sunday-school in the future than we have in the past.—Mrs. John P. Shoemaker, Shideler, Ind., Jan. 30.

Salamonie Valley church met in council Jan. 23, with Eld. Frank Kreider presiding. Elders I. L. Berkey and Levi Hoke were also present, and aided in the work. Three letters were received and one granted. A good representation of our members, and the kind, Christian spirit shown, were pleasant features of the meeting.—Mrs. J. E. Arnold, R. R. 5, Middlebury, Ind., Jan. 29.

Turkey Creek.—Bro. John Appleman and wife came to labor with us at Gravelton, Jan. 15, and stayed with us until Jan. 29. Bro. Appleman labored out the Lord's Word in the simplest of power and seal. Sister Appleman conducted the song service, and by some very interesting songs of praise. We were greeted with a full house each evening. Although there were no additions to the church, there was much good sowed and the church was greatly built up in the faith. Bro. and Sister Appleman will certainly have the prayers of the church for their faithful labor for the Lord.—Lucie Bistline, Box 1, R. D. 1, Nappanee, Ind., Jan. 31.

Yellow River.—We just closed a three weeks' series of meetings, conducted by Bro. C. S. Garber, of St. Joseph, Mo., who, in his sincere labors for souls, shunned not to declare the whole Gospel of Christ. Despite of bad roads, inclement weather, and much sickness, the interest was good and the earnest listeners nearly every night. As a result seventeen were made willing to walk in newness of life. The members were strengthened and built up in the most holy faith. Our evergreen Sunday-school and Christian Workers' Meeting are increasing in interest.—Rosa Shively, Bremen, Ind., Jan. 30.

IOWA.

Maple Valley.—Bro. Tobias Myers, of Philadelphia, Pa., preached for us Jan. 8 and 15.—Edith G. Faulkender, R. D. 6, Aurelia, Iowa, Jan. 27.

KANSAS.

Morning Star.—At the beginning of the new year we reorganized our Sunday-school. Bro. Ernest Albin is our superintendent, and Sister Ada Richardson, secretary and treasurer. We reorganized our Christian Workers' Meeting with Bro. Chas. Whitsler as president. Two years ago we held our meetings in a small schoolhouse. Now we have a new church. Then there were only a few members; now we number about twenty-five. As several families are moving away, we are still in need of more workers, interested in the Master's work.—Salome Harader, Buckberry, Kans., Feb. 1.

LOUISIANA.

Bolinger.—Bro. C. P. Rowland, of Lenark, Ill., came here Jan. 24 and held meetings over Sunday. He would have preached longer, but the house had been engaged by another denomination for a revival meeting, and they did not feel like revoking their appointment. We had a good meeting. Each sermon brought a larger crowd than the previous evening. On Sunday we expected to have a large crowd to the limit. The sentiment of the people was for Bro. Rowland to remain longer, but he had been over a year such good sermons as he delivered. We hope to have him come again.—M. S. Bolinger, Bolinger, La., Feb. 1.

MICHIGAN.

Black River.—We just closed a three weeks' series of meetings with Bro. C. L. Wilkins, of Middleton, Mich., assisting us. Although the weather was unfavorable, we had one of the most excellent. Bro. Wilkins held forth the Word with earnestness. Five were brought into the fold of Christ, a young lady, and a youth of fourteen years. All of them are our Sunday-school scholars. We now have the Elkton house, and the church is wonderfully strengthened. Bro. Wilkins left a host of friends. We visited about twenty-five homes.—Addie M. Fisher, R. D. 2, Bangor, Mich., Jan. 31.

Saginaw.—The little band at this place was made to replace, at the close of our Sunday-school service, when the wife of husband and wife,—were restored. Our Sunday-school is growing in interest and attendance.—Bertha Alhaugh, Bannister, Mich., Jan. 30.

MARYLAND.

Denton.—Our church met in council Feb. 2. Our elder, Bro. G. S. Rairigh, presided. Four letters of membership were received. An encouraging contribution for the year amounted to $132.19. We decided to call one brother to the ministry and one to the office of deacon. The ordination will be called Feb. 18 for the election of these brethren. Bro. Hoops was with us in our Sunday-school convention with the congregation on the Eastern Shore of Maryland, Eld. G. S. Rairigh, Eld. Jesse Ebey, Eld. Austin Hoff, Brethren William Krabill and Solomon Longanecker at District Meeting. Our love feast will be held May 7. We decided to have Bro. J. Kurtz Miller, of Dayton, N. Y., hold a series of meetings, to begin Oct. 28. Our District Sunday-school Convention will be held Feb. 21. We had a very helpful talk on Sunday-school work. A series of doctrinal sermons, preached by Brethren Bro. A. B. Hollinger, commenced Jan. 7 and closed Jan. 31, with three accessions. One has been baptized, the others received. All two will await the rite. The members have been greatly encouraged and strengthened. Bro. Hollinger is a strong preacher of sermons. Each evening he gave us a twenty-minute talk on the trip through Palestine.—Edna P. Pentz, Tuckahoe, Md., Feb. 3.

NEBRASKA.

Hancock.—On Sunday afternoon Sister Addie Prouser called for the anointing before going to Starbuck for a surgical operation. Bro. Jesse Ebey responded to the call, and attended to in good faith and, we believe, to the glory of God. She is the wife of our brother, Jesse Prouser. All our faithful friends pray for a complete restoration to health. Eld. J. Q. Dougherty, of Hastings, Nebr., expects to be at pastoral promise to hold a series of meetings this coming June, directly after the Annual Meeting.—Samuel Bowyer, Hancock, Minn., Jan. 31.

Worthington.—Our church met in council Jan. 30, which are to be held in the Worthington church, will begin Feb. 20. The Committee of Arrangements met with the elder, Bro. Hoff, of the year with Bro. Chas. Wolff, superintendent, and Bro. J. Scheidler, secretary. We had an excellent council-meeting members. We meet during the day until spring. The interest is good.—Minnie Scheidler, Worthington, Minn., Feb. 3.

MISSOURI.

Broadwater.—Our church met in council Jan. 21. Eld. C. H. Steerman presided. Church officers were elected for the year. Bro. H. J. Hoffman was chosen elder; Bro. C. E. Reed, reelected church treasurer; Bro. P. W. Boyt, minsion solicitor; the writer, church clerk. Our business session. Steerman gave us a very impressive sermon. The day following, Bro. Steerman left for his home in Colorado.—Ethel Hoffman, Princeton, Mo., Jan. 28.

Carthage.—Jan. 13 Bro. Salem Beery, of Colorado, preached for us at our church in the evening; also on Saturday evening, and Sunday morning and evening. Bro. Joseph Root, of Colorado Springs, Colorado, came to assist us. He is both morning and evening.—W. A. Lowry, Carthage, Mo., Jan. 30.

Mercham.—Our church met in council Jan. 30, with Bro. Weller's home, on account of sickness among the members. Five letters were granted and one received. After the examination we proceeded to the water where they were buried with Christ in baptism. Sister Weller's mother was a woman that has been in very poor health for some time. She passed away Monday night, and says that she feels better now than she did for months before. There are other coming the cost. We hope they will soon be able to make the profession.—Ethel Hoffman, R. D. 2, Princeton, Mo., Feb. 1.

Monteham church has enjoyed a season of refreshing from the Lord. Our series of meetings, conducted by Bro. C. A. Miller, were very interesting. Sunday-school, also conducted by Bro. Nicodemus, of Bethany Bible School. When Bro. Miller, who is a Jew, began to preach to the Gentiles wondered where the converts were to come from, as the members' children are nearly all in the church, but under Bro. Miller's ministry many have accepted Christ, and are trying to accept Christ. Five of them were quite young in years and one is an aged brother.—Ethel Hoffman, R. D. 2, Princeton, Mo., Feb. 1.

Shoal Creek.—Bro. G. M. Clemens, on his way from Arkansas, stopped with us on Saturday, Jan. 23, and carried out Christian Workers' Meeting on Sunday night, after which he preached a very interesting sermon. Sunday-school, also assisted Bro. Henry Etter to anoint Sister Rachel Santee on Sunday afternoon. Sister Santee is very low, and is not progressing nicely, with Bro. J. H. Argabright as president. We will gladly welcome any of the brethren who will stop with us.—Virgie Argabright, Joplin, Mo., Jan. 30.

NEBRASKA.

North Beatrice church met in special council in the Hope Memorial Church, Jan. 30, for the purpose of deciding who have moved out until too few are left to carry on the work, the elders of the Beatrice church and Sister Hope decided to consider the advisability of disorganizing. Elders Jas. Gish, S. E. Thompson and A. B. Hollinger were present. Jas. Gish was chosen presiding. It was decided to disorganize, and letters were granted to the remaining members. Both arms of this church were once in a flourishing condition, and the outlook was bright, but conditions changed. In the old North church, which was organized many years ago, and whose membership at times was large, there are but four members now. It was with sad hearts that we met to close the work. Much earnest, faithful work has been done at both places. Some of the members have gone to their reward, others have gone to other fields, there to engage in the blessed work of the Lord. The few who remain are striving to keep fresh their love for the cause of the Master, hoping to find another church home as soon as possible.—Lulu N. Miller, Firth, Nebr., Feb. 2.

NORTH DAKOTA.

Kenmare.—This church had the privilege of having Bro. Hilton give us four inspiring lectures on China. It is very gratifying to learn of the marked changes that are taking place in China. The field is white to harvest. May we untiedly contribute means and men that the wheat may be gathered into the garner of the Lord.—G. I. Michael, Kenmare, N. Dak., Jan. 30.

Notice to the Elders of North Dakota, Western Canada and Eastern Montana.—We, the members of the Temperance Committee, appointed by the last District Meeting of this District, do urge each congregation to have the oversight of its congregation or congregations, to appoint, or cause to be appointed, a temperance worker, who shall be in charge of the temperance cause and to arrange temperance programs as often as weather allows, keep temperance literature on hand for distribution, and to preach, or cause to be preached, at least one temperance sermon each year.—J. A. Brumbaugh, Secretary, Newville, N. Dak., Jan. 31.

Pleasant Valley.—Bro. Jesse Hilton, of Surrey, N. Dak., came Jan. 20, and gave us two illustrated talks on China and two sermons at the York churchhouse. He also had many interesting things to tell us of his visit to China at the 1914 Conference. We now have three preaching points and three Sunday-schools in this congregation.—Anna Vanch, York, N. Dak., Jan. 30.

OHIO.

Deshler.—Jan. 29 our hearts were made glad when one young brother submitted to the ordinance of baptism, and was received into the church.—Esther Hoover, Deshler, Ohio, Jan. 30.

Pataoria.—The waters have again been troubled. Two,—a husband and wife, were received into the church by baptism on the 23d inst. The husband was taken down with a sick bed. Our Sunday-school was reorganized some time ago, with Bro. Oscar Gnagey, superintendent; Sister Ida Hoffman, secretary. Bro. S. B. Newcomer is teacher of the class of the Old People's Home. There is considerable sickness among the members at present.—Cyrelia Gnagey, Pataoria, Ohio, Jan. 31.

Middle District.—Our elder, Bro. Jacob Coppock, was with us on Sunday and Sunday evening, Jan. 22, and gave two interesting sermons. Bro. Edward Frantz came Jan. 23, and on Sunday, Jan. 29, we were made to rejoice, by two little girls accepting Christ. Bro. Frantz will stay with us.—Y. Coppock, Ohio, Jan. 31.

Rock Creek.—Since the report, last week, of our series of meetings, conducted by Bro. J. W. Fidler, three more services were held, two of them by Lawrence Kreider, when three more wanderers returned to the church, yet the work of the baptismal gate, making in all thirty-six accessions to the church since the close of seven twenty-six are heads of families. Seven of this number have been members of the home congregation. The Christian Workers' and all of the others attended the main school. On account of many others taking part in the kingdom, there was a large attendance for Bro. Fidler to continue, but, seemingly, he had to close his meetings.—Lizzie Bowman, Ashland, Ohio, Jan. 31.

Pleasant Valley (Ohio).—Bro. E. Shank, of Dayton, Ohio, began a series of meetings Jan. 17, continuing until Jan. 32. While there were no accessions to the church, yet the members feel greatly encouraged and strengthened through his earnest labors and sincere efforts. Considering the stormy weather, the attendance and interest were good.—Ollie Mikesell, R. D. 1, Box 116, Farmdale, Ohio, Jan. 31.

Prices Creek.—Bro. Charles Flory came to us Jan. 8, to assist us in a series of meetings at Castleo, continuing until the 23th. He preached twenty-six well-prepared sermons. Two were received by letter and one reclaimed. Bro. Clement Weidler. Good seed was sown. One was reclaimed. Clement Longanecker, R. D. 1, Box 1, West Manchester, Ohio, Jan. 31.

West Dayton church met in council Jan. 31, our elder, D. (Concluded on Page 16.)

CORRESPONDENCE

Write what thou seest, and send it unto the churches.

SPECIAL BIBLE TERM AT DALEVILLE COLLEGE.

The Special Bible Term at Daleville was held Jan. 3 to 15 inclusive. In many ways this term proved to be the best we have yet had. There were more special students than ever before, more than four times the number of the brethren and sisters from the surrounding community took advantage of the opportunity than usual. A large number of the regular students attended some of the classes.

The theme of the term throughout was "Church Extension" and the Scriptural watchword, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

Eld. T. S. Moherman gave one period daily on (a) The Christian Pastor and His Work; (b) The Working Church; (c) Church Government and Church Discipline. These real problems were handled with marked ability and many valuable suggestions were given their consideration. Bro. Moherman also gave one period daily on the Sunday-school: (a) The Field; (b) Graded Lessons; (c) Sunday-school Pedagogy; (d) Soul Winning and Temperance; (e) Methods of Teaching. The work given during this period was very valuable and much appreciated.

Prof. C. S. Ikenberry occupied one period daily in the discussion of the Book of Prayer (b) and the Interpretation of Parables. Bro. Ikenberry handled these important Bible themes in a most interesting and instructive way, leading the student into a more thorough and practical knowledge along these lines.

Prof. J. E. Flory, in two lectures, gave briefly the history of the Church of the Brethren in Virginia. Surely we have a most interesting ancestry! May we build upon the work of our fathers wisely and well!

Bro. E. C. Crumpacker, in two lectures, gave the "Crisis in Galilee." Just after the reading of the five thousand the disciples and the populace would take Christ by force and crown him king, but he withdrew quietly to a secret place and there communed with the Father. The points made by Bro. Crumpacker were very impressive.

The writer of this article, in three lectures, discussed

on the Bible Doctrine of Prayer, based on the praying life of Jesus. This, with the examples of the praying men of the past ages, furnishes a most beautiful background for the elements of true prayer.

Eld. P. S. Miller, in his forceful way, in two lectures, gave the New Testament Teaching on Christian and on Fraternal Attire, contrasting the two. Bro. Miller handled this important theme so as to set the mind to thinking and investigating for itself, and thus reach a conclusion that the Holy Spirit will approve. His work was very helpful and much appreciated.

The last three days of the Institute Eld. Galen B. Royer, Secretary of the General Mission Board, was with us. Bro. Royer most impressively set forth the present needs of our own mission fields in India, in China, and in Europe, and made a strong appeal for more workers in these fields. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Jan. 19 was Educational Day. An enthusiastic educational program was given in the forenoon and a Sunday-school Conference in the afternoon, with a Sisters' Aid Society Meeting in the evening. At the latter meeting Sister Mohrman gave an interesting talk on the Sisters' Aid Society Organization of the Brotherhood.

On the morning of the 14th there was a conference of the Botetourt Memorial Missionary Circle, at which an India Program was rendered by members of the Circle, followed by an address by Bro. Royer gave another address, "Our Colleges as a Source of Mission Workers." In the evening a public meeting of the mission study class of the College was held.

On Sunday afternoon, Jan. 15, Bro. B. H. Funk gave a very instructive and interesting lecture on the interpretation of the Song of Solomon.

Evangelistic services were held each evening in the College Chapel; also both Sunday mornings, during the Institute, conducted by Eld. T. S. Moherman. The preacher impressed every one with his own sincerity, deep, spiritual conviction and his scholarly grasp of the truth of God's Word. The sermons were logical, forceful, thoroughly orthodox, and filled with Bible doctrine.

As a direct result of these meetings seven were led to confess Christ, of whom six have united with the Church of the Brethren.

Daleville, Va., Jan. 27. D. N. Eller.

LA PLACE, ILLINOIS.

The Okaw congregation enjoyed a rich feast during the Holidays. The Bible Institute and Sunday-school Meeting of the Southern District of Illinois were held at the La Place house. While there were not as many delegates present as might have been, the interest was good. We are glad that our District Sunday-schools are supporting one of our India missionaries, and hope that all the schools will help. A standard of excellence was adopted for the district which, we trust, will cause the grades, qualifications and unity the work in various places. Much stress was put on the prepared teacher.

Bro. Wm. Howe, of Johnstown, Pa., gave us many things to think about from the lessons he brought. We believe that all were helped. Prayer and personal work were given to us in a vital way. The impressions left us, as a congregation, from all the work done, was uplifting and spiritual.

Our Sunday-school started out this year with Elmer Wagoner reelected as our superintendent. We had installation services for the officers and teachers of our Sunday-school Jan. 1. After Sunday-school the teachers and a few others met and decided to have a teacher-training class, to be held some evening every two weeks. Bro. Amos Eikenberry is to teach us when he returns from Bethany, and Bro. Elmer Wagoner is to have the work until his return. Several of our home department people promised to attend Sunday-school. Sister Nevik Miller is president of the Christian Workers' Meeting.

Jan. 26. Clara E. Wolfe.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bixler-Engler.—By the groom's father, Eld. Uriah Bixler, at the home of the bride's mother, New Windsor, Md., Dec. 29, 1910, Bro. Edward Clinton Bixler, President of Manchester College, North Manchester, Ind., and Sister Margaret Engler, Hart Engler, of New Windsor, Carroll County, Md.—W. E. Roop, Westminster, Md.

Bradley-Heiker.—At Caldwell, Idaho, Jan. 16, 1911, Bro. Roscoe Bradley and Sister Delila Neher, both of Nampa, Idaho.—Rose Bradley, Nampa, Idaho.

Butterbaugh-Miller.—By M. S. Newcomer, at his residence in Mt. Morris, Ill., Jan. 19, 1911, Mr. Frank E. Butterbaugh and Miss Mae D. Miller, of Lincoln township, Ogle Co., Ill.—M. S. Newcomer, Mt. Morris, Ill.

Musselman-Wyler.—At noon, Dec. 28, 1910, by the undersigned, at his home in Everett, Pa., Bro. A. R. Musselman and Sister Hannah Wyler, both of New Enterprise, Pa.—John S. Hershberger, Everett, Pa.

Myers-Kaas.—Mona, Ill., at the home of the bride's parents, by the undersigned, Jan. 29, 1911, Sister Elsie Myers, of Lena, Ill., and Mr. James Lytle, of Carrington, N. Dak.—P. R. Keltner, Rockford, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Albaugh, James W., son of David Albaugh, born in Jefferson County, Iowa, Aug. 24, 1839, died in the hospital in Omaha, Nebr., Jan. 19, 1911, aged 71 years, 4 months and 25 days. He leaves a father, mother, three sisters and one brother. His remains were brought to Batavia, Iowa, where services were held in the Brethren church Jan. 25 by the writer. Text, Psa. 90: 12. Interment in the Brethren cemetery southeast of town.—W. S. Glotfelty, Batavia, Iowa.

Allen, Sister Christiana, nee Hanawalt, born April 27, 1847, died in the Brethren church, Jan. 26, 1911, aged 63 years, 8 months and 29 days. She was married to Bro. Harvey W. Allen, near Mandamin, Shirley Co., Ind., in 1867. To this union her husband and daughter, Anna, was visiting, aged 63 years, 2 months and 27 days, survive. Sister Allen and her husband had almost recovered and it was thought, by her near relatives, that the sunny sister of Goodland would be restored to her to health. So she and her daughter had gone thither in October, and her husband had just joined them and was to seek better weather. Funeral services by Eld. Joseph R. Hanawalt, who for years was bishop of the old Spring Run church in Rargeoux Valley, Ind. When very young, Sister Allen united with the Church of the Brethren, and lived a most devoted Christian life until death. In 1894, she was married to Joseph K. Allen and lived in Pennsylvania until March, 1898, when she and her husband with their five oldest children came West and settled on the home farm in Ingham township, Franklin Co., Nebr. She leave a husband, eight children, two daughters, two brothers and one sister. One son and two daughters preceded her. She was a most loving and devoted wife and mother. Funeral in the Bro. W. H. Lichty, of Waterloo, Iowa, assisted by Bro. Wm. H. Hood, of Geneva, Nebr. Interment in the Bro. W. H. Allen, Inplement, Iowa.

Brandon, Sister Iva Alice, born in Pulaski County, Ind., June 21, 1886, died Jan. 21, 1911, in the bounds of the Beaver Creek congregation, Ind., aged 24 years, 7 months and 0 days. She leaves a husband, two children, her parents, one sister and two brothers. She was a member of the Church of the Brethren, and a devoted Christian. Funeral services by the writer.

Brower, Sister Catharine, nee Robbins, born in Miami County, Ind., March 19, 1837, died Jan. 19, 1911, in the bounds of Egeland, N. Dak., aged 73 years, 9 months and 10 days. The immediate cause of her death was paralysis, the complication of Bright's disease and liver complaint. She was united in marriage to Bro. Jeremiah Brower, Jan. 1, 1857. She was a faithful wife and a true and loving mother. She united with the church in her early life, and was true to her living profession to the last. About two years ago she suffered a severe stroke of paralysis, and has been an almost helpless invalid since that time. But in all her affliction she was never heard to murmur or complain, but always expressed a perfect resignation to the Master's will. Some weeks prior to her death she was anointed and spoke of her peaceful realization of it. She leaves an aged husband, companion and eight children. Services at the home by Bro. George Stevens. Text, Isa. 38: 1. Interment in Lake Side Cemetery.—Mrs. Ivor Evans, Alice Stevens, Egeland, N. Dak.

Burr, Sister Eliza, born in Orinoco township, Berrien Co., Mich., Oct. 3, 1841, died Jan. 21, 1911, aged 69 years, 3 months and 7 days. She is survived by her husband, two sons, one daughter, one brother and one sister. Sister Burr united with the church forty-two years ago and lived a faithful member until her death.—Sister Ida Dill. Text, Rev. 14: 13. Eccles. 7: 1.—Grace H. Weaver, Buchanan, Mich.

Cline, Sister Elizabeth, died near Edinburg, Shenandoah Co., Va., Jan. 16, 1911, aged 32 years, 4 months and 1 day. He was a faithful member of the Church of the Brethren for a number of years. She leaves a host of friends, mother and several brothers and sisters. Services at the Valley Pike house of worship, Jan. 18, by the writer. Interment in the cemetery near by.—J. M. Ryman, Woodstock, Va.

Cutchin, Sister Mary Jane Colvin, was born in Ohio and Belle Cutchin, died at the home of Sister Sarah Courson, where he was boarding, Jan. 14, 1911, aged 74 years, 6 months. He had acquired a good education and was teaching his first term of school. He was successful as a teacher and a bright career seemed before him, but was stricken down with pneumonia. From childhood he was a regular attendant at church and Sunday-school, and he was taken care of in sent for the writer and requested baptism, which was administered in a tank belonging to the house. He died in the triumph of of a living faith. Services were held by the writer in the Courson house at 2 p. m. Jan. 16, and a number of his schoolchildren and friends gathered to bring wreaths and flowers, and express their sorrow. The body was then taken to the Romine church, where after ten miles, near the latter, where a large assembly had gathered, and another service was held. Interment in the cemetery near by.—Mrs. Sarah Courson, Her two sisters and four brothers.—S. S. Foust, Salem, Ill.

Davis, Sister Mary Ann, died Jan. 20, 1911, aged 59 years, 6 months and 9 days. Aug. 14, 1870, he was united in marriage to Bro. Benjamin Davis, who died May 1, 1907. To this union were born two children, who preceded her. Dec. 15, 1873, he was united in marriage to Cerelda Noe, who died Jan. 1, 1895. To this union were born one son and one dau. He was united in marriage to Margaret Donley. To this union were born one son and one dau. Two of her stepdaughters preceded him. He leaves a wife, two sons, one daughter, three stepdaughters, one sister and many friends.—Funeral Eld. G. B. Hester.—Bessie Mertz, Burnetts Creek, Ind.

Downey, Sister Sarah Ann, died in Miami County, Ohio, March 6, 1830, died in the bounds of the Mississinewa congregation, Ind., Jan. 24, 1911, aged 80 years, 10 months and 18 days. Oct. 15, 1848, she was united in marriage to Plat Doty who died Aug. 26, 1902. To this union were born five children, two of whom are of the Brethren in 1849. She leaves four sons, three daughters, one brother and one sister. She united with the Christian church by Bro. A. C. Young, assisted by two ministers of the Christian church, and lived a faithful member of it.—Ida Downey, George, Indiana.

Downey, George, husband of Sister Alice Downey, died of complications of diseases at his home in Nokomis, Ill., Jan. 4, 1911, aged 67 years, 1 month and 2 days. He is survived by his wife, and seven children, four of whom are members of the Church of the Brethren.—Funeral in the Manor church, Md., by Eld. D. Victor Long. Interment in Manor cemetery.—M. Portia Rowland, Fairplay, Md.

Flory, Sister Elizabeth, nee Young, born in Rockingham County, Va., Dec. 20, 1829, died at her home in the bounds of the Walnut Creek congregation, Mo., Jan. 25, 1911, aged 81 years, 1 month and 5 days. In 1848 she was united in marriage to Abraham Flory, who died in 1891. To this union were born four sons and four daughters. Two sons and one daughter preceded her in death. Sister Flory united with the Brethren at the age of forty-five years, and was a consistent member of the church during the rest of her undertakings. She was very patient and endured all her affliction with Christian fortitude. Services in the Brethren church at Walnut Creek. The house was well filled.—an evidence of the high esteem in which Grandma Flory was held among the people of this community. Services by Bro. James M. Mohler, of Leeton, Mo., assisted by Bro. James Hollowy, of Centerview, Mo. Interment in the Wampler cemetery near by.—W. B. Maxwell, Montrose, Mo.

Gangwer, Mrs. Mary, born March 16, 1846, in Washington County, Md., died of heart trouble near Millersburg, in the bounds of the Rock Run church, Jan. 26, 1911, aged 64 years, 10 months and 10 days. Services in the Reformed church, by Millersburg, Pa., by Rev. Mr. Hoffman.—Mrs. Ida Berkey, Goshen, Ind.

Garver, Sister Elizabeth, daughter of Mr. B. F. and Mrs. Garver, of Shirleysburg, Pa., died at the home of her parents Jan. 14, 1911, aged 19 years, 10 months 24 days. She was a little girl and loved by everyone who knew her. Services by Brethren S. A. Norris and G. H. Swayne. Interment in the Germany cemetery.—Ida Roberts, Shirleysburg, Pa.

Goodyear, John, was born in Lancaster County, Pa., died in Rock Run, Ill., Jan. 20, 1911, aged 84 years, 7 months and 4 days. He was twice married. The first union was with Nancy Myers, of Lancaster County. Ohio. To this union parted this life in 1878. To them were born two sons and two daughters, having preceded the father to the beautiful on the spirit world. The second union was with Nancy Myers, of Pennsylvania. To this union were born seven sons and one daughter, the latter dying in infancy. The last companion died of cancer at Sweetser, Ind., ten years ago. Bro. Goodyear united with the Brethren in early life, in North Manchester, and Marion, Ind. Some fourteen years ago he moved to North Dakota, where he has since resided, and was with the Church of the Brethren when quite young, and lived in the faith to the last. For many years he served in the capacity of deacon. Services by the writer, at Sweetser, Ind., Jan. 22.—Ezra Winger, North Manchester, Ind.

Grisso, Joseph Oron, son of John and Sister Elizabeth Grisso, born in Clark County, Ohio, Oct. 25, 1864, died at his home, near Greenville, Ohio, Jan. 19, 1911, aged 46 years, 2 month and 24 days. He was married to Minnie Roller Nov. 4, 1888. To this union one son was born. He leaves a wife, a son, mother, one brother and three sisters. He was a kind and affectionate husband and father, and a neighbor who was liked by all who knew him. Services by Bro. David Lantherman.—Mrs. Ida D. Grisso, R. 3, Spring Hill, Ohio.

Grove, Sarah Elizabeth, nee Landis, wife of Landis, Grove, born Sept. 12, 1854, died near Weyers Cave, Va., Jan. 24, 1911, after a lingering illness of consumption, aged 56 years, 4 months and 11 days. She was a faithful member of the Church of the Brethren for many years, and lived a faithful Christian life. She leaves her husband and seven children. Services at the Pleasant Valley church by Revs. Anthony Hutchinson and Wm. Shomo.—Interment in the John 14: 6. Interment in the Union Chapel cemetery.—Ruth M. Williams, Weyers Cave, Va.

Hilbert, Bro. Samuel D., born Feb. 24, 1858, died Dec. 28, 1910. He united with the Church of the Brethren in January, 1909. He was married to Miss Emma Hoover, Dec. 24, 1885. To this union four children were born, all of whom, with their mother, survive. He was elected a deacon of the church Aug. 12, 1893, in which office he served to the best of his ability. He was also a faithful worker in the Sunday-school. Services at the home Dec. 31, after which interment was made in the New Paradise cemetery.—Mrs. Jennie Hilbert, Mapleton, Ill.

Hinecker, Bertha Mae, daughter of Bro. Ananias and Sister Montana Hinecker, born near Upland, Grant Co., Ind., April 29, 1894, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Jan. 24, 1911, aged 16 years, 8 months and 25 days. She was a bright Christian girl, and had expressed herself as being in sympathy with Christian work. She was a member of the Sunday-school class of sister. Short services were held at the residence by Brethren J. M. Mohler and D. M. Wagoner, after which funeral services were conducted by Bro. J. A. Miller, near her former home, at the Friends' church in Upland, where interment was made.—Mrs. Ida F. Bolinger, 1010 S. Walnut St., Middletown, Ind.

Hopkins, Sister Eliza Hopkins, born (probably) in Franklin County, Va., June 4, 1830, died Jan. 29, 1911, at the home of her son, Jacob Hopkins, aged 80 years, 7 months and 25 days. She was married in Virginia to Daniel D. Mason. Aug. 15, 1852, to which union one child was born, a daughter, when she was about fourteen years old. Her husband died about thirty years ago. She leaves seven children.—Services by Eld. Jacob Hopkins, Jan. 31, 1911, at Lowry.—Mrs. Lowry, Carthage, Mo.

Mandanda, Bro. Ira Curtis, born in Mount Etna, Adams Co., Iowa, Oct. 18, 1880, died at the hospital in St. Cloud, Minnesota, Jan. 20, 1911, aged 30 years, 3 months and 2 days. He leaves a wife, little son, his parents, brothers and sisters. Text, Rev. 14: 13, last clause: "God alone can heal." Services by Bro. I. N. Wagner at the Brethren church.—Ora Carter, Foley, Minn.

Merryman, Sister Sarah Elizabeth Ankrim, daughter of Sylvester and Grace Merryman, near Masontown, Pa., born July 5, 1910, died in the bounds of the Georges Creek church, Jan. 24, 1911, aged 21 days. Services by Bro. Jasper Barnthouse, of Uniontown.—Interment in the Masontown cemetery.—Mrs. Ida Ankrim, R. 15, Masontown, Pa.

Miller, Mary Mary E., died Jan. 18, 1911, at her home at Green Mount, Rockingham Co., Va., in the bounds of the Green Mount congregation, aged 70 years, 4 months and 24 days. She was a member of the Church of the Brethren for many six years, and for more than three years she had walked, realizing her end was near, she called for the elder and was anointed. She was a devoted member of the church for a number of years. She was the only daughter of Jacob and Sister Nancy Thomas, who preceded her to the spirit world. She was survived by her husband and daughter. Sister Susie united with the church when young and all these years lived a consistent Christian character and life. She was much loved, and her death came as a great shock to her many friends.—Funeral in the Manor church by Eld. Geo. A. Yoder, of Elk Lick, Pa. Text, Matt. 4: 4. Interment in Manor cemetery.—M. Portia Rowland, Fairplay, Md.

Park, Sister Sarah Catherine, daughter of Brother A. D. and Sister J. Parker, born Oct. 7, 1866, died in Tacoma, Wash., Oct. 7, 1866, died in Tacoma, Wash., Jan. 19, 1911, aged 44 years, 3 months and 12 days. Sister Park was baptized into the church at the age of nineteen and was a faithful member until death. She was married to Bro. W. Park, Dec. 25, 1888, at Mount Vernon, S. Dak. To this union were born two sons and two daughters, who are still living. Bro. Parker died in 1904. Funeral services by the writer. Interment remained a widow till Sept. 12, 1901, when she was married to John M. Park at Carrington, N. Dak. To this union were born one son and two daughters. Services in the Church of the Brethren in the city by the writer. Text, 1 Sam. 20: 3. Sister Park called for the elders and received the anointing a few days before her death, but it seemed to be the Lord's will for her to go to her reward in glory.—J. U. O. Stiverson, 712 South Fifty-second Street, Tacoma, Wash.

Peasley, Sister Mary Ann, died in Lanark, Ill., Oct. 1, 1910, March 21, 1857, died Jan. 24, 1911, aged 53 years, 10 months and 3 days. She was the eldest of a family of children. When she was a boy. July 28, 1874, he was married to Lucy

Mishler. Five sons and five daughters were born to this union. All of them are living, except the oldest son. He was a member of the Church of the Brethren for thirty-five years, and served in the deacon's office for many years. Creeping paralysis caused his death, after suffering for over two years. Services in the Elkhart City church by the writer, assisted by Eld. Eli Heestand. Text, 1 John 2: 1, 2.—Frank Kreider, Goshen, Ind.

Rothrock, Bro. Michael, born near Lewistown, Pa., June 1, 1833, died Jan. 11, 1911, at Ontario, Cal., aged 77 years, 7 months and 16 days. He moved to Kansas in 1859, where he was married to Mary Eve Weybright, March 14, 1861. To this union three sons and three daughters were born, all of whom survive. He, with his family, came to California about fifteen years ago. His wife died about two years ago. Services in the Lordsburg church by Eld. Simon Yundt, of Pomona, Cal., and Eld. D. A. Norcross, of Lordsburg, Cal. Interment in the Evergreen cemetery near Lordsburg. He united with the Church of the Brethren over thirty years ago.—Grace Hileman Miller, Lordsburg, Cal.

Ruther, Mr. Eugene, born in France March 17, 1846, died Jan. 18, 1911, aged 65 years, 10 months and 1 day. He was united in marriage to Sarah Jane Morrow in April, 1869. They journeyed together forty-two years in Montgomery County, Ohio. He died in the bounds of the Trotwood church. Services at Trotwood by the writer, assisted by Eld. D. M. Garver. Text, Amos 4: 12.—John Smith, Trotwood, Ohio.

Snively, Sister Nettie, nee Shubert, born in Hancock Co., Ohio, 1870, died of cancer in the bounds of the Peach Blossom congregation, Md., Dec. 6, 1910, aged 40 years, 9 months and 28 days. She was united in marriage to William F. Snively, of Stark County, Ohio, Dec. 1, 1889. To this union were born nine daughters and one son. One daughter preceded her to the spirit world. Sister Snively is greatly missed by her loved ones and the church, and will be remembered as an active and cheerful worker. Services and interment at the Fairview church. Text, Rev. 14: 12.—Florence M. Walbridge, Easton. Md.

Stouffer, Sister Nancy, died at her home in Dillsburg, York Co., Pa., Jan. 26, 1911, aged 73 years, 1 month and 26 days. She was the daughter of Daniel B. and Elizabeth Trimmer. In 1880 she was united in marriage to Geo. B. Stouffer. She and her husband united with the Church of the Brethren nearly twenty years ago, of which she was a consistent member until her death. She enjoyed excellent health until about five hours before her death, when she was suddenly stricken with neuralgia, which affected her heart and ended her life. She leaves a husband, three brothers and two sisters. Services in the Altland meetinghouse near Big Mount, York Co., Pa., by Eld. Henry Beelman and Eld. Hezekiah Cook. Text, John 11: 28. Deceased was a sister of the writer.—Alice K. Trimmer, York, Pa.

Swisher, Sister Martha M., nee Flora, born in Preble County, Ohio, Feb. 12, 1830, died Jan. 25, 1911, aged 80 years, 11 months and 13 days. She moved with her parents to Howard County, Ind., in 1848. She was married to Rudolph Hunsinger May 25, 1854. To them were born three daughters. One died in infancy. Her husband died in 1866. In 1868 she was married to Bro. John Swisher, of Guthrie County, Iowa. He died in 1900. Since then she has made her home with her son-in-law and daughter, Mr. and Mrs. John W. Irwin, near Dale, Iowa. After a lingering illness of about ten weeks she was called to rest. She was a consistent and faithful member of the Church of the Brethren for about fifty years. Services at the Brethren church, north of Panora, by the home ministers. During her illness she called for the elders and was anointed. Death had no terrors for her. She leaves two daughters and two sisters, who will miss her loving presence and holy influence. Peacefully her body rests by the side of her husband, awaiting the call of the resurrection morning.—J. D. Haughtelin, Panora, Iowa.

Valentine, Mary New Year, daughter of Bro. Taze and Sister Leona Valentine, born Jan. 1, 1901, died Jan. 22, 1911, aged 9 years and 21 days. She leaves her parents and three little brothers. Services by W. L. Woodiel, of Austin, Ark. Text, Rev. 14: 5.—Alice Woodiel, Austin, Ark.

Wagner, Sister Harriet H., nee Page, wife of Charles Wagner, born in Mitchell County, Iowa, Feb. 23, 1874, died in the bounds of the Salem congregation, Reno Co., Kans., Jan. 18, 1911, aged 36 years, 10 months and 25 days. She was married to Charles Wagner Oct. 12, 1893. Five children were born to this union. Her husband, three children, her father, four brothers and one sister survive. Services by the writer in the Congregational church at Sylvia, Kans. Text, Luke 12: 40. She lived a consistent Christian life and was an active church worker. A large congregation of friends met to pay their last tribute of respect. Interment in the Sylvia cemetery.—L. E. Fahrney, Sterling, Kans.

Waterman, Sister Susan, died of consumption, in the bounds of the Pleasant View congregation, Shenandoah Co., Va., Jan. 10, 1911, aged 66 years, 10 months and 7 days. She was a member of the Church of the Brethren for many years. She leaves a husband, two sons and three daughters. She was a kind and loving mother. Services at the Pleasant View church by Eld. J. Carson Miller, assisted by Bro. B. W. Neff. Text, James 4: 14.—Frank. L. Wakeman, Edinburg, Va.

Whitmer, Cynthia Ann, nee Cable, wife of Eld. P. E. Whitmer, born near Covington, Ohio, Sept. 25, 1846, died at her home in Ottawa, Kans., Jan. 18, 1911, aged 64 years, 3 months and 25 days. She was married to P. E. Whitmer Dec. 24, 1869. To this union were born two sons and four daughters, all living except the second, a son who died in infancy. Besides her husband and children she leaves one brother and three sisters. One sister was present at the funeral. She united with the Church of the Brethren in 1876, at Mound City, Mo., where they resided for nearly twenty years. Later they lived in Nebraska for a short time, the remainder of her life being spent in Kansas. Sister Whitmer was suddenly stricken with heart trouble, while sitting in her chair, and before her physician arrived, had expired. Services Jan. 22 by the writer, assisted by F. E. McCune. Text, Psa. 39: 4. Interment near Mound City, Mo.—W. B. Devilbiss, Ottawa, Kans.

Woodiel, Viola, daughter of Bro. W. L. and Alice Woodiel, born July 6, 1893, died July 2, 1910, aged 17 years, lacking 4 days. She leaves her parents, four brothers and two sisters. Services by Eld. H. J. Lilly, of Carlisle, Ark. Text, Rom. 8: 28.—Alice Woodiel, Austin, Ark.

Woodiel, Pearl, daughter of Bro. Robert and Sister Josie Woodiel, born April 1, 1906, died Jan. 25, 1911, aged 4 years, 9 months and 25 days. She leaves her parents, three brothers and two sisters. Services by Bro. W. L. Woodiel, of Austin, Ark., assisted by Bro. J. H. Whitcher. Text, Jer. 31: 16, 17.—Alice Woodiel, Austin, Ark.

Yagel, Sarah, daughter of Samuel and Margaret Blythe, born in Jefferson County, Ohio, Dec. 26, 1826, died in the home of A. R. Le Masters Jan. 24, 1911, aged 84 years and 28 days. In 1829 she, with her parents, moved to Stark County, Ohio. She resided there until about 1846, when there was another removal to Summit County, Ohio. She was united in marriage to John K. Rowland Oct. 24, 1848. After her marriage she and her husband moved to Holmes County, Ohio. To this union five children were born. One son and one daughter preceded her to the great beyond. Her husband died April 9, 1861. She was united in marriage the second time April 20, 1862, to Philip Yagel. To this union were born four children, three of whom preceded her to the spirit world. Her second husband died Aug. 10, 1905. She leaves four children. She was a member of the Church of the Brethren for perhaps fifty years. The obsequies were held in the Blue River Church of the Brethren by Eld. Walter Swihart, and Rev. O. A. Harris, of the Merriam Christian church. Text, Isa. 40: 6. Interment in the Round Lake cemetery.—Elda Le Masters, Churubusco, Ind.

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Notes from Our Correspondents.

(Concluded from Page 93.)

S. Filbrun, presiding. Bro. Daniel Wampler, from Idaho, was present. One letter was received and was very much enjoyed. Our pastor, Bro. D. S. Filbrun, and wife, returned Jan. 5 from their visit to Washington and Colorado, and have again taken up the work in West Dayton. We were glad for their return. —Cordie Murray, 2020 W. Third Street, Dayton, Ohio, Feb. 1.

OKLAHOMA.

Bright Star.—Our church met Jan. 28. Elders Boyd and Pitzer were with us for the purpose of ordaining one of our number, Bro. W. R. Brubaker, to the ministry. Two letters were granted. One of those leaving was our secretary and treasurer, Bro. P. S. Harman, who moved to Ola to fill the vacancy. Brethren Pitzer and Boyd each gave us a sermon while they were here.—J. A. Martzen, Reed, Okla., Jan. 30.

PENNSYLVANIA.

Alderson.—It has been some time since we have written anything for the Messenger. It is the only comfort we have through these long winter days, and especially when Sunday comes. Bro. Frets and wife were here last winter. We had preaching every Sunday and also a Sunday-school. Many nonprofessors attended, and they were getting quite interested. The first of April Bro. Frets moved home and since then the work unprovided for. May 1 Brethren Zigler and Herr were here, and each of them preached a fine sermon. We are asked every few days when we are going to have preaching here again. We do not know what the Mission Board will do, but we hope that there will be some one ready to take up the work by spring.—Elizabeth V. Smith, Alderson, Pa., Jan. 31.

Altoona.—A series of meetings was conducted during the first three weeks of January, in the Church of the Brethren at Juniata, by Bro. J. Cassel Johnstown. The Lord's presence was felt with power in that forty-nine persons have been received into the church through baptism, while others are working under conviction of sin. Out of the forty-nine about twenty-five came through the medium of the Sunday-school. Our pastor is W. S. Long.—Emma Kantner, Altoona, Pa., Feb. 3.

Black Rock.—Our church has been greatly encouraged again by a successful series of meetings at the Ebenezer house, conducted by Bro. M. R. Zigler, of Chambersburg, Pa. The meetings began Dec. 31 and closed Jan. 17. Bro. Flohr labored earnestly and faithfully for the salvation of souls, and as a result eight have made the good choice. Four have been baptized, and four still await the rite. This will make thirty that have been added to the fold during the last three months.—J. D. Wilson, R. D. 6, Greencastle, Pa., Jan. 30.

Chiques.—We had our second series of meetings in January. Bro. N. E. Fahnestock labored for us. Two confessed Christ and united with the people of God, yesterday we baptized them and five others who came out at our first series of meetings. It is encouraging to see young men, middle-aged men and women enter the service of their Master.—Henry S. Zug, R. D. 1, Grantz Ridge, Pa., Jan. 31.

Germantown.—We held our Mothers' Meeting on Friday evening, Jan. 27, with a good attendance and very interesting meeting. Love was received by baptism and two by letter since our last report.—Mrs. Anna Swigart, 6611 Germantown Ave., Germantown, Pa., Jan. 30.

Huntingdon church has been enjoying excellent Bible instruction during the past two months, and several services have been well attended. Five were baptized on Sunday, four on Wednesday evening, and others are expected soon. Workers gave us very good sermons, and Bro. Basinger helped with the song service. Bible teachers and church members worked together in love and harmony, to lead souls to God. Bro. Virgil C. Finnell was with us, and spoke to us on Monday evening about the interesting Bible lessons. He told us many interesting things about the Publishing House at Elgin. We are glad to learn that the profits from this source are used so largely for missions and to sustain worn-out missionaries. Each should encourage the reading of our church publications. Help the good work on!—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 1.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Bro. D. W. Wheeler, of Pennsylvania Bible Term at Juniata College. Bro. Paul H. Bowman, from the Bethany Mission, filled the pulpit in the morning and Bro. W. I. Book, from the Germantown, Pennsylvania, filled the pulpit in the evening. These services were very much appreciated. Five letters of membership were received.—Sallie B. Schnell, 1905 N. Park Ave., Philadelphia, Pa., Jan. 28.

VIRGINIA.

Mountain View.—In company with Eld. W. H. Handy, I visited Bro. J. M. Peak, finding him and two of his daughters quite ill. The brother has not been able to stand on his feet for ten weeks, and the doctor had given us up hopes of the dear sister's recovery. They requested Bro. Handy to anoint them. There being no other elder or minister present, I being a deacon and the clerk of the Mountain View church, the brother called on me to assist him, which I did with all my heart. After the brother was anointed, he got off the bed and sat up for two hours, and is now able to take good exercise. After the dear sister was anointed she wanted to get up. She said she was well, and she is now improving fast. So, when we, in faith, call on the Great Physician that is able to cure all manner of disease, we are healed. The anointing was a miracle to the many witnesses present. May God help the Brethren to go on in these good works, preaching and practicing all the commandments of Jesus.—W. F. Suit, Volney, Va., Feb. 4.

Staunton church met in council Jan. 26. Our elder, Bro. E. D. Kindig, presided. The minutes were read and accepted. Committee of Bro. Geo. Wilkinson and Sister Steffy were relieved. Two members were received by letter since our last council. Bro. J. S. Hall was reelected as our Sunday-school superintendent; Bro. Dave Gilbert was reelected president of the Christian Workers' Meeting. Some very fine speeches—all pertaining to the great need of the Staunton church,—were delivered by Brethren Kindig, Miller, Hartman and others. The brethren decided to call a minister this church as a mission point, struggling with the upand-down-hill-principle of life. Let us remember in prayers are united and our faith is strengthened. The committee in charge of the tent-meeting, Bro. Dave Gilbert and sisters, that we may come out more than conquerors through him who died to save us.—Sister Ida Long, Staunton, Va., Jan. 31.

WASHINGTON.

Tacoma.—Owing to certain conditions over which we had no control, we only continued our series of meetings two weeks, which resulted in one baptism. At our regular monthly members' meeting, last Friday night, one was restored to fellowship. Bro. Stiverson will leave for Chewuah next Monday, to hold a series of meetings. During his absence the pulpit here will be supplied by brethren Hostetter, Ritzralla and Olympia.—Sarah A. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Jan. 31.

NOTES NOT CLASSIFIED.

Sterling.—We have been having a glorious revival. Bro. S. Z. Smith and wife have been laboring earnestly with us from Jan. 1 to Feb. 5, at which time we have baptized and two reclaimed. The membership was much encouraged and built up. The outlook for our future is quite encouraging, but we are in need of more workers. Who will come and help us? Our Sunday-school has increased 16 per cent in average attendance during the past year and 50 per cent in average collection. This may not be as large as some, yet it is a steady increase, and we hope to do more the coming year. We have baptized nine of our Sunday-school scholars during the year. Our pastor will be in a series of meetings in Lanark during February, and the pulpit will be supplied by brethren Myers and those from nearby churches. Bro. P. R. Keltner is to preach for us Feb. 12.—Lillie A. Pierce, 1104 Fifth Avenue, Sterling, Ill., Feb. 6.

Mount Garfield.—Our revival work at this place closed last night. Brethren and Sister A. C. Root came to this place Jan. 8, remaining with us over three weeks. Our progress was hindered some by muddy roads. Seven precious souls united with the church by baptism, and one awaits the rite. Three others were hindered from uniting with the church. Four were reclaimed. The membership that we had wandered away returned to the fold. We had cottage prayer meetings almost every night, and these with the preaching were in our meeting. Sister Root was such a help to us. She conducted a praise service every evening a half hour before the preaching began, which we all enjoyed to the fullest. It was such an inspiration to every one. Jan. 28 we had our love feast. Twenty-seven sat at the Lord's tables—some of them for the first time. Bro. Root officiated. The church was much strengthened by the good services of Brethren and Sister Root, and we all rejoice because of the precious souls that came to us. We will have preaching every Thursday evening at the church. Brother and Sister Root go from here to the Bethel church, where they will also go with them.—Clara Clark, R. D. 1, Palisade, Colo., Feb. 1.

KANSAS CITY, KANSAS.

We are now holding meetings each evening in our mission on the south side. The attendance and interest are good. Our Sunday-school has come out for the Lord with good prospects for more. On the evening of the 14th we expect to hold a love feast for the special benefit of the mission members.

We have been connected with the work here for twenty years, and in our experience we never had such an epidemic of sickness and actual suffering for the necessities of life as there has been, and will continue until the spring work opens up. We have been in homes where children died for the lack of medicine and food with which to give relief are exhausted, we were unable to help them. This sad condition is caused through sickness, and thousands of people are out of employment. This applies to the packing house and manufacturing district, and not to the church in the city.

We are very careful and investigate every case where we give help. Will you remember us in donations of clothing and share the blessings in the Lord's work?

I. H. Crist.

12 N. Ferree St., Kansas City, Kans., Feb. 1.

THE WEST BIG CREEK MISSION, KANS.

This mission point is in the bounds of the Quinter church, nineteen miles west and one mile south of Quinter, Kans. About two years ago this winter, Eld. J. W. Jarboe, of Quinter, Kans., held a series of meetings here, and since then there has been regular preaching here. The writer moved here from the Grenola church about one year ago. We have been doing what we could for the Master. We have an evergreen Sunday-school, with Bro. J. B. Sensenbaugh as superintendent.

Two have been baptized as this point since it was opened. The meetings are well attended, and the people seem to be very much interested in the way the Brethren preach and practice the Bible. There are seventeen members here, including one elder and two deacons.

Bro. E. D. Steward will move here as soon as he can arrange to come. This is a fine country. I have spent about eight weeks in evangelistic work since coming here, and expect to be at Decatur, Ill., to begin a series of meetings Feb. 11. After that I can not do any more evangelistic work till next fall and winter. Jan. 7, Eld. E. D. Steward began a series of meetings. The services were instructive, interesting and well attended. One was baptized during the meetings. Any one expecting to change location may write to me. Geo. R. Eller.

Grainfield, Kans., Jan. 30.

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BY JOHN T. DALE.

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. | Elgin, Ill., February 18, 1911. | No. 7.

AROUND THE WORLD

Progress of Missions During 1910.

The statistics of missionary societies throughout the world, as published in the "Missionary Review," show a total of $26,890,104 contributed, while $5,249,405 was raised on the field in addition. The means furnished sustain a force of 6,637 ordained missionaries, and a total missionary force on the field of 21,248. To this must be added 91,513 native helpers. During the last ten years there has been an increase of fifty per cent and more, in missionary money and forces. World evangelism, it will thus be seen, has made marvelous advancement, and yet, with multiplied millions of souls still in darkness, and going down to Christless graves, there is need of greater diligence in the "teaching of all the nations," as enjoined in the Great Commission.

How to Know a Good Sunday-school.

Some one, in describing a good Sunday-school, says we should judge it, "not by its size alone, nor by its noise, but for its efficiency as an educational organization and for the seriousness with which the church supports its work." Schools of this kind restore the Bible to its lawful and proper sphere in the church and community,—the place where it was designed to be by its great Author. It is the primary aim of the Sunday-school to furnish the highest development of Christian character and efficiency by educational methods. After all, the real test of a wide-awake school is found in the results which its workers secure. Schools, as well as churches, should frequently test themselves by the results accomplished, not simply in mere numbers but in thorough character development.

Everyday Activity.

It is one of the greatest mistakes of any congregation to defer special efforts until the beginning of a series of meetings is upon them. The congregation that counts on the first half of the meetings to be devoted to getting the members stirred, and the latter half to the ingathering of the lost, makes poor calculations. "I must be about my Father's business," should be the daily testimony of the child of God. With the entire membership wide-awake,—united and active at the very start of the meetings,—a great and effective work can undoubtedly be accomplished. Revival meetings can do much, but the members can do far more by practical and effective Christian living during all the months preceding the meetings, and then continuing their undivided interest in the work after the evangelist has entered upon his labors.

When the Women Took Hold.

While woman has been regarded as "the weaker vessel," be it remembered that occasionally she surprises the sterner sex by an unusual amount of "snap" and determination. It appears that at Pearsall, Texas, husbands and sons had been spending time and money at places of gambling, to the serious loss and neglect of the various homes represented. Two hundred women, whose husbands and sons were thus traveling the broad road of vice and dissolution, thereupon went in a body to the town authorities and demanded the immediate and effective suppression of the gambling dens. As a result repressive measures are now in operation, and a healthy public sentiment prevails. Thus, without the least tendency to violence, a most effective reform was speedily accomplished. It shows what may be done by a united and determined effort for the enforcement of law and decency.

The Chinese of the United States.

There was a time when the Chinese were looked upon with disdain, and subjected to gross maltreatment. That time, happily, has now passed away. We have learned to treat them as human beings, with hearts and minds and souls to be won, educated and saved for time and eternity. Some of the fruits of long and patient labors will be seen for the Chinese are already becoming apparent. In Sacramento, Cal., they have destroyed their idols, and have changed their temple into a schoolhouse. "The First Chinese Christian Church" has been organized in New York. In Chicago our own people have made a fair beginning in the work among the Chinese, and a number of promising young men have already identified themselves with our church. As these become further indoctrinated and trained, they will doubtless be instrumental in winning many of their countrymen from the bondage of idolatry to the truth which "will make them free indeed."

Will the Mormons Leave Utah?

Through Hamilton Smith, a priest of the Mormon church, 50,000 acres of land in the State of Coahuila, Mexico, have been purchased by the "Latter Day Saints." This body of land adjoins the 65,000 acres previously purchased, and again revives the pertinent inquiry propounded from time to time, "Are the Mormons about to leave Utah and the adjoining States?" President Diaz has given them a most comprehensive and liberal assurance that "in no way will they be interfered with." This, it appears, is a very congenial outlook to most of their members. They probably want liberty,—license,—to follow the reprehensible practices so strenuously objected to by the authorities of our country.

No Time to Read the Bible.

In view of the fact that the excuse of most people, in their neglect of Bible study, is an alleged lack of time, an eastern minister has taken the trouble to compare the number of words in the average Sunday newspaper with those contained in the New Testament. He has found that there is no great difference. This suggested the question: "How much time is actually necessary to read the New Testament through?" While this may differ with various people, and may depend somewhat on the amount of study given to each portion of the Sacred Record, one thing is sure: There is no way in which the hours of the Sabbath may be spent more profitably than in a careful and conscientious study of God's Word. We sing of the "home over there." Why not study, more carefully and frequently, the Guide Book that alone can point the way from earth to heaven?

Commendable Legislation in Nevada.

Whatever may have been at fault with the law and social order of Nevada in the past, the State is nobly redeeming itself of late. By the most recent enactment it is unlawful to sell or give away cigarettes or cigarette papers to any man, woman or child. Any one who has noticed the pernicious effect of the cigarette habit upon those unfortunate enough to be affected by it, will rejoice in the triumph for right in Nevada. Better yet would it be if a similar prohibitive law were enacted and duly enforced in all the States. It would prove to be a great protection for the rising generation against this most objectionable habit. Every young man owes it to himself to follow the injunction, "Keep thyself pure," and it is the evident duty of the State to assist in this matter by legally ruling out cigarettes and all kindred agencies of evil.

Children Offered for Sale.

So pitifully extreme is the destitution in the famine-stricken portions of China that the poor are trying to sell their children, though they obtain but a pittance for them. Under date of Feb. 8 the State Department at Washington is receiving most distressing reports. Over 200,000 people in the district of Hwai-Juan are absolutely destitute. In the entire famine district,—as Dr. Lobenstine estimates,—at least 1,000,000 people will die of starvation, if not aided. One cent a day for each person is the smallest amount that will support life, so that $1,500,000 will be necessary to sustain the unfortunates for the five months during which the crop will ripen. Think of it,—one cent a day will save a life in famine-stricken China! Remember it when you are tempted to spend money for something that is useless or even worse. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Signs of Promise in India.

The caste spirit has ever been India's greatest barrier to real progress. Recent reports show that slowly the old-time customs are giving way to more liberal ideas. At many places the high caste eat with the low caste or those of no caste at all. Widows of high caste are now encouraged in defiance of all prohibitions hitherto in force. There are strong movements everywhere throughout India to suppress child-marriage. This is especially true in the native state of Baroda. Schools are multiplying and the grade is rising. Less respect is being paid to the Brahman. Presents are not showered upon him as in the past, nor does he receive the extreme veneration of the people as in former times. Old temples are decaying, and few new ones are being erected, while the number of churches and mission schools is being rapidly enlarged. The phenomenal increase in the number of native Christians, and the progress of Christian work in general, is one of the marvels of the century.

The Passing of Confucianism.

Competent authority assures us that it is now becoming exceedingly difficult to procure, at the bookshops of China, any copies of the works of Confucius,—once the leading religious work of the Empire. The change which has taken place is a most momentous one. It is the most significant commentary on the depth and breadth of missionary influence in China. Still more remarkable is the fact that many of the bookshops are exceedingly anxious to obtain a stock of Bibles and Testaments,—a conclusive proof that there is considerable inquiry for them. There is hope for the future of any country which is anxious to obtain the Bible. It means that effectual Bible reading is to be done, which, in itself, is a great gain. "The entrance of thy Word giveth light."

Christ's Kingdom Not of This World.

Notwithstanding the direct command of Christ, prohibiting the participation of his followers in distinctly political affairs, Archbishop Ireland, in a recent address, advised Catholics "to promote, in every possible way, the election of Roman Catholics to Congress." He is not slow to make clear that "they can never expect to get their rights unless they put forth every effort to be properly represented." It will be seen that the future will witness some strenuous efforts, on the part of Rome, to gain control of political matters in this country, if at all possible. And yet, such an attitude of his professed followers was never contemplated by Christ when He distinctly affirms, "My kingdom is not of this world." His followers, we are told, "must not strive, but be gentle unto all men."

Temperance Losses in Indiana.

It will be regretted by all of our readers that Indiana has lost important ground in the matter of liquor suppression. The county option law of last year has seemingly been repealed, and local option by towns only is to take its place. This is a serious loss to the cause of temperance in Indiana, and extremely humiliating to the reform advocates of the State, as hereafter the larger towns and cities, unaided by country districts, will be unable to enact effective temperance measures. If, as is alleged, a general apathy among temperance workers has brought about the present result, there is need of renewed efforts for the cause of right, remembering that only by continual vigilance can there be hope of success. The apostle says, "Be not weary in well doing,"—an excellent motto for all lines of human endeavor.

Missions the Greatest Reform Agency.

Some weeks ago we referred to Andrew Carnegie's generous donation of $10,000,000 toward providing a permanent fund for the promotion of world peace. Since then the matter is being discussed, pro and con, by the various journals. While the generous and noble impulse that inspired the act is not questioned by any one, it will, in the opinion of many, hardly accomplish all that the donor anticipates. It is urged that if this great-hearted man had been a firm believer in the Word of God, he would have given his money to missions, so that the Gospel might be preached everywhere, thus ushering in more speedily, the benign reign of the Prince of Peace. It is a fact, beyond all question that all real reforms must originate, be nurtured, and finally be consummated under the auspices of gospel agencies. Only as men become imbued with the spirit of Christ, will they be real exponents of "love and good works."

Broken-down Family Altars.

In Old Testament times the altar of the Lord bore silent testimony to the spirituality of its worshipers. A departure from the service of God soon recorded itself in the decay of the altar. The same decay, spiritually speaking, is seen only too often when the altar has been allowed to go down. It is stated by one of our exchanges that in their large and influential denomination not even one-half of the families maintain religious services in the home, and that the same thing is probably true of other churches. The editor ascribes much of the corruption and dishonesty, everywhere apparent, to the lack of religious influences in the homes of the land. We do not know just how many families in the Church of the Brethren fail to have seasons of worship in the home, but we are sure of this one thing, that none can afford to have a broken-down family altar. The blessing of the Lord, promised to the two or more who "agree on earth as touching anything that they shall ask," is a precious benediction to the entire household, that none can afford to miss.

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Alexander Mack Memorial Anniversary

BORN IN GERMANY, 1679
DIED IN GERMANTOWN, PA., FEBRUARY 19, 1735

First Minister of the Church of the Brethren

The Church He Organized.

BY T. T. MYERS.

He who does his best in the present, builds well for the future. Alexander Mack did larger things than he planned. He did the best he could. His work was bound to grow because it was wrought by a sincere soul in the truth. Truth abides. They who build their lives and their work in it will flourish. Mack did not seek the renown of starting a new church. All the records show that he wanted the least possible mention of himself in the new movement. He would not have his followers called "Mackites." With him it was all purely a leading and work of the Holy Spirit. The blessed Christ was to be supremely honored and exalted. His feeling was like that of John the Baptist when he said, "He must increase but I must decrease." The work of the Baptist grew with Christ increasing. The work of Mack also grew under the leadership of the blessed Jesus whom he sought to honor and glorify. We observe:

1. *The Church He Organized Was a Truth-seeking Church.*—To the few who came together at Schwarzenau in the beginning of the eighteenth century, on account of religious conviction, the Bible was a daily companion. They were earnest seekers after truth. They were not interested so much in what men said of the Bible as in what the *Bible* said. They wanted to be what the truth would have them be. They were willing to go where it would lead them, and to do what it would have them do. The very nature of the conditions prohibited them from adopting a closed creed. The Bible was an open book full of ever-revealing truth. For this they must have open hearts and lives. It must be an open book for us. The whole Bible, with all its light and all its possibilities for enlarging life, must be in our homes, and Sunday-schools, and churches, and at the Annual Meeting, as an open Book. We must bring to it an open spirit, willing to be guided by it. In all our worship and work we are to honor its truth.

2. *It Was a Spiritual Church.*—Mack and his associates were surrounded by so much dead formalism that they felt the need, all the more, of spirituality. Their study of the Bible led them to see that formal worship was dead worship before God. Not only was the Spirit to be a dominant factor in their worship, but also in their lives. Those little meetings they used to hold, in and near Schwarzenau, were full of the Spirit. Religion was a real work of grace in the heart. They had a blessed experience. Spirituality must characterize our worship and work. Mere form is without life. "The letter killeth but the Spirit maketh alive." I have to wonder if formality is not creeping too much into our churches. Let us pray that we may be kept from dead formalism.

3. *It Was an Obeying Church.*—The true church must have just as much form as Jesus gives it. Form without spirit is dead. Spirit without form is abnormal, if not impossible. Justifying faith has obedience. The church organized by Mack has the balance of form and spirit. It emphasizes, as important, all the doctrines and ordinances of the New Testament. Faith, repentance and baptism are at the door of entrance to its communion. Christ himself is the door. Within the church, for observance, are feet-washing, the Lord's supper, the communion, the kiss of fellowship, and the anointing. Christians must not take the oath; they must not go to war; they must not go to law with one another. These are contrary to the Word. By prayer and every possible spiritual help they are to build up in the holy faith.

Into the daily association of Mack there came many who did not consider it necessary to give literal obedience to the injunctions of Jesus. Many times, no doubt, they were asked to reconcile their belief with the words of the Savior, "Why call ye me, Lord, Lord, and do not the things which I say?" The faith and practices of the New Testament must characterize the church of Jesus Christ.

4. *It Was a Church of Protest.*—Both the civil and ecclesiastical conditions compelled them to be such a church. They did not believe in the union of church and state, because the state asked the church to do things that she could not consistently do. Her faith demanded her protest. She protested against taking the oath and going to war. She protested against the dead formalism of the state church. Her protest against worldliness, in all its forms, was fearless and strong. When we consider the nature and character of the world and the nature and character of the true church, we need not be surprised, nor should we be discouraged if large numbers do not come into her communion. A church of decided protest against evil is not likely to grow rapidly. While such a growth may be slow, it will be healthy and strong. We must be careful, however, to put the protest at the right place and not keep people out who ought to be in. The church is a training school rather than a house of saints. In it, by her culture, care and discipline, the weak are to be made strong and the strong stronger.

5. *It Was a Missionary Church.*—Its members were Spirit-impelled to pass the good things they experienced on to others. Every one was a missionary. Every one was a soul winner. Their religion was their chief concern. If the zeal and activity that characterized them had been continued, very, very much more would have been done up to this time. We have been too self-centered and self-satisfied. The religion of Jesus Christ is essentially missionary. While we regret that we have not made more progress with the good things that God entrusted to us, we are grateful for the progress we have made. The splendid missionary and educational spirit of the church today is certainly a revival of what she had in the beginning. When we consider the resources and opportunities of the church at this time, and the large vision that she has of blessed things, we ought to expect great things from her in the next decade or two. Personal consecration throughout the church will be the measure of her progress.

Our latest reports give us about 900 congregations and about 90,000 members. These are chiefly in the United States. We are also represented in Canada, Cuba, Denmark, Sweden, France, India, China and the Philippines. If all these become centers of power, there will go forth from them influences of faith and activity that will tell. When we look at the church which Mack organized appreciatively, and consider her faith and activity and work as they are to be seen today, we are made to say, "The Lord hath done great things for us, whereof we are glad." We show our gladness best by giving faithful devotion to her and to her Christ. Her mission in the world is worthy of the best that we can give.

Huntingdon, Pa.

What We Owe to Alexander Mack, Sr.

BY S. Z. SHARP.

Alexander Mack, Sr., born in 1679 at Schriesheim, in the Palatinate, Germany, and who died Feb. 19, 1735, at Germantown, Pa., stands as a unique figure among the reformers of his age. While Luther, Calvin, Zwingli, Wesley, and other great leaders of the Reformation, did much to eliminate many human traditions and practices from the church of their day, it was left for Mack alone to organize a church, free from all human creeds and practices, and build it according to the pattern shown by Christ and the apostles, upon the New Testament alone, as the only rule of faith and practice.

In determining what the Church of the Brethren owes to Alexander Mack, the elder, we must take into account his natural disposition, the influence of his teachers in molding his Christian character, the effect of his environments, the obstacles he encountered and surmounted, what he accomplished, and the legacy he bequeathed to the church he organized.

By nature he was of a generous and sympathetic disposition, as evidenced by the great sacrifice he made in giving up his wealth to save and protect the persecuted and distressed members of his church. He loved peace and eschewed controversy and used his best efforts to quiet all discord or dissension whenever it arose in the early days of the church. However, he exhibited a firmness and decision from which nothing could move him, whenever he had taken a position that he knew was right. To these mild, discreet, yet firm traits of his character, the church owes much that enabled him, as pilot, so skillfully to direct the little ship, Zion, safely through the turbulent sea of persecution when it was first launched.

His first religious teachers were his pious parents, reared in the Reformed Church. He started out on his earthly career "to fear God and keep his commandments." He soon discovered the hypocrisy, avarice, intolerance and tyranny of the three State churches,—the Catholic, the Lutheran, and the Reformed,—which then dominated Germany. Disgusted with their lack of evangelical religion, he became a Separatist, and turned to the Bible to learn the true way of salvation. He also became acquainted with the great reformers, Pietists and Separatists of his time, and their works which shook all Europe with their influence. Among these were Huss, Wycliff, Arndt and his "True Christianity," Philip Jacob Spener, who sought to gather those spiritually awakened in each congregation into little groups for study of the Bible and for prayer,—a practice which Mack and his company afterward followed.

From Jean Paul de Labadie he learned that spiritual mysticism which afterward disturbed some of our early members and from which Mack succeeded to steer our church clear. He was acquainted with the tracts of William Penn, teaching nonswearing, nonresistance, nonconformity to the world. He knew that eminent scholar and theologian, Jeremias Felbinger, who renounced infant baptism and taught believers' baptism, feet-washing, the Lord's supper, nonswearing,—in short the true doctrines of the New Testament. Through Gottfried Arnold, another ripe scholar and theologian, Mack became acquainted with church history from the time of the apostles to his own age. Mack himself was a scholar and untrammeled thinker, uninfluenced by religious enthusiasts like Böhme, or by the lower class of Pietists like the Münster fanatics.

His teachers were ripe scholars, university professors and students of unquestioned piety, and strenuous advocates of New Testament religion as taught and practiced by Christ and his apostles. Above all, the New Testament, which he so carefully studied, was his principal teacher and the final judge to which he appealed in all matters of religious controversy, and to its directions he conformed to the minutest degree.

We are indebted, as a church, to a man of such excellent natural disposition, so well equipped, intellectually and religiously, to clear away the rubbish of ages of degenerate religion, to build again the true church of the living God "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

In estimating what we owe to Alexander Mack, as the organizer of the Church of the Brethren, we must also take into consideration his environments and the state of the religious world at the time the organization of the church was effected. For more than a thousand years, after the third century, the Catholic Church held undisputed sway over the Christian world. Every man's life and conscience was in the hands of the papal hierarchy. The Reformation in the sixteenth century broke this power in Germany. For more than thirty years the valley of the Rhine was a battle-field. War, rapine, murder and all forms of excess prevailed. When the yoke of the Catholic church was lifted, every form of religious cult sprang into being, from the rigid rule of the Catholics to absolute religious anarchy. Finally the Catholic, the Lutheran and the Reformed churches entered into a compact under the civil government, to be the only authorized churches in Germany, and then they became the persecutors of every dissenter. It was during these stirring times that Alexander Mack became a Separatist and cast his lot with the persecuted and despised dissenters from the established churches. He counted the cost, for it cost him his valuable mill and extensive vineyards, but he "esteemed the reproach of Christ of greater riches than the treasures of earth."

Persecuted by the three State churches, the dissenters of every type fled to Schwarzenau and Berleburg where a mild count for a while granted an asylum to all who were persecuted for conscience' sake. Here Mack associated with the Pietists and other Separatists for a while peaceably. They called each other brethren, but the various forms of religious beliefs which had obtained could not be harmonized into a compact body. There was no organized body and no means of correcting excesses that naturally spring up where there is no religious government. The injunction to turn over an offender to the church for correction after the first and second admonition, could not be carried out, for there was no church organization. This impressed Mack with the necessity of a religious organization. At this time Mack's intimate friend and colaborer in the ministry was Ernst Christoph Hochman, a fine scholar of wonderful eloquence, and of the purest life and character. The corruption in the State churches made him a Separatist. In doctrine, he and Mack agreed on the main points as now held by the Church of the Brethren. He had stirred all northern Germany with his powerful preaching, and had prepared the soil for extensive sowing. He had often accompanied Mack on preaching tours, and had received stripes and imprisonments for his wages. Mack advocated the organizing of the faithful into a church. Hochman, seeing the corruption that obtained in other organized churches, feared to take such a step, and let the auspicious opportunity pass by.

The faithful believers selected Mack as their leader, who organized them into a church after the exact pattern shown by Christ and his apostles. He went beyond all other reformers in rejecting all the human traditions and practices of the Catholic Church, and omitting none taught by Christ and his apostles. Though his church was greatly persecuted, it never persecuted any one. It fell to the lot of Mack to defend his church against the specious attacks of learned men of his day. Unlike Luther, Calvin, Zwingli, and Wesley, he left us a church untrammeled by human creeds, confessions of faith, church constitutions and disciplines, giving, instead, the New Testament, the whole New Testament and nothing but the New Testament to be our rule of faith and practice,—a church,—and the only church,—observing ALL the commandments of the New Testament,—the Church of the Brethren.

Fruita, Colo.

Some Incidents in Mack's Life.

BY L. A. PLATE.

His Love and Self-Sacrifice.

Of the early Christians it could be truthfully said, "Behold, how these people love each other," and even their enemies conceded this commendable attribute to them. That in the closing years of the seventeenth century a like spirit of loving-kindness should have been so conspicuously manifest as it was in Alexander Mack, is as remarkable as it is rare. To understand the full import of Mack's unprecedented concern for others, we must get a correct understanding of the circumstances affecting the genesis and later history of the church. The Brethren were able to organize, and enter upon congregational duties, at a time and place especially favorable. This, however, was not a permanent blessing vouchsafed to them. As dissenters from the State churches they were not popular with the ruling powers of the country, nor with the clergy who viewed new "isms" with decided disfavor. Persecution, therefore,—strong, vindictive and unrelenting,—descended upon Mack and his little flock. Dire forebodings as to the future filled the minds of the humble believers, for who could pay the excessive fines and penalties continually levied by the authorities? It was here that Mack came nobly to the rescue. His extensive vineyards, his remunerative mill and other property were freely sacrificed to help the persecuted ones in their struggle for liberty from loathsome prisons and even death itself. Had not Mack so willingly and cheerfully given of his substance, it is quite possible that a serious thinning of the ranks,—if not entire dissolution,—might have come upon the early church at Schwarzenau. His abounding love and self-sacrifice are an everlasting monument to the genuineness of his religion, and a credit to us as a church.

Among the Hollanders.

Not until the death of Count Henry, at Schwarzenau, did the hand of persecution become strong enough to drive the members of the Schwarzenau church entirely away from Germany. Forced to flee for their life, Mack and his flock went northward, and found a safe refuge among the Hollanders of West Friesland. Like the disciples of old, who, upon the persecution at Jerusalem, went everywhere preaching the Word, so this little flock seems to have made the most of their opportunities while in a strange land. Somehow Mack's influence must have so fully permeated the lives of his members that they became a power for good, and we read that a number of Hollanders espoused the faith of the Brethren. The refugees must have succeeded, by consistent and commendable living, to endear themselves to the people of Holland, for when finally the Brethren determined to embark for America, ample provisions and many gifts were bestowed upon them by the Hollanders. Thus, like the apostolic church, Mack's little flock found "favor with all the people."

Mack's Ministry in Sower's Residence.

Paul, in referring to the work of Priscilla and Aquila, sends greetings to the "church that is in their house," and, later on, speaks of "Nymphas, and the church which is in his house." It seems to have been the common practice, in apostolic times, to use the commodious dwellings of the saints as places of worship, and the church at Germantown apparently followed apostolic precedent in making use of Sower's large residence for their meetings during the early years of their congregational activity. Here Alexander Mack labored earnestly and faithfully, ably seconded by Peter Becker, who had arrived some years previous with a little company of members. To the credit of the mother church be it remembered that harmony and cooperation characterized the work of the congregation under the watchful care of the devoted Mack. Never were the results of competent and faithful leadership more completely shown than during those early days when the little band, united by the well-directed efforts of the consecrated Mack, bent every effort to the upbuilding of the Lord's cause. Were a like spirit of harmonious cooperation to prevail in all parts of our great Brotherhood today, many of the puzzling questions, now disturbing the serenity of the Lord's people, would flee like the mists of the morning at the approach of the noonday sun.

Mack's Keen Perception.

As a true shepherd of the sheep, Mack was ever intent upon the spiritual well-being of his flock and he always sought to guard the membership against the erroneous doctrines of religious adventurers. History records that on one occasion a traveling preacher, who had charmed the entire neighborhood by his dazzling and ornate eloquence, came to Germantown. Mack was prevailed upon to hear the modern Boanerges, but being forewarned by John to "believe not every spirit, but try the spirits whether they are of God," he soon noticed the utter shallowness of the man, as well as his erroneous teachings. At once Mack warned the members against any further attendance at the meetings of the traveling preacher, maintaining that his pronounced anti-peace sentiment could not help but pervert the minds of his hearers. Mack further alleged that the man would finally end up by becoming a "field preacher" (military chaplain). Only a few weeks later Mack's keen perception was fully vindicated. The preacher joined a military company in the capacity indicated by Mack, and his later history proved the correctness of the forecast given, concerning his general make-up, and amply justified the warning why peace-loving people should not hear him.

How Mack Sought to Restore Beissel.

Too much emphasis can not be placed upon the most commendable efforts of Mack to win the recreant Beissel into church fellowship again. Perhaps the love and union characterizing Mack's own congregation brought out the more clearly,—in sharp and hideous contrast,—the deplorable disruption instigated by Beissel. The matter weighed heavily on the heart of Mack, and in October of 1730 he resolved to make an attempt to restore the wayward leader and his deluded followers. Meeting Beissel at a gathering in the Falckner Swamp house, he proposed that a solution of the difficulty be sought by means of fervent prayer, with the proviso that the one finding himself at fault make an humble confession. Beissel, however, rejected all overtures of reconciliation, though they were lovingly proffered by Mack on this and a later occasion. Thus the first unhappy division in the church,—which might have been so easily adjusted, had Beissel met the advances of Mack in a similar spirit of love,—passed into history, though, unfortunately, not the last fruitless attempt along that line. May not the church in these latter days learn the great and momentous lesson from Mack's saintly and tender solicitude for the erring, that love,—that greatest of the heavenly graces,—"will never fail" in its gentle mission to those who go astray or fall by the wayside, even though at times we apparently fail in our effort at reconciliation?

Elgin, Ill.

Alexander Mack's Bible.

BY JOHN S. FLORY.

In Two Parts.—Part One.

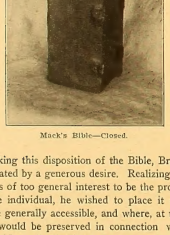
I HAVE often wondered about Alexander Mack's Bible, whether anything were known about it, or whether any trace of it could be had. If it could be recovered, what a precious relic it would be! And is it not strange that it should be entirely lost? The prominence of the great leader and the importance of the work he inaugurated were understood in his day. These things, together with the high esteem in which he was universally held, would have invested any of his possessions with unusual interest; and this would have been especially true of his Bible. Had he left it at his death, his family would certainly have cherished and preserved it. Thus it would have become a family relic and heirloom, its value and interest would have been recognized, and would have increased with the years. Nothing but a great family calamity could thereafter account for its loss, and of this there would certainly be some record. Yet not a word of such a misfortune has come to us.

Such reflections are almost inevitable when one thinks of the interest that naturally attaches to the Bible of a great religious leader, and of the possibility that it may still be in existence. But if this were true, why is nothing known of it? In all of our church histories not a word of mention is made of it. In no other writings, to my knowledge, has it ever been referred to. Might it not be stored away in one or another of the great libraries of the country? But then it would be known. Might it be lurking in some out-of-the-way garret or heap of rubbish? Sad fate of such a treasure! Above all, would not the noted antiquary of the Brethren church, Abram H. Cassel, have discovered it, if it had been in existence?

But these speculations bring us no nearer to a discovery. The facts are that Bro. Cassel never discovered it, neither did it find lodging in any library or garret. Yet it has been in existence all these years. It now lies before me on my desk, as I write. As I turn its soiled pages, worn and begrimed by long years and much usage, it seems to emit a sacred exhalation. Of course this is only imagination; but the marks of genuineness are so positive in its every detail that there is no room for doubt that this is the identical volume owned and used by the great leader and organizer of our church.

How It Was Preserved.

Here, then, in brief, is the history of its transmission and preservation. When Alexander Mack died, in 1735, he left the Bible in the possession of his son, Alexander Mack, Jr. After his death in 1803 it became the property of the Germantown congregation, the church in which both the Macks had lived and died. After some years the congregation at Germantown presented the volume to Eld. Philip Rothenbarger, who had been an ardent admirer of the second Alexander Mack. Philip Rothenbarger gave the book, in turn, to Eld. Henry Kurtz, his life-long friend, in 1841. On his death, in 1874, it was left, with numerous other valuables, to his children, and in time became the property of his son, Eld. Jacob H. Kurtz, of Poland, Ohio, who is now in his seventy-fourth year. A short time ago Bro. Kurtz gave the book to the writer of these lines, to be placed in the Bridgewater College library, where it is at last to have a permanent home.



Mack's Bible—Closed.

In making this disposition of the Bible, Bro. Kurtz was actuated by a generous desire. Realizing that the volume is of too general interest to be the property of a private individual, he wished to place it where it would be generally accessible, and where, at the same time, it would be preserved in connection with our church. Naturally the library of one of our colleges is where this could best be done.

The Evidence.

Bro. Jacob H. Kurtz vouches for the correctness of the statements made above. They are also corroborated by an inscription in the Bible itself. This is on the second fly leaf, and is written in German script, with an unsteady hand and a bad pen. With some difficulty Bro. Kurtz and I deciphered it. It may be translated as follows:

This House Bible,

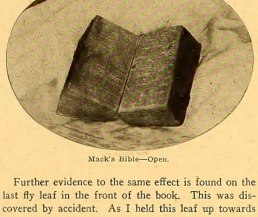
Formerly the property of Bro. Alexander Mack, Sr., who died already in 1735, and from Alexander Mack, Jr., who became very old and lived even into the present century, came into my hands as a present from the church in Germantown through Bro. Philip Rothenbarger in 1841

Henry Kurtz.

On the next to the last fly leaf of the volume is written, in the well-known artistic hand of the second Alexander Mack this inscription:

My Fa., A. M., born 1679,
married 1700,
died 1735, the 19th of February.
My M., A. M. M., born 1680,
died 1720,
in the month of September.

These abbreviations for his father, Alexander Mack, and his mother, Anna Margarita Mack, are, of course, clear beyond question.



Mack's Bible—Open.

Further evidence to the same effect is found on the last fly leaf in the front of the book. This was discovered by accident. As I held this leaf up towards the light, a short time ago, I detected something written on it. Examination, however, showed each side of the leaf to be free from any sort of writing. Further investigation revealed the fact that two leaves had been pasted together. With some difficulty and the partial mutilation of one of them they were separated. And here was found, in a plain, legible hand this inscription:

This Book the property of
Alexander Mack.
Received from my father
in the year 1735, the 23rd of January.

These words make clear that the Bible was a gift from the founder of the church to his son and namesake, less than a month before his death. So the identity of the volume can be vouched for, I believe, beyond all question.

Here, then, is the very Bible used by the organizer of the Church of the Brethren near the beginning of the eighteenth century. Here is the volume through which he loved to leaf, in which he marked some of his favorite texts, and from which, doubtless, he preached many an edifying discourse. Would it not be a great satisfaction to have preserved, even in outline, some of the sermons he preached from this book? This pleasure may not be granted us, but there are certain markings of interest, to which further reference may be made later.

I am glad the evidence is so convincing, and that we can have such full assurance that the volume before us is none other than the one owned and used by the great leader and organizer of our Fraternity. But as this paper grows too lengthy, a description of it must be left till another time. May our contemplation of the volume inspire in us the same devotion to duty and the same earnest desire to live out all the principles of its teaching, as it did in the case of our great leader and guide.

Bridgewater College, Va.

(A second article will appear next week.)

Mack's Grave at Germantown.

BY G. N. FALKENSTEIN.

[This article reached us too late to be entered on the list on page 98.]

When I located in Germantown, in June, 1893, I discovered, what was a great surprise to me and many thousands of members throughout the Brotherhood,—that Alexander Mack, Sr., was not buried in the Brethren cemetery at the old church. He was not buried where he is now, and my subject might properly read, "Mack's Two Graves at Germantown."

It was not difficult to find his grave, where he had been laid to rest so long ago. The church knew the place,—always has known it,—but, strange to relate, the descendants had largely lost sight of the sacred spot, as a little incident, alluded to later on, will clearly show.

I soon found some very interesting things connected with his death, and also with his burial place. When Alexander Mack., Sr., died, in 1735, he probably died on the premises of the present church property,—for the Brethren had built there, some years before that date,—but positive information along this line is lacking. We do know, however, that the Brethren cemetery was not opened until about fifty-five years after Bro. Mack's death.

There was a general custom prevailing in that early day, that persons were buried on their own ground. A public burying-place had, however, been opened, for some years, in upper Germantown. This place was often called the "Upper Burying Ground," but more generally "Axe's," after the man who gave the ground, or from whom, perhaps, the ground was purchased. Into this public cemetery the Brethren, therefore, tenderly laid their beloved leader.

Buried One Hundred and Fifty-nine Years.

As I stood at this grave for the first time and often afterwards, as I revisited it, a feeling of inexpressible loneliness came over me. It seemed such a hard decree, that he, who was so beloved of his people, and is still so endeared to the hearts of his Brethren in later generations, should sleep here in the midst of strangers. Could his body be removed?

Legally, I had no right; neither had the church, likely, any right. His descendants had, I knew, but these were widely scattered, and, perhaps, not interested. After so many years, would there be anything to move? Had not his body crumbled to dust, long before now? But, if only dust, I argued, that dust should repose in the midst of his Brethren and his family, and so near the altar, where the sacred fire, which he had kindled, had been kept burning by his faithful followers. These, and many other questions and problems came up for answer and solution.

"A. M."

What hollow mockery in epitaphs,—in untruthful ones! On the other hand, what unwritten volumes may be expressed in a truthful one, or, it may be, in its absence!

Some time before his death, Bro. Mack called his sons to his bedside, and said to them, "When I am dead, don't mark my grave, or they might some day want to erect a monument over my grave." He seemed to have a realization of the importance of the work which he established. As dutiful sons, and with sincere regard, they protested against the distressing idea that their dear father should sleep in a nameless grave, and the grave itself be lost sight of. He listened to their plea, and then compromised with them, by giving them permission to put simply his initials on his gravestone. And so it happened, that he never had an epitaph; and so it happens, he will never have a monument.

How faithfully these sons carried out their father's wish, is proved by the plain, small blue marble gravestone, with this simple record: *"Hier ruhen die Gebeine A. M., geboren 1679; gestorben 1735."* (Here rest the bones of A. M., born 1679, died 1735.)

But is not here written his life's history? The man of God needs no monument; but when a man desires and builds for himself a monument of marble or granite, it is much to be feared, he needs it in the absence of something more enduring.

The Lost Grave.

There were many months of inquiry, of effort, of disappointment, and yet hope, but still delay. At one time I approached one of the most prominent descendants of Bro. Mack in regard to this subject of removing the remains to the Brethren cemetery. "Why, yes," said he, "I would be very glad to do so, but I can not find where he is buried. I have searched in every old cemetery in and around Philadelphia and I can not find his grave." I not only told him where

he is buried but I took him to the grave. As we stood before the unpretentious, blue marble slab, he said, " I saw this grave many times, but did not know what 'A. M.' meant."

This illustrates what I intimated above,—that the family had largely lost sight of the grave of their forefather.

In course of time I met Mr. J. Z. D. Davis, of San Francisco, Cal., a man of great wealth, who afterward gave the money to build the new church. He showed me great kindness, and manifested much appreciation of my interest in trying to build up the mother church. He listened to my expressed desire to have the remains removed, and then said, "Make the necessary arrangements, and proceed with the removal, and I will pay all expenses, including a tombstone for the new grave."

The Remains and Their Removal.

The time set for the removal was 3 P. M., Nov. 8, 1894,—the day of our love feast, but as it proved to be a very rainy day, the matter was postponed. The removal then took place the following Tuesday at 3 P. M., Nov. 13, 1894. This is more than sixteen years ago, and as there is perhaps no one else living who has original notes and records, I shall, therefore, put some things on careful record in this "Memorial" Messenger.

As such matters must become a part of official records in Philadelphia, I employed a regular undertaker, who had charge of the exhuming and removal, from one cemetery to the other. The remains consisted of almost a complete skeleton; only a few small bones were missing. This was owing to a peculiar condition of the ground.

I tenderly held in my hands the shapely skull. Of its size and shape, and of its squarely set, strong jaw, etc., much might be said, as indicating strength of character, and powerful leadership among men. The animal matter had all decayed, and so all hardness and toughness were gone, and only the mineral matter remained in the bones.

On being exposed to the air many of the smaller bones crumbled in handling. All these bones, with the dust surrounding them, were carefully placed in a strong box, two feet seven inches by seventeen inches in size. The dust, or ashes, indicated that Bro. Mack had been buried in a walnut casket, and we found eight small coffin handles. The new casket, or oak box, had two large handles, and on top an engraved copper plate, with the following inscription: "Alexander Mack, 1679-1735. Removed from Axe's Burying Ground, 1894."

The Services.

I requested permission of the descendants to hold brief services. It was gladly granted, and many expressed their appreciation of this proposition. The services were held in the old church, and thus, for a brief period, the mortal remains of Bro. Mack, Sr., reposed there. Bro. T. T. Myers, then pastor of the Philadelphia church, now teaching in Juniata College, assisted in the services. The opening of the services consisted of singing No. 598 (old Hymnal), the reading of 1 Cor. 15: 50-58, and prayer. Then followed a brief account of the life, the character, and the work of Bro. Mack, ending with a closing prayer. In accordance with the life and character of Alexander Mack, simplicity marked the final funeral services. The same simplicity also characterizes the humble surroundings where now his dust reposes.

Elizabethtown, Pa.

Alexander Mack, Jr.

BY SAMUEL B. HECKMAN.

Alexander Mack, the second, was an illustrious son of an illustrious father; illustrious through unselfish and untiring devotion to a work for making simple and pure the worship of God, for bettering men's lives, and for the saving of souls.

Born but four years after the organization of the church to which the father's life was so earnestly and consecratedly devoted, the son grew up with and in this church, and after the father's death the son took up, with equal zeal, the father's work, and became, as minister and elder of the congregation at Germantown, one of the most influential forces in shaping and guiding the church during its early history in America.

When, on account of persecutions, the members of the first congregation were obliged, in 1720, to leave their homes at Schwarzenau, Alexander Mack, who was then a lad of eight years, went with his family to Holland. Here the next nine years of his life were spent. No definite account of these years is given us. Perhaps he was in school part of the time, for he seems to have known the Dutch language, but this can only be surmised. According to the record, young Mack was received into membership of the church, through baptism, when he was in his seventeenth year, which would mean the year 1728, and, therefore, previous to the family's leaving Holland for America. The year following this event in the young man's life, he came with his father and family, and members of the church sojourning in Holland, to Germantown, Pa. The succeeding six years were comparatively quiet and uneventful ones, spent in close association with his father, to whom he was always very greatly attached, and in the service of his church.

The death of Alexander Mack, Sr., in 1735, brought a crisis to the son's life. Having lost the wise counsel of his father, he seemingly lost the guiding spirit of his life. He was overtaken by a melancholy which weighed so heavily upon him that he felt that his death was near, and he made preparations for it. At this distressing time he came under the influence of Stephen Koch, who had been once a member of the church but had wandered away because of strong mystical doctrines which he had absorbed. In October, 1737, Koch persuaded Mack to take up his abode with him in a house on the Wissahickon. Others joined them and they spent several months here in quiet living, in meditation and in prayer. This experience led Mack to seek further retirement, and in March, 1738, he joined the Ephrata Society at Ephrata, Pennsylvania.

This Ephrata Society was founded in 1732-33 by Conrad Beissel who had been for a brief time a member of the Brethren church, but had to withdraw because of his pronounced mystical tendencies, and the unusual doctrines which he wanted to practice. The society flourished during Beissel's life and became an important center of several industries, of hymn-writing, of book-binding, and of printing. It was communistic in government. The members practiced a monastic system of life; they wore a kind of monastic garb, advocated celibacy, observed the Seventh Day as their Sabbath, and had various other unusual and mystical tendencies in their life. Unfortunately this society has often been considered a part of the Brethren church, and, as a result, the queer customs and ceremonies and beliefs of the followers of Beissel have been attributed to the church itself.

There is little to be said of Mack's life during the few years he spent at Ephrata. He participated in the religious rites of the society but he seemingly had no prominent part in its affairs, and, so far as can be learned, he did no literary work. That he was not altogether satisfied with his life there, can be inferred through his readiness to leave whenever opportunities offered themselves. Mack left Ephrata for all time and returned to his old home in Germantown probably in 1746. It is known that he was given joint oversight, with Christopher Sower, of the congregation of that place in June, 1748. In order to have been intrusted with such responsibility he must have been fully received again into the church some time previous to this date.

This marks the end of Mack's unhappy, restless spirit. He was now done with the Beissel Society and all forms of religious extravagances. This is especially emphasized in a letter he wrote to his brother, who was at Ephrata, and who had urged him to return to that place. He refused kindly but very decidedly.

Alexander Mack now began his long career of usefulness in his community, and in his church as minister, elder, and bishop. He was married Jan. 1, 1749, to Elizabeth Nice, and had a family of two sons and six daughters. He lived a quiet, happy life with his family, reaching the advanced age of ninety-one years. He was always strong and vigorous, and kept busily engaged in the affairs of life until the very end of his days. He was engaged in the weaving business in Germantown, and conducted an establishment of considerable proportions. Records in his private account book show that among the things he manufactured were shirts, caps and stockings. Bishop Mack labored quietly but unceasingly for the welfare and upbuilding of the church. His love of God and of humanity, his sane judgment, his kind-heartedness, and his broad-mindedness made him a strong and popular counselor in the church and in the community. He was not a powerful public speaker, though an active and a much beloved minister. His greatest influence was wielded, probably, through his wise counsel and through his writings. His ready and forceful means of expression of opinions was through letters. He carried on an extensive correspondence, relative for the most part to church affairs and Christian citizenship, and in this way his influence reached far beyond the limits of his home congregation.

It is greatly to be regretted that to most members of the Brethren church, Alexander Mack is known only as a pious worker in his congregation and a worthy leader and counselor in shaping the policies of the church. He was all this, it is true, but he was much more. He was decidedly the most literary character of the Brethren church during the first century of its existence. He deserves to be known as an author, and to be recognized as the first poet of the Church of the Brethren.

Claim cannot be made, of course, that Mack should be ranked among America's greater poets, but when the religious writers of the Colonial period are considered, he deserves prominent recognition. His poems are all religious in character, and often contemplative but not melancholy nor morbid. They are healthful, and show that their author lived among men and things, and that he was alive to the happenings of the world. In many of his verses occur real gems of language and thought. Among the shorter productions are a number of hymns, and occasional poems of great charm. Mack was fond of paraphrasing passages of Scripture and arranging them in meter and rhyme. Several of the great narratives of the Bible are thus beautifully retold. The author's longer poems were contributions to the *Geistliche Magasien*, a religious periodical published by Christopher Sower in the years 1763 to 1772. This magazine, it should be noted, was the first of its kind to be printed in America, and among the first periodicals of any kind, to appear in the New World. This is a distinct tribute to the zeal and early literary activity of the Brethren as well as a tribute to the energy and achievement of the Germans in America. In all sixty-four numbers of this magazine were published, and five of these were given entirely to the printing of poems of Alexander Mack. One of these longer poems is especially attractive. It consists of a series of short poems called, " Poems for Young People."

During the later years of the author's life he established a custom of composing a short poem in commemoration of his birthday, which custom he continued until his death. These verses, written in the author's private diary, reveal his innermost feelings and show how clear and vigorous was his thinking to the very end of a long life.

While Mack was distinctly a writer of verse, it should be noted that he also wrote several doctrinal prose works. In 1803,—a few months later than he, himself, believed would be the close of his life,—at the age of ninety-one years, one month and twenty days, Alexander Mack fell asleep, to awaken in the Father's house.

New York City, 450 West 149th St.

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defense of missionary effort; but it is that the whole book is a clear, ringing and everlasting missionary injunction.

THE ROUND TABLE

The Aged Ministers.

BY D. H. BAKER.

I HAVE been reading in "Our Saturday Night" what the author has to say about the kindness and courtesies shown to an aged minister, years ago. The writer feels that it might be helpful to give an incident, too, on the other side of the question.

About twenty-five years ago one of aged ministers, after preaching, stood at the gate, outside of the church. The people were nearly all gone. I asked him where he wanted to go. He said he wanted to go to a certain place, but the people merely spoke to him and did not invite him to their home. His eyes were filled with tears. Of course, some one took care of him and saw that he got home on Monday. This dear, aged brother spent his money and time serving the church, and died a poor man.

I will tell you of another incident. In this case an aged minister and wife drove eight miles to fill an appointment. After meeting was dismissed, he spoke to several brethren, and the wife also talked to a number of the sisters, but no one invited them. They had to drive the eight miles back home for dinner. The wife said that those with whom she conversed treated her coolly. Even Sister A and Sister B treated her rather frigidly. Then, thinking of the past, the old minister said: "Do you remember that cold, snowy day when we buried Sister A's father?" Then he again mused on past occurrences and said: "We also helped to bury Sister B's mother. It was right in harvest, on a week day, I went to town for a hand to take my place in the field. I finally got a carpenter to drop his tools and come. I had to borrow a horse, so that the harvester could be kept going. After the funeral, I bade the weeping people good-bye, but not a word of thanks or appreciation was offered. The children were not members of the church at that time, but the family was quite wealthy."

The minister would have been glad for enough to have paid for the man he hired. But he was out of pocket to that extent. Possibly it was partly the fault of these aged, well-meaning preachers. They might have taught the people better, and yet it is quite possible for us to know better and to do better, even without any special teaching. We should see to it that those who preach the Word do not have to suffer.

Hanover, Pa.

A New Plan of the Enemy.

BY OTHO WINGER.

IT was a general cause of much joy among the Christian people in Indiana and some other States, to know that the State Boards of Education were recommending to the teachers and high school students a greater study of the Bible. The Bible as a literary study has been taken up in teachers' institutes. Special classes in the high schools have been conducted with the apparent purpose to teach the students more about the Sacred Book.

It now appears, however, that in many places the truth of God's Word will be very poorly taught. It is a sad fact, but one that is certainly true, that our high schools are rapidly being filled with many men who are thoroughly in sympathy with the theories of Darwinian evolution and spurious criticism. In many places the teaching of the Bible falls into the hands of these men and women—those who know absolutely nothing of the great spiritual truths of the Bible, and have only a very imperfect knowledge of its historical facts. Many of them are outspoken enemies of the church. Then, into the young, impressionable and unsuspecting minds of the youth, they pour their poisonous teachings, when there is no one present who is able to present and defend the whole truth. The future and eternity alone will reveal to us the awful harvest from much of this sowing.

You may imagine, my brother, that such is not the case in your town. A good elder recently said that if he had a son to educate he would send him to his home high school. At the same time the principal of that high school was a free and outspoken enemy of the Bible. Your situation may be a similar one. In some cases you may not be able to withdraw your child altogether from such an environment, but you should at least be alive to the situation and strive to counteract the baneful influence. Better, by far, no academic education whatever, than a Godless and Christless education. Once inject the poison into the minds of the youth and it will be hard to eradicate. By far the better way is to place your son or daughter in a school where the atmosphere breathes of trust and implicit faith in the truths of God's Eternal Word.

North Manchester, Ind.

Don't Worry.

BY A. G. CROSSWHITE.

TODAY, as I sit looking out of the window at the ceaseless downpour of rain, I naturally wonder when it is going to cease, as I have my plans laid for certain things that are materially affected by this kind of weather. There are other times when rain would be welcome, and the more the better; but what of it? Who's doing this? What produces the "blues" any way?

The settling-down process is likely to drive one into a corner where "selfishness" holds sway, and where conditions are not much improved. Let the weather be what it may, we are apt to find our sweetest consolation in the thought that *I* am prepared for it. If it rains, *my* family and stock are well protected. If it snows, *my* supply of clothing and fuel is adequate. *My* crops need just the kind of weather we are getting, and so *we* are comforted, while others are distressed and in actual need.

How long can we admire the beautiful, invigorating sunshine without wondering when the rain will come? Our restless human nature demands a change every few days, and the best of us are prone to worry.

It is hard to tell which is better,—worrying over what *has* been or that which is *to come*. But to tell the real truth about it, we might just as well spend the day in blowing soap bubbles and watching them burst into invisible atoms of nothingness as to worry over, either what cannot be corrected, or what might be made better; for a *new* path can be made in half the time that it requires to straighten up an *old* one.

So, don't worry, for it makes you look older, and wrinkles and frowns are hard to iron out.

Flora, Ind.

The Pulse of the Church.

BY MARY V. HARSHBARGER.

IF the pulse of the church is the prayer meeting, what about the church that has no prayer meeting? It would seem as though the church that fails to feel the need, should be "instructed in the ways of the Lord more perfectly."

It surely will weaken the cause, if the church doors are allowed to remain closed from one Lord's Day till another, with enough members in walking distance to keep up a live and interesting midweek prayer meeting. Satan might take advantage of the opportunity, if we neglect the assembling of ourselves together. "Be not slothful, but fervent in Spirit, serving the Lord."

McPherson, Kans.

"Man."

BY RUFUS A. ROBINSON.

MAN is a wonderful being. He comes into this world not of his own accord, and leaves not as he chooses.

Man is born, not made. Scientists have labored for years to produce life, such as in man, but have failed. Never will they be able to produce life such as that with which man has been endowed, because "it is of God."

In unfolding life we look into the very face of God. Man cometh into the world as a flower, but soon is withered and is gone. We joy at his coming, we weep at his going, yet we know not from whence he came or whither he goeth.

Man seeks out many wonderful inventions. He perfects many wonderful works, yet he, with all his thoughtfulness and mighty power of invention, hath never been able to change the way of his coming into the world or his going out thereof.

The intent of man's heart is to do good, but he is often overcome of evil.

Man will labor through life to accumulate wealth, and at death would give it all to live one hour longer.

He will live through life thoughtless of his God, and at death call on him for mercy. "Oh, man, set thine house in order while thou livest, for thou shalt die."

Just beyond, in eternity, before the great judgment bar, we must meet the great judge who holds in his hand the book which records the deeds of this wonderful man. It seals his great destiny in the beyond.

Terre Haute, Ind.

CHRISTIAN WORKERS' TOPIC

The Schools That Made Joseph Great.

THE HOME SCHOOL.

Gen. 37: 23-33.

For Sunday Evening, February 26, 1911.

In Joseph's ancestry there were all sorts of people—good and bad. He inherited every phase of human nature.

I. Family Influences.—(1) The household was composed of his Shemitic grandfather, Isaac, his father and three wives (Rachel, his own mother, dead; 35: 18), their ten sons, and his own brother, Benjamin. (2) A home with four sets of children (30: 5, 10, 12, 17). Think of it! (3) Peace and love, or quarrels and bickering? Joseph chose to repeat the good traits, and overcame the evil tendencies of his inheritance.

II. Joseph's Place in the Family.—(1) A favorite son. "A coat" (V. 3). "Hated" (V. 4). (2) "Brought . . . evil report" (V. 2). An act of falsehearing or righteous courage? (3) Three evils of this partiality: (a) It was a wrong to the older brothers; (b) It endangered the favorite son; (c) The coat came back a plague (Vs. 31-34).

III. Joseph's Dreams and Visions (37: 5-11).—(1) Were they the outgrowth of his ambition or of his prospects as the future heir? Did he feel that his day was coming? (2) Their value as ideals in his preparation.

IV. Entrusted with a Difficult Mission (Vs. 12-22).—(1) A long (70 miles), dangerous journey on foot and alone (Vs. 15-17). (2) The plan: (a) To slay (V. 20). (b) Put into pit (V. 22). (c) To sell (Vs. 25-28). (3) The wronged father: (a) "Sent the coat"—by a servant. (b) "This we have found" (V. 22). (c) Cruelty, cowardice, falsehood.

Note.—(1) Almost every sin requires lying. (2) As favorite son, Joseph was in great danger of being spoiled.

PRAYER MEETING

Two Ways—Two Destinies.

Matt. 7: 13, 14.

For Week Beginning February 26, 1911.

I. The Way into Life.

1. It Is an Open Way.—While narrow, thank God, it is open to all who will enter. "Behold, I have set before thee an open door" (Rev. 3: 8). Fenced up by the law and closed by sin, Christ opened the way of salvation by bearing our sins and being obedient unto death. It is "a new and living way,"—consecrated for us. No back doors into God's kingdom (John 14: 6).

2. It Is a Narrow Way.—Strait is the gate, and narrow is the way. Sacrifice is the condition of entrance. Man must dispose of all human besetments. Self-righteousness will fail. The "straitness" is not due to God's design but to man's unfitness (Matt. 16: 24-27).

3. It Is thy Way of the Few.—There are but few, because the many prefer darkness to light,—their deeds being evil. Some put off their entrance, while others hope to stumble into it by chance. No chance work here. "STRIVE to enter." "SEEK me with all your heart" (Matt. 6: 33).

II. The Way to Destruction.

1. A Broad Way.—It suits the carnal mind. Plenty of room for sinful pleasure. The world, the flesh and the devil have full scope. Broad enough for the staggering drunkard, the dishonest, the unclean, the scoffer, the proud, the haughty, the religious formalist (Luke 13: 24-28).

2. A Crowded Way.—"Many go in thereat." Easy going downhill. The broad way attracts. The heart of man is caught by the glitter of Satan's deceit. His craftiness ensnares many (Gal. 6: 7, 8).

3. A Fatal Way.—There is but one possible end to this way,—destruction! The man who loves and follows sin is sure to perish. "The wages of sin is death." The choice is with us. What will it be (Deut. 30: 15)?

HOME AND FAMILY

Only a Word.

Tell me something that will be
Joy through all the years to me.
Let my heart forever hold
One divinest grain of gold.
Just a simple little word,
Yet the dearest ever heard;
Something that will bring me rest
When the world seems all distressed.

As the candle in the night
Sends abroad its cheerful light.
So a little word may be
Like a lighthouse in the sea.
When the winds and waves of life
Fill the breast with storm and strife,
Just one star my boat may guide
To the harbor, glorified.

Sackcloth Within.

BY ELIZABETH D. ROSENBERGER.

"And when the king . . . rent his clothes. Behold he had sackcloth within, upon his flesh" (2 Kings 6: 30).

THE city of Samaria was besieged by Ben-hadad, king of Syria. The siege was a long one and the people in Samaria were in sore distress. The famine was severe, and many people died of starvation. One day the king passed by on the wall, and a woman told him her tale of suffering. As the king listened, he rent his clothes and they saw that he had sackcloth within upon his flesh. This must have been unusual, and this is the reason we have this record. The king's garments usually were costly, and of a splendor suiting his rank. That a king should wear sackcloth, was a matter of comment; and that he should wear it hidden from view, was a circumstance peculiar enough to excite interest and comment.

Everybody wears sackcloth somewhere, and at sometimes. The only difference lies in the fact that some people wear it as an outer garment, with ashes on the head, while here and there one, like this king, wears it where it cannot be seen. The sorrow of a kingly man or queenly woman is never worn conspicuously. One of these women had a great sorrow, one of those terrible misfortunes that cannot be hidden. Her little world all knew of it and commented on it. Although the woman knew that she was an object of pity to those who loved her, she wrapped the mantle of silence about her, shrinking from the slightest allusion to the affair. In her reserve and seclusion she hoped to be able to forget and take up her life with its burdens again. She had sackcloth within upon the flesh. And I grieve to say it, this every reserve was misunderstood by some who should have known better; they thought she should have confided in them at least.

Surely, pityeux is a privilege that grief may claim. When the veil of silence is thrown over some sorrow, let no curious hand draw it aside. There are people who have the instinct of the wounded animal that goes off from its kind to hide itself and its agonies. Such a one cannot cry aloud to friends when hurt, in dumb anguish he endures in silence. There are wounds so sore that even the soft fingers of pity may not touch them without making them throb afresh.

The place for our sackcloth is where this old king wore his. It is a grand thing to bear our burdens by the help of God. There is something inspiring, something fine about the man who says, "I can squeeze the shoulders to bear the load that is laid upon them,"—who locks his lips that no sound of complaint or murmuring may escape them, who faces the world with a smile instead of tears.

"The brave man prates not to the world the woes
He has been given.
In silence and in solitude he shows
His hurts to heaven.
The brave man fronts his fate with even eyes,
And smiling lips.
And none save God knows when his stars are seen
In black eclipse."

Many a one who greets you pleasantly has sackcloth upon his flesh; and makes no sign. The burdens of today will not crush us; it is the great bulk of trials and afflictions that belong to a course of years that wring from us a cry of pain. Carry the burdens of today until the sun goes down. In the Old Testament we have picture after picture of the tragic accumulation of sorrows which may overwhelm a life. Jacob complains that all things have gone against him, Job fills our heart with the wail of his bitter lamentations, but the king of our lesson wore sackcloth within. When hopes are shattered and friends are lost, then how do we carry our share of the world's sorrow? Let us remember the words of Jesus and say, "The cup that my Father hath given me, shall I not drink it?" The truly brave will bear all the burdens of life, knowing that God is ready to make the load lighter if their strength is not equal to the load. "When he hath tried me then shall I come forth as gold," said Job.

When the dark hour comes upon us, the intolerable hour, the forlorn and unfriended hour, when life seems unendurable, when the way seems closed before us, what are we to do? The answer of Jesus is, "Endure unto the end." Hard and dark as things may seem, trust in God, and wear the sackcloth within. He who nobly endures shall surely wear the victor's crown around the throne were those who had come up out of great tribulation.

"What can these anxious cares avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

"Only your restless heart keep still,
And calm your fears in hope, content
To take whate'er his gracious will,
His all-discerning love, hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own."

—Neimark.

Covington, Ohio.

SISTERS' AID SOCIETIES

PRESCOTT, IOWA.—The following is a report of the work done by our Sisters' Aid Society during the last six months, with Sister Bessie Utley as our president. We paid $17.44 for papering the parsonage at our mission church; sent a box of fifteen chickens to the St. Joseph Mission, and also a box of clothing containing forty-one articles to Ottumwa, Iowa. We had six treasury meetings; received from work done, articles sold and by free-will offerings $12.46, making $28.06. Our expenses were $6.23, leaving $4.79 in the treasury at the beginning of the year.—Anna V. Ramsey, Prescott, Iowa, Feb. 2.

LAWRENCE, KANS.—During last year the Sisters' Aid Society met eleven times, with an average attendance of four. We aim to have a meeting every two weeks, but on account of being so few in number, and sickness and other hindrances, we did not always succeed. We sewed for our comforts; amount made, $22.15; collections and donations, $2.85; amount in the treasury, $4.79, which we will turn into our building fund. It was through the persistent effort of our society that we bought our building lot, and we are thankful to the Sisters' Aid Societies who helped us. When our churchhouse is completed, we expect to give a report of all who donated to our building fund.—Mrs. B. Katherine Lawrence, Box 221.

DALLAS CENTER, IOWA.—During the year 1910 our Sisters' Aid Society met seventeen times, with an average attendance of eighteen. We quilted thirty quilts, made sixteen comforts and four bed-mats—a pack of clothing to the St. Joseph Mission, and one sack to the Orphans' Home at Council Bluffs, Iowa. Amount on hand Jan. 1, 1910, $88.39; received from work done and donations, $44.05; total amount received during the year, $233.81; paid toward our new churchhouse, $100; for rug carpet for church, $6; paid sheriff, $114.83; to the Orphans' Home at Council Bluffs, $6; other expenses, $1.83; total amount paid, $228.66; balance on hand, $9.13.—Ida Rowe, Secretary, Dallas Center, Iowa, Feb. 1.

FAIRVIEW, PA.—Our Sisters' Aid Society was organized in April, 1910. During the year fifty-two meetings were held, six of which were half-day meetings. The average attendance was ten. Dues, one cent per month, collected by fifteen. We made caps, aprons of different kinds, dust caps, dresses, comforts and quilts to the number of 107. A box of clothing was sent to the Brooklyn Mission; amount of money received during the nine months was $44.55; cash on hand, $16.09; amount in the treasury Jan. 1, 1911, $28.79. The society reorganized for the year 1911 with the following officers: Sister Cora Holsinger, president; Sister Sarah Shelly, vice-president; Sister Flora Shelly, secretary; Sister Sannie Shelly, treasurer.—Flora Shelly, Secretary, Fairview, Pa.

COVINGTON, OHIO.—The Sisters' Aid Society of this place was organized in March, 1895, but we have been on a new lease of life during the past year. We meet every week and our average attendance is good. We are always glad to help where there is need, in our own church, and these occasions are not few. With a Sunday-school attendance of 276 and a Christmas Day attendance of 236, it is plain that there are chances for work in our home church. Near Christmas time we also sent three bags of clothing to Chicago for needy ones. We now have $25.31 in bank, and no debts. We held our Thanksgiving session on Dec. 29. Officers elected as follows: Sister A. F. Mikesell, president; Sister Rose Conover, vice-president; Sister Elizabeth Brant, superintendent; the writer, secretary-treasurer; Sisters Pearl Snowberger and Tenia Morris, committee on investigation.—Ella Rosenberger, Secretary, Covington, Ohio, Feb. 2.

GREEN SPRING, OHIO.—Our Sisters' Aid Society held thirteen meetings during the past year, with an average attendance of nine. Our expenses during the year were $11.17; dues, $7.30; received for work done, $41.97; gave to the Old Folks' Home, $5; to the Toledo Mission, $5; to our missionary, $10; for window shades and book racks, $13.10. We sent one sack of clothing to the Toledo Mission. Our members live so far apart that we can not do as much as we should like. We want to do better this year.—Mary E. Miller, Tiffin, Ohio, Jan. 30.

FLEASANT HILL, OHIO.—Our Sewing Society held forty-five meetings during the year, with an average attendance of nine. We made fifty-two bonnets, eighty caps, three clothespin sacks, eighty-four comforters, and sewed carpet rags one-half days. Money donation, $15; Christmas donation, $3.25; donated to-morrow morning quilt and a tucked sheet at $10. Money received during the year, amounts to $29.70; money paid out during the year, $12.56. Sister Elizabeth Flory is our president; Sister Mary J. Beery, vice-president; the writer, secretary-treasurer.—Emma K. Frantz, Pleasant Hill, Ohio, Feb. 4.

PITTSBURG, OHIO.—Our Sisters' Aid Society was reorganized Dec. 1, 1910, with Sister Dora Niswonger, president; Sister Sarah Sullenberger, superintendent; Sister Mary B. Hess, treasurer; the writer, secretary. Twenty-nine meetings were held during the past year, with an average attendance of eleven. We made bonnets and comforts. We quilted fifteen quilts, sent one box of clothing to the Dayton Mission, one box of clothing and $10 in money to the Chillicothe Mission in Ohio, gave $5 to the Toledo Mission, and paid $5 for help at home. Donations to the society amount to $4.35; amount paid for sewing, $16.05; expenses, $32.12; leaving $20 in the treasury.—Dora V. Cool, Pittsburg, Ohio, Jan. 26.

PERRY, MICH.—The Sisters' Aid Society met May 12 of last year, and organized for one year. The past eight months the work consisted of piecing quilts and making garments. We held thirty-two meetings. Dues, with an average attendance of five, and an average collection of twenty-nine cents. We sent one box of clothing to the Mission in Grand Rapids, Mich. We are few in number here, but we feel that we can do something for the Master's cause. We hope to be able to accomplish more in the future than we have done in the past. We will make a complete record of the work when the year is up. We desire the prayers of the brethren and sisters in behalf of the work here.—Bessie F. Chumney, Secretary, Shelby, Mich., Jan. 31.

NEW DALE, VA.—Our society, formerly a part of the Linville Creek congregation, met twenty-three times during the past year, with an average attendance of thirteen. During the year we received donations to the amount of $21.15; for work done, $62.12; donations, $11. We donated in churchhouses, $25; to the Orphanage, $10; for charity, $29, besides some bed clothing and other clothing. The society met during the year 1910. Total amount received during the year, $99.04; total amount paid out during the year, $91.19; amount in the treasury at the end of the year, $18.06. We met Jan. 12 and organized for the year 1911. The officers are as follows: Sister Barbara Roller, president; Sister Anna Roller, vice-president; Sister Mary Zigler, treasurer; the writer, secretary.—Lizzie Zigler, Secretary, Broadway, Va., Jan. 29.

ARCOOLA, PA.—Sisters' Aid Society of the Sixth Avenue Church of the Brethren was organized another year's work. We held forty-eight meetings with an average attendance of nine. We made fifty-two bonnets, fourteen comforts, seven quilts, seventy-three aprons and thirty-eight sun-bonnets. We had a worker on hand for the greater part of the year, to the amount of $38.76; received for dues, $13; for work done and goods sold, $41.50; total, $54.50; total of $1179.46. We paid for the pastor's support, $12; to the India Mission, $20; to the Mexican mission fund, $10; for incidental purposes, $10; for working material, $37.98; making a total of $89.98, leaving a balance in the treasury of $75.69. Elder J. L. A. Kephart is our president; Sister Ida Wenger, secretary. We elected a new secretary.—Sadie L. Moore, 615 Boll Ave., Altoona, Pa., Feb. 4.

BLACK CREEK, IND.—The Sisters' Aid Society reorganized the last Wednesday in December. We elected a president, vice-president, superintendent and secretary to serve six months. Our regular time of meeting is the last Wednesday of each month; although, if we have much work to do, we call an extra meeting. We held seventeen meetings in the last year, with an average attendance of nine members. Our work consisted of piecing comforts, piecing and quilting quilts, making comforts and sewing for any one who wishes to hire us. Amount in the hands of collector, $3; Joseph, Missouri, Mission, valued at about $16; also sent $20 to the Mexican Mission; $10 for the support of an orphan in India, whom our society has been supporting for several years. We have a balance in the treasury of $8.73.—Effie Orr, R. D. 2, Spencer, Ind., Feb. 2.

BREMEN, OHIO.—During the past year our Sisters' Aid Society met with an average attendance of ten. We held our meetings on the first Wednesday of each month, making bonnets, comforts and quilts. We quilted fifteen; Sister Lizzie Bagwell, president; Sister Maria Stoner, vice-president; Sister Mary Bagwell, treasurer; the writer, secretary. To the St. Joseph Mission we sent $5; to the Old Folks' Home, $15; to the Home Mission Fund, $6; and to our Hymnals, $5; sent a box of clothing to the Chicago Mission, valued at $25; to the Mexican Mission we sent $10, valued. Our next aim is to make a payment on our church. We feel that we have not done more accomplished during the past year, but hope to be of much more service to the Master this year.—Birdella Printz Thompson, Bremen, Ohio, Feb. 2.

PLEASANT VIEW, ILL.—Our Sisters' Aid Society is still evergreen, with the exception of occasional interruptions through the harvest and threshing seasons. We have a membership of fourteen. We have from five to seven regular attendants, and those who can not attend the meeting, pay in their share, which helps to swell our income. Most of our work is quilting, but we do any kind of plain sewing. Here is a list of the quilts we have had, and we have done since you last heard from us: We gave $3 to the Hutchinson Mission; $3.50 to the Lawrence Mission; $10 for shoes to the Hutchinson Mission; $3.50; also two sacks of clothing. We have eight quilts ready to send to the Kansas City Mission. The brethren have kindly given us $4.62 in cash for rags. We will send it to help on the building of the Bethany church. We have again reorganized, with Sister Sista Pitsrock as president; the writer, secretary-treasurer. We have a balance on hand of $17.86.—Annie Hollinger, Durlow, Kans., Jan. 31.

KLAMATH, ORE.—Our Aid Society met Jan. 18. The following officers were elected: Sister Bettie Shultz, president; Sister Ella Mendenhall, vice-president; Sister Angelie Olinger, superintendent and treasurer; Sister Martha Ulrich, assistant superintendent; Sister Minnie Ulrich, secretary; Sister Millie Wike, assistant secretary. During the year we held twenty meetings, with an average attendance of ten. In that time we made three quilts, knotted six comforts and made forty-four garments. We pieced comfort blocks, sewed carpet rags, etc. We received into the treasury, during the year, from collections and work done, $37.23; paid out for goods during the year, $12.68; gave to the Kansas City Mission, $5; sent $5 in cash, and bed clothing to the Mexican Mission; $5 to the dormitory at North Manchester College; sent two sacks of clothing to the Orphans' Home at Council Bluffs, and gave donations to several poor members at home. Our regular meetings are held on the second Wednesday of each month.—Mollie Ulrich, Secretary, R. D. 1, Huntington, Ind., Jan. 31.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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BRO. C. D. BONSACK is to begin a series of meetings at Elgin, on Sunday morning, Feb. 26.

THE time is here when the date and place of the spring District Meetings should be announced.

A SERIES of meetings in the Conestoga church, Pa., conducted by Bro. H. C. Early, closed Jan. 31, with five accessions.

THE Sunday-school Meeting of the Second District of Virginia is to be held in the Middle River church March 31 and April 1.

THE dedication services of the Empire church, Cal., are announced for March 12. A love feast will be held the evening before.

BRO. S. F. SANGER, of Oakland, Cal., changes his address from Modesto to Empire, where a new post-office has just been opened.

BRO. O. L. SHAW is engaged in a series of meetings at Mount Morris, Ill., and it is said that he is doing some very effectual preaching.

BRO. C. D. HYLTON, of Troutville, Va., has decided to locate in the West, and after April 1 should be addressed at Bloom, Ford Co., Kans.

BRO. D. L. MILLER spent an hour in the MESSENGER sanctum last week. He has practically recovered from his late illness, and looks quite well.

SHOULD there be any members in or near Oakland, Cal., they will please communicate with Bro. Harvey Mootheart, 1063 Oak St., of that city.

THE Sunday-school Meeting for the Northern District of Virginia, to be held in the Valley Pike church, Shenandoah Co., is announced for March 17 and 18.

As the fruits of revival work at Nezperce, Idaho, by Bro. E. M. Studebaker, eighteen were received into the church by confession and baptism. One awaits the initiatory rite.

THE new church at Covington, Ohio, is to be dedicated March 5, with Bro. H. C. Early delivering the address for the occasion. Two days later he is likely to be at Elgin.

BRO. J. S. GEISER, of Baltimore, Md., writes us that Bro. W. T. Miller, one of the home ministers, is engaged in a two weeks' series of meetings in the Fulton Avenue church.

AT the top of page 98 will be found a list of memorial articles, among which the one by Bro. G. N. Falkenstein is not given. The part of the paper containing the list went to press before Bro. Falkenstein's article reached us, and that is why it does not appear in the list.

BRO. J. HENRY SHOWALTER, of West Milton, Ohio, spent a few days in Elgin, in the interest of the new song book that the House has had in contemplation for a year or more. The plans for the book, and its publication, have been practically matured. We are to have more to say at a later date.

BRO. J. B. LEHMAN, an aged elder residing at Crowson, Lawrence Co., Tenn., passed to his reward Jan. 30, after having faithfully served the church for many years.

BRO. JOHN F. APPLEMAN, of Plymouth, Ind., gave us a short call last week. He has devoted a few months to evangelistic efforts, and says that there is no work that he enjoys better.

THE Brethren Temperance organization consists of J. W. Lear, Cerro Gordo, Ill., Chairman; W. M. Howe, 1012 Bedford St., Johnstown, Pa., Secretary, and P. J. Blough, Hooversville, Pa., Treasurer.

TWENTY-ONE gospel sermons were delivered by Bro. D. A. Stayer in the Martinsburg house, Clover Creek congregation, Pa., and as the fruits of the efforts put forth, five united with the church, and another awaits baptism.

BRO. E. M. COBB, whose place of residence has been at Elgin for some years, is now located at Raisin, Fresno Co., Cal., where he should be addressed. He has purchased property there and is planning to make the place his home.

IT will be noticed that the articles prepared especially for this issue fill the entire Essay Department, and for that reason all other essays must be held over. Some of them should have appeared this week, but there happened to be no room for them.

WE are requested to say that a pleasant surprise is in store for the District Temperance Committee, who have not yet reported their organization to the General Temperance Committee through its Secretary, W. M. Howe, 1012 Bedford St., Johnstown, Pa. Such Committees should report without delay.

ON account of the health of his wife, the superintendent of the Old Folks' and Orphans' Home, at Fostoria, Ohio, has resigned, and the trustees are looking for another superintendent. They will be pleased to consider propositions from man and wife, who are willing to take charge of the institution after April 1, 1911. For further particulars address David Lytle, Deshler, Ohio.

BRO. ANDREW HUTCHISON is engaged in a series of meetings at Garden City, Kans. He writes us that this winter he enjoyed the longest vacation that he has taken in a score of years, and that he is in better health than he was fifty years ago. He is planning to spend April and a part of May in Johnson County, Mo., where he resided before removing to McPherson, Kans., his present home.

NEXT Lord's Day there are likely to be a number of talks by our ministers regarding the life and work of Alexander Mack and the church he helped to organize. We should certainly be pleased to receive reports giving the sum and substance of at least a few of the addresses. We should like to know what our ministers may have to say about the man who did so much in the interest of New Testament Christianity.

THE MESSENGER list shows a very encouraging increase. Not for years have we received so many new subscribers, and though we print an extra number of papers each week, we run short of some of the back numbers. Last week we printed nearly 2,000 copies more than were printed for the corresponding week of 1910, and still only a few copies are left over. Of this issue we are printing several thousand extra copies, hoping to have enough fully to supply the growing demand.

WE would be pleased to have given a picture of Alexander Mack in this issue, but we presume there is none in existence. The best we can offer is a picture of the Bible he loved and studied, and left to future generations. Bro. John A. Flory has something interesting to say about the Blessed Book, and we are sure that the two photographs he had made on purpose for this issue will be appreciated by our patrons. Concerning this Bible he has a second article, that is to appear next week.

BRO. S. CHRISTIAN MILLER, of McPherson, Kans., is now with us in the Publishing House, and the first of March will assume editorial charge of the *Inglenook*, to which position he was appointed by the General Mission Board at its last meeting. Bro. Miller is not a stranger among us. While completing some literary work in the University of Chicago, he frequently visited Elgin and preached for us. He and Sister Miller reached our city last Saturday, and we are pleased to have them in our midst.

BRO. J. L. GUTHRIE, one of the elders of Northwestern Ohio, writes us from Waring, Texas, saying that he is very much pleased with the mild and healthful climate found in that part of the Southwest. He went there on account of his wife, who is afflicted with tuberculosis. So far her condition has not improved much, but the mild climate and dry atmosphere may help her. Bro. Guthrie is giving special attention to Sunday-school work and has also done some preaching. He and his wife long for the time when they can again work among the people of like faith.

IN the *Ladies' Home Journal*, for December, 1910, will be found an article about a Christmas barrel, packed and sent by a wealthy church. We suggest that, before packing any more barrels and boxes for our mission points, those having the work in charge, secure this issue of the journal, and read the article referred to. Here we are told of a barrel of old clothes that was sent to a minister's family, and instantly returned with some very appropriate scriptural quotations. Next week we shall publish an article by Sister Grace E. Gnagy, of Minneapolis, Minn., regarding the class of goods sent to the city missions, that will put a number of people to thinking.

IT has been suggested that our churches should not take too seriously what we said last week about the General Mission Board having the money to send more men into the field, as soon as the men can be secured. It might have been more appropriate to say that as soon as the men are found the Board will make its appeal for the money, so far as it may be needed. The Board has formed the good habit of not running the Brotherhood into debt. When there is an urgent demand for money, an appeal is made to the churches, and as a rule the means are forthcoming. In order to avoid the necessity of a call, it will be found best to keep the treasury well supplied. The regular donations should be kept up right along.

WE have a good letter from Bro. John Barnhart, of Mansfield, Ill., who will soon be eighty-one years old, his wife being one year younger. A few days ago they celebrated their sixtieth marriage anniversary, and all their children save one, were present. Bro. Barnhart is one of the pioneer elders of Southern Illinois, and has done his share of preaching. There was a period in his early ministry when he would preach every Sunday, offered all the prayers in his meetings, and led the song service besides. He has raised a large family, and writes us that his children are very good to their parents. While our dear brother is growing old, and has worked hard to maintain the principles of the church, he rejoices because so many strong young ministers are on hand to take up the work laid down by the older ones.

WE are printing an extra number of this issue, feeling sure that many of our patrons will want copies to hand to those who are interested in the early history of the church. It is the first Memorial paper of Alexander Mack, first minister in the Church of the Brethren, ever published, and contains more information regarding the devout reformer than it has been the pleasure of most of our people to see. The different writers have done their work well, and we are certain that their efforts will be greatly appreciated. We invited Bro. M. G. Brumbaugh to write the biographical sketch, but his health does not permit him to undertake any mental work at this time, and so it devolved upon your office editor to prepare the sketch. Those wishing copies to place where they are certain to be appreciated, and where they are likely to do good, will please let us hear from them.

A SISTER who does some good writing for the MESSENGER has a nice way of testing her communications before sending them to us for publication. She says they are placed on the "cooler" over night, and sometimes are left there a whole week, but she has observed that when an essay remains on the "cooler" any unusual length of time it gets so thoroughly revised that very little of the original is retained. This is the rule in the family, and applies to letters as well as matter for the press. We recommend the rule to those whose temperaments lead them to do some hasty things.

An Ounce of Energy.

ABOUT thirty-two years ago, while residing in Lanark, Ill., and engaged on the editorial staff of the *Brethren at Work*, there came into our office a well-educated, young clerk, whose business it was to keep books, assist in proofreading, and take some of our dictations. He remained with us a few years, and then drifted off into other business. His experiences have been varied and at times interesting. After these many years he writes us a long letter from the Pacific Slope, telling us that he still reads the MESSENGER and keeps posted regarding our work. In this letter he says that, when he entered our office in the winter of 1878-79, he found this motto pasted on our desk: "An ounce of energy is worth a pound of talent." He adds that he has discovered this to be true in every line of work in which he has engaged. This motto is in keeping with a statement made by Edison, when he said that what people call genius consists of two parts genius and ninety-eight parts of hard work. The man of energy usually does something, whether he has much talent or little. This is true of what has been looked upon as genius. It is not so much the unusual ability as the downright hard work that tells the story. We talk about brilliant writers, able preachers, profound thinkers and skilled mechanics. It might be better to speak of them as men of energy and pluck. They do things because they stick to what they undertake, and are not afraid of plenty of hard work. This applies to the religious life as well as to the business life. Men and women attain the higher standard in the realm of grace because, in their efforts to reach the object in view, they "stretch every nerve and press with vigor on." A little girl one time said that her father was a Christian, but he did not work much at the business. Men make shipwreck of their religion, not because of a lack of talent, but because they do not put enough energy into that part of life. They fail not on account of a lack of ability to do the right thing, but because of their indifference. If they would work half as hard at serving the Lord as they work serving the world, they might become noted for their fine attainments in the higher order of Christian piety.

Biographical Sketch of Alexander Mack.

We probably owe more to Alexander Mack than most of us have been led to think, and he was doubtless a much stronger man, both intellectually and spiritually, than he has been generally regarded. He was the leading spirit in organizing a church which, from the very start, had all of the New Testament doctrines restored to their place, and so well did he do his work that it has successfully withstood every test and opposition brought to bear against the organization. To form such an organization in the midst of cold, lifeless, indifferent religious formalism was a marvelous achievement. It was the work and planning of no ordinary mind. He builded well. In fact, he builded better than he knew.

Mack descended from a very influential, respectable and wealthy family. He was born in Germany in 1679, and was educated in the faith of the Reformed church, of which his parents were very devout members. While he may not have enjoyed the advantage of a university course, his education was by no means neglected. He was a good Bible student, a fine thinker, well read in history, thoroughly informed regarding the religious teachings of his day, and had the ability of expressing himself clearly and logically, both as a preacher and a writer. By occupation he was a miller, and seems to have possessed several mills, along with considerable other property, inherited from his parents. Being thus favored with an ample income, he had time and means that enabled him to avail himself of a broad and extended course of reading.

At the age of twenty-one he was married to Anna Margaretha Klingen, about one year younger than himself, who became a most faithful wife and mother. Mack's reading led to his becoming dissatisfied with the faith in which he had been brought up. In search of more light he associated himself with the Pietists, a class of people who stood for a thorough reform in the state churches. Sometime prior to 1708 persecution drove him to a section of Germany ruled by the mild Count Henry, and he located in the little village of Schwarzenau, on the river Eder. He did a good deal of traveling and preaching, and often accompanied Ernst Christoph Hochmann in his preaching tours. Hochmann was a well-educated and eloquent Pietist preacher, somewhat older than Mack. In their search for the apostolic order of worship and service, they agreed in many points, but Hochmann was not prepared to come out squarely and stand for a full and complete reformation.

Mack and his wife, along with six others, entered into a close study of the Scriptures, with the avowed purpose of restoring the New Testament order of service. They soon discovered that there was no church known to them that, in spirit and in truth, observed the form of doctrine handed down by the inspired apostles, and others who wrote as they were guided by the Holy Spirit. They, therefore, dispensed with every form of confession known to them, took the New Testament as their sole rule of faith and practice, and decided to organize a congregation in which the full faith and all of the ordinances of the New Testament might be found.

Having fully agreed upon the order of worship, early one morning the eight, in a quiet way, went down to the beautiful river Eder, and on the bank of the stream held a season of prayer. After this one of the men, who had been chosen by lot, led Mack into the stream, bade him kneel, and dipped him three times, using the Divine formula,—baptizing him into the name of the Father, and of the Son, and of the Holy Ghost. He then laid hands on him and offered a short prayer. Mack then baptized the one who had baptized him, and also the other six.

After they had returned to the house, and changed their clothes, there was great joy in their hearts, for they felt that they had cut loose from all religious entanglements, and must henceforth rely solely on the Word of God and the guidance of the Holy Spirit for the light and help they might need. An election was held, and Mack was chosen minister. Though but twenty-nine years old, he was already a preacher of acknowledged ability, and at once entered upon his work with renewed zeal. Services were held at Schwarzenau and the surrounding towns and villages, and wherever he went he was listened to with great interest. His plea was for a return to the New Testament form of worship and service, and to the pure and simple life which characterized the early Christians. Scores of people accepted the teachings of the earnest young preacher and were baptized. A large body of believers was soon gathered at Schwarzenau, men were called to the ministry and churches were organized at other points.

About five years after the organization of the first church there was considerable opposition to the new reform movement. The doctrine taught was assailed on every hand, and it became necessary to publish a clear, logical defense of the teachings for which Mack and his associates stood. Mack, who was the leading spirit among his people, was equal to the occasion, and prepared the two small works referred to in Bro. Miller's article in next column. The two works were printed, were widely read, and did much in confirming those who had accepted the faith, and aided in convincing others.

The common people of Germany seemed to have been ready for just such a religious reform, and there is no telling what might have happened in the way of building up churches all over Europe, had not persecution interfered. A number of members were cast into prison, others had heavy fines to pay, and in various ways they were made to feel the heavy hand of persecution because of their religion. This induced a number, under the leadership of Peter Becker, to emigrate to America in 1719, and settle at Germantown, Pa. One year later a violent persecution compelled Alexander Mack and his large body of members to leave Schwarzenau. They found, as they thought, a safe retreat in West Friesland, where a number were won to the faith.

But ten years later they decided in favor of emigrating to the New World in a body, so they chartered a ship, crossed the Atlantic, and landed at Philadelphia Sept. 15, 1729. Here they received a hearty welcome by the members who had preceded them. When Alexander Mack reached America he was a poor man. Fines, the losses on account of persecution, and other expenses, had swept away his splendid possessions. But while poor in this world's goods, he was rich in grace and faith.

As pastor and elder in charge, he at once took charge of the Lord's work in Germantown, where a considerable body of members had located. He also visited the different points where churches had already been formed, and aided in establishing other congregations, and in ordaining men to take the oversight of the different flocks. The faction that had been led off by John Conrad Beissel, who established himself at Ephrata, Pa., filled his great heart with sadness. He did his utmost to close the breach, but without avail. He labored faithfully and earnestly to place the church on a good footing, and to encourage love, loyalty and harmony among the members everywhere. He went about among his people, doing good, and to them he was an inspiration, as well as a strong support in time of need.

But he was permitted to continue his labors only six years. Feb. 19, 1735, he closed his eyes in death, and his body was laid to rest by the earnest people who had learned to love him as a father. He was but fifty-six years old; not an old man, but as a minister of the Gospel he had worked hard, and his strength gave way early. He had preached twenty-seven years, laboring most earnestly for those whom he had helped to a higher plane of Christian living, had spent his fortune in the interest of the principles he had espoused; and at the end of his pilgrimage, left his people and the doctrine he had taught to the guiding influence and protecting care of the Holy Spirit. How well these principles have been maintained is fully evidenced by what may now be found in the faith and practice of the thousands constituting the Church of the Brethren. We shall do well to pause next Sunday, Feb. 19,—the 176th anniversary of his death,—recount his valuable services in the interest of primitive Christianity, retell the story of his exemplary life, and dedicate ourselves anew to the noble cause for which he lived, labored and died.

The Doctrine Taught by Mack, Sr.

THE teachings of Alexander Mack, Sr., come to us in two booklets written, doubtless, soon after the baptism of the eight at Schwarzenau, Germany, in 1708. In his introduction the author says, "It was deemed expedient by the church of the Lord in Schwarzenau to issue the publication for the instruction of those pure-minded persons who are seeking after the truth." The work was printed in 1713 and marks the beginning of the literature of the more fully-organized Church of the Brethren.

The book is in two parts and has two titles. The first, "Rites and Ordinances of the House of God, Arranged in the Form of a Conversation Between a Father and a Son." The second, "Eberhard Ludwig Gruber's Ground-Searching Questions, Proposed to the New Baptists of Witgenstein, to Be Answered Each Separately; also a Brief and Plain Reply to the Same, Formerly Given Out in Manuscript by a Member of the Church in Witgenstein." After the work was circulated in manuscript and fully proven, the church decided to have it printed and bound in book form.

In this work the doctrine held by Mack, and those associated with him, in reëstablishing primitive Chris-

tianity, are set forth in clear, logical, terse language. There is no circumlocution, no needless or useless words, no effort at literary display. The reader is impressed with the fact that the writer is in dead earnest, believes every word he writes, and defends the truth ably. He strikes from the shoulder and every blow counts for the truth. To him the Bible is the Book and he shows wonderful familiarity with the Holy Scriptures. Incidentally he quotes from the early church fathers, where their testimony is helpful in proving the practice of the primitive church, showing his wide range of reading. One can not read his book without being deeply impressed with the strong and abiding faith of the author in the Word of God, his thorough acquaintance with the Scriptures, his knowledge of the historical setting of the subjects discussed and of his earnestness and heartfelt belief in the doctrine taught.

"Gruber's Ground-Searching Questions" placed Mack in the role of defender of the faith, and the ability, and at the same time the spirit of humility, with which he defends the positions assailed, marks him as a man of more than ordinary strength and power. The questions cover the ground of the faith of the newly-reorganized church, and many of them are adroitly and shrewdly put. They are met with frankness and candor, and in a spirit that at once disarms the mere desire for controversy. The Church of the Brethren held firmly to Trine Immersion, and claimed that those who had been sprinkled in infancy, or when reaching the years of maturity, had not received Christian baptism and when such were converted and accepted the whole truth, they were rebaptized by the Brethren. This, of course, gave deep offense to the church authorities and brought upon them the hand of persecution. Gruber's first questions cover this point. I have space here but for the first question and answer:

"Query 1. Whether you do not suppose that, for more than one thousand years, there had been no true, genuine baptism, and also no true church on earth?

"Answer.—We hold and believe that God at all times had his church, which observed the true baptism and order, but which was always hidden from unbelievers, and consisted often also in but few members; still the gates of hell could not prevail against the church of the Lord Jesus. Yea, it is evident from history that God has caused his order to be revealed to unbelievers in all ages as a testimony or a witness."

It is worthy of observation that this answer of Bishop Mack shows conclusively that he did not consider himself as heading a new sect, but only the instrument in the hands of God, with those associated with him, in reëstablishing more fully the doctrines of Apostolic Christianity.

To set forth in detail the doctrine taught by Mack would require a pamphlet of many pages, rather than an editorial restricted to fifteen hundred words. Only a very brief mention of the Doctrine can here be made.

In "Rites and Ordinances" the questions put by son to father are so arranged as to bring out fully every detail of the faith and practice of the church. The first question is the only one that can be given:

"Son.—Tell me, then, where outward water-baptism is found in the Holy Scriptures.

"Father.—The eternal and almighty God is the proper author of water-baptism. Already in the days of Noah he began to reveal a figure or type of water-baptism in the New Covenant."

The author then proceeds, showing the types in the Old Testament, the baptism unto Moses in the cloud and in the sea, the great laver or fountain before the tabernacle, all prefiguring water baptism in the New Covenant. He then says:

"When God, the Father, was about manifesting his beloved Son in the world, a forerunner had to precede him, namely John, who came by Divine command into the land of Judea and preached to all the people that they should repent. He also baptized them in the water unto repentance, directing them to believe in him who should come after him, that is Jesus the Son of God. This is followed by the baptism of Jesus himself in the waters of the Jordan and then his commands and finally the great commission, 'Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'"

After the discussion on baptism, the Lord's supper is considered fully and exhaustively. He refers to those who come to the Lord's table with great extravagance in dress, with pride, vainglory, etc., etc., condemning such things and holding fast and firmly to the position that only those who have entered into his kingdom by true repentance, faith and baptism, and who keep all the rules and ordinances of the house of God willingly, in obedience to faith, are proper communicants at the Lord's table. He follows this with an earnest teaching that is as much needed now as it was two hundred years ago:

"Whosoever wishes to partake of the Lord's supper in a worthy manner must be separated from the body of Satan, from all unrighteousness of the world, and from all false sects and religions; he must adhere to Jesus, the Head, as a true member in faith and in love, and be ready, if it should be required according to the will of God, in an evangelical manner, to yield up his body, even his life, for the sake of Jesus and his doctrine."

Excommunication is thoroughly discussed, and the author holds that continuance in sin and in an obstinate refusal to hear the church can only result in expulsion. Speaking of those who trespass and refuse to hear the church, as recorded in Matt. 18, he says:

"Now this is a separation of such whose sins may be forgiven without their being disowned, not on account of their sin, but for their pride and obstinacy; because they reject the counsel of God's Spirit, and despise and grieve the whole church, while it would have been their duty rather to die for their fellow-members than to grieve them and despise their good counsel."

Following the foregoing teachings come Discussions or Schisms, Taking the Oath, Examination, Love, Faith, The External and Internal Word, Of Things Strangled and of Blood, Matrimony, Adultery, Avoidance and the Ban, Outward Worship, Excuse of Unbelievers, Reward of Believers, Everlasting Torment. The treatise closes with words of Paternal Advice.

Reference must yet be made to the so-called doctrine of baptismal regeneration. Gruber asks the question:

"Whether the principal passage, Mark 16: 16, does not prove rather the contrary, when Christ so emphatically says, 'He that believeth not (and not, "He that is not baptized") shall be damned'?

"Answer.—We believe, indeed, and confess this, that not on account of baptism, but on account of faith in Christ, eternal life is promised (John 3: 15, 18). Why, then, should a believer not be willing to do the will of him in whom he believeth? Now, since it is the will of Christ that a believer should be baptized, it is also the will of the believer, and thus, believing and willing as Christ willeth, he is saved, although he should, by necessity, be prevented from obtaining baptism. Just as Abraham, who was willing to sacrifice his son Isaac, and it was not done,—the son was not sacrificed, but the obedience was fulfilled,—obtained the blessing, so, likewise, a believer, being willing to be baptized, and from necessity not being able to obtain it, as the thief on the cross could not, is still saved. But if a person will not be baptized, he will righteously be judged an unbeliever and as disobedient, not on account of baptism, but on account of his unbelief and disobedience. Hence it is quite right when Christ says, 'He that believeth.' Else, if Christ had confined salvation to baptism, men would be more willing to be baptized, and retain their self-will in other things: as Antichrist is doing, ascribing salvation only to water, though a person may do in other things as he pleases."

The pleasing work of following Mack in his teachings must close here. Our readers are strongly urged to secure Mack's works, and make a careful and critical study of them. The pamphlet may be had from the Brethren Publishing House, Elgin, Ill., for ten cents, as long as the limited supply lasts. Every member of the church should have a copy.

D. L. M.

Preaching Against Secret Orders.

While the popular evangelists of this generation are doing a great deal of good, for which we feel to give them due credit, it is to be regretted that they can not be induced to preach the whole Gospel. On some points they are strong, and their clear and forcible denunciation of sin has sent conviction to many a heart, and led to a reformation of life, but on some other points they show a decided weakness. They never tire speaking of the evils of intemperance, the ball room, the gambling den, the card party, the theater, and the divorce court, but most of them can not be induced to preach against the evils of secret, oathbound societies. In the pulpit they are strong men, but they are not strong enough to undertake to point out the dangers that are likely to come out of secret orders in this and other countries. They can condemn the card parties that take the women from their homes and families and develop in them a love for card playing, but they have not one word to say against the lodges that take the men from their homes, night after night, and sometimes expose them to worse temptations than card playing. They may denounce men for becoming a party to wrong-doing, but they do not have the moral courage to denounce them for being unequally yoked together with unbelievers in secret societies. Surely, it takes stronger men to preach the whole Gospel than can be found among the popular evangelists in most churches.

For What We Stand.

One of our patrons calls attention to an instance when an intelligent stranger asked a group of members,—and two of the group were deacons,—for a statement, in a brief way, of what the Brethren church stands for. He noticed some of the members on the street and, observing that they did not look and act like other people, seemed anxious to know more about them. It is said that not one in the group ventured to supply the information the stranger was seeking, yet, at the same time, each member knew, when he had time to think a little, what our people believe and teach. It is suggested by our correspondent, that it might be well for our ministers occasionally to devote a sermon to the subject, and let the public know just what the Brethren church actually teaches. Then we further suggest, that it will be found a splendid mental and spiritual training for each member, young and old, now and then to repeat to himself, in detail, the points for which we as a religious body stand. A few attempts in this mental process will broaden our information amazingly. Members who do something of the kind, and then do some careful reading in the New Testament, will not find themselves embarrassed in the presence of intelligent people, who, in a civil way, ask for information regarding their faith.

Some Church Statistics.

The church statistics of the various religious bodies in the United States for 1910, just published by Dr. H. K. Carroll, make interesting reading for people who delight in figures. The tables show that all told, there are in the country 35,332,776 people who hold to some form of religion. The Catholics place their number at 12,321,746. This, of course, includes a million or more of small children. The Baptists claim a membership of 5,774,066, while the Methodists, seventeen bodies, are credited with 6,596,168 members. The Lutherans number over 2,000,000 and a few others exceed the million mark. The increase for the year is given as 628,955, something less than that of the year previous. It will also be observed that less than one-half of the population of the United States are affiliated with churches. But, on the other hand, it should be borne in mind that the small children are classed with those not connected with any of the religious bodies, and, after all, it will be safe to conclude that fully one-half of the people, capable of thinking for themselves, are connected with some religious organization.

Keeping House Without the Messenger.

A young sister who married an unconverted man, writes us that she is trying to get along without the Messenger this year, for the reason that she does not feel able to pay for the paper, and this, too, to her sorrow. She has been accustomed to seeing the Messenger in her father's home ever since she can remember, and now to be without the paper that has so long been a part of her home life, often brings sadness to her heart. She longs for the familiar friend to cheer her on life's journey. But there are others having the same sad experience. They have gone from under the parental roof, are making homes of their own, but do not have the comforting influence of their church paper to help them fight the battles of life. It might be well if parents would, so far as necessary, follow up their children with the Messenger. It will help to keep them in touch with the church and her work, and might be the means of bringing unconverted husbands and wives into the fold.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas. .....Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...Inman, Kansas.

Address,
General Mission Board, Elgin, Ill.

COLORADO CITY MISSION, COLO.

We are sure that all who have been helping us buy our lots to build a churchhouse, will be interested to know that the lots have been bought. Now we are anxious to commence building. We are praying that God will bring to remembrance the promises made for this very purpose.

Bro. Groff and wife, of Wayne, Colo., were with us over Sunday. Bro. Groff preached a good sermon. He helped us to keep up appointments here before we had a resident minister. All were pleased to have him with us again.

On Sunday evening, the Young People's Societies of Colorado City had a Union Meeting; subject, "India—What Our Church Is Doing and the Special Need of India." Bro. Van Dyke represented us.

Our weather has been very beautiful for the last two weeks. Should it turn cold, there will be much suffering. During cold weather, the first part of January, Bro. Root and wife found many needy ones,—little feet bare and purple with cold. Some families were without fuel and food. We are always thankful when we can help such, because of getting into closer touch with them.

Six young members have come into the city to work. We are so glad for these faithful young people. One young sister, who belonged to the church six years ago, brought her letter and was reclaimed on Sunday.

We have organized a teacher-training class with ten members and Bro. Root as teacher. Minnie A. Johnson.

715 N. Wahsatch Avenue, Colorado Springs, Colo., Feb. 3.

NORTH ST. JOSEPH, MISSOURI, MISSION.

Almost one year since, we moved here to assume charge of this work. Our experience has been quite varied, and yet, withal, profitable.

The work is steadily advancing, with a permanent pace. The little band is becoming more alive to our responsibility and possibility. They are of a thrifty, intelligent, respectable class of people.

Among our Sunday-school classes, there has been some destitution, occasioned by sickness and other difficulties, but we have been able to relieve same in a fairly satisfactory way through the kindness of the Sisters' Aid Societies of Kansas, Missouri, Illinois and Ohio. Little boys are, apparently, forgotten. We even receive clothes for men, but for boys comparatively none. It is very difficult, even with the large amount of clothing received, to equip those most needy. For this reason it would seem better to send money instead of clothing, and allow the ones in charge to purchase clothing that will fit.

We have paid, during the year, by the help of some of the adjoining Districts, six hundred dollars of the one thousand dollar mortgage on our church. And even now we have one hundred dollars on hand. This will reduce our indebtedness to three hundred dollars. We are making a special effort to pay all before our coming Annual Meeting.

May the Lord bless all, that the Gospel may be preached to all, that the captives may be delivered, and that his name may be glorified. J. S. Kline.

2919 St. Joseph Avenue, St. Joseph, Mo., Feb. 1.

SOUTH ST. JOSEPH MISSION, MO.

Many phases of our mission work in South St. Joseph have been presented to the readers of the Messenger, but this winter we have been telling you of our Mothers' Meeting which has been new among us. We have always realized how generous our brethren and sisters have been in helping us in our work among the poor and needy, and this winter we are doing what we can among ourselves to help encourage mothers and needy children.

Our Mother's Meeting was organized Nov. 1, and we herewith give you a report of our three months' work. We have held twelve meetings. Number of women present, 244. Number of children, 144. Amount received, $44.56. Amount expended, $44.31. Garments made for children, 97. Other garments made, 28. Comforts made, 14. Several have sent us cash, amounting to $20. The remainder of our funds we have raised by making aprons and comforts for sale.

We meet at 1:30 on Wednesday afternoons, and sew until 3:30, after which we have devotional exercises. Each mother can make one garment each week. In this way we have been the means of helping many to clothe their little children, and all feel blessed for their part in this good work. We have reason to feel that we have been abundantly blessed. The spirit of Christian love has prevailed and even our poorest mothers are eager to do all they can to help us for the garments they get in return.

We are grateful to any one who may feel like assisting us in our work. Aid Societies wishing to help the Mission with ready-made clothing should send same to E. N. Huffman, 502 Ky. St., but those desiring to help our Mothers' Meeting with cash, or with material to make up clothing, should send it to the writer. We will appreciate your effort and know that our Father in heaven will bless you. Mrs. Anna M. Loc.

5317 Swift Avenue, Feb. 4.

THE HOME MISSION SITUATION.

There are evidences that some of the most thoughtful of our Brethren are coming to the conclusion that there are too many centers in our mission activities. I am sure that no one feels this more keenly than do the men who, by the Brotherhood, are put in charge of the various missions. Those brethren have curtailed their expenses and are denying themselves and their families of some of the real necessities of life.

Meanwhile some of the District Mission Boards seem very little concerned about the brethren who have been placed in charge of the work. They refrain from using the expedient of appeals that are insistent enough, and repeated enough, to bring to the attention of the great Brotherhood the facts of the actual distress and actual crisis. We see the "wolf"! They say, "No wolf." We see the desperate animal seeking a fold of the sheepfold many a time when we say nothing. But there is danger that the Brotherhood shall get so tired of hearing the cry that they will leave us to the task of combating the wolf unaided. And, as sure as they do that, the charge committed to us will suffer greatly. We have no strength except as it is given to us by the great Brotherhood, whose servants we are.

The situation seems to point to the dawning of a better day in the method of conducting the financial side of our church work. We devoutly long for that day. There seems to be promise of it also in the efforts being put forth by the Brethren in various States for systematic giving among the churches.

We ask the elders, ministers, and the elect sisters to give heed to the great demand for help. "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

1112 North Lynn Street, Nevada, Mo., Jan. 26.

VYARA NOTES, INDIA.

These are the winter months and how glad we are for them! While the climate of this part of Gujerat is not as hot as some other parts of India, yet the long stretch of hot weather, from March to November, is trying on one's strength and we welcome the cooler season.

Since our last report two more have been baptized. In the same village are several others who are very hopeful. At Songhad the sentiment in favor of Christianity is growing. In this District there is a comparatively large number of the aboriginal people, educated by the Gaekwar Government, and we have hopes now of being able to win these people to the Lord, that they, in turn, may become leaders among their own people.

But reaching this class of people is not without its problems. As it were, they must be recast. Their education has not been such as produces very much humility and kindred characteristics. The question of their Bible and religious training has its peculiar problems. The success of the work in these aboriginal districts, where the Christian is bad, depends on our raising up workers within the territory itself. To this end boarding schools and training schools will have to be established. Our greatest hope is with the children of those who become Christians.

Constant additions to our workers, reared under more favorable circumstances and in better climates, gives us a growing realization of the need of raising up men from among these people, and to this end we shall bend every effort.

In Vyara Taluka there are some seventy-six saloons and about ninety schools. Nowhere in India have I seen more saloons than here. The temptation to drink is constantly before the people. However, it is encouraging to know of those who have quit, but as yet they are few. To break off the habit without some religious support is more than most of them can do.

That the Brethren church has a great opportunity for a great and mighty work, here in India, is a growing thought among us. Excepting in this District, nearly the whole of the several hundred thousand of aboriginal people are without schools. With the primary education of these people in our hands, we see also the importance of directing their higher education. We are impressed also with the thought that this opportunity may not always be open to us. Now is the golden opportunity for a forward move. But first we must make greater efforts to raise up a native constituency, and then a large force of teachers and workers. Whether your missionaries are able to do it or not, depends on your prayers and your continued efforts with us. We are your representatives and able to do as you give us the recruits and the means, backed by your petitions at the throne of grace.

Vyara, Surat District, India., Jan. 12. A. W. Ross.

MISSION WORK IN THE SOUTH.

In the articles which I have heretofore written on this subject I have advocated strongly the sending of workers to this southern field, as there is great need of work being done. Last winter, as you will remember, Bro. S. G. Nickey came to us, and several were baptized by his efforts. From here he went to the Wayne Mission, in Mississippi, where we have a mission point. Here two were baptized. Bro. M. Wine has kept up the appointments since then.

Jan. 13 Bro. Wine met Bro. Nickey at the Wayne Mission again. They labored earnestly for over two weeks, making a house-to-house visit in the day-time and preaching in the evening, thereby working on a good interest.

Jan. 27 the Brethren sent for wife and me to go to the Mission and help with the applicants for baptism. On Sunday, our services, eight precious souls were baptized. Two not being prepared are to be baptized Feb. 19. Feb. 5 Bro. Wine goes to State Line, Miss., to baptize one that made application at the Mission, making eleven in all that united with the church during the efforts of the Brethren at the Wayne Mission.

When bidding them good-bye, many shed tears and asked for us to pray in their behalf. We feel as if many are near the fold at that place. Several of our sisters,—Sister Alice Wine being among them—started to help with the love feast and baptizing. All appearing in the plain garb of the sisters, made a favorable impression on many.

This mission point is an outgrowth of the work started and carried on by Bro. J. D. Smith and the writer, several years ago. I would ask, Is it worth the effort? Bro. Nickey and those of us who have been on the ground and have seen the growth, think it is. I truly am convinced that there should be a greater effort put forth. The harvest surely is ripe, but where are the reapers? Who has this work at heart enough to say, "I will go"? Eleven souls saved is surely a great reward for the efforts the Brethren have put forth.

Again; much good can be done with your Gospel Messengers after you have read them. A sister in Pennsylvania, in answer to one of my articles, asked me to give her the name of some one to whom she could send her Messengers. I did so. Some time ago I was talking to this lady and she said she was so glad to get them. A brother and sister in Ohio send theirs to me and I have a place for them where they are greatly appreciated as soon as they are received. Much good can be done in this way, but there is still room for many more to be placed, if any one cares to assist in this way. Bro. Nickey commenced his series of meetings with us Jan. 31. We are in great hopes of a large ingathering. Brethren and sisters, we ask an interest in your prayers in behalf of the work in this great southern field, that, instead of one congregation of the Church of the Brethren in Alabama there may be, ere long, many of them. F. M. White.

Fruitdale, Ala., Feb. 1.

A CHINESE CHRISTMAS DINNER.

On Christmas Day we gave a dinner to fifty of the men and women who attend services. The men ate with Bro. Crumpacker at the chapel and the women ate here with us, in our home. We did not have the turkey, pies, cakes and candies, as at home, for they would not appreciate such things. No, Chinese cooks prepared it in the Chinese way, and served it in Chinese style. How we wished many of the home folks could have eaten the Christmas dinner with us! I am sure you would never have forgotten it.

No tablecloth covered the table. Each person had a pair of "chopsticks" and a tiny bowl of vinegar in which to dip his meats. Various dishes of food were placed in the center of the table. Each person first, very politely, gave the other a dainty morsel; then helped himself until the dishes were empty, and another set, of other kinds of food, was brought on.

It really did not look rude at all to see the Chinese eating, for they handled their chopsticks so nicely, and spoke so politely that the occasion was quite pleasant and sociable.

The food consisted chiefly of various meat preparations, with a few vegetables, and bread and rice. The meats seemed to be of all sorts, from fattest pork to dainty bits of chicken. Everything was chopped into small bits, so it could be easily taken up and eaten with the chopsticks. Lotos root was used quite freely. In all there were twenty-four kinds of food. And they did eat as though they appreciated it. We wondered where they put it all. We had to stop long before they had their fill.

These people usually live on grains and vegetables, so meats are a great treat to them. Little meat is eaten except on their feast-days, when it is the greater part of the feast.

Three services were held during the day,—morning, afternoon and evening,—and the Christmas story was told to them for the first time. The chapel was nicely decorated with Christmas verses, written with gilt on red paper. A number of plants and other things also made the place cheerful. This was all the work of our native helpers and friends. A dollar's worth of dinner

five dollars in our money was taken,—the first collection taken here.

The people continue to be friendly, and not so many are afraid. Each week new homes open their doors, and ask us to come and see them. The sick continue to come, and many are treated every day. But many we cannot attempt to cure, and they turn sadly away. This, indeed, makes our hearts ache, and we again pray more earnestly that a physician may soon come to help us.

This week is the week of prayer, and each afternoon we missionaries meet to pray that the grace of God may come more fully into the work, that the heathen world may, indeed, feel the spirit and power of God, and that the Christian church may, indeed, have a vision of the world's needs.

During the evening the natives have their prayer meeting and many now are offering up their first prayers. The Lord is in their midst and some seem to be calling on him with their whole heart. The adversary is also hard at work. Don't forget to pray for us! Emma Horning.

Ping Ting Chou, Shansi, China.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

CALIFORNIA.

Empire.—Our church met in regular council Feb. 4, to set the time for our dedication and communion. Our love feast will be March 11; dedication at 10 A. M. Dinner will be served for all at noon, and at 2 P. M. will be preaching services. Breakfast will be served at the church on Sunday morning. We will have Sunday-school at 10 A. M. and the dedicatory sermon at 11 A. M. A special invitation is given to have others with us at those meetings. Those coming by railroad should come to Empire.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Feb. 6.

Stonyford.—After a drive of fifty miles in the cold and rain, Elder Jesse Overholtzer and I arrived at Stonyford, Cal., came to our place and held the first series of meetings ever held by the Brethren in Stonyford. He preached eleven sermons. Sister Overholtzer led the singing. Our brother deals out the Word with power and simplicity. Some are ready to unite with us, but on account of their companions, others want to learn more about the Brethren; hence there were no additions. Feb. 8 we left for Orland. Elder Overholtzer officiated. Seven members communed.—four of them being Elder Overholtzer's family. Splendid interest prevailed, except on two nights. All came and went home in the rain. We hope more members to locate with us.—W. B. Whitcher, Stonyford, Cal., Feb. 8.

CANADA.

Battle Creek.—We held our council Jan. 7. Our elder, Bro. George Strycker, presided. Some important business came before the meeting. One letter was granted. We retained all our officers for one year, the same as were working when organized. We also elected our Sunday-school officers for six months. New officers are as follows: superintendent, Sister Flossa Strycker, secretary. We then selected a spot for the meeting-house and trustees were elected to build. It was a very pleasant and profitable meeting, indeed. We have had cold weather all through this month.—Mrs. Maria L. Swihart, Kelvinhurst, via Maple Creek, Sask., Can., Feb. 9.

COLORADO.

Denver.—Owing to the unusually changeable weather that we have had this winter, there have been a great deal of illness here. Several of our number have been very sick. Our dear aged Sister Mayo, whom the Lord has seen fit to call through the anointing and laying on of hands, and who has, for several weeks, been in the hospital, suffering from a complication of pneumonia and other ailments, was again anointed Jan. 19. She seemed to be much better for a time, but is now rejoicing in the hope of a speedy recovery. On Friday Bro. White was anointed by Bro. Berkebile. Jesus' promises are sure.—G. Bach, 1181 South Pearl Street, Denver, Colo., Feb. 4.

Hartman.—Jan. 30 we held our council, with Bro. M. S. Frantz presiding. Our main business was electing officers. Bro. J. A. Waters is our elder; Sister Mary Kemper, superintendent; Bro. Timothy Overholt and Sister Mary Poister, superintendent's helper; writer, secretary-treasurer; Bro. Ira Boyer, president of the Christian Workers' Meeting; Sister Grace Emig, secretary-treasurer. One was received by letter since our last report.—Mary Kemper, Hartman, Colo., Feb. 1.

IDAHO.

Boise City church met in council Jan. 4, and elected the officers for the Sunday-school, namely: Bro. Jesse Hoff, superintendent and treasurer, Bro. G. Long; correspondent, Sister Julia Graybill; superintendent of Sunday-school, Sister Ida Long; secretary and treasurer, Sister Keltner. This church is laboring under the disadvantage of not having a meeting-house, and our meeting new work with a small membership and small means, but we pray for better days.—Julia M. Graybill, Boise City, Idaho, Feb. 11.

Boise Valley.—Last Lord's Day was a busy one for the Boise Valley church. We had our regular Sunday-morning school, forenoon preaching services (which was a funeral service in this case), Christian Workers' meeting, and evening meeting. We laid to rest an afflicted sister, and buried, in the Lord, only two dear young children. One of the workers in our Sunday-school with us for quite a while. Now they are with us in the Lord and the Lord grant more its direct fruits of the labors of Bro. L. H. Eby, of Payette, who held forth in this city to perishing souls for a little over two weeks, when, owing to inclement weather, he had to close. Although we felt that others were near the kingdom. It is hard to understand why some will wait until the end of a meeting,—or, in fact, for a protracted meeting at all,—to be saved, when they know their duty and that it is to be done our duty is one thing and to do it is very often quite another thing. We have also one letter and received one, since our last report.—David Betts, Nampa, Idaho, Feb. 8.

Nampa.—Elder Ellis M. Studebaker commenced a series of Normal and a series of meetings Jan. 18, closing Feb. 2. We had Bible study from 9:30 A. M. to 12 M., and preaching at 7:30 P. M. We had a crowded house every night. Seven persons have been baptized and one awaits the rite. Bro. Studebaker has been faithful and preached the Word with power. The church is now reaping the harvest of the seed sown in Sunday-school work. Many more are counting the cost. The meetings should have continued another week.—Wm. H. Lichty, Nespere, Idaho, Feb. 8.

ILLINOIS.

Mount Vernon.—The time appointed for our love feast at the Pleasant Grove house, Mt. Vernon, was changed to Sept. 23 instead of the time previously given.—Robert C. Wells, Bluffer, Ill., Feb. 1.

Panther Creek.—Our church met in council Jan. 17, with Bro. Solomon Buckley presiding. Bro. J. H. Baker was chosen elder for the next year. Two letters were granted.—E. C. Cawley, Roanoke, Ill., Feb. 11.

INDIANA.

Elkhart City.—Bro. J. W. Lear, of Cerro Gordo, Ill., began a series of meetings at this place Jan. 8. The meetings continued until the 31st, when Bro. Lear was called home on account of sickness in his family. Our church was regretful to see the meetings close at this time, as a good interest was shown, and the meetings were well attended. On the Sunday following two were baptized. Four letters of membership were also read; and the Sunday-school, which Bro. Lear organized, was increased to 146. Jan. 26 Sister Mary Quinter was with us and gave a very interesting address.—Mrs. Blanche A. Miller, 141 Garfield Avenue, Elkhart, Ind., Feb. 6.

Logansport.—Jan. 22 Bro. J. W. Stertz, our elder, came to the city. He preached eighteen public sermons and many private ones. His sermons were an encouragement to the saints, and a strong warning to those who are not doing anything for Christ, or only obeying in part. Two young men were received by baptism. Sister Mary Quinter visited with her father and assisted in the singing, which was very much appreciated. Bro. Stertz remained with us over Sunday and attendance.—Sarah G. Felthouse, 717 Oak St., Logansport, Ind., Feb. 9.

Lower Deer Creek church met in council Feb. 4, with our elder, David Dilling, presiding. We were also pleased to have Eld. Gilbert Stineabaugh with us during this meeting. As our present elder's time has expired, Bro. Stineabaugh was chosen as our elder for the coming year. Church officers were elected as follows: Bro. Ora Spitler, clerk; Bro. John Wehmeyer, writing and Sunday-school correspondent. Sunday-school officers were also elected, with Bro. Ora Spitler as superintendent and Sister Mary Spitler, assistant. Elders Dilling and Stineabaugh remained with us over Sunday and preached three times. An application for membership and reapplication to be restored.—Sadie Hoff, R. D. 3, Camden, Ind., Feb. 6.

Pleasant Dale.—With the assistance of Bro. J. Edson Ulery, of Onekama, Mich., we held our series of meetings which began Jan. 2, and closed with the council meeting Jan. 30. Bro. Ulery used for his sermons subjects from both the Old and New Testaments. We studied "Jesus Christ Master of Men," and "The Sending Out of His Twelve Apostles," which were very instructive and helpful to those with the minds of many who attended. The church feels encouraged and built up. Three were baptized, one by letter and two by confession and repentance. The attention and interest were of the best, as Bro. Ulery is a very able and forcible Bible teacher.—Lizzie Baumgartner, R. D. 2, Monroe, Ind., Feb. 7.

Spring Creek church met in council Feb. 4, with Bro. J. D. Mishler presiding. Bro. Jesse Calvert, of Nappanee, and committee was appointed to secure a minister to assist in holding our meetings. We shall have ministerial visits as follows: Aaron Mishler, secretary; John Ross, treasurer; Sarah Mishler, assistant secretary. Bro. Mishler preached a cradle roll, with Sister J. D. Mishler as president.—Nora A. Cross, Bristol, Ind., Feb. 8.

Walnut Level church met in council Feb 4. Bro. D. M. Byerly presided. We will begin a series of meetings April 15, to be conducted by Bro. Jesse Calvert, of Nappanee, Ind., R. D. 2, Box 49, Bluffton, Ind., Feb. 8.

Wakarusa.—Bro. Ira Boyer, our elder, but we have an evergreen Sunday-school with good interest and good attendance. We have prospects for a Christian Workers' meeting soon. Bro. Ira Bicker was with us Feb. 5, and gave us two inspiring sermons. Bro. J. H. Longenecker, of R. 3, Peru, to be with us in a series of meetings in March.—Iva Harmeson, R. D. 11, Winchester, Ind., Feb. 6.

IOWA.

Cedar.—This church deferred its January council on account of bad weather and sickness till Feb. 4, when they met in the Pleasant Valley house. Business matters were disposed of in two hours and a half, in arranging for the year's work. Bro. Charles Wise, of Kansas was Sunday-school superintendent; Bro. Paul Wingert, president of the Christian Workers' meeting; Bro. Jesse Wise, one of the ministerial helpers. We are glad to report good interest in both of these departments of church work. Bro. Frank Meyers was chosen as clerk; Bro. Jesse Wise, writing correspondent. We are glad to report the past year as being one of progress. Nine were received by baptism, and two by letter. We called to have a love feast in the latter part of May, the date to be arranged for later. Bro. Jesse Wise was chosen delegate, and Bro. Wise was chosen church correspondent.—Bessie I. Boyer, Clarence, Iowa, Feb. 8.

Notice.—The Mission Board of Southern Iowa expect to work in their regular session March 4, at Ottumwa. Any one having business to bring to the board will please have it received accordingly, and have it in their possession previous to that time.—Peter Brower, Packwood, Indian, Iowa, Feb. 9.

KANSAS.

Chanute.—Our church met in regular council Jan. 1. Bro. S. B. Clark, of Thayer, Kansas, was with us, and we had an enjoyable meeting. Much interest was taken in the business interests of the church. Bro. Clark's pastoral relationship was present. Sister Susie Peters was elected Sunday-school superintendent; Sister Ida Hilton, secretary-treasurer; the writer, Messenger agent, church solicitor and church clerk; Bro. A. G. Leslie, church treasurer. We decided to have a series of meetings to begin the 1st of the last letter. A special council was called for Feb. 19, to take care of some matters. Bro. Clark will preach for us and act as minister to the second degree. We feel encouraged to do all we can to help the cause, knowing we have the Lord's promise to be with us in the work. Our Sunday-school is growing rapidly and a good interest is being taken up.—J. H. Holloway, Chanute, Kans., Feb. 4.

Marion Center.—At this writing we are having some pleasant meetings in this city. Our people have a very commodious and comfortable house in which to hold their meetings. There is about three hundred members in this church. The practice of spending April and May, or part of May, in Missouri, principally in Linn County, seems to be the order of years. This winter I have taken the longest vacation I have had since I began preaching, which is now over ten years. I am enjoying better health now than I did fifty years ago.—A. Hutchison, Marion Center, Kans., Feb. 4.

Kansas Center.—Feb. 4 we held our council, Eld. H. T. Brubaker presiding. A good deal of business was disposed of. The report of the annual meeting was read and approved. We were elected for the coming year. Eleven church letters have recently been granted. Bro. Brubaker has been with us for a visit.—Mary E. Mohler, R. D. 1, Box 3, Lyons, Kans., Feb. 8.

Kansas City.—Feb. 4 we held our council, Bro. Daniel W. A. Kinzie were called to the home of Bro. John Studebaker and his sister, Sister Susie Hoff, who are sick, and both of them have been afflicted for some time. First Brother John was taken sick, and after a while Sister Susie took a relapse. Sister Susie, the aged grandma, is weak and feeble. For a short time she has been anointed, and each time she has been raised and healed. Bro. John also feels strengthened and consoled by the blessed privilege given through our redeeming Savior. After the anointing our church met in council. Brethren Roy Herr, Dave Studebaker and George Harmon were elected as a committee to solicit means for the sheltering brethren. Our collection for church work amounts to $20.00. We have appointed Bro. Daniel Hoff, minister to locate here. We can not prosper much without a shepherd. The sheep will go astray without a shepherd. We are longing for some faithful minister to answer our call. Who will come?—Elizabeth Clark, R. D. 4, Box 31, Lawrence, Kans., Feb. 7.

Wichita.—Our services have been well attended this winter, especially has our Sunday-school increased in attendance. At present our pastor is out among the churches of our District, giving mission talks and receiving funds to carry on the work in the District. In his absence the pulpit has been filled by ministers from McPherson.—Susie Jacques, 1109 Wabash Ave., Wichita, Kans., Feb. 9.

MARYLAND.

Welty.—Jan. 30 Bro. William M. Howe came to this church to conduct a Bible study. He was with us over Sunday. The there were two sessions a day, of an hour and three-quarters each. The Word of God was opened and Revelation unsealed. Bro. Howe is a good instructor and made it very interesting and helpful. The attendance was fine, and all seem good, and felt greatly benefited. Many new thoughts were brought out. —Susanna M. Newcomer, R. D. 3, Smithburg, Md., Feb. 7.

MICHIGAN.

Coleman.—After our regular service at the Blue schoolhouse Feb. 5, Brethren John Killian and Nathan McKinney, of Beaverton, came to this place, a distance of miles and came to the Stone schoolhouse, where there is conducted a union Sunday-school. After Sunday-school Bro. Killian preached to a full house of young people. After services there was a unanimous request for the Brethren to preach for them every two weeks. The next service will be held on Sunday afternoon, Feb. 12. A few of our members live near this schoolhouse, and our number is increasing by those moving here, to take advantage of the opportunity to get good and cheap homes. We hope soon to have a churchhouse in or near Coleman.—Bessie Ward, R. D. 3, Beaverton, Mich., Feb. 8.

MISSOURI.

Novada church met in council Feb. 4, with Eld. Leander Smith presiding. Our series of meetings is to begin April 1, and continue over the fourth Sunday in that month. Eld. E. Bro. Smith will conduct the meetings. Since our last report five more have put on Christ in baptism. The Lord is richly blessing us bountifully. Our prayer is that more believe, and we hope soon to have a strong church here that will be a power for good.—Mrs. Ida Bash, 230 North Delk Street, Nevada, Mo., Feb. 4.

South St. Joseph Mission.—Last Friday evening we were again made to rejoice to see two more precious souls put on Christ in baptism. Both are members of families. After the baptismal service we convened in a special council meeting. Four other letters were granted, and Bro. Jesse B. Bro. E. E. John, of McPherson, Kans., who was stopping with us for a short visit on his way to Morrill, Kans., acted as moderator. Bro. D. M. Wolfe was elected to the first office of Bro. W. H. Hale, to the office of deacon. Brother and Sister Hoffman will be with us over Sunday. Sister Mary Hale was not present. The church also decided that Brother and Sister Hoffman remain in the city with us over Sunday until Jan. 1, 1912.—W. A. Deardorff, 504 Virginia Street, St. Joseph, Mo., Feb. 6.

MONTANA.

Otter Creek.—We reorganized our Sunday-school on Thanksgiving Day, with Brother Thomas Troyer, superintendent. Sister Bowman is our superintendent. We began our work for the new year on Jan. 8. We elected to have Bro. Warren Bowman, with Bro. Nathaniel Troyer as president; Bro. Warren Bowman, secretary. We have Sunday-school with preaching services following each Sunday at 10 A. M., and attended by a full hour, followed by Christian Workers' Meeting, each Sunday at 3 P. M. The interest is good, and Sunday-school work at present is manifested. At present we hold our meetings in a small schoolhouse, but we are in hopes of building as expect to have our church built next summer. We have two ministers among us, Brother Hale and Brother Nathaniel Troyer, although we are few in number. We are not organized as a congregation, but expect to be next summer. The weather has been as good as could be expected, so far this month. We have had very little cold weather, but considerable wind and some snow. We are glad to report all well in their location to come and see our country. The writer was elected to act as correspondent for the Messenger each month.—A congregation.—M. Alva Long, Big Timber, Mont., Feb. 7.

NEBRASKA.

Highline church met in council Feb. 4, with our elder, Bro. Mishler, in charge. We expect to have a love feast sometime during the coming year, but have not decided which month to be conducted by Bro. A. C. Root. We have the encouraging prospects of another minister moving among us. Bro. Mishler preached two helpful sermons while with us.—Katie E. Hoffert, Moorefield, Nebr., Feb. 8.

NORTH DAKOTA.

Minot.—Our mission work is moving along by the earnest, consecrated and faithful efforts of the workers engaged in different departments of the work. We have had very much sickness among our workers for some time past, and the attendance at our meetings has been affected as a result, otherwise, since our last report, other congregations in the District have sent garments and bedding. Blessings be upon those earnest and sociable souls. Bro. Hilton has been out from the city on over Sunday, and Bro. Hilton fed us with spiritual food from Genesis. We have been compelled to labor in limited circumstances, but their hearts responded to the heavenly offering, and the Lord has blessed them for it. Bro. Hilton responsible for financial offerings alone, but may we also forward the work in other departments as we are all engaged in the real activities of church work, wherever the Lord may direct. May much of the story of love be taught and heralded here and now that we may be ready for Christ.—D. Warren Shock, Box 625, Minot, N. Dak., Feb. 8.

Harvey.—Feb. 4 we held our council meeting. Three letters were granted. Bro. John McLean is Messenger agent. Bro. Andrew Hutchison is to be with us in meetings in June. On account of bad weather and bad roads, one of our preaching appointment changed for a month or two.—Alma Vancil, York, N. Dak., Feb. 6

OHIO.

Green Spring church met in council Feb. 4. In the absence of our presiding elder, Bro. G. W. Sellers, of Bryan, Ohio, presided. Considerable business came before the meeting. Six letters were granted. Bro. Sellers was chosen for love feast June 17. We have arranged for a series of meetings to be conducted by Bro. Reuben Shroyer, of New Berlin, Ohio. Brethren S. U. Snavely and P. F. Dukes are our delegates to District meeting. Bro. J. S. Bowser was chosen as our secretary; the writer, church correspondent for the Messenger.—Mrs. Ella Bowser, Bryan, Ohio, Feb. 8.

Lower Stillwater.—Our council meeting was held Feb. 8, at the Happy Corner church. Two letters of membership were received and two were granted. A petition, asking for a division of the church district, was discussed, and passed the meeting. Brethren Wolfe and Beechler will have the above church as its center and the other, Ft. McKinley.—A. L. Kleplinger, Dayton, Ohio, Feb. 11.

Ross.—Fr. Jesse M. Brumbaugh, of West Milton, Ohio, was here Jan. 28, and gave us three good sermons. On account of the inclement weather there were not very many present. Church Bro. Wm. Hoover, of Stillwater Junction, will be with us.—Kate Shellaberger, Mendon, Ohio, Feb. 7.

OKLAHOMA.

Guthrie.—At our council December we chose our church officers for one year. Bro. J. C. Nininger was chosen elder in

charge, and Sister Birdie R. Lehman, clerk and Messenger correspondent. Bro. R. W. Ninginger was elected Sunday-school superintendent, and Sister Alma Homan, secretary.—Emma S. Ambrose, 1502 E. Harrison Avenue, Guthrie, Okla., Feb. 10.

Ringwood.—Bro. E. J. Lauver commenced meetings in the Hoyle congregation Dec. 31, and preached a few interesting sermons, when he was called home to officiate at a funeral. Then Bro. John Teeter, from McWooley, continued until Jan. 18. On new and reclaimed and those who are strengthened. Bro. Joseph Root is here from California, visiting relatives and friends. He will give us some interesting meetings.—E. N. Shenefelt, Ringwood, Okla., Feb. 6.

OREGON.

Marcola.—Sister Nancy Bahr, who lives in Eugene, Oregon, fell on the sidewalk and broke her right arm just above the elbow. The accident occurred Jan. 12. She being in very good health, nearly eighty years old, the fracture is unlimited, and in response to her request I went to Eugene, getting Bro. Henry Miller, of Junction City, to go with me. Sister Bahr requests the prayers of all in her behalf. She has been a faithful and active worker for the cause of Christ.—W. H. Pullen, Marcola, Oregon, Feb. 2.

PENNSYLVANIA.

Back Creek.—We held a two weeks' series of meetings in the Shank church, conducted by Eld. H. M. Stover, of Waynesboro, Pa. One was baptized. Two more await the rite.—**Mrs. L. D. Leidig, Greencastle, Pa., Feb. 8.**

Brandts church was made to rejoice last Sabbath, when two dear ones were born into the kingdom by baptism.—Bro. Alva Picking and Sister Florence Picking.—Pearl Heckman, Williamson, Pa., Feb. 10.

Clover Creek.—Bro. D. A. Stayer, of Hopewell, Pa., began a series of meetings in the Martinsburg church Jan. 14, and continued until Jan. 31. He preached twenty-one sermons. He preached the Gospel with power, and the members were made to feel the importance of living closer to Christ, and sinners were made to tremble. Five came out on the Lord's side and were baptized, and one is to be baptized. Others said: "Go for this time. When I have a convenient season I will call for you."—E. Lindsay Light, Clover Creek, Bedford, Pa., Feb. 6.

Conestoga.—Jan. 14 Bro. H. C. Early, from Virginia, came to this place and opened a series of meetings at the Earlville house, preaching every night and Sunday morning the 21st, and held three day meetings. The meetings were very instructive. Bro. Early held forth the Word very plainly, and came out on the Lord's side and one was reclaimed. Others are counting the cost.—Sallie Pfautz, Bareville, Pa., Feb. 8.

Everett.—During the three-weeks' union evangelistic meetings, which were well attended throughout, one soul accepted the Saviour fully, and was baptized, making the seventh baptism. At the close of these meetings Brb. M. C. Swigart, of Germansville, came to us and preached the last doctrinal sermon to a crowded house each night.—H. W. Simmons, Everett, Pa., Feb. 9.

Huntingdon church has lately laid to rest four of its members: Bro. D. F. Swayne, Bro. Joseph Carroll, Bro. Budd Hamilton, and Sister Sarah Ann Isenberg. It is still the more important that the young people fill up the broken ranks, and give heed to the service of the Lord. It is also thankfully as those did who are passing over the river. Bro. H. B. Brumbaugh, of our congregation, and Bro. George Brumbaugh, of Markleysburg, have gone to Florida, to escape the stormy winds of early spring. We hope they will have a pleasant sojourn. Their stay is made more pleasant because of their genial neighbors, Bro. and Sister Lehman, of Martinsburg, or Lewistown, Pa. Address Isaac at St. Petersburg, Florida.—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 8.

Lower Cumberland.—A series of meetings began at Boiling Springs Dec. 31, conducted by Bro. B. F. Lightner, of Gettysburg, Pa. Bro. Lightner is a strong preacher, was with him and led in the singing. He preached twenty-two sermons in all. There were no accessions, but many good impressions were made.—Clarence Long, Carlisle Congregation, Pa., Feb. 7.

Meyersdale.—The District Meeting for Western Pennsylvania will be held in the Maple Spring church, near Jerome, Pa., about four miles from Hollsopple, Cambria County congregation, Wednesday, April 12, at 8 A. M. Elders' meeting the day before, beginning at 9 A. M. and all other arrangements will be made by Eld. Silas Hoover, of Somerset, Pa., and reported in the December Little Messenger.—Eld. J. W. Blough, Moderator last District Meeting, Hooversville, Pa., Feb. 1.

Pleasant Hill.—We, the members of the Pleasant Hill congregation, desire to have our love feast on Saturday, May 6, at 4 P. M.—Amanda K. Miller, R. D. 2, Spring Forge, Pa., Feb. 7.

Ten Mile church met in council at Washington, Pa., Bro. R. T. Rummel presiding. Two letters of membership were received. Six members will leave us this spring, leaving our number twenty-three. Bro. R. T. Ideman is our delegate to District Meeting. He was decided to act as mission in Washington, Pa. The first sermon is to be preached at the home of Sister Hunsicker, Feb. 12, by Bro. W. Hall. Brethren Carmon Cover and S. W. Bail are to select a location and start a Sunday-school as soon as possible. The Sunday-school at the Ten Mile house had an average of fourteen, in 1910, and in 1911 it is 48.—48.16 for the year. Each member of our Sunday-school, including the home department and cradle roll, has written one letter. Some have written to their children living in Washington, write us a letter, giving their addresses, that we may call on them.—Mrs. R. T. Ideman, R. D. 5, Scenery Hill, Pa., Feb. 8.

TENNESSEE.

Jonesboro.—We met for services in Jonesboro Feb. 5, with Bro. P. H. Daniel Limestone, Va., to preach two discourses, both morning and evening. His admonitions were listened to very attentively. His sermons were clear and solid, and full of Christian principles.—N. T. Larimer, Jonesboro, Tenn., Feb. 6.

Knob Creek congregation met in council Feb. 4, with Bro. D. F. Bowman presiding. One letter of membership was received, which was granted. Bro. R. S. Bolinger was advanced to the second degree of the ministry. Bro. D. F. Bowman preached to an attentive audience on the Sunday following. Bro. Jesse Clark will hold a series of meetings at the Beaver Creek church, his congregation, commencing Feb. 6.—Angie Clark, R. D. 5, Johnson City, Tenn., Feb. 6.

Mountain View.—Our church met in council Feb. 4. Our elder, Bro. P. M. Correll, presided. It was decided that our ministers hold meetings among isolated members. One was received by letter. The writer was elected congregational secretary. We have Christian Workers' Meeting every Sunday evening.—W. H. Wine, Ballentown, Tenn., Feb. 6.

VIRGINIA.

Antioch.—Our church met in council Feb. 4, with Eld. S. M. Ikenberry presiding. Much business came before the meeting. One letter of membership was received. The matter of dividing the District was brought before the meeting. Our treasurer has been called away by death, Bro. Jeremiah Allen Flory was elected treasurer. The Sunday following Eld. George A. Flora preached an interesting sermon.—Martha Mitchell, Wirtz, Va., Feb. 8.

Barren Ridge church met in council Feb. 4. Our elder, Bro. G. A. Phillips, presided. Five letters were granted. We elected delegates to District Meeting and Annual Meeting.—Eld. J. C. Garber as delegate to Annual Meeting, with Eld. Geo. A. Phillips, alternate. Brethren J. H. Goughnour and S. P. Cox, delegates to District Meeting. Our Christian Workers' Meeting was organized with Bro. Floyd Teeter as president; Sister Elsie Crickenberry, secretary-treasurer.—William H. Coffman, R. D. 2, Fishersville, Va., Feb. 6.

Beach Run.—We met in council Jan. 14, with our elder, Bro. S. N. McCann, as president, assisted by Bro. S. G. Grever. Much business came before the meeting. We decided to carry some insurance on our church building, guarding our interests against fire. Our Christian Workers' Meeting is keeping Sunday morning and evening. He delivered two very strong and impressive sermons, which, we are glad to say, was fully attended by large audiences. Brethren ministers are especially invited to attend our meetings whenever possible, and more especially our Valley Brethren. We need your prayers and encouragement. We are looking forward for the coming year. We hope again to be favored by one of our dear sister, Cora Ringgold, who is now at her home at Bridgewater, undergoing treatment for her eyes, which became affected last year, during her labors with us. Let us all entreat our Heavenly Father in her behalf, that she may be used to his glory and the upbuilding of his kingdom here on earth, having more light. Dr. Geyer, and his wife, are constant and faithful workers in carrying on the Lord's work, and lending letters to the Lamb of God.—W. E. Gilbert, Iron Gate, Va., Feb. 11.

WASHINGTON.

Olympia.—Our church met in council Jan. 21. Our elder being absent on account of sickness, Bro. Owen L. Boone presided. Not much business was brought before the meeting. The time was spent in singing, prayer and exhortation. Two letters were granted. Bro. Arthur Myers, our clerk and correspondent, having moved from the congregation, was elected in his place.—Caddie Wagner, Olympia, Wash., Feb. 1.

Tekoa.—Our series of meetings, conducted by Bro. H. C. Longanecker, closed last Wednesday night. Two were baptized Jan. 19. We held our love feast Jan. 21. Our pastor officiated. Only twenty members of the Lord's tables, but we enjoyed a good, spiritual meeting. Bro. H. C. Longanecker will leave us Feb. 8, to hold a few meetings at Wenatchee, Idaho.—Mrs. Cleo Hiner, Tekoa, Wash., Feb. 1.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM OMAHA, NEBR.

Bro. Levi Snell and wife, of Cambridge, Nebr., came to us Jan. 14. They spent two weeks here at this Mission, then went to South Omaha, and preached nine sermons. Last night he preached at the home of an aged sister. As a visible result of the efforts one dear young sister was baptized, and one applicant awaits the rite. A number were almost persuaded. We pray that they may yet decide for Christ. There was a great deal of sickness at the beginning of the meetings, that interfered with the attendance.

Bro. Lauver, also of Octavia, was with us over last Sunday and preached both morning and evening. The outlook is most promising, now, for the Mission. A number of families have become interested that before we were seemingly unable to reach.

During the time the following brethren were with us and preached one or more sermons: E. M. Studebaker, A. Hutchison, S. Z. Sharp, D. L. Miller, Geo. Mishler, Ira Wagoner, Ezra Flory, A. J. Nickey, J. E. Young, Galen B. Royer, Virgil Finnell, Levi Meck, Levi Snell, and Peter Forney.

Seventeen souls were baptized into the kingdom and two were restored to fellowship. We have Sunday-school and Christian Workers' Meeting, and two preaching services each Lord's Day. Wednesday night we have a teacher-training class in connection with our regular prayer meeting. Arrangements are being made to hold regular preaching services in South Omaha. This is a very needy field. There are hardly any Brethren churches there. The people are ripe for the Word of God. Surely the harvest is plenteous but the laborers are few! Pray for the work in this great, wicked city!

Alice Garber.

2528 Lake Street, Feb. 9.

AT HOME AGAIN.

Oct. 18, 1910, I left home for a western trip. The first stop was at Lanark, Illinois. Here the weeks' series of meetings is held at their country church, six miles south of the city. The next visit was twenty miles south, at Edwards County, where my brother, Eld. J. W. B. Hylton, lives.

After spending nearly one week visiting here, my brother conveyed wife and me to Belvidere, about thirty-five miles south. From this point we went by rail to Nashville, Okla., where nearly two weeks were spent with the Brethren in evangelistic work. We then returned to Conway Springs, Kans., and spent two weeks very pleasantly with the Father's children. From here wife returned home. I returned to Larned to hear Eld. J. E. Crist preach, which I enjoyed very much for a few evenings.

While at Larned company with Eld. M. Keller and others, I took an auto ride into Ness County, to look at the country. Here is some beautiful country, ready for the plow, where a few Brethren are locating. Bro. H. H. Kinsey, of Larned, is interested in locating a colony of Brethren at this point.

Next I went to Bloom, Ford County, about one hundred miles southwest of Larned, by rail. Here the Brethren have recently organized a church, and a new house of worship is about completed. Eld. D. W. Weddle has the oversight of the church. I preached twice, while here, to fair congregations.

After this I visited the home of Bro. J. E. Crist, in Scott County, about 150 miles northwest. I had the privilege of meeting his congregation once. I next went to Edwards County, where I held a few meetings.

Dec. 31 I started east, stopping at Lawrence to give a series of meetings at the Pleasant Grove house, eight miles south. This church is greatly in need of a resident minister. Brethren J. A. Studebaker and Roy Herr are the deacons. Any one who may be interested can write either of these brethren at Lawrence, Kans., R. D. 4. Here I was joined by my brother, and together we went to Mansfield, Mo., where we spent nearly a week in visiting relatives, friends and Brethren. We also preached a few times.

The last place visited was Topaz, Mo., where we have a brother-in-law and family living. Here I preached the last sermon on my western trip.

Now I am at home again, after an absence of about three and a half months. It was my privilege to see some baptized and others restored to fellowship while on this trip. I shall never forget the kindness and hospitality shown me during my western journey. After April 1 my address will be Bloom, Kans. C. D. Hylton.

Troutville, Va., Feb. 6.

BIBLE INSTITUTE OF JUNIATA BIBLE SCHOOL.

The special Bible Term for 1911, Jan. 20 to Jan. 29, was, in some respects, the most successful yet held. Next went to Edwards County, where I held a few meetings.

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The special Bible Term for 1911, Jan. 20 to Jan. 29, was, in some respects, the most successful yet held. The attendance and enrollment were larger than ever before, not only by brethren from a distance, but also by the resident church membership, the faculty of the College, and citizens of the town of Huntingdon. The quality of the work was of a high grade and carried out according to announced program.

At 8: 40 A. M. was the library period. All were encouraged to go to the library for investigation and research work. At 9: 25 A. M. were the chapel exercises. At 9: 45 Bro. D. W. Kurtz, of Philadelphia, Pa., a graduate of the College, and formerly a member of the Faculty, gave an exegetical and expository study of the Book of Galatians. The teachings of Paul were set forth forcefully and forth. Paul's emphasis on the "Gospel versus law," the spiritual versus the formal and material, and faith in its relation to works, were very clearly presented.

The following period was taken by Prof. A. H. Haines, in the consideration of the "Apocryphic Literature." The books of Daniel and Revelation were taken as the basis of study. The type and character of the literature, as distinguished from pure prophecy, were clearly presented to the class. The Book of Daniel was given its proper setting. The Book of Daniel was found to come from the Greek period, when Greek culture and civilization were attempting to crush the Jew. Antiochus Epiphanes IV. was the great personage opposing the Jew and encouraging the Greek. The Book of Revelation came in the Roman period, when the Roman power was attempting to crush the Christian church. By this point of view much of the speculation, fancy, and imagination, is removed from the book, and it becomes an inspired symbolism, largely to the time and circumstances when and at the time the books were written.

At 2 P. M. Bro. J. G. Blough discussed "The Church and Missions," using the Book of Acts as a guide to the work. Bro. Blough is an alumnus of Juniata, and has been on the India mission field for the past seven years. It was a delight and pleasure to have Brother and Sister Blough with us. He opened up the book very helpfully and practically, and impressed and brought very close home many valuable lessons for both the home and foreign missionary; also lessons for the general Christian worker.

At 2: 45 P. M. Bro. T. T. Myers took up his subject, namely, "Problems of the Minister and Sunday-school Teacher." Bro. Myers' long experience as a successful and efficient pastor, enabled him to handle his subject with efficiency and skill. The time proved entirely too short for the consideration of the many things vital to the minister and Sunday-school worker.

This period was followed by Bro. Kurtz, in the discussion of "Bible and Church Doctrines." Such subjects as Christ, God, The Church, The Scriptures, Symbols, The Doctrine of Healing, were considered. These subjects elicited much interest and were ably handled by Bro. Kurtz.

Each day, at 4: 15 P. M., Bro. Blough talked about "The Missionary at Work." He gave a clear presentation of home life in India; also of the work of the church, —educational, industrial and medical work. The prospects seem very encouraging, and his one great plea is for more and efficient workers among these heathen people. The presence of Sister Blough was much appreciated. She gave some helpful and appreciative talks. She also was once a student of Juniata College.

On Saturday afternoon, Jan. 28, the Sisters' Mission Band of the home church gave a very inspiring and interesting program. These sisters, by their self-sacrificing and consecrated efforts, are doing much to advance the cause of the Master.

Evangelistic services were begun Saturday evening, Jan. 14, and closed Sunday evening, Jan. 29. During these services twelve souls confessed Christ. Bro. Quincy Leckrone, of Royersford, did the preaching. Bro. Leckrone is

a logical and thoughtful preacher. His sermons afford much food for thought, and contain much helpful instruction. His services were much appreciated. The singing, under the leadership of Bro. Basinger, was a success.

It is a satisfaction to be able to say that the instructors at this Bible Institute, outside of the regular Bible School Faculty, were men who are the product of Juniata College and Bible School. Bro. J. M. Blough was graduated in the College Course in the Class of 1903, receiving his B. A. degree. Bro. D. W. Kurtz was graduated in the Class of 1905, also receiving a B. A. degree.

These facts are stated simply to bring to the attention of our people, that the time has come, when, as a people, we are ready to accept and encourage the very best product our schools can give us. We need the very best talent on the foreign field, in the home land, and as pastors of our churches. We are also more than ever convinced that Christian character, scholarship and efficiency must and will succeed and be appreciated. Has not the time come, when more of the very best talent of our young men and young women may be consecrated and given to the church? May God and his Christ help these young people to so decide! Amos H. Haines.

Huntingdon, Pa., Feb. 2.

FROM AURORA, MO.

We are still moving along with our Sunday-school and preaching services, but are laboring under great discouragements. We have a very poor place for worship, as we still hold our meetings in the city hall, which is not a very ideal place. Sometimes it is very dusty, especially the next day after some gathering.

We had hoped to have a series of meetings, at the close of which it was expected that a thorough canvass would be made to secure funds towards building a house of worship. But we were disappointed, as Bro. Wyatt, of Joplin, Mo., the minister on whom we were depending, had to quit his evangelistic work and go to work in the white lead plant, in order to meet his financial obligations. Surely, the work at this place is receiving the benefit of the refiner's fire, but we hope that God will again lay his hands in blessing upon the work.

We would be so glad if some minister would come to hold some meetings, in order to give the necessary impetus to our work. We are all, more or less, limited in means, but we hope to prove ourselves rich in grace. If we can manage to get some one to hold a series of meetings, we can show the people that we are really in earnest. Then we will make a canvass for building funds; and if it so pleases our Master, we can go on with the work.

We recently organized a Christian Workers' Meeting, which meets every two weeks. The members are taking quite an interest in that line of work. We have prayer meeting every Thursday night. We ask the members to pray for us that we may be able to revive the work at this place. Clemma Peebler.

Aurora, Mo., Feb. 7.

BETHEL CHURCH, TEXAS.

Jan. 21, at 2 P. M., with Bro. J. A. Miller, of Manvel, Texas, in charge, the members here were organized into a working congregation under the name of Bethel church, of Bee Co., Texas. The organization has twenty members, with three ministers in the second degree; two, in the first degree, and one deacon.

Officers were chosen as follows: Bro. Jacob Witmore, of Portland, Texas, elder in charge; Bro. J. A. Strohm, secretary; Bro. F. J. Miller, treasurer; Bro. Garnet Wales, agent for the Brethren literature; Sister Ethel Strohm, missionary solicitor; the writer, Messenger correspondent; Bro. A. J. Strohm, Sunday-school superintendent; Brethren William H. Strohm, Geo. E. Wales and F. J. Miller, trustees; Brethren Fred E. Strohm, Geo. E. Wales and F. J. Miller, committee for the Brethren Mutual Insurance Company of Kansas.

After organizing we had a brief examination service, and adjourned to meet again at 7 P. M. for a love feast, which was very much enjoyed by all. Bro. J. A. Miller officiated. All members were present for all these services, in each of which the good Spirit prevailed. We have a fine body of members; have Sunday-school and preaching each Sunday; are located about eighteen miles from Kenedy and twelve miles from Green, both of which are railroad towns. The address of all the members is Kenedy, R. D. 1. Lee Dadisman.

R. D. 1, Kenedy, Texas, Feb. 4.

DEATH OF ELD. LEE ANGLE.

Eld. Lee Angle, the subject of this sketch, was born Nov. 27, 1841, in Franklin County, Va., died at his home, in the same county, within the bounds of the Germantown congregation, Dec. 25, 1910, at the age of sixty-nine years, one month and eight days.

In 1870, while a young man, he united with the Church of the Brethren. He lived a faithful, Christian life, and proved his worth.

He was married to Mary F. Boone Nov. 31, 1869. Two children blessed this union, who, with the companion, died while young. Jan. 7, 1873, he was married to Elizabeth S. Flora. To this union were given four daughters and seven sons. One son died in infancy. All the children are members of the church.

Eld. Angle served the church some years as a deacon. In 1886 he was elected to the ministry, was advanced to the second degree in 1891, and in July, 1908, ordained as an elder.

Bro. Angle was not a great evangelist, but a man with a great heart, noted for zeal and earnestness, simplicity of life, and loyalty to his profession.

The church has lost one of her wisest counselors and brave defenders of the Gospel. There can scarcely be too much said concerning the influence of his life in the home, as he lived it every day. He served three years in the war between the States.

The funeral was held Dec. 27, 1910, in the Sandy Ridge church, where a large assembly convened. The occasion was improved by Elders Henry Ikenberry and H. J. Woodie. Text, John 11: 25, 26. Interment in the near-by cemetery.

May the memory of his devoted and pious life be a benediction to those who mourn their loss, and to all who knew him. Bessie E. Barnhart.

Jan. 28.

BRANDON, COLORADO.

Our colony is increasing in numbers. Bro. Albert Shade, of Charles City, Iowa, and Bro. Amos Deeter, of Grand Junction, Colo., came here and secured farms last week. Bro. J. M. Crowe, who is enjoying a splendid hotel business, is our only resident minister, and preaches twice a month. The writer was elected superintendent of the union Sunday-school for the present year.

We are very anxious for the Brethren to get a strong hold here now, while lands are cheap and while we can locate near town. The Brethren who have visited us are favorably impressed and I believe we will have a rich community and a strong church. S. S. Sanger.

Brandon, Colo., Jan. 29.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Berger-Whisler.—At the home of the bride's parents in Udell, Iowa, Feb. 1, 1911, Bro. John Berger and Sister Verna Whisler, both of Udell, Iowa.—Orlando Ogden, Unionville, Iowa.

Poush-Studebaker.—By the undersigned at the bride's home Jan. 21, 1911, Simeon H. Poush, of Cambridge, Nebr., and Samantha J. Studebaker, of Kearney, Nebr.—A. J. Nickey, Kearney, Nebr.

Williford-Martz.—By the undersigned at his home in Olathe, Kans., Jan. 25, 1911, Mr. Price Williford and Sister Ethel Martz, both of Kansas City, Mo.—H. F. Crist, Olathe, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ambrose, Francis Calvin Renner, son of Bro. Isaac H. and Sister Mary E. Ambrose, died at the home of his parents in Baltimore, Md., Jan. 30, 1911, aged 16 years, 7 months and 16 days. Services at the Woodbury church Feb. 2, by Eld. T. S. Fike. Interment in St. Mary's cemetery.—Mattie R. Hull, 3433 Falls Road, Baltimore, Md.

Beasor, Bro. John, born in Juniata County, Pa., Oct. 4, 1825, died in the bounds of the Lost Creek congregation, Pa., Jan. 30, 1911, aged 85 years, 3 months and 26 days. He was united in marriage to Mary Seiber in 1847. To this union were born four sons and three daughters. Two of them survive. His wife died six years ago. Bro. John united with the Church of the Brethren early in life and remained faithful to the end. Services and interment at the Mennonite meetinghouse at Lost Creek by Bro. C. G. Winey, assisted by Bro. William Zimmerman. Text, Isa. 3: 10, 11.—J. B. Frey, R. D. 2, Mifflintown, Pa.

Becker, Sister Annie, died in Manheim, Pa., Jan. 29, 1911, aged 84 years and 8 days. She was a member of the White Oak congregation, Pa., for a number of years. Her husband preceded her many years ago. She leaves one daughter. Services by the home ministers. Text, Wisdom of Solomon 3: 1.—Anna E. Shank, Manheim, Pa.

Bolinger, Bro. Ephraim, born in Maryland Dec. 26, 1836, died of rose cancer Jan. 29, 1911. He moved with his parents to Miami Valley, Ohio. He was baptized in the Lost Creek church. In September, 1865, he was married to Martha Jordan, of Dayton, Ohio, moved to Kansas in 1869, and settled on a farm in Neosho Rapids, Lyon Co. Seven children were born to them and all grew to maturity. His wife and six children survive him. Services by the writer. Text, Psa. 116: 15.—S. E. Lantz, R. D. 4, Madison, Kans.

Bower, Friend Henry W., youngest son of Bartholomew and Margaret Bower, born near Mount Carroll, Ill., March 22, 1873, died Jan. 28, 1911, at San Antonio, Tex., aged 37 years. At the age of seventeen he became a member of the United Brethren church, and later went to Texas, where he ended his earthly pilgrimage—far from his former home and relatives. Kind hands administered to his needs till the end came, after which the body was shipped to Mount Carroll, Ill., for burial. He leaves a father, two brothers and three sisters. His mother, one brother and two sisters preceded him in death. Services at the Center Hill church, near Mount Carroll, Ill., by the writer, assisted by Rev. Oberheim and Rev. Beers, of the U. B. church. Text, Eccles. 7: 14.—Israel Cripe, Mount Carroll, Ill.

Brenneman, Bro. David, born in Green township near Orrville, Ohio, Oct. 21, 1838, died in the bounds of the Wooster congregation, Ohio, Jan. 20, 1911, aged 72 years, 2 months and 29 days. He was married to Elizabeth Eshelman in 1861. He leaves a wife, two sons, two daughters, and one sister. He united with the Church of the Brethren thirty-nine years ago. Services by Bro. A. J. Heestand. Text, Mark 4: 39.—Mary Brubaker, Wellersville, Ohio.

Brubaker, Mary Ann, nee Keller, born in Springville, Lancaster Co., Pa., died near Lexington, Pa., Jan. 15, aged 61 years. She was a faithful member of the Church of the Brethren. She leaves a devoted husband and six children, two sisters and four brothers,—the writer being one of her brothers. Services at Penville by Brethren Amos Hottenstein and Israel Graybill.—Levi Keller, Ephrata, Pa.

Brumbaugh, Bro. Samuel, born on the old homestead in Montgomery County, Ohio, Feb. 4, 1823, died of paralysis Jan. 11, 1911, aged 87 years, 11 months and 7 days. For eighty-two years he lived in the house where he was born. Afterwards he moved near Brookville, Ohio, where he resided until his death. He united with the Church of the Brethren in 1849, and was ever a faithful attendant at church until death. All his life was spent in the bounds of the Wolf Creek congregation. He was united in marriage to Mary Rife Sept. 11, 1845. To this union were born four sons and three daughters. His wife, one son and two daughters preceded him to the spirit world. All of his children were members of the Church of the Brethren, except one who was an invalid. Bro. Brumbaugh leaves three sons and one daughter. Services at Brookville, Ohio, by Eld. Samuel Horning, Eld. Samuel Erbaugh and Bro. Joseph Robbins, the home ministers. Text, Rev. 14: 13.—Mrs. Ezra Kimmel, Brookville, Ohio.

Burger, Sister Katherine, nee Ferry, died at her home near New Enterprise, Bedford Co., Pa., Jan. 26, 1911, aged 72 years, 1 month and 15 days. Sister Burger was a model Christian, highly respected by all who knew her. She leaves an aged husband, six daughters and one son. Services by Elders D. T. Detweiler and L. T. Stuckey. Text, John 14: 1-4. Interment in the cemetery on the hill.—W. H. Mentzer, Loysburg, Pa.

Caricofe, Sister Elizabeth, nee Stickley, died at the home of her sister, in the bounds of the Valley congregation, Va., Jan. 30, 1911, of paralysis, aged 64 years, 11 months and 5 days. She was the second wife of Bro. Jacob Caricofe, who preceded her nine years ago. She united with the church when quite young, and ever lived a consistent life. Two brothers and one sister survive her; also two stepchildren. Services and interment at Sangerville by Eld. George W. Wine. Text, 1 Thess. 4: 13-18.—Annie R. Miller, R. D. 2, Bridgewater, Va.

Casebeer, Hazel Mae, only child of Brother Rufus and Sister Casebeer, died Jan. 11, 1911, in the bounds of the Quemahoning congregation, Sipesville, Pa., aged 2 years, 5 months and 11 days. Services in the Sipesville church by the writer.—P. J. Blough, Hooversville, Pa.

Click, Bro. John W., died at the home of his brother and sister, near Bridgewater, Va., Feb. 3, 1911, aged 57 years, 2 months and 3 days. He is survived by an invalid wife, three sons, four daughters, two brothers and four sisters. Services at the Bridgewater church by Eld. T. S. Moherman, assisted by Bro. John S. Flory and Eld. S. N. McCann.—Ida Fry, Bridgewater, Va.

Cline, Sister Fanny, died in the Mill Creek congregation, Rockingham County, Va., of liver trouble, Jan. 2, 1911, aged 51 years, 8 months and 13 days. She united with the church very young, and lived a devoted Christian life to the end. Her last request was that each of her children kneel beside her bed and offer a prayer to God in an audible voice, which they did. She died in hope of eternal life. A husband, six children, one brother and three sisters survive her. Services by Bro. C. E. Long. Text, Rev. 14: 13.—J. P. Diehl, Penn Laird, Va.

Decker, Mary Viola, daughter of Sister Mary Decker, died of pneumonia at the home of her mother, in the bounds of the Mount Hope congregation, Okla., Jan. 24, 1911, aged 6 years, 4 months and 1 day. Her father died when she was quite small. She was taken sick Jan. 23 and died the next day. Services in the church by Bro. J. Lehman Teit. Text, Luke 8: 52.—John D. Howell, Crescent, Okla.

Dern, Hannah Mary, wife of friend Roy Dern, and only child of friend Peter G. and Sister Emma Sauble, born in Frederick County, Md., Sept. 14, 1886, died at her home near Keysville, Md., Jan. 28, 1911, aged 24 years, 4 months and 14 days. She leaves her husband, one daughter about seventeen months old, and her parents. Services in the Church of the Brethren at Beaver Dam, Md., by Rev. Hastings, assisted by the writer. Text, 1 Cor. 15: 26. Interment in the cemetery adjoining the church.—Jesse R. Kline, Le Gore, Md.

Devier, Bro. Frank, died at the home of his daughter, Mrs. Chas. Whitmore, near Bridgewater, Va., Jan. 25, 1911. If he had lived two days longer, he would have been 86 years old. He is survived by three daughters and four sons. Services at the Beaver Creek church by Bro. M. B. Miller, assisted by Eld. A. S. Thomas.—Ida Fry, Bridgewater, Va.

Fahnestock, Daniel, born in Perry County, Pa., Oct. 19, 1831, died at Nevada, Mo., Hospital Jan. 19, 1911, aged 79 years, and 3 months. Erysipelas was the cause of his death. He moved with his parents to Ohio in infancy. From there he moved to Missouri. Was united in marriage to Katie Etter. To this union was born one son who died in infancy. His wife preceded him to the glory world about twenty years ago. Services by Bro. Simmons.—Etta M. Fahnestock, Montrose, Mo., R. D. 34.

Fowhl, Sister Amelia Elizabeth, born Nov. 20, 1854, died Jan. 30, 1911, in the bounds of the Canowago congregation, Pa., aged 56 years and 10 days. She has been a member of the Church of the Brethren for a long time. She united with the church at Welcome Wood near Dillsburg. She leaves an afflicted husband and two sisters. Services by Bro. Henry Beelman and the writer.—Hezekiah Cook, Dillsburg, Pa.

Garber, Sister Elizabeth, died in the Middle River congregation, Va., Dec. 22, 1910, aged 82 years, 6 months and 22 days. She was a consistent member of the Brethren church for a number of years. She leaves three daughters and one son. Services at the Barren Ridge church by Brethren D. C. Flory and A. B. Early. Interment in the cemetery at this place beside her companion who preceded her some years ago.—Wm. H. Coffman, R. D. 2, Fishersville, Va.

Hollinger, Bro. John, died at the home of his nephew in Shady Grove, Pa., Jan. 29, 1911, after two months' illness from pneumonia, aged 83 years, 9 months and 28 days. He united with the church when quite a young man, and remained faithful to the end. His wife preceded him about two years ago. Services by Eld. John Rowland, assisted by Eld. D. M. Zuck. Text, 1 Cor. 15: 56, 57.—Frank P. Blair, Mercersburg, Pa.

Horst, Sister Elizabeth A., born in Clark County, Ohio, June 26, 1862, died in the bounds of the Cedar Creek church, Anderson Co., Kans., Jan. 2, 1911, aged 48 years, 6 months and 6 days. She was the eldest daughter of Elder Peter Heck. In her youthful days she united with the Old German Baptist Brethren church, and she faithfully lived out her profession. Her life among us here was one of Christian faith and patience. She leaves a husband, one daughter, three sons, two brothers, and three sisters. Six days before her death she called for the elders of the church and was anointed. The cause of her death was Bright's disease, together with other troubles. Thus we are again warned to become ready for death. While she will be greatly missed at home and in the church, we believe that our loss will be her eternal gain. Funeral by the Brethren from 1 Thess. 4: 13-18.—Moses Plunkett, Westphalia, Kans.

Hummel, Sitser Annie, wife of Silas Early Hummel, died in the bounds of tho Philadelphia church, Pa., Jan. 6, 1911, in her forty-third year. She lived all of her life near the First Brethren Church and united with the church eighteen years ago, remaining faithful until death. She was an ideal mother and an earnest Christian. The last two days her suffering was intense. A half hour after she was anointed she peacefully fell asleep in Jesus. She leaves a bereaved husband and five daughters. Three of them are members of the church. Services in the church by our pastor, Bro. D. Webster Kurtz, and Eld. J. T. Myers. Interment in Hillside cemetery.—Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa.

Keller, Bro. Isaac B., born in Springville, Lancaster Co., Pa., died in Manheim, Lancaster Co., Pa., Jan. 13, 1911, aged 75 years, 10 months and 5 days. In 1870 he united with the Church of the Brethren; was elected deacon in 1873, and in 1881 he was elected to the ministry. He lived a faithful Christian life and was devoted to the church until his death. He leaves a wife and four children. Services in the Pfrancis church by Brethren David Kilhefner, S. M. Culp and George Weaver.—Levi Keller, Ephrata, Pa.

Lehman, Eld. J. B. Lehman, born in Perry County, Ohio, Feb. 7, 1833, died at Crawford, Lawrence Co., Tenn., Jan. 24, 1911, aged 87 years, 11 months and 23 days. He served as deacon, minister and elder. When his health permitted he was always at his post, but of late years was unable to attend to the ministry on account of poor health. He was anointed Aug. 27. He leaves an aged companion and three children. Services at the house by Bro. Amos Bashore, assisted by Brethren Davis and Stutsman. Interment in Pleasant Grove cemetery.—J. C. Shively, Crawson, Tenn.

Lichty, Henry, born in Lancaster County, Pa., Aug. 31, 1832, died at the Wooster, Ohio, Hospital Jan. 11, 1911, aged 78 years, 4 months and 10 days. He was survived by one brother and two sisters. His wife and his only child,—a daughter,—preceded him to the spirit world. Services at the home by Bro. D. M. Brubaker. Interment at the Paradise cemetery.—Mary Brubaker, Wellsville, Ohio.

Matchett, Joseph, born July 10, 1829, in Rockbridge County, Va., died at the home of his niece, Mrs. Elmer Henderson, near Carleton, Nebr., Jan. 29, 1911, aged 81 years, 6 months and 20 days. At the age of six years he emigrated with his parents to Wayne County, Ind. In 1851 he was married to Susan Ditch, of that county. They lived a happy life together for fifty-three years. To this union was born a son in 1859, who is now a resident of Wayne County, Ind. "Uncle Joe and Aunt Susan,"—as they were generally called,—came to Carleton, Nebr., in the spring of 1878. Sister Matchett died in 1904, on her husband's birthday. Uncle Joe and Aunt Susan will long be remembered by the many whom they befriended during their peaceful lives, and especially by the five orphans to whom they gave parental care. Bro. Matchett was a faithful member of the Church of the Brethren for more than fifty years. Services by the writer, assisted by Rev. E. S. Burr, of the M. E. church. Interment in the Bethel cemetery.—Edgar Hardwick, Carleton, Nebr.

McCorkle, Violet, Infant daughter of Brother Ira and Sister Esther McCorkle, died Feb. 3, 1911, at Orrn, Ohio, aged 1 year, 1 month and 28 days. Services at the Loraine church by Bro. J. Q. Helman, of Union City, Ind.—Allie Helman, Dawson.

McCoy, Friend Mollie, died Jan. 29, 1911, in the bounds of the Camp Creek congregation, Ind., aged 69 years, 10 months and 5 days. Her suffering was intense, yet she was patient. She was a model woman, and had a great many friends and acquaintances. Services at the Christian church in Pandoe by the writer.—Text, Psa. 90: 12.—E. L. Hinkle, Pandoe, Ind.

Miller, Sister Mary, wife of Friend George Miller, died in the bounds of the Ringgold congregation, Md., Jan. 31, 1911, aged 78 years, 11 months and 28 days. She had been afflicted with rheumatism for a number of years, but on the morning of her death she seemed to be in her usual health and was about her regular duties when she came to the house. She was carried to a couch and died in a few minutes. She is survived by her husband, one son, and three married daughters. Services by Bro. H. M. Stover and Rev. Miller, of the Lutheran church.—Susanna M. Hoffman, R. D. 1, Hillsboro, Md.

Mishler, Ruth May, the youngest daughter of Brother Ira and Sister Mishler, born May 4, 1909, died at her home near South Whitley, Ind., Jan. 19, 1911, aged 1 year, 8 months and 27 days. She leaves her father, mother, four brothers and four sisters. Services at the Spring Creek church by Bro. Henry Neff. Interment in the adjoining cemetery. Text, Matt. 18: 3.—Ora A. Rose, Sidney, Ind.

Rench, Sister Mary, died Jan. 16, 1911, in the bounds of the Hartville Creek congregation, Bond Co., Ill., aged 74 years. She united with the Church of the Brethren thirty years ago. She leaves one brother and one sister.—Services by Eld. Danny Lullgh.—William S. Kotring, Mulberry Grove, Ill.

Richardson, Bro. John, born in Baugo township, Elkhart Co., Ind., May 22, 1847, died in the churchhouse of the Brethren on South Sixth Street, Elkhart, Ind., Jan. 18, 1911, aged 63 years, 8 months and 6 days. He leaves a wife, four sons, two daughters, three sisters and three brothers. He united with the Church of the Brethren about sixteen years ago, while Bro. Wysong, who is by my side, was holding a series of meetings at this place. He has continued faithful ever since. Bro. Richardson enjoyed one of the most blessed privileges man could enjoy,—to die in God's house. He died as his soul lit up by the bright hope of heaven. Those by his side noticed that he was fast falling. He was heard to say a few parting hands. Everything was done to restore him, but God had called him to his reward. He was a soldier of the Civil War. At his death he resided at No. 719 Wolf Avenue, Elkhart, but Services by Bro. Daniel Wysong and the writer at the Baptist church in Baugo township, Elkhart Co., Ind.—Peter Huffman, Elkhart, Ind.

Rister, Bro. Clayton, died Jan. 14, 1911, in the bounds of the White Oak congregation, Pa., aged 38 years, 9 months and 11 days. A most distressing accident occurred at Lime Rock, Pa., which resulted in his death. He was a well-known young farmer. He leaves a wife, three children, and one sister. Services at the Brethren church, where interment was also made.—Text, 2 Tim. 4: 6-8.—John Rister, Copperhelm, Pa.

Rodefer, Sister Malinda, died in the Mill Creek congregation, Rockingham Co., Va., of tuberculosis, Dec. 28, 1910, aged 63 years, 8 months and 14 days. Sister Rodefer united with the church at the age of sixteen years, and has ever since lived a devoted Christian life. She was a sister in the flesh to the writer. We believe that our loss is heaven's gain. A husband, ten children, one sister and four brothers survive her. One daughter preceded her to the spirit world. Services by Brethren H. C. Early and Joseph Pence. Text, Ezek. 18: 4.—J. F. Diehl, Penn Laird, Va.

Rush, Sister Pamela, died at the Brethren Home near Nettsville, Pa., Jan. 26, 1911, aged 69 years, 6 months and 16 days. She was a faithful member of the Church of the Brethren years, and was an invalid for some years. Services on Sunday afternoon in the Brethren church, Nettsville, Pa., in the bounds of the White Oak congregation, of which she was a member.—Brethren Nathan Hoover and Jacob Hoover, Cassell, Text, Rev. 14: 13, 14.—Anna E. Shank, Manheim, Pa.

Trostle, Bro. John W., born Dec. 24, 1839, in Centerburg, Pa., died at his home in Pasadena, Cal., Jan. 24, 1911, aged 71 years, 3 months and 1 day. He was a son of Lee Trostle, who fought the first year of the Rebellion. He was there united in marriage to Sarah Van Orsdel Nov. 17, 1864. Eight children blessed this union, seven of whom and two sons preceded him to the spirit world. His wife, three sons and one daughter survive all of whom, except Bro. John Trostle so lived that God could bless him and make him a blessing to those around him. He was called to the ministry in 1869, and was ordained to the eldership in 1873. Thus, for forty-two years, he served in breaking the Bread of Life to the world. He, with his family, was active in the early missionary efforts of the Brethren church in Iowa. He held the bishopric over a number of churches in this State, and later over the Covina church in California. He was anointed during his last illness and expressed himself ready and anxious to go home. By his request the funeral services were conducted by Elders Edmund Forney and W. F. Bell, selecting the text he chose.—Rev. 14: 13.—Mary Nill, 417 North Catalina Ave., Pasadena, Cal.

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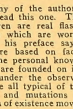

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NOTES NOT CLASSIFIED

Peter's Creek.—Our church met in council at the Oak Grove house Feb. 4, with Bro. D. C. Wright presiding. Several matters of importance came before the meeting. Steps were taken to forward the Sunday-school and missionary interests of the church. Our next council meeting will be held at Peter's Creek house, April 1.—Mildred Nalf, R. D. 3, Roanoke, Va., Feb. 8.

East Wenatchee.—Bro. W. H. Eikenberry, of Barnum, Minn., began a series of meetings at this place Jan. 15, and remained with us until Feb. 5. Bro. Eikenberry broke unto us the "Bread of Life" with much power and wisdom. Although there were no immediate accessions, yet we believe that some were made to realize their unsaved condition. His practical, wholesome manner of presenting the truth did much toward the spiritual strengthening of the church and those here.—Vinnie A. Seiler, Box 872, Wenatchee, Wash., Feb. 6.

Notice.—The Postoffice Department has recently established a postoffice at Empire, Cal., under the name of Empire. Our correspondents will please address us at this place instead of Modesto. The dedication of our new meeting-house is set for March 12, with a love feast the day previous. We extend an invitation to our friends to be with us at this time named. We are having spring-like weather. Garden making is now in order, the fields are green as in May in the East. The Empire congregation is still on the increase. We now number about 170 members, and more are coming in the near future.—W. and Matilda Sangrey, Empire, Stanislaus Co., Cal., Feb. 9.

Ogden Creek church met in quarterly council on Saturday afternoon, Feb. 11, with our presiding elder, Bro. Geo. Swihart, and Bro. J. D. Rife, of Mount Zion, present. Three were received by letter, and five were dismissed by letter. We decided to have a pastoral visit, or a visit by our presiding elder, Bro. S. S. Ullery, has been confined to his bed for several weeks, with dry gangrene, and suffering a little intensely at times.—Sallie E. Cart, North Manchester, Ind., Feb. 14.

Silver Creek.—Bro. J. H. Wright, of Rossville, Ga., came to the Silver Creek congregation and began meetings at the Walnut Grove house Jan. 7, continuing until the 22nd. Owing to the inclement weather the attendance was not so large. The meetings, however, were spiritual and the members were strengthened and built up.—Mrs. Otto Fisher, Pioneer, Ohio, Feb. 12.

Bandon.—Eld. C. A. Barklow, of Myrtle Point, Oregon, began a series of meetings at this place Jan. 14. The attendance was good but the meetings had to be closed on account of very inclement weather, while the attendance and interest were still increasing. We feel that good seed was sown here and later on will bear fruit. The Brethren own three good lots here, and expect to build next summer. There are, at present, nine members here. Bandon is a lively little seaport town of over 2,000 souls.—W. R. Mavity, Bandon, Oregon, Feb. 6.

WITH THE "BRETHREN" IN THE HOLY LAND.

To travel Bible Lands, tread sacred places, and see sites and scenes connected with Old and New Testament history, is the privilege of the few. To be in the company of those congenial, and all of the same mind, and to be conducted by one thoroughly acquainted with the routes and ground, is the privilege of the select few. Such, however, has been the experience of the "Brethren" party that arrived in Palestine early last November, to investigate things for themselves with the Book in their hands.

Bro. W. R. Miller certainly does not err on the side of giving his people too little for their money, and if he organizes another tour to Palestine, in the coming autumn, there ought to be at least fifty ready to travel with him, for they are not dragged through the land and city by a dragoman, but cared for personally by Bro. Miller himself, who has as much interest in what there is to see as the people he brings to see the sights.

The party just dissolved had a continuation of experiences and surprises, and they certainly can not complain of a lack of variety. Soon after landing in the Holy City they were invited to attend the wedding of a native son of one of their traveling companions. Although far from home, all was done to make bride, bridegroom and friends feel that they were in the midst of those that were one with them, and even in bonny America no better dinner could have been served than was provided by the host and hostess of the hotel where most of the party made their home.

Then, instead of the average five days in Jerusalem, the Brethren were allowed plenty of time to see all there is, in and around the city. In fact, so elastic were W. R.'s plans that unlimited time could be arranged for by those desiring to stay longer and see more.

Excursions, not usually made by travelers, were made by the Brethren. The Philistine country was thoroughly explored. Some went into Moab, and but for the Bedouin rebellion would have reached Edom, and returned via the wilderness of Zin. A trip to Anathoth, Gibea, Michmash, Rock Rimmon, Ophrah, and Bethel was planned and carried out; in fact many places were visited that made Bible study more real and the characters and places very realistic.

One Sunday permission was gained for the party to visit Gethsemane, and there, under one of the old giant olive trees, we had a service, the memory of which will linger long in the minds of those who were present. In fact, at many places along the route the trip was enriched by reading from the Scriptures,—a thing which can only be done when the members of a party are in sympathy with each other and the things they came out to see.

I hear that there is a prospect of another party being organized by Bro. W. R. Miller. If such is the case, I should like to advertise my intending to visit the Holy Land, to get in touch with the organizer and certainly travel with him. Whoever does will gain in information, sightseeing, comfort, companionship, knowledge, and, last but not least, reliable guidance and honest dealing. It has been a pleasure to the writer to associate with, and help, Bro. W. R. while in Palestine, and any that may come along in the future may rely on the same, as long as I am in the land to help.

A. Forder.

Jerusalem, Syria.

NORTHERN VIRGINIA.

The first annual District Sunday-school Meeting of the Northern District of Virginia will be held in the Valley Pike church, Shenandoah County, Va., March 17 and 18.

FRIDAY, MARCH 17.

Forenoon Session—9:30 A. M.

1. Praise Service.
2. Scripture Reading and Prayer.
3. Organization.
4. Address of Welcome.—H. R. Mowery (5 min.).
5. Sunday-school Movement in the Church of the Brethren in the Northern District of Virginia.—D. H. Zigler (15 min.).
6. Roll Call of Sunday-schools.—Delegates (20 min.).
7. Work of the District for 1910.—District Sunday-school Secretary (20 min.).
8. Every Church Member a Sunday-school Worker.—C. E. Long (16 min.); Alternate, J. Carson Miller.
9. Devotional.

Afternoon Session—1:15 P. M.

1. Praise Service.
2. Quiet Moments.
3. The Proper Use of the Bible: (a) In the Preparation of the Lesson.—B. S. Landes (10 min.). (b) In the Recitation of the Lesson.—C. E. Nair (10 min.).
4. The Use of the Concrete in Teaching.—Mattie E. Zigler (15 min.).
5. Experience Recitation.—Mary E. Kagey.
6. The Importance of Every Church Having a Wide-awake Christian Workers' Meeting.—C. D. Long and L. S. Miller (10 minutes each).
7. The Sunday-school's Relation to the Mission Work of the Church.—Geo. M. Pulk and Jos. H. Bowman (15 minutes each).
8. Closing Exercises.

Night Session—7:15 P. M.

1. Opening Exercises.
2. My Impressions of the World's Sunday-school Convention.—F. S. Thomas (20 min.).
3. The State Sunday-school Convention and Some of Its Work.—J. W. Wampler (20 min.).
4. Closing Exercises.

SATURDAY, MARCH 18.

Forenoon Session—9:15 A. M.

(Special Conferences—8:30 to 9:15 A. M.)

1. Praise Service.
2. Scripture Reading and Prayer.

Institute Session.

3. My Best as a Teacher.—N. D. Cool (20 min.).
4. An Ideal Lesson in Teacher-training.—M. A. Good, Teacher (30 min.).
5. A Teachers' Meeting.—W. K. Conner, Leader (30 min.).
6. Devotional.

Afternoon Session—1:00 P. M.

1. Praise Service.
2. Quiet Moments.

Children's Hour.

3. How Can a Little Boy Help the Sunday-school?—J. Frank Good (10 min.).
4. Recitation.—Harry Edmonson.
5. How Can a Little Girl Help the Sunday-school?—Flora Hoover (10 min.).
6. Recitation.—Grace W. Harpine.
7. How Can an Adult Help the Sunday-school?—J. M. Foster and J. A. Miller (15 minutes each).
8. What's in a Cradle Roll?—L. Katie Ritchie (10 min.).
9. Benefits of the Home Department: (a) To the Member.—Lizzie Thomas (5 min.). (b) To the Worker.—Mrs. Lizzie S. Myers (5 min.). (c) To the School.—Jos. Mason (5 min.).
10. Miscellaneous Business.
11. Director of Music.—J. D. Shaver.
12. Prayer and Prayer. Adjournment.

Speakers who find it impossible to be present will notify the committee.

Committee, J. S. Roller, O. R. Bauserman, J. W. Wampler, J. D. Wine, Secretary of Committee.

ANNOUNCEMENTS

DISTRICT MEETING.

April 13 and 14, Northern District of Virginia, at Mount Zion house, Page Co., Va.

April 19, 8 am, Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Jerome, Pa., about four miles from Hollsopple.

LOVE FEASTS.

California.

March 11, 7 pm, Empire.

Indiana.

May 13, 6:30 pm, Buck Creek.

May 20, 6:30 pm, Upper Fall Creek.

Maryland.

May 7, Denton.

May 13, 2 pm, Meadow Branch.

Missouri.

April 15, Nevada.

Pennsylvania.

May 6, 4 pm, Pleasant Hill.

May 13, 1:30 pm, Upper Canowago, Mumbaugh house.

May 14, 4 pm, Hanover, Pa.

Virginia.

May 20, 3:30 pm, Peter's Creek.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. Elgin, Ill., February 25, 1911. No. 8.

AROUND THE WORLD

Temperance Legislation in Oklahoma.

Though but a comparatively new State, Oklahoma has decided opinions on the matter of temperance reform, and is not slow to put them into effect. A recent enactment specifies that the possession of liquor in any place of business or amusement, or any club or resort, for any purpose, is made a criminal offense, and conviction under the section disfranchises the person, so convicted, for five years. This puts the responsibility and penalty for law violation where it justly belongs. Transgression of a just law is inexcusable in the sight of God as well as man.

English Crusade Against Mormons.

Active efforts of the English Reform Bureau have located 325 American Mormons in Great Britain, who are engaged in inducing young women to emigrate to Utah. The organization has also collected signed statements of parents whose daughters have been enticed to America, and is in possession of irrefutable evidence that the Mormon church is in the habit of paying for the transportation of converts from England to Utah, in violation of the United States immigration law. Whatever leniency may be shown to Mormonism elsewhere, the present attitude in Great Britain will not admit of any trifling in suppressing Mormon proselytizing, root and branch. Likely the rigid exclusion law, enforced by the German Empire, will be adopted by England as the most effective means of thoroughly curbing Mormonism.

Astounding Losses.

Most of our readers have noted the progress and final settlement of the garment workers' strike, which for 133 days disturbed the industrial world of Chicago. Now, since harmony has once more been restored to ruffled feelings, and definite assurance has soothed disquieting fears, it is well, perhaps, to take a brief survey. Every demand of the workers except the "closed shop" has been granted, but at what a sacrifice! The 35,000 men and women, who were out during the progress of the strike, lost more than $3,000,000 in wages, while their employers sacrificed more than $4,000,000 in orders that they were unable to fill. Four lives were lost and 876 persons arrested for rioting. And yet, all this enormous monetary loss, and other inconvenience resulting therefrom, might have been avoided, had there been a willingness to arbitrate the differences on the plane of gospel fairness and equity.

Decline in Monthly Magazines.

Competent authorities assert that the popularity of the monthly magazines,—multiplied scores in number,—is waning. While it is asserted that some of the more prosperous ones are netting millions for their owners, there is no doubt that others of the many aspirants for public favor have but a precarious existence, which accounts for the many changes and combinations now taking place or impending. No one can fail to see, in looking at the array of literature, now offered to the public, that there is too much printed matter of little real value,—too many books, too many papers, and, of course, too many magazines. Religious journals, and even the Bible itself, do not secure the attention that should be given them, because of this mass of promiscuous reading matter. If not very careful, we may be drawn away by the sensational literature of the day from our highest interests. "But one thing is needful," says Christ, and we do well to make it our study and chief aim.

"Countryside Evangelism."

One of the leading denominations in America is proposing to make a special feature of "countryside evangelism" by utilizing the schoolhouses as outposts for revivalistic campaigns among the rural population. Now, while the Church of the Brethren has been, perhaps, a pioneer along that line of work in many sections, yet there is a manifest tendency among us, at present, to abandon work in country districts, in favor of towns and villages, exclusively. It should be remembered, however, that a most excellent field of labor may be found in many thickly-settled rural districts. Many of these people find it inconvenient to attend the town church, and in the absence of country meetinghouses are quite willing to make use of schoolhouses as places of worship. Many quite successful meetings have in the past been held in the humble schoolhouses of rural districts, and much good will be done still be done in the future if the proper workers could be had. But where shall we look for the rural evangelizers?

New York's Struggle with Secret Orders.

School authorities of New York City are fully convinced of the pernicious influences of secret orders,—fraternities and sororities,—in their high schools. Not only do these societies seriously interfere with the regular school work, but also do they tend to moral degeneracy altogether inexcusable. The total abolishment of these societies has, therefore, been decided upon, and is to be carried out at all hazards. One is made to wonder why a further elimination of secrecy,—among those who are older in years,—might not be equally desirable. Why not "cast off the works of darkness, and put on the armor of light"?

America's Kindness Rewarded.

Of all civilized nations none stands higher in the estimation of the Chinese than the United States, and this, we are glad to state, is due to the kindness shown that people by our nation. The hundreds of Chinese students, now attending American universities, are being educated by means of the funds so graciously returned by the United States to China, when the "Boxer indemnity" was offered us, and only in part accepted. Then, too, it has been the effort of President Taft and the various Secretaries of State, who at times dealt with the Chinese situation, to secure fair play for China, and an "open door" for the benefit of all countries. All this has led the officials of the "Celestial Empire" to look upon our nation with the most friendly feelings. We have "measured unto them" love and kindness, and now get a like return.

The Sunday Evening Problem.

How to get out the people to the Sunday evening appointments has for some time been a question of serious import with members of the various denominations. One of our exchanges suggests that "it is not so much a ministerial problem, as it is a church problem," to be grappled with and solved by the church. Every member of the congregation is concerned in the matter, and to saddle it all on the minister is a act of which even publicans and heathens would probably be ashamed. The church member who stays at home Sunday evenings, and then wonders why his pastor can not fill the church, has some important things to learn yet,—in fact he needs to learn all that pertains to proper behavior in the school of Christ. Not until every member of the church constitutes himself a committee of one to swell the Sunday night audience, will the real problem be solved.

A Commendable Effort.

Two noted German theologians, Adolph Harnack and Friedrich A. Spieker, were the chief speakers at a recent meeting in Queen's Hall, London. It was the special aim of the gathering to perfect an organization of men of both countries to foster friendly relations between the two nations. These two men, speaking with great earnestness and conviction, congratulated the British people on having a King devoted to peace, and predicted that the utmost efforts for a better understanding would characterize future years. The Archbishop of Canterbury presided, and Protestant and Catholic representatives alike participated in the meeting. This movement to unite German and English churches in a Peace League is a result of the Peace Conference at The Hague in 1907. The cordial sympathy of King George and many prominent men of both countries has been enlisted in favor of the movement, and if Emperor William will now give it his hearty support, the work may be carried to successful completion.

Fruits of Idleness.

Long ago some one affirmed that "an idle brain is the devil's workshop," and a forcible illustration of the truthfulness of the adage is furnished by prevailing conditions in the Ohio penitentiary at Columbus. Four hundred men are there shut away, unfortunately, have nothing to do. Since Dec. 12, nine men have gone partially insane because their nerves had been racked by prolonged and enforced idleness until they could no longer stand the strain. "Six days shalt thou labor," "Six days shalt thou labor," seems to indicate an essential requirement of human nature, that can not be ignored without peril. Adam and Eve were to "dress and keep the garden," and Jesus himself dignified labor by engaging in an honorable calling. The officials of the penitentiary would gladly provide labor, were they able to do so without a violation of the State law, which only allows employment to convicts along such lines as will not interfere with outside industrial pursuits. No greater hardship can befall any man than to be deprived of active employment. God's blessing is upon all honest toil. "Not slothful in business; fervent in spirit; serving the Lord."

One Father's Idea of Baseball.

A sorrow-stricken father, whose son was killed in a football game, has probably a more decided abhorrence of its brutalities than others who are in the habit of lauding it as a means of recreation. In this case it appears that even the father's remonstrance to the head of the school did not evoke an apology for the unfortunate circumstance, but rather a defense of football. In a letter for the press the father says: "There is grief and sorrow for father and mother when their darling son is brought home a corpse. There is nothing whatever in baseball that can atone for the sacrifices it demands. It creates a brutal instinct in boys that are the pride of the family." Undoubtedly there could be other forms of recreation devised that are less objectionable than baseball, and more becoming the followers of the meek and lowly Jesus.

Deplorable Conditions in England.

A recent cablegram from London states that 12,000,000 people,—nearly one-third of the population of England,—are without sufficient food. This most lamentable condition calls renewed attention to the fact that more than half of the land of the British Isles is owned by 5,000 people, many of whom are members of the House of Lords. Four million acres of agricultural lands in England have been converted into game preserves during the last six years, in order that the aristocracy of the country may gratify their hunting proclivities. Ninety-nine per cent of the farmers are obliged to rent their land. Of the 42,000,000 inhabitants, only four and a half million are sustained by food products raised in the British Isles. Considering these most unfortunate conditions and reflecting how readily they might be remedied by applying the multiplied millions, now used for war preparations, to the improvement of industrial and agricultural resources, the prayer involuntarily suggests itself, "Thy Kingdom come." Only Christ's gentle reign in the hearts of the people can bring about better conditions.

Missionary Possibilities in the East.

A short time ago reference was made to the unoccupied farms in the State of New York. And what we said in regard to the Empire State is probably true of many other sections of the East. It was urged at the time that our people near that part of the country look up the situation, procure a number of the farms, and locate several substantial colonies of Brethren, with a view of using these centers of influence as strong evangelizing agencies. A number of our people are already looking into the matter, and we hope to report, ere long, some definite and effectual plans. Hundreds of farmers from the various sections are considering the advisability of taking up these eastern farms, and there is no question now that the land will be taken up before long. The Bureau of Farm Statistics, Albany, N. Y., is ready to give needed information to those desiring it. The point, however, in which we are most interested is the missionary possibilities. As a body we do not have a strong foothold in that part of the East, but there is no reason why we should not make the best possible use of the present opportunity. We are abundantly able to make the attempt, and we should go forward with the sole aim of building up the cause, where not now known.

Arabic Most Widely Spoken.

Strange as it may seem, it is the Arabic language, and not the English, that is the most widely-spoken language in the world today. Chinese characters are used by more people, but a knowledge of Arabic character will carry you farther around the world. Throughout the larger part of Africa, in the Philippines, the great islands of Malaysia, parts of China, northern India, Afghanistan, eastern Turkestan, all of Persia, Turkey and Arabia, the sacred alphabet of the Koran is known as the "universal" alphabet of Moslem world. With the Arabic grammar and vocabulary you also find the Mohammedan religion, and there are, perhaps, 250,000,000 people who pray to their God in the language of Mohammed. As far north as Siberia, prayers in the Arabic may be heard. A Mohammedan mosque has been erected in St. Petersburg, Russia, and a similar structure of great magnificence is to be built in London in addition to three already there. All these, and countless other evidences of activity, show that Mohammedanism is by no means dead or dying, and that the doctrines of Islam, as well as the language of the prophet, are cosmopolitan in extent. It is a foe of Christianity that will have to be reckoned with for years to come. Not until the "blackness of darkness" is pierced by the "Sun of Righteousness," will effectual inroads be made upon Mohammedan strongholds.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

"Tis Better Farther On."

Each life is a sea, still sweeping above
Some sunken city of Is—
The long cherished dream of a cherished love
That only in dreams we kiss.
What yesterdays are sunk deep in the soul,
Above whose lost treasures today's waves roll
To mock what our sad hearts miss.

Oh the glimpses rare of the submerged past!
They gleam in the light awhile,
To mock us with visions, that may not last,
Of faces that used to smile.
And now and then from the busy today
The echoing tones of the far away
Our listening hearts beguile.

But not in the sunken city of Is
Shall the heart its treasures see.
No pilgrims forlorn to an old time bliss
And a vanished past are we;
For all the glad music of olden times
Is only faint echoes of grander chimes
That ring in the time to be.

Alexander Mack's Bible.

BY JOHN S. FLORY.

In Two Parts—Part Two.

In a previous article I gave the evidence to show that the Bible under consideration is the one formerly owned and used by Alexander Mack, the founder of the Church of the Brethren. It is the purpose of the present paper to give some account of the Bible itself, so that the readers of the Messenger can form a definite and intelligent idea in regard to it.

The little old volume has no air of distinction about it, nor does it present an attractive or interesting appearance. That it is quite old is evident at first sight, but age alone does not invest it with its peculiar interest. It is its associations that give it value and fasten it upon our affections. Its connection with a great cause and a great man,—these are the things that give it significance and interest.

In form it is of a style common in Mack's day. It is a small thick volume, 6¼ inches long by 3½ inches wide, and 2¾ inches thick. The binding is in full leather, very heavy and durable,—indeed, real wooden boards covered with calf skin. Nearly two centuries of time have naturally left their marks of decay very lavishly upon it. The leather is now dark with age, cracked and broken. Formerly the lids were secured by two leather clasps, but these are now gone. When the volume came into my possession, one of the lids had been broken off. Fortunately, however, it was not lost, and by the aid of needle and thread and a good deal of patience, I have succeeded in putting it in place again. While this restores the original appearance of the book, it does not restore its durability; it needs to be handled with extreme care.

On first opening the book, one is struck by the large number of blank leaves at the beginning and end of the volume. Nearly a score of these still remain in the back of the book, and about half as many at the front, and there is evidence that some have been removed.

The title pages of the Old and New Testaments are in large ornamental type. That of the New Testament is in black, while that of the Old Testament is rubricated, eight of the twenty-two lines being in red. Following the first title page is a full page of inscription, also in large ornamental type. These three pages show a considerable variety in style and display, yet all are characterized by neatness and good taste.

The volume is inscribed to Simon Henry Adolphus, reigning Count of Lippe, and Lady Johanna Wilhelmina, princess of Nassau, his wife. The inscription is written in the inflated, pompous style common in that day.

Besides this inscription the book contains a preface and several articles designed to give instruction as to the proper way to study the Divine Word. This is followed by a table of contents, giving the names of the books of the Old and New Testaments. This matter occupies the first thirty pages of the Bible.

The text is Luther's translation. Consequently the volume contains the usual apocryphal matter found in the Bibles of that time. Of this there are fourteen books and they fill 136 pages. It will be understood that this is matter not found in our Authorized or Revised Versions. It is not regarded as a part of the Sacred Canon. Some of it, however, is included in the Bibles used by the Roman Catholics even today.

The small pages are printed in double columns, and the text is divided into verses like our Authorized Version. Naturally the type is tolerably small, about of brevier size, I should judge. It is sharp in outline and distinct, however, and may still be read with ease.

The pages are very full. The margins at top, bottom and sides are quite narrow, and if a leaf is the least bit out of plumb it is likely to have no margin at all. In fact, in the Epistle to the Hebrews the ends of the words are cut off on two or three of the leaves.

The Book of Romans seems to have been regarded as especially difficult, as indeed it is. It is preceded by an explanatory preface, filling nearly eight pages. To show clearly that this not a part of the sacred text this preface is printed in slightly larger type and instead of the double columns, the lines extend across the page.

The paper in the volume is, of course, stained, and brown with age. It was evidently of first rate quality. Despite its dinginess, it still has something of the crispness of good bond paper of our time. Throughout, the volume seems to represent the best of material and workmanship.

An interesting question naturally arises as to when and where Mack secured this Bible,—whether in Europe or America. It will be remembered that he came to this country in 1729, twenty-one years after he had organized the church in Europe. After this he lived at Germantown, Pa., and was bishop of the church there until his death in 1735.

Just when or where he secured this Bible cannot be definitely known. Of one thing, however, we can be certain: it is not the Bible he used when he organized the church. The date proves this. But it is probable that he brought it with him from Germany. The reason for thinking so is, that it is not of a make of Bibles that were at all common in use in this country at that time. It was printed at Limgo, in the principality of Lippe, by the court printer, Henry William Meyers, in 1723. Most of the German Bibles, in use in this country at that time, were printed either in Halle or Amsterdam. So it is probable that Brother Mack secured this Bible in Germany some time between 1723 and 1729 and brought it with him when he came to this country.

It is certainly an interesting old volume. It is easy to imagine the old leader pondering its pages and marking here and there a passage that especially impressed him. These markings may prove to have significance. I have not yet found time to look into them carefully. At all events the volume is full of interest and inspiration. Its associations are sacred, its influence is holy. Its message is not different from that of any other Bible, but its history and its connection with the great leader and organizer of an important denomination give it unique and peculiar significance.

But however important the volume may be from its associations, and however much we may prize it as such, we can best show our appreciation of its preservation, and best honor its great owner by striving, as did he, to live out its every principle in our daily lives. May it give us fresh courage to do this!

Bridgewater College, Va.

Why Dr. Torrey Is Not a Mason.

[Mr. William I. Phillips, editor of the Christian Cynosure, wrote Dr. R. A. Torrey, the noted evangelist, and asked his reason for not joining the Masonic Fraternity. Here is his reply, bearing date of Dec. 29, 1910. It is well worth reading and preserving.]

Yours of Dec. 27 received. You ask for my reason why I have not joined the Masonic Fraternity. They are:

First, because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers" (2 Cor. 6:14). This is the passage that decided me once and forever on the lodge question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels, but I mean unbelievers in a Biblical sense,—any one who has not the kind of faith in Jesus Christ that leads him definitely to accept Jesus Christ as his Savior and Lord. Furthermore, in the Masonic lodge, if I am correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organization that rules my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second, I have no time to be a Mason. I could only give time to a lodge by taking it from the church, and the church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithless church member.

Third, I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the lodges up to the Royal Arch degree. At that time I knew exactly what they did, and I could never understand how a serious-minded man could give time to such tomfoolery. I could understand a child's doing it. When I hear Masons talking together about "the work" of the lodge, I can scarcely refrain from laughing. It is difficult for me to see how any man who has a proper amount of self-respect and manly dignity, can go through what a man goes through when he becomes a Master Mason, and then ever go back to the lodge again to take part in the initiation of another candidate. To my mind it it belittling, degrading and disgusting. My attention was called to it when I was about twenty-two years of age by a man who had been initiated at the Masonic lodge but came out completely disgusted with his experience and who never went back to the lodge again. How any Christian minister can submit to what a minister is compelled to submit when he is initiated into the Blue Lodge, I can not understand. I do not question that there are many excellent men who are members of Masonic lodges, but to me it is incomprehensible how any Christian man can be.

Fourth, to my own personal knowledge, Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this.

I have known similar things elsewhere that have come under my personal observation.

Fifth, if there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it absolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously, and earnestly, and literally, words can scarcely describe my horror that any Christian man should take such an oath upon himself. If they are not taken seriously and literally,—and in a large proportion of cases they are not,—then they are profane and blasphemous in the extreme.

There are other reasons why I have not joined the Masonic fraternity, but I think these will suffice.

Yours sincerely,

Binghampton, N. Y. R. A. Torrey.

Stop, Look, Read!

BY GRACE E. GNAGEY.

I have been moved to say some things for the benefit of those who have been sending clothing to missions, with the hope that both the sender and the recipient may have the greater blessing.

I believe that if some people who have sent boxes to missions could stand by when their own box is opened,

they would say, "*Shame,* SHAME, that we should have sent these people such worthless truck."

No matter to what city you go; you will find some very, very poor people,—some that are glad, indeed, for cast-off clothing. However, we get some cast-off clothing here that I would not, under any circumstances, offer to the poorest of the poor, and when I say this I believe I am speaking the sentiment of every other mission worker who has handled clothing for the poor.

If a skirt or waist is moth-eaten, or so badly riddled that you would not wear it in your kitchen any more, then don't send such garments to a mission point with the hope of getting any reward for your generosity(?).

If you have a bunch of rags that you could not or would not wear yourself, under any circumstances, take them out in your backyard and set a match to them, or sell them to the ragman; for that is what we must do with them after the freight and drayage have been paid on them.

If you have torn clothing that could be made to look respectable by mending it, please do so before sending it away. You have more time than the minister's wife or the missionary. Had we only one box of garments to mend, it would not be so bad, but remember that if every box and bag that comes here brings torn garments, there will soon be more than two or three people can possibly mend.

You say, "**Let the people that get the clothing** mend it." That might do if everybody knew how to mend, or if they had the time to do so. Should a mother, who knows little about mending, get a neatly-mended garment, it might help her to mend the next one. We have some mothers who are so busy trying to earn enough to keep the family together, that they can scarcely find time to mend.

Sometimes we receive dirty garments. Couldn't you wash them and send them clean? Some of our poor people are very clean. Those who are not, need to be taught to keep clean; and we couldn't do it by giving them dirty garments. When you send us soiled garments, remember that you are just placing that much more work on the workers. They will wash them, rather than give them out soiled.

Be sure, too, that you never send clothing that has been around contagious diseases, and be very sure that you do not send any "live stock" with your clothing, as has been done at times heretofore.

Sometimes we receive a large number of underskirts for children,—all one size. When you are sending a dozen to one place, why not make different sizes? The children in the city grow the same as they do in the country, and they can not all wear the same size clothing.

Sometimes we get a lot of new underwear, but only half suits. If it takes a whole suit to keep you warm in Illinois, Iowa or Pennsylvania, it does in Minneapolis, Pittsburg, or New York. If it takes a whole suit to keep you warm in the country, it does in the city. We seldom get two full suits the same size. Now, you people who buy your own underwear, don't you always try to have at least two suits alike, so you can change them? Sometimes we must give one person a wool suit and a cotton suit. Some of you good people would be afraid you would die if you changed from wool to cotton in midwinter. There is just as much danger of poor people taking cold as any one else, if they are not properly dressed.

If you have good underwear that is too small for you, and no one in the family can wear it, then give it away, of course. We would much prefer, however, that, instead of sending us new underwear, shoes or stockings, you would send us the money. These various goods can be purchased as cheaply in the city as anywhere else and then you need not pay freight or drayage on them. Then, too, we can buy the sizes we need, and need not have lying around such goods as we can not use.

I do not wish to discourage the sending of clothing to missions where the poor are being cared for. Some good people have sent some very good clothing, but some other very good people might do well to have a little rule to go by. How does this sound: "Don't send anything to the poor you wouldn't wear yourself"? Or, perhaps, better yet," Before sending your box or bag, take an inventory of it and be sure that it is worth the freight and drayage that must be paid on it."

I have thought, sometimes, of dressing up our Sunday-school children in the different things that are sent here. I'll assure you I would have all the colors of the rainbow, and every style under the sun. We have in our possession one small dress that has in it six different kinds of material.

When I stand before our boys and girls in the Sunday-school, I like to see them dressed neatly, clean and tastily. When I go into their homes I like to see the same things.

Not long ago a sister, who happened to be a clerk in a certain store, told me she has had sisters come to that store to buy buttons and upon being asked what kind they wanted they would say, "O anything will do. Give us the cheapest thing you have. They are just for the Aid Society. We are making clothing to send to the Mission."

A button is a very small thing, but I suppose those people would make the same selection in buying material.

Really, doesn't it make a difference? Is anything good enough for the poor? "God loveth a cheerful giver," and I suppose some of these "rags" are given very cheerfully; but I doubt if the Lord would give you any credit for your giving. If some of you saw the Lord coming on the street, wearing some of the things you have sent to the Mission, you would turn the corner before getting to him. "He that giveth to the poor lendeth to the Lord." Mark 10: 21 says, "Sell what thou hast and give to the poor."

Not so very long ago I heard a good brother in Pennsylvania say, "Some of our farmers ought to sell a 'whole' cow and give it for missions." That would be well. Then let them sell another one and give it to the poor. Just think of it! Take the money you would get for a "whole" cow, or a "whole" hog, and give it to the poor. Try it and the Lord will bless you.

The Brotherhood knows about the "City Missions," but once or twice each year these Missions must remind the churches of their respective Districts that they exist, and that they need money. Why wait to be asked? Send in your donations. They will not be used unless needed. "Freely ye have received, freely give."

Minneapolis, Minn., 1210 Twenty-fifth Ave., E.

Neutralize the Canal.

BY W. H. SANGER.

THIS is a heading of a recent editorial in the *Independent,* one of the leading peace advocates of this country, and is a fitting subject to have considered through the columns of our church paper. It is, just now, an opportune moment for the Brethren to do a little work for the peace principle which we have so long held sacred, by urging the President and Congress to neutralize the Panama Canal, rather than to fortify it.

Several weeks ago the President sent a message to Congress, urging the fortification of the Canal and recommending an appropriation of $5,000,000 to begin the work. It is well known that this amount would be but the beginning. The aggregate cost would likely approximate ten times that amount, or $50,000,000, and it would then require some $10,000,000 a year to keep it garrisoned. Why add this burdensome amount to our already heavy war taxes? Why prepare for war anyway?

War is an unmitigated evil. It is contrary to the example and teachings of Christ. As Gen. Sherman expressed it: "War is hell." War preparations are wrong, for they are so liable to prove provocative of war, they squander the people's money, and they set an example for other nations, which has already become a menace to the Governments of Europe. They are, in our Christian civilization, a marked incongruity. In our own country especially, owing to our peculiar geographical position and natural resources, they are unnecessary as a protection, even if other nations were to make war against us, which is, at the present time, an absurd supposition. War preparations are a crime against civilization. Viewed from every angle, the greater part of our war preparations and appropriations are unjustifiable.

As for the fortification of the Panama Canal, this is yet less defensible than our other preparations. International courtesy and precedent are against it. The Suez Canal, the Straits of Magellan, the Danube River, the Black Sea, and other places have been neutralized, and if this can be done in the case of the Panama Canal,—and no reason is now known why it can not,—how much better for us and all the world!

A strong fight will be waged against the recommendation of the President. It was opened on the evening following the day on which the President's message was read to Congress, in Cooper Union, New York, by Congressman David J. Foster, chairman of the House Foreign Affairs Committee, and James A. Tawney, chairman of the powerful Appropriations Committee. The following resolutions were adopted:

"In view of the fact that the civilized world is united today as never before, by reason of quick transmission of news, interdependence in commerce and finance, because of common intellectual interests, democratic ideals, and the existence of international organizations, unions, bureaus and other institutions which are doing their work irrespective of national boundaries and which tend to make international war hateful, unprofitable and (unless provoked by armaments) unlikely to occur; in view, also, of the gigantic cost of maintaining an armed peace which has brought Europe to the verge of bankruptcy, is hindering the material and social development of America, and even threatens to overwhelm in blood the civilization which has been so long maturing; therefore, be it resolved that we request the President and Congress of the United States in dealing with other nations, to depend as little as possible upon the show and use of force and as much as possible upon reason, good will and justice. And that we especially ask that the people's money shall not be wasted in building and maintaining fortifications on the Panama Canal until our method of neutralization has first been tried and failed, nor that addition shall be made to the present strength of our navy until inclusive arbitration treaties have been offered to all the great nations and been refused by them."

These resolutions set forth in a striking way the good policy and sound judgment of the principle we have been advocating so long. And now, could we not join in and help these men win in their fight for truth and justice? The prospects of a victory seem good, if we only work together. Why could not every brother who has a vote write to his representatives in both houses of Congress, expressing his position on this great question? It would be good also to circulate petitions, hold meetings and pass resolutions to the same effect. This should be done at once. Certainly it would be a great stimulus and encouragement to the peace advocates in Washington to have 20,000 or 30,000 men voice their protest against this proposed increase of our war preparations.

We have "stood" on our peace principle long enough, now let us go a step further and do some telling work for it!

Vienna, Va.

New Testament Principles and Methods:

Applied to Present-Day Ministerial Problems, Particularly in the Church of the Brethren.

BY JOHN W. WAYLAND.

Part I.—The Call for Men.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9: 38).

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 2, 3).

"And how shall they preach, except they be sent" (Rom. 10: 15)?

THE great need of the church of Christ in the world today is efficient and consecrated men to preach and teach the Word—to enter the ministry—to serve as preachers and pastors. From practically every denomination comes the cry, "Give us men!"

What are some of the reasons for this great lack of men?

First, the church does not pray enough. "Pray ye therefore." It does not pray enough, collectively or individually; as congregations in the public assembly, or as individuals in the secret chamber; as preachers calling others to preach, or as parents training children for service.

Second, men close their ears to the Holy Ghost. The Holy Ghost said, Separate me Barnabas and Saul; and the church at Antioch heard and heeded. The Holy Ghost is still calling, but not many ears are open.

Third, home influence has weakened. The morning vision is not given; such influence as may be exerted is not definitely directed to the great end of preaching the Gospel. The Hannahs in Israel are few; the Elizabeths, like Zacharias, have lost their voices—and for the same reason; and Lois and Eunice do not have time any more to teach young Timothy; so he is away from home, or indifferent to appeals, when Paul comes to preach. The home is losing ground in too many fields: it is losing ground here. May the home be rebuilded! May its power be revived!

Fourth, preachers and pastors are not sufficiently on the lookout for promising young men to enter the ministry. Possibly Timothy and Titus and Luke, as well as Mark, and many others like them, would never have entered the service if it had not been for the deliberate, intelligent, tactful personal appeals of Paul and Barnabas. Xavier was won by the persistent and stirring personal appeals of Loyola.

Fifth, early plans and early zeal are often shattered by hard facts: facts unnecessarily hard and frequently unjust. The young man eager to preach the Gospel awakes to find himself overwhelmed with duties to wife and children that he can not discharge at the same time that he does what his brethren demand of him. They make demands of him, perhaps, forgetting what demands God makes of them in his behalf.

Sixth, business and the other professions offer much greater opportunity for competence and independence. The good preacher, even, has a desire to be independent of charity.

Seventh, the ministry has lost much of its old-time prominence and influence. The day when the pastor of the congregation was the general teacher and adviser of the neighborhood, the best informed man in it, and the one through whom nearly every stimulating appeal came, is largely past. Today the preacher is obscured in the multitude of advisers; his instruction is lost in the babel of voices. He has to put himself in competition, as it were, with the newspaper, the general magazine, the technical magazine, the religious periodical, the cheap novel, the cheap theater, the moving-picture show, the popular lecturer, the public library, not to mention the cheap politician and the omnipresent telephone. We may not care to be deprived of most of these things just enumerated; but the fact remains, that, however desirable many of them may be, they supply information and entertainment that the preacher, at other times past, has had to supply; and, in so far as they make him unnecessary and inconspicuous, they lessen his influence and the prestige of his position.

Eighth, many higher institutions of learning are too often hurtful to faith and true piety; and too many books, written by authors of reputation and power, leave God out of creation and providence out of human life.

Ninth, this is an age—or has been—of rationalism, if not of active skepticism; of materialism for ends instead of for means. As some one has well said, "Our need has not been so much goods for the higher wants, as wants for the higher goods." From the Middle Age of unreasoning faith and blind superstition, we have come to an age of unreasonable credulity and blinding erudition; from an age of too much spirit we have come to an age of soulless mechanics.

Tenth, as already intimated, some unnecessary and unreasonable sacrifices are required of ministers and missionaries and their families—not by our Father in heaven, but by our brethren on earth. For example, the average layman seems to think that poverty and self-sacrifice are excellent spiritual discipline, conducive to piety and zeal, in the preacher and his household; yet he, the comfortable layman, seems to have no particular longing for that sort of soul-growth and soul stimulants himself. Consequently the preacher is expected to bear burdens that the congregation ought to share; or, if he is given a support, the amount is figured down to the last penny of actual current expenses, with no allowance or chance of provision for a rainy day or old age. People often seem quite willing that their physicians and lawyers, and other public servants, shall have a support sufficient to enable them to live in average comfort and self-respect, but think that the least possible amount is ample for the preacher. Speak of conveniences and comfort and a bank balance for him—the suggestion is out of the question! The church will provide for his family when he is dead, or no longer able to work. Yes, it may do so; but still the fact remains that what he knows awaits him is not a pleasant or inspiring prospect—even in the Old Folks' Home. Besides, the minister who is capable of doing good work, and who fully appreciates his mission in the world, will prefer to be a contributor toward the relief of necessary or unavoidable misfortune, rather than a burden upon society or the church. He aspires to be a helper, even in material enterprises.

I have thus emphasized the one sort of unnecessary sacrifices that ministers and their families are often expected to make, for the reason that the duty of material support can not be discharged except by material gifts. Moral and spiritual support may be more essential and vital; but the material must also have its due recognition in its proper relation: not as an end, but as a means. "Be ye fed and be ye clothed" are sweet words; but they alone can not nourish or warm the body, neither can they pay rents, taxes, or railroad fares.

Eleventh, the call to the Christian ministry, in this day, lacks the thrill of the heroic. That scene in Eggleston's "Circuit Rider," in which the itinerant preachers at a frontier conference sit in trembling silence and suspense, waiting to hear the charge from the bishop's lips—a charge that would mean danger and hardship and perhaps death in the wilderness—that scene is enough to stir the soul in a dying man. But hold! what have we here? Is not this a contradiction of the preceding statement, that too many sacrifices are required of the preacher and pastor? No. The statement is not "too many sacrifices," but "too many unfair and needless sacrifices." A woman will shriek at sight of a mouse, but rush unflinchingly into a burning house at another time. What makes the difference? Simply this: In the one case there is no need of heroism; in the other case her child is in danger. Men, and women too, have died willingly for great causes, but not often for trifles unless they believed them great causes. The early Christians suffered death rather than deny Christ; they will do it today if necessary; but this is not an age to be heroic over needs that those in need regard with indifference, or to make sacrifice for the mass when the mass is unwilling to share the sacrifice. In the early days the faith was attacked; now it is respectable, even to the point of harmlessness. On the early frontiers of our country men did not have the Gospel, but they were longing for it, and came to hear it when they had a chance. Men are still willing to face perils of forests and seas to preach under such conditions. Now, in our comfortable centers of culture and learning, with Bibles in every house (nobody reading them), and with churches in every square (few persons taking the trouble to attend them), who feels the call to heroic service and sacrifice? Not the average preacher; not the average young man who might otherwise become a preacher and pastor.

And so there is a great call for men. God is calling men to preach and to teach, in the home field as well as in the foreign field; but he is also calling to the church as a whole to send men, and to hold up the arms and to strengthen the hearts of those who are sent. For "how shall they preach, except they be sent?" The church is calling men, but too many times with such half-heartedness that nobody feels the need. Preachers are needed to stir the people, but people are also need to stir the preachers. We say, "Like priest, like people;" but it reads, "Like people, like priest."

Harrisonburg, Va.

The Conditions of Salvation.

BY JAS. A. SELL.

THE Gospel of Christ is adapted to meet the wants of man as a sinner, but it is so arranged that, unless man has a desire to be saved, it is of no value to him. He will not be saved simply because there is a Savior. He must accept the conditions upon which salvation is offered.

The conditions under which we live are such that, to the extent we are interested in anything, we will put forth efforts and be willing to make sacrifices. We will submit to self-denials, and encounter perils and difficulties to secure them. The extent of our sacrifices goes to show the *value* we place upon the object of our pursuit. That which costs us nothing we value at about the same rate.

Our all-wise Creator, in bestowing his gifts, requires exertion on our part to obtain them, and no effort will be put forth unless there is a desire for them. This is intended to correct the evils which grow out of indolence, and give tone and decision to man's character, which could not be obtained or enjoyed if his wants were supplied without the necessity of exertion. The curse that was pronounced upon the world, doomed mankind to labor, but it was Divinely arranged that thereby man might face and subdue many evils that grow out of idleness.

Extending this analysis, we find that every exertion required of us is intended to control and subdue some evil within, and help to develop some latent power we may possess. So it is manifest that the labor, brought upon us by the curse, is turned into a blessing.

The same principle is followed in making out a plan of salvation for a lost and sinful world. Duties are imposed to correct evils that exist. For every passion, propensity or weakness in human nature there is not only a restriction imposed, but a work to engage in that will govern and subdue the evil, and give joy and peace to the soul.

It is reasonable to suppose that as Christianity finds man in a low spiritual state, the conditions to elevate him should be of an uplifting nature,—things that would have a good influence upon the character of the sinner. His thoughts should be expanded and uplifted to the contemplation of higher ideals and nobler relations than matters of earth and sense.

As we examine the Gospel of our Savior, and note the conditions of salvation, and see how beautifully and wisely they are suited to meet our wants as sinners, we are led to say: "O Lord, how manifold are thy works, in wisdom hast thou made them all."

To lift up the mind from the narrow limits of sight and sense, and usher into the limitless fields of God's goodness, greatness, wisdom and power, and be made willing to trust and obey him, we have *faith*. "It is the substance of things hoped for; the evidence of things not seen." "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

When the heart is writhing in the agony of conscious guilt and, in its unsatisfied longings, says, "What must I do to be saved?" the Word says, "*Repent!* Leave off sinning and pursue a different course." "Repent and be baptized for the remission of sins." "Repent and be converted that your sins may be blotted out."

When the soul is weary and heavy laden, with the consciousness of guilt and sin, and desires to lay the burden down, the Savior says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

When the believing, repentant sinner enters into this new relation with a humble, sincere desire to live a better, a higher and a purer life, he is told to "observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

Hollidaysburg, Pa.

Going Up to Jerusalem.

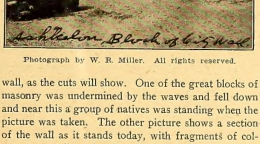
BY W. R. MILLER.

Philistia of Today.—No. 3.

ASHKELON, the Bible name, and Ascalon historically, is located directly on the shores of the Mediterranean and there is no doubt whatever as to its location, because of the extensive walls, gates etc., that are scattered over the old city's site. No doubt a little history of Ascalon would be of interest just here:

"Ascalon was one of the five principal towns of the Philistines, and the chief seat of the worship of the goddess Derketo, to whom all fish were sacred. The town belonged to the Tyrians in the Persian period, to the Ptolemies in the third century B. C. and to the Seleucidae from the reigh of Antiochus III., onwards. In 104 B. C. it succeeded in making itself independent, and it reckons its own chronology from that date. It enjoyed its greatest prosperity in the Roman period, as a kind of free republic under Roman protection. Herod the Great was born at Ascalon, and he caused the town to be embellished with baths, colonnades, and the like, although it was not within his dominions. The citizens, like those of Gaza, were bitter opponents of Christianity down to a late period. Aug. 12, 1099, the Franks gained a brilliant victory under the walls of the town, but it was only after a siege of five months by sea and land, that they at length compelled the place to capitulate. In 1191 Richard Coeur-de-Lion began to rebuild the fortress, but he was obstructed by the jealousy of other princes, and in a subsequent truce with the Moslems it was agreed that the place remain unfortified. In 1270 Beibars caused the fortifications to be demolished, and since then Ascalon has been in ruins."

The ruins lie within a semicircle of ramparts, with the sea on the west. Along the sea there was a strong



Photograph by W. R. Miller. All rights reserved.

wall, as the cuts will show. One of the great blocks of masonry was undermined by the waves and fell down and near this a group of natives was standing when the picture was taken. The other picture shows a section of the wall as it stands today, with fragments of columns protruding, showing that the wall was built out of material from former ruins. Now, after more than six hundred years, sections of the ruins are still well preserved. So full of interest is this city of ruins, both from an historical and Biblical standpoint, that one is well repaid for the trouble of visiting the Ascalon of today. The same prophecy that was spoken against Gaza was also spoken against Ashkelon (Jer. 47: 5-7), "Ashkelon is cut off with the remnant of their valley: O thou sword of the Lord, how long will it be ere thou be quiet? How can it be quiet, seeing the Lord hath given it a charge against Ashkelon?"

Photograph by W. R. Miller. All rights reserved.

From Ashkelon to Ashdod (Greek, *"Azotos,"* modern, *Esdud*), is one and a half hours. Here we found a village of about three thousand inhabitants standing on the slope of a hill commanded by a still higher eminence on which the acropolis probably stood. There are but a very few ruins left today, to tell the story of this once most important of the five principal cities of the Philistines. Its position on the main route between Egypt and Syria lent it importance for both countries. About 711 B. C. it was captured by the Assyrians, and a century later it was taken from them after a siege of twenty-nine years, showing that Ashdod was once a strongly-fortified city. Acts 8: 40 tells us that Philip preached at "Azotus" (Ashdod). 1 Sam. 5: 1-7 tells us all about the Ark being placed in the house of Dagon at Ashdod, how Dagon fell down before the Ark the first night, and how the second night he lost both his head and hands. Then, immediately following, the great plague smote the people of Ashdod in large numbers, after which they sent the Ark to Gath. The city was about three miles from the sea, where there are still some remains of its seaport.

Of the present condition of Ekron there is but little to tell, as but few ruins remain and a Jewish village covers the site of the old city. Still there is scarcely any doubt of the present site being genuine. You will likely remember, that it was to Ekron that the Ark was brought from Gath, when they of Gath, like they of Ashdod, got exceedingly tired of the presence of the Ark of God in their midst, and when the Ekronites cried out, "They have brought about the Ark of the God of Israel to us, to slay us and our people." After this destruction of both dead and living, for they that died not were smitten with emerods, the cry of the city went up to heaven. This was probably the climax of the Philistines' experience with the Ark. By this time, among them, it had a very bad reputation, and they were ready to get rid of it at any cost. It was from here that the new cart, with cows attached, was started with the Ark, and we next hear of it at Bethshemesh, as noted in a former article.

Ekron had a god of some importance, known as "Baal-zebub the god of Ekron." The first chapter of First Kings gives a full account of Ahaziah having a fall through the lattice of an upper chamber, in his house in Samaria, how he took a foolish notion to send messengers to the god of Ekron, to enquire whether he should recover from his injuries, but the angel of the Lord sent a message to him through faithful old Elijah, who was ever ready to deliver the messages of Jehovah. The chapter above referred to is exceedingly full of interest, and a rereading is profitable.

Lastly we come to Gezer, especially mentioned in 1 Kings 9: 16, 17, "For Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it for a present to his daughter, Solomon's wife. And Solomon built Gezer." From this passage we discover that Israel had never conquered Gezer, and it was left to the King of Egypt to subdue, and present to Solomon as his wife's dower. The place has recently been excavated and much valuable material brought to light. From our camping place, near Gezer, the road from Jaffa to Jerusalem, is available, and it is about six hours from there to the city.

Probably no eight days ever brought us such vivid pictures of the truth of the Bible as those spent in riding over the mountains and foothills of Judea, and the plains of Philistia. The most of us had never seen little else than the mountains of Palestine, and to get out on the broad, level wheat and barley lands, so great in extent, gave us a new conception of this Land of the Book, and the impression that, after all, Palestine is not such a bad land.

Jerusalem, Dec. 30, 1910.

Why Our Revival Was a Success.

BY B. E. KESLER.

"So built we the wall; and the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4: 6).

When conditions obtain, as outlined in this text, the wonder would be that success did not follow, and observation teaches that much time and means are lost when these conditions do not prevail during a revival.

The conditions during the revival of which this is a history were as follows:

1. The people were ready for it. "Be ready unto every good work" had appealed to them. They had their secular pursuits so arranged as not to interfere with their attendance on the meeting.

2. They had preceded the meeting with earnest prayer for the success of the services. They ceased not to pray for the coming evangelist, that God would bless him with discretion, power and demonstration of the Spirit, grace and favor among the people, and an humble boldness in preaching the unsearchable riches of Christ.

3. They had a mind to work. They wanted a share in the blessing, and so did not depend on the evangelist to do all the work. They saw that the meeting was well advertised, a sufficient time ahead, to enable all to be ready. They had the evangelist so well advertised that all seemed to know him before they met him.

And after the preacher arrived, and the meetings started, all rallied to the standard. There was no "plunged in a gulf of dark despair," because of poor lights, but everything was in readiness, comfortable and inviting. The minister was accorded a hearty welcome at his first service, and each one tried to see who would be the first to have him a guest in their home, and invitations were so far ahead that he had a "standing turn" three or four nights ahead.

Besides, having no conveyance of his own, the people saw to it that he was "shown round."

When he visited a home he was requested to read God's Word and pray with and for the family, and on departing he was given a hearty invitation to return.

The people (church) likewise, were up and doing. They were up early in the morning and out among their neighbors daily, inviting them to the revival meeting, talking about religion,—and their soul's salvation to them.

4. When preaching time came, the minister arrived to find his congregation already in their seats, singing with all their might, getting into the spirit of prayer and praise even before the opening exercises. After the opening exercises, the spirit of reverence filled every heart present and a wave of solemn sacredness swept over the entire congregation. They were now prepared to listen to the discourse in rapt silence, while the Spirit carried conviction to the impenitent, and sinners were made to cry out, "Man and brethren, what must we do?"

5. In this meeting the ministers and church,—especially the ministers,—were found to be at peace among themselves. There was not a jar nor a note of discord among them. All was peace, harmony and coöperation. The preaching of the evangelist of the old-time gospel way, was prompted by love, and characterized by demonstration and power of the Holy Spirit. Do you wonder that such a meeting was a success? Would it not be a greater wonder if it had not been? Did you ever attend such a revival? Suppose you try it.

River Bend, Colo.

The Repeopling of Moab.

BY A. FORDER.

Much is heard about the return of the Jews to their own land and the repeopling of Palestine, but nothing has been written or told about the repeopling of the land across the Jordan, the old country of Moab, that was written about and famous long before the Jews possessed their land. To many the words of Jer. 48: 47 are a dead letter, but the prophecy is being fulfilled in these latter days before the eyes of those who are privileged to see it.

Moab, for so many centuries desolate, uninhabited, a fear to outsiders, is again coming to the front, for, as is well known to the careful reader, several years ago the Turks extended their jurisdiction throughout the region, and put the lawless Moabite and his nice[1] born under government, thus, for a time, assuring a certain amount of security and peace to those resident in the land, as well as to those who went thither for the purpose of refuge, trade or work of any kind. But another result of the advent of the Turk was that many of the old and prominent Biblical sites, which, for more than two millenniums, have been in ruins, became an object of attraction to many, which eventually led to the construction of houses on these ancient sites. And, again later, these sites have been allotted to companies of people, with their families, that have migrated from distant parts of the Turkish Empire, seeking fresh fields and better homes for themselves and families, so that the probability is that ere long such places as Dibon, Heshbon, Sihor, Aroer, Beth-meon,

(Concluded on Page 124.)

THE ROUND TABLE

The Ministerial List for 1911.

BY EDGAR M. HOFFER.

THE Ministerial List in the 1911 Almanac contains the names and addresses of 3,012 ministers. Never before in the history of the Church of the Brethren did the list reach the 3,000 mark. There is quite an increase over the list of 1910. Pennsylvania is still in the lead, for 462 ministers are within her bounds. Indiana comes second, with 340 ministers. Virginia has 301 ministers, and Ohio comes next, with 253. Next in rank we find Kansas, with 213 ministers, and Illinois follows closely, with 208 ministers. A number of these are at Bethany Bible School, Chicago. Next comes Iowa, with 126 ministers, and West Virginia follows closely, with 124 ministers. Maryland has 115 ministers, and California has 114.

During the last decade quite a number of our ministers went to California. Some of them are aged elders who wish to spend their last days in the land of sunshine. There are 51 ministers living in foreign countries.

Forty years ago we did not have so many ministers, but they were faithful, and made many trips over hills and mountains for their Master. It seems that the Church of the Brethren should accomplish a noble work with 3,012 preachers. But these are not all active now. Many of these are superaminated, and are waiting to hear the call, "Come up higher."

Every year quite a number of our ministers pass to the Great Beyond. During 1910 more than fifty ministers fell asleep. Among the number that were widely known in the Brotherhood we mention the following: Eld. Enoch Eby, of Illinois; Eld. I. D. Parker, of Ohio; Eld. Jacob Thomas, of Virginia; Eld. John H. Brumbaugh, of Southern Ohio; Eld. Emmanuel J. Blough, of Pennsylvania. Among other aged elders that died last year were Eld. John S. Holsinger, of Virginia, and Eld. William A. Murray, of Ohio. The angel of death also called our beloved brother, Charles H. Brubaker, who passed away Oct. 20, in far-off India.

Every year in the past has called a number of our ministers to their reward, and 1911 will be no exception. Of the 3,012 ministers many are well stricken in years, while others are in the prime of life, and quite a number are young brethren. Some of these aged pilgrims will leave us during the present year, but it is a fact, nevertheless, that some, who are well today will sleep in their silent tomb ere the year closes.

Such is life! Our ministers pass away one by one, and other brethren are elected to fill the vacancy. Let us all pray for our ministers, and aid them in every way possible.

Elizabethtown, Pa.

Would Not Enter a Saloon.

BY CORNELIUS KESSLER.

SEVERAL years after I was married and began to do business for myself, I took some produce to a store to sell. I had to leave the vessel, in which the products were, until it could be emptied. Sometime later I called at the store. The clerk was at the opposite end of the building, from the entrance, which was at the north end. The south end of the store and the east end of a saloon both faced the same back yard. The clerk beckoned to me to come that way.

After I got to where he was, he started down the steps, leading into the yard, and asked me to follow him. I thought he was going into the cellar. He locked arms with me, and commenced walking towards the saloon. I said to him: "What do you want?" He replied: "Come with me." Again, I asked him: "Where are you going?" He said: "Over to the saloon, to get a drink." I tore away from him and walked toward the store. He followed me and went into the cellar and got my vessel. He asked me whether I never drank beer. I said, "No; nor can you lead me into a saloon." This occurred nearly fifty years ago.

Some years after this I had to buy some building material. I did not have the money to pay for it, at the time I made the purchase. When I was ready to pay for it, I inquired for the man with whom I wanted to settle my bill. After searching for him I was informed by several that I would find him in a saloon. One of my informants offered to go with me. I said: "No, I will wait until I can see him at some other place. I never go into a saloon." "Well," he said, "everybody in town knows about him; so it won't harm you to go in there to see him." "True," I said, "but I do not know how many of my neighbors are in town, who might see me go into that saloon. I might have to do a good deal of explaining, why I went in, and even then they would use their own pleasure to believe what I said."

Graceland, Colo.

How Many Apostles?

BY B. E. KESLER.

IN a recent issue of the MESSENGER this subject was treated by our esteemed brother, J. Harman Stover. And while the subject may not be of very great importance, yet Bro. Stover's ideas do not seem to be the same as those held by the writer. While my views, of course, may not be correct, let us consider the subject a little further:

1. The eleven chose Matthias to fill the place made vacant by the fall of Judas (Acts 1:25).

2. They went back to the baptism of John to get an eyewitness to witness for Christ, which was very proper (Acts 1:22).

3. God ratified their work by having the one chosen work right along with the eleven (Acts 2:14; 6:2).

4. Paul does not include himself with "the twelve" (1 Cor. 15:5).

5. The fact that Paul calls himself an apostle does not make him one of "the twelve," any more than his calling Christ an apostle made him one of "the twelve" (Heb. 3:1).

6. Paul was chosen for "a minister and a witness" (Acts 26:16).

The only power the apostles received on Pentecost that they did not have before, was the power to speak in unknown tongues. Previously to this they could "heal the sick, cleanse the lepers, raise the dead, and cast out devils." No more power than this was needed to choose Matthias.

This is the first and last time the Apostles deemed it necessary to perpetuate "the twelve" in the church, and so no one was ever selected to fill any other vacancy in the apostolic band.

From all this it seems that Paul was a "minister and a witness," (which, in a sense, means apostle) but not one of "the twelve."

River Bend, Colo.

How Do You Spend Your Sundays?

BY E. J. PREDMORE.

IT is God's day. It is set apart for his worship. It is intended for your good, but many waste it in sleep, pervert it in going out in parties for pleasure, or pollute it by reading Sunday newspapers and other secular publications.

But how do you spend your Sunday? As the apostles and primitive Christians did? As you will wish you had when you *lie on your death-bed?* Think over this question. It is important. It may do you good.

On the Lord's Day we should attend the service of God's house, join in worship with his people, seek to promote his glory, and prepare for the everlasting Sabbath.

Rest from worldly employment! Rest on the finished work of Christ! Rest with the people of God! So will you spend your Sunday as you ought, and you will prove the Lord's Day to be the best of all the seven.

Barry, Ill.

The Christian's Strength.

BY IDA M. HELM.

By his Spirit God is constantly working through and with his children. He is the strength of every battle field of life, and he will give the victory to those who put their trust in him. If we are trusting children of the Godhead,—the Holy Trinity,—we need not fear, though myriads of the enemy be encamped about us; for they that be with us are more than they that be against us, and the hosts of sin must fall before him. "All the saints adore him."

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

The Schools That Made Joseph Great.

THE SCHOOL OF ADVERSITY.

Gen. 39: 20 to 40: 8.

For Sunday Evening, March 5, 1911.

I. Egyptian Influences.—(1) Here were art, literature, luxury, business, and heathen worship. (2) All these were a test of his strength to resist evil, and hold on to the true God. (3) They also broadened his outlook, and afforded the culture and development he would need for Pharaoh's court.

II. In Potiphar's House.—(1) He realized the position of a servant, and felt the degradation of a slave (1 Tim. 6: 1). (2) He learned (a) how to obey (Col. 3: 22; 1 Peter 2: 18); (b) how the employed should be treated (Eph. 6: 9; Col. 4: 1); and (c) how love to God and man will better one's condition (Prov. 2: 10-12). (3) He learned how faithfulness in little things leads to greater things (Matt. 25: 21, 23). (4) He showed marked self-control under the severest temptations (39: 12).

III. In Prison He Learned.—(1) The lesson of patience (Vs. 20-23). (2) The details of government and statesmanship (Vs. 1-4). (3) He graduated from prison having completed a thirteen years' course in a very hard school.

Learn.—(1) In every life there are two elements—God's providence and man's free choice. (2) While God was preparing a place for Joseph, he was also preparing him for the place. So with us. All the open doors in the world are of no use if we have not prepared to enter them. (3) Compare David's early experience with the sheep, the sling, the harp, the stars (Psa. 8 and 19), and in Saul's court as a preparation for his kingdom.

PRAYER MEETING

Christians as Seed Sowers.

Matt. 13: 1-8; 18-23.

For Week Beginning March 5, 1911

I. The Wayside or Indifferent Hearer.

1. A Hard Place.—His heart, like a public footpath is beaten hard with the continual impact of SELFISH THOUGHTS. The enticements of sin keep out the Word of God (Luke 8: 12).

2. A Dangerous Place.—"Fowls of the air," feet of the passing crowd. Precious seed can only fall ON it, not INTO it. Thus the wicked one "catcheth it away" (Matt. 13: 19).

3. A Hopeless Place.—No shelter, no entrance, no life for the living seed. INDIFFERENT hearers can profit nothing (James 1: 22-25).

II. The Stony Ground or Emotional Hearer.

1. Seed Joyfully Received.—Shallow-hearted hearers are often very emotional. They hear the Word gladly. Feelings are easily aroused, but there is NO DEPTH (Luke 8: 13).

2. Quickly Starved.—"No root." No downward growth, for there is no deepness of earth. Beneath the thin layer of emotional feeling, there is the unyielding rock of a STUBBORN WILL (Matt. 13: 20, 21).

3. Completely Destroyed.—"Scorched and withered away." Unless the love of God is in the HEART, the Word will not root and grow (Ezek. 33: 31).

III. The Thorny Ground or Double-Minded Hearer.

1. Soil Abundant.—Depth enough for seed,—readiness to receive the Word of the Kingdom, but thorns of WORLDLY CARES prevail (Matt. 13: 22).

2. Soil Preoccupied.—"Thorny ground." Thorns and briers have FIRST PLACE and, while thus in control, the spiritual can not prosper. "Ye can not serve God and Mammon" (Matt. 6: 24).

3. Soil Unfruitful.—"Cares," which choke the hopeful Word, are DEADLY ENEMIES, though often excused. Cast them out (Mark 4: 19).

IV. The Good Ground or Honest Hearer.

1. A Prepared Heart.—Weeds and thorns fully expunged. A heart truly anxious for SPIRITUAL THINGS has no room for cares and riches (Luke 8: 15).

2. An Understanding Heart.—Soil congenial to highest aspirations. Such a heart, ABOUNDING with the knowledge of the Word, is a glorious witness (1 Cor. 15: 58).

3. A Fruitful Heart.—"Some 100, some 60, some 30." The great object of the sower is FRUIT. All is loss and failure if there is no fruitage (John 15: 4, 5).

HOME AND FAMILY

Washing Windows.

A certain woman of censorious mind,
To criticise her neighbors was inclined;
Their dingy houses with discolored paint
And dirty windows, were her chief complaint.
Her righteous soul became at length so vexed,
She called her pastor, Rev. Take-a-Text,
Told him her trouble, and besought advice.
The wise old doctor answered in a trice:
"Get soap and water and remove the stains,
And dirt, and fly-specks from your window-panes."

The woman did so, and, to her surprise,
Seemed to be looking out of other eyes;
Her 'neighbors' houses, now no longer seen
Through dirty windows, all were white and clean.

The moral of this story seems to be:
Who looks through dirty windows, dirt will see;
Wash your own glass, and then, as like as not,
Your neighbors' window-panes will have no spot;
Extract the beam before you vainly try
To take the mote from out a brother's eye.
—Advance.

The Home.

BY IDA M. WINGER.

Its Origin.—What It Is.—The Ideal Home.

WHEN God created Adam and Eve, he placed them in the Garden of Eden, which was to be their dwelling place, and until they sinned, this perfect place was their home. The institution of the Home was arranged for by God himself. It was the first institution that God established for the welfare of the race. He was its Author and Founder. He has placed within the hearts of men and women a natural longing for some place they can call home. In his book, "Our Home," C. E. Sargent says, "There are few human beings without a home or the memory of one. The vast multitude that surges through the streets of the great city, is made up of individual souls, each of whom, though will seek some place it calls home. There are those who roll through the streets with golden livery to palaces where brilliant lights and gorgeous tapestry and plushy carpets await their coming. There are those who walk the frosty pavement with cold, bleeding feet, whose homes are in damp and dreary cellars, or in the rickety garrets of worn and wretched hovels. No lights, no music, no feasts await them,—nothing but a crust and a bed of straw. And yet these places are the homes of human beings.

"There is still another class of homes, where has been answered the human heart's best prayer, 'Give us neither poverty nor riches,' where peace and joy and love and contentment dwell, where industry and frugality, with sunbrowned hands and healthful appetites, sit at the board of plenty. But whether the home be a palace, a cottage or a garret, it is home.

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.'

"Home is the resting place for the weary to renew their strength, and the training school where those, on whom the world's best life depends, can be taught and nurtured for the work they have to do."

Neither the wretched hovel, where vice and hunger dwell, nor the palace where lies the gilded corpse of love, can be a true home, for a true home is "a world of strife shut out, a world of love shut in."

"What makes a home? Four walls of polished stone?
Of brick and mortar laid with nicest care?
Nay! prison walls are made without as fair.
Within,—look not within,—corruption there
With ignorance and sin defiles the air.

"What makes a home? 'Tis where the weary come
And lay their burdens down, assured of rest.
'Tis where we learn to know our dearest best,
Where little children play, blessing and blest.
Though walls of coarsest clay enwarp the nest."
—Fanny S. Reeder.

When we look into the wretched homes, the Christless homes, others where woman is only a slave, how much we have to be thankful for, when we can live in a Christian home!

If we were to draw a picture of an ideal home, we would not likely see a mansion or a hovel, though either might be ideal. More probably we would see a house large enough for the comfort and convenience of the family, not too finely furnished to use and to be kept in the best of order, the rooms neatly and tastily furnished.

First of all, to be an ideal one, the home must be a Christian home, where the Christian spirit reigns supreme. The family altar is here, where father and the children daily gather to read and pray. It is the place of peace, the shelter, not only from all injury, but from terror, doubt and division. "It is the only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

Here the ideal mother is queen, reverencing her husband, the ideal father is king, loving his wife, and the ruling power is *love*. The happy, joyous shouts of children are heard, for the home could not be ideal without the children. How can we measure the power of the little ones, for who is not made better by the love of an innocent child, and who can tell how much of the dross is eliminated from the lives of father and mother by their care and confidence!

So, in the ideal home, the children have not only a welcome, but they have their rights as well as elder ones. There are rights and wrongs of childhood that are very often overlooked. Children are very often misunderstood, but where there is that confidence between parents and child that should be, this is less likely to occur.

In the ideal home there is something for the entertainment or amusement of the boys and girls. A home is not complete without music of some kind. There is power in music to raise a despondent soul from the depths of despair, to calm the stormy, tumultuous dispositions, and to soothe the sorrowful.

Furthermore, no home is ideal without a library of *good* books. A great many books of today are not good books. We can not be too careful in selecting proper books for the boys and girls, for the value of good reading cannot be overestimated. Some one has said "Tell me what you read and I will tell you what you are."

There are many phases of the ideal home that might be mentioned, but space forbids. It seems to me that the advice in 2 Peter 1: 5, 6 might be taken as a key note to a happy home: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds
That stand a thousand years.
A house, though but an humble cot,
Within its walls may hold
A home of priceless beauty
Rich in love's eternal gold."
North Manchester, Ind.

Naomi, the Evangelist.

BY IDA M. HELM.

NAOMI went into a strange land, but she remained true to God and her religion. It was this inherent goodness that led Ruth to see the excellency of the religion of Israel, and that the God of Israel is the true God.

How much good could be accomplished in the world, today if every person, who professes to be a child of God, would, in his every-day living, set before the world a true interpretation of the religion of Christ!

It cost Ruth something to become a worshiper of Jehovah. She turned her back to her kindred, her home and her religion, and went into a strange country. She was faithful to God, and her name is found among the ancestors of Jesus, so far as his humanity is concerned. In Naomi and Ruth we see the power of an ordinary life, when one is willing to yield himself to be used of God in the work of engelizing the world for Christ.

Ashland, Ohio.

If we long to be in touch with our children, if we want to hold them by the bond of confidence and love after the period of authority has past, we must offer something for the tendrils to cling to now, while the sympathies and feelings are strong; while the child feels the oneness of his life with ours.—*The Outlook.*

SISTERS' AID SOCIETIES

PORTLAND, IND.—Our Sisters' Aid Society of the Church of the Brethren held thirty-three afternoon meetings, with an average attendance of three. Our work consisted of making quilts, knotting comforts and sewing carpet rags. We donated several afternoons' work to the poor; sent to World-wide Missions, 34; to the Old Folks' Home at Mexico Ind., $15; annuity, $3.26. We received, from December 1, 1909, to December 31, 1910, with the following officers: The writer, president; Sister Louisa Journey, vice-president; Sister Ella Greenlee, secretary-treasurer.—Ella Hatcher, Portland, Ind., Feb. 8.

LIBERTY, ILL.—Our Sisters' Aid Society met Feb. 4 at the home of Sister Wolfe. We reorganized with Sister Emma Clary, president; Sister Hester Hershbarger, vice-president; the writer, secretary-treasurer. During the year we held eleven meetings, with an average attendance of eleven. The largest number of members present was nineteen. We received by monthly collections $6.90; for sewing, $12. Our expenses for the year were $3.26. We sent $3 to the District Mission Fund. Our regular time for meeting is the second Saturday in each month.—Rosa Kaiser, Secretary, Liberty, Ill., Feb. 8.

MOUNT MORRIS, ILL.—The year 1910 was a busy one for our Aid Society. We met once a week at the Old People's Home. We quilted fourteen quilts, tacked nine comforters, besides doing other sewing. Fifty-two meetings were held, with an average attendance of eight. When we take into consideration the number of sisters in this church, we realize that the attendance is small indeed, but we trust that God will bless us and give us more workers during the coming year. Our total receipts for the year were $64.11; total expenses, $46.96. We made quite a number of donations in cash, and sent donations, such as clothing and bedding, to the Chicago Mission, and helped some of our poor at home. We organized for the Year 1911 with Sister Etta Brunskill, president; Sister Lenah Schamel, superintendent; Sister Amanda Mumaw, secretary-treasurer. May the work prosper in our sincere wish for all church societies.—Elizabeth Price, Mount Morris, Ill., Feb. 8.

SOUTH BEND, IND.—The Sisters' Aid Society of the First Church of the Brethren met Jan. 19, 1911, to reorganize for the ensuing year. Sister M. W. Kriegbaum was elected president; Sister M. E. Wenger, vice-president; Sister Mary B. Seiler, secretary; Sister Pearl W. Jackson, assistant secretary; Sister Sarah Whitmer, treasurer; Mrs. Catherine P. Moore, assistant treasurer. During the year sixteen meetings were held with an average attendance of 15. Donations were made as follows: Garments and clothing, 54 garments, to St. Joseph Mission; two barrels, Chicago Mission; 88 garments, 24 quarts canned fruit, one barrel, consisting of 42 garments and one quilt, to the Kansas City Mission; to a sister in Indiana, $5; to St. Joseph Mission, $5; to the work in India under Sister Mary N. Quinter, $5. Twenty-two quilts and comforts passed through the hands of the society, and 56 articles of clothing were distributed besides the boxes sent to the several instances. The society received during the year $74.91, and paid out $48.96, leaving a balance of $25.95 in the treasury. During the year 1911 the society will hold all-day meetings and, with the membership of our sister churches, we hope to make the work count for much good in the Master's name. Mary B. Seiler, South Bend, Ind., Feb. 12.

EEL RIVER, IND.—The following is a report of our society for the year beginning with May and ending with February. Sister Mary Eisenhower is our president; Sister Orpha Butterbaugh, vice-president; the writer, secretary-treasurer. Our meeting is held Wednesday of each week. We open our meetings at nine o'clock, by Scripture reading and prayer, and then we sing or engage a song. We have finished quilts, fourteen comforters and sixty garments. Our free-will offerings amounted to $16.66; received for garments, quilts and comforters, $19.06; church aid, $12.16 to be sent to a sale; gave to the needy in our District, $12.36; to home missions, $10.25; to pay for carpet at our meeting-house, $5; sent to Lawrence, Kans., $2; to the St. Joseph Mission, $1.50. We had $11.16 in the treasury. We sent a box of clothing to the Mexico Orphans' Home, containing twenty-five garments and thirty second-hand garments. In December we sent twenty-one new garments and thirty-one second-hand garments to the Brethren Mission in Chicago. We donated seven comforters, one quilt and eighteen garments to the needy in our District. Our balance in the treasury is $18.45. We elected officers at our last meeting as follows: Sister Rebecca Montel, president; Sister Orpha Butterbaugh, vice-president; the writer, secretary-treasurer.—Emma Montel, Claypool, Ind., Feb. 7.

HUNTINGDON, PA.—Our Sisters' Mission Band held its annual public meeting Jan. 21. During the year the Band held twenty meetings, with an average attendance of fourteen. In 1907 it was decided to give half of our collection, together with what we might earn by sewing, etc., toward furnishing our new church. The fund has this year reached $370. Our collections this year amounted to $76.26. One of the interesting events was the gift to the Girls' Educational Fund. This fund was established in 1897, and has steadily grown till now it amounts to $2,588. This money is loaned without interest to worthy girls who are not able to pay for their education. It is our desire that this fund become large enough that we can use the interest and have the principal left intact as a permanent productive fund. The "Whatever Band," another sisters' organization in our congregation, has collected, during the past year, from their candy sales, making aprons, etc., $50.00. They have sent a box of clothing for poor Sunday-school children, Sunday-school missionary supplies, pulpit furniture, paying their share for $25 for the new church; and they gave the Sisters' Band $25 to help us pay on the pledge of $400 for the church. All of these annual meetings our missionaries, Brother and Sister J. M. Blough, gave most helpful and inspiring talks.—Grace O. Hoberstorfer, Huntingdon, Pa., Feb. 9.

WICHITA, KANS.—The officers of the Sisters' Aid Society of this congregation are as follows: Sister Dora Groves, president; Sister Grace Schul, vice-president; the writer, secretary-treasurer. From Jan. 1, 1910, to Feb. 5, 1911, we held twenty-seven meetings. Total number present were 210; average attendance, about eight. Our work consists mostly of sewing and quilting quilts, piecing and knotting comforters, making sunbonnets, aprons, sewing carpet rags, plain sewing for families in the community, etc. The receipts from the year's work amounted to $77.85; received for quilts sold, $17.19. Amount on hand at the beginning of the year, $6.24; donated to a poor, afflicted brother, one new mattress and 16 in cash; garments donated to a poor, forty-four; donated one basket of groceries to a poor widow; gave one basket of bananas, oranges and candy as a Christmas gift to the inmates of the Old Folks' Home at Darlow, Kans. Each week two sisters of our number make visits to hospitals, rescue homes, jail, or isolated families and distribute Gospel Messengers and Sunday-school papers, which are highly appreciated. Our society decided to pay $25 for the support of the mission work at this place. We paid $16 of that amount Jan. 23; balance in the treasury, $3.76. A number of garments were donated to us from neighboring societies, which were placed in needy homes and gladdened their hearts. Some of this article were sold and the funds were used in a good cause. May the Lord abundantly bless those who donated so freely, for God loves a cheerful giver. We feel encouraged to do more and better work this year than we did in the past.—Ida Royer, Secretary, 1128 North Santa Fe Ave, Wichita, Kans., Feb. 7.

THE GOSPEL MESSENGER

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BRO. VIRGIL C. FINNELL enters upon his work at Des Moines, Iowa, the first of March.

BRO. CHARLES D. BONSACK is to begin a series of meetings in Elgin next Sunday morning.

BRO. JESSE C. JONES, formerly of Bristol, Tenn., should now be addressed at Marion, Va.

AT West Big Creek, a mission point of the Quinter church, Kans., a few meetings were recently held, and six were added to the fold.

BRO. GEO. W. FLORY, the pastor, has been doing some effectual work at Covington, Ohio, and seven recently put on Christ in baptism.

THE revival service at Royersford, Pa., conducted by Bro. Quincy Leckrone, closed with six receiving baptism and being added to the church.

WE learn that Bro. I. H. Crist is engaged in a well-attended series of meetings, in Kansas City, Kans., with eleven applicants for membership.

BRO. J. U. G. STIVERSON writes us that he is engaged in a series of meetings at Chewelah, Wash., with an encouraging outlook for an ingathering.

THE number of recent accessions to the Painter Creek church, Ohio, has increased to forty. These are the fruits of work done by Bro. J. W. Fidler.

A SERIES of meetings at the Manheim house, White Oak congregation, Pa., has just closed with twenty-five accepting Christ. The preaching was done by Bro. Rufus Bucher.

THE Brethren in Middle Pennsylvania will convene in District Meeting at Roaring Springs, Blair Co., April 18, at 7:30 P. M. The elders will meet the same day at 2 P. M.

WHEN last heard from Bro. D. B. Mentzer, of Waynesboro, Pa., was in the midst of a good series of meetings at the Pleasant View house, Lower Cumberland church, Pa.

THE District Meeting of Western Pennsylvania will be held in the Maple Spring church, Quemahoning congregation, April 19. The elders are instructed to meet the day before.

THE city church, Waterloo, Iowa, is in the midst of an encouraging series of meetings, conducted by Bro. C. B. Smith, of Red Cloud, Nebr. Several persons have applied for baptism.

IN a few congregations sermons have been preached on the anointing service, and they seem to have been very much appreciated. This is one of the subjects that has been greatly overlooked in most of our pulpits.

BRO. A. LEEDY, of 711 South Street, St. Joseph, Mo., says that he wishes to settle where his services will be needed in the ministry. He feels impressed that he is not especially needed where he is, and for that reason he would be pleased to change location.

SISTER GRACE E. GNAGEY has an article on page 114 that would make splendid reading in the Sisters' Aid Societies. It will help a number of our people to do some careful thinking before sending boxes and barrels of second-hand clothing to mission points.

BRO. A. C. SNOWBERGER has closed his labors in Des Moines, Iowa, where he has labored for several years, and where he has been doing a very acceptable work. He now goes to Southern California, but we have not been informed further, regarding his plans for the future.

BRO. I. J. ROSENBERGER and wife, who have been spending a part of the winter in Nevada, Mo., will return to their home at Covington, Ohio, in the early part of March. While Sister Rosenberger has not been fully restored to health, still her condition has greatly improved.

THE answers to all queries or papers, submitted to committees, to report at the next Annual Meeting, should be on our desk not later than April 4, so they can be published in the issue dated April 15. This is the very latest date at which they can appear in the MESSENGER, with a view of being considered at the coming Conference.

EASTER this year falls on April 16. This is the latest date for Easter until 1916, in which year the festival falls on April 23, but in 1919 it falls on the 20th, and in 1943 on the 25th. In the year 1943 Pentecost will fall on June 13, and the date of the Annual Meeting will be two days later, on June 15,—the latest date for the Conference during the present century.

A CORRESPONDENT writes us about an aged man, who had practically quit attending church, but the MESSENGER was sent to his family last year; he got interested in it, and now he is one of the most regular attendants at church in the community. He goes to the preaching service whether it rains or shines. It might be well to try the remedy on some others who neglect the house of God.

IN response to our call for District Meeting Minutes we have heard from Middle Iowa, Northeastern Ohio, Oregon, Washington and Idaho, and Eastern Virginia. Middle Indiana and Western Maryland are yet to be heard from. We await word from Western Colorado and Utah. The copy for the Minutes of the District Meeting of Texas and Louisiana reached our office a few days ago, and they will be printed soon.

IN his last letter, dated at Jerusalem, Feb. 1, Bro. W. R. Miller states that he was remaining in the city just long enough to close up some business he had in hand, after which he and those with him would be off to Egypt for a few days. They would then sail for Europe, with the intention of reaching Chicago not later than April 1. He says that all letters of inquiry about lecture dates should be addressed to him at 3435 West Van Buren Street, Chicago, Ill.

BRO. VIRGIL C. FINNELL, the Secretary of the District Temperance Committee for Northern Illinois and Wisconsin, having moved out of the District, necessitated the appointment of a new Secretary. Bro. Charles H. Keltner has been chosen to finish the unexpired term. Sunday-schools of the District will please remember that when they take their temperance collections March 19, the money should be forwarded to Charles H. Keltner, Mount Morris, Ill., who will promptly receipt for same.

WE hear of aged preachers who do as much work in the Lord's vineyard as some of those of half their years. Our attention has been called to the earnest labor of Bro. William B. Sell, of Fredonia, Kans., now seventy years old. Last year he preached from six to eight times each month, helped in Sunday-school work, held some revival meetings, and did considerable traveling besides. His labors were not without results, for he had the privilege of baptizing eight persons, who applied for admission into the church. A minister who can do this much is certainly not ready to be retired.

ON page 114, this issue, will be found a timely letter from Dr. R. A. Torrey, setting forth his reasons for not joining the Masonic Fraternity. The letter shows the convictions of a man who has seen enough of the world to enable him to form a good opinion, based upon broad and comprehensive reasons. It is unfortunate that all the preachers of this country do not see Masonry as Mr. Torrey has been led to see it. If they did, and would be as frank about expressing their convictions, we might soon have the churches rid of the influences of secret orders.

THE Mack Memorial issue seems to have pleased some of our readers very much. It helped them to some valuable information regarding this remarkable man, who, at the age of twenty-nine years, helped to organize a church, with the apostolic baptism, ordinances and manner of worship fully restored. It is, indeed, marvelous, that one, in the midst of such conflicting religious views, as prevailed in the eighteenth century, should, from the very start, have done his work so well. But the New Testament church was his model, and he saw to it that the work was done according to the pattern given by the sacred writers.

CONCERNING the editorial, "Going Worldward," which appeared in our issue of Feb. 4, we have received a number of letters highly commending what was said, showing that among our people there is a decided sentiment in favor of clearly pointing out the old Gospel paths and walking in them. It is encouraging to receive such letters in these days of looseness. There is a much stronger tendency worldward than most of our patrons think. It is not a matter of festivals and banquets only, but there are other ways in which members can show a departure from the simplicity that should characterize the true worship of God. We are not in the habit of sounding false alarms, and what we may have to say, on this and kindred subjects, from time to time, should be regarded as the result of careful observation and sober thinking.

EACH MESSENGER subscriber should take a careful look at the figures and date stamped to the left of his name on his paper. The figures indicate the number of the bill, filed here in the House, regarding his subscription. The date tells him when his subscription expires. Should the date read: "Jan. 1912," it means that the subscription runs until that time. Should the date line read: "March, 1911," it will be understood that the subscription expires with the date, and unless renewed the name will be removed from the list. A few of the subscriptions that expired January, 1911, have been permitted to remain on the list, and if we do not hear from the parties concerned, inside of a few days, such names, much to our regret, will have to be taken from the list. So, again, we would urge our patrons to examine the date to the left of their names. These dates will tell the whole story concerning the time when subscriptions expire, and they will continue to tell it every week in the year.

IT is remarkable how some of our readers have permitted themselves to be worked up over the relation that John the Baptist sustained to the prophet Elijah. Some indicate by their writing that they hold to the doctrine of reincarnation, believing that Elijah was actually clothed in the flesh of John the Baptist. Others maintain that John came only in the power and spirit of Elijah, but reject the reincarnation theory. Then there are those who think that the prophecy concerning the coming of Elijah was meant to apply to John by way of illustration and emphasis, signifying that John was to be sent by God, and that in introducing the reign of Christ he would arouse and stir up the people as did Elijah of old. Personally, we do not believe in the reincarnation theory, as applied to the two men. They were two different persons, lived in different ages of the world, and each filled his mission as planned by God. And while the subject may be interesting enough to some Bible students, still we can not see that an exchange of views regarding the different claims will be of any practical benefit to our readers.

THE financial report of the General Mission Board, found on another page, should have appeared one week ago, but it was crowded out of the last issue. It shows a commendable spirit of liberality upon the part of those who give of their earnings for the spread of the Gospel.

Broad-Minded.

THE church is in need of broad-minded men and women,—members whose minds are broad enough to take in the whole Gospel, then broad enough to consider the interests of every man, woman and child on the earth. They should be broad-minded enough to understand that the Gospel is intended for people of all races, of every age and of every clime. They should know that the principles, set forth in the New Testament, may be intelligently applied to people of every class, as well as of every age and nationality, and that the Gospel should be studied with this in view. Even the apostles did not fully comprehend this in its fullness, in the early part of their ministry. Peter understood it better after the conversion of Cornelius than he understood it before. Paul seemed to have grasped the situation more readily than some other preachers of the cross. But before the close of the apostolic era all the leaders in the church of Christ understood that the Gospel was for all men,—not to make them all just like the converted Jews, the converted Italian or the converted Greek, but like Christ, the great Head of the Church.

The idea of the scheme of redemption, as they soon understood, was not to set up one nation as a model, and bring all other nations to that particular national standard. They understood that while the Gospel would lead to the conversion of the Greeks, it did not mean changes that would affect them as a race or a nation. It did not necessarily mean a change in their manners, dress and modes of living, so far as these customs and modes of living would not interfere with loyalty to Christ and the work of grace in their souls. One could be a good Christian and still be a Greek in manners and customs peculiar to the Greeks as a people. The same principle applied to the Romans, as well as it applied to the Jews and the Ethiopians. The purpose of Christianity, as finally understood by the apostles, was to lead all men to Christ, and to the extent that they could be led to imitate Christ, in their lives and conduct, they would naturally become like each other.

The religion taught by Jesus did not, in the beginning, interfere with the lawful customs and manners of any people. In manners and customs the nations differed, but in spite of this difference, the people that rightly embraced Christianity were made one in Christ Jesus. They had the one Lord, one faith and one baptism, and felt that they were influenced by the one and the same Spirit. They bore with their race differences, not that the one saw anything wrong in the race customs of others, but because they had something higher as the correct basis of unity.

This was a way of looking at the purpose of the Christian religion that should commend itself to the devout people of every generation, and especially should it commend itself to the faithful and intelligent of the present generation. Since we are Americans,—like the ways of the people of our country, and think that our ways are better than the ways of other nations,—it is but natural that we should endeavor to Americanize the converts we make. But while this is true, we should not, in other lands, expect to Americanize the people of China, or those whom our missionaries convert in India. The object is not to disturb their lawful customs and manners only so far as we can give them something better, but to lead them to believe in Christ, to accept him as their Savior, and obey his commandments. A converted Chinaman will be a Chinaman, so long as he remains in his own country, and it is only proper that he should. If he is a Christian and lives the Christ-life, that will please the Lord, and it should please the churches in America, as well as in all other countries.

But only broad-minded people can be induced to take this view of the Christian religion, and it is that class that is going to make a success of mission work at home, as well as in other lands. They must be broad-minded enough to accept and understand the full Gospel, but not so loose in their interpretation of the Word of God as to tolerate customs, manners and practices that are not in keeping with the letter and spirit of the New Testament. It is an understanding of the Scriptures and the needs of the races that is as loyal as it is broad, and as true to God as it means to be true to the people that are to be saved.

Glimpses From Travel.

As an introduction we wish to say that we have not been employed by either railroad promoters or land agents, so that we are perfectly free to see and picture things as they really are, and not as others might wish to see them.

In our time we have done considerable traveling, both in the homeland and abroad, but heretofore we have never had the pleasure of visiting what is now called the "New South," though often we had promised ourselves to do so. And the older we grew, the stronger became our desire to do so. This desire has now been gratified, and we are pleasantly located in the southern part of Florida, at St. Petersburg, a city made up largely of northern tourists. As we had no special mission in view, outside of escaping the discomfort of snow, hail and mud of the months of February and March, we opened our mind, heart and eyes to things as they came to us by the way, and in the places where we stopped and sojourned.

As we left Washington, it was time to retire for the night, and there was but little to see until we reached Jacksonville. By this time the severities of winter had passed away, and we were greeted by the warm sunshine of early springtime. The lawns were green, the trees were blooming and the flowers were in evidence everywhere, telling us that we were living in a new world,—and that the colored population had greatly increased.

This city is one of the noted resorts of the northern tourists, especially for such as have plenty of money to spend for pleasure, rest and recreation, and for whose accommodation the dwellers of the city have made large and suitable preparations,—some of which are proper, some interesting, and some daring and decidedly foolhardy.

As we had some seven or eight hours before our train would leave, we concluded to spend part of the time in seeing the sights of the city. Among these was an ostrich farm, a few miles out,—not that we cared much to see the feathers of the ostriches except on their bodies, where they properly belong,—but they are really very interesting animals, and are susceptible of considerable training. Their owners use them for light buggy driving, and also for riding purposes, and they go at quite a rapid speed. They have many interesting characteristics, but we shall not take time, nor use the space, to speak of them now.

They also have a number of other attractions here—a regular zoological garden, containing especially animals, birds and reptiles belonging to the Tropics. Then, too, they have been exhibiting here the world's champion diver. In the garden is erected a tower some ninety feet high. To this is attached a rope ladder which extends to a small platform eighty-nine feet from the ground. This young diver goes up this ladder to the platform, and dives down, head foremost, into a tank of water eight by twelve feet in size, and a depth of some fifteen feet. Should he, by accident or otherwise, swerve to either side, in his descent, it would mean immediate death, without giving to the world anything of value. It is one of the ways of men wasting their possibilities for the mere gratification of others. The best name we have for such exhibitions is foolhardiness. But this man, in his diving, is not the only way of showing it.

At this place we first noticed the marked line between the white and the colored people. In the depot waiting rooms the signs are seen: "White," "Colored." It is so well understood that no mistakes are made, except by the "fresh" white tourists. They occasionally drop into the wrong stall,—as was experienced by your writer. But the mistake is readily righted, after which you see legal signs at all entrances. Well, we shall not argue the point with them. We have traveled enough to have learned that it is not good to know too much until you have had time for some observation and careful study. And even then it may not prove unwise to play "Innocents Abroad" for a while. If a man does think that he knows "considerable," he can well afford to hold his "stock" in reservation for special occasions, which will surely come without the seeking.

The "South,"—what is it? Well, we don't know. We have not seen enough of it to even express an opinion. We have seen some things by the way. But since here, we have been told by men who have been here for years, and who have traveled extensively through this part of our great country, that we can not generalize on what we see along the railways and riverways as we can in the North, where the villages, towns and cities, as we see them, pretty fairly represent the surrounding country, and the inland farming communities, in thrift, aggressiveness, culture and religion. This is especially true of the more Southern States—and doubly true of Florida.

As you travel through this country, and come to the towns and cities, and see the palatial residences, great modern hotels and finely-equipped colleges, you dream of procuring carriages and automobiles, and taking drives out through the surrounding farming communities, where you will find beautiful homes filled with happy and cultured people, see waving fields of grain, orchards loaded with oranges, to look at which makes you hungry, herds of Jerseys and Holsteins; and then see the rosy-cheeked maidens coming from the refreshing, cool spring-houses with pitchers of yellow, creamy milk that, through mere suggestion, just drives thirst, hunger and dyspepsia clear out of sight. What a beautiful picture this country life is!

But what are the realities of the country life in our Southland of lakes, pine forests, and four-hundred-dollar-per-acre climate?

Well, very soon after leaving the cement walks and "bricked" streets, you come to the suburban homes or cabins, with doors and windows filled with grinning little black dollies, with a bony cow chewing her cud,—if she has been fortunate enough to find enough grass to make one worth chewing,—and perhaps a mule tied to a post with a many-knotted rope, dreaming about a good mess of corn it had once eaten up North.

H. B. B.

(To Be Continued.)

Putting the Emphasis at the Right Place.

In Two Parts—Part One.

IT is a pretty nice thing to place the emphasis always where it belongs. Elocution gives a number of rules; but there is one supreme principle underlying the whole system, which, in itself, determines the matter. It is the sense. Emphasis is intended to bring out the sense and make it forceful, and, therefore, to emphasize correctly, the sense must be understood. This is the only infallible rule to follow. Emphasis, improperly placed, may cloud the sense, or destroy it altogether. Much depends on getting the emphasis at the right place.

The same holds good in matters of Bible interpretation. Very much depends upon where the emphasis is placed. The sense, or the sense with the law of relative values, determines the matter.

Jesus and the apostles did not establish a scale of relative values, except in a general way. The reason, probably, is to be found in the fact that there is no virtue too small for God to commend, and, on the other hand, there is no sin too small for him to condemn; for a cup of cold water, given to a disciple in the name of a disciple, has its reward (Matt. 10:42), and, on the other hand, "he that shall break the least commandment and shall teach men so, shall be called least in the kingdom of heaven;" but "he that shall do and teach them, shall be called great in the kingdom of heaven" (Matt. 5:19). If a scale of values and of

guilt were worked out, as it is in the laws of the land, the tendency, perhaps, would be to pass lightly over the small things, or to overlook them altogether. So it is wise as it is. The conviction should rest with all possible weight upon the heart that every act of virtue, however feeble, has its reward, and every act of vice, however winked at among men, receives Divine judgment.

But the difference in values is plainly recognized by Jesus and the apostles, even if the scale is not fully worked out. To love God with all the heart, and with all the soul, and with all the mind, Jesus classifies as "the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself On these two commandments hang all the law and the prophets" (Matt. 22: 37-40).

The first and second commandments are classified and named as representing the highest values. They cover life's two relations: First, man to his Lord, his Creator; and, second, man to man. Certainly, the two commandments, or laws, that teach the right attitude of the creature to his Creator, and of man to man, are the greatest of all teachings, so far as the interests of man are concerned. It is stated, also, that these two commandments are the foundation of the law and the prophets. All hangs upon them. All revelation and practical teaching cluster around the Fatherhood of God and the Brotherhood of man as their soul and center. And upon these two commandments the greatest emphasis is placed. Success in keeping them is success in every way; failure in keeping them is failure in every way.

The Ten Commandments,—the sum and substance of the teaching of the law and the prophets, and which represented the highest moral code known to man previous to the coming of Jesus,—are built directly upon the ground of the first and second commandments. The first four are based upon the first commandment, and the last six upon the second commandment. The first group, briefly stated, are: "Thou shalt have no other gods before me. Thou shalt not bow down to images (of other gods), nor serve them. Thou shalt not take the name of the Lord thy God in vain. Remember the sabbath day to keep it holy." And the second group: "Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet thy neighbor's things."

Do you see how all these commandments cluster around the two ideas? The same builder of the first and second commandments, you see, is the builder of the Ten Commandments. The Ten hang on the Two. You notice also the logical order of the Ten. So in both groups. There is gradation.

Again, a difference in values is recognized by Jesus in Matt. 23: 23. The scribes and Pharisees were the most exacting about things ritualistic and formal. They tithed the mint and anise and cummin, but neglected the weightier matters of the law,—judgment, mercy and faith. To judge justly, and to show mercy, and to exercise faith, are denominated the weightier matters of the law; and these are of infinitely more value in the sight of God than the tithe, though the tithe is all right in its place. The weightier matters should be kept, or these should be emphasized, and the lighter matters should not be left undone. Both classes of things should be kept, and the emphasis should be placed on the weightier matters,—not on the lighter matters to the neglect of the important things. This is the way Jesus puts it.

The severest condemnation is pronounced upon the scribes and Pharisees, these hypocrites. They were guilty of the greatest crimes against both God and man, and yet they pretended to be the most religious and the leaders of the religious interests of the nation. Their air was the most sanctimonious, their profession the most arrogant and empty, as they wore their phylacteries and broad garments, and sat in the chief seats in the synagogue, and were greeted as Rabbis in the marketplaces, and urged the punctilious observance of the tithe, even the smallest of the products of the ground, and urged other things ritualistic and formal, while their hearts were full of all uncleanness, and to speak figuratively, full of dead men's bones. It is no wonder that Jesus called them hypocrites to their teeth, and declared that they strained at a gnat and swallowed a camel. They were those who made clean the outside of the cup and of the platter, but inwardly they were full of extortion and excess. They were those who built tombs and garnished them for the dead, while they themselves were the murderers. Woe unto the scribes and Pharisees, ye hypocrites! for ye are the children of your father, even the devil, and his works ye do. Let us beware. These things are written for our learning. H. C. E.

Sisters Speaking in Meeting.

We hear of a Christian Workers' Meeting where the sisters were denied the privilege of speaking, reference being made to 1 Cor. 14: 34-36, and 1 Tim. 2: 11-15 as authority for the action taken. Questions of this sort should not be raised at a Christian Workers' Meeting. The Scriptures cited have been carefully discussed by our people and it is held that, when rightly understood, they do not prohibit sisters from taking part in any of our missionary, Sunday-school, council, Ministerial, Educational and Christian Workers' Meetings; and since this is true, no one has a right to interfere with their God-given privileges. Sisters should rather be encouraged to take an active part in any of these gatherings. It may be well to bear in mind that, aside from serving as deacons, ministers and elders, the sisters in the Brethren church, exercise about as much authority as do the brethren. They are permitted to vote at any church election where the brethren vote, and they help to elect all the delegates that are sent to represent the churches in Annual Meeting. While they may not serve on the Standing Committee, they can serve as delegates to the Annual Conference or to any of the District Meetings, and if they feel so disposed, they can make speeches in Conference and have them appear in the Full Report, too, at that. Since the sisters have all of these privileges, and even more, it must be evident that there is no occasion for raising the question about the advisability of their speaking in Christian Workers' Meeting.

Some Church Histories.

Some of the State Districts are appointing committees to collect the necessary data and have published a history of their respective Districts. The idea is a good one and should be encouraged. Each District ought to have a history of all of its own churches from the earliest period, and such a work should be prepared while it is possible to secure the necessary data. In most instances it would probably be better for all the Districts in a State to unite in having a history of the whole State prepared and published. Such a book should contain a brief history of the State itself,—a condensed history of the Church of the Brethren,—to be followed by a carefully-prepared history of each congregation in the State, number of biographical sketches, also photographs of places and members of special note, and a few good maps. A committee should be appointed to secure the services of some competent writer to collect the data and prepare the manuscript. He ought to be a man qualified for that kind of work, and a judicious committee is in a better position to make such a selection than a body of delegates would be. In most of the States a brother capable of writing a good history may be found by a committee that knows how to pick men.

Mack and Trine Immersion.

When Alexander Mack began his search for the old paths in which the early Christians walked, he discovered to his sorrow that none of the churches, known to him, observed all of the New Testament ordinances. The form of baptism, as taught by Christ in Matt. 28: 19, was especially neglected. The few Baptist churches he knew practiced single immersion, while the Catholics, Lutherans and Reformed churches held mainly to aspersion, the water being applied three times. The same was true of the Church of England, where trine immersion and trine sprinkling were employed, the latter more than the former. The Catholics, at this time, immersed some of their candidates for baptism,—some by trine immersion and some by single immersion. But Mack seemed not to have had much confidence in the clergy that performed baptism to suit the different tastes of the people. He knew that trine immersion was the early mode, and thought that it should be the only practice of all the churches. While he may have known that there were millions in the Greek and Armenian churches that had been baptized by triple immersion, and that these large Christian bodies recognized no other form as valid, he probably had not been placed in close enough touch with them to give the matter of going to one of their bishops for the New Testament form of baptism any special thought. He placed no value in organic church succession, but deemed it sufficient to restore the apostolic mode by simply making a new start. He held that if one had the right faith and would receive the baptism taught in Matt. 28: 19, his conversion would be acceptable with God. It would appear that he was quite willing to recognize New Testament faith, repentance, confession and baptism, wherever found. Not only so, but he believed that there were others, besides those associating with him, who kept the faith, obeyed the all things set forth in the Gospel, and were therefore members of the mystical body of Christ.

Appeals for Money.

Our patrons are annoyed a good deal by appeals sent through the mails for money, and write us for some information. They wish to know whether this, that, and the other appeal is regular, and whether the party calling for money can be trusted. Once for all, we wish to say that no one can prevent appeals for money being sent through the mails, but one does not need to feel himself under obligation to *respond* to an appeal simply because it happens to be addressed to him. Those who have something to give to the work of charity should make it a rule to place their money where they know it will be properly used. Among our people we might name such worthy causes as World-wide Mission Fund, India or China Mission Fund, Superannuated Ministers' Fund, Church Extension Fund, Messenger Missionary Fund, Messenger Poor Fund, along with all our colleges and schools, city missions, opened up here and there in the several Districts, and other worthy causes that the General Mission Board may see proper to announce from time to time. But one need pay no attention to individual calls where the party is unknown to him. Our people ought to be liberal givers, but their giving should be done intelligently and in good faith.

Doing Something.

The church is looking for men and women who are doing things, not those who simply talk and find fault with what other people may be doing. Talk is cheap and fault-finding is easy, but they do not make the world better. It is a small matter to find fault with the work of a Sunday-school teacher, but to do better work is quite another thing. It is not the one who can pick flaws in what the teacher is doing that the church is needing, but the one who can do better teaching. It does not require much ability to point out defects in a sermon, but it does require some attainments to deliver a better address, and it is the man who can deliver the better discourse that is in demand everywhere. Men and women who wish to make themselves useful should learn to do something and do it well. The fault-finding may be left to others.

The Temperance Visitor.

The Missionary Visitor, as might be expected, has always been an advocate of temperance and it necessarily must always be. But with good reason some numbers of it, at least, may well be called a *Temperance Visitor*. From time to time the General Temperance Committee edits several pages of the *Visitor*, which contain all sorts of information, hints and helps for District and Local Temperance Committees, and for all the busy temperance workers in the several congregations of the Brotherhood. These are at least two reasons why several hundred more of our people and other Christian workers should take the *Missionary Visitor*.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

ORGANIZE FOR WAR!

Is your District organized for war upon King Alcohol? The Annual Conference has not only made it possible but advises and urges such organization. The General Temperance Committee regrets to say that there are ten Districts that have thus far failed to report that they have appointed a District Temperance Committee and that there are as many more District Committees that have as yet failed to report their organization. Will not the friends of righteousness in each District see that this important matter is attended to at once? Send all information and reports to the Secretary of the General Committee, W. M. Howe, 1012 Bedford St., Johnstown, Pa.

OUR AFFLICTION.

We came from North Liberty, Ind., to Southern California last fall. While at Covina, helping to irrigate an orange grove, my husband bruised his knee, and was bedfast for fourteen weeks. He had his leg operated on fourteen times, and came near losing his limb. He called for the elders, Brethren J. S. Brubaker, of Glendora, Cal., and Bro. A. M. White, of Covina, Cal., to anoint him. Our dear brethren asked him if he wanted to be anointed for the healing of the body. He said, "If it is the Lord's will." He seemed to give everything into the Lord's hands. By means of the prayers of our dear brethren and sisters, back home and also here, it pleased the Heavenly Father to spare his life, so that he can now go on his crutches. We are still praying for him to be entirely restored. Now we are expecting to start for home soon. We look forward to the homecoming to be the best of our trip. California is a real nice place to live, if one has means to live here. Mary A. Lammedee.

FROM OMAK, WASHINGTON.

Many brethren are leaving the home churches in the East and are seeking new fields of labor in the West and South. I should like to call the attention of such brethren to this part of Washington. We would be glad to have you investigate the advantages here. We have a good country—an irrigated country—under the supervision of the Government Reclamation Service. The climate is healthful and the winters are comparatively mild. The water is good. The soil is rich, and produces about all the various vegetables and crops which can be grown in the Eastern and Middle States.

The land is rapidly being planted to orchards, and is subdivided into twenty, ten and five acre tracts. These small tracts will make good homes for those who improve and care for them properly.

This system brings close neighbors, good schools, and great opportunities for church and Sunday-school work. Surely, this is a good place to build up a flourishing congregation of our people, if we can get a few consecrated workers to locate here. A number of Sunday-schools and preaching services could be maintained, and the workers would not need to travel far.

Brethren, here is where your services are needed. Will you not come and help us? You can enter now on the ground floor. The field is practically unoccupied. Only one of our ministers is within a radius of 100 to 300 miles. It is good to locate in colonies. But, brethren, why should so many go to one place? Why not go where you are needed most?

We have received a good many inquiries, and take pleasure in answering all who enclose stamp. Our Sunday-school and preaching services are very well attended.

Omak, Wash., Feb. 2. B. E. Breshears.

DAHANU, INDIA.

We needed a yoke of cattle ever since we are back at Dahanu. Owing to sickness and other hindering causes, we did not buy until a few weeks ago. We got a young pair only partly broken.

Last Tuesday morning one of our men and I started at four o'clock for a village fourteen miles away in the jungle. We had a bullock cart, and traveled at the rate of two miles per hour. I always prefer walking, but must have some things, bedding and food along, hence a cart is necessary. To walk so slowly is painful to me and to go alone, either ahead or behind very far, is dangerous in this jungle. We stopped on the banks of the Surya (Sun) River for our noonday lunch and arrived at the village at about one o'clock. We spent the rest of the day and the next in talking over the work and visiting the different wards of the village. There are fourteen wards, with a total of one hundred and twenty-five houses, —nearly all jungle people. They are quite friendly.

There are mountains on every side but one, so the sun is up an hour before we can see it, and it sets an hour after it disappears. About a mile from where the teacher lives, in this village, is a dangerous pass in the mountains, on the way to Vada. A few weeks ago several loaded carts were going through this place. One of the carts stuck in the mud and stones. The other cartmen went to help their fellow. Two tigers, one on each side of the road, were watching for food. While the men were busy, these hungry animals tore up a good yoke of bullocks. People are very much afraid and would all keep guns, but the Government does not permit them to have weapons. An old Varley gentleman told us that he would take us to see a tiger in his den in the heat of the day. They sleep and only wake if disturbed. I had no desire to see a tiger at close range, though he be asleep. Adam Ebey.

Karadoho, via Dahanu, India, Jan. 20.

DEATH OF ELD. J. W. TROSTLE.

Eld. J. W. Trostle died in Pasadena, Cal., Jan. 24, 1911, aged seventy-one years, eight months, and eight days. He was born May 16, 1839, near Gettysburg, Pa., and came to Illinois in 1861. He was united in marriage to Sarah VanOrsdel Nov. 17, 1864. To this union were born eight children, four of whom have passed beyond the veil. The four surviving children are Ira D., of Inglewood, W. E., of Pasadena, Asa J. and Edith Keim, of Los Angeles, Cal. These, with his wife, Sarah Trostle, and Wm. Trostle, of Redondo Beach, his only living brother, are left to mourn his departure.

He was elected to the ministry in 1869, and was ordained to the eldership in 1873, thus serving in the ministry forty-two years, and as bishop thirty-eight years, at times holding the bishopric over six churches.

In 1866 they emigrated from Lee County, Ill., to Marshall County, Iowa, being among the first in the missionary activities of the Brethren church. Their labors resulted in a congregation of two hundred members.

In February, 1884, they moved to Woodbury County, Iowa, and again were pioneers in mission work. They, with their colaborers, succeeded in building up two churches, known as the East and West Kingsley churches.

In 1896 they moved to Los Angeles County, Cal., where they have since resided. They first settled at Compton for a short time, and then near Glendora. While residing at this place he held the bishopric over the Covina church for a time, but feeling the infirmities of age fastening upon him, he resigned his oversight.

Jan. 30, 1906, they moved to Pasadena, where they have since resided. While not so active in the pulpit as in former years, yet he always took the deepest interest in all work pertaining to the church.

His last illness was a little over two weeks' duration. Almost a week before his death he realized that the end was near, and accordingly prepared for it, by calling one of his sons to his bedside, and expressing to him his last wishes.

Thus passes one from our midst,—from the land of the dying into the tearless land, the home of the ever living where "they shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat, for the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. 7: 16, 17). W. E. Trostle.

San Gabriel, Cal., Feb. 5.

JALALPUR, INDIA.

Dec. 10 the church at the above place enjoyed a love feast. The membership here is small, but we have the blessed promise that "where two or three are gathered together in his name, God will be in their midst." We fully realized this and felt the Father's nearness, as we sat around white cloths, spread on the floor, which served as tables on which the meal was placed. Eighteen members surrounded the Lord's table. Those of our own mission family present were Bro. Pittenger's, Sister E. H. Eby, and Bro. Long's. The latter still live here part of the time. We were glad for those who were with us for the feast.

Nannie, our oldest native sister in the home, was sick. We went into her room and asked her to come and enjoy the feast with us. She rose from her cot and came. Nannie was the wife of one of our native deacons, who died several years ago. She, too, is failing in health and says she will not live long any more. If one listens to her, as she tells of happenings in the Mission, of some years ago, she forgets about her pain and is quite cheerful.

The number in the Home does not increase very fast, and it will not until the non-Christian widows ask admittance, which we hope they will do, ere many years. Many will thus be brought in contact with Christianity and be won for Christ. Our hearts ache many times for the poor, despised widow of this land. Often one hears weeping while passing along the road, and on inquiry you learn that the husband has died; then the story is told.

We believe that the influence of a "Widows' Home" will have a good effect upon the heathen in this, that, seeing what the Christian world is doing for the unfortunate, they will also make her life more cheerful and happy, which is a step towards Christianity.

Quite a number of people come for medicine. We seldom give it free. They do not object to paying, and they make better use of the medicine if they pay for it.

Many that come have at some time heard the gospel story, and we pray that the little seed may grow and become manifest in their lives.

Some time ago two Brahmin boys came to the bungalow, desiring to become Christians. They had heard a sermon preached in their village. We talked and prayed with them. Our native brother, Konji, also prayed, and one of the boys repeated every word as our brother prayed. They seemed sincere. When meal time came, we offered them tea and food. They ate it, and then they broke caste for sure. We have not heard from them since, but pray that God may increase their knowledge and give them courage to accept the light they have received.

The other morning, while at worship with our native people, some old people passing heard us singing. They came in close to the veranda. We invited them in, but they were too timid. They remained there until we were through. No doubt this was the first time that they had seen or heard true worship. This again reminded us of how comparatively small is the number who have the privilege of hearing the Gospel. These people do not live such a great distance away from where mission work is being done, yet they have not come in contact with Christianity. How many die without hope and salvation, because there is no one to tell them the good news!

"Oh, who will help us to garner in
The sheaves of good from the fields of sin?"

Jan. 12. Kathryn Ziegler.

SECOND DISTRICT OF VIRGINIA.

The ninth annual Sunday-school Meeting of the Second District of Virginia will be held in the Middle River church, Augusta County, Va., on Friday and Saturday, March 31 and April 1.

Friday Morning.

Note.—The sessions will begin promptly. Let every one be on time.

10: 00—Hymn. Scripture Reading and Prayer by N. W. Coffman.

10: 10—Organization.

10: 15—The Sunday-school Movement in Our Church.—D. C. Flory.

10: 45—Delegates' Reports (limited to two minutes).

11: 05—District Secretary's Report.

11: 20—The World's Sunday-school Convention.—D. H. Zigler.

11: 50—Hymn. Prayer by Jacob C. Garber.

Friday Afternoon.

1: 30—Hymn. Scripture Reading and Prayer by C. W. Zimmerman.

1: 40—Having an Aim or Planning to Accomplish Certain Definite Things in a Given Time.—Sallie K. Holsinger. General Discussion.

2: 00—Discuss the Advisability of Taking One of the Temperance Lessons Each Year and Applying It Wholly to Intemperance in Dress.—S. N. McCann. General Discussion.

2: 20—The Advantage and Importance of Having the Classes Separated by Rooms or Screens. How Get Them?—S. G. Greyer. General Discussion.

2: 40—Teacher-training: (1) The Importance. The Need.—N. M. Albright. (2) What Is Being Done by Others? By Us? —J. W. Wampler. (3) How Organize and Conduct?—M. A. Good.

3: 25—Hymn. Prayer by A. S. Thomas.

Friday Night.

7: 30—Hymn. Scripture Reading and Prayer by P. J. Wenger.

7: 40—Teachers' Meeting Session. (Some one will probably show how to conduct a teachers' meeting. There will be no set speech. Come with your questions. They will be discussed.)

8: 40—The Christian Workers' Meeting. It Is Said, "Any Man Can Find Time, Or Can Take It, for Whatever He Feels He Must Do in This World." How Can We Get This Feeling As Regards Our Christian Workers' Meeting?—D. L. Andes.

There will be opportunity for the discussion of other phases of the Christian Workers' Meeting.

Hymn. Prayer by A. B. Early.

Saturday Morning.

9: 30—Hymn. Scripture Reading and Prayer by S. D. Miller.

9: 40—The Necessity of Keeping a Careful Record of the Sunday-school.—W. H. Zigler.

9: 55—General Discussion.

10: 00—How Make Our Sunday-schools Bible Schools Instead of Quarterly Schools?—M. J. Cline.

10: 15—General Discussion.

10: 20—Name Some Good Books for Superintendents and Teachers and Discuss the Benefit to Be Derived from Them. —A. B. Miller.

10: 35—General Discussion.

10: 40—How Start and Maintain a Cradle Roll? Why?—J. W. F. Miller.

10: 55—General Discussion.

11: 00—The Value of the Home Department. How Organize?—Rebecca Bowman.

11: 15—General Discussion.

11: 20—Hymn. Prayer by O. S. Miller.

Saturday Afternoon.

1: 00—Hymn. Scripture Reading and Prayer by John C. Garber.

1: 10—Round Table. Conducted by B. B. Garber.

1: 40—What Should We Accomplish in 1911?—J. H. Cline.

1: 55—General Discussion.

2: 00—Business Period.

Hymn. Prayer by Peter Garber.

Music director, John T. Glick.

Committee, J. W. Wright, J. W. Wampler, W. S. Thomas, Wm. K. Conner, Secretary.

If Jesus Christ is not worth being made known to every man, even to the ends of the world, he is not worth knowing for you and me. The least thing we dare attempt, if we be true to Christ, is to make his Gospel universal and do it now.—J. Campbell White.

THE REPEOPLING OF MOAB.

(Concluded from Page 117.)

and many others will become towns inhabited by outsiders who are used of God to rebuild the ruined places of Moab and thus fulfill the prophecy of twenty-seven centuries ago.

It should be noted that this repeopling of Moab is encouraged by the Turk, mainly for two reasons,—politically and financially. The newcomers are all Mohammedans, which tends to strengthen the Government: This, in case of necessity, would be valuable, for they would stand by their own kind, and then every family, encouraged to settle in this spacious district, means additional revenue in the shape of taxes, and although the Government gives the sites to the immigrants free, in the long run they are the gainers.

Thus, all-unconsciously, the Turk is being used to bring about the purposes of the Almighty, and a people, hostile to the religion and claims of Jesus Christ, are being allowed to occupy a land once so full of interest. It must not be forgotten, however, that this has often been the Lord's way of working, ere blessing, in large measure, comes to a land and people. It will be interesting to watch the development of Palestine alongside of Moab, and see how the Arab, who is now half-brother,—the Arab,—will treat those who are taking up residence in these different sections of country.

Now, in view of these facts, the question presents itself to those interested in such developments and movements, Ought not the Christian agencies of the world to have a hand in these things, and send the Gospel to Moab and the adjacent lands? For, surely, there is more than a material significance to the words of the ancient seer, and God will get glory to himself out of Moab in the shape of believers in his Son Jesus Christ. But this cannot be unless the messengers of the Gospel are sent to tell the news of salvation to those opposed to, and ignorant of, the same. At present Protestantism has no representative throughout the land, now being revived and repeopled. For years, in Kerak, the capital of Moab, the cause of Christ has been represented, and the place occupied by missionaries, first by Mr. and Mrs. Lethaby, and others, later by the Church Missionary Society of England. The latter, for various reasons, withdrew their workers, and for a long time were represented there by two empty rooms. These, however, were lately given up, thus making the way clear for others to go in and occupy the field, which is one of the most promising ones in the Orient, at the present time.

That the inhabitants of Moab are friendly to the missionaries, was recently proved during the insurrection by the Arabs against the Turks. The writer, who has lived in Kerak as a missionary for many years, and since leaving the city, **has frequently revisited** it, administered to the inhabitants both in tent and town, was in the city at the **commencement of hostilities**, but was not interfered with, although all other outsiders then in Kerak were massacred. All unknown to the missionary, and a party of nine others with him, orders were circulated through the city by the **chiefs** that the Europeans were not to be harmed, or in any way interfered with, and such instructions were obeyed. At times excited mobs of Arabs, bent on plunder and loot, surrounded the rooms in which the party were sheltered, but no attempt was made to interfere with them. On the other hand, help was forthcoming from the excited Moabites, so that the party was enabled to reach a place of safety, all along their journey receiving every kindness and help from the Arabs with whom they came in contact, for the missionary was well known to them all.

Thus was demonstrated the fact that years of work among the people had not been wasted, but that a lasting friendship had been created, and the desire of the people of Moab is that the missionaries should return and settle and work among them.

If such a challenge is not accepted, and some effort is not made to evangelize the Moabites, it will be a lasting disgrace to the world of missions. In the face of all that is advocated, published, and talked of, in connection with Moslem missions, can such a field lie unoccupied? This is a question for Committees and Boards to settle, for as surely as they neglect to send the gospel ambassador to such lands and people, so surely will the Lord of Hosts, and he who gave the Great Commission, hold them responsible for such neglect. But he who "abideth faithful" will continue to carry out his purposes, and sooner than we expect, after the Unchangeable. "Behold, I will I bring again the captivity of Moab in the latter days, saith the Lord." Soon the time will have passed for work to be done for which opportunity now offers.

Jerusalem, Palestine.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lordsburg.—Thirteen letters of membership were read last Sunday at the close of the services. Last Wednesday evening, at the close of the prayer meeting services, a father and his little daughter were buried with Christ in baptism. Eld. W. F. England officiated.—Grace H. Miller, Lordsburg, Cal., Feb. 10.

Patterson.—This place is 108 miles north of San Francisco and 95 miles north of Fresno, on the Southern Pacific Railroad. Our attendance at Sunday-school is showing a gratifying increase. The Patterson colony is free from objectionable people. The soil is very rich and the water is good. The rainy season is not quite one year old. We desire of the Brethren to come and help us in the Lord's work.—B. W. Hays, Patterson, Cal., Feb. 13.

COLORADO.

Bethany.—Since our last report our Building Committee reported a desirable location secured. Our pastor, the minister, Bro. B. E. Kesler (the writer's father), is away holding meetings in Kansas. Our Sunday-school is still quite well attended.—Pearl Kesler, River Bend, Colo., Feb. 14.

Brandon.—The climatic conditions here are fine. The altitude is not high enough to be hard for those who have weak hearts. Those coming here for tubercular trouble improve rapidly. Our town is only about twelve months old, but it is growing rapidly. Most of the business interests are run and controlled by the Brethren. We have now about forty or nine members here, with others coming in this spring. We expect to organize a Sunday-school in the near future. There are plenty of good homes and farms to be had here. Those wanting further information can address the writer. The Messenger is a welcome helpful visitor in the building up the church.—J. M. Crouse, Brandon, Colo., Feb. 9.

ILLINOIS.

Kaskaskia church met in council Feb. 11, with our elder, Bro. D. T. Wagoner, presiding. Sunday-school officers were elected for the year. Bro. James Simpkins is our superintendent; Sister Florence Childress, secretary; the writer, Messenger correspondent. Decided to have two weeks of meetings in September.—Mary Simpkins, Avena, Ill., Feb. 13.

Pleasant Hill church met in council Feb. 11, Eld. W. H. Boyd presiding. The business of seven was pleasantly disposed of. After the investigating committee had given their report, the application for membership of Sister Virgin Eden, a committee was appointed to solicit funds and to aid upon the building. Bro. Boyd gave advice. The same committee was appointed to procure one of the returned missionaries to hold a series of lectures in our church during the summer. Brethren D. B. Gibson and E. H. Brubaker were chosen as delegates to the State Temperance Convention at Springfield, Feb. 14. Eight letters of membership were received and six were granted. Our love feast will be held April 29, at 6:30 P. M.—Mrs. C. Harshbarger, Girard, Ill., Feb. 12.

INDIANA.

Beaver Dam.—Our little band met in council at the home of Eld. J. G. Stambaugh, with Eld. Byerly, of Magley, Ind., presiding. Brethren Stambaugh was elected to the Red Army resigned the treasurership, and Sister Alice Flenner was elected in his place. Brethren Stambaugh and Hostetler were elected for the opening of our Sunday-school in April. On Saturday evening Eld. Byerly preached to an appreciative audience at Log Bethel (Winebrennerian) church, and on Sunday evening to our little band at our church services. We expect to have another series of meetings during April, to be conducted by Bro. C. S. Garber, of St. Joseph, Mo.—J. L. Kline, R. D. 3, Converse, Ind., Feb. 13.

Cedar Lake.—Our council was held Feb. 11. Considerable business was transacted. Bro. Wm. Baker, who has been our elder for many years, and is now getting quite old, desired to give up the responsibility over to the church, and the church elected Bro. John Urey as her presiding elder. He has been our elder since Bro. Baker's departure. At request of the Annual Meeting, officers were elected for temperance work as follows: Brethren Walter Eldridge, William Seidel, Roscoe Perkins and the writer. Bro. John Urey acts as president; a Christian Workers' Meeting has also been organized at this place. The following officers have been elected:—Sarah E. Holman, R. D. 3, Avilla, Ind., Feb. 14.

Del River.—Our council at the home of Eel River church called a special meeting Feb. 5, for the purpose of reorganizing the Sunday-school. The following Sunday officers were elected: Sister Orpha Butterbaugh, president; the writer, secretary. This was the first organization in our new churchhouse. We hope to do more and better work in the future than we have done in the past.—Effie Montel, Claypool, Ind., Feb. 13.

Huntington.—Bro. John Eikenberry, of Warren, Ind., who is nearly eighty-two years of age, is still active in the Master's work. On Sunday, Feb. 12, he filled his regular appointments at the Lancaster church house of the Mississinewa church, Middle Indiana. His eyesight is poor, but although it was cloudy, he read to us the fifteenth chapter of Matthew. His memory aids him in Scripture reading. Once more he portrayed the life of Christ, and dealt out the Bread of Life to his people. Those who heard him were edified in his words of wisdom. His life makes his sermons effective.—Lawrence Schults, Huntington, Ind., Feb. 14.

Nappanee.—Eld. Geo. L. Studebaker, of North Manchester, Ind., came to our place Nov. 5, and began a series of meetings. He went home Nov. 9, on account of his father's illness. He returned Nov. 20, and continued the meetings until Feb. 5. Bro. Studebaker dealt out the Bread of Life with power and clearness. Interest was good. Three made the good choice. Two were received into the church by baptism. One is awaiting the rite.—E. J. Miller, Nappanee, Ind., Feb. 11.

New Salem.—Our church met in her first council Feb. 5 to effect an organization. This church has been organized from a part of the Bethel church at her last council. Elders Amsey Clem and James Neff were present; also Bro. Otho Warstler. New Salem was decided upon as the future name for the new organization. Bro. Otho Warstler acted as temporary clerk, and Bro. Clem presided at the meeting. The following officers were elected for the next two years: Bro. John Stout, elder; Bro. Roy Matthews, secretary; Bro. Hiram Fervedia, treasurer; Sister Cecile Dickey, correspondent; Bro. Henry Saunders, Messenger agent.—Maude Jones, R. D. 5, Syracuse, Ind., Feb. 13.

IOWA.

Des Moines City Mission.—In our monthly members' meeting, last evening, we transacted some business pertaining to our Sunday-school work. While there were a few things that seemed to be of a serious nature, yet the spirit of love was manifested by all present. Four letters of membership were granted. This closes the work of the writer as pastor of this mission, and Bro. Virgil C. Finnell comes to take our place. We go to Southern California.—A. C. Stumbergerr, Des Moines, Iowa, Feb. 15.

Grundy.—The interest and attendance have been very good at all of our services, so far. Two were received by letter since our last report. Eld. S. B. Miller, of Cedar Rapids, Iowa, was here Jan. 29, and at 11 A. M. delivered a very interesting address. In the evening he gave a good temperance lecture to a large audience. On the evening of Feb. 10 Sister Sadie Miller, our missionary from India, came here, and remained over Sunday. She gave us four lectures on their work. Her talks were very interesting and largely attended. It is indeed a treat to hear what our missionaries have to contend with in foreign countries, and what they are accomplishing. The cause and conversion of souls in heathen India is good collection was taken at the close of the meetings for the mission work.—Mrs. Ella Sherry, Grundy Center, Iowa, Feb. 14.

Notice.—The Mission Board of Northern Iowa, Minnesota and Dakota met and decided that all those that desire meetings will please notify the president of the Board not later than March 1. Bro. J. S. Zimmerman has finally consented to take the work as district evangelist and district Sunday-school Secretary for this year.—Samuel Pike, President of District Mission Board, Waterloo, Iowa, Feb. 12.

Waterloo city church is in the midst of an excellent series of meetings conducted by Bro. C. B. Smith, of Red Cloud, Nebr. Four have applied for membership.—Lizsie A. Witter, 1002 Randolph Street, Waterloo, Iowa, Feb. 13.

KANSAS.

Bloom.—Our new church is now completed except seats and lights. We expect to dedicate it April 1, followed by a two weeks' meeting, closing with a love feast at the close of the meetings. We are anxious to get into our new house, as at present we are using the room over the store for Sunday-school as we should like. We feel grateful to our Brethren and friends who have so willingly helped us. Need we say we are glad to welcome Bro. C. D. Hylton and family, of Troutville, Va. He and his family have been here and will move to place the latter part of March. Bro. Hylton will find plenty of work here, as we need his help in the Lord's work. Bro. Shoemaker, of Kansas, has been with us for two weeks yet, and will move here soon.—G. W. Weddle, Bloom, Kans., Feb. 13.

Kansas City.—At a late council, held in our mission meeting-house, Bro. Hudson Hall was elected Sunday-school superintendent; Sister Marshall, president of the Christian Workers' Meeting; Sister Barker, superintendent of the home department and the cradle roll. All departments of the work are doing well, the Sunday-school averages over one hundred. Following the council, we began a series of meetings which are being well attended. So far nine have been baptized, with two others that are now awaiting the ordinance. We have received a few small donations during the last month, which has helped us to meet our expenses, but we are close touch with the need and actual conditions of suffering, caused through sickness, and sickness alone, which is sufficient to relieve all worthy cases.—I. H. Crist, 12 North Fifteenth Street, Kansas City, Kans., Feb. 14.

West Big Creek.—Elders J. W. Garber and E. D. Steward,' of Quinter, Kans., filled the regular appointment on Sunday, 5th inst. Bro. Steward also filled the appointment on the 6th, being heads of families; the other, a son of Eld. Geo. Miller, of this place were both present. Bro. Garber talked, and the outlook at that place is encouraging. This is a mission point of the Smoky Valley. This is the first time the recently held a three weeks' series of meetings. There are about thirty-five members at that place. The writer expects to move there in the near future. Will not some others come soon?—J. F. Eller, Quinter, Kans., Feb. 14.

MICHIGAN.

Hardwood Lake.—Feb. 9 Eld. J. F. Bowman, from Fountain City, Tenn., came to us and preached for us on Saturday evening and Sunday. His text on Saturday evening's lecture was taken from Heb. 12: 2, and on Sunday morning he took his text from Rom. 12: 1. The discourses were delivered with power, and seemed to make a deep impression. As we have no regular appointments anywhere, the sermons were refreshing are appreciated. Our little band is still increasing a little. We expect to have regular appointments by March 15, as Bro. Bowsher, from Illinois, will be here to preach for us by that time. This is a good country and land is cheap here yet. We would like to have the Brethren locate here. Those that want further information can address the writer with self-addressed stamped envelope, and will send information as near as we can fully given.—E. B. Weirich, Hardwood Lake, Mich., Feb. 13.

Westphalia.—Our council met Feb. 11, with Eld. Bowsher, of our elder, Bro. Samuel Bollinger presided. It was decided to purchase another lot to make our church ground more commodious. Also to elect two members for our church hood at our communion service, which is to be held June 10.—Milton Bollinger, R. D. 3, Westphalia, Mich., Feb. 14.

MISSOURI.

Farrenburg.—Feb. 11 Eld. C. H. Steerman came to preach for us and we had a very interesting and instructive meeting. He also gave us some good instruction in Sunday-school work. We had communion on the evening of the 11th. Bro. W. J. Lilly, of Carlisle, Ark., was elected elder of this place another year, as Bro. Steerman will leave us in March, for the South. Bro. Lilly preached a splendid sermon on the subject for our prayer meeting was "Faith and Prayer," after which our afflicted brother, John A. Doherty, received the anointing service. In less than two years nine of the members of our little church have passed to the better land. Only one by one they leave us to join the ranks over there.—Allie Elsenbeg, Bagley, Mo., Feb. 13.

Lincoln.—The Christian Workers arranged a temperance program for Feb. 12, which was to be rendered in the afternoon, and many took part in it, both young and old. Our minister, Bro. S. E. Thompson, closed with a good talk on temperance.—Caroline Brown, 1935 N. Twenty-Third Street, Lincoln, Nebr., Feb. 16.

OHIO.

Covington.—We praise God for the continued interest in spiritual things at this place. Our pastor, Bro. Geo. W. Flory, has been preaching to us the scriptural experience on the prodigal son, on Sunday evenings. The church was crowded. A large number are out for the first time. Our dedication services will be held in our new church March 5. Bro. H. C. Early has promised to preach the dedicatory sermon.

We hope to welcome many brethren and sisters from our adjoining churches on that occasion. Brethren, we are standing over seven precious souls, recently received into the church by baptism.—Elizabeth D. Rosenberger, Covington, Ohio, Feb. 14.

Dickey.—Our church met in council Feb. 9. Our elder, Bro. T. S. Moherman, presided. Church officers were elected for the year. Bro. P. A. Bailey was reelected as clerk; Bro. William Foss, elected trustee for three years; Bro. Charles Hess, elected church treasurer; Bro. P. J. Hess, elected clerk of the treasury; the writer, elected church correspondent.—Ida M. Heim, Ashland, Ohio, Feb. 15.

East Dayton.—Our church met in council on the evening of the 8th. Our elder, Bro. J. W. Barnhart, presided. Four of were reelected for the year. They are as follows: Deacon Bro. Wm. Netzley, of Union City, Ind. He is a minister in the first degree. He having been married recently, his wife was duly installed. Brother and Sister Netzley will represent at District Meeting.—Elizabeth Grove, 1701 Maple St., Dayton, Ohio, Feb. 13.

Oakland.—Met in council Feb. 15. Our elder, Bro. J. H. Christian, presided. Ten letters of membership were granted. Bro. Jesse Christian was elected as our delegate to Annua. Meeting, and Brethren H. Z. Smith and S. P. Holsinger are our delegates to District Meeting. Bro. Reuben Shroyer, Sister Ada, and Bro. John Shroyer were all present at this meeting. We decided to hold our love feast May 13. A young man has been received into the church recently at last report.—Maria Miller, Bradford, Ohio, Feb. 17.

Palestine Creek.—Since our last report we have had several meetings, conducted by Bro. J. W. Fidler, four more have accepted Christ and are now walking in the narrow way. This makes forty accessions to the church since Jan. 1, including one to one hundred. Of this number thirty-six are heads of families. Many others seem very near the kingdom. Since the beginning of the year our Sunday-school has averaged over two hundred. In the main it has been increasing. Present numbers seventy-one, and our cradle roll numbers sixty-three.—Lewis Ellsworth, Ellsworth, Ohio, Feb. 15.

Poplar Ridge.—We have just closed a two weeks' series of meetings conducted by Bro. D. P. Sayre, of Huntington, Ind. The meetings were well attended, considering the inclement weather. The brethren were no accustomed to preach, but encouraged and strengthened through his earnest labors. Many lasting impressions have been made.—Jennie Flory, Jewell, Ohio, Feb. 15.

Richland.—Our church met in council Feb. 11. In the absence of our elder, Bro. A. J. Hershberger, Bro. Jesse Hoover presided. We decided to have our love feast at 10:30 A. M., to be preceded by the washing of feet at 9:30. We have failed to secure the services of Bro. Daniel R. McFadden, to assist us in these services. We also have failed to secure Frantz to hold our evangelistic services for us in December. We are few in number, but the church seems to be alive to the work.—Ira E. Long, R. D. 1, Mansfield, Ohio, Feb. 15.

Silver Creek church met in council Feb. 11, with Ed. J. W. Keiser presiding. Love was received by letter, and one letter of membership was granted. Arrangements were made for the Holy Communion, which is to be held at the next meeting time in April. We decided to have a series of meetings next winter, to be held by the Walnut Grove band.—Mrs. Jesse Fisher, R. D. 1, Pioneer, Ohio, Feb. 13.

Upper Stillwater.—Jan. 29 Ed. Brandon Shroyer came among us and began a series of meetings in the Upper Stillwater church, dealing out the Word of truth in a forcible and convincing. Feb. 2 Bro. Shroyer gave us in all thirty-one good, practical sermons. Sinners were warned and earnestly invited. The attendance was encouraging. The doctrine and teaching can not help but be an inspiration and help to our dear young members of the Grace, and to strengthen in attendance, in spite of unfavorable weather conditions and gave strict attention to Bro. Brandon's outstanding sermons. As a direct result three were baptized and two are to be restored.—John M. Stover, Bradford, Ohio, Feb. 14.

OKLAHOMA.

Guthrie.—Our church has just enjoyed a refreshing season. The District Mission Board met here on Saturday, Feb. 11. Bro. Miller was present for us on Saturday night. He also preached on Sunday morning and evening. The sermons were all forceful and practical, soul-inspiring. Attendance was very much, as well as those of the other members of the Board. We are always glad to have members stop with us.

(Concluded on Page 128.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Ekenberry-Myers.—By the undersigned, at the home of the bride's parents, Brother and Sister Jacob A. Myers, Feb. 5, 1911, Bro. John Henry Ekenberry, formerly of Barnum, Minn., and Sister Mary Catherine Myers, of Greene, Iowa.—W. H. Hood, Greene, Iowa.

Lackey-Detrick.—At the home of the undersigned Feb. 12, 1911, Mr. Alvin Don Lackey, of Columbus Grove, Ohio, and Sister Lucy Ellen Detrick, of Ada, Ohio.—Samuel Detrick, Driver, R. D. 2, Box 31, Lima, Ohio.

Landes-Beery.—By the undersigned, at the home of the bride's parents, Feb. 9, Beery; near Latitner, Ill., Feb. 4, 1911, Bro. Earl A. Landes, of Cerro Gordo, Ill., and Sister Josephine Beery, of Latitner, Ill.—Salem Beery, Latitner, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Appleby, Emily, died of diphtheria at the home of her parents, Abbottstown, St., Hanover, Pa., Dec., 9, 1910, aged 5 years, 4 months, 9 days. Interment in the York Road cemetery. Bro. Geo. M. Besser officiated at the grave.—W. B. Hartacher, Hanover, Pa.

Atwood, Infant Ruth, daughter of David and Catherine Keith, born in Darke County, Ohio, Dec. 25, 1844, died of asthma and heart failure in Kosciusko Co., Ind., Feb. 3, 1911; united with the Church of the Brethren when she was seventeen years of age and lived faithful to the end. She was anointed ten days before her death. Services at the Brethren church, near Leesburg, by Eld. G. D. Zuck.—Mrs. Ella Keith, writer. Interment in I. O. O. F. cemetery, near by.—I. E. Warren, Burnips, Ind.

Balle, Joseph E., died of diphtheria at the home of his parents, Brother Jesse and Sister Balle, 61 East Middle St., Hanover, Pa., Jan. 12, 1910, aged 3 years and 6 months. Funeral private. Interment in the York Road cemetery. Bro. Geo. M. Besser officiated at the grave.—W. B. Hartacher, Hanover, Pa.

Blough, Bro. Levi J., the last of a family of eleven children, died at his home near Stantons Mill, Pa., in the bounds of the Quemahoning congregation, Feb. 1, 1911, aged about 77 years. He united with the church only three years ago. He was never married. Interment at the Stantons Mill church by his home. Services in the Reformed church by the writer, Text, Rev. 14: 13.—J. M. Blough, Johnstown, Pa.

Bowman, John, born in Preble County, Ohio, Aug. 2, 1838, died Jan. 31, 1911, of infirmities of old age. In 1849 he was married while living in Indiana, to Miss Ann Eliza Ross, married to Lucinda Shephard, of Carroll County, Ind. To this union were born ten children, six of whom are living. In 1856 he was elected to the deacon's office while living in Wabash County, Ind., and was advanced to the ministry permitted in 1868 they moved to Missouri. Most of his remaining years were spent in the Warrensburg congregation, Mo., filling responsible church offices. Services by Eld. James M. Mohler, of Leeton, Mo., assisted by the writer.—Jesse D. Mohler, Warrensburg, Mo.

Bryant, Sister Amerenta, daughter of Samuel and Mary Bryant, born near Connersville, Ind., Feb. 14, 1837, died Jan. 21, 1911, aged 23 years and 13 days. She united with the Church of the Brethren in June, 1910, and remained a faithful member so long as her health permitted her. She was the youngest in a family of seven children, all of whom with one exception preceded her. Her mother and two half-brothers survive.—Services at the Salt Creek church, Feb. 1, by Eld. Carey Toney.—Grace Jones Puyrich, Connersville, Ind.

Burns, Mrs. Millie, born near Bro. J. H. and Sister Mary J. Burns, born at Burr Oak, Ind., Dec. 28, 1899, died in the Northwestern Hospital in Minot, N. Dak., Jan. 17, 1911, after an illness of several weeks' duration, from tuberculosis of the pendicitis. He emigrated to North Dakota with his parents two years ago and settled in Minot. She is survived by her parents, brothers and two sisters. Services in the Brethren church at Antrim, Indiana, by the writer, assisted by Bro. Jacob D. Hershberger, officiating—Manerva Lambert, Surrey, N. Dak.

Clingenpeel, Lucy Ann, died near Stuart, Iowa, Nov. 7, 1836. She was married to John Clingenpeel in Carroll County, Ind., in 1855. To this union were born seven children, one of whom died, leaving seven grandchildren. The others, with the husband and many grandchildren, were all in her bedside when she fell asleep. Services in Stuart, Feb. 3, 1911, aged 74 years, 2 months and 17 days. She united with the Brethren church in 1871, lived a faithful member of the Church of the Brethren and lived a faithful member ever since. Services in the Brethren church in Stuart, conducted by the writer, assisted by Brethren Hoffman and Hoover, and a discourse of friends followed her to the grave.—D. E. Cripe, Stuartmer, Iowa.

Clipp, Bro. Lewis, born Nov. 23, 1841, in Germany, died Feb. 5, 1911, in the bounds of the Turkey Creek congregation, near Greenville, Ind., aged 69 years, 2 months and 12 days. When he was ten years old he came with his parents to America and settled in Montgomery County, Ohio. In 1861 he enlisted in Company C, Eleventh Regiment of Ohio. He was a veteran of the Civil War. In 1865 he was ordained a great deal from the injuries sustained. Aug. 19, 1866, he was united in marriage to Miss Clouse. To this union seven sons and four daughters were born. A kind wife, one son and three daughters survive. He and his wife united with the church of the Brethren in 1875, lived faithful members of the church until the end. He was respected by all who knew him. The church is filled with sad hearts at the loss of their friend and father. Services by Bro. Peter Stuckman and the writer in the Turkey Creek church.—Mrs. Anna Stuckman, Wysong, Nappanee, Ind.

Curry, Alva, son of Alexander E. C. and Ora Curry, died at her home Feb. 3, 1911, of spinal meningitis, aged 3 years, 4 months and 19 days. Alva was a member of the cradle roll of the Brethren Sunday-school at Pyrmont, Ind., of which the writer is superintendent. She is the first one of the cradle roll to be called home. Services in the church, interment at the house by Bro. S. P. Zimmerman.—Amelia Kitchen, Shafter, Ind.

Eisenbise, Sister Martha, nee Sliter, wife of Bro. Peter Eisenbise, born in Ashland County, Ohio, Feb. 14, 1841, suffered much and much suffering for several months. Her father, Joshua Sliter, preceded her to the spirit land. She was married to Peter, who was only eighteen months old. Here she grew to womanhood, married and lived until 1886, when she, with her husband and family, moved to Kansas, where they have resided part of her years was spent. Her husband, two sons, two daughters and seven grandchildren survive to mourn their loss. She united with the Church of the Brethren early in life, and remained a faithful member until death. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Services in the Salem congregation, Central house. Interment near by. Text, Psa. 103: 14.—Norman A. Spencer, R. D. 1, Lindsborg, Kans.

Elory, Ethel Sayrena, infant daughter of Charles and Mary Flory, born May 7, 1910, died near Jewell, Ohio, Feb. 7, 1911, aged 9 months and 29 days. Text, Matt. 18: 3.—Jennie Flory, Jewell, Ohio.

Fraze, Sister Elizabeth, wife of Bro. A. V. and Sister Fraze, born Nov. 24, 1910, died of erysipelas Feb. 1, 1911, aged 2 months and 8 days. She was the last one born in the family of S. P. Sanger—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal.

Gresso, Sister Lydia, nee Ohmart, born in Wabash County, Ind., June 30, 1860, died at her home near Laketon, Ind., Jan. 29, 1911. She was married to Bro. Jacob Gresso, Feb. 14, 1878, united in marriage to Eli Gresso Nov. 18, 1890. A short time after the first marriage she united with the church and have ever lived a faithful Christian life. During her last illness, which was of short duration, Sister Gresso suffered very much greatly, but bore it all with Christian fortitude. She is survived by her husband, two sons and one daughter by first marriage. Services at the West house by Eld. A. L. Wright. Interment in the cemetery adjoining.—Edith Miller, North Manchester, Ind.

Hammond, Maggie M., wife of C. A. Hammond, residing on Cypress Street, near Locust Street (River Park), Akron, Ohio, Feb. 2, 1911, aged 32 years. She had been ill for a year and now months. She died at the home of her parents, and at the home, conducted by the writer, at eight o'clock on Saturday morning, Feb. 4. Besides her husband, she leaves two sons, Ind., her former home, for burial.—H. W. Krieghbaum, South Bend, Ind.

Hartman, Sister Sarah Jane, wife of friend Jonathan Hartman, residing three miles south of South Bend, Ind., died in the church by Eld. J. M. Kagey, assisted by Rev. A. P. Funkhouser, of the U. B. church. Text, 1 Cor. 15: 22.—S. I. Bowman, Hudson, Ind.

Henson, Sister Cynthia, born Feb. 22, 1829, died at her home in Martinsburg, Ohio, Jan. 29, 1911, aged 81 years, 11 months and 21 days. She was married Dec. 20, 1849. She was faithful to her Lord, being a member of the Church of the Brethren for thirty-five years. Although she was a cripple, her complaints were few. She lived alone and said she had everything she needed. Services in the Stockton Baptist church at Hayesville, Iowa, by the writer, assisted by Bro. Wm. Hutchison.—A. H. Ruffner, Richland, Iowa.

Hersh, Sister Lucy A., nee Fidler, born in Adams County, Pa., Nov. 3, 1834, died at her home in Abilene, Kans., Feb. 5, 1911, aged 76 years, 3 months and 27 days. She was married to John B. Hersh Nov. 8, 1859. To this union were born seven children. Two of them died in their infancy and one older in years. One son and three daughters survive. In her early life Sister Hersh united with the Lutheran church. After moving to Kansas she became a member of the Church of the Brethren. Services in the church near Abilene by the fellows of the church and was anointed. She was a loving mother and a faithful wife. Interment in the I. O. O. F. cemetery in Abilene, Kans., by the undersigned, assisted by Mr. Coleman, Feb. 7, 1911.—J. F. Hantz, Abilene, Kans.

Hess, Sister Catherine C., wife of Bro. Martin D. Hess, died of paralysis near Sangerville, in the bounds of the Broadway church congregation, Augusta Co., Va., Feb. 6, 1911, aged 62 years, 1 month and 6 days. She was a consistent member of Bro. Conrad and Sister Catharine Sanger, deceased. She united with the Church of the Brethren in 1904, when she was quite young, and lived a devoted Christian life. Sister Hess had been in declining health for several years, and was confined to her home duties until about eight hours before her death, when she suffered a stroke of paralysis. She is survived by a kind husband, two daughters and three sons, one brother and two sisters. Her children are all grown and quite young, all are members of the church. Services at the home and at Sangerville, Feb. 8, conducted by Elders J. W. and C. S. Brubaker.—Annie Bell Miller, R. D. 2, Box 32, Bridgewater, Va.

Hissong, Infant Charline, died in the bounds of the Fairview congregation, Blair Co., Pa., Nov. 28, 1910, aged 73 years, 6 months and 10 days. Services in the Fairview church by the Brethren J. H. Brumbaugh and A. J. Detweiler. Text, Heb. 11: 13.—C. Hissong, Roaring Spring, Pa.

Kalebaugh, Bro. S. S., son of Jesse and Catharine Kalebaugh, born in Rockingham Co., Va., June 12, 1847, died in the hospital for the feeble-minded in Owensboro, Ky., Feb. 11, 1911, aged 63 years, 7 months and 23 days. Bro. Kalebaugh was married to Rosalinda P. Cromer, Dec. 8, 1870. To this union seven sons and four daughters were born. His wife and five sons preceded him to the spirit land. Two sons and one daughter survive. He united with the Church of the Brethren in 1874, lived faithful to the end. His mind was not till removed by death. Services in the M. E. church in Gardner, Ind., by the writer. Text, Job 14: 14.—Interment in the Gardner cemetery, by the side of his wife, who preceded him a few years.—H. F. Crist, 724 West Cedar Street, Olathe, Kans.

Landis, Sister Ida, nee Johnson, born near Potsdam, Darke Co., Ohio, Nov. 14, 1873, died at her home in Dallas Center, Ia., Feb. 1911, aged 46 years, 1 month and 14 days. She was married to Albert Landis, Dec. 24, 1891. To this union were born three sons and four daughters. At the age of seventeen she united with the Church of the Brethren and lived a faithful, consistent Christian life. She was afflicted for more than a year with consumption, which proves a burden to her children. Services at the home and also at Potsdam, Darke County, Ohio.—Ella Johnson. Interment at the latter place. —A. L. Kleginger, Dayton, Ohio.

Lehman, Bro. Samuel, born in Blair County, Pa., Feb. 10, 1847, died at the home of his daughter, Mrs. Wm. Boyer, Dallas Center, Iowa, Feb. 4, 1911, aged 63 years, 11 months and 24 days. He was married to Miss Mary Ann Boyer. He lived only three weeks after he was stricken. October, 1869, he was united in marriage to Miss Mary Henderson. To this union were born ten children, four dying in their infancy, and one older in years. One died Nov. 4, 1910. In 1873, he was married to Elizabeth Cowen. To this union two sons were born, one dying in infancy. His second wife died Dec. 23, 1899. He is survived by four daughters and two sons; also one foster-son, whom he took at the age of eight years and helped to raise and educate. In 1869, he was living a Christian life until his death. He served as deacon for about thirty years. He was called for the ministry, which greatly comforted him. Services in the Shannon church by Bro. Chas. E. Eby, assisted by Bro. Henry Baum. Text, Rev. 21: 1. Interment in the cemetery near by.—Mrs. S. Delp, R. D. 3, Shannon, Ill.

Lehman, Sister Ida, eldest daughter of Bro. Charles and Sister Lontz, born July 29, 1906, near Burnettsville church, White Co., Ind., died at the residence of her parents, near Nine Oaks, Jan. 22, 1911, aged 5 years, 5 months and 24 days. She leaves her parents and two sisters to mourn their loss.—Services by Bro. M. M. Ennis. Text, 1 Thess. 4: 13, 14. Interment in the Center cemetery.—Mrs. Mary Joy, R. D. 3, Carmel, Ind.

Martin, infant son of J. C. and Sister Della Martin, died near Bledsoe, Ind., Jan. 25, 1911, aged 1 year, 1 month and 25 days. Services by Bro. Michael Bledsoe, of Perth.—Ida Dot, Text, Matt. 19: 14.—Ida C. Fisher, Perth, N. Dak.

Miller, Sister Annie, born in the bounds of the Barren Ridge congregation, Augusta Co., Va., aged 75 years, 3 months and 17 days, died in the bounds of the church of the Brethren church. He leaves four sons and three daughters, his wife having preceded him to the spirit land. Services by Elders J. C. Garber and Geo. A. Phillips. Interment in the cemetery at Mount Sidney.—Joseph H. Coffman, R. D. 1, Linville, Va.

Miller, Sister Annie, died in the Linville Creek congregation, Rockingham Co., Va., Dec. 30, 1910, aged 85 years. She united with the church in her girlhood, and lived a devoted Christian life. She was married to Bro. Jacob Miller. One son was born to this union. Her husband died in 1885. As his infirmities increased and grew more burdensome, she desired in her feet, and it was difficult for her to get about. She desired to be free from the cares of this life, and sought admittance into the Old Folks' Home at Timberville, Va., meeting the requirements. For about four years she lived a contented, happy life in that institution. The spring and fall love feasts and the twice-a-month communion services were a source of great comfort. While her feet were numb and heavy, her fingers were active and busy with the needle, gathering up fragments of time, and converting the collection, for charitable institutions, and for individuals. She was loved and esteemed by all. She leaves to mourn her son, three stepsons, and five stepdaughters. Services by Brethren D. H. Zigler, J. Zuck and Jacob Wampler. Text, Rev. 14: 13. Interment in Linville Creek cemetery.—Catherine R. Kline, Linville, Va.

Mumma, Sister Martha, nee Garber, born near New Lebanon, Montgomery Co., Ohio, Dec. 31, 1837, died Jan. 31, 1911, aged 73 years, 1 month and 1 day. At the age of eighteen years she united with the Church of the Brethren. She was married to Bro. Jacob Mumma, Jan. 31, 1861. To this union was blessed with three children. Her husband died Sept. 16, 1892. March 3, 1895, she was united in marriage to Bro. W. H. Mumma. To this union one son was born, who preceded her in his infancy. Shortly before her death, she called for the elders of the church to receive the anointing service. Her husband, one daughter, two sons and three stepchildren survive. Services at the Church of the Brethren in Trotwood, Ohio, by Eld. D. M. Garver, assisted by Bro. Jacob Smith Text, Rev. 14: 13.—Interment in Hill Grove cemetery. Text, Mark 14: 8.—Norman A. Conover, R. D. 14, Dayton, Ohio.

Moltie, Sister Martha C., born in Brown County, Kans., Aug.

27, 1868, died at the hospital in Pendleton, Oregon, Jan. 26, 1911, from a fracture of the liver, aged 42 years, 4 months and 29 days. Her maiden name was Martha C. Mousum. She was united in marriage to Louis Nottle Feb. 14, 1887, at Falls City, Nebr. Five daughters and one son were born to them. Her husband and her six children survive. Sister Nottle united with the Church of the Brethren May 12, 1890. April 8, 1901, she located with her family at Colfax, Wash. After a few years they moved to Newberg, Oregon, and thence to Weston. She was widely known as a nurse. Services of the Brethren church by Eld. John Bonewitz. Text: "She hath done what she could" (Mark 14: 8). Interment in Weston cemetery.—Alda E. Withers, Weston, Oregon.

Reasor, Sister Elisabeth, wife of Bro. Christopher Reasor, residing at 1903 East St., South Bend, Ind., passed very suddenly on the morning of Feb. 2, 1911. She took her husband she was getting cold. He at once got up and found that she was in less than a minute he was by her side again, but could not arouse her. Sister Reasor had lived in the vicinity of South Bend and was a member of the Church of the Brethren for nearly fifty years. She leaves her husband, one son and three daughters. Services by Eld. D. Whitmer and the writer.—H. W. Baughman, South Bend, Indiana.

Rutter, Sister Catherine, nee Grove, died at her home, 902 Independence Ave., Waterloo, Iowa, Jan. 29, 1911, aged 74 years, 7 months and 6 days. She was married at Orbisonia, Huntingdon Co., Pa., to W. H. Rutter Sept. 6, 1857. They moved to Iowa, July 26, 1865. In 1866 she and her husband united with the Church of the Brethren in 1865. They moved to Black Hawk County, Iowa, in 1867. She leaves a husband, three sons, three daughters, and one brother. Further mention half a century ago in the Brethren Family. Services at the home by Eld. A. F. Blough. Text, Heb. 4: 9. Interment in Fairview cemetery.—Lizzie A. Witter, Waterloo, Iowa.

Sactes, Sister Rachel A., born in Wood County, Ohio, June 29, 1842, died of pneumonia, in the bounds of the Shoal Creek congregation, Mo., Jan. 31, 1911, aged 68 years, 7 months and 2 days. She united with the Church of the Brethren in 1882. Her husband, Mr. Santes, preceded her thirty-five years ago. She lived a consistent life until called to her reward. Two days before her death. Services at the Baptist church in Rocky Comfort by Brethren John Arganbright and Henry Etter.—Virgie Arganbright, Fairview, Mo.

Setty, Bro. William E., son of Francis and Margaret Setty, born in Warren Co., Ohio, Nov. 5, 1880, died of typhoid fever, at his home near Mexico, Ind., Feb. 4, 1911, after an illness of 2 months and 27 days. He was married to Miss Daisy Miller Nov. 23, 1904. This union was blessed with one daughter who survives him in death. He united with the Church of the Brethren Oct. 18, 1909. He leaves a wife, father, mother, three brothers and three sisters. Services at the Mexico church by Eld. Frank Fisher. Text, Matt. 24: 44.—Bertha I. Miller, Peru, Ind.

Sheldler, Bro. James W., born eight miles north of Tiffin, Ohio, July 1, 1854, died Feb. 4, 1911, after being afflicted for many years, but the last trouble, that of paralysis, brought to the house until a few days prior to his death, when he was seized with a stroke while at work in the barn and was found there until about an hour before his death, when he lay down on a bed and died. He was a kind father and a true friend to dismise. His wife was in the kitchen about her work, and on going to the room was found there dead. He was converted under a life-long resident of Seneca County, Ohio. He was married to Cora Jones, Dec. 25, 1879, and lived a life of a devoted Reformed church. His wife, two sons and one daughter survive. The daughter was united with the Church of the Brethren when he was quite a young man and lived an exemplary Christian life. He was anointed a few months ago by the writer, assisted by Brethren Shamer, who preached the funeral, and Bro. S. A. Walker, who also died in less than a week after. Text, Rev. 14: 13. Burial in Fairview cemetery.—Funeral conducted by Dr. Shuman, of the First Reformed church, where the deceased and his family were members, in high esteem among his friends.—B. F. Sheldler, Tiffin, Ohio.

Shock, Sister Nancy Ann, died in the bounds of the Fairview congregation, Pa., Dec. 16, 1910, aged 72 years and 7 months. She leaves a husband and a number of children. Services in the Fairview house by Eld. J. S. Snowberger. Text, John 11: 25, 26.—J. B. Snowberger, Shellytown, Pa.

Shoveller, Bro. Abraham, died in the bounds of the Fairview congregation, Pa., Jan. 24, 1911, aged 74 years, 9 months and 18 days. He united with the Church of the Brethren about 40 years ago. His wife died about 3 years ago. He leaves five children. Three of them belong to the Brethren church. Services by Eld. J. S. Holsinger. Text, Job 5: 26.—J. B. Snowberger, Shellytown, Pa.

Stambaugh, Emmanuel S., born June 2, 1834, died near Blooming Grove, Pa., Jan. 26, 1911, aged 76 years, 7 months and 24 days. Services at the house by Bro. Noah M. Sanger. Text, Job. 14: 14. Interment in York Road cemetery.—W. B. Harlacher, Hanover, Pa.

Stombaugh, Bro. Almey Pursell, born in Paulding County, Ohio, Oct. 30, 1892, died at the home of his parents, Bro. William and Sister May Stombaugh, near Defiance, same county, Jan. 18, 1911, aged 18 years, 3 months and 19 days. A week and a day before his seventeenth birthday he united with the Blue Creek church, and remained a faithful worker until the close of his earthly pilgrimage. March, 1910, the church chose him as superintendent of the Sunday-school, which position he filled with ability. He also attended Spring Term at Manchester College, and not feeling well, he went home the day before it closed. The day following he had a severe case of double pneumonia, from which he died a week later he was called home. Services by the writer at St. Paul's church, Paulding County, Ohio. Text, 1 Thess. 4: 13. Interment in the cemetery near by.—Edward Kintner, North Manchester, Ind.

Vanhorn, Bro. Pierson G., born in Coshocton Co., Ohio, April 28, 1833, died suddenly of heart trouble, at his home near Clay City, Ind., Feb. 5, 1911, aged 72 years, less a few days. Forty-seven years ago he was united in marriage in Coshocton County, Ohio, and not feeling well, he went home the day before it closed. The day following he had a severe case of double pneumonia, from which he died a week later he was called home. Services by the writer at St. Paul's church, Paulding County, Ohio. Text, 1 Thess. 4: 13. Interment in the cemetery near by.—Edward Kintner, North Manchester, Ind.

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Zapf, Bro. Ferdinand, born in Saxony, Germany, June 28, 1841, died at Mount Hope Center, Iowa, Jan. 29, 1911, aged 69 years, 3 months and 7 days. He first located at Freeport, Ill., and came to this county in 1874. He was married in 1865. Brother Zapf united with the Church of the Brethren in 1870. He leaves his wife, one son, two daughters and other relatives by the name of Zapf.—H. Lichty. Text, "I know" (2 Tim. 1: 12). Interment in Lincoln Center cemetery—Hannah Messer, Grundy Center, Iowa.

WORLD-WIDE.

Pennsylvania—$277.69.

Eastern District, Congregation.

Dennis, Maryland,	$ 26 67

Individuals.

Abram Packler, $5; Mrs. Kate N. Smith, $4; Henry R. Gibbel, $2.40; Claude Gibbel, $2; Mrs. Wm. Troutman, $1; Samuel Rittenhouse, $1; H. S. Mohler's marriage notices, 50 cents, Southern District, Congregations.

Pleasant View, $10; Upper Conewago, $13.84; Codorus, $15.84, ... 65 68

Individuals.

John H. Hoke, $150; J. J. Cook, $30; C. W. Reichard, 16; Amos and and Lizzie Keeny, $5; H. J. Schlosserberger, $5; Alice R. Trimmer, $5; A. Hoffert and Sister, $3.70; Chas. Hershey Sprenkel, $2.50; John F. Sprenkel, Jr., $1.50; Jacob Eberly, $1; S. W. Harlacher, $1.60; Lydia Hogentogler, $1; Jos. Neikirk, $1; Desale M. Shaffer, $1; Mrs. E. F. Hornberger, 60 cents; Mrs. Mary Myers, 15 cents, ... 216 90

Middle District.

Individuals.

Marietta Brown, $6; Annie E. Miller, $5; Mary E. Shaver, $5; John H. Zook, $4.60; Mrs. Sarah Hoover, $3; John H. Smith, $2; Phoebe Zook, $1; Geo. S. Myers, $1; Susanna Royer, 10 cents, ... 23 33

Western District, Congregations.

Summit Mills, $34.79; Greenland, Shade Creek, $24.16; Johnstown, $11.97; Elk Lick, $11.55; Buffalo Valley, $5.50; Quemahoning, $5; Middle Creek, $4.25, ... 87 31

Christian Workers, Ligonier Valley, Individual, ... 3 00

H. L. Griffith, $8; S. J. Miller, $6; Linda Griffith, $6; W. H. Koontz, $5; Caroline Shaffer, $5; Joel Quagey, $3; A. M. Christner, $2; Noah Quagey, $1, ... 35 00

Virginia—$197.20.

First District, Congregations.

Botetourt, $16.50; Antioch, $15.60; Germantown, $9.28; Pleasant Hill, $6.15; Burnt Cabin, $5.75, ... 53 28

Sunday-school.

Birthday offerings, Troutville, Individual, ... 6 96

S. L. Shaver, Troutville, ... 100 00

Second District.

Second District Virginia, ... 49 26

Congregations.

Mt. Vernon, $10.50; Valley Bethel, $1.45; Topeco, $5.62, ... 23 17

Individuals.

Wm. Hall, $10; D. F. Long, $3; Jacob L. Zimmerman, $5; Noah W. Beery, $5; Jacob A. Zimmerman, $2.50; Mary S. Zimmerman, $2.50; Hugh L. Mowry, $1; Chas. H. Wampler, $1.65; Martin Garber, $1.60; Katie M. Showalter, $1.60; Bettie Good, $1.50; James S. Shipman, $1.50; John B. Flory, $1.50; M. M. Garber, $1.50; Elizabeth R. Showalter, $1.10; John S. Garber, $1; Elizabeth A. Asbell, $1; John L. Dryer, $1; Jacob H. Cline, $1; Mrs. Ella Cline, 60 cents; S. E. Long, 60 cents; M. G. Sanger, 50 cents; Elizabeth Harper, 50 cents; Silas D. Blomberg, 50 cents; Salome A. Good, 50 cents; Mrs. Mary Cline, 50 cents; Martha Dryer, 50 cents; Mrs. Lucy E. Evers, 40 cents; A. J. Miller, 30 cents; Jacob B. Hudder, 26 cents; Sarah A. Knicely, 25 cents; Nannie A. Brower, 10 cents; Susanna J. Miller, 10 cents; Barbara A. Wampler, 10 cents; Bessie V. Wampler, 10 cents; Elizabeth Wampler, 10 cents; Fannie A. Wampler, 10 cents, ... 66 96

Northern District, Congregation.

Greenmount, ... 28 00

Individuals.

John H. Kline, $5; B. W. Neff, $5; D. M. Good, $5; S. B. Neff, $1.50; D. H. Good, $1; Lizzie Linkey, $1.50; Isaac Good, $1; Joseph P. Dryer, $1; Anna Wampler, $1; Mattie V. and Bettie B. Carlock, $1; John G. Kline, $1; J. N. Smith, $1; B. Frank Cox, 60 cents; L. S. Miller, 50 cents; Maddison Kline, 50 cents; Martin V. Carlock, 50 cents; Bettie B. Carlock, 50 cents; Susannah Flory, 50 cents; Hannah Cline, 50 cents; John D. Wampler, 50 cents; D. R. Miller, 25 cents, ... 26 90

Eastern District, Congregation.

Oronoco, ... 2 00

Individuals.	
Samuel Glick,	$ 6 00

Ohio—$270.36.

Northern District, Congregations.

Danville, $24.24; Wooster, $23.83; Ashley, $13; Sugar Creek, $10; Ankenland, $1, ...

Individuals.

Geo. M. Weidler, $6; M. W. Prints, $5; John W. Lehman, $2.50; Peter Wolf and Henry Lehman, $3.60; Samuel S. Fisher, $2; Mary Ann Hoover, $3; Simon Harshbman, $2; John Dupler, $1.50; Noah Keyes, $1; Edith Lautenwalter, $1; Birdella P. Thompson, $1; Mrs. Minerva Brewer, $1; Edward Loomis, 15 cents, ... 79 09

Middle District, Congregations.

Rock Creek, $40; Blanchard, $6.63, ...

Individuals.

Cecil Leedy, $2; Mary Bolder, $5; Selph S. Moyer, $5; John R. Sayre, $5; Mrs. Elizabeth Sayre, $1; Mary E. Detwiler, $3; Lydia Dickey, $1.50; Emma Hoover, $1; Mary L. Cook, $1, ... 35 79

Southern District, Congregations.

Old Wolf Creek, $7.10; West Dayton, $4.75; Pleasant, $3.75; Lexington, $3, ...

Individuals.

A Brother and Sister, $70; John A. Gnagey, $10; Mrs. Mary Ann Wise, $5; Simmons, $3.60; A Brother and Sister, $3; Mrs. Mary A. Hoke, $2; Mrs. Christ Shoemaker, $1; Mrs. Sarah Wise, $1.25; Jesse K. Brumbaugh, $1.20; W. C. Fouse, $1; Mrs. Mary Bryant, $1.20; M. Edith Riley, $1; D. P. Solenberger's marriage notice, 50 cents, ... 23 33

Maryland—$204.69.

Eastern District, Congregation.

Monocacy, ... 3 75

Individuals.

Mrs. M. Stoner, $25; Sisters of Bush Creek congregation, $5; Mrs. Douglas Hays, $2; Mrs. Frigel, $1.90; John D. Koop, $1; Mrs. Mary Ann Hays, $1; A Brother," $1.40; Martha E. Engle, $1; B. F. Myers, $1; David M. Young, $1, ...

Middle District, Congregations.

Welsh Run, $42.13; Broadfording, $16.50; Mt. Zion, $15; Beaver Creek, $12.65; Long Meadow, $7.74; Hagerstown, $6.50, ...

Individuals.

Mrs. Mary, $50; Barbara E. Stouffer, $2.50; Mary L. Stouffer, $2.50; Annie Stouffer, $1; Unknown," $1, ...

Indiana—$223.76.

Northern District, Congregations.

North Manchester, $11.75; Walnut, $8.75; English Prairie, $5, ...

Individuals.

Susannah Schrock, $15; Christena Stouder, $10; Joseph Hoover, $5; D. F. Swinsman, $4; Mrs. Nettie Johnson, $3; Mrs. Ida Bowser, $2; Daniel Whitmer, $1; Hamon Hoover, $1; Mrs. Mary Hoover, $1; Mrs. Sarah Lockyear, $1; Mrs. Mary Ann Miller, $1; Roger, $1; Samuel E. Good, $1; Chas. C. Ellis's marriage notice, 50 cents; John S. Kaufman, 50 cents, ...

Middle District, Congregation.

Salamonie, ...

Sunday-school.

Burnett's Creek, ...

Christian Workers.

Salamonie, ...

Individuals.

Reginald Sarah Lannard, $25; James K. Cline, $4; W. L. Angle and wife, $3; Mrs. Mary Ann Miller, $2.50; Mrs. Sarah Sarber, $2; John H. Cupp, $2; Barbara Christopher, $1.50; Mrs. Hannah Hoover, $1; Mrs. Shultz, $1.20; G. W. Butterbaugh, $1; Mrs. Andrew Long, $1; Mrs. Ella M. Miller, $1; Mrs. James Himelich, 50 cents; Mrs. Elizabeth Hoover, 50 cents; Mrs. Jones, 50 cents; Cynthia Elsbarger, 15 cents; Mrs. Mary Hoover, 10 cents, ...

Southern District, Congregations.

Nettie Creek, $36.50; Upper Pall Creek, $16, ...

Individuals.

A Brother," $11; Wm. Stout, $5; Henry U. Shultz, $1; Jeremiah Lattimore, $1; Amanda Widows, $1; Josh Dillinger, $1; Reuben Metzger, $1; Sam W. Root (marriage notice), 50 cents; Dennis Hoffer, 50 cents, ...

Illinois—$211.46.

Northern District, Congregations.

Mt. Carroll, $13.73; Polo, $8.94; Waddams Grove, $17.32; West Branch, ...

Individuals.	
Wm. Winger, $12; E. P. Trostle, $10; Unknown Stranger, Elgin, $8; W. R. Deardorff, $5; Virginia, $5; Cyrus Miller, $5; Mary C. Fisher, $5; Joseph Hoover, $5; Mrs. Campin, $5; Mary Bell, $5; Willoughby, $5; Mrs. Ella Hoff, $5; Mrs. Mary Hoff, $5; Mrs. Sarah Hoff, $5; Mary Miller, $1.95; Jennie S. Harley, $1.20; H. A. Goosard, $1; Mary Hummel, $1; John M. Lutz, $1; Sally Kimmel, $1; Ed. Martin, $1; Jacob Zook, $1; C. F. R. Kellner (marriage notice), 50 cents, ...

Southern District, Individuals.

Mrs. Elizabeth Miller, $10; Mrs. Hershey and wife, $10; A Brother and Sister, $10; Mrs. Sarah A. Ward, $10; Hannah M. Wirt, $5; Elizabeth Hetrick, $4; Mary Ann Miller, $4; Benjamin Bowman, $2.50; Isaac Eikenberry, $2; Mrs. Sarah C. Eikenberry, $2; Mrs. Stuttman, $1; Mrs. Lydia Miller, $1; Lizzie Hetrick, $1; Mrs. Ella Miller (marriage notice), 50 cents, ...

Iowa—$193.35.

Northern District Congregation.

Panther Creek, ...

Individuals.

Ralph Eshly, $34; L. W. Kennedy, $20; Jacob S. Albright, $10; D. A. Miller (marriage notice), $1.50; Mrs. Sarah Brallier, $6; W. A. Blough, $5; Elizabeth Albright, $1; Edward Zapf, $6; W. C. Kimmel, $5; J. B. Stover, $5; Mrs. Ella Miller, $3.15; C. A. Shook, $2; Jonas D. Sweitzer, $1; Mrs. M. Gilbert, $1; A. W. Miller, $1, ...

Southern District, Congregations.

Panther Creek, $18.26; Muscatine, $3.50, ...

Individuals.

W. E. West, $5; Amos West, $5; D. W. Wright, $5; Ezra Parmley, $2.50; Elizabeth Parmley, $2.50; Martin Eash, $1.75; Mrs. Mitchell, $1.25; L. E. West, $1; W. H. Blough, 50 cents; Mrs. Lucinda Eash, ...

Southern District, Congregations.

Cedar, $15.70; English River, $6; Salem, $5, ...

Individuals.

Elizabeth Gable, $5; Jacob Keffer, $1.90, ...

Kansas—$10.05.

Northern District, Congregation.

Vermilion, ...

Individuals.

James Brandt and wife, $10; Adolph Brown, $5; Mrs. Barbara E. Southeastern District, Congregation.

Lawrence, ...

Northeastern District, Congregation.

Independence, ...

Individuals.

Oscar Albin, $1; Isaac B. Garst, $1; Jacob Shoemaker (marriage notice), $1; D. A. Crist (marriage notice), 50 cents, ...

Southwestern District, Congregations.

Lawrence, $1.50; Salem, $7.84, ...

Individuals.

Mrs. J. W. Crissman, $25; "A Sister, Peabody, $5; Tena Gladhart, $1, ...

West Virginia—$113.32.

Northern District, Congregations.

Maple Spring, German Settlement, $38.66; Flat Rock, German Settlement, $15.05; Smiths Fork, $3.84, ...

Sunday-school.

Jenels Burgess, $1.10; Maggie Burgess, $1, ...

Second District, Individuals.

A Brother, Simpson; Sarah B. Newlon, $1; Lydia A. Rose, $1; Elizabeth Rose, $1; Mrs. Mary Rose, $1; Minerva B. Wotring, $1; Annie E. Eye, Mosely, $1, ...

California—$85.78.

Northern District, Congregations.

Pleasant Valley, $16.50; Stanislaus, $15; Kerman, $7.90, ...

Individuals.

Mrs. Mary Ann Keller, $40; Musselman, $2.15; Sarah J. Beckner, $1; Alice Myers, $1, ...

Southern District, Congregation.

Lordsburg, ...

Christian Workers.

Pomona, ...

Individuals.

David Dickenstaff, $5; Magdalena Myers, $5; Jane Williams, $1, ...

Texas—$7.00.

Congregation.

Individuals.

N. Bowman, 16; A Brother and Sister, $1, ...

Stambaugh, Emmanuel S., born June 2, 1834, died near Blooming Grove, Pa., Jan. 26, 1911, aged 76 years, 7 months and 24 days. Services at the house by Bro. Noah M. Sanger. Text, Job. 14: 14. Interment in York Road cemetery.—W. B. Harlacher, Hanover, Pa.

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FINANCIAL REPORT

During the month of December the General Mission Board received out 183,961 pounds of clothing.

During the month of December the General Mission Board received the following donations for the furtherance of her work:

WORLD-WIDE.

Eastern District, Congregation.	
Dennis, Maryland, ...	$ 26 67

Individuals.

Abram Packler, $5; Mrs. Kate N. Smith, $4; Henry R. Gibbel, $2.40; Claude Gibbel, $2; Mrs. Wm. Troutman, $1; Samuel Rittenhouse, $1; H. S. Mohler's marriage notices, 50 cents, Southern District, Congregations.

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Virginia—$197.20.

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Sunday-school.

Birthday offerings, Troutville, Individual, ... 6 96

S. L. Shaver, Troutville, ... 100 00

Second District.

Second District Virginia, ... 49 26

Congregations.

Mt. Vernon, $10.50; Valley Bethel, $1.45; Topeco, $5.62, ... 23 17

Individuals.

Wm. Hall, $10; D. F. Long, $3; Jacob L. Zimmerman, $5; Noah W. Beery, $5; Jacob A. Zimmerman, $2.50; Mary S. Zimmerman, $2.50; Hugh L. Mowry, $1; Chas. H. Wampler, $1.65; Martin Garber, $1.60; Katie M. Showalter, $1.60; Bettie Good, $1.50; James S. Shipman, $1.50; John B. Flory, $1.50; M. M. Garber, $1.50; Elizabeth R. Showalter, $1.10; John S. Garber, $1; Elizabeth A. Asbell, $1; John L. Dryer, $1; Jacob H. Cline, $1; Mrs. Ella Cline, 60 cents; S. E. Long, 60 cents; M. G. Sanger, 50 cents; Elizabeth Harper, 50 cents; Silas D. Blomberg, 50 cents; Salome A. Good, 50 cents; Mrs. Mary Cline, 50 cents; Martha Dryer, 50 cents; Mrs. Lucy E. Evers, 40 cents; A. J. Miller, 30 cents; Jacob B. Hudder, 26 cents; Sarah A. Knicely, 25 cents; Nannie A. Brower, 10 cents; Susanna J. Miller, 10 cents; Barbara A. Wampler, 10 cents; Bessie V. Wampler, 10 cents; Elizabeth Wampler, 10 cents; Fannie A. Wampler, 10 cents, ... 66 96

Northern District, Congregation.

Greenmount, ... 28 00

Individuals.

John H. Kline, $5; B. W. Neff, $5; D. M. Good, $5; S. B. Neff, $1.50; D. H. Good, $1; Lizzie Linkey, $1.50; Isaac Good, $1; Joseph P. Dryer, $1; Anna Wampler, $1; Mattie V. and Bettie B. Carlock, $1; John G. Kline, $1; J. N. Smith, $1; B. Frank Cox, 60 cents; L. S. Miller, 50 cents; Maddison Kline, 50 cents; Martin V. Carlock, 50 cents; Bettie B. Carlock, 50 cents; Susannah Flory, 50 cents; Hannah Cline, 50 cents; John D. Wampler, 50 cents; D. R. Miller, 25 cents, ... 26 90

Eastern District, Congregation.

Oronoco, ... 2 00

Individuals.	
Samuel Glick,	$ 6 00

Ohio—$270.36.

Northern District, Congregations.

Danville, $24.24; Wooster, $23.83; Ashley, $13; Sugar Creek, $10; Ankenland, $1, ...

Individuals.

Geo. M. Weidler, $6; M. W. Prints, $5; John W. Lehman, $2.50; Peter Wolf and Henry Lehman, $3.60; Samuel S. Fisher, $2; Mary Ann Hoover, $3; Simon Harshbman, $2; John Dupler, $1.50; Noah Keyes, $1; Edith Lautenwalter, $1; Birdella P. Thompson, $1; Mrs. Minerva Brewer, $1; Edward Loomis, 15 cents, ... 79 09

Middle District, Congregations.

Rock Creek, $40; Blanchard, $6.63, ...

Individuals.

Cecil Leedy, $2; Mary Bolder, $5; Selph S. Moyer, $5; John R. Sayre, $5; Mrs. Elizabeth Sayre, $1; Mary E. Detwiler, $3; Lydia Dickey, $1.50; Emma Hoover, $1; Mary L. Cook, $1, ... 35 79

Southern District, Congregations.

Old Wolf Creek, $7.10; West Dayton, $4.75; Pleasant, $3.75; Lexington, $3, ...

Individuals.

A Brother and Sister, $70; John A. Gnagey, $10; Mrs. Mary Ann Wise, $5; Simmons, $3.60; A Brother and Sister, $3; Mrs. Mary A. Hoke, $2; Mrs. Christ Shoemaker, $1; Mrs. Sarah Wise, $1.25; Jesse K. Brumbaugh, $1.20; W. C. Fouse, $1; Mrs. Mary Bryant, $1.20; M. Edith Riley, $1; D. P. Solenberger's marriage notice, 50 cents, ... 23 33

Maryland—$204.69.

Eastern District, Congregation.

Monocacy, ... 3 75

Individuals.

Mrs. M. Stoner, $25; Sisters of Bush Creek congregation, $5; Mrs. Douglas Hays, $2; Mrs. Frigel, $1.90; John D. Koop, $1; Mrs. Mary Ann Hays, $1; A Brother," $1.40; Martha E. Engle, $1; B. F. Myers, $1; David M. Young, $1, ...

Middle District, Congregations.

Welsh Run, $42.13; Broadfording, $16.50; Mt. Zion, $15; Beaver Creek, $12.65; Long Meadow, $7.74; Hagerstown, $6.50, ...

Individuals.

Mrs. Mary, $50; Barbara E. Stouffer, $2.50; Mary L. Stouffer, $2.50; Annie Stouffer, $1; Unknown," $1, ...

Indiana—$223.76.

Northern District, Congregations.

North Manchester, $11.75; Walnut, $8.75; English Prairie, $5, ...

Individuals.

Susannah Schrock, $15; Christena Stouder, $10; Joseph Hoover, $5; D. F. Swinsman, $4; Mrs. Nettie Johnson, $3; Mrs. Ida Bowser, $2; Daniel Whitmer, $1; Hamon Hoover, $1; Mrs. Mary Hoover, $1; Mrs. Sarah Lockyear, $1; Mrs. Mary Ann Miller, $1; Roger, $1; Samuel E. Good, $1; Chas. C. Ellis's marriage notice, 50 cents; John S. Kaufman, 50 cents, ...

Middle District, Congregation.

Salamonie, ...

Sunday-school.

Burnett's Creek, ...

Christian Workers.

Salamonie, ...

Individuals.

Reginald Sarah Lannard, $25; James K. Cline, $4; W. L. Angle and wife, $3; Mrs. Mary Ann Miller, $2.50; Mrs. Sarah Sarber, $2; John H. Cupp, $2; Barbara Christopher, $1.50; Mrs. Hannah Hoover, $1; Mrs. Shultz, $1.20; G. W. Butterbaugh, $1; Mrs. Andrew Long, $1; Mrs. Ella M. Miller, $1; Mrs. James Himelich, 50 cents; Mrs. Elizabeth Hoover, 50 cents; Mrs. Jones, 50 cents; Cynthia Elsbarger, 15 cents; Mrs. Mary Hoover, 10 cents, ...

Southern District, Congregations.

Nettie Creek, $36.50; Upper Pall Creek, $16, ...

Individuals.

A Brother," $11; Wm. Stout, $5; Henry U. Shultz, $1; Jeremiah Lattimore, $1; Amanda Widows, $1; Josh Dillinger, $1; Reuben Metzger, $1; Sam W. Root (marriage notice), 50 cents; Dennis Hoffer, 50 cents, ...

Illinois—$211.46.

Northern District, Congregations.

Mt. Carroll, $13.73; Polo, $8.94; Waddams Grove, $17.32; West Branch, ...

Individuals.	
Wm. Winger, $12; E. P. Trostle, $10; Unknown Stranger, Elgin, $8; W. R. Deardorff, $5; Virginia, $5; Cyrus Miller, $5; Mary C. Fisher, $5; Joseph Hoover, $5; Mrs. Campin, $5; Mary Bell, $5; Willoughby, $5; Mrs. Ella Hoff, $5; Mrs. Sarah Hoff, $5; Mary Miller, $1.95; Jennie S. Harley, $1.20; H. A. Goosard, $1; Mary Hummel, $1; John M. Lutz, $1; Sally Kimmel, $1; Ed. Martin, $1; Jacob Zook, $1; C. F. R. Kellner (marriage notice), 50 cents, ...	71 01
Southern District, Individuals.	
Mrs. Elizabeth Miller, $10; Mrs. Hershey and wife, $10; A Brother and Sister, $10; Mrs. Sarah A. Ward, $10; Hannah M. Wirt, $5; Elizabeth Hetrick, $4; Mary Ann Miller, $4; Benjamin Bowman, $2.50; Isaac Eikenberry, $2; Mrs. Sarah C. Eikenberry, $2; Mrs. Stuttman, $1; Mrs. Lydia Miller, $1; Lizzie Hetrick, $1; Mrs. Ella Miller (marriage notice), 50 cents, ...	35 79

Iowa—$193.35.

Northern District Congregation.

Panther Creek, ...

Individuals.

Ralph Eshly, $34; L. W. Kennedy, $20; Jacob S. Albright, $10; D. A. Miller (marriage notice), $1.50; Mrs. Sarah Brallier, $6; W. A. Blough, $5; Elizabeth Albright, $1; Edward Zapf, $6; W. C. Kimmel, $5; J. B. Stover, $5; Mrs. Ella Miller, $3.15; C. A. Shook, $2; Jonas D. Sweitzer, $1; Mrs. M. Gilbert, $1; A. W. Miller, $1, ...

Southern District, Congregations.

Panther Creek, $18.26; Muscatine, $3.50, ...

Individuals.

W. E. West, $5; Amos West, $5; D. W. Wright, $5; Ezra Parmley, $2.50; Elizabeth Parmley, $2.50; Martin Eash, $1.75; Mrs. Mitchell, $1.25; L. E. West, $1; W. H. Blough, 50 cents; Mrs. Lucinda Eash, ...

Southern District, Congregations.

Cedar, $15.70; English River, $6; Salem, $5, ...

Individuals.

Elizabeth Gable, $5; Jacob Keffer, $1.90, ...

Kansas—$10.05.

Northern District, Congregation.

Vermilion, ...

Individuals.

James Brandt and wife, $10; Adolph Brown, $5; Mrs. Barbara E. Southeastern District, Congregation.

Lawrence, ...

Northeastern District, Congregation.

Independence, ...

Individuals.

Oscar Albin, $1; Isaac B. Garst, $1; Jacob Shoemaker (marriage notice), $1; D. A. Crist (marriage notice), 50 cents, ...

Southwestern District, Congregations.

Lawrence, $1.50; Salem, $7.84, ...

Individuals.

Mrs. J. W. Crissman, $25; "A Sister, Peabody, $5; Tena Gladhart, $1, ...

West Virginia—$113.32.

Northern District, Congregations.

Maple Spring, German Settlement, $38.66; Flat Rock, German Settlement, $15.05; Smiths Fork, $3.84, ...

Sunday-school.

Jenels Burgess, $1.10; Maggie Burgess, $1, ...

Second District, Individuals.

A Brother, Simpson; Sarah B. Newlon, $1; Lydia A. Rose, $1; Elizabeth Rose, $1; Mrs. Mary Rose, $1; Minerva B. Wotring, $1; Annie E. Eye, Mosely, $1, ...

California—$85.78.

Northern District, Congregations.

Pleasant Valley, $16.50; Stanislaus, $15; Kerman, $7.90, ...

Individuals.

Mrs. Mary Ann Keller, $40; Musselman, $2.15; Sarah J. Beckner, $1; Alice Myers, $1, ...

Southern District, Congregation.

Lordsburg, ...

Christian Workers.

Pomona, ...

Individuals.

David Dickenstaff, $5; Magdalena Myers, $5; Jane Williams, $1, ...

Texas—$7.00.

Congregation.

Individuals.

N. Bowman, 16; A Brother and Sister, $1, ...

Stambaugh, Emmanuel S., born June 2, 1834, died near Blooming Grove, Pa., Jan. 26, 1911, aged 76 years, 7 months and 24 days. Services at the house by Bro. Noah M. Sanger. Text, Job. 14: 14. Interment in York Road cemetery.—W. B. Harlacher, Hanover, Pa.	
Stombaugh, Bro. Almey Pursell, born in Paulding County, Ohio, O

J. L. Zimmerman, ... $ 6 00
Indiana—$55.82.
Middle District, Sunday-schools.
Y. P. Bible Class, Burnetta Creek, $39.82; Birthday offerings, Flora, $20, ... 59 82
Southern District, Individual.
John Heilman, ... 5 00
Nebraska—$55.31.
Sunday-school.
Bethel, ... 10 16
Individuals.
Mrs. Vickey, $10; Mary Hargleroad, $5.16, ... 45 15
Maryland—$40.00.
Eastern District, Christian Workers.
Washington, D. C., ... 40 00
Pennsylvania—$28.00.
Eastern District, Sunday-school.
Primary Room, Parkerford, ... 20 00
Western District, Individuals.
W. H. Blough and wife, ... 8 00
Utah—$20.00.
Sunday-schools
Pleasant View, Boise Valley, $10, ... 30 00
Texas—$12.00.
Sunday-school.
Sunnyside, ... 5 00
Individuals.
"Our Yard" of Bulsar, ... 16 00
Kansas—$20.00.
Northeastern District, Sunday-school.
Richland, ... 20 00
Ohio—$20.00.
Southern District, Sunday-school.
Pitsburg, ... 20 00
Illinois—$18.00.
Northern District, Congregation.
Shannon, ... 7 00
Individual.
Belle Whitmer, ... 1 00
Southern District, Sunday-school.
Centennial, ... 10 00
Oregon—$15.00.
Sunday-schools.
Newberg, ... 15 00
Iowa—$10.00.
Northern District, Individual.
Mrs. Ella Flier, ... 10 00
Colorado—$5.50.
Western District, Christian Workers.
Fruita, ... 5 50

Total for the month, ... $ 376 53
Previously reported, ... 1,957 19

Total for year so far, ... $ 2,333 72

INDIA MISSION.

Pennsylvania—$32.20.
Eastern District, Individual.
Lizzie Fiscber, $5; Fannie Wilmer, 60 cents, ... $ 2 60
Western District, Congregation.
Summit Mills, ... 4 70
Individuals.
Harriet Reed, $20; O. W. Reed, $3; M. W. Reed, $2, ... 25 00
Kansas—$20.00.
Northeastern District, Aid Society.
Appanoose, ... 20 00
California—$13.35.
Southern District, Sunday-school.
Long Beach, ... 13 35
Washington—$11.20.
Sunday-school.
Birthday offerings, Olympia, ... 5 00
Individuals.
Hiram Johnson, $5; Susie F. Reber, $1.20, ... 6 20
Maryland—$11.00.
Western District, Congregation.
Fairview, ... 11 00
Virginia—$10.00.
Northern District, Congregation.
Shannon, ... 9 00
Belle Whitmer, ... 1 00
Indiana—$5.00.
Southern District, Individual.
John Heilman, ... 5 00
Ohio—$2.00.
Southern District, Individual.
Pittsburg, ... 2 00
West Virginia—$2.00.
First District, Individual.
Eliza Hilkey, ... 2 00
Texas—$1.00.
Congregation.
Bulsar, ... 2 00
Oklahoma—$1.00.
Individual.
Lewis Teeter, ... 1 00

Total for the month, ... $ 169 75
Previously reported, ... 652 67

Total for year so far, ... $ 822 42

INDIA NATIVE SCHOOLS.

Maryland—$40.00.
Eastern District, Mission Society.
Washington City, ... $ 40 00
Indiana—$20.00.
Northern District, Individuals.
David Hoover, $5; M. A. Hansen, $5; D. M. Yoorness, $5; Sadie Aber, $5; Susan Hansen, $1; Mrs. C. Hansen, $1; Ora Hoover, $1; Sister Bunn, $1; David Aber, $1; J. Swander, $1; David Gump, $1, ... 30 00
California—$20.00.
Southern District, Individual.
W. Q. Calvert, ... 20 00
Illinois—$3.00.
Northern District, Congregation.
Shannon, ... 3 00
Iowa—$2.00.
Middle District, Sunday-school.
Hannah C. Badger's S. S. Class,.. 2 50

Total for the month, ... $ 117 50
Previously received, ... 733 61

Total for year so far, ... $ 851 01

INDIA WIDOWS' HOME.

West Virginia—$5.00.
First District, Individual.
Eliza. Hilkey, ... $ 5 00
Virginia—$5.00.
Second District, Individual.
Belle Whitmer, ... 5 00
Illinois—$2.00.
Northern District, Congregation.
Shannon, ... 2 00
Individual.
Bida Flora, ... 1 80

Total for the month, ... $ 13 80
Previously reported, ... 63 65

Total for year so far, ... $ 76 65

CHINA MISSION.

North Dakota—$31.54.
Congregations.
Mohall, $17.61; Turtle Mountain, $11.81; Carrington, $1.11; Rock Lake, $17.57; Lake Silver, $14.91; Bear Lake, $10.07; Bridge Lake, $8.69; Wells County, $8.46, ... $ 131 54
Virginia—$56.62.
First District, Congregations.
Peters Creek, $18.12; Oak Grove, Peters Creek, $16.50, ... 53 62
Second District, Individual.
J. L. Zimmerman, ... 6 00
Illinois—$1.06.
Northern District, Sunday-school.
Birthday offerings, Shannon, ... 6 06
Congregation.
Shannon, ... $ 9 00
Individual.
Belle Whitmer, ... 1 00
Southern District, Individual.
Mrs. Ella Flier, ... 1 00
Washington—$12.25.
Congregation.
Seattle, ... 7 25
Individuals.
Brother and Sister Jas. L. Weddle, 5 00
Indiana—$5.00.
Middle District, Individual.
Chas. E. Welmer, ... 5 00
Pennsylvania—$3.18.
Middle District, Individual.
W. H. Hoffnagel, ... 3 18
West Virginia—$3.00.
First District, Individual.
Eliza. Hilkey, ... 3 00
Kansas—$2.00.
Northwestern District, Individual.
Isaac B. Garst, ... 2 00
Nebraska—$1.00.
Individual.
Mrs. M. E. Hildebrand, ... 1 00
Ohio—$1.00.
Southern District, Individual.
Individual, ... 1 00
Unknown—$1.00.
"For China Mission," 1 00

Total for month, ... $ 239 64
Previously reported, ... 413 13

Total for year so far, ... $ 652 77

CHURCH EXTENSION.

Pennsylvania—$1.00.
Western District, Individual.
Mrs. David Metz, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 7 40

Total for year so far, ... $ 8 40

Illinois—$4.00.
Northern District, Congregation.
Shannon, ... $ 4 00

Total for the month, ... $ 4 00
Previously reported, ... 3 00

Total for year so far, ... $ 7 00

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when passing through the city. The church can be reached within a few blocks, by taking the Shenandoah car at the Union Depot. We have an interesting and increasing Sunday-school, preaching every Sunday, both morning and evening, and prayer meeting every Wednesday evening. We invite you to stop and be with us and help in our little meetings.—Birdie R. Lehman, R. D. 3, Guthrie, Okla., Feb. 13.

PENNSYLVANIA.

Elizabethtown church met in a special council Feb. 8. Some unfinished items were disposed of, and elected Bro. John C. Zug to the second degree of the ministry. We have opened our series of meetings, with Bro. C. Ober Sherfick assisting. We are praying for a great ingathering.—C. M. Neff, Elizabethtown, Pa., Feb. 18.

Marsh Creek.—Our church convened in council at the Gettysburg house. Great solemnity prevailed, because of the absence of our dear elder, Jos. Myers. Yours, who was always present on other occasions, and occupied the chair, Bro. Hollinger took charge at this time. Bro. C. L. Baker was called to our council on special business. What made the meeting more than ordinarily solemn was the illness of Brother and Sister Pfouts, the latter having never fully recovered from the shock occasioned by the instant death of their grandchild, who was killed by a horse falling on him last summer. The church decided to hold four series of meetings during the year. Our love feast will be the first.—W. B. Jacobs, R. D. 6, Gettysburg, Pa., Feb. 11.

Notice.—The District Meeting of Southern Pennsylvania will convene at Roaring Springs, Blair County, on Tuesday evening, April 4, at 7:30 o'clock. Delegates are requested to be present at 7:30 P. M., when the meeting will be organized. Elders' Meeting will organize at 2 P. M. the same day. Train service and further announcements will be made later by the Brethren at Roaring Springs.—J. C. Swigart, Sec., Mattawana, Pa., Feb. 18.

Royersford.—The baptism of six precious souls, on Wednesday night, closed a series of evangelistic meetings held here by our pastor, Bro. Quincy Leckrone, whose sermons were indeed powerful and instructive. Our brother delivered a special sermon, and also composed a poem, copies of which was distributed, on the subject of baptism, covering this ordinance very thoroughly, and making it very clear as received by Bro. Bassinger, of Ohio, also assisted in these meetings. Being an able singer, supplied with some appropriate solos, he helped to make the meetings a real success. The efforts and labor of these brethren were appreciated very much by all. —Mrs. Perry Tyson, Royersford, Pa., Feb. 17.

Upper Canowago.—Eld. C. D. Bonsack, of Union Bridge, Md., began a series of meetings at East Berlin, Pa., Jan. 28, and continued until Feb. 12. Considering the inclement weather, the attendance and interest were good. The members feel greatly encouraged and strengthened through his earnest labors and excellent sermons. Two were received by baptism today, and many more are near the kingdom.—Andrew Sowers, Route 1, East Berlin, Pa., Feb. 18.

White Oak.—We just closed a three weeks' series of meetings in the Mahelm house, conducted by Bro. Rufus Bucher. The attendance and interest were good, and the members of the house was crowded. Twenty-five accepted Christ, and the church was built up and strengthened by the labors of Bro. Bucher. Bucher is an able expounder of the truth. He does not relate doubtful stories, nor does he dwell upon the faults of other churches, but he preaches the Word of God in its purity. If all of our preachers would do like Bro. Bucher, there would not be so much trouble with some after they get into the church.—Anna E. Shank, Mahelm, Pa., Feb. 13.

TENNESSEE.

Cedar Grove.—Our church met Feb. 11, but owing to our minister being sick, we had no preaching. We had a short prayer service. On Sunday we met and reorganized our Sunday-school, with Bro. Daniel Isenberg as superintendent; the writer, secretary-treasurer. We ask the prayers of the brethren and sisters that we may have an evergreen Sunday-school.—Effie Brooks, Rogersville, Tenn., Feb. 15.

TEXAS.

Portland.—In Gospel Messenger, Feb. 4, page 11, under the heading "Portland, Tex.," I meant to say that Corpus Christi has 10,000 inhabitants, instead of Portland, which has only between two or three hundred.—Amanda Wiltmore, Portland, Tex., Feb. 8.

WASHINGTON.

Mt. Hope.—Our series of meetings in the mountains closed Feb. 5, having continued for three weeks. Seven were baptized. This was Bro. Streeter's third series of meetings in the old schoolhouse. At the beginning of the meetings it was said that he had been told one should never attempt to hold a third series of meetings at the same place, as there was no chance of success. Bro. Streeter proved that idea to be untrue or, at least, that there are exceptions. We are now having a series of meetings in Chewelah, conducted by Eld. J. U. G. Stiverson, of Tacoma, Wash.—Pearl Hixson, Chewelah, Wash., Feb. 15.

Tacoma.—Feb. 5, at the close of the morning service, one was taken down into the water and buried with Christ in baptism. He is the head of a family. Seventy were present to witness the baptism. I am now at Chewelah, Wash., holding a series of meetings. We have good prospects of others coming into the church in Tacoma.—J. U. G. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Feb. 15.

Wenatchee.—Bro. A. D. Bowman just closed a week's series of meetings with Mahaa, a preaching point, about 12 miles from here. One dear soul accepted Christ. She was immersed in the baptistry at the church-house last evening. Bro. Bowman gave them doctrinal sermons, which aroused considerable interest. We Messenger to bring placed in the room at this place, which we have learned is a most powerful agent in winning souls to Christ. Our series of meetings begins tonight, to be conducted by Eld. W. L. Eikenberry, of Barnum, Minn.—Alice Peters, Wenatchee, Wash., Feb. 9.

WEST VIRGINIA.

Anderson.—The District Mission Board has been keeping up a regular appointment at this place since November, 1909. Bro. Bro. W. W. Kirk and the writer began a meeting Jan. 28 and closed Feb. 12. Bro. Kirk did most of the preaching. We preached nineteen sermons in all and received four by confession. Three were received by letter, and baptized, and there is one applicant. Another said she was ready as soon as her husband would be. We left the church in a much better condition, and others are doing likewise. Many seem to be near the kingdom. Bro. Kirk is preaching for the church in his home-of several has wrought a good work. Some even have said that it is the best [illegible] that ever came to their church. We held at this place is white already to harvest. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."—A. C. Auvil, Thornton, W. Va., Feb. 13.

Sand Creek.—We met in council Jan. 7 at the Salem house. Eld. Jeremiah Thomas presided. We decided to begin a series of meetings Feb. 18, to close with a Love Feast, Feb. 25. The Ministerial and Sunday-school Meetings will be held June 16 and 17. Missionary solicitors were appointed. The writer was appointed correspondent. Our Sunday-school was organized Jan. 8. The writer was chosen superintendent; Sister Ida Wilson, secretary. A special council was called Feb. 11, to make arrangements to repair the Salem churchhouse. A committee and the secretary was appointed to look after the work, namely, Brethren Noah Thomas, James Thomas and Clar Starling.—James M. Thomas, R. D. 1, Box 46, Clifton Mills, W. Va., Feb. 13.

NOTES NOT CLASSIFIED.

Twin Falls.—Feb. 12, 13, 14, 15, 16, we had a discourse on the anointing service by our elder, which was very instructive. We also had two sermons on mute evidence, on this blessed means of grace. There are those of our own Fraternity who do not fully understand this ordinance, hence miss the blessing. In the evening, at 7:45, Mr. Campbell, from Indiana, gave us a talk on the Bible Lands, which was much appreciated by all present.—Ella Harvey, 761 Second avenue, North Twin Falls, Idaho, Feb. 18.

Maytag.—We met in council Feb. 16, for our quarterly council. Bro. H. H. Wingert was reelected elder for another year, and was also chosen as delegate to Annual Meeting. We decided to have Sister Ella Miller, from Ruth, with us about the last of March or first of April, to give us some lectures. We will hold our Love Feast May 27, and would be glad to have any one, especially ministers, attend. Bro. Ira Mason, of Nora Springs, was with us and attend our love feast and Sunday services.—Phoebe Foft, Kingsley, Iowa, Feb. 18.

Franklin Grove.—Our church met in regular business meeting Feb. 18. In the absence of our elder, Bro. C. W. Lahman presided over the meeting. Two letters of membership were received and four were granted. An interesting report of the Conference visit was given. Several queries and suggestions were discussed and acted upon by the members. A committee was appointed to secure additional Sunday-school rooms in the basement; also to investigate plans and arrangements for a pipe organ. We decided to have a two-days' meeting soon. Sister Mildred Suter was chosen secretary of our Christian Workers' Band. Bro. O. D. Buck was elected church chorister. We decided to have a series of meetings. Our love feast will be held May 13, at 5 P. M. Bro. O. D. Buck was elected to represent the church at Annual Meeting, with Bro. C. W. Lahman, alternate.—Anna S. Buck, Franklin Grove, Ill., Feb. 20.

FLAT ROCK, VIRGINIA.

Our church met in council Feb. 11, with Elders B. W. Neff, D. P. Wine and J. Carson Miller present. Bro. B. W. Neff presided. Two letters of membership were granted. Bro. D. P. Wine is our delegate to Annual Meeting, with Bro. J. Carson Miller alternate. Licenses to registers of District Meeting are Brethren J. Frank Good and J. W. Myers; Brethren W. B. Neff and J. D. Shaver, alternates. The topical session of the quarterly council was again revived, with Brethren J. W. Myers, J. Frank Good and Sister Ida Good to prepare the next program. The subject for our next quarterly council at Flat Rock is: "What Would Be the Best Means to Arouse the Laity to Greater Activity?" the time being from ten to twelve A. M. Our Local Mission Board met on the same day with all the members present. Bro. J. Carson Miller asked to be relieved, which request was granted, and Bro. J. D. Wine was chosen in his place. The Board is now officially organized as follows: Bro. J. D. Wine, chairman; Bro. J. Frank Good, secretary; Bro. J. W. Myers, treasurer. The Board decided that a series of meetings is to be held at Sugar Grove, in Trout Run, by Bro. John H. Garber, and one at Stony Creek by Eld. D. P. Wine. J. W. Myers.

Forestville, Va., Feb. 13.

ANNOUNCEMENTS

DISTRICT MEETING.

April 13 and 14, Northern District of Virginia, at Mount Sion house, Page Co., Va.

April 18, 7:30 p.m. Middle Pennsylvania, at Roaring Springs, Blair Co.

April 18, 19, Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Jerome, Pa., about four miles from Hollsopple.

LOVE FEASTS.

California.

March 11, 10 am, Empire.

Indiana.

May 13, 6: 30 pm, Buck Creek.
May 20, 6: 30 pm, Upper Fall Creek.

Iowa.

May 27, 5 pm, Kingsley, East house.

Maryland.

May 7, Denton.
May 13, 2 pm, Meadow Branch.

Missouri.

April 16, Nevada.
May 20, 4 pm, Rockingham.

Ohio.

May 13, 2 pm, Oakland.

Pennsylvania.

May 6, 4 pm, Pleasant Hill.
May 6, 7, Marsh Creek.
May 13, 1: 30 pm, Upper Canowago, Mummert house.
May 14, 4 pm, Hanover.

Virginia.

May 6, 4 pm, Bridgewater.
May 20, 3: 30 pm, Peter's Creek.

PROHIBITION. IS IT RIGHT?

Yes! says Samuel Dickie, President of Albion College, Albion, Mich.

No! says David Rose, Mayor of Milwaukee, Wis.

In a pamphlet of one hundred and twenty-five pages is contained a full report of the speeches on both sides, by these distinguished gentlemen, in two debates. One of the debates was held in Milwaukee, Wis., March 26, 1909, and the other in Chicago, April 30, 1909.

Of President Dickie Judge Tarrant, Chairman of the meetings, says: "The affirmative of this question will be maintained by a gentleman of learning and ability, who enjoyed the honor of the chairmanship of the National Committee of the Prohibition Party for a period of twelve years. He is a distinguished educator and orator, and has brought to the study of the question involved all the talent and power which he possesses."

In introducing Mayor Rose he said, in part: "Throughout the country he is known, not only as our mayor, but as a great orator. Indeed, it has been asserted that his efforts at the national conventions of his party and at their assemblies have rarely been equaled or excelled."

Any one desiring to read the strongest arguments that can be produced on both sides of this great question can do no better than to send for this pamphlet.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. **Elgin, Ill., March 4, 1911.** **No. 9.**

AROUND THE WORLD

"Eliminate Politics from the Pulpit."

We do not know just why it was needed, but one of our exchanges gives under the heading quoted above, some valuable hints, as to the sacredness of the pulpit, in the following: "Why can not the man behind the pulpit remember that it calls for no thorough Bible training or a special election to the ministry, to deliver political tirades or to discuss the leading secular questions of the hour? It is not necessary for people to go to church to hear such themes discussed." We say a hearty "Amen" to the suggestion of our contemporary. What the people need is the old Gospel, delivered "in the demonstration of the Spirit and in power." This, if received in good and honest hearts, will make the hearers "wise unto salvation."

"The Broad Man."

These days we can hardly peruse the columns of some advanced (?) journals, without being impressed by the prevalence of skeptical allusions to Bible facts and teachings, uttered by so-called "advanced" thinkers. A man who believes little or nothing, of things Divine, poses as a "broad man," while the one who believes a great deal, and believes it with all his heart, is classed as a "narrow man." One is made to wonder why the relative terms should be thus employed. The Christian believer is, of all men, the "broadest," for his field is the world, his resources are the most unlimited, and his opportunities for usefulness the most marvelous. "A goodly heritage" is the portion of all who enter the broad plane of Christian usefulness.

Commendable Work for Ex-Convicts.

No class of men are in greater need of a helping hand, perhaps, than the prisoners and ex-convicts, released from the city and county jails, and the State penitentiaries. To benefit these men, Mrs. Flora M. Bilkiss, shareworker and humanitarian of Spokane, Wash., has fitted up a home in which these unfortunate ones may secure board and lodging by engaging in various lines of industry, with a view of finding a permanent place of employment as soon as opportunity offers. There are scores of men, now doing good work, and even in business for themselves, who, while friendless and forsaken, were cared for by this friend of the prisoner, and started out in the way of righteousness. And what Mrs. Bilkiss is doing successfully, might be done by scores of others, with the distinct assurance that the blessing of Matt. 25: 34-40 will be their promised reward.

Relieving Distress Among the Poor.

The Russell Sage Foundation of New York, so wisely established by the widow of the great financier, is aiming to relieve humanity's needs in various ways. Its recent investigations of the "loan shark" business of that great city revealed the astounding fact that $30,000,000 a year is annually borrowed by the unfortunate victims of the merciless money lenders and that the average rate of interest is 120 per cent per annum. It is the plan of the Sage Foundation to put these social vampires out of business by providing philanthropic ways and means of relieving real distress among the poor, while, at the same time, impressing the value of honest toil and wise economy. It was said by one of old, "The destruction of the poor is their poverty," and this is never seen more forcibly than in the deplorable state of those who happen to fall into the clutches of the conscienceless loan agents.

Sumptuous Churches Not Needed.

Governor Osborn, of Michigan, recently gave some much-needed advice on the propriety of greater simplicity in church work. He had been importuned to lend his influence to a movement that would give increased salaries to preachers of country churches. In reply to the request he writes: "I am in fullest sympathy with any movement that tends to commend our ministry. Already Satan has crippled church activities by fastening upon the membership fashion and fastidiousness, and unnecessary elegance and luxury. Quit building sumptuous sanctuaries, and distribute the money, that the Christian people so willingly give, to those who need ministerial assistance in rural districts. Have simple places of worship where the humblest will feel welcome. Pay more attention to the eternal love that Christ taught, and give less heed to the conventionalities of the age." These words of Governor Osborn will bear a repeated reading and admit of a practical and effective application.

Another Charge Against the Liquor Traffic.

On the authority of Dr. Albert Warren Ferris, President of the State Commission in Lunacy, of New York, we are assured that "the use of alcoholic beverages is the greatest cause of insanity." Of 961 cases in the State institutions fifty-five per cent of the men, and twenty-two per cent of the women are there as the result of the drink traffic. In the last ten years the population of New York has increased 47.6 per cent, while the number of known insane has increased 103.9 per cent. And yet these are people foolish enough to plead for "personal liberty" to gratify a perverted appetite that will, sooner or later, rob them of decency and sound reason, and eventually consign them to the drunkard's doom, "whose end is destruction."

Compulsory Education in Shansi, China.

Gratifying, indeed, is the keen interest evinced by the Chinese authorities in favor of education, and so fully convinced are they as to its great value, that the officials in the province above referred to are unwilling to entrust the school attendance of the children to the changing desires or whims of the parents, but insist that children between seven and thirteen years must be in school regularly. A failure to comply with the specified official regulation, imposes heavy fines on the offending parents. Such an attitude towards school work is highly commendable, and it is to be hoped that the general enlightenment of the people will be a stepping-stone to the gradual attainment of the even more desirable "wisdom from on high."

Falling Away of Membership.

A speaker at the recent convention of Catholic societies in Pittsburg, Pa., deplored the slow growth of Catholicism in the United States. While that church, during the last ten years, has increased from a membership of ten millions to almost thirteen millions, immigration statistics indicate that five and one-half millions of Catholics came from Europe. The query now is, "Where did the people go?" The answer is found in the generally-admitted fact that churchless socialism, anarchy, infidelity and irreligion are doing for the Catholics just what they are doing for Protestantism. It behooves the "watchman on the walls of Zion" to cry aloud, and warn against the encroaching foe. These are the days when even in our own ranks "the love of many is growing cold," and we must needs "strengthen those who remain."

Education for Prisoners.

While commendable advancement is being made in prison reform methods, in all civilized countries, it is one of the most significant facts that Great Britain is now making systematic efforts for the efficient instruction of all its prisoners. Special correspondence courses are arranged for the long-term prisoners and the boys in the reformatories, with special reference to the various trades they are being taught. This will result in thoroughly-trained and efficient workers, and as these men and boys leave the penal institutions they will be fully prepared to cope with the various difficulties confronting them in the outside world. Trained men are needed everywhere, these days, and even the church needs more men who are fully prepared for the responsible duties awaiting them. "Study to show thyself approved."

What Other Churches Are Doing.

We have no way of determining just how much, all told, is raised by the Church of the Brethren, each year, for the various church purposes, including the erection of churches, current church expenses, the work of evangelism, home mission work, educational work, old people's and orphans' homes, etc., though we do know how much money for the various lines of mission work proper, passed through the hands of the Mission Board. Perhaps it might be of interest to know just what is being done by others: The Methodist Episcopal church, last year, raised a total of of $43,107,651 for educational, charitable, ministerial and missionary purposes, assigned, in part, as follows: Ministerial support, $15,040,176; current expenses, $3,446,157; building purposes, $14,047,208; foreign missions, $2,241,689; home missions, $1,876,970; universities and colleges, $1,-247,700; other educational work, $2,329,371. For deaconess work, etc., over $3,000,000 was appropriated. The average per capita contribution is over twelve dollars,—not quite so good as that of the Presbyterians, who report $18 to each member. Not all religious bodies gather statistics comprehensive enough to afford a complete insight into their total amount of contributions. It is true, however, that all religious bodies,—our own church not excepted,—still have abundant opportunity to grow amazingly in the "grace of giving."

Our Nation as a World Leader.

During the recent Chicago visit of Count Albert Apponyi, of Hungary, this noted peace advocate made a strong plea that the United States take her providentially-assigned place as a leader in the great world peace movement. He suggests that there be frequent conferences between the great powers of the world, at the initiative of the United States, thereby paving the way for a better understanding of the apparently irreconcilable difficulties. Thus he hopes that the final and ultimate ideal,—peace and good will among the nations,—may be reached. Count Apponyi strongly endorses an international court of justice,—such as has long been favored by the United States. If given the widest powers and authority, it would practically do away with war. It is to be regretted that not more of the public men have definite convictions along the line of equitably and peaceably settling international differences. Unfortunately, popular sentiment is largely in favor of military display and glory.

The Real Uplift of the Orient.

Travelers in Oriental countries have frequently been surprised at the wonderful development of the natives when, by the faithful labors of the missionary, they have been trained in the acquirement of useful knowledge as well as moral integrity. Indifferent to the claims of Christianity, as many of the tourists unfortunately are, one fact they can not controvert, and that is the power of a renewed life, as shown by many natives,—a change so pronounced that none can gainsay it. A recent expression by a worldfamous traveler is this: "It looks to me as if the foreign missionaries were the only persons who are doing anything in the Orient for the real uplift of the nations there, and without any selfish commercial interest at heart." Think of it, brethren and sisters, when you make your next contribution to missions. You are not simply giving so much money, but you are moulding Christian lives, and thereby influencing generations yet to come. You are "letting your light shine" in far-off lands to the glory of the Father.

Russia's Opportunity.

Referring to recent hostile demonstrations against China, on the part of the Russian Empire, it has been suggested that the noblest revenge would be to "heap coals of fire on the head of the enemy" by ministering to the plague and famine stricken sufferers of the Celestial Empire. The suggestion is so fully in harmony with the spirit of Christ's teaching that one can not help but pray for an actual realization of the apostolic precept which says: "If thine enemy hunger, feed him; if he thirst, give him drink." Latest reports place the number of famine sufferers at 3,-000,000, and Amos P. Wilder, American Consul-General at Shanghai assures us that 2,000,000 will die unless relief is promptly afforded. While the Chinese authorities are doing what they can, in the relief of the sufferers, it remains for the Christian nations of the world to come to the rescue. Least of all should any nation think of war, in a time like this. As a near neighbor to the afflicted nation, what an opportunity there is for Russia to be magnanimous to the stricken ones,—to restore rather than to afflict!

A Long-Delayed Answer to Prayer.

The recent answer to a prayer which for thirty years had been offered by one who, while under a cloud of suspicion, was longing for a vindication of his integrity, is one of the remarkable incidents that prove truth to be stranger than fiction. Charles Edwin Burdette, while employed in the postoffice at Peoria, Ill., thirty years ago, was censured for the disappearance of a registered letter package containing $3,500. While there was no conclusive evidence against him, there was nevertheless a stain upon his record. Deeply grieved by the unjust accusation, and praying that the Lord, in some way, might cause his innocence to be proved, the young man continued his ministerial preparation. For some years he was a missionary at Assam, India, and during more recent years, a pastor at Springfield, Mass., but never, during all the years, did he fail to pray that the cloud might be lifted from his character. There was no answer, however, until, during recent repairs to a "sack, at San Francisco, a large manila registry envelope was found wedged in the bottom of the sack, where, seemingly, it had lain undisturbed for many years. It proved to be the long-lost package, to the great joy of Mr. Burdette, when apprised of the fact. The incident teaches the importance of being slow in our condemnation of others, however much appearances may be against them. Greater yet, however, is the illustration of the glorious fact that sometime, some way, God will answer the prayers of those "that cry to him day and night."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Light of God.

8s and 7s.

BY JAS. A. SELL.

In the morning of creation,
When the world by God was made,
Darkness brooded o'er the waters,
Like the pall of night's deep shade.
'Twas an emblem of the darkness,
That befell our fallen race,
When the blight of sin had hidden,
The Creator's smiling face.

But a light broke through the shadows,
From the throne of heaven above.
'Twas the Spirit's emanation,
As a gift of God's pure love.
And this light shines down the ages,
As a guide to sinful men,
Pointing out the way to glory,
Where we all may meet again.

May this light become more precious,
As it leads us day by day,
And direct our wandering footsteps,
In the straight and narrow way.
And when death's dark portal opens,
Taking us from earth away.
May the light be all the brighter,
Till we reach the perfect day.

Hollidaysburg, Pa.

New Testament Principles and Methods.

Applied to Present-Day Ministerial Problems, Particularly in the Church of the Brethren.

BY JOHN W. WAYLAND.

Part II.—How to Use the Men Called.

"But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6: 4).

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 2, 3).

"Preach the word" (2 Tim. 4: 2).

"And how shall they preach, except they be sent?" (Rom. 10: 15).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Peter 5: 2).

"Feed my lambs. Feed my sheep" (John 21: 15, 16).

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14).

HERE we have the facts in a nutshell; all sides of the case clearly stated in the inspired words of Scripture.

Let us see again what the facts are: First, the apostles gave all their time to prayer and the ministry of the Word. Second, Barnabas and Saul were Divinely called; they were separated (consecrated) unto the work by God and men; they were sent out by the church, guided by the Holy Ghost. Third, the young preacher is exhorted to preach, and to preach the Word. Fourth, the minister must depend upon being sent. Fifth, Peter says what Christ says: "Feed the flock; feed the lambs; feed the sheep." This is certainly a strong admonition to pastoral work. Sixth, the preacher and pastor are to do their work willingly—of a free will: out of benevolence, love. Seventh, they are not to do it for material rewards—for the money that they may be able to get out of it. Eighth, it is Christ's plan that the preacher of the Gospel should get his living out of his work.

This is intended to be a plain, straightforward talk; yet it is hard to see how any one can state the case more clearly or more fully than is done in these words of Scripture. In calling attention to these Divinely-given rules, and in applying them to present-day needs, my purpose is not to find fault merely, but chiefly to find a remedy for some unfortunate conditions.

Progress has marked Christian history, as well as all history; and progress in many lines has marked the history of the Church of the Brethren. In recent years foreign missions, Sunday-schools, higher education, and other forward and upward movements have had a stirring revival among us. A generation ago all these things were but weakly in evidence, and were regarded with much suspicion by the majority of our people. And yet all these things were gray with antiquity, and approved in their proper forms by long-standing sanctions of God and man. The gospel ministry is also an old institution. It has been treated in various ways by different ages and different societies, and yet no better solution of the problems associated with it has ever been found than the New Testament solution. It is the New Testament solution that we all really desire; it is the New Testament way of meeting some of our great needs along this line that this paper aims to point out. Rising to the New Testament plan will be true progress.

In this presentation of the ministerial question, I hope to have it clearly understood that my main consideration is not the need of the minister, however great that may be, but the need of the church. I purpose to speak plainly, but in the best of feeling. If I seem very earnest, it will be because I am very earnest, and because I feel so keenly the need of our Brotherhood in this matter.

The great need of the Church of the Brethren today is not money, not material means, not more legislation on forms of worship or other forms, not more foreign missionaries, not more men in the ministry, but more preachers and pastors. I say, not more men in the ministry, but more preachers and pastors. I mean more preachers and pastors of the New Testament sort, men who are separated from all other work and consecrated to the one work.

In collecting and comparing some statistics, recently, I was most forcibly brought to a realization of this fact. The Church of the Brethren has more men in the ministry—on the ministerial list—in proportion to the whole number of communicants, than any other church I know of, Catholic or Protestant. But here are the figures: let them speak.

Per 1,000 communicants the Lutheran church has about four preachers; the Disciples about five; the Presbyterians nearly seven; the United Brethren and the Methodists each about seven; the Baptists between seven and eight; the Catholics a little over one; and the Church of the Brethren about twenty-eight. I count for us about 100,000 communicants in all, including about 2,800 men in the ministry. These figures would give us about twenty-eight preachers for every 1,000 members, or one preacher to every thirty-five members. These figures are subject to all necessary corrections; but the approved result will not differ much from that stated.

One preacher (now in the ministry) to every thirty-five communicants; twenty-eight "preachers" to every thousand communicants,—do we need more men in the ministry? We now have seven times as many, for our numbers, as the Lutherans, more than five times as many as the Disciples, four times as many as the Presbyterians, United Brethren, or Methodists; about or nearly four times as many as the Baptists; and more than twenty times as many as the Catholics!

Do we need more men in the ministry? No doubt the other denominations mentioned do; but it would seem that if all our men are at work, they must actually be in one another's way. It certainly would seem that with such an unusually large proportion of preachers, we ought to be pressing out into new fields, and thus be increasing our membership very rapidly. At least, we ought to be doing a great deal of work among ourselves: we ought to have more and better pastoral care than any people in the world.

Brethren! what is the truth? Not one of the possibilities, just indicated, is being realized! We are not increasing our membership rapidly; we are not having as much work among ourselves as we need; we are not receiving our needed amount of pastoral care. The other churches named, with a few preachers, in proportion, are perhaps doing more, in all these lines, than we are, with our large proportion of preachers. Certainly these denominations receive more pastoral care, and they are growing much more rapidly. Nearly or quite all of the Protestant churches named have doubled, or more than doubled, their membership during the past thirty-five years, while we have made but little if any appreciable gain.

Whatever explanation of these facts may be offered, one thing must still be evident: We are not getting as much service out of our preachers as we ought to—we are not using our preachers as effectively as the other churches are using theirs.

With a plethora of men "in the ministry," we have a dearth of preachers and pastors, and we are paying the penalties. We need more preachers and pastors. This is the great need of the Brethren church.

What are we losing by this lack? Good preaching; visitation of the sick; helpful acquaintance between clergy and laity; cooperation; mutual confidence; interest in the work; devotion and piety; and OUR YOUNG PEOPLE.

What might we gain with this lack supplied? Better preaching; more members; deeper spirituality; closer fellowship; prevention of much cause for discipline; greater efficiency in all lines of Christian service; and OUR YOUNG PEOPLE.

How may we supply this lack? How may we get more preachers and pastors? Answer: By applying New Testament principles, and by adopting New Testament methods. If we want the New Testament type of service from our men in the ministry, we must develop the same kind of service toward them.

We must continue the call for men. We must urge more consistently the needs and responsibilities of the ministry. We must demand of the preacher and pastor greater devotion, efficiency, and piety; but we must also carry out the gospel rule, and give them an adequate financial support. We must demand of them all of their time and energy for the church, requiring them to give up all other business; but we must, at the same time, make all business for a livelihood unnecessary for them. We may fail to get all we need even by this method; but this is the New Testament—the Bible—method; and if we can not make a success of this we are bound to fail otherwise.

If any one is still doubtful as to this method—particularly the providing of temporal support for the minister—let him observe the example of Peter (1 Cor. 9: 5) and hear the teaching of Paul, already frequently referred to, and fully stated in the ninth chapter of First Corinthians. It is interesting to observe that Paul, like many preachers today, was often not able to live up to his preaching. He taught emphatically his right to support, but was generally obliged by circumstances to make his own living; while Peter, on the other hand, although he taught the true motive for service (1 Peter 5: 2) and doubtless acted upon it, nevertheless took enough from his brethren in the nature of temporal things to support himself and his wife or sister (1 Cor. 9: 4-6), or both.

In the passage just cited, Paul also refers to the example of the other apostles and the Lord's brethren. His own example in receiving money or something of the sort is given in Philpp. 4: 15-17; and it seems evident from Luke 8: 1-3 that Christ himself received temporal support on his preaching tours. At any rate, his teaching on the subject is unmistakable: "The workman is worthy of his meat" (Matt. 10: 10); "the laborer is worthy of his hire" (Luke 10: 7). Read the context of these passages, if you are skeptical; judge for yourself.

Shall we soon be willing to adopt New Testament methods in our effort to reach New Testament conditions? The two must go together, particularly in the matter under consideration. The church has no right to require all of the minister's time and energy without providing adequately for his physical needs. It owes him moral and spiritual support as well; but until we are willing to do our part in the temporal as well as in the spiritual, just so long the church's great need will remain unsupplied. This may not be an agreeable fact, but it is nevertheless a fact, and we had better acknowledge it and act accordingly. We have already suffered too much and too long by trying to make ourselves believe that our way is better than Christ's way. We, as a church, take the Bible for our guide, the New Testament as our creed; let us quit skipping over those passages in our creed that teach the church's duty to the ministry.

But let me declare again that I am less concerned

about the welfare of the ministry than about the welfare of the church as a whole. It is not my temporal need, as a preacher, that is giving me this deep concern; it is not the temporal need of my brother ministers; but it is the great need of the church—the great need for preachers and pastors: especially for pastoral care. Lack of pastoral care is robbing us of many things necessary in spiritual life; it is robbing us of the young people in our own homes. In the young people must be our hope for the next generation.

Brethren, let us learn from sad experience, already too long continued, if we are not willing to learn this lesson from the New Testament; and, profiting thereby, let us, as soon as possible, provide shepherds whose business, and only business, is to feed the flock. But as we look at the facts fairly and squarely we shall see that our creed (the New Testament) and our experience teach the same lesson. Let us, therefore, continue the call for men; but let us use the men called, so as to get the work done that needs to be done—that must be done, if we are to accomplish our mission in the world.

Harrisonburg, Va.

The Sermon that Appeals to Me.

BY A. G. CROSSWHITE.

I MEAN the *sermon*, not the *speaker;* for every minister has his "off spells," and feels it as well as his congregation. Reputation of the speaker should constitute no factor in our estimate of a sermon; neither is the mere announcement of a big or odd subject a guarantee that it will be above the average; for we are disappointed as often in the "*big guns*" as we are in those who *just preach.*

I am not fully decided as to whether I enjoy more the presentation of a subject that has engaged my attention a great deal, or one that is entirely new to me. This indicates my attitude toward *subjects.* The next thing to consider is the *message and its delivery.* This constitutes my meat and my drink while in the sanctuary, and must, in some way, connect my roving mind and hungry soul with heaven's dispensary, and hold them there until they become fully acquainted with the place and its superior advantages to earthly conditions, so that, between times, I may desire to slip off and feast there.

I must, in some way, feel that the minister cares more for my *soul* than for my *money,* and that in his preaching he seeks the approval of God rather than the praise of men. While I am listening to his discourse on Sunday, I must feel that his *home* life, his *social* and *business* life, during the other six days, measure up to his *Sunday* sermon. I want to know, too, that the warmth and light which his very being infuses into my life comes to him by direct contact with the "*Great Teacher.*" I must believe that he will as warmly shake my hand down town as he does at the door when I go in or out of the church. I do not object to flights of eloquence; indeed, I rather admire it, but oratory is one thing, noise is something else. I like to get something when the minister gets loud, for it has cost him a great effort.

Again, I like *suggestive* preaching. There is little chance for criticism or antagonism when the minister furnishes the thought and allows his congregation the privilege of *developing* it. A good thought is often spoiled by *arguments,* just as photographers' plates are faded out by exposure to light. They require a dark room; and so do our thoughts. In the stillness of the midnight hour we often get more by silent meditation than through any amount of illumination in the public assembly. It is not so much what we *get* as what we *retain,* and what we *give out.*

I sometimes hear a sermon that stirs my soul to its very depths and speak of it as a great effort but when asked for text and points upon which I have based my decision, I find that I have not carried my inspiration home, and must explain only on *general principles.* As a rule, however, the sermons that have not appealed to me, to any great extent, were the occasions when my mind was preoccupied or troubled with spiritual indigestion.

Give a preacher a regular, worshipful, spiritual congregation for one year and it will better qualify him for his work than twice the time in our best theological institutions.

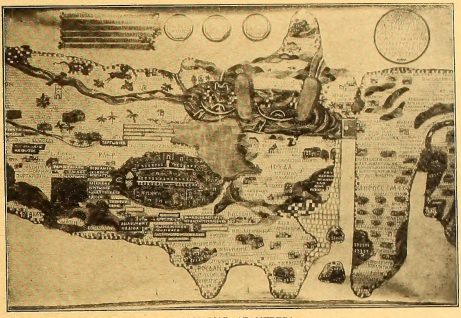
Flora, Ind.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak (Kir-har-e-seth).—No. 1.

OUR trip through Philistia proved so interesting and profitable that, when the trip to Petra through Moab



MOSAIC MAP AT MEDEBA.

Photograph by A. Forder. All Rights Reserved.

and across the desert to Kadesh-Barnea, etc., was proposed, there was little time lost in making up the party, and getting started, especially since it was the desire of all that we should be back to Jerusalem by Christmas. However, the *personnel* of the party was changed to this extent: Ralph and J. F. Souders were substituted for Brother and Sister Hollinger, and Miss Frances Healy, of Hampton Falls, N. H., was added, making our party ten in number, including Mr. A. Forder, our guide, whom our people are learning to know very well through his contributions to our papers. Our horses were selected with great care. A food supply was procured of such things as could not be had along the way, for in that country there are very few places in which provisions can be purchased, excepting chickens and eggs, which can be found wherever one finds the black tents of Kedar, or the "houses of hair" of the Bedouins.

The expedition, when made up, consisted of the ten tourists and their horses, ten pack animals and seven muleteers,—a total of seventeen people and twenty animals. The probable time for the entire trip was to be about twenty-five days, with not less than thirty places of Biblical significance to be visited.

Nov. 30 found us ready and in the saddle for Jericho, which was to be our first day's journey. Passing over the south end of the Mount of Olives, which is nearly four thousand feet above the Jordan, our going down to Jericho began in real earnest. The road, for the greater part of the way, is very good and is kept well repaired, for many carriages go to and from Jericho during each season.

I might state here that our course was down through the land of Moab, on the east of the Jordan, where Mr. Forder has done mission work among the Arabs, having his headquarters at Kerak. His familiarity with the mountain paths and the roads over the plains of Moab, also his knowledge of the character and disposition as well the language of the Bedouins, made him a very desirable guide for our trip, and in all probability we nine Americans owe our lives to the fact that Mr. Forder was our guide on this occasion.

There are only two places of interest, on the way down to Jericho, and these of very little importance, first the "Apostles' Fountain," several hours out from Jerusalem, and the Khan Hadrur, or "Good Samaritan Inn," as it is commonly known, located about halfway to Jericho. The former place has only been known since the fifteenth century as the "Apostles' Spring,"—presuming that the apostles must have drank of the water on their journeys. The Khan, in the district referred to is quite deserted, and tradition localizes the parable of the Good Samaritan here (Luke 10: 30-37).

The party reached Jericho at an early hour, and owing to the fact that we had the privileges of a small hotel, the tents were not set up on this occasion. The ladies of the party, who acted as cooks, soon had a splendid, hot supper ready, to which justice was done, and our beds were sought long before the usual hour for retiring.

Old Jericho of Joshua's time was excavated a few years ago. Trenches were cut in every direction, laying bare the little houses. The old city wall and even the gates of the city are located,—perhaps the very wall and gates that are spoken of in Joshua 6: 26: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." In 1 Kings 16: 34 we have the fulfillment of this prophecy, "Hiel laid the foundation in Abiram his first son, and set up the gates in Segub his youngest son." What a change has come over this old city, which, for thousands of years, has remained covered with the sands and dust of the plains of Jericho, but there is one thing which changes not, and that is Elisha's Fountain, spoken of in 2 Kings 2: 19-22, still flowing on with its healed waters, irrigating the gardens and fields of the villagers of modern Jericho.

Soon after sunrise, the next morning, we were off for the wooden bridge which spans the Jordan River. For the privilege of using the bridge we pay thirteen cents per animal. Our course was northward across the plains, to the foothills and mountains of Moab. It was our plan to leave the Medeba road, and go out of our course far enough to ascend Mt. Nebo, which we did, but to our disappointment it began to rain. Though we did succeed in reaching the summit of Nebo, or that which is believed to be the Mount,—the exact place being in doubt,—we found but little pleasure in the experience, because the mist was so heavy, and the clouds settled so low over the top of the mountain that we could see but a short distance at best, and consequently our stop was a short one. I imagine that on a clear day the view from here must be superb, and if this was Moses' place of viewing the land, he had an excellent viewpoint.

After leaving Nebo it was not long until we were out on the plains,—the real wheat fields of Moab. Here the rain ceased and we had a pleasant evening to ride into Medeba,—our stopping place the second night out. Medeba is spoken of frequently in the Bible, but I will take space only to speak of the remarkable find made here a few years ago, while excavating for a Greek church. In the excavation the workmen came upon what appeared to be a Mosaic floor, and were breaking it up, when it was discovered to be something extraordinary. It was preserved until all was uncovered, when it proved to be a map of Palestine in colors,

dating back to the sixth century A. D. The thing that makes this so very important is, that the names of the places are in Greek, and settles many Bible locations that were in dispute. The River Jordan, the Dead Sea, and Jerusalem, are very prominently indicated on the map, which can be easily discerned in the accompanying cut. There is also a map of Egypt at the end of the map of Palestine.

There are three spots in the map, two in the Dead Sea and one between the sea and Jerusalem, showing where the workmen had destroyed the Mosaic before its importance was determined. The Greeks have constructed a church over the Mosaic, and guard it very carefully, it being on a level with the floor of the church, and they keep it covered with boards. It is necessary to get letters from the Patriarch, here at Jerusalem, in order to have the privilege of seeing the map.

Jerusalem, Syria.

(Continued in Next Paper.)

Optimistic or Pessimistic.

BY GEO. L. STUDEBAKER.

IN looking at the future work and prospects of the Church of the Brethren, have we reasons to be encouraged, hopeful, or discouraged, blue? Sometimes we are inclined to take a pessimistic view of the church, and give vent to our feelings in public assemblies, before the outside world, and before our children.

A young sister of ten summers attended services one Lord's Day. A dark picture of the church was presented that day by the preacher. The father noticed a sad expression on her face when they returned home. Presently she said to him, "Papa, I don't believe there is much in the church. It is all going down." That father had to teach his little daughter that the church was far better than the preacher had pictured to her, and he had to remove, as much as possible, the poison which was at work in her little mind. God forbid that we should thus offend one of these little ones, which believe in Jesus.

For some time I have been giving this subject much thought and have been looking back at the work of the church some thirty or more years. A proper retrospective view of the church will not fail to cure one who is spiritually dyspeptic and blue, as to the church and her work, unless he does not care to be cured, and has spiritual hysterics.

In coming to Nappanee, Ind., where I am at this writing (Jan. 24), I had to change cars at Milford Junction. This will be remembered as the place where our Annual Conference was held in 1882. While waiting here for my train, I thought, What could we do now, with our people, at a place like this? Here are less than a score of homes at which to secure lodging, and yet, so far as I know, the people at that Conference were well cared for. Now we are locating our Conference near by or in cities where we can accommodate the very large body of people who assemble on these occasions.

Last year Northern Indiana wisely selected Winona Lake, and is credited as having had the largest gathering, by far, of any past assembly of people.

At the Conference in 1890 the missionary collection was $224.30. At Winona the collection was $16,482.95. When we take into consideration the other expenses of the church, compared with what they were thirty or more years ago, this is a remarkably bright picture.

We are building better and more convenient places of worship. In many places the church is supporting the pastor who devotes his entire time to the church work. Evangelists by the score are supported in the field.

The Home Mission work is being given attention by some forty-five organized Mission Boards. Old folks' and orphanage asylums have been and are being built and supported in several State Districts, and are a credit to the church and her work.

Nine colleges, in seven different States are under the supervision of a General Educational Board. Donations and endowments are being given for their encouragement and support.

Less than twenty years ago the church had no missionaries in foreign fields. More than thirty have been sent out and are doing a great work. Others are preparing themselves for this very worthy cause. In this we can look forward hopefully.

Less than a quarter of a century ago the Sunday-school question was discussed in our Conference *pro* and *con*. Now scarcely a congregation, if any, in the Brotherhood fails to have a Sunday-school. It is recognized by the Conference. A Sunday-school Advisory Board is appointed by the Conference. Over forty District Secretaries are at work, encouraging and promoting the Sunday-school interest. We publish our own Sunday-school literature, which is acknowledged by many, outside of our own Fraternity, as being among the best. The papers for the young people and children are excellent. We own our publishing plant, and do our own printing. Our church paper, the GOSPEL MESSENGER, is a credit to the church, and finds its way into hundreds of homes outside of our own people.

A Temperance Committee has been appointed by the Conference, and is ready to assist in this very worthy cause. We have our Christian Workers' Meetings, prayer meetings, teachers' meetings, and teacher-training classes. Are not all of these hopeful indications for the future church?

Special Bible Institutes, Ministerial and Sunday-school Meetings, along with our Educational Meetings, are held in all parts of our Brotherhood. They are great helps and make us hopeful.

It is true that some of our congregations are suffering for want of ministerial help. The Conference is at work on this great problem of a better distribution of our ministerial forces. It is bound to be solved, so let us be hopeful in this.

Some of our congregations are weaker, numerically, than years ago, but study the cause, and there is no need for one to feel blue about this. Emigration has weakened quite a few of the eastern churches. All the West, which, in many places, a few years ago, was a sandy desert, is now occupied by strong congregations of the Brethren from the Eastern States.

No, let us not be pessimistic as to anything,—especially the church. God has promised to be with us always. Let us hopefully trust him. Paul says, "Rejoice evermore. In every thing give thanks." God can only use the courageous ones. When we lose our courage God cannot use us. May our faith not waver in God!

We are now studying the mistakes of ancient Israel. May we study to our profit and to God's glory!

North Manchester, Ind.

My Way of Collecting Data.

BY C. S. HOFF.

I NOTICE IN MESSENGER No. 4, page 58, that, under "Scientific Methods," the Editor calls for improved methods regarding the collecting of data and other material for the preparation of sermons. This subject has given me considerable trouble. Being a very busy man, as most of us are, in this age of rush and hurry, where a minister is expected to make a living for his family, lay up something for old age, give his share towards church expenses, and prepare at least two sermons a week, besides keeping himself well-informed so as to answer any question that may puzzle the others in Bible meeting or Sunday-school, I do not have the time to do a great deal of searching for material for each sermon. Now I do not say this complainingly but, as I said before, under these circumstances, the question of having material always at hand, for ready reference on any subject on which I may desire to prepare a sermon, has given me some concern, and I have been giving it some thought.

Some time ago a brother gave his method of classifying his outlines and filing them by the card file system. That is considerable help in finding old outlines on any subject, but it gives me no help in finding material that I may have in some book in my library, which, if I have read, I either have forgotten, or fail to remember where to find it.

Now, while I never repeat some other man's sermons I often find it a great help, in preparing a sermon, to read other men's articles on the subject. But the question always came up, where to find it. Finally I conceived of the following plan, which I am using with some benefit: First I go through my library and number all my books, and make a list of them in my journal, with the number corresponding to the name. I also write the number in ink on the first fly leaf of the book. Then I go **through each book, and** when find any thing that gives any light on any passage of scripture, I turn to that scripture in my Bible, and write, with a sharp, indelible pencil, the number of the book and the page where I find the matter in question. Example: Under Heb. 4:9 I have this: "No. 15, P. 92." Now No. 15 in my list is "Life of John Kline," and on page 92 is the gist of a sermon by Benjamin Bowman on the text referred to.

I have a number of books of sermons, and works on the scripture marked in this way. I also have all my old Sunday-school commentaries filed away, and numbered in this way. I also expect to collect the "Teachers' Monthlies," and file them away in volumes and mark them the same way. I am also planning to collect all my clippings and paste them into a scrap-book in groups, according to their subjects, and mark them.

In addition to marking my Bible, so as to know where to find any material I want, bearing on any scripture, I also mark my clippings and other material, to indicate what scripture they bear upon.

Now I do not consider this plan to be perfect, nor have I completed my markings yet, but I already find it a great help. I have some passages marked to indicate that I have the works of three or four men on that particular scripture, besides the regular commentaries and cyclopædias, which are arranged in order and do not need any marking. It takes but a moment to find all the material I have on any particular scripture I have in mind. The longer I continue this method, the larger will become my collection of books, and the greater will be my fund of information. Then, when my Bible gets old, and I get a new one, I can lay the old one up in the book-case for a reference book, and I need not mark my new one so.

Now this is my plan. If any one has a better plan or an improvement on this one, I would like to know of it.

Oakley, Kans.

From the General Temperance Committee.

[The following letter, directed to the members of the District Temperance Committees, is here published by request.—ED.]

"Wine is a mocker."—Be not deceived; none but sinners legalize the liquor traffic. The church alone can overthrow the saloon.

Dear Brother:—

The General Temperance Committee is addressing you, as a member of one of the District Temperance Committees of the Church of the Brethren. In answer to inquiries from all parts of the Brotherhood this same letter is being sent to all such members.

As a matter of history each one of us should search the minutes of Annual Conference for 1908 and 1909 and acquaint himself with the beginning and the foundation of the forward movement of our beloved Fraternity in the fight against the liquor traffic. In harmony with said minutes—

A General Temperance Committee will be maintained by the General Conference, to which this Committee is responsible and to which it will report. The General Committee has planned to work in harmony with the General Conference. Accordingly—

A District Temperance Committee will be maintained by each District, to which this committee is responsible and to which it will report. Moreover—

A Local Temperance Committee will be maintained by each congregation, to which it is responsible and to which it will report.

Let us remind ourselves that since we have been put to the front, in this fight against the monster evil of intemperance by our beloved Fraternity, it becomes us to quit ourselves like men and to go to work and be true to the important trust placed in our hands and care.

We desire to urge you to secure a copy of each of the Temperance Bulletins (three in number) already issued. They will be sent to you for the asking by the

Brethren Publishing House, Elgin, Ill. These Bulletins appear from time to time in the *Missionary Visitor*. Do not fail to get this excellent periodical (free to ministers for the asking) and always look for something helpful in temperance work.

As the General Committee is urging all the Districts to organize, through whose committees the General Committee will work, so each District Committee will urge every congregation to appoint or elect a Local Committee, through which committees the District Committee will work.

All members of Local Committees and all Sunday-school superintendents may also secure, without charge, the Bulletins referred to above. Urge your Committee to do so, and for reasons given above, urge each to become a regular reader of the *Visitor*.

It will be your duty also, as a committee (and as individuals), as far as possible, to supply and acquaint yourselves not only with the Temperance Bulletins but with all the literature recommended by the General Committee. (See notices and advertisements in Bulletins.) Urge the Local Committee to do the same and to spread this literature in a large way in their respective congregations and communities.

As the General Committee will arrange to have this great theme represented on the program at each Annual Conference, so your District Committee is urged to aim to have some phase of the temperance question presented at each and every Ministerial Meeting and District Sunday-school Convention or Bible Institute.

The goal to be reached is the elimination of the unrighteous liquor traffic by preaching the Gospel, by the conversion of souls to Christ, and by the enactment and enforcement of local option or prohibitory laws in the several States and in the Nation. It is plain to see that good results may be expected only to the extent that thorough work is planned for and carried into effect in the local congregation. It will be your duty to urge and help the Local Committee to create sentiment against this great evil. Temperance Meetings must be held within all our borders. A temperance sermon is to be preached in each churchhouse in every congregation once each year. An offering is to be called for at all District and Local Temperance Meetings, and when the annual temperance sermon is preached. All of these offerings, together with the quarterly offerings from all of our Sunday-schools, are to be sent to Eld. P. J. Blough, Treasurer, Hooversville, Pa. (See A. M. Minutes referred to above.) These offerings should be both regular and liberal, for in addition to the ordinary expenses it is the desire of the General Committee, when called upon, to arrange with any District Committee to send, without expense on their part, a temperance evangelist into their District for a series of helpful meetings. We trust that you will take pleasure in seeing that the above provisions of Annual Conference are carried into effect, and that aggressive work is being done in all parts of your District.

Important! Please consider EACH PARAGRAPH of this letter as highly important. But, desiring that all the District Committees learn at an early date of the merits of two small but excellent temperance books, we are sending a copy of each, so far as we have names and addresses, to all the secretaries of the several Districts. Let other Districts report and they will be favored likewise. The books are as follows:

1. "Prohibition, Is It Right?" See prices on cover. Send all orders to Brethren Publishing House.

2. "Winona Temperance Addresses." This book sold at first for 50c per copy. It may now be had for 20c. When ordering for our ministers, please so state, charging them, and sending us only 10c per copy. Send all orders for this book to secretary of the General Committee. The supply is limited.

As each District Committee will expect to keep in touch with their Local Committees and know what they are doing, so the General Committee earnestly desires and expects their secretary to receive a report from the secretaries of all the District Committees at least annually, on or before the first day of May. The General Committee will be pleased to hear promptly and at frequent intervals of the progress made, of the obstacles encountered and of victories won. Send, also, at any time, such suggestions as may be deemed beneficial to the General Committee.

And now, may the benediction of the love and grace and wisdom of God be upon us to the end that we shall be willing, joyful and fruitful workers in every field where he would have us labor. Let us pray each morning, "God bless me and make me a blessing today." Let us, with consecrated hearts, make a real, a united, a consecrated effort to drive from our fair land the monster evil of intemperance and thereby arrest the ruin, the wreckage and the tears that are caused by the unrighteous traffic in alcoholic liquors.

We are faithfully,

Your brethren and servants,

THE GENERAL TEMPERANCE COMMITTEE.

J. W. LEAR, Chairman, Cerro Gordo, Ill.
W. M. HOWE, Secretary, 1012 Bedford St., Johnstown, Pa.
P. J. BLOUGH, Treasurer, Hooversville, Pa.

A Happy Medium.

BY JAMES M. NEFF.

THE subject is suggested by our present location. In the higher altitudes above us the winters are cold, with much snow and ice. In the valley below,—out, away from the hills,—it is colder in winter and warmer in summer than here, and the frequency with which the winter fogs drift in and hang there, as well as occasional high winds, make the valley climate less desirable for delicate people. Close in under the hills, in the valley below us, there is sufficient protection from frosts to make it a great orange country. The Tule River, upon which we are located, rises in the mountains above us and winds its way down among the hills into the great valley below, furnishing water for the irrigation of many of the orange groves along its course. These orange groves,—many of them snuggled in among the hills,—extend up the river as far as our location, but we are practically at the upper end of the orange district. And beginning here, and extending far up into the mountains, is the apple country, and there are loads and loads of the finest belle flowers, ramboes, wine saps, pearmains, etc., brought down these mountain roads and taken to market in the valley below. In the hot months of summer thousands of people go to the resorts, some to the higher altitudes above us, some to the coast below us, leaving us here between the hills, occupying the happy medium.

As to agricultural lands, we are not as well off here as they are in the valley below, but we are better off than they are in the steep, precipitous heights above. We have more rocks and hills than they have below, but not as many as they have above. Ours is not so good, in this respect, as the best, nor so bad as the worse, so, from this viewpoint again, we occupy "the happy medium."

And all this suggests to my mind what a fine thing it is to occupy the happy medium in our church life. Some church members are so easy-going and indifferent that they care little as to how the church work goes, or whether it goes at all. Others are so enthusiastic that they want to see everything go, go now, and go according to their own particular notions; and there are congregations where the church finds it necessary to devote so much time and effort to looking after and keeping sweet these two classes of members, that there is little left to devote to sinners. As a rule, the members that are most useful to the church and can always be counted on, are those who occupy a happy medium.

But by this I do not mean that the church's dependence is upon her lukewarm members, or that there is any particular danger of our becoming too enthusiastic in the defense of right. However, in our relation to the views and preferences of other good people, to have our zeal tempered with a humble unselfishness and respect for others, is a most beautiful grace. In the intricate and complicated relations of life it requires much wisdom always to do the best thing. You will find apple orchards on the one hand and orange groves on the other to entice you, but he who is able to maintain his position in a happy medium, between the extremes he meets in life, is usually the happy man.

Daunt, Cal.

"Ye Are My Witnesses."

BY A. I. MOW.

"Ye are witnesses." "He left not himself without witnesses." "Of the men therefore that have companied with us all the time, that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection."

Do not miss the point in this,—that the witness is qualified by actual observation and contact. The church has suffered much from men presuming to testify who had not the experimental knowledge. Recruiting the ministry consists of two phases: (1) Calling; (2) Training.

This is apparent in the method pursued by the great Master. He carefully selected and appointed his twelve. Then began the training. He kept them constantly under his teaching, showing, directing. Three years of faithful study, observation and practice, not in the seclusure of college walls, nor even in the temple, but out on the field, made them what they were. They battled with the actually existing problem, and strove to solve it,—master it,—where it existed. Thus they became intensely practical, and spent little time on useless things. Christ sent them to try; let them return and report; instructed them; sent them again.

Then he sent seventy others. They followed his directions,—returned, reported. The tour was a success. He encouraged them, instructed them more. They were his ministers.

A thousand recruits are in the ranks today. They are untrained. They know it. They do not think that the abstract Holy Spirit will now use them as mills through which to grind out messages. They are asking for some one to help them prepare.

With more than thirty years of entreaty, observation, struggle and failure, I have nearly succeeded in seeing the situation. We need a course which has to do directly with our work: (1) Some systematic knowledge of the Bible. (2) Some history of religious affairs. (3) How to read and speak entertainingly. (4) How to organize and build a discourse. (5) Something of church management.

These features are provided for in the colleges and Bible schools, and many are availing themselves of these great blessings. God bless them!

But the majority of us can not go to school. I wish to make a suggestion to one *class*,—those who want the help they can not get under existing conditions, and who will grasp the opportunity when it presents itself.

My suggestion is that the general Brotherhood create a central ministerial college, to be conducted on the correspondence plan. This can be conducted almost without expense to the ministers. Thus they can take their lessons at home and put them into practice where their work is needed.

This plan can and should be thoroughly organized, and kept separate from existing schools. They have their work. The organization can be made in this simple way: (1) Let Annual Meeting elect a president or general superintendent, with provision for additional faculty or assistants as time and labor may demand. (2) Make each of the following committees constituent parts of the college, to serve (not saying here what I think each might do) as would seem most consistent: (a) The General Educational Board; (b) The Gish Fund Book Committee; (c) The MESSENGER Advisory Committee.

The President should have his office in the Brethren Publishing House, and space should be given him in either the MESSENGER or the *Missionary Visitor* to communicate the work to the students.

All parties taking the course regularly should enroll. Then they can be addressed by name or number.

This will be a permanent source of help, and can be indefinitely extended. It will reach every minister. It will be most economical. It permits the minister to stay with his family and church. He preaches right on,—each time better.

(Concluded on Page 140.)

THE ROUND TABLE

The "Stars and Stripes."

BY G. E. YODER.

A POST-CARD addressed to another party was dropped into our mail box, possibly through a mistake. On it was pictured a woman, whose beauty only the artists can picture. In her hand was held our banner, the Stars and Stripes, which floated o'er her head; above which appeared the following:

"Oh, emblem that has ne'er been furled,
Oh thee no tyrant gloats.
Wave on, the one flag of the world
That still unbeaten floats."

The emblem of liberty has doubtless made a great record in some things, of which American citizens boast; but do you know that it is a fact, in the face of the above, that our glorious flag, the "Stars and Stripes," has been trampled in the mire many times more than we think? Can we say, "On thee no tyrant gloats"? Ah, that cruel tyrant, intemperance, has furled that banner for a million men, and sent them to drunkards' graves, and there are still thousands whom the tyrant is leading to the same end. "Tyrant Tobacco" has made fully as many slaves. "Tyrant Fashion" has enslaved possibly a larger number, in making their lives miserable, their bodies unhealthy, and robbed the soul of its Christian graces. Tyrant "Organized Secrecy" has not and does not hesitate to tear this banner in twain.

Ah, yes, that beautiful, pure, noble, sincere, trusting, loving expression on the face of the woman on the card seems to say: "I am under the banner of Christian liberty, which will also protect me from the evil." But listen! Do you know that there are thousands of America's beautiful women who are COMPELLED to live a life that is worse than death; the sin of which is black as hell itself, the pain and misery and disease of which is beyond our comprehension? An awful, wretched, shameful fact it is! Surely the banner of King Emmanuel should be raised against such a ghastly evil, and every Christian should face the enemy in a struggle that will cease only in a victory for the right.

These are a few of the tyrants that are ruling the lives of multitudes in America. We should *praise* the Lord for the Christian liberty we are enjoying in our native land, but let us PRAY the Lord for strength to dethrone the ungodly tyrants.

Elk Lick, Pa.

Memorial Anniversary of Alexander Mack.

BY J. H. MILLER.

IN reading over the articles, written by the different brethren in MESSENGER No. 7, I was much impressed. The brethren did well. I was made to wonder how a grave it so noted a man could be lost for so many years. It is strange that his own people lost track of his grave. Then, how strange it is that his Bible should have been lost for so many years, and at last was found again. It does seem that the Lord had directed these things to be so. I would much love to see the Bible from which Alexander Mack preached so faithfully for years. I well remember of hearing Eld. Henry Kurtz preach. I attended the funeral of Eld. Philip Rothenberger, and also preached his funeral. He was born in Germany, and did his preaching in the German language. I well remember of a Mack neighborhood ("Mock," as the German people called it). A brother, George Mock, told me that they were descendants of Alex. Mack, and formerly from Pennsylvania.

I am pleased to learn that Mack was not the founder of a new sect, but a reformer. Through the Dark Ages Jesus had a remnant who were faithful, and obeyed him. Jesus said unto the disciples: "Ye are the salt of the earth." That salt had not lost its savor, hence, a reformation merely was needed to bring the Christian back to his former love with God. In the days of Noah it took eight persons to save the world; so it took eight persons in these latter days to save the church and put her on her feet to worship the God of heaven, in Mack's day. A reformation was necessary in Joshua's day, and later on in the days of Samuel and Elijah. John the Baptist was a forerunner. Jesus was a Savior to save his people. I would suggest that the articles written in the GOSPEL MESSENGER be collected, and as many more as would be of interest, and then printed in pamphlet form, so that we could place them in our libraries, to be kept for all time to come.

Goshen, Ind.

Written and Unwritten Law.

BY JAS. A. SELL.

IT is an oft-repeated saying that if we live up to nature's laws we will grow healthy and strong, or that, if we violate nature's laws, we must suffer the penalty. But it so happens that nature's laws are not written, and they seem to be so intricate and obscure, that those who undertake to interpret them differ widely in their interpretations. We are left in doubt as to whether we are obeying or disobeying, and we are suffering pains and penalties right along. If obedience to physical law would keep us always well, and prolong our days, it would seem as if there was a lack somewhere, in not having the laws written.

But how about spiritual law? Man has a spiritual nature, as well as a physical, and his highest and sweetest enjoyments and interests are depending upon his obedience to its laws. And here he is not left to grope in darkness and uncertainty, for the laws are written. Many, however, are not concerned as to the demands of spiritual law, and are not anxious to obey when they *do* know. But the dignity and authority of the law will be vindicated somewhere, sometime.

"There is no respect of persons with God." "As many as have sinned in the law shall be judged by law; for not the hearers of the law are just before God, but the doers of the law shall be justified."

Hollidaysburg, Pa.

A Test for an Angel.

BY GEO. F. CHEMBERLEN.

YOUNG ladies, attention, please! I have been young, but I never was a lady. Just why this was, I don't know. But I do know if there is anything I had rather be than myself, it would be to be a lady,—a real comely expression of what God meant by womanhood.

However, I know something of the perplexities you encounter. Here is one of them: You have a very near friend who is not a member of the church. He likes you pretty well. Your modest manners are pleasing to him, but he does not like your prayer veil. Sometimes he openly objects to it. Do you know what I would do if I were you?

Well, sometime when he called I would get my Bible and sit down close,—comfortably close,—to him, and then, with the best intonation I could command, I would read to him a part of the eleventh chapter of First Corinthians. And then I would turn to him, and putting my finger close,—uncomfortably close,—to his nose, I would say: "You object to my veil. My Savior asks me to wear it because of the angels. Now I have tested you out well and I know that you are no angel, or you wouldn't ask me not to wear it."

Unless he possessed more "brass" than I ever had he will wilt.

Covina, Cal.

How Many Apostles?

BY R. A. REDMAN.

IN GOSPEL MESSENGER of Feb. 4 it is stated that Matthias was not an apostle. I find in Acts 1:26 that he was numbered with the eleven apostles, and in Acts 2:14 I find Peter "standing up with the eleven"; hence, I conclude that Matthias was one of the twelve who received the Holy Spirit baptism at Pentecost. I find further in 1 Cor. 15:5-8 that Paul recognized Matthias as one of the twelve apostles. It was further stated "that if we acknowledge Matthias to be an apostle, wisdom and consistency would require us to accept the doctrine of the perpetuation of the twelve apostles in the church." I do not think so.

West Baden, Ind.

One-Third Right: Two-Thirds Wrong.

BY W. ANNON.

MORE than forty years ago there was a discussion between two preachers of different persuasions on what it takes to constitute Christian baptism. One was a pedobaptist, the other a Baptist. They discussed the question for three days. At the end of the third day they were about to conclude the discussion,—the Baptist having made it very warm for his opponent. The argument was strongly on his side. Thereupon his pedobaptist friend said, in his closing remarks: "If there are any Tunkers here, they have my opponent for sure, for the apostolic mode of baptism was trine immersion, and I have the books here to prove it. If I were an immersionist, that is what I would be." The Baptist, in his reply, said: "If that be the case, then I am one-third right, while my opponent is two-thirds wrong."

Thornton, W. Va.

CHRISTIAN WORKERS' TOPIC

Fruits Crowning Long Preparation.

Gen. 41: 1-16.

For Sunday Evening, March 12, 1911.

I. Joseph As an Interpreter.—(1) (a) Pharaoh dreams (V. 1); (b) The dreams (Vs. 2-8); (c) Joseph is called out of prison (Vs. 9-13); (d) He interprets; (e) The interpretation (Vs. 25-37).

II. Joseph Is Delivered and Exalted.—(Vs. 38-46).

III. Joseph's Great Work.—(Vs. 46-49). (1) His statesmanship (a) Saved the people from destruction by famine. (b) It extended the influence and foreign trade of Egypt. (c) It consolidated the state into a nation. (2) We see here (a) not a contradiction of Christ's command, "Take no thought [anxiety] for the morrow," but an illustration of it; (b) To worry about the future is one thing; to provide for it is another; (c) The surest way not to worry about the future is to provide for it; and the surest way not to provide for it is to worry about it.

IV. Joseph's Success.—This consisted not in horses and chariots, and in royal robe, but—(1) In his fitness to serve God and man. (2) In his helping so many people. "Thou shalt be a blessing" (Gen. 12: 2). (3) In proclaiming the true God to an idolatrous people (Matt. 5: 16; 1 Peter 2: 12). (4) In the blessing brought upon his father's family (Ex. 20: 12; Lev. 19: 32; 1 Peter 5: 5). (5) In the honor and position which came to him (Prov. 22: 29).

Note.—To us, the years in which we are living are those of plenty,—of abundance of spiritual instruction. But the years of dearth will come. Blessed is the man who makes use of the present opportunities—who now lays up for himself a treasure in heaven.

PRAYER MEETING

In the World,—Not of It.

1 John 2: 15-17.

For Week Beginning March 12, 1911.

1. The Unworldly Life is Fortified Against Unholy Alliances.—The greatest heroes of earth are those who gain victories in the moral world over sin and temptation on the battle-fields of their own hearts, and over the wrong and crime which are destroying their country. They have resisted the three-fold temptation of the lust of the flesh, the lust of the eyes, and the pride of life. They live in a strong tower of resistance (2 Peter 1: 8-11).

2. The Unworldly Life Places God's Honor First.—None of the Bible heroes sought honor for themselves. As 'pilgrims and strangers" they passed through this world, doing all things to the honor and glory of God (Heb. 11: 13-16).

3. The Unworldly Life Is a Power for Good, Both Social and Civil.—Large visions of noble and uplifting attainments can not originate in worldly and sensual souls. There must be the broad outlook and the far sweep of the world field, that can be attained only by the fully consecrated soul, not contaminated by the world's allurements (1 Tim. 4: 16).

4. The Unworldly Life Is One of Unsullied Beauty of Character.—Abstaining from all that savors of the lusts and desires peculiar to the world, brings out a character of heavenly beauty. As we look at the life of an Elijah, a Daniel, a Paul, we see the splendor of a fully-devoted life. Such a character,—much like that of the Master,—unconsciously attracts (2 Cor. 3: 18).

5. The Unworldly Life Is Crowned with Heaven's Approval and Final Acceptance.—Abraham was called the "Father of the Faithful" because he willingly turned away from the world's pleasures to serve the Lord loyally and unflinchingly. A glorious life will result in a glorious reward (Rev. 2: 10).

HOME AND FAMILY

My Evening Prayer.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive.

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive.

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive.

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold
When Thou hast given me some part to hold—
Good Lord, forgive.

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach Thou me—
Amen.
—C. Maud Battersby.

They Shall Inherit the Earth.

BY ELIZABETH D. ROSENBERGER.

"That Miss Callahan's got no more spirit than a lamb. The way she puts up with things jest about riles me. What's the use of a woman jest takin' everything and never speakin' her piece I'd like to know?"

And looking at Mrs. Johnson who had for years spoken her mind on all subjects,—those of general as well as special interest, some of which she understood and others which were as the Rubaiyat,—it was a question worth looking into. Why should Mrs. Callahan, living in a house full of people, some of whom were uncongenial, slave and work from one year to another, and yet keep so aggressively cheerful all the while? It was this radiant cheeriness of spirit that riled Mrs. Johnson. "La, no, you'd never git Miss Callahan to complain; she's like a lamb with coyotes howling around her!" which statement must be accepted as a figure of speech. Mrs. Johnson found it hard to see any silver lining to her dark clouds and Mrs. Callahan scarcely ever discovered any clouds. Strange, wasn't it? Both were regular church attendants at the same church. But Mrs. Callahan always spoke of the help she received from the sermons, while Mrs. Johnson usually was worked up over something that had not gone right,—some part of the service was usually a failure, in her estimation.

But why continue this comparison? If there is one text in the sermon on the mount especially designed for the home and home people it is "Blessed are the meek, for they shall inherit the earth." This is the logic of love, and the art of it can be learned. Much trouble in homes is born of empty and vacant minds. People often quarrel for variety of emotion. If they had something worthy to think about and do, they would not be so likely to quarrel. Many misunderstandings arise because we do not really understand each other. And if we would understand the others, we must be humble and meek; we must acknowledge that our own view of life is not comprehensive and we cannot measure others by their conformity to our own standards. Our horizon line is not necessarily the limit of vision for our sister. When we are meek enough to admit this, we have gained an insight into the affairs of our fellows; we have come to that place where there will be no quarrel,—only mutual understanding and sympathy. But so long as we set up our own judgment as supreme, and are unwilling to look at things from the standpoint of the other party, we shall not agree, and it is likely we shall do more harm than good in talking things over. Meekness, gentleness, tenderness,—are we in danger of overlooking these quiet, modest virtues in the daily struggle for supremacy?

A mother of ability has many things to consider in her daily work. She should have the hide of a rhinoceros, mentally speaking, of course; then the sharp arrows of fault-finding will glance off without causing any family disturbance. She should have the patience of Job, and then the noise and shortcomings of the children will not make her irritable and angry. It is a great thing, when difference of opinion arises in the family, if the ideas of each one can be fairly discussed without temper or personal bias. When this is the case, the difference will result in closer union of heart and purpose. But when one or other of the family becomes sullen and refuses to listen to reason, he may get his own way but he is the injured party thereby. The habit of winning one's own way by a display of temper is soon acquired and hardly forgotten; it makes for a permanent defect in character.

And yet, "Blessed are the meek," is not a popular text in these days. Everywhere young people are taught and assured that self-assertion is the key to success. And boys and girls are ready to battle for their rights, and argue that what they have is their own without compromise.. They want their rights. Do they get them by this method? Yes, but they get no more. No one likes to give the "cloak" also, after being worried and badgered into giving the "coat." We recall an instance of one family in which most of the children held stoutly to the idea that by demanding their rights they could get up a rapid speed limit on the highway to success. Abner was the one exception; he remained at home, when the other children went to college. He kept on farming when the others all went to the city or other places, to make their fortunes. He cared for father and mother, and often sent money to help the struggling ones who were away. And the outcome of it all was that he prospered and enjoyed more real happiness than any of the others. He had the largest bank account in after years, and the others, who had experienced some qualms of conscience on account of their deserting Abner and leaving him with the old place, whether he wanted to remain or not, were puzzled over his luck. You have all seen the one who insists upon his rights. As a rule he gets what he fights for, and not an iota more. He rouses a spirit of antagonism and dislike which gravitates against him, and people give him only his claim,—not even an inch is allowed him for good measure.

But how about the meek who do not say anything about their rights? Are they left to suffer? Very seldom. Jesus said, "They shall inherit the earth," and his promise is sure. We naturally give to the unselfish, who are clamoring for their own; we gladly give them all we can.

"Blessed are the meek" who do not take things by force, for they shall have peace. The one who insists upon his claims, and resists those who oppose him, has a disagreeable task. Tolstoi taught that resistance always breeds more resistance, force always breeds more force; each side insists on the last stroke. And, think a moment, has it not been the martyrs who would not resist their tormentors, who have left us this glorious heritage of religious liberty? Jesus might have called upon legions of angels to rescue him from the mob; or he might have taken the sword of Peter and hewed his way out of the garden, but we would have had no Christianity. Live in this text for awhile, "Blessed are the meek," and put more time into seeing that others are happy; it is the short cut to getting more than you ever dreamed of possessing.

Covington, Ohio.

SISTERS' AID SOCIETIES

MYERSDALE, PA.—Our Sisters' Mission Circle met the last Saturday in December and reorganized for the coming year. The following officers were elected: Sister Sue E. Just, president; Sister Mollie Opel, vice-president; Sister Ida Fike, secretary-treasurer. During the year we had eleven meetings. We have twenty active members, with an average attendance of eight. The total amount of cash sales received for the year aggregates $164.18; money paid out, $151.25. We presented a pair of fine woolen blankets to Sister Ida Shumaker, to take along to India.—Mrs. Sue E. Just, Meyersdale, Pa., Feb. 19.

STERLING, ILL.—Our Sisters' Aid Society was reorganized Jan. 18, 1911, with the following officers elected: Sister Kate Myers, president; Sister Lizzie Grater, vice-president; Sister Martha Flory, secretary-treasurer. We held thirteen all-day meetings, with an average attendance of eight, since our last report, Aug. 1, 1910. We sewed 123 pounds of carpet rags, quilted five quilts and made three comforts; received from donations and work done, $14.17; sent a barrel of clothing to the Chicago Mission; gave to the China Mission, $5; to Washington, D. C., Sunday-school, $5; bought one-half dozen of Hymnal Companion, $2.60; sent eighteen and one-half yards of carpet to the Old People's Home at Mount Morris, Ill. May the Lord bless and direct the work to his glory!—Martha Flory, Sixth Ave., Sterling, Ill., Feb. 16.

RAISIN, CAL.—Our work for last year, ending Jan. 20, 1911, consisted of piecing quilts, quilting quilts and knotting comforts; also doing general sewing. We had eight members enrolled at our organization; present number enrolled, twenty-seven; held thirty meetings, with an average attendance of twelve; finished five comforts, one quilt and sixty-three aprons. We paid out for material and sewing machine, $12.36; amount received for work done, $33.15; collections and donations received, $18.97, leaving a total of $40.12. Less amount paid out, this leaves a balance in the treasury of $6.94.—Emma Saylor, Treasurer, Raisin, Cal., Feb. 22.

HUNTINGTON, IND.—Our Sisters' Aid Society met Feb. 16. The following officers were elected: Sister Priebley, president; Sister Bailey and Tuttle, vice-presidents; Sister Powerhaugh, superintendent; the writer, secretary-treasurer. During the year we held twenty-three meetings, with an average attendance of eight. The following articles were made: Seven comforts, five quilts, thirteen sun-bonnets, sixty-seven aprons, and numerous other articles, such as prayer coverings, child's eating aprons, clothes-pin aprons and dusting caps. We received for carpet rags, etc. We received $61.22; paid on church debt, $28; expense of children's day outing, $3; paid for bedding, $4; paid given to the poor, $17.07.—Cora E. Colclesser, Secretary, 736 Byron St., Huntington, Ind., Feb. 28.

ENGLISH PRAIRIE, IND.—Our Aid Society met the first Wednesday in January and elected officers for 1911. Sister Pearl Adler was re-elected president; Sister Mary Rowe, secretary; Sister Addie Adley, treasurer. During the year 1910 twenty-five members were enrolled, with an average attendance of about twenty-three. Fourteen meetings were held during the year. We met wherever called, the first Wednesday in each month, to do all kinds of sewing. We had on hand, at the end of 1909, $12.91; money received during the year, $41.48; money paid out, $43.36; money on hand at the end of the year, $19.58. We hope that these meetings may be the means of lifting some one to a higher life, and that we, as members, may do more for the great cause.—Mrs. Samuel Carper, Peru, Ind., Feb. 16.

WOODLAND, MICH.—Our Aid Society closed another year's work Dec. 31. During the year twelve meetings were held, with an average attendance of fifteen. The time was spent in quilting nine quilts, knotting eleven comforts, piecing quilts, sewing carpet rags and making other needful articles. The amount of money in the treasury at the beginning of the year 1910 was $4.43; received by new dues, donations and for work done, $54.33; paid out for mission work and church furnishings, $53.76; paid for carpet rags, $1.00, leaving a balance of $4.00 in the treasury. The officers for the year are as follows: Sister Ella Bocker, president; Sister Ella Townsend, secretary; Sister Gertrude England, treasurer; Sister Mary Fisher, superintendent.—Martha Smith, Woodland, Mich., Feb. 17.

BALTIMORE, MD.—During the year ending Dec. 31, 1910, the Sisters' Aid Society of the Woodberry church held forty-five meetings, with an average attendance of five. Our officers for the year 1911 are as follows: Sister Maudella Eaton, president; Sister Martha Hoff, treasurer; Sister Ella Eaton, secretary. Our work consisted principally of making aprons, bonnets, dust caps, piecing and quilting quilts, etc. We received, including the amount on hand from 1909, $16.78. We also received boxes of clothing from Mill Creek, Va., Pipe Creek, Md., and Sams Creek Md. Sisters M. Roop, J. Hoop and Mrs. Bowers, of New Windsor, Md., also sent us a box of clothing. We appreciate any clothing sent to us, as it is a great help to us. We donated $1.50 toward paying the church debt; $3 to the Washington church, toward establishing a Sunday-school room; and $15.60 to the poor. We also donated many articles of clothing to the poor. The amount in the treasury at present is $12.21.—Bertha E. Hafer, Secretary, Upper Heights, Baltimore, Md., Feb. 13.

EAST THORNAPPLE, MICH.—Our Aid Society met Jan. 28, and reorganized for the year 1911, with Sister Cora Neff as president; Sister Rosabelle Smith, vice-president; Sister Ora Mote, secretary-treasurer. During the year 1910 we held fourteen meetings, with an average attendance of fourteen. Our total collections were $37.28; amount received for things sold, $13.50; amount from 1909, $1.23; making a total of $53.43; expenses, $28.83. Amount in the treasury for 1911 is $24.70. During the year we received eighty-five and one-half pounds of carpet rags, quilted six quilts, tied seven comforters, made 175 garments, and did some piecing besides. Clothing and money were sent as follows: One box of clothing to the Kansas City Mission, valued at $13.25; one box of clothing to the Northern Mission in Chicago, valued at $18; one box of clothing and provisions to Mrs. Baker, Temple, Texas, valued at $10; one clothing basket of provisions sent to Bro. George Culler and wife, for the Mission in Grand Rapids, valued at $4; total, $45.25. We now have fifty-seven members enrolled.—Mabel E. Neff, R. D. 43, Clarksville, Mich., Feb. 15.

CERRO GORDO, ILL.—Our society met in regular session Jan. 5. We elected officers for a year. Sister Cora Shively is president; Sister Rosie Wickelhaus, vice-president; Sister Alice Wallick, treasurer; the writer, secretary. We also have three standing committees, visiting, buying and looking committees. Sister Lizzie Henricks and Sister Alice Wallick are the buying committee; Sisters Martha Lear, Mary Christner and Emma Petersen, visiting committee; Sisters Emma Bonnebaugh, Alice Hoffacre, Emma Peterson and Ellen Heckman, soliciting committee. We are planning to support an orphan and a native worker, in India, this year. During the year 1910 we held thirty-one meetings, with an average attendance of eight. The total amount of collections taken at the regular sessions amounted to $9.42; extra donations, $1.41; for work done and articles sold, $20.25; total receipts, $32.21; expenditures for the year, $26.21. We made seventy-three yards of carpet, eight comforts and quilted three quilts. We sent to the Chicago Rescue Mission $25; for the support of an orphan in India, $10; sent new clothing to St. Joseph Mission in Missouri, valued at $23.45; clothing sent to the Hustings Street Mission, valued at $58.35; clothing and money sent to the Ogden Mission in Chicago, valued at $36.65; total amount of donations, $154.45; total value of articles in treasury, 27 cents.—Nettie Leedy, Cerro Gordo, Ill., Feb. 2.

LEAMERSVILLE, PA.—The Sisters' Mission Band of this place met Jan. 7, and reorganized for 1911. The election of officers for the ensuing year was as follows: Sister Sarah Sell, president; Sister Florence Bechtel, vice-president; Sister Barbara Benton, superintendent; Sister Anna Benton, secretary; Sister Pearl Bell, assistant secretary; Sister Sarah Sell, treasurer. We also have an advisory committee, consisting of six sisters. During the past year twenty-eight members were enrolled, with an average attendance of eight. Our work consisted of making bonnets, aprons, comforts, cushions, etc., and sending boxes to the Mission Home, and in thankfulness to our Lord for health, strength and the blessed privilege of meeting with his children, we conduct a devotional service at these meetings, consisting of Scripture reading and prayer. We furnished our new meetinghouse with pews, chairs, carpet, pulpit, lamps, etc. Money received during the year 1910 for dues and goods sold amounted to $58.35; paid out for goods for the use of the band, $34.94. At present there is $40.74 in the treasury. We hope to do more for other causes in the Lord's vineyard in the future. The interest seems even greater since we are blessed with a comfortable, convenient place in which to conduct the work. May our dear sisters everywhere be inspired to do more and better service for the cause of our blessed Master.—Florina Snowberger, East Freedom, Pa., Feb. 18.

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ARTICLES intended for the Easter issue should be on our desk by April 1.

On page 132 the Temperance Committee has something to say that should interest all of our readers.

BRO. SAMUEL EDGECOMB wishes us to announce the change of his address from Eva, Okla., to Kerman, Cal.

BRO. C. W. GUTHRIE, of Chicago, has recovered sufficiently to be about some. He was in our services last Sunday morning.

BRO. J. EDSON ULERY held revival services at Buck Creek, Ind., and thirteen were added to the church by confession and baptism.

BRO. C. D. BONSACK is now with us in evangelistic work. He began last Sunday morning and is doing some excellent preaching.

WE are receiving some good outlines of Mack Memorial addresses delivered Feb. 19. Later we may publish a few of these outlines.

BRO. EZRA FLORY still continues his meetings at Lanark. Five have signified their purpose to accept Christ and live a consecrated life.

THE revival in the White church, Colfax, Ind., conducted by Bro. Michael Flory, resulted in ten persons putting on Christ in baptism. One was restored to fellowship.

MAY 3 is the date announced for the District Meeting of Southern Pennsylvania, to be held at the Black Rock house in the Upper Codorus congregation. The elders will meet and organize the day before.

BRO. J. L. MAHON delivered twenty-five gospel addresses at the Vernon house, Somerset congregation, Ind., and seven persons accepted Christ, were baptized and added to the church. One returned to the fold.

THE Brethren in Eastern Maryland will hold their District Meeting in the Grossnickle house, Middletown Valley congregation April 18. The elders and delegates are requested to meet the day previous at 2 P. M.

BRETHREN William Reed and H. M. Griffith did some good evangelistic work at Brummetts Creek, N. C., in January. Fourteen confessed Christ and were baptized, while one awaits the rite. Two were restored to fellowship.

BRO. J. HENRY SHOWALTER, of West Milton, Ohio, is at Elgin this week, working on the new song book. The other two members of the Song Book Committee are Bro. I. B. Trout and Galen B. Royer, with Bro. Trout as Chairman.

BRO. HENRY TROUP, a faithful minister of the Indian Creek church, Iowa, died at his home, near Maxwell, Feb. 14. He was born in Welland County, Canada, but spent the active part of his life in the bounds of the congregation that called him to the work in which he so faithfully continued to the end of his days. He had not yet reached the seventy-second year of his earthly pilgrimage when called from labor to reward.

BRO. WILLIAM LAMPIN is still at work in Southern California. When last heard from, he was engaged in a series of meetings in Lordsburg.

BRO. D. K. CLAPPER, of Meyersdale, Pa., R. D. 1, says that in connection with his pastoral work, this year, he can also do some evangelistic work. Those interested should communicate with him at an early date.

THE District Meeting of Northwestern Ohio, to be held in the Silver Creek church, near Pioneer, Williams Co., is announced for April 21. The elders' meeting, as well as the Missionary Meeting, will be held the day before.

THE District Meeting for Southern California and Arizona is to convene in the Covina church, March 23, and the Ministerial Meeting the day before. The elders are instructed to meet in the afternoon of March 21, at the same place.

LOOKING over the Minutes of the late District Conference of Texas and Louisiana, we fail to find mention of even one query that was before the meeting for consideration. The time was taken up in making reports and considering matters pertaining to mission and Sunday-school work.

BRO. CHAS. W. EISENBISE, who left Jerusalem Jan. 30, reached New York Feb. 20. From Bremen he experienced a rough sea voyage, and is glad for a return to his native land. He says that his trip through the Bible lands was attended with many hardships, and yet it was a profitable one. During March he may be addressed at Morrill, Kans.

BRO. O. L. SHAW closed his splendid revival work at Mount Morris last Sunday evening. There were fourteen baptized, and one is to be baptized later. Bro. Shaw is said to be not only a spiritual preacher, but he is a close, logical reasoner, and those coming to the church under his preaching, will come because they are converted as well as convicted.

FOR the information of those going South, we are asked to call attention to the fact, that there is an organized church in Manvel, Tex., with Bro. M. H. Peters as pastor, and that regular services are held each Lord's Day. Manvel, located on the G. C. & S. T. Railroad, is twenty miles south of Houston and thirty-six miles northwest of Galveston.

BRO. M. W. EMMERT, Dean of the Bible Department, Mount Morris College, has published a diagram of Paul's letter to the Galatians, with some introductory and explanatory notes. The diagram is a simple one and should prove helpful to the Bible student who wishes a better understanding of what Paul meant to teach in the letter under consideration.

WE have a good letter from Bro. D. F. Eby East Akron, Ohio, who Feb. 13 passed the eighty-third milestone of his earthly pilgrimage. While he feels well, hears well, and has good eyesight, he is quite feeble in body and moves around with difficulty. He realizes that he is not to remain here much longer. There were some good times in Lanark, Ill., thirty years ago, when Bro. Eby, assisted by several other fine singers, used to lead the song services. On one occasion Bro. D. P. Saylor, after listening to one of their best songs, made a little sensation, by speaking right out in meeting, and saying in his characteristic way: "Brethren, that was well done."

SISTER BLANCHE LENTZ, who has been in editorial charge of the *Inglenook* for several years, has closed her connection with that journal and gone to Lafayette, Ohio, to look after her aged father. We all regretted to have Sister Lentz leave us. She had been in the House a number of years, was looked upon as an efficient worker in a number of departments, and regarded as one of our most valuable and faithful church and Sunday-school workers. We certainly would have been pleased to have her remain, but she felt that it was her duty, as a Christian woman, to give her father the care and attention that he needs and craves in his old age. We trust that her sojourn in Ohio will prove pleasant, and that our readers may have the pleasure of hearing from her occasionally.

BRO. STEPHEN A. WALKER, of Tiffin, Ohio, passed from earthly scenes Feb. 8, at the advanced age of eighty-five years. He was a faithful, active and able minister of the Gospel, and devoted many years of his long life to the Lord's work. He stood well in his State, as well as in the Brotherhood, and frequently represented his District on the Standing Committee.

THE Business Department is asking us to say that the third edition of "Our Saturday Night" is now exhausted, and that the fourth edition is in the hands of our printers, and it may be a few weeks before the orders that are accumulating can be filled. In the meantime those desiring a copy will do well to place their orders at an early date. The mere fact that four editions of the book have to be published, before it is six months old, shows how the work is being received by the public.

WE are in receipt of the Minutes of the District Meeting of Western Colorado and Utah, and notice the following paper for the Annual Meeting:

"Since all that the holy kiss stands for is expressed at the time of feet-washing, and since we have neither precept nor example in the Scriptures for observing it between the supper and the communion; therefore, we ask the Annual Meeting, through District Meeting, to grant the privilege of omitting the salutation between the supper and the communion, when it can be done in union and harmony. Passed to Annual Meeting."

ONCE a year our agent at Batavia, Ill., Bro. S. E. Netzley, comes to the House to settle up accounts. It is his rule to call on every family of members in his congregation and have them renew their subscription for the MESSENGER. Then he goes among those not members, and receives fully as many more subscriptions. So we can always count on twice as many papers at Batavia as there are families of members. If we had this kind of an agent in every congregation, the MESSENGER list would soon be doubled.

WE have received notice of the death of Sister Elizabeth Bonebrake Oller, widow of Bro. Jacob F. Oller of Waynesboro, widely and favorably known in the Brotherhood. Sister Oller passed away on Sunday, Feb. 19, after an illness of some months. Four years ago she became totally blind, but never lost her sweet and loving Christian disposition. She was in the world to make others happy, and, so far as her influence extended, she left the world a good deal better than she found it. Hers was a most charming home, and she will long be remembered as an ideal homemaker.

BRO. D. B. GIBSON, of Girard, Ill., writes us occasionally. In his late letter he tells us that he has been permitted to spend seventy-five years in his earthly pilgrimage, that he has been preaching for forty-two years, and thirty-four years of this time have been spent in the eldership. We presume he has preached in fully one-third of the churches in Illinois, to say nothing of the churches served in other States, and has baptized about 1,200 persons. He has done much traveling and preaching, wholly at his own expense, but the most active period of his life has closed. While he still does considerable preaching in his own community, he can not travel and preach as he used to when he was a younger and stronger man.

ON account of his failing health, Bro. J. T. Myers, of Philadelphia, has found it necessary to resign pastoral charge of the Geiger Memorial church, at Twenty-sixth Street and Lehigh Avenue. He will be succeeded by Bro. A. J. Culler, who begins work Sept. 1. Bro. Myers has been engaged in church work in the City of Brotherly Love for about thirty years, and it is to be exceedingly regretted that he must at this time retire from active pulpit labors. He has no special plans for the future, aside from looking after the churches that he, as elder, still has in charge, and resting for one year on a little farm that he owns, not far from Philadelphia. He thinks that after a rest of twelve months he ought to be able for ten more years' work in the Master's vineyard. He also has a desire to do some traveling in the Brotherhood, there being many churches that he would be pleased to visit before going hence.

Bro. William Lehman, of Pontiac, Ill., called at the office, some days ago, and supplied himself with a large number of tracts for distribution in his city. He is no minister, but he is a most earnest believer in the principles of the Brethren church, and has taught his neighbors to respect these principles, and the people that accept them. He is sowing much good seed in his part of the State.

Not long since a well-meaning brother, whose feelings had become wonderfully stirred, said that he did not see how he could work with Bro. B——, and then proceeded to give his reasons. He was told that if he would proceed according to 1 Cor. 13 he would experience very little difficulty in working with Bro. B——, or any other member of the household of faith. This was a new idea to him, and now he proposes to try 1 Cor. 13, instead of Matt. 18, on the brother with whom he has been having strained relations.

On the back of his letter paper, Bro. C. S. Hoff, of Oakley, Kans., has a very complete outline of the faith and practice of the Brethren church. Such an outline will enable a stranger to get a very good idea of the principles for which we, as a people, stand. In a letter to us Bro. Hoff says that he is delighted with the Mack Memorial issue. It enables him to understand, better than ever before, what a noble Christian man Alexander Mack was, and what a wonderful work he did in helping to organize a church, that, from the start, contained all of the New Testament institutions.

Serving on Standing Committees.

We invite special attention to the following, passed by the Annual Meeting of 1910:

6. Since Art. 2, 1907, Page 15, "Classified Minutes" (Appendix) has failed to provide sufficient funds to meet expenses of committees appointed by Annual Meeting, thus embarrassing the Annual Meeting Treasurer, and members of such committees, will not this Annual Meeting, through the appointment of a committee, provide such funds as are necessary, and submit their report at a later session at this meeting?

The Report as Adopted.

1. The Annual Meeting Treasurer in connection with his Annual Report shall publish:

(a) The estimated amount needed for the ensuing year's expenses.

(b) The apportionment by Districts based on the most reliable membership basis at his command.

2. The respective Districts shall apportion the amount to the congregations as the District deems best and shall require of each delegate the payment of the apportionment for his congregation before he can sit as delegate of District Meeting, unless a satisfactory explanation be given.

3. A delegate to Standing Committee can not serve if his District is delinquent unless he gives a satisfactory explanation to the Standing Committee for its delinquency.

While the decision applies to delegates of District Meetings, as well as to members of the Standing Committee, we wish to notice section third only as it relates to elders representing State Districts.

It will be observed that it is made the duty of the Annual Meeting Treasurer to publish, in connection with his Annual Report, the estimated amount of money needed for the ensuing year's expenses, with an apportionment by Districts, based on the membership basis. It will be further observed that an elder can not serve on the Standing Committee if his District is delinquent. Since the decision went into effect as soon as the Minutes were printed, it will be understood that the Standing Committee of 1911 will have to be tested by the rule adopted.

This simply means that the elders of delinquent Districts can not be accepted on the Standing Committee unless they give a satisfactory explanation to the Committee itself. Just what should constitute a satisfactory explanation is a problem with which we shall not attempt to deal just now. We should naturally suppose, however, that if a District should refuse to pay up her quota, after being apprised of the decision, as published above, that the representative from that District would not be entitled to a seat on the Standing Committee.

We also state that if the Districts do not pay up any better this year than they did last year, there will be a very small Committee, indeed, to pass on the explanations of the elders representing delinquent Districts. In fact, there were not a half dozen Districts that could have represented, under this ruling, at the Winona Conference. The satisfactory explanation may have a good deal to do with the enforcing of the rule for the first year, but, candidly, we ought not to have occasion to explain away an Annual Meeting decision.

In order to make their seat on the Standing Committee sure, we would advise each member of that body to see to it that his District is not reported delinquent. Bro. C. M. Wenger, 1207 Miami Street, South Bend, Ind., is Treasurer, and the right kind of a check from the respective Treasurer of each District will enable him to balance his accounts, so as to insure a full representation on the Standing Committee, and wholly obviate the necessity of any explanation.

Putting the Emphasis at the Right Place.

In Two Parts.—Part Two.

In Part One we saw, to some extent, upon what commandments and teachings Jesus placed special emphasis. Now let us look, for a moment, at some of the sins upon which special emphasis is laid.

Again it is to be observed that they, like the commandments, are not classified under an established scale. Some sins are mentioned as being greater than other sins, while in other cases a number of sins are grouped together as a class of gross sins. As sins are thus grouped together, the inference is that they are equally, or nearly equally, evil in the sight of God.

One sin,—the sin against the Holy Ghost,—is in a class by itself. It is the sin for which no pardon is to be found in this world or in the world to come. All other sins are pardonable on condition of penitence that leads to the new life. But the condition of penitence, which makes all other sins pardonable, is impossible in the case of sin against the Holy Ghost; for when the sinner rejects the Spirit, with blasphemy, the Spirit ceases to strive further, the influence that brings penitence is withdrawn, and there is nothing to disturb further the peace of the sinner. In this case repentance is impossible and sin unpardonable. The sinner is left to himself, and to his awful doom. Special emphasis, therefore, is laid on the sin of stifling the influence of the Spirit.

May we not reason that the violation of the first commandment is the greatest of all sins? Sin against the Holy Ghost is unpardonable, not because it overreaches the power of grace to forgive sin, but because it renders the sinner impenitent, the only condition, so far as the sinner is concerned, upon which sin is forgiven. Not to love God is to break the greatest commandment in the world. Is not the gravity of sin measured by the law it violates? If the greatest law in the world is violated, is not that violation the greatest sin in the world? Who will say Nay? This sin strikes dead the highest condition of the heart, and it at once becomes the fruitful source of all other sins. If a man turns incendiary, a burglar, a whoremonger, a murderer, or, for that matter, sins against the Holy Ghost, it is, fundamentally speaking, because he loves not God. He has broken the greatest commandment in the world, and is now tuned and primed for any other outrage against God and man. And so special emphasis is laid on this sin by teaching that man's first and greatest duty is to love God.

The most comprehensive group of sins, as the works of the flesh, is in Gal. 5: 19-21. They are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. It is then added that they that do such things shall not inherit the kingdom of God.

Notice, the aim here is to give some of the works of the flesh. A long list is given, but not all, for the list is closed by saying, "And such like." Then it is broadly stated that they that do such things shall not inherit the kingdom of God. Simply naming these things, "and such like," as the works of the flesh, and without instructing the church, in this connection, to impose certain penalties upon such evildoers, it is presumed that these sins are placed under sufficient condemnation by the law that forbids such transgressors an inheritance in the kingdom of God.

In 1 Cor. 5: 11 the conditions are different. The class of sins is less general, the sins the grossest, and special instruction is given the church in such cases. It reads this way: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

Of the six sins named, fornication is declared to be different from every other sin. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. 6: 18). And covetousness is declared to be idolatry (Col. 3: 5). But these six sins are coördinate in the text, each standing in the same relation to the penalty named. The church was commanded not to keep company, nor to eat, with a member of the church guilty of fornication, or covetousness, or idolatry, or railing, or drunkenness, or extortion. Not that the individual must be guilty of all these; any one is sufficient ground. Notice, the parts are connected by "or," not "and." This looks severe, but so the Lord places the emphasis of judgment upon impenitent sin.

Our church fathers understood "not to eat" in this passage as applying to the common meal, and not to the Lord's table only. And those guilty were held in avoidance. This meant not only excommunication; it meant not to keep company and not to eat at the common meal with such. Upon this passage the avoidance act was based. (See Revised Minutes of Annual Meeting, pages 29-31.)

Further citations might be made with profit, showing how sin is emphasized, if space were at hand.

We emphasize sin, too, but we have our way of doing it. We condemn others severely for things of which we feel free. For instance, one who has no pride in dress, but has much pride in his home and business success, condemns another who has pride in dress. He does not consider that he is as guilty as the one he condemns, for pride is pride wherever found; it is a sin, to be condemned in all things. The covetous man, like the scribes and Pharisees, is most insistent on things ritualistic and formal, while he himself is an idolater, guilty of the greatest crime against God. It is often the case that the covetous and extortioner are the first to raise their voice against minor offenses, while they themselves are fit subjects not only for expulsion, but to be put out of the company of the saints and to be barred from their tables. They crush their hirelings, they oppress the poor, they devour the homes of widows and orphans, they even lie to the assessor when giving in their property for taxation under affirmation but they do insist that the traditions of the fathers must be kept. Garnished and whited sepulchres are they, in which are stifled the wail of the oppressed. Hypocrites are they, professing a form of Godliness, but denying the power thereof.

The day of judgment will reveal it. It is high time we are opening our eyes. Sin is sin, and let it be condemned. But let us not wink at the big sins, and spend our time in condemning the smaller ones merely. Let us learn to get the emphasis at the right place. And, moreover, let us learn a little consistency. First of all, let the leaders be clean. Then things will go better.

H. C. E.

Glimpses of Travel.

(Continued.)

As you go farther out, you come to a straggling forest of pine, palmetto, sand ledges, and lakes. Occasionally you see a hut, surrounded by a garden plot, containing some vegetables, an old shift of a sable and, perhaps, a chicken pen. In these homes are found the poor "whites." We are told they know but little about modern civilization, and what is going on and being done in the outside world, many of them being unable to read or write. They have no literature and, of course, no Bibles and no religion, so that country life in this Southland, as we dream of it, has no existence.

Some effort is now being made to better the condition of these people through mission effort. And if they can succeed in getting education, the Bible and religion in, and whiskey and drunkenness out, they will

very soon hear of and accept the new South with all that it means.

Still further south we have the Everglades where dwells now, by choice, a tribe of the Seminole Indians. These people were gradually driven in among these lakes and swamps, through the greed of what are known down here as the "northern land-sharks." But the Government, years ago, we are told, took the matter in hand, and by contract gave these Indians certain rights which gave them possession of the Glade land, and now it can not be taken from them. This they have lately learned, and they are now standing up for their rights. This is especially true since large corporations are making efforts to drain extensive portions of the swamp lands, thus adapting it to cultivation, and then offering it to northern "tenderfeet" for farms and city sites at fabulous prices. Hereby they may get rich and grow fat, providing Mr. Indian does not come along and say: "You get out of this. This land belongs to me, and you can not have it until you get it from me."

It seems all right that these vast wastes of lakes and swamps should be converted into gardens, orange groves, towns and cities. But it is all wrong to rob these poor Indians of all the possessions they now have, without making reasonable provisions for their present and future good. The whiskey trusts are supplying them with the vile stuff that further demoralizes and curses them. Why should not the church of Jesus Christ exceed in zeal these inhuman extortioners, by sending to the Indians the Gospel of salvation, and thus raise them up to a standard that will make of them fellow-citizens in Christ Jesus, and thus prepare them to share in the blessings that modern improvements may be able to do for their country? Modern progress and the Christian church have a large and open field in this beautiful Southland, and we hope that it may soon be more fully occupied than it now is. But more of this later on.

But you may ask: What about these southern resorts and those who go there? As to the places there are quite a number, all claiming special advantages. All, no doubt, have some of these advantages, but no southern State has more of them than Florida, because of the very excellent, warm and healthful climate during the winter months. Jacksonville, St. Augustine, Gainesville, Orlando, Tampa, and St. Petersburg are among the most notable towns and cities, known as winter resorts for northern people. And in any of them, no doubt, will be found pleasant homes for those who have the time, disposition and money to escape the rigors of the northern winters. St. Petersburg being surrounded by water on three sides, and favored with a continual sea breeze, claims to have advantages that no others have for those who are suffering from the infirmities of old age, throat troubles and indigestion. The climate is exceedingly mild and the breezes soft and life-giving. It makes you feel like opening your mouth and pumping your lungs full of—well, of life-giving and life-sustaining air. To the aged ones the place is especially enjoyable, and of this class the city seems to be filled.

And this brings us to our next thought: What kind and class of people do we find here? *First*, they are, as a rule, past the middle age, up to the quite aged ones. It has never been our privilege to be in a city of so many aged people. On the streets, in the churches, and wherever people congregate, hoary heads seem to hold the fort. And, as a result, quietness, courtesy, peace and good will are in evidence. Of course, with the aged ones often come the sons, daughters, and grandchildren,—just enough of the young life to give cheer, jovialty and freshness. The tourists are not especially of the rich class, neither are they of the poor, but of such as are well-to-do, who have accumulated enough of this world's goods to retire from the active duties and cares of life,—at least for a season. Thus they can afford to enjoy some of the comforts that the good Lord has vouchsafed, even in this life, to those who, by hard labor, Christian economy and honest dealings have been able to lay aside the necessary means to sustain them when they are no more able to provide for themselves the necessaries of life.

It is a place for physical rest and upbuilding, even in old age. Such men as Eld. Andrew Spanogle, who is in his eighty-eighth year, find new vigor and fresher blood by spending a few months each year in this warm, sea-breezy and health-giving city. At our boarding place we meet, each day, an aged minister and his wife who have, respectively, reached their eighty-seventh and eighty-second year marks. And we are sure, from what we have seen, that there are many here who have passed their fourscore year period. We feel quite sure that it is better for the aged, the infirm and the generally indisposed to come to this or other southern winter resorts, and feed on this life-giving air, than to try to build themselves up, and lengthen their days, by swallowing daily doses of the largely-advertised nostrums, patent medicines, etc. God's pure air is the best medicine that the world has to give.

H. B. B.

Annual Meeting Queries.

In the list of the Annual Meeting queries, published a few weeks ago, the one for Oklahoma, Panhandle of Texas and New Mexico was unintentionally omitted. Very few of the District Meeting Minutes, coming to our desk, have the papers intended for Annual Conference marked, and while we keep a careful lookout for Conference papers, still there is a possibility of overlooking some of them. Should there be others that have escaped our notice, we shall be pleased to have them pointed out. Below will be found the omitted paper:

Oklahoma, Pan Handle of Texas and New Mexico.

The Paradise Prairie church asks District Meeting of Oklahoma, Panhandle of Texas and New Mexico, of 1910, to request Annual Meeting of 1911 to reconsider Article 3 of 1910 (Saving Homeless Children), and in its place substitute the following plan:

1. Let Annual Meeting appoint a Board of Directors, composed of three Brethren who are interested and have had experience in saving homeless children.

2. This Board shall draw up articles of incorporation and shall take out a charter. They shall also frame a constitution and by-laws to govern the general child-saving work of the Brotherhood.

3. This Board shall be empowered to secure a medium of reaching the people, at least once a month, to encourage the saving of homeless children. Districts which have not already done so, shall be urged to take up the work.

4. The method of caring for these children shall be the one which Annual Meeting authorized in 1812, and has endorsed time and again since then, namely, placing them into carefully-selected families.

5. Districts which have already established Orphans' Homes are to be encouraged to place normal children into good families, thus gradually changing their institution into a receiving home.

6. Said Board to serve three years, except the ones first appointed, who shall serve one one year, one two years and one three years.

Answer: This District Meeting so requests, and sends this to Annual Meeting of 1911.

Exempted From Military Duty.

In answer to those who wish to know whether members of the Church of the Brethren are exempt from military duty, in case of war, we state that in an "Act to Promote the Efficiency of the Military," passed by Congress, and approved Jan. 21, 1903, will be found the following exemption clause:

Sec. 2.—That the Vice-President of the United States, the officers, judicial and executive, of the Government of the United States, the members and officers of each House of Congress, regular in the military or naval service of the United States, all custom-house officers, with their clerks, postmasters and persons employed by the United States in the transmission of the mail, ferrymen employed at any ferry on a post road, artificers and workmen employed in the armories and arsenals of the United States, pilots, mariners actually employed in the sea service of any citizen or merchant within the United States, and all persons who are exempted by the laws of the respective States or Territories shall be exempted from militia duty, without regard to age: Provided that nothing in this Act shall be construed to require or compel any member of any well-recognized religious sect or organization, at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States.

This act exempts from military services members of the Brethren church, and other well-recognized religious sects or organizations opposed to war at the time the bill was passed. It was very kind in the Government to make such favorable provisions in behalf of nonresistant people, and since we have thus been favored we should show our appreciation by our law-abiding conduct.

Producing Laughter.

We hear of a preacher who goes from one church to another delivering lectures just to make people laugh. It takes him only a few minutes to turn any house of prayer into a house of mirth. He has many things to say about laughter, some of them sensible, and some of them foolish. His idea is to make sunshine, but it is well to remember that "all sunshine makes the desert." The man who spends all his time, in the pulpit and out of it, producing laughter, may belong to a church, may have "Rev." attached to his name, but he does not impress people as having the Spirit of Christ. He may fill the meetinghouse with a jolly, laughing crowd, but he converts no one, and makes it only the more difficult for the spiritually-minded evangelist to accomplish anything in the communities where the laughing preacher has lectured. Laughter is all right in its place. We may possibly need more of it, but, candidly, the house of God, set apart for prayer, should not be turned over to a so-called preacher who is engaged in laughter making as a business. Devout men and women can let their light shine best by absenting themselves from such performances.

Advancing Ministers.

Some of the churches are very slow about advancing preachers to the second degree of the ministry. They will permit faithful, earnest and efficient men to engage in preaching the Gospel for years without taking any steps with a view of enlarging their scope of usefulness. In fact, some excellent ministers have been permitted to gain quite a reputation in evangelistic work before they were advanced. A policy of this kind is not right. It is not fair. Neither is it good for the cause the preacher represents, or the preacher himself. As soon as a minister shows by the life he lives, and his manner of preaching that he has the ability to preach the Word, and can be trusted with the Lord's work, he should be moved up, whether he has been in the ministry for years or not. Some men demonstrate their fitness to preach the Gospel in less than a year, while for others it may require a longer period. But in no instance should the Lord's work be hindered by holding one of his faithful and efficient servants back.

Not Willing to Retire.

This thing of some energetic ministers refusing to be entered on the retired list simply because they have been so fortunate as to keep in good health, and five to a good age, reminds us of what Peter Cartwright said when his people proposed to place him, in his old days, on the superannuated list, with support. He said that when he commenced preaching he made a contract with the devil,—to the effect that, whenever the devil would quit, he would, and that he proposed to live up to his part of the contract. We do not know how many of our aged ministers are a party to this kind of a contract, but we do know that some of them have no notion of closing their labors as long as there are sinners to be saved.

Winona Temperance Addresses.

The General Temperance Committee has secured all the remaining copies of the last issue of the book containing addresses from thirteen of the world's greatest temperance speakers. These addresses were delivered at a great temperance convention at Winona Lake, Ind. The book was made to sell at 50 cents, and many paid that price. The committee will fill orders for this valuable book for 20 cents each. Ministers may secure it for 10 cents. Send all orders to W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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General Mission Board, Elgin, Ill.

FINE WORK.

There is some splendid work being done by the District Temperance Committee in Middle Iowa. Our brother, Dr. S. B. Miller, Chairman of the Committee, proposes during the year to visit every congregation and speak in every meetinghouse in the District in the interest of temperance. The committee have had five hundred booklets ("At the Mercy of the State") sent free of charge to every home in the District. Let the Committees from other Districts report what they are doing. W. M. Howe.

Secretary General Temperance Committee.
1012 Bedford St., Johnstown, Pa.

JASONVILLE, INDIANA.

Bro. L. T. Holsinger, of Rossville, Ind., commenced a series of meetings for us Jan. 30, 1911, and continued until Feb. 2. Owing to illness he was not able to preach for us any more until Feb. 13, but was compelled to close the meetings on the same night on account of a serious throat trouble. He had intended to hold the meetings for about three weeks. We trust the good words spoken did much good, even though the services were soon stopped. They started many persons to thinking of their eternal welfare. Bro. Holsinger is so well able to preach and defend the Gospel that we were very anxious to continue the meeting, but the Good Lord knows what is best for us. Our dear brother made an heroic sacrifice for us while he was here. He is working so hard in the promotion of the Lord's kingdom everywhere, that he should be loyally supported and defended everywhere.

Jasonville, Ind., Feb. 20. Stella Harris.

HUNTINGTON, INDIANA.

Bro. D. C. Flory, of Waynesboro, Va., arrived in our town, Jan. 21, and the next day commenced a series of revival meetings. The meetings were held in the Huntington City Mission. While there were only few additions, yet the members were greatly encouraged, as Bro. Flory was filled with the Word, and gave it to the people with power. Many were almost persuaded. On the afternoon of the 12th, just before Bro. Flory delivered his last sermon, a brother, seventy years of age, was led to the pool where baptism was administered. Both saint and sinner wept for joy to see the old grandfather made happy. One young brother, eleven years old, and two sisters twelve years old (all Sunday-school scholars), were also immersed. One brother, about thirty-five years of age, came forward but has not been baptized yet.

The gospel seed was sown in its purity, and we believe it will come forth in due season. We ask an interest in the prayers of the entire Brotherhood, as we are a band of only 115 members in a city of 13,000 souls. Many of the citizens are good people, but careless and unconcerned, —lovers of pleasure and the world.

Bro. Flory was with us three weeks, and preached twenty-six sermons. His wife was with us two weeks. Both left for their home on Monday, Feb. 13. John B. Bailey.

700 N. Guilford Street, Feb. 13.

DENVER, COLORADO.

Feb. 10 ends our first three months' work in the Denver Mission, which has been very pleasant. Many times have we feasted together spiritually, at the Lord's table. During these three months I have preached fifty-two sermons, attended twenty Sunday-school sessions, twenty-five prayer meetings, sixteen Christian Workers' Meetings, and conducted sixty-eight prayer services in the various homes and in sickrooms. Three have been baptized, one reclaimed, and seven have been received by letter. I attended one love feast, one council meeting, and anointed four.

There has been much sickness this winter, it being an exceptionally open winter, causing much la grippe and pneumonia. All are now convalescent. Sister Ella Shrove and Bro. H. White, who have been lingering near death's door for some time, are much improved, and are able to sit up some.

Our Sunday-schools at the church and at the West Side Mission are progressing nicely under the leadership of Brethren C. C. Rust and Swallows, respectively.

On Sunday the mission band on the West Side was organized, with Sisters Lena Wolf and Emery as presidents. This little band has an average attendance, at Sunday-school, of about thirty-five. They give a missionary program each first Sunday of the month, at which time they also take up a collection to help defray the expenses of needy ones, etc.

We have prayer meetings every Thursday evening. We are now studying the Book of Revelation. Bro. S. P. Berkebile is our instructor, and all who attend are getting much good from the study.

Last, but not least, we must not forget to mention our Christian Workers' Band. Our young people have become alive to their present opportunities in this auxiliary to the church. Its interests and attendance are growing, and the time allotted to the work, each Sunday evening, is too short. The session must be brought to a close before we are through with the lesson assigned. Let us help the young members more, for they are the church of tomorrow!

C. E. Wolf.

1109 South Washington Street, Denver, Colo., Feb. 18.

UNION CHURCH, INDIANA.

Last evening closed a very successful singing class at the church, conducted by Sister Cora M. Staley, of Nappanee, Ind. The one commendable feature of the two weeks' work was that every scholar was regular in attendance from start to finish. Sister Staley is a fine instructor, and takes great interest in the young and timid beginners. In the midst of our class the Sunday-school convention was held at the church also, and in the evening of the same day the graduating exercises of the teacher-training class, consisting of ten graduates, took place. Bro. Otho Winger, of North Manchester College, Ind., gave the class address, which was filled with inspiration from the beginning. On this occasion Sister Staley did good service in preparing special songs. The following Sunday Bro. Winger preached for us again. As a whole, we have had two weeks of very profitable and instructive service together. Yesterday, after the Sunday-school, one decided to live for Christ and was baptized.

Plymouth, Ind., Feb. 20. A. Laura Appleman.

BRIDGEWATER, VIRGINIA.

Our congregation met in council Feb. 11, with Eld. H. G. Miller as moderator. Eld. A. S. Thomas was with us and opened the meeting. Considerable business came before the meeting. Four letters of membership were received since our last report, and eleven more were granted. A committee was appointed from our congregation to work with a committee from the Cook's Creek congregation, in building a new churchhouse in the West Virginia mission field, which belongs jointly to the two congregations. W. H. Zigler has been secured to work for three months during the summer at a West Virginia mission point, belonging jointly to the Bridgewater and Beaver Creek congregations." An iron fence is to be placed around the cemetery as soon as the weather permits. Owing to the unfavorable weather in December, our series of meetings was deferred until next August. Eld. D. C. Flory will conduct the meetings for us at that time. Bro. M. A. Good, of our congregation, and O. S. Miller, representing the Sunday-school, delegates to the State Anti-Saloon League, to be held in Newport News, Va. One paper was sent to the District Meeting. Our love feast will be held May 6, 1911, at 4 P. M. Ida Frey.

Bridgewater, Va., Feb. 14.

GUTHRIE, OKLAHOMA.

The District Mission Board met in regular session, in the meetinghouse of the Guthrie congregation, Feb. 11, at 1: 30 P. M. On account of a train wreck, one member of the Board did not get there in time for the meeting. Much business came before the Board, but was disposed of in a Christlike spirit.

Bro. J. C. Nininger reported good success in the Guthrie Mission, and with the Sunday-schools of the District. The congregations at Clovis, New Mexico, reported the work as prospering since the Board located Bro. C. H. Brown and family there. The call from Prairie Lake congregation, to locate a minister there, was considered, but the Board found that they were not financially able to do so. They referred the request to Bro. J. L. Teeter, McWillie, Okla., to visit them twice each month and give them three meetings each trip. This can be done at a small expense, and will be continued until the next District Meeting, if it is satisfactory to the congregation.

The call from the Miami congregation, Texas, was considered; but we can not respond to their request, as we do not have the money. The call from the Mount Hope congregation, to send some one to conduct a series of meetings, was agreed to on condition that they help to a certain extent. The call from J. H. Cox, for help to hold a series of meetings in the Stillwater congregation, this spring, was granted. A call from isolated points in the Canadian country, on the north, the Board will put a young man there during a part of the summer season, if proper arrangements can be made.

Plans were arranged to keep our District Sunday-school Secretary very busy during the remainder of the year. We are very sorry that Eld. S. Edgecomb moved to California, and can no longer serve the Board as Foreman, which he has done faithfully for a number of years. Bro. J. R. Pitzer, Cordell, Okla., was selected by the Board in Bro. Edgecomb's place, as a member of the Board, until the next District Meeting. Bro. J. H. Cox was elected Foreman of the Board until the next District Meeting.

Since there are nearly all new members on the Board, they decided to retain the writer as a member and clerk of the Board until the next District Meeting. Hence, all business intended for the Board should be sent to the writer, who will take the same interest in the work he always has. May the Lord bless the work, is our prayer!

R. D. 1, Argonia, Kans., Feb. 18. A. J. Smith.

A FAITHFUL WORKER.

I wish to say something regarding the work of our dear Brother Sell, of Fredonia, Kansas. While he is at the age of seventy, he is still very active in the work of his Master. During the last year he organized a Sunday-school, here in Altoona, and besides his work at home he preaches four sermons in Alteona each month; also two each month at the Kelley schoolhouse, three and one-half miles west of Altoona. In the summer, when the weather was favorable, he filled another appointment at the Clark schoolhouse, twice a month. Besides these regular appointments he held a series of meetings, here in Altoona, and during the year baptized eight precious souls. He has just closed a series of meetings at the Kelley schoolhouse with good interest, and at present has another call for meetings at another schoolhouse. For all this work he receives but very little pay in a financial way, but he is happy in the work of the Master.

F. E. Button.

R. D. 2, Box 79, Altoona, Kans., Feb. 17.

INTEMPERANCE AND SOME OF ITS EVILS.

The word "intemperance" is one full of meaning for every man, woman and child. How sad to think that but few homes are free from the use of intoxicating drinks, in some of its evil forms! It is true, some say that a drink or two never hurts any one, but was it not the first glass that started every drunkard toward a drunkard's grave? While it is true that some men can take a social glass and never think of being overcome, others never stop after the first drink until they have lost all control of mind and body.

Could I but draw the picture of a man going home, overcome by liquor, it would be a scene of sorrow. The thoughts of such a picture would cause mothers to weep bitter tears, were they to see a husband or son come home in his drunken condition.

Intemperance not only destroys health and happiness, but inflicts ruin upon the innocent and helpless, for it invades the family and social circle, and spreads woe and sorrow all around. It destroys down youth in all its vigor, manhood in its strength, and old age in its weakness. It bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, blights parental hopes, brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life.

Drunkenness makes wives widows, children orphans, fathers friendless, and all at last beggars. It covers the land with idleness, poverty, misery, crimes and vices. It crowds the penitentiaries, and furnishes the victims for the scaffold. It is the life blood of the gambler, the prop of the highwayman. It countenances the liar and respects the thief. It violates obligations, reverences fraud, hates love, scorns virtue, and slanders innocent children. It helps the husband to kill his wife, and aids the child to grind the parricidal ax. It burns man, consumes woman, detests life, curses God, and despises heaven. It lowers the legislator and dishonors the statesman. It brings shame, not honor; despair, not hope; misery, not happiness.

Intemperance kills peace, ruins morals, blights confidence, slays reputations, and wrecks immortal honor. It curses the world, and laughs at the ruin it has inflicted upon the human race.

I know a young man,—a noble youth,—from whose heart flowed a loving fount of pure and holy feelings, which spread joy all around and cheered all with whom he came in contact, while warm and generous hearts crowded about him in happiness. The eyes of women brightened at his approach, and wealth and honor smiled to welcome him into their circle.

His days sped on, and, like the sparkle of a rippling brook, his life moved joyously onward. Woman's love and manhood's eulogy sung his praises.

He wooed and won a being of perfect charms, fair, delicate and pure. She bestowed her heart's young love upon him. As time rolled on, clouds arose to dim the pathway of his happiness. The love of intoxicants crept into his heart. The pure and holy feelings that God had implanted in his soul became polluted by the influence of the fatal social cup. The warm and generous aspirations of his soul became frozen and callous within him. The tears of the wretched, afflicted wife found no response within his bosom. The pure fount of universal love within his heart, that once gushed forth at the moanings of misery, was now poisoned by the defiling cup. The rank weeds of intemperance had choked out the noble aspirations of his soul.

Soon the dark shades of poverty hovered over his habitation. The burning hand of disease dimmed the brightness of his eyes. The friends, who had basked in the sun-

shine of his prosperity, fled when the wintry winds of adversity howled around him, and death hovered close.

Pause, gentle reader. Go to the quiet cemetery and ask who rests there. Here you find the mouldering remains of a drunkard,—one who possessed a heart overflowing with the rich blessings of human kindness. Here is one whose boyhood was hallowed by high and noble aspirations, the hours of whose manhood were unclouded by care and unstained by crime. He first saw the smile of joy sparkling in the social glass. He did not see, however, the demon of destruction lurking at the bottom of the goblet. With eager hand he raised the poison glass to his lips and he was ruined.

Liquor blights the noblest energies of the soul. It wrecks and withers forever the happiness of the domestic fireside. It makes man a drone in the busy hive of society, and a source of unhappiness to all around him. It transforms a gifted man into a brute, and causes him to forfeit the affections of a loving wife,—one whom God has made inseparable from himself, and who should look up to him for support, comfort and protection. It causes him to disregard the kind admonitions of a merciful Savior.

How many earthly Edens have been made desolate by liquor! How many starved and naked orphans have been cast upon the cold charity of an unfriendly world! How many graves have been filled with confiding and broken-hearted wives! What sad wrecks have been made of men of brilliant talents and splendid genius!

Would to God there was one universal rally for temperance to which all mankind would respond! The cause of Christ would be advanced, and broken-hearted wives would shout praises to heaven for the success of the temperance cause. The lost would be reclaimed and bleeding hearts healed!

Of all foes of the working class intemperance is the deadliest. Nothing has done more to keep down the workers, to destroy their self-respect, to rob them of their just influence in the community, and to render profitless the means of improvements within their reach. They should, therefore, oppose the drink evil in every way, as they regard their honor, and as they value their place in society.

The most degraded and the most wretched of human beings, is the man who has so long been a slave to liquor that he curses it, and yet clings to it; that he pursues it because he feels an evil spirit driving him on toward it; but, reaching it, knows that it will gnaw his heart and make him roll himself in the dust with anguish and despair, and yet he says, "One glass more and I am done."

Jonesboro, Tenn. Guy T. Bashor.

"YE ARE MY WITNESSES."

(Concluded from Page 133.)

We already have a fine start in the library of the Gish Fund books. The little additional expense to the "House" can, perhaps, be met as an incidental expense. You see that, with the exception of the president, we can put together the things we already have, and which are paid for, and realize the exact thing we want,—a practical "Ministerial College."

This way will be as near the Lord's way as the church can come. It has in it safety, uniformity and power. The Lord is in it.

My dear brethren, this is but a condensed outline of the suggestion. Think over it! Pray for it! God will bless it.

Weiser, Idaho.

An Experience with a Typewriter.

BY C. ALBERT HOFFMAN.

ONE key of the typewriter had been so badly bent that it could not be used, nor would it permit others near it to work. I bent it back, so that the other keys worked all right, but I could not get the misplaced one properly in place. It went this way for some time. Of course it could not be used. It was the colon that was out of order. Whenever I wanted to use it, I had to take my pen and make one. Finally I concluded it ought to be put into its proper place, so I took it to a workman who, I thought, could adjust it. It required much tedious labor to accomplish it. Only a little could be done at a time. It was necessary to try it and see what next should be done. This took both time and patience. It was also necessary to exercise care for fear of breaking it. Finally it was gotten into line the same as the others. This brought a feeling of satisfaction and joy to the workman. Somehow we are always made to feel good after we have accomplished some tedious or difficult task. How joyous the feeling of that student who succeeds in solving the problem that has been baffling him!

I wonder if our lives are not like that one key on the typewriter. Sin causes them to be out of line with God. He determines to make use of us in his kingdom. He reaches down in mercy and bends us so that we are no longer a hindrance to those who are striving to serve him, but we also serve him. Oh, how much bending it sometimes takes! How often we must be tried and put to some hard tests before all of our pet notions and fancies are done away with, and God's will becomes ours. But praise the Lord, he does have the power, and really does take us out of the hands of Satan, and establishes us and guards us from the evil one. Does it cause joy in heaven to have a soul made fit for service in saving souls on earth and, after this life is over, to be fitted to praise the Lord of lords in heaven forever and ever? Surely it does, even as it caused joy to the workman when he had gotten the typewriter key back into line.

Argos, Ind.

On the High Sea.

BY AUGUST BECK.

SOME thirty-nine years ago an American ship, *Daniel Barnes* by name, left New York harbor for the East Indian Islands. She carried a large and strangely mixed crew. The countries represented were Finland, Sweden, Norway, Denmark, Holland, Portugal, Ireland, England and America. Some of them were old salts, whose whole life had been divided between the sailor's boarding house, the saloon and the ocean. All they had was the clothes they wore; all they looked forward to, after each finished trip, was the rum bottle. Our captain's name was Stover. He had reached the age of seventy-two, but, having always been a strict temperance man, he looked but sixty. He intended this to be his last voyage and had taken his wife and little child, Maria, with him. (Mrs. Stover was his second wife.)

Both the captain and his wife were earnest Christians, who had resolved to do what they could towards converting the sailors; therefore, on the first fine day, the spacious room in the after-cabin was prepared for a meeting. Mrs. Stover sat down at the organ, Moody and Sankey's hymn books were distributed on the seats, and I, being the cabin boy, was sent forward to invite all and everyone to come. Only four out of the twenty went down. "We are going just for the fun of the thing," they said, as they departed under a shower of hooting from the rest. So our first meeting was held. Mrs. Stover sang and played, the Captain read one of Moody's sermons, spoke a few earnest words about life in general, showed how foolish it was to waste and destroy our mind and body in riotous living, how utterly dissatisfied we, through such living, become with ourselves and the world in general. He showed how our conscience tells us we are doing wrong, but still we lack moral strength to throw off the yoke of sin, so we live on, sinning and hardening our hearts against all good feelings, getting daily more depraved, more bitter and more miserable until the pitiful state of our inner self and our wrecked body has stamped its mark on our conscience to such a degree that people who see us turn and shudder.

"How much better, boys," the Captain continued, "to live right, to abstain from all that which destroys mind and body, to be kind and upright to all. If we do this, we will reap the reward even in this world, and we will become contented, healthy and well thought of by everybody."

The four sailors, as they returned to their comrades, had no funny tales to relate. They had heard words of good common sense, spoken by a man who undoubtedly knew what he was talking about, and who meant them well.

At the next meeting several others came down, and so it went on until the greater part of the crew had resolved to live a different life. Among these was an old Portuguese, Francis by name. One day, when at the prayer meeting, it was his turn to give testimony. Captain Stover asked, "And, now, Francis, what have you got to say for yourself?" Old Francis could not speak English very well, but, looking up with a happy smile, he replied, "I am so happy; everything comes so easy to my mind."

One day a Russian Fin and a young Englishman stood "laying plaiting" at the main mast. The former had become a Christian, but the latter only made fun of religion. To tease the Russian Fin, the young fellow said, "I should like to get the address to hell. Please let me have it." "You should not speak that way; you may get punished for it," warned the Fin, but the thoughtless youth only laughed. A few minutes later the bell rang for dinner. The weather being fine, both watches messed together, so all but the wheelsman and the young Englishman had left the deck. The latter had been ordered by the mate up on the foreyard to fix a loose block.

Suddenly the wheelman heard a splash. He looked up and saw the foreyard empty. "A man overboard!" sounded the dreadful cry. In an instant every one was on deck. The ship put back and a boat was lowered, but, although the four sailors in the boat rowed all over for a quarter of an hour, nothing was ever seen of the unhappy man. Very likely he was torn to pieces and eaten by the sharks as soon as he struck the water.

In the meanwhile Mrs. Stover stood on the after deck, peering out towards the boat, which was half a mile astern. "Oh, Lord save that man, save that man," she cried, wringing her hands, while little Maria clung to her dress and wept bitterly. Finally the boat returned, and we took up our course with sad hearts. This incident left a deep impression on all, but especially on the unconverted. Not five minutes after asking for the address to hell, this unhappy man disappeared forever. Whither had he gone? Where was his soul?

1600 Washington Street, Chicago, Ill.

He Is Ever Near.

BY OMA KARN.

"Lord, behold he whom thou lovest is sick."

WHAT deep emotion must have moved the tender, compassionate heart of our Savior, when this message was received from the anxious sisters at Bethany. From the great mountain altar, to which he had climbed in order to be alone with his Father, with what anxious concern he must have looked down upon the laboring disciples as they were being tossed here and there upon tempestuous Galilee. In that critical time, when the bloody sword of the headsman was hanging over Peter's head, with what solicitude his watchful eye must have hovered over the faithful apostle as he lay there, bound and guarded, in the dungeon of the Roman prison.

How strange and unexplainable this apparent indifference on the part of One to whom they had looked for help, must have seemed! How faith must have struggled with reason, as time passed and still he came not! How often that pitiful, faithless question, Why? must have knocked for admittance at the door of their minds. In trouble, in danger, in prison, and still the Lord delays his coming.

Like experiences come into the life of every child of his. Times when we stand face to face with the great sorrow of bereavement; when, day after day, we toil in pain and perplexity upon some troubled sea of life; when we lie bound and helpless by circumstances over which we can exercise no control. In these dark hours, what comfort and strength is found in the knowledge that this same tender, watchful, compassionate love, is keeping guard over us. At the proper moment he appeared and the sorrowing sisters found that their brief loss was but the introduction to great joy.

In the extremity of their danger, the terror-stricken disciples see him approaching upon the stormy waves, and the forces of nature are made to obey his mighty power. Ere the morning of execution has dawned the angel is sent speeding to Peter's cell, and the great apostle goes forth a free man. He caused them to pass through some hard and perplexing experiences, but they were experiences that ended gloriously. God has a purpose in every dark and unexplainable hour

through which we are called to pass. Each one brings to us some new knowledge of our Lord. "I will never leave thee, nor forsake thee," is his promise. Things may look dark, and he may seem to be far away from us but

"He is ever near
Never, never fear."

Christ is never nearer than during these troubled hours. At the right moment he will appear to fulfill his inviolable promise.

Covington, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Black Fish.—Bro. T. L. Woodiel came to this place Feb. 18 and preached two soul-cheering sermons. We were very much pleased to hear his sermons, as he is an earnest minister. This was the first preaching we had at Black Fish. We would be glad to have Bro. Woodiel preach for us a year, as the people here need help very much.—A. A. Hobbs, Widener, Ark., Feb. 24.

Ellis Chapel.—Bro. Lee Woodard began preaching at this place the first of last year and, with a few exceptions, preached once a month during the year. He also gave us a week's meeting in September. The people of this community are favorably impressed with Bro. Woodard's efforts, and I am sure much good has been accomplished by his being among us. Since presenting the doctrine of the Brethren, he has put many to searching their Bibles.—Mrs. Bell Ellis, Hamlin, Ark., Feb. 22.

CALIFORNIA.

Chico.—We were much pleased and encouraged at the unexpected visit of Bro. W. H. Pullen, of Oregon, and Bro. A. F. Fillmore, of Oklahoma. Bro. Pullen preached for us one morning and evening, and his discourses were much appreciated. The first of the week they looked over our part of the country, and concluded that it is a good place for the Brethren to locate. Bro. Pullen says he is sure they would make no mistake in coming here. Bro. Forney has the benefit of the meeting with the exception of furnishing them, and we will soon be using the large room for services. We are always glad to welcome any of the Brethren, and would be more than glad to have them stay with us as we are much in need of workers, especially in the Sunday-school work.—Bertha G. Miller, Chico, Cal., Feb. 19.

Long Beach.—We certainly have good reasons for rejoicing because of the many spiritual feasts we have enjoyed this winter. A number of brethren have broken unto us the Bread of Life, first Bro. J. B. Shively, of Lanark, Ill. (who is living here temporarily), gave us two excellent sermons. We have quite a number of members here who wish to enjoy our winter climate, hence are all anxious to help in in our church work. While some are locating among us, we certainly feel the need of more consecrated workers in the Master's cause. We have an excellent winter, with an abundance of rain. We have a beautiful nature spot here, and the tourists have visited our growing city than during any previous year. We hope and pray that many more of our members may locate here permanently.—J. M. Snively, Long Beach, Cal., Feb. 19.

COLORADO.

First Grand Valley.—Bro. A. C. Root and wife began revival services in the church Feb. 5. Good, growing good interest. The crowds are large. Brother and Sister Root are able and earnest workers. Prayer service is held each afternoon in the homes of the members. Much good and much good may be accomplished.—D. M. Click, Grand Junction, Colo., Feb. 22.

FLORIDA.

Zephyrhill.—Today our Sunday-school numbered ninety-two, and the collection was $3. Our deacon, Bro. Art Rosenberger, from Glade, Pa., who located at Zephyrhill, is taking a very active part in Sunday-school work, and is fearless in proclaiming the doctrine, as understood by the Brethren. We are very much pleased with our new location, and the climate is the very best. There are not so many insects here as further south. We have a people here who are from all parts of the Union, and many are the requests for some of our preachers to come and hold some meetings. The Colony Company is ready to give us a church site as soon as we are ready to use it. I find a number of people here who have heard the Brethren preach years ago, and we hold me in the Sunday-school class that to hear one of our brethren preach would be like a message from home. If we can not some good, representative preacher of the Brethren church come down to help feed these precious people? It is a wonderful how those old gray-headed people attend and take part in the Sunday-school. As we come in contact with these frontier places, we wonder why our people are so slow to try to gather in these unfortunate people.—Isaac Cripe, Zephyrhill, Fla., Feb. 22.

ILLINOIS.

Corro Gordo.—We just closed a very interesting and instructive series of meetings. On the evening of Feb. 1 Bro. Salem Berry, of Colorado, came to us and preached each evening until Feb. 20. The attendance was good, considering the out were very good. As a result of these efforts four were baptized, and the church encouraged and built up in the Master's cause.—Iva M. Heckman, Corro Gordo, Ill., Feb. 23.

Polo reports that it is quarrying coal, and that it is well with our elder, Bro. John Heckman, presiding. Some special business came before the meeting. We decided to hold our love feast Saturday evening, May 13, at 6 P. M. Next series of membership were granted. We elected our Christian Workers' officers and Bro. J. F. "World-wide" missionary solicitor.—Martha Gilbert, Polo, Ill., Feb. 23.

INDIANA.

Buck Creek.—With the assistance of Bro. J. Edson Ulery, of Onekama, Mich., we began a series of meetings at this place Feb. 5. The meetings continued until the 19th. We much regretted to see the meetings close at this time as much interest was shown, and the meetings were well attended, although the weather was very bad. The church received an encouragement to the saints, and a strong warning to sinners, as we have those who are afraid to obey the Lord. Thirteen were received by baptism. All of them are Sunday-school scholars. Our Sunday-school is growing in interest and attendance.—Phebe E. Teeter, R. D. 2, Mooreland, Ind., Feb. 22.

Camden.—Our church met in council Feb. 18. Our elder, Bro. D. M. Byerly, presided. Bro. H. L. Hatcher, of Portland, Ind., was with us and assisted in the meeting. Three letters of membership were granted. Bro. Byerly was chosen as our elder for two years. Brethren John Taylor and Miller were elected to the deacon's office. Bro. D. M. Byerly was elected delegate to the District Meeting, with Bro. Will Winget, alternate. Our Christian Workers' Meeting was organized, with Bro. John Taylor as president; Sister Eula Winget, secretary. —Eva Whitacre, R. D. 1, Portland, Ind., Feb. 21.

Nettle Creek.—We met in council Feb. 11. Considerable business came before the meeting. Several committees made their reports. We appointed our spring love feast for May 6, at 5 P. M., and our fall love feast Oct. 7, at 10 A. M. We elected Bro. Jesse Hunter, minister, and granted one letter.—Thos. W. Miller, New Lisbon, Ind., Feb. 20.

Second South Bend church met in special council Feb. 5, for the purpose of ordaining one of our ministers, Bro. J. Grater; also to elect two deacons. The lot fell on Brethren Jesse Hoffman and Bro. Wm. Hoffman, the latter installed. Brethren Eli Roose and Eli Heestand had charge of the work. —Bessie V. Hoffman, 203 South William St., South Bend, Ind., Feb. 20.

Somerset.—Bro. J. L. Mahon, of Van Buren, Ind., began our series of meetings at the Vernon house Jan. 31, and closed on until Feb. 20. He preached twenty-five sermons with great power. Many interest and the audiences were good throughout. Seven souls were made to accept Christ and were baptized. Seven were reclaimed. Bro. Mahon was a welcome visitor. The rest of them came from the Sunday-school. Others are near the threshold of the kingdom. Members were greatly fed. Many lasting impressions were made. The meetings closed with a full house.—Anna Mahon, Somerset, Ind., Feb. 20.

White.—A series of meetings in the White church, Corfax, Ind., conducted by Bro. Michael Flory, closed Feb. 19. Ten were baptized, and one was reclaimed.—Eliza P. Dunbar, Bowers, Ind., Feb. 20.

IOWA.

Curlew.—We are glad to report that our pastor, Bro. G. H. Brallier, has returned from Chicago, where he had been attending Bethany Bible Institute. He is much better equipped than ever. Bro. Brallier, by his self-sacrificing and consecrated efforts, is doing much good among the people. Sister Sadie Miller was with us two evenings last week, and spoke to the people with power, which was much to be felt. Also there were a number of the members sick at that time, still they were remembered in the Lord's house. Our sister was being dressed in Indian garb made the lecture real interest.—Grace Crosser, Curlew, Iowa, Feb. 22.

Pleasant Prairie church convened in council Feb. 9, at the home of Bro. Fred Earl. The meeting was presided over by our elder, Bro. Jacob Hoover, assisted by Brethren Wm. Hoffman, Eld. Tobias Myers, of Philadelphia, Pa., was also present. Encouraging reports were received and the spirit of the meeting and disposed of. We expect to have a series of meetings at this place, commencing the second Sunday in May. Preaching can be secured. Our Sunday-school will be organized about April 1.—Eld. A. B. Hixson, Fairview, Iowa, Feb. 21.

South Uttumwa.—Our hearts were made glad again, last Sunday night, when two young men and one young woman were baptized by Bro. Jesse Hoffman, of Ottumwa, making four others near the kingdom. The outlook for the future is bright. We have had a very pleasant year, and a good one this winter, through the kindness of the brethren and sisters. I know the Lord has blessed Bro. Jesse in his labors. (Matt. 25: 34). There have been many of the men out of work this winter, so the offerings would have suffered.—Geo. W. Burgin, 107 South Moore St., Ottumwa, Iowa, Feb. 22.

KANSAS.

McPherson.—Our church met in council Feb. 20, at 7:30 P. M., with Bro. Jacob Hoover, assisted by our pastor, Bro. J. J. Yoder, opened the meeting. Four letters were granted, and five were granted. We decided to elect ministers at our next regular meeting. Bro. Hoover appointed Brethren Yoder and arrangements for our series of meetings the coming fall.—Mrs. Ida Hoffman, McPherson, Kansas, Feb. 21.

Peabody.—We met in council Feb. 4. Bro. J. J. Yoder presided. Bro. Ida Stover, of Newton, was with us and gave us a sermon. Five letters were granted. We decided to hold our love feast May 13, at 2 P. M. Appointed some one to look for Home Mission Fund. Bro. J. E. Ellenberger and wife have moved to Colorado. We are sorry to have them leave us. Bro. Yoder, his wife, Brethren Jesse Ikle, D. P. Sell, Sister Funk, of Whitla, preached for us. We donated to Home Missions over $1.—Alice Dodge, Peabody, Kans., Feb. 18.

MARYLAND.

Denton.—Our church met in special council Feb. 18, with Eld. B. F. Heckman presiding. Bro. Wm. Hooper was called to the ministry, and Bro. C. P. Holsinger to the office of deacon. Bro. Hooper and Holsinger were duly installed.—Edna P. Pentz, Tuckahoe, Md., Feb. 23.

Notice.—The District Meeting of Southern Pennsylvania will convene on Wednesday, May 10, at 9 A. M., in the Mount Codorus congregation, at the Black Rock house. All delegates are hereby notified to be present. Ministerial meeting at the last District Meeting. The elders meet May 2, at 10 A. M. Bro. Jacob Hoover, moderator.—Jacob Hoover, Dist. Sec. A change has been made by request of the Marsh Creek congregation.—E. S. Miller, Literberg, Md., Feb. 26.

MICHIGAN

Fressoil.—Our Sunday-school work is moving along fine. We have $20 in the Sunday-school treasury. One dear sister, Mrs. Mary Hamilton, died Sunday morning, at her home by an enraged father, because she united with the church. She was buried Monday. Funeral services were conducted. We took a sleigh ride to the home of a Swedish family, where religious services were held. Bro. Ulery preached a short sermon. After the sermon we were requested to say something in the English language. I told them that I was not in the ministry, but my husband was, so something and I responded to the call. I addressed the little audience for a little while in the best way I could, and I felt the Spirit resting on the stand. I picked it up, turned its leaves and called the attention of the people to the fact that the Swedish Bible contains the same Gospel that the English Bible does, and that our Swedish Christian Bible and the one all the people would practice what the Bibles teach, in all the commandments of the Lord, and live holy lives. While the meetings closed we received an urgent request for us to come several miles south of this place and hold services in a private home. We will gladly go there sometime soon, but the next future we will hold meetings at this place. We expect to organize our Sunday-school in April. In the near future, and then we hope to be in shape to do more effective work for the Master.—Daisy Hamilton, R. D. 1, Fremont, Mich., Feb. 20.

Hardwood Lake.—Feb. 6 Eld. J. P. Bowman, of Fountain City, Tenn., was here and bought land. He also preached for us, which was much appreciated. Bro. Bowman will move here in September.—We will then have thirty-six members, with one elder and one minister in the second degree. We expect to organize a Sunday-school in April. We try to make fifty. As soon as our elder gets here we expect to organize a church and commence to build a house of worship, which we are much in need of. We expect to have a street preacher here in the late part of Michigan in the near future. The Brethren were unknown here until a few years ago. Land is still reasonably cheap, and it is good farming land at that.—E. B. Welch, Hardwood Lake, Mich., Feb. 14.

Marion.—Last Sunday evening Eld. Aaron Moss, of Huntington, Ind., gave us a soul-cheering sermon. He took his departure for Peru, Ind., where he will spend a few months in the forenson. For the last fourteen months Bro. Moss' health has been very poor, but we are glad to be able to preach, but we are glad to see him go forth in the Master's service, as he is doing good work. Our Sunday-school is moving along very nicely. Although we have had much snow in Northern Michigan this winter, our attendance has been very good, especially among the children. We have from twenty to thirty scholars in our primary department each Sunday.—Rosa Weller, Copemish, Mich., Feb. 22.

NEBRASKA.

Highline church met in council Feb. 4, with our elder, Bro. Mishler, in charge. We expect to have our love feast sometime during the Brethren's meeting, as to begin sometime next month, to be conducted by Bro. A. C. Rock. We have the encouraging prospect of a better meeting house in the future. Mishler preached three helpful sermons while with us.—Katie E. Hoffert, Highline, Nebr., Feb. 6.

NORTH CAROLINA.

Brunswick Creek.—Eld. W. A. Reed, from Polk County, N. C., came to this place Jan. 20 and remained until the 29th. He preached eight sermons. Fourteen were baptized, one awaits the rite, and two were reclaimed. We feel greatly strengthened by Bro. Reed's visit. A new prayer meeting and Sunday-school at this place.—M. E. Griffith, Peppers, N. C., Feb. 20.

NORTH DAKOTA.

Notice to the Churches of North Dakota, Eastern Montana and Western Canada.—Please remember the decision of District Meeting of 1909 in regard to sending all queries to the clerk at least two months before the District Meeting, that he may have them printed and before the delegates (Paper No. 9, 1909). I will have a number of "Individual Queries" at the meeting, 1910, "All elders are to ascertain how many queries are to be sent in by the congregations." Use of the book of rail report of all the District Meetings since the district has been organized.—D. W. Stover, Clerk, Box 525, Minot, N. Dak., Feb. 21.

OHIO.

East Dayton.—Last evening the members had a called meeting for the purpose of electing a Sunday-school superintendent. Bro. Jacob Hoover presided. Bro. Ira Hoover, of Troy, was filled by Bro. William Trimmer.—Elizabeth Grove, 264 Maple St., Dayton, O., Feb. 20.

Newton.—Our church met in council Feb. 18, with Eld. Jesse Pratts presiding. Officers for the program committee of the Christian Workers' Meeting were elected for six months. Bro. Isaac Pratts was chosen delegate to Annual Meeting. Sister Emma Mohler was elected delegate to the Conference to District Meeting. We also decided to give a free-will offering to Bro. Jesse Pratts for his services rendered. Two letters of membership were granted.—Mary West, Pleasant Hill, Ohio, Feb. 21.

North Star.—Feb. 4 Bro. Dorsey Hodgden began a series of meetings at this place, and continued until the evening of the 19th. Much good was done, and the church was revived, still a bodunful harvest. One dear young sister was received into the church by baptism. Feb. 18 we held our council. Our elder, Bro. M. N. Reesbarger, presided. Six letters were granted. Delegates were elected to District Meeting and Annual Meeting were elected. As Bro. Reesbarger is soon to move to Kansas, the church has tendered the eldership of our church. We are very sorry to have him leave us, but we feel encouraged as we have a nice church.—Lydia E. Miller, R. D. 2, New Weston, Ohio, Feb. 21.

Pittsburg.—We met in council Feb. 18, with our elder, Bro. Jesse Hoffman, presiding. Brethren Daniel Shively, William Minnich, Samuel Snell and Albertus Buckley were present with us. Two letters were received and two dear members were restored. Eld. Lawrence Kreider and Bro. Newton Hoffman were elected to the Annual Meeting, and Brethren William Royer and Newton Binkley are our delegates to the District Meeting. Our series of meetings will begin March 4, with Bro. David Eby.—Mrs. Ida Snell, Box 508, R. D. 4, Arcanum, Ohio, Feb. 20.

Rocky Ridge met in council Feb. 18, Bro. Harrold presiding. One letter was granted since our last council. Some of the members have subscribed for the gravel roads next spring, the proceeds of which amounted to $44.33 for the Rocky Ridge congregation. In addition the congregational in general gave a special collection of $10.97 for the same purpose. We also appointed delegates for our church-house.—Rena Heestand, R. D. 2, Moultrie, Ohio, Feb. 20.

Salem church met in regular quarterly council on Thursday, Feb. 16, at 10 A. M. Eld. Jacob Hoover, Bro. J. S. A. Blessing, of West Milton, Ohio, was with us. There was one letter of membership granted and one letter received. The church decided to call Bro. Michael Flory, of Illinois, to assist us in a series of meetings sometime during the year.—Josephine M. Folkerth, Union, Ohio, Feb. 21.

OKLAHOMA.

Big Cabin.—As we have just moved to this part of Oklahoma, and there are very few of our members here,—only two brethren and their wives, besides myself,—we would be glad to hear from some brethren who are in the market, to locate among us, to help build up a church. I feel that there is a good field here for a church. There is a live at Big Cabin Creek, about four and one-half miles east of Big Cabin, and about the same from Big Cabin. This is a country, the land is good.—Calperna R. Renfro, Big Cabin, Okla., Feb. 20.

Hoyle church met in council on Saturday afternoon with our presiding elder, Bro. W. G. Cook, conducting the meeting. Two letters of membership were received, and one granted. We elected our church officers for one year, with Sister Betty Peters as our clerk. Our delegates to the District Meeting correspondent and Messenger agent. We decided to hold our love feast May 20, beginning at 2 P. M.—T. C. Root, Ames, Okla., Feb. 29.

PENNSYLVANIA.

Lost Creek.—Bro. C. G. Winey gave us an excellent sermon on Sunday morning at the Pree Spring house, after which the Sunday-school was reorganized, with Sister Ella Shirk as our superintendent; Sister Ella Shirk, secretary.—J. B. Frey, Lost Creek, Pa., Feb. 20.

Lovejoy.—Feb. 11 we rejoiced because our dear Bro. James D. Hall and wife, of Waynesboro, Pa., came to this appointment and help in the work of the Master. He brought his mape along and taught the bible geography in connection with splendid sermons, which were very instructive. He preached ten sermons, besides several private services in the homes of those who were sick. We had several church services. Sister Sell did her part well in leading the song service, and gave us several good solos besides. The roads were very muddy and the weather inclement, but the attendance and interest were good throughout. We hope to have them come again.—Lizzie Swartz, Lovejoy, Pa., Feb. 20.

Mount Pleasant.—Bro. J. B. Montzer, of Waynesboro, Pa., began a series of sermons Feb. 4 in the Pleasant View meetinghouse, of this congregation. The meetings closed on till Feb. 20. He preached nineteen sermons. There were no accessions, but the attendance and interest were good. We

(Concluded on Page 144.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Coulson-Clever.—By the undersigned, at the home of the groom, in Abilene, Kans., Jan. 21, 1911, Jacksons Coulson and Emma Cleaver, both of Abilene, Kans.—J. F. Hants, Abilene, Kans.

Detrick-Mohr.—By the undersigned, at his home near Degraff, Ohio, Feb. 8, 1911, Bro. Noah Detrick, of Degraff, Ohio, and Sister Mattie A. Mohr, of Degraff, Ohio.—Abednego Miller, Degraff, Ohio.

Eyeman-Eyeman.—In Kansas City, Mo., Dec. 21, 1910, Bro. Stanley Eyeman and Sister Sophia K. Cline, only daughter of Bro. Daniel and Sister Ruth A. Cline, both of Johnson City, Kans.—Maggie Moomaw, Versailles, Mo.

Good-Schrock.—In the undersigned, at the home of the bride's parents, Brother and Sister Frisby Rowe, Dalias Center, Iowa, Feb. 18, 1911, Mr. Emery P. Good and Miss Cora M. Rowe, both of Dallas Center, Iowa.—Morris W. Eikenberry, Dallas Center, Iowa.

Jackson-Worthenberger.—By the undersigned, at the home of the bride's parents, Jan. 26, 1911, Bro. Arthur R. Jackson, of Oberland, Kans., and Sister Viola Worthenberger, of Norcatur, Kans.—G. H. Friend, Norton, Kans.

Martin-Swidal.—At the home of the bride's parents, near Elkhart, Iowa, Feb. 16, 1911, Mr. H. Emmet Martin and Miss Carrie Frederika Swidal, both of Elkhart, Iowa.—W. E. West, Ankeny, Iowa.

Miller-Crumly.—In the bounds of the Fredonia church, Kans., by the undersigned, Feb. 14, 1911, Mr. Frank B. Miller and Miss Violet Flossie Crumly, Mr. Miller is a son of Bro. B. F. Miller, of Elk City, Kans.—Same.

Walter-Replogle.—By Eld. A. J. Claar, at the bride's residence, Feb. 3, 1911, Bro. Alexander Walter, of Norcatur, and Sister Replogle, both of the Claar congregation, Kiahr postoffice, Blair Co., Pa.—A. J. Claar, Queen, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Aaby, Joanna, daughter of Arch and Ruth Vaun, born in Oklahoma, in 1881, died at the home of her brother-in-law in the Yakima Fruit Tract, Yakima Valley, Wash., Feb. 13, 1911, aged 29 years. She was married to M. W. Aday, at Visitis, Okla., Sept. 4, 1904. To this union was born one son, who now in his third year. Her lungs becoming diseased, about three years ago, she and her husband went to California in November of 1909, thence to Idaho, in August, 1910. She united with the Church of the Brethren Sept. 7, 1910.—Services by Bro. D. L. Brower. Text, Isaiah 38: 1. Interment in Mt. Hope cemetery.—D. F. Sandy, Nampa, Idaho.

Beery, Sister Anna, nee Rowe, born in Juniata Co., Pa., Feb. 18, 1813, died in the bounds of the Lost Creek congregation, Pa., Feb. 9, 1911, aged 97 years, 11 months and 19 days. She was married to John L. Beers Jan. 13, 1842. This union was blessed with nine children. Her husband preceded her in death. She leaves four sons and three daughters. Four of these belong to the Brethren church. She united with the church of the Brethren church in the summer of 1846. She was a faithful member for over sixty-four years. Services by Brethren C. O. Beery and William Simmerman.—Ida Goodwin Inghouse. Interment in the adjoining cemetery. Text, John 17: 24.—Wm. M. Neff, R. D. 2, Mifflintown, Pa.

Bell, Sister Jane, nee Hodge, born in Chester County, Pa., April 4, 1821, died Jan. 24, 1911, at the home of her son, aged 18 days. She was married to John Bell Sept. 7, 1843, in Morgan County, Ohio. They came to Indiana in 1844, and settled on the farm where she died. Ten sons were born to them, of whom seven are living; also one brother and three sisters survive. She united with the Fredonia church early in life, but in June, 1871, she and her husband united with the Church of the Brethren and lived faithful members for over forty years. Services at the Pleasant Grove Progressive church by Bro. D. T. Miller, assisted by Bro. Irvin A. Myers. Interment in the Millersburg cemetery, by the side of her husband.—Mrs. W. H. Miller, R. D. 1, Millersburg, Ohio.

Bowman, Lodema, nee Dun, born in Darke County, Ohio, Nov. 18, 1879, died Jan. 5, 1911, aged 31 years, 1 month and 2 days. She was married to Edward Bowman March 11, 1897. To this union were born two daughters and one son. She leaves a beloved husband, three children, father, mother, two brothers and four sisters.—Services by the writer. Interment in Greenville cemetery.—S. F. Snavely, 1121 S. Greenville, Ohio.

Brower, William C., born near West Florence, Ohio, July 31, 1846, died near West Alexandria, Ohio, Feb. 9, 1911, aged 62 years, 6 months and 8 days. The deceased was married to Marriage to Mary Catharine Stroup Jan. 18, 1877. Four children were born to this union. His wife and one daughter preceded him to the world of spirits. Since then his mother died. Such as she is familiarly known, has presided in the home and ministered to the needs of her brother during his declining days. The deceased was widely known, having been engaged in the gathering of the products for many years, wherein he was of a kind and charitable disposition, and was an affectionate father. He was accidentally killed by a train. He leaves to mourn his loss, one son, two daughters, six brothers and four sisters. He had a wide circle of friends. Services by the writer and Eld. Jonas Horning.—B. F. Petry, Eaton, Ohio.

Browning, Guy Avery, died near Bristol, Ind., Jan. 14, 1911, aged 24 years, 5 months and 7 days. He was a member of the parents and three brothers. His sickness was of very short duration, being acute inflammation of the kidneys.—Funeral services by the writer.—J. H. Fike, R. D. 4, Box 3, Middlebury, Ind.

Cripe, Alice Pearl, daughter of Bro. J. W. and Sister Orpha Cripe, died at her home near Fyrmont, Ind., Dec. 8, 1910, aged 5 years, 11 months and 2 days. Little Alice was taken stricken with scarlet fever, with which she lingered for almost six weeks. She leaves her father, mother, two brothers and one sister. Short services were held at the house by Bro. Jeremiah Barnhart.—A. G. Crosswhite, Floris, Ind.

Cudney, Elizabeth Hannah Mary, nee Cudney, born Sept. 30, Nov. 9, 1853, died at her home in the bounds of the Pine Creek congregation, Ind., Jan. 11, 1911, aged 57 years, 2 months and 28 days. Sister Cudney was the daughter of Brother and Sister Hiram Cudney, deceased, of Jackson County, Ind., when she was but a child. She united with the Church of the Brethren when she was about twenty years of age and lived a faithful life until death. She was united in marriage to Mr. Samuel Cudney Dec. 5, 1878. To this union was born one son, who she leaves to mourn her loss, also a husband and mother. Services in the Hillsville house by Eld. Jacob Hildebrand. Interment in the Hillsville cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Culp, Mary E., born in Portage County, Ohio, March 28, 1878, died in the bounds of the Vestaburg congregation, Vestaburg, Mich., Jan. 17, 1911, aged 32 years, 9 months and 20 days. She was a daughter of Bro. Emanuel and Sister Margaret (Baker) Bollinger. She was married to Jesse Culp Dec. 25, 1896. She united with the Church of the Brethren about twelve years ago. She leaves a husband, one son, one daughter, father, mother, four brothers and one sister. Consumption, with other complications, was the cause of her death. She suffered a great deal for about seven years. She was anointed about five years ago, after which she appeared to improve. Services at the Vestaburg church by Eld. J. E. Albaugh, of Bannister, Mich. Text, John 11: 25, 26.—Milton M. Eslinger, Vestaburg, Mich.

Curie, Sister Caroline, nee Feightner, born March 7, 1844, in Wayne County, Ohio, died of pneumonia, in the bounds of the Chippewa church, Wayne Co., Ohio, Feb. 8, 1911, aged 66 years, 11 months and 1 day. She was a faithful member of the Chippewa church for thirty years. Her husband preceded her in November of 1903. Services by Eld. F. D. Weaver.—Mrs. Emma Smith, Smithville, Ohio.

Daugherty, Sister Nancy Jane, nee Garrison, born in Wilcox County, Ky., Feb. 18, 1843, died in the bounds of the Sandusky of the Pine Creek congregation in Teegarden, Ind., Feb. 7, 1911, aged 67 years, 11 months and 19 days. She was married to Geo. W. Daugherty June 21, 1857. To this union were born eight children, five of whom survive her. Sister Daugherty has been an invalid for a number of years. She bore her suffering patiently until death. Services at the Union church by Brethren Jacob Hildebrand and Jacob Hoke. Text, Rev. 14: 13. Interment in the Walkerton cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Delaney, Sister Elora, nee Ellis, born at Preston, Minn., July 21, 1881, died in the bounds of the Bear Creek, Ill., Jan. 31, 1911, aged 38 years, 11 months and 17 days. She was married to Grant Delaney May 1, 1910. To this union was born two sons and two daughters. Sister Delaney united with the Church of the Brethren in 1909. She was a faithful member and a great deal on account of poor health, but through it all she was faithful to the cause. Services by the writer at the Baptist church at Cherry Tree, Ind.—J. H. Eldridge. Text, Rev. 14: 13. Interment in the Walkerton cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Delaney, Sister Elora, nee Ellis, born at Preston, Minn., July 21, 1881, died in the bounds of the Bear Creek, Ill., Jan. 31, 1911, aged 38 years, 11 months and 17 days. She was married to Grant Delaney May 1, 1910. To this union were born two sons and two daughters. Sister Delaney united with the Church of the Brethren in 1909, and though, after a few years of married life, she was afflicted with rheumatism, by encouragements and difficulties, he died in the triumph of a living faith. She was a faithful member of the church and was anointed. He leaves a wife and one daughter, two brothers and one sister to mourn her loss.—Funeral services by Brethren M. M. Eshelman and Wm. Stutsman. Text, 1 Cor. 15: 51.—Lucinda Stutsman, Third and Sinclair Streets, Glendale, Cal.

Gayman, Jeremiah, son of Solomon and Susan Gayman, born in Montgomery County, Ohio, Aug. 15, 1834, died Nov. 1, 1894, died at St. Elizabeth's Hospital, of a complication of diseases, Feb. 5, 1911, aged 76 years, 5 months and 20 days. He was from the greater part of his life at the home of his parents. He was skilled in the carpenter trade, which he followed many times before his death he was received as an applicant for baptism by the Church of the Brethren, and was baptized by some brothers and four sisters. His father preceded him about seven years. Services conducted by the writer. Text, Rev. 22: 14.—A. Bookwalter, Dayton, Ohio.

Gochenour, Bro. Joseph, born July 10, 1830, died at St. Luke, Va., Feb. 12, 1911, aged 80 years, 7 months and 2 days, aged 80 years, 7 months and 7 days. He was united in marriage to Mrs. Margaret Fry, by the undersigned, about seventeen years ago. His wife and three children preceded him in death. He was a member of the Church of the Brethren for about seven years. One brother, two sons and three daughters survive him.—Services by the undersigned, at the Church of Christ, Luke 16: 22. Interment in the cemetery near by.—M. H. Copp, R. D., Mauertown, Va.

Hart, Bro. Aaron, born in Bucks County, Pa., 1832, died in the bounds of the Lost Creek congregation, Pa., Feb. 16, 1911, aged 78 years, 9 months and 16 days. He was a member of the Brethren church, and served as deacon for many years. His wife survives him, together with one son, Dr. Jesse Hart, and William B. Zimmerman. Interment in the Goodville cemetery.—J. H. Cassel, R. D. 2, Manheim, Pa.

Harter, Bro. Aaron, born in Carroll County, Ind., July 9, 1841, died at the Soldiers' Home in Marshalltown, Iowa, Feb. 4, 1911, aged 69 years, 6 months and 25 days. He moved to Iowa in 1856. In 1862 he enlisted in the army and served three years. He was married to Sister Lydia Ann Hoover, 1867. His main object was to help the unfortunate, as he made few and very small collections. To this union were born five, all married. Oct. 1, 1868, to Catherine Earnest. She died March 18, 1898. Services by Eld. Jacob Hoke. Text, Hebrews 4.—Soon after the war and remained faithful until death. His son, a Baptist minister, said no power could have changed his father's faith. The funeral was preached in the Soldiers' Home, where services were held by the writer. He was a poor but honorable man.—Jacob Hoke, Box 123, Roann, Ind.

Jones, Bro. James, died from the infirmities of old age in the bounds of the Pine Creek congregation, Indiana, Feb. 9, Va. Feb. 16, 1911, aged 88 years, 4 months and 28 days. He united with the Church of the Brethren when a young man, and married twice. From his first marriage he had nine children, five of whom survive. By his second marriage he had four sons. His wife preceded him twenty-two years ago. From his second marriage he leaves his wife and one son. Services by Eld. J. C. Ulrey, of Ind. Text, Revelation 14: 13.—William H. Coffman, R. D. 2, Fishersville, Va.

Kelly, Sister Elizabeth, born in Ireland, Sept. 23, 1826, died Feb. 16, 1911, aged 84 years, 6 months and 23 days. She was married over 60 years ago to Brother Kelly, who died, and to this union were born three sons. Later she was married to A. M. Kelly. To this union was born one daughter. Her second husband, father, preceded her. Sister Kelly was a member of the Church of the Brethren for over forty years. She had suffered a long time with dropsy, which caused her death.—Funeral services by Brethren Jacob Hoke and Jeremiah Barnhart. Interment in the Fyrmont cemetery.—A. G. Crosswhite, Floris, Ind.

Kinney, Norman R., son of Bro. Hiram B. and Sister Ethel Kinney, was born in Ogden, Utah, Dec. 31, 1906, in Ogdenmun Hospital, Boise, Idaho, in the bounds of the Boise Valley church, Feb. 2, 1911, aged 4 years, 6 months and 21 days. Little Norman was sick only a few days, but his suffering was intense. He leaves his parents, two brothers and a sister. Services by Eld. S. F. Brower. Text, 2 Kings 4: 26.—David Betts, Nampa, Idaho.

Landis, Sister Susan F., nee Eikenberry, born in Carroll County, Ind., Aug. 4, 1846, died after two years of almost constant suffering at the home of her son-in-law, O. D. Cripe, one-half mile west of Cerro Gordo, Ill., Jan. 31, 1911, aged 64 years, 5 months and 13 days. She was united in marriage to William Landis Dec. 3, 1868, and moved with her family to Champaign Co., Ill., in 1872, where they reared their family children. Two of them preceded her to the spirit world. She united with the Church of the Brethren. She was a faithful member of the Church of the Brethren for over forty years. Services in the Pleasant Ridge church, assisted by Eld. S. S. Miller. Interment in the Cerro Gordo cemetery.—Iva M. Heckman, Cerro Gordo, Ill.

Lewis, Jonathan Smith, born Sept. 11, 1841, in Ripley County, Ind., died at Greensburg, Ind., May 11, 1911, aged 69 years and 8 months. He moved with his parents to this State in 1856, and grew to manhood on the homestead purchased by his father, where he remained for a part of the time. Of Lewiston. At the age of twenty-one he moved to Goodhue County, Minn., where he lived continuously for thirty years, until his death. Bro. Lewis was married twice. In the spring of 1864 he was married to Miss Rebecca Stone, from which 879. To this union a daughter was born Dec. 15, 1866, who died Aug. 14, 1911, aged 44 years. She was united in marriage to Melissa J. Whetstone. To this union were born seven sons and two daughters. He was received into the fold of the Church of the Brethren, and united with the church by confession and baptism in 1894. He was of a family of sixteen children seven sons and seven daughters. Seven preceded him and five sisters survive. Services by Eld. Jacob Wirt. Text, 1 Sam. 20: 3.—Mrs. Lizzie Lewis, R. R. 1, Lewisville, Indiana.

Long, Bro. D. Mich, born near St. James, Md., July 31, 1816, died at the home of his son-in-law, Jesse Stone, Hagerstown, Md., Feb. 19, 1911, aged 94 years, 6 months and 9 days. He was a faithful member of the church for many years, and a lay brother. Bro. Long was recognized as an able teacher. He was the founder of Linden Seminary, which building is now occupied by the Washington County Normal School. Bro. Long possessed a most pleasant and genial disposition, which won for him a host of friends. The incidents of life as well as his church labors. Bro. Long was the only one of the family left to mourn his departure. His funeral life preached a wonderful sermon. Services in the Hagerstown church by Eld. Wm. Stutsman. Under his direction, assisted by Bro. W. S. Reichard, this city. Text, Matt. 14: 12. Jer. V. 44: 28.—Mrs. Emma Long, Md., and Mrs. Lizzie Mottingly in regard to the life of Bro. Long.—Gamma L. Krider, 8 S. Mulberry Street, Hagerstown, Md.

Myers, Sister Catherine, of Somerset County, Pa., died at his home, in the bounds of the Root River congregation, Preston, Minn., Feb. 1, 1911, aged 71 years, 1 month and 19 days. For thirty years he was a faithful member of the Church of the Brethren. He leaves his aged wife, two sons and one step-daughter. Services in the Presbyterian church, Preston, Minn., conducted by Eld. Jacob Hoke. Text, 1 Cor. 15: 51. Interment in the Crown Hill cemetery.—D. H. Keller, 552 West Seventh Street, Winona, Minn.

Hilman, Sister Rebecca, nee Neal, born in Kosciusko County, Ind., Dec. 3, 1883, died Feb. 11, 1911, in the bounds of the congregation, aged 27 years, 2 months and 8 days. She united with the Church of the Brethren at the age of thirteen years, and lived a faithful member till her death. She was married to Mr. Hilman Feb. 13, 1904. To this union four children were born, the youngest dying in infancy. She was preceded in death by her mother. Three sisters and one brother preceded her in death. She leaves her husband, two daughters and one son survive. Text, Job 14: 14. Interment in the Crown Hill cemetery.—D. H. Keller, 552 West Seventh Street, Winona, Minn.

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Gochenour, Bro. Joseph, born July 10, 1830, died at St. Luke, Va., Feb. 12, 1911, aged 80 years, 7 months and 2 days, aged 80 years, 7 months and 7 days. He was united in marriage to Mrs. Margaret Fry, by the undersigned, about seventeen years ago. His wife and three children preceded him in death. He was a member of the Church of the Brethren for about seven years. One brother, two sons and three daughters survive him.—Services by the undersigned, at the Church of Christ, Luke 16: 22. Interment in the cemetery near by.—M. H. Copp, R. D., Mauertown, Va.

Hart, Bro. Aaron, born in Bucks County, Pa., 1832, died in the bounds of the Lost Creek congregation, Pa., Feb. 16, 1911, aged 78 years, 9 months and 16 days. He was a member of the Brethren church, and served as deacon for many years. His wife survives him, together with one son, Dr. Jesse Hart, and William B. Zimmerman. Interment in the Goodville cemetery.—J. H. Cassel, R. D. 2, Manheim, Pa.

Harter, Bro. Aaron, born in Carroll County, Ind., July 9, 1841, died at the Soldiers' Home in Marshalltown, Iowa, Feb. 4, 1911, aged 69 years, 6 months and 25 days. He moved to Iowa in 1856. In 1862 he enlisted in the army and served three years. He was married to Sister Lydia Ann Hoover, 1867. His main object was to help the unfortunate, as he made few and very small collections. To this union were born five, all married. Oct. 1, 1868, to Catherine Earnest. She died March 18, 1898. Services by Eld. Jacob Hoke. Text, Hebrews 4.—Soon after the war and remained faithful until death. His son, a Baptist minister, said no power could have changed his father's faith. The funeral was preached in the Soldiers' Home, where services were held by the writer. He was a poor but honorable man.—Jacob Hoke, Box 123, Roann, Ind.

Jones, Bro. James, died from the infirmities of old age in the bounds of the Pine Creek congregation, Indiana, Feb. 9, Va. Feb. 16, 1911, aged 88 years, 4 months and 28 days. He united with the Church of the Brethren when a young man, and married twice. From his first marriage he had nine children, five of whom survive. By his second marriage he had four sons. His wife preceded him twenty-two years ago. From his second marriage he leaves his wife and one son. Services by Eld. J. C. Ulrey, of Ind. Text, Revelation 14: 13.—William H. Coffman, R. D. 2, Fishersville, Va.

Kelly, Sister Elizabeth, born in Ireland, Sept. 23, 1826, died Feb. 16, 1911, aged 84 years, 6 months and 23 days. She was married over 60 years ago to Brother Kelly, who died, and to this union were born three sons. Later she was married to A. M. Kelly. To this union was born one daughter. Her second husband, father, preceded her. Sister Kelly was a member of the Church of the Brethren for over forty years. She had suffered a long time with dropsy, which caused her death.—Funeral services by Brethren Jacob Hoke and Jeremiah Barnhart. Interment in the Fyrmont cemetery.—A. G. Crosswhite, Floris, Ind.

Kinney, Norman R., son of Bro. Hiram B. and Sister Ethel Kinney, was born in Ogden, Utah, Dec. 31, 1906, in Ogdenmun Hospital, Boise, Idaho, in the bounds of the Boise Valley church, Feb. 2, 1911, aged 4 years, 6 months and 21 days. Little Norman was sick only a few days, but his suffering was intense. He leaves his parents, two brothers and a sister. Services by Eld. S. F. Brower. Text, 2 Kings 4: 26.—David Betts, Nampa, Idaho.

Landis, Sister Susan F., nee Eikenberry, born in Carroll County, Ind., Aug. 4, 1846, died after two years of almost constant suffering at the home of her son-in-law, O. D. Cripe, one-half mile west of Cerro Gordo, Ill., Jan. 31, 1911, aged 64 years, 5 months and 13 days. She was united in marriage to William Landis Dec. 3, 1868, and moved with her family to Champaign Co., Ill., in 1872, where they reared their family children. Two of them preceded her to the spirit world. She united with the Church of the Brethren. She was a faithful member of the Church of the Brethren for over forty years. Services in the Pleasant Ridge church, assisted by Eld. S. S. Miller. Interment in the Cerro Gordo cemetery.—Iva M. Heckman, Cerro Gordo, Ill.

Lewis, Jonathan Smith, born Sept. 11, 1841, in Ripley County, Ind., died at Greensburg, Ind., May 11, 1911, aged 69 years and 8 months. He moved with his parents to this State in 1856, and grew to manhood on the homestead purchased by his father, where he remained for a part of the time. Of Lewiston. At the age of twenty-one he moved to Goodhue County, Minn., where he lived continuously for thirty years, until his death. Bro. Lewis was married twice. In the spring of 1864 he was married to Miss Rebecca Stone, from which 879. To this union a daughter was born Dec. 15, 1866, who died Aug. 14, 1911, aged 44 years. She was united in marriage to Melissa J. Whetstone. To this union were born seven sons and two daughters. He was received into the fold of the Church of the Brethren, and united with the church by confession and baptism in 1894. He was of a family of sixteen children seven sons and seven daughters. Seven preceded him and five sisters survive. Services by Eld. Jacob Wirt. Text, 1 Sam. 20: 3.—Mrs. Lizzie Lewis, R. R. 1, Lewisville, Indiana.

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Hilman, Sister Rebecca, nee Neal, born in Kosciusko County, Ind., Dec. 3, 1883, died Feb. 11, 1911, in the bounds of the congregation, aged 27 years, 2 months and 8 days. She united with the Church of the Brethren at the age of thirteen years, and lived a faithful member till her death. She was married to Mr. Hilman Feb. 13, 1904. To this union four children were born, the youngest dying in infancy. She was preceded in death by her mother. Three sisters and one brother preceded her in death. She leaves her husband, two daughters and one son survive. Interment in the Crown Hill cemetery.—Services by the writer. Text, Job 14: 14.—D. H. Keller, 552 West Seventh Street, Winona, Minn.

Moore, Bro. Benjamin F., born in Lawrence County, Pa., July 15, 1834, died at his home in Marshall County, Ind., Feb. 14, 1911, aged 76 years, 6 months and 29 days. He was a member of the church for thirty-four years, serving as deacon for twenty-one years. He was survived by his wife and seven children. Services at the Union church by Bro. J. P. Appleman and Eld. S. F. Henricks.—A. Louisa Appleman, Plymouth, Ind.

Myers, Bro. David S., of Gardner Station, Adams Co., Pa., died Feb. 16, 1911, aged 73 years, 11 months and 16 days. Bro. Myers united with the church in his youth. He was very successful in the ministry and was loved by all who knew him. He leaves four daughters and one son survive. Interment in the Gettysburg cemetery.—Albert Hollinger, Gettysburg, Pa.

Oberholtzer, Bro. Jacob, died at Oswego, Ill., Jan. 31, 1911, aged 88 years, 3 months and 4 days. He leaves an aged wife, four daughters and five sons. His remains were taken to Mount Morris, Ill., for burial.—Mrs. Mary Hollingsworth, Oswego, Illinois. Services in the church by Bro. C. P. McKee, after which interment was made in the Mount Morris cemetery.—D. H. Keller, 552 West Seventh Street, Winona, Minn.

Ritchie, Sister Elizabeth M., wife of Bro. J. W. Ritchie, died at her home near New Hope, Augusta Co., Va., in the bounds of the Middle River congregation, Feb. 11, 1911, aged 48 years, 6 months and 19 days. Sister Ritchie was a very consistent life in the Brethren church for about thirty years. She was a member of the Church of the Brethren, three sons and two daughters, three brothers, four full sisters and one half-sister survive her. She was a faithful member of the church and was anointed. She was afflicted for about two months with a cancer on the breast, from which the death was tuberculosis of the kidneys. Services by Bro. B. B. Garber. Text, 2 Tim. 4: 6-8.—J. F. Miller, Grottoes, Va.

Schrock, Sister Catherine, died Feb. 1, 1911, aged 72 years and 3 months. She united with the Brethren church some years ago, in which she remained faithful until death. Services at the Glendora church by Bro. S. W. Funk. Text, 2 Cor. 5: 1.—Mrs. Ida Funk, Glendora, Cal.

Sides, Sister Elisabeth, born May 30, 1823, died at her home, 566 High Street, Lancaster, Pa., Feb. 4, 1911, of a complication of diseases, aged 87 years, 8 months and 5 days. She was a consistent member of the Lancaster City church for nearly eighteen years. She is survived by one son-in-law and five daughters. Services at her home by Bro. J. W. Myer

and the writer. Text, 2 Cor. 5: 8. Interment in Greenwood cemetery.—W. B. Yoder, 343 Charlotte St., Lancaster, Pa.

Sneckenberger, Edgar Roy, infant son of Early and Cora Sneckenberger, of Hagerstown, Md., born June 29, 1910, died at the home of his parents Feb. 1, 1911, aged 7 months and 11 days. Services by Bro. Stambaugh. Interment in Rosehill cemetery.—Mrs. Sarah Sneckenberger, R. D. 3, Hagerstown, Md.

Spurgeon, Effa Lorena, nee Wiggs, born near Hillsburg, Ind., Jan. 7, 1883, died at her late home, near Cambria, Clinton Co., Ind., Nov. 28, 1910, aged 27 years, 10 months and 19 days. She was united in marriage to Bro. Jordan Spurgeon Feb. 12, 1902. To this union one child was born, Dorothy Virgil Spurgeon, who soon followed his mother to that sweet home above. The heart-broken husband, with many other friends and relatives, survives. Sister Effa united with the Church of the Brethren March 27, 1898, and remained faithful till death. Services in the Pleasant church by the writer, assisted by Eld. J. H. Wright, of Rossville, Ind.—A. G. Crosswhite, Flora, Ind.

Stager, Bucher E., son of Bro. Calvin C. and Sister Clara Stager, died at the home of his parents Feb. 13, 1911, aged 7 years, 5 months and 27 days. He was a sufferer from epilepsy for about six years, and suffered violent attacks for the last six months. His parents and a brother survive him. Services at the Cornwall house by Eld. John Herr, assisted by the writer. Interment in the adjoining cemetery. Text, Mark 7: 37.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Sitting, George Washington, born Oct. 30, 1833, died Feb. 5, 1911, near Union Bridge, in the bounds of the Beaver Dam congregation, Frederick Co., Md., aged 77 years, 3 months and 18 days. He united with the church in early life, and was elected to the deacon's office, in which he faithfully served for more than twenty years. He leaves a devoted wife and one son, Bro. Sitting was an invalid for several months, but was patient during his affliction. A few days before his death he was anointed and was ready to submit to the Lord's will. He will be greatly missed in the home, church and the community. His friendly smile and cheerful disposition won the love of many. Services were held in the Beaver Dam church Feb. 12, which were largely attended—more than five hundred people being present. Services by Brethren Wm. Bollinger, Solomon and Daniel O. Metz. Text, Gen. 15:—Olivia E. Metz, Union Bridge, Md.

Sweany, Lizzie Jane, daughter of James and Susan Sweany, died Feb. 13, 1911, in the bounds of the Winona congregation, Minn., aged 39 years, 2 months and 25 days. Services in the Brethren church near Lewiston, Minn. Text, Psa. 116: 16. Interment in the cemetery near by.—Mrs. Ida Kelly, 1050 West Seventh Street, Winona, Minn.

Trent, Joseph C., son of Jacob and Frances Trent, born in Rockingham County, Va., Feb. 12, 1839, died at his home in Wheeling, Ind., Jan. 23, 1911, aged 71 years, 11 months and 11 days. He was married to Mary Ellen Kinsey in 1863, and together they lived happily for nearly fifty-nine years. This union was blest with six children, five of whom are living. In religious belief Mr. Trent was a Cumberland Presbyterian, and until a portion of this and the Old School Presbyterian church was attempted, he was an active, ruling elder in the reformed church. He was a man of more than ordinary attainments, having been a teacher in the country schools for twelve years, a master mechanic, and a Sunday-school superintendent and teacher for many years. Funeral services, by previous arrangements, were conducted by the writer in his own church, being assisted by Eld. Jacob Hoke, W. Clark, and a Methodist minister, Rev. Peterson, of Alexandria, Ind., who was a life-long friend of the deceased. Interment in the U. B. Cemetery, north of Wheeling.—A. G. Crosswhite, Flora, Ind.

Troup, Eld. Henry, born in Welland County, Can., Nov. 12, 1839, died at his home in Maxwell, Iowa, Feb. 11, 1911, aged 71 years, 3 months and 3 days. He was married in 1868 to Ann Rebecca Nailey. To this union were born six sons and one daughter. His wife and all the children except two, one of them except one son were present at the funeral. He was a member of the Brethren church for forty-five years, and a minister for thirty-five years. At the age of thirteen he moved with his parents to Indiana, at that time the wilderness he came to Iowa. In 1868 he purchased the farm home near Maxwell, where the active parts of life was spent, and the official duties of the ministry performed. In the Indian Creek church, near Maxwell, he was elected as deacon, and then to the ministry. He was afflicted for the past fifteen years with cancer, which finally caused his death. Services by Bro. Moses Deardorff, of Yale, Iowa. Text, 1 Thess. 4: 13-18. Interment in the Brethren cemetery on his own farm. —Rebecca Englehi, Maxwell, Iowa.

Weaver, B. Moses, born in Juniata County, Pa., April 22, 1836, died Feb. 8, 1911, in the bounds of the Pleasant View congregation, Ind., aged 74 years, 9 months and 16 days. In his youth he moved to St. Joseph County, Ind., where he was united in marriage to Lydia Miller Feb. 19, 1857. To this union were born two sons and three daughters, who, with their mother, survive him. He also leaves two brothers and two sisters. He was a member of the Mennonite church near Nappanee, Ind., for about forty-five years, from which place he only recently moved. Services at Pleasant Valley, Ind., by the undersigned and Martin Ramer (of the Mennonite church), near Nappanee, Ind.—John L. Mishler, Middlebury, Ind.

Weidman, Mrs. Anna, died Feb. 3, 1911, at the home of Bro. A. J. Soldomridge, 801 Columbia Avenue, Lancaster, Pa., aged 79 years. She had been in failing health for a long time. Her death was hastened by a fall a few weeks ago. Services at the above-named place by Mr. Hinkle, of Easton, Pa., and the writer. Text, Job 5: 26. Interment in Greenwood cemetery. —H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Widder, Bro. Joseph, born in Cumberland County, Pa., Feb. 4, 1833, died Feb. 19, 1911, aged 78 years and 6 days. He resided on his birthplace until late spring when he moved to Huntsdale, Pa. He was united in marriage to Elizabeth Master. To this union were born four children, two of whom survived by his wife and children. He was a consistent member and was interested in the welfare of the church. Services by Eld. Samuel M. Stouffer, assisted by Bro. John Miller. Interment in the Huntsdale cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Wise, Bro. Daniel, son of Peter V. and Susan Wise, born Feb. 3, 1827, at Harrisburg, Pa., died Feb. 9, 1911, near Bridgerstown, Ind. He was brought by his parents to Indiana when he was a child. March 21, 1850, he was married to Susan Shultz. To this union eight children were born. Three preceded him to the spirit world. His wife died April 16, 1906. About forty-two years ago he united with the Church of the Brethren, in which he labored faithfully for a number of years. During his recent illness he became much concerned about himself, and seems to have made his peace with God. He always lived the plain, humble life. Services at the Bethel church by Eld. Abram Bowman, assisted by Elders L. W. Teeter and D. E. Bowman. Text, Eccles. 12: 1. Interment in the cemetery near by.—Chas. W. Miller, New Lisbon, Ind.

Yant, Bro. Daniel, born in Stark County, Ohio, March 30, 1837, died in the Hospital in Boise City, Idaho, Jan. 26, 1911, aged 83 years, 9 months and 27 days. Bro. Yant was married to Naomi Hudson Jan. 13, 1853. To them were born eight children. Three of them have preceded him to the heavenly home. Two daughters and three sons are living. His wife died in June, 1903. He united with the Brethren church in 1864 and lived a faithful member until death. During his last painful sickness with great Christian fortitude. Funeral at Nampa, his home, by the writer, from Job 5: 26.—J. H. Graybill, Boise, Idaho.

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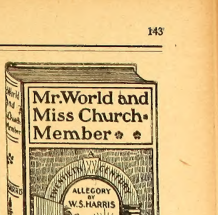

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believe many lasting impressions were made.—Clarence E. Long, Mechanicsburg, Pa., Feb. 25.

Manor.—Our church met in council Feb. 11, with Bro. Albert Hollinger presiding. Our aged elder, Bro. C. L. Frouts, being sick with la grippe, was not able to be present. Much business came before the meeting. One letter of membership was received, and offe was granted. We will hold our love feast May 6 and 7, at 2 P. M. We decided to hold four series of meetings in the congregation.—Ida M. Lightner, Quitysburg, Pa., Feb. 20.

Notice.—The District Meeting of Southern Pennsylvania will be held in the Upper Codorus congregation, near Black Rock house, May 3. The elders' meeting and the organization will be May 2.—P. D. Anthony, Waynesboro, Pa., Feb. 21.

Plum Creek.—Our church met in council Feb. 11, Bro. Replogle presided. Our officers for the new year were elected. Bro. Murray Ankeny is our choir leader. Chas. Irvin, treasurer; Bro. H. S. Replogle, correspondent; Bro. J. F. Kimmel, superintendent of the Sunday-school at 2 P. M. Our Messenger agent, and also our delegate to District Meeting. Our spring revival and love feast will be during the latter half of June.—H. S. Replogle, R. D. 1, Shelocta, Pa., Feb. 13.

Spring Creek.—Our series of meetings, conducted at the Spring Creek house by Eld. Galen B. Royer, closed on Sunday. He preached thirteen sermons. The church has been built up in the most holy faith. The meetings were inspiring, as well as the two experience meetings.—Mrs. Harrison Gleb, Palmyra, Pa., Feb. 21.

West Conestoga.—We closed a series of metings in the Lititz house on the 19th. Bro. H. K. Ober, of Elizabethtown, preached sermons for us, and also Bro. Geo. Wenger, of Ephrata, continued the meetings. One young lady was made willing to follow the Master.—H. N. Hess, Lititz, Pa., Feb. 24.

West Johnstown.—Eld. J. J. Shaffer came to our congregation on Sunday, Feb. 5, and began evangelistic services in our D. shurchhouse. He continued until Feb. 16, when he was compelled to close the meetings on account of illness. Though short from a very strong start at the very beginning, he preached some excellent sermons. Two were baptized and much good seed was sown.—Bro. Shaffer is an earnest worker, and we were so sorry to see the meetings close just as the harvest time. Our prayer and hope now is to continue the meetings, but he took sick himself the following evening. We are planning for a Bible Institute in our congregation, with Brother J. M. and Sister Blough in charge, if they can be with us early in the summer.—J. H. Cassady, Fourth Street, Johnstown, Pa., Feb. 25.

VIRGINIA.

Antioch.—Bro. H. J. Woodie came to this place and began a series of meetings Feb. 13, continuing until Feb. 19. The attendance at these meetings was good. Bro. Woodie presented the Word of Life unto us in much power. His manner of presenting the truth strengthened the members spiritually. One decided to unite with us, and we believe that others were made to realize their unsaved condition.—Martha Mitchell, Wirta, Va., Feb. 26.

Meadow.—Jan. 29 the members from Midland, Nokesville and Fairfax met with us in a joint Christian Workers' Meeting. It was an inspiring meeting, which, we believe, will give new life to the work. We have taken at least one step forward, so far, this year. Our Sunday-school, which heretofore was kept up only nine months in the year, will be reversed. We praise the Lord that this is possible.—Alice C. Blough, Manassas, Va., Feb. 22.

WEST VIRGINIA.

Valley River.—The District Mission Board met in this congregation, Clarksburg, W. Va., Feb. 15. We have arranged to open up some new points. If we can secure a house, we will open in Clarksburg, and also in Weston. The next District Meeting made the Sunday-school work a part of the mission work, and placed it under the charge of the Board. We have arranged to do more and better work than during any year previous.—C. A. Ogden, Thornton, W. Va., Feb. 22.

NOTES NOT CLASSIFIED.

Brookville.—Our church met in council Feb. 22. Ten letters were granted. Bro. Joseph Robbins was advanced to the second degree of the ministry. Bro. Jesse Gump was elected as delegate to Annual Meeting. Brethren A. E. Hay and Levi Zumbrun were elected as delegates to District Meeting.—Mrs. Ezra Kimmel, R. D. 3, Brookville, Ohio, Feb. 24.

Pleasant Hill church met in council Feb. 11 for elder. Bro. Jesse Gump, presided. We organized our Sunday-school with Sister Jennie Gump as superintendent. We also decided to hold a series of meetings, beginning March 4, with Bro. G. L. Studebaker in charge. The date of our love feast was set for June 10.—Elsie E. Jackson, Leotta, Ind., Feb. 18.

Denair.—Last Sunday Bro. C. M. Suter, of Franklin Grove, Ill., preached for us. Bro. Seibert, of Empire, Cal., and Brother and Sister Daniel Heckman, of Illinois, were also with us. Brother and Sister Heckman are visiting some of the town for a while. Several brethren were here last week, looking at the country. Our Sunday-school is doing nicely. We are still looking for a minister to locate here.—Effie C. Mahoney, Denair, Cal., Feb. 22.

Chippewa Creek church met in quarterly council at 2 P. M., Feb 23. Our elder, S. M. Smith, not being able to be with us, Bro. Frederick, our former elder, took charge of the meeting. There was not much business. We decided to hold our love feast June 17, at 10 A. M.—Laura R. Kepner, R. D. 1, Rittman, Wayne, Ohio, Feb. 28.

Nobleville.—Our church convened in council Feb. 25, at 7:30 P. M. Our elder, Bro. William Burcham, presided. Brethren Eli Smeltzer and James Hill, of the Arcadia church, were with us, and assisted us in our work. Bro. William Burcham was elected elder for another year; Bro. David Baltzell, clerk; and Bro. Hollinger, presiding elder. The church at this place is not very large, but we feel that God's blessings are upon us. Fellow visiting brethren gave us some encouraging and helpful talks.—E. E. Stern, 212 East Grant Street, Noblesville, Ind., Feb. 27.

Garrett.—Bro. Jesse Ober, of Willis Rodabaugh, of Frederic, Iowa, pleasantly surprised us by stepping into our services. He gave us a fine gospel address, taking his text from 1 Kings 19: 13, latter clause. Our attendance has fallen off considerably the past few days on account of the rain. But with the opening of spring we are expecting an increase of attendance and interest. We have been holding in the ministry and communities, where only a few are indifferent. It is needed in your school. It will work in every community, whether city or country, where one or more persons are out of the Sunday school.—Mrs. Ida Ober, Garrett, Ind., Feb. 27.

Bethel.—Eld. David Metzler, of Nappanee, Ind., came to us Feb. 8, and conducted a series of very spiritual meetings at the Milford house, which closed Feb. 24. He labored very earnestly among us, as a result the members were much encouraged and built up spiritually. Two were received into the church by baptism, and others are very near the kingdom.—Ella Arnold, Milford, Ind., Feb. 26.

Mount Morris.—We have just had a three weeks' series of meetings, conducted by Bro. Olin Shaw, of Dixon, Ill. This attracted large audiences from the start. He came unto us the "Bread of Life" with much power and wisdom. Fourteen accepted Christ and were baptized, and others made to confess their sins and come into the fold. His practical, wholesome manner of presenting the truth did much toward the spiritual upbuilding of the members here.—Ella Brunskill, Mount Morris, Ill., Feb. 27.

FRUITDALE, ALABAMA.

Our church met Feb. 11, at 2 P. M., for the purpose of holding a council meeting. Bro. Grim Wolfe was elected to the ministry, and Bro. Paul Prahl was elected to the office of deacon. Both were installed into office. Two letters, recommending Bro. Kinsey and wife, were received. After these services were over, the brethren prepared for a love feast, which was much enjoyed by those present. Bro. S. G. Nickey closed his meetings on the evening of Feb. 17. There were no accessions, although our brother labored very earnestly. The members were much built up.

In my article in the issue of Feb. 18 I spoke of Bro. Wine going to the State Line Mission to baptize one, but a surprise was in store for him, as he baptized four while there, making fourteen that have united since Bro. Nickey is with us. Four of these left their membership at Fruitdale, while the other ten will hold their membership at the Wayne Mission. Brethren Nickey and Wine went to the Wayne Mission today, to baptize two of the ten that could not be baptized before. They are also expecting others to unite with the fold, while they are there this time. We feel greatly encouraged that the work has been so successful, as we see it, and feel that there should be more effort put forth. We also feel as though others could see our need and assist us as Bro. Nickey has.—Fruitdale, Ala., Feb. 18. Francis M. White.

TO THE ELDERS.

The General Temperance Committee desires to lay it upon the hearts of the leading elders in each District to see that the Minutes of Annual Conference for 1908 and 1909, concerning Temperance Committees be regarded at their next District Meeting. Ten Districts have so far failed even to appoint a committee. Each year, most likely, the committee will need some revision. Moreover the District Temperance Committee should be required to report annually to the delegates at the District Meeting. Send the names of your elected District Committees to the secretary of the General Temperance Committee, W. M. Howe, 1012 Bedford St., Johnstown, Pa.

ANNOUNCEMENTS

DISTRICT MEETING.
March 23, Southern California and Arizona, at Covina.
April 13 and 14, Northern District of Virginia, at Mount Zion church, Loudoun Co., Va.
April 18, Eastern Maryland, Middletown Valley congregation, Pleasantville house.
April 18, 7:30 p.m., Middle Pennsylvania, at Roaring Springs, Blair Co.
April 20, at Western Pennsylvania, at Quemahoning congregation, Meyersdale, Stony Creek, near Jennerstown, Somerset Co., Pa.
April 25, Northwestern Ohio, in the Silver Creek church, near Pioneer, Williams Co.
May 3, Southern Pennsylvania, Codorus congregation, Black Rock house.

LOVE FEASTS.
California.
March 11, 10 am., Empire.
Illinois.
May 13, 5 p.m., Franklin Grove.
Indiana.
May 6, 6 p.m., North Liberty.
1½ miles west of Hagerstown.
May 13, 6:30 pm., Buck Creek.
May 20, 6:30 pm., Upper Fall Creek.
Iowa.
May 27, 6 pm., Kingsley, East house.
Kansas.
May 6, Peabody.
Maryland.
May 7, Denton.
April 30, 2 pm., Meadow Branch, Howard.
Missouri.
April 16, Nevada.
May 20, 4 pm., Rockingham.
Ohio.
May 13, 2 pm., Oakland.
Pennsylvania.
May 6, 4 pm., Pleasant Hill.
May 6, 7, 1:30 pm., Marsh Creek.
May 13, 1:30 pm., Upper Conewago, Mummert house.
May 14, 4 pm., Hanover.
Virginia.
May 6, 4 pm., Bridgewater.
May 20, 5:30 pm., Peter's Creek.

Home Department of the Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community, whether city or country, where one or more persons are out of the Sunday school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

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5 Visitor's Record of Canvass,	.05
5 Visitor's Quarterlies and Yearly Report Book,	.05
1 Home Department Superintendent's Report Book,	.02
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 66.) Elgin, Ill., March 11, 1911. No. 10.

AROUND THE WORLD

"Boy Scouts" Denounced.

We have, in past issues, referred to the objectionable features connected with this movement, and the recent action of the Illinois Mine Workers, at their meeting in Springfield, Ill., calls renewed attention to the fact that the whole aim and purpose of the "Boy Scouts" is but "a scheme to force an era of un-American militarism upon the nation." Other bodies of thoughtful men are taking the same view of the question, and that being the case, it would seem to be high time for the churches of our land to cease commending an organization that is manifestly prejudicial to the best interests of either church or state. The whole aim of the "Scouts" is contrary to the nonresistant principles of the loving Christ.

Cave-Dwellers in Roumania.

Strange as it may appear, there are still 54,000 cave-dwellings in the part of Eastern Europe referred to by our heading. More than a quarter of a million peasants live in circumstances almost as primitive as those of the ancient cave-dwellers of the stone age. The old-time implements of agriculture are still in evidence in this remote region, and the manners and customs of ages long in the past are still being observed. There seems to be, among these people, a determined purpose to shut out all real improvement. It is conservatism carried to a point where it shuts out all possibility of advancement. They stand greatly in need of civilizing agencies, but still more so in need of Christianity. That alone can give them what they most need.

A Forcible Lesson.

The recent death of a prisoner in the jail at Montreal, Canada, beset by the horrors of delirium tremens, was, by its attending circumstances, a practical object lesson on the ravages of the drink curse. Only because of a naturally rugged constitution was he enabled to reach the age of three score and ten, but what a life! Forty years, in the aggregate, were spent in various jails and prisons. The rest of his time was given to debauchery and lounging around bar-rooms and low groggeries. The bar paid for the privilege of making him a drunkard; the country paid the inevitable penalty of folly by maintaining policemen, courts and jails, to dispose of the legitimate product of its licensed saloons. And yet there are thousands of people who affirm that it is "good business" to legalize the traffic which does all this and more.

Closing the Mails on Sunday.

The wide-spread demand, all over the country, that Sunday work in postoffices be dispensed with, is receiving due attention by the postal authorities at Washington, and ere long arrangements will doubtless be made by which postal employés may enjoy the privilege of Sunday rest and worship. This is no more than right, and long before this such a concession should have been freely granted. No one can do his best work when called to his task seven days in the week. Then, too, an open post-office on Sunday has always been a prominent factor in secularizing the day. In many instances children are told to call for mail on their way home from Sunday-school. That, certainly, is not training them "to remember the Sabbath day and keep it holy." By all means let Christian people lend their support to the closing of post-offices and all other places of business, and let there be a greater reverence for the day in general.

A Wonderful Change.

Perhaps the most marvelous transformation in heather lands is that of the home after Christ has changed the life of the inmates. Of the humble wife in a Korean home it was recently said that she never knew, before her husband's conversion, what it was to eat a meal in the same room with him. He would eat in the reception room, while she would eat from the earth floor of the kitchen. Often the husband would call her insulting names, and when drunk would maltreat her shamefully. But all was changed when Christ assumed control of that house. Not once has the husband treated the wife unkindly. They have their meals and prayers together and the husband always speaks gently, and considers the wife his equal. With tears of happiness the wife said, "The past life was a bad dream; the present is a foretaste of heaven. We did not know what love was until Christ came into our home to teach us."

Keep Pace with Christ.

"The Christian Sun," in a recent editorial, makes use of these words: "If the church would keep pace with the world, it must undertake great things for God. Undoubtedly many of the deplorable departures in the Christian church today are due to this very thing of "keeping pace with the world." The only safe way is to "keep pace with Christ." The world is going on its own way,—downward,—while the church must needs go in quite another direction,—in the rugged, toilsome way in which Christ walks with all those who are willing to "keep pace with him." If the church would "undertake great things for God," it must go forward under the blood-stained banner of Christ. By that sign we conquer.

Remarkable Changes in Bolivia.

Spanish America, for many years, was closed against Bible distribution, and Protestant mission work in general. Up to a few years ago the penal code of Bolivia decreed that the establishing of any religion but that of the Roman Catholic Apostolic Church should make the person so doing "a traitor who shall suffer the penalty of death." The present condition of affairs in that country, however, tells another story. Rome no longer rules with an autocratic and intolerant hand. Liberty is given to all religious workers to distribute the Blessed Bible and to tell the gospel story. If we may believe the reports, now being made public, Bolivia is ready for the truth as it is in Christ Jesus,—"a field white unto the harvest,"—but where are the reapers?

Liberal Theology a Failure.

Germany has for years been the home of liberal thought in matters of religion. Looking at the actual results accomplished by the movement it is readily seen that the masses have rejected it, and that the educated have accepted it only in small numbers. Dr. Rittelmeyer, of Nuremberg, frankly acknowledges, in one of the leading journals, that "the weakness of liberal theology is its intense intellectualism,—a culture of the head rather than the heart." And we are frank to confess that any departure from the "old faith as it is in Christ Jesus" is sure to bring with it a leanness of soul that is most deplorable. The so-called "liberalism" has, as a rule, robbed humanity of the vital essence of Christianity and given to hungering souls but the dry husks of human theories and "science falsely so called."

Commendable Sunday-school Activity.

That no one is ever too old to attend Sunday-school is being demonstrated most effectually by a class in the Baptist Sunday-school of Marlboro, Mass. Its teacher, eighty-six years of age, missed but one Sunday last year. Most of the eighteen members of the class are grandmothers, and all have the distinction of a ripe old age. All, too, are remarkably regular in attendance, one of the number having been present each Sunday for four years. We mention this most commendable example of Sunday-school activity to put to shame the many who, because of advancing years, absent themselves from Sunday-school and church, thereby not only losing much that is helpful, but inspiring than to see the entire congregation, so far as able, represented in the work of Bible study. Even the oldest is but a learner in the great school of Christ, but none are ready to graduate until the Master says, "Come up higher!"

Russian War on Jews.

For several decades Russian maltreatment and persecution have embittered the life of the Jewish people in the land of the Czar. While the bloody massacres have given place to a more silent but prayerful persecution and extermination, the spirit of intolerance is none the less bitter and implacable. Merciless repression and degradation are now the order of the day. A limitation of the right of residence confines the Jews to certain localities only. Willing or unwilling, about ninety-five per cent of "Israel's Chosen Race" are confined to certain sections of Poland and the "Pale of Settlement." They are forbidden to settle in any of the villages not so designated and are not allowed to move from one village to another. Even a temporary absence from the allotted place is sufficient to forfeit the right of residence. In many places, throughout Russia, a commercial boycott practically deprives the Jews of a means of livelihood, and the Ministry of Education has closed to them many schools and universities. It is not to be wondered at that insanity has increased among the persecuted people and that thousands have become beggars,—not from choice but from necessity. Many Jewish bankers of England, Germany and America have refused to enter into financial dealings with Russia while these atrocities against their brethren continue, but their remonstrance seems to be of small avail. It appears that the unfortunate people must drink, to the bitter dregs, the cup of suffering allotted them by ancient prophecy.

Self-Supporting Churches in China.

Those who have been connected longest with mission efforts in China, rejoice in the thought that some of the older congregations of native Christians are self-supporting, and that others are making every effort to reach the same desirable end. Such a result is entirely logical, according to apostolic precedent. A child learns to walk by actually walking, and it is no more than right that those who have been nurtured in the work of the Lord should finally reach the stage where they can take care of themselves, and, in turn, teach others. A mistake that is often made in mission efforts is the continual hedging in and providing for a mission post that long since should have been self-supporting. In this respect the commendable example of the Chinese Christians, above referred to, might serve to inspire others to a like endeavor, and a "readiness for every good work."

The Bible in India.

One of the most encouraging signs of gospel progress in India is seen in the growing popularity of the Bible. Like in the United States, the Bible bids fair to be the "best seller" in India, and to so continue in increasing ratio. Recently a high-caste Brahman professor, in an address to students in the city of Lahore, North India,—Hindus, Mohammedans and Parsees,—made use of these remarkable words of testimony: "I have read through the Bible carefully, not only once, but many times. I consider the Sermon on the Mount one of the greatest pieces of moral and religious literature in the world. I venture to say that the students of India know the Bible better than they know any book, even that of Hinduism." Such is the impression that the Bible makes on minds untainted by atheistic doubts. Truly, "The entrance of thy Word giveth light."

Sepulchres of an Early Christian Era.

A group of archæologists under Lieut. Bouvet, and working under the auspices of the Government of Tunis, have been making some interesting finds in North Africa, of late, the most important being the remains of a Roman fortification at Ras-el-Ain, Tialet. While similar, in most respects, to the hundreds of fortified legionary camps, once to be found in every quarter of the world that Rome ruled, the Christian remains, found in the underground vaults of this particular fortification, are of special interest. The inclosure is about 300 feet square, with walls five feet in thickness. In the numerous underground cavities and niches are found lamps, vases, and other articles, which, together with the well-preserved inscriptions, clearly indicate that at one time the bodies of Christians reposed in these silent chambers of the dead. The discovery also confirms the previously-urged assertion that during the first few centuries after Christ there must have been flourishing congregations of Christians in North Africa.

Perplexities of a Missionary in Alaska.

Varied were the experiences of a missionary at Cape Prince Wales, Alaska, who succeeded in establishing a church of two hundred members and a Sunday-school of three hundred and fifty. He describes the great difficulty encountered in getting the people to understand the true import of Bible figures and imagery. He found it useless to refer to the words of the familiar first psalm, where it is said of the righteous, "He shall be like a tree," for the natives, whom he was addressing, were two hundred miles from the nearest tree, and had never seen a tree nor its foliage. Their only wood was water-logged, branchless driftwood. The same comment was true of the parables of the fig-tree and the vine and its branches were meaningless to his hearers. Neither the shepherd psalm nor any reference to the sheep, had any significance to his humble listeners, for the only domestic animal known to them is the dog, and that, in Alaska, is neither domestic nor an object of endearment. And yet, when it came to the great, all-sufficient teaching on love, the missionary found a ready point of contact in the figure of the family, in which God is Father and all men and women are children. That appeal proved as forcible to the hardy Eskimos of the North as to the dwellers under the gentler skies of Syria. The Great Book, in some way, adapts itself to all, giving to each "a portion of meat in due season."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Gracious Call.

BY J. O. BARNHART.

While trav'ling up the highway,
Amid the heat and dust,
When heavy grows our burden,
And weak our faith and trust,
To still the fretful murmur,
And check the labored sigh,
There comes a call of mercy,
A heart-rejoicing cry.

Ho, all ye thirsty ones! Come unto me!
The water of life is now flowing so free.
At the life-giving fountain of mercy there's room,
And whosoever heareth and willeth may come.

Ye who from morn till noontide,
Have labored in the field,
And gathered for the Master
The precious, precious yield,
Beneath the scorching sunbeams,
Ready to faint and fall,
Lift up your drooping spirits,
And hear the loving call.

Oh, wanderer in the desert,
Bewildered and distressed,
No sheltering tree yields shadow,
Where weary souls may rest,
Behold, an ever-living stream,
To cheer and renovate thy soul,
The wondrous stream, salvation,
From Jesus' side it rolls.

Oh, may no thirsty pilgrim
Neglect the gracious call,
For at the sparkling fountain,
There's room enough for all.
Each trav'ler from his trouble
May here find sweet release,
And he that hath no money,
May purchase life and peace.

Arcola, Ill.

Follow Me.

BY D. D. CULLER.

As Jesus was one day walking by the Sea of Galilee, he saw Simon, who was called Peter, in company with his brother, Andrew, casting a net into the sea, and he said to them, "Come, *follow me* and I will make you fishers of men." They left their nets and followed him.

As he was going on a little farther he saw two other brothers, James and John, who were mending their nets. He spoke to them. Perhaps he said the same thing to them. At any rate, they left their ship and their father, and followed him.

When he was talking to another of the disciples, who expressed a wish to first bury his dead father, Christ said, "*Follow me* and let the dead bury their dead."

And again, when he was passing by and saw Matthew at his place of business, gathering taxes, he said to him, "*Follow me*," and Matthew did so.

While speaking to Peter Christ said, "If any man will come after me, let him deny himself, take up his cross and *follow me*."

When the young lawyer was to be answered, as to the best way to secure eternal life, he was told that if he would be perfect, he should sell all that he had and give it to the poor, and then Christ added, "*Follow me*." However, the young man did not do as bidden, but went away sorrowful.

When Christ found Philip he said to him, "*Follow me*."

In the winter time, at the Feast of Dedication, when upon Solomon's porch the Jews came to Christ, begging him to tell them plainly if he were the Messiah, he told them that his sheep knew his voice and *followed him*. Here he plainly indicated that following is a characteristic of discipleship.

Again Christ said, "If any man will serve me let him *follow me*" (John 12:26), which teaches plainly that serving and following are, in some respects, synonymous.

I think it will be worth our while to study a bit the phrase, "*Follow me*," as expressing a characteristic mark of discipleship. In the first place, let us put the emphasis upon the word "follow." If we do so we shall find that we have divided men into two classes: those who lead, and those who follow. Most of us are followers. Some of us follow one thing and some another. Perhaps we have never so seriously considered the result of following, yet I believe that our characters depend very much upon the objects we honor in our following.

If I should follow a dog, I shall likely learn how to bark and bite. If I should follow a fox in his cunning, I shall most likely learn how to scheme and deceive. If I should follow a weasel in his thirst for blood, I shall be taught how to kill for pleasure. If I should follow the proud peacock, he will show me how to strut and to admire myself. To follow a fish, is to learn to swim. To follow a bird, is to learn to fly. To follow a hog, in his selfish independence, may make me a bigot or a millionaire. By all of this I am taught to understand that following is imitating. It is upholding the thing I follow. It is striving to attain to the likeness of the object I follow. For me, in life, it means association, out of which inevitably grows mutual support, comradeship, fellowship, brotherhood.

Those with whom I associate, I support and they support me. Our association makes us intimate comrades. Our communion and fellowship ends in the closest tie of life,—brotherhood,—with a common Father, a common home, a common destiny.

Following ends in the fullest realization of the language of the Psalmist: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness" (Psa. 17:15). And also in the realization of Paul's language: "But we all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord" (2 Cor. 3:18).

Thus we are able to embody his Divine attributes, thus we are able to attain complete fellowship, receiving from him the staunchest support and in our association with him realizing the sweetest fellowship, the closest, holiest bond which can be expressed only by the word brotherhood. We shall be like him as sons of the same Father, as twins in the same home, and this highest and holiest relationship we reach through our following Christ.

Then, if we put the emphasis upon the *me*, we divide men into two classes again,—those who follow Christ, and those who follow some one else.

Christ said to Peter, Andrew, James and John, "Leave your nets." He said to a disciple, "Leave the dead to bury themselves." He said to Matthew, "Leave your tax-gathering." He said to the young lawyer, "Give away all you have." He said to all of us, when he was talking to Peter, "Leave self behind," and he says to all of us now, "*Follow me*." And he says it with the emphasis upon the *me* as well as upon the *follow*, for he means that we shall follow him, not that we shall follow his teaching, or that we shall keep his commandments, or that we shall do his ordinances, but more particularly that we shall follow him as a person, as a brother. Indeed, the charm of personality far surpasses any power that a teaching or a commandment or an ordinance may possess. This power of the person of a leader lies in the magnetic charm which the flush of life lends to man.

I would not have us forget the exalted moral teachings of Christ nor his direct commandments, neither would I have us lose sight of the ordinances of his house, but I should like to have us make the distinction between the person and the truths which he may teach. In our high ideal there is no conflict between Christ and what he taught, for his life was a constant, concrete embodiment of all that he taught, but his teachings and his commandments, when placed alongside of himself, are as dried grass compared with the living, breathing blossom. In him was life and light and the fullness of power, and we are to follow him as a Leader, as a Savior, as the highest possible Ideal.

In the next place, let me barely mention what the costs of the *following* will be. As in the time when Christ walked upon earth, so now. If we would follow him, we must pay the price of business, of possessions, of ourselves. No one can be a follower who willfully takes his own way. No one can be a comrade who will not yield to the wishes of his companion. No one can be a brother who will not share the Father's inheritance. For fellowship, then, we must pay the price of brotherhood, though it may cost our all.

Then, in the last place, it is worth while to think where this following will take me, where it will take you. Though I may be upon the troubled sea, the following of the Christ will take me into the calm and the peace of life.

Though my limbs may be stiff in palsy and helpless in self-service, the following of Christ will instill into them new strength and new vigor. Though I may have lost a dearest friend, in the darkest hour of bereavement, the following of the Christ will give to me a ray of hope and the sweetest of all assurances for the future.

And lastly, when time with me shall be no more, and I, too, must pass beyond, I may rest certain that the following of the Christ here will give me fellowship in the world beyond. And then, though the cost may seem great, is not the reward great, also? May the following of the Christ, now, assure for each one of us the sweetest of fellowship beyond the stars!

Mount Morris, Ill.

"The Best Methods."

BY M. M. ESHELMAN.

GOSPEL MESSENGER editorial in No. 4, invites articles on "the best method" for a preacher of common education to prepare for the ministry. What might be the best method to me, might appeal to another as quite inferior; so there is not any "best method" for all. I shall here give the method I should pursue were I again to travel over the pathway of life.

I have been a greedy devourer of truth all my life, and, of course, sometimes got untruth mixed in, for want of "wisdom." The working out of this "inferior stuff" consumed some time and gave prejudice some very hard hurts.

Firstly, I would read the Pentateuch carefully.
Secondly, I would read the Book of John.
Thirdly, I would read the Book of John.
Fourthly, I would read the Book of John.

By this time I should be sure that great bundles of Divine Love would garnish my soul, without which no preacher should go into the pulpit.

Then I should read the Book of John to get the *very words* of Jesus,—get them to stick fast in my mind.

Next I should go carefully over the Pentateuch to know God's creations (generations) in the physical, mental, and spiritual universes. I would carefully note "generation," in the first two chapters of Genesis; the great "degeneration" in Genesis, three to eleven; the process of regeneration in twelve to fifty. Then I would find out the development of God's government in a national way in Exodus. From chapter one to five, inclusive, I would find out about the "bondage." From six to eighteen, the "deliverance." From nineteen to forty, the "organization."

By this course, through Genesis and Exodus, I would learn how God carried the institution of worship from the beginning, with the altar service, on up through the family to the nation, testing man's capacity for governing and being governed.

Next I should want to study Leviticus and Romans together, with great care. Reading Matthew, Mark, and Luke, rapidly twice, I would note the redemptive features of the Christ. I would find, in Leviticus, "dedication," "meditation," "separation," "consecration," and "ratification." This working with Romans would greatly simplify my knowledge,—the reasons for the redemptive processes.

Now I would want to become very familiar with the doctrine of the Holy Spirit, as taught from Genesis to Revelation. Bro. E. B. Hoff would furnish me with this in a very simplified form, and save me much time in searching for the order of his workings. I should consider myself not half prepared until I knew the work and power of the Holy Spirit, and very poorly equipped for right living until I was familiar with the Holy Spirit, and the Holy Spirit with me. Without this familiarity I might become "lop-sided,"—too men-

tal and materialistic in my ministry. I could not at all get on without the Spirit's animations.

As I moved along on these lines, I would want to put in the spare moments (waiting for meals, riding on cars, walking to the fields for mere sight-seeing, waiting for calls, etc., etc.,) by reading the history of Assyria, Babylon, Rome, Greece, Israel, Moab, Edom, Egypt, Ammon, Amalek, Philistia. I must know these in order to understand the prophetic writings.

"Would you read works that give inspiration to your Bible studies?" Yes, I should find time to read Gordon and Pierson on the Holy Spirit, "Natural Law in the Spiritual World," "Progress in the Life to Come," "Satan and Saint," "From Passion to Peace," the "Brethren's Publications," and other useful helps. I should even then have time to get my Sunday-school lesson well, and preach once or twice each Sunday, write for the press and call upon the sick, go to love feasts, conferences, and make a living.

"Would you use commentaries?" Not until I was so fixed in God's doctrines that men's views against some of his doctrines could not work into my faith. I find that the parallel teaching or correlated passages are far preferable to commentaries. What one ordained writer says is often clearly explained by another of God's Holy-Ghosted writers in the Book, and thus the mind is satisfied and enriched from above. False philosophies are just as ruinous to the mind as the ancient ones. In most cases modern false philosophies are only rehashes of ancient false ones under new names. They are only old bottles with new labels.

In this "method" of preparation I should fervently include the memorizing and use of a number of Psalms. The book should often be read to prepare for excellent worship. No, I would diligently oppose any tendency in my study to be more concerned for my "firstlies," "secondlies," "thirdlies," than for the home-sending of spiritual truths. Often the water is poured out more effectually from "a rusty tin cup" than from a golden goblet. It is not *human* sound, but the "*Divine* Sound," as of a mighty rushing wind, that shakes human souls into upward bounds.

Of course, in a brief article like this, some needful details must be omitted, but be sure to get the Book, and then the Book shall get such a hold on you that you can "make full proof of your ministry."

Tropico, Cal.

A Buckeye.

BY JAMES N. NEFF.

I PRESUME at least all of the older residents of Ohio know why it is called the "Buckeye State," but natives or residents of Ohio are not the only people that know something of the buckeye, and remember that it is one of the first trees of the forest to put out its leaves in the spring. Here in California we have them, and here they begin to put out their leaves in January. At this writing, about the middle of February, the buckeye, because of its fresh, green foliage, is the most conspicuous object in the woods. There are many native evergreens here, but their leaves have taken on a somewhat dusky, sombre hue, so that the new, fresh leaves of the buckeye by far outshine everything else.

But as to the usefulness of the buckeye, it is generally one of the least prized of all the trees of the forest. In order to get rid of them, and because there was no other use to which they could be put, my father used to chop them up and use them as back-logs in the fire-place.

Simon Peter was a good man, but he was sometimes louder in his professions and more forward than the case required. Early one morning he leaped out of his boat into the sea, went plunging and splashing to the shore and threw himself at his Master's feet, leaving all his fellow-disciples behind. This seemed a fine show of loyalty, but it still remained for him to answer the question, "Lovest thou me" (John 21)?

Too many people have Simon Peter's weaknesses without possessing his good qualities. They are loud and forward in their professions, but never do anything that it is worth while making a noise about. When I see a man that does all his work with his mouth, and so orders his movements as to render himself spectacular generally, I wonder if he isn't a buckeye.

One of the books that came into my possession, when a boy, was "John Ploughman's Pictures." One of these pictures was that of a man holding a large pair of shears in one hand and holding on to a hog with the other. Underneath the picture were these words: "'Great cry and little wool,' said the Irishman, as he tried to shear the sow."

MORAL:—If the good you are doing in the world amounts to no more than that represented by the yield of wool from the pig, be modest in the amount of noise you make. Or if your general usefulness doesn't measure up above that of the buckeye, don't be in a hurry to put out your foliage ahead of everybody else.

Daunt, Cal.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 2.

WE left Medeba just as the sun was appearing over the plains of Moab, and in crossing these fertile wheat fields we pass many ruins *en route*; in fact nearly every hilltop has evidence of buildings,—some very old,—but for the most part quite level with the ground. I shall not attempt to write of all these places,—merely some of the more important.

After some five hours from Medeba, we reach Dibon, which belonged to the tribe of Gad (Num. 32: 34), and, probably, was afterwards recaptured by the Moabites, as related by Isa. 15: 2. It was at Dibon that the famous Moabite Stone of King Mesha was found in 1868. This monument dates back to B. C. 897 or 896. The stone is now in a noted museum,—the "Louvre,"—in Paris. As many know, the inscription on the Moabite Stone almost reads like a page from the Bible. The history of this testimony to the truth of the Bible, its finding, the breaking of it into many pieces by the Arabs, and the subsequent efforts of the Museum people to secure these fragments, which had been scattered through the tribes, and the vast sum of money it cost to gather the most of them together again, would make an interesting chapter.

Dibon is quite as dreary and featureless a ruin as are many other of the Moabite desolate heaps. With its waterless plain the prophecy is fulfilled: "Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and shall destroy thy strongholds" (Jer. 48: 18). Dibon was a twin city, upon two adjacent knolls,—the cut showing but one of these knolls.

Here is a strange coincidence. In Judges 11: 33 we read about Jephthah in his war with the Ammonites smiting them to the "plain of the vineyards" or "Kurm Dhiban," i. e., the vineyards of Dibon, and this very place is called by the Arabs today by the same name, "Vineyards of Dibon," notwithstanding there are no vines in that district, nor have there been, within the memory of any living man. Says Tristram, "An instance of the persistency of Semitic nomenclature."

In twenty minutes' ride from Dibon there is a depression, with traces of terraces and walls running across it every few hundred yards, and upon the hillside. Upon asking the natives the meaning of these walls, their answer will be, "Kur Dhiban,"—an interesting illustration of a trivial expression in the Book of Judges: "He smote them from Aroer unto the plain of the vineyards." However insignificant, these things still attest to the truth of the grand old Book.

Few boundary lines are more clearly laid down than that of the Arnon dividing Reuben from Moab. The grand canyon of the Arnon does not show until we are close upon it, the plain being quite level on either side, and the somewhat rolling slopes come close to the precipitous descent. No idea of this wonderful specimen of Jehovah's architectural work can be formed till the very edge is reached. The depth of the rift is not less than 2,000 feet, perhaps two and a half miles wide at the top,—and very narrow at the bottom, with the clear Arnon flowing over the rock-strewn bottom of the gorge. It was by this splendid river that our camp was made the third night out. The river abounds in fish, and the rocks with pigeons and partridges.

With our shotgun we soon had enough of both pigeons and partridges for an elegant supper. Inasmuch as game abounds through Moab,—both large and small,—we provided ourselves with a pair of modern rifles and the shotgun above referred to. It was the consensus of opinion, that if we but had the time, we would all have enjoyed a three days' camping on the historic river. Possibly our camp was near the city of which Joshua speaks in Joshua 13: 16, "The city that is in the midst of the river," for there are some very old ruins near the remains of the Roman bridge,—all this indicating that at one time there was a city.

The ascent from the Arnon takes at least one and a half hours, and at many places we were obliged to get off our horses for safety. The next place of interest is the ruins of "Ar of Moab." Here several columns still stand to tell the story of the old city. I stopped long enough to take a picture of the ruins, and then hurried on, for we were anxious to reach Kerak before sundown.

Before relating our experience at Kerak, I am sure some description of this remarkable fortress will be of interest to the reader. The position is so strong by nature, that the most of our party were struck by its advantages from the natural fortification standpoint, and spoke of it repeatedly as we came in view of the city. It is readily seen why it was seized upon as a fortress from the very earliest times. I can do no better than to quote from Tristram, who has made a survey of the city, and describes it very accurately. He says, "A lofty brow pushes forward to the west, with a flattened space on its crest,—a sort of a head,—behind which the neck, at the southeast, contracts, and gives it the form of a peninsula. At the same time the isthmus,—if I may so call it,—rapidly slopes down, before rising to reunite to its shoulder the yet loftier hill to the east. The platform of Kerak stands three thousand and seventy feet above sea level, yet on all sides it is commanded, some of the neighboring heights being over three thousand and four hundred feet high. It is, however, severed everywhere, excepting at the neck, and also in a less degree at the northwest angle, from the encircling range. Two deep wadies, from one thousand to one thousand three hundred and fifty feet deep, with steeply-scarped or else rugged sides, flank it north and south, the Wady Hammad to the south, and Wady Kerak to the north, which unite about a mile west of the city, and form the ravine which we ascend. The escarpment of the third side of the triangle is formed by the Wady Kobeished, which, starting from the depression of what I have called the neck, rapidly descends to the Wady Kerak. The platform of the city, thus surrounded is tolerably level, measuring from eight hundred to a thousand yards on each face of the triangle, the northeast being the longest. The whole place has formerly been surrounded by a strong wall, of which a considerable portion still remains."

Some of these walls, especially the lower portion, seem to be of a very early epoch,—more than likely the work of the Moabites. One can readily notice the older, then that of the Crusaders or Saracens, and, lastly that of the Roman period. There were no gates to the city, but entrance was had to the platform through tunnels.

We continue in next paper with the account of our six days' imprisonment, capture and recapture by the Arabs.

Jerusalem, Syria.

The Prayer Covering.

BY PETER WEIMER.

IN a recent issue of the MESSENGER I find an editorial on the prayer covering, and feel impressed to write something on the subject.

Paul said, "A man indeed ought not to cover his head, forasmuch as he is the image and glory of God." It does not seem reasonable to me that Paul had reference to the man's hat, or that which is worn for the protection of the head. I rather think that some men, in that age, still held to the custom of covering their heads when engaged in solemn devotion, after the manner of Godly men under the law. For my reason I sub-

mit the following references: Ex. 28:40; 34:33-35; 2 Sam. 15:30; 19:4; Lev. 10:6; Jer. 14:3, 4; Esther 6:12; 2 Cor. 3:13, 14. From these references we learn that it was the custom for men to cover their heads while praying. This veil, however, was done away with in Christ. For this cause Paul said that "a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Again, "If any man seem to be contentious, we have no such custom, neither the churches of God."

If we allow that Paul had reference to the hat or head dress, in these words, we must also allow the bonnet as a covering for the woman, since the bonnet is for the woman what the hat is for the man. It is a fact, however, that we consider the veil more sacred than a mere article of clothing.

Since the veil or covering for man was done away in Christ, so a man would dishonor his head (Christ) to pray or prophesy with his head covered or veiled. On the other hand, it is a shame for a woman to pray or prophesy with her head uncovered. With her head covered or veiled she has power "because of the angels."

Then, again, Paul reasons from the natural law, that if a man have long hair it is a shame to him, whether he be saint or sinner. On the other hand, if the woman has long hair it is a glory to her, whether she be saint or sinner, for her hair is given her for a natural covering, as a distinction of sex.

It seems to me there should be more teaching along this line, since there is so much deviation from this principle among our sisters. We are commanded to watch and pray always, and to pray without ceasing. We are "always to pray and never faint." The man is to be the image and glory of God, and the woman is to have power on her head because of the angels. We see that too many of our sisters are much of the time without this power on their head, in the city and away from home. They are not ready to pray should the Lord come suddenly with his holy angels.

We are commanded to be ready, for we know not the day nor the hour when the Lord will come. There seems to be a deplorable falling away on the part of many who are entirely without the covering. With others the covering is becoming shorter and thinner. It is only a mere patch that does not cover the head. Dear sisters, these things ought not so to be.

Union City, Ind.

The Shortcomings of the Sunday-School.

BY PAUL MOHLER.

In Three Parts.—Part One.

BEFORE I enter into the discussion of this subject, I wish to explain my own personal relation to the Sunday-school. I have been connected with Sunday-schools as pupil or teacher or superintendent for twenty-five years; am now a regular teacher, and no more think of leaving my class for a single Sunday without a teacher than I would think of leaving a congregation without a preacher. Moreover, I am a stanch supporter of the Sunday-school, am thankful for what it has done, and am hopeful for its future. But all of this does not blind me to certain

FACTS.

In spite of the good it has done, the Sunday-school has failed:

1. To teach thoroughly a single book of the Bible. Last year, indeed, the lessons were in Matthew, but I guarantee to any Sunday-school pupil, no matter how good may have been the helps he used, that if he will go into a good Bible school and study the book systematically, the book will open up to him as a new book to which the Sunday-school lessons have hardly introduced him.

2. To teach systematically and thoroughly the facts of any single period of Bible history. If anybody doubts this, he can prove it to his own satisfaction in any church, and with anybody whose Bible training has been only in the Sunday-school (where the International Lessons are used). In view of the fact that a knowledge of facts must precede intelligent discussion of principles, any one can see that failure on this point is a very serious matter indeed.

3. To give the teaching of the Bible on a single great principle of religion. Some principle of religion is, of course, touched in nearly every Sunday-school lesson, but that is all. Even when a whole lesson is given to one subject, like faith, love, humility, conversion, sanctification, the Holy Spirit, miracles, angels, devils, sin, redemption, sacrifice, giving, church organization, missions, or a dozen others on which all Christians should know the whole teaching of the Bible, that subject is just touched, and touched on only one side at that. Do I have to prove this statement? How many Sunday-school scholars ever learned these things in the Sunday-school? Hands up if you have!

4. To even introduce the scholars to some of the most practical books of the Bible. In a local Bible Institute, held some time ago, we studied the Book of First Peter, to the great enjoyment and profit of all. After the members of the class had given their opinion of this book, I asked them how many Sunday-school lessons they could remember having had from that book. Not one could they remember. Now just take a look at that book and see if you don't think it ought to be better known. And how many lessons from the other Epistles can you remember having had?

5. To give the scriptural ground for any of the distinctive features of the church. True, we did have a lesson from John 13, not so long ago, but the hour generally given to the study of a Sunday-school lesson is not time enough to study, with anything like thoroughness, even John 13, to say nothing of the larger scripture context that must be considered with it. This statement the reader can prove for himself in any church where there is a Sunday-school using the International Lessons.

6. To make real Bible lovers, Bible students, teachers, or preachers of a large proportion of the young people of the church. As I go from place to place, I find very few young members (or old ones either, for that matter) that read the Bible as much as they do the newspapers, mail-order, catalogues, or even as much as they do the Sunday-school quarterly. Very few Sunday-school scholars learn to make the Bible the "man of their counsel."

5. To furnish enough workers for the various lines of work in the church. It is becoming more and more difficult to get enough pastors, evangelists and mission workers for the homeland, to say nothing of the foreign field, and it is still too hard to get laymen to bear their fair share of the expense of the work.

6. To furnish to the children sufficient ground for faith in God and sufficient spiritual development to enable them to withstand the materialistic teaching and influence of their general education and associations. We all know how few of our young people,—Sunday-school scholars though they have been,—come up through the high school, college, or, if not in school, through the social influences of the home community, without losing their interest in religion and their strong faith in God's daily providence.

7. To even hold the attendance through youth to maturity of the majority of the children that start in at early childhood. Everywhere this fact is recognized and lamented. Is it not sad to think that just when they need it most the young people are practically without religious instruction? And we all know how hard it is for the church to get hold later of those that have once dropped out of the Sunday-school. Our loss of members' children is something terrible to contemplate.

This loss is not all to be charged directly to the Sunday-school,—the home and the church must bear their fair share of the blame,—but since it is in the Sunday-school that both the parents, the head of the home, and the ministers and other officials of the church get their training (or should get it) the shortcomings of these institutions are indirectly due to the Sunday-school. In charging this to the Sunday-school, I am not considering it as an institution apart from the church, but rather as the church organized to do these things, each member of the church being in duty bound to help.

And now I am sure I have said enough to convince most any one that the Sunday-school is not what it ought to be. One may say that the Sunday-school is not supposed to do all of these things; but I answer, Why not? Is there any other department of the church that can do them? If not these things, what does the Sunday-school stand for, what does it aim to do? If its purpose is below these things, it is high time we are raising it!

I know much is said of the "progress" we are making, and the reader may be satisfied with that progress, but I am not. These things that have been left undone, must be done if we are to be worth while to the Lord. If the Sunday-school will not do them, something else must, and then the Sunday-school will be relegated to the scrap-heap. In another article I hope to give some of the causes for these failures and then some remedies, but in the meantime, please consider the FACTS.

Chicago, Ill.

"Turncoats."

BY A. G. CROSSWHITE.

A GENTLEMAN of my acquaintance,—a Jewish clothier by the way,—had, in some way, obtained possession of a chameleon which, being such a rare and queer little creature, was on daily exhibition at the store, or as often as it could be found. There was a good reason for its occasional absence, as the old gentleman explained to me, which was on this wise: "The little fellow is gifted by nature to adapt himself, in appearance, to the color of any substance on which he happens to be. If he rests on anything black, 'Mr. Chameleon' is black; if on blue, he is blue; and so on. He is always hard to see; for there is a perfect coalition with his surroundings."

This reminded me very much of the expression of an old deacon, who, referring to men without any settled convictions, or those who can so readily accommodate themselves to any kind of society, always called them "*wooden men*" or "*tin soldiers.*" The only thing such "figure-heads" wish to know is, Which is the *popular* side? Then they fall into line; but should that side lose out, they manage to hop over just in time to say, "I TOLD YOU SO."

It is said of some people that they never had an enemy, and it may be true, but it is quite likely that they never figured largely in any reformatory work, for the very thought suggests friction and opposition. Such men have been pleased with results, but have never helped to *make* them.

There is no "neutral ground" except in expression; for every intelligent being has a mental position, and failure to study the situation can not be an excuse; neither will the dodge of *indifference* help the case, for all are morally responsible for the condition of things to the full extent of their ability and influence. If there is success, all should *rejoice* together, but if there is failure, all should *weep* together; for we are commanded to be "perfectly joined together in the same mind and in the same judgment."

The "*I told-you-so*" man is a poor comforter to the teamster who is stuck in the mud or the preacher who has let the church reins slip. The discouragement has been enough already, without adding the "last straw" to the camel's back. Far better keep quiet and show sympathy, first by pushing the sinking wheel forward, instead of deeper into the mud or jumping on the wagon. A politician expects opposition and desertion from his ranks but a minister is humiliated by having to look into the faces of men and women professing godliness who oppose his teachings both by precept and example.

The church of the Brethren is lending a helping hand in the great *temperance* movement, and has organized for aggressive work. "*Can the Lord depend on you?*" Some claim a conscientious right to be neutral on political issues, and this the church does not deny; but when this is made an independent issue, what is wrong in exercising constitutional franchise? There are other things that are claimed to be greater evils; and there may be, but intemperance is one of the most immoral, degrading, defiling evils in the world today!

Brother, granting your position, if you had a chance to vote against these *greater* evils would you do it?

A mass temperance meeting is usually largely attended, but when it comes to counting the ballots it

shows up quite differently. Apply the text. See? But what about that "baptismal covenant" and its yearly renewal on the visit, along various lines? Is the church at fault if there is a shortage? Will you help to start a reformation by *"beginning at home"?*

Flora, Ind.

"Working the Oseirion."

(Cable Dispatch from Cairo to the Headquarters of the Egypt Exploration Fund.)

BY MARIE N. BUCKMAN.

Secretary for the United States, 527 Tremont Temple, Boston, Mass.

Professor Thomas Whittemore, who departed in January to join the staff of explorers for the Egypt Exploration Fund at Abydos, cables his first report from Cairo. Our camp is engaged in excavating the Oseirion. The details of the clearing are of absorbing interest. Just as at Deir el-Bahari Mariette's operations left an enormous heap of refuse, forty-five feet in depth, dumped on the middle platform, the "birth terrace," as his legacy to the Fund, so at Abydos his zeal in clearing the Temple of Seti led him to pile all the debris of his excavation within the temenos at the rear of the temple, thus burying the most unique monument in Egypt under tons of rubbish to the depth of forty feet,—a second burdensome legacy to the Fund!

Our force of trained men are making exhaustive efforts to free this wonderful hypogeum from the wind-blown sand of the desert, the remains of the Roman period and Mariette's archæological additions.

We have long known of the existence of the Oseirion. In 1902 Professor Petrie made a trial working. He located a subterranean edifice with a sloping passage 200 feet long, without determining its terminations. He found the sandstone pavement of the Great Hall forty-one feet below the surface of the desert. This stately gallery measured 34 feet in length, 15 feet in width, with a height of 17 feet. There were three doorways,—one leading to the south chamber; one to the sloping passage on the east; one to a north chamber. The west wall is divided into three parts vertically. The portion to the left contains a colossal scene of the Vivification of Osiris; the middle portion registers the chapter of "Knowing the name of Osiris"; the right-hand portion is occupied with the figure of Merenptah, the accepted Pharaoh of the Exodus, standing before a heaped-up table of offerings, making an offering of incense. The Romans quarried away the stone-facing of the east wall, so that any decorations which may have been there have perished.

Professor Petrie gave us one vanishing glimpse of rich sculptures, unique inscriptions revealing records of the mysteries of Osiris. He named the wonder place the Oseirion; then refilled its chambers with the all-protecting sand, to preserve their precious records.

In 1903, when Miss Murray and Mrs. Petrie arrived to undertake the work of recovery by themselves, the sloping passage looked like a long trench. They entered on their enterprise with the certainty of a long, inscribed passage, to be cleared and copied, and its terminations to be found. They directed the work and governed their camp of laborers and went about with candles and matches in their pockets, pluckily trying, through the deep rubbish, to find roofing stones over the main hall and an opening through which to squeeze into those alluring depths. We learned from their observations that all the roofing stones were gone. Like the wall facing they had been quarried away by the Romans. One cracked lintel alone remained. That and Strabo's description show how the vaulted passages existed, spanned by single stone beams, a truly imposing structure.

In the search for the roofing stones the sloping passage was found to lie in the axis of the Temple of Seti and to lead to the rear wall of the temple itself. Chambers and halls were found to exist,—impressive places of worship.

Such is the present season's inheritance in the Oseirion. No one can anticipate the revelations to come from the sloping passage and possible other apartments. Once again those hidden inscriptions of the Great Hall and chambers are yielding their treasured instruction. Today we may all stand among the initiated of Egypt's priesthood; what was imparted in secret is now declared openly; the very stones speak. We really know more of the esoteric belief of ancient Egypt than the average Egyptian citizen in ancient times ever knew concerning his own faith. It was only to be expected that one day should be found at Abydos this special plan of worship of its dominant deity, the great "Judge of the Dead." That this hypogeum should be a part of the temple dedicated to the worship of the dead, with special apartments for the celebration of the Oseirion rites, is very natural and fitting. A line drawn through the Temple of Seti and the desert pylon to the Royal Tombs passes through the sloping passage and across the center of the Great Hall, thus showing that both were dedicated to the same worship.

The South Chamber is sculptured on the east, south and west walls with the 148th chapter of the Book of the Dead. This is a rare chapter, known only in three papyri,—one in the Cairo Museum from the tomb of Amenhotep II., one in the British Museum of the Twentieth Dynasty, and one at St. Petersburg. Here, however, is the only instance in sculpture of this chapter. In none of these papyri does the king appear, nor are the gods of the first seven Qererts mentioned. Qererts literally means "cavern" but as twelve are treated here, it has the force of divisions of the night. That there is a very close connection between the hidden ritualistic service in these halls, typical of the Am Duat, the underworld, and the ceremonies observed by the populace in the open desert above, is at once apparent. In the representation of the twelfth division of the night we find twelve figures of Osirified gods in shrines and we read: "The gods who are in their shrines upon the sand." Out in the necropolis, close to the tomb of Zer, re-used as the tomb of Osiris, were found four buried figures of Osiris moulded from mud. This is the Osiris of vegetation and generation. "Thou art praised, thou who liest on the sand, the Lord of the ground. The earth lies on thine arm and its corners upon thee from here to the four supports of heaven. Should'st thou move then trembles the earth." So sang the Egyptian psalmist.

The inscription upon the west side of the door within the Oseirion is represented as spoken by the King Merenptah, "true of voice." It may be the very invocation chanted by the priest in the ceremonial offering of the libation cups found in such numbers among the lines of pottery in the desert. It is the "Chapter of Coming Forth by Day," of opening a road for the soul in the underworld, and declares in part: "I have offered offerings in the fields of Aaru. I have made libations on earth and in the fields of Aaru. Hail, O gods, O ancestors, O Ra, lead ye my soul as ye lead the begotten of mankind with you, at the side of the soul of Khenti-Amentiu, Osiris, Lord of Abydos."

The Awakening.

BY L. H. ROOT.

We need to go into the history of recent centuries only, to impress our minds with the wonderful influence of a genuine awakening. Let us recall the Reformation of the sixteenth century. See the church, which had long lain unmoved beneath the exacting rule of papal authority,* She is restless in her deplorable condition. At last, when thoroughly aroused, she follows Luther and others to freedom. She leaves the bondage she has endured so long.

Look, again, at China in this present century. She feels the pulsation of new life throughout her kingdom. Imagine, as best you can, the extent of such an awakening among her millions of subjects, with Christianity and education as the most prominent arousing factors. See heathenism giving place to Christianity, the superstitions of past ages to enlightenment. Love is beginning to have its perfect work!

But there is an awakening that interests us more directly than that of nations, namely, the awakening of the soul of man. There is a time in the life of every being, when the Gospel is preached, when the soul ceases to be careless as to its own welfare,—a time when a man's carnal life and soul life are battling for supremacy, and he ceases to sleep in the sinful lethargy that once claimed him as its victim. The time has come for decisive action and I feel that at that time every soul faces the great crisis of its existence.

Spring comes after the snow and frost of winter have passed away. With it comes the awakening of nature. A few warm days come early in the season; the tree responds readily to their influence and sends forth buds and blossoms, perhaps only to have them killed by heavy frosts a few days later. So it is with the soul in its awakening. The greatest danger comes to it in its tender yearning, while it is forming its new relationship with God. Satan is no sluggard. He sees, in the awakening of the soul, a great opportunity to fasten his clutches securely upon it.

The results of the awakening are twofold:

1. Progression.—*The soul sees its opportunity and accepts it.* If we, who are quickened and are capable of noting the great changes as they occur in the lives of our fellow-men, are alert and careful, we may form guard lines around those who are being aroused to a higher sense of duty, and thus ward off the blow Satan is determined to make. By our help they may become firmly rooted and established in the doctrine of the church, and the result will be members who do not have a half-frozen service to offer to God, but those who will go forward, adding virtue to virtue until they become workingmen that need not be ashamed, rightly dividing the Word of Truth.

In order that progress may be the happy lot of the awakening souls around us, we must become their burden-bearers until they are fully able to stand alone. I fear we are too much inclined to think that our duty toward others has been performed after they are once safely in the church.

2. Retrogression.—*The soul realizes its danger, doubts its ability to overcome, and gives up.* Here again, Satan has appeared with his iniquitous devices and is frequently successful. Oh, what an awful picture! A young man has attended the revival services night after night, enjoyed the sermons, but goes home unawakened. He comes again and the Word falls heavily on him, and he *realizes* his condition. Night after night the conviction deepens, yet he fails to accept. The meetings close, and he is not saved. He has arisen to where he can view the whole panorama of life and is at a loss, unable to decide. No one seems to see his battle. Satan stands close and whispers, "All these things will I give thee, if thou wilt fall down and worship me." No faithful one comes to say, "Resist the devil and he will flee from you." He falls in agony into the embrace of friends and his last state is worse than his first.

But the most awful part of it all is that some one has seen the whole battle! Possibly the minister has seen the conflict and has given but a feeble invitation. After preaching the Word so strongly as to awaken in him such great desires, he fails to help him, by a more earnest invitation, to overcome the obstacles that hold him soul and body in the service of the devil. Possibly father and mother have also seen this struggle with great anxiety, but have not once had courage to ask God in open family worship to strengthen their boy for the contest before him, nor have they given him an encouraging word where it was most needed.

My brother, my sister, your work is to win souls for the kingdom and if, by an overdrawn sense of propriety, or dread of doing a little personal work, you let those laboring souls before you slip helplessly into an eternity of doom,—whose will the greater sin be? Hear now what Jesus says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

> The seeker wends his weary way
> Amid the thorns of earth,
> But those who will can always say,
> Great joy comes through new birth.

Colorado City, Colo.

"The whole business of the whole church is to preach the whole Gospel to the whole world.

THE ROUND TABLE

Peace, Joy, Rest.

BY J. HARMAN STOVER.

CHRISTIANITY possesses the noblest words in any language. What nation's literature abounds with such terms as joy, peace, faith, love, light, etc.?

These words abound in our prayers and songs, and sermons are built upon each, so much so that an observer might logically conclude them to form the staple of our Christian experience. But it is a truth demonstrated daily, to earnest inquirers, that when brought into close quarters with the actual experience of most of us, we are unable, when cross-examined and pressed for specific directions, how to attain to such experience, to give any practical, comforting directions.

Drummond says, "The whole popular religion is in the twilight here, and when pressed for really working specifics, for the experiences with which it deals, it falters, and seems to lose itself in mist."

This, no doubt, is true, but we must remember that in order to have joy, we must prove our own work. Then we have "rejoicing in ourselves" (Gal. 6:4), and it is "unspeakable and full of glory" (1 Peter 1:8). Paul's joy and crown were the Philippian converts (Philpp. 4:1). If there is any trouble about our joy, it must rest primarily in the fact that our work won't stand the proof test.

As to the peace which Jesus said he gives to us, and leaves with us (John 14:27), we must remember it is more, almost, than tongue can tell, for it "passeth understanding" (Philpp. 4:7). Then, too, we must not forget that "He is our peace" (Eph 2:14), that through him we have peace with God (Rom. 5:1). Peace comes direct from the Lord, upon implicit faith,—a faith that fills, to the brim, the cup of every known duty.

One can as easily sit upon his front porch and raise grain by mental faith, as he can attain to the peace of God by the mere force of his mind, while occupying the stool of "do-nothing" in the Christian life.

Rest, as a noun, is a word, the meaning of which is so replete with good cheer and comfort that it has no parable in the Good Book. It implies cessation from all effort that has a tendency to worry. It means enjoyment of all that is comforting to the soul,—"They rest from their labors and their works do follow."

Dorris, Cal.

Scriptural Difficulties.

BY GEO. F. CHEMBERLEN.

THE Bible is full of difficulties. Perplexities are on every hand in that book so highly revered. In fact it seems to be a record of difficulties, and *real* difficulties at that. When the doubter says, "There are difficulties in the Bible," he is telling the plain truth about it. And how to deal with the difficulties of the Book is just as difficult a difficulty as how to deal with the doubter. Some employ the old Scotch method,—Look the difficulty bravely in the face and pass on.

Now anything said about the creation, or the crossing of the Red Sea, or the feeding of Israel in the wilderness, or God giving Joshua time enough to finish the Amoritish hordes by daylight, and such things, are not difficulties to me. It is much easier to believe those things than some others I find.

And as to the story of Jonah and the whale, I do not see anything in that to even call it anything out of the ordinary. Why, I have been swallowed by whales, and spued out, too. That is a very common experience for a minister. If you haven't seen the inside of a whale's belly, you have got the wrong message in your mouth. Those are all explainable, but here are some of the things that bother me: "Yield *yourselves* unto God," "*Love* thy neighbor as thyself," "Be ye *transformed*," "Give to *him* that *asketh* thee." (This last individual either has such a low voice or else uses a foreign tongue, so I can not quite catch his call. That's where the difficulty lies in his case.)

And then, "Take up thy cross and follow *me*," "Not to please ourselves," "Look every man on the things of others," "Be content with such things as ye have," "In every thing give thanks," and such like.

For solutions I shall begin with the unquestioned orthodoxy of the "Amen Corner," but please do not rush the line with your answers.

Covina, Cal.

A Small Gathering.

BY EDGAR M. HOFFER.

IT was a cloudy and rainy afternoon, but as the day was dying, it ceased raining, and it proved to be a lovely evening. The janitor was at his post of duty, and the lamps were burning brightly in the little brick church on a certain hill in Pennsylvania. It was the time for prayer meeting, that evening. It was seven o'clock by the faithful timepiece in the church, but no one was there but the janitor. He was meditating, and wondered, "Where are all the dear ones tonight?"

A few minutes before 7:30 the minister and his daughter arrived. After a few minutes of social greetings services were commenced.

The minister led the meeting, while the janitor and the minister's daughter listened very attentively. There were only three in that prayer meeting, but it was a glorious service, and when the meeting closed those three souls received such a blessing from heaven that they will never forget it.

Our Savior said: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20). Let me suggest that though only two or three come to prayer meeting, do not be discouraged, for you are participants of the promise. Sometimes the few that assemble leave without having prayer, because no others are there. That is not pleasing to the Lord. Have prayer meeting, and though only a few assemble, you will get the blessing. Thomas missed one prayer meeting, and thereby missed a lot of good things, so those who miss the prayer meetings are sure to miss many rich blessings.

Elizabethtown, Pa.

I Want to Go Back.

BY J. H. MORRIS.

WHAT is it that makes strangers want to go back again to your church? Do you think that the stranger who was at church felt in his heart that he actually wanted to come back? What do you do when he enters your house of worship? Do you go out of your way to greet him with a hearty handshake? Ought he to come back? Do you think that your efforts to make him comfortable put him under any obligations to come again?

If you will excuse a personal reference, I will tell you one of my many experiences in strange churches. I did not receive a very cordial welcome at all places, by all people, but to some places, I feel, I want to go again.

At one church the leader came to me at once, and shook hands. He was the president of the Young People's society. Some of the other members also greeted me, but most welcome to me was the kindly invitation of a boy about twelve or thirteen years old. He said: "Glad to see you here, can't you come next Sunday evening again?" I had to answer, "No, I can not; other duties keep me away."

Brother, I think that I am a human being as susceptible to kindness as others, and I believe that one of the things that would take me back to that church would be brotherly kindness. The preacher gave us an excellent sermon; the choir sang beautifully, but the thing that came nearest me was the way they treat strangers. "A hint to the wise is sufficient." Whether you are large or small, this is for you.

Louisville, Ky.

Common or Religious.

BY JAS. A. SELL.

A THING to be common or religious depends upon circumstances. Eating bread and drinking the juice of ripe fruit is a very common thing, but when these things are set apart by a Divine command to commemorate the death of the world's Redeemer, they become religious in an exalted sense. There are many common things that are right in themselves and should be done because they are right. Other things are right only because they are commanded. The one is a moral obligation, the other a positive one. All men are bound by moral obligation to observe the amenities and decencies of life. The Christian is bound to obey the commandments of his Savior, in order to be a Christian. Before he might be a man, a moral man, observing all the moral duties of life, but now he has taken upon himself a higher life,—higher obligations,—and is bound to observe a higher law. Paul thanked God that though the Romans had once been the servants of sin, they became children of God by "obeying from the heart the form of doctrine delivered to them."

Hollidaysburg, Pa.

CHRISTIAN WORKERS' TOPIC

The Last Days of Joseph.

Gen. 50: 15-26.

For Sunday Evening, March 19, 1911.

I. Jacob's Death Caused His Sons to Fear Joseph.—(1) Conscience may slumber but will awake some day. (2) The only way to get away from the effects of wrong-doing is to have it forgiven.

II. Joseph's Brethren Plead for Mercy (vs. 16-18).—(1) "Forgive . . . their sin" (v. 17), shows true penitence. (2) There is hope for one who recognizes his sin. No hope for him who does not (Matt. 21: 31). "Harlots go in . . . before you," because they are less self-righteous, therefore more cognizant of their sins. (3) There is more hope for one who confesses his sins (Prov. 28: 13; 1 John 1: 8, 9).

III. Joseph: His Character.—(1) Joseph's character belongs to all time (Heb. 11: 4; Rev. 14: 13). (2) The root graces are: (a) Parental devotion;—as a boy he loved and obeyed his father (Eph. 6: 1; Col. 3: 20); (b) As a man he honored him (Ex: 20: 12); (c) He was absolutely honest (Luke 8: 15); (d) He was unselfishly upright (Prov. 2: 21); (e) He was humble, regarding himself but the instrument (1 Cor. 15: 9, 10; James 4: 10; 1 Peter 5: 6); (f) He was a man of faith. His faith made all the foregoing possible. His faith was strongly based on God's promises. Nothing will give victory in a dying hour like faith in God's promises.

Notes.—From the lessons we have had about Joseph, we learn (a) that it is folly to fight against God; and (b) that blessedness can only be found in planning and working in harmony with God's will. We also see that the Lord gives free rope to the wicked, but righteousness shall triumph in the end.

PRAYER MEETING

"Blessed Is the Man That Endureth Temptation."

James 1: 12.

For Week Beginning March 19, 1911.

I. Scriptural Teaching on Temptation.

1. A Test of the Believer.—"Count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience" (James 1: 2). Moral discipline is essential to a perfect Christian life. Paul's thorn in the flesh was a messenger of Satan to buffet him, and though he sought its removal, God simply replied, "My grace is sufficient for thee" (2 Cor. 12: 9).

2. The Refiner's Fire.—"Think it not strange concerning the fiery trial which is to try you," etc. There is sin without and sin within that must be driven out, and it requires the fire of the Great Refiner to do the gracious work for the everlasting good of our souls (1 Peter 4: 12-19).

II. The Necessity and Blessings of Temptation.

1. Our Human Shortcomings Need Discipline Continually.—Our limitations necessitate trials and temptations, for only a perfect creature could be exempt. Heroic treatment, even, is needed, at times, to secure salvation from sin. Our tendency to wordlyism and Pharisaic self-sufficiency merits a just rebuke and decisive discipline. The riches of this world and the pleasures of this life are so enticing that only the sternest measures can wean us of them, and lead us to better things (Heb. 12: 6-10).

2. A Threefold Blessing.—(1) Each trial is exactly suited to our capacity. There can nothing befall us beyond our power to resist. (2) The victory is certain if we are faithful, and, trusting in God, carry the war into the enemy's territory. The war may be long, but the end is sure, and the victory sweet. (3) The reward is adequate. No one endures the cross without gaining the crown. No one toils in the Master's vineyard without his wages. Our faithfulness always wins Divine approval (Heb. 12: 11).

HOME AND FAMILY

Sympathy.

When the clouds begin to lower
That's a splendid time to smile;
But your smile will lose its power
If you're smiling all the while.
Now and then a sober season,
Now and then a jolly laugh
We like best, and there's a reason,
A good, wholesome half and half.

When the other one has trouble,
We should feel that trouble, too,
For, were we with joy to bubble
'Mid his grief, 'twould hardly do.
Let us own that keen discerning
That can see and bear a part;
For the whole wide world is yearning
For a sympathetic heart.

To Our Young Sisters About Marriage.

BY JAS. A. SELL.

A WOMAN'S love—

"Like ivy when it grows 'tis seen,
To wear an everlasting green,
Like ivy, too, 'tis found to cling,
Too often round a worthless thing."

Young sisters, you may be contemplating matrimony and be very willing to have a little advice so as to make a proper decision. I will venture to tell you a few things that I never heard preached from the pulpit, or never read in a religious paper. It would seem, from the importance of the subject, and the happiness or misery that grows out of it, that more instruction should be given.

Be sure that the man you select for your life-companion is kind and affectionate. He should love his home, his parents and brothers and sisters. You do not want to be joined to a man who is cold and indifferent, or a simpleton, or one who knows it all. Those who belong to this class will ever remain just what they are, and will continually rob your life of its sweetness.

If you love your home, and books, and flowers, be certain that your partner is in sympathy with you. The joy in these things is having some one to share your joy. Reject a man who does not possess true manhood. He should be temperate, truthful, honest, have a pure character, and a noble purpose in life. Avoid an infidel, or one who does not respect the Christian religion, or you will, through his influence, be led to scoff at what should be your sweetest joy.

You should not only select a religious man, but also one of your own faith. You will thus avoid jars and discord and promote love and peace. Your Savior should be more to you than all the world beside. Marriage makes a turning point in life. Your aims, purposes and pleasures will be in a different channel from what they are now. New experiences will come into your life, and as you meet the uncertainties, sorrows and bereavements of this world, Christianity, with its service and comforts, will become the most precious thing to you. Think what it will mean, when you are tempted and harassed with conflicting cares, and your heart yearns for the assembly of Christians, the songs of the sanctuary, the humble, pleading prayer from a heart like your own, craving pity and forgiveness, and hungering for the Bread of Life, as it is broken by the living ministry, but, through the indifference of your companion, you can not go. Attending Divine service does not enter into his plans.

Marriage is a Divine institution, and its highest aim and purest joys are so interlaced with religion that its real pleasure is only realized when husband and wife are both Christians. Samson, rather than select a wife from his own people, made choice of one not in sympathy with his religion, because "she pleased him well." When he needed her sympathy and help, she betrayed him, and thus started him on the downward course, and the life that was so brilliant and promising in the start ended in failure. Physically he was strong, but he became weak morally, because of a misfit in his marriage.

Solomon, in the beginning of his career, made a wise choice and pleased the Lord, who not only gave him what he desired but added also riches and honor. In his love affairs he was not so wise. He made choice of ungodly wives and they turned his heart away from his God.

Young sisters, if you turn away from the church for the sake of a worldly young man, you are making a bad bargain, and it may cost you more than you can afford to part with. If any young man thinks less of you on account of your church or your plainness of dress, that is warning enough for you. As you value your happiness, let him go. Never, never try to draw the attention or win the affections of a young man by ornamentations of dress. Feathers, flounces, frills and ribbons of showy colors attract and charm the silly. It is a sign of being silly and light-minded to resort to such things and they are a fraud of the worst kind. Many a young woman has invited and brought about her own ruin with the gewgaws of fashion. Bring to the front the "ornament of a meek and quiet spirit," and a pure and spotless life, and then you have a right to demand of a young man what you offer to him. Be sober-minded, thoughtful, pious and diligent in every good work, such as charity, temperance, Sunday-school work and missions.

Let the first article of your creed be that you will marry a good Christian man of boundless ambition, of good health and of good education, from a good family or none. You should never agree to share the misery with an invalid, or a pauper, or a drunkard, or an ignoramus, or a pout, or a jealous person.

"Be purity of life the test,
Leave to the heart, to heaven the rest."

Hollidaysburg, Pa.

He That Ruleth His Spirit.

BY BERTHA M. NEHER.

THE sound of angry voices came in at the open window where Mrs. Bell sat sewing. Near her sat her aunt, who was spending a few weeks in her home.

"There, the boys are quarreling again!" said Mrs. Bell, with both apology and shame in her voice. "I don't know what to do with them. They used to play together so nicely, but of late they quarrel so I can hardly trust them out of my sight. I've talked and talked, but nothing I can say seems to do any good." She paused and her aunt seemed about to speak but hesitated, and soon Mrs. Bell went on, "Neither of them seems to have the least bit of self-control. Every ugly thought that comes into their minds they speak right out." As her aunt still made no reply, she said, "Can you tell me what the trouble is, Aunt Mary?"

The older woman looked at her niece, saw that she really was in earnest, seeking help, so she said, very gently, "I think, Eva, that I can tell you where part of the trouble lies, if you will not be offended."

"Indeed, I will not!" responded Mrs. Bell, with feeling, "I do want to know what I can do to help my boys overcome this bad fault of theirs."

"Then I will tell you what I think," said Aunt Mary, "I am sure you have been trying to teach your boys to be manly and gentle, but I think they have been following your *example* rather than your *precept*." A dull red mounted slowly into Mrs. Bell's face. She opened her lips to speak, but her aunt went on, even more gently, "For some reason you seem to have lost your grip on your own feelings. Little things annoy you and you speak sharply to the boys, sometimes, when a gentle word would accomplish much more. My dear, you can not teach them self-control till you first learn it yourself." Mrs. Bell broke into a passion of tears as she listened, knowing that her aunt spoke truly.

Alas, how many burdened mothers there are that need to learn the same lesson. We can not teach what we do not know ourselves; we can not control others until we learn to control ourselves.

That child is richly dowered who starts out in life, having learned the priceless lesson of self-control. But there are few, indeed, who really do have full power over their own spirits. Solomon spoke wisely when he said, "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city."

Many start out in life handicapped from earliest childhood with a high temper, inherited from generations of high-tempered ancestors. Though their parents may recognize their fault, and want them to learn to overcome it, too often they themselves have failed to learn the lesson and they do not know how to teach it to their children. This is one of the sins of fathers that is often visited on the children, "even to the third and fourth generation." If parents themselves have failed to learn self-control, their teaching should begin in their own hearts. For, no matter what parents may *say*, their children will be most impressed by what they *do*. They will learn more from *example* than from *precept*.

Do we want our daughters to learn to be gentle, courteous, kind and pleasant? They will not learn it from a harsh-toned, high-tempered, scolding mother. Do we want our sons to be chivalrous, gentle, manly and kind? They will not learn it from an overbearing, tyrannical, rough-speaking father.

Christians, as fathers and mothers, often have hard lessons to learn before they can bring up their children "in the way they should go." Perhaps none is harder than that of always controlling themselves. Alone we can not possess this power, but it is possible, always, through the power of the Holy Spirit who will never fail us if we seek his help in our times of need. And we should not be discouraged if our success comes slowly for—

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Milford, Ind.

SISTERS' AID SOCIETIES

ZION, N. DAK.—Our Aid Society met Dec. 22 and reorganized for the coming year. Officers chosen were: Sister Anna Burkhart, president; the writer, vice-president; Sister Ida Miller, secretary; Sister Sarah Overcomer, treasurer. We held eleven meetings during the year, with an average attendance of ten. We received $141.58, paid out for clothing and other expenses, $29.90; leaving a balance on hand of $111.68. We sent two sacks of clothing to the South Ia. Indian Mission in Missouri.—Mrs. Eva R. Smeltzer, Cando, N. Dak., Feb. 14.

FLORA, IND.—During the year 1910 our Sisters' Aid Society held forty-three meetings, with an average attendance of nine. Our time was devoted mostly of making quilts, knotting comforts and making garments. We knotted seven comforts and quilted nine quilts. Money received during the year by collections amounted to $43.49; received by donations, $7.21; making a total of $50.70. We paid out $47.41, leaving a balance of $3.57. We sent one box of clothing to the Orphans' Home in Mexico, Ind., one to the Chicago Mission, and one box of bedding to North Manchester College. Officers for the coming year are as follows: Sister Sarah Young, president; Sister Ella Musselman, vice-president; Sister Clara Eikenberry, secretary-treasurer; the writer, assistant.—Mrs. Flora Brim, Flora, Ind., Feb. 22.

NAPERVILLE, ILL.—The following is a report of our society for the year beginning Feb. 17, 1910, and ending Feb. 17, 1911. The old officers met at the home of Sister Anna Shiffler, and reorganized for the ensuing year. The writer was elected president; Sister Emma Shiffler, vice-president; Sister Elsie Barkdoll, secretary-treasurer. During the year our quarterly meetings were held with an average attendance of five. We had a balance of $1.86 in the treasury for Feb. 17, 1910. From then to Feb. 17, 1911, our offerings amounted to $16.73; expenses, $17.25; balance in the treasury, $1.34. On Nov. 15, 1910, we donated to the Kansas City Mission in Missouri one sack of clothing, containing seventy-two pieces, and some bed comforts; to the Chicago Mission, one sack of clothing containing fifty-three pieces, and three bed comforts. May the Lord richly bless those who donated so freely. We have had a cheerful spirit, and are encouraged to do more and better work than we did in the past. We have had much interest in the meetings, and a spirit of helping the needy, that whatsoever our hands find to do we may do it with our might.—Agnes Steck, R. D. 4, Naperville, Ill., Feb. 27.

KINGSLEY, IOWA.—During the year beginning Feb. 24, 1910, and ending Feb. 16, 1911, we held twenty-two meetings with an average attendance of twelve. We met every two weeks, and at the close of our meetings we read a chapter and closed with prayer. We adopted a new plan last year and it worked well. At each of our homes the sisters took the lead in reading a chapter and leading in prayer. Our birthday offering was 25 cents. We have fifty pairs of stockings for the little folks. This makes a good many warm feet and glad hearts. We have adopted some more new plans. We have twenty members enrolled and each one pays a membership fee of $1.20 per year, in two payments. Every all day on which they get together tea costs extra. When we can, we do a day's work we meet at nine o'clock and work till four o'clock. Our work consists of making garments; such as outfits, dresses, boys' waists, boys' pants, girls' fleece-lined union suits and aprons, etc. We also quilt and tie. We tacked twenty-four comforters, donated eleven comforters, and sold the others at $3 each. We sent three barrels of clothing last year. One we sent to Winona. The barrel contained seventy-eight garments, valued at $34.55. We sent two barrels to Minneapolis, containing 251 garments, valued at $110.40. The number of garments in three barrels was 329, value of goods in three barrels, $144.95. We have donated boxes to Missions. Money earned amounted to $40.15; money donated, $6; money spent, $18.79; cash on hand, $11.06. Our birthday offering amounted to $3.47. We bought fifty pair of stockings with that money. We have another barrel of goods nearly ready to send. We reelected Sister Jennie Sheeler president; Sister Helen Vanadell, secretary. Sometimes we feel discouraged, but we hope and pray that we may have more faith in such a good work as our aid societies are doing. I sincerely believe that we will have a blessing. We should remember our neighbors with the poor. We know our work has been good, but let us hope for greater results for the coming year.—Jennie Sheeler, Kingsley, Iowa, Feb. 24.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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BRO. J. J. SCHOGUM, of Fairfield, this State, a member of the Mission Board of Southern Illinois, spent a few days in Elgin.

WE understand that Bro. Franklin Myers, of Lanark, Ill., who has been very sick for several months, is slowly recovering.

BRO. J. F. APPLEMAN and wife, of Plymouth, Ind., spent most of last week in Elgin, and attended our series of meetings.

ON page 157, this issue, the Secretary of the Educational Board has an announcement that concerns all the Brethren schools.

FIVE came out on the Lord's side and received baptism during a series of meetings held at Boone Creek, Tenn., by Bro. Jesse Clark.

EIGHTEEN persons were recently added to the Missisinewa church, Ind., as the fruits of some evangelistic work done by Bro. H. L. Fadely.

IN this issue, on page 155, will be found the report of the Committee on Rebaptism. The reports from a few other committees will appear soon.

DURING the late protracted meeting at First Grand Valley, Colo., conducted by Bro. A. C. Root, there were five added to the church, four baptized and one reclaimed.

BRO. VIRGIL C. FINNELL is now located at 1643 Lyon Street, Des Moines, Iowa, where he should hereafter be addressed. His location is less than one block from the church.

WRITING from Anderson, Ind., our correspondent says that Bro. Noah Fisher has been sick for nearly three months, and earnestly craves the prayers of the Brotherhood for his recovery.

BRO. A. C. BRUBAKER, of 2002 Broadway, Kansas City, Kans., says that he is now in a position to devote his time to evangelistic work. Those wishing to confer with him can address him as above.

BRO. WILLIAM LAMPIN devoted four weeks to revival work in Los Angeles, Cal., and as the fruits of the efforts put forth eleven were added to the church. One was also restored to fellowship.

BRO. W. R. MILLER, and those traveling with him, have planned to sail from Southampton, England, next Wednesday and reach New York March 22. They probably left Alexandria, Egypt, Feb. 22.

BRO. DAVID W. WEAVER delivered eleven doctrinal discourses at Davidsburg, Pa., an isolated point, and eleven persons called for Christian baptism and were added to the little band of believers at that place.

BRO. H. M. ROTHROCK and wife, of Centralia, Wash., but now of Bethany Bible School, spent last Lord's Day in Elgin, and before returning to Chicago, called at the MESSENGER sanctum. After April they will take up work in some part of the West.

As the fruits of a series of meetings at Decatur, Ill., conducted by Bro. Geo. R. Eller, of Kansas, eight applied for membership. It is said that the New Testament doctrine was plainly and forcibly set before the people of Decatur.

BRO. J. W. SWITZER and family, after residing at Mount Morris, a few years, have returned to their former home, at Roanoke, Woodford Co., Ill. The congregation to which he returns will be glad for Bro. Switzer's assistance in the ministry.

THERE is quite a tendency, on the part of some of our writers on temperance, to run into politics and partyism. The MESSENGER wishes to steer clear of all political issues. Temperance is a moral question and should be discussed as such in our columns.

DURING the latter part of January and the early part of February it is said to have rained in Palestine for twenty-three days, and that during the time twelve inches of water fell. Had this water been carefully stored in reservoirs and pools, it would have been sufficient to irrigate every acre of the fertile land in the country.

WE have a copy of the Brethren Annual, a year book for 1911, published by the Progressive publishing house at Ashland, Ohio. The publication contains considerable information regarding the Progressive church. We notice a total of 292 names in the ministerial list. This is eleven more than reported the year previous.

BRO. WM. M. HOWE, Secretary of the General Temperance Committee, will be pleased to receive sample copies of all the letters sent out to local committees, or to the elders of the churches, by the District Temperance Committees. This General Committee urges, indeed, that sample copies be sent to Bro. Howe, whenever letters are sent out.

IT is very unfortunate when correspondents, sending church news, fail to give their address. They will wonder why their reports are not published, while we have no way of reaching them with the necessary explanation. The only thing we can do is to wait until they write and ask us to give our reason for refusing to publish their church news.

THOSE having old files of the Brethren publications, with which they would be willing to part, are requested to communicate with the Berean Bible School, Los Angeles, Cal. We would further say, that possibly all of our school managers would be pleased to confer with parties who can furnish complete files of our various publications from 1851 to the present date.

SOME of our thoughtful correspondents help the MESSENGER to considerable news by sending us short, pointed and newsy editorial items, prepared as they would like them published. We may not always print these items just as written, but they help us to the news all the same. Any brief mention, in keeping with the character of the matter that appears on this page, will be appreciated.

FOR the first time, in the history of the GOSPEL MESSENGER, the paper was read in the land of Moab, during the captivity of the W. R. Miller party. Bro. Miller writes us that he did not take time to even open a package containing several copies of the MESSENGER that reached him on the morning he left Jerusalem, so he slipped the package into his saddle bags and found the paper excellent reading while in the Bedouin camps. So far as we know this is the first time the MESSENGER ever made a trip around the Dead Sea.

OUR readers are always interested in news from the Bible Lands, and that is why we may occasionally say something about the weather, as well as about other things. In February the railroad between Beirout and Damascus was blocked with snow nearly twenty days, and about the middle of the month the streets of Jerusalem were piled high with drifted snow. Several houses collapsed and some children were killed. The railroad running from Jaffa to Jerusalem was also blockaded for a short time. We should judge that this was unusual weather for Palestine.

WHAT we said two weeks ago about the necessity of committees, to whom queries were referred by the late Annual Meeting, having their reports published not later than April 15, is called in question. In support of what we said we refer to Art. 5, 1903. There it is stated that such reports "shall be published in the GOSPEL MESSENGER not later than April 15." This, of course, has no reference to the queries passed by the District Meetings. These may be published at any time before the Annual Meeting.

The Christian Advocate tells of an active M. E. minister, eighty-seven years old, who has been preaching sixty-seven years. During all these years he has never missed a Conference roll call. His mind is clear, and he takes great interest in what is going on in the religious body of which he is a member. And to make it still more encouraging, his coworker in the ministry treats him with all becoming courtesy. He is not pushed to one side and made to feel humiliated simply because he happens to have an unusual number of years placed to his credit. He is made, in the midst of his people, to feel that old age is honorable.

Too late to mention in last issue, we received the interesting, artistically-arranged and neatly-printed Dedication Souvenir of the new church at Covington, Ohio, in which are announced the dedication services for Sunday, March 5, and the services for each evening of this week. Bro. H. C. Early is announced for the dedication address on Sunday morning, for an address in the evening, and a third address on Monday evening. Bro. T. S. Moherman delivers two evening addresses, and the others for the week are announced for Bro. Geo. W. Flory, the pastor. The souvenir contains some interesting history, as well as some interesting illustrations.

A CORRESPONDENT in the Southwest does not seem to understand that there is a difference between the oath in a civil court and the affirmation. The former is swearing, but this can not be said of the latter. In the New Testament swearing is forbidden. We are told to "swear not at all," but that our yea should be yea, and our nay should be nay. This simply means that we should tell the truth without swearing to it. The affirmation grants us this privilege. We affirm that we will tell the truth, but we do not make oath to that effect. One can take this affirmation without violating the Scriptures, and for that reason it is recommended to the members of the Brethren church.

BRO. VIRGIL C. FINNELL and wife stopped at Elgin on their way to DesMoines, Iowa, where they go to take charge of the pastoral work in that city. Bro. Finnell had many things of interest to say about his recent trip among the churches in the East. His talks about the Publishing House and the work we are doing were listened to with a good deal of interest, and in some instances with considerable enthusiasm. In most congregations, however, he found members who did not even know that the church owned a publishing house, and his talk was news to them. But this lack of information, upon the part of some of our people, is not by any means peculiar to the East. Brethren and sisters of this class may be found in many sections of the Brotherhood.

THE Mormons certainly understand the policy of putting the best foot foremost when introducing their religion into new places. Recently they organized a small congregation in Jerusalem, and when setting forth their principles in a weekly paper, published in the city, said not one word about the Mormon Bible, or any other writing for which they claim Divine inspiration, though they hint at the possibility of such revelation by saying: "We believe that the canon of the Scriptures is not full, but that God, by his Holy Spirit, will continue to reveal his Word to man until the end of time." Regarding polygamy, the author of the declaration of principles mentioned says: "We believe that the doctrines of the plurality and a community of wives are heresies, and are opposed to the laws of God." We are sure that these people are publishing nothing of the kind in this country, where their history is best known.

Statistics and the Triple Action in Baptism.

THERE are several ways in which one may study church statistics to most excellent advantage. One religious body may be compared with another. The net increase affords food for thought, and especially is it interesting to note the churches that are credited with the most rapid growth. But in this article we are to study the different Christian bodies from an unusual viewpoint. We are to notice how they stand in this country, numerically, respecting the number of actions required in what they recognize as baptism. It is well to know that some of them practice affusion, while others practice immersion. Then some of those that hold to affusion apply the water three times, while others apply it but once. There is also a difference among those that immerse, some employing the triple action, while others immerse once only.

Going over the late statistics, we observe that of the 35,332,776 members of the various religious bodies, 530,791 either do not profess the Christian faith, or do not believe in water baptism. Among these are the Jews, Friends, Buddhists, Christian Scientists, etc. This leaves 34,801,985 to reckon with regarding baptism. Of these we note that 16,022,173 hold to the triple action, whether they pour or sprinkle the water, or practice immersion only. Among the number we mention the Brethren, the various bodies, the Catholics, Lutherans, Episcopalians, etc. This leaves 18,779,812 in favor of the single action, or 2,757,639 more than will be found on the side of the triple action.

But this is for the United States only. The moment we begin to consider religious statistics in Canada, where the prevailing religion is Episcopalian and Catholic, we find the majority decidedly in favor of the threefold action. This is also true of Mexico and other parts of the Western Continent. In Europe and Eastern Asia those that hold to the trine action in baptism outnumber those holding to the single action more than ten to one. This, however, is common information, but the fact, as stated above,—that those practicing the triple action in the United States, fall only a few million short of those who hold to the single action,—may be new to most of the MESSENGER readers. We know it will be to those who have not heretofore been led to give the matter special consideration.

Good on Total Comparison.

THE Mack Memorial issue of the GOSPEL MESSENGER which, by the way, is a most excellent issue, gives, editorially, the numerical statistics of all the churches of the United States, as just published by Dr. H. K. Carroll. The figures given furnish ground for some interesting deductions. Total number, 35,332,776. The Roman Catholics are credited with 12,321,746; the Methodists, 6,596,168; the Baptists, 5,774,046; the Lutherans, 2,000,000; and the remaining 8,640,816 go to make up the smaller churches. It is to be understood, of course, that all churches that practice immersion as baptism, whether it be single or trine, are counted as Baptists in the report. It is understood also that statistics are only approximately correct. They are submitted as such. With this understanding, the figures, herewith submitted, are accepted as being as nearly correct as it is possible to make them under present methods of obtaining them.

The increase for the year, as given, is 628,955, which is something less than that of the previous year. This is the net gain; it is not the total number added to the churches during the year; it is the total number, less the number of deaths, backsliders and expulsions. The church, as a whole, numbered 628,955 more at the close of this year than at the close of last year. Some of the churches do not keep records of their losses, and data are not at hand, therefore, to give the number. Is it safe to count the total increase in membership by half the number of additions, allowing the other half to cover the losses by death, backsliding and expulsion? In a general way, the losses are probably more than 50 per cent of the gains; but in the Church of the Brethren the losses, I should think, are hardly so great, because sensational methods are not employed in bringing people into the church. Any way, it appears safe to count her net increase by one-half the number of additions. On this basis let us figure.

The net increase of all the churches of the States, as a whole, for last year, is less than 2 per cent. It is approximately 1¾ per cent. A gain of two per cent would be 694,076, instead of 638,955, the gain reported. Or, in other words, it is a gain of eighteen to the thousand. On this basis, to illustrate, two churches, having 500 members, each, at the beginning of the year, would have 509 members, each, at the close of the year.

The latest figures give the number of the Church of the Brethren at about 90,000. Number of additions are reported variously at from 5,000 to 8,000 yearly. Let us take the mean of these two extremes as representing the rate of increase. Of course, this is only approximate, and the figures are too low, rather than too high, because many additions are not reported at all, while a few may be counted more than once. The annual increase, then, is 6,500. Allow one-half for losses, and the net increase is 3,250. The percentage of gain is $3^{11}/_{18}$,—a gain of a fraction over 47 to the thousand.

In the total comparison, the Church of the Brethren is placed at excellent advantage. The rate of increase of the churches, as a whole, is 1¾ per cent; the Brethren's increase is at the rate of $3^{11}/_{18}$. To the church at large there has been a gain of 18 to the thousand; the Brethren's gain has been 47 to the thousand,—her increase more than doubling the rate of increase of the whole.

The number of additions to be counted for losses is not estimated by reports, as you notice. I have ventured to estimate it at one-half, which is problematical. So let us experiment a little with figures. The approximate number of the entire membership of the Church of the Brethren is known, and the number of additions yearly is known also. Let us suppose that her rate of increase is the same as the average of the churches combined, that is 1¾ per cent. In that case, what proportion of her additions would go for losses? 4,925, or a little over three-fourths. Only 1,575, or a little less than one-fourth, could be counted as the increase of the total membership, which proves itself false on its face. So that, whatever the proportion of additions to be counted for losses, it is certain that the Brethren's rate of increase is greater than the average rate of all the churches as a whole, and that in this comparison she appears to good advantage. At the lowest reasonable estimate, she doubles the average rate.

If these facts had been brought out earlier, some of the Brethren who have labored painfully hard, and written exhaustively of late, to apologize for the church's want of growth, in comparison with some of the leading denominations, might have been saved their heroic efforts, for the fact is, she is more than an average grower in "this land of the sky."

But is not the growth of the whole shamefully small? Who feels like apologizing? Rather, do we not feel like covering ourselves in sackcloth and ashes, and crying mightily to God for power? Just think of a gain of one member to fifty-five a year! Isn't it enough to bring the blush of shame? Or, if you please, think of a gain of one member to twenty-one, as the gain of the Brethren figures! Indeed, it would appear that no further apologies should be offered, saying that the Church of the Brethren can not be expected to grow at a rapid rate, because it is a church of protest, etc., etc. Are all the churches of our country churches of protest? And is that the reason that gains are so small? Is not the reason to be found, rather, in a want of consecration and intelligent zeal on the part of believers? It's easy for us to excuse ourselves on the ground that the church protests against evil, even popular evils. But does God excuse us as we excuse ourselves? True, Jesus set up a church of protest. What kind of a church would it take not to be a church of protest? And Jesus expects his church of protest to grow; and we need not attempt to cover up want of faithfulness with the fact that the church protests against evil. Take protesting against evil away, and there is no need of a church; we can all go in the "big church" where evil is condoned.

The increase in the population of the States during the last ten years has been at the rate of about 24 per cent. I do not have the figures before me. I am counting the population of 1890 at 75,000,000, and the population of 1900 at 93,000,000, which is approximate, and which gives an increase of 18,000,000. On this basis the gain is 24 per cent. Any way, it is clear that the churches, in their gains, have not kept pace with the gains in population. They not only fall below, but away below. It's startling. It ought to alarm us and wake us out of our sleep. At the present rate, what will be the result of a few decades in the future? A little over one-third of the entire population maintain church relations at present, and the other two-thirds are gaining at a rapid rate. At the present rate, before the close of this century the church influence in the nation will hardly be perceptible. The nation gaining at the rate of 24 per cent, and the churches at the rate of 1¾ per cent. Think of it. And this is not the story of a man under a juniper tree, either.

H. C. E.

Glimpses of Travel.

(Continued.)

IN our last we spoke of the aged people who make their home in the South during part of the winter months. We also spoke somewhat of the class to which they seem to belong, morally and financially. We now wish to speak of their religious status. Here we find, as everywhere else, a wide range of Christian beliefs.

In this city we have found, so far, two Baptist, two Methodist (north and south), Congregational, Lutheran, Christian, Episcopal, Catholic and Christian Science churches, so that the tourists, who crowd in here during the winter months, are well supplied with places where they can worship with their own people, except those of our own church, of whom, so far as I have yet learned, there are ten or twelve.

Church lines here are not drawn very closely, as a large percentage of the incoming church people are inclined to go the "rounds," and thus distribute their nickles among the different denominations, avoiding somewhat those that have houses incompleted or have a heavy debt hanging over them, which seems to be the condition of the majority of them. It is supposed, by the people here, that tourists, as a class, are well-to-do financially, and that, by helping their more needy brethren here, to get rid of their church indebtedness, is a very good opportunity of getting rid of their surplus cash, as well as being a means of grace, and of laying up treasures in heaven. From appearances, they are right about it, as we have noticed that there are several church buildings here that are only partly completed, because of a lack of means, and others are in need of means to meet the indebtedness already made. The houses are not lavishly constructed, and the furnishings are simple and modest. Both the local and the tourist worshipers are devoted, social and simple in their habits, and modest in their apparel and general appearance.

The ministers make themselves known and agreeable. They are active and zealous in their ministrations, courteous to each other, but outspoken in their ideas concerning their beliefs and duties. Their specific doctrines are handled ungloved. In the Baptist church we heard a strong sermon by Dr. Duke, of Tampa, in which he made some very pertinent remarks on faith as an essential to Christian baptism. He made it very plain that baptism without faith is no baptism at all.

In the Christian church we heard a sermon by Dr. Snively, a western evangelist who had been holding a series of meetings in the Christian church here. He introduced their doctrine through queries given by those who wished to ask them. Among them was this one: "Is immersion the only true mode of baptism?" This he answered wisely and discreetly, as far as he went. He began by defining the word "baptism," as is our custom to do, declaring that, as originally used, the word never had and never could have any other meaning than immersion.

Following this he quoted from the early "Church Fathers," stating that they all agreed that immersion was the legitimate mode of baptism, and closed by giv-

ing the experience of one of the Presbyterian missions among the Greeks. This missionary wrote to the head man of their Mission Board for advice as to how he was to baptize his converts. He said: "These people have all their papers and books in the Greek language. They read it, they talk it, and they understand it. They say that the word *baptizo* means *trine* immersion, and they will not hear to anything else. What shall I do about it?"

The president of the missionary board answered him by saying: "They are right as to the meaning of the word; baptize them by immersion, as they understand it."

This was certainly a strong argument in favor of immersion, but too much for the practice of the Christian church, as immediately after the sermon we saw a baptism by the elder in charge. He took the applicant into the pool or baptistry, and, while standing, he said: "My dear brother, for the remission of thy sins, I baptize thee in the name of the Father (and did it not), and of the Son" (and did it not), and then baptized once backward,—in the name of the Holy Ghost. Such a procedure would seem hardly right to the Greeks, or the Church Fathers, whom the evangelist quoted to prove that immersion is the true mode of Christian baptism, and so it seems to us as a church. It does seem a pity that these otherwise earnest, aggressive and zealous people can not see it as the commission teaches, as it was understood by those who best understood the language in which the Gospels were written, and as it was taught and practiced by the early Church Fathers and by the Greek church, all down through the ages.

The religious and moral condition of the city is praiseworthy. There are no bar rooms, no saloons, no drunkenness, no quarreling (in public), and no swearing. There is no unbecoming conduct to be seen on her streets, or within her borders. The chief occupation of the people seems to be to rest, lounge, sleep, eat, fish,—and go to church on Sundays. Some go out on excursions on the Lord's Day, but it is advised against by the good church people.

During the tourist season,—which means from December to April,—the hotels and boarding houses,—and there is a large supply of them,—are well filled, and give good board and well-furnished rooms at reasonable prices. Many of the houses are arranged for light housekeeping, so that, when a number come together, they can do their own cooking and housekeeping, and thus save considerable grumbling about their board, as is always the case at public boarding houses. It is very much easier to please ourselves than to be pleased by others. Even fairly good Christians are not always willing to eat what is set before them without asking questions for conscience's sake.

Our eating place affords an excellent opportunity for studying human character. We have ministers and their wives, doctors and their wives, professors and their wives, widowers, widows, maids and bachelors from the North, West, East and South, and their table talks are interesting and instructive. In our next, and probably the last, on the South, we expect to say something more about the land and the land agents.

H. B. B.

The Prayer Veil Again.

We have several letters about our recent editorial regarding the prayer veil. One sister thinks that the devout woman should have her head veiled all the while, for she does not know what may happen, and she ought to be in a position to pray at any moment. She does not seem to understand that this process of reasoning would require the man, especially while exposed to danger, to keep his head constantly uncovered, so he will be prepared to offer a prayer whenever circumstances demand it. When it is once considered that Paul, in 1 Cor. 11:1-15, refers to special seasons of prayer, it will not be difficult to understand the real purpose of the prayer veil. It does not necessarily apply to emergency cases. One sister wishes to know whether she should have her head covered while prayer is offered at meal time. She readily understands that the man should have his head uncovered on such occasions, and if she would apply the same principle to the woman, there would be no occasion for sending the question to us. Replying briefly, we may say, that since the offering of thanks at meal time is a case of special devotion, we should advise sisters, on such occasions, to comply with Paul's instructions, and have their heads veiled. To say the very least of it, this would be the safe thing to do.

Speculative Questions.

We observe that in the Bible class, in some of our Sunday-schools, there is a disposition, especially upon the part of some of the older members, to discuss speculative questions that are of no practical value. When the Holy Spirit moved men to write the different books, making up the Sacred Record, he never intended that any part of the Record should give occasion for speculative theories. But it would seem that some people take more delight in speculative matters than they do in the practical. There is no end to their theories. They can talk for hours about them, and when they are through, no one is made the better or the wiser for having listened to them. Now and then the whole time allotted to a Sunday-school lesson is consumed, debating one of these questions, while the real practical and helpful points of the lesson are neglected. It may be interesting enough to listen to a class of this sort, but there is little about it to help one. Then it will be observed that men who are chiefly interested in speculative questions are not, as a rule, practical men. They may talk religion, but they are not good church workers.

Holding Official Positions.

In answer to a correspondent, seeking information regarding members holding official positions under the Government, we state, that it has long been the rule among the Brethren for members to hold no office requiring the violation of our nonswearing and nonresistant principles. This means the administering of the oath, as well as taking the oath. It also means the making and enforcing of law relating to military affairs, as well as taking part in the performing of military duties. Our time-honored and consistent practice, in these particulars, is based upon the Written Word. In fact, the strict letter of the New Testament teaches that Christians should not swear, and that they should take no part in war. To every Bible student it must be evident that if it is a violation of the Gospel to swear, it is also a violation of the Gospel to demand that others shall swear. It is also evident that if the New Testament forbids Christians taking part in war, it also forbids them to enforce law that will *compel* men to take up arms. The only consistent course is for our people to refuse to serve in any official position that calls for the ignoring of any of our well-founded Gospel principles.

The Messenger in Florida.

The Messenger is gaining an encouraging circulation in Florida, indicating that a number of our people are securing a foothold in the State. They are, however, scattered and will be found in a dozen different localities, each of which may yet become a center around which others will rally and help to establish congregations. At one time there was a promising outlook for the Brethren in the Land of Florida, but there came reverses, and most of the members left for other parts. Now they are returning, and as they settle, here and there, they call for preachers to come and help plant the standard of primitive Christianity. Returning prosperity may yet make it possible for us to build up a number of churches in this genial clime. Those of us who have spent years in the Sunny South, and became accustomed to the conditions and the ways of the people, know what it is to worship God amid genial surroundings, in a land of almost perpetual summer.

Christians Outside of the Churches.

One of our readers wishes to know what should be done with a minister who, in his public discourses, teaches that there are good Christians even outside of the churches. We should think that a preacher of this sort would be just the man to send around to keep people out of the church. If he has the ability to prove that men and women, outside of the church, who refuse to confess Christ and obey his commandments, can live the Christian life and be saved, he will come wonderfully near proving that the church established by Jesus Christ, and confirmed by the Holy Spirit, has little excuse for existence. Let him convince the people of this country that he is right, and he will come amazingly near closing all churches and Sunday-schools in the land. Some churches, that number their converts by the million, may have use for this kind of a preacher, but the Brethren do not. We read nothing in the New Testament about ministers of the Gospel teaching that men and women can be saved outside of the church. With them it was accepting Christ and obeying his commandments, or being lost. They held out no inducement to those who refused to confess Jesus and to be numbered with the believers. After saying this much, we need not say what should be done with that kind of a preacher. Any congregation should understand her duty.

More About Mack.

There are several calls for a pamphlet containing the articles recently published in the Messenger about Alexander Mack, along with further information regarding his life and labors. In due time we think our people will be favored with the information they are seeking regarding this remarkable reformer. While a full and complete history of Elder Mack may never be given, still there are enough data in existence, concerning him and his labors, to enable the careful historian to prepare a very satisfactory biographical sketch of the man. It would be well if all our people could have the pleasure of reading such a work. What was said in the Messenger about him, the doctrine he taught, and the church he helped to organize, has given thousands of our persons a taste for more of that kind of information. There may be others who would like to tell what they know about Alexander Mack and his labors. If so, may we not have the pleasure of hearing from them?

About New Sections.

To save expense in answering letters of inquiry, a number of those residing in newly-settled localities are requesting us to publish certain information regarding the climate, price of lands, products, etc., etc., in their particular sections. To comply with such requests would tend to secularize the Messenger to an unreasonable extent. We suggest a better way. Let those writing any of our members for information, respecting the country where they have chosen to cast their lot, enclose stamps enough to pay for the time required to give them the facts they are seeking. Especially should this be done where it is known that the new settler is not engaged in handling real estate. If he is making that a part of his business, he gets his regular commission and can afford to give time to the work, and furnish his own postage. But let not what we are here saying prevent correspondents from supplying us with the church news from their respective localities.

How She Taught Them.

Concerning a certain sister who recently passed to her reward, a cultured lady (not a member of the Brethren church) writes: "You can never have a more faithful friend to your paper, your creed and your church. She was an exemplary Christian and taught the whole town to respect your belief." As a representative of the Brethren church she was a living epistle known to all the people, and honored by both men and women. A woman of this type is a power for good in any community, and reminds us of a remark that is credited to an early heathen who at one time said: "What wonderful people these Christian women are!" Give us a few sisters of this type in every community and in every town and city, and we could easily build up ten churches where we now have one, and would not even need to depend upon the most learned of preachers to do it.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
Frank Fogelsanger, ... Hagerstown, Ind.
Chas. Bonsack, ... Penn Ridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FULTON AVENUE CHURCH, BALTIMORE, MD.

Bro. W. T. Miller closed a two weeks' series of meetings in this church tonight, with one applicant for baptism. Last night Bro. Finnell, of Elgin, Ill., gave us a very interesting and instructive address on our publishing interests, which awakened new life within us. At the close of his address the church unanimously appointed Bro. D. C. Angle, of 629 North Mount Street, as agent for our Publishing House. Why did not some one tell us before of our duty toward our, Publishing House and the privileges connected therewith? We trust that the renewed energy and interest in our Publishing House will more than make it worth while that Bro. Finnell visited us. Our work in general moves along with very fair prospects for 1911. "Our Saturday Night" is great. Full of simple but most pungent paragraphs,—pearls of great truth.

S. E. Geiser.

1607 Edmondson Avenue, Baltimore, Md., Feb. 26.

MARKLE, INDIANA.

Jan. 15 Bro. D. J. Wampler, of Idaho, gave us the privilege of his presence. He preached both morning and evening, which renewed old associations within himself, and those with whom he once labored. Our Christian Workers' Meeting is growing in interest. The blackboard is used in preparing the program, by employing the topics in the Messenger. At each meeting different speakers are given a subject to talk on, and we are having good results. Some short talks have been very spiritual. Feeling our weakness in the sight of God, we aim to speak as the Spirit of God directs,—not just to be heard or seen of men. We can all be workers together with God. Both the aged and the young should feel their duty towards the work of the Lord. The pupils of the Sunday-school primary classes, who invested ten cents each for the Brethren Sunday-school Extension of Chicago, have given in their reports. The total amount raised was $18.05. Lillian Earhart.

Markle, Ind., Feb. 27.

PASADENA, CALIFORNIA.

Our regular church council occurred last evening. Bro. L. D. Bosserman and wife were received into the congregation by letter. We are glad to have them return to us, since the extent of our work demanded more ministerial help. Bro. Howard Puterbaugh was elected church trustee, to fill the vacancy caused by the death of Eld. Joseph Trostle. Bro. L. D. Bosserman and Sister Mary Nill were elected delegates to District Meeting. One query was sent to District Meeting. It was decided to paint both the Hudson Avenue church and the Fullerton Avenue chapel. Sister Ella Schrock, having married one of our deacons, Bro. Irvin Schrock, was installed into her husband's office. Our love feast was appointed for Sunday evening, March 12. Bro. Fred Chemberlen gave us a special Christian Workers temperance address, last Sunday evening, on the subject, "The Great Unfinished Task." Following this, his father, Bro. Geo. Chemberlen, gave us a sermon on the "Imperishable Creed."

Mary Nill.

417 North Catalina Avenue, Feb. 24.

A FRUITFUL FIELD FOR THE MESSENGER.

I see and hear many testimonies as to the value of the Messenger as a missionary. It is hard to get enough missionaries to go around to supply all the calls, but we can have plenty of Messengers. For fifty cents the Messenger agrees to visit any home you choose to name, each week for a year. Will any one do it for less?

Now, if you are not doing any mission work, this fact may not appeal to you, but it does to me. Here, in the city, we meet so many people in our mission work that we can not follow up these cases as we should like. We become interested in them, and they in the Gospel we preach, but they move to another part of the city, out of our reach, or else, even when they are near, we are too busy to visit them. Does it not occur to you to make a good start toward bringing a man to Christ and then to lose him because we can't follow him up? Right here is a good place to use the Messenger. I know of nothing else so good to do for those whom we can not reach otherwise as to send them the Messenger.

This matter of following up our work has been discussed a good deal by the students at the Bible School who do mission work at the County Hospital. There we meet some splendid people, who need the Gospel, and seem to be hungry for it. They enjoy our visits and wish to know more of us. We give them old Messengers and they like them, but we see them only once a week in the hospital, and when they leave, they generally go clear out of our reach. In our workers' meetings we have discussed this problem and have decided that the Messenger is the best solution of the problem, and we expect to send the Messenger to those who, we think, will read it.

But there is one real difficulty that limits our work along that line. It costs fifty cents a year to send the paper. We are students, most of us poor, and struggling to get through school and into the Lord's work, so we don't have many half dollars to use in sending Messengers. We have heard of a fund for that purpose in time past, but now learn that it has been exhausted. But I don't believe that this will be so for very long. I believe that generous hearts and hands will open to this call, and send the Messenger forth on its great mission of evangelization.

I really think that right here in Chicago is a great field for the Messenger. I can not speak so freely for the other mission workers, but I am sure they will, but I am quite sure that the rescue mission workers, home Bible class teachers, and others, can use them to good advantage. Who will replenish the Messenger's mission fund?

3435 Van Buren St., Chicago, Ill. Paul Mohler.

EL CENTRO CHURCH, CAL.

Not long since it was reported that the new organization at Holtville, Cal., would assume the old name of "Imperial Valley" church, thus leaving the mother church at El Centro to choose a new name.

At our call meeting, Feb. 8, a unanimous vote was cast in favor of the name "El Centro" church. This specifies our location also, El Centro being the county-seat of Imperial County. Bro. W. M. Platt was chosen delegate to District Meeting; Sister Nellie Hall, alternate.

Arrangements are made for a series of meetings, to be held as soon as an evangelist can be secured, after which we expect to hold our spring love feast. The exact date will be announced later. Sunday, Feb. 19, was with us the District Sunday-school Secretary, who was with us conducting both the morning and evening exercises. He gave us valuable thoughts and suggestions along Sunday-school lines and Christian Endeavor work; also delivering an address on the subject, "Our Work on the Nation."

We would greatly appreciate more calls from ministering brethren who are visiting California from the East and other points. We feel that the Lord is blessing the efforts put forth in this valley, and we see so much still remains to be done. May we give him all the praise!

El Centro, Cal. Emma E. Platt.

THE REBAPTISM QUESTION.

From the Danville church, by the consent of the District Meeting of Northeastern Ohio, to the General Conference of the Church of the Brethren of 1910: Will this Conference grant that all persons who have been baptized by trine immersion, according to Matt. 28: 19, and for the remission of sins according to Acts 2: 38, and in no absolute way who believes such baptism scriptural, may be received into the "Church of the Brethren" by the right hand of fellowship "Church of the Brethren" by the right hand of fellowship and kindred charity, after the usual instructions are given and assented to?

Answer: Referred to a committee of three, with instructions to investigate the whole subject of rebaptism and report to some future meeting.

Committee: J. C. Bright, Jesse C. Ziegler, John Heckman.

Committee's Report.

We decide that members of other churches, who have been baptized by trine immersion according to Matt. 28: 19, who are in harmony with us as to the nature and design of baptism, whose motive is a closer fellowship with Christ, may be received into the Church of the Brethren without rebaptism; provided, first, that the former baptism shall have been performed by one whose regular form of baptism is trine immersion; second, that they fully assent to instructions usually given to applicants, according to Minutes of Annual Meeting, Art. 7, 1886, page 19 of "Classified Minutes;" third, that they shall be willing to receive the laying on of hands accompanied with prayer (if it has been neglected) and be received into the church by the right hand of fellowship and the salutation of the holy kiss.

All former decisions in conflict with this decision are hereby repealed.

Committee: John Calvin Bright, Jesse Ziegler, John Heckman.

TAKE UP THY CROSS.

It seems that one of the main principles in Christianity is cross-bearing. Luke 14: 27 reads, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Jesus bore his cross to Calvary for us, that we, through his death, might have a right to the tree of life.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Surely, if Jesus Christ, who was without sin or any obligation to sinful man, was willing to suffer the ignominious death of the cross for poor, weak creatures as we are, we ought not expect to be carried to the skies on flowery beds of ease, since we are so unworthy. Jesus bore his cross alone but now he offers to help us to bear ours. He says, "Take up thy cross and come after me."

That word "come" means so much. It is a gracious invitation that we should not refuse. He does not say, "Take up thy cross and fight the battles of life," but, "Come after me." If he wants us to come after him, has he not trod the weary road alone, and does he not know the trials and disappointments we shall meet? But has he not promised to be with us and help us at all times? His grace is sufficient for all times. If we fail to feel his comforting power, it is not because he has failed us, but because we are not in a proper relation to him to receive the blessing. The trouble lies with us, always; God's promises are sure.

When the rich young ruler came to him and asked what he should do to inherit eternal life, Jesus asked him about the commandments. The ruler said he had kept all these from his youth up. Jesus loved the ruler felt quite good, seeing he had done these things, but Jesus had not touched the vital point,—that which was dear to the young man's heart. Jesus then said, "Yet lackest thou one thing: sell that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me."

This caused the young man to be sorrowful. He could not bear the cross. It was his treasure; he could not part with it. Where his treasure was, his heart was also. So it is with us. The young ruler left the Master and did not seek the sure treasures of heaven, but returned to the uncertain riches which satisfy not. To forsake his riches was his cross because he loved riches more than Christ. Jesus must be first and all in all.

We must forsake father, mother, houses and lands, if need be, for the cause of Christ. Without a doubt he who has created us and redeemed us and given us all that we have and are, has a right to claim our highest affections. It seems strange that we should hold anything that is in this uncertain world, dearer than the love and service of the Master, who will not forsake us nor leave us, but many of us do. There is nothing certain in this world but death. Let us take up our cross for a few short years. Then we may wear the crown throughout eternity.

We need not bear the cross alone. He who bore the rugged cross for us is willing and able to help us bear ours now, though but light compared to Calvary's cross. If we bear our cross, we are his disciples, and therefore missionaries; for who could know and feel the love of Christ and not live a different life from the sinner, and not *try* by word and daily living, to lead others to the blessed Master? I truly believe that our daily life and conduct makes more impression on others than do our words, for "actions speak louder than words."

How important it is, then, for us to walk uprightly as in the day! Our conduct may influence the destiny of human souls who are watching us to see if there really is anything in Christianity. May God help us to take up our cross!

Flora Petrie Myers.

Penn Laird, Va.

FAITHFUL CHRISTIAN WORKERS.

The church of Christ has always had need of diligent Christian workers in Christ's kingdom on earth. Not only are earnest workers needed to proclaim the truth of the Gospel, in order to induce people to accept it, but the church should also be willing and ready to render financial aid to any worthy ones of her members who are physically distressed, whenever such an opportunity for help presents itself. While this Christian obligation should be fully exercised, it is especially necessary for the church to bestow her love and care upon her members just after they have embraced the faith of Jesus.

In the early Christian era the disciples had the peculiar custom of having all things in common. Not one of them said that aught of the things which he possessed were his own, but those who were possessors of houses and lands sold them and brought the price of the things that were sold to the apostles' feet for distribution according as any one had need. While many of the early Christians gave their possessions, and others lost their possessions, for the sake of the cause of Christ, yet with it all they did not lose their faith in the method of living, however, did not continue very long until there was found dissatisfaction on the part of some of them.

In Acts 6: 1 we are told that there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in their daily ministrations. At that time there were several distinct classes of Jews in the church at Jerusalem. The Greek-speaking Jews, born in foreign countries, but now members of the church and residents of Jerusalem, found fault with the other members of the church, the native-born Jews of Palestine.

This difficulty naturally led the church to establish a new method of church work, in order to maintain and carry out the true principles of Christian fellowship. Seven brethren were chosen from among their number to attend to this business. And while each of these seven men possessed distinctive qualities of holiness and strength of character, I shall make mention of only one of them.

We have a noteworthy example of a faithful Christian worker in the character of Philip, the evangelist, one of the seven whom the multitude of the disciples, at the special request of the twelve, had seen fit, by the laying on of hands, to call to an important and honorable office in the church. This man, like the rest of the seven, was well known to the church for his honesty and wisdom, and he was filled with the Holy Ghost. In such a loyal man the members of the church could confidently place their trust,

for he would be able to use good judgment in exercising the responsible work laid upon him. He proved faithful to the trust. When he had occasion to travel from place to place, he diligently preached the faith of Jesus, and baptized many who believed. His influence extended even unto Egypt.

Philip had a faithful family. He had four daughters, who were virgins and engaged in prophesying. We do not have any definite knowledge as to what the nature of their prophesying was, but from the circumstance of the prediction of Agabus, concerning the future of Paul, we think it is probable that the prophesying of Philip's daughters was more especially the foretelling of future events, rather than the proclaiming and explaining of Scripture, though their prophesying may have included both. The circumstances always determine the particular meaning of the word "prophesy," where it is used in the New Testament.

We are inclined to believe that Philip's daughters were engaged in a good and noble work, and did not find much time for idle conversation, so prevalent among all classes of people today. They spoke to the edification of their hearers. They proclaimed truths that were helpful, and thus they were a blessing to all with whom they came in daily contact.

This is a noteworthy example of a faithful Christian family. The holy lives of its members have been so fully recorded in the Sacred Record, that the Christian reader's home may well pattern after the blessed example, so far as loyalty is concerned. The spiritual lesson we should learn from this loyal family, as well as from all others who, when scattered abroad, were preaching the Word, is that they took delight in being about their Father's work. They went with pure motives, to the best of their ability. They were not ashamed of their religion, and exemplified it at home as well as in public.

We should reverently apply this lesson to our own lives. Let us not be ashamed of our religion! If it is a religion worth having, let us live it wherever we go. If we are ashamed to take our religion with us, it is either not worth having, or we ourselves are on the wrong side of Christ.

We should do all Christian work cheerfully. The Lord delights in a free-will service. No compulsory service is acceptable with him. Our personal relationship to Jesus should be very close, and the result of such a relationship will naturally bring joy and happiness in the service of Christ.

Lovena S. Andes.

Elgin, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

Lordsburg.—Revival meetings are in progress here. The attendance is good, notwithstanding the inclement weather. Bro. Lampin is doing some excellent preaching, and the meetings are growing in interest. Some have had grown cold, careless and discouraged in the Christian life, who have been led to see the error of their religious duties. Sinners are being convicted, and some are now attending the meetings in good choice. A number have accepted the offered terms of salvation, and are now enjoying the gospel privileges. The messages are very spiritual.—D. A. Norcross, Lordsburg, Cal., Feb. 19.

Santa Ana.—Our series of meetings, conducted by our elder, Bro. S. G. Lehmer, began Feb. 1, closing on Sunday evening. Two made the good confession. One is an aged brother, and the other is a young sister. Others are counting the cost. Bro. Lehmer labored very earnestly while with us. He made a pastoral visit to all the members here. We all feel much encouraged in the Master's cause.—Mrs. Ida Hutchison, 1344 East First Street, Santa Ana, Cal., Feb. 27.

South Long Beach.—Feb. 19 we closed a four weeks' revival meeting, conducted by Bro. Wm. Lampin, of Pole, Ill. Regardless of the inclement weather, the meetings were in the neighborhood, the attendance and interest were very good. Bro. Lampin certainly labored hard, and preached the Word with power. We can truly say that the church here has been revived, and many were aroused to a sense of duty. Eleven were received into the church by baptism. All the members of the Sunday-school, and five represent four new homes in the church. We have much encouragement in the future, members of these families may be reached through the dear ones who have so recently taken the stand for Christ. Many in the neighborhood are seriously counting the cost, and we hope, through persistent prayer and a sowing of seed, to be able to win them to the kingdom. While our hearts are made to rejoice over the new-born babes added to the church, we can not refrain from speaking of the ones who, a few years ago, tasted of God's blessings and strayed from the fold. Our prayer for these wanderers is, that they have no peace of mind until he returns to the One from whom all blessings flow.—Clara Cutter, 539½ South Pacific Street, Los Angeles, Cal., Feb. 24.

IDAHO.

Clear Water.—We held a special council Feb. 4. Seven letters of membership were granted. Bro. H. C. Longanecker, of Tekoa, Wash., was chosen elder for this church. Bro. Wm. G. C. Carl, of Portland, Oregon. The writer was chosen church clerk; Sister Nettie Patterson, treasurer. We also decided to solicit funds for a series of meetings. Bro. George W. Buntain has since left us since Feb. 1, preaching every evening. The meetings will continue through this week.—Bertha Eisenhire, Lenore, Idaho, Feb. 14.

Nampa.—Our church met in council Feb. 3. Our elder, Bro. C. C. Neher, being absent, Bro. J. R. Wellman presided. Several letters of membership were granted.—Mrs. Ethel Swope, 208 Sixteenth Avenue South, Nampa, Idaho, Feb. 12.

Nezperce.—Bro. H. C. Longanecker has come from Tekoa, Wash., visited our church on the 21st. He preached two old-time sermons, and gave us good fatherly advice. He is also our elder. The Christian Workers' Meeting, on the 20th, raised $24.61 for the Chinese sufferers, which will be forwarded immediately.—William H. Lichty, Nezperce, Idaho, Feb. 27.

ILLINOIS.

Yellow Creek church met in quarterly council Feb. 28. Our elder, Bro. J. H. Keltner, presiding. We had a good meeting, we hope, profitable meeting. Bro. H. H. Keltner is delegate to Annual Meeting. We expect to hold our four days May 13 and 14.—Mary A. Kuhleman, Pearl City, Ill., March 2.

INDIANA.

Beech Grove.—Last Sunday was surely a time of rejoicing for the church, when one man and brother, for whom we had been praying, came out and was baptized. In the evening another brother was restored to fellowship. We are having weekly prayer meetings in our homes. We feel that others are near the kingdom.—Sister Nettie Black, R. D. 9, March 2.

Bethel.—We met in council at the Chapel house Feb. 25. This was our first meeting since the division of our congregation, which took place Jan. 28. The writer was chosen elder for the coming year. Bro. Elder Miller was present. Considerable work was pleasantly disposed of. Officers were elected as follows: Mary Manly Deeter, elder; Etta Levi Neher, clerk; Bro. Melvin Neff, treasurer; Sister Etta Neff, church correspondent. Bro. William Noss is our regular Messenger. Bro. Noss made free-will pledge with money raised as our finance plan. A paper was read in the interest of Church Missionary Work. Sister Bessie Noss was appointed to receive all donations for the College.—Etta Neff, R. D. 3, Milford, Ind., March 4.

Goshen (West Side).—Our church met in council March 4. Our elder, Bro. J. H. Longenecker, presiding. Two letters were chosen and four were granted. Bro. L. P. Kurtz is our delegate to Annual Meeting; Bro. Wm. Hess, alternate. A temperance committee of three brethren was appointed, brethren R. P. Fraser, M. A. Cripe and Isaac Grady. Our love feast was appointed for May 13 at 2 P. M. Our regular quarterly meeting for October May 27, instead of June 3, on account of the Annual Conference. With the new church and newly-purchased house we have a neat, comfortable house in which to worship.—Mrs. Ida Brumbaugh, Goshen, R. D. 8, March 4.

Huntington.—Our church met in council Feb. 25. Our elder, Bro. J. G. Rowe, being absent, Bro. Q. L. Hutton was chosen as our delegate to Annual Meeting; Bro. Q. L. Brower, alternate. Our birthday offering, for the entire year, amounted to $18.15. Bro. Rowe turned it in to our Mission Board.—Sister Leo H. Miller, R. D. 9, Huntington, Ind., March 3.

Lindenwald.—Our church met in council March 4. Our elder, Bro. Henry Wike, could not be with us, so Bro. J. W. Harris took charge of the meeting. Bro. Harris was chosen elder. Our love feast will be held May 7, at 10 A. M.—Adella Endsley, Lindenwald, R. D. 3, March 6.

Lower Fall Creek.—We met in council Feb. 25. Our elder, Bro. Frederick Fike, presiding. We had a letter from Sister Bro. Carl Rarick, of Indianapolis, to hold a series of meetings for us, beginning March 24. On account of smallpox being in the neighborhood, we will not have our love feast until the second Sunday of January, but we hope that conditions will be favorable.—Sister Wreatha Krall, R. D. 9, Fairview, Ind., Feb. 26.

Mexico Grove.—Our church convened in council Feb. 25. Eld. Chas. Neff presided. Considerable business came before the meeting. Our elder, Bro. Jacob Neff, and son were present. Bro. Calvin Cripe is our delegate for the next Annual Meeting; Bro. James Peters, alternate. The church contemplates holding a series of meetings in the near future.—Sister Ida Mitchell, New Paris, Ind., Feb. 28.

Missionary Church.—Sunday night Bro. H. L. Fadely, of Middletown, Ind., closed a three weeks' series of meetings at our Union Church. The interest and attendance were very good, and more especially considering the fact that two other protracted meetings had been conducted in the city during the past, and three miles south of this place. Bro. Fadely delivered seventeen interesting sermons. Eighteen were baptized, ranging in age from seven to up to sixty-seven years old.—John P. Shoemaker, Shideler, Ind., Feb. 28.

Nettle Creek.—The church of Northwestern Ohio will be held in the Silver Creek church, near Pioneer, Williams Co., Ohio, April 20 and 21. The ministerial, and the Annual Meeting will be held the day preceding. The Brethren of Silver Creek are making the railroad arrangements.—Edward Kleckner, North Manchester, Ind., Feb. 27.

Pleasant Hill.—Our church met in council Feb. 25. Our elder, Bro. Geo. E. Swihart, presided. Bro. Swihart is our elder for another year. Bro. O. V. Dilling was chosen to represent us at Annual Meeting; Bro. Jesse Hoff, alternate. We selected a minister to hold a series of meetings for us during the latter part of March. Bro. Jesse Hoff, R. D. 3, has charge. Bible lessons here sometime next fall. The church has decided to buy the new hymn books in the spring. The church remained with us over Sunday, and preached three edifying sermons.—Lydia Swihart, R. D. 5, Wabash, Ind., March 4.

Sugar Creek.—Our church met in council at the East house with our elder, Bro. H. J. Neff, presiding. Three letters were granted. Our love feast will be held May 6, at 2 P. M. The members decided to repair our churchhouse the current year. Bro. Jesse Hoff is our delegate to Annual Meeting; Bro. Swihart, alternate. We elected our Sunday-school officers for the year. Bro. Jesse Hoff, superintendent; Sister Ida Mitchell, secretary.—Blanche Arnett, South Whitley, Ind., Feb. 25.

Swan Creek.—The work at this place is moving along nicely. Our Sunday-school is increasing all the time. Since our last report two (a husband and wife) have been received by baptism. Two were received by letter. Bro. Jesse Hoff was chosen elder by Bro. D. W. Bowman, of Anderson, last Sunday. The regular quarterly meeting will be held with this church, March 18, at11 A. M.—Summitville, Ind., Feb. 26.

Walnut.—Our church council March 2, our elder, Bro. F. S. Brubaker, presiding. Brethren M. M. Miller, John Strausbaugh and Bro. Jesse Hoff were appointed as a Missionary Committee to assist with the business. Bro. Bro. Jesse Hoff is our elder for another year. Three letters were received. Bro. John Pranse is our delegate to Annual Meeting; Bro. Brubaker, alternate. Our love feast will be after harvest. Our Sunday-school elected officers as follows: Our Sunday-school is getting along nicely, with Bro. Charlie Weimer as our superintendent.—Anna Crumrine, R. D. 5, Wabash, Ind., March 3.

IOWA

Des Moines Valley.—Our church met in council March 2, at 1 P. M. Our elder, Bro. J. Q. Coughnour, presided. Considerable business was disposed of. Our meeting was dismissed of in the usual way. We decided to hold our love feast May 27, at 4 P. M. Bro. Q. L. Brower, of Huntington, Indiana, will commence Oct. 7, to be continued two or three weeks.—G. M. West, Ankeny, Iowa, March 6.

Prescott.—Bro. Henry Brower, our District Sunday-school Secretary, came to us in the interest of the Sunday-school work. We decided to hold a Sunday-school Rally, April 2, which was appreciated by all.—Edna Wray, Prescott, Iowa, Feb. 17.

KANSAS

Dorrance.—Our church convened in council Feb. 28, with Bro. D. A. Crist, of Quinter, Kans., present. Three were received by letter. Bro. D. A. Crist is our delegate to Annual Meeting; Bro. D. A. Heckman, alternate. Our love feast will be held April 1st, beginning at 10 A. M. Bro. Crist was with us a few days, and preached three edifying sermons. He is also our elder. The Christian Workers' Meeting, on the 20th, raised $24.61 for the Chinese sufferers, which will be forwarded immediately.—William H. Lichty, Nezperce, Idaho, Feb. 27.

Pleasant View.—The members of our church assembled in council March 4, to consider the erection of a suitable house in Hutchinson, Kans. Almost immediately after the meeting was called to order a motion was made to the effect that the Pleasant View church) put forth our greatest effort to build the above-named churchhouse, which was carried unanimously. Next, the different solicitors and committees were elected. A subscription was raised at this same meeting, which amounted to a little over $1,100. This, we think, shows a good interest in the work in Hutchinson. Eld. A. F. Miller and the writer are the solicitors, who will start immediately in this work to raise money in cash or pledges to the amount of $1,200, which is the amount we have to start with. Hutchinson, But it is our intention to raise as much more as possible. Brethren, pray for us during this period. We are sure, in the course of a few months, the dear brethren in Hutchinson, may have a place to worship that they can call their own.—Wilmer Keedy, Darlow, Kans., March 4.

Victor.—Eld. R. E. Kesler, of River Bend, Colo., preached seven sermons for us, Feb. 19 to 26, inclusive. On account of sickness the meetings were not so well attended. However, good was done, and the meetings were quite interested. Bro. Kesler also gave us several soul-inspiring sermons at the close of the series were much appreciated. A few days later he began a series of meetings in the M. E. church, and a good, edifying period. We are sorry that first meetings the Brethren have held at this place. We trust that much good has been won into honest hearts, which will be manifested in the future. The meetings were well attended and good interest was manifested. Bro. Kesler presented the Bible truths, practically, helping the people to search the Scriptures to see if these things were so. —A. C. Bauman, Victor, Kans., March 4.

Wade Branch.—We met in council Feb. 11, with Eld. D. A. Crist presiding. Bro. Crist presented membership with——, a minister in the second degree and his wife. Eld. D. A. Crist was re-elected elder for the coming year. Bro. Crist (Sunday-school) officers for the next quarter are: Bro. Samuel Beaghley, superintendent; Sister Lucy Beaghley, secretary. We will have our love feast May 6, at 2 P. M.—Mrs. Samuel Beaghley, R. D. 2, Pools, Kans., Feb. 21.

Walo.—Bro. Kesler, of River Bend, Colo., has been laboring earnestly here. He came Feb 7, and remained till the 26th. During that time he preached seven sermons. Walo is about twelve miles from the Victor church, and as this is the second time he preached at this place we were satisfied with the Brethren, but had never heard our doctrine preached. He preached doctrinal sermons. Bro. Kesler had read and then commented upon 178 scriptural sentences, besides referring to perhaps fifty other passages in the discourses. The meetings were interesting and well attended, and the people seemed interested in the way the Brethren preach and practice baptism. We are thankful for the Gospel here, and we earnestly pray that the seed that has been sown may bear fruit to the glory of God.—Elva A. Bradshaw, Walo, Kans., March 1.

MARYLAND.

Fairview.—Peach Blossom congregation met at the Fairview house in regular quarterly council March 2. Three letters of membership were granted. Bro. P. H. Rittenhouse was elected delegate to Annual Meeting; Bro. J. H. Ritchie, alternate. On account of removal, Sister Florence Walbridge resigned as church correspondent. Sister Elizabeth Bean was elected in her place.—C. Ellen Hutchison, Cordova, Md., March 6.

Notice.—The District Meeting of Eastern Maryland will be held in the Middletown church, Middletown congregation, Tuesday, April 18. The elders and delegates will meet the day before at 2 P. M. for organization.—A. P. Snader, New Windsor, Md., Feb. 28.

MICHIGAN.

Woodland church met in council Feb. 25. Our elder, Bro. J. M. Sadie, presiding. The letter was read, and we will have our love feast May 13, commencing at 6:30 P. M. Eld. M. Smith was chosen to represent us at Annual Meeting, with Bro. Philip Cool, alternate. The writer was chosen church correspondent for the next year.—J. J. England, Woodland, Mich., March 4.

MINNESOTA.

Worthington.—We are rejoicing the close of an interesting Bible term, taught by Bro. W. H. Lichty. The attendance has been good. This is the third Bible term taught by Bro. Lichty in this place, and we hope he can come to labor with us. Sister Sadie Miller also began work here Feb. 20. Her Bible work and sermons are highly appreciated by all, and lectured one hour each evening. The second week one hour and a half was found to suit the audience best. Sister Miller's lectures were very interesting, as well as instructive, and were enjoyed by all.—Mrs. Ida Swanson, Worthington, Minnesota Schechter, R. D. 5, Worthington, Minn., March 2.

MISSOURI.

Carthage.—We had a fine lesson today by our newly-elected minister, Bro. Edwin Eller, on the subject, "Are Ye Doing Thou Lackest." He took, for an example, Belshazzar, who was weighed in the balances and found wanting. He also pictured with the Word of God in one balance, and the people in the other, with the Lord with the balances, and asking to our faith all the Christian virtues; till we come up to the full measure of the stature of a man and woman in Jesus Christ. Our brother manifests promising prospects for future usefulness in the ministry. For this we thank God and praise his name.—Mrs. Ida Hutchison, 1344 East First Street, Santa Ana, Cal., Feb. 27.

Mineral Creek.—We met in regular monthly council Feb. 25, our elder, Bro. Jacob Hoover, presiding. The day's business was disposed of in love and union. Two letters were granted. Bro. Hoover was also appointed superintendent of Christian Workers' Meeting. We decided to have our series of meetings some time in April, conducted by Bro. Hoover, beginning Sept. 3. Bro. D. L. Mohler reports that Bro. A. Hutchison commenced a series in our midst in the near future. We look forward to great pleasure in these meetings.—Zilpha Campbell, Lenton, Mo., March 1.

South Side.—We are enjoying regular services, though there has been considerable sickness all winter. We have been enjoying regular preaching for the first of the year twenty-eight have been baptized, which adds much strength to the congregation. We are now holding a small Sunday-school in Hyde Park on Sunday afternoon. So many people are all out of work, and so many are worrying only part of the time that it puts people into very mentual circumstances. We are at a loss how to relieve the situation. The church here is very much in need of a minister, if we could do it successfully.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., March 2.

NEBRASKA.

Omaha.—Bro. Perry VanDyke, of Holmesville, Nebr., came to us on the second Sunday in Feb., and held the Bible term in which were much appreciated. Last night Sister Shepherd was baptized, and she is the first convert in Omaha.—Kansas, but had been away for thirty years without seeing any members. Seeing my bonnet, she found out about the mission last summer, and last night she was received into full fellowship. We now have preaching services in South Omaha every two weeks, on Wednesday evenings.—Gabriel Lake Street, Omaha, Nebr., March 2.

NORTH CAROLINA.

Brunmetts Creek.—Bro. William Reed, of Melvin Hill, N. C., and Eld. H. M. Griffeth, of Brummett, N. C., began a series of meetings at this place Jan. 30, which continued until Jan.

29. Twelve were baptized and two were reclaimed. One is yet to be baptized. The attendance was very good, and we are sure that lasting impressions were made. The interest is greatly revived. We have a good Sunday-school and good prayer meetings at this place. The young people seem to be very much interested in both.—M. R. Brubaker, Brief, for Feb. 22.

OHIO.

Beech Grove.—Our church met in Council Feb. 25. In the absence of our elder, Bro. S. W. Bonser, Bro. Daniel Hollinger had charge of the meeting. Six letters of membership were granted. Bro. Andrew Fahy was elected as our delegate to Annual Meeting, and Bro. Brubaker Solomon and Bro. Elvin Hoyer are our delegates to District Meeting. Other church officers were also elected. We decided to hold our meeting on May 20, beginning at 10 A. M. Bro. David Hollinger came to us on Friday evening and gave us three interesting talks on the Bible Lands. Bro. Nathan Groff was with us on Sunday evening and gave us a talk.—E. S. Hollinger, R. D. 1, Hollansburg, Ohio, Feb. 27.

Donnels Creek.—Feb. 5 Bro. Jacob Coppock, of Tippecanoe City, Ohio, began a series of meetings at this country house, which closed Feb. 26. He preached in all twenty-four sermons. Attendance and interest were not extra, but the church feel spiritually strengthened. Bro. Coppock visited in the homes of members. He also visited one family who invited us to send the meetings.—Elsie Wingert, R. D. 1, Box 173, Springfield, Ohio, Feb. 28.—

Riverside.—We met in council Feb. 23. Eld. Samuel Horning presided. Two letters of membership were granted, being that of a deceased wife. Bro. Chester Bro. Enoch Ruffner as district Meeting, requesting that a temperance committee be appointed for Southern Ohio. Eld. J. C. Bright is our delegate to Annual Meeting. He and Bro. Marion Bright will represent us at District Meeting. Our Love-feast will be held May 13, at 4 P. M.—Clara Erbaugh, New Lebanon, Ohio, March 1.

Loramie.—Our church met in council Feb. 18, with Brethren S. Z. Smith and U. R. McCorkle present. Bro. Smith presided, in the absence of our elder, Bro. Jacob Hoover, who is poorly and was chosen. Bro. U. R. McCorkle and Sister Clara Souders were chosen as delegates to District Meeting. Our Sunday-school is moving along very nicely this year, and there is an increased interest in the work. Our prayer meetings are well attended.—Allen Heiman, Dawson, Ohio, Feb. 28.

Upper Stillwater.—On Jan. 21 we began a series at this place. Bro. Reuben Shroyer, of New Berlin, Ohio, had been secured to conduct the meetings, but circumstances prevented his being with us at the beginning. On Jan. 22 Bro. Shroyer, one of our home ministers, conducted the services until Bro. Shroyer came. He came Jan. 27 and remained with us until Feb. 12. As the immediate results of the efforts made, three accepted Christ and were baptized. We feel encouraged. The sessions was not as large as it should have been, the church feels built up spiritually for Bro. Bro. Shroyer was a revelation in sermons upon the faith and principles, as set forth in the Bible, and practiced by the church. The morning were encouraging to members, and the weak were strengthened in these principles. Many others were made to see their condition, yet were not willing to yield. We are still praying that they may come before these impressions leave them.—Mary Hoover, R. D. 3, Bradford, Ohio, Feb. 28.

Upper Twin.—Our series of meetings at the Wheatville house, conducted by Bro. Jesse Garrett, of Tombstone church, closed March 1. He labored earnestly and prayerfully, giving us twenty-two rich, spiritual sermons. We all feel much strengthened and encouraged.—Delia D. Schilling, R. D. 10, Eaton, Ohio, March 2.

OKLAHOMA

North Star (Oklahoma).—Our church met in council Feb. 25. Our elder not being present, Bro. S. F. Niswander presided. Our Sunday-school membership were reported. Decided to hold our love feast April 15. The writer was chosen delegate to Annual Meeting. Bro. J. D. Bashor, of Timber River, with us, and preached for us twice on Sunday.—S. F. Niswander, Caldwell, Kans., Feb. 28.

PENNSYLVANIA.

Chiques.—Feb. 25 we held our council meeting. Seventeen church letters were granted. Bro. S. S. Eshelman was advanced to the second degree in the ministry. Brethren Eshelman, S. Z. Zug and S. Z. Witmer were present to assist in the work. Brethren S. S. Eshelman and H. F. Brubaker were elected to Annual Meeting. They are also our delegates to District Meeting. The decisions reported in the District Love-feast will be held June 13 and 14, beginning at 1: 30 P. M.—Henry S. Zug, Chiques, Pa., Feb. 27.

Danville.—About one year ago the earnest people of Davidsburg and vicinity collected and built a commodious union church. It was dedicated to the Lord and the open door to all denominations who contributed for its erection. Bro. J. A. Hall conducted the service of the dedication, and Brethren Bitzberger, Pa., to conduct a series of meetings. Bro. Weaver was the right man for the place. He preached eleven doctrinal sermons to splendid audiences and many other church members and those not Christians. No offense was taken until the end and the prayer was for conversion, even then only a few objected. Bro. Weaver baptized nine souls on Sunday, Feb. 19, in the Big Canowago Creek. A large concourse of people were present. Others are near the kingdom. The Davidsburg people do in fact love the Big Canowago congregation. Some evenings we had Bible study before the regular services. The subject of Tombstone was led in this by Bro. Weaver gave out references and had different ones in the audience read them when called upon. He would then comment on them, which made it very interesting and explicit.—G. W. Harlacher, Dover, Pa., Feb. 28.

Ephrata.—Our Bible Term was a great success. Sister Hattie Stauffer, of Bethany Bible School, came here Jan. 30 and remained with us until Feb. 11. She gave us a doctrinal and Bible lesson every evening except Sunday evening. She described their wonderful and thrilling experience in the land of Noah. On Sunday evening there were present the two hundred people. The attendance and attention were good at all the meetings, which proves the interest that the church members and others took in this Bible Term.—Levi Keller, Ephrata, Pa., Feb. 28.

Notice.—The B. & O. R. R. Co. has made ample arrangements for the Brethren and Sisters and Disciples of Pennsylvania to be held in the Quemahoning congregation, near Jerome, four miles from Hollsopple, April 18 and 19, as follows: Passenger coach to leave Hollsopple on the morning of April 18, after the arrival of the trains from Rockwood and Somerset, due at Hollsopple at 8: 43 A. M.; also to leave for Jerome after the afternoon trains arrive, and on Wednesday, April 19th, after the arrival of the forenoon trains. Returning from Jerome, Wednesday evening, April 19th, connection will be made at Hollsopple with train for Johnstown and Rockwood, due at 4: 54 and 6: 32 P. M. On Thursday, the 20th, connection will be made with train due at Hollsopple at 6: 11 and 8: 41 A. M. Tickets can be secured at the rate of two cents per mile where there are ten or more traveling together on one ticket. The fare from Hollsopple to Jerome is twenty-seven cents for the round trip, good for thirty days.—Silas Hoover, R. D. 2, Somerset, Pa., Feb. 27.

Philadelphia (First Church of the Brethren).—On Sunday evening our pastor, Bro. D. W. Kurtz, gave us a very helpful sermon on "The Power of Love," in our church on Germantown Street above Broad Street. At the close of the service four dear souls made the good confession and were buried with Christ in baptism. More are near the kingdom, and we expect to have baptism soon again.—Mrs. Sallie B. Schnell, 1906 North Park Ave., Philadelphia, Pa., March 2.

West Greentree.—Feb. 4 we began a series of meetings in Florin, and continued nine days. The home ministers did most of the preaching. On the 13 we began a series of meetings in Mount Joy, and continued until Feb. 23. Bro. Elias Leever, of Lancaster, had the meetings in charge. During these meetings there were no visible results, but we hope and pray for more and better days. We are still looking unto him void.—S. R. McDannel, Elizabethtown, Pa., Feb. 27.

Woodbury.—Our church met in council Feb. 18. Eld. J. R. Stayer presided. Brethren J. E. Hyers and D. B. Sell were with us. Our love feast was appointed for May 14, at 6 P. M. We decided to have preparatory services on the usual appointments at 10: 30 A. M. Bro. J. R. Stayer was elected presiding elder for a term of two years. Brethren Sell and Hyers also represent the church at District Meeting. The church also decided to call for the District Meeting of 1912.—J. C. Stayer, Woodbury, Pa.

TENNESSEE.

Boones Creek.—Bro. Jesse Clark began a series of meetings here Feb. 6, and continued until Feb. 22, preaching thirty soul-stirring sermons. The church was greatly revived and the members were encouraged and strengthened spiritually. Five came to us from the Lord's side and confessed. Bro. S. J. Bowman preached on the following Sunday.—Angie Clark, R. D. 6, Johnson City, Tenn., Feb. 27.

Bristol.—Our church met in council in regular preaching on the fourth Sunday of each month, at 11 A. M. and 2 P. M., for the transaction of this business. Bro. Noah Mow was our first public service for the year in a school building, which was well filled with attentive listeners. There seem to be a deep feeling of love among the outsiders here for our people. The influence of the Bible is being felt in this community. The church here owes much to the faithful effort of Bro. J. C. Jones, who has recently moved to Marion, Va. We crave the prayers of brethren and sisters for the success and power of the work in this city.—Samuel H. Garst, Blountville, Tenn., Feb. 27.

Limestone.—Our church met in council Feb. 25. Our home brethren, S. H. Garst and J. C. Jones, had charge of the business came before the meeting. We arranged to reorganize our Sunday-school for the next quarter. Bro. D. F. Bowman was with us on Saturday and Sunday, and preached an interesting sermon.—Anna Arnold, Limestone, Tenn., March 2.

VIRGINIA.

Notice.—Our Sunday-school Meeting will be held at Middle River March 31 and April 1. Those coming on the D. & O. Railroad will be met in Mount Sidney March 30, by Brethren Jno. J. L. Whitmer, of Mount Sidney, Va., in time for an early March 30 on the S. & W. Railroad, by Bro. W. H. Wheeler, of Grottoes, Va., but get off at Harriston, Va.—J. F. Miller, Grottoes, Va., Feb. 27.

WASHINGTON.

North Yakima.—Our Bible Institute, conducted by Bro. Ellis H. Studebaker, closed Wednesday night, March 1. Bro. Studebaker labored with us for nearly two weeks, teaching the lessons from the Bible Institute correspondence course, going into God's Word, and we feel that our brother's work has not been in vain. We have a Sunday-school of about 75 efficient workers, both in the Sunday-school and church work, for the harvest is white and the laborers are few. Our Sunday-school is one of the means that we are looking forward to the time when we may have the graded lessons, especially for the primary department.—Mrs. Ella Miller, Wapato, Wash., Feb. 29.

Wenatchee.—We closed our series of meetings, on the evening of Feb. 26, with two additions. One was reclaimed. Bro. Elkenberry labored earnestly while with us, and we truly hope that much good seed was sown in the evening services here in a few days for Weston, Oregon, to engage in a meeting there.—Alice Fike, R. D. 3, Wenatchee, Wash., Feb. 28.

WEST VIRGINIA.

Shrewsbury.—Eld. J. W. Rogers met with us on the evening of Feb. 11, and preached a refreshing sermon for us. On Sunday morning, after services, Sister Perry, who has been afflicted for some time, was anointed. In the evening seven of us walked to a mountain, about a mile distant, to see a dear sister, ninety years old. Matt. 24 was read, and we had prayer and singing. We attended no meeting. We were glad to see so many interested in hearing the Word of God. There will be preaching at Shrewsbury, beginning March 17 at the Lord permit.—Ella Miller, Shrewsbury, W. Va., Feb. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CONTEMPLATED VISITS TO SCHOOLS BY EDUCATIONAL BOARD.

The members of the Educational Board, who have been selected to visit the various schools, have arranged the following itinerary:

Eastern Group.

Arrive at Daleville, Wednesday afternoon, March 22, remain there until noon, March 23. Arrive at Bridgewater same evening and remain until Saturday morning, March 25. Arrive at Union Bridge same evening and remain over Sunday. Leave there on Tuesday morning, March 28, and arrive at Huntingdon same night. Remain there until Friday morning, March 31 and then go on home.

Western Group.

Arrive at North Manchester on Tuesday, April 4; remain there until the morning of April 6. Arrive at Mt. Morris same evening; remain there until the morning of the 8th. Arrive at McPherson same evening; or, at least, spend April 10 and 11 there. We will aim to spend a portion of April 12, 13 and 14 at Bethany, and return home the last of the week.

These dates are given subject to train connections and it will be observed that sufficient time is given between distant points to meet all the **day** appointments at least.

Should there be any change in above schedule, notice will be promptly given ahead of us. It is imperative that a conference be had with Trustees, Faculty and Board of Management sometime during our stay. Such meetings can be arranged by the various schools to meet their convenience.

Such reports as are required by Annual Conference should be prepared and handed to us at the meeting of Executive Board. Lordsburg is otherwise provided for this year.

A. G. Crosswhite,
Secretary Board of Education.

Flora, Ind., March 1.

TO THE CHURCHES IN THE FIRST DISTRICT OF VIRGINIA, GREETING.

The call for workers in our field is constantly increasing. New fields are opening up for the gospel message of salvation. We desire that every church in the District, and every member, contribute to this all-important work. Our means at hand are exhausted. We are entirely dependent upon you for means to carry on the work.

The District Conference has asked that each congregation take up a collection each year, prior to the District Meeting, for missionary work in the District. In response to this request, will you not send a contribution from your congregation to the annual collection at the missionary meeting, to be held at our coming Conference?

We also request that all reports of work done, and offerings made for the past year, be sent to the Secretary of the Board not later than April 1.

By order of the District Mission Board,

D. N. Eller,

Daleville, Va., March 4.

FROM KANSAS CITY, MO.

In the large cities there is a great demand for clothing. Many worthy people are not currently enough to buy sufficient food for their families. Such families need assistance in the way of clothing and bedding.

Many people, in this land of ours, for various reasons, discard clothing before it is worn out. Now if some poor people here had this clothing to wear about their work, they would certainly be thankful. Here, in Kansas City, Mo., as well as in all cities, there are so many thus circumstanced. We meet with them almost every day. We want t.. help them.

The kind people have responded liberally to our calls, and we have received new and second-hand goods from several States; but we are in need of more. We can use almost any kind of clothing, and a lot of blankets, very much worn. A lady who has a large family and is working in a dairy, was very thankful for them. She said she could wear them quite a while, and that would help her much. We have received quite a number of boys' vests. Some would say they are no good. We also received a number of ladies' jackets with big sleeves. Out of style? Sure; but our Mission Band meets every Thursday and we work these up into pants for the little boys, and some of them we work into dresses. By making comforts at a small expense we can furnish many families with bedding to keep them warm.

Now we come to the Aid Societies again, asking your assistance. Ransack your closets and wardrobes. Send us anything that has wearing value, and we are sure the Lord will bless you if it is done in his name. Of course, we like new goods as well as any one, but all will be thankfully received and used in our mission work here. Send all things to G. W. Lentz, Centropolis, Mo., and be sure to send all mail and bill of lading to the writer as below.

Mrs. Mollie Lentz.

6238 Hughe Street, Kansas City, Mo., Feb. 28.

CONFESSING CHRIST.—Rom. 10: 9, 10.

It is impossible for an observing, spiritually-minded man or woman to resist the conviction, emphasized every day, that this is a timely word. In its fullest meaning it has a wide application. It is not difficult to avow some kind of faith in Jesus Christ, but it is quite another thing sincerely to confess him. The former class is large, the latter class is more limited.

The sincerity and worth of one's faith must be determined by the act and character of the confession. A faith that is without heart-felt sentiment in behalf of Jesus Christ, is not obscurely but plainly put before us. Sincere faith in Jesus as Lord,—the One set apart, the Mediator through whose blood we have redemption and the forgiveness of sin, the risen and enthroned One, the faith that includes all this—implies confession. To decline confessing Christ in such a case, is to deny faith. This means destruction to that soul.

A sincere faith and confession are indissolubly joined. One who says he believes in Christ and then goes his own way and does his own will, neglects appointed ordinances and leaves an impression that is hurtful rather than helpful to Christ's holy cause, is denying him as certainly as did Peter when he played the apostate in the hour of his master's agony. Such a denial means a separation between Christ and the believer; yea, it places a gulf between them that will keep them eternally apart.

Many confess Christ as their Redeemer, Savior and Loving Friend, but in their daily life they show such an opposite spirit to their faith and confession that the close observer will see the insincerity of their confession. To confess Christ is not simply to get your name on the church record, but it means to take up Christ as your Savior, and live that life that is permeated with the spirit of God. It means to tend church and take an active part in all the

services. It means to visit the sick, to comfort the broken-hearted, and to make such sacrifices as will prove to the world that you are a pilgrim and a stranger here below, but a fellow-citizen of Christ's kingdom. To confess Christ and neglect to "eat his flesh and drink his blood," is mockery in its darkest shade.

There are members who came into the church through confession and baptism, years ago, and never took the Lord's supper and communion. They are spiritually dead. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Oh, may the spiritual light shine into their hearts that they may see the dawn of the new day of righteousness in their lives, and become active members in Christ's church! Oh, may each member more fully shine out the Christ, whom they confess before men, more fully in their everyday life! Then the world could see our Saviour so vividly in the daily lives of his followers as to draw them to confess him and live for him forever.

H. A. Stahl.

Glade, Pa.

PART OF OUR WORK.

A great and responsible part of our work today is to separate the good from the bad. We must contrast the two plainly before the minds of others, in order to teach and elevate the pupil, whether he be minister, teacher, parent, or guardian.

Just how we get rid of some things not wholesome, is often a question, and sometimes one's experience often serves another to good advantage.

Some seven years ago our mail carrier said, "I am going to send you a paper for a while. It is good for you; you need not worry about the pay. It will come a few months then stop."

It was then just a few months before election. Well, after a year or so I tried to stop the paper and sent several letters to that effect. It was a paper for our big city papers, and they paid no attention to my requests. After a while I appealed to our postmaster to stop it. Several unsuccessful attempts were made.

About that time I moved some six hundred miles away. The paper, however, promptly found my address and made its regular weekly visits, and finally sent several requests, asking me to renew my subscription.

By this time I thought of paying for a year's subscription, as I had had it so long free. I sent a request that if they would cut out their whisky advertising I would continue with them. This was enough, and I have never seen another paper. A like request as effectively stopped a big St. Louis paper, when they were urging a renewal. Cannot we, as Christians and temperance workers, do a good work by refusing to take even newspapers of a low standard? How does it look to see the Sunday-school lesson explained in one column, while on the opposite, but by the side of it, in glowing language, with big jugs and bottles, advertise some sort of liquor? It almost makes one sick to see the awful evil resulting from such stuff, and yet the money of many Christians is responsible.

Many times when in need of a little recreation or exercise, go to the theatre or moving picture show. Others pass the time with a novel or a story paper. Rev. 22: 15 says, "Without are dogs, sorcerers, whoremongers, murderers, idolaters and whosoever loveth and maketh a lie." Now, if we love to read lies, we no doubt furnish part of the money to produce this unwholesome reading matter. Why, oh, why is our business as Christian professors of so little importance, that we can dismiss it at almost any time for such things?

A. Wampler.

Fredonia, Kans.

TO THE CHURCHES OF MIDDLE INDIANA.

By request of its Mission Board our District, at their last meeting held at North Manchester, Ind., October 1910, raised our District mission dues to eighty cents per member. After considering carefully the pressing needs of the work on hand, the Board placed the quota as low as the demand would allow. Since that time other calls that we feel must not go unheeded, are being urged upon us. Therefore, in order that our work may not be retarded, a prompt compliance with the decision of last District Meeting is absolutely necessary. If any of the churches feel to raise an amount to fit particular needs, one congregation has already agreed to do, we assure you it will be used only as necessity demands.

We were pleased to report, to our last District Meeting, forty-eight accessions at the several mission points during the year, but since that time seventy-one precious souls have accepted the offered terms of salvation.

We feel sure that our dear brethren and sisters, who have contributed so nobly to this cause in the past, will be ready and willing to supply the present need. Each of us may do a little in this grand work, "but God giveth the increase," and to his name be all the glory.

Huntington, Ind., Feb. 27. J. H. Neff, Sec.

DEATH OF SISTER OLLER.

Sister Elizabeth Bonebrake Oller, widow of Eld. Jacob F. Oller, of Waynesboro, Pa., departed this life Feb. 19, 1911. Her age was eighty years, two months and nineteen days.

Sister Oller was born on a farm near Waynesboro, where she lived until her marriage in 1848. To this union there were born eleven children, five of whom survive. She was always very energetic. Even in her advanced years she did her own housekeeping. Seven years ago, when her eyesight failed, she moved to the home of her daughter, Sister Sudie Rohrer.

About fifty-eight years ago she accepted Jesus as her Savior and united with the Church of the Brethren When she and Bro. Oller moved to Waynesboro, in 1867, there were but eight members of the church living in town. Now the number has increased to about three hundred. This growth and development has been due largely to the work of those who have left us and are now resting "from their labor." Sister Oller's share in this work is not unimportant. She was much interested in the salvation of others and ever ready to talk to those who were personally engaged in the work. That her husband could be of more use in the Lord's vineyard she willingly assumed the larger responsibilities laid upon her, in the home, because of his absence.

She accompanied Bro. Oller to a great many Annual Meetings, where she met and became intimately acquainted with many of the members of the Brotherhood. Not only there but also in her home was her influence largely felt. Her home was a shelter to many besides those of their own household. Sister Oller shared the joy of her husband in entertaining and helping others, especially those younger than themselves. There are many who attribute their success in life to the helpful words and encouragement which they received in this home.

In her giving she was liberal and unostentatious. Especially did she remember the orphan and widow.

Six years ago she lost her eyesight, but did not lose her cheerfulness. Indeed, her life seemed to brighten with years. Those who visited her were inspired by the personal contact, to more joyful living.

She was ready for her departure and longed for the summons to go. A few months ago she said, "I will not be long. It can not come too soon, but I am willing to wait until the Lord tells me to come."

In the midst of her suffering, during the last week, she quoted this stanza several times:

"What's all this world can boast, or can it take
Its it death? Is it death?
That soon will quench, will quench this mortal flame?
Is it death? Is it death?
If this be death, I soon shall be
From every pain and sorrow free;
I shall the King of Glory see!
All is well, all is well."

Services were held in the church in Waynesboro, conducted by Eld. J. T. Myers, of Philadelphia, who used as his text Philip. 1: 21. Sudie M. Wingert.

Waynesboro, Pa., Feb. 26.

DEATH OF ELDER S. A. WALKER.

Eld. Stephen A. Walker, of Tiffin, Ohio, was born March 25, 1825, in Franklin County, Pa., died Feb. 8, 1911, aged eighty-five years, ten months and fourteen days. He was the son of John and Eliza (Skinner) Walker. At the age of seven years he moved with his parents to Ashland County, Ohio, where he acquired an education, and taught in the school for some time in that vicinity. In September, 1848, he moved to Seneca County, Ohio, where he began teaching in the school district. Here he lived for over fifty years.

June 21, 1849, he was married to Elizabeth Fisher. To them were born seven sons and two daughters. His wife died July 28, 1874. He was then married to Sarah L. Bosman, of Tiffin, Ohio, March 23, 1875. To this union was born one daughter.

He became a member of the Church of the Brethren in June, 1859, was elected to the ministry in 1868, and was ordained to the eldership in 1878. He was a good talker, a good reasoner, and a strong advocate of the doctrine of the church of his choice. He was actively engaged in church work up to within a year or two of his death. His field of labor was principally in the bounds of the Seneca church, of which he had charge for a number of years. Upon several occasions he represented his District on the Standing Committee. He was largely instrumental in helping to establish the Mission at Fostoria, Ohio.

Practically all his life was spent on a farm near Bloomville, Ohio, where, in 1907, because of his failing health he left the farm, and with his wife and youngest daughter moved to Tiffin, Ohio. He attended the Conference at Winona Lake, Ind., in 1910. The trip seemed too much for him, and from then on his health rapidly declined, until, on the morning of Jan. 25, 1911, while seated at the breakfast table, he was stricken with paralysis, after which he only partially recovered. After lingering for fifteen days, his spirit took its flight to the spirit world on the evening of Feb. 8.

Thus ends the life of a devoted husband, a kind and loving father and a valiant soldier of the cross. Besides his wife, seven sons and two daughters are left to mourn his departure. The oldest daughter preceded him when she was quite young.

Services were held at his late home in Tiffin, Ohio, on Saturday, Feb. 11, conducted by Eld. L. H. Dickey, of Fostoria, Ohio. Interment in the Woodlawn cemetery, near Bloomville, Ohio. Lydia Dickey.

Fostoria, Ohio.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Ashenfelter-Roberts.—By the undersigned, at the home of the bride's parents, Feb. 22, 1911, Bro. Walter Ashenfelter and Sister Rhoda Roberts, both of Flatt Co., Ill.—John Arnold, Linter, Ill.

Quakenbush-Dunkin.—By the undersigned, at the bride's home, Olpe, Kans., Feb. 18, 1911, Bro. Loren Quakenbush and Sister Leita Dunkin.—S. E. Lantz, Madison, Kans.

Rachel-Pierson.—By the undersigned, at the home of the bride's parents, El Centro, Cal., Feb. 19, 1911, Bro. Jesse B. Rohrer, of Brawley, Cal., and Sister Cora May Pierson, of El Centro, Cal.—W. M. Platt, El Centro, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bachman, Sister Fanny H., died Feb. 17, 1911, at Lititz, Pa., in the bounds of the West Conestoga congregation, aged 76 years. She was a faithful sister in the church, a kind neighbor and a loving mother. She will be missed by her family. She leaves her husband, three sons and two daughters.—Services in the Lititz churchhouse by Bro. L. W. Taylor, and J. A. Heitler and interment in Church of the Brethren cem.—Levi. Cim. 4: 6-8.—H. R. Nies, Lititz, Pa.

Bailey, Priscilla, born Oct. 26, 1844, died Feb. 21, 1911, aged 66 years, 3 months and 26 days. He leaves an invalid wife. A neighbor was visiting him and had left for home just a few minutes before he took his last breath. Interred near Spencer, Ohio. Interment in the Black River cemetery. Services by Eld. Samuel Lake 13: 44-58.—S. H. Hixson, Lodi, Ohio.

Baker, Sister Catharine, daughter of Bro. William and Martha Garner, born in Lancaster County, Pa., Oct. 6, 1834, died at her son Samuel's, in the bounds of the Black Swamp congregation, Wood Co., Ohio, Feb. 9, 1911, aged 76 years, 4 months and 4 days. Death was due to a complication of diseases, combined with old age. She was joined in marriage to Samuel Baker Feb. 21, 1858. To this union were born four sons and four daughters. Her husband, three daughters, and one son preceded her to the spirit world. She leaves three sons, one daughter and one brother. She united with the Church of the Brethren and was baptized in 1859. She lived a consistent Christian life for over three-quarters. Services by Bro. J. C. Wilmore. Text, Rev. 14. Interment in the Walbridge cemetery.—Elva E. Garner, R. D. 1, Walbridge, Ohio.

Baxter, Isaac, born Sept. 7, 1835, died Feb. 17, 1911, aged 75 years, 5 months and 16 days. Death resulted from acute indigestion, after an illness of about three weeks. He leaves a wife, two sons and two daughters. Services in the church of the Brethren at Mountville, by Bro. J. W. Myer and the writer. Interment in the same cemetery.—Mrs. S. Oder, 243 Charlotte St., Lancaster, Pa.

Bechtel, Susanna, born March 28, 1839, died Jan. 18, 1911, in the bounds of the West Nimishillen church, Ohio, aged 71 years, 9 months and 22 years. She was married to Jacob Bechtel. Two children survive them. About forty years ago he moved on the farm where he died. Services by the writer, assisted by Eld. E. S. Young.—Simon Spreng, Nimishillen, Ohio.

Carter, Sister Isabella, nee Garrison, born in Schuyler County, Ill., Jan. 8, 1845, died at her home in Woodland township, Cal., Feb. 24, 1911, aged 66 years, 1 month and 16 days. The cause of her death was pneumonia. In 1904 she was married to Henry Carter. To them were born one son and three daughters, who, with the husband, survive. Services conducted by Bro. Cyrus Bucher. Interment in the cemetery near Woodland.—Mrs. Lizzie Hutchison, Woodland, Cal.

Cavin, Joshua Harding, of Beatrice, Nebr., born in Kentucky, Aug. 16, 1837, died Feb. 7, 1911. He was married to Sarah Jonus in 1858. This union was blessed with three sons and five daughters. His wife died in 1872. Two sons also died in infancy. He was married again to Sister Elizabeth Gray, who was baptized last fall in her eighty-third year. Services in the Beatrice church by Bro. John Hutchins and the writer.—J. E. Young, Beatrice, Nebr.

Cress, Ida Geo. F., born July 2, 1875, died Feb. 21, 1911, aged 35 years, 7 months and 19 days. He leaves a wife and five children. Bro. George was a young, industrious man. He was employed in the Pennsylvania railroad shops at Harrisburg, and while operating a circular saw he met with a sad accident, which resulted in his death about one-half hour later. He left his home at Dillsburg, Pa., in the morning, in his usual health, and in the evening he was brought home in his casket. He lived in the bounds of the Lower Canowago congregation for about eight years. The members of the congregation tender their deepest sympathies to the sister and her little children in their sad bereavement. Interment in the Lutheran cemetery at Dillsburg.—Eld. H. C. Cook, near Dillsburg. The writer.—O. W. Cook, Dillsburg, Pa.

Detrick, Mattie, daughter of John and Mattie Drenning, died of a complication of diseases at the home of her parents, in the Mexico congregation, Ind., Feb. 17, 1911, aged 14 years, 10 months and 18 days. Mattie was a bright, promising young lady, and was a devout Christian. At the age of nine years she was united with the Church of the Brethren. She was regular in attendance at the services. During the last year she professed anew and was baptized at the Sunday-school. She is survived by her parents and three sisters. She preceded her to the spirit world by about two years. Dec. 6. Services in the Everett church by Brethren J. S. Hamberger and William Steel.—H. W. Simmons, Everett, Pa.

Edwards, Sister Emma, born March 24, 1863, died in the bounds of the Middle Creek congregation, Mercer County, O., Ohio. Feb. 18, 1911, aged 47 years, 10 months and 24 days. She united with the Church of the Brethren at the age of seventeen and remained faithful to the end. Her sufferings were at times very distressing and quite prolonged, which she bore with remarkable patience. She leaves a husband, two sons and two daughters. Services by the writer. Text, John 14: 1, 2.—Edward Loomis, New Philadelphia, Ohio.

Freiner, Sister Mary, nee Stonebarner, born in Hocking County, Ohio, Feb. 17, 1841, died in Kosciusko County, Ind., Feb. 17, 1911, aged 70 years. Sept. 23, 1861, she was united in marriage to Jacob Freiner. To them, in 1864 sto., were born eleven in Indiana, settling in Wabash County. Later they moved to Kosciusko County, where she resided until her death. Two daughters preceded her to this union. The youngest one preceded her mother to the spirit world. At the age of eighteen years she united with the Church of the Brethren, re-

nalning a true and faithful member until death. Her kind heart and Christian spirit won for her many friends. To those closely associated with her she has indeed shown her sterling character and beautiful life that will live on in their hearts as a blessed benediction. Services by the writer. Text, Rev. 14: 13.—Manly Dester, Milford, Ind., Rt. 10.

Garber, Bro. Daniel, born in Rockingham County, Va., May 15, 1826, died at his home in North Manchester, Ind., Feb. 11, 1911, aged 84 years, 8 months and 22 days. His youth was spent in Montgomery County, Ohio, and in 1859 he married Elizabeth Hertzler. In 1864 they came to Wabash County, Ind., and settled on a farm which he owned at the time of his death. To this union were born four sons and three daughters. His wife died Dec. 15, 1869, and in 1871 he was married to Elizabeth Shively. West boro died in 1881, leaving behind a son blessed this union. Oct. 26, 1884, he was married to Susan Hoover, who preceded him Jan. 20, 1904. He is survived by four sons, six daughters and one sister. In early life he united with the Church of the Brethren, in which he remained faithful throughout life. Services at the late home by Eld. A. L. Wright. Interment in the West house cemetery.—Charles Mummert, North Manchester, Ind.

Graybill, Bro. Abraham, born March 11, 1837, died Jan. 29, 1911, aged 73 years, 10 months and 18 days. He was born in Lancaster County, Pa., where he lived until 1862, when he came to Ohio. He has lived in or near Bellefontaine, in this Ohio, ever since. Aug. 28, 1862, he was united in marriage to Catharine S. Lehman. To this union were born five children. His wife and two sons survive him. He was a member of the wife united with the Church of the Brethren in 1864, and have remained faithful ever since. Services by the writer and Elders E. S. Young and H. S. Young—Samuel Sprankel, Mas-sillon, Ohio.

Gump, Anna Rowena, daughter of Bro. S. S. and Sister Ida Gump, born April 1, 1910, died at the home of her parents Jan. 27, 1911, after an illness and 24 days of suffering which she ceded her. She is survived by her father, mother, three sisters and one brother. Services at the house by Bro. A. L. Wright, assisted by Bro. A. S. Workman. Interment at Oak Lawn cemetery.—Alice Mummert, North Manchester, Ind.

Harley, Grace Agnes, infant daughter of Bro. Allen and Nettie Harley, died Jan. 28, 1911, of a complication of diseases, aged 4 months and 28 days. She leaves her parents and two brothers. Services by E. E. Blough.—Alice C. Blough, Massaa, Va.

Harclerhode, Bro. David, died at his home in the Everett congregation, Feb. 5, 1911, aged 74 years and 5 days. He suffered for several months, aged 69 years, 4 months and 2 days. He united with the Church of the Brethren many years ago. He was loyal to its church and attended services faithfully as long as his health permitted him. The church has lost a faithful brother, and the family a kind husband and father. Deceased was married to Mary Wiles in 1864. He is survived by his wife and five children. Services by the writer. Interment in the Brethren cemetery.—J. S. Hershberger and William Steel. —H. W. Simmons, Everett, Pa.

Hartenstine, Sister Anna, widow of the late William Hartenstine, of Quakertown, Pa., born in Springfield, near Passer, Pa., died in the St. Luke Hospital, Philadelphia, Jan. 15, 1911, aged 71 years, 11 months and 5 days. He is survived by three sons and one daughter. We feel a great loss, not only in the church will be vacant. She was a faithful sister and a good mother, and was beloved by all who knew her. Funeral services for her to be brought back to her late residence at Quakertown. Services by our pastor, Bro. Jesse Peters, and on the next day her remains were taken to her last resting place at Springfield. Services by Bro. Benjamin Hottle.—Daniel S. Boos, Quakertown, Pa.

Hyde, Bro. Samuel, died in the bounds of the Locust Grove congregation, Mo., Feb. 10, 1911, aged 67 years. He was a member of the Brethren. Interment in the adjoining cemetery.—Maggie E. Ecker, Mount Airy, Mo.

Kint, Bro. Adam, born in Coshocton Co., Ohio, in 1825, died Feb. 22, 1911. In early life he moved to Wayne County, Iowa, where he lived until five years ago last spring, when they moved to Pratt, Kans. They united with the Church of the Brethren thirty-five years ago, in which he remained faithful until death. He leaves his wife, one sister and nine children. His remains were brought back to Wayne County, Iowa, for interment. Services by the writer.—Abraham Wolf, Adel, Iowa.

Longenecker, Sister Margaret, nee Albaugh, of West Manchester, Ohio, born Aug. 28, 1856, died Feb. 16, 1911, aged 54 years, 5 months and 18 days. She was married to Bro. Joseph Longanecker Sept. 6, 1880. To this union were born two sons and one daughter. Her husband and two children survive her. Sister Longenecker united with the Church of the Brethren in 1879, in which she lived a devoted Christian life until Jesus called her home. Services by the writer in the Mt. Castine church, Darke Co., Ohio. Text, 2 Cor 5: 1. Interment in the cemetery near by.—D. C. Stutsman, Rt. 2, Arcanum, Ohio.

Lynk, Sister Julia, died at her home, in the bounds of the Mount Joy congregation, Rockbridge Co., Va., Feb. 20, 1911, aged 72 years and 1 month. She had been a member of the Church of the Brethren for more than thirty years. She lived within two and one-half miles of the Natural Bridge of Virginia for many years. She was married to Bro. Jesse Lynk, husband died about twenty years ago. She leaves three sons, two brothers and one sister. About two years ago she had a son who was drowned in a small lake near her home. Sister Lynk was assisted a few years ago in the care of her boys by the Brethren. Interment in the High Bridge cemetery.—A. F. Pursley, Box 49, Buchanan, Va.

Markley, Friend Josaa B., born in Columbiana County, Ohio, Jan. 22, 1823, died in Medina, Ohio, Feb. 21, 1911, aged 88 years and 29 days. He leaves a wife and children. Services and interment in the Mennonite cemetery near Wadsworth, Ohio. Services by the writer, assisted by Rev. Yoder, pastor of the Baptist church in Medina. Text, Job 16: 22.—S. M. Friend, Lodi, Ohio.

May, Bro. Henry, died of a complication of diseases, at the home of his brother, S. C. May, at Kinderhook, Lancaster Co., Pa., Feb. 21, 1911, aged 71 years, 2 months and 21 days. He suffer-er for many years, but we trust he is at rest. Services at the parlors of H. C. Rote, in this city by the writer. Interment in the Weaver's Old Hill cemetery.—H. B. Yoder, Lancaster, Pa.

Miller, Sister Sarah A., nee Tanger, born in Lancaster County, Pa., March 17, 1838, died in Bellefontaine, Ohio, Feb. 23, 1911, aged 72 years, 10 months and 25 days. She came to Ohio with her parents at the age of nine years, where she has since resided. Most of this time was spent in Logan County. In 1854 she was united in marriage to Jacob Miller, who died Jan. 14, 1897. One son and two daughters were born to this union. One daughter died in infancy. One son and one daughter survive her. In 1856 Sister Miller united with the Church of the Brethren. She was an excellent church worker, and no one was more interested in the welfare of the church alone from her home to the church, a distance of nine miles, where she taught a Sunday-school class. In later years she moved to Bellefontaine, and was one of the charter members of the city church. Her suffering, for the past three months, from facial cancer, was intense, yet not a word of complaint escaped her lips. Sister Miller was truly a mother to the younger members of the church, and her fifty-four years of experience in the Master's service ably fitted her to advise and strengthen. Services at the home on Columbus Avenue, by Eld. B. F. Snyder and Bro. E. P. Yoder. Text, 1 Sam. 14: 14. Interment in Lewistown.—Mary L. Cook, 203 Water Street, Bellefontaine, Ohio.

Minnich, Bro. Jacob D., died Feb. 8, 1911, at Lititz, Pa., in the bounds of the Conestoga congregation, aged 77 years, 5 months and 10 days. Services in the Lititz church by Bro. H. K. Ober, assisted by Brethren David Sander and J. W. G. Hershey.—H. E. Nies, Lititz, Pa.

Ohmart, Bro. Joseph, born in Clay County, Ohio, Feb. 20, 1840, died at his home in North Manchester, Ind., Feb. 13, 1911, aged 70 years, 11 months and 20 days. When he was about four years of age his parents moved to Indiana, where he spent the remainder of his life. Oct. 19, 1862, he was married to Nancy Jane Dickson. To this union were born two sons who, with his wife, survive him. In 1870 he united with the Church of the Brethren, in which he was a member at the church and served in the deacon's office twenty-four years. Services in the West house by Eld. A. L. Wright, assisted by Eld. P. B. Fitzwater. Interment in West house cemetery. —Alice Mummert, North Manchester, Ind.

Pyle, Miss Gladys Elvina, born April 2, 1892, died Nov. 22, 1910, aged 18 years, 7 months and 20 days. Her mother, stepfather, two brothers and one sister survive. Text, Rev. 14: 13. —Edward Loomis, New Philadelphia, Ohio.

Reed, Bro. Jacob Dickson, born March 23, 1824, in Floyd County, Va., died Dec. 25, 1910, aged 86 years, 9 months and 5 days. He was united in marriage in 1854 to Mary Otey. To this union were born eleven children. Two sons and seven children preceded him in death some years ago. He leaves five sons and two daughters to mourn with the Church of the Brethren twenty-seven years ago, and remained a Christian until the end.—Maggie Reed, R. R. 1, Box 35, Bowers, W. Va.

Rexrod, Sister Sorah, born in Pendleton County, W. Va., Dec. 3, 1825, died in the bounds of the Crummett Run congregation, Highland Co., Va., Feb. 18, 1911, aged 85 years, 2 months and 13 days. She was married to Bro. Joseph Rexrod, who preceded her fourteen years ago. She was a member of twelve children, in which she lived a consistent Christian life until death. She was highly respected by the same neighborhood, and was highly respected by all who knew her. Services by the writer. Text, Rev. 14: 13.—Mary Rexrod, after which the remains were interred in the Bethel cemetery.—Josephine Hevener, Doe Hill, Va.

Rogers, William W., died at his late home in Garden Grove, Iowa, Dec. 31, 1911, aged 74 years and 1 month. He was a member of the Christian church for more than forty years. Services in the M. E. church at this place by the writer. Interment in the cemetery at this place.—Frederick Brown, of this place.—M. Kob, Garden Grove, Iowa.

Smith, Adam, died at his home in Lonaconn, Pa., Feb. 17, 1911, of diabetes, aged 73 years, 4 months and 17 days. He leaves a wife and seven children to mourn their loss. He was a Midway church by Rev. J. F. Smith, of the U. B. church, and the writer. Text, Psa. 90: 12 and 2 Cor. 5: 20. Interment in the Mohn cemetery.—H. E. Nies, Lititz, Pa., R. 2, Manheim, Pa.

Sprague, Mrs. Libbie. At her home in Bremond, Tex., at 11 o'clock, Monday night, Jan. 16, 1911, the immortal spirit of Mrs. Libbie Sprague took its flight from the body it had made with hands. She was the daughter of Eld. Elihu and Eliza Moore, and was born at Groen, Iowa, Feb. 21, 1875, being 35 years, 10 months and 26 days old at the time of her death. When she was twelve years old she joined the Brethren church, and was a faithful member until the Lord called her home. She was married to W. T. Sprague in 1892, and they lived in Iowa until 1900. They then moved to Manvel, Clifton, Brownwood, Houston and Bremond, and at each of these places there are many of friends and acquaintances to mourn the loss of a friend so true. On the morning of Jan. 18, Sprague was taken violently ill with pneumonia. For eight days she bravely and heroically grappled with the disease, but the dark messenger overcame and won the day. While living like unto her Master, she went about doing good. With sweet resignation she willingly left her pretty home, dearest husband, little children—two sons and three little daughters. A little baby girl, with angel eyes and beckoning hands, has gone before to meet her mother. Four sisters who live in Cement, Okla., and a brother at Manvel, Tex., are left to mourn the loss of a sister. Services at Manvel, Tex., in the family burial place. Services by Bro. J. M. Neff, a faithful friend and councellor.—Mrs. W. H. Briggs, Bremond, Tex.

Surbey, Bro. Charles, born Jan. 22, 1834, died Feb. 21, 1911, in the bounds of the West Manchester congregation, aged 77 years and 29 days. He was married Aug. 17, 1862, to Anna Myers, who survives him. To this union were born 12 children, 10 of whom were born six children. Two children and two brothers preceded him in death. He was a member of the Church of the Brethren. Services in the West house by the writer, assisted by Bro. R. R. Shroyer.—Samuel Sprankel, Manchester, Ohio.

Ulrich, father, born in Stark County, Ohio, Jan. 21, 1845, died Feb. 21, 1911, aged 66 years and 1 month. The cause of her death was a growth in the stomach. A husband, three sons, two daughters, two brothers and one sister survive her and peaceful life. Funeral services in the Pleasant Grove church by Eld. W. A. Myers, assisted by Bro. Jesse Peters, from Job 14: 14.—Elizabeth Clark, R. D. 4, Lawrence, Kans.

Wahl, Bro. Henry, born in Germany, July 31, 1838, died at his home near Ferson, Iowa, Feb. 21, 1911, aged 72 years, 6 months and 21 days. He came to this country when he was a young man. He was married in Illinois and resided until he was a young man. He came to Lee County, Ill., in 1867, and to Ferson, Iowa, in 1878, where he lived a faithful life devoted to the deacon's office. In 1892 they moved to Woodbury County, Iowa, where he lived until his marriage to Sister Dinah Fike in 1861. To this union were born eight children, seven of whom are living, besides the wife and husband. Three sons and one daughter survive him; also one brother and one sister. Bro. Wahl had been in poor health for a few years, but was bedfast only a few days prior to his death. He realized that his time was short and called for the elders of the church and expressed a hope of eternal life. Bro. Wahl was a member of the Brethren church for thirty-five years.—Lydia Fox, Kingsley, Iowa.

Waybright, Bro. Joseph, born near Union, Ohio, Oct. 2, 1825, died at his home in Bellefontaine, Ohio, Feb. 17, 1911, aged 85 years, 4 months and 12 days. He was united in marriage to Elizabeth Wampler March 22, 1846, who died Nov. 20, 1859. His youngest son preceded him Dec. 28, 1901. Services at the Trotwood Brethren church by Eld. John Smith, assisted by Eld. D. M. Garver. Text, Rev. 21: 7.—Norman A. Conover, R. D. 1, Trotwood, Ohio.

Wanlss, Edith Leona, daughter of Mr. and Mrs. Glen Wheelan, born Aug. 1, 1910, died Feb. 1, 1911, aged 6 months. Little Edith was a sweet child and the joy of the parents only a little while. She was a bright little star while she was here. Services by Bro. C. J. Chumney. Text, 2 Sam. 12: 23. Interment in the Furry cemetery.—Bessie F. Chumney, Shelby, Mich.

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NOTES NOT CLASSIFIED

Mount Hope.—Our series of meetings in Chewelah, conducted by Bro. J. U. G. Stiverson, closed Feb. 26, having begun Feb. 7. Four were baptized and one awaits the rite. We feel that much good has been done at this place. We only wish that it were possible to have services each Sunday. Through these meetings many became enlightened and see the reasonableness of the doctrine as taught and practiced by the Brethren. We shall continue to have Sunday-school at our home each Sunday at 3 P. M. Pray for the work and workers here. —Pearl Hixson, Chewelah, Wash., March 2.

Decatur.—Eld. Geo. R. Eller, of Grainfield, Kans., has just closed an interesting series of meetings here. He preached twenty-six sermons. Eight made the good confession. Six have been baptized. The faith and practice of the Brethren, as set forth in the Gospels, was ably defended. May the Lord's name be praised for the inspiration given and the spiritual uplift for Zion's cause.—S. W. Garber, 1556 N. Broadway, Decatur, Ill., March 6.

Claar.—Our spring love feast will be held May 13. Examination services at 3: 30 P. M.; the love feast proper at 5 P. M. Eld. J. M. Mohler will begin a series of meetings on April 29, to continue until the love feast.—E. F. Claar, Klahr, Pa., Feb. 27.

MIDDLE RIVER, VA.

Our church met in council Feb. 25, with Eld. D. C. Flory presiding. Considerable business was transacted. We received two by letter, and dismissed six by letter. The following brethren are our temperance committee: Eld. B. B. Garber, Geo. A. Early and Ira L. Garber. Brethren J. W. Wright, Geo. A. Early and Ira L. Garber are our educational committee. Bro. M. L. Garber and Sister Sallie Stoner are our superintendents for the Pleasant Hill Sunday-school; Brethren B. J. Garber and James Norford, superintendents of the River View Sunday-school; Brethren D. S. Garber and Ira L. Garber, superintendent at the Wayside Sunday-school. We decided to increase our library by each member contributing one penny a week. The Aid Society made a good report of the work done last year. The Home Mission Band made a good report of the money received last year. The love feast for the Middle River church will be held May 13. Our delegates for Annual Meeting are Brethren D. C. Flory and B. B. Garber; for District Meeting, Brethren Isaac Spitzer and M. L. Garber.

J. F. Miller.

Grottoes, Va., Feb. 27.

ANNOUNCEMENTS

DISTRICT MEETING.

March 23, Southern California and Arizona, at Covina.
April 13 and 14, Northern District of Virginia, at Mount Zion house, Page Co., Va.
April 18, Eastern Maryland, Middletown Valley congregation, Grossnickle house.
April 18, 7: 0 pm, Middle Pennsylvania, at Roaring Springs, Blair Co.
April 19, 8 am, Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Jerome, Pa., about four miles from Hollsopple.
April 21, Northwestern Ohio, in the Silver Creek church, near Pioneer, Williams Co.
May 3, Southern Pennsylvania, Codorus congregation, Black Rock house..

LOVE FEASTS.

California.
March 12, Pasadena, corner of Hudson and Herkimer Streets.

Illinois.
May 13, 14, Yellow Creek.
May 13, 5 pm, Franklin Grove.

Indiana.
May 6, 5 pm, Nettle Creek, 1½ miles west of Hagerstown.
May 7, 10 am, Landessville.
May 13, 6 pm, Goshen (West Side).
May 13, 6: 30 pm, Buck Creek.
May 20, 6: 30 pm, Upper Fall Creek.

Iowa.
May 27, 5 pm, Kingsley, East house.

Kansas.
April 22, 10 am, Dorrance.
May 6, Peabody.
May 13, 7 pm, Wade Branch.
May 13, 2 pm, Bethel Mission.

Maryland.
May 7, Denton.
May 13, 2 pm, Meadow Branch.
May 13, 1: 30 pm, Brownsville.

Missouri.
April 15, Nevada.
May 20, 4 pm, Rockingham.

Ohio.
May 13, 4 pm, Eversole.
May 13, 2 pm, Oakland.
May 16, 4 pm, Bear Creek.

Oklahoma.
April 15, North Star.

Pennsylvania.
May 6, 4 pm, Pleasant Hill.
May 6, 7, 1: 30 pm, Marsh Creek.
May 13, 3: 30 pm, Claar.
May 13, 1: 30 pm, Upper Conowago, Mummert house.
May 13, 14, 10 am, Antietam (Price church).
May 14, 4 pm, Hanover.
May 14, 6 pm, Woodbury.

Virginia.
May 6, 4 pm, Bridgewater.
May 13, Middle River.
May 20, 3: 30 pm, Peter's Creek.

ORDER SUPPLIES NOW!

The time is at hand for you to place your order for Sunday-school supplies for the second quarter; if you have not already done so.

We especially urge that you order supplies early this next quarter as our fiscal year closes March 31st and with the extra work of taking inventory, closing the old books, and starting new ones it makes us very busy. If you get your orders in now we can get them filled before the rush. This will be much appreciated by us and will insure your getting your supplies on time.

We are glad to note that our Sunday-school workers are awake to the best interests of their respective schools, and are ready and willing to use their best efforts in carrying forward this great work. A few schools have been closed during the winter months, but we are sure all will want to start out with interest on the first Sunday of the new quarter, which is April 2nd. Do not wait until then to arouse interest. Get your school organized now; see that supplies are ordered so that you will have them on hand for the first Sunday or better still the Sunday before and then distributed.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., March 18, 1911. No. 11.

AROUND THE WORLD

Opportunity and Responsibility.

Working all day long in the office of a noted business concern in a large city is a stenographer who has correctly gauged her opportunity as well as her responsibility. Some years ago she began to save her small earnings and to send them out to the foreign mission field, until today, through God's blessing on her gift, more than a thousand souls in India can rejoice in a knowledge of the truth. Most of us who, by acts of self-denial, no more difficult than the one just quoted, might do an equal if not a greater amount of good in the great cause of missions, fail because of our indifference and utter lack of consecration. We need a new vision of the world's vast needs and our responsibility in the proclamation of the Great Message.

Bad Environment Makes Criminals.

Recent investigations have shown conclusively that most men are not natural-born criminals but are made such by bad environment at an early stage of life. It is the hope of the modern educator to train every boy so thoroughly in some form of industry that he will always find it easier and more pleasurable to earn an honest living than to cheat his fellow-man or prey upon society for a livelihood. The signal success that has characterized specific efforts along this line, leads us to suggest that the church has yet to learn the importance of a similar, well-organized effort to save the children of the membership from the allurements and temptations of the age in order to prepare them for future usefulness in the church. This is a question that vitally affects the future prosperity of the church,—one that is ignored at our peril.

Unoccupied Fields.

While rejoicing in gospel progress throughout the world, it is well to remember that, as yet, we have made but a fair beginning. There is the heart of Asia,—an area as large as the United States,—without a single missionary of the cross. In southeastern Asia there is another area, with twenty million people, and only a few gospel heralds. One section of inland Africa, with an aggregate population of seventy million people, has not a single Christian worker. The fact that the people in Korea, Manchuria, and many other sections have joyfully received the Gospel, shows what could be done for hundreds of millions in all parts of the heathen world if they had but the opportunity. Looking at this matter in the light of the cross, we may well pray for a greater consecration of men and means in the all-important work.

Jews as Farmers.

Ordinarily we think of the Jew as a trader rather than as an agriculturist, but it has recently been conclusively shown that he can be taught agriculture, even though he has, for centuries, been separated from the soil. This is apparent from the fact that a convention of Jewish farmers recently met in New York, and that two agricultural schools, maintained by Jews, are full to overflowing. Wealthy Jews have taken great interest in the agricultural training of the children of their poorer members. They argue,—and rightly, too,—that the healthful life of a farmer is more congenial and beneficial to their people than the sweat-shops of the city. The agricultural schools and colonies, so successfully conducted by the Jews of Palestine, afford a fine example of what may be done along the line of training the rising generation in the most primitive and health-giving calling of man.

The Race Problem.

During a recent address at Atlanta, Ga., Col. Roosevelt reminded his audience of colored people that the secret of future success must be sought in greater efficiency,—that illiteracy and incompetency are barriers to that degree of usefulness which will better their condition and make them acceptable citizens. "It is the common school, not the university," he said, "which is the foundation of American citizenship. The educated negro, trained in the practical, everyday duties of life, is the best possible antiseptic against lawlessness." Undoubtedly Col. Roosevelt has touched upon a vital point in the solution of the much-discussed race problem. The colored man is with us, and with us to stay. It remains for him to do his part faithfully and well, while the white race of Christian America accords to him the "charity which thinketh no evil," and labors for his moral and spiritual development.

The Verdict of the People.

The recent action of the forty-six Senators, in retaining Mr. Lorimer as a member of the Senate, in spite of admitted corruption in connection with his election, is causing a general indignation in all parts of the country. It seems that the people at large have weighed the evidence in the case and have arrived at a verdict in conformity with the facts. That there is such a large and overwhelming sentiment in favor of integrity and righteousness, is a fact most encouraging. It is an evidence that our Government, "by the people and for the people," has within it the elements of moral integrity that bespeak future success and continued prosperity. "When the righteous are in authority, the people rejoice."

An Order for 100,000 More Bibles.

Not content with their recent distribution of Bibles in the hotels of Chicago and other cities, the "Gideon" Association of Traveling Men has recently given the largest order for Bibles ever bargained for in this country at one time. The 100,000 Bibles will be systematically distributed in large and small towns throughout the country. Never was there a better outlook for a thorough and effective distribution of the Blessed Book, and never was there a better prospect of most satisfactory results from the reading of the Word, which, we are told, "is the power of God unto salvation." Infidels may sneer at this and other efforts. The fact remains that the Bible will more than ever continue to be the blessed refuge of storm-tossed and weary voyagers on life's troubled sea.

Renewed War Activities.

Advocates of peace principles find no encouragement in the British naval estimates for this year, which propose to spend $75,000,000 for additional dreadnoughts, cruisers, etc. It is claimed that in a possible war no Germany every British port might be blockaded and the food supply cut off, if a navy of superior strength were not in readiness to avert such a crisis. Great Britain's present tonnage of war vessels is 436,000; Germany has 297,000, France, 173,000; the United States, 136,000. There seems to be no prospect of abatement in the wild frenzy for naval supremacy unless Germany should voluntarily agree to a discontinuance of further naval construction, which does not seem likely at present. The "olive branch of peace," therefore, does not appear to be held out by any of the great powers, so far as disarmament is concerned. Greatly perplexed, the lover of peace is made to exclaim, "How long, O Lord, how long?"

The Menace of the Plague.

While plague victims in China are dying by multiplied hundreds each day, there is now grave danger lest the disease spread to European countries also. So far nearly 100,000 persons have died in Manchuria alone, and the disease is now rapidly passing south of the Great Wall. One prolific source of possible infection is found in the fact that the hair of plague victims is being extensively bought by foreign dealers, to supply the great and unprecedented demand for false hair by the women of western nations. When "Dame Fashion" decrees a certain style of dressing the hair, her devotees at once comply with the capricious edict, though it means the wearing of hair from a plague-stricken Chinese. Truly, "Fashion" makes people do some very strange things,—too revolting, at times, to think of,—as shown in the practice above referred to. And yet thousands of women of intelligence and a fair degree of common sense willingly submit to the grievous tyranny.

The Ottoman Empire.

Naturally much attention is being aroused by recent developments in the Turkish Empire. Undoubtedly there has been great improvement, in various ways, since the retirement of Abdul Hamid, but the Young Turk element, now in control, is unable to carry out, in full, the admirable reform program, as decided upon at the beginning of their career. Sincere as the authorities at Constantinople may be, it does not seem possible, as yet, to infuse humanitarian and impartial principles of administration into the officials of the various provinces,—especially those remote from the capital. The hope for better conditions in Turkey must eventually be found in the Christian missionary,—so we are told by those familiar with the situation. All that has been done, thus far, in the real uplift of Turkey, is due to missionary schools and influences. All that remains to be accomplished in the future must be achieved by the same vitalizing agency of gospel power,—the source of all real life and success.

How Some People Were Made to Think.

The explosion of a powder mill and magazine at Pleasant Prairie, Wis., on the evening of March 9 was distinctly felt from Clinton, Iowa, on the west, to Cleveland, Ohio, on the east. While but few persons were killed, many were injured, and there was a large property loss. When the unusual phenomenon was first noticed by the people within the zone of its oscillations, the general impression was that an earthquake was disturbing the tranquillity of terra firma. At many places, it is said, the effect upon the people was most remarkable. People who never before had been religiously inclined, suddenly took a more serious view of the life beyond. Face to face with danger,—as they believed themselves to be,—they were anxious to make their peace with God. Strange, indeed, that an occurrence of this kind should be needed to impress upon some people the need of preparation for the day when, "in flaming fire," the Lord will take "vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

"Secrecy" in Italy.

The legitimate result of secret orders, when, under the cover of darkness, they become violators of law, may be seen in the "Camorra," Italy's notorious secret society. For some time the Government has been endeavoring to bring the lawless band to justice, because of the many murders and excesses of various kinds, charged to them. March 11 a most notable trial of thirty-six members of the Neapolitan Camorra was begun at Viterbo, and bids fair to be a long-continued and bitter struggle. The order is widely spread and deeply entrenched, and many persons of rank and influence belong to its membership, though their identity with the organization is concealed from the authorities. The Camorra being the best organized and most desperate secret society of modern times, its arraignment before a court of justice is being watched by the entire world. Whatever the verdict of the court may be, we should remember that the entire workings of secret orders were condemned long centuries ago by him who said, "In secret I have said nothing."

"By Their Fruits."

One of the popular magazines has been exposing,—under the title of "The Viper on the Hearth,"—the inner workings of Mormonism. The writer has gone among them and studied the people as they are,—what they think and say when by themselves, and what he says is well worth studying. Mormons, he assures us, still cling to and practice polygamy, hidden though it be. Grasping after political and financial power, they already dominate six or seven States, and are acquiring immense holdings in banks, railroads and other commercial interests. Their "Ambassador to the United States Senate," as they call him, Reed Smoot, has openly espoused the interests of corporations and trusts, to the utter neglect of the general welfare of the people. No secret is made by Mormon leaders of the fact that at some time in the future they hope to control the entire United States. While, perhaps, there may be no immediate danger of such an exigency, it might be well to warn against the pernicious plotting of the so-called "Latter Day Saints." Their history and insidious practices are sufficient to condemn the church in the minds of all right-thinking people.

Excavations at Ephesus.

The Ephesus of the past has recently been brought to the light of the present by the excavations of Austrian explorers. Besides more fully uncovering the site of the Temple of Diana, they have fully opened and largely restored the noted theater which had seats for 30,000 persons. The story, at the time of Paul, was perhaps the chief Roman city of Asia. It had a population of a million or more, and was famous because of its learning, art, and beautiful buildings. Its Temple of Diana,—spoken of in Acts, in connection with Demetrius and his fellow-craftsmen,—was one of the seven wonders of the world. It covered more than two acres, and its mighty roof was upheld by 127 marble columns, each as high as a six-story house. Now the magnificent structure is but a heap of ruins, its site, however, being well identified. The theater has been so far restored by the Austrians that once more the visitor may sit on the marble benches and look at the stage on which the varied scenes were enacted for the delectation of pleasure-loving Ephesians. Paul's allusion in 1 Cor. 15: 32, "I fought with beasts at Ephesus," has been thought by some to refer to a contest in this very theater, he being an unwilling participant in the struggle.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Through the Needle's Eye.

Tall was my camel and laden high,
And small the gate as a needle's eye.

The city within was very fair,
And I and my camel would enter there.

"You must lower your load," the porter cried,
"You must throw away that bundle of pride."

"Now," said the porter, "to make it less,
Discard that bundle of selfishness."

I obeyed, though with much ado,
Yet still nor camel nor I got through.

"Ah," said the porter, "your load must hold
Some little packages of trust-in-gold."

The merest handful was all I had,
Yet "Throw it away," the porter bade.

Then lo, a marvel! the camel tall
Shrank to the size of the portal small.

And all my riches, a vast estate,
Easily passed through the narrow gate!

—Amos R. Wells.

What Does the Bible Say About Financial Help for the Minister?

BY J. E. MILLER.

SOMETIMES it becomes a serious question as to what to do about helping the preacher. We all have our theories, but our own theories should not have too much weight unless they are supported by the Scriptures. The Scriptures shall stand. "My words shall not pass away" (Matt 24:35). By them we shall be judged. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). What then do the Scriptures teach about rendering financial aid to the minister?

Turning to Luke 10 we learn what provisions were made for the seventy. They were not to take certain articles along. They were to receive at least what they ate and drank. Yes, more, for he speaks also of hire. The word translated "hire," "*misthos*," is the regular word for wages paid for labor. The verses dealing with the financial question of the seventy are the following: "Carry neither purse nor scrip, nor shoes; and salute no man by the way. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you."

In Matt. 10 we have the sending out of the twelve. Here we are told what they should not take along and also that they were worthy of their "meat." But here, as with the seventy, it is expressly stated that it is for those who work. Verses 9 and 10 are to the point: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

Jesus represents himself as the good Shepherd. In contrast with him he pictures the hireling. Hirelings are always detestable fellows. Whether in the ministry, in the kitchen, on the farm, in the schoolroom,—anywhere and everywhere,—the hireling, the man who does things *only* for money and who works only to the extent that he is paid, is a despicable creature. Note the difference between the true and the false shepherd, the hireling! John 10:11-13, "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

From 1 Tim. 3:3 we learn that elders are not to be "greedy of filthy lucre." They are to take the oversight of churches "not for filthy lucre" (1 Peter 5:2). This seems to suggest that there would be a chance to make some money out of the eldership. Does it then follow that the churches would be expected to pay the elder for the work he would do among them? Read the context and you will note that they are to be workers among the flock. Spiritual feeding is to be their work.

Paul was a tentmaker by trade. He was raised a Jew. Every loyal Jew taught his son a trade, so that he might always be able to make an honest living. From Acts 18:3, 4 we learn that on one occasion he labored at his trade during the week and preached in the synagogue on the Sabbath days. It was fortunate for Paul that he could support himself on this occasion. It gave him an independence he could not have had otherwise.

At this point it will be well to notice also that while among the Thessalonians he made his own living. He was more anxious to save souls than he was to draw a salary, or to receive a support. Let me read to you what he says in 1 Thess. 2:6-9, "Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

Here he worked but he seems to hint that it might have been otherwise. At Corinth, also, he labored without receiving anything from those brethren. And while he was so laboring, the brethren from other churches were ministering to his wants. Were those Macedonian brethren supporting him as a foreign missionary? Read his own version of the matter in 2 Cor. 11:7-9: "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*."

Thus is rather a bold assertion when he says he "robbed" other churches and took "wages" of them. And yet I hardly think he means to present himself as a "robber," taking what was not lawful for him to take.

Again, from 1 Cor. 9, we learn that Paul would not take money from those brethren. In the same chapter he discusses the question at some length. I quote some of the verses that deal pointedly with the question under discussion: "Have we not power to eat and to drink? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me do die, than that any man should make my glorying void."

From these scriptures I make the following deductions:

1. We have prossibly been making too much distinction between "pay" and "support" with reference to the ministry.

2. The Scriptures teach me that it is positively wrong to do church work or to preach for money, *merely* for money. From other scriptures I learn that it is wrong for me to do anything for money alone.

3. Ministers are to be remunerated for their time and work when they are ministering in spiritual things.

4. It may be expedient for the minister to not lay claim to his right for financial assistance.

5. It is unscriptural to ask the minister to give his time and talent to the work of the ministry, and then allow him to go without the ordinary comforts and conveniences which the laymembers enjoy.

6. As a church we are not always doing our scriptural duty towards our ministers with reference to financial support.

7. As ministers we have not been teaching the Scriptures fully along this line of financial support.

Mount Morris, Ill.

Getting Results.

BY JAMES M. NEFF.

I FIND I am called upon to face a new trial. Having settled down in the woods on a new and almost entirely unimproved place, I have land to clear and plow and plant, fences to build, buildings to erect, trees and vines to set out, wood to chop and haul to market, hay and grain and provisions to buy, and bring from market,—almost everything to do. To have all these things to do and to be in a climate that furnishes little excuse for putting such things off, and then to have strength only to do so little, anxiously to wish to see the work move rapidly, and see it go so slowly—this is my trial.

Now some of you, perhaps, laugh and say that is too little to talk about. But did you ever pass through the home-making experience? And do you remember with what deep satisfaction you saw things take shape according to your previously-cherished plans? And at such a time did sickness or accident ever come and reduce you to where you could only sit by and look at the work you would have been so glad to do? Or did dwindling funds make it necessary for you to discharge the hands from the work you otherwise would have hired done? If so, you can enter into sympathy with me. Of course I can explain to my neighbors why I get so little done, and I am free from compunctions of conscience for not having done more; but, after all, when the end of the day or the end of the week comes around, my most gratifying reflection comes not from these excuses I have, for not having done more, but from what little I have done.

But of course all this recapitulation of personal experiences would not be worth the space it occupies in these columns, perhaps, were it not for the point it illustrates. It reminds me of some things I have frequently seen in church work and the spiritual life. Somehow it is hard to get away from the feeling that he who does things, he who actually gets results, is the successful man.

A brother goes into a community and labors in the good cause for a period of time, and at the end there is little or nothing to be seen, as to results accomplished. He will console himself by summing up the mitigating circumstances,—bad weather or sickness in the community at the time, the influence of the lodges or other worldly attractions. And, of course, if he has done his best, his conscience will be easy, though he can not be said to feel highly gratified and few, if any, will speak of his effort as a brilliant success. He goes into another community and large crowds attend his preaching and many souls are saved. Now there could not be enough excuses or apologies piled up, in the first case, to bring to him the feeling of satisfaction that he now experiences, and everybody pronounces his effort a success.

Likewise in the private Christian life, he who seems to be most useful is he who does things, rather than he who must spend so much time in explaining why he didn't do them.

I am not sure that we always get it right in our minds as to how anxious the Lord is that we get results in our efforts to serve him. I suppose there are circumstances where he will accept the will for the deed, but be it remembered that there are a great many things he has told us *to do* (not to *want to do*), and I suppose, if necessary, he will aid us in shaping circumstances so we can do them rather than have us leave them undone.

In the experiences above recited it may appear that I have almost found an exception to the old adage, "Where there is a will there is a way." We may sometimes have to modify it somewhat, but let us not abandon the trite old saying altogether. We might say, "Where there is a will to do a great deal, there will be found a way to do at least a little," or, "Where

there is a will to do a piece of work today, let us hope to find a way to do it, if not today, sometime later."

Daunt, Cal.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of El-Kerak.—No. 3.

I NOW come to that portion of illustrations in these articles in which I fear I shall in nowise adequately portray, to the mind of the reader, anything like our real-and remarkable experience in the unique city of El-Kerak,—one of no ordinary Bible significance; also full of interest in profane history. The reader, no doubt, has already formed some idea of this wonderful, gateless, natural and artificially-fortified capital of Moab. "Kir-har-a-seth" is the Bible name found in 2 Kings 3:25. In addition to the strong walls of the city, there were three towers, the great castle on the south, occupied now as a Turkish garrison, the north-east tower and the west tower. It is believed by many that the latter is where the King of Moab offered his son as a sacrifice to his God, when the armies of Israel were pressing him so hard (2 Kings 3:27). The cut is a very excellent picture of this tower, as it stands to day. Kerak is probably where David took his father and mother during the perilous times when Saul was trying to kill his successor and son-in-law. From this place, likely, came Ruth, the Moabitess, the subject of that beautiful little Bible story.

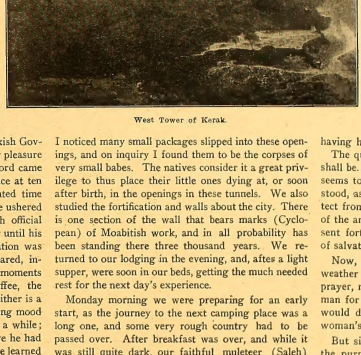
We occupied, as our stopping-place, some vacant mission rooms on the north side of the city,—the same rooms in which Mr. Forder did mission work among the Arabs for many years; the years when friends were made among the Arabs, friends who meant so much to us during this rebellion.

Sunday morning, Dec. 4, dawned clear, bright and beautiful, with the least possible suggestion of the awful scenes, that would begin and be enacted before another sun should appear above the same old mountain tops.

On arriving in the city we notified the Turkish Governor, that we were there, and it would be our pleasure to call upon him at his convenience. Soon word came from him that he would receive us at his office at ten o'clock on Sunday morning. At the appointed time Mr. Forder, Bro. Wieand and the writer were ushered into the presence of a middle-aged Turkish official who, rising from his chair, remained standing until his guests were seated. Almost before conversation was begun, he pressed a button, a servant appeared, instructions were given in Arabic, and in a few moments the servant reappeared, bearing Turkish coffee, the most delicious I ever tasted. The Governor either is a very talkative man, or at least, was in a talking mood that morning, for he entertained us for quite a while; telling us of his experience at Baghdad, where he had been for five years in official capacity. When he learned that I had visited Baghdad, it only increased his communicativeness, and he again summoning the servant, tea was served us, which, I am informed, is in Turkish circles a double honor. The Governor informed us that he had been in Kerak but five months, was very tired of the place, and had asked the authorities at Constantinople to remove him to some other point. Finally the object of our call was reached. We asked for a Turkish escort, a soldier or soldiers to accompany us south from Kerak to Petra, and the request was no sooner made than it was granted. The Commander of military affairs was summoned, and before we left the Governor, the order was given that we should have what was necessary in soldiers, and whatever else we needed, that he could command. We left him with the very pleasant impression of having been in the presence of a perfect gentleman.

We had not been away from his office long until a soldier approached us on the street, reporting for duty in our service. This was dispatching business with a rapidity hard to surpass in any official circle. As we passed to and fro in the streets, attending to some matters necessary for an early start Monday morning, we met many Arabs. Not a few of the Sheikhs of the various tribes were also on the streets. There are some sixteen tribes in this district, numbering about one hundred and fifty thousand souls, each tribe being divided into many clans, and each clan having its head, or chief man.

We returned to our rooms in time for a real missionary meeting, Mr. Forder giving one of his characteristic, earnest, mission sermons, after which a collection was proposed. There were eleven present, of whom some not contributed, yet the collection amounted to seventy-two and a half francs ($18). Soon after this service dinner was announced. Chicken and noodles were served, and what do you think of that in far-away Kerak? The afternoon was spent in going through, and around the city, and through the several tunnels still used for entrances. These tunnels are cut through the solid rock,—not in a straight line, but zigzag, so it would be more difficult for an army to enter against an opposing force. The entrances and interior of the tunnels, except for one entrance, were left very rough, and full of large and small crevices.



West Tower of Kerak.

I noticed many small packages slipped into these openings, and on inquiry I found them to be the corpses of very small babes. The natives consider it a great privilege to thus place their little ones dying at, or soon after birth, in the openings in these tunnels. We also studied the fortification and walls about the city. There is one section of the wall that bears marks (Cyclopean) of Moabitish work, and in all probability has been standing there three thousand years. We returned to our lodging in the evening, and, after a light supper, were soon in our beds, getting the much needed rest for the next day's experience.

Monday morning we were preparing for an early start, as the journey to the next camping place was a long one, and some very rough country had to be passed over. After breakfast was over, and while it was still quite dark, our faithful muleteer (Saleh) rushed in, calling, "Abu-Jiryus" (Mr. Forder), meaning "Father of George," and very excitedly said that the "Arabs had broken out against the Government, were already looting the stores, and killing the shopkeepers," as the merchants are called. It was most difficult for us to realize what was happening. However, it was not long before the significance of the rebellion was forced upon us. As soon as daylight was fully come, the roar of musketry and an occasional boom from a cannon told us plainly that a battle was on. The fighting, during the early part of the day, was mostly around the Government buildings, the castle on the south side, and near the shops and hospital.

At an early hour, after the fighting began, the roadways out of the city were literally lined with women, children and old men. With their cows and donkeys, and what few household effects they could carry, they were making their escape from the city.

Our quarters being on the north side of the town, we were as far as possible from the conflict, yet the shells and bullets sounded out their peculiar "ping," as they passed over our heads, and we spent some time watching the bursting of the shells near the fleeing people on the mountain sides, still higher than we were. Only too soon the fighting came too near to suit any of our party. By nine o'clock the hospital, which was not over three or four hundred yards distant from us was captured by the Arabs. The soldiers guarding it were killed, and the inmates, all soldiers, had their throats cut. The building was then looted of every portable article.

The second officer, in command of the garrison, had his home just at the end of the building we occupied. With him there were ten soldiers when he was cut off from the castle by the victorious Arabs. We went out into a vacant lot, near by our compound, which had a wall around it, with some of these ten soldiers, watching them fire on the Arabs approaching the city. They were then coming in from every direction,—that is the armed men from the various camps. It is rather remarkable how quickly one becomes accustomed to danger. As we stood with our heads above the wall,—an excellent mark for those down in the valley,—we thought but little about our dangerous position. On one occasion we observed a puff of smoke from some rocks below us, and immediately the ping of the bullet sung over our heads. Some one called out, "High ball." However, we soon thought it the part of good judgment to go within the walls of our compound. Barricading the doors with large stones, we remained there during the balance of the day, while the mad screams of the fighting, looting Arabs, came closer and closer, until the day wore away, and darkness closed in on the first day of the siege of El-Kerak, Dec. 5, 1910.

Jerusalem, Syria, Jan. 21.

The Prayer Covering.

BY ALFRED KREPS.

As we read 1 Cor. 11:1-15, the fact is plainly set forth that man shall not pray or prophesy having his head covered, and that woman shall not pray or prophesy having her head uncovered.

The question, then, arises as to what the coverings shall be. The Revised Version says "veiled," which seems to make the meaning somewhat easier understood, as it is not to be a weather covering to protect from heat or cold, but it is to be a sign because of the angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Now, since the prayer covering is a sign, the weather covering does not qualify a woman for prayer, neither does the weather covering disqualify man for prayer, for if the weather covering of man would disqualify him for prayer, then, surely, the woman's weather covering would qualify her.

But since the weather covering is not put on for the purpose of prayer, and since God weighs our actions and appearance by the thought and intent of the heart, the only covering that can qualify or disqualify is a covering put on for that purpose. When woman puts a prayer covering on her head, it is a sign to the angels that she has complied with the order of God's law, and is in a position to approach God on an equality with man, for in Christ Jesus there is neither male nor female. The woman, by being veiled for prayer, shows that she has become subject to God's law. When people become subject to the law of God they have power with God, therefore we see that the prayer covering is both a sign of subjection and also a sign of power. In the creation God made woman a helpmeet for man, and she shared the blessings of God equal with man, but, because of the transgression, God said to woman, that in sorrow she would bring forth children, and her husband should rule over her. Do we not find this literally true in heathen nations today? Is it not also true that in Christian nations we find women wearing a prayer covering, which shows that

she has accepted Christ and is therefore placed back to where God placed her as helpmeet for man, sharing the blessings of God equal with man? Does it not seem strange that women neglect to wear the sign upon their heads, since subjection to God's law has raised her from the position that heathen women occupy to that of women in Christian nations? Women that live in Christian nations, though they have not accepted Christ, are enjoying the liberty they are, because of their sisters who have become subject to the law of God.

Since such blessings are obtained in this world, and greater blessings await in the world beyond, for those who accept Christ, why not accept him and comply with his law?

Carrington, N. Dak.

Ministerial Distribution.

BY B. E. KESLER.

THAT improvement *can* be made upon present conditions, and that improvement upon present conditions *needs* to be made, must be apparent to every casual observer who has made a study of ministerial distribution. In many rural districts churches and missions are greatly in need of ministers, while in other instances there is a surplus of ministerial force, and we naturally wonder why this condition exists. As a means to aid us in working out the cause of this condition, it may be well to consider

The Signs of the Times.

Here is a church or a mission that needs a resident minister. Just over the way is a church with more ministers than she can well find room for. The church or mission is dying out, and these surplus ministers are "rusting out." Both are bad conditions. But why don't these ministers "move out"? "No man hath hired us."

Here are young men who have been called to the ministry, and perhaps been aided materially in procuring a knowledge of the Bible in some one of our institutions of learning. But when this is done they settle down where they are not needed, and when interrogated, "Why do you not preach at home, or get out where you are needed?" they reply, "No man hath hired us."

Here is a country church that has outgrown (?) her faithful ministers, who have stood by her, valiantly struggling against the odds of life, due to loss of time in their gratuitous services during all these years. What next? A committee must be appointed to arrange to secure a pastor. These faithful ministers stand by and look on calmly and submissively, until the new pastor arrives. Now what? These faithful ministers move out, one by one. This is one means of ministerial distribution. But why do they move out? Is there no work for them after the new (hired) pastor arrives? "No man hath hired *us*."

Here is a city mission or church, in need of a suitable (?) minister. Perhaps one or more ministers are there, who bravely fought unaided against adverse circumstances. By their persistent effort and untiring zeal they have made the mission or church a possibility and a reality. But now the mission or church has outgrown (?) these earnest men. What now? A pitiful call comes up to the Mission Board to supply the place with a pastor. The call is answered; the pastor is supplied. Then what? One by one these pioneers forsake the field and turn it over to their suitable (?) successor. Ministerial distribution sets up at that point, and the new pastor finds himself deserted by his less (?) deserving brethren who have betaken themselves to parts unknown. And why? Because "no man hath hired them."

What is the outcome of all this? Just as soon as the said mission or church gets "self-supporting,"—able to hire a pastor,—it will relieve the Mission Board. No longer feeling the need of any one to dictate as to the kind of a pastor they need, they will proceed to "heap to themselves teachers." And now what? When means are called for, to open up other missions, they say, "We have all we can do to hire our pastor. We don't feel like doing anything this year." And what of all this? A salaried ministry or no ministry.

A church needs a pastor. A call is made. The men called proceed at once to place themselves upon the stump, subject to the highest and best bidder. And why not? If one starts out to work for wages, why not get all he can for his work? Oh, but preachers should not act that way! True, they should not. Then let's not allow them to be tempted, for it takes quite a large share of modesty to accept $600 as a reasonable support when $800 is offered at some other point.

Shall We Apply the Brakes?

When I was a boy I used to accompany my father on his trips to market over the hills of Old Virginia. One important part of my work was to carry the "scotch-block" up the hill and "scotch" the wheel when the horses stopped to "blow," and then give the wheel a lift when the order "Get up," was given. When at last the hilltop was reached, and the descent began, it became necessary to apply the "brakes," and, of the two offices assigned, the last seemed the more necessary, for there seemed to be more danger in running headlong downhill, than there was in the slow and weary uphill plodding.

Now, our fathers made the uphill pull of a free ministry slowly but surely. They built slowly, it is true, but how well, only eternity will reveal. The ascent has been completed, the summit has been reached, and the descent, down the declivity towards a salaried ministry, is being made with a mad rush that seems to be sweeping everything before it. Churches are hiring pastors, Mission Boards are hiring pastors and calling for more to hire, and so it goes, and the end is not yet.

Now, in suggesting a remedy I want first to second Bro. John R. Snyder's plan, suggested in a recent number of the MESSENGER, and also present our

Available Resources.

We have at present about 3,000 ministers and about 800 congregations, as shown by available records. Deducting 20 per cent for the superannuated and inexperienced part of the ministers, we still have about 2,400, or three ministers to each congregation. Now, shall we arrange to give these 2,400 ministers work on the free plan? Or shall we reduce the number of active workers by hiring one-third of these,—one to each church? Can we afford to do this? Or shall we, by installing a salaried ministry, reduce this one-third of our active ministers still more, as is shown to be the inevitable result by the salaried plan, as evidenced by other churches that have it? (See Bro. Snyder's article.)

The Financial Problem.

A case may be cited in which it cost $200 more to run one city mission, last year, than it did to do all the mission work done in fourteen other rural congregations in the District. Three times as much was required to run two city missions as to run all the mission work done in the fourteen rural congregations. About four and one-half times as much was required to run three city missions as all the mission work done in the fourteen rural churches. This same District has forty-two ministers. Deducting 20 per cent as above, we have two ministers to each congregation supposed to be active men. Now, shall we drift into the salaried ministry and hire one-half of these to pastor the churches, and turn the other half loose? Can we afford to do this? Can we avoid it with the salaried ministry plan?

Furthermore, to pastor these churches on the salaried ministry plan, would cost the District about $10,000, as against $1,000 on the free plan, allowing $50, each, to hold one series of meetings in each church. This being true, we may well consider some more economic plan for the

Distribution of Our Ministry.

Here is a District that raises, say, $3,000 a year, for mission work. Supposing there are twenty churches in the District. Set aside $1,000 to hold series of meetings, one in each church, leaving a balance of $2,000. To illustrate we will say there are two churches in the District without pastors. The Mission Board says to some worthy minister, "Here, we have $1,000 to help to locate a minister in ——— church. Will you go? Our plan is to invest this much with you in a home. You locate on the place and as long as you stay there and preach for the church, you have the use of it free. Should you sell the property, return us the principal, $1,000 without interest." Or the agreement might be to turn over the $1,000 to the minister in, say, five years. Then do likewise with the other $1,000. The next year locate two more ministers in churches or mission points, and see what would be done in ten years.

Now, is not the plan feasible? Would it not be an economical plan? Would it conflict with any gospel principle? Would it not be wisdom to give it a trial?

River Bend, Colo.

Christian Unity:—What Is It?

BY D. A. NORCROSS.

1. *Christian unity on Christian principles* means, *moulding* all in the same spiritual mould, *filling* all with the same Holy Spirit, *arming* all with the same gospel armor, and *making* all of one faith, one heart, one mind and one soul in the service of God.

2. Can God's people be united? They can, or Paul was mistaken, for we are admonished by him "That we all speak the same thing; and that there be no divisions among us; that we be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10). This teaches oneness of mind and oneness of judgment.

"And the multitude of them that believed were of one heart and of one soul" (Acts 4: 32). This teaches oneness of heart and oneness of soul.

"That ye be likeminded, having the same love, being of one accord, of one mind" (Philpp. 2: 1). This teaches agreement, oneness of love, oneness of mind. This kind of a oneness will bring peace, and all difficulties will be swept away by love, joy, work, and sweet fellowship, and will enable us to "be followers of God as dear children; and walk in love, as Christ hath also loved us" (Eph. 5: 1, 2).

Paul likens the church to the body of Christ. "Now, ye are the body of Christ and members in particular" (1 Cor. 12: 27), and being members of Christ's body, we become members one of another (Rom. 12: 5). And because of our duty, as members one of another, we should have the same care one for another (1 Cor. 12: 25). The church being one as the body of Christ, the apostle's admonition comes to us, beseeching us "that we walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace."

Beloved, let us heed the admonition, for it was given for our present and eternal good, for the more spiritual Christians are, the more loving and forbearing and self-renouncing you find them. Great is the force and power of unity, peace, and concord. One member serves to strengthen and establish another. Many sticks, bound together in one bundle, are not easily broken, but sever them,—pull them asunder,—and they are broken with little strength.

The union for which the Lord Jesus prayed, was not a unity of mere professors of religion, but a union of his true disciples,—a spiritual union in the Lord, springing from oneness with Christ. Any other union is of little value. The union of faith and love and oneness of mind and heart is the only union which Christ sought to establish, or which is attainable in this life.

Since in union there is force, strength, power, and blessedness, no wonder that David, the sweet singer of Israel said, "Behold, how good and pleasant it is for brethren to dwell together in unity."

Lordsburg, Cal.

The Shortcomings of the Sunday-School.

BY PAUL MOHLER.

In Three Parts.—Part Two.

IN a former article, I discussed the failure of the Sunday-school to produce certain desirable results. I

did not do this for the purpose of crippling the influence of the Sunday-school, for while the Sunday-school has not done these things, neither has any other organization done them for the whole church, and if they are to be done at all, I think they will be done by the Sunday-school. It has done great good and will do much more. If it is not what it should be, let us look for the

CAUSES.

1. I believe the primary reason for lack of results is a lack of definite aim. What is the aim of the Sunday-school? To bring souls to Christ? To give Bible instruction? To mould character? Very good things to do, but not very definite. There are so many different ideas of what it means to "bring souls to Christ." We have had no series of lessons arranged especially to bring the children through a definite faith, repentance, and baptism into a saved condition. Is it surprising that so many fail to come?

Again, to furnish Bible instruction is a very general aim, and is not really an end in itself. Even if it were the final aim of the Sunday-school, the only practical method of doing it is to teach to pupils of each stage of development those scripture lessons that they can understand at that stage, then pass on to other lessons as they develop. Evidently the choice of lessons, in the past, has not been for the purpose of furnishing thorough Bible instruction, suitable to pupils of each succeeding stage of development. Is it surprising, then, that it has not been well done?

To mould character is also a very general purpose. To succeed in that, we must decide what kind of character we want to see in our children, then choose for them that course of lessons that will develop just that kind of character. If we find the product of the Sunday-school lacking in certain elemental Christian characteristics, such as faith in God, love, humility, zeal for the church, etc., may we not find one cause in the lack of definite aim in the choice of lessons? And so, going over the list of things left undone, as given in the former article, may we not say that they have not been done because they have not been planned for?

2. The uniform system. This has stood in the way of definite work with any class of pupils. If all classes are to have the same lesson, each class cannot have the best lesson for its own particular need. Of course a good teacher can teach faith, repentance and baptism into a great many passages of scripture, but if she wants the best results, she had better choose a lesson that has it in already. The class of children needing knowledge of the facts of sacred history, as a foundation for their faith in God and his Divine Providence, should certainly have that. An older class, having learned these fundamental facts, should have the lessons leading them to definite acceptance of Christ. Young Christians should have lessons to develop them in spiritual power, Christ-like character, and Christian service. Older Christians should proceed further and deeper into the treasury of truth, developing into men and women of power with God and man. Can you find a series of lessons that will do all of these things at once? That is what a uniform series of lessons must do if it is to supply our needs. It seems clear to me that the uniformity of our lessons is a great hindrance to securing definite results from the Sunday-school.

Before leaving this topic, I want to call your attention to the way the uniform system is working. Some years ago, a series of lessons was given in early Old Testament history; then we were all carried over into the New Testament for awhile. This year we are to study some more Old Testament lessons. It would be unfair to take pupils back over the earlier lessons again; so we must begin with the "Divided Kingdom" this time. I shall not discuss the propriety of beginning the work of any class at such a place, but I do want to ask you why beginners, of whom there are many thousands, that have not had the earlier lessons in Sunday-school, should be started in on the divided kingdom. Can you make it intelligible to them? If you can, you are an expert teacher, of whom we do not have very many in the Sunday-school. I want my children to approach the study of the kingdom through the patriarchs, beginning as far back as Abraham. Then I want them to go on with Old Testament history until they have mastered its important facts. When Bible history is "covered" in sections, with years between the sections, and when it is studied in such hasty, hop-skip-and-jump fashion, is it any wonder that the Bible knowledge of most Sunday-school scholars is a hopeless jumble?

And now, if our men's Bible classes must follow along and study these same lessons, which they have had several times before, when will they ever get into the Epistles, Psalms, and other books, into which the uniform system does not dare to take them for fear of swamping the little folks? Is it any wonder that our older brethren and sisters really know so little about the great doctrines and principles of Christianity?

3. Lack of real interest. Not enough members of the church are giving time, thought and energy to the Sunday-school to get the most good out of the lessons we do have. When our brethren go into the Sunday-school as energetically as they do into farming and merchandising, the Sunday-school will begin to show important results. But more of that in the next article, which deals with remedies.

Chicago, Ill.

Rebaptism.

BY I. J. ROSENBERGER.

THERE are, at times, those who come to us for membership, who, having been baptized, desire to be received into the church without rebaptism. The query is: Should such be rebaptized?

PROPOSITION.—*Persons coming to us for membership, having been baptized, should be rebaptized.* My reasons, briefly, are these:

I. The characteristic union and oneness in Christ's teaching, and in the apostolic church necessitate the rebaptism of such. Christ says: "Upon this rock I will build *my* church." The epistles recognize but *one* body (*one* church). Its union is such that its inmates are said to be "framed together," "builded together," "dwell together," "walk together," "sit together," etc. Christ's prayer for his disciples and their followers was: "That they all may be one as we are one." There is not a vestige of division in such a body; for "they are perfectly joined together in the same mind, and in the same judgment." I aver that this prayer will be perpetually answered.

This is the church in its primitive, normal state. Such a body will be Christ's bride; for it is to be "without spot or wrinkle." This is the ideal church that must be kept in mind,—the goal to which we seek to attain.

It is apparent that this normal condition of the church would exclude any and all occasions for this query. This query is a product of the church in its abnormal state,—in its carnal and divided condition. With which will you deal: the cause or the effect? It is painful to notice how easily and early this abnormal condition developed. The Corinthian Epistles hold up a dismal picture of the church in its abnormal state. Paul told the Ephesian elders: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

It is a little remarkable that Paul should meet so early, in that abnormal church at Ephesus, twelve cases covered by our query. He seems to have disposed of these cases without hesitation. He retaught and rebaptized them. I invite the reader, I invite the church, to let Paul's example in Acts 19 forever settle this rebaptismal question. A Divine Hand led Paul to rebaptize them. Whose hand leads Brethren to do contrariwise today? Paul said of the Corinthian church: "That I may present you a chaste virgin in Christ." He rebaptized,—held up the normal condition of the church. My Brethren, who oppose rebaptism, hold up the abnormal condition of the church. I warn you that your efforts will endanger yourselves, and the work of your hands; for this abnormal condition is not of the Lord's planting, hence will be "rooted up."

II. Receiving persons into the church, without rebaptism,—having been baptized,—places them out of harmony with a number of scriptural teachings.

1. Baptism places the penitent into the church, the mystic body of Christ. Paul says: "Baptized into one body." Suppose A comes to the church for membership, and says he was baptized fifteen years ago, but he is now dissatisfied with his church relationship. The church receives him by the hand of fellowship without rebaptizing him. Now, A can not say: We are "all baptized into one body." The twelve, whom Paul rebaptized, could recite this text of themselves, therefore A's church relationship is out of harmony with this text.

2. Again, "By one Spirit are we all baptized into one body." The Spirit leads. If A's baptism was valid, he was led by the Spirit. Would the same Spirit lead A, after a lapse of fifteen years, into another church, and without baptism? Will this good Spirit lead us into one church today and into another one tomorrow? We will let the reader answer. Those twelve whom Paul rebaptized, stand in harmony with his text, but A is out of harmony with it.

Again, A is received upon his statement that his baptism was all right. If so, he was in Christ. Is he now in Christ, being received simply by the hand of fellowship? If this is all true, then Christ *is* divided, —exists in two bodies,—and Paul misled us on this great question; and I'm at sea,—on the broad sea of time without rudder or compass.

Again, has not A broken his baptismal vow in the change he has made? What of this?

III. Christ commissioned,—sent those of his own body to carry on his work. So did the apostles. Those who receive persons without rebaptism, have those doing church work (baptizing) outside of their own body. The right to baptize is a gift of the church; but we are asked to delegate that gift to persons to whom the church gave no such right.

Suppose A was baptized by B, whom the church expelled twenty-five years ago. In his expulsion he was deposed from the ministry; but the advocates of this query ask us to recognize B's work in the ministry, though deposed! In the event that this query is granted, the church, in deposing a minister should add: "But we will accept those whom you baptize, who desire to go with us." His office, in a measure, is retained. Now, in all candor, a man that is good enough, and holy enough, to baptize for us, ought to be good enough to sit at one end of our table and wash feet. "Oh, consistency, thou art a jewel."

IV. *Our birth,—genealogy,—needs guarding.* John says: "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is one legitimate and three illegitimate births. These won't do. The priests that Ezra and Nehemiah took back with them to Jerusalem, who could not show lawful lineage, or genealogy, were said to be defiled, and were deposed from the priesthood. The twelve, in Acts 19, lacked in their spiritual genealogy; hence, they needed rebaptism. So does A now.

V. "No man putteth a new piece of cloth to an old garment." That is what A seeks to do. He wants some omitted part, or parts, supplied. He wants his old religion, or system, patched. True, we often patch our garments to advantage, but the foregoing text forbids such patching for the Lord. With him "old things have passed away, and all things are become new." We are forbidden to parcel out our Master's goods. We are to deal in full patterns, only, in the Lord's goods, like some dry-goods men. To receive A without rebaptism, is putting a new piece of cloth to an old garment!

Covington, Ohio.

WINONA ADDRESSES.

When ordering the excellent Winona Temperance Addresses (price 20c to ministers 10c) we urge that a number be ordered at one time. Let some one order for all the ministers in his congregation. A member of a District Temperance Committee ordered forty-nine copies—one for each minister in his District. Let others do no less and these few hundred books will soon be on duty, doing a good work for temperance, for the church and for the Lord. Some one in every congregation should order ten or more of these books and give them away; or, what may be better,—sell them. In either case we will send ten or more copies at ten cents each. Send all orders to the writer as below.—W. M. Howe, 1012 Bedford St., Johnstown, Pa.

THE ROUND TABLE

Conquerors.

BY J. D. HAUGHTELIN.

CONQUERORS implies a victorious conquest—not necessarily physical. The man who subdues a hasty temper and an evil appetite or a sinful desire, is as much a conqueror as he who takes a city.

Paul, after enumerating "tribulation, distress, persecution, famine, nakedness, peril and sword," says: "In all these things we are more than conquerors through him that loved us" (Rom. 8:37). In this declaration of the apostle we have the additional thought, "More than conquerors," signifying complete victory. This can be accomplished only "through him that loved us." In another epistle he says: "I can do all things through Christ which strengtheneth me" (Philpp. 4:13).

Paul further declares, in the strongest language, that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

Stephen, sometimes called the first Christian martyr, was a conqueror in the fullest sense. His death did more to promote and spread the Gospel than a long, active life under ordinary circumstances could possibly have done: for, "they that were scattered abroad went everywhere preaching the Word" (Acts 8:4). Stephen's dying prayer, "Lord, lay not this sin to their charge," was an evidence that he was "more than conqueror."

Brethren, in these perilous times when the nations of earth are vying with each other in the extent of their preparations for war,—to conquer,—let us ever keep in mind that "though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God" (2 Cor. 10:3, 4). The only way for us to conquer is "through him that loved us." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

Panora, Iowa.

Worth Much Study and Great Performance.

BY M. M. ESHELMAN.

IN my judgment Bro. Wayland's "New Testament Principles and Methods," in No. 8, is the best exposition upon that subject that has appeared in the MESSENGER for many a day; and I write, asking every member to reread the article, and then most diligently to try to follow the leadings therein for more holiness as a people. Bro. Wayland has exposed the situation and every one ought to be swift to correct the failings among us, and thus help to make kingdom conditions for the Master's use. What does it profit to *say* and not *do*? Rather, does this way not expose us to condemnation? If we have the *whole* Gospel, and doubtless we have, then let us obey the *whole of it*.

Having it and *doing* it are two very distinct matters. It is one thing to have the "whole Gospel," and quite another thing to have the "whole Gospel" *have us as a body*. Really, have we been turned aside from those principles and methods by not warning more through pulpit, press and Conference, against the dangers of "love of money," bad use of wealth, and greediness of gain? Our lack in this matter may account for many of our lacks in properly distributing the blessings of giving. Reform in our methods on the money question is the only way out of the tangles which are shown us in Bro. Wayland's article. Please read it, dear member, and let it get a fast hold!

Tropico, Cal.

A Serious (?) Loss.

BY A. G. CROSSWHITE.

BETTER-HEARTED people never lived than our neighbors across the Great-Smoky Mountains in North Carolina. Our Tennessee ministers often went over there to preach for them, and they showed their appreciation in a substantial way, by furnishing them big crowds, words of encouragement and a handshake that was eclipsed only by beaming countenances, that indexed soul-culture seldom found, nowadays, in religious circles.

On one occasion father was filling the appointment in the log schoolhouse, and had reached the climax in his discourse, when he noticed that one of their old ministers was unusually interested.

He saw his lips move, but if he spoke aloud he had failed to catch the words. This continued for some moments, and then he arose about half way up, and beckoned to him to stop.

Father ceased speaking and looked him square in the face for an answer to his sudden interruption. The old brother seemed delighted to help father out of trouble. Everything was as quiet as the grave, as the piping voice of the elder broke the death-like stillness, "Jesse," said he, "*you are about to lose a pin.*" The congregation as well as the elder seemed relieved as father pushed the pin back into the lapel of his coat, and continued his discourse.

It was just at the close of the war, when everything was high-priced, and the loss of a bright, new, brass pin meant more to those honest-hearted mountaineers than than a whole bunch of "notes" would be to me or my congregation in *this* age of the world.

Flora, Ind.

Brushing Aside the Rubbish.

BY JAS. A. SELL.

IT was once said of a certain lawyer that he possessed the rare ability, when coming before a jury, of brushing aside the rubbish that had accumulated during the progress of the trial. He would strike the vital points and make them clear and plain. By rubbish we suppose was meant irrelevant matter, and such other things as were introduced merely to confuse. To sweep this away, and to clear up the case, is something to be admired, and shows one to be a good advocate.

In some respects the same conditions confront the preacher when he comes before a congregation. He may consume valuable time in preliminaries, apologies, and relating what "gave rise to his text." His ability is shown in what he *does not* say as well as in what he *does* say. A brother at a Ministerial Meeting was assigned a subject and given twenty minutes to discuss it. He was called down before he was through with his introduction. And, strangely enough, his introduction had little, if any, relation to his subject.

In listening to the average person relating something, or in giving a description of one thing or another, what an amount of words and irrelevant things, that are really but rubbish, could be left out, and how the story would be improved! The same is true of writers.

While we all do not have this gift or attainment of "brushing aside the rubbish," we certainly can strive after it, and thus live up more fully to the injunction, "Let your speech be always with grace, seasoned with salt."

Hollidaysburg, Pa.

Never Gets Tired.

BY WEALTHY A. BURKHOLDER.

A LITTLE girl of seven years said to her aunt: "Jesus never gets tired of forgiving us, does he?" "No, darling, he does not; but how did you know that?" "I didn't know it, Aunt Mary, but then it seems to me, since Jesus is so very good, it must be so." Truly, we have a Jesus who never forgets to forgive, and never gets tired doing so. What a lesson the idea of the little girl teaches us older people,—that Jesus is so very good that it must be so! No wonder he enjoins upon his followers the rule to "forgive seventy times seven." He wants us all to have forgiving dispositions—ready and very willing to forgive all the time. "Let not the sun go down upon your wrath," is a command too often disobeyed, and not by the little children either. If we could be more like children, how much more the cause of Christ would prosper!

Newburg, Pa.

WHOSOEVER speaketh of another's failure with pleasure shall hear of his own with shame.

Roasting.

BY GEO. F. CHEMBERLEN.

"THE slothful man roasteth not that which he taketh in hunting," says the Preacher. He is here defining the cause of poor preaching.

My brethren, offer what excuses we may, work up whatever gilded palliations we think beautifying and suitable to the occasion, present the reasons most satisfactory to us as to why our sermons fail, but, after all, turning to this terse message, we find that Heaven says,—and Heaven knows,—that the most prevalent and prevailing cause for poor pulpit work, today as well as in every other period, is *downright* laziness. There is enough by us, secured in the chase, to make a real feast, but, sirs, we will not bring together combustibles, build a fire and sit down by it, and put our meat on the spit, and hold it over the fire and turn it until done through and through. Some of us haven't pulpit energy enough to keep an eight-day clock going and striking true to the dial.

Covina, Cal.

CHRISTIAN WORKERS' TOPIC

Do You Let God Plan Your Life?

Prov. 3: 1-10.

For Sunday Evening, March 26, 1911.

I. God's Plans Are Fixed.—(1) "The counsel of the Lord standeth forever" (Psa. 33: 11). What he has determined shall and will be done. (2) "Who shall disannul it" (Isa. 14: 27)? As God has purposed so shall it stand. (3) "If it be of God" (Acts 5: 39) you can not overthrow it. (4) "Who worketh . . . after the counsel of his own will" (Eph. 1: 11),—his fixed and unalterable will. "I have spoken it . . . neither will I turn back from it" (Jer. 4: 28).

II. Following God's Plans.—(1) "I delight to do thy will" (Psa. 40: 8). It was after God's planning that the Word received a body in which to do the will of God. (2) "Thy will be done" (Matt. 6: 10), because it is good, wise and holy. To have it done among men diffuses goodness, wisdom and holiness. (3) "Thy will be done" (Matt. 26: 42). I am content to suffer to accomplish thy great design. (4) "I seek not mine own will" (John 5: 30). Here is the perfect pattern for all.

III. Crossing God's Plan.—(1) "Hast thou eaten" (Gen. 3: 11)? Shame and fear seized them. These came into the world with sin and still attend it. (2) "His wife looked back" (Gen. 19: 26). She crossed God's plan, and how sad the results (Luke 17: 32). (3) "Pervert the right ways of the Lord" (Acts 13: 10, 11),—the straight ways. The ways of Elymas were crooked, perverse. "Ways of the Lord"—doctrines taught by the Lord. Note the sad results.

NOTE.—Each life is planned (Eph. 2: 10). Do we submit (Jer. 10: 23; Jas. 4: 7)?

PRAYER MEETING

The Test of Faith.

Gen. 22: 1-14.

For Week Beginning March 26, 1911.

1. The Sacrifice of Faith.—"His only son" (verse 2). For Abraham this meant practically all. So ALL must be given up to God (Matt. 19: 21; Rom. 12: 1, 2; 15: 3).

2. The Obedience of Faith.—"He rose up early" (verse 3). By faith he obeyed (Heb. 11: 17). Love lends wings to the child of God when faith fills the heart. Abraham reasoned not; he simply obeyed (John 2: 5).

3. The Expectation of Faith.—"I and the lad will come again" (verse 5). Abraham was fully convinced that God could raise him up again (Heb. 11: 19). God's promise,—firm as the rock-ribbed hills,—can not fail (Gen. 21: 12).

4. The Work of Faith.—He laid the burden (the wood) on the "offering," his own dear son (verse 6). A sad and painful duty for Abraham. So Christ, the great Burden Bearer, "bore our sins in his own body on the tree" (1 Peter 2: 24).

5. The Assurance of Faith.—"God will provide" (verse 8). On the path of obedience many a question will arise (verse 7) which only faith can answer (Acts 27: 25).

6. The Persistence of Faith.—"He bound Isaac, and took the knife" (verse 9). Abraham, in full reliance upon God's wisdom and power, flinches not in the hour of trial. The faith that fails in the hour of trial and affliction is no faith (Mark 4: 40).

7. The Victory of Faith.—"Now I know," says God. The great test has been safely passed, and the lad is saved. God himself provides an offering (verse 13) and faith is abundantly rewarded (Rom. 9: 33; Mark 11: 22-24; 1 John 5: 4).

HOME AND FAMILY

When the Children Go to Bed.

When the children go to bed at night, it somehow seems
to me
As if heav'n came down to bless me with its tender
ministry.
The little ones are weary, and their eyelids fain would
close,
Like the petals pink and perfect of some rare and fragrant
rose.
Clad in garments white and spotless, down they fall by
mother's knee,
Making thus a scene so holy only angel eyes should see.
There is something in the vision of each bended little head
That fills my soul with rapture when the children go to
bed.

When the children go to bed at night, the air within the
room
Seems redolent of the perfume of rich fields of clover
bloom,
And it seems no stretch of fancy to say my inner eyes
Can see about me growing the sweet flowers of Paradise.
And as I bend to kiss their lips, as pure as morning dew,
I feel a joy within my soul that thrills me through and
through;
And more and more it comes to me that I am being led
By the prayers the children offer as each night they go
bed.

When the children go to bed at night, at once across the
years
My thoughts fly back to childhood, and my eyes are dim
with tears;
I recall when I was stainless as my little ones are now,
For sin had never left a single imprint on my brow.
And I'm longing, ever longing to be as good once more
As in the golden morning of the fragrant years of yore.
So day by day I'm praising him whose home is overhead
For what my children teach me as each night they go to
bed."

—Campbell Coyle, in the Interior.

Loneliness.

BY ELIZABETH D. ROSENBERGER.

"He sitteth alone and keepeth silence" (Lam. 3: 28).

IN "The Marble Faun" we have a vivid description of loneliness as Hilda experienced it. She was living in Rome, a motherless girl, in need of sympathy and friendship. Hawthorne says, "Had there been but a single friend,—any calm, wise mind, any sympathizing intelligence; or if not these, any dull, half-listening ear into which she might have flung the dreadful secret, as into an echoless cavern,—what a relief would have ensued! But this awful loneliness!"

Hilda was alone and her loneliness was a shadow in the sunshine of festal days; a chill dungeon which kept her in the depths of its gray twilight, from which she struggled in vain to escape. She knew the exile's pain. She saw the white meetinghouse of New England, and her mother's very door. Even the fragrance of the old-fashioned flowers came back to her and she yearned inexpressibly to go home and rest. The streets and palaces, churches and sepulchers of imperial Rome were inexpressibly dreary. "How she pined under this crumbly magnificence as if it were piled all upon her human heart." And there are human hearts, the world over, who have realized in all its painful phases the misery of loneliness. In strange lands they have yearned for familiar scenes and faces, and the days which never brought any strange event.

Sometimes we, who live quietly and happily, surrounded by friends and all that God has given us, forget to be grateful for the daily round of experiences and joys which we share with our friends. And sometimes we even yearn for a change, for new faces and new places. We are tired of the same people, the same things to do, the same little round of occurrences. We want to get away from it all. The pioneer of old plunged into the wilderness and cut down trees and built his cabin, where there was no one to dispute his claim. The days and nights, in which the howl of a wolf or coyote were the only sounds breaking the stillness of the forest, the years when only a few strange faces were seen, left unwritten records of loneliness. We shall never know how some women on the frontier, living alone, endured their lonely days. In imagination they lived over again their experiences in the old home back east. And then the suspense of not knowing whether the mother, who had been ill, was getting stronger; the regret for things said and done, which troubled mother, and the hoping that some day, when they went back east, mother might be waiting to welcome them. When trouble came to those brave pioneers, they met it alone. Often there was not one to share their loss or grief or bereavement. In solitude they lived and toiled. Incidentally, they blazed trails that other feet might follow. Their homes made possible other homes yet to be built, but that did not lessen their loneliness.

Some people are lonely although they are surrounded by many who are interested in their welfare. We hear such people talk of the coldness of the world. They find no love anywhere, no gratitude, no appreciation, no sympathy, no tenderness. And others, living on the same street, find love and beauty and brightness under the same conditions. The same skies are leaden to one, while, to another, they glow with a clear, translucent blue. The same fields are brown and desolate to some eyes, while others see the beauty of budding life and almost hear the pulse of growing things beneath the soil. All this we account for the fact that one will find the people at church kindly, sympathetic and interested in new members, strangers are welcomed and induced to come again, while another, going to the same church, finds coldness, selfishness, and resolves never to go back. Each person's own heart casts its own hue and tinge upon all other lives. The difference is this,—the one was ready to greet all who came, while the other was prepared to find uncongenial people and surroundings. One person remains lonely in a Sunday-school class where congenial friends are doing all they can to make him feel at home, while another will meet every one half way and soon finds troops of friends.

The easiest way to find friends in a church is to be on the look-out for some one more lonely than yourself, and try to make him appreciate the value of church fellowship. By virtue of your sympathy,—your power to enter into his wants and needs,—you are less alone, and life takes on a new meaning for him. Again and again the love of friends must fill the hungry heart.

When the Christians from Rome came a distance of forty-three and thirty-three miles to meet Paul, he thanked God and took courage. Those were the brethren whom he had longed to see, and now they assure him that they have longed to see him and he is encouraged and eager to begin his labor of love among them. How Paul speaks of his loneliness! As a prisoner of Jesus Christ he thought of the saints at Thessalonica, at Corinth, and Jerusalem, and the thought of not meeting them in this world had a sting of bitterness, so he wrote to them long letters which help and comfort us today. How he must have felt the loss of Onesimus who had been a close friend! Read the letter he wrote to Philemon at Colosse, asking pardon for the bearer, the slave Onesimus, who had stolen and run away from his master, and been converted under Paul's preaching. Onesimus had been close beside him for some time, but now Paul sends him back to his master, thus leaving one less friend for the lonely apostle. "Demas hath forsaken us," writes Paul on another occasion. Paul must have felt the desertion of friends, and his last days in Rome were lonely and sad.

"O who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,
And the quiet rest at the end o' the day.—
A friend to cheer and aid and stay
The brave, sweet words that cheer the way
Where he walks a mile with me."

Neighbors can walk the mile easily and so lighten many loads and brighten many hours. Sad, indeed, it is when women neglect to avail themselves of their privileges, and live alone when all around them are people who need friends. We have read somewhere of a young couple who moved into a small town. They were strangers and the gossips supposed that they were just married. They lived in a poor little cottage in the outskirts of the town and the women who lived nearest, decided not to call until they knew more about them. The two spaded up the yard and planted morning-glories and nasturtiums, and soon the place blossomed into new life. The neighbors noticed the pretty front yard and the clean walks. They said the place had never looked so well; they really must call. The young people went to church, but they always sat back, close to the door, and so no one spoke to them. Then, one day, the doctor stopped there, and the nearest neighbor decided to go over tomorrow and see who was sick. She called the next day and found her way into the little sitting-room. There sat the young husband, his head in his hands, sobbing beside the bed. The young wife had just breathed her last. When the neighbor offered her services, the man exclaimed, "Oh, if you had only come before! She was so lonely. She longed so for a woman's hand and a woman's voice." And that very day he left the town. He could not bear the place where his wife had been left to suffer from loneliness while he was at work; she had been denied the kindness and sympathy so sadly needed. For a long time the sight of the closed house brought remorse to the women of that neighborhood.

Covington, Ohio.

SISTERS' AID SOCIETIES

PENN RUN, PA.—Our Sisters' Mission Society met Jan. 26 and reorganized. Our officers are Sister Tena Fyock, president; Sister Jane Fyock, assistant president; Sister Jennie Bingham, secretary-treasurer. We have an enrollment of twenty-four members. Our work consists of sewing,—making comforters, quilting and tacking carpet rags. Our collections are used in aiding the Sunday-school and missionary also to relieve the needy. We have $37.82 in the treasury.—Jennie Bingham, Secretary, Penn Run, Pa., Feb. 28.

DENVER, COLO.—Our Sisters' Aid Society was reorganized Nov. 28. Sister Crider was chosen president; Sister Miller, vice-president; Sister Cline, treasurer; Sister Cline, secretary. Sixteen members are held during the year, with an average attendance of six. We made prayer veils, quilts, clothing and also sewed for poor families. Donations and money received for work done during the year amounted to $47.50. Amount paid out, $18.82; amount on hand at the beginning of the year $11, $17.68. Our regular meetings are held every two weeks, and usually in the basement of the church. We feel there is a great opening for this work in the city, and we hope to do more for the poor in the future.—Vesta V. Cline, Secretary, 41 South Bluff Street, E. Denver, Colo., Feb. 24.

BUCK CREEK, IND.—Our Aid Society was organized Sept. 10, 1910, with Sister Phoebe Teeter as president; Sister Emma Oxley, vice-president; Sister M. A. Brown, treasurer; the writer, secretary. We have furnished lunch for two sales, and held regular Aid meetings, sewing whenever we met, to get a day's work. At these meetings we quilted nine quilts, knotted four comforts and made forty-one garments. The average attendance is twelve. We received from the lunches served, and for sewing, $14.60. We sent $18 to North Manchester College; also one box of bedding. We paid $18.18 on furniture for the church, and donated $2.50 to send Mr. Messenger to the poor, presented $6 to Sister Elory, and have a balance of $26.82 in the treasury.—Kate Rogers, R. D. 1, Bluffton, Ind., Feb. 27.

NEW CARLISLE, OHIO.—Our Sisters' Aid Society closed another year's work, and held twenty-six meetings, with an average attendance of nine. June 30, 1910, we sent one box of clothing to Lanark, Illinois, containing forty-four articles. Dec. 15 we sent one box of clothing to Chillicothe, Ohio, containing forty-seven articles, and one corset; total four. Four times we met to sew for the needy ones at home. We donated to the needy at home one little boy's suit, one silk bonnet, two comforts, coverings, sewing and quilting. We also donated to the circle eighteen yards of goods, nine dozen buttons, five rolls of cotton and five yards of lace. We believe this to be a good work, so we reorganized and hope to do better work in the future. Our president is Sister Rachel Studebaugh; Sister Ethel Baker, superintendent; Sister Carry Taylor, secretary; Sister Cora Swartz, treasurer.—Harriet Studebaugh, New Carlisle, Ohio, March 6.

MT. MORRIS, ILL.—During the year ending March 1, 1911, we met twenty times, with an average attendance of seven. Our collection and receipts amounted to $47.65; expenses, $46.47; leaving a balance of $31.47. April 21, 1910, we gave $5 for benevolent purposes at home; Dec. 16, $10 to the Kansas City Mission, and we have sent on boxes amounting to $21.05. We have also one comfort ready for sale. Our membership numbers $15 or $16. Our work consists principally of making and fixing over old clothing, and we sent many several boxes of clothing. We sent six sacks of clothing and one comfort to Kansas City Mission; one sack to Wichita; two to the Denver Mission, and one to St. Louis Mission. We are getting ready to make more sacks of clothing for the needy. The officers now in charge are: Sister M. Keller, president; Sister Ella Ogden, superintendent; Sister Lizzie Hylton, secretary-treasurer.—Anna Bowser Hylton, Larned, Kans., Feb. 27.

STOCKPORT, IND.—During the year 1910 the Sisters' Aid Society of the Middlebury church of the Brethren met in forty meetings, having a total attendance of 239, wit, an average attendance of six. The interest is good, though we are few in numbers. We hope and pray that more may become interested in the future, that we may do more and better work. We had in the treasury $18.76 on hand January 1 of the year; received during the year, $28.31. We gave $12 to our poor fund, $5 to the Kansas City Mission, $5 to Annual Conference offering. Balance in treasury, $15.76, together with $18, given by the Ladies' Aid Society, leave $28.76 on hand. Our work consisted of making comforts, quilting quilts, making gingham aprons, braiding rugs, etc. The officers for 1911 are: Sister Melissa Young, president; Sister Ella McKinley, vice-president; the writer, secretary-treasurer; Sister Minnie Lecrafter, assistant secretary-treasurer.—Lena Moomaw, Stockport, Ind., March 3.

FRUITA, COLO.—Our officers for the Sisters' Aid Society are Sister Ruth, president; Sister Minnie Bollinger, vice-president; the writer, secretary-treasurer; Sister Elizabeth Studebaugh, assistant. Since March 1, 1910, to March 1, 1911, we held twenty-two meetings, with an average number present of 12½; average attendance, nine. Our work consists mostly of sewing, piecing and tacking comforters, quilting, making rag carpet coverings, aprons, and various kinds of sewing. We received $35 for selling lunch; for birthday offerings and collection from the members of the Aid Society and work, $51.25. We donated $25 on the church debt; to the Grand Junction Mission, $10; gave to the pastoral fund, $25; paid for church lamps, $11.75; donated groceries to a widowed sister and the Messenger to a brother. In the spring of 1910 we had incidental expenses, $11.17; total expenses, $82.17; received during the year, $86.31; amount on hand, $8.98. Our regular time for meeting is every two weeks. When we have some special work to do we often meet every week.—Helena A. Waltz, Fruita, Colo., March 1.

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At Clovis, N. Mex., four were recently baptized and two restored to fellowship.

Bro. David Neher, of Missouri, has located in the Sugar Ridge church, Mich.

Bro. G. M. Throne, of Kansas, changes his address from Princeton, to Ottawa, R. D. 5.

Bro. T. S. Moherman, we understand, has been elected president of Daleville College, Va.

During the late series of meetings in Stray Creek Valley, Ohio, nine applied for membership.

Bro. C. B. Smith, of Nebraska, is in the midst of a series of meetings in the city of Minneapolis, Minn.

Bro. Eli Roose, of Buchanan, Mich., has removed to Nappanee, Ind., and should be addressed accordingly.

The Spring Creek congregation, Pa., composed of 422 members, has decided to build a meetinghouse in Bachmansville.

Seven persons recently made application for membership in the West Greentree church, Pa., and are to be baptized soon.

On page 173 will be found a notice from the Committee of Arrangements regarding lodging at the St. Joseph Annual Meeting.

Bro. D. D. Culler and wife, of Mount Morris College, spent last Lord's Day in Elgin, and were with us at three of our services.

Bro. I. W. Brubaker, of Monroe, Iowa, has located in the Grundy County congregation, and will assist in the work of the ministry.

If you have discouraging news you need not send it to be published in the Messenger. It is the good news that we want for our readers.

The church at Elizabethtown, Pa., closed a revival meeting, conducted by Bro. H. K. Ober, with fifteen accessions by confession and baptism.

The Brethren in Middle Maryland will convene in District Meeting at the Pleasant Ridge church, Licking Creek congregation, April 19 and 20.

Bro. E. L. Clower, of Gatewood, W. Va., has been chosen pastor of the Crab Orchard congregation. Bro. James Rogers will serve the church as elder in charge.

Our correspondent, writing from the Dry Creek church, Va., says that eleven persons were recently received into the fold at that place by confession and baptism.

Writing from Oyonnax, France, March 2, where we have a small body of members, Bro. W. R. Miller says that the outlook for our work in that part of Europe is decidedly hopeful, and that the General Mission Board will do well to encourage the work in every way possible.

Five were recently added to the Imperial Valley church, Cal., as the visible results of a series of meetings, conducted by Bro. G. G. Lehmer, of Los Angeles.

Bro. C. M. Driver, elder of the Crab Orchard church, W. Va., changes his location to Waynesboro, same State, R. D. 4, and should be addressed accordingly.

Bro. Frank Kreider did some splendid evangelistic work in the Yellow Creek congregation, Ind. As the fruits of the efforts put forth, nineteen have been added to the church.

Bro. William Lampin will probably close his revival in Lordsburg, Cal., this week. So far as reported, eighteen have confessed Christ and will be added to the church.

Bro. Ezra Flory closed his well-attended meetings at Lanark this State, with five uniting with the church. The sermons delivered at these meetings are said to have been interesting and uplifting.

Under date of March 8, Sister Elizabeth Howe Brubaker writes us from Huntingdon, Pa., saying that she is at the bedside of her dear mother, who is quite ill, and may not remain in this world much longer.

Bro. J. D. Clark held a series of meetings at the Piney Flat church, Tenn., and had the pleasure of seeing five buried with Christ in baptism. One was restored to fellowship and one is yet to be baptized.

As the immediate result of a three weeks' series of meetings, by Bro. Charles Flory, in the Eversole congregation, Ohio, nine were made willing to confess Christ in the act of Christian baptism. One was reclaimed.

The Educational, Sunday-school, Missionary and District Meetings of the First District of Virginia will be held in the Antioch church, Franklin County, April 12, 13 and 14. The elders are requested to meet April 12 at 2:30.

A very successful revival in Kansas City, Kans., closed March 6, with nineteen putting on Christ in baptism, and two awaiting the rite. Most of the preaching in these meetings was done by Bro. I. H. Crist, the pastor.

Bro. Roy Dilling, one of the young ministers of North Manchester, Ind., but for the present in Bethany Bible School, Chicago, gave the Messenger sanctum a pleasant call. This was his first visit to the Brethren Publishing House.

The permanent organization at Decatur, Ill., was effected last December, and the congregation is known as the First Church of the Brethren of Decatur. During the late series of meetings six persons were received by baptism and two await the rite.

The District Meeting of 1911, for Southern Ohio, will be held at West Alexandria, in the Sugar Hill congregation, May 2, beginning at 8 A. M. The elders are to meet May 1, at 10 A. M., and the Educational Meeting will be held at 7:30 P. M. of the same day.

Bro. John E. Metzger, our Field Secretary, who is now at work among the churches in Northern Indiana, writes us that he recently visited one congregation of fifty-two families, and that the Messenger is read in all the families but two. We venture the assertion that this is a live, working congregation.

In this issue, page 165, will be found an article on rebaptism by Bro. I. J. Rosenberger, that was written before the committee having the matter in hand published its report. The subject is now an open question, and is likely to be quite fully discussed at the coming Conference, and, possibly to some extent, in the Messenger.

With a view of collecting important data regarding church finances, church membership and church activities, Bro. J. B. Brumbaugh, of Huntingdon, Pa., is sending, to all the elders in charge of churches in Middle Pennsylvania, a well-prepared blank for them to fill out. We like the plan of the blank, and would recommend it to other Districts.

There is to be some change in the faculty of North Manchester College. Bro. Otho Winger, the author of that splendid book, the "Life of Eld. R. H. Miller," has been chosen president, and will enter upon his duties at the close of the present school year.

On page 29, Brethren Almanac for this year, under head of "Membership and Churches," Arkansas is credited with 113 churches. This is a typographical error, and just how the figure one happened to slip in before 13, and make the number read 113, instead of 13, is one of the mysteries of a printing office.

In answer to a correspondent in North Dakota we will state that the report about Dr. Talmage baptizing a man in the River Jordan, by trine immersion, is correct. A full account of the baptism was published in the *Christian Herald* of March 10, 1890, of which paper Mr. Talmage was at the time editor. The report was written by the late Dr. Klopsich, proprietor of the *Christian Herald*, who accompanied Mr. Talmage on his trip through the Bible Lands. Trine immersion in the River Jordan is, however, a very common occurrence. Our own people have done some baptizing in the stream. Probably hardly a year goes by that does not witness a thousand instances of triple immersion at the ford where Jesus is said to have been baptized by John the Baptist. To this ford come the Greek pilgrims yearly, from Russia and other places, and plunge themselves under the water three times.

Our elders and preachers everywhere will do well to call the attention of Sunday-schools to the supplies we are publishing. These supplies are adapted to the needs of the Brethren schools, and should be used in all of them. Our people make a mistake when they introduce undenominational literature into any of our schools. So far as the results are concerned they might just as well have their pulpits filled by ministers of other religious bodies. These ministers might not say anything either for or against our faith and practice, but their influence would be against us all the same. And so it will be with the Sunday-schools that persist in using what is known as undenominational helps. It simply means that we are paving the way for other persuasions to come in and reap the fruits of our labors. Look over the list of helps published last week, and then recommend them to other schools as well as to our own.

On the next page, this issue, Bro. H. C. Early, our Corresponding Editor, of Penn Laird, Va., and Chairman of the General Educational Board, has an article that should be carefully read and considered by all of our school men, and others interested in the moral and religious influences of our schools. What Bro. Early is suggesting may solve the problem, while, in the estimation of some, it may not. The article relates to an unsolved problem that has not yet received the attention that it deserves. Possibly there may be others with experience in our educational work, who have given the matter a good deal of thought, and are in a position to throw some light on the subject. If there are, we shall be glad to hear from a few of them. We are not asking anybody to criticise what Bro. Early has written, but we are asking some of our good thinkers and practical writers to help solve the problem that he is considering.

Bro. Chas. D. Bonsack has been with us two weeks in a splendid series of meetings,—one of the best ever held in Elgin. He closed last Sunday evening, with a full house and a good interest. While there were no accessions, still we feel that these meetings were a real spiritual uplift for all of our people. Our brother understands his Bible and knows how to bring its teachings within the comprehension of his hearers, and we are sure that his efforts were greatly appreciated both in the church and out of it. We were glad for the good sermons, for the many practical lessons, for the inspiration of the services, and for his many visits in our homes. Our members needed these services. They were in need of the spiritual food dealt out, and they were greatly in need of the encouragement they received. It is the duty of those called to the work by the Holy Ghost to feed the flock of God, and we can say that we were all well fed.

SHOULD some of the queries intended for the Annual Meeting fail to find their way into the Conference Booklet, the mistake will have to be charged up to the District Meeting clerks, who fail to send us the Minutes of their respective meetings, with the papers intended for the Annual Conference, plainly marked. It is no small task carefully to examine the proceedings of forty or more District Meetings, for the purpose of finding all the business intended for the General Conference. We thought we had found all the Annual Meeting queries, published since the last Conference, but have just been informed that we missed one that passed a District Meeting seven months ago. Possibly there may be others. At any rate, it is the duty of the clerks of each District to see that we get marked copies of the Minutes of their respective meetings.

To avoid confusion and some misunderstanding, it will be well for the Treasurer of each State District to ascertain how much is due the Annual Meeting Treasurer from his District, and if the money has to be raised among the churches, he should proceed to raise it at once, by having each congregation send him two cents for every member within their bounds. When he has collected the full amount, he can send it to Bro. C. M. Wenger, Annual Meeting Treasurer, South Bend, Ind. In some Districts, where all the money for District expenses is raised by taxation, the District Treasurer will simply remit the amount due from his District, and that will be the end of it. Some of the District Treasurers will, by letter, notify the elder of each congregation how much is due from his church, and in so doing the matter is sure to receive prompt attention. The better way is for the Treasurer of each District to ascertain the number of members in his District, then send Bro. Wenger two cents for each member. Should there be 2,500 members, it simply means that $50 should be sent. Districts having 4,000 members should remit $80. The District Treasurer is the man to move out in the work and see to it that the money is collected and forwarded.

The Golden Wedding and the Cost of It.

LAST week's daily papers contain a record of the golden wedding, celebrated by Mr. and Mrs. Adolphus Busch, the multi-millionaire brewer, at their winter palace which, with its sunken gardens and palatial buildings, is one of the show places of Pasadena, Cal. Four generations of the Busch family are said to have been present at the celebration that will be remembered as the most elaborate ever seen.

The culmination of the festivities was in crowning Mrs. Busch with a circlet of solid gold, studded with dazzling diamonds of the first water and with brilliant pearls. The crown was made by jewelers in Frankfort, Germany, and is said to have cost two hundred thousand dollars. Mr. Busch was seated on a throne—he is king of brewers—prepared for the occasion, and then, with trembling hand, he placed the bejeweled diadem on the head of his aged wife. After the crowning an elaborate banquet was enjoyed. The meal was eaten from a golden dinner service that cost a half million dollars. There were a dozen gold dinner plates, costing twenty-five thousand dollars, a single flower basket for which fifteen thousand dollars was paid, and a solid gold vase, valued at twenty thousand dollars. President Taft sent a rare coinage of our twenty-dollar gold piece. Ex-President Roosevelt and Emperor William of Germany each sent a golden loving cup. These are a few of the more expensive items of the cost of the Golden Wedding.

But what did the celebration cost? The gold and the jewels and the banquet and all the accessories may be estimated at a millon dollars. But this represents a mere tithe, a mere pittance of the real cost. The rich brewer made his millions in the manufacture and sale of intoxicating drinks. To get at the real cost, the wretched, wrecked lives, the broken-hearted wives, the neglected children and the desolate homes must be counted. The cost to the State, of all the evils growing out of strong drink, the penitentiaries, the jails, the almshouses and the police force must be set down to the cost price of the fete. The bejeweled crown, the golden service, vases and loving cups are but a cipher in the cost. Fill up every golden cup, plate, platter, bowl and tureen with the tears of neglected, deserted wives, and you will have the measure of but a tithe of the tears shed on account of the brewer's strong drink. And then the lost souls, each one worth more than a world. What did the golden wedding cost? Who but God himself can tell, and he will tell in his own time and way. He who notes the fall of the sparrow and who has said in his inspired Word, "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken," will make out the balance sheet and declare the cost. Death and the judgment will be great eveners. D. L. M.

Pastoral Care in Brethren Schools.

FROM sixty to eighty per cent of the students in the Brethren schools and colleges are from Brethren families, except the two extreme western schools,—McPherson and Lordsburg. In these, I should judge, the proportion is not quite so high, for the reason that they do not have the same strong church constituency in the territory which their students come that the other schools enjoy. A good number of these students are members of the church; besides, students from other families who are members of the church. They are all to be cared for pastorally; and, besides this, the spiritual interests of the unconverted must be looked after also. The interests at stake are great for the present, and greater still for the future; and it should be made the special duty of some one to care for them.

The students are in the critical period of life. They are not men and women; they are boys and girls, just boys and girls; they are not matured in mind, not established in principle, not fixed in character; they are in the formative stage of life, laying the foundation of their future. It is the time, most of all, when boys and girls take to foolish notions. It is hard to convince them that they do not understand things as well, or better, than their parents and teachers. It is the time when they imbibe the spirit of rebellion against government. All government, as it relates to them, is, in their judgment, unduly exacting. It is the time when they go adrift. If they can be cared for during this period, and set on their feet, a girl, say, at about twenty and a boy a few years older, they are in a fair way to maintain their integrity. These facts make pastoral care of the young people, both in and out of the church, of the greatest moment. Many, many, have gone to ruin for want of helpful care.

But how shall it be done? Under our present rule of church government, all members living within the territory of an organized church are required to place their membership with that church, except in special cases where it may be done differently by the mutual consent of the congregations concerned. And the rule, as a general rule, is a good one. All our schools and colleges are located within organized churches; and all student members are urged to bring letters and place their membership with these churches during the school year. Then the pastoral care of the schools rests with these churches by rule.

Now here is the problem: The elders of these churches may not be inclined to take up the duties of a pastor to the students, or they may lack in adaptation, or both conditions may exist. That these conditions do exist in some of the schools there can be no doubt; while in others the elders are most faithful and discreet. Then, what is to be done? That is the question.

In some of the school congregations, the church and the school are two separate institutions. There seems an insurmountable wall between them. It is unfortunate. This is one of the great difficulties, if not the greatest, in the way of success both to the church and school. It is also the greatest hindrance to successful pastoral work in the schools under the present plan. In the congregations where the church and school are in union, and labor together in common, the pastoral care is much better. But this condition does not, of itself, solve the question, and bring the best possible results.

The real remedy, as I see it, is in the closest possible union of the church and school, and then the selection of the man best fitted for the work, according to Paul's instruction, to take the oversight, whether he be in or out of the school. And these conditions are coming. They are not far off. It will not be long until the church will regard the school as her strongest ally, and will use it as such. Then men's qualifications for special work will be considered.

But under the present, urgent need, can we afford to wait, even if it is not far off? Hardly. Too much is at stake; too many young people are being lost to the church for want of proper care. I was wondering if our present plan of pastoral work could be regarded as flexible enough to make the president of the college, where he is not the elder of the church in which his college is located, the pastor of the students. Or, if not the president, make the best fitted man in the college responsible for this work. There are many reasons in favor of it, and probably some against it.

This rule might be made to apply to all the schools; or it might apply only in cases where the present plan does not bring satisfactory results. It is one of the questions troubling the Educational Board, and I am raising it for consideration. I will not discuss it further at present. A few good articles in the MESSENGER on the subject would, no doubt, throw light on it.

H. C. E.

Glimpses of Travel.

(Concluded.)

As we promised to say something about the land down here, and the agents who are trying to sell it to our Northern people, we will fulfill our promise. We feel that it is needful we should do so, for the good of those who are looking this way as a desirable place to live, and to make it their future home. What we shall have to say will have reference especially to the State of Florida. We have given considerable attention to conditions here, both by observation and careful inquiry of those who have learned by personal experience, and who know what they say.

There are a great many good things that may be said of Florida,—of its people, its towns and cities, of its climate and of its productions,—and, we may add, of some of its lands,—but all of these things have been said, again and again, by land agents and those who are buying large tracts of its virgin soil for the express purpose of forming colonies of northern and western people. These are induced to come down here to buy five and ten-acre tracts at fabulous prices (considering the real value), plant orange and grape fruit groves, do trucking, enjoy the paradisaical climate, have a good time, and get rich, while sweetly resting under the shade trees and seeing things grow into dollars and cents. Yes, these are beautiful pictures to northern people, who see them only on paper, and in flashy advertisements. But who are they that are living in pastures green and walking by the "still waters"? Who are they that are rolling in luxury, riding in automobiles and enjoying the fatness of the land? As a rule it is those who do the selling, and not the buying.

We were told, the other day, about a man who had bought one of the five-acre tracts, not far from this city, from an agent, without seeing it. He concluded he would come down and see it. He took the train, went out to the new town, and started for his farm. After wandering around for an hour or more through the scrubby pines, with an undergrowth of palmetto bushes deeply rooted in white sand, he met a man with a string of fish, to whom he said: "Where did you get the fish?" "I got these on your land." "You did? Well, you give me the fish and you may have the farm."

The most of the land here may be divided into three grades,—the flats along the rivers, the muck lands, which have been swamps and small lakes drained, and the upland, or pine barrens. The first grade is rich, black soil, from two to ten feet deep and is very productive. But even this soil, apparently so rich in plant food, must be fertilized in order to grow good crops of vegetables, oranges, grape fruit, etc. The second grade being drained swamps and lakes, the soil is a dark sandy loam, formed by hundreds of years of growth and decay of grasses. This is not so deep in some cases,—not more than from four to twelve inches,—while in small spots it may be two and three feet or more. This soil is fertile, and by adding a liberal amount of good grades of fertilizers, may continue to

grow good crops of vegetables; also make good orange and grape fruit groves, if not underlaid with "hard pan," which is the case in many places.

The third grade is sand,—sand, white and pure,—so pure in the bulk of it that to wash it would scarcely cloud the water. It is not muddy, because there is not enough soil matter in it to make respectable mud. In places, when digging down from two to four feet, you find a hard stratum of soil, composed of shells and red clay, but so solid that no roots can penetrate it unless it is first broken up. This land is sparsely wooded by pine, which is kept small and scrubby because of lack of tree food and because of being tapped to death to get turpentine, which industry, we are told, is the great curse of this Southland. This land is also covered by the palmetto brush, which, because of its very large roots, makes the clearing of the land quite expensive. It is hard to get the land in a farmable condition. To hire the clearing done costs from $25 to $40 per acre. On this land oranges and grape fruit can be raised if enough fertilizer is used, but the cost of this makes the orchards unprofitable, and many orchards are literally starving to death. As a still further discouragement, of late years, the scale louse and the white fly have come, and are so largely destroying the trees that many of the orchards are left unfertilized, unsprayed, untilled, and are dying of neglect.

And now, what is the sum of the whole matter? It looks to us about this way: The first and second grade lands, as named, have been bought and are being utilized by those who have come down here and have learned, by observation and experience, what the real values of the lands are. If you wish to buy such land you must pay a good round sum for it. In many cases the prices asked are exorbitant,—far above their real value. This ought to be expected because it is the natural thing to do, in this rushing world, to get rich easily and quickly.

Well, what have you to say about the third grade? This is bought up by the land agents, laid out in town sites with suburban five and ten-acre farms, to be planted in orange and grape fruit groves, truck gardens, on which "is to be" raised enough to give the farmer a sumptuous living for himself and family and sell enough oranges, grape fruit and garden "stuff" to make a yearly profit of $1,000 to $2,000. This can be deposited in the new city bank, or utilized in purchasing an automobile and such other luxuries as may strike the fancy of the fortunate buyers.

But who are to be the buyers? The eager colonists up North and West who want to come down south to get rich quick and enjoy the wonderfully salubrious climate of this Southland. Well, the climate is all right. Indeed, it is the most valuable commodity down here. There are many good people down here too. We have also ostrich farms down here where the eggs are laid in the sand, to be hatched out by the warm sun. But let me warn you that the land agents are not laying golden eggs in the sand, to be hatched out by our northern brethren by simply coming down and sitting on them. No, indeed, the golden eggs laid in Florida sand take a heap of sitting to hatch them. H. B. B.

Church Extravagance.

In these days of extravagance it is astonishing how much money it is costing to run some of the fashionable city churches. We have on our desk the budget of a western church for 1911, and observe that there is a call for nearly $15,000 for the one congregation. The music alone costs $3,000, or nearly $60 each Sunday. The salary for the two pastors, secretary, deaconess and sexton amounts to over $9,000. Then there are additional heavy expenses, to say nothing of nearly a dozen other demands on the congregation for funds to carry on benevolent work. To all such calls people respond liberally, but many of them have been led to feel that the call for money, by some of the churches, has been carried to extremes. To them it looks like running religion in the interest of the money that it can produce. Say what we may, in the interest of liberality, the tendency of church extravagance and too many calls for funds tends to dampen the spiritual ardor of not a few earnest people. The better way would be to cultivate more simplicity, study church economy, get the members interested in a few important works of charity, along with mission work, and not take up with everything that comes along. Christians should be taught to give liberally, but it ought not to be made annoying and repulsive to them.

A Variety of Views.

Of late we have been publishing a number of articles on the minister and his work, and quite a variety of views have been presented. It is thought by some that the variety has been too great to be edifying. While this may possibly be true, in some particulars, still the exchange of views has been at least educational. We still have other articles awaiting their turn, and possibly there may be more to follow. Matter of this sort puts our people to thinking, and in the end they are likely to reach a safe and sound conclusion. But there is this about the situation: It is always advisable to listen to the practical man. Men without experience may have some very good theories, but until a theory has been tested we can know little or nothing concerning its real value. The preacher who has spent years in the mission field, and has made a success of his work, ought to be able to give more practical advice about mission work than the man who has had no experience whatever in missionary efforts. This theory is also true as it applies to building up and maintaining churches in cities. The views of the preacher, who has devoted years to successful efforts in cities, should be entitled to some consideration. It is all right for different correspondents to present their theories, so long as the subject is being considered, but we are very much inclined to study, with more than usual care, the views of the man who has for years been engaged in the kind of work he writes about.

Church Architecture.

We are requested to state why the Brethren in cities build their churches like the meetinghouses erected by other denominations. We are not certain that our people always pattern after other churches in this particular. They rather seek conveniences, comforts and architectural proprieties. There was a time when most of the commodious houses of worship somewhat resembled each other. This was also true of dwelling-houses. Modern improvements and conveniences made many changes necessary. Few of our well-to-do members, even of the plainest type, build houses after the plans of fifty years ago. They prefer the modern house. It is more convenient, and then it is much more comfortable. We are changing meetinghouse plans for the same reason. We need buildings adapted to the various church and Sunday-school needs, and so we build according to our needs and means. With most building committees it is not a question as to what this, that and the other denomination has done. They plan to suit the purpose for which the building is erected, and it makes little difference with them whether the house they erect resembles some other church or not. In a few instances churches have probably gone to the extreme, in the expenditure of money. They have done too much for display. Such an improper use of the Lord's money is not to be commended. We are a plain people, and our meetinghouses should be kept in line with our profession. And while this is true, that does not mean that, in planning our churches, we should wholly ignore reasonable taste and propriety in church architecture. It is but natural that our church buildings should keep pace with the residences of the members, and as the latter improve so we may expect the other. But this does not justify a departure from gospel simplicity in either our residences or meetinghouses.

Bring Up the Regiment.

During the battle of Gettysburg the standard bearer of one of the regiments stood his ground with the stars and stripes, while his regiment slowly retired under the heavy fire of the Confederates. "Bring the colors back to the regiment!" cried out the colonel. "Bring the regiment up to the colors!" responded the brave flag bearer. The brave man lost his life, but what he said will live for centuries in history. Jesus is the standard bearer for his churches, and as the churches retire before the enemy, there is a call for the emblem of our religion to be brought back to our position in life. But Jesus would have us bring the church up to the banner of the Lord. With him there is no retreating; nor will he, at any time, sanction the order for a retreat of his followers. He gave orders that those who would inherit eternal life should follow him,—should come up to where the standard bearer has taken his position, and there meet the enemy. It is not the disposition of the popular churches to take their stand where Jesus stood. The opposition is too strong, so they retire, as they think, to a less exposed position, and call for the flag to be brought back to them. But the cry of the Master, as well as that of all faithful ministers of the Gospel, is to bring the churches up to Jesus, bring them up to the Gospel, bring them up to the truths taught in the Word of God. Do this, and we will not only have Jesus on our side, but the victory will be ours. Bring the churches up to Jesus! Let this be our constant cry, and to this end may we put forth all our efforts.

Not a Real Estate Journal.

Some correspondents write as though they looked upon the Messenger as a "semi-real-estate" journal, having for one of its purposes the advertising of cheap lands, with a view of locating churches. In a measure our people believe in mission work by immigration, but those interested in the sale of lands are not usually the ones to urge such projects through our columns. We much prefer the church news from the points where churches are being established, and let cheap lands, and fine financial openings for Brethren come in incidentally. We are not saying anything against companies who are endeavoring to locate members on their lands. It is an honorable business if carried on in an honorable way, but the Messenger must not be used for the purpose of helping their business interests. We are looking after the church side, and anything we can say to help along with the church and her work we shall do, but when locating members in new sections, we should not be asked to help in effecting land sales. We shall be content to help to convert sinners, build up churches and feed the flocks of God that are looking to the Messenger for spiritual nourishment.

The Lord's Prayer.

In answer to those calling for information regarding the use of the Lord's Prayer in our services, we present the following: In 1901, Art. 10, the Annual Meeting was asked to recommend a uniform way of conducting our meetings, and this answer was given: "We do not think it expedient to fix any definite rule as to the manner of conducting our religious services, but urge the elders and ministers not to neglect the reading of the Scriptures in the churches, and advise that the hymn and song books published by the Brethren be used wherever it is practicable, and that the use of the Lord's Prayer be maintained, but not to that extent that it must be used every time prayer is offered." The recommendation regarding the use of the Lord's Prayer is a sensible one. It leaves something to the discretion of the individuals, as well as to the congregations, but not to the extent of neglecting the prayer.

Financial Associations.

We are asked for advice regarding the propriety of members becoming connected with certain farmers' and fruit growers' associations. We do not happen to be sufficiently informed regarding the requirements of these associations to give the advice that is sought. But we counsel our members to shun all associations and societies that are oathbound. While it may be proper for farmers or fruit growers to form such associations as may prove helpful to them in their work, there is no need of making them oathbound. When members need special advice regarding these mutual associations, we suggest that they consult the pastors and elders of their own State Districts. These brethren likely understand the real situation far better than those who know nothing about the workings of the associations in question.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

WINONA MISSION.

Bro. G. W. Hilton, our missionary from China, has just closed a course of six lectures on China, at this place. Two of these were stereopticon lectures, the pictures of which he took while on the field. In one lecture he exhibited the dress and relics, and the others were sermon lectures. These lectures were not only intensely interesting, but were convicting and converting. The little mission here has certainly realized a great uplift from Bro. Hilton's labors.

Though our membership is very small, yet at each meeting the church was filled with very earnest listeners. At one service some were compelled to stand. An offering of $44 was given for the work in China.

Truly, there is a rich harvest of souls for the Brethren church in China, if we take the opportunity. China loves American missionaries, and when given a chance will interpret the Bible to mean just what the Brethren church stands for. Bro. Hilton is very unassuming. He does not make himself prominent, but emphasizes the message he is bringing from his chosen field.

Martha Hilary Keller.

552 West Seventh Street, Winona, Minn., March 2.

FROM PAYETTE VALLEY, IDAHO.

Our church met in council Feb. 23. Our elder, L. H. Eby, presided. Bro. George Eldredge and wife, who spend the past year in Kansas, have returned; also Bro. D. J. Wampler, who spent the winter among friends in Ohio.

The church here is launching out in home extension work, and a worker will be employed in the congregation during the present year. The solicitors reported over $500 pledged for the support of said worker.

The Fruitland Sunday-school was reorganized for six months, by electing Bro. E. B. Sargent as superintendent, and Bro. Troy Schubert as secretary-treasurer. Bro. A. B. Eldredge was chosen president of the Christian Workers' Meeting; Sister Alma Shamberger, secretary-treasurer.

Feb. 5 Bro. A. L. Gorham began a series of meetings in the Payette house and labored very earnestly till the 23d. On account of a deep-seated cold he was obliged to quit. Eld. Eby continued the meetings until last evening. Twenty-five sermons were preached in all. March 12 a series of meetings will begin in the Fruitland house, if the Lord will. The meetings are to be conducted by Elders L. H. Eby and J. E. Shamberger. S. J. Kenepp.

Payette, Idaho, Feb. 27.

PING TING CHOU, CHINA.

Today, Jan. 30, is the Chinese New Year, with all its religious rites and ceremonies. For the last two weeks everybody has been very busy, closing up the year's work. Houses were swept and whitewashed, sewing was finished, baking and cooking were in evidence everywhere, while all shops collected all debts possible, and closed their books for the year. The streets were constantly packed with people. Thousands of paper household gods were for sale,—half a cent apiece. Yesterday, red strips, on long strips of paper, were mounted on every shop post and door, giving the business street quite a New Year appearance. All the dwellinghouse gates and courts are decorated in the same way. The mottoes all have good meanings, and remind one of God's command to the Israelites.

Today all shops are closed, the streets are almost deserted, and the temples are decorated with new paper. Each god is clothed in a new robe,—sometimes made of silk,—and is supplied with much false money. Early this morning I packed up the steps today, I picked up some of the false money that had been dropped there to bribe the devils, so that they would not enter the house.

Several days ago all of the paper household gods ascended to heaven in smoke, to report the year's deeds. Last night they all returned and their pictures are pasted up in different parts of the home. One guards the front gate, one is posted over the stove in the kitchen, while the gods of wealth and wine occupy other parts of the house.

In the evening the table is set before the ancestral tablets, and spread with all the choicest dishes of meat, vegetables, and cakes. Incense is also burned. All this is done to honor the spirits of their ancestors. The table continues spread all the next day, and the food is finally eaten by the family.

Their New Year's eve is somewhat like our watch meetings, only it lasts longer. All stay awake till three or four o'clock in the morning, when a signal is given, and they begin to honor their household gods. Incense and paper money are burned to them, also a display of fireworks. The noise of the rockets, etc., have continued all day and will continue for several days. It is all done to the honor of the gods, with no merrymaking whatever. It is all attended to most seriously. The continual sound of these fireworks, with everything else so silent, really seems very weird. It is enough to bring a sense of awe over the whole city, even without the other ceremonies. They say that all these gods were once men who did noble deeds and are now mediators in heaven for them.

At these times the people seem to be very religious. But it is only a religion of fear, and lasts but on religious days. How we do long that they may know the True God! They do all they know and worship God in the only way they know how, and they do it with all their might. If only their zeal could be turned to serve Jesus Christ, like Paul did, what a blessing it would be! The thousands of unsaved, just at our door, in this city, besides the many thousand near by, almost overwhelms us with the sense of their need. We can only pray God to have mercy on them and give us the power to sow the seed aright, and trust God to give the increase. Who is coming to help us scatter the precious seed? Emma Horning.

Ping Ting Chou, Shansi, China.

FROM KANSAS CITY, KANS.

Our work on the Missouri side, with Bro. Geo. Lentz as elder and pastor, is growing in spirit and union, as well as in attendance. Two have been added to our number recently, for which we feel to praise the Lord. This will add strength to the Sunday-school work and be the means of bringing others to Christ.

On the west side, Kansas City, Kans., Eld. I. H. Crist is in charge. He has done a great work in the Armourdale Mission. Since Feb. 1 about twenty have been added to the church. Nearly all of them are heads of families, and, so far as we are able to judge, will live honorable Christian lives. We were with them last Lord's Day evening, Wednesday evening, and preached on Friday evening. Our text was I Cor. 15: 57; subject, "Victory." One dear brother came out on the Lord's side, and others are almost persuaded to become Christians. We expect others to unite with us before the close of the meetings, which are being conducted by Bro. Crist.

A. C. Brubaker.

2002 Broadway, Kansas City, Mo., March 4.

FROM WINCHESTER, IDAHO.

Bro. H. C. Longanecker and wife, from Tekoa, Wash., came to us Feb. 4 and conducted a two weeks' series of meetings. We were glad to have Bro. Longanecker with us, as he was chosen elder of the Nezperce church some time ago. While he was here, we were organized into a local congregation. We have thirteen members in and near New Winchester. The boundary lines are as follows: On the north, the Clearwater church; on the west, the State line; on the east, the first township line west, Boise meridian; on the south the line is not decided yet. If there are any members living in this church, whose names are not on the roll of the church book, please notify the writer.

The church officers for the new congregation are as follows: Bro. Longanecker, elder for one year; John Shuss, Jr., clerk; Bro. Harry Kale, treasurer; the writer, corresponding secretary and Messenger agent; Brethren John Willey, John Shuss, Jr., and Harry Kale, trustees. Bro. John Willey was elected to the deacon's office. He and his wife were duly installed. We have one deacon and one minister in the second degree.

We hold services in our new church. We hope to dedicate it next summer. We have it rented to the school district, to be used for educational work. The people built two churches and two schoolhouses. The Presbyterian church and the Brethren church are now rented to accommodate the school children. The district has started to build a seven-room school building, which will be finished some time next summer. If any members of the Brethren are passing through Northern Idaho, we would be pleased to have them stop off and see our new country and its business enterprises. Amanda E. Flory.

Winchester, Idaho, Feb. 24.

INDIA NOTES.

Recently the writer and family made a very pleasant visit to Vyara. I think it probable that most of us visit too seldom. And the older and more experienced missionaries become, the less visiting they seem to do. "We don't have time," they think. Well do I recall how much the people in our neighborhood visited one another in my boyhood days. But as I grew to manhood, the thought of our growing selfish and self-centered, over and again, forced itself upon me, for our folks visited less and less. Perhaps,—and I am glad to note it in passing,—it is not that we are growing less hospitable, but more devotional, for we do attend God's house in worship far oftener than in the days of my youth. And do we not need this time in the fellowship of our God? Yes, let us take time to be holy.

Four years ago Brother and Sister Ross were comparatively new in their India work. At that time they lived in a hired house, badly situated, as for health, and had but two workers, and they were thought to be of doubtful character. The field was new and untried, and as the work was persecuted, they often found much to discourage him. In fact, he thought seriously of abandoning the field. But the Lord was in the work, and kept our brother and sister where he first placed them, and today we are seeing how all things have worked together for good.

It took a long time to get land, and as long to get permission to build. But once all things were ready, Bro. Ross hastily erected a small bungalow, and in a surprisingly short time,—to the Hindus at least,—the poor land about his house was made to grow green and bloom like Eden. Soon, too, the Government authorities, hitherto so slack in appreciation, began to show increasing interest in and respect for the missionary.

Nor was Brother Ross idle during these days of stress and poor accommodations, for she, from the first, has found much opportunity to serve the people in giving out medicines. However, until about two years ago, Vyara appeared an unpromising field.

In casting about, wondering what to do next, Bro. Ross and his workers decided on trying to open up work in two places quite distant from the bungalow, each worker being made responsible for his own side of the work. At this time began, with some little rivalry, a friendly rivalry between these men,—a rivalry and responsibility that has brought out the best in each. Today Bro. Ross is glad for the opportunity of spending his time following up the work of these two men, together with the several assistants of each, and in forwarding the work they inaugurated. The Lord is opening doors, and these two young men are entering in, and, unlike hirelings, but like true servants of the Master are, midst fevers and wild animals, that daunt the ordinary hearts, vigorously prosecuting God's work. It is encouraging to see what a difference the Spirit has wrought in the hearts of these boys during the last two years. While to date baptisms are few, the outlook is fine. Brother and Sister Ross are, and have been, right in very hopeful for the work. They are very thankful for the leading and blessing of the Lord, thus far.

Sunday evening, Jan. 29, about twenty of us met at Vyara in a love feast. To about half the number it was quite a new experience, but it was pleasing to see the spirit with which they entered into the service. These young Christians fresh from the jungle, showed that they want to know the mysteries of the kingdom of heaven. We washed that feet of our home members, for their own encouragement, might have seen and enjoyed the service with us. Oh, people of God, if you are willing to be patient with the India Mission a few more years, you will hear of the answer to your prayers. Let us take up courage, for "There be some" of us "which shall in no wise taste of death, till they see the Son of man coming in his kingdom."

See the blind Hindus in the following story: At Kedgam, near Pyoor, a young, spiritual Brahman, about thirty years old, Narayan by name, who is thought to be an incarnation of God, and while he worships God, he himself receives Divine honors,—so people say.

For the last few days the Hindus of all castes and from all quarters have been flocking into Pimpalner to get a sight of the parents of Narayan Deo (God). Hundreds and hundreds of cocoanuts and kegs of sugar have been offered these supposed Divine beings, as each devotee, catching hold of their feet, makes his offering. Hosts and hosts follow these old people, singing their praises as they are driven in a decorated cart hither and thither. While I was standing near, deeply stirred in my heart because our God is not known by them, even I was invited to come and join in the shout, "Victory to Narayan." Has God sent these people a strong delusion that they should believe a lie and be condemned?

And who is Narayan? These two old people are not his real parents, as supposed. For twelve years they were wont to worship God under a certain tree. Finally, as they were praying, God, in the person of Narayan, was born a child and issued from out of the ground under the tree mentioned above. Seeing Narayan had no parents, and it was a famine year in that region, these two, who are now also being worshiped, took the child and brought him to manhood. For this kindness to Narayan, they, too, are thought to be filled with the presence of God, hence need to be worshiped.

How our hearts weep, we can not tell you! How true it is that "The god of this world hath blinded the minds of the unbelieving that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them"! How true, too, the Master's words, "Ye worship that which ye know not"! Ignorant worship! "We worship that which we know." So we are debtors "both to Greeks and to barbarians, both to the wise and to the foolish." Like Paul are we "ready to preach the gospel" the world around. Or are we "ashamed of the gospel"? May we, in all faith, believe it is the power of God unto salvation to every one that will believe! I. S. Long.

Pimpalner, India.

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Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country is.

CALIFORNIA.

Butte Valley.—We met in council March 4, with our assistant elder, Bro. H. F. Maust, presiding. Bro. J. H. Stover having resigned the charge of the church, Bro. Ed. H. F. Maust was elected to take charge for the remainder of the year. Christian Worker officers were elected, with Sister Ella Hollinger as president; Sister Mayme Sheller, secretary-treasurer. Five names have been enrolled in this year's teacher-training class.—H. W. Allen, MacDoel, Cal., March 6.

Covina.—We are glad to welcome all to the Ministerial Meeting, March 23, and District Meeting, March 28. Board and lodging will be furnished for all. On Friday evening, March 24, Bro. Wilbur Mercer of Glendora, will preach. Roseburg and Covina will give a special program.—Mrs. D. B. Mc-Vey, Covina, Cal., Feb. 28.

COLORADO.

De Beque.—After our return home, after three months' labor among the churches, the Holy Spirit led us to go to conduct the funeral service of a man named John Larkin. He was the first white settler in this part of the country. J. B. Ivey and that was the first came he had to let his wagon down over the cliffs by a rope, as there were no roads at that time. Not one of those present at the funeral. His ranch was covered with flowers, but we wondered how many cheered him while he was living in his lonely cabin. His age was eighty-one years, three months and twenty-eight days. Now we will speak of our work for the winter. We were at home, and sow all the good seed we can. Our work among the churches was distinct, because we felt the Spirit's help and the good cause were appreciated. We were glad to see some immediate results, and hope that eternity will reveal much more from which much has been sown.—Salem Beery, De Beque, Colo., March 6.

IDAHO.

Nampa.—Our church met in council March 2. Not much business came before the meeting. The spirit of love was manifested. We are preparing our Easter program.—Rose B. Bradley, 208 Sixteenth Avenue, South Nampa, Idaho, March 6.

ILLINOIS.

Astoria church met in regular council in the Astoria house March 7. Our elder, J. W. Harshbarger, presided. Letters received, 3; granted, 4. Sisters Lucy Yount and Lucy Newcomer therefore, assisted in the meeting. Bro. I. R. Young was chosen as elder in charge for three years. Four letters were granted and two were received. Bro. I. R. Young was chosen as our delegate to Annual Meeting. Bro. Aaron Hawbecker and wife were appointed as our ministering solicitors. Bro. Alvin Sword was elected as clerk for three years; the writer, Mennonite correspondent. We decided to hold our next Feast May 27, at 6:30 P. M.—Ross Shidler, R. D. 3, Lanark, Ill., March 16.

Hickory Grove.—We met in council March 3, with a goodly number of members present. Bro. J. H. Moore is to represent us at the Conference. We are arranging for a series of meetings. We will hold the forepart of April. Bro. Jesse W. H. Elsenbise has moved here and will take charge of the work for one year, at least.—Anna Fierheller, R. D. 6, Mount Carroll, Ill., March 6.

Lanark.—We closed a four weeks' series of meetings on Sunday evening, conducted by Bro. Perry Ellis, of Polo, Ill. Five were received into the church by baptism. Bro. Flory's labors with us were much appreciated, as his discourses were inspiring and instructive. The attendance and interest were very good. The Saturday evening Feast was the first in the basement of the church. This also was a very good meeting, as we have had such a meeting since early last spring, before the old church was torn down. The Sunday-school is also growing in interest and attendance. At our last council, Jan. 5, Bro. Harry Gnagey was installed for the second degree of the ministry. Bro. Elmer Zuck was elected as second deacon.—Ida Wilson Boyer, R. D. 3, Lanark, Ill., March 8.

Rock Creek.—Our church met in council March 4. Bro. William Grater presided. Officers for the year were elected. Bro. Jesse Forney, treasurer, was chosen as our delegate to Annual Meeting; Bro. John Miller, alternate. Our Sunday-school was reorganized. We decided to have our next Feast June 17 and 18, beginning at 2:30 in the afternoon.—Bertha Grater, Polo, Ill., March 7.

Salem.—Bro. C. S. Garber came to Salem Feb. 11 and began meetings on the 12th, continuing until March 2. While the attendance was not as large as was expected, yet the interest was good. Inclement weather interfered with the attendance. Two were made willing to forsake the world and join with the children of God. The interest was good throughout the meetings.—Jacob Hershberger, Salem, Ill., March 6.

Waddams Grove.—We held our council Feb. 25. Eld. P. H. Keltner presided. Seven letters of membership were granted. Bro. Geo. Masters was elected as our delegate to Annual Meeting. We decided to hold our love feast June 10 and 11, at 1:30 P. M. Brother and Sister Keltner stayed over Sunday, and Bro. Keltner preached for us both morning and evening. The roads were very bad, but we had fair congregations.—Albert Myers, Waddams Grove, Ill., March 7.

INDIANA.

Bachelor Run.—At our council, held in the country church, three letters were granted. Bro. A. G. Crosswhite was elected delegate to the Annual Meeting. At a recent meeting it was decided to advance Bro. Boyd Bechtelheimer to the second degree of the ministry. He moved here from the Upper Deer Creek congregation a few months ago.—Flora, Ind., March 6.

Clear Creek.—Our church met in council March 4. Our elder, Bro. Dorsey Hodgden, presided assisted by Eld. I. B. Trout, who was installed in the ministry about six months, with Bro. J. A. Miller as superintendent; also Christian Workers' officers. Bro. Eli Coldiron was appointed to Bro. J. H. Christner was elected as our delegate to Annual Meeting. Other ministerial correspondents were elected. Sunday-school and ministerial committees were elected for a period of two years. Nine certificates were granted, and one was received by letter. Bro. Christner has had the oversight of this congregation, having had charge for twenty-nine years. He gave several interesting talks, which encouraged us much for the better. The church decided to defer the choosing of an elder until June.—Ida Hollinger, R. No. 2, Nappanee, Ind., March 6.

Maple Grove.—We met in council March 4. Brethren Abram Bowman and L. W. Teeter were with us. Bro. Josiah Brower, with his wife, was installed by Brethren Bowman and Teeter. Our spring love feast will be April 29, at 6 P. M., and our fall love feast will be Sept. 30. Bro. Samuel Gilmer was elected Sunday-school superintendent, with Sister Ortie Rinehart, president of the Christian Workers' Meeting.—Ethel Brower, Etna Green, Ind., March 6.

Mississinewa.—March 4 we met in our members' meeting. With Bro. L. W. Teeter presiding, we had a very interesting letter and three were received. Bro. W. Grant Leckington was elected delegate. Sister Miller was elected Christian Worker to the Annual Meeting. We decided to hold our love feast May 13, at 6 P. M.—John F. Shoemaker, Bilkey, Ind., March 6.

Ridge Schoolhouse.—Immediately after Sunday-school last Sunday, Bro. Jacob Hoffman, of Garland, near Walkerton, Ind., preached for us. He had not been able to be with us for some time on account of illness. We hope to have him with us often, and we will have preaching again in four weeks.—Hattie Carpenter, Walkerton, Ind., March 6.

Roann.—Bro. Geo. D. Zollers, of South Bend, Ind., came to Roann, Ind., Feb. 25, and began a series of meetings which closed Feb. 28. He preached seventeen sermons with much power. None came out on the Lord's side of the question, although many seemed to receive much righteousness. March 4 we met in council, which was conducted by Eld. G. E. Swihart. Much business came before the meeting. Bro. J. L. Mahon was chosen to represent our church at the Annual Meeting.—I. E. Warner, Roann, Ind., March 6.

Somerset.—We met in council March 4 at the Vernon house. Our elder, Bro. Silas Brubaker, presided. Considerable business came before the meeting. Bro. J. L. Mahon, of Van Buren, Ind., was chosen as our delegate to the Annual Meeting. A committee of three was appointed to look after needed repairs. We will not have our first feast sometime after the Annual Meeting. Brethren Weimer and Hoff are appointed to Annual Meeting; Bro. Obed C. Rife, alternate. Bro. Ellis Hoff was elected Sunday-school superintendent, and Bro. Cora Knotts was selected trustee for the church.—Oma Rife, Converse, Ind., March 6.

Upper Deer Creek.—We met in council March 4. Bro. William Trout presided. Bro. Jesse Forney, of Peru, Ind., was with us. Two letters were granted. Bro. L. T. Holsinger is to hold a series of meetings for us in August.—Minnie Mummert, Galveston, Ind., March 6.

Yellow Creek.—Our church met in council Feb. 25. Our elder, Bro. Daniel Hoover, was present. One letter was granted. Eld. Frank Kreider came to us Jan. 29, to hold a series of meetings. He remained and preached to us until Feb. 28. Five, 25 thirteen were buried with Christ in baptism, and March 4 six more were received into the church by baptism and confirmed.—Irvin Miller, R. D. 5, Goshen, Ind., March 4.

Yellow Creek.—Our church met in council March 4, with Eld. E. E. Shively as moderator. A large amount of business came before the meeting. A local temperance committee was appointed. Bro. Jesse Hoff was elected delegate to Annual Meeting; and Bro. Chas. Sellers, Sister Edith Rohrer was elected Christian Worker. Bro. E. E. Shively was appointed to preach at the Annual Meeting. Our love feast will be held May 27. —Rose Shively, Bremen, Ind., March 6.

IOWA.

Coon River.—We are rejoicing with the members at Hagley. Two were received into the church March 4, by Bro. Ira Hoff, to be baptized next Sunday. At the Panora, house the young people are doing especially good work in the singing class, which meets every Friday evening. Recently a Sunday-school organized and all seem to be willing to do their part. It is a great pleasure to the writer to labor with the people here doing so nobly.—J. D. Haughtelin, Panora, Iowa, March 7.

Dallas County.—We met in council March 4, with Bro. C. B. Rowe, presided. Two letters were received. We want to hold our next Feast June 10 and 11, with Bro. Rowe commencing at 2 P. M. Bro. M. W. Elkenberry was chosen as our delegate to Annual Meeting, with Bro. D. W. Wise, alternate.—Mrs. Ella Wise, Dallas Center, Iowa, March 6.

English River.—We met in council Feb. 25. Letters of membership were granted to Bro. Jacob Hoffman and wife. Two were received by letter. Bro. Wallace Blaylock is now with us for the next year. Our spring love feast was appointed for June 10, at 4 P. M. Bro. Henry Brower was chosen as our delegate to Annual Meeting, to meeting with W. D. Grove and A. W. Miller alternates. Bro. Emery Yoder was chosen as our Sunday-school superintendent, and Sister Ollie Coffman, secretary. The work of the church is moving along in an even way. Our Sunday-school is well attended. We have a good choir.—Mrs. Ida Hoffman, Parnell, Iowa, March 6.

Panora.—Bro. Geo. Brubaker and family, of Monroe, Iowa, have now moved among us, for which we feel to rejoice. Bro. Brubaker is with us in the Christian Workers' Meetings have been increasing in interest. At the church in Panora, Bro. Ira Hoff, Bro. J. H. Moore, Bro. Jacob Hoff and Bro. Harvey A. Gnagy, of Garrison, Iowa, have been filling the appointments every two weeks for some time. We have Sunday-school every Sunday.—Hannah C. Mercer, Grundy Center, Iowa, March 6.

KANSAS.

Altoona.—Bro. Chas. Miller, our District evangelist, began a series of meetings with us March 4, which, on account of unfavorable circumstances,—bad weather and bad roads,—but by Sunday night we had quite a good attendance, and some came to the service who had not been to any religious service for years. On account of the continued snow and rain, and some sickness, we had to close the meetings. Our brother preached the Word with power. There was a request, even by outsiders, that he be with us again. We hope to arrange another series of meetings. The attendance at our Sunday-school has averaged 70 for the last month.—Mrs. Ella Wise, R. D. 2, Box 79, Altoona, Kans., March 6.

Appanoose.—We held our council March 4. Eld. C. W. Shoemaker presided. We enjoyed a good, helpful meeting. One letter of membership was granted. Since our last report Bro. F. G. Edwards, of Mont Ida, Kans., conducted a two weeks' series of lessons in which we took no part. He is a good teacher and had an interested class.—Ada E. Beckner, Overbrook, Kans., March 7.

Bethel Mission.—We met in council Feb. 25 at our church-house. In the absence of our elder, Bro. C. S. Ruff presided. Several queries and suggestions were discussed and acted upon by the members. We decided to commence a series of meetings May 7, and have our love feast May 13, at 2 P. M. —Chas. Hauger, Oakley, Kans., Box 4.

Bloom.—We met in council March 4 at the home of our elder, Bro. G. W. Weddle. Two sisters were received by letter, and three by confession and baptism. Our new schoolhouse will be dedicated April 2. Bro. J. E. Crist, of Friend, Kans., will deliver the dedicatory sermon, which will be followed by a series of meetings, and close with a love feast. At the close of our meetings a special call was given and two received by baptism. We invite neighboring churches to be with us at this dedication.—Mrs. Ella Hodgden, Bloom, Ford County, Kans., March 8.

Kansas City.—Last evening we closed a very successful series of meetings at our Sixth Street Mission. Feb. 1 I began preaching, continuing the meetings each evening until March 5. During this time Bro. D. B. Wampler assisted in the sermon, and Bro. A. C. Brubaker preached two sermons. The interest and attendance was good, and we closed with quite a full house. Nineteen were baptized and two more will be baptized in a few days. All are members of Bible classes and three. The preaching was mostly along the line of Bible doctrine, and we trust it will all turn into the hearts of these members of other denominations. We want to thank those who contributed to the support of our ministry. We feel that our money was spent to the glory of God, and the souls saved are stars in the donor's crown.—I. H. Crist, 12 N. Fernside St., Kansas City, Kans., March 6.

Morning Star.—Bro. J. W. Jarboe, of Quinter, was with us on Sunday, Feb. 26, and preached three sermons. While in the church met in council with Bro. Jarboe presiding. We decided to have our Feast in September. March 5 to 12 the Brethren at Quinter have promised to help us twice each evening. Bro. Jarboe and Brother Salome Hrasker, Hackberry, Kans., March 9.

Morrill.—We met in council March 4, in the absence of our elder, Bro. D. W. Kinsel. Bro. W. H. Basore presided. We elected new officers for the Christian Workers' Meeting for one year. We also appointed a collector to solicit funds for World-wide Missions. We decided to hold our love feast May 20, at 2 P. M.—Mrs. Morrill, Kans.

Murdock.—Our church met in council March 4. We reorganized our Sunday-school. Bro. Henry Harris as superintendent; Sister Myrtle Fitzgerald, secretary. We elected Bro. John Morris as solicitor for the Old Folks' Home.—D. E. Jones, Murdock, Kans., March 6.

Peabody.—In a recent issue of the Messenger the donation for the Old Folks' Home, from Peabody, was given incorrectly. It should be $100.—Alice Depler, Peabody, Kans., March 9.

Washington.—We met in council March 4, with Bro. John Gayly presiding. It was decided to re-organize Sunday after regular Sunday services.—Nora Gauby, Washington, Kans., March 6.

MARYLAND.

Bush Creek.—After our regular preaching service March 6, we held a council meeting, presided over by Eld. J. M. Neff at 3 P. M., as the date of our love feast. Bro. J. C. Culler and Sister Ida Thomas were chosen as a reception committee. Our elder, S. H. Utz, was with us. On account of affliction he had not been with us for a month.—C. E. Duvall, Bear Mills, Md., March 7.

Pipe Creek.—We met in council March 4, with Eld. W. M. Myers presiding. Bro. Jacob Hershberger, our elder, was absent. Bro. E. W. Stoner, sent in his resignation, which was accepted, and a request made for his services for the year he was passed. Prayers were also offered that he may be restored to safety and health to his family and friends. Bro. Jacob Bonsack was chosen to serve us as elder for one year. Brethren John J. John and J. Walter Englar are our delegates to district Meeting. Other committees were appointed and elected, consisting of four brethren and one sister. The deacons met after council and chose Bro. Jacob Bonsack to fill Bro. C. P. 2 P. M. for series of meetings will begin July 30. Our Sunday-school is doing well. Our prayer-meeting, also. We have a home department and cradle roll. We also expect to start a teachers' training and teacher-meeting in the near future.—Eliza I. Englar, New Windsor, Md., March 6.

Summit Mission.—The Middle District of Maryland will hold their District Meeting at the Pleasant Valley house, in the Licking congregation, April 19 and 20. All those who come by rail will get off at Myersville Station, Western Maryland Railroad. Mt. Those who are coming by rail will please write to Bro. John Bell, Box 32, Braus. Those who are coming by rail on Tuesday, April 18, will be met if they arrive on the train that is due at Myersville at 12:15 P. M.—Mary Rosenberger, Irwin W. Garland, Pleasant Ridge, Md., March 6.

MICHIGAN.

Sugar Ridge.—Our church met in council March 4. Eld. J. M. Lair presided. Four were received by letter, one being Bro. David Neher, a minister. Three letters were granted. Our Sunday-school and Christian Workers' Meeting are moving along nicely.—Nellie N. Teeter, Scottville, Mich., March 7.

Thumb.—Our church met in council March 4. One letter was granted. We have decided to entertain the Sunday-school Convention of the Second Vermontville township. Two young men have been baptized. We feel encouraged that our Sunday-school is increasing. We had a collection of $3.86 was taken for the famine sufferers in China.—Mae Clark, Sunfield, Mich., March 6.

MINNESOTA.

Lewiston.—We were much pleased to have with us Bro. Geo. W. Hilton, our missionary from China. He gave us illustrated talks, relating to the experiences of a foreign missionary. These meetings were all well attended.—Laura L. Weimer, R. D. 1, Lewiston, Minn., March 6.

MISSOURI.

Pence Valley.—Our church met in council March 4. Our elder, Bro. J. H. Bucher, presided. We preached two interesting sermons for us. Bro. P. L. Fike was elected as our elder for one year. We decided to have our love feast June 18. We also decided to have a series of meetings, to begin Aug. 8. Sister Iva Fike was reelected president of the Christian Workers. Our meetings for three months.—Lucy Doddridge, Pence Valley, Mo., March 7.

MONTANA.

Medicine Lake.—Our congregation was organized in July, 1908, and was called Medicine Lake. Our church belongs to the Black Hills District, North Dakota, Montana and Western Canada.—Katie E. Keller, Enterprise, Mont., March 7.

NEBRASKA.

Arcadia church met in regular council March 4, with the writer presiding. The time for our love feast will be May 20, at 7:30 P. M. We expect Bro. James E. Wagoner to be with us sometime this spring, to conduct a singing class. We are also planning to hold a series of meetings this coming fall.—J. J. Tawzer, Arcadia, Nebr., March 6.

Lanark.—Our church met in council last evening. Elders D. G. Couser and S. E. Thomson were present. Bro. Couser had charge of the meeting. Two members disposed of their Christian spirit. We elected a delegate to Annual Meeting. Bro. J. S. Gahle will represent us. Our love feast will be

May 28.—Caroline Brown, 1036 N. Twenty-third Street, Lincoln, Nebr., March 5.

Silver Lake.—We met in council March 4. Our elder, Bro. P. T. Grabill, presided. Our collection for home missions amounted to $15. We expect to hold a series of meetings next fall, beginning Oct. 21. Our love feast will be May 13, at 8 P. M.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., March 7.

OHIO

Bear Creek.—Our church met in council March 1. Our elder, Bro. J. W. Beaghly, presided. Two letters were granted and one was received by letter. We decided to hold our meetings in August; also a series of lectures on the Holy Land. Bro. J. W. Beaghly was elected delegate to Annual Meeting; Bro. Isaac Parker, Pilbrun and J. P. Neff are our delegates to District Meeting. The terms of office of the valuation and local Sunday-school committees having expired, new committees were appointed.—Sarah M. Smith, R. D. 4, Dayton, Ohio, March 4.

Blue Creek.—Our church met in council March 4. Our elder, Bro. John Flory, presided. Officers for the new year were elected. Bro. M. C. Leslie was elected as clerk; Bro. D. M. Kyner, treasurer, and M. C. Leslie, Sunday-school superintendent. Bro. Thomas Leslie is our delegate to District Meeting. We decided to have our love feast sometime in October, also to have 8 series of meetings at Brieston in June. Bro. Flory preached a very good sermon for us on Sunday forenoon, which was much appreciated.—Jacob Spitler, Brieston, March 6.

County Line.—Our church met in regular council March 4. Our elder, Bro. Samuel Driver, was moderator. Quite an amount of business came before the meeting, mostly pertaining to money matters. The demand for money by the local church and District has grown very much within the last few years—perhaps faster than the church has been educated to give. Bro. Ira ary will please find the report which is making in raising the needed funds. We expect Bro. G. A. Snider to hold our meetings this coming fall. Bro. J. P. Kaibill was elected as our delegate to Annual Meeting; Bro. Gutzler, Ada, Ohio, March 4.

Greenville.—Our church met in council on the evening of the 1st. Considerable business came before the meeting. Bro. Hollinger, having returned from Africa, Bro. Brubaker resigned as leadership and Bro. Hollinger was elected. Bro. Hollinger is our delegate to Annual Meeting; Bro. Lahman, alternate. Bro. Hollinger, delegates to District Meeting. Three members were received by letter, and five letters were granted. Among the number in one of the ministers. Bro. Brubaker and family are leaving us to go to other fields of labor. Bro. Hollinger gave us some very good sermons.—Sadie Bowser, Greenville, Anna Witwer, Greenville, Ohio, March 4.

Hickory Grove.—We met in council March 4 at the Charleston house. Our elder, Bro. Jacob Coppock, presided. Much business was transacted. The reports of the various committees were given, and seemed to be encouraging. The topics discussed were "Deeper Meeting," "Christian Workers' Meeting," "Sunday-school" and "Mission Study." We decided to hold one series of meetings at each house next winter. Our love feast will be held in the Charleston house, May 13, at 10 A. M. Bro. A. S. Neher was chosen as our delegate to the Annual Meeting. Brethren Lawrence Brubaker and Peter Studebaker, to the District Meeting.—Woodford Peters, Tippecanoe City, Ohio, March 5.

Hillsboro.—We will have our love feast at the Lexington church, Highland Co., Ohio, April 15, at 1 P. M.—Eld. Allen Ockerman, R. D. 3, Hillsboro, Ohio, March 6.

Notice.—The District Meeting of Southern Ohio for 1911 will be held at Mt. Olivet, Adams Co., Ohio, on the 4th of May, at 8 A. M. Elders' Meeting May 1, at 10 A. M. Educational Board at 7:30 P. M., same day.—Ira Ary, Manager, Clerk, Greenville, Ohio, March 4.

Notice.—The church of Southern Ohio will take notice that all queries and reports, coming as business for our District Meeting of this year, should be in the hands of the clerk by April 15 at the latest, so that they can be acted on by program for the meeting.—David Hollinger, Clerk, Greenville, Ohio, March 4.

Palestine church met in council March 9. On account of our elder being absent, Bro. Henry Baker was chosen moderator. Brumbaugh and Moses Hollinger were with us. Three letters were received by letter and three granted. Bro. Wm. Swinger was chosen as our delegate to Annual Meeting; Brethren I. N. Royer and Noah Baker, to District Meeting. We decided to hold our love feast at Casella Holdinger's, Greenville, Ohio, March 10.

Stonelick.—Eld. A. Coy met with us in council March 4 and remained until March 6. He preached several helpful sermons. Our Sunday-school and prayer-meetings have been kept up all winter.—Anna Lesh, R. D. 3, Loveland, Ohio, March 8.

Stray Creek Valley.—We have just closed a two weeks' series of meetings, conducted by Bro. Wm. Swinger, of Trotwood, Ohio, assisted by Bro. J. A. Detrick, of Dayton, Ohio. The attendance and interest were good. Bro. Swinger broke unto us the bread of Life with power and with much clearness. Nine accepted Christ, two of whom have been reclaimed. Seven await the rite of baptism. Many were built up and established unsaved condition. Sometimes we do not have a sermon preached to us for two or three months, but a few devoted brethren and sisters have been having a house-to-house prayer meeting, and we are very much encouraged, and feel that our prayers are being answered.—Sadie Bowser, Greenville Springs, Ohio, March 7.

Swan Creek.—Our church met in council March 4, with our elder, Bro. Geo. Selsers, presiding. Some special business came before the meeting. We decided to hold our love feast May 30, at 10 A. M. We also decided to hold two series of meetings next fall, one at the End and one at the head of the West house. Bro. Aaron Smith was chosen as our delegate to the Annual Meeting; to District Meeting, Brethren Aaron Smith and Jacob Myers. Three letters were granted.—Bertha Bumbaugh, Delphos, Ohio, March 6.

Upper Stillwater church met in quarterly council March 4, with our elder, D. D. Wine, presiding. Elders George Mohler and John Christner were also present and assisted in the work. Nine letters of membership were received and one was granted. Bro. S. E. Porter was chosen delegate to Annual Meeting and Brethren John Mammel, W. C. Bosworth, to District Meeting. Bro. Wine was chosen as elder for another year. Good report and encouraging. Two were received into the church by baptism, and one was reclaimed.—Mary Etta Hoover, Bradford, Ohio, March 6.

Wooster church met in council Feb. 25, at 1 P. M. Eld. A. I. Heestand presided. Our sexton, James Burger, who serves the church faithfully for years, resigned, and two trustees were elected. Bro. David Shank to take his place. Eld. A. I. Heestand was chosen as our delegate to represent us at Annual Meeting. We decided to hold our series of meetings the latter part of August or the first part of September. Sister Mary Quinter, of India, gave us one lecture on India. Bro. A. M. Cassel, our District Sunday-school Secretary, was with us March 5, and gave us a good talk. He also solicited our District for money to build a churchhouse in Akron, Ohio.—Mary Brubaker, Wellersville, Ohio, March 7.

Wyandot church met in council March 4, with Bro. L. H. Dickey presiding. Our elder had a pleasant visit. We encouraged our Sunday-school, to begin April 1. We are in need of a minister. With the efforts we are putting forth for one, we will soon be able to get some one to come.—J. W. Coon, R. D. 3, Sycamore, Ohio, March 8.

PENNSYLVANIA.

Elizabethtown church met in council on Thursday afternoon and evening. Much business was disposed of. We decided to build a churchhouse at Stevens Hill, one of our outposts, at which place we have been conducting a very successful Sunday-school in a schoolhouse. Brethren Geo. Quickel and C. N. Falkenstein are our delegates to the Annual Meeting. Eld. H. B. Herr and Bro. D. C. Reber are our delegates to the District Meeting. We just closed a series of meetings, conducted by Bro. H. K. Ober; our church has been greatly strengthened. Fifteen have been received into the church by baptism.—W. E. Nye, Elizabethtown, Pa., March 8.

Fairview church met in council March 6. Our elder, Bro. William Hoffer, was with us. Considerable business. Four applicants for baptism were received, and two were received in a recent occasion. Bro. J. B. Brubaker was elected superintendent of the Sunday-school for the coming year; secretary, Bro. H. R. Flory, solicitor. Bro. J. B. Brubaker is our delegate to the Annual Meeting; Bro. Amos Gibble, alternate. Brethren J. W. Zug and J. B. Brubaker are our delegates to the District Meeting, which is to be held in Lancaster City. Our love feast is appointed for May 14 and 17, at 1: 30 P. M., Manheim house.—Mrs. Ella Hoffer, Manheim, Pa., route 3, phone 326.39.—Elmer H. Heisey, R. D. 3, Manheim, Pa., March 8.

Fairview church met in council Feb. 25. Eld. H. W. Hollenger presided. Brethren M. H. Brumbaugh and the writer were with us. Considerable business. Our church at District Meeting. Our love feast was appointed for May 3, at 1 P. M. Bro. Jesse Ziegler was appointed to solicit money for the building of a churchhouse in Williamsburg has been adopted, and the work will begin soon.—Mrs. Ella Hollinger, Shellytown, Pa., March 6.

Hollidaysburg church met in council March 4. Our elder, Bro. Jesse Ziegler, presided. Five letters were granted. Bro. P. S. Smith, deacon, was chosen as our delegate to Annual Meeting; Bro. Ziegler and Reuben Haltzman, delegates to District Meeting; Bro. Jacob Hoover, alternate. Our collection for the new Messenger fell short $1.50. Our love feast will be held June 3, at 2 P. M., at the Mingo house.—Elizabeth Hollinger, R. D. 1, Boyerstord, Pa., March 6.

Parkerford.—Since our last report Eld. Ira Hoff visited in with us. Others are considering the matter. Our council meeting will be held March 11, at 9 A. M. Our love feast will be set, and delegates will be appointed for District Meeting.—Mrs. Ella Hollinger, Shellytown, Pa., March 6.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sunday evening, March 5, seven willing souls accepted to come later on. Last Monday evening the members held their first council meeting since their organization. Eld. C. E. Myers presided. Sister S. B. Croft, who had been in the hospital for a prolonged operation, is again able to resume her duties.—Sallie E. Shannon, 1731 N. 29th St., Philadelphia, Pa., March 10.

Mechanic.—We met in council March 4 at 1 P. M. Many things were said and done for the strengthening of our little band of workers. Bro. Hollinger presided and was elected for the coming six months. Bro. Jasse B. Holloperte is our superintendent for the coming year. Bro. Hollinger is present our congregation at the Annual Meeting; also at the District Meeting. Bro. Hollinger will work two weeks more and hold a few meetings before returning home to Johnstown, Pa. We will hold our series of meetings in the beginning of May, and other will be held in June. Much work to be done here and the workers are few.—Elizabeth Holloperte, Rockton, Pa., March 7.

Tulpehocken.—Jan. 28 Bro. Geo. Weaver, of Ephrata, Pa., held the Sunday-school convention in Myerstown house. For two weeks he preached to large and attentive audiences. Bro. Weaver is a faithful worker, and his efforts are beginning to bear fruit. Thirteen of those previously received by baptism were at our regular service on the 26th.—P. L. Reber, Myerstown, Pa., March 8.

TENNESSEE.

Jonesboro.—We met March 5 for services in Jonesboro, with Eld. Jacob Garber, of Limestone, presiding. Considerable to preach for us. He gave us an interesting discourse. Text, Acts 26: 28. We had a good attendance at the two services every first Sunday of the month, at 10: 45. All are invited.—Tate Mathes, Jonesboro, Tenn., March 7.

Notice to the Tennessee Churches.—Every elder in the District of Tennessee is hereby notified that the Annual Conference has levied an assessment of $1 per member against the In District, in order to pay the expenses of committees sent by Annual Meeting to visit and encourage the District Brotherhood, etc. A failure to pay this amount prevents the District, or delinquent, from having representation on the Home Missionary Committee. The writer takes this method of notifying the elders of the various churches in Tennessee, hoping that those that have not already paid will please send the amount to the writer as below.—C. G. Bowman, District Treasurer, Johnson City, Tenn., March 8.

Piney Flats.—The writer went to this place Feb. 25 and began a series of meetings, continuing until March 5. Four were reclaimed, five were baptized and one awaits the sacred rite. The attendance was good and the interest manifested throughout the meetings. The spiritual condition of the church is better than it has been for years. Bro. Jesse Hylton elected Bro. A. M. Laughrun as pastor for one year.—J. D. Clark, Jonesboro, Tenn., March 8.

VIRGINIA.

Germantown.—We met in council March 4 at the Brick church, Bro. R. L. Peters presided. Eld. G. B. Flora gave a short, interesting talk. Two letters were granted. A meeting were then read and approved. Unfinished business was also considered. Two letters of membership were received. Brethren H. J. Woodie and H. W. Peters were appointed to go to Pittsylvania, to hold a series of meetings. Bro. Peters and J. A. Fisher were elected to represent us at the District Meeting.—Mae Barnhart, Wirtz, Va., March 6.

Notice.—The Annual Meeting and Meetings of the First District of Virginia will be held at the Antioch church, Franklin County, Va., April 13 and 14. All ministers coming south by rail will be met at Boone Mill on Wednesday, April 12, at 3 P. M. Our nearest railroad point is Rocky Mount-Sandy Siding, Wednesday, April 12, at 10: 45 A. M., by notifying Bro. Joseph Bowman, R. D. 1, Boone Mill, Va., who is Chairman of the Transportation Committee.—Joseph Bowman, R. D. 1, Callaway, Va., March 13.

Summerdean church met in council March 5. Our elder, Bro. Peter Garber, presided. One letter was granted and one was received by letter. Bro. W. A. Cox was elected superintendent of the Glade Sunday-school. We decided to carry insurance on the church and schoolhouse. Delegates were elected to District and Annual Meetings. We are anticipating a splendid time. The form of revival services in May, when Bro. B. B. Garber is expected to be with us. We will hold our love feast May 13, at 10: 30 P. M.—Mattie F. Glick, R. D. 1, Bridgewater, Va., March 7.

Topeco.—Our church met in council March 4. Eld. L. A. Wine presided. Bro. Jesse Hylton was present. Several and four were granted. Brethren Gilbert Hylton and A. T. Harman are elected delegates to District Meeting. Brethren N. E. Weddle and C. H. Mitchell, alternates. We decided to begin our Sunday-school April 2.—Lizzie Spangler, R. D. 3, Box 84, Floyd, Va., March 8.

Valley Bethel.—Our church met in council March 4. Eld. A. A. Miller presided. We decided to have three regular councils during the year. Brethren N. W. Bussard and R. B. Bowman were elected delegates to District Meeting. One letter of membership was received. March 5 we met for Sunday-school, with Bro. Jesse Ziegler, Superintendent. A very instructive talk.—Vena S. Bussard, Bolar, Va., March 6.

Woodstock.—We met in council Feb. 25. Considerable business came before the meeting. Brethren J. M. Ryman and William Smith were elected delegates to the District Meeting. We decided to send no delegate to next Annual Meeting. Brethren I. J. Shaver, F. P. Spigle and Oscar Bauserman were chosen Sunday-school superintendents. The District Sunday-school Convention will be held at the Valley Pike church March 17 and 18.—M. H. Copp, R. D. 1, Maurertown, Va., March 2.

WASHINGTON.

Olympia.—We convened in council April 28. Bro. Lehman presided. The time appointed for our love feast is May 6. Last Sunday, April 30, was a day of fasting and prayer. $16.30 was taken for the sufferers in China.—Caddie Wagner, Olympia, Wash., March 4.

WEST VIRGINIA.

Maple Spring.—The German Settlement congregation assembled in council—March 4. Eld. Jonas Fike presided. A large amount of work was disposed of in a harmonious manner. One letter was granted. We decided to hold our spring love feast May 20, and our fall one Sept. 7. We also decided that our home brethren are to conduct the series of meetings at Maple Spring, Brookside and Glade View churches. Brethren Lorenza Fike, Seymour Hamstead and Washington Fike were appointed as ministerial committees for this congregation. Brethren Earn Stambaugh and Chas. E. Arnold were elected as deacons. Bro. Lorenzo Fike was appointed as our delegate to the Ministerial Meeting. At 9: 30 A. M., the Sunday-school was held, with our Sabbath-school, and at 10: 30 A. M., Eld. D. B. Arnold preached for us.—Maggie B. Arnold, Eglon, W. Va., March 6.

ANNOUNCEMENTS

DISTRICT MEETING.

March 23, Southern California and Arizona, at Pasadena.
April 13 and 14, Northern District of Virginia, at Mount Zion house, Page Co., Va.
April 14, First District of Virginia, Antioch church, Franklin Co.
April 13, Eastern Maryland, Middletown Valley congregation, Grossnickle house.
April 18, 7: 30 p.m., Middle Pennsylvania, at Roaring Spring, Blair Co.
April 19, 8 a.m. Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Jerome, Pa., about 3 miles east of Hollsopple.
April 19, Middle District of Maryland, Licking Creek congregation, Pleasant Ridge house.
April 21, Northwestern Ohio, in the Silver Creek church, near Pioneer, Williams Co.
May 2, 8 am, Southern Ohio, Sugar Hill congregation, West Alexandria.
May 3, Southern Pennsylvania, Codorus congregation, Black Rock house.

LOVE FEASTS.

Illinois.

May 13, 14, Yellow Creek.
May 13, 5 p.m., Pine Creek.
May 27, 6: 30 pm, Cherry Grove.
May 28, 6: 30 pm, Polo.

Indiana.

April 29, 30, Your Mile.
May 6, 6 p.m., Nettie Creek.
May 14, 1: 30 p.m., Mississinewa.
May 14, 6 am, Landesville.
May 13, 6 p.m. Goshen (West Side).
May 13, 6: 30 pm, Buck Creek.
May 13, 6 pm, Mississinewa.
May 26, 6: 30 pm, Upper Pall Creek.
May 27, Yellow River.

Iowa.

May 27, 5 pm, Kingsley, East house.
May 27, 6 pm, Des Moines.

Kansas.

April 22, 10 am, Dorrance.

May 6, Peabody.
May 13, 7 pm, Wade Branch.
May 14, 10 am, Salt Creek.

Maryland.

May 6, 2 pm, Pipe Creek.
May 7, 10 am, 2 pm, Meadow Branch.
May 13, 1: 30 pm, Brownsville.
May 25, 2 pm, Baltimore.
June 3, 10 am, Pipe Creek.
May 27, 3 pm, Bush Creek.

Missouri.

April 16, Novada.
May 20, 4 pm, Rockingham.

Nebraska.

May 13, 6 pm, Silver Lake.
May 20, 21, Arcadia, four and one-half miles northeast of Arcadia.
May 28, Lincoln.

Ohio.

April 15, 6 pm, Lexington, Highland County.
May 6, 10 am, Trout Run.
May 13, 4 pm, Eversole.
May 13, 7 pm, Trotwood.
May 14, 4 pm, Bear Creek.
May 20, 7 pm, Greenville.
May 20, 10 am, Beech Grove.
May 27, 10 am, Hickory Grove.

Oklahoma.

April 15, North Star.
May 20, 5 pm, Hoyle.

Pennsylvania.

May 6, 2 pm, Locust Hill.
May 6, 7, 1: 30 pm, March Creek.
May 9, 10, 3: 30 pm, Spring Creek.
May 13, 3: 30 pm, Clear.
May 13, 14, 1 pm, Canoe Camp.
May 13, 14, 1 pm, Mummert house.
May 13, 14, 1 pm, Manheim (Price church).
May 14, 1 pm, Irwin.
May 14, 6 pm, Woodbury.
May 16, 6 pm, Fairview, Manheim house.

Virginia.

May 6, 4 pm, Bridgewater.
May 13, 1 pm, Mill Creek.
May 20, 3: 30 pm, Peter's Creek.

Washington.

May 6, Olympia.

West Virginia.

May 20, 2 pm, Maple Spring.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ANNUAL MEETING OF 1911.

Special Request from the Committee of Arrangements.

We are very anxious to make the approaching Annual Meeting a spiritual feast to all who attend, and a moral uplift to the entire city. Our efforts have been untiring to assure this result by arranging a splendid program. We have every facility by way of audience rooms. In fact, we believe they can not be surpassed. We have a people, characteristic of all good city, who are willing to open their doors to us. They are ready to entertain us in their homes. But for how many shall we secure accommodation? Visiting brethren, who come and look the place over, are sought by reporters, and estimates of audiences are given out. We wish promptly to lodge every applicant. We do not want to list so many rooms that we can not use all of them. A personal house-to-house canvass of the city will be made soon.

Now, will each elder, having the oversight of a congregation, ascertain, as nearly as possible, how many will attend from his place, and advise us not later than April 15th? This will require but a little effort on the part of each, but will help us materially and will be highly appreciated.

J. S. Kline.

2919 St. Joseph Ave., St. Joseph, Mo., March 7.

IN THE BYWAYS.

Often have I read of the long horseback trips of some of our pioneer brethren, in the early history of our country, in their endeavors to carry the blessed tidings of salvation into the out-of-way places. Often I rather coveted a share in just such experiences, if I could also have a part in the inward, conscious love for lost humanity they must have felt. Absolutely free from any temptation to deference, because of salaried obligations, they went,—free-will and uncramped,—preachers of righteousness. It was no wonder they were men of liberty and power.

Without laying claim to any of the traits which proved such wonderful virtues in our pioneer preachers, the writer, in company with Eld. Nine, of Macdoel, was treated to a little measure of pioneering in the high mountain valleys of Northern California. It was the first trip for the writer, but Bro. Nine and others had been in there before.

We reached Bray, a sawmill station on the S. P. R. R., about 10 A. M., Feb. 11. Before us lay ten miles of road only partly broken. The snow was three feet deep, ten inches of which had fallen the night before.

We bought lunch and started to walk the ten miles. After going three-fourths of a mile, a sleigh and wagon took us on our way about half the journey, one of the parties treating us to a good warm dinner. Having ten two sleds from Long Prairie, the place of meeting, we waited till evening, and were kindly conveyed the rest of the journey, reaching Bro. Clark's about sunset.

The day was full of premonitions of coming trials. We could see just what inspired the first eight lines in Whittier's "Snow Bound."

As we saw the sun "sink from sight before it set," I for one confess that some ominous feelings came over me, not in the bill of fare that my imaginations had accredited to the experiences of the gospel ambassador of a century ago.

After an hour or so in front of the big, open fireplace,—another reminder of bygone days,—and a warm supper, we were off to the schoolhouse where Bro. Nine broke the Bread of Life to fifteen interested listeners.

Sunday morning a severe blizzard was raging. The storm was so severe that all hope of meeting was lost, and we remained indoors during the entire day.

But we had reckoned without our host; for, while the preachers had failed to appear, a part of the congregation had braved the storm and met for Sunday-school.

Here was another thing happening in my pioneering, altogether incongruous to the backwoods preachers of the past age.

Monday night twenty-two were present at church and I have never preached to more interested people. The crowd ranged from twenty to thirty during the meetings.

The week was clear but cold at night. We visited each family in the Valley and we can speak only words of praise for the kind treatment shown us. Surely there are most precious souls here, ripe for salvation. Procrastination,—that great enemy of the call: "Today, if ye will hear his voice, harden not your heart," is found there too.

Some of the doctrine was proclaimed and we were rather urged into taking up the Sabbath question one night. This we rather regretted at first, as it broke into our series of talks, but after investigating the subject, and hearing the other side presented which was done in such a nice, Christian manner, we were real glad of it, and we stand stronger than ever for the Lord's Day, rather than to go back under the old covenant shadow Sabbath.

It was a meeting of seed-sowing, and we confidently hope that some seed fell in good ground.

This makes the second trip for the writer among the Brethren in the out-of-way places since Jan. 1. Many are the hardships to overcome in getting to and from these isolated ones, but considering everything, we hardly know the first letters of the alphabet known and experienced by our early pioneer preachers. And while we rejoice to be used in this gracious work and are glad to suffer for his name, yet we are inclined to think the horse-back preacher of a generation ago enjoyed more of the Spirit than the palace car preacher, riding in richly upholstered cars, enjoys today. J. Harman Stover.

Dorris, Cal.

FROM ORDWAY, COLO.

There are only nine members of the Brethren living at this place. We have no organized church. We should like very much if some minister, who thinks of locating in the West, would come to see this country. We feel that there could be some good done if we had some one to help us.

We have a good Sunday-school, with Bro. Coy as our superintendent. We have an attendance of about thirty-five or forty. There is no other denomination holding meetings here at the present time. We hold our Sunday-school and services in the schoolhouse. The Brethren preach for us once a month.

If we had a minister living right here and would have services more regularly we could do some good. If some of you, brethren, where there are so many in one church, would come out West and hunt up some of the isolated members, you might be the means of getting a large church started up. We have people right here who have said to me: "I would be a member of your church if you had an organized church."

Ordway is forty miles east of Pueblo, on the Missouri Pacific R. R. If any members are going West over this road, we would be pleased to have them stop and see our country. We should like to correspond with some minister wanting to go West. Ella Baker.

R. D. 1, Ordway, Colo., March 4.

WAYSIDE NOTES.

Feb. 13 I began a protracted effort in Roann, Ind. The weather was quite unfavorable, and the roads unusually heavy. We trudged along, however, through mud and rain, enjoying some pleasant nights also, until eighteen sermons were preached. The attendance fluctuated, but the interest was generally good. I trust that by the combined efforts of ministry and laity we prepared the way for a reaping time in the future, when sower and reaper may rejoice together.

Roann has a population of about seven hundred. The churchhouse, an oblong design, is situated upon the north bank of the Eel River, just a little too far out, these modern times, for the people within the town limits. Nearly half of the members of the congregation live in the town, and it seems to be the desire of many to have the church edifice located there. Doubtless it would prove an incentive to the progress of the work.

Roann is not the only church of the Brethren that experiences this inconvenience. In these things we should adapt ourselves to the situation and surroundings. Here the once active elder, David Neff, was in charge for many years. He is now eighty-four years of age, and totally blind. Eld. G. E. Swihart is now in charge, assisted in the ministry by Elders J. D. Hile and Edwin Warren, and Brethren Miller and Robert Burger (a member of the Auditing Committee of the Brethren Publishing House).

Eld. G. E. Swihart has other charges, with increased responsibilities, while his home helpers carry on the work during his absence. Eld. Swihart received a call to the Mexico church, Ind., at the close of my evangelistic mission in Roann. By request I accompanied him, and for the first time in my ministerial career came in personal contact with the Mexico church.

Bro. Frank Fisher is the elder in charge of the Mexico church. His associate elder, Bro. Irvin Fisher, seems to be his right-hand man. Bro. Silas Fisher, another worthy helper, lives in the edge of the work at Peru, Ind.

A homelike feeling came over me in the church at Mexico,—this being the location of the Old Folks' and Orphans' Home. Sister Wagner, the matron, escorted us through the various departments, where we greeted the decrepit and infirm, passing down the declivity of old age, as well as the crippled and health-impaired in the tender age of life. Then we went on to the rooms where orphan boys and girls are properly cared for. They sang to us, in touching, pathetic melody, their songs, which plainly show the love and affection that predominate.

What a blessing such institutions are in our beloved Fraternity! They soothe the sorrows, and comfort the lonely hearts of youth and age. Under wise and good management, they are the best of church privileges, all may have the benefit of religious services, and grow in the Christ-life and Brotherhood relationship.

George D. Zollers.

South Bend, Ind., March 4.

FROM THE BEAVER DAM MISSION, MIDDLE INDIANA.

One year ago we located in this congregation, which was formerly one of the strong congregations of Middle Indiana, but by reverses had been reduced to a few members. Most of them were aged and in limited circumstances, and had no churchhouse. They are now under the care of the District Mission Board.

By their assistance a furnished house was purchased of another denomination and paid for by donations from brethren and sisters of adjoining congregations. By the help of the members living here, and neighboring brethren, repairs were made, and necessary supplies procured.

We started a Sunday-school April 1 and continued three quarters with encouraging results. We have lived here and devoted almost all our time to the work, preaching both publicly and privately. Besides preaching regularly at the church named above, we have preached in other churches; also in residences and schoolhouses.

Bro. J. L. Kline, a minister living here, has been a helpful assistant in the work. Bro. J. W. Fitzwater assisted us in a series of meetings in September. In various ways we have been sowing the seed, but to the natural eye the harvest is not yet in sight. No new members have been taken in during the year. Two have died and some have moved away.

Looking at the past, we might become discouraged, but the apostle says we should forget the discouragements of the past, seize the opportunities of the present, and press on in the future.

We are located in the midst of a beautiful and fruitful farming country, with a congregational territory approximately fifteen miles square. We have good roads, and a fine class of people, socially. But there are hindrances, some of which are wealth and indifference to religion. Many of the farmers here are wealthy and too much cumbered with the cares of this life to give thought to the salvation of the soul. Others have lost confidence in churches. Not only our own, but three others have failed in this vicinity.

During the first year we lived over three miles away from the churchhouse, but we are now located only a half mile away and believe that the change will be for the better. Here we have the promise of Bro. C. S. Garber to conduct a series of meetings about April 1.

The Sunday-school officers are selected and arrangements being made to open the Sunday-school with renewed force April 1. We will then have preaching each Sunday and trust that we may be able to win souls for Christ. We sincerely ask an interest in the prayers of the faithful everywhere. J. G. Stinebaugh.

R. D. 1, Akron, Ind., March 1.

SOUTHERN IOWA MISSION BOARD.

The Mission Board of Southern Iowa met in their semi-annual meeting, March 4, at the Mission in Ottumwa. Eld. Sink, the president, not being present, Bro. Burgin acted in his place. The Mission in Ottumwa is growing numerically and in influence. A number have recently been baptized and the prospect is most excellent for more soon. All this has been accomplished without any special series of meetings, but by the workers located there alone. As the work enlarges and broadens out, there comes a pressing demand for more workers. Our number and family, located there, are certainly willing workers, and are doing their part well, but there is too much for them to do, hence the Board decided to place a sister in the work there.

The work at Osceola was also given some attention, with a view of sooner or later placing some one there who can devote all of his time to the building up of the cause in that flourishing city. Our people have their own property there, but are without a settled little band of workers, but the resident minister is too far out in the country, to give them the needed attention, hence it is a case of necessity that the Board stimulate and build up the work there.

We have also taken some steps towards establishing a mission in the city of Burlington. We expect carefully to canvass the field, this summer some time, and if found favorable, to present it to our next District Meeting.

There also seems to be a pressure from Council Bluffs, Iowa, to establish a Mission there. This, however, will have to be deferred for the present. All this means more consecration, more workers, and more of our substance, but I am glad to note that the good members in our District, as well as elsewhere, are responding to a fuller sense of their duty along that line. One young brother and one young sister have already offered their services to the Board, to be used as the Lord directs. They have closed their former life plans, and are now making preparation to enter the mission field. Others whom we know are thinking seriously along the same line. Other aged, and younger members as well, whom the Lord has blessed with this world's goods, are thinking of leaving at least a portion to the spread of the Gospel, as we have had several inquiries along that line lately. So we feel much encouraged, just at this time, along mission lines.

May God speed the day that many more may see the pressing needs, and the great importance of the work!

South English, Iowa.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Keith-Kyiton.—By the undersigned, at the home of the groom's parents, Brother and Sister J. B. Keith, of Idaville, Mo., Feb. 12, 1911, Bro. Thomas Keith and Sister Bessie Hylton, both of Mansfield, Mo.—J. W. B. Hylton, Mackville, Kans.

Kingery-Ray.—By the undersigned, at his home, Feb. 23, 1911, Bro. Franklin C. Kingery and Sister Mary Elizabeth Ray, both of the Greene congregation, Iowa.—W. H. Hood, Greene, Iowa.

Maier-Merkey.—At the home of the undersigned, Feb. 22, 1911, Mr. Nicholes Maier and Sister Minnie N. Merkey, both of Twelve Mile, Smith Co., Kans.—I. S. Lorew, Portis, Kans.

Rife-Baker.—At the groom's home, near Greenville, Ohio, Feb. 25, 1911, Bro. Ira E. Rife and Sister Grace Baker.—David Hollinger, Greenville, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnett, Bro. David, born Oct. 6, 1830, died in the bounds of the Sugar Creek congregation, Ind., at the home of his son, Feb. 2, 1911, aged 80 years, 3 months and 25 days. He leaves two sons and four daughters. He was a member of the Church of the Brethren for about fifty years, and served in the deacon's office for a number of years. Services by H. J. Neff.—Blanche Arnett, Sugar Creek, Ind.

Baldwin, Sister Sadie, born Sept. 4, 1856, died at the home

of her daughter in Johnstown, Pa., Feb. 17, 1931, aged 54 years, 6 months and 13 days. She is survived by one daughter and three brothers. Sister Baldwin was an invalid for eighteen years. Four years of this time she was confined to her bed and was unable to move, but she bore it all with Christian patience. Services by Bro. W. M. Howe.—Ada M. Beeghly, Johnstown, Pa.

Bates, Frank L., born in Connecticut Feb. 8, 1849, died of ia grippe Feb. 27, 1931, at Damascus, Oregon, aged 82 years and 19 days. Services by the writer. Text, Job 14: 13. Interment in the Damascus cemetery.—J. A. Boyer, Aniels, Oregon.

Behm, Sister Mully, daughter of Christian and Elizabeth Legron, born near North Lima, Mahoning Co., Ohio, Feb. 15, 1845, died of pneumonia, at her home in Bloomville, Ohio, Feb. 27, 1931, aged 85 years and 12 days. She was married to Christian Behm Oct. 31, 1861. To this union were born three sons, two of whom died in his infancy. She is survived by these two sons and one brother. She has been a member of the Brethren church for about nine years, and was baptized by Bro. A. B. Beelman, assisted by two ministers of the German Baptist church of which she was a member. Interment in Woodlawn cemetery.—Mabel V. Beelman, Chicago, Ohio.

Blough, Sister Susannah, nee Bogar, wife of Eld. Jonathan W. Blough and mother of Eld. P. J. Blough, born in West Virginia, April 31, 1825, died of pneumonia, at her home in Stoverville, Pa., Feb. 28, 1931, aged 85 years and 7 months. During her last illness she was cared for by her children, and her desire was gratified she felt much better. The disease took a change for the worse and she passed quietly and peacefully away, surrounded by her loved ones. She was a consistent member of the Church of the Brethren for about seventy-five days. She and her husband lived together more than fifty-nine years. Besides one son, one daughter and one brother, two sisters survive her. All of these, with such of their children who are old enough, are members of the Brethren church. Three children preceded her to the spirit world. Services by the writer. Text, Rev. 14: 13.—W. M. Howe, 1612 Bedford St., Johnstown, Pa.

Bosserman, John Franklin, infant son of Brother and Sister Peter Bosserman, died at the home of his parents in Masontown, Pa., aged 5 months and 9 days. Interment at the Monument cemetery, near East Berlin, Pa. Services by Bro. C. L. Baker.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Carter, Sister Mary, nee Sweitzer, born in Virginia, Dec. 22, 1838, died in the bounds of the Solomon's Creek congregation, Elkhart Co., Ind., Feb. 24, 1931, aged 92 years, 2 months and 2 days. She was married to Brother Jacob Carter in Harrisonburg, Va., June 26, 1860. Bro. Carrier died some years ago. Three daughters and four daughters-in-law survive their loss. She was a good mother and a faithful Christian. Services by Bro. Jesse Ulery. Text, Ps. 116: 15.—Mrs. Ida Carter, New Paris, Ind.

Eberhardy, Isaac, died of gangrene, at Myerstown, Pa., Feb. 21, 1931, aged 82 years, 5 months and 15 days. He is survived by his wife and three daughters. He was a native of Lancaster County. Interment at Union Church. Services by Eld. Wm. H. Oberholtzer and Eld. John Herr.—F. L. Reber, Myerstown, Pa.

Eikenberry, Bro. Aaron, son of Daniel and Sarah Eikenberry, born in Kosciusko County, Ind., July 31, 1847, died at his home in Flora, Ind., March 2, 1931, aged 66 years, 1 month and 15 days. He was a family of fifteen children, all of whom are being boys except one. He was united in marriage to Margaret Brubaker, Dec. 17, 1871. To this union were born seven. He united with the Church of the Brethren in 1868. He and his afflicted companion were anointed a few days before his death. Services were held in town by Eld. Jesse Ulery. Cross-white and Gorman Heeter. Text, Job 19: 25. Interment in Maple Lawn cemetery, Flora, Ind.

Flora, Bro. B. F., died Jan. 18, 1931, near Dugwell, in the bounds of the Pleasant View congregation, Ind., aged 58 years, 8 months and 21 days. He united with the Church of the Brethren in his younger life and was a faithful and consistent'ofice, in which he served faithfully for more than twenty-five years. He leaves a devoted wife, seven sons, three daughters, one brother and one sister. He was a kind and generously hurt and lived only a few days after that, but he was patient. He was afflicted. The services were held in the house and was anointed and was ready to submit to the Lord's will. He will be greatly missed in the home, community and congregation. His friendly smile and cheerful disposition won the love of many. Services at the house and grave were conducted assisted by Brethren Riley Flora and John Naff. Text, 2 Tim. 4: 6-8. —John A. Naff, Boone Mill, Va.

Fox, Ira Thomas, son of John and Susanna Fox, born Oct. 22, 1831, died Feb. 21, 1931, aged 99 years, 4 months and 4 days. He united with the Church of the Brethren in 1875. To this union were born three sons and three daughters. His wife, one son and one daughter preceded him. He leaves two sons and two daughters. Bro. Fox was blind for many years, but bore his affliction with Christian fortitude. He was a consistent and devoted brother for nearly half a century. Services at the Everson church by Eld. Samuel Horning, assisted by Eld. ers J. C. Bright and Jesse Brubaker.—Susie Brubaker Brubaker, Fairmont, Ohio.

Gaby, Bro. Reuben, son of James and Zipphean Garber, born near New Lebanon, Ohio, Jan. 14, 1865, died on the farm where he was born, July 26, 1931, after an illness of one month and 13 days. He united with the Church of the Brethren in the early part of his life and remained faithful to the end. He was united in marriage to Emma B. Feinhauer Oct. 3, 1886. To this union were born three sons and five daughters, two sons and one daughter preceded him. He leaves an afflicted wife, one son, four daughters and three brothers. He was a loving and kind husband and father, and will be greatly missed by those who knew him. Services at the Eversole church by Eld. D. M. Gnagey, assisted by Eld. Silas Shively.—Mrs. Sarah Gaubaugh, New Lebanon, Ohio.

Guin, Sister Elizabeth, died Feb. 28, 1911, in the bounds of the Fairview congregation, Manheim, Lancaster Co., Pa., aged 76 years, 1 month and 24 days. She died as the result of complication of diseases. She united with the church many years ago. She leaves a husband and one son. Services by Bro. S. H. Hershey and Eld. H. B. Shenk.—Elizabeth Guin, Text, Luke 10: 42.—Elmer H. Heisey, R. D. 3, Manheim, Pa.

Goehring, Sister Mary Lily, born July 19, 1874, died in Va., in the bounds of the Woodstock congregation, aged 56 years, 7 months and 27 days. She was married to Brother Margaret Beyller. To this union eight children were born. His wife and three children preceded him. One brother, two sons and three daughters survive him. He was a member of the the Church of the Brethren for twenty-seven years. Services by Eld. H. B. Severy at St. Luke church. Text, Luke 16: 22. —M. H. Copp, R. D. Maurertown, Va.

Harshbarger, died at his home in East Berlin, Pa., Aug. 16, 1910, aged 71 years, 5 months and 13 days. He leaves a wife (a brother), two daughters and one son. Services by Elders C. L. Baker and C. C. Brown. Interment at the Mummert meetinghouse.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Hartsoch, two brothers, John L. and Marlon A., sons of Alfred and Lillie Hartsoch, of Hollidaysburg, died respectively March 17, 1907, and June 21, 1908, lost their lives in the burning of their home on Feb. 24, 1931. Services by the writer. Text, Rev. 14: 13.—D. F. Landis, R. D. 5, Box 107, Williston, N. Dak.

Hickman, Sister Phoebe, died in Eaton, Ohio, Feb. 3, 1931, aged 84 years and 2 months. She was a member of the Upper Twin congregation, Ohio, for thirty years. She was a devoted mother in Israel. She leaves two sons and one daughter. Services by the writer. Text, John 14: 1, 2.—J. F. Deeter, R. D. 10, Eaton, Ohio.

Hufford, William, son of Eli and Hannah Hufford, born in Hocking County, Ohio, Dec. 17, 1847, died at his home in Bremen, Ohio, Feb. 26, 1931, aged 83 years, 2 months and 9 days. Dec. 24, 1873, he was married to Mary Derr. His wife and seven children survive him. He was a member of the Progressive Brethren church. Services in Bremen, Ohio, by the writer. Text, Psa. 39: 12.—E. B. Bagwell, Box 43, Bremen, Ohio.

Jones, Bro. Jason, born July 4, 1841, died at his home, near Lenton, Va., Feb. 9, 1931, of cancer, aged 89 years, 7 months and 5 days. He was the father of eight children, four of whom, with his faithful companion, survive him. His funeral was held Feb. 10, 1931, at Mineral Creek, by Eld. James Mohler.—Mrs. Lena Jones, Lenton, Va., Campbell, Leeton, Mo.

Kitch, Sister Mary Ann, nee Freeman, born in Richland County, Pa., July 23, 1840, died in the bounds of the Sugar Creek congregation, Ohio, Feb. 26, 1931, aged 90 years, 7 months and 3 days. She was united in marriage to Henry K. Kitch in 1861. To this union were born seven children. Her husband and five children preceded her. She was a faithful worker of the church for many years. Services by Eld. Solomon Forney, Jesse Gump and H. J. Neff.—Blanche Arnott, Sugar Creek, Ind.

Kline, Bro. Abram, born in Fulton County, Pa., Aug. 1, 1818, died in Huntingdon, Pa., Feb. 21, 1931, aged 112 years, 6 months and 20 days. He was married to Ellen Dibling in 1841. She preceded him fourteen years ago. Services by the writer. Text, 2 Tim. 4: 6-8.—Mrs. Ida Kline Swigart, Huntingdon, Pa.—David Lytle, Dresher, Ohio.

Kral, Lydia, died in Rapho township, in the bounds of the Fairview congregation, Lancaster Co., Pa., Feb. 26, 1931, aged 82 years, 5 months and 13 days. She was also the last to old age, superinduced by dropsy. He united with the church some years ago. She was a kind mother and neighbor. He leaves three daughters and one sister. Services by Brethren Hiram Hildebrand and Jacob Hess.—Ida Kline, Text, Psa. 37: 37.—Elmer H. Heisey, R. D. 3, Manheim, Pa.

Livingston, Bro. James W., died at his home in Lathrume township, Lycoming County, York Springs, Pa., on Wednesday, Dec. 23, 1910, aged 71 years, 9 months and 5 days. He leaves a wife and seven children. He was a consistent member of the Church of the Brethren. Interment at the Latimore meeting-house. Services by Eld. C. L. Baker and Bro. J. Hoover.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Lower, Sister Elizabeth, born in Rockingham County, Va., July 22, 1844, died in the bounds of the Poplar Grove congregation, Ill., Feb. 28, 1931, aged 86 years, 7 months and 10 days. He was married to Sarah Odlum, in Miami County, Ohio, Nov. 8, 1866. To this union were born seven children, five daughters, two sons. Her husband preceded him. He united with the Church of the Brethren in Kansas about fifty years ago. She was a faithful and devoted wife, one son and three daughters. Services by the writer.—B. F. Rhoades, Polo, Ill.

McConaughey, Sister Jane, died of the infirmities of old age, at Mount Pleasant, in Hill Valley, Pa., Feb. 21, 1931, aged 91 years. She was married to James McConaughey. To this union were born three daughters and two sons. She united with the Church of the Brethren in early womanhood and lived a devoted Christian life. She was a loving mother and a kind neighbor. Her husband and two daughters, Mrs. Sarah Masters and two sons preceded her some years ago. Services in the Methodist church by Eld. Wm. Beer and Bro. J. C. Bell. Interment in the Gilboa cemetery.—M. P. Rohrer, Shirleysburg, Pa.

Merkey, Bro. Joseph M., son of Bro. John and Sister Salome Merkey, died at his home in Mt. Morris, Ill., Feb. 16, 1931, after a brief illness Feb. 16, 1931, aged 66 years, 10 months and 8 days. He was united in marriage to Sister Sarah Wolf. This union was blessed with three sons and three daughters. His wife and four daughters preceded him. He united with the Church of the Brethren when young and remained a faithful member until death. His home was favored with the Annual Meeting of 1914. He was a deacon for a long time. A number of brethren and sisters throughout the Brotherhood, when at the Little Creek church, are interred in the same lot as those of the Annual Meeting. The oldest son, Emmanuel, is living on the farm. He passed away with his mother's sweetheart by Elders E. M. Wenger and Jacob Pfaltz.—Mrs. Emmanuel Merkey, joining cemetery. Text, John 14: 6.—H. M. Frantz, Myersdale, Pa.

Miller, Sister May, nee Horner, wife of Bro. William R. Miller, died at her home in Mt. Union, Huntingdon County, Pa., in the bounds of the Middle Creek congregation, Feb. 21, 1931, aged 57 years, 6 months and 21 days. Interment at Stover. Miller were united in marriage fifty-three years. She was a member of the church for fifty years and a faithful wife and husband, two sons, three daughters, two brothers and two sisters. She was a faithful wife and a kind and affectionate mother. Services at the meetinghouse. Services at the home by the writer, assisted by Eld. D. H. Mohler. Interment in the Brethren's cemetery.—Mrs. Harriet Miller, Stover, Pa., Somerset, Pa.

Miller, Robert Elmer, infant son of Brother and Sister Miller, died at the home of his parents, near Dover, Pa., aged 8 months and 17 days. Interment at the Mummert meetinghouse. Services by Eld. C. L. Baker.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Miller, Elizabeth, wife of Samuel D. Miller, of Huntington County, Ind., died March 9, 1911, of pneumonia, aged 71 years, 1 month and 9 days. At the age of fifteen she united with the Church of the Brethren, making a life of fifty-four years of faithful service to her Master. On Dec. 24, 1874, she was married to Samuel D. Miller, a young man of Allen County, Ohio. To this union seven children, four sons and three daughters were born. Her husband, eight children, three brothers and two sisters are left to mourn her departure. Eld. Jesse Bogar Creek congregation in Allen County, Ohio. On leaving here, she went with her husband to Kansas. From there they went to Indiana, where they lived for years, finally returning to Indiana, where she spent the remainder of her days.—Services by Eld. J. F. Neff, Eld. Wm. Kreps, Bro. Wm. Wirth Manchester, Ind.

Peace, Virgil, son of Fried Fellx and Hattie Peace, of the M. E. church, born near Peace Valley, Mo., Oct. 21, 1907, died Feb. 27, 1931, at the home of his parents, near Ash Grove. His death was due to spinal disease, caused by a fall. Interment in the Vess Hope cemetery. Funeral services by Bro. Ernest Wenrick, church by the undersigned.—Phineas L. Fike, R. D. 1, Box 65, White Church, Mo.

Rau, Sister Emma, wife of David Rau, died Feb. 17, 1911, at her home, in Parkerford, Pa., after a lingering illness for some years, aged 67 years. She was a consistent member of the Church of the Brethren for many years. Services in the Brethren church at Parkerford, Pa., by the writer, assisted by Eld. J. F. Hottle. Interment in the Oak Grove cemetery.—T. B. Coffman, Parkerford, Pa.

Redzer, Bro. J. Samuel, born Aug. 29, 1835, near Stonerstown, Pa., died Feb. 11, 1911, aged 75 years, 5 months and 13 days. He was raised and died at the place where he was born, and was one of a family of eleven children. All of them preceded him. He is survived by his wife (nee Long), four daughters and two sons. He united with the church in October, 1910. Although his affliction life was short, his unending fullness was felt throughout the community. He was a constant sufferer for four months from complication of diseases to Daniel Rinehart, son of Jacob Rinehart, Oct. 17, 1839, who died in 1904, all told. Services at the Summit church by Bro. W. K. Conner. Interment in the Salem cemetery.—Mattie P. Glick, R. D. 3, Bridgewater, Va.

Rinehart, Sister Esther, nee Brumbaugh, born Aug. 3, 1817, near Union, Ohio, died at the home of her daughter, Sister Hannah Bollenbacher, in the bounds of her birth place, Feb. 17, 1911, aged 93 years, 6 months and 16 days. She was a resident of Montgomery County, Ohio, for 75 years. Her father, Henry Brumbaugh, emigrated from Pennsylvania to Ohio in the pioneer days. She was united in marriage to Daniel Rinehart, son of Jacob Rinehart, Oct. 17, 1839, who died in 1904, all told. Services at the Summit church by Bro. W. K. Conner. Interment in the Salem cemetery.—Mattie P. Glick, R. D. 3, Bridgewater, Va.

Robertson, Annie Ethel, daughter of Eld. J. F. and Sister Ida E. Robertson, died of pneumonia at the home of her parents, in the bounds of the Sugar Creek congregation, Ohio, Feb. 5, 1911, aged 7 years, 5 months and 14 days. Annie was a bright child, and her death was a severe blow to the family. She leaves two brothers and two sisters. Services by Eld. C. R. Faw.—Emma Spitler, Bradford, Ohio.

Rowe, Bro. Lewis, son of John and Sarah Rowe, born in Tuscarawas County, Ohio, Dec. 11, 1835, died Feb. 14, 1911, aged 76 years, 1 months and 3 days. At the age of thirteen he with his parents, moved to Wabash County, Ind. He was united in marriage to Sarah Crumrine in 1857. One child was born to them, who died in his youth. His wife died May 2, 1909. In 1862 he was married to Sarah Marie Harsh. To this union three children were born. All of them survive him, with the exception of one. His wife died in 1904. He is survived by three brothers and two sisters. Services by Bro. H. C. Early and Eld. Jacob Crumrine.—Mrs. Ida Crumrine, R. D. 3, Wabash, Ind.

Royer, Sister Susan, nee Berkley, died in Bellefonte, Pa., Jan. 27, 1911, aged 89 years, 9 months and 6 days. Four children survive. Her husband preceded her in death about eight years. She was speechless for about two days before she at the Tulpehocken house by Elders John Herr and W. H. Oberholtzer.—Mrs. Ella Baker, Bellefonte, Pa.

Schrock, Lloyd, son of Brother and Sister Jacob Schrock, died at the home of his parents, one mile south of Garrett, Pa., Feb. 24, 1911, aged 19 years, 1 month and 2 days. He was employed at the Garrett Lumber Co. mill when he was overtaken by an engine, which struck him to the track, severed his left arm and caused him injuries from which he never later in the Consolidville, Pa., Hospital. Services by the writer, assisted by Eld. C. H. Shaffer, at the Garrett church of the Brethren.—Galen K. Walker, Garrett, Pa.

Simmers, Bro. J. C., died of kidney trouble, in the bounds of the Pleasant View congregation, Ind., Feb. 26, 1931, aged 70 years, 11 months and 26 days. He united with the church two years ago. He was united in marriage to Sarah Ann Lingenfelter. To this union six children were born. He leaves a wife, six children and a host of friends. His funeral was preceded him to the spirit world. Services and interment at Pine Grove church.—Mrs. Ella Simmers, R. Flory and A. Garber, Text, Philipp. 1: 21.—Katie Kline, R. D. 2, Broadway, N.

Smith, Susannah, nee Leedy, wife of Bro. Henry Smith, deceased, born in Montgomery County, Ohio, Aug. 6, 1841, died in Noble County, Ind., March 2, 1911, aged 69 years, 8 months and 1 day. She was married to Brother Smith and united with the Church of the Brethren in early life, and lived faithful until death. She was the mother of seven children. Services by the writer. Services by the writer. Text, Job 13: 25.—David E. Hoover, Ligonier, Ind.

Stauffer, Bro. Levi, born near Coopersburg, Pa., Feb. 14, 1845, died Feb. 13, 1911, aged 65 years, 11 months and 29 days. He was married to Priscilla Cassel. To this union five sons and five daughters were born. One son preceded him. He is survived by his wife, four sons and four daughters. For some cause of his death was cerebral apoplexy. Bro. Levi and his wife united with the Church of the Brethren in 1901. He was a consistent member of the Indian Creek congregation. The funeral was largely attended by many friends. Services at his home brethren, J. M. Price, J. B. Shisler and Elmer Moyer.—Hannah Shisler, Souderton, Pa.

Stump, Bro. Solomon, born May 5, 1826, died Sept. 26, 1910, at the home of his son, Jesse, aged 84 years, 4 months and 21 days. He leaves nine children. Seven of these were members of the church. He was an active minister in the Brethren church for many years. He devoted his life to the Master. Interment in the cemetery near Waynesville, Mo., where he lived for many years. He was a consistent member and where he raised his family.—D. B. Stump, Goodwell, Okla.

Wenrick, Sister Catherine, born in Grundy, Va., Feb. 3, 1818, near Covington, Ohio, died Feb. 26, 1911, at the Wenrick home, now owned by Bro. Ernest Wenrick, in the Vess Hope church, aged 93 years, 7 months and 4 days. March 1, 1888, she was united in marriage to David Wenrick. To this union were born four sons and four daughters. Bro. Wenrick was a faithful husband and a loving mother. Sister Wenrick was a faithful member of the Church of the Brethren for seventy years. She was a good neighbor and a kind and loving mother. She leaves one son and one daughter. Services by Eld. Wm. Kreps, Bro. Wm. Wirth Manchester, Ind.

Yeazel, Sister Esther, nee Brumbaugh, born Aug. 3, 1817, near Union, Ohio, died at the home of her daughter, Sister Hannah Bollenbacher, in the bounds of her birth place, Feb. 17, 1911, aged 93 years, 6 months and 16 days. She was a resident of Montgomery County, Ohio, for 75 years. Her father, Henry Brumbaugh, emigrated from Pennsylvania to Ohio in the pioneer days. She was united in marriage to Daniel Rinehart, son of Jacob Rinehart, Oct. 17, 1839, who died in 1904, all told. Services at the Summit church by Bro. W. K. Conner. Interment in the Salem cemetery.—Mattie P. Glick, R. D. 3, Bridgewater, Va.

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NEW INGLENOOK COOK BOOK

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This reproduction of the cover design gives but a faint idea of the book itself. It is a book of 416 pages bound in white oilcloth. Let it suffice to say that it has been in great demand ever since its completion. You can see what others say about it. Readers tell us that the Inglenook is improving with each issue and we are sure our aim is to have it do this. A trial will convince you that it is the ideal weekly magazine for the home. We only have space to give you a few of the many letters of appreciation we have received concerning this New Cook Book. Read them:

Received the Cook Book in good condition. Am more than pleased with it. I like it because of its completeness, arrangement and the simple recipes it contains. I consider the chapter, "For the Sick," alone worth the price of the Inglenook. Shall take pleasure in showing the book to my neighbors and shall solicit their subscriptions.—Elva Whitmer Lake, Wenatchee, Wash.

I am more than pleased with the Inglenook Cook Book and think it is a great improvement over the old one, as the print and paper are much better, and there is a greater variety and better classification of recipes. I find blank pages after each department very useful for making notes, and altogether I think it is the best Cook Book I have ever had access to, and would not be without it for twice its cost. Can heartily recommend it to my Friends. It will certainly be an acceptable and much appreciated gift to any housewife.—Mrs. Jesse D. Mohler, Waynesburg, Mo.

I received the Inglenook Cook Book and am well pleased with it.—A. L. Umbaugh, Ashland, Ohio.

I am well pleased with the Cook Book and think it a fine premium. Think it is much more better in every way than the old one. I liked the old one very much, but now I like the new one so much better. I like the home remedies so much, and I think it all to be a good book. I showed the book to one of my neighbors the other day. She liked the book and said she was going to take the Inglenook and get herself a book. I will show the book to others and tell them about it and do what I can for you in getting subscribers for the Inglenook.—Mrs. Sam Embree, Nashua, Kans.

I think the New Revised Cook Book is just fine.—Carrie Martin, Rankin, Kans.

The Enlarged Inglenook Cook Book is at hand, and it is a BEAUTY. It far surpasses any Cook Book that I have ever used, and I have the "White House Cook Book," that is no peer to this one. Had one of the first Inglenook Cook Books and used it until this one came to hand, then I passed it on to one of the children that are away from home, and it is used yet. My neighbors are all anxious to know where I got the book, but I have always got it for them.—Mrs. U. T. Forney, Ingland, N. Dak.

Please accept my thanks for the Revised Inglenook Cook Book. It is very nice, as well as useful, and I appreciate it very much indeed.—Mrs. Anna Weckman, Horton, Kans.

I received the Cook Book; we are pleased with it. Please accept our thanks for the same. I will send you a few names.—Ed. Talbeim, Pawnee City, Nebr.

I just received your Cook Book. I am more than pleased with it. I think it is one of the grandest books of its kind. Please accept my thanks for it.—Mrs. Reda Forehand, Clayton, Ind.

We have received the Inglenook Cook Book and are much pleased with it. Have shown it to some and was handed a $1.00 bill to send in and have the Inglenook and Cook Book sent to our neighbor.—H. D. Michael, 2432 W. Van Buren St., Chicago, Ill.

The Cook Book to hand, the family is more than pleased with it. The make-up of the book is fine. The recipes are so simple and easy to comprehend. It is the best book of the kind I ever saw, just the thing for young housekeepers and will be of great benefit to older as well.—Mrs. David Kliendienst, Ashland, Ohio.

I received the New Enlarged Inglenook Cook Book a few days ago. I have made a careful examination of it, a great many of the recipes and pronounce them very good. The blank supplemental pages are a great convenience, and the home remedies a valuable adjunct.—Katie A. Kenepp, Fayette, Idaho.

I received my Inglenook Cook Book and am greatly pleased with it. I think it is well worth the $1.00. The recipes and the book will be of much value to me. I have wanted a good Cook Book for a long time and I think now I have just what I need. I have shown the book to several friends.—Mrs. C. C. Farley, Prince, W. Va.

The Inglenook and Cook Book are a charm in any household.—J. K. Shively, Lordsburg, Cal.

I am pleased to find that the New Inglenook Cook Book has given some space at the beginning of each division to a short discussion of the general principles of cookery. They are in harmony with those taught in the Domestic Science Department of the University of Chicago. I recommend it as a helpful guide to all housekeepers.—Mrs. Mary Flory Miller, University of Chicago.

I received the New Inglenook Cook Book and am more than pleased with it. I have tested quite a number of the recipes and find them splendid. The very appropriate covering of the book, and the blank pages left for adding favorite recipes, I consider especially good features. Indeed it would be difficult to tell what could have been added to make the book any more complete or helpful. Friends and neighbors all admire it and never fail to ask where and how we got it.—Mrs. G. A. Cassel, Ashland, Ohio.

It is with pleasure I write to thank you for the copy of our New Inglenook Cook Book which you so kindly sent me a few days ago. I can very easily recommend it and the magazine to my friends. The size of the book and print are very commendable features. Many cook books are too large and too heavy and the print too fine for the busy housewife to bother with when in a hurry, but not so with this one. I am sure cooking is made easier and food more palatable when the cook has a book of recipes plainly written out (ing before her just waiting for a trial. A glance at the names attached to a recipe inspires confidence and makes one feel with certain woman said in my presence some time, "Why, I wouldn't do without that Cook Book if it cost as much as what I paid for it." Some day I hope to try many of the recipes and am sure the fault of failure will be with me if I fail in having anything but good, and inexpensive, to eat. I shall also find the Cook Book more carefully later on. Hope you may be able to go around a deep thirst in the hearts of the women to such an extent that new editions shall have to be published to supply the demand.—Mrs. D. E. Miller, Mt. Morris, Ill.

I received one of the first Inglenook Cook Books that were put out a number of years ago and have tried a great many of the recipes and found nearly all of them to be good. I like the Cook Book especially because it contains simple recipes, such as used every day, and not the meaner kind that few could are found in so to a plain class of people. I am very favorably impressed with the recipes given in the New Cook Book. I also think the recipes "for the sick" will be a great help in a family. I think the blank pages for inserting other recipes very nice and convenient.—Mrs. J. N. Shank, Reedley, Cal.

We have received the Inglenook Cook Book and find it satisfactory in every respect. Consider it a great improvement over the old one. We find the recipes not only good and wholesome but economical and easily prepared as well. And best of all they are tried recipes. And the blank pages for "others' recipes are so convenient. It is the best Cook Book we have ever used and we would not desire to trade it for twice the cost. We given us so much good recipes in so small a book.—Mrs. A. L. Gerber, Lima, Ohio.

I wish to thank you for the New Revised and Enlarged Inglenook Cook Book. I do not hesitate to say I think it is the best cook book of its kind I know of. We know the recipes are all and tried and cost of preparing will come within the means of economical housewife. I assure you it will meet with the heartiest approval in my neighborhood, and I shall always be glad to show my book to others and direct them how to get it.—Mrs. Cyrus Miller, Lanark, Ill.

I am more than pleased with the Cook Book. I think those home remedies are so good for most of them I have tried have been raising my family. And the cooking recipes are good, too.—Hershel Grass, Sparrsville, Tenn.

I received the New Revised and Enlarged Inglenook Cook Book a few days ago. Was much pleased with it. Think it is a good one.—Miss Julia M. Mathias, Mathias, W. Va.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series / Vol. 69.) Elgin, Ill., March 25, 1911. No. 12.

AROUND THE WORLD

Campaign for Church-Going.

A number of cities,—and especially Winona, Minn.,—have entered upon a systematic campaign to increase church attendance. The territory is districted, and the workers make their rounds on Saturday, urging attendance at church services on the day following. As but a limited number of calls are allotted to each worker, it is readily seen that the territory is easily covered, and what might seem to be a formidable task, is speedily and effectively accomplished. This plan, it appears to us, might easily be adapted to any of our Brethren congregations, and afford an excellent means of employing our young members in the interests of our work. Dividing the territory among these willing workers, there are bound to be as good results as have been experienced by others. Try it!

Carnegie's Gift to Japan.

Count Okuma, founder and patron of Waseda University, Tokyo, Japan, announces the munificent gift of $1,000,000 to that institution by Andrew Carnegie. What gives special importance to the donation is the fact that Count Okuma, as organizer of the Peace Society of Japan, and its active President from the earliest inception, has strongly labored for the promulgation of international peace, and it was in recognition of this laudable endeavor that Mr. Carnegie made his donation. Japan may well be proud of its distinguished peace advocate. May we not hope that his bold words for the right will induce other men of influence to take a like attitude? The world has all too few men who, in the face of the popular clamor for military propaganda, dare to espouse the cause of peace.

Changes in the Earth's Surface.

That in past ages there were great and startling changes in the earth's surface, is a fact that is well attested by the evidences still to be noted. That such changes,—however slowly,—are still taking place, is asserted by scientists. In proof of this fact we are pointed to the rock-ribbed coast of the New England States. There it has become plainly evident that the coast, in places, is slowly sinking. Several noted landmarks have entirely disappeared beneath the waves of the Atlantic. Similar and even more accurate observations have been made in Germany, France, Spain and Switzerland. What we are pleased to call "terra firma" is not as substantial and permanent as we might think. Happy is he who, looking away from the changing scenes of earth, can see, by faith, the more enduring home, eternal in the heavens.

The Origin of Card Playing.

That the evil of card playing is becoming more fully entrenched in all the varied strata of society, is a fact painfully evident to the most superficial observer. What is still worse, even the sanctity of the Sabbath is not always regarded by the infatuated devotees of the game. It is interesting, in this connection, to note that, according to well-established historical evidence, cards were originally invented to entertain Charles VI., of France, who was an idiot, and that he is said to have found much delight in the shuffling of the colored bits of cardboard. While we make due allowance for the king, who, in his barren state of mind, could be satisfied with the senseless diversion providence had for him, what shall we say of the thousands who claim to have the use of their God-given powers, and yet waste precious hours in the unprofitable pastime of card playing?

The Loss of the Young Men.

The "Western Watchman," the leading Roman Catholic church organ of the Southwest, recently admitted that the greatest problem, confronting their church, was that of their young men. It deplores the fact that their young men are often the worst in the land, and in proof of this it cites the police records of the cities with their overwhelmingly preponderant Irish Catholic names. While to them such a confession is as deplorable as it is humiliating, might it not be well to make a practical application of the circumstance to conditions elsewhere, to serve as a much-needed warning? It is true, perhaps, that we are not facing a situation as bad as that of our Catholic friends. The fact remains, however, that hundreds of our young men,—members of our best Brethren families,—are lost to the church. Some remedy for this most lamentable loss should be devised and energetically applied. It is a question of gravest concern.

A Notable Gain for Arbitration.

The powerful plea, recently made by Sir Edward Grey, at London, in support of the arbitration suggestion of President Taft, has found a sympathetic echo in the German Empire. It means much when the views of the British Foreign Secretary, on the subject of decreasing armaments, and a maintenance of amicable relations, are received in such evident good faith by its formidable competitor. Under date of March 17 a further commendable movement is reported as having been started by some of the church workers at London, by which it is planned to enlist the church people of the entire world field in an effort to promulgate international arbitration. This is a work well worth the most earnest endeavors of all.

Luxuries Versus Missions.

Competent authority assures us that there is twice as much money spent each year, in this country, for the one item of chewing gum as for foreign missions. Here are some figures, as to money spent for things that are useless, that should make us think: Chewing gum, $16,000,000; ice cream soda, $100,000,000; candy, $147,000,000. Contrast with this the pittance of $8,000,000, given for the conversion of the heathen, and the picture is not a flattering one for Christian America. This is a matter that may well be made a subject of personal and prayerful consideration. Perhaps all of us are giving to the work of the Lord to some extent, but what is the ratio, as compared with our other expenditures? The question is a solemn one,—one that will confront us with startling emphasis on the great day when all things are revealed.

"Help Everywhere, Help Everybody!"

It must be conceded that Mayor Seidel, of Milwaukee, has some level-headed ideas as to the possible usefulness of public servants. He thinks that the police force of the city, instead of being merely "avengers of evildoers," should, in a much more extended way, be helpful to the entire community. He would have them live up to the motto: "Help everywhere, help everybody." To this end he would have them intimately acquainted with the needs of the district to which they are assigned, and "make it their business to see that all is well." The mayor's concern for the well-being of the people, and for his desire to have his officers be equally watchful, suggests the thought that every member of the church of the Living God should have a still more exalted sense of responsibility for the good of those around him. Christ constantly "went about doing good." Can we, as his followers, afford to do less than to "help everywhere, help everybody"?

Alarming Increase of Crime in France.

French journals are deploring the alarming increase of criminality, both juvenile and adult, which is so painfully conspicuous in Paris and other great cities. It is said that since the Revolution the country has grown richer from year to year, but that, for some reason, there has also been a most lamentable increase in degeneracy. The facts seem to show that the ratio of criminality has increased from 20 in 1899 to 94 during the last few years. While various reasons are given for the moral decay now prevailing, it is undoubtedly true that the low plane of religious life,—and even atheism,—is most undermining the stability of the French nation, have given free rein to licentiousness and crime. For years the people of France have willfully and determinedly decided to be "lovers of pleasure more than lovers of God," and the result of their choice is finding expression in a woeful state, so clearly described in Holy Writ as being the fate of "nations that forget God."

Words of Encouragement.

We notice that our esteemed contemporary, the "Northwestern Christian Advocate," comes out in a most commendable defense of peace principles, with special reference to the proposed fortifications of the Panama Canal. We quote a part of the most excellent article: "The diversion of immense funds for the establishment and maintenance of such fortifications is a minor but not a slight consideration. The transcendent issue is that of promoting the sentiment and conditions for world-wide amity and peace to which, under the reasons of state obtaining which have not yet been made public, the fortifying of the canal would be a serious setback." It is gratifying indeed, to note this and other evidences of an increasing sentiment in favor of peace. If there is to be a real change of public opinion in regard to the active promotion of peace and arbitration, it must be brought about by a radical change of the heart, "out of which," we are told, "are the issues of life."

To Solve the Tramp Problem.

Sociologists have vainly endeavored, hitherto, to find a method by which the 38,636 tramps in the United States may be made to serve some useful purpose to the commonwealth, instead of being mere drones in the busy beehive of society. It is estimated that each tramp costs the community about $4.40 a week, and besides being a burden is often a real annoyance to the people in rural districts, and to the criminals. Vagrants, confined in the various penal institutions of the State of New York alone, are kept at an annual outlay of $2,000,000. It is now proposed that New York follow the example of Germany in the establishment of farm colonies, in which, by the sweat of his brow and the strain of his muscles, each of the human drones will be made to pay for his board and lodging. Such a plan, extended to all other States, would undoubtedly bring about a speedy relief from the tramp nuisance. It is the Divinely-ordained edict that each man, in some way, should labor for what he receives. "If any would not work," says the apostle, "neither should he eat."

The Battle Against Vice.

Under the efficient labors of Anthony Comstock an active warfare against obscene literature has been carried on for some years. Up to the close of 1910 the New York Society for the Suppression of Vice, acting upon authority of a special Congressional enactment, seized, through Mr. Comstock, 2,844,423 obscene pictures and photographs, 3,527,469 immoral circulars, and thousands upon thousands of objectionable newspapers, letters, etc. Evidence secured by Mr. Comstock brought out the deplorable fact that much of the moral degeneracy, so prevalent among the boys and girls of the city schools, is the result of the vile literature so eagerly perused. With tireless energy Mr. Comstock has waged his battle against the publishers of corrupting literature, but he has been compelled to fight every inch of his way toward progress in purity and moral regeneration. Like every other reprehensible business, by which vast sums of money may be acquired, its promoters seek every means of maintaining their ground. For the sake of "filthy lucre" they willingly destroy the souls of men.

Progress of the Red Men.

While not as numerous as in the days of yore, when they roamed unhindered over the broad prairies and through the dense forests of the country, the Indians who still remain are of late years making remarkable advancement in the various arts of civilization. The untutored savage of a hundred years ago has been transformed most wonderfully. In literary attainments he is showing an aptitude equal to the white race and in agricultural and industrial pursuits he has evinced no mean degree of skill. Recently the Crow Indians engaged contractors to erect and fit up an electric light plant. These people own their well-cultivated farms, have fine horses and wagons, and the most modern farm machinery. Their schools are the very best, and their boys and girls are not a whit behind the most accomplished children of the whites in adjoining settlements. We are wondering why our Church of the Brethren has never attempted systematic mission work among the Indians. All of them are familiar with our language and many of them could be reached at comparatively small expense. As a part of the great world field they are well worth our attention.

What He Thinks of the Sunday-school.

That the editor of the world-famous London "Times" should think it worth while to comment on the possible improvement of the Sunday-school, is an eloquent testimony to its worth. In frank criticism of the British Sunday-schools is, perhaps, equally pertinent to conditions in the United States. He pleads for a systematic organization of schools, and insists that only the best of methods,—time-tested and thorough,—be employed. This leads him to speak of the proper training of teachers. He contends that the same degree of skill that has made the teacher of the day-school a power for good, is equally effective in the Sunday-school. As a further means to Sunday-school success he urges that there be thorough inspection and examination of schools by competent District Sunday-school Secretaries. The editor also maintains that public recognition of a pupil's proficiency and a teacher's evident skill and efficiency would go far to impress the community with the exalted and far-reaching power of the Sunday-school. One thing is sure,—there is no greater or more powerful agency for the elevation of the race than a well-conducted, consecrated Sunday-school, fully alive in the work of the Lord.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Everyday Work.

SELECTED BY MARTHA MARTIN.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the pæans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough; why idly, then, delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain brow,
With foam and flash and roar.
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Elizabethtown, Pa.

Changes That Are Taking Place.

BY P. R. KELTNER.

It is interesting, at least to all who have lived a half century of years, to stop and think what changes have come over us, as a church, and the ministry, in its relation to the church, and the character of its preaching. Some of these changes have doubtless been made with great profit to the church, and the results of other changes may not be apparent to us, entirely, until we are ushered into eternity. It would be a blessed thing, could we always retain the good, at any cost, and then be ready always to welcome and receive the changes that are sure to be productive of good. But changes do not come in a day. They are like habits that almost unconsciously grow into our very lives. We scarcely see them until they have been here long enough, to have become almost a part of us. We did not realize the change at the time, but the seed had been sown some time, and, like the roots of some great tree, after a while the soil is removed, and we are astonished.

So many of the changes that take place in us, come in a semi-conscious way. After they are here, full-grown, we wonder that we did not see them coming, and often would gladly be back again, but just how to get back, we know not. It is not best for us to shut ourselves entirely against innovations or changes, for then we would cease to grow. The church, like individuals, ought to be open to the acceptance of better methods. Neither should we be mere receptacles, into which any new fad may be poured at most any time. These conditions are sure to ruin any religious body.

As we meditate along this line, we think of the changes that have come to our church in the past forty or fifty years. Some of them have worked splendidly. They have brought new life and energy to us. We wonder how we did without them. They have not only increased our possibilities for work, but they have been a means of developing spirituality. No Christian or church can afford to be entirely immune to such changes. But there are other changes that have come too; and we can not be so sure of good effects resulting from them. Some of them, we are sure, have been injurious to us, and have robbed us, materially, of our spirituality, placing us where our worldly propensities can be more easily developed. As the wordly nature is developed and the worldly man is fed, it is sure to blunt, chill and stupify the spiritual. One can clearly see, as we meditate along this line, why the New Testament writers had so much to say upon this subject, and why the church of Christ should be kept free from worldly ways and worldly things. It is quite clear that the church is acting the part of wisdom, when she, as a body, decides upon the better methods to keep the church free from the ever rising tide of worldliness, that is intended only, by the Evil One, to grow and develop in us faculties that will rob us of spirituality and true piety.

There is a line of changes that have been marked among us. Some may have been for our good, but others have not been for the church's best interests. I refer to changes in our ministry,—the unique and peculiarly striking place our ministry held, in its relation to the church, and the character of its preaching as well. Our fathers held a dignified and influential relationship to the laity of the church. There were characteristics about them that made the office of the ministry a highly dignified one. They held the profound respect of the church and the world as well. The make-up of their lives and the character of their preaching doubtless brought them this prestige. They were Godly men. A Brethren minister was a synonym of purity and piety.

It is to be presumed that their willingness to make sacrifice and to be used in the cause of its best interests, together with their marked, distinctive plainness in life and dress,—these qualities, with their deep convictions of right and honesty,—secured them their high standing in the church and in the world. It is to be feared that we may have lost some of this prestige which we formerly had. At least there is great need for prayerful watching that we do not let it slip from us. Is there not danger, today, of too much affiliation with the popular forms of religion? By affiliation and association with these liberal ideas, is there not great danger of it stupefying our convictions, gradually bringing about the spirit of compromise, and thus drifting from our moorings?

It is very evident to the observing mind that our brethren gained much by this degree of exclusiveness, and in the strong conviction that the church of the Brethren has a unique and distinctive mission in the world's religions. Any affiliation, on the part of our ministry, with the present day spirit of unification of the different church organizations, is sure to dull our convictions of the church's mission, and bring about the spirit of compromise. We are sure to find ourselves failing to make prominent our peculiar doctrines, and more and more disposed to preach that which does not antagonize the various religious beliefs. The line of least resistance is the spirit of the age. May the good Father help us to steer clear of these dangerous pitfalls!

A few instances of changes that have been made are found in the following: The Brethren do not preach as much on the second coming of Christ. Seldom is the subject treated any more. May we not inquire why? Is the Lord's discourse on the "Wise and Foolish Virgins" applicable to us? He says, "While the bridegroom tarried they all slumbered and slept" (Matt. 25: 5). May there be danger that we are slumbering on this great subject?

The doctrine of the judgment is not made prominent as in former days. The spirit of the times is, not to disturb the people's conscience on a judgment day and the punishment of the sinner. Liberalism is wont to think that a judgment and future punishment are myths, and belong to an age of less enlightenment than ours. The number of professed ministers who have, in the present generation, expressed themselves as not being orthodox on these subjects, is alarming. Can it be that this unscriptural belief and teaching has unconsciously stilled our tongues and pens on this great doctrine? The writer of the Book of Hebrews says that "eternal judgment" is one of the principles of the doctrine of Christ (Heb. 6: 1, 2).

Another marked characteristic of preaching today is the great lack of doctrinal subjects treated, in comparison with former days. Paul says, "The gospel of Christ is the power of God unto salvation," and James adds, "Of his own will begat he us with the word of truth." The Bible teaches that a whole Gospel, faithfully preached, is the seed, and that, through the Spirit's aid, it becomes the great factor in conversion and salvation.

But we do not emphasize these saving principles, in pulpit and press, as we once did. Should we not, most seriously, inquire why? Can it be that our closer relation to popular Christianity, and the affiliation we are making, in some places, with ministerial bodies, in conferences and meetings, is unconsciously putting a quietus upon our lips and pens? It is evident that some cause is responsible for producing these great changes. Shall we not earnestly pray and seriously consider, that we do not become entangled in this popular, liberal and compromising spirit that is sweeping over the religious world?

Rockford, Ill.

"And He Answered Him Never a Word."

Matt. 27: 14.

BY NORA BERKEBILE.

What a lesson of patience our Savior is to us in his trial before Pilate. He was buffeted, spit upon and mocked, yet, through it all, he stood calm and composed, offering no resistance; but even this does not show his great patience and forbearance so much as did his silence when the false accusers stood up and told things that were untrue.

He listened in silence and even when asked to speak and defend himself, the text says, "He answered him never a word."

Is there anything more difficult to bear in patience than this? We may receive bodily injury from our enemies, and if we bear it patiently we are set up as martyrs; but if we are accused of things which are false, and we know that even those whom we love believe the charges and that we are unable to refute them, unless we speak evil of our accusers, it takes no small effort to do as Jesus did,—"answer not a word."

We might explain things fully and bring the sympathy over on our side, but in so doing we would make someone think less of our enemy. It might even be our brother or sister, who has misrepresented us, and to justify ourselves we would have to explain the part he or she had had in the affair, and thus we would injure the reputation of another.

Then, when it comes to the point that either myself or the other one must bear the reproach or censure of even those I love, would not Jesus say, "Bear it yourself and shield your false accuser, so long as no one else but yourself is injured by the accusation"?

Christ might have made clear all false accusations, and explained them satisfactorily to Pilate, but he chose rather to bear it all.

Peter says, "Having a good conscience; that whereas they speak evil of you as evil doers, they may be ashamed that falsely accuse your good conversation in Christ." And again, "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing."

If falsely accused and we answer not a word, it is so much better, for then we do no evil and our conscience is clear before God; but if, in defending ourselves, we injure another, we must suffer for evil doing and we are on the same level with our accuser.

Peter further says, "Not rendering evil for evil or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing."

O so often the tempter will come and say, "Why bear the reproach when you could make it all clear? Why let your friends think less of you because of things which have been said? You can tell a lot more against your accuser; you are foolish. Why weep and be cast down? Go make yourself right before your friends, even at the risk of the others' reputation." Again, with Christ, let us say, "Get thee behind me, Satan," and fall upon our knees and pray for strength never to tell, never to let any one but Jesus know. As soon as we do this, the calm, sweet face of Jesus in the judgment hall comes before us and we see the firm, kind lips answering never a word. We arise from our knees comforted, for he knows all, and we are happy that we can have the privilege of learning a little of what he bore.

Denver, Colo.

The Shortcomings of the Sunday-School.

BY PAUL MOHLER.

In Three Parts.—Part Three.

In former articles, I mentioned some of the shortcomings of the Sunday-school and their causes. It would not have been proper for me to write those articles unless I stood ready to propose practical

REMEDIES.

1. I wonder if any one will think me to be trifling if I say that the first remedy is to awaken a desire for the good things I am asking of the Sunday-school? Indeed, that is what I wish to say, and I am not joking either, for I do think there is a very light demand in the church for anything really strong in Bible study. Most any kind of a Sunday-school lesson " will do " if it doesn't last too long. There is no use talking about our making the Sunday-school produce better results if the church is satisfied with what she has and is looking for nothing better.

In many congregations, I fear that better results from the farms are more in demand than better results from the Sunday-school. But I am also sure of this, that if the importance of these things were properly placed before the members of the church, there would be plenty of interest. Just let a good Bible teacher go into one of our local churches and teach the adult members the whole of one short book of the Bible, giving them the full force of the author's message, and there will be an interest aroused in that kind of study. Let him teach one great topic like the Holy Spirit, and there will be a call for more. Let him stir up the congregation on any line of Christian duty, and they will be open to instruction on other lines. In fact, I know of nothing that will create a stronger demand for better Sunday-school work than a good, live, spiritual Bible Institute.

2. A good system of graded lessons. Nothing short of this will suffice. It is simply impossible for the Sunday-school to supply the imperative demands of each pupil unless it has lessons suited to his age and stage of development. Any one that has studied the development of mind and character knows that at a certain age the child is developing one phase of mind more than any other. Later, other phases are developed. If the Sunday-school is to meet his needs, it must adapt its work to this development. A uniform system can never fit all stages of development, any more than a uniform suit of clothes. The graded system is absolutely the only solution of this problem. But it must be a well-arranged system, or it, too, will fail. It is not my purpose, in this article, to describe the system of graded lessons in preparation for our Sunday-schools, which is, by the way, in very successful operation here with us now, but I do want to say that it provides for both book study and doctrine study for the more advanced Bible classes, as well as suitable courses for primary and intermediate grades, and these lessons are much easier to teach and more practical than any other course I have ever seen. When I say easier to teach, I mean easier to secure practical results by teaching.

Until these lessons can be brought out, I should like to see mature classes take up the study of some of the neglected books, such as the Epistles, Psalms, Job, Proverbs, or other books that have not been touched in the International Lessons. Or else let them take up a topical study. Did you ever study the subject of angels and angel ministry from the Bible references? Did you ever study the Holy Spirit in the same way? If you will take the Bible references, one by one, on each of these or a dozen other interesting and important subjects, and dig out the meaning of each one, then put them all together, you will be doing something worth while and interesting, too. Give the young folks a chance to really study the Old Testament or New Testament history under a good teacher. They will like it.

Or if they are studying English poems in the high school, give them some good Psalms to work out in the same way. They will be surprised at what they get if they are good diggers, and maybe you will too. If you have a class of young philosophers trying to solve all the problems of the universe, take them into Job awhile. Or perhaps they, too, would enjoy doing some topical work. There are plenty of things a class can study beside the chosen lessons, and doing them would not interfere with any other class.

3. All this, you say, calls for trained teachers. Effective work with any system does. We must at least have the best teachers, trained or untrained, that we can get. But, really, the untrained teacher will get along well with a well-chosen series of lessons that " fits " her class, than with the uniform system that fits no class in particular. And if a teacher will choose the department in which she expects to work, she has the chance to specialize for work in that department, as she could not do under the present system. For under a system that brings a certain lesson into the Sunday-school only once in seven years at most, there is little chance to become proficient in teaching that particular lesson. When lessons are liable to be chosen from any part of the Bible, at any time, it is a big task to prepare for successful teaching. But when, as under the graded system, each department has the same lessons to give, year after year, to each succeeding class of pupils, a teacher has a chance to specialize, becoming expert in her own department, with far less effort than it takes to prepare for ordinary work under the present system.

Yes, we must have trained teachers, and we can have them too, when we earnestly try. The church that wants trained teachers can help their condition very materially with very little expense. It would not cost very much to send one of the most promising teachers to one of our Bible schools for a year or two; then let that one train the others in better methods of work. It should be done. At least have a Sunday-school Institute, with a competent teacher, each year.

Now let me repeat what I said at the outset, that I am a supporter of the Sunday-school and that I hope for great things from it. In fact, I hope to see the time when the average local church will be doing better Bible study than did our colleges not many years ago; when it will give its pupils so strong a spiritual development that very few, indeed, of them will drift away to the world and very many, indeed, will give themselves to God as ministers and missionaries and Bible teachers; when there will be such a hungering and thirsting for the real truth of God that the minister will be compelled to preach " the Word " to hold his congregation.

Chicago, Ill.

Spiritual Springtime.

BY NANCY D. UNDERHILL.

" Our friends, the blackbirds, have come—
Blest harbingers of spring.
Dear birds, you're welcome home;
We need the cheer you bring.
Dear, noisy, chatt'ring bird,
Whose voice is gladly heard,
In woods and fields thy praises ring."

How should we welcome spring, if we did not realize that winter had been with us? People have been known to die of starvation, because too proud to admit their needy condition. Even so every public institution, and likewise every individual, must make their needs known by open confession, ere they can hope to receive necessary supplies. God can not and will not bless the church which does not recognize its need of him. Have we been having winter-time in our church, brother, sister, friend? How long?

O, the long, cold, hard winter-time! How we long for the warmth and verdure,—the returning life and loveliness of gentle spring-time! Let us, then, get ready for our returning guest! Let the doors of the hearts of men and women be opened, and the window-blinds be pushed back! Let the warm sunshine of love enter therein, melting away the icy coldness of winter's death and decay! Let the cobwebs of doubt and suspicion be swept away! Let the dirt and filth of envy, jealousy and hatred be cleaned from every corner of the soul's house, and let the pure waters of repentance, as melted snow, wash away all past mistakes and other hindering obstacles that clog our system, inviting disease, decay and death,—yea, even the unkind thoughts of neighbor against neighbor, and man against brother man! Let the once slugglish church-member go to his neighbor's house, and say, " We need you! Come to church and help us!" Let the regular attendant upon Divine worship grasp the hand of the timid one who sometimes ventures within the door, and say, " We're *glad to see you.* Won't you come all the time?"

What success would our merchants have if they seldom *saw* a customer and scarcely ever spoke to those who came into their houses of business? Just the same kind of success that our churches have when we fail to welcome those who come to our Lord's place of business,—the church. The Word says, " He that despiseth,"—despiseth not man, but God, " who hath given unto us his holy Spirit " (1 Thess 4:8).

Again, " Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me " (Matt. 25:40). If we are longing for a revival of religion in our midst, we must cleanse our hearts and minds of all unkind thoughts, ere the dear Holy Spirit will deign to enter, to bless his church and his people with renewed life, power and happiness.

Collbran, Colo.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 4.

Before the day of Dec 5 closed I am sure that every one of us fully realized, that we were under circumstances strenuous and dangerous in the extreme, the solution of which only our Heavenly Father could bring about. So we went to him, united as one soul and one heart, for Divine Guidance and Protection.

The colonel's quarters, adjacent to our house, were an objective point for the Arabs, and during the afternoon they continued to gradually close in on this house. The houses of Kerak have flat roofs, and many of them are nearly level with the streets, so one sometimes may not know, whether he is walking over the top of a house, or on the street. This made it very easy for the Arabs to approach the officer's house after darkness had settled over the city.

Our supper was eaten in silence, and with the light of but a single tallow candle, for it was thought best to have as little light as possible to avoid attracting the attention of the Arabs on the house-tops, as it was not long until we were aware that our every movement was under observation. Each of the rooms we had use of opened into a small court. And from this court there was a double door opening into the street,—the doors referred to before as having been barricaded with heavy stones. There was also a very large room, opening off this court, which had been used as a school room in the mission work. During the day all our horses and mules with the luggage or camp equipment were placed in this large room for safety. Beneath the floor of this room there were a number of cisterns, averaging fifteen feet in depth. Inasmuch as the rainy season, however, had not as yet set in, there were but a few inches of water in them. I am here calling attention to these cisterns, because of an incident occurring later, endangering all our lives, and giving every one of us no little concern and anxiety. Except for the report of an occasional gun shot, perfect quiet and stillness settled over the city, after the shades of evening enshrouded it. To the most of us it seemed oppressively quiet, for the entire day was rent with the mad yelling, screaming and din of the fighting, looting Arabs.

During the afternoon the Turkish officer showed no little anxiety, having sent four of his guard to the Castle for ammunition and reënforcements. Only one returned with cartridges, thus leaving him with a very small guard. He came to our door and asked for a horse; stating that if we would let him have an animal, he would ride to the Castle. We declined his request, but later he called again, asking for one of our ladies' suits; desiring to thus disguise himself and make his escape to the Castle,—presumably for his own safety. When he sent for help we also informed him that we wanted protection, for we had already, early in the day before, put ourselves under Turkish protection.

Tired from the day's anxiety, waiting and watching, we retired at an early hour, not knowing what the night would bring forth, or what our doom would be ere the dawning of another day. An Arab woman with her three little children had sought refuge in our com-

pound; a Christian man also desired to sleep in one of the rooms with us. The greater number of the little party had slept some, when at ten o'clock Mr. Forder called, "Wake up and pray; the Arabs have come." Thanks be to God, we had not waited until this late hour to pray, for almost incessantly our petitions were ascending to the Throne of Mercy for help, and as every one of our party were praying men and women, it was no new experience for them to pray, and to pray earnestly. However, as it was the proper thing to do, we again engaged in prayer. Our guide was called for by the Arabs, by the son of a Sheikh. This Sheikh, Mr. Forder had visited some fifteen years before, after he had been in a battle with some other tribe, resulting in a split head from a sword. As there were no surgeons there, they came for the missionary, who had to make a long journey to the injured man. He did what he could for the wounded Sheikh and left him. Later he recovered and, peculiarly enough, during our walk about the streets on Sunday, we met this same man, who, uncovering his head, showed me a tremendous cicatrix, saying, "That is where Abu Jerius helped me fifteen years ago." Indeed, the Arabs had come, for almost immediately their mad yells reached our ears from the officer's house, so near at hand, intensified a hundredfold by the nearness, and by the success they had already had, as, at an early hour of the day, they were in control of the city, with the exception of the castle, where the six hundred Turkish soldiers were stationed.

Exactly the same methods of warfare exist among the Arabs today, that we read of in Gen. 14:11, "And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way." Looting is a prime factor in their wars and, perhaps, if it were not for the gain in this way, there would not be nearly as much strife among them as there is.

There seems to be a strange fatality hanging over the heads of the Arabs. According to the Bible, they are the posterity of a "wild man" (Gen. 16:12), "And he will be a wild man; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Here they are today, thirty-eight hundred years after these strange words were spoken by the angel of the Lord, and it is true that they have never been numbered. Whilst it said there are about eleven million Ishmaelites, or Arabs,—their more common name,—the number is entirely conjectural.

The smashing of windows, the crashing in of doors, mixed with the wild screams of the looters, continued to reach our ears. Our guide was already with the Arabs. Was our fate soon to be that of the officer and his few brave, guarding soldiers? Who could tell? There seemed to be but one thing to do, simply to stand still and see the salvation of the Lord. We knew full well that he and he only could save.

About this time Mr. Forder appeared in the door of our sleeping apartments with a wild-eyed Arab, the son of the Sheikh, above referred to, who called to us in Arabic, and this is the interpretation of the thing: "Be not afraid; there shall not a hair of your heads be harmed, for we are friends of Abu Jerius; lie down and go to sleep." And almost before we knew what had happened, he was off and to his looting. It took them but a very short time to strip the house of its belongings, and the noise of the looting grew less and less, until the same stillness, that prevailed in the early part of the evening, once again ruled.

Jerusalem, Syria, Jan. 15.

Electing a Minister.

BY QUINCY LECKRONE.

THE Scriptures being almost silent upon the subject of selecting and setting apart suitable men for the office of the ministry, it devolves upon the church to devise methods which, in its judgment, will secure the best results.

The methods, heretofore employed, have most admirably served the purpose of the church in the past, and many men were set apart for this holy calling who, having a true spirit of loyalty and sacrifice, have brought the ministry of the church to its present condition of efficiency, yet it must be admitted that everywhere there is a cry for more efficient ministers. When we consider that more than one out of every fifty of the membership of the church is now in the ministry, and yet there is a great demand for more efficient ministers, it leads us to one of several conclusions, viz., (1) the ministry is not properly distributed; (2) it is not as active as it should be; (3) it is not as capable as it ought to be.

Perhaps to each of these three conditions may be charged a part of the present inefficiency, for a lack of proper distribution tends toward inactivity, which, likewise, retards development. Whatever may be the cause, it is apparent that a remedy should be sought out and applied with as little delay as possible.

Under prevailing conditions of temporal support to the ministry, we can not expect a more proper distribution of the present ministerial forces.

The present ministerial force of the church can not be looked upon as much more than a home guard, caring for the local interests of the congregation, and, by reason of their environments, will doubtlessly continue much the same.

The hope of a better condition lies, then, in the new selections and additions that are made to the force. But here, again, if the same method of electing is employed, as has been in the past, the same results may be expected, and no practical gain will be realized.

We are living in an intellectual age, far superior in the common distribution of learning. In all walks of life both young and old have acquired a mental training and a social culture that demands from the pulpit a higher degree of efficiency. Would it not be wise, therefore, to take these facts into consideration when selecting men for the ministry? We need not give up the present plan of electing ministers. Let the local church, as heretofore, make the selection or rather the recommendation, basing their action upon the Christian character, piety, and past conduct, of the one selected. Then, if the one selected desires to take up the work, let him go before a board appointed by his State District to look into his qualifications and training for the work.

If he is not qualified, let the Board assist him in whatever way be needed, directing him in his preparation until such time as they can recommend him for installation.

If the one selected by the church is not qualified for the work, and shows no disposition to qualify himself, under the direction of the board, it is evident that to install him would add but little if any efficiency to the present status of the ministry, while, on the other hand, during his period of preparation, under the direction of the board, there would be ample opportunity to develop in him the true spirit of the ministry.

It is not enough that a man be willing or desires to occupy the office of the ministry. He must also be qualified. What government would put a man at the head of its armies simply because of his loyalty or devotion to the cause? What business firm would elect, as its leader, a man with no training for the work?

In addition to a true Christian character, devotion and loyalty to the cause, the minister of God, who is to lead the armies of the Lord, must be qualified in every essential that the age demands.

Royersford, Pa.

Feet-washing—Common or Religious.

BY JAS. A. SELL.

THERE are two kinds of feet-washing mentioned in the Old Testament,—a common and a religious. The common was practiced as a thing of comfort and health by each one washing his own feet. The custom is doubtless as old as the human race, and doubtless had its origin in Eden. Later on it seems to have been an expression of hospitality for a host to furnish water to the guests for this purpose.

When Abraham entertained the messengers in his tent, on the Plains of Mamre, when they brought to him the tidings of the destruction of Sodom and Gomorrah, he said: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

When the men came to Lot, as he sat in the gate of the doomed city in the twilight hour, and delivered their angel message of warning to flee for safety, he said, "Turn in, I pray you, into your servant's house and tarry all night and wash your feet."

Joseph, after a long separation from his home, kindred and country met his brothers in Egypt. He had experienced the horrors of a dismal pit in the wilderness and those of a dungeon in a foreign land. At last he had been brought, however, to distinction and honor, and it was under these peculiar and interesting circumstances that he met his unfeeling brothers who, through hatred, had sold him as a slave. He received and entertained them kindly, and after having been brought into Joseph's house, "they washed their feet."

When Abraham sent his trusted servant on the important and interesting mission of securing a wife for his only son, the son of promise, Eliezer found the prospective bride, in the person of Rebekah, at the well. When he accompanied her to her home, her father kindly received and entertained him and his attendants. He "gave him water to wash his feet and the men's feet that were with him."

All the above washings may be classed as common. They can not be called religious because no command was given as binding authority nor was there a reason given, urging obedience. The thing done was a voluntary act. No law would have been violated in its neglect. It was an act of hospitality and meant only comfort to the guest,—nothing more. To neglect it would have been a breach of hospitality, but not a sin. It was just a common washing.

The Lord, in giving his law to Moses for the order and system of his service in the Tabernacle, introduced a feet-washing that is entirely different from the ones we have been considering. The direction was to erect a brazen laver near the altar, and fill it with water, "for Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation they shall wash with water, that they die not, or when they come near to the altar, to minister, to burn offering made by fire unto the Lord; so they shall wash their hands and their feet, that they die not."

This was more than a common washing, because it was founded and enforced by a command, and the nonobservance was attended by a penalty,—the severe penalty of death. It was a ceremonial washing, connected with religious service, and was therefore a religious washing. It differed in every essential detail from the common washings. It was made binding by a commandment.

Our Savior, according to John 13, washed his disciples' feet and spake about it in a way to arouse our interest. "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him. He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

This washing is either a common or a religious one. It differs from the common washings cited from the Old Testament. There each one washed his own feet; here the Savior washed the feet of his disciples. This is difference enough to excite our interest and make us inquire. His remarks invite our attention. Peter,

when approached with the basin and towel, objected, but was promptly told that he could have no part with his Master if he refused. This is a serious test and causes us to think that the washing was more than a common one.

Peter was further told that "what I do thou knowest not now but thou shalt know hereafter." It is reasonable to presume that if it was only a common washing, Peter would have understood it. It is equally fair to think that he would not fully comprehend a religious ordinance that was so abruptly introduced. It was new and odd, and its significance was not clear to him. He was told, however, that he would "know hereafter."

Experience has also something to do with religion. Practical religion is an experimental knowledge of the truth. Christ's reply: "Not my feet only but also my hands and my head," brought forth the object of this washing, or, rather, the effect it was intended to have upon the believers. The reply was, "He that is washed needeth not save to wash his feet, but is clean." The object was cleansing, but not of the feet. It was that of the heart. "Ye are clean, but not all, for he knew who should betray him; therefore said he, Ye are not all clean." The plain meaning of this is that it was the heart of Judas that was not clean.

Now, as a common washing could not affect the heart, the conclusion is inevitable that this washing was not a common one. To assume that this was only a common washing forces us to the conclusion that water will not wash a bad man's feet clean, for the Savior plainly alluded to Judas when he said, "Ye are not all clean." It is not hard to understand why a religious rite will not benefit a bad man, but it is contrary to all that is reasonable or sensible, to say that a common washing will not make his feet clean. This washing must therefore be a religious one.

After the Savior washed and wiped his disciples' feet, he proceeded to explain the significance of what he did. Said he, "I am your Lord and Master." I have given you an example that you ought to follow. You should do to one another as I have done to you. It would seem from this that he was incorporating feet-washing into his system of ordinances as a religious ceremony. Whether he commanded its observance or not, depends upon the meaning contained in the words "ought" and "should." "Ye also *ought* to wash one another's feet." "I have given you an example that ye *should* do as I have done to you." Good linguists tell us that "ought" is derived from the verb "*to owe*." This gives us the idea of debt and the force of moral obligation. "*Ought* denotes an obligation of duty, and *should* an obligation of propriety." "We *should* be neat in our persons; we *should* avoid giving offense." "We ought to speak the truth; we ought to obey the laws."

The word "*ought*" is frequently used in the Scriptures and its use in reference to other things may help to determine if it is sufficiently strong to be considered a command. "Men *ought* always to pray." "Men *ought* to love their wives." "We *ought* to lay down our lives for the brethren." Now what is true in one case is true in all. If we are commanded, or are in duty bound to pray, or love our wives, or lay down our life for our brethren, we are bound to wash one another's feet. The same word enjoins the obligation. All stand or fall together. If the one is a matter of no importance, so are the others.

The word "*should*" can be tested in the same way. One among the strongest texts, bearing upon the support of the ministry is, "God has ordained that they who preach the Gospel *should* live of the Gospel."

It is generally, if not universally, admitted that this text makes it obligatory upon the church to support the ministry. Whatever it teaches, in reference to the ministry, it teaches the same thing in reference to feet-washing. If one is a command, so is the other. If the one is a duty, the other is none the less so.

The Savior's washing can not be classed with the common. Surely, he would not use such strong language in connection with his example, and bar any one from having part with him, and offer a blessing of happiness to the obedient, if it was only a matter of hospitality.

Hollidaysburg, Pa.

Why Indeed?

BY LINDA B. HUBER.

READING the article in the MESSENGER, a few weeks ago, entitled, "Why?" by Sister Sanger, brought to my mind an incident that occurred last summer in a depot of one of our large eastern cities.

A small party of our people were waiting for a train, when a very fashionably dressed lady came to one of us and asked us to keep her trunk until she went to the Bureau of Information. When she returned she asked what religious organization we represented. She said she admired the simplicity of dress and the becoming bonnet. She was very much interested in our faith, and expressed a desire to learn more of our doctrines.

Another incident occurred in a similar way. While waiting for a train in the depot at Harrisburg, a lady came in, seemingly very nervous. Seeing one of our sisters, she went to her, asking her to take care of her satchel until her return. She returned in a short time, saying she could not make connections that night and was an entire stranger in the city. The sister had a short time at her disposal, so she took the lady to the Y. W. C. A., and helped her with her luggage. The lady was very grateful and seemed to trust our sister.

Sisters, why is it that just such incidents occur time after time? Do worldly people expect anything of us, and do they trust us? I thank God from the bottom of my heart that we can be "living epistles, known and read of all men."

I have heard members of the Brethren church say they did not like to go to such and such a place because of our manner of dress. God forbid that we should ever be ashamed of Jesus. It should be an honor to us to be known as servants of our Heavenly King. Well-thinking people respect our people, and the world expects us to live up to what we profess. May God help us boldly to stand for him at all times and places.

Elizabethtown, Pa.

REPORT OF THE SUNDAY-SCHOOL COMMITTEE.

Query 1.

We, the Elgin congregation, ask the District Meeting of Northern Illinois and Wisconsin to petition Annual Meeting of 1908 to appoint a committee of three, to draft and offer for adoption a plan by which a Field Secretary may be supported who can give his entire time to the supervision of the Sunday-school work of the Brotherhood.

Answer by Annual Meeting of 1908.—Request granted and funds are to be provided by Annual Meeting, so the Committee can meet.

Committee: I. B. Trout, D. N. Eller, Lafayette Steele.

Decision of 1910 Conference.

Answer: In view of the nature and importance of our Sunday-school work be it resolved that the question be recommitted to a committee of five with instructions to present to the next Annual Meeting a plan for the enlargement and development of the Sunday-school work of the church.

Committee: I. B. Trout, Chas. D. Bonsack, D. H. Zigler, H. K. Ober, Lafayette Steele.

Query 2.

Because of the great importance of our Sunday-school work, and in order to enable our Sunday-school workers better to serve the churches, we, the member of the Linville Creek church, petition Annual Meeting through District Meeting, to appoint a committee of three consecrated brethren, in full sympathy with the distinctive doctrines and practices of our beloved Fraternity and in accord with our Sunday-school work, whose duty shall be,

(1) To formulate and publish a Teacher-training Course (including doctrine), especially adapted to the need of our people and corresponding in grade with the standard (first and second) of the church.

(2) To devise a plan by which the said Training Course may be procured by our Sunday-school workers at a nominal cost.

(3) To arrange a system of uniform grading and suitable credits for those who pursue the given course.

Answer: Referred to the Committee selected to develop the Sunday-school work.

Report of Committee.

To the Annual Conference of 1911, Greeting:—

We, your committee, recommend that the Annual Conference appoint a board of five brethren, to be known as the Sunday-school Board of the Church of the Brethren, who shall be appointed and carry on their work according to the following plan:—

ARTICLE I.—Membership.

Only brethren who are experienced and successful Sunday-school workers and who are faithful to the Gospel, as defined by the Annual Conference, shall be eligible for appointment on this Board.

ARTICLE II.—Term of Office.

The term of office shall be five years, except those first appointed, one of whom shall serve five years, one four years, one three years, one two years, and one, one year.

ARTICLE III.—Organization.

The Board shall elect one of their number Chairman, one Vice-chairman, and one Treasurer. The Sunday-school Editor, by virtue of his office, shall be Secretary of the Board.

ARTICLE IV.—Meetings.

The Board shall meet at least once each year for the transaction of such business as may be necessary for the development and enlargement of the Sunday-school work of the church.

ARTICLE V.—Duties.

Section 1.—They shall observe the needs of the church and the world, and provide plans for the faithful study of God's Word and the propagation of its doctrines and truth through the Sunday-school work of the church.

Section 2.—They shall coöperate with the Sunday-school Editor of the Church of the Brethren in improving our Sunday-school literature, and may recommend to the Annual Conference, through the Standing Committee, such things as they believe will enlarge and develop the Sunday-school work in the church.

Section 3.—They shall arrange for publication, through the Brethren Publishing House, a Teacher-training Course, including doctrine especially adapted to the needs of our church, and corresponding in grade with the International First and Second Standard Courses; and from time to time issue such other pamphlets and books as may be necessary for the development of the Sunday-school work of the church.

Section 4.—They shall encourage and help the District Sunday-school Secretaries to active service in their respective Districts, and, if necessary, send special workers when and where needed.

Section 5.—They shall have charge of all Sunday-school work and interests at the Annual Conference, as heretofore conducted, and provide for such other meetings and measures as may be necessary to promote the interests of the Sunday-school work.

Section 6.—They shall secure, through the District Secretaries, and otherwise, complete statistics of our Sunday-schools, and preserve them in their office.

Section 7.—They shall coöperate with the schools and colleges of the church in training our young people for active service in the Sunday-school.

Section 8.—They shall secure funds for the furtherance of their work through Sunday-school offerings and such other sources as are in harmony with the usages of the church.

Section 9.—They shall make an Annual Report to the Conference, of the Sunday-school statistics of the church, of moneys received and expended, and such progress of the work as may be of general interest.

The passage of this report by the Annual Conference will discontinue the Sunday-school Advisory Committee, transfer their work into the hands of the above-named Board, as herein provided, and repeal any former decision which may conflict with this report.

I. B. Trout, Chas. D. Bonsack.
D. H. Zigler. H. K. Ober.
Lafayette Steele.

"HOW MANY APOSTLES?"

The choosing of Matthias as one of the twelve, to succeed Judas, was legal, for the Holy Spirit said; "Let another take his office" (Psa. 109: 8). The church had met in public worship and it was in unity (Acts 1: 14). The apostles instructed the church in regard to the qualifications one must have to fill the office (Acts 1: 21, 22). The church (not the eleven) selected two having the qualifications named (verse 23).

They prayed earnestly for the Lord to show which of the two he had chosen (verse 24). The Lord had promised he would grant their request (John 14: 14). "They gave forth their lots" (Acts 1: 26). "The lot is cast into the lap, and the whole disposing thereof is of the Lord" (Prov. 16: 33). So the Lord chose Matthias, for he was numbered with the eleven (Acts 1: 26; 2: 14). He was given another tongue (Acts 2: 3, 4). He was one of the twelve (Acts 6: 2). Paul was not converted at this time. "Tarry ye in Jerusalem" did not mean, Wait until the day of Pentecost for the Holy Spirit to order the vacancy filled. Centuries before he had given the order and it was recorded in the Scriptures. The work of the Holy Spirit on the Day of Pentecost was not to organize, but to enable an organization to teach its doctrines in all the different tongues (Acts 2: 8-11).

Acknowledging the choosing of Matthias to be legal, argues against the perpetuating of "the twelve," for since that generation passed away, no one has the qualifications required of Matthias; namely: He was baptized of John, left him, and accompanied or followed Jesus with the other apostles until his ascension, and witness of his resurrection (Acts 1: 21, 22). Spiritual gifts, apostles, prophets, etc., were only given for a limited time, till the church was prepared to carry on the work of the ministry, and had grown from its infancy to a "full-grown man"—body (Eph. 4: 8-13). Judas fell by transgression (died). He did not fill his office as a witness, etc., hence the Holy Spirit ordered a successor appointed.

Jesus told of Peter's death, which did not take place until after he had borne a glorious testimony—doing the work for which he was ordained, so neither Jesus nor the Holy Spirit ordered his successor appointed (John 21: 18, 19). A. Chambers.

919 N. C. Avenue, S. E., Washington, D. C., March 1.

FINANCIAL REPORT

During the month of January the General Mission Board sent out 191,843 pages of tracts.

During the month of January, 1911, the following donations were received at the office of the General Mission Board.

WORLD-WIDE.

Indiana—$392.02.

Northern District, Congregations.
Solomon's Creek, $67.60; Rock Run, $21.51; Stony Creek Bend, $13.01; North Liberty, $6.13 ..... $ 107 76
Christian Workers.
Maple Grove, $17; Wakarusa, $7.13; Individuals, —Unknown," $10; David Whitmer, $10; Marion Hay, $10; Ellen Plank-baugh, $2.50; Jacob O. Miller, $5; Mrs. Jacob O. Miller, $5; Mrs. Sarah W. Overholt, $5; A. L. Hummel, $3; Mrs. Walter Swihart, $2; Noah Barringer, $1; J. E. Hoffman (mileage notice), 50 cents; J. W. Greter (marriage notice) 50 cents; Jesse Bright, $5; Mrs. Jesse B. Wise, 15 cents. 24 13
Middle District, Congregation.
North Manchester, 59 60
Sunday-school.
Maxico, 2 63
Individuals.
Josephine Hanna, $10; B. F. Fraze, $22; Otto F. Hochstetler, $1; Mrs. F. Gaunt, $1.50; J. D. Rife, $1.20; W. F. Neal, 50 cents. 57 20
Southern District, Congregations.—
Lindenberger, $61.12; Howard, $11; Pine Mills, $6; Anderson, $6 ..... 75 12
Sunday-school.
Anderson, 1 54
Individuals.
Martha Urich, $1; J. E. Miller, 50 cents.

Pennsylvania—$360.50.

Eastern District, Congregations.
Big Swatara, $36; Indian Creek, $28.34; Spring Creek, $16; Coventry, $14.49 ..... 94 83
Missionary and Sunday-school Meeting Collection, Mingo. 18 23
Individuals.
Isabella F. Price, $10; Anna M. Hunsicker, Upper Dublin, $10; Emma M. Hutchison, $5; Mrs. Sallie Wingard, $3; Peter Bieber, $1.20; James Kurtz, 75 cents.
Southern District, Individuals.
Mary A. Hollinger, $25; D. E. Brown, Mary Celia Yost, $5; John Hart, $4.50; Receipt No. 13,970, $3; Anna Wichel, $1; Nellie Jones, 50 cents per $1.50; Susie Walker, 50 cents; Ella Shroyer, $1; Mrs. Jacob Ziegler, $1; Mrs. Rachel Barnhart, $1; C. F. Sonnenberg, $1; Barbara Letter, 50 cents; Sol. G. Shelenberger, 50 cents; David Bashore, 15 cents. 29 35
Middle District, Congregation.
Lewistown, 26 48
Individuals.
Samuel R. Snyder, $3; John Swonberger, $3; Jesse Resnick, $1.50; Peter Resnick, $1.50; Rebecca Shuffman, $1; Miss Ruth C. Shyer, $1; Joseph P. Long, $1; Mary C. Wineland, $1; John S. Hershberger (marriage notice), 50 cents; I. S. Buck (marriage notice), 50 cents. 18 70
Western District, Congregations.
Georges Creek, $16; Husband House—Middle Creek, $5.60; Dunnings Creek, $5.15; Manor, $4.85; Pittsburg, $4.50 ..... 33 10
Individuals.
S. C. Johnson, $77.40; Mary Johnson Miller, $5; J. G. Miller, $1.20; J. W. Hummel, $1; Sarah A. Johnson, $1; Mrs. S. M. Robbins, $1; Amanda Roddy, 65 cents; G. E. Yoder (marriage notice), 50 cents; A. J. Beaghley (marriage notice), 50 cents; Jerome S. Blough (marriage notice), 50 cents 83 75
Illinois—$43.72.
Northern District, Congregations.
Mt. Morris, $15.57; Pine Creek, $15.50; Milledgeville, $14.58; Batavia, $7.45 ..... 72 71
Sunday-school.
Primary Department, Elgin, 12 39
Individuals.
John E. Lahman and wife, $200; O. Perry Hoover, $6; Anselta Yarger, $5; John C. Lahr, $5; H. A. Gossard, $2.72; "A Sister," $2; A. L. Moats, $1.50; Philip H. Graybill, $1.20; Elizabeth Kingery, $1; John S. Ikle, $1; P. H. Eckert (marriage notice), 50 cents; Mrs. S. Newcomer (marriage notice), 50 cents 227 52
Southern District, Congregations.
Kansas Valley, administratrix, 45 cents; Bethany, 30 cents; Primary, 30 cents; Sarah E. Faringer, 30 cents 2 35
Southern District, Congregations.
West Otter Creek, $4.65; Oakley, 6 45
Individuals.
C. L. Young, wife and sister, $12.15; M. D. Hershey and wife, $9; D. C. McCollough, $3.24 ..... 24 65

Virginia—$286.86.

First District, Congregation.
Botetourt, 134 27
Sunday-schools.
Antioch, $23.15; Bethesda, $13; Bethlehem, $12.15 ..... 39 86
Individuals.
C. J. Sampsell, $1; "Individuals," $1; Mrs. F. D. Kennett, $1; A. N. Hylton (marriage notice), 50 cents; S. E. Painter, 50 cents 4 00
Second District, Congregations.
Edna Branch, $1; N. W. Pigman, $3; Geo. W. Shaffer, $3; I. N. H. Beahm (marriage notice), 50 cents 8 50
Northern District, Individuals.
David Wampler, $4; Mary Showalter, 25 cents 4 25
Second District, Congregation.
Bridgewater, 83 98
Individuals.
S. L. Huffman, $3.60; Samuel Garber, $2; Mrs. Wolfrum and Sister, $1; J. W. Zigler, $1; Mrs. P. J. Cruun, 90 cents; Mrs. Arnold, 35 cents; J. S. Wright, 25 cents; M. B. Hess, 25 cents; S. O. Wine, 15 cents; S. B. Wine, 25 cents; Hess, 25 cents; Fannie S. Miller, 10 cents 11 80
Washington—$176.80.
Congregation.
Centralia, 13 00
Sunday-school.
Centralia, 2 75
Individuals.
Hannah Shock, deceased, $136; "A Wash Woman," $10; W. C. Lehman, $4; G. W. Lantain, $4.40; Sallie Hall-field, $1.65; 156 05
Ohio—$155.05.
Northeastern District, Congregation.
Sugar Creek, 5 00
Sunday-school.
Freeburg, 1 00
Individuals.
Levi Stone, $10; A. A. Moherman, $10; Sarah Stoner, $5; Jacob Leckrone, $1.60; Ida A. Hummel, $1; David Hericks, $1; Sadie Moherman, $1; Clara Woods, $1 ..... 30 50
Northwestern District, Congregation.
Lick Creek, 2 00
Individuals.
Mary E. Kaylor, $10; F. A. Sellers, $10; L. E. Kauffman, $1.20; Catherine Kaylor, $1; Mrs. Wilferton-Freeburg, 90 cents 14 70
Southern District, Congregations.
Hickory Grove, $17; Beech Grove, $4.60 ..... 21 60
Sunday-school.
Primary Department, West Dayton, 5 00
Individuals.
Mary Zeltmeyer, $6; David Fultz, $3.20; C. M. Smith, $2.58; Philip R. Myers, $1.20; Ellen Priser, $1.20; David Brenner, $1.20; John H. Hinegardner, $1.20; Joseph Rubrig, 60 cents; Raymond Baxter (marriage notice), 50 cents; Raymond Hutchinson (marriage notice), 50 cents 20 18

Idaho—$128.45.

Congregations.
Nampa, $61.50; Nez Perce, $28; Twin Falls, $17.15 ..... 106 65
Individuals.
Mrs. Cutter, $1; Rose E. Bradley (marriage notice), 50 cents 21 80

Iowa—$69.72.

Northern District, Individuals.
Samuel Fike, $18; John Rudy, $10.-70; J. S. Hanna, $10; Mrs. Hanna, $4; C. Frederick, $4; E. M. Lichty, $2; Mrs. Frederick, $1; Mrs. Lichty, $1 ..... 54 70
Messer, $1.50; J. S. Heyshberger, $1.-50; Mrs. J. S. Hershberger, $1.50; Messer, $1.50; Mrs. Messer, $1; Rebecca Hess, 77 cents; Mrs. Hess (marriage notice), 50 cents 9 77
Middle District, Individuals.
John H. Flory, $2; Mrs. Edwin Rhodes, $4; C. S. McNutt, $1.20; C. E. Batts, $1.20 ..... 5 40
Southern District, Congregation.
Garden Grove, 1 00
Individuals.
Mrs. Teo. Replogle, $2; W. G. Caskey, $1.20; Mrs. H. Kurtz, $1.15; J. D. Hunt (marriage notice), 50 cents 4 85

Kansas—$57.12.

Northeastern District, Sunday-school.
Richland, 1 00
Individuals.
J. L. Smith, $1; Joseph S. Carney (marriage notices), $1; W. B. Devilbiss, $1; Mrs. Devilbiss, $1; Mrs. Price (marriage notice), 50 cents 4 50
Southeastern District, Congregation.
Mont Ida, 1 00
Christian Workers.
Verdigris, 1 00
Individuals.
Fannie Stevens, 1 00
Northwestern District, Sunday-school.
Portis-North Solomon congregation, 1 00
Individuals.
A young brother, Quinter, $20; Mrs. Emma Talbot, $1 ..... 21 00
Southwestern District, Individuals.
S. M. Brown, $2.50; Silvanus Delp, $1.15; Frank Fox, $1; Irene B. Rupp, $1 ..... 5 65

Nebraska—$53.50.

Congregation.
Orchard, 3 50
Wm. McGuffey, $2; S. P. Van Dyke (marriage notice), 50 cents 2 50

North Dakota—$23.32.

Congregation.
Rock Lake, 1 00
Individuals.
Mrs. Clark, $5; A. B. Puterbaugh, $17.32 ..... 22 32

Maryland—$21.00.

Eastern District, Individuals.
Lillie Bell Miller, $1; C. Ecker, $1; Mrs. Roop (marriage notice), 50 cents 2 50
Middle District, Individuals.
A Brother, $2; John S. Bowlus (marriage notice), 50 cents 2 50
Western District, Individuals.
John M. Mason, $16 ..... 16 00

Missouri—$14.15.

Middle District, Individuals.
Mary Shelaman, $3.15; Susan Moomaw, $1 ..... 4 15
Southern District, Individuals.
Mary E. Shumaker, $2; "Receipt No. 13,938," $5 ..... 7 00

West Virginia—$12.25.

First District, Individuals.
Mary Hylton, $12.15; T. Harrow, $2; John W. Nelson, $1; Mrs. Bertha Cottrill, $1 ..... 13 35

Alabama—$10.00.

Individuals.
A. A. Mauck, 10 00

New Mexico—$10.00.

Congregation.
Mimbi, 10 00

Tennessee—$7.50.

Congregation.
Limestone Valley, 5 00
Individuals.
Mrs. Cole, 2 50

Oklahoma—$6.20.

Alice Price, $4.50; Wm. P. Bonsman, $1.20; M. M. Ennis (marriage notice), 50 cents 6 20

North Carolina—$5.00.

J. W. Stutzman, $1; D. H. Lewis and wife, $2 ..... 3 00

Michigan—$2.20.

G. Sprang, $1; J. C. Harrison, $1.20. 2 20

Canada—$1.00.

Mrs. Louisa Shaw, $1.65; Mrs. Fanny Keffer, Ontario, 76 cents; Luther Shultz (marriage notice), 50 cents. 1 00

Montana—$2.75.

Three children, Enterprise, ... 2 75

Colorado—$1.00.

Western District, Individual.
Mary Ellen Hess, 1 00

Wisconsin—$1.00.

J. E. Zolers and wife, ... 1 00

Total for the month, ... $ 2,320 94
Previously reported, ... $24,309 37
Total for year so far, ... $26,629 61

INDIA ORPHANAGE.

Pennsylvania—$96.00.

Eastern District, Sunday-school.
Elizabethtown, $ 20 00
Hopeful Mission, Elizabethtown, 16 00
Middle District.
Bellwood Sisters' Sunday-school Class, Altoona, 20 00
Flower and Mission Band, Altoona Christian Workers, 20 00
Woman's Missionary Society, Meyersdale Mission Circle, 20 00

Illinois—$40.30.

Northern District, Sunday-school.
Pearl City, $20; Franklin Grove, Elgin, 20 00
Mary R. Hoover, 20 30
Southern District, Sunday-school.
Primary Class, Woodland, 6 30

Ohio—$5.00.

Northeastern District, Sunday-school.
Pleasant Hill, 5 00

Virginia—$36.00.

First District, Sunday-school.
Home Department, Daleville, 12 00
Eastern District, Sunday-school.
Fairfax, 24 00

Indiana—$34.20.

Northern District, Sunday-school.
Nappanee, 5 00
Middle District, Aid Society.
Mrs. Mary Wampler City, 12 00
Sunday-school.
North Manchester, 10 00
Helping Hand Class—Sunday-school Class, 7 30

Kansas—$7.00.

Sunday-school.
Quinter, offerings, Beatrice, 20 00
Maggie Vanderkolk, 1 00

Iowa—$2.00.

Northeastern District, Aid Society.
Washington Creek, 2 00

Idaho—$20.00.

Sunday-school.
Windsor, 20 00

Iowa—$16.00.

Northern District, Aid Society.
Tidy Church, Waterloo, 16 00

Colorado—$5.00.

Western District, Sunday-school.
Cedaredge, 5 00

California—$5.00.

Southern District, Individuals.
Fig Grand Valley, 5 00

Nebraska—$2.00.

Rocky Ford, 2 00

Minnesota—$10.00.

Sunday-school.
Worthington, 10 00

Michigan—$9.40.

Sunday-school.
Bundell, 5 00

California—$4.50.

Northern District, Individuals.
A widow sister and two little girls, Sisters Christian Workers, 50
Southern District, Individuals.
South Los Angeles, 4 00

Total for the month, ... $ 364 85
Previously reported, ... 2,333 75
Total for year so far, ... $ 2,698 58

INDIA MISSION.

Pennsylvania—$100.00.

Sunday-school, No. 13,929," ..... $ 100 00

Ohio—$15.00.

Northwestern District, Congregation.
Sugar Creek, 5 00
Southern District, Individuals.
Mary Shively, 10 00

Illinois—$14.91.

Northern District, Christian Workers.
Naperville, 14 91

Maryland—$12.50.

Sunday-school.
Sams Creek, 12 50

California—$5.00.

Southern District, Individual.
Rosa E. Calvert, 5 00

Indiana—$1.00.

Southern District, Individual.
Ida Bowman, 1 00

North Carolina—$1.00.

Ophelia T. Washburn, 1 00

Kansas—$1.00.

Southwestern District, Individual.
Mary G. Moreland, $ 1 00

Total for the month, ... $ 150 41
Previously received, ... 802 42
Total for year so far, ... $ 952 83

INDIA NATIVE SCHOOLS.

California—$15.00.

Southern District.
Sunday-school, Congregation, for Lordsburg College in India, ... $ 145 50

Ohio—$2.00.

Northern District, Individuals.
Mrs. Mary Hess, Mrs. Hess, $5, Middle District, Sunday-school. 15 00
North Manchester, West House, 71 66

Pennsylvania—$90.00.

Eastern District, Sunday-school.
Germantown, 30 00
Western District, Sunday-school.
Meyersdale, 60 00

Ohio—$15.00.

Northeastern District, Individual.
Geo. A. Mann, 5 00
Northwestern District, Individuals.
Geo. A. Mann, 5 00
Southern District, Individual.
Geo. A. Mann, 5 00

Iowa—$6.50.

Middle District.
Hannah C. Badger's Sunday-school Class, 3 50
John Zuck, 3 00

Idaho—$1.00.

Sunday-school.
Birthday offerings, Fruitland, 7 00

Illinois—$5.00.

Northern District, Individuals.
Isaac and Sarah Rothrock, 5 00

Total for the month, ... $ 357 66
Previously received, ... 851 10
Total for year so far, ... $ 1,208 67

INDIA WIDOWS' HOME.

Washington—$7.00.

Sunday-school.
Ross School, Conn. No. Yakima, ... $ 7 00

Pennsylvania—$2.00.

Northeastern District, Individuals.
Geo. S. Throne and wife, 2 00

Virginia—$1.00.

Second District, Individual.
Mrs. E. S. Kerlin, 1 00

Nebraska—$1.00.

Maggie Vanderkolk, ... $ 1 00

California—$1.00.

Northern District, Individuals.
A widow sister and two little girls, 1 00

Total for the month, ... $ 16 00
Previously reported, ... 76 61
Total for year so far, ... $ 92 61

CHINA MISSION.

Illinois—$254.75.

Northern District, Individual.
Elder D. L. Miller and wife, $ 250 00
Southern District.
Sacrificing Mission Band, Oakley, 4 75

North Dakota—$52.23.

Congregations.
Rock Lake, $45.78; Minot Mission, $6.45 ..... 52 23

Indiana—$20.00.

Southern District, Christian Workers.
Rossville, 20 00

Ohio—$10.00.

Northeastern District, Individual.
Geo. S. Throne and wife, 10 00

Missouri—$5.00.

Southern District, Individual.
Ruth Bullard, 5 00

Arkansas—$4.00.

Individuals.
Mrs. Frank Reed, 4 00

Pennsylvania—$2.00.

Eastern District.
From Philadelphia," 3 00

Nebraska—$0.50.

Individual.
Maggie Vanderkolk, 50

Total for the month, ... $ 349 48
Previously reported, ... 662 77
Total for year so far, ... $1,002 25

JERUSALEM MISSION.

North Dakota—$45.00.

Individual.
E. M. Lichty, ... $ 45 00

Illinois—$2.00.

Northern District, Individual.
"A Sister," 2 00

Total for the month, ... $ 47 00
Previously received, ... 6 00
Total for year so far, ... $ 53 00

CHURCH EXTENSION.

Maryland—$1.00.

Eastern District, Individual.
Wm. H. Swan, ... $ 1 00

Total for month, ... $ 1 00
Previously reported, ... 8 40
Total for year so far, ... $ 9 40

COLORED MISSION.

Illinois—$2.00.

Northern District, Individual.
"A Sister," ..... $ 2 00

Total for the month, ... $ 2 00
Previously reported, ... 44 00
Total for year so far, ... $ 47 00

AFRICAN MISSION.

Pennsylvania—$1.50.

Middle District, Individual.
G. W. Kephart, ... $ 1 50

Total for the month, ... $ 1 50
Previously reported, ... 7 00
Total for year so far, ... $ 8 50

SOUTH AMERICA.

Ohio—$1.00.

Southern District, Individual.
Ruth Bullard, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 5 00
Total for year so far, ... $ 6 00

Christian Workers' Topic

Christ Our Friend.

John 15: 9-16.

For Sunday Evening, April 2, 1911.

I. Friendship (Prov. 17: 17; 18: 24; 27: 10, 17; John 15: 13).—(1) Which one of the above texts appeals most strongly to you? Repeat it and tell why it appeals to you. (2) Give a definition of "companionship" and "friendship." (3) Illustrate by some instances.

II. Christ's Friendship (John 11: 5, 36; 13: 23; 15: 15). (1) Is Christ's friendship for you a reality or a mere word? (2) May we use it in many ways? Name some ways. (3) How did Christ treat his friends? His enemies? Give examples.

III. God's Friendship (Ex. 33: 11; Num. 12: 8; Deut. 34: 10; James 2: 23).—(1) Which one of the above texts impresses you most forcibly? Why? (2) What is meant by "face to face" (Deut. 34: 10)? (3) Who was it that called Abraham "the Friend of God" (James 2: 23)?

IV. Friendship Implies: (1) Trust (John 14: 1, 2). (2) Fellowship (Amos 3: 3; Gen. 5: 22).

V. Some Examples of Friendship (1 Sam. 18: 1; 20: 41; 2 Sam. 1: 26; 2 Cor. 2: 13; Philpp. 2: 25). Speak of the friendship of David and Jonathan. A blind man was asked what he thought the sun was like. "Like friendship," he replied. The sun is the only giver to which everybody's friendship is also like. The sun's friendship is like a sunless world—dead. True friendship imparts good, like the sun.

HOME AND FAMILY

Have We Forgotten?

SELECTED BY KATIE FLORY.

The King went forth a kingdom to obtain
With promise to his own to come again;
The long, long years have passed, the years of pain,
And yet he cometh not—
Have we forgot?

He bade us keep our hearts forever pure,
And, following him, to suffer and endure,
That we to him might weary souls allure
And he might tarry not—
Have we forgot?

He asked us for himself to wait and long,
To turn our faces from the worldly throng
Upward to him, to whom our lives belong.
And yet he hasteneth not—
Have we forgot?

And thus the days pass by; we joy and sing,
We take his gifts—yet little to him bring,
And speak no word of bringing back the King;
And so he cometh not—
We have forgot!
Chillicothe, Ohio.

Peculiar People.

BY GEO. F. CHEMBERLEN.

SPEAKING of peculiar people, we have them at Covina. Let me tell you about one of the most singular of the "singularest."

Never mind the name. I only promised to talk about the person,—not give all the secrets. If you ever come here, though, you'll be sure to meet her. A stranger is just as interesting to her as a fortune teller is to a well-preserved spinster.

Years ago she gave herself to the man of her heart's choice, and they lived quite happily together. The later years of their struggles were rewarded with no mean measure of material marrow, so they had plenty. And they were young yet, too,—just at the glorious zenith of life. But it was a lonely and bad life to live,—only for self.

The chief charm of the home was wanting, for the beautiful basket the angels bear,—so much like the sweet, dainty May Day gifts, left on our steps by our friends,—was never brought to their Christian home. The years went by empty.

But to them living wasn't life without responsibility. They had tried all the routine of church and Sunday-school work, but, somehow, it "didn't just touch the right spot." So they hied themselves away to the "Children's Home Society," and surprised their friends by presenting a fine, wee boy. Then, very soon, two promising girls, in the morning of life, were added to the family. All unknown to any one a full-grown two year old boy came into the same home at a single bound.

My, fathers, don't you think that would be interesting? Just like falling stars! Scarcely know when, nor from whence! But all this coming did not bring full happiness, for the lady told me how bad she felt because she could not get a nice fourteen-year-old promise of manhood, who went to live elsewhere. "Why, just think," said she, "that was four years ago and he would now be in college." Such a grand picture of usefulness in the world she had in mind for that young life.

Well, a few weeks past a good grandmother,—a Lutheran lady,—was called away, leaving two little girls alone in this big ward of the Master. Where could they go? Why, they just glided into the place made for them by the side of the comely and growing ones, making the nicely-balanced home of six, and all for the Kingdom's future.

Well now, isn't that singular? That's what I call being "peculiar" people. Yes, if humanity had been coming along like that for the last thousand years, we would all look different now.

Why, just think, brethren, with two of these famous Covina orange groves and no children at all, you could have most anything you wanted,—seaside, or go to the mountains in summer, joy ride in a big red automobile the year round, attend *all* the Annual Conferences, visit everybody and be on the wing so much they couldn't visit you and simply have no end to a good time. But this "peculiar" people elected otherwise.

I will just add that I may not be exactly "orthodox," but from what little acquaintance I have with the Master of men I think he would walk around a long line of full-dressed doctors of divinity (or doctor of divinities) and church prominents, just to get to shake the hand of a lady disciple like the one referred to.

Covina, Cal.

Mrs. Serena A. Minard, Ontario, Canada, who took first premium as "The Loveliest Grandmother." See editorial, page 185, this issue.

Baby Gone.

BY AUGUST BECK.

OUR in Englewood live two of my friends, a man and his wife. When newly married a happier, healthier couple was hard to find. Some years after the wedding I knocked at their door. I was greeted by that same woman, and yet, not the same. I hardly knew her. Furrows of sorrow had lined her brow, the face looked wan, even the neck resembled that of an old person, and the eyes spoke of past anguish of the soul.

After being seated, she abruptly said, "I suppose you have heard it?" "Heard what?" I asked. "That our little son died." Then she told me of his sickness and how he left them when but fourteen months old. She took me into the front room where his life-size picture hung. "Now, I can look at it, but it was a long time before I could," she said with trembling lips. I understood her. It was through the death of this little one that her heart had sought its Redeemer. God's hand had reached her, his voice had spoken in the way he knew best, and now, at last, she could say, "The Lord giveth. The Lord taketh. Blessed be the name of the Lord."

In the evening, when her husband saw me to the cars, he pointed to the sidewalk, saying: "Here the little one has walked many a time, and every time he came to a place where the boards were missing, he would get down on his knees and carefully crawl across; then he would straighten up again, and toddle along. On the day of the funeral, when all was over," continued he, "I went into my wife's room. She had gathered all the baby clothes in a heap on the bed, and there she lay over them; it was all she had left. But her soul followed the little one to its new and brighter home, so a communication of spirits commenced, which led her to him, who had the loved one in his keeping, and not until she had given herself to him was she able to look at that picture."

Friends, do you know what that woman will do? Every year until her dying day, she will lock herself in that room, and take out those baby clothes bit by bit. With shaking hands will she smooth the strings of the faded bonnet. Tenderly will she brush the dust off the tiny shoes, and with tear-dimmed eyes will she remember how glad baby was for his new dress, but brought it all a great joy will stir within her, for she knows "she shall see baby again."

1600 Washtenaw Ave. S., Chicago, Ill.

SISTERS' AID SOCIETIES

MURDOCK, KANS.—Our Sisters' Aid Society met Jan. 4 and reorganized, with Sister B. A. Dolp as president; Sister Sarah Moorhouse, vice-president; the writer, secretary-treasurer. We met fifteen times, with an average attendance of six. Our work consisted of quilting, making comforts and clothing. We had a balance on hand, Jan. 1, 1910, of $1.59; collected from fees and work done, $8.35; paid for material for mission work, $7.72; balance on hand, Jan. 1, 1911, $2.13. We sent off clothing to the value of $16.69; total amount for the year, $25.04. We donated work to several needy families. —Anna Fitzgerald, Murdock, Kans., March 7.

GRATIS, OHIO.—Since Nov. 2, 1909, until Jan. 1, 1911, our Sisters' Aid Society has held ten meetings, with an average attendance of seven members. We held one all-day meeting. We try to meet once a month, and sometimes oftener. Our members live quite scattered, and in bad weather we can not meet regularly. During this time we made fifty-four articles, consisting of dresses, aprons, bonnets, prayer coverings, sheets, pillow slips, towels and straw ticks. We also made one comfort, pieced one quilt and did some quilting. Our donations to the Society consisted of clothing, comfort linings and $1.87 in money. Some of our work was donated to the poor at home. Some clothing was sent to the poor children in East Dayton, Ohio. At the above-named date we had $6.70 in the treasury; paid for sewing material, $4.52; received by donations and for work done, $8.52; leaving a balance at the present time of $10.10. Sister Clara Brubaker is our president; Sister Melva Miller, vice-president; the writer, secretary-treasurer.—Sue Kinsey, R. D. 4, West Alexandria, Ohio, March 9.

SHANES, PA.—Jan. 5 our Sisters' Sewing Circle was reorganized, at the home of Sister Susan Wallech. Sister Frances Lotter was elected as our president; Sister Florence Johnson, vice-president; Sister Mary Johnson, secretary; Sister Grace Laughlin, corresponding secretary; Sister Clara Steerman, treasurer; Sisters Florence Johnson and Grace Laughlin, purchasing committee. During the year we held eleven meetings, with seventeen members enrolled and an average attendance of seven. During the year the following articles were made: Eight sunbonnets, eleven coverings and five aprons. We donated six of the coverings, gave a pair of trousers to a brother, and gave to a sister $1. We painted the yard fence of the churchhouse, and paid $1 for the whitewashing of a sister's fence. We sent a box of clothing to a little crippled boy in Martinsburg, Pa.; made seventeen articles of clothing for a sister, and donated a dress and some other things to a poor sister and her little boy. We have an enrollment of twelve honorary members, who pay fifty cents a year. We support an orphan, which costs $20 a year. Our collection for the year was $26.05; articles sold amounted to $3.44; making a total of $31.49. Expenses for the year, $26.54, leaving a balance of $4.95 in the treasury. We have some second-hand clothing on hand, and are also piecing a comfort.—Mary F. Johnson, Secretary, R. D. 4, Greencastle, Pa.

PRAYER MEETING

Christ's Great Commission.

Mark 16: 15-17.

For Week Beginning April 2, 1911.

1. We Are God's Messengers to a Lost World.—With the insistent duties of the office, the shop, the farm, the mill, upon us, there is danger that we grow indifferent, and in our lives and service deny the Lord. Yet we are disciples still,—very "still" at times,—and it is but as we are usable material for the Master, if we put ourselves into his hands. We need the anointing that comes by personal contact with Jesus. The touch of the Redeemer's hand and the look of love in the face of Jesus Christ are all-sufficient to nerve the weakest disciple to greatest achievements (Philpp. 4: 13).

2. A Great Responsibility.—Any man whom Jesus anoints with power is able to tell the old story of Jesus and his love to those whom he meets from day to day. If this world is ever to be brought to Christ, the combined effort of ministry and laity is needed. If, somehow, the great, unused mass of church membership could be mustered into service, and be impressed with the great responsibility devolving upon them, there would ensue a mighty awakening, the like of which has not been realized since Pentecostal days (Acts 2: 37-41).

3. The Signs to Follow.—Christ's promise includes the casting out of demons and speaking with new tongues. It is being verified today that demons are cast out of men, —the evil spirit within, the vileness that mars men's lives. Then, too, they speak with new tongues because their lips no longer profane the name of Jesus, but speak forth "the words of truth and soberness." They are new men in Christ Jesus. The gospel worker today needs a "new tongue,"—a knowledge of the various languages of the aliens that crowd our shores,—that he may speak to "every man in his own language." We need both anointed lips and the gift of tongues for our world-wide evangelism (Isa. 6: 6-8).

TOPICS FOR PRAYER MEETING.

Second Quarter, 1911.

For Week Beginning	
April 2, Christ's Great Commission	Mark 16: 15-17
April 9, Getting Ready to Live Forever (An Easter Message)	Col. 3: 1-4; Eccl. 12: 1-7
April 16, Patient Faithfulness Wins the Crown	Rev. 2: 1-10; 3: 19, 19
April 23, Money—A Curse or a Blessing	Luke 12: 13-21; Matt. 6: 19-21
April 30, The Worth While Life	Prov. 16: 17, 22, 23
May 7, Good Cheer in Dark Days	Acts 27: 20-36
May 14, What Christ Expects of His Church	1 Cor. 3: 1-23
May 21, Why War Should Be Abolished	Isa. 2: 2-4; Matt. 5: 38-48
May 28, Candles Under Bushels	Matt. 5: 14-16
June 4, Christ Winning the World	John 12: 26-32
June 11, Lessons We Have Learned from Life's Failures	John 21: 3-6; 2 Cor. 12: 7-10
June 18, How Much Christian Be Different from Others?	2 Cor. 6: 14-18
June 25, Does Religion Pay?	1 Tim. 4: 8; 1 Cor. 3: 18-23

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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THE GENERAL MISSION BOARD meets in Elgin April 6.

BRO. ABRAM H. ROYER, of Pennsylvania, changes his address from Bareville to Ephrata.

BRO. D. S. FILBRUN, of Dayton, Ohio, changes his address from 2112 West Second Street, to R. D. No. 14.

OUR correspondent reports six recent applications for membership in the First Brethren church, Philadelphia.

BRO. W. R. MILLER, and those that are with him, are expected to reach New York the middle of this week.

OUR Sunday-school workers will be interested in the report of the Sunday-school Committee, found on page 181, this issue.

EIGHTEEN have been baptized at Covington, Ohio, since the dedication of the new church, and seven more await baptism.

THE Brethren in the Second District of Virginia are to convene in District Meeting in the Lebanon church April 27 and 28.

As the fruits of the splendid revival, held at Lordsburg, Cal., by Bro. William Lampin, twenty-five were added to the church.

THE new church at Wichita, Kans., is nearing completion and will be dedicated April 9, Bro. J. J. Yoder preaching the dedicatory sermon.

WE take pleasure in calling attention to a special offer regarding the use of the Sunday-school supplies that we are making. See page 191.

FOR the want of room, elsewhere in this issue, we are placing the Financial Report which, by the way, is a long one, on the Round Table page.

THE District Meeting of Eastern Pennsylvania; to be held in the White Oak congregation, is announced for May 3 and 4. The elders are to meet May 3, at 9 A. M.

THOSE who write Sister Grace E. Gnagey, of the Minneapolis Mission, Minn., should address her at 1210 Twenty-fifth Avenue N., instead of 1210 Twenty-fifth Avenue E.

SINCE the first Sunday in March a revival, conducted by the home ministers, has been in progress in the Payette Valley church, Idaho, and eight persons have applied for membership.

BRO. HENRY ETTER, of Fairview, Mo., died March 8, and was laid to rest at Nevada. He served the church in the ministry a number of years, and is said to have been an exemplary Christian man.

BRETHREN E. F. and J. S. Sherfy, and their wives, called at the MESSENGER sanctum on Monday. They have been spending the winter at Bethany Bible School, but will soon return to their respective fields of labor in Kansas.

DURING a ten days' meeting at Fruita, Colo., conducted by Bro. A. C. Root, of Denver, three were baptized and two restored to fellowship. Bro. Root was ably assisted by his wife. So writes Bro. S. Z. Sharp.

AT the close of a series of meetings in the Rouserville church, three miles east of Waynesboro, Pa., March 5, ten put on Christ in the rite of baptism. Later five more were added to the number, and two others await the initiatory rite.

THE church at Chico, Cal., has been completed and will be dedicated April 2. Bro. W. F. England, of Lordsburg, Cal., is expected to deliver the address for the occasion and then hold a series of meetings that may continue two or more weeks.

BRO. JACOB HOLDERMAN, of Reedley, Cal., a devout minister of the Gospel, passed to his reward March 8, at the age of seventy-four years. He served in the ministry about twenty years, and worked principally in Oklahoma, Kansas, Alabama, Oregon and California.

BRO. PHILIP LANDIS, of Mountain View, Cal., writes us that, should he and his wife live until April 16, they will be able to celebrate their fiftieth marriage anniversary. Thirty-seven years of this time have been spent in the church, and they are still enjoying their spiritual life, as well as their marriage relations.

ELBERT HOLLAND, of Kimberlin Heights, Tenn., has published a four-page tract, entitled "Self-condemned in Two Counts," that is worth reading. He takes secret societies to task in an unusual manner, and he makes a strong point against the order by showing that it is held up as a substitute for Christianity, while no valid substitute of the kind can possibly exist.

BRO. J. M. CROUSE, of Brandon, Colo., who is running a hotel and keeps the MESSENGER, along with other papers, on the table in his office, says that we ought to hear the compliments passed on our church paper by his boarders. One man read the paper all the spare time he had, and when he was ready to leave, to go out to his claim, asked for a copy to take with him. We are always quite willing to have the MESSENGER take its chances alongside of other papers.

ONE time, when holding a revival, Sam Jones said to his congregation: "When you send up your committees to conference to interview the Bishop about your next pastor, what do you ask for? 'Bishop, we want a preacher, popular with the young people;' or, 'We want a preacher popular with other denominations;' or, 'Send us a preacher who is popular with sinners?' I never yet heard of a committee that said: 'Bishop, send us a man who is popular with God Almighty.'"

NOT many men are permitted to live to a good old age and then to have the distinction of dying in the room in which they were born. But this is what may be said of Bro. Daniel M. Baker, one of the elders of the Antietam congregation, Pa., who passed from earthly scenes March 4. He was widely and favorably known as a devoted Christian minister, and watched over the Lord's flock as one who had been called to the work by the Holy Ghost. For some years he had the oversight of the Antietam congregation, and was greatly loved and highly respected by his people.

ONE of our brethren, who is deeply interested in the church and her work says that he should like to see in the MESSENGER some good articles on Sunday baseball. He is confident that the Sunday baseball game is doing more to keep the boys and young men away from church and Sunday-school than any other one thing. In this he is probably right. He is also right in thinking that something might be said in the MESSENGER along this line that would prove helpful; but there is another way of combating the evil, and that is to treat the subject in our pulpits. With a view of developing right sentiment, popular evils should be considered in our columns, but we must not expect the MESSENGER to solve all of our hard problems. The pulpit has something to do. This is true of the church, as well as the Sunday-school.

THIS year the Standing Committee meets June 1, while some of the District Meetings are announced for dates as late as May 3 and 4. Since the Conference Booklet, containing all the business for the Annual Meeting, should be printed and mailed early enough to reach the members of the Committee one week before they leave home for the Conference, it will be seen that some very quick work will be required upon the part of the clerks of these late meetings, as well as upon our part. They should write us not later than the day following the close of their meeting, sending us the names of the members of the Standing Committee and the business they may have for the Conference.

THE editor of the *Christian Union*, Des Moines, Iowa, endeavors to show that the Disciple church is undenominational, for the reason that it has an undenominational name, an undenominational creed,—Jesus the Christ,—and an undenominational form of baptism —immersion. But it so happens that this form of baptism is backward single immersion, which is far from being general, or undenominational. Among the millions that have been immersed, the world over, less than ten per cent of the number have been baptized by single immersion. The other ninety per cent have been baptized by trine immersion; so it is the triple, and not the single immersion, that is the undenominational form of baptism.

NEXT Sunday is the day set apart by the Episcopal church to celebrate the tercentenary of King James' translation of the Bible. This great work was completed in the latter part of 1610, and published March 26, 1611, just three hundred years ago. Fifty-four scholars were employed in the translation, the work having begun in 1604. Seven of the translators passed away before the work was completed. When the version was published, there was a great demand for it, and the demand kept up for nearly three hundred years. Until quite recently it was the only Bible used by the English-speaking races, and the amount of volumes that have been sold, has been simply enormous. While King James' Authorized Version has a strong hold on the people, both in England and in the United States, it is likely to be superseded by the Revised Versions. In this country, however, the American Revised is taking the lead.

THERE is in New York, on Fifth Avenue, a rich church that admires fine thinking and polished English. A high-salaried minister from England was secured, but he finds that his beautiful English and soft manners amount to nothing in a church where the pews are filled by the millionaires; so he leaves, and another noted preacher from beyond the seas is to take his place to see what he can do. One of the Chicago papers suggests that these Fifth Avenue people are not to be moved by polished sermons. They need something about as plain as Beecher one time gave his congregation, when he brought a slave into the pulpit, and had them to raise money enough to purchase her freedom and give her a home. They need sermons about as clear-cut as the one Paul preached on Mars' Hill, or the Sermon on the Mount. So long, however, as rich people are willing to pay for their soothing sermons, we presume they will get about what they want.

A GREAT evangelist recently said, "If men and women are living up to their ideals of honesty and right, I would admire them, and if I knew that their ideals were wrong, I would not endeavor to lead them into the right." This is strange doctrine to be preached by a man who claims to be called of God. According to this theory we would not expect him to attempt to lead an honest Jew to accept Christ as his Savior. He would not ask a Mohammedan to lay aside the Koran and accept the New Testament as his rule of faith and practice. He would not even send missionaries to heathen lands to turn the people away from the idols that they honestly worship. But this is just the kind of seed that is being sown by some men whose names are heralded abroad in the land. If the theory be a correct one, we might as well keep all the foreign missionaries at home, save our money, and let the unenlightened people of other lands worship as they feel disposed.

It is said that in the United States last year, according to the revenue report, there were manufactured 54,402,230,113 cigarets, or enough to belt the globe twenty-two times. Counting ten minutes to a smoke, it would take 2,600,000 men, smoking ten hours a day, one cigaret after another, two years to consume the annual output. The country spent $900,000,000 for tobacco and $800,000,000 for amusements. We are wondering how much of this $900,000,000 was passed over the counter by our people.

Railroad Arrangements for Annual Meeting.

THE following letter received from Mr. Eben E. MacLeod, Western Passenger Association, is self-explanatory:

Chicago, March 14, 1911.

D. L. Miller,
Chairman Committee on Transportation,
Church of the Brethren.

Dear Sir:

Referring to your application for reduced fares, account above-named occasion:

This question was given careful consideration at a recent meeting of this Association, and beg to advise that the lines interested have individually announced open rate of TWO CENTS PER MILE IN EACH DIRECTION for your Conference, from points in the Western Passenger Association territory to St. Joseph, Mo., and return; dates of sale, May 30 to June 5, inclusive; final return limit June 30, 1911; open form of ticket to be used. From territory from which fares apply both via Chicago and St. Louis, tickets may be routed one way via Chicago and in the reverse via St. Louis, in connection with authorized routes west thereof; tickets reading both ways via Chicago, or both ways via St. Louis, must read over the same routes west of those gateways in each direction.

Eben E. MacLeod.

The other Associations will report in the near future, and as soon as reports are received they will be published.

D. L. M.

The Most Lovely Grandmother.

IN the Home and Family Department, this week, will be found a most interesting picture of Mrs. Serena A. Minard, a Quaker lady of St. Thomas, Ontario, Canada. It is reproduced from the January issue of the *New Idea Woman's Magazine*. Last year the editor of that interesting journal offered a prize for the picture of "The Loveliest Grandmother" in the country, and he was simply surprised at the number of nice photographs that came to his desk. He says it seemed to him that nearly everybody in the country had a sweet old grandmother. The pictures were turned over to a committee of seven persons, who finally selected the one which we are publishing, and decided that it should be awarded the first prize. A number of others were printed in the journal, but none of them measures up to this one.

The selection is most fitting. It shows not only a fine face, but the general appearance indicates that the woman, in her becoming Quaker bonnet, stands for something. It is a picture that would attract attention anywhere, and such a woman would find a welcome in any civil society. No one would, for a moment, question her religious convictions, or entertain a doubt regarding her high moral standing. And while the picture is a lovely one, it might easily be duplicated a hundred times in the Brethren church. There are young sisters, wives, mothers and grandmothers, all over the Brotherhood, who have faces just as attractive, and whose attire is just as commendable. We thank God that we have been permitted to live and work in a generation, noted for this high type of womanhood. Then we thank heaven for the privilege of attending more than thirty Annual Meetings where sisters of this spiritual type might have been numbered by the hundreds.

Elders and the Anointing Service.

WE receive not a few inquiries regarding the anointing service, and are asked to answer certain questions through the MESSENGER. One correspondent, who seems deeply interested, wishes to know whether it is always proper for an elder to select a minister in the second degree to assist him in the anointing service, when there are other elders, even the elder in charge, in the same congregation. The practice of our people, in regard to permitting the sick to select those whom they wish to perform for them the anointing service, makes the question a very delicate one.

In James 5:14 we read: "Is any sick among you? let him call for the elders of the church." The original says, "The elders of the congregation," meaning the presiding officers, the elders or the bishops. The presiding officers were sometimes called elders, and sometimes bishops, the terms being used interchangeably. There was always a plurality of these officers for each congregation, and they were expected to work together in looking after the interest of the flock, with the older or more experienced one as leader. But among them there was no particular preëminence—one above the other.

It was doubtless James' intention that the sick of any congregation should call for the elders of that congregation to perform the anointing service. In any work of the kind the elders were to assist each other. It would be no more than reasonable to suppose that visiting elders of piety and prominence from other congregations, or cities, should sometimes be invited to assist in the service. The instruction of James presumes that the members of any church, or congregation, should have all necessary confidence in those chosen by the Holy Ghost as the overseers of the flock, and could, therefore, call on them in perfect faith. This would be the ideal condition of any congregation and its elders. But, unfortunately, such is not always the case, and this has, in a measure, led to some deviation from the apostolic idea.

In view of what we are stating, we suggest that it would be advisable for the elders of any congregation always to assist each other in the anointing service. The feeling between them ought to be such as to enable them to work together in perfect harmony. In the absence of a second elder, it should be considered proper for an elder, or the pastor of a congregation, to call on a minister in the second or first degree, or a deacon, if necessary, to assist him. But it is unfortunate for the congregation, as well as for the elders themselves, when those in charge of the Master's flock can not work together in the manner contemplated by the apostles, when they organized churches and placed them in charge of men to watch over their souls for good. The disposition of some elders, to act wholly independent of the others, of the same congregation, is not only unfortunate, but it is to be deplored.

Is an Itinerant Ministry Desirable?

In Two Parts.—Part One.

THE Gospel clearly provides that local churches shall have pastors, but it outlines no system which determines the tenure of the pastorate. We do have examples of Jesus and the apostles determine the limit. Their work was to introduce the Christian religion, and establish the church. They went from place to place, preaching the Word and confirming believers; they did not settle down to local pastorates. In fact, the church had not then reached the stage of local organization as it has now, and territorial lines as they are used today. It was viewed more as a whole, and Jesus was Shepherd to the whole church, followed by the apostles.

Nor does the example of Paul settle the question, who, of the apostles, stands in a class somewhat by himself. His work took the office of the pastor, to some extent; not wholly, not mainly. He was pastor at Corinth eighteen months, and at Ephesus three years. But at both places he labored, no doubt, more as an evangelist than as a pastor. However, his work partook of the nature of both the evangelist and pastor, the former claiming the larger part; and to the church at large he served as an overseer, or general bishop; for he declared that upon him daily "was the care of all the churches." But he was not a local pastor, or bishop, as we are concerned with the subject today.

The system to govern the tenure of the pastorate, therefore, must be worked out in the light of the purpose of the ministry, reason and experience. Some churches have a system that a pastor can not remain in charge of a congregation longer than from one to four years, except that, under extraordinary conditions, the term may be lengthened a few years. This system has many points of advantage, and it has also some very objectionable features. Some of the advantages are that it places the pastor completely in the position of a servant, which is his proper position; it makes regular changes; the wisdom of the conference decides where the pastor is best suited to work; it protects the pastor, probably, as far as it is possible to do, from the temptation to seek the charges paying the biggest salaries; it protects the congregation also from the temptation to attract the big preachers with big salaries, and thus seduce men with money under prostitution; and it brings the whole pastor question under a complete system, which is most desirable.

Some of its disadvantages are that the congregation has no voice in the selection of its pastor, which violates an inherent right. It sometimes happens that the pastor is assigned where he is not wanted,—to say nothing of his disinclination to be placed on a charge under such conditions, and it is hardly possible that he can do his best in such a case. It sometimes removes the pastor when he should, by all means, remain, but he must go because his term of years is up, with probably a few added.

In other churches the whole question is left with the local church and the pastor. The church calls one to be its pastor, states terms of support, etc., and the one called decides upon acceptance. Or maybe the pastor and the church will negotiate matters of support, etc., until the conditions are adjusted to the satisfaction of the two parties to the contract. Then the pastor accepts, and enters upon the work without time limit. Ordinarily he is expected to remain as long as both parties are satisfied.

This plan also has advantages and disadvantages. It overcomes some of the disadvantages of the other system; while it loses some of its advantages. It is certainly desirable, to say the least, that both the pastor and the congregation should have some voice in these matters. Then, too, there is no rule to violate as to term of service. As long as the work goes and the pastor is growing into influence and power in the community, the way is open for him to remain, and he ought to remain.

But under this plan changes are often not made when they ought to be made. Often they are not made when the congregations would be glad to make them. And there is the whole support question left with the congregation and the pastor, which method has its serious objections. It leads the pastor to stipulate his price as if he were contracting to work on the farm or in a shop, counting out so many sermons against so many dollars and cents, bringing the ministry down squarely on the basis of merchandise, which is in violation of all apostolic teaching and precedent. The church is bound, by apostolic teaching and precedent, to support her ministers; but the minister is not given the right to barter sermons for money. It also leads pastors to forsake the weaker churches for the stronger ones, when the salary is better; and it leads the strong churches to take advantage of the weakness of human nature, and also the weak churches, to lure their pastors away with a nice salary. The whole support question should be carefully guarded; and it should not be determined, primarily, by the beneficiary.

There are still other churches that do not consider the rotation of their ministers at all. They are mostly those who elect their ministers of their own number, and expect them to serve without support. They are chosen, for the most part, with a view to local needs; they are expected to serve for life, whether they are effective or not, whether they take to the work with interest or not, or whether their labors are appreciated or not. No thought of changing is entertained, either on the part of the minister or the congregation.

H. C. E.

Florida As a Mission Field.

As is well known, we, as a church, have not yet been able to do much work in the Southern States. During the years when slavery was an institution in the South, recognized by the Government, our doctrine on that subject was against us and proved to be a considerable barrier against establishing our church in that territory. After the war was over, the bitterness and prejudice, left in the minds of the people, was so great

and deep-seated as to make it an undesirable field for successful missionary work, and as a result not much well-organized effort was made to plant churches in the more Southern States.

But as this feeling has now largely passed away, these disadvantages and obstacles do not now obtain. Therefore there must be other hindrances in the way, or else we, as a people, are not doing our duty in trying to save the world for Christ.

Either it is not a promising field in which to save souls, or there are other fields, in our estimation, that promise a richer harvest. The souls are here, and a very large percentage of them are from the West and North, and seemingly just as ready to accept the Gospel as are those of other States and countries. In this small city of St. Petersburg all the Protestant churches are represented and have places for worship, except our own, the Mennonites, the Friends and a few others. What our excuse can be, we are not able to name, and yet we think we know some of the "whys."

For years our members, ministers and all, have been pushing westward at a break-neck speed until we are now crowding them to the Pacific Coast and the northern boundaries, so that there is no more land to take,—for whom? for what? Perhaps if these two questions were truly answered, the excuses would be known; at least, partly so. Is not this true, brethren? What do you think about it? We say: "We are to do as we pray," and we act out our thoughts.

It is said that colonization has been an active element in our missionary work in the States, and that it is a good thing,—and surely it is. But why all this pushing and struggling westward and northward, and none of it southward? It seems to us that the souls down here are quite as valuable as are the other souls that we are trying to save by forming colonies. And what seems a little strange, about this colony scheme for saving souls, is the fact that in some cases there are almost as many preachers as there are members, and in other cases too many, to be advantageously utilized. In some places there is an excess of preachers, while in other places there is a dearth even to starvation.

It seems to us that if men are called by the churches to preach the Gospel and to save souls, that ought to be their work. And to do this they ought to go (better "be sent"), because the apostle says: How can a man "preach,"—"go,"—unless he is "sent"? Paul did not know; and if he did not know, we don't see how we are to know. Do you?

Well, we are trying to lead out along this line far enough to see just why it is that we don't follow the same plan to save souls down South as we do in the West and North.

The other churches send their ministers down here, independent of placing colonies. They locate the ministers in the towns and cities to organize and build up churches, and to save souls. And as a result they have their congregations, and if our people and children come South and find no church of their own, they are swept into the churches that are here. Who is to blame in such cases? It truly is a hard problem to solve, as things now are. Our preachers have been called, but how many are sent? I tell you, brethren, no minister can come down here (or anywhere else), preach the Gospel and build up churches unless he is sent, which means that he must be suitably and respectably supported. This, we believe, is the plain English of the matter, and we might as well face things as they are.

As we now see things, it is our opinion that Florida can not be made a successful field for our people by the "land colonization" scheme as a whole. There may be some specially favored location where a colony might succeed, but there are not enough of them to make the plan a general one. The best opportunities for securing a livelihood and making life a success, are in the towns and cities. And the only way to do successful church work will be to send a minister and church workers into some of the favorably-located towns and cities, support them, build cheap chapels, start Sunday-schools, and thus form church homes for our people who come South to be benefited, and enjoy the very excellent climatic conditions to be found throughout the State. It is our opinion that the better these conditions become known, the larger will be the immigration in this direction, as good health, climatic enjoyments and long life, with the religion of Jesus Christ in the soul, mean more to human kind than gold and silver without the comforts of life, which, through the blessings of God, are intended to be our heritage in this life. In many respects this is a goodly land for such as can believe that "godliness with contentment is great gain."

We see no reason why our people could not live here, be successful in establishing congregations and leading happy and prosperous lives. Many of the people, as said before, are from the North and West, are sociable, moral and religiously inclined. But, as a final advice, don't buy land, lots, houses or anything else down here, "sight unseen." Know what you are doing. "Be sure you are right, and then go ahead."

H. B. B.

An Elder From Another District.

It would seem that there is need of some information regarding the advisability as well as the lawfulness of a congregation selecting for overseer an elder residing in another State District. We are requested to say something on the subject, it being a question that has given rise to some embarrassment in a few sections of the Brotherhood. There might possibly be conditions in which a congregation would be justified in going outside of her State District for an elder, but such cases are certainly very rare. To adopt a policy of this kind would not only show a disrespect for the elders of the Home District, but would practically place the church beyond the help and influence of the District elders. Such a church could not have any representation, through her elder, in the elders' meeting. Her elder would not be in a position to recommend for ordination, nor would he be in a position to coöperate with the adjoining elders of the District, of which his church is, or should be, a working part. Should the church be a mission point, she not only places herself beyond the reach of the District Mission Board, but beyond the reach of the General Board. She can receive help from neither. It is not likely that a prudent elder would care to take the oversight of a church in another District without having a good working understanding with the elders of that District. The complications are such as to make the situation just a little too embarrassing to be enjoyable to most elders. We would certainly advise a church, needing a nonresident housekeeper, to select an elder from her own District. This would be Christian courtesy, at least. Then it would avoid the many complications to which we have only briefly referred.

The Clothing for Mission Points.

A few of our readers are a little sensitive about what Sister Grace E. Gnagey said, a few weeks ago, regarding the class of clothing sometimes sent to mission points. Some were very favorably impressed by the article, while a few were not. Judging from the information that has for years been coming to our desk, from different quarters, it occurred to us that it might be well to have something said on the subject, and for that reason we were glad for the communication. There is no need of any one becoming sensitive over matters of this sort. What was said put a number of good people to thinking, and helped them to information and suggestions that they appreciate, and for which they feel very grateful. Of course, there are a number of missions to which the article does not apply, for the reason that the members of these missions are in a position to care for most anything in the way of clothing that may come to them. We further state that the article is mild, as compared with what sometimes appears in other papers. As an instance we refer to what was published in the December issue of the *Ladies' Home Journal*. We were urged to have this article appear in the Messenger, but we were probably right in thinking that the medicine was just a little too strong for most of our readers. The article does not seem to harm a million of outsiders, who read that journal, and our people may rest assured that what little was said in our columns, on the subject, is not going to affect our standing in the estimation of the outsiders who read the Messenger. We suggest that the Sisters' Aid Societies continue their good work in supplying mission points with what may be required, resting assured that what Sister Gnagey wrote is not meant for people who have no need of the suggestions offered in her article.

Some New Districts.

We are just in receipt of the Minutes of the District Meeting of Oregon, Washington and Idaho, with the following papers marked for the Annual Meeting:

1. We, the district of Oregon, Washington and Idaho, petition Annual Meeting of 1911 to grant us the privilege of dividing our District into three separate Districts to be known (1) as the District of Oregon; (2) the District of Washington; (3) the District of Idaho and Western Montana. The State lines be used as boundary lines except in the connection of Idaho and Montana.

Number of churches in Oregon,	8
Number of elders in Oregon,	5
Number of members in Oregon,	356
Number of churches in Washington,	13
Number of elders in Washington,	14
Number of members in Washington,	543
Number of churches in Idaho and Montana,	11
Number of elders in Idaho and Montana,	15
Number of members in Idaho and Montana,	565

Comparative Territory.

The area of the present District of Oregon, Washington and Idaho comprises 260,000 square miles.

Equal in area to Illinois, Indiana, Ohio, Pennsylvania, Virginia and West Virginia, the principal territory of the Church of the Brethren.

2. Moved that the Moderator appoint a committee of three, one from each State, to draft the plans for dividing the District, to be presented to Annual Meeting, according to the rules of Annual Meeting.—Passed. (Committee: Eld. C. Barklow, Eld. E. Faw, Eld. J. C. Neher.)

But Few Annual Meeting Queries.

It looks as though we may have but few questions to dispose of at the next Annual Conference. If we take the right view of the situation, this may be only the better for the church, and may enable those in charge of the business to do only the better work. A few papers for consideration need not necessarily mean a short meeting, but they should mean work more than ordinarily thorough. At the Jerusalem Conference there was but one leading question discussed, and yet the meeting was a most interesting, instructive and helpful one. And since it looks as though we are to have fewer papers to consider in our future meetings, than we have been considering in the Conferences of the past, it may be advisable for us to begin planning for some other important work at the Annual Meeting. We may find it wise to devote a half day to the Sunday-school work, another half day to mission work, and another half day to the educational interests. We may want to spend a half day on Bible schools, an equal amount of time on ministerial preparation, and a host of other live questions. There is hardly any limit to the questions that may be taken up, discussed and acted on with profit at the Annual Conference.

Some More Swindling.

We are asked to call attention to the way that some of our people in the West are being swindled by a crippled man, nearly blind, who says that he is authorized to do business for the Brethren Publishing House. He gets a great deal of money, and we are surprised at the way some large congregations are taken in by him. We are asked to expose the man and protect our people. There is no use in us occupying space, attempting to protect our members against swindlers, so long as they will not do a little thinking for themselves. Why is it that members will persist in trusting strangers with their money? Why is it that well-to-do congregations will take up a liberal collection for a man about whom they know nothing? We have a letter showing that a stranger collected $60 at one point, went to a town near by, got drunk, and continued on a spree as long as the money lasted. So far as we are concerned, our patrons can rest assured that the Publishing House never sends out a man to do business who can not show proper credentials. As for needy strangers, the better way is to attend to their immediate wants, and hold them until their record can be investigated. This method will give our people and churches all the protection against swindlers they need.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas. ..... Elgin, Ill.
L. W. Teeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

BRANDON, COLORADO.

We feel greatly encouraged, here at Brandon, from the fact that so many of our kind brethren and sisters are contemplating coming with us, and are under the purpose of getting land and earthly homes, but for the sake of building up a good, strong church here: We have preaching every Sunday morning at 11 o'clock,—half the time by the Presbyterians, and the other half of the time by the Brethren Today the call came to us to have preaching Sunday evening. The majority of the best people, here in town, like to hear our brethren preach. They seem to enjoy good, straight Gospel sermons, filled with the Spirit. We hope soon to be able to have a house of our own to worship in. We use the schoolhouse at present. We have a good (union) Sunday-school here, superintended by the Brethren. Brandon is located on the main line of the Missouri Pacific R. R., from Kansas City to Pueblo, 170 miles east of the latter, in a beautiful, level valley, with deep, rich soil. We have two ministers living here—Bro. Hulse and the writer. Pray for us, in this new field of labor. J. M. Crouse.

Brandon, Colo., March 6.

BETHANY BIBLE SCHOOL.

A marked growth is seen in all departments of Bethany's practical work. New lines of activity are being developed to meet the greater needs and opportunities.

The Hospital workers are planning to keep permanently in touch the patients after they go from the Hospital. Thus one who has manifested some interest in the better life, is not only followed up by the personal efforts of the workers, but the Gospel Messenger is sent to him as a regular visitor, carrying its beacon light of truth.

Feb. 26 a special love feast was held for the benefit of our Chinese brethren. Bro. E. B. Hoff officiated, being assisted by Brethren Moy Way and Moy Wing as interpreters. Eight Chinese brethren, with thirty-eight American brethren and sisters,—most of whom are workers in the Chinese Sunday-school,—participated. The services were witnessed by a number of the Chinese pupils who are not Christians. This feast was a source of rich blessing to all present.

A Sunday-school for the Jewish people was opened up, recently, in the old Bethany building, 1526 Hastings Street. Forty-two pupils, representing all grades, from the primary to the Bible class, were present the first Sunday, and the number is increasing. The lessons from the Bible are well received. Sister Katherine Newsom is the superintendent.

Two dear souls were received into the fold by baptism, here at Bethany, on the evening of Feb. 22.

Chicago, Ill., March 11. Marie Jasper.

WOODBURY, BALTIMORE CITY CHURCH, MD.

Since our last report a new pool has been built. Two sisters have been baptized. We have an increased attendance at Sunday-school, Christian Workers' Meeting and preaching services. Bro. I. N. H. Beahm gave us three of his Bible Land lectures, which were much appreciated. Bro. J. S. Lau has been appointed as agent for the Publishing House. Bro. Virgil C. Finnell was also with us and gave us an interesting talk on "The Past, Present and Future of the Brethren Publishing Interests," and did considerable business for the Publishing House in the Woodbury church. His work was appreciated.

Owing to the sad affliction of my son, Ellis, and other conditions it has become necessary for me to close my pastoral work with the Woodbury church. This I very much regret and only reluctantly I submit to it. The past two and a half years I have labored with, and in the interest of, the faithful little band of the Lord's workers in the great and wicked city of Baltimore, Md. While the skies were not all cloudless, yet our stay with them was pleasant. We were with them only to learn to love them, and I rejoice in believing that the ties of Christian love were mutual.

I believe that the Eastern District of Maryland should increase its interest in the two little churches of Baltimore. Much more work should be done in the city, along pastoral and missionary lines.

At this time I do not know what my future work in the ministry will be. At present I am caring for our afflicted son. I hope, if it is the Lord's will, to do some evangelistic work, as soon as conditions are such that I can. We solicit an interest in the prayers of the faithful. T. S. Fike.

Detour, Md., March 8.

FIRST GRAND VALLEY, COLO.

We have just closed very successful revival meetings, conducted by Bro. A. C. Root, assisted by his wife. They began their work Feb. 5, and closed March 1. Four were baptized and one was reclaimed. The members are much revived and strengthened. Bro. Root is an able and fearless expounder of the truth. Sister Root is an able and faithful helpmate to her husband. She conducted the consecration service, one-half hour before preaching each evening. She was also called to the prayer service held each afternoon, from house to house, in the neighborhood. While we can not report as many brought into the fold as we should like, yet we are quite sure that much good has been accomplished, and the good seed sown may later bring forth fruit unto the Lord. We feel to recommend Brother and Sister Root as faithful servants in the Master's cause. Those who may desire good work done in their churches would do well by employing their services. Now, as the revival meetings are over, it is the members' duty carefully to feed the lambs who have been gathered into the fold, and keep the good Spirit at work during the coming days. We feel to thank God for the good meetings we have had. D. M. Click.

First Grand Valley, Colo., March 4.

MUSCATINE, IOWA.

March 5 we had the pleasure of entertaining two members of our Mission Board,—Eld. E. F. Caslow, of Yale, Iowa, and Bro. E. C. Trostle, of Panora. Bro. Caslow gave us a good address at 11 A. M. on "Union Workers With God." At 2:15 P. M. we engaged in a missionary program, which we had prepared for the occasion. About two and one-half hours were spent together in this service, after which a collection was taken. At 3 P. M. we met at Bro. Royster's place, South Muscatine, to baptize a man who had been baptized twice by single immersion, and once (last summer) in Chicago by trine immersion. Last spring he was visiting a friend of his, near the Mission, who was a brother. Then he attended our meetings and witnessed baptism by trine immersion preached, which he believed. He soon went to Chicago to work and found a man that would baptize him by trine immersion. Some time ago he came back and found us again. He was then led into the full light of the Gospel, and united with us. After being baptized he praised the Lord for the opportunity of doing his whole duty. Soon afterward he gave us a good talk on the Round Table, "What Can I Do for Missions?" T. A. Robinson.

Muscatine, Iowa, March 7.

SPRING CREEK, PA.

Our church met in council today, with Eld. J. H. Longanecker as moderator. The council was largely attended, and we had a very good day. A number of matters of note were considered. Brethren J. H. Longanecker and Allen Bucher were elected as delegates to the Annual Meeting. Brethren J. H. Gingrich and J. B. Aldinger were chosen as delegates to the District Meeting of Eastern Pennsylvania, which will convene in the Big Valley congregation. The writer was appointed Gospel Messenger correspondent. One was reclaimed, and three letters of membership were accepted; also several letters were granted.

Bro. Daniel Kreider, one of our ministers, will leave us for Adams County, Pa. Our dear young minister, Bro. Jacob H. Gingrich, is at Bethany Bible School. Our congregation has now 422 members, with nine ministers, (five being elders), and seven deacons. Our Sunday-school and prayer meetings are interesting.

The sisters will break the bread and pass the cup, hereafter, at our love feasts. We will build a new meetinghouse at Bachmansville. The plan of dividing our large congregation was considered, but it was deferred indefinitely. Brethren Milton Bashore and E. W. Brandt were appointed as missionary solicitors. We decided to hold two love feasts this spring. The one will be held at Spring Creek May 19 and 20 at 3: 30 P. M.; the other, at Annville June 14 and 15 at 3: 30 P. M. Our congregation is in a splendid condition, under the efficient oversight of our dear elder, Bro. J. H. Longanecker. Edgar M. Hoffer.

Elizabethtown, Pa., March 6.

MY KENTUCKY STORY.

I had read the story of Brethren Hostetler, and others, establishing the truth in Kentucky, in the early part of the former century and during the later years of the preceding century. I also was told of the high esteem in which they were held by their fellow-citizens. I had noted, with interest, the progress made in the last forty years, to establish what was so propitiously begun with the earliest history of the State, but the opportunity for me to lend a helping hand did not come until March 1, 1911. (Confidentially, there may have been opportunities, but none seemed so imperative.)

The Constance Mission is several miles beyond Cincinnati, on the Kentucky side of the beautiful Ohio River. It was established fourteen years ago on this writ: John Moll and wife were living there. She had considerable experience in establishing outposts of mission work for the Baptists in Cincinnati, and he was reclaimed from the enchanting cup by the Salvation Army. He heard of the Brethren, and wrote to the Southern Ohio Mission Board. Then Eld. D. M. Garver went down to Constance and held meetings in their small house. Bro. Moll was baptized, and one year later, his wife. Thus the work at Constance was started. Meetings were held in their house for four years, and then a church, 20 x 30, was built by the Southern Ohio Mission Board.

Eld. Jonas Horning, Chairman of the Mission Board, and Brother and Sister Moll deserve special mention for their labors and sacrifices, that made this development possible. The church was built eleven years ago. Sunday-school is held every Lord's Day, and preaching services every Lord's Day evening by Bro. John Moll, who has been in the ministry for several years. Once a month a helper goes down from the Valley and they have several meetings. About thirty persons have been baptized. Some have moved away and some have gone back. A love feast is held twice a year, and a council meeting whenever necessary.

The Mission is under the control of the Lower Twin church. The Southern Ohio Mission Board helps them some, and several Aid Societies have helped the poor children. The people are mostly poor. Many of them have only small lots. Some are renters, but every family has a canoe, and about all the expense they have, in traveling, is "elbow grease." Brother and Sister Moll are held in high esteem by their neighbors, and it would be a great blessing to all the Kentucky towns if they had Molls as their spiritual helpers.

Observations:

1. Our humble church at Constance is small, compared with the "St. Joseph Mission and Hospital" of the Catholic church across the river, costing more than half a million. Will we ever give as well as the Catholics?

2. Although Moll is often referred to as the land of "Moonshiners," I was humbled to hear that the citizens of Constance have to cross the river to Ohio to get intoxicating beverages!

3. Kentucky is surrounded by States that have large churches and Districts of the Brethren. Why not establish churches in Kentucky? Then, in a few years, the Reading Clerk at our Annual Meetings, while reading out the list of Districts, might call Kentucky, Ohio, Indiana, Illinois, Missouri, Pennsylvania, and West Virginia. Behold, the opportunity is at your door! Will you carry the blessings of life to the people of Kentucky and receive the great blessings in store for you? Jno. Calvin Bright.

R. D. 4, Dayton, Ohio, March 10.

FROM JERUSALEM TO INDIA.

Saturday morning, Dec. 31, Bro. A. C. Wieand and wife and the writer bade adieu to our party in Jerusalem, and boarded the morning train for Joppa, from which point we embarked on the "Tirol" at 6:30 P. M. for Port Said, bound for Bombay, India.

At Port Said we had the pleasure of meeting Mr. and Mrs. Locke, of the Sailors' Rest Mission. They have built up, during their twenty-five years' stay in Port Said, a fine "Home for Sailors," and greatly endeared themselves to the hearts of many sailor boys, with whom they come in constant contact.

From Port Said we went by rail to Cairo, where we spent several days. Cairo is an extremely interesting city, but for the most part is wholly given over to pleasure and self-gratification. Nowhere else in the world, from every land, come here to enjoy its delightful climate, and to revel in their riches. Not a few Americans contribute to the immoral use of wealth and prestige, which has and is still working such havoc to missionary enterprise in North Egypt. The most lamentable feature of which you see and hear about everywhere is, that the representatives of the so-called Christian lands are such poor lights to these non-Christian lands. In business circles, in social movements, in educational propaganda they are sometimes not only worthless but, on the contrary, extremely detrimental to missionary work.

On Friday morning, Jan. 6, we went aboard the "Africa," of the Austrian Lloyd Line, and at 11: 30 we were off for Bombay. The Captain was the Sister Carl's was a pleasant one. The next day, at 2 A. M., we reached Suez, where a large amount of sugar was discharged. From Suez to Aden we had a most delightful voyage. It was not too hot nor too cool,—just right. A gentle southeast wind blew almost continually. Our good ship "Africa" plowed her way steadily on, night and day, at an average run of about 300 miles per day.

Wednesday, Jan. 11, we arrived at Aden, where the vessel unloaded another large lot of sugar and tobacco. While ashore here, we got our first real touch of heat. The rays of the sun were almost scorching and in consequence thereof we exchanged our straw hat for a topee, which has been our constant protection ever since.

Tuesday, Jan. 17, at about 10 A. M., we sighted land. We were still some distance from Bombay, but soon after we entered her fine harbor amid the hustle and stir of her enterprising cosmopolitan life.

Bombay is a beautiful city of 1,500,000 people. She is

beautiful for situation, together with her fine parks and public buildings. By 12 o'clock we were ashore, and thus, once again, we were made to feel the goodness of God in giving us a safe and prosperous journey to this far-away land. After a half day's rest in Bombay, we took the train for Anklesvar, stopping between trains at Bulsar, to pick up our mail. Here we received the kindly welcome of the boys and girls, as expressed in song and garlands of flowers.

At Anklesvar we found Bro. and Sister Stover busy in their work. Bro. Stover was preparing to leave for the Lucknow Conference of Missionaries among the Mohammedans. We joined him and went as far as Agra, where we tarried over Sunday, in order to see the Taz Mabal, and see the mission work being done there. Two days later we again joined Bro. Stover at Lucknow and spent three days very profitably at the Conference.

From Lucknow we went to Allahabad to see an exhibition of the industrial work of India, and especially of the Central Provinces. Then we went on to Benares and saw the most famous bathing place of the Hindu, on the banks of their sacred stream, the Ganges. Here one sees the very heart of Hindu worship and its results. Priestcraft, debauchery, vice and misery abound,—so much so that one turns away sick at heart, and breathes a silent prayer for the coming of Christ's kingdom on earth.

From Benares we went to Calcutta, visited Serampore, the seat of Carey's early missionary work; also his grave. We also went to see the famous Calighat Temple where many animals are sacrificed to the Hindu gods and goddesses.

In company with M. C. Lehman, of the American Mennonite Mission, we went to Dhamtari, where he and his wife are located. Our Mennonite brethren have a splendid school and orphanage work here, for boys. About 125 are in attendance. They also have Missions at Rudri, Balodgahan and at Sankra. They also have a Leper Home near Dhamtari, where they are now caring for some 130 lepers. These lepers have all become Christians. Their work, as a whole, is of a high standard, and as such is coming into favor with both the Government and the natives.

We are at present stopping with J. N. Kauffman and wife, who are located at Rudri. Here they have a large Girls' School and some industrial work. From here we expect to go to Bombay and then visit our own mission stations. If the Lord wills we shall be present with the brethren and sisters at their coming District Meeting. About March 1 we plan to sail for America, via the Pacific, stopping at Colombo, Singapore and a few other points, en route.

It may be of interest to the many friends of Bro. A. C. Wieand to know that he is greatly improved in health, and hopes to be able to resume his school work again at the opening of next year. Delightful weather now prevails in India. The farmers are busy gathering their winter crop. While the missionaries of the cross are bending their energy to gather in the rich spiritual harvest, may we continue to pray the Lord of the harvest to send forth more laborers to this harvest field. J. F. Souders.

Rudri, India, C. P., Feb. 5.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Inglewood.—We met in council March 4, in the afternoon instead of at night, as was our former custom. We elected a temperance committee of three brethren; viz., Brethren Asa Thomas, Orville Calvert and T. M. Calvert. Brethren Oscar Matthias and W. Q. Calvert are our delegates to District Meeting; Brethren Wm. J. Thomas and J. G. Calvert, alternates. The Christian Workers, of Pasadena, East Los Angeles, South Los Angeles, Long Beach and Inglewood held their quarterly union meeting here the last Sunday in February. It was a most inspiring service, and the house was crowded, notwithstanding the inclemency of the weather. Our series of meetings, conducted by Bro. Bosserman, of Pasadena, will begin April 2.—Jennie A. Stoner, Inglewood, Cal., March 13.

Los Angeles church met in quarterly council on Friday evening, March 10, Eld. D. W. Crist presiding. Brethren G. G. Lehmer and D. W. Crist were chosen to represent us at District Meeting. It was decided to send a delegate to Annual Meeting, who will be selected later.—Eva M. Frantz, 3309 Manitou Avenue, Los Angeles, Cal., March 13.

Santa Ana.—Our church met in council March 11. Our elder, Bro. S. G. Lehmer, presided. We reorganized the Christian Workers' Meeting officers. Sister Grace Lingenfelter is president: Sister Etta Rhodes, secretary. Brethren J. B. Bashor and G. N. Rexroad were elected delegates to District Meeting, which meets at Covina, Cal. Bro. Lehmer preached for us on Sunday morning and evening. A temperance committee of three was also elected. Bro. R. Moomaw, Sister Etta Rhodes and Sister Ora Brunner constitute the committee.—Lizzie R. Pugh, 606 East First St., Santa Ana, Cal., March 16.

COLORADO.

Denver.—March 12 Bro. A. C. Snowberger gave us an able discourse. In the evening Bro. T. E. George preached to an appreciative audience. Our District Mission Board has been with us, looking over the work. March 16 we met in council. Bro. A. C. Daggett presided. Bro. L. F. Love will represent us at Annual Meeting. Seven letters were received and two were granted. We regret that Bro. A. G. Rust will soon leave us for Palisades, Colo. Our prayers will follow him to his new field of labor. May 28 is the time set for our love feast.—Blanche A. Long, 54 South Penn., Denver, Colo., March 17.

CUBA.

Omaja church met for love feast March 8. A very spiritual feast was enjoyed; twenty-two surrounded the tables. Bro. Ira P. Eby officiated. Bro. and Sister John Stump of Miami, Texas, were with us. We had hoped to have others, but they deferred coming until another season. The outlook is good for work here, and we should be glad to have other members come in and help build up the cause.—Grant Mahan, Omaja, Cuba, March 13.

ILLINOIS.

Batavia.—Feb. 26 Bro. E. E. Eshelman, of Bethany Bible School, gave us two good sermons. Our pastor, Bro. S. S. Blough, was absent. In the evening our Christian Workers' Meeting rendered a temperance program, at which time Bro. Johnson, of the same school, gave us a short talk. March 5 Bro. E. J. Keller gave a talk to the members of our Christian Workers' Meeting about his work among the boys at Hastings Street, Chicago. The evening collection amounted to $3.31, which was given to him.—Ruth Hawbecker, 239 North Park St., Batavia, Ill., March 15.

Big Creek.—We met in council March 4. Our elder, Bro. D. J. Blickenstaff, presided. Considerable business was disposed of, and we feel that the Lord has been with us in the work. Officers for the Sunday-school were elected. The church decided to retain Bro. Blickenstaff as our elder. Bro. Dow Ridgely was chosen as our delegate to Annual Conference, with Bro. N. S. Dale, alternate.—Geo. Eble, 713 East Main St., Olney, Ill., March 11.

Decatur church met in council March 9. Eld. Geo. Miller was present. Our Sisters' Aid Society was reoganized. Sister Dubes is president; Sister Oliver, secretary. Bro. Garber was elected leader of the prayer meeting for one month. A temperance committee was elected as follows: Brethren O. D. Barnhart, Zollers and Cripe. Bro. Eller came to this church and preached twenty-four soul-winning sermons. Eight souls were made willing to put on Christ in baptism. Six have been baptized and two are awaiting the rite. The church has been much encouraged.—D. W. Cripe, 1443 W. Decatur St., Decatur, Ill., March 9.

Notice.—The Mission Board of the Southern District of Illinois will meet at the home of the writer near Virden, Ill., April 4. All persons having done work for the Board will please report prior to said date. The churches of the District that are delinquent on their apportionment will confer a favor by remitting at once.—W. H. Shull, Sec., Virden, Ill., March 17.

Pine Creek.—We met in council March 16. Our elder, Bro. C. C. Price, presided. We had a very pleasant meeting. Church officers were elected. One letter of membership was read and one was granted. Bro. C. W. Stauffer is our delegate to Annual Meeting. We decided to hold our love feast May 27, at 6 P. M. It was decided to begin our Christian Workers' Meeting the first part of April, and hold meetings every two weeks.—Bertha M. Stauffer, Polo, Ill., March 16.

INDIANA.

Beaver Creek.—Our church met in council Feb. 11. One letter was granted. Church trustees were elected as follows: Bro. Richard Bramble for six years; Bro. Milo Grafton, for four years; Bro. Harry Bramble, for two years. Other church officers were also elected. Bro. Norris was chosen delegate to Annual Meeting.—Sarah Hahn, R. D. 1, Pulaski, Ind., March 14.

Beech Grove.—We met in council March 4. Eld. J. W. Rarick was moderator. Letters of membership were granted to Bro. Howard Martin and wife, who have taken charge of the "Home" in Henry County. Four trustees were elected for one year. Our spring love feast will be held May 27, at 6 P. M. Our fall love feast has been set for Oct. 14, at 10 A. M.—Hattie Shull, R. D. 38, Ingalls, Ind., March 10.

Bremen.—Our church met in council March 4. Our elder, Bro. J. S. Kauffman, assisted in the work. Bro. John R. Miller presided. Three letters were granted. A temperance committee of three, consisting of Bro. Ervin Weaver, Sister Anna Martin and Sister Hattie Carbiener, was appointed. Our love feast will be June 13. The writer was elected as delegate to Annual Meeting. A paper was received in the interest of North Manchester College. Bro. William Weaver was appointed to receive all donations for the college.—Monroe Martin, Bremen, Ind., March 11.

Buck Creek.—Our church met in council March 11, with our elder, Bro. L. L. Teeter, in charge. Bro. Teeter was chosen to represent us at Annual Meeting; Bro. Anson Priddy, alternate. A paper was read in the interest of North Manchester College, and a donation was taken up for the college. Our Christian Workers' Meeting was organized, with Sister Katie Roeger as president; Sister Nettie Brown, secretary. We have an interesting Bible school, conducted by Bro. Anson Priddy. Our Sunday-school is growing in attendance and interest.—Phebe E. Teeter, R. D. 2, Mooreland, Ind., March 14.

Eel River.—Our church met in council March 4, with our elder, Bro. S. Leckrone, presiding. Four letters of membership were received and five were granted. We arranged for the annual church visit to be paid March 15. Bro. David Wolf was elected as our Sunday-school superintendent for the Brick house, and Bro. Samuel Perry, superintendent for our West house.—Mary E. Miller, R. D. 5, Box 20, North Manchester, Ind., March 12.

Garrett.—Bro. Burger was with us three weeks and preached helpful sermons. The meetings closed on the 5th, but there were no accessions.—Dwight L. Voorhees, Garrett, Ind., March 13.

Ladoga church met in council March 11, with Eld. E. N. Goshorn in charge. One letter was granted. The church decided to have a series of meetings the latter part of June, to be conducted by Bro. M. Flory, of Illinois. We expect Bro. Isaac Frantz to be with us next March. Eld. Goshorn was elected as delegate to Annual Meeting; Eld. Wm. Harshbarger, alternate. Other business, relating to finances, was disposed of. Bro. Wilford Harshbarger, Bro. Clayton Mahorney and Sister Maud Kesler are our Sunday-school superintendents and secretary, respectively; the writer is our church correspondent.—Lula Goshorn, Ladoga, Ind., March 13.

New Salem church met in council March 18, with our elder, Bro. John Stout, officiating. A good deal of business was transacted. We decided to hold our communion June 17. Bro. John Stout was chosen as delegate to Annual Meeting, with Bro. Samuel Ulery as alternate.—Maude Jones, R. D. 5, Syracuse, Ind.

Palestine.—Our church met in council March 11. Our elder, Bro. D. M. Byerly, presided. Bro. Hostetler, of the Monticello church, was also present and assisted in the work. Many things were done and said for the strengthening of our little band of members. We reorganized our Sunday-school to begin April 1. We decided to hold our love feast Sept. 16, to be followed by a series of meetings. We elected three new trustees for the church, as the former ones have moved away. Sister Rosa Westerhouse was chosen as our clerk; Sister Hass, treasurer; the writer, church correspondent and Messenger agent. Bro. Byerly preached for us on Saturday night, Sunday and Sunday night.—Maggie Bridge, R. D. 11, Reynolds, Ind., March 18.

Peru Mission.—Our Sunday-school and church services are moving along with interest. Since Bro. Grover Wine, the District Sunday-school Secretary, was here, we have decided to begin the home department work, and have also started a teacher-training class. We also have singing in our Hall each Tuesday evening.—Daisy Peters, Peru, Ind., March 15.

Pine Creek.—We met in council March 4 at the Blissville house. Our elder, Bro. Daniel Wysong, presided. Eight letters were granted. We decided to hold our love feast Oct. 7, at the East house, commencing at 4 P. M. Bro. Wysong remained with us over Sunday and preached for us on Saturday evening and Sunday morning at the Blissville house; on Sunday evening, at the Center house. Sister Bowers, who has been afflicted for some time with consumption, requested that she be anointed. Eld. Jacob Hildebrand, assisted by Bro. C. F. Rupel, conducted the services.—M. S. Morris, R. D. 1, Walkerton, Ind., March 10.

Salamonie.—Our church met in council March 4, at the Lancaster house. Eld. Henry Wike, our assistant elder, officiated in the absence of our present elder, Bro. Aaron Moss. Two letters of membership were granted. Bro. Lawrence Shultz was elected as delegate to Annual Meeting; Bro. Henry Wike, alternate. Bro. William Paul was elected superintendent of the Sunday-school at the Lancaster house. Our love feast is appointed for May 13, at the Loon Creek house, beginning at 6 P. M.—Millie Wike, R. D. 6, Huntington, Ind., March 13.

Salem church met in council March 4. Our elder, Bro. S. F. Hendricks, presided. One letter of membership was received. We elected officers as follows: Sister Julia Joseph, clerk; Bro. Clyde Joseph, treasurer; the writer, Messenger agent and correspondent; Bro. F. J. Mitchell, trustee. Our former trustee, Bro. Jacob Hapner, is leaving us, as he is moving to Missouri.—Lovina Bottorff, R. D. 16, Culver, Ind., March 10.

Solomon's Creek.—We met in council March 4. After a very appropriate address by our elder, Bro. James Neff, business opened. We granted three letters and received four. After the report of the annual visit by the deacons several admonitions were given. Our love feast will be held June 10. Bro. Amsey Clem is our delegate to Annual Meeting. Ministers present from adjoining congregations were Brethren W. R. Deeter, Calvin Cripe and Otho Warstler.—Pearl Geyer, Syracuse, Ind., March 10.

Summitville.—Our church convened in council March 11. Our elder, Bro. J. W. Rarick, presided. Considerable business came before the meeting. Five letters of membership were granted. Bro. Rarick was chosen as our elder for one year. Bro. I. E. Branson assisted in the meeting; also preached for us on Sunday morning. Bro. J. F. Spitzer preached in the evening. Bro. David Miller is our delegate to Annual Meeting. Our love feast will be held May 14, beginning at 6: 30 P. M.—Grace Hiatt, Summitville, Ind., March 13.

IOWA.

Indian Creek.—We met in council March 4. Our elder, Bro. John Zuck, presided. Considerable business was disposed of. The church feeling the need of more official help, called two brethren,—Bro. Wesley Bittner and Bro. Carmon Lookingbill. These were duliy installed into the deacon's office on Sunday. Bro. Zuck remained over Sunday, preaching in the morning and at 3: 30 P. M. The writer was chosen Messenger agent.—Rebecca Enfield, Maxwell, Iowa, March 16.

Prairie City.—Bro. I. W. Brubaker gave us a splendid discourse last Sunday morning, taking his text from 1 Cor. 3: 9. Subject, "Success and Joy in United Labor." He brought out several practical thoughts and beautiful illustrations. Brother and Sister Brubaker and family have now gone to Grundy Center, Iowa. Our prayer is that God's richest blessings may rest upon them and their work. Bro. D. A. Wolf and family have also left us. He is a minister in the second degree. He has moved into the bounds of the Osceola church. We will miss him and his family. They lived too far from the church to take part in every service, yet Bro. Wolf has been a great help to us. Last Sunday our young brother, J. F. Buckingham, preached for us. At the close of the service Bro. Lawrence Colyn's wife was installed into the deacon's office. They and Bro. Charles Colyn are going to Lucas County, near the Garden Grove church. We are glad to have our students back from Bethany. We are trying to labor for the honor and glory of our blessed Master, with Bro. W. I. Buckingham as our elder.—Jennie Alexander, R. D. 2, Monroe, Iowa, March 7.

Yale.—March 5 Bro. E. C. Trostle and I visited the Muscatine Mission. We found an earnest little band of members, who seemed much encouraged because of our short stay with them. Eld. T. A. Robinson is their pastor, and his flock of about forty members seem much attached to him. We were present with them in their services, and were impressed with their excellent singing, under the leadership of Bro. Morris Robinson; also with the good speeches made by the young members on the missionary program, which they rendered on Sunday evening. One young man was buried with Christ in baptism. May the Lord bless all the faithful in Muscatine, as well as elsewhere, and cause them to be a great power for good in that city.—E. F. Caslow, Yale, Iowa, March 14.

KANSAS.

Larned.—The Larned church met in council March 11, with Eld. M. Keller as moderator. Considerable business came before the meeting. The following Sunday-school officers were elected for six months: Bro. Ed. Bowser, superintendent; Bro. Chas. Baker, secretary-treasurer. Bro. D. N. Eller, of Daleville, Va., expects to visit in this neighborhood after Annual Meeting, as we decided to have him hold a series of meetings for us. Eleven church letters were granted. We decided to have our love feast May 13.—Mollie Baker King, R. D. 2, Larned, Kans., March 17.

Osage church met in council March 11, with Eld. W. H. Leaman presiding. Twenty-eight members were present. The regular church business was transacted. Two letters were granted, that of Bro. Benjamin Miller and Sister Studebaker. Bro. W. H. Leaman was chosen as delegate to Annual Meeting; Bro. D. P. Neher, alternate. Officers for Christian Workers' Meeting were elected. Bro. Elmer McElwain, president; Bro. Roy Neher, secretary-treasurer. An evangelist was chosen to hold a series of meetings in the fall, with whom our elder should confer as to arrangements. We decided to have the house painted outside, and it was left to a committee to see about the advisability of plastering the house.—D. W. Shideder, McCune, Kans., March 13.

Ozawkie.—Bro. F. E. McCune, of Ottawa, Kans., our District Sunday-school Secretary, came to us March 11 and spent one week in the interest of the Sunday-school, mission and evangelistic work. These services were very inspiring and helpful to young and old. We have a broader view of our opportunities and responsibilities. A teacher-training class has been organized with a dozen scholars. We had a good missionary sermon and an offering of $8. Three young souls asked for admittance into the church through baptism. Our prayers and good wishes go with our brother to other fields. —H. L. Brammell, Ozawkie, Kans., March 17.

Parsons.—Our church met in council March 4. Our elder, Bro. W. H. Leaman, presided. Considerable business came before the meeting. Four letters of membership were granted and three were received.—Stella Wall, 2522 Belmont Avenue, Parsons, Kans., March 11.

Quinter church met in regular council March 4, with Bro. D. A. Crist, moderator. A local temperance committee was elected. It was decided to hold a love feast May 6, beginning at two P. M. It was further decided to hold a series of meetings during the two weeks preceding the love feast. —Jos. L. Bowman, Quinter, Kans., March 10.

Washington Creek.—Our church met in council March 11, with Eld. I. L. Hoover presiding. He has just returned from California. Committees to take care of the District Meeting, of the Northeast District, were chosen. The church authorized us to make four new additions to our Sunday-school,—cradle roll, home department, birthday bank and enrollment. Bro. F. E. McCune, of Ottawa, Kans., our District Sunday-school Secretary, was with us some time ago, to help us to organize a teacher-training class, which is getting along nicely. Bro. C. A. Ward is our delegate to Annual Meeting; our elder, Bro. W. A. Kinzie, alternate. Bro. E. F. Sherfy, of Chicago, is to hold a series of meetings, following the District Meeting.—W. H. Behrens, Lone Star, Kans., March 14.

Wichita.—We have reorganized our Sunday-school on the West Side of the city, with an enrollment of about one hundred. Our new church building is nearing completion and will be dedicated April 9. Bro. J. J. Yoder, of McPherson, Kans., will preach the dedicatory sermon. Bro. Wm. Lehman is to

conduct a series of revival services, beginning the same evening, to continue for at least two weeks. Sister Edna Schul is doing very effectual work as city worker. The East Side services are very encouraging. The congregations are increasing and a splendid interest is manifested. Every branch of our church work seems to be in a prosperous condition.—Jacob Funk, Wichita, Kans., March 14.

MARYLAND.

Baltimore (Fulton Avenue).—This church called us to preach three evangelistic sermons Feb. 25 and 26. The interest was intense from the beginning. The attendance increased with the close. At the last service the house was well filled. Meeting with the saints is always mutually enjoyable. Brother Theron Schlosser is superintendent in place, given evidence of the deep impress of her life, in the increased attendance of the Sunday-school, and in the splendid around seems well organized and officered. A busy winter has left many in the various branches of the Sisters' Aid Society. Many needy ones have been gratefully helped through them. Gifts for distribution by them are more than welcomed. Bro. J. S. Geiser is busy in the service.—W. E. Roop, Westminster, Md., March 14.

MICHIGAN.

Black River.—This church met in council March 4. Our elder, Bro. S. M. Smith, presided. One letter was received. We will have our love feast May 13 commencing at 2 P. M. Bro. Smith preached two soul-cheering sermons while with us. On Sunday afternoon one dear sister was called by the elders to anoint her. Since then she is improving rapidly. We have recently organized our Sunday-school, with Sister Emma Black as superintendent; Bro. Raymond Hoover, secretary-treasurer. We also have a preaching service every Sunday—morning and evening—by our home minister, Bro. L. A. Fisher.—Audie Posher, Bangor, Mich., March 11.

Muskegon.—This church, in the city of Muskegon, Ind., gave us three soul-inspiring sermons at the Marshlla house, while he was on a visit to his son and daughter in that city. Meetings, on account of failing health, he has not preached for fourteen months, but is still willing to serve in the Master's cause. Our Sunday-school is very interesting this winter.—Ota E. Moss, R. R. 1, Muskegon, Mich., March 11.

Lake View.—Our church met in council meeting March 4, with Bro. Frank Shoemaker presiding. Two letters of membership were granted. Church officers were elected for one year, with Bro. Geo. E. Deardorff as elder, Bro. L. A. Eby, clerk; the writer, missionary committee, and Sunday-school. Bro. J. C. Warstler, our Sunday-school superintendent, is moving away. Bro. Eby's office has been moved to our meeting house. Bro. I. M. Eikenberry is our delegate to Annual Meeting; Bro. Jacob Beery, alternate. We decided to have our love feast May 6.—Ella Keith, Brethren, Mich., March 9.

New Haven.—We met in business session March 11, with Eld. C. L. Wilkins in charge. Officers were elected for one year. Bro. Wilkins, clerk; Bro. Jesse Hoffman, treasurer; Bro. A. Fleghner, reelected as trustee; the writer, correspondent. One was received by letter. We decided that the trustees meet with us the fourth Sabbath afternoon in May, to hold our love feast May 27, beginning at 10:30 A. M. Eld. C. L. Wilkins is our delegate to Annual Meeting; Eld. David Chambers, alternate. Our Sunday-school and Christian Workers' Meeting is doing fine.—Allie L. Emrick, R. D. 2, Middleton, Mich., March 14.

MINNESOTA.

Worthington church met in council March 11, with Bro. J. Schechter, Jr., moderator. Four letters of membership have been received since our last report. Sister Lizzie Hilary was chosen delegate to Annual Meeting; Bro. J. H. Studebaker, alternate. The Sunday-school at this place is now supporting a native in India. We had preaching by the writer on the Fourth of July. We expect Bro. A. Hutchison, of Kansas, to visit us by one of meetings. Appointed to Annual Meeting.—Minnie Schechter, Worthington, Minn., March 14.

MISSOURI.

Centerview.—Our church met in council March 6. In the absence of Eld. Jesse Bro. J. Holloway was appointed Sunday-school officers for the year were elected. Bro. Frank Repp is our superintendent; Bro. Harvey Flora, secretary-treasurer; Bro. Alvin Gaues, church chorister. We expect to have a series of meetings in April. Our band of workers is not large and we would be thankful to receive help. Come and help us, especially ministers. "Come over into Macedonia and help us."—Elsie Gaues, Centerview, Mo., March 11.

Fair View.—Our church met in council March 11. As our elder was not able to be with us, Bro. B. B. Hetrick presided. We organized a Sunday-school. Bro. Sprague was elected as our superintendent; Sister Linda Metz, Secretary. Our collection amounted to $6.05.—Maggie Hylton, R. D., Box 17, Marionville, Mo., March 13.

Farrenburg.—Eld. H. F. Lilly, of Carlisle, Ark., came to us on March 4, it being his first visit as elder and pastor. He preached to us three soul-inspiring sermons in succession. He takes the place of our beloved brother, C. H. Steerman, who came to us in the fall of 1910, and preached for us regularly. He is the last time he expects to be with us, as he starts today for his former home in Kansas.—Bro. J. S. Harshbarger, R. F. D. 3, Bim, and use him as an instrument in his hands for the upbuilding of the kingdom.—N. W. Shamblin, Farrenburg, Mo., March 14.

Smith Fork church met in council March 4. Elder D. D. Sell presided, in the absence of Bro. Eller. Bro. Sell was elected as delegate to Annual Meeting. A Young People's Meeting was organized. Sister Myrtle Williams elected as its leader, secretary and treasurer. A Sunday-school extension committee was appointed, consisting of Orville Sell, Ora Hoff and Frank Shirk. The report of the committee, in charge of the work on the Harford Mission, was presented. The work was given authority to complete the work, the church furnishing the necessary funds. A plan was presented and adopted for raising church funds, each member paying an assigned quota. Our love feast will be held June 17.—Emma Williams, Pleasant Hill, Mo., March 14.

South St. Joseph Mission.—Bro. C. S. Garber preached for us last Sunday evening to a full house, after which two precious souls came forward and were baptized by Bro. W. A. Deaford on Monday evening. We have a splendid Sunday-school awaiting baptism, but they are hindered because of sickness. Brethren, pray that they may soon recover so they can enter the fold. This week we had the privilege of seeing the place erected for serving lunch on the Annual Meeting grounds. Bro. Garber's next meetings are to be held at Fort Wayne, Ind., beginning the 19th.—E. N. Huffman, 502 Kentucky St., St. Joseph, Mo., March 19.

NEBRASKA.

Alvo.—Our church met in council March 11, with Eld. J. L. Snavely presiding. One letter of membership was received and one was granted. Officers were appointed for Sunday-school and Christian Workers' Meeting. We organized a temperance committee. Our love feast will be on Saturday evening, May 6, and on Sunday, May 21, we will have a joint Sunday-school and Christian Workers' Convention. Eld. J. Y. Heckler was chosen as our delegate to Annual Meeting.—Edyth Snavely Kittell, Elmwood, Nebr., March 14.

Bethel.—Our church met in council March 4. Eld. E. S. Rothrock presided. One letter of membership was granted. Our love feast was appointed for June 10.—Anna Lichty, Carleton, Nebr., March 9.

Glen Rock congregation met in council March 5. Bro. G. W. Ellenberger presided. Eight letters were received. We reorganized our Sunday-school, with Bro. Harry Bridge as superintendent; Sister Effie Bridge, secretary. Eld. Ellenberger, who has moved to Lincoln, Nebr., will still have charge. He is moving to Mound City, Mo., which necessitated the choosing of another elder. Brethren A. G. Reed and J. C. Woodle will preach for us this coming year.—D. Belle Dickerson, R. D. 1, Auburn, Nebr., March 14.

NORTH DAKOTA.

Williston.—Our church met in council March 4. Our elder, Bro. D. F. Landis, presided. Much business came before the meeting. One letter of membership was received and two were granted. We contemplate holding a series of meetings soon after the close of the Sunday-school. Bro. Landis, of Pleasant Hill, Ohio, is to do the preaching. Several committees were appointed, one a temperance committee to work in harmony with the General Temperance Committee of the Brotherhood.—Etta Myer, R. D. 3, Box 191, Williston, N. Dak., March 11.

OHIO.

Covington.—The dedicatory services of this church, beginning March 5, with Eld. H. C. Early's most powerful sermon, are ended. We are glad to report that, after many years of hardships and arduous work, they had succeeded in building a new house, well planned, which was made perfect as to debt, left the old house without regret; they were glad to move into the new house, and to dedicate it entirely free of debt. Our desire to remain in the old church. It had served its day and generation well; he was glad to move into the new church. This regard is appreciated. We received 18 into the membership and seventy-five.—Elizabeth D. Rosenberger, Covington, Ohio, March 14.

Eversole.—This church has just enjoyed another shower of spiritual blessings, beginning March 5, when Eld. Jesse Bro. in our midst Feb. 5, to assist us in a series of meetings, which proved to be a feast of good things. Our prayer in going to follow the Master in the ordinance of Christian baptism, and many accessions. The meetings closed Feb. 27. The Spirit was still working, which was made manifest on the following Sunday, when Bro. Flory was again with us and preached for us. Bro. Flory's sermons were soul-stirring and troubled, and four more were added to the church, making fourteen accessions. Bro. Flory is one of the best heads of families. Many others are near the kingdom, and the church is greatly strengthened.—Elizabeth D. Rosenberger, Covington, Ohio, March 8.

Lima.—March 10 the members of this church met in council. Bro. G. A. Snider was chosen elder for one year. Bro. C. S. Coleman will represent us at District Meeting. Sister Della Lehman was chosen correspondent. A committee was appointed to cooperate with the District Mission Board in locating a home for the minister and wife of our brother.—a father.—has returned to the fold.—Minnie M. Snider, 1712 Elm St., Lima, Ohio, March 14.

Logan.—Our council was held March 4, with Eld. A. B. Hoover presiding. Considerable business came before the meeting, but was pleasantly disposed of. Three were received by letter. Sister Mary Hollenberg, of the Mud River congregation, meeting will be held just prior to Annual Meeting, at which a special collection will be taken and sent to Annual Meeting. Christian Workers' Meeting will be held in April with Bro. Virgin April 2, with Bro. J. I. Kaylor, president, and Bro. Perry Daniels, secretary-treasurer. Bro. J. H. Cline to represent us at Annual Meeting, and Eld. A. B. Horst at District Meeting. Eld. A. B. Hoover was set apart as our local elder for the proposed Orphanage of Northwestern Ohio. A committee of three was elected to pay $40 to the Bellefontaine church. Our love feast was appointed for May 20, at 7 P. M. A committee of three was appointed to purchase bibles for the church. We will pay $40 to the Bellefontaine church this year.—Bertha L. Yoder, R. D. 5, Bellefontaine, Ohio, March 7.

Lower Stillwater.—Our council meeting March 11 at the writer's was decided to divide this congregation, hence a meeting was held on the 12th at the home of Bro. Wm. Minnich, which was present. An organization was then effected. The congregation will be known as the Pleasant Valley church. The writer was chosen as presiding elder. A clerk and trustees were also elected. Bro. Minnich was chosen as the minister for the church, the meetings adjourned.—A. Klepinger, Dayton, Ohio, March 14.

Middle District.—Our church met in council March 9. Our elder, Bro. Jacob Coppock, presided. Bro. William Minnich was elected delegate to Annual Meeting. Our love feast will satisfactorily disposed of. Bro. D. W. Vanlman was reflected as the treasurer. Brethren Jacob Coppock and Vanlman were on the committee to see after the wants of the poor. Brethren C. V. Coppock and Jacob Coppock were elected delegates to District Meeting: Bro. J. P. Miller, delegate to Annual Meeting. After the business was disposed of preaching by Bro. J. P. Miller and C. V. Coppock were advanced to the second degree of the ministry. They, with their wives, were duly installed. We decided to hold our love feast May 13 at 3 P. M.—D. F. Soltenberger, R. D. 3, Tippecanoe City, Ohio, March 13.

Oak Grove.—Our church met in council March 11. Our elder, Bro. L. H. Dickey, presided. His time had expired, but he was chosen by the congregation. Bro. Robinson was elected delegate to Annual Meeting. Brethren H. V. Thomas and D. N. Schubert were elected delegates to District Meeting. Bro. H. V. Thomas was reflected trustee for three years; Bro. J. A. Newcomer, leader of the singing; Sister Ella Hoover, Sunday-school secretary. Messenger agent. A committee of five was appointed to elect the Sunday-school teachers. Our love feast is to be held May 13, at 10 A. M.—Cora B. Decker, R. D. 1, Casey, Ohio, March 13.

Pleasant Valley (Ohio).—We met in council March 11. Eld. Samuel Blocher presided. Eld. Samuel Blocher is our delegate to Annual Meeting; Eld. Jacob Beery, alternate. Eller will represent us at District Meeting. Our love feast will be held in the writer's.—Ollie Miller, R. D. 6, Box 136, Union City, Ind., March 14.

OKLAHOMA.

Paradise Prairie church met in council March 5. Two were received by letter and two letters were granted. We elected officers for our Sunday-school for the next six months. Bro. W. H. Carter is our superintendent. Our spring love feast will be May 13, at 4 P. M.—Jane Morris, R. D. 1, Coyle, Okla., March 14.

OREGON.

Ashland.—Since our last report we have enjoyed a two weeks' Bible school, conducted by Bro. S. G. Hollinger, of Butte Valley, Cal. We appreciated his earnest efforts, and trust he will be the means of accomplishing much good. One member has been received by baptism and three by letter. Three letters were granted.—Cora B. Decker, Ashland, Oregon, March 7.

PENNSYLVANIA.

Antietam.—Our three weeks' series of meetings, held in the Rouserville church, three miles east of Waynesboro, was brought to a close March 12. Two are reported added to the church by baptism. The following Sunday five more were added by baptism. Two are awaiting. All were excellent four are heads of families. The meetings were conducted by Bro. H. M. Stover, one of our home ministers.—Sudie M. Wingert, Hendricks, Pa., March 15.

Bellwood church met in council March 11, with Eld. J. B. Miller presiding. Brethren J. B. Miller and J. L. Cherry were chosen as delegates to District Meeting. It was decided to hold our love feast May 28, to be preceded by two weeks' series of meetings. Our Sunday-school and Christian Workers' Meetings are doing nicely.—C. S. Crawford, Bellwood, Pa., March 13.

Conestoga church met in council March 9. Bro. I. W. Taylor presiding. Much business was disposed of. Nine minutes of membership were granted. Bro. S. R. Wenger was reelected superintendent of the Sunday-school; Bro. D. S. Myer for the Barrville Sunday-school. Bro. Henry Shenk is our delegate to Annual Meeting; Brethren Hershey Groff and D. S. Myer are our delegates to District Meeting. Our love feast will be May 30 and 31, beginning at 9:30 A. M., at the Bird-in-Hand congregation.—Ella R. D. 1, Smoketown, Pa., March 13.

Lost Creek.—We met in council March 11. Eld. George Strawser presided. This church will not send a delegate to Annual Meeting. Brethren Jacob Myers and Jacob Replogle will represent the church at District Meeting. Our spring love feast will be May 13, beginning with the first meal, commencing at 2 P. M.—J. B. Frey, R. D. 2, Mifflintown, Pa., March 13.

Manor.—We met in council March 11, with Eld. J. W. Fyock presiding. Quite a lot of business came before the meeting. Two letters of membership were granted. Our delegate to Annual Meeting is Eld. J. W. Fyock; delegates to District Meeting, Eld. J. W. Fyock and the writer. Our love feast will be held May 14, at Purchase Line. Preparatory services will be held May 13, at 1:30 A. M.; the love feast proper at 8 P. M.—W. M. Myers, Clymer, Pa., March 14.

New Enterprise.—Our members' meeting was held as deferred on account of the illness of our elder, Bro. C. L. Buck. He is now convalescing.—Minnie Bowser, New Enterprise, Pa., March 13.

Rotter.—All persons desiring to attend the District Meeting of the Middle District of Pennsylvania, at Roaring Spring, April 14 and 15, will find train service as follows: By way of Altoona to Roaring Spring: Leave Philadelphia, 7:10 A. M.; 12:45 P. M.; 4:25 P. M. and 6:47 P. M.; arrive at Roaring Spring, 11:30 A. M.; 4:45 P. M.; 8:21 P. M. and 7:14 P. M. By way of Midland Railroad, change cars at Brooks Mills and Newport. Altoona trains named above. Trains leave Curry at 4:51 A. M., 7:49 A. M., 12:19 P. M. and 4:16 P. M. Arrive at Roaring Spring, 9:20 A. M.; 1:30 P. M.; 5:11 P. M. and 8:48 P. M. All trains will be met by Brethren at the depot. Conveyance to the church near the depot.—Elizabeth Barnett, Roaring Spring, Pa., March 14.

Quemahoning church met in council March 4, with Eld. S. P. Zimmerman presiding. Much business came before the meeting. Bro. N. H. Blough is our delegate to Annual Meeting; Eld. S. P. Zimmerman, alternate. Bro. J. S. Ferguson and O. W. Blough are our delegates to District Meeting. We decided to hold our love feast at Hill Pike, of Middletown, Ind., to hold a series of meetings for us at Maple Spring some time after the close of Annual Meeting.—Ella Keim, Berlin, Pa.

Red Bank church met in special council March 7. Bro. H. B. Replogle presiding. Much business came before the meeting, pertaining to the future work of the church. An excellent interest in the work was manifested, and all seemed anxious for the future prosperity of the church. Eld. Jacob Beery was chosen as elder for one year. Bro. L. H. Holsinger, with his wife, are doing the preaching at present for the congregation. Bro. Holsinger was elected delegate to District Meeting. We were glad that, through the earnest efforts of the Red Bank church and the Mission Board, Bro. Holsinger located there. Feb. 1, 1911. We are glad to welcome them here. We believe much good can be done. They expect to hold a revival in the near future. Pray for success.—Mrs. Lizzie Hoover, John Wise—H. S. Replogle, R. D. 1, Shelocta, Pa., March 10.

Roaring Spring.—Our council meeting will begin April 10, to continue over two Sundays. Bro. J. H. Cline, of Bellefontaine, Pa., is to conduct the meetings. Brethren, pray for the success of the meetings. Sinners, pray for yourselves! by prayer than this world dreams of."—Elizabeth Hollopeter, Roaring Spring, Pa.

Spring Grove.—Our church met in council March 11 at the Kreps church, with Eld. J. H. Longenecker presiding. Church elected Bro. I. W. Taylor as delegate to Annual Meeting. Brethren I. W. Taylor and M. Martin are elected to District Meeting. Bro. H. A. Buffenmeyer was elected superintendent of the Sunday-school. Our love feast will be held in Spring Grove May 9, at 9:30 A. M.—Mary Buffenmeyer, New Holland, Pa., March 14.

West Conestoga.—We met our council March 7. Our elder, Bro. D. M. Esbelman, had charge of the meeting. Upon request a small strip of our territory was given to the Elizabethtown District. Nine certificates were granted. Seven persons were received by letter. Seven members-at-large will be received into the church by baptism in the near future. Brethren D. M. Esbelman and Hiram Keller were elected delegates to Annual Meeting; Brethren D. M. Esbelman and Nathan Hess, to District Meeting. Our love feast will be held to have a love feast at Greentree May 8 and 9, to begin at 10 A. M. The membership was well represented.—S. R. Mohnnel, Elizabethtown, Pa., March 9.

VIRGINIA.

Elk Run church met in council March 11, with Eld. Jacob Zimmerman in charge. Brethren Martin Sanger and John Hess, of Sangerville, were with us. Bro. C. R. Sheets was appointed as our Sunday-school worker. Our delegate is Bro. W. H. Zigler, one of our ministers, the privilege of being given to the writer. Our love feast will begin at the union point in West Virginia, during the three summer months. Our delegate to Annual Meeting is Bro. D. M. Wine; to District Meeting, Brethren W. N. Gordon and C. W. Zimmerman; Sunday-school superintendent, Bro. S. L. Huffman. We are glad to welcome W. R. Conner, of Bridgewater, to series of meetings at the Mossow church May 1; we also expect to have a communion there May 20, at 3 P. M.—Sarah C. Zigler, R. D. 1, Churchville, Va., March 13.

Johnsville church met in council March 10, with our elder, Bro. D. C. Naff, presiding. Much business came before the meeting. Bro. J. F. Wampler is our Sunday-school superin-

(Concluded on Page 192.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

IMPERIAL VALLEY.

We have just closed a very interesting series of meetings at this place. Feb. 19 Bro. G. G. Lehmer, of Los Angeles, Cal., came to us and began a series of sermons. Bro. Lehmer is an able expounder of the Truth. As a result of his earnest labors five came out on the Lord's side and were buried with Christ in baptism. Bro. C. E. Gillett performed the rite. One was restored. We have been greatly strengthened and built up in the most holy faith. Bro. D. W. Crist, also of Los Angeles, Cal., spent a few days with us. He preached four very interesting and instructive sermons, while Bro. Lehmer

went to El Centro, Cal. We held our love feast March 4. Owing to sickness, some were not permitted to attend. We now have thirty-nine members here. We met in called council Feb. 27, with our elder, Bro. C. E. Gillett, presiding. Brethren C. E. Gillett and W. F. Gillett were chosen delegates to District Meeting; Bro. J. N. Stalter and Sister Rachel E. Gillett, alternates.

Minnie E. Gillett.

Holtville, Cal., March 7.

WINONA MISSION, MINN.

It was my happy privilege to arrive at the Winona Mission during the month of January and to be there about six weeks. The outlook of the Mission is very encouraging, and I believe the workers there are feeling much encouraged, although they have not, by far, received as much clothing as was needed. I had the privilege of looking into the Mission room. I thought it looked quite empty. Clothing was scarcest. Last Sunday night, all was soon distributed among the poor families, and did not go very far.

I hope our sisters will not become discouraged in the good work that they are doing, and will try to do more for the poor. In our experience in the work we always felt very grateful for all that we received. I can not call to mind anything that was sent to us during the six years of our experience but what we were very thankful for. Poor people do not expect the best. They are glad for clothing that will keep them warm, and there is much need for such clothing. Sisters, continue on in the good work you are doing! Make and send clothing to the Mission, for without your help the work will not prosper. I do not mean that you should send to the Winona Mission only, but wherever it is needed.

Winona, Minn., March 11. Lizzie Hilary.

DRY RIVER, VA.

This church has been busily engaged in the Master's work during the past two years. About one year ago a branch Sunday-school was organized and kept up during the entire year. The interest and attendance were exceedingly gratifying to the workers. In response to a call for a series of meetings, the services of Bro. Saylor Greyer, of Buena Vista, were secured. Last Sunday night marked the close of one of the most spiritual and uplifting series of meetings that the writer has ever been privileged to work in. Bro. Greyer preached twenty-four excellent sermons, and his earnest devotion to his work, as well as his kindness and sympathy, won the hearts of the entire community.

Several prayer services were held prior to the meetings, as well as each evening just before the services. These were exceedingly spiritual, and one could not help but feel that the blessing was abundantly. Prayer after prayer was answered, and our hearts overflowed with joy and praise when we met on the bank of the beautiful river and saw eleven souls received into the church by baptism. Of this number six were young men, whose influence for Christ and the church can scarcely be measured in this community. One was reclaimed, and several others are awaiting the sacred rite of baptism.

Bro. Greyer did not fail to declare the whole Gospel, as we have heard repeatedly since he has left; and this, together with his personal work, will tend toward the success of the meetings. Our prayer is that our Heavenly Father will abundantly bless him and his dear wife.

Hinton, Va., March 11. Mae Albright.

WILLOW CREEK CHURCH, SOUTH DAKOTA.

We are always glad for the coming of spring, with its signs of new life, and the awakening of the old, for it means a renewal of activity in our church work as well.

Living as we do, in a country where homes are scattered, it is not unusual for people to drive six or eight miles to service regularly, in summer time. You will understand why the average attendance for the year naturally drops off, and why, on many stormy Sundays, only a few worshipers meet in his name. However, during the past winter the work has kept up well. We had Sunday-school, preaching services and Christian Workers' Meeting each Sunday with a few exceptions.

Our regular January council was postponed until later, but the work is now well organized for the year, with the exception of our ministerial force. Bro. Geo. Heagley upon whom we have been depending the past year, expects to leave us, and as yet we have been unable to get some one to take his place. We feel that this is an important point and we can not afford to let the work go back. This is the only organized congregation of the Brethren in our State.

We have an interesting Sunday-school, the attendance of which is increasing. Our secretary's report shows a total enrollment of forty-four for 1909; and of seventy-seven for 1910. A cradle roll department has been organized recently.

The missionary spirit is good. Reports show an increase of $86.85 during 1910 over the previous year; making $142.07 for the past year. The young people's Bible class, which supports a native worker in India, is credited with $74.12 of this amount. At Christmas we sent our native worker a large roll of fine Bible pictures. We are awaiting a reply from him, through Bro. Eby. Our Sunday-school sent a large box to the School for the Feebleminded, at Faribault, Minn. Sister Olive Thompson has organized her class of intermediate children, and says they are doing splendidly.

We are looking for help for our revival meetings, to be conducted the latter part of May. We urge that some one be made willing to consecrate his life to this great field. If India or China demands sacrifice, why not sacrifice for the home field? We realize that the climate is not always congenial, but God overrules it and he has made some one strong to perform the work. It may mean a little less to be added to your bank account, or take away that anxiety entirely, but, as Henry VanDyke so beautifully puts it,—it might add considerable to your "treasure that may be sent over."

Eva Heagley Hurst.

Wetonka, S. Dak., March 2.

SHADE CREEK, PA.

Our missionary from India, Bro. J. M. Blough, delivered interesting sermons in the Rummel house,—one on Saturday evening, Feb. 11, and two on Sunday following. During the following week services, each day, of the most inspiring missionary addresses and Bible teaching were given by Brother and Sister Blough. The forenoon sessions consisted of instructions on Old Bible History and the call to the field. At 2:30 on the afternoon this study was continued, and followed by missionary addresses by Brother and Sister Blough. In the evening sessions, during the week, the Book of Ephesians was taken up as the study, and following this were given very interesting and inspiring missionary addresses by Brother and Sister Blough, excepting Friday evening, when Sister Mary Quinter, from India, gave an address. Sister Quinter was present during part of the week and gave a missionary address on Saturday afternoon, and on the same week. Brother and Sister Blough gave excellent missionary addresses in the Scalp Level house on Monday evening, Feb. 20. These meetings were all well attended and much interest was manifested.

Bro. Virgil Brumbaugh, from the Publishing House, paid us a visit and gave an instructive as well as inspiring address on the history of the Publishing House. He also emphasized the support we owe it. J. H. Lehman.

Scalp Level, Pa., March 4.

UNION SUNDAY-SCHOOL MEETING.

The Octavia, Lincoln, Alvo and Omaha Sunday-schools and Christian Workers' Meetings have formed a union, to hold joint meetings once a quarter in one of the churches.

Thanksgiving Day the first meeting was held in the Omaha Mission, where the organization was partially completed.

March 5, 1911, the second meeting was held in the Octavia church. The president stated that the object of the meeting was to develop Christian character, to round out Christian life and to save souls. A well-prepared program then followed. Our young people took hold of the work with a zeal that was inspiring.

The permanent organization resulted in the following officers elected: Bro. J. B. Cable, of Lincoln; treasurer, Bro. Harvey Rasp, of Alvo; secretary, Alice Garber, of Omaha. The next meeting will be held at the Alvo church. Alice Garber, Sec.

2528 Lake Street, Omaha, Nebr., March 8.

FIRST DISTRICT OF VIRGINIA.

The Annual Educational, Sunday-school, Missionary and District Meetings of the First District of Virginia are to be held in the Antioch church, Franklin County, Virginia, April 13, 14 and 15.

At 2:30 P. M., April 13, the elders of the District will meet at the church for the purpose of organizing and preparing business for District Meeting.

At 7:30 P. M. on April 13, sermon by D. C. Naff. Subject: "God's Message."

Thursday, April 13th—Forenoon.

At 9:30, Song, Scripture Reading and Prayer.—W. H. Naff, Moderator.

Educational Program.

9:45, What Place Shall the Bible Have in Our School?—D. M. Garber; 5 minutes discussion, 15 minutes.

10:15, Compute the Demands for a College Education.—Levi Garst, 15 minutes; General Discussion, 15 minutes.

10:45, Does Our School Stand for the Highest Standard of Christianity and Morality?—J. A. Dove, 15 minutes.—General Discussion, 15 minutes.

11:15, Is It Not Incumbent upon Our District Brotherhood to Support and Patronize Our Schools?—C. C. Crumpacker, 15 minutes.—General Discussion, 15 minutes.

11:45, Song and Benediction.

Thursday, April 13th—Afternoon.

C. E. Eller, Moderator.

1:00 P. M., Song and Prayer.

Sunday-school Program.

1:15, The Temperance Movement, Its Possibilities through the Sunday-school.—G. A. Barnhart, 16 minutes.—General Discussion, 15 minutes.

1:45, Why Do We Hold District Sunday-school Institutes?—J. M. Henry, 15 minutes.—General Discussion, 15 minutes.

2:15, For Whom Is the Sunday-school?—A. N. Hylton, 15 minutes.—General Discussion, 15 minutes.

2:45, Benefits of Christian Workers' Societies: (a) To the Church. (b) To the Individual.—J. H. Wimmer, 15 minutes.—General Discussion, 15 minutes.

3:15, Closing Hymn and Prayer.

3:45, The Delegates sent to District Meeting by the several churches of the District to meet the committee on credentials.

Thursday Evening, April 13th—Missionary Meeting.

N. H. Garst, Moderator.

7:30 P. M., Song and Prayer. Missionary Sermon, T. C. Denton. Subject: From a New Testament Point of View, What Is a Missionary District or Church?

Receive Missionary Offering.

Friday Morning, April 14th.

9:00 A. M., Scripture Reading, Song and Prayer.

9:15, District Meeting.

All parties coming by railroad from the north should arrange to take the train leaving Roanoke for the south at 9:16 A. M., April 12, and get off at Boones Mill. Arrangements will be made to meet and convey those arriving on this train to the place of meeting. All parties coming by railroad from the south should arrange to take the train arriving at Saunders Station at 11:49 A. M., April 11. Arrangements will be made to meet and convey those arriving on this train to the place of meeting.

In order to make sure of conveyance from the train to the place of meeting, don't fail to notify Joseph Bowman, R. F. D. No. 1, Saunders Station, Virginia, by April 5.

Committee: P. S. Miller, C. E. Eller, C. S. Ikenberry.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Mulford-Fetterhoff.—By the undersigned, at his home near Fyrmont, Ind., Feb. 8, 1911, Bro. Emerson L. Mulford and Miss Orpha A. Fetterhoff, both of Carroll County.—Jeremiah Barnhart, Ockley, Ind.

Wagner-Corbin.—By the undersigned, at the home of the bride's parents, near Grant, Montgomery County, Iowa, March 5, 1911, Mr. Chester Kingury, of Mt. Etna, Iowa, and Sister Grace Corbin, of Grant, Iowa.—A. P. Simpson, Mt. Etna, Iowa.

Wagoner-Heckman.—By the undersigned, at Cerro Gordo, Ill., March 11, 1911, Sister Ethel B. Heckman, only daughter of Bro. and Sister David Heckman, and Bro. J. Elmer Wagoner, of La Place, Ill.—J. Hugh Heckman, Mount Morris, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Blake, Sister James C., died at her home in South Bend, Ind., March 4, 1911, aged 57 years. The immediate cause of her death was uraemic poisoning. She, with her husband, who survives, united with the Church of the Brethren Jan. 24, 1909. Her life gave evidence of genuine conversion. Eight days before her death she called for and received the anointing according to James 5:14.—Isaiah Sherfey, March 9, 1911, from the First Church of the Brethren in South Bend, Ind., by the writer, from Rom. 14:8, assisted by Eld. Geo. D. Zollers. Interment in Bowman cemetery, near by.—M. Clyde Horst, 1610 Marine St., South Bend, Ind.

Booker, Bro. John Henry, born in Montgomery County, Ohio, April 5, 1833, departed this life in bounds of the Salem church, Ohio, Feb. 15, 1911, aged 48 years, 10 months and 10 days. He was the son of Jacob and Rebecca (Detrick) Booker, and grandson of Eld. Jacob Detrick. All of his relatives and so much with the work of the Salem church for many years. Nov. 13, 1851, to 1885, he was married to Matilda Hoffman. To this union were born nine children. One child preceded him to the glory land. He united with the church and the Brethren in the spring of 1910. He called for the anointing service a few days before he died. He leaves a wife and eight children. Services at the Central house by Eld. Jesse Stutsman and the writer. Text, Num. 23: 10.—William Minnich, R. D. 1, Union, Ohio.

Carson, Sister Catharine, nee Burgard, born in York County, Pa., Sept. 28, 1824, died in Colchester, Ill., March 5, 1911, aged 74 years, 5 months and 10 days. She came with her parents to Illinois in 1825, settling at Astoria. In December, 1845, she was married to P. E. Carson. This union was blessed with five sons and three daughters. All of the children, with their father, survive her. She joined the Church of the Brethren in 1887, and remained a consistent member. She was a faithful wife, a loving mother and a devoted sister in the church. Services at the Camp Creek Brethren church by the writer, assisted by Bro. C. J. Interment in the Brethren cemetery near by.—M. L. Hahn, Colchester, Ill.

Crider, Mary Ann, born Nov. 10, 1833, near Butler, Richland Co., Ohio, died at his home in Ollie, Iowa, March 5, 1911, aged 77 years, 3 months and 25 days. He was married to Miss Elizabeth Iker, of Ohio. To this union were born two daughters. His wife and daughters preceded him to glory. In January, 1892, he married Elizabeth Maxin, who died also. Then he was married to Elizabeth Brown Dec. 9, 1900. He first united with the Baptist church, but later he united with the Church of the Brethren. He leaves a wife and two sisters. Services at the Brethren church, Ollie, Iowa, by W. N. Butler, assisted by Rev. Whistler, the Baptist pastor. Interment in the same cemetery.—Mrs. Jacob Crider, Ollie, Iowa; Shelly, Ollie, Iowa.

Culler, Sister William, born in Hardy County, W. Va., Jan. 4, 1844, died Feb. 23, 1911, aged 30 years and 19 days. He leaves a wife and six children. Services by C. E. Lantz and Eld. Henry Moyer. Text, Matt. 34: 37-44.—S. W. Sex, Maidon, Va.

Dove, Bro. Jeremiah M., son of Simon Dove, died Dec. 20, 1910, of tuberculosis, aged 27 years. Services at the Mountain View church, assisted by the Sunday-school. Also Services by Elders L. D. Caldwell and Henry Moyer.—S. W. Sex, Maidon, Va.

Eagly, Lona E., little daughter of Irvin and Nina Eagly, born June 27, 1907, died March 6, 1911, of diphtheria. Age 3 years, 8 months and 7 days. She leaves her father and mother and one little sister.—Services by Eld. Hunterstown, Ind.

Ebersole, Bro. Joel, born in Clark Co., Ohio, June 24, 1821, died at his home, in the bounds of the Donnels Creek congregation, Shelby County, Ind., March 4, 1911, aged 89 years, 8 months and 10 days. He died from the infirmities of old age, having suffered a stroke of paralysis two years ago. He was married to Catherine Click Feb. 14, 1850. To this union were born eight children. An invalid wife, four children, and one brother survive. He united with the Church of the Brethren shortly after his marriage, and lived a faithful member until death. Services by Brethren David Leatherman and J. D. Hutchison. Text, Psa. 132: 14—Bistie Winger, R. D. 1, Springfield, Ohio.

Ecker, Sister Mary, daughter of Eld. and Sister Henry Ecker, died at the home of her parents, on Carroll Street, Wenatchee, Wash., Feb. 28, 1911, aged 20 years and 5 days. She was a faithful member of the Church of the Brethren

ren for twenty-three years. She is survived by her parents and seven sisters. Interment in the Meadow Branch cemetery. Text, Luke 18: 46 (being chosen by herself, also the officiating ministers). Services in the Meadow Branch church by Eld. Bixler, assisted by Brethren W. F. Englar, E. C. Brown, E. A. Snader, J. W. Thomas and the writer.—W. E. Roop, Westminster, Md.

Bixler, George Allen, infant son of Bro. Ader and Sister Elizabeth Eiler, born Nov. 7, 1910, died March 10, 1911, aged 4 months and 3 days. Services by Bro. John Lesh, assisted by Bro. E. H. Stauffer. Text, Mark 10: 14. Interment in Snyder Lake cemetery.—M. L. Huffman, Brumbaugh, N. Dak.

Etter, Eld. Henry, born at Chambersburg, Pa., in 1830, died March 4, 1911, in Fairview, Mo. His remains were brought to Nevada, Mo., for burial. He was married to Mary C. Miller Nov. 11, 1851; united with the church in 1853. His wife died June 28, 1904. Dec. 2, 1905, he was married to Sister Susan Yeager, who survives him. Five of his children have preceded him. Services were held at the home of his daughter, Mrs. S. F. Winders, by Eld. Leander Smith, pastor of the Nevada Church of the Brethren. The scripture that says: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season," was fulfilled in his life. Bro. Etter was a consecrated Christian man. He leaves his wife, two sons and two daughters. He was a minister of the Church of the Brethren for about sixteen years. He served as elder in the Shoal Creek church about two years. Early in life he was injured in a runaway from which he never fully recovered, and two years before his death he had a stroke of paralysis. He was anointed by Elders Wyatt and Reese. He was an exemplary citizen and a faithful minister.—Mary Wine, 210 North Oak St., Nevada, Mo.

Fishel, Sister Mary, of the Lower Cumberland congregation, Pa., died at the home of her daughter, Mrs. Charles H. Smith, in Mechanicsburg, Pa., March 6, 1911, aged 78 years, 7 months and 20 days. Services by Bro. Adam Hollinger, of Mechanicsburg, Pa., assisted by other home ministers and the Rev. Geo. Sigler, of the Bethel church. Text, 1 Thess. 4: 13. Interment in the cemetery adjoining the Mohler meetinghouse of the Lower Cumberland congregation. Four sons and two daughters survive her; also two brothers and two sisters. Sister Fishel was a consistent member of the Church of the Brethren for the greater part of her life.—Charles H. Smith, Mechanicsburg, Pa.

Grube, Bro. John Jackson, born in Hampshire County, W. Va., Aug. 26, 1816, died at his home in Markle, Ind., Feb. 26, 1911, aged 94 years, 6 months and 21 days. He was a victim to infirmities of old age. March 30, 1839, he was married to Matilda Sparks, who preceded him to the grave April 21, 1858. To this union two sons and five daughters were born. Three daughters survive. He was a venerable citizen and pioneer of Markle, Ind., for seventy-four years. Early in his sixties he united with the Church of the Brethren, in which he lived a true Christian life until his death. Bro. Grube was a faithful attendant at church services when his health and strength permitted. His advice was always in favor of the Lord's work—a grand example for those who love the Lord. Services at the Brethren church in Markle, Ind., by Eld. W. H. Huffman and Bro. D. B. Garber. Interment in the Sparks cemetery.—Lillian Earnest, Markle, Ind.

Heinzerth, Claude William, infant son of Mr. and Mrs. Geo. Heinzerth, died at the home of his parents near Ashton, Ill., Jan. 6, 1911, aged 4 months and 14 days. Services at the home.—O. D. Buck, Franklin Grove, Ill.

Long, Sister Virginia, wife of Bro. Silas Long, died of pneumonia, in the bounds of the Sangerville congregation, Va., Feb. 17, 1911, aged 73 years, 3 months and 13 days. She is survived by an afflicted husband and a number of children. Services at the Brethren church by Eld. Geo. W. Wine.—Text, 2 Chron. 29: 11.—Annie R. Miller, R. D. 2, Box 36, Bridgewater, Va.

McAllister, Bro. Geo. A., died in the bounds of the Valley Bethel congregation, Va., Feb. 7, 1911, aged about 81 years. Deceased was a native of Ireland, from which he emigrated. He was a member of the Church of the Brethren for several years. His first three sons and surviving wife came to America preceded him several years ago. Services by Eld. A. A. Miller. Interment in the Valley Bethel cemetery.—C. A. Miller, Dale, Va.

Michael, Bro. John, born in Frederick County, Md., Feb. 22, 1847, died at his home in Madison County, Ind., Feb. 15, 1911, aged 63 years, 11 months and 21 days. He leaves a wife and six children. Services at the Beech Grove church by Elders Shepherd and Norris. Interment in Beech Grove cemetery.—Hattie Shull, Pendleton, Ind.

Moede, Helen, youngest daughter of our friends, Mr. and Mrs. Moede, born June 10, 1909, died Feb. 28, 1911, aged 1 year and 9 months. Services at the Red Cloud Brethren church, conducted by the writer. Subject, "The Christian's Hope."—G. Lathey, Red Cloud, Nebr.

Myers, Bro. John, died at the Brethren's Home, Carlisle, Pa., E. D. 5, Upper Cumberland congregation, Pa., Feb. 15, 1911, aged 75 years, 3 months and 13 days. Services at the "Home" by Eld. D. H. Baker, assisted by Bro. H. A. Cook. Interment at the Huntsdale cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Plank, Tirzah K., died Feb. 24, 1911, at the home of her son-in-law, Joseph W. Musselman, near Fairfield, Pa., aged 61 years, 1 month and 26 days. She was the mother of five daughters, three of whom survive, and also a sister of the writer. She was an earnest and devoted member of the Shoal Creek church for about fifty years. She loved her Bible and was a regular reader of the Brethren's Family. She will be missed in the home. Services by Eld. Albert Hollinger, assisted by Bro. B. F. Lightner. Text, Phil. 1: 21. Interment at the Huntsdale cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Resch, Bro. John, born in Miami County, Ohio, Dec. 14, 1839, died in the bounds of the Missisinewa congregation, Delaware County, Ind., March 1, 1911, aged 69 years, 2 months and 17 days. About 1846 he was married to Margaret Ann Sigler, who died in December, 1882. To this union were born eleven children. In 1864 he moved from Miami County, Ohio, to Delaware County, Ind., where he resided until his death. In December, 1883, he was married to Sarah Ann Hollinger, who still survives. He united with the Church of the Brethren at least fifty years ago. He leaves a wife, three sons and one daughter, six half-brothers and one half-sister. Services by Bro. A. C. Wenger, assisted by Bro. J. A. Miller.—John F. Shoemaker, Shidler, Ind.

Richardson, Evert C., born Feb. 1, 1876, died in his tent on the banks of the Gunnison River, Texas, March 1, 1911, aged 35 years, 1 month and 2 days. He leaves a wife, two sons and one daughter. His mother preceded him to the grave but a few weeks ago. The deceased came here from Troup, Tex., for his health, but he was a sufferer from tuberculosis. He was a member of the Presbyterian church. Services by the writer, at Waring, Tex., March 2, 1911. The body was shipped to Troup, Tex., for burial.—J. L. Guthrie, Waring, Tex.

Shull, Sister Mary, died Dec. 17, 1910, in the bounds of the Lost River congregation, W. Va., aged 83 years, 1 month and 16 days. Services at the home by Eld. Wm. Shull, assisted well and the writer. Text, 1 Thess. 4: 13, 14.—S. W. See, Mathias, W. Va.

Swayne, Bro. David Y., born in Shirley township, Huntingdon Co., Pa., Sept. 21, 1855, died at his home in Huntingdon, Pa., Jan. 27, 1911, aged 55 years, 4 months and 6 days. He leaves a mother, wife, one brother and two sisters. He was a great sufferer from Bright's disease for several years, but he bore it all with Christian fortitude. He was a member, and also a deacon, of the Brethren church for many years. Services by Bro. W. J. Swigart, at the house. Interment in the River View cemetery.—Catharine Swayne, Huntingdon, Pa.

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(Concluded from Page 189.)

tendent; Bro. E. D. Brunk, Messenger agent; Bro. M. J. Shepherd, treasurer; Eld. D. C. Moyer, writer in charge of other year; the writer, church correspondent. Brethren Owen Wells and L. L. Layman will represent us at District Meeting; Brethren Geo. Garman and J. T. Shepherd, alternates. A temperance committee of three brethren was appointed. Three letters of membership were granted. We decided to hold a series of meetings here, and also one at the Shiloh churchhouse, if a minister can be secured. Cornelia P. Brunk, Box 28, Catawba, Va., March 13.

Linville Creek church met in council March 10. Bro. D. H. Zigler presided. Bro. Daniel Turner of The Brocks Gap congregation was with us. Since our last report we have given twelve letters of membership and received three. Our local Sunday-school committee will arrange for a two-days' Sunday-school Meeting in the Linville Creek church July 29. The same committee will make out a program for the Sunday-school at the close of the year. In the east part of the congregation at the New Dale house, and one in the west part of the congregation at the Cedar Run house. Preaching will hereafter be held at the Fair View house May 27, at 3 P. M. Brethren J. D. Huffman and J. E. Flory will represent us at District Meeting, and Brethren D. H. Zigler and W. C. Hoover at Annual Meeting. Two queries were sent—one to District Meeting, Broadway, Va., March 14.

Mount Vernon.—We met last Saturday night at our regular appointment; also on Sunday at eleven o'clock, with Bro. L. E. Brubaker preaching for us. We had a Sunday-school on the sermon. We expect to organize a Sunday-school, the first Sunday in April.—J. H. Weller, Mount Vernon, Va., March 18.

Flessand Hill church met in council March 11. Bro. A. N. Hylton was with us. The vote came before the church on dividing the District. The church unanimously decided against a division. Our Sunday-school is to be continued this summer, with Bro. E. E. Hylton as our superintendent. We also the following Sunday Brethren Willie Elgin and Michael Reed preached their first to a small congregation. Services are in the neighborhood.—Ruth A. Hylton, R. D. 4, Willis, Va., March 13.

Redoak Grove church met in council March 11. Bro. C. E. Williams presided. Our elder, Bro. W. H. Nall, was reelected for this year. Our delegates to Annual Meeting are Brethren John Bowman and Isaac Blackwell; Brethren Abe Spangler and Asa Bowman, alternates. The division of the District into three parts was voted on. The votes were two to one against it. Our delegates were instructed at the meeting to vote the sentiment of our church. No query was sent to District Meeting. A collection of $4.25 was taken for Missionary work. The solicitors reported $19.75 for missions; making a total of $25.25. On Sunday, at 10:30 A. M., we held a song service; at 10 A. M., for Sunday-school; at 11 A. M., Bro. J. F. Keith preached a good sermon to a large audience.— Ella Bowman, R. D. 5, Box 44, Floyd, Va., March 14.

Honaker City church met in council March 10, with Eld. P. S. Miller presiding. A committee was appointed to look into methods for city mission work, and report to the church the advisability of securing a worker. Another prayer-meeting of the congregation was voted upon and carried. The finance committee reported the finances in good shape. Bro. Tom Greenway's term on finance committee having expired, he was reElected for another three years. Delegates to Annual Conference are Eld. Jos. H. Murray and the writer; alternates, B. A. Hoover and L. C. Mooman. Delegates to District Meeting, Brethren E. V. Crumpacker and L. C. Mooman. We had the largest attendance at council for a number of years. Our Sunday-school is in a prosperous condition, with a large attendance. The young men's Bible class has been reorganized, with a president, secretary and other officers, and expects to do a larger and better work for Christ.—Mrs. Ella Trout, Vinton, Va., March 13.

Saegerville.—We met in council March 9, this being the annual visit council. The visiting brethren made a good report to the church. Quite a number of brethren from other congregations were present. Brethren D. M. Wine, J. M. Kagey and W. K. Cosner gave us some very excellent admonitions and instructions. Six letters of membership were granted, and twenty-four were granted. Our delegates to Annual Meeting are Brethren J. W. Wine and D. Miller; Brethren M. G. Sanger and A. J. Miller, alternates; to District Meeting, Brethren J. W. Heen, C. D. Sanger, with Bro. Jos. Wine, with Bro. G. E. Garber, alternate. It was decided to hold a love feast at the Bryan house, and left it at time to be decided on later. Three Joint Sunday-school meetings will be held—one at each churchhouse—some time during the summer. —Annie R. Miller, R. D. 2, Box 36, Bridgewater, Va., March 11.

WASHINGTON.

East Wenatchee.—Our church met in council March 11, with our elder, Bro. A. B. Peters, presiding. There were four letters received and three granted. Our Sunday-school business was satisfactorily disposed of. Bro. J. J. Filbrun was chosen to represent us at our Conference, and Bro. C. E. Stutsman as alternate.—Vinnie A. Sellers, Box 873, Wenatchee, Wash., March 13.

WEST VIRGINIA.

Harman congregation met in council March 11. Our elder, Bro. Jonas Fike, presided at the meeting. Much business was disposed of. We organized our Sunday-school with Bro. Clay Harman as superintendent. We decided to have a meeting July 4. A committee was appointed to get up a program. Sisters Hattie and Myrtle Cooper and Bro Geo. Clutterbuck were appointed as a committee to look after the work here. We decided to hold our love feast in September; also a protracted meeting, provided we can secure the services of Bro. Jesse Bro. Fike gave us three soul-cheering sermons while with us. —Cora Harman, Harman, W. Va., March 13.

Lost River.—Our church met in council March 4, with Elders L. D. Caldwell and Henry Moyer present. Bro. S. W. See presided. We granted five letters of membership. Eld. L. D. Caldwell is our delegate to Annual Meeting; Eld. Henry Moyer, alternate; Brethren S. W. See and J. F. Caldwell are our delegates to District Meeting; Bro. Henry Moyer, alternate. Brethren L. D. Caldwell and John N. Moyer are our Sunday-school superintendents; Bro. B. F. Matthias, secretary-treasurer. On Sunday morning Bro. S. W. See gave us a soul-cheering sermon.—J. Frank Caldwell, Lost River, W. Va.

Spruce Run met in council March 11 with Bro. C. E. Eller presiding. We reorganized our Sunday-school to begin with the second quarter, retaining all the officers of 1910. We also appointed a temperance committee consisting of Brethren Wm. Halstead, Chas. McDaniel and W. H. Fleshman. Wm. Halstead, Chas. McDaniel and Jesse Reed are to represent us at District Meeting; Bro. Chas. McDaniel, alternate. We had one letter this year, an elder from another year. He preached three excellent Gospel sermons while he was with us.—Lena B. Fleshman, R. D. 1, Lindside, W. Va., March 13.

NOTES NOT CLASSIFIED.

Kingsley.—Sister Sadie Miller gave our church some talks on her work in India, beginning March 11. These were continued for three evenings. Also on Sunday, March 12, her work was given in town to a well-filled house, which was both instructive and inspiring. A collection was taken which amounted to $47.50.—Phoebe Foft, Kingsley, Iowa, March 18.

Notice.—The District Meeting of Eastern Pennsylvania will be held in the White Oak congregation at Manheim house May 3 and 4. Elders' Meeting May 3, at 8:30 A. M. Organization of District Meeting at 9 A. M. Railroad arrangements: Trains leave Lebanon at 7:05 A. M. and 12:15 P. M.; leave Reading at 7:01 A. M. and 12:27 P. M. Arrive Lancaster at 7:18 A. M. and 12:31 P. M. Trolley leaves Lancaster at 7:30 A. M. and every hour thereafter.—Wm. H. Fahnestock, Corresponding Secretary, Manheim, Pa., March 17.

ANNOUNCEMENTS

DISTRICT MEETING.

April 11 & 12, **Northern District of Virginia,** at Mount Zion house, Page Co., Va.

April 14, **First District of Virginia,** Antioch church, **Franklin County.**

April 18, **Eastern Maryland,** Middletown Valley congregation, Grossnickle house.

April 20, 7:30 pm, **Middle Pennsylvania,** at Roaring Springs, Blair Co.

April 19, 8 am., **Western Pennsylvania,** Quemahoning congregation, Maple Spring house, near Jerome, Pa., about four miles from Hollsopple.

April 19, 20, **Middle District of Maryland,** Licking Creek congregation, Pleasant Hill Ridge house.

April 20, **Southwestern Ohio,** at the Silver Creek church, near Pioneer, Williams Co., Ohio.

April 27, 28, **Southern District of Virginia,** Lebanon house.

May 2, 8 am., **Southern Ohio,** Sugar Hill congregation, West Alexandria.

May 2, 4, Eastern Pennsylvania, White Oak congregation, Manheim house.

May 3, **Southern Pennsylvania,** Codorus congregation, Black Rock house.

Wayne Center, Colorado.

May 28, Denver.

Iowa.

April 29, Boles Valley.

Kansas.

May 13, 14, **Yellow Creek.**

May 13, 6 pm, **Franklin Grove.**

May 20, 21, 6 pm, Morrill, West Branch.

May 21, 6:30 pm, Hickory Grove.

May 27, 6:30 pm, Cherry Grove.

May 27, 6 pm, Pine Creek.

May 28, 6:30 pm, Polo.

June 10, 11, Astoria, South Fulton house.

June 19, 11, 1:30 pm, Wadsams Grove.

Indiana.

April 29, **Four Mile.**

May 6, 5 pm, **Nettie Creek.**

1½ miles west of Hagerstown.

May 7, 10 am, **Landesville.**

May 13, 6 pm, **Goshen (West Side).**

May 13, 6:30 pm, **Buck Creek.**

May 13, 6 pm, **Missisinewa.**

May 14, 10 am, **Salamonie, Leon Creek house.**

May 14, 6:30 pm, **Summitville.**

May 20, 6:30 pm, **Upper Fall Creek.**

May 27, **Yellow River.**

May 27, 6 pm, **English Prairie.**

May 27, 6 pm, **Beech Grove.**

June 10, 11, 3 pm, **Mexico.**

June 10, 11, 3 pm, **Pleasant View.**

Iowa.

May 13, 4 pm, **Monroe County church.**

May 27, 6 pm, **Kingsley, East house.**

May 27, 4 pm, **Des Moines.**

June 10, 11, **English River, South house.**

June 10, 2 pm, **Dallas Center, at the church in town.**

June 10, 11, 10:30 am, **Dry Creek.**

June 10, 10:30 am, **Greene.**

Kansas.

April 22, 10 am, **Dorrance.**

May 6, 2 pm, **Salem.**

May 6, **Peabody.**

May 13, **Garfield.**

May 13, 7 pm, **Wade Branch.**

May 13, 2 pm, **Bethel Mission.**

May 14, 2 pm, **Belleville.**

June 10, **Morrill.**

Nebraska.

May 6, 2 pm, **Pipe Creek.**

May 6, **Denton.**

May 13, 2 pm, **Meadow Grove.**

May 13, 1:30 pm, **Brownsville.**

May 26, 2 pm, **Baltimore, Fullerton Avenue church.**

May 27, 2 pm, **Bush Creek.**

Michigan.

May 6, **Lake View.**

May 13, 10:30 am, **Black River.**

May 27, 10:30 am, **New Haven.**

June 10, 2 pm, **Vestaburg.**

Missouri.

April 15, **Nevada.**

May 20, 4 pm, **Rockingham.**

May 27, 2 pm, **Peace Valley.**

Nebraska.

May 13, 6 pm, **Silver Lake.**

May 20, **Alvo.**

May 20, 2:30 pm, **Arcadia, four and one-half miles northeast of Arcadia.**

May 21, **Hayes Creek.**

June 10, **Bethel.**

Ohio.

April 15, 6 pm, **Lexington, Richland County.**

May 3, 10 am, **Bear Creek.**

May 13, 10 am, **Oak Grove.**

May 13, 2 pm, **Bethel.**

May 13, 2 pm, **Oakland.**

May 18, 4 pm, **Pleasant Dale.**

May 20, 2 pm, **Middle District.**

May 20, 7 pm, **Logan.**

May 20, 10 am, **Bean Grove.**

May 27, 10 am, **Hickory Grove.**

June 10, 10:30 am, **Richland.**

June 17, **Green Spring.**

Pennsylvania.

April 15, **North Star.**

May 13, 4 pm, **Paradise Fruit.**

May 20, 6 pm, **Hoyle.**

Pennsylvania.

May 6, 2 pm, **Pleasant Hill.**

May 6, 7, 1:30 pm, **Marsh Creek.**

May 8, 9, 10 am, **West Greene.**

May 9, 10, 3:30 pm, **Spring Creek.**

May 9, 9:30 am, **Spring Creek.**

May 11, 12, 10 am, **Little Swatara, Ziegler house.**

May 13, 6 pm, **Dunnings Creek, New Paris house.**

May 13, 1:30 pm, **Canowago, Mummert house.**

May 13, 14, 10 am, **Antietam (Price church).**

May 14, 2 pm, **Hanover.**

May 14, 6 pm, **Woodbury.**

May 14, 15, 10 am, **Quemahoning, Sipesville house.**

May 14, 10:30 am, **Manor, Purchase Line.**

May 16, 17, 1:30 pm, **Fair-view, Manheim house.**

May 20, 21, 2 pm, **Lost Creek, Goodville house.**

May 20, 3:30 pm, **Char.**

May 20, 2:30 pm, **Bellwood.**

May 20, 21, 9:30 am, **Conestoga, Erb's church house.**

June 3, 2 pm, **Mingo.**

June 3, 4 pm, **Fairview.**

Virginia.

May 6, 4 pm, **Bridgewater.**

May 13, **Middle River.**

May 13, 3:30 pm, **Summit.**

May 20, 3:30 pm, **Peter's Creek.**

May 20, 3 pm, **Elk Run.**

May 27, 3 pm, **Linnville Creek.**

Washington.

May 6, **Olympia.**

West Virginia.

May 20, 2 pm, **Maple Spring.**

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Vol. 50. (Old Series) Vol. 60. **Elgin, Ill., April 1, 1911.** **No. 13.**

AROUND THE WORLD

Proper Conduct in Religious Gatherings.

While, in the desire to encourage the speaker, hand-clapping is resorted to by many audiences, even where the gathering is of a religious nature, such as a conference or a convention, the practice,—and properly too,—has never gained ground among the Brethren, and of late it is meeting with deserved condemnation by the various religious journals. If all things are to be "done decently and in order," in the house of the Lord, surely we do well to let the hands rest, and give the speaker, instead, a fervent "Amen." This hearty assent, undoubtedly, will encourage and cheer, without detracting from the spirituality of the meeting.

Less Publicity for Crime.

The American Medical Association recently passed a resolution, requesting that by legal enactment effective restrictions be placed on the press, by which less publicity is given to suicides and other crimes of degenerated and morbid minds. It is the consensus of medical men in Europe, as well as in America, that the notable increase of crime is due in part to the shortcomings of modern education and the want of religious and moral influences in the family life, but all are agreed that the tendency towards crime is largely aggravated by the unwarranted publicity given to crime and criminals. It would appear that, according to these medical experts, obscurity and oblivion are the order in the discouragement and prevention of crime than the sensational prominence too often given it in the popular journals.

More Religion in the Home Life.

It is a most encouraging sign of awakening interest in the religious life of the home, that so many efforts are being made, at present, by press and pulpit, to impress this most important duty of greater consecration upon all families. Most stress is laid upon the family altar, to the neglect of which much of the present-day degeneracy must be ascribed. Then, too, the proper observance of the Sabbath has, in many families, been largely lost sight of, and this accounts for the poorly-attended church services and the prevalent desecration of the day. In both of these points there is room for considerable improvement. Hallowed, sweet and helpful memories will cheer the after-life of the children who are reared in homes in which prayer and obedience daily unite the family at the feet of Jesus, before the throne of God, and whose sacredly-observed Sabbaths are "steps unto heaven."

Is Graft Sapping Religion?

So prevalent have the various forms of dishonesty become that a prominent business man was recently heard to remark: "It is not possible for a conscientious man to stay in the church and at the same time make a success of his business." We are told that modern business methods, in principle, are diametrically opposed to the teachings of the church, and that "a young man, entering a modern business office, finds it extremely difficult to practice his Christian principles amid the environments in which he finds himself." Now, while the experience of some, unfortunately, may be in accordance with the facts stated above, it is also true that the principles of honesty and integrity, as maintained by the church, are perfectly compatible with the pursuit of any lawful business, as has been proved in many instances. "Seest thou a man diligent in business? He shall stand before kings." So spake Solomon, and his assertion has never been disputed.

Pitiful Conditions in China.

Distressing reports of famine suffering in Anwhei and other provinces of China continue to reach the mission boards and relief agencies by almost every mail. One missionary writes: "I never before knew what it meant to hear a company of native Christians say, 'Give us this day our daily bread,' when not one of them had seen bread for days, and has you call pressed corn potato vines bread." Latest reports indicate that more than a million people are absolutely dependent on the charity of their more fortunate fellow-men elsewhere. China herself is doing her best to help these people, but is unable to meet all the calls, so that further relief funds from western nations must speedily be furnished to sustain life until the next crop is gathered. As usual, the United States stands first, so far, in the list of the world's contributors, and thousands of the famine-stricken acknowledge, with tears of joy, their profound gratitude to the liberal donors in the far-away land.

What a Chinese Must Give Up.

For a citizen of the "Celestial Empire" to become a genuine Christian, he must give up far more, perhaps, than one from any other nation. He breaks abruptly and forever with his past. He turns his back on opium, gambling and unchastity,—the three besetting sins of the Empire. Moreover he gives up cheating, lying, backbiting, filthy words, and fighting. He must abstain from litigation, which ruins so many villagers, and renounce the various ingrained practices of heathenism. Cut off from all the influences and associations of his past life, he becomes a castaway among the villagers. He can rejoice, however, in the blessed fact that, if accepted of God, he is an "heir of the promise," a child of the Great King.

Arbitration Sunday.

Promoters of the Universal Peace Movement, referred to in our last, have, through the Federal Council headquarters in New York, decided that Sunday, April 2, be observed by the churches of America as "Arbitration Sunday." Resolutions were passed by the Council, declaring "its conviction that war is evil, and that Christian nations should determine, by obligatory arbitration, their international differences, which can not be settled by diplomacy. For Christian States in the twentieth century to refuse to arbitrate and to insist on war, would be to bring reproach on the Christian name." To all of this our readers will doubtless join us in a hearty "Amen," trusting that much may be gained by the proposed movement.

Common Courtesy.

Amid the various organizations that attempt to increase the sum of human happiness, one of the most recent is the one started in Berlin, Germany, whose object it is to inculcate courtesy and better manners in general. Miss Meyer, the originator, proposes to extend the influence of the movement to other countries also, and before long hopes to reach the United States. It occurs to us that the real Christian, by the very nature of his holy calling, does not need any outside organization in the exercise of real courtesy to those around him. "Be ye all of one mind," says the apostle, "having compassion one of another, love as brethren, be pitiful, be courteous." Perhaps most of us, however, do need to be reminded of this timely admonition more frequently, lest we fail to manifest this loving attribute of the soul. It is the glory of the Christian to be affable and kind under most vexing conditions.

Human Lives Cheaper than Safety Appliances.

The fire in a New York factory building which, on the afternoon of March 25, caused the death of nearly 150 employés, is another reminder that the modern business world is often too much intent on the accumulation of vast fortunes, to make adequate provision for the safety of the toilers who are the essential factors of business prosperity. As we read of men, women, and girls, huddled in rooms high in the air, without a possible way of escape, we are made to wonder how long such things must continue before effective measures are taken to protect human lives more successfully. "Am I my brother's keeper?" was asked by one of old, who tried to evade just responsibility. It comes with equal force to the people of the twentieth century,—not only in guarding persons from needless danger, but in the still greater concern for the eternal welfare of perishing souls, for whose salvation, in a very real sense, each one of us is responsible.

Russian Tyranny.

In spite of Governmental assurances that religious freedom is the privilege of all religious denominations within the domains of the Czar, late advices from Tulta, Russia, report that a number of Baptist meeting places were recently ordered to leave that province. The autocratic Governor was unyielding in his demands, though his cruel edict meant financial ruin to the unfortunate people who were compelled to leave their possessions, not being able to sell their houses and farms in the short time allotted them. After having reached a place of refuge, an appeal to the authorities at St. Petersburg brought the welcome news that they might return to their old homes, the Governor having been in the wrong. No sooner had they done so, however, until the enraged Governor lodged an alleged charge of attempted proselytism against the little band, and they are now facing imprisonment and heavy fines. The experiences of these people, compared with the religious liberty that we enjoy, should impress great and abounding thankfulness upon us, and more,—it should lead to a more consecrated life.

Troubled Mexico.

We have refrained, hitherto, from commenting on the details of the uprising in our sister republic to the south. While the interests of American and other foreign investors are safeguarded by the presence of United States troops near the frontier, conditions in Mexico are still quite critical. Popular opposition to the cabinet has caused all its members to resign, and already a new minister of foreign affairs, Francisco Leon de la Barra, has been appointed, and others, equally acceptable to the people in general, are to follow. Whether the new cabinet, together with the firm hand of President Diaz, will be able to restore order in the republic, so long torn by internal dissensions, remains to be seen. The history of Mexico in the past has been a checkered one. It would seem that her people will need some careful training in the essentials of good citizenship, before they are fully prepared successfully to administer the affairs of the country.

Opposition to the Pope's Demands.

Latest reports seem to indicate that the Roman Pontiff does not find altogether smooth sailing in obtaining the required signatures of his priests to the "anti-modernist oath." It is a document of some length, and the person signing it agrees to adhere to all requirements of the church, as insisted upon by the Holy See. He binds himself, by the strictest rules imaginable, to oppose all changes or reforms,—however much he may personally favor them,—and, in short, leaves his own personality and convictions entirely in abeyance. It is not to be wondered at that many men of prominence are refusing to sign the document, and that the opposition now being urged by the professors in the colleges of Würtemberg, Bavaria, and other places is assuming vast proportions. It will doubtless extend to wider circles. The day is past when, by a papal edict, the entire individuality of man can be compelled to limit its metes and bounds to a narrow sphere, beyond which it must not go. God's law insures liberty.

Evangelizing a City.

It may yet become true that the native Christians of Korea will be called upon for methods of effective evangelism. During the recent remarkable evangelistic campaign at Seoul,—a city of two hundred thousand people,—the entire territory was districted, every home canvassed, a personal call made upon all of suitable age, tracts distributed, and invitations to services given, not only once, but persisted in until the people agreed to come. Every theatre, hall and public meeting place in the city was engaged for the entire month. Besides all this, two tents, seating four thousand people each, were put in use. Each of the six daily papers donated a column or more a day to gospel messages. Large posters, emblazoned with the words of John 3: 16, were displayed everywhere. So intense was the consecration of the people that business matters were largely at a standstill. Thousands of people were brought to at least an approximate knowledge of the truth by this most remarkable evangelistic campaign. The earnestness and zeal of these native Christians is worthy of our most sincere emulation, even though we may regret that the people were not taught the whole truth as believed and accepted by us as a church.

Further Developments in the Orient.

Turkey, still struggling with a heavy indebtedness and limited resources, was recently obliged to canvass the European money centers for needed loans. After succeeding in England and France, the required funds, $31,000,000, were finally secured in Germany, but no one need suppose that it was merely a favor to the Ottoman Empire. Already several old battleships have been sold to the Turks by the crafty Germans, and new ones are to be constructed in German shipyards. By far the greatest boon to Germany, however, will accrue through the development of Asia Minor under German auspices. The railroad to Baghdad and the Persian Gulf,—a distance of 1,200 miles, of which 150 miles have been already built, is now to be pushed to early completion. The Turkish Government guarantees annual payments for each mile completed. The opening of this road, together with the recently-secured concessions from Russia, concerning Persia, will open most profitable avenues for German industrial and commercial expansion in the Orient. It must not be forgotten that by all this development of the East there will be "a great and effectual door" opened for missionary progress. Where is the "Paul," who, starting from Asia Minor, will follow in the wake of the onward movement towards the Persian Gulf?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

God's Building.

BY J. O. BARNHART.

There's a building God has given us,
To be cared for every day,
And he says, to keep it cleanly,
We must ever watch and pray.

Watch and pray to keep it holy;
Guard the "living temple" well,
For within this habitation,
Christ himself desires to dwell.

Would we make each room inviting,
When he comes our Guest to be,
Every morning at his footstool,
We must humbly bow the knee,

Asking for his help and guidance,
While we strive to do our part,
That from sin's corrupt "old leaven"
He may always purge our hearts.

Then, to keep the cleansed spirit,
From temptation's baneful blight,
At some labor for the Master,
We must toil from morn to night.

Only dark and silent corners
Give to vermin rest and room,
And the seeds of evil also
Flourish best in shade and gloom.

Then, into each little corner,
Let the Holy Spirit shine;
Let the truths of the pure Gospel
Flood the soul with light Divine.

Thus, alone, will these, our temples,
E'er be pure and undefiled,
Till into the courts eternal,
God shall call each faithful child.

Arcola, Ill.

The Rebaptism Question.

BY L. W. TEETER.

REASONS why applicants for membership in the Church of the Brethren should be baptized by her authority:

1. Because, when God began his church on earth, under the Gospel of his Son, Jesus Christ, the baptism of those who should compose the body of his church; and the baptism of his Son, who should be the Head of his church, were of such Divine importance, that he sent a special baptist from heaven to do that baptizing (Mark 1:4, 5, 9, John 1:6, 29-34).

2. Because Jesus Christ, to whom his Father had delivered all things (Matt. 11:27), and to whom he had given all authority in heaven and earth (Matt. 28:18), commanded his church to "teach all nations," and "to preach" his "gospel to every creature," and to baptize the believers (Matt. 28:19; Mark 16:15, 16).

3. Because Paul, the Divinely-appointed apostle to the Gentiles, condemned the baptism of the twelve Ephesians, and had them properly baptized (Acts 19:1-7).

4. Because, in the face of God's provision to administer baptism, by his church, it is impossible to prove any outside baptism to be *equal* to the baptism administered by the church.

5. Because there is, really, no necessity in existence, to accept applicants into churchmembership on any outside baptism they may have.

6. Because it would be very inconsistent to receive a person upon his own testimony and statement, as to his outside baptism into church membership, when one who has been properly baptized by the church, can not even transfer his membership from one congregation to another without an officially-signed certificate, stating that he is a member in full fellowship.

7. Because Eld. Alexander Mack,—if we regard him as good authority,—refused to baptize his seven associates, in their effort to reinaugurate the apostolic church, before he, himself, were first baptized by the church. And the seven he should baptize, agreed with him. (See Introduction to Mack's Writings.)

I might give a number of other reasons, but the foregoing I give chiefly for careful consideration.

Hagerstown, Ind.

REFLECTIONS ON THE FOREGOING REASONS.

1. If we had lived in the time when Jesus was to be baptized, and God had left it to us as to who should baptize him, I suppose that, in our reckless and inconsiderate way of reasoning, we would likely have said that, of course, one of the Jewish high prisets,—Annas or Caiaphas,—should baptize him.

But not so. No high priest, or any other man on earth, was fit, or sufficient, to baptize either Jesus or the people who were to compose the body of his church. Hence God sends a Divinely-commissioned administrator of baptism (John Baptist) to baptize both Jesus and the first members of his church. Surely, "as the heavens are higher than the earth, so are" God's "ways higher than our ways, and his thoughts than our thoughts" (Isa. 55:9).

2. If the Church of the Brethren considers herself in the line of apostolic succession,—not literally, but spiritually (and this in matter of fact, she does), then we must necessarily regard the Great Commission of Christ as being directly spoken to us. In that Commission (Matt. 28:19; Mark 16:15, 16) we are commanded to teach the nations, and preach the Gospel to every creature. Then, if any repent and believe, *we* are to baptize them. No provision here to receive any into the church on a baptism administered by any other church.

The Church of the Brethren can not afford to allow any thing that might possibly lower the standard of that baptism that was so Divinely appointed by God himself, and so carefully committed to his church by Christ; and by the Holy Spirit to the apostles (Acts 2:4, 38). And since every one that is baptized desires the Divine influence of the Holy Trinity, and since, by valid baptism, that influence is secured, and since the Divine order of baptism is the combined proposition of the Father, the Son, and the Holy Spirit, to save the baptized, therefore the church should be exceedingly careful to preserve the Divine order inviolate, in points of its design, form, mode and authority.

3. Paul made short work of the case of the twelve Ephesians. Upon examination he found that they had not received, nor as much as heard, that there was a Holy Ghost; and that they had been baptized unto John's baptism. Then they were baptized legally, by Paul's authority. Evidently these twelve men had been previously baptized by trine action. Here we would likely reason that, since John the Baptist baptized by trine dipping, and since these had been baptized unto John's baptism, therefore they were baptized rightly, and that all they needed was to be taught that there is a Holy Ghost, and that they should believe in the baptism which Jesus Christ taught in his commission. But not so. Paul never did such patchwork.

4. If the church would decide to accept persons with alien baptism, she would obligate herself to consider carefully every application of alien baptism; and in every case she would have to take the statements of the applicant himself as true, whether true or not. In fact, it would license an impostor to intrude himself into church-fellowship without any baptism. And, brethren, if any applicant would bring witnesses to prove his baptism in another denomination, they would most likely be outsiders, which would not help the case.

5. The experience of the church, many years ago, proved that persons who were received on their alien baptism, afterwards became dissatisfied with it, and in the end requested to be baptized by the church. This was unfortunate for both them and the church. We could expect a similar experience again, if we should decide to accept alien baptism.

Again; if alien baptism is good enough to save a soul in the Church of the Brethren, it is also good enough to save a soul where it was first administered. If so, why attempt a transfer of church membership? The Church of the Brethren has accepted fully the New Testament baptism. She has the right to use it only so long as she uses it according to New Testament teaching. In the Great Commission of our Lord and Savior Jesus Christ, the church is plainly commanded to baptize believers. Hence the church will be taking a very great risk to deviate from that commandment without a plainly-stated exception by the same High Authority that gave the commission.

Getting and Giving the Best.

BY ELIZABETH-HOWE BRUBAKER.

I WAS once riding on a railroad car in company with two friends. It was midnight. Some of the passengers were sleeping, some were restless. Others were wishing they could sleep and rest. Of our trio, one was apparently fast asleep,—a blessing coveted by the other two. As the latter were conversing, one remarked, "Just look at Miss ——, sleeping. She always gets the best out of everything."

This compliment impressed me greatly,—"She always gets the best out of everything." If one always takes the best out of his circumstances and conditions in life, he has a high standard of living. And why not enrich ourselves with the best things? Then, too, we want to give the best things, and we need to have our eyes open to see the thing most needed, and give it from time to time.

No one can give what he does not have. When Peter saw the lame man at the Beautiful Gate, he not only saw the greatest need of that man, but he had on hand the best to give. He supplied the demand and a life was richly blessed. Peter was on his way to the house of worship when this opportunity came to him, and if we would have the best to give, we, too, must frequent the Holy of holies, where we come in touch with the Giver of the best.

A daughter sits alone by the bedside of her aged and sainted mother, whose life is slowly but surely ebbing away. The days were filled with ministries of care and watching. The sleepless nights are long and wearisome to the flesh. What of good can one get from such experience? The answer comes from the omniscient and the omnipresent One, "I am ever at the service of my own, to give the richest and best blessings under all circumstances. During the hours of silent watching let me speak to you through my Word. When you are lonely or perplexed, you speak to me through the ministry of prayer. Through this intercommunion, hour after hour, day after day, night after night, you may and will be fitted for more efficient service for the Master. When mother is laid to rest, you may again enter the activities of life with new vigor and renewed courage."

The manager of a telephone office had several girls in his employ. There was complaint on the part of the public that these girls were not giving satisfactory service. The employer, too, was observant, and was convinced of the apparent neglect. He called the girls into his office and told them the situation, hoping they would resolve to do better. When spoken to, one of the number replied, "I am doing my best." "Then," said the manager, "we have no further use for you," and she was dismissed. She had failed to see that there was a better service to give, and she lost her position.

A girl once entered a children's hospital as nurse. There was much work of an unpleasant character awaiting her. The superintendent, as she talked to the prospective nurse, said, "There is one thing we want you to remember. We expect you to give your best service. There will be times of testing, when unpleasant duties will face you. Never be heard saying, 'I can not do this. I can not do that.' Always accept your work cheerfully, however unpleasant it may be, and give your best." That girl took the advice, and today she holds a desirable position in hospital service.

"To serve him! Do we think it hard
To hear the word of old,
Which tells us of the place on earth
Our Lord would have us hold?

"Be this our one desire, O Lord,
Whate'er our earthly state,
And sweeter may it prove each day,
To serve thee, and to wait!"

Virden, Ill.

Church Dedication, Covington, Ohio.

BY ELIZABETH D. ROSENBERGER.

LAST August, ground was broken for a much needed new church in Covington. In October the cornerstone was laid, and on Sunday, March 5, the dedicatory services were held. It was a day of joy and gladness, because the hopes and dreams of years past were now

fulfilled. About five years ago, Eld. P. H. Beery and Bro. E. M. Fox matured plans for a new church at this place, and the people, as in the days of Nehemiah, "had a mind to build," and now we rejoice, with praise and thanksgiving, that we have a suitable house in which to worship God.

The Sunday-school assembled as usual, in the morning. (We shall say more of our attendance and work in our notes.) We have over three hundred enrolled and the enthusiasm and zeal of our workers promises a steady growth in the future.

Dr. M. M. Brubaker led the vast audience of about two thousand people in singing "All Hail the Power of Jesus' Name." Eld. Jacob Coppock read Psalm 27 and offered a beautiful prayer of thanksgiving. Bro. Geo. W. Flory, our pastor, then introduced Eld. H. C. Early, of Penn Laird, Va. Before announcing his text, Eld. Early spoke a few words, commending the congregation here in building a convenient, substantial house, suitable for the worship of God. He took for the scripture lesson Matt. 16: 13-23, his text being the eighteenth verse, "And upon this rock I will build my church and the gates of hell shall not prevail against it." He divided the subject into three parts: (1) The person of the foundation; (2) The person of the builder, (3) The person of the owner. Jesus is the rock upon which the church is founded, and so it must endure.

Some people take gloomy views of church work. When old members pass away they ask, "What of tomorrow?" What of the time when young and inexperienced leaders are in control? Trust in God; the church will stand and the leaders will be his true disciples. As an illustration Bro. Early referred to Eld. James Quinter, who served the Covington church many years. He graphically described the scene of his death. So vivid was the word picture that the vast audience was deeply moved, for Bro. Quinter was highly esteemed and loved in this church. Eld. Early said that people at the Conference said, "Now what?" Here was a leader gone. "Now what?" When Eld. R. H. Miller died, in 1892, again people asked, "What will become of the church?" But God always has some one to carry on his work. We should be glad that young men are pushing forward. Let us assist them in the Lord's work! The outlook for the church is bright. Let us buckle on the full armor and pray for God's grace, while we battle manfully against sin! Men are needed who are fired with a passion to evangelize the world; we need a regenerated membership. We should study the organization needed to carry on the many activities of the church. Spiritual power comes first; then wise leadership. The church belongs to Jesus Christ by right of conquest. Last of all Bro. Early referred to the temple of Solomon and exhorted us to sanctify ourselves and our means, and sacrifice willingly for the church of God.

But a few extracts like these do not begin to give you an idea of this masterly discourse. Bro. Early held his audience and swayed them by his eloquence so that his sermon here will never be forgotten.

Bro. Flory, who has been with us one year, then appealed to his people for funds for the finishing of the church. He referred to the fact that at the first call for funds $10,000 was raised in twenty minutes. And now the building had cost about $28,000. All of this had been arranged for, excepting about $5,000. The response to this appeal was prompt and generous, for our people love their pastor, and are willing to hold up his hands as the servants held up the hands of Moses. In about one-half hour $5,700 was subscribed, and so the church was dedicated to the Lord, the entire amount of money subscribed, and much of it already paid for in cash.

Following the dedicatory offering, Eld. L. A. Bookwalter of Trotwood, Ohio, offered a fervent dedicatory prayer and the vast audience was dismissed. We were glad to see on the platform Brethren L. A. Bookwalter, Jacob Coppock, Geo. Mohler, O. S. Yount, and S. E. Porter.

In the evening another large audience heard Eld. H. C. Early preach from John 20: 25. Subject, "Honest Doubters." Again the people were edified and built up in the faith. On Monday evening, Eld. T. S. Moherman, of Ashland, Ohio, was with us and remained for three evenings. We can not here express our appreciation of his helpful sermons. We know that his reward will come in blessing and greater power for service. Bro. Flory then preached a few evenings, and at his invitation it was manifest that God was with us in this place, for souls came forward to be received into the church, until twenty-five were baptized.

The new church is built of brick and Bedford stone, the line brick being hard gray. The main auditorium is 60x64 feet and 29 feet to dome of ceiling. There is an entrance, exit and vestibule at each of four corners. There is a pastor's study, and cloak rooms adjacent. Joined to this main auditorium by a movable roll partition, 14 feet high and 30 feet wide, is the Sunday-school room, 40x55 feet, with lower and upper galleries, divided by movable partitions into 14 separate Sunday-school rooms, besides front and rear vestibules, large cloak room, ladies' parlor, and library cases. The entire building is lighted with electricity and we expect to hold our love feasts in this church. The basement is beautifully fitted up for the junior Sunday-school.

The building committee, consisting of Brethren S. J. Rudy, E. M. Fox, P. H. Beery, O. L. Hartle and Harry Fox, deserve the highest praise for their wholehearted absorption in their work, and for giving us a church whose interior is convenient and attractive, but not elaborate. We, as members of this church, feel that we may build well of stone, "but with flesh better; a temple made not with hands, but riveted of hearts; and that kind of building, crimson-veined, is indeed eternal."

Covington, Ohio.

Annual Meeting of 1911.

BY M. R. MURRAY,
Corresponding Secretary Committee of Arrangements.

ST. JOSEPH'S advantages, as a convention city, are manifold. Her charms as a natural beauty spot are innumerable. Perched upon a majestic row of bluffs, the city reigns supreme over the broad, fertile fields of Kansas, affording the spectator a magnificent view of plains, hills, woodland and waterways. The Missouri River wends its course like a silvery thread past the western boundary of the city. On a clear day a view of from twelve to fifteen miles may be obtained. On the north, east, and south, extends the gorgeous natural scenery native to Missouri,—broad, level fields, verdant hills and the purpling horizon. As to local improvements St. Joseph is surpassed by probably no other city of her size in the Middle West. Parks, drives and beautiful residence districts are numerous, and hotel and transportation facilities are unusually good. While it may not be of vast importance to the visitor, St. Joseph is regarded as one of the most substantial business cities in the West, her position as a jobbing center ranking fourth in the entire United States.

Beautiful Lake Contrary, situated less than two miles from St. Joseph's southern limits, is coveted by many cities, and, indeed, it ought to be. Extending in length five miles from north to south, the lake affords the best obtainable advantages as a place of recreation. There is good electric railway service and our street car service, in general, is among the best anywhere. Lake Contrary is well worth a visit and one will not soon forget a visit to the place.

Krug Park has received the highest commendation from expert landscape architects. Embracing twenty acres of rolling ground, the park is an earthly paradise, rich in generously-designed floral displays, zoölogical gardens and artistic improvements. We anticipate having services at our parks during the convention week, affording outsiders an opportunity to hear the Gospel. The parks will be ours to enjoy and at our disposal during the Conference. In fact the city will be turned over to us, with all its accommodations, for the enjoyment of our people.

There is also a well-cared-for chain of municipal parks about the city, and numerous breathing spots are now in course of development in the residence districts.

The Auditorium, where the main sessions will be held, covers one-half block, with a seating capacity, when entirely arranged for, for about 10,000 to 11,000 people. It is a magnificent edifice, erected by the people recently,—for the people and their highest interests. Other sessions will be held in the Tootle-Shubert and Lyceum buildings, which are within two blocks of the Auditorium and in the business district of the city. The hotels rank among the leading hotels of the country. The Hotel Robidoux, a handsome fireproof structure, lately completed, and the Metropole, St. Charles and the Central will accommodate a large portion of the delegates and visitors. The St. Joseph Commercial Club is sparing no pains in securing the best there is for our people, and the city is large enough to care for all that may come. A special canvass is being made of the best available and modern homes for our visitors. The city will be so supplied with signs that one will have no trouble in getting about our beautiful convention city. St. Joseph prides itself in handling big conventions, and many of them, and we can amply care for the visitors to the coming Conference. We are arranging to make it a great spiritual feast to all who may attend.

Most of the visitors, upon arrival in St. Joseph, will alight at the Union Passenger Station, and will be met by a reception committee and escorted to the Convention headquarters. The railroads, and Commercial Club will maintain information bureaus about the city, for the accommodation of visitors, and the native hospitality of its citizens will be unreservedly lavished upon the delegates and members of the Church of the Brethren.

Reservations will soon open for rooms and accommodations, and as soon as they are arranged, a notice will be given of same.

1514 Francis St., St. Joseph, Mo.

Going Up to Jerusalem.

Siege and Looting of Kerak.—No. 5.

TO "lie down and go to sleep," under such circumstances, was ordinarily out of the question. However, after some of us had satisfied our curiosity by going out and watching the looters finishing the officer's house, we all sought our beds again and were really asleep, when there came another banging on the door and Abu Jerius was called for. Again he went out to the Arabs,—this time only four in number,—who brandished their knives and guns at him saying, "You are secreting an officer or soldier in this compound." Of course the charge was denied, but again reiterated by the accusers, who said, "One of our men on the housetop saw him enter this door," incidentally showing how closely we were being watched. Mr. Forder again told them there was no one hiding anywhere in the buildings. They said, "Swear by your God." He said, "Not here." They said, "Swear by your religion." He said again, "Not here." They said, "Swear by your prophet, Christ." Again the answer came, "Not here." At this the Sheikh's son, who had once before been to our room,—one of the four now present,—said, "Abu Jerius does not lie; for fifteen years ago he told me he would come to see my wounded father the third day, and he came according to his promise, and through a blinding snowstorm." They then went their way, and we had no further disturbance during the night.

Here I may relate the circumstance which so easily could have resulted in the killing of every one of our party. Early in the evening, when the officer found his hope of assistance entirely cut off, and sometime before the Arabs reached his house, he slipped out, under the cover of darkness. Coming to the back door of the large room in which our animals had been placed, he gained admittance through the muleteers and requested to be let down into one of the cisterns beneath the floor. This was soon accomplished. Of course, Mr. Forder was absolutely innocent of this fact, when he stated, that no one was hiding within the compound. This increased our danger very materially, for had he been found after our affirming that he was not there, nothing could have saved our necks from the furious Arabs.

There were four ladies in our company, and ladies sometimes get the reputation of being a little nervous under dangerous and trying circumstances, but I wish to say, to the credit of the ladies, that there was scarce-

ly any exhibition of fear, nervousness, or excitement, neither was there anything of the kind demonstrated by any member of the party. On the other hand a calm repose, confidence and courage took possession of each heart, that was a surprise to every one of us. It was the very thing we had prayed for, yet we were surprised when it came. Truly, God does know what his children need under every circumstance, and I think not one of us was slow to recognize whence this peace, filling our hearts, emanated.

By morning we were convinced that we need not look to the Turkish Government for protection or assistance, for at an early hour,—even at daylight,—a Christian gentleman, who had helped in the mission work, and who had dined with us on Sunday, came to us, reporting that more than three hundred were killed the day before; that the Government buildings, excepting the Castle, had all been looted, the treasury included. He said that the prison had been opened and the prisoners set free, and that the Governor, our genial friend and entertainer, was a prisoner in his own house, which was near the Castle walls, where the Arabs could not attack him because of the soldiers in the Castle. Yet he could not make his escape to the Castle for fear of the Arab guns. The shops, for the most part, were already looted, and the shopkeepers, with their families, had their throats cut. Every form of excess in looting had been resorted to. It was estimated that not less than ten thousand Arabs had reached the city between Sunday evening and Tuesday morning.

Their plan of attack, as we learned later, was this: In the first place the Turkish Government had made several demands of the Arabs,—First, that they should give up their arms; second, that such of their young men, as were of an age to do service in the army should be enrolled, meaning that when once enrolled, they would be drafted and compelled to enter military service. Now there are two peculiar characteristics in the average Arab. He loves his knife and gun better than his wife, and his son better than himself, so it was a tremendous thing that the Government was asking of them, from the Arab standpoint. Their chief men had some stormy sessions, in council over the matter. Finally the most of them agreed that they would appear to submit to the demands made of them, and this was their plan: The district of these sixteen tribes is a large one, and consequently there were about twelve hundred soldiers in the Kerak garrison, all armed with modern small caliber, long range rifles. The principal sheikhs said to the Turkish authorities: "We will submit to your demands but we must have some of the soldiers help us carry out the enrollment and disarming." They also said they had made eight sections of the district, and wanted forty soldiers and two cannons for each section. This the Turks readily granted them and forty soldiers were sent to each section. Not long after the Arab chiefs returned to Kerak, and said that the Arabs were running away, that the sections were too large, that they must make sixteen sections of the district, and that forty soldiers and two cannon must go to each. In the aggregate, this would take out of the garrison six hundred and forty of the twelve hundred soldiers, and thirty-two of the thirty-three cannon, yet the authorities readily granted them this second request also. We actually met about one hundred of these soldiers going out on this mission, on our way to Kerak. After these sixteen companies of forty men each had reached their stations, it was planned that they were to be killed Sunday evening, immediately after which the Arabs were to start to Kerak. This part of the plan was carried out, and all the six hundred and forty were killed, excepting those whom we met on our way. The officers of this last company were invited to dine by the Arabs, and during the meal they were killed, but the men learned of this, and fortified themselves as best they could, thus saving their lives, or at least most of them.

Kerak rapidly filled with armed Arabs on Sunday and Sunday night. The plan for Kerak was, that at nine o'clock on Monday morning, when the soldiers were out on the drill ground, without arms, the Arabs were to divide, one company capturing the Castle, and the other taking and killing the unarmed soldiers. Had they carried out this part of their plan as well as that with the soldiers in the country, it would have been accomplished, but the success already attained made them so anxious for loot, that they could not await the appointed time, but, long before daylight on Monday morning, they began an attack on the Government building, shops, etc.

W. R. MILLER.

Present Address, Box 564, Nappanee, Ind.

The Rebaptism Question.

BY DANIEL HAYS.

A CIVIL officer may perform, by virtue of his office, any act prescribed by law for him to do within the bounds of his jurisdiction during the term of his office, and such act will stand the test of the law. But when his term of office expires, or for any misdemeanor he be removed from office, or if he be a nonresident, or a foreigner, or in any way associated with a different government, any act he may perform, in such official capacity, will not stand the test of law in any civil court. There is no way to legalize such an irregular procedure. It must be done by a regularly-authorized officer of the law. There is no one who would risk his title to a piece of land unless it was executed by a magistrate, or notary public, who is regularly authorized by the County and State where the transaction took place.

On the other hand, shall the church be less consistent in the interpretation and requirements of the Gospel of the Kingdom of God than the civil government in that of the law of the land? Is the law of Christian baptism of so little importance that the church may endorse its performance by an irregular, unauthorized administrator, and by one who is not in communion with the church?

Baptism stands at the very entrance into the kingdom, and is a condition of entrance into the church. "For by *one* Spirit are we *all* baptized into *one body*" (1 Cor. 12:13). To recognize irregular baptism to be consistent, is to sanction open communion. The antecedents of baptism are true teaching, faith, and repentance, and these can not be placed after baptism, when the Word of God requires that each precede the sacred rite. The fact that the antecedents of baptism, especially the teaching, were found to be erroneous, imperfect and insufficient, rendered the baptism itself inadequate. (See Acts 19:1-6.)

Broadway, Va.

The Twelfth Apostle.

BY D. E. CRIPE.

WHOSE name shall appear in the foundation of the apostles and prophets, made vacant by the fall of Judas Iscariot,—Matthias or Paul? This is an interesting question, and one which carries with it more practical importance, perhaps, than appears at first sight. The only light we can get on this subject is from the Scriptures of Divine Truth.

An apostle was one chosen of the Lord and sent out. One of his chief duties was, "Founding churches and upholding them by supernatural power." (Smith's Bible Dictionary). The night before Christ chose his twelve apostles he was engaged in prayer; he prayed all night. The choosing of the apostles was a very important work, even for Christ, who knew what was in the heart of every one. In this choosing he was not circumscribed by any limits, but chose whomsoever he would.

While the eleven apostles and disciples were tarrying according to the command of Christ, waiting to be endued with power from on high, they felt the need of one to fill the broken ranks of the twelve. They had always been sent out two by two to do their work, and now there was an odd number, a continual reminder that one of their number had proved to be a traitor. Peter stood up and said, "One must be ordained to be a witness with us of his resurrection." They appointed two who had the proper qualifications. Apparently the apostles did this appointing, for he addresses himself to them. These two had been with them all the time that "the Lord Jesus went in and out among us." Therefore, when Christ did his selecting, he must have passed by these two as not having the proper qualifications. After they had appointed these two, they prayed the Lord to show which of the two he had chosen. The lot fell on Matthias, and after that he was "numbered with the eleven apostles."

Two things are to be noted here. The apostles, as yet unfilled with the Holy Ghost, selected two men, and asked the Lord to choose from them an apostle. This limited him to choose, not from the whole world, as he before had done, but to two men whom they had selected. Then, again, we have this testimony by Luke, "He was numbered with the eleven apostles." This numbering, according to the sacred writer, was done by the people. He is silent as to whether the Lord numbered him as an apostle. But he could have been numbered with the eleven apostles, as filling up the gap in their broken ranks, without being counted an apostle. Indeed, Luke never says that he was numbered as one of the twelve apostles.

It need not, for a moment, be thought that the apostles did wrong thus to select one to fill their ranks. It was necessary that the vacancy should be filled, to prepare them for active work. But it was not necessary that the twelfth one must be an apostle. A minister of high character and high qualifications answered almost as well. This, no doubt, Matthias was, but we have no account that he was ever "sent out" by the Lord as an apostle.

As we have only one witness to testify that Matthias was even "numbered with the eleven apostles," so we have only one witness to substantiate the fact that Paul was an apostle. Unfortunately, perhaps, this witness is Paul himself. But in a case of this kind the character and veracity of the witness counts for much. As a witness in every other matter Paul has been found perfectly truthful. In testifying that he was an apostle he had nothing selfish to gain, and we have no right to believe that in this one isolated case he was a false witness and in everything else true.

According to Paul's own account, which is accepted as truth by Luke, Paul was miraculously converted. The Lord told him when he was smitten to the ground, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). Thus was Paul not only especially called to conversion, but especially sent to preach to the Gentiles.

On several occasions after this time, the Lord sent Paul to preach to the Gentiles. While he was engaged in the work of preaching to the Gentiles and founding churches, Paul had the Divine assurance that his work pleased the Lord, for he was Divinely visited, encouraged and strengthened. If founding churches and upholding them by supernatural power is the work of an apostle, Paul gave as much evidence of being an apostle as any of the eleven. If accomplishing great work for the Lord is such an evidence, Paul accomplished more than any of the eleven.

He opens eight of his epistles by introducing himself as "Paul, an apostle," and sometimes adds, "Not of men, neither by man, but by Jesus Christ, and God the Father." Again he says, "Neither went I up to Jerusalem to them which were apostles *before* me" (Gal. 1:17). If they were apostles before him, it naturally follows that he was now also an apostle. In writing to the Corinthians he asks these questions: "Am I not an apostle? am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?" There can evidently be but one answer to these questions, and that is "yes."

A careful study of this subject can lead to but one conclusion. Paul thought he was an apostle. If he was not an apostle, chosen by the Lord and sent out by the Lord, he must have been deceived. If he was mistaken on this subject, was he right on everything else?

The only evidence we have that Matthias was an apostle is the language of Luke, "He was numbered with the eleven apostles," which is not strong nor decisive. We have it clear and plain in almost every epistle which Paul wrote, that he was an apostle, an

apostle chosen, instructed, and sent out by the Lord himself. We do no violence to any other Scripture by accepting him at his word, but if we refuse to accept his word on this subject, it weakens our faith in everything else which he has written. Let us not question the correctness or the veracity of a witness who was always found truthful, who sacrificed as much, who labored as much, who accomplished as much, as Paul did, and who was faithful to the martyr's death.

Stillwater, Okla.

The Mexican Trouble.

BY JACOB FUNK.

It is painful to note what flimsy excuses for hostilities can be manufactured when war is the game of nations.

Several years ago, when the Cubans were making a determined effort to gain their independence, there was a widespread cry in the United States to aid them on the ground of humanity. Just now, when civil war is raging in Mexico, there is a cry for interference on the part of many Americans,—not for humanity's sake but because of the vast business interests of Americans in Mexican territory. The mobilizing of one-fourth of the standing army of the United States, near the Mexican territory, and bringing near the Mexican coast several of our war-ships, is interpreted to mean war, in case our interests in Mexico should suffer.

What a spectacle to the world we Americans are! Claiming to be a Christian nation,—followers of him who is the Prince of Peace,—and yet, on the slightest provocation, we are ready to muster arms and go forth to slay and destroy.

There can be no questions but what, if the friendly influence of the United States were exercised, to bring about a reconciliation in Mexican affairs, much would be accomplished.

The trouble is that, for the past few years, the United States has been increasing her military equipment on such a vast scale, that now she has a keen desire to see what can be done with such an equipment.

The following extract from a letter, written by a soldier, indicates the spirit of the men composing our standing army just now: "It is a dandy practice, whatever it is, and all the boys are just itching to do something." This "itch" to do something will manifest itself, in some way, and if it is not war for humanity, it will be war for the protection of business interests or something else. Surely the outlook for the millennium in the near future is not so bright.

It seems to me that just now would be a very good time for every local congregation to petition the President of the United States to do nothing in the Mexican trouble that will, in any way, reflect upon the good will and friendly relations that exist between our own and the Mexican Government.

1105 Wabash St., Wichita, Kans.

The Book.

BY LULU C. PENTECOST.

I NOTICED a short article in THE MESSENGER of Feb. 18, 1911, which set me to thinking. Therein was noted that the Educational Boards of various States were advocating the study of the Bible in the high schools.

It is true, as was stated, that many of the teachers are incompetent to take upon themselves the sacred responsibility of teaching this Book; still, I can not help but feel that surely some good would be done.

My personal experience leads me to that conclusion, because I shall never forget the impression given me of the Bible in the hands of two of my teachers in the Clinton, Mo., high school. In the convocation of our classes, each morning, these men read selections from the Bible; then, in unison, the entire assembly would repeat the Lord's Prayer.

One of these teachers, Mr. Arthur Lee, had the goodly gift of making persons live, and scenes tangible, as he read of them from the printed page; and never shall I forget his reading, one morning, Paul's defense before Agrippa. Mark Antony's oration over Cæsar's dead body has never since seemed to me so superbly perfect.

I was at the age when the youth begins to feel within him that God-given force of *thinking*. Like many another, I was still a novice, and could not rightly realize that delicate judgment was needed to control this power; and, as do others, I felt like scoffing at the Bible and God's holy religion.

But now, when, to some extent, I comprehend, and humbly speak with reverence, the impression that my teacher made of the Bible and its sacredness; and its nobleness of these, still remains. Very few impressions, given me by the hands of man, stand so vividly as does the memory of the Sacred Book in the hands of two of my high school teachers.

I do not presume to speak authoritatively, but what harm will its use in the schools inflict? *Some* heart, as was mine, will be touched, because its influence is ever subtle and penetrating.

407 Columbia St., Lafayette, Ind.

The Mack Memorial Tablet.

BY M. C. SWIGART

ON Sunday afternoon, April 9, at 2:30 o'clock, there will be unveiled and dedicated, in the old Mother Church at Germantown, a brass tablet, a memorial to Alexander Mack, Sr. This tablet is the gift of seventy-five persons, each person giving one dollar. The contributions came from six different States. Nineteen women are contributors. Three contributors bear the name of Mack and are the direct descendants of Alexander Mack. An invitation is extended to all who can, to be present, especially the contributors: Bro. M. G. Brumbaugh will deliver the memorial address. The old mother church now has three of these Memorial Tablets. The first was placed in 1899, to the memory of Christopher Sower and father. The second was placed in 1909 to Peter Keyser and wife, and this, the third, is placed in memory of Alexander Mack.

We wish yet to see a memorial in the old church to Alexander Mack, Jr., who served the Germantown church so long and faithfully. The following is the inscription on the tablet to be unveiled:

In Memory of
ALEXANDER MACK,
The First Minister
And Organizer of the
CHURCH OF THE BRETHREN.

Born in Schriesheim, Germany, ...1679
Baptized in River Eder, ...1708
Organized the Church at Schwarzenau, ...1708
Came to America, ...1729
Died in Germantown, ...1735

He was a man of strong conviction and a careful and devout student of the BIBLE. He organized a church with no creed, but with all the NEW TESTAMENT ordinances, as taught by Jesus and his immediate followers.

6611 Germantown Ave., Philadelphia, Pa.

DEATH OF BRO. JACOB HOLDERMAN.

The subject of this sketch was born in Holmes County, Ohio, April 16, 1837, and died within the bounds of the Reedley congregation, Cal. He was in the seventy-fourth year of his age. Bro. Holderman was of Mennonite parentage, and at the age of eleven he moved with his parents to Elkhart County, Ind., where he united with the Mennonite church.

Oct. 16, 1860, he was united in marriage to Catharine Miller. To this union thirteen children were born. His faithful wife and eleven children survive him.

Early in life Bro. Holderman was elected to the ministry in the Mennonite church, and served about a score of years in that capacity. He united with the Church of the Brethren in the Mount Hope congregation, Okla., and in a short time was called to the ministry. For nearly twenty years he was an untiring and faithful worker, serving the church in the Mount Hope, Okla., and Fruitdale, Ala., congregations, thence to Ramona, Kans. From there he removed to Newberg, Oregon, and then to Northern California. He has been living at Reedley, Cal., for over four years.

Bro. Holderman had just returned from a long visit to his old home in Kansas, when he was stricken with paralysis, and was confined to his bed for eight weeks. He suffered intensely, yet he was patient through it all, often saying, "I am glad I can suffer for Christ who suffered so much for me." Finally, on March 8, 1911, God called him to his reward. The young men of this congregation will miss his good counsel and kindly greetings. Services were held in the Brethren church by our elder in charge, Bro. J. J. Brower. Text, 2 Cor. 5.

Reedley, Cal., March 16. W. H. Johnson.

DEATH OF ELD. DANIEL M. BAKER.

March 4, 1911, Eld. Daniel M. Baker, of the Antietam congregation, Pa., passed to his eternal home, aged eighty years, six months and four days.

Bro. Baker was born in the room in which he died, on a farm three miles from Waynesboro. He was not only a good farmer, but a potter by trade. For many years he conducted, what was, at that time, considered a large pottery, and he had an extensive sale for his ware.

Until a little more than a year and a half ago he was apparently in good health. At that time he was overcome by the heat of the sun while cutting weeds in a field. Since then he was confined to his home, spending much of his time in bed. The sunstroke affected his memory, which steadily failed. Finally, it was impossible for him to recognize even those of his own family.

He is survived by his wife, nee Catharine Philippy, four sons and three daughters.

Bro. Baker united with the Church of the Brethren early in life. Many years ago he was elected to the office of deacon. In 1875 he was elected to the ministry. After the death of Eld. Jacob F. Oller, in 1897, Bro. Jacob Snider and he were ordained to the eldership. Upon Bro. Snider's death, in December, 1900, Bro. Baker became presiding elder of the Antietam congregation. In 1902 Bro. Ruthrauff was ordained to assist him in the work. Because of his advancing years, the work of the eldership was soon transferred to his assistant.

Bro. Baker was a sincere Christian. He dearly loved the church with which he was affiliated, and was earnest in his effort toward promoting her welfare. He was gentle, kind and compassionate toward the erring.

Services were held in the Antietam church. Interment in the graveyard adjoining. Eld. C. R. Oberholtz had charge of the services, assisted by his colaborers. Text, Job 5: 26. Sudie M. Wingert.

Waynesboro, Pa., March 15.

EMPIRE, CALIFORNIA.

The love feast and dedication of this church took place March 11 and 12. We had been looking forward to this for a long time. The services began Saturday, March 11, at 10 A. M., at which time Eld. D. R. Holsinger preached for us. At 2 P. M. we met again, when Eld. J. J. Brower gave us a talk. At 6: 30 P. M. we had examination services. Eld. D. R. Holsinger conducted the service. Immediately following this service we had our love feast. Eld. J. J. Brower officiated. One hundred and twenty-one members communed. The sisters had the privilege of breaking the bread and passing the cup.

March 12 we had Sunday-school at 10 A. M. The superintendent held a short session and then had one of the brethren talk to the children, which they enjoyed very much. At 11 A. M. the dedicatory sermon was preached by Eld. S. F. Sanger. He gave a very able discourse. A collection of $133.04 was then taken. Eld. J. W. Deardorff, in giving a short history of the Empire church, brought out the fact that on April 3, 1909, the members met at the home of Eld. J. W. Deardorff to reorganize what is now known as the Stanislaus church, there being only four members left. At that meeting nine letters were read, which made thirteen in all. The name of the congregation was changed from Stanislaus to Empire.

We now have on our church record 146 members, and several more letters are to be read. Seven have been added to the church by baptism. At present we have twelve ministers and eleven deacons, five preaching points, four Sunday-schools that are conducted by the Brethren, one union Sunday-school, and a thriving Christian Workers' Meeting.

The hearts of the members are overflowing with gratitude that we have a house in which to worship. At first services were held at the homes; then in a hall until our church was erected.

Our belief is new to most of the people here, but those who attend our services seem very much impressed. We ask the prayers of the dear brethren and sisters for the success of the work at this place. Myrtle Julius.

R. D. 3, Box 213, Modesto, Cal., March 15.

FROM LINEBORO, MD.

The District Meeting of Southern Pennsylvania will convene in the Upper Codorus congregation, at Black Rock, Pa., May 3, at 8 A. M. The elders meet May 2, at 10 A. M. Passengers will be met at Summit on the Western Maryland R. R. Those coming for Elders' Meeting arrive at Summit at 10 A. M., on the 2nd; delegates and others, at 5 P. M., the same day. The train leaves Shippensburg, Pa., at 6 A. M.; Chambersburg, 6: 25 A. M.; Greencastle, 7: 15 A. M.; Waynesboro, 7: 05 A. M. and 1: 34 P. M.; Gettysburg, 8: 42 A. M. and 3: 42 P. M.; York, 8: 25 A. M. and 4: 05 P. M.

Now, notice, this is the Western Maryland Railway, so delegates can ascertain when to start, to arrive at these points named, as there are no other trains coming to the place of meeting named. Elders or others, wishing to come on the evening of the 1st, should arrive at Summit at 5 P. M. They will also be met if notice is given to the writer. E. S. Miller.

Lineboro, Md., March 25.

THE ROUND TABLE

Two Pictures: One Bright, One Dark.

BY SAMUEL WEIMER.

In Gospel Messenger No. 9, March 4, appeared two articles, one on page 130, under the heading "New Testament Principles and Methods," the other on page 132, under the heading "Optimistic or Pessimistic." These present two pictures. The former is rather a dark one, of a gloomy nature, while the latter is of a bright, cheerful cast.

The former presents the idea that the church has been on a standstill for the last thirty-five years. The writer says, "We have made but little if any appreciable gain." Now, if that be true, it would argue that prior to thirty-five years ago the church did make wonderful gains in her short period of time, and that we, with all of our modern equipment of methods, as adopted by the sanction of Annual Meeting, are at a standstill. Then, why should we try to add *more* methods? If those already adopted do not prove efficacious, why not fall back upon the method of thirty-five years ago and cancel all others introduced since that time? It seems rather unfair, to me at least, to measure or try to compare the work of the church and her advancement with that of other denominations.

I am fully persuaded that the church has made great advancement in numbers and many other ways. No, I do not believe that the church has been standing still for that period of time, and therefore I would not want to turn back.

Now take a view of the latter picture and what a bright, cheerful outlook it presents! It proves the opposite of the former, and it clearly indicates that the church has not stood still,—simply holding her own,—but that she has been, and is now, on the aggressive. Look at our annual church visits, and where is the church that does more? Then be cheerful and look on the bright side, always!

Buchanan, N. Mex.

"I Don't Care."

BY A. G. CROSSWHITE.

Yes, you do, too. It would be a pretty grave case of despondency if you really mean what you say and say what you mean. There are several reasons for making this expression:

First; it may be the safety-valve of an inward fire that first finds expression in the countenance. We call this very undesirable inflation, *anger*.

Second; it may be the culmination of a series of unsuccessful efforts at any work in which "patience" is at a discount. This is *discouragement*.

Third; it may be a truthful confession of the loss of self-respect; and, who should pick us up when we deliberately lie down and want to die? In other words who should care for us more than we care for ourselves? This is *degeneracy*.

Fourth; it is an acknowledgment of the loss of confidence in one's ability to perform a given task. Satan never used a better argument to secure the downfall of a human being than to make him believe (1) that others have lost confidence in him; (2) that he is down and can not get up. This accommplished, he is an easy victim. This is *depravity*.

Fifth; it is the death wail of "*conscience*," as she withdraws her guiding hand and takes down the last fingerboard on this side of the dark, mystic river which all are compelled to cross, whether attended or not. This is *despair;* and, not until the soul realizes its eternal loss, will those three words be fully understood.

Flora, Ind.

A Few Books of Long Ago.

BY EDGAR M. HOFFER.

Recently the writer noticed a few old books in the pulpit of the Canowago meetinghouse, in the Spring Creek congregation, Eastern Pennsylvania. Here we noticed one old hymn book called, "*Das Kleine Davidische Psalterspiel.*" It is a German book, of 512 pages, printed by Samuel Saur in 1791. It is arranged quite differently from the hymn books of a later day.

We noticed here also two old hymn books printed in 1850, and sold by Eld. Henry Kurtz, of Poland, Ohio. We also found an old German hymn book called, "*Geistliche Lieder,*" containing 324 hymns, and dated 1862. We also saw here the hymn books of later years.

The Church of the Brethren has used quite a number of hymn books in days gone by. A new book is being prepared at the present time. This is right, for we need new books from time to time.

We also noticed several German Testaments of 1824, an English Bible of 1823, and a German and English Testament of 1849. Eld. William Hertzler's name may be seen in several of these books. It is probably due to his wisdom and discretion that these books were put here as a memorial for future generations.

As we looked at these sacred books, we did some meditating. The book of 1791 may have been used by Eld. Geo. Miller, and later by Elders Jacob Hollinger and William Hertzler. These brethren have long ago passed from labor to reward.

As we quietly laid the books down again in this sacred pulpit, we were impressed with the thought that the time will surely come when the Brethren who preach here now will also follow those dear old brethren of long ago.

Elizabethtown, Pa.

The Upper Newness.

BY R. D. MURPHY.

Some one has said, "There is nothing new under the sun." There is a truth couched in this saying. The novelties we see are perhaps only last year's goods, repainted and placed upon the market. The latest story is the same old thought, told in different words from a different view point. People are allowed to look at things from another perspective and they are said to be new.

Later on some one supplemented the adage with these words, "But there is something new above the sun." These words contain the deeper and more vital truth,—meaning that even up to the sun the material world offers nothing new, but in Jesus, above the sun, are discovered new things. It is this newness, in a glimpse of God, that compels a converted person to retrace his steps, to supplant sin by righteousness and strife by peace. The novelties of the earth do not satisfy the ardent longings of the soul, but the newness in Christ Jesus completely supplies. Surely there is a newness above the sun! If we desire to experience it, we must rise above this world, yea, above the sun into the thin air of the upper firmament where the battle dust has not been stained by human blood in mortal carnage, but where the immortal blood,—the Calvary blood,—stained the cross.

Rummel, Pa.

One-Third Right: Three-Thirds Wrong.

BY G. W. ANNON.

[Because of a few mistakes, inadvertently made in placing this incident in type, in a former issue, we are giving it another insertion, in which the keen point is brought out more clearly.—Ed.]

More than forty years ago there was a discussion between two preachers of different persuasions on what it takes to constitute Christian baptism. One was a pedobaptist, the other a Baptist. They discussed the question for three days. At the end of the third day, when they were about to conclude their discussion, —the Baptist having made it very warm for his opponent, the argument being strongly on his side,—his pedobaptist friend said, in his closing remarks: "If there are any Tunkers here, they have my opponent for sure, for the apostolic mode of baptism was trine immersion, and I have the books here to prove it. If I were an immersionist, that is what I would be." The Baptist, in his reply, said: "If that be the case, then I am one-third right, while my opponent is three-thirds wrong."

Thornton, W. Va.

Precious or Worthless.

BY IDA M. HELM.

It is the kind of work which we do that counts in the structure that each one of us is building in life with our thoughts, words and acts. God cares more for the quality of work we do than for the amount. Don't understand me to mean that we can please God if we are idle half of the time. To be approved, our work must be gold, silver, precious stones. We must do our best. Though we are not able to do much, God will rejoice and claim it as his own. And when this present life is over, we shall find our structure among the many mansions in a better world than this. But if, while busy every moment of our life, our work be chaff, tares, stubbles, God will reject it, and the angels will cast it out, to be burned with the rubbish of a lost, ruined world.

Ashland, Ohio.

A recent number of the Biblical World, an organ of the University of Chicago, contains an article by G. B. Smith, professor of Theology in its Divinity School, asserting that there is no difference between the Bible and other books. He openly repudiates the doctrine of the inspiration and authenticity of the Holy Scriptures. It is deplorable that such misleading teaching is being imparted to the students of this far-famed educational institution of the West, and we need not wonder, if, by and by, there is an alarming increase of unbelief in the minds of those, supposed to be taught by these spiritual (?) guides and leaders. It is a case of the "blind leading the blind," and the end will not be hard to foresee.

CHRISTIAN WORKERS' TOPIC

What Is the Use of the Saloon?

Rom. 14: 19-21.

For Sunday Evening, April 9, 1911.

A Lesson for Young Workers.

I. Bible Temperance.—Deut. 21: 20; Prov. 20: 1; 23: 20, 29, 30; Eccles. 10: 17; Luke 21: 34; Rom. 13: 13; 1 Cor. 6: 10; Eph. 5: 18.

II. Bible Samples.—Gen. 9: 21; 1 Sam. 25: 36; Luke 12: 45; 1 Cor. 11: 21.

III. Bible Commands.—Lev. 10: 9; Prov. 23: 31; 31: 4; Rom. 14: 21; 1 Cor. 8: 13.

IV. Fruits of the Saloon.—Gal. 6: 21. (1) Woe: (a) to the saloon-keeper (Hab. 2: 15); (b) to the drinkers (Isa. 5: 11); (c) to those having wine in their feasts (Isa. 5: 12). (2) Shut out from the kingdom (1 Cor. 6: 10). (3) Warning for the young (Prov. 1: 10).

Note.—(1) If Christ stood visibly by your side you could not possibly be vile or mean. A saloon-keeper's little daughter said to him one day: "Papa, why do you not take me down to the store and let me play there? Mary's papa takes her with him, and brings her home at night." The innocent question made the man think. He said: "I can not stay in a business that I am ashamed of. I'm going to quit." (2) Who ever heard of a drunkard making a success of life? (3) Who ever heard of a business man who wanted a boy that drank?

PRAYER MEETING

Getting Ready to Live Forever.

(An Easter Message.)—Col. 3: 1-4; Eccl. 12: 1-7.

For Week Beginning April 9, 1911.

1. Scriptural Testimony.—(1) Paul's longing to be with Christ (Philipp. 1: 21-26). (2) Our earthly home and the hope for the home beyond (2 Cor. 5: 1-9). (3) Job's triumphant faith (Job 19: 25-27). (4) Hezekiah's experience and testimony (Isa. 38: 1-22). (5) Paul's glorious assurance (1 Cor. 15: 42-55). (6) Christ's own view (John 14: 27, 28).

2. Preparing for Eternity.—We can not get ready for eternity if we refuse to think of it, and shrink from the very idea. The central, all-embracing essence of Easter is the thought of immortality. Christ, the first-fruits of the resurrection, has brought life and immortality to light through the Gospel. He alone can reveal the mystery of eternity (2 Tim. 1: 7-12).

3. The Glorious Victory.—Through Christ we have a double victory,—over sin and over death. Victory presupposes warfare, and warfare presupposes enemies. Getting rid of sin is getting ready to live forever. Victory over sin is one part of the wonderful triumph that Easter suggests. Though "the sting of death is sin," "thanks be to God, who giveth us the victory through our Lord Jesus Christ." Truly wonderful is the great victory over sin and death (1 Cor. 15: 57).

4. The Life Supernal.—By the valley of darkness we reach the everlasting light,—the life of beatific bliss! We must pass through the depths of the valley ere we can find our way to the mountains of immortality beyond. By dying we are made to live forever,—for the life that is not reached by death seems but half secure. The life that lasts,—the life that is truly immortal and eternal,—is only obtained by dying (1 Thess. 4: 13-18).

HOME AND FAMILY

Christ's "Brethren."

This alley is dark, and lone, and bleak,
But I see the print of the Master's feet.
Its noisome odors my senses greet;
But I catch the smell of his garments sweet.

From out of this den come oath and gibe;
But I hear the Master's voice beside.
The gambler piles his coins of gold;
My Master's wealth is wealth untold.

I see the drunkard pour his wine;
I drink the juice of the living Vine.
A bold-eyed woman crowds my side;
It was for such the Savior died.

In that attic bare a sufferer groans;
In sympathy the Savior moans.
Her children are starved, and pinched, and white;
The little ones are his delight.

My basket holds little to meet such need;
With the blessing of God, 'twill the hungry feed.
So health and comfort, and blessing she brought.
The Master said: "For me 'twas wrought."
—Winifred Spaulding.

The Young Men's Class.

BY ELIZABETH D. ROSENBERGER.

"RONALD came to Sunday-school this morning," said a mother smiling happily.

"I never saw a class grow as fast as that class is growing," said another.

"What is more it is made up of young men who are going to stay by the ship! No desertions there! Every Sunday morning there are one or two new members to be enrolled." The superintendent of the Sunday-school here announced the opening hymn and the conversation ended.

But the Sunday-school class under discussion occasioned much comment in the church. It was made up of young men whose ages ranged from sixteen to twenty,—perhaps a few were older. They were in earnest. And the chairs placed in the aisles, to accommodate the boys, showed that the number was close to fifty; it used to number twelve or fifteen. The boys declared that there were more to follow, and old men thanked God and took courage.

As we listened to these comments, we asked ourselves the question, "Why not?" We always deplore the fact when we find a Sunday-school in charge of women. Do not misunderstand us. We are glad and praise the Lord for all the work being done in our churches by women, but we are looking for the day when John will be just as anxious to do his part of the church work as Alice. We think it is time for us to make an effort to have all the men in the church, at all the church's work. There is much to be done, and both men and women can find employment in the vineyard, the church. But a church which must depend upon women for its Sunday-school, and prayer meeting, and Sunday morning congregations, can never become the power for good in a community that God meant it should be. We are beginning to see that the men are needed in this service, and our boys' class is a result of some earnest thinking and planning.

It is a common thing to criticise the church when our young men refuse to attend services, and it may be that the church is to blame in some cases. But we must remember that men are free to choose and many of them would wander away from the church, if every preacher in the land were perfect and the service were faultless. The Garden of Eden must have been a very attractive place, yet Adam and Eve got away from Eden. So let us not be too hasty in our criticism. Men and boys do not stay away from church because they are bad and do not wish to be better. Religious appeals do not please a man who has decided upon a worldly life; he does not want to be reminded of the unselfish life of Christ when he is bending all his energies towards worldly success. When a man does not want to give up sin, he avoids those places where sin is rebuked. A certain bank cashier,—afterwards a defaulter,—was spoken of as a Sunday-school teacher. But he said, "I quit going to church soon after I started to go wrong."

The young men of today are coming to church. A hundred years ago about five per cent of the students in college were church members; today fifty-nine per cent of the students at Yale University are church members. The boys of today are willing to accept the scriptural test "By their fruits ye shall know them." Despising the church of God, and neglecting its services is not the way to success and contentment. The bloated and blasted men have kept away from religious services because they have departed from right living. The gay and godless young fellows of today are likely to be the failures and wrecks of tomorrow. We are waking up to the fact that salvation means that men shall be saved here and now, in this real and practical time when there are many temptations to draw a man away from home and family. Our boys see that there is real work to be done by Christian men in the temperance cause, and that there are many evils to be overcome. So they come to the church, ready to do valiant service for God.

One young man was seriously considering the question of his soul's salvation. His sister was a regular church attendant. He spoke to her about accompanying her to church. She was one of those who was following the Savior "afar off," and so she failed to recognize the real need in her brother's request. "You wouldn't like the sermon," she frankly assured him. Then she criticised the music. Will the day ever come when people will be content to sing the songs of Zion without so much criticism? She also spoke slightingly of some of the church members. In one way or another not a word of appreciation was spoken for the church, but all the glaring faults of weak members were slightingly referred to, and the family circle broke up that night without realizing that they had put real stumblingblocks in the way of this young man. "If there is no more in it than that, I shall give it no more attention," he said to himself, as he went to bed. Some of our boys are not in church because the evening talk is discouraging; their parents do not try to win them. It may be that parents do not realize the results of criticising church and preacher before the children.

Change must always be where there is life and movement. If you want things to remain the same as years come and go, turn to Arabia, or to China, now suffering from a famine. Do we want such stagnation as is found in the Orient? No, we want to realize that part of our service is to bring about those changes which we ought to bring about. Paul made changes in the early Christian church which were of value. Moses brought changes for which the whole world must bless his name. The young men in our church are ready to work and pray for the advancement of Christ's kingdom on earth. What Jesus told the woman at the well is true today—that God is a Spirit and they who worship him must worship him in spirit and in truth. Purity creates purity. A true, noble life will help others. The best way to make others good is to be good ourselves. We may look for great results from our classes of young men, for their zeal will kindle enthusiasm in others.

"Sing, pray, and swerve not from his ways,
But do thy own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee.
Who trusts in God's unchanging love,
Builds on the rock that naught can move."

Covington, Ohio.

SPRINGS are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of the ship; a bridle bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, a frown are little things, but powerful for good or evil.

SISTERS' AID SOCIETIES

MANSFIELD, ILL.—Our Aid Society met Feb. 15 and reorganized for one year, with Sister Mary Lykins as president; Sister Mary Claudin, vice-president; Sister Mabel Meyer, secretary-treasurer. During the past year we met eleven times, with an average attendance of five. We mended clothing, sewed carpet rags, made new garments and pieced quilts. We sent two sacks of clothing to St. Joseph, Mo., and three sacks of clothing to the Kansas City Mission. Our receipts have been $16.36; expenses, $13.14; leaving $3.22 in the treasury.—Mabel Meyer, Secretary, Mansfield, Ill., March 4.

LIBERTY, ILL.—Our Sisters' Aid Society met at the home of Sister Hester Harshbarger March 11. Eleven members were present. We decided to put down a cement walk in front of our church, sometime during the spring. We adopted a new plan at the last meeting. All the members are to bring their Testaments and read one verse each in regular rotation, beginning at Matt. 1: 16, closing with prayer. We have on hand $13.75.—Rosa Kaiser, R. D. 3, Liberty, Ill., March 18.

DECATUR, ILL.—The Sisters' Aid Society of this church held thirty-six meetings, from Dec. 5, 1905, to March 9, 1911, with an average attendance of five. Our work consisted of piecing and quilting quilts, knitting comforts, making aprons and prayer coverings. We received during this time $44.91. Our expenses were $42.76, leaving a balance of $2.15 in the treasury. We also received two bags of clothing from the Sisters' Aid Society at Cerro Gordo, Ill., to be distributed among the poor. At our council meeting, March 9, the following officers were elected for the year: Sister Nettie Dubes, president; Sister Blanche Barnhart, vice-president; Sister Lulu Hoffman, secretary. May the Lord bless us and may we be able to do more and better work this year, is our prayer.—Hattie E. Oliver, 2121 N. Woodford Ave., Decatur, Ill., March 12.

DONIPHAN, KANS.—During the past year we held sixteen meetings, with an average attendance of five. The work consisted mostly of quilting comforts. We received for quilting $11.25; paid out for cement walks, $7; for chairs for the church, $3.60; for a pole sheet, $1. We sent $5 to the Denver Mission about 160 articles. At present we have $11 in the treasury. The following officers were elected for the coming year: Sister Emma Sprinkle, president; Sister Shank, secretary-treasurer. We meet for sewing every two weeks. We feel encouraged to do more and better work in the future. We pray that we may become interested in this good work of helping the needy, that whatsoever our hands find to do we may do it with our might. We desire the prayers of the brethren and sisters in behalf of the work here.—Sadie Potter, Doniphan, Kans., March 14.

OUTRICK, O.—In preference to having the sisters work alone, the brethren and sisters have joined forces and formed a society to be known as the Brethren Aid Society, with Bro. J. C. Shininger as president; Bro. E. W. Shininger, vice-president; Sister Birdie Lehman, secretary; Bro. J. D. Shininger, treasurer. We decided to have a business meeting at the church the first Friday evening of each month, and working meetings at the homes of the sisters, when there is occasion for them. Sister Hannah Neher was chosen manager of the working meetings, with Sister Minnie Lehman as assistant. Will say to the sisters who have been ordering prayer coverings, that we can put the price of them at twenty-five cents in the future, instead of twenty as before. We hope to be favored with this year in the work before, as we will have the support of the brethren.—Birdie R. Lehman, Guthrie, Okla., March 15.

SALAMONIE, IND.—Our Sisters' Aid Society of the Loon Creek house, met and reorganized March 8. Sister Sarah A. Thatcher is our president; Sister Matilda Eckman, superintendent; the writer, secretary-treasurer. Sisters Charlotte Potts, Lauru Eckman and Cullerine Moss were chosen as a committee to solicit funds to paint the roof to the house of congregation. During the year we held twenty meetings, with an attendance of seven. Collections and donations for the year amount to $21.38; received for work done, $19.34; carried over from last year, $5.87; amount received during the year, $43.79; paid out $31.69; leaving $12.70 in the treasury. We sent one sack of clothing and one comfort to the Mexico Orphans' Home; gave $5 to the Kansas City Mission and $5 for a Bible to the minister's wife. During the year we sold one comfort, one quilt and fifty aprons. May the Lord and pray that we may do more work next year.—Nora M. Paul, Huntington, Ind., March 14.

WEST DAYTON, OHIO.—We herewith give a report of the Sisters' Aid Society, College Street, for the quarter ending March 1, 1911. We had $8.46 in the treasury Dec. 1, 1910; basket collections and sales during the quarter, $38.21; money received for work done, $2.00; turned over to the treasurer of the Aid Society, $50.36; total amount in the treasury during the quarter, $58.46; paid out for mission work, $25; for Home Missions, $25; for clothing, $19.20; total amount paid out, $69.20; balance in the treasury to date, $10.76. Seven meetings were held during the quarter, with an average attendance of seven. Our society consisted of piecing comforts, quilting, making prayer coverings, bonnets, aprons and various kinds of sewing. We held two all-day meetings, which were largely attended and well enjoyed. We are encouraged with the work, and hope, by the help of God, to do more and better work this year. In his name.—Beede Abshire, 1839 West Second St., Dayton, Ohio, March 18.

SOUTH BEATRICE, NEBR.—In the past fourteen months the Beatrice Sisters' Society has held twenty-five meetings, with an average attendance of eleven, and a collection of $16.16. We have received from dues $28.15, and for work comfort $2.25; making a total collection of $56.56. We donated one day's work for the Sister. Our expenses were $53.56. Out of this we sent $16 to support an India orphan. At one time we sent twenty-five articles of clothing to the Orphans' Home. We sent four sacks, containing four comforts, two quilts, forty pieces of second-hand goods and twenty new garments, with a cash donation of $3. At another time we sent two sacks of clothing, containing one comfort, one quilt, ten new garments, and several second-hand garments and one pair of shoes to Kansas City. These goods were valued at $45. Our society has been in existence for five years, and the same superintendent has served all the time, except one year. Many times we have become discouraged and would probably have failed but for her untiring efforts to keep the work going. As a token of appreciation for what she has done for the society, we presented Sister Cripe with a rug for a Christmas present. The present officers are: Sister Lizzie Miller, president; Sister Susan Cripe, superintendent; Sister Grace Cullen, secretary-treasurer.—Grace Cullen, Secretary, R. D. 3, Beatrice, Nebr., March 18.

MIDDLE RIVER, VA.—Feb. 11 closed another year's work of the Sisters' Aid Society. Twelve meetings were held during the year, among these three all-day meetings, with an average attendance of eighteen. Our work consisted chiefly of making quilts, comforts and coverings. Five quilts, seven and five comforts and a number of prayer coverings were made. One quilt was donated to the Washington City Mission, and bonnet was sent to a sister at Wayside, and several prayer coverings were donated to "Sunshine," such as clothing, etc. It was sent to Sister Rebecca Click, of Bridgewater. Our financial report is as follows: Amount in the treasury at the beginning of the year, $22.28; received for monthly collections, $42.70; received by subscriptions for wardrobe, $6.30; received for work done, $12.76; total amount, $84.03. Our amounts paid out are as follows: Paid to the Orphans' Home, $25; to the Brethren's Home, $5; to the Washington City church, $5; to the District Mission Board, $10; to Home missions, to send the Gospel Messenger to the poor, $5; to the Kansas City Mission, $5; for carpet for a new room, $6.50; for wardrobe, $9; for goods, etc., $16.77; total amount paid out, $82.27; leaving a balance on hand of $11.75. Officers for the ensuing year are as follows: Sister Mary Garber, president; Sister Barbara Norford, secretary; Sister Mary Garber, treasurer. Our work is small, yet we feel the Lord approves of the feeble efforts. We ask the prayers of all the dear brethren and sisters in our behalf.—Barbara E. Norford, Secretary, Mount Sidney, Va., March 18.

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BRO. E. B. LEFEVER, of Pennsylvania, changes his address from Lancaster to Groff's Store.

BRO. J. CARSON MILLER, of Virginia, should now be addressed at Timberville, instead of Moore's Store.

FROM Lordsburg, Cal., Bro. Wm. Lampin went to Glendora, where he is engaged in an interesting revival meeting.

BRO. J. B. BOWMAN, who removed from Fountain City, Tenn., to Michigan, should be addressed at Hardwood Lake.

BRO. A. L. B. MARTIN, of Harrisburg, Pa., has accepted a call from the church at Long Beach, Cal., and will enter upon his work as pastor April 1.

BRO. O. C. CASKEY, of Iowa, but now of Chicago, called at the MESSENGER office on Monday of this week. This was his first visit to the Publishing House.

ON page 195, this issue, the Corresponding Secretary of the Annual Meeting Committee of Arrangements, has something to say about the coming Conference.

THE Sunday-school workers of Southwestern Missouri and Northwestern Arkansas will convene at Nevada, Mo., on Easter Sunday, April 16. The program for the meeting will be published next week.

BRO. PAUL MOHLER, of Chicago, says that he will have time to do some Bible Institute work, in the Middle West, during the month of May. Those desiring his services should address him at 3435 West Van Buren St., Chicago, Ill.

BRO. J. G. RARICK and wife, after spending the winter at Glendale, Arizona, have left for the Middle West, and may be addressed at Batavia, Iowa, R. F. D. They say that there is a good opening for a wide-awake minister at Glendale.

How many of our patrons have read the Brethren literature since Bro. Henry Kurtz started the GOSPEL VISITOR in 1851 to the present time? We shall be glad to hear from all of them. A few of them may have some interesting experiences to narrate.

UNDER date of Feb. 23, Bro. W. B. Stover, of Ankleshwr, India, writes us saying, that Bro. Wieand was in his home at the time, having just returned from a visit to some of the older missions in various parts of India. Bro. Souders had also returned from a visit to Calcutta, and some other points. Both of these brethren had planned to be at the District Meeting, held one week later.

THE rebaptism question would appear to be an interesting one, and is being discussed by several close thinkers and good writers. We have already heard from Brethren I. J. Rosenberger, L. W. Teeter and Daniel Hays. We are next to hear from Bro. Noah Longanecker and B. E. Kesler. We shall publish a limited number of articles on the subject,—enough, at least, to help our people to do some of their best thinking.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, is in the third week of his meetings at Lancaster, Pa, with twenty converts, who have chosen to serve Jesus and enjoy eternal life.

THE District Meeting of Northern Virginia is to be held in the Zion church, near Luray, Page Co., April 13 and 14. The elders of the District are requested to meet on the 12th at 2 P. M.

SISTER CATHARINE HOOVER MILLER, well known as the widow of Bro. S. W. Hoover, recently buried her second husband, Bro. Aaron Miller, of Dayton, Ohio. She is, for the present making her home with her son, Bro. O. P. Hoover, 5518 Kimbark Ave., Chicago, Ill.

SUNDAY, April 9, is the day set for unveiling the Alexander Mack Memorial Tablet in the mother church at Germantown, Pa. Bro. M. G. Brumbaugh is to deliver the address for the occasion, and the services will begin at 2: 30 P. M. For further particulars see page 197, this issue.

SOME religious papers, for various causes, omit an issue occasionally, but the MESSENGER has not missed a week since the office was moved to Elgin in the fall of 1899, and only a few times, during all these years, have we gone to press even a few hours late. This means a regularity of which not many papers can boast.

We receive a letter from Bro. D. L. Miller every few days. His health seems to be fairly good, and he is much interested in the general movements of the Brotherhood. He expects to be with us next week, for the purpose of attending the meeting of the General Mission Board, which meets on Thursday morning, April 6.

BRO. W. R. MILLER, who may now be addressed at Nappanee, Ind., Box 564, writes of the safe arrival of his party at New York, practically on schedule time. While crossing the Atlantic his vessel was struck by lightning and the wireless equipment put out of commission. Aside from this, little damage was done to the vessel, and none of the passengers, 1,200 in number, were injured.

THOSE who discuss the rebaptism question, or any other open Conference question, will please not single out writers holding opposite views, and reply to them. Let each article stand strictly on its own merits. It will be sufficient for each writer to present his own side of the case, and grant his brother, on the other side, the same privilege. In this way there can be an exchange of views without drifting into personalities.

WRITING from Hagers Grove, Mo., Bro. G. S. Lapp says: "Send us a preacher. Our minister is old, in poor health and not able to do much." We certainly would be pleased to send preachers where they are needed, and where they would be appreciated, but it is now like it was in the time of Christ: "The harvest is great, but the laborers are few." If we knew of a few preachers like Brethren James R. Gish and John Metzger were, in their prime, we would be sure to mail this request to one of them. Possibly this notice will reach the eyes of some one who will be only too glad to go to an isolated place and help an aged shepherd feed the flock entrusted to him by the Master.

We have just received information concerning the death of Bro. A. L. Clair, of Willard, Wis., one of our promising young ministers, who was killed in a sawmill on Friday of last week. To make the situation more distressing, he leaves a wife with a little babe only one week old. At the time of his death Bro. Clair was a member of the Auditing Committee for the Brotherhood, in which position he had served a number of years. He also had considerable experience in educational work as a member of the faculty of Mount Morris College. Failing health made it necessary for him to close his connection with the institution. He was widely and favorably known and the news of his departure will be received with many regrets.

MR. WM. A. MCKEEVER, of Manhattan, Kans., is publishing a number of Home Training Bulletins that ought to be widely read. They deal with this class of subjects: "The Cigarette-smoking Boy," "Teaching the Boy to Save," "A Better Crop of Boys and Girls." We have Bulletin No. 3, entitled, "Training the Girl to Help in the Home." These tracts are full of good common sense and ought to do good. They may be had at one cent a copy. The author is Professor of Philosophy at the Kansas State Agricultural College, and knows what he is writing about.

THE Detroit *Times* has decided to admit no more liquor advertisements into its columns. In justification of its sensible policy the editor says: "To many, the young especially, beer drinking is the beginning of evil. It seems to lead directly to that excess which jeopardizes health, position, happiness. Morally, industrially, economically, the age is against the intemperance of which beer drinking is often the first stage. The *Times* believes it has no moral right to antagonize the conscientious convictions of homes and communities through what it prints in its advertising columns. We do not care to be talking beer every day to people who do not want their children to be invited to drink it by their home paper; nor to those who ought not to drink it."

AN earnest worker on the frontier wishes to know whether it would be proper to select an outsider to superintend a Brethren Sunday-school. In a community where we do not have enough efficient members to officer a school, such a course might possibly be an unfortunate necessity, and therefore justifiable, but as a rule the officers and teachers in a Brethren Sunday-school should be converted men and women. Brethren and sisters, who are not willing to take hold and help along with the church work, in new localities, where there are but few members, should not be too free about criticising one or two irregularities of this sort. It is one thing for all the members to come to the front and help the Sunday-school out of a tight place, but quite another to stand off and find fault with the few faithful ones who are doing their best to carry forward the Lord's work.

TALK about the preachers of the past generation or two not doing anything in the way of educational work among us! Had it not been for the money furnished by them, we wonder how many colleges and schools there would be in the Brotherhood? Deduct from the large sums of money, raised for education, all that has been paid by the hard-working preachers, and what per cent, do you think, would be left? We have scores of kind-hearted preachers, who never attended college a day, that have given their thousands of dollars to educate the young men and young women of the present and future generations. Is it just to say that these earnest Christian men have never done anything worth mentioning in the interests of advanced education? Candidly, if the future generation shall do as well, proportionately, as has been done by these preachers, we may look for some marvelous results before the close of another century.

We have just finished reading that splendid volume, "Mormonism Against Itself," by Samuel W. Traum, with Christian Standard Publishing Company, Cincinnati, Ohio, publishers. It is a neatly-printed cloth-bound volume of 321 pages, and sells for $1. We regard this as the very best treatise that we have yet seen on Mormonism. The author takes the Mormons at their word, compares what they say with known facts, and shows most clearly that their claims, all the way through, are a gigantic fraud. More than ordinary attention is given to the claims of the Book of Mormon, along with what has been recorded from time to time in the Book of Doctrine. By testimony that can not be called into question, he most securely fastens polygamy on Joseph Smith, Jr., and proves that he not only taught the doctrine, but that he actually had a number of wives while residing at Nauvoo, Ill. We recommend the book to those who need to be posted on Mormonism. It may be ordered from this office.

BRO. W. B. STOVER, of India, says that last year he baptized sixty natives, and so far this year twelve have confessed Christ and received baptism. He could easily baptize four times as many, did he not insist on some special and very necessary teaching before administering the rite.

BRO. J. E. MILLER, President of Mount Morris College, and Bro. E. T. Keiser, of Pomona, Cal., accompanied by their wives, have arranged to visit the Bible Lands during the coming summer. They sail June 10 and land at Naples June 22. From there they go direct to Egypt, then to Palestine, and thence to Greece and Italy. While abroad they are to visit Switzerland and other points in Europe, and sail from England in time to be at the opening of the school at Mount Morris in the fall.

THE suffering in China has touched the hearts of a number of our people, and they have sent their liberal offerings to the General Mission Board here at Elgin, to be forwarded by their Secretary to the section of China where the money can be used to the best advantage. While the MESSENGER is making no special call for funds to help care for these starving people, still the Secretary of the Board will take pleasure in forwarding all the money sent the Board for that purpose. It will be placed where it is needed, and where it will be properly applied.

Sanctification.

IT is feared, says one of our correspondents, that some of our members do not believe in the doctrine of sanctification and holiness. Possibly they do not, in the sense the doctrine is sometimes taught. Sanctification means the setting apart of something for a holy or a religious use. God sanctified the Seventh Day. That is, he set it apart for a holy use. He also sanctified the tabernacle. He dedicated it to the Lord, and had it set apart for a religious use. Sanctification also means to cleanse, or to make holy. When one is fully set apart to serve the Lord, or is dedicated to the Lord, then he is sanctified; he is made holy.

In John 17: 17 Jesus prayed the Father to sanctify the disciples "through thy truth," then added: "Thy Word is truth." The sanctification, or more fully setting apart, was to be effected through the truth. The Word of God gives directions how this may be done. In 1 Peter 1: 22 we read: "Seeing ye have purified your souls in obeying the truth through the Spirit." Here the process is given. Men and women are to be purified, sanctified, or made holy, by obeying the truth. All of this is to be done through the Spirit, but not independent of obeying the Word.

Those who accept Christ in faith, repent of their sins, make confession with their mouth and are baptized, as the Word of God directs, are by this process set apart for the Lord's service. They are dedicated, consecrated and therefore sanctified and made holy unto the Lord. They receive the pardon of their sins, are filled with the Holy Spirit and are therefore, by the atoning blood of Christ, cleansed from all the sins of the past. In this process they are regenerated,—born again,—and are made new creatures in Christ Jesus. All of this is done through the agency of the Spirit, but not separate and apart from obedience.

This is the kind of sanctification in which the Brethren believe,—the sanctification that is effected in obedience of the truth and through the Spirit. The man who goes on seeking for perfection lives the sanctified life. If he lives a pure life, loves God and keeps his commandments, then his is a life of holiness unto the Lord. There is no such a thing as Bible sanctification independent of loving God and keeping his commandments. The Bible doctrine of holiness implies love, faith and obedience. There is no such a thing as holiness unto the Lord separate and apart from complying with the conditions laid down in the New Testament.

The Sixtieth Anniversary.

BEGINNING with April we enter upon the sixtieth anniversary of the publishing interest among the Brethren. The initial issue of the monthly *Gospel Visitor*, our first church paper, bears date of April, 1851, with Eld. Henry Kurtz as editor and publisher. It was a small sixteen-page journal, two columns to the page, and was published in the loft of a spring house, on a farm near Poland, Ohio. For the first year its circulation was less than 400. From this small beginning our publishing interest has grown until we now have one of the largest and best equipped denominational printing plants in the West.

A full century before the *Gospel Visitor* was started our people enjoyed the fruits of another publishing house, not owned and controlled by the church, but owned and managed by members of the Brethren church. We refer to the printing plant established by Christopher Sower, Sr., in 1738, and continued by his son of the same name for a period of forty years, or until 1778. Several papers, a family almanac, hymn books, a Bible and hundreds of other books were sent forth by the establishment. The paper attained a circulation of eight or ten thousand, and exerted a wide influence among the Germans of this country. The Sower Publishing House had a national reputation, and to some extent gave our people a standing. The paper was widely read by the Brethren and had its influence among them.

But all of this came to an end during the Revolutionary War, when the fine establishment was confiscated and sold by the Government, simply because the earnest and devoted proprietor was misunderstood. After the war an attempt was made to collect the scattered material of the plant and build up the business again, but without any marked success. Hence, for a period of a little over seventy years, our people were without a printing establishment of any kind. Spread out before them was a great country, to be settled and developed, and they became so thoroughly interested in opening up new sections and in establishing new congregations, mainly by emigration, that they did not feel the need of a church publication. The way they succeeded in building up influential churches, and the way they were kept together without a medium of communication, during this period of seventy-three years, is a marvel.

But the time came when the need of a religious journal was keenly felt. No one saw the need of such a publication more clearly than did Bro. Henry Kurtz, and in 1851 he decided upon making the venture. There was, at the start, some opposition to his paper, the *Gospel Visitor*, but in the course of a few years it disappeared. After several years he associated Bro. James Quinter with him, and the *Visitor* gained a good circulation, and was widely read by our people and others. The paper, in magazine form, was well edited, neatly printed, and contained some reading matter as fine as has ever appeared in print among the Brethren. It had much to do in indoctrinating and unifying our members on gospel principles.

The publishers never saw their way clear to make the *Visitor* a weekly publication; so, in 1864, H. R. Holsinger, who had learned the printer's trade in the *Visitor* office, began the publication, in Tyrone, Pa., of the *Christian Family Companion*, an interesting, aggressive weekly paper. A few years later *The Pilgrim*, a weekly, was started at James Creek, near Huntingdon, Pa., by H. B. and J. B. Brumbaugh. Still later the *Brethren at Work* was started in Lanark, and finally removed to Mount Morris. In the meantime the *Visitor* and *Christian Family Companion* were consolidated, and then the *Pilgrim* was added and gave rise to the *Primitive Christian*, leaving the Brotherhood with one paper in the East, with its office at Huntingdon, Pa., and another in the West, with its place of publication at Mount Morris.

In 1883 these two papers were consolidated, and became the GOSPEL MESSENGER, with the office of publication at Mount Morris. Under the new arrangement the business grew, the circulation of the paper increased, Sunday-school helps were added, books were published, and as the business grew too large for the mailing facilities at Mount Morris, the plant having become the property of the Brotherhood, was moved to Elgin in 1899, and installed in a large, new brick building, which has since been greatly enlarged. Briefly told, this is the history of our present publishing interest, started in April, 1851, and brought up to the same month in 1911,—a period of sixty years.

It is the sixtieth anniversary that we wish to celebrate this year by telling our readers, from time to time, the story of the past and what has been accomplished by the press among us. During this period our people,—numerically speaking,—have grown from about 40,000 to at least 90,000. We have spread from the Atlantic to the Pacific, and have churches extending from the gulf to far into Canada. Then we have opened up work in different parts of Europe, in India and also in China. This marks the growth and development of the educational sentiment among us. Our schools—and there are nearly a dozen of them—extend from Maryland on the East, to California on the West. The rise and growth of our Sunday-school interest parallels our publishing interest. What is the history of one is almost the history of the other, and the same may be said of the missionary sentiment.

We have gone on publishing papers, tracts, pamphlets and books until we have a commendable assortment, and our work as well as our influence is widening. Our people have been made to think, plan and execute. Various activities have been set in motion, and the once quiet little church of the far East has become, with her various auxiliaries, an active and aggressive influence of national note.

It may be well for us to pause a little, this year, and recount what has happened during these sixty busy years. We know a little of what has happened during this period, but we do not know it all. We may ask a number of our correspondents to tell us what they know that will be worth reading, but we can not reach all of those who have something of interest they would like to tell. While we have briefly mentioned much that has happened along different lines, we wish to collect many facts regarding the publishing interest, and especially regarding the men who have figured prominently in this interest. There is much that has never yet been told in print, and even some things that have been told may be worth repeating for the benefit of the present and future generations. Any suggestions from our readers regarding what would seem suitable for the occasion will be appreciated.

Is an Itinerant Ministry Desirable?

In Two Parts.—Part Two.

THE itinerant system, no matter under what plan it is operated, implies control of the Pastor's location, wholly or in part. And this implies support wholly or in part. Support is logically implied in the proportion that one becomes the servant of another in location and service. This principle accords with both reason and scripture, and it is acknowledged by all, though not practiced by all.

Now, with the facts and conditions pretty well before us, is an itinerant ministry desirable? It is, in my judgment, very desirable as a general rule, where the conditions make it practicable.

In the Church of the Brethren it is to be understood, of course, that the itinerant ministry could not be practiced in general, because the support system is not general in the church. The question of desirability, considered independently of the support system, or other things essential to it, is easily answered; for on general principles it is certainly very desirable both to the minister and the laity. In this, I should think, judgment is practically unanimous.

The chief advantage in the itinerant system is that it provides changes in pastors. It is based on the judgment that such changes are wise and desirable. And, certainly, this is the testimony of all past experience.

Usefulness should constitute the law of changes. When a pastor reaches the limit of his usefulness in a congregation, why should he not change? Is it not the suggestion of reason and good judgment? Is it not much to the advantage of both the pastor and the parishioners? And isn't it true that pastors do reach the limit of their usefulness to those whom they serve? It is one of the common things, and no one is to blame, either, unless, however, it is brought about by indiscretion, which should be rebuked most sharply. But let the ordinary man do his best, and he can serve a congregation profitably only a few years at the longest.

The experience of each member of the congregation is proof to himself on this point. Then give the pastor another charge, where he may serve others profitably for a few years, and so on. This is the only plan, it would seem, to reap the highest benefit from the ministry, especially from the ministry of ordinary men. And it must be remembered that the vast majority of men belong to this class. The extraordinary men constitute a small class, indeed.

The difference between the ordinary and the extraordinary pastor, is that the one is able to serve a congregation profitably longer than the other. But this does not argue that even the extraordinary pastor does not reach the limit of his usefulness, also, with his parishioners. He does. However, in a few cases, men of the strongest character, greatest talent, deepest learning and grace, have served pastorates profitably a lifetime. But these cases are so rare that they scarcely demand recognition in this connection.

In such cases the pastor should not be disturbed. Usefulness is the limit. As long, therefore, as he is growing in power where he is, leave him; don't disturb him. It is not less than a sin to do so. Let him climb power and influence to their climax. Nothing more glorious, with the evidences of victory all around. But when the climax is reached, then things change. Then is the time when the pastor needs help. And then is the time when the wisdom of the itinerant system is seen most clearly.

You may say what you please against the pastor's usefulness wearing out, and you may criticise the people as you will for getting tired of one pastor and desiring a new one, now and then. These conditions exist. They have always existed, and they promise to continue. And if it is wrong for people to tire of pastors when they cease to be helpful, and to desire new and fresh ones who can help, anyhow for awhile, then every parishioner will find himself very busy with himself, for the condition is universal. Certainly, one has no ground to find fault with another, as much as we are inclined to do so.

In all itinerant systems, no inflexible rule of tenure can be used wisely. A certain term of years sometimes removes men when they should remain, and, on the other hand, it sometimes allows men to remain when they should be removed. Wisdom and prudence should dictate. The usefulness of the pastor must be considered as supreme in the case. And it is well to have a third party touch the case at some point,—especially is this true as it regards the support question. The pastor is placed at great disadvantage, when he must represent his financial interests. Many misunderstandings and little squabbles can be saved by a third party. The conference that takes the whole question of ministerial distribution and support in hand, to cooperate with the churches and pastors, acts wisely.

Now, since the itinerant system seems desirable, having decided advantages over the stationary system, as proved by experience, and since ministerial support is growing in the Church of the Brethren, which is the forerunner of the itinerant system, is it not wise to take knowledge of these facts? And is it not wise to work out a system now, for the control of the future, while the whole matter is in its incipiency and easily controlled? Or, is it the part of wisdom to allow the matter to rest with the congregations and pastors whom it directly concerns? Should there not be one uniform system throughout the Brotherhood? And should it embrace three parties? If so, there must be Conference action. Already a good many congregations have their supported pastors, and this number is increased year after year.

H. C. E.

A Gentle Man.

James says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." A Christian Gentle Man will, so far as in him lieth, measure up to this high measure, to this high standard in life. He may not be able to reach the highest ideal but will be found striving to attain to the highest standard. Kauffman, in his "Winning Fight," gives the following description of a Gentleman. It's worth a careful reading and study:

He remembers his own mother and is therefore considerate in thought and deed of all her sex. He neither degrades them by act or word.

He indulges in no excesses. He is master of his appetite, and does not lose control of his passions, his judgment or his voice.

He estimates no man except through his own experience, and then forbears to pass judgment until he is certain of his knowledge.

He does not spread scandal, nor does he permit it in his hearing.

He does no wrong but what he immediately seeks to set right, and with his own hands.

He is as eager to apologize as he is loath to offend, and is always anxious to acknowledge an error.

He does not mistake words for deeds; therefore his politeness is more than polish.

His given word is his pledged bond, and the bad faith of another never justifies its default any more than theft of his own property by a neighbor would lead him to retaliate in kind.

He bestows charity with a smile, and then seeks to erase the sense of obligation in those whom he assists.

He advertises neither his good works nor his attainments.

He is gracious to all of lowly station or of advanced years, and never flaunts his better fortune before his inferiors.

He makes ostentation neither of his possessions nor his culture, realizing that his opportunities may have given him advantages which less favorable surroundings might not have produced.

He discusses his grievances with no one, not wishing to inflict his essentially personal worries upon his fellows.

He is cleanly of habit and of tongue, and prefers to find the world as himself.

He trades neither upon his name nor his birth, nor does he traffic in the power or influence of his friends.

He does not prostitute his honor to business profit, nor does he request his women folk to sacrifice their personal inclinations in the cause of his advancement.

He asks no man to perform any service which he could not and would not perform without smirch to his own self-respect.

He regards wealth as a pleasant possession, but one which does not justify the cancellation of a single attribute of honor.

There are countless things which he will not do for the sake of money, because he knows how few real things money can do in return.

Above all else, he is a Gentle Man.

When you have read this far, go back to the beginning and read again, and then strive to attain to the high ideal, if you would be, in the true sense of the word, A Christian Gentleman.

D. L. M.

Our Progress.

One of our readers is a little disturbed over the statement that the Brethren church, numerically speaking, has made little or no progress for thirty-five years, at which time our number is said to have been one hundred thousand, or practically what it is at the present time. In our issue of Jan. 14, under the heading of "Our Numerical Strength," we explained how this report about our people numbering one hundred thousand, forty years ago, got started. It found its way into a lengthy write-up of the Brethren in a leading Baltimore paper; when, in fact, we probably did not number, at that time, more than 50,000. In 1882 our number was given out by the Government at 57,749, and in 1890, as 61,393. At the present time the number is not far from 90,000. If those who have gone off from us and formed separate organizations, should be counted like the other denominations count, we could show that, during the last forty years, there has been an increase of over one hundred per cent, and the increase is still going on. With probably one exception, our increase last year was as great as any Christian denomination in the United States. There is nothing about this that should prove discouraging.

Union Meetings.

A few of our churches are having some experiences in union revival meetings that are no credit to the principles for which we, as a religious body, stand. While the members who attend hear some very able preaching and hear a few of the popular sins denounced, they also hear expressions that do not become the preacher of the Gospel. Occasionally they must listen to a wholesale condemnation of teachings that we are sure may be found in the New Testament. True, the popular evangelist aims to steer clear of all denominational claims, but in doing so he has very little of the Gospel left to preach. The tendency of the work done is to oppose the very principles taught by the Brethren. Occasionally our members have their faith weakened, and they cease to walk and work with the body as they once did. We are just in receipt of a letter, in which we are told of a young sister, who was so taken up with the very liberal preaching of the evangelist that she actually left the Brethren church and united with another church in her city. This was what the union meeting did for her. As a rule, these union meetings contain nothing for us, for the reason that the people are made to believe that one can be just as well saved by obeying only half of the Gospel as by obeying all of it. Get this half-gospel idea well established in the minds of the people, and there will be but little demand for the all things set forth in the Word of God.

The Use of Illustrations.

When two vehicles in this country meet on the public highway, it is customary for each one to turn to the right, and give half of the road. From the simple custom many a good lesson has been drawn by which we are taught the importance of always turning to the right. We are told how Jesus instructed his disciples to cast the net on the "right side of the ship," and how the net was then filled with fish. Many a minister has dwelt with emphasis on the value of invariably casting the net on the right side, if we would have our efforts crowned with success. These illustrations in the interest of truth and good moral lessons have their bearing in this country where everybody turns to the right. But in England, where the custom is to turn to the left, they lose their force. The minister on the Isle of Great Britain would admonish his hearers that if they would do the fair and honorable thing, they must always turn to the left. But when enforcing his lesson he can not make use of the New Testament incident about casting the net on the right side of the ship. By this it will be seen that some illustrations may not appeal to all people alike.

More Work, Less Criticism.

If will be wise in us to give more attention to the best known methods of doing things, and not waste time writing and talking about the mistakes of the past. If we do as much as did some of those who have preceded us, we shall certainly do well. We now and then receive for publication articles severely censuring preachers and elders for the lack of approved methods, who actually did far more for the cause of Christ and the good of humanity than their would-be critics have ever done. People who volunteer to censure others because they have accomplished so little, should be sure of some results of their own. But we have generally noticed that the men and women, both in the church and out of it, who accomplish anything worthy of mention, do not have time to say much about the weakness of those who have lived and labored before them. They are usually too busy with the work the Lord has entrusted to them, to give much attention to the little (?) that may have been done by others.

Why He Resigned.

A minister in Connecticut recently resigned his charge as pastor, saying that in his judgment the organized church of today is not living up to the standard set by Christ and the apostles. He charged the church with neglecting the common people and giving too much attention to the wishes and demands of the rich. He is probably correct, generally speaking, in what he says about the average city church, but in order to avoid one extreme he goes to the other, and falls in with those who would discard the church altogether. We are of the impression that, as a minister, he did not teach the whole Gospel himself. This being the case, he should not expect his people to measure up to the New Testament standard. Let every man of God teach the full Gospel, as did the devout men in the times of the apostles, and we shall have churches all over this country, that will look after the interest of the common people, as the Master intended his faithful followers should.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

EXTENSION NO. 2, CHICAGO, ILL.

We are glad to announce to all interested that we have entered the new building. It is not finished yet, however, and for that reason it has not been dedicated, but will be in the near future. We can not definitely say just when.

Opening day was March 5, and the services consisted of songs and recitations by the children, and an address by Bro. M. R. Myers, explaining the work of the Extension, how it is a blessing both to the giver and the receiver. How I wish that all who have contributed towards this good work could have seen the happy faces that morning! The new building is such an improvement over the store-room in which we have been worshiping for the last five years. May the Lord bless abundantly those who have made this blessing possible for us. We ask you again to pray for us that we may live up to all of the opportunities that may open unto us through it. The field is large.

2713 W. Eighteenth Street. Nora E. Holsinger.

GREENE, IOWA.

Our church met in council March 11. Our elder, Bro. W. H. Hood, presided. Much business came before the meeting. We decided to hold our love feast June 10, at 10: 30 A. M., to be followed by a series of meetings, to be conducted by Bro. I. N. H. Beahm, of Nokesville, Va. Six letters were granted to members that moved to the Franklin County church, Bro. Geo. W. Hilton, wife and son, missionaries from China, gave us four meetings. A large crowd was in attendance. They gave us a great deal of information regarding the manners and customs of the people in that country. They also described the work of the missionaries and what is now being accomplished there in converting those heathen people. It was very interesting and uplifting. It awakened us to a sense of the duty we owe to God, and the giving of our means to save sinners in heathen darkness. The talks were convincing, and calculated to bring some to obedience to the gospel, to give to the cause of raving souls. Our collection to the China Mission was a little over $53. J. F. Eikenberry.

Greene, Iowa, March 13.

DUNNINGS CREEK, PA.

Our congregation convened in council March 11. Considerable business came before the council. Brethren Geo. H. Miller and Elias Snowberger were elected delegates to District Meeting. Brethren S. Y. Whitaker and T. B. Michael were elected superintendents for the Sunday-school at the Holsinger house; Brethren Allen Harbaugh and A. D. Rouzer, superintendents for the Sunday-school at New Paris. Two certificates of membership were granted and one was received. We decided to hold our semiannual love feast May 12, in New Paris. Eld. Peter Knavel, of the Shade Creek congregation, was with us at this council and gave us some very good suggestions. Bro. Knavel spent some time visiting in our congregation and preached several sermons for us, both at New Paris and in the Holsinger house, which were very much appreciated. I wish that more of our older ministers might visit throughout our Brotherhood, giving encouragement, comfort and help by means of the experiences and trials they have endured. Levi Rogers.

Alum Bank, Pa., March 14.

FROM BEAVER CREEK, VIRGINIA.

We met in council March 10. The visiting brethren gave us a splendid report. Love and union exist among us. A number of ministers were present from other congregations. Their excellent talks were given by Brethren J. M. Kagey, S. N. McCann and W. K. Conner. We were admonished to labor for a higher degree of spirituality, and greater love to God and our fellow-men. Brethren M. B. Miller and J. D. Glick are our delegates to Annual Meeting; Brethren S. T. Glick and J. L. Zimmerman, alternates; Brethren M. J. Cline and S. E. Garber, delegates to District Meeting; Brethren S. T. Glick and J. B. Coffman, alternates. Fifteen were received by letter. Eight letters were granted.

Bro. B. B. Garber has been secured to conduct a series of meetings at Beaver Creek the latter part of July or the beginning of August. At a recent meeting of the officials of our congregation, and those of Bridgewater, who were formerly of our congregation, it was decided to locate a minister in the West Virginia field. The Beaver Creek congregation is to bear two-thirds of the expense; the Bridgewater congregation, one-third of the expense. It is two days' drive to that place and across six mountains.

Delegates were appointed from the different Sunday-schools to attend the District Sunday-school Meeting. Bro. S. E. Garber is the delegate for Beaver Creek; Bro. J. D. Miller, for Montezuma; Mattie Long, for Franklin.

At our last council it was decided to raise $100 for the Orphanage. Solicitors were appointed, and up to this time $87.88 has been raised. The penny-a-week mission money amounted to $66.38. It will be used in our Home Mission work. The officials of the congregation and the workers at Dry Run will select a minister to have special care of the work at Dry Run. One query was sent to District Meeting. Statistics for the year: Twenty-three letters were granted; four letters were received; one member was reinstated; four members died; present membership, 336. Nannie J. Miller.

R. D. 2, Bridgewater, Va., March 14.

MEADOW BRANCH, MD.

Our church met in council March 11. Our elder, Bro. Uriah Baker, presided. Ten letters were granted. The committee to visit the sick reported regular meetings held and some forty visits made since last report. This committee has been strengthened and now consists of Sister Gertrude Smith and Bro. Noah Albaugh, appointed for three years; Sister Annie Royer and Mollie Starner, for two years; Sister Lucinda Haines and Brethren Amos Wampler and Clayton Morningstar, for one year. The temperance committee report shows progress. Bro. Harry Devilbiss was appointed to the temperance committee to serve in place of Bro. D. S. Petry, who has removed from the congregation. Bro. Howard Warehime was appointed as collector for Home Mission money, in Bro. Petry's stead. Eld. Uriah Baker and Brethren John Little and Jas. Young were appointed to the Sunday-school committee for one year. An A. C. and P. 'phone is being installed in the new sexton house here. Two papers were sent to District Meeting. Brethren J. W. Thomas and the writer were chosen as delegates to District Meeting.

Westminster, Md., March 11. W. E. Roop.

EAST NIMISHILLEN, OHIO.

Bro. L. T. Holsinger, of Rossville, Ind., began a series of meetings for us Feb. 26 and continued until March 12. He preached eighteen sermons. As an immediate result of the efforts put forth, four accepted Christ and were baptized. While the number of accessions was not so large as it should have been, the church feels built up spiritually, for Bro. Holsinger gave us excellent sermons, from start to finish, upon the faith and principles, as set forth in the Bible and practiced by our church. The strong were encouraged to greater zeal, and the weak were strengthened in the principles. Many others were made to see their condition, but were not willing to yield. We hope and pray that they may come before these impressions leave them. Although the roads were very bad, the weather conditions unfavorable and many were sick with la grippe, yet the attendance was very good. People came for miles, in spite of these unfavorable conditions to receive the Bread of Life, as dealt out by our dear brother. May God bless him and the good seed that was sown, to the glory of his name and the salvation of souls! A. J. Carper.

Middlebranch, Ohio, March 13.

THE ANTI-SECRET CONVENTION.

A State Convention of the National Christian Association was held in the Brethren church at Chambersburg, Pa., March 13 and 14.

Eight different religious denominations were represented, and the convention was very largely attended. Subjects relative to the secret lodge system were very ably discussed by those to whom they had been assigned. Many others also took part in the general discussion.

The meeting was characterized by a high degree of spirituality and earnestness, which can not fail to result in much good.

There were many testimonies given, by both men and women who had formerly been active in the lodge, to the effect that when they received the light of the Gospel of Christ, and experienced a change of heart, they could no longer retain their membership in the lodge, and have peace of conscience.

One young man,—not a professor of religion,—testified that he had severed his relation with Masonry purely on ethical grounds, maintaining that he could not live a self-respecting life and hold to the principles of Masonry. The lodge system is repulsive not alone to Christian thought, but also to the cultured minds of men of the world. Quincy Leckrone.

Royersford, Pa., March 15.

ANKLESHWER NOTES.

—During the present time at this our station, and round about (I have been saying again and again the time is drawing nigh), the field is ripe to the harvest. I have never seen it quite as it appears to me now. All about us we learn, every few days, of new villages of people who have said, just recently, that they want also to become Christians. You would not understand their request. They often come saying, "Sir, we want bothiss," and as I do not expect the people who cannot write their own mother tongue to speak freely any Greek word, I take it they want baptism, and call it bothiss. Never mind, when they come thus, we sit down and talk and pray, and then I do not bapitze them. How I would like to do so! But I can't become convinced that it is best. So we enroll them as applicants, and follow them up with preaching, and when we can do so, put a teacher in the village they represent, and have him open a night school for them. This done, soon the whole company is ready for baptism, and we receive them.

—Last year we baptized sixty. The year before it was fifty. Thus far this year we have baptized twelve. And there are scores of applicants. Some who had been refused last year are reporting as being ready now. New localities send word to come and teach them, as they want to have bothiss too. And the calls come from ever-widening circles. Only this evening I learned of three villages, the Bhils of which report that they have given up the drink, and are hoping for our coming with the Gospel to them too. Last week I was out twenty miles from here, where we have opened two new schools, and had good meetings. As we were going to other villages we were overtaken by two men who said they heard of our where-abouts, and had followed us up. We sat down to hear their story, and to tell them ours.

—I asked one what he knew about us and our religion. He said he knew not very much, but that it was a good religion, that no drinking was allowed, and that it was good. He went on: "We learned to know this much from the men at yonder village whom you gave bothiss, and sir, you gave them bothiss, and they are happy. We want bothiss, too. Sir, can we not get it here this afternoon, or may we not come along with you to Ankleswer and there get the bothiss? We want what makes men good! And we know this is a good religion, for we have heard enough to believe. And our religion doesn't seem to satisfy somehow."

—I asked them a few questions, and found that, aside from being apparently earnest, they knew nothing. They went on to say: "We organized a church ourselves about a year ago, and a teacher came from the north somewhere, but he never came since that day, and our whole church of about fifty came to pray to join your church. Sahib, did you say you would not receive us? We will be so disappointed if you do not!"

—I might have spent all afternoon with them, and baptized them in the evening, and it would have been well, as far as I know, to have done so. But there were all around, ijht waiting to see what would be done, and they would do the same thing. "I can not," I said to myself, and as the tears came to the eyes of the old man speaking to me, the thought of penance trickled down my cheeks. I could not help it. But I felt it was a choice between judgment and feeling, and I must follow my better judgment. If he will not stand till we can teach him something, he will not stand if he is baptized, not knowing.

—I asked them about the church they had organized. They told me freely: "We have quit all liquor drinking. We have not drunk for over a year. Not a drop! We quit toddy, and we quit fish and meat and eggs. We have left off doing everything they told us to leave off, and we do not steal? We want to be people of religion, and God does not want us to steal."

—We prayed together, and they were hearty with Amen. Not saying Amen. That is another Greek word we don't expect them to learn the first day, but they say in the last word of every emphatic sentence, as in the prayer, and it is a joy to pray with those who follow you like that. You then realize, with a double fullness, that you are really praying for others.

—I have sent these men some easy Christian reading, a few simple questions and answers to ponder over, and to learn if possible, and we will soon be with them again. If they are really as true and warm for the truth as they seemed to be on that day, there will be a day of baptism following.

—The people among whom we are working are a simple people. We can see their necessities better than they can. In a neighboring county, where many are now calling for us, there is a double incentive, of which we are well aware, not only of getting a religion, but of getting out of the Bhil-hair,—an oppressive restriction that is a real burden.

—An army of people, all over India, at this present time is keenly interested in the coming census. A number of us missionaries have been asked by the government to help, and we are glad to render some service when we can. The preliminary enumeration is on now. School-teachers and clerks and village officers are at it morning and evening, or as they may have time, each in his specially-designated little territory, making out correct lists of the people. This list is taken to the supervisor, and he examines to see if it is correct. This is the kind of work missionaries have been asked to do,—to direct the actual enumerators. It would hardly be counted unwise to ask a missionary to go out counting the people.

Ankleshwer, India, Feb. 22. W. B. Stover.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—Services have been conducted regularly in the different departments all winter. There was a good interest and attendance each Thursday evening at the Bible class taught by the pastor. By request of several the pastor delivered a course of doctrinal sermons, beginning with "The Divinity of Christ" and ending with "The Lord's Supper." Our regular council meeting will be next Saturday evening. My husband will finish his labors as pastor here next Sunday. We intended staying longer, but on account of my husband's prevalent attack of hoot pneumonia it will not be advisable to stay in this climate through the summer. The Lord willing, he will start for the Libertyville church, Iowa, next week. Our future address is R. D., Batavia, Iowa. There is a good church started here for a Seventh-day Baptist Sabbath-keeping minister. For information address Bro. Fred Woodward, Glendale, Arizona, or Bro. Geo. Hills, Los Angeles, Cal., President of the Mission Board.—Mrs. J. G. Rarick, Glendale, Arizona, March 29.

CALIFORNIA.

Chico.—Our little band feels much encouraged now that our churchhouse is completed. The dedication services will be conducted by Rev. Mr. Hall, of Oroville, assisted by Rev. Mr. Osborne, Cal. Rev. Mr. Hall is one of our best friends in this region. In spite of the rainy weather, the attendance and interest were excellent from beginning to end. Bro. Landph expounded the Word with such power as to convict the sinner and enthuse the Christian. Those professing conversion at the salvation of last souls, in our midst, met in a consecrated prayer meeting a short time before preaching service and claimed victory. Satan, however, was not idle. Some wonderful battles were fought. Victories came only to the Lord's side.—Grace Hileman Miller, Lordsburg, Cal., March 16.

Pomona.—Our church met in council March 18, with our elder, Bro. A. L. Lundt, presiding. Sabbath dates for Divine Meeting were elected. Since last report twelve have been received by letter, and Prof. Fred Clarke-Smith, of Ocean View, was with us March 12, and delivered a stirring address on temperance.—Clara B. Wolf, 310 Kingsley Ave, Pomona, Cal., March 17.

COLORADO.

Arriba.—Our church met in council March 16. Much business came before the meeting. Two letters were received. We are looking forward to a series of meetings to be held early in April. Our Sunday-school is growing in interest and attendance.—Nellie Stanhope, Arriba, Colo., March 17.

First Grand Valley.—We met in council March 18, with our presiding elder, Bro. H. H. Mohler, in charge. Seven letters were granted. Our services were appointed to solicit in the district to raise money to pay the debt on our mission house in Grand Junction. Bro. J. D. Coolman was called to help us in the home church; Bro. Homer Wenger, to solicit the Palisade church; Bro. Frank Miller, to visit Fruitland church; and Sister Teager is to solicit Grand Junction. Our love feast will be held May 27. Brethren passing through here, on their way to the Council Meeting, are invited to meet with us over our love feast. We are located five miles northwest of Grand Junction, on the Interurbus car line.—Mrs. M. Ethel Davidson and Fruita, Stop off at Hollany.—D. M. Cliek, Grand Junction, March 20.

Good Hope.—We met in council March 8, with Bro. J. H. Kinzie presiding. Not much business came before the meeting. We decided to hold our love feast June 3. We would enjoy very much to have other brethren and sisters with us at that time. The committee was instructed to secure the services of a minister to hold some meetings for us this fall. One of our members, Bro. A. J. Crofoot, is moving to the fields of labor. We would like to have some of the brethren looking for new homes, come to this field, and help us out. We are in need of more workers, and would desire a minister to locate with us. We have a few vacant houses and homes. Any one wishing information in regard to our location, will please address the writer.—Maude C. Kinzie, Hastings, Colo., March 20.

Idalia (Colo).—We commenced meetings at this place Feb. 26, continuing until March 15.—Attendance, about 100. The attendance was small at the start, but as the meetings continued the interest and attendance grew. The meetings closed with a full house. The people seemed to enjoy the good old story of the cross.—E. D. Steward, Collyer, Kans., March 14.

McClave.—This church is still moving along nicely. We had Sunday-school regularly the past year, and every winter is past our attendance is growing. Last Sunday two more were received by letter—a young married man and wife, who we expect to be of great service to the church. Bro. Oxley, our young minister, is home now from school, and is taking a good interest in the work. We have a Mr. Powell, Wisphalia, Kans., is to commence a series of meetings for us May 14.—W. D. Harris, McClave, Colo., March 23.

IDAHO.

Boise Valley.—At our late council, March 4, our church showed a desire for a still greater interest in the Lord's Master's kingdom. Eld. J. E. Shamberger, of Fruitland, was with us to assist in our meeting. Eld. Shamberger is a Home Mission Board to look after the interests of the church and Sunday-school from a missionary angle; also to assist the elder in the work. Before passing to the next conference or three was also selected to investigate the light question, with a view of organizing a lighter light. Committee met to investigate ways and means to secure a baptistry. Four letters of membership were granted. We hope to have our Sunday-school Meeting of Southern Idaho, April 29, to be followed by a love feast in the evening. We look forward to this meeting with special interest, and hope for a good representation from neighboring churches.—David Betts, Nampa, Idaho, March 16.

Payette Valley.—The protracted meetings in Fruitland have been in progress since March 5, conducted by the home ministers. The weather and roads are fine, and the attendance and interest good. Eight precious souls, mostly from the public schools, have already expressed a desire to unite with the church, and others are counting the cost. Baptism will be administered in a few days.—S. J. Kenepp, Payette, Idaho, March 15.

Twin Falls.—We met in council March 19, with our elder presiding. One letter was received. Two were granted. We decided to hold our love feast May 14, at which time a missionary sermon is to be preached and a collection taken, to be sent to the Meeting for Western Interests. We look for prospect to hold a series of meetings this coming fall. We now have twenty enrolled in our teacher-training class. Bro. B. A. Meher is our instructor. The Sunday-school is moving along nicely. We are increasing in numbers every Sunday. We are getting ready for our Easter program.—Ella Fahrney, 761 Second Avenue, N., Twin Falls, Idaho, March 19.

ILLINOIS.

Bethel church enjoyed a treat during the past week, while Bro. C. W. Guthrie gave his lectures and stereopticon views on his trip around the world. He was greeted with a full house almost every night.—Estella B. M. Erb, Naperville, Ill., March 21.

Lanark church met in council March 21, at 7:30 P. M. Our elder, Bro. J. M. Hurt, presided. It was decided to hold our council meetings biannually, instead of quarterly. Bro. I. B. Trout was elected delegate to Annual Meeting. Bro. P. E. Eckerie, alternate. One church letter was received.—Ada Wilson Royer, R. D. 2, Lanark, Ill., March 22.

Lanark.—Our church met in council March 18, with Eld. M. L. Hahn presiding. He came to our place March 16, remained over Sunday, and preached three times. Our church decided to sell the two vacant church lots, and use the proceeds in repairing the church-house. Bro. Hahn will have a love feast; time to be announced later.—Myra Pittman, Lanark, Ill., March 21.

Mount Morris church met in council March 18, our elder, Bro. J. L. Maxson, presiding. Business was very good. One who had grown cold toward the church, expressed a desire to come back. Our pastor, Bro. Ira J. Gillette-Perrin, had left. March 24 has not yet been decided upon. Brethren M. W. Emmert and D. L. Miller were chosen as our delegates to Annual Meeting, with Brethren J. G. Burdick and J. P. Holsinger as alternates. Bro. Geo. W. Kieffaber was advanced to the second degree.—Ella Kieffaber, 1004 Brunskill Mount Morris, Ill., March 18.

West Hallock.—We met in council March 15. Eld. S. S. Plum presided. One letter was granted. The visiting brethren reported all in the meeting in love and union. Our love feast will be May 20 and 21, at 10 A. M. We have a flourishing Sunday-school, with Bro. Ora Dollenberger as superintendent.—Frank Lanphear, R. D. 1, East River, Ill., March 20.

INDIANA

Arcadia.—We met in council March 4, with Eld. Elias Smeltzer in charge of the meeting. Bro. Smeltzer will begin a series of meetings in June. At the close of these meetings we will have our spring communion.—Lulu E. Ulrey, R. R. 6, Box 41, Marion, Ind., March 21.

Bethel Center.—We met in council March 11, with Bro. John Kaser presiding. Bro. J. H. Hollowell was elected to hold a series as superintendent; Sister Mabel Print, secretary. We decided to hold our love feast June 3. S. P. M.—Annie Rogers, R. D. 4, Matthews, Ind., March 18.

Dodge Center.—We met in council March 18. Bro. Leroy Smith was elected as delegate to Annual Meeting, with Bro. Merritt Hansen as alternate. Our love feast will be May 19.—E. D. Lockrow, Jonesboro, Ind., March 22.

Elk River church met in special council March 18, our elder, O. Lockrow, presiding. Two letters were granted and one received, and seven granted. The annual church visit had been made previous to this meeting. Brethren J. Fletcher and O. Buttrbaugh were elected as delegates to Annual Meeting. We appointed our love feast for June 1 at 2 P. M.—Annie Rogers, R. D. 4, Matthews, Ind., March 18.

Dodge Center.—We met in council March 18. Bro. Leroy Smith was elected as delegate to Annual Meeting, with Bro. Merritt Hansen as alternate. Our love feast will be May 19.—E. D. Lockrow, Jonesboro, Ind., March 22.

Elk River church met in special council March 18, our elder, O. Lockrow, presiding. Two letters were granted and one received, and seven granted. The annual church visit had been made previous to this meeting. Brethren J. Fletcher and O. Buttrbaugh were elected as delegates to Annual Meeting. We appointed our love feast for June 1 at 2 P. M.—Annie Rogers, R. D. 4, Matthews, Ind., March 18.

Fort Wayne.—Bro. C. S. Garber, of St. Joseph, Mo., is with us holding a series of meetings. So far, we have taken up the cross and followed Jesus. Last Saturday evening we had a children's meeting with the Sunday-school. Fifty children were shown is very good. We have a large attendance every night. Our Sunday-school is in a flourishing condition. Last Sunday the Sunday-school attendance was 72.—George F. Bottoms, 2826 Calhoun St., Fort Wayne, Ind., March 21.

Goshen City.—March 12 Bro. J. S. Zimmerman, of Waterloo, Iowa, came from Bethany Bible School and preached for us in morning and evening. Bro. Zimmerman held our meetings last fall, and we were all glad to hear him again. If all our ministers were as good as Bro. Zimmerman, the Seventh-day would have more preachers. It is a help to any one to hear him. He loves the Lord's kingdom and is true to the mission. March 15 we met in regular council. Eld. Isaac Van Horn presided over the business in the absence of our elder. Bro. Melvin Swartz was chosen as clerk; Bro. Warstler, delegate to Annual Meeting, with Bro. Swartz as alternate, until we are completed to make room. The church has decided to finish two rooms in the basement.—Cal A. Forney, Goshen City, Ind., March 20.

Howard.—We met in council March 4. Our elder, Bro. Scott Hoch, presiding. Bro. Ira Chamberlain was elected delegate to Annual Meeting. Bro. Ira J. Gillette-Perrin was elected to hold a series of meetings for us, commencing the last Sunday in May.—Ella Kieffaber, March 21.

Logansport.—We just closed a very interesting series of meetings held in the Adamsboro house, conducted by Bro. J. L. Maxson. The attendance was good and we had a good attendance. All enjoyed the meeting and were strengthened by the Word which was preached with power. One accepted Jesus as his Saviour. Sabbath-day, March 18, a meeting is located six miles east of Logansport in the country. We have a two-horse wagon for the use of the church. In the vicinity of the Adamsboro house, and because of the inconvenience of the distance to come to church, we will not lose those in the city; but we are doing what we can. We have appointed a Sunday-school and it is growing.—Gertrude Oberton, Logansport, Ind., March 18.

Marxie.—We met in council March 18. Our elder, Bro. D. H. Garber, presiding. Two letters were granted. Two letters of membership were received. Officers for the Christian Workers' Society were elected for the ensuing year. Sister Pearl Brumbaugh was reelected as president; Sister Effie Hiles, secretary-treasurer. Our love feast will be May 23, at 7 P. M. Our love feast in the fall is to be an all-day meeting, instead of the evening service. The church has decided not to use the Lord's prayer at the close of every prayer offered in the church and Sunday-school services, especially the Lord's prayer as a form. The duties of the church and Sunday-schools are combined.—Lillian Earhart Pippen, Marxie, Ind., March 20.

Nappanee.—We met in council March 16. Our pastor, David Metzler, presiding. Two letters came before the meeting. One was received by letter and six letters were granted. Brethren Ira Chamberlain and Ira J. Gillette-Perrin elected a temperance committee as follows: Brethren Irvin Dukes, Everett Pippen and Geo. M. Martin. Bro. Everett Pippen was appointed delegate to Annual Meeting, with Bro. Daniel Wysong, alternate.—B. J. Miller, Nappanee, Ind., March 17.

North Manchester church met in special council March 9. Elders J. H. Hollowell and J. G. Burdick were appointed delegates to Annual Meeting; Elders G. L. Studebaker and L. D. Seager, alternates. Bro. Burdick was also appointed delegate. One letter was granted. March 19, at the Sunday-school hour, Bro. Burdick gave a lecture on temperance. An offering of $21.35 was received for the temperance cause. After the program Bro. C. C. Ellis, of Juniata College, gave us a most inspiring and uplifting talk on the Christian life in the evening.—Alice Mummert, North Manchester, Ind., March 24.

Poplar Grove.—We met in council March 4. In the absence of our elder, the meeting was presided over by Eld. B. F. Sharp. We had a pleasant meeting, but were sorry to grant letters to sixteen members, among them being two of our deacons, Brethren Peter Wolf and Joel Bonham. We also received several members by letter, for which we are glad. Our delegate to Annual Meeting is Eld. B. F. Sharp; to District Meeting, Bro. Joel Bonham, and Bro. W. W. Blocher. Our love feast is appointed for Oct. 7, at 2 P. M.—J. M. Blocher, R. D. 38, Union City, Ind., March 20.

Fyrmont church met in council March 11. A good deal of business came before the meeting. Three letters of membership were received and six were granted. The church decided to have a Bible school next fall or winter, conducted by Bro. Ed. Edsen Ulrey. Some of the members of the District suggest that the District Sunday-school and Bible Institute, previously held at Indianapolis, be changed to some country church. But this will be done, Fyrmont church asks for the Institute for 1911. A committee was appointed to secure a teacher to conduct a singing school course during the coming summer. The church also decided to retain Bro. Jerry Barnhart's name on the church roll. Bro. Jerry Barnhart was chosen as delegate to Annual Meeting, with Bro. Jerry Barnhart, alternate. We added to the church by letter at this session since our last report.—Lulu E. Ulrey, R. D. 4, Box 41, Marion, Ind., March 21.

Syracuse church met in council March 11. Bro. Manly Deeter, our elder, presided. One letter was granted and one was received. Two letters of membership were granted; two were visited. A few were not seen. No complaints were handed in. Our love feast appointed for regular Communion. Our love feast is set for May 11, beginning at 6 P. M. Bro. William Lemmon and Bro. Ira Polsteldt were reinstated. Secretary, and Bro. Otho Warstler and wife were advanced to the second degree. Most of the members of the church were present. Bro. Otho Wysong, of North Manchester, Ind., gave us a short talk.—Mrs. Irene Neff Newkirk, Ind., March 15.

Turkey Creek.—Our church met in council March 4, our elder, Bro. Henry Wysong, presiding. Bro. Manly Deeter and wife were with us. Six letters of membership were granted. Our elder was elected delegate to Annual Meeting and the writer as Sabbath-observer correspondent.—Harvey Hartsough, Nappanee, Ind., March 18.

Union.—Our church met in council March 11. Eld. John Miller presided. Two letters were granted. A free-will offering of $14.14 was taken for the Seventh-day Baptist Bohemian College. Bro. D. H. Inglemyer was chosen delegate to Annual Meeting—Amanda L. Newcomer, Union Center, Ind., March 18.

Union church met in regular quarterly council on the afternoon of March 4. Eld. S. F. Bahcock presiding. Daniel Whitmer, of North Liberty, was with us, and assisted in the work of the Lord. Two letters were granted and one received. The church decided to retain Bro. Burdick as our pastor. Whitmer preached on Sunday, both morning and evening, giving us very wholesome instruction which was strengthening to us all. We were much pleased to have him with us.—Sunday, March 18, the church met in a business conference, for the purpose of considering the building of a new church and parsonage. After a lengthy discussion concerning the defects of the building, it was decided a committee be appointed to make the approximate cost of repair work, etc. Because of the forthcoming meeting of the Western Interests, to be held in Nortonville, we have decided not to send a delegate to Annual Meeting this year.—A. Laura Appelman, Plymouth, Ind., March 21.

Union City church met in council March 11, with our elder, Bro. W. K. Simmons, in charge. Brethren Hollinger and Mitchell were present. Two letters of membership came before the meeting. Two letters were granted. Our elder, Bro. W. K. Simmons, was appointed to the Annual Meeting, and Brethren Ezra Noffsinger and George Netsley at District Meeting. We decided to hold our love feast March 17 at 2 P. M. We have lately had the privilege of having the following ministers with us: Brethren Hollinger, Mitchell, Whitford, and Hoover. Their presence was much appreciated. We are glad for their help and the inspiring thoughts they gave.—Effie K. Netsley, R. D. 38, Union City, Ind., March 16.

IOWA.

Cedar church enjoyed a pleasant visit from Bro. Geo. W. Hilton, corresponding secretary, March 12 to 15. He gave us two very interesting discourses on the conditions and needs of the Seventh-day Baptist cause. The attendance was good, and the people were much interested. We were glad to hear that old-time hostilities of the people in China, to missionary work, are fast passing away. The door is open for them to be won for Christ.—An offering of $16.01 was taken for the Tract Society. Bro. Hilton has our hearty approval to our Christian Workers.—Bessie I. Boyer, Clarence, Iowa, March 20.

Coon Rapids.—We met in council March 18. Our elder, Bro. Irving Hamilton, presiding. Bro. Hilton was in attendance, and much business was disposed of. Our love feast is appointed for May 6 and 7, at 2 P. M. Bro. Hilton was chosen as our delegate to Annual Meeting; Bro. Chas. Reynolds, alternate. Bro. Irving Haughtelin was reelected as standing clerk.—Mrs. Ethel Robinson in charge of series of meetings at Yale in June.—J. D. Haughtelin, Panora, Iowa, March 20.

Dry Creek church met in council March 7. Bro. D. W. Miller presided. Bro. Hilton was present and spent the week-end. Bro. Geo. W. Hilton, our missionary from China, was with us March 11 and 12, and gave us two very helpful talks, and also a stereopticon lecture. This lecture was intensely interesting. An offering of $14 was taken for mission work. March 19 Bro. S. H. Miller, of Nortonville, Kans., was with us and gave us an address in the morning on "Child Rescue Work," and in the evening a missionary address.—Minnie M. Robinson, Indiana, Iowa, March 26.

Grundy County.—March 13 Bro. G. W. Hilton began a series of four lectures on mission work in China, which were very interesting. Bro. Hilton was present at the March 18 our quarterly meeting. Bro. W. H. Lichty presided. Three letters were granted and one received. We expect to begin a series of meetings in May, closing with a love feast May 27. Bro. I. W. Brubaker is our delegate to Annual Meeting. Bro. Brubaker is also to preach on Sunday of the meeting.—Hannah C. Musser, Grundy Center, Iowa, March 23.

Welcome (Grundy County).—March 18 at 10 A. M. We was the first all-day meeting for this church in a long time. Brethren Hilton and Lichty were with us and carried through successfully. It will mean hard work and a grand awakening of the people. A committee was appointed soliciting the churchhouse. The matter was deferred six months. By request Bro. Hilton corresponded with the people in Alba, our county-seat. The matter will be discussed at our next council. The Sunday-school at Haynes is to be started April 1, after which Welcome will be closed. We decided to hold our spring love feast May 13, at 4 P. M. Bro. Geo. Hilton, missionary from China, will be present and speak for us soon. We will hold a series of meetings at Haynes if proper arrangements can be made.—Willis Hurley, Grundy Center, Iowa, March 17.

Shiloh.—Sabbath-morning 13 we held our council, in which our work was all reorganized. Bro. Morris Robinson was chosen superintendent of our Sabbath-school; Bro. Ora Babcock, superintendent of the Christian Workers' Meeting. Brother and Sister J. F. Burton placed their membership with us at a conference meeting held at the home of Brother Burton at home. Considerable business was disposed of.—T. A. Robinson, 43 Bridgewater Place, Milton, Wis., March 14.

Panther Creek.—Our church met in council March 11, a large number of members being present. An excellent Christian spirit was shown during the meeting. Bro. S. W. Rook was chosen church clerk; Bro. R. W. Bentall, trustee for three years; Bro. D. F. Walker, treasurer; Bro. O. E. Messamer, our young minister, delegate to Annual Conference. Bro. Ottis Stine was ordained to the eldership. Elders C. B. Rowe and Irving Haughtelin conducted the ordination services. Elder Rowe will begin a series of meetings at Panther Creek in the South. We expect Bro. A. C. Daggett to conduct a series of meetings for us, commencing Aug. 27.—Etta Spurgeon, Adel, Iowa, March 16.

Spring Creek.—Bro. G. W. Hilton, our missionary from China, gave us four lectures on China, one of which was a stereopticon lecture. These pictures he took while he was in the field. The lectures were very interesting and helpful. An offering of $14 was given for the work in China.—Perma M. Miller, Fredericksburg, Iowa, March 19.

KANSAS.

Altamont.—We met in council Feb. 13. As our elder, Bro. Clark, was unable to be with us, Bro. Wampler, of Fredonia, presided. Bro. Wesley Morris was chosen secretary. Bro. Will Hamilton was chosen trustee for the care of the graveyard, and Brethren Hamilton and C. Morrison were re-elected to the same position. Sister Barbara Carpenter and the writer were elected as a committee to make arrangements for our love feast to be held in June. The date will be set later. Bro. Wampler preached three interesting sermons for us. As we are few in number at this place, yet we feel that the Lord is ever mindful of his own and we are still hoping and trusting that some active minister will locate among us.—Cora Morris, R. D. 3, Box 25, Oswego, Kans., March 19.

Independence.—Everything in our church is very encouraging. Bro. W. H. Miller preached two powerful and soul-inspiring sermons yesterday. The subject, "Christ Consciousness" and "The Rock." Sister Nellie Morris, the president of our Ladies' Workers' Meeting, who has been in faithful worker since she came here, left us to go home. Bro. Joseph Frankhouser was elected president to fill the vacancy left.—We have organized a teacher-training class, which meets each Wednesday evening. Bro. Miller is the teacher of this class. Seven have been received by letter, and four were dismissed since last report. A very one desiring to change location will be welcomed into our midst. Any inquiry will be gladly answered.—Pella Carson, R. D. 2, Box 8, Independence, Kans., March 21.

Mont Ida.—Our congregation met in council March 18, with Eld. F. G. Crumpacker presiding. We decided to call Bro. P. G. Edwards to represent us at Annual Conference. Our love feast will be held May 17 at 7 P. M. Our congregation is also growing spiritually, as well as in numbers.—Lucy Beahm Price, Mont Ida, Kans., March 20.

North Solomon church met in council March 11. Our elder, Bro. J. S. Mohler, presided. The following were represented: Bro. John Whitney and wife, and Sister Flory, from Ohio, have recently settled here. Their letters were received at this meeting. We are always glad to have consecrated people with us. We need their assistance. A temperance committee was appointed, consisting of Sister Bessie Mohler, Sister Arthur Dague and the writer. Our love feast will be held May 16. A collection of $82.10 was taken for the Orphans' Home.—Bro. Kesler was with us Feb. 1. He delivered three sermons. Our Sunday-school keeps growing, both in interest and numbers during the year. We have recently organized a teachers' meeting, which will likely prove helpful to both teacher and pupil.—Anna Wagner, Portis, Kans., March 21.

MARYLAND.

Beaver Creek.—We met in council March 18. Elders J. C. Buterbaugh and S. H. Bashore presided. Much business was disposed of pleasantly. Bro. Geo. Perrott was elected to the office of elder. Bro. with his wife, moved from Mt. Eld. Caleb Long was chosen to be our elder for one year. He was also chosen to be our delegate to Annual Meeting. We decided to hold a series of meetings in the Chewsville and Maugansville houses during the year. The Chewsville house will be reorganized at Mount Zion March 26. Our love feast will be held May 31, at 1:30 P. M.—Katie S. Grossnickle, Boonsboro, Md., March 19.

Beaver Dam.—We met in council March 11. Eld. G. K. Sappington presided. Elders J. J. Yundt, of Ohio, and S. H. Union Bridge, Md., were with us. Although a large amount of business had to be transacted, we got through with it very harmoniously. Two certificates were granted. It was necessary to elect a deacon, and Brethren Jacob Hoffman, who was called to his reward. Bro. Thomas Metz was chosen as deacon; Bro. Bradley Bitely, as trustee. Our delegates to District Meeting are Brethren Wm. Hoffman and Walter Myers. We also organized our Sunday-school with Bro. D. O. Metz as superintendent. Bro. Metz is our Sunday-school superdent.—Edna A. Dotterer, Union Bridge, Md., March 22.

MICHIGAN.

Prescott.—I am now located at this place, having moved here from Greenville, Ohio. The need for active church work is very great. The Full Gospel is strange to these people, but it is being readily received. I am very grateful to Eld. E. L. Wilkins, Chairman of the Mission Board, and also elder in charge of the Riverside church, seventy miles away, in which territory we live, to have him come. We want to organize a Sunday-school at once. Bro. and Sister W. D. Bowman, of Fountain City, Tenn., to locate here in a few weeks. We will then have between twenty and thirty members. This is a fine place to do missionary work, as there is no organized church of any denomination here. The Brethren are first in the field, and we need more earnest workers for our school. The country is improving fast, and just now there is a fine opportunity for one to locate. I am also writing to this community, and, at the same time, get good homes cheap.—Ira G. Blocher, Prescott, Mich., R. D. 2, March 14.

MINNESOTA.

Worthington.—We have just closed a most instructive and inspiring week of meetings in the Lake Side church, Worthington, Minn. Sister Sadie Miller came to us and began her work here on Sister. She seemed to know exactly what the helpful songs of Zion, as directed by her. She was greeted each evening until March 7 with a good class, eager for her instruction in vocal music. Along with this she gave us, in all, eleven lectures on India and the mission work there. The topics were treated in a most interesting and touching manner, not only to the Christian, but to those who make no profession. Another part of the work that should be done much to our instruction, was our Bible Institute. In all, we have had five Bible lectures conducted by Bro. Jesse Ziegler, at Worthington. For those who have neither the means nor the opportunity to attend one of our Bible schools, there is no better way to study the Bible, with a view of getting a better knowledge of its teachings than the Institute method, and I feel that we have arrived at this in the short time we have been with you. We are not do without them.—J. Schechter, Jr., Worthington, Minn., March 14.

MISSOURI.

Shoal Creek.—Our church met in council March 18. Bro. J. H. Argabright presided. On account of the age of our elder, Bro. Henry Etter, Bro. R. F. Bowman, of Carthage, Mo., was chosen to take charge of the church for the rest of the year. Three letters of membership were received. There still being a deficit of $46 on our church debt, we raised $42.35 in order to pay same. Bro. J. H. Argabright was chosen as our representative at Annual Meeting.—Virgie Argabright, Fairview, Mo., March 20.

MONTANA.

Gildford.—The Mission Board has sent Bro. D. F. Landis, of Williston, N. Dak., to this place, who is giving us soul-stirring sermons. This is the first preaching done by the Brethren in this place. The meetings are well attended and the interest is good. Several expressed themselves as never having heard the gospel sermons before. We feel sure that the good seed sown may bring forth fruit. This is a good place to build up a Brethren church, as there are some living here, as yet unidentified with any church.—R. T. Good, Gildford, Mont., March 18.

NEBRASKA

Octavia church met in council March 4. A very favorable report by the visiting brethren was given. We decided to have our love feast April 14. March 5 our Sunday-school and Christian Workers' convention was held. We had a very good meeting.—Lillian Ruth Keller, Octavia, Nebr., March 19.

South Beatrice.—Our church met in council March 18. Bro. J. F. VanDyke opened the meeting. Bro. Jacob B. Dell presided. Nine letters of membership were granted. One letter was received. Our elder, Bro. Jacob Gish, wished to be relieved from the eldership, at least for a while. The church granted his request for the time being. Bro. Dell was chosen as our overseer for that time. Eld. Gish was chosen to be our delegate to Annual Meeting. Our spring love feast will be May 10, at 5 P. M. On Sunday we had a good temperance program, which took up the Sunday-school hour, after which Bro. Jacob Gish, Eld. Dell and Bro. Ziegler gave us a good sermon.—Lydia Dell, Beatrice, Nebr., March 22.

NORTH CAROLINA.

Fraternity.—Our church met in council March 11, with Bro. J. F. Robertson presiding. We had the pleasure of having Bro. Andrew Miller, of Virginia, with us and his mother, with us. They were on their way to the Maple Grove church-house, of this congregation, to hold a meeting, and consented to stopped over with us. Bro. C. R. Paw was elected as our delegate to District Meeting. Bro. Luther Sides, church janitor.—Emma Spaugh, R. D. 1, Wentworth-Selem, N. C., March 15.

OHIO

Beaver Creek church held her council March 9. Eld. Aaron Coy presided. The regular business of business was transacted; also some new interests looked after. We appointed a committee to look after repairing the house. Sister Osgood Messenger, secured a teacher to give instruction in singing for the Sunday-school. Our congregation was also invited to several members. We have three sick sisters,—Lucy Snyder, Sister Hoffman and Sister Hoffman. Bro. Benjamin Coy is also sick. We have Sunday-school throughout the year, and the interest is good. We also have preaching every Sunday.—Mrs. Sadie Hoffman, Beaver Creek, Ohio, R. D. 70, Box 20, March 21.

Covington.—This winter has been a blessed season for our church. Commencing Jan. 1, we had a series of meetings, a revival service." As the culmination of our dedication service eight members were baptized, and the church is now even more await baptism, making twenty-five in all.—Elizabeth J. Swihart, Covington, Ohio, March 19.

Eagle Creek.—Our church met in council March 16, at 1 P. M. Bro. J. J. Yundt presided. By request of the church the following elders were with us at this meeting: Elders L. H. Dickey, B. F. Snyder and G. A. Snyder. Bro. J. J. Yundt was chosen to be our delegate to Annual Meeting. We send no delegate to Annual Meeting this year.—Hattie Bame, Williamsport, Ohio, R. D. 1.

Fairview.—Our church met in council March 11, with our elder, Bro. Wm. Stutsman, presiding. Our elder was chosen to have Bro. C. W. Stutsman represent us at District Meeting; Bro. Wm. Stutsman, Bro. Jesse P. Rodkey and Bro. Jacob Hoover, to represent us at Annual Meeting.

Junction Mission.—The Brethren Sunday-school at this place started on its third year. We reorganized March 1. Sister Edna Trout is superintendent; Sister Ruth Shock, secretary. We have had a total of 75 in our school during a month, but we hope to be able to have services every two weeks in the future.—J. H. Cline, Sunday-school worker. This has been coming here, for which every one is very thankful.—Ruth Shock, Box 1, Ada, Ohio, March 21.

Notice.—Any one writing to the District Mission Board of Northwestern Ohio, please address them to 1136 Fairfield Court, Ohio, the present Secretary. Some have been writing to I. P. Thomas, who was the former Secretary, and this always causes confusion.—J. H. Cline, Secretary of the Mission Board, Ada, Ohio, March 20.

Pleasant Valley church met in council March 11, with Eld. Andrew Miller presiding. Three letters were received and three were granted. Bro. Thos. Bookwalter was elected as our delegate to Annual Meeting, and Brethren Andrew Miller and Jacob Hoover were elected to represent us at District Meeting. Since our last report one was baptized.—Mae Longenecker, West Alexandria, Ohio, March 21.

West Milton.—We met in regular council March 16. Eld. S. A. Blessing presided. Bro. John Miller, of the Middle District, was present. Two letters were received, and two letters were granted. Bro. S. A. Blessing is our delegate to Annual Meeting. Bro. Jesse Hoover, of Ohio, is with us as writer. We had a very pleasant meeting.—Russell C. Wenger, R. D. 1, Union, Ohio, March 21.

OKLAHOMA.

Pleasant Plains.—We met in council March 18, with Bro. I. H. Miller presiding. Two letters were granted. Our love feast will be held April 22, at 2 P. M. Bro. I. H. Miller preached for us March 19, delivering two soul-inspiring sermons.—Hulda Prentice, Tulsa, Okla., March 21.

PENNSYLVANIA.

Beck Creek.—We met in council March 18 at the Upton house. Eld. Jacob Pfautz presided. Sunday-school Supt. Eld. David Foust presided. Five letters were granted. Brethren Jacob Pfautz and Bro. Jacob Ziegler were elected as reporters at District Meeting. Our love feast will be May 13, at 10 A.M. at the Bruno house. We organized our Sunday-school March 15. Bro. Wm. Yedrich is superintendent.—D. L. Wilson, R. D. 5, Greencastle, Pa., March 20.

Big Swatara.—Our church met in council. A number of papers were disposed of. The attendance of the members was unusually small. It took more than half of the day to work. It was decided to have our love feast May 11 and 12. Bro. Harvey Hoffman, beginning at 10 A.M. Sunday. Brethren officers were elected for three schools, and a committee appointed to see about securing an assistant pastor. Sister Thomas Patrick was elected as delegate to Annual Meeting; Brethren Emmanuel Eline and Josiah Gingrich, to District Meeting. Brethren Frank Fraim and Frank Witmer were elected church choristers. Bro. Emmanuel Grubb was chosen secretary of the Sunday-school. The forenoon session was moving to another point of our District. John J. Shiffler, Harrisburg, Pa., R. D. 7, March 21.

Little Swatara.—Our church met in council March 13. The general routine business was attended to, and reports were disposed of. The paper, asking for a division of our District into two parts, was considered by the church, and decided to make no change. The time for our spring love feast will be May 11 and 12, at 10 A. M., at Ziegler's house. Eld. E. M. Wenger and Bro. Jacob Pfautz are our delegates to Annual Meeting; Brethren Henry C. Ziegler and E. W. Edris, delegates to District Meeting. Our certificate of membership was received and eight were granted. Superintendents for four of our Sunday-schools were elected as follows: Bro. Jacob Pfautz for *Fryestown*; Bro. A. L. Light, for Union; Bro. Henry C. Ziegler, for Ziegler's; Brethren Jacob Pfautz and Samuel Sherman for Merkey's. Schubert's church as yet is unsupplied. No secretaries will be appointed until the schools will organize, beginning with the second quarter.—H. M. Frantz, R. D. 3, Myerstown, Pa., March 16.

Philadelphia (First Church of the Brethren, Dauphin St., above Broad St.).—March 6 we had the pleasure of having Bro. H. C. Ober, from Elizabethtown College, with us at our Sunday-school. He gave the lesson and then gave us a very helpful talk. Bunday evening, March 12, our pastor, Bro. Jacob Ebbert, gave us a very splendid sermon on the subject, "God Seeking Man." At the close of the service an invitation was given and three persons accepted our God's call. Three young ladies were then led into the baptistry and buried with Christ. Sister Lucy Spieth is working in our midst, for quite an awakening is manifest.—Mrs. Sallie B. Schnell, 1906 N. 29th St., Philadelphia, Pa., March 21.

West Conestoga.—We held our council March 13. Bro. I. W. Taylor had charge of the meeting. A great deal of business was pleasantly disposed of. Ten letters of membership were granted and two were received. Sunday-school officers were elected. The writer was chosen to be our Annual Meeting. Brethren Geo. Shreiner and John Myers, to District Meeting. Our love feast will be held in the Middle District on May 15 and 16. We closed a series of meetings in the Akron house, March 15. Brethren labored with us. Some showed a willingness to follow the Master, we believe some need was realized that will result in the future.—Henry B. Nice, Lititz, Pa., March 19.

West Goshen.—At our recent council meeting Bro. J. H. Cassady was elected delegate to Annual Meeting, with Eld. J. F. Dietz as alternate. Brethren J. A. McDowell and J. F. Dietz were elected as delegates to District Meeting, with Brethren J. E. Blough and J. H. Cassady, alternates. Our church has had a prosperous conference year, according to the statistical report. The membership has increased twenty-five per cent, and the Sunday-school, fifteen per cent and a half per cent. Five Christian Workers' Meetings and five Sunday-schools are maintained in addition to the regular preaching services in the teacher-training class. The church has done well financially, and has paid all its obligations. Evangelistic services will be held at our Pleasant Hill church, beginning April 9; also at Lancaster, beginning April 16. Both will be conducted by the pastor. Our love feast will be May 7, at 5:30 P. M.—J. H. Cassady, Fourth and Bell Streets, Johnstown, Pa., March 22.

TEXAS.

Manvel church met in council March 17. A collection of $25 was taken for famine relief in China. Five new members were added to our church by letter. Our church council received by baptism and more are expected by letter soon.—A. J. Hicks, Manvel, Texas, March 22.

VIRGINIA.

Bridgewater.—Our church met in annual visit council March 11. Eld. H. G. Miller presided. Several ministers were with us during the meeting. Many visitors were also among good admonitions, which were much appreciated. The meeting was held at the Thomas house. A collection report was very encouraging. Seven members were received by letter. Delegates and writers were elected. Bro. McCune and H. G. Miller are our delegates to Annual Meeting. Brethren J. M. Cline and Jesse Wine are alternates. Brethren Marshall Garst and Jno. A. Wenger are delegates to District Meeting, with Brethren Jno. P. Miller and A. M. Miller, alternates. Our love feast will be held in District Meeting. March 8 the congregation made an offering for the China sufferers, which amounted to $50.—Mrs. Jno. A. Wenger, Bridgewater, Va., March 14.

Mount Hermon.—Our spring council was held March 11, preparatory to District Meeting. Our elder, Bro. S. D. Miller, presided. Ministers present were transgressed. Brethren D. C. Flory, A. B. Early, Peter Garber, A. J. Wine and Bro. A. B. Hollenberger were with us during the day and evening meeting. Bro. P. J. Wenger is our delegate to Annual Meeting; delegates to District Meeting are Brethren P. J. Wenger and J. A. Clapper. Bro. J. A. Clapper was elected Sunday-school superintendent. Our educational committee are Brethren J. C. Garber, J. A. Long and S. H. Flory. Our missionary committee, Brethren P. J. Wenger, D. L. Andes and J. H. Cline. Two letters were granted. Our love feast will be held at District Meeting of the Second District of Virginia will be held here April 27 at 2 P. M. Communion will be administered with Bro. P. J. Wenger, Mt. Sidney, Va. As our correspondent is the manual labor school superintendent, the writer was chosen.—S. Estella Garber, Ft. Defiance, Va., March 13.

Mount Vernon.—This church met in council March 18. Bro. D. D. Kendig presided. Bro. Jesse Ebersole, of Ohio, a mission board of five members was chosen to look after the home mission work and report same by which to do the labor work. Brethren J. H. Cline and Orville Flory, and Sister Nora Grace Cline, of Ohio, were elected to the above educational board. Bro. S. I. Flory, after a faithful service of more than twenty years, as secretary of the church resigned his position, and Bro. Orville Flory was appointed in his stead. Three delegates to District Meeting, Brethren Jesse J. H. Cline and Jas. Page were chosen as delegates to District Meeting; Bro. J. H. Kindig to Annual Meeting. Bro. Jesse Cline was elected Sunday-school superintendent. We decided to hold a love feast in the spring, but have not decided as to the time.—Nora Grace Cline, Mt. Sidney, Va., March 21.

Mount Zion.—We met in council March 18. Our elder, Bro. D. N. Spitler, presided. One letter was granted. Bro. Newton Varner was chosen as our delegate to District Meeting. Our Meeting will be held at this church April 13 and 14. Eld. D.

(Concluded on Page 208)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CLOVIS, NEW MEXICO.

Bro. C. H. Brown, our pastor, closed a four weeks' series of meetings on the evening of Feb. 22. The crowds and inclement weather hindered the meetings to some extent, yet we feel greatly encouraged over our prospects. Four precious souls were received by baptism and two were reclaimed. Others are very near the kingdom, and we pray that the Holy Spirit will continue to strive with them till they are willing fully to yield to his will.

Our council was held on Saturday evening, March 4. The visiting brethren reported all the members in love and peace, and prospects for the coming year bright. Bro. A. J. Rodes was reelected as our Sunday-school superintendent. Our Sunday-school has almost doubled in attendance during the past three months. Then, too, we have nineteen home department members.

A Christian Workers' Meeting was organized, with Sister Sarah Mayo as president. We are also to have a training class, to study the Bible and methods of teaching, better to fit us for the service of the Master. Our teachers' meeting and prayer meeting are held on Wednesday evening. We are truly thankful for the in-

terest that is manifested in the study of God's Word.

Our love feast was held March 5, which was a spiritual feast to the soul. Seventeen members were present. We regretted very much the absence of the isolated members who, for some reason, were not with us. These ordinances were new to almost every one. The house was filled with a very orderly, respectable audience. Judging from the attention and expression given, many good impressions were made. May God's name be glorified by the efforts of this Mission! Minnie B. Rodes.

Box 401, Clovis, N. Mex., March 7.

ROARING SPRING, PA.

The church at Roaring Spring, Pa., and the people of the town in general, were afforded a spiritual treat, last Thursday and Friday evenings, when Brother and Sister J. M. Blough, who have returned from the India mission field, were with us and gave us some very interesting and inspiring talks concerning their work at Bulsar, India. Their description of the vast number of superstitious, idolatrous people of India was so well rendered by Bro. Blough that those who heard him were eager to hear how they might reach any of them with the Gospel of Jesus Christ. Sister Blough more than satisfied their anxiety by her description of the mission work, and what work they have been doing in the Orphanage at Bulsar. We hope that these worthy, self-sacrificing people will bring their joy in the homeland, the help that will enable them to go back and accomplish still more for God in this wonderful work.

Many lasting impressions were left upon the large congregation of people who assembled to hear them speak. We believe that our church at Roaring Spring is helped very much by such meetings as were these two; together with the splendid preaching we are having every Sunday morning and evening. We hope that all who can will avail themselves of the opportunity of attending District Meeting in our church April 18 and 19.

Elizabeth Barnett.

Roaring Spring, Pa., March 13.

A DOUBLE FUNERAL.

Our community was shocked on Friday evening, March 3, 1911, when the news was received of the sudden death of Mr. Renney Allen Howdyshell, an industrious and worthy young man, who lived two miles southwest of Sangerville, Augusta County, Va. While acting as fireman on a train road he was thrown under the car wheels and instantly killed. He was twenty-eight years, six months and two days old. He was the son of Brother James and Sister Sarah Ann Howdyshell. He leaves his aged parents, his wife, one little son, three brothers and four sisters. He lived a quiet, unassuming life. He was brought home to his father-in-law's home,—J. W. and Anna Belle Carson,—whose infant son, William Melvin Carson, aged 2 months and 14 days, had died but a few hours before.

On Sunday morning, March 5, a double funeral took place at Emmanuel's Church of the Brethren, conducted by Brethren J. W. Hess and M. G. Sanger, to a large and sympathizing congregation. Text, James 4: 14.

R. D. 2, Bridgewater, Va. Annie R. Miller.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Foute-McMullin.—By the undersigned, March 12, 1911, at high noon, in the church in Monroe County, West Virginia, Mr. S. Foute, of Frederick, Iowa, and Sister Florence McMullin, of Alma, Iowa. Jacob Hoover, Secretary.

Meuser-Atkins.—By the undersigned at his home near Robins, March 8, 1911, Mr. Chas. K. Meuser, of Robins, Iowa, and Miss Dorothy Atkins, of Marion, Iowa.—D. W. Miller, Robins, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Appleman, Sister Barbara, daughter of John and Phebe Appleman, born in Tuscarawas County, Ohio, May 21, 1844, died after a lingering illness at her home in Plymouth, Ind., Oct. 24, 1910, aged 66 years, 5 months and 3 days. She was married to Samuel Burns July 27, 1865, who preceded her four years to the day of July. She is survived by two sons and three daughters; also one brother. While young in years she confessed Christ and united in the Evangelical church, but the last forty years of her life she lived a devoted Christian in the Church of the Brethren. Her kind, loving and friendly disposition she gained hosts of friends everywhere she went, and was missed in the home and neighborhood where she lived. Services five miles west of Plymouth, Ind., by the writer and W. Arrington, South Bend, Ind.

Brindle, Sister Anna, nee Landis, widow of Geo. Brindle, died at the home of her son, Ira Brindle, in the bounds of the Black Creek congregation, Waynesboro, Pa., March 7, 1911, from general debility, aged 86 years, 3 month and 7 days. Sister Brindle was a member of the Church of the Brethren for almost seventy years. She was an earnest and faithful Christian woman and much devoted to her family. She is survived by three children, three sisters and three brothers. Services at the Union house by Elders Jacob Cripe and Daniel Fount. Interment in the cemetery adjoining.—J. D. Wilson, R. D. 6, Greencastle, Pa.

Christian, Sister Mary, daughter of Jacob and Susan Brumbaugh, born Dec. 27, 1836, died March 16, 1911, aged 80 years, 2 months and 17 days. She was married to Jacob Christian Jan. 19, 1864, with whom she shared the joys and sorrows of life for fifty-seven years. To this union were born four sons and four daughters. One daughter died in infancy. She leaves an aged husband, seven children and two sisters. She was baptized in June, 1857, and lived an ardent and consistent Christian life. She was a member of the Upper Stillwater congregation her entire time. Services at the Upper Stillwater church by the home ministers, Bro. John M. Hover delivering the sermon. Text, Ps. 116: 15.—Mrs. Charles Bradford, Ohio.

Cripe, Bro. Noah, born in Elkhart County, Ind., Sept. 12, 1832, died in Goshen, Ind., March 9, 1911, aged 78 years, 6 months and 7 days. He was married to Rebecca Baker Nov. 5, 1854. To them were born seven children. He united with the Church of the Brethren about fifty-three years ago. He is survived by his aged wife and ten children, one having preceded him ten years. Services by Elders Lemuel Hillery and J. H. Longenecker. Text, John 5: 28.—Mrs. Lemuel Hillery near by.—Mrs. Ole Brumbaugh, Goshen, Ind.

Cupp, Sister Amanda, born near Alma, Cupp, born in Allen County, Ohio, July 3, 1852, died March 12, 1911, aged 58 years, 8 months and 9 days. She was married to Jacob Michael Nov. 23, 1876. He united with the Church of the Brethren when he was a young man, and lived a faithful Christian life until his death. In the last moments of his affliction he became very anxious to depart and be at rest. Interment at Mount Carmel, Ohio, April 1, 1907. Services by Bro. Ballinger.—G. A. Snider, 279 Linden St., Lima, Ohio.

Davis, Sister Elizabeth, born in Fulton County, Illinois, Pa., March 13, 1911, aged 60 years, 9 months and 10 days. Sister Davis was sorely afflicted, but bore her affliction patiently until the end. A kind husband and children survive. Services at the Upton house by Eld. David Pfautz and Hamilo Nelkirk. Text, Heb. 13: 14. Interment in the cemetery adjoining.—J. D. Wilson, R. D. 6, Greencastle, Pa.

Dye, Sister Elizabeth, nee Eikenberry, daughter of David and Hannah Eikenberry, and wife of Bro. John Dye (deceased), was born near Gratis, Preble County, Ohio, July 31, 1841, died at their home at Dayton, Ohio, Feb. 19, 1911, aged 70 years, 6 months and 19 days. She was married to John Dye May June 3, 1855. This union was blessed with four sons and three daughters, all living but one daughter. She united with the Church of the Brethren in October, 1872, uniting with the Church of the Brethren, in which faith she lived and died. She leaves to mourn her loss seven children and her husband preceded her in death. She also leaves one sister, Mrs. Rebecca Snyder, by the writer. Text, John 14: 1, 2.—D. M. Garver, Trotwood, Ohio.

Ehrman, Sister Mary A., daughter of Geo. and Fanny Fahrman born near Hagerstown, Md., Feb. 3, 1833, died March 11, 1911, aged 83 years and 29 days. In 1849 she was married to Jacob Ehrman, who preceded her in death. In 1877 she united with the Church of the Brethren, in which she was a faithful member until her death. Besides her family, she leaves three sons to mourn their loss. Services by Jacob Cripe and the writer. Text, Rev. 14: 13.—Daniel Wysong, Nappanee, Ind.

Emmert, Bro. Martin, son of Bro. Leonard Emmert, died of pneumonia at his home in the Beaver Creek congregation, Washington Co., Md., Feb. 23, 1911, aged 63 years, 10 months and 28 days. He was a consistent member of the Church of the Brethren for over forty years. He unmarried, but gave a home to his widowed sister and three children; also gave a place to his brother when in need. He is survived by one brother and sister; also a half-brother and sister. Services by Bro. Allen Long and Eld. Silas Long.—Cora B. Grossnickle, Boonsboro, Md.

Etter, Sister Mary, born in Franklin County, Pa., Nov. 20, 1836, died in the bounds of the Shoal Creek congregation, Mo., March 9, 1911, aged 80 years, 3 months and 16 days. He united with the Church of the Brethren about fifty-five years elected to the ministry some years later, in Northern Missouri. was published in the Gospel Messenger. She was a faithful Christ church. He was twice married. His first wife was Mary C. Miller, to which union were born seven children, all of whom survive. He was married to Susan Padgett Dec. 2, 1906, who still survives him. He was unmarried for a year prior to his death. He lived a consistent Christian life for fifty-four years. Services at his home by Eld. A. Argabright, assisted by Bro. Enos Reese. Text, I Thess. 4: 13, 14. The remains were taken to Nevada, Mo., for interment.—Virgie Argabright, Rich Hill, Mo., R. 3.

Fair, Sister Minerva, nee Cuppett, born at Bruceton, W. Va., July 4, 1837, died March 10, 1911, at the home of the Bear Creek congregation, near Accident, Md., aged 82 years, 7 months and 6 days. She was a consistent member of the church for many years. Her husband preceded her several years ago. Services by Eld. J. S. Miller.—William A. Spiker, Accident, Md.

Fike, Sister Sarah, nee Boger, born near Brandonville, W. Va., April 26, 1837, died Feb. 14, 1911, in the bounds of the Bear Creek congregation, near Accident, Md., aged 83 years, 9 months and 19 days. Her husband preceded her several years ago. She united with the church early in life, and remained faithful, leaving a consistent example for the faithful. Services by Eld. S. A. Miller.—William A. Spiker, Accident, Md.

Flick, Bro. Joseph, born May 17, 1835, died Feb. 25, 1911, aged 75 years, 9 months and 8 days. He leaves his wife and one son. Services and interment at Mumasburg.—Albert Myers, Integer, Gettysburg, Pa.

Garvin, Sister Sabrina, nee Beckly, born in Waterloo, Iowa, April 1, 1871, died in Nespere, Idaho, March 5, 1911, aged 39 years, 11 months and 4 days. Sister Garvin was a faithful member of the Brethren church for twenty-four years. For the last two years of her life her public services was seldom vacant. She took special interest in the permanent prosperity of the church. She was married twice, and saw two of her children buried with Christ in baptism. She was taken with heart prayer meeting, but was called home. She was much concerned for the salvation of those who are outside of the church. She leaves a husband, two daughters and two of the brethren to mourn her untimely death, and a kind neighbor. Services by Bro. B. J. Fike. Text, Rev. 14: 13. Interment in the Nespere cemetery.—Mrs. Ida Fike, Nespere, Idaho.

Grube, Sister Lewis B., born Aug. 7, 1833, died at St. Joseph, Mo., March 12, 1911, aged 77 years, 7 months and 5 days. He said his early years he united with the Brethren church Jan. 7, 1911. Services by Eld. J. S. Kline at the church.—Mrs. E. C. Huffman, 502 Ky. St., St. Joseph, Mo.

Grossnickle, Bro. Peter, born in 1824, died March 9, 1911, of a complication of diseases, aged 86 years and 10 months. He was married to Sister Mary Ann Bowers. He united with the church many years ago, and lived to see all his children united with the church. He was a kind, loving husband and father, always ready to assist in any good work. From this time on she improved and was able to care for her family, but later on became worse, and prayed to be relieved of her intense suffering. Services at the Mt. Zion church by Eld. Caleb Long. Text, Acts 9: 36.—Katie S. Grossnickle, Boonsboro, Md.

Hawkins, Sister Mary M., nee Wenger, wife of Bro. S. M. Hawkins, died at her home in Berlin, Pa., March 6, 1911, born April 23, 1838, died of paralysis Nov. 24, 1910, aged 72 years, 6 months and 13 days. She was a consistent member of the Church of the Brethren for many years. She is survived by her husband, four sons and five daughters. Services at the Salisbury church by Elders Peter Garber and S. D. Miller.—Estella Garber, Ft. Defiance, Va.

Hecker, Sister Alice Louisa, nee Jouney, born in Whiteside County, Ill., Sept. 5, 1859, died in Carrington, N. Dak., of apoplexy March 16, 1911, aged 51 years, 6 months and 5 days. Jan. 26, 1881, she was married to Thomas Hecker. To this union were born eight children. Her husband and six children survive. She was a member of the Church of the Brethren for many years. Services at the Carrington church by Eld. death. Services at the Sterling church by Bro. Ezra Flory. Text, Mark 16: 6.—Mrs. Ezra Flory, Sterling, Ill.

Heller, Bro. John, son of Henry and Martha Heller, born near Palmer Creek, Ohio, May 1, 1842, died in the same community March 13, 1911, aged 68 years, 10 months and 12 days. For more than twenty years he has been a consistent member of the Church of the Brethren. For several years past he has had a large, cancerous growth on his face. Through continuous and painful suffering this, in the end, undermined his vitally weakened, which resulted in his death. He endured his great suffering most cheerfully. He is survived by his wife, children, two brothers and two sisters. Services by Eld. Jesse Stutsman and the writer, at the Palmer church. Text, Job 14: 14. Interment in the Abbottsville cemetery.—Levi Minnich, Greenville, Ohio.

Kershaberger, Sister Elizabeth, born in Pennsylvania, died at the home of her son, James Rhodes, March 8, 1911, after an illness of two years, aged 81 years, 2 months and four days. Services survive. She was married thrice. Her last husband, Bro. Henry Kershaberger, preceded her in death. She was a faithful member of the church and died in the triumph of a living faith in the Saviour. Services in the Center church by Eld. S. Kahler, Louisville, Ohio.

Kinsey, Sister Rebecca, born in Allegheny County, Pa., in 1828, died at the home of his daughter, Mrs. W. W. Hoy, Sheldon, Iowa, March 10, 1911, aged 82 years. He came to Sheldon eight years ago from Nebraska. Father Kinsey for was a member of the Church of the Brethren in Sheldon, Iowa. December 25, 1851, he was married to Sister Ann Lee, daughter of the deceased, Sheldon, Iowa. Interment in Sheldon, Ill., where he was laid to rest by the side of his wife.—Mrs. J. E. Rolston, Sheldon, Iowa.

Kimble, Sister Mary, daughter of Bro. Chas. and Sister Gourney Hilbert, died Feb. 16, 1911, in the bounds of the Beaver Creek congregation, Washington Co., Md., aged 76 months and 8 days. Services at Beaver Creek, by Eld. A. S. Thomas.—Nannie J. Miller, Beaver Creek, Va.

Kline, Sister Elizabeth, born Feb. 28, 1834, died Feb. 2, 1861, died in the bounds of the Springfield church March 10, 1911, aged 59 years, 9 days. She was married to Jacob Kline, Jr., March 10, 1853. Feb. 21, 1852. To them were born two sons and one daughter. She united with the Church of the Brethren in early manhood and among her friends, while the church has lost an earnest and faithful member, the family loses by far the greatest. Services by Brethren Reuben Shroyer, E. S. Young, Wm. Hisker and M. S. Young. Text, John 14: 14.—Alice C. Mumaw, Mogadore, Ohio.

Kolsinger, Sister Dellia, died of la grippe in the Linville Creek congregation, Va., March 11, 1911, aged 69 years. She united with the church many years ago, and remained faithful. She is survived by her husband, one son and one daughter. Services by the Brethren from Job. 13: 25, 26.—Catherine A. Kline, Linville, Va.

Houff, Bro. Miley L., eldest son of Bro. E. L. and Sister Amanda Houff, died at the home of his parents, March 14, 1911, aged 50 years, 4 months and 2 days. He is survived by his wife, who is a daughter of Eld. Geo. A. Phillips, four children, his parents, two sisters and two brothers. The church eight years ago. Services at the Lobanon house by Eld. B. Mohler and Bro. Jesse Ober. Text, Rev. 14: 13.—Mrs. Hiram Garber, Ft. Defiance, Va.

Earle, Sister Sylvester, son of Bro. David and Sister Avilla Ingle, born Aug. 19, 1895, died March 8, 1911, in the bounds of the Pipe Creek congregation, Ind., aged 15 years, 6 months and 19 days. He leaves father, mother, grandmother, three brothers and two sisters. Waller united with the Church of the Brethren two years ago when Bro. Noah W. Young was preaching in Nappanee. Services at Graveltin, Ind., by the writer assisted by Eld. Joseph Hoffman.—Daniel Wysong, Nappanee, Ind.

Longanecker, Sister Mary M., nee Null, born Sept. 6, 1839, died March 14, 1911, at Richmond, Ind., aged 71 years, 6 months and 8 days. Her mother died when she was quite young, and lived with Bryant, Ind. She was married to Samuel Longanecker March 18, 1857, and moved to Richmond, Ind., in August, 1865. To this union were born five sons and four daughters. Her husband, four sons and two daughters survive. Also one brother and two daughters and one son. Services by Bro. W. L. Hatcher. Text, Rev. 14: 13.—Mrs. Ida Longanecker, Richmond, Ind.

Martin, Sister Helen, nee McGann, born in Belfast, Ireland, April 15, 1839, died March 13, 1911, aged 71 years, 10 months and 21 days. She came to this country in 1862, and was married to John Martin, of Dixon, Ill., in 1870. To this union were born five children, all of whom survive. Her husband and four children survive. In the summer of 1892 she united with the Church of the Brethren, and remained a consistent Christian. She was a great sufferer for a number of years, and often expressed a desire that she would be with Christ. Services by Bro. P. R. Keltner, of Rockford.—Lillie Frantz, Sterling, Ill.

Masemore, Sister Rachel, born in the Aughwick congregation, Huntingdon Co., Pa., died of consumption, March 31, 1911, aged 31 years, 11 months and 21 days. She was united in marriage to J. M. Masemore Aug. 17, 1869. To this union were born seven children, six of whom survive. She was a member of the Church of the Brethren for almost thirty-seven years and lived a consistent life. She leaves a husband, seven children and four children. Services at Cherry Grove church by Eld. S. A. Swoope and the writer, assisted in Cherry Grove cemetery.—M. P. Rohrer, Shirleysburg, Pa.

Miller, Sister Mary, nee Shaw, daughter of Dayton, Montgomery Co., Ohio, Aug. 29, 1834, died March 5, 1911, aged 77 years, 1 month and 6 days. Bro. Miller was one of our faithful sisters. Her first married was to Bro. Jacob Hoover, who died twice. His first marriage was to Sister Eva Olinger. Five children were born to this union, three sons and two daughters surviving their father. The first marriage was blessed with one son, Bro. Jacob Hoover, who died in the second marriage in April, 1901, to Sister Catharine Hoover. She was the mother of Brethren O. P. and W. T. Hoover. After his second marriage he and Sister Hoover-Miller spent almost ten years very pleasantly together, in the Hoover home, near Dayton, Ohio. Soon after his first marriage he united with the Church of the Brethren, in which he lived a faithful Christian life for over fifty years. He leaves a husband, one son and daughter, survive him. He chose his own funeral text: "Blessed are the dead which die in the Lord from henceforth." (Heb. 4: 9). Interment in the Ft. McKinley cemetery.—D. S. Flora, Dayton, Ohio.

Miller, Mabel Grace, youngest daughter of Bro. Dak. of

and Sister Ora Miller, born July 18, 1908, died of pneumonia Feb. 24, 1911, aged 2 years, 7 months and 6 days. She leaves father and mother, three brothers and one sister. Services by Bro. Amos H. Blocher, assisted by Bro. Thomas Allen. Interment in Pleasant Valley cemetery.—D. A. Miller, York, N. Dak.

Miller, Sister Fanny, nee Snyder, wife of Bro. C. C. Miller, died March 2, 1911, of pneumonia, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 73 years, 10 months and 5 days. She was a member of the church for many years. She is survived by her husband, a son and a daughter, a brother and a sister. Services at Beaver Creek by Elders A. S. Thomas and J. M. Kagey. Text, Eccles. 8: 8.—Nannie J. Miller, Beaver Creek, Va.

Miller, Sister Annie, widow of Bro. Joseph M. Miller, died March 6, 1911, from infirmities of old age, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 82 years, 7 months and 17 days. She had been in the Master's service for many years. Her husband died nearly nine years ago. She was the mother of fourteen children. Seven sons and two daughters survive. Services at Beaver Creek by Elders H. G. Miller and A. S. Thomas. Text, 2 Cor. 5: 1.—Nannie J. Miller, Beaver Creek, Va.

Pfautz, Sister Sarah, nee Hollinger, born Oct. 23, 1832, died Feb. 25, 1911, in the bounds of the Marsh Creek congregation, Pa., aged 78 years, 4 months and 2 days. She was united in marriage to Eld. Lehman Pfautz Nov. 24, 1857, and located in the Marsh Creek congregation where she has lived ever since, her membership continuing for a longer time than that of any sister in the congregation. She was a devoted helper to Eld. Pfautz in his many years of official work in the church. She was a mother in Israel and loved by all. It was wonderfully interesting to hear her talk as death drew near. Her anxiety to go home was great. Her last message to the family and church was: "Blessed are the dead which die in the Lord" (Rev. 14: 13). Eld. Pfautz and five daughters survive. Services and interment at the Marsh Creek church. Text (her own choice), Rev. 14: 13.—Albert Hollinger, Gettysburg, Pa.

Pherigo, Sister Sarah E., nee Bishop, born Feb. 22, 1844, died March 2, 1911, aged 67 years and 7 days. She was married to M. D. Pherigo April 1, 1860. To this union were born four daughters. Her husband and two children preceded her. Sister Pherigo united with the Christian church when she was only fifteen years old. She came from Missouri to Oklahoma in 1897 and united with the Brethren church, of which she was a member when she died. She was always a faithful Christian and a devoted mother. Two children were at her bedside during her last illness. Services at Goltry by Bro. J. H. Gordon. Text, Rev. 14: 13. Interment in the Goltry cemetery.—Cora Cupp, Nashville, Okla.

Plank, Sister Tirzah, nee Kittinger, born Dec. 29, 1826, died near Fairfield, Adams Co., Pa., Feb. 24, 1911, aged 84 years, 1 month and 26 days. She was a devoted mother and consistent member of the church. Services and burial at Marsh Creek.—Albert Hollinger, Gettysburg, Pa.

Pollock, Sister Matilda, born near Philadelphia, Pa., in March, 1833, died March 8, 1911, at the home of her son, Bro. L. A. Pollock, Batavia, Ill., aged 77 years, 11 months and 11 days. She was married in 1865 to S. N. Pollock. To this union five children were born, two of whom survive. Her body was taken to Hudson, Ill., for burial. Eld. J. N. Neher had charge of the services there. Bro. S. S. Blough had charge of a short service before leaving Batavia. She was a member of the Church of the Brethren for about thirty years.—Ruth Hawbecker, 239 N. Park St., Batavia, Ill.

Robinson, Sister Margaret E., of Oakwood, Ohio, born Oct. 17, 1842, died March 7, 1911, aged 68 years, 4 months and 20 days. She was united in marriage to Peter A. Robinson Jan. 5, 1860. To this union were born seven sons and one daughter. Four sons preceded her. She united with the Church of the Brethren about twenty-five years ago, and was a firm believer in the doctrines of the church. She was anointed shortly before her death. Her husband, three sons and one daughter are left to mourn their loss. Services at the house by Bro. D. P. Weller. Text, John 14: 1.—Augusta Prowant, R. D. 7, Continental, Ohio.

Ross, Sister Elizabeth, nee Turner, born in Clark County, Ohio, May 5, 1840, died Jan. 29, 1911, aged 70 years, 8 months and 24 days. At the age of sixteen she united with the Church of the Brethren and was always faithful to her vows. One son, three daughters and three stepsons survive her. Services at the First Christian church at Ft. Recovery, Ohio, by Dwight R. Lusk, of the Christian church. Interment at Macedon.—David Minnich, R. D. 41, Union City, Ind.

Runk, Bro. David B., born in York County, Pa., May 23, 1834, died of a complication of diseases at the home of his son, C. B. Runk, in Huntingdon County, Pa., March 15, 1911, aged 76 years, 9 months and 20 days. In his youth he united with the Church of the Brethren. He was loyal to his church. His wife and five children preceded him to the grave seven years ago. Short services were held at the home; then the remains were taken to Cherry Grove, where services were conducted by Eld. S. A. Norris from 2 Tim. 4: 6-8. Interment in Cherry Grove cemetery.—M. P. Rohrer, Shirleysburg, Pa.

Schock, Bro. Lewis, born in Montgomery County, Ohio, Dec. 22, 1832, died March 7, 1911. He came to Clear Creek township, Huntington Co., Ind., in 1864, where he was married to Josephine Beverly, who still survives; also two sons and two daughters. He moved to the city about fifteen years ago, and was a member of the city congregation. He was at church on Sunday, but the next day was stricken with apoplexy and never revived. Services by Bro. Dorsey Hodgden at the Clear Creek church, where interment was made. He also leaves one sister and two brothers.—John B. Bailey, 700 N. Guilford St., Huntington, Ind.

Sheets, Sister Sarah, wife of Bro. Jacob Sheets, died Jan. 25, 1911, aged about 86 years. Her death was due to infirmities of old age. She is survived by five children. Her husband preceded her many years ago. Services by Eld. Peter Garber, assisted by Bro. P. J. Wenger at Pleasant View (Lutheran) church. Interment in the cemetery adjoining.—S. Estella Garber, Ft. Defiance, Va.

Tannreuther, Sister Sarah, daughter of John and Katharine Karns, born July 29, 1835, in Bethel township, Miami Co., Ohio, died Feb. 9, 1911, aged 75 years, 6 months and 11 days. April 2, 1854, she was united in marriage to John Tannreuther. To this union were born twelve children. Her husband and four children preceded her to the spirit world. Sister Tannreuther was a faithful member of the Church of the Brethren for fifty years. She was a tender-hearted and affectionate mother, a devoted church member, and a willing helper in the community. Services by the writer, assisted by Bro. D. S. Filbrun. Text, 2 Tim. 4: 6-8.—Jacob Coppock, Tippecanoe City, Ohio.

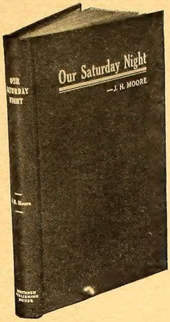
Tritt, Leroy Kenneth, infant son of Bro. Edward and Sister Bertha Tritt, died March 5, 1911, aged 4 months and 5 days. He leaves his parents, four sisters and one brother. Services by Bro. N. B. Cockley and Bro. W. I. Sheaffer. Text, 2 Sam. 12: 23. Interment in the Huntsdale cemetery.—A. A. Evans, R. D. 5, Carlisle, Pa.

Vaughn, Bro. J. A., died March 9, 1911, at his home in the bounds of the Mount Vernon congregation, Va., aged 84 years, 11 months and 10 days. He united with the Brethren church about twelve years ago, and lived a faithful member until death.—J. H. Weller, Bassetts, Va.

Wine, Sister Catherine, died in the bounds of the Barren Ridge congregation, Augusta Co., Va., March 8, 1911, aged 72 years and 22 days. She united with the church many years ago, and lived a consistent Christian life. She leaves a large family. Her companion preceded her some years ago. Services by Eld. D. C. Flory, assisted by Bro. B. B. Garber. Interment in the cemetery at this place.—Wm. H. Coffman, R. D. 2, Fishersville, Va.

OUR SATURDAY NIGHT

BY J. H. MOORE



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Notes from Our Correspondents.

(Concluded from Page 184.)

N. Spitler, Brethren Joseph Foster and Geo. W. Painter will represent us at this meeting. Notice of the meeting will be given elsewhere in the Messenger.—H. F. Sours, Luray, Va., March 23.

Pleasant Valley.—Our church met in council March 18. Eld. Peter Garber presided. Eld. A. B. Early and Bro. A. R. Miller, from neighboring congregations, were with us. Our delegates to Annual Meeting are Brethren S. D. Miller and J. T. Glick; Brethren M. M. Shaver and F. P. Miller, alternates. Delegates to District Meeting, Brethren D. A. Cline and J. M. Wright; Brethren F. P. Rowe and D. F. Miller, alternates. Brethren S. L. Wampler, J. F. Glick and W. D. Lee were appointed to see after the Wayside Sunday-school, which will be run in conjunction with Middle River. Both meetings were received by letter, and three letters were granted. Our various services are well attended. The outlook for the summer is good.—Ruth E. Williams, Mount Sidney, Va., March 21.

Spottswood.—Eld. H. C. Early came to the farm at this place last week. He preached two excellent sermons for us. On Saturday night he preached from Rev. 22:17, Sunday morning from John 3:7. He preached with much power and demonstration of the Spirit. His sermons were listened to with much interest.—Florence B. Wine, Holladay, Va., March 20.

Elon.—The Northern District of Virginia will hold its annual District Meeting in the Mount Zion church near Luray, Page Co., Va., April 13 and 14. The Standing Committee will meet on Wednesday, the 12th, at 2 P. M. All those that are on the Standing Committee, both members and alternates, of the Norfolk and Western R. R. will arrive at Luray on Wednesday, April 12, at 4 M. Those coming from the South over the Norfolk and Western R. R. will arrive at Luray on Tuesday evening at 5:16 P. M. For further information address any of the three as below.—H. C. Early, D. L. Rice, Luray, Va.; C. N. Spitler, R. D. 2, Luray, Va.; N. A. Varner, R. D. 2, Luray, Va., March 20.

WASHINGTON.

Sunnyside.—Bro. I. H. Eby, of Payette, Idaho, came to us Feb. 6 to conduct a two weeks' series of meetings at the Outlook churchhouse. He preached each evening to a large crowd and has the best of attention. Two came out on the Lord's side and were baptized. Feb. 13 the churchhouse at Outlook was dedicated, Bro. I. H. Eby preaching the dedicatory sermon to a well-filled house. Bro. Eby is a faithful baker and family, of Bethany Bible School, Chicago, Ill., came to us. He preached for us on Sunday, both morning and evening. Feb. 21 he commenced a Bible School. We had four hours' study each day. We had an average attendance of about thirty-five.—Mrs. M. E. Oswalt, Sunnyside, Wash., March 13.

WEST VIRGINA.

Berkeley.—Our church met in council March 18. Eld. John E. Otto presided. Our love feast will be held at 10 and 11, at 2 P. M. Bro. Chas. N. Grub and Bro. Francis M. Miller are our delegates to District Meeting of the Middle District of Maryland.—F. M. Miller, R. D. 8, Box 22, Martinsburg, W. Va., March 22.

Second West Virginia District.—March 12 the writer was with the brethren at Nose Chapel house, Bethany congregation, and assisted them in organizing the Sunday-school. Bro. E. F. Wilson is moving into their midst, and they have elected him superintendent of their school. They have a good Sunday-school worker. They were in the midst of a series of meetings, the 11th. I also assisted the brethren at the Nicklow house, Shiloh congregation, to organize their Sunday-school. Bro. C. C. Nicola was elected superintendent. We have succeeded in placing the Brethren literature in this school, and hope for the best results.—A. C. Auvil, Thornton, W. Va., March 24.

NOTES NOT CLASSIFIED.

Saunders Grove.—Our church met in council March 18, with Eld. Samuel Crumpacker presiding. Quarterly meeting will came before the meeting. Sister Nannie Saunders was elected to represent us at District Meeting. We intend to begin our Sunday-school April 2.—Jennie Saunders, Goodview, Va., March 22.

Cedar Rapids.—Bro. Geo. Hilton and wife were with us March 11 and 12, and gave us three services relative to their work in China. The addresses were interesting and instructive.—Grace Tisdale, Cedar Rapids, Iowa, March 20.

Garrison.—This church met in council March 18. Bro. J. P. Edmister is elected delegate to Annual Meeting. We intend to hold our love feast May 27 and 28, at 11 A. M.—Estella Blough, Box 206, Garrison, Iowa, March 24.

Beaver church held a council meeting March 11. Brethren Harvey and Roscoe Royer were with us. We are to have a love feast June 17 and 18, at 6:30 P. M. We will have services on Saturday evening also. We are expecting to get the Brethren Hymnal for church and Sunday-school work.—Bella Ruth, Beaver, Iowa, March 20.

Weston.—We began a series of meetings March 8, and if the Lord wills, we will continue until March 26. We expect to hold our love feast March 25. Some dear soul came out on the Lord's side. Good interest prevails. We expect to hold a one week series of meetings at one of our preaching points on the Weston Mountains, five miles east of Weston.—Addie E. Withers, R. D. 1, Weston, Oregon, March 21.

Hickory Grove.—We will hold our love feast May 21 at 6:30 P. M. We will also have preaching on Saturday evening, May 20.—Anna Pierheller, Mount Carroll, Ill., March 16.

Farmers Grove.—We met in council March 18. Our elder, Bro. Henry Beelman, presided. Bro. Otho Hassinger was elected secretary; also superintendent of the Sunday-school for one year.—Addie Hassinger, Box 24, Bellevue, Ohio, March 24.

Shelton.—Sister Sadie Miller came to us March 8 and remained until March 11, delivering three lectures on India which were very interesting, and enjoyed by all.—Jennie Glessner, Sheldon, Iowa, March 25.

ANNOUNCEMENTS

DISTRICT MEETING.

April 13 and 14, Northern District of Virginia, Mount Zion house, Page Co., Va.

April 14, First District of Virginia, Antioch church, Franklin County.

April 18, Eastern Maryland, Middletown Valley congregation, Grossnickle house.

April 18, 7:30 p.m., Middle Pennsylvania, at Roaring Spring church.

April 18, 8 a.m., Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Berlin, Pa., about four miles from Hollsopple.

April 19, 20, Middle District of Maryland, Licking Creek congregation, Pleasant Ridge house.

April 21, Northwestern Ohio, in the Silver Creek church, near Pioneer, Williams Co.

April 27, 28, Second District of Virginia, Lower house.

May 2, 3 a.m., Southern Ohio, Sugar Hill congregation, West Alexandria.

May 3, 4, Eastern Pennsylvania, Big Swatara congregation, Manheim house.

May 8 and 9, Southern Pennsylvania, Upper Codorus congregation, Black Rock house.

LOVE FEASTS.

California.

May 14, South Los Angeles

Colorado.

May 27, First Grand Valley. May 28, Denver.

June 3, Good Hope.

Idaho.

April 29, Boise Valley.

May 14, Twin Falls.

Illinois.

April 29, 6:30 pm, Pleasant Hill.

May 13, 14, Yellow Creek.

May 13, 14, Hickory Grove.

May 18, 5 pm, Panther Creek.

May 20, 21, 9:45 am, West Branch.

May 21, 6:30 pm, Hickory Grove.

May 27, 6:30 pm, Cherry Grove.

May 27, 6 pm, Pine Creek.

May 28, 6:30 pm, Polo.

June 10, 11, Astoria, South Fulton house.

June 10, 11, 1:30 pm, Waddams Grove.

Indiana.

April 29, 6 pm, Four Mile.

April 29, 7 p.m., Markle.

May 6, 5 pm, Nettie Creek.

May 13, miles west of Hagerstown.

May 7, 10 am, Landesville.

May 13, 6 pm, Pleasant.

May 13, 6 pm, Goshen (West Side).

May 13, 6 pm, Walnut.

May 13, 6 pm, Rock Creek.

May 13, 6 pm, Mississinewa.

May 13, 7 pm, Salamonie, Leon Creek house.

May 14, 6:30 pm, Summitville.

May 20, 6:30 pm, Tippecanoe.

May 20, 6 pm, Bethel.

May 20, 6:30 pm, Upper Fall Creek.

May 21, Cedar Creek.

May 25, Bagby.

May 27, Yellow River.

May 27, 6 pm, Mississinewa.

May 27, 6 pm, Beech Grove.

June 3, 5 pm, Bethel Center.

June 10, Scipio.

June 10, 11, 3 pm, Pleasant Hill.

Iowa.

May 6, 7, 2 pm, Coon River.

May 13, 4 pm, Monroe County Church.

May 27, 5 pm, Kingsley, East house.

May 27, 6 pm, Des Moines.

May 27, 28, 11 am, Garrison.

May 27, Grundy County.

June 16, 4 pm, English River.

Kansas.

June 10, 2 pm, Dallas Center.

June 10, 6 pm, Ivy Dell.

June 10, 11, 10:30 am, Spring Creek.

June 10, 10:30 am, Greene.

Kansas.

April 22, 10 am, Derrance.

May 6, 2 pm, Salem.

May 6, Peabody.

May 13, 7 pm, Mont Ida.

May 13, Larned.

May 27, 10 am, Wade Branch.

May 13, North Solomon.

May 12, 2 pm, Second Mission.

May 20, 21, 4 pm, Belleville.

June 10, Morrill.

Maryland.

May 6, 2 pm, Pipe Creek.

May 7, Denton.

May 13, 1:30 pm, Beaver Creek.

May 13, 2 pm, Meadow Branch.

May 13, 1:30 pm, Brownsville.

May 26, 2 pm, Baltimore, Fulton Avenue church.

May 27, 2 pm, Bush Creek.

Michigan.

May 6, Lake View.

May 13, 10:30 am, Black River.

May 27, 10:30 am, New Haven.

June 10, 2 pm, Vestaburg.

June 17, 11 am, Chippewa Creek.

Missouri.

April 15, Nevada.

May 20, 4 pm, Rockingham.

June 10, Peace Valley.

June 17, Plattsburg.

Nebraska.

April 14, Ocktavia.

May 10, 3 pm, South Beatrice.

May 13, 6 pm, Silver Lake.

May 20, Alvo.

May 20, 7:30 pm, Arcadia, four and one-half miles northeast of Arcadia.

May 28, Lincoln.

June 10, Bethel.

Ohio.

April 15, 6 pm, Lexington, Highland county.

May 3, 10 am, Swan Creek.

May 13, 10 am, Oak Grove.

May 13, 4 pm, Eversole

May 13, 7 pm, Donnels.

May 16, 4 pm, Bear Creek.

May 20, 10 am, Middle District.

May 20, 7 pm, Logan.

May 20, 10 am, Beech Grove.

May 27, 10 am, Hickory Grove.

June 10, 4 pm, Blanchard, west of Ada.

June 17, 10:30 am, Richland.

June 17, Sugar Creek.

Oklahoma.

April 16, North Star.

April 29, 2 pm, Pleasant Plains.

May 13, 4 pm, Paradise Prairie.

May 20, 5 pm, Hoyle.

June 11, Elk City.

Pennsylvania.

May 6, 2 pm, Stony Creek, Montgomery County.

May 6, 2 pm, Pleasant Hill.

May 6, 7, 1:30 pm, Marsh Creek.

May 7, 4 pm, York, cor. Belvidere and King Streets.

May 7, 5:30 pm, West Johnstown.

May 8, 9, 10 am, West Greentree.

May 9, 9:30 am, Spring Grove.

May 9, 10, 3 pm, Spring Creek.

May 11, 12, 10 am, Little Conewago, Hanoverdale house.

May 11, 12, 10 am, Big Swatara, Hanoverdale house.

May 12, 4 pm, Dunnings Creek, New Paris house.

May 13, 1:30 pm, Upper Conewago, Mummert house.

May 13, 14, 10 am, Antietam (Irvine's church).

May 13, 10 am, Back Creek, Brant house.

May 14, 4 pm, Hanover.

May 14, 6 pm, Woodbury.

May 14, 10 am, Conestoga, Bipesville house.

May 14, 10:30 am, Manor, Purchase Line.

May 14, 3 pm, Upper Dublin, Ambler.

May 13, 16, West Conestoga, Middle Creek house.

May 16, 17, 1:30 pm, Fairview, Eastern District.

May 20, 21, 2 pm, Lost Creek, Goodwill house.

May 20, 3:30 pm, Clear.

May 27, 28, 2 pm, Farmers Grove.

May 27, 6:30 pm, Bellwood.

May 30, 31, 9:30 am, Conestoga, Stumptown house.

June 3, 2 pm, Mingo.

June 3, 4, 10 am, Fairview.

June 11, 6 pm, Clover Creek.

Virginia.

May 6, 4 pm, Bridgewater.

May 13, Middle River.

May 13, 2:30 pm, Summit.

May 20, 3:30 pm, Peter's Creek.

May 20, 3 pm, Elk Run.

May 20, 2 pm, Linville Creek.

Washington.

May 6, Olympia.

West Virginia.

May 20, 2 pm, Maple Spring.

June 10, 11, 2 pm, Berkely.

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By J. Henry Showalter

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Vol. 50. (Old Series Vol. 60.) Elgin, Ill., April 8, 1911. No. 14.

AROUND THE WORLD

Russia's Terms Accepted by China.

Under date of March 28 China's complete acceptance of Russia's ultimatum is reported as having restored the ruffled feelings which, for a time threatened serious hostilities between the contending parties. While, by the assumption of the tenet that "might makes right," Russia is probably taking advantage of China's temporary inability to withstand a threatened invasion of its territory, such things are to be expected, as long as the force of arms gives emphasis to insolent demands. With the present serious conditions of famine and plague confronting the Empire, China, undoubtedly, has neither the funds nor the inclination to go to war. This, no doubt, has largely prompted the ready acceptance of the peace conditions as stipulated by Russia.

Multiplied Millions for Jewelry.

Civilized nations are apt to point the finger of scorn at the benighted people of heathen lands who make an obtrusive and, to our mind, senseless display of jewelry. Recently, however, a prominent native of India, in withering irony asked why it was necessary for Christian nations to spend twenty times more for jewelry than for gospel promulgation, which, as Christians claim, is the "one thing needful." No one, as yet, has attempted to answer the pertinent question of the inquiring Hindoo. It is to be hoped, however, in the interest of progress in real Christian activity, that soon a sense of responsibility will so overwhelmingly inspire each believer that missionary enterprises, and the uplift of humanity in general, will drive out any inclination to deck the body with the vain display so severely denounced by apostolic precept.

Attempt to Bar the Bible from the Mails.

Objections were recently raised by James B. Stillman, a lawyer of Boston, Mass., to the mailing of the Bible, it being, as he declares, an unfit publication. In alleged proof he cites various sections of Genesis, Deuteronomy, and Paul's Epistles to the Corinthians and Romans. His complaint was duly submitted to United States Attorney French, who, after carefully noting the passages cited, was informed the would-be objector that he can see no reason whatever for barring the Bible from being transported or delivered by the United States Postoffice Department. It is gratifying, indeed, that, while enemies of the Blessed Word are continually endeavoring to hinder its use and circulation, their plans and devices are bound to fail. The Lord of Hosts has promised to care for his own, and he will not allow one word of his blessed promises to come to naught.

Protecting Secrecy by Law.

That secret orders are endeavoring to secure protection under the potent sway of legal enactments, savors strongly of fear lest possible exposures should result to their disadvantage. Following in the wake of several other States, bills were recently introduced in the Legislatures of Oregon and Nebraska, to prohibit the printing and circulation of exposures of any secret society except by the specific authority of the organization in question. This practically means suppression of what is written by men like Morgan, Bernard, Finney, Blanchard, Stoddard, and others, who have shown up secret societies in their true colors. To our mind the attempted legislation in behalf of secrecy is one of the most incriminating confessions of its shame,—a desire to escape the scrutiny of public criticism. The secret orders "hate the light, neither come to the light, lest their deeds should be reproved."

A Cheerful Giver.

It is really refreshing, amid the many instances of greed and intense commercialism, characteristic of the present age, to turn to the life of a generous and wise giver. We have before referred to the benefactions of Dr. Daniel Kimball Pearsons, of Hinsdale, Ill., who has already given nearly $5,000,000 to over forty struggling colleges, schools and mission efforts. At his coming ninety-first birthday, April 14, he expects to distribute another and perhaps final gift of $300,000. Several things, in connection with the life of the aged philanthropist are worth noting. He has lived simply and unostentatiously himself, in order to help others; he has given where his donations were sure to do good; he has, as he declares himself, derived the keenest pleasure from his giving, and rejoices in the thought that the forces for good, which his gifts have helped to set in motion, will live long after he has gone to his reward. We need hardly suggest to our readers that there is an eloquent suggestion, in the example of Dr. Pearsons, for those in our own Brotherhood who desire to use wisely the means with which the Lord has so richly blessed them. Our schools as well as the mission interests might largely increase their fields of usefulness if the liberal givers among us would come to the rescue. "God loveth a cheerful giver."

A Lonely Old Age.

The representative of a Paris newspaper recently interviewed Abdul Hamid, the former Sultan of Turkey. The one time autocratic and remorseless ruler of the Ottoman Empire illustrates, most vividly, the scriptural teaching on sowing and reaping. During the days of his prosperity he lived for self; now, when he has been shorn of power, and largely of his possessions, he presents the pitiable spectacle of a friendless, forsaken old age. Confined to the narrow limits of his prison-house at Salonika, he sees but little of the outside world, and during the brief span of life that may yet be allotted him he has little to make his life cheerful, nor does he have a hopeful outlook as to the life beyond. How different the experience of Paul who, in his last moments, could, in absolute assurance, say, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness!"

Barriers Between the Church and the Masses.

Pew renting came in for its share of well-deserved censure at the hands of A. C. Dixon, of the Moody church, Chicago, when he recently declared that it is the most pernicious barrier between the church of Christ and the masses, and that it places gospel efforts on an absolutely commercial basis. Mr. Dixon gave emphasis to the remarks, just quoted, by stating that he refused the proffered pastorate of the Metropolitan Tabernacle, London (Spurgeon's old church), because of its pew-renting system. He pointedly remarked: "Putting wealthy worldlings in prominent pews, while praying, spiritual children of God are made to occupy lowly places, is often entirely reverses God's order. The really rich, in his view, may be the poor in purse; the poorest before God may be a millionaire according to God's bank account." More than ever are we convinced that the Brethren's plan of "free seats and all made welcome" is based on apostolic precedent and gospel principles.

The Third National Peace Congress.

Under the auspices of the American Peace Society, which has so successfully taken charge of previous gatherings, the Third National Peace Congress is to convene May 3 to 5 in Baltimore, Md. It is hoped to make this the best and most effective effort for peace and arbitration that has yet been attempted, and to this end a number of speakers of world-wide note are to add their strength and influence to the work. To our mind the value of this and other efforts in behalf of peace could be largely augmented by intelligent coöperation of all those who make the peace principle an essential tenet of their faith. Little can be accomplished by the various organizations in and of themselves, but they might become a factor of national importance in the great cause of peace promotion, were they to join forces to the accomplishment of that end. The best of results are sure to follow systematic, well-organized and united efforts to center public attention on the great advantages of peace and arbitration.

Further Oppression of the Jews.

The Holy Synod of the Russian church issued an edict March 30, by which all Jews are prohibited from bearing Christian first names, as the authorities think they may insist on wishing to retain the names by which they have always been known, and under which they have conducted their business enterprises. It is declared by those in touch with Russian official circles that the late edict is but a step in the gigantic plan by which the Holy Synod eventually expects to drive out the Jews from every part of the Russian domains. The great question now confronting the Jews of other countries is: "Where shall the Russian Jews go?" Those with means, of course, can take care of themselves in any land. But there is no country in Europe that is willing to look after the wants of the Jew without means, and not even America is willing to allow Jewish immigrants to enter unless they can show sufficient funds to make their own way. It is no credit to the so-called Holy Synod of Russia to bring this unprecedented era of persecution upon the Jews. It is utterly foreign to the spirit of the loving Christ.

The Law Knows No Mercy.

Recently a man in South Carolina was returned to State's prison from which he had escaped sixteen years before. During his days of liberty he had turned over a new leaf, settled down, got married, and lived an exemplary Christian life, helpful to all in the community. Some one, unfriendly to him, accidentally discovered his identity, with the result that he is now behind the bars again, serving out his unfinished sentence, plus the penalty for escaping. While the man, to all intents and purposes, had reformed, the letter of the law knew no mercy. Far different is the great and abounding mercy of God, which assures forgiveness, full and free, to all who turn to him with a broken and contrite heart. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Chinese Christians as Peacemakers.

New York's "Chinatown" presents problems of unusual magnitude. When troubles arise between the various societies and clans of the motley aggregation of Chinese, the police force is practically unable to restore peace and harmony. During a recent feud about twenty lives were lost and fifteen of the contestants wounded, before an effective means for a cessation of hostilities was found. The much-desired peace was brought about by the well-directed efforts of a commission of Chinese Christian ministers, students, merchants and other representatives of church organizations. So effectual were the conciliatory overtures of these Chinese Christian workers, that hereafter they are likely to prove an important factor in preserving peaceable conditions in New York's "Chinatown." It is to the credit of any Christian people to put their gospel principles to a practical test, smoothing existing difficulties and "pouring oil on the troubled waters."

A Zeal Worthy of a Better Cause.

Since the completion of the Mecca railway, the pilgrims to the sacred shrine of Mohammedanism have greatly increased in number. Time, distance and expense do not, in the least, interfere with the completion of the weary journey to the tomb of the prophet. Unbounded enthusiasm and zeal characterize their efforts. Erroneous as their belief may be to us, who rejoice in the perfect law of gospel liberty, one thing is sure,—every returning pilgrim becomes an active missionary! While many of the leaders insist upon a certain measure of reform, and demand a higher standard of life, the great mass of people have but a blind zeal, and never rises higher than the sordid level of Islamism. Even the fact that eighty per cent of the followers of the Prophet are living in the domains of Christian Governments, has in no way weakened their zeal and devotion. While they have doubtless largely profited by the protection thus given them, and by the contact with a higher civilization, they have not abated in the least in their zeal, that would,—like the Jews of old,—go "to the uttermost parts of the earth to make one proselyte." Their intense loyalty and devotion really puts to shame many so-called Christians of the homeland, who fail to show by their lives that they are co-workers with him who gave his life that all men might come to the truth.

Pitiable Conditions in Mexico.

While our sympathy is aroused in behalf of deplorable conditions in far-off heathen lands, it is well to remember that at the very threshold of our nation there are oppressed people that well deserve our pity. Mexico's immense estates, owned by the comparatively few rich land owners, are cultivated by the peons, or laborers, who have no prospect, under prevailing conditions, of rising above their present state of industrial serfdom. Their wages, especially on the ranches and plantations, seldom exceed six cents a day, while their cost of living,—imposed on them by heartless and in most cases absentee landlords,—is from ten cents to one per day. Thus they fall deeper in debt with the setting of each day's sun, and under their laws they are prohibited from leaving a hacienda until their debt is paid. Consequently every laborer who reaches his or her majority soon becomes a lifetime prisoner for debt. It is not to be wondered at that the prevailing dissatisfaction is loud and strong, and it does not require a prophet to foretell that better living conditions must be established in Mexico before the downtrodden people will exact their demands for "a square deal." In these days of enlightenment no nation can hope to succeed in its administrative affairs without a practical acknowledgment of mutually fair and equitable rights for all, and that presupposes at least an approximate application of "Golden Rule" principles.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

If I Had Wings!

BY B. F. M. SOURS.

If I had wings, the stars where glory hovers
Would be my path; the seas of ether deep
No more would from my wistful vision keep
Their hosts sublime,
Through endless time,
While surging glory all of nature covers,
The while our human spirits laugh or weep.

If I had wings, beyond the present vision,
Beyond where moonlight trembles, evermore
Above the earth-sward would my glad heart soar
To pierce the skies
Of vast surprise,
Vaster than earth's dreams of light Elysian—
Pierce the sweet skies of rapture, brimming o'er.

If I had wings to pierce the veil material
And pass the curtains that now shade the day,
In that effulgent, calm, expansive ray
Where no decay
Can foil for joy
Of life—of life! beyond the vales ethereal,
Beyond our ken, there, in the far away—

If I had wings?—O glory surge on glory
Would break upon my ever wondering eyes!
The length, the breadth, the vastness never dies,
But one calm call
Sounds over all—
The King, earth-sung in psalm, and song, and story,
Speaks, and his voice reechoes through the skies!

If I had wings to leave these fields terrestrial
And find a dwelling-place in yonder shrine—
The home of him, the Fashioner Divine—
O glorious part!—
O happy heart!
To soar to Heaven's streets of light celestial,
And claim an habitation there as mine!

And I have wings. O heaven thrills with brightness
Beyond the knowledge of the earth-born throng!
I soar—the Father bears my soul along
In arms of love—
Faith wings above,
Upborne in happiest heights of holy whiteness,
In sight of Jesus and the Land of song!

Mechanicsburg, Pa.

Homiletic Hints.

BY E. B. HOFF.

Two Missionary Discourses:

(1) **A Call to Consecration.**

(2) **A Large Missionary Outlook and Commission.**

We are here merely giving suggestions towards mapping out two missionary sermons. One involves the consecration and call of the individual to the Lord's service, based largely upon a few texts in the prophets, together with a few texts in the Gospels. This lends itself to home work of any kind and to foreign work, and is needed by every Christian. The second one is a world-wide commission,—such as is found in the great commission in Matt. 28: 19, 20, and comes as a complement to the first discourse.

For the first discourse take Isa. 6, which is regarded by all to be Isaiah's call and commission.

In verses 1-3 he has a vision that opens his eyes to the high and holy things, and gives him a larger vision of God and the world, and of the unworthiness of humanity.

Verse 4 indicates how the prophet is affected,—a sort of collapse,—which usually comes after a vision.

In verse 5 the prophet, after having the vision and the collapse, makes a beautiful confession of the unworthiness of himself and his people.

This confession is immediately followed, in verse 6, by the cleansing. Compare Psa. 32: 5 (in fact, read the entire Psalm, as well as Psalm 51).

This cleansing is at once followed, in verse 8, by the prophet's response. He now, as never before, hears the call to service.

This response is immediately followed, in verse 9, by the commission. The commission includes the rest of the chapter. It does not have a hopeful outlook, but that does not matter. The prophet's business is to go, and when he has been thoroughly cleansed and is thoroughly responsive, he says: "Here am I." The whole book is a sequel and shows what this means.

You might also take up Jer. 1: 4-19, and appropriate some excellent lessons upon the call and consecration, to add to this discourse.

In Jer. 1: 4, 5 point out plainly how strongly the prophet has appointment from above. And that is not only true with the prophet but is true with all of God's people.

Verse 6 indicates the unworthiness of the prophet, a confession which he does not, however, allow to interfere with his usefulness, and which he overcomes in the balance of the book by his wonderful consecration and bravery.

The commission falls, in a general way, in verses 7-10. Rather a large commission for a child, but a child with God is a man. The rest of the chapter contains the commission and very plainly intensifies it. The whole book bespeaks the prophet's close abiding with God, and the mighty service in divine power.

It will be helpful, also, at this time, to look at the call of Ezekiel, which also is prefaced by a vision, in chapter one, and which adds, in chapter two and three, the need of consuming the book, containing the message; for any ministry without a message is vain.

The call of Gideon, in Judges 6, also illustrates some excellent phases of consecration and powerful service.

The call of the fisherman by Jesus, in Luke 5: 1-11, and the associate promise of a large ingathering will find a helpful place in this discourse.

Now for the second discourse, which is the world-wide commission. Our basis is found in Mark 16: 15, 16, and Matt. 28: 19, 20. The literal Greek of these texts is much stronger than the English, and I take the liberty to set it forth, as clearly as I can, and I am sure you will appreciate its added strength. In the Mark text the one main verb in the text is "preach the Gospel." This is the great command in this text. The "Go ye" is not coördinate with it, as it is in the English, but is an Aorist participle of antecedent action, and, properly translated, it would read thus: "Having gone into the world, preach the Gospel to the whole creation," or "to every creature."

This text is exceedingly large, when looked at from that standpoint. When we, as Christians, have done verse 15, our work is done; the whole matter of responsibility rests on the other side,—"He that believeth and is baptized shall be saved." Of course, "believing," here, is not merely faith, but the two words stand for the human side of justification, the first the abstract side, and the second the ceremonial. The first is active and the second is passive. On the other hand, if one will not act in believing, but disbelieves and, of course, is not baptized (and even if he were it would not avail), he stands condemned. If, however, the response is genuine, then the strong promise of the power of God to his children, as we see in verses 17 and 18, follows.

Let us now go over to Matt. 28; 19, 20. You will notice, first of all, that this commission was not given on Mt. Olivet, and that, probably, the Mark commission was given at the same time this was. It was given on the mountain, during the interview that Jesus had with his disciples in Galilee, maybe several days before his final ascent on Mt. Olivet.

Jesus puts his beautiful introduction in verses 17, 18, where he gives to the worshiping disciples their assurance of authority. This authority, necessarily, lies back of the commission, as authority must lie back of any commission of any worth. Note the large, universal breadth of this authority.

In verses 19 and 20 we have the same general setting in the Greek that we have in Mark. The one main verb in this statement is "make disciples." Better, still, use the verb "disciple," or the word "Christianize."

The text reads, therefore, in the Greek: "Having gone, therefore, disciple (or Christianize) all the nations." How this is done is indicated by two identical actions, present participles—baptizing and teaching—by baptizing into the name of the Father, into the name of the Son, and into the name of the Holy Spirit, and by teaching them. Both these are essential to Christianizing. They can not be Christianized without both.

Then comes the beautiful promise of Christ, which, of course, indicates the presence of the Holy Spirit, as we see in John chapters 14 and 16, and in Acts 1: 8, and elsewhere.

Note now that the great burden on Christ's heart was not "Go ye" but it was Christianize the world,—not, Christianize a little handful, here and there, but Christianize the world. And many texts of the prophets and of the Gospels indicate that this will be done in some large sense of the term, and the quicker the church awakens to its responsibility and opportunity, and throws off its blue glasses and puts on the glasses of Jesus Christ, the better.

I have purposely avoided making an outline and have given only suggestive hints for the opening of these texts. If you allow the Spirit to direct and empower you, you will find in these texts great discourses,—such discourses as will actually move men into the active service of the Lord.

3435 Van Buren St., Chicago.

Pictures of Desire.

BY GEO. F. CHEMBERLEN.

Long ago, by an ambitious king, was the statement made: "Better is the sight of the eyes than the wanderings of desire." Or, in other words, the present seen blessings, enjoyed by a thankful spirit, are better than the gifts and positions we sometimes picture for ourselves. How often has it been our experience to run out and far beyond ourselves, and imagine things to be for ourselves, which, though in picturing them they appear to be so lovely, if brought to pass, would bring a full measure of misery.

There are certain elements in these pictures of desire that make them baneful to our spiritual selves. The lack of trust, the wanton destruction of the soul's best gift,—gratitude, the culture of covetousness, perhaps the unbridling of "fierce ambitions," and the consequent wrecking tell us they are but illusive and delusive pictures and not the real purpose in living.

Sometimes these pictures of desire, instead of mature plans are but the wanderings of a fevered spirit, or the brooding of an infantile, ungrown mind. With the coming of years the wandering desire returns to us, and empty handed, and we are glad that it did not glean where we sent it.

I well remember that, years ago, in the opening of my school-life, I very much desired to have a trained goat and a wagon. The ambition, so much beyond my years, was not altogether for my own pleasure. There was mixed up with the desire the pleasure of a certain feminine earthbeam of my own age and experience in life. How great the beauty of that picture, and with what intense gallantry it was viewed by an eight-year-old! But time and the conquest of life dealt with it as these untiring and indomitable forces deal with many similar and even more substantial things. It was before them like the paintings of the masters before the untutored rabble. They cared not for it. For there came a day when I could have owned a trained goat and a wagon, and was considered of proper age to enjoy the society of a "girl." But when that day came I could not enjoy that girl, or endure the odor of a goat. How the years had led me out, by and beyond this infant picture of desire! It was,—as are so many things of life,—the creation of an ungrown mind.

Brethren, I am persuaded that there is a vast population in a land we have not seen as yet, who are thinking, "How foolish it was for me to desire one more farm. Had I known then what I now know, I should have looked beyond the toys of a fleeting world to the enduring 'things not seen as yet' for

possessions." The making of a man for either time or eternity lies in leading him by,—even beyond,—his follies.

Covina, Cal.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 6.

DURING the early morning of Dec. 6 (Tuesday) the Sheikhs notified our party that we must leave the city, because there were so many Arabs coming into Kerak who did not know Mr. Forder that they would not be able to give us protection very much longer. They agreed to furnish us an escort to one of their camps some three hours down the wady towards the Dead Sea. At an early hour we were up and getting our stuff packed, that is, what we could take with us, for as two of our muleteers, with their mules, had deserted us when the rebellion began, it was certain that we must leave a portion of the baggage, consisting of our tents, stools and tables, two boxes of provisions, a small portion of the bedding, and our five-gallon can of oil (for we did our cooking with oil stoves). These goods were stored in one of the vacant rooms, and left with little hope of ever seeing them again.

Fighting had already begun when it was light enough for us to attempt the descent of the steep wady, and the ping of the bullets was heard in every direction, sounding out their note of warning in their flight over our heads. It is most surprising what almost inaccessible pathways these native horses, mules and donkeys will pass over safely, and for one to fall is an exception. The pack animals will carry very heavy burdens over roads most difficult for one to scramble over on foot, and travel twenty-five to thirty miles per day. It was down one of these very difficult paths, zigzagging to the bed of the valley, that our way led that morning. By the dim light of early day, each one leading his horse, and in perfect silence, we threaded, in single file, our difficult path to the valley below. The day before I climbed to a window, high in the wall of our building, and, while looking out of the narrow window, saw an Arab on this same steep hillside which we were descending that morning, not more than fifteen yards from our rooms. As he was cautiously slipping from one hiding place to another, there was a rifle crack from overhead; he seemed to pause momentarily, an apparent tremor convulsing his body, and over he went, rolling down the steep hillside. The next morning, as we passed the spot where he fell, I saw his mendiel (head-cloth) lying there. In plain view from another window in the west wall, and close to the spot where we stood with the soldiers on Monday morning, lay another poor fellow, from perhaps ten o'clock until night. He evidently was shot dead, for at no time during the day could we see that he made any movement, lying as he had fallen.

Just as our escort came to the door for us, and as we were getting our horses ready for the start, there was some little commotion, as the officer in the cistern began to call lustily, and here is where our grave danger came in, for had he been heard by the Arabs, our doom would have been sealed, as well as his own. I think here we were called upon to decide, under strange and peculiar circumstances, a question so unique and extraordinary as may never come to many people in this world. What was our duty and obligation to our fellow-man in this case? To leave him in the cistern, with no possible means of escape, with no food, and all knowledge of his being there going out with us, seemed heartless and cruel. The house in which the cistern was located was vacant and how could he be discovered? Would he remain there starving to death in darkness? Where did our responsibility begin and end? These were the questions that some of us had to face and decide. The sequel of our decision will appear in a subsequent article.

As we passed down the valley or wady,—as they are known in this country,—we had to cross an open space at the junction of another wady, and as we went across this, it brought us in plain view of the city. Just at this time the rifle shots began ringing out in real earnest, and not a few of our party believed we were under fire. If so, then the wonderful protection that had already been so clearly defined as Divine in our case, was still protecting us, and not even the bullets of either Arab or Turk could harm us. Notwithstanding we all breathed a sigh of relief when we were out of range of the guns. Many bands of Arabs were met on our way out, that morning, all hurrying forward to take part in the siege and looting of Kerak, for the fleeing old men, women and children, carried the news to the camps, that the fighting had begun and they seemed to be losing no time in getting to the scene of action.

Some of our party had previously expressed a desire, that we should have some experience in "Bedouin Tent Life," before we returned from this twenty-five days' touring through Arabia, not thinking however that it would come to us in the way in which we were destined to have this coveted experience.

Now, having left the besieged city, with all its horrors, bloodshed, suffering and butchery, we were

BEDOUIN CAMP WEST OF KERAK.

glad, indeed, to be away from the very present danger and awful environments, to seek the quiet and shelter of the friendly camp to which we were wending our way, not knowing that there were in store for us, during the next few days, a still more strenuous life and dangers untold.

The camp to which we were sent had twenty-four tents, and two clans were represented, hence two headmen in the camp. To the tent of the younger chief, appearing in the foreground of the picture of the camp, and back of which our horses are staked, we were taken, about one-half of the tent being put at our disposal. As word had preceded us of our coming, the tent was made ready by the time of our arrival. Rugs had been spread on the ground, and on these some heavy comforters were laid for us to sit upon, as chairs are an unknown quantity in these camps. Our advent into their camp was the source of much interest to men, women and children. However, it was only the older men, on this occasion, who paid their respects to us, as all others were on duty at Kerak. Nearly all the camp came to our tent, to inspect us and our belongings. They would crowd nearer and nearer, until there was scarcely room for ourselves. Then they must be driven out, but little by little they would crowd back and it would not be long until they had gained as much space as they had before, or a little more, if possible. An old man would come and drive the children away to make more room for their women, and so the time passed, and it was time for us to prepare our meal. To do this, Bedouin style, was a little trying on our lady cooks. A bit of a fireplace was made with stones, the kettles were set on these, and with the thistles which the Arab women gather for fuel, our first meal was prepared in their camp.

Present Address, Box 644, Nappanee, Ind.

Turn on the Light.

BY JACOB FUNK.

THIS is an age of publicity, an age when man is demanding an open explanation of every man's life and conduct. "No man liveth to himself" was never more true than today. The man who lives and moves among his fellow-men as a neighbor, a citizen, a Christian, must live so that his every act,—yea, his very thought,—is an open book, for every one's inspection. To keep back, to hide, to refuse to divulge his thoughts, his intent, his act, is to admit mischief.

The world is coming to know, more and more, that nothing which is good can, in any way, suffer from being brought to the light, and very much that is evil could be eradicated by being made known. This is not only true of the individual but it is also true of societies, corporations and government. Governments are demanding that corporations, doing business under its protection, keep an open book, where each citizen may, if he so desires, investigate for himself, as to the methods, profits, expense, etc., of the corporation.

The secret methods of the political trickster, whereby the will of the people is ofttimes misused and miscarried, are no longer looked upon as honorable, and the party using such means is soon brought into disrepute. The world of nations is demanding that the different governments deal with each other in a free, frank, open manner, and so, no matter whether it be individual, corporation, society or government, if it refuses an honest investigation of its work and conduct, it is an evidence of graft and corruption. The normal condition of humanity does not need secrecy to develop its resources. An open, knowable, public knowledge of facts and conditions is a barrier to evil doers. Not to admit access to such knowledge, is to invite corruption.

Some one has said that "to build chambers in a commonwealth, into which the official agent of the commonwealth may not enter, as an officer of the people, is to prepare at least the place and possibilities of hurtful plotting." No honest investigation will demand of any man facts or knowledge that does not enhance the general welfare of humanity, but every man's business must be in such a condition that he not only will give publicity to his affairs, but he will court such publicity, so that the citizen in his vocation, the office-seeker asking for your vote, the office-holder, serving the public, the judge on the bench, the criminal at the bar, the lawyer pleading his case, the minister in the pulpit, the teacher in the school,—*all* shall so conduct themselves and their business that, instead of publicity being a hindrance to success, it shall be a guarantee of confidence.

In ancient times, when war and strife were the program of the day, secrecy was encouraged and publicity denied. But in these days of peace and good will, the order ought to be reversed. The evil effect of secrecy, in its various forms, is known to all. Political rings have been formed, bound together in secrecy. This has resulted in the corruption of politics, the curbing of liberty and the miscarrying of justice. Business men have combined, and, by secret manipulations, have stifled competition and amassed great fortunes of ill-gotten wealth, which, today, is a positive menace to the government.

Even religious organizations have, with secrecy as an instrument, been the means of doing great harm in times past. Only as the light was turned on, was the enormity of the evil recognized.

To fear the light of honest investigation means either cowardice or criminality, and any society or or-

ganization that must, by promise, pledge, oath, threat, or penalty, bind its members to secrecy, is founded upon an exceedingly shaky foundation.

Wichita, Kans.

The Committee's Report on Rebaptism.

BY S. E. KESLER.

BEFORE moving that this report be accepted by next Conference, it is desired to analyze it a little, that we may get a clear conception of the matter, if adopted by Conference.

The report, in the first place, shows deliberation and care in wording, and is so very simple in its nature, that it may be easily understood by all. Note, —those "who are in harmony with us as to the nature and design of baptism," who have been baptized by churches "whose regular form of baptism is trine immersion." This admits members of the branches that have separated themselves from us, from the Progressives, and from the Old Order people. This also includes the members of such other churches as baptize as we do,—the River Brethren, some branches of the Church of God, Armenians, Greeks, Copts, etc., provided such, of the last named, are "in harmony with us as to the nature and design of baptism." This being ascertained, the way is clear.

The second and third divisions of the report need no comment. Any minister could follow the course outlined in them. Give the usual instructions as to the order of the church and the law of trespass (Matt. 18), and then follow with laying on of hands (if neglected) and prayer, and receive with the hand of fellowship, and kiss of love, and all is over.

As to the merits of the paper, it is moved that the report be accepted without discussion at next Conference, or, should it fail, refer it to the individual congregations and decide it by the vote of a majority of the churches, for or against it, at the Conference of 1912.

In favor of the report the following is submitted:

1. Its reasonableness. To illustrate: Brother A is a minister in the church in good standing. He is baptizing right along for the church. His work is ratified by the church, but, for reasons satisfactory to himself, he withdraws his membership from the church. The church in council agrees to "grant his request,"—the only thing left to do. No charge being against him, he could be restored any day. But he goes on baptizing. His converts are, in all essential points, as nearly in harmony with us as many whom we baptize. We would say to him, "You can come back, but you can not bring your converts along unless we baptize them."

The Spirit led these converts to the right form and nature of baptism, and now wishes to lead them to accept the whole Gospel, but we say to the Spirit, "You must lead them to accept the true form and nature of baptism again!" And why? Can you tell?

2. Again; the Spirit leads Mr. B to receive the true form of baptism by a minister who never was "of us." He now is leading Mr. B. into a fuller light of the Word, and now Mr. B is led to accept the full Gospel and wishes to unite with us, so that he can. But we say, "Good Spirit, we can not take him unless thou persuadest him to receive true baptism a second time!"

It will not do to say that the devil led these parties to receive the true form of baptism, and if we admit that the devil led the minister to administer the true form of baptism (which he does not) would that make the baptism wrong?

3. The Spirit led Bro. A. Mack to receive the true baptism at the hands of an unbaptized man. Those who contend for rebaptism, would unbaptize, or nullify, the baptism of the whole church, because Bro. Mack did not receive baptism by "royal descent."

4. "He that believeth and is baptized shall be saved." "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Compliance with these scriptures brings pardon of past sins. It brought pardon to all of John the Baptist's converts, and to all of Christ's converts before they knew anything about many practices we now have. How much faith had John's and Christ's converts in feet-washing, the Lord's supper, communion, salutation, anointing, non-secrecy, non-lawing, non-conformity, etc., when they were baptized? The Spirit does not lead one into all the truth at once; it takes time to do it.

He may lead one to receive the true baptism even on the protest of a minister who does not believe in it. No doubt instances of this kind have occurred.

5. Jesus prayed that his people might "all be one in him." Here is a man who is one with us in Christ, having been "baptized into him," on more faith, in many of our practices, than John's or Christ's first converts had. He wishes now to enter into a closer oneness with us in practice, being led by the Spirit to see things as we do. He is already one with us in baptism. Christ is in him, he having put him on in baptism. The Spirit is leading him to accept the full Gospel, but those who want baptism by organic succession say, "Come not until the Spirit leads you to reject a baptism that has not come down the royal line by succession."

6. There is no instance of rebaptism in the Bible or in the early Fathers. When the Arians,—trine immersionists,—renounced Arianism, they did not drop the trine immersion they had received from their own people, but were received into the church without rebaptism. (See any historian who mentions it.)

The twelve whom Paul met at Ephesus, were not rebaptized; they were *simply* baptized. Had they *been baptized*, it would not have been repeated. There is no instance to show that any of John's converts were ever rebaptized, and, indeed, if one of them had been, all of them should have been. These twelve were not baptized by John. The record does not say they were. They had not "even heard if there be any Holy Ghost." John taught all whom he baptized about the Holy Ghost.

7. "By one Spirit are we all baptized into one body." Not by *one man* nor even by *one church*, but by one Spirit. But can the Spirit use an unbaptized man to administer the true baptism? Surely he can. The Spirit has, in many instances, used ungodly men to accomplish God's will and purpose. And every time when he leads a man to demand trine immersion of a minister who does not himself believe in it, he is using that minister in defense of the true baptism. The case of Dr. Talmage and Mr. Houston is an instance.

8. Those who contend for rebaptism, place the efficacy not in obedience to the act of baptism, but in the man or in "succession." Then it makes no difference how much or what faith a man may have, or how anxious he may be to obey in baptism,—he is lost if the minister is a hypocrite, or has not received baptism by succession from the unknown and unbaptized man who baptized Alexander Mack! Surely, *inconsistency* is *not* a jewel!

River Bend, Colo.

"The Temptation,"—A Great Painting.

BY JAMES M. MOORE.

RECENTLY I had what I consider a very great privilege. It was my good fortune to see Thomas F. Mostyn's celebrated $50,000 painting, entitled "The Temptation" (Christ in the wilderness).

I have never been much taken up with art as I have seen it. That may be because I do not know enough about the celebrated paintings to appreciate them. But when I learned that a great painting of the temptation of Jesus was on exhibition, I determined to see it, and arranged to give myself time carefully to study the masterpiece.

There it was, and words fail in a description of it. The scene is in a lonely place among the rocks and hills. The central figure is a young man who has taken upon himself the responsibility of life. His face is distinctly Jewish.

His hair, which is rather long, is parted on the top of his head, but its disorder shows clearly the effect of mighty struggles. His brow is set with determination not to swerve from a definite purpose. His face, while resolute, is the picture of innocence.

Those eyes,—I hope I shall never forget them,—are set upon some point ahead and upward. There seems to be no possibility of getting them off their object. They are red with weeping, and show that there has been intense trial. Even the clinching of the hands show determination. On the back of them the veins stand out as though it were requiring the supreme effort of the entire being to remain firm to the purpose ahead.

As I stood with bared head, there came to me a longing to be more like Jesus was in his temptation, and I found myself offering up a prayer to that end. I stood and looked. I walked away, but soon returned, and for some time I lingered near, in order to study that face. May that picture never leave me.

And this is all the work of a great artist, as he transferred his conception of the New Testament account of the temptation to the canvas. It gives the event a new interest and puts a new meaning in that wonderful struggle. May the attitude of Jesus in that, as well as in all other events of his life, be our example, and may we conquer by the same power.

3435 Van Buren St., Chicago, Ill.

The Eucharist.

BY S. N. M'CANN.

THE communion is the most important yet the most dangerous ordinance in the Church of Christ. This is true because of its great power either for good or evil in the life of the communicant. The more powerful anything is, the more good or the more harm it is capable of doing. This is illustrated in a fine horse under control or not under control, in electricity controlled or not controlled, in a strong intellect properly directed or improperly directed. The ordinance is most dangerous, because it is most important, most life giving, most powerful in its effects upon the character of the Christian. Its blessings are experienced in eating worthily. Its dangers are found in eating unworthily. To eat the bread or to drink the cup of the Lord in an unworthy manner is to become guilty of the body and blood of the Lord (1 Cor. 11:27).

No person can safely take the bread and cup who has not been sanctified by the blood of Jesus. The man who has been dedicated to God by the blood of Jesus will, in partaking of the bread and cup of the Lord, renounce all hindrances to a full realization of the Christ likeness in his life, else eat unworthily. A wrong attitude to Christ incarnate in us, when we take the holy emblems, makes us guilty of the body, and of the blood of the Lord. A wrong attitude makes us the betrayers and crucifiers of Jesus. A wrong attitude here is to kill the Christ in us, to crucify him, to dethrone him, and to enthrone the world, in the shape of lust, pride, avarice or some sinful desire. If the taking of the bread and cup in an unworthy manner exposes us to the guilt of the body and blood of Jesus, we should be awake to the danger, lest we, indeed, crucify our Savior afresh and put him to an open shame. If the danger of becoming guilty of the body and blood of Jesus is not enough to alarm us, and to make us examine ourselves, lest we eat unworthily and bring sleepiness, sickness and death spiritual upon us, then we are insensible to danger.

Can we be guilty of a greater sin than to be guilty of the body and blood of Jesus? Is our guilt not greater than the guilt of him who betrayed Jesus, than the guilt of those who crucified him on Calvary? We have been washed, we have been sanctified by his blood and now take the holy emblems into our hands and into our mouths, without the proper attitude of heart and mind to the indwelling Christ, and thus become guilty of his body and blood. A single known sin or fault, not confessed and repented of, with a determination to get rid of it through the help of Christ, renders us unworthy to take the bread and cup of the Lord.

If there is a place or time in a man's life where he should be strictly honest and conscientious with himself and with the Lord, it is as he approaches the tables of the Lord. "Whatsoever is not of faith is sin" will apply here with full force.

A child of God can not allow a thing of doubtful propriety to remain in his life, and eat worthily at the Lord's table. This would cut out the wearing of jewelry by many who allow it because of their surroundings. No one can read 1 Peter 3:3, 4 and 1 Tim.

2:9, 10, and go to the table of the Lord with superfluous adornment, without being guilty of the body and blood of Jesus. They need no exegete to define these scriptures. The Holy Spirit will speak in language clear enough to be heard by every one, until they refuse to hear, and thus become guilty of the body and blood of the Lord.

No one can afford to do what his conscience will not clearly allow, else the Word of God becomes a dead letter, the voice of the Spirit ceases to speak, and conscience becomes seared as with a hot iron. The whole man,—soul and spirit,—being dedicated to the Lord, is sanctified, having been cleansed by the blood of the Lamb. Jesus is holy, being free from sin. The man who is dedicated to God is holy by imputation and thus sanctified. His will being God's, is holy. His plea is, "Not my will but thine be done."

The emblems of the broken body and shed blood of Jesus are holy. The life of the Christian, though sin is not reigning, yet, failing here and there, is not holy. Without an earnest and prayerful effort to bring the life up to the Christ likeness by penitence and rededication of soul, body and spirit to the Lord, we become guilty of the body and blood of the Lord. As we approach the tables of the Lord, realizing our failure in thought, word or act, we promise, by the help of Jesus, to do better, to live closer to his holy life. As the Christian, sincerely and honestly, reviews his life on approaching the tables of the Lord, he, like the publican, cries out, "Lord, be merciful to me a sinner." The honest review of life, and the sincere cry for mercy places the communicant upon the only ground where he can eat in a worthy manner.

It is the only ground that will not make him guilty of the body and blood of Jesus. It is the one position that will insure a real growth of the Christ life. Eating must always be a source of strength, or else of weakness. If conditions are right and the food the proper kind, strength is the result of eating. If this is true physically, how much more is it true spiritually, when we eat and drink at the Lord's table the sacred emblems of his body and his blood! To see the failures in life, to feel sorry that the life has not been better, and to ask forgiveness as we come to the Lord's table, is right. Yet all this is not enough. We may have all this and still be guilty of the body and blood of the Lord. Mournfully to beg forgiveness for failures, without a consent of mind to quit them,—to overcome them now, not afterwhile, is to be guilty of the body and blood of Jesus. It is to be guilty of crucifying the Christ-life, begotten in us. It is to silence the voice of conscience, to trample conscience, to trample under foot the Word of God, and to drive his Holy Spirit out of our bodies.

To eat worthily, we need not only to see and mourn our failures, but to have consent of our wills to quit whatever is wrong in our lives for Jesus' sake. If one wills to quit wrong, then, by the help of Jesus, he will quit. There will be growth and strength in the life, more and more, until the Christ incarnate becomes manifest as "The Light of the World."

The apostle, in 1 Cor. 11:29, says: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The danger that faces one who eats unworthily is surely great if it means damnation or judgment. If eating in an unworthy manner is such a crime as to make one guilty of the body and blood of the Lord, then there can be no reason why its results should not be damnation or condemnation.

The sin that makes one unworthy, that brings condemnation, is the sin that is known in the life. It may be a very little sin of omission or of commission. It may be the very sin that we have resolved to quit, yet still allow.

It may be the sin of foolish joking and jesting, it may be the sin of hearing and enjoying a doubtful jest. The new-born nature within cries out against all such impure jesting and insinuating thoughts. To resolve, for Jesus' sake, to quit, to banish from thought and life all such, is clearly to discern the body of Christ and to eat without condemnation.

The sin of impatience besets some day by day. They are sensible of the sin, yet carry their burdens, refusing to lean on Jesus for help and strength. To commit all to Jesus,—our worries, our work, everything,—is to discern the Lord's body and get victory over self, and eat worthily. In the complex affairs of commercial life the principles of honesty, of strict integrity, are often lost. The child of God is drawn into doubtful plans and propositions to contend against less conscientious competitors. The fascination of success leads to doubtful means and methods. To go to the Lord's table without a will to quit all doubtful or questionable methods of business, is to fail properly to discern the Lord's body and hence to eat damnation to one's self.

Some are led to the dance, the theater, or other questionable places, through the influence of associates. They feel condemned, but are too weak to stay away from such association. They come to the Lord's table with this sin upon their conscience, and eat damnation to themselves, not discerning the Lord's body. To eat worthily they must let conscience speak, condemn the wrong, resolve, by God's help, to quit such things, and will then and there to quit.

In daily contact with a fashionable world some are led to adorn their bodies with superfluous adornment, to even wear jewelry. Their conscience condemns them, but, because of associates, the evil is not conquered. They go to the Lord's table without condemning and overcoming the evil, and eat condemnation to themselves, not discerning the Lord's body. They fail to distinguish between the world and the body of Christ in their own lives and they become more and more severed from Christ until there is no life.

As we illustrate in a few things, so "let a man examine himself" and condemn the evil, reconsecrating his soul to God. Unless we properly examine ourselves, we fail to realize our true relation to God. We eat without a deep sense of our utter unworthiness, except in Jesus, and thus eat unworthily. If we deeply realize our nothingness, and determine, by the help of Jesus, to lay all on the altar and walk in his footsteps, he becomes our real ground of worthiness, and we become like him more and more in practice. We are not only his in a passive sense, but also in an active sense. God is not satisfied with us if our salvation, by the atonement of Jesus, does not develop a real active, aggressive war against sin, especially in our own lives. To the one who is sanctified by the blood of Jesus, and rises in the strength of his new-born manhood to conquer every known sin in his life, there is no condemnation in partaking of the sacred emblems.

Bridgewater, Va.

Rebaptism.

BY NOAH LONGANECKER.

I ENDORSE the "Committee's Report" on "The Rebaptism Question." What the query lacks, the report supplies:

1. I like the "Committee's Report," because it guards well Acts 19. John the Baptist never commanded any of his disciples to baptize. The missionaries of Acts 19 were never baptized by John the Baptist, for John taught his disciples that Christ would baptize them with the Holy Ghost and with fire. When Paul asked the twelve, "Have ye received the Holy Ghost since ye believed? they said unto him, We have not so much as heard whether there be any Holy Ghost." Hence they were not baptized into the Holy Ghost. The Committee's Report, as well as Acts 19, would have all such "baptized in the name of the Lord Jesus." That is, "By trine immersion according to Matt. 28: 19." In this the "Committee's Report" is *pure Bible*. So is the query. Certainly, "All persons who have been baptized by trine immersion, according to Acts 2: 38, have received true 'Christian Baptism.'" Acts 19 has nothing to do with all such cases, but Heb. 6: 1, 2 certainly has. "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism," etc. To all such Paul says, "Let us go on unto perfection." So says the query with its answer. *"Closer fellowship with Christ"* means, "Let us go on unto perfection." More comments might mystify Paul's plain teaching on *"rebaptism."*

Now and then members of the Church of the Brethren request to be rebaptized. Some say, "The one who baptized me was anything but a pure, moral man." To such Christ says, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Were we to rebaptize all such, where would Heb. 6 be obeyed? Indeed, there might be many rebaptisms if said baptisms were illegal. But again. There are those who are satisfied with the administrator, but they tell us that they were not praying for the gift of the Holy Spirit when they were baptized; hence they request to be rebaptized. We tell all such, "Pray now, and go on to perfection. Pray for the gift of the Holy Spirit; for the seal of the Holy Spirit; for the earnest of the Spirit; for the guidance of the Divine Comforter." John, the beloved disciple, had one thing to learn of his Master. (See Mark 9: 38-40.)

Hartville, Ohio.

A Caution.

BY J. D. HAUGHTELIN.

BRO. WAYLAND'S splendid article on "How to Use the Men Called," page 130 of the GOSPEL MESSENGER, has a point in it that is liable to be misunderstood, and in some places may do harm.

He says, "Not more men in the ministry, but more preachers and pastors." Annual and District Meetings urge the churches to call men to the ministry as fast as they have material, whether they need them or not. The church can not always tell whether they have the material; but if they will prayerfully give the Lord a chance, he will direct. Where this has been done, we generally have strong congregations, where it has been neglected, there are weak ones.

It is better for the church to make an effort and fail, than to fail to make use of the opportunity. Then, when a man is chosen, develop him; give him something to do. If a church has more ministers than it needs, enlarge the field, or let the Ministerial Distribution Committee locate some of them where they are needed, and thereby have "more preachers and more pastors."

The comparison of the ministry in the Church of the Brethren with the salaried ministers of other denominations, does not do our ministers justice.

Our self-supported ministers of the past were fearless men, and did noble work, though sometimes they were sorely handicapped for want of means. The assisted ministers of today have many advantages,—and also dangers and temptations,—that their fathers did not have. The general tendency toward a salaried ministry is manifested. This is a point that needs a word of caution.

Where a salaried ministry is the order, there is danger of the man choosing the profession, instead of the church choosing the man. If young brethren, who feel the call of God, use the means and opportunities at hand, backed by a righteous life, the Lord, through the church, will find them.

The Sunday-school and Christian Workers' Meetings, with the splendid supply of church literature that we now have, give our young members of today many advantages over those of half a century ago. The ever-increasing fields of missionary work call for all the ministers and workers, both brethren and sisters, that we can furnish and equip. Our Ministerial Distribution Committee have more calls than they can fill.

Though we have more ministers, in proportion to the laity, than the churches with salaried ministers, yet we have many fields suffering for want of ministers. Perhaps a better distribution would relieve the trouble somewhat.

A salaried ministry puts a premium on popularity. When a man becomes popular, he can command a salary in proportion to his popularity. I never expect to see this in the Church of the Brethren; but, as I see danger in that direction, I would, in love to the church, and more especially in view of the ministerial problem, give a word of warning.

Panora, Iowa.

THE ROUND TABLE

A Church of Protest.

BY D. W. CRIST.

YES, Brethren, we are a church of protest. And are there not many that claim to be such, and combat vigorously the hierarchical domination and papal absolutism of the Church of Rome? Verily, they do! But is it not also a fact that, as a church, we stand for more than all others, and are, therefore, more emphatically a church of protest than any of the other churches?

Now, my question is, Are we all protesting against the threatening liberalism and holding up for our time-honored Bible principles? Or are half of our ministers crying for more liberty and for a letting down of the restrictions, so that the world can walk right in? Let each individual worker of our church face the question squarely. Are you a liberalist or a real protestant?

To let down all restrictions is a good way to get the world into the church, but it is no way at all to make Christians, and the slowest possible way of making even worldly church members, as statistics clearly prove. Take Bro. Early's figures of the other week, $3^1\frac{1}{16}$, as compared with $1\frac{3}{4}$, and it proves that our growth has been more than double the growth of all the churches of Christendom.

It also convinces me of this fact, that the closer we live to the Word and our protesting principles, the more easily and rapidly will we win the world for Christ. Away, then, with the notion that we must give liberty, and remove all restrictions in order to get people into the church! I never did believe it. It is pernicious in the extreme.

Now, Brethren, I would that we might all do some solid thinking along this line. If we, with our principles of protest, can more than double the rate of increase of Christendom in general, what could we do if all of us would only hide ourselves doubly deep in the Rock of our protesting, self-denying, conquering Lord? Think of it now! Which way are you pulling, brother,—worldward or Godward? Toward the liberal and broad way, or toward the self-denying, narrow way of Christ?

Los Angeles, Cal.

The Open Door.

BY IDA M. HELM.

THE call of Abram practically closed the door of salvation to all but the chosen people. The call to Cornelius opened the door to all people. Cornelius had a vision, and Peter had a vision. The Lord had a work to be done. Both went to work and followed the directions of the Lord, and God's name was glorified. It was a great mission work. No grander call can ever come to any one than the call to service for God.

The Lord has a work to be done today, and the call comes to every one of his children. Go, work, pray, give, teach. If we draw very near to God and seek to do his will, he will give us a vision of the work he would have us do. Look around. There is a work lying directly in the line of life. The parable of the good Samaritan is one of the grandest teachings of Jesus. He himself is the good Samaritan. He stooped to rescue us when he saw us robbed and wounded unto death. He poured the healing oil into the deadly wound that was inflicted by the enemy, that we might be made whole and have eternal life.

Jesus would have us pattern after him, and act the good Samaritan to our fallen fellow-beings. In every community there are souls reeking with wounds and ulcers of sin, and the ultimate end of sin is eternal death. The healing oil of salvation has never been applied, but the cleansing, life-giving stream is flowing, that they may come and be made whole, free of cost. If we do not do all in our power to lead them to the Redeemer, that the healing oil may be applied, we will not be held guiltless.

Ashland, Ohio.

Helpfulness.

BY WEALTHY A. BURKHOLDER.

IN our walk through life we meet people who are not learned or beautiful, but, somehow, there is something about them that inspires us and makes us feel that the world is better because they are in it. We wonder what it is that makes us feel they live in a higher realm than many and we discover it is their sympathy, their helpful spirit and the interest they take in everybody and every object that is good. There is nothing low or mean about them. And they do not take insult easily because they always try to have that kind, forgiving spirit,—that mantle of charity that covers over all crookedness and unkindness and, instead of harboring feelings of hate and revenge, they exhibit a spirit like the Master,—a spirit of love and forbearance.

Selfishness will pencil its lines on the face, and all the powder and paint in the world won't hide it, but real helpfulness will light the dimmest eye, and give a beauty that never fades to the plainest countenance.

Many long for a "mission" to do great things, but the best way is to do the little things, day by day, with great earnestness and simplicity, with a feeling that they are important and far-reaching. Keep the lamp burning brightly and you will be enabled to throw light upon others that will be beneficial to them and enable them to emerge from the darkness to the light. You will thereby be of great help. Carlyle says that one can not move a step without meeting a duty, and that the fact of mutual helpfulness is proved by the very fact of one's existence. "No man liveth unto himself, and no man dieth to himself." "Deserve friends, and you will have them. The world is teeming with kind-hearted people, and you have but to carry a kind, sympathetic heart in your own bosom to call out goodness and friendliness in others."

Newburg, Pa.

Love.

BY CLERK FORTH.

THERE is one thing worth living for, worth striving to obtain and to keep,—that is love. Love is eternity, —from everlasting to everlasting. Love caused the Son of God to leave his home in glory, and come down and take upon himself flesh and blood, and live here on earth as man lives, and become acquainted with sorrow and grief. Through Christ's love for suffering humanity he opened the eyes of the blind, unstopped the deaf ear, and raised the dead. He thus set up his kingdom on earth,—a heaven for his people to dwell in, and gave them examples and rules by which to be governed. These all require love to carry them out.

Christ preached an everlasting Gospel, and sent out his ministers to preach the same glad tidings to every creature. He promised to be with them even to the end of the world. It was because of his love for man that he suffered that awful death on the cross.

Love fulfilled the law. Love is the greatest of all the commandments in God's Holy Word. "Faith, hope and love, but the greatest is love."

Love sweetens our home life. It endears family ties and gives us peace with our neighbors. It sweetens the heart, mind and tongue, and binds us together with cords stronger than death. It binds brethren and sisters in Christ, in union with each other. Oh, how we should strive for this love, that we may have peace and union in the Zion of our God!

Gilman City, Mo.

In Place and on Time.

BY BESSIE BARNHART

IT was one Sunday morning during the past winter, as a light snow was on the ground, that one of our dear elders had harnessed his horse, and hitched it by the gate, while he and his wife were making the last preparations for starting to Sunday-school.

In the meanwhile the horse broke away and went alone to Sunday-school, and on arriving at the church it walked calmly to its usual hitching post.

There might be a lesson gained from "Old Nell's" loyalty. If all those who realize their duty, and yet neglect the assembling of themselves together, would, each Sabbath morning, *be in place and on* time, the problems of the Sunday-school superintendent would be largely solved, as the ranks would be filled.

The church service would not lack in attendance and interest, but would be overflowing, and it would be hard to overestimate the good that might be done in the saving of immortal souls.

We may never know what it means not to be in place and on time until we come in sight of the city of the New Jerusalem, only to see the gates closed, and then to realize we are too late and out of place.

Wirtz, Va.

MISSIONS are *the chief end of the church. The chief end of the ministry* is to guide the church in this work, and fit her for it. *The chief end of the preaching* in a congregation ought to be to train it to take its part in helping the church to fill her destiny. And *the chief end of every minister* in this connection ought to be to seek grace to fit himself thoroughly for this work.

CHRISTIAN WORKERS' TOPIC

The Sepulchre.

Luke 24: 1-12.

For Sunday Evening, April 16, 1911.

I. The Tomb Itself Was a Strong Proof of the Resurrection of Jesus.—It was (a) an open tomb (Matt. 27: 64-66; 28: 2); (b) a rocky tomb (Mark 15: 46; 1 Cor. 10: 4); (c) a new tomb (John 19: 41); (d) a costly tomb (Matt. 27: 57; Isa. 53: 9); (e) a borrowed tomb (Matt. 27: 60); (f) an empty tomb (Luke 24: 3; John 20: 2, 12). "Now is Christ risen from the dead" (1 Cor. 15: 20).

II. The Stone.—(1) They found it "rolled away" (V. 2). (2) It had been stamped with the "seal" of the law (Matt. 27: 66). (3) The angel dared to break the seal (Matt. 28: 2).

III. Natural, Physical, and Human Law Are Subordinate to Him Who Is Above Law.—(1) Natural law was set aside for Joshua (Joshua 10: 12). (2) Physical law was set aside for Hezekiah (Isa. 38: 1-6). (3) Human law was set aside for Peter (Acts 12: 6-9).

IV. The Sealed Stone Guarded.—(1) Stands for the active forces that would oppose us—the devil and his. (2) When the angel stood beside the tomb, "for fear of him the keepers did shake" (Matt. 28: 4). (3) Christ will overcome all his enemies (Psa. 110: 1; 1 Cor. 15: 25; Rev. 17: 14). (4) His resurrection is a guarantee that Satan and his shall not harm us (1 Peter 3: 13; Prov. 16: 7).

Learn.—(1) Everything Christ-like is risen. (2) Let life, not death, be our companion. (3) After death, life (John 12: 24; Rom. 6: 5). (4) It is "newness of life" (Rom. 6: 4).

PRAYER MEETING

Patient Faithfulness Wins the Crown.

Rev. 2: 1-10; 3: 18, 19.

For Week Beginning April 16, 1911.

1. What Faithfulness Means.—To be faithful is to be true to one's self and true to one's duty, through good or ill report, in little things or big things, and to stick to our post till the Master says, "Come up higher!" It is not easy, for it means that all we do must be done the best we possible. It includes our business, our trade, our household duties, as well as our praying and Bible reading (Philpp. 2: 5-11).

2. The Call, "Be Thou Faithful."—It rings from heaven into every ear. If obeyed, how soon it would put a stop to all dishonesty and fraud! Faithfulness gets all the more emphasis because so much unfaithfulness is to be seen everywhere. Because of this lack of faithfulness we see all the varied forms of fraud,—skimping by false weights and measures, all shams, all neglects or slightings of duty. Religiously and morally, unfaithfulness has even worse results. The withholding of our gifts, the neglect of our opportunities for service, want of fidelity to God's truth, or to our God-given commission, may mean not only the loss of precious opportunities but of multitudes of immortal souls who perish on account of our failure to do our known duty. How noble the example of Paul (2 Tim. 4: 6-8).

3. The Beauty of a Faithful Life.—It is something we all admire, but it takes courage to live such a life. It may go against the world's standards and requirements, but nevertheless the heroism of faithfulness wins the admiration of all (James 1: 12; 1 John 3: 1-3).

4. The Reward of Faithfulness.—For each faithful one these are the welcome words, "I will give thee a crown of life." God promises to honor those who are faithful, and this means much. It is well worth our highest and best efforts (1 Cor. 9: 24-27).

HOME AND FAMILY

The Fairest Girl.

BY DR. J. S. DORSEY.

Who is the fairest girl on earth?
'Tis she who owns the Spirit's worth,
Whose spirit, ever free from strife,
Lives, free from care, the simple life.

Among the world's vast, giddy throng
This fairest maid does not belong,
With dress so plain, and looks so sweet,
She passes on the crowded street.

She chooses not the worldly throng,
But to our "Brethren" does belong,
And you will surely ever find
A voice that's sweet, a heart that's kind.

Her inward life and every grace,
Beam into smiles upon her face.
To one so pure there shall be given
The best of all, a home in heaven.

Baltimore, Md.

Marriage.

BY JAMES A. SELL.

To Our Young Brethren.

"Seek for a bosom, all honest and true,
Where love once awakened will never depart,
Turn, turn to that breast like the dove to its nest,
And you will find there is no home like the home in the heart."

MARRIAGE is a divine institution, and the well-being of our race depends largely upon it. If entered into with proper motives, it places man and woman in such a relation to each other that all the secret treasures of life are opened to them, and joys gush forth from hidden fountains, making life to them a perfect bliss. But when the true purpose of this union is lost, through impure motives, and man and wife are simply tied together by civil and social law, financial interest, or lustful passions, then marriage is truly a failure, as the wretched lives, criminal deeds, and divorce courts, abundantly testify.

There is, however, more to consider than the mere matter of love. Of course persons should not marry when they do not love each other. But people fall in love,—yes, fairly tumble in, and think at once that the affair must be rounded up in matrimony. They soon awaken to the dreadful fact that there was but little love about it. It may have been veneration, esteem, or passion. Those who marry hastily, under such an impulse, very often spend the rest of their life regretting their folly. As there is so much happiness or misery both in this life and in that which is to come, depending on the selection of life companions, one can well afford to take time to consider the matter well. The time of waiting is called courtship. It means, or ought to mean, more than simply wooing, more than writing gushing love letters, taking walks and drives, and dreaming of a blissful state, not far distant. It means, or ought to mean, getting acquainted.

Cupid, whom the ancients deified, and had him to preside over love affairs at this interesting time, had his eyes tied shut. From this the idea obtained that love is blind. The faults of the beloved are not seen. It may be well enough, *after* marriage, to keep a bandage of this kind over the eyes, but *before* marriage it is best to keep the eyes open, and sometimes pretty wide, too. You want to be acquainted. You want to know if the private company is suitable and agreeable.

It will be a terrible discovery, after marriage, to find that your chosen companion is not companionable,—not agreeable to you. Before marriage you could exchange for another, but your doom is now sealed. Those who go about this business blindly, usually get their eyes opened when it is too late. One need not look for faults, but one should not fail to see and consider them when they really exist.

There is considerable deception practiced in courtship. Young people of marriageable age are continually striving, in the company of each other, to appear better than they really are. They meet in their best dress and best manners, and keep back their personal habits, contrariness and bad temper. You must not expect to find in another that which you do not have in yourself.

A young man must not expect an angel for a wife, while he is almost a Satan himself. Do not expect her to bring everything and you nothing. You have a right to look for good health, good sense, industry and all other good qualities that you may desire, but do not forget that she has a right to expect the same from you. And if you try to conceal yourself and act the hypocrite, you are unworthy the prize you are seeking to gain. You may imagine high ideals for a wife, but if you ever marry, you will, after all, have to live with a real woman, one with human nature, and subject to all the failings you have yourself. So you may as well do away with some of your conceit, be careful of your habits, and cultivate a gentle and refined disposition, so as to be able to make a truly virtuous woman happy.

You should not think that you must marry the first girl that you think you have fallen in love with. All persons are not adapted to each other. A young woman may possess many excellent qualities and still be utterly unsuited to you. There is much in the temperaments, family connections, social position, habits and disposition, for you to consider. You want an agreeable, affectionate partner, one who will share with you the joys and sorrows, prosperity and misfortunes that will come to you in life. You want a mate who is able and willing to help along in your business by economy in the kitchen. This does not mean that she is to be a slave or a drudge, but she must do things to make money go as far as possible.

Some young women are extravagant, and it is a great misfortune for a young man, just starting in business, to get such a one for a wife. No matter what his income is she will get away with it, and not even have a good living at that. She buys without judgment, right and left, without regard to price. She can not adapt herself to her circumstances. What she has been in the habit of having, she must still have, even if it takes away her home, and leads on to a separation from her husband.

You may wonder how you are to know all this before marriage. You can know if you wish to. If parents are wasteful, children are likely to be the same. Consider the family. How are they getting along? Is it always from hand to mouth when the income is adequate to live well and lay by something? Good health, good common sense, pluck and plod are to be preferred before social position or wealth. Sickness is unavoidable and may come to any one, but persons in delicate health, especially if it is hereditary, can afford to wait. They should avoid entailing themselves a burden upon the one whom they love.

Consider well the family into which you marry. It is a great thing to be well born, to descend from good ancestors, sound in mind and body and morals. You do not want to marry into a family of sickly, feeble-minded or immoral people. You will have more or less to do with the family with which you are connected. Your newly-made relations may become a serious burden on your hands. Think what it will mean to have them visit you while drunk, and annoy you with their simple and filthy talk. They might bring you presents that you know were stolen. If you accept them you are a partner in the crime. If you refuse them you give offense. Your home itself may be pleasant, but if it is so frequently invaded with unpleasant things that you must simply endure, it will be unfortunate indeed.

My dear young brother, remember that marriage fixes your social status for the rest of your days. A man rarely rises higher than his wife. She will drag him to her level or be a serious hindrance to him through all his life. Avoid the cold and indifferent, and select the kind and affectionate. She should love her home, her parents, brothers and sisters, and be kind to the poor and unfortunate. She should be ever ready to assist in works of charity and benevolence. She should be neat and tidy in her personal appearance, and a lover of the true, pure and beautiful. If these things are in her heart, the traits of true and noble womanhood will be manifest in her gentleness, sympathy, affection and refinement.

Do not allow yourself to be caught by the young woman given to general amusement. She has dashing and winning ways, and is usually very captivating and flirty, too. She seeks to draw attention with the plumage of fashion. In the severe tug of life you want something better than glitter and display. A woman may dress sumptuously and yet keep her home in an uproar of untidiness. A young woman who is untidy in the house is not fit to be a man's wife. Her slovenly apartments may invite the germs of sickness, that may inoculate a whole community.

You have made choice of the Lord Jesus Christ and connected yourself to his church. In all you do, look unto him. Seek to advance the glory of his kingdom and ask his help and guidance in all you do. "In all your ways acknowledge him and he will direct your ways." His service should be the greatest charm of your life, and the associations of his children the sweetest drop in the cup of your existence. These traits you should seek for in your life companion. The selection should be a matter of thoughtful consideration and prayer. There should be a union with Christ in the closet, in the home and at the communion table.

"There are two hearts whose movements thrill
In unison, so closely sweet,
That pulse to pulse responsive still
They both must heave—or cease to beat.

"There are two souls whose equal flow
In gentle streams so calmly run
That when they part—they part! Ah, no!
They can not part—those souls are one."

Hollidaysburg, Pa.

Nonattendance at Church.

BY LENA B. FLESHMAN.

I FEAR that too many of us have not the spirit of Christ when we let a little rain or stormy weather keep us from going to God's house. Remember the Divine injunction, "Do not neglect the assembling of yourselves together." True, sometimes sickness or necessity calls us to stay away from services, but sometimes only trival hindrances keep us away.

We hear people say, "I work so hard during the week, that, when Sunday comes, I am too tired to go to church." The genuine Christian never gets too tired to worship God. As we follow our dear Savior from that upper room in Jerusalem to the cross on Calvary, and learn what he suffered and endured to redeem us from sin, can we not sacrifice more for him? There is no danger of living too near our blessed Redeemer. The nearer we live to him, in this life, the better it will be for us in that great day of judgment. We cannot be too careful in our daily walk of life, or meet for Divine worship too often. Let us all arouse to a deeper sense of our duty, and live closer to our blessed Savior! May God help us all to work till Jesus comes!

Lindside, W. Va.

SISTERS' AID SOCIETIES

WALTON, KANS.—During the year ending March 22, 1911, our Sisters' Aid Society met thirteen times, with an average attendance of seven. Our collections amounted to $13, from which we bought new goods and made children's clothing, which we sent two boxes to the Mission in Kansas City. Sister Lucinda Murray, of Eldorado, Kans., donated to our society three whole comforts, the top for three comforts, and three quilts. We nominated, and Sister Sophia Dudte was chosen as president; Sister Mary Meyers, assistant president; Sister Leah Miller, treasurer, the writer, secretary.—Sadie Thomas, Secretary, Walton, Kans., March 25.

SUGAR CREEK, OHIO.—During the past year the Sisters' Aid Society of the Sugar Creek church held eight meetings, with an average attendance of eight. Our work consisted mostly of making quilts and comforters, and clothing for the poor. We collected $39.56, paid out $38.04. Balance on hand, $1.46. We sent one large barrel of clothing and shoes, and eight pounds of butter to the Akron Mission. We paid $25.00 toward clothing for the Akron church; for goods, $10.86. The former officers were retained for the present year. Owing to the severest fever epidemic in our community, we missed several meetings. Our meetings are closed with devotional exercises.—Amanda Zimmerman, Secretary, Sugar Creek, Ohio, March 22.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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THE Glen Hope congregation, Pa., is hereafter to be known as the Chess Creek congregation.

THE members at Raisin City, Cal., have decided to build a meetinghouse if the necessary funds can be secured.

BRO. J. M. BLOUGH, of India, is with us this week. He comes to Elgin to attend the meeting of the General Mission Board.

BRO. HARVEY SNELL, of Covina, Cal., has been chosen Sunday-school Secretary for Southern California and Arizona.

FOR the next issue we have a splendid report of the District Meeting of India. Bro. J. M. Blough was chosen a member of the Standing Committee.

BRO. R. A. NEDROW, of Nokesville, Va., should now be addressed at Frederick, Md., he having accepted the pastorate of the church at the latter place.

THE Sunday-school Extension building in Chicago is practically completed and will be dedicated next Sunday, April 9, Bro. I. B. Trout conducting the services.

THE members of the Colorado City Mission, Colo., are planning to build a church at that place, and a building committee has been chosen to look after the work.

BRO. C. B. SMITH did some effective evangelistic work at the Minneapolis Mission, Minn., and eight were added to the church,—five baptized and three reclaimed.

THE correct date of the District Meeting of Northern Illinois and Wisconsin, is Aug. 3, instead of Aug. 10, as formerly announced. The meeting will be held at Mount Morris.

WE have three Annual Meeting queries from Southern California and Arizona, that are to be published next week. The District also asks that the Conference of 1912 be held on the Pacific Coast.

WE are receiving some very interesting and encouraging letters from aged members, who have been interested in our church literature since the *Gospel Visitor* started in 1851. We are likely to hear from others.

BRO. JAMES A. SELL having been requested to say something about the kind of women young brethren should marry, thought proper to prepare the article we are publishing on page 215. What he says is worth considering. And, by the way, too little is said on these domestic questions in the religious papers and from the pulpits of the various churches.

SISTER ELIZABETH HOWE-BRUBAKER writes us from Huntingdon, Pa., saying, that her aged mother, the widow of Eld. William Howe, passed away March 30. Sister Howe was a most devoted Christian woman and spent many years in trying to help others. Her widely-known husband, a faithful elder of Maitland, Pa., died a dozen years ago. Theirs was an ideal home for the Christian pilgrim.

AT Forest Chapel, in the bounds of the Botetourt church, Va., Bro. E. C. Crumpacker recently held a series of meetings, and ten were induced to put on Christ in baptism. Two others were restored to fellowship.

WE are having a number of ministers, from different parts of the Brotherhood, with us this week. The Dress Committee is arranging its report for the Conference, while the General Mission Board is winding up its work for the year.

BRO. G. A. SNIDER, of Lima, Ohio, writes us that he is moving out of the city, will locate on a farm, and should hereafter be addressed R. D. 5. He says that four recently united with the Lima congregation by confession and baptism.

THE District Meeting of Southern California and Arizona is reported to have passed off very pleasantly, being presided over by Bro. Geo. F. Chemberlen. The District is to be represented on the Standing Committee by Bro. W. Q. Calvert.

BRO. J. S. KLINE, Chairman of the Committee of Arrangements for the coming Annual Meeting, would like to know how many are thinking of attending the Conference. Read his notice on page 224, this issue, and then help him to the information he is seeking. He may be addressed 2919 St. Joseph Avenue, St. Joseph, Mo.

BRO. J. S. FLORY, whose residence has been at Pasadena, Cal., during the last few years, is reported to be very sick, and it is thought that he may not recover. He requested his daughter, Sister W. H. Neher, of Inglewood, to say to us that he has a strong desire to be at rest, and hopes that he may not have to remain here much longer.

SISTER MARY QUINTER will sail from New York for India April 12, by the Cunard Steamer, Coronia. A Mennonite sister, L. Ellen Schertz, is to accompany her, and they are to reach India early in May. Sister Quinter is glad to get back to her work in the mission field, and is never so happy as when helping the natives of India to more Gospel light.

WHILE going from point to point, visiting the Brethren schools in Virginia, Maryland and Pennsylvania, Bro. A. G. Crosswhite, of Flora, Ind., is giving, in his home paper, *The Hoosier Democrat*, a very interesting account of his travels. He speaks of visiting his old home, Jonesboro, Tenn., and also Bristol, where the Annual Meeting was held in 1905.

ON page 219 Bro. H. Snell, of Southern California and Arizona, is doing for his District what ought to be done by the clerk of every District in the Brotherhood. He is giving the names of all the members of the District Mission Board, with their addresses, and the organization of the Board. This he did immediately after the close of his District Meeting. We suggest that this be done by the clerks of other Districts. We shall be pleased to publish all information of this sort.

THE pastor of one of our congregations in the East sends to each family in his charge, a carefully-prepared, monthly, pastoral letter, and usually accompanies the same with a few good tracts that he procures from the Tract Department of the House. In this way he keeps in close touch with the members of his flock, and by the help of tracts and in other ways, keeps them well indoctrinated. Members who receive a tract in this way are almost sure to read it, and then pass it over to some of their neighbors.

WE wonder how many times we must expose the fraud regarding the letter, said to have been written by Christ and hid under a stone at the foot of the cross. No such a letter was ever written by Christ and signed by the angel Gabriel, ninety-nine years after the crucifixion. It is stated that some misfortune would befall those who have the letter in their possession, and refuse to have it published. This threat has led to the fraud being kept constantly before the public. And though we have exposed the deception possibly a dozen times, some of our readers continue to ask us to publish it.

THE church at Covington, Ohio, is said to have a membership of about 400, with a Sunday-school numbering over 300, and also thirty teachers. Probably 100 have been added to the membership during the last twelve months.

BRO. ABRAHAM WOLF, of Udell, Iowa, finds in Albia, a town of his State, a very promising field for the Brethren. He did some preaching at that point and reports six applicants for membership. With proper attention he feels sure that a number of people may be gathered into the fold.

BRO. DORSEY HODGDEN tells about a condition in the Clear Creek congregation, Ind., that is encouraging. In the thirty families composing the church, all the children that are old enough to confess Christ in obedience, are members of the church, and for that reason the congregation is made up largely of young people. For years he has made a specialty of looking after members' children, and is happy to report the result as stated. See his encouraging letter on page 219, this issue.

BRO. RALPH MILLER, who accompanied his father on his late trip to the Bible Lands, spent an hour with us on Friday of last week, and together we talked of the experiences of the party among the Bedouins. And while he is grateful for what was learned during the sojourn in Moab, he has no desire whatever for a similar experience. And, by the way, a trip abroad, and especially a few months in the land of the Sacred Story, is quite a training along educational lines for any young man.

WE have a letter from Bro. J. F. Eikenberry, of Greene, Iowa, in which he tells us that he is now in his eighty-first year, that his wife is six months younger, and that March 20 they celebrated their sixtieth marriage anniversary. They left Carroll County, Ill., in 1855 and located on a farm near Greene, Iowa. Two years later the church at that place was organized with twenty members, and in 1860 our brother was called to the ministry, and still remains with the congregation, having had the oversight thirty years. For the church his has been a long and useful life.

WE urge our correspondents, while discussing their differences in the MESSENGER, studiously to avoid all insinuations of every character. There is no argument in an insinuation. Its only purpose is to hurt some one's feelings, and accomplish no real good in the end. Writers who hold different views on a subject should, under all circumstances, have some regard for each other's feelings, as well as for each other's rights. It is truth that we need, regarding a proposition that is under consideration, and the writer who can give the most truth, and do it in a Christian spirit, is the one who will prove helpful to the cause he represents.

A SHORT time ago a Catholic priest assailed the teaching of the Brethren at Portland, Texas, and put in each evening for a week, endeavoring to show the weakness of Protestantism in general. He also dwelt with emphasis on the soundness of Catholicism. Bro. Jacob Witmore, who is engaged in mission work at Portland, thought the condition about right to show up the errors of Catholicism, and in the presence of the priest and his people gave an address that contained more Gospel regarding the character of the true church than had ever before been heard in the place. The address seems to have put an end to any further disturbance.

A GOOD education should prove helpful to any minister of the Gospel, but a fine college training without a heartfelt Christian experience is of no value in the pulpit. We need learning, but we need a sound Christian experience more. The man who has experienced the deep work of grace in his heart, will speak from his heart as well as from his head. He will make his hearers realize that he has a message from God, and that he not only has confidence in his message himself, but has also made a personal application of it. It is well to be able to dress up our thoughts in creditable English, but it will produce better results if the man of God can lead his people to think more about the deeper work of grace in the heart, than about the polished English that he may employ.

Bro. Andrew Hutchison, after spending some weeks with his sick wife at McPherson, Kans., has again entered the evangelistic field, and is now holding a series of meetings at Centerview, Mo., his former home. He has planned to visit several congregations in the State before the Annual Conference.

Are any of the churches preparing for an Easter offering? The Lord gave his life for the church; now, what can the church do for the Lord's cause? He purchased the church with his own blood. Will the church show some appreciation for what has been done? Can we let Sunday, April 16, go by without making an offering? There are a number of good causes to which we may contribute of our abundance.

Mistakes Among Officials.

We received a number of requests for information regarding the course to pursue when elders, ministers and deacons make mistakes. Some of the questions submitted have a personal bearing, and for that reason can not be given and commented on in our columns. Then it is no credit to the church, or the cause we represent, to parade the imperfections of church officials before the public. Churches having trouble of this sort, should arrange to settle them at home. To illustrate in a brief way: We are told of a preacher, having a large financial interest in a creamery that runs on Sunday. Another uses tobacco and tries to justify his course by the Scriptures. Another permits tobacco to be raised on his farm, and then represents his congregation as a delegate at Annual Meeting. A minister is very radical in his preaching, while he tolerates wrong-doing in his own family. The elder in charge rules his congregation with a strong hand, but can not govern his own family. One to whom the Lord's flock is entrusted is so wrapped up in money-making that he actually neglects his Master's work. A minister in the pulpit shows marked ability, but he is careless about his finances, and owes so many people that his influence for good is crippled. Another attends gatherings not suitable for a man of God to attend. All of the points named would afford occasion for as many editorials, but we are not certain that so much space should be occupied discussing the failings of church officials. Some of these defects upon the part of ministers may be remedied, while others are not so easily disposed of. But we suggest that if a minister or an elder does what seems to be wrong, in the eyes of sensible people, some one have a fatherly talk with him about it. If he is the right kind of a man he will receive the admonition kindly and profit by it. If he resents all well-meant efforts, put forth in his behalf, then make out written charges against him, sign them, and present the same to the other elders of the congregation, or to the adjoining elders. Either do something of this sort, or quit talking about the defects of officials. If one does not care to defend the charges he holds against an official, let him cease talking about God's servants. There is too much injudicious talking about men supposed to be called of the Lord to preach his Word. Men and women who do such things ought to be required to either abstain from that kind of talking, or prove their charges.

Which Way?

Which way is the world tending, morally and religiously? This has been, for years, a lively and interesting subject for discussion, and the problem is, as yet, by no means solved. On the one side we have the extreme pessimist, and on the other the extreme optimist. Between these two extremes we have, happily dwelling, a large class who are not overanxious as to which side is right, but are working, as all good and sensible Christians should, with all the possibilities which our good Father is giving them, to make the world better and save the world for Christ, because it is for this purpose that God gave his Son, and for this purpose Jesus suffered and died—that sinners might be saved. As long as there are sinners to be saved, the church of Jesus Christ has a great work to do, and should be at it with might and main.

The ministers and churches that are always harping about the world going to the dogs and the devil, have a wrong view of the purpose for which they have been called, and the work which they have been given to do. God has declared of old that his Word shall not return unto him void, but shall accomplish that unto which he has sent it. "Go ye into all the world," "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What for? That souls may be lost? No, not that, but "that all men may come to the knowledge of the truth and be saved." This is the purpose for which God sent out his Word, through his Son; and for the same purpose Jesus says: "Go ye into all the world and preach my Gospel to every creature." This is God's will concerning us as his ministers. If we do it willingly and faithfully he will take care of the results. If it is God's will that souls may come to a knowledge of the truth and be saved, it seems to us that he knew what he was saying, and that, in some way, other souls will be saved, and that, in the great judgment day, untold thousands will come sweeping in through the gates of the kingdom of whom we never dreamed.

At any rate, it will be well for us to go on joyfully, hopefully and lovingly, working and praying till Jesus comes, remembering that it is those who continue and endure unto the end that have the promise.

Some of these thoughts came to us during our journey through the Southland, where thousands of the people have never heard of us, as a body of Christian people, and a church. Everywhere we were recognized as a minister of the Gospel; and everywhere the question was: "To what church do you belong?" We were always glad to tell them and *explain*, the explanation always being the greater part of our answer. For this we were sorry.

The thought that so large a territory, and such a large number of people should be found, inside of the borders of our own country, who do not know anything about us as a church, was a sad revelation to us, and for this we were called upon to give an explanation.

And what do you think it was? How would you explain it, my brother? If any of you think of going down South, and letting yourselves be known as Christians, it will be well for you to take this question under advisement, that you may be able to give an answer that will have some show of reasonableness. Was it because the South was, as yet, an undiscovered country, and nobody living there that needed the Gospel? No, not that. The Southern States were settled quite as early as our own, and a long time before many of our Western States.

Was it because the greater part of the land is very sandy and barren—not a goodly land to raise corn, wheat, oats, barley, hogs, sheep and steers? Well, we don't know. We do know there were many souls there that needed salvation worse than they needed cattle, sheep and hogs. What we mean is, the salvation of these people should be a greater inducement for our ministers to go South than to make a satisfactory living and to accumulate wealth. Well, we shall not tell how we explained. Perhaps others can do it better than we can.

While at St. Petersburg we attended all the different churches and cults in the city, including the "Christian Alliance," the "Christian Science," and the "Sanctificationists." The basic doctrines of the latter are,—full sanctification, the gift of languages and the gift of healing.

At the meeting we attended some four of them gave evidence of the gift of tongues by speaking in strange tongues, which were different from any known language and understood only by those who made and used them. They knew that they were sanctified because of this gift, and, in their experiences, gave some very remarkable cases of healing.

We also came in contact with a new religious sect, named the "Holy Baptists." This new church was started in the South only four years ago, by Mr. Turner, a Baptist minister. We met and had quite a lengthy interview with him on the doctrine of his new church. He said that, after a careful study of the Scriptures, he found that the Baptist church was not living up to all the teachings of the New Testament and therefore he was not satisfied. So he decided that he would take the Scriptures as his only guide, and whatever they said he would do. In this he found repentance, faith and baptism, by immersion, the essentials to church membership. Feet-washing and the Lord's supper as church sacraments. His people also observe the anointing as a means of healing, the simple life, dressing in modest apparel, and the peace principles. They have no salaried ministry, but support their pastors as needed. They have already organized churches in thirteen States, and are rapidly adding to their number. After giving the origin and explaining the doctrine of his church, he asked for a full account of the faith and practice of the Church of the Brethren, which we gave him. He said, "Why, that is all right. That is Scriptural. Had I known of your church before I started mine, I would not have organized, but united with you people." He is a man of considerable ability, a ready talker and a very zealous worker.

Which way is the world tending? What does all this reaching out after the truth mean? May it not be preparing the way for the better time when all shall know the Lord and accept Jesus Christ as the Savior of the world? H. B. B.

The Promise of Universal Peace.

The Independent is the most scholarly advocate of universal peace in this country. We take pleasure in laying the following late editorial, slightly condensed, before our readers:

The great event of the week, we may say of the year, is the declaration, by the voice of their rulers, of the two greatest nations in the world, that there shall never on any pretext be war between them, and the assurance which follows that what they have said the other nations of the world will say a little later. Thus the cause of universal peace makes splendid progress. It is the morning hope of the world.

Observe the steps in this progress. In 1897 the Olney-Pauncefote treaty was negotiated but lost by three votes in the United States Senate. The time was not yet for confidence. The Senate was afraid to accept with trust a treaty which would automatically provide for arbitration. A few years later Secretary Hay renewed negotiations, but it was still too soon, and his proposals were withdrawn. Then Secretary Root negotiated a treaty, yielding to the Senate the right to approve each case as it might arise, but with what are called "vital interests" excluded. But that evades the real difficulties, for who shall tell what are vital interests, or, rather, what interests will not be vital in a time of passion?

So matters stood until, in March of last year, President Taft took a great step forward. In a public speech he said:

"I have noticed exceptions in our arbitration treaties as to reference of questions of honor, or national honor, to courts of arbitration. Personally, I do not see any moral reason why matters of national honor should not be referred to a court of arbitration any more than matters of property or matters of individual proprietorship."

That was radical and startling. It was the first time that the ruler of a great nation had said so much. It attracted favorable attention in Great Britain and in this country. The conditions were more hopeful for an advance than they had been in 1897. The Hague Court had been established, and many arbitrations between Powers, some of great importance, had followed. Once more, in December last, and on a more important occasion, the President spoke plainly:

"If now we can negotiate and put through a positive agreement with some great nation to abide by the adjudication of an international arbitral court in every issue which cannot be settled by negotiations, no matter what it involves, whether honor, territory or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish as between them the same system of due process of law that exists between individuals under a government."

For such an agreement he believed the United States was now ready. This was a challenge to Great Britain, and Great Britain now accepts the challenge.

Sir Edward Grey is British Foreign Secretary. He speaks for the British Government, and he said in a late speech in Parliament:

"Such a statement ought not to go without response. We should be delighted to have such a proposal made to us. We should feel that it was something so momentous and so far-reaching in its possible consequences that it would require not only the signature of both Governments, but the deliberate and decided sanction of Parliament. That, I believe, would be given."

His declaration that the British Government would accept such a treaty, which excepted nothing, was received with great applause. Even the Irish members did not object. Then followed Mr. Balfour, the head of the Conservative Opposition, and he, too, enthusiastically approved what Sir Edward Grey had offered, and even warmer cheers were sounded from all over the House. Great Britain consents, and she now sends back the challenge and tells us to move forward.

And we do move forward. Secretary Knox and Ambassador Bryce are at work on the formulation of such a treaty, which will except nothing, however "vital," however much a matter of "national honor." It will provide for the easiest and quickest arbitration of all difficulties that may arise; and we believe the Senate will approve it. The new Senate will be quite as favorable as the old. We do not believe that the President expects another rebuff. He has doubtless sounded the leaders of both parties, and he knows that he has the great American people behind him. We shall, in a few weeks, so far as assured and solemn mutual pledges can go, have settled that there shall never be war between the United States and Great Britain. That will be an epoch in human civilization, for these two nations lead the world.

And what is thus done, other nations will be willing to do. We are assured that across the Pacific Japan is ready and anxious to make such a treaty with us. That would end all chance of any great war in which we might be engaged. It would shut the mouths of all but the howling Hobsons. We shall then need no more navy, except for international police. And meanwhile France will be asking for such a treaty, and Germany will have to follow, and the European nations will be compelled by public opinion, and by the growing burdens of war in times of peace, to accept the example set by us.

May we not now, today, look forward to the time, not so very far distant, when the nations of the world will be freed from the heaviest burden upon them; when their energies shall no longer be wasted on the useless costs of war, but shall be devoted to the arts of peace; when there shall be no more national debts, no burdensome taxation, no international jealousies and fears, but all shall be friends in one great commonwealth of the world? May not the boys of this generation live to see it? What says the great political coronation Psalm attributed to King Solomon:

"In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.
There shall be abundance of grain in the earth upon the top of the mountains,
The fruit thereof shall shake like Lebanon;
And they of the city shall flourish like grass of the earth.
Amen and amen!"

May it not all be in our day?

Working with Other Societies.

SHOULD our sisters become members of the Women's Christian Temperance Union? This is a question that is disturbing prudent members in a few localities. There is no question about the propriety of associating, in a limited way, with the people who are working hard to promote the cause of temperance, but many of the moral, and even religious, societies have, in their entertainments, performances in which our members can not consistently engage. Should brethren and sisters become members of such societies, and take part in their questionable entertainments? Here is where the real trouble comes in. There can be no question about the good that some temperance societies are doing. For their work, in the interest of humanity, we have nothing but praises. But these are days of entertainments of various sorts, and it is practically impossible for our members to become associated with these outside societies, and not be called upon to engage in some things wholly unbecoming their religious profession. The more careful part of our brethren and sisters have seen this danger for generations, and for that reason have advised that members, in helping to carry forward any good work or reform, stand aloof from influences that are likely to lead to the compromising of our religious principles. This we can do without interfering with the good that others are doing, or discouraging them in their well-meant efforts.

The Country Church.

UNDER the heading, "The Country Church Problem," a writer is urging the different religious bodies in the rural districts to unite their efforts, have but one place of worship and employ but one pastor for each community. In this way he thinks the country churches could secure pastors that would measure up to the preachers employed in cities. On the face of it, the idea is a splendid one, but in what way are those churches to unite, and then, what kind of a preacher are they to employ? Are the churches to unite on the whole Gospel, and then secure the services of a pastor who will consent to preach only half of the Gospel? Are our people to unite with those who reject a good part of the Gospel, accept their idea of religion and then listen to a minister Sunday after Sunday, who shuns to declare the whole counsel of God? That is just what this country movement means. It does not contemplate uniting the churches on a gospel basis. If it did, we should certainly urge our people to encourage it in every possible way. It simply means to unite the churches in the rural sections on as little Gospel as possible; and, should our people enter into the movement, they will soon be swallowed up with the other denominations. Then we will need another Alexander Mack again to reorganize the church of Jesus Christ on the New Testament basis. Our people would better stand by each other, and their gospel principles, and show the other denominations what kind of a religion is needed in the country. Our forefathers did this years ago, and made a success of it.

The Preacher on Horseback.

ONE of our preachers, who has been kept so busy preaching the Gospel and looking after church work, that he finds no time to criticise the methods of those who served before him, writes that he practically grew up on horseback, and we presume that he feels about as comfortable on his trusty horse as some others do in a nicely-furnished Pullman. We may say all we please about improved methods, but we shall have to experiment quite a while before we find a method of reaching more people with the Gospel than did the faithful ministers who grew up on horseback. On their faithful animals they could climb the mountains or cross the plains. They feared neither heat nor cold, and it made little difference to them whether the Mission Boards were prepared to meet their expenses or not. It took little to do them. They carried the Gospel right into the homes of the people, and in their rude meetinghouses preached sermons that were a marvel to their hearers. Men and women heard the earnest pleas, accepted Jesus as their Savior, and, in the act of obedience, were added to the believers. The horseback preachers converted people by the score, and seldom needed a protracted meeting to gather them into the fold. They came when they were convicted, and baptism often occurred every few weeks the year round. Their method was a success, and the large churches they established remain as monuments of their faithful and intelligent efforts. They deserve our praise, but not our censure. We need not criticise their methods, but we will be wise indeed, if, by our improved ways of doing things, we gather more people into the fold than have been placed to the credit of these faithful horseback ministers of the Gospel.

At the Grave of the Unconverted.

A MINISTER in one of the eastern cities is convinced that most preachers compromise their Christian principles at the graves of the unconverted. He thinks that, after a man has defied God all the years of his life, and died in open rebellion to his Maker, he is not entitled to the special honor bestowed upon such on funeral occasions. Speaking of the ungodly and workers of iniquity he says: "I ask every one who still has a spark of conscience in him, Ought such a man to have a Christian burial? Ought we to open the doors to such a person, who refused to enter them when alive? Shall we confess that we look forward to his resurrection into everlasting life? Is not that denying the faith, denying Christ as the only hope of salvation? Do we not know that God says: 'Blessed are the dead who die in the Lord'? Shall we alter or change this? Let us remember that God said: 'Be not deceived, God is not mocked.' It is just this gross denial of faith, at the graves of the ungodly, that causes men to become indifferent in religious matters. Christianity is, therefore, laid bare to open ridicule. Men will ask, 'Why should I run to church?' When I die they can easily get a preacher who will bury me for ten dollars, and will preach as fine a sermon as he does for those who constantly go to church."

Fasting.

A DEVOUT sister wishes to know why all of our members do not more fully live up to the New Testament requirements regarding fasting. So far as we recall, there are no special New Testament demands enjoining fasting, but there are not a few scriptures in which the duty of fasting, under conditions, is implied. A mere hint is sufficient for the earnest saints who meditate on the Law of the Lord day and night, and for that reason a number of brethren and sisters fast, and some of them have their regular fast days. It is said that Bro. Quinter, one of our most devout elders, fasted every Friday. The General Conference has set apart the Annual Meeting Sunday as a fast day. The fast was observed by hundreds last year and the year before. Some of them omitted one meal, while not a few ate nothing during the entire day. Thousands paid no attention to the fast. This, of course, was regretted by those who had insisted on the Conference adopting a fast day. We suggest that it would be good to have a sermon on the importance of fasting preached in all congregations. This might be done before the Annual Meeting. Then it would be well for each member of the church to set apart certain times for fasting and prayer.

The Preacher's Home Invaded.

ONE of our self-sacrificing elders in the West, whose name we need not mention, tells how his home was invaded by members of his congregation. They came with smiles on their faces and well-filled baskets on their arms. Never before had he been blessed with such a fine supply of good things all at one time. Some who did not carry baskets brought sacks of flour, or a few sacks of potatoes. There were apples, beef, butter, and other things too numerous to mention. They did not forget to hand their minister and his wife a well-filled purse. After this there was some singing, some praying and some lovely speeches. It was all sunshine and love. The good people went their way, but it will be many a day before the earnest preacher and his good wife get done thinking of the blessings that came into their humble home on the evening referred to. Now the preacher prepares his sermons with more ease. He puts more work on them, and his people think that he can preach better than he could a year ago. All of this is the result of efforts upon the part of members who were not afraid of spoiling their preacher by showing some appreciation for what he was doing for them.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
E. M. Wolfe, ...Huntington, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...Dorrance, Kansas.

Address,
General Mission Board, Elgin, Ill.

SOUTHERN CALIFORNIA AND ARIZONA.

The Mission Board, as it now stands, after election of members, at District Meeting, held at Covina, March 23, 1911, is as follows: President, W. E. Trostle, R. D. 1, San Gabriel, Cal., 1914; Secretary, Geo. Hildebrand, Pasadena, Cal., 1916; Treasurer, J. A. Brubaker, Pomona, Cal., 1912; H. A. Whisler, Lordsburg, Cal., 1915; A. M. White, Glendora, Cal., 1913. H. Snell.
Covina, Cal., March 24.

WALNUT, INDIANA.

We met in council March 18, with Bro. John Dickey presiding. Sunday-school officers were elected. Bro. Fred Rohrer is our superintendent; Bro. Henry Rohrer, secretary. Ruth Luther Sweveland was chosen church treasurer. Bro. John Markley is to represent our church at Annual Conference; Bro. Levi Puterbaugh, alternate. We decided to have our love feast May 13, beginning at 6 P. M. Bro. Otho Winger, of North Manchester, Ind., is to preach at our harvest meeting, which will be in August. The church has awakened to her opportunity and duty in helping to banish the soul-destroying liquor business from this fair land of ours, and manifested their zeal by electing a local committee which is as follows: Brethren Howard Dickey, John Hoffman and Sister Susan Puterbaugh. The Sunday following Bro. Levi Puterbaugh, Secretary of our District Committee, preached a temperance sermon, after which a collection of $7.03 was taken for the temperance work of the church. Susan Puterbaugh.
Argos, Ind., March 20.

SOUTH ST. JOSEPH MISSION, MO.

We enjoyed a visit from Sister Sadie Miller, of India, who gave us inspiring lectures, last Sunday, at 11:30 A. M. and at 8 P. M.; also one on Monday, at 8 P. M., on the "Condition in India." The audiences listened very attentively and showed their appreciation of her talk by giving $6.50 for the World-Wide Mission Fund. The mothers' meeting, which meets every Wednesday afternoon, is doing much good for those who are in need of clothing. They make comforts, quilts and aprons to sell, and garments are made and donated to the poor from the proceeds of the sale of goods. It teaches mothers to make their own garments, and also teaches them to help one another. We are conducting a doctrinal course of study each Friday evening, which is very well attended and is very helpful to those who wish to know the truth of the Bible. Saturday afternoon is devoted to teaching the children how to sew. They are also taught to commit verses to memory from the Bible. We have four services each Lord's Day at the church, and one Sunday-school in a private home. Tuesday evening is our prayer meeting. No one can realize how busy mission workers are until they come and see and attend to them in themselves. When cleaning house this spring, don't forget to send us what you do not need. E. N. Huffman.
502 Kentucky St., St. Joseph, Mo., March 24.

AHWA, INDIA.

Our cool days are over and already we have had some days and nights that made us wonder how to keep cool.

Feb. 19 our hearts were made glad by seeing another child of these forests born into the kingdom. These tender lambs need your prayers and help.

Last week we had the good fortune to have with us Bro. Souders. It does us good to associate with brethren fresh from home, and we pray that they, too, may gain something that may be helpful to the dear home church.

Bro. Pittinger went out with Bro. Souders to attend our District Meeting at Vulli, so Angeline and I are alone, and yet not alone.

The people from all over this forest are gathered about Ahwa now. They came to pay to the Government their yearly tax. Each day from fifty to seventy-five come to us for medicines, and to ask favors of various kinds. Some come merely to see.

Through the kindness of a friend we have, in our home, a roller organ. This is a great wonder to these people. Ignorant as they are, they like music. We find this an avenue to their hearts.

They camp under the trees near us and all night long they keep up a commotion. How we wish we might wipe liquor from off the face of the earth! Surely, in God's own time, these who are now slaves will become free in Christ Jesus.

We are expecting another native Christian family to join us soon, in this great work. Surely the harvest is great and the workers few.

The Lord blesses us daily and gives us good health. Our native brethren and sisters, with us here, have fairly good health, too, at this time. Some of them suffer almost constantly with fever. It appears to be harder on them, physically and otherwise, to leave their native district and come with us into the jungle, than it is on us to leave America. Those who are our helpers need your prayers, and truly the needy people, among whom we live, do need your prayers and sympathies.

The brightest boy in our schools now reads in the fourth book. Among all his ancesters not one could read a word. We have bright hopes for him. May the Lord make him a great power among his own people. In our prayer! Florence Baker Pittinger.
Ahwa, Dang Forests, March 1.

CLEAR CREEK CHURCH, IND.

I came to this congregation when I was twenty years of age, being then in the ministry. I was ordained to the full ministry by Elders R. H. Miller and Samuel Murray. Two years later I was placed in charge of the congregation, having the oversight for twenty-nine years.

Being in the evangelistic work six or seven months out of the year, I have been made to feel that I am not doing the work justice as elder in charge. Then, too, a change of shepherds often brings about a better condition among the flock; hence I have turned over the work to others.

I have often felt, in traveling among the churches, that many elders fail to see that a change in the eldership would be very beneficial to the church at large, as well as their resignation simply to test their strength in the congregation, but to their surprise it was accepted.

But I started out to speak of one thing in the Clear Creek church that I have failed to see, and this one thing prompted me to write this article, thinking that it might be an incentive to others to do likewise. In the thirty families of the church practically all of the children who are old enough are members of the church. There is not a son or a daughter outside of the church, except two. We have made a special effort along this line, and we have therefore been able to receive these boys and girls at about the age of twelve years. As a matter of course, our membership is largely composed of young people.

In the years that have followed we have succeeded, by the help of aojoining churches, in establishing a good, strong church in the city of Huntington, which territory at one time belonged to the Clear Creek church. A large part of the membership, now located in Ft. Wayne, also moved there from the Clear Creek church.

I am now closing up a series of meetings in the Prairie Creek church,—my sixth series for this winter. May the Lord bless the work and the workers!

Dorsey Hodgden.
R. D. 1, Box 155, Huntington, Ind., March 22.

MOUNT MORRIS COLLEGE, ILL.

The year has been passing pleasantly, and quickly too. Along with it there have come many things to make the work more pleasant than it would otherwise have been.

The series of meetings by Bro. O. F. Shaw, one of our former students and graduates, was a refreshing indeed. The old Gospel was preached in its old-time power, with good results.

During the winter Eld. D. L. Miller gave a series of eight lectures concerning his travels. The proceeds of these lectures were donated to the college for its various needs. In addition he also presented the school with his large stereopticon that cost him over $200. This will be used for class and lecture purposes, and will prove quite a help along the different lines of instruction.

Bro. C. H. Keltner, who has charge of the Department of Agriculture and Chemistry, is having a very large class in agriculture. He is building up that department and will continue to stay with us. Bro. S. H. Sherfy, who has charge of the Department of Biology, has been pushing that work splendidly and will also stay with us next year.

One of the mainstays of the college, for many past years, has been the fact that the management comprises enough permanent members to give stability to the school from year to year. President J. E. Miller is at the head of the Department of Latin and Greek; Professor Culler, the Department of English and Philosophy; Professor Sherrick, the Department of Modern Languages and Education; Professor Emmert is the Dean of the Bible Department; Professor Hendrickson is at the head of the Department of History. Bro. L. S. Shively, who has been with us for three years, at the head of the Department of Mathematics, will become a member of the management at the beginning of next year. With six men who are sure to remain from year to year, the students know what they may expect, and the trustees are relieved of a great deal of anxiety.

President Miller and wife expect to spend the summer abroad, leaving immediately after commencement. Because of this it is necessary for him to make the arrangements for the summer work earlier than otherwise, and he would be glad for the churches, who are planning to have some one from the school to stop with them during the summer, or who may wish some one to conduct a series of meetings, to write early, so that he may make the arrangements for them before leaving. We have a number of young ministers in the school who will do splendid work either in the missionary or evangelistic field during the summer. V. Grace Neher.
March 20.

IMPORTANT NOTICE.

To District Temperance Committees and to All Other Temperance Workers.

In the Annual Meeting Minutes for 1907 will be found the beginning of the organized activity of our people in the modern temperance world. The Minutes for 1908 provide for a permanent General Temperance Committee. In said Minutes and in the circular letter of the General Committee, dated Feb. 8, 1911, will be found an outline, in embryo, of the duties and responsibilities of said Committee. Realizing that this Committee would need funds to carry on their work, the General Conference of 1909 readily sanctioned and adopted the Committee's plan for raising funds. Moreover, the General Committee has tried to point out, to a degree, the duties and responsibilities of the various District Temperance Committees, some of which, however, have apparently stood in no need of any such information, for they had been splendidly active long before the circular letter from the General Committee appeared.

Some of these active District Committees having felt the need of funds, have gone to work and raised money without advice, and without interfering with the plan of the General Conference, for the General Committee. Certainly it is the privilege of each District Committee to go to their District Meeting with a plan for raising funds, even as did the General Committee to the General Conference, and with confidence expect to be favorably heard. This, it was hoped and believed, all would do. However, the General Committee has decided upon

A Cooperative Plan

which, they believe, will not only appeal to all the workers but which will result in the common good of all concerned. The plan is as follows:

1. Let all the elders, ministers, members of the District Committees, Sunday-school superintendents, and other temperance workers, in each District **unite to carry out the decision of the General Conference,** referred to above, which is as follows:

(a) That special collections be taken quarterly on Temperence Lesson Sundays in all our Sunday-schools.

(b) That Temperance Sermons be preached annually in all the local churchhouses in the various congregations, at which times the offering be received.

(c) That at all Local and District Temperance Meetings special offerings be received.

(d) That all these offerings be sent to the Treasurer of the General Temperance Committee, P. J. Blough, Hooversville, Pa.

2. In State Districts where this is done the General Committee purposes to answer all pleas of any District Temperance Committee for needed funds to carry on their work, to the extent of one-half the proceeds from said District.

It is evident that this plan which will go into effect April 1, 1911, will require much more book keeping on the part of the General Treasurer, for whom the Committee now appeals to bear with it in all cases, where funds are forwarded to him, it be clearly stated from which State District the offering comes, in order that proper credit be given.

The General Committee is hopeful that this generous arrangement will not only appeal to all the temperance workers in the Brotherhood but that all will work together to make it a success for all the Committees, both District and General. The District Committees are specially urged to popularize this plan, and to see that it becomes effective in all parts of each and every State District. Shall we not hope and pray that this cooperation will stimulate us all to further activity, and to sympathetic and systematic cooperation along all lines? If so, the service of all will be more effective and joyful, and God will use us in notable ways in the building up of his kingdom and in the overthrow of the strongholds of Satan.

By order of the General Temperance Committee
W. M. Howe, Secretary.
1012 Bedford St., Johnstown, Pa., March 25.

THAT TOBACCO PARABLE.

In answer to many inquiries from District Temperance Committees and others, who desire to help spread this well-written tobacco tract, we will say that same may now be had at following prices: 10 cents per dozen; 30 cents for 50; 45 cents per hundred; $1.50 for 500; $2.25 for 1000. Sent by mail or express prepaid by the undersigned. W. M. Howe.
1012 Bedford St., Johnstown, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Black Fish.—On account of bad weather, last Saturday, our meeting at this place was postponed, as our minister could not get here, but he will be with us in April. We will be glad to have him with us again, as we believe our few meetings we have had were a great benefit to those who have attended. We long to see the time when there will be a great harvest here for the Lord, and that the reapers will be many.—Dora Sloniker, Box 10, Widner, Ark., March 24.

CALIFORNIA.

Chico.—Our church met in council March 24. Our elder, Bro. Forney, presided. We held our meeting a little before the time on account of our revival meetings, which we expect to hold soon. Three letters were received.—Bertha G. Kerr, Chico, Cal., March 25.

Glendora.—Our church met in quarterly council March 18. Three queries were sent to District Meeting. We decided to hold our love feast May 13, beginning at 5 P. M. Bro. Wm. Lampin is holding a very interesting series of meetings. He is giving us some excellent sermons. Two young men have come out on the Lord's side and others are counting the cost.—Mary White, Glendora, Cal., March 26.

Long Beach church met in council the evening of March 17. Our elder, W. E. Trostle, presided. Two letters of membership were read, and two were granted. Two delegates were elected to District Meeting. Bro. Clark M. Heckman was chosen as Sunday-school superintendent for the coming quarter. The church was much pleased to hear that the committee on securing a pastor for this congregation has arranged for Bro. A. L. B. Martin, of Harrisburg, Pa., to take up the work sometime in April. On last Sunday Bro. J. P. Dickey, of Lordsburg, gave us two excellent sermons. Next Sunday Eld. J. S. Snively is to conduct a meeting especially for the children.—J. M. Shively, Long Beach, Cal., March 20.

Lordsburg.—We met in council last Thursday evening at 7:30. Our elder, Bro. E. Forney, opened the meetings, and then called his assistant elder, Bro. W. F. England, to the chair. A great deal of business was transacted speedily and satisfactorily. Eld. W. F. England and Bro. J. P. Dickey were elected delegates to District Meeting; Brethren C. H. Yoder and I. V. Funderburg, alternates.—Grace Hileman Miller, Lordsburg, Cal., March 23.

Patterson.—The attendance at our services here is still on the increase, ranging from twenty-five to thirty-five at Sunday-school and preaching. There are also quite a few young people with us and we have arranged to meet each alternate Sunday, to spend one-half hour in song services, and one-half hour in Bible reading and study. Yesterday we had a temperance lesson. Our collection for our school of thirty was $1.45. The spirit of temperance prevailed. We decided to send the amount to the Temperance Committee of Northern California, our Home District. We ask any one to come and help us in this great work. Our attendance at preaching services last evening was thirty-seven. The interest is growing. Our little tent looked as though it was about full. Pray for us that the good work may go on until we have to get a larger place in which to hold our services.—W. F. Haynes, Patterson, Cal., March 20.

South Los Angeles.—We met in council March 10, with our pastor, Bro. Wm. H. Wertenbaker, presiding. Our elder, Bro. Wm. Trostle, was absent. We elected Brethren Wm. H. Wertenbaker and Asa Trostle as our delegates to District Meeting. We also sent two queries to the District Meeting. We decided to have our love feast May 14. The increase in the attendance of our Sunday-school at the Mission, corner of Sixty-first and Wall Streets, is very encouraging, and we hope much good will be done there. Bro. N. J. Brubaker has charge of the Sunday-school. He also conducts preaching services on Sunday evening. This is a new field and we feel there is a great opportunity for doing much good. We expect to hold revival meetings at the mission in a couple of weeks. We hope to enlighten the people along the line of our belief and doctrine.—Clara B. Custer, 1236 East Forty-sixth Street, Los Angeles, Cal., March 25.

Tropico church met in council March 18, with our elder, Bro. Wm. Stutsman, presiding. Brethren S. S. Garst and Wm. Stutsman were chosen to represent us at District Meeting. We will also represent at Annual Meeting. Bro. M. M. Eshelman is our delegate; Bro. S. S. Garst alternate. Three papers were sent to District Meeting. Since our last report two have been received by letter and we hear of others who are coming among us.—Lucinda Stutsman, Corner Third Street and Sinclair Avenue, Glendale, Cal., March 27.

COLORADO.

Prowers church met in council March 24. Our elder, Bro. Homer Ullom, presided. Three letters were received. We now have three ministers since Bro. Albert Ellenberger and family have located here. Sister Lulu Ullom is our Sunday-school superintendent. We are very anxious for a churchhouse, as our services, so far, have been held in a schoolhouse. The church decided to build a house of worship this summer or fall, to be located in Wiley. Wiley is located in the midst of a large scope of a very fertile, irrigated country on the new Arkansas Valley R. R., which makes this a splendid location for our people who wish to try this healthful climate. We welcome them here.—Laura V. Ullom, Lamar, Colo., March 27.

Mount Garfield.—March 25 our church met in council, with Eld. Salem Beery presiding, in the absence of our elder, Bro. W. A. Rose. Two letters of membership were read. Bro. A. G. Rust, a young minister, has come among us, for which we praise God, as our ministers are getting up in years and need the help of young men. One letter was received some time ago, making three since our last report. We are expecting Bro. Berkebile and wife, of Denver, Colo., to give us some lectures on India, some time next month.—Clara Clark, R. D. 1, Palisade, Colo., March 27.

Smith Fork church met in council March 25, Eld. N. F. Brubaker, of Fruita, Colo., presiding. Bro. W. A. Ross, of Palisade, Colo., was sent by the District to advance the writer to the full degree of the ministry, which was duly attended to. An election for a minister resulted in the choice of Brethren Ruda A. Saylor and Daniel Eikenberry. Brother and Sister Saylor were installed. Bro. Eikenberry not being present, his installation was deferred. Bro. N. F. Brubaker was chosen as our elder for one year; Bro. J. G. Dove, clerk; Bro. L. W. Howell, Messenger agent; Bro. Ruda A. Saylor, church correspondent. We had a most enjoyable and profitable meeting.—Geo. A. Dove, Hotchkiss, Colo., March 27.

FLORIDA.

Dania.—We are located at Dania, Fla., for the benefit of our health. We have a mild climate and a beautiful place to spend the winter. We find but few members in this part of Florida. There is a large field here, but few workers. We crave the prayers of the brethren and sisters in our behalf.—Sister Clay Dillon, Dania, Fla., March 27.

IDAHO.

Weiser.—Our church met in council March 18. Our elder, Bro. L. H. Eby, and Bro. Coffman were with us. Bro. Coffman presided. Five letters of membership were received. We held an election for a deacon. The lot fell on Bro. D. H. Holl. He was not installed, as his wife was not present. We expect to have an Easter program. Bro. S. L. Burger was elected trustee.—Sarah A. Burger, Box 477, Weiser, Idaho, March 23.

ILLINOIS.

Dixon.—We met in council March 13. Eld. Olin F. Shaw presided. He will also represent us at Annual Meeting. We decided to hold our love feast May 7, at 7:15 P. M., to be preceded by a series of meetings. Bro. J. G. Royer is to conduct the meetings. The following church officers were elected: Bro. S. Forney, Sunday-school superintendent; Bro. C. B. Boyd, church clerk; Bro. W. W. Lehman, trustee; the writer, church correspondent; Sister Bessie Dickey, president of the Christian Workers' Meeting; Sister Lulu Moats, secretary.—Emma Boyd, 108 Harrison Ave., Dixon, Ill., March 27.

Mount Vernon.—We met in council March 25. Bro. Daniel Ulery presided. It was decided to change the name of our church to Pleasant Grove. Bro. J. M. Angle was chosen as our delegate to Annual Meeting; Bro. M. D. Hershey, alternate. We decided to begin our Christian Workers' Meetings April 2, and hold meetings every Sunday evening. The writer was chosen superintendent.—Robert C. Wells, Sheller, Ill., March 27.

Panther Creek.—This church met in council March 18, with our elder, Bro. J. H. Baker, in charge. Quite an amount of business came before the meeting, which was disposed of in a satisfactory manner. Bro. J. H. Baker was chosen as delegate to Annual Conference; Bro. R. C. Bryant, alternate. New Sunday-school officers were elected for the year, with Bro. J. E. McCauley as superintendent; Sister Lottie Kindig, secretary; the writer, correspondent. Bro. J. W. Switzer and wife are back with us again from Mount Morris. We decided to hold a love feast May 19, at 5 P. M. A minister will be secured to hold a series of meetings in the fall, sometime during the latter part of September or the beginning of October.—Elsie Noffsinger, Benson, Ill., March 20.

Polo.—The Mission Board of Northern Illinois and Wisconsin held a short meeting March 25. Only a few items of business came before the Board. It required considerable time, thought and correspondence. We have at present six workers (not counting wives) giving all their time to the work. We are also rendering assistance to four other places, where workers are giving part or all of their time to the Lord's work. New fields are opening. We hope to begin work in one or two new places this year.—John Heckman, Polo, Ill., March 27.

Shannon.—Our church met in council March 25, with Eld. R. Rowland presiding. Very little business came before the meeting. Bro. Baum was chosen delegate to Annual Meeting. Our home department has been started again with nine members.—Etta Kreider, Shannon, Ill., March 29.

Sugar Creek.—March 18 we met in council. While our membership is small, yet the members were nearly all present. Bro. Chas. Gibson and wife were with us for the last time as our presiding elder. Bro. James Masterson now has charge of the congregation. Although he is young in the work, we feel that he will be a good shepherd. Four letters of membership were received, and two letters were granted. Sunday-school officers were elected for the next term. A local temperance committee of two was appointed. Bro. John Miller will be our delegate to Annual Conference. March 19 Bro. Chas. Gibson gave us a good temperance talk. He is one of our District Committee in this work, and is preparing to do his duty well.—Anna E. B. Shearer, Auburn, Ill., March 20.

INDIANA.

Bachelor Run.—Bro. C. E. Smith, of Red Cloud, Nebr., has promised to help in a series of meetings at the house in town, about the first of September. Bro. J. W. Norris, of Landess, Ind., is expected to conduct meetings at the country house, immediately after our District Meeting, which will be about the middle of October.—Mattie Welty, Flora, Ind., March 28.

Camp Creek.—Our church met in council March 8, with our elder, Bro. John W. Shively, present. A collection of $15.25 was taken. We decided to have our love feast June 16. We also decided to have Bro. Eli Heestand conduct our protracted meetings next fall, if he can be had. Bro. John W. Shively is to see to this matter.—W. E. Shively, Bourbon, Ind., March 24.

Middle Fork church met in council March 25, with Eld. J. H. Wright, in charge. One letter was received and one was granted. A temperance committee, consisting of Brethren Netter, Jesse Beydler and D. D. Hufford, was appointed. The time of our Sunday-school was changed from 9:15 to 9 A. M. sharp, and services at the country house from 10 A. M. to 11 A. M. Bro. J. H. Wright was elected as delegate to Annual Meeting; Bro. Frank Replogle, alternate. Bro. Wright will be retained as elder another year. Our love feast will be held at the country house May 27, at 6 P. M.—Florence Replogle, Owasco, Ind., March 28.

Portland church met in council March 4, Eld. Byerly being present. Eld. Hatcher presided. Bro. D. Hummer and wife, and Bro. and Sister Miller, from the Camden church, were present. The instruction and attendance were good. A collection was taken for the purpose of placing the Gospel Messenger in the public library in town. Our love feast will be held Sept. 9.—Elizabeth Grafmiller, Portland, Ind., March 22.

Request.—We, the Trustees of Manchester College, urge the churches in Indiana and Ohio to coöperate with us in making the annual Special Bible Term, Jan. 8 to 19, next, a success. We ask that the churches arrange their series of meetings so as not to conflict with this Special Bible Term, and that they encourage their ministers and Sunday-school teachers to attend. Brethren H. C. Early, S. S. Blough, and others, will assist in that meeting.—L. W. Teeter, Secretary, Hagerstown, Ind., March 29.

Rock Run.—Our church met in council March 25. Bro. John Weaver presided. Five letters were granted. Bro. I. L. Berkey is our delegate to Annual Meeting; Bro. N. B. Heeter, alternate. We decided to hold our love feast May 20.—Jennie Martin, R. D. 10, Goshen, Ind., March 28.

Tippecanoe church met in council. Our elder, Bro. Manly Deeter, presided. The church visit was reported. The church was found to be in good working order. We also appointed a temperance committee. We decided to hold our love feast May 20, at 6:30 P. M.—Josiah Garber, R. D. 3, Syracuse, Ind., March 23.

Upper Fall Creek.—We met in council at the old church last Saturday. Three letters of membership were received and four were granted. Bro. Howard Martin is again with us and preached for us at Middletown the third Sunday. He takes the place of Bro. Pannell as superintendent of the Old People's Home. Bro. Pannell and wife have returned to Virginia, their former home. We were sorry to give them up, as they were a great help to us in the church. He was an able speaker and did much good while with us. Bro. Henry Fadely is our delegate to Annual Meeting. Bro. Martin was elected as superintendent of the Sunday-school. As Bro. David Miller could not be with us on account of preaching a funeral, Bro. Hoover was moderator.—Florida J. E. Green, Middletown, Ind., March 27.

IOWA.

Albia.—Bro. Abraham Wolf, of Udell, Iowa, has held nine meetings for us in South Albia, at different times, for the last two months. During these meetings there have been five conversions, and there are prospects for more.—G. W. Martin, Albia, Iowa, March 28.

Iowa River.—Bro. F. M. Wheeler has returned from his visit through the West. He gave us a fine sermon on Sunday morning. We are glad to have him with us again. Bro. Goughnour, of Ankeny, Iowa, filled his place while he was gone. He gave us some splendid lectures about his visit to Jerusalem, and also preached good sermons. We will miss him greatly. Our church met in council March 23, with Bro. Wheeler as moderator. Considerable business came before the meeting. Bro. Wheeler was chosen as our delegate to Annual Meeting; Sister Wheeler, alternate. Our love feast will be held May 20, at 2:30 P. M.—Laura L. Hoffert, Marshalltown, Iowa, March 25.

Libertyville.—Our church met in council March 25, with Eld. W. N. Glotfelty in charge. One letter was granted. We will hold our love feast May 20. Sister Rosa Glotfelty was elected as our delegate to Annual Meeting. Bro. Geo. Peebler was elected treasurer; Bro. J. A. Wolf, clerk; the writer, church correspondent.—H. B. Johnston, R. D. 3, Batavia, Iowa, March 27.

KANSAS.

Abilene church met in council March 25, at the Holland house. Our elder, Bro. Geo. Manon, presided. Four letters were granted, and four letters have been received since our last report. Bro. C. A. Shank was chosen to represent us at Annual Meeting. Bro. Manon asked for an assistant elder. His request was granted, and his assistant will be chosen at our next council. The time for holding our council meetings was changed from the first Saturday of each quarter to the first Thursday. We expect Bro. F. E. McCune to be with us, spending a week each at the Holland and Navarre houses during the month of April, in the interest of Sunday-school and mission work. We also expect Bro. Berkebile, missionary from India, to be with us some time before Annual Meeting, to give us some talks on foreign mission work. Bro. A. C. Daggett has been secured to hold a series of meetings at the Navarre house, to commence Oct. 28.—W. A. Mourer, Elmo, Kans., March 25.

Burr Oak church convened in council March 25, with Bro. Ezra George presiding. Our love feast will be held May 13, at 2 P. M. We decided to meet on the Fourth of July, and a committee was chosen to arrange a program for the occasion. A temperance committee was also chosen. Bro. Ezra George will represent us at Annual Meeting.—Emma J. Modlin, Burr Oak, Kans., March 25.

Eden Valley church met in council March 18, with our elder, Bro. G. W. Weddle, in charge. Our love feast will be held May 6, at 6 P. M. Nothing save the regular routine of business came before the meeting.—O. O. John, St. John, Kans., March 28.

Fredonia church met in council March 25. Our elder, Bro. E. E. Joyce, presided. It was decided to hold a love feast May 13, to be preceded by a series of meetings. We have also decided to have a city missionary, and a committee was appointed to put it into effect. The Altoona brethren and sisters asked to be formed into a separate congregation as the Altoona church. Their request was granted and they will be organized in the near future.—A. K. Sell, R. D. 2, Box 53, Fredonia, Kans., March 25.

Monitor church met in council Saturday afternoon, March 25, with Eld. J. J. Yoder presiding. Regular business was disposed of. Two members were received by letter, and one letter was granted. We decided to hold our love feast May 13, and to hold a series of meetings in May, if a minister can be secured. Bro. W. H. Yoder was elected delegate to Annual Meeting, and Bro. M. J. Mishler, alternate.—Emma T. Stutzman, Conway, Kans., March 27.

Ottawa church met in council March 24. Our elder, Bro. P. E. Whitmer, presided. Two members were received by letter. Bro. W. B. Devilbiss was chosen as delegate to Annual Meeting. We decided to have our love feast June 10. We expect Bro. R. A. Yoder to conduct a series of meetings for us in October. Two weeks ago we organized a teacher-training class, which will meet every Sunday at 3 P. M.—Olive M. Wheeler, 722 Olive St., Ottawa, Kans., March 25.

Pleasant View.—Our council was held March 25. Bro. A. F. Miller presided. He will also represent us at the Annual Conference; Sister Minnie Rexroad, alternate. We will hold our love feast April 29, at 2 P. M. It was decided to hold a series of meetings sometime after Oct. 1. Brethren Bruce Miller and Wilmer Keedy were selected to procure an evangelist. Since our last quarterly council four letters were granted. The last quarter of our Sunday-school work has been very satisfactory, and our superintendent is doing his best to make the school still better. Heretofore we voted for officers by ballot alone, which made the votes quite scattered. Hereafter we shall nominate and then ballot, which, we think, will be more satisfactory. The proposition of buying an old church building for use at the Hutchinson Mission was tabled, so it will be a new churchhouse or none at all. The solicitors' lists are being added to gradually. We hope that the time is not far off when a house will be dedicated at the above-named place.—Wilmer Keedy, R. D. 1, Darlow, Kans., March 27

Salem church met in council March 11. Our elder, Bro. L. E. Fahrney, presided. Considerable business came before the meeting. Church officers for the coming year were elected as follows: Bro. L. E. Fahrney, elder; Bro. John Lolling, clerk; the writer, Messenger correspondent. We decided to hold our love feast May 6, at 2 P. M. Sunday-school officers were also elected. The writer was chosen superintendent. Our elder will represent us at Annual Meeting. We granted two letters. We also arranged for a series of meetings, to be held next fall, by Bro. J. Funk, of Wichita, Kans. Bro. Funk preached one sermon for us in the interest of Home Missions, after which he got pledges of over $200 for mission work. Thus the good work is moving along.—Josephine McGonigle, Nickerson, Kans., March 19.

Topeka church held her quarterly meeting March 25. The attendance was better than we have had for some time. We were pleased to have Brethren Brammell and Tigner, of Ozawkie, Kans., with us. Bro. F. E. McCune, who is visiting the churches in the District, in the interest of the Sunday-school work, was with us during the last week. We always appreciate his coming, for he always has rich things in store for us. Bro. Poister was elected as our delegate to Annual Meeting.—Eva Symmes, Oakland, Kans., March 27.

Uniontown.—Our church met in council March 25, with our elder, Bro. Ruff, presiding. The following church officers were elected for one year: Sister Mabel Moore, clerk; Bro. M. L. Richard, treasurer; Sister Annie Richard, Messenger agent and correspondent; Bro. Ruff, elder. Bro. A. C. Buck is our Sunday-school superintendent for the next six months; Bro. Bert Ruthrauff, secretary-treasurer; Sister Pauline Mobery, chorister. The proceeds from the dimes which the children invested last spring amounted to $3.75, which was sent to the Sunday-school Extension Fund in Chicago. The school rendered a temperance program on Sunday evening, consisting of songs, recitations and readings.—Annie Richard, Uniontown, Kans., March 28.

Victor church met in council March 11. Our committee on securing an evangelist reported that they had secured Bro. J. E. Jarboe, of Red Cloud, Nebr. Our meetings will begin April 2. Our love feast will be held April 15, at 10:30 A. M. Sister Eva Dees was elected president of our Christian Workers' Band, to fill a vacancy. Our temperance committee is made up as follows: Bro. A. E. Thompson, Bro. Pear Gutherie and Sister Dees. The writer was chosen delegate to Annual Meeting.—A. C. Daggett, Covert, Kans., March 28.

Walton church met in council March 25, with Bro. J. A. Thomas presiding. Three letters of membership were received. Bro. J. A. Thomas was reëlected elder for another year. Bro. Harry Myers was chosen church correspondent. Our Sunday-school was reorganized for the year by reelecting Sister Sadie Thomas as superintendent. The school is growing in interest and attendance. A committee was appointed to secure a minister to conduct a series of meetings this fall.—Alice M. Will, Walton, Kans., March 28.

MARYLAND.

Locust Grove.—We met in council March 18. Eld. A. P. Snader presided. Two letters were granted. We decided to begin a series of meetings April 23. Brethren J. O. Wilhide and D. Klein were chosen as delegates to District Meeting. We also elected a local temperance committee, consisting of three brethren. We will hold our love feast Oct. 7, at 1:30 P. M.—Maggie E. Ecker, Mount Airy, Md., March 24.

Long Green Valley.—March 26 Eld. W. E. Rohp preached for us in the morning. At 2 P. M. we met for council. Eld. A. P. Snader presided. Brethren J. M. Priest and W. H. Stouffer are to represent us at the District Meeting. We also appointed a local temperance committee of four, consisting of chairman, president, secretary and treasurer. We decided that we will have our love feast June 17, at 1:30 P. M. As we met for Christian Workers' Meeting, which was followed by a sermon on "The Prayer Veil." Both the meeting and sermons were much appreciated. We decided to hold a quarterly council.—Ida M. Stevenson, Glenville, Pa., March 27.

Manor church met in council March 23, our elder, Bro. John F. Otto, presiding. Two letters of membership were granted. Our love feast will be held May 20 at 1:30 P. M. Bro. John Otto was chosen delegate to Annual Meeting, and Brethren Jos. Thomas and Wm. Grove Coffman, delegates to District Meeting. Bro. Charles Coffman was elected superintendent of the Manor Sunday-school. Bro. McClellan is to act as superintendent at the Dunnville Sunday-school.—M. Portia Rowland, Fairplay, March 27.

Piney Creek—Our church met in council March 11. Our elder, Bro. J. H. Utz, presided. A letter was read before the meeting and was disposed of satisfactorily. We reorganized our Sunday-school, to begin April 2. Bro. Chas. Hornbaker is our superintendent. Sisters Edward Stephenhaver and T. C. Ecker are our delegates to District Meeting. One was baptized, who has decided to unite with us. Eld. H. M. was suddenly taken ill with fever. This makes two since our last report. One letter of membership was granted.—M. E. Ecker, R. D. 2, Taneytown, Md., March 27.

MICHIGAN.

Crystal.—We have been enjoying a Bible school, which was conducted by Bro. J. Edson Ulery, of Onekama, Mich. Our church was much benefited and strengthened, and we made a start for the right. Several others were almost persuaded when the meetings closed.—Olive N. Lechner, Crystal, Mich., March 13.

Harlan.—We met in council March 26. In the absence of our elder, Bro. C. E. Deardorff presided. Bro. Jesse Hoover was chosen as delegate to Annual Meeting; I. P. Albright, alternate. One letter was received, and one was granted, leaving a total membership of 35.—Grace E. Messner, Lake Odessa, Mich., March 27.

MINNESOTA.

Winona Mission.—March 21 Bro. S. M. Pike, President of the Mission Board of Northern Iowa, Minnesota, and South Dakota, came to us. That same evening a fair-sized congregation met at the church for worship. Bro. Pike gave a splendid and very helpful talk on missions, after which some of the members gave short talks. At the close an invitation was given to receive one young girl by letter of recommendation, and expressed her desire to live a Christian life. Sunday evening of March 19 Bro. Pike preached, having our own baptistry put in yet, we were again compelled to go to the river in the city. The congregation had some baptizing to do that same evening, so when they were through, they came to us, one of their flock. Thus, in a short time the members were enabled to see the administration of the single and triune forms of baptism.—Martha Hilary Keller, 852 West Seventh St., Winona, Minn., March 24.

MISSOURI.

Cahool church met in council March 25. Our elder being absent, Bro. J. E. Harris presided. One letter of membership was granted. We decided to hold our love feast May 20, at the Union Church. Our Sunday-school and Christian Workers' Meeting are progressing nicely.—Sylvia M. Harris, Cahool, Mo., March 28.

MONTANA.

Gilford (Montana).—I went to the above-named place to hold a few meetings. I found six members there. One is a deacon. They are very anxious to have others locate with them. They have a church and two good houses to homesteads. For information write Bro. W. H. Meeks, formerly of Gilford, Mont., or Frank Good, Gilford, Mont.—Jacob Hoff, the place given above, enclosing stamp for reply.—D. F. Landis, R. D. 2, Box 167, Williston, N. Dak., March 25.

NEBRASKA.

Beatrice.—On Sunday evening the Christian Workers gave a stirring temperance program, and Brethren Harry M. Darnell and Lincoln, Nebr., State Attorney for the Anti-saloon League, gave us an address in our church. We deeply feel the loss of the absence of our members and friends immediately.—Alice Elsenbise, Beatrice, Nebr., March 28.

Hickory Grove.—Bro. C. Rodd, of Lincoln, began a series of meetings for us March 21, but on account of much sickness in the community we were obliged to close before the meetings March 26. We appreciated Bro. Rodd's efforts with us. We have been strengthened by his visit with us. We hope to have him with us again next fall to labor with us.—Katie E. Hoffert, Highline, Nebr., March 27.

Logan Grove.—We met in council March 16, at the home of Brother and Sister S. B. Andrews, with Bro. Levi Snell presiding. Bro. N. B. Nelson has moved to our church and will be our minister. The church relicted Bro. Snell as our elder for another year. Bro. Snell reported for our church treasurer, Sister Mary Henninger, clerk; the writer, correspondent to Messenger again. Sister Andrews, Chas. Hackenburg, called for the anointing service. It was attended to March 18 by Bro. Snell and Bro. N. B. Nelson.—Ingabes Andrews, Gandy, Nebr., March 23.

NORTH DAKOTA.

Berthold.—Our church met in council March 24. Our elder, Bro. D. Warren Beeghly, presiding. Considerable business came before the meeting. We reorganized our Sunday-school, with Sister Ollie Miller as superintendent. Bro. Beeghly is our church treasurer for one year; Sister Ailie Petry, clerk; the writer, correspondent to Annual Meeting; Eld. J. H. Petry, alternate.—F. J. Weimer, Berthold, N. Dak., March 28.

Kenmare.—Our last council meeting in this county was pleasantly adjusted. Bro. J. Harp will represent us at the Annual Meeting. Bro. A. Hutchison is to be with us in a series of meetings July 15. Our love feast will be July 29.—C. J. Michael, R. D. 2, Kenmare, N. Dak., March 25.

Perth.—Bro. J. Koolhof, of Cando, came to Perth March 4. He preached on Saturday evening and Sunday morning and evening. He was accompanied by his wife and daughter, who favored us with several songs. They sang both in English and in their native language. Bro. Koolhof met in council March 25. Our elder, Bro. J. H. Brubaker, presided. Four letters of membership were granted and seven were received. Our love feast was appointed for July 22, to begin at 2 P. M., at the North Star house. Bro. Michael Bischer will represent us at the District and Annual Meeting. M. J. Hoffman and Sister Lizzie Bischer were chosen as delegates to District Meeting; Sisters Mary Hoffman and Salome Fisher, delegates to District Sunday-school and Christian Workers' Meeting. A series of meetings will begin in our communion Aug. 26, at the North Star house. Sisters Mary Hoffman, Lizzie Bischer and Lillie Strietzel are the committee on program.—Ida C. Fisher, Perth, N. Dak., March 27.

OHIO.

Akron.—Our council was held March 4. On Sunday Bro. Wm. Bixler gave us a splendid sermon on "The Christian Home." Bro. Bixler is a returned missionary from India, our missionaries from India, were with us. The house was filled to overflowing, the weather was unpleasant. Renewed interest in feeling interest in the Sunday-school and the teacher-training class has been organized, to meet once each month, with Bro. Bixler as leader and teacher. The members here are greatly encouraged, since we are assured of our new pastor's interest in the Sunday-school. Much work already been done, preparatory to building.—Mrs. A. F. Shriver, Akron, Ohio, March 25.

Baker.—We met in council March 25, with Eld. D. D. Thomas in charge. Two letters of membership were granted to. We attended to the raising of money for District expenses and District Meeting. We are expecting to the new plan adopted at the last District Meeting. We are to have a series of District Meeting. Bro. G. A. Snider, who is moving from Lima into our congregation, was elected to serve as our elder.—Blanche Lentz, Lafayette, Ohio, March 29.

Donnels Creek church met in council March 18, Bro. Lawrence Prowant presiding. Bro. A. Brant was elected as Sunday-school superintendent. Bro. Lawrence Prowant was chosen as Messenger agent. The church decided to hold her communion Aug. 26, at 1:30 P. M. Bro. Jesse Hoover was already been done, preparatory to building.—Mrs. A. F. Shriver, Akron, Ohio, March 25.

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Donnels Creek church met in council March 18, Bro. Lawrence Prowant presiding. Bro. A. Brant was elected as Sunday-school superintendent. Bro. Lawrence Prowant was chosen as Messenger agent. The church decided to hold her communion Aug. 26, at 1:30 P. M. Bro. Jesse Hoover and Harrison Eldridge. We decided to hold our love feast at the New Lebanon Church, Dec. 2 and 3.—Elsie Winger, R. D. 1, Box 172, Springfield, Ohio, March 27.

Pleasant Hill church council was held March 25. Eld. Samuel Sprankel presided. Bro. Jesse Hoover was elected ministerial committee, appointed some time ago, have perfected arrangements with Bro. Sprankel to do some preaching in the near future, with intentions of locating here. Our members, with Bro. Hoover's coming as a resipertinent, has been moving along nicely.—J. S. Lecknone, Pleasant Hill, Ohio, March 27.

Maumee church met in council March 25, with our elder, Eld. Benj. Bowman, presiding. Two letters were granted. Brethren G. W. Sellers and Geo. Killian ware chosen as delegates to District Meeting. Bro. Sellers preached for us on Sunday morning.—Mrs. Benj. Bowman, Maumee, Ohio, March 27.

Notice.—Those desiring to attend the Missionary and District Meeting of Northern Ohio, to be held in May, will be kindly informed that those coming from the North, East and South should leave the electric cars at the Main Street Station, Broadway and R. R. at Toledo; over the Lima Northern, at Denson; over the Cincinnati Northern at Van West, Ohio, and for those in connection over the Cincinnati Northern at Van West, Ceili, Ohio, and Deshler, Ohio, over the Toledo, St. Louis and Western on the Toledo Northern Electric R. R. and stop at Throne's Corners, near the churchyard.—Noah Long, Sr., Pioneer, Ohio, March 27.

Special Notice to All the Churches of the Southern District of Ohio.—Our church book depository, at Dayton, Montgomery, Ohio, will close his books April 15, 1911, to make his report for District Meeting. All those indebted to us are not paid their apportionments will please do so soon. All money not received by that time will be charged to those who are reported delinquent. All remittances should be sent to the Secretary-Treasurer, A. B. Miller, Secretary-Treasurer, Lakeside, Ohio, March 27.

OKLAHOMA.

Mound Valley church met in council March 25, with our elder, Bro. J. Appleman, presiding. Seven letters of membership were granted. Our love feast was appointed for May 6. Appleman was elected delegate to Annual Meeting; the writer, alternate. The church decided to hold our love feast about the middle of June, the date to be set later. The committee, consisting of Sister Cripe, elected to serve as clerk, with full, was retained. Bro. J. C. Nininger, of Guthrie, Okla., our District Sunday-school superintendent, was with us a part of and remained over Sunday, in the interest of the Sunday-school, mission and evangelistic work. We appreciated his earnest efforts.—Ella M. Bixler, Mound Valley, Kans., March 27.

New Hope.—Eld. A. J. Detrick, of Cushing, Okla., was with us Feb. 18 to 26. We had a splendid meeting. Bro. Detrick's many much encouragement.—John Carr, R. D. 1, McComb, Okla., March 25.

Stillwater.—Our church met in council March 16. Our elder, Bro. Wm. Cripe, officiated. Several letters were given to encourage the members. Sunday-school officers for the ensuing half of recited, with Sister Ollie Appleman as superintendent. Bro. Lester Cooper, secretary. Bro. J. C. Nininger will commence a series of meetings here April 2. We would be glad to have some of our ministers here to help us in the meetings. Bro. Ninniger is a good talker and we are sure you would be pleased to hear him. We would be glad to see more members moving here.—J. H. Cox, 222 Duck St., Stillwater, Okla., March 25.

OREGON.

Newberg.—The members of this church met in council March 24. We have been a long time without a minister. In the spring, to be conducted by Bro. Ellis M. Studebaker. A committee of Bro. W. W. Angle and Sister Ida Hodson in the matter of improving the church and premises. Four members have been received by letter since our last report. One since our report. One letter was granted.—Bessie Marie King, Newberg, Oregon, March 28.

PENNSYLVANIA.

Chambersburg.—church met in council March 25. Our elder, Bro. W. W. Ankeny, presided. Decided to hold our love feast in May. The church has also decided to arrange a comfortable room for the convenience of the primary department. Our Sunday-school is progressing nicely.—Nellie Bear, Cotter St., Chambersburg, Pa., March 27.

Elizabethtown.—The church met in council March 21. Elders J. H. Longenecker and Daniel Eshelman were present to encourage us in the work. We are glad to have the ministry. Brethren J. G. Meyer and Ralph W. Schlosser were elected. Bro. Meyer was also elected delegate to Annual Meeting.—C. M. Neff, Elizabethtown, Pa., March 29.

Ephrata.—Our council was held March 25, in the afternoon. Our elder, Bro. David Kilhefner, officiated. Bro. David Kilhefner was chosen as our delegate to Annual Meeting. Brethren Amos Taylor and Harvey Gibble are our delegates to District Meeting. Our love feast will be held May 13, at 4 P. M. —Mary Ellen Eby, R. D. 5, Ephrata, Pa., March 27.

Glen Hope.—Our congregation met in council March 19. At this time we decided that our Sunday-school should be changed and it will hereafter be called Chess Creek congregation. Brethren Jacob Peck and Peter Polentz.—John Z. Kitchen, R. D. 3, Mahaffey, Pa., March 29.

Lewistown.—Our church met in council March 25, at the Kishacoquillas Valley. Eld. S. S. Mohler presided. Business of special interest was before the meeting. We decided to build an addition to the Lewistown house, to be used as a Sunday-school room. Brethren James Fisher and John Breininger were chosen as delegates to District Meeting. Bro. B. M. Howe is to go to Annual Meeting. We decided to hold town, Pa., March 27.

Lower Canowago.—March 25 our church met in council at the Bermudian house. Our elder, Bro. H. Cook, presided. Seven were received by letter. Brethren O. W. Cook and J. M. Hoffman were chosen as delegates to Annual Meeting. Our love feast will be Sept. 30 and Oct. 1. Our Sunday-school was reorganized by Bro. H. Cook, with Bro. Jacob Brenneman, Sec. Harry Diehroff, secretary. Some of the efficient officers of the Sunday-school moved into other our congregation, which will greatly aid our Sunday-school.—W. Hughes Dover, Pa., March 28.

Midway church met in council March 27, Eld. Jac. Herr presiding. Quite a volume of business was disposed of, and a good spirit of harmony was sustained. One letter of membership was granted. One letter was received. Our love feast will be held at the Midway house, May 23 and 24. We appointed Bro. Herr delegate to Annual Meeting, and Bro. N. P. Gibble, alternate. Bro. Herr and Bro. Gibble to be our elder and Henry M. Patches. Brethren Martin Heisey, John Smith, and John Perry, alternate. Our Sunday-school at Midway was also reorganized with the writer as superintendent. Our singing class is also in session in the houses.—A. H. Brubacker, R. D. 7, Lebanon, Pa., March 27.

Mohler.—Our next love feast will be held May 14. Our elder, Bro. Abram Fyock, will hold a few more meetings prior to the love feast. We met on the 11th at the Greenville house, to elect a minister-at-large.—Minnie Hollinger, Mohler, Pa., March 27.

Springville church met in council March 25. Eld. John Schlosser presided. Eld. John Herr, of Myerstown, Pa., was also present, and granted, and two letters were received. Brethren A. J. Evans and J. Bitzer Johns are our deacons for the Myerstown house. Brethren Johns are our Sunday-school superintendent. Several committees were appointed.—Lovina Stover. We decided to hold a love feast at the Mohler house May 10 and 11, at 1:30 P. M. Lauson J. Gibble, R. D. 2, Ephrata, Pa., March 27.

Tulpehocken.—Our church met in council March 20. Eld. John Herr presided. Six letters of membership were granted and ten were received. We decided to hold our love feast May 9 and 10, beginning at 10 A. M., at the Heidelberg house. Bro. Jac. Herr was elected delegate to the Annual Meeting; Brethren John Herr and John Gibble to District Meeting. Sunday-school superintendents elected as follows: Bro. Jos. Samuel Wenger, for Tulpehocken; Bro. H. P. King, for Heidelberg; Bro. H. H. Hacker, for Richland; Bro. William Oberholtzer, for Myerstown. At a special council, March 18, Bro. Michael Geiser was elected to the ministry, and Bro. Jacob Wenger to the deacon's office.—T. F. Derr, Myerstown, Pa., March 27.

Washington.—Our church met in council March 24, and elected a new elder, Bro. Daniel Wolgemuth. We also closed with a love feast in the evening. This was the first love feast we have had here, and it was well attended by the brethren and sisters; also by some outsiders. We expect to have a mission in town as soon as a house can be had. The council and love feast were presided over by our minister, Bro. H. E. Ideman, of Scenery Hill, Pa. He was assisted by Bro. S. W. Hershberger, of Meyersdale, who met with these meetings.—M. N. Sterling, R. D. 5, Washington, Pa., March 27.

Weigleville.—Our church met in council March 25. Our elder, Bro. D. M. Zuck, presided. Quite an amount of business was disposed of, among which Twelve letters were granted Bro. D. L. Martin was elected our delegate to District Meeting, and Bro. J. H. Longenecker, alternate. Bro. J. E. H. Elliott, alternate. Our love feast will be held May 20 and 21, at 1 P. M. Sunday-school officers were elected.—Ida Z. Weigle, Pa. The writer was chosen church correspondent for the Messenger.—Frank P. Blair, Mercersburg, Pa., March 27.

Yellow Creek.—Our church met in council Bro. J. W. Taylor presided, assisted by Bro. Hiram Gibble. Much business was disposed of. Bro. Hiram Gibble was elected elder. Bro. Brethren Hiram Gibble and Nathaniel Miesnick are our delegates to Annual Meeting. Our love feast will be held in the Graybill house May 11 and 12, at 1:30 P. M. A collection of $71.41 was taken for Home Missions, $31.42.—Anna Shank, Manheim, Pa., March 24.

TENNESSEE.

Bristol church met in council March 20. Brethren P. D. Reed and N. H. Sherfy, members of the Mission Board, reported considerable advance in the work here. Bro. Reed presided. Bro. William Hange was elected to be the deacon's elder, and he and his wife were duly installed. On Sunday, at 11 A. M., Bro. Sherfy delivered a very interesting discourse from Acts 1, 10, 11. At 3 P. M. the writer addressed an attentive audience, from Isa. 1. 4.—Samuel H. Cline, Johnsonville, Tenn., March 27.

VIRGINIA

Bethlehem.—Our church met in council March 25, with Eld. D. A. Miller in charge. Two letters of membership were granted. Brethren D. A. Bowman and J. Bowman were elected delegates to District Meeting. The church decided in favor of dividing our present district into three. Four brethren were appointed to solicit means for the new churchhouse which the church at Pleasant Valley, Rock, Virginia, are to build. Our Sunday-school will begin the first Sunday in May, with Bro. Jacob Miller, Mt. Vy., March 28.

Botetourt.—Bro. E. C. Crumpacker has just closed a series of meetings at Forest, a mission point in this congregation, under the pastorate of Eld. T. C. Denton. He preached eleven strong sermons. Eleven stood up for Jesus.

(Concluded on Page 224.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ELK CITY, OKLA.

This church is in a prosperous condition. Sister Lantz's mission work is meeting with fruitful results. Last Sunday evening four young girls were received by baptism. Our appointment is detained by sickness, and one has met with parental interference. A good interest has been worked up in our Sunday-school. The number varies from 110 to 160. Recently twenty-four members have located here. Sister Lantz is a welcome visitor and worker in our regular council, March 18, at which meeting Eld. J. Appleman, of Thomas, Okla., presided. Eld. E. J. Smith was placed in charge of this church for one year. Our spring love feast was appointed for June 11. March 19 Bro. J. C. Nininger, of Guthrie, Okla., our District Sunday-school Secretary, came to us and preached each evening until the 19th. He also presided at an interesting Sunday-school Meeting last Sunday, at 3 P. M. At this meet-

ing a number of Sunday-school topics were discussed. Since Jan. 1 we have been afflicted and disabled from ministerial duties, but we can see God's blessings showered all around.

Elk City, Okla., March 25.

BELLEFONTAINE, OHIO.

Our church met in council March 18. Our elder, Bro. B. F. Snyder, presided. We also enjoyed having with us two members of our District Mission Board, Bro. David Rigdy of Lima, Ohio, and Bro. John J. Kaylor, of DeGraff, Ohio. Bro. I. Findlay, of Maxwell, Iowa, and Bro. J. I. Lindower, of Fostoria, Ohio, were also with us. These brethren added encouragement to our work at this place. Bro. Spindler may decide to remain with us. The Mission Board are awake to their opportunities and willing to assist in securing a pastor for us, knowing our great need of a resident pastor. Bro. E. P. Yoder was elected delegate to District Meeting. We also sent one paper to this meeting, relative to more efficient work along the line of ministerial distribution in our District. Sister Bessie Kaylor was elected president of the Christian Workers' Meeting; Sister Gordie Snyder, secretary. The writer was appointed leader of the prayer meeting and solicitor for Foreign Mission funds. We expect Brother and Sister Blough to visit the Bellefontaine church a few days, about the first of April. We know their work will be appreciated. The attendance and the services is lessened, at present, by much sickness among our members, but the interest seems to be growing, especially in our teacher-training class and the prayer meeting services.

Cook.

203 Water Street, Bellefontaine, Ohio, March 25.

A DAY WITH THE AGED.

Last Tuesday, March 14, was a day long to be remembered by old and young of the Denver congregation. Our dear brother, Leonard Love, and wife, who have lived together for fifty years, gladly welcomed us all to their home, out in the country, four miles from the church.

March 14, 1861, Leonard Love was married to Martha E. Shreck in her parents' home near Elizabeth, Harrison Co., Ind. They settled in a little home and attended the church of their father until ten years after their marriage. Then there came riding along one Sabbath some of those good old pioneer missionaries, who taught them the Word of God more perfectly. Both were baptized, and not long after Bro. Love was chosen to the ministry, and preached in the little flock of brethren and sisters who had entered the fold.

Later on he moved to Nebraska, and in 1895 came to Denver, where he has lived and worked in the service of his Master. He was the first elder of the church in Denver, being here when the church was organized.

Sunday after Sunday, year in and year out, he used to drive eight miles to fill the appointments over on the West Side, and then ride home in the cold or heat, dust or rain, never wavering in his faith in his Master. He knows the joys and sorrows, hopes and failures, connected with city work, and today he rejoices to see the comfortable churchhouse and goodly number of members in attendance, where before there was only a temporary place of worship, with only a few to come to the service.

As age comes on, he feels to give the charge over to others, but his love and zeal increase as the body grows less strong. His dear companion has carried well her share of the busy work of the home. They have raised twelve children of their own, besides six motherless grandchildren "who rise up to call her blessed."

Because of the esteem in which they hold their faithful aged elder and wife, the members from Iowa, on their way to California, Brother and Sister Weidman, and Brother and Sister Bair, who have been faithful laborers with our brother in the work of the Lord.

Bro. Wm. Eder, had charge of the exercises of the day. There was not a dry eye in the house when Bro. Weidman, with tottering steps, stepped out on the floor, and with faltering tongue lined a hymn in the good old-fashioned way. As we joined these dear old brethren and sisters in singing, "My Father, Awake and Bless the Sweet Story," we could not help but wish and pray that when we get old we might look back over our past years, and find that they have been as well lived as those of these aged pilgrims before us.

Bro. Snowberger and others gave some touching remarks, and then Bro. Love, whose heart was almost too full to express his joy, arose and thanked all for their kindness. He then plead with his children that they might give their hearts to Jesus, and that there might be a great reunion indeed over on the other side. He said he had been long in the work of saving souls, and he was anxiously waiting to see the time when his own home flock would be gathered there in the fold. All we pray like children and never will the pleadings of that parent be forgotten by any present there that day.

One son and daughter have gone on before, but ten are still living, and those who could not be present sent messages of love. Thirty grandchildren and two great-grandchildren are numbered in the family, and fondly cherished by the grandparents.

The day, spent in singing, praying and talking of heavenly things, will not be forgotten soon. We left feeling it had been a day well spent in the service of the Master. Nora E. Berkebile.

637 S. Corona St., Denver, Colo., March 16.

CASSTOWN, OHIO, MISSION.

The Lord's work at this place has recently been revived by a two-weeks' series of meetings, closing March 19 with full house and a splendid interest.

The Mission Board of Southern Ohio, having this point in charge, authorized Bro. J. W. Fidler, of the East Dayton church, to conduct this meeting. He preached ten sermons, including several strong doctrinal sermons, which seemed to be entirely new and unusual to the people of this community.

Unfortunately Bro. Fidler could not continue longer, on account of taking a severe cold. The people were really stirred in this place, and showed spiritual things, that hitherto had seemed strange to them.

To fill out the second week, Bro. S. A. Blessing, of West Milton, Ohio, gave us two sermons, and Bro. O. P. Haines, of the West Dayton church, preached five sermons, making, in all, seventeen discourses, all filled with food for the soul.

Bro. Haines, who has recently been advanced to the second degree of the ministry, fills the regular Sunday appointments at this place, at Troy, the two places being connected by a traction line.

Brethren, surely more doctrinal sermons ought to be intelligently preached from the pulpit. We should not give up doctrine in sound when it comes to the principles and doctrine of our beloved Fraternity. There is by far too much false teaching and preaching, and not enough of truth-living.

May God abundantly bless the work of his church wherever it is and is preached!

Casstown, Ohio, March 20. Mina H. Bosserman.

FIRST CHURCH OF THE BRETHREN, SOUTH BEND, IND.

Our regular quarterly council convened March 20. Several letters were granted. Quite a number of items, relative to our work as a local church, and several relative to our part in the work undertaken by the Northern District of Indiana, were disposed of in a manner that we feel will advance the cause of the kingdom. One matter, that concerns us more than usual, is our pastor's resignation because of his health. We regret that, for the time being at least, it will be necessary to make some new arrangements for our pastoral work. A readjustment of the line between our own and the Bremen church, for the sake of greater convenience in working the territory, was favorably considered. The demand for more Sunday-school room has been troubling us for some time and we have asked our trustees to use their judgment in providing more class rooms. Bro. E. C. Miller was elected a trustee of the church. Cora V. Wise.

March 21.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Hendricks-Switzer.—At the home of the undersigned, March 22, 1911, Bro. Ralph B. Hendricks and Sister Lotie D. Switzer, both of Lovewell, Kans.—Jacob Steinker, Formosa, Kans.

Hinton-Lint.—By the undersigned, at the home of the bride's parents, near Cambria, Ill., March 19, 1911, Mr. James Merritt Hinton, of Bedford County, Pa., and Sister Cassie Pearl Lint, of Cambria County, Pa.—A. Fyock, Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnthouse, Sister Polly, nee Fike, wife of Bro. Wm. R. Barnthouse, and mother of Eld. Jasper Barnthouse, born Feb. 9, 1833, died of cancer of the bowels, at her home near Markleysburg, Pa., March 9, 1911, aged 78 years and 1 month, lacking her 1 day. She was asked to be anointed, which request was complied with. She was a member of the Church of the Brethren since early in life. She and her husband lived together for fifty-five years, at the home where she died. Her husband, one son, two daughters and one brother survive her. One daughter preceded her. All the family, except members of the Church of the Brethren. Services by Bro. George Vansickle. Text, Rev. 14: 13.—Minnie Barnthouse, 3 Craig St., Uniontown, Pa.

Borroughs, Clifford Omer, youngest son of Bro. David and Sister Susan Borroughs, died March 25, 1911, aged 9 months and 4 days. Services at the home of his parents in the Walnut congregation, Marshall Co., Ind., by Bro. Levi Pottenger, assisted by Bro. J. H. Dickey. Text, Matt. 19: 14. Interment in the cemetery at Walnut church.—Susan Puterbaugh, Argos, Ind.

Bowman, Sister Eliza, born Sept. 1, 1829, died of la grippe, at the home of her daughter, in Bethaven, N. C., March 2, 1911, aged 81 years, 6 months and 2 days. Sister Bowman was a daughter of Eld. James Tobler, one of the pioneer members in Forsyth County, Virginia, and the first elder of the Salem congregation. Sister Bowman united with the church while young, and lived a consistent member until death. She was united in marriage to Bro. Jacob Bowman, who survives her. Brother and Sister Bowman spent nearly all of their lives at the Lebanon church, Va., until a few years ago, when they went to Bethaven, N. C., to reside with their daughter. Her body was brought back to the Lebanon church, by her son, where funeral services were conducted March 5 by the writer, assisted by Bro. L. R. Dedrick. Text, 1 Thess. 4: 13, 14. Interment in the family lot in the near-by cemetery. —N. D. Cline, 1000 Locust Street, Winchester, Va.

Clugston, Sister Annie, born April 7, 1844, died March 19, 1911, at Clear Creek Hill, Franklin Co., Pa., after a sickness of 11 months and 12 days. She was a member of the church for a number of years. She leaves a husband, one son and two daughters. Services at the home by Bro. Wm. Hetrick, assisted by Brader and Brindle, at the Brown Hill church. Interment in the Antrim cemetery.—Wm. C. Brindle, Grove, Pa.

Cook, Sister Mary C., nee Demy, daughter of Alfred and Sarah Demy, born Aug. 23, 1856, died March 18, 1911, aged 54 years, 6 months and 25 days. On March 11, 1880, she was united in marriage to James M. Cook. To this union were born twelve children, of which two sons and four survive except one daughter. She was a member of the Brethren church for thirty-five years, always loving and striving for the upbuilding of the church. She leaves her husband, thirteen children and two brothers. Services at the Eden M. E. church by Lester E. Wolf and Joseph Shepherd. Interment in the Eden cemetery.—Hattie Shull, R. D. 38, Ingalls, Ind.

Cook, Sister Henry, died at Scalp Level, Ind., born March 7, 1839, died March 21, 1911, aged 81 years and 14 days. He was united in marriage to Elizabeth Myers, of the Berlin church, York Co., Pa. This union was blessed with six sons and two daughters. Only two sons and one daughter survive him. Four sons, one daughter and one adopted daughter survive him. Services at the Woodland house by the writer, assisted by S. G. Bucher. Text, Amos 4: 12. Interment in Woodlawn cemetery, near by.—A. H. Lind, R. D. 4, Box 16, Astoria, Ill.

Darr, Bro. Franklin, born in Lebanon County, Pa., Oct. 25, 1834, died at his home in Scalp Level, Ind., March 20, 1911, aged 72 years, 4 months and 25 days. Oct. 6, 1907, he and his wife united with the church of the Brethren. To this union were a wife and six children. He remained faithful until death. His dear companion was waiting to receive his greeting on the writer at the First Church of the Brethren, South Bend, Ind. Text, 2 Tim. 4: 7, 8. Interment in the Bowman cemetery, near by.—M. Clyde Horst, 1610 Marine St., South Bend, Ind.

Detrick, Bro. Samuel, son of Peter and Susan Detrick, born in Bedford County, Pa., July 11, 1831, died at his home in Bellefontaine, Ohio, March 9, 1911, aged 83 years, 7 months and 28 days. He was united in marriage, in his 20th year, to Miss Rebecca Logan, with whom he lived for sixty-three years, when he has since resided. He was married to Anna Mira Bowser. This union was blessed with four sons and eight daughters. His wife and one son preceded him. Bro. Detrick united with the Church of the Brethren about twenty years ago and lived ever faithful. When the Bellefontaine Mission was organized as a separate church, he was one of the charter members. Services by J. H. Dickey, at the Philadelphia church, near the old Detrick homestead, March 11, after which he was laid to rest in Reading cemetery. Text, Psa. 39: 4.—Mary L. Cook, 203 Water St., Bellefontaine, Ohio.

Dilling, Sister Anna, nee Shock, daughter of Jacob and Mary Shock, born April 23, 1835, near Milton, Ind., died March 22, 1911, in Hagerstown, Ind., Oct. 25, 1852, she was married to Henry Dilling, to which union were born three sons and two daughters. One son and husband preceded her. Her husband died Jan. 24, 1900. In October, 1854, she and her husband united with the Church of the Brethren, to which she was always faithful, and exemplified her profession. May, 1907, she united with the church at Hagerstown, where the anointing service. Services at the Brick church by Eld. J. H. Longenecker, at the home, at 9 o'clock a. m. Text, 1 Thess. 4: 13, 14. Interment in the cemetery near by. —Chas. W. Dilling, Ind.

Eby, Sister Lizzie Viola, nee Smith, born Sept. 21, 1879, at Lappita Cross Roads, Washington Co., Md., died at Sunnyside Valley, Wash., April 31, aged 31 years, 7 months and 14 days. In 1889 she, with her parents, moved to Polo, Ill., where she was married to Bro. Lowell Sunde, Nov. 1, 1899. The same year, thirteen years of age, she united with the church. In 1904 they moved to Sunnyside, Wash., where she was united in marriage to Jacob A. Eby April 16, 1907, to which union was born one daughter and two sons, one son dying born. March 3 she called for the elders and was anointed, after which she resigned to God's will. Sister Eby was spiritually inclined and, naturally of a pleasant and cheerful disposition, endeared herself to all with whom she came in contact. Services by Eld. S. H. Miller assisted by Brethren A. H. Patrick and Geo. E. Wise, of North Yakima. Text, Psa. 17: 15.—Mrs. Jacob A. Eby, Sunnyside, Wash.

Fike, Bro. David G., born near Ashland, Ohio, July 1, 1836, died in the Brethren's home near Dayton, Ohio, March 22, 1911, aged 74 years, 8 months and 22 days. He came with his parents to Elkhart County, Ind., when he was a boy, and has lived in the vicinity of Mexico since 1868. He was married to Margaret Ellen Grimes in April, 1866. To this union were born seven children, one son and one daughter died in infancy. His companion and son preceded him in death. He united with the Church of the Brethren in 1875, and lived a faithful life. He leaves a son, two brothers and one sister. Services at the Mexico church by Eld. Jesse Calvert, assisted by Eld. Jesse Studebaker. Text, 2 Tim. 5: 1.—Bertha I. Fisher, Mexico, Ind.

Gittinger, Sister Mary, wife of Josas Gittinger, died March 11, 1911, at her home in Ephrata, Pa., aged 71 years, 9 months and 6 days. She was a faithful member of the Brethren church for many years. Services at Clear Creek church. Interment in Muddy Creek cemetery. Eld. David Schlosser officiated.—Mrs. Josias Z. Gittinger, Ephrata, Pa.

Gnagey, Bro. John D., born Feb. 19, 1844, died of cancer, March 17, 1911, in the bounds of the Meyersdale congregation, Pa., aged 67 years, 26 days. Bro. Gnagey united with the church more than forty years ago, and was faithful and loyal to the church in the deacon's office over twenty-five years. His life was an exemplary one. He leaves a wife, one son and one daughter. Services in the Church of the Brethren by Eld. J. H. Moore and Eld. D. H. Wertenberger. Interment in the Union cemetery at Meyersdale, Pa. Text, Matt. 25: 21.—Ella Gnagey, Meyersdale, Pa.

Gunder, Sister Elizabeth, born in Bedford County, Pa., October, 1833, died March 20, 1911, aged 77 years, 5 months and 25 days. Her first marriage was to David Morgan when sixteen years of age. To this union five children were born, three of whom are yet living. Her second marriage was to Eric Casper Gunder, who died over twenty years ago. To this union no children were born. She was baptized by Eld. Sister Gunder united with the Church of the Brethren many years ago, and was a faithful member until death. Services at the writer at Ames, Iowa.—S. M. Goughnour, Ankeny, Iowa.

Hanson, Sister Mary Maude, daughter of Andrew and Rebecca Hanson, born in Marshall County, Ind., Aug. 23, 1879, died in the bounds of the Pine Creek congregation, near Tiengarden, Ind., March 11, 1911, aged 31 years, 6 months and 18 days. She was married to Joseph Stevens Oct. 3, 1896. To this union were born five children. Two have preceded her. She leaves her husband, three children, one brother and one sister. She was a sufferer for some time from tuberculosis. Jan. 2, 1911, she united with the Church of the Brethren, and lived a faithful member until death. Services at the

Center house by Eld. Jacob Hildebrand. Text, 1 Cor. 15. Interment in the Center cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Hart, Sister Elizabeth, wife of Bro. John E. Hart, died March 16, 1911, at her home in Ephrata, Pa., aged 69 years and 24 days. She was a faithful sister in the Church of the Brethren. She leaves a devoted husband and brother in the church. Services at the Church of the Brethren in Ephrata. Interment in Fairview cemetery, Denver, Pa. Elder David Silhefner and Bro. Samuel W. Eby.—D. C. Reber, R. D. 2, Box 5: 1.—Levi Keller, Ephrata, Pa.

Forney, Susan, Samuel, born Oct. 15, 1828, in Allegheny County, Pa., died at Sheldon, Iowa, March 8, 1911, aged 82 years, 4 months and 23 days. She was married to Jacob Forney in Shannon, Ill., where Bro. Hershey had been received into the church many years before. Services in the Brethren church. Interment in the Brethren cemetery by the side of his wife. He leaves a son and one daughter.—D. Rowland, Lanark, Ill.

Johnson, Ronald, son of Archie and Maude Johnson, born May 6, 1909, died March 20, 1911, aged 1 year, 10 months and 15 days. He has been just one week old. Blood poisoning from a little bud from this same home. Services at the house by the undersigned.—Text, Jer. 31: 17. Interment in the Brethren cemetery.—H. N. Butler, R. D. 1, Box 64, Richland, Iowa.

Kimmel, Sister Hannah, nee Custer, born in Carroll county, Ohio, April 5, 1842, died March 14, 1911, aged 68 years, 11 months and 9 days. At the time of her death she was visiting her oldest daughter and family near Anthony, Kans., where she had gone in November to spend a few weeks, but later on decided to spend the winter here. With the exception of rheumatism, her health has been good for years. A few weeks ago she suffered from a slight attack of la grippe, but to all appearance had fully recovered. Last Saturday evening she had a stroke of paralysis from which she never recovered. Oct. 8, 1861, she was married to John M. Kimmel. In 1883 they came west and settled near Auburn, Shelgomo Co., Ill. In 1893 they emigrated to the vicinity of Mount Morris, Ill., where her husband died fourteen years ago. To this union nine children were born, two of whom died in early childhood. She leaves three sons and four daughters. She also leaves a number of grandchildren and one brother father's death, Grandma Kimmel remained on the old home place in the County Ground, until seven years ago, when she reluctantly consented to live with her children. The greater part of these last years she lived with her youngest son, but often visited her other children, also. Her religious training from childhood was in the faith of the Brethren church. She was baptized by the writer in 1896, and was always a faithful member. Services at the home of her daughter, Mrs. Feker, near Anthony. Services were also held at the residence of Mrs. Walter N. Atkinson on Harrison St., Mount Vernon, Ill., by the undersigned. Interment in Atkinson cemetery, where her husband is buried.—Henry Lallign, Mulberry Grove, Ill.

Kuns, Sister Rosana Catherine, nee Ray, born June 16, 1861, died near Holtville, Cal., Dec. 31, 1910, aged 49 years, 6 months and 4 days. She was united in marriage to J. N. Kuns Aug. 14, 1884. To this union were born three sons and five daughters. Three little girls preceded her. She leaves a husband, three sons and two daughters. She united with the Church of the Brethren ten years ago, and died in full faith. Services in the Imperial Valley church, Cal., by Bro. W. M. Platt, of El Centro, Cal. Interment in the cemetery near by.—Minnie E. Gillett, Holtville, Cal.

Miller, Eva Hazel E., youngest son of Bro. Levi and Sister Ursula Miller, born near Mexico, Ind., Jan. 11, 1858, died of pneumonia, at the old home community, March 21, aged 53 years, 2 months and 11 days. He united with the Church of the Brethren in 1909. He was married to Miss Ida Goodcon in 1904. He was loyal and true to the church. His father, Bro. Levi Miller (deceased), established the Old Folks' and Orphans' Home at Mexico, which Bro. Joseph has been trustee for eleven years, and treasurer of the Orphans' Home for nine years. One of his dearest concerns in his last hours was for the success of this institution. Feb. 17, 1902, he was married to Martha Pugh. To this union were born four sons. One son preceded him in death. He leaves a widow, three small sons, two sisters and two brothers. Services at the Mexico church by Eld. Frank Fisher, assisted by Eld. Irvin Fisher. Text, John 11: 25, 26, 43.—Bertha I. Fisher, Mexico, Ind.

Miller, Etta Hazel, daughter of Oliver and Hannah Miller, born in September, 1891, died May 5, 1910, aged 18 years, 4 months and 2½ days. She united with the Christian church at Ingalls in 1909. Hazel was an active Sunday-school worker. She was struck by a Big Four train, after which she lived only a short time. Services at the Christian church, Ingalls, Ind., by Brethren Shepherd and Norris.—Hattie Shull, R. D. 38, Ingalls, Ind.

Morris, Talleyrand, born in Washington County, Ohio, died at his late home near High Point, Decatur Co., Iowa, March 17, 1911, aged 68 years, 4 months and 12 days. March 17, 1874, he was married to Sarah J. Stuart. This union was blessed with five sons and one daughter, who, with his wife, survive him. Services at the home by the writer, assisted by Bro. Jacob Hildebrand. Interment in Hill cemetery.—Mrs. Rob. Garden Grove, Iowa.

Ramey, Bro. Samuel, born in Montgomery County, Ohio, Feb. 15, 1834, died in the city of Elkhart, Ind., March 21, 1911, aged 87 years, 1 month and 6 days. When he was about twenty-five years of age he moved to Huntington County, Ind., where he married Hannah Royer in 1854. To this union were born eight children, seven of whom are yet living—four daughters and three sons. In 1886 he moved with his family to Elkhart County, Ind., and later to his new home near Syracuse. His wife died eight years ago. Since then he has made his home with his children. He became a member of the Church of the Brethren in early manhood, and remained loyal to the church until the end of life. Services in Syracuse by the writer, assisted by O. H. Forster. Interment in the Syracuse cemetery.—J. H. Warstler, New Paris, Ind.

Shirk, Daniel Y., born in Lancaster County, Pa., Sept. 23, 1830, died in North Manchester, Ind., March 11, 1911, aged 80 years, 5 months and 16 days. In 1868 he was married to Catharine Long, who preceded him in 1897. They were the parents of eight children, four of whom survive. He was a member of the Church of the Brethren for several years. Services at the Walnut church by Eld. A. L. Wright. Interment in Oak Lawn cemetery.—Alice Mummert, North Manchester, Ind.

Wall, Bro. Joseph, born in Germany, March 29, 1831, died at the home of his daughter, Mrs. H. A. Barnett, near Fairmont, Kans., Jan. 22, 1911, aged 79 years, 9 months and 23 days. At the age of two years he came with his parents to Ohio, where he grew to manhood and united with the Church of the Brethren in 1851. He was married by letter to Miss Altamont church in 1871, where he has remained except a few years, to the time of his death. He leaves a wife and three children, one son and one sister to mourn his loss. He observed the church faithfully for a number of years as deacon. Services at the church by Bro. J. A. Miller.—Cora Morris, R. D. 3, Oswego, Kans.

Waits, Martha, daughter of Peter and Fannie Wissler, born March 5, 1824, near Jacksonburg, Ind., died March 2, 1911, at Milton, Ind. She was the eleventh of fourteen children, all of whom preceded her in death except one. Oct. 29, 1848, she was united in marriage to Henry Wise. To this union were born nine children. Two preceded her. Her husband died Jan. 12, 1867. Oct. 19, 1878, she was united in marriage to William Waits. Her husband died March 14, 1902. Services in the Franklin church, Wayne Co., Ind., by Eld. L. W. Trester. Text, Heb. 2: 9. Interment in the cemetery near by.—Chas. M. Miller, New Lisbon, Ind.

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Notes from Our Correspondents.

(Concluded from Page 221.)

So far ten have been baptized, and two others were received. A rare and most pathetic scene was witnessed on the occasion. A very intelligent young man (a mute), made the good confession. The questions that are always asked our applicants were presented to him on paper by the administrator, Bro. E. C. Crumpacker, while he was kneeling in the water. Then the power of God is causing even the deaf to hear (Matt. 11: 5).—Jennie Crumpacker, R. D. 1, Box 48, Roanoke, Ind., March 28.

Bristol.—Brethren B. B. Sherfy, Peter Reed and Samuel Garat met with us in church session, Bro. William Rairey acted as moderator and, with his wife, duly installed. On Sunday we had services at 11 A. M and 7: 30 P. M., at the Fair Ground schoolhouse, West Bristol. The attendance was good. —J. S. Good, Bristol, Va., March 29.

Ogle.—Our church met in council March 25. Our elder, Bro. John Clanahan, was present. We decided not to send a delegate to District Meeting. Bro. W. N. Burner was elected secretary-treasurer. Bro. S. W. Burner, trustee.—Jacob W. Funk, Jr., Seven Fountains, Va., March 28.

Pleasant Valley.—We met in council March 18, with Eld. S. F. Reed presiding. Considerable business came before the church. The dividing of our territory was discussed. We decided to hold a series of meetings this coming fall. Brethren M. Reed and the writer were chosen as delegates to District Meeting.—Peter Hylton, Floyd, Va., March 22.

NOTICE TO THOSE WISHING LODGING DURING ANNUAL MEETING.

From numerous applications for places to lodge during our coming Annual Meeting we infer that our recent communication was misunderstood by many.

We are not ready to assign definite places. If preferred, your wants can be made known, and we will file same, as we have filed those already received. We will advise, in consecutive order, after May 1. Nothing definite before that date.

We are anxious to know AT ONCE, from those who have not yet responded, THE EXACT NUMBER WHO WILL ATTEND. We want to know how many to provide for first. We will then secure the accommodations and make assignments. J. S. Kline.

2919 St. Joseph Ave., St. Joseph, Mo., March 31.

SOUTHWESTERN MISSOURI AND ARKANSAS.

The program for the Sunday-school Meeting of the Southwestern District of Missouri and Arkansas, to be held at Nevada, Mo., on Easter Sunday, will be as follows:

Regular Sunday-school, conducted by superintendent, beginning at 9:30 A. M.

10:30, Talk on "Easter."—R. Wyatt.

10:45, Organization and Delegates' Reports.

Topics for Discussion.

I. The Responsibility of Sunday-school Teachers: (a) In Teaching Only the New Testament Doctrines.—A. Killingsworth, N. Oren. (b) In Bringing More Souls to Christ.—R. F. Bowman, Sister Dell Wolf.

II. The Superintendent's Place During the School Hour.—Emma Wine, D. Wampler.

Program for the Sunday-school Scholars.

III. Methods of Selecting the Teachers in Our Sunday-schools.—L. Smith, Albert Mayes. (2 P. M.)

IV. The Christian Workers' Ministry.—(a) Its Aim.—Bro. Wolf. (b) How to Attain Best Results.—Bro. Switzer.

3:00, Round Table and General Discussion.—Led by District Sunday-school Committee, Anna Wampler, Mary Wine, Emma Wine, Secretary.

ANNOUNCEMENTS

DISTRICT MEETING.

April 13 and 14, Northern District of Virginia, at Mount Zion house, Page Co., Va.

April 14, First District of Virginia, Antioch church, Franklin County.

April 18, Eastern Maryland, Middletown Valley congregation, Grossnickle house.

April 18, 7:30 p. m., Middle Pennsylvania, at Roaring Spring Run Church.

April 19, 8 a.m., Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Jerome, Pa., about four miles from Hollsopple.

April 19, 10 a.m., Middle District of Maryland, Licking Creek congregation, Friend's Ridge house.

April 21, Northwestern Ohio, in the Silver Creek church, near Pioneer, Williams Co.

April 27, 28, Second District of Virginia, Lebanon house.

April 2, 3 a.m., Southern Ohio, Sugar Hill congregation, West Alexandria.

May 3, 4, Eastern Pennsylvania, White Oak congregation, Manheim house.

May 3, 8 a.m., Southern Pennsylvania, Upper Codorus congregation, Black Rock house.

LOVE FEASTS.

Arkansas.

April 29, St. Francis.

California.

May 13, 8 p.m., Glendora.
May 14, Sunday, Upland.

Colorado.

May 27, First Grand Valley.
June 3, Good Hope.

Idaho.

April 29, Boise Valley.
May 14, Twin Falls.

Illinois.

April 29, 6:30 p.m., Pleasant Hill.
May 7, 7:15 p.m., Dixon.
May 13, 14, Yellow Creek.
May 13, 2 p.m., Franklin Grove.
May 19, 5 p.m., Panther Creek.
May 20, 21, at 10 a.m., West Branch.
May 26, 6 p.m., Prairie City.
May 27, 6:30 p.m., Hickory Grove.
May 27, 6:30 p.m., Cherry Grove.
May 27, 6 p.m., Pine Creek.
May 28, 6:30 p.m., Astoria, South Fulton house.
June 10, 11, at 1:30 p.m., Wadsams Grove.
June 17, 18, 2:30 p.m., Rock Creek.

Indiana.

April 29, 6 p.m., Four Mile.
April 29, 7 p.m., Markle.
May 6, 6 p.m., Little Creek.
1½ miles west of Hagerstown.
May 7, 10 a.m., Landesville.
May 11, 6 p.m., Bethel.
May 13, 2 p.m., Goshen (West Side).
May 13, 6 p.m., Walnut.
May 13, 6:30 p.m., Buck Creek.
May 13, 7 p.m., Quinnipeconga.
May 15, 6 p.m., Salamonie, Lonn Creek house.
May 14, 6:30 p.m., Summitville.
May 20, Rock Run.
May 20, 6:30 p.m., Tippecanoe.
May 26, 7 p.m., Del River.
May 26, 6:30 p.m., Upper Fall Creek.
May 21, Cedar Creek.
May 25, Range.
May 27, 6:45 p.m., Monticello.
May 27, Yellow River.
May 27, 6 p.m., English Prairie.
May 27, 6 p.m., Beech Grove.
May 27, 6 p.m., Middle Fork, Country house.
June 3, 6 p.m., Bethel Center.
June 10, Solomon's Creek.
June 10, 11, 2 p.m., Pleasant Hill.
June 18, Bremen.
June 16, Camp Creek.
June 17, 2 p.m., Mexico City.
June 17, 5 p.m., Elkhart Valley.

Iowa.

May 6, 7, 2 p.m., Coon River.
May 13, 4 p.m., Monroe County church.
May 20, Libertyville.
May 20, 2:30 p.m., Iowa River.
May 27, 2 p.m., Kingsley, East house.
May 27, 6 p.m., Des Moines.
May 27, 28, 11 am., Garrison.
May 27, Grundy County.
June 10, 4 p.m., English River, South house.
June 10, 2 p.m., Dallas Center, at the church in town.
June 10, 11, 10:30 am., Dry Creek.
June 16, 10:30 am., Greene.
June 17, 18, 6:30 p.m., Beaver.
June 17, 2 p.m., Franklin County.

Kansas.

April 15, 16, 10:30, Victor.
April 22, 10 a.m., Deerhead.
April 22, 2 p.m., Abilene, Holland house.
April 23, 2 p.m., Pleasant View.
May 6, 2 p.m., Salem.
May 6, Peabody.
May 6, 6 p.m., Eden Valley.
May 13, 7 p.m., Mont Ida.
May 13, Larned.
May 13, 2 p.m., Wade Branch.
May 13, North Solomon.
May 13, Moniter.
May 14, Osborne.
May 15, 2 p.m., Burr Oak.
May 18, 7 p.m., Elder Mission.
May 20, 21, 4 p.m., Belleville.
June 10, Bethel.
June 10, 7 p.m., Ottawa.

Maryland.

May 6, 2 p.m., Pipe Creek.
May 7, Denton.
May 13, 14, 2:30 p.m., Beaver Creek.
May 20, 21, 2 p.m., Meadow Branch.
May 21, 1:30 p.m., Brownsville.
May 25, 3 p.m., Baltimore, Fulton Avenue church.
May 27, 3 p.m., Bush Creek.
June 3, 7 p.m., Long Green Valley.

Michigan.

May 6, Lake View.
May 13, 10:30 am., Black River.
May 27, 10:30 am., New Haven.
June 10, 2 p.m., Vestaburg.
June 17, 10 am., Chippewa Creek.

Missouri.

April 15, Nevada.
May 6, 2 p.m., Oak Grove.
May 20, 4 p.m., Rockingham.
May 26, Cabool, Greenwood house.
June 10, Peace Valley.
June 17, Plattsburg.

Nebraska.

April 14, Octavia.
May 10, 5 p.m., South Beatrice.
May 13, 6 p.m., Blue Lake.
May 20, Alvo.
May 20, 7:30 p.m., Arcadia, four and one-half miles northeast of Arcadia.
May 28, Lincoln.
June 10, Bethel.

Ohio.

April 15, 6 p.m., Lexington, Highland county.
May 3, 10 a.m., Swan Creek.
May 13, 14 p.m., Pine Grove.
May 13, 4 p.m., Eversole
May 13, 2 p.m., Clear Creek.
May 13, 6 p.m., Donnel's Creek, New Carlisle house.
May 16, 4 p.m., Bear Creek.
May 20, 7 p.m., Middle District.
May 26, 7 p.m., Logan.
May 28, 10 a.m., Beech Grove.
May 27, 10 am., Hickory Grove.
June 10, 4 p.m., Blanchard, 4-and-a-half miles.
June 17, 10:30 am., Richland.
June 17, Green Tree.
June 17, Poplar Ridge, North house.

Oklahoma.

April 15, North Star.
April 22, 2 p.m., Pleasant Plains.
May 6, 2:30 p.m., Big Creek.
May 13, 4 p.m., Paradise Prairie.
May 13, 4 p.m., Monitor.
May 13, 7 p.m., Hydro.
June 11, Elk City.

Pennsylvania.

May 6, 7 p.m., Indian Creek, Montgomery County.
May 13, 2 p.m., Pleasant Hill.
May 6, 7, 1:30 p.m., Marsh Creek.
May 7, 6 p.m., New Enterprise.
May 7, 4 p.m., Mill Creek, cor. of Belvidere and King Streets.
May 7, 6:30 p.m., West Johnstown.
May 9, 10, 10 am., Tulpehocken, Heidelberg house.
May 8, 9, 10 am., West Greentree.
May 9, 9:30 am., Spring Grove.
May 9, 10, 3 p.m., Spring Creek.
May 9, 10, 7 p.m., Snake Spring Valley, Mohler house.
May 11, 12, 10 am., Little Swatara, Bethel house.
May 11, 12, 10 am., Big Swatara, Mt. Zion Meyersdale house.
May 12, 1, 12, 1:30 p.m., White Oak, Graybill house.
May 12, 3 p.m., Dunnings Creek, New Paris house.
May 13, 4 pm., Ephrata.
May 13, 4 p.m., Canoe Valley.
May 13, Hatfield.
May 13, 1:30 p.m., Upper Canowago, Mummert house.
May 13, 14, 10 am., Antietam (Price church).
May 13, 10 am., Back Creek, Brant house.
May 14, Rockton.
May 14, Elizabethtown.
May 14, 4 pm., Hanover.
May 14, 6 pm., Conestoga.
May 14, 10 am., Quemahoning, Stpenville house.
May 14, 10:30 am., Manor, Purchase Line.
May 14, 5 pm., Upper Dublin, Ambler.
May 15, 16, West Conestoga, Middle Creek house.
May 16, 17, 1:30 pm., Fairview, Eastern District.
May 20, 21, 1 pm., Mill Run.
May 20, 21, 10 am., Maiden Creek, Reading house.
May 20, 21, 2 pm., Lost Creek, Gordon house.
May 20, 3:30 pm., Clear.
May 23, 4 p.m., Conway.
May 27, 28, 2 p.m., Farmers Grove.
May 28, 6:30 pm., Bellwood.
May 30, 31, 9:30 am., Conestoga, Third-in-Hand house.
June 3, 2 pm., Mingo.
June 3, 10 a.m., Spring Creek.
June 10, 11, 10 am., Falling Spring, Mercersburg, Franklin Co.
June 11, 6 pm., Clover Creek.
June 13, 14, 1:30 pm., Chiques, Chiques house.
June 14, 15, 3:30 pm., Annville.

Virginia.

April 29, Botetourt, Valley house.
May 6, 4 pm., Bridgewater.
May 13, 2 p.m., Timberville.
May 13, Middle River.
May 13, 2 p.m., Summit.
May 13, 2:30 pm., Cook's Creek, Hinkle Grove house.
May 20, 3:30 pm., Peter's Creek.
May 20, 3 pm., Elk Run.
May 27, 2 pm., Linnville Creek.

Washington.

April 22, Yakima.
May 6, Olympia.

West Virginia.

May 20, 2 pm., Maple Spring.
June 10, 11, 2 pm., Berkely.

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No. 1296. The body of these cards is a delicate tint of purple, with a silver border. A white cross is dimly outlined and embossed with a silver cord. Prominent is a spray of Easter flowers, some entirely open, some only buds. Verses and greetings on the card. **Per pack of six, two designs, 10c; three packs for 25c**

Nos. 711 and 712.

No. 711. The distinguishing feature of these cards is a silver cross, which is the background for a spray of beautiful flowers of different sorts. The cards have borders of satin finish, and there are plenty of Easter greetings. **Per pack of five cards, all different, 10c; three packs for 25c**

No. 712. Similar to No. 711. However, the flowers are not of the same variety, and there are different Easter greetings. These cards are very desirable and will be much appreciated as an Easter remembrance. **Per pack of five cards, 10c; three packs for 25c**

No. 4000. Floral pastel in colors. Printed in many colors on a green metallic finish card. A little chick is coming on or near an egg shell. Assorted designs of violets, forget-me-nots, daisies and clovers. Each card has Easter greetings. **5 cards, 15c; per pack of 4 cards, assorted designs, 10c**

No. 4001. An attractive blue tinted card. Heavily embossed, with fine coloring and a pretty egg-shaped bangle, in the center of which is a beautiful landscape. Sprays of forget-me-nots, violets and lilies. A post card in every sense. **Per pack of 4 cards, 10c**

No. 1161. A very pretty series. Absolutely new. A large white Easter cross in centre with a few delicate flowers or Easter lilies. A very pretty landscape or an open book or picture in the centre of the cross. Easter greetings on each card. Embossed post card in 6 distinct designs. **6 cards, 15c; per 4 cards, 10c**

No. 8079. Floral beauty. An artistic border of white on a green metallic background. A profusion of violets, lilies and roses. An appropriate Easter greeting printed in white on each card. Size, 3¾ by 5½ inches. Three designs. **Per pack of 4 cards, assorted, 10c**

No. 1300. Floral cross Easter greetings. Silver background, with a border of beautiful floral greetings, surrounded with a cross made of flowers and other items flowers. Appropriate greetings in white on a short poem. **Per pack of 5 cards, three designs, 10c; three packs for 25c**

Easter will soon be here, so if you want your friends to have these cards before that day, order now so as to avoid delay or disappointment.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 89.) **Elgin, Ill., April 15, 1911.** **No. 15.**

AROUND THE WORLD

Temperance Gains in Jerusalem.

While it must be said to the credit of the Moslems in Jerusalem that intemperance is not as common among them as among those of other Oriental religions, it must be confessed, to the shame of Christianity, that the sale of intoxicants in the Holy City is largely due to the so-called Christians who unblushingly engage in the traffic. At present a strong temperance movement among the workingmen of the city is gaining in power and influence. A petition in nine languages was recently circulated, praying that the Turkish Pasha close all the drinking places in the world's spiritual metropolis. The request will likely receive favorable consideration, and if so, it will add a most notable victory to the growing list of the world's temperance gains.

Why Not Preach the Word?

The apostle of old spoke of people in his time that had "itching ears," and even today there are people with the same kind of ears, for some of the popular ministers try their very best to satisfy the most absurd whims. They preach almost anything except the old Gospel. Some give charming essays, some recipe poetry, some discuss politics, some talk learnedly of science, and some speculate on intricate, abstruse questions. Only a few, alas, preach the Word. A recent issue of "Leslie's Weekly," commenting on popular styles of preaching, has these appropriate words: "To laymen such preaching seems to indicate a dearth of ideas and a lack of conviction concerning the great central truths of religion." It is strange, indeed, that a secular paper has to call attention to this serious lack in pulpit efficiency.

A Check on Fraudulent Advertising.

William P. Harrison, a Cincinnati millionaire, recently was sentenced to a fine of $1,000 and three years in the penitentiary for fraudulent advertising. He had made unwarranted claims for several household appliances he advertised, and the Federal Court decided that such a gross misrepresentation was fraud, to all intents and purposes, and sentenced him accordingly. The costs of prosecution,—about $10,000,—must also be paid by the defendant. The verdict, it is to be hoped, will work a much needed reform in modern advertising methods. Too often the most preposterous claims are made by the wily advertiser, to the great financial loss of those whom he basely deceives. A little more of the old-time honesty, implanted into the heart of the average advertiser, would tend to a wonderful revival of honesty and integrity in the business world.

Quality Versus Quantity.

A good showing of numerical strength is regarded by many churches as the highest degree of efficiency, and yet a large aggregation of members may be a source of weakness rather than of strength. Some of the best-informed students of church matters admit that "the importance of getting people into the church has often been overemphasized, when compared with the stress laid upon the important task of securing consistent Christian living on the part of those already within the fold." Nothing is more important than bringing the life of our church members to the highest possible plane. We must recognize the important fact that, most of all, we need better members rather than a large number of members. If the church is to be a power for good in the world, it must be so by reason of a sterling Christian character, rather than by its great numerical strength.

An Eloquent Tribute to American Missionaries.

During the appalling plague epidemic in India the self-sacrificing labors of American missionaries have been so remarkably efficient as to arouse the unstinted praise of Lord Harris, Governor of the Presidency of Bombay. He declared in a recent address that "India's gratitude toward these American missions has been piling up for the last hundred years." To the President of the United States he expressed "the most grateful thanks of the Government of Bombay for the assistance which the American people are rendering in pushing forward the cause of education in India." It is a well-known fact that American missionaries have taken a leading part in the civilizing of the people of British India, and they have done even more for them morally and religiously. The seed that was sown in the past, and that is still being sown, is sure to burst forth into a glorious harvest in the years to come.

Bible Progress in Italy.

Perhaps one of the most cheering evidences of a real awakening among the people of Italy is found in the growing demand for the Bible. Much of this is due to the activity of Italian Protestants, who, upon their return from America, have been, and are, most earnest Bible distributers among their countrymen. There is practically no opposition, now, to aggressive work along this line, and in a number of cases even Catholic priests have been eager recipients of the Blessed Word. At present more than fifty priests are ready to break the shackles of Roman bondage, having been brought to the light by a study of the Bible in their own tongue. Surely the Blessed Book is proving a "savor of life" to these people of Sunny Italy.

The Ignorance of the Orient.

One of the greatest hindrances to the successful progress of gospel propagation in the Orient is the lamentable ignorance of the people. In the Indian Empire 277,000,000, and in China 300,000,000 can neither read nor write their own language. It may readily be imagined how such a deplorable condition militates against the best efforts of the missionary. Such natives are hard to reach; they can not think, they can not understand the most simple teachings until they are repeated again and again by the ever patient missionary. If any one has imagined that the life of a gospel worker in the Orient is one of ease, let him quickly disabuse his mind of such a thought. Ignorance, indifference and prejudice constitute a formidable trinity, opposed to all gospel progress.

Appalling Conditions in Brazil.

Illiteracy in this South-American republic is declared to be so prevalent that but sixteen per cent of the entire population are able to either read or write. Lying is so common that it is taken as a matter of course. Family discipline is neglected to an alarming extent, and productive of much of the moral delinquency so painfully apparent. While Catholic influences have for years been in charge of the religious and educational activities of Brazil, the people show but a very low development. Their religion is a dead formalism. They know nothing of the real, life-giving power of the Gospel of Jesus Christ. It is undoubtedly true that Brazil, as well as the other South and Central American States, needs the proclamation of the pure Gospel fully as much as do the heathen nations in Darkest Africa. What an opportunity for several consecrated workers from our own ranks to tell the Good News!

Habits of Industry as a Crime Preventive.

An experienced police official in one of the large cities recently said that nearly all criminals owe their downfall and criminal tendencies to the fact that in early life they were not trained to regular habits of industry. It is undoubtedly true that many parents, with mistaken ideas of kindness, neglect to instruct their children in the really useful occupations of life. One of the officers of the late Census affirms that there is a most deplorable laxity everywhere in this respect. Thousands of parents bring up their children with the idea that they must be dependent,—sheltered from every contingency and responsibility. Instead of this the child should be taught to be independent and reliant upon its own resources. Real usefulness rather than the glitter of so-called "accomplishments" determines the future worth of the rising generation. If to active employment be added a deeply religious life, a most desirable factor in civic righteousness will be the result.

Outdoor Services.

Judging by late reports of the National Free Church Council of Great Britain, our English friends engage in a great deal more outdoor preaching than is done in the United States, and that, too, with most satisfactory results. We are assured that by their open-air efforts the Gospel has been preached to the "excursionists in the country and by the seaside, to agriculturists as they stand in the markets, to dockyard men as they leave their work; in short, to all sorts and conditions of men at every opportunity." It seems to us that we, as a church, have yet to learn the value of this method of reaching the vast throngs of humanity at the very places where they congregate,—people who probably would never darken a church door. Paul's persistent endeavor to be "instant in season and out of season," should teach us the importance of being wide-awake to every opportunity for gospel ministration. Like Christ and the apostles we may often find a most appreciative audience under the blue dome of heaven, to whom the fervent appeal for righteousness may be the beckoning hand to a renewed life.

From City to Country.

Most significant is the present movement of city dwellers towards country districts, and the more thoughtful student of sociological matters is pondering the "whys" and "wherefores" of the remarkable exodus. Looking at existing industrial and especially commercial conditions at our trade centers, one can readily see that close and intense competition has made business success exceedingly problematical. In fact, so conspicuous are the failures in the business world of the cities, that the favored lot of the farmer appears all the more alluring. During last year hundreds of city families have located in farming districts, to their great benefit physically as well as financially, and this tendency bids fair to continue. In view of this "back-to-the-farm" movement it would seem advisable, therefore, that we, as a church, continue our appointments in rural districts, and reach out to still other near-by points. That method of expansion can be employed at small expense and with most excellent results.

Then and Now.

In a brief review of events, as they have crowded upon each other in the Orient during recent years, the Bible student can not fail to see the hand of the Lord in the various changes that have dispelled the darkness of heathenism, and ushered in the glorious light of the Gospel. In 1807 Canton was the only place in China where foreigners could reside; now all the country is open to missionaries, and in many places they are not only tolerated but helped in every possible way. In 1807 Robert Morrison, the first Protestant missionary, reached Canton, and eleven years later published the entire Bible in Chinese. Since then the Bible has been circulated by multiplied thousands in the remotest bounds of the Celestial Empire. In 1834 medical work began its beneficent career, and has never ceased its mighty and far-reaching efforts. In many instances the most stubborn opposition to missions was overcome by means of medical mission work. Looking at the wonderful progress of missionary efforts, one can not fail to see that a hand stronger than our own is shaping all things to the further progress of the truth and God's ultimate glory.

German Excavations at Babylon.

The excavators who for some years have labored so diligently on the site of ancient Babylon, have recently identified completely what they believe to be the foundations of the Tower of Babel, though not very much is left of the once famous structure. The ruins of Nebuchadnezzar's palace, where the memorable feast of Belshazzar took place, and where the fateful handwriting on the wall recorded the doom of the licentious ruler, have been shown to cover the remains of quay walls, built on the riverside by Sargon and Naboplassar. Here, also Alexander the Great died, —seemingly unable to conquer his own evil passions, though he had all the world at his feet. The enormous brick buildings, constructed by the Babylonian architects, were veneered with glazed and colored bricks, in ornamental designs, and in the days of their glory undoubtedly presented a fine appearance. But their doom came upon them, and what little we find today, of the once magnificent structures, bears silent testimony to the truthfulness of God's Word. The sure word of prophecy, foretelling the destruction of Babylon, was fulfilled to the very letter.

Five Thousand Souls, Annually, for Vice.

Chicago's Vice Commission, in its struggle with the problem of the social evil, has secured an array of facts that, in their enormity, are absolutely staggering. Amid other startling disclosures two leading statements are especially impressive: (1) "Chicago spends $15,000,000, annually, for vice;" (2) "The traffic in women in that city annually demands and destroys the lives and souls of 5,000 young girls." It is a commentary on modern business methods that the life of a working girl, in our cities, often rendered exceedingly difficult. No wonder that poverty is, undoubtedly, the most prolific cause of vice. A lack of proper sustenance means not only starvation of the body, but a destruction of the common blessings of life,—decent living conditions, and proper food and clothing. The Vice Commission, after an exhaustive examination of prevailing conditions, has decided that evil environments rather than wrong inclinations are the prime cause for the unfortunate social complications that well nigh defy the most earnest efforts of the reformer. One thing is sure,—no improvement is possible until better economic measures are made available, and until radical changes in the home life and training of children help them to attain to the highest plane of self-help and general efficiency.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Resurrection!

BY B. F. M. SOURS.

O my brother, does the darkness fill your heart with bitter wail?
Do the lowering clouds of trouble o'er your slumber tell of gloom?
Do the stars die out in blackness, and the howling winds prevail?
Do the hopes you cherished vanish in the darkness of the tomb?
Have you fought and been defeated in the jargon of the fray
While the dreaded foe was victor, and you fell upon the field
All too valorous to own him, and too frail to win the day,
But, by all the odds of battle, overcome and made to yield?

O my brother, you are wearied with the strivings of the gloom,
And the dull dismay entombing all the ministers of hope.
O make room for blossoms blooming, for Death now is hurled to doom,
And we view the future triumph through faith's mighty telescope;
And we see—O brother hearken!—past the clouds that lower above,
There are golden coronations, there are angel hosts come down,
And for thee, if thou art faithful, from the happy Land of love,
The glad call will come to mansion thine, and harp, and robe, and crown!

Night is vanished. Easter morning saw the tomb an empty room,
For the bright, angelic rapture scattered all the night of gloom;
And the resurrected Son of God proclaimed immortal bloom,
For he shattered by his life the bolted prison-bars of doom!
Hark! "I am the resurrection!" Shout it! Glory to his name!—
He is risen? Christ is risen! O my soul, the Christ Divine
In the power of life immortal all the darkness overcame,
And with him, in life triumphant, in his glory we shall shine!

All the rainbows after tempests in the times long sped away,
Are surpassed in holy grandeur by the brilliancy of this,
And the buttercups and lilies, and the sunbeams of the day,
Seem to brighten with the splendor of the sweet and heavenly bliss;
For the gates of Death are broken, and the jasper gates swing wide,
And the King of Glory triumphs, and he intercedes for thee,
And the gloom is pierced by splendor, and thy future glorified,
For no tongue can tell the rapture of the years that are to be.

Mechanicsburg, Pa.

"For Our Justification."

BY JOHN R. SNYDER.

"Who was delivered for our offenses, and was raised again for our justification" (Rom. 4: 25).

THERE are many phases of the resurrection that are dealt with by writers and those who serve from the pulpit. The usual Easter song is one of joy and extreme happiness because of the victory over death and the grave. Well may it be so, for not since the "morning stars sang together" has there been such a song to break through the corridors of heaven, no, not even the *"Gloria in excelsis Deo,"* of the Bethlehem plains, can compare with the song of the resurrected and glorified Lord.

But there was a purpose in it all and Paul has revealed the secret of it in his letter to the Romans in the text quoted above. "He was raised again for our justification." Our justification would never have been complete, had it not been for the mystery of the resurrection. The death on the cross expiated for our sins, but it was the breaking of the bonds of death and the standing forth in the bright sunlight of the early morn, that completed our redemption. This is the burden of Paul's message to the Romans.

As we look into the words of Holy Writ, it is made plain that the death of Christ was an atonement or expiation for the sin of the whole world. "For him hath God set forth to be a propitiation through faith in his blood to declare his righteousness" (Rom. 3: 25). Again, "For when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled *we shall be saved by his life"* (Rom. 5: 10). Man himself could not avail. Israel tried, but failed. There was the sigh for the priest, but no priest came. There was a cry for a king, but it was unheeded. Then came the quest for the prophet, which was in vain. But in the fullness of time there came the Priest, King and Prophet in the person of Jesus Christ, who fulfilled all three offices in one and "In whom we have redemption through his blood, the forgiveness of sins" (Col. 1: 14). Thus the expiating Christ brought us atonement but not justification. Our redemption was not complete.

As his death was an atonement for our sins, so his resurrection was the proof and pledge of our eternal life. As his death brought to us victory over the grave, even so does his resurrection bring to us life beyond the grave. He was brought forth from the tomb that we might have the fullest assurance that his death accomplished the end for which it took place, namely our reconciliation to God. Mark well the words, "And was raised again for our justification." This gives us full title to eternal life, into which he has entered and taken with him our old nature as the first fruits of the resurrection.

To us it appears that this doctrine of the resurrection, justification by faith, which Paul so ably proves in the Book of Romans, is one of the most glorious in the whole scheme of redemption, for it is the climax, the keystone of the arch, which completes the structure. Without it all would have failed and, as the apostle says, "If Christ be not risen then is our preaching vain, and your faith is vain also." The whole structure and superstructure rest upon this one truth, and we are not surprised that Paul was so emphatic in his teaching regarding this fundamental truth.

It is also a very plain truth. There need be no mystery about it. The new birth may mystify, conversion may be a perplexing question, sanctification may be difficult to comprehend, but the truth of the resurrection, our justification, is plain. All may comprehend it and all may attain to it.

Our work has, very frequently, taken us into the court-room. We have seen the prisoner brought before the bar and heard his indictment. We have been there when the jury would silently file into their box and return a verdict of guilty. We have heard the judge pronounce the sentence which took from the prisoner his liberties. In the eyes of the law he was a guilty and condemned man, with no one to interfere, no one to save. So it was with us. We were condemned under the law. The priest, through his libations and oblations, and the shedding of the blood of bulls and goats and rams, could not purchase our justification. The king, with all his authority, could not interfere in our behalf. The prophet could not mediate with an angry God. But Jesus Christ, our all in all, came, lived, died and rose again, and, bless the Lord, it was all complete. We are all in the state of the sinner, condemned to die and unable to save ourselves. No man can give a ransom for the soul of his neighbor. But that angry God,—just through it all,—has provided a Savior. As our life was forfeited to death because of our transgressions, Jesus Christ has redeemed us by giving up his own life for us. He died in our stead and has made an atonement for our sins. That part of the debt has been paid. But he goes farther still. He offers to us the pardon he has purchased and on the simple condition that we believe his death is a sufficient sacrifice for our sin. Do we believe it? Do we accept it? If we do, then are we "justified by faith," and the purpose of his resurrection has not been in vain.

Beloved, the resurrection is a glorious doctrine. It does bring justification if we accept its simple conditions. But if we deny it in fact or in theory, then are we yet in our sins, and there is no redemption. We are yet in the tomb, and no angel has "rolled away the stone." There is an inclination, in these latter days, to put away the miraculous, which would put away the resurrection. It is putting away the life of the plan of redemption. If we reject it we leave Christ in the tomb and we are yet in our sins. But, beloved, if we believe, we can say with Paul, "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection from the dead" (1 Cor. 15: 20, 21). Death can not be destroyed by there being simply no further death. There must be a resurrection, following a passing away of the old life into a new existence. This we have in the delivery of him who was slain "for our offenses and was raised again for our justification."

853 Maple Avenue, Findlay, Ohio.

The Silent Sermon.

BY JAS. A. SELL.

"The temple of our purest thoughts is—silence."

THERE are times when silence is more eloquent than words. A hotel man, with some businessmen of his town went to the city to make a purchase of goods in their line. Being there over Sunday, one of the number proposed attending divine service. This was agreed to and the company set our in search of a place. They happened to enter a place where the Quakers worship. Perfect silence reigned supreme. Here each one was left to commune with his own heart, apparently waiting for the minister to come and begin the public ministrations. But no one came. Not one word was spoken openly, but to the hotel man the Spirit of God was speaking inwardly. It seemed that all the mean and sinful acts of his life came to the surface, and rose before his mental vision. The wrecks and ruin, caused by his own hellish business, stared him in the face. He saw the young men, starting out in life with fair prospects of success in usefulness, soon converted into staggering, senseless, driveling wretches. He heard their many utterances changed into the disgusting, profane babbling and quibbling of a bloated sot, and his firm look and demeanor changed into the vacant stare of a demoniac.

Then, too, he was reminded of his lovely wife. He saw her in the flush of joy, as a rosy, blushing, confiding bride. With fond devotion she yielded her name, her parental home, her destiny, her all, for love's dear sake, willing to share the burdens of her beloved in making a new home, and in rearing a new family. But he, with his fiend-making business, steps in and blasts all her sweet prospects. His slumbering conscience is awakened, as he sees her white robes of joy exchanged for the sable ones of bitter grief. Despair has taken the place of her fond hope, and her bright anticipations are crushed beneath a broken heart. Instead of the ideal home the fancy erected, and painted as a result of patient toil, the silence and solitude of the tomb would be welcomed as a place where she could lay down the crushing burdens, cast upon her by the depraved passions of others.

Then there, too, appeared before him her children,—the bright, happy, joyous children, looking to some one to instruct their inquiring minds, to restrain their wandering dispositions, provide food for their appetites, shelter and clothing for their comfort, and to set them an example of noble manhood and womanhood.

As these things, like a flood in spring time, rushed into his soul, he realized, as never before, that he was engaged in a character-wrecking, home-destroying, heart-breaking and heaven-insulting business. The Good Spirit was doing his work. The man was listening and his heart was responding. The storms of wind and fire, in some form, had often swept over him, as they did by the cave of Elijah, but it seemed that the Lord was not in them. But when the "still, small voice" came, he heard and answered. He returned to his home a changed man, and gave up his business. The sermon was powerful, but not a word was spoken.

"God speaks to the heart that listens
In the silence of earth."

Israel's sweetest singer said: "While I was musing the fire burned." And at another time: "Commune with your own heart upon your bed and be still."

Hollidaysburg, Pa.

The First Easter Morning.

BY OMA KARN.

It is night in Judea. Like sparkling jewels, set in the deep, dark azure of the Oriental sky, the stars look down upon a garden, flooded with the soft, silvery radiance of moonlight and fragrant with the perfume of flowers. In this garden is a tomb, the door of which is sealed, and a great stone placed before it. Armed men are watching around this tomb. The glistening points of helmet and spear gleam brightly through the veiled light, and an occasional click of metal is heard as these watchers pace to and fro in front of it. Otherwise a strange, mysterious silence hovers over the place, causing a sensation like that experienced when one is face to face with some great crisis, or confronted with some supernatural wonder. "Surely," whispers the inquiring mind, "some great presence, some royal personage must sleep within those sealed walls, else, why this unusual guarding, and why this strange, unusual feeling with which the very air seems laden?"

And, while we look and wonder and question over this strange scene, and this stranger feeling, behold, the tranquil sky opens, the glory and power of a heavenly presence fills the place, and, straight from the invisible land, an angel descends. One glance from his majestic countenance, and the martial keepers become as dead men. One touch upon the massive stone and it rolls away. Quietly this celestial visitor seats himself upon it, and awaits the dawn of day.

DIVIDING THE LOOT TAKEN FROM KERAK.

It comes! Away off, on the edge of the eastern horizon, a bar of light appears, standing out clearer and brighter than the surrounding moonlight. One by one the stars pale and disappear, to be followed with long, bright rays, heralds of the coming great presence just beyond them. Scarcely has their announcement been made, and their banners unfurled across the blue vault above, when the Lord of Day himself appears, irradiating the world of nature with golden light, and laying his touch of superb beauty upon the low-lying hills, the distant mountain tops and the white domes of the Holy City. Shadows have vanished. A new day has awakened. Morning has come.

But is this grandly beautiful awakening in the world of nature the only awakening that has taken place within our view? Ah, turn thine eyes to yonder tomb and see! Behold, the door is open and the still sleeper has gone from within. See the devoted Mary, as she peers into the gloom, and finds the form of her Lord and Master gone. Hear her heart-broken lament, as she says, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

See the excited disciples, as they come rushing to the scene! Gone? Yes, but not taken. Sometime within the time described a movement has taken place within the tomb. The sealed door has swung open and a figure has issued forth,—a glorious, majestic figure, such as human lips could not describe, even had human eyes been permitted to look upon it. No need now to ask the why of the strange proceedings we have witnessed earlier in the night, nor the cause of the strange sensations that have stirred within us. This radiant figure, issuing forth in the stillness of the early morn, is no other than the Son of Heaven, conqueror over death and the grave. For the human race the darkness of the night of death is past, and the resurrection morning has dawned.

"At break of day
The Savior burst that cavern's stillness deep,
Rising in conquest over death's shattered sway,
As from a sleep."

"He rose as God,
Rose as a mighty victor strong to save,
Breaking death's silent chain and unseen rod,
There in the grave."

Because of these triumphs of this first Easter morning, many dark clouds over this world have been embroidered with gold, and lined with silver, many sin-darkened souls have been flooded with life-giving light; many tears have glistened with hope, and life itself has been crowned with immortality. The disciples "saw and believed." We also look into that empty tomb and believe. "He is risen." We also may rise.

Have your plans gone wrong? Have the things you trusted in withered like the leaves of last year? Is your spiritual heaven dark and threatening with foreboding? Do you see no bud of hope in your moral life? Look upward toward the risen Christ. Place yourself where the warm beams of Eternal Light and Love can shine upon you! Take courage in the thought that the power that burst open that sealed door can overcome all things, and the power that brings the lily's fair face out of the mire is the same power that works for beauty, and harmony, and goodness, in the human soul. The God who changes the face of nature also changes the heart of man. For him who will believe in this power, the Easter lilies are blooming, and all his tears are wiped away.

"We're all of us glad at the Easter-time,
For deep in our souls the joy-bells chime;
For the Savior who loved us and died for our sin,
Through the gates of glory hath entered in;
And his heart above
Is throbbing with love,
And his Spirit comes down, as the Holy Dove."

Covington, Ohio.

Going Up to Jerusalem.

BY W. E. MILLER.

Siege and Looting of Kerak.—No. 7.

THESE people were exceedingly friendly, and made our stay in their camp just as pleasant as possible. We had the privilege of all their tents and were expected to walk in without knocking, sit down by their fires, and generally make ourselves at home. Should they be parching wheat or making bread, it would be no discourtesy to help ourselves; indeed, one is rather expected to do so, once he is given the privilege of a camp. We had access to their wood pile (thistle pile). This I wondered at, for it is no small or pleasant task to go a long way over the mountainside to dig up and carry home this dry material for fuel. There are two things you never see a Bedouin man do,—carry water or gather fuel. It is a work which entirely belongs to the women. Some of our party thought it not the thing to do, to use the fuel, which cost these poor women so much hard labor, and because of much time on their hands, they went out and gathered some fuel, but were soon informed that it was an indignity they were offering the people of this camp, as we were expected to go to their fuel pile and help ourselves. From the time we arrived in their camp until leaving it, there was scarcely a moment when there were not from five to twenty-five people sitting as closely to us and our luggage, as they could crowd, and this was especially true at cooking and meal-time. One old man would come and sit until he was tired; then would fix himself comfortably and lie down to sleep, as composedly as he would in his own tent. Thus the time went by from early morning until dark, our neighbors constantly entertaining us by sitting in our tent, intently looking at us.

Our advent into their camp occurred about eleven o'clock Tuesday morning, the second day of the siege. That day and night many donkey loads of loot came to the camp from Kerak. Much wheat and barley was brought out, and about every other conceivable thing, which could be carried out, as well as some of the wounded men, who belonged to this camp. One poor fellow I shall never forget,—Atullah Abashney, by name,—who had been shot through the thick part of the leg about midway between the hip and the knee. The ball had apparently struck the upper portion of the bone, splintering it and driving the splinters in various directions, some of which could be located, by a slight pressure of the finger, imbedded in the flesh. I dressed this poor, suffering fellow's leg a number of times, while in their camp. The limb was swollen twice its normal size, consequently his suffering was great, and he was very grateful for everything done for him. He desired to know if the bone were broken, and tried to ask me, but it was impossible for me to get his meaning, not knowing Arabic. Then he secured a small stick and breaking it showed it to me, at which I caught his meaning, and quickly answered him with the same stick. Taking my knife, I, with the point of the blade, lifted up several splinters from the stick; representing the splintered bone of his leg, and indicating it was not broken, greatly pleasing him, as shown by the expression of his face, notwithstanding his dreadful suffering.

Having all the privileges that we were enjoying with these Bedouins, it would scarcely seem that we were prisoners, and, in the strictest sense of the word, we were not. In another way, however, we were, for it would have been foolhardiness for us to have attempted to escape without an armed escort, while the country was in rebellion. So it was our lot to remain here, until such a time when the Arabs would be willing to conduct us safely to another friendly camp. There is an unwritten law among the Arabs that to pass through another tribe's territory without permission would mean an infringement, and most likely cause trouble.

On Wednesday morning we dispatched a note to the head sheikh at Kerak, saying that we must get out of the country, and if he would not furnish us an escort to the friendly tribe at the south end of the Dead Sea, we would move on without it; also, if anything happened to us, he and his people would be held responsible for all damages. Late in the afternoon a messenger arrived in the camp from Kerak; bearing a note from the head sheikh to our guide, saying they would furnish us an escort, and do all in their power for us, but they must see Abu-Jerius at once, and that he should start for Kerak that same evening. So, with but a cup of tea, and without supper, he took the best horse we had and started with the messenger, hoping to get as near Kerak as possible that same evening. As it was, he stayed all night in a Bedouin camp, and at a very early hour rode to the city in the morning. How many dangers, seen and unseen, were passed in this journey, will likely never be known, but he was assured that he was accompanied by the prayers of every one of us.

The evening was spent in company with our newly-made friends, for we were already becoming somewhat

chummy. Ralph and I went into our next-door neighbor's house of hair. One of the women of the house (for the man had two wives) was parching wheat in an oval pan set on three stones, with burning grass for fuel. She would take the dirtiest, blackest rag, I have ever seen used, and mop a lot of grease, presumably goat, around in the pan and then put in about a pint of wheat, which cracked and popped almost like pop corn. After it was finished she requested us to help ourselves, which we did, and found it exceedingly good. Our ability to stow away a considerable quantity of her parched wheat pleased her exceedingly.

Beds were sought soon after dark, and I believe all slept as well this second night as we did the first night in our new home. Our beds were thin mattresses which we carried with us. They were spread on the ground. With a pillow of cotton, blankets, and plenty of God's fresh air, we experienced no trouble in sleeping. However I believe the younger members of the party thought the nights were shorter in the land of Moab than in other parts of the world, for they were not through with their morning naps, when they must get up. We all slept in the same room, and when one got up, then all must come forth.

The forenoon of this third day in camp was spent in going to the tops of some of the near-by mountains, and in playing ball with the Bedouin children, with an occasional glance up the path towards Kerak, to see if our guide was returning. When his head did appear above the ledge, a fourth of a mile away, I am sure that one heart I know of beat a trifle easier.

Present Address, Box 564, Nappanee, Ind.

A Modern Passover.

BY WM. J. BUCKLEY.

CHRISTENDOM hails the blessed Eastertide, as it comes and goes, with delight. We rejoice in our Master's victory and glory, and gladly commemorate the day of his resurrection. It is well that we do. But, Christian brother, do you remember that while you rejoice on Easter, your Jewish brother is also celebrating a great day? He does not, however, commemorate our Lord's resurrection with the joy that fills the Christian's heart; but he commemorates, in sorrow, the distant day when Israel was led out of Egypt. He reviews the unhappy history of his people, from the time of Abraham to the present day, and his heart yearns to be in the old national capital, and to enjoy the long-expected reign of the Messiah.

The Jewish celebration continues for three weeks, reaching its climax of interest and enthusiasm on the evening of April 14. On this date the ancient "passover" is still observed in every orthodox Jewish home.

Though contrary to the usually strictly-observed custom of this ancient people, we were admitted, by the influence of a Jewish friend, into the home of a Jewish gentleman of Chicago on the evening of April 14, 1908. There we enjoyed the rare privilege of seeing the old "passover" observed.

A view of the home convinced us that extensive preparations had been made for the feast. All articles, contrary to the letter of the law, had been removed from the house before sunset. Everything had been given a thorough cleaning. Some of the old furniture had been replaced by new. The members of the home wore their best clothing. We were told that all were expected to secure new clothing for the occasion, if their resources would permit. The table was spread with special dishes, which are used only for the feast. About eight o'clock, shortly before the feast began, the house was lighted with numerous candles. A few other simple decorations were made, which gave a very pleasing appearance.

As the feast was about to begin, the members of the home, except three small children, were seated around the table. According to their custom, the men all wore their hats during the feast. When all were seated, they began reciting a part of their early history. This was written in Hebrew. During this concert reading, considerable confusion prevailed. They knew little of the Hebrew language, and, consequently, mumbled and chanted in an unintelligible manner. After this was continued for several minutes, wine was served as the first course.

When all had been given a small glassful, they dipped their fingers in the wine, and sprinkled some of it on the tablecloth. This was their substitution for the striking of blood on the lintel, and posts of the door. A short prayer was then offered, after which they drank the remainder of the wine.

The next course served was bitter herbs and unleavened bread. Another section of their history was read, and then each one ate his portion of the herbs and bread.

Wine was then again served, which, after reading more of their history, was partaken of by each one of them.

Beef, chicken and fish were next served in substitution for the lamb. Again they continued the reading of Israel's record, and then each ate of the meat.

Again they spent several minutes in reading more of their history, and then drank another glass of wine.

After this the company arose from the table. The ladies put on their hats. The doors were unlocked and opened. Then they united in prayer for the Messiah to enter their home and bless them, and asked that he would be with them at Jerusalem as their Sovereign, at the feast day of the next year. They seemed to rejoice in the thought of returning to Jerusalem. The doors were then again locked, and they were all seated at the table.

Another glass of wine was served to each one present. Again they read in concert. This time they finished reading their history. After prayer, they drank the wine, which was the last course of the feast.

Thus Israel continues to observe the great feast, year after year, and their hearts still yearn for the Messiah to come and establish a temporal kingdom.

Sterling, Ill.

Pleasant Hill Church Indiana.

BY GEO. L. STUDEBAKER.

IT has been my pleasure to be associated with the above-named church several times in various meetings. We have just enjoyed another series of meetings beginning March 11, and closing April 2. Some sickness and unfavorable roads and weather militated much against the success of the meetings. Three were baptized, others were near. May God's Spirit continue to strive with them!

This church has been in charge of Eld. Jeremiah Gump since its organization. On account of age, he resigned its care about one year ago. A brief history of this little band of faithful members will, perhaps, be of interest to many.

This church was once a part of the Cedar Creek church. As early as 1853 some of the Gumps, with a few families of members moved from Miami County, Ohio, to Allen County, Indiana. Eld. Geo. W. Studebaker, of Delaware County, Ind., began preaching among them in their homes and schoolhouses, making these trips, some seventy miles, in a buggy or on horseback.

One time, as he was making his way to his appointment at this place, he overtook a little girl carrying a Testament, trudging along through the rain. He invited her to ride, which she, childlike, accepted.

He asked, "Where are you going?"

She answered, "To church."

"What, going to church through the rain?" he said.

"Oh, yes," she answered, "I am one of them."

Our services would be much better attended and greater good taken, if all members would only look at the matter as did the little girl, and say, "I am one of them."

Among the number who had moved from Miami County, Ohio, to Allen County, Indiana, were Jacob and Jeremiah Gump. Jeremiah settled on the farm on which he still lives. June 21, 1854, Jacob and Jeremiah Gump, with their wives, were baptized by Eld. Geo. W. Studebaker. There being no organized church and no resident minister, the Brethren met in their homes, and had prayer and social meetings.

The same fall Brethren James Tracy and John Miller, of Goshen, Ind., came among the few scattered members, and organized them into a congregation known as the Cedar Creek church. An election was held, and Brethren Jacob and Jeremiah Gump were elected to the ministry, and Brethren Samuel Snider and Jonathan Wolf to the deacon's office. Eld. Studebaker, as long as he resided in Indiana, took great pleasure in visiting these members and breaking unto them the Bread of Life.

In 1874 the Cedar Creek church decided to divide her territory, which resulted in four separate congregations: Cedar Lake, Little St. Joe, Pleasant Hill and Cedar Creek. Bro. Jacob Gump was given the care of three, and to Bro. Jeremiah Gump was given the care of Pleasant Hill. Since then another organization has been effected in Ft. Wayne.

Eld. Jacob Gump died March 13, 1896. He, with his brother, Jeremiah, was elected to the ministry in the fall of 1854, forwarded to the second degree in 1857, ordained in October, 1862. They were faithful workers in their holy calling in the Northern District of Indiana, Eld. Jeremiah having had the oversight of eight different congregations during his active service. He will be eighty-two years old, should he be spared until May 7.

He did not attend all the services during the series of meetings, but was present, with his companion, several times. They have journeyed together for over sixty-one years. Sunday, March 26, feeling somewhat indisposed, he called for the anointing. In the presence of his wife, several of his children, grandchildren, great grandchildren and neighbors, he was permitted to enjoy this most sacred service. Brother and Sister Gump are quite active, considering their age. They live alone on the same farm upon which they settled over fifty-eight years ago.

The Pleasant Hill church is an interesting place to go. The members are active in God's service. It is now in care of Eld. J. A. Gump, the youngest son of Eld. Gump. Bro. D. M. Hart is a minister in this church, but, on account of advanced age, lives somewhat retired. Two young brethren, grandsons of Eld. Gump,—Chas. Gump and Elmer Pepple, have lately been called to the ministry. These, with four deacons,—Albert Gump, Martin Jackson, Burt Bosler and Chas. Myers,—compose the official board.

To meet with these old veterans of the cross, and hear them tell of the hardships of the frontier life, is interesting. It encourages one to greater zeal in the Master's service.

May God bless them all, and may we, who are younger in years, and upon whom the work of our forefathers is falling, "study to be workmen approved of God."

North Manchester, Ind.

Easter Triumph.

BY IDA M. HELM.

EASTER should be made a fruitful season for the Sunday-school and church. It is the season of life and joy. At the Easter season every one thinks more or less about life and death. Every member should make the interest of the church the subject of much prayer and meditation, and the saving of souls should be made the burden of every heart. Where the main aim of every one is to live Christlike in thought, word and deed, great things may be accomplished for Christ. In an atmosphere like this all spiritual attainments are possible. Christ was Paul's strength. He said he could do all things through Christ. God works with and through his children today.

This Easter season might be a most blessed one if every one of us would, in spirit, live with Christ his last great days on earth. If we would give him a joyful triumphant entrance into our lives, if we would feast with him and his disciples in the upper room, if we would watch with him through the hours of agony, while the cup of anguish is being pressed to his lips, we would realize more fully Christ's great work. Remembering how Judas gave the traitor's kiss, and following him as he goes to the judgment hall and Calvary, we are filled with sadness. We come to the sealed tomb, and after three days of heaviness and despair we see the empty tomb and behold the glory of the resurrection morn that brings to us our joyful Easter Day. As we walk with Christ to Emmaus, we listen while he talks, till our hearts burn within us. A little later we hear doubting Thomas exclaim: "My

Lord and my God!" Then we go with the Master to the heights of Olivet and hear his command to go and disciple all nations, and hear him say, "Lo, I am with you always." We see him go into heaven, there to make intercession to the Father for us.

Surely, the great work which Christ has entrusted to his followers should be pushed forward with redoubled zeal. What we need is more of Jesus. There is no danger of our experiencing too much of the power of the Pentecostal gift of the Holy Spirit. We are living amidst the blessings of the Spirit of Christ, but there is a possibility of our not experiencing the fullness of his power in our lives. We may if we will. If we do not, it is as though we were living in the midst of a choice fruit garden and not enjoying the best fruit, and we have not tasted the best that Christ is offering to us under the New Testament.

There is as much of the Holy Spirit within our reach today as there was for those who were present on the day of Pentecost. We are not our own. Christ has purchased us. Stop and think! Is it consistent with the religion of Christ for his professed followers to have fellowship with the things of the world since Jesus bought us with his precious blood? It was the spirit of the world that crucified him. The world is stained with his blood. The cross stands with extended arms between the church and the world, and Christians must abstain from that which is in opposition to Christ. The old man of sin must be dead and buried, if we would experience the joys of Easter life. When we are wholly his we can lead others to him. Christ is risen, and to the child of God death is not a tragedy, but a triumph. Christ's resurrection dispels the darkness and gloom of death, and makes the true Christian's triumph over death possible.

Let us tenderly set forth the lessons of Christ's love for us, of his passion and his triumph, that we may be brought in touch with "him whose garments smell of myrrh and aloes and cassia, out of the ivory palaces," and the life-giving, spiritual fragrance of the heavenly clime may be wafted to the uttermost parts of the earth, and all may experience Easter blessings.

Ashland, Ohio.

How to Do It.

BY A. G. CROSSWHITE.

THIS article is a humble, though feeble effort, to answer a number of inquiries received at different times, regarding a change of elders and pastors, and, no doubt, affects the minds of hundreds of our members throughout the Brotherhood. Two phases of the subject have engaged our attention particularly, namely, "Churches that are not prospering under the leadership of men who seem to be ignorant of the deterioration of the work, and make no effort to relieve the working force of such embarrassment," and "Elders and pastors who leave their charges without making satisfactory arrangements for their successors."

Under our present church polity there is a splendid opportunity for the adjoining elders to lend a helping hand in such churches,—not by arbitrary ruling or dictatorial power, for if the trouble has arisen through the assumption of authority, or tactless priestcraft, the antidote is worse than the poison. If from loose discipline or lack of diplomacy,—which often results from weakness or disloyalty,—encouragement and teaching along right lines will help conditions. We might easily scout the idea of religious rivalry or interference if we had no Jewish history for reference, and human nature is somewhat the same in every age.

Some congregations would have prospered more if the "adjoining elders" had lived so remote that when they visited them they would have been *strangers*. But let us feel that such cases are rare and exceptional, and that there are many prosperous churches that owe much to good, fatherly adjoining elders, that can always be depended upon. These are the kind that must help us solve these questions now under consideration.

In both instances it is well for the whole official body to get together and have a heart-to-heart talk about church matters in general, and especially about those things that have occasioned the most discussion among the membership. In some instances it is better for the deacons to have a conference *first*, especially if the elder or pastor is called in question. When a decision has been reached by them, it should be presented to him for his candid prayerful consideration. If there are other ministers, their counsel should be sought, and if the matter is to go before the church, it should be by the unanimous consent of the official board.

Let us assume that it is regarding either of these cases, and that the church is calling for relief. It is simply a modest request from the officials to have an elder chosen from the outside to preside until the case is disposed of. A further request may originate in this body to have a local committee appointed to take the matter under consideration and report at a future meeting.

Any good, loyal elder will give his consent to such a procedure, and patiently await the action of the church. Should he be obstinate, the way is clearly marked out in the decisions of our District and Annual Meetings. These preliminaries are not clearly set forth in such decisions but may prove helpful. The subject at the top may indicate a thorough acquaintance with such lines of procedure, but such is not the case. Principle and not method is at stake, and criticism is invited.

Flora, Ind.

Dress Committee's Report.

Answer of last Annual Meeting: This Annual Meeting accepts the report of the committee and decides that the questions involved in the question box also the committee's report be recommitted to a committee of five faithful, intelligent, conservative brethren, who are to be instructed to make the whole matter under advisement, and to make a restatement, reducing all the teachings of the Conference on Christian attire to one plain and concise minute, to be reported to next Annual Meeting.

During the time the committee is preparing the report, no phase of the dress question shall be open for discussion in any of our publications; but all suggestions shall be sent to the chairman of the committee; and further, in the meantime, all our ministers, and teachers shall teach earnestly and intelligently the doctrines of plain dressing and plain living, as found in the Scriptures, so that the church may maintain the principle of nonconformity to the world.

We authorize the treasurer of the Annual Meeting to pay the expenses of this committee.

Committee: M. C. Early, John Heckman, Galen B. Royer, C. D. Bonsack, J. W. Lear.

Pursuant to the foregoing instructions "to take the whole matter under advisement and to make a restatement" we proceeded as follows:

I. We examined prayerfully the scriptural grounds of Christian attire, and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners.

The scriptures bearing on the subject of dress and adornment are of several classes:

First. Jesus condemned anxious thought for raiment (Matt. 6: 25-33; Luke 12: 22-31).

Second. The direct teachings, such as 1 Tim. 2: 9, 10; 1 Peter 3: 3-5.

Third. Teachings on nonconformity to the world in general, and that apply to dress on general principles, such as Rom. 12: 1, 2; 1 Cor. 10: 31; 1 Peter 1: 14, 15; 1 John 2: 15-17.

II. Investigation shows that the early church Fathers and our own church fathers taught strongly and uniformly against pride and superfluity in dress, and constantly in favor of gospel plainness.

III. The Minutes of Conference show that the Church of the Brethren has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting the hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, "it seemed good to us" to submit the following restatement:

1. That the brethren wear plain clothing. That the coat with the standing collar be worn, especially by the ministers and deacons.

2. That the brethren wear their hair and beard in a plain and sanitary manner. That the mustache alone is forbidden.

3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying (1 Cor. 11: 1-16, R. V.). The plain cap is regarded as meeting the requirements of scriptural teaching on the subject.

5. That gold for ornament, and jewelry of all kinds, shall not be worn.

6. That no brother be installed into office as minister or deacon who will not pledge himself to observe and teach the order of dress.

7. That no brother or sister serve as delegate to District or Annual Meeting, nor be appointed on committees to enforce discipline, who does not observe the order of dress.

8. That it be the duty of the official body of the church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches are required to teach and to see that the simple life in general is taught and observed in their respective charges.

9. That those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the subcoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance; and that every effort be made to save all to the church until they see the beauty of sacrificing the fashionable follies of the age for the sake of the Gospel of Christ. But if after every effort has been made, they, in an arbitrary spirit, refuse to conform to said methods, and follow the foolish fashions of the world, they may be dealt with as disorderly members; and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

10. That all are urged and implored, in the bonds of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

11. That this report be spread on the Minutes for one year; and that a committee of three who are conservative, familiar with the subject, and used to educational methods, be appointed to conduct a further investigation of the subject of Christian attire and adornment through the Gospel Messenger, or other medium the Committee may determine during the ensuing year.

12. That upon the final adopting of this report it shall supersede all else in the Minutes on the subject of dress.

M. C. Early. John Heckman.
Galen B. Royer. C. D. Bonsack.
J. W. Lear.

SOUTHERN TEXAS.

A much needed rain swept over all of Southern Texas, which has started vegetation and made many hearts glad. Cotton is the chief product.

There are many Mennonites in this town, but we can not speak their language. They are of the Catholic faith. There are also some white people of the Catholic faith. They very soldom attend Protestant services, are very radical in their views, and can seldom be reached by the truth or changed from the false teaching they have espoused.

A short time ago my husband received a challenge from a Catholic priest, of Dallas, Texas, for a debate on the following doctrines of the Catholic church: (1) Necessity of Baptism for Salvation; (2) Infant Baptism; (3) Confession; (4) Invocation of Saints; (5) Purgatory; (6) Indulgences; (7) Real Presence of Our Lord in the Lord's Supper; (8) Infallibility of the Church.

The priest did not wait for a reply to his challenge, but came into our midst and gave a lecture on the above subjects in our public school building, where we hold our Sunday-school and preaching services. He lectured each evening during the week. On the following Sunday my husband gave a reply to these lectures to a crowded house. The priest and his members were also present. The Catholic doctrines were so completely refuted, and the priest defeated to such a degree that he left without making any further defense of his doctrine. This was the general sentiment of all Protestants present, and even the school children of Catholic parentage admitted their defeat.

Portland, Texas, March 27. Amanda Witmore.

DISTRICT MISSIONARY MEETING OF NORTH-WESTERN OHIO.

This meeting is to be held in the Silver Creek church, near Pioneer, Ohio, beginning Wednesday evening, April 19.

Motto.—He leadeth me.

Wednesday Evening.—7:30. Sermon by Galen B. Royer. Topic, Sent to Save.

Thursday.—9:00 A. M. Devotional Exercises and Sermon.—Galen B. Royer. Topic, Why Evangelize the World?

Closing Exercises—Afternoon.

1:30. Business Session.
2:30. Our Student Volunteer Movement, Its Aim.—Galen B. Royer.
3:15. Volunteer Missionary Speeches (five minutes).
3:50. Closing Exercises.

Evening Session.

7:15. Educational Topics.
7:30. Sermon, Galen B. Royer. Topic, "Seven Bible Facts Concerning the Heathen." Illustrated by Chart. (Congregation should be supplied with Bibles.)
Collection—Missionary Offering.
Closing Exercises.
Bring your Bibles. Brethren Hymnal used.
John Fiory, Isaac Miller, E. F. Yoder, Committee.

THE ROUND TABLE

Death and Resurrection.

BY J. HENRY BROWER.

One that will allow his mind to linger among the events of the Passion Week, will be loath to make Easter Day other than one of fasting and prayer. Jesus triumphantly enters Jerusalem, and for the first time, in clear-cut, concise terms, he publicly announces his Messiahship. Instead of accepting him as such, the smouldering embers of hatred among his own people grew so intensely severe, that they began to make preparations to put him to death. "He came to his own and his own received him not." What a sad homecoming this was! Think of it! The Heavenly Father's Son, pure, innocent, coming home to die a tortuous death on the ignominious cross, by the hands of his own people.

"The black cloud has a silver lining." We note that about this time the "Greeks" (supposed by some to be proselyte Jews) were seeking him. Christ now realizes that his work is finished among the Jews, and that the time has come when he must be glorified.

Thus he, figuratively, voices a great truth, which, for over nineteen hundred years, has never failed to bring joy and hope to the weary traveler on the turbulent sea of life. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." As there is no fruit without death, neither is there a resurrection without death. This has become the foundation of all of our hopes. It is the crowning miracle and Divine seal of all his work. By it the darkness and the sting of death have been forever removed. It is a blossom that promises brighter, better, and more abundant fruitage. Without this hope of a better life, Christianity would be a bleak deception, empty and void.

Go with me into the field or garden, for a moment. Unearthing some of those seeds that you have so cautiously planted, you will find death and resurrection. Go with me to the garner, or to mother's seed bag. There you will find neither death nor resurrection. Christ could not take on the glorified body until the fleshly body die. "For this corruption must *put on* incorruption, and this mortal must *put on* immortality."

The hoary hair, and the frail body are landmarks that prove to the close or even the casual observer that this life is on the brink of eternity, waiting to dwell in a richer body.

However, in this life we must become dead to some of the former things that were peculiar to our individuality, that we may reach a higher state of development. We must put away childish ways in order to become men and women in the technical sense of the word. We cannot be resurrected into the kingdom of grace without crucifying the old man with his deeds, neither can we reach the top round of the ladder in this Christian life, without daily becoming dead to the rudiments of the world.

This present generation is giving its lives for the future generation. I see fathers and mothers wearing their lives away, atom by atom, for their sons and daughters, that they may more ably cope with life's problems,—be a greater boon to fallen humanity, and achieve greater accomplishments.

The church of today is bestowing her time and best talents upon the lambs of the fold, that they may be equivalent to better work in the various lines of church activities than we.

These life energies that we are bestowing on one another and the lambs of the fold, shall not be lost to our credit. Though much of our energy be exhausted here, yet, in the morning of the first resurrection, we shall hear the welcome voice of the blessed Christ ringing out over the balmy air, with sweetest chords of melody, echoing and reechoing among the angelic hosts: "Come! Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I see those seeds falling into the earth. Apparently they seem lifeless and insignificant. I see their little bodies mouldering back to mother earth, but that life-germ is sending forth a body of most brilliant foliage. Then I wonder with what kind of bodies we will come forth. The future body will not be, in all respects, identical with the present body. "God giveth to every seed a body of its own" (1 Cor. 15: 38). Yet it shall be organically connected with the present body, and in some respects it will be one of identity, as is manifested in the translations of Enoch, Elijah, and the transfiguration and resurrection of Christ, and the logic of Paul in the fifteenth chapter of First Corinthians. The new body will, in all respects, suit the conditions of the heavenly state, as the earthly body suits the conditions of the earthly state.

It does not seem logical to think of the saints only as being spirits in the resurrected state, as there can be no resurrection without death, and the spirit never dies.

The body will be exempt from all physical discomfort and decay. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor the heat." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away."

The very thought of "body" carries with it an abiding place for it,—a home. What a glorious homecoming it will be! "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

South English, Iowa.

Feeding on Wind.

BY DAVID M. ADAMS.

On one occasion Hosea said, "Ephraim feedeth on wind" (Hosea 12: 1). Ephraim, here, might be understood as representing all Israel. Especially does this seem true when we stop to consider that after the revolt of Jeroboam the tribe of Ephraim became a kingdom, and also that the kingdom of Israel, in due time, embraced little besides that tribe. In other words the history of Ephraim,—after the revolt of that man who became the first king of the divided kingdom,—is the history of the kingdom of Israel.

Now, why did the prophet say that "Ephraim feedeth on the wind"? Because he made unholy alliances, fell into corrupt practices and cherished false hopes. Figuratively speaking he fed himself with vain hopes of human assistance when he was at variance with his Creator. He bolstered up his hopes by making a covenant with Assyria and Egypt, a thing which, to say the least, was unwarranted by his God. He proposed to subsist on that which was contrary to the Divine Will of him who holds the lever that controls the destiny of nations. Error and not truth was the foundation on which he built his hopes for future prosperity.

In the Christian dispensation such a tendency must be strongly guarded against. We must be careful lest we be disposed to feed our souls on wind,—on those things which are not of God but of men. We should watch our spiritual appetites lest we relish a fine moral treatise much better than a solid gospel sermon. We must not feed on "ologies," philosophies and man-made opinions, but on the pure Word of God.

Scalp Level, Pa.

Resurrection.

BY EMMA G. YOUNG.

Easter, the anniversary of our Lord's resurrection from the dead, is one of the greatest festivals of the Christian year. The resurrection is an event significant in itself. Life beyond the grave could have been demonstrated only as it has been, by one well-attested case of rising from the dead. Its significance lies in the fact itself, hence it is that the Gospels dwell with such fullness upon the details, which convinced the disciples that the very body which died upon the cross lived again in tangible reality.

Not such was the significance of the ascension! If so, it would have signified Christ's final departure from the earth, and in that case, how can we explain the "great joy" with which the disciples returned to Jerusalem?

We picture Easter Sunday a bright morning, birds singing, everybody in good spirits and everybody going to church, for even those who usually must be argued or scolded into going will adopt church ways as a matter of course, on this glorious day.

We know that this Easter Day shines on a nobler world than that of a century ago.

Nature and the churches join their voices today in a hymn to immortality. The world is full of the beauty of life. Death seems to be swallowed up in victory, and the very material earth seems immortal. The woods glow with life. The flowers are so bright that they look as if they could never fade.

Christianity pays its visit to the empty tomb as the three Marys did on the first Easter Day and the words of the Risen Lord of Glory tell us, "Because I live, ye shall live also."

217 So. Orange Grove Ave., Pasadena, Cal.

CHRISTIAN WORKERS' TOPIC

God's Gifts to Us and Our Gifts to God.

Matt. 10: 8.

For Sunday Evening, April 23, 1911.

I. Earthly Gifts.—(a) "Every herb and tree" (Gen. 1: 29); "Every moving thing shall be meat for you" (9: 3); (b) "It is he that giveth . . . power to get wealth" (Deut. 8: 18); (c) "The first and latter rains" (Deut. 11: 14); (d) "He giveth . . . sleep" (Psa. 127: 2); and "food to all" (Psa. 136: 25).

II. Salvation.—(a) "Gave his . . . Son" (John 3: 16); (b) "Living water" (4: 10); (c) "The grace (favor) of God" (Rom. 5: 15); "The gift of . . . eternal life" (6: 23); (d) "All things" (Rom. 8: 32); (e) "Salvation is the gift of God" (Eph. 2: 8).

III. Christ's Gifts.—(a) "I will give you rest" (Matt. 11: 28); (b) "The keys of the kingdom" (16: 19); (c) "A well of water" (John 4: 14); (d) "Living bread" (6: 51); (e) "Power over the nations" (Rev. 2: 26); (f) "Eternal life" (John 10: 28).

IV. Our Gifts.—(a) "Bring me an offering . . . willingly" (Ex. 25: 2); (b) "Whosoever is of a willing heart, let him bring . . . gold and silver" (Ex. 35: 5); (c) "The silver and the gold are a freewill offering unto the Lord" (Ezra 8: 28); (d) "Honor the Lord with thy substance, and . . . all thine increase" (Prov. 3: 9); (e) "Give to him that asketh of thee" (Matt. 5: 42). "But . . . let not thy left hand know" (6: 3); "Do it with simplicity" (Rom. 12: 8); "They . . . first gave their own selves to the Lord" (2 Cor. 8: 5). The best gift that we can give to God is the gift of ourselves to serve others.

PRAYER MEETING

Money—a Curse or a Blessing.

Luke 12: 13-21; Matt. 6: 19-21.

* For Week Beginning April 23, 1911.

1. The Bible View of Possessions.—The Bible, quite contrary to a prevalent impression, never says anything whatever against the desirability of the mere possession of money. It does point out that the INORDINATE or UNLAWFUL LOVE OF MONEY is a root of all sorts of evil; but it does not condemn either money or the possession of it. In fact, the Bible quite agrees with a sentiment well expressed by Sir Bulwer Lytton when he says, "Never treat money affairs with levity, for money is character." How a man USES money—how he MAKES it, how he SAVES it, how he SPENDS it,—is one of the very best tests of his practical wisdom and soundness of heart. Well may Paul speak so earnestly concerning it (1 Tim. 6: 17-19).

2. Some Things Money Can Not Buy.—(1) Money can not buy A GOOD NAME. That is above price, rather to be chosen than great riches. Each possessor has a right to rejoice in an honorable, clean name. Millions of money look trifling, alongside of character (Prov. 22: 1). (2) Money can not buy A HAPPY HOME. There must be sympathy, trust, a spirit of sacrifice, gentleness, faith, a readiness to do, and to bear. This means love, and that can not be bought with money (1 Cor. 13: 4-7). (3) Money can not buy A THANKFUL HEART. Gifts are good, but it is better to have a heart that recognizes the Giver, and is truly grateful. The best things of earth lose their charms when viewed with a cold and thankless heart. The thankful receiving of favors, great and small, and extracting the honey of enjoyment from them, can not be bought in the wide, wide world (Eph. 5: 20). (4) Money can not buy THE HOPE AND FINAL HAPPINESS OF HEAVEN. Our money will perish with us if we think to purchase either the hope or the final attainment of heaven with gold. Eternal life is a gift (Rom. 6: 23).

HOME AND FAMILY

The Universal Easter.

I made a chapel of my heart,
And there my thoughts on Easter Day,
Gathered a little while to pray,
From all the world apart.

But all the world was singing so,
In vain I kept a silent fast;
For through the open door at last
There entered friend and foe.

And as the dawn on tiptoe stood,
Away went all the dark and doubt—
I did not shut the sunshine out,
And would not, if I could.

For in my sanctuary, I
Found that communion most complete
Where all the world in praise might meet
Beneath the Easter sky.

I made a chapel of my heart;
But Easter's voice was clear and strong,
And mid the universal song
I could not dream apart.

—Frank Walcott Hutt.

Easter Thoughts.

BY MARY ETTA HOOVER.

Of all the festive seasons that are kept annually by various peoples in various parts of the world, there are two great festivals universally acknowledged by the Christian church,—Christmas and Easter. Both commemorate a birth; Christmas, that of Christ's birth into this world, Easter, that of his birth into a spiritual existence, too wonderful for us wholly to understand. We cannot wholly understand it because it is not given to the finite mind of mortal man to understand the mysteries of the spiritual life to be enjoyed when Christ shall change this mortal body for an immortal existence. But because of the wonderfulness of this spiritual birth the joys of Easter are of a more spiritual nature, thus giving it the greater religious depth of the two festivals.

God implanted a longing in the human soul for immortality; that longing implied a promise; and that promise was fulfilled by Christ's victory over death, so, at this spiritual festive season, so wondrously rich in religious joys, we celebrate the birthday of immortal hope. To us it means a birthday in heaven, because it was the day the plan was completed by which our immortal birth was made possible.

In this world of bereavement, Easter, when rightly understood, becomes the season richest in inspiring thoughts. Here the bitter pang of parting must come to us all,—a pang that would be almost unendurable, were it not for the day which brought life and immortality to light. With the stone that was rolled away from Joseph's tomb, that weight of overwhelming sorrow that comes to the heart when we part with loved ones, was lifted from the hearts which, in all centuries after should mourn the loss of friends. Because of the triumphs of the first Easter morning many dark clouds have been embroidered with gold, and lined with silver. Many tears have glistened with eternal hope because Easter brings us the promise that the parting is but temporary; that the reunion will be eternal. The graves of our loved dead no longer hold naught but gloom, for they are made beautiful, since we sorrow not "as those who have no hope."

But to those who have not known or accepted the fulfilled promise, these joys can not come. To them it is impossible to see the silver lining in the dark clouds of sorrow, for the longing for immortality has not been satisfied within their own souls. Of the sinner the words of Paul, in 1 Cor. 15: 19, "If we have only hoped in Christ in this life, we are of all men most pitiable" may be said to be true, for nothing can possibly give to the human soul the religious joys this spiritual birth holds for those who accept it. And the joy that the soul realizes here is only exceeded by that realized when he changes life for immortality, and comes into a full understanding of this wonderful spiritual birth.

God does not leave us without evidences of his fulfilled promise. Look at nature, and see how it seems to thrill with the world's new hope. Every twig and blossom, and every springing blade of grass tells in one voice,—not audible but nevertheless mighty,—the one story, "There is no death."

Watch meditatively the buds unfolding under the influence of the spring sunshine and listen to God's voice. The first opening bud whispers, "We come forth because he gave us life; we have not been dead, as you supposed. We have only been asleep and I am the first to be awake. Just wait; I am only a sample of the many you will see when summer comes!"

Just as the first buds tell us there will be more, so, says Paul, is the picture of the risen Christ, in his relation to the resurrection of the dead. In 1 Cor. 15: 20, we read, "But now hath Christ been raised from the dead; the first fruits of them that are asleep."

So, why should we not celebrate Easter as the joy-feast of the church, since it touches most closely the hopes and longings of humanity? Let us thank God with full hearts for all that the season means to us! Let us be thankful for the knowledge of his resurrection as a pledge of our immortality; for the hope within us that satisfies our longings; for our faith in a living Christ, who, though once dead, now lives, and will live for evermore.

"I know that my Redeemer liveth,
And on the earth again shall stand;
I know eternal life he giveth,
That grace and power are in his hand.

"I know his promise never faileth,
The word he speaks, it can not die;
Tho' cruel death my flesh assaileth,
Yet I shall see him by and by.

"I know my mansion he prepareth,
That where he is there I may be;
O wondrous thought, for me he careth,
And he at last will come for me."

Bradford, Ohio.

Jesus in Gethsemane.

BY ELLA M. COTTRELL.

It was near the hour of midnight when Jesus, with his eleven disciples, left Jerusalem and made his way eastward to the Mount of Olives. There, just beyond the vale of the Kidron, among the orchards of fig and olive trees lay the Garden of Gethsemane in solemn quietude. It was here that Jesus had so often retreated from the busy scenes of life to hold communion with his Father, and where this night he had come for prayer.

As he came up Olivet, a deep depression was upon him. At the garden he said to his disciples, "Sit ye here, while I go and pray yonder." Prayer was the very atmosphere of Jesus' life. The three chief apostles,—Peter, James and John,—went a little farther, that they might watch with him. The responsive nature of Jesus longed for synpathetic rest in the comradeship of those he most loved. But now, in the extreme anguish of his soul, not even Peter's love, nor James' steadfastness, nor John's truth could still the beatings of his heart. He became before them, oh, so sorrowful, so heavy, so downcast! "My soul is exceedingly sorrowful," he said, "even unto death." "Tarry ye here, and watch with me," and, Luke adds, "Pray that ye enter not into temptation." It was not the prospect of physical suffering that cost our Lord's great agony; it was his soul that was crushed with sorrow.

He withdrew a stone's throw from them, and there, in only a brief space of time, the most awful and overwhelming agony that ever was endured upon this earth, took place. "So when the Divine Man grappled soul to soul with all the forces of sin, there was that night such a shaking and upheaval of the spiritual world as man cannot picture." What it must have been, we can not comprehend, but we know that it seemed unbearable to Christ.

Perhaps the tender new leaves of the olives trembled over him; and as he prostrated himself there, in that mantle of darkness, his words rang out, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Great billows of emotion broke over him. Thrice did our Savior crave even the weakest expression of human love, and tremblingly would he return to the three disciples, only to find them sleeping. They, too, had gone through a strain of anxiety, but yet, in that hour of impending danger, they had fallen asleep! How his heart yearned for sympathy as he cried in the bitterness of spirit, "What, could ye not watch with me one hour?" Even Peter, who had so recently declared himself ready to die for his Master, was also caught napping. Could it be possible that the supernatural forces of evil had cast them asleep! Even their slumber added to the darkness of that night. But his compassion overcame even his longing for a word of comfort. "The spirit, indeed, is willing," said the loving, suffering Master, "but the flesh is weak."

A second time did he turn to that retreat under the olives. No longer did he pray to have the cup removed from him, but now his prayer was, "O my Father, if this cup may not pass from me except I drink it, thy will be done." What must it have been for Jesus, that night, to answer for all our sins! All the meanness, vice, lies, cruelties and hypocrisies of the whole world were heaped upon him. All this sin to Christ was a thing so black, so vile, so appalling, that his great frame labored under the weight of it. Had not the prophet said, over seven hundred years before, "The Lord hath laid on him the iniquity of us all," and that "with his stripes we are healed"? But he did not turn his griefs away. "Watch him through that bitter hour; Oh, the pangs his soul sustained!" Luke gives us yet another picture of his sorrow: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground." The force of his emotions beat upon his brain. "His visage was so marred more than any man, and his form more than the sons of men."

But see, the man of sorrows was not forsaken by his God! How healing was the touch of that angel, as it imparted new endurance to that worn body! So intense was the suffering in the garden, that night, that Jesus became haggard under the strain, but the angel's touch sweetly soothed the Savior's woes. It was an earnest that his sacrifice was acceptable with the Father, which, at least, brought a cessation of the terrible storm of soul. "Surely he hath borne our griefs and carried our sorrows." How beautiful that prayer of Gethsemane—how self-sacrificing!

Once more did the sorrow-worn Savior return to the disciples, only to find that they had again wrestled alone while his disciples slept. "Even the disciple that he loved heeds not the Master's grief and tears." "Sleep on now," he said to them, "and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners." And while he was yet speaking did Judas advance as though to warn his Master. "Hail, Master!" was his greeting; then he kissed him repeatedly, thus piling one deceit upon another. Behind him was a strong force of Roman soldiers who, with their torches and swords were ready to take Jesus. It was a large force to seize a handful of men. They carried with them lanterns lest Jesus should seek refuge in the shadows of the garden. But think of the Sinless One being betrayed by one who should have been his friend! What calmness Jesus manifested when he said, "Judas, betrayest thou the Son of man with a kiss?" Confused, yet defiant, Judas stepped back to the band, and, as John tells us, there watched the arrest.

Calmly and self-possessed did Jesus step forth to meet the soldiers. Twice did he ask them, "Whom seek ye?" So fearless was he that some of the soldiers became afraid. And twice came the answer, "Jesus of Nazareth." But they did not take him then. Once more did Jesus say, "I am he. If therefore ye seek me, let these go their way." Loving Master! Still thinking of the welfare of his disciples.

The soldiers then came up to seize him, whereupon Peter impulsively, desperately, made an effort to defend his Master by striking Malchus with his sword. But Jesus rebuked him, and even in that dark hour did he heal that wounded enemy! Anything the disciples might have done would have availed nothing then, for the hour of opportunity was forever gone. The Son of God was already submitted into the hands of the enemy, to purchase our pardon with his own blood on Calvary's rugged cross!

North Manchester, Ind.

THE GOSPEL MESSENGER

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The new church at Bloom, Kans., was dedicated April 2.

Bro. J. G. Royer gave us a pleasant call. He seems to be in unusually good health.

Bro. Luther Bedel, of Indiana, changes his address from Nebraska to Holton, R. D. 2.

Bro. C. D. Hylton, of Troutville, Va., has located at Bloom, Kans., where he may now be addressed.

We have the program for the Annual Meeting, and will publish the same in the course of a week or two.

Bro. William Lampin conducted a very fruitful revival at Glendora, Cal. There were twenty-seven conversions.

The revival services at Ft. Wayne, Ind., conducted by Bro. C. S. Garber, closed with fourteen applicants for membership.

The members composing the Pleasant Valley church, Ind., have decided to build a house of worship in Middlebury.

Bro. C. W. Guthrie, after spending the winter in Chicago, has gone to Terra Alta, W. Va., where he may now be addressed.

Bro. H. B. Brumbaugh, after spending a few months at St. Petersburg, Fla., has returned to his home at Huntingdon, Pa.

The good revival at Lancaster, Pa., closed with twenty-four applicants for membership. Bro. Isaac Frantz conducted the services.

The District Missionary Meeting of Northwestern Ohio, to be held in the Silver Creek church, near Pioneer, is announced for April 19.

In this issue our correspondents are saying some splendid things about Easter. In fact, they are practically conducting that department.

Bro. W. R. Miller and wife visited Elgin on Saturday of last week. For the present they may be addressed at Nappanee, Ind., Box 564.

Bro. Theodore B. Price, of Unionville, Iowa, changes his place of residence to Bowdon, N. Dak., and should be addressed accordingly.

During a series of meetings in the Pittsburg church, Ohio, conducted by Bro. David Hollinger, thirteen made the good confession and entered the fold.

Bro. D. M. Click, who is yet engaged in school work in Chicago, spent several hours in Elgin, and listened to a part of the deliberations of the Mission Board.

The Dress Committee, composed of Brethren H. C. Early, Chas. D. Bonsack, J. W. Lear, John Heckman and Galen B. Royer, spent a day and a half on their report, which will be found on page 229, this issue.

The House is expecting to have the new song book ready for use at the coming Annual Meeting, but does not care to book orders until the price can be announced.

The Mission Board recommends to the St. Joseph Conference a number of missionaries for approval, some for India and China, and others for France and Sweden.

Bro. Quincy A. Holsopple is again in the Publishing House, and will probably remain with us during the summer. He is educating himself with a view of work on some mission field.

Bro. James M. Moore, of Bethany Bible School, called at the Messenger sanctum on Monday of this week. He spent last Sunday with the Brethren at Batavia, of which congregation he is the elder in charge.

Bro. Geo. W. Hilton visited Elgin last week and conferred with the General Mission Board. He reports his health greatly improved, and it has been arranged for him to return to his mission work in China the coming fall.

It is said that while the recent revival work was going on in Lancaster, Pa., five members of the church called for the elders and were anointed. Not a few of our people are doing some serious thinking about the anointing service.

In cleaning up the Messenger mailing list (a thing that must be done once each year), the names of a few paid-up subscribers may have been removed by mistake. We shall be pleased to correct any mistakes of the kind to which our attention may be called.

Bro. Chas. M. Yearout, of Morrill, Kans., writes us that he did not enjoy good health during the winter, but is now improving. He lately held a series of meetings at Parkersburg, Ill., and is in a position to do some evangelistic work between this and the Annual Meeting.

Bro. Francis F. Durr, of Masontown, Pa., is thinking of changing his place of residence, and would be pleased to locate where his service in the ministry may be needed. He has a wife and four children, all members, save the youngest one, who is too young to apply for membership.

Bro. J. M. Blough, of India, delivered a good address at Elgin on Wednesday evening of last week, and then spent several hours with the Mission Board the next day. We certainly enjoyed his short visit with us, and learn with pleasure that he is to return to Elgin again in the course of a week or ten days.

Bro. Samuel Bowser and wife, of Hancock, Minn., were recently callers at the House. They were on their way to Pennsylvania, where they may remain until near the time of the Annual Meeting. Bro. Bowser will represent Northern Iowa, Southern Minnesota and South Dakota on the Standing Committee.

Bro. J. F. Appleman, of Plymouth, Ind., has been employed as a traveling Secretary for the General Mission Board, and as soon as arrangements can be made to do so, will enter upon his work. He is not only a good business man, but he is a good preacher, and our people in various parts of the Brotherhood will be glad to have him call on them.

When last heard from, March 26, Bro. A. C. Wieand and wife and Bro. J. F. Souders were at Port Said, Egypt. From there they went to Palestine for a short visit, with the intention of sailing from Beirut April 1 for home. Bro. Wieand and wife are to reach Chicago the last week in this month, and may be addressed at 3435 West Van Buren Street.

The report of the Dress Committee, published elsewhere, will be read with unusual interest. We are not supposed to comment on the merits of the report, for that must be left to the open Conference, but it does occur to us that the recommendation to spread the paper on the Minutes one year before acting on it, is worthy of more than a passing consideration.

The dedication of the Sunday-school Extension building in Chicago occurred last Sunday. The services, conducted by Bro. I. H. Trout, were well attended. A love feast was held at the Hastings Street church on the evening before. This was also well attended.

Some one wishes to know if any of our people, while traveling in the vicinity of the Dead Sea, ever saw the pillar of salt, representing Lot's wife. We answer by saying that they never saw the pillar, for the reason that it does not exist, it having long since disappeared.

Bro. John E. Metzger, our field agent, writes us from Rossville, Ind., saying that he will remain at home a few days; then he enters the Southern District of Indiana, where he is to work until time to start to the Annual Meeting. He expects to attend the Conference and will, of course, do what he can to help accommodate our patrons. He further says that at the recent election his county went dry. He is pleased to live in a county that is anti-saloon.

We are requested to call attention as to how those, attending the Annual Conference from Southern California, may avail themselves of the very low rates between Los Angeles and St. Joseph. From the former place to the latter a round-trip ticket may be purchased for $60, and one from St. Joseph to Los Angeles and return for $50. As the distance between the two places is over 2,000 miles, or over 4,000 miles both ways, it will be seen that the rate is less than one and a half cents a mile.

April 1, each year, we clean up the Messenger list, and can then tell, for a certainty, just how the subscription list stands. This having been done for this year, we are now glad to state to our patrons that we have 3,000 more subscribers than we had one year ago. This means a fine growth for the Messenger and that the interest taken in our work is decidedly encouraging. Considering the membership of the church it represents, there is probably not a paper in America having a larger circulation.

The General Mission Board met on Thursday of last week with all the members present, viz., Brethren H. C. Early, L. W. Teeter, Chas. D. Bonsack, J. J. Yoder, Galen B. Royer, and Bro. D. L. Miller presiding. Much business was disposed of in a morning, afternoon and evening session. We are not naming in detail the business transacted, as we sometimes do, but we are incidentally referring to parts of it in a number of the editorial items found on these pages. The next meeting of the Board will be held at the St. Joseph Conference.

The Meyersdale, Pa., Sunday-school, with an enrollment of 425, is an example of what may be accomplished by a well-organized effort. Besides developing the usual departments of the school, special attention is given to the adult Bible classes, of which there are two. One of them, in charge of Bro. W. A. Shoemaker,—at one time a valued employé of this office,—has sixty members, and is doing excellent work. And what is being done at Meyersdale, along this line of work, can be done at scores of other places with equal success, if the proper effort is made.

Bro. A. C. Daggett, of Covert, Kans., representing Northwestern Kansas and Northwestern Colorado, appeared before the General Mission Board in behalf of industrial work among the colored people of Denver, Colo. The purpose is to purchase a body of land within reasonable distance of the city, erect suitable buildings, and so conduct industrial work among the colored orphans as to make the institution self-supporting, and also make it a training institution along industrial, moral and religious lines. The trustees were granted permission to canvass the Brotherhood for the amount of $15,000, with the understanding that if the enterprise does not materialize, or should not succeed, the money collected will revert to the General Mission Board. All money collected must also pass through the hands of the Secretary and Treasurer of the General Board.

Bro. Paul Mohler, of Chicago, called at Elgin last week and spent several hours with the Mission Board. He is making special preparation for work in one of the foreign fields.

Bro. C. B. Rowe, of Dallas Center, Iowa, wishes us to say that the Trustees of the Old Folks' Home, of that State, will be in need of a steward for the Home, beginning with Sept. 1, and would be pleased to confer with a brother and sister having a small family. The Home is located on a farm that is to be run in connection with the institution.

Geo. W. W. Scothern, Mount Jackson, Va., sends us three very interesting post cards. One of them shows the old Flat Rock church, Va., erected in 1841, and another the new church built in 1907. A third picture shows the large dwelling house in which the Annual Meeting of 1794 was held. To us these are pictures full of historical interest.

Bro. H. W. Strickler, of Loraine, Ill., writes us that on the 24th of this month he will round out the seventy-fifth year of his earthly sojourn, and that on June 6, should he and his wife live to that time, they will be able to celebrate the fifty-fifth anniversary of their married life. Bro. Strickler's health is fairly good for a man of his age, but he finds it necessary to remain much at home.

At the coming Annual Meeting the General Mission Board will present the following petition for consideration:

Petition from the General Mission Board.

To Conference of 1911:—

In carrying forward our missionary work, we are finding difficulty to secure sufficient young ministers to meet our needs, and we now ask you to grant us the privilege to recommend consecrated young lay-brethren, if necessary, for the foreign mission field.

Answer.—Approved.

An aged reader, past seventy, tells us that on account of the distance to church, and his age, his family is not permitted to attend the Brethren services very often, but each evening they have a season of worship in their own house, and on such occasions the Conference Song Booklet is used. Each year he sends for a half dozen copies, and since they are used every evening, one set is practically worn out by the time another booklet is published. This is certainly a most appropriate way of employing the Conference Song Booklet. We wonder how many of our readers have thought of this way of using the song booklets they purchase at the Annual Meeting.

Some of our patrons are anxious to secure the addresses of John D. Rockefeller, Andrew Carnegie, and a few other very rich people, with a view of soliciting them for some financial help. It may be well for the public to understand that these rich people probably do not see more than one letter out of five hundred coming to their address. Their mail is looked after by a confidential secretary and his assistants, who pay little attention to the thousands of calls for money. A few of the letters of importance are referred to the rich magnates, and the rest are disposed of by the secretaries. People in the ordinary walks of life can rest assured that their letters, when addressed to Rockefeller or Carnegie, will never be seen by the parties for whom they are intended.

The Louisville Herald, Ohio, has this to say of Bro. John F. Kahler, who is moving his family to Alliance, and will serve in the ministry of the Reading church, south of the city:

Rev. John F. Kahler will preach his farewell sermon as one of the pastors of the Church of the Brethren at Center next Sunday morning. Rev. Kahler is one of the oldest active ministers in this section. He moved into Nimishillen township twenty-nine years ago this spring and labored in the ministry for twenty-seven years in the Church of the Brethren. During his ministry here Rev. Kahler made many friends. He is an active, hard-working man and his efforts bore fruit. Many people were brought into the church during his ministry and he was frequently called upon to officiate at wedding and funeral services. Rev. Kahler is recognized as a strong preacher among church men. His discourses are carefully worked out and he is a pleasing speaker.

It would seem that there might be a good opening at Enid, Okla., to start a mission. Mr. V. K. Meek, 903 North Grand Avenue, writes us that he is a regular reader of the Messenger, and is greatly impressed with the way we worship God and interpret the Scriptures. Though not a member of the church, he would be pleased to have one of our ministers visit his city and preach the whole Gospel to the people. His wife is a sincere member, but as for himself he has never even heard the Brethren preach. We are saying this much, hoping that it may open up the way for establishing another church in Oklahoma.

Railroad Rates to Annual Meeting.

The following letter from Mr. J. E. Hannegan is given, showing rates to Annual Meeting from territory of the Southwestern Passenger Association:

For your information I beg to state that interested lines in the State of Missouri, Kansas and Arkansas, under the jurisdiction of this bureau, have individually authorized an open rate of two cents per mile for the round trip to St. Joseph and return, selling May 30, June 5, inclusive, with final return limit to reach original starting point prior to midnight of June 30, 1911.

I trust that this will be entirely satisfactory to you.

Respectfully,

J. E. Hannegan, Chairman.

The rate of $50 for round-trip tickets from California will in all probability be authorized by the authorities. Other information will be given as soon as received. D. L. M.

On the Higher Plane.

It is encouraging to learn of the work of evangelists, who, instead of employing the usual sensational revival tricks, conduct their meetings on the higher Christian plane. Of late we have several letters referring to this class of revival efforts. We are told of one minister, who gained the respect of the whole town by preaching pure, well-prepared gospel sermons for three weeks. Those of other persuasions may not have accepted all that the minister said, but they respected him for his candor, ability and Christian conduct. He told no deathbed stories, related no funny incidents, and resorted to no tricks. With him the preaching of the Gospel was a serious matter, and men and women converted regarded their church relation as still more serious. The people went from his meetings, evening after evening, feeling that they had been made only the better because of what they had seen and heard. Under his solid Gospel preaching a number were not only convicted, but they were converted. They were not coaxed and pulled into the church, but the promises and the threatenings of the Gospel were presented to them so forcibly and so clearly that they felt constrained to act. With them it was a full and complete surrender. We need more of this kind of work all over the Brotherhood. Then there will be less backsliding, and far less half-hearted Christians.

Easter.

In all Christian lands Easter is the greatest of all days. Representing, as it does, the resurrection of the Master from the dead, it stands for more than any other day in the Christian calendar, and as long as the religion of Jesus shall continue on the earth, it will be looked upon as the queen of days. It not only stands for the resurrection, but it stands for salvation, redemption and the Divinity of Christ. From the New Testament we learn for a certainty that on Sunday morning, the first day of the week, Jesus arose from the dead, thus forever settling the question of his Divinity, for only a Divine person, after being dead for some days, could come alive from the tomb. The mere fact that he did what is thus credited to him, places the question of his Divinity beyond the realm of controversy. We can truly say, then, that he was the Christ, the Son of God, and that all he said concerning himself, the Father, and the religious principles he taught, is true, and should be accepted by all people.

But are we thoroughly convinced that Jesus arose from the dead, and that he is the Son of God? Do we, by the lives we live, proclaim this belief to those around us? We keep the festival. We may seem to make more of it than any other day; but, candidly, do we enter into the spirit of the occasion as we should? Possibly we can not grasp the real situation. We can not comprehend what the resurrection, in its broadest sense, means. We may, by the eye of faith, look upon the wonderful scene and behold the marvelous occurrence, but the far-reaching results are beyond our finite comprehension. It might be well if, on the present occasion, we would pause to take a careful survey of what the resurrection has accomplished for us and for those who have gone before. It has made salvation possible, and clearly shows the finger of God in the great plan of human redemption. It has made possible regeneration, justification and sanctification. It has opened up the true and living way that leads up to everything that is pure, elevating and ennobling. Without the resurrection we would still be in darkness, with the way to eternal life forever closed. Surely, the resurrection means much, and for all this and much more does Easter stand.

The Preacher Land Agent.

For years our people have recognized the fact that much evil was being done by ministers of the church acting as land agents. But, on the other hand, some good was done; for some of these ministers were instrumental in founding churches where we might otherwise never have had them. There was the difficulty—to decide whether gain or loss was greater; and so the condition has been allowed to continue until the present time. The conviction seems to be growing that the matter has become worse instead of better as the years passed.

This question is to come before our Conference this year, and it is to be hoped that between now and then it will be prayerfully considered by the church at large. Individual supplication for guidance, especially on the part of those who will have the voting to do, will go far toward leading the church in the right way. Sometimes we become prejudiced; we form our own ideas as to how things ought to be; we do not consider as we should. These things are bad when we have to solve an important problem; and they keep us from reaching a right conclusion. Most questions have two sides; and if we refuse to look at both of them we may decide against the truth, and retard the progress of the cause we profess to love above all things else.

Yet we dare not always halt between two opinions. Life is the time for decision, for action, for doing with our might the things given us to do. There are—and probably will be to the end of time—land agents in most communities. They have a place to fill. But our problem is with the new sections, where population is small, where a few men have gotten control of large tracts of land and are trying to sell it at a profit in the shortest possible time. Now how far may a minister of the church go in helping to do this? There are those who think he should keep entirely out of it, and there are others who seem to think that he can go into it all over.

The business, of itself, is not bad. But unscrupulous men have brought it into disrepute by misrepresentations. Just there is the rub. Can, or should, a minister engage in a business of this kind? Can he lift it up, or will it pull him down? Will he do more, or less, for the cause of his Master? That is the question which he should decide for himself, without it becoming necessary for the church to make a ruling on the subject. But since he seems to have decided it in the wrong way, some Districts have decided that it should go up for discussion and settlement.

It seems to us that a man cannot be a faithful minister and a land agent at the same time; and it doesn't seem just the thing for a man to go into a community to preach and sell land. If he tries to carry on both lines of work, the land is almost sure to get the better of the preaching. Ministers—and not ours alone—have been too much used along this line. Our conviction is that they will be better men and will have a better influence if they keep out of this kind of business. We know some who have

lost practically all their influence for good in a locality by allowing themselves to be used as agents. What men say in their advertising circulars does not always hold good; and the man who has helped another to make a wrong move is sure to get the blame, no matter what his position or how sure he was that he was doing it for the best.

We would not make the minister alone refrain from doubtful occupations. The member of influence or position—and all are such to a greater or less degree—should have the same rule, in this matter, as the minister. The writing of letters favoring land schemes is out of place, and should not be engaged in.

We may not all see alike in this. We do not see it as we did a few years ago. But thought, a looking at the question from all sides, and an earnest desire to do only what is right and for the best, will go far toward making us see alike. We need to lay aside prejudice and get down to hard facts; for facts are the only thing that will count in the end. The truth, not men's conception of the truth, will be the final test. May we ever be led in the ways of truth. G. M.

Some Disappointed People.

Many sad stories come to our desk regarding the experiences of people who sold their little homes, and, in response to glowing advertisements, invested in land they knew little or nothing about. While hundreds have done well by disposing of their small holdings, and invested where they could secure cheaper land, still there are those who made a great mistake in the change of location and lost everything they had. It is sad to read some of these stories. It would be well if some people would learn to leave well enough alone and not make ventures unless they are sure of bettering their condition. Then we would advise everybody to take a careful look at any country, and make a thorough investigation before purchasing property. This would be safe, and then it is fair. It gives the purchaser as well as the seller a fair chance. We have too many people who are carried away by a glowing description of this, that or the other section that is being opened up to settlers, and they invest before making a careful, personal examination, and after it is too late find out their mistake. It is just as honest to sell land as it is to sell wheat and corn, if it is done in an honorable way, but since there has been more or less scheming in the sale of lands, it is wise for each purchaser to be sure of what he is doing before tying himself up. The honest real estate dealer is always glad to have would-be purchasers examine any property he may have for sale. This is not generally true of land schemers. They rush sales, caring little whether they do a strictly honest business or not.

Annual Meeting Queries.

The following papers, from Southern California and Arizona, are intended for the Annual Conference:

1. We, the South Los Angeles church, ask Annual Meeting, through District Meeting, whether a committee, sent from Annual Meeting to a local church, has the right to urge all members from adjoining churches that are interested, to vote on their decision, and then coerce them to submit to their decision, under penalty of being expelled if they refuse to submit?—Passed to Annual Meeting.

2. As there exists a difference of opinion as to whether the Annual Meeting has granted churches the privilege of electing and properly supporting pastors, so that they may give their entire time "to prayer and the ministry of the word," and as it is desirable that we have a decision on which there can be no misunderstanding, so as to avoid trouble and the feeling that those who desire to elect a pastor are disregarding and disrespecting our Annual Meeting decisions,—we, the Covina Church of the Brethren, petition Annual Meeting through District Meeting to grant churches the privilege of so setting apart ministers to give their entire time to prayer and the ministry of the Word (see Acts 6: 4 and 13: 2), giving such ministers a proper support (see 1 Cor. 9: 2-14; Matt. 10: 10; Luke 10: 7; Phil. 4: 15-17; 1 Peter 5: 2; Acts 6: 2-4) during the time for which they have been chosen, so that they may effectually accomplish the work for which they have been set apart.—Sent to Annual Meeting.

3. The Tropico church asks District Meeting of Southern California and Arizona to request the Annual Meeting of 1911 to decide whether the advertisement of "Rally Day Cards, Flags and Buttons," in the September number of the Brethren's Teachers', Monthly for 1910, is in harmony with 1 Cor. 10: 31; Col. 3: 17, and parallel scriptures. If not in harmony with said scriptures, will the Annual Meeting kindly and lovingly admonish the business management of the Publishing House to exercise more care in the admission of the character of the advertisements into the church's publications?—Passed to Annual Meeting.

4. We, the Lordsburg church, hereby ask District Meeting to petition Annual Meeting that the Annual Meeting of 1912 be held on the Pacific Coast.—Petition granted and sent to Annual Meeting.

In the Genial Clime.

We have an interesting communication from an earnest brother who has purchased land in a genial climate where snow and frost are seldom seen. There he purposes to establish a pleasant home for his Christian family, and will also do what he can to establish a Church of the Brethren. He has the Messenger sent to a number of his neighbors, and is distributing tracts in his community. A few members have settled in his locality and he is looking for others. On account of the ideal winters, thousands of people from the North go to that part of the United States to while away the winter months. So far as the climate is concerned, a more charming region can hardly be found on the Western Continent. Not a few of our well-to-do members, in order to escape the blizzards of the North, are spending some of the winter months in this ideal climate. By most people they are favorably known and are welcomed. But there is one thing that puzzles our correspondent. He wonders why it is that brethren, and even ministers, will have one cut of coat for home use, where they are known, and another for the land of perpetual summer. Then he wonders why preachers will spend months in his State and not preach even one sermon. He also wonders why members should be so thoroughly interested in church work in their own congregations, and then show such an indifference for the cause of the Master while sojourning in the land of sunshine and flowers. Is it possible for one to become so charmed by the gentle breeze and the fragrance of the evergreen vegetation that he loses, for the time being, all interest in the church of which he poses as an active and faithful member? Can one blame our brother, and the rest of the members of his State, for being just a little puzzled?

Encourage the Home Minister.

An earnest and a well-informed minister calls attention to what only too frequently happens in some of our congregations. The home ministers are earnest, hard-working men, and do the preaching for the congregation while supporting themselves, and helping to pay the church expenses besides. In fact, they may have helped build up the congregation almost from the start. Yet they receive little encouragement, and especially not of the financial kind. But along comes a preacher, who delivers a few well-prepared and interesting addresses. On every hand he receives congratulations and encouragement, and when he leaves is the happy recipient of a generous offering, made by a number of appreciative members. This is certainly a nice way to treat a visiting minister, but why not also show some appreciation for the untiring efforts of the home ministers who have done so much for the church? Why not have some sort of encouragement for them? Possibly it might be helpful if some of them,—those in limited circumstances,—could now and then share in a generous offering. True, some of the sermons they preach may not be very enticing, but, considering the little substantial encouragement they receive, it is often a wonder that they can preach as well as they do. If our members want better sermons they should make more helpful members of themselves. They must not expect the preacher to do it all.

The Basis of Union.

If the different denominations of Christendom should ever unite and become one great body—and they certainly should—they must unite on the New Testament, and recognize that as their sole rule of faith and practice. There is no such a thing as uniting on some common basis of union, devised and arranged by representatives from the various churches. All denominations must recognize one reliable and undenominational standard, and must adjust themselves to this standard. By all conforming to this same standard, they will become sufficiently alike to be recognized as one, both in faith and practice. This standard is the New Testament—the only standard that will stand the test of the final judgment. On all points it teaches but the one thing, and all those who rightly understand these teachings are sure to understand them alike. If the great convention, called in the interest of Christian union, would insist on recognizing the New Testament as the only basis of union, there would be some hope of a permanent union,—a union that would last, and would certainly have the approval of heaven. This is the kind of a union movement that we favor. It is a union that takes in the whole Gospel, and not simply a small part of it.

The Seventh Day German Baptists.

We have this from a correspondent: "Webster's International Dictionary says: 'The Dunkers are divided into four classes or branches, the fourth branch of which was the Seventh Day German Baptists, founded in 1728, who observe the seventh day as the Sabbath and live a communal and ascetic life.' Is this true? If it is, are they the same as the Ephrata division?" The Seventh Day German Baptists, mentioned above, settled at Ephrata, Pa., where they succeeded in establishing quite a community. For a time the movement flourished, but internal dissensions arose and the society dwindled until it numbers probably not more than 100 communicants. The large buildings, erected for the accomodation of the members, their mills, and their house of worship, are all in a dilapidated state. There is quite a history connected with the movement, and those wishing to read up fully on the history of the society are referred to Brumbaugh's "History of the Brethren," and Falkenstein's "History of the German Baptists." Flory's "Literary Activity of the Brethren" also contains considerable information on the subject.

Some Weeping and Wailing.

It is said that in Lawrence County, Pa., there is weeping, wailing and gnashing of teeth among the saloonkeepers, and a corresponding amount of joy in the ranks of those who have been praying and working in the interest of temperance. Judge Porter, by a wise ruling, has placed every saloon, liquor hotel, wholesale liquor house and brewery in the county under ban. While it is known that the heart of the judge was with the temperance workers, no one expected such a clean sweep. Well, the judge was elected with the understanding that he would do what he could to make Lawrence a white county, and when the proper time came the people, who are in favor of decency and good government, almost snowed him under with their protests against granting liquor licenses, and as he was disposed to protect the interest of the masses, he had little trouble in deciding what course to pursue. We need more judges like Judge Porter.

Whole Gospel Missions.

All of our churches ought to be known as whole gospel missions,—the places where the whole Gospel is preached by a people who claim to love God and keep his commandments. The apostolic church was a whole gospel church, for the preachers sent forth by this church did not shun to declare the whole counsel of God. Jesus was the Founder of the whole gospel church. When he sent forth his apostles to disciple all nations, he told them to teach the people to observe all things whatsoever he had commanded them. Then, be it known unto all our patrons that the Messenger is a whole gospel paper, for it is "set for the defense of the Gospel," and aims to adhere strictly to the form of doctrine once delivered unto the saints. Like the saints, driven by persecution from Jerusalem, it goes everywhere preaching the Word.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
A. W. Vexler, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.
Address,
General Mission Board, Elgin, Ill.

COLORADO CITY MISSION.

We met in council March 18, with our elder, Bro. Dan Crist, of Quinter, Kans., presiding. Much important business was transacted. A building committee was elected, composed of Brethren Root, Hoover and Ulrich. This church building is going to mean much to us. Our congregation has been increasing, and we will be thankful when we can have the privilege of worshiping in a house of our own. We are certain of having still better congregations.

A young man, who came here last fall for his health, was baptized a week ago, and anointed the following Thursday. A room on the ground floor has been secured for a mission at 420, and here a series of meetings is to be held by our pastor, L. H. Root, to begin about May 1. We are praying that many will be brought to a knowledge of the truth. Bro. L. H. Root was chosen as delegate to Annual Conference. Minnie A. Johnson.

821 N. Weber St., Colorado Springs, March 28.

MONROE CHURCH, IOWA.

We have just returned from a three weeks' trip to Albia. During that time we preached nine sermons. This seems to be a very promising field, largely because of the earnest labors of Brother and Sister Samuel Miller. Sister Miller is a tireless worker—always at it wherever opportunity presents itself. The second time I went there, March 12, I held four meetings, which resulted in three applicants for baptism.

March 24 I returned again and gave them four more meetings, with three applicants for membership. The last night of the meetings a scene occurred as is seldom witnessed. A young girl desired to come to the church. Her parents declared that if she united with the church they would turn her clothing. When the invitation was given she went to her parents crying, begging them to let her come; but all that she and her friends could do, they would not relent. It was one of the saddest scenes that I have ever witnessed. There are others who are far from the kingdom. All that is needed is for a good, energetic man to go there and devote all of his time to the work, and success will be sure to crown his labors.

During the time we were there we had to hold our meetings in private houses. Bro. Frank Roberts, with five members of his family, is moving there. When those six applicants are baptized, they will have seventeen members, with Bro. Roberts' family. Bro. Roberts will do the preaching for them. Their greatest need now is a good churchhouse. We trust the Lord may direct some way whereby they may attain unto this end.

Udell, Iowa, March 29. Abraham Wolf.

HARRISBURG CHURCH, PA.

We met in council March 24. Our elder, Bro. S. R. Zug, officiated, assisted by Brethren Ed. Martin, J. H. Longenecker and G. N. Falkenstein. The work was disposed of as rapidly as possible, but it was found necessary to call a special council April 5, to conclude the unfinished business. A number of letters were granted, among them being that of Bro. A. L. B. Martin and wife. Bro. Martin and family will change their field of labor to Long Beach, Cal.

Bro. Zug requested to be relieved of the eldership, on account of his advanced age. His request was granted upon condition that he be retained as advisory elder. Bro. J. H. Longanecker was chosen to serve as elder for one year.

Resolutions of regret were unanimously passed, relative to Bro. Martin's and Eld. Zug's resignations. We all will greatly feel the vacancy caused by the removal of Bro. Martin and family. We wish God's blessings to accompany them and to sustain us.

March 25 we held our monthly Sunday-school teachers' meeting. On account of Bro. Martin's resignation as superintendent, a number of changes in the officers and teachers became necessary. The writer was appointed to fill the unexpired term of the superintendent.

402 Crescent St., Harrisburg, Pa., March 29.

DEATH OF BRO. A. L. CLAIR.

Bro. Aaron L. Clair, son of Preston and Mary G. Clair, was born on a farm near Lena, Ill., July 25, 1866, and died in the Marshfield, Wisconsin, Hospital March 23, 1911, aged forty-four years, seven months and twenty-eight days.

As a boy and young man he grew up on his father's farm and attended the district school near by. At the age of twenty-three he entered Mount Morris College and graduated from the Commercial Department in June, 1890. It was in the spring of this year that he gave his heart to the Lord and his hand to the Church of the Brethren at Mount Morris. In the fall of the same year he accepted a position in a commercial college at Maryville, Mo., where he remained to the close of 1892.

June 16, 1892, he was married to Miss Elizabeth R. Albright, who had also been a student at Mount Morris College, and in September both returned to the college to continue their studies. In 1893 he became assistant principal of the Commercial Department of Mount Morris College. In 1895 he was chosen Principal of the department and Business Manager of the College, in which position he served with great credit nine years.

In June, 1904, Bro. Clair retired from active school work, and in 1906 he removed his family to Willard, Wis. Here he was busily engaged, during the last five years, in making a home for himself and family, and in promoting the interests of the new settlement of which he was the pioneer.

On Thursday morning, March 23, 1911, he met with the fatal accident that in twelve short hours ended his busy and useful life. His, seemingly, untimely death was a most distressing shock to his family and his numerous friends. While oiling some of the machinery of the sawmill in which he was interested, his right arm came in contact with the saw and was so badly cut and bruised that amputation was necessary, but, unable to rally from the shock, he died a few hours after the operation.

As already stated, Bro. Clair, at the time of his conversion, joined in fellowship with the church at Mount Morris. Ten years later the same congregation called him to the ministry. He was faithful to the call, and rendered acceptable service as a minister, but his most forceful ministry was rendered by his daily, exemplary life. His everyday Christian life was a sermon to all who came in contact with him,—a sermon over twenty years long.

Brother and Sister Clair were blessed with seven children, and youngest but ten days old at the time of his death. A little son died while the family lived at Mount Morris. The other six are with the sorrow-stricken mother in the home at Willard.

Such is the brief history of our beloved departed brother—a faithful husband, a devoted father, a genial neighbor, an honest and trustworthy citizen—a faithful Christian!

J. G. Royer.

Mount Morris, Ill.

THE NINTH DISTRICT MEETING OF THE FIRST DISTRICT OF INDIA.

This meeting, with the Sunday-school Meeting and other gatherings, was held in the Vali congregation, Feb. 28 to March 2, inclusive.

On the evening of Feb. 27, Eld. W. B. Stover preached a most inspiring sermon from the text, "Hitherto hath the Lord helped us." He showed us how the Lord has done this, how he is continuing to do this and how he will do this in the future; how we have opportunities, resources and all things needful to do the work assigned us. The message "went home," and served to prepare all for what followed on the following three days.

During the forenoon of Feb. 28 the Missionary Meeting was held. The speakers were all full of enthusiasm, and gave their messages with such fervor that the audience could only wish that the meeting might have been continued indefinitely. The message left by the brethren who spoke was that of absolute surrender to the Lord's will, and hence to a willingness to serve in any and all ways to make possible the carrying of the message to those who know it not. It will be a matter of joy to you all, to know that these messages were so good and so fully appreciated that the time was all occupied by but half the speakers, and when the moderator, Bro. Long, called our attention to the fact that the meeting must be closed as the time for this had come, there was an unmistakable expression of regret felt by all, some of whom expressed their regrets openly. Surely, it was good to be present at this meeting!

In the afternoon the Sunday-school Meeting convened with Bro. Lellu Kalidas as Moderator. At this meeting living topics were discussed in a most enthusiastic manner. Bro. J. B. Emmert gave a report of the World's Sunday-school Convention, held at Washington, D. C., last year. This report caused much joy to all, and was a mighty revelation to our brethren and sisters of India. They did not know how large and mighty the Sunday-school army is, or in how many lands its tramp is heard regularly, each Lord's Day, or how many men and women are giving the best of their energies and talents to make this great movement a blessing to the world.

Would that it could be a source of great inspiration, help and information, to our brethren and sisters, in the remoter districts at home, if the message of such gatherings could be given them?

This meeting had to be closed without giving all the assigned speakers a chance to give their messages. This caused regret, as it did in the morning, but is it not good to let an audience go away hungering for the good things they hoped to obtain?

In the evening, at 8 o'clock, the subject, "Holiness in Life," was ably discussed under the following heads: (a) "In the Individual Life;" (b) "In the Home;" (c) "In the Church." At its close many expressions of joy were heard for the helpful thoughts given by the speakers.

The climax,—and a most blessed one it was,—of all the meetings was the District Meeting, which convened at 9 A. M., March 2. It was called to order by the retiring Moderator, Eld. Adam Ebey. After the regular routine of business the newly-elected officers were installed. Bro. J. B. Emmert was called to the chair and discharged his duties in a way that brought many blessings to the meeting. No papers were presented. Every one present, including the delegates, chosen from the various congregations, were most anxious to hear the reports of the District Mission Board, the District Mission Board's Treasurer and the report of the Sunday-school Secretary. After these reports had all been heard, the enthusiasm and joy created knew no bounds. The churches sent in a combined free will offering of over Rs. 560 ($180), and a voluntary offering of over Rs. 70 was taken while the business of the meeting proceeded. The total receipts of the Board were nearly Rs. 700, and expenses some over Rs. 500.

Two brethren are working under the supervision of the District Board. They reported three baptisms and a most favorable attitude of the people toward them and the work God has called them to do among them.

I wish I could tell the church at home about the joy felt by all in these meetings over what the Lord has wrought among us through them, how wondrously all felt his leading during the meetings, and how our joys and hopes are made to be full for the future of the work entrusted to us!

Brethren, sisters, rejoice with us over these facts which have been so meagerly given to you. Pray with us for a fuller increase of zeal and devotion to him who will ALWAYS help us.

We were glad for the presence of Brethren J. F. Souders and A. C. Wieand and Sister Wieand. Their presence proved so helpful to us all. What joy we feel when members come to us from the homeland! Bro. Wieand spoke to us through Bro. Stover about the blessed influence of daily Bible study on the life of the individual.

Bro. J. B. Emmert was chosen to represent our District on the Standing Committee at Annual Meeting of 1911.

J. M. Pittenger, English Secretary.

Ahwa, via Bilimora, March 9.

OYANNAX, FRANCE.

By the opening of our new hall, at least one of our problems is definitely solved. The difficulties were not a few, and to many it seemed nearly impossible to secure a suitable hall in a central location. We were afraid that the work of the Master would suffer by leaving our old quarters, but our Father, in his great kindness, so manifestly prospered our undertaking, that we found, in the center of the town, a large, fine hall of nearly four hundred square feet.

Certainly, all this came not by accident. Our dear brother, Adrian Pellett, helped by his dear wife, obtained this most desirable result. Not only did they watch over everything, but they prayerfully labored and persevered, knowing that all their effort was for the advancement of the kingdom of God.

I am convinced that if reader could come into our new house, and spend only a few minutes with us, he would be greatly pleased. Here we have a special room for our public services, and one for our Sunday-school and industrial work. While simplicity prevails in our place of worship, still all the comfort desired.

On Sunday, March 12, the First Church of the Brethren at Oyannax had the joy and happiness of dedicating the new hall. No effort was spared to make known, to all the population of this town, this important event. As a result, our meeting place was nearly filled, some only with our friends who generally come to our services, but with many others who listened with pleasure to the preaching of the Gospel.

Bro. G. Morino opened the services. He spoke of Jacob's vision, and then said: "This hall is our Bethel, where we welcome you. Here you shall always be welcome as brethren and sisters."

After this introduction we heard Bro. A. Pellett who had chosen, as the subject of his address, "Was Christ the Son of God?" This was a timely topic in this country of so-called rationalism, which troubles all Europe, and particularly the French people. The arguments, brought out by Bro. Pellett, were full of conviction, and much stronger was the power of the Holy Ghost, inspiring every one present. Every heart was touched by the truth which was presented.

We have also had the privilege, a few days ago, of having with us our beloved Bro. W. R. Miller, who was at this time accompanied by his wife, his son, Ralph Miller, and little Norman.

Bro. W. R. Miller never misses any occasion to visit us, encouraging us, strengthening our faith, and deepening our confidence in our Heavenly Father and in the Church of the Brethren. The kindness of Bro. Miller is really remarkable. He does not only consecrate his life to the study of the Bible Lands, but he never fails to visit us. He cares not for the fatigue of a long journey, but is always willing to spend a few days for the benefit of our work in France and Switzerland.

All those who are contemplating a visit to Europe are urged to visit us in Cyannax (distant from Paris only eight hours by fast train). You will be welcome. Our Lord will bless you, and your presence will encourage us and all the church. Brethren, pray for us and our work!

Cyannax, France, March 18. G. Morlock.

Notes From Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—This church furnished eleven school-teachers, nine of them are in the bloom of youth, and all are sound in the faith. One of them, Bro. White, is teaching in town, but others are scattered down in the country where they go to church, Christianise and uplift people from their state of heathenism, ignorance and degradation. Our Sunday-school in the school-house work is progressing fine.—Libbie Miller, Fruitdale, Ala., April 7.

ARKANSAS.

St. Francis church met in council March 26. Eld. J. H. Lilligh presided. The former church officers were reelected for another year. Bro. Lillich preached two good sermons for us. Our next Lord's will be April 23. All are invited to attend.—T. L. Woodiel, Palestine, Ark., April 1.

CALIFORNIA.

Empire church met in council April 1. Our elder, Bro. J. W. Degerdorff, presided. Six letters of membership were read, of which one was for an elder and one for a deacon. Officers for the ensuing year were elected. Eld. J. W. Deardorff was chosen as our elder in charge; Bro. Aaron Bechtel, writing clerk; Bro. J. E. Barnhart, treasurer; and Bro. Irvin Deardorff, Messenger agent; Bro. A. Senger, church choriater; the writer, church correspondent. Bro. J. Neff was chosen to delegate to Annual Meeting; his wife, alternate. Sunday-school officers were elected for the coming six months, with Bro. Moses Peters as superintendent; Sister Grace Swihart, secretary. We have a new mission board, and we have decided to take a collection twice a year for that purpose. The envelope plan was adopted for raising money for church expenses. On Sunday Bro. Levi Winklebleck preached for us, which was very interesting and instructive.—Myrtle M. Julius, Modesto, Cal., April 3.

Imperial Valley.—Our church met in council April 1, with Eld. E. N. Gillett presiding. Our elder and writer were reelected. Minnie E. Gillett, Holtville, Cal., April 3.

Raisin City church met in council March 25. Our elder, Bro. Harvey Eikenberry, presided. Our elder was reelected for the coming year. Our next council will be held April 15. We have been worshiping in the schoolhouse, but feeling the need of a larger building, are contemplating putting up Brethren Wm. Fike, D. M. Hanawalt, Chas. Neptune, S. S. Pickinger and H. Rhoades were appointed to solicit funds. Our church is growing, and we look forward to a very pleasant and profitable year.—Mrs. Emma Saylor, Raisin, Cal., April 1.

CANADA.

Irricana church met in council March 25. Since our church was organized, June 25, fourteen members have been received into the church by letter. Our church membership now four members. We elected our Sunday-school officers for the next year, with Sister Mary Gump as superintendent; Sister Lela Culp, secretary-treasurer.—Ethel Thomas, Irricana, Alta., April 1.

Pleasant Valley church met in council March 11. Our elder, Bro. J. N. Overholtz, presided. Three letters were received and granted. March 19 our Sunday-school gave a very interesting temperance program, taking the time of our regular preaching services. A collection of $14 was taken to be sent to the General Temperance Committee of our District. Since spring has returned our Sunday-school is increasing in numbers and in interest.—Cora M. Brubaker, Bulle Head, Alta., Can., March 28.

IDAHO.

Fayette.—Our series of meetings at Fruitland, Idaho, closed March 26, with nine accessions by baptism.—L. H. Eby, Fayette, Idaho, April 4.

ILLINOIS

Bethel church met in council April 3, at 7:30 P. M. Our elder, Bro. S. S. Blough, presided. We expect to retain our present pastor, Bro. J. C. Swavely, for another year, and we are sorry to lose our elder, Bro. Blough, who expects to leave in the State in the near future. We have enjoyed our stay with him and his family. We have secured Bro. Nicodemus, or Bethany Bible School, to conduct a series of meetings for us, to begin the first part of June. Our love feast is to be held May 7, at 6:30 P. M. Estella B. M. Eby, Naperville, Ill., April 4.

Big Creek.—The series of meetings conducted by Bro. Chas. M. Yearout, commenced March 14 and closed March 26. Nineteen sermons were preached along doctrinal lines. One soul is ready to be buried in the watery grave, and one to inquire for the way of the Lord more perfectly.—Geo. Ebie, 713 East Main Street, Ottawa, Ill., April 4.

Blue Ridge—Our church met in council April 1. Brethren S. G. Hoff and John W. Lear were present. Bro. Isaac Lightcap was elected as our delegate to Annual Meeting.—John J. Swartz, Mansfield, Ill., April 7.

Canton, Coal Creek church met in council April 1. Our elder, Bro. Buckwalter, presided. He is also our delegate to District Meeting; Bro. Ira Shively, alternate. We decided to hold our love feast at Canton Coal Creek church May 13, and at the country Coal Creek church Sept. 9. We maintain an interesting Sunday-school. Sister Ettie Delpha is our superintendent. We decided to change our Sunday-school hour at the country church April 16. We need some minister to locate among us, as there is a needy place for such, our elder, Bro. Hilton, a young brother, Leslie Cover, has moved West. Who will come?—Lena Cover, Canton, Ill., April 3.

Mount Morris.—Bro. Hilton, his wife and son, from China were with us over Sunday. He gave two illustrated lectures on their work in China. We were glad to have our brother and sister with us, and we feel it has done us all good. A love feast of $16.25 was taken for missionary work. On Sunday morning memorial services were held here for Bro. Clair Arnold, of Florida.—Ella Brunskill, Mount Morris, Ill., April 3.

Oakley church met in council March 25, with our elder D. J. Blickenstaff, presiding. Three letters of membership were given and received. Bro. W. E. Beckman was chosen as delegate to Annual Meeting, and Bro. Ira Beckman as alternate. Sister Mabel Frantz was chosen as a member of a committee to arrange our Sunday-school lessons. Sister Effie Buckingham was chosen correspondent. Bro. John Burton, of Muscatine, Iowa, will conduct our series of meetings the coming fall at the Brick church.—Susie N. Nickey, R. D. 2, Cerro Gordo, Ill., April 3.

INDIANA.

Elkhart City church met in council March 28. Eight letters of membership were granted. We expect soon to see many moving from our midst. Plans are being made for painting, painting and roofing our churchhouse this summer.—Mrs. Gladis S. Miller, 141 Garfield Ave., Elkhart, Ind., April 3.

Elkhart Valley church met in council March 25. Seven letters were granted. A temperance committee was appointed to work with the District Committee of Northern Indiana. Brethren Eli Garber, Jacob Paulus and Benjamin Yoder comprise the committee. Our love feast is appointed for June 17, at 5 P. M.—Frank Kreider, R. D. 4, Goshen, Ind., March 31.

Fort Wayne.—Bro. C. S. Garber, of St. Joseph, Mo., closed a series of meetings here last night. Fourteen dear souls chose to serve God. We have the promise of four who will follow the Master in the near future. We feel able to fight the battle in this wicked city better now than ever before.—Geo. F. Barnhart, 1501 Oak St., Ind., April 4.

Fountain church met in council March 18. Bro. Arthur Hepler presided. Bro. Hilton was present. Two letters were received by letter. We organized a teachers' meeting, to be held every Thursday evening, one prior to every Sunday-school Workers' Meeting. Our Sunday-school is progressing nicely, with Sister Cora Hepler as superintendent.—Mrs. Pearl Snyder, R. D. 1, Nebraska, Ind., March 27.

Indianapolis (First Church of the Brethren).—Our council was held in the evening during March 24. Eld. Young was in charge. The meeting continued to a late hour, as much business came up for action. We decided to change the time of our Sunday-school in a new addition, about one and one-fourth miles from here, to 2:30 P. M., instead of morning, as it has occurred; also to hold a tent meeting in the same locality sometime during the summer. The date of our love feast was set for May 7, at 7 P. M.—W. A. Lawrence, Central Indiana Avenue, Box 76, for the Insane, Indianapolis, Ind., April 3.

Monticello.—We met in council March 25. Bro. D. W. Hamilton presided. Our elder, Bro. Wm. Hoffman, and Bro. A. R. Bridge, alternate. Our love feast will be held May 27, at 6:45 P. M., to which the brethren and sisters are invited. It was decided that a writing clerk should be elected for a term of three years, none to succeed himself in that capacity. Bro. Hamilton was appointed to act as the church sees fit. We then proceeded to elect Bro. Edward Nora, writing clerk; Bro. Wm. Hoffman, correspondent; and Nora Bridge, receiver; Bro. J. L. Hilmer, correspondent. The trustees were also to be elected by the next business session, which will convene June 24.—Mrs. R. G. Keever, Monticello, Ind., March 31.

Mt. Pleasant.—We met in council April 1, Bro. E. N. Goshorn presiding. Sister Mary C. Stoner was elected delegate to Annual Meeting, and Bro. Goshorn, alternate. We decided to have a love feast; time to be announced later. Bro. Hilton will be with us.—Ida Ulery, April 3.

North Liberty congregation met in council April 1. Our elder, Bro. Wm. Hoffman, presided. Bro. Hoffman and Bro. M. I. Whitmer was chosen as our delegate to Annual Meeting. Our love feast will be held May 27, at 6 P. M. W. M. Hess, of Goshen, Ind., conducted a series of meetings for us last place. He gave us many good sermons.—Dortha D. Foute, R. D. 1, North Liberty, Ind., April 2.

Pleasant View church met in council April 1. Two letters, L. Berkey and Levi Miller, were received. No letters were received and one was granted, Eld. J. H. Schrock resigned as church clerk. Eld. D. L. Miller was elected to serve another elder for one year. The question of moving the churchhouse was discussed, but no decision was reached. Bro. Jesse Hildebury. Several locations were considered and one decided upon. Bro. Hildebury will move the house.—Ida Miller, Silver College.—Mrs. J. Harvey Schrock, Middlebury, Ind., April 4.

IOWA.

Cedar Rapids church met in council on Tuesday evening, Our love feast will be held May 6, at 6 P. M. Bro. Ira Wise was chosen as our delegate to Annual Meeting; Bro. D. E. Miller, alternate.—Mrs. Ida Wise, 1200 Fifth Ave., April 3.

Des Moines.—April 2 we listened to an appeal for more Bible study, given by Bro. Mary Gump, Bro. Bro. A. J. Woodard, of Gowrie, Iowa. Our Thursday evening prayer service is being revived, the work being directed by a committee of three appointed by the church council.—Virgil C. Pinnell, 1643 Lyon St., Des Moines, Iowa, April 4.

Garrison church met in council March 20. Our elder, Bro. Harvey Gilliam, presided. We decided to hold our love feast at Garrison, May 13, at 6 P. M. Our church officers were elected. Sister Anna Allen is president; Sister Carrie Lentz, secretary. Our next council will be held at our love feast June 17, at 10 A. M.—Frank K. Allen, R. D. 2, Durnell, Iowa, April 3.

Muscatine.—March 27 Brother and Sister Hilton and little son, Lloyd, were with us. Bro. Hilton, our China missionary, after spending about two years with us, was with us also able to give an interesting account of their present needs. Bro. Hilton gave us a sermon in the evening, which many outside people came together for a prayer meeting. He spoke of the great responsibility resting upon the church in China, while hearing about Christ and salvation. Bro. Hilton and wife were with us much longer than we had hoped, but enjoyed their visit. Our China missionaries left us for Mount Morris, Ill., April 3, where they will spend a few months in preparation for need of foreign fields, will be an incentive to further usefulness in the work of the Lord at home and abroad.—T. J. Robinson, Box 463, Muscatine, Iowa, April 3.

South Waterloo church met in council March 28. Our elder, Bro. Hoff, presided. Eld. J. H. Hilton was present. Seven by letter and four letters were granted. Next Sunday our Sunday-school will be reorganized. Our elder will be succeeded by our last council. Bro. Hilton and Wife were with us, giving their experiences in China. They are very dear to our country churches. Collections were taken at all the services for the benefit of Bro. Hilton's work in China.—M. Lichty, 1911 Sycamore St., Waterloo, Iowa, April 3.

KANSAS.

Grenola church met in council April 1, at 2 P. M. Eld. S. E. Lantz presided. One letter was granted. Bro. W. C. Watkins was elected delegate to Annual Meeting; Bro. Wm. Wise, alternate. Bro. S. E. Crumpacker, alternate. Bro. Solomon Garber will hold our love feast at Grenola, May 13, at 6 P. M. We have had a fine Sunday.—Bessie Wyant, Moline, Kans., April 3.

Lawrence church met in council March 25. One of one of the most spiritual and uplifting series of meetings conducted by Bro. and Sister H. Hilton, Lawrence, Kans. Bro. Hilton preached eighteen excellent sermons, and his earnest devotion to the work of the Lord in China won the hearts of the entire community. Five were received by baptism. Sister Hilton met in council. Our elder, Bro. A. J. Wertenberger, presided. Two letters were granted. Bro. Hilton organized a Christian Workers' Band, with Bro. Floyd Miller as president, and Sister Hilton, secretary. The Sunday-school continues to grow. Bro. Hilton is Secretary of Missions for the district, and has strengthened and encouraged our Sunday-school a great deal.—Elizabeth Miller, R. D. 4, Lawrence, Kans., April 4.

Scott Valley church met in council March 25. Our elder, Bro. A. Miller, presiding. We decided to have our love feast May 6, at 6 P. M. Bro. Jacob Wampler was chosen delegate to Annual Conference; Bro. R. F. Smith, alternate. Bro. C. A. Miller was also elected as our elder for another year. A paper was sent to the Mission Board. Our Sunday-school has increased within the last few Sundays.—Purvis Smith, Westphalia, Kans., April 6.

Wichita church met in council March 25, our elder, S. E. Lantz, presiding. Three letters were granted. On account of the church at Madison not yet being finished, we did not set a definite time for a meeting. However, we hope that we will be held after a two weeks' series of meetings conducted by Bro. N. E. Bakyr. Any minister wishing to locate in a little town close to the church, is invited to this place.—Ellen Quakenbush, R. D. 1, Opie, Kans., April 5.

MARYLAND.

Middletown Valley congregation met in council April 1. Eld. Geo. S. Harp was elected elder, to serve for five years. We decided to hold our love feast May 20, at 2 P. M. Bro. C. F. Auchenbaugh and the writer were elected delegates to District Meeting. The writer was elected delegate to Annual Meeting.—C. E. Frantum, Myersville, Md., April 8.

New Windsor.—The members here held their council March 25. Our elder, Eld. D. L. Miller, had charge of the meeting. All expenses were canceled with a balance in the treasury. Bro. M. R. Blocher, of Chilhowie, Va., assists us in a series of meetings, beginning July 8. We ask the prayers of God's people in behalf of the work at this place.—Ota E. Moss, R. D. 1, Copemish, Mich., April 5.

Sams Creek has had the membership of thirty-nine, or will have as soon as Eld. John Bowman, of Tennessee, gets here. He is to be here April 6. Bro. John Horning, of Calvert, Md., has been purchasing a home here and will move within the next week. We have one minister, Bro. Ira G. Myers, in the church. We hold all-day meetings every Sunday at 10 A. M. We have two applicants for baptism. I think more could be baptized if we had a full house every Sunday and the best of attention. We aim to organize as soon as Bro. Bowman gets here, and will have preaching and Sunday-school. We will likely have a love feast here this spring. All in the bounds of this church are urged to attend.—W. F. Mason, R. D. 2, Prescott, Mich., April 1.

MISSOURI.

Carthage church met in council. Six letters were granted and two received. Our elder, Bro. Hendricks, and Sister Husband was baptized the following day.—Bro. F. Dunning is our Messenger correspondent. Correspondents will be appreciated for considerable more work during the coming summer, by the writer, who has been appointed to the office.—Correspondents at this place—three elders and two ministers in the first degree. We will likely have a full house present at our council.—N. Oren, 203 Main St., Carthage, Mo., April 4.

Clear Fork church met in council March 11, with our elder presiding. At our late meeting two letters were granted. We reorganized our Sunday-school at our last meeting in December, with Bro. Wm. Hendricks, superintendent. We decided to have our series of meetings some time in October. Bro. Will and Bro. Hendricks, of Carthage, will be present at the meetings. Our love feast is to be held some time during the summer.—Mrs. Ella Hall, R. D. 2, Box 24, Carthage, Mo., March 30.

Mound Station.—We met in council April 1, with Bro. J. B. Hylton presiding. We elected church officers as follows: Bro. J. B. Hylton, as our elder for the next year; Bro. Walter Hylton, writer; Bro. J. B. Hylton, treasurer; Bro. writer, Messenger correspondent and agent. We organized our Sunday-school with Bro. Walter Hylton, superintendent. Bro. J. B. Hylton preached for us on Sunday.—Arthur Akers, Norwood, Mo., April 3.

Oak Grove.—Our church met in council March 26. Bro. Wm. Hendricks presided. Our love feast will be held May 6, at 2 P. M. We decided to have a few meetings before the love feast. Bro. Leander Smith can be with us at that time. We also decided to hold a series of meetings, to begin Oct. 21, with Bro. Wyatt, of Joplin, to do the preaching, provided he can be with us.—Elizabeth J. H. Killingsworth, Collins, Mo., March 30.

MONTANA.

Medicine Lake.—We met in council March 25, at the Beverly schoolhouse, with Eld. Jacob E. Keller presiding. The work is moving along encouragingly in this way. We transferred the matter of holding a series of meetings at Medicine Lake, to the second Sunday in June. The meetings will begin June 18 and continue till July 1. The place for holding the love feast will be left with the elder. The matter of membership was granted. Our Sunday-school and church services were held all winter. Brethren and friends are now coming out of Sunday-school, on account of inclement weather. Our Sunday-school has selected a committee to prepare an Easter program for the children.—Katie Keller, Enterprise, Mont., March 31.

NEBRASKA.

Enders.—We organized our Christian Workers' Meeting in January. Sister Ethel Thomas was elected president, and myself, secretary. The Christian Workers gave a missionary program, on Sunday evening, March 26, which was enjoyed by all. It was taken for World-wide Missions. The writer has been chosen Church Correspondent and Messenger agent.—Orrilla E. Ogle, Enders, Nebr., April 4.

NEW MEXICO.

Miami church met in council April 1, with Bro. William Mahler, elder, presiding. Two letters of membership were granted and three were received, two being those of Eld. Jacob Wampler and wife. Bro. Wampler was elected an elder for the coming year; Sister Leona Gibson, missionary secretary and Bible class teacher. Bro. Chas. Bowers, Bro. Joseph Lapp, treasurer; the writer, church correspondent. Several have moved from our midst, and more are to come later. We have a flourishing union Sunday-school, with Bro. Frank Gibson as superintendent.—Mollie Bolinger, Miami, N. Mex., April 3.

NORTH DAKOTA.

Egeland church met for council at the Pleasant View house on Saturday, March 25, at 2 P. M. Communion will be obtained with us, and preached on Sunday morning. Bro. A. M. Hylton presided over the business meeting. The Sunday-school places are progressing nicely. The attendance has been somewhat irregular, on account of the very rough, wet weather, but more are to come later. We have a flourishing union Sunday-school, with Bro. Frank Gibson as superintendent.—Mollie Bolinger, Minot, N. Dak., April 3.

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OHIO.

Bellefontaine.—April 1 Sister Blough, of India, arrived in Bellefontaine, Ohio, for a short visit with her sister, Mary Ellen Hoover. She met with the church at the Sunday morning, at the close of the Sunday-school session. Sister Mary Mow Hoover spoke to the congregation, and was enjoyed equally as well by the grown people. Bro. Blough arrived here on Monday, and in the evening gave an interesting address. Bro. and Sister Blough are the first of our returned missionaries to visit Bellefontaine, which makes their presence especially appreciated. A missionary offering of $12.90 was taken for World-wide Missions.—Mary L. Cook, 903 Water St., Bellefontaine, Ohio, April 3.

Canton.—Bro. Jacob M. Blough and wife, who have been missionaries to India for the past seven years, held a meeting at the Center house March 24. Bro. Blough gave us an outline of the different mission points established by the

Brethren in India. After the meeting a collection was taken for the mission work in India. Bro. John F. Kahler, one of our home ministers, preached his farewell sermon March 26. He is moving to Alliance, Ohio, which is in the bounds of the Reading congregation. His preaching point will be at the Reading church.—Geo. S. Grim, Loysburg, Ohio, March 27.

Covington.—Since our last report three more have united with the church. We have tried hard for some years to keep our young people in the Sunday-school. Now we are trying to reach those who do not go to other Sunday-schools. We had 144 in attendance at Sunday-school on Sunday. The collection amounted to $23.—Ellsworth Hoover, Covington, Ohio, April 7.

Dickey.—C. J. M. Blough, our Indio missionary, was with the church at this place April 2 and gave us an excellent, instructive talk on the work in India. His talks were very much appreciated. An offering was given for the mission work.—Ida M. Helm, Ashland, Ohio, April 4.

Lick Creek.—Bro. Noah Hull is called to assist Bro. G. W. Sellers, presided. Brethren Clyde Miller and A. M. Moore were chosen as delegates to the Conference. We decided to have our love feast June 16, at 10 A. M. We also expect to have a series of meetings, to begin at Salt Lick, Vallie McDonald, Bryan, Ohio, April 5.

Pittsburg.—We have just closed a very interesting series of meetings, conducted by Bro. David Hollinger. The attendance and interest were good throughout the meetings. Bro. Hollinger preached the Word with much power. The church is much built up, and as a result thirteen were baptized. Bro. Hollinger was with us about two weeks and added much in the work.—Ruth Delk, R. D. 4, Arcanum, Ohio, April 3.

Ross church met in council April 1. Our elder, Bro. D. D. Thomas, presided. April 2 we organized a Sunday-school with Bro. Robert Kessling was elected as our superintendent. Bro. J. J. Metzger was elected delegate to Annual Meeting, and Bro. G. A. Snider is to be with us in a Sunday-school Meeting May 15 and 17. Bro. D. Thomas commenced his meetings over Sunday, and gave us three good sermons.—Katie Shellabarger, Mendon, Ohio, April 5.

Salem church met in council March 30, with Eld. William Minnich presiding. Visiting brethren present were, Jesse Stutsman, Aaron K. Brumbaugh and D. M. Garber. Routine business came before the meeting. Ten letters of membership were received, four were granted. Bro. Samuel Samuel Snell and William Minnich are to represent the church at Annual Meeting. Brethren Chas. Bright and Jesse Stutsman, delegates to District Meeting. We decided to have a love feast this spring.—Josephine M. Brumbaugh, Salem, Ohio, April 3.

Sidney.—This church has just passed through a glorious revival, conducted by Bro. J. W. Lear and wife, of Cerro Gordo, Ill. The seed sown will surely produce a great harvest. Over twenty-five have been very confirmed, and more will follow the beginning of the year, until the time Bro. Lear came, seven have been baptized. Our house, which seats about 400, of nearly four hundred, was filled almost every night. The best known people in the city were present at the meetings. Five confessed Christ in Christian baptism, and one was reclaimed. Three joined their people after living a better and more consecrated life in service for the Master.—Mrs. J. M. Breneman, Park St., Sidney, Ohio, March 29.

OKLAHOMA.

Big Creek church met in council March 16, our elder, N. S. Gripe, presiding. One letter of membership was received. Bro. Grigsby reported five interesting meetings held by him. Our love feast will be May 6, at 3:30 P. M.—Mrs. Mollie Fillmore, Tryon, Okla., March 24.

Mount Hope.—Our church met in council March 28. Our elder, Bro. J. C. Ninninger, presided. The meeting was a joyable one. We decided to have prayer by letter. It was decided that Bro. J. C. Ninninger is to conduct a series of meetings, beginning April 1. In connection with the meetings we will hold our love feast. Our work here is progressing very nicely, with increasing attendance. Bro. Ninninger is with us as assistant elder, our elder being located at Guthrie.—John D. Howell, Orlando, Okla., April 3.

Washita.—Our church met in council April 1. Our elder, Bro. A. L. Boyd, presided. We decided to hold a series of meetings in August, if we can secure a minister for that time. We also decided to hold a love feast June 25, at 3 P. M. A committee was appointed to investigate the song book proposition and to purchase the needed books. We expect to have a spelling school some time this summer.—Eld. elder, Bro. Boyd, was chosen as our delegate to Annual Meeting; Bro. Pfaus, alternate. A letter of membership was received and one granted. March 12 our Sunday-school Secretary, Bro. Hollenberg, helped us to organize the following Sunday-school Meeting.—Mollie Yoder, Cordell, Okla., April 3.

OREGON.

Ashland church met in council March 25, with Eld. S. E. Decker in charge. Three members were received by letter. Bro. J. Harman Stover, of Butte Valley, Cal., is with us for a short time, and is breaking the Bread of Life for us in abundance.—Cora B. Decker, Ashland, Oregon, April 1.

PENNSYLVANIA.

Elk Lick.—Our council was held April 1. On account of illness, our elder, Bro. Lewis Peck, could not be with us, and in his absence Bro. Egan presided. Two letters of membership were received. We need no more workers in the field. Our pastor and the writer were chosen as delegates to District Meeting, with Bro. M. R. Swigart alternate. We recently had two excellent temperance addresses by Brethren P. F. Hutchison and W. J. Swigart. Our Sunday-school will have two teacher-training classes which meet every Sunday evening. The senior class is in charge of Bro. Egan.—Olive Hollinger Egan, Elk Lick, Pa., April 4.

Fairview.—Our church met in council April 4. Elders A. L. Crater and J. C. Myers were with us. Brethren Francis Fike and Charles Ward were chosen as delegates to the elder, Brethren B. F. Kittinger and M. C. Swigart will represent the church at District Meeting. Our pastor, Bro. M. C. Swigart, at Annual Conference. We held our Mothers' Meeting on Thursday evening, March 30. Sister Mary Ann Wales, was with us, and gave a very interesting talk of her trip to the Holy Land.—Anna Swigart, 6411 Germantown Avenue, Philadelphia, Pa., April 3.

Hatfield church met in council March 25. Our elder, Bro. P. Claar, presided. Much business was transacted, and an excellent spirit prevailed throughout the meeting. Two letters of membership were received, and one was granted. Eld. F. P. Cassel was elected as our delegate to Annual Meeting; Brethren John Wise, Fred and J. S. Hershberger, to District Meeting. March 4 Bro. John Zug, of Elizabethtown, Pa., came here, and preached for us two weeks, and then left us at the Lansdale house. His great earnestness in the work, both the preaching and the secret work, will be felt for the season in many hearers. There were no accessions to the church, thus far, but some were almost persuaded. The church was greatly revived. We decided to hold a love feast May 13.—Mrs. Geo. H. Light, Hatfield, Pa., March 26.

Mechanic Grove.—Our church met in council, with our elder, Bro. S. H. Hertzler, presiding. Two certificates were received and two were granted. Our elder, Bro. Hertzler, and Bro. Phares M. Habecker are our delegates to District Meeting. Our love feast will be held May 14.—Mary Habecker, R. D. 1, Quarryville, Pa., April 5.

New Enterprise.—The time for our quarterly council was the first Saturday in February, but on account of the illness of our elder, Bro. C. L. Buck, the meeting was postponed. We are glad to know that he has greatly improved. We met in council March 25, and had a very pleasant meeting. Our love feast will be held May 7. Brethren D. T. Detweiler and L. F. Hollinger were elected as delegates to District Meeting, to be held at Roaring Spring April 18.—W. H. Mentzer, Loysburg, Pa., March 27.

Philadelphia (Bethany Mission, 3255 Kensington Ave.).—March 19 three Sunday-school girls were baptized in Christ in baptism. A love feast will be held April 13, at 7:30 P. M. Sallie B. Lehman, 1306 North Park Ave., Philadelphia, Pa., April 1.

Philadelphia (First Church of the Brethren, Dauphin St., above Broad).—March 19 four more were baptized,—a mother and three children. Two of them sailed on the merchant vessel "Caldergrove," on the following Wednesday, for Europe. Our prayers go with them their long and perilous voyage. Our love feast will be held April 13, at 7:30 P. M.—Minnie M. R. Schnell, 1906 North Park Ave., Philadelphia, Pa., April 1.

Manoa church met in council March 25, with our elder in place April 1. A plan for a parsonage was submitted, and placed in the hands of a committee for further investigation. One letter of membership was received. Eld. Jasper Buntinsome was chosen as our delegate to Annual Meeting, and Eld. Alpheus Dobolt as alternate. Brethren F. F. Durr and D. F. Lepley are our delegates to District Meeting, with Brethren Alpheus Dobolt and S. C. Johnson as alternates.—Mary C. Brethower, D. Craig Street, Uniontown, Pa., April 1.

Yellow Creek.—We met in council with our elder April 1. Our elder, Bro. D. A. Stayer, presided. One letter was granted. Sister Mary Ann Wales, of Wales, Eng., was with us as delegates to District Meeting. We decided to hold our love feast May 14, at 3 P. M., at the Bethel church.—L. E. Greensawalt, R. D. 7, Everett, Pa., April 2.

TENNESSEE.

Beaver Creek.—We met in council April 1, Eld. J. P. Bowman presiding. One letter was received and seven were granted. Bro. Noah Griffith was appointed section of our church. Bro. Jason Edwards was appointed treasurer. Sister I. C. Whitten, our agent for the Brethren Publishing House, was elected to act as our delegate to Annual Meeting. Sister Mollie Peterson resigned her position as church clerk and Sister Ada Bowman was appointed to fill the place as correspondent. The writer was elected church clerk and church correspondent. We are thankful that the Sunday-schools are progressing very nicely. We have preaching on the first and fourth Sunday in each month at Mount Olivet, Mountain City, Tenn., April 4.

Greenbrier.—Eld. J. P. Brethren had services at the usual hour for preaching at the Christian church, where they have arrangements made for preaching every first Sunday of the month, at 11 A. M. Bro. Brethren is a member of the church, and is an interesting sermon. The attendance was very good. —W. T. Lockhart, Greenbrier, Tenn., April 3.

White Pine.—Yesterday we reorganized our Sunday-school, and hope to have it well attended. Our love feast will be held May 6, at which time we hope to have Bro. A. E. Nead, of Limestone, Tenn., as delegate to District Meeting. The church seems to be in love and union.—Kate McCray, White Pine, Tenn., April 4.

VIRGINIA.

Antioch church met in council April 1, with Eld. Riley Flora presiding. One letter of membership was received. Brethren Joseph Bowman, J. A. Naff and J. Alfred Flora were appointed as a committee to look after the church house. Our delegate to Annual Meeting; Bro. J. A. Naff, alternate; delegates to District Meeting, Brethren Zion Mitchell and Joseph Bowman; alternates, Brethren Wilson Flora and Jesse Flora as alternate.—Martha Mitchell, Wirts, Va., April 3.

Beaver Creek church met in council March 25. Eld. Henry Reed presided. Brethren G. Oliver Reed and Samuel N. Ramsey were chosen delegates to District Meeting. The division of the First District of Virginia was voted on and carried over the objection of the writer. The Sunday-school following Bro. Richard Reed delivered a very interesting sermon to a large audience assisted by Bro. Jesse Booker.—Enoch Reed, Dulany, Va., March 29.

Botetourt.—Our church met in council at the Troutville house March 25, with Eld. D. M. Eller presiding. Eld. J. A. Dove gave a very interesting and helpful fifteen minutes' talk on the Sunday-school work, which was very much needed. Two letters were received, and seven were granted. The First District of Virginia is to be divided into two districts, dividing it into three Districts was discussed. Our delegates to District Meeting are Brethren Jesse Bowman and Eld. J. A. Dove. Sunday-school committee recommended that assistants be appointed in each section to aid the writer, who has always had charge in organizing Sunday-schools; also that one children's sermon be preached every year. Brethren E. C. Crumpacker and C. B. Bowman are our delegates to Annual Meeting; Brethren T. C. Doston and L. C. Coffman, alternates. Brethren L. C. Coffman and Jesse Bowman are our delegates to District Meeting; Brethren R. G. Layman and J. T. Layman, alternates.—Mrs. Lillie Dove Bell, Troutville, Va., March 29.

Burke Fork.—Our church met in council March 12, with Eld. Elder Myers presiding. Brethren Jesse Hylton and F. M. Weddle are our delegates to District Meeting. Brethren Jesse Hylton and W. H. Duke, alternates.—Mrs. Ida May.—Maggie Hylton, R. D. 2, Floyd, Va., March 27.

Cooks Creek.—We met in council March 25, with Eld. J. M. Kagey presiding. The visiting brethren gave a good report of the visit. Delegates to Annual Meeting are Brethren J. M. Kagey and D. L. Miller; to District Meeting, Brethren J. F. Showalter are our delegates to District Meeting. Brethren Joseph H. Ikenberry and Eld. J. M. Kagey, alternates to the second degree of the ministry, and Brethren J. W. S. Myers and D. L. Miller, alternates to the first degree of the ministry. All, with their wives, were installed. Bro. P. F. Showalter's wife, who was not present, was also to be received as a deacon, was received at the present time. Bro. S. B. Landes was elected to the second degree of the ministry at our last council. The time for our love feast is May 13, 2:30 P. M., at the Hinton Grove church.—S. I. Bowman, Harrisonburg, Va., March 27.

Green Mount church met in council April 1, at 10 A. M. Our elder, Bro. Wampler, presided. Quite a good deal of business was disposed of, especially in the appointing of committees. One letter was received and one granted. We decided to have preaching every Sunday morning, beginning with May. Brethren D. M. Miller and Eld. Hylton are our delegates to District Meeting; to Annual Meeting, Brethren J. A. Garber and Geo. Flory. Our series of meetings will be held in October by Bro. B. B. Garber. The Fairview church commences a series of meetings in the first Sunday in May, to be conducted by Bro. J. S. Roller.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., April 3.

Manassas church convened in council at the Bradley house April 1. This was the first council held at that place. Bro. L. B. Fiohr, of Fairfax, Va., and Eld. I. N. H. Beahm, of Nokesville, Va., were with us. The Sunday-school Convention of the Eastern District will be held in the Centreville house May 12. Our love feast will be held on the evening of the 12th. We will hold a series of meetings at each house the coming summer and fall.—Alice C. Blough, Manassas, Va., April 5.

Montebello.—We met for services at this place March 26, with Bro. J. R. Lucas, of Woodrow, Va., present. All four sermons were very interesting. The Sunday-school was also organized with Bro. Lucas as superintendent. Bro. Lucas is a good worker.—Mrs. Ida Pirtle, Montebello, Va., April 6.

Mount Joy.—Our church met in council at the Bethel house March 25, with our elder, Bro. A. P. Pursley, presiding. Much business came before the meeting, which was quickly disposed of. Bro. Pursley was chosen superintendent of the Sunday-school. The yearly offering was appointed. We elected one election for a deacon till the June meeting. We considered the matter of ordaining a minister. Bro. W. H. Duke and the writer were appointed to raise funds for the same. Bro. Duke was appointed to preach the first Sunday sermons for us on Saturday and Sunday nights.—J. W. Summers, R. D. 2, Box 24, Mount Jackson, Va., April 6.

New Concord church met in council March 25. Our elder, Bro. B. D. Ziegler, presided, assisted by Brethren Hylton Miller and John P. Harris. We reorganized our Sunday-school with Sister Lucy Garber as superintendent. A committee also was appointed to look after the finances of the church. Bro. Gardner was present and gave us a fine sermon. —E. H. Guyer, Midvale, Va., April 4.

Peters Creek.—Our church met in council April 1, Eld. C. E. Eller presiding. Routine business was transacted, committees had been made, and a favorable report of same was given. Two queries were read and passed to District Meeting. Brethren C. F. Webster and J. S. Showalter were chosen as our delegates to District Meeting, with Bro. J. M. Cline and Price Garst, alternates; Bro. D. C. Poff, delegate to Annual Meeting; Bro. J. M. Cline, alternate.—Lucy Garber, R. D. 2, Roanoke, Va., April 3.

Timberville church met in council April 1. Our elder, Bro. Carson Miller, presided. Bro. S. A. Ulery was elected delegate to Annual Meeting, and Bro. J. A. Garber, alternate. Bro. Carson Miller was elected as our delegate to District Meeting; Bro. D. F. Zigler, alternate. We decided to have our love feast the third Sunday in May, instead of the first Sunday in May, permanently. Two letters were granted and two received.—A. C. Garber, Timberville, Va., April 3.

White Rock.—We met in council April 1. Eld. Wyatt Reed presided. Two letters were granted. Our queries went to the District Meeting. Brethren M. D. Reed and H. M. Reed were elected as our delegates to District Meeting, with Elder Bishop and the writer, alternates. At our previous meeting the church was reorganized as a Sunday-school. We organized our Sunday-school with Bro. Wallace Akers as superintendent, and Bro. H. M. Reed secretary.—Bertha E. Reed, Copper Valley, Va., April 3.

WASHINGTON.

Centralia church met in council March 25. Our elder, Bro. F. M. Wampler, presided. Two letters were granted. Four were received. Brethren Elmore Sulphin and Ezra Whitaker were elected delegates to District Meeting, with alternates. We have a wide-awake Sunday-school, with a home department and cradle roll. We will conduct a series of meetings April 9. Our love feast will be held April 22. Sarah Myers, Centralia, Wash., March 29.

Pearl Hixson church met in council March 25. Our foreman, Bro. J. O. Strayer, presided. Not much business came before the meeting. We were glad to welcome into the harvest shown by the new members.—Pearl Hixson, Chewelah, Wash., March 27.

Seattle.—March 22 closed our Bible Institute, held by Bro. Hillis Bridgman. Two were received into the church by baptism. Bro. Studebaker's work among us was very much appreciated. He preached six sermons on the plain doctrines of the church. Our Sunday-school is growing. Our collection for March 19 was $18; the attendance, 109.—Alice Dull, 814 Greenwood Ave., Seattle, Wash., March 27.

Spokane.—Our church met in council April 1. Our elder, Bro. H. C. Longanecker, presided. Six letters of membership were received. Bro. Wm. Mohler was elected church treasurer; Bro. J. J. Shively, church collector. We enjoyed having Bro. Longanecker and wife with us over Sunday. Bro. Longanecker preached for us both morning and evening.—Cora E. Teeter, General Delivery, Hillyard, Wash., April 3.

(Concluded on Page 240.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE MINNEAPOLIS MISSION, MINNESOTA.

One of the busiest and most arduous winter seasons in the history of the Mission here has drawn to a close, and we are glad to observe that the closing incidents have been marked also with the greatest blessings in the history of the work.

Though the winter season has not been as severe in temperature as usual here, yet there has been an unusual demand in the way of sickness, and our time and resources for benevolent purposes have been heavily drawn upon all through the winter. We are especially grateful for the liberal offerings from the churches of the District for the work here, during the heart of the winter, which enabled us to do much during the Thanksgiving and Holiday seasons in feeding and clothing the poor, which we could not otherwise have done. But we wish to call to mind that the offerings of the last half of the winter have not been sufficient to meet the demand that is upon us in the work here. To the churches of this District we wish to say that we are not privileged to solicit funds for this work outside of our own District, although any one outside of the District, of course that is desirous of making free-will offerings if he so choose. You see, therefore, that the responsibility for the support of this work rests principally with those of our own territory.

We are pleased to report, at this time, that, through the hearty interest and generous cooperation of the District Mission Board, there has been completed, during the

past fall and winter, a very commendable and much needed improvement on the church property here. The building has been raised and a full basement has been constructed under the whole building. We have installed a hot air furnace and a baptistry. In the basement, as it now is, we have ample room for four class rooms, store room for relief supplies, fuel room and toilet rooms.

This gives room for ten classes, if necessary, in the entire building. Especially convenient is the installing of the baptistry, as has already been demonstrated. The special workers and members here are certainly glad for these added advantages, so generously provided by the Mission Board, and outside parties are very free and abundant in words of commendation for the same.

To the many hearts who are interested in the work here in this city, and whose prayers and offerings have kept the work going through many anxious months, and whose sympathy and words of cheer and hope have encouraged the workers here to go on in the good work, we are glad to report a season of great blessing in spiritual things, in the closing incident of the winter season in the Mission.

March 5 Eld. C. B. Smith, of Red Cloud, Nebr., came to us to begin a series of meetings, and continued with us till March 21. Bro. Smith preached the Word with power, and the manifestation of the Spirit was evident. Through his labor with us, the Mission has enjoyed the best series of meetings and the greatest season of blessing in its history. The attendance and interest were the best ever witnessed here. The work was greatly strengthened, the workers encouraged, and a deeper impress upon the mind and attention of the public give evidence that God was present with us. We were very glad for the presence of the foreman of our District Mission Board, Bro. Samuel Fike, of Waterloo, Iowa, who was with us during the last three days of the meetings. He gave us much help and encouragement and rejoiced with us in the final blessings poured out.

Sunday, March 19, and Monday following were days long to be remembered by the little band here. At that Sunday morning service two aged souls, a father and mother, who had been long out of fellowship with the church, and who had previously requested to be taken back, were again received into the fellowship of God's people, much to our joy and their blessing.

In the afternoon a special service in dedication of our new baptistry was held. It had been planned to administer baptism, but the unexpected sickness of the applicant prevented his presence. A sermon on baptism was given by the pastor, treating the subject from a scriptural and historic view. The house was well filled with attentive listeners, many of whom never heard the position of the Brethren on baptism explained before. At the evening service Bro. Smith gave us the most powerful sermon of the series. The clear souls surrendered to Christ, and I was evident that others were much troubled on account.

On the Monday evening following we met again, prepared for the baptismal service. After another forceful discourse by Bro. Smith, four souls were taken by the pastor into the baptismal waters and received the administration of the sacred ordinance. The house was well filled with attentive witnesses to a scene entirely new to many of them. This evening's service will long be held in sacred memory by the little band of believers who worship here.

In all three dear souls have been reclaimed and five baptized in the Mission. We praise God for his blessings, and that he has given his people strength and courage to sow and abide till the harvest time. We ask the prayers of the Lord's people and especially those of our District, who with us are mutually responsible for this work, continue to ascend to the Father's presence for blessings to rest upon us here.—Mrs. J. Barnhart.

1210 Twenty-fifth Avenue, N., March 29.

FROM PRAIRIE CITY, IOWA.

We met in council March 11. Our elder, Bro. W. V. Buckingham, had charge. We had a very pleasant council. Quite an amount of business came up for consideration. Others present were: Sister Nora Alexander, clerk; Bro. Walter Young, treasurer; Bro. John McCrey, trustee; the writer, church correspondent. Letters of membership were granted to Bro. D. A. Wolf and wife. He is a minister in the second degree. The moving away of Brethren Alexander and Chas. Hayden left the Sunday Workers without a secretary and president. Bro. Earl Brubaker was chosen as president; Sister M. McCreve, secretary. Bro. W. I. Buckingham is our delegate to Annual Meeting. Sister Kate Hayden, alternate.

We have decided to have Christian Workers' Meeting and preaching services every Sunday night, and prayer meeting every Wednesday night. Bro. S. B. Miller, of Cedar Rapids, Iowa, will be with us the first Sunday in April. He will give us a temperance address at 11 A. M. and at 3 P. M. he will talk on "Child Rescue Work."

We discussed District Meeting plans at some length. We intend to have a special meeting soon for more thorough preparation. Our elder, Bro. W. I. Buckingham, is foreman. Bro. Walter Young, purchasing committee. Bro. B. F. Buckingham and wife, lodging committee. Brethren Earl and I. W. Brubaker, transportation committee. Other work will be attended to later.

We are praying for a glorious meeting, in conformity with the demands of the blessed Master, and tending to the upbuilding of the kingdom on earth.

R. D. 2, Monroe, Iowa, March 21. Jennie Alexander.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Acord, Fred, youngest son of Bro. Geo. W. and Sister Mary E. Acord, born in Reno County, Kans., May 26, 1893, died in Wood County, Okla., March 8, 1911, aged 17 years, 9 months and 10 days. He was at first afflicted with la grippe, which turned into pneumonia. The two youngest sisters were sick,—one very low,—short services were held at the home of the parents. Interment in the cemetery near Waynoka, Okla. He leaves his parents, five brothers and three sisters. —I. H. Ellenberger.

Baker, Anna C., daughter of John S. and Sister Baker, died Feb. 14, 1911, at her father's home near Canton, Pa., aged six years. She was a bright child and a Sunday-school scholar in Sister Naomi Hoffer's class at the Canowago house, in the Spring Creek congregation, Pa., where she was born only with membraneous croup. She attended day school on Thursday, and the following Thursday she was sleeping in her grave. She is survived by her parents and several brothers and sisters. Short services at the home by Eld. Jacob S. Wilmer. Interment in the Canowago graveyard.—Edgar M. Hoffer, Elizabethtown, Pa.

Beckner, Sister Sabina, nee Gaulte, born Nov. 20, 1836, died in the congregation of the White Horn congregation, Tenn., March 22, 1911, aged 76 years, 4 months and 2 days. She had been ill for several weeks and was requested to be taken to be about the house and do her work. She was taken suddenly ill March 21 and lived only twenty-six hours. She had been a member of the congregation for many years. She was married to A. B. Beckner in 1857. To this union were born two sons and one daughter, also son and daughter preceded her. Her husband preceded her twelve years ago. She was a consistent member of the church for many years. Short services were held at the cemetery by Mr. Carlton Bryant and Sister Kate Bryant, of the White Horn cemetery.—Nora McCollough, R. D. 2, Whitesburg, Tenn.

Bernard, Harry L., son of Brother and Sister James Bernard, died at his home in Mexico, Ind., March 22, 1911, aged 23 years, 6 months and 2 days. Father, mother and two younger brothers survive him. Services at the church by Eld. J. F. Appenzellar.—Mrs. Lyman Lynch, Ind. Leave, Route 1, Plymouth, Ind.

Bible, Jacob, died at her home in Coshocton, Ohio, March 18, 1911, aged 74 years, 8 months and 8 days. She was the mother of seventeen children, fourteen living to be grown. She was a faithful and consistent member of the Brethren church for about forty years, and was a widow for about eighteen years ago. Interment in the Bible cemetery. Services by Eld. Samuel Montis, of Fredericktown, Ohio. Text, Rev. 14: 13.—Mrs. Mary Bible, Fredericktown, Ohio.

Butts, Bro. David, son of Joseph and Sister Anna Butts, born Jan. 30, 1827, died at his home in Polk, Ohio, March 4, and 1 day. He was the third son of a family of nine children. His father and mother preceded him. Also two sisters, father, mother, three brothers and three sisters. He united with the church in his early manhood. Services were held at the Middle District church. Services at Polk Grove church by Bro. C. A. Oberholtzer. Interment in the cemetery near by.—J. V. Coppock, Tippecanoe City, Ohio.

Cripe, Paul Edward, infant son of Edgar and Nellie Cripe, born Feb. 24, 1911, died March 19, 1911, aged 23 days. In the Upper Deer Creek church, Clas Co., Ind., aged 1 month and 23 days. He was a bright little boy, and was spared to us long enough to become entwined around the hearts of the parents. While they mourn, they are not troubled as those who have none that he is safe in the arms of Jesus. Services by Eld. W. S. Toney.—Edgar Cripe, Converse, Indiana.

Dotson, Sister Sarah M., nee Schrader, born in Indiana Aug. 31, 1841, died in Washington, Iowa, Feb. 13, 1911. She came to Iowa when she was a child. She was married to J. W. Dotson, March 19, 1859. To this union were born eight children. Three of them died in infancy. Her girlhood days she became a member of the Christian Union church, but about four years ago, while living at Riverside, Iowa, she and her husband and three of their children united with the Brethren church in the Spring Creek congregation. We have hope of a blessed future.—A. D. Sollenberger, Beatrice, Nebr.

Fike, Sister Mary Amanda, died of consumption, in the German Settlement congregation, Preston Co., W. Va., March 24, 1911, aged 39 years, 10 months and 13 days. She was the daughter of Amelius M. and Elizabeth C. Fike. She united with the church at the age of fourteen years, and lived a consistent life to the end. She was married to Bro. Jacob D. R. Arnold. Bro. D. R. Arnold, who also conducted the funeral services at the Middle Fork church, Ohio, on the 26th. Two brothers and one sister preceded her.—Maggie E. Arnold, Kingwood, W. Va.

Flora, Sister Sarah, nee Ellis, born Aug. 5, 1841, in Carroll County, Ind., died in Mexico, Ind., March 19, 1911, aged 69 years, 7 months and 29 days. She moved with her parents to Butler County, Ohio, in 1844, and was married to Abraham Flora May 26, 1859. To them were born five sons and one daughter. Services by Eld. Jacob S. Wilmer. Interment in the Canowago graveyard.—Mrs. Lyman Lynch, Ind. Leave, Route 1, Plymouth, Ind.

Fyke, Sister Mary O., nee Bosser, born in Dauphin County, Pa., July 23, 1838, died in Two Buttes, Colo., Feb. 24, 1911, aged 72 years, 7 months and 1 day. She was married in marriage to Samuel Foltz Oct. 16, 1855. To this union were born five sons and one daughter. Her husband preceded her over two years ago. All the children survive her. She united with the Church of the Brethren twenty-six years ago and remained a constant and faithful member. Her body was laid to rest beside next to her Bible. Interment at Ponca City, Okla., by the writer.—Mrs. Elizabeth Leedy, R. F. D. 1, Ponca City, Okla.

Gates, Willie A., oldest son of Bro. Warren and Sister Ida Gates, died March 22, 1911, aged 15 years, 7 months and 2 days. He was a bright and kind boy, and was loved by all. His meaningful and scarlet fever, aged 3 years, 2 months and 11 days. Willie was a great sufferer during his long illness. He was sick only one day and night. He leaves his father, mother, and little brother to mourn his grandparents. On account of the nature of the disease, no funeral services were held.—Mrs. Lizzie Gnagey, Seattle, Kans.

Girt, Bro. John H., son of William and Sarah Girt, born in Armstrong County, Pa., Sept. 9, 1836, died at his home in Flora, Ind., March 19, 1911, aged 74 years, 6 months and 10 days. He was married to Nancy Jane Jack Jan. 8, 1867, who preceded him. He was married to Catherine Hoffer Aug. 11, 1876. His wife, one daughter of his former marriage and two sons of his last marriage survive him. Services by Eld. A. G. Crosswhite, at his home in Flora, Ind. Text, Job 14: 1. Interment in Moss cemetery.—Mattie Welty, Flora, Ind.

Hurley, Bro. Edward M., born December, 1827, died March 21, 1911, aged 83 years and 3 months. He contracted a severe cold on March 15, which terminated in brain fever. Bro. Hurley called for the elder of the church a few days before his death, which occurred in the Norristown congregation, Pa. He was a member of the church about eight years. He was baptized fifty-four years ago, near where the late Bro. Abraham H. Cassel lived, in the Indian Creek congregation, Montgomery Co., Pa. Bro. Hurley was a faithful, earnest Christian man, much devoted to his family. He was a brother to the late Eld. Samuel Harley, of Ephrata, Pa. He is survived by his wife, two sons, three daughters, one brother and two sisters. His funeral was large. Interment in the Jarrettsville cemetery at Norristown, Pa. Services by the writer and Bro. E. F. Nedrow. Text, Philpp. 1: 21.—T. F. Imler, Ridgely, Md.

Harmeson, Bro. Thomas, born in Darke County, Ohio, April 10, 1829, died March 20, 1911, aged 81 years, 11 months and 10 days. He emigrated to Indiana in 1851, and with his parents located near Anderson. He was married to Sarah Ann Pavlick in 1861. To this union were born seven children, Homer, Ill. To this union were born eight sons and seven daughters. One daughter preceded him in death. Sept. 23, 1886, Sarah Ann Harmeson died. In 1893 he was married to Amanda Rose, who survives him, also seven sons and one son ago, and has since resided here. He was a member of the Brethren church for forty years. He lived a quiet and consistent life and was a good neighbor. He was a kind father, good husband, a loyal citizen and a faithful church member. Services at the home, March 23, 1911, by Eld. Jesse Hull. Campbell. The remains were taken to Illinois for burial.—Martha M. Peterson, Ind.

Harter, Sister Elizabeth, nee Replogle, the third of fourteen children, born in West Conewago, Pa., March 13, 1833, died at the home of her daughter, Mrs. W. E. Rains, 712 Grand Avenue, Enid, Okla., April 12, 1911, aged 78 years, 1 month and 30 days. She was married to Aaron Harter Dec. 23, 1860. To this union were born five daughters and four sons. Her husband preceded her eighteen years ago. She is survived by three sons, two daughters, three brothers and three sisters. Early in life she united with the church at Mount Wesley and united with the Church of the Brethren, in which she remained faithful to the end. She suffered for several months of dropsy. Services at the house by Rev. W. A. Walters, of Enid. The remains were taken to Mount Wesley for burial, beside her wife and family. Interment in the Odell cemetery by the side of her husband. Services in connection with the grave by Rev. Otto G. Ponath, pastor of the Methodist church.—Orlando Quinn, Odell, Okla.

Hawk, Bro. Joseph, son of Abraham and Eliza Hawk, born Aug. 30, 1849, died near Craigsville, Ind., March 18, 1911, aged 61 years, 6 months and 18 days. He was married to Miss Eliza Jane an infant three weeks of age, but bore his affliction without complaining. He was a kind and loving husband. He had been an inmate of the Old Folks' Home at Mexico, Ind., for a number of years, and was visiting his children to visit relatives when he was taken sick, and, after an illness of eight weeks, he has gone to his reward. Services at the Pleasant Dale church by the writer. Text, Gen. 5: 24.—M. Byerly, Ind.

Hecker, Sister Alice Louisa, nee Lourney, born in Sterling, Whiteside County, Ill., Sept. 8, 1859, died Feb. 9, 1911, at her home in Conway, Iowa. She was married to Bro. Thomas Hecker Jan. 26, 1881. To this union eight children were born, five dying in infancy. She was baptized and united with the Church of the Brethren and remained faithful until death. About three years ago paralysis, which for several fourteen hours until she peacefully passed away. Services at the home by Brethren Jesse and J. S. Bunnell. Burial in the body was taken to Sterling, Ill., for burial.—Mrs. Mary Young, Farrington, Iowa.

Hockman, Bro. David, born in Clay township, Montgomery Co., Ohio, May 13, 1830, died after an illness of about ten days, near Union, Miami County, Ohio, March 23, 1911, aged 80 years, 10 months and 10 days. He was the second son of William Hockman, and was reared to farming. He was married Feb. 1, 1855. To them were born five daughters and two sons, all of whom are living. He was converted in his young life and was always kind, gentle, patient and cheerful. He guided his lives all by patient and wise advice. Bro. David and Sister Hannah Heckman united with the Church of the Brethren during the first year of their married life and lived and worked faithfully in the church all their lives. Services at the Salem church, Ohio, by Brethren J. H. Miller and Eld. Job S. Hoover. Text, Job 5: 26. Interment in the Bethel cemetery.—Josephine M. Folkerth, Union, Ohio.

Hubbert, Sister Mary E., wife of Brother Albert Hubbert, died March 20, 1911, of heart trouble, aged about 57 years. Her husband preceded her about four years ago. She leaves one daughter, two sons, two brothers and one sister. Services at the Lower Deer Creek church by Eld. G. Miller and Emmanuel Long.—Ida Fry, Bridgewater, Va.

Kalsoph, Sister Elizabeth, nee Rummell, widow of Eld. Daniel Holsopple, at the home of her son-in-law, Lewistown, Pa., born Nov. 19, 1843, died of pneumonia, March 19, 1911, at the home of Bro. Jacob Kalsoph, Walnut Grove, Lewistown, Pa., aged 67 years, 3 months and 21 days. She leaves three children, Mrs. Sarah Lewis, who lives in the house in which Rev. Text, Rev. 14: 13.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa.

Hoover, Bro. Geo. W., in the Bristol congregation, Tenn., died March 6 years, 6 months and 11 days. He became a member of the Church of the Brethren two years and six months ago. He called for the elders and was anointed. He was conscious to the last and knew where he was to go. He leaves a wife and one daughter. Services at the West Bluff church, Johnson City, Tenn., assisted by Bro. Sherfy and Rev. Taylor, of the Baptist church. Interment in East Hill cemetery.—Blanche Hoover, Johnson City, Tenn.

Horner, Walter Ray, son of Clarence and Sister Mary Horner, born Dec. 8, 1910, died in Johnstown, Pa., March 18, 1911, aged 3 months and 9 days. His parents and two brothers survive. Services by Bro. W. M. Howe.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa.

Johns, Silas Levern, son of Bro. David and Sister Alice Johns, born in Wetzel County, W. Va., died after a serious illness of seven days at the hospital in Welser, Idaho, from spinal meningitis, caused by measles, aged 20 years, 11 months and 11 days, 7 months and 20 days. He leaves his parents, brothers and sisters. Services by Bro. J. F. Swihart. Text, 1 John 15-23; Mark 10: 14.—Sarah A. Burger, Box 477, Nampa, Idaho.

Kauffman, Bro. Samuel, Cambria County, Pa., Oct. 1, 1850, died at his home in Somerset County, Pa., March 16, 1911, aged 60 years, 5 months and 9 days. The cause of his death was paralysis. He was confined to his bed for five weeks. Knavel was a consistent member of the Brethren church for forty-four years, and was elected to the ministry seven years. He is survived by his wife, four sons and two daughters. Services conducted by Bro. D. L. Miller.—Mrs. Ella Knavel, Jerome, Pa.

Kelly, Bro. Levi, died at his home in the bounds of the West Greentree congregation, Pa., March 16, 1911, aged 31 years, 6 months and 4 days. Death was caused by peritonitis. He was sick less than two days. He is survived by his wife and two small children; also five brothers and two sisters. He was a member of the Church of the Brethren for many years. Services at Greentree by the home ministers. Interment in the Greentree cemetery.—Mrs. Lizzie Holidaysburg, Pa.

McKeever, Sister Elizabeth, born near Sinking Springs, Highland Co., Ohio, Dec. 12, 1825, died at the home of her son, Edward McKeever, near Sinking Springs, Ohio, March 23, 1911, aged 75 years, 3 months and 11 days. She was married to John W. McKeever Sept. 3, 1855. To them were born seven sons and three daughters. Her husband, two sons and two daughters preceded her. She was a member of the church of the Brethren about twenty years and expressed her desire to go home. Services at the Strait Creek church by Bro. Jacob Hoover. Interment in the same.—Mrs. C. C. Davidson, R. D. 4, Box 61, Lynchburg, Ohio.

Neville, Mary Anna, May 15, 1827, died March 1, 1911, at the home of her daughter, Sister Suzie Murray,

in the bounds of the Licking Creek congregation, near Millstone, Md., aged 83 years, 9 months and 16 days. She was a widow a number of years. She leaves three sons and two daughters. Sister Anna had been afflicted for a number of years, but she was very patient. She called for the elders and was anointed. Interment in the Licking Creek cemetery. Services by Eld. J. S. Keller. Text, Rev. 14: 13.—S. A. Keller, Mercersburg, Pa.

Minnier, Paul Arden, little son of Augustus and Sister Emma Minnier, born Aug. 31, 1908, died of scarlet fever March 13, 1911, at the home of his parents, East Akron, Ohio, aged 2 years, 6 months and 18 days. He leaves a father and mother, two brothers and two sisters.—Mrs. A. F. Shriver, Akron, Ohio.

Mofford, Marguerite Isabelle, daughter of James and Elizabeth Mofford, born April 8, 1893, died March 28, 1911, aged 17 years, 11 months and 17 days. Maggie (as she was commonly called) was a bright and intelligent young lady, of a kind and loving disposition. She was a regular attendant of the Brethren Sunday-school at Ross, where she was held in high esteem. She leaves a father, two brothers and three sisters. Her mother preceded her eight years ago. Services at Erostus. Interment in the Macedon cemetery.—Cora Detrick, Spencerville, Ohio.

Myers, Sister Susan, born in Maryland Oct. 29, 1823, died at the Brethren Home, Greenville, Ohio, March 24, 1911, aged 87 years, 4 months and 25 days. She was twice married. Her first husband was Jesse Haifley; her second husband was David Myers. Both of them preceded her. She was a widow over thirty years. She leaves two sons and two daughters. Services at the Home. Interment in the Gettysburg cemetery. —G. W. Minnich, Greenville, Ohio.

Northrup, John Louis, son of Lloyd and Sister Elodie Northrup, born Oct. 9, 1910, died at Laurel, Delaware, March 14, 1911, aged 5 months and 5 days. He was found dead in his carriage. Services at the home by Rev. Joseph Hall.—Bessie Marie King, Newberg, Oregon.

Reed, William Clark, born near Fort Hill, Highland Co., Ohio, Oct. 14, 1846, died at the Grant Hospital, in Columbus, Ohio, March 18, 1911, aged 24 years, 5 months and 4 days. Death was caused by hydrophobia. He leaves a mother, two brothers and two sisters. At the time of death the deceased was a resident of Springfield, Ohio. Services at the late residence by Bro. D. S. Dredge. Text, Job 14: 14.—Elsie Winget, R. D. 1, Springfield, Ohio.

Shaeffer, Bro. Samuel, born in Lancaster, Pa., July 22, 1857, died March 28, 1911, at Fresno, Cal., aged 53 years, 8 months and 3 days. He came with his parents to Waddams Grove, Ill., early in life. He was married to Sarah Ellen Meyers May 4, 1882. To this union seven children were born, three dying in infancy. He united with the Church of the Brethren when he was about eighteen years of age, and was a consistent Christian life until death. While attempting to cross the railroad track near his home in Fresno, on Sunday, he was struck by the train and instantly killed. As he was deaf, he was unable to hear the approaching train. He is survived by a wife, four children, two brothers and three sisters. Services in the Rabin City Brethren church by Eld. Harvey Ikenberry. Interment in the Rabin City cemetery.—Emma Saylor, Rabin City, Cal.

Shivas, Bro. Zachariah, died at his home near Mercersburg, Pa., March 14, 1911, of cancer, aged 67 years, 7 months and 16 days. He had recently united with the Church of the Brethren. He was a kind father and loved by all. His wife and seven children survive him. His remains were taken to Fulton County for burial.—Frank P. Blair, Mercersburg, Pa.

Smith, Otiello, born April 9, 1910, died March 9, 1911, at the home of her aunt, Sister Martin Mull, Burke County, N. C. She was the only child of Eld. Leander Smith. Her mother preceded her six years ago. She was a lovely child and will be missed by all who knew her. Services by Bro. F. E. Smith. Text, Matt. 18: 3.—Viva Lee Moore Thentsul, N. C.

Smith, Bro. Samuel, died near Mt. Clinton in the Cooks Creek congregation March 26, 1911, of tuberculosis, aged 71 years, 1 month and 24 days. Services and interment at the Mt. Clinton (Mennonite church) conducted by Bro. I. W. Miller. Text, Rom. 8: 28.—S. I. Bowman, Harrisonburg, Va.

Starr, Bro. Edward W., born in Windsor County, Vt., Aug. 11, 1823, died at his home in the bounds of the Silver Creek congregation, Williams Co., Ohio, March 26, 1911, aged 61 years, 7 months and 15 days. He was married to Barbara Clark Jan. 26, 1853. To this union were born seven children, one having preceded him to the spirit world. He leaves a wife and five daughters. He united with the Church of the Brethren about thirty-eight years ago and lived faithful until death. Services at the home by the writer. Interment in the cemetery near by.—W. Kelser Arvordton, Ohio.

Sonon, Milton, son of Eld. Henry Sonon, died at his home near Edna Reservoir, Pa., March 13, 1911, aged 41 years, 11 months and 27 days. Services at the Petersburg house by Elders H. E. Light, Amos Hostetter and Jacob Wilson Zobler. Interment at Longsnecker's church near Little.—Milton G. Furry, R. D. 8, Lancaster, Pa.

Terry, Sister Mary J., wife of James Terry, and daughter of Brethren Sister George Lamb, died in the Valley Bethel congregation, Va., March 16, 1911, aged 22 years, 1 month and 25 days. Deceased was a faithful member of the Church of the Brethren, for about two years. She leaves a husband and one child, father, mother, two brothers and four sisters. Her infant baby preceded her in death a few days. Services by Bro. C. B. Gibbs, assisted by Bro. A. H. Miller. Text, Rev. 14: 13. Interment in mulpbingh cemetery.—Miss B. Bussard, Bolar, Va.

Thomas, Sister Hannah Jane, born Dec. 18, 1856, died March 14, 1911, aged 54 years, 2 months and 26 days. Services by Bro. Abraham Fyock, of Johnstown, Pa., at her request.—Elizabeth Hollopeter, Rockton, Pa.

Troyer, Bro. John Y., born in Holmes County, Ohio, July 12, 1841, died March 6, 1911, in the bounds of Chippewa congregation, Ohio, aged 69 years, 7 months and 24 days. He and his faithful wife have been members of the Church of the Brethren for about eleven years. Services by our pastor, Eld. James Murray, in the Lebo church. Burial at Acme. Interment in the cemetery near by.—Mrs. D. R. McFadden, Smithville, Ohio.

Whitehead, Sister Tena, nee Smith, born April 17, 1843, died in the bounds of the Maple Grove congregation, New Paris, Ind., Feb. 20, 1911, aged 67 years, 10 months and 4 days. She was married to Valentine F. Whitehead April 7, 1861. To this union were born five children, four of whom survive. Her husband died about twelve years ago; two daughters also preceded her. She was a faithful member of the Church of the Brethren for nearly fifty years. Services by Brethren W. R. Deeter and Grove Cripe. Text, Rev. 14: 13. Interment in the cemetery near the church.—Clara E. Burtsfield, R. D. 3, New Paris, Ind.

Wise, David M., born near Scenery Hill, Washington Co., Pa., March 19, 1841, died at his home at Penaloss, Kingman Co., Kans., of dropsy, March 31, 1911. He was a son of Jacob John and Sister Nancy Wise.—J. W. Wise, Conway Springs, Kans.

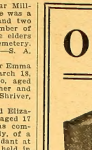
Wolf, Rolland Emory, infant son of Bro. Emory and Sister Grace Wolf, born Dec. 27, 1910, died March 26, 1911, aged 2 months and 26 days. Services at the Franklin Grove church by the writer, assisted by Bro. C. M. Suter. Text, 2 Sam. 12: 23. Interment in the Emmert cemetery.—O. D. Buck, Franklin Grove, Ill.

Zug, Sister Lydia, nee Wolf, widow of Abraham Zug, died at the home of Eld. John Herr, Myerstown, Pa., March 14, 1911, aged 88 years, 7 months and 23 days. Three children survive. Services and interment at Tulpehocken by Brethren Wm. Oberholtzer and J. L. Royer.—T. L. Reber, Myerstown, Pa.

OUR SATURDAY NIGHT

BY J. H. MOORE

IN THE INTRODUCTION TO THIS BOOK THE AUTHOR SAYS:



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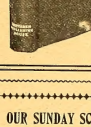

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Notes from Our Correspondents.

(Concluded from Page 237.)

Sunnyside church met in council Jan. 25, with Eld. S. H. Miller presiding. Two letters were granted, and two were received. We decided to hold our love feast April 22. Eld. S. H. Miller was chosen as our delegate to Annual Meeting. We have organized a Sunday-school and Christian Workers' Meeting. Our Sunday-book church, with Bro. J. Q. Quesinberry as our superintendent. Bro. Geo. Portch is president of the Christian Workers' Meeting.—Mrs. M. E. Dawson, Sunnyside, Wash., April 1.

Tacoma.—We enjoyed a very pleasant members' meeting last evening. Several items of business came before the meeting and were disposed of in a spirit of love and union. It was decided to hold our communion on Saturday evening, April 22. We extend an invitation to the adjoining churches and to members, passing this way, to meet with us at that time. Last Sunday one was restored. Last Wednesday evening, at the close of the prayer meeting, a child of Sister Long died and buried with Christ in hope.—Our Sunday-school will give an Easter program on Easter Sunday, instead of the regular Sunday-school lesson. Our school is gradually growing in numbers and we are very much in need of room now. Especially to handle the classes.—Mrs. Sarah A. Silverson, 712 cesefully to handle the classes.—Mrs. Sarah A. Silverson, 712 South Fifty-second Street, Tacoma, Wash., April 1.

Wenatchee church met in council March 25, with our elder in charge. Considerable business came before the meeting. Seven letters of membership were granted and seven were granted. The church decided not to be represented by delegate at Annual Meeting. The two weeks' Bible term, conducted by Bro. Ed. Smith, closed on the evening of March 19.—Alice Peters, R. D. 2, Wenatchee, Wash., March 27.

Wenatchee.—Since our last report, we have had a very interesting study on the Book of Revelation, and find it full of rich provision for the children of God. Eld. A. E. Peters was with us Sunday morning, and Eld. J. J. Pilhrun in the evening. Our Sunday-school is progressing under the guidance of Bro. Bowers, and is growing in attendance and interest. Interest in the Master's work is good. Every Member passing through our city are cordially invited to attend our services.—Pearl Smith, Wenatchee, Wash., March 27.

WEST VIRGINIA.

Cliffy.—We met at the Pine Bluff schoolhouse for evening services March 25. Eld. James W. Rogers preached for us. We met again on Sunday morning and had a very good and excellent sermon by Bro. Rogers. These meetings were well attended and good interest was manifested, notwithstanding the great opposition the Brethren are having at Cliffy.—Mary Crist, Box 43, Cliffy, W. Va., March 28.

Sandy Creek.—We met in council April 1 at the Salem house. Our elder, Bro. Jeremiah Thomas, presided. Bro. H. S. Replogle is to hold a series of meetings at Greenbrier, beginning April 21.—James M. Thomas, R. D. 1, Box 60, Clifton Mills, W. Va., April 5.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 18, Eastern Maryland.
Middletown Valley congregation, Grossnickle house.
April 18, 7:30 p.m., Middle Pennsylvania, at Roaring Spring, Blair Co.
April 19, 8 a.m., Western Pennsylvania, Quemahoning congregation, Maple Spring house, near Jerome, Pa., about four miles from Hollsopple.
April 19, 20, Middle District of Maryland, Licking Creek congregation, Pleasant Ridge house.
April 21, Northwestern Ohio, In the Silver Creek church, near Pioneer, Williams Co.
April 25, 26, Second District of Virginia, Lebanon house.
May 2, 3 a.m., Southern Ohio, Sugar Hill congregation, West Alexandria.
May 3, 4, Eastern Pennsylvania, Mohler congregation, Manheim house.
May 3, 4, Northern Pennsylvania, Upper Codorus congregation, Black Rock house.

LOVE FEASTS.

Arkansas.

April 29, St. Francis.

California.

April 15, Raisin City.
May 15, 5 p.m, Glendora.
May 14, South Los Angeles.

Colorado.

May 27, First Grand Valley.
May 28, Denver.
June 3, Good Hope.

Idaho.

April 23, 7 p.m, Madden View.
April 29, Bro. Brower's house.
April 29, Boise Valley.
May 14, 7 p.m, Falls.

Illinois.

April 29, 6:30 p.m, Pleasant Hill.
May 6, 6:30 p.m, Naperville, Bethel house.
May 13, 6 p.m, Dixo n.
May 13, 14, Yellow Creek.
May 13, 6 p.m, Franklin Grove.
May 13, Coal Creek, Canton house.
May 13, 4 p.m, Mount Morris.
May 13, 6:30 p.m, Polo.
May 20, 21, at 10 am, West Branch.
May 20, 6 p.m, Prairie City.
May 21, 6:30 p.m, Hickory Grove.
May 27, 6:30 p.m, Cherry Grove.
May 27, 6 p.m, Pine Creek.
May 27, 6:30 p.m, Mt. Carroll.
May 28, 6:30 p.m, Polo.
June 10, 11, Astoria, South Illinois house.
June 10, 11, 1:30 pm, Waddams Grove.
June 17, 18, 2:30 pm, Rock Creek.

Indiana.

April 29, 6 pm, Four Mile.
April 29, 7 pm, Markle.
May 6, 6:30 pm, Killbuck, Antioch house.
May 6, 5 pm, Nettle Creek.
May 13, Milford house.

May 7, 7 pm, Indianapolis, First Church of the Brethren, 57 North Germania Avenue.
May 7, 10 am, Landesville.
May 11, 6 pm, Syracuse.
May 12, 6 pm, Goshen (West Side).
May 13, 6 pm, Walnut.
May 13, 6:30 pm, Buck Creek.
May 13, 6 pm, Mississinewa.
May 14, 6 pm, Salamonie, Loon Creek house.
May 13, 2 pm, Logansport.
May 14, 6:30 pm, Summitville.
May 20, Rock Run.
May 20, 6:30 pm, Tippecanoe.
May 20, 5 pm, Eel River.
May 20, 6:30 pm, Upper Fall Creek.
May 21, Cedar Creek.
May 21, Bunker Hill.
May 27, 6:45 pm, Monticello.
May 27, 28, Silver River.
May 27, 5 pm, English Prairie.
May 27, 6 pm, Beech Grove.
May 27, 6 pm, Middle Fork, County Line.
June 3, 5 pm, Bethel Center.
June 10, Solomon's Creek.
June 10, 11, 3 pm, Pleasant Hill.
June 13, Bremen.
June 16, Camp Creek.
June 17, 6 pm, Union City.
June 17, 6 pm, Elkhart Valley.

May 6, 7, 2 pm, Coon River.
May 7, Cedar Rapids.
May 13, 6 pm, Spruce County church.
May 14, Clarence, six and one-half miles southwest of Clarence.
May 20, Libertyville.
May 20, 21, Long Iowa River.
May 27, 6 pm, Kingsley, East house.
May 27, 6 pm, Des Moines.
May 27, 28, 11 am, Garrison.
May 27, Grundy County.
May 27, 6 pm, Fairview.
June 3, 6 pm, Englieh River, South house.
June 10, 2 pm, Dallas Center, at the church in town.
June 10, 11, Long Iowa River.
June 10, 10:30 am, Greene.
June 17, 18, 6:30 pm, Beaver.
June 17, 10 am, Franklin County.

Kansas.

April 15, Hanover.
April 22, 10 am, Dorrance.
April 23, 2 pm, Abilene, Holland house.
April 29, 2 pm, Pleasant View.
April 29, 30, Salt Creek.
May 6, 2 pm, Salem.
May 13, 14, Bro. Parsons.
May 6, Peabody.
May 6, 7, Mt. Allen Valley.
May 6, 6 pm, Scott Valley.
May 13, 7 pm, Olivet.
May 13, Larned.
May 13, 7 pm, Wade Branch.
May 13, 7:30 pm, Independence.
May 13, North Solomon.
May 13, Moniteor.
May 13, 2 pm, Paola.
May 13, 2 pm, Burr Oak.
May 13, 2 pm, Bethel Mission.
May 14, 7 pm, Kansas Center.
May 14, Wheatland.
May 20, 21, 4 pm, Belleville.
June 10, Jewell.
June 10, 7 pm, Ottawa.

Maryland.

April 29, 6:30 pm, Monocacy, Thurmont house.
May 6, 8 pm, Pipe Creek.
May 7, Denton.
May 11, 1:30 pm, Beaver Creek.
May 13, 2 pm, Meadow Branch.
May 13, 1:30 pm, Brownsville.
May 20, 2 pm, Middletown Valley.
May 25, 2 pm, Baltimore, Fulton Avenue house.
May 27, 2 pm, Bush Creek.
June 3, 7 pm, Long Green Valley.

Michigan.

May 6, Lake View.
May 13, 10:30 am, Black River.
May 27, 10:30 am, New Haven.
June 10, 2pm, Vestaburg.
June 17, 7 pm, Chippewa Creek.

Missouri.

May 6, 2 pm, Oak Grove.
May 20, 2 pm, Rockingham.
May 20, Locust, Greenwod house.
June 10, Peace Valley.
June 17, Platteburg.

Nebraska.

May 13, 6 pm, Silver Lake.
May 13, Middle District.
May 20, Alvo.
May 20, 3:30 pm, Arcadia, four and one-half miles northeast of Arcadia.
May 24, Lincoln.
June 10, Bethel.

Ohio.

April 15, 6 pm, Lexington.
May 2, 10 am, Swan Creek.
May 13, 10 am, Oak Grove.
May 13, 4 pm, Evensole
May 13, 2 pm, Oakland
May 13, 6 pm, Donnel's Creek, New Carlisle house.
May 16, 4 pm, Bear Creek
May 20, 2 pm, Middle District.
May 20, 7 pm, Logan.
May 20, 10 am, Beech Grove.
May 27, 10 am, Hickory Grove.
June 10, 4 pm, Blanchard, west of Dupont.
June 17, 10:30 am, Richland.
June 17, Green Bottom.
June 17, Poplar Ridge, North house.

Oklahoma.

April 23, 2 pm, Pleasant Plains.
May 6, 2:30 pm, Big Creek.
May 13, 4 pm, Paradise Prairie.
May 13, 4 pm, Monitor.
May 15, 5 pm, Washita.
May 20, 4 pm, Hoyle.
June 11, Elk City.

Oregon.

May 20, 5 pm, Prairie House.

Pennsylvania.

May 4, 7 pm, Germantown, Philadelphia, First Church of the Brethren, Franklin St., above Broad.
May 6, 2 pm, Indian Creek, Montgomery County.
May 6, 4 pm, Pleasant Hill.
May 7, 1, 1:30 pm, Marsh Creek.
May 7, 6:30 pm, West Enterprise.
May 7, 4 pm, York, cor. of Shrivtree and King Streets.
May 7, 5:30 pm, West Johnstown.
May 7, 2:30 pm, Everett.
May 9, 10 am, Manbockeu, Heidelberg house.
May 8, 9, 10 am, West Greenville.
May 9, 9:30 am, Spring Grove.
May 10, Mechanic Grove.
May 13, 2 pm, Lewistown, Dry Valley house.
May 13, 2 pm, Spring Creek.
May 10, 11, 9:30 am, Springville, Mohler house.
May 11, 12, 10 am, Little Swatara, Ziegler house.
May 11, 12, 2 pm, Big Swatara, Hanoverdale house.
May 11, 12, 1:30 pm, White Oak, Oberholtzer house.
May 11, 7:30 pm, Germantown.
May 13, 4 pm, Dunnings Creek, New Paris house.
May 13, 4 pm, Ephrata.
May 13, 4 pm, Carson Valley, Mohler house.
May 13, 1:30 pm, Upper Conewago, Hummelstown house.
May 13, 14, 10 am, Antietam Pipe Creek house.
May 13, 10 am, Back Creek, Brant house.
May 14, 6:30 pm, Everett, Bethel house.
May 14, 6 pm, Johnstown, Walnut Grove house.
May 14, 15, 16, West Conestoga, Middle Creek house.
May 16, 17, 7:30 pm, Fairview, Eastern District.
May 20, 21, 2 pm, Welsh Run.
May 20, 21, 10 am, Maiden Creek, Mohrsville house.
May 20, 21, 7 pm, Beech Creek, Goodwill house.
May 20, 2:30 pm, Clear.
May 23, 24, Midway.
May 27, 28, 2 pm, Farmers Grove.
May 28, 6:30 pm, Bellwood.
May 30, 31, 9:30 am, Conestoga, Bird-in-Hand house.
June 3, 2 pm, Mingo.
June 3, 4 pm, Fairview.
June 10, 11, 10 am, Falling Springs, Hade house, Franklin Co.
June 11, 6 pm, Clover Creek.
June 13, 14, 1:30 pm, Chiques, Chiques house.
June 14, 15, 2:30 pm, Annville.

Tennessee.

May 6, White Pine.
May 6, 3:30 pm, French Broad.

Virginia.

April 29, Second District, Valley Broad.
April 30, Buena Vista.
May 6, 4 pm, Bridgewater.
May 6, 3:30 pm, Timberville.
May 12, Manassas.
May 13, Middle River.
May 13, 3:30 pm, Summit.
May 13, 1:30 pm, Cook's Creek, Mount Olive house.
May 20, 3:30 pm, Peter's Creek.
May 20, 3 pm, Elk Run.
May 20, 3 pm, Green Mount, Mt. Zion house.
May 27, 3 pm, Linnville Creek.

Washington.

April 22, Sunnyside.
April 23, Centralia.
May 6, Olympia.

West Virginia.

May 20, 2 pm, Maple Spring.
June 10, 11, 2 pm, Berkely.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 68.) **Elgin, Ill., April 22, 1911.** **No. 16.**

AROUND THE WORLD

A Commendable Example.

Some time ago we referred to the proposed plan of the United States Steel Corporation to do away with Sunday labor in their various mills. It is gratifying to note that they are redeeming their promise, even to the extent of making no repairs on Sunday. Financially it is said to be a losing proposition, but the company realizes that there are things even better than money, and that in the end much will be gained by the moral effect of Sunday-observance upon their largè army of employés. We speak of this very laudable endeavor of a large corporation to impress anew the great importance of honoring the Lord by an appropriate and reverent observance of his day. "Enter into his courts with praise and bless his name."

Norway's Wonderful Record.

It is a matter of no small comfort that while foes of temperance may threaten and in places may even triumph, our cause is the Lord's and his truth "goes marching on." Fifty years ago Norway consumed twenty liters of strong drink per capita; today the consumption has fallen to 2 liters per capita. A remarkable advance in general health conditions is also an eloquent testimony to the value of temperance in that country of the North. Financially there has been a most gratifying increase of national and individual wealth. Anyone who is doubtful about the ultimate benefit of temperance,—looking at it from whatever standpoint he may please,—is urged to satisfy himself by an investigation of conditions in Norway and the prohibition States of this country.

Italy's Struggle with Secrecy.

Several weeks ago we mentioned the impending trial of the Camorrists, a most pernicious secret order, that has been troubling Italy for many years. At the investigations, now being conducted at Naples, the most amazing and far-reaching evidences of criminality and general depravity, on the part of the Camorrists, are being brought to light. So widely ramified and terrifying are the secret machinations of the order, that it is exceedingly doubtful whether sufficient evidence to convict the offenders can be secured. Nearly four hundred witnesses are still to be heard, and a year or more is to be given to the trial, but so widespread is the terror inspired by the Camorra, that there will be great reluctance on the part of the witnesses to state what they actually know. We have, in this remorseless and cruel order, a logical result of secrecy at its worst. It teaches a lesson well worth heeding.

Germany's Reluctance in the Peace Program.

That the proposed peace pact, already agreed upon by Great Britain and the United States, should not have met with an immediate and enthusiastic reception in the land of the Kaiser, is perhaps not to be greatly wondered at when it is so plainly apparent that British supremacy on the sea is to be maintained at all hazards. Before there can be a universal acceptance of the proposed peace plan, there must be evident sincerity on the part of all concerned in its promulgation, and that, unfortunately, has so far been lacking. Self-interest, to a large extent, seems to be the ruling motive of all nations, and as long as this is permitted to control and shape the policy of international dealings, there will be fruitful reasons for disagreements and consequent conflicts. The natigns in general need nothing so much as a thorough-going campaign of education in principles of fairness and **equity,** that they may deal justly with one another.

An Interesting Discovery in Abyssinia.

That the northeastern part of Africa was, at one time, populated by a class of people, intellectually far in advance of those now living there, seems to be demonstrated by the ruins of a city which, it is believed, flourished there more than 2,000 years before the Christian era. The remains of a vast "Temple of the Sun" have also been brought to light, and it is believed that this was the temple referred to by Herodotus as "standing in a green meadow near the ancient city of Meroe." The ruins just laid bare are but a small part of that mighty and renowned city of an early age. Once there were to be seen magnificent piles of masonry, the splendor of which has, probably, never since been surpassed. With growing wealth, there came a love of luxury and a life of ease, and then the inevitable decay that follows in the wake of effeminacy and dissipation. The city that once attracted its thousands, today is but a heap of ruins, and the memory of its magnificence is but a dream. What sermons there are in the uncouth heaps of debris of a once flourishing but corrupt and vice-ridden city! How they preach to us of the mutability of all earthly glory, how they portray the inevitable result of all sin, and how they impress the importance of seeking for abiding peace in the world beyond this vale of tears!

Our Boasted Civilization.

A writer who has given considerable thought to the vagaries of human nature recently said, "Civilization is only skin-deep; there's a good deal of the savage in the best of us if you get below the surface." In the light of recent events in the South, the remark would seem to be amply justified. In one town in the State of Georgia three negroes, not by any means proved guilty of crime, were taken by a mob and lynched. In another town a negro, whom the law would doubtless have duly punished, was taken by-a mob and summarily disposed of. It is encouraging, however, that, on the other hand, the Governor of Alabama does not propose to have mob violence prevail as it does in Georgia and other Southern States. He has laid down the ironclad rule that lynching must stop while he is in office, and that he is fully prepared to punish any infraction of the law. An executive with a backbone of that sort is likely to have an orderly and law-abiding commonwealth.

When Principles Are Tested.

Some of the converts at Hinghwa, China, are realizing that the road of the Christian pilgrim is not a "sailing to heaven on flowery beds of ease." By keeping the Sabbath, the Christian merchant in that district is probably surrendering to his nearest heathen competitor a considerable part of the trade he might well have had. And yet he never falters. He simply hangs out the sign "Worship Day." The Christian farmer is tested equally when, by ceasing work on the Sabbath, he observes the day reverently, while his neighbor gets the crop. Notwithstanding all this sacrifice, when it comes to the matter of giving, their liberality is most remarkable. Of a truth it is said that many of these Chinese have so liberally remembered their brethren in the famine region as to leave them a very scant support for themselves. To show such a spirit means consecration, and many Christians of the homeland might do well to measure up, in real sacrifice, to these devoted converts of the Orient.

Fruit in Old Age.

Nothing, perhaps, is so inspiring as to see the aged veterans of the cross preserving the vigor of their Christian activity to the very end of their pilgrimage, even like a Moses who, on Pisgah's height, looked into the glories of the Promised Land with "his natural strength still unabated." At Durham, Maine, recently, Mrs. Mary D. Goddard, the oldest Quaker preacher in the world, was permitted to celebrate her 101st birthday by delivering a half-hour sermon, in connection with other exercises held in her honor. Though, during the occasion, hundreds crowded around the aged pilgrim, offering their congratulations and best wishes, she was not, in the least, fatigued, but gave another short but touching address at the close. Hers has been a life of simplicity and devotion to her Master, as near as she understood his teachings. Now, after having been permitted to serve the Lord for more than a century, she says she can feel that he has indeed "renewed her strength" from day to day, and that his "goodness and mercy" have followed her in life's pilgrimage.

Buddhism in Europe.

Considering the fact that the doctrines of Buddha have been introduced in western countries only a few years ago, the progress of that cult has been most extraordinary. In England it is spreading so alarmingly as to create general alarm. Three years ago the Buddhist Society of Great Britain and Ireland was founded in Rangoon, and the noted authority on Buddhism, Prof. Rhys-Davids, was elected as its president. Already the society has vigorous organizations at Liverpool and Edinburgh, and publishes a paper, the "Buddhist Review," in defense of its doctrines. In Germany, also, the Buddhists are making remarkable advancement, though there, as in England, the work of proselytism is carried on mainly by those who were once active exponents of the Christian faith. Sad, indeed, that any one should turn from the worship of the living God to the promulgation of a most erroneous and debasing form of worship. Paul speaks of those "who believed not the truth but had pleasure in unrighteousness." It is assuredly verified in the lives of those who have adopted the teachings of Buddha.

The Bible on Hygiene.

It has become popular among certain "would-be scientists" to ridicule the hygienic and sanitary provisions of the Bible, especially those of the Pentateuch. And while some would like to relegate the Blessed Book to the obsolete literature of past ages because of this supposed defect, it is truly refreshing to note how others come to the rescue, and restore the Sacred Record to its place of undisputed authority. A recent scientific writer says, "The Book of Leviticus may well be termed the first handbook of hygiene and the basis of modern sanitary legislation. Measures relating to food, clothing, personal cleanliness, treatment of the sick, and contact with the dead, are given in minute detail. The value of these hygienic regulations, while, perhaps, greatly underrated in the past, is more and more being appreciated by the scientific world." This eloquent tribute to the accuracy and reliability of the Blessed Bible, coming, as it does, from a scientist who speaks with authority, should serve as a renewed evidence of its Divine origin. It is a book of all times, all ages.

Hard Times for Speculators.

Wall Street, New York, America's financial center, is experiencing a most distressing dullness in the stock market. Whether the patrons of the exchange have learned the much-needed lesson that there is no "get-rich-quick" route to financial prosperity, by way of speculation in stocks (especially for those unacquainted with the hooks and crooks of the financial world), or whether recent investigations of corporations and trusts have served to warn possible purchasers against investments in stocks,—one thing is sure, the brokerage firms are suffering for lack of business. This unwonted condition, while unfortunate for those directly concerned, will not cause general alarm throughout the country. Speculators, at best, have never added to the real prosperity of the country. It is the tiller of the soil and the promoter of the world's industries that constitute the real elements of lasting success in the community. A more general return to honest toil and greater simplicity of living, together with economy and industry, would speak a death-blow to speculation, as well as to many other evils that follow in its wake.

Preaching to Those Behind the Bars.

Christ has put his seal of approval upon gospel ministry to those in prison, and while, perhaps, it is not a pleasant work, nor even one attended by the most gratifying and immediate results, the Lord does not expect his children to seek the pleasant tasks or the most promising fields, as they appear to us. As an example of what may be done for the outcasts and derelicts of humanity, the gospel work of W. T. Stead, at the Harrison Street jail in Chicago, may well serve as an inspiration to others. Every Sunday, for a few years, he has visited the dreary jail corridors and, through the rusty bars of the cells, addressed words of comfort, encouragement and warning to the sin-scarred dregs of humanity, that "by all means he might save some." Himself a "brand plucked from the burning," McBride can talk to the "down-and-out" with convincing earnestness, and the message of love, we are told, is not without its gratifying results. What this earnest worker is doing in Chicago might be done by hundreds in other towns and cities throughout the land. It is the work that Christ would have us do. Who is ready to say, "Here am I"?

Famine in China Still Continuing.

Under date of April 13 conditions in the famine districts are reported as being most distressing. While, with the receipt of many liberal contributions, there has been an opportunity of saving thousands of lives, many are dying daily because of weakened bodily conditions, incident to the protracted famine. For the third time rains have partly refreshed the famine area, rendering the planting of grain for the relief of the starving thousands extremely difficult. In some cases the water is so high that it prevents the gathering of herbs in the fields,—the pitifully meager subsistence of thousands,—and also cutting off ready access to the relief stations. At one point sixty slave girls were offered for sale without a single purchaser,—the food required for them being more valuable than their lives. As we, in this relatively favored land of America sit down to our well-filled tables, let us not forget that on the other side of the globe thousands of famine sufferers would gladly feast on the scraps, and even the crumbs, we throw away. We owe a duty to China's needy ones, but only the Lord knows how faithfully our stewardship is being attended to. The time will come when the destiny of thousands will hinge upon their life-long application of the "inasmuch" of Matt. 25: 40.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Sometime, Somewhere.

SELECTED BY MARTHA MARTIN.

Unanswered yet, the prayer your lips have pleaded
In agony of heart, these many years,
Does faith begin to fail, is hope declining;
And think you all in vain these falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then, do not despair,
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To him our days and years alike are equal,
"Have faith in God!" It is your Lord's command.
Hold on to Jacob's angel and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered
And God shall finish what he has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"

—Ophelia G. Browning.

Elizabethtown, Pa.

Going up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 8.

OUR guide found conditions in the city even worse than we imagined. Fighting, burning and looting, were the order of the day. Tuesday's and Wednesday's battles were waged with the same determination, on the part of the Arabs, to utterly destroy the Turks and the city, yet the killed and wounded did not number as many as on the first day because the Arabs were fighting from cover, and the soldiers were all shut up in the Castle. The Turkish school building was burned, and, not satisfied with the burning of the building, they began tearing down the walls. The hatred of the Arabs for the Turk, and everything Turkish, was so great that they were ready for anything which presented itself to them. This hatred was intensified by a thing, which I hesitate to put in print, and yet the Sheikhs were so outspoken in averring, time and again, that the thing was true, it would seem as though there was truth in their statement.

In addition to what the Government was asking of the Arabs, viz., the giving up of their arms and their young men for the army, the Governor at Kerak made a demand upon each of the clans of the sixteen tribes of the Kerak district for five girls, to be sent to Kerak for the use of the soldiers. This the Sheikhs told Mr. Forder in his first conference with them, and on this Thursday morning's visit to them, they again asserted the truth of the matter. Further, the common people were exercised over this thing, and talked to the guide about it. If this be true, one can not blame them for the rebellion. Virtue in women, perhaps, does not stand as high anywhere else in the world as among the Arabs, neither is a fall from virtue punished more quickly and severely, than among these wild people of the desert.

After the writing of a number of letters, finally one was dictated to which one of the Sheikhs was willing to attach his seal. This letter was then given to an escort of seven armed Arabs, who were to take us to a camp on the Dead Sea the first night. The next day, Friday, we were to proceed to the south end of the Sea and there they were to deliver us, with the letter, to the Sheikh of a friendly tribe. The letter directed the last-named Sheikh to put us over in the hills of Hebron, where we would be safe, and could proceed to Hebron and Jerusalem without an escort.

The Sheikhs asked Mr. Forder to go to Jerusalem, and ask English protection for them; also to send English soldiers to their country, as they were tired of Turkish rule, and were ready and willing to submit to England's rule. This statement was verified by what an old man, who had lived in Kerak all his life, said to me on the previous Sunday, while in Kerak. He asked, "Why does not England come here and do for this country what they have done for Egypt, for we hear so much about what has been done for that country in the last thirty years?"

Scarcely had the guide finished telling us of his experiences of the night in an Arab tent, and forenoon in town, when our armed escort arrived, and we were requested to move at once down to the Dead Sea. Then all was hurry and bustle, until we got on the way, for we had five or six hours of hard travel before us. I hurried over to the tent, where the wounded man lay and again dressed his limb. Finding his pulse running one hundred and twenty, temperature high, and suffering most intense, I did what I could for him, and bade him good-bye, not likely ever to see him again in this world.

When it was said of the Romans, "They were the greatest road builders in the world," it was no mistake. Many times, on this trip, we passed over sections of Roman roads, some fairly well preserved, and this afternoon, in our descent to the Sea, we followed the course of an old Roman road, which led from Jerusalem almost straight to Kerak. It may not be generally known that this road crossed the Dead Sea at the Peninsula, and within the life and memory of men still living in Kerak, some of the stepping-stones still standing. The Sea, at the point where the road was built across, is about five miles in width.

We said "Es-salam aleikum" ("Peace be to you") to our Bedouin friends, a bit sorry to leave them, for we had already learned to love these simple children of the land of Moab in their houses of hair. Then we hurried on to our next stopping place, and, because of the roughness of the country, it was dark when we came to the camp, hidden away among the bushes on the Peninsula in the Dead Sea. Here we found plenty of real wood for cooking and for warming ourselves, and they brought to us all we could use. Our reception here was quite as cordial as that of the camp we had just left. A tent was placed at our disposal, but not quite so large as our former home. When we were all adjusted for the night, Ralph declared that he was sleeping with both his feet and head out of doors, as he was lying diagonally across the corner of the tent, the only space left which was not filled with other occupied beds and luggage.

In living with the Bedouins, one must learn to put all portable articles in the middle of the tent, or, better still, under his mattress, for these people do not regard it as stealing to appropriate any article within reach, which they think they have need of. This we learned by bitter experience, long before we reached Jerusalem.

The ordinary routine of breakfasting, packing and getting under way, need not here be rehearsed to, as it was about the same in each case, and attended with the usual inquisitive visitors, even at very early hours. This morning we needed no urging to be ready, for the most of us were getting a little anxious to get home. We found our escort ready the moment we were in the saddle. I think they, too, were a little anxious to get back, as they were taken away from the looting in Kerak, when they were sent out on this mission.

Everything went well with us for a time, the morning was clear, cool and crisp. We were enjoying good health, and in good spirits at the thought of soon being free from danger and unpleasant environments. Thus half of the forenoon wore away, our pathway leading through canebrakes, and over small plains of the Peninsula southward. About this time an Arab horseman, from somewhere in the bushes, joined us, which we thought but little of. Later armed Arab footmen, two and three at a time, joined our party, until there were not less than twenty of them. At times we could hear them having vigorous arguments with our escorts. By a small stream of water we stopped for lunch, but during the luncheon we seemed to have a feeling that trouble and danger were brewing, and we did not wait long for a demonstration.

Present Address, Box 504, Nappanee, Ind.

The Kiss of Peace at the Communion.

BY DANIEL HAYS.

I QUOTE from "Christian Antiquities," the product of the ripest scholarship of England, on the history of the primitive church, Volume I, pages 903-4:

"The holy kiss originally formed an element of every act of Christian worship. No sacrament, or sacramental function was deemed complete in its absence. Even common prayer without the kiss was considered to lack something essential to its true character. Tertullian calls it the 'seal of prayer,' and asks, 'What prayer is complete, from which the holy kiss is divorced? What kind of sacrifice is that from which men depart without the peace?'

"The Holy Eucharist is the Christian rite with which the kiss of peace was most essentially connected, and in which it was preserved the longest. It is found in all primitive liturgies, and is mentioned, or referred to, by the earliest writers who describe the administration of the Lord's supper. The primitive place of the holy kiss is that which it still maintains in the Oriental church,—between the dismissal of the non-communicants and the oblation. The earliest author who mentions it,—Justin Martyr,—thus writes: 'When we have ceased from prayer, we salute one another with a kiss. There is then brought to the president bread and a cup of wine.' (Apol. I, c. 65).

"Chrysostom, after describing the exclusion from the holy precincts of those who were unable to partake of the holy table, writes: 'When it behooveth us to give and receive peace, we all alike salute each other,' and then proceed to speak of the celebration of the most awful mysteries. The Apostolic Constitutions also introduce the holy kiss after the two prayers for the faithful before the oblation. The primitive liturgies are likewise unanimous in assigning to the kiss the same position in the Eucharistic ritual."

Then, on page 40, under the head, "AGAPE," the same authority makes the following significant statement:

"The true reading of 1 Peter 5: 14, (en philemate agapes) can not be disjoined from the fact that there was a feast known then, or very soon afterwards, by that name at which such a salutation was part of the accustomed ceremonials."

Then again, on page 1058, it says:

"Tertullian, in 198, describes the agape under the name of a supper: 'Our supper shows its nature by its name. It is called (agape) that which love is among the Greeks.'"

Webster defines *agape* to mean *brotherly love*. It is the word used by our Lord in John 13: 35, "By this shall all men know that ye are my disciples, if ye have *love* one to another." This discourse, concerning the *new commandment*, as recorded in John 13: 31-35, is not given by Matthew, Mark, nor Luke. This commandment was given when the traitor "*was gone out*," and the salutation in the primitive church marks the period as well as the fact of the *exclusion of the noncommunicants from the Lord's table*. The period of this discourse is covered by the words, "And as they were eating," by Matthew and Mark, and the significant statement, "*After the supper*," by Luke.

Since the bread and cup were taken *after the supper*, they form no part of the supper, and we must interpret "*and as they did eat*" in harmony with Luke 22: 20, as well as the context which is as follows: "(And as they were eating) Jesus took bread and blessed it, and brake it, and gave it to the disciples."

Now, are we to understand, as some do, that the disciples were eating the supper when (while) Jesus took the bread, and while he was giving thanks, or blessing the bread? Think carefully here. See Jesus solemnly blessing the bread. Would the disciples be eating during any part of this solemn and impressive service? If the disciples were still eating the supper when Jesus took the bread, the context would force us to the conclusion that they were eating when our Lord was blessing the bread of communion; neither would we find any place for that beautiful discourse of our Lord, as given by John after Judas "*was gone out*."

We can not, by any act of Conference, change the primitive practice. That is a fact of history. Neither

can we change the practice of the last two hundred years. That, also, is a matter of history. If we cease to observe the salutation before the communion, it may gratify a few, but will it please God and the holy angels? Are we able to measure its bearing and influence upon the civilization of the world, as well as upon our highest conception of Christianity itself? As the symbol of peace and unity and love, there is no more fitting time and place to observe it than at the communion service. Sad will it be for the church, —calamitous to the world, when this distinctive mark of primitive Christianity shall be dropped.

Broadway, Va.

The Rebaptism Question.

BY QUINCY LECKRONE.

THE Church of Christ is a spiritual institution. Its membership is made up of those who have followed Christ in the regeneration (Matt. 19:28). This includes an inward work of grace, attested by an obedience to the literal requirements of the New Testament.

No amount of strictness in complying with the literal ordinances, without this inward work, will make any one a member of the spiritual body or church of Christ. Likewise no conviction or repentance, or inward work of grace, will, without the literal ordinances, secure the blessings of the kingdom (John 3:5). Both are essential.

Now the spiritual body has come down to us in an unbroken line of succession from the time of the apostles. In that succession the Church of the Brethren stands. How did it get in that line? To say that there was no representation of that body on earth, when the literal Church of the Brethren was organized in Germany, is to say that God had no church, literal or spiritual on the earth for many centuries prior to 1708, and that, therefore, the men who organized were not, prior to that organization, members of God's spiritual church, and God was totally without a people on the earth. This view we cannot accept. These Brethren were in line of apostolic succession, and being so, it was their duty to carry out the literal forms ordained of God. When they resolved to do so, and organized themselves for that purpose, they were now recognized also as the literal representative, or home, of God's spiritual church. They organized because they could not, or did not, find any organization carrying out the ordinances as they understood them.

If their work of organization was recognized as legitimate, why cannot other men do likewise? It is unreasonable for us to repudiate the entire work of all other organizations. It alienates all Christendom, outside of the Church of the Brethren, not only of the present age, but for centuries past, for there has not been an organization, since the very first centuries, the work of which we would now accept.

The gist of the matter is this, Whenever a people, having had wrought in them the inward work of grace, swing into line with the literal requirements of the Gospel, they are accepted as the people of God, irrespective of when, or how, or by whom, they were organized. To repudiate this thought, is to deny the right for the existence of the Church of the Brethren.

There are other bodies of believers, holding and practicing doctrines largely identical with the Brethren. As to baptism, especially, some denominations perform the rite for the same purpose and in the same way, and shall we presume to question their right or authority to do so, seeing that we possess our authority in the same way they possess theirs? True, we have alienated them from us, or, rather, they alienated themselves from us, but the founders of the church, when they organized in Germany, did the same thing.

The members of these bodies, that were once the Brethren church, are *one* today as much as they ever were one on the doctrine and practice of baptism.

When a member from one of these bodies seeks membership in the Church of the Brethren, for us to ask him to be rebaptized is to ask him to renounce his former baptism, which he, and we all believe was done according to the commission and literally correct; we ask him to renounce it and receive from us the same thing, for no reason other than that the administrator can not trace his literal succession back to the time of Mack.

I may be in error, but I have been told that in the past ministers have served in the Brethren church who were received into the church on their alien baptism, which baptism was even by single immersion. (We know at least that the Annual Meeting of 1832 acknowledged and permitted the receiving of persons who had been baptized by single immersion.) This being true, it may be that some of us would have trouble in tracing our line of succession properly.*

But it may be argued that, since the Conference sanctioned it, that made it legal. If it did, then, by all means, let the Conference now sanction the judgment of those sainted fathers of the church, and at least make it legal to receive those baptized by trine immersion.

There is a case of rebaptism mentioned in Acts 19:1-17, but there is nothing in this to lead us to believe that this baptism was according to the formula of Matt. 28:19, or that it was by trine immersion. On the other hand, it is evident they had not heard of Christ's baptism. Doubtlessly they had been baptized by some one of John's disciples who was totally ignorant of Christ's teaching on the subject of baptism, and knew nothing about the "Commission." Perhaps they had been baptized according to John's formula after the time Christ gave his "Commission," which made the baptism of John *obsolete*, and surely could not be accepted by the disciples of Christ.

Turning to Acts 8 we have another instance where the apostles found persons who had been baptized by some one who, apparently, had not full authority to baptize, but they knew the baptism of Christ, and had been baptized according to his formula, by trine immersion, so they were not rebaptized, but the twelve Ephesians had been baptized by another mode, for another purpose, by some one who was not a disciple of Christ, but of John, whose formula for baptism could no longer be used. When Christ gave his "commission," that ended the mission of John's baptism, and those baptized after this, unto John's baptism, were not legally baptized.

Bearing in mind, then, that literal baptism, though essential to our salvation, does not depend for its legality upon an unbroken line of descent from the apostolic time, but upon a strict compliance with the "Commission" of Christ, by men who are in the spiritual line of apostolic faith and practice, let us approach the great question in all sincerity, with much prayer for the guidance of the Holy Spirit, that the faithful in Christ may not be further separated by any injudicious clinging to ideas of exclusive self-sufficiency.

Royersford, Pa.

*While the action of the Conference of 1832, Art. 6, might seem to sanction single immersion, that was not the intention of the decision, so the next year, Annual Meeting placed itself properly on record by saying, Art. 1: "It was considered, that we can not deem any other baptism as valid, according to the Word of God, but a threefold immersion." —ED.

Going Uphill Empty.

BY JAMES M. NEFF.

I HAVE a pretty little spot of comparatively level ground here, between the hills. We call it "The Flat." I find that my meager strength renders advisable as little encounter as possible with the steep hillsides, hence my activities are largely confined to "The Flat." But, preparatory to planting some eucalyptus trees, I recently plowed up a little plot of hillside land. I had not plowed many rounds until I discovered that it was too hard work for the team to plow while ascending a steep hill, so I adopted the plan of throwing the plow out of the ground and going uphill empty. I did not like the idea of spending as much time and effort, every time I came around, as it required to go up the hill without getting any plowing done, as I went up, but it seemed to be the best I could do. I was literally doing "uphill business."

And you have seen people engaged in "uphill business" yourself, haven't you? They put forth effort enough, but they are laboring under some difficulty that makes us feel like characterizing their task as "uphill business." And when I remind you, doubtless you will recall that "uphill business" usually means going uphill empty,—putting forth plenty of effort without accomplishing anything in line with the purpose of that effort. You see people going empty, sometimes, and you perhaps feel inclined to criticize them for accomplishing so little. The chances are you have seen their effort, but have not seen their hill. You have overlooked the difficulties under which they toil. It is more than likely that they are going empty because they are going uphill.

I am sorry for him whose Christian life is "uphill business." He is perhaps trying to carry the world with him, and in such a case true progress in the Christian life is impossible. Perhaps some thoughtless fellow-pilgrim is piling his pathway full of obstacles and hindrances.

And that church that is loaded down with a number of lukewarm, worldly members, while she strives to make progress in soul-winning, is engaged in "uphill business," and I'm sorry for her, too.

Now, I have plowed on the hillside for eucalyptus and I have plowed on "The Flat" for oats, and if my experience is worth anything, as applying to the Christian life, let me advise you that if you would make the best progress with the gospel plow, keep away from the hillsides. Plow on "The Flat." And don't push your brother up into the hills while he is trying to plow.

Daunt, Cal.

The Paper on Child Saving.

BY D. E. CRIPE.

THE Oklahoma District has asked for a reconsideration of the decision that Annual Meeting made last year on the child-saving problem. It asks this because it is well assured that the decision, as it now stands, is not for the greatest good of the cause of caring for homeless and neglected children.

This sentiment is very strong in the Oklahoma District, which was the first State District to take up the child-saving work on purely family-placing lines. The paper in question was first passed through one of the strongest of our local churches, in which none of the officers of the Board live. Then it was brought to the District Meeting, which was one of the largest ever held in Oklahoma, and was passed to Annual Meeting by a unanimous vote of the delegates.

Objections to Last Year's Decision.

The first objection to the decision made last year is this: Heretofore, Annual Meeting made it the duty of every State District to take up the child-saving work (see Minutes 1812, Art. 3; 1905, Art. 2) but the decision made last year releases every District from this duty except those where the sentiment strongly favors it. The District where the sentiment strongly favors it will take up the work without any encouragement from Annual Meeting. It is the Districts where this sentiment is lacking,—those who are indifferent about the homeless children,—that need to be urged and encouraged.

The second objection to this decision is that it makes it the duty of all members to give a "hearty support to institutions that are already in operation." As this is not modified, it may be understood to mean all Orphans' Homes. The explanation of one of the committee was that his intention, as a committee man, was to coöperate with Brethren Orphans' Homes, but he would go farther and, "to a certain degree," would coöperate with other Orphans' Homes. But it must be remembered that all we have on the Minutes is the report of the committee, and that the modifying speeches that were made, in no way change or modify the decision as it stands on the Minutes.

The Plan Proposed.

The plan suggested in the paper which is now to come before Annual Meeting, is that a Board be appointed by Annual Meeting, consisting of three brethren who have had experience and are interested in the work. This Board is to be the head, or unifying force, to encourage, help and direct the child-saving work of the General Brotherhood. This is in harmony with the practice of the Church of the Brethren. We have our General Mission Board, our Educational Board, our Sunday-school Committee, our Temperance Committee, and our Committee on Colonization.

This Board is to prepare and outline a general plan of work, and is to obtain a charter, similar to that of the General Mission Board. This will enable the Board to do business legally, to acquire and to hold property. If it becomes necessary, this Board can then erect temporary receiving homes and homes for the feeble-minded and incurable children, that can not be placed into families.

This Board shall be empowered to secure a medium of reaching the people, at least once a month. In this age of much reading no business can be carried on successfully without advertising. The General Mission Board found this necessary, and now we have the *Missionary Visitor*. Such a medium will be the best means of reaching the people, creating sentiment favorable to the neglected children, encouraging and directing the work of saving them.

The method proposed is to be the one of placing children into carefully-selected families. Annual Meeting authorized this plan ninety-nine years ago, and endorsed it several times since then. It is the only plan Annual Meeting ever endorsed, unless last year's decision be understood to endorse the Orphans' Home. God instituted the family for the purpose of rearing the human offspring, and it is the most perfect organization in the world. Of late the leading philanthropists of the land have all recognized the fact that the family is a far better home for the bringing up of children than any man-made institution can be.

This Board is not to do any radical work, nor to interfere with Districts which already have an Orphans' Home in operation. They are only to encourage such Districts to place their children into good family homes as soon as they can be procured, and thus gradually change their institution into a receiving home.

The Board is to work in peace and harmony with all the Districts, to awaken more interest in the poor, homeless, forsaken little ones, and bring about the greatest good to the greatest number of them, that they may be given the opportunities of a happy and useful life, and may be saved from want, from untimely death, from sin, from crime; that they may be saved for the nation, for the church, for the kingdom of Christ.

Stillwater, Okla.

"Before" and "After" Treatment.

BY A. G. CROSSWHITE.

WHEN the National Cash Register Company, of Dayton, Ohio, obtained control of a certain tract of land in the suburban portion of that city, where their immense manufactory now stands, they were by no means pleased with their surroundings, and yet, they had no control beyond their direct holdings and options. Much of this territory was held by wealthy capitalists, and occupied by tenant workmen who cared but little for the appearance of things.

This was an eye-sore to this enterprising firm, and they resolved upon a "make or break" proposition. It was simply this,—to offer landlord and tenant trees, plants, or bulbs and seeds, as well as necessary tools with which to work, absolutely *free*, upon condition that they be allowed to photograph their backyards both "before" and "after" treatment.

Consent was given in most cases and it was indeed remarkable to note the change; and still more so to learn that such a large per cent of the people had taken advantage of this generous offer. In addition to this the company asked the privilege of submitting these photographs to competent judges who should award valuable premiums to those who had made the greatest improvements.

One was made to wonder why the *few* did not pattern after the majority, when results had been so gratifying. But is it not true in everything—perhaps more so in religious matters than anything else? When one sees such photographs of "before" and "after" treatment in medical sheets, they at once attract attention and especially when the case is similar to our own. An investigation is started and when satisfied that such is the case, money is no consideration.

There are many problems that confront us, and we are forced, often, to stop and consider a few of them; at least the practical ones; such as, "What am I?" "Where am I going?" "Where shall I spend eternity?"

Time is the span between two eternities, and life is a sensitized plate upon which is photographed *our* part in life's drama. How important that we *pose* well, for our part in life's record will be reviewed after we are gone; and, especially, at the judgment. Has God's grace and the application of Jesus' blood effected as great a change as physical remedies in which we have been interested?

The transformed life and transfigured countenance speak most eloquently of communion with the Christ; and yet thousands prefer to linger in the disgraceful backyard or stumble over the "crooked sticks" with whom, God has decreed, they shall spend an awful eternity!

Flora, Ind.

Under the Juniper Tree.

BY ELEANOR J. BRUMBAUGH.

As we study the life of Elijah, we think it strange, indeed, that he should be so frightened at the threat of a wicked woman as to take such a journey, then sit down and ask that he might die. Did he forget, for a while, the God, who so wonderfully proved himself to be sufficient for all of his needs? It really seems so. How could Jezebel harm him, if he clung to God, claiming protection? This incident proves that those who are strong in the Lord, do sometimes forget, and when they do so, they are weak as the weakest, and fearful when there is nothing in reality to fear. "If God be for us, who can be against us?"

When Elijah heard that Jezebel threatened to kill him, it seems he thought only of the wicked woman and forgot God. To us it seems a strange circumstance. A man like Elijah fleeing from the woman who said she would kill him, when God had sent ravens to feed him, when he had given to him so many proofs of his protection, and loving care! He went, tired and discouraged, into the shade of the juniper tree, and requested that he might die. He could not endure the thought of that woman taking his life.

No wonder! But it was suffering he might have avoided if he had kept in mind the words of the Lord, instead of the words of Jezebel. He suffered in imagination what he never experienced. He was not killed. He did not have a loathsome disease, did not have any disease, did not even die. He went to heaven in a whirlwind, which would scare some of us as badly as if we were pursued by an enemy intent on killing.

Have you ever been under the juniper tree? Perhaps you have more than once come to places in life when the future looked so discouraging that you really wished you could die. At such a time you forgot all the good things God ever did for you, forgot all of his promises. You just wanted to leave all, and go to Him. But the mercy and goodness of God came to you in some remembered promise: "They that wait on the Lord shall renew their strength." "When thou passest through the waters, I will be with thee." "My help cometh from the Lord." You breathed an earnest prayer for strength and help. You *claimed* the offered help, and this we need to do. God is always the same. His strength and help are ours continually, but we sometimes fail to appropriate them.

At such times we sink down in the shade of a juniper tree and ask to die. God does not grant our request. Then we turn to him, lay hold on some blessed promise, find some new work to do for him, and by and by thank him that he did not take us when we asked to go.

O how good God is, to give us new strength, and to give us these blessed promises and comforting words! He shows us how to use them, too. One day we read over something, that another day comes to us with new and beautiful meaning. He gives us the help we need. He raises us up from the shade of the tree, and sends us on to some new and blessed work for him. We should keep on reading God's Word, lest we miss some precious blessings.

I believe we often suffer because we do not try to find help in God through his Word. People think they have no time to study the Bible. Shame! God had yet many things for Elijah to do. A long journey to Horeb. There he crept into a cave. God called him out, as he does us, when we do so. He sent him to another mount to stand before Jehovah. Here he saw the strong wind rend the mountains and break in pieces the rocks. After the wind came an earthquake, then a fire, and then a still, small voice. All this was a symbol of the strange experiences we must meet. On and on God led him, to anoint Hazael to be king over Syria. Still other kings and prophets he anointed. Then he was sent to Elisha, to cast upon him his mantle. In many strange ways God led him, showing him many proofs of his presence. The last and most wonderful scene is his translation.

So long as God leaves us in this world, he has something for us to do. We may sometimes think we are of no use, but let us not think so, nor say so, for God is using us in many ways to help his work, and further his kingdom, if we have fully surrendered to him. No matter how old or helpless, there is yet something for us to do or to bear that makes us of use to him. It may be only waiting. If we wait patiently on the Lord, it is blessed service. True, we can not understand now, but we shall know hereafter. Read Rev. 21: 4, and be glad.

We have so many precious things awaiting us, and we may enjoy some of them now,—some that we are holding off for the future. We may not always succeed in keeping away thoughts that discourage. They steal in upon us, at times, but we may be able, in God's strength, to overcome so far that we can rejoice in him, and wait for the passing of the cloud, knowing that sunshine will come by and by. Just so we endure, and even enjoy, the few winter days that will surely come to us in the early months of the year, knowing that the beautiful spring days are not far away. When we remember that we are Christ's, and that he is sufficient for us, whatever comes, we will toil on in glad service for him.

Sereph Maltbie Dean, of New York City, expresses our thought beautifully in a little poem entitled, "For Ye Are Christ's."

"Dear comrades, are you wearied with the strife
Of daily life,
And tried until both flesh and soul are worn
With griefs long borne,
Then rise on wings of faith and swiftly fly
Unto that Love which sits entroned on high:—
For ye are Christ's, and Christ is God's.

"Even though the powers of darkness shall assail,
Right must prevail;
For we are told the battle is the Lord's,
And he awards
The victory, in his own good time, and way.
Then watch and wait, but labor on each day.
For ye are Christ's and Christ is God's."

Huntingdon, Pa.

The Signboard—A Preacher.

BY WILLIAM MULLEN.

I WAS once riding along the road, in company with an Englishman. He had not been in this country very long. When we came to the crossroad, he exclaimed: "Hallo! There is the preacher." I looked around, but I saw no one. Then I said to the Englishman: "Where is the preacher?" He answered: "There he is," pointing to the signboard. Then I saw how it told its story faithfully and clearly.

This, to me, is an ideal illustration. Would a signboard be positive proof, as to the right course to take, unless it had been placed there through accurate knowledge of the locality, and the destination to which the road leads? Then, too, it has a spiritual significance.

We are all traveling along the road of time. There are many signboards to direct us, as we pass down the journey of life. The way we should choose, and the signboard we should follow, depends upon the destination we hope to reach. If we are seeking the heavenly Canaan, we must choose the narrow way and be guided by the Word of Truth. This will lead us to eternal life.

Jesus, the Savior of the world, said: "I am the way, the truth and the life, and no one cometh to the Father but by me." He left the glories of heaven and brought to us a saving Gospel, that whosoever

"believeth him shall have everlasting life." He has ascended to heaven again, to prepare a place for us, that where he is there we may be also. He traveled the rough and rugged pathway of this earthly life for thirty-three and a half years, he inspected the road, and he is acquainted with all the dangers, highways and byways of sin. He spent three and one-half years in preparing his disciples to be leaders (signboards), so that they might be the means of directing all nations to observe all things whatsoever he has commanded them to do, and thereby be led to continue in the right path.

When Jesus was baptized of John in Jordan, and came up out of the water, the Holy Spirit descended in the form of a dove, and sat upon him. There was a voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." It was a literal sign from heaven, indisputably showing that Jesus is the Son of God, the long-promised Messiah, who would take away the sin of the world. That day John and Jesus, at the command of an Allwise Ruler, put up a signboard at the crossroad, which should be the turning point in every man's life. All who will honestly and intelligently investigate the signboard, need not be in doubt nor consult man's opinions about it any further, as there can then be no mistake concerning the sure road to heaven.

In Rom. 6: 4 Paul says that when we reach that point we begin to walk in newness of life; for God has publicly declared Jesus to be his beloved Son, and if we have repented, made a public confession, and have been buried with Christ in baptism, it is evident that we are following the signboard, which the Savior put up for the guidance of all those who will obey his instructions. Following his footprints, they will surely be led in the right direction.

The signboard will unfailingly guide the individual into the house of God. It will not take any one long to become a child of God, but it will take his entire earthly career to establish his identity as a true heir to the Heavenly King, even if he should live to be as old as Methuselah. Be sure that you follow the right signboard. The way is narrow, but there is room upon it for all true Christians. Start right now! Do not delay! Read! Ponder! Apply!

Mountain View, Mo.

Rebaptism by Trine Immersion.

BY D. B. GIBSON.

REBAPTISM by trine immersion, for the remission of sins, is not consistent: (1) Because trine immersion is the command of Christ in the commission (Matt. 28: 19). (2) Because baptism need not be repeated (Eph. 4: 5),—"one baptism." (3) It is the baptism of the ages. All historians agree that it is the oldest recorded baptism. (4) When persons who have been members of other churches profess faith in God, and want to unite with the Brethren, we readily accept their faith. If they have repented of their sins, we accept their repentance. If their walk is in harmony with the Christian profession, we accept their walk and conversation. Surely, if we accept all their antecedents,—which course is in direct harmony with the Gospel and the order of the Church of the Brethren, then I ask: "Why should we reject their baptism when it is identical with ours, and, in most cases, drawn from the same source?"

But the objector says, "Alexander Mack was baptized by the church." I wonder if there was a "Church of the Brethren" *before baptism.* If so, baptism is not the door into the church, and these eight were in Christ without baptism, which does not harmonize with the teaching of the apostles, nor the practice of the Church of the Brethren (Rom. 6: 3). "Baptized into Christ Jesus" (Col. 3: 1); "Risen with Christ," "Baptized into Christ" (Gal. 3: 27).

Apollos was not rebaptized (Acts 18: 24-28), but we are told, "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John," etc. "Aquila and Priscilla took him unto them, and expounded unto him the way of God more perfectly." They did not rebaptize him.

So it looks to me that, when we find people believing what we believe, and baptized with the same baptism that we have been, and that, too, by those whose baptism came from the same source that ours came, and are willing to live by the same rule that we follow, we should be glad to receive them.

Church union is to be desired and prayed for. Christ prayed for this union (John 17: 21). If a reunion of the church shall ever be accomplished, it will be as soon as we are willing to accept the trine immersion of those who have withdrawn from us a generation ago. It is scarcely to be expected that fifteen or twenty thousand people, who have been baptized as we were, for the same purpose, and upon whom hands have been laid, should submit in faith to such rebaptism. To reject trine immersion thus administered puts the Church of the Brethren in a compromising attitude before the world. It is equal to saying that trine immersion is not Christian baptism unless it is performed by us.

Girard, Ill.

Congregational Versus Choir Singing.

BY JOSEPH STUDEBAKER.

"*Fill your churches with music and they will be filled with people,*" was a common expression of the departed Mr. C. E. Leslie. This is surely a motto we need to apply in seeking to improve the music of the Church of the Brethren. Often the most quarrelsome members of any congregation are those who cling together, and, because they are gifted in music and have better opportunities than other members, form themselves into a choir, a quartette, or a double quartette, to "show off" and offend the true, steady and earnest members of the church organization.

It is the great regret of our popular churches today, that they have ever left the good hymns, which used to be sung "with the spirit and with the understanding also."

Music for worship should always be rendered by the whole congregation, as far as possible, so that all can be inspired by the beautiful thoughts of the hymns, harmonized to an appropriate melody. When a few only engage in the song service, it casts a gloom over the audience. Nearly every Christian can sing to some extent, if given the opportunity and proper encouragement. While only a few are gifted to preach the Gospel in its primitive purity and power, and not all are gifted to pray in public, it is surprising and encouraging to know how great a number can lift their voices in singing "glory to God in the highest" from our Church Hymnal, if properly directed.

There is no better way to welcome a stranger to our church service than to place a Hymnal in his hands, so that he can join in the singing. As we sing "The Half Has Never Yet Been Told,"—especially after a good, soul-inspiring sermon,—our souls are ready to soar higher and higher. There is nothing like the good old songs of Zion to inspire real religious fervor.

I fear there is too much drifting off to the entertaining side of music, at our regular preaching services. Too often the aged members are forced to attempt the catchy songs which do not appeal to their spiritual desires. Why not give them the old songs while they are with us for a short time? The aged veterans are rapidly falling on every side, and I should like to help in making their latter days their best days. This can never be done by choir singing. No Christians want to be deprived of doing at least some singing at our services, even if they can not preach or pray.

I have tried, in my work among the churches, to encourage general song service, so that all can take a part. This is the only way we can fill our churches with music. By congregational singing there is so great an inclination, in a few of us, who are gifted in song, to depart from the good old songs, so spiritual in their make-up, that I fear it will cause regret in the good, faithful members of Zion, who have borne the heat and burden of the church for, lo, these many years, and will soon join the "redeemed singers."

It would not be best to discourage the young members by the continual repetition of old songs. But this is impossible with our good standard hymns and tunes, that have lasted so long. It is not so much *what* we sing as *how* we sing what we sing. Love inspires a song. If our purpose is to *worship*, then all will be willing to sacrifice a little along this line of introducing the new music of catchy songs. At least we will refrain from doing so in regular services and prayer meetings.

I believe the Hymnal is next to the Bible in our worship. I am very loath to give up the good work of our brother, Geo. B. Holsinger and many other good hymn writers, who stand so high in the esteem of so many. Let us ever contend for congregational singing and discourage the introduction of singing merely for entertainment.

Before I united with the Church of the Brethren, I assisted the choirs of other denominations, but I became disgusted with the lives and conduct of the members of the choir during choir practice. I felt condemned when obliged to appear on the Lord's Day with such people. Though they appeared with a saintly look before the congregation, their conduct was otherwise.

Music for worship and music for entertainment is different in nature and purpose. I will not endeavor to explain the difference in this article. Suffice it to say that music for *worship* is for the Christian churches,—congregational,—while music for *entertainment* is for literary societies, etc. It consists of bands, choirs, quartettes, duets, solos, and the like.

Flora, Ind.

WASHINGTON CITY, D. C.

In the absence of the elder, the pastor, Bro. W. D. Keller, presided at the regular council held on Monday evening, April 3. One letter of membership was granted. Report of the annual visit of the deacons showed a membership of one hundred and sixty-four. Election of delegates to the District Meeting resulted in the choice of Brethren J. H. Hollinger and Martin C. Flohr; alternates, Brethren Garber and Keller. Five solicitors were appointed to secure funds toward the purchase of a parsonage which now belongs to the General Mission Board. Four papers were sent to the District Meeting, having to do with the work in Washington, as well as matters affecting the general Brotherhood. One of the papers asks the privilege of soliciting the District for the parsonage purchasing fund, above referred to. Bro. D. E. Miller was chosen church treasurer.

On Sunday, April 2, Eld. Bonsack was with us in the morning, delivering one of his characteristic, good sermons, which was followed in the evening by one from Bro. Engler, the Sunday-school Secretary for this District, which was much appreciated by all. Bro. Virgil C. Finnell gave us a call the last Sunday of March, and opened the eyes of some of us regarding the publishing interests of the church. The interest in the Sunday-school continues, as appears from the following figures, taken from the report of the secretary for the quarter just ended: Total collection for same quarter last year $47.07, as compared to $60-72 this year. Average attendance for 1910, 108, while, for 1911, the average is 124, an increase of sixteen. The enrollment, at the present time, is 213. MRS. D. E. MILLER.

806 C St., S. E., Washington, D. C.

DAHANU, INDIA.

These are the Hindu Holidays, and there is much feasting, drinking and fighting among the people. Our cartman, who has been attending our services and has been much inclined to turn to Christ, got into a quarrel with his uncle. By and by, to take out revenge, the uncle and his son came to the cartman's house with heavy clubs and beat him. They doubtless would have killed him, but for the police who were near by. They put the three in jail, awaiting the trial. Some of the money, so much needed at home, will be spent, and the hatred and quarrel will go on. Only the Spirit of Christ in the heart will fully settle these family quarrels. God speed the day when these heathen holidays, with all their attending evils, will be changed to days of prayer and praise to the true God!

We have been greatly blessed by the soul-cheering visits of Brother and Sister Wieand and Brother Souders. They sailed from Bombay yesterday, but they left us richer in spirit because of their uplifting conversation and their whole-hearted prayers. May the Lord give them a safe return to the homeland!

We are trying to keep up four village Sunday-schools among the heathen neighbors. In some of these villages the people are very much interested in the picture rolls and listen well to the explanation. Some of the people try to help us sing songs.

The study of God's Word is always new, fresh and interesting. Even our illiterate Christian women are taking interest in the study of Acts. We meet together every Thursday for this study. The Old Testament lessons, concerning Elijah and Elisha, have been a source of great interest and surprise to those who have never heard these stories before. "The entrance of thy word giveth light" (Psa. 119: 130). ALICE K. EBEY.

Karadoho, via Dahanu, India, March 17.

THE ROUND TABLE

Sunday Newspapers.

BY MINERVA ROOP.

WHEN the MESSENGER of Feb. 4 arrived, containing so many good articles, "The Sunday Newspaper," by Eld. Jas. A. Sell, especially held my attention. The article is pointed, and gives much food for serious reflection.

That the influence of the Sunday papers is baneful upon the minds of the young is clear to all. A few personal observations will be helpful to keep the subject before our people, with the thought of impressing Bro. Sell's excellent truths upon the minds of parents and all others who have the love of the cause and the saving of young souls at heart.

The caricatures in the Sunday paper are not refined, hence the unfortunate effect upon the tender mind,—like picture, like child. We have all noticed that children who, unfortunately, have access to the Sunday paper, are affected thereby. Some children, when drawing, can make beautiful landscapes and flowers, but when they attempt to draw a human being, their efforts are a complete failure,—in appearance much like those in Sunday newspapers.

In Gen. 1: 26 we read that God said, "Let us make man in our own image." In 1 Tim. 2: 2 we are told for whom we should pray. Instead the suggestion to the young is, "Put the image of man into the newspaper for criticism and ridicule, in the most dishonorable way." And this is becoming a respectable(?) occupation.

When humanity perverts its God-given powers to the distortion of their Maker's image, then and there they prostitute their noblest power to evil ends. We should do all things to the Lord's glory, having before us this image. We should stop, look, and listen!

Westminster, Md.

Some Experiences.

BY LEONORA YATES.

TODAY I went to the depot to take a train. I had scarcely taken my seat when a middle-aged, well-dressed lady sat down beside me. After exchanging a few words she said: "I observed, by your manner of dress, that you are a Christian, and I just wanted to talk with you. My heart is so hungry for good things, as one sees and hears so much that is not good, and so little that is good, in this day and age of the world." How our hearts burned within us as we talked of God's great love and goodness! The time passed rapidly and the parting time came all too soon, but there was a firm hand-clasp, and a hearty "God bless you" rang in my ear long after the train had passed out of sight.

Dear sisters, are you ashamed, or the least bit timid about wearing the bonnet? It is surely a help to us wherever we go. It insures for us a recognition any place. We will be respected and honored by all intelligent and sensible people, if we are true to our profession. I once did some canvassing. I soon found out that I needed some tracts. I believe I had better success in explaining our religion than I had in canvassing. I have had many rich experiences that I should otherwise not have had, if I would not have worn my bonnet. May we strive every day to live true lives, so that we may be worthy of the good opinions and confidence bestowed upon us!

128 South Seventeenth St., Lincoln, Nebr.

The Dog Catcher.

BY GEO. F. CHEMBERLEN.

I REMEMBER, when a boy, of chasing around after the "dog catchers." My companions and I followed them because of the "things that would be doing" when they got hold of some Irish woman's stray goat, innocently browsing upon the commons. The "catchers" always carried a wire noose, with which to take the invader, whether it be canine or capra. They did so because they had learned, in the beginning of their unpleasant task, that it would not do to take a dog, however gentle he might be, by the ears or tail.

Now, here is one of my golden texts. It is good advice for any one,—especially the itinerant, for whom it has a clear sound. In such capacity, I have myself employed it a number of times,—always with good results. Prov. 26: 17, "He that passeth by, and meddleth with strife belonging not to him, is like a man that taketh a dog by the ears."

Now, if you have not seen the point yet, and care to get a full trial benefit, just take some homely and apparently homeless street canine by the auditory appendages and note the result. There will be a tremendous howl; you will lose some of your blood, and a good deal of your temper. Likely there will be violent opposition by the owner of the dog, unless he happened to be a Christian. In that instance you will be told to mind your own business, or else take a dog of your own to raise.

Covina, Cal.

An Unhappy Experience.

BY I. J. ROSENBERGER.

A NUMBER of years ago, one quiet Sunday, as the day was closing, an aged brother, John B., and his son, knocked at my door. I opened the door and welcomed them, wondering, all the while, as to their mission, for their appearance showed them to be in trouble. Brother John broke the silence and said: "Brother Isaac, I have become very much dissatisfied with my baptism, and I have come to have you rebaptize me. I was baptized by trine immersion before I came to the Brethren. When I made application to be received into the Brethren church, they told me that they would recognize my baptism, and they received me into the church by the right hand of fellowship. Now I see that the Scriptures teach that *baptism* is the door into the church, and not the right hand of fellowship."

Brother John had been a member for about thirty-five years. Twenty-five of these he had been a most faithful deacon. His son had been a deacon for years. The solution of this perplexed condition was no little task. It might all, all have been evaded had those elders done just as Paul did,—retaught Bro. John B., and rebaptized him as Paul did in Acts 19, or had done. I thank God that we are so well furnished in the Scriptures for our Master's work.

Covington, Ohio.

Picture of the Grandmother.

BY H. J. HARNLY.

THE picture of "the loveliest grandmother" in No. 12 reminds me of what the Methodist minister of Palo Alto said, a few weeks ago, in a Sunday evening sermon. He was discussing the influence of the life upon the countenance, and said that, during the previous week, in company with the Presbyterian minister, he visited a family. They were shown the pictures of the grandparents who had been Quakers, and were both impressed by the singular beauty of the aged couple. The Presbyterian minister remarked: "I would travel a thousand miles any day to behold such beautiful faces."

I quote from No. 10, page 149: "The whole business of the whole church is to preach the whole Gospel to the whole world." That is good, but I suggest the following: "The whole business of the whole church is to *live* the whole Gospel before the whole world."

Palo Alto, Cal.

Anointing the Sick.

BY LEANDER SMITH.

THIS, while one of the fundamental doctrines of our church, is much neglected. Many of our church members have been afflicted for years and yet have never felt the necessity of being anointed. Why? Because they have never been taught the importance of the service. The sick send for the family physician. Why not send for their spiritual advisers that they may be able to place themselves in the hands of the Great Physician? The promise of being saved and raised up and forgiven, is most precious to the sick.

I have never engaged in any service by which I realized more of the power of the Holy Spirit. Surely, it is the duty of all our ministers to teach the importance of this service, so that our afflicted ones may be able to avail themselves of this special means of grace. "If he have committed sins they shall be forgiven him." Oh, the blessed promise, "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine; whereunto thou hast attained." (1 Tim. 4: 6).

1112 N. Lynn Street, Nevada, Mo.

THE Founder of Christianity urged his people to pray for a particular object. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Oh! isn't it strange, that the only special subject of prayer that he named, as far as I can recollect, at least, is so seldom heard in our pulpits?—*J. A. Broadus.*

CHRISTIAN WORKERS' TOPIC

Mexicans and Indians in the United States.

Rev. 14: 6, 7.

For Sunday Evening, April 30, 1911.

I. How to Treat Strangers.—(a) "Thou shalt neither vex a stranger, nor oppress him" (Ex. 22: 21); "For ye know the heart of a stranger, seeing ye were strangers in Egypt" (23: 9); (b) "Love ye therefore the stranger" (Deut. 10: 19; Matt. 25: 35).

II. Brotherly Love.—(a) "Love thy neighbor" (Matt. 22: 39; John 13: 35); (b) "As thyself" (Rom. 13: 9); (c) "As I have loved you" (John 15: 12); (d) If ye do so, "ye do well" (Jas. 2: 8).

III. Man's Brotherhood.—(a) "The rich and the poor . . . the Lord is maker of them all" (Prov. 22: 1); (b) "Have we not all one father?" (Mal. 2: 10); (c) He "hath made of one blood all nations of men" (Acts 17: 26); (d) Let no man "put a stumbling-block . . . in his brother's way" (Rom. 14: 13).

Note.—In New Mexico and Arizona more than half the people are Mexican-Spanish. (1) Do you know how it happens that they are also Americans? (2) In what other States do the Mexicans live? (3) What is their religion? (4) In what way do they need our help? (5) In what States or Territories do the Indians of the United States live? (6) Where are mission schools for Indians found? (7) What is the religion of the Indians? (8) What do we have that those people do not have? (9) Why should we want to help them? (10) (Matt. 7: 12; Heb. 13: 16)?

Information may be obtained from "Child Life in New Mexico" and "Indian Child Life," 5 cents each, and postage extra. Address: Presbyterian Home Missions, 156 Fifth Avenue, New York.

PRAYER MEETING

The Worth-While Life.

Prov. 10: 1-7; 22-29.

For Week Beginning April 30, 1911.

1. The Worth-While Life Depends upon a Bountiful Heart.—The man whose heart is rich,—who loves truly, and therefore is truly loved,—how rich he is! He has friends and neighbors and family to enjoy, and they enjoy him! Such heart-millionaires are rich in sympathy. Their very handclasp is like a healing balm to a wounded soul. Just to meet them does one good like a medicine. One need never go about with fear, lest some unintentional slight may offend them. How rich they are in friendship, too, so that one can rely on their love as something safe and secure against both the opposition of traducers and the honeyed flattery of deceit (Prov. 17: 17; 18: 24).

2. The Riches of Integrity.—The glory and crown of life is character,—the integrity that never fails. It is the noblest possession any of us can have, constituting a rank in itself. There is a rich estate in conscious integrity and the general good-will of our fellowmen. It dignifies every station, exalts every position in society and exercises a far greater power than wealth ever does. Character has an influence which always tells (Prov. 11: 3; 20: 7).

3. Character Is Power.—This is true in a much higher sense than that knowledge is power. Everywhere, at all times, for all classes and conditions of men, there is but the one essential fact that character gives strength to do and to dare all that is pure and noble in the sight of God and of man. It was Daniel's unimpeachable integrity that made him a man of sterling character and unbounded power. The "excellent spirit" that was within him manifested itself as the "worth-while life" to all with whom he came in contact (Dan. 6: 3, 10, 25-28).

HOME AND FAMILY

Be Swift.

Be swift, dear heart, in loving,
For time is brief,
And thou may'st along life's highway
Keep step with grief.

Be swift, dear heart, in saying
The kindly word;
When ears are sealed, thy passionate pleading
Will not be heard.

Be swift, dear heart, in doing
The gracious deed,
Lest soon they whom thou holdest dearest
Be past the need.

Dear heart, be swift in loving—
Time speedeth on;
And all thy chance of blessed service
Will soon be gone.

—British Weekly.

The Woods in Winter.

BY ELIZABETH D. ROSENBERGER.

It is reasonable to suppose that most of the poetry about winter has been written by the cheerful fireside. But we are not among those who cower at home, sighing over faded woodlands and meadows brown and sere. The winter atmosphere has a sting to it but what of that? Slip away, up the road to the woods, and look about you. But first listen to a voice, or is it an echo of summer? No, it is the music of the winter woods. On a stormy day you can almost distinguish the bass as the solemn roar of the giant oak trees, and you love the sound of the wind in the tree tops.

If you have thought that there is life and color only in the green trees and blossoms of the summer, you should look carefully at the different hues the woods display in winter. If you happen to walk there when a snowstorm is brooding you find all the trees in a Quaker shade,—a steel gray. Some days later, when the warm south wind is blowing and you see the gray mists trail across the meadows, the steel turns to almost black. As you slowly walk along and look through the long avenues ahead, the waving boughs appear black as a raven's wing. Perhaps you never noticed before the intricate framework of the trees; the short twigs, the long saplings, stiff, blunt stems and great, gaunt branches grow side by side in the friendliest fashion. It is a joy to see the evergreens, when the hills are covered with a white carpet, their green sprays are most beautiful. But we have seen enough to feel that all the glory and beauty are not confined to the summer months alone, that winter winds, and fields covered with snow and ice, have a charm distinctively their own. It is growing late, the sun is sinking lower and lower in the hills behind us, the trees whisper weirdly. It is inexpressibly lonely, all of a sudden, and the sun is gone from the western horizon. The afterglow lingers on the hills as we go home.

"Waiting for spring! Ah me, all nature tarries
As motionless and cold she lies asleep,
Wrapt in her green pine robe that never varies
Wearing out winter by this southern deep.

"Waiting for spring! Poor hearts! how oft ye weary,
Looking for better things and grieving much!
Earth lieth still, though all her bowers be dreary
She trusts her God, nor thrills but at her touch."

Is that one of the things we have learned this afternoon? That winter is like the waiting time in our lives when we are anxiously looking forward to some event which shall change our plans or our work? The woods, so bare in winter, give us another view of life's largeness. We think of it as all in one piece. Even as it takes the frosts of winter, the snows and storms, as well as the sunny days and flowing fountains of summer to complete a year, so the duties, trials and struggles, the joy and cheer make up the sum of human life. Looked at as a whole there is something almost appalling in the thought of our responsibility in living. But we never have more than one day's battles to fight at a time, or more than one day's work to do in any one day. Jesus would have us fence each day off by itself, and never look over the fence to think about tomorrow's cares. The snows of winter conceal warm, pulsing life underground, and the spring will show the light green shoots and the fair blossoms. Do not become impatient, waiting for the spring. You want something that is out of your reach. You are longing for it and dreaming of the time when it shall be in your possession. That is the first step towards achievement. Artists and poets, blacksmiths and farmers,—all who ever win anything worth winning in this world,—must wish and hope and dream. Afterward come the will and power to achieve. So the world's best work has ever been done.

We count as important the seedtime and harvest. We think less of the time when the fields are lying idle, brown and neglected; the cold winds sweeping over them as over a barren waste. Let us take to heart the lesson that we can never live any better than we inwardly think. And unless we dream about and hope for a more enriching sort of life than we are now living our steps shall trail down the easy way to indecision and failure. On these wintry days let us have clear ideals and our vision hours shall give us gleams of what we shall be when time and God's resources have wrought their purpose of strength and beauty in the human soul. If we live in close communion with Jesus he will reveal to us the secret we must know, if today shall be better than yesterday. Now is the time to be discontented with our past. Let us look forward, knowing that we can win greater victories. These days should be luminous with the light of God; they should guide us to our heavenly home, they should give us that courage which chooses the hard duty that others are trying to avoid. Let us keep the days, as they pass, all pure and lovely with the loveliness of holy, useful living!

Covington, Ohio.

Character Building.

BY MARY BARNHART.

When the builder takes the contract to erect a dwelling, he digs deep till he reaches solid ground. Then, using rocks or concrete, he makes a solid foundation. Then, little by little, he rears the structure upon it. What care he uses that every stone or timber may be of the best material and properly placed!

If we watch his workmen for a few days or weeks, we see it grow into a beautiful cottage. Though it seems that the work progresses slowly sometimes, yet at last all is finished and the family removes from the old to the new home.

While they are enjoying its comforts, we are led to meditate. We think how much, like the erecting of a dwelling, is the forming of our lives, the building of our characters.

A well dwelling grows little by little till, at length, the complete structure stands before us, so, little by little, every day we are forming character. Whether we realize it or not, we are constructing a building,—a temple,—that is either to stand through all eternity or to perish in wreck and ruin when the waves of God's wrath shall sweep to destruction every building not founded upon the Rock of Ages.

The Father has given to us the choice between two ways of building. We may build upon sand or upon the solid rock.

Each thought that we think, each word that we say and the deeds that spring from the thoughts of our hearts, are the materials with which we are building. The small things as well as the great ones are noticed by the Great Architect, and however insignificant they may seem to us, he will place them into the building. Whether they will serve for usefulness and ornament, or only to weaken the structure, depends upon ourselves, for we, and we only, must supply the materials. If the contractor, in constructing the material dwelling, misplaces a timber, or uses an ill-fitting stone, he mars the beauty and symmetry of the building. So sin in the heart produces evil thoughts and words and deeds, that weaken the "spiritual house," and mar its beauty.

When, for the first time, a little babe is laid in its mother's arms, she thinks how sweetly innocent it is, and she wishes that it might always be pure. But what a change even only a few years may bring.

If the child comes into a Christian home, it may, as soon as it can talk, be taught to lisp a little prayer, and to love the sweet story of Jesus. Thus it will grow up in the service of the Master. If otherwise, and the surroundings are not such as tend to develop the spiritual nature of the child, the child that, when first laid in its mother's arms was so innocent and pure, grows up to learn and know nothing of God or of his responsibility to him.

He consequently learns to walk the downward way, going farther and farther into the paths of sin, caring nothing for the good and true, perhaps becoming a vagabond and a wanderer, clothed in rags and seeking his bread from door to door. He who was once some mother's pride and joy, will, if you ask his story, tell you that not all at once was he plunged so deeply into iniquity and vagabondage, but just as the house was built, little by little, each day his habits were formed, and little by little they grew upon him, till, like a dilapidated dwelling, he stands as a warning to all beholders.

O Christian fathers and mothers, are you as careful with the children whom God has entrusted to you, as is the contractor in building a dwelling? Are you careful, in its earliest years, to develop its spiritual nature, upon which, as a foundation, its character must be builded?

It is natural for a child to love the things that its parents teach it to love. If not only by precept, but by example also, the parent shows to the child that he loves spiritual things, the child will love them also.

Children are natural imitators, and every word and act of the parent is copied by the child or treasured in memory, to copy when occasion offers. Do not, then, leave the selection of the material for the "living temple" unto others, but bring up the children in the "nurture and admonition of the Lord."

You can not leave this training to the teacher of the day school, for while there is so much controversy as to whether or not the Bible should be allowed in the day school, the character of the children is forming, and while the discussion is being waged, the parent must see to it that it is not neglected in the home.

It can not be left to the teacher of the Sunday-school altogether, for here, too often, the Bible is crowded out for material which is intended to hold the child's attention, and if it were always otherwise, a half hour, once a week, given to the study of God's Word, gives the child small opportunity to know much about it.

Give, then, the proper home teaching and the proper example. It will form such a character as Christ, the Master Builder, shall approve.

Arcola, Ill.

More reforms have been prevented by friends who demanded them immediate and complete, than by foes who did not want them at all.

SISTERS' AID SOCIETIES

MUSCATINE MISSION, IOWA.—We reorganized our Sisters' Aid Society March 13, with Sister Emily Cottrel as president; Sister Swanson, vice-president; Sister Robinson, secretary; Sister Amy Townson, treasurer. During the past year our society met ten times, with an average attendance of four. We are few in number and very much scattered, but we are trying to do what we can. We have helped some and still have $15 in the treasury.—Mrs. Addie Robinson, Muscatine, Iowa, March 29.

SABETHA, KANS.—Our Sisters' Aid Society met March 16, 1911, and reorganized with Sister Sarah Cook as president; Sister Lucy Hoover, vice-president; the writer, secretary-treasurer. During the year we met forty times, with an average attendance of six. Our work, so far, has been quilting. Within the year we have made twelve quilts, and donated nine half-days' work. We received for work done, and fees for the first year, $38.25; for a carpet for the church, $13.50; donated a quilt top and $1 to finish same, to a sister that was burned out; also $5 to a minister's wife; leaving in the treasury, at this time, $13.48. We have on hand two comfort tops that have been donated to the society. We gathered up and sent eleven sacks of clothing to the Kansas City and St. Joseph Missions, valued at $26.—Clara Christenson, Secretary, Sabetha, Kans., April 4.

LEWISTOWN, PA.—Our Sisters' Aid Society from Jan. 1, 1910, to Jan. 1, 1911, held twenty-two meetings. We have thirty members enrolled, with an average attendance of eight. We met every two weeks. Our sewing consists of piecing quilts, making aprons of different kind, belts, bonnets, clothes-pin bags, holders, etc. In December we sent a box and barrel of groceries and clothing to the Brooklyn Mission; gave to charity, $5; for the support of an orphan in India, $20; received for articles sold, $67.65; dues collected, $21.01; donations received, $6.65; paid out for material, $28.36. We have pledged $100 toward the building of a Sunday-school room, which we need very much. We have the amount in bank, to be used when it is needed, which will likely be this summer. Sister Sarah Brininger is our president; Sister Caroline Ruble, vice-president; Sister Catharine Spangle, treasurer; Sister Anna Spangle, assistant; the writer, secretary.—Ella Rothrock, Secretary, Lewistown, Pa., March 29.

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BRO. D. C. CAMPBELL, of Indiana, called at the MESSENGER sanctum last week.

BRO C. S. GARBER is booked for a series of meetings at Overbrook, Kans., in August.

BRO. PAUL MOHLER, of Chicago, is to assist the Carrington church, N. Dak., in a series of meetings, commencing June 10.

A NEW mission point has been opened up at Engledale, N. Dak., and Bro. J. R. Smith has been placed in charge of the work.

THE Brethren at River Bend, Colo., are pushing the work on their new church, and in due time are to have a good building in which to worship God.

THE First District of Virginia will be represented by Brethren D. N. Eller and D. C. Naff on the Standing Committee of the St. Joseph Conference.

ON page 251 will be found the report of the committee on the anointing question. It reached us a few hours too late to appear in the issue mailed last week.

MANY of our Sunday-schools are using the "birthday offerings" to send the MESSENGER to those who are not members. The very gratifying results already reported would indicate that method to be a most commendable one.

THE monthly members' meeting at Elgin, on the second Tuesday evening of April, passed off very pleasantly. Bro. Graybill Royer was chosen to represent our congregation at the St. Joseph Conference, with Sister Adaline H. Beery as alternate.

BRO. D. L. MILLER offers a wise suggestion in regard to making Winona Lake the permanent place for the Annual Meeting, whenever it comes to the Middle States. We are quite sure that Ohio, Indiana and Illinois can unite on a proposition of this sort.

ASSISTED by Brethren J. M. Lair and J. E. Ulery, the little band of members in and around Long Lake, Mich., have been organized into a congregation. They start out with encouraging prospects and will likely develop into a strong and efficient center of influence.

COMMENTING on the recent bankruptcy of the Pain Fireworks Manufacturing Company, because of the crusade for a safe and sane Fourth of July, one of our exchanges pertinently asks, "When will we hear that the Krupp gun works have shared the same fate?"

SOMETIMES little hands must beckon the parents to seek a refuge in the loving arms of Christ. A correspondent tells of the parents of a dear little child that was taken to the paradise of God when scarcely two years had passed away. Through their tears the dear parents saw more clearly what they had only dimly seen before,—they made their peace with the Lord, and are now rejoicing in the blessed hope of some day meeting the loved one gone before.

Do not neglect the aged and infirm members who are confined to their homes, and unable to meet with the saints in the public assembly. Remember them in their loneliness and, whenever possible, arrange for a prayer service in their homes. A little thoughtfulness along this line will do a world of good.

WHILE sin should be rebuked wherever found, there is danger lest we become chronic faultfinders, "busybodies in other men's matters," as the apostle puts it. As members of the church we must be tender and winning. "The nail of reproof," says an old writer, "must be well oiled in kindness before it is driven home."

THE many local Bible Institutes, held in the various churches, indicate a growing desire for a better knowledge of Bible topics and matters of doctrine. Such a tendency is most encouraging. Knowledge is power, and a thorough knowledge of the Word will undoubtedly result in many well-prepared workers for the future.

WE notice that not a few of the churches have decided not to be represented by delegates at the St. Joseph Conference. This, undoubtedly, is a great mistake. Important questions are coming up for the disposal of the Conference and every church should have a share in the proper consideration of these questions.

BRO. C. G. LINT, elder of the Meyersdale, Pa., congregation, who recently celebrated the fifty-sixth anniversary of his marriage, is well stricken in years, and his eyesight is practically gone. Though somewhat feeble in body, his mental and spiritual faculties are still quite vigorous, and he is as zealous as ever in the work of the Lord.

WE notice that many of our congregations are giving special attention to the improvement of their song service, calling to their assistance those who are gifted in the art of singing, and able to instruct others. This is a most commendable move. Good congregational singing is the life of any meeting, and we should not be satisfied with anything but the very best.

HAS the thought ever impressed you that we, as a church, do not talk enough about missions? We do not make the missionary cause the burden of our thoughts, the topic of our conversation, the central thought of our sermons and prayer meeting talks. If we did, there would be such an enthusiasm that our contributions would be doubled and our forces in the foreign field largely increased.

THE union meeting of the Chicago, Naperville, Batavia and Elgin Christian Workers was held last Sunday in the recently-dedicated building of the Ogden Avenue Mission, Chicago. A large representation from the four churches was present. An interesting Sunday-school Meeting was held in the afternoon, while an enthusiastic Christian Workers' Meeting occupied the evening hours. The speakers did their best, and all in attendance enjoyed a most profitable gathering.

THE following paper from the late District Meeting of the First District of Virginia is intended for the Annual Meeting:

Burks Fork church asks District Meeting to define whether or not Art. 3 and Art. 19 of Minutes of Annual Meeting of 1855 prohibit parties from becoming members of the Church of the Brethren who belong to Farmers' Clubs or Farmers' Unions. If so, what must be done with brethren who join those unions or clubs? And what must be done with brethren who receive into the church parties belonging to those unions? Answered by District Meeting.—Sent to Annual Meeting.

AN infidel workman in Bulgaria recently bought a Bible, not knowing what it was until closer examination showed its character. At once he proceeded to tear it up and to scatter the fragments. The other workmen gathered up some of the torn leaves, and were so charmed with the words that many bought copies of the Bible for themselves. If even stray pieces of the Blessed Book will arouse the keenest of interest, what may we not expect from a rational and intelligent distribution of the Word of God to those in the darkness of sin?

BRO. S. S. BLOUGH, of Batavia, Ill., has been chosen head of the Bible Department of North Manchester College, and will enter upon his special duties at the beginning of the coming school year. He is planning to spend a part of the summer among the churches in the Districts represented by the school. Northern Illinois will regret to lose Bro. Blough, but we certainly wish him success in his new work, and at the same time congratulate the friends of Manchester College.

WE were present at a council meeting when the elder in charge did a very prudent thing just before the vote was taken for a delegate to represent the church at the Annual Meeting. He commented on the importance of the delegate, to be selected, being a very spiritual member, and an active church worker. He then read the qualifications which the Conference requires of such delegates, and requested the members to select some one who possesses the qualifications named. What was said put the members to thinking along right lines, and the voting was done with proper consideration.

NEXT week we shall publish the Annual Meeting program for the main auditorium. Later programs will be published for the other auditoriums. We suggest that those having programs to be published send them to Bro. J. S. Kline, Chairman of the Committee of Arrangements, 2919 St. Joseph Ave., St. Joseph, Mo. This they should do immediately, for the time is short. Do not send programs to us, for they may conflict with some of the arrangements that Bro. Kline is announcing. It is well for all such matter to pass through the hands of one man, and the Foreman of the Committee of Arrangements is the one to handle it.

WE suggest that those wishing printing done favor the House with their orders. We are prepared to print Minutes of District Meetings, programs for meetings, catalogues of every description, tracts, pamphlets and books. In fact, we are prepared for most anything in the printing line. We turn out books by the thousands for large firms, and do an immense amount of catalogue work for schools and business firms. The House belongs to the Brotherhood. All the profits are turned over to the mission cause, and the more our people do, in the way of letting us have their printing, the more they will be doing for themselves and the cause we represent.

THERE is a religious body that requires all applicants for membership to answer affirmatively the following questions: "As you consecrate yourself to God, you also consecrate your substance; and being his steward, do you promise to contribute of that substance, as he may prosper you, to the support of the Gospel?" Ought it not to be understood that when people consecrate themselves to God that they also consecrate their means as well as their talents? This means that they are to serve God with all their strength, as well as with all their soul and mind. When there is something to do they should be ready to help do it; and when money is needed to carry forward the Lord's work, they should be willing to assist in raising it. There is nothing unreasonable about this.

WE have just returned from St. Joseph, Mo., but must defer the report of our trip until next issue. We, however, state at this time that the arrangements for the Conference are splendid, and the buildings secured for the different services are probably as well adapted to our purposes as any that we have yet had. The Auditorium, for the General Conference, will likely give splendid satisfaction, while the rooms for the Bible work and the evangelistic services could hardly be any better, or more conveniently located. The Auditorium for special Sunday-school work, for the Sisters' Aid Societies, and some other departments of work will answer every purpose. Then, it looks as though the enterprising citizens of the city are going to be able to take care of all who may feel like attending the Conference. They wish us to assure them that they will receive a hearty welcome, and be permitted to enjoy some Missouri hospitality that will not be soon forgotten. But more next week.

THE School Board of Washington City has undertaken to solve a dress problem of its own. They have established what is known as "The Simple Dress Committee," with a view of suppressing extravagant dressing in the high schools, and it is thought that some good results may follow. Of course, the action of the Board is causing a good deal of comment, but the policy has the general approval of the public. The fact of the matter is, most sensible people are getting tired of the ever-changing fashions. They realize that not only is there no sense in the custom of changing the fashions every six months, but that it is an enormously expensive piece of business. If the schoolgirls can be induced to dress plainly, there might be a possibility of starting a reformation in some of the churches.

STATISTICS, so far as the facts can be secured, show that at the end of 1910 there were 6,637 ordained white missionaries of all denominations, on the various mission fields of the world, but the actual white force consisted of 21,248 workers. In addition there were 91,513 native helpers, thus making a total force of 112,761. There were 30,215 mission schools with 1,562,039 pupils; communicants, 2,222,892; converts, 139,899. The total receipts amounted to $26,890,104, and in addition $5,249,405 was raised on the field. The Baptist Missionary Union raised $1,020,552; the Presbyterians, $1,393,402; the Wesleyan Methodist Society of England, $1,026,324; the Methodist Episcopal church, $2,147,666; the Church Missionary Society of England, $2,045,290; Congregationalists, $989,409; Protestant Episcopals, $737,161; Disciples of Christ, $520,000; to which might yet be added what the Brethren and several other small bodies have done.

A MINISTER of fine ability says that he never preaches a sermon in which he does not, at some point of his discourse, tell the stranger who may be present, what the Lord would have him do in order to be saved. He seems to think, and rightly so, that it is the preacher's business to tell the people what they must do that they may have eternal life. But there are other preachers,—and they may be numbered by the score,—who can preach a dozen sermons without naming the Gospel conditions of pardon even once. We can not say that the former method is the ideal method, but we are sure that there is no excuse for a man preaching for months without telling his people what the Lord would have them do that they may be saved from their sins. We have known men to deliver lectures in the interest of emigrating to the Pacific Slope, but they never failed to tell the people how to get there. Preachers, as well as Sunday-school teachers, might profit by their example.

The Mohammedan University.

AT Cairo, Egypt, there is a Mohammedan university where ten thousand young men are studying the Koran, and everyone expects to go out and help build up the religion of the prophet. These young men do not wait for salaries; they depend on no mission board, but go wherever they can find something to do at which to make a living. They will work in the field, clerk in stores, serve as cooks, or teach in schools. But all the spare time they have is devoted to talking religion to somebody. They are not concerned about audiences. They take the people one at a time, and it is astonishing how much they accomplish in this way of teaching. They may not know much about science and literature, but they understand the Koran, and, with the few languages they readily pick up, never tire in their work of making Mohammedan converts. Not only so, but they can be depended upon to remain true to their religion, and are not likely to be influenced by the teachings of others. What would be the result, in this or in any other countries, if the Christian universities could send forth such an earnest body of workers—men and women who would make it their business to talk religion wherever they chanced to be? Such people might fill positions at the desks, in the school-room, in professional departments and in business circles, but their leisure hours would be devoted to religious work in some manner. That is the kind of a spirit we need in all of our schools, as well as in our homes, and when we once get this spirit, something marvelous is going to be done. This is the spirit that characterized the early converts to Christianity. They went everywhere preaching the Gospel.

Who Is the More Fashionable?

AN INTELLIGENT sister writes us that she and some others are very much worked up over the course pursued by certain brethren, who are making it decidedly unpleasant for a few young members, who do not dress just as plainly as they might. The brethren referred to not only chew tobacco, she says, but some of them may be seen on public streets smoking cigars. Now this sister wishes to know who is the more fashionable, the brethren who chew tobacco and smoke cigars, or the young people who wear some articles of attire that the Annual Meeting forbids. Then she wishes to know whether these tobacco-users have a right to assist in calling these young people to account. We should think that about the first thing the Lord Jesus would do, were he to happen into the congregation where these people hold their membership, would be to straighten out the members who use tobacco. He would tell them to first remove the "beam" from their mouths before attempting to help set others right. He might further tell them that consistency should teach people that men ought to be converted from the tobacco habit before being permitted to criticise others for doing wrong. He might also tell them that except their righteousness, regarding the habit of tobacco, exceed the righteousness of the worldly chewers and smokers, they will, in the day of judgment, stand no better chance than the members who try to dress just like the world. Possibly the elder of the church, having the Spirit of Christ, might do some of this kind of talking himself. It strikes us that a course of this kind would come wonderfully near producing a decided revolution among the young people whose manner of attire may not be just what would be pleasing to the Master.

Shall We Have a Permanent Location for Our Conference?

SOME years ago it was strongly urged that we should select a place, centrally located for convenience, at which all our Conferences should be held. The proposition met with considerable favor at the time, but was allowed to pass into a state of semi-forgetfulness without results. The different sections of our Brotherhood did not appear willing to forego the pleasure of having the Conference in their localities.

The experiences at Burlington Park and Springfield, Illinois, and Des Moines, Iowa,—the first because of inadequate buildings and the last two because of the very poor acoustic conditions of the buildings in which the meetings were held,—gave us something to think and talk about. At Springfield, as well as at Des Moines, it was impossible for many to hear a word spoken. On this account the meetings were not as successful as they otherwise would have been. Pleasant surroundings, good accommodations and an auditorium with good acoustic properties, so that all who desire may hear, are important factors in the success of a meeting.

Our last Conference, held at Winona Lake, Indiana, gave us a forcible illustration of what a meeting may be with the very best surroundings and accommodations. The only objection heard was, that the Tabernacle was too small for the large crowd in attendance. This has been remedied by the construction of a large Auditorium, which will accommodate twice as many listeners as did the old one. With this improvement Winona Lake now affords the very best possible facilities for holding our Annual Meetings.

It is not suggested that all our Conferences be held at that place, although that might be a wise move, for the East and West have a right to the "Great Meeting," but would it not be a wise move if the State Districts in the territory between the Ohio and Mississippi rivers were to decide that, when the meeting comes to them, in regular order, it shall be held at Winona Lake? Ohio has three State Districts, Indiana, three, and Illinois, two. By agreement Winona Lake could be chosen as the permanent place for the Conference in this territory. One of our prominent elders made the suggestion to the writer, hence these words of approval. Let the State Districts in interest take the matter up and consider the advantages of such a move. The place is, without doubt, one of the very best at which we have ever held our Conference. It is centrally located, not only for the territory named but for the entire Brotherhood, the facilities are the very best, the surroundings are calculated to inspire devotional feelings,—how different from the ordinary fair grounds,—and the railroad accommodations are all that could be desired. The roads in interest always make a special rate. Really the location leaves nothing to be desired. The State Districts in interest are respectfully invited to give this careful consideration.

D. L. M.

Soul Proportion.

THIS is a world of proportionate values. All things that we see, do and expect, we measure and gauge by their proportionate values. Our efforts and labors are made, as nearly as possible, in proportion to the results we naturally expect to receive therefrom. It is a habit into which we fall, and we bring into play our standard of values as naturally as we eat and as we sleep. To waste our energy is always more or less distasteful to us.

As we go out to our fields to farm, and to sow and plant, the first thing we do is to look at our field, the condition in which it is, as to fertility; how much it will, under favorable circumstances, produce per acre; how much it will cost to cultivate and plant, to harvest and to market. Then, after deducting all the necessary expenses, after the crop is sold, the balance is drawn and the gain or loss is determined. If the gain is satisfactory, we say, "It pays," and we continue our efforts along the same lines. But, should we come out on the losing side, we say: "This does not pay," and we look around for more promising fields in which to labor. It is right and reasonable that we should do so, because our effort and labor represent value. They are our stock in trade. They are our physical possibilities, and why should we labor for that which is not bread? Every laborer is worthy of a living hire, and with less we should not be satisfied.

The question with humankind is to determine the standard of value, and how much it requires to make us satisfied. The Scriptural standard in amount is: "Having food and raiment let us be therewith content." But in our estimate we have lost sight of the soul value, and have been driven into a very much lower plane. We would really be surprised were we to see how low an estimate we place on the worth of a soul—what amount we think we ought to spend to save a soul.

While we have no way of determining the money cost of saving a soul, we do know that both mental and physical effort must be used to do the work, on our part, that the Lord expects of us when he says: "Go, work in my vineyard." And the question with us should be: What proportion of our available effort are we willing to devote, directly or indirectly, to this work? It should be in proportion to the importance and value of the end to be accomplished. Should we feel that it were possible, in a given time, to make or save a million dollars, we would at once drop all thought of proportion and give all the possibilities, which have been given us, to this one great purpose and end. There would be no reservation, had we such an opportunity. No, indeed, we would do more,—we would overreach ourselves. We would, in some way, exceed our limitations. We would even defraud others, in our greed to gain the end.

Now let us see what we would do to save a soul. How much would we willingly and voluntarily give to save just one soul? We suppose, if we count ourselves as being in the service, we would feel it our duty to give our estimated proportionate value. And would it not be interesting to know just what that would be? Too many of us have lost sight of the value of the soul, and what it means to save a soul from being eternally lost. Jesus, the Christ, who gave his all —his life—to save my soul, to save your soul, says that the soul is worth more than the whole world.

There is no other good or value with which it can be compared. To be saved from the curse and power of sin, and made an heir of God and a joint heir with Jesus Christ, and made a fellow-citizen in the kingdom of grace, will be an incomputable value and an inexpressible joy. There are no values in this world with which to compare it, and no words in human language to express it.

This may seem to be an extravagant way of expressing it, but it is because we have never weighed the value of a soul with the earnestness that the subject demands, or as we would, did we see the salvation of the soul imperiled and in imminent danger of being cast away into outer darkness, with the wicked and ungodly, where there will be weeping and gnashing of teeth.

How often do we hear it said, when just a little portion of our energies is asked for, to help save the lost, or those who are lacking the true light—the whole Gospel: "O it is no use. It is only throwing away money. They don't want the truth."

No, people are sometimes careless about accepting things that we only half believe in ourselves. At least, it seems so to them when they see the very slight estimate we ourselves place on our own salvation. We heard a brother say the other day: "I preach the doctrine that no one can be saved unless he saves some one else." The thought is, "If we don't appreciate our own salvation enough to cause us to labor to save others, we will not be concerned about it to save ourselves." All who are savingly converted and born again can not and will not be indifferent to the salvation of others. This is God's plan of saving the world. Spirit-filled souls are filled with a burning desire to save others. They can not help it. It is the active principle of the new life. "Give me souls or I die," is the cry of saved souls. And if it is not your cry, my brother, my sister, you should feel alarmed. There is danger that your love for Jesus is growing cold. Your walking with him is not as close, as intimate, and as enjoyable, as it should be. Your estimate of soul value is faulty—is wrong.

What would we think of a man, who, finding his neighbor or friend down in a pit, starving and ready to perish, would refuse to help him out? We would call him a hard-hearted wretch, devoid of all human feelings. No; there are few persons, indeed, whose hearts are so hard that they are not touched by human suffering, nor gladly respond to the appeal of the suffering and dying.

And yet there are so many around us every day that are in greater danger than physical death. They may not realize it. Neither may they call for our help. But we must know it, and their lost condition should appeal to us as Christians, and as Christ died to save sinners, we should live to save them. Oh, my brethren and sisters, let us get ourselves in greater earnest in soul-winning and soul-saving! Pray the Father for a deeper work of grace in our hearts, and let this grace cause us to labor more earnestly to save sinners.

H. B. B.

The Lutherans and Sunday Desecration.

The Religious Telescope, organ of the United Brethren, minces no words, when dealing with weak-kneed preachers and the Sunday baseball business. Referring to certain petitions presented to the Senate Committee of Ohio, to legalize Sunday baseball, the editor says:

> Strange to say, we see the name of a Lutheran preacher, Morhart, among those favoring the bill, with the statement attributed to him that members of the Lutheran Church generally approve Sunday baseball. "He declares," says the dispatch, "that baseball is not a desecration of the Lord's Day, telling of a ball team supported by each Lutheran church in Cleveland, which plays every Sunday afternoon, with the pastors on the bleachers to look on." Shades of Martin Luther! If the report is correct and the speaker's statement true, we are getting ready for another reformation. What sort of spiritual influence can a church have when no one can see any difference between it and the world? What good can a preacher do who forgets all about his God and his Bible and everything else that is of divine appointment, and lines up with the worst gangs on earth to break the Sabbath? But we fancy that this preacher, whose name and connection doubtless are paraded for influence, is a misrepresentative of the great Lutheran Church. We take his language, if reported correctly, to be a vile slander on an honored religious body. Sunday baseball should go the way of every other evil. It will, when professedly Christian men cease to be traitors to the One whom they profess to follow.

It remains for the Lutheran papers to say whether the minister referred to represents the sentiment of that large and influential body. If he does, then it is time for a second Luther to make America tremble. It is time for Godly men to rise up and let the world and the devil know that there are even more than seven thousand converted men in Israel, who will not stand for desecrating the Lord's Day with Sunday baseball, or any other sin.

The Orphan Children.

A WRITER in the *Christian Evangelist* thinks the Protestant churches are committing a great error by failing to look after the orphan children of the land and training them in the way they should go. He calls attention to the fact that the Catholics for generations have made a specialty of this line of work, and that no small amount of their growth may be attributed to the attention given to the training of orphans. He looks upon this as the most promising mission work in which any church can engage, holding that the church that will give it the necessary attention is sure to realize a bountiful harvest in the way of converts, to say nothing of the good that may be done to common humanity. It is more than likely that our people have not entered into this work as fully as they should have done. We have rather given attention to the poor and aged, and neglected the orphans. We are not saying that we should do less for the former, but we certainly ought to be doing a great deal more for the latter. As we view it, we need orphans' homes where children may be received, cared for, trained and even educated, until places can be found for them in good Christian homes. Here is a splendid field,—a field too large to be fully occupied by any one religious body,—and the sooner we enter it in full force, the better it will be for the cause we represent, as well as for suffering humanity.

Geo. Wolf in 1825.

BRO. OSCAR B. REDENBO, who is teaching school at Pierron, Ill., calls our attention to what is said in Elbert Waller's "Brief History of Illinois," page 47, paragraph 78, about Eld. Geo. Wolf. There it is said, "In 1825 Rev. Geo. Wolf organized a church not far from the hill known as Bald Knob in Union County. It was dedicated to 'Religious Liberty,' but was composed mostly of Dunkards and Universalists." He wishes to know whether this is correct. We should think that the historian is certainly mistaken about the "Universalist" feature of the organization, for while Eld. Wolf, in a conservative way, may have believed in the final restoration doctrine, he did some telling preaching against the claims of the Universalists. In order to salvation he taught faith in Christ Jesus, and a strict obedience to the Written Word. Universalism could not thrive under such preaching as he did. In 1825 Wolf was forty-five years old, had been preaching twelve years, and was even then known as a minister of fine ability. He preached extensively in Union County, where he had lived since 1803, collected a large body of members, but when he moved to Adams County, in 1831, nearly all the members followed him.

In the Upper Room.

AN EARNEST sister, who believes in always keeping the New Testament religion to the front, says that since Jesus held his love feast in an upper room, she is wondering whether the basement under the church is the most appropriate place to hold our feasts. She also refers to the breaking of bread in the upper room at Troas. It is thought that the communion should be celebrated in the very best room in the house of the Lord, and that to relegate a sacred service like this to the basement, is to show to the world a lack of respect for the ordinances instituted by our Master. We presume that this depends largely upon how we fit up the rooms set apart for love feast occasions. We shall not, at this time, discuss the question raised by our sister, but call attention to the fact that, in the feet-washing service, as well as while eating the Lord's supper, we are reminded of the time when Jesus shall gird himself and serve his people, and also of the time, when we shall be guests at the marriage supper of the Lamb. It is always presumed that for a marriage the very best and most fitting preparations should be made. If, in the setting apart and in the preparation of the rooms in which to hold our feasts, we shall keep this thought of fitness in view, there is little danger of holding our communion services in rooms unbecoming the sacred occasion.

Where Send Your Offering.

THE GENERAL MISSION BOARD, at its last meeting, did a wise thing in deciding that all money collected by authority of the Board must be sent direct to the treasurer of the Board in Elgin, instead of being sent to the parties calling for the money. This means that if a church or a mission point calls for help, by the authority of the Board, said church or mission can not have the money sent direct to its treasurer. It must be sent to Elgin, and will then be turned over to the church or mission for which it is intended. Should any of the churches receive letters calling for money, purporting to be sent by permission of the General Board, and said letters direct that the money be sent to any one else besides the Treasurer of the Board at Elgin, they will understand that such calls are not legal. The object of the action of the Board is to protect the churches of the Brotherhood, and to enable the Board to know just what is being done through its authority. It is also a help to the churches or missions calling for money, as it tends to give our people confidence in such calls. This action of the Board goes into immediate effect.

How Tempted.

THESE are times when Christians are most severely tempted. Step by step they are led into questionable acts that reflect on the church, and in order to help them overcome the influences of sins to which they are exposed we must be constantly reminding them of the things that should be avoided. We are told of a wedding serenade in a city, where the noise produced by bells, guns, rattling balls, etc., was so great that it could be heard two miles. Then we are told that a few members were mixed up in the noisy demonstration. It does not seem to us that members should permit themselves to be drawn into a performance of this sort. The ordinary rules of culture and common propriety, without any Gospel, should teach a Christian people that they cannot afford to become a party to conduct of this nature. It is not even a mark of civilization, let alone commendable Christianity. Young men and women, who profess to have the Spirit of Christ, should live on a higher plane. If young people wish to offer demonstrations of joy on wedding occasions, let them do it in a Christian way,—in a civil way, at least.

The Call for Help.

THE editor of the *Brethren Teachers' Monthly*, as expressed in the April issue, thinks if there were less calling for Sunday-school lesson helps and more careful study of the Bible, we might have much better work done in most of our Sunday-schools. The custom of having everything made ready for immediate use has led some people of this generation to think that every detail of their Sunday-school lesson must be worked out and arranged for them. Rather than do some digging for their own benefit they insist on some one else doing it for them. In a measure this habit of looking for material, practically arranged, and made ready for use, is spoiling a number of preachers. They can tell what some one has collected and arranged for them, but they do not appear to have the time, disposition or training to go to the Word of God and work out their own sermon material. The sermons they preach may seem polished, entertaining and at times helpful, but they do not have the clear Bible ring that should characterize the preaching of the whole Gospel.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman.....Mt. Morris, Ill.
H. C. Early, Vice-Chairman.....Penn Laird, Va.
Galen B. Royer, Sec. and Treas.....Elgin, Ill.
Chas. D. Bonsack.....Hagerstown, Ind.
Otho Winger.....Mechanicsburg, Pa.
J. J. Yoder.....McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

ANOINTING.

Report of Committee on.

On investigation we find no evidence that Christ or the apostles anointed persons indiscriminately,—saint and sinner. The apostles evidently understood the teachings of Christ on this subject, and are the best interpreters of his doctrines. James 5: 12-15 confines the anointing to believers, or Brethren. (See verse 12.) This has been the practice of the Church of the Brethren, as well as the primitive church.

We know of no scriptural grounds to warrant a change in this practice. Therefore we cannot grant the request of the foregoing petition.

Committee, L. W. Teeter, A. Hutchison, S. F. Sanger.

OUR SUNDAY-SCHOOL ENROLLMENT EXCEEDS OUR CHURCH MEMBERSHIP.

According to our annual Statistical Reports, which are collected by forty-six District Secretaries, the enrollment of our Sunday-schools is increasing, and now exceeds our church membership, as the following comparison indicates:

	Sunday-schools	Enrollment
1906	1,063	98,660
1907	1,131	73,661
1908	1,132	86,164
1909	1,224	94,347
1910 (forecast)	1,360	100,000

Our church membership now is about 90,000. A similar increase is noted in other items of the Sunday-school report. Many of the State District reports for 1910 have been received; others are being withheld because of the delay of some superintendents to give a report of their schools. If every Sunday-school in the Brotherhood will submit its statistical report, there is no question that the above forecast will be reached.

No doubt there are readers of the Gospel Messenger-representatives in every one of our Sunday-schools. The necessary blanks were mailed to Superintendents early in 1910, on which to send a report of your school to your District Secretary. Should your former superintendent have moved away, or should you have any other reason to believe that your school has not been reported, you will kindly speak of this message to your present superintendent and tell him we are very anxious to have your school included in the report.

The Sunday-school Advisory Committee,
Per Levi Minnich, Secretary.
Greenville, Ohio, March 31.

FROM BLOOM, KANS.

My brother, S. P. Hylton and family, my wife, two boys, and myself left Troutville, Va., March 21 and arrived at this place on the 23d at midnight, after making a continuous run of 1,530 miles. We are now in our hired house in the little, hustling town of Bloom. We are enjoying our environments.

I realize the fact that we have left one among the best churches of the Brotherhood in leaving the Botetourt (Virginia) church, and we have left many friends behind second to none in the world. We were not required to leave in order to secure a livelihood, but we have made the change at our own volition.

We expect to enjoy the association of a working body of brethren and sisters in our new home. We expect to make friends and neighbors here. We have prospects of a pleasant home, and we have come to like the country.

Last Sunday the Brethren's new church here was dedicated to the service of God. Bro. J. B. Crist, assisted by Brethren O. O. John and E. S. Fox, conducted the services.

The house is a plain, neat, substantial building, suited to the surrounding country. The services were well attended by attentive people, and this bids fair to be a good, lively church home for the Brethren. We expect to organize a Brethren Sunday-school at our coming council meeting.

Eld. Crist will conduct a series of meetings for the next two weeks, and a love feast will be held on the 31st inst.

C. D. Hylton.

Bloom, Kans., April 4.

SPRING CREEK CONGREGATION, PA.

This congregation has six Sunday-schools within her bounds. They are as follows: Annville, with Bro. Cyrus Winters as superintendent; South Annville, with Bro. B. H. Gingrich as superintendent; Palmyra, with Bro. A. B. Carper as superintendent; Spring Creek, with Bro. Milton Bashore as superintendent; Bachmansville, with Bro. Aaron H. Hoffer as superintendent; Canowago, with Bro. Jacob W. Brandt as superintendent. Bro. Hoffer is also one of our ministers.

Bro. H. K. Ober, of Elizabethtown, Pa., the efficient Sunday-school Secretary of Eastern Pennsylvania, visited the Palmyra and Bachmansville Sunday-schools recently, and gave very beneficial talks. Bro. Ober is full of the Sunday-school spirit, and is doing a noble work. If all would follow his wholesome advice, there would be everywhere Sunday-schools everywhere.

Our congregation has had Sunday-schools for many years. Eld. William Hertzler, of sacred memory, who passed away years ago, was an active Sunday-school worker, for as early as 1865 there was a Sunday-school at the Canowago house, near Eld. Hertzler's home. This was perhaps the first Sunday-school held in a Brethren's meetinghouse in Eastern Pennsylvania.

Eld. Hertzler lived at Bachmansville, at once where we will erect a meetinghouse this spring. One was received by baptism recently, at Spring Creek. Two were baptized at South Annville March 19. One was baptized at Annville March 26 by Eld. Samuel Z. Witmer.

Our love feast will begin at 3 P. M. instead of 3:30 P. M., as previously stated. The first love feast will be held May 9 and 10, at the Spring Creek house, and the Annville love feast will be held June 14 and 15.

Eld. Jacob Hertzler, aged elder, attended services at the Canowago house May 19. We were all glad to see his smiling face once more. These faithful veterans always give good advice.

Edgar M. Hoffer.

Elizabethtown, Pa., April 3.

Notes from Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on this Page.

INDIANA.

Logansport.—March 30 we met in council at the Adamsboro house. Our elder, Bro. J. W. Norris, presided, assisted by Bro. Chas. D. Oberlin, pastor of that place. We decided to have our love feast May 13, at 2 P. M., at the Adamsboro house. Sister Thos. Oberlin was elected church clerk. Sister Mohler, solicitor for the country division of the church; the writer, church correspondent. The following were chosen as trustees of the Logansport church: Brethren Jesse Hartzler, Joseph Martin and Chas. Patton. April 2 one dear sister, a Sunday-school scholar, was received into the church by baptism.—Lottie A. Oberlin, 910 Michigan Ave., Logansport, Ind., April 5.

IOWA.

Panora church met in council April 1, at 1 P. M. Our elder, Bro. Abraham Wolf, was again served this church as elder for a number of years and is now in his seventy-fourth year. Sister Mary Hylton was elected church clerk in his request, having two other elders, Brethren Orlando Ogden and J. H. Ogden. The council was granted one more year, two years. Our elder was chosen as delegate to Annual Meeting. Bro. J. H. Ogden was elected writing committee to the entire service. Our love feast was appointed for May 27, at 6 P. M. Our series of meetings will begin Sept. 1 to be conducted by Bro. John Hear, of Panora, assisted by John H. Price, R. D. 3, Urbandville, Iowa, April 5.

Salem.—Our church in council April 1. Eld. J. M. Follis presided. Eld. D. P. Sink was chosen to represent us at the Annual Conference. Sister Follis, alternate. Our love feast will be held June 10 in the Salem house. A love feast will also be held in the Lewis house at some future time, but the date is not yet decided upon. We arranged to have two of our brethren, Brethren Wilson and Leslie Cowan and John Brower, to hold our series of meetings this fall, at the Salem house. A committee was appointed to assist in the revival effort to be held in Salem under the auspices of the Sunday-school. Since our last report twelve new members have moved into our midst, one being our new pastor, Bro. Jesse Cover and wife, formerly of Canton, Ill. We are glad for the new workers. Bro. Cover comes to us highly recommended, coming with a membership of fifteen. Sister Minnie Sink is our leader.—Edna Wray, Prescott, Iowa, April 1.

KANSAS.

Kansas City.—Last evening the church met in council in the Central Avenue house. We had a very pleasant meeting. The time was spent in the election of officers. Bro. W. F. Stroup was elected as our delegate to Annual Meeting. A local missionary committee was appointed. The work at our South Side Mission is very good, but we do not have sufficient room to supply the demand. We have considerable sickness and some deaths. We are pressed hard to give room to all the unfortunate people who call. Sister Mohler has been confined to his room four months with dropsy. He and his wife and a little boy are entirely dependent on Eld. Crist, 13 North Berree Street, Kansas City, Kans., April 6.

McPherson.—Our church met in council April 3. Our elder, Bro. D. B. Jones, presided. Four letters were received and two were granted. Bro. J. J. Yoder, our pastor, was re-elected for the third year. Bro. W. H. Crist, assisting Overton, Ohio, has been secured to hold our series of meetings next November. Brethren Harry Hutchison and Peter Dotzer were elected to the ministry. Brethren E. E. Johns and S. J. Miller are the delegates to the Annual Meeting. Bro. J. W. Dresher and Raymond Flory, alternates. The church decided to advance Brethren Wm. Dumpster, Jesse Vanimon and Ira Arnold to the second degree of the ministry. Our love feast will be held May 14.—Sarah Witmore Harnley, McPherson, Kans., April 4.

MICHIGAN

Beaverton church met in council April 1. Our elder, Bro. William Speicher, presided. The time for the activity of the church it was decided to send a delegate to the next Annual Conference. Bro. Lewis McKinnon was chosen. Eld. John Killian, alternate. Our church debt of $200 has lately been paid. Three letters of membership were received. Our week's series of meetings, this spring, is to be followed by a love feast. We now have six ministers in our congregation. Brethren William McKimmey, Nathan McKimmey and John Killian are holding services at three different previously neglected places. Many members have moved into our midst during the winter and spring.—Katie Patterson, Beaverton, Mich., April 4.

Grand Rapids.—We have just closed a very busy and interesting week's work. There was an average attendance of thirty-eight in our Sunday-school. In the last eight weeks we have not had less than forty present. This is the largest number for fifty-four, which was last Sunday. During the past three months our school has paid for all supplies. We bought two dozen song books, three new blackboards, and donated $1 toward the Chinese Famine Fund. A total offering of $13 was sent from our mission. We now have five regular Sunday-school classes, two primary rooms being organized by curtains.—Lelia M. Culler, 829 Elm Avenue, Grand Rapids, Mich., April 3.

OHIO.

Hickory Grove.—March 6 Sister Hettie Stauffer began a series of Bible lessons in the Charleston house, lasting until March 16. The lessons were interesting, entertaining and spiritually helpful. April 3 Bro. L. A. Bodwalder gave us a temperance lecture in the Grove house; in the evening, one in the Mississinawa house. These meetings proved very beneficial to us. He gave us a brief history of the stand taken by the Church of the Brethren on temperance, and then dealt very forcibly on the topics, "Don't Chance the Boy" and "Don't Handicap Jesus in the Boy and Girl." Brethren Peters, Tipp City, Ohio, April 8.

Lexington church met in council March 25. Eld. Allen Ockerman conducted the services. A great deal of business was brought before us, among such as regulating the property, trying to encourage the members and preparing for our love feast, which is to be at 6 P. M. Eld. Allen Ockerman was elected as our delegate to District Meeting. The church decided not to send a delegate to Annual Meeting. Our dear young minister, Van B. Wright, is at present under affliction, and we are glad to say he chosen as our delegate. We need his earnest labors to help in the Master's cause. We have a day-school and preaching services every Sabbath and prayer-meeting each Wednesday evening. We are asking the readers of the Gospel Messenger, and they are numerous, to remember us.—Bertha A. Ockerman, R. D. 1, Hillsboro, Ohio, April 8.

Trotwood congregation met in council March 29. Our elder, Bro. D. M. Garver, presided. Eld. D. B. Fillbrun and Brethren Oren Hollinger and Emmert Bowers were with us. Seven members were received by letter and seven letters were granted. Eld. D. B. Fillbrun was chosen as our delegate to Annual Meeting; Eld. C. M. Basts and Bro. Wm. Swinger, delegates to District Meeting. Bro. D. F. Hockman, of Bethany Bible School, will help us in a series of meetings, commencing in September. Our Sunday-school Meeting, March 26, was inspiring and uplifting.—Herman A. Conover, R. D. 1, Trotwood, Ohio, April 6.

PENNSYLVANIA

Johnstown church met in council March 30. Eld. Abram Frank presided. Our delegate to Annual Meeting is Bro. John W. Mills, with Samuel W. Pastor as alternate. Our delegate to District Meeting are Bro. Cornelius Harshbarger and Sister Mary Ann Rowe, with Bro. David Shumaker and Sister Sarah Pearson as alternates. Our love feast is to be held at the Mountain Chapel, beginning May 13 at 2 P. M. An examination sermon will be preached at each one of our five houses of worship at 10 A. M. on May 14. Our series will be services each evening for one week before the feast. It has for years been the custom for all of our elders to work in our large congregation is quite too much for any one pastor to care for. Eld. D. P. Hockman, a retired elder and pastor, Bro. W. M. Howe, should, after April 30, conduct the efforts in the Walnut Grove part. We are hoping for good results from this arrangement.—Ada M. Howe, 1013 Second Avenue, Johnstown, Pa., April 6.

Lewistown church Sunday evening, March 26, Bro. Isaac Frantz, of Pleasant Hill, Ohio, closed a series of meetings here. He was with us one week and preached each evening. The meetings were well attended, and the interest was good. Seven additions were made the result of services. While Bro. Frantz was here, five members of our congregation moved away, leaving us still. Some of the friends, this is not an unusual occurrence with us, we mention it that the Secretary may note and act according to James 5: 14, 15.—Emma C. E. Landis, R. D. 3, Lewistown, Pa., April 6.

Lewistown.—Our church met in council March 25. We decided to have our love feast in the Brethren's Lewistown house, for Sunday-school classes, as the main room is too small for one. Brethren Benjamin F. Haines, Isaac Fisher and John Brubaker were elected as our delegates to District Meeting. Bro. Isaac Fisher, alternate. Sister Minnie Fisher, the writer, alternate. Our love feast will be May 18, at 2 P. M., at the Valley house.—S. J. Swigart, Lewistown, Pa., April 6.

Mapleton.—We met in council on the evening of March 25. Sister Wareham and the writer were elected delegates to District Meeting Sunday, May 14, is the date for our love feast. Monday, 15 and 16 Sister J. M. Blough gave us very interesting mission talks. Rev. W. J. McKnight, of Penman, B. C., has been brought present from the Reformed Presbyterian church to our Winona Conference, recently held in Mapleton, and delivered lectures. He is especially strong on his lecture "The Bible and the Lodge." Bro. C. C. Swanson, the writer's pastor, Sister Mollie Wareham, reports the latest additions to our band of workers. After May 1 they may be addressed Corner Greenfield and Mont Clair. We are preparing some special features for the various services on Easter Sunday.—M. J. Weaver, 1120 Greenfield Avenue, Pittsburg, Pa., April 6.

VIRGINIA.

Green Mount congregation met in council at Mount Zion March 25, at 10 A. M. Eld. Jacob Hertzler presided. Four were received by letter, and seven letters were granted. Delegates to Annual Meeting and District Meeting were chosen. Our spring love feast will be May 20, at 3 P. M. Our series of meetings will begin May 21, at 7:30 P. M., with Eld. J. G. Rosenberger doing the preaching. Our Sunday-school is moving along nicely.—Katie Kline, R. D. 2, Broadway, Va., April 6.

WEST VIRGINIA.

Nicklow.—Bro. C. W. Guthrie, of Los Angeles, has just returned to us from Chicago, where he has been attending the Moody Bible Institute. He preached for us on Sunday evening on the "Holy Spirit," as found in Acts 2. This was the first time that many present had heard a sermon from that text, and it was greatly appreciated by an unusually large audience. He also preached for us a number of seven lectures on his trip around the world. To these we are looking forward with much interest.—Orpha Shobe, Moatsville, W. Va., April 3.

Smith Creek.—Bro. Newton Eller presided over our council meeting April 1. This closes his year. He was chosen as our elder for another year. He gave us two excellent sermons. Bro. W. M. Kahle delivered two helpful sermons in February and March, giving us two good talks.—Cynthia J. Kahle, Lahmansville, W. Va., April 3.

Wiles-Hill.—We met in council March 23, with Eld. Jasper Barnhart presiding. Bro. W. H. Crist was elected to attend District Meeting, with Bro. Arthur Bailey as alternate. Eld. M. Amore and family have moved into the congregation. We are in hope of a good work now. We have four ministers here, and one deacon and sister, Bro. W. H. Crist left us for a couple of weeks, to hold a series of meetings in Pennsylvania. Our free-will offering was $12.00.—Mary A. Wolfe, 364 Beechurst Avenue, Morgantown, W. Va., April 3.

WISCONSIN.

Maple Grove church met in council April 1. Bro. W. H. Dyer presided. A committee was appointed to secure an evangelist to conduct a series of meetings this spring, and to set the time. Sister Ida Hoover was appointed solicitor to start a teacher-training class. Bro. Greenawalt preached every two weeks in the afternoon at a schoolhouse, about four and one-half miles from the church.—Mollie Verbeck, Stanley, Wis., April 2.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—Bro. Ebersole, our Sunday-school superintendent, his wife and Brother and Sister McVey, both teachers, have moved to Imperial Valley. Bro. H. M. Brubaker was chosen president of the Christian Workers' Meeting. Bro. Harvey Snell will represent us at Annual Meeting. The Ministerial and District Meetings convened in this church March 22 and 23, with a large attendance. Bro. W. Q. Calvert will represent our District on the Standing Committee. April 2 the Christian Workers of Lordsburg, Claremont, Glendora and Covina had a joint meeting here at Covina. We are in the midst of a series of meetings, conducted by Bro. Wampler.—Sulvia Overholtzer, R. D. 1, Box 4, Covina, Cal., April 9.

Glendora.—We have just closed a very interesting series of meetings, held in the Glendora church by Bro. Wm. Lampio, of Illinois. He gave us twenty-seven soul-thrilling sermons, which resulted in twenty-seven confessions, ranging in age from nine to sixty years. This increases our membership to 175. We were favored with good weather and attentive audiences.—Mary White, Glendora, Cal., April 9.

Lordsburg.—Church in council April 7, with Bro. J. B. Deterdorf presiding. Five letters of membership were received. Bro. Ebbersmeyer will be our elder in charge for the present year. He will give us a series of meetings prior to our love feast, April 29, at 2 P. M.—Clara Wells, Kerman, Cal., April 8.

Patterson.—Bro. Andrew Blickenstaff, of Lordsburg, Cal., preached an acceptable sermon for us last evening. Our little building was full of people. We rejoice that Bro. Gilbert and his family moved here last week. Two of them are members. We will commence holding a Sunday-school here next week. We also expect to secure a minister to hold a series of meetings for us. We expect to have a Bible class who are thinking of changing location should see this fine country, a part of the great San Joaquin Valley.—Mrs. Ida M. Lock Box 167, Patterson, Cal., April 14.

Sanger.—Our congregation met in council April 1. As our elder was absent, Eld. J. J. Brower had charge of the meeting. It was decided by unanimous vote that we have the feet washing, bread and pass the cup at our love feast services hereafter. We also appointed a committee to arrange for a Fourth of July outing for our Sunday-school. Since our last report we have granted seven letters of membership and received nine.—Lena Minnick, Reedley, Cal., April 10.

Sacramento Valley church met in council March 28. Our elder, Bro. Jacob Hoff, of this valley, was with us. We have decided to restore Bro. Feighner to the first degree of the ministry. Bro. W. Q. Calvert, of Covina, Cal., will hold a series of meetings for us beginning May 8. A committee was appointed to submit plans at our next council for our new churchhouse.—Anna Overholtzer, Princeton, Cal., April 9.

South Los Angeles.—A number of the young people of the Lordsburg College Christian League rendered an excellent missionary program at our congregational prayer-meeting April 9. The speakers were very enthusiastic, and we were not only impressed with the great need of the mission field, but also the necessity of our prayers and financial support. An offering of $7.00 was taken up for the Near East Christian sufferers.—Clara B. Custer, 1236 East Forty-sixth Street, Los Angeles, Cal., April 10.

CANADA.

Pleasant Ridge church met in council March 25. Eld. L. Shultz presiding. Two letters were received by request and by. The ministering brethren will supply another appointment, about eighteen miles southwest, when the same brethren are living.—F. E. Pobst, Liberty, Alts., Can., April 9.

COLORADO.

Denver.—Our little band has been awakened to India's needs. Our dear Bro. Berkebile began lecturing on India April 6 and closed on Sunday evening, giving us four soul-stirring sermons. Due to the conditions of the weather the last Sunday morning Sister Berkebile talked to the Sunday-school about "Workers for India." Sister Berkebile was much enjoyed by all. During the lectures we raised $25 for World-wide Missions.—Blanche A. Long, 2450 Lafayette Street.

McClave church met in council April 8, with Eld. W. D. Harris presiding. Eld. Silas Hertzler was with us from Annual Conference. One letter was granted. We decided to hold our love feast at the close of our series of meetings, which will begin May 14 and continue indefinitely.—Mrs. Ida Hoover, McClave, Colo., April 16.

Lewellen church met in council April 1. Our elder, Bro. D. D. Hamm, presided. Three letters were received and three were granted. Our love feast will be held May 6, at 2 P. M. Our day-school is getting along nicely. Two departments,—the home department and the cradle roll, were added. Since our last report one has been baptized.—Clara Walker Miller, Rockyford, Colo.

Sterling church met in council March 25, with Eld. D. B. Miller presiding. A local temperance committee was appointed as follows: Brethren Turner, North and Stutzman. We decided to hold our love feast May 12. Brother and Sister Berkebile are here with us April 2, and have given us lectures both morning and evening, which were greatly appreciated by all in attendance. Sister Berkebile will fill our place, in the interest of the missionary cause.—Stella Turner Hoff, Colo., April 11.

IDAHO.

Maddox.—Our church met in council March 31 with our elder, Bro. J. B. Grayhill, presiding. We decided to hold our love feast at Bro. Parkenson's home. Bro. Williams expects to preach for us in connection with the Sabbath-school every two weeks. One brother was appointed to see after securing a house to hold protracted meetings for us next fall. Our union Sunday-school is increasing in number. Our average attendance is twenty-six.—Emma I. Wine, Newell, Idaho, April 8.

Nampa church met in council March 29. The membership matters of the departments reported very encouragingly. The church decided to send $25 to the Near East Relief Fund. We expect to hold our love feast June 10.—Wm. H. Lichty, Nampa, Idaho, April 9.

Payette Valley.—The meetings in the Fruitland church-house closed March 26, having continued three weeks. One came out on the Lord's side, since our last report, making nine in all during the meetings, all of them have been baptized.—S. J. Kenepp, Payette, Idaho, March 31.

Weiser.—We met in council April 1. Our elder not being present, Bro. Jesse Walker, our pastor, presided. We elected officers for our Sunday-school March 25, with the writer as superintendent. Sister Rena Lehman, treasurer. We have only thirteen members. Correcting a misstatement in a previous letter. Lend say that Bro. Lehman is not our treasurer; Bro. Jake Lehman, trustee, instead of Bro. Harry Mohr. We have two deacons, one newly elected.—Amanda E. Flory, Winchester, Idaho, April 1.

ILLINOIS.

Batavia.—Marian Lehman, one of our little ones on the cradle roll, passed out of this world April 1. She was an only child, but in the short stay of two years was not without a mission, for that afternoon the parents were brought, through the Word of Jesus Christ by baptism. This will be an incident long to be remembered. Many prayers went up for the little one that she might be spared, but God's ways are not ours. Bro. S. S. Blo~gh had charge of the services held at the home, four miles from here. The body was laid away at West Chicago. April 8 we held our council. Eld. James M. Moore presided. One letter of membership was read and another was mentioned as having been read in March. We decided to have a protracted meeting beginning May 7, to be followed by a love feast May 27. Bro. R. H. Nicodemus will conduct our meetings. We elected Christian Worker officers for another six months. We also chose Bro. Moore as our elder for another year. Our Sisters' Aid Society reported progress and a balance on hand. Our Sunday-school is getting on well here, every other Wednesday evening, a Bible class, led by our pastor, Bro. Moore, is held at the home of Brother and Sister Ruth Hawbecker, 238 North Park St., Batavia, Ill., April 14.

Cerro Gordo church met in council April 1. Eld. W. H. Lear in charge. Eld. John Arnold was also with us. Four letters of membership were received. Our delegate to Annual Meeting, W. Lear was chosen to represent us at Annual Meeting. Bro. A. Heitz, alternate.—Iva M. Heckman, Cerro Gordo, Ill., April 11.

Hudson church met in council April 6. Eld. J. E. Neher was chosen elder in charge. Bro. Wm. Ebey, Bro. W. D. Hoover, alternate. We decided to hold our love feast May 7, at 7 P. M., consecration services at 10 A. M.—Mrs. Ida Hoover, Hudson, Ill., April 12.

Liberty.—This church met in council April 1, with our elder, Bro. J. W. Harshbarger, in charge. A local temperance committee of three men was appointed. Sister Eva Wagoner was our delegate to Annual Meeting.—Lillian Walker, Liberty, Ill., April 8.

Okaw.—Our two Sunday-schools, La Place and Centennial, met in a joint teachers' meeting April 5. The first hour was spent in a review of the quarterly lesson, taught by Eld. J. H. Eikenberry; the remaining time in a discussion of round table questions, handed in by the teachers, and ably conducted by Bro. J. Elmer Wagoner. It was decided that these meetings be held quarterly, the next one to be held the first of the new quarter.—Mrs. Elizabeth Eikenberry, Lovington, Ill., April 10.

Palestine.—Eld. J. C. Stoner, of Palestine, Ill., was operated on at Dixon Springs, April 4. The family ask an interest in the prayers of God's children that he may soon recover. We will be glad to hear from any one. Address him at Danville, Ill., Eld. Elihu Fahnestock's, 1 Gaty Ave.—Mary Bright, Palestine, Ill.—April 14.

Sterling.—April 3 we met in council. Eld. John Heckman presided. The visiting brethren reported the church to be in love and union. Eld. Heckman was chosen to assist Sister Dutcher, of Bethany Bible School, to assist us in our work during the coming year. Bro. Samuel Myer was elected delegate to Annual Meeting; Bro. Samuel Myer, alternate. Five letters of membership were granted. We intend to hold a Bible Institute meeting in the fall. We may secure a minister from the near future. Our love feast will be May 21, at 6:30 P. M. Our Sunday-school has one of the best Christian Workers to supply Messengers this year.—Lillie Frantz, 3104½ Ninth Avenue, Sterling, Ill., April 10.

INDIANA.

Ft. Wayne.—Our church met in council April 7. Our pastor, Eld. J. E. Miller, presided. One letter was granted. It was decided to place a baptistry in the church. A committee was chosen to arrange a program for the Sunday-school Convention to be held in this church May 7. Our treasurer's report was read and accepted. It shows the church to be in good financial condition.—Ida Bender, 2702 Lafayette St., Ft. Wayne, Ind., April 8.

Four Mile.—Otho Winger, of North Manchester, Ind., gave us two good sermons April 9. We are expecting Bro. J. F. Zeller, of Missouri, to be with us in a series of meetings, beginning Aug. 6. Bro. C. C. Petry is our delegate to Annual Meeting.—Mrs. Ida M. Bowser, Eldred, Ind., April 14.

Lower Fall Creek.—Bro. Wm. Warble, of Indianapolis, Ind., came to this place March 25. He held an interesting two weeks' meeting. Our congregation is in love and union since was not so large, on account of bad weather, but the interest was good. We had a basket dinner the last Sunday evening, which was very instructive and inspiring to those who were attending their first basket dinner.—Wretha Kruk, R. D. 42, Pendleton, Ind., April 10.

Mississinewa church met in council March 30. Our elder, Bro. A. C. Young, presided. Three letters of membership were granted. Bro. L. J. Hook was elected church treasurer. Brethren D. P. Hively and Bro. Jesse Studebaker were chosen to solicit Mission Board, met with us. We have not yet secured a minister to hold a series of meetings.—Mrs. A. Blessing, of West Milton, Ohio, was with us on Saturday night, Sunday morning and evening, and gave us spiritual food. Eld. Joseph Holder, of Hagerstown, Ind., is still assisting us here in the work. Our Sunday-school was increasing since our last report.—N. J. Paul, 117 South Court St., Muncie, Ind., April 11.

Nettie Creek.—Our church met in council April 8. We granted two letters of membership. Our congregation is in charge of Eld. Bro. L. J. Hook was elected church treasurer. Brethren D. P. Hively and Bro. Jesse Studebaker were chosen to solicit Mission Board, met with us. We have not yet secured a minister to hold a series of meetings.—Mrs. A. Blessing, of West Milton, Ohio, was with us on Saturday night, Sunday morning and evening, and gave us spiritual food. Eld. Joseph Holder, of Hagerstown, Ind., is still assisting us here in the work. Our Sunday-school was increasing since our last report.—N. J. Paul, 117 South Court St., Muncie, Ind., April 11.

Nettie Creek.—Our church met in council April 8. We granted two letters of membership. Our congregation is in charge of Eld. Elders L. W. Teeter and D. E. Bowman to represent us at Annual Meeting. Bro. Jesse Studebaker, alternate. Our love feast will be held April 16, at the Brick church.—Chas. W. Miller, New Lisbon, Ind., April 11.

Pleasant Hill.—Our inspiring series of meetings, which began March 26, with Bro. Jesse Studebaker in charge, closed April 2. Three young men accepted Christ and were baptized April 1. Our Sunday-school Convention was held at Pleasant Hill April 9, with Bro. Jesse Studebaker in charge.—Lotto Ind., April 13.

Ridge Farm.—Immediately after Sunday-school Bro. Jacob Heistand, of near Walkerton, Ind., preached for us. Text: Jonah 3:1-5. Bro. Jacob is one of our old time preachers. He will be with us again in four weeks.—Hattie Carbiener, Ridge Farm, Ind.

Solomon's Creek church decided to renew her efforts at the next house after a discontinuance of several years. Sunday, April 9, at 3 P. M., the Sunday-school Convention was held at Pleasant Hill April 9, with Bro. Jesse Studebaker in charge.—Lotto, Ind., April 13.

Ridge Farm.—Immediately after Sunday-school Bro. Jacob Heistand, of near Walkerton, Ind., preached for us. Text: Jonah 3:1-5. Bro. Jacob is one of our old time preachers. He will be with us again in four weeks.—Hattie Carbiener, Ridge Farm, Ind.

Spring Creek.—The joint Sunday-school Meeting of Sugar Creek, Spring Creek and Eel River churches will be held May 6, at 2 P. M., at the Spring Creek church.—Nora A. Rose, Sidney, Ind., April 14.

IOWA.

Curlew.—Our church met in council March 4. The writer was chosen as delegate to Annual Meeting; Sister Eva M. Brallier, alternate. We will have one week of prayer meeting, beginning the 17th. Bro. Wampler, of Kansas, will expect Bro. Zimmerman to hold meetings till the 17th. We will have a basket dinner at the Sunday-school hour next Sunday, is to take the place of the Christian Workers' Meeting, with Sister Ida Bowman as leader.—Grace Brallier, Curlew, Iowa, April 10.

East Nodaway.—Our church met in council April 8, with Bro. John Follis in charge. Two letters were received. Bro. John Bailey was elected superintendent of the Sunday-school; Bro. Edmond Basher, church treasurer; Sister Broyles, church clerk; Brethren John Follis and John Bailey, overseers of the poor. Sister Ida Bowman was elected delegate to the Annual Meeting; Bro. Bennie Basher, alternate. The writer was chosen as Christian Worker.—Lucy Bailey, R. F. D. 1, New Market, Iowa, April 11.

Franklin church organized her Sunday-school April 2, with Bro. B. T. Sears as superintendent; Bro. Grover Sears, secretary. The school meets at ten o'clock every Sunday morning. —Jemima Koh, Garden Grove, Iowa, April 12.

Osceola.—We decided to hold our love feast May 12. This notice should have been sent sooner, but, owing to the serious illness of our correspondent, it has been neglected.—W. W. Folger, Osceola, Iowa, April 11.

Shelton church met in council April 1, with our elder, J. E. Miller, presiding. Bro. D. N. Kimmel is our delegate to Annual Meeting, and Bro. C. E. Kimmel alternate. Our feast is to be held May 6, at 2 P. M. We decided to hold a series of meetings sometime in June, if a minister can be procured. We propose to furnish one or more rooms of the dormitory that is being built at Bethany Bible School. Sunday-school was elected for the next six months.—Jennie Glessner, Shelton, Iowa, April 11.

South Ottumwa church met in council April 9, our elder, Levi Jennings, in charge. There was another letter read to Annual Meeting. Bro. Roy Jennings was chosen to the ministry, and Bro. Eld. Jacob Hoff, of Sacramento Valley, is the work, and preached for us on Sunday morning. Our elder preached on Sunday night. We have baptized three since our last report. The work in the mission is moving along nicely.—Geo. W. Burgin, 107 South Moore St., Ottumwa, Iowa, April 11.

KANSAS.

Conway Springs.—Our council was held at the church April 5. We decided to hold our love feast May 13, at 4 P. M. Bro. Arthur Crist, of Wichita, Kans., Bro. Burrows, was chosen as mission solicitor. All our isolated members are to be reported to the Brethren Sunday-school literature hereafter. Bro. A. J. Smith was chosen as delegate to Annual Meeting.—Lucy Crist, Conway Springs, Kans., April 10.

Fredonia.—Our work is progressing nicely. Since our last report we have received by letter 4, by baptism 2. We arranged to hold a series of meetings, beginning May 1, to be conducted by Bro. Shroyer, of Berlin, Ohio. We made the arrangement with the writer. Our delegate to Annual Meeting was chosen to represent this church at Annual Meeting. Any brethren living in Fredonia who would like to work in our country, Send stamp when inquiring.—E. E. Joyce, R. D. 1, Box 175, Fredonia, Kans., April 10.

Independence.—Our church met in council April 1, with Eld. H. B. Brubaker presiding. Bro. Ira Stevens gave us a good talk on "Soldiers of the Cross." Our love feast will be held May 13, at 3 P. M. A committee was appointed to secure a minister to hold a series of meetings for us in the fall; also to hold one at Liberty, where a few of our membership live. Bro. Stevens gave us a very interesting lecture on Africa.—Della Carson, R. D. 2, Box 5, Independence, Kans., April 6.

Kansas City.—Our church met in council April 8. On account of the Larned congregation, and is very sick, called over the ministers of the Kansas City church April 3. She longs to be remembered at the Throne of Grace.—Michael Lyter, Larned, Kans., April 10.

Newton church met in council April 1. Eld. N. E. Baker presided. We decided to hold our love feast May 27, at 2 P. M. The services will be held in the city church, corner of Tenth and Oak Streets. Eld. N. E. Baker was elected delegate to Annual Meeting; Bro. H. C. Ebersole, alternate. Sister Lucinda Miller, sister the supervision of Bro. N. E. Baker, is progressing nicely. We have had no preaching since our last report, but a Bible study class on Wednesday evening of each week. Last Sunday evening we had a special temperance program. We have in contemplation a series of meetings to be held in the near future.—Mrs. Ida Hoover, Newton, Kans., April 10.

Overbrook church met in council March 25. Eld. Wm. Weybright was elected delegate to Annual Meeting; Bro. W. A. Pishburn, alternate. Bro. E. F. Sherfy and wife have planned to spend the summer with us and expect to be here by May 1. Bro. J. H. Brubaker, of St. Joseph, Mo., will hold meetings for us sometime in August.—B. O. Hoover, Overbrook, Kans., April 11.

Prairie View.—We met in council March 30, with our elder, Bro. J. E. Crist, in charge. Two letters were granted and two were received. We decided to hold our love feast May 13. Bro. Jesse Ebbert was elected to act as one of the elders to us at 2 P. M. An examination service will be held at 6 P. M. Sister Amanda Stover was chosen as delegate to Annual Meeting. The elders were instructed to organize a Bible study, which was granted them, to meet on Thursday following our council. Bible study was started as per request.—Lena Drake, vice-president; Sister Mae Simmons, secretary-treasurer.—Pearl Bowman, Lost Springs, Kans., April 10.

Ramona church met in council March 25. Our elder, Bro. C. C. Burton, in charge. Both letters were granted since our last report. Bro. O. O. Button was chosen to represent us at Annual Meeting. Bro. J. F. Moore, alternate. We will have a series of meetings in the near future, in the interest of Sunday-school and mission work. We will hold our love feast April 29. It was decided to hold a series of meetings at some time this fall.—Harry Long, Pomona, Kans., April 8.

MARYLAND.

Broadfording church met in council April 15. Eld. David Zuck presiding. April 2 we reorganized our Sunday-school. Bro. Charles Ryker was elected superintendent; Sister A. A. Martin, R. D. 1, Hagerstown, Md., April 13.

Maugansville.—Bro. Jesse Ebbert and Frank congregation assisted us in a Joint Christian Workers' Meeting on Sunday evening. We received two pieces of meetings next fall.—Lizzie W. Hoover, Maugansville, Md., April 7.

MICHIGAN.

Crystal church met in council April 1, at 2 P. M. We will have our love feast June 17, at 10 A. M. We also decided to have a Bible term late in the fall or winter, to be conducted by Bro. J. Elmer Wagoner. Bro. J. A. Sell, Sister Ida Witter and John Brillhart were elected trustees.—Olive N. Lechner, Crystal, Mich., April 11.

Lake View.—Our church met in special council April 4, before inviting the ministering brethren greeting. Bro. Shaw was chosen as Sunday-school superintendent.—Ella Keith, Brethren, Mich., April 11.

Woodland.—We are glad to report three more accessions to our church since our last report. Received was by letter. We thank the Lord for the working of the Spirit in our midst.—J. J. England, Woodland, Mich., April 12.

MINNESOTA.

Lewiston.—March 21 Bro. S. M. Pike, President of the Mission Board of Northern Iowa, Minnesota and South Dakota, came to us. A council meeting was held, which was well attended mostly by members. Bro. Pike gave us an excellent talk. Our next council meeting will be March 25, to be conducted by our District evangelist, Bro. J. S. Zimmerman, of Hutchinson, Iowa.—Laura L. Weimer, R. D. 1, Lewiston, Minn., April 9.

MISSOURI.

Farrenburg.—Our elder, Bro. J. J. Lilly, came to us April 1, and gave us three timely sermons. The one on Sunday morning was on the subject, "Peace." There has been no more preaching along that line. Bro. Lilly went from here to East Prairie to attend to some business regarding the church property there. While there, he preached two sermons. April 6 he went to Prisco, to fill his appointment with the Broadwater church. Our Sunday-school was reorganized by electing the old officers to continue until January, 1912.—Ethel Ellyson, Farrenburg, Mo., April 10.

Prairie View church met in council April 1. Our elder, Bro. William Bowman, in charge. Two letters were granted and two were received. Bro. David Bowman was chosen as our delegate to the Annual Meeting; Bro. Simon Holsopple, alternate. A local temperance committee was elected. We decided to hold our series of meetings in September. We will also

have a children's day May 21. We expect Bro. Jesse Mohler to be with us April 9.—Geneva Shepp, D. B., Versailles, Mo., April 9.

Shoal Creek.—Our elder, Bro. R. P. Bowman, of Carthage, Mo., was with us in a called council. He preached two sermons on Sunday. Our superintendent, Bro. J. S. Early, will represent our Sunday-school at the District Sunday-school Convention at Nevada, Mo. Our love feast will be held May 27, at 4 P. M.—Virgie Argabright, R. D. 1, Fairview, Mo., April 10.

South St. Joseph Mission.—We met in council April 7, at which time two members were made to know their calling to bring the Annual Conference here in this city. The writer was elected to represent the church at the meeting.—Bro. Wm. A. Deardorff, alternate. Two sisters have been anointed, and two have been baptized since our last report. Bro. Ed. Kline gave us a talk, last Lord's Day evening.—E. N. Huffman, 2516 Kentucky St., St. Joseph, Mo., April 11.

Spring River.—The members, located at Aurora, met in council March 25. Sunday-school officers were elected, with Sister Sadie Yoonce as superintendent. We decided to send a love feast May 27, at Aurora.—Clemma Peebler, Aurora, Mo., April 6.

NEBRASKA.

Endora.—We decided to hold our love feast June 17. Brethren A. W. Martindale, Edwin Flory and Claude Sharp were chosen as temperance committee.—Orrilla C. Ogle, Enders, Nebr., April 11.

Sappy Creek church met in council April 1, with our elder, Bro. LeCrany, presiding. Bro. Hickey preached two good sermons for us. The church appointed a committee to locate a place for a church.—L. J. Chapman, Bilson, Nebr., April 10.

Silver Lake.—Our District Sunday-school Secretary, Bro. Ira B. Wagner, of Red Cloud, Nebr., was with us on the evening of April 9, and gave us a splendid talk on Sunday-school work.—Sarah Kindig, R. D. 4, Box 71, Roseland, Nebr., April 12.

South Loup church met in council April 8. Our elder presided. The visiting brethren made a good report. Brethren Bro. W. P. McLellan, will represent the church at Annual Meeting. Our love feast will be held May 27, at 2 P. M.—W. P. McLellan's home. We decided to retain the same elder for another year.—Susie McClellan, R. D. 4, Litchfield, Nebr., April 11.

NORTH DAKOTA.

Englevale.—We have been very fortunate in securing the services of Bro. J. R. Smith, of Carrington, N. Dak., as our resident minister. We met in our council April 8, with Bro. Smith, presiding. Three letters were received. April 9 we reorganized our Sunday-school, with Wm. Pilger, superintendent.—Bennie Reed, Englevale, N. Dak., April 10.

Salem church met in council March 25, with Bro. Andrew J. W. Shively, presiding. Two letters were granted. As all business could not be disposed of, the council was continued the following Wednesday. Brethren J. R. Rhoads and J. Brumbaugh will represent us at District Meeting. The Sunday-school chose Bro. Jay Wampler and Bro. Ezra Myers as delegates to the Sunday-school meeting. The District Meeting will be held in this church.—Hettie Moore, Newville, N. Dak., April 9.

OHIO.

Bear Creek.—April 24 Bro. W. R. Miller will be with us to conduct a short series of lectures on "The Holy Land.—Sarah Smith, Bear Creek, April 14.

Charleston Mission met in council March 25. Bro. Samuel Snoll presided. Owing to absence of elder, Bro. J. W. Barthart. Five letters were granted. Bro. L. O. Helsey was chosen as delegate to the District Meeting. Our Sunday-school will love feast June 3. We have preaching sewless every Sunday morning and evening. Sunday-school every Sunday morning.—Emma Heisey, R. D. 6, Chillicothe, Ohio, April 11.

Deshler.—Our church met April 8 for council, with Bro. D. Lytle presiding. Bro. D. Lytle is chosen delegate to District and Annual Meetings. We decided to have a love feast and hold a two weeks' meeting. Two letters were granted.—Ella Esther Dishong was reelected superintendent and church correspondent.—Esther Dishong, Deshler, Ohio, April 10.

Fort McKinley.—Our church met in council March 23, our elder, A. L. Kleplinger, presiding. Elders from adjoining congregations were present. One letter of membership was received and one was granted. Brethren Jacob Lentz and Bro. Wm. Keller, with his wife, was duly installed. Bro. Walter Bland and wife, not being present, will be installed later. Bro. Geo. Mumma was elected church treasurer, Bro. Galen Ritter, Messenger agent, and Bro. Lentz, church correspondent. Our delegate to Annual Meeting is Bro. A. L. Kleplinger, with Bro. D. C. Stutsman, as alternate. Our delegate to District Meeting, Brethren A. L. Kleplinger and Wm. Keller.—Jesse Fry, 329 W. Third Street, Dayton, Ohio, April 8.

Fostoria.—Since our last report one has been added to the church by baptism. We hope that ere long ground will be broken for our new church house on the plan. Our Sunday-school is growing, but we find it difficult to do good work when our officers are so overburdened.—Ida Wolfenbarger, Ohio, April 12.

Lima.—March 26 four were received by baptism, and April 3 seven more. Others are near the kingdom.—C. S. Lehman, 630 South Elizabeth St., Lima, Ohio, April 11.

Lower Stillwater church met in council April 12, with Eld. L. A. Bookwalter presiding. Two letters of membership were received. On account of the weather conditions our congregation there were several vacancies to fill. Bro. Ora Whitebread was elected clerk. Our report for the month's board was filed. Eld. L. A. Bookwalter was elected delegate to Annual Meeting, and Brethren Alva Yoder and Ora Whitebread were chosen to District Meeting. Our love feast will be Oct. 14 at 2 P. M. The presence of Bro. Jacob Hoover and Wm. Minnich was much appreciated. The writer was elected as church correspondent.—Ora Whitebread, R. D. 1, Box 1, Mount Stauffer gave us a very interesting talk on her recent travels, with Bro. Miller and party, through the land of Moab, which was very much appreciated.—Lucinda Yoder, R. D. 1, Box 1, Clayton, Ohio, April 14.

Portage.—We met our council April 1. Bro. David Lytle was chosen elder for one year. We have been without a home minister since December, 1910. We are glad to say that other churches have kindly helped us out.—Myrtle Dauterman, R. D. 2, Portage, Ohio, April 8.

Rush Creek.—The members of this church assembled in council at the Brenner house April 15. Our council had been appointed for April 1, but on account of so few members being present at that time the meeting was adjourned to meet on the 15th. Eld. E. B. Speicher presided. Our church decided to be represented at Annual Meeting by letter. Bro. Ed. S. Bagwell was chosen delegate to represent us at District Meeting.—Levi Stoner, Rush Creek, Ohio, April 16.

Sidney met in council April 8, with Bro. Jacob Hoover, D. Z. Smith, presiding. The membership was well represented. Brethren Jacob Hoover and J. M. Smith were elected. Bro. J. M. Smith will be with us over Lord's Day and preach for us. Five letters of membership were granted. Bro. D. Z. Smith is our delegate to Annual Meeting; Bro. S. P. Knupp, alternate; to District Meeting, Brethren J. M. Brenneman and S. P. Knupp; Brethren S. Z. Smith and Sadie Brenneman, alternates. As Bro. Knupp was married lately, his wife was duly installed as deacon's wife.—Mrs. M. Brenneman, R. D. 6, be with us April 13 and 14, to give us two lectures on "The Second Coming of Christ."—Mrs. M. Brenneman, R. D. 6, Sidney, Ohio, April 9.

Springfield.—Since our last report several visiting ministers have preached for us. Bro. S. J. Hill gave us a good sermon on God's dealings with the Children of Israel. Bro. Charles Kinsley came by invitation, and spoke in the German language, for the greatly appreciated benefit of a German family living near the church. Elder James Murray has been with us in three services. His sermons are always practical and helpful. Bro. G. A. Cassel, District Sunday-school Secretary, gave us help in our organization of a Sunday-school work. He also solicited funds for the Akron churchhouse. March 19 Bro. S. S. Shoemaker gave us an excellent temperance sermon. March 27 Brother and Sister Jacob Hoover, from Dayton, Ohio, favored us many greatly enjoyed. At the close of the service a collection was taken for our church-house.—Alice C. Mumaw, Mogadore, Ohio, April 4.

Trotwood.—Bro. J. R. Couser, from Adams County, Ohio, gave us an interesting sermon on Sunday, April 2, and on the evening Sister Hettie Stauffer, from Pittsburg, Ohio, who has been visiting in this part of the State, favored us with a very interesting lecture on the land of Moab and her experiences while traveling through that country. During the year the average attendance of last quarter was 198. The Christian Workers' meeting has been a great help and many are encouraged and benefited by the spiritual lessons gained thereby.—Norman A. Canover, R. D. 1, Trotwood, Ohio, April 12.

OKLAHOMA.

Guthrie.—Our church met in council April 8. Our elder, Bro. J. C. Mininger, presided. Our love feast will be held May 21. We appointed a committee to secure a minister for our series of meetings, to be held sometime in October.—Hattie B. Hoover, R. D. 2, Box 79, Guthrie, Okla., April 11.

Red River church met in council April 1. Our elder, Bro. G. Hollister, presided. Bro. Hollister was chosen to preside at all sales of meetings is to commence the last Sunday in July. Brethren Arthur Hollister and Bro. Wm. Hollister, with the local temperance committee.—Gay Nill, Hollister, Okla., April 8.

Special Notice.—The love feast at Monitor, Okla., will be May 13, at 2 P. M. Bro. J. C. Mininger, our Sunday-school District Secretary, is to conduct the Sunday-school Meeting May 15.—Isaac H. Miller, Nashville, Okla., April 9.

OREGON

Coquilla Valley.—Our church met in council April 1. A churchhouse is to be built at Bandon in the near future. The lots have been bought, and there is now about $200 has been subscribed toward the building. Our churchhouse is to be 30x40 feet. It is now being prepared. Plans were made to entertain the District Meeting in June. Bro. Jesse Mohler is to be with us a few days.—Mrs. Ida Bowman, Myrtle Point, Oregon, April 3.

Rogue River.—Our church met in council April 1. Our elder, Bro. S. E. Decker, presided. Two letters were granted. Bro. S. E. Decker was chosen to hold a series of meetings, beginning April 23, culminating in a love feast May 26, at 2 P. M.—Mrs. Ida Bowman, Myrtle Point, Oregon, April 3. One was reclaimed since our last report.—Pauline Overholser, Talent, Oregon, April 9.

Weston.—Our church met in council March 26, at 10 A. M. Bro. Boneville presided. Our three weeks' series of meetings closed on the Sunday evening, ending Bro. S. E. Decker's battery, of Barnum, Minn. One was received by baptism. Bro. Ditenfer's work was highly appreciated by all. Bro. Ditenfer's sermons were inspiring and instructive. While the attendance was not as large as we had expected, the interest was good. March 25 we held our love feast. This meeting was greatly enjoyed by all. We were glad to have Bro. Ditenfer present and encouraged to do more and better work for Jesus. Sister Dora Mitchell, of Walla Walla, Oregon, was with us and conducted the singing during our meetings. She seemed to have the love of heart by the beautiful songs of Zion. We also held a week's meeting at Athena, Oregon, commencing March 19, from Weston, at one of our preaching points. At the close of these meetings we had the pleasure of receiving 11 into the fold. Many for the benefit of two sisters who could not be with us at our love feast, we held a short meeting in Weston.—Ada E. Withers, Weston, Oregon, April 8.

PENNSYLVANIA.

Chiques.—At our regular council meeting we received two members by letter and three by baptism. Bro. John C. Zug, of Elizabethtown, Pa., gave us one of his appreciated sermons.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., April 11.

Marsh Creek.—We met in council April 8, with Eld. Albert Hollinger presiding. Bro. Jacob Hoover, of Dayton, Ohio, was before the meeting. Three letters of membership were received. One was granted. Bro. Hoover preached for us. D. H. Wineman and Harry Weaver will represent us at District Meeting. Our love feast will be held June 3.—Owing to his resignation, which was very reluctantly accepted. We need a new paper carrier.—Minutes of Meeting. The writer was elected church secretary; also correspondent.—Mrs. Harry Weaver, R. D. 2, Gettysburg, Pa., April 12.

Mechanic Grove met in council April 5. Our elder, Bro. E. S. Miller, presided. Six letters of membership were granted and two received. Our Sunday-school officers and workers was changed. We will have Sunday-school at 9 A. M., and preaching at 10 A. M. The writer was elected to serve as before; Christian Workers' Meeting at 6:30 P. M.; preaching at 7 P. M. Our love feast will be held May 27, at 2 P. M., one in the spring and one in the fall. Brethren Cornelius Weaver and the writer are delegates to District Meeting. One was added to church by baptism.—Mrs. Cornelius Weaver, R. D. 3, Harlacher, Hanover, Pa., April 13.

Meadow Branch met in our council April 5. Bro. J. A. Longanecker presided. Because of deficient physical condition he declined to serve as church correspondent. Bro. Longanecker, Elizabethtown, Pa., was chosen as elder. A local Sunday-school officer was elected. Brethren Jacob H. Hess and Jacob Neff will be held. Preparatory services at 4 P. M.—Elton Petersheim, R. D. 2, near Mount Joy, Pa., April 8.

Leamerville.—Our church met in council April 1, with our elder, Bro. James A. Sell, in charge. We decided to hold our love feast the first Sunday in June. Bro. Jacob Neff and D. Sell were chosen as our delegates to District Meeting. Since our last report we have had the pleasure of receiving one by baptism and one has been reclaimed. One was received by letter.—Annie Sell, R. D. 1, Box 1, Middleburg, Pa., April 13.

Lower Cumberland.—We met in business session on the 1st inst., with Bro. Jacob Longenecker presiding. Bro. Brumbaugh presided. A good deal of business was on hand, but all was disposed of pertaining. The Lower Cumberland congregation agreed to meet the Upper Cumberland congregation to consider the building of a house of worship, in Carlisle, Pa., Dec. 31, 1911, at which time a committee was appointed consisting of Brethren Ira M. Hart and Jacob E. Trimmer are our delegates to Annual Meeting. Two letters were granted and five were received. Our love feast is announced for June 3 and 4, at the home of Brother Spencer E. Landenberger, Pa., April 13.

Mowen Run.—Our church met in council April 1. Our elder, Bro. S. I. Brumbaugh, was chosen as our delegate to District Meeting. Bro. Jacob C. Shaffer was chosen as our delegate to Annual Meeting May 1. Our love feast will be held May 13.—Rosa Hoover, R. D. 3, Somerset, Pa., April 11.

Reading.—Monday evening, April 10, our congregation met in council. Bro. D. W. Weaver, who has been pastor of this congregation for many years, but who has been living in the country, at some distance from the work, has been granted leave of absence for one year. Our love feasts will be held May 6 and 7. Bro. Allen H. Longenecker and the writer have been elected as Delegates to District Meeting, with Brother David W. Weaver and Henry Kline as alternates. The reorganization of the Sunday-school and Christian Workers will be reported later.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., April 11.

Red Bank.—Feb. 26 our Christian Workers' Meeting was organized, with Bro. A. C. Shumaker, as president, and Sister Carrie Hetrick, secretary. Our Sunday-school was reorganized March 26 with D. J. Hetrick, superintendent, and Sister Ida Schreckengost, secretary. Forty-eight were enrolled the Sunday-school at our first session, April 2. The work, in all departments of the church, looks very encouraging. We have a council Bro. H. S. Replogle to assist us in our revival, early in May.—L. R. Holsinger, R. D. 5, New Bethlehem, Pa., April 4.

Rockton.—Please note our change in the date of the love feast; also the time of the series of meetings, which begin April 23, instead of May 1. Our love feast will be June 11.—Elizabeth Hollopeter, Rockton, Pa., April 14.

Sugar Valley church met in council March 11, with Bro. Alfred Miller presiding. We decided to have our love feast June 11 and 12. Bro. Ira Wagner was chosen delegate to District Meeting. We reorganized our Sunday-school April 2, with an entirely new set of officers.—Ada Douty, Loganton, Pa., April 12.

Summit Mills.—Our congregation convened in council March 30. Eld. Joel Quigley presided. Brethren G. R. Yoder and J. W. Myers were also present. Considering the inclement weather, the church was well represented. Much business was transacted. Bro. G. E. Yoder and Sister Ada Saylor were elected as delegates to District Meeting. Brethren Jesse C. Gingery and Joel Quigley, alternates. Brethren H. H. Saylor and D. J. Myers were elected as church solicitors. Bro. G. E. Yoder will preach for us another year. He is an able evangelist. Our love feast will be held in the fall. We decided to have our love feast June 11 and Oct. 15. The difficult Sunday-school and Sunday-school Convention of the Church of the Brethren will be held at this place June 13. We expect to have a good time. We are glad to report additions as our superintendent. April 2 Bro. Wm. Pilger, Bro. J. F. Holsopple, of Juniata College, with us. He delivered an inspiring Sunday-school address for the occasion, and Bro. Myers' Meeting is moving along nicely.—Olive M. Saylor, Myersville, Pa., April 11.

Upper Chanowago church met in council at the Hampton meeting-house April 1. Our elder, Bro. Jacob Myers. Two certificates were granted. Bro. Wm. E. Brough was elected as our treasurer, and Bro. Jacob Myers as church solicitor for one year. Bro. Samuel Masemore for two years; Bro. A. C. Trostle for two years. Bro. Myers was chosen secretary. We expect to meet at the Mummert house for our love feast, which is to be our first feast, to be held at this place May 13. We also contemplate holding a series of meetings, and advance a few of our young ministers to the second degree. Our delegate to our District Meeting will be Bro. Jacob Hess. Since our last report two have been received by baptism.—Andrew Engle, R. D. 1, Box 1, Hampton, Pa.

Upper Cumberland church met in council at Hustadale April 1. Eld. Henry Longenecker presided. Six letters were granted. Our love feast will be held June 7 and 8. Our delegates to District Meeting are Brethren Jacob Longenecker and William Burkholder. Bro. Samuel Stouffer, having fully recovered from his recent illness, was again chosen as our presiding elder.—A. A. Evans, R. D. 1, Carlisle, Pa., April 10.

TENNESSEE

Crowson.—Our corresponding secretary, Mary L. R. Davis, who had been very ill with the grippe, reports that she was improved. Our love feast will be held May 13, at Crowson.—Mrs. Della Dunn, Tenn., April 8.

Jonesboro.—We met for services April 2 at Jonesboro, with Bro. Wm. Hutchison, of Limestone, Washington, to preach for us. Eld. C. H. Diehl and Austin Diehl were also with us.—Peter Miller, Jonesboro, Tenn., April 10.

TEXAS

Bethel.—Our church met in council today. Bro. G. E. Wales presided over the meeting. He will also serve as our foreman till after Annual Meeting. Sister Ida Wales, Sister J. Miller and the writer were chosen to solicit funds for a churchhouse, which we hope to be able to build next fall or next year. We decided to hold a Christian Workers' Meeting each Sunday evening, and a Sunday-school hour's song practice, to be conducted by Bro. F. J. Miller. Bro. F. E. Brahm was elected secretary of the Christian Workers' Meeting; Sister Fern Strohm, secretary-treasurer.—Lee Dadlemon, R. D. 1, Kendy, Texas, April 8.

Floresville.—We were glad to have Bro. and Sister Witmore, of Portland, Texas, and their son, from Missouri, with us March 19. They preached two sermons for us, which were

(Concluded on Page 256.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FIRST CHURCH OF THE BRETHREN, KANSAS CITY, MO.

We met in council March 6. Bro. Crist presided. A letter of greeting was read from Eld. G. W. Lentz, of the University Church, Los Angeles. Letters of membership were read and accepted. The reorganization of the Sunday-school resulted in retaining the former officers. Christian Workers' Meeting was also reorganized, with Sister Prudence Myers, president, and Sister Eld. Fike, secretary. It was decided to retain the same finance committee. Sister Myrtle Delaplain was chosen as delegate to Annual Meeting. Our love feast will be held the Sunday evening Annual Meeting, June 11, at 7: 30 P. M. Sister Lentz is rapidly recovering from an operation on her throat, and is able to lead our singing again. Sister Miller has been visiting at Nevada, Mo. Bro. Whipple and family have been unable to meet with us for several weeks, owing to scarlet fever. Bro. Ward is taking care of the church since Bro. Whipple has been quarantined.

T. C. Nininger.

5921 St. John Ave., Kansas City, Mo., April 9.

SAINT PAUL CHURCH, VA.

March 24 Brethren Austin Hylton and A. J. Weddle left their homes and loved ones to go to the St. Paul church, Carroll Co., Va., to look after the interests of the church. After a hard day's ride on horseback, over rough roads and mountains, they reached the home of Bro. John Leftwerckes, at the foot of the mountain, where they were kindly cared for through the night.

The next morning, the 25th, they met with a few brethren and sisters in council. Eld. A. J. Weddle presided. They found some difficulty, which was disposed of. The

FINANCIAL REPORT

During the month of February the General Mission Board sent out $9,358 pages of tracts.

CORRECTIONS.

The amount credited in the March Visitor, World-Wide Missions, to Lakeside Sunday-school, Washington, should have been credited to Lakeside Sunday-school, Stiverson congregation.

In the February financial report, World-Wide Missions, Cedar church, Iowa, was placed in Southern Iowa. Cedar congregation is in Middle Iowa instead.

FINANCIAL REPORT.

During the month of February the General Mission Board received the following donations for mission work:

MISSION—WORLD-WIDE.

Missouri—$110.00.
Northern District, Individual.
Mrs. S. G. Hoover.....$ 100 00
Middle District, Individuals.
Edward Gergens, $5; Maggie Moosman, $4..... 9 50
Southern District, Individual.
Mary M. Cox..... 1 00
Pennsylvania—$82.25.
Eastern District, Congregation.
Little Swatara..... 15 00
Sue E. Martin, $10; H. B. Horst, $1..... 11 00
Southern District, Individuals.
J. R. Sanger, $15; Chas. C. Brown, $10; Sarah A. Baker, $2..... 27 00
Middle District, Congregation.
Serena-Spring Run, sum..... 6 00
Sunday-schools.
Lewistown, ... 4 00
Mrs. Cook, (marriage notice), 50 cents.
Western District, Individuals.
Raymans-Brethren Valley congregation..... 7 15
Mary E. Shickel..... 14 00
Canada—$67.60.
Sunday-schools.
Sharon..... 17 60
W. D. Hollenberg..... 50 00
Indiana—$32.74.
Northern District, Congregation.
West Goshen..... 7 74
"A Layman," $10; Levi Shively, $5; Mrs. J. Swarts, $1..... 16 00
Middle District, Sunday-school.
Mexico..... 1 00
Southern District, Individuals.
"A Brother," $10; Catharine Bowman, $1; W. H. Friend, 15 cents..... 11 15
Ohio—$30.00.
Northeastern District, Individuals.
Isaac Brumbaugh, $10; Mrs. B. McFadden, $1; Ida M. Helm, $1..... 12 00
Northwestern District, Individuals.
Daniel Rock, $10; Eli M. Hittenbaugh, $5; D. Armstrong and A. Snider, $3; Caroline Smith, 50 cents; Abraham Miller (marriage notice), 50 cents; Samuel Driver (marriage notice), 50 cents..... 19 50
Southern District, Sunday-school.
Happy Corner..... 15 00
J. A. Miller, $7.40; Emanuel Shank, $1.50..... 8 90
Kansas—$42.35.
Northeastern District, Individuals.
G. F. Bloomfield, Solomon, $5; Andrew Eskildsen, $5; H. F. Crist (marriage notice), 50 cents; J. F. Hants (marriage notice), 50 cents..... 11 00
Southeastern District, Sunday-school.
Grenola..... 9 39
S. B. Lantz (marriage notice), 50 cents; W. B. Sell (marriage notice), 50 cents..... 1 00
Southern District, Individuals.
G. H. Fried (marriage notice)..... 50
Southwestern District, Individuals.
J. D. Yoder and Wife, $20; A Sister, 50 cents..... 20 50
Illinois—$33.01.
Northern District, Congregation.
Lena..... 10 00
A. J. Cordes, $2; John Weber and Wife, $2; Harry Gilbert, $1.46; Mrs. Albert Gilbert, $1; Susanna Spickler, $2; Sarah A. Gilbert, 25 cents.
Middle District, Individuals.
Frank Engbretson, $5; M. D. Hershey and Wife, $2.06..... 7 06
Iowa—$29.05.
Northern District, Individuals.
Mary Miller, $10; E. C. Whitmer, $10; Julia A. Sneller, $2; B. M. H. Bonenblust, $1; W. A. Hays (marriage notice), 50 cents..... 23 50
Middle District, Individuals.
W. E. West (marriage notices), $1; Myron Hutchison (marriage notice), 50 cents..... 1 50
Southern District, Sunday-school.
Orlando Eggen (marriage notice), 50 cents..... 1 15
Virginia—$25.53.
Middle District, Sunday-school.
Brick Church..... 15 56
Emma Northall..... 1 00
Second District, Congregation.
Bridgewater..... 4 82
Chas. Sibrey..... 1 00
Northern District, Individuals.
Mary Smith, Carmel, $1.15; Benjamin Smith, Mt. Rogers, $1; Mrs. Keller, 50 cents; Mary C. Miller, 50 cents..... 2 65
Maryland—$17.00.
Eastern Shore, Congregation.
Eastern District, Individual.
Mary E. Wright..... 2 00
West Virginia—$17.33.
First District, Sunday-school.
Bean Settlement..... 6 33
Mary Hott..... 10 00
Second District, Individual.
W. L. Green..... 1 00
California—$16.50.
Southern District, Individual.
Abbie Miller..... 5 00
Pacific Slope, Individuals.
Ira G. Cripe, $5; Edmund Forney, $1; Mrs. Forney, $1; Levi W. Miller (marriage notice), 50 cents..... 11 50
Montana—$6.00.
Elgin Park Mission Band.
Enterprise..... 6 00
Nebraska—$5.00.
Levi Hoffert, $3.50; Mrs. Elizabeth Smith, $1.50; A. Nicky (marriage notice), 50 cents..... 5 00
Michigan—$5.00.
Ferry McKimmy.
Sturgis..... 5 00
Texas—$3.00.
C. C. Clark..... 3 00
South Dakota—$2.50.
W. R. Johnson.
Idaho—$1.00.
R. A. Orr..... 1 00
Wyoming—$1.00.
J. E. Zollers and Wife..... 1 00
New Mexico—$1.00.
H. T. Horn, Sandbrook..... 1 00
Oregon—$1.00.
Maggie Butterfield..... 1 00
Colorado—$0.50.
Western District, Individual.
Salem Beery (marriage notice)..... 50
Arizona—$0.50.
W. D. Wessner..... 50
Total for February.....$ 565 87
Previously reported..... 26,539 98
Total for year so far.....$27,095 48

INDIA MISSION.

Virginia—$40.00.
First District, Congregation.
Bridgewater.....$ 40 00
Iowa—$16.55.
Northern District, Congregation.
Curlew..... 14 05
Mrs. Addie R. Knepper and Son, Waterloo.....$ 2 50
Pennsylvania—$7.00.
Middle District, Congregation.
Juniata-Spring Run..... 2 00
Sunday-school.
Lewistown..... 3 00
Mrs. Mary Replogle..... 2 00
Ohio—$6.07.
Northeastern District, Congregation.
Wooster..... 6 07
Nebraska—$3.00.
A. Nickey and Wife..... 3 00
Total for the month.....$ 72 62
Previously reported..... 263 00
Total for year so far.....$ 1,025 45

INDIA ORPHANAGE.

Kansas—$46.23.
Northwestern District, Christian Workers.
Kansas City.....$ 20 00
Northeastern District, Individual.
Ella E. Greenough..... 15 56
Southwestern District, Sunday-school.
Slate Creek..... 6 23
J. D. Yoder and Wife..... 4 44
Ohio—$40.00.
Northeastern District, Aid Society.
Black River..... 20 00
Northwestern District, Individuals.
S. A. Kintner and Wife..... 20 00
Pennsylvania—$20.00.
Southern District, Sunday-school.
Mary's Grass in the Corner," Hurtsdale..... 6 00
Middle District, Sunday-school.
Lewistown..... 2 00
Western District, Sunday-school.
W. H. Blough and Wife..... 12 00
Virginia—$20.00.
First District, Congregation.
Roanoke..... 10 00
Northern District, Aid Society.
Mill Creek..... 10 00
Indiana—$20.00.
Middle District, Sunday-school.
Birthday offerings, Flora..... 20 00
South Dakota—$16.00.
Sunday-school.
Elm Creek Class, Willow Creek..... 10 00
California—$10.00.
Santa Ana Young People..... 10 00
Southern District, Mission Band.
Rosedale..... 5 00
Sunday-school.
Sunnyhill..... 5 00
Total for February.....$ 193 23
Previously received..... 2,698 58
Total for year so far.....$ 2,891 81

INDIA WIDOWS' HOME.

Pennsylvania—$4.50.
Middle District, Sunday-school.
Lewistown.....$ 3 00
Mrs. Kreps..... 1 50
Indiana—$1.00.
Middle District, Individual.
Mrs. Ollie L. Cross..... 1 00
Total for February.....$ 5 50
Previously received..... 93 15
Total for year so far.....$ 98 15

INDIA INDUSTRIAL.

Pennsylvania—$2.00.
Middle District, Individuals.
Susan Sell, $1; Susan Swigart and Wife, $5; Sister Quinter, Huntingdon, $2; Mary Wolfe, $1; Sadie and Mary Zook, 70 cents; Ruth Brumbaugh, 30 cents..... 9 00
Ohio—$1.00.
Northeastern District, Individual.
Mrs. Ollie L. Cross..... 1 00
Total for February.....$ 10 00
Previously received..... 4 00
Total for year so far.....$ 14 00

INDIA INDUSTRIAL.

Pennsylvania—$3.00.
Middle District, Sunday-school.
Lewistown.....$ 3 00
Total for February.....$ 3 00
Previously received..... 47 00
Total for year so far.....$ 50 00

CHURCH EXTENSION.

Pennsylvania—$6.00.
Middle District, Individual.
Lewistown.....$ 3 00
Total for February.....$ 3 00
Previously received..... 9 40
Total for year so far.....$ 12 40

$2; G. H. Fyock, $2..... $ 9 00
Total reported so far in this fund..... $ 79 00

INDIA NATIVE SCHOOLS.

Missouri—$10.00.
Northern District, Individual.
Clay Orr.....$ 10 00
Total for the month.....$ 10 00
Previously received..... 1,026 07
Total for year so far.....$ 1,134 61

CHINA MISSION.

North Dakota—$51.12.
Congregation.
Kenmare, $21.05; Minot, $13.62; Sarles, $16.45..... $ 39 07
Sunday-school.
Barnes' Home-Pleasant Valley..... 12 05
Virginia—$25.00.
First District, Congregation.
Roanoke City..... 25 00
Kansas—$6.00.
Southwestern District.
A Sister, Ellis Ballard and her Sunday-school Class..... 5 00
J. D. Yoder and Wife..... 10 00
Indiana—$9.14.
Northern District, Individual.
A Brother..... 60
Middle District, Congregation.
Bachelor Run-Pleasant Valley..... 11 54
Washington—$15.00.
W. H. Slabaugh, $10; Mrs. J. C. Snyder, $5..... 15 00
Illinois—$8.00.
Northern District, Individual.
A Sister, Elgin..... 8 00
Pennsylvania—$2.00.
Middle District, Congregation.
Spring Run..... 2 00
Sunday-school.
Lewistown..... 3 00
Iowa—$2.50.
Southern District, Individuals.
Mrs. Addie R. Knepper and Son, Waterloo..... 2 50
Total for February.....$ 131 76
Previously received..... 1,002 26
Total for the year so far.....$ 1,134 61

INDIA ORPHANAGE.

North Dakota—$14.20.
Congregation.
Flaxton Valley..... $ 14 20
Total for year so far.....$ 14 20

JERUSALEM MISSION.

North Dakota—$10.00.
A Brother and Sister.....$ 10 00
Total for the month.....$ 10 00
Previously received..... 1,214 01
Total so far for year.....$ 63 00

COLORED MISSION.

Pennsylvania—$3.00.
Middle District, Sunday-school.
Lewistown.....$ 3 00
Total for February.....$ 3 00
Previously received..... 47 00
Total for year so far.....$ 50 00

CHURCH EXTENSION.

Pennsylvania—$6.00.
Middle District, Sunday-school.
Lewistown.....$ 3 00
Total for February.....$ 3 00
Previously received..... 9 40
Total for year so far.....$ 12 40

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dividing of our District into three Districts was considered, and all were in favor of the division. Bro. A. J. Weddle was chosen to represent us at the Annual Meeting; Sister Mary Payne, clerk for this year; Bro. James Richardson, Sunday-school superintendent. Brethren W. J. Payne, James Richardson and John Letrwecks were reelected on the local insurance committee.

On Sunday morning an able sermon was delivered by Bro. Austin Hylton. After services they were called to the home of Bro. A. M. Payne, to anoint his wife, who was very sick. After spending the night there, she seemed to be some better. They arrived home on Monday evening, after another hard day's ride. Maggie Hylton.

R. D. 2, Box 36, Floyd, Va., April 3.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bowdle-Roeder.—By the undersigned, at his home, April 3, 1911, Mr. Carl A. Bowdle and Miss May B. Roeder, both of Lima, Ohio.—David Byerly, Jr., Bowdle, Ohio.

Holmes-Wampler.—By the undersigned, at the home of the bride's parents, Brother and Sister D. H. Wampler, of Jasper, Mo., March 26, 1911, Bro. Clarence Lee Holmes and Sister Wash. and Sister Annie A. Wampler, of Jasper, Mo.—Ed. D. W. Teeter, Jasper, Mo.

Johnson-Ekenberry.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. L. W. Ekenberry, March 27, 1911, Mr. Kenith Johnson, of Huxley, Ala., and Miss Junie Ekenberry, of Rock Lake, N. Dak.—J. H. Brubaker, Ellison, N. Dak.

Noakes-Landis.—By the undersigned, at the home of the groom's parents, Brother and Sister Thomas Noakes, March 11, 1911, Bro. Ross Noakes, of Ellison, N. Dak., and Sister Jennie Landis, of Wenatchee, Wash.—J. H. Brubaker, Ellison, N. Dak.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Bro. Obadiah, born Dec. 11, 1863, died April 1, 1911, at his home in Roaring Spring, Pa., aged 47 years, 3 months and 20 days. His death was due to a complication of bronchial trouble and dropsy, from which he suffered for a number of years. He leaves a devoted companion and five small children. Services in the Church of the Brethren at Roaring Spring, Pa., by Eld. J. J. Neff, assisted by the writer. Interment in the Morning Sun cemetery.—Elizabeth Barnett, Roaring Spring, Pa.

Anderson, Bro. Beasly, born in Rockingham County, Va., March 3, 1836, died at his home in Elkton, Shenandoah, Va., April 1911, aged 75 years and 15 days. He was the eldest child of a family of nine children. His parents and seven of these children preceded him in death. He emigrated from Virginia in the fall of 1855 and located near Gettysburg, Preble Co., Ohio, where he remained until death. He was married to Sarah Ann Cook May 6, 1857. This union was blessed with six sons and six daughters, one daughter and one son having died in infancy. He united with the Church of the Brethren in 1890 and remained faithful to the end. His funeral services, which was of long duration, he manifested a spirit of patience and devotion. He was a kind father and wife and devoted children. He leaves his wife, three sons, five daughters, two brothers and two sisters (one brother and one sister absent). He was a loving father and devoted Christian. Services by Brethren Aaron Brubeker and J. F. Deaton.—Aaron Brubeker, Arcanum, Ohio.

Bahn, Sister Leah, died in the bounds of the Codorus congregation, York County, Pa., April 1, 1911, aged 73 years and 8 days. She was a faithful member of the Church of the Brethren for forty years. Three children preceded her in death. She is survived by her husband, five sons and four daughters. An active member of the Church of the Brethren except one. Services at the East Codorus church by the writer, assisted by Eld. Y. Y. Brilhart and Bro. J. M. Myers. Interment in the adjoining cemetery.—Wm. Bahn, 13—S. B. Myers, R. D. 1, Dallastown, Pa.

Hall, Sister Mary Ann (Mother of Sister Emma Ball deceased), born near Cottage Grove, Union Co., Ind., Jan. 19, 1831, died April 2, 1911, aged 80 years, 2 months and 13 days. Her death occurred at the Children's Home, in Fort Wayne, Ind., where she had been cared for during her last illness. She leaves a brother and sister, and a grandfather. Services at the Cottage Grove church by Eld. Carey Toney. Interment in the cemetery adjoining.—Ida Hall, Manchester College Corner, Ohio.

Harsh, Sister Sarah, nee Helple, born in Somerset County, Pa., Sept. 2, 1818, died March 31, 1911, aged 92 years, 6 months and 29 days. She was the mother of seventeen children, four of whom preceded her in death. She was the widow of Nicholas Harsh, who died December 1, 1900. She is survived by eight children. She was a faithful member of the Church of the Brethren since early life. Services by the writer at the Sipesville church. Interment near the church.—Robert T. Holl, R. D. 3, Somerset, Pa.

Johnson, Sister Ida, died of complications of diseases, in the bounds of the Conestoga congregation, Bareville, Pa., March 23, 1911, aged 52 years, 8 months and 15 days. He leaves a wife to mourn her loss. Services at the Bareville church by the Brethren. Text, 1 Sam. 20: 3. Interment in the adjoining cemetery.—Sallie Pfautz, R. D. 1, Bareville, Pa.

Clemens, Sister Christena Markley, wife of Geo. and Christena Markley, born in Stark County, Ohio, Dec. 14, 1837, died Jan. 26, 1911, aged 73 years, 1 month and 16 days. She came to Boone County, Iowa, in 1875, where she was married to John A. Clemens, Sept. 30, 1886. To this union were born two children. One son preceded her in death. She leaves her husband, one son and a sister. Her disease was pneumonia.—Christena Markley, Grand Valley, R. D. 1, Ellston, Iowa.

Cole, Lydia, nee Markley, daughter of Geo. and Christena Markley, born in Stark Co., Ohio, March 14, 1844, died March 23, 1911, aged 66 years, 11 months and 23 days. Her first marriage was to Adam Hunsberger. She was married to John Cole Sept. 20, 1884. To this union was born one son. She leaves her husband, four sons and one daughter. Her death was due to a complication of diseases. She was at one time a member of the Church of the Brethren. She was the last of a family of seven children.—Christena Markley Grady, R. D. 1, Milford, Ind.

Delp, Jacob, brother of Bright's disease and grippe March 23, 1911, aged 84 years and 11 days. He united with the Brethren church in Pa., 3 years ago, and lived and died was a member of the same until death. A devoted wife and three daughters survive him. One brother also survives. His remains were interred in Delp's burying ground. Services by Brethren Jas. Shisler, E. M. Moyer and J. M. Book.—Hannah B. Shisler, Hollidaysburg, Pa.

Dornbin, Lawrence, eldest son of Mr. and Mrs. Herman Dornbin, born in Ill., died March 30, 1911, after an illness of ten days, due to an attack of appendicitis, aged 14 years, 9 months and 17 days. Services at the home conducted by Eld. D. H. Keller, of Winona, Minn.—Elsie Souders, Prescott, Minn.

Evans, Sister Elisa, born March 9, 1828, died March 21, 1911, at the home of her daughter, Mrs. J. W. Langenderfer, Libertyville, Pa., aged 83 years, 12 days. She was a consistent member of the Church of the Brethren for many years, at the time of her death she was a member of the Lancaster congregation, Pa. While we feel the loss of a mother in Israel, we mourn not as those who have no hope. She leaves four sons and two daughters. Services at the Neffsville house by Eld. I. W. Taylor, assisted by the writer. Interment in the adjoining cemetery.—H. B. Yoder, 243 Charlotte St., Lancaster, Pa.

Fike, Bro. John Elmer, son of Simon and Sarah Fike, born in Garrett County, Md., March 24, 1890, died March 30, 1911, aged 21 years and 6 days. He united with the Church of the Brethren when he was eleven years old, and lived a devoted Christian life until death. He was married only a few months ago. While in a tunnel, it suddenly caved in and crushed him to death. He leaves a wife, parents, two brothers and four sisters. Services by Bro. E. T. Fike, Text, Job 14: 10.—Ira C. Bishop, R. D. 1, Accident, Md.

Fike, Lizzie, daughter of Bro. J. S. and Sister Emma Fike, born near Milledgeville, Ill., Jan. 14, 1881, died at Morristown, N. Dak., March 31, 1911, aged 30 years, 2 months and 17 days. She met her death while working in an hotel. Her building caught fire from the burning of a chimney and was burned so badly that she died within a few days. She leaves a father, mother, one brother and three sisters. Services in the Ellison church by the writer, assisted by Bro. A. M. Sharp.—J. H. Brubaker, Ellison, N. Dak.

Fite, Samuel, born in York County, Pa., Oct. 8, 1844, died at his home in Arcana, Ill., March 15, 1911, of paralysis, aged 66 years, 5 months and 7 days. His death came rather sudden. He took sick on Tuesday morning and died on Wednesday at 2:30 P. M. In the year 1876 he moved from here to Astoria, Ill., in 1890, and lived in and near Astoria for sixty-one years. He united with the Progressive Brethren

ten or more years ago. He leaves a wife, one daughter, two brothers and two sisters. Services at the Presbyterian church by Rev. S. E. Grisso, of Cerro Gordo, Ill. Text, Heb. 6: 19. Interment in the Astoria cemetery.—Henry Fritz, Jr., R. D. 3, Box 19, Astoria, Ill.

Hoy, Mrs. Martha Hoy, wife of Stephen W. Hoy, of Wirtz, Va., died March 29, 1911, aged 54 years. Services at the Sandy Ridge church by Rev. Henry Weaver and H. Wilmart Peters.—L. G. Peters, Wirtz, Va.

Landis, Bro. Isaac, died in the bounds of the Conestoga congregation, March 30, 1911, aged 83 years. He was the oldest member in the Conestoga church. He was a faithful brother for many years and was much loved. His wife preceded him twenty years ago. He leaves three sons and two daughters to mourn his departure. Services at the Brethren's church. Interment in the adjoining cemetery.—Sallie Pfautz, R. D. 1, Bareville, Pa.

Martin, Sister Nancy, nee Metzler born in Pennsylvania in September, 1839, died March 24, 1911, at the home of her daughter, Sister A. B. Horst, near Bellefontaine, Ohio. She moved with her parents to Wayne County, Ohio, in her early youth. She was married to Samuel D. Martin. To this union were born seven children. Four of them died in infancy. She leaves one daughter and two sons. She was a faithful member of the Church of the Brethren for many years. Short services were held on Saturday afternoon at the home of her daughter, after which the remains were taken to the home of one of her sons in Wayne County, Ohio. Services were held on Sunday forenoon. Interment at the Pleasant View cemetery, Stark County, Ohio.—Bertha L. Yoder, R. D. 1, Box 16, Heiletonatine, Ohio.

Mauzy, Anna, nee Arnold, born in the Maple Grove congregation, Elkhart Co., Ind., Jan. 13, 1884, died March 28, 1911, at the place of her birth, aged 24 years, 2 months and 21 days. She was married Sept. 7, 1907, to Clifford Mauzy. To this union two children were born. One child preceded her. She leaves a husband, a baby four days old, a mother, John and Lovina Arnold, two brothers and two sisters. Services at the Maple Grove church by the writer, assisted by Bro. N. B. Hecter.—Henry Wysong, Napanee, Ind.

Miller, Sister Mary, died at the hospital in Mound Pleasant, Pa., March 18, 1911, after an operation, aged 58 years and a few days. Sister Miller leaves two married daughters, two sons, one daughter and her husband preceded her in death. She was a faithful member of the Church of the Brethren in the Indian Creek congregation, Westmoreland Co., Pa. Services at the County Line church by the writer, assisted by Bro. Emanuel and Bro. Fletcher.—Jacob M. Hull, R. D. 1, Somerset, Pa.

Miller, infant sons of Friend J. D. and Sister Flora Miller, born March 31, 1911, lived less than one day. After a short service at the home by Eld. Peter Gaster, they were laid away in the Pleasant Valley cemetery.—Ruth E. Williams, Mount Sidney, Va.

Mills, Caroline (nee Babb), born Oct. 30, 1837, died in the bounds of the Springfield church, Ohio, March 25, 1911, aged 73 years, 4 months and 24 days. She was married to Jacob Mills Dec. 3, 1857. To this union thirteen children were born. She is survived by nine children. Services by Bro. Wm. Bixler, at the home of her son-in-law, Bro. Isaiah Kurtz. Burial in the Keiser cemetery.—Alice Kurtz, R. D. 1, Mogadore, Ohio.

Mosgrove, Jra J., son of J. L. and Ellen Mosgrave, died at the home of his parents, in the bounds of the Brothers' Valley congregation, Somerset Co., Pa., March 2, 1911, aged 5 years, 4 months and 13 days. In his boyhood days he had consecrated himself to the service of his Master, and died in the hope of eternal life. Services at the Brethren's by Elders D. H. Walker and P. U. Miller. Text, Ecclus. 11: 7-10. —Chas. F. Walker, Berlin, Pa.

Overholser, Bro. Daniel Webster, born in Montgomery County, Ohio, Nov. 22, 1844, died March 21, 1911, aged 66 years, 4 months and 7 days. He was married to Susan Lutz April 13, 1865. To this union were born five sons and three daughters. He leaves a wife, four sons and three daughters. He was the youngest son of eleven children. He died in the bounds of the Mt. Zion church. Burial in the M. E. cemetery by the writer. Text, 1 Cor. 15: 20-23.—John Smith, Trotwood, Ohio.

Petrie, Bro. Jacob Henry, born in Virginia May 6, 1853, died at Rockford, Ohio, April 1, 1911, aged 57 years, 10 months and 25 days. He leaves a wife and four children. On account of tuberculosis he came to the West, which lengthened his life a few years. He united with the Brethren church in his youth. A few days before his death he called for the anointing service. Services by Bro. N. J. Miller, assisted by Elders David Hamm and G. Nevinger.—Clara Walker Miller, Rockford, Ohio.

Rouch, Paul Soleb, little son of Mrs. Rouch, died April 1, 1911, aged 1 year and 3 months. Services by Bro. Walter Warstler, of the Goshen City church. Thus three times this year the messenger has come into this home, and each taking away the father, Bro. Daniel Rouch, Jan. 10, 1911, then the oldest, now the youngest.—Cal A. Bowser, 715 Sixth Street, Goshen, Ind.

Syler, Mr. George Walter, born Dec. 17, 1876, in Holmes County, Ohio, died at his home in Marietta, Ohio, April 4, 1911, from arthritis deformans, after a lingering illness of about two years, aged 34 years, 3 months and 18 days. On Dec. 19, 1906, he was married to Maydie Hall, also of Holmes County, Ohio. To this union were born two daughters and one son. All of them survive him. He also leaves a mother, Catherine Syler of Fredericktown, Ohio, who was with him when he died, three brothers and four sisters. He was a patient sufferer, and hopeful to the last. Services by Bro. C. S. Straustaugh.—Anna M. Hively, Fredericktown, Ohio.

Tully, Delbert Ray, son of Brother Levi and Sister Alice Tully, died April 3, 1911, after an illness of 3 days, aged 10 years, 1 month and 21 days. Services at the Goshen City church by Bro. Walter Warstler.—Mrs. Cora S. Metcal A. Forney, 715 Sixth Street, Goshen, Ind.

Wampler, Sister Susannah R., wife of David Wampler, born March 11, 1855, died in the bounds of the Pleasant Valley congregation, Va., of bronchial pneumonia, April 1, 1911, aged 56 years and 16 days. She was the daughter of Bro. Levi Driver (deceased). Her husband, four daughters and two brothers survive her. She was a consistent member of the church of the Brethren for thirty-five years. In this sprit world. She was a great sufferer for many years of diabetes and other troubles, all of which she bore with Christian fortitude. Services March 28 at the Pleasant Valley church by Elders Peter Gaster, S. D. Bowman and J. Theo. 4: 18. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Weaver, Bro. Henry Edward, son of Mr. Joseph and Ella Weaver, born in Nappanee, Ind., March 14, 1911, died April 4, 1911, aged 21 days. Services at the home by the undersigned. Interment in the Hepton Union cemetery.—Daniel Wysong, Nappanee, Ind.

Weber, Frederick, born in Germany Sept. 29, 1851, died at his home near Hepton, Knox County, Ill., March 31, 1911, aged 59 years, 6 months and 19 days. He emigrated to America with his parents when a boy. He was baptized and received into the Church of the Brethren for thirty-five years. He served in the deacon's office nineteen years. The greater part of his life was spent in Iowa, principally in the bounds of the Dallas Center church. Nine years ago he removed with his family to Princeton, Knox, where he has since resided till removed by death. His remains were brought back to Dallas Center for burial. Services at the country home by the writer, assisted by other brethren. He was united in marriage to Emma Bowman in 1875. To this union were born three sons and two daughters. One daughter preceded him in death about fourteen years ago. He leaves a wife, four children, two brothers and one sister.—Eld. C. B. Rowe, Dallas Center, Iowa.

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highly appreciated by all. We are the only Brethren family located within this part of the state and any Brethren preach for over a year. This is a new country. We have a union Sunday-school, but no regular preaching services. Any brethren visiting here will locate here or anywhere in the country, will be given a hearty welcome. Any ministers, coming this way, are invited to stop off and preach for us. This section is also a healthy section of Southern Texas, and a good place to start a church.—Harry Hertzler, Jr., Texas, April 13.

Linden.—Bro. J. A. Miller has been with us six days and preached seven sermons. We have had a splendid time and a good attendance.—O. E. Hartman, Linden, Texas, April 11.

VIRGINIA.

Fairfax church met in council April 1. Our elder, Bro. I. M. Neff, presided. Two letters of membership have been received since our last report, and four were granted. Eld. I. M. Neff is our delegate to Annual Meeting. Bro. Lewis B. Fridley, alternate. Our love feast will be May 27, at 6 P. M. May 28 we will render a "Peace" program. There is a Sunday-school at two mission points in our congregation—one at Legato, with Sherman A. P. A. Myers as superintendent, and attendeslja, and one at Bull Run, the superintendent to be supplied by the Volunteer Mission Board.—Maggie Miller, Oakton, Va., April 9.

WEST VIRGINIA.

Crab Orchard.—Bro. James Riner, of Bragryille, W. Va., came to this place April 8 and preached for us on Sunday morning and evening. On account of the rain we had no services on Saturday evening. We are thankful for Bro. Riner's coming and we feel that he is favored to preach anywhere he place. March 28 we organized our Sunday-school, with Bro. Samuel Sanger as superintendent; Sister Laura Shuffer, secretary. We have a good attendance.—Mrs. Crystal Sutphin, Sutphin, W. Va., April 10.

Spruce Run.—April 1 our dear mother, Eld. G. W. Hutchinson, was able to preach for us. His talks were inspiring. We expect to have a love feast May 14, at 5:30 P. M.—Lena E. Fleshman, Lindside, W. Va., April 11.

WISCONSIN.

Maple Grove.—The Christian Workers gave a temperance program April 2, followed by a temperance lecture by Bro. Greenawalt.—Mollie Verbeck, Stanley, Wis., April 4.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 27, 28, Second District of Virginia, Lebanon house.
May 2, 3, Southern Ohio, Sugar Hill congregation, West Alexandria.
May 2, 3, Southern Pennsylvania, White Oak congregation, Bethel house.
May 2, 3 am. Southern Pennsylvania, Upper Codorus congregation, Black Rock house.

LOVE FEASTS.

Arkansas.

April 29, 6t. Prairie.

California.

April 29, 2 pm, Kerman.
May 6, 11 am, Oak Grove.
May 13, 5 pm, Glendora.
May 14, 6:30 pm, Los Angeles.

Colorado.

May 6, Rockyford.
May 27, 6:30 pm, Sterling.
May 27, First Grand Valley.
May 28, Denver.
June 3, Good Hope.

Idaho.

April 29, Boise Valley.
May 7, 6 pm, Weiser.
May 14, Twin Falls.

Illinois.

April 29, 6:30 pm, Pleasant Hill.
May 7, 6:30 pm, Naperville, Bethel house.
May 7, 7:15 pm, Dixon.
May 7, 11 am, Hudson.
May 13, 14, Yellow Creek.
May 13, 5 pm, Franklin Grove.
May 13, Coal Creek, Canton house.
May 13, 4 pm, Mount Morris, College Chapel.
May 13, 5 pm, Panther Creek.
May 20, 21, at 10 am, West Branch.
May 20, 6 pm, Prairie City.
May 27, 6 pm, Middle Fork, Country house.
June 3, 5 pm, Bethel Center.
June 10, Solomon's Creek.
June 10, 11, 3 pm, Pleasant Hill.
June 13, Bremen.
June 18, 6 pm, Camp.
June 17, 4 pm, Union City.
June 17, 5 pm, Elkhart Valley.

Iowa.

May 6, 2 pm, South Keokuk.
May 7, 2 pm, Coon River.
May 7, Cedar Rapids.
May 13, Oskaloosa.
May 13, 4 pm, Monroe County House.
May 14, Clarence, six and one-half miles southwest of Clarence.
May 20, Libertyville.
June 10, 2 pm, Iowa River.
May 27, 5 pm, Kingsley, East house.
May 27, 6 pm, Des Moines.
May 27, 10 am, Garrison.
May 27, Grundy County.
May 27, 10 am, Fairview.
May 27, 28, Spring Creek.
May 27, 5 pm, Brooklyn.
June 3, 10 am, English River, South house.
June 10, 2 pm, Dallas Center, at the church in town.
June 10, 11, 9:30 am, Dry Creek.
June 10, 10:30 am, Greene.
June 17, 18, 6:30 pm, Beaver.
June 17, 10 am, Franklin County.

Kansas.

April 29, Kansas.
April 30, 2 pm, Pleasant View.
May 6, 2 pm, Kansas City.
May 6, 3 pm, Salem.
May 6, 7:30 pm, Parsons.
May 6, Peabody.
May 6, 6 pm, Eden Valley.
May 6, 6 pm, Rock Valley.
May 13, 2 pm, Conway Springs.
May 13, 7 pm, Mont Ida.
May 13, Lamar.
May 13, 7 pm, Wade Branch.
May 13, 7:30 pm, Independence.
May 13, 3 pm, Prairie View.
May 13, 2 pm, Chapman Creek.
May 13, North Solomon.
May 13, Abilene.
May 13, Fredonia.
May 13, 2 pm, Rose Oak.
May 13, 3 pm, Bethel Mission.
May 13, 2 pm, Maple Empire.
May 14, McPherson.
May 14, 7:30 pm, Belleville.
June 10, Morrill.
June 10, 7 pm, Ottawa.

Maryland.

April 29, 2 pm, Monocacy, Beaver Creek house.
May 6, 2 pm, Pipe Creek.
May 6, Denton.
May 11, 1:30 pm, Beaver Creek.
May 13, 2 pm, Meadow Branch.
May 13, 1:30 pm, Brownsville.
May 14, 4 pm, Ridgely.
May 20, 2 pm, Middletown Valley.
May 26, 2 pm, Baltimore, Second church.
May 27, 2 pm, Bush Creek.
June 3, 7 pm, Long Green Valley.

Michigan.

May 6, Lake View.
May 13, 10:30 am, Black River.
May 27, 10:30 am, New Haven.
June 10, 2 pm, Vestaburg.
June 17, 10 am, Chippewa Creek.

Missouri.

May 6, 2 pm, Oak Grove.
May 20, 4 pm, Rockingham.
May 20, 2 pm, Greenwood house.
May 27, Spring River.
May 27, 4 pm, Shoal Creek.
June 10, Prairie Valley.
June 17, Plattsburg.

Nebraska.

May 6, 7:30 pm, Red Cloud.
May 13, 6 pm, Silver Lake.
May 13, 6 pm, South Beatrice.
May 20, Alvo.
May 20, 7:30 pm, Arcadia, Four and one-half miles northeast of Arcadia.
May 27, Lincoln.
June 10, Bethel.

Ohio.

May 13, 10 am, Oak Grove.
May 13, 4 pm, Evernole
May 13, 3 pm, Oakland
May 13, 6 pm, Donnel's Creek, New Carlisle house.
May 16, 4 pm, Bear Creek.
May 20, 21, Middle District.
May 20, 10 am, Swan Creek, East house.
May 20, 7 pm, Logan.
May 20, 10 am, Beech Grove.
May 27, 10 am, Hickory Grove.
June 10, 4 pm, Blanchard, west of Dupont.
June 17, 10:30 am, Richland.
June 17, Green Spring.
June 17, Poplar Ridge, North house.

Oklahoma.

May 6, 10 am, Big Creek.
May 13, 2 pm, Paradise Prairie.
May 14, 4 pm, Monitor.
May 15, 6 pm, Washita.
May 20, 6 pm, Hoyle.
May 21, Goodwell house.
June 11, Elk City.

Oregon.

May 20, 5 pm, Rogue River.

Pennsylvania.

May 4, 7:30 pm, Philadelphia, First Church of the Brethren, Dauphin, above Broad.
May 6, 2 pm, Indian Creek, Montgomery County.
May 6, 4 pm, Pleasant Hill.
May 6, 2:30 pm, Marsh Creek.
May 6, 3 pm, Reading.
May 7, 6 pm, New Enterprise.
May 7, 4 pm, York, cor. of Belvidere and King Streets.
May 7, 5 pm, Mount Joy, Donegal house.
May 7, 6:30 pm, Everett.
May 9, 10, 10 am, Tulpehocken, Bethel house.
May 8, 9, 10 am, West Greentree.
May 9, 9:30 am, Spring Grove.
May 11, 12, 1:30 pm, White Oak, Graybill house.
May 11, 7:30 pm, Germantown.
May 12, 4 pm, Dunnings Creek, New Paris house.
May 13, 4 pm, Everett, Bethel house.
May 13, 4 pm, Carson Valley.
May 13, Hatfield.
May 13, 1:30 pm, Upper Canowago, Mummasburg house.
May 13, 14, 10 am, Antietam (Price church).
May 13, 7 pm, Back Creek, Brant house.
May 13, Beaver Run.
May 13, 6 pm, James Creek.
May 14, 6:30 pm, Everett, Bethel house.
May 14, 6 pm, Johnstown, Walnut Grove house.
May 14, 6:30 pm, Yellow Creek, Bethel house.
May 14, 5 pm, Pittsburg, Cor. Greenfield Ave. and Mont Clair St.
May 14, Elizabethtown.
May 14, 4 pm, Hanover.
May 14, 6 pm, Mohler.
May 14, 10 am, Quemahoning, Stpeyville house.
May 14, 10:30 am, Manor, Purchase Line.
May 14, 5 pm, Upper Dublin, Ambler.
May 15, 16, West Conestoga, Middle Creek house.
May 16, 17, 1:30 pm, Fairview, Eastern District.
May 17, 1:30 pm, Philadelphia, Germantown.
May 20, 21, 1 pm, Welsh Run.
May 20, 21, 10 am, Maiden Creek, Mohrsville house.
May 20, 21, 2 pm, East Creek, Goodwill house.
May 20, 2:30 pm, Clear.
May 21, Lancaster.
May 21, 6:30 pm, Altoona.
May 23, 24, Midway.
May 27, 28, 2 pm, Farmers Grove.
May 28, 4 pm, Harrisburg.
May 28, 6:30 pm, Bellwood.
May 30, 31, 9:30 am, Conestoga, Birch Run house.
June 3, 2 pm, Mingo.
June 3, 6 pm, Spring Creek.
June 10, 11, 10 am, Lower Cumberland, Mohler house.
June 10, 7 pm, Mill Hall, Nittany Springs, Hade house, Franklin Co.
June 11, Rockton.
June 11, 2 pm, Silver Creek.
June 13, 14, 1:30 pm, Chiques, Chiques house.
June 14, 15, 3 pm, Annville, ville.

Tennessee.

May 6, White Pine.
May 6, 2:30 pm, French Broad.
May 13, Crowson.

Virginia.

April 29, Botetourt, Valley house.
April 30, Buena Vista.
May 6, 4 pm, Ridgewood.
May 6, 3:30 pm, Timberville.
May 13, Mastanella.
May 13, Middle River.
May 13, 3:30 pm, Woodstock, Antioch house.
May 13, 3:30 pm, Summit.
May 13, 2:30 pm, Cook's Creek, Hinton Grove house.
May 20, 3:30 pm, Peter's Creek.
May 20, 2 pm, Elk Run, Moscow house.
May 20, Midland.
May 20, 3 pm, Green Mount, Mt. Union house.
May 27, 3 pm, Linville Creek, Mairview house.
May 27, 6 pm, Fairfax.
May 27, 2:30 pm, Pleasant View.

Washington.

May 6, Olympia.

West Virginia.

May 13, 6 pm, Spruce Run.
May 20, 3 pm, Maple Spring.
June 10, 11, 2 pm, Berkely.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 66. **Elgin, Ill., April 29, 1911.** **No. 17.**

AROUND THE WORLD

Bringing Suit for Prayers Offered.

When Simon, the sorcerer, in the days of the apostles, desired to purchase the power of the Spirit, Peter quickly told him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Not so the Christian Scientist of today. In a recent suit before a Springfield, Mass., court, a representative of the cult laid claim to $300 for prayers offered, claiming that the one thus favored had been correspondingly benefited. Just how the judge will determine the matter is not yet known. Of one thing, however, we are quite sure,—no Christian is justified in appealing to the civil courts in the settlement of any such claim against a fellow-believer.

The Real Joy of the Christian.

While there is much in the world to discourage even the best of us, there is, after all, a great deal to be thankful for, and he who can, in some way, extract the honey of real joy, has solved the secret of a happy life. Here is an extract from a letter by an aged saint that tells its own story: "Everybody is my friend or wants to be, it seems. I am at peace with God, through the merit of my Savior's blood, and at peace with man through that same Savior's transforming grace. Once in a while I catch a glimpse of the place the Lord is preparing for all those that love him. I hear the flow of the river which we must all cross, sounding no longer like a deep and sullen stream, too dangerous to cross, but like a cool and sweet and shallow brook, bordering the green fields of the Promised Land." Such a life is "hid with Christ in God."

A Difficult Mission Field.

While most of the various parts of Asia are open to missionary endeavor, and afford comparative safety to the gospel heralds, very little progress has been made in Afghanistan, Central Asia. This is the home of the Sunnite Mohammedans, a people intensely bloodthirsty. Their bitter hatred of all Christians finds expression in their tenet that future bliss is the lot of all who have killed a Christian. This peculiar belief renders the development of missionary work in that country extremely difficult, for the Afghans will not readily yield their intense opposition to anything that is not Mohammedan. And yet even in this place of danger some effort has recently been put forth by several earnest Bible distributors. A number of Bibles and Testaments have been sold to the people and doubtless there will be at least some results in the Lord's own good time.

Appalling Loss of Immigrant Girls.

According to a recent report of Miss Grace Abbott, of Hull House, Chicago, director of the Immigrants' Protective League, more than 1,800 young immigrant girls disappeared from trains between New York and Chicago in one year. They were known to have boarded the trains in New York with passage paid to Chicago, but never reached their destination. It is now planned to place Federal immigration Inspectors on all trains between the two cities, in order to protect the girls while en route, and to deliver them to the Protective League upon their arrival in Chicago. Such an endeavor is most praiseworthy. Too often the agents of organized vice are enabled to carry on their nefarious work unhindered, simply because there is a lack of vigilance on the part of those in charge. Too often these poor immigrant girls may well say, "No man cared for my soul."

A Missionary Hero.

Deep impressions have been made upon the Chinese of Manchuria by the self-sacrifice of Dr. A. F. Jackson, a medical missionary of the Scotch Presbyterian Mission, who gladly gave his life for the stricken peasantry of that country. The annals of missionary endeavor and arduous labor, rich as they are with instances of heroism, have no higher example of devotion, including even martyrdom itself, than that of this earnest worker. Hsi Liang, the Viceroy of Manchuria, paid this tribute at the memorial services: "With the heart of Christ, who died to save the world, he came to help our country in its hour of distress. Where the plague was thickest, he struggled to help the stricken, to find medicine and stay the dreadful disease. Finally the pest seized him and took him away from us long before his time. Our grief is too deep for words." Such a life is a power for righteousness "Though dead, he yet speaketh."

"The People of the Shining Face."

We can not think of anything more beautiful than the tribute of the Hindus of the Mysore District who refer to the native Christian converts as "the people of the shining face." Such was Moses when, after being in the holy mount, in the presence of the Most High, he returned to his people with God's glory still upon him. If, in some way, we could enter into closer communion with the great Father above, and more fully participate in the profound experiences of the higher life, there would doubtless be more "shining faces" among us. Too many of us, alas, are living in the narrow confines of the dark valley, when we might bask in the glory of the mount of God.

England's Encouraging Increase of Temperance.

Some time ago we referred to the greatly-improved conditions in England, so far as indicated by a falling off in the consumption of alcoholic liquors. Now another phase of the question is brought to our notice,—the decreased number of deaths due to alcoholism and diseases incident thereto. In 1900 the expenditure for alcohol per capita was $22.59, and the deaths due to alcoholism, 257 per million. In 1910, with a considerably increased cost of liquors, due to taxation, the expenditures per capita had fallen to $17.24, and the deaths from alcoholism were practically reduced by half. That means good progress for Great Britain, and eventually still more substantial gains will doubtless be realized.

A Commendable Example.

Some years ago Japan faced China on the gory field of battle. Those days, however, are forgotten, in the presence of China's great struggle with the awful famine. Most noteworthy it is to see how the Japanese, everywhere, are coming to the aid of their former foes. The 10,000 Japanese in and around Seattle resolved, some weeks ago, to deny themselves of all but the merest subsistence, to help their Chinese brethren, and their laudable example has touched others of their countrymen in America and the homeland, until a most gratifying response has rewarded their labors. Such efforts in behalf of suffering humanity are worthy of highest praise, and may well be emulated by those who lay claim to a much-vaunted Christian civilization.

The Bible and Social Reform.

The Tercentenary of the King James Version of the Bible has seemingly directed renewed attention to the important part played by it, not only in the life of the church, but also in the elevation of social and civic ideals. The influence of the Bible in the shaping of events in England, as well as of the United States, is not to be doubted. Beyond all question France might have reformed herself in a far less violent and bloody manner, had her people been given free access to the Bible some years prior to the French Revolution. A deplorable lack of self-restraint has for years been conspicuously prominent in France. The people were swept onward in the turbulent stream of unreasoning rationalism. There was little individual sense of responsibility, such as a study of the Old Book tends to produce. It may be safely asserted, therefore, that France today is spiritually barren, largely because of its failure to be in touch with the Bible, while in the English-speaking nations owe much of their moral and and social supremacy to the blessed influence of the Book of books.

Prohibition Africa's Hope.

By order of the Brussels Conference, representing the entire aggregation of the world's nations, a Prohibition Zone was established for the protection of the native races of Africa. Some idea of the extent of this territory may be gathered from the fact that its length is about 3,000 miles from north to south, with an extreme breadth, from east to west of 4,600 miles, thus representing about one-fourteenth of the entire area of Africa. While it is to be regretted that not all the powers in control of African colonies are as careful in enforcing the prohibition stipulations as they ought to be, immense benefits have already resulted during the years wherever the law has been enforced. Be it remembered, also, that almost invariably it is not the African native who is guilty of illegal liquor selling, but the representative of a so-called civilized and Christian nation,—one who is determined to enrich himself by selling the body-and-soul-destroying liquor to Africa's natives, in open defiance of the law. Somehow,—whether in Africa or America,—the same Judas-like, God-defying disposition characterizes the dispenser of alcoholic stimulants.

Excuses Are Not Reasons.

Some one who has a good head for figures, and plenty of time to work out the totals, claims that in more than half of nearly two thousand cases that came under his observation, the persons in question remained outside of church relationship because of the alleged lukewarmness of the church membership. Now, while the writer may be justified in administering a well-merited reproof to dilatory church members, he should also remember that a mere excuse to evade a plain duty is by no means a reason that will justify anyone in remaining outside of church affiliation. Not all, who were favored witnesses of the matchless ministry of Jesus, were won to discipleship, nor was the zeal and energy of Paul an irresistible argument to the hearers of his day. It is to be regretted that so many today are unwilling to hear, despite our best efforts, but all responsibility should not be laid upon the shoulders of professing Christians.

Judge Landis on Nickel Theaters.

At Chicago, April 22, Alduvino Mazzone, an Italian, found guilty of white slave traffic, was sentenced to ten years in the Fort Leavenworth Penitentiary by Judge Kenesaw M. Landis. In passing sentence upon the offender, the judge delivered the following bitter, though all too true, diatribe against the popular nickel theaters, as giving opportunity to the "slavers" in their schemes of ensnaring the girls attending these places: "This girl, for whose sake the sentence is now being imposed upon her abductor, frequently visited five-cent theaters. There has been a good deal of scandal written about them, but from what has appeared here in this court, on two or three recent occasions, even the wildest stuff that has been written has not touched the fringe of the actual facts, as far as danger to young girls is concerned." This opinion by a judge of experience,—a man who knows whereof he speaks,—should receive more than ordinary attention. There is no escaping from the place of questionable amusement to the seductive snare of the wily tempter who "lieth in wait to deceive and destroy."

Opium Reform Halted by Great Britain.

At present we are confronted by the pitiful spectacle of a large and densely-populated country again pleading with a strong but merciless nation, humbly asking to be relieved from the stipulations of a treaty that is ruining its people. It is the plea of China that it be freed from the further operation of the cruel edict which insists that opium must be grown and imported into China from India. When it is remembered that China was made an unwilling party to the agreement which, at the point of the bayonet, stipulated the importation of a certain large amount of opium each year, it arouses the sympathy of every lover of truth and righteousness. That a nation, laying claim to Christianity, should force such an infamous treaty upon a weaker nation, at a time of distress, when it could not possibly help itself, is a disgrace and shame. That, in these enlightened days of the twentieth century, Great Britain should seek to perpetuate a concession at once destructive and blighting to those brought under the influence of the death-dealing drug, is a crime of so deep a dye that the wrath of Heaven will doubtless be visited upon its promoters.

War's Enormous Waste.

There was a time when the Church of the Brethren, the Quakers, and perhaps a few other small churches were the only religious bodies openly espousing the cause of peace. Now the ministers of many cities and towns are boldly coming out with petitions in favor of peace and arbitration. Baron de Constant, the distinguished Frenchman, who recently toured this country in the interests of peace, gave some startling information as to the real destructiveness of war. He openly charges that the Governments conceal from the people the enormous cost of war preparation, as well as the great criminal slaughter of human lives on the battlefield. France's Napoleonic wars cost her from four to five millions of men, and left her physically depleted for many years. He avers that if the battlefields of modern times were balanced in the scale against the results, it could be shown that every so-called victory made the whole world poorer and that even the victor himself was but a loser in the end. It would serve a most excellent purpose if there could be a systematic diffusion of striking facts, concerning the evils of war, throughout the United States. People must be aroused on this matter, for not until they can be made to think seriously will they be ready to espouse the cause of peace and arbitration.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Our Earthly Course to Endless Life.

BY GEORGE D. ZOLLERS.

[The following poem by our departed brother,—the last from his gifted pen,—was already in type when the notice of his death reached us.—Ed.]

A vital frame in tenant form,
This earthly life of man—
A being wrought by matchless skill,
In God's amazing plan.

Like vessel's wake in heaving sea,
Some life-trails vanish soon;
While others glare with lucid sheen,
Like brightest sun at noon.

Like rivers in the rapid flow,
Are wending towards the sea,
So down the stream of time we go
To vast eternity.

From youth to age, in changeful ways,
A long and weary trend,
Through sunlight gleams and shadows low
We reach the mundane end.

No Christian yearns to live this life
In varied mood again;
But would the loftier sphere obtain,
In blessedness to reign.

Beyond these threat'ning clouds and storms,
There is a cloudless sky,—
A home of joy, serene and fair,
Where friends will never die.

South Bend, Ind.

Qualifications of a Good Presiding Officer.

BY DAVID M. ADAMS.

THE observance of order and decorum, by the members of a religious assembly, who have met together to deliberate on matters of common interest and importance, is not only essential to the regular and satisfactory proceeding of such a deliberative body, but absolutely necessary, in order that peace, harmony and prosperity may reign within the Christian church.

The dominant spirit of a church council is far-reaching in its effects, be said spirit good or bad. I have frequently been present at councils in which personal thrusts were made during the discussion of some question then under consideration. Of course, they did, as they always do, have a bad effect. If a member of any deliberative body be permitted, while engaged in debate, to indulge in personalities, or resort to harsh, vindictive or vituperative remarks, a spirit which shall inevitably find its culmination in factions and schisms, will be created and fostered within the body.

Such expressions, however, are not tolerated in an assembly, presided over by a chairman who has sufficient executive ability properly to enforce those parliamentary rules and usages necessary for the adequate government of all deliberative bodies. He fully realizes that the promotion of harmony and coherency among the various members of the assembly demand that each speaker carefully observe the well-established rules of order and decorum. He appreciates the fact that the great purpose of the rules and precedents, by which all well-regulated deliberative assemblies govern their procedure, is to subserve the will of the assembly, and facilitate the expression of their deliberative sense by maintaining order, and securing that which is justly due each member throughout their deliberations.

Knowing that parliamentary rules or laws are said to be based on good common sense, and are designed to promote justice and fairness in deliberative bodies, whether these bodies be large or small, political, or religious, he regards their observance very highly.

It requires a great deal of skill to be a good chairman, and if there is any assembly in which a wise and efficient presiding officer is desirable, it is certainly in the councils of the Christian church. Observation has taught many of us that in the past history of the church there have been a number of weak and inefficient presiding officers in the local churches who, on account of their lack of acquaintance with the rules and usages by which deliberative assemblies govern their procedure, have shown a serious lack of executive ability. In cases where council meetings were conducted by them, these gatherings were noted principally for their proixity and animated discussions. In view of these facts it will not be deemed out of place briefly to consider some of the essential qualifications of a good moderator:

1. He should be a parliamentarian. Without a knowledge of the rules and usages, commonly observed by deliberative bodies, or, at least, of those rules of procedure which have been adopted by the particular body over which he presides, to say the least, he is bound to prove incompetent as a chairman. He should be thoroughly acquainted with the business before the meeting, so as to be able intelligently to present or announce it in the order to be acted upon. In short, he should be thoroughly conversant with all the duties devolving on the chair, so as to be fully prepared properly to dispatch whatever business may come before the house.

2. A presiding officer should not only know when to entertain a motion, but, while putting the question he should have the power of concise and lucid statement. In my past experience in church work I have heard certain moderators state motions in a manner that absolutely failed to convey the wish expressed by the mover. This, of course, can not be done when the motion is presented in writing, which, after all, is the proper way to present a proposition. If the moderator fails to present a motion clearly, confusion will inevitably follow; and if he is verbose, he will consume valuable time in making explanations which prey upon the patience of the members of the assembly. It is, indeed, a pleasure to attend a council where the chairman knows how to economize time, putting motions, and clearing up parliamentary points.

3. A presiding officer must not be loquacious. A chairman who thinks he must discuss every question, and who remains in the chair while doing so, is surely a great trial to a public assembly.

It is the duty of the chairman to state matters of fact within his knowledge; to inform the assembly on points of order or the course of proceeding, when called upon for that purpose, or when he considers it necessary to do so. If he wishes to speak, he should surrender the chair, and obtain the floor in the same manner as the other members of the assembly. He has no right to take advantage of his position as chairman in preëmpting the floor to discuss a proposition before the house.

4. He should be absolutely impartial. He may have decided convictions with reference to the question under debate, but he should, by no means, fail to give those who maintain opposite views from those of his own the same opportunity for discussion as is granted to those who represent the side of the question for which he would willingly contend: Partiality, on the part of the moderator, once detected, will cause him to lose the confidence of the entire assembly.

5. He should have those qualities which will enable him to restrain every member, when engaged in debate, within the rules of order. He must insist on having the chair properly recognized by those who wish to speak. Otherwise, confusion will ensue, and much valuable time will be spent in making speeches that are not germane to the subject under consideration. I have known congregations to spend a whole day in council, in which all the business transacted could have been judiciously transacted in two hours, had the moderator possessed adequate executive ability, and enforced the common rules of order and decorum. I know whereof I speak when I say there are people who absent themselves from council, not because of the distance they have to travel, but on account of the great length of time usually spent in disposing of the limited amount of business brought before the meeting. You cannot get busy parishioners to postpone important duties in order to attend a meeting where their precious time is practically wasted, because of the need of a chairman who is qualified to expedite business.

Scalp Level, Pa.

PRAYER is the outlet of the saints' sorrow, and the inlet of their supports and comforts.

Turning Points.

BY A. G. CROSSWHITE.

[Note.—The writer most cheerfully acknowledges help received from the "Well Spring of Truth," in the preparation of these notes.]

"Once to every man and nation
Comes the moment to decide,
In the strife of truth and falsehood
For the good or evil side."

THAT there are turning points in the lives of men is fully attested by observation, history and personal experience. They are seldom or never as marked as in the cases of Saul of Tarsus, the Philippian jailer, or Peter, as he received the reproving look from the Savior after his denial, but they are turning points, nevertheless. Sometimes they come early in life. It is said of Voltaire that at the age of five years he committed to memory an infidel poem, and was never, after that, able to free his mind from its pernicious influence.

On the other hand, William Wilberforce was turned the other way by receiving early religious training from a pious aunt; and although much was done in his early manhood to erase the impressions thus made, his whole life was moulded and colored by that Christian training.

Hume was quite young when he took the wrong side in a debate, yet he embraced and defended through life the position taken at that time.

Scott, the commentator, in a despairing mood, read a hymn of Dr. Watts on the all-seeing God, and was turned from his sin and idleness to a life of usefulness.

The rebuke of his teacher and the taunt of a schoolmate aroused Clarke, the distinguished divine, who, up to that time, was very slow in attaining knowledge.

The turning point in Doddridge's life was when Clarke took him under his care.

Aaron Burr sought spiritual advice in a revival at college, but his counselor told him that the work was not genuine. His anxieties were dissipated, and from that time his downward career has been dated.

Robert Moffat, the distinguished missionary, as he read a placard announcing a missionary meeting, was led to devote his life to the redeeming of the heathen.

Thus it is that character and years of usefulness often depend upon one little event or circumstance. The sudden darkness occasioned by the extinguishing of a lamp in a lady's room, was the means of her conversion in Switzerland, recently. She had long lived only for the world, and the thought of her sins had never given her uneasiness. One night, while alone in her room, she saw the lamp suddenly go out. Although she was alone, she said aloud (thinking only of the accident which left her in the dark), "There is no oil in the lamp!" The words thus spoken sounded in her ears with a new sense. She recalled the parable of the five "foolish virgins," who had no oil, and whose lamps had gone out at the coming of the bridegroom, and from that moment, day and night, that word of God remained in her soul. It occurred to her constantly: "No, I have no oil in my lamp! My God! what will become of me? I have not thy grace in my heart!" She was filled with fear, began to pray, and continued in prayer until God gave her peace through faith on his Son.

Dr. Peddie says, "Never till a man feels the fires of individuality will he write his name up among living forces." And Charnock tells us, "He that hath many things to trust to is in suspense which he should take hold of; but where there is but one left, with what greediness will he clasp hold of that!"

God cuts down worldly props that we may make him our stay. "Moments spent with God are pearls strung for eternity." God comes near in every soul crisis to shed the light of his face upon us. Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of,—that you have more sense than you had before, to see your error, and more grace to forsake it. Worship can better wait than reconciliation. Apology and restitution are sweeter offerings to God than either sacrifice or promise, for the former are essential elements of practical religion while the latter work no reforms. Says Dr. Cuyler, "The actual working period of a life of threescore years and ten is very

short. He who has not learned the value of an hour is doomed to failure. On an hour often swings the destiny for eternity."

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune.
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Flora, Ind.

Next Sunday's Sermon.

BY JESSE D. MOHLER.

THOSE who write to the MESSENGER, frequently mention the number of ministers that may be living in some congregations. Isolated ministers might reasonably look upon such conditions as giving an easy time to those who preach only as their turn may come. It should be so, and an extra good sermon should be expected from each man when he preaches, owing to his opportunities to gather material.

But how about the minister who must preach to the same congregation regularly for a number of years, furnishing two, three or more new sermons each month, and rarely having the privilege of hearing another of our ministers speak? The writer knows of one district where more than half of the congregations are being served that way; and the minister takes care of home affairs the same as do the lay members.

The question of next Sunday's sermon is a regular repetition; and is sometimes as great a problem as the day laborer meets in providing the next meal for his family when work is scarce. But preaching time is coming, and something must be found. This needs to be something that not only will pass; but that will strengthen and edify, and will come fairly up to the standard that the minister has set and that the congregation expects.

Sermons can not be gathered from an empty mind, any more than crops can be grown on poor land. Our farmers know that impoverished land can be made fertile, not only for the present crop each year, but to both yield the crop and gain in ability to produce results. The very necessity of a minister drawing on all his resources, furnishes an incentive to thought and study that the one among many others does not have; and he can find several fields to draw from for sermon material.

As stated above, the mind must be filled before it can produce; and it ought not be merely filled for present use any more than we labor each day for only that day's necessities. To succeed in his calling, a minister must read much that he never expects to put in a sermon, must think much of things that he may never tell to his congregation. This must be done in order to have broader views, clearer thought, and positive convictions, with grounds to support them, and that his mind may be disciplined.

The man who does not read soon grows old. He may be satisfied with himself, and his congregation may be satisfied for a time; but it will wake up to the knowledge that the minister is not doing as well as he might. While one is inclined to think his hearers do not remember very much of what he tells them, it is surprising to know how well the people gauge the minister's efforts.

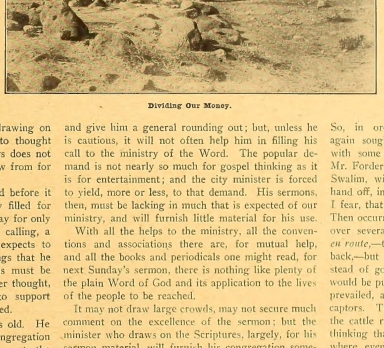
But his reading should not be to fill him as we do a cistern, expecting to draw out the same amount. It should make him more like the living well that may never have much more than is needed at one time, but has unseen sources of supply that can be drawn on as needed. Don't be tanks or cisterns; be springs.

In his efforts to advance his efficiency, one naturally feels that the sermons to be heard in other churches will greatly help him. Surely those specially prepared for the ministry would have what we need for our use. This is reasonable; but, somehow it is disappointing in practice. He naturally wants to hear what is called the best preachers. He finds a man whose ambition has been to fill a town or city church, —one who has turned from the demands of the country congregation, with its life among the natural, to the superficial needs of a city congregation.

To fill this demand, the city man has gotten out of touch with the people our country minister must serve. In addition to that, convenience of assembling has given opportunity for a Bible class one evening each week, where those who desire may study and be instructed in the Word. This leaves the regular preaching service more free to please a general congregation than is helpful to the man who wants a gospel sermon to help him preach to a congregation whose needs are such as our ministers usually find.

He may learn much that is useful to him in thought, in expression, and in giving power to his own work; but for material for next Sunday's sermon, he might find more suitable lessons if he will go to the fields. There he may gather lessons that will appeal to his hearers as did the Savior's lessons of the vine to those acquainted with its cultivator, of the lost sheep to a shepherd people, or of the sower to the growers of grain. Each congregation needs sermons peculiar to its environments, and attending other services will be found helpful only in a general way.

It may improve the minister's style of preaching,



Dividing Our Money.

and give him a general rounding out; but, unless he is cautious, it will not often help him in filling his call to the ministry of the Word. The popular demand is not nearly so much for gospel thinking as it is for entertainment; and the city minister is forced to yield, more or less, to that demand. His sermons, then, must be lacking in much that is expected of our ministry, and will furnish little material for his use.

With all the helps to the ministry, all the conventions and associations there are, for mutual help, and all the books and periodicals one might read, for next Sunday's sermon, there is nothing like plenty of the plain Word of God and its application to the lives of the people to be reached.

It may not draw large crowds, may not secure much comment on the excellence of the sermon; but the minister who draws on the Scriptures, largely, for his sermon material, will furnish his congregation something to think over and digest for their use that will be a quiet influence in their lives. There is a power in Bible preaching that can not be gained from any other source.

The minister who is puzzled over next Sunday's sermon can find no resource to compare with an acquaintance with the Bible, and the more of its contents he can command and apply for his congregation, the more assurance he may have that God will take care of the results of his preaching.

Warrensburg, Mo.

Going up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 9.

We had mounted our horses after luncheon, ready for the start, when there occurred a stormy time among the Arabs. The guide was called for, and, going among the wild fellows, each party holding frequent consultations with him, much time was consumed. They did a great deal of threatening, amidst the greatest amount of confusion, yelling and gesticulating. Finally we were informed that the Arab on horseback, who had joined us, was none other, than Swalim-ibn-aly, a notorious robber sheikh of the Atowney tribe of Arabs, and that these other armed fellows, who had also joined themselves to us, were his tribesmen.

The Atownies are a tribe of real, wandering Bedouins (Nomads), and very strong in numbers. This tribe has no certain locality where they may always be found, as have the sixteen tribes in the Kerak district, but they move from one district to another, or wherever it suits them. At one time they may be found down at Akaba on the Red Sea; again up near Damascus, and at still another time where we found them, near the south end of the Dead Sea. They come and go at their pleasure, seeking permission from no one. It is said that they know every water-hole from Sinai to Damascus. For the most party they live by plundering. They may commit any amount of depredations. Their possessions being largely camels, horses and flocks, they can put their tents under the saddles, on their camels' backs, and in twenty-four hours be so far away, that no one would know where to look for them.

Swalim-ibn-aly, with a band of his cutthroats, was no doubt lying in ambush for just such a job as he was now putting into effect, and in all probability was informed of our coming, and of the letter which our escort carried, for at the first he appeared to know of it, and later took possession of it. Then he demanded pay for our escort, whom he intended to turn back at this point. They first asked forty Napoleons (about $160); then came down to fourteen Napoleons (about $64). This amount was then raised between us and the guide for them. Somehow it got into Swalim's hands, who deliberately tied it up in the corner of his mendiel, and said to our escort, "Now get your money; I will take this for my pay." So, in order to satisfy the other fellows, we again sought what little gold we had left, and, with some silver added, raised another $40. This Mr. Forder attempted to pass over to our escort, but Swalim, with his imps, almost twisted our guide's hand off, in their greed for this also, with the result, I fear, that very little of it went to the proper place. Then occurred another long convention amongst them, over several cows, which the Atownies had stolen *en route*,—the owner of the cattle trying to take them back,—but this time the pulling was over cows, instead of gold, and it seemed as if the poor things would be pulled to pieces. Finally the stronger party prevailed, and the animals accompanied us and our captors. The disappointed escort and the owner of the cattle returned, while we drew a sigh of relief; thinking that we were at least moving on to somewhere, even though we knew not where.

After we had proceeded for some time,—far enough away from our former escort that they could be of no help to us,—we were halted, and a further demand for money was made of us. This time they went through our pockets, searching all the men and some of the ladies. I believe Bro. Sanders had his shoes taken off in their zeal to find more gold. After they got what small change and silver they could find, they withdrew a short distance, deliberately sitting down and dividing our money between them. (See illustration with Arabs to the left of the horses), entitled, "Dividing Our Money."

Again we heard, "Yalla," which means in the Arabic, "Quick, or proceed." Our party now consisted of our twenty captors, our own party of fifteen; including the muleteers, two refugees from Kerak, and a man with two women and a donkey. Sometime during the afternoon this last-named party passed on, of which, at the time, we scarcely took any notice,

having had so much to contend with that the separation of a company of three persons was, at the time, hardly worth making note of, yet God used this very insignificant event to our salvation.

Night was approaching rapidly, and so far as we could see, there was no camp at hand, when, just as the sun was touching the mountain tops, Swalim insisted that his men demanded more money, and that he could not control them. Here, at this late hour, I believe it was their purpose to take us into the mountain on our left, only a short distance away, and to rob us of everything we had, including our clothing, baggage, animals, and possibly kill us in order to accomplish and conceal their villainous deed. Their demonstration led me to believe that this was their purpose, however God ruled otherwise in their hearts, and by much persuasion, on the part of our guide, we again advanced after the sun had fully gone down, reaching their camp between seven and eight o'clock.

I may further say that, in addition to going through our pockets during the afternoon, they also went through our saddle-pockets, appropriating whatever they chose to take, among which were two very valuable guns with ammunition.

It was a cold reception we received in their camp on that desolate night. A herd of goats were driven out of what stood for a tent,—an exceedingly poor one,—and amidst the dirt and filth, with but a bit of cold food, we sat down to eat and sleep, for we did not dare to open our bedding. Because of sheer exhaustion, the most of us did sleep some, but our faithful guide was on the alert. The Arabs made a fire in the other end of this tent, around which a large number of them sat, talking until a late hour. Our guide sat with them, until they urged him to sleep, which he pretended to do. Then, because of his pretended snoring, they thought him to be asleep, and deliberately made plans for the next morning.

This is what they intended to do in the morning, viz., take us out into the desert at the south end of the Dead Sea, there kill us and take our baggage and animals; leaving our bones to whiten the desert. This was all carefully planned,—Swalim calling for such of his men as he needed, and delivering to each one his part in the tragedy to be enacted.

Prescut Address, Box 564, Nappanee, Ind.

"And God Repented."

BY JAMES M. MOORE.

THE above expression appears a number of times in the Sacred Record. There are persons who are puzzled over it, not being able to reconcile the idea of repenting with their conception of Jehovah.

There are, however, not over thirty or forty references of this kind, and a careful reading of them will easily explain the whole problem. This is the method the writer has used in preparing to help persons over the difficulty. I shall not, in this article, mention all of these cases, but only a few of those that proved especially helpful on the point.

For example, we read in Jer. 18: 8 as follows: "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I had thought to do unto them." Here God himself, through his prophet, says he will repent, and states the condition upon which he will do so.

This repentance, on God's part, is, that he refrains from the judgment he had planned to bring upon the nation, and that is all based upon the fact that the nation turns from the sin of which it was guilty, and because of which God had pronounced the judgment. This is all in perfect accord with God's working in general.

In Jer. 18: 9, 10 we have the other side: "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; and if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Here is a case where God will refrain from good he had planned for a people. And this is all based upon the fact that the people turned away from God unto sin.

Hence we reach this conclusion: God changes in his attitude toward a people or nation when that people or nation changes in its attitude toward sin. This is true in regard to individuals as well as nations.

This principle is expressed in the same way in Jer. 26: 3, 13, 19. It is the principle according to which the king of Nineveh worked when he received the word through Jonah that judgment had been pronounced against that great city. The king put on sackcloth, sat in ashes, and the whole city joined in eating no food, drinking no water, turning from their evil and crying mightily unto God (Jonah 3: 5-9). Here was a change in the attitude of the city toward sin. And on that basis they hoped for a change in God's attitude toward them. And God did change.

This principle applies to every case we have, where God repented. The conditions are not usually so clearly linked with the change, but a little broader look into the conditions will always bring out the two sides of the principle.

And so it is today, as it always was. God is in his attitude toward us inversely as we are toward sin.

3435 Van Buren St., Chicago, Ill.

The Dream of World-Peace.

BY J. EDWIN JONES.

NOT the *vision* of world-peace, for a vision is something that illuminates and makes clear; but the *dream* of world-peace because, like dreams, the theories and plans, for the realization of the hope, are as vague and devoid of illumination and inspiration by the Prince of Peace as ordinary dreams are devoid of all law or rule in their formation. "For I bear them witness that they have a zeal for God, but not according to knowledge. For, being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God" (Rom. 10: 2, 3, A. R. V.). We bear witness that great and good men, having absorbed ideas concerning universal peace, have given and are giving their talent and their energies to the furtherance of a propaganda that has, for its ultimate aim, the accomplishment of this ideal, but whose methods and hopes have no foundation in the teaching of Christ or in the revelation of the Spirit of God. "When they (the world) are saying, 'Peace and safety,' then sudden destruction cometh upon them" (1 Thess. 5: 3, A. R. V.). Human propositions and agreements, independent of God's Word and will, are valueless as indications of the true status of world peace.

It is true that God is a God of peace, and that the angels sang at the incarnation of the Prince of Peace, "Glory to God in the highest, and on earth peace, good will toward men," yet the Holy Spirit speaks, through Paul, of the devil as the God and Prince of this world, and so long as that is true, and the purpose of Christ, to destroy the work of the devil, has not been consummated, we have no reason to expect peace outside of the heart and ranks of believers. Not always is it true that the peace of God rules in the hearts and councils of believers; how, then, may we expect peace to obtain in a world of men who do not acknowledge him? So long as the devil is loose, so long shall his children "conceive mischief and bring forth iniquity."

The failure to "rightly divide" the Word of Truth has led many to expect, in this present dispensation of grace, a number of things which clearly have their fulfillment in the Kingdom Age, when the devil will be bound, and our Lord, the Prince of Peace, shall reign. Even then, when a nominal peace shall have obtained for a millennium, the devil shall again be loosed. Scripture teaches that he will have apparently little difficulty in bringing a multitude into a state of rebellion against the loyal saints (Rev. 20: 7-10). But Divine Intervention destroys every one of them and delivers the saints. Then follows an eternity of uninterrupted peace. But before our Lord comes, and closes this dispensation by taking the church out of the world to reign with him (1 Thess. 4: 13-18), world-peace is but the enthusiastic dream of those who are zealous, but not according to knowledge.

Isa. 9: 6 presents to us the Prince of Peace, meaning Christ, and verse 7 follows with the declaration that "of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever." With such a declaration by the Spirit of God one would, with reason, expect an explanation as to how this increase of peace is to be brought about by the Prince. And in this we are not disappointed.

Not to the world but to the disciples, did Jesus say, "My peace I give unto you; not as the world giveth, give I unto you." The peace of God, which passeth all understanding is undiscoverable by the world. It comes only through submission to the spirit of God. Its development, then, is not through human philosophy, but the result of a definite acceptance of Christ Jesus as Lord of the life. It logically follows that the era of world-peace, that is longed for by God-fearing and moral men, will find its fulfillment when Christ becomes the actual Lord of each individual life. Peace through any other channel exists in name only and is without foundation in fact and without a superstructure of stability. "There is no peace to the wicked, saith Jehovah." "The wicked are like the troubled sea that can not rest, that casteth up mire and dirt." Collectively, wicked men must express the characteristics of the individual. Therefore the peace of the world is conditioned upon the individuals, who compose the world, having peace in their hearts. The church, as the body of which the Prince of Peace is the Head, is responsible to promote the peace of the world along these lines, not becoming enamored or agitated by the glamour of fair speeches and munificent donations of millions of money to inaugurate and carry forward peace propaganda that has aspirations and ideals contrary to the teaching of the Scriptures.

It is a notable fact, that, while peace sentiment and money for peace propaganda has increased, the preparation and talk for war has also greatly multiplied. And not only so, but actual warfare and revolutionary uprisings have been on the increase. These facts doubtlessly emphasize the need of and desire for peace, on the part of righteous people, but to obtain results that have a semblance of stability, it is required that we forego our vain reasonings and speculation in the matter and accept the teaching of the Prince of Peace, that world-peace can come only when "the kingdom of the world is become the kingdom of our Lord and of his Christ" (Rev. 11: 15). Then shall men cry, "Blessed is he that cometh in the name of the Lord." Then shall swords be beaten into plowshares and spears into pruning-hooks. Then shall the nature of the very beasts of the field yield to the all-pervasive influence of the Prince of Peace and "they shall not hurt nor destroy in all my holy mountain."

To read concerning the glory and beauty of the kingdom age is to become enamored of it. To this, in part, may be attributed the vain efforts of well-meaning men to bring to pass, by human means and through human philosophy, the stupendous ends that are to be attained only through the outworking of the plan of an infinite Father of Love.

World-peace will come with world-conversion. This, however, is not the work of the church; neither is it the consummation of this present age. This age is witnessing the calling out, from among the Gentiles, a people for his name. Our hope is not world-peace or world-conversion, but to be caught up out of the world at the coming of Christ. "And every man that hath this hope set on him purifieth *himself*."

It would seem, from a careful study of the Scriptures, that our business, as individual members of the body of Christ, is not to sway nations into line, but to bring individuals to submission to the Prince of Peace, that he might be the Lord of their life, purifying their hearts by obedience to the Truth,

that they might have part in that glorious church, without spot or wrinkle or any such thing, that shall be the bride, the Lamb's wife. May we turn our feet to his testimony and beware of the philosophy of the world!

Larned, Kans.

Rebaptism.

BY W. R. GUTHRIE.

THE Gospel teaches that faith, repentance and baptism are conditions of salvation from sin. "He that believeth and is baptized shall be saved." This compliance with necessary conditions does not include the Lord's supper, feet-washing, communion, holy kiss and the anointing. These are works that are required of the saved, not of the unsaved; otherwise no one could be saved from his sins until he had engaged in all these duties. True, one who refuses to obey this part of the Gospel may fail to receive the crown, not because his baptism was illegal, but because of a lack of the Spirit of Christ and love of the Master, who said: "If ye love me, keep my commandments." Hence love to God and our fellow-men is the only true evidence of the spiritual birth. John says, "We know we have passed from death unto life because we love the brethren." If a man says he loves God and hateth his brother, he is a liar and lacks the spiritual birth; for we have no way of measuring our love to our Creator, except by the love we manifest toward our fellow-creatures.

Who, then, should be rebaptized? We reply by saying, Those who have not received Christian baptism, which consists in a threefold action, for the remission of sins. That is Gospel baptism. I care not who performs it. It is not right simply because some denomination performs it, and wrong because another did. Its validity does not, necessarily, depend on the faith of the denomination, but on the faith of the penitent. My salvation does not depend on the faith of others, but on my own faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

There is not a line in the Bible that teaches rebaptism of those who have received Christian baptism. The very fact that Paul baptized some at Ephesus is an evidence that they had not received Christian baptism. Some teach that because they received the miraculous gift of the Holy Ghost, their former baptism was wrong. Is there any evidence of that kind of following in this day? Yes, the Bible teaches that by one Spirit we are all baptized into one body. Is that body,—the church,—the visible kingdom here? If that is true, tell me what body Alexander Mack was baptized into, as the Church of the Brethren did not exist. But he was baptized into Christ,—into that faith that was once delivered unto the saints.

The Bible does not teach to examine yourself to see whether you are in the right church, but whether you are in the *faith*. We are in favor of receiving all converted, baptized persons who desire to be with us. If they have received a gospel baptism, you can not give to such persons a baptism which they have already. Every church that has trine immersion of believers for the remission of sin, has Gospel baptism. You can not give a man something he already has. We could give some churches some good things they do not have, and ought to be anxious to do it when they ask to go with us. Why not?

Lafayette, Ohio.

The Golden Rule.

BY D. C. REBER.

IN our relation to our fellow-men, our lives may be said to be governed by one of four rules.

First, the *wooden* rule or the rule of Cain. This rule asks, "Am I my brother's keeper?" meaning thereby that we are not. This assumes an attitude of indifference to our neighbor.

Second, the *brazen* rule, or the rule of Judas. The one governed by this rule inquires: "What will ye give me and I will betray him to you?" He who exploits others for the sake of self acts according to the second rule.

Third, the *golden* rule, or the rule of self, "As ye would that men should do to you, do ye also to them likewise" (Luke 6: 31). Self and its desires are taken as the standard and basis of action toward others. This rule is vastly better than the first and second rules mentioned. It will make the community and the world, in which men's lives are guided by this rule, a glad place. It is the royal law of love given in James 2: 8, "Thou shalt love thy neighbor as thyself." But excellent as this rule is, or may be, is it, after all, the highest principle according to which our lives should conform? Was it the rule which governed Jesus Christ's earthly life?

Fourth, the *diamond* rule, or the rule of Christ. "I am among you as he that serveth" (Luke 22: 27). This is the rule of service, not for self but for others. Self is no longer the standard, but the soul looks to God, to find his will, and then, having found it, does it.

The author of the Golden Rule is Jesus Christ. In the Sermon on the Mount,—that great charter of God's kingdom,—the Savior said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7: 12). We see from this language that the Golden Rule is the essence of the law of Moses and the teachings of the prophets.

What is the setting of this rule in that great sermon? The Savior's theme in that masterful discourse is the righteousness of the kingdom. In Matt. 5: 1-16, we have the introduction. In verses 17-44 of the same chapter he treats of morality, or the righteousness that should exist between man and man. In Matt. 6: 1-18, he discusses religion, or righteousness before God alone. In the same chapter, verses 19 to 34, and in Matt. 7: 1-12, he presents unto us righteousness as spirituality or the right living of the children of the kingdom and the world about them.

First, as regards the *good* things of the world, he warns us against two extremes, viz.: Greed and care, which are respectively the Scylla and Charybdis of the Christian life. The danger in greed is not in having but in *seeking* too much of the good things of this world. Care or anxious thought is blameworthy because we are in danger of *fearing* that we have too little of these same good things.

Second, as regards the *evils* in the world, there is danger of two extremes also, viz., the faults of censoriousness and connivance. The saint is constantly in danger of making too much of the devil in others, not recognizing there is so much evil in himself. The Savior's teaching here is that severity is to be applied to ourselves, and charity to others' faults. The opposite extreme of fault-finding or censoriousness is connivance, by which is meant making too little of evil in men. It is an intentional overlooking of the gross wrongs in others' lives.

The Great Teacher, after pointing out these four dangers,—greed, undue care, censoriousness, and connivance, concludes this section of his discourse by giving the Christian two remedies: First, *prayer*, which is the means of keeping right with God, and, second, the *Golden Rule* which is to keep the heart right with man. In view of these dangers on every hand, we may come to God in prayer. Hence, why faint or fear? The child of God sustains a filial relation to him. Prayer before was regarded as a religious duty. Christ here presented prayer as a privilege which is to bring us into possession of the power, yes, the sure and only means of avoiding these terrible evils everywhere.

But prayer is closely connected with our behavior toward men. "Forgive us our debts as we forgive our debtors." We expect God to act in a *fatherly* way toward us with the good things of life; therefore we ought to act in a *brotherly* way to our neighbor, which reminds us that we also sustain a fraternal relation in life.

Before considering the application of this rule, let us see how it may be misapplied when it is separated from the context. The modern interpretation of the Golden Rule, by some, is: "Do others or else they will do you." The "all things" means all really good things and not the supposedly good things. The person who drinks strong drink says that he would like to be treated to a number of glasses of liquor by his friend; therefore, according to the Golden Rule, he ought to treat his friend to the same thing first. The saloon-keeper says that he would like to be left alone in his business of selling intoxicating drinks; hence, according to the Golden Rule, citizens ought to be left alone by himself. The student, cheating in examination, wants to be treated according to the Golden Rule.

What may be accomplished by the proper applications of the Golden Rule? First, let it be remembered that this rule is for ourselves. We have no right to apply it selfishly to others, as in the above misapplications. The word *therefore* connects it with all of Christ's teaching beforehand, in this same discourse. Again; to keep this rule, the Holy Spirit must assist. It may be a good plan, always to put ourselves in our neighbor's place before dealing with him and to ask ourselves, "How would I like to be treated if I were in his place?" And before acting upon the principle involved in the Golden Rule, see that you do to your fellow-man only that which your best judgment acknowledges fit and reasonable.

The best illustration of the Golden Rule in practice, known to the writer, is the conduct of the good Samaritan, recorded in Luke 10: 25-37. It is confidently believed that by the use of the Golden Rule, society may solve all her problems, especially those pertaining to social evils. We hear much in recent times of the doctrine of the square deal, namely, "Equal rights for all and special privileges for none." But would this be an adequate substitute for the Golden Rule?

What evils would disappear if this rule found universal application? All quarrels between individuals, all law difficulties, all international conflicts, known as wars, would be banished from the face of the earth. In short, we would enjoy universal peace at home and abroad. This would bring down heaven on earth. Even the temperance question would find here the key for its solution. Men would not need to be appealed to on the ground of the injurious effects of alcoholic drinks on the body, nor on the plea for prevention of ruin to happy homes, body and soul, but simply on the ground of fairness to the other man, all dealers in this pernicious business would have to close up their establishments.

But the Golden Rule is not the highest peak in the ethical teachings of Jesus. Jesus' life far transcended the Golden Rule. The principle of his teaching and living was: Gain through loss. Let there be vicarious sacrifice or service for others. The law of service is the law of the cross, namely, self-sacrifice for the sake of others, even though they be your worst enemies. Why, then, did Christ not demand obedience to the diamond rule? He does, as soon as men can be appealed to on that high plane. But at the time of his declaration of the Golden Rule, the ideal of Christ was too high for humanity, so, in its stead, as a step toward the ideal rule of life, he gave a rule that would appeal to all, viz., Treat the other fellow as one in his place would like to be treated.

Elizabethtown, Pa.

I HAVE long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions of the flesh for the body's sake, which is the church. I have given my heart; now give your hearts."—*A. J. Gordon.*

THE ROUND TABLE

My Revelation.

BY LULU C. PENTECOST.

ONE evening, while sitting by the cozy fireside, I was slowly reading the Word of God. Sometimes, you know, God sits with us, and speaks to us.

I read that passage in Paul's letter to the Corinthians: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

For a moment my spiritual eyes were opened. I saw as never before, the part that I, as well as each individual, should have, when altogether we rise, as the minister who presides asks the Divine blessing on the bread and wine of the sacrament in the communion service.

The Catholic church official invests himself alone with the sole right to this part of asking for God's blessing on this sacred service. Among other believers each one has, and should do, his part, in the humble petition to God to bless, to a holy use, these otherwise common elements.

Usually, when the prayer is being offered, the communicants are following, in mind, with respectful reverence. But why does not each one have his prayers go up to the Father, asking in his own behalf, for a blessing on the sacrament for himself and his brethren? Paul wrote: "For we being many are one bread and one body: for we are all partakers of that one bread" (1 Cor. 10: 17).

Surely there is more power when all are working together with one mind: because Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them." That does not mean for one to ask God's blessing on all assembled; but for all to work together, united in worship. Then is the Spirit's presence more strongly exerted and felt.

What a marvelously sacred service would be the communion, if each soul would be doing his part in each rite! How blessed if every mind and heart were concentrated on the Father's promises, each one petitioning his blessing, his strength, his comfort, his presence!

"In union is strength." Each one, in his living, must meet his own issues. Then should one depend so fully on some mediator with our God, when we must each one do for himself, as well as work together unitedly, that our prayers to the Heavenly Father may be more effectual?

407 Columbia St., Lafayette, Ind.

More About the Apostles.

BY A. CHAMBERS.

"He was added to the eleven apostles" (Acts 1: 26).

"Then Peter surrounded by the other eleven apostles" (Acts 2: 14).

"The Twelve, therefore, called together the general body of disciples and said to them: We, for our part, will devote ourselves to prayer and to the delivery of the message" (Acts 6: 2, 4).

THE above is quoted from the "Twentieth Century New Testament." According to St. Luke, Matthias was numbered as one of the twelve apostles and Judas' successor. To prove that this is incorrect is to destroy Luke's value as a true historian (Acts 14: 14).

The apostles Barnabas and Paul are named. Paul says of himself, that he is "the apostle of the Gentiles" (Rom. 11: 13). He lays no claims whatever to be Judas' successor or to be one of the twelve, neither does Holy Writ record like claims for Barnabas. All believe Barnabas and Paul to be apostles, but many do not believe them to be numbered with the twelve, for the lack of scriptural proof.

Cruden's definition of apostle is "a messenger sent," etc. Christ, the Apostle (Heb. 3: 1), was the "Messenger sent from heaven," but not numbered as one of the Twelve. Let us accept the testimony of all the sacred writers, for "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction" (2 Tim. 3: 16).

Washington, D. C.

Bird Feathers and Women's Hats.

BY JAS. A. SELL.

IT is stated upon good authority that the farmers of this country are losing annually two hundred million dollars on cereal crops alone, on vegetables fifty-three million, on fruits twenty-seven million and on other crops enough to make the grand total $580,000,000, just because women insist on wearing plumes and feathers of birds on their hats. As the birds are killed, the insects and seeds of weeds which they destroy, increase at such an enormous rate that the farmer is powerless to protect his crops against them. The allwise Creator provided the birds to counteract the insects and weeds—the effects of the curse that was pronounced upon the world, and if we, in our folly and vanity, destroy our protectors we must suffer the penalty. This is not a matter of sentiment. It is a cold and stubborn fact. Instead of making a profitable business out of killing birds it should be made a crime punishable by law, and our ladies, instead of clamoring for the right of suffrage, will find a good field to work a reform among their own sex in turning their attention, in matters of dress, to something that is more humane than the killing of the feathered songsters that cheer us with their music, and protect our crop by destroying our destructive enemies.

Hollidaysburg, Pa.

A Foolish Conqueror.

BY IDA M. HELM.

ALEXANDER THE GREAT is a deplorable example of the power of strong drink over strong men, when they yield to its deceptive influence. It is said of the conquered conqueror: "He was in Babylon, and there was banquet after banquet, entertainment after entertainment. Having spent a whole night in carousing, a second entertainment was proposed. There were twenty guests at the table. He drank to the health of every guest at the table and then pledged them severally. After this, calling for Hercules' cup, which held six bottles, it was filled, when he poured it all down, drinking to Proteus, and afterwards pledged him again in the same enormous bumper. He had no sooner swallowed it, when he fell upon the floor."

That was not the first time he drank strong drink, but it was the last time. The first drink started him on the way to ruin. Satan cunningly rivets his chains so firmly that the strongest man is powerless to break them, but, through the power of God, men, enslaved and chained by strong drink, have been rescued. Only the power of the Almighty can break the chain of the demon,—strong drink.

Ashland, Ohio.

The One Book.

SELECTED BY J. E. YOUNG.

Do you know of a book in all the world that you shall wish to pillow your soul on when the body is dying? Very well! That is the one for you to cultivate and feed your mind on now.

There is but one such, I repeat, in all the wide world. It is the book that has made, and yet makes, more noble men and women than any or all other books and things combined, the book from whence comes all other excellence. It is the only book that can make your life and mine a complete success. That book is the Bible.

While not neglecting the many other good and valuable books of the world, you should, above all others, read this. Study it! Transmit it into deeds! Become obedient to its truths! Follow its directions, and you shall, at length, become *the perfect man*. It gives and develops power as no other does, and it alone prepares man for the tremendous possibilities of this life, and those of the life that is to come. This book keeps pace in the life current of the soul.

Beatrice, Nebr.

Psalm to the Trinity.

BY A. I. MOW.

O INFINITE Jehovah, thou art our God; thou art the living One. Where could we go and not thy being see? What, great or small, does not thy majesty portray? Heaven reveals thy throne and earth thy love to man. We would abide in thee: thy love and life to share.

O Jesus, Savior dear, thou art the Christ. In suffering thou didst give thyself, our sins to bear. In labor great thou didst ally thyself to us and us to thee. In agony supreme thou didst overcome our foe, and madest us, like thyself, the sons of God. We cling to thee; we would thy subjects be, in life, in glory.

Thou Holy Spirit, Messenger of heaven; thou dost thy vigils keep over all our ways. Thou dost us teach, our evil deeds reprove. Thou rearest us up in love of him who died to save. Hold thou our hands, and lead us on the way, by night, by day, nor let us stray. Thou Comforter, our comfort be through all our joys and griefs.

Through all life's bitter woes, abide with us!

Weiser, Idaho.

CHRISTIAN WORKERS' TOPIC

Temptation.

James 1: 12-15.

For Sunday Evening, May 7, 1911.

I. The Source.—(a) "More subtle" (Gen. 3: 1); (b) "We are not ignorant of his devices" (2 Cor. 2: 11); (c) "As the serpent beguiled Eve," etc. (11: 3); (d) "Fall into temptation" (1 Tim. 6: 9; James 1: 14; 2 Peter 2: 18).

II. Entering Temptation.—(a) "When the woman saw . . . she did eat" (Gen. 3: 6); (b) Pitched his tent toward Sodom (Gen. 13: 12); (c) "Watch and pray that ye enter not" (Matt. 26: 41).

III. Yielding to Temptation.—(a) "Then Lot chose" (Gen. 13: 11); (b) "And he sold his birthright" (Gen. 25: 33); (c) "I coveted and took" (Joshua 7: 21); (d) "He told her" (Judges 14: 17; 2 Peter 2: 20).

IV. Resistance.—(a) "Consent thou not" (Prov. 1: 10); (b) "enter not into the path" (Prov. 4: 14); (c) "Take heed" (Luke 21: 34); "Neither yield" (Rom. 6: 13); (d) "Take unto you the whole armour" (Eph. 6: 13; 2 Peter 3: 17).

V. Encouragement.—(a) "There hath no temptation taken you but such as is common to man" (1 Cor. 10: 13); (b) "He is able to succour"—aid and deliver (Heb. 2: 18; Rev. 3: 10).

(1) Define "temptation." (2) Why is temptation allowed? (3) Let some young Worker tell what three temptations once came to Jesus. (4) Let another tell how Jesus resisted temptations. (5) Which is better, to face temptation or turn away from it? Why? (6) Have a boy or girl prepare a two-minute paper on some of the temptations we have to meet every day.

PRAYER MEETING

Good Cheer in Dark Days.

Acts 27: 20-36.

For Week Beginning May 7, 1911.

1. God Deals With Us in Love.—We cannot always understand God's dealings with us, but this we know, that all love-prompted and love-wrought, for "God is love." "Like as a father pitieth his children, so the Lord pitieth them that fear him." He tells us, "As one whom his mother comforteth, so will I comfort thee." What blessed results would come if everywhere, the world over, the people would realize this one supreme glad fact that God is love! How it would soften the hearts of all the sinning, bring cheer to the lonely, comfort to the sorrowing, strength to the weak, and fill us all with joy and peace in believing (Isa. 40: 1-11; 61: 1-7).

2. God's Infinite Wisdom.—Adding to the thought of God's love that of his infinite wisdom, and how great is the comfort we get! We are often like little children, crying in our ignorance for what would harm us. Then God, like an all-loving and wise parent, withholds the thing that would destroy, but bestows upon us the unsearchable riches of his grace (John 14: 1-13).

3. God's Infinite Power.—But God is not only loving and wise but, best of all,—he is all-powerful. A friend might be loving, sympathetic, willing to help us, wise enough to know just what ought to be done, and yet be absolutely unable,—lacking in the power to help us. Not so with God. Nothing is too hard for him. He is infinitely strong. He can put underneath us his everlasting arms and bear us up. He is able to make all grace abound toward us. He is able to fulfill his promise to make all things work together for our good (Rom. 8: 28).

4. Paul's Glorious Assurance.—In the midst of the storm Paul said, "Be of good cheer, for I believe God that it shall be as it was told me." In accordance with Paul's sublime faith all came safely to land. God gives the victory to his saints (Rev. 7: 9-17).

HOME AND FAMILY

The Robin's Song.

BY JOHN GEORGE DUTTON.

Hark! The robin redbreast sings
On the tree tops high,
He is glad because 'tis spring
With its sunny sky.

In the meadow, by the brookside,
And over the wooded hill,
With all the joy of springtide
Rises and falls his merry trill.

What sweet melody he makes
Now the winter's done,
The stillness of the woods he breaks
To tell that spring's begun.

He sings of a budding springtime,
Of birds and sweet flowers today,
He sings of a happy Eastertide
A glad and joyous lay.

"Spring has come, spring has come,"
Hark! as he sings away,
Winter's dreary days are gone
And now it is Easter day.
—Herald of Gospel Liberty.

The Bradys' Garden.

BY ELIZABETH D. ROSENBERGER.

THE Bradys were poor. There was no doubt of that. They would have moved into a better house if they had been able to pay a higher rent. And they would never have moved into Tully Street if they could have seen their way clear to paying a few dollars more for a house on May Street. So here they were, on the first of March, on Tully Street, in a house that had not been painted for a number of years. But mother, as usual, was hopeful. "When Clifford gets through school, we shall have things in better shape."

"Yes, but that is too far off to be any comfort," complained Alice. She was the only girl and somewhat privileged to say discouraging things that mother and the two boys never said; no matter how discouraged they were.

"Only three years until I leave high school, and I can earn some money as I go!" replied Clifford, instantly on the defensive. His mother must be shielded and spared every unpleasant reminder of their poverty when he was around. He resented his sister's pessimistic attitude. "We are getting along fine!" he concluded.

"It's not so bad for you boys," continued his sister, "but I hate to ask some of my friends to come here; it is so unlike what they have."

"Do you mean that you are ashamed of our home?" began Clifford, scandalized at the very idea of such a thing.

It was Alice's turn to hesitate. "No, I don't mean that. But the house here is small,—"

"It is large enough to be comfortable," interrupted Clifford.

"I was going to say," resumed Alice, as if nothing had been said to interrupt her, "that the yard is the worst. If there were any way to clean it up and get some green things growing there, as they grew in the yard where we used to live, I could stand it."

"Yes," assented the mother, "the yard is bad. I wonder what we could do with it."

If mother and sister were brave enough to send Clifford to the door to see what the yard looked like. It was not a thing of beauty, by any means. "If I could get Tom to help, we might do something, but it's in a bad way," was Clifford's conclusion. When he went into the house he said, "I'll see what Tom thinks about it before I make any promises."

When Tom was approached about the matter, he said, "Too much hard work for nothing. What will it all amount to?"

Then Clifford told him that mother and sister were anxious to have a decent yard, and with a little persuasion, Tom gave his word,—pledged himself to be first assistant.

There was no grass. In the backyard there was a miscellaneous assortment of old bones, tin cans and other refuse that might appear attractive to the junk dealer, but to the Bradys it was a most unattractive collection. However it must be cleared away, first of all. Several days later, the trash had disappeared and Tom was doing his best not to grumble at the hours it seemed necessary to spend in the yard. As Tom had been spending too much time down town, this objection of his had but little weight with Clifford.

The next thing those boys did was to spade the lawn. It was hard work, but mother and Alice administered encouragement in judicious doses, and the boys kept at it until the earth was in a good condition for the grass seed. Clifford went to a seedstore, got the best kind of seed and plenty of it. The lawn was small and it did not require much to seed it thoroughly. In the backyard they were going to make a vegetable garden and so no grass seed was needed there. Instead, the boys bought some onions and lettuce seed and had an early bed of lettuce and onions as a reward for their labor.

The small porch had no shade, there were no trees on that street. Mother suggested morning glory vines. And so the seed was sown thickly, close to the porch and how the vines grew! By the middle of the summer the sun could not penetrate the mass of foliage, and from then until fall, the flowers and foliage almost hid the unpainted front part of the little cottage.

The vegetable garden interested Tom most. If he had to stay home evenings to work in a garden, he preferred to see things growing that were good for use. He argued that a good supply of lettuce and onions, radishes and beets, to say nothing of cabbage and beans, made it possible to save some money. And the entire family so enjoyed the fresh vegetables, that they agreed that a garden must always be found wherever they lived.

The pansy bed was Alice's idea. There was nothing lovelier in the entire yard than the pansy bed. Even Tom admitted it, and when mother used to look at them, a little of the weariness passed from her face as she praised their beauty. The boys had brought some left-over lumber from the yards for this bed, and the pansies grew as if this were the one opportunity of their lives. The petals were like velvet, and so large. But the verbenas and the nasturtiums also came in for their share of appreciation. And it was wonderful how this garden improved the appearance of the cottage. And it did more than that,—there was a marked improvement in Tom's character. He had so little time for the boys that, after while, the gang ceased to look for him. And this was a great weight off Clifford's mind. Mother, too, was happier and they found joy and peace in the little cottage.

We have told you about the Bradys' garden because at this time of the year you should let your children have the benefit of it, provided if there is one attached to your domain. Garden work, excepting the digging, is not harder than what most of us are doing. Raking, planting, and weeding are not harder to do than cooking, washing and ironing. It will make us happier and healthier to do some work in God's out-of-doors than to put in all our time in sweeping, dusting and other housework.

Your backyard may be full of weeds. If you want to get rid of the weeds give it something better to do by sowing good seed. Grapple with the forces which make it produce something, and keep them busy with the thing you want them to do. And this is a valuable thing in gardening and harvesting than those which belong to fields fenced in by rails or walls. A boy is inclined to be idle, and get into bad company. Keep him interested and surrounded by friends who are a help to him. It is common sense backed by experience. Nature is ceaselessly active. The land must grow something; there is nature's law for it. It will run to weeds unless you give it something better to do. Satan finds some mischief still for idle hands and idle soil. Much of the luxuriance of weeds is simply misdirected or unemployed activity. There are no vegetables or flowers to grow, so the weeds flourish. And this is the sane, healthy way of looking at this problem. Get rid of your evil thoughts, idleness and bad habits, not by scolding and making everybody miserable by constantly calling attention to them, but by filling the mind with better thoughts and keeping busy with good deeds,—so busy that the evil has no chance to grow. Take hold of these laws of nature, which make the production of something necessary; and compel them to produce something which is worth while by sowing good seed. That is what Paul meant, thousands of years ago, when he said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Covington, Ohio.

SISTERS' AID SOCIETIES

RIDGELY, MD.—Our Sisters' Aid Society was organized April 6, 1910, with Sister Elisa Frost as president; Sister Sadie E. Potter, vice-president; Sister Deborah King, secretary; Sister Leah Feldinger, treasurer. During the year we held eight all-day meetings and twenty-eight half-day meetings. The total attendance was 293; average attendance about eight. We quilted ten quilts, finished seventeen comforts; made sun-bonnets, broom-covers, wall-pockets and clothes-pin bags. We received $12.94 for articles sold; for work done, $18.75; paid out for material, $4.88; leaving $46.01 in the treasury.—Deborah King, Ridgely, Md., April 14.

SCALP LEVEL, PA.—During the year ending April 1 our Aid Society had fifty-three meetings, with an average attendance of ten. We received for quilting, $29.52; for making bonnets, $13.30; for prayer coverlets, etc., $1.65; donations and monthly dues amounted to $14.40; balance in the treasury from last year, $16.82; total, $86.82; paid for hymnals for the church, $20; expenses for goods, $8.53; balance in the treasury, $57.29. Our Society is organized with Sister Nellie Hoffman, president; Sister Ellen Spencer, assistant president; Sister Mary Spencer, secretary-treasurer; Sister Matie Kindig, assistant.—Ellen Spencer, Secretary.—Scalp Level, Pa., April 11.

JUNIATA, NEBR.—During the year ending March 31, 1911, our Sisters' Aid Society had twenty-five times, with an average attendance of eight. Our work consisted mostly of quilting, tying comforts and making clothing. We had in the treasury, at the beginning of the year, $22.11; earned during the year, $25.61; sent two sacks of clothing to Kansas; gave to two little boys each a suit of clothing, so that they could attend Sunday-school. We also painted and papered our home church. We reorganized our society by electing Sister Mary Flora Barnes-Ingraham as president; Sister Mollie Kindig, vice-president; the writer, secretary-treasurer. Our meetings are closed with devotional exercises.—Sarah D. Lemon, Juniata, Nebr., April 10.

MINERAL CREEK.—Our Sisters' Aid Society for the year 1910 reports as follows: We met the first Thursday of each month at the home of the members. Sister Jennie Neher is our president; Sister Cora Wenrick, vice-president; the writer, secretary-treasurer. During the year we had twelve regular and two special meetings, with an average attendance of fifteen. We received from collections and donations, $13.76; for work done, $26.49; balance on hand from Jan. 1, 1910, $11.09; total, $51.34. We sent $10 to Mission Board, Kansas City, Mo., $10.45; to the parsonage at the same place, $10; to need presented by missionary assisted in India, $11; sick for our elder, $8. We sent 279 garments to the Kansas City Mission, four comforts and children's clothing and fruit. We made eleven quilts and comforts, 103 garments, four bonnets and fifty-four pairs of socks. We have $12.59 in treasury.—Maggie Jones, Leeton, Mo., April 13.

SPOKANE, WASH.—Our Sisters' Sewing Mission Band was organized in the fall of 1908, and up to March 20, 1911, we had twenty-nine meetings, with an average attendance of five. We paid out for material which we made into articles of different kinds, clothes-pin bags, prayer coverings, comforters, a quilt, some crochet work, and pillow cases, amounting to $44.39 when sold. We gave a Thanksgiving dinner for which we collected $16.16; donated in cash $10.75, one day's work, several garments and a comforter. At the present time we have $24.65 in the treasury. Our regular meetings were to be every Thursday, but on account of bad weather and other hindrances we were unable to meet every week. Our officers now in charge are: Sister Anna Archenbronner, treasurer; Sister Rose Archenbronner, secretary; the writer, president; Sister Miller, vice-president.—Mrs. Ida Baker, 1710 Walnut Avenue, Spokane, Wash., April 10.

WAYNESBORO, PA.—Our report for the Sisters' Aid Society for the year beginning April 1, 1910, is as follows: Balance on hand from last year, $60.32; made and sold three coverlets, $15; made and sold one quilt, $5; made and sold four teen quilts, $17.01; quilted seven comforts, $8.85; knotted twenty-four comforts, $12.55; made two bonnets and three; received donations and collections, $11.54; total, $122.97. Expenses for lining, cotton and thread, $9.84; carfare, etc., and day nursery, $5; rake for the church yard, $1c; laundry and tablecloths for supper, $2.45; Woman's Home Missions, $5; for baptistry, $23.68; mats for tables at love feast, $1.41; for quilting frames used at two fests, $1.50; paid for coal, $4.38; coal for the sexton, $4.50; donation to a brother, $5; special work for a Dunkard sister, $1.40; total, $123.45; balance on hand April 1, 1911, $57.52. Besides the above we have collected and distributed to the poor thirty pieces of second clothing, and also shoes. We have collected from our congregation one bedstead and bedding, a rocking chair, dishes, cooking goods, dried fruit, potatoes and many other things for a brother and his wife who lost all their household effects by fire. They were very grateful.—Nora Sauma, Hagerstown, Md., April 14.

WAYNESBORO, PA.—The report of the Sisters' missionary sewing circle for the year ending, for the year ending 1910 is as follows: Fifty-two meetings were held, with an average attendance of ten. Twelve of these were business meetings, which are held the first Wednesday of each month. The treasurer's report shows a balance of $25.20 on hand Jan. 1, 1910; offerings for the year, $78.68; received for work done, $42.74; expenses for the year, $126.80; leaving a balance of $20.82 in the treasury. During the year we quilted four com quilts, made eight comforts, ten broom hangs, five clothes-pin aprons and enough bed clothing, etc., to furnish what is known as the Nursery room in the Brooklyn Mission Home, Brooklyn, N. Y. The circle supports two India orphans, yearly. A new church was built in their territory. We gave for pulpit chairs for the new elder, who was sick and has since passed to his reward, $40; to minister's wife, who was sick and unable to help themselves, $17; to the mission in Washington, D. C., $5; to the industrial work in India, $10. A telephone was put into the home of our present elder in charge. Donations of clothing, provisions, etc., were sent to Washington, D. C., and Brooklyn, N. Y., on Thanksgiving Day. We distributed $22.50 to worthy ones on Christmas day. Our officers for 1911 are: Mrs. M. Bonner, president; Mrs. Samuel Pouts, vice-president; Mrs. Susan Shank, superintendent; Mrs. Emanuel Hershberger, assistant; Mrs. H. J. Rare, treasurer; Mrs. Harry Rinehart, assistant; Mrs. Geo. Heffner, treasurer; the writer, secretary.—Florence Hess, Secretary, Waynesboro, Pa., April 9.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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IT has been decided to build a new churchhouse at Pleasant View, Ohio, changing the location a short distance.

BRO. CHAS. D. BONSACK is booked for a series of meetings in the Painter Creek church, Ohio, beginning May 11.

BRO. D. E. BRUBAKER and wife, after a winter's sojourn in California, have returned to their home at Mount Morris, Ill.

BRO. J. M. BLOUGH, of India, a brother of Bro. S. S. Blough, was at Batavia last Lord's Day, and is to be with us next Sunday.

At the close of the Easter morning services at Hartman, Colo., six applied for admission into the church, and were baptized the next day.

BRO. JOSEPH STUDEBAKER, of Flora, Ind., is planning to devote considerable time to the teaching of sacred music among the churches.

BRO. GALEN B. ROYER attended the late District Meeting of Northwestern Ohio, and promises a write-up of the meeting for our next issue.

BRO. ISRAEL GRAYBILL, an aged elder of the White Oak congregation, Pa., died April 6. He served the church in the ministry nearly thirty years.

NINE were recently added to the Geiger Memorial church, Philadelphia, Pa., by confession and baptism, and others may receive the rite later.

THE late District Meeting of Middle Maryland, a meeting full of harmony, made choice of Bro. J. C. Garland as a member of the Standing Committee.

BRO. J. V. FELTHOUSE and wife, after spending some months at Seminole, Fla., have returned to Logansport, Ind., where they may now be addressed.

BRO. L. R. PEIFER, of Springfield, Ohio, a member of the Auditing Board, favored the Elgin congregation with a good, practical talk last Sunday evening.

THERE are now nearly thirty members at Hartman, Colo., and they are to organize in the near future. The outlook for this point seems to be quite encouraging.

THE late revival in the Chico church, Cal., proved to be a fruitful meeting for a new point. Ten were brought into the fold, nearly all of them being from the Sunday-school department.

THE spirit prevailing at the District Meeting of Middle Pennsylvania is said to have been highly commendable. Bro. John Bennett will represent the District on the Standing Committee.

THE District Meeting of Eastern Maryland is reported to have passed off very pleasantly. Two papers that are to be published next week, go to the Annual Meeting. Bro. Geo. A. Harp was chosen to represent the District on the Standing Committee.

BRO. M. M. ESHELMAN, of Tropico, Cal., writes that he expects to leave May 24 for Wichita and Ottawa, Kans., hoping to reach the Annual Conference not later than June 2.

A CARD from India tells us that while Bro. J. M. Blough is to represent his District on the Standing Committee, his wife has been chosen to represent the Bulsar congregation in the open Conference.

THE Brethren have opened up mission work in Fresno, Cal., and the outlook for a church in that thriving city is encouraging. There is a move on foot to have the Annual Meeting held there in 1912.

DURING some recent revival meetings in Brooklyn, N. Y., conducted by Bro. G. S. Rairigh, of Denton, Md., ten were received into the church by confession and baptism, while eight others await the initiatory rite.

BRO. JAMES M. NEFF is requesting us to say that the Postoffice Department has changed the name of his postoffice from Daunt, Cal., to Springfield, the latter, all the while, having been the name of the town.

THE commencement exercises of Bethany Bible School, Chicago, began last Sunday and close on Friday of this week. The program is said to be full of interest, and concludes with, "Blest be the tie that binds."

THE Auditing Committee, composed of Brethren L. R. Peifer, R. E. Burger and Calvin Ulrey are with us this week. The latter, a son of Bro. S. S. Ulrey, North Manchester, Ind., is serving in place of Bro. A. L. Clair.

FOLLOWING the Billy Sunday revival at Lima, Ohio, the Brethren held a series of meetings at the Pleasant View house, and thirty persons were added to the church by confession and baptism. Two were restored to fellowship.

NEXT week there will be something said about applying for lodging at the St. Joseph Conference. All those desiring to secure lodging in advance will hold themselves in readiness to make application with as little delay as possible.

ALL of our people who are planning to attend the St. Joseph Conference, should bear in mind that Sunday, June 4, is a fast day with us, and not a feast day. On that day there should be much fasting and praying and just as little eating as possible.

THE Rogue River congregation, Oregon, has been divided, and a new congregation formed, to be known as the Williams Creek church, located in Josephine County. The new congregation starts out with bright prospects, and arrangements will soon be made to build a meetinghouse.

By turning to the Annual Meeting program, page 270, it will be observed that Bro. A. C. Wieand is listed for a talk on Bible Lands. Being in India at the time the program was arranged, he could not be consulted regarding this talk. But having reached his home, he now writes that it will be better for him not to undertake the address, so the time set apart for him will be occupied by Bro. I. B. Trout with his address on "Conversion and Regeneration," announced for June 7. The information regarding this change did not reach us until the part of the paper containing the program was printed.

BRO. I. CRIPE, of Herndon, Pasco Co., Fla., writes us that there are five members at that place, and they are greatly interested in the work of the church. Bro. J. V. Felthouse, accompanied by his wife, recently visited the vicinity and preached three sermons. The people heard him gladly and seemed delighted with the old-time religion that was brought to their attention by the services, as well as by the members present on the occasion. In this letter Bro. Cripe names a number of points where members are located. He is distributing a number of tracts, and in that way hopes to interest the people until a minister can be secured.

UNDER date of March 22 Bro. J. F. Souders writes us from Colombo, Ceylon, saying that Ceylon is very pretty and that he enjoys its "spicy breezes." He was due at Hongkong, China, April 5.

BRO. A. C. WIEAND and wife have returned from abroad and may now be addressed at their home, 3435 W. VanBuren Street, Chicago. Bro. Wieand says that the extended trip did him good, and that he will be able, he thinks, to resume his work in Bethany Bible School the coming fall.

WE are receiving some splendid articles on the Dress Question, but they can not be published, for the reason that the Dress Question is not yet an open question for discussion in our columns, but it may possibly be an open question, to be regulated by a committee, after the St. Joseph Conference.

BRO. GEORGE W. HILTON, missionary from China, gave the Elgin congregation a splendid address last Sunday morning on mission work and the outlook in China. We have listened to a number of mission talks in the Elgin house, but Bro. Hilton's was one of the very best. Talks of that kind will do good.

SISTER W. D. KELLER, of Washington, D. C., president of the Sisters' Aid Societies, wishes us to say that all the Aid Societies which have not yet sent a report to the General Secretary, should do so. Allow us to urge that you give this immediate attention, so that she can complete her report by May 15. Send all reports to Mrs. T. S. Moherman, Ashland, Ohio.

WE are wondering if all the State Districts are paying up their Annual Meeting assessments. If they are not, it simply means that these delinquent Districts can not be represented on the Standing Committee. It might be well for the members of the Committee to look into this matter. They do not want to go to Conference and then be refused a seat with the Standing Committee.

WE call special attention to the Annual Meeting program found on page 270. It will be observed that while the Conference proper opens on Tuesday morning, June 6, the regular services begin on Wednesday evening, May 31. At this meeting Bro. D. L. Miller is to deliver an address that should be heard by all the members of the Standing Committee, as well as by all the elders and ministers. As many of our people as possible should reach St. Joseph in time to hear this initial address and then be prepared to enjoy the other services that are to follow.

INSIDE of a week or two all the congregations should take up a collection for the Annual Meeting offering. It is usual to awaken a missionary interest among our people and have them prepared for a very liberal offering. We suggest that all the elders take this matter under advisement, have a good missionary sermon preached on the importance of spreading the Gospel, and then receive the offering from the members and others who may feel like aiding in the good work. The money collected may be sent here to Elgin, as an Annual Meeting offering, or it may be placed in the collection at the Conference.

AFTER reading what we have to say on next page about St. Joseph, the place for the Annual Meeting, thousands of our patrons may feel like beginning to plan for the trip. So far as we could ascertain, the accommodations offered are going to be very satisfactory. There can be no question about the suitability of the building in which the Conference and other meetings are to be held. They will measure up with what was enjoyed at Winona, in this particular. At first we feared that there might be some difficulty about lodging and feeding the vast throngs that generally attend our Conferences, but those having these matters in charge seem to fully understand their business, and tell us that they are accustomed to handling large crowds, and that they feel confident of their ability to take care of all the people who may visit their city during our meeting. When it comes to big undertakings there is something about the pluck and frankness of these western business men that is to be commended.

MOUNT MORRIS COLLEGE was recently reincorporated under the laws of the State of Illinois, and is now the *bona fide* property of the church, run wholly in the interest of education, without any profit to any one. No dividends can be declared. All profit must go towards maintaining the institution.

Railway Arrangement.

THE Central Passenger Association has granted a rate of two cents a mile for our Conference at St. Joseph, as the following letter from the Chairman indicates:

Chicago, April 19, 1911.

Elder D. L. Miller, Chairman,
Com. on Transp., Nat'l. Conf., Church of Brethren,
Mt. Morris, Ill.

Dear Sir:—Responding to your letter of 19th instant. Central Passenger Association lines, in session on 12th instant, decided to institute, for above occasion, rate of two cents per mile from all points in Central Passenger Association territory to gateways of the Western Passenger Association, added to the fares tendered therefrom; selling dates, return limit and other conditions to conform with the proffer of the Western lines, including arrangement proposed by Western lines for sales of tickets via diverse routes. It is expected that a joint tariff will be issued by the undersigned, as agent in behalf of Central Passenger Association lines, showing the fares and arrangements in detail from the territory of this Association, and when promulgated I shall be pleased to provide you with a copy.

Yours truly,
F. C. Donald, Commissioner.

Further announcements will be made as received.

D. L. M.

Death of Eld. George D. Zollers.

THE next morning after going to press with our last issue we received a telegram announcing the death of Bro. George D. Zollers, which occurred in the afternoon of April 18. He had gone to the roof of his house to repair the chimney. When through with that, he proceeded to repair a few places on the roof, and in some manner slipped and fell, striking his head on the cement pavement. Sister Zollers, who happened to be at the back door at the time, saw her husband fall and was the first one to reach him. He lived only thirteen minutes after the fatal accident. This will be sad news to his many friends, for he was a good man, and much loved and highly respected wherever known.

Bro. Zollers had some remarkable experiences. He was born in Pennsylvania in 1841, secured a good education, mainly by his own efforts, enlisted in the army at the age of twenty, and two years later entered upon a whaling expedition that kept him on the ocean three years. He doubled Cape Horn twice, crossed the equator six times, and entered the Arctic Ocean twice. Those who have read his charming book, "Thrilling Incidents on Sea and Land," know something about his remarkable experiences on the great deep.

After returning from his whaling expedition he lived for a while in Pennsylvania, where he united with the Brethren church, and in 1867 settled in the Hickory Grove congregation, Carroll County, Ill. Here he was called to the ministry two years later, and entered upon his work with a zeal and ability that made of him a most interesting, spiritual preacher. By occupation he was a plasterer, followed his trade during the summer, and gave special attention to evangelistic work during the winter months. He was also a poet of no mean ability, and for more than thirty years favored our readers and those of other journals with many of his excellent compositions. The last one he sent us will be found on page 258, this issue. It was already in type at the time of his death, and seems to be admirably suited to his departure from the scenes of earth to those of the unseen world.

Sixteen years ago Bro. Zollers left Northern Illinois and located in South Bend, Ind., where he has since resided. Several years since he laid aside his plasterer's trowel and gave his time largely to the work of the ministry, proving to be a most successful evangelist. He was the author of two interesting books, one entitled "Thrilling Incidents on Sea and Land," and the other, "Poetic Musings on Sea and Land." He was one of the most lovable and spiritual preachers we had among us. He dearly loved his Savior, the church, and every good work in which the Brotherhood was engaged. No man among us was more concerned about the mission cause. He was known as a close friend of Bro. Hope, and always cheered him in his labors on the mission field. As a conversationalist his varied experiences and ready wit made him a most interesting companion. He will long be remembered, the Brotherhood over, as a devout, faithful and cheerful minister of the Gospel. Few men among us were more dearly loved by his friends, and for everybody, both old and young, he always had a warm greeting.

A Trip to St. Joseph.

OUR trip to the place of the Annual Meeting was a little later in the season this year than usual, and yet it seems to have been early enough. The distance from Elgin to St. Joseph, Mo., is not far from 400 miles, and while the place may be reached over a number of good roads, we found it convenient to make the trip over the C. B. and Q. A run of twenty-five miles brought us to Aurora on the evening of April 14, and at 7: 10 in the evening your Office Editor found himself pleasantly located in one of the most comfortable of modern coaches. To reach St. Joseph was then a matter of only twelve hours and a few minutes.

At the large, commodious Union Depot we were met by Bro. J. S. Kline, who is Foreman of the Committee of Arrangements, and he proceeded to give us a real good introduction to his city. And, by the way, St. Joseph, situated on the east bank of the Missouri River, is a most interesting place. It is not only noted for its great packing-houses, manufacturing establishments and large wholesale houses, but it is one of the finest railroad centers in the West. This is much in its favor as a convention city.

The history of St. Joseph, though at first under another name, dates back to 1840, when the postoffice was established, but nothing was done with a view of establishing a city until three years later. In 1849 it became the chief outfitting point for parties preparing to cross the plains. It early became a railroad point, and though brought to a standstill by the war, it has since made a rapid growth, and today has a population of about 80,000 souls. It is a clean city, and the citizens are of the enterprising western type, and a more accommodating class of people may not easily be found.

Our purpose in visiting St. Joseph was to look over the Annual Meeting situation and tell our readers what we found. We need not comment on the railroad conveniences, for they are all that could be desired. The street car service in every way is ample, and little difficulty will likely be found in handling our people in the city. The Conference proper, and a number of the most important meetings, are to be held in the large, modern, fireproof Convention Hall, that will easily seat 6,000 people. The plan of the building is splendid, and is arranged to accommodate at least 2,000 persons outside of the auditorium proper. An ample platform will be at the service of the Standing Committee, while the delegates will be splendidly located just in front, and a little below. Elevated seats, on either side of the delegates, as well as all around the spacious enclosure, will enable a number to locate themselves very pleasantly. In this respect we have never had a better audience room for the open Conference.

A large and well-located room in the building, and near the platform, will be fitted up for the Standing Committee. At another point in the building a large lunch counter will accommodate fully 500 people. The Publishing House has its headquarters in the building, and we do not remember that we ever had better accommodations.

Near the Convention Hall is an ideal auditorium, fitted up in a most tasty and comfortable manner, holding 2,000 people, where the Bible Institute work is to be done and where the evangelistic services will be held. Our people will be delighted with the accommodations that may be enjoyed in this room. Here hundreds will spend hours studying the Bible and listening to the evangelistic addresses.

Another auditorium, one block away, has been secured for the Sisters' Aid Societies and also for some lines of Sunday-school work. This is also a delightful room, that will be highly appreciated. There is nothing ordinary about any of these buildings. They are simply first-class in every respect, and are situated in the very best part of the city, near the center of the wholesale district.

For the first building named there is a cost of $100 a day, and for the other two $75 each for every day that they are occupied by our people. This simply means $250 a day, and this expense is met in full by the business men of the city. It is certainly very kind in them to thus favor us, and for such favors, and many others that can not be enumerated here, we should show marked appreciation.

The lodging is practically in the hands of a committee of business men, who have had considerable experience in handling largely-attended conventions. Our people are to be lodged in private residences and hotels, at prices which should be regarded as reasonable and fair, considering the accommodations furnished. This committee feels confident that they can find lodging for all the people who may feel like attending the meeting. It is their purpose to have a hundred or more boys at their disposal to direct visitors to their lodging places. We regard this as quite a convenience.

As for meals, possibly a number will take breakfast at their lodging places; others will find accommodations at restaurants, temporary eating places and ample lunch counters. So, taking the situation as a whole, it seems to us that our people, from all parts of the country, will find St. Joseph a most excellent place to hold our Annual Conference.

We had the pleasure of meeting a number of the business men, and found them to be most intensely interested in the meeting, and willing to do all in their power to see that our people, while in their city, are well provided for and are well taken care of. Bro. Kline is not known to most of our readers, but he knows how to arrange a great meeting like this, and has matters well in hand. He is Foreman of the Committee of Arrangements, and says that he has a splendid body of members to assist him, with Bro. M. R. Murray as Secretary.

We remained in the city until Sunday evening, and worshiped with the Brethren in the South St. Joseph church on Saturday evening, and in the North St. Joseph church on Sunday morning. At the former place, where the mission work is in charge of Bro. E. N. Huffman, we met a small, but very attentive congregation. Bro. Kline has charge of the other church, and here we met a most interesting body of listeners. While in the city we lodged with Bro. Kline, and found his a most delightful home. And, by the way, Bro. Kline hails from Rockingham County, Va., and is a relative of the lamented Eld. John Kline, who was assassinated during the war. He is a man of varied experiences along business, educational and religious lines.

We returned home over the same route we went and might have something of interest to say of the fine country through which we passed, but it may be convenient to do this on our trip to the Conference, which opens June 6; the Standing Committee, however, meets on the morning of June 1.

First Things First.

IN every engagement, pursuit and purpose in life there are first things that are especially essential to success. They are first not only in importance, but in time. This is true in housekeeping, in homemaking, in farming, in business, in the professions and in all of the different callings in life, and it is more than equally true in religion.

Of some men it is often said: "They always begin at the wrong end," or "hitch the horse to the wrong end of the cart," and many other similar sayings, going to show that people are generally expected to succeed when they do things at the right time, or do first things first.

It would require the writing of a book to name some of the first things that stand at the entrance of the different callings and pursuits in life, and we

had not thought of doing a thing of this kind. It is the first things in religion, the essentials of a religious life, that have given us some special thought, and it is to this subject that we will now give our attention.

Of course, one of the first things, in a general way, to the seeker after the kingdom of God, is plainly set forth by the Master, both in importance and in time.—"Seek ye first the kingdom of God." But in the seeking the question is: What is the first thing to do?

The Christ himself, at his going away, says: "But, if I depart, I will send him [the Holy Spirit] unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment." This is the part that Jesus will do; and he will do it well. Following this comes our part,—the things we, as his ministers, are to do. And what is it? It seems to me that the first thing the sinner needs to know, and that we should teach him is, that he is a sinner and why he is a sinner. The Holy Spirit causes him to feel that he is a sinner, but he needs some one to teach him why and how he is such. To have the soul impressed with the profound thought that because of our sins it was necessary that Jesus should die the death of the cross, in order to save the soul from the death of sin, and that God, the Father, so loved the sinner that he was willing that his Son might die to save or redeem the sinner, is the nearest and quickest way to the sinner's heart. It enables him to feel the depth, the fullness and power of that love. It is such a feeling alone that will bring him to repentance and to the foot of the cross.

It is no use for us to tell the sinner that he must repent, because the feeling of wrongdoing must come first. It is this feeling that touches and tenders the heart, and the hate that did the wrong is changed to love for the wronged. Thus we have repentance that is true and heartfelt.

Faith follows as a resultant. It changes the mind, as to purpose, and he becomes a new creature in Christ Jesus, through holy baptism, as the symbol of death and burial of the old man of sin, and the coming forth of the new man in Christ Jesus.

Then, as first things, we have the quickening of the Holy Spirit; repentance, because of love through Gospel teaching; faith in Jesus Christ and the new birth, as symbolized in holy baptism.

The next thing is the teaching and caring for the new child of God. He is now born into the kingdom of God; not as a full-grown, mature man, but as a child. As a mother cares for and nourishes the newly-born child that it may live and grow, so should the church, as a spiritual mother, care for, feed and nourish the newly-born child for the kingdom of Jesus Christ.

So says the King of the kingdom: "Teaching them all things *whatsoever I have commanded you.*" We emphasize the kind of teaching that is to be taught, because it is the first teaching to be done after souls are brought into the kingdom. Peter, who understood what the Master meant, also emphasizes the same thought when he says: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." He understood the cravings of childhood. He knew the kind of food that babes want and need to make them grow. There has never been found, mixed, or invented, a child food that is as good or equal to the pure milk of a healthy mother. And so there has never been mixed, ground together, and invented, a food for newly-born souls that is equal to or as good as the simple, pure and sweet milk of the words of Jesus. We must not lose sight of the fact that the Gospel of Jesus Christ can never be, in preciousness and spiritual nourishment, to the unregenerated sinner what it is to the new-born child in Jesus Christ; so that the real teaching and the spiritual life feeding must be done after the child is born.

This is a truth so evident that there should be no question. And yet it too often happens that we try to do the major part of the teaching and feeding before the subjects are born and then leave them to hunger and starve after they are born. What we want to learn—and learn it more thoroughly than we have done before—is, to do first things first.

You may ask: What are some of the first things to be done for those who are lately born into the kingdom of Christ? I would try, as nearly as possible, to follow the instructions of Jesus. I would teach them the things which Jesus taught, having reference to the spiritual condition and age of those to be taught. I would not give strong meat to a very young or weakly child, but give such food as would be best adapted to their several conditions. In other words, Study carefully your cases, and then give the milk, the meat, and the strong food, as may be best for the spiritual development and growth of the respective cases.

H. B. B.

Give the Lord a Part.

We have some well-to-do and even rich members who are not getting their temporal affairs in good shape to meet the Judge of all the earth at the judgment bar of God. Some of them have been wonderfully blessed in the way of accumulating property, but they are showing no appreciation for what the Lord has done for them. Not a few of them are without direct heirs, and they propose to die and leave all their property to distant relatives. Others give the Lord credit for their large farms, bonds and bank accounts. They have raised children who have no regard whatever for the religion of their parents. Now these parents propose to leave all their property to their unconverted children and not leave a dollar to the Lord. All of this looks ungrateful. Why should not well-to-do parents leave at least a part of their property to the Lord's cause, and divide the rest up among their children? Especially is this important when the children are unconverted. The Lord is certainly not pleased with the idea of blessing his people with an abundance of means, and then have them transfer the property to the world. We would suggest that those having no direct heirs leave the bulk of their property to some good work of the church. This would be treating the Lord fairly, and, so far as the disposition of property is concerned, would place the testator in a good attitude to meet the Lord at the judgment. But how about the members who permit all their property to go to the world? Does it really pay the Lord to help such people acquire property? Candidly, what excuse can they offer at the judgment?

Ignoring the Word.

One of our exchanges says there is an improved tone in the evangelistic meetings, of late years, for the reason that more attention is given to the influence and guidance of the Holy Spirit. This may be true, and, in a sense, it is encouraging, but we discover that no emphasis is placed on the importance of preaching the Word. In fact, the tendency is to trust so fully to the guidance of the Spirit as practically to ignore what is said in the New Testament. The way to be led by the Spirit is to be directed by the Written Word. Holy men of old spoke as they were moved by the Spirit, and if we would follow the dictates of the Holy Ghost, we must do what these holy men of old said the Lord demands of his people. If we would be led by the Spirit, we must be led by the Word. To reject the Word simply means to reject the Spirit. No dependence can be placed in the man who claims to be governed by the Spirit when he purposely sets aside some of the plain requirements of the New Testament. What the Spirit had people to do, in the time of the apostles, will be required by the Spirit today. This thing of men claiming to be wholly under the influence of the Spirit, while they pay no attention whatever to the commandments set forth in the NewTestament, is a deception. It is an attempt to deceive the people, but God can not be deceived.

The Sunday-School Baseball.

Regarding Sunday-school baseball teams for boys in the Brethren schools, we have advised against it from the start, and the more we learn of the tendency of this form of diversion, the more thoroughly have we become convinced that our Sunday-school workers should not have anything to do with it. It does not blend with the spirit of the New Testament religion, for the reason that it is decidedly worldly and detracts from, rather than adds, to the religious tone of what the Sunday-school should be. It may be classed with the Boy Scout movement and other similar attractions. The semi-gospel churches are being carried away by such sensational methods of holding boys, and there is no telling to what limit they may yet go. Boys may be held just as long as they can be attracted by such methods, but no longer. Being trained for the sensational, they will soon be looking for something more attractive. Our people, having discarded in their services everything having the appearance of evil, ought not to be expected to fall into the way of other churches, in this particular. So far as possible we should adopt the very best methods of holding young people, but these methods should be in keeping with the profession we make. As for the Boy Scouts, that has too much of the military feature about it, while the Sunday-school baseball games inspire the boys more along baseball lines than along religious lines. Practically all of our members want their boys to go to Sunday-school and study the Bible, but most of them will object to their sons being encouraged to join a Sunday-school baseball team. They will not object to them playing baseball in a proper way, but they are decidedly opposed to supporting a Sunday-school that carries on that kind of business in the name of the religion for which the Brethren church stands.

Lack of Permanency.

Years ago, when our people began settling in new localities, with a view of securing homes and building up churches, they did not pull up and move to the next new place that happened to open up for settlers. They stayed by their new farms, built good homes and did what they could to establish strong, prosperous churches, as well as prosperous communities. They were quite willing to let somebody else have a chance in the other good localities. In this way some of the strongest churches we have, west of the Ohio River, were built up. We can not speak so well of hundreds who make it a rule to move about every time they hear of a good opening for settlers. They may emigrate to a new locality, open up farms, establish a church, build a house of worship, urge others to settle among them, and a few years later move elsewhere, and leave behind them a run-down or a dead church. This has been done time and again, in different parts of the great West. Some people may call this mission work by emigration, but we do not. There is plenty of emigration, but it is all to little profit in the way of establishing churches and converting people. The old way of members settling in communities and staying by their work is far better, and produces more permanent results.

Words of Wisdom.

Buster Brown, the little boy of cartoon notoriety, who, with his dog, Tige, is known the world over, occasionally utters words of wisdom. Some time ago he said: "Grandpa Grouch doesn't understand little boys, because he doesn't love them." There may be a great deal of philosophy in the cute saying. Grandpa might understand little boys better if he loved them more. No one understands the babe like the mother, for she loves her babe. The boy who loves his mother is going to have no trouble about understanding her. Burbank, of California, can accomplish wonders with plants because he loves them. The man who loves trees will soon find out that the trees like him, and it is remarkable how such a man will learn to understand trees. The teacher who loves her pupils soon impresses them with the thought that she fully understands them. This principle will apply to the preacher of the Gospel who, by the Holy Spirit, has been made overseer of the Lord's flock. He understands his flock because he loves his charge and delights in his work. We may carry the principle still farther, and say, that the man who loves God will understand him. Men fail to understand God because they do not love him. Love is the key that unlocks the storehouse of true knowledge.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

CHRIST AND WAR.

The above is the title of a well prepared tract by our late Bro. Daniel Vaniman, which should be distributed in all our Sunday-schools May 28, when we are to have the lesson on "Universal Peace." As we are responsible for practical thoughts on the Sunday-school lesson, we desire to urge every superintendent to send to the Brethren Publishing House for one hundred or more of these splendid tracts. The price is only ten cents per hundred. Don't debate the question! Don't wonder why! Don't wait! Send now and give the Home a chance to print another edition of the tract rather than fail at the last minute to fill orders in time for the lesson. Will not the reader please bring this to the attention of his Sunday-school superintendent?

W. M. Howe.

Johnstown, Pa.

OLYMPIA, WASHINGTON.

March 23 Bro. E. M. Studebaker, wife and children, of Bethany Bible School, Chicago, Ill., came to us to conduct a two weeks' Bible Institute. We had three hours of study each day at 10 A. M., 11 A. M., and at 7 P. M. At 8 P. M. we had preaching each evening, making in all seventeen sermons. Eleven came out on the Lord's side and were baptized. One was reclaimed. The attendance and interest were good. We have an enrollment of seventy, and an average attendance of fifty. The members of the class all reside at Olympia, except two brethren of Centralia. A number that attended regularly, but who are not members of the Brethren church, became very much interested in the work, saying it was too good to miss. We feel this school has been a great uplift to the church at this place.

About half of our membership are young in years, and are quite active in the work of the church. Although we organized not quite four years ago, with but a few members, our membership now has grown to almost a hundred. We have outgrown our little chapel, and are greatly in need of a larger house, which, we trust, the Lord will give us.

Bro. Studebaker preached the Word with such power as to convince the sinner and enthuse the Christian. He is now laboring with the Centralia church,—the mother church of the Northwest.

Caddie Wagner.

Olympia, Wash., April 10.

OMAHA, NEBRASKA.

Bro. A. J. and Sister Nickey, of Kearney, Nebr., came to us April 8. We went to the home of our aged Sister Helvie, and held services on Saturday night. Bro. Nickey preached twice for us on Sunday, and on Monday night conducted the members' meeting. Considerable business came beome the meeting. Six letters of membership were received and one was granted. We decided to hold our love feast June 11. We hope to have with us at that time brethren and sisters from Annual Meeting. Please take note of this and arrange to be with us. Bro. Weaver was elected as our delegate to Annual Meeting; Sister Alice Garber, alternate.

Bro. Ira Wagoner, of Red Cloud, Nebr., our District Sunday-school Secretary, preached one sermon for us April 1, which was very helpful and much appreciated.

A wonderful revelation of God's power was manifested recently. Bro. Arthur Lewis, of Council Bluffs, Iowa, was recently stricken with typhoid-pneumonia, and the doctor had little hopes for his recovery. His temperature ran from 103 to 104 degrees. He called for the anointing. In a few minutes later, when the nurse took his temperature, it was normal. He has not had a trace of fever since. In a few days he was able to come home from the hospital, to the utter amazement of the doctor and nurses. Our faith has been strengthened and we feel that God's name has been glorified.

Alice Garber.

2328 Lake Street, Omaha, Nebr., April 11.

SOME CONDITIONS EXISTING IN OUR LARGE CITIES.

When we see the sad condition of mankind in the large cities, we are made to think that something needs to be done. We wonder how we might better the situation. Many people, who live in smaller cities or in the country, do not realize what is going on in the large cities. While country visitors may walk the streets, sometimes, they are looking at everything else but the conditions of man. They are impressed by bargain sales and the large buildings.

When we come in close touch with these people we see a dark picture. Think of the boys that are not being cared for! They merely exist. They do not know what a happy home is, nor do they have a good bed to sleep on. Some have to walk the streets all night, for they do not have money to get a bed. They do not know how to put their money to good use. Their fathers and mothers are probably degraded by sin, and everything seems to work against them. Life is only a dark picture before them. Some of these men feel that they have gone so deep in sin that there is no hope for them of being saved. If they are unattended to, what will turn them from this awful way? Some say, when you talk to them about Jesus, that he would not look upon such persons as themselves.

Then think of some wives who know of a better way, but have to suffer from their sinful husband! Think of women going out on the street in the cold, looking for their husbands! Not knowing whether they are alive or not, they continue to look for them. Think of some women going along the street intoxicated. Is it any wonder that their children are down in the gutter also?

Then we think of the innocent young girls who are brought in from the various countries of the world and even our own country, and sold body and soul to the evil one. After having been ruined they merely exist. They are ashamed to go to their homes, even though they might be able to escape by some means, which is not always possible. Does it not look as though something needed to be done? The longer this is left unattended to, the more souls are going to destruction.

Let us look upon the faces of those who were once down in the gutter, but have been taught the better way and have received Christ into their lives! How much difference it makes upon their lives! Does it pay to work among these people? We certainly think it does! Not but one soul, even, to accept Christ, it is worth the time and expense. One soul brought to Christ is worth more than all the money in the world. What a shame to think that so many people value money more than they do precious souls!

There is work for all. If we think there is nothing to do, let us look around us. Not all have a desire for the same work. Means are needed to carry on the various kinds of mission work, and some can supply these, while others are needed to do the work.

In winning souls to Christ all can have a part. But too often we say, "Let the other person do that." We see the need of earnest mission work when we are working among these people. By making the proper effort we can reach them, so that they may receive what it means to be saved. When we get these people to see the light, we secure some good workers. Think of the Chinese who have received the light, and how earnestly they work for their Master! Just look at the expression of their faces. Their zeal puts the Americans to shame. Many of those, who have been brought from the gutter to accept Christ, get out and work with others who are as degraded as they were once and seem so happy. When a person lays his life upon the altar of sacrifice he is willing to work wherever he is needed.

L. L. Alger.

3435 Van Buren Street, Chicago, Ill.

EXTENSION No. 2, CHICAGO, ILL.

We are just entering a new epoch of our work. The new building is completed and dedicated to the work of the Lord. It is very simple and plain, for which we are glad, as we have many people suggested with the large, expensive churches. It has three floors, namely basement, first floor and second floor. In the basement are a small flat and two large rooms for mission classes. On the first floor are the auditorium, and five Sunday-school rooms, and on the second floor are two seven-room flats. It is the object of the building to make the work as near self-supporting as possible. How I wish that the day may come, when many of such buildings may be dotted over the city!

April 9, was the beginning of dedication week. Eld. J. G. Royer was with us in the morning, and Eld. I. Bennett Trout in the evening. Both gave us soul-inspiring messages. There were preaching services each night the following week conducted by different ones.

On Sunday afternoon and evening, April 16, the four Christian Workers' Societies of Elgin, Chicago, Batavia and Naperville met at the mission and a well-prepared program was rendered.

All these services made a week of spiritual feasting for this place, and much good has been done. Those of us who have been with the work from the beginning, can scarcely realize that these blessings are ours.

March 26 there were added to us in baptism,—a father, mother and daughter. Three years ago their son joined the church and through his consecrated life his parents found their Savior. The father feels mortified that the child had to lead his parents, instead of their leading the son, but the like often occurs. We wish that more of our Sunday-school boys and girls would do as much for Christ, if their parents are not Christians.

Spring is with us and that means that summer will follow in the course of time. Already the children are talking of going to the country. Are you planning for them in your summer program? If not, don't fail to do so, for you have played a large part in the success of our work. Will you not respond this summer, without so much effort on our part? Our moments are precious and you can save us much unnecessary work.

In the city, around us, are young girls, who work every day, in helping to support a family, and do not know what it is to take a vacation, because they have no place to go. I have thought that it would be a good work if some one would open their homes and take them for at least two weeks. They can easily pay their car-fare, but to go to a summer resort would be too expensive for them; hence, all they can do is to stay at home, and the girls would rather work. You people, who have such a variety of work, do not realize what it means to work steadily at the same kind of work, day in and day out.

Nora E. Holsinger.

1605-7 S. California Ave., Chicago.

HOMES WE VISIT IN CHINA.

Visiting in the homes is one of the best means of mission work in China, for young women are not allowed to leave the courts of their houses, and the older ones can only go when the weather is good. There are many methods of entering these homes. Most often it is through sickness. After some sick one has been cured, they are usually our lasting friends. Other times they are simply curious to see the foreigner and ask us to come and see them.

The innkeeper and his family, next door to our chapel, are among our best friends. This is how they came to know us: A little girl in the inn had it very badly, very badly. He came to Bro. Crumpacker, who dressed it a number of days, till it was healed. During this time his ten-year-old daughter often came with him, and began to think a great deal of Sister Crumpacker, and the baby. She came to services each Sunday and brought a number of other girls with her. Now she comes each day to learn to read, and often brings other girls with her, but none come regularly but this little girl. The parents of the others do not, as yet, fully trust us. But she is learning very rapidly, and seems to have a passionate thirst for knowledge. She seems to be the pride and pet of the neighborhood. The hymns and Bible stories that we have taught her she has taught to many of the children around her. We hope she is the beginning of our girls' school.

The other day she came hurriedly to our place with tears in her eyes, and asked if we had medicine for a wound. Her father had gotten mixed up in a fight of some kind, and was badly wounded in the head. We went to dress the wound. A more sympathetic scene you never saw. It was evening. The daughter held the candle, the wife tenderly held his head, while a number of men stood around, watching each move we made with intense interest. The wound is now healing nicely and they are better friends than ever.

The mother is usually busy cooking food for the many men who stop at the inn, or sewing garments for the family, as she sits on the warm kong by the open door. After services we often stop and sit on the kong with her, and talk a few minutes. In the court are the horses and mules, busily eating and we think of the Christ-child who could find no room in the inn, but slept in a manger like this. We hope that soon may find a place in the hearts of the people of this inn.

The painter's home is another place we visit several times a week. We became acquainted with them because he did painting and papering for us. He had been to the coast and had heard something of foreigners and the Gospel there, so was not afraid of us. He has a fine baby boy, a few months old, of whom they are very proud. His little wife has not been very well, so Sister Crumpacker has been treating her, and she is much better now. He is very anxious that she get well, and he helps her a great deal. She is very quick to learn and will soon be able to read in the Bible. The husband and wife seem to be very agreeable. We gave him a Gospel and he seems quite interested. She says he reads to her in the evenings. His neighbors do not speak well of him, for he is an opium smoker. But such the Lord has come to save, and who knows but that he may yet be a gem for the kingdom of heaven? Who knows what your prayers and our daily labors may help the Lord to accomplish in such men?

His brother is also a painter and lives in the same court. At first, when we came to the court his wife was too busy to pay much attention, and never asked us in to her rooms. But by and by she and her daughter were not feeling well, and asked for some medicine. We gladly gave them what they wanted, and sat on the kong and talked with them a long time. They asked all kinds of questions as to why we came here, our homes, etc., and seemed to be quite satisfied with our answers, and we have been welcome ever since. Her husband has had several attacks of temporary insanity. An attack came on again some time ago. They wanted us to give him some medicine to cure him, but we told them we did not have any. He seems all right again now, and is with us the same as usual. They have a boy and a girl whom we hope to have in our schools in the near future."

We can do nothing without your prayers. Prayer is the "power that transforms the dust of the earth into gold." We will tell about more homes another time.

Ping Ting Chou, Shansi, China. Emma Horning.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Black Fish.—Yesterday we had a glorious Easter Day. Our brother, J. L. Woodiel, gave us two soul-cheering sermons. The interest is still increasing. We spent the day with our good neighbor, Mr. and Mrs. Hobbs. It would surely be a blessing if some good minister were to make a visit to this excellent place and give us a few good meetings. We believe there could be a glorious work done here for the Lord.—Dora Sloniker, Box 10, Wideners, Ark., April 17.

CALIFORNIA.

Live Oak.—Several members have located at this place, with encouraging prospects for others in the near future. A large hall has been secured in Live Oak for holding our services. We now have three ministers. Others have bought property and will move to this place in the fall. The land company promises us a churchhouse as soon as practicable. This is a good country with a fine climate.—W. R. Brubaker, Live Oak, Cal., April 17.

Lordsburg.—Bro. D. M. Fike, of Los Angeles, Cal., preached at the San Dimas Mission last Sunday morning, and here at Lordsburg in the evening. We lifted an offering for the China sufferers, both in the morning and evening, and also gave the Sunday-school and birthday money, collected last Sunday, to this cause. Total, $105.—Grace Hileman Miller, Lordsburg, Cal., April 16.

CANADA.

Irricana.—Since we reorganized our Sunday-school we have noticed a vast difference in our attendance. Where we had only one class all winter, we now have three fair-sized classes. Our new officers and teachers have taken hold of the work most energetically, and with the help of God we hope still to increase our number and to build up a strong church here, far in the North, where the Church of the Brethren is rather new to many of the people. Bro. Cowley and family moved here this spring from Illinois. We hope and pray that more of the members in the strong churches will locate where they can all take hold of the Master's work. Canada is certainly in need of more workers. Bro. Weaver preached a most powerful and interesting Easter sermon to a well-filled house. All seemed to have the reflection of a glad Easter on their faces.—Ethel Thomas, Irricana, Canada, April 19.

Lunnford.—I am a reader of the Gospel Messenger and read all it contains. While I can read about the good meetings that some are enjoying, I am sometimes made to wonder why these ministers can not bring us poor homesteaders, in the far Northwest, some of their good, spiritual food, since some localities have an abundance of ministerial help. There is a big field open here for many laborers to sow the good seed. There are no members in our country that we know of, but we would love to have them come in here.—Mrs. J. P. Williams, Lunnford, Alta., Can., April 9.

COLORADO.

Arriba.—April 4 Bro. Kesler, of River Bend, Colo., came among us to hold some meetings at Joining schoolhouses. Six were baptized and one is to be received by baptism next Sunday. Others are still lingering near. Much interest is taken in our Sunday-school work, which, we are pleased to say, is growing in number.—Nellie Stambaugh, Arriba, Colo., April 17.

Bethany church met in council April 12. Our elder, Bro. B. E. Kesler, presided. Two letters of membership were read. Our building committee is pushing the work on our new church as rapidly as possible, and the work is progressing nicely. We rejoice to know we shall soon have a churchhouse of our own in which we can worship. We invite members, contemplating a change of location, to visit us, and see our country before locating. Our Sunday-school work is moving along nicely. Two of our schools have consolidated in order to do better work.—Pearl Kesler, River Bend, Colo., April 16.

Grand Junction Mission.—We were glad to see so many bright and happy little faces gathered into our little mission on Easter morning. We tried to make the services pleasant and enjoyable for them. These little ones will some day make the future church, and we must make good impressions upon them while they are young. As each one went away we hope they felt happy. Bro. Bryant gave us an excellent sermon from 1 Cor. 12: 23. He also delivered a good discourse in the evening, his subject being "The Church." These spiritual meetings are very much appreciated in this part of our town, and all seem to be more eager for the simple, plain teachings of Christ than for the modern discourse. Quite a number of our members, living here in town, are so situated that they can not attend our services. We hope to locate a minister here before the close of this quarter.—Lena I. Swank, 833 West Main Street, Grand Junction, Colo., April 17.

Hartman.—At the close of our Easter morning service, our hearts were made to rejoice when six Sunday-school scholars came forward, deciding to live the risen life. Our pastor, Bro. M. S. Frantz, administered baptism the next day. Quite a number witnessed the sacred rite. We now have twenty-nine members. Two families, four members from Brandon, Colo., have located at this place. One letter was granted since our last report. A teacher-training class, conducted by our pastor once each week, is proving quite instructive. On Easter evening the Christian Workers' Band rendered an interesting and appropriate program instead of the regular topic, to a full house, which was enjoyed by all. We have a good churchhouse in Hartman. We expect to organize in the near future. Hartman is situated in a very fertile country on the Arkansas Valley R. R. We invite brethren, looking over the country for western homes or otherwise, to stop and visit us. We will gladly welcome you. We decided to hold a love feast June 10. We welcome members returning from Annual Meeting to stop over with us.—Mary Kemper, Hartman, Colo., April 19.

ILLINOIS.

Astoria.—Our church enjoyed some rich things lately. Bro. Samuel Bowser, of Hancock, Minn., gave us two splendid sermons. We also had one by Bro. I. D. Heckman, of Cerro Gordo, Ill. April 16 the Astoria and Woodland churches met in a joint all-day Easter Sunday-school and Christian Workers' Meeting. Subjects on the different topics were quite profitably discussed. Our District Secretary, Bro. I. D. Heckman, of Cerro Gordo, and Bro. S. Bucklew, of Canton, Ill., helped much in making the meeting what it was.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., April 17.

Big Creek.—Bro. I. D. Heckman, of Cerro Gordo, Ill., came to us April 8, in the interest of the Sunday-school work, and preached on Saturday evening to a good attendance. On Sunday his theme, "How to Make Sunday-school Work Go," was well delivered and much appreciated. In the evening he preached on the subject, "Practical Religion," which was listened to by a good and attentive audience.—George Eble, 713 East Main St., Olney, Ill., April 12.

Girard.—Today (Easter Sunday) we met at 3 P. M. at the Home, for worship. The day was pleasant and the attendance fair. Eld. D. B. Gibson conducted the services. He preached a strong and inspiring sermon, taking for his text 1 Thess. 4: 14. All present appreciated the services of the day.—Kate Smeltzer, Girard, Ill., April 18.

Hickory Grove.—We did not have a special program on Easter. Eld. W. H. Eisenbise preached an Easter sermon in the morning, and in the evening Bro. J. G. Royer spoke on the subject of "Spring," which everyone enjoyed very much. We have organized a Christian Workers' Meeting, with Bro. John Tenley as president. It is the first we have ever had here, but it is growing in attendance. Eld. W. H. Eisenbise preaches every two weeks in Chestnut Park near Savanna, where we have several families of members living.—Anna Fierheller, R. D. 6, Mount Carroll, Ill., April 20.

Salem church met in council April 2 and organized a Sunday-school by electing Bro. David Hershberger as superintendent, with a full corps of helpers. April 15 the church met in council with our elder, Bro. George W. Miller, present. Bro. Miller was retained as our elder for another year. The church decided that a collection on every third Sunday of each month be donated to the Chicago Extension Fund. The writer was elected delegate to Annual Meeting; Bro. David Hershberger, alternate. At St. Joseph, Mo., Bro. Miller preached two very interesting sermons on Sunday morning and evening, to attentive audiences. Good interest is manifested in our Sunday-school.—Jacob Harshberger, Salem, Ill., April 7.

Spring Run.—Our church met in council April 15, with our elder, Bro. M. L. Hahn, presiding. Our elder was reelected for another year. He preached two interesting sermons. We reorganized our Sunday-school, with Bro. Martin Shisler as our superintendent; Sister Fannie Shisler, secretary. Sisters Delia Blough anl Ida Danner were elected on the temperance committee. Bro. Urias Blough was chosen as our delegate to Annual Meeting; Bro. Martin Shisler, alternate.—Amanda Shisler, Ellisville, Ill., April 17.

INDIANA.

Camden.—Bro. M. E. Fulk, of Pleasantdale, was with us over Sunday and preached an Easter sermon, which was very much appreciated. We had a temperance program for our Christian Workers' Meeting, which was very interesting. We had a large audience. After the program Brethren Fulk and D. M. Byerly each gave us a short temperance talk. We reorganized our Sunday-school April 1, with Bro. J. T. Miller as superintendent. Our average attendance for the past year was seventy-one. We expect to commence a series of meetings about May 13, to be conducted by Bro. J. D. Mishler, of South Whitley, Ind.—Eva L. Whitacre, R. D. 1, Portland, Ind., April 18.

Fairview church met in council April 8, with our elder, Bro. David Dilling, presiding. Five letters were received. Three church trustees were elected for a term of five years. We also elected a temperance committee of three as follows: Brethren J. W. Root, I. M. Guinn and John Lerch. Our Sunday-school was reorganized, with Bro. D. H. Pressel as superintendent; Sister Fairy Lerch, secretary. Bro. J. W. Root was elected as our delegate to Annual Meeting; Bro. Roy Brant, alternate. Bro. Dilling stayed with us over Sunday and preached three sermons, which were much appreciated. We are always glad to have him with us and help us labor in the vineyard of the Lord.—Bessie Guinn, Buck Creek, Ind., April 11.

South Bend (First Church of the Brethren).—April 16 marked the close of Bro. M. Clyde Horst's pastorship of this church,—at least temporarily. His last sermon was preached in the morning to a large audience. Bro. Horst will spend the summer near Bellefontaine, Ohio, where he may be addressed. In the evening Sister J. M. Blough talked of their work in India during the Young People's hour, followed by a sermon by Bro. Blough. The life of the present day heathen nations is, in many respects, much like the life of the Gentiles,—the recipients of Paul's letters,—before they were Christianized. The epistles written to them increase, in real significance, as we comprehend more of the life of these nations.—Cora V. Wise, R. D. 6, South Bend, Ind., April 17.

Yellow River.—Bro. Lafayette Steele was with us over Easter Sunday, in behalf of the Sunday-school and the Christian Workers' Meeting. He favored us with three discourses which were much enjoyed by all.—Rose Shively, Bremen, Ind., April 20.

IOWA.

Des Moines.—On Easter Sunday we had a large attendance at Sunday-school. Many pupils had been absent for several weeks, and we now anticipate their regular attendance throughout the year. Bro. Morris W. Eikenberry, of Dallas Center, Iowa, delivered an Easter sermon from the text, "He is risen." The Easter offering amounted to $10.62, which was forwarded to the China Famine Fund. Following a short Easter program, under the auspices of the Christian Workers' Society, we were favored with an unusually strong and entertaining temperance address by Rev. John Wright, Assistant State Superintendent of the Iowa Anti-saloon League. Our State is rapidly closing her licensed grog shops.—Virgil C. Finnell, 1642 Lyon St., Des Moines, Iowa, April 21.

KANSAS.

Bloom.—We met in council April 8, with our elder presiding. This was our first council held in the new church. Five were received by letter. All of them are from the East, two being elders. We certainly welcome them, as we are few in number. Eld. G. W. Weddle is our delegate to Annual Meeting; Eld. C. D. Hylton, alternate. We elected our Sunday-school officers for six months, with Bro. Emry Martin as superintendent; Bro. C. C. Weddle, secretary-treasurer. We dedicated our church April 2. Bro. J. E. Crist delivered the address at 11 A. M. A basket dinner was served in the basement of the church. At 2 P. M. we listened to a fine lecture by Bro. O. O. John, of St. John, Kans. We had services in the evening at 8 P. M. by Bro. Crist. He also conducted a two weeks' series of meetings, which closed with a love feast April 15. Thirty-five members surrounded the Lord's tables. We had no additions to the church, but we know much good seed has been sown, and trust the Lord for the gathering in the future.—Cassie Martin, Bloom, Kans., April 16.

Chapman Creek.—Our church met in council March 11. Eld. Cakerice presided. Our elder will represent us at Annual Meeting; Bro. A. B. VanDyke, alternate. We decided to hold our love feast May 13, at 2 P. M. Seven letters of membership have been received since our last report. A number of other members have also moved here recently. Bro. Kesler, of River Bend, Colo., came March 4 and held meetings until March 19, giving us some good instruction. Two young persons united with the church. Bro. F. E. McCune, our District Sunday-school Secretary, came April 1, remaining until April 8. His work in behalf of the Sunday-school was much appreciated; also the sermons given each evening after the Sunday-school talks.—Emma Correll, Abilene, Kans., April 12.

Larned.—The mission is moving along nicely at this point, under the efficient care of Bro. J. Edwin Jones. Bro. Jones has been here two years and has baptized sixteen persons. Last Sunday we were made to rejoice when another soul put on Christ in baptism.—C. L. Burger, Larned, Kans., April 17.

Quinter.—The Big Creek Mission of this congregation is moving along nicely in her work. We have a growing interest in all departments of church work. We recently organized a Christian Workers' Band, with Bro. Z. P. Sensenbaugh as president. Our special Bible class convenes every two weeks on Wednesday evening, and is conducted by Bro. Geo. R. Eller. Brethren J. B. Sensenbaugh and J. F. Eller are our Sunday-school superintendents. Our love feast will be held May 20, at 2 P. M. We now number twenty-one members, with bright prospects for the future.—Geo. R. Eller, Grainfield, Kans., March 17.

MARYLAND.

Bush Creek.—We met in council April 15. Eld. S. H. Utz presided. Brethren J. M. Burall and S. K. Utz were chosen as delegates to District Meeting. Our love feast will be held May 27. We hope to secure a minister, to preach for a week or two, following the love feast. We decided to have Bro. J. J. John to preach a temperance sermon for us.—C. E. Durall, New Market, Md., April 18.

Ridgely church met in council April 12. Our elder, Bro. S. K. Fike, presided. Two letters of membership were received and three were granted. Sunday-school officers were elected for six months, with Bro. J. P. Holsinger as superintendent. Bro. H. R. Holsinger was elected president of the Christian Workers' Meeting. Our delegates to District Meeting are Brethren T. F. Imler and L. R. Brumbaugh. Our love feast will be held May 14, at 4 P. M. A committee was appointed to look up a place to hold meetings with the brethren at Goldsboro. Three papers are sent to District Meeting.—Deborah King, Ridgely, Md., April 14.

MICHIGAN.

Long Lake.—In the afternoon of April 8 we met in the home of our minister, Bro. D. E. Sower, for the purpose of organizing a church. Eld. Lair, of Sugar Ridge, Mich., and Eld. Ulery, of Onekama, Mich., were with us. Eld. Lair was chairman; Eld. Ulery, clerk. Bro. John Landis was elected as clerk; Bro. Z. S. Busseor, treasurer; Sister Etta Landis, chorister; Bro. J. E. Ulery, elder; the writer, Messenger agent and correspondent. Bro. William Landis and wife, and Bro. Z. S. Busseor and wife were called to the office of deacon, after which they were duly installed. Four letters of membership were read. We decided to have our first council meeting June 11. The attendance of our Sunday-school has been increasing. Last Sunday the attendance was larger than it had been for some time previous. Last Sunday Bro. Lair preached acceptably to us in the forenoon; also in the evening. We now have fifteen members in our church. Four have been baptized since we started the work a year ago. We have good prospects for more in the near future. We are located about five miles directly south of Manistee, on the county line between Mason and Manistee Counties. This land is well suited for fruit of nearly all kinds. There is some land for sale at this place, and we would be very glad to hear from any one who expects to change location.—William Bittel, R. D. 2, Freesoil, Mich., April 12.

Prescott.—April 15 the members at this place organized a Sunday-school, with Bro. Ira G. Blocher as superintendent. After the meeting the superintendent, his assistant and our elder, Bro. J. P. Bowman, selected the teachers, secretary, treasurer and chorister. On Sunday morning at 9 A. M. we met at the schoolhouse and started our first Brethren Sunday-school, with a well-filled house. The attendance was sixty the first Sunday. We use the Brethren literature. We will now have Sunday-school every Sunday at 9 A. M. and preaching at 10 A. M. In the afternoon thirteen brethren and sisters met, by request, at the home of our dear brother, Henry Hostetler. He has been afflicted for a number of years, and requested to be anointed. The rite was performed by Brethren Bowman and Blocher. We now have forty-two members located here. We have one elder, one minister in the second degree and three deacons. Our doctrine is something new to the people here, and some are taking quite an interest in our meetings. We can expect some additions soon.—E. B. Weirick, Prescott, Mich., April 17.

Thornapple.—April 9 the Thornapple church was favored with an address by Bro. U. J. Fike, of Ann Arbor, at the east house, and on the following Sunday our Sunday-school gave a special Easter program. The Christian Workers' Meetings are also growing in attendance and interest. Our spring communion will be held at the above-named place May 20, beginning at 10: 30 A. M.—Grace E. Messner, Lake Odessa, Mich., April 17.

MINNESOTA.

Deer Park church met in council April 15. Our elder, Bro. W. H. Eikenberry, presided. We decided to have a two weeks' series of meetings, beginning April 30. Our home ministers are to do the preaching. At the close of the meetings we will have a love feast May 13. We will render a children's day program June 4; a temperance program, April 28, at 7: 30 P. M.—Mrs. J. T. Reeves, Barnum, Minn., April 17.

MISSOURI.

Aurora.—We received word from our elder, Bro. Rufus Wyatt, that he and Bro. Bowman would be with us April 30. So we called the members together and it was decided to change the date of our love feast from May 27 to April 30, so that we can enjoy their presence at the love feast.—Clemma Peebler, Aurora, Mo., April 16.

Osceola church met in council on the 15th. Considerable business was disposed of. Bro. W. J. Phillips is to represent us at Annual Meeting. Brethren John Simmons and Clarence Phillips are solicitors for the next quarter. Bro. Ross Beardslee was solicitor for last quarter, and reported a total of $10.45. Most of this we intend to use toward fencing our church grounds, and remodeling our house, which has been damaged somewhat by recent storms. We decided that each member act as a committee in inviting strangers to Sunday-school, which has almost doubled in attendance during the last six months. We will have a series of meetings this fall, if help can be obtained. We shall try to get Bro. Wyatt, of Joplin, Mo. There are prospects for an ingathering of souls if we make an earnest effort. Lewis Kyle and family moved from here to Greeley, Colo., last week. They showed a great deal of interest in the church. He was raised by Brethren parents.—Elizabeth Lyon, Lowry City, Mo., April 16.

Pleasant View.—We met in council March 25. Three letters were granted. Sister Alice Mason was advanced as helper to her husband, E. W. Mason, in the second degree of the ministry. We decided to have our love feast May 27. Our Sunday-school and Christian Workers' Meeting was reorganized for six months. Sister Lena Temple was appointed Messenger correspondent. Sister Mattie Lam is our delegate to Annual Meeting and Bro. G. T. Temple alternate. A committee was appointed to arrange for a Bible institute next winter. We expect to begin a series of meetings in August, with Bro. Hardy, of Kansas City, to do the preaching.—John H. Mason, R. D. 2, Box 40, Norborne, Mo., April 18.

NEBRASKA.

Beatrice.—Our church held its council meeting on election day, the issue being "saloons or no saloons." We spent the first hour in prayer service for a dry town. Our prayers, as well as those of many others, were answered, and we rejoice over the victory. Bro. A. D. Sollenberger is our delegate to Annual Meeting; Bro. Allie Eisenbise, alternate. A local temperance committee was appointed, consisting of Sister Florence Rains, Brethren C. S. Eisenbise and H. A. Frantz. Some letters of membership were read. Our love feast will be May 12. April 6 our Sunday-school Secretary, Bro. Ira Wagoner, gave us an interesting address.—Allie Eisenbise, Beatrice, Nebr., April 17.

Juniata church met in council March 20. Our elder, Bro. C. P. Harpierod, presided. He was also chosen as our delegate to Annual Meeting; his wife, alternate. April 8 Bro. Ira Wagoner, our State Sunday-school Secretary, came to us, and while here preached two good, inspiring sermons. April 13 Sister Miller, our missionary from India, gave us a lecture on India, describing some of the oppositions with which they have to contend.—Mary Liveringhouse, Juniata, Nebr., April 17.

Red Cloud.—We met in special council April 12. Our elder, Bro. C. B. Smith, presided. Bro. Alfred Phillips was chosen delegate to Annual Meeting; Bro. Ira Ellis, alternate. We selected a temperance committee and solicitors for foreign mission work. We decided to have the Sunday-school lesson lectured on India. We will hold our love feast May 6, 7:30 P. M.: our pastor, Bro. Edwin Jarboe, and wife are in Kansas, holding protracted meetings. During their absence our elder, Bro. C. B. Smith, is with us. We have Sunday-school and preaching services every Sunday morning. Our Christian Workers' Meeting and preaching each Sunday evening. We also have an aid society which meets every Thursday. Since we are rusied with work we meet every week. We have had 441 visits. We need more workers.—Ella I. Ehret-man, Red Cloud, Nebr., April 14.

NEW YORK.

Brooklyn.—We closed a very interesting series of meetings on Easter. Eighteen made the good confession. Thus far ten have been baptized; others hope to be as near their Lord as they may, and to be baptized soon. Bro. J. S. Raleigh, of Baltimore, Md., did the preaching. Our love feast, on Easter evening, was well attended and was made a time of rejoicing by all present. The Lord is adding to the church such as are being saved, and since "the pleasure of the Lord shall prosper in his hand" (Isa. 53: 19), we take new courage to press on.—J. Kurtz Miller, 358 Stuyvesant Street, Brooklyn, N. Y., April 17.

NORTH DAKOTA.

Carrington.—We met in members' meeting April 8. It was to have been the last Saturday in March, but as our church was undergoing a general cleaning, we, our council and two regular services were postponed. As the time of our elder, Bro. D. W. Shock, is all taken up in other fields of labor, he has tendered his resignation. Eld. William McCann presided over the meeting, assisted by Bro. Kreps. Bro. McCann was elected as delegate to Conference, Bro. Bell, alternate. Date of meetings will begin June 10, to close with a love feast. Bro. Kreps, of Chicago, will be with us. Bro. and Sister Bro. Smith, with his wife and daughter, has located at Englevale, and will take charge of the work there.—Mrs. Mary Young, Carrington, N. Dak., April 17.

Minot.—The workers at this place were visited by Bro. Koolhoff, of Cando, April 14. He preached for us morning and evening. We are glad to have him with us, and we want others stop over with us when passing through! Easter evening we had a fine and appropriate program, and appropriate Easter program. The children were made to feel happy to have an opportunity to recite Scripture memorizes.—J. Risen Christ. A number of our attendants moved out of town since spring to break up, others have moved in, so our number of places are supplied. There are two applicants to be received by baptism in the near future.—D. W. Shock, Box 878, Minot, N. Dak., April 17.

Ray church met in council April 1, with our elder, Bro. J. G. Wagoner, in the chair. Our delegate to Annual Meeting is with Bro. O. W. Gordon as superintendent. We decided to hold our love feast June 24, at 10 A. M. Eld. J. Y. Bruhaker, two and one-half miles west of Ray. Brethren P. W. Sherman and C. H. Myers were advanced to the second degree of the ministry. Brethren Hicks, Sherland and Myers were chosen as a committee to canvass and solicit donations. A temperance committee was also appointed. The following Sunday Bro. John Hartsough preached an interesting sermon, after which Bro. Hartsough confessed Christ in baptism. We have five applicants awaiting baptism, as soon as the proper arrangements can be made.—T. C. Swan, Wheelock, N. Dak., April 11.

Turtle Mountain church has a membership of about twenty. Bro. William H. Eller preached for us at different times. The first fall of 1910 we had a series of meetings conducted by Bro. D. W. Shock, of Minot, N. Dak. After that Bro. Amos Blocher, of York, Pa., preached for us for a short time different Sundays. Bro. Eli Forney, of Surrey, N. Dak., came to us to teach school this summer; also to preach for us. We are willing and anxious that a great work is to be done here in the mountains. At our council meeting we decided to have a love feast May 6.—Ella M. Keivin, N. Dak.—Pred Schroeder, Kelvin, N. Dak., April 17.

OHIO.

East Dayton.—We enjoyed a very interesting program given by the Sunday-school on the occasion of Easter morning. Bro. Chas. Flory, of Union, Ohio, gave us a very excellent sermon in the evening on the subject, "Christ's Resurrection." Bro. J. A. H. Couser, of Peebles, Ohio, was also with us on Sunday morning, and assisted in the communion.—Elizabeth Greve, 251 Maple St., Dayton, Ohio, April 19.

Fort McKinley.—On Easter morning we had with us Bro. Jesse Ogden, who gave us a very interesting and beneficial talk, taking for his text Acts 26: 8. Bro. Walter Hollett, who has been duly installed into the ministry, is also present.—Jesse F. Coy, 330 W. Third Street, Dayton, Ohio, April 29.

Rose church met in council April 4. Our elder, Bro. Jacob H. Detrick was chosen as president; Bro. Orville P. Jacobs, secretary. The meeting was held the following evening. Bro. G. A. Snider, of near Lima, will be with us the first Saturday evening and Sunday.—Ida May—Mrs. Pearl Bartles, R. D. 8, Spencerville, Ohio, April 21.

Sugar Creek.—The Billy Sunday revival at Lima, Ohio, having just closed, during which time 8,000 were converted, several of whom expressed a desire to unite with our church, the members thought it would be better to hold a short series of meetings and reap the harvest that was seemingly ripe and ready to be gleaned, rather than, many of Oregon, late of Bethany Bible School, to hold the meetings as he is taking a Bible View home. He preached two very inspiring sermons, and gave one illustrated talk to the children. As an immediate result, thirty souls were received into the church by baptism, seven by letter. At a recent council meeting the church decided to build a new house at Pleasant View (centrally located between the two mile). A building committee and solicitors were appointed and a plan adopted. We expect to have the house completed by fall.—I. W. Byerly, Lima, Ohio, April 19.

West Dayton church met in council April 1, our elder, D. S. Fihrpin, presiding. Two letters were received and one granted. Two petitions were presented for baptism. The church extended a call to Brother and Sister Fihrpun for another year, beginning Sept. 1, 1911. A local temperance committee was appointed, consisting of Brethren Jesse Harman, I. L. Erbaugh and D. W. Knisley. Bro. D. S. Fihrpun is our delegate to Annual Meeting; Bro. O. P. Haines, alternate. Delegates to District Meeting are Brethren D. S. Fihrpun and O. P. Haines. Easter morning we had an interesting Sunday-school, with an attendance of 173. The offering was the largest this year. Our pastor gave an interesting sermon. In the morning, and in the evening an Easter program, rendered mostly by the children, was given. Services in the afternoon and evening were received by baptism. Beginning March 12, a meeting has been held every Sunday morning, thirty minutes prior to the Sunday-school, on the lesson of the lesson. This, we think, will prove very helpful to our teachers.—Cordie Murray, 2020 W. Third Street, Dayton, Ohio, April 18.

OKLAHOMA.

Hoyle.—The Brethren at this place enjoyed an all-day meeting on Easter Sunday. We had our usual services in the morning, Sunday-school and preaching, and at 2:30 P. M. some of our brethren and sisters gave us some interesting talks on "The Resurrection of Christ." The church is in very good working order now. We have only one minister, but he preaches only one sermon each Lord's Day. We have decided to change location, are invited to come here, especially ministers. Anyone wishing information may address Jesse Hoyle, R. F. D. No. 1, Box 1, Boot, Ames, Okla., April 19.

New Hope church met in council April 8. Brethren G. W. Landis and A. W. Austin had charge. A good deal of business came before the council. We feel that the Lord has wonderfully blessed us in our work for the past year, and determined to do better work in the future.—John Carr, R. D. No. 2, Bowden, Okla., April 17.

North Star (Oklahoma) church held an enjoyable love feast April 15. Twenty-three members participated in the Lord's tables. One has recently been received by letter. On Easter morning we had a very interesting Sunday-school program to a large and attentive audience. About 250 were present. Although our membership is small, since spring opened up our house has been about full most every evening and day night. It would be appreciated if members would move into our midst and help in the work.—S. F. Nisewander, Caldwell, Kans., April 17.

PENNSYLVANIA.

Antietam.—At the council, held in the Waynesboro church April 15, Eld. C. R. Oellig was elected delegate to Annual Meeting; Bro. Jacob M. Bingaman and Eld. Michael Oellig to District Meeting. A local temperance committee was appointed in connection with the Union Bible Study Committee. April 16 seven were received into the church by baptism.—Edgar M. Wenger, Broad and Third Streets, Waynesboro, Pa., April 19.

Bethel Ridge.—We met in council April 14, with Eld. S. H. Walker presiding. Our brother was again chosen as our elder; Bro. W. G. Schrock, delegate to Annual Meeting; Brethren Ezra Hoover and Jacob Hoover, delegates to District Meeting. One query was sent to District Meeting. We decided to hold our love feast May 20, at 2 P. M., at the Pike house. We will have a series of meetings at the Pike house by Eld. H. W. Fogelsonger, to begin on the day previous to the love feast. We will hold our council meeting April 4, at 2 P. M.—Mrs. Ella Hoover, Pike, Pa., April 17.

Codorus church met in council April 17. Eld. D. Y. Brillhart presided. One letter of membership was received, and one was granted. Our elder will hold an all-day meeting in this church May 8 and 10, at 10 A. M. Eld. D. Y. Brillhart was elected as our delegate to Annual Meeting; Sister Emma Myers, first, and J. L. Myers, to District Meeting. We collected $32.55 for Home Missions.—Mrs. J. L. Myers, Spring Grove, Pa., April 18.

Lancaster.—Our council was held April 12. Bro. H. B. Walker was chosen delegate to Annual Meeting; Brethren J. W. Myers and G. W. Beelman, delegates to District Meeting. We decided to hold our love feast May 24. Four letters were granted and one received by letter. Sister Elizabeth Hess, our missionary, reported that during the last quarter she visited 139 homes and 48 sewing circles. She has personally had distributed seventy-five garments and twenty-one pairs of shoes (new and second-hand). Sister Hess gives her time and labor gratuitously. Through her efforts many children are brought to Sunday-school and church. We are heartily grateful to this noble and self-sacrificing sister. The church was also informed that steps be made among the members to assist Sister Mary Shaffer to get an education. Sister Shaffer, who was a member of the Lancaster church, is attending the Bible Institute at Chicago, and is a worker of mission work. The church granted the desired permission.—Annie M. Landis, 1911 Fremont Street, Lancaster, Pa., April 21.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—April 2 two more young married people accepted Christ as the only Saviour, and were received into holy baptism. April 3 we held our council meeting. Our elder, Bro. J. T. Myers, presided, assisted by our pastor, Bro. H. Webster Kurtz. Our pastor was chosen delegate to Annual Meeting; Bro. Kurtz and Sister Eva Groff, our pastor's aid, to District Meeting. Our pastor's wife was appointed delegate to the Conference that is to be held in Philadelphia. Sister Groff's letter was granted. We sent one query to District Meeting, on account of the interest in the temperance movement to meet again on Wednesday evening, when the unfinished business may be taken up. At the close of our business meeting Mrs. Sallie B. Schnell, 1906 North Park Ave., Philadelphia, Pa., April 19.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—We held our love feast on Holy Thursday evening. This made the most more impressive, and we enjoyed it a blessed feast. Bro. D. Webster Kurtz officiated. Ministering brethren present were Eld. J. T. Myers, Bro. David D. Webster Kurtz and Paul H. Bowman.—Mrs. Sallie B. Schnell, 1906 North Park Ave., Philadelphia, Pa., April 19.

Ridge church met in council April 15 with our elder, Bro. Samuel Hilbert, of Gettysburg, presiding. Two letters of clinates were received. Three were granted. Brethren N. M. Fogelsonger and James Slyder are our delegates to District Meeting. Our love feast will be held May 6, at 2 P. M. Bro. Fogelsonger house.—Joseph Burkhart, Shippensburg, Pa., April 19.

Spring Creek.—Easter services were held at Canowago and in South Annville. At the latter house we had a glorious service. Eld. H. B. Hollinger, of Lebanon County, Pa., delivered a practical sermon. Sunday-school was conducted by Eld. S. Z. Witmer and Bro. Aaron Hoffer gave short talks in the German language. They impressed us with the joy of the resurrection morn when we shall meet again beyond the river. There are three prayer meetings held in our congregation. The Sunday-school will be held after prayer meeting, recently, in Palmyra, at the home of Bro. John G. Gerber, for young people. July 1 we hope to have a basket meeting at church work.—Edgar M. Hoffer, Elizabethtown, Pa., April 16.

TEXAS.

Pleasant Grove.—April 16 Eld. J. A. Miller preached two sermons for us. Bro. J. H. Hutchison and wife, of Ennis, were with us at the home of Bro. B. C. Bonds. One letter of membership was received. July 1 we hope to have a love feast, to be preceded by a series of meetings lasting one week.—Nannie Bonds, R. D. 3, Sprite, Texas, April 19.

WEST VIRGINIA.

Shrewsbury.—Bro. E. L. Clower, of Gatewood, W. Va., met with us on the evening of April 1. He preached three very interesting sermons. His wife and daughter were also with us. The attendance and attention were good. We expect to have a series of meetings in May. We will have our love feast sometime during the meetings.—Ella Miller, Shrewsbury, W. Va., April 17.

WISCONSIN.

Maple Grove.—Our Sunday-school decided to give an offering on Easter Sunday to World-wide Missions. So we made preparation by securing Easter envelopes and handing them out. We received $12.50 for our offering. This is a small people, but we feel blessed in giving this amount. We expect Bro. D. L. Miller, of Milledgeville, Ill., to begin a few Sunday-morning and revival meetings April 30.—W. H. Greenawalt, R. D. 1, Stanley, Wis., April 17.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MIDDLE PENNSYLVANIA.

The District Meeting of Middle Pennsylvania convened at Roaring Spring, April 18. All the churches of the District except three were represented by delegates. Reports were heard from the various lines of church work, including the Home for the Aged and Infirm, Home and Foreign Mission work, Temperance work, Sunday-school work, and the Home for Orphan and Friendless Children, and were discussed with much enthusiasm, occupying the greater part of the day.

Only two papers from churches came to the meeting, and no papers are to appear in the Annual Meeting.

Bro. John Bennett, from the Artemas church, is our representative on the Standing Committee.

The Elders' Meeting, held at the same place, was attended by thirty-two of our fifty-one elders in the District.

A marked degree of good feeling and harmony was manifest through the sessions of both meetings, and we believe that the delegates and all workers will return to their posts with greater desires to forward the great cause in which we should all be interested.

J. C. Swigart, Secretary.

Mattawana, Pa., April 21.

BLANCHARD, OKLAHOMA.

We are now located at Blanchard, Okla., about thirty-five miles from the nearest organization of the Church of the Brethren. My wife, my daughter and myself are the only members in Oklahoma County, to our knowledge. Any one knowing of others, or even those who are favorably toward the Brethren, would confer a favor to the undersigned by sending me their addresses. I shall be glad to call upon them.

We find the people to be kindly disposed and they seem to be anxious for Sunday-school and preaching, but at present we find the way blocked by a school board of unbelievers. We are hoping and praying that the blessed savior, in whom we trust, will soon open the way. For the time being we are trying to content ourselves by distributing tracts and other literature, such as the Messenger and Young People, hoping that, by so doing, the good Lord will break down the walls now hindering the work of spreading the Gospel.

Here, as well as elsewhere, the people have never been taught the whole Gospel, and they seem to be surprised that there are those who believe and teach feet-washing, the salutation, nonconformity, etc.

Two other families of members have bought land here, and will locate this coming fall or winter, including an elder. This will give us a working force of seven members; two in the ministry. We would be glad to have others locate with us. We have a good climate, and land is cheap; though the country is new and somewhat undeveloped. Such opportunity makes good openings for our people, and we should be ready to take advantage of them as they came to us.

D. E. Enanis.

Blanchard, Okla., April 15.

PHILADELPHIA, PA.

A week ago on Sunday night the writer baptized eight adults, four being pupils of the Geiger Memorial Church of the Brethren; also baptized the father of a family last Sunday night. Some others are to be baptized soon. The good Spirit is working. Brethren A. L. B. Martin, now of Long Beach, Cal., Bro. Jesse Swigart and D. Webster Kurtz gave us valuable assistance in a short series of meetings during the last two weeks of March. Several of the converts are the result of said meetings.

Our Sunday-school now numbers considerably over four hundred, with an average attendance of over nearly three hundred, and the attendance is still increasing. Prospects are encouraging in both church and Sunday-school.

The First Brethren church and also the Bethany Mission (so called as yet, though organized now) are both in a prosperous condition. D. Webster Kurtz is pastor of the First Church of the Brethren, and Bro. Paul Bowman pastor of the Bethany church. Both are efficient pastors and are doing good work.

After the first of September the writer will be succeeded in the pastoral work of the Geiger Memorial church by Bro. A. J. Culler, who will be graduated from the Columbia University this summer. Bro. Culler will come to the Geiger Memorial well equipped for the work. We hope and pray that God may richly bless and prosper him. Bro. Culler in the work of saving souls and building up the Geiger Memorial Church of the Brethren into a strong and influential church.

Surely, with such men as Bro. Kurtz of the First Church of the Brethren, Bro. Swigart of Germantown, Bro. Bowman of the Bethany Mission, and Bro. Culler of the Geiger Memorial, a good and great work ought to be done in Philadelphia, the City of Brotherly Love. God grant it!

Philadelphia, Pa., April 19.

D. E. Eanis.

DEATH OF SARAH HOWE.

It has been said, "The righteous are immortal till their work is done." However this may be, God alone knows the days of our pilgrimage and "precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

More than once, during the last years of mother's life, was she heard saying, "I do not know how long the Lord wants me here." And during the last six weeks she lived, while she bore her suffering patiently, she could be heard saying frequently, "I am only waiting. I am only waiting to go to a better home. The Lord is good. He does all things well." Finally, the last day, the last hour came. At 7:35 P. M., March 30, the spirit quietly took its flight. And while we could say, "Precious in our sight is the life of a saint," yet we could not wish her back.

Mother was born Oct. 9, 1831, in Cumberland County, Pa. She was the daughter of John and Sarah Mohler, whose wife was Sarah Rothrock. She is survived by a brother, Eld. J. M. Mohler, of Mechanicsburg, Pa., a sister, Mrs. Susan Miller, of McPherson, Kans., four sons and three daughters.

Her children are J. N. Howe, of Lewistown, Pa., W. M. Howe, of Johnstown, Pa., E. M. Howe, of Maitland, Pa., R. L. Howe, of Philadelphia, Pa., Mrs. C. S. Van Dyke, of Almont, N. Dak., Mrs. William Kinsey, of Huntingdon, Pa., and the writer. Joseph Howe and Mrs. Sarah Hoyt died some years ago, while three children died in infancy.

Mother spent the greater part of last summer in our Virden home, and visited other relatives and friends in Illinois and Kansas, traveling part of the way alone. Since last October she had her home with her daughter Minnie Howe Kinsey, of Huntingdon, Pa., where she died.

The funeral services in Huntingdon, were conducted by Eld. W. J. Swigart, at 10:45, on Saturday, April 1. From here we went to our old church home at Maitland, where mother held her membership for over sixty years. Services here were conducted by Eld. S. J. Swigart. Her life was one of kind ministry to others. She lived not to be served but to serve. Some one has said, "I do not know much, therefore I ought to be very kind and very good."

Virden, Ill., April 13. Elizabeth Howe Brubaker.

SCALP LEVEL, Pa.

The church at this place met in council April 1. Our pastor, Bro. D. M. Adams, presided. We were glad to have Bro. D. S. Clapper, who spent the latter part of the winter in Colorado, with us again. Our deacon, Bro. Samuel Knavel, who died of pneumonia, March 16, was greatly missed at our meeting.

Bro. Abram Fryck, of Johnstown, was with us, and assisted in the election of a minister. The brother who was elected could not, for the time being, see his way clear to be installed. Bro. O. F. Fryck, who was elected at a previous meeting, was installed in the deacon's office.

The Sunday-school Convention and Ministerial Meeting of Western Pennsylvania, will be held here August 23 and 24. Bro. L. T. Holsinger, of Rossville, Ind., will begin a series of meeting in the Scalp Level house June 13. Our love feast will be held in the Berkey House, at 6 o'clock on Sunday evening, June 25. Preparatory services will be at 4 o'clock. Our council meeting prior to our love feast will be held June 20.

Bro. W. J. Swigart, of Juniata College, will deliver a temperance lecture in the Scalp Level house on Sunday morning, April 30. He will also speak in the Windber house during the evening of the same day. Bro. A. B. Miller will also speak on temperance in the Rummel church on the afternoon of the same day.

By a strong vote the church decided in favor of building an Old Folks' Home in the Western District. Brethren Geo. Fryck, C. Weaver and A. G. Faust were appointed by the church as a local temperance committee. Bro. D. M. Adams was chosen a delegate to Annual Meeting; with Bro. William Fry as alternaate. Brethren Josiah Weaver and Jesse Trout were chosen delegates to District Meeting, with Bro. Peter Knavel as alternate.

According to our pastor's written report, our church has had a prosperous year. As compared with the preceding year, there has been a marked increase in Sunday-school and Church. Three Christian Workers' Meetings and three Teachers' Meetings are maintained throughout the year. J. H. Lehman.

Scalp Level, Pa., April 5.

FLOWELLA, TEXAS.

My wife, my son and myself have been here since Dec. 1. Our grandson is afflicted with asthma, but he has been greatly benefited in this climate. His mother, Irene B. Rupp, came yesterday and will stay with him until June, perhaps. This is a delightful climate, and persons suffering with rheumatism, asthma, catarrh and heart trouble are greatly benefited. It is a fine country, with good soil and artesian water. There are, at present, six members here, and others have bought who will come later. This is a good opening for some brother who wishes to do mission work on the frontier. Eld. Jacob Witmore, wife and son were with us three weeks ago. He gave us two sermons—one in the morning and one in the afternoon. These sermons were much appreciated. Bro. Witmore is now located at Portland, Texas, thirty-five miles northeast of here. This is a new community, with a good opportunity for cheap homes. This is a corn, cotton, truck and citrus fruit country. We would welcome brethren that are looking for a mild climate to come and help build up the cause of Christ. D. S. Bowman.

Flowella, Texas, April 9.

TREASURER'S REPORT.

The Conference Temperance Committee of the Church of the Brethren offers the following report April 1, 1911: Amount received, Nov. 15, 1910, to date of publishing Messenger, ... $423.38

Receipts Since That Time.

Willow Creek congregation, Wetaskiwin, Leola, S. Dak., per Frank Horning,	7.68
Locust Grove Sunday-school, of Nettie Creek church, New Lisbon, Ind., per Chas. W. Miller,	5.00
Indian Creek congregation, Northern Indiana, per Irvin R. Pletcher, Stahlstown, Pa.,	3.25
Per V. C. Flentsch, Illinois and Wisconsin: Arnolds Grove Sunday-school, $2.00; Franklin Grove Sunday-school, $9.32; West Branch church, $1.10; West Branch Sunday-school, $5.75; Pine Creek Sunday-school, $1.50; Franklin Grove Sunday-school, $7.15; Total,	23.96
Green Mount congregation, Northern District of Virginia, per Joseph Spence,	7.00
Roanoke City church, of Virginia, per P. S. Miller, Roanoke, Va.,	9.79
Sunday-school of Bethany Bible School, Chicago, Ill., per Alva Hutchison,	4.79
West Otter Sunday-school, Virden, Ill., per W. H. Hull,	1.50
Curry Grove Sunday-school, Ind., per Charles Baker,	3.14
Reedley congregation, Northern California, per D. W. Forney,	7.34
Erick church Sunday-school, per J. B. Naf, Wirtz, Va.,	2.61
District Temperance collection, Covina, Cal., per Harvey Stutz,	33.87
Ligonier congregation, per John H. Wolford,	4.90
Western Pennsylvania Sunday-school Convention, per C. A. Riggs, superintendent,	1.09
Western Pennsylvania Bible Institute Sunday-school, per D. I. Thomas,	12.32
Eversole Sunday-school, New Lebanon, Ohio, per Cary G. Diehl,	2.81
Petres Creek Sunday-school, Roanoke, Va., per P. S. Sheppard,	3.85
Eastern District of Maryland, per W. E. Roop,	10.00
Locust Grove Sunday-school, of Nettie Church, New Lisbon, Ind., per Chas. W. Miller,	5.00
Rosbury church, Mt. Rosbury, Johnstown, Pa., per J. J. Mishler,	3.59
Daleville, Va., Roanoke, Va., Sunday-school, per Anna M. Bowser,	2.25
Total receipts to date,	$578.68

P. J. Blough, Treasurer.

Shoopsville, Pa.

Annual Meeting Program.

In the Auditorium, St. Joseph, Mo., May 31 to June 8.

Wednesday, May 31.

7:45 P. M., Duties, Responsibilities and Value of the Standing Committee.—D. L. Miller, Illinois.

Thursday, June 1, Forenoon.

9:00, Sound Doctrine.—D. H. Zigler, Virginia.

10:30, Conformity to Christ and the Church.—D. L. Mohler, Missouri.

Thursday Afternoon.

2:00, Soul Winning.—B. F. Heckman, Illinois.

3:00, Office of the Holy Spirit.—J. H. Howe, Pennsylvania.

Friday, June 2, Forenoon.

9:00, The Simple Life.—A. G. Crosswhite, Indiana.

10:30, New Testament Doctrine of Pardon.—Chas. M. Yearout, Kansas.

Friday Afternoon.

2:00, Mutual Dependence of God's Children.—T. S. Moherman, Ohio.

3:00, Best of Life.—Galen B. Royer, Illinois.

Saturday, June 3, Forenoon.

9:00, The Outlook for the Church.—

10:30, Mission of the Church of the Brethren.—J. J. Yoder, Kansas.

Saturday Afternoon.

2:00, Modern Skepticism.—T. T. Myers, Pennsylvania.

3:00, Bible Study.—Frank Fox, Illinois; D. Hoover, Illinois.

4:00, Talk on Bible Lands.—A. C. Wieand, Illinois.

Sunday, June 4, Forenoon.

9:00, Sunday-schools, in charge of Sunday-school Advisory Committee, Teachers in Main Auditorium: The Lesson Material, W. J. Swigart. The Lesson in Every-day Life.—W. M. Howe.

10:30, A Consecrated and Holy Life.—J. W. Lear, Illinois.

Sunday Afternoon.

2:00, Peace.—W. J. Swigart, Pennsylvania.

3:00, Relation of the Home to the Church.—H. C. Early, Virginia.

4:00, Christian Workers.—B. F. Heckman, Illinois.

8:00, Adorning the Doctrine.—S. Z. Sharp, Colorado.

Monday, June 5, Forenoon.

9:00, Educational Meeting. (Moderator to be supplied.)

10:30, **Sunday-school Meeting.**

The Supreme Opportunity of the Sunday-school.—W. K. Conner, Virginia.

Our Standard of Excellence.—R. D. Murphy, Pennsylvania.

Relation of Sunday-school to the Church.—Otho Winger, Indiana.

Round Table.—J. W. Cline, California.

Monday Afternoon.

2:00, Missionary Meeting.—J. M. Blough, India.

2:45, Child Rescue.—Ella Stone, Oklahoma. Moderator.

3:45, **Temperance Meeting:**

The Economic Side of the Liquor Problem.—D. W. Kurtz, Pennsylvania.

The Present Outlook of the Temperance Cause.—J. J. Yoder, Kansas.

The Temperance Problem in India.—J. M. Blough, India.

The Christian's Duty at the Polls.—D. L. Miller, Illinois.

Suggestions from the Temperance Committee.—P. J. Blough, Pennsylvania.

Tuesday, June 6.

8:00 A. M., Business Session.

7:00 P. M., Gish Meeting.—David Hollinger, Ohio.

8:00 P. M., Christ Our Substitute.—S. N. McCann, Virginia.

Wednesday, June 7.

8:00 A. M., Business Session.

8:00 P. M., Conversion and Regeneration.—I. B. Trout, Illinois.

J. S. Kline.

2919 St. Joseph Ave., St. Joseph, Mo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Bro. Frederick, born April 2, 1834, died April 5, 1911, at Palmyra, Pa., in the bounds of the Spring Creek congregation, aged 77 years and 3 days. He was married in 1865 to Rebecca Early, who died in 1867. He was then married to Julia Frank. His wife and seven children survive him. His son is a deacon. He was a member of the Church of the Brethren for many years. Services at Baker's church, in the Fishing Creek Valley, Bro. Frederick's home, by Eld. John H. Witmer and Bro. Thomas Patrick.—Edgar M. Hoffer, Elizabethtown, Pa.

Buck, Sister Adelia, near Potter, born October, 1836, in New York City. N. Y., died at the home of her son at Idaho, Colo., April 7, 1911, aged 74 years, 7 months and 23 days. She moved with her parents to Michigan in her childhood days. She was married to Hiram Buck. To this union were born nine children, one died in infancy and one aged to her. One daughter and her husband preceded her in death. Early in life she united with the Church of the Brethren and remained a consistent member until death. She moved with her family to South County, Kans., in the spring of 1874, and lived there till about two years ago. From there she went to Colorado where she died. Her remains were brought back to her old home. Interment in the Crystal Plains cemetery. Services at the Union church by the writer, assisted by I. N. Harnish. Text, Rev. 14: 10-c.—S. Lerver Portis, Kans.

Cain, Fern Elizabeth, daughter of Bro. Clyde and Sister Clara Cain, born March 3, 1910, died March 22, 1911, aged 1 year and 19 days. She was a faithful little mother, one brother and one sister. Services in the Trotwood Brethren's church by Eld. D. M. Garver. Text, Isa. 11: 6. Interment in Kuns cemetery.—Mrs. Minnie R. D., Trotwood, Ohio.

Crumpacker, Diadem, nee Twist, born at Long Lake, Minn., Oct. 18, 1886, died of laudnite, after several months' illness, April 9, 1911, aged 24 years. She was married to J. Crumpacker April 9, 1910, and to this union a little babe came to Roanoke, La., with her husband in 1901. Her husband left to mourn his loss with two adopted children, aged one and three years, and a host of friends and relatives. Her last She was a loving companion to her husband and the adopted children. She was highly respected by all who knew her. Services in the Roanoke church by Eld. J. C. Miniz. Text, Revies 14: 13. Interment in the Welsh cemetery.—J. I. Miller, Roanoke, La.

Harrison, Ruby May, daughter of Bert and Sister Grace Davidson, died Feb. 15, in the bounds of the Lost Creek Bapcancose Co., Iowa, aged 3 months and 7 days. Services by the writer.—Alva Harrison, Lost Creek, Iowa.

Ewig, Mary Susan, nee Kregps, born near Lewistown, Pa., died near Troxelville, Snyder Co., Pa., April 6, 1911, after two weeks from a paralytic stroke, aged 47 years, 9 months and 2 days. She is survived by her husband, one son and three grandparents, three brothers and two sisters. Her eldest brother died Jan. 1, 1897.—P. J. Kregps, Troxelville, Pa.

Fike, Sister Christena, born in Germany, died at the home of her son, George D. Fike, Nampa, Idaho, April 8, 1911, aged 81 years and 3 months. She was born in Germany and moved to America at the age of five years. She was married to Christian B. Fike, who preceded her in death. To them were born seven sons and three daughters. Her husband and three sons preceded her in death. She was afflicted with cancer of the stomach and suffered very much. Her long devoted Christian life gave her many sympathizing friends, and her strong faith in God gave her hope which was an assurance to her in the hour of death. She was frequently heard praying to be taken by Jesus. Services in the Union church by the writer. Interment in the city cemetery, at Nampa, Idaho.—C. A. Williams, Nampa, Idaho.

Frantz, Bro. Christian, born in Montgomery County, Ohio, March 4, 1819, died in the bounds of the Sunfield congregation, Mich., Feb. 24, 1911, aged 91 years, 11 months and 20 days. He was married to Sister Susan Ronk in 1857. To this union were born five children, two sons and three daughters. Her son preceded him in death. He united with the Church of the Brethren in 1860, was elected to the office of deacon in 1880, and was a faithful member until death. He leaves a dear companion, two sons, two daughters and two sisters. —Irvin Miller, R. D. 5, Goshen, Ind.

Guthrie, Sister Lena D., nee Baker, born in Allen County, Ohio, May 31, 1881, died Spring Valley, Texas, April 4, of tuberculosis, aged 29 years, 7 months and 22 days. Nov. 7, 1902, she was united in holy wedlock to Bro. Guthrie, and to this union were born two daughters and one son. In December, 1903, she united with the Church of the Brethren and lived a consistent Christian life. Nov. 2, 1910, she, with her husband and three little ones started for Northwestern Texas, hoping that the change might regain her health, but instead grew worse until death claimed her. She was perfectly resigned to the will of God and was ready to go. She leaves a loving husband, three children, a father, three brothers and four sisters. Interment in the cemetery near Lafayette, Ohio. Services by Eld. L. H. Dickey, of Fostoria, Ohio. Text, Num. 23: 10.—Mrs. Minnie Fostoria, Ohio.

Hoffer, Sister Pannie, nee Longanecker, born April 5, 1830, died April 5, 1911, near Derry church, Dauphin Co., Pa., in the bounds of the Spring Creek congregation, aged 81 years. She died on her birthday. She was a daughter of Brother and Sister Christian Longanecker. Her father died many years ago. She was the eldest of ten children, all of whom have died except one brother. She was married to George F. Hoffer Aug. 16, 1849. To this union were born two sons and two daughters. Her husband died March 19, 1902, and one daughter died April 20, 1883, at the age of eight years. She is survived by two sons and one daughter. One of her sons is a deacon. She and her husband united with the Church of the Brethren in 1850. She was a faithful member for sixty-one years. She submitted several times to the life. Services at the Spring Creek church in the forenoon, and at Grantham church in the afternoon. Eld. S. H. Hollinger and Samuel Z. Witmer. Texts, Philpp. 1: 23 and Rev. 21: 7. Interment in the graveyard near by, where she attended services for many years.—Edgar M. Hoffer, Elizabethtown, Pa.

Hoover, Bro. George, born Oct. 12, 1860, in Bristol, Tenn., died March 23, 1911, aged 50 years, 5 months and 9 days. He was converted two years ago and endeavored to live a Christian life. He was a railroad man and had a hard struggle in the service of the Lord. He leaves a wife. He was sick only six weeks. He was anointed by Bro. N. B. Sherfy and Eld. Samuel Garst. Services in the West Bristol Baptist church by N. B. Sherfy, of Blountville, Tenn., and D. Reed, of Limestone, Tenn., and Bro. Samuel Garst, of Blountville, Tenn., assisted by C. T. Taylor, of the Baptist church. Interment in the East cemetery.—J. S. Hoover, 805 State St., Bristol, Va.

Hottinger, Sister Amelia, nee Hageman, born in Chicago, Ill., Dec. 14, 1851, died Feb. 22, 1911, after a few days' illness of pneumonia. She was the wife of the late Daniel Hottinger, who, with two sons, preceded her. Three sons, three sisters and one brother survive. Sister Hottinger united with the Church of the Brethren in 1886 and was faithful to the end. Though her sight and hearing had been impaired for the last five years, still she loved God's house and was an example for many by her faithful Sunday morning attendance. Interment in the Elmwood cemetery by the side of her husband. Services by Bro. A. F. Wine.—Mrs. M. Montgomery, Chicago, Ill.

Hudson, Bro. William J., born Aug. 12, 1843, died at the home of his daughter, Mrs. Bert Elkenberry, April 10, 1911, aged 67 years, 7 months and 23 days. He was married to Charlotte Kirkbride Feb. 23, 1867. To this union were born four children. Three of them are still living. His wife died four years ago. Bro. Hudson united with the Church of the Brethren in 1878 and served as a deacon for thirty-four years. Services at the LaPlace church by Eld. John Arnold. Interment in LaPlace cemetery.—Elizabeth Elkenberry, Lovington, Ill.

Lehman, Marian Ruth, daughter of Bro. Wilton and Sister Elsie Lehman, born May 21, 1909, died April 7, 1911, aged 1 year, 10 months and 17 days. Interment in the Oakwood cemetery, West Chicago, Ill. Services by Bro. A. F. Wine, of Batavia, Ill.—Agnes Stech, R. D. 4, Naperville, Ill.

Minnich, Chester, son of Bro. D. W. Minnich, died at the home of his foster-parents, Bro. Samuel Christian and wife, Potsdam, Miami Co., Ohio, April 16, 1911, aged 20 years, 1 month and 17 days. He will be missed in the Sunday-school and Christian Workers' Meeting, where he was an active little worker. He was sick only a few days with indigestion. Services at the church in Potsdam by Elders Jesse Stutsman and Chas. Flory.—Mary Weisenbarger, Box 5, Laura, Ohio.

Monesmith, Bro. Abraham, born Sept. 13, 1841, died April 1, 1911. In the bounds of the East Wenatchee congregation, Wash., aged 69 years, 6 months and 19 days. His first marriage was to Jane Johnson. To this union were born five children, three of whom are yet living. His second marriage was to Mary E. Buntain in 1875. To this union were born two sons and four daughters, one daughter having preceded him in death. Bro. Monesmith accepted Christ in 1868. He leaves a wife and eight children. Services by Eld. J. J. Filbrun. Text, Job 14: 14. Interment in the East Wenatchee cemetery. —Vinnie A. Sellers, East Wenatchee, Wash.

Pollock, William N., born Nov. 17, 1837, in Noble County, Ind., died at his home in Emmet County, Mich., April 7, 1911, after a long and painful illness, aged 53 years, 4 months and 25 days. He was married to Adelina McCumsey in 1877. To this union were born four children. His wife and two children survive him. After a short service by the writer, assisted by Bro. D. S. Knisely, his remains were taken to Elkhart, Ind., for burial. He was a highly respected in his community and will be greatly missed.—Joseph S. Stutsman, Harbor Springs, Mich.

Furzue, Jonathan, born in Tuscarawas County, Ohio, Dec. 9, 1840, died at his home near Sedan, DeKalb Co., Ind., April 3, 1911, aged 70 years, 3 months and 27 days. He was married to Sarah E. Berryhill April 12, 1868. To this union six daughters and two sons were born, all of whom are living except one son. He was a member of the M. E. church. Services at the Lutheran church by the writer. Text, Job 14: 1, 2.—Amos Budd, Auburn, Ind.

Purdy, Mary Ellen, nee Neff, daughter of Eld. David and Hannah Neff, born June 14, 1843, died of pneumonia, at her home near Roann, Ind., April 1, 1911, aged 48 years, 9 months and 17 days. She was twice married, first to Simon Ritchey, husband, one son by her first husband, two stepsons, an aged father, one sister and one brother. She united with the Church of the Brethren at the age of fourteen years. Afterward she united with the Progressive Brethren, and finally in the Primitive church in Roann. Interment in the Roann cemetery.—Susie Neff, Roann, Ind.

Ritchey, Sister Sarah, wife of Eld. William S. Ritchey, died at her home in Snake Spring Valley, Bedford Co., Pa., April 5, 1911, aged 76 years and 24 days. She was a great sufferer from asthma and heart trouble for almost a year, but patiently endured until the end. Sister Ritchey was a daughter of Eld. Andrew Snowberger, and became a member of the Brethren church early in life. All but twenty-one years of her life she had lived on the old homestead. It was a house built by her grandfather, Jacob Snyder, one hundred years ago. Throughout her married life she proved herself an ideal queen of the home, and through her faithfulness made it possible for Bro. Ritchey to devote a large part of his time to the ministry of the Gospel. She is survived by her husband, eight daughters, two sons, and one sister. All the children are members of the church of her choice. Services children are members of the church of her choice. Services in the Snake Spring church by Eld. J. B. Price. Text, 1 Thess. 4: 13. Other ministers of the congregation assisted. Interment in the Valley cemetery.—M. J. Weaver, 1120 Greenfield Avenue, Pittsburg, Pa.

Schrock, Carrie, daughter of Friend Noah A. and Sister Ellen Schrock, died of pneumonia at the home of her parents in Baltic, Ohio, March 28, 1911, aged 15 years, 3 months and 6 days. She leaves her parents and one sister. Services at the home by Brethren Edward Shepfer and S. J. Burger. Interment in the cemetery near her home.—Nettie Fair, Baltic, Ohio.

Secrist, Sister Mary Elizabeth, nee Roop, wife of Samuel H. Secrist, born June 22, 1833, in the bounds of the Beaver Creek congregation, Rockingham Co. Va., died Jan. 31, 1911, of heart failure and la grippe, in the bounds of the Greenland congregation, Grant Co., W. Va., aged 78 years, 8 months and 9 days. She is survived by her husband and four children. She united with the church early in life and lived faithful till death. She was a great sufferer for many years. Services by Bro. Dennis Clark.—Cornelia Idleman, Mayville, W. Va.

Snavely, Bro. Isaac, born Aug. 3, 1850, died at his home in Crawford County, Ohio, April 12, 1911, aged 60 years, 8 months and 11 days. He was married to Sarah Bear. To this union were born two daughters. Both of them are members of the Church of the Brethren. In 1882 he was married to Elizabeth Musselman. To this union were born five children, all of whom survive. He was a kind husband and father. He and his wife united with the Church of the Brethren about twenty years ago. He was called to the office of deacon soon after. He lived a consistent Christian life to the end. Services at Cranberry Chapel by the writer. Text, James 4: 14. Interment in the Goodwill cemetery.—A. B. Beelman, Chicago, Ohio.

Stearny, Frank E., died at the home of his daughter, near Chicago, Ill., April 9, 1911, aged 64 years, 5 months and 21 days. His remains were brought to the home of his brother in Garden City, Kansas. Services by the writer, at the request, assisted by the M. E. and Presbyterian ministry of that place.—E. M. Koch, Garden City, Kans.

Wampler, Sister Mary, died at her home in the bounds of the Mill Creek congregation, Va., April 4, 1911, aged 75 years, 7 months and 4 days. Her husband, Bro. Samuel Wampler, preceded her in death thirty-four years ago. Two of her sons also preceded her a few years ago. They were both active members of the Mill Creek congregation. The one was a minister and the other a deacon. Seven children survive her. Sister Wampler was a faithful member of the Church of the Brethren for many years. Interment in the Mill Creek cemetery. Services by Brethren C. E. Long, H. C. Early and Joseph Pence.—Pearl M. Snowalter, North River, Va.

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BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

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NOTES NOT CLASSIFIED

Painter Creek.—Recently our Christian Workers' Society gave a special temperance program, in which several workers discussed the effects of alcohol upon the various organs of the body, as well as upon character, the will power and society. The program had been well learned and a large and appreciative audience was present. We have organized a teacher-training class of about twenty people, using the book, "Training the Teacher," Brethren edition. The greater part of these young people are recent converts. Instead of the usual preaching services on Sunday evening, April 16, Sister Hettie Stouffer of Roann District, was recently removed from the Orient, gave an hour's talk on her thrilling experiences in Moab. Eld. Chas. D. Bonsack, of Union Bridge, Md., is expected to begin a series of meetings here May 11.—Levi Minnich, Greenville, Ohio, April 21.

Licking Creek.—The Middle District Meeting assembled in council April 19 and 20 at the Pleasant Ridge house, with Eld. Asa Hamilton as moderator. Eld. John Rowland, assistant moderator; Bro. Ben E. Otto, writing clerk; Bro. J. C. Gilbert, reading clerk. The meeting was a pleasant and an edifying one. During our meetings two doctrinal sermons were preached, and Bro. Rowland gave us two interesting talks on his travels in the Bible Lands. No papers go to the Annual Meeting from our District. Eld. J. H. Garland will represent us on the Standing Committee.—John E. Otto, Sharpsburg, Md., April 22.

ANNOUNCEMENTS

DISTRICT MEETINGS.

May 2, 8 am, Southern Ohio, Sugar Hill congregation, West Alexandria.

May 3, 4, Eastern Pennsylvania, Mohler's congregation, Manheim house.

May 3, 8 am, Southern Pennsylvania, Upper Codorus congregation, Black Rock house.

LOVE FEASTS.

California.

May 6, 11 am, Oak Grove.
May 13, 2 pm, Glendora.
May 14, South Los Angeles.

Colorado.

May 6, Rockyford.
May 7, 11 am, Fruita.
May 13, Delta.
May 27, First Grand Valley.
May 28, Denver.
June 3, Good Hope.
June 10, Walnut.

District of Columbia.

May 5, 7:30 pm, Washington.

Idaho.

May 13, 6 pm, Weiser.
May 14, Twin Falls.
June 10, Nezperce.

Illinois.

May 7, 6:30 pm, Naperville, Bethel house.
May 7, 11 am, Dixon.
May 7, 11 am, Hudson.
May 13, 5 pm, Franklin Grove.
May 13, 5 pm, Franklin Grove.
May 13, Cook Creek, Canton house.
May 13, 4 pm, Mount Morris, College Chapel.
May 19, 5 pm, Panther Creek.
May 20, 21, at 10 am, West Branch.
May 20, 6 pm, Prairie City.
May 21, 6:30 pm, Hickory Grove.
May 21, 6:30 pm, Sterling.
May 21, 6:30 pm, Cherry Grove.
May 27, 4 pm, Pine Creek.
May 27, 6:30 pm, Elgin.
May 27, 10 am, Batavia.
May 28, 6:30 pm, Lordsburg.
June 10, 11, Astoria, South Fulton house.
June 10, 11, 1:30 pm, Waddams Grove.
June 17, 18, 2:30 pm, Rock Creek.

Indiana.

May 6, 6:30 pm, Killbuck, Antioch house.
May 6, 5 pm, Nettie Creek, 1½ miles west of Hagerstown.
May 7, 7 pm, Indianapolis, First Church of the Brethren, 57 North Germania Avenue.
May 7, 10 am, Landessville.
May 11, 6 pm, Syracuse.
May 13, 6 pm, Goshen (West Side).
May 13, 6 pm, Walnut.
May 13, 6:30 pm, Buck Creek.
May 13, 6 pm, Pleasant View.
May 13, 6 pm, Salamonie, Rock Creek house.
May 13, 2 pm, Logansport.
May 13, 2 pm, Summitville.
May 20, Rock Run.
May 20, 6:30 pm, Tippecanoe.
May 20, 6 pm, Eel River.
May 20, 2:30 pm, Upper Fall Creek.
May 21, Cedar Creek.
May 26, Baugo.
May 27, 6 pm, Monticello.
May 27, Yellow River.
May 27, 6 pm, English Prairie.
May 27, 6 pm, Beech Grove.
May 27, 10 am, Middle Fork, Country house.
June 3, 6 pm, Bethel Center.
June 10, Solomon's Creek.
June 10, 11, 3 pm, Pleasant Hill.
June 13, Bremen.
June 13, Cart Creek.
June 17, 4 pm, Union City.
June 17, 6 pm, Walnut Valley.

Iowa.

May 6, 2 pm, South Keokuk.
May 6, 7 pm, Coon River.
May 7, Cedar Rapids.
May 13, Oskaloosa.
May 13, 4 pm, Monroe County church.
May 14, Clarence, six and one-half miles southwest of Clarence.
May 20, Hazleton.
May 20, 2:30 pm, Iowa River.
May 27, 6 pm, Kingsley, East house.
May 27, 6 pm, Des Moines.
May 27, 8, 11 am, Garrison.
May 27, Grundy County.
May 27, 6 pm, Fairview.
May 27, 28, Spring Creek.
May 27, 6 pm, Prosperity.
June 10, 4 pm, English River, South house.
June 10, 3 pm, Dallas Center, at the church in town.
June 10, 6, 6:30 pm, Beaver.
June 17, 10 am, Franklin County.

Kansas.

April 30, Kansas City.
May 6, 7 pm, Olathe.
May 6, 7:30 pm, Parsons.
May 6, Peabody.
May 6, 6 pm, Eden Valley.
May 6, 6 pm, Scott Valley.
May 13, 4 pm, Conway Springs.
May 13, 7 pm, Mont Ida.
May 13, Larned.
May 13, 7 pm, Wade Branch.
May 13, 7:30 pm, Independence.
May 13, 2 pm, Prairie View.
May 7, 6:30 pm, Everett.
May 9, 10, 8 am, Tulpehocken, Heidelberg house.
May 8, 9, 10 am, West Greentree.
May 9, 9:30 am, Spring Grove.
May 10, 10 am, Codorus.
May 10, 4 pm, Lewistown, Dry Valley house.
May 9, 10, 2 pm, Spring Creek.
May 10, 11, 9:30 am, Springville, Mohler house.
May 11, 12, 10 am, Little Swatara, Spr. ad Tenth and Oak Streets.
May 11, 12, 10 am, Big Swatara, Hassendale house.
May 11, 12, 1:30 pm, White Oak, Grayhill house.
May 11, 7:30 pm, Germantown.
May 12, 4 pm, Spring Run, Pine Glen house.
May 12, 4 pm, Dunnings Creek, Evans house.
May 13, 4 pm, Ephrata.
May 13, 4 pm, Canoe Valley.
May 13, Hatfield.
May 13, 1:30 pm, Upper Canowago, Mummert house.
May 13, 14, 10 am, Manheim (Price church).
May 13, 10 am, Back Creek, Brant house.
May 13, Raven Run.
May 13, 6 pm, Jones Creek.
May 14, 6:30 pm, Everett, Bethel house.
May 14, 6 pm, Johnstown, Walnut Grove house.
May 14, 4:30 pm, Yellow Creek, Bear's house.
May 14, 6 pm, Pittsburg, Cor. Greenfield Ave. and Mont Clair St.
May 14, Elizabethtown.
May 14, 4 pm, Hanover.
May 14, 6 pm, Woodbury.
May 14, 10 am, Meadowbranch, Pipersville house.
May 14, 10 am, Manor, Purchase Line.
May 14, 2 pm, Upper Dublin, Ambler.
May 14, 1 pm, Brothers' Valley.
May 15, 16, West Conestoga, Middle Creek house.
May 16, 17, 2 pm, Fairview, Eastern District.
May 17, 1:30 pm, Mountville.
May 20, 21, 2 pm, Elkhart.
May 20, 21, 10 am, Malden Creek, Mohler house.
May 20, 21, 2 pm, Lost Creek, Goodwill house.
May 20, 3:30 pm, Claar.
May 20, Springfield, Bucks Co.
May 21, Lancaster.
May 21, 6:30 pm, Altoona.
May 22, 24, Midway.
May 24, 25, 10 am, Farmers Grove.
May 28, 4 pm, Harrisburg.
May 28, 6:30 pm, Bellwood.
May 30, 31, 10 am, Huntingdon, Bird-in-Hand house.
June 1, 2, 10 am, Upper Codorus, Black Rock house.
June 2 pm, Mohler.
June 3, 4, 2:30 pm, Germany Valley.
June 4, Leamersville.
June 7, 10 am, Cumberland.
June 9, 10, 10:30 am, Ridge, Pugsburger house.
June 10, Mechanic Grove.
June 10, 11, 10 am, Lower Cumberland, Mohler house.
June 10, 11, 10 am, Falling Springs, Hade house, Frankford.
June 11, Rockton.
June 11, 6 pm, Clover Creek.
June 13, 7:30 pm, Summit Mills.
June 13, Sugar Valley.
June 14, 1:30 pm, Antiques, Chiquea house.
June 14, 15, 2 pm, Annville.
June 25, 6 pm, Scalp Level, Berkey house.

Tennessee.

May 6, White Pine.
May 6, 11:30 pm, French Broad.
May 13, Cropton.

Virginia.

April 30, Buena Vista.
May 2, 4 pm, Bridgewater.
May 6, 3:30 pm, Timberville.
May 6, Mill Creek.
May 6, 3 pm, Mount Vernon.
May 13, Manassas.
May 15, Middle River.
May 13, 3:30 pm, Woodstock, Antioch house.
May 13, 3:30 pm, Summit.
May 13, 2 pm, Cook's Creek, Hinton Grove house.
May 20, 3:30 pm, Peter's Creek.
May 20, 2 pm, Elk Run, Moscow house.
May 20, Midland.
May 20, 3 pm, Green Mount, Mt. Zion house.
May 27, 3 pm, Linville Creek, Fairview house.
May 27, 10 am, Broadway.
May 27, 2:30 pm, Pleasant View.

Washington.

May 6, Olympia.

West Virginia.

May 13, 5:30 pm, Spruce Run.
May 20, 2 pm, Maple Spring.
June 10, 11, 2 pm, Berkely.

Wisconsin.

May 13, Chippewa Valley.

Burlington Route Rates to Annual Meeting.

For the accommodation of those who will attend the conference of 1911 at St. Joseph, the Burlington Route, in addition to its regular train service, has arranged to run three Special Trains—the first Special will leave Aurora at 7:00 a. m., June 2d and arrive St. Joseph at 7:10 p. m. the same day; the second Special will leave Chicago at 6:45 p. m., June 2d and arrive St. Joseph at 7:30 a. m. June 3d; the third Special will leave St. Louis early on the morning of June 3d and arrive St. Joseph during the afternoon.

The following round trip fares have been authorized for this conference, that is:

From Chicago	$18.40
From Peoria	13.50
From St. Louis	13.05

Fares from intermediate points will be two cents per mile for the distance traveled. Tickets at these rates will be sold May 30th to June 5th, inclusive, and will bear return limit of June 30th, permitting stopover at any point en route in either direction within final limit.

The Burlington has issued a very attractive 18-page illustrated folder containing much information which will be of value to anyone who contemplates attending the conference. A copy may be obtained, free of charge, upon application to Mr. B. Hanna, Passenger Traffic Manager, Chicago, Burlington & Quincy Railroad, 226 Adams St., Chicago, Ill.

FIGHTING THE TRAFFIC IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold into the slaves for immoral purposes is not as yet generally known. This book has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such a trade it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book of 320 pp. 12 plates contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 80.) **Elgin, Ill., May 6, 1911.** **No. 18.**

AROUND THE WORLD

The Women and the Cigaret.

When, some time ago, the women of Colorado introduced a bill into the Legislature of that State, making it a misdemeanor to buy, sell, give away, or have in one's possession cigarets or cigaret papers, the old-time politicians were inclined to look at the matter as a joke. Now, however, the bill has already passed the lower house and is likely to pass the Senate. The Colorado women are in earnest when it comes to getting rid of a known evil. They hate the cigaret because of its specifically evil effect upon the growing generation of boys, and they are not slow to give a practical turn to their convictions when the opportunity presents itself.

Prohibition in Maine.

For some years Maine, with its far-famed prohibition law, has posed as a shining example of reform legislation of the right sort. That it is, however, a "thorn in the flesh" to the advocates of "personal liberty," is also true, and this accounts for the present attempt of the liquor forces to work for the repeal of the law if, by fair or foul means, this end can be achieved. The temperance workers of the State, however, are by no means idle. Supplemented by the earnest and prayerful efforts of sympathizing friends in various parts of the Union and even in Europe, preparations are being made for a determined struggle to hold the fort and repulse the enemy. The valiant forces feel that in this they are not alone, but that the Lord of Hosts is with them, as he is with every righteous cause.

Mormon Ban on Plural Marriages.

According to a recent statement of President Smith, of the Mormon Church, polygamous relations will be dealt with, hereafter, more rigorously. He asserts that "no man in the church has authority to solemnize plural marriages." It seems to be his belief that polygamous marriages have practically ceased and he claims that the church authorities are doing all in their power to prevent them, though he admits that "it is difficult to trace them." The Salt Lake Tribune, anti-Mormon in its sympathies, pointedly says: "This disclaimer has been repeatedly made in the past, but the evil keeps right on. What is wanted is 'works meet for repentance.' It behooves the Mormon Church, therefore, not only to disclaim such plural marriages, but to punish the offenders, and to do so in such a thorough and public manner as will stamp out this vicious immorality, and extirpate it altogether."

Missionary Progress in Egypt.

For some years the American United Presbyterians have been doing a most commendable work in various parts of Egypt. Though a body of but 100,000 members, they have achieved more far-reaching results in Egypt than any other church except the Roman Catholics. One of their most fruitful endeavors has been the revivifying of the ancient Coptic Church,—a movement that is likely to mean much in the future activities of Christianity in the Land of the Nile. The United Presbyterian mission schools teach both Christians and Moslems, and its graduates are to be found in almost every walk of life,—living exponents of American scholarship and training. The Copts have also established a large, modern school in Alexandria, with 680 pupils, and of its twenty-four teachers ten are graduates of the American mission schools, above referred to. These forces will make themselves strongly felt, ere long, in the ancient land of Egypt.

A $50,000 Bible.

Bibles, nowadays, are cheap, but when it comes to some of the rare, early editions, men are willing to pay almost any price. This accounts for the fact that Henry E. Huntington, of Los Angeles, Cal., recently paid the record price of $50,000 for a "Gutenberg" Bible, supposed to be the first book printed from movable types. It is thought that as early as 1450, or a few years later, this noted edition of the Sacred Volume was completed, a task which, considering the rude implements then available, was a most formidable one. In this connection it is well to remember that the Church of the Brethren can point with justifiable pride to the noble record in Bible publication, achieved by the elder Christopher Sower in the early days of the church in America. Determined that his countrymen should have the benefit of a Bible in their mother tongue, he secured the needed materials at great expense, and issued the Bible from his own publishing house at Germantown, Pa., in 1739. Not until forty years later was it considered advisable to print the first English Bible in America, and even then special legislative provisions safeguarded the publisher's risk. Thus it is seen that the Bible was closely interwoven with the history and progress of the art of printing, up to the present, and, most significantly, it is still "the best seller."

How Sobriety Is Helping the Negro.

One of the most signal instances of real gain by means of the prohibition law is seen in its effects upon the colored people of Atlanta, Ga. It was expected that there would be a noticeable decrease of lawlessness among the negro population pursuant to the closing of the saloons, but hardly any one thought that there would be a saving of $50,000 in fines alone, during a single year, as compared with other years when liquor dens were in full blast. Besides the conservation of this substantial amount, there is the still larger sum, now saved, that was previously spent for liquor. All in all, the turn of events has brought unwonted prosperity to the negroes of Atlanta, and it is manifesting itself in the increasing number of real estate purchases,—in some cases whole blocks are passing into the hands of the colored men. Prohibition is obviously a long stride forward in the solution of the race question, by helping to make the negro a respectable and prosperous citizen.

Why Africans Prefer Islam.

The present activity of Mohammedan zealots in all parts of Africa is making the problem of Christian missionaries extremely difficult. Like humanity everywhere, African natives are prone to follow the line of least resistance, and since the Koran does not interfere with slavery and polygamy, and offers no ideals above the sensual and material, they follow the promptings of carnality, rather than the leading of the Spirit. The native reasons like this: "I believe much of the Christian teaching, but our Mohammed promises as much reward as your Christ, and for far less self-denial and sacrifice. Your Bible requires truthfulness, not so the Koran; and we Africans often find the lie convenient. No; since the two paths lead alike to heaven I choose the easier way." The reasoning of the untutored native reminds one strongly of a like conduct on the part of many Christian peoples of the homeland who would rather consult convenience and carnal indulgence than to yield a faithful and prayerful obedience to all that Christ has commanded.

Is Interest in Missions Declining?

Of the four great missionary societies which have just closed their fiscal year, three end the year with deficits, while the other, with an apparent gain, must credit the larger part of it to legacies. The Presbyterian Board of Foreign Missions had receipts of $1,589,000 last year, an advance of 150,000 over 1910, but of this $100,000 was due to legacies. The Presbyterian Board of Home Missions received $1,053,000, a falling off of $55,000. Its expenditures were $1,191,000, so there is a shortage of $138,000. The two Baptist Boards, Home and Foreign, expending approximately $2,000,000, show no increase. The home society ends the year with a shortage of $25,000, while the foreign society is $62,000 in debt. Compared with the unsatisfactory conditions exhibited in the above, our own carefully managed mission interests make a commendable showing. And yet we might all do much more in the great mission fields of the world, both in the sending of well-equipped workers as well as in increased giving to the work of the Lord.

What Will the Harvest Be?

One is really made to wonder if Christian people will ever stop doing foolish things simply to curry favor with the masses. It is stated that a church in the suburbs of Chicago has decided to build a $40,000 annex, with club rooms, a small theater, and other things added,—all to be under the personal management of the pastor. It is planned, by this means, so to extend the usefulness and influence of the church that it will be a social attraction every day of the week. We have heard before of some who would fish in evil and muddy waters, but they did not scorn to use the devil's implements to carry on the Lord's (?) work. Such methods have been tried again and again in time past, but always to the great loss of spiritual life in the church, and a corresponding increase of worldliness. "Have no fellowship with the unfruitful works of darkness," says Paul, "but rather reprove them." His warning words should be given special emphasis in these days of many highly questionable plans and devices to attract the worldly-minded to the house of the Lord.

Israel's Return to Palestine.

It has long been the dream of the Zionists that the land of their fathers might some day be repeopled by the chosen seed of Abraham, and they spare neither money nor effort to bring about the realization of what they have so long anticipated. In only a few decades the Jewish population of the Holy Land has increased from 20,000 to nearly 100,000 residents, mostly emigrants or children of emigrants from Russia, Roumania, America and other countries. The Palestine Land Development Company is now making it possible for the poorest Jew to secure a sufficient amount of land for a livelihood. Once trodden under foot, persecuted, and hampered in every way by his Ottoman oppressor, the Jew is now entering into his own. Once more, as he treads the hills and dales of the Promised Land, can he dwell in perfect security. Only one thing disturbs his peace of mind,—the followers of Mohammed are still in control of administrative affairs, and even the site of the once glorious temple on Mt. Moriah is covered by a Mohammedan mosque, a silent reminder of Islam's dominion.

When Members Move Away.

One of our exchanges suggests a plan so practical and useful that we feel like passing it on for the benefit of others. In this world of changes, people are continually moving, and the question is how to retain in church fellowship the members who move to other points. In the case of the church alluded to above, the minister at the new home of the departing members is informed as to those who are moving in or near the place where he resides, and he is requested to look after their needs. The plan is an eminently sensible one. By it the church is enabled to keep a close watch upon those who, by faithful efforts, have been won to the faith and who should be developed to the highest degree of usefulness. In our own Fraternity there have been instances, time and again, when members who moved away were practically lost to the church, because no one was informed of their arrival in city or town. A little care and forethought in this matter would go far in preserving the spiritual integrity of the membership, especially those who are, unfortunately, weak in the faith, and easily led astray.

Further Gains for Pres. Taft's Peace Plan.

Political differences of all sorts were forgotten, when April 28, at a great mass meeting in Guildhall, London, resolutions were passed, urging that the treaty of arbitration, proposed by President Taft, be accepted by Great Britain. The British people seem to be enthusiastic to further the interests of universal peace in every possible way, and many deeply regret that the authorities do not as yet, see their way clear to decrease war preparations and naval expenditures. The main significance, however, of the present peace pact, as proposed by President Taft, rests in the absolute assurance that with its adoption all possibility of war between the two great English-speaking nations will be forever removed. Any possible differences will be adjusted by means of equitable methods of arbitration. There will thus be given to the world an object lesson of unquestioned value,—a practical demonstration of the great fact that war is incompatible with the progress and advancement of the twentieth century,—especially so since Christian nations claim to follow the teachings of him who, above all else, is essentially the "Prince of Peace," the embodiment of brotherly love.

Grenfell's Work in Labrador.

When Wilfred Grenfell began his work on the frigid shores of the northern country in 1892, he found a scattered and poverty-stricken population of about 4,000, reinforced, during eight months of the year, by some 30,000 fishermen from Newfoundland. Dr. Grenfell soon saw that the people were not only without medical aid, but on the verge of destitution, exploited as they were, by unscrupulous traders. They had no religious privileges and were inexperienced in worldly affairs. At once he provided for their spiritual needs and their bodily ills. Cooperative stores freed them from the tyranny of the traders. To employ more than the entire native population, Dr. Grenfell started several industrial enterprises which now substantially add to the meager resources of the people. A number of small hospitals have also been built. Nowhere, perhaps, is there a more interesting achievement in real help to a people, than the one made possible by Dr. Grenfell. This greatest achievement, however, is found in the fact that he has put the people in the way of self-help in mental, moral and industrial progress. That is the key-note of real and permanent advancement.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Let it Pass.

Has it been a weary day?
Let it pass;
Lots of others on the way—
They will pass.

Soon the skies will start to lighten,
All around begin to brighten—
And misfortune cease to frighten—
Let it pass.

Does the world the wrong way rub you?
Let it pass.
Did your best friend seem to snub you?
Let it pass.

Chances are you were mistaken,
None are ever quite forsaken,
All for naught your faith was shaken—
Let it pass.

—Anon.

Some Sunday-School Ideals.

BY ADALINE HOHF BEERY.

An ideal is something not merely to admire, in a dignified way, but to hustle after. A Sunday-school without ideals is on the toboggan to disgrace and oblivion. There must be ideal working parts, "fitly joined together," to make the ideal machine—a successful Sunday-school. Do you know what success is? It's "getting there." Getting where? On the upper levels of happiness, usefulness and holiness. Oil the cogs of the Sunday-school,—all its departments,—get up steam in the teachers' meetings, spread the coal evenly over the fire, and bring the whole school to a boil. Then it will not be long until you get talked about in the papers. "What's going on in that little church every Sunday?"

This brings me to my first ideal,—the one every open-eyed business man thinks of first,—advertise. Announce the sessions of the school in the paper every week, but not in such cut-and-dried fashion as this: "Sunday-school at 9:30 A. M. Everybody invited." Try to say something new and different every time, something that will bring the people in to find out what's doing. Then *have* something doing. When the superintendent says, in a perfunctory monotone, "Preaching at 10: 30; Sunday-school next Sunday at the usual hour; all come back again; we are dismissed," I am generally looking out of the window or at somebody's bonnet. I will not give a sample announcement, for fear you will copy it, but every superintendent with brains—and you do not want one without any—ought to make it a point to think up something fresh to say every Sunday.

The second ideal is punctuality. If the hour set is 9: 15, do not begin at 9: 16. It seems to me that in religious matters especially we have such a slovenly fashion of conducting business. If we are at our post of duty at 7 o'clock, in our own interests or the interests of our employer, what do you suppose the Lord thinks of the way we keep our appointments with him? Be not only punctual to begin, but punctual to stop. Many a good impression has been spoiled by talking too long. Never let the pupils' eyes get off your face onto the clock's face. It isn't a complimentary comparison. And let all officers and teachers work by the same inflexible rule—so that, though there are "wheels within a wheel," there shall be no noise or friction.

This brings me to my third ideal,—quietness and reverence. I feel very strongly on this point. Of course little children are lively and restless, but they can be taught that the atmosphere of God's house is holy, and must not be disturbed by rude and boisterous behavior. When it comes to half-grown youngsters, it seems to me almost unpardonable that they should be allowed to whisper, snicker, nudge elbows, slide around in the seat, and twist their necks to stare at every newcomer. I could almost wish for a little more Puritanism in these latter days. "This is the day of the child," is the popular cry of the educators now. The children are in front, and I might add, often they are on top. This may account for much of the irreverence in the holy place. A little more strict teaching in the home and the Sunday-school, on this vital point, would have a salutary influence.

My fourth ideal is, religious music. You may wonder what I mean. Much of the claptrap, lickety-split jingle, sung in some Sunday-schools, is a disgrace to the name music. It is a mistaken notion that the rhymes must go "on a tear" to make them interesting to children. A jolly song is all right in its place,—on the playground or at a party,—but I feel that God ought to be worshiped in a more stately and reverential manner. Where are the sacred old tunes that our fathers lived on? Teach them to the children, and they will learn and love them just as easily as the "hippety-hop" kind. And then I think sacred words should not be adapted to secular tunes. You can not rid yourself of the former association, and it interferes with devout praise. There are some in our Hymnal which I never like to sing for that reason.

The fifth ideal is, organization. I spoke of "wheels within a wheel." Besides the main body, the school, there should be sub-organizations of each of the classes above the primary. Choose a president, secretary and treasurer, and let these officers perform their duties in an exact and faithful manner. Let there be "look-out committees" to drum up delinquents, and social committees to arrange for pleasant evenings together. The closer we get together, the better we will understand each other, and the better we will work in harness. Let all business, such as disposing of funds, plans for enlargement and improvement, be attended to at these social-meetings. Do not have them too often, and amid all the neighborhood pleasantries and dainty refreshments, let the "King's business" be uppermost. Let it not happen that we are more anxious to be at these little parties than we are to be in our class every Sunday. If we do not find something delectable for our souls in the Word of God, we shall indeed be a lean set.

A sixth ideal is, learning the Scriptures. Do you think this is a superfluous recommendation? But how many Sunday-school scholars, for or little, can recite a single whole chapter from the Bible without tripping? I feel sorry that the old-fashioned custom of "learning verses" has grown almost obsolete. I know of no valid objection to the practice, but many things in its favor. You may say it is useless for children to commit verses, parrot-like, without understanding their meaning. But we all know that what is learned in childhood sticks, and though, in afteryears, some may drift far away from decency, yet the Scripture texts will flash out at unexpected times, and often bring about a wanderer's home-coming. And among the grown-ups, it ought to be a disgrace not to be familiar with the most popular book in the world, the "best seller," and the finest literature in the world. I do not mean to know about the Bible,—how many sections it contains, how many chapters, which is the longest, which is the middle, etc. That is mere arithmetical pastime. But I do insist that we ought to know the very words of God. And I have little excuse for the person who mangles the Holy Scriptures by miscalling and twisting the simplest words,—saying "and" for "the," "is" for "to," "can" for "may," etc. Some words are dropped, and others put in. If the verses were read over often enough to commit them, the sense would become apparent, and this difficulty would largely disappear. If a pupil were to stand before the assembled Sunday-school and recite one of the dramatic scenes from the historical chapters of the Old Testament, with as much expression as is put into a declamation for a literary society, it would be intensely interesting.

A seventh ideal is, a teachers' supply class. "Miss Blank, will you take charge of the class in the corner today? I see the teacher is absent, and he didn't send me any word." "O, I'm not prepared; please excuse me." "Mr. Blank, will you take it?" "O, I don't think I could manage it; please excuse me." "Mrs. Blank, will you?" "O, I'd rather not leave my own class; please excuse me." Did you ever have such an experience? I have seen the application of an excellent remedy, and its happy results. Let all those who are not teachers, but have the stuff in them of which teachers are made, be gathered into a class, with a competent instructor, and recite the lessons one week ahead. Then, some unlucky morning, when the superintendent finds an unexpected gap in his ranks, he simply walks over to the supply class, asks for a teacher, and gets one, with the lesson already prepared. Put your promising material into this class, and show them the dignity of the office to which they may be called any Sunday. Select the ones best adapted to the class to be taught, and let each be given as much experience as possible. The "reserve class," interested and consecrated, should be one of the mainstays of the school.

Incidentally, I think a beautiful and appropriate way of beginning the study of the lesson in every class is to breathe a little audible prayer, straight up, for the Holy Ghost. A dozen words will do. It is conducive to reverence and an humble, teachable spirit.

These are some ideals, but not all. But if these are followed after, with courage and an open mind, others will appear above the horizon, and beckon you, and lift you, and you will grow broader, and your school will grow broader, in numbers, efficiency, and results. Give every one something specific to do, which is the key to interest and enthusiasm. Christian, make regular attendance at Sunday-school a part of your religious curriculum, and then we shall have the inspiring spectacle of the whole church sitting at the feet of Jesus, to learn.

Elgin, Ill.

The District Meeting of Northwestern Ohio.

BY GALEN B. ROYER.

The Silver Creek congregation, in which this meeting was held, is in Williams County, in the extreme northwestern part of the District, and has a membership of about 140 members. The meeting was held in the commodious country house, about two miles from Pioneer. A traction line from Toledo passes the church property, with a station at the front of the church. The congregation knows how to entertain a District Meeting, and make visiting members comfortable and at home, even during a rainy season like last week. A splendid representation of the District was in attendance, not only of delegates but of others interested.

The District Meeting proper was held April 21, but the spiritual feast began on Wednesday evening by a missionary address on "Saved to Save." Thursday morning, at eight, the elders convened in the home of Bro. M. D. Throne, and were in session during the entire forenoon and part of the afternoon. However they adjourned to attend the Missionary Meeting in the afternoon. The consideration of ordinations and other duties that rightly fall under their supervision showed clearly that they had warm and sympathetic hearts, as well as a good survey of the labor entrusted to them. While due care is exercised, there was a spirit of reaching out, most commendable.

Thursday forenoon, at ten, another Missionary Meeting was held, when the subject "Why Evangelize the World?" was discussed. In the afternoon, at one o'clock, the annual missionary organization was effected by appointing Bro. D. G. Berkebile, Moderator, and B. F. Snyder, Clerk. The District Mission Board made its report to this meeting, and the meeting by motion passed the report on to the District Meeting, the following day. All matters of a missionary nature were discussed, and the sentiment of the meeting on each subject was passed on to the District Meeting. At the close of these deliberations there was an address on "Our Volunteer Movement and its Aim." In the evening, the song service was followed by an Educational Meeting, at which Bro. B. F. Snyder, trustee of Manchester College in the District, and Bro. Geo. L. Studebaker, one of the directors of the College from North Manchester, presented the progress, problems and needs of the College in a very interesting way. This was followed by another missionary address on "Six Bible Facts Concerning the Heathen." A deep impression was made on the minds and hearts of the audience as, all day long, they considered the needs and opportunities of the congregation, the District, and the wide world, and at the close of the evening service an offering of over $100 was laid on the altar towards supporting Brother and

Sister Berkebile, which support the District has been bearing ever since these dear ones went to India, some years ago.

Friday morning, at 8 o'clock, the District Meeting convened. Bro. G. A. Snider was chosen Moderator; Bro. D. G. Berkebile, Reading Clerk, and Bro. Edward Kintner, assisted by Bro. E. P. Yoder, Writing Clerk.

The first business considered, after the roll call, was the report of the District Mission Board, through its secretary, Bro. J. I. Kaylor. This was quite complete, not only as to stations supported, and to what extent, but it also stated how much each congregation gave, and named the ones giving nothing. Some interesting comparisons were drawn, which again showed how the wide-awake, in every District, are doing the work and getting the blessing of growth and interest in return. The most serious phase of the report was the statement that from four congregations, within the last year, the minister had moved and left the members without a preacher, and it was stated that these ministers moved into congregations where their services were not needed. Unless some minister moves into these congregations, it means disorganization in a short while.

Reports of the Old People's Home and the District Annual Meeting Treasurer were considered. Manchester College, through Bro. B. F. Snyder, made a splendid report. The year has been good and the outlook is bright. A movement is on foot to raise a much-needed endowment.

The election of District officers for the ensuing year was done by ballot on the plurality basis and resulted as follows: Bro. Noah Long reelected on District Mission Board; Brethren J. B. Bashor and B. F. Snyder reelected as Trustees of Old People's Home; Auditors, Brethren J. I. Lindower and C. S. Lahman; District Treasurer, Bro. Dukes; Sunday-school Secretary, Sister Mary L. Cook; Foreign Missionary Treasurer, Bro. D. N. Shubert; Sunday-school Normal Treasurer, Bro. I. W. Byerly. Bro. B. F. Snyder, of Bellefontaine, Ohio, is to represent the District on Standing Committee at St. Joseph, Mo.

A number of queries, pertaining to District work, were considered and disposed of in good order. Indeed, the spirit of the meeting was one of joy, peace and gladness, and while some questions involved finance,—and that nearly always put some people's teeth on edge,—these were considered in the best of spirit. "Behold, how good and how pleasant it is for Brethren to dwell together in unity!" And the District Meeting of 1911 has gone upon record in the minds of all those who attended it as a spiritual blessing and a step forward in the advancement of the kingdom in the hearts of men.

Elgin, Ill.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 10.

FOR the glory of God it was far better that we nine Americans did not know what was occurring at that midnight hour, when our destruction was being planned; otherwise there might have been some action taken to which we, in a measure at least, could have attributed our escape, but as it was we knew full well from whence our salvation came.

In this camp everything was stolen within their reach. The Arabs would creep along on the ground, outside of the tent, and, by reaching underneath it, extract not a few of our belongings. We found the Arab women, as well as the men, adepts in this sort of thing.

Very glad were we when the morning light dawned and we were up. Then, after a scanty breakfast, we were on the way. Our way led due west, across the mud flats at the south end of the Dead Sea. Once over these, we turned north for some hours, following the shore, before we went into the hills. Swalim, who acted as our leader this morning, insisted on going south and, when asked why he went that way, said it was much nearer. We protested because, though having been given no barley for the animals, we had yet three days' ride before us. His answer was that he knew of barley pits in the wilderness, where we could help ourselves to all we needed. Notwithstanding, Mr. Forder protested again and again. Bearing off to the west as much as he could, Swalim was thrown out of the course which he desired to take. We were now passing through groves of stunted timber of some sort, resembling a thorn tree. After an hour or more on the way, we came into an opening, where some plowing and sowing had been done, and, after crossing a number of these small fields, noticed two black tents to our right, about half a mile in the distance, and a man plowing half way between us and the tents.

At this blessed moment, there came a man riding from the tents at full speed, and as soon as he was within hearing distance, he called to Swalim, "Where is that letter, and where are you taking these people? Don't you know, that they belong to us?" Swalim denied having a letter, and before we knew what was happening, there came, riding and running, not less than fifty Arabs, armed with clubs and guns. At once our guide passed the word along to us that we had been recaptured by the tribe to whom we were originally consigned. Despite all the protests which Swalim and his villains could put up, he, with us, was taken to the camp of this friendly tribe, some five minutes distant, yet so completely hidden away in the trees and brush that we were in it before we knew there was a camp near us.

The warm reception given us here, the friendliness manifested, and the assurance that we were as safe among them, as though we were in Jerusalem, caused us to rejoice greatly. We were given a very large tent, which had just been set up on a grassy plot, and our horses were staked where they could eat grass. Almost immediately a lamb was brought in to make a feast for us. This was courteously declined. Next a council was held. There were three Sheikhs at the head of this friendly tribe, and they, with Swalim, the robber and would-be murderer, sat in front of our tent on the ground, together with a number of other prominent men of the tribe. Around and back of these, were perhaps one hundred and twenty-five Arabs standing and sitting.

The first thing which occurred was a demand made on the robber Sheikh for the letter, which he again denied having, but when the pressure became too great, he reached into his shirt, drew out the letter and handed it to the Chief Sheikh who, in turn, passed it on to a man near by, who could read Arabic. The letter was then read in the hearing of all present. Then questions were asked, as to how we came into the hands of this band of Arabs. The facts of this they already knew, for the man and the two women, before referred to, as having left us on Friday, went on to this friendly camp and reported that we had been captured by the Atownies, and also referred to the letter. Our report thus verified the news they had already received the evening before.

At this time our guide took occasion to denounce Swalim and his band of robbers in such a pronounced way that the Arabs standing around actually hissed at the villain. The next thing to be considered was our getting on into safe territory. The Arabs were to have a big feast on Monday, and this seemed to interfere with our going away at once, for the men whom they would have to send with us would want to attend this feast, and they thought they would not be able to return in time for it. Then, again, we had been robbed of all our money, and when they learned of this, they seemed a little slow to offer assistance. Swalim was profuse in making all sorts of offers. He said he would take us over, and bring back a letter to the effect, that we had been delivered to the friendly tribes near Hebron. This was declined, after which he offered to furnish half the men of our escort, and the friendly camp would furnish the other half. He was informed that we would sit there a month, before we would move on with him. Finally, after nearly the entire forenoon was spent in conference, Swalim left with the understanding that we were to remain until Tuesday morning.

We were quite ready for the splendid dinner which our ladies had prepared for us at an early hour, for there had been some forced fasting done, as the strenuous life, we had been leading for some days, had quite taken much of our appetite.

During the afternoon many little side conferences were held with the Sheikhs, and towards evening we hit upon a plan, which seemed to meet the approval of the Arabs, as far as remuneration for an armed escort, strong enough safely to put us into the hills of Hebron was concerned, and this was all we asked for now. The afternoon wore away and all was quiet, except for the many visitors we constantly had around our quarters. We had a quiet little supper, and as soon as darkness came, Mr. Forder suggested we had better try and get a little sleep as early as possible. This signified a great deal, for it meant that, more than likely, we would not have all the night to sleep in. I believe all had enjoyed their first nap when a quiet little call came a little before ten o'clock, "Get up, for we will be off at once.

At exactly ten we were in the saddle, with our luggage on the pack animals. With us were fourteen of the tribe's best armed horsemen and three footmen. One of the younger Sheikhs led the party, and single file, through the bushes and brush, we followed the Sheikh towards the new moon, not over an hour high in the West. We soon left the cover of the brush, and moved out on the mud flats, across which our course led. In crossing these flats, there were some very boggy places to pass over, and in one of these places, a great, husky muleteer attempted to ride a donkey, which had already been heavily loaded with food for the animals. There was only one thing which could happen in such a case,—the donkey that rode and the one being ridden both sank into the mud.

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Covetousness.

BY J. G. STINEBAUGH.

THIS is one of the oldest sins to which humanity has been addicted, and one which was often warned against by both Moses and the prophets, and yet was so prominent in Jesus' time that he also warned his followers to take heed and beware of covetousness (Luke 12: 15).

Now, covetousness is a wrong or unlawful desire for that which belongs to another. Men and women, as social beings, must, of necessity, give and receive from one another and, of course, have desires for those things which they have not, but which another has. But it depends upon the nature of this desire, as to whether it is right or wrong.

If we are willing to make an exchange to the satisfaction of the other party, and proceed in a legitimate manner, according to the Divine law, designated as the Golden Rule, it is right. But if we resort to trickery, deception, or dishonesty, in order to gain our desire, it is wrong,—we are *covetous;* it is a SIN.

This is one of the sins in which people have always taken great risks, and tempted God, and the Bible is filled with examples and the consequences.

Eve coveted the forbidden fruit and the knowledge therewith to be gained. She got them, but lost Paradise.

Achan coveted gold and a Babylonish garment, and got them, but caused the defeat of Israel's army, lost his life and property, and brought about the death of his kindred.

Eli's sons coveted part of the sacrificial offerings and got them, but lost the priesthood, and caused sorrow to their father.

Saul coveted the praise of the people and the spoil taken from the Amalekites, and got them, but lost his kingdom.

David coveted his neighbor's wife and got her, but suffered bitter remorse and humiliation.

Ahab coveted a neighbor's vineyard for a pleasure garden and got it, but lost his kingdom.

Judas coveted silver and was willing to sell his Savior to get it. When he had it he was not satisfied, but cast it down in the temple, before the priests and elders, and went and hanged himself.

Brethren and sisters, what are we doing today, in the face of all these witnesses, with the same God to deal with, and with the same warning from the Blessed Master? Are we guiltless? I fear not. If guilty, how shall we cleanse ourselves from this besetting sin? Simply by conforming ourselves to the Divine law.

The ideal in possessions, as Solomon says in Prov. 30: 8, is "neither poverty nor wealth, but food such as is convenient for me." Paul, in 1 Tim. 6: 8, says, "Having food and raiment, let us be therewith content." Jesus says in John 10: 10, "I am come that ye might have life and that ye might have it more abundantly." But he further says that "a man's life consisteth not in the abundance of the things which he possesseth." "Take heed and beware of covetousness." "Lay not up for yourselves treasures on earth but in heaven."

Now, it is not wrong to possess earthly things, nor to labor to secure them, but let us (1) examine our purpose in desiring them; (2) the method of obtaining them; (3) the use of them.

If our purpose in obtaining is for the support of ourselves and our families, and that we may have to give to the poor and needy, and the support of the church, and we are working according to this motto, that, "whatsoever we do in word or deed is done to the honor and glory of God," we are "seeking first the kingdom of God and his righteousness, and these things will be added unto us." This will cause us, first of all, to engage in a legitimate business,—that which is characterized by honesty, industry, and meets with general approval. Then we should pursue that business industriously and uprightly, recognizing the Lord as our partner. Thus we bar all covetousness, deception, trickery, sharp bargaining, speculation and dishonesty, and we have the promise of plenty. The Psalmist says, "Once I was young but now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread."

"Lord, create within us clean hearts and renew a right spirit within us," that we may make thee our Shepherd, and put our trust fully in thee.

Akron, Ind.

In Chinese Homes.

BY EMMA HORNING.

Several months ago a woman near our chapel sprained her wrist very badly. She plastered on all kinds of their healing balms but it constantly grew worse. Then one of her friends invited us to come and see what we could do for her. She was, indeed, in a bad condition and some of us have gone every day since, to dress the wrist. We have, therefore, become somewhat acquainted with their home life.

We would scarcely call their residence a home according to our American ideas, but yet 400,000,000 of the world's population all live in much the same way and still exist. Their everyday food is made in one kettle,—all together,—just the substantials of life. No table is spread except at feasts. Each person has a bowl and a pair of chopsticks and eats his food at any place his fancy chooses, often on the front doorstep where he can see all the passers. See what a saving of work,—no table linen to wash, and few dishes to keep clean. Usually they have but a couple rooms to keep clean. These have no carpets. The floor being brick, all they need is a sprinkle of water and a little brushing with the broom, which never has a handle. The bedding is so simple that they just give it a roll and it is disposed of at the back of the kong. The sewing is all done by hand and if they have many children it takes some time to make their clothing.

Their work is so simple, in general, that they usually have plenty of spare time, and how do you suppose it is spent? These women are we went,—and they were counted very respectable people,—spent their time, playing cards, gambling, smoking tobacco, opium and cigarets; also attending theatrical performances at the temples.

Several times when we came they were playing with their cash about them. We asked one woman how much she had lost that day and laughing she said, "Only five cash." This same old woman is a heavy user of opium and wishes to break away from the habit. We hope to take her in our home for a month and teach her the Gospel during that time so she can teach others the "better way."

Often, as one of the first things, the people want to show us their hospitality. They want us to drink some tea and have a smoke. But they soon learn to know our principles. One old lady at first smoked during services, very much to our discomfort, but that soon ceased. She still continues to come every Sunday.

Girls from the time they are fourteen till thirty or forty years of age are seldom allowed outside the door, but after that they are quite free to move about the streets, and those are the only ones that can come to services. These also are the ones who attend the theatricals at the temples, of which there are a good many here and they all seem to have the "craze" to go. While there is one going on, everybody you meet on the street asks, "Have you been to the play?" The plays are much the same and they have seen them perhaps hundreds of times. It is the only place they have of meeting together, so, perhaps, they go more to see each other than for anything else. The plays and offerings are to please the gods, but the people only look on.

We can truly say, "Their prayers are vain repetitions. They worship not God but demons. They are blind and in the power of Satan. They have no hope and are without God."

Who needs the Gospel worse than these poor lost women, and yet they do not know they are lost. All they are seeking is pleasure and an exceedingly small amount of that do they find. We must not only show the way of salvation but must open their eyes to the fact that they are lost.

We use pictures a great deal to attract their attention to the Gospel. Then we are able to tell the "Sweet Old Story." Thus every home we enter, and each woman who comes to see us, gets some part of the Gospel. Pray that the seed sown may spring up and bear fruit, so that the dark hearts of these millions of women may be opened to the Light.

Recently thirteen of the women and children from this court came to services, for which we praise the Lord.

Eing Ting Chou, China.

The Passing of Eld. Geo. D. Zollers.

BY A. H. RITTENHOUSE.

The passing of Elder George DeHaven Zollers has removed from the Church of the Brethren a most loyal and willing worker, who gave freely of his time and talents to the cause he loved so well. He came to the writer's home in Pennsylvania more than a score of years ago, and the impressions of kindness and gentleness he made on my youthful mind grew, with the passing of the years, into a pronounced regard and respect for his uniform Christian character. His life was practically given to the service of the church, and his best monument is the one he has erected in the minds and hearts of his many brethren and sisters.

Left fatherless at the tender age of four years, Bro. Zollers was matriculated into the school of hardship and adversity. His early years of struggle, followed by the army and nautical careers of his young manhood, are familiar to the majority of the Messenger readers. It was while on a whaling cruise in the Pacific Ocean, in the midst of an ungodly crew, and the most unfavorable environment, that the Holy Spirit touched his life, and quickened him to a sense of a Savior's love and care. With this experience came a feeling of responsibility for the salvation of his shipmates. Although an open confession meant ridicule and even personal danger, he did not shrink from the path of duty. His humble efforts, put forth in weakness and apparent futility, bore fruit in the conversion of one of his shipmates, George H. Wallace. The reunion of these two men, after forty years, reads like a romance. This evidence of good wrought by his humble efforts on the rolling deep, though kept from him for nearly half a century, brought joy to Bro. Zollers' later years.

After his return from his ocean voyage, Bro. Zollers united with the Church of the Brethren in Eastern Pennsylvania. In May, 1867, he came to Mount Carroll, Illinois, and handed his letter of membership to the church at Hickory Grove. In January, 1869, he was united in marriage to Sarah M. Rittenhouse, of Montgomery County, Pa. March 6, of the same year, he was elected to the ministry by the Hickory Grove congregation, serving under the direction of Elder David Rittenhouse, and later under Elder Michael Sisler. He was advanced to the second degree of the ministry, and later to the eldership of the Hickory Grove congregation.

He passed twenty-six years of his ministry in the Hickory Grove congregation, and gave his services to the church without money and without price. He supported his family by working at the trade of plastering, and there are many houses in Northern Illinois and Indiana that were plastered by him and his sons. Bro. Zollers traveled considerable distances to work at his trade, and it was a common experience with him to work hard all day and then preach in the evening. At the close of the week's secular work at some distant point, he would walk home to preach on Sunday to his home congregation and then walk back on Monday morning and again take up his daily occupation.

The necessity of earning his living, increased by the rearing of a growing family, prevented any extensive book study or prolonged preparation in his ministerial work. However, his wide experience in travel gave him a practical knowledge of humanity, and being gifted with natural facility in language, he was able to preach the Word acceptably. Oftentimes, during the noontime lunch hour, while at his trade of plastering, a thought or text would come to him and he would take a shingle and write it down. In later years he often referred to his improvised "note-books."

It was while located at Hickory Grove that Christian Hope, in his search after truth, was introduced into the home of Bro. Zollers. The admission of Bro. Hope into the church at Hickory Grove, and the starting of the Danish Mission,—the first foreign missionary work of the Church of the Brethren,—were events that were ever cherished by Bro. Zollers.

In 1895 Bro. Zollers removed with his family to South Bend, Ind., to take charge of the Portage congregation, located near the city, then a mission point of the District. Later a church building was erected near his home on North Cushing Street, called the Second Church of the Brethren of South Bend. Bro. Zollers built the foundation walls of this church with his own hands, contributing his time and labor. In this congregation he passed the rest of his life, spending considerable of his time in the field, holding series of meetings. It was his custom to open his meetings with several marine lectures, which would awaken interest to the message of salvation. In his ministerial work he drew largely from his army and seafaring experiences to illustrate the Christian warfare.

Bro. Zollers served three times on Standing Committee and was a member of the school visiting committee to Mount Morris College for a number of years, when he resided in Illinois. He served often as delegate to Annual Meeting, usually paying his own expenses. He never sought public honor, being of a retiring disposition. Especially of late years, he desired to be relieved of detail work that he could be free to pass his declining days visiting among the churches and doing good to his many old-time friends and acquaintances. It was his wish that he might die in armor.

Bro. Zollers wrote considerably. His book "Thrilling Incidents on Sea and Land," enjoyed a wide circulation for a volume of its kind. Another volume, "Poetical Musings on Sea and Land," was brought out recently. The two volumes were combined in the last edition and but few copies remain for sale. He also contributed many selections of prose and verse to the Gospel Messenger and other papers. He had a natural gift of language, and education would have made him a power with his pen. His last sermon was preached on Sunday morning, April 16, Easter morning, and his text was, "I am the resurrection and the life."

Bro. Zollers' life was marked by several well-defined traits of character. First, his deep conviction and sincerity. His life rang true to his convictions. His religious experiences were genuine, and although cautious in accepting new truth, once convinced that he was on the right course, he followed it without wavering. His own words follow, taken from page 337 of "Thrilling Incidents on Sea and Land": "Truth has made me what I am, and my willingness to conform to its purging influence and not a mere external pref-

erence to the denomination with which I am identified, for other sects with which I came in contact, in my checkered life, had more opportunities to mould my sentiments and arrest the decision of my mind than the sect to which I belong. It was truth, however, that I endeavored to reach in my humble researches, rather than sectarianism, and my lonely and retired investigations of the Bible have led me into the body with which I am connected, and my choice, as yet, has known no regrets." These words were penned nearly twenty years ago, and his love for the church of his choice grew warmer with the passing of the years. He was a veritable landmark for many weaker ones, for his preaching and his life were in harmony.

Second, his optimism. While his early life knew sorrow and hardship, instead of being embittered, he saw the Divine purpose and his faith gave him buoyancy of spirit. It was this quality that ever made him a welcome visitor in countless homes throughout the Brotherhood. Coupled with his optimism was a sense of humor that was contagious to all associated with him. His wit was keen and original, but never harmful. He thoroughly enjoyed the telling of some personal experiences to illustrate a point. He enjoyed the company of young and old, and delighted in seeing young converts come to the church and take hold of the work.

Third, his sympathy and friendship. Having passed through periods of storm and stress, he was able to understand affliction in the lives of others. He was a welcome visitor to the sick room, to the prison, the asylum, old people's, orphans' and soldiers' homes. While he was lying in death, a letter came, asking him to attend the coming love feast at his old congregation of Hickory Grove, Illinois, and later conduct a series of meetings at the same place. Another letter came from a friend of years with a request to visit him in his home for a period of social enjoyment. Bro. Zollers was a tower of strength in this quiet and sympathetic work and his departure will be sadly mourned by many who found in him a wise and loving friend.

Bro. Zollers lived to see his three sons and three daughters grow to maturity and unite with the Church of the Brethren. The children are: Mrs. Lizzie Grater, South Bend, Ind.; Mrs. Naomi Shaw, Des Moines, Iowa; Marie, residing at home; John, of Racine, Wis.; Reuben, of LaPorte, Ind.; and George, of Decatur, Ill. The death of the father is the first to break the family circle. In passing, a word of tribute is due the widow, who, with her husband, made many sacrifices in the church work. Only those acquainted with the facts can know the economies that were necessary in the household of a minister who labored without compensation,—sometimes not even being assured of expenses.

The manner of Bro. Zollers' death was tragic, and the facts have been related in these columns. His sufferings were brief, however, only thirty minutes elapsing until he was at rest. In his casket he looked as though he had fallen into a refreshing sleep. The funeral sermon was preached by Elder Frank Kreider on Saturday, April 22, at 2 P. M., from the text, "Precious in the sight of the Lord is the death of his saints." Elder Lemuel Hillery followed with some reminiscences of his travels with Bro. Zollers in their early ministerial labors, and no one who was present will forget the tribute paid to the memory of Bro. Zollers by his old-time companion in the ministry, Elder H. W. Krieghbaum concluded with a few brief remarks. Not more than half of the many friends who gathered from South Bend and nearby points, could get into the church building. The body was laid to rest in the Riverview Cemetery, on the outskirts of South Bend.

Elgin, Ill.

Our Educational Meeting at Annual Meeting.

BY S. N. M'CANN.

THIS gathering should be one of the best and most interesting meetings at our Conference. It should be the one meeting where sitting room would be at a premium.

Our schools are largely the property of the church. They are under the general supervision of the church, and should come with a message full of interest for the church.

The men who speak are, as a rule, among the best qualified men in the church. They are the men whom we should be anxious to hear because they are the men who have our boys and girls in training. They are the men who are moulding the lives of our future ministers and workers for the church.

This meeting should be well attended, because the school question is one of the live questions of this day and age, not only with us, but with all intelligent people. These meetings should be well attended because our schoolmen are among our most self-sacrificing men in the church. They, as a rule, work for a bare living, with no privileges of laying by as those in other callings do. There is not a well-qualified man in our schools but what is working at a great sacrifice financially. There is not one but what could do better, in dollars and cents, elsewhere. Their sacrifice calls for a respectful hearing at our Annual Conference Educational Session. They demand a hearing because of the careful preparation of the work they are called upon to give at our Conference. We have no more carefully-prepared work than is given by our educators.

It strikes intelligent observers strange to find surging crowds, not able to find room in our tabernacles at Annual Meeting, until the Educational Meeting is called, when a full tabernacle is scarcely ever in evidence. This was especially noticeable at a number of our recent Conferences.

The Educational Meeting, as heretofore arranged, comes at an unfortunate hour, when every one is tired. [This has now been corrected by putting the meeting at 8 o'clock on Monday morning, as per program in last MESSENGER.—Ed.] Our brethren who represent such an important work as the school work should be heard.

It looks wrong for us to show indifference here. It is discouraging to those who are sacrificing so much for the cause they represent.

May we take note and give our brethren who speak in the Educational Meeting a respectful hearing. It is impossible to interest us if we give these brethren no hearing. It is certainly worth our while to hear.

Bridgewater, Va.

How to Solve the Ministerial Problem.

BY PAUL MOHLER.

I HAVE seen some splendid articles in recent numbers of the MESSENGER, dealing with this vital subject. I am glad for the boldness with which it is discussed. Some articles point out clearly, and urge powerfully, the duty of the minister; others of the laity. I am thankful for these articles, and I hope there will be more and more of them until both laity and ministry will catch fire and burn in their zeal for the cause of Christ.

But something more than good articles is needed. The Brethren are a very practical people; they can not be talked into every new thing that comes along, so that, even when you recommend something that is very much needed in the church, you must do more than talk,—you must show a sample of what it will do. It is of but little use for a minister to say that the church should support pastors unless he himself is willing to serve the church as a pastor; and yet some of the strongest articles in favor of pastoral work are written by men that are not willing to serve as pastors. If ministers really want to help to solve this problem, let them come forward and offer themselves for service, and be willing to make the sacrifice that the true and faithful pastor must surely make. I say again, Don't say that pastors are needed,—and, above all, do not abuse the church for not using them, —unless you yourself are willing to give up your well-paid employment, or your profitable farming operations and take up pastoral work for the Lord and his church.

But perhaps you are a laymember that wants better ministerial service. You, too, must do more than talk. If you want a minister to leave a good position and give all his time to the ministry, you must show him that you, too, are interested in the church and willing to make a sacrifice of both time and money for the cause. If some of the Brethren are slow about doing their share, you must do the more. Perhaps the thing they need to be shown is that a man can do much for the Lord without losing either his faith or his joy in the Lord. It may be that the Lord wishes to prove to them, through you, that a man can do much for him without being any poorer thereby.

Then, if you are blessed with a good pastor, help him to succeed by responding to his teaching. Don't be satisfied with praising his sermons, put them into practice,—live them out. When your brethren see that the pastor has made a better man of you, they will know that he is doing some good without your telling them.

If, however, you are one of those who object to the proposed changes in our ministerial system; if you think the old system is the best, you, too, must do more than talk. If you are a volunteer minister and object to employing a pastor, it is up to you to show that your church does not need one. You must so manage as to keep your congregation up to the gospel standard of spiritual life and activity. If you are a laymember, you must at least live so that all can see that you do not need a pastor's care, and do so much of the work of the church that, if all were like you, a pastor would not be necessary even for enlarging the work of the church.

Let me say again that if you are a minister of is too busy to look after and to push the work of the church, your objection to the pastorate doesn't count. Your life is the best argument for getting a live man into the leadership of your church. If you are a laymember who does not get out to church, and will not do his part of the work of the church, your objection doesn't count; your life proves that something is needed in your congregation to wake up the sleepy churchmembers. You prove that you yourself need a pastor to look after you and follow you up to keep you from falling entirely out of touch with the Lord and his church. If you have failed, so far, to support the minister that have served you without charge, your objection to the "salaried minister" does not count, for you have proved that you can not be depended on to do your part unless you are forced to do it by a contract.

Once more let me plead with our strong and able ministers. Don't compel the churches that now are calling for pastors, to take the men of small ability, who cannot do the work as you know it should be done. This is a time of great developments. Should not our strong men show us the way? Should not our strongest, ablest men make the greatest sacrifices? If not, why not?

Chicago, Ill.

GREENSBURG MISSION, PA.

In November, 1908, two brethren who were living here began work for the Master, by calling in some of the ministers of nearby congregations to preach for them. Services were held in the Union Mission Chapel every two weeks, whenever a minister could be secured.

With much self-sacrifice and earnestness on the part of the laborers, the work prospered, until, when they left the Union Mission, in the fall of 1910, having built a small chapel of their own, they had a membership of thirty. A Sunday-school was then organized. At the time of its organization, November, 1910, the school had a total enrollment of twenty. At the date of this writing the total enrollment is sixty-seven.

Jan. 1 the writer was called to take charge of the Greensburg Mission as pastor. He did not locate at once, but preached morning and evening of each Lord's Day until April 1, when he located at Greensburg and entered fully upon his work as pastor.

We enjoyed a very good series of meetings, conducted by Eld. H. S. Replogle. He preached eleven sermons, closing the meetings April 12. As a result twelve were added to the church by baptism April 11. We all feel very much stronger because of the work during these meetings.

Some of the subjects used in the meetings were as follows: "Holiest Utterance," "The Value of a Soul," "Use What You Have," "Faith," "Repentance," "Design of Christian Baptism," "Why Am I a Member of the Church of the Brethren?" and "The Christian Armor."

We were very thankful for the work done by the Mission Board of this District. The work here is under their advisement. Elders D. H. Walker and Wm. Howe will be with us on Monday evening, May 1, to organize the church at this place.

M. J. Brougher.

126 Washington St., Greensburg, Pa., April 24.

THE ROUND TABLE

The Touch of Faith.—Matt. 9: 20-22.

BY EZRA FLORY.

THIS woman had not only been ill for twelve years, but the efforts of the physicians for her recovery had left her more hopeless and dependent. According to the custom of the Jews she was not allowed to associate with her neighbors. "If any woman have an issue of blood many days, . . . all the days of the issue of her uncleanness . . . she is unclean. Every bed whereon she lieth, everything whereon she sitteth, shall be unclean. And whosoever toucheth those things shall be unclean." (Lev. 15: 25-27).

She realized that Jesus had power to heal her, but she showed her consideration for him by not coming into direct contact with him,—simply touching the hem of his garment as the unmannerly throng pressed onward, eager to know what he would do in the home of Jairus.

Here is a modesty associated with faith that we may well imitate. However, the real value of the touch was not in the *garment* but in the mind of the woman,—what she thought about Jesus; what she tried to do to help herself. Simply *admiring* Jesus was not enough. Coming to him without doing some one thing for herself was not enough.

The *hem* here is doubtless better understood by reading Num. 15: 38, 39, where the fringe of blue upon the borders of the garments was a token to God's children that they might be reminded of their duty to keep his commandments.

It is really touching to behold the woman in that needy condition, as she approaches the Great Physician! What utter ignorance of his character and way of working! What superstition! Withal what a hungering desire, what assurance of confidence that one touch of his robe was enough! Her error was great, but her faith was unbounded. To this day the error of attaching undue import to the external means of grace, rites, ordinances and sacraments is rife. Nevertheless this woman comes in a very real trust, which might shame some who profess to hold to a less sensuous form of faith.

The true means of contact between us and him is not our outward contact with external means of grace, but the touch of our spirits by faith. We must touch not the *hem* of the clothes but the *heart of the wearer*. Her confession was full. Her reward was complete. She received more than a physical healing. She was healed that we might be healed.

Let us make use of our opportunities and he, too, will give us a return for our faith and endeavors.

Sterling, Ill.

Baptism of Alexander Mack.

BY SAMUEL WEIMER.

WAS Bro. Mack's baptism an alien one or not? Investigation proves it not to have been an alien one, as there were eight composing the one body of the same one faith and spirit of the Gospel of the reviving and renewing of the church of God.

Bro. Mack did not receive nor seek his baptism from any one outside of that body,—the church, or which was to compose the revived church,—but the church, or that body of the one faith and spirit, authorized one of their number to administer the ordinance of baptism to Bro. Mack.

So we see that Mack was baptized by an authorized administrator of the church. His, therefore, was no alien baptism but a genuine baptism of the church and in full harmony with the later decision of Annual Meeting, Art. 3, 1883, "Revised Minutes," page 22, which requires that none be received into the church without being baptized by a legally-authorized administrator of the Church of the Brethren. (I use the present name of the church instead of the former.)

This decision does not require that he must have been a baptized administrator but one who is *authorized* by the proper authority.—the church into which the party is to be received for membership.

There is, therefore, a manifest difference between the baptism of Bro. Mack and that of those seeking for membership in the church who have been baptized by unauthorized administrators of the Church of the Brethren,—theirs being a baptism by those outside of the Church of the Brethren, while Bro. Mack's was from one inside the ranks.

Buchanan, N. Mex.

A Vision of the Christ.

BY A. G. CROSSWHITE.

IT is related of a certain great artist that, after working for years at irregular intervals on his masterpiece, "The Man of Nazareth," he called one day, into his studio, a little girl, to see if she could recognize in the painting "The Children's Friend." She looked at it a long time and finally said, "A Great Man." His fondest hopes were shattered, and the sweetest rose had withered within his grasp.

Many days afterward an inspiration seized him. A halo of light encircled him, for he saw Jesus as he had never seen him before. He felt his presence and a sweet voice from the vision of glory whispered, "Take thy brush and try again, for my presence shall never leave thee, nor shall the vision fade until thou hast made me known from the greatest to the least."

When at last the picture was completed, the artist tried in vain to brush away the illuminating powder, but it was imbedded in the picture. Out of the vanishing form came the farewell message, "Call again the little girl, for the face shall bring her joy."

When, again, she stood before the easel, the tears came to her pretty blue eyes as she looked upward, and repeated, in child-like faith, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven."

Flora, Ind.

How the Lord Saved Me.

BY EDGAR M. HOFFER.

MORE than eight years ago an incident happened that I shall not soon forget. I was very sick of a fever, and I was near the point of death. I called for the elders of the church to anoint me, and this was done by Elders J. H. Longanecker and S. Z. Witmer. It was a glorious service, and at once I improved, and was well again shortly after. I would suggest to you, dear brother or sister, that you call for the anointing when you are sick. Many have been healed in this way. There is so much power in Jesus that you and I can be healed if we obey him. I have seen how some were anointed even on their deathbed, and how they enjoyed the sacred service.

I have met those who oppose the anointing as commanded by the apostle James, but we trust that no one in our beloved Fraternity will say a word against the anointing. We need more faith in God. His eye is ever upon us, his ear ever hears, and his mighty arm can always save us, if we approach him in the right way. Let us not despise these sacred precepts!

Elizabethtown, Pa.

Happiness.

BY J. G. SCHMIDT.

HAPPINESS is a thing that is greatly coveted by every one. Real happiness is possible only by striving to live for that which is purest and best.

Happiness will not take up its abode with selfishness, nor evils of any kind, as a constant companion. Happiness is a thing for which all may enter the race and be rewarded. Wealth, or lack of wealth, does not enter as a factor. It is heaven-born and as enduring as eternity. It occupies many a lowly cottage and never calls at many a mansion. It never befriends those whose motives and efforts run counter to the will of God. Until conditions are favorable, it stands aloof. As soon as the spiritual house is set in order, happiness enters without special invitation. It cannot be purchased; it will not bear being trifled with. To possess it we must live in obedience to God, for happiness is God-given.

THE heart that is fullest of good works has in it the least room for the temptations of the enemy.

Imitators.

BY PERRY S. BRUNK.

"Be ye imitators of me, even as I also am of Christ" (1 Cor. 11: 1).

THESE are words of the great apostle Paul to the brethren at Corinth. Paul could truthfully write this message to the brethren at Corinth, for his life was in accord with the message. We are wondering how many Christians of today could truthfully proclaim such a message. How many have their lives in accord with the message?

Christ has a right to expect just such a life from us. We, as Christian men and women, have no excuse to offer him anything short of such a life. When all Christians begin to live such lives, the work of preaching Christ to the world will have such an impetus that a mighty power will be wielded for the kingdom of Christ. Are we imitators? Let each one ask himself the question.

3254 W. Harrison St., Chicago, Ill.

THE goal of human history is the redemption of the world. If the field of Christ and the field of the church is the world, so the field of every man with the love of God in his heart is the world.

CHRISTIAN WORKERS' TOPIC

Good Manners.

Rom. 12: 10.

For Sunday Evening, May 14, 1911.

The True Gentleman Is:

I. Kind.—1 Cor. 13: 4; Eph. 4: 32; Col. 3: 12; 2 Peter 1: 7.

II. Gentle.—1 Thess. 2: 7; James 3: 17; Titus 3: 2; 2 Tim. 2: 24.

III. Condescending.—Gen. 50: 21; 2 Chron. 10: 7; Prov. 15: 1; Jer. 52: 32.

IV. Compassionate.—Ex. 22: 21; Isa. 58: 7; Gal. 6: 2; James 1: 27.

V. The Foregoing Condensed.—Gal. 6: 10; 1 Peter 3: 8.

Planed and polished wood is much prettier than wood in the rough. A cut and polished diamond is more beautiful than the uncut gem. Manners are polished. The word "manners" comes from the word manus, meaning the hand. The original idea is that of doing something handily, neatly, well. Hence "manners" came to mean method of doing a thing. Manners are our method of treating other people. We can be rough and uncouth or we can be polished, considerate and kind like a gentleman. Manners grow. Let us cultivate them. There are people who have good manners. Others are ill-mannered. Let some young Worker tell what is the best kind of good manners.

PRAYER MEETING

What Christ Expects of His Church.

1 Cor. 3: 1-23.

For Week Beginning May 14, 1911.

I. Christ Expects that His Church Have a Stamp of Divinity Upon It.—The church of today should exalt Christ to his true place as head of the body. Then only can it demonstrate to the world its divinity as a Christ-commissioned body. Its message must be a heaven-sent one,—not the opinions and speculations of the age. Christ would have his followers, like himself, go about doing good. The age is spiritually hungry and wants heavenly manna; it is weary and wants rest; it is dying and wants the life beyond (1 Tim. 4: 15, 16).

2. Christ Wants a United Church.—He would have us possess the unity that Paul sets forth in Eph. 4,—a co-operative effort for the general good of the entire body. Such a union church will have the most complete success in every good work (1 Cor. 1: 10).

3. Christ Expects a Spiritual Church.—He wants it to be the incarnation and manifestation of the Holy Spirit. From the Spirit, not from human might, comes its wonderful power. Such a church, in bringing forth the fruit of the Spirit, witnesses for Jesus, but never courts popularity. It will seek the salvation of sinners, as well as the training of the young in the ways of the Lord. It will bring comfort to the sorrowing, strength to the fainting, and victory to the dying. It is all in all to a perishing world (1 Thess. 5: 11, 14, 15).

4. Christ Demands a Militant Church.—Christ was essentially a doer, and so he expects his people to be active along all lines of gospel ministration. "Go—save" is the all-inclusive commission. A church that does not save men, has lost the right to its charter (1 Cor. 9: 19-22).

HOME AND FAMILY

The Coming of the Green.

Now the spirit of the flood is awake,
And the spirit of the wood is stirred,
And the spirit of the air is beautiful and fair,
And so is the song of the bird.

And there cometh a whisper of spring,
And its footfall is light on the sea,
And it cometh from the South, with a jewel in its mouth,
And it bringeth a blessing to me.

And the bare bough is rustling with leaves,
And the dark earth is glistening with gold,
And the land is all sheen with the coming o' the green,
And a new world is born of the old.

And the hawthorn is snowy in the brake,
And the dear lark is springing up on high,
And the young things are sprouting, the young children shouting,
And the old tears awake in the eye:

For earth was a paradise once,
And life all a jubilee then,
But the glory once seen in the coming o' the green
Departs when we come to be men:

For sweet is the lily in the bed,
And sweet is the flower on the wall,
But sweeter the tear and the pity of the dead,
For the old things were sweetest of all.

—The Spectator.

Crushed Violets.

BY N. M. ALBRIGHT.

One beautiful Sabbath afternoon, as I sat musing over the contents of some books that I had been reading, my eyes fell upon an old volume whose covers were well worn, and whose pages were soiled with many a finger print. Upon opening the book (it was an old-fashioned Second Reader), a few faded violets, placed there many years ago, attracted my attention and caused me to pen these lines.

With the open book in my hands, I sat for several hours wrapped in thought. What was there, about these fragments of flowers,—the like of which we see every spring,—that so claimed my attention?

Did I say, "Flowers, the like of which we see every spring"? Ah, sad mistake! Yes, I have seen many of a deeper hue, and of a larger size. I have seen them in the great floral houses and beautiful parks of our cities. I have seen them as they graced the lawns of our homes, in the early spring. Many a time have I purchased them from some small lad, or unfortunate cripple, who was selling them for a livelihood, but never have I seen them one-half so lovely as, when a school-boy, I made my way, with dinner pail in hand, to the old country schoolhouse on the hill.

How well do I remember, when the rough days of winter were past, and but a small drift of snow was left on the north side of the hedge! The tiny blades of grass began to peep out from under their cover of fallen leaves, the first robin had come, and the sweet-scented breath of spring brought the flush of health and happiness to the cheeks of boys and girls.

It was on such a morning that I, in company with the son and daughter of a neighbor, who joined me on my way to school, was following the old, winding path that led to the opening in the fence where we might reach the main road.

Though we were but eight, nine, twelve years old,—it matters little,—it seems but as yesterday. As I look back I see, with lifelike clearness, the path as it wound its way close to the farm land, down by the meadow, and thence toward the old rail fence, toward the place where one of the middle rails had been broken out, and through which place we climbed and entered the road.

Once through the fence, we came to a place at the side of the road where the old grass, that had not been pastured the previous fall, had given shelter and protection to the tender roots below, and here, on this spring morning, there greeted us, from between the withered blades of grass, a dozen or more of early violets, fresh in their dew-besprinkled attire.

As I was the first to get through the opening in the fence, I had several gathered before my companions had a chance to know that I had found them. "They're all mine. I found 'em first," said I, having gotten ten of the twelve, but, seeing the sad look of disappointment on the faces of my companions, my better nature prevailed, with the result that, in a few moments,—had you been an observer of the occasion,—you would have seen three schoolchildren, with four violets each, held tightly in their hands, hurrying toward the schoolhouse, their faces aglow with the thought of a bouquet for teacher.

Ah, but those were bessed days! Methinks we must have been nearer God then! Taught by our mothers the "Golden Rule," we felt more vividly the truth that we are not only our brother's *keeper*, but our brother's *brother*.

Since launching out into the broader activities of life, I wonder if this simple, self-forgetful spirit is ours. I wonder if, when the good Lord, in his wisdom, allows some of us to enter into the richer blessings of life, we are not forgetful of our brother. Are we willing to divide our joys, to give of these possessions we call ours?

Are we not prone to say, "I made it; it's mine"? Ofttimes we say of the less fortunate, "Their state is the result of bad management; not of ill luck." This, at times, may be only too true, but be careful, my friend, for "by the words of thy mouth thou shalt be justified, or condemned." Remember, if you were born in a Christian home, a Christian nation, you were not the cause of it. If you have a strong physique it is a blessing from God, and he will expect you to divide with your less fortunate brother by bringing sunshine into his life. Whether you own one, two or three farms, and have bonds or a bank account, Deut. 8:18 would say, "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." You will observe that he not only gives power to get wealth, but he gives us this power for a special purpose,—to establish his covenant, or will, in the hearts of men.

You will agree that we were happier in those days when we thought well of all, when we had a child-like faith in others. Of course, we cannot always remain children, neither would we wish to, but we certainly would be happier, and prove a greater blessing to humanity, if we could apply the admonition of our Bro. Paul, "In malice and ill will be children, but in Christian courage and example be men."

I recall, very distinctly, the occasion of a quarrel between myself and a fellow-student at school, one day. We became very angry and called each other unbecoming names. A few mornings after this incident, as a group of us were crossing a creek, I had the misfortune to stumble, and, in my attempt to save myself, lost my dinner pail. Scarcely had I reached the dry land and begun to view my rather unsightly appearance, when the boys fished the dinner pail from the bottom of the creek, and each one "chipping in," as they called it, I soon had more than I would have had, if the accident had not occurred.

If we have, at any time since, seen a fellow-traveler stumble, financially, did we think of him as a brother, or did we make his extreme need an opportunity to get a bargain?

Have we seen our brother and neighbor fall morally, and made him the object of our scorn, denying him our love and pity? Have we seen him wander away spiritually, and silently passed by, not offering a helping hand, not shedding for him a tear, not seeking God in prayer in his behalf?

I fear that we often underrate the possibilities of our opportunities, "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

This should be an incentive for us all to make the welfare of "others" our motto. It might be well to frame this motto and hang it on the walls of our homes. Then, while enjoying the comforts of a Christian home, we would remember that there are "others" who would like the same privilege. "Do we enjoy our religion? If so, give it to others. Have we Christ in our hearts? If so, he will shine out through our lives and make us a blessing to others.

In conclusion, let us resolve that when the days of temptation come to us, when the lust and glitter of gold seeks to draw us from the path of right, when the spirit of envy and hate seeks control of our lives, we will go to God in prayer and ask him to give us a vision of our childhood days, when we had more of the spirit of unselfishness. Let us ask him to take us back to the days of yore, when we gathered violets.

And as these violets, when crushed between the leaves of our book, left an imprint that can not be erased, even so may we have stamped indelibly upon our characters, the impress of love and purity.

Bridgewater, Va.

I Thought On My Ways.

BY ELIZABETH MILLER.

A society lady, dressing for a ball, one evening was standing before the glass, primping. In her hair she placed a diamond pin. As she stood there, admiring it, her little sister came running into the room and, looking at the sparkling gem, said, "I wonder if I will ever have any stars as bright as that in my crown in heaven?" Then the little girl, without further thought, left the room singing,

"Will there be any stars in my crown,
When at evening the sun goeth down?"

But the proud sister stood thinking. What did it all mean? She had never thought of such a thing before. "Oh! well," she said, "she goes to Sunday-school. I am going to the ball and have a good time. I am young but once."

She went to the ball but did not enjoy herself. The little girl had left a lasting impression on the sister's mind. Feeling very unhappy, she returned home quite early. When she arrived home, she took off that diamond pin, and slipped into the bedroom where her little sister lay sleeping in the moonlight. Beholding her pure, innocent face, she knelt beside her, and kissing her said, "Dear sister, there shall be stars in your crown and I shall be the first one."

And she was the first one! In the ballroom she appeared no more, for she had left the world and entered the church. The little sister had taught her to think on her ways and turn her feet unto the testimonies of her God.

It is good for us to stop, in this mad rush of life, and think for a few minutes on our ways. It makes us a little better, and draws us closer to him who thinks of us always.

The little hymn, "Just As I Am, Without One Plea," would, perhaps, never have been written had it not been for the author, Charlotte Elliott, stopping in her worldly course and thinking on her ways.

The story is told that she was walking down street, one day, from the dressmaker's, carrying under her arm a bundle which contained a fine dress. She met her minister and he asked her about the bundle. She told him she was going to a ball that night, and he advised her not to go. She did not heed his words, went to the ball, and was the gayest one there. When she went to bed that night she could not sleep, and lay all night thinking of her minister's words. The next morning she went and apologized to him, but he told her he was not the one, that she had not wronged him, but another. This led her to thinking, and as she turned her thoughts unto God, she wrote, "Just As I Am, Without One Plea."

The dying man, in his last moments, after having spent a worldly life for money and pleasure, looks back on his past life, and, seeing no other refuge, turns to God for help. The wanderer passing by the church-door hears the choir singing, "I was a wayward child and did not love my home." He stops for a moment and as he looks back he thinks how his mother sang these words to him at night as she tucked him in his little warm bed. In a moment his hard heart melts, and his life is changed. He turns his back on the world and enters the church; he finds his Father's house and learns to love his home.

Xenia, Ohio.

Don't measure God's mind by your own. It would be a poor love that depended not on itself but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For my part, when I feel afraid I don't love God at all, I just look up to his love. I say to him: "Look at me. See what a state I am in. Help me!"

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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The recent revival at the Greensburg Mission, Pa., resulted in twelve additions to the church.

Bro. H. C. Early is booked for a series of meetings at Meyersdale, Pa., beginning June 10.

It is said that the recent baptism of ten, in the stream at Chico, Cal., was witnessed by a thousand people.

An interesting series of meetings in the Limestone church, Tenn., closed with five baptized and one restored to fellowship.

We call special attention to the additional Annual Meeting program found on page 285. Other announcements will appear soon.

Bro. Richard Dassdorff, of Jones Mills, Pa., has just returned from an extended trip to Europe. He occasionally lets our readers hear from him.

One of the churches in Ohio is sending the Messenger into forty homes, hoping in this way to reach more than a hundred people with the whole Gospel.

The Song Book Committee is pushing its work, and feel confident that the new book, to be known as "Kingdom Songs," will be ready for use at the Annual Meeting.

Bro. James M. Moore, of Chicago, is booked for a series of meetings in the Grundy County church, Iowa, beginning May 14. June 11 he begins a meeting in Sterling, Ill.

By an action of the late District Meeting of Western Pennsylvania the mission at Greensburg is permitted to canvass the District for funds to erect a new church in that city.

Bro. J. F. Souders writes us from Hongkong, China, which point he reached the first week in April. He hopes to complete his trip around the world in time to attend the St. Joseph Conference.

Bro. C. Fitz, who went from Colorado to Portland, Oregon, last fall, has located at Seattle, Wash., and is now in charge of the church in that city. He may be addressed at 1130 North Eighty-third Street.

The District Meeting of Western Pennsylvania was full of interest, as usual. One paper goes to Annual Meeting, and Brethren W. M. Howe and Silas Hoover were chosen to represent the District on the Standing Committee.

The District Meeting of the Second District of Virginia was held April 27 and 28, with Bro. H. G. Miller presiding. Considerable business was transacted, and Bro. S. N. McCann was chosen a member of the Standing Committee.

At the late District Meeting of Northern Virginia the advisability of establishing an Industrial School was considered, and a committee appointed to make further investigations and report one year later. The Eastern District also figures in the project.

It is stated that the end of the famine in China is in sight, and that further aid for the starving will not be necessary. By the liberal donations received thousands have been kept alive until the growing crops will enable them to take care of themselves.

The Sunday-school at Payette Valley, Idaho, recently decided to send a half dozen copies of the Messenger to the State prison one year, to be distributed among the inmates. This is one way of helping those in prison,—something that might be done in every State.

At the unveiling of the Alexander Mack Memorial Tablet in Germantown, Pa., Bro. M. G. Brumbaugh delivered a fine address that we had planned to have appear in this issue, but we find it necessary to hold it over another week. It will be read with more than ordinary interest by our patrons.

We can not keep track of all the little prospective workers that come into the homes of our missionaries in the foreign fields, but will now and then mention some of them at least. Bro. I. S. Long, of India, under date of April 7, says that Albert Emmanuel has come to his home and that the father and mother are delighted.

At the late District Meeting of the First District of Virginia a plan was submitted to divide the territory into three Districts; viz., First District, Middle District, and Southern District. This would mean six Districts in Virginia, and probably eight members on the Standing Committee. Action on the plan was deferred one year.

Bro. J. V. Felthouse is not returning from Florida, as stated last week, but has actually changed his place of residence from Logansport, Ind., to Seminole, Fla., where he may now be addressed. He seems much pleased with his location and will not only raise oranges for a living, but will preach the Gospel to the people of the South.

A large amount of business was transacted at the District Meeting of Northern Virginia, which convened in the Mount Zion church, April 13 and 14, with Brethren P. S. Thomas, Moderator; H. C. Early, Reading Clerk, and J. Carson Miller, Writing Clerk. Brethren D. H. Zigler and D. Hays were chosen to represent the District on the Standing Committee.

Bro. J. M. Blough and wife, of India, called at the Messenger sanctum on Thursday of last week. We were glad for a short visit with them. Bro. Blough gave a talk in the Elgin church on Wednesday evening that was very much appreciated. It had been announced for him to visit us last Sunday, but circumstances made some changes necessary, so he went to Girard, this State, to deliver several talks in that part of Southern Illinois.

We suggest that the churches that have decided not to send a delegate to the coming Conference, reconsider the matter and arrange to be represented in some way. If a small congregation does not feel able to pay the expenses of a delegate, there may be some member in the community going at any rate, who would be willing to represent his church. It might be arranged for a weak church to bear half of the expense of the delegate, who would be willing to bear the other half. This might do for poor churches, but for large congregations there should be no excuse. They should be represented without fail.

We are in receipt of the Minutes of the special District Meeting of Eastern Pennsylvania, held last September, containing an account of what was done regarding the proposed division of the District. This meeting was in charge of the committee appointed by the last Annual Conference, and the advisability of dividing the District was fully considered. The deliberations led to the appointing of a committee of five, authorized to canvass the situation carefully and report their recommendations, respecting territorial lines and the division of the church property, etc., to the regular District Meeting, which convened on Wednesday and Thursday of this week.

Bro. M. G. Brumbaugh, Superintendent of Public Schools of Philadelphia, writes us that his health will not permit him to attend the St. Joseph Conference. He has been sick for quite a while and unable to attend to his official duties. It had been planned for him to deliver an address, sometime during the Conference, but this is now out of the question, considering the state of his health.

Too late to appear in the Annual Meeting program, published last week, we received notice to the effect that the Historical Society of the Brotherhood will hold a meeting in the City Auditorium, St. Joseph, Mo., on Saturday, June 4, at 8 A. M. The subjects to be considered are: The Brethren in Southern Illinois, by J. J. Scrogum, and the Origin of the Brotherhood and the Transplanting to America, by G. N. Falkenstein. All programs, in their completed form, will appear in the Conference Booklet.

Next week we hope to publish a list of the elders, —about forty-eight in number,—chosen as members of the Standing Committee. From this list the Moderator, Reading Clerk and Writing Clerk for the open Conference will be selected. The doorkeeper will be chosen outside of the Committee. He should be a very active man, and may be a deacon, or a minister in the first or second degree, but ought not to be an elder. His duties are important and only a man in good health can stand up under the strain.

The following, which failed to appear in the Annual Meeting Program, published last week, is the program for the Educational Meeting, to be held in the Auditorium Monday, June 5, at 9 A. M.:

1. What Shall Be the Scope of the Courses and Work of the Brethren Schools and Colleges, in View of the Provisions Made by the State for Full Education in Public Schools and State Universities?—Juniata College.
2. The Education of Our Ministers.—Mount Morris College.
3. The School and the Local Church.—Manchester College.
4. The Advantages of Church Ownership of Our School Property.—Daleville College.

The Conference Booklet for the St. Joseph meeting will be in the hands of our printers inside of a few days. Those desiring copies should let us have their orders without delay. The Booklet will contain a list of the members of the Standing Committee, the program for the various services held from day to day, a number of reports and all the papers to be acted on by the Conference, along with other matters of special interest. It is an interesting publication, that should be in the hands of our people whether they attend the meeting or not. An announcement in each congregation would bring thousands of orders. Let our agents order enough to supply the full demand. Price, only five cents. A copy will be mailed as soon as possible to each member of the present Standing Committee. They are entitled to the Booklet free. All delegates may secure a copy free by applying to the Committee on Credentials at the Annual Meeting.

On Wednesday of this week President Taft opens the third American National Peace Congress, assembled in McCoy Hall, Johns Hopkins University, Baltimore, Md. All the Peace Societies of this country will unite in making 1911 the most remarkable peace year in the annals of history. The object of this great Peace Congress is to arouse the people of America, and have them understand what has so far been accomplished in the interest of peace between the nations of the earth, and to realize what is yet to be done in the future. It is encouraging to note that the President of one of the greatest nations known to all history, consents to give the meeting the benefit of his presence and hearty sympathy, thus throwing his great influence on the side of the peace principles that have for centuries been earnestly advocated by the Brethren and a few other small religious bodies. Slowly but surely the great fundamental principle of peace on earth is coming to the front, and all thoughtful people are hoping and praying for the era when nations shall learn war no more.

A WRITER wishes us to suggest to the sisters that they make it a rule to put themselves in a condition for a season of prayer when the visit is paid to their home. This, of course, is the proper thing for sisters to do, but it might be well for those in charge of the congregations occasionally to instruct their members regarding the requirements of 1 Cor. 11, as these conditions relate to prayer for the brethren as well as for the sisters. Hundreds of members need to be instructed more perfectly in the way of the Lord.

ON page 282, this issue, will be found a petition addressed to the Annual Meeting, praying that real estate advertising be excluded from all of the Brethren literature. This, of course, does not affect the MESSENGER, but it does affect some of our other publications. For the information of our people we beg to state that for some time the Business Management has been carefully examining all the lands advertised in any of our papers, and some are held back for the want of time to make the necessary inspection. We can hardly understand how the Management could be more careful in this respect. To exclude real estate advertisements of all kinds means the loss of thousands of dollars to the House, to say nothing of crippling some departments of our business. The MESSENGER, of course, can live and pay its way without any advertising, but this can not be said of some of our other publications.

Railway Rates.

THE following letters are self-explanatory. These two Passenger Associations have granted one and a half fare for the round trip to our coming Conference:

Mr. D. L. Miller,
Chairman, Com. on Transp., Church of Brethren,
Mount Morris, Illinois.

Dear Sir:—Referring to my letter of April 21st: A special meeting of this Association was held on the 25th instant, when the subject of reduced rates to St. Joseph, on account of above occasion, was reconsidered, and, in lieu of the arrangements of which you were previously advised, it was decided to institute rate of one and one-half fare for the round trip to western gateways of this Association, added to tenders therefrom received from Western Passenger Association. The dates of sale and return limit will be as indicated in attached Circular Letter 12,291, namely, selling dates May 29 to June 4 from territory of this Association, except from Illinois and selling stations west thereof, which will be included in our tariff, the selling dates will be May 30 to June 5; final return limit will be to reach original starting point not later than June 30, 1911. We shall have pleasure in forwarding you copy of this joint publication when issued.

F. C. Donald, Commissioner.

Mr. D. L. Miller,
Chairman, Transportation Committee,
Mount Morris, Ill.

Dear Sir:

Referring to your application to Mr. E. E. MacLeod, Chairman, Western Passenger Association, for reduced fares, beg to advise that same was considered by the Trunk Lines yesterday, and they authorized the following, account above occasion:

One and one-half first-class limited fare to Chicago or St. Louis, added to fares tendered therefrom (Chicago $18.40 and St. Louis $13.08) for the round-trip, **from points in Maryland, District of Columbia, Virginia, and West Virginia, also from points in Pennsylvania west of and including Lancaster and Reading, Pa., and south of and including Sunbury, Pa.,** going and returning via same route only; tickets to be sold and good, going, May 29 to June 1, and returning to reach original starting point not later than June 30.

The above are the only selling dates that the several lines felt they could authorize for your meeting, and it was their opinion that same would satisfactorily accommodate your members residing at points on their lines.

C. L. Hunter, Vice-Chairman.

Please do not write me for rates personally. Everything is being done that can be, and as soon as rates are granted they are published in the MESSENGER. Thus you have all the information the committee has.

D. L. M.

The Anointing Question.

WHILE we do not purpose taking an active part in discussing the anointing question, now before the Brotherhood, there are a few things that we wish to say. As we understand the New Testament, there are three anointings. One for the saints only, referred to in James 5: 14, 15; the second as a loving preparation for burial, mentioned in Matt. 26: 7-13, and a third, intended solely for the healing of diseases. The latter is very clearly pointed out in Mark 6: 12, 13.

As regards the anointing mentioned in James 5: 14, 15, there can be no question about the purpose of this service. It is intended for the saints, is to be administered by the elders for the flock over which they preside, and then only when called for. "Is any among you sick? let him call for the elders," says the Sacred Record. The purpose of the service is threefold: for the restoration to health, for the forgiveness of sins and a preparation for the departure. One may have reached the period of life when his only concern is about his going; so he calls for the anointing for the remission of sins and as a further preparation for his burial in the light of the fact that the Lord is to "raise him up" "at the last day." There are others, however, who seek only the restoration to health and the forgiveness of sins, with a view of greater usefulness in life. But the service is a most sacred and solemn one, should be administered only under the most impressive circumstances, and be limited to the members of the flock. It is a service never intended for those outside of the pales of the church. This was clearly the understanding of the Annual Meeting when it was decided in 1869, Art. 17, "That no unbaptized person can be a member of the church, and therefore, can not be anointed." This cuts off the penitent unbaptized who, while upon a bed of sickness, wishes to be anointed for the healing according to Mark 6: 12, 13.

Just before his departure to the Father, and a short time before his burial, Jesus was anointed by a most spiritually-minded woman. This she did, though hardly understanding it at the time, in view of the day of his burial (Matt. 26: 7-13). Even the disciples saw nothing significant in the act, yet Jesus did, and commended the deep, earnest woman for her devotion and motives. It is the most unusual of all services; a special voluntary preparation for the burial of a most lovely and useful character. It is the outward expression of deep-seated love, or the overflowing of the fountain of love and affection, too sacred to be made common, and too spiritual to be criticised. Jesus was so deeply impressed with the conduct of the woman towards him that he directed that wherever his Gospel should be preached the story of this most sacred service for his burial should be told, and that, too, to the whole world.

Without commenting further on these two anointing services, we wish more particularly to call attention to the anointing referred to in Mark 6: 12, 13. Here we are told that the disciples, being sent by Jesus, "went out and preached that men should repent. And they cast out many devils, and anointed many that were sick, and healed them." By this we understand that the disciples not only preached the Gospel of the kingdom, telling men and women how to reform their lives, but they anointed the penitent and believing sick and healed them. While on behalf of the sick the anointing was made a specialty for healing, it was doubtless limited to those who could receive it in faith, accompanied by some kind of a pledge or promise to live the better life.

Those receiving this service may have been unbaptized believers, as well as newly-baptized believers, such as were able to receive the rite before the anointing. They were not anointed for the remission of sins, but for the healing of the body. Those baptized had their sins forgiven, whether anointed or not, but those merely anointed, though healed, had no promise of pardon until their faith and repentance was followed by the sacred rite of baptism. Neither were any of the sick anointed as a loving preparation for burial. It was for the healing of the body only.

We see no reason why one, who has faith in the God he serves, may not today anoint the penitent sick for the same purpose. Ministers are often called to the bedside of the unconverted sick to pray for them, and it is no more inconsistent to anoint such, after having evidence of their faith in Christ, and their purpose to serve him, than there is in praying for their recovery. It should, however, be understood that this anointing, when administered for the healing of the body, under such circumstances, is not for the remission of sins. The unconverted may desire to be anointed for the healing of his disease, so he may be able fully to comply with the conditions of pardon, and then live a faithful life of service. To have the faithful minister going among his neighbors, preaching the Gospel to them, anointing the sick, praying for their restoration to health, then baptizing them into Christ, would certainly be impressive as well as helpful and apostolic.

It is unfortunate, however, that ministers have abused this sacred privilege. They have anointed the sick, many of them have been healed, and instead of God receiving the glory, the men who did the anointing have received the credit for the benefits received. And this has been carried to the extent of reducing the sacred institution to a money-making affair. It is this abuse of the apostolic service that has brought it into bad repute among good-thinking and conservative people. If the preacher of today could hold up Jesus to the people, teach the reformation of life, anoint the penitent sick and have God heal them, he would soon find his influence for good greatly enlarged. But in view of self-exaltation, and the tendency to pose before the public as a popular healer, it is a problem just how to restore the service, and have it performed in the spirit that characterized the apostles, when they went forth preaching that men should repent, casting out devils, and anointing many that were sick, and healing them (Mark 6: 12, 13).

This we are saying in view of the anointing being an open question, and also in view of the further consideration, that when the three anointings are properly understoood there will be little danger of employing either of them where they do not apply. The service of James 5: 14, 15, as stated, is for the saints only, and should never be administered to the unbaptized. The anointing of Mark 6: 12, 13 is solely for the healing of the sick, and may be administered to the penitent unbaptized, as well as to the baptized. As regards the other anointing, prompted only by the highest and noblest of motives, we need make no provision. Its sacredness prevents it from becoming common, and when witnessed it should be looked upon as beyond the realm of criticism.

To Whom Shall We Go.

THERE always has been more or less unrest on the part of some of the followers of Jesus Christ, because of some of his truths and sayings or, rather, because of their misinterpretations of them. They say, "These are hard sayings; who can bear them?" So thought some of his early disciples. "And from that time many of his disciples went back and walked no more with him." Then said Jesus to the twelve: "Will ye also go away?" Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life."

And so, for some cause, or causes, this unrest, on the part of some of the Lord's people, has been felt and expressed down through the ages. And so it seems to be felt and expressed among us today,—with this difference, however, not because of the hard sayings of Jesus, but because of the misinterpretations and additions, made as a means to an end. This has always been a sad thought to us, and we are made to ask ourselves: Are these things of sufficient importance to cause us to go back and walk no more with Jesus or the church? In contemplating this matter, the question has come with great force: "To whom shall we go?" If we could find a church or body of Christian believers holding more or even as much truth, and less objectionable features, of course there would be, seemingly, some reasonable ground for going away from our own church and people, and walking with the one that holds to the same doctrines and principles, and has in it the less objectionable features. This, indeed, would be a justifiable thing to do, and during all the years we have advocated this position. The most truth, the highest principles, and the best methods, are not too good for the true child of God to render in faith and practice to the Master.

But if we want to go away from the Brethren church because of a few things used by us as a means to an end, where would we go? Let us see. Are there any other churches or bodies of Christian believers that hold and practice more of the truth and less of the objectionable than we do? We ought to be quite sure that there are such before we think of

making any change. And even in such a case all reasonable effort should be made to remove the objectionable before even contemplating a change of church home.

But let us see what we have as foundation principles and doctrines: (1) We believe in the Holy Trinity, —Father, Son and Holy Ghost. (2) We believe faith, repentance and baptism, by trine immersion, to be the essential rite by which believers are inducted into the church of Jesus Christ. (3) As ordinances to be observed by Christian believers we have feet-washing, the Lord's supper and the communion. (4) As Christian principles, to be observed and practiced for development and growth in the Christian life, we have nonswearing, nonlitigation, nonresistance, and nonconformity, which applies to all of our living, dealing, eating and dressing,—plain and modest apparel,—as recommended by the apostolic writers. We also observe the holy anointing, the Christian salutation and strongly advocate missionary work at home and abroad.

These are all Bible principles, doctrines and observances that are accepted as orthodox by the Christian world. Therefore it would be unwise for us to go away from the Church of the Brethren and unite with another church that does not have and practice all these, and, in addition, has better and more scriptural methods in carrying them out.

Especially does it seem unwise, on the part of any of the members of the Brethren church, to go away from us and unite with churches that practice only a single immersion, or those who practice sprinkling and infant baptism.

Indeed, it has been an unsolvable problem to us, how intelligent Brethren,—those who have been brought up in the faith and practices of the Brethren church,— can forsake their natural church home, where they have been born into the Christ-life through holy baptism, symbolical of the burial and resurrection of the crucified Christ, and enter into one whose initiatory rite is so deficient, in this respect, that all semblance to it is lost—where infant baptism is practiced without any scriptural warrant whatever, and where it is impossible for the person baptized to exercise faith. To those who have never been taught differently, this is not so strange, because they are nurtured to such environments, and are raised up in them in their home life. Thus it becomes their thought life and habit as naturally as it is for heathen children to walk in the ways of their parents and think like they did. But it can not be thus in the case of those who have been nurtured and brought up in Brethren homes, where they have been taught that their salvation depends on simple obedience to the plain teachings of the Scriptures, as taught and exemplified by Jesus Christ himself. How can we forsake a church home where the whole truth is not only taught, but where every member enjoys the privilege of exercising in all the precepts and examples which Jesus has given in his Word?

Now, for any of our people to leave such a church home and enter into one that has a membership made up largely of unbaptized persons, or those who were not baptized of their own choice, but forced into it, while infants, by their parents, and thus being robbed of the blessed experience of being "born again," where is the gain? This, it seems to us, should be a pertinent question. Indeed, it must be a serious one.

Well, first they lose the encouragement of leading the simple Christ-life, of doing all of the examples and commandments of Jesus; and he says: "If ye know these things happy are ye if ye do them." And this means too much for any of us to sacrifice for what we can get in the exchange.

But what do we gain? Well, we gain the liberty of living the worldly life in all that this means. We can indulge in all the foolish and vain fashions of the world,—smoke, chew, drink whiskey, play cards, go to the dances, attend the theatres and all places of amusements, drinking clubs, secret orders; in short, unite with and indulge in all the worldly "isms" that appeal to the worldly and carnal mind.

If such a change is gain to the men and women who desire to be humble followers of the blessed Christ, then, indeed, have we misunderstood the true teaching of the Christ and the great object and purpose of God sending his Son into the world to save sinners from the blighting and destructive power of sin. Again we say: To whom shall we go?

H. B. B.

Guarding the Discussion.

With a few exceptions we have permitted our correspondents to say about what they thought proper, on the rebaptism question. A few wished to say, that, since John baptized by single immersion, it follows that his was not Christian baptism, and for that reason the twelve at Ephesus had to be rebaptized. This would have opened up the question regarding the form of John's baptism, which our people should know was not single immersion, for the reason that single immersion, as a religious rite, was not introduced until nearly 400 years later. Some articles contained propositions that, if sustained, would prove some of the doctrines held by the church to be false. All such points had to be considered when passing on the articles that were approved for publication. The study of these articles led us to conclude that a few of our people hold very loose views regarding the conditions of pardon. No one questions the necessity of faith and repentance, but there are some who fail to see clearly that, according to the New Testament, baptism is also one of the divinely-appointed conditions of pardon. Some would have us believe that there was no true church on earth when Alexander Mack and those who stood with him, began their reformatory movement in Germany, whereas we are told in the Scriptures that the gates of hell should not prevail against the church. Then some would have us think that the eight, including Mack, constituted a church of Jesus Christ before any of them had been baptized into Christ. What we are here saying has no bearing on the question in dispute, but it does show how we may easily weaken our claims by assuming untenable positions.

Temperance Articles.

We are always pleased to make room for good articles on the temperance question, but there are a few points that have to be considered when publishing an article written in the interest of prohibition. Some writers insist on discussing the party question denouncing the old parties and insisting on all our people lining up with the Prohibition party. This is, of course, the privilege of any one, but, should we publish articles of this class, we would be accused of running the Messenger in the interest of one of the political parties. Another class insists on our people entering the political arena, and taking an active part in the affairs of the Government. This would lead to the holding of any office in the Government, and lead to compromising some of the principles for which we, as a church, stand. A third class wishes severely to censure some of our honest and well-meaning brethren for not taking an active part at all in the important elections, especially when the temperance question is before the people. Now, while we would be pleased to have all of our brethren go to the polls when the temperance issue stands in need of their influence, we should bear in mind that the feelings of people who are conscientiously opposed to voting should be respected. Those who write on the temperance question should guard themselves on these points. We need strong arguments in favor of destroying the liquor traffic, but it should be remembered that the Messenger is not a party paper, is not a political journal, and must respect the feelings of good men who do not see their way clear to go to the polls.

The Southern People.

Three weeks ago there appeared in the Messenger a short news report from a correspondent in which something was said about trying "to civilize and uplift certain people of the South from their state of heathenism, ignorance and degradation." This report, in the rush of work, escaped our close scrutiny. We are told that some of the uncomplimentary expressions are being severely criticised, and justly so, by not a few of our Southern readers. In this connection we wish to say that while education in the South is not so general as it is in the North, still the people, as a rule, are well-informed, many of them splendidly educated, enterprising, fully as moral as their northern neighbors, and generally much more religiously inclined. They are not in a state of heathenism, in any sense, and, so far as degradation is concerned, one can find just as much of that in the North as in the South, if he will look at the right place for it. Of course, there are conditions in the South that we do not have to contend with in the North, and these must be taken into account. But there is no occasion to speak disrespectfully of the Southern people. They are our neighbors, kind and courteous, and, considering the condition in which the South was left by the war, the development in this part of the Union has been marvelous.

Annual Meeting Queries.

The following papers will be presented to Annual Meeting for consideration:

Eastern Maryland.

1. We, the Washington City church, petition Annual Meeting of 1911, through District Meeting of Eastern Maryland, to allow each organized church having two hundred members or less, two delegates,—and one delegate for each additional hundred members or fraction thereof,—to District Meeting. Any and all decisions of Annual Meeting conflicting herewith are repealed. Answer.—Petition granted, and paper sent to Annual Meeting.

2. Inasmuch as the Annual Conference is asked to consider the publication of another paper in the interest of saving homeless children, will not the Meadow Branch Church of Maryland ask Annual Meeting, through District Meeting, to appoint a committee of three, to investigate the advisability of adopting another new church paper, and report to the next Annual Meeting? Answer.— It is so decided.

Answer.—Passed to Annual Meeting with its answer.

Western Pennsylvania.

We, the Middle Creek congregation, assembled in council April 14, 1911, petition Annual Meeting, through District Meeting of Western Pennsylvania, to pass a decision preventing any real estate advertising from appearing in the literature of the Church of the Brethren. —Passed to Annual Meeting.

Regulating Calls for Money.

We learn that steps are being taken by the General Mission Board to regulate the many calls made on churches and individuals in the Brotherhood for money. It would appear that some of the calls made through the mails have never been endorsed by either the General Mission Board or any of the District Boards. Not only so, but statements of receipts and expenditures have not been made as should have been done. There is no reference here made to the misuse of money, but the methods referred to have not been business-like. With the consent of its District Mission Board, any mission point may call for help inside of that District, but should not go out into other Districts, either by mail or otherwise, without the endorsement of the General Board. Our people will soon learn not to heed calls that are not regular. Then, on the other hand, those who make calls without the necessary endorsement may be called to account. Nothing will be done to interfere with any good movement, but everything must be carried forward in a legitimate way.

In the Heart of the City.

Those who attend the St. Joseph Conference will bear in mind that the Annual Meeting is to be held right in the heart of the city, and that our members will be constantly in touch with men and women who know nothing whatever of the religious principles that characterize us as a Christian body. It will, therefore, be well for us to make some preparations for giving them the information that they may be seeking. We should know much about our own history, as well as the doctrine we preach. For this purpose some good tracts should be procured to study and to distribute. Every member should carry some good tracts and make a careful use of them. An effort should also be made to place the Messenger, for six months, in every family where any of our people lodge. But, above all things, we should let our light shine, and be prepared to make our short sojourn in the city as pleasant and as helpful as possible.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
L. W. Teeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

ANOTHER CHURCH ORGANIZATION.

The Rogue River church met April 15 to organize a new congregation. The congregation has now been divided, and the new congregation will be known as the Williams Creek church, located in Josephine County. Bro. S. E. Decker, of said church, is the elder. Brethren Henry Brubaker and H. H. Keim, of Newberg, assisted in the organization. Eld. Henry Brubaker was chairman; Eld. Keim, clerk.

Officers were chosen as follows: Bro. George Hoxie, elder for one year; Sister Wertz, clerk; Sister Hoxie, treasurer; Bro. Jacob P. Moomaw, corresponding secretary; Sister Carl, Messenger agent. Bro. W. N. Carl was elected deacon and, with his wife, duly installed.

On the same evening Bro. J. L. Teeter, of McWillie, Okla., arrived to take up his abode in this new church. We are starting out with bright prospects, having two elders, one minister in the second degree and one deacon. We expect to build a churchhouse as soon as we can.

There is plenty of room here and a large territory, from the California line to the Southwest Coast. It is a good valley, with mountains all around. We have a good class of people. Any loyal brother or sister, wishing to know more about the country and church, can write to the undersigned, enclosing stamp. Jacob P. Moomaw.

Williams, Oregon, April 17.

EASTERN MARYLAND.

The District Meeting of the Eastern District of Maryland met April 17 and 18 in the historic Middletown Valley, in the commodious Grossnickle church. The good brethren and sisters of this large congregation know how to entertain and care for a meeting of this kind. Those who were permitted to be present will never forget the good care taken of us by these kind people.

The meeting was organized by making Geo. S. Harp, Moderator; W. M. Wine, Writing Clerk; T. S. Fike, Reading Clerk. Bro. Harp proved himself an efficient presiding officer,—patient and fair to all. Much business came before the meeting; about all of it of a constructive character. Some questions brought out some interesting discussions, but all business was disposed of in a Christian spirit.

About all the departments of church work received attention. The Mission Board reported two new congregations organized. The Sunday-school Secretary reported increases in all departments of the work. The Temperance Committee's report was received with enthusiasm. The Trustees of the Home for the Aged made a splendid report. Blue Ridge College, the ministerial problem, the Sunday-school work, and many other things were discussed, letting in new light and interest.

Two papers were sent to the Conference at St. Joseph, Mo., and Bro. Geo. S. Harp was elected as a member of the Standing Committee.

Four new congregations were added to the District; two were organized from Mission points, one from the division of an old congregation, and one congregation was organized on the Eastern Shore of Maryland, most of the members of which formerly belonged to the Eastern District of Pennsylvania.

In all, the meeting was an inspiration. Here the members from the city church and the country districts, the college man and the toiler from the mountains, could meet in the fellowship of faith, discuss the problems of the church, and plan for its onward usefulness and progress. May it always be so! W. M. Wine, Secretary.

Union Bridge, Md., April 22.

MISSION WORK IN FRESNO, CAL.

Just recently the Mission Board of this District opened work in the city of Fresno. It is one of the most favorable openings for the Brethren in this part of California. It is in easy reach of four congregations,—Raisin, Reedley, Kerman and Oak Grove, or Laton. These churches are all in Fresno County, and the brethren are finding this district well adapted to various lines of industry. A number of Brethren families reside in the city, as well as a goodly number of Brethren's children. We have found a number of such and would be glad to be informed of others, that they may be invited to the services, held regularly each Sunday. The first preaching service was held on Sunday, April 9, at 11 A. M., when, on short notice, a score or more of persons met at the place appointed, and gave excellent attention to the preaching of the Word. One aged sister, who formerly lived near Mt. Carroll, Ill., but in more recent years in Fresno, was present. She had not attended a Brethren meeting for a long time, but now rejoices once more in the opportunity, and is also interested in bringing others. A mission church has been secured at the corner of Howard and Davis Streets, one block from the car line on Fresno Street. By getting off at Davis Street and walking one block west, parties coming into the city can easily reach the place. No other preaching service is held here, and none, in fact, in this part of the city, till the Brethren came in. A mission worker is needed who can give his entire time to the work, and we hope one can be secured. One of the brethren living here has already pledged a very liberal sum for the purpose. The city of Fresno has offered most excellent service for holding our Annual Meeting for 1912, and if held here, the Brethren will be accorded a very hearty welcome, and be able to accomplish much for the Master's cause. A number of the Brethren from this part of California are looking forward with pleasure to the approaching Conference at St. Joseph, Mo. Let the prayers of God's people go up for its success. Any one wishing to know more concerning Fresno as a place to live, will please address Bro. J. G. Parrett, Box 1013, Fresno, Cal. D. L. Forney.

Reedley, Cal., April 19.

SHALL I VOTE?

No doubt most of the older brethren have decided this question for themselves, but perhaps many of the younger are not sure of their grounds. This is one of the questions which must be decided from the tenor or spirit of the Scriptures, since we do not have any direct light upon it.

The Called Out

The church or "ecclesia" means the "called out" from the world, if it means anything at all. The call to Abraham was to separate himself from the ways and walks of the wicked world, and to follow the leading of God. As long as the Israelites did this they received a blessing, but when they would be "like all the nations," then God was displeased and finally rejected them. Does this not apply to those who are Abraham's seed by faith? In Philpp. 3: 20 (R. V.) Paul says, "For our citizenship is in heaven," and in 1 Pet. 2: 11 the brethren are addressed as "strangers and pilgrims." These words accord with the sentiment of the beautiful hymn:—

> "I am a stranger here, within a foreign land,
> My home is far away upon a golden strand;
> Ambassador to be of realms beyond the sea,
> I'm here on business for my King."

What business does the King direct us to engage in? He said, "I must be about my Father's business," and can we find one instance where he gave a voice on politics? He even avoided a direct answer when he was pressed to say whether it was right to give tribute to Cæsar. If ever a man were justified in championing social or political reform, Christ would have been, for the Jewish nation was in a most corrupt and degraded condition. But neither Christ nor his disciples concerned themselves with politics, for he said, "My kingdom is not of this world." Christ disdained to be an earthly king, and he further says, "If any man will come after me, let him **deny himself**, and take up his cross and **follow me.**"

In the Apostolic Church.

There is abundant proof that the Christians held themselves aloof from all worldly entanglements, living "quiet and peaceable lives" in order to give none offense. Not until the time of Constantine, in the fourth century, do we find Christianity and politics mixed, and immediately there followed apostasy, from which God has scarcely rid his church to this day.

The Brethren have nobly followed the example of the early church, but unless we stop, at times, and get our bearings, I fear that we shall be driven from our course and cast upon the rocks of political entanglement. The fate of the early church should be a warning to us. Let us notice, briefly, some of the counter winds that tend to crowd us from our course.

God's Work and Ours.

It is argued strongly that since the mission of Christianity is to elevate the moral tone of mankind, the ship of state must be guided by its influence, and if the church, representing the best men, has nothing to do with politics, the government will fall into intolerable corruption, thereby injuring the church's power for good. But Christ says, his church is "as a city set upon a hill, which cannot be hid," and it will ever be as a guiding star to the world, beckoning it on to higher and better things.

Brethren, let not our faith in God waver. "The powers that be are ordained of God." We are not subjects of, but commanded only to be "subject to, the powers that be." Will not God overrule the affairs of nations that the church may accomplish the work he has given her to do? The history of the past answers this, if it means anything to us. Why should the church attempt to guide the ship of state, when he has reserved that work for himself? He can create and can destroy, and might we not attempt, in our blindness, to uphold that which he has decreed to fall! Our work is to help in saving men's souls. Every Christian is an ambassador for Christ, and when we "leave the Word of God to serve tables," we are neglecting our "high calling."

Voting to Compel is Using Force.

Yet, some may say, is it not all right to vote, though it may not be to hold office? But are we consistent in voting for that which we are unwilling to enforce? The philosophy of the case presses itself irresistibly upon us that if we vote, sooner or later we shall be compelled to permit office-holding. Then, where have our nonresistant principles gone?

A case to the point. We are urged to vote for local option or prohibition, but this law is of no use unless it be enforced. If we vote to use force to compel men to do right, we ought, consistently, help to enforce the law. If we shift the duty upon others, we sanction, by our vote, their enforcing of the law, even though life may be taken in performance of duty placed upon them by us. This conclusion appears to me to be inevitable.

A Great Temptation.

I am aware that right here is the greatest temptation to vote, because of the awfulness of intemperance and the reproach cast upon us by others for not helping the noble cause along. Brethren, if I am wrong, I would rejoice to see the light of truth shed upon this subject, for it has been a struggle for me to take this ground.

In the past I have helped along prohibition and temperance in every way I could, but the inconsistencies which I have imperfectly pointed out have driven me to the present position. Since this is a question to be discussed by our coming Conference, may we all prayerfully consider its far-reaching influence!

Stonyford, Cal. E. C. Overholtzer.

TO THOSE COMING TO THE ANNUAL MEETING.

The remark is often made, "You people will have a splendid opportunity to make an impression on St. Joseph people, and do a world of good by having such a convention here." It is our prayerful desire to make this Convention the most spiritual one ever held by the Brotherhood. We should not make it a selfish affair, but come for the inspiration it will give us all, and the good it will do to many others who are not Christians. I trust we will keep in mind the mission we are on, the good we might do, and be true representatives of so great a Brotherhood, not to agitate, but to coöperate. We anticipate the filling of about five to six thousand homes with visiting brethren and sisters, by whom many impressions will be left and thoughts dropped. Then there is the street railway, where we should always be patient and let our light shine.

I am convinced that we can preach the most powerful Gospel, and the most lasting, too, by our actions.

St. Joseph is very favorably impressed with our people, and I trust it may all redound to the glory and honor of our blessed Lord and Master, who gave us the example of his beautiful life to imitate.

I am convinced that the business men of our city are giving us greater privileges than ever offered our people before. They are arranging a list of the homes that are offering their hospitality to our people to enjoy, and make them feel at home. St. Joseph is blessed with lovely homes,—large and palatial,—equipped with all modern conveniences, to be offered at a very nominal price to the visitor.

The list of homes will be prepared, and open for registration on and after May 15. Any wishing to secure accommodations in advance, may do so by writing to Bro. J. S. Kline, 2919 St. Joseph Avenue. First come will be first served, and secure nearest accommodations to Convention buildings. There will be plenty of room for all, as the people of St. Joseph are very liberal with their hospitality and accommodations.

The basement of the Auditorium having a seating capacity of about two thousand people, besides the several lunch counter rooms, and additional ones which will be erected on the outside of the Auditorium, together with the many restaurants, hotels and boarding-houses, will amply care for all who may come.

The people of St. Joseph are looking forward with great anticipation, and pride themselves in being able to handle such a convention and to take care of so large a number of visitors. They are doing everything in their power, in order that perfect satisfaction may be assured.

I can assure you that if work and preparation and prayer will avail anything, it will be a success, all receiving the blessings, and our Heavenly Father being given the glory and praise.

We can hardly wait to be a partaker in this great spiritual feast, and may the Lord direct and bless, is our united prayer.

In order that as little trafficking as possible be carried on about the Auditorium, on the Lord's Day, we suggest that we eat as little as possible and observe the day as "an holy day," that we may not be criticised by outsiders, and that we may obtain the blessings of a fast and rest. M. R. Murray,

Corresponding Sec., Com. of Arrangements.

1514 Francis St., St. Joseph, Mo.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico.—Bro. England conducted our dedication services and then preached for us each evening the following week. As it was impossible for him to remain with us longer, Bro. Forney continued the meetings for another week. Ten were brought into the fold, all except one being boys and girls from our Sunday-school. They were baptized the Sunday before Bro. England left for his home in Kansas. Large audiences throughout the meeting was good, and we feel much interest. The members of the brethren were appreciated encouraged. The labors of membership were read last Sunday by all. By letter 6. Treats of Redlands, Cal., began a series of meetings April 18, to be continued two weeks or longer.—Etta Pratt, El Centro, Cal., April 18.

Long Beach.—We certainly have great reasons to praise the good Lord for the abundant blessings that he has showered upon us, in this land of sunshine and flowers. We have peace and plenty.—April 15 Bro. A. L. Wilson, his wife and daughter, from Harrisburg, Pa., arrived here to take up the work of pastor for the Long Beach church. On Saturday, Bro. Bro. J. F. Dickey, of Lordsburg, Cal., delivered a most excellent Easter address to the Sunday-school and we also enjoyed by all in the evening Bro. Martin gave us an inspiring gospel sermon, and he also delivered two soul-stirring sermons during the day. We hope for great things in the future for the little band of workers here. We have had a great many tourists in the city during the winter, but as a rule they settlers seem to take their place. The city seems to fill up rapidly. We long and pray that the Lord will open the eyes of his children to cast their lot with us here.—J. M. Shively, 1219 East Broadway, Long Beach, Cal., April 23.

Raisin church held its love feast April 15. There were 107 communicants. The sisters broke the bread and the brethren the cup. We appreciated the presence of Brethren Brower and D. L. Forney, of Reedley, Cal. Bro. Brower officiated, and also gave two excellent sermons on Sunday.—Ivy Neff. We feel very much encouraged over our band of workers here, and many new ones are coming in.—Mrs. Ethel Cobb. We are very glad to have him locate in our midst. He has shown all the young people much love, and their interest is manifested by them. Our Sunday-school is growing rapidly. Sunday 13 we were privileged to hear Bro. Bro. Engle, from Merrill, Kans., has been visiting friends here, and seems very much impressed with the prospects for a rich harvest in her best, and we feel to thank our Heavenly Father for his blessings.—Emma Saylor, Raisin, Cal., April 29.

South Los Angeles.—Sunday morning, April 16, instead of having our regular services, a special Easter program was rendered by the Sunday-school. Bro. Wertenbaker gave a short talk on the resurrection of Christ. There was a good attendance,—214 being present,—and a collection of $9.86 was taken. We have many reasons to be thankful for the interest the children of this locality take in the Sunday-school. Many of them come from unchristian homes and it caused us to rejoice to see them standing boldly before the audience, speaking a word for Jesus. We also had a very interesting program in the afternoon.—Mrs. Martha Wertenbaker, 1st and Wall Streets. The children manifest great interest at this place, and they seem anxious to learn more about Jesus.—Bretnren W. H. Wertenbaker and N. J. Brubaker began a series of meetings at the Bethel church, commencing April 23. We hope these brethren will be able to arouse the fathers and mothers of this field to a greater interest in the words God.—Clara B. Custer, 1336 East Forty-sixth Street, Los Angeles, Cal., April 26.

CANADA

Battle Creek.—Our church met in council April 15, with our elder presiding. Seven letters of membership were received. We now number forty-eight members. We have good prospects for others moving in soon. The church selected a committee to look out for the prospects for locating a house of worship, which we are very much in need of. Since winter is past and gone, it is being built. Bro. Wm. Sutter, Jr., took quite encouraging. Any of the brethren, passing this way, are invited to stop with us.—Mrs. Marla L. Swihart, Kelvinhurst, Sask., Can., April 17.

COLORADO

Brandon.—Our members were greatly encouraged to have Elder Elsie K. Sanger, of Thomas, Okla., stop with us for a few days last week on her return home. Sister Sanger spoke very earnestly of the zeal and earnest efforts put forth by our dear members in California. It gives our little band great joy to have members who are true. We are to the main line of the Missouri Pacific R. R., from Kansas City to Pueblo, Colo. When members are moving here we would much appreciate to have them stop with us, especially will they be welcome if they will locate with us at this place and at Towner,—a town about twenty miles east of here. We wish to organize a church in the near future, forming Brandon and Towner into one congregation, and building a house of worship at Brandon. Any of our members are coming here this spring who will make this their church home and in all probability this will become a strong hold of the church. We have a very good class of people.—Bro. J. S. Ritchey, of Towner, and the writer. We want to add our house so as to have room for them in a series of meetings next fall.—J. M. Crouse, Brandon, Colo., April 25.

Visits to Brandon, Colo.—In company with other brethren I have made three trips to Brandon, Colorado, on mission and cheap homes. I found eleven members located there, two of whom are ministers. There are prospects of others locating there soon. Brandon is in Kiowa County, surrounded by a beautiful country, with rich soil, and in the shallow water district. The members are working for spiritual and temporal. They have preaching services four times each month, two in town, and one each in the two Sunday-school. They expect to organize a congregation soon, and build a house of worship this year. Brethren, if you change location where they can get cheap homes and be of use in the Master's vineyard, we recommend this place; for truly "the harvest is great and the laborers are few."—A. J. Smith, Argonia, Kans., April 22.

FLORIDA

Herndon.—April 15 Bro. J. V. Felthouse came to this place and preached one sermon at the writer's house, one at Zephyrhill, and one at the Greer schoolhouse. These discourses were listened to with much interest. Last week Bro. Felthouse bought a nice little farm and will locate here with his family (his wife and two daughters, all members of the church). This will give us a membership of ten. All aim to present their bodies a living sacrifice, which means a church at Herndon, Fla., by the Holiday season. Pray for us and the cause in this beautiful Southland.—Jesse Cripe, Herndon, Fla., April 29.

IDAHO

Leslie.—Several families of Brethren have moved to Leslie, Idaho, in the Big Lost River Valley, and have organized a Sunday-school. We have preaching every Sunday. This is a fine valley, with plenty of water and cheap land. It is fine for stock and grain. Any brethren looking for a home, Brethren would come and help us to build up a church at this place, as the Master's work is needed here. Any interviews will be cheerfully given by Wm. Sutter, Leslie, Idaho, April 21.

Payette Valley.—May 28 has been selected as the date of our love feast, to be held in the Pyatland house. Brother and Sister Henry Sanger and Bro. J. C. Wampler, Nampa, Idaho, attended our services this morning. Bro. Neher preached an excellent sermon on "Christ's Vision in Life." Our Sunday-school in town recently decided to send a half dozen boxes of Sunday-school papers to the mission one year, to be distributed among the inmates. The papers are to be sent from our birthday offerings.—S. J. Kenepp, Payette, Idaho, April 23.

ILLINOIS

Camp Creek.—Our council met in council April 22. Our elder, Bro. M. L. Hahn, presided. All the business of the meeting was disposed of in a harmonious manner. Bro. Hahn received a local temperance committee was appointed.—Mrs. Sarah Hahn, Colchester, Ill., April 28.

Milledgeville.—Our church met in council April 28. Our elder, Bro. D. E. Brubaker, and wife were with us. We have all quite a number present. Bro. Jesse M. Warner is our delegate to Annual Meeting; Bro. J. E. Gregory and Bro. Wm. Wrightsman, alternates. Bro. Jesse M. Warner is our pastor for another year. Our love feast will be June 11, at 2 P. M.—Mrs. Lizzie Wrightsman, Milledgeville, Ill., April 29.

Morrison.—Our Sunday-school gave a very interesting program on Easter, which was much enjoyed. Death has come for the first time in our midst, and has taken one of our little boys, six weeks old. Bro. James M. Moore will begin a series of meetings for us June 18. Bro. Flory will address our Sunday-school next Sunday.—Mrs. Ruth Smith, 1108 Avenue, Sterling Ill., April 24.

West Branch.—Our church met in council April 22, with Bro. W. H. Shull presiding. A temperance committee of two was chosen from each church. The following elders' committee was also appointed to select and purchase new lamps. Bro. Geo. W. Wrightsman was chosen delegate to Annual Meeting.—Chalmer G. Shull, Virden, Ill., April 25.

INDIANA

Bremen.—One sister put on Christ in baptism, administered by Bro. Hutchison, on Sunday morning, April 16.—Bro. Bailey.

Huntington City church will hold their love feast May 21. A few of the members have left us of late, one family, Thomas Downey, who lives with his daughter, Mrs. George Gill, on Broadway, moved to Ohio. We had a testimony prayer. The brother is past fourscore, but holds on to the faith of Jesus Christ.—Mrs. Laura Mentzer, 1 East Market. Our elder, Bro. Hutchison, and wife and Bro. Hutchison for the elders of the church and was anointed. He is afflicted with gangrene in his feet and has to remain in bed almost all the time. He is very patient under his trial of faith, and tries to make life as pleasant for him as possible, under the circumstances.—Mrs. Ida Hutchison, 1 East Market. Will time comes to be called up higher.—John B. Bailey, 709 Jefferson Street, Huntington, Ind., April 24.

Sampson Hill.—Our church met in council April 27. Bro. Peter Hoke, Bro. Jesse Hoke and Bro. Jesse Hoke, Jr., were chosen three interesting sermons and then went to other fields of labor. Bro. Hoke, Jr., has been with us for about a month. All the brethren here, and he greatly feels the need of the prayers of God's people.—W. L. Ross, R. D. 2, Shoals, Ind., April 29.

IOWA

Beaver.—The good work still continues. One young sister was baptized last Sunday after preaching services. Bro. J. Q. Coughnour, of Ankeny, Iowa, performed the rite. We feel we have much reason to thank God and take courage. We stated, a few weeks ago, that our love feast would be held May 13. We have since changed the date to April 18th, commencing at 6:30.—Belle Ruth, Beaver, Iowa, April 24.

Dallas Center.—April 2 Bro. J. Y. Yoder, of McPherson, Kans., gave us a very interesting discourse. Our Sunday-school is increasing in numbers and interest. The Christian Workers gave an Easter program, which was enjoyed by a large audience. April 16 Bro. Huffman, of the Home Mission, gave us two interesting lectures on the subject, "Preparation, Life Interest and Actual in the Mission Field." Three letters of membership have recently been received.—Mrs. Ella Hoff, Dallas Center, Iowa, April 24.

Panther.—The Lord's work at this place is moving along encouragingly. The interest in Sunday-school and prayer is on the increase. We have recently started a Sunday-school at our country church, Bro. Yoder in superintendent. Our elder, Bro. J. B. Spurgeon, gave us a most excellent discourse last Sunday morning on Rom. 12: 2. Our love feast will be held May 13, commencing at 10:30. Bro. Yoder is with us. We hope to have a spiritual revival from the presence of the Lord.—A. M. Stine, Adel, Iowa, April 24.

KANSAS

Burr Oak.—Bro. E. E. John, of McPherson, Kans., President of the Educational Board, was with us Sunday evening. He gave us an interesting talk on "Rescue Work." At the close of the talk a collection was taken for the work. Just prior to this we sent $15 to the sufferers in China. We expect Brethren Sword and Bertsche, of India, to be with us May 16 and 17.—Emma J. Modlin, Burr Oak, Kans., April 26.

Victor.—Bro. J. E. Jarboe and wife, of Red Cloud, Nebr., came into our midst April 2 and began meetings, which continued until April 26. The interest was very encouraging, which aroused the members to more active service, and many were encouraged to live better lives. Bro. and Sister Jarboe are splendid personal workers. Through their untiring efforts they created quite an interest. Two were buried with Christ in baptism. Our love feast was held April 15. Bro. Wagner and wife, of Portis, Kans., were with us. Saturday, at 10:30, we convened at the church, to hear the Word of God proclaimed by Bro. Wagner. Dinner was served on the ground. At 2:30 P. M. Bro. Wagner spoke again. Bro. David Heckman and wife, of Dorrance, Kans., being present. Bro. Wagner spoke on "Christian Obedience." In the evening another love feast was enjoyed. Bro. Wagner spoke on "Christian Consecration." The next day Bro. Jarboe officiated. We closed our series of meetings the following evening with a farewell meeting. Sister Jarboe won the hearts of many during their short stay with us. The prayers of our people go with them.—A. C. Daggett, Covert, Kans., April 26.

MARYLAND

Pipe Creek.—Our church met in special council April 22. Eld. W. M. Wise presided. Two letters of membership were received; one being that of a deacon. A good report of the church visit was given by the delegate. Several items of business was also reported. Eld. C. D. Bonsack was elected delegate to Annual Meeting. We decided to have Bro. J. W. Lear visit us, to help in the temperance work. At the close of the meeting one was baptized.—Elizaa I. Engler, New Windsor, Md., April 26.

Red Creek.—I left home April 21 to attend to the Master's work in the above congregation, and presided at the Wolfred (Christian) church the same evening. We held a council at Bethel the next day, and appointed the time for a love feast to be held Aug. 26, at the Bethel house. The same evening I preached at that place and "The Awakening." I attended Sunday-school and preached the next morning at Bonnie Mount schoolhouse. I then attended Sunday-school at the Canaan schoolhouse in the afternoon; also had preaching that evening at the same place. Monday evening I preached at the home of Bro. Hammond's near Bonnie Mount. Two have been restored to church fellowship, and there are also two applicants for baptism. It is thought best to have a series of meetings with these. I returned home April 24.—Emra T. Fike, R. D. 2, Oakland, Md., April 28.

MICHIGAN

Bear Lake.—Our church met in council April 13. Our elder, Bro. Samuel E. Bonsack, presided. Bro. Bonsack was chosen as elder for one year, Bro. Erwin Bala is our Sunday-school superintendent. It was decided to hold our love feast May 13, at 4 P. M.—W. E. Young, Clarion, Mich., April 23.

Grand Rapids.—Our dear souls,—Yesterday and today were received into the church by confession and baptism last Sunday. The sister has been teaching a Sunday-school class for several weeks, and we feel sure that they will be very helpful in the Lord's work here. Our Sunday-school spells gave a splendid program on Easter Day. There were six-six present.—Mrs. G. F. Culler, 829 Elm Avenue, Grand Rapids, Mich., April 24.

Long Lake.—Easter Sunday will be remembered at this place as a day of spiritual refreshing. Bro. Hutchison met at 10:15 A. M., followed by preaching. At the close of the services one was received and confessed Christ. Baptism in the afternoon he was baptized. All were much cheered by the sermon preached by Bro. D. M. Sowers, in the evening. On Monday we held a program for the younger classes of the 3 P. M. Sunday-school. Everything passed off pleasantly. We had a very large audience. We have been holding our services in a schoolhouse, which sometimes is too small for the crowds we have. We hope soon to have a more appropriate house of worship. Our attendance at Sunday-school is about forty-five.—Mrs. Hannah Mitchell, Mich., April 24.

Prescott.—The little band of forty members here are rejoicing this week over the reception into the church of another,—were received into the church by Christian baptism. Several of our neighbors were witnesses of the administration of the ordinance of immersion. Our services are well attended. We have Sunday-school at 9 A. M., followed by preaching at 10 A. M. Our meeting is held in the schoolhouse as soon as possible. There is none of any denomination, nearer than Standish, where there is a location here are earnest, consistent, and highly respected by the community. On the evening of June 18 we have Elders Gillin and Smith will organize us into a working body. Brethren, pray for us!—Ira G. Blocher, Prescott, Mich., April 27.

MISSOURI

Nevada.—Our series of meetings, conducted by Bro. Leander Smith, closed April 19. Eight souls made the good confession, and were buried with their Lord in baptism. Bro. Smith, of Joplin, Mo., conducted the services. The Sunday following was held our love feast and communion. The services were well attended and the interest continued to the close. We had much encouraging success at the above meetings, and thank God that we were able to lead some of his children back to the fold.—Bro. Jesse D. Mohler, April 24.

Warrensburg.—Our church recently enjoyed a few sermons by Bro. A. Hutchison, who had frequently visited the congregation in the surrounding country. Those who were present who had heard his first sermon. Evening services were held for a few days. About one-third of our members expect to attend the Annual Meeting this year. Bro. S. E. Miller is also our delegate.—Jesse D. Mohler, Warrensburg, Mo., April 24.

MONTANA

Medicine Lake.—The Easter program, given by the Sunday-school scholars, was very well rendered. We had a well-filled house. Some who were present had never heard any of the brethren preach before. We have received two more letters of membership.—Katie E. Keller, Enterprise, Mont., April 26.

NEBRASKA

Octavia.—We held our love feast April 14. Bro. J. Taylor, of Arcadia, Nebr., and Bro. Ray Dye members communed. Bro. Tawzer also preached for us on Sunday morning. On Sunday and Sunday evenings Elder Tawzer, of India, gave us talks on India. A collection of $29.98 was taken for the benefit of mission missionaries in the foreign field. We enjoyed these services very much.—Lillian R. Keller, Octavia, Nebr., April 24.

NORTH DAKOTA

Bowbells.—We reorganized our Sunday-school with a full corps of officers.—P. A. Miller, R. D. 2, Box 18, Bowbells, N. Dak., April 24.

Kelvin.—Bro. D. H. Pouts, of Surrey, N. Dak., came to this community on Saturday evening, April 15. We welcome him into our midst, as we realize the need of his services. Two members were received by baptism. The writer was chosen superintendent. Bro. Pouts is expecting his family in the near future.—Mrs. Ella Schroeder, Kelvin, N. Dak., April 24.

OHIO

Ashland.—Bro. Blough, of India, came to us and gave a very interesting discourse on "The Educational Lines of Home." Only one letter of membership was received, made only a small audience attended. An offering of $6.30 was taken for the benefit of our mission. We had many readings and declamations; also Easter songs by different classes. April 21 the church met in council. Bro. Bessenyei was chosen as delegate to Annual Meeting. Our love feast will be May 27, at 10 A. M.—Mrs. E. E. Desenberg, R. D. 7, Box 6, Ashland, Ohio, April 25.

Covington.—On Wednesday evening we had a members' meeting at the church. Bro. J. H. Miller spoke to the members on the importance of cultivating a spirit of fellowship and sympathy. Thursday evening the regular meeting of this kind must prove beneficial to all. Our attendance at Sunday-school is fair, but might do good. We decided to have our July council in the evening.—Ida M. Helm, Ashland, Ohio, April 28.

Lexington.—Our little band of workers surrounded the Lord's table April 15, at 6 P. M. Eld. Allen Ockerman officiated, assisted by Bro. Bonsack. Our hearts were benefited and encouraged to press on in the good work. On Sunday after the communion Bro. Bonsack made an earnest appeal in an Easter sermon from Col. 3: 1, 2.—L. E. Ockerman, R. D. 3, Hillsboro, Ohio, April 24.

Lima.—The District Missionary Meeting of the Northwestern District of Ohio was one of the best we have ever had. Thursday, the 20th, was spent in addresses and the discussion of important topics relative to mission work. Bro. Galen. B. Royer was with us and inspired us all with more missionary zeal. He spoke to us on Wednesday night and three times on Thursday, along with the ministry to usher on Thursday evening. We also had an interesting Educational Meeting. On Thursday evening an offering of more than $100 was taken which is to be used for the support of the District's missionaries. Brother and Sister Royer and Bro. D. Sherfy-bile, a brother to S. P. Berkebile, was moderator of the missionary meeting the writer, secretary.—G. A. Snider, Lima, Ohio, April 26.

Lower Twin.—Our church met in council April 4, with Eld. Aaron Bilhimer presiding. Our home ministers, Bro. John J. Franklin Brubaker is to represent the church at Annual Meeting; Bro. Noah Erbaugh, alternate. Sister Mary Ellen Brubaker and Jonas Horning are our delegates to District Meeting, with Bro. Andrew Brubaker and Bro. Noah Erbaugh, alternates. Our love feast was set for May 11.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, April 24.

Middle District.—On Easter Sunday three of our Sunday-school boys of Morris were buried with Christ in baptism. The sacred rite was administered by Bro. John Gump.—C. V. Coppock, R. D. 3,-Tippecanoe City, Ohio, April 25.

OKLAHOMA.

Guthrie.—I just returned from Stillwater, Okla., where I have been holding a series of meetings. The meetings lasted two weeks, and while there were only a few conversions, the best of attendance and interest prevailed throughout. There are only a few of the Brethren in Stillwater, but they are keeping up the services regularly every Sunday. The State Agricultural and Mechanical College is located at Stillwater, which affords a great opportunity for young people to prepare themselves for a life of usefulness.—J. C. Ninninger, Guthrie, Okla., April 24.

Plains church held their love feast April 22. Fifty-two members participated in the Lord's Supper. Visiting ministers present were Brethren I. H. Miller, Ernest Shenefelt and Joseph Gilke. Since our last report we have had seven baptized; seven scholars have been received into the church by baptism.—Hulda Pettijohn, R. 3, Aline, Okla., April 24.

Stillwater.—Last Sunday night we closed one of the most spiritual and inspiring series of meetings we have had for we have a house of our own in which to worship. They were conducted by Bro. J. C. Ninninger, of Guthrie, Okla. He preached at least one excellent sermon, and was untiring in devotion to the work, as well as his kindness, won the hearts of all who came to hear him. The house was full every night. Bro. Gilke said: "That young man was the best preacher we have ever heard in Stillwater, and he can preach Jesus and the love of God." All were sorry he could not stay with us any longer. There were baptisms, and reclaimed, and the kingdom. We feel much encouraged. If we could get a few more families in here we would have a nice congregation.—J. H. Cox, Stillwater, Okla., April 26.

PENNSYLVANIA.

Bart Creek.—Our union Sunday-school opened again April 2, with good attendance and much interest. Our love feast two ago it seemed as if great rivers and mountains were in our way, but we have all safely and well been present.—Mary Ellen Chambersburg, Pa., April 2.

Dallas Creek.—We had a glorious meeting at the Trout Run churchhouse. Bro. Walter Hamilton preached nineteen soul-inspiring sermons. Three accessions by baptism. Attendance was deferred on account of sickness. As we are greatly in need of a good, energetic and faithful minister, in order to bring our congregation to a higher standard, the members are urging Bro. Hamilton to move into our midst.—Richard A. Dasaderf, Jones Mills, Pa., April 25.

Juniata.—The Church of the Brethren met in council April 8. We decided to hold our love feast May 13. We closed our Easter evening by singing the sacred cantata, entitled "The King of Glory." It is a most beautiful and inspiring story of the life of Christ from his birth to his resurrection. The house was filled with people and everyone seemed very much pleased with the entertainment.—Elma C. Brumbaugh, Roaring Spring, Pa., April 24.

Ligonier.—Our church met in council April 15, with Bro. P. J. Blough presiding. We elected Sister Mary Wolford and Brother Ed Wolford as delegates to Annual Meeting. Bro. P. J. Blough was reelected as our elder. Our love feast was set for June 3 at 2 P. M. We decided to have a series of meetings sometime this summer. We also decided that our church needed a new carpet and paper. A committee was appointed to look after this work. Bro. Sanner has a class of ten boys and girls whom he is teaching to sing. They usually have several numbers ready for Sunday evening.—Verda V. Wolford, R. D. 2, Ligonier, Pa., April 24.

Little Beaver.—Our church met in special council April 14. Our elder, Bro. E. M. Wenger, presided. Adjoining elders, Brethren Jessie Nineley and William Hoover were present and conducted the election of calling Bro. Henry C. Ziegler to the ministry, and Brethren Lavern Ziegler and Samuel Ziegler to the office of deacon. Bro. Ira D. Gibble was also advanced to the second degree of the ministry. Bro. William Oberkircher conducted the installation services. Five letters of membership were recently granted.—H. M. Frantz, Frysville, Pa., April 24.

Maple Spring.—The District Meeting of Western Pennsylvania was held at the place April 6. Bro. Jacob Myers extended. Bro. Jasper Barnthouse was elected moderator; Bro. H. S. Bomgardner, clerkthree. Bro. H. Hoover and Bro. Hoover will represent the District on the Standing Committee. The following petition was passed to Annual Conference: "We, the Middle Creek congregation, assembled in council April 14, 1911, petition Annual Meeting through District Meeting of Western Pennsylvania to take some steps preventing any real estate advertising from appearing in the literature of the Church of the Brethren." Bro. Jesse Myers was elected on the Mission Board. The mission at Greensburg was granted permission to canvass the church at large to build a new church in that city.—H. S. Replogle, R. D. 1, Shanksville, Pa.

Meyersdale.—Bro. H. C. Early will conduct a series of meetings for us, beginning June 16 and continuing over Sunday. Our love feast will be held June 25. April 23 three brethren and their wives were installed into the office of deacon. Bro. B. T. Buford, of Garrett, Pa., officiated.—Mrs. Addison Miller is getting along nicely.—Ellen M. Pike, Meyersdale, Pa., April 24.

Middle Creek.—Our church met in council April 14. Our elder, Bro. Jesse Hoover, presided. Adjoining elders present. Meeting are Elders Silas Hoover and H. A. Stahl. One letter of membership was received. We expect to hold our love feast June 11. Our council, in connection with the communion, will be held May 26.—Mrs. D. F. Walker, Rockwood, Pa., April 24.

Norristown.—Our church met in council April 20, with our elder, Bro. G. B. Shisler, presiding. Delegates were elected before the church, and was disposed of. Four letters of membership were received, and one was granted. One dear brother was restored to fellowship. Our officers for the Christian Workers' program were elected for the coming year. Our delegates to District Meeting are Brethren E. F. Nedrow and E. L. Fretz, and J. H. Ellis as alternate. Bro. Nedrow will represent at Annual Meeting by letter. Our love feast will be held June 11.—Hattie M. Nedrow, 737 George St., Norristown, Pa., April 24.

Shady Grove.—Our love feast at Chambersburg, Pa., is May 21,—at all-day service. Our brethren have made a large additional Sunday-school room for our primary classes. Our Sunday-school is growing in number and interest. Bro. Blaine Bare is our superintendent. We are blessed with a strong body of brethren and sisters as teachers. The school rendered a special program on Easter Sunday. The scholars all received a treat, after which Bro. Melvin Jacobs, of Waynesboro, Pa., gave us an interesting sermon on "The Resurrection." A man and wife applied for membership.—Wm. A. Anthony, Shady Grove, Pa., April 19.

Upper Canowago.—Our church met in council at the Mummert house April 22, preparatory to our love feast at this place, May 13. Eld. Jacob S. Miller, Lindsey, presided over the meeting. Two were received by letter, and two letters were granted. Brethren Andrew Bowser and Noah Bowser were elected to the deacon's office and duly installed. Brethren S. M. Lehigh and Jacob S. Miller were elected to the second degree of the ministry.—Andrew Bowser, East Berlin, Pa., April 23.

West Greentree.—April 23 we baptized two persons. Since our last report three certificates of membership were received. At a special council, held recently, Bro. Nathan Martin was advanced to the second degree of the ministry. He and his wife will be installed the same day.—S. R. McDannel, Elizabethtown, Pa., April 25.

TENNESSEE.

Bristol.—Bro. S. H. Garst, of Blountville, Tenn., recently preached two able sermons for us. The house was fairly well filled. Bro. Garst is well pleased. What we need is a churchhouse. More and more souls are coming to the Lord.—Geo. Bristol, Tenn., April 26.

Hartford.—This has been a mission point in the Knob Creek congregation for about a year. Recently the church purchased the building and Bro. Lee Sherfey began a Sunday-school with Bro. P. G. Bowman as superintendent; Sister Nora Hodges, secretary-treasurer. The Brethren have preaching services on the third Sunday of each month. We are planning to hold a series of meetings here in the near future. Much interest is manifested in the Sunday-school and in the Sunday-school. We hope that much good will be accomplished here for the Master.—Angie Clark, R. D. 6, Johnson City, Tenn., April 24.

TEXAS.

Bethel.—Bro William Johnson, of the Tropico church, Glendale, Cal., having come here to visit his daughter, Sister Ethel Stover, who is our Sunday-school and preached for us in the evening. Our Christian Workers' Meeting is increasing and progressing nicely. The members here all seem to be prospering and rejoicing.—Lee Dachtman, R. D. 1, Sweedy, Texas, April 24.

Mound Valley.—Bro. J. A. Miller, of Manvel, Texas, came to us a short time ago and preached three sermons for us. The attendance was good and the interest was manifested. Many inquire: "When are you people going to build a house of worship?" At present it is hard for us to answer. Quite a number have expressed a willingness to help us. One man, a friend of the Brethren, says he will give two acres of good land to any one who will build a church on it. We have a good union Sunday-school, with an average attendance of 125, but we have no church house. Who will come?—John Barnhart, Montalba, Texas, April 23.

VIRGINIA.

Timberville.—The series of meetings which Bro. W. K. Conner has been conducting for us at Mount Olivet, since April 2, closed April 16. Although we had some very inclement weather during the meetings, the attendance was good. Bro. Conner spoke to us on some of the most practical subjects that we have ever had. The soul-inspiring sermons we have heard. As a result of Bro. Conner's efforts we had seven to unite with the church by baptism, five reclaimed. We feel that we are strengthened spiritually, and hope to keep on growing.—Lena Wampler, R. 1, first opportunity.—A. C. Garber, Timberville, Va., April 29.

WASHINGTON.

Centralia.—We have just closed a glorious revival meeting. Bro E. M. Studebaker came to us April 9 and remained two weeks. He conducted a Bible Institute in the forenoon, and revival services in the evening. Seven were baptized. Two baptized. The day before the meetings began one was baptized, making 10. The church was added to in number by confession and baptism. On the evening of April 23 we held our love feast, which was enjoyed by the Lord's Spirit. Many of these for the first time. Eld. Silverson, of Tacoma, Wash., officiated. At this time Bro. J. L. Weddle was advanced to the second degree of the ministry. Our church is growing in number, and much zeal and interest are being manifested. Last there is also much work for the Sunday-workers are few, any one desiring a healthful climate and a good field to work for the Master, do well to come this way. Since our last report two letters were granted.—Anna Myers, Centralia, Wash., April 27.

WEST VIRGINIA.

Shiloh.—Bro. C. W. Guthrie, formerly of Los Angeles, Cal., now of Greenville, Ill., spent the month of March with us, giving his one week's series of lectures on his trip around the world. We certainly appreciated his efforts very much.—Dora Lavelle, Valley Furnace, W. Va., April 19.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

OUR TROUBLES AT MUSCATINE, IOWA.

The Muscatine church is passing through a siege of opposition which reminds us of that encountered by the church at Jerusalem, and which, if continued, will scatter the true ones abroad. A few have gone with the Button Rulers' Union, while others of members are showing their true colors, and must suffer taunts and violence in order to work and secure a livelihood. They must be guarded while they work and on the way to and from their homes.

They have endured some violence. Rocks, etc., were hurled at them, and missiles were thrown at their windows after night. A dynamite bomb was thrown at one brother's window and, striking the screen, fell back into a puddle of water without exploding. It was powerful enough to have blown the house up, but Providence protected.

Four troops of soldiers are now on duty day and night, patrolling the streets, enforcing martial law. This prohibits all gatherings after night; hence our meeting tonight, on Bible work, must be deferred.

The trouble has been on for several weeks, and no end of it is in sight. It is sad, indeed, to see how our labors and work are being destroyed and hindered by evil ones, and that we are a target for their persecution because we are loyal to Christ, and stand for the right. We are surely in troublesome times. We crave the prayers of God's people that we may come out more than conquerors for the cause of Christ. But we must rejoice that we are counted worthy to suffer for Christ and his church; for "if God be for us, who can be against us?"

Muscatine, Iowa, April 26. T. A. Robinson.

PROGRAM OF MEETINGS IN LYCEUM AUDITORIUM, ST. JOSEPH, MO.

The meetings announced below are to be held in the Lyceum Auditorium, a building with a seating capacity of about 2,000, and located near the Conference Auditorium.

Saturday, June 3.—Forenoon.

9:00-9:45, Christ's Teaching on Prayer.—James M. Moore.
9:45-10:30, The Power of the Holy Spirit in the Church.—E. B. Hoff.
10:45, Evangelistic Services.—Dr. Yereman, Kansas.

Afternoon.

2:00-2:45, The Minister and the Church.—G. M. Lauver.
2:45-3:30, The Spiritual Meaning of Some Most Familiar Psalms.—E. F. Hockman.
3:45, Evangelistic Services.—George Flory, Ohio.
4:30-7:45, The Setting Forth of Important Bible Texts for Preaching and Teaching.—E. B. Hoff.
7:45, Evangelistic Services.—William Lampin, Illinois.

Sunday, June 4.—Forenoon.

9:00-9:45, Christ's Teaching on Prayer.—James M. Moore.
10:00, Sunday-school. Intermediate Class.—Bertha M. Seher, Indiana.
11:00 Evangelistic Services.—I. N. H. Beahm, Virginia.

Afternoon.

2:00-2:45, The Minister and the Church.—G. M. Lauver.
3:00, Evangelistic Services.—Isaac Frantz, Ohio.
4:30-7:45, The Setting Forth of Important Bible Texts for Preaching and Teaching.—E. B. Hoff.
7:45, Evangelistic Services.—C. D. Bonsack, Maryland.

Monday, June 5.—Forenoon.

9:00-9:45, Christ's Teaching on Prayer.—James M. Moore.
9:45-10:30, The Power of the Holy Spirit in the Church.—E. B. Hoff.
10:45, Evangelistic Services.—Chas. A. Miller, Kansas.

Afternoon.

2:00-2:45, The Minister and the Church.—G. M. Lauver.
2:45-3:30, The Spiritual Meaning of Some Most Familiar Psalms.—E. F. Hockman.
3:45, Evangelistic Service.—B. B. Garber, Virginia.
4:30-7:45, The Setting Forth of Important Bible Texts for Preaching and Teaching.—E. B. Hoff.
7:45, Evangelistic Services.—W. E. West, Iowa.

Tuesday, June 6.—Forenoon.

9:00-9:45, Christ's Teaching on Prayer.—James M. Moore.
9:45-10:30, The Power of the Holy Spirit in the Church.—E. B. Hoff.
10:45, Evangelistic Services.—Dr. Yereman, Kansas.

Afternoon.

2:00-2:45, The Minister and the Church.—G. M. Lauver.
2:45-3:30, The Spiritual Meaning of Some Most Familiar Psalms.—E. F. Hockman.
3:45, Evangelistic Services.—William Lampin, Illinois.
4:30-7:45, The Setting Forth of Important Bible Texts for Preaching and Teaching.—E. B. Hoff.
7:45, Evangelistic Services.—George Flory, Ohio.

Wednesday, June 7.—Forenoon.

9:00-9:45, Christ's Teaching on Prayer.—James M. Moore.
9:45-10:30, The Power of the Holy Spirit in the Church.—E. B. Hoff.
10:45, Evangelistic Services.—W. K. Conner.

Afternoon.

2:00-2:45, The Minister and the Church.—G. M. Lauver.
2:45-3:30, The Spiritual Meaning of Some Most Familiar Psalms.—E. F. Hockman.
3:45, Evangelistic Services.—I. N. H. Beahm, Virginia.
4:30-7:45, The Setting Forth of Important Texts for Preaching and Teaching.—E. B. Hoff.
7:45, Evangelistic Services.—George Flory, Ohio.

2919 St. Joseph Ave., St. Joseph, Mo.

CONSISTENCY IN PRAYER.

As a people we have great faith in prayer. We rely upon the promise that when we ask, believing that we shall receive the things we pray for, they will be given unto us. Since we have this confidence in prayer, it becomes us to be very careful to pray for everything we need that we will be for our good, and which we can receive in no other way than through our Heavenly Father's favor.

We are apt to use stereotyped forms of prayer, regardless of what the occasion may be, and pray for certain things at certain times, while many things equally important are entirely omitted. Then, too, we sometimes pray very earnestly for God to do some things which he has made it our duty to do, and given us the strength and the means to perform, and where there is nothing lacking but the will to do our duty.

With some, the workers in certain fields are always remembered at a throne of grace, while others, who are just as weak, and in the confessing just as much need, whose work is equally important, are overlooked. All who are engaged in any line of the Lord's work are fit objects for prayer, because all need the grace and strength which only Divine Power and Divine Wisdom can give. However, those who are not workers, but who ought to be, may need prayer just as much. Those who are weak, those who are young in the Christ-life, those who are discouraged, are much in need of prayer. While we hear many appeals for prayers for the ministers, that is a prayer offered for the care-worn, overburdened minister's wife, whose self-denying faithfulness makes it possible for

the minister to accomplish what he does. The deacon, whose work is very important, often very difficult and trying, is seldom the object of prayer.

Prayers for the widow and the orphan are very common, and always in order—perhaps. God has, on several occasions, performed a miracle to relieve the distress of these unfortunate ones. He increased the widow's oil and meal in the time of Elijah, so that she and her son perished not. In the time of Elisha the multiplied pots widow's oil for sons need not go into slavery. However, both these events occurred when God's children were poor and could not relieve the wants of the poor widows Now God works through means, and he uses his children as his means or instruments, to carry out his work here upon earth. He has expressly commanded that those who have realized what pure and undefiled religion is should visit the widows and fatherless (James 1: 27) and these visits should bring comfort and consolation to the sad and lonely ones, and reveal to those who are doing the visiting what are the real needs of the unfortunate ones. The Christian who has been blessed with the good things of this world, who knows the state of the widow and the orphan, and shuts up his bowels of compassion towards them, how dwells the love of God in him?

What is most needed, then, is not so much more prayers for the widow and the orphan, as more prayers for the more fervent children of God, that they might more fully realize their duty to the poor and unfortunate, and that they might be more willing instruments in his hands to carry out his work of mercy here upon earth. We can hardly expect God to perform a miracle to feed the hungry, when even the crumbs that are gathered off the rich Christians' tables would provide for their needs if they were but given them. We can not expect him to perform a miracle to provide a home for the destitute orphan, when so many of the world's orphans whom he has adopted, whom he has blessed with large and comfortable homes, and plenty of everything good, will not open their doors and give home and shelter to a single one.

Perhaps, if our prayers were directed more to the end that we could partake more of the divine nature, have more love and concern for our fellow-men, more self-sacrificing devotion to the good of others, they would accomplish more practical results in alleviating of distress and of uplifting humanity than they now do. If we understood that living the Christ-life daily is as important as preaching the Gospel, many prayers would be answered,

Stillwater, Okla.

THE FIRST DISTRICT OF VIRGINIA.

The Educational and Sunday-school Meetings of the First District of Virginia were held at the Antioch church, Franklin County, April 13 to 16. Educational program opened at 9: 15 A. M. Eld. W. H. Naff was moderator. The topics discussed were along the line of present-day issues, and referred particularly to Daleville College, thus bringing our own school prominently before the meeting.

"What Place Shall the Bible Have in Our Church?" was the first topic. Some strong arguments were brought out in favor of our own schools rather than State Institutions. The strong tendency to eliminate the Bible from our State institutions, the skeptical inclination of many instructors, and the present efforts to remove the Bible from the public schools, make it the more imperative that the Bible be prominent in our own institutions.

Many of our children will go to school, whether we foster the educational spirit in them or not. We ought to send them to our own schools where religious influences are at a maximum. Thousands of children drift away from the church because of influences brought to bear upon them in other schools.

The high standard of Christianity for which our school stands was strongly emphasized. The school has not yet reached its ideal of perfection; nor are the students perfect,—neither are the homes nor the communities from which they come. The church can help to approach the standard by rallying to her support. Some of the undesirable things in our schools could be eliminated if our people would fall in line and would more fully support the school.

At noon refreshments, such as our sisters know how to prepare, were served, and an hour of pleasant, social intercourse was enjoyed by all. The social feature of such gatherings is both pleasant and profitable. The association of kindred minds is one of the highest enjoyments of this life and is a foretaste of what we should enjoy in the life beyond.

At 1: P. M., Eld. C. E. Eller being chairman, the Sunday-school session began. The first topic brought the temperance movement into prominence. The Sunday-school can accomplish mighty results by raising up temperance advocates through the influence of temperance lessons. The best way to get rid of liquor is to vote it out. The Sunday-school can make it possible to do this.

Weather conditions were most unfavorable, yet the attendance was good and all enjoyed a most excellent, spiritual feast.

Daleville, Va., April 19. J. W. Ikenberry.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Flory-Wine.—On Easter Sunday, April 16, 1911, by the undersigned, Bro. Edwin B. Flory and Sister Elizabeth V. Wine, both of the Enders church, Chase County, Nebr.—David C. Wine, Enders, Nebr.

Whitmore-Lantz.—At the home of the bride's mother, Thurmond, W. Va., April 15, 1911, Bro. Bruce C. Whitmore and Sister Margie C. Lantz.—Chas. D. Bonsack, Union Bridge, Md.

FALEN ASLEEP

"Blessed are the dead which die in the Lord"

Bashoar, Ray, son of Bro. Isaac Bashoar, born Sept. 28, 1887, and died April 8, 1911, aged 23 years, 7 months and 10 days. He died after an operation for appendicitis. Interment in the Mennonite cemetery. Services by the writer, assisted by Bro. Wm. Zimmerman and Elmer Graybill. —J. O. Smith, Bruceton, Pa.

Border, Sister Barbara Ellen, nee Overholser, born in Union Center congregation, Elkhart Co., Ind., Sept. 30, 1877, died at the home of her son-in-law, April 14, 1911, aged 33 years, 6 months and 1 day. She united with the Church of the Brethren at the age of fifteen, and was a member of South Union house, Union Center congregation, and continued to abide in the faith until death.—Funeral services by Eld. April, 1895, to Harvey Border. To this union five children were born. She leaves her husband and children, a baby five months old, —her parents, George and Elizabeth Overholser, three brothers and two sisters. March 24 was the last meeting with the elders of the church and requested to follow out her Savior's command, given in the upper room to the twelve. So preparations were made for the feet washing and Love feast was held, with the elders, her parents, sisters, brother, her husband and children being present. She was permitted to be united with the church during life. Elders J. R. Miller and Eli Roos officiated. March 27 she started to the hospital, where she underwent an operation, but the will of God and grace us all good-bye. Services were held in the Brethren church by Eld. Daniel Hoover, assisted by J. R. Miller. Interment in the South Union cemetery.—John D. Bollman, R. D. 2, Box 19, Wakarusa, Ind.

Brant, Bro. Francis, born March 13, 1836, died at his home in the bounds of the Berlin church, Somerset Co., Pa., April 17, 1911, aged 75 years, 1 month and 4 days. He leaves a wife, three sons and three daughters. Services at the house by Elders J. C. Zimmerman and J. J. Yutzler.—Cyrus Engle, Stoyatra, Berlin, Pa.

Bratley, Mrs. James, a resident of Cadiz, Green Co., Wis., died at the home of his son March 8, 1911, aged 81 years. Funeral services were conducted by Elder Hoover, and Bro. Bratley has been a resident of Cadiz since the Civil War. His wife died about twenty years ago. He was a member of the Brethren church for many years. He leaves one son and two brothers. Services by the M. E. minister in the M. E. church.—Mrs. Wm. Winkler, Cadiz, Wis.

Bunch, Bro. Fountain, died at his home near New Hope, Va., in the Middle River congregation, April 18, 1911, aged 77 years, 1 month and 5 days. Bro. Bunch was a member of the Brethren church for many years and lived a faithful life for the church what he could. Services by Brethren D. C. Flory and A. E. Shaffer.—Mrs. J. H. Bell. He is survived by his wife and several children.—J. F. Miller, Grottoes, Va.

Cooper, Sister Phebe, nee Dare, born Dare and Sister Phebe Cooper, died of rheumatism and pneumonia at her home at Harman, W. Va., April 4, 1911, aged 16 years and a few months. April 2 she was baptized by Bro. Jesse Frey, and one of her parents, five sisters and three brothers. Services at the house April 5, by Bro. Jesse Frey. Interment in the same home.—Cora Harman, Harman, W. Va.

Cripe, Sister Elizabeth, born March 6, 1834, died at the "Old Folks' Home," near Huntsdale, Pa., April 18, 1911, aged 77 years and 12 days. She was a member of the Carlisle church. Services at the Home by Bro. W. I. Sheaffer. Interment at Hogestown cemetery. Text, Rev. 21: 25.—A. A. Evans, R. D. 3, Carlisle, Pa.

Diehl, Sister Elizabeth, widow of Isaac M. Diehl, born in Lanoka County, Ind., Jan. 9, 1841, died at the home of her daughter, Mrs. George Giddings, of Frederick, Md., April 18, 1911, aged 70 years, 3 months and 9 days. Her husband and three children preceded her. She is survived by two sons, one daughter and one sister. She was a consistent member of the Church of the Brethren for over fifty-three years. She was one of the few who knew the old order of things. Services in the Brethren church. Services by Bro. Albert Hollinger, assisted by Bro. Wm. Winebrenner. Text, Rev. 21: 25. Interment in Evergreen cemetery, Gettysburg, Pa.—Mrs. Wm. Winebrenner, Frederick, Md.

Eckman, Bro. Jacob, eldest son of Jonathan and Anna E. Eckman, was born March 24, 1844, April 26, 1911, died in his 67 years, 6 months, and 27 days. In 1887 he united with the Church of the Brethren, and lived a faithful life in the same. Christian life until called by death. His one delight was in the worship of God and the salvation of his soul. He was always found at the Sunday-school and church services when his health would permitted. He leaves sisters and two brothers. Services at the Lancaster house of worship. Otho Winger, of North Manchester, Ind.—Sarah A. Heaston, R. D. 6, Lancaster, Pa.

Ebbaugh, Carroll, born Sept. 7, 1905, died April 21, 1911, aged 5 years, 7 months and 14 days. He was a son of Bro. Jesse and Sister Mamie Ebbaugh, near Robins, Iowa. His death was caused from pneumonia, after child was sick only a few days under his little body. It is thought that death came instantaneous. Funeral services by the writer, from Acts. 8: 5 and Rev. 14: 5. Interment in the Brethren cemetery of Dry Creek congregation.—D. Elmer Miller, Cedar Rapids, Iowa.

Eichman, Annie Catherine, wife of Bro. E. P. Eichman, born in Ogle County, Ill., Dec. 31, 1874, was a consistent member of the Church of the Brethren for about nine years. Departed this life April 20, 1911, and was buried from the Brethren cemetery near Bunkertown, Pa. Services by the writer, assisted by Bro. Wm. Zimmerman.—J. O. Smith, Bruceton, Pa.

Fenton, Sister Catherine, daughter of John C. and Gertrude Miller, born in the Oakland congregation, near Steinman's Grove, Ohio, died April 1, 1911, aged 68 years, 7 months and 25 days. She was married to Bro. Jacob Fenton by Abraham Farmer Jan. 12, 1871. In 1885 she united with the Church of the Brethren, remaining a faithful member till death leaves her husband, seven daughters, three brothers and two sisters. Services in the Oakland church by Eld. Jacob Metzger. Interment in Versailles cemetery.—Maria Miller, Bradford, Ohio.

Flickinger, Sister Elizabeth, born near Johnstown, Pa., June 23, 1844, died of a complication of diseases, at her home in the bounds of the Maple Grove congregation, Norton Co., Kans., April 9, 1911, aged 66 years, 9 months and 11 days. She was a member of the Church of the Brethren. Mary Hoover was married to John Flickinger Aug. 21, 1862. To this union were born seven children, five of whom survive, also two daughters, several stepchildren and four brothers. She was a faithful Christian in the Church of the Brethren. Services by Brethren Friend and Wertenberger.—Minnie D. Deeter, Oronoque, Kans.

Frey, Sister Mary, died of cerebral hemorrhage March 24, 1911, aged 69 years, 3 months and 26 days. She was the wife of Bro. Jesse Frey, and the mother of nine children, eight of whom survive her. She was a most faithful and consistent member of the Covington church, and will be greatly missed by all. Services by Bro. Geo. W. Flory, assisted by Bro. A. S. Baumgardner.—Elizabeth D. Rosenberger, Covington, Ohio.

Keuzer, Sr., Eli, born March 13, 1876, died April 21, 1911, in the bounds of the Lick Creek congregation, Ind., aged 41 years, 1 month and 8 days. His death was caused by an accident, which he received at his home. He was identified with the church in his youth. For years he was a faithful deacon, and a highly respected citizen. The community where he resided all his life. A faithful companion, one daughter, four sons and an aged mother survive him. He will be greatly missed, not only in the home but by the church and in the community. Services by Bro. Henry Kreiger, of Cerro Gordo, Ill. Several short texts were used for this occasion.—B. F. Goshorn, Clay City, Ind.

Graybill, Eld. Israel, born in Lancaster County, Ia., Aug. 26, 1834, died at his home in the White Oak congregation, Pa., April 6, 1911, aged 76 years, 7 months and 11 days. He was called to the deacon office in 1877; to the ministry, in 1885, and to the full ministry in 1910. He was a faithful member for nearly fifty years.—Anna E. Shank, Manheim, Pa.

Gribbens, Sister Mary Ray, born Oct. 14, 1846, died April 21, 1911, aged 64 years, 6 months and 12 days. Oct. 22, 1874, she was married to George Gribbens, to George Gribbens, after their marriage they resided in Michigan. They then came to Hancock County, Ohio, where they have resided ever since. About four years were spent in Jackson Township, after their removal from there to Eagle Township, where they lived and died in Eagle Township, in the home where Sister Gribbens passed away a few days ago. Two children have preceded her to the leaves a husband, a son who lives with his parents and one brother. With her husband, more than twenty years ago, Sister Gribbens became a member of the Church of the Brethren. She lived a faithful Christian life. Although their home is a distance from the church, they were very seldom did this sister miss a service. Funeral at the home on Sunday afternoon, April 23, 1911. Bro. Jesse Hoover, who is Bishop cemetery, a few miles from the home.—Jesse J. Lapsley, Wharton, Ohio.

Grower, Bro. Jacob, born in Ohio in 1826, died in the Southern Indiana Home for Indigents April 11, 1911, aged 85 years. He united with the Church of the Brethren in early life. In the year 1856 he was married to Sarah Wagoner, who died in 1873. To this union were born seven children, one son and two daughters, one sister and one brother survive him. Services by the writer, assisted by Bro. Wertenberger. Interment in the Brethren cemetery.—B. F. Goshorn, Clay City, Ind.

Hershey, Anna M., died April 14, 1911, at her home near Osceola, Mo., aged 48 years and 2 months. He suffered intensely for nine weeks from a complication of diseases. He was a good and upright citizen, and had many friends. He leaves three brothers, three sisters and a half-brother. Services by Eld. Jacob Hoover. Interment in Pleasant Mound cemetery.—Elizabeth Lyon, Lowry City, Mo.

Harris, Bro. Jacob, died in the bounds of the Middle River congregation, near New Hope, Augusta Co., Va., April 18, 1911, aged 81 years, 6 months and 18 days. Bro. Harris was a member of the Brethren church about thirty-four years, and served in the ministry for about twenty years. He was considered a very faithful brother. He always aimed to do what he thought to be right. He leaves four sons and three daughters. Services by Bro. D. C. Flory.—J. F. Miller, Grottoes, Va.

Keel, Icel Ivan, youngest son of Bro. and Sister Arly W. Keel, born May 23, 1902, died in the bounds of the Sugar Creek congregation, Ind., April 7, 1911, after a brief illness and 21 days. Little Icel took sick a short time before her mother died, about three months ago. She grew more till the Lord took her. Services by Bro. J. D. Minnier, assisted by the writer.—Wm. Hoffman, Bringhurst, Ind.

Kleplinger, Sister Elizabeth, died in the Fort McKinley church, Montgomery Co., Ohio, March 31, 1911, aged 74 years, 4 months and 17 days. She was first let into the church by Bro. Henry Kleplinger, in 1857, she united with the Church of the Brethren and remained faithful to her baptismal vow, serving the church as deaconess for many years. Services by Eld. John Shoemaker and Bro. D. L. Arnold.—Lucinda Rosenberger, Coy, Dayton, Ohio.

Long, Eld. Cyrus, of Clarksville, Mich., born Sept. 4, 1823, in Southampton, Somerset Co., Pa., died April 3, 1911, at the home of his daughter, Mrs. B. M. Smith, aged 87 years, 6 months and 29 days. He was the father of a family of twelve children. He was married to Lucinda Row Aug. 15, 1850, in Jackson County, Ind. They moved to Indiana in 1854, and in 1871 they moved to the State of Michigan, settling near Clarksville, where he has since made his home for nearly forty years. To them were born seven children. Two children died in infancy. The mother departed this life in 1900. Eld. Long was baptized in 1846 by Bro. Gabriel Neff, of Ohio, elected to the ministry in 1857, advanced to the second degree in 1858, and ordained to the first degree Orange County, Ind., by Brethren Jacob Berkey and Michael Shotts. He served in the ministry for fifty-three years. Four sons, four daughters and one sister. His children tenderly cared for him in his declining years. Since coming to Michigan he was identified with the Old Order Brethren. In good years he was a faithful worker throughout life for the interest of the church.—Lydia Smith, R. D. 42, Clarksville, Mich.

McCormick, Bro. John, died of tuberculosis in the Manor congregation, Tilghmanton, Md., April 11, 1911, aged about 39 years. He united with the Church of the Brethren some years ago and lived a consistent Christian life. He is survived by his wife and four children. Services in the Manor church by Eld. D. V. Long, assisted by Eld. J. E. Otto and Dr. V. A. Mowen.—Mrs. Elizabeth Hoffman, Hagerstown, R. D. 8, Fortin Rowland, Fairplay, Md.

Miller, Sister Ida, eldest daughter of Harrison and Margaret Zerfoss, born near Harrisonburg, Rockingham Co., Va., Aug. 10, 1877, died at the home of her son-in-law, Bro. H. E. Miller, in the bounds of the Spring Creek church, April 16, 1911, aged 33 years, 8 months and 6 days. She was married to Daniel Miller, Dec. 24, 1896. To this union were born two children, one of whom survives. She moved to Greene County, Tenn., where she united with the Church of the Brethren and lived a faithful life until called by death. In 1874 the family removed to Macoupin County, Ill., where they lived for a short time, then to Douglas County, Kans., in 1881. Since Bro. Miller's death, in 1893, Sister Miller has made home with her mother, Sister Margaret. In December, 1911, she went with them to Quinter, Kans., where she died. She leaves eight children. One child preceded her. Funeral services at the home in Douglas County, Kans. Services by Bro. W. A. Kinzie in the Appanoose church, Tenn., and by Bro. Wertenberger at the Brethren cemetery.—Ada E. Beckner, Overbrook, Kans.

Miller, Sister Susanna, died of consumption, April 19, 1911, in the bounds of the Dunnings Creek congregation, Bedford Co., Pa., aged 60 years, 3 months and 7 days. She was a daughter of Eld. John B. Miller. She never was hearty and strong. Sister Miller was a kind and loving Christian woman, taking great interest in the work of the church, and was always ready to do her part. She was much respected by all in the neighborhood and community, and will be greatly missed. She leaves a kind father, two brothers and two sisters. Services in the New Paris church by Eld. Jacob Metzger, assisted by Bro. T. B. Mickie. Text, Job 14: 10. Interment in the Mock cemetery. A short time before her death she called

for the elders of the church and was anointed.—Levi Rogers, Alum Bank, Pa.

Musgrave, Bro. Howard A., born July 27, 1892, died of typhoid fever, at the home of his parents in the bounds of the Brothers Valley congregation, Somerset Co., Pa., April 9, 1911, aged 18 years, 8 months and 12 days. He is survived by his parents and three brothers. He became a member of the Church of the Brethren in his youthful days. He called for the elders and was anointed. Services by Elders D. H. Walker and P. U. Miller. Text, Job 8: 9.—Chas. P. Mosgrave, Berlin, Pa.

Moyers, John B., died in the hospital in Enid, in the bounds of the Hyde congregation, Major Co., Okla., April 13, 1911, aged 28 years, 2 months and 21 days. His death was caused by an automobile accident. He was married two years and prior to the day of his funeral. He leaves a loving young companion, his parents, three brothers and six sisters. Services by the writer in the Baptist church in Ames. Text, Gen. 3: 19.—A. J. Smith, Argonia, Kans.

Nischer, Stella Inda, daughter of Bro. Simon and Sister Caroline Nischer, born Oct. 8, 1899, died of typhoid fever, April 11, 1911, at the home of her parents in the bounds of the Pine Creek congregation, near Tegarden, Ind., aged 11 years, 6 months and 3 days. Stella was a bright and intelligent girl, of a kind and loving disposition. She was a regular attendant at the Brethren Sunday-school at the same house. She leaves a father, mother, three sisters and one brother. One brother and one sister preceded her. Services at the Otter township church by Jacob Hildebrand. Text, John 5: 28, 29. Interment in the Center cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Palmer, Irene E., little daughter of Brother Elmer and sister Mae Palmer, died Feb. 12, 1911, aged 1 year, 5 months and 2 days. Thus a little bud was taken from earth to bloom in heaven. Services at their home by Eld. Jesse Strycker. Text, Luke 8: 52. Interment in the Maple Creek cemetery.—Mrs. L. Swihart, Kotzebued, Sask., Can.

Reif, Sister Lydia, nee Rittenhouse, born in Worcester township, Montgomery Co., Pa., Oct. 20, 1832, died at the home of her daughter, Collegeville, Pa., April 14, 1911, aged 78 years, 5 months and 24 days. She was married to Benjamin O. Reif in December, 1852. Her husband died in 1881. She was a member of the Church of the Brethren over forty-five years. She is survived by two sons and four daughters. A son and a daughter preceded her in death. Services April 19, at Collegeville, Pa. Interment in the Methacton cemetery. Services by Elders Abram Grater and Jesse Ziegler.—A. H. Rittenhouse, Eagle, Ill.

Replogle, Bro. Noah, born in Ohio, Feb. 15, 1835, died at Donaldson, Marshall Co., Ind., April 17, 1911, aged 82 years, 2 months and 2 days. He leaves five sons, one daughter and three sisters. He has been a member of the Church of the Brethren for a number of years. Services at the Maxville house by Eld. Jacob Hildebrand. Interment in the Bitsville cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Royer, Foster, son of Brother and Sister Noah E. Royer, died at his home in Empire, Cal., April 5, 1911, aged nearly 4 years. He leaves his parents and one sister. Services at the house by Eld. S. F. Sanger.—Myrtle M. Jullus, R. D. 3, Box 212, Modesto, Cal.

Smith, Sister Mina B., only child of Bro. J. H. and Sister Sarah J. Christian, died of cancer, in the Oakland congregation, near Bradford, Darke Co., Ohio, aged 37 years, 7 months and 4 days. She united in marriage with Bro. H. Z. Smith Nov. 5, 1891. To this union were born three children, the eldest preceding her in spirit where she now waits and watches to her Master at the early age of fourteen, and fully consecrated her life to his service. In her death the family loses a kind and affectionate wife and mother, the parents a loving and obedient daughter, the church a consecrated worker, and a leader in the service of song. During her illness she received the anointing, which was a great comfort to her. She was fully resigned to the Lord's will. A few days before her death she called her dear ones around her bed and bade them each affectionate good-by, telling them of her departure, and requesting them to meet her in heaven. At the going down of the sun, April 1, 1911, her spirit took its fully fell asleep. She leaves a broken-hearted husband, two children, and loving parents. Services by Brethren D. M. Garver and J. J. Rosenberger at Hyatt's Creek church. Interment in the Harris Creek cemetery.—Maria Miller, Bradford, Ohio.

Snider, Bro. William Otto, son of D. M. and Hettie Snider, born near Silvercreek, Delaware Co., Ind., Sept. 26, 1881, died after a year's illness, at Covina, Cal., April 14, 1911, aged 29 years, 6 months and 19 days. He was married to Minnie D. Overholtzer Dec. 23, 1907. To this union was born one son. Deceased was always patient, kind and cheerful during his long illness. His last request was that his little son be brought up a missionary. He joined the Church of the Brethren at the age of sixteen and lived a devoted life. He leaves a wife, a son, a father, three sisters and five brothers. A mother and little brother preceded him. Services were held at the Covina Church of the Brethren by Bro. Harvey Senft. He "I am come that they might have life, and that they might have it more abundantly." Interment in Oak Dale cemetery.—Harvey Senft, Covina, Cal.

Stump, Sister Sarah Jane, nee Miller, the youngest daughter and child of Bro. and Brethren Miller, born in Darke County, Ohio, in the bounds of the Beech Grove congregation, July 4, 1840, died April 16, 1911, aged 70 years, 7 months and 12 days. She was united in marriage to Bro. John W. Stump, Jr., May 5, 1900. This happy relation was blessed with four children, one having died in infancy. She leaves, three small children, an aged mother, six brothers, three sisters, one half-brother and three half-sisters. While sitting in the family circle, with her two-year-old baby boy on her lap, in spite of death claiming her, and while entertaining another word she ceased breathing, and "was not, for God took her." Sister Stump united with the Church of the Brethren at the age of seven years, lived a faithful life and died in the hope of a blessed future. Services by the writer, assisted by Eld. J. W. Bloser.—Wm. Beery, R. D. 14, Dayton, Ohio.

Troxel, Mary Hannah, nee Arnold, born near Jefferson, Harrison Co., Ohio, March 13, 1819, died at the home of her daughter, Mrs. Simon Keck, Washington, Iowa, March 19, 1911, aged 91 years and 1 day. March 18, 1845, she was married to Jacob Worley, near Canton, Ohio. To this union were born six daughters. One preceded her in death thirty-six years. Mr. Worley died March 16, 1852. A second marriage took place March 16, 1859, to Geo. Troxel, near Monroe, Ohio. To this union were born two children. Both of them died when young. Mr. Troxel died July 3, 1881. Grandma Troxel led a ragged constitution and outlived many of her loved ones. One brother, two sisters, two husbands and three children preceded her in death. She leaves one daughter, Mrs. Troxel and her family with whom she resided, one brother, about twenty-five years, having come to this place with her father when in her teens. They moved from Ohio to Iowa, from Ohio, in 1844, at which place she resided until about seven years ago, when she was brought by her daughter, Mrs. Keck, to Iowa, to be cared for in her remaining years. Mrs. Troxel was converted when a girl and united with the Church of the Brethren. She was a faithful, quiet Christian and often spoke about going home. Often she gave the assurance of her readiness to go: "Everything is all right, let me go home," were some of her last words. Short services at the home, on Wednesday by the pastor of the Methodist church of Pierson, assisted by Rev. J. A. Parker. General funeral services at Eagle Grove Star Grove church by the writer, assisted by Bro. H. Wingert, of Klingsley, Iowa. Interment in the Star cemetery.—Phoebe Fort, Kingsley, Iowa.

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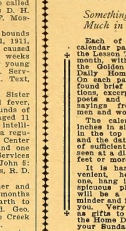

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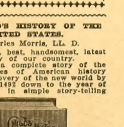

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NOTES NOT CLASSIFIED

Limestone.—We have just closed a very interesting series of meetings held in the Limestone church by Bro. J. D. Clark. They began April 10 and closed April 21. Eight were baptized. One was reclaimed. All in all we feel that we had a good meeting.—Anna Arnold, Limestone, Tenn., April 26.

Nampa. church met in council April 7 for elder Bro. J. C. Nehrer, being absent, Bro. J. K. Waltman presided. Not much business came before the meeting. Seven letters were received. The interest seems to be growing at our regular services.—Rose E. Bradley, 208 Sixteenth Avenue, Nampa, Idaho, April 24.

SOUTHWESTERN MISSOURI AND ARKANSAS.

The Sunday-school Meeting for this District convened at Nevada, Mo., April 16. After the opening exercises Bro. R. Wyatt gave us an interesting talk on Easter, leaving the impression of observing the day. The meeting proper was then organized by electing Bro. D. W. Teeter moderator and the writer secretary.

Bro. A. Killingsworth was then called on to explain the duties of the Sunday-school teacher. After that came other talks by those who discussed the subjects in hand with much interest. The various topics were treated in a most interesting and helpful manner. The roll call showed seven schools represented by delegates and letter.

In the afternoon the Nevada Sunday-school gave an excellent program. After this the District program was taken up, and considered by different speakers. The Christian Workers' Meeting and its aims was well treated by Bro. D. W. Teeter. What he said was well appreciated. Later the Round Table demanded the attention of the meeting, being in charge of the District Secretary.

The meeting closed with the best of interest, and then we all took the parting hand.

A. W. Adkins, Secretary.

R. D. 2, Collins, Mo., April 23.

ANNOUNCEMENTS

LOVE FEASTS.

Oklahoma.

May 13, 5 pm, Glendora.
May 14, South Los Angeles.

Colorado.

May 27, First Grand Valley.
May 28, Denver.
June 3, Good Hope.
June 10, Hartman.

District of Columbia.

May 7, 7:30 pm, Washington.

Idaho.

May 13, 6 pm, Welser.
May 14, Payette Falls.
May 28, 3 pm, Fayette Valley, Payette house.
June 10, Nezperce.

Illinois.

May 13, 4 pm, Mount Morris, College Chapel.
May 13, 5 pm, Panther Creek.
May 20, 21, at 10 am, West Branch.
May 20, 6 pm, Prairie City.
May 21, 6:30 pm, Stirling.
May 27, 6:30 pm, Cherry Grove.
May 27, 6 pm, Pine Creek.
May 27, 6:30 pm, Elgin.
May 27, 7 pm, Batavia.
May 28, 6:30 pm, Polo.
June 10, 11, Astoria, South Fulton house.
June 10, 11, 1:30 pm, Waddams Grove.
June 11, 6:30 pm, Milledgeville.
June 17, 18, 2:30 pm, Rock Creek.

Indiana.

May 13, 2 pm, Logansport.
May 14, 6:30 pm, Summitville.
May 18, 7 pm, Goshen City. Cor. of Fifth and Clinton.
May 20, Rock Run.
May 20, 6:30 pm, Tippecanoe.
May 20, 5 pm, Eel River.
May 20, 6:30 pm, Upper Pall Creek.
May 21, Huntington.
May 21, Cedar Creek.
May 25, Bango.
May 27, 6:45 pm, Monticello.
May 27, Yellow River.
May 27, 2 pm, Plymouth Prairie.
May 27, 6 pm, Beech Grove.
May 27, 6 pm, Middle Fork, Country house.
June 3, Bethel Center.
June 6, 7 pm, Burnetts Creek.
June 10, Solomon's Creek.
June 11, 2:30 pm, Pleasant Hill.
June 13, Bremen.
June 16, Camp Creek.
June 17, 2:30 pm, Silver City.
June 17, 5 pm, Elkhart Valley.

Iowa.

May 12, Osceola.
May 13, 4 pm, Monroe County church.
May 14, Clarence, six and one-half miles southwest of Clarence.
May 20, 6 pm, Prairie City.
May 20, Panther Creek.
May 20, 2:30 pm, Iowa River.
May 27, 28, 2 pm, Panther Creek.
May 27, 6 pm, Kingsley, East house.
May 27, 6 pm, Des Moines Valley.
May 27, 28, 11 am, Garrison.
May 27, Grundy County.
May 27, 6 pm, Fairview.
May 27, 28, Spring Creek.
May 27, 6 pm, Brooklyn.
June 10, 4 pm, English River, South house.
June 10, 2 pm, Dallas Center, at the church in town.
June 10, 11, 2:30 am, Dry Creek.
June 16, 10:30 am, Greene.
June 10, Salem, Salem house.
June 17, 10 am, Franklin County.
June 18, 6:30 pm, Beaver.

Kansas.

May 13, 4 pm, Conway Springs.
May 13, 7 pm, Mont Ida.
May 14, Larned.
May 18, 7 pm, Wade Branch.
May 13, 14, 7:30 pm, Independence.
May 13, 2 pm, Prairie View.
May 13, 5 pm, Chapman Creek.
May 13, North Solomon.
May 13, Moniter.
May 13, Fredonia.
May 13, 2 pm, Burr Oak.
May 13, 2 pm, Bethel Mission.
May 14, 7 pm, Kansas Center.
May 14, McPherson.
May 20, 21, 4 pm, Belleville.
May 20, Garden City.
May 20, 2 pm, Quinter.
June 10, Morrill.
June 10, 7 pm, Ottawa.
June 10, 7 pm, Newton, City house, Cor. of Tenth and Oak Street.

Maryland.

May 11, 7:30 pm, Beaver Creek.
May 13, 2 pm, Meadow Branch.
May 14, 1:30 pm, Brownsville.
May 14, 6 pm, Ridgely.
May 20, 2 pm, Manor.
May 20, 2 pm, Middletown Valley.
May 25, 2 pm, Baltimore.
Hilton, Greene church.
May 25, 4:30 pm, Hagerstown.
May 27, 2 pm, Bush Creek.
June 3, 7 pm, Long Green Valley.

Michigan.

May 3, 10:30 am, Black River.
May 13, 4 pm, Bear Lake.
May 20, 10:30 am, Thornapple, Lentz house.
May 27, 10:30 am, New Haven.
June 10, 2 pm, Vestaburg.
June 11, 10 am, Chippewa Creek.
May 20, 1 pm, Crystal.
June 24, Prescott.

Minnesota.

May 13, Rock Park.

Missouri.

May 20, 4 pm, Rockingham.
May 20, Cabool, Greenwood house.
May 27, 3 pm, Pleasant View, Ray Co.
May 27, 7 pm, Shoal Creek.
June 10, Peace Valley.
June 11, 7:30 pm, Kansas City, First Church of the Brethren.
June 17, Flattsburg.

Nebraska.

May 13, Bethel Center.
May 13, 5 pm, Silver Lake.
May 13, 5 pm, South Beatrice.
May 20, Alvo.
May 20, 7:30 pm, Arcadia, four and one-half miles northeast of Arcadia.
May 28, Lincoln.
June 10, Beaver.
June 10, South Loup, at Bro. W. P. McLellan's house.
June 11, Cedar Creek.
June 17, Enders.

Jersey.

May 14, 5:30 pm, Amwell.

New Mexico.

June 10, 2 pm, Dalton, at Yeso.

North Dakota.

June 24, 25, May, two and one-half miles west of May.
June 24, Bowdon Valley.
Wells Co.
June 25, Kelvin.

Ohio.

May 11, Lower Twin.
May 13, 10 am, Oak Grove.
May 13, 2 pm, Poplar Ridge.
May 13, 2 pm, Oakland
May 13, 6 pm, Donel's Creek, New Carlisle house.
May 16, 4 pm, Bear Creek.
May 20, 2 pm, Middle District.
May 20, 10 am, Swan Creek, East house.
May 20, 7 pm, Logan.
May 20, 10 am, Beech Grove.
May 27, 10 am, Hickory Grove.
May 27, 10 am, Sugar Creek, near Lima.
May 27, 10 am, Ashland.
May 27, 2 pm, Richland.
June 10, 10 am, Lick Creek.
June 10, 2 pm, Blanchard, west of Dupont.
June 17, 2 pm, Richland.
June 17, Green Spring.
June 17, Poplar Ridge, North house.

Oklahoma.

May 13, 6 pm, Paradise Prairie.
May 13, 4 pm, Monitor.
May 16, 6 pm, Washita.
May 20, 2 pm, Ringley.
May 21, Guthrie.
June 11, Elk City.

Oregon.

May 20, 5 pm, Rogue River.

Pennsylvania.

May 9, 10, 10 am, Tulpehocken, Heidelberg house.
May 8, 9, 8:30 am, Spring Grove.
May 13, 4 pm, Lawistown, Dry Valley house.
May 9, 10, 7 pm, Spring Creek.
May 10, 11, 9:30 am, Springville, Mohler house.
May 11, 12, 10 am, Little Swatara, Ziegler house.
May 11, 12, 10 am, Big Swatara, Hanoverdale house.
May 11, 12, 1:30 pm, White Oak, Grenlili house.
May 11, 7:30 pm, Germantown.
May 12, Pine Glen.
May 13, 10 am, Spring Run, Pine Glen house.
May 12, 4 pm, Dunnings Creek, New Paris house.
May 13, 4 pm, Ephrata.
May 13, 4 pm, Belleville.
May 13, Hatfield.
May 13, 1:30 pm, Upper Canowago, Mummert house.
May 13, 14, 10 am, Antietam (Price church).
May 13, 10 am, Back Creek, Brant house.
May 13, Haven Run.
May 13, 8 pm, James Creek.
May 14, 6:30 pm, Everett, Bethel house.
May 14, 6 pm, Johnstown, Walnut Grove house.
May 14, Juniata.
May 14, 6:30 pm, Yellow Creek, Bethel house.
May 14, 6 pm, Lewisburg, Cor. Greenfield Ave. and Mont Clair St.
May 14, Elizabethtown.
May 14, 7 pm, Hanover.
May 14, 6 pm, Woodbury.
May 14, 15 am, Quemahoning, Stoystlle house.
May 14, 10:30 am, Manor, Purchase Line.
May 14, 5 pm, Upper Dublin, Ambler.
May 14, 5 pm, Brothers' Valley.
May 15, 16, West Conestoga, Middle Creek house.
May 16, 17, 1:30 pm, Fairview, Hollidaysburg.
May 17, 1:30 pm, Mountville.
May 20, 21, 3 pm, Welsh Run.
May 20, 21, 10 am, Maiden Creek, Mohrsville house.
May 20, 21, 2 pm, Lost Creek, Goodwill house.
May 20, 3:30 pm, Clear.
May 20, Springfield, Bucks Co.
May 20, 2 pm, Mingo.
May 21, Shady Grove, an all-day meeting.
May 21, Lancaster.
May 21, 6:30 pm, Bolivar, Robinson house.
May 21, 6:30 pm, Altoona.
May 23, 24, Midway.
May 27, 28, 2 pm, Farmers Grove.
May 28, 4 pm, Harrisburg.
May 28, 6:30 pm, Bellwood.
May 30, 31, 32, 10 am, Conestoga, Bird-in-Hand house.
June 1, 2, 10 am, Upper Codorus, Black Rock house.
June 3, Warriors Mark.
June 5, 4 pm, Fairview.
June 5, 4, 3 pm, Hill Valley.
June 6, Leamersville.
June 7, 8, Upper Cumberland.
June 8, 10, 10 am, Summit Ridge, Fogelsonger house.
June 10, Mechanic Grove.
June 10, 11, 10 am, Lower Cumberland, Mohler house.
June 10, 11, 10 am, Falling Springs, Hade house, Franklin Co.
June 11, Middle Creek.
June 11, 2 pm, Berlin.
June 11, 6 pm, Clover Creek.
June 11, 6 pm, Summit Mills.
June 11, 4 pm, Ligonier.
June 11, Jerrytown.
June 12, Sugar Valley.
June 13, 14, 1:30 pm, Chiques, Chiques house.
June 14, 15, 3 pm, Annville.
June 15, 16, 10 am, Scalp Level, Berkey house.
June 25, Meyersdale.

Tennessee.

May 13, Crowson.

Texas.

May 12, Manassas.
May 13, Middle River.
May 13, 3:30 pm, Woodstock, Antioch house.
May 13, 3:30 pm, Summit.
May 13, 2:30 pm, Cook's Creek, Hinton Grove house.
May 20, 3:30 pm, Peter's Creek.
May 20, 2 pm, Elk Run, Moscow house.
May 20, Midland.
May 20, 2 pm, Green Mount.
Mt. Zion house.
May 27, 28, Linville Creek, Fairview house.
May 27, 6 pm, Fairfax.
May 27, 2:30 pm, Pleasant View.

West Virginia.

May 13, 3:30 pm, Spruce Run.
May 20, 2 pm, Maple Spring.
June 24, 25, Pleasant Valley.

Wisconsin.

May 13, Chippewa Valley.

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THE GOSPEL MESSENGER

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Vol. 50. (Old Series / Vol. 40.) **Elgin, Ill., May 13, 1911.** **No. 19.**

AROUND THE WORLD

Germany Wants More Bibles.

Strangest of all strange things is the fact that Germany —the home of rationalism and ultra-liberalism,—is largely increasing its Bible purchases. Mr. Morrison, the active agent of the "British and Foreign Bible Society" in Germany, reports that its sales of the Bible in that country are increasing from year to year, and that fully thirty per cent more Bibles are sold now than ten years ago. This fact shows that God still overrules all things to his glory. Critics may seek to destroy the Living Word, atheists may try to overthrow the faith "once delivered to the saints," and yet God's Word is the one all-sufficient solace of the thousands who believe its promises and trust the Great Giver to supply all their needs.

Disturbances in China.

The recent outbreak of rebellion and brigandage, in the Kwang Tung province, which aroused grave apprehensions, for a time, in the minds of many, is reported, under date of May 3, as having been settled. Railway traffic between Hongkong and Canton has again been resumed. The whole trouble was an uprising against the Manchu dynasty rather than a demonstration against the foreign element. At no time has there been a better feeling, throughout China, concerning the work of American missionaries, than exists at present. State and provincial officials are openly encouraging missionary enterprises at many points, which gives the work a power and influence never possessed before. Surely, a better day is dawning!

Material Prosperity Not Always a Blessing.

Ever since the days when the rich farmer of Bible times pulled down his barns and built greater, comforting his heart with the thought of his great abundance, material prosperity has often been a real barrier to deep and earnest spirituality. An exchange tells about a man in Eastern Indiana who was one of the most devoted Christians until oil was struck on his little farm, and he suddenly found himself rich. He then quit attending church, and when his brethren labored with him, because of his spiritual delinquency, he answered: "A man can not worship God and pump oil at the same time." Somehow it is a hard matter for nations or individuals to get in possession of abounding wealth without becoming puffed up and self-sufficient, and forgetting their dependence upon God. Their possessions become a snare unto them, and they are drawn "into many foolish and hurtful lusts."

Make Plans, but Don't Neglect the Work.

So elaborate are the systematic and carefully arranged methods of work in many of the churches today, that scarcely any time is left for the application of the knowledge gained. Whatever may have been lacking in the work of our fathers,—they did not spend so much time mending their nets that they never cast them. With modern methods and machinery for every species of church work, there is danger lest we forget the evangelistic purpose of our calling. In view of the momentous issues confronting the church today, the watchman on the walls of Zion should call to immediate action, for many of the opportunities will present themselves but once, and can not be put off. The danger of the church today is found in the tendency to quibble about methods, instead of proceeding with action then and there. The planning is all right, but the time has come to work the plans, and to do it energetically.

Actual Results of Missions.

Ella Wheeler Wilcox, who, by personal experience and research, knows whereof she speaks, says in a recent article that those who criticise missionaries and their work, do not stop to consider the "innumerable small streams that flow from the main rivers of mission work out into the jungles of ignorant, unwashed humanity. Almost any man, woman, or child, in the Orient, of the common masses, so fortunate as to receive an education, can trace it back to the missions." One eminent physician in China, bitterly opposed to missions, is silent regarding the fact that he was assisted through college by an English and also an American missionary society. Even infidels are ready to admit that missionaries have added largely to the world's geographical knowledge, and have, in many instances, given a written language to various races of people who were without one, and would not likely have obtained it otherwise.

Important Legal Decision.

It is not generally known, perhaps, that, before the Catholic Church will consent to the marriage of one of its members to a non-Catholic, the latter must agree, in an ironclad, written agreement, that all children resulting from the union shall be "baptized and educated in the Roman faith, even though the Catholic parent should die." A recent decision of the Circuit Court of St. Louis, however, definitely settles the right of non-Catholics in this matter. In the opinion of the judge no parent can transfer, permanently, his natural rights regarding the training of his child, and the Court of Appeals has just affirmed the decision of the lower court, declaring that such antenuptial promises are absolutely null and void.

A Long-Lost Tribe of Jews.

In eastern Africa a tribe of Jews has been found that dates back to the time of the Dispersion. It is claimed that when Jerusalem fell,—about six hundred years before the birth of Christ,—some of the Jews who were not carried to Babylon, found a home in Ethiopia, where they remain to this day, preserving much of their original history and worship. Although seventy-five generations have followed each other in the busy arena of life, the facial characteristics of these "Falashas,"—as they are called,—are strikingly Jewish. The Sabbath is a day of rest to them, and fifty well-preserved places of worship attest to their zeal in the faith of their fathers. The Jew, wherever found, can be readily recognized, and he is the one living witness to the truthfulness of God's Word.

The Small Colleges.

The criticism is heard occasionally, among our members, that our schools being so small, as compared with the more pretentious institutions, we can not reasonably expect any notable results. No greater mistake could be made. At a recent meeting of noted educators, representing large institutions, it was the consensus of opinion that the day of small colleges, so far from being past, is just at hand. Large enrollments, imposing buildings, million-dollar endowments, may have their advantages, but nothing can compensate for the personal touch and the less intimate fellowship between the student and teacher, so characteristic of the small school. Personality is, after all, a more valuable asset, even, than great libraries, finely-equipped laboratories, and elegant accessories. Each of the schools of the Church of the Brethren is a "home" in every sense of the word,—a real boon for which one seeks vainly in the larger institutions of learning.

Union Revivals Not a Success.

The Chapman and Alexander revival campaign in Toronto, Ontario, held some weeks ago, while well attended and apparently arousing intense interest, does not seem to have been followed by the most permanent results, so far as carefully-compiled reports seem to indicate. The outcome,—much like that of the Chicago campaign,—as tabulated by the Northwestern Christian Advocate, was as follows: "Two-thirds of the pastors reported no additions directly to church or Sunday-school, and no appreciable quickening of religious interest on the part of church members or in the community." While we, as a people, have frequently been censured for our reluctance in taking part in these great union revival efforts, there seems to be, after all, a good reason for such refusals, since, according to our esteemed contemporary, these large gatherings, with their sensational methods, have been "weighed in the balances and found wanting."

The Baltimore Peace Congress.

This notable gathering, which closed its sessions only a few days ago, was one of rich fruitage for every lover of peace. Hereafter the society is to be known as the American Peace Congress, and it will meet regularly every two years. It is planned to secure the practical cooperation of all societies and organizations espousing the principles of peace and arbitration, and thus to further the effectual promulgation of the work. The Congress strongly indorsed the suggestion of Andrew Carnegie, a New York banker, "that all nations prevent, a far as possible, loans being raised by their subjects or citizens in order to enable foreign nations to carry on war." This resolution, if accepted by the United States Peace Commissioners, will be presented at the next Hague Conference for general adoption. As unlimited funds are said to be the sinews of war, it is quite probable that an inability to secure needed war funds may at times prevent, or at least retard, the outbreak of pending hostilities.

An Anti-Gambling Governor.

Occasionally a State Legislature may forget itself and pass a measure distinctly at variance with the best interests of the commonwealth whose welfare they have pledged themselves to conserve. When the Colorado Legislature recently passed a bill to permit and foster gambling at horse races, under State control, they did not take into account that Governor Shafroth is a man of principle, for he promptly vetoed the bill and administered a stinging rebuke to the legislators. He alluded to the passion for gambling as the greatest destroyer of moral sense known to men, leading to embezzlements, robbery, and sometimes to suicide, and closed by saying that in no way could the State participate in such a vicious proceeding. Our country has all too few executives of the make-up of Colorado's Governor. If we had, we might rest assured that righteous principles would abound more and more, to the great discouragement of iniquitous legislators.

The Child Coming to Its Own.

The child is a wellspring of joy in the home, and the most precious treasure of the nation. In past times the rights of childhood were not fully realized, perhaps, but humanity is awakening to its responsibility concerning God's little ones. A few months ago a Child Welfare Exhibit and Conference was held in New York, and it was not considered a sacrifice too great to spend months of toilsome preparation and $78,000 in actual outlay of money for that gathering. Now the same exhibit, with additional features, requiring a further outlay of $35,000, is to be shown in Chicago May 11 to 26. What the child's real world is, and what it ought to be, is to be the one paramount purpose of the Exhibit and Conference. It is a most significant advance in the progress of the race. He who helps a child helps humanity, with a distinctness and certainty which no other help given to human creatures in any other stage of their earth life can possibly give again.

Will Asia Become Christian?

While Lord Curzon, formerly Viceroy of India, has ventured to express the opinion that Asia will not accept Christianity on account of a deep-rooted attachment to existing pagan systems of religion, there are others equally well informed, who express a quite different and more hopeful view. Sir Andrew Frazer, at one time Governor of Bengal, who has known India intimately for nearly forty years, expresses himself as being sure that the influence of Christianity is growing in a most remarkable manner. He thinks that now, as never before, there is an opportunity for most effective mission work throughout Asia. There is a toleration, and even a welcoming of Christian teaching, without precedent. Dr. Imbrie, of Japan, also a man of wide experience in Asiatic affairs, points out the fact that there is hardly any part of Asia where the missionary can not now go with perfect safety, though, years ago, the most stubborn resistance was encountered, and even the life of the missionary was in serious danger. Now, under God's providence, the way is opened, and the day of promise has dawned.

An Alleged Discovery.

Considerable interest was aroused, a few days ago, by the report that the ark of the covenant, together with other articles of importance, had been secretly removed from beneath the sacred stone in the famous Mosque of Omar, in Jerusalem, by a company of English explorers. It was also stated that the seven-branched candlestick and the tables of the law were among the archæological treasures secured. It soon turned out, however, that the alleged discovery had its origin in the fertile brain of the press correspondents rather than in actual fact. It should be remembered that the ark had totally disappeared at a very early period,—the best Bible scholars agreeing that the second temple never contained it. That being the case, the tables of the law, likewise, could not have been in existence either, at that time, and certainly are not now. As to the golden candlestick,—that was taken to Rome by Titus, where it probably remained until 453 A. D., when it was carried to Carthage by Genseric. In 534 A. D. it was carried to Constantinople, from which city it was returned to Jerusalem. Here it remained until 614 A. D., when Chosroes II., King of Persia, took the city, removing all articles of value, and with them,—it is supposed,—the famous golden candlestick. While the various discoveries by archæologists are generally interesting, it is well, at all times, to test the alleged claims by the best authenticated facts of history, to sift out the spurious and untenable.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

His One Talent.

He couldn't sing and he couldn't play,
He couldn't speak and he couldn't pray.
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents ten begun,
He started out with only one.
"With this," he said, "I'll do my best.
And trust the Lord to do the rest."

His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast,
And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.

His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright.
When illness came he smiled at fears,
And bade his friends to dry their tears;
He said "Good-by," and all confess
He made of life a grand success.

—Unidentified.

Alexander Mack.

An Address Delivered by M. G. Brumbaugh at the Unveiling of the Alexander Mack Memorial Tablet, Germantown Church, Pa., Sunday, 2 P. M., April 9, 1911.

My Christian friends, we gather in this historical church to pay a tardy tribute to a remarkable man. It is rare than one lives in the memory of his kind for a hundred years. It is even rarer that he should be remembered for centuries and with increasing reverence and respect; but when one has so lived that he is not only remembered for a century, but remembered with increasing regard during the centuries and has actually taken a place among the few leaders in the religious freedom of the race, such a man's record is not only remarkable, it is really unique; and such are the facts concerning Alexander Mack, in whose memory we honor ourselves by gathering here this afternoon to dedicate this tablet to the cause for which he lived and to the faith in which he died.

What are the facts in the life of this man,—the things which stood prominently in his life's faith and the influence which he exerted in the history of the religion that makes it worth our while to commemorate him in this fashion? The story of his life is an interesting one. He was born of pious and well-to-do parents at the little village of Schriesheim, not far from Frankfort on the Main, in the upper Palatine of Germany, in the year 1679. When he was quite a young man, the death of his parents placed upon him, by inheritance, the control and ownership of a large estate. He owned vineyards that were both large in area and remunerative in their products. He was also the owner of a large mill which he operated with increasing profit.

In other words, at an early age this young man stood out in his community as a leader, as a man of affairs, as one whom his neighbors consulted and respected and one who had every reason to look forward to a life of comfort and perhaps of wealth, in his own community; but unfortunately for that interesting outline of a possible career, this man was born in an age of religious unrest. He was the inheritor of a condition of affairs that sprang up in Germany at the close of the Seventy Years' War and which terminated in the treaty of Westphalia in 1648. In that treaty three prominent religious factions mutually pledged themselves not to persecute each other but to join in the persecution and the absolute obliteration of every other form of religion that might arise anywhere in Germany. The result of that combination of religious intolerance caused many men to protest, and the Valley of the Rhine was a theater of bloody carnage for over one hundred and fifty years.

It was in the thick of this struggle between the oppressing power of State-recognized religions and the religious societies of a few people, that this remarkable man was born. He looked out over the valley of his nativity, looked out over his own community, his country at large, and he was filled with great unrest. He could not believe that those who had bound themselves by a solemn treaty to persecute others were fittingly representing the quiet, the peace-loving, the tolerant Jesus of Nazareth; and so, without any ado, without any advertisement of his purpose, he quietly disposed of all of his assets and retired with his wife, whom he had married in the year 1700, to the little village of Schwarzenau, where, under the friendly protection of Count Henry, who was a tolerant Prince, he was permitted to live in peace.

Just when he retired to Schwarzenau, nobody seems to know. All that we know is that it occurred sometime before 1708. Here he found gathered men and women who, like himself, were anxious to know something more than the things that then prevailed in the religious thought of his age, and so they mutually agreed that they would cast aside all the creeds of the time, and all the practices of the age, and, with the open Bible before them as their guide, they asked God to lead them into the light. Thus they continued in the study of the Book of God, in prayer, in fasting, and in conference day after day, and perhaps for years, visiting betimes others who, like themselves, had been driven from their homes, and communicating with them and discussing with them the best step to take under the circumstances.

It was in this period of inquiry that Alexander Mack first came in contact with some of the noblest and broadest-minded men of his generation. It was in this period, also, that, by reason of his own training and of his own piety, he early became a leader of those who were seeking the light. He was acknowledged everywhere as one of the few fitted to speak, and so even before the church was organized he was a recognized leader and speaker. Just what subjects were discussed by these men it is not necessary for me, this afternoon, to recite. The story is a long one, but ultimately it resulted in Mack and a few of those who held with him that the proper course of procedure was to follow implicitly, regardless of consequences, the plain teachings of the New Testament Scriptures.

When they had reached that conclusion again, they found a question facing them, because,—although they all agreed that, as the initial step in the organization of the church, it would be necessary to receive the rite of holy baptism,—they differed among themselves as to how that rite should be administered. It was finally settled by Alexander Mack offering this declaration that baptism into the church of God should be by trine immersion and, as he put it, "in running water and with complete submersion."

And so, in this way, the church was organized and sometime in the year of 1708, in the early autumn, a little group of eight of them, after fasting and prayer, went down to the little river in the valley and were baptized in the manner indicated. Mack was not the first of that little group of eight, to be baptized. The others had asked him to administer the rite to them. He protested, saying that, as yet, he had not received the rite himself and he did not wish to administer it to others. In that dilemma they again resorted to prayer and they were comforted in their prayer with the thought that "where two or three are gathered together in my name, there am I in the midst of them." The question then arose as to who should baptize first. After fasting and prayer the four men cast lots, pledging themselves never to divulge who had baptized first. One of them then baptized Alexander Mack, and Alexander Mack baptized the remaining seven, and so these eight members established the doctrine of the Brethren in Schwarzenau, in 1708. There was not a man in that entire group that wanted his name to be used in connection with the church. It was to be the Church of the Brethren of Jesus Christ, and not the church of Alexander Mack, or the church of any other of the group there organized.

The church at Schwarzenau grew and developed. There was also a branch of great influence at the town of Marienborn, and from that there sprang up another congregation at Creyfelt. And when, in 1719, Count Henry died, and persecution was resumed throughout the lower Palatine region, and the entire district round about, the church was sore oppressed to know what to do. It was finally agreed that those at Creyfelt should emigrate to America,—that they should come over here, to this land of freedom and religious toleration, of which William Penn had told them when, in 1672, and again in 1678, he had been up the Valley of the Rhine, and pointed out to these people that he was about to open, in America, a refuge for all those who wished to worship according to the dictates of their own conscience. And so it came to pass that a large group of the Brethren came from Creyfelt, Germany, here to America. They came in the autumn of 1719, and came out here to this little German colony, which was then known as Germanopolis, where Pastorius and his followers had settled more than a generation before. Here, then, this little group found a welcome and began to build again a church of God and a place to worship.

The church, here in Germantown, was not formally organized for some time. The reasons were two. In the first place, when this body of people came they were scattered throughout the Valley, as far up as Falckner's Swamp, Oley, and other outposts of the German colony, and they being in a new country, with very poor roads and the means of travel very meager, it was almost impossible for these immigrants to meet together in anything like a form of worship in one place. There was still another reason why it was difficult for the church to organize, here in Colonial America. There was no ordained minister. The church at Creyfelt had not all come to America and retained there, as its leader, that splendid and eloquent preacher of God, Christian Libe. Among those who came to America was a man who had never been ordained to the ministry, but who had led the singing and was a great leader. That leader was Peter Becker, and, because of his piety and sincerity, it was necessary for him to take hold of the leadership in the matters of the church, and by reason of his extreme good sense and piety, the church was not formally organized here until Christmas Day, 1723. On that memorable day there were six members baptized in the little stream to the west of us here,—the Wissahickon Creek,—in the late afternoon, and immediately following that, in the house of John Gomorry, the twenty-three members, then constituting the membership in this vicinity, sat down to the first communion and love feast in America. Here the men who had fled from Germany, some of whom had been in prisons and in dire distress, were permitted to sit down in this little village of Germantown, after all those years of unrest, and partake of the communion and worship God in their own way.

While this was developing here, in this branch that came from Creyfelt under Peter Becker, the splendid old pioneer of the church, its founder and its first bishop, Alexander Mack, being forced from Schwarzenau, determined to take temporary refuge in that land which has been, throughout the centuries, memorable for its open-hearted hospitality to all those who have been persecuted elsewhere and, just as the Puritans of England fled to Holland, they came in their time of stress and fled down into the heart of Holland, and at West Friesland they continued their work,—the worship of God and the teaching of the faith that was in their lives.

One of the most interesting and yet one of the most difficult chapters in the entire history of the church and in the life of Alexander Mack is the story of his efforts in Holland from 1719 to 1729. We know that he lived there; we know that he spoke German and wrote German; we do not know that he had any knowledge of Holland Dutch, that he could even speak to them in their language. We do not know that he had any means of communicating with them, save by signs and things of that sort until, gradually, he acquired the language of that people, and yet, the remarkable truth remains that in the place book of his son, Alexander Mack, the second, long the bishop of this church in Germantown, there is recorded a list of over three hundred friends whom the young Mack knew during the years of his stay in Holland, showing that, while Alexander Mack was there, an exile in a country and among a people with whom he could not easily communicate, under God's blessing and his own example of Christian piety he gathered together a

large number of people who believed with him and worshiped with him.

In the meantime the church here in America was rapidly developing,—first the organization of the church here in Germantown and later on, in the autumn of the next year, the organization of the church at Coventry and then of the church in the Conestoga Valley, and one after the other the remaining churches here. All this time Alexander Mack had remained in that strange land of Holland, and there came into his soul a desire, somehow or other, to get with those of like precious faith, and so he decided, with thirty other families of the Church of the Brethren, to come to America. They sailed from Rotterdam in the spring of 1729. They were sixty-nine days on the Atlantic Ocean,—almost the entire summer,—and late in the month of September, the 29th, the ship "Allen," after that long, stormy passage, came up the Delaware and landed at Race Street wharf in Philadelphia. That is the date of Alexander Mack's coming to America.

When he reached here, what situation confronted him? He had already fled, first from his home country into Schwarzenau, again he had fled to Holland, and again he had fled to America. Three times an exile for his religion. It takes a sturdy soul to endure all that and never murmur.

When Mack came to Germantown he was rejoiced at the development of the church here and at the work of the church at Oley, at Falckner's Swamp, at Coventry, and elsewhere, but he was greatly disturbed at the situation in the Conestoga Valley. There, in the church that was third in order of organization, the leader, Conrad Beissel, had become impressed with certain doctrines which Mack had never taught and which he could never believe, such as keeping the seventh day for the Sabbath and the doctrine of celibacy. So that, before Mack had come into the Delaware Valley, the congregation at Conestoga had divided, and Beissel, with his Seventh Day followers, had gone off to Ephrata to a separate organization. That marks the beginning of the Ephrata Society of the Seventh Day Baptists. It marks also the end of their official relation to the Church of the Brethren. When Mack came, therefore, his first impulse was to win back, if possible, these men and women to the faith which he had taught and which he had lived. He heard that at the Falckner church Beissel was to speak. He went up there and went into the services, and after they were over he waited for Beissel and then undertook, in his Christian piety, to bring about a reconciliation. Beissel told him he had no business to come to that meeting. Of course that made reconciliation impossible. Again, not long after that Alexander Mack journeyed all the way from here to Ephrata to call upon Beissel, to try to bring back harmony and restore them to the faith. Beissel hid himself and would not meet Alexander Mack. The result, as you know, was that there never was a reconciliation, although several years afterwards Beissel wrote a letter, which I happen to have in my possession, pleading with Alexander Mack, and with the Brethren here at Germantown, to be reconciled with them. This was not possible because it contained no expression of repentance. That almost broke the old pioneer's heart. He was much comforted, however, by the return, from Lancaster County, of one of his friends in the Fatherland who had gone to the Millbach, and had commenced to farm. In 1731 this friend of his, from the Fatherland, Christopher Sower, the first, whose tablet adorns the wall of this church, came back from Lancaster County, and settled here as a neighbor to Alexander Mack in Germantown, and who, under the blessings of God and under the encouragement and counsel of Alexander Mack, established here the largest and most important of all the German-American printing presses in Colonial America.

Alexander Mack did not live long after this trying experience of crossing the sea and of meeting with this unfortunate disturbance at Ephrata. He died on the nineteenth day of February, in the year 1735, and was buried in the old upper burying ground, known as Axe's burying ground, on the Avenue here. I think it was in 1894 that some pious followers of his,—members of this and of the congregation in the city,—gathered his scattered ashes from that ground and reverently placed them here, in the cemetery of this church, where they fittingly and properly repose. He was not buried here at the time of his death for the very sufficient reason that there was no churchhouse here at that time, and no burying ground. This cemetery was opened when the yellow fever struck the City of Philadelphia and carried off thousands of its people, and the people opened this ground to accommodate the yellow fever victims in the year 1793, long after Alexander Mack had gone to his rest.

Such, in brief, is the life of this remarkable man. The key-note of his doctrine was this,—There must be in all religious matters no coercion whatever; no man must be compelled, either by law or by church organization, to do that which, in his own conscience and with his own open Bible before him, he feels that he ought not to do. It was a distinct protest against the formalism and the persecution of his time. It was distinctly an effort to establish religious freedom on the basis of individual conscience and absolute devotion to Almighty God, and in that respect this man was unique in his day. He believed it was God's will that people should form a communion of visible people in this world, and so he organized the church, trusting to God to take care of it and to protect it from the mistakes which had been made in the past.

There is another thing for which he stood. I pointed out, a moment ago, that at the treaty of Westphalia the bloody wars were presumably ended. But this treaty, resulting in a branch of ecclesiastics banding together to persecute the others, brought about a new period of carnage in Germany, so that the people of the Rhine Valley had to live under the immediate presence of the horrors of war for more than two hundred years, and Mack, along with other pious men, could not understand how any follower of Jesus Christ could himself be the instrument of persecution. Mack lived the doctrine of nonswearing, the doctrine of peace, the doctrine of good-will to all men, and as he had read these things in the life of the Nazarene, he inaugurated them into the doctrine of the church, so that all the things which the Church of the Brethren hold most dear, came out of the heart of Mack and have been observed through more than two hundred years as he himself formulated them.

Further than that, it is to be remembered that it was not given to many men to establish a form of religion as late in the centuries as Mack established his, which has grown and continues to grow, and which, here in America during the last ten years, has had a more substantial percentage of increase in membership than any other denomination save one. I do not say that we have had more members to join the Church of the Brethren, but that the percentage of increase has been larger than that of any other save one, showing the vitality and the potency of these fundamental doctrines of the Christian Church of the Brethren, as they came from God through Alexander Mack.

It ought to be a cause of gratitude to us, this afternoon, that his teachings have had in them so much of the power of God that they have been a power increasingly to all people. More than that, as you all know, the things that he lived for, the things that brought him to America, the things that he died for, are taught not only here and in the immediate environment of his life, but they are taught today practically around the world; and in the history of the religions of the race no omission of Mack and of his work hereafter can ever be made by any fair and reasonable summary of the work of the Christian church.

In conclusion I want to say, he lived so close to his Master that his whole life was suffused with the spirit of pure Christianity. It is our sacred heritage to follow Jesus Christ, and as sacredly as he it should be our abiding purpose. Let us, in recounting our blessings of today, feel it to be a matter of profound thankfulness that the leader, in the founding of this church,—the church which we love,—was a man so sweet and so gentle in spirit, so noble and pious in character that we may, with deep gratitude, consecrate anew our lives to the religion which he taught, and hold, with sacred reverence, the memory of this man of God,—ALEXANDER MACK.

Going Up To Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 11.

WE were held here long enough to lift the poor donkey out, nor was it with the greatest amount of Christian patience that we waited, during this avoidable hindrance, for we were passing through dangerous territory and were impatient to pass on quickly. We crossed over the flats and into the bush on the west side. The moon failed us about this time, behind the mountain tops, and we missed its friendly light, still our escort knew the way quite well, even in the dark. We soon turned north along the Sea, crossing the plains of Siddim, and passing by the ruins of Sodom (so-called). Then our course led up a wady, westward, and we began the climb from the Dead Sea basin to the uplands and hills of Hebron. Hour after hour we rode on and on in silence over very rough paths, and through dangerous canyons. Dark as it was, and though our pathway was rough, steep and rocky, there was no accident to man or beast. Occasionally some one, by the light of a match, would note the time. Night seemed to pass quickly. We scarcely realized that morning was upon us, when the first streaks of dawn appeared over the mountains of Moab.

Between seven and eight o'clock our escort halted, indicating that they had completed their part of the contract, and that we were now safely in the hills of Hebron. We paid the bill in mule flesh, for during the afternoon of the day before the Arabs looked the mules over, selecting one which they would be willing to take as pay for the armed escort. That was to place us in safety on the other side. This animal we contracted for with the muleteer who owned him, the price to be paid being $64, payable as soon as we reached Jerusalem. Here we turned the mule over to the Arabs. One of the foot-men, riding the mule, returned with the rest of the escort to their camp, and we, led by one of the Hebron shopkeepers of Kerak, moved on westward. Somehow, that morning, the air seemed so pure, and I never breathed with so little difficulty as when we were riding over those hills of Hebron in safety.

No stop was made until after midday, when we must halt to feed and water the animals. Soon we were in the saddle again, pushing on to a camp of Arabs, whom we hoped to find south of Hebron. About four o'clock we sighted their camp, and made straight for it. Here we found the warmest Arab reception in our experience, thus far. A tent was placed at our disposal, as soon as a flock of sheep could be driven out. They actually swept the place after the sheep had been put out, and we soon made ourselves comfortable. A fire was made in our midst, green coffee was roasted over this fire, the coffee pulverized at once by pounding, and Arabic coffee made and served from the berry, while we waited. We had been in the saddle for eighteen hours, excepting for the short time we stopped to feed the horses, and it will go without saying, that we were tired, yet we stood the journey remarkably well; especially was this true of the ladies of the party. We began the ride Saturday evening at ten o'clock. Riding the remainder of the night and all day Sunday, until four P. M., made a rather long time to sit astride a horse, even when roads and conditions are favorable. We all praised the Lord for the power of endurance with which each one of us was blessed. We not only saved us from the manifold dangers to which we were exposed, but gave us courage to face these dangers, and powers of endurance to stand easily the hardships that came to us. Even after the very fatiguing ride, our cooks soon had the evening meal ready, to which we did justice, and at an early hour we were in bed. One member of the party said he had taken cold, and thought of taking a little quinine; however it was thought best to wait until morning. During the night I heard some very hoarse coughing, and other evidences of a severe cold, and I concluded the quinine surely had been taken. When daylight dawned, I uncovered my head to take in the surroundings, and found a sheep lying at my head. It was this intruder that had been coughing. This old lady, rebelling at being put out of her warm sleeping place into the chilly night air, had quietly

crept back during the night, and made her bed where I found her in the morning.

Now, for a moment, I will refer to the friendly camp at the south end of the Sea. During the afternoon (Saturday), there came into camp six Hebronites, who had been shopkeepers in Kerak. They had made their escape from the city on Friday morning, after their shops had been looted, but their lives had been spared. For some reason, or other,—I did not learn what,—the Hebronites enjoy certain privileges among these Arabs. For instance, they may pass through the territory of any of these tribes and not be molested; also in Kerak, during this rebellion, all other shopkeepers were killed with their families, while the Hebron men were saved. In coming to our camp, they passed by Swalim and his tribesmen, who caught and stripped them of everything in their possession, and they came to our camp with only their shirts on. These men reported the streets of Kerak full of dead men; also that the Arabs were fighting among themselves and killing each other over the loot. At the time they left the city, the Governor was still a prisoner in his house, protected by the guns from the Castle.

The remainder of our story is short. We left the last camp,—our sixth night with the Bedouins,—for a six-hour journey to Hebron, and reached there about noon. We brought the first news from Kerak, and every one seemed wild for some intelligence from the besieged city. We soon learned that our friends in Jerusalem were in great suspense about us. So Ralph and I quickly watered and fed our horses, and without lunch, rode to Jerusalem in less than four hours,—a distance of some twenty-two and a half miles, mostly up grade, in order to relieve any and all anxiety. Indeed, when we came to the city, we found the excitement intense, and greater than we supposed.

The Hon. Wm. Coffin, American Consul at Jerusalem, had taken an active interest in our welfare. While we were amid the scenes of peril, he wired the Governor of Damascus that we were in Kerak, and demanded our rescue and protection. The Governor notified the army officers who were marching to Kerak to look for and save the Americans. I know the Consul has the gratitude of every member of the party.

The remainder of our party came up from Hebron to Jerusalem the next day. You may be sure we were as happy and grateful a little band of pilgrims as ever sojourned in the Holy City. Several things still remain to be told, which will be mentioned in our next and final paper.

Present Address, Box 564, Nappanee, Ind.

Our Field, Opportunities and Needs.

This paper was prepared by order of the Field Committee in India. It was read before the General Board at their April meeting and produced a profound impression. Feeling that the Brotherhood should better understand conditions in India, they decided that this paper should have the widest possible circulation. Anyone desiring the same in leaflet form for free distribution can procure copies by addressing the Board at Elgin, Ill.

THAT the field of the Brethren in India is a field of opportunities is a growing impression upon all your missionaries. Further, many opportunities, now open to us, may be closed in the not far distant future, making it imperative that the church arise in the fullness of her strength and claim these opportunities for the Lord.

We are your representatives. We see the wide-open doors and believe that God is calling the church to witness great things. The field is rapidly whitening unto the harvest, but the missionaries will be able to go in and reap only as the church sends recruits, and the means to supply them with the necessary equipment. The responsibility of this great enterprise reaches to every church and home in the Brotherhood. Hold up our hands, and, lifting your hearts in intercession, see the salvation of the Lord. "Behold the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear."

This is not only a great enterprise, with physical requirements such as "consecrated pocketbooks," but it is a great conflict with Satan. He will contest, and is contesting, every inch of the ground, and it behooves the church to be a *united prayer band*, interceding at the Throne of Grace for men to be sent into the conflict, for a speedy victory over sin and unrighteousness and for a mighty turning of these people unto the Lord.

Below is a survey of the field and its opportunities, together with our needs as they should be met within the next few years.

"Lift up your eyes, and look on the fields; for they are white already to the harvest." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Survey of the Field.

1. Territory nearly 200 miles long and seventy-five miles wide, stretching from the Narbudda River on the north to near Bombay on the south, and from the Arabian Sea on the west to the boundaries of Khandesh and Nasik on the East.

2. In addition we have in Khandesh, to the east of Dangs, the populous county of Pimpalner, the natural outlet to East Dangs.

3. Excepting the I. P. Mission at Surat and nearby Bardoli, and a small mission to the south of Bulsar, we have this large territory to ourselves.

4. The total population is upwards of 1,060,000, with well-nigh unto 900,000 of these illiterate.

5. Towns and villages, nearly 3,000. Towns and villages occupied by missionaries and native workers, less than 100. Towns and villages in which Christians live perhaps number 150 more.

6. Of the total of more than 1,000,000 souls, more than 300,000 are of the aboriginal classes and low castes. These are our *reachables*.

Opportunities—Evangelistic.

1. Fully half of the total population would be ready listeners to the gospel message, while upwards of one-third are such that we could well hope would accept, were the field well manned and worked.

2. The vast, continuous stretch of territory, occupied largely by these reachables, is virgin soil, unspoiled by long contact with the influences of railways, etc.

3. It is the opportunity for the Brethren church to double and redouble her membership. The Brethren church in India need not be a "minority church." We have the same opportunities for large results that any other church or mission has. *Divine enthusiasm, consecrated wealth*, and the *united prayers* of the entire Brotherhood will bring forth marvelous results.

4. In Raj Pipla State the Christian community has gained a social status above that of the surrounding heathen Bhils. The sentiment in favor of Christianity is growing, and the amount of evangelistic effort among the 75,000 Bhils, open to the missionary, is limited only by his own strength, workers, and means at his disposal.

5. At Ankleshwar the motto is, "The Bhils for Christ." Hundreds have their eyes on him. Every few days they are coming in from the villages and begging to be received into the church. These report numbers of others of the same mind. The question of raising up workers able to teach and shepherd these people is the burden of Bro. Stover's heart, day and night. The large caste of Kolis is also very hopeful.

6. At Vyara the door is opening. A comparatively large number of the poor have been educated in the Gaekwar's schools. Several have been baptized. Others are influenced and we hope that these will be the source of the workers for the evangelization of their own people, 60,000 strong. In one village six of the best and most influential men have lately become Christian.

7. Dangs is the opportunity of giving a people low down in the scale a Christian civilization. The whole population is illiterate and steeped in superstition and idol worship. Several have been baptized.

8. From an evangelistic standpoint Bulsar and Jalalpur Counties are our hardest sections, though the large caste of fisher people along the coast is a hopeful class.

9. Pimpalner, with its 56,000 population, and a large number of the poor and oppressed, offers excellent opportunities for evangelistic effort. Only a few of the upper classes are literate.

10. Bansda, Dharampur and Jawar are native States with a total population of more than 175,000, and yet untouched by the Gospel.

11. In Chikli and Mohwa Counties are thousands of Dubloes. These are practically in a state of seridom and are very superstitious. At Vyara several of this same class have become Christian, and we can hope that in time there will be large results from among these people.

12. Dahanu and Vada offer large opportunities for the heralds of the Cross. At the former place the openings are increasing day by day. A number have applied for baptism.

NEEDS.—You can help us grasp these opportunities for winning thousands to the cause of Christ by consecrating and sending FIVE missionaries; by increasing the general fund to meet the increasing miscellaneous expenses; by giving $75 a year for the support of lay-evangelists and assistants; $40 for houses in villages for workers and for temporary assembly rooms.

Opportunities—Educationally.

1. Nine hundred thousand illiterates! What an opportunity for primary education, the lever to evangelism! Opportunities for thousands upon thousands of Christian teachers.

2. Likewise the opportunity for directing the higher education of these people into Christian channels. Boarding schools, high schools, training schools. Bible schools and a Christian college are the possibilities of the field.

3. Raj Pipla, Dangs, and Pimpalner, Bansda, Dharampur, Dahanu and Jawar, with an aggregate population of over 400,000, are territories in which the education of large numbers of the "depressed classes" is entirely at the disposal of the church and her missions.

NEEDS.—To meet these many opportunities it is necessary that we raise up and train a large force of indigenous workers. The calls for teachers and evangelists are more than we are now able to supply. Raw material must be taken and shaped into efficient instruments for God's service. To this end the Bible and training school are a necessity. A dormitory of twenty rooms at $120 each must be erected soon. Besides these we need $120 a year for an assistant Bible teacher; $160 a year for head master for teachers' training school; $100 a year for assistant master for teachers' training school, and $60 a year for village schools.

Opportunities—Medical.

1. A general hospital for both men and women. Two doctors, preferably man and wife, together with two nurses.

2. Medical evangelists will find large, open fields. Raj Pipla, with its more than 100,000 people, is a wide-open door for the skilled physician.

3. At Vyara the medical evangelist would soon find himself the most prominent man among another 100,000 or more people.

4. At Dahanu is an equally enviable field for the missionary doctor. Bansda and Dharampur,—contiguous territories with about 150,000 people,—present a pressing opportunity for the doctor and his message of love.

5. Likewise doctors at Pimpalner, Ankleswar, and Vada would find equally open fields and abundant opportunities for worthy service.

6. A qualified nurse with each doctor. Other qualified nurses will find unlimited opportunities as they go from place to place to bear the message of salvation.

NEEDS.—Ten thousand dollars for general hospital. Besides that we will need funds for equipment, outbuildings, and large, roomy quarters for the American workers. Each medical evangelist will need living quarters, dispensary and furnishings and an itinerary equipment.

Opportunities—Industrially.

1. The mass of the people are not only illiterate, but crude in their manners and customs. Industrial improvement must follow in the wake of evangelization, if we hope for the future church to be self-supporting and self-propagating.

2. The opportunity of putting our Christian com-

munity to the front in the present industrial awakening.

3. Christian farm colonies at Vuli, in Raj Pipla, at Chakdara and Thuti, in Vyara District, and at Chahkal in Dangs. Bardipada in extreme North Dangs is the only opportunity for river irrigation. It is yet untouched, but the Government would help in the enterprise.

4. The opportunity of making our central industrial establishment at Bulsar the supplier of leaders in all kinds of industrial work throughout our large field.

NEEDS.—Three thousand dollars to enlarge and develop the general industrial establishment work, as newly approved and organized. (One thousand dollars already received, $2,000 yet needed, $1,000 to help mutual aid societies.) People are poor and not able to raise a sufficiently large working capital. Anklesh-war already has one of these but badly needs support. Others will be organized as soon as conditions are satisfactory. Until such a time we must help as best we can. Some of your missionaries are greatly hampered because they must help the needy from personal allowances. Two thousand dollars for lands is needed at several stations. Land is rapidly rising in value. Mission stations soon become building centers and soon the mission must pay exorbitant prices. Such has been our experience at Bulsar already, and unless we are careful will have to be repeated at other places.

A small printing outfit will be a great help in all departments of our work and will be greatly appreciated.

The above is a brief outline of the opportunities of the field and some of the physical requirements.

But let us remember that the salvation of the heathen and the training of a people in the way of righteousness can not be done alone through the medium of "hard cash." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "No man can come to me, except the Father . . draw him . . ." Any spiritual enterprise which leaves out God is doomed to failure. He it is who opens the field and makes ready the harvest. He it is who sends the laborers. He it is who supplies the power and strength. It is ours to "pray the Lord of the harvest, that he will send forth laborers into his harvest," and to supply their physical wants.

Is the World Growing Better?

BY JAS. A. SELL.

SINCE the introduction of sin into our world man is as prone to evil as the sparks are to fly upward. The effect of sin is to harden the heart and prepare it for all kinds of wickedness, and if there is no restraining power, the tide of sin sweeps onward, deepening and widening into a seething, boiling river of corruption.

There is nothing that is too pure and sacred for its foul and putrid touch. In fact, it seeks the highest and purest things, on the assumption that if the river is made foul at the fountain, it will be the more destructive and the harder to make pure again on its onward flow. Every page on the world's history is stained with the crimson color of shame and crime. Reforms have been introduced at different times. Sometimes conditions have grown better and then, again, worse.

The greatest reformatory movement the world ever knew was commenced by the Carpenter of Nazareth. His system was new and entirely different from anything ever yet tried. It was not only new and unpopular, but was fiercely assailed. It also found supporters who lived out its principles and taught them to others.

The story of the Babe in the manger, the song of the angels, "Peace on earth, good will to men," the visit of the Wise Men, guided from a distant country by a star; the boyhood, useful life, ignominious death and glorious triumph of Christ over death and the grave, has been told far and wide and has had a tremendous influence in the world. It has changed the attitude of men and nations towards each other.

The change has been simply marvelous. Its gentle but powerful influence has affected many people who are not even orthodox in their faith. Wherever it goes, its reforming influence and uplifting power is felt.

In this respect the world is certainly better now than in time gone by. Nations that once regarded each other as foes are now exchanging commodities on friendly terms. While wars have not entirely ceased, they are becoming less frequent and the burden of the angel's song is becoming more and more a reality.

As the Christian religion advances, human slavery disappears, institutions of learning with the attendant advancement in the useful arts, homes for the poor and unfortunate, humane treatment of prisoners, protection in the ownership of homes, and many other great privileges and blessings, go hand in hand, as the legitimate fruits of principles of well-doing.

Surely this is the golden age of the world! But whether the world is really growing better in true, vital piety, is an open question. Some affirm while others, as stoutly, deny. It cannot be denied that there are gigantic evils. Their force is seen and felt on every hand. The conflict between good and bad is on, and will continue while time lasts.

We, as Christians, are assured by our Leader that the final victory will be ours. Just how and when it will come, is not so plain. The star of hope is still going before the wise, and if they follow, it will fill the world with its glory.

"Shine on beautiful star."

Hollidaysburg, Pa.

Rights of Committees Sent By Annual Meeting.

BY N. J. BRUBAKER.

Has a committee from Annual Meeting to a local church the right to urge members of adjoining churches who are interested, to vote upon the acceptance of their decision and to coerce them to submit to their decision under penalty of being expelled if they refuse to submit? —Query to the Annual Meeting, published in Messenger, page 234.

THE circumstances giving rise to the query are substantially as follows: A committee from Annual Meeting was sent to a local church to adjust difficulties. Some of those, presenting charges, were members of the said congregation, while others were of adjoining congregations. There were charges and counter-charges.

When the complaints were all presented, the committee rendered their decision. All members present were urged to give their voice as to whether the report should be accepted. Both the members of the local church and those in attendance from adjoining churches were urged to vote, whether to accept the report or reject it. About seventy voted to accept, while thirty-two voted to reject it.

Thereupon all those who opposed the report were held amenable, and pressed to submit, under no other alternative than disfellowship.

Now the query involves several very important principles of church government:

First, have members of adjoining churches the right to pass upon the decision, rendered by an Annual Meeting committee to a local church?

It would seem most apparent that such a precedent would make it possible for adjoining members to thwart the purpose of any such committee and thus stand between the local church and the Annual Meeting, for, were it known that all who desired to attend at the hearing of a report, might vote to accept or reject, there would be no limit to the numbers who might vote and thus override any church or any committee. Adjoining members, who are implicated in the charges and found guilty, ought to have the right to acquiesce or reject, but to let all others do so is a violation of the rights of the congregation.

Secondly, when does the decision of an Annual Meeting committee become final? If it is final as soon as made, and will allow of no rejection nor recourse, like a decision from the Supreme Court, then, of course, all who refuse to submit to it must be dealt with. In that case there could be no way open to rectify a miscarriage of justice through improper investigation, partiality, or undue influences. While this discussion does not impugn the motives of any committee, nor any participants in the matter cited, it does insist that a vote of thirty-two against a report indicates the probability that the conclusion reached is not clearly in harmony with the evidence presented.

Now, shall those who conscientiously believe the decision rendered was not fairly and substantially grounded, be compelled to submit to the report at this juncture? If so, our government is not democratic but commissionary. To be really democratic it would be necessary, in case the committee's report were not accepted unanimously, to present the report to Annual Meeting, to be passed upon by that body. If accepted by Annual Meeting, then all dissenters, found guilty of unchristian conduct, should submit or suffer expulsion. But those who are not found guilty of unchristian conduct in the "findings" of the committee, could not be coerced into unanimity of judgment any more than all minorities at Annual Meeting can be coerced into agreement with the majority.

Guilty men must be made to reform, or else be punished, but it is not an offense, in a Christian government, for every man to vote, when called upon, according to his sincere convictions. If he may not vote that way, he should not be permitted to vote at all. If the decision of an Annual Meeting committee is finally when not unanimously accepted, *before* it is approved by Annual Meeting, then it would be possible for a committee to arbitrarily overrule a large number of members who conscientiously believe the decision in error, and these members would have no recourse whatever.

It would seem that the genius of our church government demands that local congregations should not be interfered with in matters of their own, and to permit adjoining members, who are neither accused nor accusers, to vote upon the acceptance or rejection of a committee's report, would subvert the very principles of local self-government. It is also quite apparent that no committee's report should, when not unanimously received, be considered final until approved by Annual Meeting.

It is also a violation of democratic government to coerce acquiescence with a given decision, when those who dissent from the decision were not found guilty by the decision, but whose only part in the matter was conscientiously to register their votes against the conclusion reached.

For a committee from Annual Meeting to submit their report to a local church for acceptance or rejection, implies that those who vote have a legal right to accept or reject, and are under Christian obligation to vote as their judgment determines. For a committee to jeopardize the membership of those who exercise such right,—those who are under no condemnation,—without first having their report indorsed by Annual Meeting, is, in effect, to place the fellowship of members, adjoining churches, Districts, and even Annual Meeting itself, in the hands of a committee which might become arbitrary. He that is sent might become greater than they who sent him. The committee would be the supreme power of the church government. This is not in harmony with the genius of our church government. "Tell it to the church" means, in our practice, the whole body, duly assembled in Conference.

The proper solution of this query involves: (1) The non-interference of adjoining members, when neither accused nor accusers, in local church matters. (2) The finality of an Annual Meeting committee's decision, whether it, when not unanimously accepted, may be final without first having been approved by Annual Meeting, or, in other words, the question whether the committee or the Conference is the supreme authority in our church government. (3) The right of a committee to compel uncondemned dissenters to submit to their report before first having their report approved by the Conference which sent them.

2140 W. Thirty-first St., Los Angeles, Cal.

JESUS CHRIST is going to win in this campaign. The only question is, shall you and I be crowned victors with him in the final conquest of the world?

THE ROUND TABLE

Love Feast in the Upper Room.

BY I. N. H. BEAHM.

It is a coincidence that many of our churches are so built as to have both a basement and an upper room, in the way of an auditorium, or place of worship. Nevertheless, it is strikingly true in so very many instances. It is unfortunate as well as not properly significant when the love feast itself is observed in the basement, or the lower room.

In addition to some excellent thoughts that have already appeared in the MESSENGER on this matter, I venture a few suggestions. The first love feast as we have it in the Christian era was on a mountain top. It was on Mount Zion, in Jerusalem, which place is the high point of the city, more than a hundred feet higher than Mount Moriah, the site of the Temple. Therefore we have an upper place and an upper room on the upper place.

It is also true that the love feast at Troas was in an upper room. The upper room in Palestine was the guest chamber. The Shunammite built an upper room as the guest chamber for the prophet Elisha, It became customary, therefore, to put the guest into an upper room.

The love feast, in the festivity aspect of the case, is a wedding feast, and all in attendance are guests at the wedding feast. The guest chamber idea seemed to be a very prominent one in the Savior's mind. "The master saith unto thee, Where is the guest chamber?" Luke 22: 11. This interpretation puts the most beautiful coloring on the Lord's supper. I don't like to say, however, that this was most important; but it was one of the attending circumstances which gives a halo and beauty of interpretation, evidently of happiest consideration.

Again, the upper chamber seemed to be the chamber of life. It was the case at Troas. It was the case of the prophet in Shunem, in bringing to life the woman's son. It was the case at Joppa in bringing to life Dorcas. So, while the upper chamber was used as a chamber for the dead, as things then were parting guests, it also was the chamber of death. And the upper room service at Jerusalem, as instituted and observed by our Lord, was largely fraught with the idea of *death* and the idea of *life*. The upper chamber is the chamber of death and of life. That is our love feast.

It is exceedingly interesting, therefore, to observe the life and death association of the guest chamber, that is, of the upper room. The entire Christian Passover, in its threefold aspect of feet-washing, the Lord's supper, and the holy communion, serves the highest possibility of seeing and getting into the highest spiritual life. And even if this great triune service is observed on the first floor, it should be, spiritually, an upper room service to every Christian. In spirit they should not be in the basement, but in the upper room,—in the guest chamber.

Now it follows that every material condition and suggestion as to the beauty, the significance and the spirituality, may tend to improve the occasion with the membership and the fellowship. Give the love feast every material advantage in the way of order, quiet, and symbolic intent. I like the church with a basement, and the upper room for worship and love feast occasions.

Hebron Seminary, Nokesville, Va.

Two Ways Out of Trouble.

BY J. G. ROYER.

MORE or less trouble comes to every child of God. There are always at least two ways out of trouble.

Of course the first and best thing to do when one is in trouble is to tell God about it,—just as you would tell it to a friend. He hears.

Here is a young Christian. He is forty miles away from home. One day something happens that brings him into trouble. He knows his father can help him out of it. What does he do? Why, he goes to the telephone, calls up his father and tells him all about the trouble. Well, we can speak to God as really as we can speak to an earthly father; and he hears, too. If we can learn to put our trouble into God's hands, and are willing to leave it there, we shall escape a great deal of useless worry.

But there is another thing we may do when we are in trouble. We may try to help somebody else and so help ourselves.

I read about a man who was in great trouble and distress. He brooded over his trouble day after day, until he became very much disheartened. He felt that he was an utter failure,—not fit to live. In this frame of mind he wandered down to the river one day and stood on the bridge, intending to throw himself into the water and end his life.

As he stood there, gazing into the dark water that flowed so silently below, some one threw a little dog from the bridge into the water. The man forgot the desire to destroy his own life in the thought of saving the dog. He at once sprang into the water and rescued the little fellow. Then he went home.

So, if we serve others, we shall find help and healing for ourselves. Indulging in the feeling of discouragement, never helped any one over a difficulty, and never will. The child of God has a sure refuge in time of trouble. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." "God is my strength and power." "He is the saving strength of his anointed." "Submit yourselves therefore to God." "Resist the devil and he will flee from you."

Mt. Morris, Ill.

At Ninety Years.

BY D. L. FORNEY.

OF the aged fathers and mothers of Israel, in our Brotherhood, but few have attained the age of Eld. Samuel Haldeman and wife, of the Reedley congregation, Cal. Bro. Haldeman filled out his ninetieth year Oct. 25, 1910, while his wife, Harriet Haldeman, was ninety years old yesterday, April 24.

Bro. Haldeman was born in Montgomery County, Pa., in 1820, baptized in 1840, in the Mingo church, and elected to the ministry in the same church in 1847. He has thus served, in the ministry of the church, sixty-four years. His wife was baptized at the same time, and two years later, in 1842, they were married. Thus they have walked together, as husband and wife, for nearly sixty-nine years. Their posterity includes ten children, fifty-nine grandchildren, eighty great-grandchildren and one great-great-grandchild. Some of these have gone before. Brother and Sister Haldeman have met the ups and downs of life with Christian courage and fortitude, and now, as the evening of life greets their journey, the calmness and serenity of Christian joy gathers as a halo about their pathway.

They are present in the sanctuary almost every Sunday. They take their places in the Sunday-school class, and show that they have previously been with the Master Teacher.

Bro. Haldeman has done but little preaching in the past fifteen years, his voice having partially failed, but his memory is good. He finds much joy in reading the Bible and the GOSPEL MESSENGER. The health of both these aged pilgrims is good. On the evening of April 24, as a number of the brethren and sisters gathered in the home of Brother and Sister C. P. Shaffer,—the latter a granddaughter, with whom they have their home,—both spoke of the blessings of our Heavenly Father, and we, too, praise the Lord for their presence with us.

Reedley, Cal.

The Unnatural Way.

BY A. G. CROSSWHITE.

WHILE our train was stopping for oil at Salton, Cal., a small station on the Southern Pacific, we noticed, by the sign on the depot, that we were 210 feet below sea level, and that, on the other side of the track, was an inland sea a few feet lower still. Upon inquiry we found that this was formerly a small lake of salt water, but that an irrigating company, aided by the government, had introduced, at first, a limited quantity of pure, fresh water from the Colorado River which, in time, broke over its bounds and had become "an elephant on their hands."

Much damage was done by this great inflow, because of the enormous depression at this point. It was finally placed under control, but the only hope for drainage of the surplus water was by way of evaporation.

The first thought that presented itself was a vision of Malachi's promise, that God would open the windows of heaven and pour out a blessing, so that there would not be room enough to contain it. The blessings were altogether conditional, however, and when men and women can see more virtue in religious inflows than in selfish aims and worldly aggrandizement of means that perish with the using thereof, the church will witness a second Pentecostal shower of blessings.

Flora, Ind.

CHRISTIAN WORKERS' TOPIC

Our Wards in Cuba and Porto Rico.

Matt. 24: 14.

For Sunday Evening, May 21, 1911.

I. Our Wardship.—Gen. 4: 9; Ezek. 3: 18, 19; 2 Cor. 2: 16; Heb. 13: 16.

II. Our Duty to the Weak.—Acts 20: 35; Rom. 15: 1; 1 Cor. 8: 9; 9: 22.

III. The Call of Duty.—Luke 12: 50; John 9: 4; Acts 4: 20; 1 Cor. 9: 16.

IV. The Command.—"Go ye" (Mark 16: 15). "Pray ye" (Matt. 9: 38); "Give ye" (Matt. 14: 16; 1 Cor. 16: 2).

"Surely the isles shall wait for me" (Isa. 60: 9); God looks down upon them (Psa. 53: 2); "Declare his praise in the islands" (Isa. 42: 12). The needed help is promised (Matt. 28: 20; John 14: 26).

Cuba was discovered by Columbus, and visited three times by him. It thus became the property of Spain, and its people, a gentle race, became the wards of Spain. Spain treated them as slaves. All sorts of cruelty was heaped upon them. Ten times the people rose against the Spanish yoke. The last time, the United States, in the name of humanity, took a hand in the struggle. Thus Cuba became our ward. How are we going to treat her? The first gift that she needs is the gift of the Gospel. That means liberty; for where the Spirit of Christ is, there is freedom. As guardian we have great responsibilities. We can perform them well, only as we lead the Cubans to Christ, their Savior. Let us take an imaginary trip to Cuba in an airship. (See Write-up.)

PRAYER MEETING

Why War Should Be Abolished.

Isa. 2: 2-4; Matt. 5: 38-48.

For Week Beginning May 21, 1911.

1. War Militates Against the Brotherhood of Man.—As children of the one Great Father, all men are brethren, and should live together as such. The ideals of war are unchristian,—based on hate, revenge, destruction! Certainly no Christian can afford to learn war. If men do not learn war, they will not practice it. On the other hand, a trained army and an equipped fleet are always more or less hungry for war. Nations that are well prepared for war are liable to be too willing to fight. How happy the nation whose God is the Lord (Psa. 33: 12).

2. True Patriotism Does Not Seek War.—A very subtle way in which the contagion of the war spirit comes to a nation is under the cloak of patriotism or, rather, that misconception of it that says, "My country,—right or wrong." True patriotism is that which seeks the best for its country, and recognizes that nothing is best, in the long run, that is not righteous. A government has no more right to do wrong than an individual. If a nation deliberately insists on choosing war, rather than God's law, then God's law will step in and judge that nation (Prov. 14: 34).

3. The "Golden Age" when Peace is Universal.—"One God, one Savior, one Comforter, one brotherhood,"—the truth conveyed in these words will, if accepted, bring an end to war. Clearer conceptions of man's duty to his brother, arbitration as a means of settling international differences, and an exalted idea of real fellowship,—all these thoughts are gaining headway. Peace "has her victories, no less renowned than war;" it is backed up by undeniable facts, plainly to be seen in the annals of history. If men learn to love their enemies, they will soon have no enemies. Enmity can resist force, logic and wrath, but it can not resist love. It is powerless against love (Isa. 11: 1-10).

HOME AND FAMILY

Consider the Lilies.

He hides within the lily
A strong and tender care,
That wins the earth-born atoms
To glory of the air;
He weaves the shining garments
Unceasingly and still,
Along the quiet waters,
In niches of the hill.

We linger at the vigil
With him who bent the knee
To watch the old-time lilies
In distant Galilee;
And still the worship deepens
And quickens into new,
As brightening down the ages
God's secret thrilleth through.

O toiler of the lily,
Thy touch is in the Man!
No leaf that dawns to petal
But hints the angel-plan.
The flower-horizons open!
The blossom vaster shows!
We hear thy wide worlds echo,—
See how the lily grows!

—William C. Garnett.

So the Poor Hath Hope.

Job 3: 16.

BY ELIZABETH D. ROSENBERGER.

MRS. LADD was poor. No mistake on that point. The house and surroundings proclaimed it and Mrs. Ladd herself admitted it. But the savory smell from the kitchen stove was an indication that a very nourishing dinner was being boiled for her family. The neighbor who had happened in, remarked on leaving, "Meat and groceries have gone up, haven't they?"

It may be that Mrs. Ladd suspected some covert criticism of her dinner; at least she hesitated a moment before replying. "Yes, ma'am, things is awful high, but with growing children and a man a-workin' it don't do to be too poor to feed them so that they can work and grow. I don't want to be wasteful, but I aim to give them enough to nourish them."

We do not know what her neighbor thought of this, but as a theory, Mrs. Ladd's ideas are worth considerable. She could not afford to be so poor that the healthy, growing children should be deprived of nourishing food. Her husband's job depended on the energy, strength and muscle he could put into it, so the savory dinner was a fine investment for this family.

"It don't do to be too poor" is sound philosophy. In every neighborhood, most of the people belong to the common middle class, who work for a living, who save and manage in order to make ends meet, and who must do without many things, in the course of a year, because they can not afford luxuries. And many of us have not yet learned that we sometimes do without things which are vital necessities because we think we can not afford them.

We make mistakes of this kind often, and when we deprive our children of things essential to their growth and development, we are allowing ourselves to be too poor. We can not afford to starve their bodies; we see that clearly. Do we see that it is as awful to starve their minds? When we rob a child of its education because we think he must be at work on the farm, we are permitting ourselves to be too poor. Be fair with the children and look after their mental and spiritual welfare, as well as their bodily development.

What if we are poor in the material things of life? What if the figures in our expense account are always threatening to outnumber those on the credit side of our ledger? What if we must reckon closely in order to keep out of debt? Let us turn away from our ledgers, and, instead of adding figures, add the things which do not enter into bookkeeping. We open our pocketbooks when we want to buy clothes, food, pleasures and comforts; but only a part of life is made up of these things. Let us believe Jesus when he says, "A man's life consisteth not in the abundance of things which he possesseth." And if life does not consist of things which can only be bought with money, it may be that many of us are not so poverty-stricken as we feared. We do not undervalue the things which money can buy, but we ask with Longfellow, "Does our life consist of these things?"

Jesus said, "Man shall not live by bread alone," and so there are other things which we may possess. What about friends? "It don't do to be too poor" to have friends. You say it takes money to keep your friends. Yes, it does, if the keeping alive of the close ties of kinship and affection requires a large outlay in dinners and other forms of hospitality. But your friends should be loyal and true even when you do only that which comes within your means. You can call on your friends and write the letter to the absent ones, and run in to see a sick neighbor. All of these things are often neglected by those who are rich in money, because they have no time, and do not realize that poverty lies in the impoverished nature.

Some rich people are so poor in self-forgetfulness and love that they leave the kindly deed undone and the gracious words of encouragement unsaid. There was one woman in the church who lived in a shabby little house, where the furniture and mode of living were of the very plainest but she seemed to enjoy life far more than most of the wealthier members. She cordially welcomed her friends and shared with them what she had without pretense or apology. Everything was clean, although the lack of money was apparent everywhere. In her poor clothes, plainly made, she welcomed those who came to her for the rare sympathy which made her so helpful to the tempted and tried,—the patience and love which never failed, the long-suffering which made her willing to believe in the sinner and willing to show him a clearer vision of the truth that God is love and needs the love of the sinner.

This poor woman was radiantly happy. A rich neighbor enviously said of her, "She seems to get as much satisfaction out of life as if she were independently rich." This neighbor did not know that there are other poverties far harder to bear than that of being penniless. The poor woman, rich in the love and sympathy she gave her friends, the good works she was willing to do for those about her, was happy in the love and esteem which came back to her.

Some people are poor in this that they possess no contentment, no forgiveness, no patience. They have money, but when a brother trespasses against them, they have no store of forgiveness on which to draw, they cherish an ugly resentment until the insult has been made right. When things go wrong, they have no patience; only a fierce anger at circumstances,—so far from what they desire them to be. And if you have lived with people who are poor in love and understanding, you will see that it is a poverty which is harder to overcome than that of the purse. How sad is the poverty of the self-satisfied ear, that does not hear the voices and needs of men and women calling! How sad the poverty of the vision which perceives not the possibilities of some good cause, nor the beauty of the moonlight. We cannot afford to be poor in these things, or we may find to our sorrow that the "destruction of the poor is their poverty."

"No matter how narrow your limits,
Go forth and make them broad:
You are every one the daughter or son
Crownprince or princess of God."

Covington, Ohio.

The Home Destroyer.

BY AUGUST BECK.

My earliest recollections carry me back to my beloved home in far-away Denmark. I had a mother, tender and true, who did all in her power to make home bright and cheerful. Only one thing marred this brightness, a shadow that grew blacker and larger as time went by, until it took all gladness out of mother's heart, all the music from our home. This ever-growing fiend, this home destroyer, was "liquor." It hardened the heart and dulled the mind of him who should have been the conserver of all that which makes a happy home.

Father held a government position, and was known and honored far and wide for his warm heart and strong sense of justice, but an inherited taste for liquor got, at times, the best of him. Wife, children, friends and honor, were, on such occasions, forgotten, and the thirst for liquor got the upper hand. After each debauchery he would, for days, feel ashamed, downcast and irritable. Of all this mother had to bear the brunt, but with loving tenderness and unceasing patience did she meet it all. Never a reproachful word did father hear, and with marvelous skill did she hide father's weakness from neighbors, and especially from us children, but the time came when we commenced to observe these things ourselves,—when we could be no longer deceived.

One Christmas Eve father went to town early in the afternoon. Mother was busy looking after the big Christmas baking and I, in my little bed, at one end of my parents' bedroom, lay awake longer than usual, waiting for a duck made of dough, which mother had promised to bake for me. It was a wild, cold night. The snow, falling ever faster, was driven by the wind against the window-panes in driven sheets. My eyes followed mother as she, from time to time, went to the window, pressing her burning forehead to the panes, while peering out into the ever-growing darkness. "Oh! Christian, come home, come home," she sobbed.

At last she could bear the suspense no longer. A lantern was lighted, and the hired girl sent out to awaken two neighbors, asking them to look for father. This they willingly consented to do. An hour later heavy steps were heard in the hallway. Mother flew to open the door, and in came the men, carrying father between them. They had found him lying unconscious in the snow, a mile from home. By the tracks in the snow they saw that for hours he had gone around and around in a circle, until he fell exhausted to the ground and slept. Had they not found him at the time they did, his sleep would have been eternal. They laid him upon his bed, and softly left the room.

Our sitting-room had a window facing the West. Oh, how many and many a time have I seen mother sit there, waiting and watching from sundown until far into the night! How her heart must have bled to think of her husband leaving wife and home to spend the time, playing and drinking, with his boon companions, but mother never lost hope. "My prayers will be heard in God's own good time," she said, and they were.

When fifteen years old, I went on the sea. From the far North I went to the extreme South, and did not see nor hear from any relative in three years. When, at the end of that time, I suddenly, one day, stood before mother, she threw her arms around my neck and cried: "Oh, my son! Now, that you have come home, my happiness is complete. Father has become a temperance man. He is so different from what he used to be; just like he was long ago, when first I knew him. He has, of late, been writing a good deal for the schools, and the king has rewarded him with the Golden Cross."

So, at last, peace and harmony had come back to our home, but what needless sorrow, shame and waste of time and money, during all those long years of wrestling with the demon,—drink!

1600 Washtenaw Ave., S., Chicago, Ill.

NOTHING sits so gracefully upon children as habitual respect and dutiful deportment toward their parents.

SISTERS' AID SOCIETIES

SPRING RUN, PA.—Our Aid Society met March 15 and reorganized for one year, with Sister Sorena Ruble as president; Sister Belle Rhodes, vice-president; Sister Mary Swigart, secretary; Sister Anna French, treasurer. During the past year we met fourteen times, with an average attendance of nine. At the beginning of the year we had $5.64 in the treasury; collections for the year, $12.40; received for things sold and given away, $6.16; total, $23.54; paid out for cincham, 25 cents; gave to a poor family, $3.54; to Hebron Seminary, $1; to the church at Washington, D. C., $2; to the China famine relief fund, $2; to the Kansas City Mission, $2; paid on the debt of the home church, $5; total, $17.79; leaving $5.75 in the treasury.—S. Ruble, McVeytown, Pa., April 14.

GALVESTON, IND.—During the year ending April 6, 1911, our Sisters' Aid Society met nine times, with an average attendance of twenty-four. The collections amounted to $11.84. The following officers were elected for another year: Sister Jane Burrows, president; Sister Minnie Mummert, vice-president; Sister Mattie Smith, treasurer; Sister Mildred Yerkes, secretary.—Eva Dickey, R. D. 12, Galveston, Ind., April 14.

THE GOSPEL MESSENGER

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It is expected that a church will be organized at Prescott, Mich., the latter part of June.

Bro. Paul Mohler, of Chicago, gave the Messenger sanctum a short call on Monday of this week.

Some information regarding lodging and meals at the St. Joseph Conference will be found on page 301, this issue.

Eastern Pennsylvania sends two papers to the Annual Meeting. They will be found on page 301, this issue.

Bro. S. S. Beaver, of Pennsylvania, changes his address from Centerport, Pa., to Shoemakersville, Pa., R. D. 2.

Bro. D. L. Miller spent one day at Elgin, the early part of last week. We were pleased to find him looking so well.

Bro. O. P. Hoover, wife and mother, were in Elgin over last Sunday. Bro. Hoover occupied the pulpit at the morning service.

Brethren Samuel H. Hertzler and G. N. Falkenstein have been chosen to represent Eastern Pennsylvania on the Standing Committee.

Bro. R. H. Nicodemus, of Chicago, begins a series of meetings at Batavia, Ill., next Sunday, with the intention of continuing two weeks.

Last week it was said that the Historical Society would hold its meeting at St. Joseph on Saturday, June 4. It should have been June 3.

Bro. S. S. Blough, pastor of the congregation at Batavia, this State, will move his family to North Manchester, Ind., the early part of June.

At the late District Meeting of Pennsylvania it was decided to divide the District. A report to that effect will be considered at the St. Joseph Conference.

Bro. James M. Moore, of Chicago, Ill., called at the Messenger sanctum a few days ago. He is now at Astoria, Ill., where he will remain until the end of this week.

Do not fail to read what the Mission Board has to say on page 304, regarding the Conference offering. We can not afford to treat this matter with indifference; there is too much at stake.

The Sunday-school, Christian Workers' and Ministerial Meetings, and also the District Meeting of North Dakota, Eastern Montana and Western Canada will convene in the Salem congregation, N. Dak., July 11, 12 and 13.

During Conference week at St. Joseph, Mo., some services will be held in the Tootle Auditorium, where about 2,000 people may be accommodated very nicely, and the program for these services will be found on page 301, this issue. This Auditorium is about two blocks from the Assembly Hall, where the Conference proper will be held, and can be easily reached.

The District Meeting of Southern Ohio was held last week. No papers were sent to the Annual Conference. Brethren D. M. Garver and D. S. Filbrun will represent the District on the Standing Committee.

At its late District Meeting, held in the Codorus church, May 3, Southern Pennsylvania decided to call for the Annual Meeting in 1912. One paper, which will be found on page 301, was sent to the Conference.

It is suggested that the article, "Our Field Opportunities in the East," page 292, be read in all the congregations before the Annual Meeting offering is lifted. The article will prove interesting to any congregation, and ought to produce good results.

It affords us pleasure to place before our readers the splendid address delivered by Bro. M. G. Brumbaugh at the unveiling of the Alexander Mack Memorial Tablet. In spite of its length it is likely to be read by most of our patrons, and we are sure that it will be highly appreciated.

Bro. E. B. Hoff, of Bethany Bible School, Chicago, and son, spent a few hours in the House last week. Bro. Hoff has promised to do considerable writing for the Messenger along homiletic lines, and we are certain that what he may present, from time to time, will prove helpful.

All those interested in the work of the St. Joseph Conference, especially those who are not planning to attend the meeting, should send five cents and procure a copy of the Conference Booklet, containing a list of all the business intended for the meeting, along with much other valuable information.

We spent last Lord's Day with the members at Naperville, this State, where we met a very appreciative audience at the morning service. In the evening a love feast was held, and a most spiritual feast it prpved to be. The congregation is growing not only in numbers, but in love and good works.

We are informed that a number of the pulpits in St. Joseph, Mo., will be opened to our ministers. To fill these pulpits with preachers who will be a credit to the cause we represent, is a matter of no small consideration, and those accustomed to city work should make it as easy as possible for the committee, having the matter in hand, to find the men they need.

Those engaged in installing copies of the Bible in the rooms of many of the large hotels are to be commended for the part they are taking in placing the Word of God where it will be read and where it will accomplish good. Not everything done in the name of religion is to be encouraged, but we never make a mistake when we commend people for distributing the Scriptures. A general circulation of the Scriptures may sometimes look like casting pearls before swine, but, after all, this must be done if we would have the Gospel preached to all the world.

If any of our ministers do not have a copy of the Fundamentals, they should at once write the Fundamental Publishing Company, 808 LaSalle Ave., Chicago, Ill. The Fundamentals is the title of a series of paper-covered books that deal with the great fundamental questions of the Bible and Christianity, and will be sent free to any minister who applies for them. Volume 4 has been sent out, and in due time another volume will appear. The books deserve a careful reading and should be in the hands of all our ministers. The laity is entitled to copies for fifteen cents each.

We now and then meet with people who, while exceedingly busy, always have plenty of time to pray. In fact, they seem to depend much on prayer, but not to the neglect of their duty. They ask the Lord for what they need, but they do not sit down and wait until the Lord does his part. They do their praying and then proceed to help bring about the very conditions concerning which they talk to the Father. The good Lord can help people of this sort. In fact, he knows it pays to help them. It is easy to grant the lawful wishes of devout men and women who are willing to work for the things they ask the Lord to supply.

At the close of the evening service on Easter Sunday in the Dauphin Street church, Philadelphia, Pa., eight were received into fellowship by confession and baptism. On the Sunday evening following a young man also made the good confession and was buried with Christ in baptism.

Two daily papers in St. Joseph, Mo., the *New Press* and the *Gazette*, the former an evening paper, and the latter a morning journal, will publish the Annual Meeting news from day to day, and either of them can be had ten days for twenty-five cents, or both of them for fifty cents. All orders with remittance should be sent to Eld. J. S. Kline, 2919 St. Joseph Avenue, St. Joseph, Mo.

We are requested to say that considerable help will be required at the Annual Meeting, and those having charge of some of the dining rooms would be pleased to correspond with brethren and sisters, who wish to do a certain amount of work, and in turn receive lodging and board, and possibly additional compensation where more work is done. For further particulars address Bro. M. R. Murray, Y. W. C. A. Rooms, St. Joseph, Mo.

We have an interesting letter from Bro. Lemuel Hillery, of Goshen, Ind., who writes us about the death of his dear friend, Bro. George D. Zollers. For nearly forty years they had been close friends, spent many hours in heart-to-heart talks, and the loss to Bro. Hillery seems like a personal affliction. During the winter Bro. Hillery had a fall that came near proving fatal, but while he is slowly recovering from the effects, he is not strong. In fact, he has been a sufferer nearly all his life and hardly knows what it is to be without pain.

We are not recommending any special railroads to those who may attend the Annual Meeting. The Conference can be reached over a number of lines, and all of them will do what is reasonable to make it pleasant for our people. Procure time tables and rates from the different lines, select the one that makes the best time, then prepare to enjoy the trip. A number of neighbors might arrange to travel together, and in this way the trip could be rendered the more pleasant. We hear of points where coaches will be filled, and run right through to the place of meeting. There will also be special trains, and, in fact, when the time comes we may look for a general move toward the Conference from all parts of the Brotherhood.

The interest of India is quite well represented in this issue of the Messenger. On page 299 Bro. J. F. Souders says how he was impressed with the work that is being done, while on page 293 will be found a well-prepared article by the Field Committee of India, that deserves more than ordinary attention. Here the needs of the East are clearly set forth, showing what a wonderful field, now ready to be worked, is open to our people. The article was read before the General Mission Board at its April Meeting, and so favorably impressed them that it was ordered published in both the Messenger and the *Missionary Visitor*. The article is put up in leaflet form for free distribution, and should be placed in the hands of all those attending our church services.

Several of our readers have suggested that we arrange to have a number of addresses, delivered at the Annual Meeting, reported and published, either in the Messenger or as a part of the Full Report. This matter was carefully considered by the General Mission Board at its April meeting, and it was thought best not to undertake the publishing of these addresses, for the present at least. For the Messenger most of the addresses would be too long, filling not less than two pages. To add them to the Full Report would make it necessary to increase the price considerably, to say nothing of delaying the publication two weeks, and possibly more. And while we can not, at this time, comply with the wishes of those who have conferred with us regarding the matter, still we are likely to publish articles embodying the best thoughts presented in the various addresses.

We wish to call the attention of all those in charge of congregations to the importance of taking up a collection for the Annual Meeting offering. We may not have said as much about this offering as might have been said, but it is understood that the collection should never be overlooked. In the Brotherhood there are not far from 900 congregations, and this should mean at least 1,000 collections, for some congregations have different places for preaching. Every meeting ought to be made at each point. Tell the people what the money is for and they will respond liberally. It makes no difference how small the congregation is,—let the collection be taken.

We learn from special correspondence that the accommodations for feeding the people at the St. Joseph Conference, are going to be ample in every respect. Thousands are to be fed in and near the Assembly Hall, where the Conference convenes from day to day. The large basement is to be fitted up for serving meals. A large room on the main floor, accommodating 500 people, is to be supplied with lunch counters. In front of the building is a fine street, that is to be set apart for the accommodation of those who attend the meeting. Here thousands will be served at lunch counters. The citizens are also opening their homes with a view of furnishing good lodging for all who may be in attendance. The people of South St. Joseph, where the Brethren have a mission church, are arranging to lodge 2,000 visitors. The place can be reached by a good trolley line in about thirty minutes. In view of these preparations that are being made no one need have any fear about finding desirable accommodations.

Railroad Arrangements.

The following letter is self-explanatory. Brethren who attend the Conference from the territory of the Trunk Line Association (see last week's Messenger) will be compelled to return not later than June 27, 1911. D. L. M.

Eld. D. L. Miller,
Chairman, Transportation Committee.
Mount Morris, Ill.

Dear Sir:—Referring to our letter of 26th inst.; beg to advise that it has been found impracticable to file tariffs with the Interstate Commerce Commission in order to make the return limit in connection with the above occasion June 30, and it has therefore been arranged that passengers will have to get back to original starting point not later than June 27. Please amend our letter accordingly. Yours truly,

C. L. Hunter, Vice-Chairman.

The Standing Committee for 1911.

1. Arkansas, First District and S. E. Mo., W. T. Price
2. California, N., ... D. L. Forney
3. California, S. and Arizona, ... W. Q. Calvert
4. California, W. and Utah, ... J. E. Bryant
5. Denmark, ... Not represented
6. France, ... Not represented
7. Illinois, Northern and Wis., ... P. R. Keltner
8. Illinois, Southern, ... Henry Lilligh
9. India, First District, ... J. M. Blough
10. Indiana, Middle, ... D. B. Garber and David Dilling
11. Indiana, N., ... Manly Deeter and Frank Kreider
12. Indiana, Southern, ... David F. Hoover
13. Iowa, Middle, ... C. B. Rowe
14. Iowa, N., S. Minn. and S. Dak., ... Samuel Bowser
15. Iowa, Southern, ... H. C. N. Coffman
16. Kansas, Northeastern, ... H. F. Crist
17. Kansas, Northwestern and Northeastern Colorado, ... D. A. Crist
18. Kansas, Southeastern, ... S. E. Lantz
19. Kansas, S. W., S. Col. and N. W. Okla., John E. Jones
20. Maryland, Eastern, ... George S. Harp
21. Maryland, Middle, ... C. Garland
22. Maryland, Western, ... W. T. Sines
23. Michigan, ... J. Edson Ulery
24. Missouri, Middle, ... Chas. A. Lentz
25. Missouri, Northern, ... Jos. B. Lilligh
26. Missouri, S. and N. W. Ark., ... Rufus Wyatt
27. Nebraska, ... David G. Wine
28. N. and S. C. and Ga., ... Geo. A. Branscom
29. N. Dak., E. Mont. and W. Can., ... J. H. Brubaker
30. Ohio, Northeastern, ... James Murray
31. Ohio, Northwestern, ... B. F. Snyder
32. Ohio, Southern, ... D. M. Garver, D. S. Filbrun
33. Okla., Panhandle of Tex. and N. Mex., . J. H. Gordon
34. Oregon, Washington and Idaho, ... L. E. Keltner
35. Penn'a, Eastern, Samuel H. Hertzler, G. N. Falkenstein
36. Pennsylvania, Middle, ... John Bennett
37. Pennsylvania, Southern, ... Not reported
38. Penn'a, Western, ... W. M. Howe and Silas Hoover
39. Sweden, ... Not represented
40. Texas and Louisiana, ... J. A. Miller
41. Tennessee, ... John P. Bowman
42. Virginia, First District, ... D. N. Eller and D. C. Naff
43. Virginia, Second District, ... S. N. McCann
44. Virginia, Eastern, ... I. A. Miller
45. Virginia, Northern, ... D. H. Zigler and D. Hays
46. West Virginia, First District, ... E. T. Fike
47. West Virginia, Second District, ... Not represented

Rebaptism.

Our readers have been favored with a very helpful exchange of views regarding the rebaptism question that is to be further considered at the St. Joseph Conference, and the views of different writers have been presented in a good, commendable spirit, for which we are certainly grateful. We trust that at no distant day we may be able to discuss all of our differences in the same spirit. We shall make no attempt directly to discuss the question in this communication. We simply wish to call attention to a few facts as they relate to the history of rebaptism, or the baptism of aliens.

During the first and second centuries there was no controversy regarding the baptism performed by those who were not associated with the general, or Catholic, church. The only mode was trine immersion, and this was looked upon as valid among all those who claimed to be Christians, whether connected with the main body of the church, or some of the many small sects that came into existence, here and there. While the sects or schisms, were not always in love and union with each other, or in union with the Mother church, still adult trine immersion,—the one general practice,—was current everywhere, not because it was performed by an administrator of a particular appointment, but because it was performed according to the rule prescribed by the Great Head of the church.

But about A. D. 218 the advisability of rebaptizing those who had received baptism at the hands of alien administrators, began to be agitated, especially in North Africa and Asia Minor. The controversy increased in interest until A. D. 256, at which time Cyprian, a learned and influential Bishop of Carthage, North Africa, convened a council in his city, to consider the question, and if possible induce the Mother church to discredit alien baptism. The council was not general. Though attended by eighty-six bishops, it was almost wholly a North Africa Synod, and was so regarded by the churches of that age.

As might have been expected under the circumstances, the synod decided against alien baptism, which decision was generally accepted in North Africa, Asia Minor and in parts of Palestine, but was disregarded by the main body of the church. The controversy grew warm, and the church was considerably disturbed. The next year, however, Stephen, Bishop of Rome, Cyprian's principal opponent, was martyred, and a year later Cyprian also suffered in like manner. After this the controversy subsided, and by 348 another synod at Carthage repealed the decision made by Cyprian and his eighty-six bishops, thus practically putting an end to the controversy regarding the validity of trine immersion, when administered by those outside of the general, or Mother church.

St. Augustine, a bishop distinguished alike for learning, eloquence and piety did much in the interest of unity along this line. He held that while trine immersion was of no value to those who received it outside of the Mother church, still it answered the purpose when the penitent was received into the church by the laying on of hands. By the laying on of hands the baptism would be confirmed, and regarded as though it had been administered by the church. Others held that the validity was in the institution itself, and that this institution, authorized by the Head of the church, was valid, whether found in the Mother church or in some of the smaller bodies that had become separated from her, or had sprung up in the different sections of the country.

The latter seems to have been the view held by Alexander Mack and those associated with him in effecting the organization of the Brethren church at Schwarzenau. Their baptism was trine immersion, as instituted by the Savior in Matthew twenty-eighth chapter and nineteenth verse. The rite could have been received at the hands of others, had Mack felt disposed to be at the pains and expense to begin his reformatory movement in that way, for there were then, in Europe and Asia, millions of Christians who had been baptized by the triple action. But the validity being in the institution, preceded by faith and repentance, it was deemed sufficient to restore the apostolic rite and claim for it as much authority as though it had come to Mack and his people through a succession of administrators connected with the apostles themselves.

Mack, as may be easily shown by his writings, did not hold that all the true believers of his time were connected with the movement with which he was identified. He well knew that God had promised to preserve his people in all generations, and that there were those, here and there, who were serving the Lord as best they knew and could, under the circumstances. In fact, there was probably at this very time an organization in England, almost identical with the Brethren in faith and practice (see *Gospel Visitor*, Vol. 3, page 21). Their further history is unknown, aside from a brief mention made of them by Christopher Sower, Jr., who, while spending a few years in England, had the pleasure of a personal acquaintance with at least some of the members. And what is true of this body may have been true of others, hid away in the wilderness of the world.

The contention, if admitted to be correct, that the validity of New Testament baptism rests on the Divine institution rather than on any particular line of administrators, or any particular line of organic succession, would seem to justify the conclusion that separate, yet true and loyal Christian bodies might spring into existence and be equally authorized to restore and administer the ordinances. The spirit of John 17, however, would teach that all such bodies, having the same faith and practice, should labor together harmoniously, as one organization. This is at least good philosophy, and, in the judgment of not a few, is also good theology.

My Belief.

In places the expression of one's belief has come to be a very common thing. In many cases it is given as a kind of guarantee of the righteousness of personal action. It is a very general opinion, that, if men and women live up to their best belief, they do all that could be expected or demanded, and to do more or less would be wrong. To take a position of this kind, gives fairly good ground for argument if we fail to look into the manner in which we get our belief.

During our late, short stay in the Southland, we came, in our associations, in contact with many cults and religious beliefs, and being known as a minister, our conversations generally drifted into religious channels. After telling to what they belonged and what they did, the people would follow with: "This is my belief." If they would stop there, they would be on their own ground, and would give no special room for opening up a discussion, as we must accord to every one a right to a belief of his own. But following, "This is my belief," almost invariably is the inquiry, "Isn't this yours?" Then the test comes. If it should happen that their belief does not accord with our own, we are expected to tell wherein our belief differs from theirs, which is equivalent to saying: "This is my belief." Then we have two beliefs,—the one different from the other. Which is the better, or are they both equally good? We must settle this point as individuals, or have a third party decide on the merits of our different beliefs. This necessarily could not be satisfactory or final, as the third party has a belief differing from both of ours, which actually was the case on several occasions.

Indeed, in these days of independent thinking and personal beliefs, it is no strange thing to find, in an ordinary company of people, almost as many beliefs as there are persons present. Under such circumstances, if every man's belief can not be accepted as

his own standard of right, how shall we proceed to determine whose belief can be made a standard of right for all?

One Lord's Day afternoon a small company of us met in a religious gathering, and in the company at least five different churches or religious organizations were represented. And from the character of the meeting, as expressed by those present, there were many more distinct religious beliefs than there were different churches represented. Could such a body be sufficiently unified in religious thought to worship together in peace and harmony?

Yes, we hear some one say. There is a way, and an only way. What way is this? The only way, you say, is for each and every one to agree to accept the Gospel as the only standard by which all religious service and actions are to be practiced and measured. That is good,—splendid. There can be no better way. The theory is good, the doctrine logical and sound. But how is the theory,—good and logical as it may be,—to be made practical? From what we heard expressed, at the meeting referred to, every one of the five churches represented was ready to affirm that their respective churches accepted the Gospel of Jesus Christ as their only standard of faith and practice.

Again we ask, Whose belief shall be made the standard for all, as to an acceptable religious faith and practice? That the standard, as named, is acknowledged to be right by all, and the theory must be good, because Jesus Christ represents himself as being the way, the truth and the life. And as he was the embodiment of the Word, which is the power of God unto salvation, there can be no other standard for right doing and right living. Therefore, the trouble can not be in the standard by which we may or are to govern our religious lives, but in the way and manner of our approach.

Paul understood the importance of knowing how to approach this standard when he said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." While there is an unusual interest taken in Bible study, there seems to be a wonderful lack in the proper division of it,—in the making up of our budget of belief. We, as a people, are not careful enough in our study of the Word, or we don't study it with the purpose of knowing what it really teaches, so as to make it harmonize with what we want to believe. To be honest with ourselves, we might as well admit that there are some things taught in the Scriptures that we don't want to believe, because we don't want to do them, and as a result we omit them and place the greater stress on the things that we are willing to accept and do.

It is really remarkable how very earnest some people are in some things, and how completely they ignore other things that are quite as essential and important as doctrinal principles, or as means of grace. They divide the truth but they don't do it rightly. The truth needs division only to place the different parts where they belong—not to evade it or substitute for it something of human origin.

But here comes in "my belief." "My belief" with many is: "He that believeth that Jesus Christ is the Son of God shall be saved." Well, this is truth, and a good thing to believe, but devils believe that much, and yet such belief will not save them. Neither will such belief save us. Another class say, "My belief is, 'He that believeth and is baptized shall be saved.'" Yes, this, too, is a good belief; but such a belief alone is not sufficient to save men and women, because we are to believe, keep and do all the commandments of Jesus. After doing all we are only unprofitable servants and have done only that which was our duty to do.

"But," says another, "my belief is that 'we are saved by grace, and not by works.'" Very true, but to be saved by grace we must place ourselves in such a relation to Jesus Christ that grace can reach us. This is done by believing in Jesus Christ, as the Scriptures say. We delight in obeying those whom we love. Savingly to believe in Jesus Christ means to love him enough to obey him in all things. So, if my belief and your belief is to be a saving belief, we must go to the truth with unbiased minds, and in simple faith accept and desire to do all the essentials of salvation which Jesus has given us in his Word. Then the promise is ours.

H. B. B.

Papers Not Paying Expenses.

SOME of the largest denominations are finding it difficult to make their church organs pay expenses. In fact, not a few of them come out in debt at the end of the year, and this, too, in spite of the large circulation they enjoy. Some of these religious journals carry advertisements, have a higher subscription price than the MESSENGER, and still they can not be made to pay expenses, let alone produce a good profit on the investment. Commenting on the Methodist Book Concern, which carries on a large publishing business, a leading religious paper, the *Continent*, says:

"The reports on the newspapers of the church were not quite so agreeable, but yet slightly more sanguine than the year before. During the year the management of the Northwestern Christian Advocate at Chicago abandoned the old-time policy of relying on the Methodist ministers as its subscription agents, and employed Dan B. Brummitt as circulation manager. Although the church discipline requires all pastors to take subscriptions for their nearest church paper, the duty had not been performed well enough to prevent serious subscription losses, but under the new policy of strictly business management, the Northwestern gained so decidedly that the Book Committee instructed Mr. Brummitt to extend his efforts also to the Central Christian Advocate at Kansas City and the Western at Cincinnati. Even this departure, however, did not hinder the serious consideration in the committee of a proposal to unite these three papers in order to create a single journal stronger than any of them. Indeed, respectful attention was paid to a still more radical suggestion, that Dr. Buckley's great paper, the Christian Advocate of New York, should be included in the combination, and the support given to a single national Methodist paper."

If a leading denomination, that numbers its members by the million, finds it necessary to reduce the number of its church papers, then it would seem to be anything but wisdom for a small religious body to think of increasing her publications. Our Brotherhood was called on, years ago, to support several journals, and none of them proved a financial success. It was, therefore, a wise act, indeed, when the leading papers were consolidated, and we have but one church paper to support. Even then it required more than a dozen years of hard labor and splendid business management to work the paper up to a real creditable circulation. Furthermore, we find it requires just as much hard and careful work to keep the circulation up as it did to work it up in the first place.

And while the MESSENGER has a fine circulation, considering the membership of the church, and while it produces a good profit on the investment, it will be well, at all times, to consider the propriety of carefully protecting and taking the very best possible care of that which we have. With a little careless management it might easily be made a financial burden instead of a financial success. We do well to profit by the experiences of some other churches that hardly know what to do with their many papers.

The Great Schoolhouse Moved.

A LATE issue of the *Christian Union* contains a paragraph that closes with a significant ring:

Two thousand years ago Palestine was the world's schoolhouse. Here the Jews taught the world something of Jehovah. The plain of Esdraelon was also the world's great battlefield. Here were fought battles that decided the destiny of nations. But the schoolhouse has been moved from Palestine to America; the battlefield from Esdraelon to the Mississippi Valley and the great Northwest. The great issues of the world have changed. Physical force no longer decides the destiny of nations. The world's teacher is no longer the Jew but the Christian. The golden rule is displacing not only the rule of gold but of physical force as well. The strength of a nation is not in battleships and standing armies but is in the Christian character of its citizens. America is the best place on earth to develop Christian citizenship and for that reason the Lord moved the world's great schoolhouse. Foreigners are coming to be taught at a million per year, and from the human point of view it sometimes looks as if they will foreignize us before we Christianize them.

Candidly, are the foreigners, who come to us, to be Christianized, or are we to be foreignized? The rule can be worked both ways, but which way is it to work in this case? But there is another thought. Our people entered the world to help revolutionize popular Christianity. We have been working along this line for more than 200 years. Are we to continue, or is popular Christianity to revolutionize us? The battle is on. The issue is a clear one, and the struggle must continue until one side or the other wins. Shall we revolutionize popular Christianity, or is the Christianity of the day to revolutionize us? This is the problem, so far as the Church of the Brethren is concerned.

Selling Tobacco.

ONE of our patrons wishes to know whether a deacon, engaged in mercantile business, should be permitted to sell tobacco. The selling of tobacco by members was quite fully discussed at the Conference of 1890. See Art. 13. Then it was said that it would seem inconsistent to forbid members selling an article that other members are permitted to use, it being known that some brethren, selling tobacco, preferred to purchase their supplies at stores where tobacco is kept on sale. The Conference has since 1822 strongly advised against the use of tobacco in any form, and has, from time to time, urged that members do not raise or sell tobacco, and on this occasion, 1890, reaffirmed her protest against brethren, engaged in mercantile business, selling the weed, but did not deem it advisable to make it a test of fellowship. The most that can be said on the subject is, that the Conference has placed herself on record as being decidedly opposed to her members engaging in the tobacco traffic. This applies to officials as well as to others, for it is but reasonable to expect more of officials than of the laity. Of course, it is understood that the brother selling tobacco can not represent his church as a delegate at either a District or an Annual Meeting; nor can those using the weed, except for medicinal purposes, be installed into office. Especially is this true of ministers and elders.

The Missionary Church.

HAS it ever occurred to our readers that only a missionary church can live and thrive? A missionary church is a recruiting church. It is a working church. It not only looks after the people in its own territory, but it lends a helping hand to the workers in other fields. A missionary church is never a dying church. Its activity keeps it alive, and the work done enables it to grow. When a church begins to neglect its own territory, it might as well look around for a burial place, for it is on the road to failure. But a real live church will work its own territory, and will sometimes work it so well that there is little left for other churches to do. Candidly, is your church an active, hard-working, missionary church? If not, whose fault is it? This question is intended for the elders, the preachers, the deacons and the laity. If each member will do his part, the church will become a working body. It can not help it. It might be well for the elders and the preachers to meditate on the situation. The trouble may be found with them. It may rest with the deacons or the laity. One thing is certain,—somebody is to blame.

The Orderly Tomb.

ONE of our close Bible students is wondering why the napkin about the head of Jesus was found not lying with the linen clothes, but rolled in a place by itself in the empty tomb (John 20: 7). There is nothing especially significant about the incident, aside from the fact that the empty tomb was found in an orderly condition by those who first visited the place after the resurrection. There was nothing about the tomb to indicate that the body had been stolen or removed in haste. On awakening from his death-sleep the Master probably arranged the clothing he left in an orderly manner, and when the angel rolled back the great stone, he quietly walked from the tomb and went on his way. The tomb was a new one, and Jesus left it in just as orderly a condition as it was found when his lifeless body was placed therein by Joseph and Nicodemus.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. G. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
S. W. Foster, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

CASSTOWN, OHIO, MISSION.

A very pleasant members' meeting was held at this place on Saturday, at 2 P. M., April 22. Bro. J. E. Barnhart, who is our elder, was absent because of bodily affliction. The meeting was wisely directed by Bro. Sylvan Bookwalter, a member of District Mission Board, assisted by Bro. Jacob Sandy.

Included in the business transacted at this time, the writer was chosen church correspondent, and also as delegate to District Meeting, with Sister Priscilla Weddle, alternate.

Since a worker has been located here, the prospects are most encouraging, but the Mission Board feels a greater need, and is anxiously looking for a Spirit-filled minister who may be permanently located on the field. We shall continue to pray that the Holy Spirit may adjust this need.

In compliance with arrangements Bro. Sylvester Lowman, of Dayton, in his very enthusiastic manner, gave an excellent temperance lecture, here in our church, April 13. The attendance was good, but, sad to say, those who need to reform were present. When will men learn to refuse the evil and choose the good, thus turning from darkness to light? May we more earnestly work, watch and pray! Mina H. Bosserman.

April 22.

NOTICE TO TEMPERANCE WORKERS.

In a late Messenger appeared the Temperance program, to be rendered in the Auditorium at St. Joseph on Monday evening, June 5. Without doubt we will have a large audience and an enthusiastic meeting. We want the temperance workers there from all over the Brotherhood.

At that time, also, on bulletin board, will be anounced a meeting at a later hour for the workers alone. All members of temperance committees are invited. The members of the District Committees are invited to be present. At that meeting our difficulties will be discussed, our victories numbered, and plans for the future perfected.

LAST CHANCE! Please order now! Do not delay longer to secure a list of these splendid Winona Temperance Addresses at twenty cents each; ministers, 10 cents. We desire to ship, in a short time, the few that are left, to be sold on the Annual Conference grounds. We have all the remainder of the issue, but not near enough for all. No more will be published. Every minister, committee man, and other workers, should have one. Eighty of these books were sold by one brother at one Sunday-school Convention. A brother recently sold ten at the Elders' Meeting, and had none left for the District Meeting where he says he could have sold many more. Each District Committee should order enough for the ministers in its District. Others should order ten at a time and scatter them. Don't send for but one. Send all orders to the writer. W. M. Howe.

1012 Bedford Street, Johnstown, Pa.

SEATTLE, WASHINGTON.

Sept. 15 my daughter, Nellie, and I left Denver, Colo., for Portland, Oregon, where we arrived three days later. From there I went to visit Centralia, Wash., where I spent a little more than a week in pleasant association with dear acquaintances, whom we had not seen for years.

Still later I decided to visit the little band of members in Seattle, Wash. As they were needing help at this point, the object of our visit was to look the situation over, and if it were satisfactory to all concerned, to locate among them, for a while at least, in this city of about 350,000 souls. We finally decided to assist the little band, and located here Feb. 10.

I took charge of the work April 8, and since that time one has been received by baptism, as was previously reported by the correspondent of this place. Another has applied for membership.

The members here seem to be quite active in the work, and are contributing quite liberally of their means for its support. We see no reason why the church should not continue to grow, if directed by the Spirit, a united effort of the members, and the prayers of God's children everywhere, which we so earnestly crave.

The membership is now about thirty, but largely transient, as is common here in the West, and especially in the cities. It is one of the difficulties we meet with, in the building up of churches. Members are not, as a rule, permanently located, as they are in the East. Members, as well as others, coming to our city, are heartily invited to call at the church on the Lord's Day and worship with us, especially ministers.

All who have children or friends living in the city are invited to write us, giving name, business and street number. Upon receipt of this information we will try to see them, and direct them to the church. For the benefit of strangers we will say that the church is located on Greenwood Avenue, between Seventy-second and Seventy-third Streets. To get there take Phinney Car on Second Avenue in the city, and get off at Seventy-second Street. No transfer is needed.

1130 North Eighty-third St., Seattle, Wash., April 29.

MISSION WORK IN INDIA.

In view of the fact that I shall be asked a good many questions about our mission work in India, and especially by those who have a deep interest in the work, I may therefore be pardoned if use the opportunity of getting out an extra, a little ahead of my return to America, especially since it has been only a few weeks since I quit India's shores, and the impressions and observations are still fresh in my mind.

The Father's Care.

In the first place I want to express, in this public way, my deep sense of gratitude to my Loving Heavenly Father for his manifold care and protection over me. I traveled, all told, by train, horseback, and by bullock cart, more than a few thousand miles. And I can recall the fact that for the most part this was done under a hot India sun, and not infrequently through plague-stricken districts, and that, save for a slight attack of fever in South India, I had good health. I feel doubly grateful to him. This loving care of the Father was not in answer to my own prayers alone, but also in answer to the prayers of my friends in the homeland, and especially of my dear devoted wife. Time and again did there come to me an inner consciousness that God was indeed answering the prayers of others in my own behalf. I thank God for loved ones in Christ Jesus, who pray for me. To them I owe much of what little I have been able to do.

Christian Courtesy.

I want also to express my appreciation to the various missions we were permitted to visit, and where we were received with so much Christian courtesy and hospitality. I refer not alone to our own Missions in the Gujerat and Marathi districts, but also to the various Methodist, Mennonite, Baptist and other Missions in the Bengal, North Central, Central and Southern Provinces. In fact, everywhere we went we were received most cordially. One is made to feel that in this respect the various missionary organizations are far in advance of the churches they represent at home. It is the case of the child's having advanced beyond the parent. No doubt this can be accounted for, at least in part, by reason of more active service, coupled with church comity. I need not say that this Christian courtesy is very essential to the traveler, if he would feel at home among the people, being that, for how is one to understand, even in some slight manner, the problems, difficulties and successes of missionary activity unless those who know them choose to make them known?

Getting Missionary Information.

True, one may visit the foreign mission field and see for himself, independently of the missionary, as some do, but I am not guessing when I say that he will go home with mistaken ideas and wrong conclusions. Even the most intelligent unlearned missionary audience is in a position to give the more learned traveler a few pointers on mission work, if he be disposed to do so and the other fellow is disposed to take them. In this respect I feel that I was in a position to find out a few things, at least, for in the first place I found the missionaries willing to part with their hard-earned information. In the second place I knew very little of foreign mission work, and said less. Let me say here, to the future visitor of our mission fields (and we would be glad to have many), that your chief business is inquisitory rather than of the advisory nature. The foreign field, like the home field, is in no particular danger of suffering from a dearth of the latter. The former will not do any harm to the missionary or his work and, at the same time, will be of an inestimable value to the visitor.

Mission Problems in India.

Perhaps I should have stated in the beginning that I chose not to confine myself to our own Missions in this article, as may do so later on. I prefer to speak of the mission work in general, as I had opportunity to see it. In the first place I don't find any material difference between missionary work in India from missionary work in France, Asia Minor, Syria, or Arabia. True, there are problems to deal with that are peculiar to each field, but what I mean is, the missionary will find them all equally difficult, that he himself will make mistakes and failures in all of them, and that if he lets the Holy Spirit work in and through him, he will be able to accomplish results in all of them.

Climatical Conditions.

But perchance some one will say, "Is not the climate of India very deadly?" Permit me to answer by saying that the man or woman who is considering the climate of a certain country, had better consider a more serious question, viz., Does the Lord actually want me in any foreign field? Has he, indeed, called me? Don't understand me to say that health is not a consideration. I regard it as of the utmost importance in mission work, but I prefer to leave it where it belongs, viz., in God's hands and not in man's alone. I can not believe that God would overlook the question of the health of men and women when he calls them to the work. And if they do have sickness on the field, is not God able to care for his own? Has he not demonstrated his ability even among our own workers? Dr. Zwemer said in the Lucknow Conference, "When God calls a man to go, it is his business to go. God will look after the outcome." I shall not be saying too much when I say that if the health of the missionary, both before and after going, were left more in God's hands and less in man's, we would have fewer unreturned missionaries. True, God calls some missionaries home that they may there be used in his praise and glory. To such my statement above has no reference.

Existing Conditions.

Now that I have said considerable about God's part in the missionaries' health, let me say somewhat of man's part, and between them you will be able to see my position, I trust. Most Mission Boards are learning by experience that a cheap house for a good missionary is a poor as well as a very expensive proposition, and so they have set about to build good, substantial homes for their workers. This is as it should be. Why not? Does not a well-to-do farmer protect his best machinery with the best shedding. This may suffice to answer the question that is sometimes raised at home, "Should the missionary have a better house to live in than those of us who are not missionaries?" However, I do not wish to make any unnecessary fears concerning the homes of our missionaries. They are not likely to be better than ours at home, for two reasons: (1) A lack of missionary funds. (2) The character of our missionaries. The first is largely in our hands, the second in God's hand. I am just now reminded of the prayer of an old deacon brother who said: "Lord, you keep the parson humble; we can keep him poor." I shall conclude, however, by saying this, that it will be a sad day for foreign missions in India, as elsewhere, when the missionary abuses his privileges by appropriating, to his own selfish comforts, the Lord's money to the extent that many people are doing in the homeland.

The Work Accomplished.

But what about results? This is an interesting, but exceedingly difficult question to answer,—due to the fact that we have so many different standards for measuring results. We do not all see things in the same relative value. Our value of a human soul varies as much today as in the times of Christ. Then it was all the way from a few pieces of silver to more than all the world. Besides, results, as an end in themselves, belong to God and not to man. If faithfulness to them were the reason for continuing missionary work, but as a source of joy and encouragement. Christ himself spoke of soul-winning as a source of joy and rejoicing.

A Rich Reward.

After visiting some of the sacred shrines of Hinduism, like Benares on the Ganges, the Kalphat in Bombay, and others, and seeing the almost countless multitudes that are so steeped in superstition and vice, I almost allowed myself to question the value of missionary effort, after all. It seems like a drop in the ocean. But when I went to the Lord's table and heard statistics, and saw the zeal of the workers, or visited some of the large Christian Mission Schools and saw hundreds of young men and women being trained for Christ and Christian service, or tarried a while at Kedgaon where Pandita Ramabai and her fourteen hundred girls are at work, I said to myself: "Thank God, it does pay." "The game is well worth the candle." Then, too, if I could take you back into the Kingdom for only one fifty years, these lost souls, some of the individual results, as I saw them, you, too, would say: "Thank God, it pays." I wish that more of our ministers would invest their money in a trip to India, rather than in some land scheme. I am sure it will be a good investment for yourself, as well as for the flock you feed. I hope the First District of India will call for Annual Meeting before long, and that we will charter a big steamer and take over a delegate from each local congregation. What I saw at the recent District Meeting at Umalla, in the way of zeal tempered with knowledge, continues, I shall be disappointed if they don't call for Annual Meeting, and more disappointed if their request is not granted.

Parting Thoughts.

But I see that my article has already gotten quite lengthy, and so I will conclude by saying that I left the missionaries all well and happy in their work. They are greatly encouraged over the present outlook, as well as with the response with which their needs are being met by the church at home. Continue to pray for them, that their hands and hearts may be strong for any service.

Brother and Sister Wieand, who were with me in India, and who were of much encouragement to the workers, were both well when I bade them adieu at Bombay, March 16. The trip has been especially beneficial to Bro. Wie-

and's health. After a week's stay on the island of Ceylon I took the Steamer Prinz Ludwig, March 26, for Hongkong. After a day's stop at Penang and another one at Singapore, we are today, April 3, two days out from Hongkong, with beautiful weather and a smooth sea. If all goes well and the Lord continues to prosper our journey I hope to reach America in time for the Sisters Conference. J. F. Souders.

Aboard the Prinz Ludwig.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

COLORADO.

Hotchkiss.—Any members living in South or East Texas or West Arkansas, that need a minister, will please write to the undersigned, as he wishes to locate in the South on account of his son's health.—George A. Dove, Hotchkiss, Colo., April 29.

Mount Garfield.—April 16 and 17 Bro. Berkebile, of Denver, Colo., met with us and give us three lectures on India. We learned many things from his talks about the customs of the people and their way of living. On Easter Sunday, during the Sunday-school hour, the children gave us a little program, which was well rendered and enjoyed by all.—Clara Clark, Palisade, Colo., April 20.

ILLINOIS.

Woodland.—We met in council April 26. Our elder, Bro. Cyrus Hoff, presided. The meeting was opened by Bro. S. G. Bucher. Two members were received by letter and one letter was granted. Our treasurer, Bro. Jesse Hoff, handed in his resignation, and Bro. Noah Johnson was chosen to take his place. The church has been bought in acre of ground to the meetin-house. Arrangements are being made to lay it out in lots, to be sold. We elected new trustees, Bro. Jesse Keller was elected as president of the Christian Workers' Meeting; Sister Edith Bubb, secretary-treasurer. Bro. Geo. Ruth is our delegate to Annual Meeting; Bro. J. S. Bucher, alternate. Sister Mary Danner, Bro. Dan Johnson and Bro. Jesse Walters are the temperance committee. We had quite an amount of business to dispose of, but we had a very good meeting. The work has begun on the new churchhouse, and we are looking forward to the time when it will be completed.—Fannie B. Stambaugh, Rossmann, Ill., May 3.

INDIANA.

Anderson.—Sister Miller, our District Sunday-school Secretary, visited our Sunday-school, the occasion being graced by a good attendance with earnest interest. Her talk was on "The Responsibility of the Sunday-school." Her talk was very much appreciated. Our school is moving along nicely.—Chas. B. Hoover, 1026 Anderson, April 26.

Four Mile.—We had our love feast April 29. Brethren D. F. Hoover, D. Studebaker and Levi Hoff officiated at the latter officiated. Bro. C. C. Petry was ordained to the office of elder.—Effie Petry, Kitchel, May 1.

Morrison County.—Bro. James H. Morris, of Louisville, Ky., who is attending school at that place, has been preaching for us for several second and fifth Sundays. Last November, preaching three sermons each time. The members at this place are desirable in earnest in the cause. Bro. Morris has organized a Berean band for Bible reading, in which the Sunday-school will take its place. We have held an all-day meeting, and in the evening held our Easter program, which was largely attended. Bro. Morris is elder and superintendent. A committee was chosen for the benefit of the Sunday-school, also a temperance committee. A collection of $1.88 was taken for the North Manchester College. One letter has been received since our last report.—Lydia Zimmerman, Dogwood, Ind., May 4.

Pleasant Valley.—Our church met in council April 26, with Eld. I. L. Berkebile presiding. Letters were granted. Christian Workers' officers were elected, with Bro. Willard Mishler as president, and Sister Emma Weaver secretary. Bro. J. H. Schrock was chosen delegate to Annual Meeting. Our love feast was appointed for May 21.—Mrs. J. Harvey Schrock, R. D. 5, Middlebury, Ind., May 6.

Spring Creek church met in council April 29. Our elder, D. J. Mishler presiding. Brethren Samuel Ackerson and Henry Neff were with us. The report of the annual visit was given, and all in all it was a good meeting. Nine members by letter and two were granted. Our love feast was appointed for June 18, at 6:30 P. M. Bro. J. D. Mishler is our delegate to Annual Meeting; Sister Grace Fox, alternate. Sister Grace Fox is superintendent of the Christian Workers' Meeting. The number of members reported are 176. We are glad for the increase during the past year. Our Sunday-school is growing in interest and attendance.—Ida Miller, Silverlake, Ind., May 6.

Walnut Level.—This church met in council April 29. Our elder, Bro. Daniel Byerly, presided. We will have preaching twice on the first Sunday of each month.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., May 3.

IOWA.

Des Moines.—Since our last report we have organized a promising grade roll department with Sister Erva Royce as superintendent, and a home department with Sister Cora Brubaker and Sister Lena Bonsteadt as the two members' meeting last Tuesday evening. We arranged to hold our love feast from the 4th and a revival campaign from the 5th to about November. Two letters of membership were read, and several others are expected soon, as we are now conducting systematic giving among us, we decided to adopt the monthly envelope for the raising of funds for incidental expenses, janitor, etc. Bro. Ira D. Parker, a member of the family, from Maxwell, Iowa, have now located with us, for which we are glad.—Virgil C. Flory, 1141 East 12th Street, Des Moines, Iowa, May 4.

Prairie City.—S. B. Miller, of Cedar Rapids, Iowa, came to us April 2, and gave us two very interesting discourses each day. "Pompeii," and the other on "Child Rescue" work. The attendance was small on account of rain, but those who were there appreciated Bro. Miller's talks very much. We close a collection for Ministerial Aid for the work in which he is engaged. We are to have a missionary meeting at our church May 7. The missionary sermon will be preached by one of our young ministers, Bro. James Bowlie. The program is to be rendered in the evening. Bro. B. F. Buckingham gave us a splendid discourse today at 11 A. M. Bro. Irvin Buckingham is home from Bethany Bible School. Bro. E. E. Myers, also of Bethany Bible School, stopped over with us Sunday. We are always glad to have Bethany students with us. We had the pleasure of having Bro. Hoffman, of South St. Joseph, Mo., with us on the evenings of April 26 and 27. Their "Consecration" and "City Mission Work" were intensely interesting.—Jennie Alexander, R. D. 2, Monroe, Iowa, April 30.

KANSAS.

Abilene church held their love feast at the Holland house April 23. The attendance was large and we had a very good meeting. Bro. F. E. McCune, our District Sunday-school Secretary, was with us during the feast and spent the following week at the Holland house. The previous week he spent at the Navarro house. Three were received by letter at this meeting. Bro. McCune has since decided to hold a series of meetings at the Holland house, to commence Nov. 12.—W. A. Mourer, Elmo, Kans., April 29.

Altoona.—The brethren and sisters who were a part of the Fredonia congregation met April 19 to complete an organization. Bro. J. S. Clark, of Parsons, Kans., and Bro. Andrew Neher, of McCune, Kans., were the elders appointed to effect the organization. Bro. Neher was chosen church clerk, correspondent and Messenger agent; Bro. Arthur Sutcliff, treasurer; Bro. Ira Neher, Sister J. E. Bright and Sister Longanecker, trustees; Sister Ethel Longanecker, chorister; Bro. Perry Boggs, solicitor; Bro. E. Bright, assistant. Brethren Joel Varner and Frank Boggs, deacons; Bro. J. S. Clark, of Parsons, Kans., elder in charge. Bro. J. S. Clark, foreman. A collection of $8.37 was taken up to defray expenses.—Perry Boggs, R. F. D. 1, Altoona, Kans., April 24.

Eden Valley.—Bro. Steven Berkebile, his wife, and little son, were with us from April 21 to 27. They both gave us some very interesting talks on mission work in India. We were very much encouraged in the work of missions. Our prayers are that they may very soon be with us again to spend in his service.—Bessie D. Miller, St. John, Kans., May 3.

Independence.—The work at this place is very encouraging. The teacher-training class is progressing nicely, with Interest. Bro. M. A. Miller is the teacher. The Sunday-school children rendered a short program on Easter Day. One young adult was baptized on Sunday, April 23, by Bro. H. Root was with us on Friday night and gave us an interesting and instructive lecture on "Home Life." Bro. Root is working in the interest of the Colorado City Mission. Bro. Root is a fine Christian worker.—Ida Ikenberry, April 26.

Kansas City.—Yesterday was a feast of good things for us. Bro. Wm. Eisenbise was with us in the A. M. and he met our South Side Mission. All departments of the work are in good condition. Bro. Spring and Bro. Root are with the Lord's work. Since Dec. 15 twenty-one have been baptized at the Mission.—Mrs. Ida Ikenberry, 1010 Tracy Avenue, Kansas City, Kans., May 1.

Leonard.—Yesterday our church held its preparatory council. Considerable business came before the meeting. The visiting brethren reported the work done at the District Meeting. Bro. B. F. Snyder was elected delegate to Annual Meeting; Bro. D. Edwin Jones, alternate. Two letters of membership were granted.—Ethel Hoff, R. D. 1, Leonard, Kans., April 29.

Morning Star.—In my last report I believe I stated that our love feast would be held on a certain date, instead of reading. We have changed the date of the feast to May 27, at 2 P. M. Bro. Wm. Eisenbise, of Kansas City, was with us, and preached in the evening. April 23 Bro. Chas. Eisenbise, of Kansas City, was with us in the A. M. and gave us a sermon on Jerusalem on Saturday evening, and on Sunday morning he gave us an excellent sermon. On account of sickness, our attendance was not good, but the spirit was good. We had a better.—Salome Harader, Hackberry, Kans., May 3.

Pleasant Hill.—We met in council April 29. A number of ministerial brethren were present. Bro. Ben Forney officiated. Sister Mary Hoff was elected Sunday-school Secretary. It was a good talk, and in the evening Bro. F. E. McCune preached to us. Sister Mary Hoff was a spiritual uplift.—Harry Long, Remona, Kans., May 1.

MARYLAND.

Monocacy.—As our correspondent is on ill health, I take the liberty to send this report. Our love feast was held at the Trinkle meeting-house, May 6. Bro. J. H. Moore, of Frederick, Md., Bro. C. D. Bonsack, of Union Bridge, Md., Bro. W. E. Roop, of Westminster, Md., and Bro. Frank Lipner, of Gettysburg, Pa., were with us. Bro. Nedrow officiated at the communion services. About 110 communed, making a very impressive service. The brethren and sisters were entertained in and around the house during the entire communion service. The weather was very unfavorable, but towards noon the weather cleared and it got warm. Bro. Bonsack preached a short sermon in the A. M. and the meeting all expressed their thankfulness and appreciation to our brethren for coming. Bro. Nedrow was chosen as delegate to attend this meeting.—D. S. Weybright, Thurmont, Md., May 2.

MICHIGAN

Coleman.—Our church met in council April 8 at the home of Bro. D. Hoover. Our elder, Bro. Jacob Hoff, was with us. Three letters were received and one was granted. The church decided to have a love feast in June, but time and place was left to the elder in charge. Bro. Hoover and Bro. Stone schoolhouse have been good and beneficial to all. The attendance has been good. On Sunday, the last number, present was 115.—Bessie Ward, R. D. 3, Beaverton, Mich., April 30.

Lake View.—Our church met in special council April 29, with Bro. George Hoffman presiding. One letter of membership was received. We expect Bro. C. L. Wilkins with us in a series of meetings, to commence about Jan. 1. Two of our Sunday-school scholars were received into the church by baptism since my last report.—Ella Keith, Breckenridge, Mich., May 1.

Prescott.—April 27 the brethren and sisters at this place met and made arrangements for a series of meetings. Our dear souls decided to walk with Christ. At 1 P. M. we met at the bank of the beautiful Rifle river, in which they were baptized. This, we believe, made deep impressions on some, as this was the first baptismal scene here by true immersion. June 24 we expect the adjoining elders here to assist us in organizing this church into a separate congregation. We are now in the midst of a revival effort. We decided to have a love feast on the same date, and extended an invitation to the brethren and sisters of the churches. The meeting will be twelve miles straight east of West Branch. Those coming from the south will be met at Rose City to attend these meetings. will please notify the writer or Bro. Hoffman. We now number thirty-seven, and will forty one members.—E. B. Welrick, Prescott, Mich., May 1.

MISSOURI.

Aurora.—On the morning of April 29, Bro. Wyatt arrived at this place. That night we had preaching by Bro. Bowman, who had come on the evening train. The next morning, April 30, at 9 A. M. we met for S. S. and at 10 A. M. preaching at 11 A. M. At 3 P. M. the members met in council, and Bro. Bowman was elected delegate to Annual Meeting. At 7:30 we met for examination services, and at 7:30 we had our communion services. Sixteen members surrounded the Lord's table. We feel that we have had another season of refreshing.—Clemma Pebley, Aurora, Mo., May 4.

Mineral Creek.—Bro. Andrew Hutchison has been visiting in our midst during the past week, and preached for us each evening. Large and attentive audiences have appreciated the many good things he told us. One was baptized on Wednesday night. Circumstances were such that he could not come for baptism on Thursday and as Thursday evening was set for our love feast, it was his desire to be baptized Wednesday night, after services, in order that he might partake of the feast with us. We, with sickness in hand, many of us on our way to the creek, a short distance from the church, and that place added to the kingdom. After the feast on Thursday night was enjoyed by those present, but, owing to the rainy evening, quite a number were kept at home. At our regular meeting, April 23, Brethren Sherman Jones and James Anderson were called to the office of deacon. Bro. Jones was duly ordained to act at the Lord's table this spring.—Elphia Campbell, Leeton, Mo., May 1.

Monroe City.—Our meeting conducted by our elder, Bro. Leander Smith, closed April 24. Two more united with the church and were baptized. This makes a total of four by baptism, one by letter and two received by letter since our meetings began. Our love feast was well attended. Forty-two communed. We have been greatly strengthened. One year ago we had nineteen members, but now we have thirty-seven. All but two of those who have united with the church during the past year are grown men and women. This will make a big factor in the work of the church. We are bright little Sunday-school girls. Our elder feels very much encouraged by the results of the work done here. We have a good Sunday-school, Christian Workers' Meeting and prayer meeting.—Mary Wine Smith, Nevada, Mo., April 30.

South St. Joseph Mission.—We are looking forward to the assembling of the Annual Conference, and hope to have a great many of our dear brethren and sisters. We contemplate having some entertaining at 842 Kentucky Street, during the Conference, by some of our brethren, and we invite to the same all who are not provided with the members of the Mission.—E. N. Huffman, 502 Kentucky St., St. Joseph, Mo., May 7.

NEBRASKA.

Logan Grove.—Bro. Snell, of Cambridge, Nebr., came to us March 11 and 12 and preached twice. Sunday-school closed with a love feast on Thursday evening, March 23. Bro. Snell labored several days and spoke to us while here. We were strengthened and encouraged. One sister came to be reclaimed, and her husband made the good confession for Christ's sake and was baptized.—Sadie Andrews, Gandy, Nebr., April 16.

NEW MEXICO.

Sunshine church met in council at the home of Brother and Sister Weimer March 4. Our elder, Brother Jacob Hoff, presided. Bro. C. G. Reed left us for his home in Nebraska. Bro. C. Harley Weaver was elected as our clerk. All other officers were retained. The meeting closed with the Sunday following we had a very interesting and enjoyable meeting. Our Sunday-school meeting was "Temperance." Text (2 Peter 1: 5-7). Several good talks were given. Two hours were consumed in the study and discussion of temperance. We decided to hold our love feast June 10 at Yeso. We are also planning to have a series of meetings conducted by the brethren, to be conducted by Brethren Samuel Weimer and Vankirk Maxey.—Miriam A. Maxey, Yeso, N. Mex., April 27.

NORTH DAKOTA.

Ellison church met March 16, with our elder, J. H. Brubaker, presiding. The letter of Bro. Wm. H. Eller was received, which adds to our ministerial help. Two letters of membership were granted. The elder in charge has a plan to organize a Sunday-school in the Fourth of July.—the latter part of May. Our Sunday-school and prayer meetings are well attended. Committees were appointed for the ensuing year in the same. The elder in charge has decided to assist us in a series of meetings which will begin June 28, our love feast to be the close of the series. Bro. Eller, at 2 P. M. Since our council five other letters of membership have been handed in. On Easter the Sunday-school gave a very interesting program, which took the place of the lesson period. After the program Bro. Wm. H. Eller gave a short address, which was very much to the point. A collection of $13.67 was taken for missionary purposes. The attendance was good, and the interest was manifested. Increase, the house being filled on Easter.—Ida Miller, Ellison, N. Dak., April 26.

Notice.—The District Meeting of North Dakota, Eastern Montana and Western Canada will be held July 11, 12 and 13, in the Lima congregation, N. Dak., thirty miles north of Devils Lake on the Farmers' R. R. All inquiries relating to the meeting may be addressed to John A. Myers, church clerk.—J. J. Swihart, elder in charge. Address either as below.—Ida Shively, Lima, N. Dak., May 1.

Notice.—The various churches in the State District will please notice that all material from the churches, to be brought before the District Meeting, must be in the hands of the undersigned by June 1, that it may be published in the query pamphlet before the delegates to the meeting leave home after that date.—D. W. Shock, District Clerk, Box 525, Minot, N. Dak., May 1.

OHIO.

Bear Creek.—Our church met in council April 26. Our elder, Bro. Jacob Hoff, presided. Four letters of membership were granted. Our elder proposed to resign his charge of the church, and a motion was put and carried to that effect at the work. But by unanimous vote of the church he was again placed in charge for a term of two years. The brethren will be expected to labor with him and the congregation is in a very good condition. Bro. W. R. Miller gave us a very interesting talk on the work in Old Mexico, illustrated by stereopticon views. The lectures were well attended, and all enjoyed the talk, and I am sure much good has been done in establishing the truth of the Bible.—Sarah M. Bowser, Bear Creek, Ohio, May 1.

Bellefontaine.—In the late account of District Meeting of Northwestern Ohio it is stated that the writer was a member of the Lewistown church. It should have been Bro. G. A. Snider, who also is the trustee of Manchester College, as well as Bro. Wm. Eisenbise, who was also elected trustee at the District Meeting.—B. F. Snyder, Bellefontaine, Ohio, May 6.

Lima.—On account of a mistake in the date, we should have been gathered into Christ's fold. March 26 four were received by baptism, one a father and three school children, the youngest ten years. April 2 one more was received, the father of the family. Sister more was received, a brother and sister nearly seventy years old. Others are near the kingdom. This is a time of rejoicing.—Mrs. Lizzie Bowser, 1000 Second St., Lima, Ohio, April 26.

West Nimishillen.—Our church met in council April 29. Bro. Noah Longanecker presided. Bro. J. H. Moore was elected delegate to Annual Meeting. The writer was appointed church correspondent. The time for our love feast will be June 17, at 4 P. M. It was also decided to hold a series of meetings in October. Bro. Longanecker remained with us and preached an excellent sermon on Sunday.—Clara Young, Sultman, Ohio, May 1.

PENNSYLVANIA.

Buffalo Valley.—Our love feast will be held June 7 and 8, at 2 P. M. Those coming from the East should take the P. & M. train at Lewisburg. Those coming from the West

should take the morning train at Bellefontaine. Both trains are on the Lake Shore and Toledo, Ft. R.—William H. Beer, Millinburg, Pa., May 4.

Huntingdon church met in council May 1. Eld. H. B. Brumbaugh presided. Our love feast is May 7. We have two applicants for baptism. Methods for electing Sunday-school and church officers were discussed. Three young men were called to the ministry. Sister Elizabeth Cyrnal has gone to Johnstown, Pa., to do mission work. We miss her. Last Sunday evening we celebrated the anniversary of the King James version of the Bible. Short addresses were given by Brethren A. H. Haines, J. B. Brumbaugh, T. Z. Myers, O. E. Myers and H. B. Brumbaugh. It is interesting to note how the different versions came about, and to see how God has led in it all. We have an enrollment of over three hundred in our Sunday-school, and the church services are well attended. Several of our members visited the Annual Meeting.—Eleanor J. Brumbaugh, Huntingdon, Pa., May 7.

Indian Creek.—Bro. S. E. Hostetler of Meyerdale, Pa., will begin a series of meetings at the Elbethel house, in this congregation, commencing May 27 and continue till June 10, closing with a love feast on June 3. 30.—M. Swihart, Knoxsnyder, Freed, Pa., May 1.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—On Easter we had special services appropriate for the occasion. In the morning the meeting was on the "Doctrine of Immortality." In the afternoon the services were given over to the children. At the close of the service in the evening eight were baptized. The following Sunday evening a large audience met for communion and was baptized.—Mrs. Sallie B. Schnell, 1006 North Park Avenue, Philadelphia, Pa., April 29.

VIRGINIA.

Botetourt.—We held our love feast at the Valley church April 29. There were about 250 communicants. The solemnity of such an occasion makes a lasting impression. We appreciated the presence of Bro. H. J. Woodie, of Franklin County, W. Va., who officiated.—Lottie Crumpacker, R. D. 1, Roanoke, Va., May 6.

Bethania.—The District Meeting of the Second District of Virginia convened April 27 and 28, at the Bethania church, Augusta Co., Va., with Eld. H. G. Miller as Moderator, Eld. A. S. Thomas as Reading Clerk, and Eld. J. E. McCann as Writing Clerk. Considerable business was disposed of. No papers were sent to the Annual Meeting. Eld. J. E. McCann is to represent us on the Standing Committee, with Eld. S. A. Thomas as alternate.—S. Estella Garber, Mt. Sidney, Va., April 29.

Montebello.—We held our council April 22. Our elder, Bro. J. R. Kindig, presided. All of the officers that were elected last year are still retained in office this year. No letters were received nor granted at this council. An excellent sermon was delivered on Sunday.—Emma Layton, Montebello, Va., April 24.

WASHINGTON.

Tacoma.—At our last council a minister and his wife were received by letter. Last Saturday evening we met at the church to partake of the Lord's supper and accompanying ordinances. Sister surrounded by fifty members and enjoyed the feast. A number of members were present from the adjoining churches. Eld. M. F. Wyand, of Centralia, officiated and preached for us the next day at 11 A. M. We have our little church building nearly papered and will be made possible by the Centralia Sunday-school sending us the money for the paper. We have also built on two Sunday-school rooms at the rear of the church, which are very much needed. The rooms were built with money raised by our own Sunday-school. The little children gave up all of the money towards building the rooms instead of having special cards or a treat on Easter.—Sadie A. Stutzman, 712 South Fifty-second Street, Tacoma, Wash., May 4.

WEST VIRGINIA.

Clifty.—We have changed our place of meeting from Pine Bluff to the Sunday Road schoolhouse. We have a union Sunday-school at this place now, which is progressing very nicely. Bro. Lewis Zimmerman is our superintendent; Mr. Naaman Pitzwater, secretary. We have four classes with a fairly good attendance. Eld. J. H. Worstell, of Cowen, W. Va., was with us April 29 and 30. He preached two inspiring sermons. We were glad for his presence. We hope he will come and preach for us again soon. Our next preaching services will be the first Saturday and Sunday in June.—Mary Crist, Box 43, Clifty, W. Va., May 2.

Johnstown.—Bro. A. B. Barnhart, of Hagerstown, Md., was with us April 23. He preached a good sermon in the morning, and gave us an interesting talk in the evening on Palestine, as he saw it on his recent visit to the Bible Lands. We held our council April 24. Our new churchhouse at Mountain Grove was dedicated April 30, by Eld. Caleb Long, of Boonsboro, Md., preached an excellent dedicatory sermon to a full house. Brethren Ritchey and Parrett were also present. A good collection was taken up and the house was dedicated free from debt. A Sunday-school was organized and arrangements made to hold services every Sabbath at that place.—J. W. Williamson, Cherry Run, W. Va., May 2.

WISCONSIN.

Maple Grove.—We have just begun a Bible Institute and evangelistic meetings, conducted by Bro. E. E. Eshelman, of Chicago, Ill. We will have afternoon and evening sessions, to continue probably three weeks. May 20 is the date set for our love feast. We especially invite the Brethren near us to be present.—W. H. Greenawalt, Stanley, Wis., May 1.

Worden church met in council April 22. Eld. John Heckman presided. Sunday-school officers were elected for six months. Bro. J. A. Gearhart was elected superintendent, and also trustee for three years. We expect to hold a series of meetings the latter part of May, following the meeting at Maple Grove, to be conducted by Bro. E. E. Eshelman, of Chicago. We decided to be represented at Annual Meeting.—Cora Eyer, Stanley, Wis., April 27.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

QUERIES FOR ANNUAL MEETING.

Pennsylvania, Eastern.

1. Whereas Annual Meeting has advised strongly against members uniting with Labor Unions, but has not strictly forbidden it, in its last decision (see Art. 9, 1908), therefore we, the Reading church, ask District Meeting:

(1) Whether some leniency can be shown members who, in the judgment of the local church, have joined the Union, not because they were in sympathy with the Union but for the sake of obtaining work in a city where labor is closely organized?

(2) Is it allowable for brethren who are contractors to sign the "Union Wage Scale"?

(3) Are brethren justified in belonging to relief associations or beneficiary societies?

If District Meeting is not disposed to answer the above, then forward to Annual Meeting.

Answer by District Meeting.—Sent to Annual Meeting.

2. Inasmuch as the members of the General Missionary Committee were exempted, in 1904, from serving on any committee work to the churches, which was an act of much wisdom, we, therefore, the Ridgely congregation, petition Annual Meeting, through District Meeting of Eastern Pennsylvania for 1911, that the members of said committee be also exempt from serving on any committee involving church polity.

Answer by District Meeting—Request granted and sent to Annual Meeting.

SOUTHERN PENNSYLVANIA.

The Southern District of Pennsylvania met in Conference at the Black Rock house, Upper Codorus congregation, May 3, and was ready for business at 8: 00 A. M., having organized the evening before, with Eld. J. A. Long as Moderator.

The peaceful, Christian manner in which all business was transacted, proved the presence of the Spirit of God.

The report of committees and officers showed the efficiency and amiability in the Brethren's Home, near Carlisle, Pa., and the prosperity in Home Mission work.

Along with other business, a memorial was appointed to represent our District in the much needed cause of Temperance, according to decision of Annual Meeting.

The Mission Board was appointed a committee to confer with the adjoining church Districts in forming a boundary line into the unoccupied field to the north of our present territory, preparatory to pushing the gospel teachings, as practiced by the Brethren, into places where we are little known.

There were two queries to be sent to the Annual Meeting:

1. A call for the Annual Meeting to be held in the Southern District of Pennsylvania, in the year 1912.

2. We, the Lower Cumberland church, Pa., also we, the Pleasant Hill church, Pa., do petition Annual Conference, through the Southern District Meeting of Pennsylvania, to decide, positively and emphatically, that all elders and ministers, who are known to sympathize with, or to grant the privilege, or justify, or allow, sisters to wear hats for the space of two years, and not execute the decisions of Annual Conference, as found in the Revised Minutes, page 126, Art. 16, of 1897, and page 127, Art. 21, 1881, also including the wearing of jewelry, the elder or minister in such church can not serve or hold office on the Standing Committee, nor serve as delegate to Annual Conference, nor District Meeting.

Answer.—By Lower Cumberland church, Pa., also exactly the same by the Pleasant Hill church, Pa.: They cannot hold office, under those circumstances, as delegates to Standing Committee nor to District Meeting, nor to Annual Meeting.—Passed by District Meeting of Southern Pennsylvania, May 3.

The kind hospitality of the church at Black Rock leaves a warm place in our hearts for that part of God's vineyard.

H. M. Stover, Writing Clerk.

Waynesboro, Pa., May 5.

REBAPTISM.

1. The church is a body of which Christ is the head (Col. 1: 18).

2. The body is one, and has many members. All the members of that body being many compose the one body (1 Cor. 12: 12).

3. The members of that body are not different churches, but members of the same body,—the church. For illustration see verses 15 to 26.

4. The church is an organization as seen by reference to verses 28, 29 and 30.

5. From the proposition I, above, it will appear that Christ is the head of the "church," not "churches," therefore he is the head of "one" body, not several, as also appears in Eph. 4: 4, to which 1 Cor. 1: 13 bears emphatic testimony.

If the "Church of the Brethren" is worthy, as an organized body, Christ is its Head and not the Head of another. Christ is not divided. If we are members of the body of Christ,—the one church,—we are in Christ (1 Cor. 3: 1). Other references might be given.

The way we got into Christ is by baptism (Rom. 6: 3). We can not "believe ourselves" into Christ. We can not "repent ourselves" into Christ. We are "baptized" into Christ.

It is admitted that baptism is a very important ordinance. It is a saving ordinance. Some one has said, "It is the only ordinance for salvation," and I do not deny it "He that believeth and is baptized shall be saved" (Mark 16: 16; 1 Peter 3: 21).

But it makes a great deal of difference what our faith is and whether the administrator is accepted as being in Christ himself. I will not dilate on this point further than to say: If any one is in Christ, I would be very slow to encourage him to leave his church and unite with the one I belong to. If such a one could convince me that he is really in Christ, while belonging to another body, I would become very busy examining myself whether I am in the faith in Christ.

But such a thought can not, in this connection, be entertained. I find no language better fitted to express my mind here than that of the Apostle of Love. "They went our from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2: 19).

The fact is they left the body and organized bodies antagonistic to what we accept as the family of the saved. But as being the case, it is incomprehensible how we could accept their works as a medium to induct aliens into the loyal body or family of which Christ is the Head. I have used the word "family," and refer, for my authority, to Eph. 3: 15. Now, to get into this family they must become members by baptism (John 3: 5). There is a difference in being born "into" a family and becoming a member by any device merely to accommodate temporal conditions or requirements.

Some seem to be exercised about the Schwarzenau incident. That does not trouble me. God does not require impossibilities. Bro. Hope had a good way to solve Mack's difficulty. The church came out of the wilderness in 1864, when we were compelled to declare our principles before the authorities.—Joseph Holsopple.

Penn Run, Pa., May 6.

ANNUAL MEETING INFORMATION.

Lodging and Meals.

A systematic canvass of the city was begun May 8, and special effort will be made to ascertain the character of the houses, so that our people might not get into places of questionable reputation. Especially is this necessary since much depends upon the impressions we make here, as to our future work at this place. We caution all, Do not make lodging arrangements with any one not personally known to you.

The price for lodging will vary. This cannot be avoided where the city furnishes the accommodations. Then location and conveniences will come into account. The average price will be fifty cents per night. Breakfast will be served in some of the homes at twenty-five cents.

We are now ready to assign homes, and in making application, you will please advise us how many in party, what price you are willing to pay, whether or not you will want breakfast where your lodge, how many rooms, and how many beds? Do not all expect to get under the eaves of the Auditorium. We will do the best we can to locate you conveniently. We will give preference to the aged and crippled, when so advised, but do not imagine yourself old or infirm.

Let us have your applications as early as possible, to assist us. Ample provision will be made for all who may care to attend. The city is very responsive to our needs.

There will be, in addition to lunch counter service, that will accommodate several thousand in a few minutes, a restaurant, to seat about a thousand at one time, on the grounds.

Program for Tootle Auditorium.

This building, seating about two thousand people, is the Sunday-school headquarters.

Sunday, June 4.

10 A. M., Primary Class, Sunday-school Lesson.—Mrs. Lavina Shumaker, Ind.

Monday, June 5.

10: 30 A. M., Sisters' Aid Society:

(1) Devotional. (2) The Interest and Attendance of our Meetings.—May Albright.

(3) Distribution of Time, Clothing, etc.—McPherson (Kans.) Society.

2: 30 P. M., Home Bible: (a) Needs of the Society. (b) Methods of Conducting Societies. (c) Our Field of Work.

5: 30-7: 00, Meeting of the Sunday-school Workers.

Tuesday, June 6.

5: 30-7: 00, Meeting of the Sunday-school Workers.

2919 St. Joseph Avenue, St. Joseph, Mo. J. S. Kline.

LORDSBURG COLLEGE, CALIFORNIA.

The only school of the Church of the Brethren on the Pacific Coast offering to our young people a Literary or Academic training is located at Lordsburg, Cal. For a number of years Lordsburg College was managed as a private enterprise or corporation, but always for the upbuilding of the cause. In order to provide for the training our young people,—as free as possible from worldly influences.

As a private institution the school was under the management of such brethren as I. N. H. Beahm, W. I. T. Hoover, and W. C. Hanawalt.

In the spring of 1908 the District of Southern California and Arizona assumed control of the institution, by request of the former management and owners, at which time the District elected seven Trustees, who, with their successors, have carried the work forward with a fair degree of success. At the present time we have a faculty composed mostly of members of our own church, and the members of the faculty who are not of our church are ladies of splendid character.

In this article I wish to call special attention to our Bible Department. Last year, under the direction of

Bro. C. H. Yoder, this department did splendid work. This year Bro. J. P. Dickey has had charge of the Bible work, and the splendid work, so well begun by Bro. Yoder, has been carried forward and strengthened by Bro. Dickey, so that today Lordsburg College Bible School is in a position to offer to our people a course of study that ought to, and will, attract the attention, and enlist the encouragement of all who desire to advance the Master's kingdom.

The Word of God is the principal book taught; all other books are supplementary to the One Book. Brother Dickey exalts the Word.

Teacher-training and Mission Study classes receive special attention, and the interest awakened in the student body, along these lines, is very encouraging.

While all the world is awake to the fact that "time is short," it seems that many people are spending that "time" in preparation for this world only, and neglect to get ready for the "time that is to come".

If our people but knew of the splendid opportunity, here at Lordsburg, to prepare for the great work, even for the greatest work in this world, I am sure that next year would see many more of our young ministers, Sunday-school teachers and Christian Workers taking the courses offered for better preparation in their chosen lines of work.

It is in such training as is given here that one "becomes strong and unmovable, always abounding in the work of the Lord." The heart is set right, the mind is developed and trained, the intellect is strengthened, and the will is brought into subjection to the will of God.

The call for trained workers in the great world field ought to awaken us all to the fact that we, as a church, must act once, and encourage our gifted and noble young people to prepare themselves for this great work. They must be ready to answer these calls and take their places in the front ranks, so that, when the sheaves are gathered for the Garner of the Lord, there may be rejoicing. No more will we need to sing, "Will there be any stars in my crown?" but, rather, "Bringing in the sheaves," as we come rejoicing. May we prepare ourselves to go out into the "harvest field," which is certainly "white" today, as we look upon it, than at any other age in the history of God's people. May we stand side by side, as reapers, working for the Master, going where he wants us to go, saying what he wants us to say, and doing what he wants us to do! In the "school of the prophets" God had trained his workers, and used them. In our Bible schools God is having his workers trained, and will use them. At Lordsburg God is blessing the efforts in this people. Those who are doing the work will help you to be used in this great gathering time. Here our young people may secure an education in an environment free from the worldly influence of most schools.

W. F. England.

Lordsburg, Cal.

SEMINOLE, FLORIDA.

We are located about ten miles northwest of St. Petersburg, Fla., on the Peninsula, about two miles from the gulf. This, I think, is the best place I have found in Florida. I have traveled from Jacksonville to Ft. Myers, up the Caloosahatchee River to La Belle; then back to Lakeland, St. Petersburg and Largo.

Wife and I, upon arrival here, rented several furnished rooms. Then we visited various parts of the country, to see for ourselves, and to talk with the people who live here. We found them courteous. They seem glad to have people come to help them clear up the country and improve it.

Here, on this Peninsula, the citrus fruit can be grown quite successfully. There are quite a number of truck farms here. People in that business are doing quite well. Those who like fruit, and have a little money, can live here very easily by buying a grove. I have a little place containing 400 rods.

The land is sandy and easily tilled. People do most of their work during the dry season, which is from Jan. 1 to June 1. During the rainy season most of the people do not do any work in the ground. After that the truck men plant their vegetables for the Holiday market, obtaining big prices.

I will be glad to give the best obtainable information to all desiring it. The climate here is delightful and healthful. There is an invigorating surf beach.

Seminole, Fla., April 23. J. V. Felthouse.

"THE POCKET TESTAMENT LEAGUE."

This is a world-wide organization for the daily reading of at least one chapter of the Bible,—embodying also a promise to carry either a Testament or Bible in the pocket or about the person. There are small pocket Testaments both in the King James Version, and the American Revision, neatly and strongly bound in leather, furnished at cost (50 cents each) at the Witherspoon Building, Philadelphia, for all who will join the League. League membership cards are furnished free to those wishing to join in the good work. There are no fees of any kind,—simply an obligation daily to read the Word. The membership card reads thus:

"I hereby accept membership in the Pocket Testament League, and promise that it the my life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with me wherever I go."

If there is a people anywhere that should be awake to a movement of this kind, it ought to be our people. We ought to hail with joy a movement that will help men and women to read daily God's Word. Thousands are joining this League,—both professing Christians and nonprofessors. It is putting God's Word into the minds and hearts of thousands that otherwise would not read it.

In this age of so much reading the Bible is often a neglected book, even by our own people, and if we can stimulate a habit of daily reading just one chapter, the spiritual tone of the church is bound to become better. How many young people would be saved to the church if only this would read the Word of God!

I have been pressing this work upon our people in Virginia, and many are joining the League. I find none more ready to join the League and give it a hearty approval than our ministers, especially our elders. I hope some one in every congregation, throughout the Brotherhood, will feel moved to take hold of this work and get not only every Christian, but every one within reach to join the League in their neighborhood. It can do no harm and will doubtless do much good. No one who joins the League is under obligation to buy a League Testament. He can buy his Testament anywhere; only so he reads one chapter per day.

S. N. McCann.

Bridgewater, Va.

BEAVER DAM, INDIANA.

April 4 Bro. C. S. Garber, of St. Joseph, Mo., came into our midst, to assist us in a series of revival services at our trinity house, continuing till the evening of the 23rd. when they closed the meeting in this house. Interest was awakened in the neighborhood. Two were baptized.

Bro. Garber depends upon unusual and peculiar subjects and much advertising, to draw his crowds. This one thing, at least, the meetings have so far done for us,—they created a hungering and thirsting for the truth.

On Sunday night, April 16, he preached a sermon on baptism, which stirred some of our neighbors that belong to the Christian church. They sent in a challenge, accordingly, for a debate on baptism. Expectations. But, this being a mission point, and our few members exceedingly weak financially, we could not undertake it. The interest being so great, however, the matter was mentioned at the close of the meetings, whereupon a number of good, substantial men and women pledged \$5 each, and Bro. J. G. Stinebaugh, to give $5, each, to secure a debater. So, then, if our friends of the Christian church will furnish a man, there will likely be one of the most interesting debates ever held in this part of Indiana. Surely, these meetings have done much good for us. The community evidently thinks that we have the Gospel in our favor, otherwise these men, who never made a profession, would not have pledged the money to defray the expense on our side.

R. D. Z. Ahron, Ind., April 25. John L. Kline.

PATTERSON, CALIFORNIA.

The little body of workers here is much encouraged. Bro. Gilbert has moved his family here, eleven members. We held our members' meeting at the home of the writer on Sunday evening, and took steps toward having our little band of workers and believers into a church, and also making arrangements to build a chapel on the rear end of the lots donated to us by Mr. Patterson, to be finished up very nicely in a bungalow style, and later using it for a parsonage. We passed the paper last evening, when $10 in money, and $35 worth in work, was subscribed. So you see the people have a mind to work as well as to give. We are making arrangements to hold a series of meetings. We have written to Bro. Jesse Overholtzer to help us. He will begin preaching for us the first Sunday in May. The harvest truly is ripe and ready for more reapers. Some have said that they are searching for more gospel light. Easter Sunday we had fifty-nine at Sunday-school. Our evening services are increasing in attendance and interest. The writer is the only one here, at present, to deliver the messages. May others come and help to sow this good seed. Those who can't come perhaps would like to help in this great cause even in building this little church. Remember us at Patterson, for it surely has been a hard struggle. W. F. Haynes.

Patterson, Cal., April 24.

COLORADO CITY MISSION, COLO.

Since sending in my last report we have been disappointed in getting the building in which to hold our series of meetings, it having been rented for office purposes. It was the only building available. Our meetings will be postponed for an indefinite time. We certainly need a house of our own in which to worship.

Our pastor, Bro. L. H. Root, will leave for Kansas and North Dakota on a soliciting tour. He will be gone two months. During his absence Bro. J. C. Groff, of Wayne, Colo., has kindly consented to supply the pulpit every two weeks. It is a sacrifice for Bro. Groff and his people, because they, too, can have services only every two weeks.

Sister Root will stay here and keep up the work as far as possible. Sunday-school and Christian Workers' Meetings will still be kept up..

Any one who can make it convenient to stop with us over Sunday will be gladly welcomed. Our Mission is on Colorado Avenue in the W. C. T. U. building, in "400" block. All who are going to Conference through Colorado Springs, will please remember that we need their help, presence and encouragement.

Last summer we met many people who did not know of our Mission. On Saturday a great blessing came to us,—the first good rain we have since last September.

Minnie A. Johnson.

821 N. Weber Street, Colorado Springs, Colo., April 25.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beachlesson-Maxey.—By the undersigned, at the home of Mr. and Mrs. John Hamble, 512 Virginia Street, St. Joseph, Mo., April 16, 1911, Bro. Levi Beachlesson and Sister Dora Belle Maxey, both of St. Joseph, Mo.—W. A. Deardorff, St. Joseph, Mo.

Peck-Crosby.—By the undersigned, at the home of the bride's parents, Verdon, Nebr., April 2, 1911, Bro. Frank U. Peck and Miss Ethel G. Cook.—Eld. W. W. Blough, Falls City, Nebr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Anderson, Bro. Jacob V., born Feb. 7, 1846, died of a complication of diseases April 21, 1911, at his home in the Fairview congregation, Carroll County, Md., aged 65 years, 2 months and 14 days. He united with the Church of the Brethren over forty-one years ago, and has filled the office of deacon forty-five years. He leaves a devoted wife, one son, one daughter, one sister, one half-brother and one half-sister. Services by Bro. D. B. Arnold. Text, Heb. 11: 4. Interment in the Abernathy cemetery near Fairview church.—Lyla Harvey, Union Mills, Md.

Brumbaugh, Bro. John Milton, born Jan. 27, 1836, died April 23, 1911, aged 75 years, 3 months and 26 days. In his early life he united with the Brethren church and lived a faithful life. Funeral services in the church by Bro. Walter Warstler, of the Goshen City church, Ind., and Bro. I. L. Berkey, of the Rock Run congregation, Ind.—Cal. A. Forney, 718 Eighth St., Goshen, Ind.

Dilling, William Henry, son of Friend Homer and Sister Jenny Dilling, born Dec. 3, 1911, in the bounds of the Clover Creek church, Pa., aged 11 years, 7 months and 27 days. Services by Bro. Jesse K. Zook. Text, Heb. 5: 7.—J. G. Meyer, R. F. D. 1, Roaring Spring, Pa.

Elksenbery, Sister Mary, nee Harter, born in Carroll County, Ind., Dec. 25, 1835, died in Nappanee, Ind., April 15, aged 75 years, 8 months and 2 days. In 1857 she was married to Silas Elksenbery. To this union seven children were born, seven children. Soon after their marriage both united with the Church of the Brethren. Her husband and three children preceded her. She was always kind and gentle. Her funeral was marked by a sad accident. As the hearse stopped at the church the team became frightened, broke away from the driver and ran down an embankment, where the team broke loose and the hearse tipped over, the casket containing the body slide from this no serious damage was done, although the congregation was very much excited. Services by the writer, assisted by Rev. Moody, of the Christian church, and Eld. W. H. Pyle.—Mrs. Ida Hood, Greene, Iowa.

Fike, Sister Christina, born Aug. 5, 1829 died at the home of her son, G. D. Fike, near Nampa, Idaho, April 8, 1911, aged 81 years, 8 months and 3 days. She suffered for a long time with cancer of the stomach, but bore her suffering with patience to the end. She was a devoted Christian, and a loving mother. Services by Bro. C. A. Williams.—Rose Bradley, Nampa, Idaho.

Hoke, Bro. George, son of Jacob and Catharine Fryman, born near Pitsburg, Ohio, June 20, 1850, died near Arcanum, Ohio, April 19, 1911, aged 60 years, 10 months and 29 days. He was married to Lydia Flory Oct. 20, 1881. To this union were born three daughters, two of whom survive him. He united with the Church of the Brethren in March, 1896, and lived a consistent life until death, which came very suddenly and wholly unexpected. There is no appreciable suffering. He leaves a faithful wife, two sons, two daughters, one son-in-law and two daughters-in-law.—Jesse Stutsman, from the Abbottsville U. B. church. Interment in the Abbottsville cemetery.—Mrs. Lydia Hoke, Arcanum, Ohio.

Moke, Bro. George, born in Columbiana County, Ohio, April 21, 1839, died April 22, 1911, aged 72 years and 1 day. He came to Elkhart County, Ind., in 1857. April 21, 1861, he was married to Catharine Bussard. To this union was born one daughter. Jan. 24, 1866, Catharine died. In 1868, he married Ann Eliza Stevenson. One son and five daughters were born to this union, two of the children also having died. Bro. Hoke united with the Church of the Brethren at the age of seventeen. He called him to from the work of deacon Sept. 29, 1884, in which he labored successfully until death. Services at Elkhart Valley by C. C. Eshelby and the writer. Text, John 14: 1-3.—Frank Kreider, R. D. 6, Goshen, Ind.

Morner, Sister Rosanna, nee Wellinger, died April 15, 1911, near Mount Morris, Ill., aged 74 years and 4 months. Her aged husband preceded her in death about nine months ago. Sister Morner was a member of the Church of the Brethren for about forty years. Services at the house by the writer. Interment in the Mount Pleasant cemetery.—Robert T. Hull, Somerset, Pa.

Kaufman, Sister Fianna, nee Meilinger, born Oct. 16, 1841, in Lancaster County, Pa., died at her home in Nappanee, Marshall Co., Ind., April 25, 1911, aged 69 years, 6 months and 9 days. She was married in marriage to Dr. David Kaufman. To this union one son and one daughter were born. She leaves her husband, two children, four brothers and one sister. May, 1868, she united with the Church of the Brethren, in which she was an active member until the end. She was always ready to do good wherever opportunity presented itself. The day before her sickness set in she had prepared a basket of provisions to take to a poor aged lady at the County House, but the hand of affliction hindered. Services by the writer, assisted by J. R. Smith, at the home, assisted by Bro. Irvin Weaver and the pastor of the U. B. church, Rev. John Lahr.—Ida M. Young, Nappanee, Ind.

Keck, Bro. Chester, son of Brother Joseph and Sarah Keck, born Jan. 3, 1891, was killed at his home in the Turkey creek

congregation, Ind., April 27, 1911, aged 20 years, 3 months and 14 days. He leaves a father, mother and two brothers. One sister preceded him in death. He united with the church in January, 1905. Since that time he lived a consistent life. Services at the Union Center house by Bro. Peter Stuckman, assisted by the writer. Text, Job 14: 14.—Henry Wysong, Nappanee, Ind.

Kensey, John David, youngest son of Bro. Walter and Sister Mary Kensey, died of lung trouble at his home near Mattawana, Pa., April 23, 1911, aged 2 years, 6 months and 19 days. He leaves his parents and two small brothers. Services at the Pine Glen church, Pa., by Bro. J. C. Swigart, assisted by Bro. Samuel Yoder, after which interment was made in the Pine Glen cemetery.—Ida M. Miller, Mattawana, Pa.

Kilmer, Mrs. Ida E., youngest daughter of Eld. J. D. Haughtelin, born near Panora, Iowa, June 18, 1877, died March 23, 1911, aged 33 years, 10 months and 5 days. She was married to D. B. Kilmer Jan. 23, 1901. To them were born four children, all of them dying in infancy. She had been in feeble health for several years. A year ago she went with her husband and family to Clifton, Colo. March 2d she underwent a third critical operation, from which she died the next day. She was converted and united with the Church of the Brethren at the age of twelve years. About five years ago she changed her membership to the Baptist church. Her husband brought her body to Panora, Iowa, for interment. Services at the Brethren church by Rev. L. L. Smith, of the Baptist church, assisted by Bro. M. Dearduff. Interment in the nearby cemetery. She leaves a faithful husband and three stepsons, to whom she had become endeared as a faithful mother; also her aged parents, one sister and four brothers. She knew about seven hours before the end came that she could not get well, but was conscious and talked to the last, admonishing her friends around her to be faithful. She bade them good-bye, gave her eyes and peacefully passed away.—J. D. Haughtelin, Panora, Iowa.

Kingery, Sister Patience, nee Cooper, born in VanBuren County, Mich., Sept. 15, 1838, died April 14, 1911, at her home near Fullerton, Kans. She was left motherless at the age of four years, and an orphan at seventeen. She then went to Three Oaks, Mich., to live with her sister, Matilda, who she was married to Peter W. D. Kingery June 24, 1858. To this union were born seven sons and four daughters. She united with the Methodist church at the age of nineteen, and the following year she united with the Brethren church, of which her husband was a member. She has lived in this faith ever since. She was anointed April 3 by Elders M. Keller and John Clapper. She moved with her husband and family to Newton, Kans., in 1874, and in 1879 to Fullerton, Kans., where she has since resided. She leaves five sons, four daughters and one sister. Her life has been one of self-sacrifice and love, cheering all whom she knew. She had sublime faith, as expressed by her, that "God will wipe away all tears, and that there will be no partings nor sorrow over yonder," hoping that she would see her husband, and requested her family to meet them in heaven. Services in the home by Eld. M. Keller, assisted by Rev. C. N. Ridenour. Text, 2 Cor. 5: 1, 2.—Mrs. Mae Kingery Shook, Larned, Kans.

Miller, Sister Lorinda, of the Lick Creek congregation, Ind., died at the home of her daughter, in Prairietown, Ind., April 24, 1911, aged 79 years 6 months and 13 days. Many years ago she united with the Church of the Brethren in this congregation, where she held her membership until death overtook her death. Five daughters, two sons and a number of other near relatives survive her. Her husband, Bro. Eli Miller, preceded her in death about two years. Services were conducted at the home of her daughter in Clay City, Ind., by the writer, assisted by Bro. C. W. Miniger. Text, Luke 16: 19-26.—B. F. Goshorn, Clay City, Ind.

Miller, Sister Mary, born Oct. 24, 1833, died April 26, 1911, aged 77 years 6 months and 2 days. She was a member of the Church of the Brethren nearly all her life. She was united in marriage to George S. Miller in 1851. Eight children were born to them. Her husband and six children preceded her in the Glessner cemetery. Services at the church by Brethren Levi Hoke and Walter Warstler. Text, Rev. 22: 14. This was Sister Miller's selection before her death.—Cal. A. Forney, 715 South Sixth St., Goshen, Ind.

Seldomridge, Bro. John F., son of Brother Albert J. and Sister Hanna Seldomridge, born Sept. 8, 1887, died April 18, 1911, at the home of his parents, 891 Columbia Avenue, Lancaster, Pa., aged 23 years, 7 months and 14 days. Bro. John was a member of the Church of the Brethren about twelve years. He leaves his parents, three brothers and two sisters. Services at the home of his parents; also at Rohrlands church by the home minister. Text, 2 Chron. 34: 1-2; Psa. 72: 24. Interment in the adjoining cemetery.—H. B. Yoder, 343 Charlotte St., Lancaster, Pa.

Shafer, Sister Christina, nee Hoppe-gartner, born in Ohio, Nov. 28, 1849, died of cancer at her home in Ladysmith, Wis., April 16, 1911, aged 61 years. She was married to John Shafer. To them were born two children. In 1878 she married Henry Shafer. Two sons and one daughter were born to them. She is survived by her husband, four children, two sisters and one brother. Services in the M. E. church by Rev. J. E. Wilson, assisted by our elder, Bro. T. D. Vaught. Interment in the Riverside cemetery.—Mrs. Viola Michael, Box 16, Conrath, Wis.

Shawley, Bro. Jonathan, died in the bounds of the Middle Creek congregation, Somerset Co., Pa., April 24, 1911, aged 82 years 4 months. Services at the house by the writer. Interment in the Bakersville cemetery.—Robert T. Hull, Somerset, Pa.

Shriner, Eliza, nee Roland, born Oct. 17, 1843, died April 18, 1911, aged 67 years, 6 months and 1 day. She was a member of the Old Order Brethren. So, also, was her husband, who preceded her several years ago. They were blessed with seven children, eight of whom are living. Services at Elkhart Valley by the writer and Jonas Miller, of the Old Order church. Text, Job 19: 25. Interment in the Prairie Street cemetery.—Frank Kreider, Goshen, Ind.

Snyder, Bro. Marshall B., son of Bro. Chas. and Mattie Snyder, born July 14, 1894, died April 16, 1911, aged 16 years, 10 months and 8 days. Nov. 11, 1906, he was married to Sister Mary Ann Hoke. To this union was born two daughters, the youngest having preceded him in death but two months ago. He united with the church of the Brethren at an early age, and lived a faithful life to the cause he loved so well. Before his departure he requested to have a glimpse of "the home of the soul," and has gone with the full assurance of enjoying that home. His last words of warning were: "Prepare to meet me there." He leaves his wife, one daughter, his parents, two brothers and two sisters. He died at the hospital after a severe operation. Services at the Church of the Brethren by Eld. E. B. Bagwell. Text, Rev. 14: 13.—S. Z. Leckrone, Elkhart, Ind.

Strickler, Nancy Jane, daughter of Baptist and Tamar Hardy, born in Keen Township, Adams Co., Ill., Feb. 24, 1835, died April 26, 1911. June 5, 1856, she was married to Henry W. Strickler, of Fayette County, Pa. To this union were born six children, four of whom are living, three sons (one of them a minister) and one daughter. Sister Strickler united with the Brethren church in June, 1877. She was a helpmeet to her husband in assisting him a number of times in the sacred anointing service. She also assisted him in baptizing an invalid who was unable to walk to the water. Her last words were that she was going to the heavenly city to live forever.—W. H. Strickler, Lorraine, Ill.

OUR SATURDAY NIGHT

BY J. H. MOORE

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ANNOUNCEMENTS

DISTRICT MEETING.

July 13, North Dakota, Eastern Montana and Western Canada. Salem congregation, Newville house, thirty miles north of Devils Lake on the Farmers' R. R.

LOVE FEASTS.

Ohio.

May 27, First Grand Valley.
May 28, Denver.
June 3, Good Hope.
June 10, Hartman.

Idaho.

May 28, 2 pm, Payette Valley, Parkland house.
June 10, Nampa.

Illinois.

May 10, 6 pm, Panther Creek.
May 20, 21, at 10 am, West Branch.
May 20, 6 pm, Prairie City.
May 21, 6:30 pm, Hickory Grove.
May 21, 6:30 pm, Sterling.
May 27, 6:30 pm, Cherry Grove.
May 27, 6 pm, Pine Creek.
May 27, 6:30 pm, Elgin
May 27, 7 pm, Milledgeville.
May 28, 6:30 pm, Polo.
June 10, 11, Astoria, South Fulton house.
June 10, 11, 1:30 pm, Waddams Grove.
June 11, 6:30 pm, Milledgeville.
May 18, 7 pm, Goshen City, Cor. of Fifth and Clinton.
May 20, Rock Run.
May 20, 6:30 pm, Tippecanoe.
May 20, 6 pm, Bel River.
May 20, 6:30 pm, Upper Fall Creek.
May 21, Huntington.
May 21, Cedar Creek.
May 21, Baugo.
May 27, 6; 45 pm, Monticello.
May 27, Yellow River.
May 27, 6 pm, English Prairie.
May 27, 6 pm, Branch Grove.
May 27, 6 pm, Middle Fork, Country house.
May 31, Pleasant Valley.
June 3, 6 pm, Bethel Center.
June 10, Solomon's Creek.
June 10, 11, 3 pm, Pleasant Hills.
June 13, Bremen.
June 17, 6 pm, Pipe Creek.
June 16, Camp Creek.
June 17, 6 pm, Union City.
June 17, 6 pm, Ekhart Valley.
June 17, 7 pm, Burnette Creek.
June 18, 6:30 pm, Spring Creek.

Iowa.

May 20, 6 pm, Prairie City.
May 20, Libertyville.
May 20, 6:30 pm, Iowa River.
May 27, 28, 2 pm, Panther Creek.
May 27, 6 pm, Kingsley, East house.
May 27, 6 pm, Des Moines Valley.
May 28, 11 am, Garrison.
May 27, Grundy County.
May 27, 6 pm, Fairview.
May 27, 28, Spring Creek.
May 27, 7 pm, Brooklyn.
June 10, 4 pm, English River, South house.
June 10, 2 pm, Dallas Center, at the church in town.
June 10, 11, 10 am, Dry Creek.
June 10, 10:30 am, Greene.
June 10, Salem, Salem house.
June 17, 10 am, Franklin County.
June 18, 6:30 pm, Beaver.
June 18, Des Moines.

Kansas.

May 20, 7 pm, Garden City.
May 20, 21, 4 pm, Belleville.
May 20, 2 pm, Quinter.
May 27, 2 pm, Morning Star.
June 10, Morrill.
June 10, 7 pm, Ottawa.
June 10, 2 pm, Newton, City house, Cor. of Tenth and Oak Streets.

Louisiana.

May 20, 6:30 pm, Roanoke.

Maryland.

May 20, 2 pm, Manor.
May 20, 7 pm, Middletown Valley.
May 21, 2 pm, Baltimore, Fulton Avenue church.
May 27, 28, 2 pm, Hagerstown.
May 27, 2 pm, Bush Creek.
June 3, 2 pm, Long Green Valley.

Michigan.

May 20, 10:30 am, Thornapple, East house.
May 27, 10:30 am, New Haven.
June 10, 2 pm, Vestaburg.
June 17, 10 am, Chippewa Creek.
June 17, 10 am, Crystal.
June 24, Prescott.
June 24, Riverside, twelve miles east of West Branch, Ogemaw County.

Minnesota.

May 20, 4 pm, Rockingham.
May 20, Cabool, Greenwood house.
May 27, 3 pm, Pleasant View, Hay Co.
May 27, 4 pm, Sheal Creek.
June 10, Peace Valley.
June 11, 7:30 pm, Kansas City, First Church of the Brethren.
June 17, Plattsburg.

Nebraska.

May 20, Alvo.
May 20, 7:30 pm, Arcadia, four and one-half miles northeast of Arcadia.
May 28, Lincoln.
June 10, Bethel.
June 10, Beulah Loup, at Bro. W. P. McLellan's house.
June 11, Omaha.
June 17, Enders.

New Mexico.

June 10, Sunshine, at Yeso.

North Dakota.

June 24, 10 am, Hay, two and one-half miles west of Hay.
June 24, Bowdon Valley, Wells Co.
June 25, Kelvin.

Ohio.

May 16, 4 pm, Bear Creek.
May 20, 2 pm, Middle District.
May 20, 10 am, Swan Creek.
East house.
May 20, 7 pm, Logan.
May 20, 10 am, Beech Grove.
May 27, 10 am, Hickory Grove.
May 27, 10 am, Sugar Creek, near Lima.
May 27, 10 am, Ashland.
June 3, Charleston.
June 10, 10 am, Lick Creek.
June 10, 4 pm, Blanchard, west of Dupont.
June 17, 10 am, Richland.
June 17, Green Spring.
June 17, Poplar Ridge, North house.
June 17, 4 pm, West Nimishillen.

Oklahoma.

May 18, 5 pm, Washita.
May 20, 5 pm, Hoyle.
May 21, Guthrie.
June 11, Elk City.

Oregon.

May 20, 5 pm, Rogue River.

Pennsylvania.

May 15, 16, West Conestoga, Middle Creek house.
May 16, 17, 1:30 pm, Fairview, Eastern District.
May 17, 1:30 pm, Mountville.
May 20, Maple Grove.
May 20, 21, 1 pm, Welsh Run.
May 20, 21, 10 am, Malden Creek, Mohrsville house.
May 20, 21, 2 pm, Lost Creek, Goodwill house.
May 20, 2 pm, Clear.
May 20, Springfield, Buckingham.
May 20, 2 pm, Mingo.
May 21, Shady Grove, an all-day meeting.
May 21, Lancaster.
May 21, 6:30 pm, Bolivar, Robinson house.
May 24, 6:30 pm, Altoona.
May 23, 24, Midway.
May 27, 28, 2 pm, Farmers Grove.
May 27, 4 pm, Harrisburg.
May 28, 6:30 pm, Bellwood.
May 30, 31, 9:30 am, Conestoga, Bird-in-Hand house.
June 3, Warriors Mark.
June 5, 4 pm, Fairview.
June 3, 4, 9 pm, Hill Valley.
June 7, 6, 2 pm, Buffalo Valley.
June 7, 8, Upper Cumberland.
June 9, 10, 7:30 am, Ridge, Fogelsonger house.
June 10, 3:30 pm, Indian Creek, Elbethel house.
June 10, Mechanic Grove.
June 10, 11, 10 am, Lower Cumberland, Mohler house.
June 10, 11, 10 am, Falling Springs, Hade house, Franklin Co.
June 11, Middle Creek.
June 11, Rockton.
June 11, 6 pm, Clover Creek.
June 11, 6 pm, Summit Mills.
June 11, 4 pm, Ligonier.
June 11, Norristown.
June 13, Sugar Valley.
June 13, 14, 1:30 pm, Chiques, Chiquas house.
June 14, 15, 2 pm, Annville.
June 25, 6 pm, Scalp Level, Berkey house.
June 28, Meyersdale.

Virginia.

May 20, 2:30 pm, Peter's Creek.
May 20, 2 pm, Elk Run, Moscow house.
May 20, Midland.
May 20, 3 pm, Green Mount, Mt. Zion house.
May 27, 2 pm, Linnville Creek, Fairview house.
May 27, 6 pm, Fairfax.
May 27, 2:30 pm, Pleasant View.
May 27, 2:30 pm, Sangerville, Brandy house.

West Virginia.

May 20, 2 pm, Maple Spring.
June 10, 11, 2 pm, Berkely.

OUR CONFERENCE OFFERING

EACH year brings its own burdens of care, and one is almost led to believe that the last one was heavier than any preceding. And in like manner many have come to look upon the annual return of Conference,—each one is fraught with greater questions and more far-reaching results. But no matter how great the problems, and what may be the result, as long as God is with us, what need we fear?

And it is the gathering together in the name of the Lord and for the accomplishment of his work that the appeal for a missionary offering comes with greatest weight. It was our Lord who said, "Go," and this being the final purpose of all our endeavor, no more fitting time for giving a hearty and liberal offering unto the Lord can be made than at this time. Further, as we interest ourselves in the sending of the Gospel into all the world, so are we better fitted to deal with all the problems of the church at home. Missionary activity gives true perspective in the world conquest for Christ.

The call of the General Mission Board has gone forth, "Who will go to China, to India, to Europe?" To this has come the reply, from a number of our noble sons and daughters, who have said to the Board and will say to this coming Conference, "Here am I, send me." At that great Missionary Day, on Monday, June 5, from perhaps a dozen homes, there will be the offering of better than gold. Children who are near and dear to fond parents will be given willingly for the field of service.

Not all will thus give; not all can. But every one can pray and every one can give of their means. When trouble your hearts—for it will go, then it is the church's duty to rise to her privilege to send them,—to supply the means that they should go. Will we do it?

Behold, what is in your hand, brother, sister! Do you not see the fruit of your labor in goodly increase? Is it yours, all yours? Have you set apart, on the first day of each week, as the Lord has prospered you, for the Lord's work, and now have you a liberal offering all ready for him at this coming call of evangelization? If not, then we beseech you by the mercies of God, that you NOW make an offering commensurate with your blessings, and send it forth for the kingdom's sake.

Brother, sister, naught should keep one from this glorious privilege of giving liberally. Satan may say, "This is not right, or that is not right, and hence you have an excuse." Nay, verily, his appeal is wrong. We have our marching orders to go forward in the King's business, and the King is not pleased that we stop ALL THE TIME to polish our shields and sharpen our swords. Indeed, we have learned by experience that these brighten better by use than in any other way. So let us lay aside the weights and cares that so easily beset us from making an offering, and make a liberal one in the name of the Lord and be happy and obedient thereby.

A special letter is sent this week to each congregation through its bishop or pastor. Last year some congregations did not contribute. Let there be no neglect this year. Throw into the offering and send through your delegate to Conference that which will make heaven rejoice and you be glad. If a reader should be isolated and thereby have not the opportunity to send with his congregation, let him send direct to the General Mission Board, Elgin, Illinois, up to and not later than May 30. After that date send to the General Mission Board, St. Joseph, Missouri, care of Brethren's Conference. In either case we shall see that it is counted in the general offering.

You can make your offering to any special fund under the care of the General Board,—such as India or China Missions, but if it comes unstructured, we shall understand that you want it to go to the World-wide Fund. A receipt will be sent to donors for all donations sent through congregations, or where clearly identified. Those known direct from the collection baskets at the conference can not be receipted.

Remember also, whether you send direct or through the offering of the congregation, every one giving a dollar or more is entitled to one subscription to the Missionary Visitor one year, either for himself or some friend. Send the subscription along with the offering and it will be properly cared for.

And now, may the grace of giving abound unto every one as he places on the altar of service some of that wherewith the Lord has blessed him.

"I gave my life for thee,
My precious blood I've shed;
That thou mightest ransomed be
And quickened from the dead.
I gave, I gave my life for thee
What hast thou given to me?"

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AROUND THE WORLD

Anti-Gospel Influences in India.

Lamentable, indeed, it is that Satan and his forces find ways and means to nullify, if possible, the strenuous efforts of the missionary in heathen lands. At Delhi, India, the Moslems have opened a school where their preachers are taught all the varied objections of infidels against Christianity, thus enabling them to oppose the gospel workers the more effectually. It appears that this school is furnished with all the various noted works of infidels in America and Europe. These publications, upon being translated, are thoroughly studied and widely circulated, to the great injury of Christian progress. And yet, while Satan can hinder the work to some extent, the servants of the Lord have One who is mightier than all those who oppose, and in the end the truth will be triumphant.

Startling Losses.

Thorough investigation of the causes that led to the recent conflagration in a New York factory by which nearly 150 girls lost their lives, seems to indicate that a lighted cigar, carelessly thrown among inflammable material, was to blame for the start of the deplorable affair. Now it is reported that the Bangor, Me., fire, with its loss of some $6,000,000, was started by a cigaret stub, thrown into some hay in a room where men were playing poker on a Sunday afternoon. There would seem to be abundant reason why smoking should be entirely prohibited in places where human life is thereby imperiled, but, candidly speaking, is there a single good reason why any one should engage in a practice so manifestly injurious to his own health, and of so great a danger to his fellowmen?

China's New Cabinet.

At last the long-awaited edict, abolishing the grand council of the ancient empire and substituting a constitutional cabinet of ten members, has been issued, and by it China enters upon a new era of its national existence. It is a long stride forward in more satisfactory and settled conditions, removing much of the dissatisfaction among the people. Somehow the progress of the age has thrown its subtle influence upon even the remotest parts of staid old China, and from the dormancy of past ages the people are arising to new opportunities and more diversified knowledge. It is claimed that the insurrection in the Canton neighborhood has been largely quelled by the prospect for better civic conditions, to be anticipated from the edict just issued, and still other reforms contemplated.

Waldensians to Have a Church at Rome.

Perhaps no other religious body has felt the hand of persecution as severely and unrestingly as the Waldensians. The Roman Church, in past centuries, used every expedient to exterminate the little band of believers, but failed to succeed, and now, by the beneficence of a wealthy American lady, who is donating $200,000 for the purpose, a well-endowed church is to be built in Rome for the use of the Waldensians. It is to be situated in the best part of the city, and to seat 1,200 people. That such a building can be erected in the very center of the Papal Hierarchy, is one of the marvels of the age. Doubtless it is a thorn in the flesh to many Romanists who bitterly resent the encroachments of Protestantism upon the ecclesiastical stronghold of the "Holy Catholic Church." But the days of the Inquisition are past, and evangelical Christianity may now proclaim the truth on the very streets of Rome.

Churches as Sabbath Desecrators.

That there should be so much needless work connected with the elaborate decorations of some of the fashionable churches, preparatory to the Sunday services on special occasions, seems somewhat strange, and yet it is undoubtedly true. Previous to the recent Easter celebrations in scores of city churches, small armies of decorators worked all through the early hours of Easter morning in order that the congregation of worshipers might have the privilege of enjoying the most elaborate and costly floral decorations. It is this unrealled-for desecration of the Lord's Day that has aroused the "Women's National Sabbath Alliance" to issue a formal protest against such practices. There is no question that the excessive and unseemly display in the Lord's house should be deprecated, engendering, as it does, a love of ostentation, and creating a spirit of rivalry in providing "attractions" altogether unseemly to a place of worship.

Another Triumph for the Sacred Record.

The recent discoveries of Dr. Max Richter on the Island of Cyprus are but another link in the mighty chain that securely holds the anchor of our glorious hope. By Bible students Cyprus will be chiefly remembered in connection with Paul's voyage to Rome, and Dr. Richter's researches are said to throw much light on the Bible record. He says this of his discoveries: "I am perfectly justified in declaring this to be the most important archæological find of recent years." In these days of infidelity and materialism, when the statements of the Sacred Record are attacked on every side, it is refreshing to note that the humble excavator, with his spade, is getting to be a mighty witness for the truth of God's Word, confirming the Bible story in every particular.

The Plague in China Abating.

Recent reports from China bring the encouraging information that, thanks to the combined efforts of American medical missionaries and other mission helpers, the plague in North China is now under complete control, and that the dread disease has been almost entirely stamped out in Manchuria. While, at first, there was considerable objection to the cooperation of the foreign doctors, this was gradually overcome, and now the Chinese gratefully acknowledge the valuable help extended to them by western civilization. They have received a practical object lesson of the fact that "knowledge is power." Will they be as ready to heed the still more important lesson that Christ, when received into the heart of the penitent believer, is "the power unto everlasting life"?

A Most Remarkable Meeting.

The coming July the first meeting of the "Universal Races Congress" is to convene at London. Believing that a better understanding between the various component elements of the world's vast population will greatly promote international peace, is the aim of this congress to discuss, in the light of modern knowledge, the best methods of attaining that most desirable end. It is urged that too long have the people of the East and the West been divided by prejudice and a lack of coöperation, and that now it is high time to arrive at a better understanding. Efforts of this kind are always in order. In all the affairs of life,—in those of the church as well as of the state,—we need efforts along "constructional" or "building-up" lines. We have had enough of the opposite variety.

The Prevalence of Graft and Bribery.

So widely-spread are the various forms of dishonesty today that some have almost arrived at the conclusion that a wave of crime is passing over our fair land, threatening the very pillars of our national existence. It is well, however, in these days of startling disclosures, to remember that it is rather a wave of searching investigation that is laying bare certain forms of corruption. For years graft and bribery flourished unscathed, but the way of the transgressor is not as safe today as it was in the past. The public conscience has become awakened. No longer will the people tolerate the questionable methods employed by the tricky and venal politician or the "promoter of doubtful enterprises." There is reason to hope that, following the astounding revelations of the daily press, there will be a corresponding purification of business and administrative methods,—a revival of the rugged honesty and integrity so commendably prevalent in the days of our fathers.

Secret Orders in China.

While Masons may proudly boast to be the oldest secret order, going back,—as they claim,—even to the days of Hiram, king of Tyre, it seems to be a well-authenticated fact that secret societies in China flourished centuries before they existed elsewhere. "The Triad," or "Society of Heaven and Earth," is a most ancient order, full of such murderous intent that practically every revolutionary uprising has been traced to their vicious agencies. So obnoxious to the Government is this rebellious order that any man found in China with a ticket of the society in his possession, is forthwith beheaded. Practically two-thirds of all Chinese in the United States belong to the Triads, and should the call come to join the revolutionary forces of China, they would have to respond, and assist in an attempt to overthrow the present dynasty. Some of the worst Chinese criminals have at times escaped conviction in our American courts because of the protection given them by the Triad society. Secrecy always manifests itself by its fruits, the world over.

More Real Sympathy Is Needed.

At a recent funeral in a western city the friends of the family contributed flowers to the value of more than $300. While the love and admiration, thus shown to the departed father of the little family, was perhaps commendable, as usually considered, there was another side of the picture, well worth serious attention. The widow, a most estimable woman, was left almost penniless. Had even a part only, of the generous sum paid for flowers, been bestowed upon her, in this sad hour of her bereavement, it would have been most sincerely appreciated. As it is, she must struggle along as best she can. While it is well to give expression to our sympathy on funeral occasions, let us remember the real needs of the bereaved ones, and act accordingly. "Pure religion and undefiled before God and the Father" seeks the greatest good of "the fatherless and widows in their affliction." Such a desire will not express itself in an expensive floral display while the more substantial home comforts are lacking, compelling the bereaved ones to face the grudging charities of a cold world.

"Uncle Sam" Helping the Brewer.

The "Daily Consular and Trade Reports," a Government publication to aid American manufacturers in the introduction and sale of their goods in foreign countries, is taking a special interest, in recent issues, to push the sales of American beer. Ignoring the startling testimony of its own Supreme Court, and the terrible indictment of the drink curse as a most pernicious evil, morally and economically, the Federal Government has kept its eye fixed on the rapidly-increasing internal revenue from intoxicants, and, naturally enough, it feels obliged to extend the traffic in every way possible by means of the widely-ramified consular service. One thing is clear,—the liquor men could have no ally more powerful than "Uncle Sam," and they are making the most of the favors shown them. But what an example to set before other nations! The faithful foreign missionary struggles in vain against the vile drink traffic, when the foremost Christian nation openly espouses and promotes the manufacture and sale of that which "steals away man's brains" and leaves him poor indeed.

The Fading Glory of War.

Some of the daily papers are speaking in a highly eulogistic strain of the recently-reported utterance of Col. Roosevelt and others, who aver that it is their desire "to die on the gory field of battle" to show the intensity of their patriotism." In this supposedly civilized age, when right and justice should adjust all differences, there is certainly no reason why brute force should rule supreme, and least of all should we exalt the struggling victor of the battle field to the ranks of the world's real heroes. All the human sacrifices and sorrows that follow in the wake of war, while they may make the world weep, are viewed with equanimity by kings and presidents, as long as they themselves are safe. Baron d'Estournelle de Constant, the distinguished European peace advocate, has openly charged that the actual losses of human life, in the great "royal game" of war, have been purposely concealed and misrepresented by those in authority, lest the truth should appall and shock, and lead to revolution. Truly, there is no glory in war! The best service to humanity is rendered by devoting one's life to its welfare, and blessing all mankind by the cheering emanations of love.

A Promoter of Peace.

While many of the sensational newspapers and military enthusiasts of this country persist in predicting a possible Japanese invasion of our islands in the Pacific, American residents on these islands, and even in Japan itself, know nothing whatever of impending hostilities. Mr. Theodor Richards, publisher of "The Friend," a peace publication in Honolulu, Hawaii Islands, recently visited Tokyo, there to establish a Japanese edition of his paper, to be devoted "to the clearing of misunderstandings which, during the past few years have cast a gloom over American-Japanese relations." As a further effort to that end Mr. Richards is offering scholarships in the "Mid-Pacific Institute," at Honolulu, to such Japanese youths as desire to become acquainted with American conditions and educational privileges. These scholarships extend for a period of four years, each being accompanied by a stipend of $400, in addition to $200, to cover traveling expenses from Japan to Honolulu and return. Mr. Richards, in explaining his mission, says: "I am working for peace. Talk unceasingly of friendliness and you bring it to pass. Reiterated professions of peace and brotherhood tend to preserve them."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Missionary Call.

SELECTED BY MRS. E. J. PREDMORE.

The church of Christ united,
In spirit and in aim,
Is one of faith and teaching,
With hope and zeal the same.
The nations, too, are longing
For universal peace,
When right and truth shall triumph,
And war and strife shall cease.

The Spirit without measure
Is poured upon all lands;
And people, long in fetters,
Are stretching forth their hands;
Imploring us to hasten
With truth which makes men free,
Which brings them peace and pardon,
Life, light and liberty.

For this the hosts are marshaled,
With banners all unfurled,
Their serried ranks united
For conquest of the world.
The men of rank and fortune
Are leading in the fray,
Which gives to every creature
The Gospel of today.

Shall we, so richly dowered,
In this broad Christian land,
Keep back the gospel message,
Withhold the liberal hand?
Nay, we,—our sons and daughters,—
All gladly heed the call,
And lay upon the altar
Ourselves, our gifts, our all.

Barry, Ill.

The Boy Problem.

BY D. D. CULLER.

These days we hear a great deal about the problem of taking care of the boy. Sometimes one is tempted to ask, "Were there no boys in the previous ages?" for the subject, these days, seems to monopolize the thought of some of our fathers to such an extent that one is almost persuaded that the problem never existed before. However, I think the problem of taking proper care of the boy existed as keenly in the ages past as at present, and I could hardly agree with some of my friends that the solution of the problem for the age was not as good as it possibly can be for our own age.

I would not depreciate, at all, the value of the study of the nature and the construction of a boy's mental and physical makeup. But to crush in a wholesale way the rearing which we had at the hands of our fathers, seems to me to cast an uncalled-for discredit upon the efforts of our ancestors. Human nature in all ages is much the same, and boys, since the time of Moses and Samuel, are boys, and though we may believe ourselves to have solved the problem of the proper culture of the boy for our own times and for our own conditions, yet I think that our ancestors, in their day and age, were not inapt in their own training of the boys that came to their homes, and that they were not insensitive to the big problems that face the boy in his critical years.

Perhaps the boy has not always had the sympathy from the stronger sex that he should have had, but this has been more a matter of oversight than a matter of indifference on the part of fathers. I am much inclined to believe that the sympathy which our age pleads the father should give to the boy, is very much compensated in past ages by the excessive sympathy of the mother. I can not but feel that the motherhood of America is less keenly sensitive to the problem than was the motherhood of a century ago. This condition is largely due, as I can see it, to the more attractive fields of activity for the womanhood and motherhood of America. It is no more sad than it is true, that in many of our homes the sympathy of the mother is rather for the political affairs, the club room problems, and the peculiar woman problems of her sex and sect, than she is sensitive for the needs of her sons.

Though the indifference and harsh sternness of the previous ages, from the side of the fathers, may, in a measure be deplored, yet, when justly considered, it does have some recompense in the installation of a manly independence and a heroic, dauntless air, begetting for the boy a fearless, determined will to battle against any odds.

That the boy needed sympathy for his failures and for his moods of despondency, was necessary, but that sympathy he received from the tender caress and the maternal care of his mother who was queen of the home. I do not conceive that the problem of taking care of the boy is any harder in our own age than in ages past, neither do I conceive it any easier. We are men and, as fathers, have the rearing of our sons. These sons are boys of the same nature as boys have always been. Of course, our environments are different and our problems are a little different, necessarily so; but we must conceive ourselves a great deal weaker than our fathers if we conceive our problem to be greater than theirs, or we must conceive ourselves a great deal wiser and more diplomatic than our fathers, if we conceive our problem much less difficult than theirs. As the complications of life arise, I believe our advantages in wisdom, strength and power will enable us to cope with the more intricate problems.

I can not agree with those who insist that our boys are worse than boys were fifty years ago, or a hundred years ago. I think them tempted in many ways as the boys fifty years ago were tempted. I think their weaknesses are the weaknesses of their parents and grandparents, but I believe their strength also to be the strength of the successes of their predecessors.

That some of our boys should fail, is inevitable from the very nature of life itself. That some should prove incompetent and incapable of solving the problems of our own age, is just as clearly true and indisputable. That of all of the problems of our age, some, at least, will be imperfectly solved and others ignored, one may very certainly conclude from the teachings of the past; yet I feel confident that a number of the problems will be well solved and the adjustment of the ability of boys will be somewhere nearly adequate to the demands.

The question of how the boy should be trained, in order that he may become a useful citizen, is no less the problem today than formerly. Perhaps, if we solve the problem as well as those parents of former ages solved it, we shall have done well. Each age has its own peculiar problems, and while human nature remains the same, and while, in many respects, the difficulties facing the boy remain the same, yet it remains equally true that each generation will have its own solution, as to methods and materials to be used in the development of manhood in the boy.

I can not solve the problem of the proper training of the boy for the generations that are to come. I would not want to solve it even if I could, for I realize that, however well my father may have reared, that did, in no way, relieve me from the problems facing me in the rearing of my own boy.

So the future generations must solve their own problems that pertain to the boy, as well as the problems which pertain to other matters. This much I do think may well be considered, however, that the boy needs sympathy and needs kindly direction. Even with grown-ups sympathy has a wonderful power in developing latent talent. The energy which the boy possesses should be turned into right channels. Right conduct can be most easily secured by directing his energies into lines of useful employment and by casting his presence among healthful associations. Street gossip and store-box stories can not easily be hid by starched linen or thrashed away by beechen limbs. It should be remembered that a boy is a bundle of nerves. Just like older people, he is irritable. A soothing word to him is like oil upon the water.

It should be remembered, also, that a boy is all energy, all life. He must be doing something. Idleness is intolerable. Just to sit down and be good is, to say the least, unendurably tantalizing. It should be remembered, too, that when boys are alone they are not always in good company. They had better be in good company a part of a holiday than to be alone and wearied and disgusted in loneliness. Some boys suffer in silence, others burst out in indignation and a stormy disapproval. Most boys are reasonable, if you reason kindly with them. They may not see points in morals as quickly as we who are older but still, if we give them a chance they can see the right and can be influenced to do it.

The matter of raising the boy is taken by too many as a matter which is to be gotten through with as easily as possible. So, if he is in the public school, or if he is fishing, or if he is at the neighbor's, visiting, the father is perfectly satisfied. But the father should not be too busy if he wants to raise his boy properly. It does not take the son long to find out that the father is too busy to be bothered with him, and he soon proceeds to take care of himself. A self-made boy will be a self-made man; no one would care to assume the responsibility of having directed him.

Mt. Morris, Ill.

Optimism Versus Pessimism.

BY OTHO WINGER.

From one point of view people may be classified as optimists and pessimists. These terms are familiar enough, but people use them with different meanings. Light-hearted persons, happy-go-lucky people, and those who submissively take to just anything that is the order of the day are frequently called optimists. Down-hearted persons, soured-on-the-world people, and those who are at variance with everything they meet are called pessimists. But there is a broader meaning for these terms, especially for optimism.

I should call Paul an optimist when he says in Rom. 8:28, "And we know that all things work together for good to them that love God." Paul could say this because his great experience had taught him the truth of the statement. Other men, with far less experience in real life, coming upon the scene of some of the apostle's trials, might question his sincerity in this statement; but it was only their ignorance that prevented them from seeing the whole truth.

Optimism is the ability to take the most hopeful view of a situation. It surveys the field as a whole, and does not form a hasty decision from insufficient observation. It sees the whole truth, while pessimism sees but half of the truth. It is true that sometimes this broad view can only result in a very unpleasant picture, but if there is any good at all, optimism finds it.

The pessimist comes away from the thorn-bush with a thorn in his thumb; the optimist saw the same thorn but brought away a rose. The former sees nothing but the ugly mud after the shower; the latter loses sight of the mud, in his joy at seeing refreshened nature springing forth into new life. The pessimist stood on the western prairie and saw nothing but a dreary, desolate-looking stretch of land; he came back east with discouraging reports—he is still a renter. The optimist saw back of the apparent, uninviting view, the wonderful possibilities of the place, settled down there, and today he is rich.

Twelve men were sent to spy out the land that God had designed as the home of a mighty people. After an investigation they returned and made their report. Twelve made their attention centered only upon the giant men and giant fortresses. They were pessimists. The other two were optimists. They, too, saw the giant men and fortresses, but they were charmed by the wonderful possibilities of the land, and they were encouraged with God's promises. The multitude, to their sorrow, listened to the pessimists.

The pessimist looks out upon the heathen world, and says, "What is the use to try to help them?" It is a hopeless picture to him. But a William Carey, an Adoniram Judson, or a Wilbur Stover sees the wonderful change that will take place when the Gospel of Jesus Christ finds its way into the hearts of benighted souls. The pessimist saw no vision for the colored race of the South. Booker T. Washington, though he knew the weakness of the colored man, yet he saw good in him, and went to work to relieve his condition. Optimism inspires a man with a spirit of helpfulness; pessimism paralyzes action.

A careful study of history can not but make a man more hopeful about many conditions at present. We see the poor oppressed in many places, but it would be hard to find a time in the history of the world when

the condition of the poor was as good as it is at present. We become discouraged when we read of the white slave traffic and social impurity; but a careful study of the real history of much of the past will cause any woman to thank God that she did not live in those good(?) old times. We see skepticism growing in many schools and even in the pulpit. A just cause, indeed, for the Christian to be alarmed and aroused to greater activity, but no reason whatever for him to think that everything is going to ruin. Unbelief has always been in the church, in some form, from the days of Thomas to the present.

There are many today who have grave apprehensions and doubts concerning the future of the church. Each year brings new difficulties and dangers. Satan still makes his inroads with telling effect. Every Christian should feel deeply concerned about the welfare of the church, and should ever be alarmed at the departures from the principles and practices of primitive Christianity. But some get so discouraged with the outlook that healthy action is paralyzed. They see only the dark side of the picture. They make life miserable for themselves, and for everybody around them.

Elijah was once in such a mood. He had been very zealous for the welfare of Israel, but it seemed all of no avail. Every one was departing from the faith —but himself. Imagine his surprise when God told him that there were yet seven thousand faithful ones in Israel, and that it was his duty to get up and go to work again. There are many things in the church today for which to be thankful. There are discouragements, it is true. Evil too often seems to triumph. But much of this triumph is due to the fact that Christians do not trust God to give them the victory. We fear the giants and are not bold to move on to the promised blessings.

To the child of God there is no such thing as fail. He sees beyond the present to the ultimate triumph of good. God will take care of those who trust him and he will abundantly reward them at his own appointed time.

> "Truth forever on the scaffold,
> Wrong forever on the throne;
> Yet that scaffold sways the future,
> And behind the dim unknown
> Standeth God within the shadow,
> Keeping watch above his own."

North Manchester, Ind.

Going Up to Jerusalem.

BY W. R. MILLER.

Siege and Looting of Kerak.—No. 12. Conclusion.

THE man in the cistern, what of him? When I tell you that he was the concern and burden of every heart, I am saying the truth. When it became absolutely necessary for us to leave Kerak, carrying the secret of his hiding-place with us,—and from this hiding place there was no apparent means of escape,— it gave us many heartaches. Such thoughts as these came to us, many times, Was he still in that dark place, slowly starving to death? Had the rains come, and was the cistern slowly filling with water? Had he remained there, calling for help, until his voice had failed? These, with not a few other possibilities, were constantly forcing themselves upon us.

About three weeks after returning to Jerusalem a man from Kerak brought this story of the officer in the cistern. He had been heard calling for help, and was assisted out of his hiding place on the evening of the day we had left, by some Arab Christians, and was hidden in a cave beneath their house for two days; then the Arabs got on his trail. At night the Christians, for their own safety, took him out and informed him, that he must flee out into the country somewhere, which he attempted to do, but after several hours was captured by the Arabs. He sent word to his wife that if she would send them $250 in gold, they would spare her husband. The money was sent at once, but they sent back for another $250, and this time the poor woman sent all she had,—about $150. Then his captors violated all their promises and pledges, made to the woman, by cutting off the man's head, and carrying it to Kerak, where it was kicked about the streets for days. Finally some one buried it under a wall, but the Arabs found it, and again it was made a football, until it had lost all semblance of a human head.

I wish to speak, in a special way, of the mission work done among the Arabs at Kerak, since, as has already been said, there is a strange fatality apparently hanging over the heads of these people. Notwithstanding nation after nation has tried to conquer them, they are still "dwelling in the presence of their brethren." Such means of subduing them has and must fail in the light of God's Word relative to them. But the friends made by Mr. Forder, during those years of mission work among these very people, who are in rebellion at this time, proves that they will respond to love and kindness, such as are taught in the Gospel of Jesus Christ. God did surely use this friendship as a means of saving our lives while in Kerak, and if, out of our experience, there should be started a mission among the Arabs at Kerak, each of us would doubly rejoice for having had such an experience.

Several of our party were asked to make some investigations relative to starting a Mission in Jerusalem, which has been done, but I believe it was the consensus of opinion of every one of us at Kerak, that there was no better opening than at this abandoned point. This is not the report of the committee however.

Here I wish to quote from a letter of Miss G. L. J. Paterson, who has spent some two years in the work at Kerak, and is now located as an independent worker at Burkin, between Nablus and Nazareth:

> Village Mission, Burkin, Palestine, Jan. 26, 1911.
>
> When Mr. Miller asked me to write what I know about Kerak and its needs, my first thought was one of regret, for I knew I would not half express what I feel in my heart about it, but my second thought was one of gladness that the privilege of writing, even something of what I think, was given to me. I gladly do my best.
>
> Naturally my readers may wonder where I met Mr. Miller, and why he asked me to write about Kerak, when my sphere of work is up in Galilee. The first query I answer first. About three weeks ago we had the unexpected pleasure of a visit from Mr. Miller, and that of his son and his friend (C. W. Eisenbise). Their coming seemed to us an answer to prayer, as, from the time we first heard of the uprising in Kerak, we were most anxious to get a true account of what had taken place. So imagine how glad we were to welcome our friends from Chicago, and how deeply interested we were to hear about their experiences, and the wonderful way in which our Loving Heavenly Father delivered them. We were grateful to Mr. Forder for sending them to us on their way up-country. Their coming was a real uplift to us, for as they told of their difficulties and deliverances; also the gracious way in which God allowed them to see the fruit of Mr. Forder's faithful labors among the Arabs, years ago, our hearts were full of praise, for it was one more proof that our God is faithful. It was a clear message to us to take courage, and to go forward in spite of difficulties, as we, too, may see fruit "after many days."
>
> Now I shall answer your second query and explain why Kerak holds such a warm place in my thoughts and prayers. I first came out to this country with my sister and brother-in-law, who were missionaries in Kerak, meaning to work there with them, if God willed. But it pleased Him to take my beloved sister to himself a few months later, and she is buried in the little cemetery there. I remained in Kerak, taking charge of her children till my brother-in-law married again. During my stay there I was very much impressed by the importance of Kerak as a station for mission work in itself, as well as being a splendid center for reaching many Arab tribes, and also a starting point, should God lead the way, into Arabia. One can not but feel strongly that it was a mistake to withdraw the workers from such a place, but one feels also that God may have had some wise purpose in allowing it, in order to give to others the joy of reaping what the earlier workers have sown.
>
> There is no need to speak of the value of the work, done there by Mr. Forder and his fellow-workers, for the result of that work has been clearly seen by Mr. Miller and his party. My brother-in-law was a medical missionary in Kerak for about ten years, and I know how much the people,—both rich and poor,—appreciated all he did for them.
>
> Since the C. M. S. were obliged to withdraw from Kerak, earnest prayers have been going up from many of God's children that he will send other workers, and all who care for the future of that needy place must keep on praying and believing, until the answer comes.
>
> Georgina L. J. Paterson.

I would to God, that some of our rich Brethren could see this great and crying need, and would be made willing to spend some of their riches for these poor lost souls over in Moab. May God speed the day when it shall be done!

In summing up our experiences on this trip,—from Monday morning, Dec. 5, the beginning of the siege and looting of Kerak, until we were safely in Hebron, eight days later, there was, to our mind, a continual, unbroken exhibition of God's miraculous and Divine care for his children. While it is true that God did not send the destroying angel of the Lord to our relief, as he did to Hezekiah, on that memorable night when 185,000 of Sennacherib's Assyrian army were "dead corpses" before Jerusalem, yet none the less was his power manifested in the preservation of our lives, and to him we ascribe all praise, honor, power, and great glory for ever and ever. Amen.

Present Address, Box 564, Nappanee, Ind.

Free Ministry.

BY GEO. F. CHEMBERLEIN.

THERE is no such thing as a free ministry. Every effort costs something. In the very nature of things there is a fixed price that must be paid by some one in the efforts of ministerial service. I solemnly challenge any one to point out a single case of "free ministry" in all the records of Divine revelation or human achievement. There is no such thing. There never was, and there never will be, unless the laws of service, that have stood through all the ages past and form our present standards of effort and action, are repealed, and a totally different order of things is given us. The ministry of Abraham, Moses, Elijah, and all the worthies in the galaxy of God cost somebody something.

Jesus' cost his life and much suffering. Gaze into the home, the face, and the heart of the man you think is or has been successful in the ministry, and who, you know, has done the work unaided, and there you will find the price paid.

"But," you say, "did not Paul work with his hands so as not to hinder the Gospel?" Such was his claim, but he never argued it was a just distribution of the price of service. Let us hear him: I Cor. 9: 14, 15, Am. Rev., "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel. But I have used none of these things, —and I write not these things that it may be so done in my case." 2 Cor. 11: 7, Am. Rev., "Did I commit a sin in abasing myself that ye might be exalted because I preached to you the gospel of God for nought? I robbed other churches, taking wages of them that I might minister unto you." Such is his message to the Corinthians and to "all that call upon the name of our Lord Jesus Christ in every place."

His "free ministry" to this rich church, immersed in commercialism, cost him or others the price. He says he *robbed* others to do the work. Will you weigh that statement? When a service is done for you for which you are unwilling to pay, and the servant must stand the price, it is robbery. Hundreds of our ministers have robbed others to serve. Here is a vein full of pathos,—a mine of untold sorrows and struggles and disappointments, known only to God and the men who did the work and their homes.

That the "free ministry" imposes a needless sacrifice upon the minister in addition to the divinely-imposed sacrifice is the least of its evils. It corrupts the church. No man can be a true man who does not meet his obligations squarely. To be true, to be right, is to be right with both God and man. The Corinthian church was the nonpaying church. It is within her borders and among her proud, carnal members that we find the disorder and schisms and heresies. That strange combination, unprofitable to the world, of rich spiritual gifts resting in carnal hearts, is the message their life gives to the world. Contrast with her, if you please, the church at Philippi, a paying church,—one that followed Paul on his journeys with her offerings,—and note the difference. In Paul's letter not one word of complaint against her is uttered. She had "the fellowship in the furtherance of the gospel," a "love that abounded more and more," a spirit of discernment so that she "approved the things that are excellent," "sincere and void of offence," "being filled with the fruits of righteous-

ness which are through Jesus Christ, unto the glory and praise of God."

Sit down now and read this Philippian letter as a letter written to a paying church. Let it breathe its message of loyalty, of unity, of bravery, of perfect obedience, of fellowship with the sufferings and work of the ministry, of purity, of truth, of joy, of steadfastness, of love, into your soul. Its message will lift you above the sordidness and carnality of Corinth.

Covina, Cal.

The Importance of Understanding Regeneration.

BY QUINCY LECKRONE.

THE world is governed and will be judged by a compound system of *law* and *grace*. The law regards every man as good or bad, obedient or disobedient. Grace expects a change and regards every man as regenerate or unregenerate.

The distinction between the regenerate and the unregenerate should be fully admitted and completely carried out, in order that the church may maintain its original purity unblemished, for a religion of heavenly origin, debased by selfish admixtures of sensual ideas and practices, is certainly most deplorable.

The regenerate and the unregenerate are opposite factors or conditions that no power can amalgamate. They can not unite.

Grace, or the gift of God, opened the way for regeneration, the new birth, new life in the hearts of men, which new life will conform without compromise to the order of things, as required by the New Dispensation,—the covenant of grace.

Not to recognize these two factors, and not to segregate them, obscures from the believer who would be a servant, the true aim of his service, and in proportion as we lose sight of the distinction, there develops a tendency to rank gifts,—accomplishments,—above grace.

We are dazzled by great names, great deeds. We cultivate what brings us into public view. Few only are content to work where none but the all-beholding Eye sees, while many are content to *appear* modest, meek and obscure, only because they are satisfied with doing nothing. The strife is for seats on the platform, greetings in the marketplace, general recognition, and popular applause.

The design of the great redemption is not in an imperfect church, greatly extended, but in a holy church, triumphant in holding the doctrine of the New Covenant. Nothing inferior will obtain the promise.

In our "Walk about Zion" (Psa. 48), did we see its real beauty? Did we read "the Lord is here," "He is in his holy temple"? Or did we see a desire and feel a tendency to speculate, to move on beyond revelation, to measure the church by the wishes and wisdom of the world?

The unregenerate mind makes no distinction between law and grace, between the form and the spirit, sees not the probability of having a form of godliness without the power thereof.

What, indeed, would be the result if the Turk were to adopt Catholicism, or if China were to yield to the spirit of the age, or if the church were to measure up to the wishes of the world? Evidently each would lose its identity, and in the church would be destroyed the fundamental principles of our sacred theology. Human depravity, the atonement of Christ, and the new birth, all recognize a difference between the regenerate and the unregenerate, the saint and the sinner, while the new theology, conditioned upon the judgment of men, makes not a saint but a modified sinner, makes holiness desirable only when sin is inconvenient, lowers the power of the Word and exalts reason, makes the Bible of no authority unless sanctioned by the philosophy of men.

These tendencies destroy spirituality, without which no one can be a member of the true body of Christ. The church of Christ is a spiritual body, but it is shown to the world only through the medium of ordinances which deal with literal elements. Only as these elements are touched by the Spirit, do they impart grace to man, and, furthermore, the Spirit touches only such elements as may be aroused through the ordinances which God has set apart for his purpose. If men were regenerate, they would be satisfied with what God has ordained, but being unregenerate they see not the design of God, hence strive to make the church conform to their unregenerate vision. This puts the true church on trial and, indeed, its greatest trials have been since the death of Christ. There have been deceivers of unparalleled subtlety, scoffers of the bitterest malignity, false teachers with damnable heresies, bigoted councils, boasting of authority. So great has been the confusion that the righteous shall scarcely be saved. This is the desert. Joy and peace and rest are not here. The flowers and fruits of paradise will not grow in this soil. The song of the redeemed is not sung here.

But the desert has its Mt. Sinai, with smoke and lightning and thunder, revealing the presence of God. It has its Mt. Pisgah, from which faith can discern the coming glory. The pillar of cloud and fire still leads the way, and over all this towers the cross of Christ, the Prince of Peace, with outstretched arms, saying, "Come unto me, all ye ends of the earth."

Royersford, Pa.

The Marks of the Lord Jesus Christ.

BY W. R. DEETER.

"I bear in my body the marks of the Lord Jesus" (Gal. 6: 17).

In different ages and ways persons bear a mark or marks that indicate their position and relation in life. Some are honorable and some dishonorable.

Cain wore a mark of dishonor,—the mark of a murderer,—and yet that mark was a protection to him (Gen. 4: 15). Then there was the mark of the beast (Rev. 20: 4). His mark was in the forehead and the hands. It belonged to those who were not approved of God and who could have no part in the first resurrection.

Solomon tells of a mark in the eyes: "Who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine" (Prov. 23: 29, 30). These marks are frequent and only too true. These are the marks of dishonor. But Paul speaks of marks of a different character. He calls them "marks of the Lord Jesus."

When anything good or bad is done to God's people, Jesus accepts it as done to himself. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40). "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25: 45).

When Saul was on his way to Damascus, with persecution and even murder in his heart, and with legal authority in his pocket, the Lord stopped his mad career and said, "Saul, Saul, why persecutest thou me?" Saul asked, "Who art thou, Lord?" "I am Jesus whom thou persecutest."

It is clear that when Saul persecuted the Lord's people, he persecuted Christ. In all these quotations we have the same lesson, that in doing anything for God's people, Christ acknowledges the same thing done to him, or if we neglect the poor and do not administer to their wants, we do the same to Christ.

After Paul's conversion, he received what he gave others before his conversion,—stripes and imprisonment. More than one person received "marks of Jesus" by his hand, or at least by his consent.

At Lystra Paul and Barnabas scarcely restrained the people from offering sacrifices to them. The people were ready to deck them with garlands, and sacrifice their choicest oxen to them, but turned under the influence of unbelieving Jews. Then they were ready to stone Paul. They did their cruel work and thought he was dead. God graciously restored him, but the scars remained and it was on this occasion that he received some of the marks of Jesus Christ.

At Philippi Paul received more marks of honor, because he cast an evil spirit out of a young damsel. Here Paul and Silas were whipped and imprisoned, but they were happy to be counted worthy. Not only were they whipped but imprisoned, but when they went into the inner prison, Christ went with them, and they could testify to the fact that they had marks and imprisonments of Christ.

God can readily turn the evil work of men to his honor, and for the good of men. This imprisonment led to the conversion of the jailer,—a thing least expected by their enemies.

Paul had many marks of honor. "Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned," etc. (2 Cor. 11: 24, 25).

It was the custom of men owning slaves, at that time, to brand them, so that if they would try to escape they could be easily found again. Thus every servant of Christ bears in his body the marks of Jesus, in his spirit and character. Any one who is a servant of Christ has his body in subjection to the inner man. His spiritual nature predominates and his body is servant instead of master. It goes where the spirit dictates and does what the Spirit of God orders.

The worldly man and woman have their marks, so it is not hard to locate them. Take a woman with one of the monstrous, heavily-plumed hats of today, and with "rats" in her hair underneath, and she bears the marks of the world and the evil one. So it is with the man whose god is his money. His conversation is about bonds, mortgages, interest, etc. Marks of worldliness can only lead to destruction, while the marks of Jesus Christ are marks of honor, and end in eternal joys at God's right hand.

Milford, Ind.

Some Reflections.

BY C. C. JOHNSON.

SOMETIMES I wonder whether those of us who have either temporarily or permanently abandoned the immediate work of the church's ministry or the church's educational staff, have any right to think seriously of what we should like to see in the way of development in the polity and activities of the church. Perhaps the church at large is rather unconscious of our existence, since we have become business men, high-school teachers, or professors in other colleges; and perhaps the church is justified in feeling that we are deserters from the beautiful cause to which we had already devoted much of our energy. But be that as it may, I think I voice the sentiment of my fellow-ex-ministerial or ex-teacher brethren when I say that our devotion to the essential and vital principles and institutions of the Church of the Brethren intensifies with the years, even though, in our localities and circumstances, we may not have much occasion to witness to the truth as we know it.

Located, as many of us are, in what the good old Brethren might be inclined to call the centers of "worldliness," and involved as we are in certain business, social, religious, and political affairs that are uncommon to the more rural communities, it is but natural that we should make some adjustments to this new environment. But the undercurrents of one's life are sometimes more significant to him and to those who know him best, than are the over-currents in which the world sees him moving. So it is, I think, very often with those of us who might be called the "apostates," if it were not that we still know ourselves to be inwardly as much interested as ever.

One of the ends to which, I trust, the Brotherhood will aim, in the not distant future, is the establishment of a distinct Bible School in India for the advanced training of native workers. The nucleus for such a school, in the way of buildings, teachers, and prospective students, seems to be already noticeable. But the development and completion of the idea are in the future. Surely, if the return of Bro. Blough means anything more prominent than another, it is the emphasis of the proper education of choice spirits in India for work among their own people. The call and the equipment of the Spirit bear a very close relationship to that mental and social equipment which, in itself, has frequently more of real spiritual content than we are yet willing to admit.

And in this connection it is not out of place to urge again, that more of our noble young men and women should devote their lives to the uplift of

needy souls in foreign lands, and begin now by making strong collegiate preparation. There are those of us whose hearts burn within us, as we realize that either our unworthiness or our circumstances, or perhaps our inclinations, caused us to be denied a share in this glorious service. There always will be a call for money; but there will always be the louder and really scriptural call for "laborers." The personal element is the largest factor in any enterprise.

Another matter that must, sooner or later, force itself upon the consideration of the church as a truly vital issue is that of our schools and colleges. In the first place I am glad to feel that the era of opposition, criticism, and uncertainty as to the sincerity of the brethren in and behind the educational institutions of the church has practically passed.

In the creation of the Central Board of Education, as it might be called, lie the elements of vast constructive possibilities. Matters of dress, athletics, and textbooks are largely local and must be left largely to the wisdom of the local management of the schools, but the perpetuation of healthy moral, social, religious, and distinctive Brethren church conditions in our schools can be aided immensely by the visits of the Board. The theoretic, vital connection of the school with the church is made a practical organic reality right in the midst of the varied activities of the institution. The dignified and courteous bearing of these representatives of the church at large, as they appear before the student body, adds great weight to their spiritual and churchly mission to the schools.

But work,—real work,—presents itself to this school committee, as they are confronted with so many institutions all bearing the name of "college." They must recognize the difference between a business school, a music school, a Bible school, a normal school, a college preparatory school, and a college, whether these be all under the same management or apart from one another. Even if the committee were only religious in its function, it could not make proper religious recommendations without taking educational business matters into account.

In this field the question as to who owns the schools does not figure at all, by the side of the questions: How many of these institutions should be colleges? Which of them should be colleges in the light of location, in the light of material equipment, and in the light of purely scholarly ideals? What part should the committee and the church at large take in differentiating colleges from schools? If it seems wise to designate a certain institution as a school, is its service to the church by so much rendered necessarily less significant? How shall the necessary endowment of colleges be brought about? Would some action, on the part of the committee, assist well-to-do brethren in making bequests? Since not all of the institutions can be colleges, and since not all of them at once are at all likely to raise their endowments and other features to the point necessary for participation in the Carnegie or the Rockefeller funds, might it not be wise to effect some kind of an agreement among the schools of the Brethren, in order that at least one or two of them might participate in these great gifts?

It is but natural that one who has spent half his life as a student and teacher in one of the schools of the Brethren should have answers for these questions, but the hope just now is to get the Brotherhood into the mood of inquiry about these things. In the proper solution of these real problems the church must profit immeasurably; and so it is not improper to turn to the Educational Committee of the church for some recommendations along these lines.

Just now I am not posted as to the purposes of the Publishing House with regard to the publication of music for our church and Sunday-school services. Far be it from me to pose as an authority in the field of music; and yet, may I be pardoned for suggesting some things with reference to our hymns and songs? Perhaps, what I have in mind has more special reference to the selection of music to fit themes and occasions than to the publication of hymn-books and song-books; but the publishers may take note also.

The hymns of the ancient church are as much our heritage as the heritage of the Catholics, the Lutherans, or the Presbyterians; and if the minister or director of music were to indicate something of the historic setting of these old hymns and their authors, it would add dignity and significance to the singing. A hymn that has weathered the storms with the church, embodies the aspirations, the hopes, the inspirations, the ideals, and the very genius of our sacred religion. Born, as they have been, in the intense spiritual experiences of their authors and perhaps under extraordinary conditions in the church's life, these old hymns such as "The Benedictus," "The Magnificat," "Creator Spiritus," "A Mighty Fortress is Our God," "Jerusalem, My Happy Home," "In Heavenly Love Abiding," "My God, My Father, Cheering Name," "Guide Me, O Thou Great Jehovah," "The Spacious Firmament on High," "O, for a Thousand Tongues to Sing," and scores of others of this character contain mighty values for worship in the sanctuary.

Right here I am tempted to enter upon an exact classification of different types of music; but I shall desist. What I want to impress upon us is this, that jingle music, music to march-time, boisterous chorus music, and the like, are almost always out of place in dignified worship. They may perform a very proper function in a revival meeting, and may be quite essential as part of the musical program of the Sunday-school, but they rarely suit for the consecrational and deeply spiritual atmosphere of a prayer meeting. Such songs may, perhaps, be always in place with the Salvation Army.

In this connection it should be said that a whole congregation rarely ever does or can sing such tender and delicate lines as "Abide With Me," "Peace Like a River," "Jesus, Savior, Pilot Me," "Cross of Christ, O Sacred Tree," "Purer in Heart," "Lead, Kindly Light," "Sun of My Soul," "I Would Not Live Alway," "Jesus, Lover of My Soul," "My Faith Looks Up to Thee," and "My Jesus, I Love Thee." These hymns get into the personal feelings so deeply and with such varied significance that very few persons can sing them in the same time and with anything like the same expression.

Music is one of the most effective and highly-developed forms of religious expression that the Christian religion has worked out. I know of no other religion that uses it so extensively or with such marked effect. It, somehow, satisfies the spirit of man in a way that can not be accomplished by outward ceremony or spoken words. This being true, the careful selection of music and the excellent rendition of it should be a matter of real concern.

I could not close this little series of reflections without expressing my sincere hope that the report of the committee on the subject of rebaptism of persons who have been baptized by trine immersion, by administrators who believe this to be the only and original form of baptism, will be accepted at the coming Annual Meeting. While I am aware that baptism was confused very frequently, even in Apostolic and Patristic times with the idea of entrance into the church, I certainly hope that we shall all soon come to the only proper idea of the rite and regard it as the sign of a new spiritual life in Christ Jesus.

Baptized or newly-born spirits join the church of their choice after they are baptized. Strive as we may, no branch of the Christian church can ever establish its identity with the spiritual body that Christ recognizes as his own. A properly-baptized person is in that spiritually elect company of the Master as truly as any number of repeated baptisms could place him there. And so it seems to me we do violence to the rightful conception of our own church on the one hand, and we place ourselves in the position of judging the sincerity of a person's faith and repentance before God, on the other hand, when we force the person, already properly baptized by a believer in trine immersion, to be rebaptized, in order to enter our church. Our own church, as any other church, ought not to presume too far upon God's function in a man's spiritualization; neither should any church, no matter how faithfully it adhere to the doctrines and practices of scripturally primitive Christianity, enter too intimately into the sanctuary of a man's personal spirit, in order to ascertain the exact nature of his faith, or the degree of genuineness in his repentance.

Pittsburg, Pa.

Two Thoughts on Giving.

BY J. M. BLOUGH.

1. *Giving as an Act of Worship.*—If we could look upon our giving to the Lord as a part of our worship, I feel sure we would feel eager to give more frequently and also more liberally. In proportion to the part we take in worship are we blessed. I am one who feels that a Sunday service is not complete unless an offering is lifted. It is one part of the service in which all can take part, and in it lies a great blessing for the congregation. Will God honor our money and accept it as an act of worship? Why not? See Philpp. 4: 18, in which Paul recognizes the gift he received as a sacrifice well-pleasing to God.

Think of it! If we are willing to lay our money on the altar of God, he is willing to accept it as a sacrifice, and if a sacrifice, why not honor in our services? The church that neglects the offering, misses a blessing; the member who fails to give, loses the blessing.

Think of coming several miles to church to put a penny in the collection! How much worship is there in this? If some one has no more to give, then God be praised. It is as the widow's mite. But if hundreds of dollars are kept back, then how? God compares the offering with what the person keeps,—remember that. The Jews had to give the best and a lot of it. Should we do less?

It seems to me that the day of penny collections is past. It may do for children but not for others. Some railroads and business houses have quit using pennies altogether. At least a nickel, and better yet, a dime or a dollar, would look more as if we meant to worship God. Too often we try to ease our conscience instead of worshiping God in giving, I fear. We ought to have more worship in giving, *consecrated giving of money.* How much worship will all of us have in the Annual Meeting collection at St. Joseph?

2. *Systematic Giving.*—Just as soon as we look upon giving as an act of worship, we will engage in it as regularly and systematically as we do in our other acts of worship. It is my opinion that until we have the regular weekly offering to the Lord, the church will not have sufficient money to carry on the work for which she is responsible, and the Mission Boards will go begging.

Regular giving is the Bible way, too. See 1 Cor. 16: 2, "*Upon the first day of the week let every one of you* lay by him in store, as God hath prospered him, that there be no gatherings when I come." See, it is a weekly offering, and if we make it an act of worship, as we may, why not do it weekly? People who are canvassed once a year for mission money will satisfy themselves by giving one dollar, who, if taught and canvassed to give a weekly offering, would surely not give less than five cents a week, which would amount to $2.60 a year. See the difference? Brethren, the Bible way is the best. It has been tried in many congregations with splendid success.

And who could not give at least five cents a week? Would that be "as God hath prospered you"? I am sure many would be too conscientious to stop with five cents a week. But suppose we had just five cents a week from every member of the church, what a nice sum of money we would have,—over $200,000. And who would be the poorer? Just one street-car fare a week; just one spool of thread a week. Why not? Then the church could soon evangelize the 3,000,000 heathen for whom she is responsible, and great would be the joy on earth and in heaven. For many of our members five cents a week would not begin to be one-tenth of their income. Christians ought really give even more than the Jews. Thirty of our India brethren are willing to give one-tenth of their meagre income to the Lord; how many in America will join them? Only *regular, systematic giving as God has prospered us* will bring the world to Christ and secure for us the full blessing.

(Address while on Furlough) Johnstown, Pa.

THE ROUND TABLE

The Pessimist.

BY JACOB FUNK.

It is comparatively easy to become a pessimist. There are so many times when things go wrong, and so many occasions when the dark side looks big, that, unless we are on our guard, we will, like Elijah under the juniper tree, think that the census of the righteous could be easily taken.

It is true that from Adam down to the people of today man has furnished abundant evidence that, if left to himself, conditions would soon become intolerable. Even the Lord himself seemed, on several occasions, to have been very much discouraged with man, for he said to Moses, on one occasion, after Israel had sinned, "Now therefore let me alone that my wrath may wax hot against them, and I will make of thee a great nation."

It is very doubtful if the descendants of Moses would have turned out any better than the Children of Israel did, for the history of all times and all peoples has been a living demonstration of the fact that "the heart of man is deceitful above all things, and desperately wicked." In the face of these facts, what is there to hinder a man from becoming a pessimist? Much every way.

Moses, in one of his darkest hours, said, "A prophet shall the Lord your God raise up from among your brethren like unto me." Elijah's imaginary troubles were seven thousand times larger than his real ones. Isaiah, after delivering a strong invective against the sinful people of his day, could still see the silver lining in the cloud and declared that the day would come when "the earth would be full of the knowledge of the Lord as the waters cover the sea."

Even the Apostle Paul could rejoice, though beaten with rods, stoned, shipwrecked, in divers perils, not the least of which were perils among false brethren. Yet such an one was caught up to the third heaven, and the Master himself came and said "Lo, I am with you alway."

To the man in the midst of the conflict these words come with wonderful consoling power. The voice across the tempestuous Sea of Galilee, saying to the frightened disciples, "It is I; be not afraid," is the same voice coming to the disciple of today, allaying his fear and increasing his faith.

Who would be a pessimist? Not he who has for his leader the Christ, who knows not defeat. With Christ as our Leader we may, like Paul, "be troubled on every side yet not distressed, perplexed, but not in despair, cast down but not destroyed."

Wichita, Kans.

Our "Ifs and Ands."

BY A. G. CROSSWHITE.

These are ripples on life's ocean and indicate internal disturbance and friction. Out of harmony is out of sympathy; and this produces the friction. Friction produces heat, and heat is the result of fire.

On different occasions we noticed a fine, floating sign on the river at Logansport, and, like others, wondered why it did not wash away; but, finally, decided that it was safely anchored to something in the bottom of the river, and had only so much liberty.

We need anchorage as well, and nothing is so safe as the "Rock of Ages."

It is natural to suppose that we would be different under different environments and so we would, but it all depends upon the anchorage. If we represent a minority, and that minority should be wrong, then our assistance in said cause would mean simply one more "kicker."

The tendency in religious work is to loosen the reins in church discipline and be like the "people around us," but that was Israel's fatal mistake and where indulged too far, has crippled *us*.

The argument was, that if we were not so strict and dogmatical, we could get more members and run more smoothly, but where it was tried it proved a failure,—perhaps, not so much in numbers, as in spirituality, and hundreds who embraced that doctrine now long and pray for a return to the old-fashioned religion of our fathers.

Our predecessors fell short, according to our interpretation of the Scriptures, in some respects, but we must believe that they lived up to their honest convictions and walked in the light as God measured it out to them, and died happy.

There were some who, by faith, saw our day and even farther along the way, and did all in their power to usher in the coming kingdom, but they learned, as we all shall learn, sooner or later, that, *leaders can go no faster than the people follow.*

There is no decent apology, however, for backtrailing; for the watchword is "*Forward*," and is simply an echo of the past. If we were all as much concerned about lost souls as some seem to be about lost customs and traditions, this world could be easily evangelized in this generation.

Flora, Ind.

War and Peace.

BY EZRA FLORY.

Jesus said to his disciples, as a last will and testament, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you" (John 14: 27). For centuries the world has been searching for peace, but deep, abiding satisfaction has not been found save in Jesus Christ. The world can not give peace. The peace of Europe, it is said, cost over $67,500,000,000 in the last twenty-five years.

Recently a proposition was made in the *Reichstag* that the German Government take immediate steps to bring about an agreement among the nations to put a limit to the size of armies and navies. The *Reichstag* voted it down. The United States, also, has recently decided to fortify the Panama Canal. And so things go on in the world.

As yet there has been no answer to the philosophy of Lowell's satire:

> "Ez fer war, I call it murder,
> There you hev it plain and flat;
> I don't want to go no further
> Than my Testyment fer that.
> God hez sed so plump an' fairly,
> It's ez long ez it is broad,
> An' you've gut to git up airly
> Ef you want to take in God.
>
> "Taint your eppylets an' fethers
> Make the thing a grain more right;
> 'Taint afollerin' your bell-wethers
> Will excuse ye in his sight.
> Ef you take a sword an' dror it,
> An' go stick a feller thru,
> Guv'ment ain't to answer for it,
> God'll send the bill to you."

Sterling, Ill.

The Great Temperance Call.

BY NORA D. BURKETT.

Oh, ye Christians, rally to the front! Put on the armor of King Emmanuel! Go forth to battle! The temperance victory will and must come,—as in the days of Elisha,—through God. The devil is mighty, but God is almighty, and will triumph in the end. The church has the balance of power. She must muster her votes and cast them always on the side of principle and right. Then this mighty kingdom of evil will soon totter and fall. Though by fraud and insincerity we may lose many a battle, we shall never lose the ultimate, glorious victory.

Order the battle now! Whom shall we put to the front? Our young people, to be sure. Father, mother, Sunday-school teacher, how are you teaching those boys and girls? Are you teaching them the defensive or the offensive side of the warfare? There is too much of the defensive on the part of the soldiers of God. Though it has its place, it is the brave soldier who presses boldly forward, that brings low the enemies of the Most High. Why not equip and train the young for active service against the saloon and liquor traffic? God, through them, will win the battle, and we shall see the fall of King Alcohol!

Fruita, Colo.

Life is a quarry, out of which we are to mold and chisel and complete a character.

Light and Darkness.

BY IDA M. HELM.

"When thine eye is single, thy whole body also is full of light" (Luke 11: 34).

If we are professed children of God, though still in darkness, perhaps our eye is not single. It may be that some worldly impediment has blurred our spiritual vision, and things look dark that otherwise we could see clearly. So long as there is too high an esteem of self, and a desire for the applause of men, or any selfish motive, we can not clearly see God's will concerning us. We must come to the Great Physician, and yield ourselves entirely to the remedy he applies, and a cure will be effected. Our whole body will "be full of light, having no part dark. The whole shall be full of light, as when the bright shining of a candle doth give thee light."

Ashland, Ohio.

If you and your church fail in this, the philosophy of Jesus, the serving of mankind, then you and your church will fail.

CHRISTIAN WORKERS' TOPIC

Self-Centered or Christ-Centered.

Philpp. 1: 21; 3: 7; 4: 11-13.

For Sunday Evening, May 28, 1911.

I. Self-centered Lives.—Gen. 4: 9; Ex. 2: 17; Isa. 56: 11; Matt. 23: 4; Mark 10: 37; Philpp. 2: 26.

II. Unselfishness.—Gen. 13: 9; Num. 11: 29; Rom. 15: 3; 1 Cor. 10: 33.

III. Willing to Sacrifice.—Matt. 16: 25; 19: 21; Rom. 14: 21; Philpp. 2: 4.

IV. Willing to Serve.—Neh. 11: 2; Isa. 6: 8; 2 Cor. 8: 3; 1 Thess. 2: 8.

1. Let some young Worker relate the fate of selfishness as found in Num. 16: 1-14, 31-33.

2. Let another relate the result of doing one's own will, as given in Jonah 1: 1-17.

3. Let a third read "Living Christ" as given by Paul in Col. 3: 1-14.

4. The experience of the prodigal illustrates the self-centered life. He disregarded his father's advice. He sought pleasure; he found pain. He sought luxury; he found want.

5. The Christ-centered life surrenders the entire life—time, energies, business, all,—to the will, not of self, but of the Master.

PRAYER MEETING

Candles Under Bushels.

Matt. 5: 14-16.

For Week Beginning May 28, 1911.

1. Christians as Light-Bearers.—As Christ is the light of the world, so Christians are the light of the world. But they light the world only as Christ is in them and is allowed to shine forth. The bushel of false modesty is as bad as the bushel of sloth. St. Augustine says, "Christians are the light lighted, Christ is the light illuminating others." We are saved to save others; our hearts are lighted that we may light others. We are saved to serve; we should live "not to be ministered unto, but to minister" (Matt. 20: 25-28).

2. It Is Christlike to Serve.—Jesus said, "I am in the midst of you as he that serveth." "My Father worketh even until now, and I work." His whole life exemplified this spirit of service. On the cruel cross he gave up his life as an unselfish surrender for the salvation of others (John 12: 32).

3. A Shining Life Is a Life of Power.—The religion that keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish—such a walk and conversation is a constant telling of the gospel story. —the good news to men. "A good example," said an old African preacher, "is the tallest kind of preaching." He was surely right. Each disciple of Christ is to "do all the good he can, to all the people he can, in all the ways he he can, as long as ever he can" (John 15: 7, 8).

4. Some "Bushels" That We Must Guard Against.—(1) "The bushel of greed" (Jude 11-23). By this the believer falls into spiritual decay, sad to contemplate. (2) "The bushel of fear" (Jonah 1: 1-17). Fleeing from duty is the sure road to danger and difficulty. (3) "The bushel of discouragement" (1 Kings 19: 1-8). Remember the juniper tree! (4) "The bushel of doubt" (2 Chron. 16: 1-10). (5) "The bushel of cowardice" (Matt. 26: 57-75). (6) "The bushel of ease" (Amos 6: 1-6).

HOME AND FAMILY

Things Which Go Toward Making the Home Ideal.

BY MARY RICHARDS.

"What is home with none to meet us,
None to welcome, none to greet us?
Home is sweet and only sweet,
When there's one we love to meet."

HOME is the first institution God created. He made Adam, and then created Eve for his helpmeet. Man was not made to live alone but in families.

An ideal home is a Christian home, implying marriage, mutual affection, piety, gentleness, meekness and forbearance,—a type of heaven itself. Unkind words are never heard nor even thought of but, instead, each is always anxious for the other's happiness.

Children in the home are gifts from God, entrusted to our care. We should be careful always to tell them the truth, even in the smallest matters. We, as parents, owe to our children the influence of a true, real, Christian life,—a shadow woven about them now, will hover over them in years to come, and will never be eliminated.

When I think of my former home and of mother (who is now in the spirit world), of the tender, unspoken love, and the many sacrifices made for me and never thought of, it fills my heart with tenderness and my eyes with tears. How important that even our smallest children should never hear a harsh word! They learn a thousand times more quickly by example than by precept.

A little child was once with its mother in a home where the husband and wife always called each other pet names. The wife became somewhat indignant, and spoke harshly to the husband. The child quickly looked at its mother and said, "Why, mamma, she called him dear, but she talked cross to him."

Government in the home is necessary. By this I do not mean to frown at the merry outbursts of innocent hilarity, to be continually scolding, or to punish simply because you have been inconvenienced, but watch for the *first* rising of sin, and subdue it; also subdue the *first* rebellion against *rightful* authority. Punish for a fault because it is of a sinful nature. Reprove with calmness and composure. Punish as often as you threaten, and threaten as often as you intend to and can perform. In other words, say what you mean and do as you say.

Children all need teaching. When you take away one pleasure, give them something better, and tell them *why* the one forbidden is not permitted. Our homes should be schools of devotion, reverence, tender affection and true politeness.

Grown people, as well as children, like to be appreciated. When you receive a favor from any member of the family, never fail to return a smile and a "Thank you." When given something good to eat and appreciate it, express yourself to that effect. It is a good thing to correct each other in your use of language in the home, for if this is done from little up, it will always come natural to use proper language.

When any of the family deserve praise, give it. One sentence of honest praise, bestowed at the right time, is worth a whole volley of scolding. Too many people keep their pleasant thoughts and kind words bottled and sealed while their loved ones are living, and when they are dead break the bottle over the coffin, and bathe the shroud in fragrance. Give your flowers while they can be appreciated.

The home government and teaching is the foundation stone for all we can ever hope for our children to be, in time and eternity.

Children reared in a home like this, should obey, and always honor and respect their parents. They should be thankful that God has spared them to have made them what they are.

Brothers and sisters should always be thoughtful for each other's happiness. They will not be permitted long to live as an unbroken family. 'Twill only be a few years at the best till some may be called to the spirit world, some to the mission field, some here, some there. We never know what may be in the near future for us. The young man who has always been in the habit of caring for his sister, will unknowingly manifest his manly character to those about him, and the young lady who has the good fortune of becoming his for life, will reap the golden fruit thereof.

May heaven help us, whether we be father, mother, or child to do our part to make our homes ideal.

3435 Van Buren St., Chicago, Ill.

Our Mothers: A Tribute.

BY JOHN R. SNYDER.

"The mind that ocean's secrets knows,
Perfumes the lily, paints the rose,
That counts each star that shines above,
Alone can fathom mother's love."

IT was a beautiful and delicate bit of sentiment that prompted the observance of a special day in honor of the mothers of our land. Little did Miss Anna Jarvis, of Philadelphia, think, when a few years ago, she set apart a special day to do honor to her mother, who had gone on before, that her suggestion would be taken up and become nation-wide in its observance. But it was so. The beauty of the suggestion appealed to every heart, and from east and west, from north and south, wherever motherhood is honored and revered, there, in some service, will the name of "mother" be honored.

As a nation we are given to the celebration of great events and notable personages. Birthdays, anniversaries and achievements are recognized as being worthy of special recognition. But it remained for this woman from the "City of Brotherly Love" to set in motion this movement in honor of the motherhood of the land which has sprung so quickly into universal favor and observance.

"Mother's Day! O welcome sight!
Over all our land,
Fair carnations pure and white
Are seen on every hand.
Hearts grow tender for awhile;
Loving memories are stirred
Of a mother's gentle smile,
Of her faithful call and word."

The name of "mother" is a sacred name. There is no other name born of earth to equal it. Ever since the lips of the first child were taught to lisp that endearing word, it has suggested the divine. How one almost shrinks with righteous anger when he hears the name desecrated by some unthinking person! To what depths a son or daughter must have fallen who would carelessly cast a reflection upon the holy name of mother. It is well, once a year at least, to draw in the distracting cares of life, and commemorate and celebrate her who gave us life.

In these days we hear much about power, authority and influence in high places. But stronger than all the "power behind the throne," to influence for good and for righteousness, is the silent hand, yea it may be, the unseen hand of a mother, for some one has said and said it well,—

"The hand that rocks the cradle rules the world."

Men high in authority, kings and rulers of nations, and men whose names are emblazoned on the pages of history have offered tribute at the shrine of motherhood, and confessed that whatever good they may have accomplished has come through the influence of one who was a "mother indeed." Then let us not be slack in our expression nor let us wait until those eyes have closed in their last eternal sleep, to tell her in words that can not be spoken or written that her love to us has found a counterpart in our own love to her, and all that is holy and righteous.

"This will a mother's heart repay,
If that loved hand,
Amidst life's doubtful battle-fray,
By grace sustained shall often say,
Next to God's hand,
All of true happiness we know
Mother, to thy strong love we owe."

There is no human love like the mother love. It has been exemplified over and over again. A young man may start out in the world on the wrong path. He may go into deep sin. He may come into unbelief. His crimes and misdeeds may cause prison doors to swing open and close upon his liberties,—all the price of his sin. But a mother's love will penetrate it all. He may shut out of his life the beautiful, the holy, the good. He may deny his Lord and his Word. He may sear his conscience as with a hot iron. But there is a picture he can not efface, even in the deepest sin, and that is the face of a holy mother.

Not long ago, in our city, a young man was apprehended for a crime. He had transgressed the law of the land. Punishment awaited him. But this was not what seemed to weigh most heavily on his mind. It was, "O don't tell my mother. It will kill her." Sad, indeed, was it that he had not thought of that before. O young man! If you are tempted to do wrong, think of that one whom you call "mother." Bring from the album of your memory her pure face and it will give you courage to overcome many a temptation. A mother's love abideth forever. It never dies.

"A mother's love,—how sweet the name!
What is a mother's love?
A noble, pure and tender flame
Enkindled from above.
To bless a heart of earthly mold;
The warmest love that can grow cold;
This is a mother's love."

O young man, young woman, we beseech you, we pray you, that, for a moment at least, you will stop in the mad rush for pleasure and gaiety and think of her who went down into the "valley and shadow of death" that you might have life. How can you speak lightly or unfeelingly to her or of her, whose furrowed brow, weakening form and gray hairs are tokens of the opening chasm just ahead. Think of the sleepless nights, the days of worry and hours of sorrow through which she has passed for you! Why not, if you have not already done so before, bring to her a tribute of your love for her care? It may be small, but filled with a heart's love it becomes the gift of a potentate. It may be only a pure, white blossom but,—

"O men with mothers living,
Remember them today
And send a white carnation
To brighten up their way.
Those pure and lovely blossoms
Will hold a magic spell—
Oh, let them speak a message true
Your lips can never tell."

To many who read these lines mother has passed over. She has joined the angel band. Oh, sad must be the thought of those who look back and see where they have dishonored the name of her who gave them life! What a hallowed spot is "mother's grave"! Her body hallows an otherwise unnoticed piece of ground. Men, busy men, men of affairs, travel hundreds of miles each year that they may look upon this holy mound of earth and cast upon it a flower. I know nothing of what it means, to stand by this little plot in some cemetery, for my mother still lives. But I have seen men who came from the stirring scenes of life become strangely silent as they stood by "mother's grave." And why not? The grave only marks the visible stopping place of the ones we loved and revered. Somehow it seems that we are nearer to them. Then let the evergreen wreaths and the roses and carnations be spread as a token of love, but, dear reader, if "mother" has not passed over, let her have some of these tokens while with you.

"O, mother,
When the evening pale
Bows, like a mariner on the dim, blue wave,
I stay to hear the night winds wail
Around thy grave."

The beautiful story of President McKinley's love for his mother has been told from sea to sea. His message, "Tell mother I'll be there," sent to her when she was dying, has become a classic and is preserved in song and sermon. O young man or young woman, if your mother has passed over, can you truly and sincerely send the message to her, borne on angel wings: "Tell mother I'll be there"? If you can not, why not, at this celebration of Mother's Day make your heart your offering and take mother's God and mother's Bible to be your God and your Bible? It will be the noblest tribute you can offer, and one that will cause tears of rejoicing in heaven and on earth.

853 Maple Avenue, Findlay, Ohio.

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Two more issues of the MESSENGER, then we shall be off for the Annual Meeting.

BRO. JOHN W. MILLER, of Chicago, filled the pulpit in the Elgin church last Sunday morning.

BRO. A. C. SNOWBERGER, late of Des Moines, Iowa, is expected to locate near El Centro, Cal., the coming fall.

As the fruits of a splendid revival held in the Quinter church, Kans., by Bro. D. A. Crist, nineteen were added to the fold.

STEPS will be taken to build a churchhouse in Hollidaysburg, Pa., a lot having already been purchased for the purpose.

SOUTHERN PENNSYLVANIA will be represented on the Standing Committee by Brethren J. A. Long and William A. Anthony.

BRO. J. M. MOHLER is engaged in a protracted meeting in the Claar congregation, Pa., and will continue at least until the end of this week.

WE are now booking orders for the Full Report of the St. Joseph Conference, and would be pleased to hear from all those desiring copies.

BRO. J. F. SOUDERS reached San Francisco, Cal., May 5, and went from there to Preston, Minn., thus completing his trip around the world.

IN the list of the State Districts and members of the Standing Committee, as given last week, line No. 4 should have read Western Colorado and Utah.

THE members at Fredonia, Kans., are in the midst of a glorious revival, conducted by Bro. R. Shroyer, of New Berlin, Ohio. So writes Bro. E. E. Joyce under date of May 8.

THE AMERICAN PEACE SOCIETY has changed its national headquarters from Boston, Mass., to Washington, D. C., and should hereafter be addressed at 313-314 Colorado Building.

BRO. RICHARD A. DASSDORF, of Jones Mills, Pa., writes us that Bro. Walter Hamilton, of West Virginia, is locating near him, and this means a good preacher for his home congregation.

ON page 315, this issue, will be found some "General Information" that will prove helpful to those attending the St. Joseph Conference. Those who do not preserve the MESSENGER, and do not happen to have the Conference Booklet, will do well to clip the article and carry it with them when they start to Annual Meeting.

BRETHREN J. H. Longanecker and John Herr, instead of Brethren Samuel H. Hertzler and G. N. Falkenstein, are to represent Eastern Pennsylvania on the Standing Committee. The latter are alternates. The letter giving these facts was misread, hence the mistake which appears in the list of the members of the Standing Committee, as published last week.

ALL of our patrons should have a copy of the Full Report of the St. Joseph Conference. There will be things said and done at that meeting that will be worth reading. We are now booking orders.

THE mission work is moving forward encouragingly at Redondo Beach, Cal. Bro. Geo. H. Bashor recently held a series of meetings in the city and seven were added to the church by confession and baptism.

BRO. SAMUEL BOWSER, member of the Standing Committee from Northern Iowa, Southern Minnesota and South Dakota, is at Lineboro, Md., where he will remain until he starts to the St. Joseph Conference.

BRO. C. B. SMITH, of Red Cloud, Nebr., is now located at Morrill, Kans., where he will be in charge of the church and her interests for at least one year. His correspondents will please note his change of address.

BRO. J. L. GUTHRIE writes us that since the death of his wife he has changed his address from Waring, Texas, to Briceton, Ohio, and that he is now planning to do some evangelistic work during the coming fall and winter.

THE members of Greensburg, Pa., have arranged to canvass Western Pennsylvania for funds to aid in erecting a very-much-needed meetinghouse. Permission to make this canvass was granted by the late District Meeting.

EVERY member of the Standing Committee should reach St. Joseph in time to hear Bro. D. L. Miller's address on Wednesday evening, May 31. The Standing Committee will meet in its room in the Auditorium, the next morning, and organize.

WE hope to mail the Conference Booklet the last of this week. In addition to filling all orders received, a copy will be mailed free to each member of the Standing Committee, and the retiring officers of the last Committee. To all others ordering the price is five cents.

WE can use a young man in our bindery, about seventeen to nineteen years of age. A good opportunity is offered to learn a good trade. A boy with city experience is preferred. Moderate wages to start, but chances of advancement. Address, Business Manager, Brethren Publishing House, Elgin, Illinois.

EASTERN PENNSYLVANIA has been divided into two Districts, subject, of course, to the approval of the St. Joseph Conference. The new District is to be known as Southeastern Pennsylvania, New Jersey and Eastern New York. It is composed of twelve congregations and has 1,553 members. A meeting was held in the old mother church at Germantown, May 12, and Bro. J. T. Myers was chosen to represent the District on the Standing Committee.

BRO. W. R. MILLER writes us from the Howard church, Ind., where he has a splendid interest in his Bible Land talks. He tells us that while lecturing in the Salamonie church a brother arose in the audience and said he would give $500 in the interest of missions if the church there would raise a like sum. The members set about raising their part and now the Mission Board is likely to receive $1,000 from the Salamonie congregation. This manner of raising money comes under the head of "provoking one another unto good works."

IT certainly means something when a leading journal like the *Independent* mentions seven peace books in one issue, giving the name and author of each book, along with the price and publisher. Not only so, but the books are highly recommended, and their purpose is duly emphasized. War is becoming unpopular, though nations are steadily increasing their fighting forces. Men of scholarship are encouraged to write in support of peace, and their books find a ready sale. Newspapers that are widely read are throwing their influence on the side of peace principles, while not a few ministers are preaching in favor of abolishing war. This is encouraging, and may possibly lead up to the great era of peace when wars shall be unknown among the nations of earth.

BRO. S. C. MILLER, editor of the INGLENOOK, conducted services at Rockford, Ill., last Sunday morning and evening. Bro. P. R. Keltner, the pastor, was absent at the time, attending the feast at Yellow Creek.

WE have a nice vest-pocket New Testament, bound in leather, two and three-fourths inches wide, four and one-half inches long and only half an inch thick, that we can send by mail for thirty-five cents. It is just the thing for those who want a book that can be carried in an ordinary vest pocket. There is no necessity of sending elsewhere for a pocket Testament. This one will answer every purpose. It has no references. Those desiring a book containing references should send sixty cents and procure a copy of the Gish Testament, which is four inches wide, six and one-half inches long and three-quarters of an inch thick. It has larger print than the former.

SUNDAY, May 28, is set apart as Peace or Arbitration Day. On this day we are expected to have sermons on the peace question in all the churches in the United States. In all probability the day will be quite generally observed by the churches, and the people of this country will hear more in the interest of peace than they have ever been permitted to hear in any one day. Beginning with the churches on the Atlantic Coast the earnest cry for peace on earth and good will toward men will sweep over the whole land and cease only when the Pacific Coast is reached. Let all of our ministers prepare something for that day. The people should know that the Gospel teaches peace, and that we, as a people, stand for peace and arbitration.

WE have a short letter from an earnest preacher, who has been in this world more than seventy-two years. He had promised us some articles for the MESSENGER, but writes us that his time is so thoroughly taken up with study, preaching, some literary work he has on hand, and looking after the church work in his home congregation, that he can not do for the MESSENGER what he should like to do. This would sound well enough for a man in the prime of life, but it is unusual for a preacher past seventy to write that way. But, candidly, we enjoy letters from the old fathers, who are so busy that they can hardly find time to write. We like the idea of men working as long as the Lord permits them to live, looking upon this as the ideal life.

SOME of our earnest readers suggest that fasting and prayer on Sunday, June 4, should not be limited to those who attend the Conference, but that the day should be observed by the members at home also. This was the purpose of the recommendation sent to the Annual Conference, and approved in 1909, wherein it is required "that the Sunday before the business session of the Annual Meeting be spent as a day of fasting and prayer, both by the council assembled and by the churches at home, for a deeper spirit of union among God's people, and more of the power of the Spirit upon the church (Acts 13: 2, 3). More praying and fasting at home, as well as at the Conference would prove helpful to God's people as a preparation for the great work entrusted to them.

AN elder is elected a member of the Standing Committee. Before Conference convenes he requests letters for himself and family, and moves into another State, where he has purchased property and proposes to make his home. Being a nonresident elder, can he serve as a member of the Standing Committee, representing the District that elected him? Every now and then this question comes up, and yet there should be no occasion for it, for the reason that the Annual Meeting of 1903, Art. 1, decided and said: "Resolved, That every State District be represented on Standing Committee by a member living in the District he represents, or by letter." By this we are to understand that each member of the Standing Committee must be a *bona fide* resident of the State District that he represents. Should he move out of his District, and establish his residence in another District, he loses his right to serve on the Standing Committee; and his place should be taken by the alternate.

LAST week we called attention to the St. Joseph *News-Press*, an evening paper, and also the *Gazette*, a morning journal, that are planning to publish the usual Conference news that we look for in dailies. Either paper may be had ten days for twenty-five cents, and all orders should be sent to Bro. J. S. Kline, 2919 St. Joseph Ave., St. Joseph, Mo. Some of the brethren will assist in gathering such news as will prove interesting to our people.

OUR foreign missionaries who are on furlough from their fields of labor, and visiting the various churches, are diffusing a widespread interest in missions by their graphic descriptions of conditions and needs in heathen lands. We are wondering, however, whether all the congregations are realizing the great amount of inspiration to be gained by means of these visits, since many of the churches have not yet taken the trouble to invite these missionary heralds. By all means secure at least one of these consecrated workers, fresh from the field, to fan the flame of missionary enthusiasm within your ranks.

IT has been well said that the most effectual work of any Sunday-school teacher must be done on his knees, and that the most elaborate plans for Sunday-school success are bound to fail if there is not a heart of love. "Though he have the gift of tongues of men and of angels, though he have all the mysteries of child psychology, and the knowledge of modern pedagogy, though he have all geniality so as to remove embarrassment, but have not a heart filled with love for God and the souls of the lost, he is worse than sounding brass and a clanging cymbal.—*he is nothing*. And now abideth child psychology, modern pedagogy, and love, these three; but the greatest of these is love."

How John Baptized.

"I take the Gospel Messenger and have carefully read the articles on 'Baptism.' In your issue of May 6, page 282, you state, 'The form of John's baptism, which our people should know, was not single immersion.' I am a Baptist and was immersed once backwards 'in water unto repentance,' 'in the name of the Father, and of the Son, and of the Holy Ghost.' Will you kindly give a tangible formula of the words that John used at each three dips? Did John dip Jesus three times; and if so, did he use the same formula of words for him, at each dip, as he used in baptizing the people of Jerusalem and Judea? If not, what formula did John use for him?"

We are not told what formula John used when he administered the rite to Jesus and others who demanded baptism at his hands. But since he was a man sent from God, and his baptism was from heaven, we would naturally suppose that his formula would be the same as Jesus gave to his apostles, when he commissioned them to disciple all nations, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." There is certainly no good reason for presuming that John would bring one formula from heaven, and Jesus another. Since we know, as a matter of certainty, what formula Jesus authorized, we can safely infer what form of words were employed by John.

We are, therefore, led to conclude that John baptized into the name of the Father, and of the Son, and of the Holy Ghost, dipping his candidate at the mention of each name. This was in perfect keeping with what John taught respecting the three persons of the Trinity. He instructed his hearers regarding the Father and the Son, as well as the Holy Ghost. It was proper that Jesus should be baptized into these three names. There was nothing inconsistent about his being baptized in his own name. Aside from Father and Holy Ghost, no greater name could be found. Then, by what process of reasoning could one arrive at the conclusion that Jesus was baptized one way and then instructed his disciples to baptize another? What would be the consistency in John bringing one form of baptism from heaven and Jesus bringing a different form? This would impress one with the thought that there is a lack of harmony in heaven.

That the formula given by Jesus demands a triple action must be set down as a proposition that is practically settled, for the reason that the weight of evidence is most decidedly on that side of the question. All the ancient writers, and especially those familiar with the formula in Greek, who have expressed an opinion on the subject, affirm that Jesus taught a threefold immersion, when he told his apostles to disciple all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Furthermore, single immersion was not introduced until about A. D. 360, while backward immersion came into existence sometime during the Reformation. These facts and conclusions, as stated, place single immersion for John the Baptist out of the question. Reasoning from the premises, there is but one logical conclusion, viz., that John baptized all his applicants, including Jesus, into the name of the Father, and of the Son, and of the Holy Ghost, employing the three-fold action. This is in perfect accord with a statement made by the distinguished pedobaptist historian, Dr. Wall, who, quoting from an ancient liturgy, says: "The Son of God gave his own example to all believers, when he was thrice dipped in the waters of Jordan."—"*History of Infant Baptism," Vol. I, page 578.*

The Union of Believers.

WHEN closing his personal ministry on this earth, Jesus assigned to his chosen apostles three important duties. One was to go into all the world and preach the Gospel to every creature, and to teach the converted to observe all things whatsoever he had commanded them. The third is brought out in his memorable prayer, John 17, where he prayed for the unity of all believers in every age and clime. His prayer was not for the apostles alone, but for all those who should believe on him through their word. The Word, or the Gospel, was to be preached among all nations, so that the people could hear the words of life and have an opportunity of accepting Christ and obeying his commandments. They were to be taught all things that Jesus had commanded; then urged to labor for unity. All believers were to be encouraged to be one in Christ, to be one as the Father and Son are one, that the world might believe that Jesus is the Christ, and was sent by the Father (John 17: 21).

These important duties still rest with the church of Christ on earth. It is the duty of the faithful to preach the Gospel in all the world, to teach the regenerated all things that Jesus commanded, and to labor for the union of all believers. For this world there is but one Gospel, one Spirit and one body. There is but one Lord, one faith, and one baptism (Eph. 4: 5). It was the design of the Master, and for this he prayed, that all those who believe on him through the Word should be one. He had no thought of a divided Christianity.

It is just as much our duty to work for the oneness of all believers as it is to convert the heathen, or to preach the whole Gospel, and probably one is no more important than the others. All those who accept Jesus as their Savior should not only love and obey him, but they ought to be able to worship together in Spirit and in truth. For all of them there is but the one Lord, and there should be only the one faith, as well as the one baptism. There is no more reason for another faith and for another baptism than there is for a second Lord. And what we are saying of faith and baptism may well apply to every duty and institution enjoined by the New Testament.

So far as faith is concerned, all Christians should believe alike. This would mean one faith. All should submit to the same baptism as recommended by Paul. The same Spirit of oneness ought to characterize us in our relation to each other as well as in our relation to every duty mentioned in the Word of God. This should make all of God's children one. There would then be no chance for divisions.

Why should not the Brethren make a specialty of laboring for the union of all believers on this basis? We have devoted more than two hundred years to preaching the whole Gospel to those within our reach, but we have not emphasized what the Master prayed for, regarding the union of all those who believe in him. In this respect we may possibly have neglected a great opportunity. One thing is certain: No Christian body in this country can have better reasons for encouraging the union of believers on the whole Gospel than the Brethren. In the beginning of our work we adopted the New Testament as our creed, and we can well insist on all others adopting the same creed. In fact, it is the only creed on which the different churches could possibly unite. It is most assuredly the creed on which the apostles would insist, were they to reappear among us.

Were the New Testament made a basis of union, with the understanding that there is to be one Lord, one faith and one baptism, along with obeying all of the things set forth in the Written Word, the incidentals might, in due time, be worked out in a very creditable manner. Of course, everything would have to be settled by the "Thus saith the Lord," with the understanding that unity should be sought in faith rather than in opinion. If honest people can be induced to believe alike, regarding the fundamentals in Christianity, they can well afford to be charitable respecting their opinions. Or, in other words, if they are united on Gospel principles, there is no reason why they should permit methods to separate them.

When it comes to Christian unity we have a right to insist on the New Testament fundamentals. They are the real essentials of the religion taught by Jesus. These fundamentals are the basis of faith, and without them there can be no genuine faith. But this can not, as a rule, be said of opinions, methods or contingencies. People may differ in their opinions about Jesus, and still believe that he is the Christ, the Son of God. They might differ in their methods of observing the religious rite of feet-washing, and still unite in maintaining that the rite is a New Testament sacrament, to be observed by all the saints. They may differ sharply about contingencies that may arise now and then, as Paul and Barnabas at one time differed, and yet be sound in the faith.

In view of these facts, and others that might be given, it behooves all converted men and women to study the basis of Christian unity, with a view of bringing all honest believers closer together. Especially should this be the case with those who strongly resemble each other in faith and practice. If they can be induced to come closer to the New Testament ideals, they will, in time, surely find themselves harmoniously occupying the same platform, and thus the Master's prayer would be answered. Then considerations of this sort should prompt the members of the same body to make more of their many points of agreement, and less of the few points about which they may differ. If this is done they may rest assured that they are on the way to perfect unity, and that, in the end, the world will be led to believe that Jesus is the Christ, and that God has sent him.

Petitioning Annual Conference Regarding Reports of Committees.

IT has become somewhat common to petition the Conference with reference to reports in the hands of committees to be submitted for consideration; and the tendency to do so, it would seem, is on the increase. Now, frankly admitting the right of petition, is it the proper thing to do? A careful consideration of the facts will show, I think, that it is not a wise and fair practice.

When committees are appointed to prepare reports for the Conference, it becomes their duty, whether or not it be so stated in their commission, to make a diligent investigation of the subjects in hand, and to report their findings. This is the real purpose of committee work. It is to have the findings of the most careful research. And only after a painstaking study of the subjects committed to them, are committees justified in submitting reports. Then their reports should go before the open Conference on their merits, and those presenting them should have the privilege of explaining the nature and meaning of their reports and the reasons therefor. This is fair to the reports and courteous to those making them. It is decidedly unfair to the reports and discourteous to the committees to attempt to prejudice the Conference in favor of reports or against them before they are submitted and the reasons therefor given. In fact, it is an attempt to suppress investigation, and certainly, that is bad.

After the reports are submitted and explained as

fully as necessary, in the judgment of those presenting them, then they are properly and fairly in the hands of the Conference for consideration. Now it becomes the duty of the Conference to take them up and discuss their merits fairly and fully, without fear or favor. Now is the time to speak,—to speak fully and frankly. At this point all consideration of committees ceases; they then stand in the same relation to the reports as other members of the Conference; and if reports have no merit they should be voted down, no matter who makes them. Reports should have a fair chance, and then, if they can not stand, they should fall.

In a few instances petitions, regarding reports not yet made public, have been prepared. These petitions were written, of course, absolutely without knowledge of what the reports, in question, would be; and as wonderful as it is, a few District Meetings have passed them on their way to the Conference. It is a marvel in this age of enlightenment and vaunted fair play. What is the explanation? Is it suspicion of the committees? Are those upon whom the Conference lays the heaviest burdens and greatest responsibilities held in mistrust? If not, then what? And are there those who will sacrifice wisdom and fairness to the extent of making a blind effort to forestall they know not what? Would it not be infinitely better to labor and pray with and for those, struggling under these heavy burdens, with the fear of God before them?

To petition Conference, whether the petitions be written before or after the reports are made public, is to presuppose that the Conference will not have sufficient wisdom to deal intelligently with the findings of committees. It is to presume that the Conference does not fully comprehend the highest interests of the kingdom of God, touching the matters in hand, and therefore instruction should be administered. It presumes also that the local church, through the District Meeting, is able to give the necessary enlightenment.

It sometimes happens, I confess, that individuals and local bodies have a clearer knowledge of things than the general body; but, certainly, this is not the rule. In the general Conference it is supposed that the aggregate wisdom of the church is represented; and on this principle, we ought to have confidence that the Conference, unaided by petitions, will know how to deal intelligently with reports of committees.

Or are the petitioners mistrustful of the integrity of the Conference? Granting that there is sufficient wisdom in the general body to act intelligently, are there fears that the Conference will be unfaithful to its knowledge and convictions? Is this implied in petitioning? If not, then why petition? If the Conference is intelligent, having sufficient wisdom to deal wisely with reports, and if there is faithfulness to follow the light of wisdom as God gives it, then why petition? Why not rest in the wisdom and honor of the Conference?

One more point. It must be known that reports of committees are deferred business. It is first to be considered in the order of business. It is disposed of before the petitions and queries are taken up. The petitions bearing on reports are, therefore, without effect. They are useless. According to the established order of business, the way is not open for them to reach the mark aimed at.

What is said in these lines does not apply to reports of committees accepted by the Conference and placed on the minutes for further consideration. Such reports are the property of the church at large through the Conference, held open for further investigation, the whole church being charged with the investigation. In such cases discussion is the end in view, and this may be done very properly by petition, in part at least, if there is a way opened to be heard. H. C. B.

In the Fold.

The one thing which we as parents most desire is to have our children do well. And in this doing well we do not include only, or mainly, what is counted as worldly success. There is something more important than that kind of success; and that something is their success in the spiritual life. All of us think that way, though at times our actions would seem to indicate the contrary. But our children, even when given the right start, do not always continue in the right way. This is the case more often in spiritual than in temporal things; and the reason is not far to seek.

Have you ever known parents to wrestle long and earnestly in prayer that their children might make the wise choice during a series of meetings? All of us have; and we have known some to become so deeply concerned that they could scarcely eat or sleep until the matter was settled. That was good for both parent and child: it brought them closer together and closer to God; and there is no doubt that these prayers have been, through God, the means of turning many a wayward or careless son or daughter into the right path. Let us have more prayers, more outpourings of the soul's deepest and holiest desires, for the young. It will be good for all of us.

But have you known parents to stop working and praying for their children after they were once in the fold? This seems to be the case sometimes; as if getting them into the church were an end instead of a means. Entering the fold is not salvation, though it is a most important step toward securing that which we all so much desire. We have seen some parents whose whole bearing seemed to indicate that their responsibility for the spiritual well-being of their children ceased when once they had made a start in the divine life. But that was a sad mistake. If the devil tempted our Savior immediately after he was baptized, is it reasonable to suppose that he will leave our children untempted after they have come out and taken a stand for God? If we think any such thing we shall some day awaken to our folly, and the awakening will not be a time of rejoicing for us.

Joining the church is a good thing, a right thing; but it is only a beginning, not an end. It does not insure salvation; it does not free one from the temptations of life. It gives one greater strength to overcome, for it connects one with the source of all power. But even then more wrestlings, more prayers are needed. The command to teach all things follows the command to baptize. Besides, our own observation and experience prove to us beyond a shadow of a doubt that teaching is needed after one has entered the fold. The church is more easy for the devil to enter than the sheepfold is for the wolf. There is a real, though not tangible, wall around the fold. But our adversary found a way of getting into it at the beginning; for one of the twelve is called a devil. To think of these things is to become awakened to a deeper sense of our duties and responsibilities, and of our opportunities.

We do not want, and must not have any fewer or less fervent prayers for the conversion of the children; quite the contrary. But in addition to these we want prayers for them after conversion; we want intelligent, persistent, consecrated teaching of the young after they have entered the fold. In this we have come short in the past. It is our business to do better in the future. But in our efforts to do better let us not forget that the church is not the place for amusement or mere entertainment. Its mission is higher and holier than that; and so is ours if we have really and truly been born again. In the fold is not a place of absolute safety; yet it is the safest place in the world. It is the place where children in Christ are trained to become men and women of God. If it is not such a place with us now, it is because we have come short of our duty. G. M.

Collecting Money at Conference.

At most of our Annual Conferences will be found members, going around collecting money for various purposes. Sometimes it is for a mission, for a meetinghouse or for some charitable work. A dime from each person approached, in the course of a few days, amounts to a good deal; and while that which is given may not inconvenience any one, yet this method of collecting money is a violation of the rules of the Conference. In order to protect those attending the Annual Meeting, it has been ruled time and again that no collection shall be taken, and no money raised on the grounds by private solicitation, without the consent of the Standing Committee. We are saying this for the benefit of those who may attend the St. Joseph meeting. Should any one privately solicit them for money, they should ask the party to show the written permission granted by the Standing Committee. This, of course, does not apply to the agents of well-recognized institutions among us, who may wish to confer with friends regarding donations and offerings that would be considered legitimate almost any place, but it does apply to a class of solicitors who avail themselves of the splendid opportunity to appeal to the sympathy of strangers. As regards money for missions, meetinghouses and charitable works generally, there are well-established ways by which help can be procured, and those needing help along these lines should proceed in the regular way, and not annoy those who attend the Conference. This thing of brethren and sisters going among the people day after day, soliciting funds, has at times proved decidedly annoying. No one likes to refuse to give a nickel or a dime when solicited, and yet he may not give with as good feeling as he should. The more there is given in this way, the less we may expect at the big collection to be taken at the close of the Missionary Meeting on Monday, June 5.

The Value of Skill.

In Elgin we have a few hospitals where a number of patients are treated by skillful physicians and cared for by trained nurses. For the good of patients, it occasionally becomes necessary to remove an injured limb. It may be a leg, an arm, or only a finger, but in the process of removing any part of the body the greatest possible care is taken. Nothing is done hastily, or rudely. But before an operation is undertaken, the patient is put in condition for the operation, and is then taken proper care of after the diseased member has been removed. Even the amputated part is handled carefully and treated with humane consideration. We sometimes wonder what might be the result if the same care were exercised when it becomes necessary to remove an unfaithful member from the body of Christ on earth. What would be the impression on the members of the church, if all those taking part in the excommunicating act would go about their work as carefully and as tenderly as do those who operate on a patient at the hospital? Then, think of the value of spiritual skill, and of the regard that should be had for the church as well as for the members removed. It occurs to us that in far too many instances churches have failed to exercise the care that should be exercised on occasions of this sort. There has not always been the skill, the care and tenderness, that becometh the people of God. May there not be much room for improvement in our methods of removing members that can no longer be retained in the body?

Temporary Officers.

It would probably be a good idea, when selecting temporary officers for church work, if the elder, or pastor, having charge of the meeting, would say something regarding the duties to be performed by the different persons to be chosen, and the qualifications they should possess. The lack of efficient temporary officers and other workers generally causes church work to drag. An energetic church treasurer, one who sees that the members pay their dues promptly, sees that all the bills are settled, and makes a good report to the church, showing what has been collected, what has been paid out, and the amount on hand, is a decided help to any congregation. A good church clerk is a matter of more importance than most members think. This is true of the church trustees, as well as of others who have special work assigned to them. Not all members of the congregation know the value of an active, businesslike Messenger agent. The ideal agent makes it his or her business to get the paper into every family where there are members, and to the extent that this is done, new life will be infused into every church. An active church correspondent will see that the congregation receives proper attention in our columns, and in this way the members are helped and interested. The importance of calling the attention of the members to matters of this sort, when selecting officers and helpers, ought not to be overlooked.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Lanark, Ill.
L. W. Teeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

SUNDAY-SCHOOL CONVENTION OF SOUTHERN IDAHO.

The various Brethren churches of Southern Idaho have for several years been holding regular Sunday-school Conventions with much good coming therefrom. April 29 this yearly meeting was held in the Boise Valley church. The officers elected for the ensuing year are: Eld. J. E. Shamberger, president; Bro. S. S. Neher, secretary; Bro. Jacob Betts, treasurer.

The forenoon of the meeting was devoted to business and rules pertaining to its future work. At noon the several hundred attendants were invited to the basement of the church, where a bountiful meal was spread for all. At 1:15 P. M. the meeting was again called to order and continued in session until 4:30.

The afternoon meeting was devoted especially to the encouragement and uplift of the Sunday-school. Much thought was given, showing the need of more consecration of its teachers and officers. One vital truth taught was, that as the Sunday-school is the nursery of the church, so the home is the nursery of the Sunday-school, and the home is where consecration should begin. The family altar should not be neglected, but made a fountain of living water for all.

After a most earnest and spiritual meeting the delegates voted to accept the call from Twin Falls church for the place of the next convention in April, 1912.

The Boise Valley church had been thoughtful in selecting the evening of this same day for holding its love feast, thus giving each Sunday-school worker a renewed spirit of consecration. S. S. Neher, Sec.

Twin Falls, Idaho, May 9.

A HINT TO CONFERENCE GOERS.

Much has been said about our good Annual Conference at Winona Lake, and much more might be said. However I feel like saying something on a phase of the subject. I am not pessimistic, but when I see an evil that might as well be remedied, I believe in helping to remove that evil, if possible.

During our last Annual Conference a large number of the hearers were greatly disturbed by the continual moving in and out of a certain class of people. As it is so near time for our next Conference, I thought this a good time to speak of it that it may be fresh in the minds of those who attend the meeting.

It seems to me that when people go into the Auditorium and are comfortably seated, they should be able to remain there at least through one session. Even though the subject under discussion does not interest you, please sit still for the sake of some one else.

It certainly is annoying to those who are anxious to hear, to be continually disturbed by these restless people. More than once have I been listening to a speaker, and just as he was making a good point, I was obliged to get up or move out, in order to let some one out who could not sit still any longer. I am certain, too, that when I say this I am giving the experience of scores of others. I heard it talked about by a great many different people.

If people do not care to hear the discussions in a meeting, they would much better stay out of the Auditorium than to go in for a few minutes, and then out again, thus getting nothing themselves and spoiling the meeting for some one else.

It does seem to me we should show as much reverence in the Auditorium at our Annual Conference as we do in our home houses of worship. I do wish some people would be a little more considerate of others,—take a little more interest themselves and thus help to change the condition which is so very annoying at every Annual Conference. May a hint to the wise be sufficient!

Grace E. Gnagey.

1210 Twenty-Fifth Avenue N., Minneapolis, Minn.

GENERAL INFORMATION FOR THE ST. JOSEPH CONFERENCE.

The meeting will be held in the large, fire-proof Auditorium on Fourth Street, between Faraon and Robidoux Streets. The Auditorium was built by public subscription, for the upbuilding of the citizens. It is situated on the border line between the business and residence sections,—away from the hustle of business and yet within easy access.

St. Joseph has quite a number of the leading railroad systems entering her small but very neat Union Depot. Thus the meeting is easily accessible to all, from the East, West, North or South. You are under no obligation to any one road but can take your choice.

The people of the city are noted for their hospitality, and will care for all who wish to come, at prices in keeping with the accommodations. The lodging committee will be located at the entrance to the Auditorium, and boys will be provided by the City Convention Committee to act as escorts to all who may desire it. These boys will be uniformed, that they may be known. Their service is volunteered and without pay. Lodging may be had at from twenty-five to seventy-five cents per night.

In the basement of the Auditorium warm meals will be served on the cafeteria plan. There will be room to seat about 800 to 1,000 at a time. In the large banquet hall in the south end of the building, a lunch counter will accommodate about 500. The street in front of the building has been condemned to traffic during our meeting, and a large lunch stand will be run there, where provisions such as are usually sold at these places may be had. Meals may be had at restaurants and hotels near by at twenty-five cents and upward.

A check stand will be maintained in the Auditorium for the convenience of those who may wish to take advantage of it.

When landing at the Union Depot, if lodging has not been previously secured, take a Krug Park car going north, and come direct to the Auditorium. Leave the car at Fourth and Francis, and walk two blocks north.

Telegraph and local and long distance telephone service will be rendered on the ground.

The Standing Committee will be located in a room in the western section of the Auditorium.

A Bureau of Information will be located in connection with the Committee of Arrangements headquarters.

Mail may be sent General Delivery and secured by calling at the postoffice eight blocks away or may be addressed in care of Committee of Arrangements, Auditorium, St. Joseph, and the carriers will deliver. No provision has been made to maintain a postoffice on the grounds.

The Committee of Arrangements is composed of Brethren J. S. Kline, Chairman, E. G. Rodabaugh, Secretary, E. E. Shumaker, Treasurer, Jacob Shamberger and W. G. Andes. J. S. Kline.

2919 St. Joseph Ave., St. Joseph, Mo.

MARKLE, INDIANA.

On Easter Sunday the members and friends at this place directed their attention wholly to the resurrection of our Lord. The Sunday-school lesson first awakened our minds and hearts to the spirit of love, and a new life in Christ Jesus, for the spiritual blessings to a sin-lost world.

Bro. George L. Studebaker, of North Manchester, Ind., delivered the morning sermon. His subject was, "The Resurrection." He spoke of the Easter, referring also to the Christian and second resurrections, as alluded to by the apostle. Most truly we should exercise a greater degree of watchfulness, in order that we might be participants of the first resurrection of the saints in Christ Jesus.

The attention listened to Brother Studebaker's discourse, our minds went back to a time about twenty years ago, when he was a resident minister of the Word of God in the Markle congregation. A few of the aged fathers and mothers in Christ are still among the number for whom he labored, while quite a few have passed over the river of death. Several younger or middle-aged brethren and sisters, who at that time were from ten to fifteen years of age, and outside the fold, are now members of the Church of the Brethren.

We were impressed with the fact that he still preaches the same doctrine he preached then. We thought of the Scripture which tells us that "the time will come when men will not endure sound doctrine," but then will be a falling away from the faith. Christ said: "Heaven and earth shall pass away, but my words shall not pass away." It seems that the time has come when men and women will not endure sound doctrine. The Word of God, how ever, will judge us at the last day.

We were made to wonder how many are still preaching the Word in its purity, as it was taught years ago, based upon the teachings of Jesus Christ, as he himself impressed them upon his disciples. We were convinced that the instructions he gave unto to his disciples were intended for us as well as for them. In the upper room, when he ate the last supper with the twelve, he said unto them: "If ye know these things, happy are ye if ye do them." In the great commission he told his disciples that they should disciple all nations, teaching them to do whatsoever he had commanded them to do. Bro. Studebaker is still the same earnest, loyal minister of the Gospel that he was years ago. May we, who have been blessed by years, follow the good example of these faithful messengers of the Lord, fathers and mothers in Christ, and the blessings will follow us to the end of the earth. Let us take God at his Word, so that we may be ready to meet Christ at his coming.

In the evening the Christian Workers rendered a well-prepared Easter program, which was very interesting, and much spirituality was manifested. The program consisted of Easter songs, recitations, a reading, and two Easter talks, given by Bro. D. B. Garber and the writer, after which Bro. Studebaker preached the evening sermon. His subject was "Obedience and Disobedience."

On the evening of April 29 we held our love feast. A goodly number were present and partook of the emblems of our Lord and Savior, looking forward, with an eye of faith, to the time when we shall meet him in heaven at "the marriage supper of the lamb." Ministering brethren with us were Bro. L. D. Eikenberry, of North Manchester, Ind.; Brethren Aaron Moss and Noah Shideler, of Loon Creek, Ind.; also Bro. D. B. Garber, our home minister.

Bro. Eikenberry preached for us the following Sunday morning on the subject, "Our Spiritual Growth," teaching us that we must be cleansed through the atoning blood of the Lamb, and grow in grace, going on unto perfection.

Truly, these meetings with those of like precious faith, fill us with the fullness of love and union, and strengthen us in the faith of Jesus our Lord. Lillian Earhart.

Markle, Ind., May 2.

PREPARING FOR ANNUAL MEETING.

Certainly it is the prayer of every one that the coming Annual Meeting may be a great spiritual feast, and pleasing to God in every way. Now, who is responsible for making it so? Surely God is willing to do his part. I am certain that the Committee of Arrangements are doing their utmost to make the meeting a success. But more than this is necessary. Brother, sister, it depends upon each of us, as individual members of our Brotherhood. We must give ourselves to prayer and consecration, and that from now on up to the Conference, and right through it, without ceasing. Now this is for all whether you can attend or not. Those who remain at home can be of just as powerful an influence at the throne of grace as those who attend. Remember it was the sick woman, while lying upon her bed, who so laid hold on God by prayer that a wonderful revival came to her old home town. May every one, then, at his home, continue in prayer.

Again it seems to me that it would be well if all our ministers, in their churches, would call the attention of their people to this important subject, that of us together, as one body, might labor for the peace and prosperity of Zion. It is a blessed privilege that even in our absence we may help the work of God. Who will do it?

Of course, much depends upon those who shall attend, whether the meeting be a blessing or no. Improper conduct on the way or at the meeting, idle talking or harsh words, or anything unbecoming will destroy spirituality and the real purpose of the meeting. Let all there be prayer, humility, loving words, and a meek and quiet disposition. Such conduct will aid God in his work of grace. Especially should all who may speak, whether on the program or impromptu, remember, in the Annual Conference, give themselves to prayer and consecration, so that the Spirit may frame every thought and sentence. So may all who hear pray for the speakers as well as for themselves, that there be no one vessel to hinder the meeting. Then let us be careful and thoughtful! Let us begin to pray at once, and we will be prepared for a glorious meeting. God grant it! Amen!

J. M. Blough.

Address, while on furlough, Johnstown, Pa.

Our lives are little, and are made of little things; but little things done through a great motive are great. The many little sacrifices we can make, if they are made for Christ and in the spirit of Christ, he takes and makes them a part of his cross, and the little triumphs we win for him he makes a part of his crown.

SISTERS' AID SOCIETIES

TREVILLANS, VA.—April 19, 1911, the sisters of Trevillans congregation met in the Sisters' Aid Society. Sister Emma Glick, president; Sister Mollie Myers, treasurer; the writer, secretary. We had a full meet now at one of the homes of the members. Our object is to make prayer coverings, quilts and any other useful articles. Our numbers are few at this place. We trust that, by earnest effort and the help of the Lord, we may do much for the good cause.—Merle Shumaker, Secretary Trevillans, Va., April 29.

LOWER CUMBERLAND, PA.—The Mechanicsburg Aid Society met for the second time during the past year, with Sister Sadie Arbegast as president. Articles made and sold: Eight wall dusters, twenty-seven bonnets, fifteen aprons and two quilts. Amount received from same amounted to $18.41; collections for the year, $16.22; money in the hands of the treasurer, $50.00; making a total of $116.73; money spent for goods and donated, $76.69; leaving a balance of $40.04. We donated a box of clothing to the Chicago Mission. We reorganized for another year April 8, with the following officers: Sister Hettie Hoffer, president; Sister Effie Stambaugh, vice-president; Sister Lizzie Derrick, secretary; Sister Mary Long, assistant secretary; Sadie Mohler, treasurer.—Lizzie Derrick, Secretary, Mechanicsburg, Pa., April 27.

NEW HAVEN, MICH.—Our Sisters' Aid Society, from Jan. 1, 1910, to Jan. 1, 1911, has been very successful. We met the second Thursday of every month, with an average attendance of ten. We have accomplished much in making children's clothing, quilts and comforters. During the past year we sent two boxes of clothing, consisting of four comforters and seventy-three garments, to Hastings Street church, Chicago. We reorganized Jan. 12 for one year, with Sisters Lizzie Chambers, president; Sister Anna Platt, vice-president; Sister Ellen Albaugh, secretary-treasurer. Thus far this year we have held six meetings, made 118 garments, quilted one quilt and made one comforter. We have also donated two boxes, consisting of 127 garments, one pair of shoes and one comforter to the mission at Grand Rapids, Mich.—Ellen Albaugh, Secretary, Carson City, Mich., April 23.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

ARKANSAS.

Austin.—Our church met in council March 18. Our elder presided. We now number twenty members. We feel grateful to our Heavenly Father for the little band of earnest workers that this place. Our love feast will be on the 22d and our special council on the 19th. Our elder, Bro. Lilly, gave us a good sermon on Sunday. His subject was "Peace."—Alice Woodiel, Austin, Ark., May 10.

CALIFORNIA.

South Los Angeles.—The sisters of this church have their mothers' meeting the last Friday of each month. The mothers of this city seem very much interested, and frequently express their appreciation of the benefit derived thereby. At our church meeting after the regular business of the Aid Society Work, give us a valuable and interesting address on "The White Slave Traffic." A collection of $5.30 was taken and given to Bro. Pfingerstal, to be used the work. Sister J. Z. Gilbert, of East Los Angeles, gave a very valuable address at our April meeting. Her subject "The Mothers and Children Should Read."—Martha M. Brubaker, 2140 West Thirty-first St., Los Angeles, Cal., May 6.

COLORADO.

Lowland church met in council April 23. Our elder, Bro. R. E. Keller, presided. Two letters were granted. We decided to hold our love feast May 20, at 6 P. M. Since my last report five have been baptized. Others are still lingering near. We expect to commence building our new churchhouse soon.—Nellyre Nice, Wayne, Colo., May 8.

Sterling.—Last year's report we have organized a Christian Workers' Meeting, which has been well attended each time. Our Sunday-school has also made a decided improvement, and we feel greatly encouraged. One dear soul has been buried with Christ in baptism. Our love feast was held last evening, and was attended by an attentive and interested audience.—Stella G. Turner, Iliff, Colo., May 13.

IDAHO.

Boise Valley church passed another milestone in her history last Saturday when she, with thirteen delegates and a number of visitors, met in semi-annual council and Convention for Southern Idaho. The attendance was decidedly the best, so far, that the writer has personally attended, and while quite a little time was used to attend to some business, no time was lost in the topics read. The time for meeting was changed to annual, the next meetings to be held in the Payette church. In case we are officially granted the request of the District of Oregon, Washington and Idaho, to divide it into three State Districts, it was decided, by the elders present, to hold the Idaho District Meeting at Boise and Western Montana here Aug. 3. Our love feast was held in the evening, and a decided hit was made in one of the strong churches in the East as we looked over the 116 members present during the Lord's Supper and also at this time. Two young sisters were buried with Christ in baptism on Easter Sunday.—Orpha Hetle, Nampa, Idaho, May 3.

ILLINOIS

Bethel.—April 18 Bro. Geo. Hilton gave us a splendid address on "The Outlook in China." This was one of the best missionary talks ever given in the church. Several Chinese brethren from Chicago accompanied Bro. Hilton. They sang hymns in English and in their own tongue. One brother gave a short talk on "Our Responsibility to the Heathen." The collection was taken for China. Sunday, May 7, at 6:30 P. M., we held our love feast. Bro. J. H. Moore, of Lanark, Ill., was with us and assisted our elder, Brethren I. C. Snavely and H. M. Barkdoll. During our morning service Bro. Moore gave a splendid missionary sermon, showing the great need of heart-cleansing for the partaking of the Lord's supper and communion. Our present pastor, Bro. I. C. Snavely, will remain in his another year.—Estella Eyh, R. D. 3, Naperville, Ill., May 9.

Martin Creek church met in council May 9, with Bro. C. A. Gruber presiding. One letter of membership was granted. Brethren S. S. and J. J. Swigart, Sister Amelia Leinard, are the Christian Workers' Committee. Brethren C. A. Gruber, J. J. Scrogum and S. S. Mellinger are the temperance committee. We had quite an amount of business to dispose of, but we had a very good meeting.—J. J. Scrogum, Hartford, Ill., May 10.

Pleasant Hill.—April 29 we held our love feast. Bro. J. M. Blough officiated. On Sunday morning Bro. Blough preached an inspiring sermon. On Sunday and Monday night he lectured on India. Tuesday, May 2, our church met in council. The Virden Committee gave a very favorable report and submitted a plane for further consideration in the work, which were accepted by the church. Bro. G. Otis Stutsman was elected to the second term as Sunday-school superintendent. Bro. Stutsman and family have now located in Mount Vernon, Ill., where they have charge of the mission. Three letters of membership were received. Our elder is granted Sunday evening, May 7, Bro. Blough was again with us and gave a lecture on "The Needs and Opportunities of India." An offering of $40.29 was given for the India mission work.—Vinna C. Harshbarger, Girard, Ill., May 9.

INDIANA.

Bethel.—We met in council at our house in town May 6, at 2 P. M. A sermon by Bro. Enoch Eby, of Ind., owing to the funeral of Bro. Isaac Smith being held at the Dunkard house. Our elder, Bro. Manly Deeter, presided. One letter of membership was received. Bro. W. S. Long is elected representative us at Annual Meeting, with Sister Ida Deeter, alternate.—Martha Long, R. 9, Milford, Ind., May 8.

Fountain church met in council April 26. Our elder, Bro. Peter Hoover, of Mexico, Ind., presided. We had a pleasant reunion with our dear elder on the night of the 26th. He gave us some splendid sermons, and we enjoyed his presence. He gave us some light on the subject we never thought of before, and we thank him greatly for it. We decided to have our love feast June 26, at 7:30 P. M. As we are few in number, here at this place, we heartily invite all our dear brethren and sisters, especially ministers, to come. Let us help by word and prayer; also give us your presence, if possible.—Manda Eshelman, Nebraska, Ind., May 8.

Killbuck church held her love feast May 6. Although it was a very busy time, the attendance was good. The spiritual feast was enjoyed by all. Bro. L. T. Holsinger officiated. Brethren Wm. Young, J. E. Shoemaker and J. D. Hoover present. Bro. Holsinger came to us April 29 and preached for us, closing on May 7 with one more applicant for baptism and others near the kingdom.—Mrs. Margaret R. D. 12, Muncie, Ind., May 9.

Landessville.—We held our love feast on Sunday, May 7. The day was delightful and we had a glorious meeting. Over one hundred members surrounded the Lord's table. We had a goodly crowd of spectators, all showing us the very best of order. Five ministering brethren besides our pastor, Bro. Norris, were with us. Bro. Benj. Garber officiated, and we feel that the Lord's spirit led him in all he did. We are greatly pleased with the sermon he gave us on Sunday morning. Bro. J. A. Miller preached for us in the afternoon, which was very good also. We thank God for the many blessings he bestows upon us.—Adella Endicley, Landess, Ind., May 8.

Lower Deer Creek.—Our church met in council May 6. Our elder, Bro. Wm. Hershberger, presided. One letter of membership was granted, and a brother was restored to church fellowship. Bro. J. G. Stineabaugh was chosen as our delegate to Annual Meeting; Bro. Ira Spitler, alternate. It was decided to hold our Preachers' Meeting, Oct. 19, and to conduct a series of meetings for us in October.—Sadie Hoff, R. D. 7, Converse, Ind., May 8.

Ridge Schoolhouse.—April 30 Bro. Jacob Heistand, of near Walkerton, Ind., preached for us immediately after Sunday-school. The attendance was good. He will be with us again May 28.—Hattie Carbaugh, Bremen, Ind., May 3.

Springfield.—Our church met in council on Saturday. Our elder, I. L. Berkey, met with us. Our love feast will be June 17, at 6 P. M. We have elected Bro. Jesse Calvert as Annual Meeting. We received two letters of membership,—Bro. Joseph Miller, a minister, and second wife, and his wife. Eld. Berkey will be with us over next Sunday.—Etta Elson, Wawaka, Ind., May 8.

IOWA.

Cedar Rapids.—Our love feast was held May 7. A number of visitors enjoyed the meeting with us. Among the visitors were Bro. W. H. Eisenbise, of Morrill, Ill., Bro. John Zuck, of Clarence, Iowa, Bro. Long, of Garrison, Iowa, and Brethren Wm. and Jacob Hershberger. Bro. W. H. Eisenbise preached in the morning. In the afternoon we held our Sunday-school mission meeting. Bro. Wm. Hershberger Miller was elected to the ministry, and Brethren Geo. York and Brethren Miller were elected deacons. Bro. Miller was duly installed, but one of the deacons being absent, his installation was deferred until later.—Grace Trimble, Cedar Rapids, Iowa, May 13.

Osceola.—Our little band of faithful workers surrounded the Lord's table May 6. We visiting brethren assisted us in the meeting. The meeting was conducted by our home ministers, Bro. Wm. Hershberger and his wife spring, which is a help to our Sunday-school, as our membership was almost entirely composed of children. Bro. Hershberger has moved into the town, who is willing to make house-to-house visits. We have five members living in Clarinda, a town of seven miles in the country.—Emma Folger, Osceola, Iowa, May 13.

South English.—Our love feast was held April 30. We met us and gave us three sermons prior to our love feast, May 6. Bro. Henry Brower presided. About sixty-five members surrounded the Lord's table. Bro. Frank Crumpacker, of Ind., advanced to the second degree of the ministry.—Bertha Shelly, R. D. 2, Ollie, Iowa, May 9.

KANSAS.

Chanute.—At their regular quarterly meeting, Jan. 1, the members of this church decided to hold our love feast March 26, but today we decided to postpone it until June 10, at 7 P. M. We have a ministerial meeting the 9th, and invite us. We will try to have our local Sunday-school meeting just following, and have dinner on the ground. We will have a special council, called by Eld. J. S. Clark April 2. Bro. A. G. Leslie was reinstated into the second degree of the ministry. Our elder, Bro. Jesse Calvert, is expected to be with us soon. Our Sunday-school is still growing slowly but surely. By the help of God we hope to make it a success.—Minnie Rich, Southeastern Kansas—J. H. Holloway, Chanute, Kans., May 8.

Kansas Center.—Our church met in council May 6. Bro. M. M. Keltner, of Ind., presided. Bro. D. L. Miller, of Ind., was chosen as our delegate to Annual Meeting. Last Sunday we had baptism. Bro. Keltner has been with us, and is living to put on Christ in baptism. Our number is small, but we feel that the Master is with us.—Lucy Boone, R. D. 6, Box 45, Hutchinson, Kans.

Navarre.—April 16 we met at this place in a Sunday-school Meeting. Bro. J. H. Moore, of Lanark, Ill., Southern Kansas Sunday-school Secretary, was present. He gave us some very good thoughts on the Sunday-school work, which we have endeavored to continued all day. In the morning he talked on the Sunday-school session, and in the afternoon on the duties of officers. He served and enjoyed very much. The afternoon was spent in discussing various problems of Sunday-school work, which was very helpful to us. We have decided to hold our love feast the week until Friday evening. Bro. McClure certainly put some of the Gospel into his sermons. We enjoyed his visit and that was sown will bring forth fruit.—J. C. Forney, Navarre, Kans., May 8.

Peabody.—We held our council May 5. Eld. J. J. Yoder presided. Brethren Wm. Hoover and Jacob Hoover held a short Meeting; Bro. W. H. Depler, alternate. Our love feast was held May 6. Brethren present were Brethren D. Royer and J. Thomas. Thirty-three members surrounded the Lord's table. Bro. J. J. Yoder preached on Sunday evening, which was much enjoyed.—Mrs. Ida Hoover, Peabody, Kans., May 10.

Pleasant View.—We held our love feast April 29. While our number was not so large, still a loving unity of the brethren was present. Bro. Jacob Hoover officiated as our elder. May 7 Bro. John, of McPherson, Kans., gave us two splendid sermons, preaching for us at 10 A. M. and Pleasant Grove. He brought two small girls along with him, and succeeded in finding trial homes for both. The elder girl came to live with Bro. Jacob. He is looking for a home for here. They were glad to meet again.—Wilmer Keedy, Dunlap, Kans., May 8.

Quinter.—April 29 we met in special council, with Bro. Geo. Eby presiding. Bro. Jacob Hoover was present. Our four wens granted. The church decided to represent at the Annual Meeting. Bro. Jacob Hoover was delegated, with Bro. S. S. Mohler, and Bro. T. P. Oxley. The services at Quinter are being held at this place by our elder, Bro. D. A. Crist, closed on Friday evening. The church is growing because nineteen dear souls were made willing to come out on the Lord's side. We feel to love Bro. Crist for his faithfulness. May 6. Bro. Berkebile, from India gave us a most interesting and helpful talk on India. He has been there in very good lectures on conditions in India.—Joseph L. Bowman, Quinter, Kans., May 8.

Salem.—Our love feast, held here May 6, was not so well attended because of the inclemency of the weather, but a good and some sickness in the neighborhood. But we had a very good meeting. Bro. A. J. Miller presided. On Sunday morning Bro. L. A. Bahnsen was called to the ministry. Bro. Miller is to a well-filled house.—Josephine McGonigle, Nickerson, Kans., May 8.

Scott Valley.—We held our love feast May 6. Brethren H. P. Moherman, D. Royer and J. Thomas, of Bro. Mo., Cune officiated. Thirty-five members surrounded the Lord's table. Bro. Royer preached for us at the 11 o'clock morning meeting. Bro. P. G. Edwards, our District Sunday-school Secretary, was present. We learned many things which will help us in our Sunday-school work.—Mrs. Lucinda Wilcox, R. R. Yoder, of Sabetha, Kans., to hold a series of meetings for us, to begin the second Sunday in June.—Scott Valley, Kans., May 10.

White Rock.—Our church met in council May 6, with our elder, Bro. S. S. Myers, presiding. Bro. S. L. Myers was chosen as delegate to Annual Meeting. We expect to have our series of meetings in September. Our love feast will be held Nov. 3. We decided to have a council May 28, for the purpose of electing deacons and a minister. Six letters have been granted since our last council meeting, and three were received. Bro. Earl Myers, who recently returned from Bethany Bible School, gave us an interesting talk May 7 on his work there. Sister Ida Myers, of this place, writer was chosen as church correspondent to the Gospel Messenger.—Mrs. Edna Myers, White Rock, Kans., May 8.

Wichita church met in council May 12, with a good attendance. Bro. Jacob Funk is our delegate to Annual Meeting; Eld. S. M. Brown, alternate. We decided to hold our first love feast at our new mission church, on the West Side, May 27. It is a very neat and well-equipped building. The basement is divided into Sunday-school rooms. April 9 Bro. W. H. Leaman, of Monmouth, Kans., preached a splendid dedicatory sermon, and then continued a two weeks' meeting of good, interesting sermons. The outlook is good.—Susie Jacques, 1109 Wabash Ave., Wichita, Kans., May 13.

MARYLAND.

Deaton.—Our church met in council April 28. Our elder, Bro. G. S. Ralrigh, presided. Much business came before the meeting and was disposed of. Eleven letters of membership were granted. Brethren Wm. Fike, Sunday-school and Christian Workers' Meeting were elected. Bro. Solomon Longanacker is Sunday-school superintendent. Eld. Ralph Thawley, president of the Christian Workers' Meeting. We held our love feast on Saturday night, which was largely attended. Visiting ministers present were: Brethren S. K. Bile, L. A. Plate, Eld. J. H. Cline, William Lyon, and C. H. Brumbaugh officiated. On Friday evening, prior to the communion, two were received by baptism.—Edna P. Fentz, Deaton, Md., May 8.

Fairview (Maryland)—April 30 we were made to rejoice when two were received by baptism. Bro. Wm. Hess hope this may cause many others to accept Christ.—Lyla Harvey, Fairview, W. Va., May 6.

Hagerstown.—Sunday, April 30, the Hagerstown church enjoyed an interesting experience. Eld. Peter Nead, 84 years, 10:45, by Bro. W. D. Keller, Washington, D. C., formerly pastor of this church, gave us a very interesting discourse on the subject of "Christian Citizenship." In the afternoon, at 2 P. M., a Sunday-school Meeting was held, at which time topics relative to Sunday-school work were discussed. The evening service was in charge of the Christian Workers' Meeting. Two very interesting addresses were considered. The attendance at each session was large and the services throughout were characterized by interested attendance. Bro. Keller and wife remained with us a few days, visiting the sick and aged. May 1 Bro. Keller preached for us Tuesday and Wednesday evenings. We are always glad to have Bro. Keller with us, and hope to have him with us often. We expect to hold our children's day service June 11. Bro. J. C. Myers, Daleville, Va., who has been called to the pastorate of the Hagerstown church, will take charge of the work the first part of July.—Gamona L. Krider, 8 S. Mulberry St., Hagerstown, Md., May 9.

Locust Grove.—We have just closed a very interesting series of meetings, conducted by Bro. P. D. Sanger, of Greensboro, Pa., continuing two weeks. We had a well-filled house every night, and the interest was good. Bro. Sanger preached practical and soul-stirring. We have had no accessions, but were all strengthened spiritually.—Maggie E. Ecker, Mt. Airy, Md., May 8.

Longmeadow.—May 7 Bro. A. R. Barnhart lectured to an appreciative audience on "The Call to the Ministry." He takes these inspire a greater desire to read the Bible, and to be true in every relation of life. Our love feast will be 6:30 was taken for the Old Folks' Home.—K. Mae Rowland, Longmeadow, Md., May 9.

Pipe Creek.—Our love feast was held May 6. It was one of the best we have had. A number of ministers were present. Bro. A. P. Snader officiated. Bro. W. R. Yount, of Blue Ridge College, Union Bridge, Md., gave us a splendid address on Sunday evening. We had ideal weather on both days. We feel much encouraged to press on in the work of the Lord.—Elisa I. Englar, New Windsor, Md., May 13.

MICHIGAN.

Little Traverse church met in council April 14. Our elder, Bro. Geo. E. Deardorff, was with us and gave us words of encouragement. Though we are very few in number, yet we trust that with the help of the Lord we will labor on board and upward. We are helping to carry on a union Sunday-school, which is conducted every Sunday in the school house, one and one-half miles from the writer's home. Bro. L. B. Stutsman is Secretary of this work. Bro. Stutsman has moved into our midst from Tennessee.—Mrs. Isaiah Stutsman, R. D. 1, Bellaire, Mich., May 10.

Muskegon.—We have returned to our place at Muskegon, and yesterday we reorganized our Sunday-school with twenty-seven present. Sister Lucinda Wilcox is our Sunday-school, but we need some teachers. We would be glad to hear from any brethren or sisters who feel like they can help in this work.—Herbert Morehouse, R. D. 7, Muskegon, Mich., May 8.

Saginaw.—Our little band of workers enjoyed a love feast April 29. Brethren Deardorff and J. E. Ulery were present. Eld. Ulery officiated. He was called here to attend our Township Sunday-school convention. A number took part in the services for the first time, which they enjoyed very much.—Bertha Albaugh, R. D. 1, Banister, Mich., May 10.

MISSOURI.

Kidder.—May 6 Bro. M. E. Stair, of Polo, Mo., and Bro. Walter Mason, of Stet, Mo., came to our place. Bro. Mason preached for us at 10:30 A. M. Bro. Stair preached at Polo, Mo., was with us on Sunday, and assisted in organizing our Sunday-school. Bro. Stair is Sunday-school superintendent. Bro. Jacob Henricks is our delegate to Annual Meeting.—Mrs. Hannah Hoover, Kidder, Mo., May 8.

Rockingham church met in council May 6. Two letters were received and granted. Bro. Jacob E. Bowman was chosen delegate to Annual Meeting, with Bro. Jacob Hogan as alternate. Our love feast will be May 20. We extend a call to A. Hutchison to be with us.—Vera Rodabaugh, Stet, Mo., May 10.

NEBRASKA.

Alvo church met in special council April 29. All business passed off satisfactorily. On account of failing health, Eld. J. L. Switzer, of Lincoln, Nebr., has laid down his ministerial work for the present. Eld. D. G. Couser was elected Sunday-school secretary for the present. Four letters of membership were granted.—Edyth Snavely Kitzel, Elmwood, Nebr., May 8.

Arcadia.—April 11 Bro. I. B. Wagoner, our District Sunday-school Secretary, met with us and gave us an interesting address on Sunday-school work. We have a temperance committee organized as follows: Sister Eva Pike, president; Bro. J. H. Sommers, secretary, and Sister Ella Hall, treasurer. Lookout member. May 21 our Sunday-school scholars will render a temperance program, instead of the regular Sunday-school lesson.—J. J. Tawzer, Arcadia, Nebr., May 10.

OKLAHOMA.

Minot.—Four were recently received by baptism. Two sisters who had gone to the hospital for operations, are rapidly making recovery, and we hope will soon be back to their activity again. Four members have gone out of town, since our last report, to live at other places, and one has passed on at present, is thirty. Some brethren passed through this place, but did not know of services being held here. Our meetings are conducted in the courthouse each Sunday morning and evening.—D. W. Shock, Box 526, Minot, N. Dak., May 8.

Pleasant Valley church met in council May 6, with our elder presiding. One letter of membership was received. Brethren Thomas Allan and A. H. Blocher were chosen as delegates to Annual Meeting, with Brethren Jacob Hoover and Virgil Vancil, alternates. Our love feast is to be July 1. Our Sunday-school is now preparing very nicely. Bro. Warren Slabaugh, of Wenatchee, Wash., was with us April

16 and preached at the Hill House in the morning and that evening at York.—Anna Vasey, Cor. Sec., York, Pa.

Surrey.—Bro. D. S. Wolf preached our semiannual missionary sermon on Sunday morning, after which a missionary collection of $20.64 was taken, to be sent to Annual Meeting. The church unanimously decided to contribute it to the China fund. The half hour before the Sunday evening sermon is devoted to Scripture reading, with short comments on the same. Our Wednesday evening Bible class continues with interest.—Manerva Lambert, Surrey, N. Dak., May 10.

OHIO.

Akron.—May 7 the members of this church were strengthened by the addition of four persons by baptism. Two of them are grandchildren of one of our aged members. We are praying for others who seem almost persuaded.—Jennie M. Shriver, 807 Coburn St., Akron, Ohio.

Black River church met in council May 6. Our elder, Bro. A. B. Workman, presided. Three letters were granted. Bro. J. M. Price was elected delegate to Annual Meeting, with Bro. John Yoder as alternate. Bro. James Murray was chosen as leader for the coming year. Our church contributed $25 to the Akron Mission. We decided to have a series of meetings with Bro. Charles Noll, beginning May 20.

Green Spring.—We met in council today, with our elder, Bro. H. L. Dickey, presiding. Communion services were held before the meeting. Bro. L. H. Dickey was chosen as our elder for another year. One letter was granted. Bro. W. W. Bock, Sisters Ethel Dukes and Mary Miller were chosen as a Christian Workers' Meeting committee. We elected a Temperance Committee, consisting of Brethren Wm. Teeters, Ed. Miller and G. W. Bock. They are to cooperate with the general Temperance Committee. Our love feast occurs May 27. We have been favored with several sermons by Ed. George of Mount of Northern Indiana. Brethren are greatly appreciated. He was with us at our council meeting, and also expected to be with us in communion services soon. Our love feast will be held May 27, at 10:30 A. M., at the Sugar Grove house.—Ethel Dukes, Green Spring, Ohio, May 8.

Louisville.—This church held a members' meeting May 4. Bro. A. S. Workman, who had been called here from his home in North Manchester, Ind., to anoint an aged sister, presided over the meeting. The Lord's work in this place is greatly regarded, on account of having no resident minister or elder to take charge of the work. However, we have had some good preaching every four weeks at the Ridge meetinghouse. The appointments are filled by Brethren Wm. Hoffman and Aaron I. Heestand, both of Smithville, Ohio. For this we feel very thankful. There also appointments to be filled regularly with Bro. D. Martin as superintendent; Bro. John Pryor, secretary.—Jennie Roseborough, R. D. 1, Box 17, Perryville, Ohio, May 10.

Marble Furnace.—Bro. B. F. Honeyman came to us April 15 and held a series of meetings, preaching the word in earnest with power. Owing to measles being in the neighborhood some were kept from attending, but we had a good attendance and the best of attention. The church has been much strengthened. Bro. Honeyman left many warm admirers. We expect a glorious harvest from the good seed sown. The song services were conducted by Bro. A. A. Couser, who also assisted in the meeting.—Quinter Rumsey, R. D. 5, Peebles, Ohio, May 8.

Owl Creek church met in council May 6. Our elder, Bro. A. I. Heestand, was with us, but his term of office having expired on that date, Bro. S. B. Strausbaugh was elected to that position. On Sunday two converts united with the church by baptism. Our congregation is to be favored with a Sunday-school and preaching service at a schoolhouse in the neighborhood, situated from congregation. Much interest is manifested in the work.—Anna M. Hively, Frederickstown, Ohio, May 9.

Sidney.—We certainly have great reasons to praise the Lord for the abundant blessings he is bestowing upon us. April 23 we had the pleasure of having the Sunday-school scholars buried with Christ in baptism. Our Sunday-school is well attended and the interest is good. Our membership present May 7 was 103; collection, $3.40. We have received love offerings since our last report. The brethren' meeting each Wednesday evening. We have been studying Heb. 10: 24, dividing it into three topics, viz., the pastor, by giving splendid instructions to old and young, thus unifying the members in Christ Jesus.—Mrs. J. M. Breneman, Sidney, Ohio, May 8.

OKLAHOMA

Big Creek.—We held our love feast May 6. Sixty-five members communed. Visiting ministers present were Brethren N. S. Gripe and D. E. Cripe. The latter officiated. He also preached for us on Sunday morning in a large room. Bro. A. L. Edgecomb was advanced to the second degree of the ministry. Bro. A. J. Detrick was chosen as delegate to Annual Meeting. A collection of $3.00 was taken, to be sent to Annual Meeting.—Mrs. Mollie Fillmore, Cushing, Okla., May 10.

Elk City.—Few congregations enjoy a growth more rapid than does the Elk City church. Two years ago this was a mission point and the writer was maintained by the Board. By immigration and additions by baptism it now has a membership as one of the strongest in the District. We have a commodious churchhouse, with a number of class rooms and a baptistery. We have a city mission worker employed and she is doing a good work. Our number in Sunday-school seldom falls below the one hundred mark. The Christian Workers are becoming a prominent feature. We decided to use a portion of this fund to donate to foreign missions we are interested. We now have five ministers located here, and at a special council meeting, last Saturday, we set apart, for purpose of laying out work, so that none of the ministers need to be idle. Each minister agreed to do his part. We have had three ministerial appointments, and now we decided on four more. Let work ever be our motto, and the Lord will surely bless us.—Ida M. Yoder, Elk City, Okla., May 8.

Thomas.—The work on the addition of our churchhouse is progressing nicely. We have decided to hold our love feast June 16.—Elsie K. Sanger, Thomas, Okla., May 10.

Tulsa.—Our church met in council May 6. Two letters were granted. We have no spring love feast, but have decided to hold a basket meet, June 1. The two ministers met in the second degree of the ministry. Our elder, Bro. William P. Bosserman, presided.—W. H. Milham, R. D. 2, Speermoore, Okla., May 7.

PENNSYLVANIA.

Bladensburg.—Our love feast will be held May 27, at 6 P. M. This will be preceded by services each evening, beginning May 23. Bro. J. A. Myers preached two very acceptable sermons on Sunday.—H. S. Replogle, R. D. 1, Bedford, Pa., May 12.

Greensburg Mission met in council May 1 for organization. Elders D. H. Walker and Wm. M. Howe were with us and conducted the organization. The name adopted by the congregation is, "Greensburg Church of the Brethren." Eld. Wm. M. Howe, of Johnstown, Pa., was elected elder in charge. Brethren Homer P. Galentine and Walter Moore were elected deacons, who, with Sister Galentine, were duly installed. Bro. Walter Moore was elected secretary; Bro. William M. Pletcher, treasurer; Brethren Homer Galentine, William M. Pletcher, James Osterwise, C. B. Stoner and Walter Moore, trustees. We are grateful for the privilege granted us by the District Board of the Western District of Pennsylvania, to solicit the District for funds to build a new church. We are now considering place for building. Hope that the solicitors may get much encouragement from the entire District, that the necessary funds may soon be raised, to begin work on this much-needed house. Our present chapel is too small to do efficient work. The enrollment of the Sunday-school is eighty-seven. This number crowds the house, making it very difficult to teach the different classes. The field here is a good one for the Church of the Brethren. We are hoping to get a tent much needed in this city.—Address 136 Washington Street, Greensburg, Pa., May 8.

Hollidaysburg.—At our recent council meeting our Mission, by the sanction of the District Mission Board, has purchased a lot for the purpose of building a church. The price being $650. Our small number of about thirty members, including the children, are not in circumstances to contribute much to this undertaking; yet we have fair prospects of meeting this debt within a year. This, in part, is made possible by aid received from members at a distance and from some members of our congregation, who express their kindly feeling toward us in this way. We look to the future, not far distant, our fond expectations of having a church building may be realized. The amount received to date the amount,—almost $500,—which was given us for this purpose at our District Meeting, and the collection taken on Saturday the Lord will put it into the hearts of his people further to support this undertaking. Our regular services at present are held in a hall on the second floor of an apartment building. We expect Bro. Jesse Hall, of Roaring Spring, to conduct a protracted meeting for us, beginning May 21. Our love feast will be held June 11.—Mrs. Rosa Rice, Hollidaysburg, Pa., May 8.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—May 4 the membership of the Bethany Mission Sunday-school (three being mothers) were received into the fold of Christ by baptism. Bro. F. B. Brown, pastor, also administered the mission at District Meeting.—Mrs. Sallie Schnell, 1906 North Park Ave., Philadelphia, Pa., May 13.

Spring Creek.—Our love feast was held May 9 and 10. Following the love feast meeting, on May 11, at the water's edge outside of the churchhouse, under the open canopy of heaven. This church is surrounded by lovely shade trees, and it is a joy to hear the gospel preached in a grove. At 2 P. M. the evening services began. Eld. S. R. Zug, of Elizabethtown, Pa., preached. He is pastor of the Mount Joy church, and we felt glad for his presence. He is a standard-bearer and will be held in high esteem.—Address Eld. J. M. Zug, R. D. 3, S. C. Miller, of Chicago, Ill., Eld. J. H. Witmer, Eld. E. M. Wenger, Bro. Jacob Hoover, Bro. Samuel Hoover, Bro. Thomas Patrick, of Hanoverdale, Pa., and Bro. John C. Zug, who is a member of the Mount Joy church, were also with us and attended. Some of our members have passed to the great beyond since our last love feast. Some communed for the first time. Our congregation is growing in the Master's work. He does us again. He was at Bethany Bible School and enjoyed the work there. He is a man of God, consecrated to the work, and was baptized by Eld. J. H. Longenecker. May 7 services were held at Bethany Mission by Eld. S. C. Miller, of Chicago, Ill., who delivered a sermon. After services four were baptized by Eld. Samuel Wenger. He also administered the ordinance at District Meeting at Manheim, Pa. Our dear elder, Bro. J. H. Longenecker, is still in Philadelphia, Pa., and will be with us next council meeting will convene May 27 at the Canowago house. Several of our members will attend the Annual Meeting at Eld. Bro. Wenger's, Elizabethtown, Pa., commencing May 16.—Mrs. Sallie Schnell, 1906 North Park Ave., Philadelphia, Pa., May 13.

West Greentree.—We held our love feast May 8 and 9, at Greentree. The feast was well attended and a large number of members communed. The following ministers were in attendance of ministers from other congregations were present. Eld. S. Knox Harbaugh, of Elizabethtown, Lancaster Co., Pa., officiated at the communion services. April 30 four persons were added to our membership by baptism.—S. B. McDannel, Elizabethtown, Pa., May 10.

TENNESSEE.

French Broad.—My last report was love feast. Eld. A. E. Nead, of Limestone, Tenn., officiated, assisted by Bro. I. F. Whitson, of Fountain City, Tenn. The services were very impressive. Only a spiritual feast. We had a number of visiting brethren and sisters. May 7, at 11 A. M., Bro. I. F. Whitson addressed the Sunday-school, and in the evening Eld. E. Nead delivered one of his very best sermons from the theme, "Christ Our Example." Text: 1 Peter 2: 21. Subject for next attention.—Katie McCrary, R. D. 1, White Pine, Tenn., May 10.

Zoar.—Our church met in council May 6, with Eld. Bro. C. H. Diehl. His text was Rev. 29: 6. His discourse was very instructive, and the audience was very attentive and seemingly well pleased. Our council was pleasant. Our congregation seems to be increasing from time to time, and we hope to see a spiritual growth in the near future. The subject of the day was one that should impress all people, viz: Where shall I spend Eternity?—Ida Ellen Hartsell, Jonesboro, Tenn., May 10.

Mossy Creek church met in council May 6, with Eld. S. J. Bowman presiding. Elders C. H. Diehl and J. C. Bashor were with us and conducted the services of the communion season. Three letters of membership were granted. An election for ministers was held and resulted in the election of brethren Jesse Bowman and Wm. Clark. Bro. Clark was installed, but Bro. White's installation will be later, as he is now in charge of another field. Eld. J. C. Bashor filled Saturday night from the subject, "Where Shall I Spend Eternity?" On Sunday Eld. C. H. Diehl preached in an effective audience. We now have three churches in this congregation. We have a membership of about two hundred and fifty. We also have preaching once a month at two mission points.—Angie Clark, R. D. 2, Johnson City, Tenn., May 11.

Monday.—Monday.—We met in council May 6. Our elder, Bro. F. M. Correll, presided. Business was properly attended to. Our new church is nearing completion. Sunday-school. A good collection was reported. Since spring has opened we have a good attendance. Extend a hearty welcome to those of like precious faith who wish to visit us.—W. H. Wine, D. 1, Box 12, Harriman, Tenn., May 11.

VIRGINIA.

Nokesville church met in council May 6. Eld. M. G. Early presiding. Elders I. M. Neff and A. Conner were with us. Much business was attended to. Seven letters of membership were received and two were granted. Bro. J. F. Graybill was elected to the eldership and Bro. Jesse Rhamy was elected to the ministry. A continuation of this council was held May 13. Bro. J. F. Graybill was appointed superintendent of Christian Workers' Meeting at Hebron Seminary, and Bro. A. H. Flory was elected to the same office at the Valley church. As Bro. J. F. Graybill will soon leave us, he resigned his office as assistant superintendent of Sunday-school at Hebron Seminary. Bro. O. L. Miller was elected in his place. Brethren W. F. Hale and D. F. Kerlin were elected delegates to Annual Meeting.—Barbara E. Miller, Nokesville, Va., May 12.

Valley.—We met in council May 6. Eld. Ananias Harman presided. One was restored to fellowship and one letter was granted. Sister Lizzie Spangler was elected Sunday S. The following Sunday Brethren A. J. Weddle and A. N. Hylton preached the funeral of Bro. Eli Bultphin. A large and attentive audience was present.—Lizzie Spangler, R. D. 2, Box 84, Floyd, Va., May 15.

WASHINGTON.

Olympia.—May 6 we held our spring love feast. One hundred surrounded the Lord's tables. A number of visiting brethren from the neighboring churches were present. Eld. W. Pitts, of Seattle, officiated. The last council meeting, at 10:30, we convened in a very interesting Sunday-school Convention of the Centralia, Seattle, Tacoma and Olympia churches. At 2:30 P. M. we had a Christian Workers' Convention. Topics assigned were ably discussed. This was the fourth convention we have had among these four churches. The interest and attendance are growing. At 8 P. M. Bro. Pitts delivered an able discourse on "Christian Encouragement."—Caddie Wagner, Olympia, Wash., May 10.

WEST VIRGINIA.

Chestnut Grove.—We held our regular council at the Pleasant View house May 6, with Eld. J. S. Zigler presiding. One letter of membership was granted. Sister Alice Mackey is our delegate to Annual Meeting; Bro. J. W. McAvoy, alternate. Our District Meeting convenes May 16 and will be June 13, at Pleasant View. We expect to have a love feast in connection. May 20.—Anna F. Sanger, Box 45, Bragg ville, W. Va., May 11.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

REPORT OF TREASURER OF THE GENERAL TEMPERANCE COMMITTEE.

Amount received up to April 1, 1911, as reported in the Messenger, ... $578.08

Receipts Since That Time.

Roanoke City, Va., church, per P. S. Miller,	10.66
Middle District, Ind., Upper Deer Creek congregation, per J. E. Miller,	4.09
Troutville Sunday-school, per Marie L. Layman, Troutville, Va.,	2.00
Middle District, Ind., Flora church, per David Eikenberry,	8.87
Pleasant View Sunday-school, W. Va., per J. S. Zigler,	2.48
Gatewood, W. Va.,	1.50
Christian Workers' Meeting, Milford, Ind., per Manly Dexter,	
Northern Indiana Temperance Committee, per I. L. Berkey, Goshen, Ind.,	12.23
Christian Workers' Meeting, Bethel, N. Dak., per E. S. Petry, Berthold, N. Dak.,	3.00
Total receipts to May 1, 1911,	$622.91

Expenditures.

Sept. 16, 1909, postage for circulars sent out, per P. J. Brown,	5.00
Oct. 22, printing, per J. A. Dove,	6.85
Nov. 2, 1910, printing, per J. A. Dove,	26.54
March 3, V. C. Pinnell, expenses for temperance work in Northern Illinois and Wisconsin,	16.02
March 4, printing Annual Minutes, for 5,000 Bulletins for Temperance,	20.00
April 8, Brethren Publishing House, for electros for Temperance Bulletin,	9.50
May 31, J. W. Lear, for Bulletin No. 5, work and printing,	2.25
Sept. 24, V. C. Pinnell, for 2000 Prohibition, Is It Right?	16.00
Sept. 24, five-page Temperance Leaflets from July, 1910, Visitors, Brethren Publishing House,	30.00
Sept. 24, V. C. Pinnell, for postage and stenography work,	3.36
Oct. 30, Brethren Publishing House, Bulletin No. 2, Job 4,815,	6.75
Dec. 13, J. W. Lear, for services, getting out Bulletin No. 6,	5.00
Dec. 13, J. W. Lear, for traveling expenses,	2.32
Jan. 14, W. M. Howe, for 200 Winona Addresses,	25.00
Dec. 30, V. C. Pinnell, amount paid to their Local Distributors,	2.36
Feb. 17, 1911, Brethren Publishing House, Bulletin No. 7,	26.00
March 9, Beachoff Printing Co., printing letter heads,	24.20
March 9, Valley Engraving Co., making plate, "The Boys and Girls,"	12.00
March 9, W. M. Howe, for post cards and express,	1.85
April 26, Brethren Publishing House, two-page circular, —notice to Temperance Committee,	1.60
April 26, W. M. Howe, for 200 Winona Addresses, stenography, postage, etc., statement to date, including book sent, etc.,	16.18
Total expenditures to date,	$259.74
Balance in treasury May 1, 1911,	362.37

F. J. Blough, Treasurer.

Hooversville, Pa., May 1.

REBAPTISM

We read in Eph. 4: 5, that there is "one Lord, one faith and one baptism." There is but one Lord in whom we are to have one true faith. Paul would have understand there is but one faith that will lead us to the one Lord.

According to the custom of the Church of the Brethren, on receiving an applicant for baptism, he is questioned as to his faith, to see if he is of the same faith as the Brethren. Or, in other words, he acknowledges the faith of the Brethren to be the true faith. Now I believe it must be accepted that when an applicant is baptized into a church he must accept the faith of the church as the true faith. I say, "Baptized into a church," for the Scriptures tell us that many of us have been baptized into Christ have put on Christ" (Gal. 3: 27). The church is the body of Christ. So we are baptized into the body of Christ or the church.

Now with these facts we see that when one is baptized, he accepts the faith of the church, into which he is baptized, to be the true faith. But if, after having espoused that faith, he finds he has not espoused the true faith, can our church accept him without rebaptizing him? My answer is, No.

First, because he (the applicant) has not put on Christ

FINANCIAL REPORT

During the month of March, 1911, the General Mission Board sent out 154,950 pages of tracts.

During the year 1910-1911 the General Mission Board sent out 1,415,833 pages of tracts as against 1,344,072 pages sent out last year.

Correction: In the March number of Missionary Visitor, in the report of the World-wide Fund for Okla., the amount credited to Alice Pitzer should read from Washita congregation, Okla. Also under Sunday-school Extension of Chicago for Oklahoma, the amount credited to Ira Brubaker, Cordell, should be the Washita Sunday-school, Cordell, Okla.

During the month of March the following donations were received at the office of the General Mission Board:

WORLD-WIDE.

Pennsylvania—$349.66.
Eastern District, Congregations.
Spring Creek, $59.15; Chiques, $32.19; White Oak, $31.42; Ephrata, $30.15; West Green Tree, $18.43; Mountville, $18.29; Fairview, $13.27; Conestoga, $10.56; Spring Grove, $4.67; 1st Church Brethren Philadelphia, $1.00, ...$ 219 13
Sunday-schools.
Peach Blossom-Easton, $11.36; Peach Blossom-Fairview, $11.08, ... 22 44
Christian Workers.
Midway 2 00
H. H. Rogers, ... 3 00
Southern District, Individual.
Geo. K. Sweitzer, ... 50
Middle District, Christian Workers.
Lewistown, ... 3 18
Western District, Congregation.
Manor, ... 4 10
Sunday-school..
Meyersdale, ... 4 71
Bequest of John W. Spicher, $90; A. Fyock, (marriage notice), 50 cents, ... 90 50
Iowa—$105.00.
Northern District, Individuals.
N. W. Miller, $3; T. L. Kimmel, $2; W. H. Hood (marriage notice), 50 cents, ... 5 50
Middle District, Individual.
S. Schlotman, ... 2 00
Southern District Congregation.
English River, ... 12 00
Elder Samuel Flory, $50; T. C. and Lizzie Martin, $34; Peter Brower (marriage notice), 50 cents; D. W. Miller (marriage notice), 50 cents; A. P. Simpson (marriage notice), 50 cents, ... 85 50
Idaho—$95.40.
Payette, ... 94 40
O. A. Swab, ... 1 00
Indiana—$72.64.
Northern District, Individuals.
Thomas Cripe, $10; Mary Lammadee, $2.50; Katharine Kannel, $2; John Huntington, $1.50, ... 16 00
Middle District Sunday-school.
Burnetts Creek, ... 6 94
Jacob Jones, 50 cents; Elizabeth Jones, 50 cents; Jeremiah Barnhart, (marriage notice), 50 cents, ... 1 50
Southern District, Sunday-school.
Pyrmont, ... 8 20
Samuel D. Stoner, $25; A Brother, $15, ... 40 00
Illinois—$64.00.
Northern District, Congregations.
West Branch, $25.50; Pine Creek, $9.70; Cherry Grove, $5.10, ... 40 30
Henry W. Faringer, $10; Lydia A. Faringer, $5; A Brother, Lanark, $5, ... 20 00
Southern District, Individuals.
Rilla Turney, $2.50; John Arnold (marriage notice), 50 cents; David Heckman (marriage notice), 50 cents; R. W. Hufford, 20 cents, ... 3 70
Ohio—$62.79.
Northeastern District, Congregations.
Mahoning, $17.70; Chippewa, $6.89, 24 59
Geo. H. Irvin, $37.20; Mrs. Margaret Le Feure, 50 cents, ... 37 70
Southern District, Individual.
David Hollinger (marriage notice), 50
Canada—$52.80.
Mary E. Weaver, $50; Louisa Shaw, $2; Mrs. Fanny Keffer, 80 cents, .. 52 80
Denmark—$13.09.
Churches in Denmark, ... 13 09
California—$11.10.
Northern District, Individuals.
D. L. Forney, $3; Alice Myers, 10 cents, ...$ 3 10
Southern District, Individuals.
Magdalena Myers, $5; Isaiah Brenneman, $2; Mrs. Rosa E. Calvert, $1, ... 8 00
Kansas—$10.32.
Southeastern District, Individual.
Lucetta Burk, ... 2 62
Northwestern District, Individuals.
I. S. Lerew (marriage notice), 50 cents; Jacob Sloniker (marriage notice), 50 cents, ... 1 00
Southwestern District, Individuals.
S. A. Shomaker, $2; Laura E. Folger, $1.20; S. E. Hylton, $1; J. W. B. Hylton, $1; I. A. Nettrouer, $1; J. N. B. Hylton (marriage notice), 50 cents, ... 6 70
Virginia—$8.50.
First District, Congregation.
Topeco, ... 1 50
Second District, Congregation.
Pleasant Valley, ... 2 75
Susan B. Earman, ... 1 00
Northern District, Individual.
Estate Geo. H. Kline, ... 2 00
Eastern District, Individuals.
Ella L. Myers, $1; B. F. A. Myers, 25 cents, ... 1 25
Missouri—$7.00.
Northern District, Congregation.
South St. Joseph, ... 6 50
Southern District, Individual.
Elder D. W. Teeter (marriage notice), ... 50
Tennessee—$7.00.
Congregation.
Pleasant Hill, ... 7 00
Nebraska—$6.50.
Congregation.
South Beatrice, ... 3 00
Levi Hoffert, $2.50; Mrs. Caroline Brown, $1, ... 3 50
Wisconsin—$4.00.
Mary A. Hintz, $3; Mr. and Mrs. J. E. Zollers, $1, ... 4 00
Maryland—$3.72.
Eastern District, Individual.
Dr. P. D. Fahrney, ... 72
Western District, Individual.
Geo. A. Lininger, ... 3 00
Oregon—$2.00.
H. H. Stahl, $1; J. W. Glick, $1, 2 00
Arkansas—$1.50.
Bro. I. Fiant, ... 1 50
Michigan—$1.00.
Mrs. Martha Bratt, ...$ 1 00

Total for the month, ...$ 877 92
Previously received, ... 27,095 48
Plus correction, ... 10 00

Total for the year, ...$27,983 40

INDIA ORPHANAGE.

Pennsylvania—$60.78.
Eastern District, Individuals.
Amanda R. Cassel, $20; Elder J. P. Hetric and wife, $16, ...$ 36 00
Middle District.
New Enterprise Missionary Association, ... 4 78
David S. Koones, Woodbury, ... 20 00
Indiana—$59.00.
Northern District, Sunday-school.
First South Bend, ... 5 00
Middle District, Sunday-school.
Monticello—Pike Creek, ... 16 00
Lewis Overholser and wife, ... 2 00
Southern District, Christian Workers.
Pyrmont, ... 20 00
The Rinehart Sisters, ... 16 00
Ohio—$53.20.
Southern District, Sunday-schools.
Salem—Bethel, $33.20; Harris Creek, $20, ... 53 20
Illinois—$46.20.
Northern District, Sunday-school.
Waddams Grove, ... 6 20
A Sister, Lena, ... 40 00
Maryland—$30.00.
Eastern District, Individual.
Anna M. Shirey, ... 20 00
Middle District, Individual.
Henry Funk, ... 10 00
Iowa—$25.00.
Northern District, Individual.
Mary S. Newsome, ... 25 00
Virginia—$20.00.
Second District, Aid Society.
Bridgewater, ... 20 00
Nebraska—$10.16.
Sunday-school.
Bethel, ...$ 10 16
Kansas—$10.00.
Southwestern District, Individual.
Mrs. T. N. Carter, ... 10 00
California—$10.00.
Receipt No. 14432, ... 10 00
Michigan—$10.00.
Aid Society.
Woodland, ... 10 00
Idaho—$6.50.
Sunday-school.
Boise Valley, ... 6 50
Canada—$0.60.
Sunday-school.
Primary class, Pleasant Ridge, .. 60

Total for the month, ...$ 341 44
Previously reported, ... 2,891 81

Total for the year, ...$ 3,233 25

INDIA MISSION.

Iowa—$66.10.
Northern District, Congregations.
Kingsley, $47.50; Sheldon, $18.60 $ 66 10
Pennsylvania—$26.10.
Middle District, Congregation.
Roaring Spring, ... 20 00
Sunday-school.
Tyrone, ... 4 00
Christian Workers.
Lewistown, ... 2 10
Minnesota—$25.77.
Congregation.
Worthington, ... 25 77
Canada—$25.00.
Mary E. Weaver, ... 25 00
Ohio—$10.17.
Northeastern Congregations.
Springfield, $6.17; Canton, $4, ... 10 17
Illinois—$7.50.
Southern District, Individuals.
Jacob Swinger, $5; Minnie Swinger, $2.50, ... 7 50
Kansas—$5.00.
Northeastern Kansas, Congregation.
Abilene—Navarre, ... 5 00
Arkansas—$1.50.
Sister Rachel Fiant, ... 1 50
West Virginia—$1.00.
First District, Individual.
S. Fannie Michael, ... 1 00
Total for the month, ...$ 168 14
Previously reported, ... 1,025 45
Total for year, ...$ 1,193 59

INDIA NATIVE SCHOOLS.

Pennsylvania—$60.00.
Middle District, Sunday-school.
Altoona, ...$ 60 00
California—$30.00.
Southern District, Individuals.
Perry C. Bashore, $7.50; S. G. D. Anderson, $7.50; Frank L. Hepner, $7.50; Peter Fesler, $7.50, ... 30 00
Iowa—$8.00.
Middle District, Sunday-school.
Hannah C. Badger's Class, Adel, 8 00
Total for the month, ...$ 98 00
Previously reported, ... 1,218 67
Total for year, ...$ 1,316 67

INDIA INDUSTRIAL.

Pennsylvania—$27.81.
Middle District.
Sister Long's Bible Class, Altoona $ 15 00
Bro. Brumbaugh, Woodbury, ... 1 00
Western District.
Sunday-school Meeting, Garrett, . 11 81
Total for the month, ...$ 27 81
Previously reported, ... 79 00
Total for the year, ...$ 106 81

INDIA WIDOWS' HOME.

Minnesota—$1.50.
Mrs. Susie Hahn, ...$ 1 50
Total for the month, ...$ 1 50
Previously reported, ... 98 15
Total for the year, ...$ 99.65

CHINA FAMINE SUFFERERS.

Pennsylvania—$69.97.
Eastern District, Congregations.
Elizabethtown, $35.40; Conestoga, $9; Peach Blossom, $8.46, ...$ 52 86
Susanna M. Hutchison, Cordova, $5; Sister George, Bethany Mission, Philadelphia, $1, ... 6 00
Middle District, Congregation.
Woodbury, ... 11 11
Virginia—$64.20.
First District, Sunday-school.
Peters Creek, ...$ 17 20
Northern District, Congregation.
Mill Creek, ... 47 00
Ohio.—$40.00.
Northeastern District, Congregation.
Owl Creek, ... 32 00
Northwestern, Individuals.
Dianna Moyer, $3; Ella Moyer, $3; Jennie Mohn, $1; Elgin S. Moyer, $1, 8 00
Kansas—$33.78.
Northeastern District, Congregation.
Ottawa, ... 10 18
Southwestern District, Christian Workers.
Larned, ... 23 60
North Dakota—$30.29.
Congregation.
Egeland, ... 16 75
Sunday-school.
Egeland—Pleasant View, ... 13 54
Texas—$25.00.
Congregation.
Manvel, ... 25 00
Indiana—$24.00.
Northern District, Congregation.
Cedar Lake, ... 4 00
Sunday-school.
Cedar Creek, ... 10 00
Middle District, Individuals.
Lewis Overholser and wife, ... 10 00
Michigan—$10.01.
Congregation.
Sunfield, ... 4 00
Sunday-school.
Riverside, ... 3 01
Aid Society.
Sunfield, ... 3 00
Illinois—$10.00.
Northern District, Individual.
Mrs. W. S. Sanford 5 00
Southern District, Individual.
Jacob Swinger, ... 5 00
Canada—$4.00.
Mary E. Weaver, ... 4 00
Total for the month, ...$ 311 25

CHINA MISSION.

Iowa—$349.86.
Northern District, Congregations.
Waterloo and South Waterloo, $118; Ivester—Grundy County, $94.38; Greene, $48.86; Spring Creek, $24.11, $ 285 35
Sunday-school.
Greene, ... 4 66
Mr. and Mrs. E. L. Kennedy, ... 3 50
Middle District, Congregations.
Cedar Rapids, $24.67; Cedar, $16.01, 40 68
Samuel Badger, ... 1 65
Southern District, Congregation.
Dry Creek, ... 14 02
Minnesota—$125.29.
Congregations.
Winona, $44.00; Root River, $43.35; Lewistown, $31; Minneapolis, $1.94, 120 29
Aid Society.
Lewistown, ... 5 00
Idaho—$46.47.
Sunday-school.
Twin Falls, ... 46 47
Canada—$25.00.
Mary E. Weaver, ... 25 00
Kentucky—$5.00.
C. S. Biggs, ... 5 00
Indiana—$3.50.
Northern District, Individuals.
Addie Olinger, $2; Rebecca Geyer, $1.50, ... 3 50
Illinois—$2.50.
Southern District, Individual.
Minnie Swinger, ... 2 50
Colorado—$2.50.
Western District, Individual.
Nancy D. Underhill, ... 2 50
Kansas—$2.00.
Northeastern District, Individual.
Mrs. Geo. Blondefield, ... 2 00
Maryland—$2.00.
Eastern District, Individual.
W. H. Swan, ... 2 00
West Virginia—$1.00.
First District, Individual.
S. Fannie Michael, ... 1 00
Total for the month, ...$ 565 12
Previously reported, ... 1,134 01
Total for the year, ...$ 1,699 13

AFRICAN MISSION.

Indiana—$0.25.
Northern District, Individual.
A Brother, ...$ 25
Total for the month, ...$ 25
Previously reported, ... 8 50
Total for the year so far, ...$ 8 75

in baptism. If he has been baptized into Christ he has accepted the true faith, and shall not wish to leave it and join another, not of the true faith.

Second, if our church accepts the applicant on his former baptism, we thereby acknowledge his former faith to be equal, if not superior, to our own.

Third, when he (the applicant) rejects his former faith, he, by his actions, rejects his former baptism. For as, by being baptized into the Brethren church, he accepts their faith, so he should reject the baptism, as well as the faith, which he once espoused. J. D. Miller.

Nashville, Okla., May 9.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bear, Bro. Levi, born near Huyett, Md., died at his home, 37 S. Potomac St., Hagerstown, Md., May 2, 1911, aged, had he lived until Thursday, 59 years. He married Miss Adelaide Kuhnes, of Mason and Dixon, Pa. He is survived by his wife, two daughters, one son and one brother. Bro. Bear was widely known and was recognized as a man of sterling Christian character. Brother and Sister Bear were in charge of the Old Folks' Home, San Mar. Bro. Bear had been in failing health for seventeen years, but was able to be about until about seven weeks ago, when he was taken ill at his office. For several weeks he realized that the end was approaching, and expressed himself as being ready. Services were held at the Broadfording church by Bro. Caleb Long, Boonsboro, Md., assisted by Bro. W. D. Keller, of Washington, D. C.—Gamma L. Krider, 8 S. Mulberry St., Hagerstown, Md.

Bowen, Isaac Fisher, died April 13, 1911, at his home near Pleasantville, Bedford Co., Pa., aged 87 years, 9 months and 24 days. He died at the home of his son, Bro. Francis Bowen, on the farm where he was born and raised, and where he lived all his life. He was raised in the Quaker faith and was a good neighbor and a friend to all. Services at the house and at the grave by the writer, assisted by Rev. Powl, of the Evangelical church. Interment in the Quaker cemetery near Spring Meadow. He leaves four sons and two daughters.—Levi Rogers, Alum Bank, Pa.

Brant, Sister Elizabeth, born in Perry County, Pa., June 20, 1828, died in the bounds of the Lost Creek congregation, Pa., April 23, 1911, aged 82 years, 10 months and 3 days. Services by Bro. George Strawser.—J. B. Frey, Mifflintown, Pa.

Cameron, Sister Mary K., nee Whitmore, born at Cherry Grove, Carroll Co., Ill., March 23, 1876, died at her home in Savanna, Ill., April 28, 1911, aged 35 years, 1 month and 5 days. She was united in marriage to Daniel Cameron. To this union were born two children. She is survived by her husband, two children and a number of brothers and sisters. She and her husband united with the Church of the Brethren at Shannon, Ill. She was a member at the time of her death. Before she died she called for the elders and was anointed. Services at the Cherry Grove church by Eld. W. H. Eisenbise, assisted by Bro. C. P. Rowland.—Anna Fierheller, R. D. 6, Mt. Carroll, Ill.

Dage, Sister Martha Ellen, nee Liveringhouse, born in Goshen, Ind., Jan. 16, 1859, died May 1, 1911, aged 52 years, 3 months and 15 days. She moved with her parents to Marshall County, Iowa, when she was a girl. Soon after that she united with the Church of the Brethren and remained a true and faithful member till death. March 20, 1878, she was married to Bro. Jacob Dage. She is survived by her husband and two children, all of Ramey, Minn. April 25 she was anointed and received much comfort. She will be greatly missed, as she was always at church during any kind of weather. Services by Bro. I. N. Wagoner, assisted by Bro. J. M. Mansfield.—Ora J. Carter, Foley, Minn.

Dalton, Bro. Isom, Lafayette, born Aug. 12, 1877, died in the bounds of the Poplar Bluff congregation, Mo., May 2, 1911, aged 33 years, 8 months and 20 days. In the morning he was in his usual health and went to the field to plow, but a few hours later was found dead in the furrow. He was a very faithful member of the Church of the Brethren. Services by Bro. Geo. Mahler. Text, Rev. 22: 9.—Ida Mahler, Rombauer, Mo.

Downey, Bro. Thomas I., born in Montgomery County, Ohio, Sept. 10, 1831, died in Huntington County, Ind., April 30, 1911, aged 79 years, 7 months and 20 days. About the year 1850 he was married to Sarah I. Ekman. To this union were born two sons and two daughters. His wife preceded him in death about forty-one years ago. He was a member of the Church of the Brethren about fifty-five years and lived a devoted Christian life until death. Services at the Lancaster house, in the Salamonie congregation, by Eld. I. B. Wike.—Millie Wike, R. D. 6, Huntington, Ind.

Driver, Bro. S. A., born in Rockingham County, near Timberville, Va., Aug. 14, 1848, died April 28, 1911, aged 62 years, 8 months and 14 days. In 1874 he married Mary Ann Click. He was a consistent member of the Church of the Brethren for many years. He was a deacon, secretary, treasurer and trustee in the Pleasant Valley congregation. He leaves a wife and five sons,—all members of the Church of the Brethren. One brother, Eld. John F. Driver, of Timberville, Va., also survives. Bro. Driver was a conservative man, had good judgment in council and was also a good business man. Services at the Pleasant Valley church by Eld. Peter Garber, assisted by Eld. S. D. Miller. Text, Rev. 14: 13. Interment in the cemetery near by.—M. H. Shaver, Mount Sidney, Va.

Earnst, Sister Mary Catharine, nee Rife, born in Rockingham County, Va., March 24, 1855, died in the bounds of the Brookville congregation, Ohio, May 2, 1911, aged 56 years, 1 month and 8 days. She was married to John Earnst Dec. 25, 1873. To this union were born four sons and three daughters. One son preceded her to the spirit world in infancy. She leaves a husband, six children, three brothers and four sisters. Sister Earnst was a member of the Church of the Brethren for about thirty-eight years. The immediate cause of her death was a complication of diseases. She was sick only a little over one week. At the time of her death she was living south of Brookville. She was well known by all in the community in which she lived. She will be missed as a wife, mother and sister in the church. Services at the Eversole house by the writer, assisted by Brethren Samuel Horning and George Erbaugh. Text, Heb. 13: 14; subject, "Heaven."—Joseph P. Robbins, R. D. 4, Box 33, Brookville, Ohio.

Esley, Bro. Frederick, born in Baden, Germany, Aug. 25, 1825, died at his home, in the Swan Creek congregation, Fulton Co., Ohio, May 3, 1911, aged 85 years, 8 months and 8 days. He was a member of the Lutheran church until about fourteen years ago, when he united with the Church of the Brethren and lived faithful until death. He leaves one son, one daughter, two brothers and one sister. His companion and one son preceded him. Services by the writer from Philpp. 1: 21.—D. G. Berkebile, Wauseon, Ohio.

Frey, Sister Mary Elizabeth, nee Kauffman, born in Juniata County, Pa., Nov. 29, 1841, died at her home near Covington, Ohio, March 24, 1911, aged 69 years, 3 months and 26 days. She died very suddenly from heart trouble. She was united in marriage to Jesse Frey Jan. 28, 1862. To this union were born five sons and four daughters. One daughter preceded her at the age of four years. Sister Frey and her husband united with the Church of the Brethren in March, 1866. The same year they came from Pennsylvania and settled in Ohio. She always lived true to her church and loved to attend services when she was able to do so. She was a kind

and loving wife and a devoted mother to her children. It always gave her the greatest pleasure to do something to make some one happy. Besides rearing eight of her own children, she took into her home a sister's child, who was left motherless at a tender age, and reared her as one of her own daughters. A heartbroken husband, eight children, two sisters and one brother survive. Services in the Church of the Brethren at Covington, Ohio, by Bro. George W. Flory. Interment in the Highland cemetery near by.—J. B. Frey, Milltown, Pa.

Hester, Mrs. Maria H., born in Montgomery County, Ohio, died at home near Potter Egeland, N. Dak., April 11, 1911, aged 66 years, 2 months and 7 days. She moved with parents to Indiana where, in 1830, she was married to S. W. Heater. She united with the church in the age of eighteen years but later on held her membership with the Lutherans. On Saturday morning, as above, she was taken with paralysis and was unconscious till death. She and her husband came here about four years ago to live with their son-in-law as an only child. She leaves a grief-stricken husband, a son and a number of brothers and sisters in the East.—Mrs. Ida Pleasant View church by Bro. Geo. Stevens. Interment in the cemetery near the church.—Alice Stevens, Egeland, N. Dak.

Miller, James, born in Virginia, March 5, 1851, died at his home in Milford, Ind., April 30, 1911, aged 60 years, 1 month and 12 days. His death was due to dropsy and heart disease. He was united to Sister Elizabeth Price April 6, 1871. He leaves a wife, six sons, one daughter and three brothers. Services at the Bethel church by Bro. Peter Hostetler assisted by Bid. Manly Dexter. Interment in Island cemetery.—Etta Neff, R. D. 1, Milford, Ind.

Moward, Sister Elizabeth, born in Toronto, Canada, May 6, 1840, died in the bounds of the Stannyrock congregation, Sunnyside, Wash., April 19, 1911, aged 75 years, 11 months and 4 days. In 1858 she was married to William Howard, to which union six children were born. About 1884 she was moved to Gage County, Nebr., where she lived thirty-three years. From this place she moved to the State of Washington in 1902. She united with the Church of the Brethren seventy-six years ago and was a faithful member to the end. Services by the writer, assisted by others. Text, Rev. 14: 13.—D. Eshelman, Zillah, Wash.

Kurtz, Bro. Henry, born April 27, 1866, died at his home near Goodrich, April 23, 1911, aged 44 years, 11 months and 27 days. He was married to Sister Alice Carper Feb. 26, 1888. To this union were born three sons. He united with the church in the Brethren in his youth and was elected to the deacon's office in May, 1901, in which he served faithfully till death. His three sons survive him. Services in the Brethren's field church by Eld. James Murray, assisted by Eld. Chas. Lindsey and the home ministers. Interment in the Kurtz cemetery. 14: 13.—Alice C. Mumsaw, Mogadore, Ohio.

Lehman, Harold Josiah, son of Eld. Josiah and Sister Lizzie Lehman, died of diphtheria April 22, 1911, aged 2 years, 5 months and 17 days. Funeral services were held on account of eighteen hours. Services by Bro. A. Neher. Text, Matt. 19: 14. Interment in the Summit View cemetery, Guthrie, Okla.—Birdie E. Lehman, Guthrie, Okla.

McFarland, John L., born in Hancock County, Ind., July 5, 1837, died April 23, 1911, aged 73 years, 9 months and 13 days. He was married to Della M. Gardner Dec. 30, 1893. To this union were born thirteen children. Two sons and three daughters preceded him. He leaves a wife, eight children, one brother, one sister and one half-brother. Services at the Beech Grove church by Brethren Shepherd and Norris. Interment in the Beech Grove cemetery.—Hattie Shull, Ingalls, Ind.

Martin, Bro. David, born in Montgomery County, Ohio, May 26, 1823, died April 23, 1911, aged 87 years, 10 months and 27 days. He lived in Montgomery County, Ohio, and was married to Sarah Miller Jan. 23, 1845. This union was blessed with three sons and five daughters. He was a consistent Christian, and his life was an example of simplicity. He lived a quiet and cheerful spirit, and strong convictions. He maintained a strict adherence to the orthodox principles taught in the Scriptures. He leaves a wife, three sons, five daughters and one stepsister. Services by Eld. W. J. Shoup, of the Old Order Brethren church.—Samuel Ulery, Jamestown, Ohio.

Monroe, Sister Amanda C., born March 18, 1845, died April 18, 1911, at Mexico, Mo., aged 66 years, 1 month and 0 days. Her husband and family survive. She was a faithful member of the Church of the Brethren. Services by Eld. C. S. Garber at the home of her son.—E. N. Huffman, 502 Kentucky Ave., St. Joseph, Mo.

Sumner, Sarah, born in Columbiana County, Ohio, April 17, 1836, died of heart failure at South Bend, Ind., April 14, 1911. She was brought back to Kansas, where the last funeral was held. Interment in the cemetery near by. Services by Bro. C. A. Shank.—Ogden Nursery Co.

Suthpin, Bro. Eli, died near Floyd, Va., March 13, 1911, aged 72 years, 11 months and 17 days. He had lived in Floyd for about twenty years, having left about a year ago to visit in Virginia. He was a member of the Church of the Brethren for about thirty years. Memorial services were conducted at the Girard church by Eld. M. Flory, assisted by Eld. I. J. Harshbarger.—Ida C. Teet, Floyd, Va. 1-4. Bro. Suthpin's death was being held in Virginia at the same hour and from the same text.—Ida C. Harshbarger, Floyd, Va.

Tyson, Mary E., died of diphtheria March 13, 1911, at the home of her father, Mrs. Samuel Tyson, near Ogden, Pa., aged about 57 years. She was buried on Tuesday afternoon the following, after burying ground. Services at the house by the writer. April 20 a memorial service was held in her honor. Sister Tyson died with hope and was much loved by her. An appropriate sermon was preached from the text, 2 Tim. 4: 7, 8, by the writer, followed with remarks by Eld. Jacob Myers, who had known Sister Tyson for years and was a faithful and consistent member of the Church of the Brethren for many years. She attended all the services of the church for some years.—T. R. Coffman, Parkerford, Pa.

Westerman, Nannie, daughter of Lynds John and May Westerman, died in the bounds of the Farrenberg church, Mo., of cramp colic, aged 18 months. Short services by the writer. Text, Luke 18 and Psa. 51. Interment in the Brethren cemetery at Farrenberg.—N. W. Eisenbise, Farrenberg, Mo.

Watts, Catharine, daughter of Josiah Winters, born July 14, 1833, died April 29, 1911, aged 77 years, 9 months and 14 days. She was married to Adam Owen in Indiana, Nov. 12, 1857. In 1885 she came with her husband and family to Kansas and settled at Belle Plaine, Sumner Co., where she lived until her death. Soon after she came to Kansas, her husband died and left her with a large family. She was the mother of nine children. Most of them were with her during her last sickness, and affectionately cared for her. Sister Owen united with the Brethren church when she was a girl, and she was a consistent member at the time of her death. She was loved by her children, respected by her acquaintances, and died a happy and peaceful death. Services by the writer, at the church at Belle Plaine by the writer, assisted by Rev. Herbert of the M. E. church.—William Johnson, Wichita, Kans.

Zern, Bro. Jacob, born in Hamilton County, Ohio, Dec. 5, 1837, died at the home of his son-in-law, A. Schunaman, in Holyoke, Colo., April 24, 1911, aged 73 years, 4 months and 19 days. He was married to Katharine Kleper in 1859. To this union were born twelve children, eight of whom preceded him. He leaves an aged wife, two sons and two daughters. Bro. Zern was in the second degree of the ministry and was a faithful member of the Church of the Brethren for a good many years. He was a kind and loving Christian and was always ready to do his part. Services by the Baptist minister. Interment in the Holyoke cemetery.—Maude C. Rinek, Haxtum, Colo.

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NOTES NOT CLASSIFIED

El Centro.—The church at this place has taken on new life. Sunday evening, May 7, marked the close of an interesting revival, and was the first one ever held in this part of the great Imperial Valley. Eld. W. E. Trostle, of Pasadena, Cal., labored faithfully among us for almost three weeks. The entire community has been stirred, and the church is much built up and encouraged. The influence of these meetings will go on through the years, and eternity alone will reveal the harvest. Three have already come out on the Lord's side, and one was reclaimed. A number of others are near the kingdom,—counting the cost. On the evening of May 6 we enjoyed an inspiring love feast. Many testimonies attested witnessed the service for the first time. Since our last report four have been received by the church, a former member of the church. Sno Snowberger to locate near us this fall, to assist in the work of the Lord in this new and growing field. The church at this place is planning for the erection of a much-needed churchhouse. Bro. Snowberger has been appointed to build the interior of this District for contributions for this work.—Emma E. Platt, El Centro, Cal., May 8.

Mohler.—Setting apart of ministers, as divided from the Eastern District of Pennsylvania, was granted at the District Meeting of Eastern Pennsylvania May 4. We met in the old Brethren church at Germantown, May 12 and organized into a District, to be called, "Southeastern Pennsylvania, New Jersey and Eastern New York" subject to confirmation by the approval of our Annual Conference. The best of spirit prevailed, and every church in the new District was represented. The new District has 1,653 members enrolled, with 19 churches. Bro. J. T. Myers was chosen to represent our new District on the Standing Committee at St. Joseph. If our work is approved.—M. C. Swigart, Writing Clerk, 6611 Germantown Ave., Philadelphia, Pa., May 12.

Coon River.—Our love feast of the 6th and 7th inst. was said by many to have been one of the best they ever attended. The weather and roads were ideal. The attendance was large. About one hundred and eighty members were at the tables. Visiting ministers were present from Panther, Dallas Center and Des Moines Valley churches. Eld. S. M. Goughnour, of Ankeny, officiated, Sunday morning, by request. Bro. Goughnour occupied the Sunday-school time in a description of his trip through Europe. It was both interesting and edifying. On Sunday forenoon Bro. M. W. Bikenberry, of Dallas Center, Iowa, gave a most helpful address on the "Cost and Value of Christianity." He was followed by Eld. Samuel Badger, of the Panther church, with very appropriate remarks of caution. While Christianity cost its Founder and early disciples much, it is worth more to many lands, it is perilous to confess Christ, in Iowa we know so little about persecution that there is danger of our undervaluing our religious privileges because they don't cost us very much. Our church decided to celebrate Independence Day, by having preaching services in the forenoon and a program in the afternoon, and also one in the evening, thereby giving our young people and others an opportunity to have a sane and profitable Fourth, instead of the usual boisterous and fatiguing manner of spending the day.—J. D. Haughtelin, Panora, Iowa, May 7.

Loganville.—The love feast, held May 9 and 10, was largely attended. Brethren Levi S. Garber, Jacob Myers, and Samuel Bowser, were with us. Bro. Bowser ordained. A collection of $12.40 for World-wide Missions was taken to be sent to Annual Meeting.—J. L. Myers, Loganville, Pa., May 15.

Ogans Creek.—The members of this church met in council on the afternoon of May 13, with our elder, Bro. Geo. Swihart, presiding. Ten were received, and it was decided to hold our communion Sept. 9, beginning at 2 o'clock. The writer was elected delegate to Annual Meeting, with Bro. Elmer Gilbert, alternate. Sister Mettie Kreider was elected Sunday-school superintendent, and Sister Jennie Morris secretary. Bro. Zack Emeric was elected church trustee.—Sallie E. Gump, R. D. 1, North Manchester, Ind., May 14.

Portland church met on the evening of May 11 in regular business meeting at the home of Bro. L. J. Porter, with Eld. J. Wimmer in charge. All business passed off pleasantly. The trustees for the church property were advised to look after a location for the building of a church. The writer was elected as delegate for Annual Meeting with Bro. L. J. Porter, alternate. The church decided to hold its love feast July 1, at 6 P. M. Donations were received for World-wide Missions, which will be sent to Annual Meeting with our delegate.—Amanda Wilmore, Portland, Texas, May 12.

Redondo Beach Mission.—We have just closed a most enjoyable series of meetings at this place. Bro. Geo. Bashor, of Los Angeles, Cal., faithfully preached the Word in demonstration of the Spirit and with power. He gave us twenty soul-inspiring sermons. As an immediate result of his efforts seven have been added to the church by confession and baptism, which good work has been more than started are near the kingdom. The doctrinal sermons have been especially helpful to the work at this place.—Opey Mathias, 411 North Elena Ave., Redondo Beach, Cal., May 11.

ANNUAL MEETING AT ST. JOSEPH, MO.

About three weeks more and the trains will be landing delegates and visitors to our city to attend the coming Conference. The St. Joseph Convention Committee is hard at work, making every preparation for the coming visitors. The Auditorium is being fitted with every convenience for comfort of the brethren and sisters.

We are now making reservations for accommodations and those applying or writing for information, will please enclose stamp or postage for return mailing and prompt reply. It is quite necessary that as many as possible make their reservations in advance, but there will be plenty of places left, to choose from upon arrival, and secure good accommodations. The people are responding liberally and we hope to have the list complete before this reaches the Messenger readers.

Another article will appear in next issue, regarding information as to how to get to the main building, etc.

M. R. Murray,
Corres. Sec., Com. of Arrangements.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 13, North Dakota, Eastern Montana and Western Canada, Salem congregation, Newville house, thirty miles north of Devils Lake on the Farmers' R. R.
July 13, 14, Oregon, Washington and Idaho, at Myrtle Point.

LOVE FEASTS.

Arkansas.
May 22, Antioch.

Colorado.
May 20, 6 pm, Lowland.
May 27, 6 pm, Grand Valley.
May 28, Denver.
June 3, 4, Hope.
June 10, Hartman.

Idaho.
May 28, 3 pm, Payette Valley, Fruitland house.

Illinois.
May 27, 6:30 pm, Cherry Grove.
May 27, 6 pm, Pine Creek.
May 27, 6:30 pm, Elgin.
May 27, 7 pm, Batavia.
May 28, 6:45 pm, Franklin Grove.
June 10, 11, Astoria, South Fulton church.
June 10, 11, 1:30 pm, Wadsdama Grove.
June 11, 6:30 pm, Milledgeville.
June 17, 18, 2:30 pm, Rock Creek.

Indiana.
May 25, Baugo.
May 27, 6:45 pm, Monticello.
May 27, Yellow River.
May 27, 6 pm, English Prairie.
May 27, 6 pm, Beech Grove.
May 28, Middle Fork, Country house.
May 31, Pleasant Valley.
June 3, 5 pm, Bethel Center.
June 10, Solomon's Creek.
June 10, 11, 1 pm, Pleasant Hill.
June 10, 5 pm, Bachelor Run, town house at Flora.
June 13, Bremen.
June 14, 4 pm, Pipe Creek.
June 14, Spring Creek.
June 17, 4 pm, Union City.
June 17, 18, Elkhart County.
June 17, 7 pm, Burnetts Creek.
June 17, 6 pm, Springfield.
June 18, 6:30 pm, Spring Creek.
June 20, 7:30 pm, Fountain.

Iowa.
May 27, 28, 6 pm, Panther Creek.
May 27, 6 pm, Kingsley, East house.
May 27, 6 pm, Des Moines Valley.
May 27, 28, 11 am, Garrison.
May 27, Grundy County.
May 27, 28, Linn Grove.
May 27, 28, Spring Creek.
May 27, 6 pm, Brooklyn.
June 3, 4, English River, South house.
June 3, 6 pm, Dallas Center, at the church in town.
June 10, 11, 10 a. m., Dry Creek.
June 10, 11, 10:30 am, Greene.
June 10, Salem, Salem house.
June 17, 10 am, Franklin County.
June 18, 6:30 pm, Beaver.
June 18, Des Moines.

Kansas.
May 27, 2 pm, Wichita, West Side Mission, Cor. of Millwood and Osborne Streets.
May 27, 2 pm, Morning Star.
June 10, Morrill.
June 10, 11, Ottawa.
June 10, 2 pm, Newton, City house, Cor. of Tenth and Oak Streets.
June 10, 11, Chanute.

Maryland.
May 26, 7 pm, Baltimore, Fulton Avenue church.
May 26, 4:30 pm, Hagerstown.
May 27, 2 pm, Push Creek.
June 3, 8 pm, Long Green Valley.

Michigan.
May 27, 10:30 am, New Haven.
June 10, 6 pm, Beaverton.
June 10, 2 pm, Vestaburg.
June 17, 10 am, Chippewa Creek.
June 17, 10 am, Crystal.
June 24, Prescott.
June 24, Riverside, twelve miles east of West Branch, Ogemaw County.

Missouri.
May 20, Rockingham.
May 27, 3 pm, Pleasant View, May Co.
May 27, 4 pm, Shoal Creek.
June 10, Bear Valley.
June 11, 7:30 pm, Kansas City, First Church of the Brethren.
June 17, Plattsburg.

Nebraska.
May 28, Lincoln.
June 10, Bethel.
June 10, South Loup, at Bro. W. J. Swigart's house.
June 11, Omaha.
June 17, Enders.

New Mexico.
June 10, 3 pm, Sunshine, at Yeso.

North Dakota.
June 24, 10 am, two and one-half miles west of Esq.
June 24, Bowdon Valley, Wells Co.
June 25, Kelvin.
July 1, Pleasant Valley.
July 2, 3 pm, North Star, five miles west of Perth.
July 29, Kenmare.

Ohio.
May 27, 10 am, Hickory Grove.
May 27, 10 am, Sugar Creek, near Limo.
May 27, 10 am, Ashland.
May 27, 6:45 pm, Green Spring, Sugar Grove house.
June 3, Chesnut Ridge.
June 10, 10 am, Lick Creek.
June 10, 6 pm, Blanchard, west of Dupont.
June 17, 16:30 am, Richland.
June 17, Poplar Ridge, North house.
June 17, 4 pm, West Nimishillen.

Oklahoma.
June 11, Elk City.
June 16, Thomas.

Oregon.
July 14, Coquille Valley, Myrtle Point, Elkton vicinity.

Pennsylvania.
May 23, 24, Midway.
May 27, 28, 2 pm, Farmers Grove.
May 27, 6 pm, Glade Run.
May 28, 4 pm, Harrisburg.
May 28, 6:45 pm, Bellwood.
May 30, 31, 9:30 am, Conestoga, Birch-Hand house.
June 3, Warriors Mark.
June 3, 4 pm, Mohler.
June 3, 4, 5 pm, Hill Valley.
June 4, Leamersville.
June 6, 7, 2 pm, Buffalo Valley.
June 7, 8, Upper Cumberland.
June 9, 10, 10:30 am, Ridge, Poplarcopper house.
June 10, 2:30 pm, Indian Creek, Elbethel house.
June 10, Mechanic Grove.
June 10, 11, 10 am, Lower Cumberland, Mohler house.
June 10, 11, 10 am, Falling Spring, Falls house, Franklin Co.
June 10, Jacobs Creek, near Mount Pleasant.
June 11, Middle Creek.
June 11, Rockton.
June 11, 6 pm, Clover Creek.
June 11, 6 pm, Summit Mills.
June 11, 4 pm, Ligonier.
June 11, Norristown.
June 11, Hollidaysburg.
June 12, Sugar Valley.
June 13, 14, 1:30 pm, Chiques, Chiques house.
June 14, 15, 2 pm, Annville.
June 16, 6 pm, Scalp Level, Berkey house.
June 20, Meyersdale.

Texas.
July 1, Pleasant Grove.

Virginia.
May 25, 4 pm, Nokesville, Valley church.
May 27, 3 pm, Linville Creek, Fairview house.
May 27, 6 pm, Fairfax.
May 27, 2:30 pm, Pleasant View.
May 27, 2:30 pm, Bangerville, Branch house.

West Virginia.
May 20, Chestnut Grove.
June 10, 11, 2 pm, Berkely.

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AND
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. Elgin, Ill., May 27, 1911. No. 21.

AROUND THE WORLD

The Christian Sabbath for China.

According to a recent cablegram China is seriously considering the adoption of the first day of the week as one of rest and moral improvement. For some years Chinese statesmen have been close observers of Western nations, and among other things they have been impressed with the value of the Christian Sabbath as a conserver of all that is best in a nation's vital resources and moral upbuilding, and they propose to make use of a factor so essential to the prosperity of a nation. Upon the thinking class of Chinese, Christianity has undoubtedly made a profound and favorable impression, which is clearly evidenced by the move above referred to, as well as by recent tributes of respect to missionary activity and beneficence.

Commendable Legislation.

With a view of avoiding all possible tendency to dishonesty in its legislative bodies, Wisconsin has passed a bill by which no legislator can support the bill of another member on condition that he receive like aid for some bill in which he is interested,—such action being considered felony, punishable by fine or imprisonment. This enactment hits at one of the most widespread and serious evils of the day,—one that has given rise to some of the most pernicious results. A great deal of the trouble experienced in the various relations of life is due to the same spirit of selfishness and dishonesty, condemned by the Wisconsin bill. If our acts, though right enough in themselves, are guided by personal advantage only, our hearts are the very incarnation of selfishness.

A Stern Rebuke to Monopoly.

While the promoters of "high finance" may seek to control the sale of various commodities "in restraint of trade," the Supreme Court of the United States has recently put the seal of its disapproval on all methods of that kind. For years the Standard Oil Company has sought to evade responsibility for its violations of the anti-trust law. Court after court has considered the matter, until now the highest court of the land has declared that the illegal combination must be dissolved. It should be a lesson to all who, in the desire for financial aggrandizement, trample under foot the laws of the land as well as the holy precepts of the still higher court of heaven. Nothing is more certain than the fact that "every transgression meets with a just recompense of reward," though we need to be reminded of it, occasionally, in the whirl of business activity.

What a Tract Will Do.

We, as a people, have yet to learn the great value of tracts, properly and tactfully distributed. An actual incident, that occurred in a California town, will serve to indicate at least one phase of the work. A pastor, during the rainy days of a week, distributed Frances A. Haversgal's "Why I go to Church on Rainy Sundays." The following Sunday it rained, and while, ordinarily, there would have been no services on such a day, at this time there was a full attendance. Further inquiry developed the fact that practically all the members had read the tract, were influenced by it, and determined to be present at the service. We are impressed with the thought that a most excellent work might be done if all our members, en route to and from the St. Joseph Conference, would make use of the opportunity for effective tract distribution. If you do not happen to have a supply of suitable tracts, use the Messenger. An intelligent effort is sure to bring results.

The State With a Record.

We are admonished to "give honor to whom it is due," and when we at this time say a few words in praise of Kansas and her remarkable prohibition record, we do so only to stir up other States to take a like happy condition. We are told of over a half million young men and women in Kansas, past twenty-one years of age, who have never seen a saloon in that State. We are assured that there is not a newspaper in the State that will stoop so low as to publish a liquor advertisement. One-third of the counties have not a prisoner in their jails, nor do they have a pauper in their poor-houses. One-half the counties of Kansas did not send a convict to the penitentiary last year. In the per capita valuation of assessed property Kansas stands first of all the States in the Union. Saloon defenders may say what they please, as to the failures of prohibition. There is a concrete example of temperance success in the flourishing condition of Kansas.

Serious Results of the Tobacco Habit.

While medical authorities are practically united in the verdict that tobacco is highly injurious to most of those who are unfortunate enough to have contracted the habit, it is not usual to hear so clear a denunciation as was recently given by Dr. Samuel Bailey, of Mount Ayr, Iowa, in an address before the Iowa State Medical Association. He declares that by the use of tobacco the entire nervous system is undermined, and that even the moral tone and the mental vigor of the tobacco habitué are seriously impaired. The doctor asserts that, after long years of careful observation, he can testify to the fact that the use of tobacco in the earlier years is responsible for many of the troubles so common in the later period of life.

Homes for the Little Ones.

The Divine plan does not contemplate the herding of motherless and fatherless little ones in large institutional buildings, for we are told that it is the Lord's way "to place the solitary in families." It is in recognition of this fact that the overcrowded cities of the Middle States for their many homeless boys and girls among the childless people of the South and West. Recently a car load of New York babies was sent to Houston, Tex., but so great was the demand for the little ones that not half the people could be supplied, though only the best of homes were considered in the distribution. It is a comforting thought that the children, thus given to homes, are now happy recipients of tenderest parental care.

War Losing Its Charms.

While the State of Texas derives nearly a million of dollars a year from the saloons being furnished the army now within her borders, there is a wide-spread dissatisfaction among her citizens because of the continued presence of the troops. A petition, signed by more than 63,000 voters, has been forwarded to President Taft, asking that there be a speedy withdrawal of the soldiers. It is urged that the best interests of the State are not subserved by the present demonstration along the border. Her citizens are lovers of peace, desire to rear their children under like surroundings, and they do not relish the unenviable notoriety into which their State has been brought by the military demonstration along the frontier. The people are doing some solid thinking these days, and even the glare and glitter of army life can not hide the real horror of war, and all that follows in its train.

Agricultural Training for Ministers.

It is announced that the University of Maine offers a short course in agriculture for pastors and other social workers. It is planned to make the course broad and effective enough that the minister may be of the greatest possible use to the country charges over which he may be called to preside. The contemplated plan is an indication of the increasing "back-to-the-farm" movement, and the fact is fully recognized that in such places the minister can be most successful if, in addition to his ministerial fitness, he can also demonstrate a practical knowledge of agriculture. Now, in this respect the Church of the Brethren is remarkably fortunate. Most of her ministers have a practical knowledge of farming, and can, therefore, readily adapt themselves to the country pastorates. Hundreds of them can, with but slight assistance from the membership, make their way readily, when stationed in country charges, and do aggressive work for the cause. All that is needed is a systematic distribution of our forces and a willingness to work.

Peace in Mexico.

The long drawn out hostilities in our neighbor republic to the southwest ended May 21, when officially designated representatives of the Mexican Government and the revolutionists signed a peace agreement. Practically all points, demanded by the people Nov. 20, are now conceded by the Mexican authorities. President Diaz and Vice-President Corral,—objectionable to most of the people,—are to resign. This, together with a number of pressing reforms, will doubtless do much to restore quietness and harmony. All armed forces are now to be disbanded, and the people are to try all settle down to the serious task of restoring the nation to its wonted condition of tranquility and order, so rudely disturbed by the ravages of war. Mexicans express themselves as having had quite enough of war. It has impoverished the country to the extent of millions of dollars, and ruthlessly sacrificed many lives. In the end no more has been gained than might have been secured at the start, by a proper effort of those in control. The lesson is plain and readily to be learned, but will humanity ever profit by the experience gained?

Divorces Discouraged by English Ruler.

Following the precedent of Queen Victoria, who set her face strongly against divorces obtained upon unscriptural grounds, King George and Queen Mary have declared their strong determination to follow a like policy. King Edward was inclined to grant considerable latitude along this line, but the present ruler proposes to "hew close to the line, let the chips fall where they may." The official announcement is that "no divorced persons will be received at court," has spread consternation among many in the highest circles of society, to whom such an exclusion is a matter of considerable moment. That the present occupant of England's throne has the courage of his convictions, is a most admirable trait, that he lends the aid of his influence to an effective declaration in favor of the sacredness of the marriage vow, is a most salutary example to the people of the great kingdom over which he rules, as well as the world at large.

The Dangers of Aviation.

Divine Writ assures us: "Man hath sought out many inventions," which, in the light of modern development, is undoubtedly true, though with it there is the inevitable penalty of sacrifice in life and property. Hitherto the bold navigator of the air has been the chief sufferer, when some deficiency of his frail craft hurled him to the ground. May 21, however, on the occasion of the proposed race of airships from Paris, France, to Madrid, Spain, a monoplane, the driver of which had lost control, plunged into a group of members of the French Cabinet, who were just at the crowd of 200,000, to witness the start of the various airships. Mr. H. M. Berteaux, Minister of War, was instantly killed, and others of the Cabinet were more or less injured. It is to be regretted that most of the aviation events, as in the above case, are held on Sunday, thus adding to the already too prevalent desecration of the day. While such a practice is quite common in France, several States of the Union have already taken cognizance of the matter, and ruled that no aviation contests shall be held on the Lord's Day.

America's Largest Sunday-school.

Everybody, probably, is interested in the best way of doing things, and a Sunday-school that is able to enroll in its membership over half of the population of a town of 9,340 inhabitants, is worth looking into. Such is the M. E. Sunday-school at Brazil, Ind., with its 4,897 members. Fourteen years ago it was plodding along, like many another school today, with 228 members. But its superintendent had a vision of greater possibilities, and, aided by the pastor and a faithful body of teachers, he proceeded to carry out his plans. No flashy or unworthy methods were used. Among the principles governing the school are these: No paid socials; no prizes; no contests between departments or classes; no teachers are allowed to attend theaters, dances, card parties, or engage in anything else of questionable propriety; no class distinctions, —rich and poor meet on a common level. Their men's Bible Class has a membership of 1,200. We are wondering just why any of our Brethren Sunday-schools might not be equally successful. Given a live superintendent and a consecrated body of teachers, there is no reason why, under the Lord's blessing, we could not attain as good results as the Indiana school. Will we make the effort?

Dishonesty Never Pays.

In our last we referred to the alleged discoveries at Jerusalem, which upon further investigation, proved to be gross misrepresentations. At least, they were of no such importance as was claimed by the various journals. True it is, however, that thousands of dollars were freely spent by the "Anglo-American Syndicate" which, by bribery of the Turkish officials, sought to secure some articles of great value, thought to be concealed beneath the temple platform. Owing to the intense indignation, however, aroused among the Moslems by the proposed removal of relics, the syndicate was obliged to abandon further explorations, and withdraw from Palestine altogether,—a penalty which, under the circumstances, they were glad to pay. The Governor of Jerusalem and other officials, implicated in the affair, have been relieved of their positions. Turkey may not be up in the latest methods of civic administration, but it knows what to do with cases of downright dishonesty. Incidentally the occurrence should be a lesson to all who may have occasion to travel in Bible Lands, especially on exploration expeditions. To "provide things honest in the sight of all men" is a most excellent way to let your light shine; then, too, it avoids all possible trouble with the authorities.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

It Isn't the Start Alone.

It isn't the start alone that counts, it isn't the start alone;
It's the place you hold at the end, by which the worth of your work is known;
The dancing horse and the prancing horse may be proud ere the race is run,
But they never receive a cheer, if they lag at the rear, when the race is done.
A fool may start for a lofty goal and hurry ahead, and still
Be a fool if he quits, with the end he sought, beyond him over the hill.

If the cable that stretches through the sea from the distant, foreign shore,
Fell short by a hundred little feet, and cables were made no more,
Its uncoiled lengths would fail to serve; no answering instrument
Would respond to the call from the far-off land, where eager heads are bent!
It's the end that counts—the end at last—your start may be fine, oh friend,
But the world will finally judge you by the place you hold at the end.

The bride, whose face is aglow with pride as she passes along the aisle,
Beholding the grand display of wealth and the fine display of style,
May weep in the years that wait; while she that in poor, coarse raiment is wed
May still have the love that's dear to her heart when the hair gleams white on her head;
And the wonder who stands at the head of his class may falter or stumble or fall,
And end as the servant of him at the foot—the start that you make isn't all.

The fields may be green in the spring, where the grain is damp with the dew at dawn,
But what if the hills be parched and bare when the harvest time come on?
The path you take may be smooth at the start, and level and straight and wide,
But far away it may wind about where robbers in ambush hide!
Oh, look to the end—the far-away end—ere ever the die is thrown
For it isn't the start alone that counts—it isn't the start alone.

—S. E. Kiser in Chicago Record-Herald.

Brotherly Love.

BY NETTIE C. WEYBRIGHT.

"We know that we have passed out of death into life, because we love the brethren" (1 John 3: 14).

It is no small matter to know or not to know that we have the assurance that we have passed out of the dead state, through sin, into the new life in Christ Jesus. Upon this fact rests our all,—our whole concern, spiritually. Without this assurance our spiritual life is robbed of peace,—a joy unspeakable. This assurance, we are here told, is ours if we love the brethren. What a noble reward! What wonderful reward the Lord always gives us for obedience on our part! This command,—to love the brethren,—is a *new* commandment (John 13: 34), which Christ "not only commends as amiable and pleasant, not only counsels as excellent and profitable, but commands it, and makes it one of the fundamental laws of his kingdom." "By this," Christ says, "shall all men know that ye are my disciples."

Brotherly love is a distinctive characteristic of the Christian. While a Christian should and does love all men, he will have a special love for the children of the King,—his own brethren and sisters in Christ,—those of the household of faith. A Christian's love for his brethren should be deeper, more sincere and sympathetic than the love of sinners for each other ever could be. If we have a special friend, we naturally feel a special kindliness for those whom he counts most dear to himself. For us to say anything that would wound them, would, in the same manner, make our Master sad. Even so Christ has a very special love for his bride,—the members of this body. He says they are his own brethren and sisters. Then, what an awful thing it is, for any of us, to speak disrespectfully of even the least among the members of this glorious body,—the church! Merely calling them "brethren" is not enough, for we must not "love in word, neither in tongue; but in deed and in truth" (1 John 3: 18). Our love must be deeper than that. How great a part of our life's work, as Christians, is embodied in this command to love one another, is shown in Paul's words to the Romans (13: 8), "For he that loveth another hath fulfilled the law."

But how are we to know, or how may others know that we really do, from the heart, fervently love the brethren? Let each one of us stop and look into our own hearts and lives, and see what we find there. Paul says, in Rom. 13: 10, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

"Love worketh no ill,"—what does this mean to me,—what to you? Is there a brother in the church anywhere whom we do not love? If so, *why not?* May there even be a brother in the ministry, concerning whom we have said unkind things? Is there a brother who is giving his time, labor and all for the good he can do, doing Christian work, teaching, preaching and in various other ways, working for Christ and his own, while the rest of us stand idly by, scoffing, criticising, trying to find fault with him and his teaching,—in fact, using all our powers to counteract the good he is doing? Let us beware. Are we guileless in this? Are our hands clear entirely?

It is quite evident that even in the church today such men as this, who are doing more for the church than most of us are able to realize, are constantly hindered in their work by *brethren* who have not yet learned that "love worketh no ill," but are going around, scattering far and wide the seeds of unkindliness that they themselves feel toward these brethren. These unkind feelings often arise from no other cause than ignorance or misunderstandings of the motives, ideas and teachings of these godly brethren. Let us be careful lest Satan himself use *us* in tearing down the good work of the Christian man or woman. "Woe to him by whom the offense cometh."

If we know of brethren who are doing or teaching what we consider to be wrong, let us pray earnestly for them that they may be led aright, rather than use our influence to cause others to feel and say evil things concerning them.

As we think on these things, how many of us need to fall humbly before the Great Judge, to beg forgiveness for our sins of not rightly loving the brethren, for grace to cleanse our hearts of this impurity, and to begin anew to serve God who is love by loving his children.

Then, how exceedingly important that we strive really to love one another as Christ commanded! This is commanded so many times that one faithful Bible student has said, "Love to one another is the sum of God's commandment, the original and fundamental message of Christianity,—Christ's new and all-inclusive commandment. It is the bond that unites all the virtues together into a perfect whole." How awful a condition it is, not to have this love in our hearts!

In 1 John 4: 8 we have this striking statement, "He that loveth not, knoweth not God; for God is love," and in 3: 14 of the same epistle we have these words, "He that loveth not abideth in death." We are by nature children of wrath and heirs of death. He that loves not his brother, yet stands under the curse and condemnation of the law. Indeed, using the reasoning of John, the beloved disciple, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This love for our brethren, even under circumstances when it is hard to love, is not an attribute of the *natural* man, it is not a fruit that is native to the soil of the human heart, but is the fruit of the Spirit. Do we claim to have the Spirit ruling our hearts? Then we must surely love our brethren. If we would learn to love as we should, we must let Christ live his life in our hearts. Then all will be changed. "Let brotherly love continue!"

Syracuse, Ind.

Turn on the Light.

BY JACOB FUNK.

THE greatest good that man can possibly do is to unfold to his fellowman the goodness of God, and the greatest injury that can be inflicted on mortal beings is to refuse to reveal to them the power of his love. God has designed that we be open channels of truth and influence, and nowhere in man's formation is there a place for secreting knowledge. "No man can meet the full measure of his mission who is willing to be a reservoir of truth without an outlet." And just in proportion as man is willing to unfold the goodness of God to all, regardless of caste, color or condition, will he be the blessing that the Creator designed he should be.

It must not be presumed that secrecy always results in evil; indeed it has its place and sphere in the universe of God, but to wrest secrecy from its place and use, is sure to result in evil.

Where, then, does secrecy belong and who may use it? We read in Deut. 29: 29, "The secret things belong unto the Lord our God. But those things which are revealed belong unto us and to our children forever that we may do all the words of this law."

This is God's prerogative and it is folly for man to assume equality with God in this respect, or to aspire to the place of God as the keeper of secrets. God has opened the treasury of heaven that all who will may enter, but having once entered, he dare not close the door, or hold the key, or bar the way to any who are walking in darkness, if they desire to come to the light. Why should any one desire to withhold any good thing from his fellow-man or why should he desire to belong to an institution that has secrecy as an element? It could not be for a spiritual motive, for Jesus Christ is the Head of the institution that exemplifies spirituality, and no one has, as yet, declaimed that he is the Head of any secret organization.

It can not be to advance morality, for by no plausible reasoning can morality best be advanced by secret or hidden methods. Morality can best be advanced by openly, publicly and continually showing the sin and degradation of immorality, to so expose this monster in its hideousness as to cause society to shrink from it.

It can not be to advance temperance, for only if the secret methods of the brewer, the saloonkeeper, the bartender, are exposed and his evils made known, is temperance forwarded.

In fact it can not be said that secrecy, in any way, contributes to good citizenship. On the other hand, an evil-minded person finds in secrecy a powerful weapon for the forwarding of his purpose. Laws are flagrantly violated under the protection of secrecy. Our courts give evidence of the fact that graft and corruption have flourished in their most heinous forms, with secrecy, as a close ally. In other words, secrecy is a tool that all evildoers use, while men who follow righteousness find in secrecy nothing worthy of support. Hence the Master said, "In secret have I said nothing."

Wichita, Kans.

Pastoral Work In School-Churches.

BY OLIN F. SHAW.

THE farm and the shop, the home and the church, provide ample opportunity for the development of the physical and the social faculties of the young, and when American colleges come to be used for the development of these faculties, rather than for the intellectual and the moral, they cease to have any lawful excuse for their existence. And when goodness and virtue cease to be held as of infinitely more importance than gold, and character even than intellect, colleges among the Brethren will have forfeited their most lawful excuse for *their* existence. For many other schools, already well established, are, through large bequests and endowments, much better equipped to give our young a so-called practical education, or the development of the physical or intellectual, than a number of our schools may ever hope to be. This is not an argument to prove that the Brethren colleges should neglect the development of the strength of the

physically weak, and the maintaining of those who are strong while in school. It would be well if each of our schools were provided with a well-equipped gymnasium, and if each student were requested to do at least one hour of gymnasium work each day.

The lopsidedness of much of our present-day educational system is one of the sins of the age, and, in some respects, to the writer, all but an unpardonable sin. On the one hand there is danger of becoming so absorbed in physical exercises, through field contests, etc., as greatly to neglect the development of the intellectual, and on the other hand there is the extreme of merciless cramming, to the neglect of both soul and body. First, in our public and high schools, where the thought of failing in examination, and falling behind the class, is held over the heads of children as a "big stick" till, with the nervously inclined, it becomes almost a nightmare,—others, who are naturally slow to learn (but who, not infrequently, become much the better scholars) are led to regard a failure to keep up with the class equal to becoming a fool, and to lose much, if not all, of their interest in school. Second, the practice of certain other institutions, scarcely worthy to be called colleges, which,—aiming to make money, rather than to promote the development of intellect and character,—take young people and cram them for a few months or a year and push them out into a position. Of such it may be said, "Verily, they have their reward," in that they succeed financially, but do incalculable wrong to the young: (a) By holding before them that wealth and position are the only worthy ends to be sought in an education; (b) An intellect, ever so well developed, in a physical wreck is useless. And a finely-developed intellect without moral ballast is not only lopsided but is dangerous. Our educational system is, therefore, a matter of profound importance to both church and state.

As a church we are already committed to the policy of education, and this is neither the time nor the place to discuss that proposition. Let the church be quick to recognize the fact that her future fortunes and destiny hang upon our college-trained boys and girls. Their circle is to be one of ever-widening influence. They, we may hope, are to be our future instructors in our colleges, and will determine largely what the output from them is to be. They, in a large measure, are to fill our pulpits in the future; and by them our Sunday-schools will be superintended, and the classes taught. They, too, will be the authors of our church literature. Let the church also be quick to recognize the importance of a thorough and efficient pastoral work in the school-churches, in connection with the schools. The marked influence one might have on the student life, in developing the devotional spirit and training for the use of the church, deserves serious consideration. The field to be occupied by one in such a position is in part as follows:

First. Perhaps the most important education a college can bestow upon a student is thoroughly to imbue him or her with an aspiration to be and to do something. This is not only to awaken the dormant powers of those not already quickened, but to add materially to the energies of those already somewhat endued with such a spirit. That, in all of their aspirations, they may have sufficient moral ballast, and their usefulness may be saved to the church, it is highly important that they be under the influence of a church in a healthy condition, and full of the spirit of work. I can conceive of nothing that is so likely to beget a morbid condition, spiritually, as to be under the influence of a church with a sickly, diseased membership. To keep the school-churches in a glow of health, and the student body under the most wholesome influence, will require the constant attention of a wise, efficient, painstaking pastor and elder. It is a position which, if not filled by the president, is, perhaps, second only to his office, as far as moral influence goes.

Second. To beget and foster a healthy condition in a church, nothing will do more good than to have every one at work. This, therefore, requires a kind of generalship, especially in a school-church, with the energies of a student body to direct.

Third. The student period of life is the time, above all others, when young people should be training for service, and it is highly important that every available opportunity for work be utilized in the home church and adjoining fields. It is his, therefore, to create and direct missionary spirit in the church and school by doing practical work.

Fourth. While in school, students should be receiving their ideals for service, and it is of the utmost importance that before this body,—both of ministers and ministers-to-be,—the office of the ministry be magnified, and that the spirituality and devotional spirit of the church and student body be put on the highest plane possible. For this place one of the ablest and most competent ministers of the Brotherhood should be sought,—one who is a natural leader.

Fifth. In the light of all modern research, and conflicting opinions concerning the teachings of the Bible to be able, forcibly and intelligently, to interpret the Bible to a student body. No amount of emphasis, that I might be able to place upon this phase of his work, would overestimate its importance. This is a second reason why the place should be filled by a most competent man.

While this place could be filled most creditably and practicably by the president, there are two important reasons why it could not be done by one of the regular instructors:

(a) To be able intelligently to feed the flock would require a great deal of time in his study for research; also a correspondingly large amount of time for visitation.

(b) The work of teaching and of preaching are two entirely different fields of activity, and to be habitually engaged in the work of teaching is to lose the spirit of preaching, and become more, each day, a teacher. If this work were given to the president, his hands should be entirely loosed from teaching.

These words are written for the thoughtful consideration of all those who are not only interested in our schools, but in the general welfare of the church.

Dixon, Ill.

The Twelve Apostles Again.

BY J. HARMAN STOVER.

SOME months past, I wrote a short article under the heading, "How Many Apostles?" It embodied the conclusions reached after an investigation, brought about by the challenging of our form of church organization by a Latter Day Saint.

I never dreamed of stirring up controversy, but hoped to arouse a spirit of investigation. Four articles following mine, with private correspondence, pro and con, would indicate that it is a subject worthy of close investigation.

Wishing all the light I could get, I have carefully studied each article in the light of Scripture, fearing I had advanced a wrong idea. And now, carefully guarding against any expression that might be construed to mean an attempt to refute any statement our dear brethren have made, who think differently, I am honestly and more fully convinced than before, that there were but twelve apostles; that there never were to be but twelve; that these were Divinely called; that is, called by the voice of Christ, *man having no voice, vote or choice in the matter;* that they were to do a Divine work, unlawful for any other man to do; that they were to write the Will (Word) of Christ and put it on record; that this "*Law* of the Spirit of life,"—with its evidencing ordinances and decrees, ordained of them (Acts 16: 4),—were to be delivered to the churches,—thus *confirming* the churches (Acts 15: 40-41). Paul did this delivering (1 Cor. 11: 2), choosing Silas as helper and companion. This done, the Apostles ceased. We have the Written Will delivered to us.

Paul was a real, genuinely called apostle, called by the voice of the Lord himself (Acts 9: 3-6). Paul saw the Lord who called him (1 Cor. 9: 1).

As to Barnabas, Silas, and others, being called apostles, I believe it was in that comparative sense which the laws of rhetoric and expression grant in every language,—of giving the superlative in sense to reach the proper appreciation of the comparative. Christ often availed himself of this license of language. At one time he used the term "sons of thunder"; again he spoke of the camel and the needle's eye.

Men in every century of the Christian era, because of ability, zeal, etc., have been termed apostles. I have heard brethren, in referring to Bro. Johnny Kline, say, "That apostle of the Brethren church in the Valley of Virginia." But Paul was a really called apostle, to help in the making and delivery of a book upon which we risk our eternal destiny.

If Matthias was an apostle, there were thirteen. If there were thirteen there were more. If so, when did they cease, and why did they ever cease to keep the "Twelve" in the church? The language of 1 Cor. 12: 28 would indicate that they ceased when the Written Word became a tangible thing,—a law of utility, the real functionary of ecclesiastical action,—the work of the "Twelve" was fulfilled.

"Tarry" means "wait" not "work." "Till ye be endued with power" simply states the negative; they did not have power (sanction—heavenly permission) to work.

If the Pentecostal descent of the Holy Spirit was for the bestowal of the gift of tongues only, what is his mission with the one upon whom we lay hands now?

The only change I would make, could I write my former article again, would be to underscore more.

Dorris, Cal.

Behold the Man!

BY J. D. HAUGHTELIN.

AFTER enjoying the Easter service, commemorating the glorious victory of the resurrection, it may be well to take a review of the labor and suffering that led up to that victory.

Long before Christ's advent into the world, Jesus was spoken of as "a man of sorrows and acquainted with grief" (Isa. 53: 3). After he had finished his mission on earth, the apostle, in the Epistle to the Hebrews, said he was made "perfect through suffering." His loving-kindness and marvelous miracles were often misinterpreted by his persecutors. His immaculate conception was an astounding miracle. Joseph was puzzled, but, heeding the counsel of God, brought joy where sorrow was anticipated. Though his birth was heralded by the rejoicing angelic band, soon the enemy planned his destruction. What sorrow was brought forth by that edict! "Rachel weeping for her children" (Matt. 2: 18).

Christ being the Son of God, the Father could have paralyzed every arm raised to harm the child, but he was the Son of Man as well, and the flight into Egypt was God's plan of using human means, and instructing man.

At the age of twelve years, while in the temple, Christ astonished all who heard him. He indicated his Divinity by the question, "Wist ye not that I must be about my Father's business" (Luke 2: 49)? "And Jesus increased in wisdom and stature, and in favor with God and man" (V. 52).

Though it was told before his birth that he should be of Divine origin, he was never announced as the Son of God until his baptism. Prior to this time, humanity was predominant. As a carpenter he worked like other carpenters. As a man he was perfect—without sin. As soon as it was announced that he was the Son of God, he was attacked by Satan. The first recorded temptation commences, "If thou be the Son of God" (Matt. 4: 2). His reply to the three recorded temptations, "It is written," gives us the weapon whereby to conquer that same old tempter who attacks every disciple of Jesus. He can not stand many thrusts of the "Sword of the Spirit." Well did the apostle advise, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6: 11).

After the temptations, Christ presented further proofs that he was the Son of God by his miracles. Nicodemus declared, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3: 2). He alone could say, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15: 24). He alone could make the challenge, "Which of

you convinceth (Gr., convicts) me of sin" (John 8: 46)? When it was declared, "He is a good man," his enemies replied, "Nay; but he deceiveth the people" (John 7: 12). Thereby they admitted that he appeared as a good man, without any proof to the contrary.

Christ's agony in the garden was perhaps the most intense suffering he ever endured. Note the despairing declaration, "My soul is exceeding sorrowful, even unto death" (Matt. 26: 38). A little later on, "being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground" (Luke 22: 44).

Thus, for three long hours, did he agonize alone (for his disciples slept for sorrow), when "there appeared an angel unto him from heaven, strengthening him" (V. 43). Then "cometh Judas, one of the twelve" (Mark 14: 43), "and they all forsook him, and fled" (V. 50).

Finally, by the help of "lewd fellows of the baser sort," his enemies succeeded in having him arrested as an evildoer. First he is taken before Annas. "Annas sent him bound unto Caiaphas the high priest" (John 18: 24). Being questioned concerning his disciples and doctrine he replied, "In secret have I said nothing. . . . They know what I have said."

For this frank answer an officer struck him. There seems to have been no restraint to the cruelty and insolence of those officers and soldiers. Even Pilate, while he repeatedly declared him innocent and without fault, and spoke of him as "that just person," himself ordered the scourging of the uncondemned prisoner. The soldiers crowned him with thorns, arrayed him in gorgeous apparel and mockingly worshiped him. Then, growing bold and desperate, they struck him over that thorn-crowned head. Behold him coming forth! His innocent blood is trickling down over his hallowed face. "Being reviled he reviled not again."

By tumult, threats and intimidation, they succeeded in getting Pilate to grant their demand to have him crucified. See him going forth, carrying his cross until he falls. "Behold the man!" Now see them strip him and stretch him on the rugged cross. Behold them as they drive the cruel spikes through his innocent hands and harmless feet. See them raise the cross and drop the base into the socket prepared for it. For six long hours, in agony, he is taunted, jeered, mocked! Hear him pray, "Father, forgive them, for they know not what they do." For the last three hours of this awful tragedy the sun was darkened.

Now comes the climax. Hear him cry, "My God, my God, why hast thou forsaken me?"

Why all this suffering and agony? Brother, sister, it was to save me,—to save you! We have been bought with a price,—not silver or gold, but the precious blood of the Lamb of God. Sinner, he has purchased a pardon for you. Will you accept it? If you reject him before men he will reject you before God and the holy angels. "Behold the man!"

Panora, Iowa.

May a Christian Dance?

BY EZRA FLORY.

"Of course he may. He may swear and lie, too; but it would not make him a better Christian. Surely, Christian, you may dance; but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christian, dance if you can't live without it. Join hands with Salome, Herodias, and circle to the left. But don't be surprised if you are taken for a goat."—Robert J. Burdette.

HERE are the Bible references on dancing: Ex. 15: 20; 32: 19; Judges 11: 23, 34; 21: 21, 23; 1 Sam. 18: 6; 21: 11; 30: 16; 2 Sam. 6: 14, 16; Job 21: 7-11; Psa. 30: 11; 149: 3; 150: 4; Jer. 31: 4, 13; Lam. 5: 15; Matt. 11: 17 (Luke 7: 32); Matt. 14: 6 (Mark 6: 22); Luke 15: 25. From these references with their settings we notice the following:

1. That it was a religious act.

2. That it was the expression of joy at religious feasts and victories.

3. That it took place in the daytime, in the open air.

4. That the sexes never danced together.

5. That men seldom danced.

6. That dancing for amusement was regarded as disreputable, fit only for the "vain fellows."

7. The only instances in the Bible of dancing for amusement are the worldly families in Job, and that of Herodias, the daughter of the murderess.

8. The Bible absolutely nowhere sanctions such a thing as the modern dance.

9. The modern dance is a contrivance for the mingling of sensuous music and sexual excitement.

10. The modern dance is the round dance with all its indecencies, debauchery and defilement. People do not go to the dance to give expression to religious feeling of joy, but to have a "good time."

But, says some one, "The Bible says, 'A time to dance.'" So it does; and in the same connection it says, "A time to kill." What is that time? How is it to be conducted? Who are to engage in it? These questions will solve themselves when the whole context is taken into consideration. In Exodus we read of the people "rising up to play (harlot) about the golden calf." Job 21: 11, "They send forth their little ones like a flock, and their children dance. . . . And they say unto God, Depart from us, for we desire not the knowledge of thy ways."

It is unnecessary to give statistics and testimony to prove that more than three-fourths of the ruined girls of our land start the downward way in the dance.

There comes one who says he attends only a select dance. Some may be more revolting than others, it is true, but all have for their end the same purpose when the truth is spoken. Still another says she attends the dance in order to be graceful. Says Dr. Brooks, "Compare the natural grace of a pure girl, taught by a pure mother and a native grace of delicacy, with the disgusting affection and brazen effrontery of a pert miss who has been taught by a foreign dancing-master not to blush, and you can judge for yourself whether there is any force in the oft-repeated plea that children should be sent to a dancing-school to learn manners."

The dance is dangerous because:

1. Its fascination keeps unconverted souls from Christ.

2. It dulls spiritual life.

3. It unfits the Christian to be useful for God. It destroys his testimony.

4. It is a feeder of the brothel.

5. It is one of the great traps used by the "White Slave" pimp.

6. It is dangerous to health. It was never organized to promote health. The dance as it now is, is a violation of the soundest hygienic laws.

Sterling, Ill.

A Solution of the Ministerial Problem.

BY I. J. ROSENBERGER.

THIS is a Bible question and can only be solved by the aid of Divine Truth. To attempt a solution by consulting desires is futile, for desires and opinions are as unstable as water, hence are inadequate to the solution of this question. Besides, we need not rely on such uncertain helps, for we are "thoroughly furnished unto every good work." I propose to solve this question by tracing the teaching and practice of the apostles. I shall deal with my subject in the following propositions:

I. The Apostolic Churches Had a Plurality in Their Ministry.

The preachers at Antioch are listed thus: "Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul." It will be remembered that the Jerusalem council sent a committee,—Judas and Silas,—to settle a difficulty in this church. After they had delivered their message, "they were let go in peace, . . . notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, *with many others also.*" Hence the old church at Antioch had a plurality in her ministry.

When Paul was on his way to Jerusalem, Luke says: "And from Miletus he sent to Ephesus and called *the elders of the church.*" Paul, in addressing his epistle to the Church at Philippi, says: "To all the saints which are at Philippi, with the *bishops and deacons.*" Here is further evidence of a plurality in the ministry of the apostolic churches. When Paul and Barnabas had completed their first missionary journey, Luke says: "They returned again to Lystra, Iconium and Antioch. And when *they had ordained elders in every church,*" etc. Paul says to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and *ordain elders in every city,* as I had appointed thee." Hence the churches that Paul organized, and appointed to *be* organized, had a plurality in their ministry. This was Paul's universal custom. He did not have one custom for country churches and another for cities, for he says: "*As I teach everywhere in every church.*" Again: "*So ordain I in all the churches.*" This plurality in the ministry of the apostolic churches precludes all idea of a salaried or itinerant system in the apostolic churches.

Christ, in sending his disciples, sent them "two and two." Reasons for this plural ministry system are most excellent:

(a) One man, ruling in matters of state, is not considered safe. Even our legislative bodies consist of two,—the upper and the lower houses. The same danger needs to be watched in church government. I have a letter from a minister, giving me their sad experience along this line,—one man's rule.

(b) All lines of government are, in a measure, difficult to execute. This is true of state and church, cities, schools and families. What a safe and effective control there is in that church which is cared for by a judicious, watchful elder, with his assistants and half a dozen deacons, such as Paul defines. Dear reader, can you not point to just such organizations in our Brotherhood? They have existed from the early history of our church. Their system is apostolic, and hence can not be improved upon.

II. Those Giving All Their Time to the Interests of the Church Are Entitled to Their Support.

Christ says: "The workman is worthy of his meat." Paul says: "The Lord hath ordained that they which preach the Gospel should live of the Gospel." Mark the language, "*should live,*" that is, "have their support." Parallels to these texts are so numerous, and the truth of my proposition is so plain that further quotations are not necessary. In fact, I never knew it otherwise, than that brethren and sisters, on missions for the church, were entitled to contributions. Of those heathens on the island of Melita Paul says: "When we departed they laded us with such things as were necessary." But there are those who are not satisfied with Gospel support and demand salaries. A salary is obtained by bargain and contract, as you negotiate for stock, land or merchandise. These things are engaged in for their gain or profit. They are legitimate lines by which to make money, but the church's mission is to save souls and not to make money. Christ, at his first coming, found merchandising in the temple, and he gave it a most scathing rebuke. Peter says: "They will make merchandise of you." This money-making, merchandising in the church will surely meet with as sore a rebuke at Christ's second coming, as it did at his first. Some evangelists make as much money as the presidents of the United States. The church should be a place of self-denial and sacrifice, and not a place to make money, hence the support that the apostles received was not on a salaried basis.

III. The Scriptures Do Not Contemplate Compensation for Services Rendered.

When Abraham returned from the slaughter of the kings, he refused any compensation in spoil, saying: "I will take nothing, save that which the young men have eaten." Abraham and his men were God's servants, hence were entitled to their meat,—their support. Elisha at once declined Naaman's proffered compensation for his great cure. The affrighted monarch offered Daniel a most liberal compensation if he would read the handwriting. Listen to Daniel's reply: "Let thy gifts be to thyself, and give thy rewards to another, yet I will read the writing for the king." You will notice that not only is no compensation contemplated, but none is desired.

As Paul is chiefly quoted in support of a salaried system, let me quote some sketches from his writings for our information on this point. When Paul left Athens and came to Corinth, he met Aquila and Priscilla. It is said: "Because he was of the same craft, he abode with them, *and wrought:* for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." That is, he labored on the week days and preached on the Sabbath. Again Paul says: "To this present hour we both hunger and thirst, . . . and have no certain dwelling place; and labor, working with our own hands." And again: "For ye remember, brethren, our labor and travail, for laboring night and day,—because we would not be chargeable unto any of you, we preached unto you the Gospel of God." "Neither did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us." Paul further says: "Having food and raiment, let us be therewith content." These extracts from Paul's life show that he got support when it was needed and not a salary.

IV. A Salaried System of the Ministry Destroys One of Her Sweetest Enjoyments, i. e., Sacrifice.

What pleasure it is for God's faithful servants to dwell upon and remember their sacrifice for the Lord's cause! Good old Samuel beautifully sums up his life of sacrifice, in the evening of his day, thus: "Whose ox have I taken? . . . Whom have I oppressed? . . . They said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken anything from any man's hand."

Paul's wonderful life of sacrifice is set forth in part in these words: "I have coveted no man's silver or gold. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me." What sunshine such lives of sacrifice do let into the soul, as our sun is going down! The lily hands of the salaried clergy today would scarcely evidence what Paul's hands did, as he held them up to the Ephesian elders. True, at times the care and responsibility of the ministry seems to be great. The duty of bishops and deacons, as given by Paul, shows that there is more required of officials than of the laity. The priests were to bear the ark on their shoulders. This symbolized the increased duty of the officials under the Gospel. The comfort I take is this, that their reward will be greater.

V. The Salaried System of the Ministry, Which Includes the Itinerant System, Has the Following Objections:

(a) We have brethren of some age, yet active, who by their earnest labors have helped to build up flourishing congregations. Such were called of God and commissioned by the Holy Ghost. This new system would retire all such, which will much disturb the enjoyment of their church home.

(b) A salaried ministry eventually destroys the executive power of the church. I know of no church, under a full-fledged, salaried system, that makes much if any pretense to executive government in their assemblies. Some of our own congregations that have been under this salaried system, have experienced a serious loss in their government. Such ministers will be made to feel that they must favor their paymasters. Under such influence the executive will steadily weaken. The foregoing is a clear defense of Annual Meeting decision, Art. 19, 1882, which provides for contributions to ministers as needed, but no salary.

(c) I quote from "Bible Salvation," by Rev. A. Sims, D. D., of the M. E. Church: "Our great dangers, as we see them, are assimilation with the world, neglect of the poor, substitution for the fact of godliness, abandonment of discipline, a hireling ministry and an impure Gospel which, summed up, is a fashionable church. The early Methodist ministers went forth to sacrifice for Christ. They sought not places of ease and influence, but of privation and suffering. They gloried not in big salaries, fine parsonages and refined congregations, but in the souls they had won for Christ. But, oh, how changed! . . . Methodists formerly dealt with great central truths. Now the pulpits deal largely in generalities and in popular lectures."—*Pages 11 and 13.*

The great John Wesley left the following conditional prophecy for his brethren. "If the time arrives that money will enter into the work and influence of the bishops and ministers of the Methodist church, then Ichabod will be written over every church door."

Covington, Ohio.

Three New Books for Our Ministers.

BY J. H. B. WILLIAMS,
Secretary of Gish Committee.

THE Gish Fund Committee takes pleasure in announcing to our ministry that there are three new books now available, and ready for distribution on the usual reduced terms for our ministers. Each new book is cause for additional gratitude to Brother and Sister Gish, whose money makes the Fund possible. These three volumes have been selected by the Committee with a desire to supply such as will be of lasting benefit to the minister in his study. A short paragraph on each will afford but a meagre description of their value.

Schaff's History, Vol. VI.

In general terms we need not discuss the merits of this book, our ministers already having had access to Volumes I and II. Suffice it to say that Volume VI is written in the same clear, honest, able, helpful style as are the other two already on the list. The volume embraces, besides a general introduction to modern church history, the productive period of the German Reformation, from its beginning to the Diet of Augsburg (1530) and the death of Luther (1546), and has been selected especially with the idea that our ministers may thus have an opportunity to study the beginnings of the Reformation, and the sowing of the seed which later was to produce the Church of the Brethren. To ministers of the Church of the Brethren this book is sent for eighty-eight cents. The regular retail price of the volume is $4.00.

Blaikie's Manual of Bible History.

This volume is one of the most compact, readable and reliable church histories now on the market. The purpose of the book is to enable Bible readers and students to grasp the whole course of Bible History. While following the stream of the Bible narrative, it also keeps in view the great spiritual purpose of the Book. The work carefully describes the chief countries, towns and other scenes of Bible history, as they occur, and also glances at the parallel history of the other leading nations of the world, showing what was going on elsewhere, while the history of the Bible was being enacted. To our ministers this book, containing over 500 pages, is sent for thirty cents. The regular retail price of this book is $1.50. With "Smith's Bible Dictionary," also on the Gish list, this book will rank side by side.

Funk's War vs. Peace.

In these days, when universal peace is receiving encouragement and sanction from the leading nations of the world, and when the kingdom of mutual love, once dreamed of, now promises to become a reality, this book is very timely. Written by one of our own able ministers the volume is one that should be on the study table of every minister in our church. The book contains five chapters: The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace. To our ministers this book, containing 175 pages, is sent for fifteen cents. The retail price is seventy-five cents.

In this connection it might be well to announce that Volume I of "Schaff's History," as well as the little book "Alone With God," will be taken from the Gish Fund list April 1, 1912.

We hope that our ministers will take immediate advantage of the three new books now offered and send at once for them, addressing Brethren Publishing House, Elgin, Illinois, where the orders will receive prompt attention.

Elgin, Ill.

Conduct in the House of Worship.

BY J. M. BLOUGH.

How many of us stop to consider that when we go to the house of worship we are going to *meet God?* It does seem to me that if we would stop to think about it, some of us would surely do differently. And if we do not go to meet God, why do we go at all? Is it simply to meet people, to see and to be seen, or to be entertained? Gor forbid! We go to the sanctuary to meet God; hence, how careful we should be of our conduct!

In many of our churches it is customary for the members to have a regular "sociable" before the service begins, and they think it is all right to keep on talking to one another until the minister announces a hymn. Frequently the confusion is so great that the minister has to talk very loud in order to be heard. What, do we need a hymn to call us to order in the house of God? Just think of it! Is it becoming that we should first visit with one another in the house of worship, before we meet God? Our God is not a God of confusion. Is it not a shame that we are so thoughtless in God's house?

True, we are a social people and we like to greet one another, but would it not be more becoming if we would meet God first, and greet one another after the service is over? What is the subject of conversation generally? Is it such as will aid the spirit of devotion? Or is it about worldly things,—crops, weather, neighbors, politics, etc.? Consider, consider!

Then, again, when the weather is nice some will stand outside, or sit under a shade tree, and have a "good time" in loud conversation until the service begins. They seem to think that until some one begins to sing there is nothing else to do. And sometimes there are scarcely enough members inside even to carry a tune.

Then, too, at some places, the young men and boys stay out till the service is in progress,—even the first prayer is finished. Then they come in together and naturally disturb the meeting. I pity them, but I pity their parents more. When, O when, will God's people consider? How much effort have parents and ministers made to correct this? Perhaps the example is bad.

The Better Way.

I am glad there is a better way, which is more becoming the people of God. And on this point we can learn from other churches. I write it to their praise, but to our shame. The better way is to *come quietly and reverently* to the house of God. Go in as soon as you arrive, sit down in your place at once, bow your head in a silent prayer; then read your Bible or sit in meditation and reverence, until the service opens. This, I assure you, will be a better preparation for the service than to engage in questionable conversation, and visitors will think more of you and your church, and God can bless you more. How I wish and pray that all of us might learn proper conduct in the house of God!

A Suggestion.

Let us remember that at the St. Joseph Conference we are in the midst of other church people, and continually under their eye, and in their auditoriums. If we behave unbecomingly in their Auditorium, and show a lack of respect for the house of worship, we need not be surprised if they consider us rude. Let us go into every service reverently, and sit in quiet meditation, as much so as possible. This is the way to gain the respect of the St. Joseph people and the blessing of God as well.

(Address while on furlough) Johnstown, Pa.

Many of the churches deeply deplore that, in the striving for "up-to-date improvements," there has been a serious loss of the "old-fashioned things," spiritually speaking, upon which it is so very hard to improve that we may well be satisfied to let them remain as they were,—time-tested and sure. Some of the modern ways and methods greatly please the eye and tickle the fancy, but where is the old-time power that ought to be felt in the assembly of God's people, and move the hearts to mighty impulses of righteousness? The fact is that the "old-time religion" is as good and appropriate today as ever. It has the old-fashioned ring to it, and it will surely reach the hearts of the people who listen "in the good old-fashioned way." Why not cling to "the old paths and walk therein?" There has been too much "seeking out of many devices," and a consequent neglect of the Word which "liveth and abideth forever."

THE ROUND TABLE

All for Others, Nothing for Himself.

BY J. G. ROYER.

I HAVE never been abroad and never expect to be, but I should like to call attention to an epitaph which some of the readers of the MESSENGER, who have been abroad, may have seen.

In the little village of Birr, in Switzerland, there is a rough, unhewn stone, with a tablet affixed. On the tablet is this inscription: "Savior of the poor, father of orphans, educator of humanity; man, Christian, citizen. All for others, nothing for himself."

The man thus commemorated was Johann Heinrich Pestalozzi, a poor Swiss schoolmaster. When a boy only six years old, his father, who was a physician of small means, died, and so the boy's training depended chiefly upon his mother. In early youth young Pestalozzi manifested those characteristics which distinguished him through life,—piety, sympathy for the poor and degraded, a love of children, and an uncompromising sense of justice.

In compliance with the wishes of his grandfather, who was a Protestant clergyman, he studied for the ministry. But his very first effort at preaching proved such a decided failure that he abandoned the pulpit and gave free rein to his longings for the improvement of his country's lower classes. He opened what may be considered the first industrial school for the poor. He gathered about him a number of ragged, half-starved children,—children whom war had made orphans and homeless. He lived with them the life of the poor. He played with them, and prayed with them, and earnestly instructed them during the day. In the evening he begged food for them. At night, as they slept, he washed and mended their clothes. He had learned from his blessed Master what it was to love children, and, like his Master, he won the distinction of living like a beggar that he might teach beggars to live like men.

Today many institutions bear his name, and men honor themselves in honoring the memory of Pestalozzi, the poor Swiss schoolmaster.

Reader, learn:

1. That he lives best who lives least for self and most for others.

2. That no one should start out with the notion that poor and obscure men and women are necessarily a failure.

3. That many of the greatest benefactors of the world have been those who had no money.

4. That helping others to help themselves is worth more than gifts of money.

Mt. Morris, Ill.

Should Brethren Vote at Political Elections?

BY DANIEL NISWANDER.

THE writer is aware that the Brethren are divided on this question. If I should be called on to answer it, according to my convictions, I would have to answer it with an emphatic *No*, and will here try to give some of my reasons.

Jesus says, "My kingdom is not of this world" (John 18: 36). In praying to the Father for his disciples Christ says: "They are not of the world, even as I am not of the world" (John 17: 14). Now, if Christ's kingdom is not of this world, and his followers are not of the world, it is clear to my mind that we, who claim to be his followers, have no right to vote at the political elections of the world. We are subjects of another kingdom.

When one comes from a foreign nation and wishes to become a citizen of the United States, he has to comply with the naturalization laws, take the oath of allegiance, etc. And if he afterwards takes part in the political affairs of the nation whence he came, he is counted a traitor. So we, when we applied for admission into the kingdom of Christ, were required to comply with the naturalization laws. While we did not take the oath, we did vow allegiance, which should be as binding as the oath. Thus we were made subjects of Christ's kingdom. I fail to see how we can be subjects of two kingdoms at the same time.

We are commanded to pray for our rulers (1 Tim. 2: 2); but I have never found where we were commanded to help place them in office. By voting we do, to some extent, violate our nonresistant principles.

Another reason: The Brethren who think they must vote do not see alike, but vote in direct opposition to one another. Taking this into consideration, I doubt very much whether there ever was an election in which, if the Brethren's votes had all been thrown out, it would have made any difference in the result. If this be true, it seems to me we would better all stay away from the polls and let the kingdoms of this world take care of their own business, for I feel sure that we can do a vast amount more good at the altar of prayer than we could at the ballot box.

Now I have not written this for the sake of argument or controversy, but out of a heart of love for the cause of Christ and his kingdom.

Caldwell, Kans.

The Children's Hour.

BY OLIVE MILLER.

AMONG the various movements that were inaugurated at the Winona Conference, perhaps none proved more worthy of perpetuation than the children's service. During the Conference week these were held twice each day, and hundreds of children were in attendance. Little pilgrims, indeed, they seemed, as they assembled from far and near and ascended the terraces which led to the Westminster hotel. Here, in the Chapel, they were taken in charge by those who, through their consecration to the Lord's work made these services possible.

It would be impossible, in this limited space, to enumerate the various features of these meetings, but suffice it to say, that these services were made so interesting and uplifting that not only were the children fascinated, but the older girls and boys became eager listeners, and adults, both men and women, formed no small part of the audience. Many times standing room was at a premium.

Who can measure the good that these services accomplished? The very fact that they were planned for the children and for them primarily, was sufficient evidence to these little ones of the church's interest in their spiritual welfare. The exercises gave them something noble to think about and to take home with them. They learned spiritual songs, they recited Scriptural quotations, they took part in the prayer service, and gave intelligent response to those who addressed them. To some of these children, no doubt, this was a new and delightful experience, and as long as they live they will cherish the memory of Westminster Chapel, with its hallowed associations, which meant so much to them in the formative period of their lives.

It was not without some misgivings that the plan of these children's meetings was worked out. To secure speakers for children is a difficult task, but the results of the efforts put forth surely exceeded the expectations of all who had labored and sacrificed and prayed that much good might be accomplished.

We trust that the "Children's Hour" this year will be even more successful than last, and may the blessings of God, our Father, rest upon all who shall direct this work!

North Manchester, Ind.

The Most Lovely Face.

BY NORA D. BURKETT.

We were much interested in a picture and editorial in a recent MESSENGER, "The Loveliest Grandmother." How unique! Then we fell to thinking: What makes a lovely face? Bright eyes that look upon you with merriment, sweet smiles that circle the mouth, that always speaks kind words, an intelligent look that always sees humanity's needs, ears that can hear all of its woes and not complain, or tell unnecessary things that will not help another,—all of these, and even more, go to make a lovely face.

Dear sisters, ye who wish to become the loveliest grandmothers, or to be lovely now, be sure to do kind deeds, think good thoughts, live pure lives, and read good literature. Do not repeat the evil things you may hear, not even from a friend, for often they are misleading and untrue. Do all which may fall to your lot, be it ever so small. Just remember that many small things will be the great things some day. The great secret of a beautiful face is happiness within

Fruita, Colo.

Conference Thoughts.

BY C. M. WENGER.

THE near approach of our Annual Conference causes our mind to be absorbed in the various phases of the meeting, and our interest for its success should be well manifested. The Christian fellowship, love and loyalty, here seen, greatly strengthen the tie that binds, and are a great, spiritual uplift to those who attend.

Much of the spiritual tone of the meeting, and the reverence shown, are due to suitable location and environments. It would be well for Standing Committee to learn whether the State District applying has suitable grounds available, in considering the call.

Conference has directed that Assembly or Chautauqua Grounds be given the preference, whenever available, and such a location should be an inducement for granting the meeting.

South Bend, Ind.

THERE are still some scribes and Pharisees in every church.

CHRISTIAN WORKERS' TOPIC

A Study in Will-Power.

Acts 20: 17-24.

For Sunday Evening, June 4, 1911.

Let the leader distinguish between a strong will and obstinacy and stubbornness, giving one or two instances of **each.**

The following instances of weakness and strength may be assigned to Workers the week before:

I. **Strong Joshua.**—Joshua 24: 15.
II. **Weak Aaron.**—Ex. 32: 1, 2.
III. **Strong Moses.**—Ex. 32: 19-21.
IV. **Weak Jehoshaphat.**—1 Kings 22.
V. **Strong Paul.**—Acts 21: 13.
VI. **Weak Pilate.**—Matt. 27: 24.

Note.—(1) Name other Bible instances and discuss them. (2) Name instances in history. (3) Is the boy that yields to the temptation of using tobacco, weak or strong? The girl that munches gum at church—weak or strong? (4) Point out some of the dangers to which a weak will exposes one. Tell how to strengthen the will.

PRAYER MEETING

Christ Winning the World.

John 12: 20-32.

For Week Beginning June 4, 1911.

1. **The Cheering Prospect.**—The whole world is now practically open for the reception of the Gospel. The Bible is printed in over three hundred dialects and languages. There are wonderfully increased facilities for intercommunication. Wonderful revivals, with Pentecostal power, are frequent in heathen lands. The increase in membership in heathen countries is thirty times greater than at home, in proportion to the number of ministers employed (John 3: 14-18; Eph. 2: 11-19).

2. **Momentous Changes.**—Napoleon said: "When China is moved, it will change the face of the globe," basing his prophecy on the fact that China, with one-fourth of earth's inhabitants, is a factor of power. But India, Japan and Africa are also moving. Should not every Christian arise in his strength and answer his own prayers by taking this world for Christ, his king (Eph. 3: 14-21)?

3. **Our Part in the Work.**—Claiming to be fellow-workers together with Christ, great responsibilities are resting upon us. Only by unreserved consecration to the work can we hope to escape the just censure of "High Heaven." An officer of the British army declares that the members of that body could place a proclamation given them into the hand of every person of the world inside of eighteen months. Christianity has failed to do a similar task in eighteen hundred years. It is high time to be up and doing. Why not go forward, as a united band, to the mighty conquest of the great world field (Matt. 28: 19, 20)?

HOME AND FAMILY

The Call.

Have you heard the call, my brother,—
The call of some orphan child,
Asking a place by your hearthstone,
With mother-love, gentle and mild?

Are you heeding the call, my brother?
Have you opened your heart and home
To some lonely little orphan,
Bidding it tenderly, "come"?

Christ in his loving compassion
Said: "Suffer the children to come."
He pressed them close to his bosom
And blessed each dear little one.

Then open the door of your heart,
Let the Savior dwell within,
And many a homeless orphan
Will be saved from destruction and sin.

Fredonia, Kans. N. A. Hunter.

The Hundredth One.

BY ELIZABETH D. ROSENBERGER.

SANKEY sang the song of "the ninety and nine who safely lay in the shelter of the fold." He sang it far and wide, until there are few parables of our Lord better known than this one, with all it holds of comfort and warning. And we are glad that it is true that the majority of people manage to live, somehow, in measurable content, and enjoy some of the good things of life. If they are not rich in money, they are well off in other ways, for we are not thinking of the spiritual significance of the parable.

The vast majority of people have much to be thankful for. Good health and good homes and kind friends are the portion of the ninety and nine. But here and there is the hundredth one who is lacking in some of the graces of mind or body, perhaps, or else he has become embittered and disheartened and at odds with the world. The hundredth one is somewhere, away from the ninety and nine, it may be in the lonely desert where none may ask him of his failure, or it may be in some dangerous place where death comes speedily to those who dare to risk their lives.

It is not the ninety and nine who need our care. They are safe in the fold. They are many and can, to a certain extent, take care of themselves. The Son of Man came to seek and to save that which was lost. The hundredth one is lost and needs our help. The plain business of humanity, of men and women, is to go and seek and save this hundredth one. But do we do it? Yes, we make a great effort to save the one who wanders off alone, and keeps a long distance away from the fold. We save one now and then. We have reform schools, and jails and other places, to punish them. And when once they are behind prison walls there is but little hope of their coming back to the fold. Oh, for more patience in dealing with this one, who differs from the rest and is difficult to manage, and worries us! He is unable to cope with the industrial conditions of today, and so, sometimes, he becomes a pauper. He is the brother for whom God has made us responsible; we are his keeper. His hovel may be down at the corners, where saloons are thickest. What of that? What are you doing to save him? He may be a homesick boy, a homeless man, a girl out of work; we need to go after and save this hundredth one.

In the church the ninety and nine are usually in their places on Sunday morning, ready to encourage and help the minister in every way possible. They love the house of the Lord and are willing servants of his. They are ready to help the hundredth one back to the fold and save him here and now for a life of happy usefulness. There may have been some of the ninety and nine in ancient times, and in far-away lands, who sat with folded hands, piously contemplative, and thought of the good, the beautiful and the pure, as Paul commanded. They were so isolated that they would not let their minds dwell on the outrageous wickedness of men in authority, and the vice of reeking alleys, the suffering of the helpless and downtrodden in all the lands and seven seas. They did not want to think of these things, much less would they leave their cells to go to alleviate these deplorable conditions. They were saints, ever bowing before the crucifix or the altar. Today we do not believe in their methods. The ninety and nine in the fold do not come by their halos so easily. Today they must step out in the front ranks of the battle against sin; they must step down in the choking dust of the course; they labor in the vineyard through the heat and burden of the day. If any man is better than another, he proves it by stooping down and with a firm hand helping his groveling brother to arise and stand upon his feet, and to become a man.

The hundredth one in the home should be supported and helped by the strength of the better members of the family. We are all so familiar with the crimes of Absalom, who was the "hundredth one" in David's family. His mother was a princess, and it may have been that fact which made Absalom aspire to the throne. He was very attractive,—the hundredth one often is. "In all Israel there was none to be so much praised for beauty as Absalom." But he was bold and bad and wicked; he deliberately tried to undermine his father's reputation and regard among his people, and then resort to arms to gain the throne for himself. He had no more honor for God than he had for his father. David was getting old and his treatment of Absalom was weak; and neither punished him for his crimes nor restored him to favor, and so the young man went on his downward career. There are fathers who do worse than David. They, by words and habits, give to their sons a love for brutal sports and stimulants. They sow to the wind and reap the whirlwind. The hundredth one has the idea that it is more fun to sin than to be good. His lip curls contemptuously when the talk is of good men and what they do. He wants nothing to do with the ninety and nine; he wants to be known as a bad man. And it is not until the lights are out, and the noise of Belshazzar's feast dies away, and leaves the banquet hall deserted, that he begins to see what he has lost. He has missed the road and it is too late to retrace his steps.

July 6, 1189, an English king died of grief. His son who should have reigned in his stead proved to be another Absalom. He aspired to the throne and rebelled against his father. The king pardoned him fully and freely, but it was all in vain. Hard and treacherous to the heart's core, nothing won him or bound him to truth and loyalty. He fled to France at last and from there tried to usurp his father's place. At last, when dying, the father sent him the signet ring of forgiveness once more. Two other sons conspired against the king,—even the youngest and best beloved. Is it any wonder that the old king, worn out with sorrow, died at last? Oh, the hundredth one is a terrible problem! All the worst crimes of the world have been committed by him; the misery and wretchedness is due to him. Unless we can convert him to God and a useful life, the situation is staggering.

Let us renew our efforts. If one has wandered away, let us try to reclaim him. If one is growing restless under the quiet protection of the fold, let us help him to find joy in well-doing. In the negro dialect we have a few verses which tell us of the loving shepherd's care. The shepherd is looking out over the meadows where the long night rain has made everything gloomy, and he asks the hireling shepherd whether the sheep have all come in. The hireling shepherd answers that some of the sheep are black and thin and poor, but the rest are all brought in.

"Den de massa ob de sheepfol'
Dat guards de sheepfol' bin,
Goes down in de gloomerin' meadows,
Whar de long night rain begin.
So he lets down de bars of de sheepfol'
Callin' sof', 'Come in. Come in.'
Callin' sof', 'Come in. Come in.'

"Den up t'ro de gloomerin' meadows,
T'ro de col' night rain an win'
And up t'ro de gloomerin' rain-pal,
Whar de sleet fa' piercin' thin
De po' los' sheep ob de sheepfol'
Dey all comes gadderin' in."

Covington, Ohio.

THERE is something wrong with the man's head who sows wild oats and expects to get a crop of wheat.

Destroy Your Enemies.

BY WEALTHY A. BURKHOLDER.

It is recorded of a Chinese Emperor that, on being told that his enemies had revolted in one of the distant provinces, he said to his officers, "Come, follow me, and we will quickly destroy them." He marched forward, and the rebels submitted upon his approach.

All now thought that he would take revenge, and were surprised to see the captives treated with kindness and humanity.

"How is this?" said the chief officer. "Is this the manner in which your majesty fulfills his promise? Your royal word was given that your enemies should be destroyed, and behold, you have pardoned them all, and even caressed some of them."

"I promised," replied the emperor, "to destroy my enemies; I have fulfilled my word; for, see, they are enemies no longer; I have made friends of them."

"If thine enemy hunger, feed him . . . for in so doing thou shalt heap coals of fire on his head." Possibly it would be a good plan for many today to take lessons from the Chinese Emperor who, years ago, destroyed his enemies by treating them kindly. Too often it happens that the very definite instructions in the Book do not have the desired effect, simply because they are not practiced, and object lessons, like the above, must be had before being convinced.

It is simply surprising how unforgiving it is possible to be, and at the same time profess to be followers of Christ! There is no uncertainty, and no mistake in the teaching on this subject, and yet there are many who are slow to profit by it. Our Lord and Master has given us the example of destroying enemies, and as his subjects we should give earnest heed. He emphatically declares that unless we forgive men and women their mistakes and trespasses, he will not forgive us. Startling, but he means what he says.

After all, what good accrues from harboring feelings of spite and revenge? Who is any better by carrying a feeling of bitterness toward any one, much less toward one whom we profess to love? Certainly you can forgive if you want to, and you need not hinder the Lord's work by always remembering other people's mistakes. We all make blunders as we pass along, and we would like very much for those observing to throw the mantle of charity upon them, and entirely hide them. "As ye would have men do to you, *do ye even so to them.*" This is the Golden Rule, and it is one of the commandments we are admonished to keep. Now, if we know our duty, let us try to do it, because it is only in the doing that the blessing comes. All over the land the Lord's work is often hindered because people harbor grudges and are not willing to forgive their neighbors and brethren. "So likewise shall my heavenly Father do also unto you, if ye from your hearts, forgive not every one his brother their trespasses."

Do not say you can not forgive. It's a poor religion that does not enable us to obey such a plain command. Of your own strength you can not, but in Philpp. 4: 19 we have these words, "But my God shall supply all your need." If you need grace to forgive, ask, and you will receive.

Newburg, Pa.

RELIGION that is pure and undefiled, works at the trade all the year round.

SISTERS' AID SOCIETIES

MORRILL, KANS.—We organized a Sisters' Mission Circle Oct. 27, 1898, and have been doing what we could ever since. We have sent donations to most of the cities where there is a Church of the Brethren. Our average attendance is eight. We meet every Thursday afternoon. We are glad to have our president, Sister Lizzie Lichty, with us again. She returned from California last Saturday. We hope to give a better report sometime in the future.—Mrs. Salina Kimmel, Secretary, Morrill, Kans., May 8.

BLACK SWAMP, OHIO.—The following is a report of our Sisters' Aid Society ending April 1, 1911. We met the second Thursday of each month. Our work was mostly sewing carpet rags, making aprons and other garments, piecing quilts and making comforts. We had a balance on hand, at the beginning of the year, of $14.60. We received during the year $19.41; paid for material and other expenses $7.96; amount in the treasury, $26.36. We reelected our officers for another year, with Sister Maggie Crago, president; Sister Asenath Baker, vice-president; Sister Ella E. Garner, secretary; Sister Emma Garner, treasurer. Sisters Elizabeth Wagoner and Asenath Baker are a committee. May the Lord help us to do more and better work this coming year!—Ella E. Garner, R. D. 1, Walbridge, Ohio, May 8.

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See advertisement of the "Kingdom Songs" on page 335 this issue.

Bro. Galen B. Royer has just returned from a business trip to Roanoke, Va.

The correct address of Bro. James M. Neff is Springville, Cal.; not Springfield or Daunt.

Bro. James M. Moore is conducting a series of meetings at Grundy Center, Iowa. He reports an encouraging interest.

As the fruits of a series of meetings at Portland, Oregon, conducted by Bro. E. M. Studebaker, six were gathered into the fold.

Bro. G. E. Yoder, of Elk Lick., Pa., is engaged in a revival at Uniontown, this State, and reports a good attendance and an encouraging interest.

The first copy of "Kingdom Songs," just from the bindery, was laid on our desk only a short time before closing this page. It is a beauty, and will please our patrons at first sight.

Since June 4 is a day of fasting and prayer for all the churches in the Brotherhood, we wonder if any of our members will be thoughtless enough to arrange for a big dinner on that day.

Bro. W. M. Howe, the pastor, devoted one week to a series of meetings before the feast at the Walnut Grove house, Johnstown, Pa., and six entered the fold by confession and baptism.

Bro. M. S. Frantz, of Hartman, Colo., did some effectual evangelistic work at Monitor, Kans., which resulted in ten young people putting on Christ in baptism, and one is awaiting the rite.

A series of meetings at Cave Rock, a mission point in the Botetourt congregation, Va., conducted by Bro. J. W. Ikenberry, closed with five applicants for membership, and one reclaimed.

Some of the elders and pastors are announcing to their congregations that Sunday, June 4, is set apart as a day of fasting and prayer among our people. This should be done in all parts of the Brotherhood.

Some of the churches are lifting splendid collections for the Annual Meeting offering. We hear of a congregation, not seven years old, that raised nearly $100. This means much more than $1 to the member.

The Gish Committee is now in a position to supply our ministers with three more new books. We call attention to the announcement on page 325, this issue. Wide-awake ministers can not afford to ignore such a fine proposition.

Bro. John F. Cline, an elder residing at McPherson, Kans., was killed May 8 by the caving in of a sand bank. He emigrated from Rockingham County, Va., to Kansas, and for a number of years was quite active in the ministry, giving considerable attention to work on the mission field.

Since our last report from Vyara, India, twelve natives have been baptized. The outlook at this point is very promising, though,—as Bro. A. W. Ross writes,—there should be more helpers, and the need of a Bible school is felt keenly.

Since Bro. J. T. Myers' health will not permit him to attend the St. Joseph Conference, his place on the Standing Committee will be filled by Bro. J. Kurtz Miller, the alternate. The information did not reach us until the Conference Booklet was printed.

Since Bro. C. B. Smith has left Red Cloud, Nebr., and located at Morrill, Kans., Bro. J. Edwin Jarboe is alone in charge of the work at Red Cloud. We are told that he would greatly appreciate the assistance of some minister who cares to make that part of the West his home.

On another page we are publishing the obituary of Bro. Andrew Bashor, of McAlisterville, Pa., who died very suddenly. He served the church in the ministry about fifty years, was in the eldership twenty-five years and had charge of the Lost Creek church. He was active and faithful in the work of his Master.

Our people need not bring their Hymnals to the St. Joseph Conference. Our fine, new song book, "Kingdom Songs," will be used exclusively. The book contains 290 splendid songs. Some of them are for temperance and other lines of work, while a large number are especially adapted to the Sunday-school.

On page 329, under the heading, "How Is Your Church?" Bro. H. B. Brumbaugh is making a splendid suggestion, but instead of preparing such information for the News Department, which is usually crowded, we would instruct our correspondents to prepare it for the Round Table page. In fact, we would be pleased to hear from scores of churches along the line mentioned. Let us know how you are getting along. What is proving helpful to your work, and what are your hindrances?

Bro. I. B. Trout reports a pleasant trip to New Carlisle, Ohio, his home church while he lived in that State. He was present at the largely-attended feast, and says that he is greatly encouraged over the outlook of the congregation. Here may be found a number of fine young members of good culture and a high order of spirituality, such as would be a credit to any community. Many of these young people have settled down in life, and this gives the congregation an element of strength and prosperity.

Sister Amanda Witmore, of Portland, Texas, writes us that she and her husband, Jacob Witmore, are reading the Bible through this year. This does not mean that they have never read the Book through before, but they are going through it again, by reading a few chapters each day. They are not only reading the Book, but they are studying it as they go. We are wondering how many of our patrons have read the Bible through since the beginning of the year. We should like to hear from all of them.

The first new school catalogue to reach us this spring is the Annual Catalog of Mount Morris College, a neat publication of fifty-three pages. Some of our school-men may not think so, but when we have a little leisure, we sometimes take pleasure in leafing through the catalogs of the Brethren schools, just to see what is in them. If some of the parents who read the Messenger would spend a few hours studying some of these catalogs, they would surely feel like sending their boys and girls to one of the Brethren schools.

On page 334 our dear Bro. Strickler, of Loraine, Ill., has, in a pathetic way, something to say regarding the death of his wife. It will be observed that she sometimes assisted him in the anointing services, a thing that the wife of an elder may very consistently do in the absence of an elder or a minister to assist in the work. In the absence of an official to aid him, an elder can call any member to his assistance, and in case of necessity can, of course, call on his wife. Just how much of this is done on the frontier fields, will never be made known, but the Lord knows it all.

A correspondent at one of our mission points proposes to furnish visiting preachers with a list of the subjects that have been treated by former ministers, so there need be no repeating of subjects. The idea is a new one, and yet it has merits. It is just a little embarrassing for a congregation to have several visiting ministers follow each other, all discoursing on the same topic.

Eld. S. H. Bashor, of Waterloo, Iowa, at one time associated with us on the editorial staff of the *Brethren at Work*, and widely known by thousands of our readers as an active evangelist of thirty years ago, called at the Messenger sanctum last week. He is connected with the Progressive Brethren, but, on account of his health, seldom preaches. His time is taken up with other matters. He had not been in our office for over thirty years, and our conversation drifted to the scenes of the past. He speaks kindly of the Brethren, and especially of his old comrades.

Some of our readers are in the habit of writing letters or cards of condolence to those bereft of their loved ones. The custom is a good one, and should be encouraged. It is said that Sister Zollers, of South Bend, Ind., received over one hundred letters from people who were deeply affected by the sudden death of her husband, Bro. Geo. D. Zollers. This is only an instance of how thoughtful our patrons have been, on many occasions of this character. They will never know how their letters lighten the burdens of those weighed down with the great sorrows that come into their lives.

The Friends are at work organizing churches among their converted Indians in Washington and Idaho. They have a good influence among the Indians, and for generations have made mission work among them a specialty. It is encouraging to note that one of the leading Indian Bishops has placed a ban on tobacco, and now the use of the weed is to be discontinued among the different tribes. First the use of whiskey was stopped, then immorality, upon the part of both men and women, was done away with, and now, since the use of tobacco has been declared one of the evils of the land, another step in the interest of the clean and simple life will be insisted upon. A movement of this sort should put the tobacco users among the whites to thinking.

We are now filling orders for the new song book, known as "Kingdom Songs." The book is adapted to the use of the Sunday-school, the prayer meeting, Christian Workers' Societies and, in fact, to all occasions of praise. It is well printed, neatly bound, and contains a fine selection of songs,—the very best to be had. We feel confident that it will please our people from one end of the land to the other. The book was made with a view of filling a long-felt want in the Brotherhood. It is to be hoped that it will be quite generally adopted. The price is thirty-five cents a copy, prepaid; $3.50 a dozen, prepaid, and $25 a hundred, not prepaid. When ordering say whether round notes or shaped notes are desired. The book will be used at the St. Joseph Conference to the exclusion of all others.

This will be the last issue of the Messenger to reach our patrons before thousands of them start to the Annual Meeting at St. Joseph. We are wishing all those, attending the Conference, a safe and pleasant trip, and we trust that we shall all have the pleasure of enjoying one of the best National Conferences yet held in the Brotherhood. Much, indeed, will depend upon the spirit that we take to the meeting. If we go in the spirit that characterized the Master in all his labors, we may rest assured that love and harmony will be the predominating influences of the gathering. If we go resolved to lay self aside and labor only for the honor and the glory of God, the Holy Spirit can and will work with us in accomplishing that which will advance the interests of the kingdom. We certainly should never permit our differences to interfere with the unity that should characterize the children of God. We should move fast along the lines of agreement, but on all matters of difference we should learn to move slowly.

We hear of a minister who may not do much preaching for a while. He is not planning to make money, but he says that he does not understand his Bible well enough to preach the Gospel as it should be presented to the people. He now proposes to devote a few years to a careful study of the Word. Like Timothy, he is to study so as to show himself approved unto God, that he may be able to rightly divide the Word of Truth. The brother is to be commended for his course. The Lord needs preachers, and he needs them badly, but he wants men who know how to feed the flock of God as it should be fed.

An aged minister writes us saying that he sat by the bedside of his devoted wife and saw the light of life go out. As he viewed the scene it seemed like a beautiful sunset in the evening of a long and useful life. He is sad, because he is lonely, but happy to think how pleasant was the going of the companion of his youth, the mother of his children, and the angel of his household. He says that his heart is filled with joy when he contemplates the touching incidents connected with the passing of a charming soul from the scenes of earth to the unsurpassed beauties in the land of pure delight. He takes the ideal view of death. A new world of thought is opened up to him. Death has been robbed of its terrors, and his soul is filled with delight while awaiting his turn to enter the land where saints immortal reign.

Railroad Rates to Annual Meeting.

The following letter, just received from the Southwestern Passenger Association, will be of interest to our Brethren and friends in Oklahoma. D. L. M.

Eld. D. L. Miller,
Ch'rm'n, Committee on Transportation,
Mount Morris, Ill.,

Dear Sir:—Referring to my letter of March 28th, advising that interested lines had individually authorized AN OPEN RATE OF TWO CENTS PER MILE for the round trip from all points in Missouri, Kansas and Arkansas, (under the jurisdiction of this Association) to St. Joseph, Mo., and return, account of the above occasion; tickets to be on sale May 30 to June 5, inclusive, 1911, limited for return to reach original starting point prior to midnight of June 30, 1911: For your information beg to advise that our lines have also individually authorized the following fares and arrangements from points in Oklahoma, to St. Joseph, Mo., and return, for this meeting.

OPEN RATE OF TWO CENTS PER MILE in each direction for the round trip from all points in Oklahoma, to St. Joseph, Mo., and return; tickets to be on sale May 30 to June 5, inclusive, 1911, limited for return to reach original starting point prior to midnight of June 28, 1911. Tickets to be good going commencing date of sale and for continuous passage in each direction.

Trusting that same will meet with your approval, we are,

Respectfully,
J. E. Hannegan,
Chairman.

Feet-Washing as a Religious Rite.

Some one wrote Prof. J. M. McGarvey, of Lexington, Kentucky, for information regarding the feet-washing referred to in John 13:14. McGarvey's answer was published in the *Christian Standard*, and then copied into the *Christian Evangelist*, being highly commended by the editor, who looks upon the answer as "presenting admirably the hollow mockery of observing as a church ordinance, an ancient act of hospitality from which its original meaning and spirit have long since departed!" The so-called admirable answer reads as follows:

A brother asks me, "What is your teaching against feet-washing as a church ordinance?" I answer, There is no intimation in the New Testament that it was ever enjoined or observed as such. When the Lord washed the feet of his disciples, he did it while they were seated in a private house at supper, and after a walk, in which their feet were soiled. He told them, "As I have washed your feet ye also ought to wash one another's feet." But he did not wash their feet in the church assembly, or when they had no need of it for comfort. If, then, we meet in the church with our feet clean, and covered with stockings and patent-leather shoes and go through a useless and ridiculous performance of baring our feet and washing them, we do not as he did, but more as the Corinthians did when they turned the Lord's Supper into a feast, and some of them drank too much wine. Wash one another's feet when they need it, and when there is no servant at hand to do it.

Now it so happens that the practice of washing one another's feet never was an ancient act of hospitality, and it seems strange that the editor of the *Evangelist* and Prof. McGarvey do not know it. Ancient visitors, when supplied with water, washed their own feet, and possibly servants washed the feet of their masters, but, aside from the editor and the professor, who ever heard of the ancients washing one another's feet? Since the editor and the professor are good at citing Scripture, when treating some other subjects, it would be to their credit to name the chapter and verse in support of the ancients washing one another's feet.

We are told that, after walking in the dust and getting their feet soiled, it was needful that the apostles should have them washed. This is regarded as up-to-date Jerusalem ethics. Now it is remarkable that no one ever thought about Jesus having his feet cleansed, for he had been in the dust just as much as the apostles. Then, since he was at the head of the table, and was supposed to conform fully to the home ethics of his time, it would seem very inconsistent for him to preside at the festive board with soiled feet, while all the apostles, including the traitor, Judas, had clean feet. In view of feet-washing for outward cleansing only, this would have been a breach of good manners,—almost an unpardonable breach.

But Mr. McGarvey sees nothing but outward cleansing in the feet-washing of John 13. In this respect he is no better off than Peter was before he received the Holy Ghost, for Jesus told him, "What I do thou knowest not now" (v. 7), implying, of course, as stated, that he should know later. Peter was not slow about learning his lesson, for in this instance he readily submitted after another explanation, and was anxious to have his feet washed. He then, for the first time, saw that there was something in the rite. We are sorry that the professor has not studied the New Testament with a like result.

But we are informed that the services took place in a private house, and not in a church assembly, and for this reason feet-washing is not a religious rite to be observed in the church. Very well, what about the loaf and cup? Were they not instituted in the same place, and at the same time? If feet-washing is to be ruled out because of the place, pray, tell us why the loaf and cup should not be ruled out for the same reason. It is strange logic that would retain one and rule out the other.

Then, suppose the saints do go to church with clean, well-dressed feet, what does that have to do with a service that the Master intended to have a spiritual import? One might as well think of discarding the loaf and cup, because he had just eaten before coming to meeting, all that any mortal needs to satisfy hunger.

But why all this evasion of the plain "thus saith the Lord"? Jesus told the disciples that they ought to wash one another's feet, evidently in the light of its spiritual import, for he had given them an example that they should do as he had done to them. What more does the Bible student need? When the Master says a man should do a thing, that ought to be the end of all controversy.

As for a further intimation of the rite, after its institution in the upper room, one has read his New Testament to little advantage if he does not see more than the common custom in 1 Tim. 5: 10, where we read about the widow washing "the saints' feet." The mere fact that the act was confined to the saints, shows clearly that it was a religious rite, the continuation of the rite that was established by Jesus in Jerusalem.

How Is Your Church?

While the Messenger devotes a page or more each week to church news, it seems to us that the character of the news might undergo some change for variety's sake, if nothing more. It seems to us that a statement as to how we are getting along, as individual churches or congregations, would not only be interesting but also helpful. Are we successful in our work? Are we increasing in number, and in spiritual life as well? If not, what are some of the hindering causes? We live in different States and are surrounded by different peoples and nationalities,—some in the rural districts, others in towns and cities. This means that we must rub up against, and deal with, different customs, habits and modes of thought which, necessarily, more or less affect our church life and our manner of doing things. They also have much to do with our successes, our joys, our discouragements and our sorrows. We all have our battles to fight against a common enemy.

But this common enemy has many forms of approach, and to meet and overcome them we must not only recognize the fact that the character of the enemies which we have to meet greatly differs, but also that the means used in meeting their attacks must correspondingly differ. And these are some of the things which we may learn by giving an occasional write-up of what we are doing and how we are getting along.

Under the heading, "How Is Your Own Church?" the *Christian Herald* has been devoting several columns each week to news of this kind; and to us it has been very interesting, and instructive as well. From these items we learn the experiences, the successes and the struggles of other churches, and in what they consist. As far as we have been reading them, we find that in most cases they are very similar to our own; so that, no matter how much we may be divided into sects and cults, Satan is working in all of them.

But what are some of the troubles? From Albany, Oregon, the reporter says: "We have a pleasure-seeking community. We have 6,000 inhabitants and ten churches. Three of them have an average attendance of twenty-five, and the other seven have about one hundred at each service. These are little more than a club. The lodge and moving-picture shows, skating rinks and the theater are the plague of Albany." This sounds very familiar and common, because all these things are the common curse of most of our town and city churches.

A pastor at Malden, N. Y., says he found his church there low in spirituality. The money needed had been largely raised by fairs, festivals, etc., but he has been trying to bring his people to the gospel standard way of giving: "The church has been reawakened. We preach a whole Gospel and the temperance cause is earnestly advocated. Yes, festivals and fairs are generally made use of to get money for the Lord's cause by a fun-loving church. And a whole Gospel is the best remedy."

Another church, from Lemoore, Cal., reports: "The reason why we have so little power in our church is because it has turned its power over to the lodges. They are doing the work the church was called to do. And when even the ministers belong to them, what can we expect?"

Sure, my brother, you are right. What can we expect? If the lodge is better than the church of Jesus Christ, why not join the services of the two and hold them together? In this way the lodge might bring the church up to the higher standard, and they might thus be helpful to each other. The reporter closes with this couplet:

> "The church and the lodge,
> Can't go hand in hand;
> The one must fall
> While the other shall stand."

A church from Eastern Ohio says: "What do you think of a church that will have a Ladies' Aid Society Supper on Wednesday evening to make money, on Thursday evening a preparatory service for communion, and on Friday evening a Brotherhood banquet? Next Sabbath it has communion,—all inside of a few days. These are all held in the church. We, as church people, are losing our reverence for the house of God."

We make notes of these few from the many given, because they contain some of the most prominent sins that are worming their way into the churches and robbing them of their God-given power. The lodges, fairs, festivals, shows, skating rinks, dancing halls and the theaters are among the prominent evils that are facing the church today, and it is well that we continue to stand firmly against them.

The other evening a prominent citizen from the lower end of the city came up on the hill, where most of our people reside, and, as he looked around, he said;

"What lovely homes you people have up here! It is so pretty, quiet and peaceful. You have nothing to bother you,—no lodges to attend, no Red Men, Eagles and Elks to trouble about." "No," said we, "we love and enjoy our homes, and therefore we try to make them pleasant and attractive." So we all ought to do. The Christian religion,—the church of Jesus Christ,—is all that any of us need. Having this, we have all that is essential to human happiness, both for the time that now is and for that which is to come. It is sufficient for all our social wants and relations, and it is our only place where we can look for our spiritual needs and desires.

And, as to how our church is, we have some things to discourage, but many more things to encourage us. The Lord has given us a new, convenient and comfortable house in which to worship, wholly consecrated to his service. The services are interesting, powerful and uplifting. Our attendance is good, and slowly we are growing in number. Our late communion season,—the first one held in our new house,—was one among our very best. We hope that the new life and strength may be a blessing that will abide with us for many days to come. H. B. B.

Old Folks' Homes and Orphanages.

It would be interesting to know how much money the church, as a whole, has invested in old folks' homes and orphanages. This represents, to some extent, the interest felt. Of course, there is much labor, in one form and another, invested in these institutions, not represented in dollars and cents, so that the dollar mark is not the final gauge. Then, too, there are those who feel keen interest, but are without means with which to express it.

The old folks' homes far exceed the orphanages both in number and the amount of money they represent. The former has become rather general over the Brotherhood, while the latter is just in its incipiency. Many of the State Districts own homes, either separately or jointly; while only a few of them own orphanages in any shape. This is owing, in part at least, to the fact that more effort has been made in behalf of the old folks' home movement, and for much longer time than the orphanage movement. Besides, our people are readily touched with a sense of distress on the part of the aged and helpless.

It is commendable to provide homes and comforts for the aged, the infirm and the poor. Be it far from us to condemn it. Jesus commended it. He said, "For ye have the poor with you always, and whensoever ye will ye may do them good." Moses taught, "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy, in thy land." Verily, the poor have not ceased in the land, nor shall they, and the obligation of the rich to them is plainly set forth. Both the law and the Gospel justify the use of means in the best form to provide for the poor and helpless; and old folks' homes may be the best way of doing it. I shall not assume the province of determining.

But the question I wish to raise, is as to the relative support the church is giving old folks' homes and orphanages. Much more has been done, and is being done now, for old folks' homes than orphanages. Is it the wise thing to do? Is it more charitable to care for the helpless aged, than the helpless young? And is it a good business proposition? These are very proper questions, and should be considered without fear or favor. No advantage should be taken, and, certainly, it is not the intention to say anything to hurt anybody.

I would answer all these question, No. It is not wise; it is not more charitable to provide for the helpless old than the helpless young; and certainly, it is not a good business proposition. It is right to provide the necessary comforts of life for the helpless old, as we have already observed; but it is not necessary to do more. This done, the purpose of the institution is reached; and it is not to be supposed that those who are proper subjects for such an institution would expect more. In some cases this principle is overlooked, and elaborate, expensive homes are built, which is not in keeping with the spirit of the institution; nor is it judicious in consideration of the urgent demand for money in every line of Christian endeavor. Money should always be spent with the view of accomplishing the greatest good and bringing to God the greatest honor.

The orphanage work opens a great field. Work among the young, in general, has always been the church's greatest field, and it must continue to be so. In the young lies the hope of the future. The orphans of the land—this class of the young especially—offers a great field. There are so many, many children the subjects of misfortune in its multitudinous forms. Many are not well born,—a heritage that, by right, belongs to every child,—and this misfortune must be overcome, as far as possible, by right training. Many children, born against the will of their parents, are neglected, deserted, rendered helpless, thrown upon the mercy of the public. Many of these, if given half a chance, grow up to be good and useful men and women. Many of these poor, helpless children, thrown out on the mercy of the world and finding none, are forced to habits of vice, fall into the company of the vicious and go to everlasting ruin, and who is responsible?

Here is a great field for charity and also for the profitable investment of money. Looking at the question from a business point of view, it would appear that this field can not have too much attention. The lives of these children are in the future, and money spent on them may be expected to yield fruitful returns. It is to provide for the future by caring for life at the proper time. Moreover, it is the surest way of bringing persons into the church. Very few orphans fail to go to the people who cared for them, when they seek church membership. It is the natural thing,—the thing to be expected.

It is clear, as the facts show, that orphanage work appeals to the church with much power. While the church, in the past, has given more support to old folks' homes than orphanages, this condition should be changed for the future, as commendable as old folks' homes are. A wise use should be made of the means with which we are entrusted. It should be apportioned on the basis of the relative value of things; and on this basis the young lead all other interests.

H. C. E.

Citizenship.

Can one be a subject of the kingdom of heaven and a citizen of an earthly government at the same time? This probably depends upon the kind of earthly government referred to. If, in order to claim the rights and protection of citizenship, one must sacrifice Christian principles, then it follows that a true subject of the kingdom of heaven can not conscientiously claim citizenship in such a government. But in a government like the United States, where a citizen is not only unmolested, but is protected in the enjoyment of his religion, one may very conscientiously claim to be a citizen of the earthly government and also a subject of the kingdom of Christ. In the government of the United States one may vote or not,—just as he pleases,—and yet claim all the protection guaranteed to those who take the most active part in the affairs of the nation. Of each man the government makes two imperative demands: One is that he pays his taxes, and the other that he obeys the laws. He can vote or not, as he sees proper. In either case, in the event of war, he is by law exempt from military duty, if he belongs to a church that is opposed to war. As a matter of fact, every man, entitled to a vote in this country, is a citizen whether he wants to be or not. His religion has nothing to do with his citizenship, provided he pays his taxes and obeys the laws. If his conscience will not permit him to vote, that is all right with the government, but he remains a citizen all the same.

Marrying Out of the Church.

A minister who has spent years preaching the Gospel, writes us that his heart is sad because his daughter, a fine Christian woman, has married a man who is not a member of the church and, with his young wife, has chosen a location a hundred miles from where any of the Brethren live. This simply means that in time the devout young sister may be lost to the church, and that the children that come to her home will know little about the Brethren and what they teach. The young woman may possibly remain true to the church, but with an unconverted husband and surrounded by adverse influences, the chances are against her. But this is the result of members marrying outside of the church. The risk is a serious one, and, so far as possible, parents should in time advise their children against such a course. In large congregations, where young brethren and young sisters marry the unconverted children of Brethren families, the risk is not so great. But when a young brother or a young sister marries an outsider, who knows little or nothing about the Brethren, the situation, viewed from the spiritual side of life, becomes alarming. In this way the church has lost some of her most promising young people.

Consistency in Rebuking.

The editor of the *Gospel Herald*, Scottdale, Pa., thinks that, because we pointed out the inconsistency of tobacco users admonishing members for not attiring themselves as they should, we are opposed to calling sisters to account for fashionable dressing until the tobacco users reform. What we said was intended to convey no such an idea. He might as well accuse the Savior of not being in favor of extracting the mote from the eye until all the beams have been removed, just because he said that the man having a beam in his eye should not undertake to extract the mote from the brother's eye. The position we set forth is the right one, viz., that men who are following some of the fashions of the world should not undertake to admonish those who are following the fashions in some other respects. It is not the case of the pot calling the kettle black. It is a case of the black pot trying to clean up the black kettle,—a thing that can not be done that way. Men and women who rebuke others will do well to first see that the beam is removed from their own eye. This is not only good Christian ethics, but it is the very best of philosophy.

Where Are We Going?

A sister, after reading what was said in the Messenger about "To Whom Shall We Go?" says that what concerns her most is, Where are we going? She does not refer to our mission, educational, Sunday-school and other lines of helpful work, but to the disposition, upon the part of some of the members, to drift worldward. Some of them have gotten started in the direction of the world, and she is wondering where a stopping place will be found. The question is an important one, and we may well pause and ask, Where are we going and what shall the end be? We can drift until we become swallowed up by the world. But even that is not the end, for still later comes the day of reckoning. Candidly, where is the church going? Is she to drift with those who are headed towards the world, or is she to right about and stand for the good old gospel principles? To stand for the right means to succeed, while to drift worldward means failure.

Better Manners.

Since it is understood that the boy who is polite enough to remove his hat when he enters the house, is a better boy than the one who pays no attention to such things, and since the girl who says "please" and "thank you" is a much nicer girl than the one who cares nothing for pleasant ways, why not teach such things to children when they are young? Paul says, "Evil communications corrupt good manners." By this we may understand that good manners are not to be neglected. The polite boy has a better heart than the boy who is coarse in his ways and cares nothing for good manners. The girl who cultivates graceful ways in her own home, as well as elsewhere, is always a better-looking girl than the one who pays no regard to the little, lady-like acts. If these things were better understood by children, as well as by parents, there would be more nice people in the world than there are.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
S. W. Trostler, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... Abilene, Kansas.

Address,
General Mission Board, Elgin, Ill.

WORK AMONG THE COLORED RACE.

The Church of the Brethren at Denver is endeavoring to maintain an Orphanage and an Old Folks' Home and a "Mission Training School" for the negro race. While in Denver, this past winter, it was my privilege personally to come in touch with the work now being done there for the colored people.

The Workers.

For the past eight years Bro. Rhodes (col.) has been sacrificing in order to carry on this work. He is a college graduate, from Louisville, Ky., and seems to be a leader of his race. He is now a minister in the second degree, and is a faithful, consistent Christian. Since his baptism twenty others have been baptized.

Sister Campbell, the present matron of the Home, is a natural-born leader, and a graduate from a college at Nashville, Tenn. With such leaders available at the beginning of the work, there is certainly open, to the Brethren church, among the negro people, a great door of opportunity, and we are glad that the church is going to grasp it, before it passes by and is taken by others.

The Aim of the Work.

The primary object for the uplifting of any people should be the salvation of souls, and while the industrial side is not to be neglected, the value of the "Mission Training School" is to be especially emphasized.

It is the aim of the Mission Board of Northwestern Kansas and Northeastern Colorado, who have direct charge of the work, to prepare workers from among the best material, more energetic negroes, to go out among their own people, both in the United States as well as, later on, in Africa.

A Wide Field.

In Denver alone there are 10,000 of the negro people who need the Gospel as taught and practiced by the Brethren church. Already a call has come from another part of the Brotherhood, asking if the Brethren at Denver have any workers ready for them, as they wish to start work among the negro people, and as time goes by, such calls will be more numerous. Ought we not to be ready to supply them?

We, as a people, believe in the whole Gospel and that it ought to be carried to all people. Will we not enter this open door?

This institution is to be open for any negro orphans or old people in the United States, as long as there is room.

Industrial Development.

A small farm, that is within reach of the Denver city market, has been purchased, thus insuring an excellent market for all produce. Bro. Long, a man of good business ability, and possessing practical experience of irrigation farming, has been secured to superintend the work. With the excellent soil and plenty of irrigation available, and with a good market for vegetables and berries, a large part, and perhaps all, of the running expenses of the institution will be raised on the farm, when once it is established. At the same time the boys and girls are being taught good, honest toil is dignifying, and it is a real joy to see how they take hold of the work.

Encouraging Prospects.

When I was at the farm, one of the oldest boys was plowing. He had had only two or three days' experience but he plowed like an experienced farmer. This training is certainly an important part of the work, and should appeal to us as a church which has in plenty of good, hard work, and that, to be a symmetrical Christian, means to be trained in heart, head and hand.

The demand upon the management, to take promising orphan boys and girls to train and educate as workers, is now far in excess of the present accommodations.

Three or four of the boys are now members of the church, and their exemplary lives are such as to command the respect of the white people in the immediate vicinity of the Home.

Proper Training.

A high standard is ever held before the boys and girls by Bro. Rhodes. He teaches them that if they wish to amount to anything they must live so that people can trust them and love them.

Bro. Rhodes believes in the negro keeping his place, and he teaches the boys to do this. "By so doing," he says, "the white man will respect us." A better trained class of boys and girls one could not find anywhere. They are very happy in their new quarters, even though they are exceedingly crowded. Much of the furniture is piled up in the back yard for lack of room in the house, while the children are compelled to sleep on the floor and in the closets.

Under Authority of Mission Board.

The General Mission Board has sanctioned the work and given the privilege to canvass the Brotherhood for $15,000. But this amount will not be sufficient to buy the land and put up the needed building, although securing $10,000 ought to be erected this summer. May there be a liberal response to the needs of this worthy cause!

Purpose of the Institution.

The purpose of the work is found in Art. 1, Sec. 3, of the Constitution and By-laws.

"This Home shall be for the accommodation of orphan and homeless colored children, and old, infirm folks of the negro race, and for training and teaching the inmates as missionaries to establish the pure Gospel among the negro people."

Urgent Needs.

1. Funds to pay for the farm.

2. Several hundred dollars to put down a good, deep well for drinking water.

3. Funds sufficient to build a suitable building in which to house and care for the present inmates, as well as to admit of others, to be trained.

If any wish to donate toward this work, who are not called upon by the solicitors, you can send same to "The General Mission Board" who will see that it is used for the above purpose.

S. P. Berkebile.

Jewell, Ohio.

INDIA AND REBAPTISM.

—It is getting hotter and hotter, and will so continue till it rains in June.

—Bro. Ross and family are at Landour in the North, and Bro. Eby's are at Poona, east of Bombay. This change will do them good in several ways, and it is always a welcome thing to those who go.

—Four were baptized, not long ago, by Bro. Lellu Jalim at Chakdara, near Vyara, and fifteen at Ankleshwer. Pray for these new converts. On them is the hope of the future church.

—For our mission work among the people Heb. 8: 10, the Lord's covenant, is a beautiful thing:

> "I will put my laws into their mind,
> And on their heart also will I write them:
> And I will be to them a God,
> And they shall be to me a people.
> And from the least to the greatest of them,
> All shall know me."

—We who are enjoying the realization before our very eyes, and the fulfillment of these covenants as these with the people who will put their trust in him, have a joy that nothing else quite equals. And in the midst of that joyous experience, we can not but feel a deep degree of heartfelt sorrow for the barrenness of those Christian lives whose ideas of religion exclude from the covenant those who, unto the present time, have not been brought into contact with the Savior of men. I, for my own part, can not quite see where there is any sweetness in the life that excludes from its prayers, from its giving and from its limited thought, any section of the whole world. To me it is an axiom that God is interested in the whole world. It is an axiom that truth will stand, and error go down. It is an axiom that men can take part in the work, with God, of bringing truth throughout the world and in the hearts of men, and so become partners with God.

—It is most gratifying to some of us, to read the report of the committee on rebaptism, and we wish it to pass the coming Annual Conference by a large majority. There are many reasons for this prayer:

(1) It will unify the body. The question is a recurring one, and bound to be so; for those who are on the frontier line of battle are called on to answer an unanswerable opposition every time the question arises.

(2) It will make the body more Spiritual. When we are led to realize that it is not in being rebaptized by water, but baptized and rebaptized by the Spirit, it will be a means of blessing to us all, without fail.

(3) It will strengthen our position on the baptism question. We baptize by trine immersion and by that only. But, we do not accept trine immersion baptism except when we have been the administrator of it. To a thoughtful person on the outside of the Brethren church, this position only tends to weaken our position on the question of baptism, for to him it becomes not a matter of baptism by trine immersion but baptism by the Brethren.

(4) It will clear up a number of complexities. If we reject the baptism of any one who has been baptized by trine immersion, by another than ourselves, then what will we do with the baptism of the first eight?—for that first baptism, if we depend on LAW, was illegal. Again, if we insist that so much depends on the preacher, that is, on the administrator, how about those who have been baptized by men who were living in sin at the time, yet whose sin became known only afterwards? If we insist on rebaptism, these good brethren must have it done over again. Numerous such examples might be given without going far to find them.

(5) To pass the paper is the only reasonable thing to do. By so doing, we determine, once for all, not to make a man take again what he has taken in good faith, but we ask him to accept what hitherto he has not accepted. And it seems to me we might well put the position in sacred words and say, "Ye have heard it said that a man ought to be baptized over again when he comes into your assembly, but I say unto you, that if he has received the baptism of the Scriptures in good faith teach him what he has not yet learned, and receive him, nothing doubting."

—Our work in India is decidedly growing, and it will grow. From day to day the signs are before us of the future church, and the development thereof. It is a pleasure to know that we have now men among us, here, —heathen converts,—who are peaceable and quiet in their general deportment. Not long before having turned their faces and their hearts towards the Christ, were troublesome to the Government and to their neighbors, and to the whole community. I think of one such now,—not far from Ankleshwer,—who, on one occasion, went to a neighboring town and secured two buffaloes. How he got them, I am not quite sure. He brought them to his village, hewed them to pieces after the Bhil fashion, and treated the whole Bhil village to a general meat feast! Government got onto it, he was arrested, and brought to court in Ankleshwer, but nothing more happened. That man now is a leader among his people. Only a few days ago, when a number of applicants came to us, seeking the Way, I met the man who told them about this religion, and to my surprise, they mentioned this leader's name. Praise the Lord! The religion of the Lord Jesus makes men over again, and makes them new. This is not our theory, but is our blessed experience. W. B. Stover.

Ankleshwer, India, April 21.

PING TING CHOU, CHINA.

At this date, April 6, the winter snow has only just disappeared and the spring rains have arrived to awaken the sleeping buds and seed. The winter wheat has a long green rows across the fields. The farmers are busy everywhere, clearing and cultivating their fields for the spring sowing. Most of the work is done by hand and none of the fields are much larger than our gardens at home. But they know how to do intensive farming, and manage to make a living on these small fields.

Our province is still blessed with peace,—no famine, no plague, no uprising. The plague, which threatened this province a short time ago, seems now to be stayed out in these parts. The mission doctors and officials are working together bravely for its extermination from all parts of China, and the Lord is blessing their efforts. The Lord has heard the prayers of the Christians for this part of his mission field, and will give these people one more chance to hear the Gospel, repent and be saved. They all say it is because of their sins that the plague has come. O may they really know the Lord in it! May they repent and serve the Living God,—not the ones of brass, wood and clay.

Our work here is moving along as fast as we can expect in a new place where most of the people were afraid of us a few months ago. But it is far too slow to satisfy our American ambition to push things. We see so many things that these people need. The children lack all proper training,—the old women waste their time in card playing and gambling, and attending theatricals. The young women are confined to the courts where they never see anything beyond their walls. Cleanliness and purity, in any line, are scarcely known. Yes, we see all this and hundreds of other things. We long to satisfy our great need is a knowledge of our God of love and purity. But most of them are satisfied. What was good enough for their fathers is good enough for them. Most of them have never heard of anything better. If they have heard, many think such blessings are only for the foreigner. As the women said, the other day, when I was telling them of the beauties of heaven, "Yes, you foreigners can go to that beautiful place, but we must go to the city temple when we die."

How we long to have them saved at once, to escape the awful misery and sorrow and sin we see on every hand! How we pray for a doctor and a hospital where we can heal the suffering and save those whom we see dying about us every day! How we pray for a boys' school and a girls' school, where these neglected ones may be enlightened and taught the ways of truth! Although there is a compulsory school law here, it is not fully enforced. Some of the boys attend the Government schools, but most of them do not. Though given their food and money, many do not go. The Lord has permitted us to open a school for boys this spring and many parents said their children would come, but so far only two have been trusted to our care.

How we pray for more workers to come! Then we might occupy the large cities of our district, so the leaven may begin to work in these places. It takes long, at best, to get the language, get their confidence and get their hearts.

Yes, the time of waiting is always the hardest time. Work to the Christian is only a pleasure and his greatest

inspiration. Waiting is what tries one's patience, and that is the position we are in now. We long to put forth every effort to help these people, but we must go slowly. You can not push religion on anybody. The seed must sprout and grow before it can bring forth fruit. We must wait and pray, and work as the Lord opens the way.

We are busy every day with the little things that the Lord gives us to do. Binding up a sore here, giving a tract there, visiting in a home here and there, giving a smile to this one and a helping hand to that. By and by they will be taught the ways of love by example, and will understand why we have come here. It is God's work, and in His own time they will know how we long to help and how God yearns after their souls. So we must be patient and know this:

"Nothing is premature with God;
His are the harvest-time and sowing.
The seedlings nestled 'neath the sod,
The flower in beauty blooming,
The languid ebb, the eager flow,
The pulse of spring the brooding snow."

Ping Ting Chou, Shansi, China. Emma Horning.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Lakeside—Bro. Les Woodel, of Palestine, Ark., preached two sermons last Saturday night and Sunday, at Blackfish Bayou, near Rollison, and on Sunday night near Lakeside. Great interest was manifested in the services, and the people promised Church for us again on the first Saturday night and Sunday of July, both day and evening. After that he will preach for us once a month. We are hoping to have him hold a week's series of meetings, here at Lakeside, when he comes again in July.—L. W. Hoak, Lakeside, Ark., May 16.

CALIFORNIA.

Fruitvale.—Our church is still working along encouragingly. We are glad for the help of Bro. Leavell's family, from Washington, who, we think, will like this field. We experience quietness, both inside and outside of the house. A number of visiting saints have been present with us at each appointation. I noticed in the Gospel Messenger of May 6 that forty-five ten names were held on the same date.—Mary White, Glendora, Cal., May 15.

Springville.—The Presbyterians here have dismissed their preacher and have gone to occupy the church. They are under other arrangements, by which I understand that they are willing to have us preach in their house until they can do better. A less humble man might not be willing to accept such an invitation, but in the hope that it may open a door for the accomplishment of some good, I am, for the time being, preaching each Sunday, both morning and evening, in the three-fold capacity of an invalid seeking rest and recuperation, a rancher toiling hard six days in the week, and the village preacher looking after the little flock of the community. Of course the combination is somewhat too paradoxical and the work somewhat too much for me to undo. I am hoping that some of our Brethren, who have shown an interest in this section, will come and help us. Others are coming in, and the country is developing. The building of the railroad into our town is proceeding rapidly, and through it we expect to have communication with the rest of the world in a few weeks.—James M. Neff, Springville, Cal., May 16.

IDAHO.

Twin Falls.—Sunday, May 7, our Sunday-school took up a collection of $20 for the Chinese sufferers. The following Sunday, April 14, A. D. 1911, Bro. Nowlin preached a missionary sermon, after which a free-will offering of $26.10 was taken, to be sent to the Annual Meeting for World-wide Missions. In the evening the members gathered around the Lord's table to commemorate the death and sufferings of our blessed Lord and Savior. Sunday, the 23d, was a day of rejoicing. In the forenoon we praise God's holy name.—Ella Fahrney, 761 Second Avenue, N., Twin Falls, Idaho, May 16.

ILLINOIS.

Macoupin Creek—March 6 we met in council. Bro. I. J. Harshbarger was elected delegate to Annual Meeting; Bro. Martin Brubaker, alternate. Bro. John Wyeth, of Nokomis, Ill., will hold our series of meetings, beginning some time in August.—Mrs. Russell Bro. J. M. Mohler, Girard, Ill., May 8, gave an interesting lecture on "Our Missions in India." On the preceding Sunday he lectured on "Our Missions in China," giving a description of the women and children,—how they live and how they need the heathen country. A collection amounting to $22.12 was taken for the India Mission.—Aurelia M. Fike, Farmersville, Ill., May 15.

Moline.—We have started mission work here and are beginning to hold meetings. We would ask all ministers who can give us a sermon to correspond with Bro. W. W. Hoak, 208 Thirty-ninth Street, Moline, Ill. We will pay the expenses of travel. Our homes are open to them and will be pleased to have the engagements at least as far as several months in advance. Subjects that have been suggested to us will be sent to any one who will come to preach for us, so there will be no excuse. We trust some ministers will act as promptly as possible. We have a band of seven members to start the work.—O. A. Hoak, 208 Thirty-ninth St., Moline, Ill., May 17.

Mt. Morris.—May 13 we held our love feast, which was well attended. Bro. Hylton and Sister Hylton, of Polo, were with us. On Sunday Bro. Blough gave us three excellent missionary sermons. Monday morning Bro. Blough met with the students and others, and Sister Blough talked to the sisters in the afternoon. Sunday evening our Annual Meeting offering was taken up. May 7 Bro. Eckerle, of Lanark, was with us. He gave us two helpful and spiritual sermons. —Ella Brunskill, Mt. Morris, Ill., May 20.

Pleasant Hill church met in council May 16, with Eld. W. H. Shull presiding. Much good work was pleasantly disposed of. A temperance committee of three was appointed to cooperate with the Pleasant Hill District Committee. The man was chosen president of the Christian Workers' Meeting. Brethren M. Story and E. M. Brubaker were elected to at the Conference. One letter of membership was received and two granted.—Vlona C. Harshbarger, Girard, Ill., May 13.

INDIANA.

Cedar Lake.—Our council was held on Saturday afternoon. Our love feast will be held June 17, at 1 P. M. We decided not to send a delegate to Annual Meeting this year. Our treasury contains no ass ha ny ym starts. We will have to make it a success.—Sarah Holman, R. D. 3, Avilla, Ind., May 16.

Goshen (West Side).—On the evenings of May 3 and 4 Bro. Hilton, our missionary from China, delivered two most interesting and helpful addresses. An offering of $27.11 was given for the furtherance of the work in China. Our love feast was held May 13. Eld. Noah Shutt, of Howe, Ind., officiated. We had a crowded house. Nearly three hundred partook of the emblems of the Lord's table.—Ella Brumbaugh, Goshen, Ind., May 15.

Mississinewa.—Our love feast last Saturday night. The visiting ministers present were Brethren I. S. Branson, H. L. Brallier, Jacob Funk, and David Brallier, of Peru. The latter officiated. A goodly number of visiting members were present from the Pipe Creek congregation. Brethren Carl Rarick and Henry Fladely, assisted by Bro. Isaac Branson, gave us two interesting talks on the work in China. Our morning service. Our Sunday-school is progressing nicely, under the supervision of Sister Amanda Miller.—John F. Shoemaker, Silvieter, Ind., May 16.

Nettie Creek.—Our love feast was held May 5. Two hundred and fifty members surrounded the Lord's table. Seven ministers from a distance were present. Bro. Otho Winger, of North Manchester, Ind., preached. Bro. Winger delivered a much-appreciated sermon on the subject of "Love," on Sunday morning, May 7. L. Hamilton, of Nettie, Ind., preached an excellent sermon for us on Sunday evening before our love feast. Our young Sunday-school scholars was baptized.—Chas. W. Miller, New Lisbon, Ind., May 16.

Pine Creek.—Our church met in council May 6 at the West house. Brethren Jesse Bane, Jacob Swigart, and Wm. Detweiler of Mermaid were elected delegates to Annual Meeting, at the Sugar Grove house. A good program will be rendered. Bro. Swigart, of Mermaid, will preach in this church to-be with us for a day to worship. Eld. Dorsey Hodges, of Huntington, Ind., preached the Word for this church. Our congregation the first Sunday of each month. For the remainder of the month Brethren Hodges and Swigart will preach and Bro. W. A. Popejoy the evening services.—Mrs. Marguerite Bixler Garrett, Bluffton, Ind., May 15.

Walnut Creek.—Our love feast was May 13. The visiting ministers were Bro. Emmanuel Shively and Bro. Samuel Lechrone, of Peru, Ind. He also preached for us on Sunday morning to a full house. We expect to hold a joint Children's Day entertainment on Sunday at this place May 21 and 21. Bro. Steele, of Walkerton, Ind., will be with us. We will have some good singing. Bro. Wm. Hoke, of Wyona, of North Manchester, Ind., will do the preaching.—Susan Futterbaugh, Argos, Ind., May 15.

IOWA.

Salem.—Bro. W. D. Grove, of South English, Iowa, was with us May 7. He preached a splendid sermon for us in the morning, and he also spoke in the evening on promoting temperance lecture to a large and attentive audience.—Edna Wray, Prescott, Iowa, May 15.

KANSAS.

Burr Oak church held her feast May 13. We were cheered by the presence of quite a number from adjoining churches. Bro. Stevens, of Kirwin, Kans., was with us May 11, and gave us two interesting talks on "The Work and Needs of India." A collection of $5.00 was taken for this field. We greatly endeared himself to many while he was here, and his visit will long be remembered by us all. Bro. Stevens, assisted by Medlin, Burr Oak, Kans., May 18.

Conway Springs.—At our love feast about 150 communed. About twenty-five visitors were present. The visiting ministers were Bro. Joseph Troxel from Oklahoma, and Bro. Forney, of Glendale, Kans. Bro. Troxel preached in the forenoon. Eld. John Forney (deceased). We feel that the meeting was highly spiritual. One lecture was given on temperance. On Sunday at 2:30 P. M., after the usual love feast exercises, a missionary program was rendered. The program, we were said, pertaining to the nobility and helpfulness of a Christian mother in the home and all in behalf of mother. Many felt that mother had been more or less slighted and neglected. Sunday night Bro. Troxel preached to the congregation intend to attend the Annual Meeting at St. Joseph. J. J. Bowser, Conway Springs, Kans., May 15.

Friendship.—The church has been revived by the preaching of Bro. Reuben Shroyer, of New Berlin, Ohio, who came to us April 1, and remained with us about five weeks. Bro. Shroyer did not fail to proclaim the Word of God in all its fullness. The membership was built up and he created an intense interest. People from other churches acknowledged it was sound doctrine. Our meetings closed with a love feast on the 14th, at an intermission of one of the meetings two were brought into the fold, and one was reclaimed. Our church is now in good working order, is reinforced harmonized, and the truths he proclaimed will not soon be forgotten.—C. E. Eeild, R. D. 1, Box 117, Macomb, Mo.

Independence.—We held our love feast May 13. Eld. W. H. Miller officiated. Our lecture was delivered by Bro. Hoak, of other ministering brethren came. Fifty-seven surrounded the Lord's table. On Sunday, April 30 A. M., we met for Sunday-school, after which Bro. J. S. Clark, of Kansas City, gave us an interesting talk on mission work. Dinner was served at the church. At 2 P. M. we had another fine missionary program. We had a good, spiritual meeting. Bro. Miller was with us over Sunday and preached twice. He would be glad to have ministering brethren locate with us, and others can be sure of a hearty welcome. We were much annoyed by writing to W. H. Miller, 220 S. Eighteenth Street, Independence, Kans.—Pella Carson, R. D. 2, Independence, Kans., May 15.

Larned.—We held our love feast May 13 at the Larned church. Quite a number came from Pawnee Rock, Burr Oak, Jewell Jones, of the Larned Mission, officiated. We expect to have a series of meetings here at this place. Although he is young in years, he preached the Word with great power and simplicity. We feel that he has no superior in the state in recommending him as a revivalist. Ten young souls were baptized, and one more is awaiting baptism. The church was strengthened spiritually, and we feel that much good will result. We enjoyed our love feast May 13. Bro. Frantz officiated. Nearly 100 members communed. Our Sunday-school and Christian Workers' Meetings are doing good work, with good attendance.—Emma T. Stutzman, Conway, Kans., May 15.

Newton.—Eld. N. E. Baker preached five sermons for us at our country mission. He was followed by Bro. J. Funk, of Wichita, Kans., who gave us six discourses. Three were baptized—a husband, wife and daughter. A number of others desired to come but were hindered. The outlook here is encouraging. We have a fine Sunday-school which we are during the summer season. We expect to hold a number of openair meetings in a grove, near by, on Sunday afternoons. The Newton congregation now has two churchhouses and a tabernacle; also four Sunday-schools. We are located in the best part of the city, and can be seen by the thousands of passing people. We invite members to come to see us on their way to Annual Meeting. The district Meeting will convene here in October. Our love feast will be held in the home June 10.—U. R. Newton, R. D. 4, Newton, Kans., May 16.

Scott Valley.—We were made to rejoice today when one dear sister was received into the fold of God's people. We are making preparations for our annual children's program.—Lucinda Smith, Scott Valley, Kans., May 15.

Vermillion.—Bro. McCune, our District Sunday-school Secretary, expects to be with us May 14 to May 26, and Bro. S. F. Berkebile, May 26 to 28, with us from May 22 to 29, to give us some talks about India. We expect to hold our love feast May 27, which we hope will be with us. Bro. Ira Frantz was chosen as our delegate to Annual Meeting.—Lizzie Isenhour, Valley View, Kans., May 15.

Washington.—Bro. F. E. McCune came to us May 5. We greatly enjoyed his visit. Eld. Kinsinger, of Oklahoma, was with us. Five dear little Sunday-school scholars accepted Christ as their Savior. Seven were baptized May 14.—Nora Gauby, Washington, Kans., May 17.

Wichita (West Side Mission.)—We have great and abundant reasons for rejoicing. Bro. David George, of Franklin Grove, Ill., donated sufficient means to build a very neat and commodious church building, equipped with Sunday-school rooms, etc. Bro. W. H. Leaman, of Monmouth, Kans., preached the dedicatory sermon April 30, to a large and attentive audience. Bro. Leaman remained with us two weeks in a revival meeting. Eight souls surrendered, and we feel that much good seed has been sown, and we be earnestly praying for the harvest time. We have a fine Sunday-school started, with good prospects. Especially for the children and children. We have regular morning and evening services each Sunday. Bro. Jacob Funk is in charge of the work. This makes three churchhouses in Wichita for the Brethren. We have a very encouraging outlook for the future. Many members, desiring to change location, would do well to consider the West Side, and visit us with a view to locating because of Christ among these people. It is a very pleasant section of the city, and a splendid place for our members to work and live. For further information, members should write to Bro. Jacob Funk, 1125 Wabash Ave., pastor of the work in Wichita, or to the writer.—Grace E. Schuh, 837 North Lawrence, Wichita, Kans., May 15.

MARYLAND.

Frederick.—Eld. R. N. Moore is now with us, working in his pastoral capacity. He was baptized yesterday. So the Lord is still working with us.—J. A. Fahrney, Frederick, Md., May 17.

Meadow Branch.—We held our semiannual love feast May 13 with the largest attendance we ever had at a spring meeting. The visiting members were present. The house was not commodated in the large audience room. Bro. G. S. Raigh officiated. Other ministers were Brethren Wm. Bell, Wellington, W. P. Englar, J. S. Weybright and D. E. Englar. One was added to the church by baptism. An offering of about one dollar will be sent to the church board for the missionary collection at the St. Joseph Conference. Bro. Raigh was chosen to be the delegate to the Annual Meeting at Westminster, on the evening of May 14. He gave many helpful suggestions. We have a travels league and also a local temperance committee organized with Bro. John T. Royer as president, and Sister Ida Garner, secretary.—W. E. Roop, Westminster, Md., May 18.

Woodbury.—Our series of meetings, conducted by Bro. Barnes T. Fike, have been in progress since the third of this month. During this time he gave us a season of refreshing from the presence of the Lord. Our love feast was attended. Yesterday our Sunday-school observed Decision Day. Three of our Sunday-school scholars were baptized. Our Sunday-school is growing in attendance and interest.—J. D. Hamilton, 226 Delewood Ave., Woodbury, Baltimore, Md., May 15.

MINNESOTA.

Deer Park.—Since our last report we have had a very interesting series of meetings. Our elder, Bro. W. H. Eikenberry, is doing faithful work here, and the church is progress. One young man united with the church and was baptized. Our love feast was well attended. Twenty-three communed.—Mrs. J. T. Barnum, Barnum, Minn., May 16.

MISSOURI.

Carthage.—Bro. William Harvey preached for us on Sunday, May 7. We were glad to have the privilege to partake of the cross break the Bread of Life to us. Bro. Harvey does not preach sermons, but strikes gospel messages regularly and enjoys Christian associations very much. This church will be represented by Eld. Geo. Barnhart as our delegate. We have a live Sunday-school which was started the Annual Conference at St. Joseph, Mo.—N. Oren, Carthage, Mo., May 15.

Deep Water.—We met in council May 13. Our elder, Bro. C. J. Hylton, was with us. On Saturday before the members came before the meeting. Bro. Simmons gave us two very interesting talks on the work in India and China respectively. The writer was chosen delegate to Annual Meeting; Bro. W. T. Bray, alternate.—Etta M. Fahnestock, R. D. 34, Montrose, Mo., May 17.

Fairview.—Our church met in council May 13. Our elder, J. B. Hylton, was present. Many of members were not present. Bro. J. B. Hylton was elected delegate to Annual Meeting. A collection was taken for the work in South America. Sunday-school and preaching. Our elder gave us an interesting sermon.—Angelia Hylton, R. D. 1, Box 17, Macomb, Mo., May 15.

Kansas City.—Eld. Leander Smith and wife, of Nevada, Mo., were with us several days and gave us two much-appreciated sermons. Our preparatory council will be held May 27, in Rock Island St. Mission Church. Our Brethren—T. C. Nininger, 5931 St. John Ave., Kansas City, Mo., May 15.

Nevada.—In our last report we stated that Bro. Wyatt officiated at the love feast. It should be Bro. Nininger. Two more have been received by baptism.—R. M. Hylton, Nevada, Mo., May 16.

Nevada.—Our church met in regular council at 2 P. M., May 9. Eld. Leander Smith presided. He was also chosen delegate to Annual Meeting, with Sister Emma Wine as alternate. As our minister was away the first Sunday in May, Bro. S. N. Wine filled the pulpit. He gave us two splendid sermons that were much appreciated. The second Sunday Bro. Smith filled the pulpit. Our church at Deepwater, Shiloh Springs, preached morning and evening. Our church work is progressing nicely. We have fair attendance at all services.—Mary Smith, 230 N. Oak St., Nevada, Mo., May 23.

MONTANA.

Medicine Lake.—On the evening of May 15 a great blessing came to us—the first good rain we had this spring. God be praised for his great blessings.—Katie E. Keller, Enterprise, Mont., May 16.

NEBRASKA.

Beatrice church has enjoyed a number of good things lately. May 4 and 5 Sister Sadie Miller was with us and talked to us about our mission work in India. Her talks were helpful and inspiring. A collection of $11.40 was taken for the work. May 7 the Christian Workers gave a missionary program on "The Needs among the American Indian." Many interesting facts concerning the needs of these people, and in regard to the neglected opportunities for serving them, were given us. On the day soon come when the Brethren will have workers among these people! May 8, 10 and 11 Bro. T. A. Eisenbise, of Morrill, Kans., lectured to us on the following subjects: "Jerusalem," "The Women of Palestine," and "The Arabs." These lectures were very interesting and helpful indeed. He brought these people very vividly before us by using the costumes he had with him from the Holy Land. A social time was held on Friday evening. Bro. Eisenbise officiated.—Allie Stoughton, Beatrice, Nebr., May 12.

South Bentrice.—May 6 Sister Sadie J. Miller, of India, began her talks at this place about the people in India. He spoke to us Saturday, Sunday and Monday nights. A collection of almost $15 was taken for the support of our missionaries in the foreign field. We all enjoyed these services very much. We held our love feast May 13. Bro. Aaron Sollenberger, from the Hickory Grove church, officiated. We had a very good, quiet meeting. On Sunday Bro. Sollenberger preached the funeral service of the little son of Frank and Mary Heaston. Between four and five hundred people were present. Our Sunday-school is now in a prosperous state. Bro. Wm. Fry as superintendent.—Lydia Deli, Beatrice, Nebr., May 16.

OHIO.

Beech Grove.—We met in council May 12, prior to our love feast. Bro. Samuel Blocher presided. Our elder's term having expired, he was reelected. Elders Joseph Longanecker, Andrew Miller and Wm. Stump were chosen delegates to go to the annual visit was given. Temperance and apportionment committees were appointed. Brethren were chosen for our Sunday-school and Christian Workers' Meeting. Bro. Andrew Miller was elected superintendent of the Sunday-school; Bro. David Keeney, president of the Christian Workers' Meeting; Bro. A. Neher was with us over Sunday and preached for us.—B. B. Hoover, R. D. 1, Hollansburg, Ohio, May 15.

Covington.—Last Sunday was "Mothers' Day." Our teachers exhibited much the spirit of the occasion, and tried to make it a day of pleasure and spiritual uplift for the mothers. The oldest mother in our school present was Sister Annie Landes, aged ninety-three years; next was Sister Annie Landes, aged ninety years. We had five who were between eighty and ninety years of age. Eighteen men and women were present over seventy years of age, and yet all those love the Sunday-school, and never absent unless prevented by sickness or storm. There were fifty-one who were over sixty years of age, but they are among the most regular attendants of ours. It is a wonder that with such a corps of aged brethren and sisters we have been able to increase our school in membership. Their parents are zealous and regular in attendance, their children are trying to follow. Our average attendance is almost 442. We have 36 on the cradle-roll and 88 in our home department. This makes our total enrollment considerably over 600. All remain to listen to the sermon. We have little difficulty in keeping our children for church services. Elders Jacob Longenecker and Geo. Shank officiated at our love services. We were glad to have them with us.—Elizabeth D. Rosenberger, Covington, Ohio, May 15.

Dunkle Creek.—We held our love feast in the New Carlisle house May 13. There were about 150 members present. The visiting ministers present were: Brethren I. B. Trout, Jacob Coppock, Aaron Coy and Elmer Brumbaugh. Bro. Trout officiated. On Sunday morning Bro. Trout preached an missionary sermon, after which a collection of $29.51 was raised to be sent to Annual Meeting for India Mission Board. On Sunday evening Bro. Rowland Leatherman preached, while Bro. Trout officiated at the communion. Bro. Leatherman's sister has been received by baptism since our last report.—Elsie Winger, R. D. 1, New Carlisle 173, Springfield, Ohio.

Eversole.—Our church met in council April 27. Eld. J. C. Bright officiated, on account of the illness of our elder. Eld. Jacob Wise, Aaron Brubaker, John Beeghly, W. H. Miller, Noah Erbaugh and Joseph Robins were with us. Six letters of membership were received and dismissed. Our annual visit was reported. The members were found to be in love and union. Brethren John Beeghly and Noah Erbaugh were called to the office of deacon. They, with their wives, were duly installed. Eld. John Smith, Sister Bristol, Brethren Ira Garber, Harvey Friser and John Root were chosen as a committee for Christian Workers' Meeting. May 6 we held our love feast, which was well attended. About 250 sat-rounded the Lord's tables. Visiting ministers present were: S. P. Honeyman, J. O. Garst, Harvey Fisher, Wm. Hoover and Joseph P. Robins. Eld. Honeyman officiated. On Sunday morning Eld. J. O. Garst addressed the children. A collection of $9.50 was taken, divided between the Brookville and Riverside Sunday-schools.—Sarah Bowser, R. D. 1, Box 44, Lebanon, Ohio, May 16.

Salem church met in council May 18, with Eld. Wm. Minnich presiding. Nine members were received by letter and one was granted. The church decided to invite the West Milton brethren to assist us in an all-day meeting July 4. At the close of the meeting one was buried with Christ by baptism.—Sarah E. Brethen, Tipton, Ohio, May 19.

Silver Creek.—Our church met in council May 13. Our elder, Bro. Jacob Kelser, presided. Bro. Samuel St. Clair was chosen as our delegate to Annual Meeting. Bro. D. G. Berkebile is expected to hold a series of meetings in the Walnut Grove house, beginning some time in November. We decided to send for Bro. William Eberly, of Lima, Ohio, to hold a series of meetings at the Hickory Grove house, sometime during the coming winter. Six were received by letter and two by baptism since our last report. We expect to hold our love feast Sept. 16.—Mrs. Ottie Fisher, Pioneer, Ohio, May 19.

OKLAHOMA.

Monitor.—We held our love feast May 13. A goodly number surrounded the Lord's table. Eld. Jacob Wise officiated at the communion services. Bro. J. C. Ninnger, our District Sunday-school Secretary, was with us. We held our Sunday-school meeting on Sunday, May 14. The topics were discussed in an interesting manner. We had a good time and much enthusiasm prevailed. We feel strengthened and built up in the Sunday-school work. Bro. Ninninger also preached a splendid sermon for us on Sunday, the text was, "For me to live is Christ, and to die is gain." At the close of the services one young man came forward.—Cora Cupp, Nashville, Okla., May 18.

OREGON.

Portland (First Church of the Brethren).—Our revival services closed last evening, which have been in progress for nearly three weeks. Eld. E. M. Studebaker conducted the meetings and labored earnestly, both in the pulpit and personally. We trust and pray that much good has been done. Our meetings closed with six being added to the church by baptism. Another one, who wishes to unite with the church is hindered by his parents. We had our love feast Saturday evening. Eld. Kelm, of Newberg, Oregon, and Eld. Studebaker, assisted our home ministers at the love feast. There were about fifty communicants. An offering of $52.50 was taken at the close of the meetings. The Sunday-school also made an offering May 7 of $11.78 for the Chinese sufferers.—Dora Mitchel, 1198 Mississippi Avenue, Portland, Oregon, May 15.

PENNSYLVANIA.

Albright.—Our church met in special council May 13, with Bro. James A. Sell presiding. Our elder's resignation was disposed of. Bro. James Brumbaugh was elected elder and pastor for the coming year. We decided to hold our love feast June 11, with one week's series of meetings prior to that date.—Mrs. Ida Hershey, Myerstown, R. D. 4, corresponding secretary.—Scott Johnson, Roaring Spring, Pa., May 17.

Big Swatara.—Our love feast was held May 13, was largely attended. At the noon hour an election was held for Grocery Brethren Geo. Hoffman and Ira L. Wingert were elected. The installation service was held on Sunday morning before the preaching service. Eld. William Anthony officiated in the installation service, as we have no elder residing. On Saturday evening Brethren John Flohr, Welty Smith and Eld. S. Hertzler were with us.—Mrs. Lizzie A. Shiffler, Union Deposit, Pa., May 16.

Conestoga Valley.—We met in council May 6, preparatory to our love feast. On the same evening our elder, Bro. D. H. Wolgemuth, was with us and preached for us. The house, which were well attended and very interesting. The love feast was held on Saturday, and Sunday evening, May 14. Two were added to the church by baptism. Bro. Isaac Hess is stored to fellowship during these meetings. By request of the church, Bro. Wolgemuth will hold a series of meetings for him at his home May 11. He has been ill and unable to attend our regular services for a number months.—Christian Workers' Meeting and teacher-training class are progressing nicely, and we feel very much encouraged over the standard of the Lord's work.—J. C. Reiman, Bertin, Pa., May 15.

Harrisburg.—Our church met in council May 12. Bro. N. Falkenstein presided. Brethren J. H. Longenecker and S. Z. Witmer were in attendance. We decided to retain our present ministerial force for the year. Our elder was reelected. An Open door was granted for adjacent members, living outside of our present location, to hold a Sunday-school, principally to members west of the Susquehanna, as the nearer churches have Sunday-school. The present Sunday-school were approved, with Bro. A. H. Maugans, superintendent. Bro. Wm. Hoffman was elected to fill the office. He was retained as church treasurer, and Sister Sallie Mohler was chosen secretary.—Elton Peterman, 402 Crescent St., Harrisburg, Pa., May 17.

Harrisburg (West End Mission, Seventh and Maclay Streets).—Our love feast was held May 13 at 7 P. M. Appropriate exercises. A special effort was made to have the members present, and have it a success. We had the same services in an automobile. The young men's Bible class presented each member with a neat souvenir. Also the assistendent gave each mother a copy of the "Mothers' Magazine." Two were received by baptism. The hand of fellowship was extended to them by the scholars. Bro. D. H. Widder addressed the mothers. In all it was one of the most inspiring services we have had.—Mrs. Minnie Lee Hershey, 1905 Seventh St., Harrisburg, Pa., May 16.

Indian Creek.—Our council meeting held May 7. There were quite a number of brethren and sisters present from adjoining congregations. Ministers present were: Brethren D. F. Cassel, J. M. Boos and John Ackerman. Bro. Ziegler officiated. Bro. J. M. Boos presided. Brethren Ackerman, Ziegler, Pa., May 15.

Johnstown.—We held our love feast at the Walnut Grove house May 14. It was a beautiful day. We had about 225 communicants. Bro. J. E. Blough officiated. We held one series of meetings, and have one to hold. Our elder, who is our pastor, Bro. Wm. M. Howe. As a result of these meetings six were received by baptism, and one by reclaimed letter of our pastor, ten years old. We are glad for those who give their hearts to the Lord in their youth. At our council meeting a constitution for our trustees was adopted, which, we believe, will be for the good of the congregation.—Ada M. Beeghly, 724 Thomas Ave., Johnstown, Pa., May 18.

Lost Creek.—We met in council May 13, preparatory to our love feast to be held May 20 and 21. Owing to the excitement, the meeting was presided over by Eld. C. G. Wingert.—Mrs. Emma Hoover, R. D. 1, Mapleton Depot, Pa., reporting the members to be in love and union.—J. B. Frey, R. D. 2, Huntingdon, Pa., May 15.

Manor.—We held our love feast at the Purchase Line house May 13 and 14. Bro. Jacob Wise officiated throughout the services. About eighty-five communicants surrounded the Lord's tables. Visiting ministers present were: Eld. Peter Knavel, of Scalp Level, Pa., Eld. Abram Fyock and wife, of Johnstown, Pa., and D. R. Berkey and wife, of Mount Joy. Bro. Montgomery Myers, of Scalp Level, Pa., Eld. Peter Knavel officiated. We enjoyed their presence and help very much.—Mrs. Ella Hess, Millersville, Pa., May 16.

Marsh Creek.—Our love feast was held May 6 and 7. Eld. John Flory officiated. There were about 150 present. All were also with us. We had one of the most spiritual love feasts we have had for a long time. Two letters of membership were called. Eld. C. L. Pfouts having handed in his resignation, Bro. Albert Hollinger was chosen housekeeper for one year. Three letters were granted.—Mrs. Annie Hoover, Gettysburg, Pa., began a series of meetings at the Marsh Creek house on Saturday, May 20, with Bro. Montgomery Myers, of Scalp Level, Pa. The attendance was good. We have not had a meeting at the Marsh Creek house for a long time, hence the large attendance. The meeting closed with a full house and two applicants for membership. Others are now attending.—Mrs. Ella Hoffman, Gettysburg, Pa., May 19.

Upper Conewago.—Our church had a very enjoyable love feast at the Mummert house May 13. We had fine weather and a large concourse of people. Quite a number of ministers from adjoining churches were present. The ministers present were the following: Eld. J. H. Longanecker, of Palmyra, Pa., Eld. I. W. Taylor, of Steffordville, Pa., Eld. Samuel Bowser, of Hancock, Minn., Eld. E. B. Miller, of Linoboro, Md., Eld. Jacob Wise, of Manor, Pa., Eld. Wm. Hoffman, of Union Bridge, Md., Brethren Adam Hollinger and Ira M. Hart, of Mechanicsburg, Pa., Bro. E. P. Lindaman, of Gettysburg, Pa.—Brethren Jacob Miller and J. E. Trimmer, of Carlisle, Pa., Brethren Jacob Hoffer and Jacob Hoffer, of Shady Rock, Pa., and Bro. Alexander Brodbeck, of Dover, Pa. Eld. J. H. Longanecker officiated. Since my last report two were received by baptism.—Mrs. Annie Hoover, Bast Berlin, Pa., May 16.

White Oak.—Our love feast was largely attended, and very enjoyable. Almost 300 members communed. A number of ministers from adjoining churches were present. The attention and interest were very good. One of our elders, Bro. Israel Hershey, and wife have moved to Lewistown, Pa., to have gone to their long home. A collection was taken to be sent to Annual Meeting.—Anna E. Shank, Manheim, Pa., May 13.

Woodbury.—We held our council, preparatory to our love feast, May 6. Two were received by letter and five letters were granted. We expect to hold a series of meetings, beginning about Dec. 1. Eld. J. R. Stayer was elected delegate to Annual Meeting. Our love feast was held May 13 and 14. Many were also blessed. Visiting ministers were Elders J. B. Reed, R. Rook, A. L. Simmons and Jacob Claar. Bro. Sell officiated.—J. C. Stayer, Woodbury, Pa., May 18.

TENNESSEE.

Pleasant View.—On the 15th inst. the Brethren of the Pleasant View congregation met in council; also on Sunday. Bro. F. D. Reed, of Limestone, Tenn., preached an excellent sermon for us in the forenoon to a large audience, which was listened to very attentively by the entire congregation. Sunday we will preach again by Jonesboro on the first Sunday of next month at 11 A. M.—N. T. Larimore, Jonesboro, Tenn., May 18.

VIRGINIA.

Bethel.—Our church met in council May 13, with our elder in place May 13, and a letter granted to one. Bro. S. A. Sanger, presided over the council meeting. Bro. Click preached an interesting night and Sunday morning. He also gave the Sunday-school an interesting talk, which was enjoyed and listened by all. Bro. Click has been with us an interesting talk in Palestine, as he saw it on his visit to the Holy Lands. We expect to hold our series of meetings in August, commencing about the 26th. We are not sure of the day we will do the preaching. The meetings are to be followed with a love feast. We need some good worker here at this place. Who will come to help us? We would be glad to have any of our brethren, or sisters, that may be in the way, to stop with us. The church is near Arrington, on the Southern R. R. We give our churchhouse a coat of paint.—Maggie R. Cunningham, Box 13, Shipman, Nelson, Va., May 18.

Germantown.—We met in council at the brick church May 12. Eld. H. Ikenberry presided. Bro. L. Peters was in attendance, excellent admonition. The ministers were read and approved. The business part of the meeting was carried up and disposed of in a business-like manner. One certificate of membership was granted. The committee was appointed to look after an isolated churchhouse. Eld. H. J. Woodie was elected delegate to attend the Annual Meeting. Eld. G. E. Flora, alternate.—Mae Barnhart, Wirtz, Va., May 19.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE CONFERENCE AT ST. JOSEPH, MISSOURI.

Soon our anticipations will be realized and our dream will become real. Then will our voices and hearts mingle with those of like precious faith. There are thousands who are looking and waiting for this conference as a great spiritual feast. Indeed, some people wonder how we eat our strength, and become buoyed up. The answer is, we get such unlimited inspiration at these yearly national gatherings that, seemingly, for a time, we could receive such a spiritual uplift, that one can hardly fall from the faith. Many have remarked, "Your people certainly are true to the church, standing by her principles and teachings through fair weather and storm, there are so many worldly allurements." I think this will be more clearly will be answered, when the people of St. Joseph shall see so many of our brethren and sisters, from all parts of the land, fed with "Heavenly Manna" at this great gathering. I trust that we all will improve well the opportunity to become so filled with inspiration and love for the Master's cause that a great work may follow, and redound to the Master's glory the coming year.

The Allegheny District, one of the first gathering about fifty ministers, besides many others, have requested that one of our able brethren address that body on Monday, June 5, explaining to them the doctrine of the Church of the Brethren and the conference.

Bro. Klinc is kept very busy getting things ready. We are working every moment to be in readiness for the coming meetings, making everybody as comfortable as possible, and to have the work so systematized that there will be perfect order in conducting things.

The homes are responding liberally. The merchants are looking forward with great anticipations. The people in general are continually talking about what a great conference it will be, and we are praying to God in that way that this may be one of the most successful meetings, and that a great work and mission may be accomplished for our Lord and Savior Christ. There are thousands in our city that know not the Gospel of Jesus Christ and it is our duty to give them that portion which is entrusted to our talents, though they may be variously apportioned. This will not only be a place to meet friends and relatives, nor will it be a mere outing, but it will be the carrying out of our great mission,—to preach Jesus Christ to the lost,—a saving salvation to those who know him not.

Ample accommodations are arranged for every one who may come. Take the Krug Park cars and get off at Third and Paraon Streets, coming one block east to Auditorium.

M. R. Murray,
Cor. Sec. Com. of Arrangements.

SOME EXPERIENCES IN EUROPE.

Now, 30, last year, I left New York on an unexpected business trip to Ireland and Scotland. I left New York at 9 A. M., on the largest and fastest ship in the world, the "Mauretania," for Liverpool, England. Our queen of the ocean made the trip across the Atlantic in four days and twenty hours, and the journey was a most delightful one. I spent one day in Liverpool, then another ship took me across the Irish Sea to Belfast. As I was so close to the dear old fatherland, to which I bade farewell a year before, I decided to spend Christmas with the dear ones at my old home.

I crossed the Irish and North Seas and arrived at Esam

burg Dec. 22. There I took the train at 7 P. M. for my old home. Upon arrival I was received with a royal welcome by all. Everything seemed quite natural, though father's chair was vacant. Six years have passed since he went to his eternal rest. I visited father's grave and, having a wreath upon it, was lost in thought. The hand laying a wreath upon it, was lost in thought. The hand which so often led me in infancy, is seen no more. The voice which often gave me good advice, is silent beneath the sod.

On Christmas Day I went to church,—the same one in which I was baptized, and in which I was confirmed on Palm Sunday of 1886. A few days later I had to leave again for Ireland. Though I had only a few days at my disposal, I had the pleasure of seeing my dear home people once more, and felt that I was well paid for the trip.

My next stop was at Belfast, Ireland, the commercial capital of Ireland, with 370,000 inhabitants. It is picturesquely situated on the River Lagan, where it enters Belfast Lough, with Divis and beautifully-wooded slopes of Cave Hill on the north, and the more softly-swelling heights of the Hollywood and Castlereagh Hills on the south.

The many handsome public buildings and palatial business places, the squares, the public parks and harbor property are worthy of special mention. The City Hall is the finest in the United Kingdom. High Street, Victoria Street and Square, Castle Place, Dougall Square, the Belfast Cathedral, etc., are points of interest to aid in beautifying the city. Here are the largest shipbuilding yards, linen factories, etc. It is a busy city indeed.

While I was there, for several weeks, I went to different places of worship. On New Years evening I went to the Methodist Watch Meeting, and again, on New Year's morning, to the service and Sunday-school.

In the afternoon I went, as usual on Sunday, to the Custom House, which stands in a beautiful square. On every side of the structure is usually a preacher, telling, to a large number of hungry people, the story of "Christ and him crucified."

I was very much impressed with the zeal that those missionaries seem to possess, in comparison with many ministers in America. Every evening and Sunday afternoon one can hear those noble men preaching, standing on the steps of the Custom House. Here would be a good opening for ministers of our faith, if not among our workers will say: "Here am I, Lord, send me"? It appears to me that there is something wrong somewhere with many preachers. It seems to me that the right Spirit is not in them.

I wish space would allow me more fully to write of my experience in Europe. It did my heart good to hear the testimonies of some of the converts. Almost everyone was a drunkard before he accepted Christ. Indulgence in Irish whiskey is their besetting sin.

Our General Mission Board is seeking to find men for missionary service, and can hardly find anyone, and yet we Brethren sing, "I'll go where you want me to go." Brethren, let us leave our homes, friends and relatives and preach Christ and him crucified to those who are hungry for it. Germany and Ireland are ready to accept our faith. Richard Arno Dassdorf.

Jones Mills, Pa., May 8.

OUR VISIT IN THE EAST.

The writer spent the first twenty-one years of his life in Carroll County, Md., and York County, Pa. My wife spent the first twelve years of her life in Dauphin County, Pa. Eighteen years ago we paid our last visit to those sections of country.

Having rented our farm, we left our home at Hancock, Minn., March 31, for the East. Our first stop was at Astoria, Ill., where we visited my wife's parents, Brother and Sister Henry Brehm. We worshiped twice with the brethren and sisters in the Astoria house on Sunday, April 2.

April 8 we reached the Brethren Publishing House, but as it was Saturday afternoon, the force was not at work, nor were any of the machines running. We did not even get to see the Office Editor, with whom we feel quite well acquainted. That evening we reached Chicago, to spend a few days with our daughter at the Bethany Bible School.

April 12 we started east, via Niagara Falls, and reached Hummels, near Harrisburg, Pa., where we stopped with my wife's relatives. We also attended services at Paxtang on Sunday. During the week we visited Bro. Samuel Balsbaugh, a brother to C. H. Balsbaugh, (deceased). Eighteen years ago the latter was yet alive, but this time, instead of meeting him, we could but look at his tombstone in the cemetery near the Hanoverdale meetinghouse. Here we also met in service with the brethren and sisters.

April 20 we came to York, where my brother (in the flesh), Israel M. Bowser, lives; also a sister about seven miles from York. We had seen neither of them since our last visit home, eighteen years ago.

May 3 we attended the District Meeting of Southern Pennsylvania. Bro. J. A. Long was moderator. The Black Run congregation, where the meeting was held, also held their love feast on the following evening. From there we went to the Pleasant Hill feast on the evening of May 6.

We have planned to attend the following feasts on specified dates: Loganville, May 9 and 10; Hanoverdale, May 11 and 12; Upper Canowago, May 13, and Hanover, May 14. Samuel Bowser.

Hancock, Minn., May 8.

SANTEE MISSION, CALIFORNIA.

We are glad to announce, to all interested in the Lord's cause, that we have a good-sized audience of a very interested class of people every Sunday at our meetings. Bro. S. A. Honberger has been giving us a fine course of sermons on "Religion," every Sunday, for some time, taking for his text James 1: 27.

There are six members here now and good prospects for more to come in a short time. We have our services in a good-sized modern schoolhouse, just a few minutes' walk from the Santee station. We also have a good union Sunday-school, immediately after the preaching services, with a good attendance. We engage about fifty pupils and four teachers at this writing. We have a very interesting Bible class, with a good attendance, taught by Bro. S. A. Honberger. This is a place where the parents take an interest in coming to Sunday-school to learn of God's Word. We use the Brethren literature altogether.

Husband and I came to Santee April 6, and thus far we have been highly pleased with the country and climate. We live at the western end of the El Cajon Valley (pronounced El Cahone), or "The Box," and about nineteen miles northeast of San Diego. We are about five hundred feet above sea level.

The soil in this valley is highly productive. They raise some fine grain and fruit, which can be grown all the year. This is also a good place for strawberries. There are many large vineyards in the valley, too,—supposed to be some of the finest raisin grapes in California. This valley is also noted for its fine oranges and lemons. These are raised on the higher ground along the foothills. Peaches, pears, plums and figs are also raised, but we do not have many bearing orchards of the different varieties of fruit here yet, as the country around Santee was all in big grain ranches until five years ago. Since then the large tracts have been cut up into five and ten-acre tracts. It is fast settling up. The roads have all been laid out, and trees set out along the roads, which will give a beautiful appearance to this valley in a few years.

Santee, San Diego Co., Cal., May 10. Anna R. Wyatt.

MEDICINE LAKE, MONTANA.

Our Christian Workers' Meeting was organized with Sister William Swank as president; Bro. Larine Cookson, a, secretary-treasurer. One has become willing to unite with our band of believers. Others are almost persuaded. There are prospects for an ingathering of souls at this place, if we make an earnest effort. Husband has two more new appointments for preaching. Sunday morning, May 7, we drove fifteen miles and had services at a friend's home. People came miles to hear. They all enjoyed preached. It was an interesting congregation. Before the services began, the request was made that my husband preach at this home again in June. At the close of the service three others expressed themselves similarly. Souls are so anxious to hear the Word preached. We could only promise them one appointment a month. We are anxiously looking for another minister to move among us. After services one lady said, "It is so long since we were to church, that it makes me feel homesick." We worried to do all we could to encourage her as best we could, in our humble way, and are earnestly praying God's blessings on those dear people. Katie Keller.

Enterprise, Mont., May 10.

DEATH OF NANCY JANE STRICKLER.

Sister Nancy Jane Strickler was born in Adams County, Ill., Feb. 26, 1835, died April 1, 1911.

Her parents, Baptist and Tamar Hardy, moved with an ox-team from Tennessee in 1821, and settled near Mendon (then called Fairfield), Adams County. They made the first Government purchase of land in the township in which she was born, and always made her home.

She was the fourth of a family of nine children. All of them lived to an honorable old age, and became leading citizens and teachers of their respective neighborhoods.

On June 3, 1856, she was married to Henry Wood Strickler, of Fayette County, Pa. They immediately moved on a farm, where they raised a family of five children. One was buried in infancy.

In 1877, though she was raised an Old School Baptist, she united with the Church of the Brethren,—the church of her choice. She had the pleasure of seeing all her children unite with the Brethren church, except the youngest, who united with the Methodists. She also saw her eldest son, B. H. Strickler, installed into the ministry.

In 1880 Sister Strickler was installed as helper to her husband in the full ministry, and was faithful in the cause of her Master. On different occasions she helped her husband in anointing the sick by pouring the sacred oil and offering the concluding prayer. She considered it a privilege to visit the sick in time of need, and to administer to their wants.

She was an earnest worker in the Sunday-school, and her seat was seldom vacant in the home congregation. Her home was for many years the home of the Brethren. She has been known to lodge as many as thirty-one people in a single night.

In her declining years she moved from the farm near the village of Loraine, where she spent her last years under many afflictions. All these she bore patiently, almost without a murmur, until the Lord said, "Come up higher!"

She had fond hopes of a glorious future. For her the sun had risen in the golden city above. While "the silver cord is loosed, and the golden bowl is broken," we rejoice that she is at home in the mansions above. What was once a fanciful dream of her Christian life is now a reality with her, for her last words were: "I am going to the city to live forever."

Her remains now rest beneath the green coverlet of her quiet bed in the Curless cemetery, awaiting the call that some day will arouse the silent sleepers.

Loraine, Ill. H. W. Strickler.

FLAT ROCK, VIRGINIA.

Our church met in council May 13, with Eld. D. P. Wine, presiding. We had a very pleasant meeting. The morning topical session was presided over by Bro. J. Frank Good. The topics were: "Love in its discussion of topics were Sisters Lelia Neff and Rachel Ulery; also Brethren J. D. Wine, B. W. Neff, D. P. Wine, J. D. Shaver and J. Frank Good. Bro. John H. Garber was elected moderator of the afternoon session for one year. The topic of the next quarterly council, which will be held at Stony Creek Aug. 12, is as follows: "What Would Be the Best Means to Arouse the Laity to Greater Activity in Church Duties?" At noon a lunch was enjoyed. Much benefit was derived from the social intercourse, so strengthening to our Fraternity. Several letters were granted, among them that of Eld. J. Carson Miller and family, who moved to Timberville. Bro. J. D. Shaver was elected chairman of the Home Mission Board, and Sister Lelia Neff, secretary of the topical committee. We will have our love feast Aug. 26, at 2:30 P. M. It was also decided to designate this day as our annual love feast day. Bro. J. Carson Miller will begin a series of meetings at the Old Flat Rock church on the evening of Aug. 12. J. W. Myers.

Forestville, Va., May 15.

MATRIMONIAL

"What therefore God hath joined together, let not man asunder."

Marriage notices should be accompanied by 50 cent

Eyman-Beckner.—May 11, 1911, at Empire, Cal., by the undersigned, Mr. Daniel E. Eyman and Sister Lela Ethel Beckner.—S. F. Bangert, Empire, Cal.

Harvey-Fouts.—By the undersigned, at his residence, Irricana, Alta., May 7, 1911, Bro. Henry M. Harvey to Sister Annie Fouts, of Frederick, Iowa.—J. A. Weaver, Keoma, Alta., Can.

Lucas-Myers.—By the undersigned, at his home, near Twin Falls, Idaho, April 4, 1911, Mr. T. E. Lucas and Sister Margaret Myers, both of Twin Falls County, Idaho.—S. S. Neher, Twin Falls, Idaho.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bashor, Eld. Andrew, born near Middletown, Juniata Co., Pa., Feb. 14, 1833, died at Martinsville, Pa., April 24, 1911, aged 78 years, 2 months and 11 days. His death was very sudden. He was at work putting down a pavement in front of his house, when word came to him that one of his neighbors had fallen over dead. He said he was not feeling well, dropped his work and walked over to see the doctor. The doctor gave him some medicine and told him to go home and go to bed, which he did, but in fifteen minutes his spirit had taken its flight. Bro. Andrew was elected to the ministry some fifty years ago, and for many years was ordained to the eldership. For twenty-five years he had charge of the Lost Creek congregation. He took an active part in church services and Sunday-school work. His wife survives and one daughter survives him. Services by Eld. C. G. Winey. Interment in the cemetery.—H. Frey, Martinsville, Juniata Co., Pa.

Bosler, Bro. Jacob, born July 20, 1842, died May 4, 1911, aged 68 years, 10 months and 14 days. He was a member of the Church of the Brethren and remained faithful until death. He was sick only a few days. He was anointed a short time before he died. He is survived by his wife and two sisters. Services at the church in charge of Elders D. M. Brilhart and J. M. Myers. Text, 2 Cor. 5: 1. Interment near the church.—J. L. Myers, Loganville, Pa.

Bentz, Sister Amanda, nee Witmer, born June 2, 1866, died April 14, 1911, in the bounds of the Spring Creek congregation, Pa., aged 44 years, 10 months and 12 days. She was married to Albert Hostetter years ago. To this union were born two children, both of whom died in infancy. Later she was married to Daniel Bentz, who survives her. She was a member of the Church of the Brethren for a number of years. Services at Spring Creek by Eld. I. H. Longenecker and Mr. E. O. Burtner, of the U. B. church. Interment at Spring Creek.—Edgar M. Hoffer, Elizabethtown, Pa.

Cushen, Sister Susan, wife of Robert Cushen (deceased), died at her home in the vicinity of the Manor congregation, Punkstown, Md., April 26, 1911, aged about 71 years. Early in life she united with the Church of the Brethren and remained a consistent member until death. She is survived by two daughters, four sons and a brother. Services at the

house by Eld. D. Victor Long. Interment in Rose Hill cemetery.—M. Fortin Rowland, Fairplay, Md.

Fitz, Bro. David Rinehart, died in Marion, Pa., April 28, 1911, aged 74 years, 4 months and 23 days. A few weeks before he died he called for the elders and desired to be received into the church by baptism, but on account of weakness it could not be done, and in that condition he passed away. He leaves a companion (a devoted sister) and seven children. Three of them live in Iowa and four in Pennsylvania. Bro. Fitz which respected by all. The funeral was largely attended. Interment in Price's cemetery, near Waynesboro.—Services by Lee Ritter, assisted by Eld. Wm. C. Koontz. —William A. Anthony, Box 85, Shady Grove, Pa.

Fox, Sarah, wife of Cyrus Fox, died of pneumonia near Adel, Iowa, May 11, 1911, aged 70 years, 1 month and 9 days. While she and her blind husband were returning from Colorado to their home at Waterloo, Iowa, they stopped to visit friends in the Panther Creek church, where she took sick and, after six days of intense suffering passed away. Her former members were sent to Waterloo for interment.—N. S. Eby, Adel, Iowa.

Hostetler, Orvis Lavene, the little son of Mr. and Mrs. Frank Hostetler, of Holmesville, Nebr., died May 12, 1911, aged 1 year and 4 months. He was the only child and because of his sweet disposition he won the affections of many besides his parents. The funeral was largely attended. Services by the writer, assisted by others.—A. D. Sollenberger, 1507 High St., Beatrice, Nebr.

McCuaig, Sidney Smith, born in Peoria County, Ill., July 15, 1841, died in Tillman County, Okla., April 18, 1911, aged 69 years, 9 months and 7 days. He was a kind husband, fathers and one son. For several years he was afflicted with cancer, which caused his death. Bro. McCuaig united with the Church of the Brethren July 18, 1910. Services at the Red River school by Eld. A. G. Filmore. Text, Rev. 14: 13.—Gay Nill, Hollister, Okla.

Miller, Bro. Henry, born Oct. 7, 1843, died May 3, 1911, aged 68 years, 6 months and 23 days. He was baptized and united with the Church of the Brethren and enjoyed very much the fellowship of the saints. A few days before his death he called for the elders and was anointed. His wife preceded him to the better land less than one year. Funeral services. Services at Long Meadow by Bro. W. A. Anthony, assisted by Bro. D. R. Petre. Text, Psa. 90: 12. Interment in the adjoining cemetery.—A. Mac Rae Miller, Rockton, Pa.

Miller, Hazel Irene, daughter of William E. and Sister Nora D. Miller, died May 9, 1911, after an illness of nine days. She was a member of the cradle roll department of the Maple Grove church about one week. Services at the Maple Grove church by Bro. Calvin Cripe and the writer.—Hezekiah L. Mishler, New Paris, Ind.

Nasemann, Bro. Noah, died May 1, 1911, at the home of his granddaughter, Cornelia Barb, near Shenandoah, Alum Spring, Va., aged 65 years, 9 months and 19 days. He united with the church a number of years ago, being one of the first members at Panther Creek, which spelled his home. He donated this land free to the church, at which place he was buried. He was twice married and was the father of ten children. His wife and one child preceded him. Services by Eld. D. P. Wine, assisted by Bro. John H. Garber. Bro. Nasseldrott was an exemplary Christian, and many of his descendants are members of the church.—J. W. Myers, Forestville, Va.

Quinby, Sister Alice, daughter of Bro. Adelbert Quinby (deceased), born at Naperville, Ill., Nov. 13, 1887, died April 17, 1911, aged 13 years, 4 months and 3 days. She lived most of her life at Batavia, Ill. Services by Bro. S. S. Blough. She united with the Church of the Brethren in June, 1910.—Ruth Hawbecker, 239 N. Park St., Batavia, Ill.

Rogers, Sister Martha A., born July 18, 1846, died in the bounds of the Bethel Center congregation, Ind., May 2, 1911. She united with the Church of the Brethren when seventeen years ago. Services at the home by Bro. Joseph Spitzer. Text, John 11: 25, 26. Interment in the Olive Branch cemetery.—Annie Rogers, R. D. 24, Matthews, Ind.

Schock, Leshivina, daughter of Nathan and Mary Saufford, born July 6, 1819, in Randolph County, N. C., died April 24, 1911, in New Lisbon, Ind. March 20, 1842, she was married to Jacob Schock, who died Aug. 11, 1871. To this union were born six children. All of them survive. She was a member of the Lutheran church, in which she held membership all her life. Services at the Locust Grove house, of the Nettie Creek congregation, Ind., by Bro. D. P. Sayler, assisted by Eld. A. Bowman. Text, Philpp. 1: 21. Interment in the cemetery near by.—Chas. W. Miller, New Lisbon, Ind.

Silvius, Sister Mahala, died on Easter morning, in the bounds of the Flat Rock congregation, Va., aged about 74 years. While Sister Silvius was isolated from the church, by distance and infirmity, yet she ever remained faithful, and always had a desire to meet with the church in prayer at her home. She was poor in this world, but rich spiritually. Services by Eld. J. Carson Miller, of Timberville, Va., assisted by Eld. D. P. Wine. Interment in the Flat Rock cemetery.—J. W. Myers, Forestville, Va.

Snyder, Sister Lizzie, nee Buckley, born in Madison County, Ill., Jan. 15, 1856, died May 1, 1911, aged 55 years, 3 months and 16 days. She was married to Bro. Jacob Snyder July 18, 1872. To this union four sons were born. She gave her heart to God and united with the Church of the Brethren about twenty-four years ago, living a consistent Christian life till the Father called her home. She was a sufferer for many years, but bore it all with patience. April 29 she called for the elders and was anointed in the name of the Lord. Services by Eld. M. F. Woods. Text, Mark 14: 8.—Arcena Myers, Centralia, Wash.

Stover, Sister Elizabeth, born July 4, 1846, died May 10, 1911, in the Mount Vernon congregation, Va., aged 65 years, 10 months and 6 days. She had been a sufferer from a complication of diseases for some time. She was a member of the Church of the Brethren for a number of years. A few days prior to her death she called for the elders and was anointed. She was the last of her family to pass away. One of her brothers preceded her a few months ago. Although she was destitute of near relatives, she was tenderly cared for by the lady with whom she made her home, and other friends. Services by Brethren Geo. Wine and J. R. Kindig. Interment in the Mount Vernon cemetery.—Iota Cox, Elmhurst, Va.

Towns, John Niles, born in Stark County, Ohio, May 19, 1833, died in his home in Sunfield, Mich., April 11, aged 77 years, 10 months and 13 days. He moved with his parents to Steuben County, Ind., in 1850. He was united in marriage to Mary Smith in 1856. To this union were born two sons and one daughter. He moved with his family to Eaton County, Mich., in 1867, where he resided until the time of his death. About thirty years ago he and his wife united with the Church of the Brethren. Soon after he was called upon to the office of deacon, in which office he served till he died. He leaves to mourn his widow one daughter and her home, and other friends. Services by Brethren Geo. Wine and J. R. Kindig. Interment in the Mount Vernon cemetery.—Iota Cox, Elmhurst, Va.

Wertz, Bro. Henry, born Oct. 23, 1829, in Roanoke County, Va., died May 7, 1911, in the bounds of the Pleasant View congregation, Kans., aged 71 years, 6 months and 9 days. He united with the Church of the Brethren in his youth, living a devoted life until called to his reward. Nov. 15, 1866, he was married to Maria S. Kinzie, who survives him. To this union three sons and two daughters were born. One daughter preceded her father about twenty-two years ago. Three sons and one daughter survive, two of them being present at the funeral. Services by Eld. A. P. Miller. Interment in the Pleasant View cemetery.—Wilmer Keedy, Darlow, Kans.

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NOTES NOT CLASSIFIED

Botetourt.—The members of our congregation met in council at the Bethel house May 13. This was a very important meeting and was largely attended. Bro. C. C. Crumpacker gave an address on "The Condition of Our Church." One letter was received and four were granted. Brethren C. D. Reed, J. M. Henry, J. C. Flora, S. Crumpacker and E. E. Oberholtzer, five of our ministers who have proved themselves efficient, were advanced to the second degree of the ministry. A business meeting of the Botetourt Memorial Missionary Circle was held at the close of the council. Bro. J. W. Woodie, of Franklin County, Va., has just closed a series of meetings at Cave Rock, a mission point in the Botetourt congregation, under the pastorate of Bro. J. W. Ikenberry. He preached twelve able sermons. Five stood up for Jesus. One was reclaimed. The meetings closed with a love feast.—Jennie Crumpacker, R. D. 1, Roanoke, Va., May 18.

Mount Sasaki.—We met at this place April 30 to organize a Sunday-school. We began the work with twenty-four present, but the number has increased to sixty. Bro. U. S. Campbell is the superintendent; Mr. H. A. Lowe, secretary-treasurer. Our difficulties are many at this place, as we have much opposition. The members of a certain church are working against our efforts, but we are not discouraged. There are only eight members here, but we press onward with renewed zeal and energy.—On Easter Sunday Bro. U. S. Campbell gave us a very able sermon, assisted by the choir, in a splendid meetinghouse, and have preaching twice a month. We hope to have Bro. J. H. Eshelman with us soon in this congregation, with us next Sunday.—Bella Campbell, Box 31, Bryant, Va., May 17.

Red Oak Grove church met in council May 13. Bro. Asa Bowman was moderator. Considerable business was done at the meeting. One church letter was granted. A dear brother expressed a desire to unite with the church and was received. He will be baptized at our next meeting. Bro. Harvey Dobbins was elected clerk; Sister Mary Bowman, Messenger agent; Sisters Ella Bowman, Cynthia Ann and Spangler, solicitors; the writer, church correspondent. Our Sunday-school was reorganized with Bro. Willie Hall as superintendent. We decided to hold a series of meetings sometime this year, when we can secure a minister. Bro. Bowman for Annual Meeting amounted to $15.75. On Sunday, at 9:30 A. M., we had a fine song service and Sunday-school. At 11 A. M. Bro. Asa Bowman and Eld. S. G. Spangler preached to a large audience.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., May 18.

Dry Run.—Brethren L. S. Miller and James Lineweaver, of Harrisburg, Va., came to this place April 27, to work for the Master. Bro. Miller did the preaching and Bro. Lineweaver conducted the song services. They labored here until May 14. Bro. Miller preached nineteen sermons. Nine were born into the kingdom of God. One was baptized a few weeks previous to these meetings, which makes ten accessions to the church at this place, recently. The church here has been much strengthened by these meetings, and greatly doubled, as well as a general spiritual awakening. One brother was installed, called for three elders and was anointed with oil in the name of the Lord. Bro. Miller also preached two non-sitting sermons at the Smith Creek house, to an appreciative audience. Brethren Miller and Lineweaver returned to their homes on Monday. God's blessings attend them in their noble work.—J. D. Wampler, Zigler, W. Va., May 17.

Mahoning.—Our quarterly council was held the first Saturday in May. Peace and love seemed to prevail. It was decided to hold our communion and feet-washing at 10 A. M., at the Zion Hill house. Six were added to the church by baptism since our last report.—Simeon Longanecker, Columbiana, Ohio, May 20.

A FINAL WORD.

Final preliminary arrangements for the St. Joseph Conference are about completed. How well we have done our work, will soon be tested. Our aim has been, to provide a spiritual feast. The ever-recurring needs of the body have not been neglected. But we have made no effort to show how well we can entertain. We have endeavored to locate all as conveniently as possible, but it could not secure lodging at or near the Auditorium. We are sure, however, that the little effort it will cost to get out farther, will more than repay you, because of greater quietude and absence of noise, removed from the traffic of the city. Even though you may be somewhat crowded on the street cars, you will not be crowded in the homes.

Again let us suggest, "Let your light so shine before men that they, seeing your good works, may glorify your Father, which is in heaven." Let us be careful of our conduct, for we will be closely and critically watched. Let us leave the same impressions, in the homes and in the public places, as in former meetings. A few acts of selfishness or thoughtlessness, on the part of a few, may and will outweigh the good impressions of many.

A rest room for small children has been provided, but no nurse has been found. Could we have some good, sacrificing sister or sisters to volunteer their services? The room is convenient, being in the northwest corner of the Auditorium.

On arriving at the Union Depot, if no guides are present, and you have not yet secured your home, take a Krug Park car north to Fourth and Francis Streets and walk two blocks north to the Auditorium. It is the purpose to have uniformed Boy Scouts present, to assist under the City Convention Committee, but they may be engaged.

The Convention Committee has been at considerable expense. This has been made possible by subscriptions by the business men of the city. Now, then, to show, in part, our appreciation of their practical assistance, we suggest that, if any purchases are made in the city, we patronize those who have been contributors to the Convention Fund. Each contributor has been furnished with a certificate duly signed by the officers of the City Committee. We will have a list of same at the room, for the Committee of Arrangements. Any one, who has public spirit enough to contribute, will have enough interest in the City's reputation to give all a fair deal who may come within her borders.

We wish the whole Brotherhood could enjoy the meeting with us. This is impossible, but let our prayers go from united hearts, that in all things, God's name may be glorified. Let us come "hungering and thirsting after righteousness" and the blessings are ours! J. S. Kline.

St. Joseph, Mo.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 13, North Dakota, Eastern Montana and Western Canada, Salem congregation, Newville house, thirty miles north of Devils Lake on the Farmers' R. R.

July 13, 14, Oregon, Washington and Idaho, at Myrtle Point.

LOVE FEASTS.

Colorado.

May 28, Denver.

June 3, Good Hope.

June 10, Hartman.

Greasers.

May 28, 3 pm, Fayette Valley, Fairfield house.

June 10, Nespeca.

Illinois.

May 28, 6:30 pm, Polo.

June 10, 11, Astoria, South Fulton house.

June 10, 11, 1:30 pm, Wadams Grove.

June 11, 6:30 pm, Milledgeville.

June 17, 18, 2:30 pm, Rock Creek.

Indiana.

May 31, Pleasant Valley.

June 3, 8 pm, Walnut Center.

June 10, 7:30 pm, Fountain.

June 10, Solomon's Creek.

June 10, 11, 3 pm, Pleasant Hill.

June 10, 5 pm, Bachelor Run, town house at Flora.

June 11, Flora.

June 14, 4 pm, Pipe Creek.

June 17, 7:30 pm, Rock Run.

June 17, 2 pm, Blue River.

June 18, Cedar Lake.

June 17, 4 pm, Union City.

June 17, 7:30 pm, Bethel Church.

June 17, 7 pm, Burnetts Creek.

June 17, 6 pm, Springfield.

June 18, 6:30 pm, Spring Creek.

Iowa.

June 10, 4 pm, English River, South house.

June 10, 11, Dallas Center, at the church in town.

June 10, 11, 10:30 am, Dry Creek.

June 10, 10:30 am, Greene.

June 10, Evans, Salem house.

June 17, 10 am, Franklin County.

June 18, 6:30 pm, Beaver.

June 18, 11 am, Moines.

Kansas.

May 27, Vermillion.

June 10, Newton.

June 10, 7 pm, Ottawa.

June 10, 11 am, Newton, City house, Cor. of Tenth and Oak Streets.

June 10, 7 pm, Chanute.

June 11, 7 pm, Carmel City Mission.

Maryland.

June 3, 3 pm, Long Green Valley.

Michigan.

June 10, 6 pm, Beaverton.

June 10, 11, Vestaburg.

June 17, 10 am, Chippewa Creek.

June 17, 10 am, Crystal.

June 24, Prescott.

June 24, Riverside, twelve miles east of West Branch, Ogemaw County.

Missouri.

June 10, Peace Valley.

June 11, 7:30 pm, Kansas City, First Church of the Brethren.

June 17, Plattsburg.

Montana.

June 3, 7 pm, Flathead Valley, six miles south of Columbia Falls.

Nebraska.

May 28, Lincoln.

June 10, Bethel.

June 10, Burr Oak Loup, at Bro. W. P. McLellan's house.

June 11, Omaha.

June 17, Beaver.

New Mexico.

June 10, 2 pm, Sunshine, at Yeso.

North Dakota.

June 24, 10 am, Ray, two and one-half miles west of Ray.

June 24, Bowdon Valley, Wells Co.

June 29, Kelvin.

July 7, Pleasant Valley.

July 22, 2 pm, North Star, five miles west of Perth.

July 29, Kenmare.

Ohio.

May 27, 6 pm, Chippewa.

May 30, 2 pm, West Milton.

June 3, Bachelor Run.

June 10, 10 am, Lick Creek.

June 10, 4 pm, Blanchard, west of Dupont.

June 11, Pine Mahoning.

Zion Hill house.

June 17, 10:30 am, Richland.

June 17, 2 pm, Bethel house.

June 17, 4 pm, West Nimishillen.

Oklahoma.

June 11, Elk City.

June 16, Thomas.

Oregon.

July 14, Coquille Valley, Myrtle Point house.

Pennsylvania.

May 28, 2 pm, Harrisburg.

May 28, 6:30 pm, Bellwood.

May 30, 31, 9:30 am, Conemaugh, Birch Run house.

June 3, Warriors Mark.

June 3, 4 pm, Spring Run.

June 3, 4, 8 pm, Hill Valley.

June 4, Woodbury.

June 6, 7, 2 pm, Buffalo Valley.

June 7, 8, Upper Cumberland.

June 10, 10, 10:30 am, Ridge, Pogelsongers house.

June 10, 2:30 pm, Indian Creek, Elkhorn house.

June 10, Mechanic Grove.

June 11, 8 am, Lower Cumberland, Mohler house.

June 18, 11 am, Falling Springs, Hade house, Franklin Co.

June 10, Jacobs Creek, near Mount Pleasant.

June 11, Enright.

June 11, Middle Creek.

June 11, Rossiter.

June 11, 6 pm, Clover Creek.

June 11, 6 pm, Summit Mills.

June 11, 4 pm, Ligonier.

June 11, Norristown.

June 11, Hollidaysburg.

June 11, Sugar Valley.

June 13, 14, 7:30 pm, Chiques, Chiques house.

June 13, 3 pm, Annville.

June 28, 6 pm, Scalp Level, Berkey house.

June 25, Meyersdale.

Texas.

July 1, Pleasant Grove.

Virginia.

June 10, 4 pm, Peach Grove, two miles east of Hollins.

West Virginia.

June 10, 11, 2 pm, Berkely.

ANNOUNCEMENT!

INASMUCH as the general demand of those who expect to attend the Conference of 1911 at St. Joseph next month is for night instead of day service, arrangements for the Special Train to leave Aurora at 7: 00 A. M., June 2, have been cancelled and, instead thereof, additional accommodations will be provided on the Special Train which will leave Chicago at 6: 45 P. M., June 2, and also on the regular evening train which leaves Chicago at 6: 10 P. M. daily.

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THE FULL REPORT
OF THE
Annual Conference of 1911
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We have been fortunate in again securing the services of Mr. Abbott to take the report of this Conference, and as soon as possible after the close of the meeting the Report will be prepared for mailing. This year's Report will be of special interest and value to the members of the church. These reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest will come before the Conference this year. Every speech made, with the name of the speaker, will appear in full. Besides, all the speeches made at the Educational, Sunday-school and Christian Workers' and Missionary Meetings will be reported fully.

Every member of the Church of the Brethren should be interested enough in the church to buy a Report and keep informed regarding its progress. This Report is not published for the purpose of making money, but that every one may have access to the good of these meetings. It is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report.

The matter in the Report will be carefully indexed, making it convenient for reference.

Orders for the Report can be handed in at the Conference Headquarters on the grounds or sent direct to the Publishing House. Price per copy, 25c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., June 3, 1911. No. 22.

AROUND THE WORLD

The Lake Mohonk Arbitration Conference.

This notable gathering, at its session of May 24, considered the scope and plan of the $10,000,000 Carnegie Endowment for International Peace,—the plan being outlined by President Nicholas Murray Butler, of Columbia University. There is now every assurance that an international court of arbitral justice will be established before the time of the third Hague Peace Conference. It has been decided by the trustees of the Carnegie Endowment to organize the undertaking into three divisions, covering the various phases of the question. "It will be the special aim of the trustees to diffuse information and educate public opinion regarding the causes, nature, and effects of war, and the means for its avoidance." This, certainly, is a most praiseworthy endeavor, well deserving the coöperation of every lover of peace.

Real Sacrifice.

We wonder, sometimes, if Christian America really knows the meaning of "sacrifice." Converts from heathenism think no sacrifice too great to show their love for the Gracious Friend who has brought them from the darkness of sin to the everlasting light of the Gospel. A worker for the British and Foreign Bible Society in India received contributions from orphan boys and girls who had really denied themselves of the barest necessities in order to help the work. Lepers were found who gladly gave to the Lord a large share of the pittance doled out to them by the passers-by. If there should be as great a consecration in the homeland, in the matter of giving, as is shown by heathen converts, the missionary treasuries would be full and overflowing. We often pray for willing workers; why not pray for willing givers?

Helping the Widows.

The Missouri widow is fortunate,—not in being a widow, but in having secured the assistance of the State legislators in her support. The "Widows' Pension Law," enacted at the last session of the Legislature, will "enable poor widows to keep their children under fourteen years of age in school." A widow is entitled to receive a sum not to exceed $10 a month for one child attending school, and as much as $5 a month for each additional one. The actual adoption of an effective plan to help widows in the education of their children, is a credit to the State of Missouri, and is, moreover, an important example to others. Then, too, it is a scriptural way of distributing the burden of the poor widow among those amply able to bear it. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

The World's Largest City.

Greater London, according to the recent census, now boasts 7,252,963 inhabitants, showing a fair increase from 6,581,402 in 1901. The gain is altogether in the surrounding or outlying portion of the city, showing that there is the same tendency in London as in our American cities,—to leave the crowded parts of these business centers for the more congenial suburbs. In spite of this tendency, however, the congestion of the tenement districts of London is a problem to the sociologist and city missionary. They have grappled with the problem and made but little headway. Strange as it may appear, there are mission fields in the heart of London and other large cities that challenge the attention of the entire Christian world, because of their extent and difficulty of approach. And yet the "Go ye" applies to these, the "submerged tenth," the wrecks and derelicts of humanity.

How She Attained to a Long Life.

Any one who has gone far beyond the allotted "three score and ten," is always an object of interest. Naturally we wonder what habits and manner of life there were, that so long a life should have resulted. At Brockton, Mass., lives a Mrs. M. Scriggens, now ninety-seven years old, who, with a rugged constitution and perfect health, expects to round out a century, if it be the Lord's will. She gives the following as the essential factors of longevity: "(1) Plenty of hard work,—fifteen hours a day is not too much. (2) Abstain from idle gossip. (3) Do not read novels or sensational literature; women get wrinkles, worrying 'over the troubles of imaginary heroes. (4) If you have vanity of dress, destroy it. The young women who are following the foolish fashions of the day are shortening their lives. (5) Keep away from moving picture shows and other questionable amusements." We should like to add just one more to the excellent suggestions given above: Be a genuine disciple of the Lord Jesus Christ, trusting him for all this you need, and depending upon him in every perplexity that may arise. "Godliness with contentment is great gain," "having promise of the life that now is, and of that which is to come."

The Approaching Coronation.

The most notable event in the society world, these days, is the forthcoming coronation of England's ruler, King George V. Already London is spending millions of dollars to present the best possible appearance for the occasion. Many of the most prominent and wealthy Americans have also arranged to be present. Thousands of dollars will be spent in costly array for the occasion, and in some cases fabulous prices have been paid for places from which to view the gorgeous procession in all its splendor. With these most lavish and unprecedented expenditures, on the part of citizens of our great republic, —many of them professors of Christianity,—one is made to wonder why there should be so great a willingness to spend multiplied thousands for the vain display of a few fleeting hours, while the cause of the Great King,—the crowned Sovereign of all the earth,—must languish for lack of means.

Bibles in Prison but Not in Public Schools.

Some things are strange indeed! In the great State of Illinois we allow no Bible reading in the public schools,—though perhaps some of the boys and girls might be constrained to walk in the straight and narrow way by means of its teachings,—but in the prison the chaplain reads the Word freely and sees to it, moreover, that each prisoner has a copy of the Blessed Book. This Bible reading in prison is well enough, but why wait until people become criminals before offering the sovereign and only cure for sin? We do not act so foolishly in other affairs of life. We gladly spend thousands of dollars in improving all the various breeds of live stock on our farms, but in the case of our children,—precious to us beyond compare,—we deliberately allow them to go through the entire period of public school instruction without ever coming in contact with the Book of books during the school hour. Even the penitentiary convict, in that respect, has greater privileges.

Oppressed and Greatly-Wronged China.

Late reports from China announce the proposed removal of the national capital from Peking to Hsian, and state that the contemplated step is provoked by Japanese and Russian aggression. The Peking Daily News frankly says, "Our people are in a diplomatic reign of terror." At the point of the bayonet China was only recently forced to make humiliating and unjust concessions to Russia. In the opium controversy, Great Britain still continues its rule of oppression. Look through the pages of history and you fail to find a more pathetic subject of international oppression than China. While the civilized nations of the world glibly talk of peace and good-will, the most ancient and populous country of the globe is daily subjected to highway robbery and insult. The missionary alone has given China a square deal, and it is only fair to say that he is valued accordingly. As his self-sacrifice and disinterested labors in behalf of China's millions are becoming more fully known, he is loved and revered.

Unselfish Giving.

It has been said that people do not care to give except for the hope of material reward. This pessimistic idea is disproved by the fact that the Government has found it necessary to establish a department of patents, solely dedicated to the general good of the people. These improvements, after being duly patented, are given to the people without remuneration. Among the recent valuable devices, thus devoted to public use, are the following: An electric device, by Harold H. Park, for detecting gas in mines, tending to the possible saving of many precious lives. A recipe for replenishing worn-out soils, by George W. Moore. A fumigating unit, for warding off orchard pests, by Austin W. Morrill. A cultivator to eradicate the boll weevil in cotton, by Warren E. Hines. There is no higher aim for any one, who has the best interests of the race at heart, than the desire to serve his fellow-men in the most acceptable way. And such a man is not content with material things only; he seeks to place, within the reach of every one around him the highest of all blessings,—the pearl of great price!

Change of Rulers in Mexico.

In harmony with his promise during the peace negotiations, Porfirio Diaz, the imperious and autocratic President of the Mexican republic, actually resigned his control of affairs May 25, and, together with his cabinet, turned the matters of state to Francisco Leon de la Barra, the Provisional President, who will serve until a new President shall be duly elected by the people. Contrary to expectations, the change was made without disturbance, and it is hoped that the country may now enter upon a season of peace and prosperity. The unrest in Lower California, not connected in any way with the recently-adjusted uprising in Mexico proper, is causing some anxiety, but will likely be settled ere long. Now, since Mexico is likely to enter into conditions more promising than ever before, a strong effort is to be made to improve the condition of the people in every way. Education of the masses, especially, is to be looked after most carefully. This is a point of vital importance and means much for the future of Mexico.

A Crusade Against Novel Reading.

In these days of agitations against well-known evils, it is not at all strange that the reading of trashy novels,—harmful as it has shown itself to be,—should meet with a well-deserved denunciation. A strong movement, backed by the most influential men, has just been started in England, to have, by all possible ways, the circulation and perusal of novels that pervert the emotions and lower the thought of the rising generation. Parents, as a general thing, do not realize the harm that indiscriminate reading of novels may do to their children. The constant reading of fiction,—however good it may claim to be,—weakens the mind. It has about the same effect on the mind that lounging in a hammock or lazily floating down a stream has on the muscles. The mind, to appreciate truth, has to deal with it in an active and all-conquering manner, encountering and overcoming all obstacles in the way. Lacking this exercise, it grows weak and flabby, lacking all initiative and will-power. With the best of books always available, it is worse than folly to read trashy literature,—that "which satisfieth not."

Intemperance in Heathen Lands.

To the shame of so-called Christian nations be it said that drunkenness is largely a vice peculiarly characteristic of "civilization." Mohammedans and Hindus are kept from it by their religion; the Chinese are not addicted to it, and many of the uncivilized people knew nothing of stimulants until "Christian nations" brought them. Some heathen nations can teach most useful lessons in sobriety and abstinence to their wiser (?) brethren of the Western nations. In Burmah a man convicted of drunkenness is, for the first offense, paraded through the streets with his hands tied behind his back, and this exposure to the public gaze is of most salutary effect. For the second offense he is beaten severely, and the third time still more so. It may be stated as a fact that drunkenness is a very rare thing in Burmah, and that its people are among the soberest on earth. They believe in plenty of water. All over the country may be found little sheds having a drinking fountain within and a seat on which the weary traveler may rest. Surely, many a lesson may be learned from the simple and untutored people of so-called heathen lands.

Do We Act Wisely?

While millionaires are giving princely sums for the establishing of hospitals, libraries, tuberculosis and other institutes, and educational funds,—all good in themselves, —very few of these philanthropists give equal amounts to those blind, deaf and diseased souls, or to help the spiritually dead to a life of perfect bliss, and happiness in the great beyond. It may be possible, and even wise, to build both material and spiritual structures, but it is not well to be so absorbed with the temporal that the eternal is forgotten or its importance minimized. Somehow we forget the "one thing needful" amid the mass of daily events engaging our attention. Too often politics are permitted to crowd out the highest interests of religion. A scene of carnage is given a glowing, full-page description, while the bravery of a spiritual battle remains unnoticed. A man who, at the risk of his life, saves another from imminent bodily danger, receives a hero's medal, but the missionary who gives up all, and, with persistent sacrifice, gives his entire life to save souls in Africa or Persia, is often called a foolish visionary. Only in the day of final reckoning, when real values will be made known, shall the worth of entire consecration be fully apparent.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Things that Count.

SELECTED BY SALOME WATKINS.

Not what we have, but what we use;
Not what we see, but what we choose—
These are things that mar or bless,
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but what we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—The Outlook.

The Blood.

BY NATHAN MARTIN.

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

—William Cowper.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13: 1.

A CERTAIN minister was in the habit of carrying with him a little book. It contained three leaves, but not a word of writing. The first leaf was of a jet-black color, the second a scarlet red, the third a spotless white. Daily he was observed leafing through this singular book. When asked the meaning he explained, "The black leaf," said he, "is my sin and the wrath of God which my sin deserves. I look and look, and think it is not half black enough to represent my guilt, though it is as black as black can be. The red leaf reminds me of the atoning sacrifice and the precious blood; and I delight to look at it, and weep, and look again. The white leaf represents my soul, as it is washed in Jesus' blood and made white as snow," This is the story of the redemption of a human soul, briefly told.

To even the casual reader of God's Word there comes the thought of what a diversity of uses was made of blood in the dealings of the Almighty with his people. "The life of the flesh is in the blood" (Lev. 17: 11), is the language of Inspiration. With it agree all physicians, all physiologists, all scientists. It is this vital feature of the symbol that makes it such a striking one.

I. The Blood of the Passover Lamb.—"And the blood shall be to you a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12: 13). How ridiculous it must have seemed to the proud Egyptian to see the faithful Israelite apply the blood to the doorposts and lintels! Yet it proved to be a protection. It kept death out of their houses. But where the blood was not applied there was death. A great wail of sorrow arose among the Egyptians, for all the firstborn were slain, "from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" (Ex. 12: 29).

II. The Blood of Consecration.—"And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot" (Lev. 8: 22, 23). Consecration is always for service. Notice how thorough is God's idea of consecration,—the ear to hear his voice, the hands to do his bidding, the feet to walk in his ways.

III. The Blood of Christ.—Man had lost life through sin. This life is offered us again through the atoning blood of Christ. Take the doctrine of the atonement out of the Bible, and instead of a Book of Life you have a book of morals. "The life . . . is in the blood," and by the same token sacrifice is the keynote of the Christian life. How willingly we ought to return at least the effort to sacrifice for him who gave his life for us!

To the precious blood of Christ the sacred writers attribute all the blessings of salvation:

1. By it the church was purchased (Acts 20: 28). "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (1 Pet. 1: 18, 19). In him "we have redemption through his blood, even the forgiveness of sins" (Col. 1: 14), "according to the riches of his grace" (Eph. 1: 7), "out of every kindred, and tongue, and people, and nation" (Rev. 5: 9).

2. By it we are justified. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5: 8, 9).

3. It makes saints holy, pure and clean. It was the Lord Jesus himself who "loved us, and washed us from our sins in his own blood" (Rev. 1: 5). He shed the "blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28). It was his blood in which "they which came out of great tribulation . . . washed their robes and made them white in the blood of the Lamb" (Rev. 7: 14).

4. Sanctification. Jesus "suffered without the gate," "that he might sanctify the people with his own blood" (Heb. 13: 12).

5. Continual cleansing. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

Rheems, Pa.

"Thy Gentleness."

BY OMA KARN.

"Deal as gently with the faults of others as with your own," is a Chinese proverb, the teaching of which we may well heed when tempted to indulge in the harsh, criticising spirit with which we so often judge others. As a rule, we have some excuse for our own faults, some extenuating circumstances, such as environment, heredity and so forth, with which to diminish their glaring meanness. We handle them tenderly,—these faults of ours,—we are gentle with them, very gentle. We wear minifying glasses when we look them over, and the less we think about them, and the less we hear about them, the better we feel.

But how about the faults of our brother, our sister, or our neighbor? Do we consider their failing with the same leniency, probing down to the natural weakness, that was the cause of the fault, with the same activity, studying the fault through the same glasses, or do we put on magnifying glasses, judging what we see hastily and harshly, not considering that we cannot look into another's inner life and know the motive that prompts action? I am convinced that if we could, there would be less judgment and more love in the world. There would be less seen to condemn and more to commend. There would be less talking about another's fall, and more "doing" in the way of removing the pitfalls from his way.

Why will we permit ourselves to follow the leading of this evil spirit of unkindness, when plain common sense alone teaches that we can not help others to a higher plane of living by being severe with them? Any parent who has had the unpleasant experience of trying to reform a wayward child will tell us that severity only hardened. Superior physical strength may beat a child into temporary submission,—a kind of submission that leaves the fault as great, if not greater than before,—but the means most effective, in bringing about a reformation, is gentle, considerate treatment.

One is made to wonder what condition of existence would be ours if our Savior looked upon our weakness with the same harsh, critical eyes with which we are prone to look upon those of our fellow-men. Hard, indeed, would be our lot were this so. Christ's way with us is just the opposite of ours with others. He sees the fault, but he sees also the weakness of the nature,—the longing to do better, and the battle to overcome. He is silent about the fault, turning his attention to these better qualities, carefully nourishing and cultivating them to the point where they are sufficiently strong to overcome the evil tendencies. Yes, our gentle, loving Savior is tender, infinitely tender, with these faults of ours.

In the eighteenth psalm, David, then nearing the end of his eventful life, is heard saying, that all he had attained and achieved he owed to God's gentleness: "Thy gentleness hath made me great." If God had been harsh with David,—stern, critical, severely exacting,—David never would have reached the noble life he finally attained. God's gentleness made him great. We can become great only by practicing this same spirit of gentleness toward others. We can help others to become great only by being patient with them. Men, women, and children, everywhere, need nothing so much as gentleness.

Covington, Ohio.

Dare We Disfellowship?

BY I. N. H. BEAHM.

A RECENT request comes from a brother in Ohio, asking an explanation of the "Parable of the Tares." He desires the explanation especially on the idea of disfellowshiping a brother from the church in the light of this parable. I propose to answer the question—to make an explanation—to meet the issue, in the form of an essay.

To gather in the sheaves, to disciple the nations, to evangelize the world is the great burden of the Christian ministry, of the Christian church. Much more provision is made for getting people *into* the church than for getting them *out*. When a sinner is converted, the church feels to shout for joy: "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance" (Luke 15: 7). But to expel a member, rather, to cut off a member as a plucked out eye, or, in another phrase, to disfellowship a brother,—is a serious, sorrowful matter. Hence, the duty that now lies before me is no easy duty. It is a rugged job, an irksome task, a heavy burden.

I. JESUS CHRIST.—Our Lord Jesus was the personal representative of the Father. As a faithful Son he came to do his Father's will. "The Son doeth nothing, save what he seeth the Father do." The Son said, "All power is given unto me in heaven and in earth" (Matt. 28: 18). Jesus Christ had power on earth to forgive sins. He had power on earth to loose or bind, with the assurance that that loosening and that binding would be ratified in heaven. He was in direct touch with God.

II. THE CHURCH THE SUCCESSOR TO CHRIST.—When Jesus Christ left, he commissioned his people. He turned over to them the work which he had begun. It was the portion of the church to carry on the work of the Master (Matt. 28: 19, 20).

III. SEVEN PARABLES.—The seven parables, recorded in Matthew 13, give us a sevenfold view of the kingdom, as Matthew presents it.

"The Parable of the Tares" teaches, primarily, the doctrines of preaching the Word, sowing the seed, evangelizing the world; and, secondarily, four special kinds of ground and their respective results.

"The Parable of the Mustard Seed" teaches the outward growth of the kingdom from a marvelously small something to a place of shelter and habitation, representing the church of kingdom as a home, furnishing shelter and protection.

"The Parable of the Leaven" teaches the inward, quiet, transforming power of the kingdom, and suggests that the regenerative power will continue until the whole human lump will be leavened, which will certainly come to pass during the millennium.

"The Parable of the Treasure Hid in the Field" teaches the possibility of finding the inner treasure of the kingdom, and being willing to sacrifice everything, in order to take the church as it stands, in order to get the Christ within.

"The Parable of the Merchantman" teaches the

intensity of consecration and the fullness of sacrifice in order to get eternal life.

"The Parable of the Dragnet" teaches the consecration of all the peoples of the world and the separation of them. "Which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13: 48, 49, 50).

IV. The Parable of the Tares.—This parable is very simple in its interpretation. The Savior gives the parable, which, upon its face, however, is difficult. The disciples, not being able to interpret it, Jesus interprets it for them. We should have no trouble, when the Master gives the parable, and then, in response to special request, gives the interpretation thereof. There are a few things in the interpretation that are very distinct,—very definite. "He that soweth the good seed is the Son of man,"—Jesus Christ. "The field is the world,"—the human family. "The good seed are the children of the kingdom,"—the Christians. "The tares are the children of the wicked one," —sinners. "The enemy that sowed them is the devil." "The harvest is the end of the world." Putting it, then, more briefly, we have the Son of Man, the field, the good seed or Christians, the tares or sinners, the enemy, the devil, and the harvest, the judgment. "The reapers are the angels."

Now these seven points should make the matter clear, but to amplify more, we see that the field is the world. World is here used in the sense of the human family as in John 3: 16, "For God so loved the world." Now, then, we have the field, an inclosure. All people are in this field. This cannot be the church. This is not the church. In this field we have the Son of Man and the devil. We have all saints and all sinners. Therefore this has no reference to the church as a distinct organization of believers. Therefore it has no bearing for or against disfellowshiping members from the church. There are plenty of scriptures that teach the idea of disfellowshiping, in case of necessity, but this parable does not teach disfellowshipping members of the church, neither does this parable forbid disfellowshiping. Disfellowshiping or holding in fellowship is no issue of the parable.

"Lest while ye gather up the tares, ye root up also the wheat with them." "Let both grow together until the harvest." What is it to root up a tare? To root up a tare is to kill it. The tare in the figure is the sinner; therefore, do not kill the sinners to get rid of them; for in the attempt to exterminate those of heresy and sin, Christians will also get killed. Never kill a man because he differs from you. Take no man's life because he is a sinner or a heretic.

This interpretation of the parable, which is evidently correct, would have saved lives almost without number in the past. No man could have been murdered. No people professing Christianity could have gone to war with another people because of difference of belief. This parable teaches universal tolerance for those who differ, that is, charity to the extent that we will not harm them personally. A beautiful doctrine of our Christianity, is this.

V. Three Governmental Chapters.—Matthew was a legalist. Matthew was a logician. Matthew spoke to technical thinkers,—the Jews. Matthew presented the kingdom. Therefore, he had the idea of government largely in mind.

In the thirteenth chapter of Matthew, in the "Parable of the Tares," the Christians are taught how to treat sinners,—not to kill them, but, as instructed elsewhere, to teach them and to win them.

In Matt. 16, concerning the Savior's message to Peter, we have the instruction as to who may enter the kingdom. Peter received the keys of the kingdom of heaven. Peter opened the door of the church,—the one side, on the Day of Pentecost, to the Jewish world, and the other side to the Gentile world at the house of Cornelius. Therefore everybody becomes eligible to citizenship in the kingdom of heaven. This is the transitional, governmental phase.

In the eighteenth chapter the Savior teaches the relationship of member to member; of brother to brother. All in the body, all in the family. Here we have church government; and the church is empowered to excommunicate or to disfellowship. Disobedience was the occasion for justice to drive the forefathers from the garden. Disobedience to the church is ample occasion to disfellowship now. The church has power on earth to bind and to loose, with the assurance that both will be ratified in heaven.

The church is the successor of Jesus Christ, who had power on earth to forgive sins, and so has the church today. This is especially true in baptism for the remission of sins. "Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained" (John 20: 23).

"If he shall neglect to hear thee tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Disfellowshiped. "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18: 17, 18). Heaven is back of the church.

What shall we do with the sinners? Let them grow with the Christians. They may be the church members of tomorrow. What shall we do with the man who desires salvation? Let him in. What shall we do with the man that is in the church? Keep him in until, by due process of gospel application, we discover that he is a heathen. Then we let him be as a heathen man and a publican,—out of fellowship.

In these three great chapters, Matthew gives us the great methods of how to treat outsiders, how to treat those who want to get in, and how to treat them when they get in. These three men,—the sinner, the applicant for membership, and the brother in the church, —are all-comprehensive, when it comes to government. Treat these three men right, and we have a perfect administration all around. All of these three points are vital in the administration of Christian affairs. Treat the outsiders properly. Let them associate with Christians. Receive all applicants for baptism and church membership with due instruction and joy of heart. Take care of every member of the family! Look after the brothers and sisters! Feed the lambs! Feed the sheep! The Savior says, "Feed my lambs," "Feed my sheep." "Feed my sheep" (John 21: 15, 16, 17).

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The Power of Love.

BY H. A. STAHL.

Paul says, "The love of Christ constraineth us." Others may use various expressions, but all ultimately mean the very same thing: "The love of Christ constraineth" them. Paul does not mean his love for Christ, but Christ's love for him. This was the grace and power that moved him and sustained him. It was strange, we may say, that the love of one whom we have never seen, except in a vision, should have this power. We may wonder, but the fact still remains. Christ's love was the power in the case, and the power remains still. It is the greatest power on earth. There is no such a motive power among men.

Men are so constituted that they can not sit down and indifferently accept the pure love of another. They become restless under it. It melts hearts of stone. This is true of us, thank God. The common love of men and women always cheers and blesses. The love of parents for their children wakens the love of children for parents, and often will control and soften the most refractory will, which no compulsion could bend or break.

The mother's unending love for even a wayward, profligate son, or reckless or fallen daughter, will prevail at last, penetrating through every barrier of sin and selfishness. The devoted love of brothers and sisters of mercy, who, in any form, give their lives for others, will at last win the hearts of the hardest and most abandoned.

Love is as irresistible as summer warmth on snow, yet all this human love is but the image and shadow of Divine love. If the power of human love is so exquisitely great, if a man who has the rare and God-like gift of pouring out of his little human heart any tiny streamlet of genuine human love, can so attract and sway and impel human hearts and wills around him, what wonder if the Divine stream of love that poured in full torrent on this dark and gloomy world, in the life and death of Christ, has moved and blessed the world ever since. When you once fully open your ears and your hearts to the story of Christ's love, when you listen to it, not with languid, half-awakened intelligence, but listen to it as you would listen to the one fact that most of all concerns you to know and understand, then, at last, its power is felt in your soul, in your life and in your actions as well as in your dealings with your fellowmen.

There is nothing so potent in determining the actions of men as the love principle in its different phases. The more love in a home, the more power and influence in that home. The more love in a church, the more Christian graces there, the more active there, and the more accessions there, and the more power and influence the church will have in this sinful world.

Love gives power in a community and is a great refining agency. It melts the sinner's heart and prompts him to accept Christ as his Savior.

Glade, Pa.

Inspiration, Revelation and Illumination.

BY S. Z. SHARP.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (2 Tim. 3: 16).

The object of this article is an attempt to show the distinction between *inspiration*, *revelation*, and *illumination*, and to prove that the Bible is inspired.

A man is inspired when the Holy Spirit takes hold of the man's spirit and makes him say or write what the Holy Spirit dictates. "Men spake from God, being moved by the Holy Spirit." A revelation, in the Bible sense, is something said or shown by God, or one of his heavenly agents. A person is illuminated when the Sun of Righteousness shines into his soul by means of the Word of God, accompanied by the Holy Spirit. Every converted person is illuminated. "If any man hath not the Spirit of Christ, he is none of his."

Christ is "the Light of the world." "There was the true light, that which lighteth every man coming into the world" (John 1: 9). As in the natural world, so in the spiritual world. Not all receive the same amount of light. The light is the same, but the illumination is regulated by the manner in which a person presents himself to the light. This accounts for the degrees of illumination. Some seem to have very little. We should "walk in the light," to be properly illuminated.

A person receives a revelation from God when he tells or shows him something. Abraham received a revelation when the three angels appeared to him and made known to him the birth of Isaac and the destruction of Sodom. The sight of the burning bush and the command to save Israel was a revelation to Moses. The first chapter of the Book of Ezekiel and the last book of the New Testament are grand examples of revelation. They are not illuminations.

Inspiration differs from both revelation and illumination. It is a different manifestation of God to man. Inspiration means to "breathe in." It is the act of the Spirit of God taking possession of the spirit of man, and directing the latter what to say or write. Not every one illuminated is inspired, but every one inspired may be considered illuminated. Inspiration does not come by degrees. It is always complete. It is not continuous. It only occurs when the occasions demand it. Notice what the prophets say: "The word of the Lord came to Jonah,"—Joel, Amos or some other,—just when it was needed,—and at no other time. Inspiration came to men who were sometimes wicked, like Balaam, Saul, or those who sometimes sinned, like David. Even though the men did wrong, the message was always right when it came from God. When a prophet was inspired, he could not say anything but what God put into his mouth, otherwise the Word of God might have been adulterated. Notice what Balaam says in Num. 22:

38, "Have I now any power at all to speak anything except the word that God putteth in my mouth."

Objectors to the inspiration of the Bible claim that falsehoods are found in it. That is merely quibbling. The Bible tells what is false and what is true, but tells both exactly correctly. It tells the false statement made by Satan to Eve and to Christ when the latter was tempted; also the falsehood of Ananias and Sapphira, but it tells them truthfully and correctly, and leaves no room for criticism. In fact, it is one of the peculiar characteristics of the Inspired Word that it tells what is bad as well as what is good with equal precision about all its heroes. Thus the drunkenness of Noah, the mistake of Moses, the adultery of David, and the weakness of Peter in denying his Master, are all told with the same frankness and precision as their good qualities. In this the Bible differs from other books, which emphasize the virtues of their heroes and gloss over their weaknesses.

The Extent of Inspiration.

Not only the prophetical, but also the historical books came by inspiration of God. The latter are necessary to an understanding of the former. Without the history of man's fall we could not understand the plan of his redemption. Without the story of Abraham and the sacrifice he was called on to make of his son Isaac, we could not appreciate fully the sacrifice God made of his Son.

Even the form of the inspired writings was dictated, and is one of the criteria by which we may judge whether a certain production is inspired or not.

Proofs of Inspiration.

1. A peculiar feature of all inspired writings is their individuality. The Bible differs from all other writings. The sacred writers have a form and style peculiar to themselves. Though written during a period of sixteen hundred years, and by thirty-six or more writers, there is a thread running through all the books which proves their unity, and confirms the authorship.

2. No human genius ever conceived and produced such a work as the Bible. It is superhuman in conception and execution.

3. Its character is heavenly, majestic, pure and complete.

4. The fulfillment of prophecy attests its Divine authorship.

5. Men of one age wrote for men of another age and dictated to them.

6. Many statements of the Inspired Writings are attested by profane writings.

7. Its own testimony can not be rejected. About two thousand times it declares, "Thus saith the Lord," when it states a fact.

8. Christ and his apostles frequently refer to the Old Testament as authority.

Fruita, Colo.

What We Shall Be?

BY W. R. DEETER.

"Now we see through a glass darkly" (1 Cor. 13: 12).

"It doth not yet appear what we shall be" (1 John 3: 2).

THE Lord wanted his people to know much about their future, perhaps as much as they could comprehend, but there are many things that are beyond our comprehension.

Paul says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope" (1 Thess. 4: 13). In the condition of the rich man and Lazarus we get a glimpse into the future. The rich man was a man of the world, who wore fine clothes and ate rich food, who had rare opportunities for doing good, but did not embrace and improve them. The result was he went to hell when he died. Lazarus was extremely poor, so far as this world is concerned, but he did the little good that he could do. He was not only poor, but sadly afflicted. He also died and his soul was carried to heaven by an angel, and he rested with Abraham. The rich man sees and recognizes him; he also recognizes Abraham. He calls him "Father Abraham," and entreats him to send Lazarus to his relief with water. Abraham calls him "son," showing he was a Jew. He tells him, "Remember, back in the world you had your good things and Lazarus his evil things. Now he is comforted and you are tormented. Besides, there is a great gulf fixed between us that is impassable."

From the above we learn: (a) The dead have power of recognition. (b) They have power of speech. (c) They have their memories. (d) They are conscious of suffering, if sinners. (e) They are comforted if saints. John says of those who die in the Lord, "They *rest* from their labors and their works do follow them" (Rev. 14: 13).

Here again we learn that the departed saints rest. That does not necessarily show that they are inactive, for they are active. Listen; here is a picture of the activity of the saints in the future world. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7: 16, 17).

So of the martyred dead that John saw under the altar. "White robes were given them and they were told to rest yet for a little season" (Rev. 6: 11). Now, while we know that God's people rest and are comforted in the next world, yet there are some things we can not so clearly understand. Paul says, "This mortal shall put on immortality." Just what it will be to have immortal bodies, we do not so readily understand, for we have never seen any such body. Jesus had an immortal body after his resurrection. Walls were no barrier to him (John 20: 19 and 26). In these instances the doors were shut; but Jesus rose up in their midst. John says, "We shall be like him" (1 John 3: 2).

To know we shall be like Christ is enough for the Christian. To talk to us about an immortal body is like talking to the man who was born blind, and never saw the light of this world, about the tints of the rainbow, or the beautiful flowers. No matter how rich the colors, he could not comprehend what he was told about,—either the rainbow or the flowers. So of the disembodied spirits and the spiritual body promised God's people. In studying this subject we can only "see through a glass darkly."

Milford, Ind.

The Christian's Prayer Life.

BY NETTIE C. WEYBRIGHT.

MEDITATION on the subject of prayer is one of the most sublime thoughts of the Christian. Communion with God,—how much it means! Through Christ sinful man,—poor, weak, sinful man,—may come into the immediate presence of God,—the holy, almighty, all-loving God. It is in prayer that the soul meets with God. It is our means of growth and development in the inner man. Through the Bible we have access to the Word of God. In prayer we speak to God and wait for his answer—his will. "In prayer we speak with God, pour out our hearts before him, thank and praise him, and the inmost truth of our personality opens and unfolds itself before his face. Prayer, therefore, is love itself in its living expression." By prayer our spiritual life is made deeper, richer and stronger. The most precious promises in the Bible are ours, if we but lay hold on them.

Prayer is, however, not a means of our personal, selfish indulgence, not a door opened to the storehouse of heaven that we might feast on heaven's rich, spiritual bounties for our individual aggrandizement, but, on the contrary, every true prayer involves the idea of real sacrifice,—sacrifice of our personal desires and wills,—that we can truly pray as did Christ, our Perfect Example in all things, "Not my will, but thine be done." We need ever remember that our mortal vision is so narrow that, indeed, we know not our needs. We often do not understand our own hearts and lives. For that reason we often do not know how to pray as we ought. If we are unwilling to be led in paths other than those we now tread, we can not consistently pray for God's guidance in our lives.

If we are unwilling to give up some of our dearest earthly joys, that our hearts may be made purer and more fit for the Spirit's indwelling, we can not sincerely pray to be cleansed of all unrighteousness, for it is often true that our fondest hopes are centered in those things that count strongest against our spiritual welfare. If we are sure that our hearts are rid of self, then the Holy Spirit will assume full control there, and will teach us how to pray, if we depend on him for guidance.

Possibly every Christian has, at times, felt himself handicapped in prayer. His hands were tied, so to speak. God seemed so far away. He lacked power with God. The world and its attractions seemed to draw his mind from heaven and heavenly things. This condition is really an awful one. If we would have true power with God in prayer, it is necessary for us to resist mightily these various distractions,—hindrances to the perfect, full prayer-life we should live. Indeed we must often *strive* in prayer. Satan, sin and the natural life tend to draw our minds and hearts away from God, even, perhaps, in the very hour of prayer. The enemy of our souls would prefer our thoughts to be centered on self and the world. Doubt in the power and efficacy of prayer is one of his methods to get us to quit praying, if he can. He is ever watching to draw us away from God, so that it behooves us truly to "watch and pray," for "the spirit indeed is willing, but the flesh is weak."

If we would pray aright, we must first live right. "And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3: 22). We can not live for Satan and the world; then expect God, through Christ, our Intercessor, to grant us full satisfaction in prayer. "We must let God's word sink deep into our souls and form us, mould our thoughts, our feelings, our purposes, our plans, our actions."

Concerning the Bible injunction, to pray "in Jesus' name," one devout Bible student has said, "Prayer in Christ's name is prayer proceeding from our fellowship with Christ and Christ's fellowship with us, so that we enter into his mind and spirit." It is this constant, sweet fellowship with Christ, our Redeemer, that means perfect union, and thus only may we, in our prayer-life, grow on toward perfection. Our desires and longings are purified by our fellowship with Christ. Oh! the power and joy that God is willing to give to his humble, believing children!

It is the Christian's privilege to make his prayers definite and particular, to apply the Divine promises to his special needs. Without this privilege, the life of the Christian would be poor and colorless, deprived of much blessing and comfort that thus are his.

Nothing should prevent us from bringing our inmost needs, desires, joys or burdens before God. He alone can help us in every condition. "A Christian should breathe an atmosphere of prayer." We are to pray, not only for ourselves, but "for all men." We need to be thankful not only for the good that comes to us, but also for that which comes to others. We need to live in the joy of thanksgiving to God. May the Psalmist's prayer be ours: "With my whole heart have I sought thee: O let me not wander from thy commandments." "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psa. 37: 4).

Syracuse, Ind.

Curiosity—A Suggestion for Self-Examination Services.

BY J. EDWIN JONES.

THERE is a characteristic given in books on teacher-training, as belonging to the beginners' age, which doubtless has its incipiency there, but which finds in more mature minds but a larger field and greater facilities for exercise. While it is more highly developed in some minds than in others, few, if any, escape its presence in some degree. I refer to that universal characteristic, "curiosity."

In childhood this trait is unqualified. That is, it manifests itself toward every new experience in life; every new phenomenon. It is most exercised in brightest minds. Properly directed it becomes an attractive asset in the development of character. By "proper direction" I mean that our curiosity be fo-

cused on our own hearts, and concern itself with our own lives.

If we recognize, as a fact, that "the heart is deceitful above all things, and desperately wicked; who can know it?" and that "out of it are the issues of life," we should be curious to know the real state of our own heart. But your heart is not so! "I know nothing against myself" (I Cor. 4: 4, A. R. V.). But to become really curious would likely involve an effectual investigation.

We have wondered, perhaps, how God managed to be so long-suffering with this brother or that sister! Let us, for a short while, be curious concerning what God must think of us,—of me. Let our curiosity take a real investigative turn, and for one brief hour let us try to discover ourselves.

What has been my attitude toward the supreme mission of the church? In fact, what has been my attitude toward the church itself? Does it seem superfluous to ask such questions so soon following the annual visit? Perhaps a little curious questioning may not be amiss, as to why we so readily answer such questions, which would seem so closely and thoroughly to unite us, while we so frequently discover that such uniformity exists in name only. Were we not all baptized into the same faith? Do we not all recognize the same elements as necessary to the development of holiness? Is our peace the peace of mere toleration, and not the real outgrowth of love?

We should be curious to know if we have grown since the last communion service. Has our spiritual horizon enlarged and has our vision become more clear? Have we a firmer grip on things divine? Does our increased knowledge and appreciation of the Christ manifest itself in actual demonstration of Christlikeness in our lives?

We should be curious to know if our consciousness of "whose we are and whom we serve" has made our actual state conform more nearly to our standing as children of God. He has declared us to be sons of God. Are we acting like sons? He has declared us to be saved from sin. Are we living in it? Our citizenship is declared to be in heaven. Are we living as though we were conscious that "here we have no continuing city"?

We should be curious to know if the fact of our sonship has effected a transformation in our lives, so that the things of the world *really look* the vain and foolish attempt at satisfying the soul that they *really are*. The soul that is actually and rapidly finding in Christ completeness, can have no real pleasure in the frivolous amusements and useless attractions of the world.

In fact, if these suggestions are pondered seriously, they will expand or adjust themselves to the needs of each individual, and should awaken the investigative mind to a keen sense of its possibilities and shortcomings.

Larned, Kans.

Etiquette in Church.

BY DAVID M. ADAMS.

MODERN literature abounds with dissertations on how to conduct one's self in the arena of domestic, social and political life. For this we should be very grateful. But concerning the proper behavior in church, there is a comparative dearth of literature.

There are people who scrupulously avoid all improper conduct at any and every social function, who are apparently little concerned while attending a sacred service. Therefore it will not be deemed out of place to consider, in a brief manner, some of the principal things we should observe while in the house of God.

1. If possible, be on time. If you come in late you may annoy all who have promptly taken their places. A Christian woman who, when asked how she could always be so early at church, replied: "It is part of my religion not to disturb the religion of others."

2. Conform to the forms of worship. If at a place where you are not familiar with the forms observed, comply, so far as reasonable, with the practices you see others do.

3. If the minister has already begun to deliver his discourse, it may be well to take a seat near the door, even though you be "at home." Passing up the aisle while the minister is preaching, will distract the minds of many in the audience.

4. Always enter a church slowly and reverentially. To walk in the house of God in a careless, noisy manner is disrespectful, to say the least.

5. Be very thoughtful for the comfort and welfare of others. It is discourteous to sit next to the aisle, if you are the first to enter a pew. Take the inside of a pew and let the vacant place next to the aisle for those who arrive later, and thus avoid compelling them to crowd past you.

6. Be devout in every attitude. Never pay any attention to those around you, even if they are noisy or rude. All whispering should be studiously avoided. Be sure to take part in the singing. Thomas Hastings, a great teacher of vocal music, once said: "If you have a whole voice, use it. If you have a half voice or a quarter voice or a mere thread of a voice, still use it to the praise of God."

7. Whatever you do, avoid scanning over a paper or reading a book during service. That is disrespectful and unmannerly in the extreme.

8. Bring the babies, but do not fondle them during the service, when not necessary to do so.

9. Avoid sleeping. A certain writer once said: "The closed eyes and nodding heads of those who sleep in church are in striking contrast with their activity on business days. Awake in business, asleep in church!" The writer will admit that more Pentecostal power in the sermon would, in many instances, go far toward curing somnolence in church. But an effort should be made by the individual to overcome the inclination to sleep, whatever be the cause, during religious service.

10. Be sure to leave your cat and dog at home. To many this advice may seem uncalled-for. But frequently have I seen an audience annoyed (and sometimes amused) by the presence of a dog or cat. A few years ago I held a revival meeting at a certain place to which a dog was permitted to accompany his master. He made himself conspicuous by exploring every nook and corner in the building. It is useless to say that his presence operated against the success of the meeting. On another occasion, while delivering a special discourse, I narrowly escaped tramping on a cat which had unceremoniously invaded the pulpit. The sacredness and spirituality of a religious service held in the house of God will not permit the presence of domestic animals.

11. Make it a point to speak an encouraging word to as many as possible, after the service. If there are any strangers, extend to them a welcome hand, and once learning their names, introduce them to the pastor, who should make a special effort to speak to them. By all means never let a stranger go out of the church unnoticed.

12. Never commence preparations for departure before the close of the service. To put on your overcoat, overshoes or wraps during the closing hymn is a breach of church etiquette, as it detracts from the spirituality of the service.

13. Never congregate in the aisles or vestibule of a church and there engage in loud talking and jesting. We should remember that the house of God is a sacred place—a house of prayer.

Scalp Level, Pa.

Enthusiasm.

BY JAS. A. SELL.

THE success of any cause depends more upon the hot blood of the leaders than upon any other one thing. They must be baptized with fire, to warm up the zeal, and burn out all selfishness and every sinister desire. If they diligently pursue the cause they have espoused, they are bound to succeed.

When enthusiasm is the outgrowth of vital conviction, the heart is moved with a sincerity that will touch and draw other hearts, and will make converts of them even in spite of opposition.

The working power of a church does not depend so much upon its large body of members as upon those who have a "mind to work." In fact, in nearly all churches the real live workers are few, and activity largely depends upon them. Many have their names upon the church records, but their affections are elsewhere. If the life of the church depended upon them, it would shrivel up of dry rot.

The workers have many difficulties and discouragements to meet. They expose themselves to contempt and ignominy. Instead of receiving sympathy and help, they are met with cold criticism. If they did not lose themselves in their cause, they would yield to despair. There is no selfishness in the motives of such people. If there were, their work would be spoiled.

Some one, in viewing our Savior's work, was reminded of the saying, "The zeal of thine house hath eaten me up." This is the nature of zeal. It will eat up opposition, break down barriers, surmount all difficulties, turn the indifferent into workers and make friends to a cause out of enemies.

Talk about the training of the minister! Give him education and Bible culture, the more the better, but above all give him enthusiasm,—real old-fashioned zeal,—a complete Pentecostal fire baptism. Whatever else he may lack, if he has this, he will succeed. This is what makes the "devout men out of every nation under heaven" say, "Men and brethren, what must we do?"

The wonderful things that are happening, and will continue to happen, and things that endure, are brought to pass by the enthusiastic. Let us thank God that there is still hot blood in the world, and let us do nothing to cool it. When it stops flowing, the pulse grows feeble, and decay sets in. It may need a little directing at times. "Do not stop the warbling brook, but teach it how to flow."

Hollidaysburg, Pa.

The Holy Spirit in 1 Cor. 12-14.

BY PAUL MOHLER.

ONE of the most striking distinctions between the Christian and the unbeliever is in the matter of spiritual control. Both are subject to such control, but the unbeliever is led by Satan into idolatry, while the Christian is led by the Spirit of God unto discipleship of Christ.

But the work of the Spirit does not stop there,—it goes on, and qualifies each individual Christian for some line of Christian service in the body of Christ, according to the will of God. Notwithstanding the great diversity of gifts, there is great unity of effort, the Holy Spirit coördinating, combining and harmonizing the various members of the body of Christ, and causing each to help the other, and all to further the aims of the whole, just as do the members of our physical bodies.

Among the various gifts of the Spirit, some are certain to be of more importance than others, and these we are urged to desire. As men are constituted, it is natural for jealousies to arise between the members of the body of Christ, so that if this unity of the body is to prevail, there must be some great force at work both to unite the members into one whole and absolutely to prevent all friction, strife and jealousy among the various members. This force is love. Without it, the greatest spiritual gifts are not only made ineffective to the advancement of the cause of Christ, but they are an element of positive danger to the very existence of the church. This makes love of more importance to the Christian than any or all other gifts of the Spirit. He who does not exercise his gifts in love is like a powerful but intractable horse, which is not only useless to his master but is certain to receive from him nothing but severest discipline, entirely without praise; for God has praise for only those who love as he himself doth love.

In a time when striking demonstrations of spiritual power were of much use by the Lord, it was natural that such gifts as the speaking with tongues, working of miracles, etc., should be regarded by many in the church as being the greater gifts. When, therefore, Paul urges the members of the church to desire earnestly the greater gifts, it is necessary for him to say what are the really greater gifts. This he does in the fourteenth chapter. In doing this, he does not take up all the gifts but deals with two representative gifts to illustrate the principle which must govern the esti-

(Concluded on Page 349.)

THE ROUND TABLE

Recognizing God.

BY MARTHA MARTIN.

"And ye shall know that I am Jehovah" (Ezek. 6: 7).

THE above expression, or a very similar one, such as, "Thou shalt," or "they shall," etc., is found forty-two times in the Prophecy of Ezekiel. While reading this Book of Ezekiel, the import of the above expression impressed itself upon the writer's mind.

In God's dealings with and his messages to these ancient captive Israelites, his great heart was yearning to have his own recognize him as *their* own,—the Lord of hosts. God used various methods to bring about this desired condition. While they were impenitent, and persistent in sin, he threatened them with still greater desolations and disasters than had as yet befallen them. Many of these are strikingly presented in chapters 6 to 15. Can we, as a nation, or as individuals, expect God to refrain from visiting upon us dire calamities if we persist in sin, refusing to recognize his power? "Whom the Lord loveth he chasteneth" (Heb. 12: 6).

But God has other methods for bringing his own into the attitude of responsiveness to his manifestations of Divine Fatherhood. He offers forgiveness and the reëstablishment of a covenant (ch. 16: 60-63); yea, more—even to do better unto them than at their beginnings (ch. 36: 11).

How much more blessed it is to be in an attitude wherein God can bring us back to him by offering us the privilege of renewing our covenants with him, than if he must smite us to the earth before we will look upward! How eagerly we recognize God in our every act when we have renewed our vows with him! We then *know* that he is Jehovah, and are ready to magnify his name.

Another method used by God in order that Israel might more fully recognize him was the execution of judgment upon their enemies (ch. 28: 26). They could not live securely until their enemies were subdued. Many of these were to be smitten with dreadful calamities and then they, too, should recognize God as supreme.

How like God's present method of dealing with mankind is this procedure! The individual Christians in a church are often brought to recognize God more fully when they see his power in overcoming those who have opposed his cause. In our revival meetings our faith in God is often much strengthened when we see the powers of eternal darkness dispelled from the hearts of sinners. These former enemies of God are then transformed into loving children who know that God is Jehovah.

All mankind must sometime recognize God (Rom. 14: 11). Why should not all who have been called by him recognize him as God *now*, witnessing by their faithful lives that they know whom they have believed? Then they may coöperate with God in his purpose to have *all* men recognize him.

Elizabethtown, Pa.

The Prayer Meeting.

BY EZRA FLORY.

In 1 Cor. 14: 1 Paul encourages the Corinthians to exercise in *love* and in the desire of *spiritual gifts*, but above all he would have them to *prophesy* or bear witness (verse 3). Verse 26 of this same chapter is the *prayer meeting verse*. "When ye come together each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying."

Each one who attends contributes something to the edification of all. Surely, the early church had no trouble in having such meetings as we would term *good prayer meetings*. At least we do not find the subject discussed at all. There was breadth of variety so that all might exercise their gifts in the meeting. What a vast number in our meetings who do not exercise their gifts, though in other ways they are able to speak with power! There is a pseudo-modesty that really is cowardice. It is the duty of every one, not only to be edified, but to edify, according to the grace given to him.

Again; notice the freedom of utterance in the verse cited. Just as though we are all one family, trying to help each other. "Hath a revelation,"—personal experiences, practical, everyday applications! This is what is fire to the meeting. O, for more!

Then there is the point of Bible teaching in the prayer meeting. Always take the Bible along to the meeting. It is a good plan to assign several well-directed chapters as a basis for the following meeting. A book of the Bible might be taken up in this way. "Each one hath a psalm." That means that they had good, spiritual singing. That's what we need! Do not harp on the same songs every time. Sing without the book in hand and sing suitable songs for the occasion. Then all *sing*.

But a good prayer meeting means more than music or the hashing over a topic or the making of a speech. The meeting must be the outflowing of life "hid with Christ in God" and one that will lead the members into a deeper life of prayer and consecration, enriched by daily Christian living.

Sterling, Ill.

Perseverance.

BY A. H. MILLER.

WHILE burning brush near the wooded mountainside, the fire crossed our path and spread out into the timber where it moved onward by leaps and bounds. A neighbor, seeing the situation, came to our help, but upon arrival said: "It's no use to try to get ahead of it; you can't stop it." We, however, kept at work, and finally succeeded in getting a road raked through leaves and about rocks, sometimes using our hands as rakes, to remove leaves from crevices between the rocks, thereby gaining control of the flames. How? By keeping at it,—perseverance.

Just so in our Christian life. The destroying power of sin is crossing our borders, and some say, "We can't stop it," while a few keep fighting against it, using all their powers to overcome sin. We have the promise that our labor in the Lord is not in vain (1 Cor. 15: 58), while the want of perseverance excludes us from the benefits of the Gospel (Heb. 6: 4-6).

May we, then, as those who profess to be working for God and the salvation of the world, not be discouraged by the "we cannots" of the church, but let us keep on to the end, and we shall surely be rewarded for all the good we do. *Persevere!*

Bolar, Va.

How Save These People?

BY MARY E. PROWANT.

"OH, what shall I do?" cried a young, inexperienced minister. "The minister in charge of this revival meeting has been called away unexpectedly and I have tried so hard to get out of taking his place, but he would not let me off. So many people are to be saved, and how can I save them?"

He arose before a large congregation, having, seemingly, nothing to say, and he was so nervous that he shook. His thought was, "How can I save these people?" But he gave them a short talk and closed the meeting. After the service he spoke to some of the brethren and told them that it was so unexpected and he was not prepared. With a broken heart he went to bed that night, but did not sleep.

The next morning he arose, still worrying about how to save the people. He took a walk down the railroad. He thought, "If I could only go home, so I would not have to face that crowd again tonight, what a relief it would be! If I could only get some one to look after these meetings. What shall I do?" While thus worrying he stopped suddenly and said: "What a selfish man I am! I can not save any one. God alone can do that. Why didn't I think of that sooner?" Then he went into a house near by and told the sister of his experience. They knelt and prayed for the saving of souls, and also prayed for themselves that they might be forgiven and freed from selfishness.

That night there was such an ingathering of souls that the whole congregation was made to rejoice. It also proved to the minister that all he could do was to preach the truth and invite the people in, and God would do the rest.

I am afraid that is the trouble with a good many of us. We put too much confidence and praise in ourselves, and not enough in God. I know if we would all unite in prayer more, and pray more earnestly, we could accomplish far more than we do. Surely, we have faith in the Bible; and if we have faith in the Bible, we should have faith in prayer. If we have faith in prayer, why don't we pray more?

Oakwood, Ohio.

He Made His Point All the Same.

BY JAS. A. SELL.

A CERTAIN aged brother was in the habit of referring to infant baptism in every sermon he preached whether in season or out of season. Once, upon a funeral occasion, he was requested, out of respect to people of that faith, who would be present, not to bring it into his sermon that day. His introductory remarks were: "I was requested not to say anything on infant baptism, and inasmuch as we do not find anything about it in the Gospel, we will let it go at that."

Hollidaysburg, Pa.

CHRISTIAN WORKERS' TOPIC

Duty Under Difficulties.

2 Tim. 2: 1-13.

For Sunday Evening, June 11, 1911.

I. Duty's Burdens.—Jer. 20: 9; Amos 3: 18; Luke 12: 50; John 9: 4; Acts 4: 20; 18: 5; 20: 22; 1 Cor. 9: 16.

II. Some Duties.—Luke 18: 1; Dan. 6: 10; John 13: 14; Acts 5: 29; 20: 35; Rom. 15: 1; Heb. 2: 1; 1 John 3: 16; 4: 11.

III. Qualities Needed.—Matt. 10: 22; Rom. 12: 12; 2 Peter 1: 5-7; Eph. 6: 10; Psa. 27: 14.

IV. Encouragement. (1) Duty rewarded (Joshua 14: 6-11, 14). (2) A trying situation (Acts 26: 19-29). (3) No surrender (Acts 4: 13-23). (4) The graces we need (Rom. 5: 1-5).

Note.—(1) Christ taught that one's duty under provocation is to "turn the other cheek." (2) One of Paul's severest indictments against certain young people in his day he expresses in the words "disobedient to parents." More than once he urges, "Obey your parents in the Lord." (3) One can be found doing nothing better than his duty. In the path of duty one may be always ready to die.

PRAYER MEETING

Lessons I Have Learned from Life's Failures.

John 21: 3-6; 2 Cor. 12: 7-10.

For Week Beginning June 11, 1911.

1. My Failures Make Me Mindful of My Frailties.—They cause me to take careful account of my strength and also my weakness. Inherent sin causes most failures. The true hero in life's battle is he who, recognizing his shortcomings, tries to overcome them. Though, like Paul, a "thorn in the flesh" be our lot, we must battle on bravely (Philpp. 3: 13, 14).

2. My Failures Should Lead Me to Profit by the Experience of Others.—The Bible faithfully records the failures of the men whom it describes, and does it for our profit. Esau sold his birthright; let me be warned to keep mine. Peter denied his Lord; let me guard well what I say. Thomas would not believe unless he saw; let me believe though the way is dark (Psa. 34: 22).

3. I Must Master My Failures or They Will Master Me.—Every sea-coast is strewn with wrecks, most of which have been caused by human failure. Seemingly, imperfection clings to us, while in the flesh. But, pressing forward to new achievements, we must not linger among past failures. Our face must be fixed upon that of the Master. Looking upon him, we gain strength for the palsied arm and the weak knees (Isa. 40: 28-31).

4. My Failures Make Me Sympathetic With Others.—Jesus taught us how to treat those who have failed. He did not condemn Peter nor the doubting Thomas; but won both of them to greater manhood. The strong should succor the weak; the happy should comfort the distressed (1 Thess. 5: 14, 15; Rom. 15: 1).

5. My Failures Should Send Me to God for Help.—Paul could well say, "I glory in my infirmities, for when I am weak then am I strong." He could do all things through Christ who strengthened him. God teaches me that my failures are less when I face them, than when I flee from them, for by his grace I am sure to conquer (2 Cor. 12: 10).

HOME AND FAMILY

The Little Family.

SELECTED BY VENA S. BUSSARD.

There was a little family,
Who lived in Bethany;
Two sisters and a brother,
Composed this family.
With prayer and with singing,
Like angels in the sky;
At morning and at evening,
They raised their voices high.

They lived in peace and pleasure,
For many lowly years;
They laid awāy their treasure,
Beyond this vale of tears.
Though poor and without money,
Their kindness made amends;
Their house was ever open,
For Jesus and his friends.

But while they lived so happy,
So poor, so good, and kind;
Their brother was afflicted,
Which grieved them sore in mind.
Poor Martha and her sister,
Now wept aloud and cried;
But still he grew no better,
But lingered on and died.

Jews came to their assistance,
Put Lazarus in the tomb;
They came to them to comfort,
And drive away their gloom.
When Jesus heard the tidings,
Far in a distant land;
How swiftly he did travel,
To join their lonely band.

When Martha saw him coming,
She met him on the way;
And told him how her brother,
Had died and passed away.
He blessed her and he cheered her,
And he told her not to weep;
For in him was the power
To wake the dead from sleep.

When Mary saw him coming,
She ran and met him too;
And at his feet aweeping,
Rehearsed the tale anew.
When Jesus saw her weeping,
He fell aweeping too;
And wept until they showed him,
Where Lazarus was entombed.

They rolled away the cover,
And looked upon the grave;
He prayed unto his Father,
His loving friend to save.
Now Lazarus in that power,
Came from that gloomy mound;
And in full strength and vigor,
He walked upon the ground.

If we but love dear Jesus,
And do his holy will;
Like Martha and like Mary,
And always use him well.
At death he will redeem us,
And take us to the skies;
And bid us live forever,
Where pleasure never dies.

Bolar, Va.

How to Explain Sexual Matters to Girls and Boys.

By Jennie M. Byers, in Gospel Trumpet.

When a very young child, an older girl took it upon herself to give me general information which I never should have had, especially in the way it was given. It so poisoned my mind about the principle of life and the sacred relationship of husband and wife that I was poisoned until I grew to womanhood and was saved and married. When I looked at the beautiful plan of God and thought his thought after him, and how all he did was well done, and saw how sacred and harmonious everything regarding sex was, and what a benefit it was, and the beautiful homes and relationship which came because of sex, I saw God's plan with a pure eye, and the poison was extracted from my mind. I thought if God ever saw fit to give me the pleasure of a family, I would be the first one to tell my children what they should know about themselves, as well as the principle of life.

Finally the children came, and with them came the questions always asked by children. Instead of evading them or telling them lies, I told them that, as they grew old enough, I would tell them all they wanted to know, and answer every question myself. The time came when the eldest one asked as to the principle of life. I took her into my room and told her I had a secret to tell. I said it was to be her and mother's secret. She must not even tell her younger sister or any one else, but always come to me and I would tell her all she wished to know. I began by showing her the formation of plants, flowers, and trees, and how they bore fruit of their nature and benefit. Then I told of the fishes and their nature, then the principle of life in us: God's design in making male and female, and how by so doing it made the sacred and lovely homes and relationship of fathers, mothers, grandparents, uncles, aunts, cousins, etc. I told her how much superior this was to the brute creation, how anxious the husband and wife were for a little baby to love, how God granted them their desire, how it was a part of their very selves, how happy they were in expecting a little treasure to love, how anxiously they waited and planned for it and when the time was fulfilled for its appearance here, how gladly the parents welcomed it. This I told, in a simple, clean, pure way, in language the child could understand and comprehend. She listened with intense earnestness and pleasure, and when the understanding came, said in such simplicity and sweetness, "Oh! is that the way? I often wondered." Then her mind was at rest. There remained no suspicion or inquisitiveness, she knew all she desired, and when she needed or wanted more information all she had to do was to go to mother. Then, too, it was hers and mother's secret. She would not betray mother, and it was too sacred to talk about with any one else.

Then, as she matured, there was other information for the child, according to her age, comprehension, and need. When I saw the affections begin to mature, I told her what that meant. I told her, too, that there were many evil-minded men and women who would take advantage of a young, innocent girl; that there were men and women who went around hunting young girls for evil purposes and they would feign themselves as friends to capture the girls, often giving candy and treats as inducements to go for a ride, etc., that they might gain their evil purpose. I told her that all those things must be avoided.

Later, when my girls came to the marriage altar, I, as mother, told them what they might expect and how to act as women worthy of true wifehood and motherhood. I could see how pure their minds were kept all the way along. All the plans and designs of God were pure, and it kept their minds, hearts, and bodies pure.

Dear parents, get more intimate with your boys and girls. It is only *false* modesty that hinders you from doing your duty as you should. The duty you neglect some evil-minded person will perform, and these things, so pure and sacred, will be defiled and poisoned by the evil minds and hearts of those who bring it to your children. If you satisfy your child's curiosity he will have no need to go to some one else. Who can impart these things better than a child's father or mother? I feel as much companionship with my children as any one in the world, and would feel hurt if my child went to some one else for information that was mine to give. Do not neglect this; take the time; get the information yourself, then impart it to them. Get the "Self and Sex Series" for them to read, according to their ages, and these books will be a real benefit to them. Get the set of eight books and keep it in your library. These books will be as good for the next generation as for this. Read them, pass them on, and profit by them.

Take that dear young boy as well as the girl and be a mother and companion to him. Invite him to your room; go to him and tell him all he should know. When the change comes into his life and he feels and acts awkward, put him at ease and rest. Do not laugh at him because his voice is changing and he feels and talks awkwardly, neither allow the rest of the family to do so. No one can put a boy at ease like his own father or mother. Tell him all he needs to know and tell him to come often and ask any question he desires. He will not be with you long. Love him so he will think home is the dearest place on earth, and father and mother are next to God, and brothers and sister as treasures sent from God.

Mothers in Israel.

BY EMMA J. MOHLER.

It is with pleasure that we look back over a period of nearly forty years, and recall to mind the dear old mothers in Israel, with whom we often met, in the early years of our Christian experience. Our home was in the Deep River, Iowa, church, and on love feast occasions such sainted mothers as Sisters Bettie Flory and Annie Brower, of South English, and Sister Maria Snyder, of Brooklyn, would accompany their husbands to the feast. Holy women they were, whose feet were firmly planted upon the Rock. They have all gone to their reward, "but their works do follow them." They were a great help to the lambs of the flock, for they watched "for their souls as they that must give an account." When they saw anything about us, contrary to the Gospel, they reasoned with us from the Word, and their advice was seldom ignored.

Their advice was, "Study to show thyself approved unto God," etc., showing us that to neglect to study and obey God's Word would eventually bring shame both to ourselves and the church. To teach the young, so they may be "rooted and grounded" in the principles of the Gospel, is a work in which the official wives may take a noble part. Of course we ought all to be "workers together," but we always looked on the officials' wives as leaders in all lines of church work in which the sisters are called to help.

"But," says one, "we were not elected to office, as our husbands were." No, but God says you are "his helpmeet." Do we need any higher authority than his? We infer that he meant a helpmeet in spiritual as well as in temporal things, and if the wife is to be "faithful in all things," how could she show her faithfulness to Christ better than to gather the young together whenever opportunity presented it, self, and, Priscilla-like, teach them the way of God more perfectly? But she must use "sound speech that can not be condemned," for in this age of loose church government, in which many of the young know little about gospel restraint, there is need of wholesome counsel.

So, sister leaders, awake! Stand by your husbands in the saving of souls! Take up the work that our mothers laid down! You may meet with discouragements, but so did Jesus. Christ says, Feed my lambs! Keep on feeding; for God says, "You shall reap if you faint not." On "that happy, golden shore" the jewels you have won for Christ may shine as stars in your crown.

Burr Oak, Kans.

When you find yourself feeling weak, put iron into your blood by saying, "The Lord is my strength."

SISTERS' AID SOCIETIES

CEDAR LAKE, IND.—We have organized a joint Mission or Aid Society with Sister Sarah Holman as president; Sister Sadie Ober, vice-president. Our regular meetings are held the first Thursday afternoon of each month, and as often between times as we can. We have a busy sewing year. May God bless the work.—Sarah Holman, R. D. 3, Avilla, Ind., May 16.

WOOSTER, OHIO.—Our Aid Society met Jan. 11 and reorganized for one year, with Sister Mary Brubaker, president; Sister Anna Garber, vice-president; Sister Ella Hoover, treasurer. During the past year we met ten times, with an average attendance of twelve. Collections for the year amounted to $49.56; donated $20 to the Akron Mission, besides a box of clothing. Our work for the year was mostly quilting and comfort making. Several days were spent in making clothing. Expenses for the year amounted to $44.88; balance in the treasury, $4.68.—Mrs. Lenchet Gerber, Secretary, Wolfersville, Ohio, May 15.

ELKTON, VA.—Our Aid Society met May 4 and organized for one year, with Sister Ada Huffman, president; Sister Sarah Zigler, vice-president; Sister Ada Harvey, secretary; Sister Ollie Harvey, treasurer. During the past year we had an enrollment of twenty-three members. We met twelve times, with an average attendance of eight. Amount of money carried over from last year was $27.74; collections for the year, $13.94; donations received in cash and goods, $2.90; received for quilts, comforts, prayer coverings and other things sold, $72.28; total amount received, $116.86. Amount paid out for the year for goods, Larkin goods, helping the needy, helping to build and repair churches, etc., $87.85 (some of this being in goods we have left on hand). Cash on hand, $28.17.—Annie Huffman, R. D. 1, Churchville, Va., May 13.

THE GOSPEL MESSENGER

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PRAY for the Conference.

NEXT Lord's Day is our fast day.

LET all the members fast and pray.

PRAY without ceasing for harmony at the Conference, and for the union of all believers.

BRO. J. H. B. WILLIAMS, assistant secretary of the General Mission Board, is spending a week at Belleville, Kans., before the Annual Meeting.

WE received a number of orders for the Conference Booklet, and our people are pleased with it. Those who do not attend the meeting can see just what is to be done.

SISTER ANNA HUTCHISON, who is preparing to enter the mission field, spent several days with friends in Elgin, last week, and while here called at the MESSENGER sanctum.

BRO. W. K. CONNER delivered twenty-three addresses at Moscow, Va., beginning April 30 and closing May 21. Five persons came out on the Lord's side and were baptized.

THE little band of believers at North Yakima, Wash., is looking for a pastor to take charge of the work in that city. For particulars address J. Hollinger, North Yakima, Wash.

THE members at Elgin enjoyed a very pleasant love feast last Saturday evening, with Bro. B. F. Heckman, of Chicago, officiating. Only a few visiting members were present. In fact, it came near being strictly a home feast.

BRO. A. J. WINE, writing from Dayton, Va., says that he is planning to attend the Annual Meeting, after which his address will be Lawrence, Kans., General Delivery. He is arranging to give some attention to evangelistic work.

BRO. R. H. NICODEMUS, of Chicago, closed his revival at Batavia last Lord's Day. The spirit of the meetings, throughout, was good, and some splendid impressions were made. Three were added to the church. There was a feast on Saturday evening, attended by special spiritual blessings.

BRO. A. L. B. MARTIN, formerly of Harrisburg, Pa., should be addressed at 1353 Appleton St., Long Beach, Cal. He says that while there are no saloons in that city, still many of the people are drunk with the pleasures of this world, and it will take much sound preaching and hard labor to convert them from the error of their way.

A CHURCH in one of the Southern States, having a membership of over nine hundred, voted to add $500 to the salary of its pastor. The minister, feeling that the church was carrying all she could afford, having in one year contributed for all purposes $13,000, had the good sense to decline the offer. It is rare that a preacher, or any one else, for that matter, refuses a good thing when it comes to him in an honorable way.

BRO J. W. LEAR has decided to take charge of the work in Decatur, Ill.

Do not fail to send for the Full Report. It will contain some splendid reading this year. Price, twenty-five cents.

BRO. J. S. SNIVELY will soon leave Lanark, Ill., for Stuarts Draft, Va., and from there he will probably go to Southern California.

THE first revival held at the new house in the Raven Run church, Pa., closed May 18 with nine baptized and three reclaimed. The preaching was done by Bro. Daniel Clapper, of Meyersdale.

AT the morning services, last Sunday, an offering was lifted at the Elgin church, for the Annual Conference collection. With some donations yet to be added, the amount secured will reach something over forty dollars.

A CORRESPONDENT who writes for information regarding the form of John's baptism can not receive a reply to his communication, for the reason that he fails to give either his name or his address. People who write to a publishing house should invariably give their address.

THE suffering, resulting from the famine in China, continues. The heavy rains, that put an end to the drouth, proved to be a second calamity, in the form of great floods inundating vast areas of farming lands, and destroying the growing crops on thousands of acres. Help is still needed, and the relief efforts are to be continued for some months.

THE House has brought out for Bro. Joseph H. Wenger, of South English, Iowa, a history of the descendants of Nicholas Beery, who was born in Switzerland in 1707, giving points regarding his descendants from that date to the present. The work mentions 1,471 families and about 10,000 persons, all related, and is a complete genealogical register, with biographies of many of his descendants. It should interest hundreds of our MESSENGER readers, especially those related to the Beery family. The Book contains 496 neatly-printed pages, is substantially bound in the best black cloth, and will be sent postpaid to any address for $1.75, by addressing the author.

WE close this issue on Monday at 11 A. M., and start to the Annual Meeting the day following. Our purpose is to take in as much of the Conference as practicable, and pick up all the news we can for our many readers. We hope to meet thousands of them at St. Joseph, but the greater number will remain at home and look after the things needing the attention of some one. And, by the way, it is just as important that some should remain at home, as it is that others should go. It is unfortunate, however, that things can not be divided up a little better. There are thousands who would like to enjoy the different services but can not. While remaining at home, their hearts will be at the great meeting. Some of them will fast and pray and, in the end, receive just as many blessings as those who go.

IF all goes well, the next issue of the MESSENGER will contain considerable Annual Meeting news. We hope to tell much about the different services, something about the organization of the Conference, and much of the business transacted by the Standing Committee, up to late Monday evening. The news transmitted by wire on Monday night will reach the office early on Tuesday morning, to be placed in type inside of a few hours, and will appear in the paper which our mailing clerks are to commence mailing that evening. We have a well-organized plan for collecting and rushing the Conference news into print and getting it to our readers at the earliest possible date. This plan was perfected years ago, and the results following our efforts are everywhere appreciated. For the purpose of getting news to our office we use the mails as late as possible, then take the night wire. This necessitates our working late on Monday night, but we do our part cheerfully, with a view of accommodating the readers who remain at home.

THE work of the Lord goes forward in China. Bro. Crumpacker recently baptized two more Chinese.

A LARGE delegation from California will attend the Conference. A whole car load starts from Los Angeles.

THE GENERAL ASSEMBLY of the United Presbyterian church met at Washington, Pa., last week. Washington County is said to have long been a stronghold for the Presbyterians, and the leaders are pleased with the idea of holding their conferences in a community noted for strong Presbyterian sentiment. Years ago it was the rule among the Brethren to hold the Annual Meeting in large and influential congregations, but we have gotten away from this custom. We now seek places affording necessary conveniences, regardless of church influences. Which is the better way, is another question.

MOST of our readers have seen the picture of two farmers tugging at a cow, one at the head and the other at the tail, while the lawyer milked her. This is a very apt way of telling farmers that it never pays to carry their differences into court. They may lose all they have before the case is settled, but the lawyer loses nothing. He gets the milk and his friends congratulate him on his good luck. We would like to see a picture showing how the cause of Christ loses and the devil gains when the members of a congregation become divided and spend their time contending with each other. One might possibly admire their zeal and persistency, but the angels pity their judgment.

BRO. S. S. ULREY, one of our widely-known elders, residing at North Manchester, Ind., died May 24, after a long and painful illness. We know little of the history of Bro. Ulrey, aside from meeting him at the Annual Meeting for years, where he was frequently a prominent figure. He was one of the strong men in Indiana, took an active part in the work of the church, a man of honest and decided convictions, and thoroughly rooted and grounded in the principles held by the Brethren church. He served his District on the Standing Committee several times, and filled various other positions of responsibility. We have met him scores of times, and always found him pleasant and hopeful. He lived the religion he preached.

WE are told of a series of meetings where over a score of automobiles were employed to bring people to the meetings. It was a matter of only a few minutes for a machine to run out two or three miles, load up with people and deliver them at the church door. Twenty loads means one hundred men, women and children, and two trips for each auto enabled two hundred people to reach the place of meeting with ease and comfort. In communities where the Brethren have plenty of automobiles, this will be found a splendid way of getting the people to attend the services. It will not be compelling them to come, but it will be making church going so pleasant that very few will care to absent themselves from the house of God.

A SISTER in the West writes us that a distressing drouth is prevailing in her locality, and she wants all our readers to pray the Lord to send the people of her State a good rain. Now, the MESSENGER believes in praying for rain, but there are some things that the people in a drouth-stricken State may need more than rain. They need more faith, more trust, and more of the grace of God in their hearts. Then they need the spirit of obedience—a disposition to do the will of God. They want the good Lord to send them plenty of rain so they can raise big crops, have plenty to sell, get a good price for their products, and grow rich. All of this they want the Lord to help them do, without any promise upon their part to divide up with him. Our sister writes like a converted woman, and as the Lord blesses her from year to year, she doubtless gives a part of her earnings for his work. But how about the thousands of ungrateful ones? Would it not be well for all the saints to pray the Lord that, while sending rain upon the parched earth, also to send the Spirit of warning into the hearts of those who have not yet confessed the name of Jesus? It seems to us that this would be a good way to pray.

DURING the late revival services at Red Bank, Pa., seventeen were received into the church by faith and obedience in baptism. Two others were restored to fellowship. The meetings were in charge of Bro. H. S. Replogle.

THE writer who can tell how to retain the Sunday-school children,—especially the larger ones,—for the preaching services, will solve a problem that is puzzling half of the preachers and pastors in this country. The custom of having most of the scholars return to their home after the close of the school is a serious mistake. It is still more serious for members,—and especially teachers,—to leave before church services. They ought to set a better example. But how can these evils be remedied?

Adjoining Elders.

IN response to an inquiry for information regarding adjoining elders entering a congregation to set things in order, we state, that such elders should formulate their charges, and have them delivered to the elder of the church in question, at least ten days before the time set for the investigation decided upon. The idea is to give the elder and his church ample time to prepare for such investigation. It would be unwise in adjoining elders to take advantage of either the church or her officials. Every opportunity should be given for them to prove that they do not deserve censure. Then such elders should show by their deportment and manner of conducting the investigation, that they are not partial, but mean to do the fair thing for all parties. In fact, they can not afford to do otherwise, and maintain their standing as careful and fairminded elders. Even in the investigation the common and highly-prized tokens of Christian courtesy should not be forgotten. The elder in question, along with the officials and other members, should not treat the adjoining elders as enemies, but regard them as men set apart by the Holy Ghost to look after the spiritual interest of the churches entrusted to their care. The purpose of elders, on entering a neighboring congregation, is not to flaunt their authority in the faces of the accused, but to save them and to help them correct any mistakes that they may have made. They should also feel deeply concerned about an elder that is resting under charge. The man is not to be destroyed, but he should be helped, and that, too, in the most loving way possible. In fact, the whole process of setting a church in order should be characterized by love and fatherly care, and where this is done the work of adjoining elders becomes a pleasure rather than a burden.

"The Old Way."

THERE is the cry everywhere and in everything to get out of the old ways. New methods and conditions are zealously sought after in all circles. Old business methods are too cumbersome and slow to yield returns; the ways of society of the olden time do not meet the requirements of the present, perverted, giddy mind. Years of honest effort, in preparation as a foundation for life, are supplanted by something quick and cheap to produce shallow results. The rule of home life of the past,—when fathers and mothers stood shoulder to shoulder to make home worth while, when children were taught obedience and industry and the fear of God,—has been exchanged for the party and evenings, even nights, away from home. Even married men and women leave the care of their small children to servants or others,—if they have been so unfortunate as to have children, as they regard it,—to feed on the wind and revel in late hours. Everywhere the cry is for something new, something different from the old and tried.

In religion the same cry is heard. The plea is made here, there and everywhere, that the people must get out of the old ruts. If success is to be attained, modern and up-to-date methods and conditions must be established, they tell us. And you see the result. Those easily tossed about, to meet this demand, as they see it, have attempted to introduce into the church service all sorts of things under the pretense of religion. What do you think of adding the card table, the tea party, the theater, etc., to attract the unconverted, worldly-minded? And if these things should have the effect to attract this class of people, what do you suppose would be the effect upon them? What would be the effect upon the pious and God-fearing? What would be the effect upon the service and place? And what, do you think, Jesus would have to say if he were to come into one of the modern churches so equipped? Do you remember how, on two occasions, he cleansed the temple of the worldly, the money-changers? Would he not be provoked more than ever to put the stinging question, "Is it not written, My house shall be called of all nations a house of prayer?" But, instead, it has been turned into a play-house.

Even among our people the cry is heard, now and then, that we must get out of the old ways. It is based on a false conception. The facts are, we have already gotten too much out of the old ways,—the ways of Jesus and the apostles. Instead of the cry to get out of the old ways, therefore, there should be a tremendous appeal to get back to them. By this I mean the New Testament way. For this there can be no substitute. The reason of all this foolish aping after the world, in the churches, is because the New Testament way has been lost sight of, and the churches have been filled up with unconverted men and women; and there is no telling what unconverted men and women, under the pretense of the Christian church, will resort to for purposes of pleasure and entertainment. They have not the love of God and the joy of his service, so they must find their pleasure elsewhere; and, of course, like the eagle turns to the carcass, so they turn to sensual pleasure for the love of God.

Above all things else, the church needs to get back to the old way of making regeneration the condition of membership. Jesus' sermon to Nicodemus needs to be preached and repreached from every housetop in the land. Verily, men and women everywhere should be made to know that they can neither see the kingdom of God nor enter into it, except they be born again. They should know the requirements of regeneration at their hands, their duties to it, and what an enormous sin it is to become a nominal member of the church without regeneration. Nothing should be done to keep people out of the church, not required by the Word of God; but certainly, everything should be done required by the Word, as conditions of membership, and these things should be faithfully taught, and all should be urged to them.

Right here is the trouble. In the wild rush for numbers, the work of regeneration, as embracing the conditions of church membership, is supplanted by excitement, fear, coaxing and all sorts of religious twaddle. In some instances, persons are paid a stipulated sum of money to join the church. The result is, the church is, in part, a body of unregenerated people. And think of running a church made up largely, or in part, of worldlings. Is it any wonder that there is the cry to get away from the ways of spirituality to the ways of the flesh? Is it a wonder that among religious professors there are all sorts of estrangements from God and grace?

It is true, of course, that regeneration is not all of Christianity. As the natural birth is the first stage and foundation of the natural life, so regeneration is the first stage and foundation of the spiritual life; and as the natural life is to be developed after birth, so the spiritual life is to be developed after regeneration. It is not enough, therefore, to be born into the kingdom; growth should follow. And as the conditions of growth in the natural world have been the same in all the ages, so in the spiritual kingdom. The same conditions produce the same results. In order, then, that the spiritually-born may grow, it is necessary to get back into the old ways of service, of prayer, of consecration, of sacrifice, or the giving of self and means, as taught by Jesus and exemplified by the early church.

H. C. E.

A Pleasant Outing.

SPRINGTIME is here in all of its beauty, sweetness and loveliness; and wherever we go, at home and abroad, our ears and eyes are greeted with our Heavenly Father's goodness and the wonderful provisions which he has made for our admiration, pleasure and well-being. It is the season of the year when hearts, filled with heavenly appreciation, can not but respond in gratitude to the overflowing of a parental care that is everywhere so manifest.

It seems almost like heaven in our home environments, and no less so as we go out into the beautiful world by which we are surrounded, because our Lord is not partial in the distribution of his good gifts to his children.

May 14 we were invited by Eld. J. W. Wilt to come to Juniata, Pa., to be with them at their love feast, to be held in the evening of the Lord's Day of the date named. The short trip to the place could not be otherwise than pleasant, because of the profuseness of the beautiful, as seen in the out-bursting of the springtide,—on the hillsides, in the valley, in the gurgling streams, and by the pushing out of the bloom of the dogwood, the juneberry trees and the wild crabapple.

The Juniata church is a missionary point that has grown into manhood strength under the persistent effort of Bro. Wilt, who planted the work there when the place was yet largely on paper and in prospect. His early development of the work was the right thing to do. Had it not been done at that time, the probability is that there would not be a congregation of the Church of the Brethren there today. As it is, now they have a good churchhouse, with a membership of one hundred and fifty or more. Many of their members are well-to-do, having homes of their own, so that the prospects for the future are encouraging. They have a large Sunday-school, well officered, and a good force of teachers, which means promising material for future upbuilding. Had such steps been taken when all of our towns and cities were started, our membership would have been doubled, and there would not be so many places, towns and cities where our people, today, are not known.

On Sunday morning we attended preparatory services, and in the evening we had the communion service, with a full house of members and friends. We enjoyed a very pleasant meeting. Eld. John E. Garver, who is now living at Altoona, was also present and assisted in the services. Eld. J. W. Wilt has charge of the work here, assisted by Eld. J. B. Brumbaugh, who also resides at that place.

The church there has some good, active, intelligent workers, and, under careful direction, good results may be expected. While there, we made our home with Eld. Wilt and family, who is pleasantly located, gives his time and labor without remuneration, and is among the heaviest financial supporters.

On Monday morning he brushed up his automobile and took us some five miles out into the country, to the home of Bro. Nelson and his kind family, where our eyes were greeted with some of the pleasant features of country life. These days we hear much about successful men who become so by making two blades of grass grow where there was only one. Bro. Nelson did more than this.

He lives back toward the mountain, among the hills, on the old homestead where, by close economy, his father was able to clothe and feed his family. When his son, our brother, took hold of it, to win bread for himself and family, people wondered how the living was to be made, and it *was* a subject for wonder. But Bro. Nelson was converted to some of the modern ideas of farm life, and the old farm was regenerated, as we readily saw on our approach to the place. Before us was a paradise of trees and bloom. Over five thousand apple trees, thousands of peach trees, pear trees, plums and cherries galore,—all in full bloom. Surely, this was a sight worth seeing. Besides all these, there were acres of strawberries, raspberries, blackberries, rhubarb and other fruits and vegetables,—enough to supply a city. All this on a poor farm on which there was scarcely enough grown to give a living and pay the taxes, but now producing crops of fruits yearly, worth thousands of dollars.

This same thing might be done by scores and hundreds of men all over this great State of ours, to the advantage and well-being of thousands of men and women. And, why not? Well, it is because we do not have enough who think and dare to do. Half of our people today are hopelessly in a rut. Another

large proportion of them are indolent and shiftless, while a large percentage expect a living by robbing others. There are plenty of openings for everybody to make a good and honorable living, if we had the men and women successfully to fill them. Bro. Nelson has the qualifications and the grit to dare and do, and with these he has the best of all essentials of success,—he serves the Lord with all his house. Our stay at this Christian home was very pleasant indeed, and more of such homes would be a blessing to any community and church.

After spending the day so pleasantly at Bro. Nelson's, Eld. Wilt brought us back to his home, and from there took us to Altoona, where we spent the night and then came down to the home of our good sister, Nellie Cox,—now Ritchey,—where, through the hospitality of her kind husband, we are spending a few days, trying to tempt some brook trout to strike our hook that we have been most patiently offering to them. While fishing, and driving through the pretty Spruce Creek Valley and viewing its promising grain fields, we are enjoying a very pleasant week's outing. This valley, though near home, has been out of the range of our travel, and this was our first visit through part of it. The people are largely of the Presbyterian faith and are slow to accept any other, because they have been so taught, and are satisfied. H. B. B.

The Gospel of Idleness.

THIS is not a new or strange gospel; neither is it one that is contained in our Bible. But it is one of the most preached gospels in the world. As parents we look over our early years, which for some of us were years of poverty, trials, and hard labors, with most of the things which we desired denied us. We are glad those years are behind us; yet we feel that the deprivations and sufferings experienced were good for us, developed us in a way which would have been impossible if our lot had been easier. And there is no question that work, that self-denial, that suffering and want are some of God's best means to train men and women for the work he would have them do. We did not always bear our trials patiently; for we were young and could not see why some should have everything and we nothing.

But isn't it just a little strange that we should wish to remove as far as possible from our children the very thing which we feel did most for us as we were growing from childhood to manhood? We seek to develop the minds so that our sons and daughters may not be compelled to dirty their hands or their clothing in menial work. As an inducement for them to do their best in their studies, we point them to the educated and well-dressed man on the one hand, and to the common laborer on the other; and then we ask them which one they want to be like when they grow up. And then, to make assurance against labor doubly sure, we lay up as much as we can for them; yet at the same time we know that unearned wealth is more often a curse than a blessing. Do we not show a lack of wisdom when we so do? Do we think that labor is a disgrace? Why do we seek to give our children a good time and an easy time? Have we the idea that they will be better men and women because of their easy lives?

Once in a while we hear it said that some child works too hard. But of how many parents may it be said that they have worked too hard in order that their children might live without work? I verily believe that when we seek lives of ease for our children we are bringing upon them as great a curse as there is in the world. Our bread should represent our effort. Paul said that if a man did not work he should not eat. The Father and the Son have always worked. It is much better to do too much than too little. The son or daughter who does more than is required is a blessing, while the one who does too little is a curse.

I do not for a moment advocate having our children overwork; but I do most earnestly believe that by having them labor with their hands we are starting them in the right way. Don't pity the boy who works, who has to work. Don't try to make him believe he is misused by fate, but rather encourage him. The idler is the one to be pitied; for though he may get through this world comfortably he will have a hard time when he reaches the place where everyone is rewarded according to his deeds. There is work of all kinds to be done in the world, and the only right attitude to have toward it is to be ready to do what comes to us, or what we can find to do. Some kinds are more agreeable than others; but the main thing is to find the kind for which we are best suited, be it of whatever kind it may.

And education, training, is good—if rightly used. But to make escape from physical effort the main consideration in securing an education; or the reason for endeavoring to secure it, is to get very far astray. We have become too high-minded, for ourselves and for our children. We have no right to strive to secure only the best: it is our business to lift as well as to climb. It is our business to teach and live the gospel of work. We go wrong when we seek to place ourselves in the position of the master, unwilling to be of service. It is only service, no matter how humble, that actually counts. God never did and never will reward the idler; nor will he have great reward for those who, while workers themselves, preach idleness and ease to those who should be getting ready to do their part of the world's work. The gospel of idleness should not be preached or lived by any child of God.

G. M.

The Elders of the Flock.

A WRITER in one of our exchanges laments over the decline of the eldership in one of the influential denominations in this country. There was a time, he says, when the churches were in charge of elders, who were assisted by ministers employed to feed the flock each Lord's Day. But conditions have changed. The preachers, or pastors, are everything, while the elders have little to say.

This prompts us to say that in the apostolic time there was a plurality of elders in each congregation, and regarding the care of the respective churches they conferred with each other. As shepherds, looking after the interests of the flock, they were associated together, and no one thought of leading out and taking upon himself the whole responsibility of looking after the flock. The apostolic church did not pick out one of the elders, and set him over the church as bishop or elder in charge. No reference is made in the New Testament to proceedings of that sort. There was doubtless a foreman among the elders for each congregation, but this foreman did not ignore his associates in the eldership. He consulted with them. Or, rather, they conferred together regarding the care and feeding of the flock of God.

With us it will be a sad day should the elders of our congregations be set aside and the one-man policy be introduced. It is wise and proper for a congregation to have one of her elders act as foreman or pastor, but it is not wise to set the other elders aside, and not confer with them regarding the interests of the congregation. When Paul called the Ephesian elders together, to instruct them regarding their duties, he did not address himself to the bishop, or the elder in charge. He addressed all of them, duly respecting each one in his office.

It has long been the custom to have a plurality of elders in the Brethren churches, and to have them all feel, as far as possible, an equal interest in the care and feeding of the flock over which the Holy Ghost has made them overseers. And from this well-founded gospel custom we can not afford to depart. We do not mean to oppose the supported minister, or the setting apart of one of the elders as a congregation as a leader, or a foreman, but we do wish to impress the importance of a plurality of elders in each church, and the wisdom of these elders often conferring together regarding the work entrusted to them as elders.

Putting Us out of Business.

WE feel quite sure that the editor of the *Christian Standard* underestimates the staying qualities of the Brethren, or Dunkers, as he is pleased to call us. In his issue of May 6 he says that recently he has had calls "for tracts or literature suitable to meet the claims of the Dunkers," and a few others he names; then he proceeds to read the preachers of his own denomination, "The Disciples," a lesson in these words:

"The helplessness of many of our ministers, when these things come to town, is disheartening. Any man with a fair set of brains, whether preacher or not, can take the Bible alone, and, in two weeks' time, be able to put these fads to a disadvantage, if not entirely out of business. We welcome the concise tract, for it is often the best instrument of warfare, but if tracts are to become bludgeons substituted for the Sword of the Spirit, in the hands of a ministry that has time for a hundred kinds of esoteric nonsense, then we are in a sorry state. Brethren, let us get down the Book and look into it."

Now, if he means to say that a preacher having a fair set of brains can take the Bible and in two weeks' time be able to put one of our churches entirely out of business, we beg to inform him that he is mistaken, as can be testified to by a few of his gifted preachers who have tried it to their sorrow. Our members can stand just as much Bible as any set of people in this country, and thrive on it, too, at that. It is well known that we go by the *Book*, and a preacher having ever so fine a set of brains will have to spend more weeks than he can count, studying, if he would succeed in drawing us away from our gospel principles, founded upon the declaration, "Thus saith the Lord," because the Book says so, and are always ready to name the chapter and the verse. This is probably known to the preachers who write the editor for some literature to help them out. They can get no help from the Bible, for they have learned that in our faith and practice we have more Bible than they do. We have gotten down to the Book. We study it. We like it, and that is where we live. We are not to be put out of business by any of the two-week preachers.

Opposed to Discussion.

A BROTHER residing in the West, who has carefully read all the articles that appeared in the MESSENGER on Rebaptism and other open questions, says that he gravely doubts the propriety of publishing articles in the church paper setting forth conflicting views. He can not understand how this can be done consistently in a journal that is "set for the defense of the Gospel." He would advise against discussing any of our differences in print, believing that the tendency is not for the best. There are a number of our people who agree with him, while there are some who think that the paper should be opened up for a full and fair discussion of all our differences. So far we have deemed it proper to permit writers to discuss open questions only, that is, questions on their way to the Conference. The one exception to this rule is the supported ministry, which question has been discussed off and on for several years. Generally speaking, the writers show a good spirit, however much they may differ, but of late there seems to be a disposition to criticise a little too severely, and now and then some insinuations are indulged in. But of this we are not complaining. We are simply calling attention to what some think about the publishing of conflicting views in the MESSENGER. It is a subject worth thinking about.

A Plain Statement.

A NUMBER of our congregations are publishing small local church papers, in which will be found such announcements and news as should interest the people of the immediate community. The paper for the Huntingdon congregation, Pa., is known as *The Church at Work*. The issue for April has a very complimentary article about the value of the MESSENGER, and the work it is doing. On the matter of Christian attire it contains a paragraph that is plain enough, and emphatic enough to please any one who is opposed to the gaudy fashions of the day. The editor thinks that the big, highly-decorated hats, worn by women, are not dictated by the Christ-life. The low dress waists, short sleeves and the wearing of jewelry come in for their share of condemnation, while in his opinion some of the most fashionable styles tend to produce impure thoughts in the minds of a certain class of vile men. The writer deplores the fact that some of our sisters are stooping so low as to fall in with these low-down and immodest fashions.

MISSIONARY DEPARTMENT

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THE PARTING OF THE WAYS HOME.

On the corner of Clark and Twenty-second Streets stands a large, three-story building with the words, "Parting of the Ways Home," displayed in bold letters across its front. There is not so much about the building itself that is especially significant, but the purpose of this institution, of itself, is unique. It is not really an institution, but a home with its motto, "We help men to help themselves."

The Problem of Released Prisoners.

From the walls of the city prison,—the Bridewell, Chicago's house of correction,—go hundreds of men every year. Each one has spent a term of service there, for some crime or other, and when he is released is supposed to be corrected,—a good citizen once more. But the very fact that so many of these men have served short terms in this institution, goes to prove that the very purpose of the Bridewell is a failure. When the men leave they are given the clothes with which they entered, nicely pressed, even though they are ragged, and a little money, equipped they go forth again to take up life as free citizens. Most of them are without friends. They have no one to whom they may look for help. The very fact that they have been in prison prejudices the mind of any one who might wish to employ them. Under such circumstances it is not admit the fact that, no matter how much the men may have been corrected, or what good resolutions they may have made, while in prison, and with which they go out into the world again, the men have a hard road to face. Because of this many of them go back into the old life of sin and are again sentenced to prison for another term.

How the Problem Is Being Solved.

With these conditions in mind, Rollo H. McBride, a man who had been rescued from a life of sin, several years before, and who is in a position to know the needs of the men discharged from this institution, started the Parting of the Ways Home in order to meet this need. Mr. McBride has had such an experience as preeminently fits him to be the manager of such a Home. At one time the vice-president of a railroad, he went into the depths of sin, fallen through drink. One winter night he, with a comrade, staggered into the Life Boat Mission, thinking it to be a new and untried saloon. There he was convicted. Since that time he has been constantly engaged in helping those who are in the same condition he used to be. For several years he went each Sunday morning to the Harrison Street Police Station, to tell the men and women behind the bars of the Savior he had found. It was a rather peculiar place to hold services, for he had to talk to the prisoners through the bars, but this did not discourage Mr. McBride. There would be singing, and preaching, and praying. True, it was not a regular sermon that he gave, but the talks were to the point and intensely practical. This man also worked in the "Life Boat Mission," in the Bridewell as well as in the John Worthy School, the boys' department of the Bridewell.

Giving the Men Another Chance.

One thing had always appealed to Mr. McBride as being necessary in Christian work, namely, giving a man a chance to get started again when he wants to turn from the old life to the new. With such a motive as that he conceived the idea of this Home. When the men are released from the Bridewell, they may spend the nickel given them for car fare, and go direct to the Home, where they are met by Mr. McBride in such a way that they immediately feel that they have some one in whom they may confide their very lives. He is very kind, yet stern, so that any deceiver is rebuffed in the start. His own experience comes in good play here, for he knows the ways of this class of men and they are quick to recognize the fact. If the smell of liquor is detected on the breath of any man, he is not admitted to the Home. Every man is closely questioned and when it is his determination to "make good" he is given good clothes, board, and lodging, until he can find work. This is all gratis. However, the men are given the opportunity of giving anything to the Home they wish, when they get started again.

How Employment Is Found for the Men.

The Home finds work for the men and it has been remarkably successful in doing so. All this is done in the name of Jesus, though all classes and nationalities and religious beliefs are admitted to the Home. In a recent personal interview Mr. McBride said he wanted to do with every man just what Jesus would do under the circumstances. He wants to reach the inner life by helping men to help themselves. The religious life of these men is not neglected. It is, however, a case of personal work, for there are only a few men in the Home at any one time, and they are of different creeds.

The Success of the Home.

How does this sort of thing work? Very well indeed, for it seems to meet the demands of the occasion. I have known of several cases personally where men have secured professional employment, such as telegraphy, dentistry, and the like, at splendid wages, for the reason that the men had some one to help them. It is the practical solution of the problem of reaching the men from the Christian standpoint. It would be well for the Church of God to become thoroughly practical in her work with men everywhere, so that Christianity may be practical as the Master would have it be.

How the Work Is Supported.

The Parting of the Ways Home is supported by several prominent Chicago philanthropists who are interested in saving the derelicts. If any one would like to know more of this Home, information may be had by addressing the manager, Rollo H. McBride, or calling upon him personally at the address, corner Clark and Twenty-second Streets.

B. F. Heckman.

3435 Van Buren St., Chicago.

GOOD FRIDAY IN INDIA.

In my boyhood days the only importance attached to this day was its auspiciousness for planting early potatoes. Why it was called "Good Friday," I did not know. I knew of its name in the almanac and that it was a special day with Catholics, but that anything should be made of it by others, or that it had any real meaning to all Christians, was a conception slow of development in my experience. Of late I have felt that much good might, and, therefore, should be derived from a proper observance of the day. My heart has felt a need for just such a blessing.

This desire was most graciously and richly gratified this morning. At six o'clock, while engaged in morning devotions, an invitation came to attend a prayer and praise service at seven o'clock. After song and prayer and the reading of a consecutive account of our Lord's trial and sufferings, the leader said, "God be praised that we are not under a crucifix,—that ours is not a dead but a living, a risen Lord. However, today we are to think of his death, we are to look again at the cross."

Following this there were given many testimonies of the power of Christ in the heart, and what his death on the cross has revealed of our own sinfulness and of his love. Here were the two great messages of the saints. Our hearts were melted as we gazed, and saw him, in his purity and love, die for our sins.

It was also shown that though we are not bound by a crucifix, yet we are bound to a crucifixion of self and the world, if the power of the risen Lord is to be realized in our lives, in victory over sin, the world and self. "I am crucified with Christ, and it is no longer I that live, but Christ who liveth in me," is the experience which we all should claim by the grace of God. "The cross by which the world is crucified unto me, and I unto the world."

A doubt was expressed by one if, perchance, our faith in the efficacy of Christ's blood might be merely of the intellect and not a practical experience. We all believe that Christ died to save us from our sins, but is sin still reigning in our lives? If so, we are denying his power to give the victory.

For the benefit of the young people present, the leader presented the message of the cross thus:

C—a crucified life.
R—a resurrected life.
O—an obedient life.
S—a life of sacrifice.
S—a life of service.

He told how the high priest went from the altar of sacrifice into the holy place to intercede and then came out to bless the waiting people. Again; Christ's hands were pierced and bleeding in self-sacrifice; clasped in intercession, then extended in blessing to men. So we can not bless others without having been in the place of intercession; and we can not intercede without having been to the altar of self-sacrifice.

All left the room from that service with a new vision of our Lord, and resolved to let him reign in our lives.

Jhagadia, India. E. H. Eby.

VYARA, INDIA.

Everybody is busy now, getting ready for the approaching monsoon. While there are no particular signs of rain, yet every one goes about his work, believing that after six weeks the rains will come and that it behooves them to be ready. Houses are being built, roofs rethatched, fields put in shape, everything indicating that the people are in expectancy.

Some will be wondering how it is that I am writing from home since we were expecting to be on the hills at this time. The facts are that Sister Ross and the children are there now, and that I myself was there for several weeks.

As it often happens, our plans were broken. A telegram came stating that Bro. Vishwas was seriously ill. We had left considerable building and other important work in his hands, so, knowing that with him sick, much of it would have to stop, it was thought best that I return. To come to this decision was not easy, nor was it easy to carry out. I needed the change and the benefits of a colder climate, and to leave my family among strangers, nine hundred miles from home, was hard even to contemplate. The three days' journey by bullock-cart was among the most lonesome ones I ever experienced.

While it is hard to be thus situated, yet I am glad to be here and help with the work. I found Bro. Vishwas to be a very sick man, while a number of others were quite ill. There seems to be an extraordinary amount of sickness, just now, for some cause.

The work is promising, but it is a question as to how we can direct it. It is evident that the hope of a large work, in any of these back districts, will be successfully realized only by our raising up, within the districts, men acclimated to the difficult climatic conditions.

With the people coming in goodly numbers into the church at several stations, the question of more efficient means for training and developing workers, leaders and pastors, is confronting us. With our limited number of missionaries, and every one of them with more work than they can do well, it is a serious matter, as to how we can provide for such. Then, too, houses for those who are to attend the Bible School are needed. Without building it will be a hard task to find a sufficient number of rooms for a dozen families. But we must not neglect this important work, if we would build for the future. The Bible and Training School is a most pressing need just now. Some one with some $2,400 to spare could do no better than to give it for this most important work.

Since the beginning of the year twelve have been baptized, and quite a number of others are applicants. From distant villages comes the news of those who have heard about some of their friends becoming Christians, and they, in turn, are doing the same. One feels himself wishing that he might multiply himself many times over, to meet the many calls which are coming from various sources. May the Lord help us to so direct the work that many, who are now in sin and darkness, may be led into the light of Jesus Christ.

A. W. Ross.

Vyara, Surat District, April 28.

STOP! LOOK! LISTEN!

These three exclamatory words we frequently find as a warning at railroad crossings. Their purpose is to apprise the persons who are compelled to travel that thoroughfare of the danger to which they are exposed. Recently, as I was crossing a railroad interurban track, I noticed this warning, and was impressed with the thought of how much good this same warning might be in a spiritual sense.

People are passing down the highway of life. They are engaged in their own individual pursuits, too busily concerned in their business and the cares of this life to realize the danger there is about them in such a state of commercial concentration, as the world now presents. They rush madly on. Oh, the many homes in which the right family relationships do not exist because of the father's time and energy being centered in the ceaseless battle of commercialism, to the neglect of his home and of his loved ones! In a two-story summit of life we are engaged, it is a good plan to stop, at times, to see where we are. Business firms stop at regular intervals, and take an inventory, that they may determine where they are. I wonder if some railroad accidents have not been averted, and, possibly, many lives saved by the engineer stopping and examining his locomotive. Brother, sister, STOP just for a moment and answer to yourself and to your God: Where are you?

As you stop, "LOOK to Jesus who alone can save." What condition or trial in life is there, that cannot be met and settled by a sight of Jesus, either on the cruel cross, or as the risen Lord, or as the Great Physician? Sin-sick soul, "look to Jesus now and live." Discouraged soul, look at the Master as he wrestled in the garden! He was discouraged and tried, but he prayed, "Not my will but thine be done." The joyful soul, even, may look to Jesus as he who knew him as a personal and loving Savior, look to him and "praise the Lord! For he is most high for evermore."

As you look, LISTEN. Listen to the still small voice, the Holy Spirit! Listen to the words of cheer and comfort for the weary. Sinner, listen to the pleadings of the Spirit at your sad heart. All ye young men and women who love your blessed Redeemer, listen to his message, "Go ye into all the world, and preach the Gospel to the whole creation." C. Albert Hoffman.

Manchester College, North Manchester, Ind.

No matter what business the Christian may be engaged in, he has no business to be in it unless Christ is at the head of it. The man who sells shoes needs communion with God as much as the one who preaches, and the mother of a family needs it as much as the missionary, or the president of a college.

CERRO GORDO, ILLINOIS.

It has been quite a while since we reported our church news. I have been afflicted and was not permitted to attend all the business meetings, so I can not give dates.

Early in April Bro. Harry Leedy was called to the ministry and duly installed. The church met again, later, and lifted the indebtedness under which we have been laboring, and now the church is clear of debt. Our pastor, Bro. Lear, has decided to take charge of the work in Decatur. Some efforts are being made to secure another one for the coming year.

Our Sunday-school is doing nicely. Bro. Preston Arnold is our superintendent. The school has decided to support Brother and Sister Frank Heckman on the mission field in China.

Our cottage prayer meetings are growing in interest and attendance. There are more calls than can be filled. Places for the meetings are offered to us by persons who are not professors of religion. We will soon have two meetings instead of one if the interest keeps on growing.

Our Bible readings are quite interesting and well attended. We are studying the Gospel of John,—just beginning the work under the management of Bro. Lear.

A County Sunday-school Convention is to be held in our Bethel church May 31 and June 1, which, we hope, will be profitable to the Brethren, as well as to others. There will be some good talent present from different parts of the State.

We are looking forward with fond anticipation to our Annual Conference, which will be just what we make it. Let us all try to make it a success! Isaac W. Arnold.

Cerro Gordo, Ill., May 20.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

South Los Angeles.—We met in special council meeting last Friday evening, preparatory to our love feast. On Sunday morning, May 14, Bro. Snowberger, of Covina, Cal., formerly of Des Moines, Iowa, delivered a very instructive examination sermon, and in the evening officiated at our love feast. About 115 members communed. May 7 we closed a two weeks' series of meetings at the Mission, conducted by Bro. Wm. H. Wertenbaker, assisted by Bro. N. J. Brubaker. Although there were no visible results, yet we feel that much good has been done.—Clara B. Custer, 1236 East 46th St., Los Angeles, Cal., May 19.

IDAHO.

Nampa.—We held our love feast May 20, which was enjoyed by all. Several visiting brethren were present. Bro. Brower, of Boise Valley, Idaho, officiated. Bro. A. L. Gorham, of Fayette, Idaho, remained over Sunday and gave us two inspiring sermons, preaching morning and evening to good-sized congregations. A collection of $18.50 was taken to be sent to Annual Meeting. The Sisters' Aid Society, though small in number, is busy trying to do something for the Master. Lately they had the church newly papered, which is quite an improvement.—Rose E. Bradley, Nampa, Idaho, May 22.

Weiser.—We held our love feast May 13. Sixty-four members surrounded the Lord's tables and enjoyed the feast. Bro. S. F. Brower, of Boise Valley, Idaho, officiated. On Sunday morning we had Sunday-school at 10 o'clock. Sister Jennie Brower gave a short talk to the little Sunday-school scholars. Brother and Sister Holl were installed into the deacon's office, and at 11 A. M. Bro. Neher, of Nampa, Idaho, preached. In the evening, Bro. Gorham, of Payette, Idaho, preached. We all enjoyed the spiritual food they gave us.—Sarah A. Burger, Box 477, Weiser, Idaho, May 15.

ILLINOIS.

Kaskaskia.—We met in council May 18. Our elder, Bro. D. T. Wagoner, presided. Sister Florence Childress was elected clerk.—Mary Simpkins, Avena, Ill., May 25.

INDIANA.

Arcadia church met in council May 6. As the time of our elder, Bro. Elias Smeltzer, had expired, he handed in his resignation. This left the church without an elder. An election was held by Eld. Wm. Burcham, of Noblesville, Ind., and Eld. Nathaniel Cripe, of Hillisburg, Ind., to secure an elder to serve the church. The choice fell on Bro. Nathaniel Cripe, to serve for an indefinite time. One brother has been received by baptism since our last report. Two letters have been granted. Eld. Cripe will be with us May 28, to give us a missionary talk. At that time a collection will be taken for missionary purposes, which will be sent to Annual Meeting.—Mary Martin, R. D. 17, Atlanta, Ind., May 21.

Buck Creek.—We held our love feast May 13. On account of the very busy time the attendance was not so large, but a good spirit was in the meeting. Bro. Saylor Greyer officiated. Brethren D. F. Hoover, L. W. Teeter, D. E. Bowman, Joseph Holder and Abram Bowman were with us. Bro. L. W. Teeter conducted the children's meeting on Sunday morning, which was enjoyed by all, after which short talks were given by the brethren. Bro. Saylor Greyer gave us an excellent sermon on Sunday evening. Our Sunday-school is growing in attendance, with Sister Burgess as superintendent. Our Christian Workers' Meeting is also growing in interest, with Sister Kate Roeger as president.—Phebe E. Teeter, R. D. 2, Mooreland, Ind., May 22.

Copper Creek (Santa Fe congregation).—Bro. Mahon was with us over Sunday, May 21, and delivered two sermons. May 14 two Sunday-school pupils put on Christian baptism.—F. P. Hostetler, Bennetts Switch, Ind., May 20.

Eel River church met in council May 13. In the absence of our elder, Bro. G. Ulery presided. Eight letters of membership were received. We held our love feast May 20 at the Brick house. The home members were well represented. Bro. Calvin Eller officiated. The Sunday morning following, a missionary offering of $30.25 was taken, to be sent to the Annual Conference.—May E. Miller, North Manchester, Ind., May 23.

New Salem.—We met in council May 20, with our elder, Bro. John Stout, presiding. Arrangements were made for our coming love feast, to be held June 17. Several other items of business were disposed of. We decided to hold an election for one or two deacons in the near future. Our congregation is in splendid working order. We recently organized a Christian Workers' Society. We are having very good success and a good attendance.—Maude Jones, R. D. 5, Syracuse, Ind., May 20.

Pine Creek.—The writer had the pleasure of meeting with the members at the East house in this congregation May 14. Bro. Jacob Heistand, of near Walkerton, Ind., preached on the subject, "The Two Covenants," to a full house. His text was Jer. 31: 31.—Mrs. Geo. Carbiener, Bremen, Ind., May 17.

Pleasant Hill.—Our church met in council May 13, with our elder, Bro. Jesse Gump, presiding. Everything passed off in order. Two letters were granted. We made preparation for our love feast, to be held June 10 and 11. We reorganized our Sunday-school. The officers will take their places July 1, to serve for six months. April 27 we organized a teachers' meeting, to meet each Thursday evening. May 14 Bro. Geo. Hilton, our missionary from China, was with us. He gave two very interesting lectures, after which a collection of $14 was taken. We were built up spiritually and made more zealous in the mission cause.—Nellie Pepple, Laotto, Ind., May 22.

South Bend (First Church of the Brethren).—Our church met in special council May 22. The main point of business was in reference to our ministerial problem. It was unanimously decided to again secure the services of Bro. M. Clyde Horst as pastor, his health having sufficiently improved that he feels he can take up the work again by Aug. 1. Bro. C. M. Wenger was elected delegate to Annual Meeting, with Bro. Borough as alternate.—Cova V. Wise, South Bend, Ind., May 23.

Tippecanoe church held their love feast on the 20th. We had a fine rain in the afternoon. In the evening about sixty surrounded the Lord's tables. We had an enjoyable feast, and we received temporal and spiritual blessings. Ministers from adjoining churches were: Brethren Emerald Jones, J. S. Grady, John Stout, Wm. Overholser and L. P. Kurtz. Bro. Kurtz officiated. On Sunday morning, after Sunday-school, Brethren Grady and Kurtz gave us some good talks. One of our deacon brethren expects to move away, and asked for a letter, which was granted.—Josiah Garber, R. D. 3, Syracuse, Ind., May 22.

Winchester.—May 18 we had a members' meeting. Elders B. F. Sharp, Samuel Blocher, J. J. Helman, W. K. Simmons and Joseph Holder were with us. Brethren Joshua Weimer and Jacob Nill were elected deacons. They, with their wives, were installed. A committee was appointed to see about buying a house of worship. We have Sunday-school every Sunday morning at 9: 15, with a good attendance; preaching every two weeks, morning and evening. The Brethren from the Poplar Grove church, Union City, Ind., and Hagerstown, Ind., supply us with ministers. The writer was chosen correspondent.—Ira Harmeson, R. D. 11, Winchester, Ind., May 27.

IOWA.

Beaver.—Since our last report three young Sunday-school scholars have joined in with us. Bro. Harvey Royer administered the rite of baptism, after preaching services on Sunday. One was restored. Bro. Leander Smith, of Nevada, Mo., gave us two splendid discourses on the 14th. He is looking up a location for the improvement of his health, and may be with us again soon.—Belle Ruth, Beaver, Iowa, May 22.

Cedar church enjoyed the favor of a visit from Bro. John Robinson from April 29 to May 1. He gave us two excellent sermons. He was soliciting in the interest of a home for the colored people of Denver, Colo. Here he held his first revival service, with encouraging results; and this was his first experience in his present canvass of the churches. Our love feast occurred May 14. It was quite well attended, considering the threatening conditions of the weather. Eld. D. Elmer Miller, of Cedar Rapids, Iowa, was with us and gave us a helpful sermon in the morning, and officiated at the evening services. Bro. Merlin Miller, recently called to the ministry, was also with us. While it is very encouraging to surround the Lord's table with a large family of brethren and sisters, yet we are free to confess that some of our most solemn and spiritual communions have been those of small assemblies, with Jesus in the midst.—John Zuck, Clarence, Iowa, May 22.

Libertyville.—Our love feast, on the 20th, was attended by twenty-two brethren and twenty sisters. Bro. W. D. Grove officiated. On Sunday he delivered a missionary address, and in the evening a temperance talk. Surely, he stirred the people, by the way they responded to the call. A collection for World-wide Missions was taken, to be sent to Annual Meeting. Since our last report two letters of membership have been received,—those of Eld. J. G. Rarick and wife. We expect to have services at the church July 4.—H. B. Johnston, Batavia, Iowa, May 22.

KANSAS.

Appanoose.—We held our council meeting May 20. Bro. C. W. Shoemaker presided. Two letters of membership were granted. Our Sunday-school was reorganized with Bro. Norman Flora as superintendent; the writer, secretary-treasurer. Bro. J. M. Ward was chosen president of our Christian Workers' Meeting. He is also our delegate to Annual Meeting; Bro. C. W. Shoemaker, alternate. A missionary collection was taken, to be sent with him. We expect Bro. L. H. Root, of Colorado City, Colo., to preach for us on the evening of May 23.—Ada E. Beckner, Overbrook, Kans., May 22.

Belleville.—May 19 we met at this place in a sub-district Sunday-school Convention and Christian Workers' Meeting. As Sister Anna M. Kuhn, our District Sunday-school Secretary, was not able to be with us on account of sickness, Bro. Geo. G. Campbell presided. The attendance and interest were good. The topics were well discussed. We learned many things which will be helpful to us in our Sunday-school work and Christian Workers' Meetings. Sister Berkebile's talk on Sunday-school work in India was very interesting. A basket dinner was served and enjoyed by all. In the evening Bro. Berkebile gave us a lecture on "The Country and People of India." On Saturday, at 4 P. M., our examination services were conducted by Bro. Martin Gauby, of Washington, Kans. A number of visiting brethren and sisters were with us. Bro. Samuel Henry, of Laton, Cal., officiated. The services were very impressive and spiritual. On Sunday Bro. Berkebile addressed us, both morning and evening, giving us splendid talks on India. Brother and Sister Berkebile surely have the true missionary spirit. Bro. Edward D. Steward, of Paola, Kans., gave us an instructive discourse on Monday night. Quite a number of persons here expect to attend the Annual Meeting. Bro. D. S. Kuhn is our delegate to the Conference. —Lizzie Canfield, Belleville, Kans., May 24.

North Solomon church has been feasting on good things. Our love feast was held May 13. At 2 P. M. Bro. Berkebile, of India, gave us a very helpful sermon on the subject, "Workers Together With Christ" (2 Cor. 6: 1). Following this service was the examination service, conducted by Brethren Berkebile and Small. Seventy-five members surrounded the Lord's tables. On Sunday morning a children's meeting took the place of the Sunday-school. Sister Berkebile addressed the children. The Sunday-school collection was given for the India Mission. At 11 A. M. Bro. Garber preached on the subject, "The Family of God." This sermon was listened to by a large and attentive audience. At 3 P. M. Bro. Berkebile again addressed the audience on the subject, "The Transforming Power of the Gospel," and on Sunday evening he spoke about "The Church of the Brethren in India." Monday night he lectured on "India Manners and Customs." At the close of these meetings a collection was taken for the India Mission. The Christian Workers' Band pledged enough money to support a native worker in India. We feel more interested in foreign missions than ever before.—Anna Wagner, Portis, Kans., May 22.

Olathe church met in council May 6, with Eld. H. F. Crist presiding. We decided to hold our love feast Sept. 23 and 24, at 4 P. M. A two weeks' series of meetings will be held prior to the love feast. May 21 our elder gave us a missionary sermon, after which a collection of $16.12 was taken for the missionary meeting at Annual Conference.—Lillie M. Harris, Olathe, Kans., May 22.

MARYLAND.

Brownsville.—We held our love feast May 13. About 400 members communed. It was one of the largest and also one of the best love feasts yet held at the Brownsville church. The church was filled to its capacity. The weather was delightful. We had excellent help in the ministry, and the brethren did some instructive and inspiring preaching. Eld. T. J. Kolb officiated and also preached to a full house on Sunday morning and evening, and at the West Brownsville church in the afternoon. Two brethren were restored to fellowship. A collection of $28 was taken up on Sunday morning for the Annual Meeting. A collection was also taken up at the West Brownsville church in the afternoon,—the amount not yet reported. This church is in a prosperous condition. Eld. A. B. Barnhart has the oversight.—Geo. W. Kaetzel, Gapland, Md., May 18.

MICHIGAN.

Shelby.—We came to this place about a month ago, and as there was no congregation of the Church of the Brethren here, we decided to organize a Sunday-school, which we did, and we have had very good success. May 14 we had an attendance of fifty-three. Our collection was seventy-three cents. Bro. Andrews is superintendent. Bro. Chumney preached for us the last two Sundays, and we had the very best of attention. He will also preach for us every two weeks. This is a beautiful country and well adapted for fruit. We would be very glad if any of the Brethren, passing through here, would help us in our services.—Mrs. W. H. Andrews, Shelby, Mich., May 15.

MISSOURI.

Cabool.—Our love feast, held here May 20, was not so well attended as usual. About forty members communed, but we had a very interesting meeting. Bro. C. W. Gitt officiated. He also preached for us the following Sunday.—Sylvia M. Harris, Cabool, Mo., May 23.

Centerview.—Our church met in council May 20, with our elder, Bro. G. W. Lentz, presiding. Three letters were granted. The following day a dear aged sister was called home. Bro. James Holloway is our delegate to Annual Meeting. Bro. Lentz preached three soul-thrilling sermons while with us, which were appreciated very much.—Elda Gauss, Centerview, Mo., May 22.

Wakenda church met in council May 13, with Bro. E. G. Rodabaugh presiding. Four letters were granted and three were received. Bro. Walter Mason was chosen delegate to Annual Meeting, with Bro. J. F. VanPelt as alternate. We reorganized our Christian Workers' Meeting by reëlecting Sister Ida P. Hollar as president; Bro. James Bowman, secretary-treasurer.—M. P. Hollar, Stet, Mo., May 22.

NEBRASKA.

Arcadia.—We met in council May 13, preparatory to our love feast. Our deacons gave a very encouraging report. The writer was chosen delegate to Annual Meeting; Bro. A. P. Musselman, alternate. We selected a committee to look up a location for a cemetery. Our love feast was held May 20. About forty members communed. Eld. W. P. McLellan, of Litchfield, Nebr., officiated. The temperance program was postponed until May 28. Our Christian Workers' Meeting was reorganized for six months, beginning July 1, with Bro. A. P. Musselman as president; Sister Ethel Fike, secretary.—J. J. Tawzer, Arcadia, Nebr., May 22.

Union Meeting.—The Union Sunday-school and Christian Workers' Meeting of the Alvo, Lincoln, Octavia and Omaha, Nebr., churches met at the Alvo church May 21, at 10 A. M. The forenoon session was devoted to the Christian Workers. The topic, "Would It Be Possible for the Christian Workers to Support a Missionary in Foreign Fields?" produced a lively discussion, and it was the unanimous vote that we could do so. The afternoon session was devoted to Sunday-school work. About forty were present from the other three churches. These meetings are proving to be very profitable gatherings. They are a training for the young people, that they may become efficient workers. The next meeting will be held at Lincoln.—Alice Garber, Secretary, 2528 Lake St., Omaha, Nebr., May 22.

NORTH DAKOTA.

Salem church met in council May 20 for the purpose of making arrangements for the District Meeting, which will be held at this church; also to consider queries for District Meeting. Three queries were sent. We should like if those, coming to this meeting, would bring some bedding with them, if convenient to do so. Bro. John Heckman, of Northern Illinois, will begin a series of meetings here June 25, to continue until the District Meeting. There is Sunday-school again, this summer, seven miles east of here, with Bro. Andrew Hollinger as superintendent. They also have preaching each Sunday.—Mattie Moore, Newville, N. Dak., May 22.

OHIO.

Akron.—We held our council meeting May 19. We had a very pleasant, spiritual meeting. Elders Longanecker, Sprankel, and Murray were with us. Bro. Claude Murray was elected to the ministry. He, with his companion, was installed.—Jennie M. Shriver, 807 Coburn St., Akron, Ohio, May 22.

Beech Grove.—We held our love feast May 20. Brethren Samuel Blocher, Abraham Brumbaugh, Henry Baker, Geo. Stump, Nathan Groff and Sylvan Bookwalter were with us. Bro. Brumbaugh officiated. About one hundred and seventy-five members surrounded the Lord's tables. There was quite a little excitement, just before the examination services began, when it was discovered that the house was on fire, but by timely aid it was soon under control. Not very much damage was done. On Sunday morning, after a talk to the children, Brethren Baker and Brumbaugh gave talks on foreign missions, and a collection of $13.16 was taken for the same. We expect Bro. H. L. Fadely, from Indiana, to hold a series of meetings sometime in November.—E. S. Hollinger, R. D. 1, Hollansburg, Ohio, May 24.

Blue Creek.—The Lord's work at this place is moving along encouragingly. Both interest and attendance are increasing. After an absence of about eight months Bro. J. L. Guthrie came back to us and will continue his work here. The church services are especially interesting. Our Sunday-school is wide-awake, and we feel very much encouraged since one of its scholars was made willing to accept Christ, and was baptized May 20. The outlook is very encouraging for more. Our prayer meetings have a very good attendance, and we hope that much good may be done by the efforts of the few Christian workers here.—Elma Kyser, Latty, Ohio, May 24.

Canton.—We met in council at the Center church May 19. Bro. James Murray, of Sterling, Ohio, presided. Bro. Adam H. Miller was called to the ministry. Bro. Jacob Weirich was chosen as delegate to Annual Meeting. Brethren Milton M. Taylor and Adam H. Miller were chosen as delegates to the Sunday-school Convention. Bro. Milton M. Taylor and Sister Fannie Royer are our delegates to the Christian Workers' Convention.—Geo. S. Grim, Louisville, Ohio, May 20.

Ludlow church met in council today. Our elder, Bro. Jesse Stutsman, presided. Ten letters were received and two were granted. Bro. Chas. D. Bonsack was with us. He gave us a very interesting address. Bro. Bonsack is in the midst of a very interesting series of meetings at the Painter Creek house.—J. W. Hocker, R. D. 2, Arcanum, Ohio, May 22.

Notice.—The District Temperance Committee of Northwestern Ohio suggests to the housekeepers of the various churches carefully to read the instructions given in the April number of the Missionary Visitor regarding organized tem-

perance work, and to follow the same in their respective charges.—E. P. Yoder, Secretary, 103 Powers St., Bellefontaine, Ohio, May 24.

Springfield.—We held our council May 20, with Eld. James Murray presiding. Vacancies in several committees were filled. Our clerk was reëlected and other matters of minor importance were attended to. One letter was received. Children's Day exercises will be held here June 11. The Kent school will also observe Children's Day. The Sunday-school and Christian Workers here and at the Kent house will be represented at the coming District Sunday-school Meeting. The delegates have not yet been chosen. Bro. M. S. Young was elected delegate to Annual Meeting; Bro. William Bixler, alternate. Arrangements were made at a former council to have Bro. D. R. McFadden assist us in a series of meetings during the latter part of July. Yesterday, before the council meeting, one dear sister was received into the church by baptism.—Alice C. Mumaw, Mogadore, Ohio, May 21.

West Dayton.—Our church met in council May 18. Our elder, Bro. D. S. Filbrun, presided. One letter was received. Our pastor, Bro. Filbrun, was chosen solicitor to secure funds to remodel our churchhouse.—Cordie Murray, 2020 West Third St., Dayton, Ohio, May 22.

PENNSYLVANIA.

Back Creek.—We held our love feast May 13 at Brandt's church. The meeting was well attended. Visiting ministers present were Bro. J. H. Brindle, of Kauffman, Pa., Bro. James Slyder, of Chambersburg, Pa., and Bro. C. F. Hosfelt, of Newburg, Pa. The latter officiated. Bro. Brindle preached for us Sunday morning to a large crowd. A collection of over $14 was taken on Sunday morning, to be sent to Annual Meeting.—Pearl Heckman, R. D. 1, Williamson, Pa., May 22.

Chambersburg.—Our love feast was held May 21. We had a very spiritual meeting. Ten ministers were present, among them being Bro. D. B. Mentzer, of Waynesboro, Pa., who preached on Saturday evening and Sunday morning and also officiated at the communion services, Bro. Edmund Book, of Perry County, Pa., Bro. John Flohr, of Adams County, Pa., Bro. J. Burkhart, of Shippensburg, Pa., and Bro. W. P. Englar, of Linwood, Md., who gave a very interesting address to the Sunday-school on Sunday morning. Our love feast was well attended. Some of our members surrounded the Lord's table for the first time. It makes us feel encouraged to go on with the good work. A collection was taken to be sent to Annual Meeting for the benefit of the missionaries.—Blaine Bear, Center St., Chambersburg, Pa., May 22.

Little Swartara.—Our love feast was held May 11 and 12 at the Ziegler house. It was largely attended. A number of visiting brethren and sisters were present, among them Jacob Nissly, William Oberholtzer, Spencer Beaver, John Zug and Jacob Meyer, Jr. Bro. John Zug officiated at the communion services. We will have a special council on Ascension Day, at the Frystown house.—H. M. Frantz, Cross Kill Mills, Pa., May 22.

Lost Creek.—We held our love feast May 20. The day was a delightful one, and we had a glorious meeting. Over two hundred members surrounded the Lord's tables. We had a good crowd of spectators, giving us the very best of order. Brethren H. K. Ober, of Elizabethtown, Pa., and I. Beaver, of Mifflinburg, Pa., were with us. Bro. Ober officiated, and we feel that the Holy Spirit led him in all things. We were greatly pleased with the sermon he gave us on Sunday morning. We thank God for the many blessings he bestows upon us. We took up a collection to be sent to Annual Meeting for missionary purposes.—J. B. Frey, Mifflintown, Pa., May 22.

Notice.—Bro. Steerman is booked for a series of meetings to begin Oct. 7, at the Upton house, Back Creek congregation.—J. D. Wilson, R. D. 5, Greencastle, Pa., May 22.

Raven Run.—May 18 we closed a very interesting series of meetings at this place, conducted by Bro. Daniel Clapper, of Meyersdale, Pa. It was the first revival held in our new churchhouse. Bro. Clapper preached twenty effective sermons. Nine were added to the church by baptism, and three were reclaimed. A number of others are almost persuaded. May 13 we held our love feast, which was well attended. About seventy-five surrounded the Lord's tables. Our Sunday-school is getting along nicely, with an enrollment of about 130.—Rosa Hoover, R. D. 1, Saxton, Pa., May 22.

Red Bank.—A two weeks' series of meetings was conducted at this place by Bro. H. S. Replogle, which truly was a revival, as nineteen were received into the church,—seventeen by baptism and two reclaimed. The church feels strengthened. Our number has been increased and we feel better prepared to live and work for Christ. Bro. Replogle presented the Word in a forceful manner. May 13 we met in council preparatory to our love feast, with Bro. Replogle presiding. The church decided that future Sunday-school superintendents shall be elected by the church in council. May 20 we enjoyed a most spiritual love feast,—the first one held at this place for several years. We were glad to have with us once more our two aged sisters, Lavina Shumaker, wife of Philip Shumaker (deceased), who was a strong pillar in the church for many years, and Katy Shumaker (ninety years of age), wife of Joseph Shumaker, who went to his reward about fifty years ago. Joseph Shumaker was one of our pioneer "horseback missionaries." Our Sunday-school enrollment, which has increased to about seventy-seven, is also in the same proportion increasing the interest of our work in general. The cradle roll and home department have been launched in connection with our school. Sister Tillie Hetrick is superintendent of the cradle roll, and Sister Amanda Shumaker is superintendent of the home department.—L. R. Holsinger, R. D. 5, New Bethlehem, Pa., May 24.

Spring Run congregation met in council at the Pine Glen house May 6. Eld. J. C. Swigart presided. In the evening Bro. John Miller, of Blair County, Pa., began a series of meetings at the same church. He preached ten sermons with power, and also led the song service before church services. The meetings closed May 14. The attendance was large and the best of attention was shown. The church has been greatly strengthened. We also held a love feast May 12. Bro. Miller officiated. Quite a number of brethren and sisters surrounded the Lord's tables. Our Sunday-school has been growing in size and interest. May 28 we expect to have a temperance meeting, to be conducted by Bro. Holsopple, of Huntingdon, Pa.—Ida Mae Miller, Mattawana, Pa., May 21.

West Conestoga church held her love feast May 15 and 16. We had fine weather and a glorious feast. A number of visiting brethren were with us. Among those from a distance were Brethren Patrick and Kuhns, of Union Deposit, Pa., Bro. Jacob Longanecker, of Palmyra, Pa., and Bro. E. W. Edris, of Fredericksburg, Pa. Two were baptized.—Henry E. Nies, Lititz, Pa., May 20.

Yellow Creek.—We held our love feast at the Bethel church May 14. About ninety members communed. Visiting ministers present were Brethren John S. Rush, D. M. Vanhorn and W. S. Ritchey. The latter officiated. We met in council, preparatory to love feast, May 6. All business passed off satisfactorily. Two letters were received and two were granted.—Levi E. Greenawalt, R. D. 7, Everett, Pa., May 22.

TENNESSEE.

Pleasant Valley church met in council May 20. Bro. A. E. Nead, of Limestone, Tenn., was with us. Five letters of membership were granted. Bro. Nead preached for us on Sunday. We have preaching every third Sunday morning, and during the summer months Bro. A. M. Laughrun will preach every first Sunday afternoon. We also have singing every two weeks.—Effie Edith Miller, Jonesboro, Tenn., May 22.

VIRGINIA.

Bridgewater.—Our love feast of May 6 was largely attended. Several ministering brethren were with us from adjoining congregations. Eld. A. S. Thomas officiated. On Sunday morning Bro. S. D. Zigler delivered an excellent sermon to a large congregation. May 20 we met in council. Our elder, Bro. H. G. Miller, was moderator. Eld. Geo. W. Wine assisted in the meeting. Three letters of membership were received, and four were granted. Brethren H. L. Alley and O. S. Miller were advanced to the second degree of the ministry. The wife of Bro. C. C. Wright and the wife of Bro. Marshall Garst, who were not present when their husbands were installed as deacons, were duly received in that office. We expect to begin a series of meetings Aug. 5, at 8 P. M. Eld. D. C. Flory is to preach for us.—Ida Fry, Bridgewater, Va., May 23.

Dry River church held her love feast May 6. The members were well represented, and for several it was the first communion. Eld. Jacob Glick officiated at the meeting, assisted by our pastor, Bro. Minor Cline. There was a much larger crowd than could be seated, and yet the very best of order prevailed, which certainly speaks well for our kind neighbors and friends. Our Sunday-schools are doing a noble work, the fruits of which are constantly being seen. Just before our communion on Saturday we met on the banks of the beautiful river, where two of our Sunday-school scholars received Christian baptism. It makes our hearts rejoice to see these dear young people give their hearts and lives to God in the days of their youth. Much of the success of our schools is due to the untiring efforts of our worthy superintendents and other officers, and especially some of our devoted teachers. We thank God for such consecrated workers. Since organizing our young people's class, several weeks ago, it has grown, so that we now have an enrollment of over forty. Much interest is being manifested in several lines of work. The class has decided to give not less than three public programs a year. The first one is to be given on Decoration Day, the subject to be largely missionary. A temperance movement is also the result of the organization, and we know this is already proving beneficial.—Mae Albright, Hinton, Va., May 24.

Green Mount.—Our love feast, held May 20 at the Mount Zion house, was well attended. Ministers from a distance were Brethren D. Hays, John F. Driver, and J. S. Roller, from Linville Creek, Va., and Bro. Perry Brunk, of the Bethany Bible School, Chicago, Ill. Bro. John F. Driver officiated. Our Sunday-school, on Sunday morning, was well attended.—Katie Kline, Broadway, Va., May 23.

WEST VIRGINIA.

Knobley.—Our church met in council May 20, at the Poplar schoolhouse. Our pastor, Eld. Peter Arnold, of the Beaver Run congregation, W. Va., was with us. Two letters of membership were received. Brethren Minor Leatherman and Phineas Snyder were advanced to the second degree of the ministry. Our love feast will be held Oct. 20, at 2:30 P. M., at the Knobley house. The District Meeting of the First District of West Virginia will be held Oct. 21, at the above-named place. Arrangements were also made for the District Mission Board to meet Oct. 20, at 9 A. M., and Elders' Meeting at 1 P. M., at a schoolhouse within a few yards of the Knobley house.—R. B. Leatherman, W. Va., May 24.

Maple Spring.—May 13 we began a series of meetings. Eld. John S. Fike did the preaching. He gave us nine soul-cheering sermons. Two dear souls were persuaded to forsake the world and follow their Savior, while in the days of their youth. On Saturday we held our love feast. On Sunday morning, at 9:30, Eld. D. B. Arnold, Sisters Allie D. Leatherman and Dora Frantz spoke to the children of the Sunday-school in the children's meeting. Following this Eld. D. B. Arnold preached for us. The spirit of all the meetings was good, and the attendance large. It was a meeting long to be remembered by us all.—Maggie E. Arnold, Eglon, W. Va., May 22.

THE HOLY SPIRIT IN 1 COR. 12-14.

(Concluded from Page 341.)

mation of the importance of the gifts. The ones mentioned are the speaking with tongues and prophesying.

In verse 22, Paul says that tongues are given for a sign, not to those that believe but to the unbelieving; but prophesying is for a sign, not to the unbelieving but to them that believe. He does not say just how the tongues are effective unto the unbelieving, but he does say, in verse 3, how prophesying edifies the church. That is by edification, exhortation, and consolation. This matter of edification, Paul considers of the utmost importance, therefore prophecy, which edifies the church, is more important, as a spiritual gift, than the gift of tongues. This gives us the principle by which we may judge all spiritual gifts: they are important insofar as they work to the edification of the church.

In view of the exceedingly practical nature of these questions, these chapters should be carefully studied, digested and assimilated by all those who are inclined to think more highly of their individual gifts than they do of the church, the body of Christ, as well as by those who are dazzled by the more spectacular and less practical of spiritual gifts. May we all work together to preserve the unity of the Spirit in the bond of peace.

3435 W. Van Buren St., Chicago, Ill.

Joy in God's Service.

BY GEO. L. STUDEBAKER.

"I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122: 1).

In the above text we have David expressing the joy that he, and other pious Israelites took in attending public worship. At one time he said, "My feet were almost gone; my steps had well nigh slipped, . . . until I went into the sanctuary of God; then understood I their end." He was tempted, and in this time of sore temptation applied to his devotion, consulted the Scriptures, gave attention to the teachings in the sanctuary, and was saved from falling. The soul is tempted today, and should apply every ordained means of grace to meet the various temptations of life. The "house of the Lord" should be the resort of the tempted soul.

We have here an invitation to public worship which was very welcome. It is God's purpose that we should worship him in assemblies. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10: 25). James says, "For if there come into your assembly a man with a gold ring." This teaches us that the early Christians worshiped in assemblies according to the Divine purpose of God. Jesus himself encouraged public worship, or assemblies, "For where two or three are gathered together in my name there am I in the midst of them."

In harmony with the Divine arrangements of God we erect suitable buildings in which we can meet to worship God. In this way we encourage public worship. This, however, is not the only way in which we may encourage public worship. Some one said to David, "Let us go," an invitation which was very acceptable and gladly received. "I was glad." So we should invite people to the "house of the Lord." Let us say to our neighbors, yea even to our own children, "Come and go with us and we will do thee good." Thus many, like David, will be made glad. "Go out into the highways and hedges and compel them to come in."

Many are out in the "highways and hedges," only anxious for an invitation to public worship. Will we give one? Men in the commercial world are anxious to interest men in their line of business and secure their patronage. If a family moves to a neighborhood or city, it is not long until the man in business solicits its trade. The politician calls, and inquires into the political affiliation of the head of the house. Many there are, however, who have lived in communities or cities for years, and yet have never received a personal invitation to the "house of the Lord." The children of this world are wiser than the children of light.

By making the services of the Lord's house interesting and instructive, we encourage public worship. We do not mean by this that we should resort to various amusements that are foreign to the Christian religion. No church can compete with any nickelodeon, dime show, or theatre, and the minister who resorts to this method of securing an audience has missed his calling.

To make the services interesting, and instructive, the singing should be the very best. Here many have opportunities for improving their talents. Do not fail to sing the good old gospel songs of our forefathers. Hearts have been touched, and not only brought into the house of the Lord, but to the Lord himself, on hearing some good old gospel hymn, that was sung at the family altar, around the old family hearthstone.

The preaching should be food for the soul. Fellow-ministers, coworkers with God in the great work of saving souls, let the Gospel which is the power of God unto salvation, burn in our hearts, and may it be the theme of our preaching. May we preach Jesus Christ and him crucified! Never compromise God's truth. Have the courage of your convictions, and your people will be interested. Preach plainly, expose sin. Strenuously oppose and expose all impure, unwholesome amusements. Jesus said, "Preach the Gospel." Paul exhorted Timothy to "preach the word."

We encourage public worship by making our places of worship comfortable and inviting. In the days of the prophet Haggai, the Lord was not pleased with his people, and said, "Is it time for you, O ye, to dwell in your ceiled houses and this house (the temple) lie waste" (Haggai 1: 4)? We should have comfortable and convenient houses of worship,—not extravagantly built, but plain, inviting and convenient for the various services of the church.

We encourage public worship by being friendly and sociable to those who come. People should know that

not only are they wanted at our place of worship, but *welcome*. Show an interest in their eternal welfare. Have song books for the newcomers. Have ushers to show the stranger a seat, and see that he has a song book. Let the services be of such a nature that the newcomer can see that we have "joy in God's service."

Those who worship God in sincerity will rejoice in calls and opportunities to serve him. We are engaged in a great work. Great interests are involved. Let us call on others to help! We can not all work the same way, and this is good, for God needs various kinds of workers. Some who can not preach or successfully superintend a Sunday-school, teach a class, or lead a prayer meeting, are strong physically,—able to perform manual labor. Thank the Lord for your physical strength, and use your earnings for the support of the Lord's work.

Let us rejoice that we can go and enjoy together God's service! May the Lord's eyes ever be open toward his house, and may his name be held sacred there, and may he ever hearken unto the prayers which ascend from his house, and may the "house of the Lord" be kept sacred, that our children and children's children may find worship a pleasure, and may they ever seek to worship God in spirit and in truth, and thus have joy in God's service!

North Manchester, Ind.

A Plea for the Native Races.

BY A. T. HOFFERT.

BEHOLD the natives on a far-off island, isolated from the world, famine staring them in the face. In the midst of their direst need, a ship laden with food comes to their rescue. The "open door" is extended, the ship enters the port, and is anchored near the shore. There is plenty on board to feed the starving people. "Come, comrades, come,"—pleads the captain,—"help to save this dying people!"

Sad, sad, indeed! Only a few respond, most of the natives are left without food! Again he calls for helpers, but few volunteer.

But look! there is tumult among the people! Thousands are reeling, hundreds are dying, and many even refuse the proffered food. What does all this mean? "Alas! Alas!" cries the captain, "is it possible that liquor, the deadliest foe of man, has been concealed in the ship, and that murderers are dealing it out to the people! This must not be! They are killing ten to every one that we save! Who will bring this work to naught? Who will stand against these workers of iniquity?"

Do all his comrades arise "to a man" against these traitors? No, no! Only a few hear, so intent are they about their own trivial affairs! This evil, though greatly overcome by the few that responded, increases throughout the island.

Friends, this picture only shows, in a general way, the present condition of the mission fields. While the missionary goes with the Bread of Life, the trader follows with the cup of death; ten are saved by the former to a hundred destroyed by the latter; the church supports the one and tolerates the other.

True, after rum has slain millions, the natives of Africa, and those of the Pacific islands, are now protected, to a large extent, by national and international prohibition. In Egypt, Turkey, Western Asia, India, and China, the masses have not become addicted to drink, owing to the abstinent principles of their religions. However, these religions are now crumbling. They are losing their influence over the higher classes, who, throwing abstinence to the four winds, are becoming enslaved to drink, learning the white man's vices more readily than his virtues. China, torn and bleeding, staggering to her feet, and freeing herself from the ravages of opium traffic, is in danger of a greater enemy, who is entering her ports and preparing to give her a death blow.

This enemy is the American beer and the European liquors. China can not prohibit their importation owing to treaty relations. Japan is being flooded by foreign liquors, saloons are being established, and American breweries are being multiplied. The woeful conditions in Mexico and parts of South America are intensified by the use of intoxicants.

Unless the Christian nations protect these races from their liquor, intemperance will reap a harvest of untold millions! "Is it a fair thing to hit the heathen world when it is down,—in the midst of its woe and its weariness and its sin?" Must it be said of these races that "hell hath enlarged herself and opened her mouth without measure," in order that they, the victims of the liquor traffic, "shall descend into it"? In the judgment, will they rise up and condemn the liquor men? Certainly. The governments that granted them license? Yes. The Christians, who had the opportunity to destroy the traffic, but did nothing against it? Why not?

But has the Christian world been blind to the ravages of drink among the aboriginal races? No, she has not. As stated before, the natives of Africa and the Pacific islands are widely protected by national laws and international treaties. These reform measures were brought to the attention of national governments and international conferences, through the united efforts of the missionaries, the combined religious and reform organizations in England, and the International Reform Bureau of Washington in America. The latter has initiated 582 accomplished reforms, 254 of which are acts of government, a number being of international scope. This institution is a great auxiliary to missions, because it strikes at the root of great evils, which change the social environments of our cities and mission fields into such a condition, that many souls are reared for perdition to every one that is saved. Through its influence our government was prompted to invite all civilized nations to join in a treaty prohibiting the sale of opium and intoxicants to all aboriginal races. But not until international public opinion is aroused, and brought to bear upon the governments, will this resolution be coined into an international prohibitory treaty.

The home, the Sunday-school, the day school, the press, the church, and a score of temperance organizations,—acting independently,—are directing their energies in local and State campaigns. They go out to meet the well-organized and concentrated forces of the enemy. What are the results? State-wide prohibition was lost in three States at the last election, and, in spite of the expansion of prohibition territory, the per capita consumption of all liquors has increased over fourfold since 1844. Prohibition itself is not sufficient, the people must be taught the late disclosures of science regarding the effects of beer on the human system, in order to offset the misleading statements of the brewer, and to reform the drinker. Our forces must be united and well organized, if we are to win even local and State campaigns, but not until the now dormant powers of Christendom are aroused and properly directed, will our foe be vanquished in the impending national and world-wide combat. The voice of the press, by means of the distribution of literature, through the college and the young people's societies, from the pulpit and the convention platform, and by every avenue of education, we should arouse the masses of all nations to join this international "crusade" against the liquor traffic.

Our strongest force for righteousness must be pitted against our mightiest foe, who will not be overpowered without a struggle. The liquor traffic,—the most fruitful weapon of Satan,—the worst enslaver of man, the leader of a host of evils, extending its influence to the ends of the earth, must be met and vanquished by that company, whose duty it is to carry on the work of Jesus Christ, who has been "revealed that he might destroy the works of the devil." By that body which is the most potent factor for righteousness in the world; by that power that makes a man right with God and with his fellows; by that organization that exerts a powerful influence throughout the world, must deliverance come. That company, that body, that power, that organization, is the Christian church. She is the one that can meet the enemy on his "far-flung" battle line. She is the one that has for her leadership the Christian ministry. She is the mighty factor to mould public sentiment. She it is who must study this question, and then, like the prophets of old, measure up to her opportunity, and send forth a "bugle call" from half a million pulpits, summoning the people of all lands to join this "crusade" against the mightiest despoiler of nations. Through a world federation of churches, guided by competent leadership, their united influence can be brought to bear upon the governments, prohibitory laws will be enacted, the churches will become more unified, and a closer "brotherhood" among the nations achieved. Yea more; as the agitation against the extension of slavery was the "beginning of its end," so we may hope and trust that this fight against the extension of the liquor traffic, will not merely drive it back to its former stronghold, but sink it to the depth of oblivion!

Friends, shall this traffic continue to cripple the missionaries' influence? Shall the pleading of the natives for redress go unheeded? Should not the Reform Bureau receive the support of the Christian church, that more literature can be distributed and more workers sent to the front? Shall our united influence appeal to the governments that this world-embracing reform may become a reality? Will the leaders of mankind, and especially the ministry, take a stand upon the bedrock of Divine truth, educate, arouse, and lead the church militant into a world-embracing conflict, that shall vanquish the foe and hand him as an outlaw forever? Shall not the nations deal with this enemy as they did with piracy and slavery? Will not our Christian civilization do as much for humanity, as the ancient despots and heathen religions did for India, Japan and China? Or will we, like Egypt, Israel, Greece and Rome, be overcome by the degrading influence of alcohol? Is it not time that we were praying mightily for a closed door against the liquor traffic? The destiny of nations and the fate of millions are at stake! Behold the Master calleth, "Who will stand up for me against the evil doers?" Arise, ye people, come to the rescue! "Jehovah of hosts is mighty, his testimonies are very sure." Let us complete the unfinished work of our Master. Cut off the evil doers! Down with the tyranny of alcohol! It can, it will, it shall be done!

McPherson, Kans.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Brougher-Wolford.—By the undersigned, at the home of the bride's grandparents, Brother and Sister Jacob Wolford, Waterford, Pa., May 11, 1911, Bro. Mahlon J. Brougher, of Greensburg, Pa., and Mary Wolford, of Waterford, Pa.—W. E. Wolford, R. D. 2, Ligonier, Pa.

Sensenbaugh-Lilligh.—By the undersigned, at the home of the bride's parents, Brother and Sister J. P. Lilligh, of Mulberry Grove, Ill., May 11, 1911, Brother Sensenbaugh, of Decatur, Ill., and Sister Elma Lilligh, of Mulberry Grove, Ill.—Wm. Lampin, Argyle, Ill.

Stotler-Horner.—May 14, 1911, by the undersigned, at his residence on Sell Street, Johnstown, Pa., Edgar Stotler and Sister Alice Bertha Horner, daughter of Bro. J. J. Horner, both of Route No. 1, Hooversville, Pa.—Jerome E. Blough, R. D. 5, Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beeler, Bro. Jacob, born June 29, 1843, died in the bounds of the Codorus congregation, Pa., May 4, 1911, aged 68 years, 10 months and 14 days. He was a faithful member of the church of the Brethren for many years. He is survived by his wife. Services at the Codorus house by Eld. Jacob M. Myers and Eld. D. Trimmer. Text, 2 Cor. 5:1-8. Interment at the same place.—Geo. E. Sweitzer, R. D. 3, Glen Rock, Pa.

Bittinger, Bro. Walter Clay, born in Garrett County, Md., May 8, 1887, died in the bounds of the Maple Grove congregation, Md., May 19, 1911, aged 24 years and 7 days. He leaves a father, mother, one brother and four sisters. One sister preceded him. He united with the Church of the Brethren about two years ago. The young brother met his death on Monday evening by being trampled by horses, and fatally injured. The boy had been working in the field and was about to quit for the evening when the team became frightened and began running. The lad sprang before them to hold the horses, when he was thrown down and both team and wagon passed over his body. Several ribs and other bones were broken, and prints from the horses were found on different parts of his body. One rib was pierced into his lungs and death resulted in about two hours. Services by Bro. S. A. Miller. Text, Psalm 14: 1-6. Interment near by.—Harvey W. Yost, Grantsville, Md.

Blocher, Sister Anna, born Jan. 8, 1847, died May 18, 1911, in the bounds of the Back Creek congregation, Pa., aged 64 years, 4 months and 10 days. She was a faithful member. Sister Blocher was a consistent member of the Church of the Brethren for many years. Services at the Upton house by Eld. John Lehner, assisted by the writer. Interment in the adjoining cemetery.—J. D. Wilson, R. D. 2, Greencastle, Pa.

Cline, Eld. John F., born Oct. 27, 1825, in Rockingham Co., Va., died at McPherson, Kans., May 8, 1911. He was married to Susannah Flory Oct. 26, 1873. She died Jan. 23, 1876. Feb. 3, 1876, he was united in marriage to Sarah Garber, who survives him. He had one daughter by his first wife, and by his second wife he had three sons and seven daughters, all of whom survive him. He united with the church at the age of twenty-one, was called to the ministry in September, 1883, and was ordained in 1888. He spent much time on the frontier in Kansas. Of recent years he had been living at McPherson, Kans. With a number of other men he was hauling sand out of a pit when the bank caved in, burying

three men, one of whom was Bro. Cline. All three died almost instantly. Thus an often-expressed wish by him was realized in that he passed away quickly. Funeral was held at the College Chapel by the writer, assisted by Eld. J. J. Yoder.—S. J. Miller, McPherson, Kans.

Frantz, Bro. Daniel, born in Fayette County, Ind., Jan. 16, 1837, died May 18, 1911, aged 74 years, 4 months and 2 days. He was united in marriage to Sarah Hidge in 1858. To this union were born five daughters and one son. His wife and four of his children preceded him in death. He was a devoted member of the Church of the Brethren for many years. A short time before his death he called for the elders of the church and was anointed. He leaves two daughters. Services by Bro. Cary Teague, assisted by Bro. E. W. Frye.—J. E. Plant, Connersville, Ind.

Forney, Bro. David A., born in Parke County, Ind., July 15, 1839, died in Rossville, Clinton Co., Ind., April 25, 1911, aged 71 years, 9 months and 10 days. He was married four times and was the father of eleven children. He united with the church of the Brethren some thirty years ago, and when the end came he passed peacefully away. He leaves seven children, three brothers and three sisters. Services at Rossville by the writer. Text, Job 5: 26.—H. Wright, Rossville, Ind.

Glays, Bro. Henry, born in Ohio, July 3, 1838, died May 15, 1911, at Des Moines, Iowa, aged 8? years, 10 months and 12 days. On Dec. 24, 1893, he was united in marriage to Mary Ann Haney, who died some twenty-two years ago. To this union were born two sons and six daughters. The two sons and three daughters survive. Bro. Glays moved to Iowa when quite young, and for many years has lived in Des Moines, where he and his wife were almost, if not quite, the first members of the Church of the Brethren. Services at the Brethren church by the writer, assisted by Bro. E. M. Goughnour. Text, 1 Thess. 4: 14.—Virgil C. Flinnell, 1642 Lyon St., Des Moines, Iowa.

Harrison, Bro. Earl T., son of Brother and Sister Noah Harrison, died May 9, 1910, aged 19 years, 10 months and 7 months and 7 days. He united with the church May 8, 1910. He leaves a father, mother, one brother and four sisters. Services by the writer from Rev. Ix: 13.—Geo. W. Rogin, 107 South Moore Street, Ottumwa, Iowa.

Hanger, Bro. Rice S., born April 11, 1826, died in the bounds of the Middle Creek congregation, Pa., May 14, 1911, aged 84 years, 8 months and 3 days. He was united in life be united with the Church of the Brethren, and was called to the deacon office a few years later. He was also an ordained worker in the church until he had to retire on account of old age. He lived very close to his Master until God called him home. Services by the writer. Text, Rev. 14: 13.—H. A. Stahl, Glade, Pa.

Kline, Sister Matilda, died of kidney trouble, in the bounds of the Beaver Run congregation, W. Va., May 19, 1911, aged 79 years, 3 months and 4 days. Text, 1 Cor. 15: 55. Sister S. Arnold, Burlington, W. Va.

Landis, Sister Mattie, nee Brehm, born April 4, 1878, died April 28, 1911, at the home of her son, Union Deposit, Pa., aged 73 years and 24 days. Her husband died years ago. She is survived by two sons and two daughters. Services at Hanoverdale by Brethren John H. Witmer, Thomas Parrish and A. M. Kuhns.—J. M. Shirk, Hanoverdale, Pa.

McCoy, Sister Catherine, died at her home near Lanesboro, Carroll Co., May 19, 1911, of a complication of diseases, aged 73 years, 7 months and 14 days. She was a member of the church since December, 1883. She was married to John McCoy June 13, 1851. Had she lived one month longer they would have been married sixty years. Five sons and three daughters were born to them. All of them are living and were at her bedside when the end came. She also leaves her husband and one brother. She was a good mother and had a host of friends. Services at the home by Bro. M. Deardorff. Text, Rom. 14: 8. A large circle of friends were present at the funeral. Interment in the Cooper cemetery near the home of the deceased.—Leander A. V. McCoy, Lanesboro, Md.

Poynter, Bro. William A., born in Ohio July 30, 1836, died at the home of his daughter in Logansport, Ind., May 17, 1911, aged 74 years, 9 months and 18 days. Dec. 6, 1861, he was married to Elisabeth Scamehorn. To this union were born five children, all of whom survived by him, one son, one daughter, one brother and three sisters. He was a faithful member of the Church of the Brethren for a number of years. Services by the writer, assisted by Bro. C. C. Cripe and Benj. Lee.—J. E. Miller, Logansport, Ind.

Nii, Bro. Conrad, born in Messingen, Würtemberg, Germany, Dec. 1, 1833, died at his home in Ashland, Ohio, May 9, 1911, aged 80 years, 5 months and 1 day. He leaves a companion and five children. Services by Eld. I. J. Rosenberger, assisted by Bro. Joseph Groff.—Mrs. Nii, Ashland, Ohio.

Ringle, Sister Magdalena, born near Bloomville, Ohio, April 25, 1842, died at her home in Attica, Ohio, May 7, 1911, aged 69 years and 12 days. She was a member of Goshen and Magdalena Rodegeb. Feb. 28, 1861, she was united in marriage to William Ringle. To this union were born six children, three of whom preceded her to the spirit world. She was a faithful member of the Church of the Brethren for about forty years. She was always ready to help those who were in sorrow and afflicted, and when sickness came to her she bore it without complaint. She suffered for some months with an affliction of the brain, and for six weeks was entirely helpless. She leaves an aged husband, three sons and two brothers. Services by Eld. L. H. Dickey, of Fostoria, Ohio. Text, Job 14: 2. Interment in the cemetery near Attica.—Lydia Dickey, Fostoria, Ohio, May 26.

Smith, Sister, was born in Stark County, Ohio, July 3, 1840, died May 3, 1911, at his old home near Milford, Ind. He was married to Joanna Weybright April 19, 1862. To this union were born eleven children, three of them preceding. His wife preceded him about two years ago. He was a member of the church of the Brethren for many years. Services by Bro. W. R. Decter.—Mrs. Maude Jones, Syracuse, Ind.

Wampler, Sister Elisabeth, nee Beery, born Jan. 12, 1840, died May 10, 1911, in the bounds of the Stony Creek congregation, Va., aged 71 years, 4 months and 4 days. She had been in delicate health for several years. Her husband, Bro. Benjamin Wampler, died March 10, 1905. To this union were born thirteen children, all of whom are members of the Church of the Brethren. Sister Wampler united with the Church of the Brethren fifty years ago and lived faithful until death. She leaves five sons, seven daughters, one brother and one sister. Services at the Pleasant Valley church by Bro. Peter Garber, assisted by Eld. S. D. Miller. Text, 2 Tim. 4: 6-8. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Williams, Ernest, son of Bro. E. and Sister Ruth E. Williams, born April 30, 1911. A short service was held May 1 at the home by Eld. S. D. Miller. Arrangements were also made in the Pleasant Valley cemetery.—M. H. Shaver, Mount Sidney, Va.

Wright, Elizabeth, died near Arrington,- Nelson Co., Va., April 27, aged 94 years. She was a member of the Baptist church. Three of her grandchildren belong to the Church of the Brethren. Interment in the Bethel cemetery. Services by Rev. Frank Mezzick, of the Episcopal church, and Rev. Billings, a Baptist minister.—Maggie K. Cunningham, Box 19, Shipman, Nelson Co., Va.

Zimmerman, Freeman N., son of Mr. Henry and Sister Zimmerman, of Maple Spring, Pa., was instantly killed by lightning May 12, 1911, aged 15 years, 7 months and 6 days. Services by the writer. Text, "Thou knowest not what a day may bring forth." Interment in Maple Spring cemetery.—F. J. Blough, Hooversville, Pa.

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NOTES NOT CLASSIFIED

Lordsburg.—Our church met in council last Monday evening at 7:30. Our elder, Bro. E. E. Forney, presided. The regular routine of business was disposed of speedily and satisfactorily. Brethren S. Henry and J. F. Dickey were elected delegates to Annual Meeting. Brethren S. Henry, J. F. Dickey and Andrew Blickenstaff and their wives were ordained to the eldership. Eld. J. A. Brubaker, of Pomona, Eld. J. S. Brubaker, of Glendora, and Eld. Urias Shick, of Long Beach, assisted in the work. On Sunday evening we held our love feast. About 240 surrounded the Lord's tables. Eld. W. F. England, assisted by Eld. C. H. Yoder, officiated. The best of order prevailed and we had a very spiritual meeting.—Grace Hileman Miller, Lordsburg, Cal., May 22.

Maple Valley.—Our church met in council at the home of Brother and Sister Stenekes May 20. Our elder, Bro. J. E. Rointon, was present. All business was disposed of in a satisfactory manner. Bro. M. Beeghly was chosen delegate to the Annual Conference.—Carrie A. Brubaker, Ft. Dodge, Iowa, May 26.

Long Lake.—Sister Long, our State Sunday-school Secretary, was with us the first Sunday of this month. She gave the Sunschool a very interesting talk. She spoke very encouragingly of the work at this place, which inspired us to try harder to come up to the standard. While we are trying to do this work to the best of our ability, yet we are glad when some one tells us how to do it better. Last Sunday we took up a collection of $5 as a Conference offering. We thank the Lord who has blessed us with this world's goods, so that we can help others who have not the chance we have. It will soon be time for us to reorganize our Sunday-school, as it has been in the same order for over a year. We will have our council meeting June 10.—William Bittel, Fresno), Mich., Apr. 21.

Santa Ana.—We met in council May 20. Our elder, Bro. S. G. Lehmer, presided. He was also chosen delegate to Annual Meeting. Bro. E. Nininger, minister, and John Wine who was advanced to the second degree of the ministry. We decided to have our love feast June 17. Bro. Lehmer will be here for examination services. The meeting will close in time to take the 8:30 car for Los Angeles, so we invite the brethren and sisters, who can, to be with us at that time. The Christian Worker offering will take their places July 1. We decided to have a Sunday-school Meeting each month. It is to be an all-day meeting. Bring lunch with you. Bro. Harvey Snell is to have charge of this meeting, and we know he will make it a success. Bro. Ritter and family have moved into our midst since our last report.—Lizzie R. Gish, 606 East First St., Santa Ana, Cal., May 24.

Batavia.—Since our last report we have had much to make us rejoice. Bro. J. M. Blough, of India, preached for us on the evening of May 16, and also gave us much information concerning the India Christians. May 14 Bro. J. H. Moore was with us; also Brother and Sister Raymond Cottrell, who had charge of our Christian Workers' Meeting. On the same day Bro. Nicodemus began a series of meetings, which closed May 21. The evening before we had our love feast, with Bro. S. S. Blough officiating. During our meetings three were baptized. Two of them were children nine and ten years of age, respectively. This ought to put us older ones to thinking, that children are willing to work for the Lord Jesus, what ought not we, of greater experience be willing to do?—Ruth Hawbecker, 229 N. Park Street, Batavia, Ill., May 24.

Parsons church met in council May 4. Our elder not being present, Bro. D. B. Clark presided. All the business of the meeting was disposed of. We held our love feast May 6, Bro. Leonard Detwiler, of Colorado Springs, Colo., Sunday morning Bro. W. H. Leaman preached an able sermon. Dinner was served at the church. An experience meeting was held in the afternoon. A collection of $15 was taken for the General Mission Board. In the evening Bro. Leonard Root gave us a very interesting talk on "Christian Brethren Church in Colorado City." An offering of about $7 was given him to aid in building a house of worship in that city.—W. Walk, 2522 Belmont Ave., Parsons, Kans., May 11.

Monett.—Bro. W. K. Conner, of Webster, Va., came to us April 30, and began a series of meetings, continuing until May 21, preaching in all twenty-two sermons. Five came out on the Lord's side and were baptized. On the evening of May 6 we held a love feast which was the first conducted here for about twenty years. All present were edified. It was indeed a feast to the soul.—Sarah C. Zigler, R. D. 3, Cheverly, Va., May 24.

Bloom.—The church at this place recently enjoyed a visit from our District Sunday-school Secretary, Eld. J. M. Brubaker, of Conway, Kans. He conducted a Sunday-school Meeting, which gave much inspiration to the workers here. Several brethren and others participated in the deliberations. Bro. Brubaker preached two excellent, practical sermons for us while here. We have two appointments at Bloom each Sunday, and Sunday-school at 10 A. M. We expect to organize a Christian Workers' Meeting in the near future. On Sunday Bro. E. J. Reece, of Missouri, was with us. The Lord has wonderfully blessed us, recently baptizing seven, and we have a prospect for a bountiful wheat crop in this section. Sister Martin, our church treasurer, has been afflicted for sometime, and has been in a hospital. This accounts for the silence concerning our church work.—C. D. Hylton, Bloom, Kans., May 26.

SPOKANE, WASH.

We have been feasting from a table, bountifully spread with the best of heavenly food, for the past few days. Our elder, Bro. H. C. Longanecker, and wife, came among us May 12. That evening we heard the report of the visiting brethren and found the members all to be in love and harmony. We also had our regular council at this time. Eld. Longanecker presided. We adopted the system of the sisters breaking bread and passing the cup.

At 2:30, on Saturday afternoon, we had preaching by our elder. At 7:30 that evening we held our love feast. About thirty members surrounded the Lord's tables, with the elder officiating, assisted by Bro. Wagner, of Chewelah, Wash., and the writer. It certainly was a spiritual feast. A small audience was present, and all seemed to enjoy the services.

Sunday, May 14, we had Sunday-school at 10 A. M., preaching at 11 A. M., Christian Workers' Meeting at 6:30 P. M., and preaching at 7:30 P. M. On Monday evening we had preaching also. Bro. Longanecker did all the preaching for us, except on Sunday evening, when Bro. Wagner, of Chewelah, Wash., labored for us. We much appreciated the presence of Brother and Sister Wagner. We always feel strengthened by our visiting members. Come on, brethren and sisters! Do not let us oppose you pass by to meet with us! Take a Fort Wright car at corner of Howard Street and Riverside Avenue; get off at Holley Avenue and walk two blocks east, toward the river, to the church.

Our services were all well attended. Our elder and wife remained with us, doing some visiting and church work. They returned to their home at Tekoa, Wash., on Tuesday afternoon. May God bless them in their effort to do good, for they are faithful in the work!

We will be represented at District Meeting by letter.

Ocia C. Lanham.

420 Diamond Ave., Hillyard, Wash., May 16.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 13, 14, 15, 16, Northern Montana and Western Canada, Salem congregation, Newville house, thirty miles north of Devil Lake on the Farmers' R. R.

July 18, 14, Oregon, Washington and Idaho, at Myrtle Point.

LOVE FEASTS.

California.

June 17, Santa Ana.

Illinois.

June 10, Hartman.

Indiana.

June 10, Nesperce.

Illinois.

June 10, 11, Astoria, South Fulton house.

June 10, 11, 1:30 pm, Wadams Grove.

June 11, 6:30 pm, Milledgeville.

June 17, 18, 2:30 pm, Rock Creek.

June 18, 7 pm, Rockford.

Indiana.

June 10, 7:30 pm, Fountain.

June 11, Solomon's Creek.

June 10, 11, 3 pm, Pleasant Hill.

June 10, 5 pm, Bachelor Run, town house at Flora.

June 13, Stemen.

June 14, 4 pm, Pipe Creek.

June 14, Camp Creek.

June 17, 3 pm, Blue River.

June 17, 4 pm, Cedar Lake.

June 17, 4 pm, Union City.

June 17, 5 pm, Mississinewa.

June 17, 7 pm, Burnettis Creek.

June 17, 6 pm, New Salem.

June 17, 6 pm, Springfield.

June 18, 3 pm, Spring Creek.

Iowa.

June 10, 4 pm, English River, town house.

June 10, 2 pm, Dallas Center, town house at Perry.

June 10, 11, 10:30 am, Dry Creek.

June 10, 10:30 am, Greene.

June 10, Salem, Salem house.

June 10, 11, 3 pm, Franklin County.

June 18, 6:30 pm, Beaver.

June 18, Des Moines.

June 24, South Waterloo.

Kansas.

June 10, 7 pm, Ottawa.

June 10, 2 pm, Newton, City house, Cor. of Tenth and Oak Streets.

June 10, 7 pm, Chanute.

June 11, 7 pm, Larned City Mission.

Michigan.

June 10, 6 pm, Beaverton.

June 10, 3 pm, Vestaburg.

June 17, 10 am, Chippewa Creek.

June 17, 10 am, Crystal.

June 24, Prescott.

June 24, Riverside, twelve miles east of West Branch, Ogemaw County.

Minnesota.

June 17, 18, Winona.

Missouri.

June 11, 7:30 pm, Kansas City.

June 11, 7:30 pm, Kansas City, Third Church of the Brethren.

June 17, Plattsburg.

Nebraska.

June 10, South Loup, at Bro. W. F. McLellan's house.

June 11, Omaha.

June 17, Enders.

New Mexico.

June 16, 3 pm, Sunshine, at Yeso.

North Dakota.

June 10, 2 pm, 10 miles west of Williston.

June 24, 11 am, Ray, two and one-half miles west of Ray.

June 24, 8 pm, Bowdon Valley, Wells Co.

June 29, Kelvin.

July 7, Pleasant Valley.

July 22, 2 pm, North Star, five miles west of Perth.

July 23, Kenmare.

Ohio.

June 10, 10 am, Lick Creek.

June 10, 4 pm, Blanchard, west of Dupont.

June 11, 10 am, Mahoning, Elon Hill house.

June 17, 18, 10:30 am, Richland.

June 17, Poplar Ridge, North house.

June 17, 4 pm, West Nimishillen.

June 24, 6 pm, Canton, Center house.

Oklahoma.

June 11, Blue City.

June 16, Thomas.

Oregon.

July 14, Myrtle Valley, Myrtle Point house.

Pennsylvania.

June 9, 10, Mill Creek, Ridge, Fogelsonger house.

June 10, 3 pm, Indian Creek, Elbethel house.

June 10, Manor congregation.

June 10, 11, 10 am, Lower Cumberland, Falling Spring house.

June 10, 11, 10 am, Falling Springs, Hade house, Franklin Co.

June 10, Jacobs Creek, near Mount Pleasant.

June 11, Albright.

June 11, 10 am, Rock Creek.

June 11, Hockton.

June 13, 8 pm, Clover Creek.

June 11, 6 pm, Summit Mills.

June 11, 4 pm, Ligonier.

June 13, Norristown.

June 11, Hollidaysburg.

June 13, Mill Creek, Upper.

June 13, 14, 1:30 pm, Chiques, Chiquis house.

June 13, 14, Schuylkill.

June 14, 3 pm, Annville.

June 17, 6 pm, Plum Creek.

June 24, 6 pm, Shade Level, Berkey house.

June 25, Meyersdale.

Texas.

July 1, Pleasant Grove.

Virginia.

June 10, 4 pm, Peach Grove, two miles east of Winchester.

West Virginia.

June 10, 11, 3 pm, Berkely.

Wisconsin.

June 17, Ash Ridge.

REMEMBER

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., June 10, 1911. No. 23.

AROUND THE WORLD

Appalling Destitution in Labrador.

Notwithstanding the most strenuous efforts of Dr. Grenfell, in behalf of the people on the frigid shores of Labrador, great destitution and want seems to have come upon them,—so serious in character as to involve starvation, unless speedy relief is afforded. One of Dr. Grenfell's co-workers in that remote and destitute country reports that he has been along the northern shore on dog sledges, and returning he sends by wire the ominous message, "People are starving." The Newfoundland Government will furnish immediate relief, but will not be able to continue this out of its own resources. The Grenfell Association, New York, has already sent $500 to buy food, and expects to send further amounts as means are provided.

Sunday Desecration in Government Employ.

The pending agitation in favor of granting postoffice employés the privilege of Sunday rest, has directed attention to other branches of Government service. It has been discovered, to the surprise of many, that the Lord's Day, as a day of rest, is practically ignored in the navy. A schedule of work is laid out for the different ships, and if rain, fog, wind or storm interfere with its ready accomplishment, the first resort is the utilizing of Sunday, to make up for lost time. Such an example, on the part of those officially in charge of Government employés, is most deplorable. Petitions are now being forwarded to Washington to give the sailors and soldiers Sunday privileges, and it is to be hoped that these requests will meet with the anticipated success.

German Socialists Opposed to Christianity.

While Socialism, as advocated in England and the United States, has many features quite commendable, it is to be regretted that in Germany "Socialism is the most deadly and irreconcilable foe of revealed religion." Karl Marx, the intellectual father of German Socialism, spoke of religion as the "opium of the nations," and his successor, Engels, states that "Socialism has declared war on religion." Another leader, Liebknecht, says that "religion is but a ghost of the past," while August Bebel affirms that "Christianity is the enemy of freedom and civilization." Such utterances tell their own story, and any organization or nation, espousing principles of that kind, is doomed to failure. Not only the pages of Holy Writ, but those of history as well, have written the verdict, and it spells "defeat."

Surely, God's Blessings Are Upon Us!

A recent statement of the Agricultural Department at Washington places the value of farm products in the United States, during 1910, at the enormous figure of $8,926,000,000, an increase of $104,000,000 over the preceding year. It is a matter of surprise, perhaps, that Texas and not Illinois, stands at the head of all the States, in the value of its principal farm products, which aggregated $364,110,000,—largely due to the 10,000,000 acres of cotton. While, as a nation, we may well feel elated over our abounding prosperity, should there not be also that spirit of real gratitude, which ascribes all the glory to God, and makes use of the gifts, showered upon us, as an effective means of conquering moral evils and establishing the kingdom of God? Important responsibilities devolve upon us, as a Christian nation, as well as upon each individual, and we must discharge these obligations in the light of a coming judgment.

The Fight Is On.

As already announced some weeks ago, the State of Maine is entering upon a most bitter and determined fight in behalf of its long-cherished prohibition principles. Already its Legislature, yielding to the pressure of the organized liquor interests, has submitted to the people a proposition to strike prohibition out of the constitution. Sixty years ago Maine outlawed the liquor traffic, and after a thorough test during an entire generation, made prohibition a part of the State constitution in 1884. The present fight is a matter of general concern, and together with a similar attempt in Kansas, gives renewed evidence that the makers and sellers of liquor are by no means asleep, but propose to force their product upon the people at all hazards. Friends of temperance must needs be wide-awake. It appears that a struggle of no ordinary proportions is upon us. Not only our prayers and most earnest efforts, but even our free-will offerings, should be gladly given to the cause of temperance.

Arbitration Favored by Germany.

Under date of May 29 Germany's entire willingness to coöperate with the United States in a general arbitration treaty, is announced. While some fears had been entertained lest there be a failure in securing Germany's acceptance of the proposed arbitration plans, the way seems now to be clear to secure a most effective agreement. The entrance of Germany into the negotiations, now pending, brings the four principal powers into active coöperation for arbitration measures, and it is believed by officials at Washington that a great diplomatic accomplishment is not far distant. In the interest of universal peace, so clearly commended in Holy Writ, it is to be hoped that the present movement will be attended by the most signal success.

Bibles in New York Hotels.

When Bible distribution for New York hotels was first spoken of, it was feared that it would hardly meet with success, owing to the cosmopolitan make-up of those who patronize hotels of that city. A most agreeable surprise, however, awaited those in charge of the distribution. Some hotels, catering to the most exclusive patronage, requested as many as eight hundred Bibles, and were glad to pay for a substantial leather binding at their own expense. It is interesting to note that, while most of the suicides are said to occur in hotels, there are already some most conclusive evidences recorded, showing that the Word of God, found unexpectedly on the table of a hotel room, has spoken peace to many a despairing soul and given new vigor and life.

Money and Militarism.

Recent investigations of reports and rumors concerning impending hostilities, have clearly shown that at the bottom of all agitation is the desire of financial gain, by reason of the sale of supplies, ammunition, equipment, etc. However incongruous it may seem to be, most of the war talk is not an outgrowth of alleged patriotism, but largely the outcome of the lust for wealth. Those who give rise to the periodical war scares about Japan, for instance, are more concerned about the financial gain thereby to be achieved, than aught else. Whatever will promote large appropriations for navy and army is hailed with delight by these men who would willingly have men killed and destroyed to amass riches. Surely, "The love of money is the root of all evil."

Mohammedan Ideas on Christian Missions.

A recent Mohammedan publication, issued at Cairo, Egypt, pays a remarkable tribute to Christian missions,—not perhaps, because the author approves of all they do, but because he sees facts that can not be controverted. He says that in Egypt "Christians successfully educate and instruct the people (1) through schools and churches; (2) preaching in the houses and upon the streets; (3) through colporters who sell and distribute the Bible everywhere; (4) through hospitals; (5) through tracts, periodicals and books." To the Christian schools he pays this eloquent testimony: "The child which attends one of these schools leaves it either as a Christian or, at least, as a doubter in the truth of Islam." Of the Christian workers he says: "Nothing seems to discourage them, and in closing he makes this significant remark: "Every story you hear every sermon, every book leads the people to look to Christ, the great author of their faith." In the last remark he unconsciously touches the keynote of successful evangelism.

More Bible Reading in the Home.

While it is to be regretted that in many families the custom of reading the Bible, in connection with the family altar, has been largely discontinued, it is encouraging to note that in many places there is a revival of the practice, with most salutary results. We are reminded that in the early days of Benjamin Franklin, afterwards a most earnest Disciple preacher, he determined, together with his wife, to read the New Testament through, proposing to take one a week. This is said about baptism and other things. He tabulated his findings as follows: "I not only found baptism mentioned nearly one hundred times but I discovered a great many other things in the New Testament which I had no idea were there." For six consecutive weeks he read the book once through, and he was so struck with the beauty and the simplicity of the divine plan of salvation, that he immediately obeyed the Gospel as he understood it, and began telling the marvelous story to others. In a short time his neighbors and school-mates, in great numbers, were won to his teachings. If the Bible is not doing for us in the family what it ought to do, there is a reason that is well worth investigating. God's Word is "quick and powerful." It should have free course in our lives, and it will, if we give it an opportunity.

Injustice Never Pays.

While the separation of church and state was, in itself, a justifiable act on the part of the French Government, the wholesale confiscation of church property, amounting to about $200,000,000, has never been regarded as either just or fair by impartial and unprejudiced observers. Recent developments show that, because of expensive litigation, but very little of the vast sum now remains. Court costs and lawyer fees have almost exhausted the funds wrongfully wrested from those who considered themselves legally entitled to their possession. In the bitter fight that ensued, public sympathy has been largely on the side of the church, and there is no regret that the Government comes out on the losing side, financially, though apparently victorious. It is another illustration of the scriptural warning against oppression and injustice.

Moneyed Interests Controlling the Magazines.

So many of the magazines have changed ownership of late, that there are just grounds for the allegation that the moneyed interests of the country are seeking to gain control of these important moulders of thought, in order to stop further discussion of corporational wrong-doing. Mr. James A. Cannon, a banker of New York, recently stated authoritatively that it was planned "to have the subject of religion so 'played up' in the papers and magazines that the man who wants to promulgate religion, will not have a ready excuse for failing to get busy among his friends and neighbors." One is made to wonder what kind of "religion" will be "played up" by these financiers. Will it be the "pure and undefiled" variety of which James speaks,—the kind that insists upon "doing things honest in the sight of all men"? I should can have none too much of that. But we can not help but have grave doubts about a religion that is to be crowded into the limelight of public attention, merely to hide financial crookedness from well-merited execration.

How a Kind Act Was Rewarded.

While it is true, doubtless, that mankind is not always disposed to appreciate the kind and unselfish acts that are done day by day without ostentation and display, it is worthy of mention that now and then there is a notable instance of unbounded gratitude upon the part of the recipient. Miss Caroline Mustica, of Newburg, N. Y., while on a visit in New York, some months ago, succeeded in rescuing a lady from being run over by a street car, doing so at the risk of her own life. Like other noble souls, Miss Mustica thought no more about the matter until lately reminded of it by an attorney who informed her that, by the recent death of the aged lady whom she had so bravely rescued, she had been given $60,000 in recognition of her act. While deeds of love and kindness are not always rewarded in so substantial way as in this instance, it is gratifying to know that the most insignificant act in behalf of others will not fail of its reward by the loving Father above. He who has promised to bestow a reward for even the "giving of a cup of cold water," will surely take note of all we do for others, and reward accordingly.

What If She Were Your Daughter?

The recent rescue of a twelve-year-old girl from a house of ill-repute in Chicago, brought over five hundred letters from anxious parents to the police station in which the young girl was being temporarily sheltered. And while, to one home, at least, the wires flashed the joyful news of her happy deliverance, what about the multiplied hundreds of others, that mourn the loss of loved and cherished daughters who, by the wiles of unscrupulous promoters of vice, have been consigned to a fate even worse than death? Words are totally inadequate to describe the agony of despair that pierces the heart of loving parents who are brought in actual contact with the terrible traffic—one that robs the home of its choicest treasures in order to gratify the passions of debased men. And since no home, "however well defended," can, under present conditions, be absolutely secure against the encroachments of the wily agents of vice, it would seem to be high time that each State guard more effectually the homes of its citizens. Iowa, with its recent "Injunction and Abatement" law, is doing most admirable work in breaking up prostitution in that State. The statute is making things decidedly uncomfortable for the keepers of disorderly houses and their helpers, and the good already done should be an incentive to other States to pass similar enactments.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Great Guest Comes.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stormy street
And gave him shoes for his bruised feet.

The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.

He gave her his loaf and steadied her load,
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,

In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed guest;
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?

"Did you forget that this was the day?"
Then, soft in the silence a voice was heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door,

"Three times my shadow was on your floor;
I was the beggar with bruised feet:
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

Christian Workers' Meetings.

BY JAS. A. SELL.

Our Christian Workers' Meetings occupy an important place in the activities of the church. They are at once a religious meeting, a literary society, a singing school and a social meeting. There was a time when we had nothing but the preaching service. Literary societies were devoted chiefly to debating secular subjects. While mostly conducted in a crude way, they answered, after all, a good purpose. They were a great mental stimulus and a splendid means of acquiring knowledge. It enabled people to express themselves in writing or in public addresses. But these societies were allowed to pass out of existence and the result is painfully evident when, in a promiscuous company, some one is called upon for a speech or a prayer.

There is no reason why any person of ordinary intelligence should not be able and ready, when called upon, to cheer and instruct his fellows. Easy and simple as it is, it must be learned, and the best way to learn to speak in public, is to *speak* in public.

The church, in the Christian Workers' Meeting, is reviving the literary society, but, fortunately, it is in a better form. It has dropped the rude and secular, and turned toward the line of the religious. It seeks to develop the heart along with the intellect. It stimulates the mental power in the contemplation of nobler subjects and higher ideals.

The old-fashioned singing-schools shared about the same fate of the literary societies. The introduction of instrumental music and choirs in the churches took the singing-school away, and almost took congregational singing with it.

The old-fashioned institutions have been supplanted by the fraternities and clubs, which have imbibed the faults of their predecessors and added no virtues. There was no improvement in the morals of our young people.

The profitable employment of our young people is a large field to be occupied, and the Christian Workers' Meeting fits the place. It is a meeting of worship, yet not so rigid and formal as the preaching service, and brings more variety to the front. It affords an opportunity for the improvement and use of all the latent talent. It encourages the taste for, and the culture of, literature. The writing and reading of essays and the presentation of choice selections should be encouraged. This answers the double purpose of training the mind and heart, and making abiding impressions upon the hearts of others.

The best method of conducting such meetings is to do the very best that can be done with the talent at hand. The same results can not be expected of all under all circumstances. A common error is to demand or expect too much, or to try to draw out something when there is no material to work on. Passing the leadership around, so as to draw all into the work and give all an opportunity to learn is in theory a good thing, but it is responsible for many a poor, tame meeting. It will be found, after all, that it is better to put the best leaders to the front. The best are none too good. Why should one who is capable sit quietly back, and have a meeting to lag along at a dying rate under an incompetent leader? Why select one to lead the singing who is deficient in musical talent, when another who is present could send a thrill of life into a meeting by the ringing and melodious treble of his voice?

The young and the old should mingle freely and all do whatever they can to contribute to the interest and good of the meeting. Great care should be taken not to prolong the remarks. Snapshots of the most original kind are what count the most. Wordy people are sometimes annoying. They are full of talk. Like a full barrel that is tapped,—they flow on till they are empty; but, unlike a barrel, they never get empty. Frequently their words contain but little meaning. They can talk a long time about nothing. They mean it well and probably we must endure it.

Topics and their arrangements and adaptation are important factors in our meetings. The lessons, at present, are good,—the best we ever had,—but they are not yet what they *ought* to be, not yet what they *must* be. They are too much in advance of our young people. They will do for preachers or students at a Bible school, but they are not suited to the untutored. Our young people do not understand the arrangement of the subjects, and do not become interested. Meetings often become monotonous on this account. We need more simplicity. However, it may be easier to see the fault than to provide the remedy.

Others, more competent than the writer may take up this phase of the question. We have tried biography with a fair degree of success. Tracing out the lives and drawing lessons from such men as Abraham, Isaac, Jacob, and Joseph, makes interesting lessons, and the field is large.

A good large map of all Bible lands should be upon the wall of every Christian Workers' Meeting room and very frequent reference made to it. An occasional meeting should be devoted entirely to it. A Bible student should be familiar with the country in which its heroes lived, where its great doctrines were proclaimed, and where its great events came into existence.

Asking questions should be encouraged. This will give the older ones an opportunity to teach the younger, and many practical points can be made and driven home. A careful and prudent discussion of subjects is always interesting.

At times a praying mood comes to a meeting. If so, make way for it. Let us pray! Let us at least occasionally have an apostolic prayer meeting. Keep the meeting out of ruts. "Neglect not the gift that is in thee" and "covet earnestly the best gifts." Young people who are brought up under the influence of such meetings will look back to them as the happiest seasons of their life. Many will say that what they heard there turned the course of their life into the better way.

God has blessed us with a glorious opportunity for mental and religious culture. Let us improve it to his glory!

Hollidaysburg, Pa.

Hungering and Thirsting.

BY PAUL MOHLER.

Oliver Cromwell used to say, "Some men have appetite and no food, others have food and no appetite; thank God I have both." That is true physically, and true spiritually also.

We know that there are many people who would rejoice in opportunities for religious teaching, while there are perhaps a greater number who do not care for what teaching they do have. Thank God there are many who have "both food and appetite." That is the normal condition, it is what our Lord intended when he said, "Blessed are they that hunger and thirst after righteousness, for they shall be FILLED." That means both appetite and food, plenty of it and the greatest satisfaction to those who abound in both.

Why should the appetite be poor? Several answers may be given. First, the general health may be poor. Sin will most certainly destroy the spiritual health. Nine times out of ten the Christian that has lost his interest in God and his Bible is harboring some open or secret sin. I have talked to many men that used to be earnest Christians, but are not now. In giving their reasons, they go all around their own fault to tell of the weaknesses of others, while, all the time, their own sin was the cause of all the trouble and loss of interest.

Some do not have an appetite for real spiritual food because their appetites have become depraved. Perhaps some evangelist came through and stirred the whole country with sensational appeals. Many were carried away by his personality and methods of work. Then, when the excitement died down, there was no taste for real sound religious feeding on the good, plain food of the Gospel. We had better stick to solid food.

Some have never heard good, sound preaching, and have never learned to read the Bible for themselves. They have no appetite because they do not know what there is to eat. They remind me of the broncho to which I once offered a feed of corn. He had never seen the like before, so didn't know what to do with it. He did not offer to eat it, and might have starved to death with the corn before him if nothing else had been given him.

Then there are those that have no appetite because they take no exercise. They never try to teach anyone else the Way of Life, they never try to win a soul to God, and never try to climb toward God themselves. Doing nothing does not promote an appetite in anyone. But let a man get out to work and he needn't worry about his appetite; that will take care of itself. Those who work for righteousness will soon find themselves to be hungering and thirsting for the same, and in the way of being filled.

Chicago, Ill

A Look Into the Next World.

BY S. Z. SHARP.

In Two Parts.—Part One.

Down through the ages past, each one of the millions of the human race, both great and small, high and low, old and young, one by one came to the brink of time, bid farewell to loved ones, and stepped into the world beyond, never to be seen or heard in this world any more; and so must you and I, and the countless millions that come after. We ask science: "What became of them?" but receive no answer. We turn to philosophy, and it says nothing. We inquire of human reason and it says: "The soul and the body are two separate and distinct entities. The body is matter, the soul is not. The former has no intelligence, the latter is endowed with a mind that can think, feel and will, by its own volitions; hence, when the body, which is only the house of the soul, crumbles back into earth again, it can not carry the soul with it, and death does not end all."

After we grant that death does not end all, and we ask, What is the condition of the soul in the next world?—then science, philosophy, and human reason, all refuse to answer. We now turn to the Book of Revelation, the Bible, which offers to tell us something about the condition of the departed spirits. Now some one asks: "Can we rely on what the Bible says?" Well, the Bible records hundreds of events which it said would come to pass, and thus far it never failed in its predictions. For example: Isaiah foretold hundreds of years before it came to pass, that Cyrus would rebuild Jerusalem and the temple, which took place just as foretold. Not only was the event prophesied, but the person was mentioned. The same may be said of other events foretold. The Bible, therefore, must be accepted as a reliable witness. No sound argument

can be offered to the contrary, and we can accept its testimony in regard to the condition of the soul in the future world. Now, what does the Bible say? Let us notice, first, what it says about the wicked: "The wicked shall be turned back into Sheol" (hell—Psa. 9: 17). What is meant by "hell"?—is the next question. Well, that is the place where the wicked souls or spirits are kept in prison until the day of judgment, when they will get their final sentence, and be cast into the lake of fire. See Rev. 20: 13-15, "And death and hell gave up the dead that were in them, and they were judged every man according to their works." . . . "If any was not found written in the book of life, he was cast into the lake of fire." Now the next question is, "What becomes of the souls which are cast into the lake of fire?" There are three theories held by theologians in regard to them:

1. *They Are Burned Up,—Annihilated.*—This theory is maintained by Dr. Lyman Abbott, of the Plymouth church, Brooklyn, N. Y. He claims that "the fire that is not quenched" (Mark 9: 48), has reference to the valley of Gehenna, south of Jerusalem, where a fire was constantly kept up to consume the offal that was carried out of the city; that, while the fire was not quenched, but continuous, yet the offal was consumed, and those that make themselves like offal, religiously, will also be consumed. "The worm that dieth not was the worm devouring carcasses, and is equally not a symbol of torture but of destruction." He further says: "Let me add, what may be regarded a sentiment rather than a reason, that, while the thought of eternal suffering might be endured, the thought that there is a corner in God's universe where sin, rebellion, and selfishness shall continue eternally, is a thought which has outgrown me spiritually." We have not found any scripture quoted directly in favor of the annihilation doctrine, only inferences and reasonings, and therefore do not accept it.

2. *The Doctrine of Universal Salvation.*—This doctrine teaches that all human beings shall be finally saved, that future punishment will be inflicted only to bring souls to repentance, and, after sinners have atoned for their sins by suffering, they will be redeemed when they accept the Savior. This doctrine is most ably espoused by Dr. John Coleman Adams, of the St. Paul's Universalist Church, Chicago, Ill. He says: "Whatever punishment may be needed in the world to come, to bring souls to repentance, will be administered parentally, not vindictively. Salvation from sin and its deformities is the normal destiny of the soul. The spiritual progress, wrought by Christianity, must be toward universal emancipation from vice. God's judgments are in the nature of love and reclamation. The losses and penalties, entailed by sin in the moral nature, are repaired in the future life by unknown periods of duration."

The objection to this theory is that it takes away from man one of his constitutional elements, namely his *free choice*. God made man a free agent and allowed him to choose life or death. He chose death. Universalism would put souls into torment until they are forced to accept salvation. This is contrary to the entire doctrine of Christ and the plan of salvation. Christ, while on earth, never forced any one to accept salvation and there is nothing in his Word to indicate that he will do so in the world to come, hence universal salvation is not based on the Word of God, as revealed by Jesus Christ. It is a system of driving souls to Christ by the power of punishment, and not from choice. It was not Christ's method in this world, and there is nothing to show that it will be in the next.

3. *The Theory of Everlasting Punishment and Destruction.*—This theory is based on a clearly-expressed scripture, as, "These shall go away into eternal punishment" (Matt. 25: 46) and "They that obey not the gospel of our Lord Jesus, shall suffer punishment, even eternal destruction" (2 Thess. 1: 8, 9). This is the doctrine taught by the great majority of the early church fathers, and is still the doctrine of orthodox Christians generally. It is claimed that there is no evidence of any opportunity or period in the future world when souls can repent or be redeemed, but "he that is unrighteous, let him be unrighteous still, and he that is filthy let him be filthy still" (Rev. 22: 11). It is sound logic to claim that if "eternal life" for the righteous (Matt. 25: 46) is endless then "eternal punishment," found in the same verse, is also endless. Should we grant that the word "eternal" has been applied, in scripture, to things which came to an end, we all agree that the word "eternal" when applied to life, is not one of them, and when eternal life is contrasted with eternal punishment, they must both be of equal duration.

The future condition of the blessed will be our next topic.

Fruita, Colo.

A Glimpse Through the Gates.

BY OMA KARN.

THE other evening, while driving in from the country, we were treated to a scene such as no other words than the above can describe. There had been a shower and the air was filled with the fragrance of warm, wet, green things. Over the edge of the western horizon the Lord of Day was disappearing, his last lingering rays turning the great masses of billowy clouds, floating just above the horizon, into a phenomenon of color, before the intensity of which all the colors of a painter's palette would pale. The rainbow hues of all the summers that have shone upon earth since the first rainbow was set in the heavens, seemed to be reflected in those fleecy, shimmering cloud shapes.

In the distance heaven and earth seemed to meet, the eternal hills rearing aloft until their timber-clad heights were seemingly lost in the gorgeous panorama that hung over them. It was like looking into paradise,—hardly knowing where earth ended and paradise began. Moved by the inspiration of this beautiful portrayal of heaven meeting with earth, we found ourselves exclaiming with the Psalmist, "I will lift up mine eyes to the hills from whence cometh my strength." Never before did nature so impress us with the feeling of nearness to the Creator of all things and his infinite power.

Lower and lower sank the great, shining orb, leaving only a soft, luminous light where it had been. Gradually the great, shadowy clouds turned from amber into pearl, and from pearl into soft, feathery whiteness. This presently parted, leaving a narrow opening from which a single star, having the appearance of a jewel, set against a piece of azure-hued velvet, looked down upon the dripping, smiling earth.

We had chosen a by-road, somewhat remote from the public highway, and the confusion of sound heard along this thoroughfare was missing here, the only sound disturbing the stillness being the call of a lonely nightbird, far away in the upper air. This, with the soft, mysterious charm of the twilight, the dim coolness and fragrance, the feeling of nearness to the Infinite, all had a tendency to draw the thoughts upward. For a time earth seemed to be lost to view and a vision of the New Jerusalem and the white-robed throng dwelling therein stood before us.

It was only a common summer evening scene, but we were glad we looked upon it with the imaginative eyes we did. The effect was not lost. Heaven and our departed loved ones seemed nearer, while within us was born a keener desire for the inheritance that is incorruptible and undefiled, and that fadeth not away,—the inheritance of the saints at home, in the city not made with hands.

Covington, Ohio.

The Lesson in Everyday Life.

BY W. M. HOWE.

HOSEA.—Only one lesson from Hosea. Let us read it,—read it all,—then ponder and read again. Herein is pictured man's degradation by sin, God's condemnation of sin, together with his gracious salvation from sin. It is helpful to remember that Hosea, Joshua and Jesus are all practically the same name, meaning Savior, or "Jehovah saves." Like Jesus, Hosea was a prophet, but not the son of a prophet. When God calls,—and he does call all,—man may well respond, for our success depends not on our ancestors but on "him that calleth."

Backslidden Israel.—In the first chapters of Hosea, Israel is likened unto an adulterous *wife*, and in the last unto a prodigal *son*. How shameful and disgraceful it is for one to prove untrue to a wedded companion or to a loving parent! Yet that was Israel's case. God chose Israel to be his very own, a royal nation, a peculiar people. He showered on them his greatest blessings, and loved them with an everlasting love. On her was bestowed more affection and care than is due to any wife and child combined. Yet she proved untrue. With her eyes off of God, she saw the best(?) in other nations and called it good. She saw what really was their weakness and she called them strong. Here are two of the most common errors in all the generations of men. Yet those that make these mistakes are, maybe, seeing the best that is to be seen, —with their eyes turned away from God. Their judgment, likely, could not be improved upon—by men who lack wisdom from above. It is really amazing how much good(?) may be seen in secret societies and some other worldly institutions by men whose heart and soul are not in tune with God. The first rule of every man's life should be—

> "Close to God by day and by night,
> Never shall he be out of my sight."

"Looking unto Jesus" constantly has never been followed by failure. Israel saw Syria's glittering swords of steel and Egypt's fiery steeds (Hos. 1: 7; 14: 3). Why should they not deliver? Indeed, there is promise from no other source when the back is turned on God. The trouble is that all promises fail save God's. So Israel met with sorrow and failure, time after time, until nothing but ruin stared her in the face. Such must be the unhappy result today, when men put their trust in their nation's army and navy, rather than in their nation's God. The figures of the unfaithful wife and son both indicate that a place of blessing and security had been gained and lost by Israel. So her condition is one of "backsliding." Hence the call from above to retrace her steps.

"Return Unto the Lord, Thy God."—Israel not only turned her back on God, but she turned her heart also away from God, and (what is the natural result) to the idols of the nations. A man can not go wrong in worldly matters and remain right in spiritual matters. A man can not be crooked in business and remain straight with God. The religion of Jesus Christ permeates all our acts. When a man chooses to do wrong, he says good-bye to God and heaven at the same time. "Ye can not serve God and Mammon." Such a man will find every rail on which he tries to rest quite as rotten as he is,—to say the least. Who is it that has not been here for a minute, or a month, or more, in his life? Happy day when men hear the call to repentance and to God!

"Take With You Words."—"With the mouth confession is made." Proper confession, the sacrifice (or calves) of our lips, is demanded of all. Whoever says, "Much is required," let him also say, "How little!" Little is asked, but what more could poor, fallen, helpless sinners do? This, however, he can do and this he must do. Confession is man's only effective plea for pardon. It is the cry that first opens God's heart of blessing. After all, how else can one make God aware that he is weary of sin, and desires a better, cleaner life? Yet some hesitate. They'll take bitter drugs and pay fine prices for them, to save their lives, but they will not confess their sins. They'll cross the continent to find better bodily health conditions, but to improve their spiritual health they will not do one thing. They'll readily undergo dangerous operations, willing to part with a valued member of the body, but they will not part with their sins. On the contrary, see—

The Loving-kindness of God (2: 19).—He is more willing to help man than man is to help himself. Hosea represents him as a long-suffering but forgiving husband, and as a patient and affectionate father. He is all that and more. Would that all men would turn to him. Surely—

> "The love of God is broader
> Than the measure of man's mind,
> And the heart of the Eternal
> Is most wonderfully kind."

Johnstown, Pa.

Notes From Correspondent

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak.—This church is enjoying a steady increase of attendance at our services. Last Sunday was our sixth session. Thirty-two were present at our Sunday-school session, which is always followed by preaching. Further we confess members here, and we are contemplating an organization soon. Some of us have been here since February, and contentment reigns supreme. Others have bought and intend to come next fall or spring. There is plenty to do, here, in the Master's vineyard.—J. O. Hartman, Live Oak, Cal., June 2.

Oak Grove.—We enjoyed a love feast May 6. Eld. J. J. Brower presided, with Brethren A. Lindquist and Bikenberry present. About eighty members communed. Bro. Brower preached for us very earnestly for two weeks, closing the meetings May 7. There were no accessions, but we hope that in spiritually strengthened and good seed was sown.—Linnie Coffman, Laton, Cal., May 23.

CANADA.

Fairview.—May 21 Bro. Hollinger, of Greenville, Ohio, was with us. He preached both morning and evening. His talks on Palestine were enjoyed by all. The work is progressing at this place. A home department and cradle roll have recently been organized. Bro. Rensberger, of Greenville, Ohio, has come into our district and will move here in the Lord's work.—Jennie L. Heckman, Mutrie, Sask., Can., May 27.

COLORADO.

Denver.—May 28 was the day of our love feast, and we surely were blessed by the presence of the Spirit. Our Sunday-school hour all studied the wonderful "Peace" lesson, with Bro. C. C. Rust as superintendent. Bro. J. A. M. our dear brother, S. E. Kettner (formerly of this place, but now of Boise, Idaho), addressed us on "Ideal Living," taking his text from Matt. 5:48. It was a splendid talk for Sunday-school and a social time enjoyed. We also had services at 2 P. M. and 4 P. M. Bro. Rust gave the examination talk on the 4 members' meeting, when each one was asked to say a word for the Master. We felt that it was the Lord's presence. In the evening forty-three members surrounded the Lord's table. Bro. Kelmer officiated.—Blanche A. Long, Arvada, Colo., May 29.

First Grand Valley.—We met in special council preparatory to our love feast May 13. The yearly work was then made, and the visiting brethren reported love and peace prevailing. Four were received by letter at this council. Bro. Homer Wenger was chosen to represent our congregation at the Annual Meeting. We had our love feast May 20, Bro. C. C. Root officiated. About one hundred and thirty-five members communed. On account of brethren from other congregations were present and added very much to the interest of the meeting. On Sunday evening Bro. Root preached a most excellent sermon to a large and attentive audience.—D. M. Click, Grand Junction, Colo., May 31.

Lowell.—We held our love feast May 20. Our pastor, Bro. J. C. Groff, presided. Twenty-three were seated around the Lord's table.—Nellye Rice, Warren, Colo., May 25.

ILLINOIS.

Franklin Grove.—Our church met in council May 27, with Bro. C. H. Balsley presiding. Considerable business was before the meeting. One letter of membership was granted. Bro. S. S. Blough, of Batavia, Ill., will begin a series of meetings in the near future. On account of two of the officers of our Christian Workers' Band going away, it became necessary to elect a corps of officers, so Sister Ella Barkly, secretary. Sister Mitchell was elected as Missionary Reader. Plans have been made for a baptistry in the church. Brethren Geo. Blocher and Chas. Wolf will represent us at the District Meeting. A committee was appointed to arrange for a Bible Institute, to be held some time during the coming winter.—Anna S. Buck, Franklin Grove, Ill., May 31.

Hickory Grove.—We held our love feast May 20. Attendance was not quite as large, on account of the heavy rain, as few from adjoining churches were present, among them being Bro. J. S. Bell, who spent the night with our brethren. We were all glad to have him with us once more, as he had preached for us once a month for a year before he moved out to California.—Anna Flerbeiler, R. D. 6, Mount Carroll, Ill., May 31.

Hurricane Creek.—We met in council May 20. Our elder, Bro. J. W. Lear, of Cerro Gordo, Ill., presided. Our work was set for some time in July, at the end of our series of meetings.—Wm. H. Ketring, Hurricane Creek, Ill., May 30.

Martin Creek.—We held our love feast May 20, which along with good interest. The writer will represent the church at the District Conference. Our series of meetings is to commence Sept. 16, to continue till Oct. 1, closing with a love feast Sept. 23, at 2 P. M. Bro. J. M. Neher, of Cerro Gordo, Ill., is to conduct these meetings.—J. J. Screnson, Fairfield, Ill., May 31.

Mulberry Grove.—This church has just passed through a refreshing season. Bro. Wm. Lampin and wife, of Polo, Ill., came about the last May 6. We continued meeting until the 24th. We enjoyed the meetings very much, and we believe much good was done. There were no additions to our number,—one by baptism and two reclaimed.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., May 31.

Okaw church met in council May 27, with Eld. John Arnold presiding. Bro. S. J. Nickey, of Oakley, Ill., and Adam Bollman, of Cerro Gordo, Ill., were with us. Much business was disposed of. Bro. Arnold resigned his position as second assistant deacon. Bro. John Arnold resigned his position as deacon in charge, on account of age and ill health. Bro. Geo. W. Miller was elected to fill his stead. Our last series of meetings was at Annual Conference. A temperance committee of three was appointed to work in connection with the temperance committee. Our Christian Workers' Society has decided to support a native worker in the foreign field, and our Sunday-school classes have been doing for some time.—Elizabeth Arnold, Covington, Ill., May 31.

Polo church met in council May 25, at 10 A. M., with Eld. John Heckenberling presiding. All business passed off very pleasantly. We elected our delegates to District Meeting. May 28 one dear sister was baptized at the close of the morning services. In the evening, at 8:30, we had a love feast which was very inspiring.—Martha Gilbert, Polo, Ill., May 29.

INDIANA.

Bango church met in council May 20. Bro. Christian Metzler was chosen delegate to Annual Meeting. Our love feast was held May 13. Brethren Bash was with us and a spiritual feast was enjoyed by all.—Bertha Moyer, Wakarusa, Ind., May 27.

Bremen.—On the evening of May 23 Bro. Hilton, our missionary from China, delivered an interesting and helpful address. An offering of $13.85 was given for the furtherance of the work in China. At the close of Bro. Hilton's address, Sister Ella Crisp gave a very interesting report of the mission meeting was held May 27. Much business came before the meeting. We expect to hold our love feast June 13.—Monroe Martin, Bremen, Ind., May 31.

Howard.—Bro. W. B. Miller gave us a course of Bible Land lectures, beginning May 8 and continuing one week. They proved interesting and helpful.—Silas Bro. J. F. Boyer began a series of meetings. One of our little Sunday-school girls accepted Christ, and was baptized. Bro. Boyer's interest in the young people was very much appreciated. The meetings closed with good interest and a good Sunday-school.—Hiram Henry, R. D. 1, Kokomo, Ind., May 22.

Mexico.—Our church met in council today. Our elder, Bro. Frank Fisher, presided. Much business was disposed of. Five letters were received and one was granted. Brethren John Fisher and Marion Swank, and their wives, were installed into the deacon's office, having been elected at a previous meeting.—Lucinda A. Fisher, Mexico, Ind., May 27.

Monticello.—We had our love feast May 27. Bro. G. B. Crosford officiated. Bro. Wm. Hoff, of Cerro Gordo, Ill., was with us and we met for Sunday-school at 9:30, which was followed by a ministerial meeting. At 11 A. M. we had preaching by Bro. Roy Dilling preached for us on the subject "Learning to Labor and to Wait." We feel that the day was one long all of these meetings, which were much enjoyed by all present.—A. Critchfield, Monticello, Ind., May 29. Correspondent: Mrs. Grace Driver was reflected secretary. A committee was appointed to secure a minister to hold a series of meetings in the near future. Bro. Hoff's Saturday evening and on Sunday morning, at which time brethren and sisters were called to service. Communion at 2 P. M. Warren also gave some good thoughts on the Sunday-school lesson. Bro. Hoff preached at 7:30 P. M.—Mrs. Ella Hoff, Warren, Ind., May 29.

Rock Run congregation held her love feast May 20. Bro. M. R. Miller officiated. Bro. Miller and Bro. J. H. Miller began a series of illustrated lectures, concerning his travels in the Holy Land, on the evening of May 21, which emphasized the truths of the Bible. On the evening of the 23th he gave a detailed description of their experiences in traveling through the land of Moab. These lectures show that God does take care of his children in perilous times. Great interest is manifested and we hope that they may be favored to bring present.—Jennie Martin, Goshen, Ind., June 2.

Salamonie.—We had our love feast at Rock Creek house May 20. Our elder, Bro. Aaron Moss, who has not been able to be with us for several months, was present and presided at the meeting, assisted by Bro. Henry Wike. One letter was received by vote. Sister Ella Crisp was restored to church fellowship. We also elected a new church clerk, Bro. Alvin Wisebrenner, to take the place of Bro. Levi Ulrich, who resigned on account of poor health. The Rock Creek Sunday-school and Christian Workers' Meeting are progressing nicely.—Mrs. Ida Wisebrenner, R. R. 2, Roann, Ind., May 28. Huntington, Ind., May 22.

Sugar Creek church met in council May 27. Ten letters were received. One was that of a minister in the second degree. Bro. Wm. Hoff was chosen delegate to attend Annual Conference. Officers for the Christian Workers' Meeting and Sunday-school were as follow: Grace Kaa, president; Sister Ettie Fields, secretary. A love feast will be held for June 10, 6:30 P. M., at the East house.—Mrs. Grace Driver, Bradford, Ohio, May 31.

Walnut.—Bro. Steele, of Walkerton, Ind., was with us May 19 and 21. He gave us two splendid Sunday-school talks on different phases of Sunday-school work. Both meetings were helpful.—Mrs. M. E. Mohler. The Young People's Conference meeting, after which a collection for the National Temperance Work was taken. The sum of $2.35 was received, which amounted to $12.11. May 26 our township voted dry.—Susan Puterbaugh, Argos, Ind., May 29.

Yellow Creek met in council May 27. In the absence of our elder, Bro. Manly Dexter, our pastor, Bro. W. E. Crownover, presided. Bro. Crownover has been with us for full July 1, at 6 P. M. As our membership at this place is small and an effort will be made to build up, we feel encouraged to trust that the presence of brethren and sisters from other congregations will be a blessing to us, encouraging us to the work at this place. While we are very much encouraged with the progress of our work here, we need the prayers of the membership, that the church may grow and be built as well as in number. Our Sunday-school is progressing nicely. Our number, last Sunday, was 75. Hope to be able to have our children's day program.—Viola Overholser, R. D. 1, Warsaw, Ind., May 31.

Yellow Creek church met in regular council May 27, with our elder, Bro. Manly Dexter, in charge. All members was present. Five letters were received and nine letters were granted. Bro. Wm. Hoff was elected as our delegate to Annual Conference, and Bro. Harvey Schwalm was elected as No. 1 B. Burns was reelected president of our Christian Workers' Meeting, and Bro. Harvey Schwalm and Sister Ida Hoff as assistants. Sept. 23 was selected as the date for our communion.—Orville Hoff, R. D. 1, Warsaw, Ind., May 31.

Yellow River.—Our church met in quarterly council (prior to the love feast) May 20, with Eld. Jacob Studebaker in charge. In perfect love and union. Business was very harmoniously disposed of. Bro. Jesse E. Sherfy, of Nappanee, Ind., was granted a thanksgiving meeting for July 30. Our love feast, which was held May 21, was much enjoyed. Ministering brethren present were Irvin Weaver, Samuel Dilling and Jesse Sherfy. Levi Puterbaugh, J. H. Miller and H. W. Kreighbaum. Eld. Jacob Studebaker officiated. Our Sunday-school, with Sunday-school, we were permitted to enjoy several talks by the brethren.—Rosa Shively, Bremen, Ind., May 28.

IOWA.

English River congregation met in council May 27. The meeting was conducted by Eld. Daniel Hays. Letters were made for our spring love feast. We also decided to have a full love feast. Bro. Daniel Hays was chosen to the ministry. Bro. Calvin Gibson was elected President of our Christian Workers, and Sister Ida Hays, secretary. Our collections for the Annual Meeting Missionary Offering, was $11.11. It was decided to have an all-day Sunday-school and Missionary Meeting on the first Sunday in July. We are expecting Bro. John Robinson, of Muscatine, to hold a series of meetings for us in September. We have five days a number from here will be going to the St. Joseph Conference.—Ida Hays, Parnell, R. D. 1, Iowa, May 29.

Greene church met in council May 27. Eld. W. H. Hoon presided. All business that came before the council was disposed of pleasantly. Bro. Hoon was reelected as our elder. The brethren reported love and union among the members. One was received by letter and four letters were granted.—J. F. Eikenberry, Greene, Iowa, May 29.

Panther.—Our council, prior to our love feast, convened May 20. We elected Sunday-school officers for the ensuing six months, with Bro. B. W. Bentall as superintendent; Bro. H. Roy Book, secretary-treasurer. On Sunday a missionary address was delivered by a collection of over $60, to be sent to Annual Meeting.—Anna Bentall, Panther, Iowa, May 30. Arranged for July 4, when, as God's children, we hope to enjoy a real "Fourth."—Mrs. Ida Hoff, Panther, Iowa, May 29. **Pleasant Prairie.**—Our elder, Bro. Joshua Schechter, of Worthington, Minn., came to us May 14, and preached for us each evening, also on Sunday, May 14, especially for the cause of Christ. May 22 our District evangelist, Bro. J. S. Zimmerman, of Waterloo, Iowa, came to us, and continued the meetings over the following Sunday. We feel that we have been richly fed with heavenly manna.—E. E. Rhea, R. D. 2, Box 21, Ireton, Iowa, May 31.

KANSAS.

Altamont.—May 27 Bro. W. N. Bell, of Fredonia, Kans., came to us, and preached earnestly on Saturday evening and Sunday morning and evening. The people at this place are hungry for the truth as it is taught in the Gospel. We need some one to come and preach a series of doctrinal sermons. Bro. Bell can come only once a month. We have no resident minister. Will you come and help us? *We are praying for some one to take the work here.*—Arnold Hutchinson, La Bette, Kans., June 2.

Bethel.—We have been enjoying a spiritual feast. May 19 we met for our Joint Sunday-school Convention, with a good representation from Oak and Bethel. On the 20th we met for the Christian Workers' Convention. At 4:30 our love feast began. The evening meeting was spent in the Lord's tables. Visiting ministers were Bro. Martin Gauby, of Lordsburg, Cal., Bro. Samuel Henry, of Lordsburg, Cal., Bro. E. D. Steward, of Quinter, Kans., and Bro. Ben Berkebile, from India, accompanied by his wife and son. Brother and Sister Berkebile gave us several talks about India, which were very much enjoyed. Bro. Samuel Henry officiated at the love feast on Sunday evening. On Sunday, at 10 A. M., we had a children's meeting, and at 11 A. M. Bro. Berkebile gave us another good sermon; also one in the evening. On Sunday, at 2:30 P. M., and on Monday evening, Bro. Steward preached for us. The meetings were all spiritual.—Susie Kinzie, Belleville, Kans., May 23.

Walnut Missionary.—We met in council May 28, with Bro. Hoff as moderator. Bro. Hoff was elected as delegate agent. Our love feast was held May 13, with Bro. Steward, of Quinter, Kans., presiding. Bro. Steward preached a good sermon and conducted by Bro. Steward and Bro. Hoff. One accepted Christ. Bro. Steward has been with us two weeks, preaching a little hand now consists of twenty-six members. Sometimes we have as many as forty present. Here is a good field to be accomplished, and by Christ's help we can win souls for Him.—Ira Wheeler, Independence, R. D. 1, Box 66, Oakley, Kans., May 31.

Valley.—We held our meeting May 27. Our elder, Bro. G. W. Weddle, was moderator. Bro. J. H. Hoff was elected minister in charge for the following year. Our collection for Missionary Meeting was received.—Mrs. Jessie Miller, R. D. 4, Box 46, St. John, Kans., May 29.

McPherson.—We had our council meeting May 27. Grover Dotzour, of Kingman, Kans., as having recently been elected to the ministry. Sister Ida Long and Sister Lizzie Hoff, and Sarah Wimmer Hershey, McPherson, Kans., May 27.

Mound Valley.—We met in council May 14, at 2 P. M., with our elder, Bro. A. D. Crist, in charge. At 7 P. M. we had our love feast, the sisters breaking the bread and passing the wine. The writer was chosen delegate. Conference officiated. He also preached for us on Sunday, in the morning and evening. Our collections were taken for the Annual Meeting.—Bro. A. D. Crist is our delegate to Annual Meeting; Bro. P. J. Miller, alternate. Bro. Crist will also attend the Conference.—Martha Kalebaugh, Wellsville, Kans., May 31.

White Rock.—We held our council meeting May 26. Bro. Earl Myers was elected to the ministry; Bro. O. S. Switzer, deacon. Both were installed into office. We decided to have a few weeks' series of meetings in the fall, at the Rock House church. Our love feast will be held next month.—Mrs. Elnora B. Switzer, Webber, Kans., May 26.

MARYLAND.

Long Green Valley.—We met in council May 21, with Eld. W. E. Roop presiding. Much business was disposed of. The various committees reported progress in their work. The treasurer made a report. Bro. Samuel Wm. Stouffer, J. M. Frigel and Jos. Southard were appointed to look after our property. Bro. Southard reported that he had the sisters break the bread and pass the cup at love feast. The plan was adopted and found to be a success. We had our love feast in the fall, as was done through the aid of the Home Mission Board fund. The Christian Workers' Society was organized by electing Bro. John C. Breidenbaugh as president.—Mrs. Ida Stouffer, Hydes, Maryland. Bro. Silas Utz preached for us May 7. A few of our members are sick at present.—Ida M. Neuhauser, Gittings, Md., May 27.

NEW JERSEY.

New Haven church met in council May 20. Eld. C. L. Wilkins presided. Bro. A. Feightner was elected as Sunday-school superintendent. Delegates to Annual Meeting are Brethren D. E. Chambers and wife; Sisternates, Bro. Joseph Sherrick and wife. May 14 to 16 we attended the North Shade Township Association in a very interesting Sunday-school convention. We enjoyed a very inspiring love feast May 27. About ninety communed. Bro. Wilkins officiated. Bro. Samuel Bollinger officiated. On Sunday morning Bro. Bollinger gave us a very inspiring sermon, his subject being "The Life That Is and That Which Is to Come," after which a collection was taken for the Annual Meeting missions. Our Sunday-school decided to add $7 to the collection. Sunday-school and Christian Workers' Meeting we are going to Oklahoma to spend the summer. They will be greatly missed. Two were baptized and one was received by letter, since our last report.—Lillie A. Sisler, Woodland, N. J., May 30.

Woodland church met in council May 27. Our elder, Bro. J. M. Smith, presided. Three letters of membership were received. Sister Lizzie Engard was chosen Sunday-school for a year. Sister Arley Spindler is our superintendent. We also elected officers for the Christian Workers' Meeting for six months, with Sister Martha Smith as president. Eld. J. M. Smith and wife, Bro. Noah Noel were chosen delegates to District Meeting. Our love feast of May 13 passed off very pleasantly. Eld. J. M. Smith was foreman. It was the first time our sisters had the privilege of washing the feet of those who took the cup. One hundred and twenty were at the tables.—some came for the first time.—Mrs. Ida England, Woodland, Mich., May 30.

MINNESOTA.

Hancock.—Our Sunday-school and Christian Workers' Meetings are moving along nicely. We greatly miss our pastor, Bro. S. Z. Sharp, who is visiting in the East this spring. We expect him to be with us again soon after the Annual Conference. Sister Mattie Morris has been visiting with us May 14. He gave us two excellent sermons, which were much enjoyed. Bro. Noel was with us in December, our Ankeny, Iowa, to begin a series of meetings June 4.—Mrs. Ida Ankeny, Iowa, to begin a series of meetings June 4.—Mrs. Ida Hancock, Minn., May 27.

Lewiston.—Bro. J. S. Zimmerman, of Waterloo, Iowa, began a series of meetings May 8, concluding each evening until May 21. Bro. Zimmerman preached some excellent sermons. The members feel much strengthened and encouraged. One came out on the Lord's side. While he was here, he gave us a splendid talk on Sunday-school work.—Laura L. Widmer, R. D. 1, Lewiston, Minn., May 28.

MISSOURI.

Kansas City (First German Baptist Brethren).—We met in council May 25, preparatory to our love feast June 11, at 7:30 P. M. Eld. Smith will preside. Much work was made, showing a much-improved condition from what it was one year

ago. We encounter some difficult conditions, but endeavor to work in full harmony with the usages of the church. Bro. I. M. Cover met with us at Mound Union on the close of the evening. Two letters were received and two were granted.—C. E. Whitmer, 2931 St. John Ave., Kansas City, Mo., May 28.

Shoal Creek—Our church met in council June 4. The elder not being present. Bro. J. H. Argabright presided. The visit reported all members to be in peace and union. We held our love feast May 27. There were no visiting ministers with us. Bro. Argabright officiated. Our Sunday-school and Christian Workers' meeting are progressing nicely.—Virgie Argabright, Fairview, Mo., May 29.

Smith Creek—Our church met in council May 27. Bro. John Sturgis presided, in the absence of our elder, Bro. J. S. Kline. Reports of the treasurer and the various committees were read and accepted. The building committee was retained to complete their work. Brethren Perry Williams, E. C. Orr and Sister Sadie Hoover were selected as a committee to confer with three members from Pleasant Valley regarding officers and teachers for the Union Sunday-school, to be organized as soon as the church is completed. The same committee was authorized to secure the services of a minister at Pleasant Valley (Starfield), to take charge of that place as a mission. The Smith Creek congregation decided to pay taxed according to their property valuation for support of said ministry. Sisters Cora Hoover, Sadie Hoover and Susan Ellenberger were appointed as a committee to buy fifty song books for the Smith Creek church and one hundred song books for the Pleasant Valley church. A paper was sent to Interim Meeting, asking that provision be made to have a Sunday-school Teachers' Institute each year, in some church of the District, to be supported by the churches of the District.—Cora Williams, Platteau, Pa., May 29.

Warrensburg—A collection, in another part of this congregation, resulted in raising $1.50 to be sent to the Annual Meeting collection. Those giving $1 or more will receive the Visitor.—Jesse D. Mohler, Warrensburg, Mo., May 29.

MONTANA.

Medicine Lake—Our series of meetings commence June 18, to be conducted by Bro. D. F. Landis, of Willitson, N. Dak., and close with a love feast July 9. Come to us, for five miles northeast of Enterprise.—Katie E. Keller, Enterprise Mont., May 1.

Otter Creek—Our Sunday-school, preaching services and Christian Workers' Meetings continue with increasing crowds. A deacon lately moved among us. We are now using our seating capacity by making benches for our services. We also ordered one hundred new song books. We are trying to have more brethren move among us. Land is selling very fast, and if we want brethren to come we must act now and come soon or pay high prices for land, as it is advancing in price rapidly. We will be glad to hear of more churches built, although nothing has been done so far.—M. Alva Long, Big Timber, Mont., May 28.

NEBRASKA.

Bethel church met in council on Saturday, May 27, with Bro. E. S. Rothrock presiding. Four letters of membership were received. Bro. Edgar Rothrock was elected delegate to Annual Meeting. May 28 Bro. D. L. Forney was with us and presented a very inspiring sermon. A free will collection of $67.56 was taken, to be sent to Annual Meeting. Since our last report, two calls have been printed to Sister Sadie Miller with us. She told us much regarding her work in India. A collection of over $10 was taken for the work. Our State Sunday-school Secretary, Bro. Ira Wagoner, spent one evening with us and gave us a fine Sunday-school work. We expect Bro. W. R. Miller to deliver a few sermons for us, commencing on the evening of June 12.—Anna Lichty, Carleton, Nebr., May 29.

Falls City.—Sister Sadie Miller was with us about ten days. She began her talks May 14, and gave us very interesting talks concerning the customs of the people in India, and also of other work there. Our collection amounted to $22.56. She also gave us a very interesting missionary talk on Sunday afternoon to the Sunday-school. We gave $7.50—for the special benefit of the Aid Society.—Ella Peck, Falls City, Nebr., May 28.

Highland.—Bro. F. W. Norris and wife, of Landesville, Ind., were with us and held a two weeks' series of meetings, closing May 14. Bro. Norris delivered many excellent sermons in the entire community. He gave effective and sound teaching on many of the fundamental doctrines of the church. Sister Norris' assistance in the singing was greatly appreciated.—Katie E. Hoffert, Haverhill, Wash., May 29.

Lincoln church held her love feast on Sunday evening, May 28. We had a good meeting. About forty-two members communed. Bro. John A. Robinson, of Hastings, officiated; three good sermons before the feast. Bro. Calvert, from California, and Bro. J. T. Hickler, of Iowa, were with us at our feast. There were not many members from other churches, owing to rainy weather. Our collection for Conference collection of $59.70 for World-wide Missions. Our Christian Workers in love and union.—Mrs. Ella Hall, Lincoln, Nebr., May 29.

Onawa—Last Sunday night Bro. Perry Van Dyke preached for us. Last Thursday night Bro. John Robinson, of Muscatine, Iowa, preached us. It greatly encouraged the members to have these members visit us. We took up a collection for the Annual Conference Missionary collection. We hope to have a number visit us after Annual Meeting.—Alice Garber, May 29. Onawa, Monona Co., Iowa.

Silver Lake church met in council May 27, one week prior to our regular council, so that our delegate could have more time to arrange his work. Our elder, Bro. F. T. Grabill, presided. He was also chosen as our delegate to Annual Meeting, with Bro. S. J. Kindig as alternate. Our collection for Annual Meeting amounted to $5.11; for Home Missions, $8.96. —Anna Kindig, R. D. 1, Box 37, Bertrand, Nebr., June 3.

NEW MEXICO.

Clovis.—Our church met in council May 27, at 7 P. M. Our dear elder, Bro. C. H. Brown, presided. Bro. J. E. Miller was sent out at the Annual Conference. On Sunday we were made to rejoice to see one more added to the fold by baptism. Bro. A. J. Rodes was advanced to the second degree of the ministry. Twenty-three members enjoyed a most spiritual love feast. Sister Rodes, a good house of worship and Sunday-school, and we hope that impressions of the truth were printed indelibly upon many hearts.—Minnie Miller, Clovis, N. Mex., May 30.

Clovis.—Nov. 15, 1910, I, with my family, began work here for this faithful flock of God's children, under the direction of the Mission Board of Oklahoma. We now feel to thank the Lord for the privilege of so doing, and for the success and joy in our labors. Three were baptized and two reclaimed during our series of meetings, also one rejoicing a growing interest in each department of church work. One came out on the Lord's side at our love feast on May 27, and others think of uniting with us. Our churchhouse was crowded and some had to stand up at our love feast on the evening of the 28th. Brother and Sister Rodes are pillars in the church here. May the Lord bless his faithful workers everywhere!—C. H. Brown, Clovis, N. Mex., May 29.

OHIO.

Bellefontaine—May 27 we enjoyed an excellent missionary sermon by our pastor, Bro. E. F. Yoder, after which a offering of $13 was taken to be sent to Annual Meeting. May 28 we had a special service for the old people. Our elder, Bro. E. F. Snyder, had charge of the services. He gave an excellent address to the aged veterans of the cross, which was highly appreciated by remarks by Brethren Hugh Miller and E. F. Yoder. We greatly regret that sickness kept several from the service, who had planned to come. The work here seems to be growing in interest, especially at the regular services. Our pastor has arranged for a series of seven Sunday morning sermons, beginning next Sunday morning, which will no doubt also add to the interest of the work. The subjects used will be: "Man," "Man's Need," "Man's Condition," "The Holy Spirit," "Man, Satan," "Hell" and "Heaven."—Mrs. Ida Miller, R. D. 7, Bellefontaine, Ohio, Annual Conference. He is a member of the Standing Committee from Northeastern Ohio.—Mrs. Emery L. Cook, 263 Water St., Bellefontaine, Ohio, June 1.

Brookville—Our church met in council May 24, at 10 A. M. Our elder, Bro. D. M. Garver, presided. Reports from our various letters were received and one was granted. It was decided to buy two more lots, or one, in some location in time. A more commodious house of worship will be erected. Receipts for the Annual Meeting collection were collected, amounting to $11.23. This money is to be used for missionary work in our congregation. We also appointed a delegate to Annual Meeting, since our last report.—Mrs. Ezra Kimmel, Brookville, Ohio, May 29.

Donnels Creek—Bro. Herbert Richard, of Circleville, Ohio, was with us and preached at the New Carlisle church house in the morning, and at the evening hour in the Donnels Creek house. Our brother was baptized at New Carlisle yesterday.—Elsie Winger, R. D. 1, Box 37, Donnels Creek, Ohio, May 29.

Middle District.—May 26, at 2 P. M., our congregation, with a few visitors, met for the purpose of transacting business, conducted by Bro. A. L. Kleplinger, of Dayton, Ohio. At 3 P. M. we had our regular love feast. The ordinances were then administered to about one hundred communicants. Bro. Kleplinger officiated. Our meetings continued over the Thursday-Friday evenings, preceding the love feast.—C. V. Coppock, Tippecanoe City, Ohio, May 29.

My Visit to Toledo, Ohio.—While visiting in Toledo, a few weeks ago, I found that it is a large city, full of sin and in need of laborers for the Lord. The present truly is the day, but the laborers are few. I found a band of eighteen faithful members of the Toledo church, who are trying to live up to what they are without a minister. I visited one dear, faithful sister, who is sick, and has been for a number of years. Just think how faithful she has been! She has a large family of children, and only two of them are members who are too young to unite with the church. The few earnest members meet at the house and have Sunday-school and prayer meeting regularly. The dear sister in the Lord hoped that some minister would come to be their pastor. Will not some one answer the call of the Lord, and go and work in the vineyard?—Myrtle Branson, Nappanee, Ind., May 29.

Notice.—The Sunday-school Convention of the Northeastern District of Ohio will be held with the Sugar Creek church, June 13 and 14. The W. L. E. R. R. train, No. 33, leaves Canton Junction at 10 A. M.; No. 45 leaves Canton Junction at 5:29 P. M.; No. 34 leaves East South at 7:57 A. M. These trains connect at the above house and have Sunday-school and prayer meeting regularly. The dear sisters of the church hoped that some minister would come to be their pastor. Will not some one answer the call of the Lord, and go and work in the vineyard?—Myrtle Branson, Nappanee, Ind., May 29.

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Flora Creek.—We expect to hold our love feast June 17, at 6 P. M. Bro. Daniel Hays will assist us in these services. Bro. L. R. Holsinger will assist us in these services. Bro. Hays is one of our oldest members, died suddenly, at his home, May 5, aged 83. S. S. Convention, June 18.—Ida Hays, May 27.

Shirleysburg.—The church here is repairing the stone church in Germany Valley, and any contributions towards this cause from members in the Middle District will be gratefully received. The church was built in 1838. It was the first church built in Huntingdon County.—Mrs. Morrison Peightal, May 31.

Spruce Creek.—We met in council May 27, at the Canowago house. Our elder, Bro. J. H. Longenecker, had charge. Two letters of membership were received, and eight letters were granted. A number of items of business came up. Bro. Jacob Nowasky, gave us a sermon at the Canowago house May 14, and one at the Spruce Creek house May 15. Sister Anna C. Baker, who died Feb. 14, 1911, of diphtheria. She was the daughter of Brother and Sister Jacob Baker.—Mrs. John Baker. Services were conducted at the Canowago house by Bro. E. F. Sanger, assisted by Brethren Hilbert and Bell. After the services the friends and relatives gathered around the grave.—Mrs. Jacob Nowasky, No. 141 in the Brethren Hymnal.—Edgar M. Hoffer, Elizabethtown, Pa., May 30.

TENNESSEE.

Bristol.—Bro. Samuel Garst, of Blountville, Tenn., came to us May 28. He administered to us in the love feast foundation, so as to be able to stand the storms and temptations of life. We had a good meeting. The members were very warm. In the afternoon Bro. Garst and the writer were received into the fellowship of the church. There was a very feeble and did not feel able to be baptized that evening. We had appointed to meet at the water's edge, and Bro. Garst has more calls than he can fill.—J. S. Good, 806 State St., Bristol, Tenn., June 1.

VIRGINIA.

Bethlehem church met in Council May 27, with Bro. Preston Peters as moderator. We appreciated the presence and talk of Bro. Edgar Hoffer, of Elizabethtown, Pennsylvania. The question as to whether we should continue to have solicitors for the Gospel Messenger was taken up, or whether we would use pledges, was discussed. The matter was deferred until the next council. A collection of $7.85 was taken to send to Annual Meeting.—Mrs. Preston Peters, May 30.

Bethlehem church met in Council May 26, with Bro. E. Hylton presiding. One letter was granted. We had appointed meeting by Brethren Wm. Hylton, J. W. Riddle and A. N. Hylton.—Ethel Hylton, R. D. 2, Box 36, Floyd, Va., May 26.

Mountain View.—Eld. W. H. Handy and 2 visited the members who moved from the Mountain View church to Smyth County. We had appointed meeting at Bro. Long's. Handy preached fourteen soul-cheering sermons and so aroused the church that they decided to have a well-filled house back May 13 and met with Brethren Jesse C. Jones and Eli Reed to help them. Bro. Jones preached two soul-cheering sermons, and on Sunday we received two more by baptism. More are expected to be baptized at the next meeting on the 4th of July 15. On Saturday night Eld. W. H. Handy anointed Bro. R. L. Orr, but was not able to anoint a sister, as she was sick. The next morning he threw his cane away and said his hip was cured. So the promises of our blessed Lord are sure.—Mrs. Eli Reed, May 29.

Peter's Creek congregation engaged in an enjoyable love feast May 27. About 150 members communed. Eld. Samuel Crumpacker, of the Botetourt church, was with us. His sermons and labors were appreciated. He also officiated on Saturday night and on Sunday morning preached a very helpful sermon to a large audience. Seven, I think, have been baptized since our last report, and another is to be baptized soon.—Mildred Wine, R. D. 2, Roanoke, Va., May 25.

WASHINGTON.

Wenatchee.—Since our last report a Christian Workers' Meeting has been organized, and is progressing nicely, with Bro. Ora Stutsman as leader. A collection of $2.50 was taken for the benefit of the meeting. A few weeks ago, at the time of the Annual Meeting collection, a collection of $3.50 was taken for home missions. Bro. Stutsman was with us and preached on the evening of the 14th.—Pearl Smith, Wenatchee, Wash., May 25.

WEST VIRGINIA.

Packs Branch.—Bro. James A. Riner and wife, and Bro. Lewis Lantz and wife, came to us May 19. Bro. Riner filled an appointment on Saturday night and Sunday, May 28. Bro. Riner delivered three excellent sermons to a well-filled house. These brethren are doing a good work here.—Della Lafferty, Packs Branch, W. Va., May 30.

Wiles Hill.—Our church met in preparatory council May 13, with Eld. Jasper Barnthouse as moderator. Preparations were made for our love feast for June 10. They also called for one or more deacons to be elected at our regular council, June 10, at the Mount Union churchhouse. Our series of meetings is to begin June 11. Bro. R. T. Hull will conduct the meetings.—Mrs. Ella Hull, Star Route, Morgantown, W. Va., R. D. 4, May 29.

George Creek—Our church met in council preparatory

THE ROUND TABLE

Word, Thought and Deed.

BY LINDA FLORY.

PARENTS are too little concerned as to what kind of literature their children are reading. They think if a child is reading, he is out of danger from evil. This is a sad mistake. Many a child, who would not be influenced by any other source of evil, may be led astray by the reading of harmful books.

Nothing is so important for any one as good thoughts. Our views of life mould our lives. Our views of God mould our idea of God. Again; nothing is so harmful as evil thoughts. Our thoughts about evil things mould our lives into a tool for the devil. Young says: "Guard well thy thoughts! Our thoughts are heard in heaven."

Thoughts do not die, but often bring forth words. Dryden says: "Words are but pictures of our thoughts." Every word that is spoken goes forth and has its effect. It can no more be called back than a stone that is thrown from our hands.

Carlyle says: "Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed-grain that can not die. Unnoticed today it will be found flourishing as a banyan grove; perhaps also as a hemlock forest after a thousand years."

The tongue, the organ of speech, James says, "is an unruly member." You may tame the wild beasts,—the conflagration of the forest will cease when all the timber and the dry wood is consumed,—but you can not arrest the progress of that cruel word that you uttered carelessly, yesterday or today. What you keep within, you can change and mend; but words once spoken can never be recalled. No matter what your aims, resolutions, or profession may be, it is by one's deeds that he is to be judged, both by God and man.

Though we may live but few years on earth, yet we may do much. A life spent worthily is measured by deeds, not years. The errors we made last year may be forgiven by God, but, unfortunately, they have had their influence on others as well as on ourselves.

We should look back, see our mistakes and profit by them. We can then go forward with new determination to do more for Christ and the church than ever in the past.

Quinter, Kans.

He That Overcometh.

BY M. D. HERSHEY.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21: 7).

"If he overcomes." Overcomes what? Overcomes the corruption in the world, overcomes the lust of the eye, overcomes the pride of life, overcomes the desire for the world, and all the lusts of the flesh, overcomes the adversary, and keeps his body under. If he overcomes and conquers himself, he shall inherit all things, "I will be his God, and he shall be my son." Here is something to work for, and it is offered to you. He that overcomes the world, the flesh, and the old adversary, shall inherit all things,—be a joint heir with Jesus, the Son of God. "I will be his God, and he shall be my son."

But the others,—those that do not overcome themselves, their fleshly minds and earthly ways, do not keep their bodies under and in subjection,—what about them? Are they to be happy finally? Jesus said, "Those that overcome shall inherit the new earth, and be with God and Christ." But the others, "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." That is after the judgment, when the saints are on the new earth with the Lord. Then these abominable characters shall have their part in of the lake of fire and brimstone. That is the second death, the second separation from God, from life, and all that is desirable. It is not a cessation from existence; they will not be unconscious, but driven away from God.

Death, in its scriptural sense, does not imply an unconscious state; for we are said to be dead to sin when separated from sin, though not unconscious. We are said to be dead to God while living in our sins, though not unconscious. All persons are alive and dead, are both alive and dead at the same time. Living to God, they are dead to sin. Alive to sin, they are dead to God. In either case, however, are they unconscious. So, when the body and spirit are separated, we are said to be dead, literally, but not unconscious. Even so the second death,—a separation from God eternally,—does not imply unconsciousness.

Mt. Vernon, Ill.

Any Reason Why He Should?

BY J. H. MORRIS.

You wonder why those men do not come to church? You wonder why those boys do not come to your Sunday-school class? You wonder why those people, in general, do not attend the church services? Brother, I agree with you and wonder too, but let us change our angle of vision. Instead of looking out at those people, let us look into our services, and then ask ourselves, "Is there any reason why they should come?" Do they find services suited to their needs? Does the boy find anything in the Sunday-school for his special need?

What do they hear from the pulpit? "A philosophical discussion of some long-ago dead theme?" "A political discussion of today's government?" "A discourse on some theological controversy, spoken in theological terms which half the preachers do not comprehend?"

If those are the things that are coming at him when he enters, I suppose he need not come to church, for he can read the politics in the daily paper and he can not understand the others. If the *pure, whole, unadulterated* Gospel of Jesus Christ is taught, he will come. He will go where he is welcome and gets something that will benefit him. "Set the pulpit on fire and all the world will come to see it burn."

Before you accuse any one for not coming out to services, stop to ask yourself the question: "If I were in his place, would I go there?" What are we giving him that is beneficial? *The whole Gospel?* Yes, and God bless it. As it is given him, is it thrown against deaf ears which have been closed by our cool reception of him when he entered the room? Will he come again, or has he not been invited?

A certain boy went to a service and was treated so coolly,—not even being invited by the pastor,—that he has not gone back since. Let us accompany our gospel message with love which goes out in a hearty handshake and "Come back next Sunday."

Louisville, Ky.

Kickers.

BY JAS. A. SELL.

THE first kicker we have any account of was Jeshurun. It was said that he "waxed fat and kicked." The Lord, at a certain time, sent a message of reproof to a certain order of priests, saying, "Wherefore kick ye at my sacrifice and at my offering?"

The kickers are not all dead yet. The family seems to be on the increase. There are people who do all their work by kicking. Or, perhaps, it would be better to say that they do not work at all, but kick at what others do.

Nearly all work is confronted with difficulties. Success is found in overcoming them. Problems that are perplexing are meeting us at every turn. They must be solved. This is often brain-bothering and spirit-trying work. Some interested, thoughtful, zealous person will suggest something that cost him days of study, as a plausible plan to bring order out of chaos. This brings the kicker to the front. A severe criticism or a downright denunciation, without a shadow of a suggestion, is all he has to give. Let something else be proposed and the same opposition follows. No help or sympathy is proffered and if the work is undertaken, it is kicked on every side. The thing becomes chronic and the highest aim seems to be opposition to what others do. The work may stop. That does not matter. It is the forward movement that starts the kicker,—not the backward. It requires no talent or piety to be a good kicker. In fact, the less one has of goodness and intelligence, the greater the tendency to kick. The Lord has but little use for such people.

Hollidaysburg, Pa.

A Little Folly.—Eccl. 10: 1.

BY D. J. BLOCHER.

MANY men of wisdom have lowered themselves in the estimation of others by little acts of thoughtless folly, in the way of levity, gaiety, foolish talking, jesting, etc. Others have the mistaken idea that, to meet the approbation of men and women, and have influence with them, such work must be engaged in. Men and women, holding responsible positions of trust in the church and out, and those of reputation, must refrain from such folly. If you were to buy ointment from the apothecary, and find dead flies in it, would the odor be very sweet? Could you blame customers for losing confidence in such a person? The wise man says that folly, in the eyes of the people, is like ointment with dead flies in it,—not very inviting. Think about the comparison when tempted to acts of folly.

Pearl City, Ill.

CHRISTIAN WORKERS' TOPIC

A Talk About City Missions.

Rom. 10: 12, 13.

For Sunday Evening, June 18, 1911.

I. Whosoever.—Luke 12: 8; John 4: 14; Acts 10: 43; 1 John 5: 1; Rev. 22: 17.

II. God Is the Lover of All.—John 3: 16; Matt. 4: 45; 20: 14; Acts 10: 34; 15: 9; Rom. 2: 11; Gal. 2: 6; Eph. 6: 9.

III. A World-wide Gospel.—Matt. 24: 14; 28: 19; Mark 13: 10; Acts 1: 8; Col. 1: 23; Rev. 14: 6. (1) The first missionaries (Acts 8: 1-4). (2) A promise to missionaries (Jer. 1: 7, 8). (3) A missionary message (Isa. 40: 3-5). (4) Brotherly kindness (1 Peter 1: 7).

Note.—(1) Give reasons why so many foreigners come to our country. (2) Why do so many of them settle in our large cities? (3) Name the countries from which the most of them come. (4) Why do we especially need missions in our great cities? (5) Besides sending money to our city missions we might buy Testaments in foreign languages to be placed in hospitals and jails for foreigners to read. (6) The city mission is a field where heroic men and women serve Christ, and where the power of the Gospel is seen every day. Let us remember those missions in our prayers.

PRAYER MEETING

How Must a Christian Be Different From Others?

2 Cor. 6: 14-18.

For Week Beginning June 18, 1911.

1. **He Must Be Separate from the World's Allurements.**—While the Christian must not assume the exclusive Pharisaic "I-am-holier-than-thou" attitude, he certainly should not associate with the ungodly in worldly entertainments and amusements. As a soldier of the Great King he has neither time nor inclination to dally with the trifling affairs of this world; he must please him who "hath called him." Simple honesty requires that the Christian, by his walk and conversation, should give a fair representation of the high calling which he has espoused (2 Peter 3: 11, 12).

2. **He Must Confess Christ as the All-sufficient Savior.**—No duty is made plainer in God's Word. "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Here faith and confession are the prominent factors. Moreover, not to confess is, practically, to deny. Even your best friends wait for your confession before they place you confidently among his followers. Your loyalty to Christ should prompt you to an ample confession. A soldier of the army wears the uniform and follows his leader. It is a confession of his allegiance. How does the Christian show his loyalty (2 Tim. 2: 3-5)?

3. **He Must Show Love and Gratitude.**—Has the Lord cleansed you from sin's leprosy? Then return to give him thanks. Has he opened your blind eyes? Then follow him in the way. Have you touched the hem of his garment? Then come and confess that healing virtue has been received (Col. 3: 15).

HOME AND FAMILY

The Sun Is Always Shining.

By William Eben Schultz.

When you go to gettin' troubled, an' the world seems upside down,
When misfortune stares upon you with an awful-lookin' frown,
There's a cheerfulness in knowin', when it's dark for me an' you,
That the sun is always shinin', and the sky is always blue.

When the clouds appear the thickest, an' the daylight seems withdrawn,
An' the hopeful joy o' livin' seems to be entirely gone,
Just remember, when the darkest, just a little distance through,
That the sun is always shinin', an', the sky is always blue.

So there ain't no use in frettin' at the hardships that we meet,
For the birds are still a-singin' an' the flowers are just as sweet;
An' behind the deepest shadow there's a heap o' promise, too,
For the sun is always shinin', and the sky is always blue.
—Selected.

An Old-Time Kitchen.

BY ELIZABETH D. ROSENBERGER.

GRANDMOTHER'S kitchen was the assembly-room for the entire family. It had a distinctive charm of its own. There were always folks there,—women talking and children playing in comfort. Only the girls have any regard for grandmother's parlor, with its old-fashioned cane-bottomed chairs and rag-carpet. The parlor was always clean, and the wooden shutters were always closed, and so the gay stripes in the rag carpet never faded, the musty smell was ever prevalent. The Bible on the table was never used unless, on very memorable occasions, the children were permitted to take it to the kitchen, and look at the pictures. One other book lay in state on top of the Bible,—"Pilgrim's Progress." We never saw quite as much of these two books as we really wanted to, and yet grandmother permitted us to look at them occasionally.

When there was company, on Sunday, the parlor was sometimes opened and the people sat there part of the time. But the kitchen was so much pleasanter that, almost automatically, the women gravitated towards its hospitable fireplace and the men went out to the barn and sat down on the sunny side, to talk over matters in which they were interested.

The open fireplace was called the "firecorner." In the summer a wood-stove was placed in it and the cooking was done on the wood-stove. Grandmother had skillets or frying-pans on legs, for use when there was a wood-fire in the chimney corner. Her oven was built of brick, and twice a week she filled it with bread, pies and cakes. She would build a fire in the oven and close the door, then, when the fire was burnt down, the coals were raked to the sides of the oven and the center was left clean and hot. That was the psychological moment to put in the bread. Half an hour later the pies and cake were put in. Everything was taken out when it was "done." Grandmother knew when to open the oven door for the bread, for the coffee cakes, for the pies. She knew instinctively, just as she knew how much soda and sour milk to use, without measuring.

The kitchen floor was of ash boards and usually scrubbed white and clean. The kitchen table was always white and clean. We had no oil-cloth covering in those days. The boiled dinners of corned beef and vegetables were a delight, her doughnuts were sweet and portly. She made them by the basketful,—delicious,—but indigestible for the dyspeptic. Grandmother never thought of dyspepsia. She made things to taste good. This end attained, her responsibility ended. Have you any of her "receipts"? Sometimes she left out the "p" in copying them. She always gave her neighbors credit for all she got of them. Here are "Aunt Manda's cookies," "Mrs. Adams' sunshine cake," and a long list of others.

When Abraham dwelt in a tent, three men came to see him. Then Abraham did just what the modern husband does,—he hastened into the tent unto Sarah, his wife, saying, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." In imagination we can see the cakes as they were baked or prepared in primitive fashion, and the meat that was brought and set before the strangers. Today the advent of strangers or unexpected company creates more of a stir or consternation in the household than it did in our grandmother's day. She was calm and self-possessed, sure of her larder. There was enough and to spare for unexpected visitors, and no one went away from her door feeling that he had come at the wrong time, or that a warm welcome had been withheld. Perhaps the virtuous woman of old, who rose while it was night to set about her work and give "meat to her household and a portion to her maidens," had an easier time of it than the modern housekeeper. True, she and her servants must draw water from the well and carry it some distance; they had to grind by hand the meal for the cakes, and kill and dress the kid to be seethed in the pot, but on that very account the first sources of food were under her own control and she was mistress of the situation.

Grandmother had a copper kettle in which preserves and pickles were made. Sometimes she used alum and grape leaves to "green" her pickles. Her preserves were marvels of rich, juicy fruit,—candied, in some way, so that the taste of them lingers yet. Pound for pound was her rule in making preserves, and they kept. She had but little patience in teaching her daughters to cook. When one asked her how this or that was done she invariably replied, "I learned to cook by practice, and by watching my mother." She threw together yeast, flour and mashed potatoes with ease and speed that was the despair of the watcher, and then stirred it with a big wooden spoon. "How long do you beat it?" I asked. Grandmother looked scornfully at me as she said, "There is no set time; I can tell from the feeling of the batter when it is just right." And so it was about everything else,—one must know by experience how much flour to mix in the bread and how long it must rise. Grandmother had no rules to help the ignorant and inexperienced.

Times have changed since we ate cookies in our grandmother's kitchen. But the preparation of food is still the main business of housekeeping; its labor the one great labor of the place; its cost the main expense. In building, the conveniences for cooking require a large outlay of money in kitchen, dining-room, pantry and cellar. The wife and mother still has, for her main duty, the management of the food supply,—even if she is not the principal worker. Nine-tenths of our women do their own work, and so, in a different way, they solve the same problems that puzzled our grandmothers. In ages gone by a home was defined as "a place to feed the young." Wise temperance workers know how many men drink because they are not properly fed; and women, too, consume tea and coffee to make up in stimulants for the lack of nutrition about which they know nothing. It is a duty which every young wife owes to her family, to know how to cook and see to it that the food supply for her family is ample, nutritious and well-cooked.

Covington, Ohio.

Keeping the Soul Clean.

BY CARRIE E. RININGER.

As this is the time of the year when we are all busy cleaning house, the thought came to me that if we would all make as great an effort, and put as much energy into the cleaning of our souls and hearts as we do into the cleaning of our houses, how busy we would be praying to God "to wash us with the precious blood of Jesus, that cleanseth us from all sin" (1 John 1: 7).

First of all we begin to clean the inside of our house, which corresponds well with the teaching of our Blessed Lord and Savior, Jesus Christ, if we apply it to our spiritual cleansing.

Jesus reproved the Pharisees for "making clean the outside of the cup and platter, while within it was full of extortion and excess." Christ said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23: 25, 26).

But let us not wait for the spiritual cleansing until housecleaning time. Each day we have cleaning to do in the house; so, also, do we have a thorough cleaning to do for our souls. Perhaps it would be well to search the very depth of our hearts, once in a while. Perchance we may find, in some nook or corner, a spot of uncleanness, which we, perhaps, had not found in our daily search.

Isa. 1: 16 says, "Wash you, make you clean; put away the evil of your doings from before mine eyes." Psa. 24: 4, 5 reads, "He that hath clean hands, and a pure heart. . . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Perhaps we have lost some of our brightness, and the light within us does not shine as brightly as it used to do. If so, we want to use more oil of kindness, in order to polish the love within us, so that it will shine more brightly before the world. (See Matt. 5: 16.) Let us pray as David did, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51: 10).

All are acquainted with what we call the "Saturday work." At that time we make a special cleansing and preparation for Sunday. Why? Well, maybe some one will come to visit us, and we want to have our house clean and tidy. Often we do not know if any one will come or not, but we want to be ready. You say, "There is no time to do such work after the visitors come."

Now, that sounds very much like the warning given in Matt. 24: 44, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

I wish that we might be ready, so that we could say as did Peter: "I am ready to go with thee" (Luke 22: 33), yet how many of us find it necessary to make a special preparation and cleansing of our souls, every Saturday, for fear the Son of man might come on Sunday! You don't know at what hour he may come. He may come to you on the Sabbath day, so, if you are not ready when he comes, it will be too late to prepare. Let us, then, prepare every day for the next, that we may be found ready when our Heavenly Guest comes to visit us.

Windber, Pa.

A Japanese View.

THE following is too good to be passed by, and should be passed on:

An officer from Japan visiting America, one day, while looking about a big city, saw a man stop a milk wagon.

"Is he going to arrest the man?" he asked.

"No," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would chalk or water poison the milk?"

"No; but people want pure milk if they pay for it."

Passing a whiskey saloon, a man staggered out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?"

"He is full of bad whiskey."

"Is it poison?"

"Yes; a deadly poison," was the answer.

"Do you watch the selling of whiskey as you do the milk?" asked the Japanese.

"No."

At the market they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whiskey as much as they please."

In this age of Christian civilization one would hardly expect to learn of so many flagrant cases of cruelty to the dumb creation, seeing that Holy Writ declares: "A righteous man regardeth the life of his beast." Much commendable reform work has already been done by the "Society for the Prevention of Cruelty to Animals," and kindred societies have also been of great service. As long, however, as fashion decrees that the plumage of birds must be worn on the headgear of society ladies, the slaughter of our feathered friends will continue unchecked. To gratify the desire for a vain display, millions of birds are sacrificed each year. In many cases the young birds are left in the nest, to perish from hunger and neglect. Surely, this is not becoming a Christian nation!

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ANNUAL MEETING NOTES.

The time has come for another Annual Meeting, and this gives occasion for the Conference Notes for the year 1911. It would be an easy matter to say that we had the pleasure of attending the General Conference of the Brethren church, held at St. Joseph, Mo., that there was much business before the meeting, and that everything passed off as pleasantly as could have been expected. But our people expect more than this, and we shall try to give them more.

In company with several from the office, including Bro. R. E. Arnold, Business Manager, we left Elgin at 4 P. M. on Tuesday, May 30. This was Memorial Day,—a holiday when all business houses and factories were closed, though most of the people seemed to be on the move.

Of course, our own office was closed for the day, and we regret that no one was at the House to receive those who, on the way to Conference, came out from Chicago to take a look at the House and see things in operation. In conformity with the general rule for business establishments, we close on national holidays.

A pleasant run, by trolley line, found our company at Aurora, twenty miles to the south, where we were joined by Bro. Galen B. Royer and Sister J. M. Blough, of India. Bro. P. R. Keltner and wife were also added to the company. Here we entered one of the best trains on the C. B. & Q. Railway, which makes fast time to St. Joseph. On this train we found Brethren D. L. Miller, H. C. Early, J. Edson Ulery, Frank Kreider, Jas. Murray and others.

The run to St. Joseph, during the night, was very pleasant, and this in spite of the heavy rain and electric storm through which we passed. Modern conveniences make traveling almost charming, and it is astonishing how many people keep on the move. While accidents will now and then occur, still statistics show that one is practically as safe on the moving train as about his business at home.

What we could see of Illinois, before it grew dark, showed nature at her best. We have never had a more promising spring. Most people never knew corn to grow so fast. The trees are in full foliage, the meadows are green, the grainfields are giving promise of a heavy crop, and everything seems promising for an abundant yield of all the products of the soil.

About midnight we crossed the Mississippi River, at Quincy, Ill. And, by the way, this was not the first time for us in this delightful city. A part of our early history, during war times, is connected with the place. Then, as we crossed the "Father of Waters," we recalled the fact that in various ways, and for different purposes, we have passed this wonderful river not less than fifty times.

We also recalled that, while gliding along on a swiftly-moving train, we passed over practically the same route we once traveled as a barefoot boy at the age of fifteen years. The country was then disturbed by the contending armies. We were fleeing from war scenes, and the conditions were anything but pleasant.

So, as one travels he will think and compare the past with the present. Wonderful changes have come over the country. Missouri is once more the land of peace, the country of prosperity and a State of marvelous possibilities.

Wednesday, May 31.

As the rising sun ushers in Wednesday, May 31, we notice the well-cultivated fields, splendid farm improvements, the numerous orchards, growing crops, the herds of cattle and the many thriving cities, towns and villages. All of these indicate an industrious people and a prosperous section of this great country of ours.

It was nearly 7:30 when we pulled into St. Joseph, the city selected for the Conference. We observed that the streets had been washed clean by the heavy rain that fell the evening before. It is said to have been the heaviest downpour known for years,—one and a half inches of water having been precipitated.

On reaching the Auditorium, we found that a number of members had already arrived, many of them being members of the Standing Committee. The people continued to come during the day and by evening there were nearly 300 members from a distance in the city—an unusually large number for this stage of the meeting. The day was spent securing lodging and getting settled down for the Conference week.

We were glad to see the members of the Standing Committee coming early enough to secure lodging, and get a good rest before the time set to begin work. This is a feature of our Conference work that does not always receive the consideration that it should. Men can do their best work only when at their best.

St. Joseph is a city of considerable importance, as a railroad center and manufacturing point. It is also noted for its packing houses and wholesale establishments. In a general way the city is well laid out, and stretches for several miles up and down the eastern bank of the Missouri River.

As a matter of history the place dates back to 1826, when a Frenchman from St. Louis came up the river, landed at this point, took up a claim, and a few years later opened up a trading post among the Indians. St. Joseph became the terminus of the first railroad built to the Missouri River and, finally the headquarters of what was known, in the fifties and sixties, as the "Pony Express," an express system about which a whole volume might be written.

Here was also the outfitting point for those who ventured across the plains in 1849, and later, in the search of gold. The place, at this time, claims a population of 100,000, has an abundance of wealth and a very enterprising class of people. It is becoming somewhat of a convention city, and for that reason suitable buildings have been erected, adapted to a variety of meetings and entertainments.

The membership of the Brethren church is not large in the city, numbering, all told, less than two hundred, and these are in two congregations, one known as the North St. Joseph and the other as the South St. Joseph congregations. Both of them may be considered as mission points.

The large Auditorium, in which the Conference is held, is at the edge of the wholesale section of the city, and a few miles from the North St. Joseph church,—the nearest point at which regular preaching services are held. But, so far as our members are concerned, they are scattered all over the city.

The Auditorium is well suited for the Conference, and will easily seat 6,000 people. The building, however, besides the large assembly room, contains a number of side-rooms, one of which is set apart for the Standing Committee. One large room, in the basement, is filled with neatly-arranged tables, and here meals are served on the cafeteria plan. Another room is fitted up with lunch counters. These departments are under the management of Brethren M. R. Murray and C. S. Garber, and they know how to supply the needs of the physical man.

In the same building, near the entrance, may be found the Brethren Publishing House office, where we meet hundreds of our patrons, and where no small amount of business is transacted. We are told by those in charge that we never had a better location at the Annual Meeting for our business.

Running along the whole of one side of the Auditorium is a hall, fully twenty feet wide. Here the people collect before entering the assembly room, and here hundreds of them linger and greet friends. Many hours are whiled away in this hall by those who wish to do some visiting during the Conference.

In the Auditorium the large stage has been fitted up for the Standing Committee and others, entitled to platform privileges. The delegates will be seated in front, and a little below. The room is oblong, and should seat, as already stated, thousands of people. From the central part of the room the seats recede,—one tier rising above the other,—giving the whole interior of the building the appearance of an amphitheater. The entire building is lighted by electricity and is said to be fireproof.

The well-paved street in front of the building has been condemned to traffic. A part of it has been covered with canvas, and here hundreds of those in attendance can find plenty of room, shielded from the rays of the sun.

We found Bro. J. S. Kline, Foreman of the Committee of Arrangements, busy with his assistants, assigning lodging. They were kept busy most of the day. Everybody, of course, desired lodging close to the Auditorium, and those coming earlier stand the best chance. Some engage their lodging in advance, while the majority wait until they reach the grounds. Among these there are always a number who start out and hunt lodging for themselves. This, at times, confuses the work of the Lodging Committee, but they are patient, and in the end all seems to work out well.

No services were held during the day. Those coming in advance were glad for the privilege of visiting with friends, and the hours thus whiled away, proved not only enjoyable but helpful spiritually. The initial service for the Conference week was held in the Auditorium at 7:45 P. M., when about 300, principally members from a distance, assembled to listen to an address by Bro. D. L. Miller on the "Duties, Responsibilities and Value of the Standing Committee."

He had an unusual audience, for the reason that most of the members of the Standing Committee were present, prepared to hear what might be said about them, their work and their responsibilities.

The speaker started out by giving a brief history of the Standing Committee, showing that it was a body that had come into existence as a matter of seeming necessity, and had grown from seven to the present number of fifty-two. The duties were discussed, and the responsibilities and value of the body fully emphasized. This was followed by some suggestions. He would have all committees to churches, appointed by the Standing Committee, report to the Committee of the following year. He would have at least part of the Committee hold over two or three years, so as to avoid having a new committee each year.

The talk was well received, and proved helpful, in a measure, to each member of the Standing Committee present. Bro. Miller is likely to weave the best parts of the talk into an article for the MESSENGER.

Thus ended our first day of the present Conference session at St. Joseph, and an ideal day it was. One could not wish for more pleasant weather.

Thursday, June 1.

Thursday morning, June 1, was the day set for the Standing Committee to meet and organize. Several of the members did not reach the city until near the appointed hour, and a few were a little late. With the retiring officers, Brethren H. C. Early, Galen B. Royer and J. W. Lear in charge, the Committee was called together at eight o'clock. The devotional services were conducted by Bro. D. L. Miller. His remarks and prayer for the occasion were quite impressive.

The first matter acted on was to extend to Bro. J. K. Miller the courtesy of the deliberations in the Standing Committee room, awaiting the action of the open Conference regarding the dividing of Eastern Pennsylvania. Bro. Miller represents the new District.

The examining of the members of the Committee was then taken up, it being the rule that the body in session has the power of passing on its own membership. Each member is required to subscribe to what is required of the regular delegates from local churches.

The roll call showed nearly all the State Districts represented, there being forty-nine out of fifty-two members present. Since the new ruling, in regard to Districts paying up their Annual Meeting apportionment, is now in force, it became necessary to look into the situation. The inquiry developed considerable interest. It was found that fully a half dozen Districts were delinquent, but as the representatives of such Districts volunteered to see that the accounts should be settled, all were permitted to serve.

The next business was to ballot for the officers for the Conference, it being the rule that all ballots must be read openly and that, in order to be elected, the one chosen must receive the majority of all the votes cast. The first ballot resulted in the choice of Bro. D. M. Garver, of Ohio, for Moderator. This is his second term, he having served in the same capacity at the Harrisonburg, Va., Conference.

On the second ballot Bro. P. R. Keltner, of Illinois, was elected Reading Clerk. This is not his first experience in this office. It required three ballots to elect the Writing Clerk, and Bro. J. M. Blough, of India, was chosen. This is his first term on the Standing Committee.

For Doorkeeper Bro. Edgar Rothrock, of Nebraska, was selected. Four were nominated for the position, and their qualifications freely discussed before the balloting began. He was chosen on the second ballot.

It required nearly three hours to complete the organization, and get the Committee ready for its important work.

Of the fifty-two elders composing the Committee twenty-four are serving their first term. Of the others, twelve have been on the Committee once before, and several twice. So it will be seen that nearly half of them are new members in the work.

During the day considerable business was disposed of, and the Committee is said to be getting along very nicely. The body is growing larger each year, and this, in a measure, hinders progress to some extent. Should the number continue to increase, by forming new Districts, it may, in time, become almost unwieldy. At least a larger room will be required for its sessions, and the most approved methods will have to be adopted. But all this will take care of itself.

A number of committees were appointed in the afternoon. The Committee on Credentials is composed of Brethren Michael Keller, A. B. Barnhart and I. W. Taylor. For the Committee on Resolutions Brethren J. W. Lear, I. S. Ikenberry and J. C. Miller were named. Brethren Geo. W. Hilton and Galen B. Royer will prepare the letters of greeting.

Bro. S. Z. Sharp takes the place of Bro. A. C. Wieand on the Tract Examining Committee, the time of the latter having expired. Bro. C. M. Wenger, Annual Meeting Treasurer, was reappointed. On the General Mission Board Brethren Galen B. Royer and J. J. Yoder were reappointed for a term of three years.

Bro. P. R. Keltner continues on the MESSENGER Advisory Committee. To take the place of Bro. A. L. Clair, deceased, on the Auditing Committee, Bro. P. F. Eckerle was appointed. Bro. C. W. Lahman is retained as a member of the Board of Trustees for the Brethren Hospital. The General Secretary of the Committee of Arrangements for Annual Meeting, Bro. J. L. Cunningham, is continued. On the Educational Board Bro. Otho Winger was appointed, while Bro. L. T. Holsinger will serve another term. Bro. J. W. Lear is retained as a member of the Temperance Committee. On the Railroad Committee Bro. W. M. Howe takes the place of Bro. E. W. Stoner.

While the Standing Committee was engaged in its work, in its own private quarters, a number of services were held in the Assembly Hall, as the Auditorium is sometimes called. There were two services in the forenoon and two in the afternoon.

Bro. C. B. Smith delivered a well-prepared address on "Sound Doctrine," and Bro. D. L. Mohler one on "Conformity to Christ and the Church." At 3 P. M. Bro. B. F. Heckman entertained an appreciative audience on "Soul Winning," a subject that he handled with skill and force.

At eight in the evening Bro. E. B. Hoff, instead of Bro. W. M. Howe, delivered the address on "The Office of the Holy Spirit," Bro. Howe being on duty in the Standing Committee room. The address was listened to with marked interest.

The day closed with only a small increase of the crowd. The attendance at the services consisted almost wholly of members,—such as had come in advance, to enjoy all there is to be had in the meetings. Among those present are brethren and sisters who have not missed a Conference for years. These are the most happy seasons of their lives. Here they meet those of like precious faith, have with them some old-time talks, and return to their homes greatly strengthened.

But the aged pilgrims who love to linger about the Conference altar, are dropping out one by one, and others are taking their places. A number of regular visitors who were present last year are not attending this meeting. Thus the complexion of the assembly changes as time goes by, and to study these changes for a period of forty years is a matter of interest and, at the same time, pathetic.

We notice that the first speakers in the meeting are laboring under some disadvantages, on account of the audiences not being large enough to fill the Assembly Hall. It would be far better if the first meetings of the Conference week could be held in a smaller room. It would be better for the speaker and far more interesting for those in attendance.

The addresses are always good, for they are made by selected men who make special preparation for what they may have to present. Some of the sermons would make splendid reading, and we have been urged to have them reported and published in book form. A careful canvass of the situation has convinced the Publishing House management that the profit would not pay expenses, and for that reason is not further considered.

Around a meeting of this sort one sees and hears things that are at least interesting, and sometimes quite unusual. Years ago some of our people came to the Annual Meeting in covered wagons, camped out on the way, and slept in their wagons during the Conference week. But this has changed.

Now they come over the steam roads, some on trolley lines, while Bro. Manly Deeter, member of the Standing Committee, from Northern Indiana, accompanied by his wife, actually made the trip in his automobile, eight hundred miles, camping out on the way. Will some future editor of the MESSENGER be permitted to chronicle the fact that certain members of the Standing Committee made the trip across several States to Conference on their flying machines? But we do not pretend to be a prophet,—of course not!

We further mention that after the close of Bro. B. F. Heckman's address, mentioned above, a Bible study was held by Bro. E. B. Hoff, in which some good lessons were given on "The Valley of Dry Bones." Bro. Hoff does not take a greater delight in anything than teaching the Scriptures. He was followed by a talk on "The Ideal Church" by Bro. G. M. Lauver.

He emphasized these four points regarding the ideal church:

First—The ideal church is one bought with the Lord's blood and yielded to him.

Second—The ideal church is constantly and eagerly learning from him.

Third—The ideal church is one that is bearing his image perfectly in every member—at least eventually this being their goal of growth.

Fourth—The ideal church is one that radiates heaven's own light in the world—condemning sin.

Bro. Andrew Hutchison preached in the South St. Joseph Mission on Thursday evening, and was listened to with interest. It is surprising how a man of his age and health stands up under the amount of pulpit work he does. He has been in feeble health nearly all his life, yet he keeps right along at revival work.

Bro. J. S. Mohler, of Quinter, Kans., takes pleasure in greeting many of his old friends. He is now past eighty years of age, and for some years it was feared that he might lose his eyesight, but an operation brought relief, and now, by the aid of a reading glass, he does considerable reading.

Friday, June 2.

Friday morning, June 2, gave promise of a pleasant day. The weather, however, became quite warm towards noon, and so remained the balance of the day.

The crowd had perceptibly increased during the night and continued to grow during the entire day. There were quite a number of arrivals early in the forenoon. Possibly, all told, there were a thousand members and their friends in the building by noon.

By twelve o'clock it became known that the Standing Committee had decided on the location of the Conference for 1912. It goes to Southern Pennsylvania. This probably means that the meeting will be held in York. It is also claimed that an effort will be made to have it held in Washington City, D. C. This, of course, would be outside of the range of the District, but either location has special merits.

Northern California made a strong pull for the meeting, offering all the inducements that could be desired, but the long distance intervening between the main body of the membership in the Eastern and Middle States, and the Pacific Coast, was against the western location.

So it will be seen that we must all go east of the Alleghenies, next year, in order to enjoy another Annual Meeting. This taking the Conference east gives us to understand that the meeting of 1912 will be largely attended, and the delegation will be unusually large. We always have large crowds in the East.

(Concluded on Page 364.)

The King and His Kingdom.

In the person and life of Jesus irreconcilable contradictions seem to meet. The people were puzzled and wondered. How is it that the carpenter, the son of Mary, has such superhuman wisdom, and teaches with such divine authority? How can David's son be at the same time his Lord? How can Jesus perform such miracles and wonders, and at the same time be a blasphemer, claiming equality with God? How can the Son of God die, and how can the Son of Man rise from the dead? The people stumbled at these things, and Jesus became the rock of offense. And here lies the difficulty, to this day, with the rationalistic schools of philosophy. Reason, seeing Jesus as human only, the Son of Man, and failing to see that he is divine as well as human, the Son of God as well as the Son of Adam, utterly fails in its conception of him.

And the difficulties were only multiplied and became all the more puzzling, when Jesus taught that he was a king. When he knew it would cost him his life, he stated plainly that he was a king, saying, "To this end was I born, and for this cause came I into the world." How can such a claim be reconciled with his lowly state? How can this man, then on trial for regal claims, without throne, or court, or sceptre, or kingdom, or legions, be a king? If he is a king, where is his crown, and his court, and his kingdom? Where were his subjects to deliver him? But he was a king, none the less, even King of kings and Lord of lords; and he had a kingdom, with throne and court, though men saw it not, and it would have been easy to have called legions of angels to deliver him.

Jesus was a king by birth. Of the royal house of David, on the human side, and the first-born of the Eternal King on the divine side, he is constituted king by the law of birth. He is a king by inheritance. Being heir of all things, he holds his kingdom as the gift of his Eternal Father. He is crowned by the Sovereign Lord of the whole Creation, Jehovah declaring at the same time that he would give him the heathen for his inheritance, and the uttermost parts of the earth for a possession. He is King by birthright, King by inheritance, King by the oath and gift of the Lord Almighty, King by conquest, King by purchase. In all history, there never was such a King; and in all the wide, wide, world, there never was such a kingdom.

Napoleon adds beautiful testimony. In a conversation with General Bertrand, when a prisoner upon St. Helena, he demonstrated the Divinity and Sovereignty of Jesus, and showed the difference between the kingdom founded by Christ and all kingdoms founded by men. He said: "I have so inspired multitudes that they would die for me. But, after all, my presence was necessary,—the lightning of my eye, my voice, a word from me. Now that I am at St. Helena, now that I am alone, chained upon this rock, who fights and wins empires for me? Who thinks of me? Who makes efforts in Europe for me? Such is the fate of great men. So it was with Cæsar and Alexander.

"Can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me even while living, as the Carthaginian army forgot Hannibal. Can you conceive of Cæsar from the depths of his mausoleum governing the Roman Empire? But such is the history of the conquest of the Christian church, such is the power of the God of the Christians. Whose is the arm which for eighteen hundred years has protected the church from so many storms which have threatened to engulf it?"

Yes, Jesus is King, with crown and sceptre, and has a kingdom with throne and court. When Pilate asked him, plain and straight, if he was a king, he confessed and denied not. Who, then, will dare deny his royal claims? Who will not bow to the Man, the King, and revere his name forever?

The kingdom of Jesus is founded in the hearts of men. It is not a visible kingdom, as Greece and Rome were, except in its mere outward organization. It comes not by observation; it is the invisible reign and rule of Jesus in the hearts of those that believe. This is the real kingdom of Jesus.

The kingdom, built upon Jesus as the chief corner stone, must stand, "The gates of Hades shall not prevail against it." It must overthrow and survive all other kingdoms. "The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people: but it shall break in pieces and consume all these kingdoms, and it shall stand forever." And so the kingdom of Jesus is an everlasting kingdom. Though all else fail, it can not fail. Then let us give place to hope, since the kingdom finds place to endure. H. C. E.

The Sweets of Life.

To many the life we live is what we often hear it called, "A vale of tears," in a very practical sense, because the sunshine of gladness so seldom enters into their experiences, and in many cases we feel that "there is a reason." By this we mean that their lives seem so full of disappointments and those things that vex and annoy, that we are made to feel that it could not well be otherwise. And yet it is not in such persons and families that the vale of tears is seen and experienced. The sad hearts and sour lives are often found when we would least expect them, and the sweets of life we have had and enjoyed right under what we would naturally look upon as the most unpromising. And the question comes to us: Why is it so?

Well, first, we know from observation and, perhaps, our own personal experience, that it is so. But we don't always know the "why," because we are not capable of discerning the thoughts of others; second, because there are so very many causes that touch our lives that may bring either bitterness or sweetness.

As these causes do not necessarily affect all alike, we can readily see how easily human experiences may differ, and how, touched by the same causes, some are suffering the pangs of bitterness, while others are basking in the sweet sunshine of real enjoyment.

Not long since, while walking the streets of a beautiful southern city, we came to a large and expensively-built mansion, located in a fine yard, filled with shrubs and trees in a flower-and-fruit-bearing condition. The appearance of the house and grounds showed both wealth and culture on the part of the builder and owner. It seemed to us an ideal paradise and we were made to say: "Surely, happiness must dwell there."

But imagine our surprise when we were told that the head of the house did not, at the time, reside there, but was serving a sentence in the State prison. For the time being the mansion is occupied by a family of caretakers, who are to attend to matters until the time of his imprisonment is ended, when, if he lives, he is expected to return, to enjoy the fruits of his ill-gotten riches. But, granting that his expectations be realized, could it be possible that his living under such conditions would be peaceful and sweet?

As the most beautiful and the sweetest odor-producing flowers do not always grow and bloom in surroundings most lovely, so the most amiable and sweetest lives are not always found in the finest and most attractive places.

In the South, during the moonlight nights, the mocking birds and the nightingales keep up their songs during all the hours of the night. One evening, while sitting on an upper porch, enjoying the soft and odor-laden breeze, our ears were delighted with the charming songs of the birds in the near-by orange groves. As we listened, we were made to say, "O how sweet!" To us their songs were indeed charming and delightful, but in our company was a lady who said: "The nasty things. I hate them because they keep me awake during the night with their continual noise."

During the night, for some cause, we were awakened from our slumbers, and our birds were still out in the trees, trilling their beautiful lays, and we were made to think of our conversation of the evening, and how the sweets of life come to us, and in what they really consist. Do they come from the outside, or do they have their origin from the within? And as the birds continued their songs we mused ourselves into dreamland, and we dreamed dreams that were rich and sweet. Though we slept, and though we dreamed, yet when we awakened the thought came to us: "Was it a dream or was it partly real, because the birds were still singing?"

If we are in Christ Jesus, and our hearts are filled with his love, the sweet song of peace never ceases. We hear and enjoy it when awake, and while sleeping it continues its song in our dreams. Even in our sorrows, our crosses and in our hours of suffering and pain, during the tide of night this nightingale of song continues its sweet messages of love to our souls. The world beautiful may be on the outside, but it is the love of Jesus in the heart that opens our eyes to see it, our ears to hear it, and our souls to feel and enjoy it.

Not all the mines of gold, of silver, or of precious stones; not all the landscapes, mountains, hills, vales and rippling springs; not all the forests with their bloom and their green foliage, changing to scarlet and gold; not all the varied flowers that beautify our lawns, our gardens, our homes and our churches; not all the birds, in their feathered beauty and enrapturing songs, that this world has to show and give, can present to us a sweetness of life that will be satisfying and complete unless we are born into the new life,—are made "new creatures in Christ Jesus." We must be born again before we can ever see the beautiful in the kingdom of God. And it is this seeing that gives to life its sweetness.

It was Satan that cursed and blighted this world of ours, including all of God's creation. All the bitterness, pain and death has followed as a result. All sweetness, joy, peace, happiness, salvation and eternal life came through the atonement of Jesus Christ. Accept his offered salvation, which is to the soul a continual fountain of sweetness. H. B. B.

The Innocent Suffering.

A SISTER sends us a long clipping about the suffering the woman of refinement must endure in cities and towns where the tobacco habit has secured a strong hold on the men and boys. The writer is not a member of the Brethren church. Her article was published in one of the secular papers. She claims to be an indignant mother, and while she tells the truth about what the innocent must suffer on account of the filthy habit of men and boys, her language, as originally given, is a little too unguarded for our columns. She tells how the smokers and chewers defile the sidewalks in the business parts of some towns, and how ladies of refinement and taste, when passing along, must endure the tobacco odor, and walk through the filth. She describes how tobacco users render the postoffice almost unendurable with their smoking, and how they so thoroughly pollute the grocery stores that a woman dreads to go there to make purchases.

Then, to think that one must eat grains, fruits and vegetables that have been defiled with tobacco smoke! Not only so, but she says that in some of the public halls, where creditable men must often go on business, their clothes become so thoroughly saturated with tobacco smoke that they are almost an offense to their own wives and children. Everybody, probably, knows that this, and much more, just as bad, is true. If those who use the weed to excess were the only ones to suffer, it might not be so bad. But this is not the case. The innocent must suffer. They must breathe the air laden with tobacco smoke, endure the tobacco fumes and eat the groceries that are for days exposed to the offensive odor of the tobacco, used by men who loaf around the stores. No wonder that some people become indignant. And, considering these facts, it is not strange that churches should refuse to call to their pulpits men who defile themselves with the weed. They want the influence of their preachers on the other side of the question.

THE idea of several churches, Sunday-schools and Christian Workers' Societies cooperating in the support of a missionary at home or abroad is a good one. But before entering upon such an arrangement, they should consider the matter thoroughly and plan to keep up the support for years. They ought not to support a missionary for a year or two and then go back on their arrangements. Not only so, but they should see that the money, necessary to carry out their part of the contract, is raised promptly and placed where it will be available when needed.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas, ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

THE WORK IN CHINA.

April 17 our hearts were made glad when two men confessed Christ and were baptized. One of these had been a believer in the Lord Jesus even before the Boxer trouble. Soon after the missionary came in contact with a movement that at night the devil was in the streets. Great terror seized the natives, and the foreigner's life was in danger. This man did not believe the report and for several nights took a stick and went out to watch, thus proving to the people that the story was false. He escaped the Boxers but lost his wife and children. His is a real, living faith in God, the Father, and he tries to tell others the story of redeeming love. The other man is older. His candle will soon be burnt out but, praise God, he has found the Divine light which will guide him on through the valley into the peaceful, happy home, prepared for all who love the Lord. He finds much pleasure in his Bible. Often when his day's duties are done, we can hear him read. Will you pray with us that they may yet be much used of the Lord in leading their people into the kingdom?

There are yet many who do not know what sin is, nor what it is to be forgiven, nor that there is an abundant life of grace for them. One woman said, when told about heaven, "Oh yes, I know, that's for the foreigner, we must go to the temple when we die." Many believe that each country has its own religion and that the religion of China is good enough for the Chinese. Some are still afraid of us and, although they will come into our home, they refuse our tea, believing that the Christian has put something in to make them believe the Jesus doctrine. We need more than your prayers to break up the conservatism of China, we need you. Minerva Metzger.

Ping Ting Chou, Shansi, China.

HOSPITALS FROM A MISSIONARY STANDPOINT.

I have wondered, many times, why the Church of the Brethren does not own and control hospitals. Is it because we have the power, do not have the interest of the people at heart, or that we do not realize the importance of such institutions? I am prone to believe that it is the latter.

An Evident Need.

It has been my misfortune to have to take my own daughter and brother, and many other patients, to hospitals for operations. My brother was taken to a Catholic hospital, where all the influences of that body were around him. They are very careful with the young people left in their charge. Let us remember that this kindness is never forgotten. My daughter I had to take to a hospital where there were no Christian influences at all.

Missionary Opportunities.

The reason I headed this article as I did is, that I believe it is one of the best ways of doing missionary work in our land. There is no time when a person will eat with a greater relish than when he is real hungry. There is no time when a person feels the need of our Lord and Savior Jesus Christ more than when he is utterly helpless. There is no time when we are hungering more for consolation than when we have loved ones on beds of affliction. At no time does one appreciate words of consolation and cheer, in regard to the soul's welfare, as when one is in a condition to realize his lost and undone condition.

A Pitiful Plea.

Go with me, if you please, to the hospitals or to the bedside of men and women who are suffering great pain,—especially the men and women that are degraded in sin,—and hear their pitiful plea—calling on God for mercy,—and yet there is no one to point them to the Lamb of God that "taketh away the sin of the world." Then, I believe, you will think as I do. If we could have good hospital nurses and doctors to talk to them, and help them at such times, it would be more far-reaching than discourses from the pulpit.

Influence on Others.

Not only are the patients benefited, but also many others that come to the hospitals to visit the patients. As a rule each patient has friends many to see him. Many times they have to wait for some time before they are allowed to go to the sick room; hence they have to sit in the reception room and wait their turn. There they sit in silence, with sad hearts, their minds fixed on the patients. Their minds are in good condition to receive spiritual food, as many times they will not see nor hear anything to cheer their lonely hearts. When patients are convalescing, they are anxious to see, hear and read. Let us remember that impressions made at such times are lasting.

Value of a Brethren Hospital.

If your wife, your husband, son or daughter were to go to a hospital, how much better you would feel if they could go to a hospital conducted by our own people! How much more free we would feel to go and see them!

I am surely in sympathy with all mission work, but why can we not see the need of mission work right at our own door? Nearly all other churches own and control hospitals. Why? It is not for financial gain, but for the upbuilding of their churches and the promulgation of the cause of Christ.

I have approached different members of the church on this subject, who say they would be glad to help in such an effort if opportunity afforded. I should like to hear from others on this subject. G. E. White, M. D.

Morrill, Kans., May 24.

DENVER, COLO.

The 28th of this month it will be two months since we are in our new home,—the Colored Industrial Mission Training School for the Negro. We have been kept regularly at work, and are trying to catch up late in the season. We feel pleased to say that the most of our children seem delighted with their life. In this we see the great advantage in being out from the city, for the children that were inclined to be disobedient, now are numbered among the best.

Some of us have felt heartbroken over having lost their grades this spring, but we have done our best to console them, looking forward to a brighter future. There is a wonderful work that can be done here among our people, when some things, that now seem misty, shall have been cleared away.

Nine of our present number are members of the Brethren church. Five of these very often express themselves as being desirous of becoming missionaries in the United States. Being young, they don't know what to think of Africa, but we endeavor to teach them that God wants those for missionaries that can willingly say: "Anywhere, with Jesus, I can safely go." We pray our Heavenly Father that our teachings may not be in vain.

God has certainly blessed us, and we feel humbly grateful to him for all he has done for us through his loyal servants, but we are still, in a measure, in a needy condition.

At this writing we have in our home twenty-nine inmates. We have only eight small rooms in which to accommodate all. In one room we cook, eat and do laundry work. There are from two to nine in the remaining rooms, sleeping. Most of them on the floor, with insufficient bedding. The children have been having the measles,—all at the same time,—since we moved, which has greatly handicapped my mission work, which I feel God wants me to do. We have some malaria if we have to remain in such close quarters, for we have already had strong evidences of summer heat, which makes it very unpleasant with so many in one room. And what is worse than all: we have no place in the home for worship, other than in one of our bedrooms, which does not accommodate one-half of our own number, to say nothing of the visitors.

We are not at all complaining, but we see such a great need for suitable buildings and wish if we can get properly situated. A better time for building up a good negro school in the West will never be found, for daily there is growing an ill-feeling against the mixed schools of Colorado, and a good negro school, conducted by negroes, upon Christian basis, will mean much to our race and for our church. We feel quite sad that there is not room enough for our regular services, and we are earnestly praying for just temporary quarters for the boys, and for a place to do our cooking. Then we could use two of our rooms for a chapel and be once more at home with God. Callie Campbell, Matron.

Arvada, Colo., May 26.

EXPERIENCES IN CHINA.

"Come unto me, all ye that labor and are heavy laden and I will give you rest." What a Divine message to a sin-sick world! O that all the heavy-laden knew how to find this great rest, this great peace! How all peoples and all nations are seeking this peace, but know so little how to find it!

At a temple, not far from this city, many people have been gathering this week, offering sacrifices for sins and praying their gods to heal their sick. Each one offers a chicken, or, if unable to afford that, a small piece of meat. Hundreds of chickens have been offered. Brethren Crumpacker and Feng were there, preaching to them and selling Gospels. May the good seed sown spring up and grow! At church services, today, Bro. Feng told the people that before Christ came it was of little use to offer sacrifices for sin, but that now he is not pleased with such sacrifices, for Jesus is our Great Sacrifice. We must now believe, trust and follow Jesus.

Yes, the burdens of these people are heavy indeed! Some of the women who come to visit us pour out their troubles to us. A poor woman came the other day, bringing her boy of fourteen and her girl of five years. She said her husband did not like to work, and would not live with them. She said that the boy had to make the living by carrying water. He carried from forty to fifty pails of water a day, which scarcely paid for their food. Their clothes were so ragged that she scarcely knew how to keep them together. The little girl was not big enough to help, and bothered her, so she could not do much work. So her troubles continued. I showed her chart pictures of Christ, and told her much of his life, as we do to all the women who come to visit us. Then I told her how she should pray to the Lord to help her in all her troubles. I gave the little girl some pictures and showed the mother how to amuse her, so she would not bother us so much. These mothers have scarcely any idea how to train children, except by scolding them, and thumping them over the head. I hope she went home with a little peace in her heart.

Yesterday another little woman came and told her sad story. Her husband has died, her second son was a good boy but, while drawing water, had fallen into the well and drowned. Her oldest son, who should be her comfort and support, is a bad boy. He will not listen to anything she says, but curses her and wastes his money by gambling.

As she spoke, the tears rolled down her thin face, and it was enough to touch any one's heart. I tried to point her to the Source of all comfort and gave her some simple advice how to treat her son. I also gave her some exacts to take to her village. I told her that, above all things, she should pray to the Heavenly Father night and morning to make her son a good boy. She asked many questions concerning prayer. She seemed like a drowning person grasping at anything that would save.

All these people know of a Heavenly Father who gives them rain, food, etc., and it is a great point to work from, but they do not know how to worship Him. Their whole conception of him is very vague. China's terrible need, at the present time, is good mothers. Many do all they know, but what do they know? As they themselves say, "We are all stupid and ignorant. We don't know anything. We can not read or write. We cannot earn any money. We can scarcely do our own house work. Many of us are too crippled to walk. The men laugh at us if we go out of our courts."

We pray for the time when they shall have thrown off this bondage of sin, and when their children may be taught in Christian homes.

The Lord is daily hearing your prayers. April 17 Bro. Crumpacker baptized two brethren in a small stream outside the city. Praise his name!

The Lord is still adding his blessing to the boys' school. It was started with two; now six have entered and are doing good work.

Don't forget to pray for us every day, for our difficulties and discouragements are many. But it is all the Lord's work and by working unitedly and steadily, we may build up a mighty church of God in China.

Ping Ting Chou, Shansi, China. Emma Horning.

WILLISTON, N. DAK.

Our church met in council May 25. Our elder, Bro. D. F. Landis, had charge. Much business came before the meeting, and was disposed of in a spiritual manner. Bro. O. A. Myer was chosen delegate to District Meeting, with Bro. I. M. Kaufman as alternate. Our love feast is to be held June 10, at 2 P. M., to be followed by a series of meetings, to be conducted by Eld. Isaac Frantz. We are looking forward to these meetings with interest, and pray that God's Word may be preached with power, that the Holy Spirit may work mightily in the hearts of the people of our community, and that souls may be brought into the fold. One dear mother has recently been born into the kingdom by baptism. Our first temperance program was rendered by our young people on the evening of May 21, and was enjoyed by a good audience. A collection of $5.25 was taken. A joint Sunday-school Meeting is to be held at this place July 4. The Ray and Medicine Lake schools are to be with us also to expect our Sunday-school Secretary, Bro. E. S. Petry, of Berthold, N. Dak., to be with us. Our cottage prayer meetings still continue each week. Etta Myer.

R. D. 2, Box 101, Williston, N. Dak., May 26.

POMONA, CALIFORNIA.

Sunday, May 21, was a joyful day for the members and friends of this congregation. Our new house of worship was completed and ready to dedicate. Eld. J. W. Cline had charge of the exercises of the day. An invocation was offered by our elder, Bro. S. E. Yundt. We had a reading of Scripture by Eld. J. P. Dickey, of Lordsburg. After prayer by Eld. J. P. Dickey, of Lordsburg, Eld. Geo. F. Chemberlen, of Covina, delivered an inspiring sermon from Gen. 28: 17, "This is none other but the house of God." The closing prayer was offered by Eld. H. R. Taylor, of Pasadena. At 6:45 Bro. E. R. Yundt conducted an interesting Christian Workers' Meeting. Subject, "The Mission of New Churches." This was followed by an able discourse by Eld. J. P. Dickey, of Lordsburg, from Rom. 1: 16,—the saving power of the Gospel. We feel very grateful for the report our building committee was able to give,—that funds are available to pay all bills. Clara B. Woll.

310 Kingsley Avenue, Pomona, Cal., May 24.

QUINTER, KANSAS.

The little band of members of the West Big Creek Mission enjoyed a feast of good things May 20 and 21, when their love feast and children's meeting were held. The spiritual uplift was great to us all, and especially to the new members who had never communed before. Eld. J. W. Jarboe, of Quinter, Kans., led the communion services, assisted by Bro. D. A. Crist, Henry Ward and T. P. Oxley, also of Quinter.

About thirty members from the home church were present and helped to encourage the work here at this place. Fifty-two members were at the tables of the Lord, and it was quite an impressive scene to the large crowd who never saw this ordinance observed in the house of the Lord before. Professors and nonprofessors were alike interested, and our prayer is that what they looked upon will be the means of causing them to study the Scriptures more closely, in order to obtain a better knowledge, and to be led into the true light. We trust that in due time they will cast their lot with us.

At the children's meeting Brethren J. W. Jarboe, T. P. Oxley, A. K. Trimmer and Sister Mary Eller gave the children excellent talks and illustrations. Following this our presiding elder, Bro. D. A. Crist, gave us a strong sermon on the subject of "Light."

The outlook is very promising for the West Big Creek Mission. The writer is the present pastor and is alone. There is Sunday-school and preaching every Sunday, and Christian Workers' Meeting every other Sunday night. A good interest is taken in the study of the Book of Ephesians at our midweek Bible class. Pray for the work and the workers! The field is ready to harvest, but where are the reapers? Come over and help us! Geo. R. Eller.

Grainfield, Kans., May 29.

LOS ANGELES, CALIFORNIA.

This church convened in council May 26. Considerable business came before the meeting, but all was disposed of satisfactorily. Seventeen letters were granted and one was received. Christian Worker officers were elected. Bro. Roy Lehmer is our president. At the Santa Fé Mission Sister Anna Bashor is the president. Bro. H. J. Smith is to locate on Boyle Heights, thus more fully to take charge of the Mission at that place. He will select Christian Worker officers for that place. Bro. I. G. Cripe was elected as our chorister, as Sister Banbury is leaving for her former home in the East. Bro. D. W. Crist will represent us at Annual Meeting. Since our last report three have been added to the church by confession and baptism. Bro. Harvey Snell, District Sunday-school Secretary, visited our school last Sunday morning, and also preached a very inspiring missionary sermon for us. In the evening our union Christian Workers' Meeting was held at this place. A very interesting program was rendered by the Christian Workers, and the subjects were well discussed. On Friday evening, the 19th, the closing exercises of the Berean Bible School were given in the church. Thus closed another successful school year for those in attendance. The opening of next year's school will be Oct 2. Eva M. Frantz.

3101 North Broadway, Los Angeles, Cal., May 29.

Annual Meeting Notes.

(Concluded from Page 361.)

Services in the Assembly Hall began at 9 A. M. Bro. A. G. Crosswhite gave the first address, having for his subject, "The Simple Life." His address was full of practical truths, and was well received.

After an interval of thirty minutes, he was followed by Bro. Chas. M. Yearout on "The New Testament Conditions of Pardon." Without a Bible he readily quoted the Scriptures needed, and showed, by his manner of presenting his points, that he has a clear understanding of the conditions of pardon as set forth in the New Testament.

There was an intermission between 11:30 A. M. and 3 P. M. that enabled the visitors to secure a good meal and to seek the cooler places around the building and enjoy a good breathing spell. Everybody had something to say about the oppressive heat. St. Joseph seemed to be in the center of a great heat wave, and had it not been for a stiff breeze that continued the whole of the afternoon, there would have been much suffering.

Some enterprising merchants, seeing an excellent opportunity to do some advertising, had armfuls of fans, containing their advertisements, distributed throughout the building.

In the absence of Bro. T. S. Moherman, who was to have delivered an address at 3 P. M., Bro. Geo. W. Flory was pressed into service, and preached a strong sermon on "The Narrow Way." In spite of the heat he had the largest audience that had yet gathered in the Assembly Hall.

Following this discourse Bro. B. F. Heckman conducted a Bible study. It has been arranged to give considerable attention to this line of work at this meeting.

At 8 P. M. a large audience gathered to hear Bro. Galen B. Royer's address on "The Best of Life." His discourse was a good one, and, like the sermons so far delivered, was very favorably spoken of. He was listened to by fully one thousand people.

A service was held at the South St. Joseph Mission, conducted by Bro. J. H. Cassady, of Johnstown, Pa. There were probably other meetings that did not come to our notice.

Quite a number of visitors arrived on the evening trains. One of the trains, containing a number of members *en route* for St. Joseph, was detained a few hours on account of the wrecking of a freight train.

The "Boy Scouts" were kept busy conducting visitors to their lodging places, and carrying valises for the women. They are a lively set of boys, and take pride in their work. They earned a good many dimes, and it is to be hoped that none of the visitors failed to show the necessary appreciation for the help received.

The Standing Committee reported progress in its work and most commendable harmony. With so large a body it is found difficult to move fast, and it has been suggested that it might be well to have the Committee convene and organize on Tuesday before the beginning of the Conference instead of Thursday.

It has also been suggested that when it comes to preparing answers to queries it might be well to form a number of sub-committees, and divide up the work among them. This plan would doubtless facilitate business.

In the start the Committee decided on three sessions a day,—one in the forenoon, the second in the afternoon, and a third session in the evening, closing at nine o'clock. The number of hours for each session was settled at the start.

The day closed with a good deal of interest, and all felt that we have some very important matters for consideration, and that good judgment must be exercised in handling and disposing of some of the questions presented for consideration.

Saturday, June 3.

Many visitors came during the night, and early in the day they came by the train loads. They kept coming all day, and by evening the number present was variously estimated from five to twelve thousand. The latter figure, we are certain, is too high, while the former may possibly be too low.

At any rate, there were enough present to keep up a jam in the large crowds. There were people everywhere. The only places of retreat were under the large canvas stretched over the street in front of the Auditorium, or on the lawn of the courthouse near by.

At times nearly a thousand people would gather on this lawn, or be seated on the curbing. There was a great lack of seats, and standing for hours on the pavement proved very tiresome indeed. The providing of some seats, in case of extremely hot weather, had not been foreseen.

So far as we could see, the visitors were well cared for in the dining departments. In the basement, as already referred to, a very large room was fitted up and conducted on the cafeteria plan. Here each one could select what suited his taste, eat at his leisure, and pay for what he had made choice of.

This way of feeding people, at a large meeting like this, is very satisfactory, especially where there is such a large assortment of eating places to select from.

Then we noticed that the class of eatables provided was suited to the kind of weather we experienced. There was considerable fruit, and that is what people need when spending a day at a meeting of this kind.

The Lodging Committee had its hands full, placing the visitors as fast as they came. In fact, there were times when they could not dispose of them as fast as they arrived. The Boy Scouts were also kept on the go, but they enjoyed their part of the work.

A postoffice was established in the corridor. This proved quite a convenience, and was well patronized.

The Committee on Credentials also opened their department and gave the delegates an opportunity to register and be prepared for the work of the Conference on Tuesday. This was wise upon the part of the Committee.

The Standing Committee spent nearly the entire day on the queries from the churches. A number of them came to the meeting without answers, and for these the Committee is required to provide answers.

But the docket was fully cleared, and then the appointing of committees to churches was taken up. This always means a lot of hard and perplexing work. There is no part of the duties assigned to the Standing Committee that is more undesirable than this.

Services in the Auditorium began at 8 A. M., with a meeting of the Historical Society. There were addresses by Bro. J. J. Scrogum, of Southern Illinois, and G. N. Falkenstein, of Pennsylvania. The latter has given a great deal of attention to the early history of the Brethren, and his talk, full of interest, was along this line.

Bro. J. J. Yoder, member of the General Mission Board, then gave one of his characteristic addresses on "The Mission of the Brethren Church." He had a good hearing in spite of the heat in the Assembly Hall.

The District Mission Board had a meeting at 2 P. M., and one hour later Bro. D. Webster Kurtz, of Philadelphia, delivered a strong address on "Modern Skepticism." Bro. T. T. Myers was to have treated the subject, but as he could not be present, Bro. Kurtz was pressed into service. His speech was scholarly and forcible.

A Bible reading, conducted by Bro. J. G. Royer, and a strong sermon by Bro. I. B. Trout on "Conversion and Regeneration" completed the service of the day. Bro. Trout was at his best, had an audience of 3,000 people, and could be heard all over the building. It is not often that we have the doctrine of conversion and regeneration so clearly and so forcibly stated.

None of the other services during the day were so fully attended as they should have been. On account of the hot weather most of the people preferred to seek cooler quarters. This was very much against the spirit and usefulness of the meetings.

A Bible study and evangelistic work were taken up in the Lyceum Auditorium at 9 A. M. and continued during the day. These services were well attended, and a great interest was taken in the work done. By means of electric fans the room was kept cool, and those in attendance found it a most inviting place to study the Bible, and to listen to the splendid addresses given by the brethren appointed to conduct the different departments.

It would be difficult to construct a more convenient, and a more delightful room for public gatherings. All of our colleges would be glad to have such a room for special meetings.

This was probably the warmest Saturday ever seen at an Annual Meeting. With a shady park

near, it would have been impossible to keep enough people in the Auditorium to make up a good congregation. The strong, steady breeze made it possible for the visitors to endure the heat, and get some solid comfort out of the situation.

Sunday, June 4.

Sunday is always the big day at the Conference, and it is well that it is that way. It should be a regular Pentecostal Day, blessed with Pentecostal showers. We have more of these showers of grace than most people think. It so happens, however, that some come to Conference unprepared to have the Lord open their hearts, and for that reason they fail to receive the blessing.

At an early hour a prayer meeting was held in one of the arcades of the Auditorium. Here a number met to pray and speak, and prepare for the spiritual work of the day.

The first regular service in the Assembly Hall was the Sunday-school Meeting, presided over by Bro. D. H. Zigler. Bro. I. B. Trout was the first speaker, and had for his subject, "The Lesson Material." On account of the great heat, he removed his coat and went into his subject in real earnest. There were probably 3,500 people in the audience, and about one-third of the men were in their shirt sleeves.

Bro. Trout was followed by Bro. Wm. M. Howe, who, in his pointed way, treated the lesson as it should apply in everyday life. Really, that is the only way a Bible lesson should apply.

After a short prayer and a song, and without any intermission whatever, Bro. J. W. Lear began his address on "A Consecrated and Holy Life." He held that it is not only possible to live a consecrated and holy life, but that it is the duty of every fully-developed Christian to so do.

Instead of denying the possibility of complete holiness, consecration and sanctification, he would insist on striving for such a high attainment, but to do so along New Testament lines. He would have every baptized believer make a full surrender, obey God in all things, get rid of all sinful ways, and then strive for perfection, for sanctification, and for the highest possible attainments in holiness.

The position taken may not be in keeping with the way of some of our own people, who now and then preach against perfection and complete sanctification, but it is in keeping with the higher New Testament ideals, and needs to be still further expounded, explained, simplified, emphasized and urged upon those capable of the higher developments.

There were a number of services at the Lyceum, beginning at 9 A. M., and continuing until late in the evening. These consisted of lessons on prayer, intermediate Sunday-school work and evangelistic addresses.

The morning sermon by Bro. I. N. H. Beahm is said to have been unusually interesting and helpful.

On the program for the day, in addition to Bro. Beahm, were Brethren James M. Moore, G. M. Lauver, Isaac Frantz, E. B. Hoff and Chas. D. Bonsack. The nicely-ventilated room was packed, and the day proved a most enjoyable one for those in attendance.

At the Tootle Auditorium a primary Sunday-school was announced, with Sister Lavina Shoemaker in charge. Here were found the same conveniences and attractions mentioned for the Lyceum.

We should like to say more in detail about the services at all these points, but we found it a physical impossibility to be at all these places at the same time, and especially when there are so many services, one following directly after the other.

There were services at both of the Brethren churches in the city, morning and evening. Besides these appointments our ministers were asked to fill nearly twenty of the city pulpits. It was arranged for a number of them to preach both morning and evening. For consideration at the proper time, some of these ministers have asked us to suggest that ministers be requested to deliver only one address on Sunday at our future Annual Meetings. This would divide up the work better, and give all of them an opportunity of hearing others. We believe the suggestion to be a good one, and take pleasure in passing it on.

We found the Committee of Arrangements fully alive to the needs of the occasion, and always willing to do their utmost to accommodate each and every visitor.

Sunday had been announced as fast day, but those in charge of the eating departments say that, so far as they could see, there was plenty of feasting, but very little fasting. Some, however, did fast,—a few the entire day, and others omitted the noon meal only. It is to be regretted, however, that delegates and others will vote in favor of setting apart a day for fasting and prayer and then fail to observe it.

It may be well to arouse more sentiment in favor of fasting. Had there been more abstaining from food, and more hours devoted to prayer, it might have been possible to endure the heat better.

A number of visitors arrived during the early part of the day, and were assigned lodging. All told, there were probably seven or eight thousand visitors in the city. But it was impossible to collect all of them at any one point. They divided up between the three auditoriums and the city churches, and for hours hundreds of them remained in the court-house yard, enjoying the shade trees and the green grass.

At 2 P. M. a large audience gathered in the Assembly Hall to listen to Bro. W. J. Swigart's instructive talk on "Peace." This able address was one of unusual length for a Conference Meeting, but it was full of telling points, and was listened to with marked interest.

Bro. H. C. Early was to have followed at once with his talk, "The Relation of the Home to the Church," but owing to the oppressive heat it was deemed best to take a brief recess.

At 3:30, Bro. Early favored the audience with his eloquent address. It is regarded by those who heard him as the best talk he ever gave at Conference, and has been widely commented on.

In the evening a wide-awake Christian Workers' Meeting was presided over by Bro. B. F. Heckman. A number of good talks were given by the different speakers.

An interesting address by Bro. John Heckman, on "Adorning the Doctrine," closed the preaching services for Sunday.

Monday, June 5.

Monday was a day of great activity, and much more than ordinary interest. Thousands of visitors were present at an early hour and the number was increased by every incoming train.

At 8 A. M. the newly-appointed missionaries came before the Standing Committee for approval. These consecrated workers were introduced by Bro. D. L. Miller. Two of them go to Sweden, two to France, and the others will go to China and India. The presentation of the missionaries was very impressive. No finer band of workers was ever sent out by the church. Still more, however, are needed, and four of the number are in prospect.

At 9 o'clock the Educational Meeting convened in the Assembly Hall with Bro. A. G. Crosswhite, a member of the General Educational Board, in the chair. About 3,000 people were present. Splendid addresses were given by the following speakers: Bro. W. J. Swigart, of Huntingdon, Pa., Bro. M. W. Emmert, of Mount Morris, Ill., Bro. Otho Winger, of North Manchester, Ind., and Bro. T. S. Moherman, of Daleville, Va.

They discussed the scope of our school work, the education of our ministers, the church problem where we have schools, and the church ownership of the schools.

This was followed by the annual Sunday-school Meeting, under the management of Bro. Levi Minnich. Addresses were given by Bro. W. K. Conner, of Virginia, and Bro. R. D. Murphy, of Pennsylvania. Both talks were good, but the former, being illustrated, was listened to with more than ordinary interest.

Bro. J. W. Cline, of California, had charge of the Round Table and made this part of the program interesting as well as instructive. Being pressed for time, a part of the program had to be omitted. The meeting, however, was full of inspiration, and will not fail to prove helpful to our Sunday-school workers.

At 2 P. M. over four thousand people assembled to enjoy the Missionary Meeting, which is always looked forward to as the very best meeting of the Conference week. Bro. D. L. Miller presided, and there were present, at the time, all the members of the General Mission Board, as well as the members of the Standing Committee.

The thirteen new missionaries occupied the front seats on the platform, and by their side sat six missionaries that are home on furlough, making nineteen in all.

After some inspiring singing, Bro. L. W. Teeter conducted the devotional exercises. Bro. D. L. Miller, in a very touching manner, presented the new missionaries, naming them as follows: Bro. B. F. Heckman (his wife not being present); Bro. Paul Mohler and wife; Bro. J. Homer Bright and wife; Bro. Grover L. Wine and wife; Bro. J. T. Graybill and wife; Bro. Quincy Holsopple; Sister Winnie Cripe; Sister Annie Hutchison; Sister Kathren Royer.

Another fervent prayer by Bro. G. L. Studebaker, directed all hearts to further consecration. The scene was so impressive that there were only a few dry eyes in the assembly.

Bro. J. M. Blough, of India, delivered the missionary address for the occasion. He spoke for nearly an hour, but was listened with intense interest. Under the direction of Bro. Galen B. Royer the collection was then taken, which resulted in raising about $14,000. In spite of the heat, the people continued in the two-hour meeting to the very close.

During the day there were a number of meetings not mentioned in these Notes. Several were held at the Lyceum, and a number of school reunions were held at different points. The Sisters' Aid Societies also held a meeting in the Auditorium.

The Committee on Credentials practically completed their enrollment of delegates before the close of the day. So far 426 delegates have been enrolled, or more than fifty less than last year. Everything is now ready for the Conference that begins at eight in the morning.

The Standing Committee has matters in good shape, and it is the wish of the delegates that business move right along. There are a number of papers here for consideration and some of them very important.

Regarding the proceedings of the Conference we shall have considerable to say next week. We close these notes in the midst of an enthusiastic temperance meeting, that begun at eight P. M. Some telling speeches are being made and those in attendance are fully alive to the urgent demands of the hour.

After reading the Annual Meeting Notes you will be sure to want the FULL REPORT. Only 25 cents per copy. Send your order AT ONCE.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE INDIANS OF MEXICO.

The Mexican Indians, a mixture of Spanish and Indian blood, are quite a social set of people. Descended from an Indian ancestry, they are, like the full-blooded Indian in their appreciation of a kind act. They will return it not only once, but many times, and then feel that it is unpaid. They always shake hands upon meeting you, and bid you good-bye when leaving. They are polite and better behaved than the ordinary class of whites. If you do them harm, they will not like you. Probably they will treat you in the same way, or else not have you in their company.

The Spanish Indians are mostly of the Catholic faith, though a few belong to the Methodists and other religious sects. Those of the Catholic faith are especially careful to do right during Lent. When one of their number dies, they think they must have a funeral preached, though they may have to go many miles for a preacher.

These people somewhat resemble the mound builders, and, although they do not live in mounds, the ruins of old adobe and stone buildings, here among the hills, go to show that the older folks, of many years ago, dwelt once among the rocks. The people now living here are more civilized. Still they have a great many things to learn yet, in order to catch up with the Americans.

Among the hills are rocks as large as houses and barns. This is as rocky a country as any I have ever seen. Their houses are perched far up at the side of the hills, where big rocks could roll upon them and not leave a trace of either the buildings or their occupants. These buildings are often massed together, with many rooms, doors and windows. Usually these houses are built of adobe, or stone and adobe. The roofs are flat, supported with posts. Brush is laid on top, with a dirt covering. The floors are of dirt, and the walls are plastered with dirt mortar. In the corner is a fireplace, made of mud and stone,—much like an Eskimo's fireplace.

You can not see these buildings, sometimes, until you almost step into the chimney. From one to a dozen families live in one house. Their graveyard is on a hill, in a rocky place. They bury longways, crosswise, or in any way it suits.

When it comes to making things out of adobe and stone, the Indians are masters in the art. Their skill is really remarkable.

Many of these people can "savvy" (understand) English, but they will not talk it to you, even if they are really anxious to know something. They want you to "savvy" Mexican. In their buildings they have but a few things, though the high-class people, like elsewhere, live more elaborately. My description refers more especially to the methods of the lower class, and their ways of living and their habits.

H. N. Kerr.

Rosebud, N. Mex.

DEATH OF ELDER S. S. ULREY.

May 24, 1911, after a long and serious illness, Elder S. S. Ulrey, of the Ogans Creek congregation, near North Manchester, Ind., was called from the scenes of his earthly labors. He was one of the first children born in Kosciusko County, Ind. In his youth he secured what education could be gotten in the country schools at that time, and from a graded school at Warsaw, Ind. He then taught for fifteen years, being looked upon as a leader in his profession.

April 18, 1867, he was united in marriage to Mary J. Tridle, who has ever since been his faithful companion in all his work. To them were born seven children, of whom five sons and two daughters are yet living. All of these have followed the father in the teaching profession.

In 1875 he moved into the Ogans Creek congregation and soon became very much interested in the work of the church. He was elected to the ministry in March, 1879, was advanced to the second degree in February, 1881, and was ordained to the eldership May 23, 1891, by Elder R. H. Miller, of sacred memory.

In the Northern District of Indiana he was a leader,—not so much as a preacher but as a counselor in the local congregations and in District Meeting. In 1896 and 1909 he represented Middle Indiana on the Standing Committee. In more than thirty years he missed but two Annual Meetings. In this way he became acquainted with Dunkards all over the Brotherhood. He knew the history of the church as few men did, and was never more happy than when talking about the church and her work. Almost his last conversation pertained to the work of the coming Conference.

For several years he had been a sufferer from diabetes. Last October it developed into gangrene. He ate his last meal at the table with the family on Thanksgiving Day, Jan. 14 he was anointed by Elders T. T. Myers and A. L. Wright. Although his pain was constant and severe, he never complained, patiently enduring until the call came.

Funeral services were conducted by Eld. P. B. Fitzwater, assisted by Eld. J. H. Wright and the writer. Sis of Bro. Ulrey's colaborers in the ministry bore his body to the tomb, while the large audience, assembled on the occasion, gave evidence of the esteem in which our brother was held. His services for the church will not soon be forgotten.

Otho Winger.

North Manchester, Ind.

CHOTO CHURCH, KNOX COUNTY, TENNESSEE, REORGANIZED.

This congregation was organized about the year 1885 or 1886, under the supervision of the Mission Board, and called Mount Olivia. A few years thereafter a church-house was built and the name changed to Choto (an Indian name of the falls in the Tennessee River at that place).

Bro. S. Z. Sharp was the first brother to preach there, and it was through his efforts that several united with the church. Later Elders Jesse Crosswhite, F. W. Dove, G. C. Bowman, C. H. Diehl, W. A. Sherfey, J. B. Bowman, Jacob Wine, J. B. Pence, and other ministers preached for them at different times. All of the above-named elders have passed to their reward, except Brethren Sharp, Wine and Diehl. But as the church was without a resident minister, some of the members moved away, and others died. Thus the little flock became disorganized and was scattered, and for a long and sorrowful time.

We still had, however, some faithful members, whose loyalty to the church was like Paul's, when he said: "None of these things move me." Three years ago the Mission Board took the matter in hand, and moved the church some distance, to a better location, near the railroad (Boyds). The Brethren of Beaver Creek, Knox County, have been serving them most of the time.

June 20 Eld. J. H. Peterson, Bro. G. F. Bailey, and myself, met the faithful and scattered and partly reorganized, by electing and installing Brethren John W. Robeson and John Delaney, deacons; Bro. Levi Roe, clerk; Sister Harriet Tipton, treasurer. The church was named Union Valley.

P. D. Reed.

Limestone, Tenn., May 25.

A TIMELY WARNING.

Paul, in Gal. 6: 7, says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." This is a great and timely warning to all. It was written to the Galatians, and meant a great deal to them, but it means just as much to us. The warning, however, does us good only in so far as we apply it. We do not know how many it saved then, or how many it will save now, but Paul gave it, and it is just as much in place today as it was then.

In our busy people grow cold and indifferent concerning the soul's welfare. We should realize that, as there is only one sowing time, there will be only one reaping time. The reaping must be done, and the reward accepted. So then, "Be not deceived." The rich man, mentioned in Luke 16: 19, failed to do the proper thing when done. He saw his mistake when it was too late. How about ourselves, dear reader?

"Be not deceived" either in a spiritual or a temporal way. It is possible to be deceived in both. The writer had some experience along that line, when he purchased land from a certain company. The appearance of the land was very good. It was nearly as level as a floor, and seemed to be very fine indeed, but finally proved to be what is called "alkaline." It is no loam,—simply very heavy land, and it seems as if nothing but time and the elements will eventually pulverize it. Many poor people have been deceived by buying that land.

Let this be a warning, dear reader, be it timely warning to us all. "Be not deceived," but be waiting for the reaping time and get ready for it!

J. C. Wright.

Chico, Cal.

ROGUE RIVER CHURCH, OREGON.

Eld. S. E. Decker labored earnestly with us in a series of meetings for three weeks, and much good was accomplished in building up the work at this place. Bro. Decker preaches stirring sermons, in the simplicity of the Gospel and the power of the Spirit. He especially warns those who are drifting into false doctrine, and trust in the wisdom of men. Two, who had wandered away from the fold, were welcomed back and renewed their covenant with God. One was received by letter. On Saturday we held a special council, preparatory to our love feast. We considered, and some longer established plan for possibility of getting our churchhouse located nearer the center of the population of the village of Talent, as we are at present nearly a half mile out. This matter will be still further considered at our next council. It was a very spiritual one. Seventy-two surrounded the Lord's tables. The number included brethren from the Ashland and Williams Creek congregations. Bro. J. G. Miller officiated. On Sunday, following the Sunday-school hour, special children's exercises were held. Sister Lizzie Detweiler gave an illustrated talk, which was very simple and impressive. The afternoon session was devoted to Sunday-school and Christian Worker topics. The influence of the Holy Spirit was predominant in all our meetings.

Talent, Oregon, May 26. Pauline Overholser.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Acord, Jessie, youngest daughter of Bro. Geo. W. Acord, born in Wood County, Okla., Aug. 12, 1898, died April 14, 1911, aged 12 years, 8 months and 2 days. Jessie had always been in feeble health and her death was not altogether unexpected to the family. Notice has taken from this family a son March 8, the father April 15, and then little Jessie was called home.—Eld. J. Miller, Nashville, Okla.

Acord, Bro. Geo. W., born in Ohio, July 4, 1846, died near Wapaka, Okla., April 15, 1911, aged 64 years, 9 months and 11 days. He was married to Mary E. Miller in Reno County, Kans., April 10, 1870. To them were born seven sons and five daughters. The deceased had been in poor health for a number of years, and died from old age and a complication of diseases. He united with the Church of the Brethren about twenty-seven years ago and remained faithful. Services at the home by a Baptist minister.—H. M. Miller, Nashville, Okla.

Bare, Samuel H., born in Huntington County, Ind., May 21, 1849, died of dropsy, in the bounds of the Topeka church, Lagrange Co., Ind., May 14, 1911, aged 61 years and 3 days. Interment in the Rock Run cemetery. Services by Bro. Jacob E. Weaver and the writer. Text, 1 Cor. 15: 19.—L. L. Berkey, R. D. 9, Goshen, Ind.

Beck, Bro. Gideon, born near Warriors Mark, Huntingdon Co., Pa., Dec. 25, 1842, died May 17, 1911, aged 68 years. He was a member of the Church of the Brethren at Warriors Mark about fifty years. He was a quiet, unassuming man. He never went far from home, but in early life spent some years in Chicago. He was a carpenter by trade. Services by his writer.—S. F. Bame, Warriors Mark, Pa.

Crewse, Bro. George Marion, born in Monroe County, Iowa, Nov. 5, 1862, died May 12, 1911, within the bounds of the Slate Creek or Conway Springs congregation, Sumner Co., Kans. He was married to Emily Jane Mast, Jan. 31, 1892. He united with the Brethren church Nov. 19, 1909. He leaves a wife and seven children. One little boy preceded him in death. Bro. Crewse was stricken by lightning while riding along the road with a wagon. Less than one year ago Bro. Lewis Snider, a brother-in-law to Bro. Crewse, was instantly killed by a railroad engine passing over him. Both of them had attended the Sunday School in the Brethren's church some time. Services by Bro. A. J. Smith. Text, James 4: 7-15.—J. Bowser, Conway Springs, Kans.

Dovel, St. Clair, born in Page County, Va., March 3, 1823, died May 15, 1911, at the home near Mundale, Ind., in the bounds of the Believille church, aged 88 years 1 month and 12 days. He was married to Catharine Dovel June 30, 1850. To this union were born nine children. His wife, eight children and two brothers. He united with the Church of the Brethren in his early manhood and remained faithful unto death at his home by Eld. C. P. Daggett. Interment in the Old Hall cemetery. Services by writer.—Wm. Kinsey, Belleville, Kans.

Harmon, Sister Elizabeth, died March 5, 1911, at the home of her sister, Mrs. Albert Robinson, 839 Erie St., Canton, Ohio, aged about 75 years. Although she could not attend services regularly for the last few years she expressed herself to her God, and liked to have prayer services at her home. A few months before her death she was anointed by Brethren Shroyer and Howard Heiman. Services at the home by Bro. Howard Heiman, assisted by C. L. Wright and others of the U. B. church. Interment in the Eden cemetery.—Mrs. Albert Robinson, 839 Erie St., Canton, Ohio.

Hartsough, Bro. Albert H., born in Huntington County, Ind., Aug. 24, 1856, died at the hospital in Indianapolis, Ind., April 13, 1911, aged 54 years, 7 months and 24 days. He united with the Church of the Brethren in 1890, and was always loyal and true to the church. March 25, 1896, he was married to Catherine Brookins. To this union was born one son. April 28, 1898, the husband was called home. On Sunday, May 11, 1902, he was married to Catherine Working. He leaves a wife, one son, three stepsons, four brothers, one sister and one half-brother. He was a kind husband and an affectionate father. Services at the church west of North Manchester by Eld. A. L. Wright and the writer. Interment in the cemetery near by.—Mary E. Miller, North Manchester, Ind.

Hartman, Sister Ida M., nee Wringler, died of dropsy, in the bounds of the Yellow Creek church, Elkhart Co., Ind., May 18, 1911, aged 38 years, 8 months and 14 days. She was married to Edward Hartman, March 15, 1892. She was a member of band and nine children. She united with the Church of the Brethren a short time before her death. Services by Elders I. B. Burns and Brethren Irvin Miller, Ray Miller, Goshen, Ind.

Hoopert, Sister Hannah M., died at her home near Clear Spring, Pa., aged 69 years, 3 months and 25 days. She leaves an husband and seven children. She was a faithful member of the Church of the Brethren. Interment at the Lutheran Church, conducted by Eld. C. L. Snider, assisted by Elders A. Hull and W. G. Group.—Nellie I. Baker, East Berlin, Pa.

Klingenfelter, Bro. Jacob M., died May 19, 1911, at his home near Klahr, Blair Co., Pa., aged 44 years, 5 months and 4 days. He was a member of the Clover Creek congregation. To this union were born eight children. He has been a member of the Church of the Brethren for years. About two years ago he suffered with great pains in his head, but his home remedies failed to relieve him. He then went to Altoona, his father, C. F. Lingenfelter, took him to Philadelphia to a specialist. They discovered that he was suffering from a tumor in the brain and that he was blind with both eyes. During all this time his faithful wife was always by his side, ministering to every want. Here by his father's daughter during his long illness. He leaves a wife, four sons, four daughters, his father, seventeen grandchildren, two brothers, three sisters and one stepbrother. Services in the Upper Clear Spring church by Brethren Chas. J. M. Mosier and C. Divelv. Text, Isaiah 38: 1.—Annie L. Dively, Claysburg, Pa.

McColly, Charles Clayton, youngest son of Bro. Josiah and Sister Mary McColly, born Feb. 27, 1887, in Boone County, Iowa, died in Wayne, Colo., May 13, 1911, aged 24 years, 2 months and 20 days. About two years ago he united with the Baptist church at Ames, Iowa. After coming West, in March, 1911, he united with the Church of the Brethren at Wayne City. Shortly after his baptism he was anointed.—Nellye Wm. Wagner.

Markley, Sister Mary H., widow of Bro. Samuel M. Markley, died at the home of her son, Jacob L. Markley, 6317 North Twenty-first St., Philadelphia, Pa., April 1, 1911, of pneumonia.

Smith-Minnix.—By the undersigned, at the home of the bride's parents, Bro. John and Sister Lizzie Minnix, Reedley, Cal., May 18, 1911, Bro. Cecil B. Smith and Sister Lulu Minnix, both of Reedley, Cal.—I. J. Betta, Reedley, Cal.

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Markley, Sister Mary H., widow of Bro. Samuel M. Markley, died at the home of her son, Jacob L. Markley, 6317 North Twenty-first St., Philadelphia, Pa., April 1, 1911, of pneumonia.

aged 70 years, 7 months and 2 days. Early in life she and her husband united with the Brethren church, in the Mingo congregation, Montgomery Co., Pa. Both of them were faithful members of that church for about thirty-five years. After the death of her husband, ten years ago, she resided in Philadelphia at the home of her son, Jacob. Services at the house by Eld. J. T. Myers, pastor of the Geiger Memorial church. Another service was held the following day at Collegeville, Pa., by her pastor, Bro. D. Webster Kurtz. Interment in the Collegeville cemetery. She leaves two sons, one daughter, four brothers and three sisters. The church has lost a most faithful, loyal and noble Christian, and the family a most devoted mother, grandmother and sister.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa.

Markle, Mary, died at the home of her brother in East Berlin, Pa., aged 72 years. Services at the Mummert meetinghouse by Eld. C. L. Baker and Bro. S. S. Miller. Interment in the graveyard adjoining the church.—Nellie I. Baker, East Berlin, Pa.

Mathias, Sister Bessie Bell, wife of Bro. J. B. Mathias, died at her home near Manassas, Va., May 13, 1911, aged 35 years, 4 months and 19 days. Sister Bessie united with the Church of the Brethren about ten years ago, and remained a faithful member until death. She is survived by her husband, parents, one sister and four brothers. Shortly after her death she was brought to the home of her parents near Mill Creek, Va. Interment in the Mill Creek cemetery. Services by Bro. C. M. Long.—Pearl M. Showalter, North River, Va.

Miller, Sister Emma, born April 4, 1849, died May 10, 1911, at the home of her brother near Saxton, Pa., aged 62 years, 1 month and 6 days. For some time she was a sufferer from consumption. She was a member of the Progressive Brethren church for about three years, but was received into the Church of the Brethren by the Raven Run congregation as an applicant for baptism, while on her bed of affliction. Services in the Bunker Hill church by Bro. Hoover assisted by interment in the Bunker Hill cemetery.—Rosa Hoover, R. D. 1, Saxton, Pa.

Miller, Bro. Abraham W., born in Washington County, Md., Sept. 21, 1829, died in Kansas, Kans., May 24, 1911, aged 71 years and 8 months. He was married to Mary A. Sword Dec. 30, 1852. To this union were born four sons and four daughters. Seven of them survive. He united with the Church of the Brethren in 1862. He and his wife were charter members of the Kansas City church. The congregation as an applicant for baptism, while on her bed of affliction. Services in the Bunker Hill church by Bro. Hoover assisted by interment in the Bunker Hill cemetery.—Rosa Hoover, R. D. 1, Saxton, Pa.

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Morrell, Annie May, daughter of Bro. Courtney and Sister Mary Morrell, died April 2, 1911, aged 8 years. Services in the Pleasant Valley church by Bro. A. M. Laughrun. Interment in the cemetery near by. She leaves a father, mother, one brother and two sisters.—Sallie Bell Bowers, Jamboro, Tenn.

Mumma, Sister Ida May, daughter of George F. and Elizabeth Mumma, died in the bounds of the Ft. McKinley congregation, Ohio, May 21, 1911, aged 37 years, 1 month and 1 day. At the age of fifteen she united with the Church of the Brethren, and remained faithful until the end. For a number of years up to the time when her health failed her she was the teacher of a young boys' class. She leaves a father, mother, one sister and one brother.—Wilbur E. Hall, R. 2, Kleptinger.—Jesse F. Coy, 329 West Third St., Dayton, Ohio.

Murphy, Sister Emma, nee Adamson, born in Delaware County, Ind., Aug. 8, 1860, died at her home in Burr Oak, Kans., May 13, 1911, aged 50 years, 9 months and 5 days. Sister Emma emigrated with her parents from Indiana to Marshall County, Iowa, in 1877, where she was united in marriage to A. Murphy, Dec. 25, 1879. In 1887 they came to Kansas, where they have since resided. Five sons and two daughters were born to them. One daughter preceded her mother in death. Her husband, six children, an aged father, one brother and a twin sister, who resides in Iowa, survive. February, 1908, Sister Murphy and her husband united with the Church of the Brethren, and have ever since been faithful. Her affliction was great, yet she bore it with Christian fortitude. Services by Eld. T. E. George. Interment in the Burr Oak cemetery.—Emma J. McMellin, Burr Oak, Kans.

Rinehard, Sister Katie, died at her home near Abbottstown, Pa., March 30, 1911, aged 19 years, 3 months and 1 day. She leaves an aged husband and three children. Interment at the Mummert meetinghouse. Services by Eld. C. L. Baker and Bro. S. S. Miller.—Nellie I. Baker, R. D. 3, East Berlin, Pa.

Ritchey, Bro. Samuel S., born in Snake Spring Valley, Pa., Aug. 28, 1848, died at his home in Everett, Pa., May 19, 1911, aged 62 years, 3 months and 9 days. He was a member of the Church of the Brethren for about twenty-eight years. He was loyal to his church and always attentive at the services when his health permitted. He was married in New Enterprise March 15, 1877, to Rachel Hershberger. His wife, one son, two daughters and one brother survive. Services at the Snake Spring church by Brethren J. B. Fluck, J. S. Hershberger and William Steel.—H. W. Rominger, Everett, Pa.

Scott, Mr. Shiflett, born in Greene County, Va., died at the University Hospital, Charlottesville, Va., May 14, 1911. He was taken ill with appendicitis on Saturday evening and lingered until Friday, when he was taken to the hospital by good conveyance, a distance of thirty miles. He lived a little more than an hour after he arrived at the hospital. He was a man of excellent moral character and respected in his community. His desire and prayer, during his last hours, was that he might be spared to meet his wife. He leaves a wife (a faithful member of the church), six little daughters, four brothers and two sisters. Interment in the Scott family cemetery. The funeral sermon will be preached in the near future.—Nelie Wampler, Dyke, Va.

Smith, Elizabeth, died May 9, 1911, at her home near Cherry Grove, in the bounds of the Linville Creek congregation, Rockingham Co., Va. Her husband preceded her a number of years ago. Services by Bro. Jacob A. Garber, in the Trissel's Mennonite church. Text, Psa. 17: 15. Interment in the Trissel's cemetery. She was a faithful member of the Church of the Brethren.—Catherine A. Early, Linville, Va.

Stark, Sister Jemima, nee Lampkin, born March 26, 1838, in Virginia, died May 21, 1911, aged 73 years, 1 month and 25 days. She was married to Henry Stark April 15, 1857. To them were born seven children, four of whom survive. Shortly after their marriage she and her husband united with the Church of the Brethren and remained steadfast to the faith until death claimed her. She was always ready to help the sick and afflicted, and her last thoughts were for the poor and distressed. Services at the Cornerstone church by Eld. G. W. Lenta, assisted by Bro. Holloway. Text, Luke 2: 36-38.—Ella Gauss, Centerview, Mo.

Utrey, Sister Sarah, born in Montgomery County, Ohio, July 11, 1816, died at the home of her grandson, S. A. Haines, near Liberty Mills, Ind., March 28, 1911, aged 94 years, 8 months and 17 days. In 1838 she united with the Church of the Brethren, in which she lived a devoted life. She was united in marriage to Samuel Utrey in 1837. To them were born two children.—one son who died in infancy and one daughter who died at the age of thirty-five. Her husband died in 1857. Services at the Eel River church by Eld. A. I. Wright. Interment in the cemetery near by.—Mary E. Miller, North Manchester, Ind.

Wagner, Bro. Geo., died at his home in York, Pa., aged 62 years. He leaves a wife and five children. Interment at the Mummert meetinghouse. Services by Elders J. A. Long and C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

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NOTES NOT CLASSIFIED

Indian Creek.—We met in council May 27. Our elder, Bro. Zuck, presided. Sister Lizzie Higgs was chosen delegate to Annual meeting. We decided to have a series of meetings conducted by Bro. H. A. Stahl, of Pennsylvania, to continue at least two weeks and close with Love-feast, to be held, beginning at 6 P. M.—Rebecca M. Enfield, Maxwell, Iowa, June 2.

Garrison.—Our church enjoyed the favor of a visit from Bro. John Robinson May 5 to 14. He gave us two excellent sermons. He was soliciting in the interest of the "Home for the Colored People," at Denver, Colo. Our love feast occurred May 27 and 28. Quite a number of visiting members were present. Bro. A. F. Blough, of Waterloo, Iowa, was with us also, and officiated.—Mrs. Lydia Garrison, Iowa, June 2.

Morrell church is to begin a series of meetings, to be conducted by Bro. Zimmerman, commencing July 8. The meetings are to continue till the finish, closing with our love feast, on 8 P. M.—Ora Carter, Foley, Minn., June 3.

Butte Valley.—May 21 Bro. J. Harman Stover preached a stirring sermon, after which a collection of $18.87 was taken. This amount is to be placed with the Annual Meeting collection. Our council meeting will be held on the 24th inst., at Bro. Edwin Fike's barn, two miles southwest of Coleman. Our regular council will be held June 24, instead of July 8, so that our elder can be with us. Quite a number of invitation to members of adjoining congregations to be with us at our love feast.—Forest D. Hoy, R. D. 1, Ashley, Mich., June 4.

Antrim church met in council May 26. Eld. David Hoover presided. One letter was granted. The church re-elected Bro. Curtis Hilbert as our Sunday-school superintendent. Our love feast is set for Sept. 16, at 5:30 P. M.—Chas. E. Johnsonbaugh, Anderson, Ind., June 2.

Greenville church held her love feast May 27. On account of the rain the meeting was not so large as was expected.—May 14 Bro. J. M. Blocher preached. Bro. D. W. Wise officiated. On Sunday morning two sisters spoke to the children, and Bro. C. D. Bright gave excellent talks to the older ones on "Peace." A heavy rain interfered with the attendance on Sunday, but we had a rich, spiritual feast.—A. M. Hall, Walnut, Iowa, June 3.

Astoria.—Our church met in council at the South Fulton house May 20, with our elder, Bro. J. W. Brubaker, presiding. One letter was granted. We decided to have ten days' Bible meetings, beginning in July, with Bro. Moore as our instructor. Sister Anna Gruber is to be our leader for prayer meeting for six months.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., June 2.

Vermilion church held her love feast May 27. Bro. S. P. Berkebile officiated. May 24 Bro. Berkebile gave us a talk on India and continued for three nights, with large audiences of attentive listeners. On Sunday morning Bro. and Sister Berkebile gave us a very interesting talk about some of the customs of India, and sister Berkebile sang a solo in English. After this Bro. Berkebile preached both morning and evening. They certainly endeared themselves to us, and while with us. Some were almost persuaded to forsake sin and follow Jesus. If Bro. Berkebile had remained a few days longer, we were sure that some would have made the good choice. A collection of $37.56 was taken for foreign missions.—Emma Yarbrough, Bicknell, Ind., June 3.

Big Creek.—Our church met in council May 27. Our elder, Bro. D. J. Hollenshead, presiding. Our deacon and wife, Brethren Dow Riddgely and N. S. Dale were appointed on our Temperance Committee. On Sunday we had some glorious stuff preached a missionary sermon, after which an offering of $10 was raised for the same.—Geo. Ebie, 713 East Main St., Olney, Ill., June 3.

Sangerville church met in council at the Branch house May 15, preparatory to the love feast which was held. Worship was granted. Eld. Jacob Zimmerman, of the Elk Run congregation, Va., and Eld. J. Hollenberg, of Indian Creek congregation, Va., were present. May 27 we held our love feast, at the same place, and had a good meeting. Brethren A. S. Thomas, M. B. Miller and M. J. Wolfe, of the Beaver Creek congregation, were with us. Their presence and help was much appreciated. Bro. Miller officiated. On Sunday morning, after Sunday-school, Bro. Thomas preached an inspiring sermon to a full house, after which a collection was taken for the Annual Meeting. The previous Sunday a collection was taken at the Emmanuel house, after a missionary sermon preached by our elder, Bro. J. W. Wise. The entire amount is $21.19. A joint Sunday-school Meeting will be held at the Branch house June 17, at 2 P. M.—Annie B. Miller, R. D. 1, Box 36, Bridgewater, Va., May 30.

Chestnut Grove.—Our love feast, May 20, was an enjoyable one. Eld. J. W. Rogers officiated. There were about fifty communicants.—Anna F. Sanger, Box 46, Bragg ville, W. Va., May 24.

McClure.—Bro. Chas. A. Miller, of Westphalia, Kans., came to us May 13 to hold a series of meetings. He preached twenty sermons, and as a result of his labors seven came out on the Lord's side. Two still await the rite of baptism. This makes fifteen added to the church by baptism during the last fourteen months. We held our love feast May 27. Fifteen members were united to the fellowship of the church. It was the most spiritual feast ever held in this church. Bro. Miller officiated. Bro. Albert Eilenberger, of the Prowers Church, preached the examination sermon. This church was organized Oct. 31, 1908, with a membership of thirty-three. Bro. W. D. Harris is our elder. We now have three ministers, three deacons and a membership of forty-six. Surely, the Lord has been good to us. Since our last report Bro. A. M. Peterson and wife, of Tennessee, have moved among us. He is a minister in the second degree. Bro. A. J. Hensel (a deacon) and wife, of Rocky Ford, Colo., have also located here. Any who wish to change location where they can enjoy a new church home in a prosperous organization, are invited to come to this place.—Ida Cochran, Colo., June 3.

Limestone.—Our church met in council May 27. Bro. C. A. Diehl, of Pleasant Valley, Tenn., was with us. Two letters of membership were received. Bro. Diehl preached for us on Sunday.—Anna Arnold, Limestone, Tenn., June 3.

TO THE CHURCHES OF OREGON, WASHINGTON, AND IDAHO.

All members, desiring to attend the District Meeting of the three States, to be held at Myrtle Point, Oregon, July 12 and 13, will be required to pay the round-trip third fare for the round trip, providing there are fifty or more persons in attendance, who can present certificates to the clerk of the meeting, showing that full-fare tickets were purchased to the place of meeting. This also refers to the returning roads: Oregon and Washington Railroad and Navigation Company, on all of its lines in Oregon, Washington and Idaho; Southern Pacific lines in Oregon; Northern Pacific Railway Company lines in Washington and Idaho, as far as Portland, Oregon. For this route get a certificate for ticket to Portland; then purchase a ticket over Southern Pacific to Roseburg. Be sure to get your certificate for ticket purchased. Then, when you return to Roseburg, you will be entitled to receive certificates, get a ticket for one-third fare direct home, without rebuying one in Portland. Two certificates only will be needed by those that reach Portland over the Northern Pacific. Date of sale for tickets to Portland, July 4 to 12, inclusive. Return limit, July 10 to 20, inclusive. As to arrangements for stage, or private conveyance from Roseburg to Myrtle Point, watch for notice from the Myrtle Point Brethren. Some have desired to go by steamer from Portland to Coos Bay, but I have been unable to get satisfactory rates, and the assurance of necessary accommodations.

May there be a large attendance at this, the last joint meeting of the three States. Geo. C. Carl.

1125 Albina Avenue, Portland, Oregon, May 27.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 18, North Dakota, Eastern Montana and Western Canada, at Antler church, Section, Newville house, thirty miles north of Devils Lake on the Farmers' R. R.

July 18, 19, Idaho, Washington and Idaho, at Myrtle Point.

LOVE FEASTS.

California.

June 17, Santa Ana.

Illinois.

June 11, 6:30 p.m. Milledgeville.

June 17, 18, 2:30 p.m. Rock Creek.

June 18, 7 p.m., Rockford.

June 10, 6:30 Sugar Creek, Whitley Co., Indiana house.

June 12, Bremen.

June 14, 6 p.m. Deep Creek.

June 16, Camp Creek.

June 17, 8 p.m. Blue River.

June 17, 7 p.m. Cedar Lake.

June 17, 4 p.m. Union City.

June 17, 6 p.m. Elkhart Valley.

June 17, 7 p.m., Burnetts Creek.

June 17, 6 p.m. New Salem.

June 17, 7 p.m. Springfield.

June 18, 6:30 p.m. Spring Creek.

July 1, 6 p.m. Warsaw.

Iowa.

June 17, 7 a.m. Franklin County.

June 18, 2:30 p.m. Beaver.

June 18, Des Moines.

June 24, South Waterloo.

June 24, 6 p.m. Indian Creek.

Kansas

June 11, 7 p.m. Larned City Mission.

Michigan.

June 17, 10 am. Chippewa Creek.

June 17, 10 am, Chippewa Creek.

June 17, 10 am, Crystal.

June 24, Prescott.

June 24, Riverside, twelve miles east of West Branch. Ogemaw County.

Minnesota.

June 17, 18, Winona.

June 17, Hancock.

June 24, 2 pm, Worthington.

July 15, 7 p.m. Morrill.

Michigan.

June 24, Coleman, in Bro. Edwin Fike's barn, two miles southwest of Coleman.

Missouri.

June 11, 7:30 pm, Kansas City, First Church of the Brethren.

June 17, Flattsburg.

Montana.

July 1, Medicine Lake., four miles northeast of Enterprise.

Nebraska.

June 11, Oakland.

June 17, Enders.

North Dakota.

June 24, 10 am, Ray, two and one-half miles west of Ray.

June 24, 5 pm, Bowdon Valley, Wells Co.

June 29, Kelvin.

June 30, Pleasant Valley.

July 22, 2 pm, North Star, five miles west of Perth.

July 29, Kenmare.

Ohio.

June 11, 10 am, Mahoning, Zion Hill house.

June 17, 10 am, Richland.

June 17, Poplar Ridge, North house.

June 17, 4 pm, West Nimishillen.

June 24, 6 pm, Canton, Center house.

Oklahoma.

June 11, Elk City.

June 18, Bowen.

Oregon.

July 14, Coquille Valley, Myrtle Point house.

Pennsylvania.

June 11, Alleghy.

June 11, Middle Creek.

June 11, Rockton.

June 11, 6 pm, Clover Creek.

June 11, 6 pm, Summit Mills.

June 11, 7 pm, Ligonier.

June 11, Norristown.

June 11, Hollidaysburg.

June 13, Sugar Valley.

June 17, 18, 2:30 pm, Chiques, Chiques house.

June 13, 14, Schuylkill.

June 14, 5 p.m., Annville.

June 17, 6 pm, Pine Creek.

June 26, 6 pm, Scalp Level, Berkey house.

June 26, Meyeredale.

July 2, Elk Lick.

Texas.

July 1, Pleasant Grove.

West Virginia.

June 10, Wiles Hill.

Wisconsin.

June 17, Ash Ridge.

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OF THE

Annual Conference of 1911

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These facts can result from only one thing. That thing is—that the management of the Inglenook has succeeded in securing a magazine that has for its standard the BEST, along historical, instructive, entertaining and moral lines, and has accomplished this aim largely by attracting and satisfying the people.

So much has been said in this paper and in others about the Revised Cook Book as a valuable that it would be almost presumption to say more here. We will just say, though, for your special benefit, that if you still want to join the crowd and subscribe for the Nook and get the Cook Book, and will do so before the first of July, you can have them for $1.00, the price that has been charged all along. If you neglect to do it and wait till after that time, you will have to pay $1.25, according to a late decision of the General Mission Board.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. | Elgin, Ill., June 17, 1911. | No. 24.

AROUND THE WORLD

A Jewish Official for Egypt.

Not since the days of Joseph, four thousand years ago, has a Jewish official been in control of affairs in Egypt, and it is a matter of interest to note that, by the proposed appointment of Sir Matthew Nathan as British representative in Egypt, another Jew will sway the destiny of the Land of the Nile. Sir Matthew Nathan, well known in the administrative circles of Great Britain, is a native of London, and is undoubtedly well qualified for the position. Whether he will have the tact and capability of Egypt's first Jewish ruler, remains to be seen. Under the present complicated conditions, Sir Nathan will not find his position an easy one.

Japanese Laymen.

When the laity of a church gets in real earnest, there is always a chance for effectual work. In the recently-reported activity of the church at Hachinohe, Japan, a most commendable zeal is being shown. People of all classes seem to be touched by the real essence of Christianity, and are endeavoring to reach others,—not only of their own town but others in the vicinity. Sunday-schools are being started at many new points with excellent results. While their minister is unable to reach all the towns in his circuit, he finds that his faithful members do much in the way of preparatory work. The example of these Japanese Christians may well be a lesson of faithfulness to the churches of America. No congregation can hope for the greatest measure of success until the entire church, as one united body, goes forward in the rescue of precious souls.

Kentucky Liquor Dealers Alarmed.

A meeting has been called by the distillers and wholesale liquor men of Kentucky "to discuss a grave situation, and to take steps to organize a combat against forces that are threatening the destruction of the liquor traffic in that State." There is reason to rejoice that the temperance work has reached a place of vantage, important enough to cause "a grave situation," and to show liquor men that there is a possible "destruction of the accursed traffic." Defenders of liquor have of late been driven from pillar to post, hunting for enough plausible arguments to fool the people. We are told of the advantages of the "regulated saloon." Nobody has ever seen that kind of a place. The only "regulation" of the saloon is to destroy it root and branch,—the very thing concerning which the Kentucky liquor dealers are so greatly alarmed.

Further Treaties for Peace.

Two treaties, at this time pending in the Senate, are likely to be more promotive of domestic and world peace than any other measures recently consummated. They contemplate the establishment of what will be, to all intents and purposes, financial protectorates over the republics of Honduras and Nicaragua. If those treaties are ratified, it will mean that, for the first time in the history of those countries, they will enjoy tranquillity. In an area, as large as Illinois and Indiana combined, inhabited by about 1,000,000 persons, chronic revolutions and all the evils attendant thereon, will cease. The people will be able to harvest the crops they sow, develop the resources of their countries, and enjoy the benefits which only peace can assure. While, through the kind efforts of the United States, this most laudable result will be brought about, our nation will have the gratifying reward of orderly conditions in Central America,—a matter of great importance.

The Golden Rule in Africa.

Dr. Karl Kumm, an African explorer of considerable note, recently described how he traversed some of the most dangerous parts of the Dark Continent without any weapons whatever. He was asked how many times he was obliged to defend himself against savage tribes. His reply was, "I did not fight." He was then reminded of the bloody encounters of other explorers,—Stanley, Boyd Alexander, Hans Vischer, and others, who felt obliged at times, to kill many natives in order to save themselves and their company. Dr. Kumm replied: "I neither fought nor killed. There was no need of it. The Golden Rule holds good in Africa as well as at home, 'Do unto others as you would have them do to you.'" Dr. Kumm did not, indeed, escape all troubles, but, somehow, he pursued his journeys amid a great deal less peril and danger than the other explorers who depended upon an equipment of arms. The doctrine of nonresistance, so emphatically taught by Christ, and practically exemplified by the Brethren, finds a most vivid illustration in the experience cited. We can well afford to take the Lord at his word, and trust him fully by "walking in all his ways."

The Passing of Mrs. Carrie Nation.

The noted foe of the saloon and all pertaining thereto, —Mrs. Carrie Nation,—died at a sanitarium in Leavenworth, Kans., June 9. She was born in Kentucky in 1846. Early in life she was unfortunate enough to marry a man addicted to the use of intoxicants, and this created in her an intense aversion to the saloon. She determined, upon her husband's death, to give her entire life to the suppression of the liquor traffic. And while we may not endorse the lawless onslaughts of her hatchet in the wrecking of saloons, she did much, doubtless, to arouse the people of Kansas to the enormity of the liquor traffic. Many, indeed, claim that she deserves a large share of the credit justly due the brave workers who were instrumental in freeing Kansas from the bondage of the liquor traffic.

Sir Oliver Lodge's Testimony.

While some of the so-called "Higher Critics" endeavor to throw doubt and derision upon various phases of the Sacred Record, it is interesting to note what Sir Oliver Lodge has to say. After an experience of forty years as a scientist, he is free to confess that his long studies and observations have led him to conclude that miracles need be "no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants." This conclusion gives something to think about to that class of Bible critics who reject miracles because they are beyond their range of reasoning. Will these men ever realize that Bible facts are to be believed,—not to be criticised or explained away? Only a whole-hearted faith obtains the gracious reward promised to God's adopted children.

The Liquor Traffic in Nigeria.

While political freedom has been given to the people of Nigeria, Africa, by the powerful protection of Great Britain, a worse bondage than ever before is now afflicting the people. Despite the protests of missionaries, the importation of spirits is continually increasing, having reached, during the last four years, the enormous total of 13,601,362 gallons. Gin is being used as one of their forms of currency, and,—sad to relate,—in their eagerness to secure liquor, children are often pawned to gin traders as security for drink debts incurred in marriage and funeral ceremonies. It is almost hopeless to think Christian nation should allow such a condition to exist in one of its dependencies without applying the needed restrictions. It is a duty that England owes to these people, for whose welfare they have made themselves morally responsible.

Mexico's Sad Experience.

Besides a war debt of more than $20,000,000, and many claims for losses sustained by foreigners, Mexico also faces the payment of an indemnity of $6,000,000, demanded by the Chinese Government for the 303 Chinese ruthlessly killed during the revolutionary troubles, and for property losses inflicted upon the Chinese residents. Still larger are the losses sustained by the Mexicans themselves,—industrially, commercially and agriculturally. During the progress of hostilities everything was practically at a standstill, and several decades will be required to restore the country to its former prosperity. If,—as was suggested at a recent Peace Congress,—no country be allowed to enter into a war until the people themselves agree to such a course; very little fighting would be engaged in. The rank and file of the citizens seek no occasion for war, and are not anxious to enter the battlefield.

Arbitrary Fashions in Mourning Costumes.

We notice that many of our most able contemporaries, among them the "Baptist Commonwealth," are remonstrating against the practice of following the prescribed edicts of fashion regarding mourning costumes. Attention is called to the fact that the wearing of such garments is a custom not befitting a Christian, accentuating all that the Word of God says should not be emphasized." It certainly controverts the spirit of every Easter sermon that was ever preached, and declares that there is nothing of comfort in the sublime assurances of Holy Writ, so far as we are concerned. A noted minister once remarked that "in the case of persons who were not Christians, no mourning could be deep enough to symbolize their sad state, but that in the case of a departed Christian, who is supposed to go to glory, the wearing of mourning is preposterous." Surely, there are better ways of revering the memory of those who have gone before!

Temperance Progress in England.

Our English friends, across the briny deep, are by no means idle in the great work of temperance promulgation, and many gratifying results are reported. For some years the town of Luton, a prosperous manufacturing center in Bedfordshire, has been enjoying the blessings of prohibition, the town authorities having decided that no more licenses be granted. Since then Luton has entered upon an era of prosperity undreamed of before. It has doubled in population, increased its financial prosperity, and made notable advancement religiously and educationally. Examples like this one furnish unanswerable arguments to temperance advocates.

Life on the Planets.

To most of us, perhaps, the "starry firmament" is a matter of great interest. We see the far-off heavenly bodies, as they traverse their vast orbits, and wonder as to their nature and general make-up. Prof. T. J. J. See, astronomer in charge of the Naval Observatory at Mare Island, Cal., recently expressed the opinion that the various planets, revolving about the different fixed stars, are habitable, and in structure and make-up very much like the planets which revolve about the sun. He considers that life is a general phenomenon of the universe, and that, in all probability, living beings are found on the planets. It is altogether likely that an omniscient God could people the many heavenly bodies as easily as he could fling worlds into space, and the day may come when, by the achievements of science, that fact may be fully demonstrated.

Seven Million Bibles in 1910.

The British and Foreign Bible Society reports a sale of more than seven million Bibles during last year,—a million more than during the previous year. China took 1,500,000 copies; the British Isles 1,250,000, Korea, 666,000; Russia, 550,000; Japan, 285,000; India and Ceylon, 342,000; Africa, 300,000. About ninety-six per cent of the total number of Bibles sold were of the Authorized Version. Six new languages were added to the translations, so that now the Society prints the Bible in 432 languages or dialects. Even the blind are not forgotten, for now the Sacred Word exists in 28 different blind languages. It is an undisputed fact that the Bible is the one book that never abates in its sales. Other books may, for a while, attain large circulations, only to sink into final oblivion. Not so the Bible. It stands on its own merits, as a Divinely-sent Message to a lost world, and it does not fail in its mission.

The Lineage of David.

Perhaps it is not generally known that several of Europe's monarchs,—notably the rulers of England and Germany,—claim a direct, lineal descent from King David. Genealogical charts at Potsdam and Windsor trace the ancestry of these distinguished rulers to the days of the "Sweet Singer of Israel." Queen Elizabeth was firmly convinced of the genuineness of such a claim, and her "family tree" at Hatfield House records historical data in support of that assertion. Students of sacred history find much that is highly interesting in this suggestive circumstance. In the promise of Old Testament days, regarding the permanency of David's lineage, to find its wider confirmation in the careers of the mighty rulers of England and Germany, and still other rulers related to them? It is an interesting matter to contemplate in the light of Bible prophecy.

Wrong Training.

During the recent trial of a highway robber the fact was brought out that he commenced carrying revolvers at the tender age of six. It has also been shown that many, if not all of the recent cases of highway robbery in our cities were committed by young men and boys who, by the possession of a revolver, were emboldened to enter a career of crime. Court officials are confronted by the deplorable fact that revolvers are sold to minors, contrary to all restrictions governing the sale of these weapons, and it now looks very much as if grave danger threatens the community at large by means of these fatal firearms in the hands of the very ones who should by no means have them. This leads us to drop a thought regarding the use of pistols, etc., on the approaching Fourth of July. Might it not be well if parents would think most seriously ere they permit their boys to purchase the various dangerous explosives and toy pistols, so freely offered for sale? The average boy will be largely as his father trains him, and from the toy pistol to the death-dealing revolver is but a short step, as many parents have realized to their sorrow.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Temples of God.

Strewn is the earth with temples of the ages,
Which human longing, human faith enshrined,
Groping for that which grief and pain assuages,
Beyond the barriers of a world confined.

Ruined they lie, their outworn faiths embalming,
In Theban desert and by Grecian shore,
To where Rome—echoing an Empire's arming,
Essayed to rule the world forevermore.

Vain were the dreams those pagan faiths inspiring;
Rome's guardian god himself no succor gave,
Wildly they cried to him, his help desiring,
He did not answer, nor had power to save.

Janus has gone, his temple too has vanished,
Broken the gates, so often opened wide,
While men declare the heathen gods are banished,
And Christ is now their Teacher and their Guide.

Still the old faiths remain, the new enchaining,
And race opposing race, in passion blind,
Fling wide the gates of Janus—peace disdaining—
And clamor to the Father of mankind.

Vainly you cry aloud, to him appealing
As "Lord of Battles," and as "God of Arms;"
No voice replies, the future dark revealing,
No sanction for your strife, the Spirit claims.

Where are the temples in which God has spoken?
Not in these piles of stone you rear in vain,
Not in the colonnade, unroofed and broken;
Go seek them in the forms your hate hath slain.

There lie his temples, still and desecrated,
Where once that Voice Divine, the conscience stirred,
Ruined by man—although by God created
As dwelling places for his holy Word.

Hark to those prayers, their foes recriminating,
Beneath cathedral dome, and columned aisle,
Prayers in his name, his temples desecrating,
Who came mankind to God to reconcile.

Hark! to the boom of cannon o'er the ocean,
Hark! to the cries of passion and of pain,
Then bowing low, in penitent devotion,
Hark! to his voice, who speaketh once again.

"Leave there thy gift,"—and from the altar turning,
Reach out a hand unarmed, across the wave,
For surely not to heart with anger burning
Will he respond, whose glory is to save.

—J. H. Midgley, in Herald of Peace.

Sanctification by the Holy Spirit.

BY PAUL MOHLER.

DID you ever notice what a difference there is between the seventh and eighth chapters of Romans? If you haven't, take a look at them.

In the first part of chapter seven we do, indeed, find a brief statement of the same principle that appears so clearly in the eighth, but from verse 7 on, Paul gives his miserable experience while trying to live righteously under the law, before becoming a Christian. What a dark picture indeed! Sold under sin, agreeing to the law that it is good, really delighting in that law after the inward man, but unable to do that which he knew to be good on account of the weakness of the flesh. No wonder he exclaims, "Wretched man that I am! who shall deliver me out of the body of this death?"

But what a different picture chapter 8 presents! Here all is life, light, joy, and victory. This is the Christian life, the only righteous life. My brother, in which chapter do you live? In which chapter do you wish to live? Do you think that chapter 7 describes the Christian's experience? If so, what does chapter 8 describe? You may take your choice, but give me chapter 8.

Let us take a look at chapter 8: "There is therefore now no condemnation to them that are in Christ Jesus." That sounds good, doesn't it? But does it mean that we are to go on sinning as in chapter 7, looking to the "imputed righteousness" of Christ for all our righteousness? Well, let us see. "God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Does that look as if we were expected to sin? If we "walk after the Spirit," will we sin? If we sin, will "the ordinance of law be fulfilled in us"?

When in verse 2 Paul says that the Holy Spirit has made us free from the law, I am quite sure that he does not mean that we have been released from its penalty merely. He evidently means, as appears in verses 11-14, that the Spirit enables us to live the life that is beyond the reach of the law because of its glorious character.

Does Paul make excuse for the "weakness of the flesh"? Listen, "They that are after the flesh mind the things of the flesh. . . . The mind of the flesh is death. . . . The mind of the flesh is enmity against God. . . . They that are in the flesh cannot please God." Do you want to go on in "the weakness of the flesh," committing the same sins over and over again every day without hope of victory? Is the "imputed righteousness" of Christ the only righteousness you really want? If so, you had better look out, or you won't get even that, for "if any man hath not the Spirit of Christ, he is NONE OF HIS."

But how shall man overcome the weakness of the flesh? How can he keep free from sin? What would it mean to you, my brother, to be master over your temper or your appetite? Does anybody believe that such a thing is possible,—that a man can overcome all his temptations and live in freedom a life of righteousness? Well, if Paul didn't believe that, I wonder what he meant by this: "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. So then, brethren, we are debtors, *not to the flesh*, to live after the flesh, . . . but if, by the Spirit, ye put to death the deeds of the body, ye shall live." "For as many as are led by the Spirit of God, these are *sons of God*."

If I had never had any experience of the enabling grace of God, of victory over sin by his power, I would be compelled to decide either that Paul did not know what he was talking about, or that God really would enable a man to overcome his sins. Just look at the verses quoted a moment.

Does it take less power for him to lift us out of sin than to lift Christ Jesus out of the grave? Is he not able to do one as well as the other? If death could not hold Christ down from God, can Satan hold us back? Is Satan stronger than God? Again, since we are sons of God, heirs of God, joint heirs with Christ, does not God really care to help us as he did Christ? Can we doubt that the father will indeed, as Jesus said, be even more ready to give the Holy Spirit to us than we are to give good things to our own children? "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

Now, how shall this be done, once and for all, never to fail and never to be renewed? I do not find it so. It was not so with our Lord and his apostles. We have every reason to believe that temptation followed him all through his life, and we know it did with the apostles. They had to be filled with the Spirit again and again, and so will we. Just look at 2 Cor. 3:18, "We all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Let the Spirit of God burn the image of Christ, of his glorious character, on our hearts according to verse 3, and it will be hard for sin to enter in. Let the Spirit of God be in us, have free course to move us unto prayer to God, according to Rom. 8:26, 27, and power to conquer every sin will be at our command.

Notice that the Spirit is life. As a living power within us, it is able to shine out in real Christ-like glory, compared to which the sufferings we endure are nothing, even as the sufferings of Christ were nothing to his glory. The fullness of our glory we wait and long for, but its gradual and increasing growth must certainly accompany our daily trials, temptations, sufferings, and victories over all by the power of the Spirit. And it is just this glory that the world is waiting and watching for, and which the world has the right to demand as the proof of the power of Christ to save the world (verses 19-21).

In view of these wonderful promises, these marvelous facts, why do we continue in sin? Is it God's fault? It certainly is not. It is our own, and our inexcusable fault. And we cannot afford it. Let us arise and lay hold of this power of God. Let us yield to his quickening Spirit and live the life of glory to the praise of his Name by the power of his Holy Spirit.

Chicago, Ill.

The People Wanted a King.—1 Sam. 8: 5.

BY PETER BROWER.

IN my thoughts I see Samuel ministering before the Lord in his youth. We are told, The word of the Lord was precious in those days. As the child lay upon his pillow, the Lord stood in his presence and called him to service. The mighty message came to him, to go and stand in the presence of the king, and speak his doom to him and his house. How beautiful, as we see him, in his child-like simplicity, before the mighty monarch of earth, delivering the fateful message as God directed. In his childhood he was faithful, and the Lord blessed him, and was with him, and he grew in favor with God and man. This characteristic of faithfulness and uprightness followed him through all his life. Well might it be said, "He judged Israel all the days of his life."

We behold him as he plods along in his arduous labors, with nothing else in view but to do the will of the Lord. He goes to Bethel, thence to Gilgal, thence to Mizpeh, returning to his home at Ramah, and worshiping there. It would seem that such a good man would have no sons but what would be good, but, as we see in this day, the children do not always follow the parents in service. The Lord does not seem harshly to condemn the faithful seer. It is possible that the prophet was, like many ministers now, away from home, at the Lord's work, and could not train his sons as he should.

When Samuel became old, the people were not satisfied with his work. Other nations seemed to prosper under kingly rule, and they desired to be like them and asked for a king. Two things seemed to be prominent now,—lack of faith in God, and a desire to be like other nations. These two things today are causing more trouble in the church of the living God than perhaps anything else. It did not please Samuel, neither did it please the Lord but behold the goodness of the Lord as he says, "Hearken unto the voice of the people; they have not rejected thee, but have rejected me." He tells them the consequences, and their doom.

We see how the children of Israel in their lack of faith selected their first king. They looked on the outward appearance, and God had to teach them a lesson. In selecting the little shepherd boy, David, as their second king, the people were taught that strength does not lie in a great, brawny frame and a powerful arm. They learned that God manifests himself in the still small voice, and that this is mightier than the "wind, earthquake, and the fire." May we take to heart the lessons contained in this narrative!

South English, Iowa.

A Look Into the Next World.

BY S. Z. SHARP.

In Two Parts.—Part Two.—The Condition of the Saints.

1. *Eternal Life Begins in This World.*—"He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). We may be strictly moral, discharge our duties faithfully toward our fellow-men and have our names in the church book, yet if we have not already "the life," and feed on Christ, and if our names are not written in the "book of life," we can have no part in the first resurrection, and the blessings that follow. There is no promise for any who have not Christ in their souls, in this life, that they shall enjoy eternal happiness. To have Christ in the soul is to have his Spirit. "They that have not the Spirit of Christ are none of his" (Rom. 8:11). For this reason Paul was so much concerned about his Galatian brethren and wrote to them, "My little children of whom I am again in travail until Christ be formed in you." It is, therefore, evident that eternal life be-

gins in this world and is obtained by getting Christ into the soul.'

2. *Eternal Life Must be Sustained in This World.*—Christ says in John 6 : 53, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in yourselves." Some understand that this refers to the loaf and the cup in the communion. It would be safer to say that it refers to what the loaf and cup represent,—to the eternal Word. That the Word of God sustains eternal life, is well expressed by what Christ said to Satan in Matt. 4 : 4, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." "He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day." This settles the question about supporting the eternal life in the soul, as long as we are in this world, by feeding on the Word of the Son of God.

3. *"Precious in the Sight of the Lord Is the Death of His Saints."*—Psa. 116:15. After the saint has received the Son of God or eternal life into the soul, and sustained it well by the Word, then he is ready for that mysterious change called "falling asleep in Jesus." This transition of the soul into the next world, in the language of the Psalmist, is "precious unto the Lord." What is called death has no terrors to him who has Christ in the soul. He is

> "Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

How little we know of this great change! The soul bids us farewell and takes its flight. We press the lips that so often pressed ours in the tenderest affection, and then lay the beloved form tenderly into the bosom of mother earth, but not without hope. "For we know that if the earthly house of this tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens." "The dead shall be raised incorruptible and we shall be changed." "Blessed are the dead who die in the Lord." It is impossible for those to die in the Lord who do not live in the Lord.

Now death has separated soul and body. The latter is with us; where is the soul?. Turn to Col. 3 : 3 for the answer: "Ye have died and your life is hid with Christ in God. When Christ who is our life shall appear we shall also appear with him in glory."

4. *Where is the Soul and What Is Its Condition When It Leaves the Body?*—When Christ died, he commended his spirit into the hands of his Father while his body rested in the sepulchre of Joseph (Luke 24: 46). When Stephen died he commended his spirit into the hands of the Lord Jesus (Acts 7: 59). His life was now "hid with Christ in God." To the penitent thief upon the cross Christ said, "This day shalt thou be with me in paradise." Here we should notice that the transition of the soul from the body to its place of rest is immediate,—on the very day. The word "paradise" is indicative of enjoyment.

In the parable of the rich man and Lazarus we notice that Lazarus was carried by the angels into Abraham's bosom. The attendance of the angels suggests the care that God has for his saints, and Abraham's bosom indicates love and comfort, and accords with what Abraham says,—that Lazarus shall be comforted. We also notice that the rich man quickly recognized Lazarus; hence we may infer that souls may recognize each other in the next world, and Paul says: "Then shall I know even as also I have been known." From the case of the rich man and Lazarus we learn that, while the wicked are in hell and the righteous in paradise, until the final disposition of both, there is a "gulf" between them that they can not come together. Abraham and Lazarus were in a place of comfort.

Another look into the next world reveals the fact that those who were beheaded for the testimony of Christ were securely kept under the altar of God in heaven until they shall be joined by their brethren who shall yet be slain. They were clothed in white robes and made worthy to stand before God (Rev. 6 : 9-11). From all the foregoing we learn that the souls of the saints enter into a state of rest and enjoyment immediately after leaving the body, that they are able to recognize each other and hold a conversation. We also learn, that the righteous and the wicked are kept in separate places and can not approach each other.

5. *When and How Are the Souls and Bodies Reunited?*—"When Christ, who is our life shall be manifested, then shall ye also be manifested with him in glory" (Col. 3:4). How will Christ be manifested the second time? "This Jesus which was received up into heaven, shall so come in like manner as ye beheld him going up into heaven" (Acts 2 : 11). "For the Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4 : 16, 17).

By what power shall the saints arise? "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also give life even to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8 : 11). "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power" (Rev. 20 : 6). We notice that only those who had the Spirit of Christ in their souls, while in this world, and died in the Lord, could be resurrected at the coming of Christ. They are like the wise virgins who had oil in their vessels and their lamps burning, and could enter with the Lord to the marriage feast, and this shows the importance of having Christ in the soul now.

6. *Employment of the Saints After the First Resurrection.*—"They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20 : 6). During these thousand years Satan shall be bound (Rev. 20 : 2). There will be universal peace. "They shall beat their swords into plowshares and spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." The wolf shall dwell with the lamb, and the lion shall eat straw like the ox." To the twelve apostles Christ said, "When the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19 : 28).

"When the thousand years are finished, Satan shall be loosed out of his prison and shall come forth to deceive the nations, . . . and they compassed the camp of the saints about and the beloved city, and fire came down out of heaven and devoured them," "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away and the sea is no more." "Behold the tabernacle of God is with men and he shall dwell with them and they shall be his people."

7. *The Final Condition of the Saints.*—What the final condition of the saints shall be, may be gathered from such passages of Scripture as: "And God shall wipe away every tear from their eyes: and death shall be no more, neither mourning nor crying." "They shall dwell in the holy city, whose walls are of precious stones, its gates of pearls, and streets of pure gold. The Almighty and the Lamb are the Light of it. From the throne of God, through the midst of the streets, flows the river of life with its twelve manner of fruits growing along its banks. The joys that will be accorded the saints as they sing the song of Moses and the Lamb, no man can describe. We can only say with Paul: "Eye hath not seen nor ear heard, neither have entered into the mind of man the things which God hath prepared for them who love him."

Fruita, Colo.

The Salt of the Earth.

BY EZRA FLORY.

"Ye are the salt of the earth," was a big statement. How was it possible for a few insignificant people to be so? But this is the very function of the church and of individual Christians. Human society is corrupt, and tending toward corruption. Without the preserving power of Christianity, society is a carcass (Matt. 24: 28). Dead things are salted to prevent rot, and to sweeten them. As we go into low-toned society, our lives must suppress evil—make it harder for men to do wrong, harder for Satan to accomplish his designs. Does my life make evil men ashamed of themselves? General Grant one time excused himself from the presence of some men who were vulgarly talking about the other sex.

But it is also our duty to stimulate the *best* that is in those with whom we meet (Heb. 10: 24). Salt must be applied to and rubbed into the mass to be preserved. An old Quaker used to remark that every Quaker should sweeten the community around himself for ten miles.

Again, salt works quietly and gradually. Light reaches far out, and many there are who would rather be lights than salt. But no one may ever be a "light of the world" till he is first humbly willing to be "the salt of the earth."

There is the warning of the danger of the obliteration between the salt and the mass to be helped. "If the salt have lost its savor." This means a loss of its penetrating pungency which stays corruption. Ah, this is all that distinguishes the Christian from those we are to save. Let the world follow its maxims, pleasures and desires, if she will do so, but unless I am giving the world more good than I receive evil influence (rot) in return, the world will rot me. Professors often do more harm to the world than they ever dream of doing good to it.

Actual fellowship with Christ is necessary to prevent this loss of savor. And such fellowship is not the vague exercise of the mind about Christ. It is development by meditation, Bible study, and private devotion—three things so greatly neglected among professors today.

The function of the Christian is not to be cooled to the temperature of the world around him. Else, how shall he savor his environment? The church is the purifying power of the world and "if then it have lost its savor, wherewith shall it be salted?" Where, in the world, shall be found a power to purify the purifier? It is not fit for fertilizer, nor for the rubbish heap. It is a failure, so far as this world goes. God has no use for it and hence man cannot use it. The *one* thought is, "Will it savor?" A knife may have a nice handle but you ask, "Will it cut?" A low spirituality will always yield a crop of apostates and heretics instead of a widening circle of usefulness for the glory of God. Low vitality catches disease.

You ask, "Is there no redemption?" There is NONE apart from Christ. Let us go back to him. Rev. 2: 5 says, "Repent and do thy first works." We must go back closer to the Lord or we will go farther from him. May we cease querying how far we may go and still retain our power, but let us earnestly seek to follow wherever he leadeth, endeavoring to get closer to him.

Sterling, Ill.

Attitudes Toward Temptation.

BY D. C. BEBER.

TEMPTATION is a theme of perennial interest to every one, but it should be of vital concern to the young. It is a word found in the vocabulary of the Christian and the sinner. However, it is generally considered to belong to Christians only. How does the Christian's attitude toward temptation differ from the sinner's attitude? Is the sinner tempted to do evil as well as the saint? For instance, when the sin of lying is confronted, the unconverted man may not hesitate to commit this sin because he does not regard it as sin. His face is constantly toward evil in some form. With the Christian the case is different. To be a Christian means to turn your back to sin with an effort to abandon it. But in spite of all honest efforts to get rid of sin, Satan in a disguised form will get in front of the Christian and seek his downfall.

Jesus said to his disciples, "Watch and pray, that ye enter not into temptation." The Christian life is a continual warfare with sin. In this campaign against sin, Christ is the Captain, leading his followers to victory. The opposing forces are led by Satan,—a wily and powerful foe. Through the prayers of Christians, which are the watches of the sentries, the camp of the Lord is guarded, and all assaults of the enemy are repelled.

The battle is the Lord's. The soldier of the Lord must follow directions carefully. He must not enter the conflict unless equipped with the complete armor. This consists of the girdle of truth, the breastplate of righteousness, the Gospel of peace as a protection to the feet, the helmet of salvation, the shield of faith and

the sword of the Spirit which is the Word of God. Thus equipped, what must be his attitude toward the enemy? "Praying always," says Paul. This praying must be that he may not be led into temptation. He is not hunting the enemy but the enemy is seeking for him. But if the enemy comes as come he will, the Christian is fully prepared to meet him, and if he will always face the foe, he may hope to overcome him in God's name and strength. As soon as he turns his back to the enemy, there is no armor provided to protect him and the vulnerable portion of his being is exposed.

If one approaches temptation defiantly, relying upon his own strength, he will fall. To walk deliberately into temptation is to be overcome at once. Much depends upon the attitude of the tempted one in the hour of temptation, as to what will be the outcome. This will be either to win or to lose, to ascend or to descend. To be tempted is no sin. But while one is being tempted, he is in a dangerous position. And to court temptation is one step down. And although the outcome may not be sin in every instance, it is generally going to result in defeat.

The second step downward is yielding to temptation. This is sin. Satan tells two lies to those that are tempted. Before the fall he says that sinning once does not matter. After the fall he says that it is hopeless to try to rise. Every one that has gone far in the Christian life, has taken this second step at sometime. And lest Satan succeed in having the fallen one take the third step, I will drop a few words as a message of hope to such as sincerely inquire what next to do.

There are several notable cases in the Bible that may be cited. David fell. But instead of concealing his sins, he confessed them, and asked God's forgiveness. And for so doing, he was said to be a man after God's heart. St. Augustine says, "We may rise to the heights of perfection by making our dead sins steppingstones." A well-known New Testament instance is Peter's fall. Christ's words to him were: "When thou art converted, strengthen thy brethren." Peter did rise. He then was able to sympathize with the erring and tell them how to rise, and give to others, by lifting them up, the strength he derived from having overcome. So Peter became a great instrument in God's hand to lift fallen and hopeless souls, and what God's grace could do for Peter, it will do for any soul fully trusting in him. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10: 13).

The third and last step down into sin is to tempt others to fall. The soul that has fallen and has no desire to rise is a gross sinner. It is quite natural that the sinner should want company. But it is a diabolical act to set a snare deliberately for an innocent soul to be ensnared. Oftentimes it is mere thoughtlessness, but very often it is self-interest that is the actuating motive. It is a significant truth that no one goes to the place of woe alone. Each one should fear hell, but much more ought any one to fear being the means of taking one to hell.

Turning now to consider the ascending steps or positive attitudes toward temptation, the first step up is resisting temptation. A young man in an English university once promised to do a questionable thing; then, remembering his home and what his loved ones would think of him, for doing it, he declined decisively. Those who have the good fortune of having good Christian homes should think of home in the hour of temptation. "Resist the devil and he will flee from you." Look to Jesus who likewise was tempted in all points and ask for his strength which will be sufficient to secure the victory in every case. To overcome the tempter and say "No," requires more courage than to face the cannon's mouth. More glorious than the victories trumpeted by the breath of fame are the secret battles of temptation fought in the human heart and recorded only in heaven.

"Each victory will help you some other to win." And so the child of God rises from strength to strength. Strength is ever born of struggle. As the soul advances in years and receives more grace from above, the second ascending step, outliving temptations, is taken. The temptations of youth are outlived as one reaches maturer age. The hottest fires of temptation will gradually subside. A sweetmeat that is an irresistible temptation to a child is not a temptation for the adult. The young Christian is tempted to deny his profession when scorned and scoffed by the world. But this temptation, frequently withstood, is by and by outlived by the full-grown soldier of the Cross. And while the hope that many of the present temptations may sooner or later be outlived, may be reasonably entertained, yet, while in the flesh, temptations will not altogether disappear. And so the most pious saint should constantly watch and pray, lest he enter into temptation.

The last step to take, to reach the highest plane of Christian living, is to help others to overcome their temptations. Use every opportunity to aid and encourage others to stand fast. This may be done by our example, and by our presence. In the presence of some brethren and sisters, no evil thoughts enter our mind. During the perilous years of adolescence, young Christians need the sympathy of those who have passed those years successfully and their experience and counsel will be very helpful, if heeded.

There are two periods when we are practically free from temptation. These times are when we sleep and when we work. The critical time of temptation is, therefore, between the hours of work and sleep. To help many of our fellow-men by way of keeping temptation away from them, we need to provide means of spending their leisure hours properly and profitably.

But the surest and best help we can give the tempted ones is to bring them to Christ. He alone can save. His strong arm is sufficient to uphold the sin-stained soul. "Ask the Savior to help you, comfort, strengthen and keep you. He is willing to save you. He will carry you through."

Elizabethtown, Pa.

The Annual Church Visit.

BY S. N. M'CANN.

In Four Parts.—Part One.

THE annual church visit is a bit of polity peculiar to the Church of the Brethren. It is often misunderstood by both our own and other people. A misconception, in reference to its purpose and work, often causes it to work harm instead of good. This is especially true in places where our people are not well known. It is also true with members who have not been raised in the Brethren church, or who are cold and often worldly.

The wrong impression is often left by a lack of spirituality on the part of those making the visit. It is often made in such a hurried way that it loses its spiritual design, both on the one making it and on the one being visited. If it is worth doing it is worth doing right.

I well remember the impressions made on me as a boy when two of our brethren would come to our home to visit my mother. Curiosity gave place to a feeling of devotion when they would send to the fields and have the different members of the family present when they extended the visit, especially when they took time to read a portion of God's Word and pray. Those extending the visit can never know how much good they do in homes where there are children, if they take time for a little service of devotion with the family. The devotion, and conversation about the church and her work, along with the questions asked lead to conviction and conversion in many cases.

If those extending the visit are in such a rush as to barely have time to ask the questions in a hurried way, they leave unfavorable impressions, especially upon the non-members and the cold members. If they take time and talk about every thing but spiritual matters, they again miss a grand opportunity for Christ. The church visit is a great opportunity to build up our people spiritually. I fear we are not awake to the privilege granted in this part of our church work. It is a matter of too little concern and prayer by very many upon whom the duty falls. It has such great possibilities in it for good that one could well spend a season of fasting and prayer before he risks going on the visit.

"It is more blessed to give than to receive" is doubly true when one gives himself to a work of this kind in the Spirit of the Master. The spiritual uplift to one going on the visit filled with a desire to do the will of the Master only, is worth more than the extra time it costs if such results can be measured by such values. Then the blessing and help that one who is Spirit-filled brings into the hearts and homes visited, can never be valued in this world. In a church where there is but little or no pastoral work done the visit should be a veritable spiritual feast to the home. We can never know how much of its spiritual life and prosperity the church owes to our good and saintly old deacons. May the Lord bless them and make them to realize what a blessing they can be to the church!

Bridgewater, Va.

The Yoke of Christ.

Matt. 11: 28-30.

BY JOHN ZUCK.

ABOUT four miles east and one mile south of Tipton, Iowa, there is an old wooden yoke, formerly used on oxen to break up these fertile prairies. It now hangs on the owner's windmill tower, with the year of its use marked in large figures, as a witness to the early pioneer days of the county. This homely and simple relic often starts a train of thought in the mind of the old settler as he passes by. So Jesus may have pointed out to his hearers some man with his team of oxen, as he was passing by. The oxen, knowing their heavy load, panting and chafing under the galling influences of their yoke, were goaded on, though wearied and tired they were. Then Christ would say unto the people, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

With much force and appropriateness this message comes to the sin-burdened and sin-wearied soul. This is a glorious invitation, and so universal that it extends to the ends of the earth.

In olden times the yoke was an emblem of *slavery*, which may find, in our own time, a counterpart, whose bands are like those of iron, heavy, grievous, and hard to break. Thus Israel found it in Egypt, and God *only* was able to liberate. They found it again after dwelling in the land of Canaan, as the curse of disobedience, and were carried down into Babylon.

Disobedience to God is a great sin. It yokes souls to Satan and makes them his servants. He is not at all particular whether he secures his purpose in labor or leisure, state or church, politics or religion, and is willing to make any compromise possible, to bind souls to the world, the flesh and his Satanic majesty.

In coming to the days of the apostles we find some Jewish Christians becoming "entangled again with the yoke of bondage," which may have had a wider application than to circumcision, and had reference to their own traditions as well, by which they made void the commandments of God by their own traditions. Peter, in discussing this matter in Acts 15: 10, warns in these words, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Now, the world recognizes the utility and power of the various yokes which it imposes, to accomplish its purposes. Their organizations are established and held together by means of oaths, orders, laws and such regulations as will make their efficiency possible. But the great inconsistency of the followers of Christ being yoked with these worldly orders, lodges and oath-bound societies is severely criticised by that eminent apostle to the Gentiles,—the Apostle Paul. Hear him: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *Wherefore* come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18).

The goddess of this world has her yoke, and a most galling and tyrannical one it is. It is known as "Madam Fashion." Through the avenues of the eye and a vain heart, the fashionplate halter is slipped on; then Satan leads his easy victim whithersoever he will.

Jesus, seeing and knowing all this, and our great need of something better; that we may be "a chosen generation, a royal priesthood, an holy nation, a peculiar people," has extended unto us the blessed invitation, "Come unto me. Take *my yoke* upon you, and learn of me." Let us not overlook the fact that the yoke is an instrument that unites two together. To take the yoke of Christ is to be joined to him. Joined to his body, the church; his head,—the mind of Christ; having his Spirit,—the Spirit of God; hearing, believing and obeying his Word,—the Gospel of our salvation.

We notice here the *preparation* for the yoke of Christ. This is needful, as much so as in the days of John the Baptist. The invitation is to those who labor, are weary and heavy laden. Those who are burdened with sin, are entreated to come to him for rest. This they do by faith and repentance, as a preparatory work to be joined to Christ. The next step is to put on the yoke fully in the ordinance of holy baptism,—being baptized into Christ, thus putting on Christ.

Let us say, at this point, that full submission and obedience are the golden bows that constitute the covenant yoke of Jesus Christ. Submission and obedience to God on the part of man, out of a heart of love, from the creature to the Creator has ever been the true foundation in securing and maintaining fellowship with God. It may be stated, in a broad sense, that the yoke of Christ embraces his entire system of religion, rather than any particular part of it.

Another important point is that the yoke implies *restraint*. The unruly ox is obliged to walk with his partner, though not always with apparent willingness; yet, by taking on the yoke, we are brought into such close relationship with Jesus, that he can teach us not only by precept but by example as we journey with him. He says, "Learn of me."

Jesus is the Perfect Teacher. His lessons are so graded, that they are adapted to our needs in every stage of life. *His yoke is easy*, and *his burden is light*. Glorious truth! This should bring rejoicing to every heart; it surely comforts every meek and lowly heart. It is *easy* because it is padded with the love of God, and the balm of Gilead soothes and heals every punctured sore of sin. It is light because Jesus has borne so much for us, and still is such a present help in every time of need. His yoke is easy and his burden is light because *we bear it in love*. Love knows no burdens. It lightens labor and sweetens the most anxious cares. And let me say to the young convert, who has taken up the cross, Set a high estimate on the crown. Seek for fuller companionship with the Lord through his people; and you shall find the burden lighter and lighter the longer you bear it.

Then, too, you will find many places of rest along the way. Christ is a continual oasis in a weary land. Heavenly places in Christ Jesus bring refreshing showers of Divine grace from the presence of the Lord. Crave earnestly the Holy Spirit and its life-giving power. Always be found in duty's path, meek and lowly in heart, bearing every trial with patience, "and ye shall find rest unto your souls."

Clarence, Iowa.

The Writings of Solomon.

BY D. HAYS.

THE writings of Solomon, as we have them in the Bible, are the "Song of Songs," "Book of Proverbs," and "Ecclesiastes," and according to Dr. Smith, these books represent three stages of his life:

1. "The Song of Songs" brings before us the brightness of his youth.

2. "The Book of Proverbs" represents the stage of practical, prudential thought.

3. "Ecclesiastes" is the confession of a man who has sinned in giving away to selfishness and sensuality who has paid the penalty of that sin in satiety and weariness of life, "when all was found to be vanity and vexation of spirit," but who has, through all this, been under the discipline of a Divine education, and has learned from it the lesson which God meant to teach him.

By reference to 1 Kings 4: 32, 33, we learn that Solomon "spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."

Of the thousand and five songs, "Canticles" alone finds a place in the Bible. It was written when Solomon was a young man. It is an allegory, and of all poems it is the brightest. In it we see the beautiful and touching in home and country life; the heart-yearnings for a glimpse of the "beloved," the sheep and the Shepherd, the "Rose of Sharon," and the "Lily of the Valley," the "apple tree" among the trees of the wood, and the banquet of fruit under his shadow. Then there is awakened all the intensity of interest in movement and an appeal to the heart's most tender emotions: "The voice of my beloved," "Behold he cometh," "leaping upon the mountains, skipping upon the hills," "Rise up, my love, my fair one, and come away," with the passing of winter,—the blooming of flowers, and the "voice of the turtle again in the land." How intensely human is the anti-climax, near the close of the poem, "Love is strong as death," "Jealousy is cruel as the grave"!

In the Book of Proverbs the poet has become the philosopher, and it may be considered a book of daily lessons in practical wisdom for all ages and states of men and women. Its utterances are antithetic. Wisdom is religion,—folly is irreligion. "Happy is the man that findeth wisdom. Length of days is in her right hand, and in her left hand riches and honor." "A soft answer turneth away wrath, but grievous words stir up anger." The truth of the last proverb is practically self-evident. A business man once said, "My business is to make money, not enemies. The first thing I do, when I get angry, is to conquer myself. When I am cool and collected I tell the truth to the person who made me angry. Nobody gets mad at the truth if told without temper."

But at times the contrast is not in the construction. It is in the persons or things employed, as may be seen in Prov. 6: 6: "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in summer, and gathereth her food in harvest."

Solomon here refers the sluggard to the ant, not only as an example of industry but of the provident use of time: She *gathereth* her food in *harvest*, and *enjoys* the *fruit* of her *labors* in *winter*.

Man, like the ant, has his summer for laying up a store for the winter of life, when all power of providing will be over, and if he neglect that season, wretched, indeed, will be his penury and his suffering in the decline of life.

In the closing part of Solomon's career he gives us the lesson of his life in Ecclesiastes. He first gives us his experience in seeking the chief good in life. He discovers that happiness is not in the getting nor in the possession of this world's goodly things. He enters the field of philosophy, of times and of seasons, and finds it a vain pursuit. He continues his search in business, and meets with envy and not help. Then, in the search of religion, he finds happiness to be God's gift. When he applies the test, he finds that the money seeker is never satisfied. It gives no rest, no peace. Wealth is not the chief good,—it is left at death. After a weary search through all the pursuits of life, he admits failure. Then he comes to the close of life, and finds the chief good in charity, duty, and fidelity: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."

Broadway, Va.

The Beast of Revelation.

BY D. E. CRIPE.

THE beast of the thirteenth chapter of Revelation has been a great mystery to many, and different commentators have given different views as to its meaning. It bears characteristics that are similar to the four beasts described in the seventh chapter of Daniel. This beast rose out of the sea. It had the feet of a bear, the form of a leopard and the mouth of a lion. It had seven heads and ten horns. One of these heads had received a deadly wound, but it had healed. It had great power, which the dragon—Satan, the devil,—had given it.

It is not understood that this was a real, literal beast, but that it is a type or figure of something that pertained to that particular age and condition of the church and the world. Yet from the wide influence the beast exerts on the affairs of man, from the intimate connection it has with the false prophet and from the special doom meted out to them both, it seems that the beast, in one form or another, belongs to every time and every dispensation.

The beast, as described by John, stands for cruel, ferocious, destroying power. It is a type of the selfishness of man which resorts to physical, brute force to compel to obedience, or to destroy his fellowman. This is found in every age and in every race of man. The first account we have of this beast is when Cain killed his brother Abel. This beast is the dominating power in every war, in every oppression, in every persecution.

This beast exerted its power in every ancient religion. People were compelled to worship, not as they chose, but as some one who had power and authority over them, told them to. When Christ came into the world and instituted a religion founded on love and mercy, it was a terrible wound on the head of the beast. The beast could have nothing to do with this kind of a religion, and therefore it seemed to be a deadly wound. As long as the church was faithful to the teaching of Christ, and love and mercy and self-denial ruled, the beast's wound could not heal. Then the Roman Emperor joined the church, and again brute force was made use of by those who pretended to be at the head of the church; the army was employed by them. Then the deadly wound of the head of the beast was healed,—the beast could again exert the power the dragon had given him.

The Revelator saw another beast arise out of the land, having the appearance of a lamb, but the voice of a dragon. This exercised the power of the first beast, and fittingly represents the apostate church. This second beast caused those who dwell in the earth to worship the first beast,—to worship the selfish, domineering power of man. He caused all to receive a mark in their right hand or in their foreheads, and those who had not this mark could neither buy nor sell. In our day this is coming into fulfillment. The beast, as shown by the selfish power of some organizations, is trying to prevent all who have not this mark in their hand or in their foreheads, to obtain work—to sell their labor—and unless they can sell the only thing which they have that will bring money, they can not buy. Here is the patience of the saints.

The beast—the selfishness of man manifested in brute force on those who are weaker—has caused immeasurable hardship, misery and suffering in the world. It has doomed to poverty, to wretchedness or to hopeless bondage many of the fairest of the children of men. It has ruined homes, laid cities in ashes, and wrecked human lives. It has filled prisons and drenched fields in blood. As long as this beast roams the earth, general peace and happiness cannot dwell here.

But prophecy gives us hope that a better day is coming. When Christ shall come again, the beast shall be taken, and with him the false prophet that deceived the people, and they shall both be cast alive into the lake of fire. Then comes the millennium of Christ's reign on earth. The beast of selfishness must be cast into the fire before peace and joy and happiness can rule on the earth.

Stillwater, Okla.

THE eyes are the two light houses of the harbor of the immortal soul. God, to educate and to bless and to help, gave us two lamps to light our path—a golden lamp and a silver lamp—a golden lamp set on the sapphire mantel of the day, a silver lamp set on the jet mantel of the night.

THE ROUND TABLE

His Melodies.

BY OMA KARN.

"Sometimes God sees what harsh discordant things
Our hearts are grown."

How this must pain his tender heart! Our will is out of touch with his own, and the music that our life is giving forth is very inharmonious. Instead of the lofty, inspiring strains of peace and joy, we hear the low, discordant notes of variance. Instead of the active, willing service that springs from love, we see compulsive obedience, or, what is yet worse, no action at all,—a dead instrument, silent and unresponsive.

And so the great Master-Musician, moved by his great love for us, comes,

"And sets about to tune the jarring strings
With touch his own."

Quite often it is found necessary to tune these jarring strings to the minor chord of sorrow and trouble, in order that the perfect music may sound forth. This means pain for us. Every touch on the keyboard starts the hidden recesses of our heart to vibrating, and sounds the deep abysses of our wrongdoing.

"Full well we know, though quivering with the strain,
Whose hand it is."

But sometimes, even with this knowledge, our will refuses to yield, and music, more harsh and discordant than ever, sounds forth from our life. But the wise fingers of the Great Tuner strike again and again,

"And presently there steals, through all our pain,
His melodies."

He knows where these melodies are, and what discipline will call them forth. He knows what key in the human soul to touch, in order to bring out its sweetest and most perfect music. Those who have heard the nightingale in his native southland, tell us that the silence and stillness of the night time,—the only time they sing—adds much to the sweetness of the music he pours forth.

So it is with the human soul. The sweetest songs are those which tremble upward in the night of sorrow. Not until the note that ascends to God's perfect ear, tells of having passed the falling tears of penitence, and pierced the clouds of human frailty, is the Great Tuner satisfied, and not until then are his melodies heard.

Covington, Ohio.

Lutheran Theology.

BY QUINCY LECKRONE.

On page 145 of Luther's "Smaller Catechism," published by the Lutheran Book Concern, Columbus, Ohio, in 1896, we have the following question and answer:

"What constitutes baptism?
"That a person be sprinkled with, or immersed, in water in the name of the Father, and of the Son, and of the Holy Ghost."

In a work entitled "Compend of Lutheran Theology," by Dr. Leonard Hutten, professor at Wittenberg, revised and approved by the theological faculties of Leipsic and Wittenberg, and published in 1609, we have this question and answer:

"In the act of baptism, what does the immersion into water, and the drawing out from, signify?
"It signifies that the old Adam is to be drowned in us by daily contrition and repentance, and that he is to die with all his sins and evil lusts, and again come out and arise a new man, who is to live forever in righteousness and holiness before God. In the sixth chapter of the Epistle to the Romans Paul says: 'We are buried with him by baptism into death,' etc."

I quote from a translation made at Gettysburg in 1868.

From this it appears that the Lutheran theology is pregnant with the doctrine of trine immersion, acknowledging it as the true mode of baptism.

In the discussion of the subject of baptism, in the above-named work, it is repeatedly referred to as "an immersion in water." Nowhere does it recognize any other mode, showing that at that time,—more than three hundred years ago,—at Wittenberg, Luther's old home and college, the followers of Luther accepted his teaching on the subject of immersion for baptism, as well as that of the Eucharist.

Royersford, Pa.

Our Church.

BY M. T. HERMAN.

"How is your church?" Our church *is* fine. The editors of the GOSPEL MESSENGER suggest that we expose our condition. As the value of some ideas becomes apparent only on their being tested, I hasten to try the experiment. Our church is in the city, holding her own in a competitive and active environment.

The helpful influences are: (1) A country unsurpassed in resources. (2) The constancy of God's favors.

The hindrances are: (1) We are constituted mostly of migratory and transient members. (2) The restlessness and incorrigibility, incident to being unsettled. (3) Waywardness, arising from external associates and associations. Where young members are scarce, and those already in the fold are untrained, they are disposed to fall into company where it is impossible to teach them as they should be. And, again, many parents are too indulgent with their children, permitting them to adhere so fully to fashionable affairs that they would rather withdraw from membership than be disciplined. (4) The disposition to go fishing in the neighbor's pond.

Hear this parable: A certain widow had five sons, whose age and experience made them abundantly able successfully to manage their homestead. She, however, insisted on hiring a distant neighbor's son to manage the seeding, harvesting and driving the fine team to market and church. The third year she was amazed to find that her sons had left home and the creditors came to claim the property for debts.

Carefully study "*A Solution of the Ministerial Problem*," GOSPEL MESSENGER, page 324.

Weiser, Idaho.

A Bad Liver.

BY JAMES A. SELL.

THERE are times when the best of men suffer from low spirits. There seems to be no apparent cause. Everything goes wrong. The whole kingdom of God seems to be out of order. People, when thus affected, become cranky and disagreeable. Everything is out of line, and everybody is wrong but themselves. No difference what people say; they look at it the other way. Their greatest pleasure seems to be in being miserable, and making others feel the same way. They see everything on the dark side. In fact, to them there is no bright side,—not even a silver lining to the cloud. In their estimation everything is going to the bad. They create an atmosphere that makes all who come in touch with them feel a blueness from which it takes some time to recover.

What is wrong? They are good people. Their heart is in the right place. The trouble is with the liver. There is some imperfect action in the intricate processes of the digestive and assimilative organs of the system. There is an accumulation of matter, somewhere, that interferes with the delicate machinery of that mysterious something we call life. The remedy for such a trouble is pills rather than discipline. Doctors can do a better work than deacons. The patient needs pity rather than blame. People are more frequently bad because of a bad liver than because of a bad heart.

The moral of this is that we should preach and practice more of the gospel of good health.

Hollidaysburg, Pa.

The Extremes.

BY NELSON SHIRK.

IN the Parable of the Talents we have, what might be called, the minimum, medium and maximum of opportunity. When we look at the first and the last by themselves, we find the greater to be five times larger than the smaller.

To the person who has but one talent, the temptation may come to think that the little he can do is so insignificant that it is hardly of any account. Let such a one remember that when we use an opportunity to the full, we, in a way, stand equal to those who have done the same with larger chances. Besides this, the Lord can use small accomplishments, as we look at them, in important places, so that the results may be really great and far-reaching.

The peculiar temptation to the individual who stands at the other extreme with his five talents, may be that of becoming satisfied too soon, so that not all of the power is used. To find oneself in advance of the average of others, in accomplishment, may produce a tendency to self-satisfaction and complacency, that will often occupy the heart when all of the thoughts and energies should be bent in the direction of accomplishing all that is possible. Paul's words, "As much as in me *is*," would be very good for us all to keep uppermost in our thoughts. In fact, it *should be* so!

Mt. Morris, Ill.

Think of It!

Yes, only think of it! A little boy scarcely ten years old was threatened for some time ahead with a severe whipping. The brutal,—or shall we say fool parent?—wholly unfit to have charge of a child, did not think the whipping, the hurting of the tender flesh of the poor helpless child, sufficient to gratify his brutality, and so tortured the mind of the over-sensitive little one by deferring the punishment several days. During this time the poor little fellow brooded over the coming torture, sleeping little at night and receiving no cheering word during the day, till the long-tortured mind could stand it no longer, and when they went to call the child, the morning the punishment was to be indulged in, they found the poor little body beyond their power to harm. With all of what might have been a beautiful, happy life before him, the small hands had taken that life rather than meet and endure what it was powerless to otherwise avert.

CHRISTIAN WORKERS' TOPIC

How God Wants Us to Walk.

Deut. 13: 4.

For Sunday Evening, June 25, 1911.

I. Followers of God.—Eph. 5: 1, 2; Luke 14: 27; John 8: 12; 10: 27; 12: 26; 21: 22; 1 Peter 2: 21; Rev. 14: 4.

II. How to Walk.—Rom. 6: 4; 8: 1; 2 Cor. 5: 7; Gal. 5: 16; Eph. 4: 1; 5: 15; Col. 2: 6; 1 John 1: 7; 2: 6.

III. What Is Meant,—(a) By walking before God (Psa. 56: 13)? (b) By walking in the light (Isa. 2: 5; 1 John 1: 7)? (c) "As children of light" (Eph. 5: 8)? (d) "Follow his steps" (1 Peter 2: 21)?

"The Lord requireth of thee, to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6: 8).

PRAYER MEETING

Does Religion Pay?

1 Tim. 4: 8; 1 Cor. 3: 18-23.

For Week Beginning June 25, 1911.

1. Godliness Always Profitable.—It is best in this life, and the only passport to the joys beyond. In substantial returns it is better than the most profitable financial investment, which, at best, is subject to the vicissitudes of all things earthly, and liable to fail in the hour of direst need. Religion returns to us daily all we put in, and a bountiful interest besides. Beyond all it guarantees "an inheritance incorruptible and undefiled" at the end of our days (1 Peter 1: 3, 4).

2. Our Religion a Present Blessing.—Too many put the fruition of a godly life in the far-off future. Let it be remembered that religion, as Christ taught it, is a condition of present joy and of ever-continuing blessedness. It is the sweetest, happiest thing in all this world. "Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3: 17).

3. Religion a Joy of the Heart.—Christ meant the Christian life to be one of deep and abounding joy. When he said, "The Kingdom of God is within you," he meant to imply that even now we may have a foretaste of heavenly joy,—an inner heaven in the heart. We need not wait until we die to taste the joys of everlasting bliss. Of a pious old brother it was said,—and truly, too,—"Heaven was in him before he was in heaven." Another aged saint, while on his deathbed, remorsefully confessed, "If I had known twenty-five years ago what I know now, I might have walked in the light of the New Jerusalem all these years." The Christian life may and should be a joyous experience to all. All the way to heaven IS HEAVEN (1 Peter 1: 8, 9).

HOME AND FAMILY

Lead Thy Mother.

SELECTED BY ANNA SHENK.

Lead thy mother tenderly
Down life's steep decline;
Once her arm was thy support,
Now she leans on thine.

See upon her loving face
Those deep lines of care,
Think it was her toiling for thee,
Left the record there.

Ne'er forget her tireless watch
Kept by day and night,
Taking from her steps the grace,
From her eye the light.

Cherish well her faithful heart,
Which, through weary years,
Echoed with its sympathy
All the smiles and tears.

Thank God for thy mother's love,
Guard the precious boon,
For the bitter parting hour
Cometh all too soon.

When the grateful tenderness
Loses power to save,
Earth will hold no dearer spot
Than thy mother's grave.

Des Moines, Iowa.

Sensitiveness.

BY NANCY D. UNDERHILL.

DEAR, sweet mother used to say to a certain child, "You are too sensitive, daughter. I wish you were not so sensitive." Evidently something is wrong where one is always feeling hurt. Can it be that the sense of feeling is too keen? I think not. One who is keenly sensitive, in reality, is just as much alive to the touch of kindness as to the opposite. So let us cultivate the appreciative sense, and be ever alert to catch the lovely sounds that gently whisper in our ears,—notes of kindness, sympathy, hope, cheer and courage! Let us have a faithful receiver for the wireless messages that speed through space to those only who are prepared for acceptance. Having this well-timed receiver, let us have also a reciprocative attitude toward the right kind of messages,—those of kindness, love, hope and cheerfulness. In this way may our happiness, all through life, be increased and multiplied; but that is the smallest blessing derived. The real benefit is in having our capability for usefulness toward others greatly multiplied.

But there are other kinds of messages,—words which sting and hurt. They are just little, thoughtless atoms of dust, flying through the air. We don't like dust, but how foolish it would be to let it make us miserable and grouchy, cranky and cross. While those atoms are bound to touch our open receiver, we need not have ready a costly apparatus for sending reciprocal messages of a similar kind. Just let us brush them off from memory's shining face, wash them away with a few tears, if necessary, but never convert them into balls of mud, to be hurled at some poor human soul.

A tiny scratch upon the surface of one's finger hurts far worse than a cut which pierces through till the blow flows. Leave the scratch alone! It will soon heal. But the deep cut,—bind it up in its own blood, and do not probe it. It, too, will heal without much pain, if covered and left alone. When sorrows and griefs come to us, they are best healed by carefully covering and ceasing to think about them. "The blood is the life." When we are deeply hurt, the best treatment for our wounds is to let a few drops of life-blood flow; then bandage closely. Let us give a few moments or days of our busy lives to the helpfulness and blessing of others, especially those who need it most,—those who hurt us.

When we have sacrificed a little for those who grieved us, have poured out for them a little of our best,—our very own life-blood, that which was of real value to us,—some of our precious time, some of our strongest effort, when we have really *loved* them and so prayed, worked and smiled for them, there will be formed for our deep wounds, a clean, pure bandage of spotless linen, white and comforting, which will afford protection until all is well. It may be a bandage of love, the protection of a good name, the comfort of reciprocal kindness, but whatever we may choose to call it, it is the right kind of dressing for wounds. Exposure is altogether harmful. Bind up the wounds in a clean cloth, and turn a smiling face to look for some little chance to bless somebody, to comfort some one,—make some one's heart glad. The deeper the wound, the greater need of a bandage. So never let us expose those trials which hurt and grieve us, but resolutely put them out of sight, cease to think of them, and vigorously apply the healing antidote of kindness to others. If the sore is severe, we will not care to waste time in idle waiting for chances to do a kindness. We will *seek* them. We will *make* opportunities. So the little experiences, which might have been harmful, may be turned to be the greatest blessings, helping us onward and upward toward the heights of purity and perfection. Let sensitiveness be used as a barometer toward others, so we may know how to approach them, and be ready with our knowledge to pour oil upon the troubled waters, healing their wounded hearts with the oil of love.

Colbran, Colo.

Beautiful Letters.

BY WEALTHY A. BURKHOLDER.

THE Apostle Paul was truly a great man. He was great in many ways. He was an humble man, a sincere man, one who was ever ready to help the weak and erring. That fact alone is a sure test of greatness and strength. The weak and vacillating have no desire to help any save themselves. I have just finished reading "Onesimus," by Bro. Brumbaugh, and while I thought I always admired Paul's letters to the different churches, I now read them with greater interest. They seem much plainer and more interesting. Paul seems to me now a still greater hero. In prison because he had the courage to preach the Gospel, he is still not bound. There are characters that can not be restrained, and he is one of them. He was allowed to have his own "hired house" where he could hold meetings and instruct on all lines, the many who resorted there.

How wisely Paul improved the passing hours by giving instruction to those in need,—instruction which has come down to the churches and individuals of today and, if closely followed, will make them strong and pure. Paul has a message for each one,—a word of encouragement for all. He writes to the young as well as to the aged. He aims to show the youth how to live a pure, useful life, and how to be an example, and he writes to the aged and instructs them how to care for the young.

Paul's love for Philemon and Onesimus is striking indeed. They were both converted under his teachings and his plan to get them together again, after Onesimus was converted, shows the true greatness that Paul possessed. The lesson is a beautiful one and should touch every heart with tenderness. The master and slave were brought together, but now as Christian brethren. The more you study the subject, the more beauty will appear.

If we, as individuals, in our homes and in the churches, were fully to carry out the teachings of Paul's beautiful letters, as we have them recorded, there would be no need to send out committees to settle troubles. There would be no need for a "Dress Committee" and, instead, the money and time that must be spent in this way could be used to help preach the Gospel to the lost.

There seems to be no phase of life that Paul does not touch, and then, when we remember that this same Paul, the great apostle to the Gentiles, was once a persecutor of the church he now loves, we are amazed. But Paul says he did his work of persecution ignorantly, thinking that he was doing God's service. No wonder he was so willing to be beaten and punished. He felt he deserved it all, and was still willing to labor willingly for his Master.

Parents, do not fail to place "Onesimus, the Runaway Slave," before your children and encourage them to read it, and make clearer to their minds this beautiful letter of Paul. Get them interested in Bible stories, little by little, and in this way great good can be accomplished. Young people must be taught what to read.

Newburg, Pa.

Home.

BY LIZZIE W. HOOVER.

WHAT a hallowed name! What fascination this name holds to our hearts and how sweet it sounds to our ears! "There is no place like home," is an expression often used when one enters its threshold after a long journey. While absent, one may form new associations and friendships which bring joy to the heart, but it does not satisfy the real joy of home. How our weary spirits yearn after repose, and we seek to find it in the refuge which home supplies! It is the sacred spot to which we, as weary travelers, can retreat, to find rest from the fatigue of a journey. It is the place of rest where we find needed retirement after the busy cares and trials of the day. It is a refuge that protects us from perishing in the cold winter's blast. Who would not have a home where he can find peace and joy, safety and rest?

All of this, and infinitely more, is true of that home in heaven. The Savior, while addressing his disciples, speaks of that eternal home. He said: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" (John 14:2). They were almost disconsolate in consequence of the intimation that he, their Lord and Master, was soon to leave them, but he comforts them with the promise of a home he would prepare for them. It is a precious promise,—this home of eternal bliss and happiness! Here is a home where all his people can rest from the perplexities and vicissitudes of life's journey, and where they are secure from the storms of trials and tribulations.

"O happy place, O blest abode,
To be with God, accept his Word!"

Heaven is a home for the aged, who are weary and tired with the toils of earth, and who have directed their frail barks over the troubled waters of life, for many years, toward that celestial city. It is a home for those in the vigor of life, if they have surrendered all to God. It is a home for all who will forsake sin and walk in the way that Jesus has prepared. Beautiful home,—at last to be there with loved ones, and to be with God. Home for evermore! Through the rich grace of Jesus Christ, may we all reach it!

Maugansville, Md.

Bad-Tempered Christians.

IT is related that a young man went one day to the famous New England preacher, Jonathan Edwards, to ask for his daughter.

"You can't have her," said Mr. Edwards.

"But I love her."

"No matter, you can't have her."

"But she loves me, too."

"I say you can't have her."

"But I am well off and can support her."

"You can't have her, I tell you."

"Why not, Mr. Edwards? What have you against me?"

"Nothing."

"Well, then, why can't I have Emily?"

"Because I think you are a pretty decent sort of a man; too good for her."

"What? Mr. Edwards, what in the world do you mean?"

"She's got a wicked temper, and you wouldn't be happy with her."

"But I thought she was a Christian."

"So she is, young man; so she is. But before you have lived as long as I have, you'll find that there are some people in this world that the grace of God can live with, but you can't."

Those personal weaknesses which we have not the resolution and strength of character to correct, we soon have not the honesty to confess or condemn; the dishonesty thus permitted soon brings in a measure of judicial blindness, and next we not only excuse but commend the fault.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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SIX were recently added to the fold in the Fairview church, Pa.

BRO. DANIEL CHAMBERS and wife, of Middleton, Mich., expect to spend the summer in Oklahoma.

THE address of Bro. John W. Miller, late of Chicago, will for the present be R. D. 39, Grottoes, Va.

BRO. CHAS. D. BONSACK is to be with the Elk Lick church, Pa., in a series of meetings beginning June 17.

JULY 8, Bro. J. S. Zimmerman, of Waterloo, Iowa, is to begin a series of meetings in the Morrill church, Minn.

BRO. JOHN E. METZGER, our field agent, will visit among the churches in Southern Indiana until after harvest.

BRO. R. H. NICODEMUS, of Chicago, Ill., is to be with the Harlan church, Mich., June 25, in a series of meetings.

BRO. J. M. MOHLER's recent series of meetings at the Claar church, Pa., closed with fourteen accessions by baptism.

OUR printers are at work on the Full Report. It will be found an interesting publication. Price, twenty-five cents.

THE members of the Indian Creek church, Iowa, are now engaged in a series of meetings conducted by Bro. H. A. Stahl, of Glade, Pa.

TWELVE were baptized and one reclaimed during a series of meetings at Camden, Ind., conducted by Bro. J. D. Mishler, of South Whitley, Ind.

DURING a series of meetings at Reading, Ohio, conducted by Bro. G. S. Strausbaugh, of Fredericktown, Ohio, seven were baptized and one reclaimed.

BRO. S. G. BUCHER, one of the ministers of the Astoria, Ill., congregation, called at the MESSENGER sanctum last week, while passing through our city on a business trip.

BRO. OWEN BARNHART, of Custer, Mich., has decided to move to Kentucky, to take up mission work in that State. His labors will be greatly appreciated in that needy field.

WE expect to have the Minutes of the late Annual Meeting ready to mail inside of a few days. Single copy, five cents. Price, when ordered in quantities, for churches, two cents per copy.

ON account of his failing health it has been thought best for Bro. Lemuel Hillery to spend the summer in Eastern Central Michigan. In addition to being troubled with asthma, he has not yet recovered from a bad fall down the cellar stairway last winter.

THE District Meeting of Oregon, Washington and Idaho will be held in the Coquille Valley Congregation at Myrtle Point, Oregon, July 13 and 14. For further particulars, please refer to the special notice among the "Notes from our Correspondents."

BRO. GEO. R. ELLER, of Kansas, changes his address from Grainfield to Grinnell, R. D. 2.

BRO. E. M. COBB and wife spent a few days in Elgin, packing their goods to ship to Raisin, Cal., their present place of residence. Bro. Cobb conducted services in our church last Sunday evening.

A MOST refreshing series of meetings was held recently in the McClave church, Colo. Bro. C. A. Miller, of Westphalia, Kans., proclaimed the Word, causing seven dear souls to make the good confession.

BRO. ISAIAH F. RAIRIGH, of Clarksville, Mich., was one of the recent callers at the Publishing House. It was his first visit to the House, and he was much pleased with the growth and prosperity of the business.

CHRONIC critics need to remember the pointed advice of a recent speaker: "Half an eye is sufficient for the badness in folks; be quick to see the goodness in people. Smile upon that, and it will grow and strengthen."

BRO. RUFUS WYATT, of Joplin, Mo., is to be with the Jonathan Creek church, Ohio, in a series of meetings, beginning June 18. Bro. Wyatt is to locate in that church if the necessary arrangements, now on foot, can be perfected.

SOME one classifies the church members into these two groups,—the one is overcoming the world, and the other is being overcome by the world. A pertinent question for each member to think about, and classify himself accordingly.

THOSE who paid twenty-five cents for the *St. Joseph Daily Gazette*, containing the Annual Meeting news, and failed to get the full set, ten issues, can secure the missing numbers by writing Bro. Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa.

THE offering at the late Annual Meeting foots up to $14,175.02, with a promise of $600 to come later. While the offering falls over $2,000 short of what was raised last year, still it is more than what was given at the Harrisonburg Meeting in 1909. Considering the attendance, the St. Joseph offering may be regarded as encouraging.

BRO. L. T. HOLSINGER, of Rossville, Ind., writes us that his son, Frank Holsinger, of Nampa, Idaho, has just died of pneumonia, and will be brought back and buried at Pyrmont, his State. Our earnest brother and his family are passing through some dark valleys, and they sometimes feel that the clouds are overlapping each other.

IT is not too early to plan for a suitable observance of the Fourth,—one that will do credit to our holy profession, and thus exert a good influence over the community around us. The happy results experienced in many places on former occasions, may well be an incentive to others. It is one way of letting our light shine most effectually.

LAST Sunday Bro. Galen B. Royer filled the pulpit at Rockford, in the absence of the pastor, Bro. P. R. Keltner, while Bro. J. H. B. Williams conducted the services at Batavia. Bro. S. S. Blough, the late pastor, has closed his work there and moved to North Manchester, Ind., where he is to fill the chair of the Bible Department of the college.

BRO. D. W. KURTZ, pastor of the First Church of the Brethren, Philadelphia, Pa., on his return from the Conference, called at the MESSENGER sanctum. He was with us last Sunday and conducted the morning services. He delivered a splendid address on "The Doctrine of the Church," and was listened to with much more than ordinary interest.

UNDER date of May 19 Sister Mary N. Quinter writes us of her safe arrival at Bombay, India. She says that her trip through Switzerland, on the way, will serve as an inspiration in her work. The voyage was also pleasant, but best of all, she adds, is to be in India again and engage in the work to which she has been called. Her address is Jalalpor, Surat District, India.

ANNUAL MEETING NOTES.

(Continued from Last Week.)

LAST week we closed these notes in the midst of an enthusiastic Temperance Meeting, held in the Assembly Hall on Monday evening. Considering the warm weather, the meeting was well attended, and the interest could hardly have been better.

Such speakers as Brethren J. J. Yoder, D. W. Kurtz, D. L. Miller and P. J. Blough were on the program, and it is thought that what was said made this one of the most helpful and inspiring meetings held during the Conference week.

We have reached a period in our history when our temperance work is being looked upon as one of the most important missions we have on hand. We may yet have to set apart a full half day to discuss methods to create sentiment, and to strengthen the cause in the minds of the people.

The Sisters' Aid Society conducted a meeting in the Assembly Hall late on the afternoon of Monday and, though not so largely attended, it means a good deal for the future. It may not be many years before the sisters will be calling for a half day to be placed at their disposal. They feel that there is work for them to do, and they are not only doing some of it now, but they are getting ready for more in the future.

Another afternoon meeting concerning the Child Rescue Work, with Bro. D. E. Cripe presiding, means, so far as the Conference is concerned, the beginning of another work among us that is destined to grow. There is, today, no greater open door for our people in this country, than the care and training of the orphans of the land. We have done much in the interest of the aged poor, but we have neglected the orphans.

In these notes we have not sufficiently emphasized the importance of the meeting of the District Mission Board. It occurs to us that this movement needs more attention and encouragement than it is receiving. If we are ever to evangelize the country as it should be, it must be done through the District Mission Board.

Some of these Boards are doing a splendid work, but this can not be said of all of them. Each Board should annually send a delegate to the Meeting of the Boards at the Conference, with such problems as may be taken up and considered. The mission problem ought to be discussed, and then the information and inspiration received should be carried back to the home Districts.

Then we have not gone into the details of the Educational Meetings, the Sunday-school Meetings and the Bible work. The Christian Workers are looking forward to the time when they will figure more prominently in the church activities, as they cluster around the Annual Meeting.

It will thus be seen that our activities are growing, and that it is only a matter of time when it will be necessary to entrust their interests, during the Conference week, to a general head for proper recognition and the assigning of dates, and for the providing of necessary conveniences.

While the attendance at the St. Joseph Meeting was not so large as at some former meetings, the spirit seems to have been up to any of them. The preaching was especially good, but, on account of the heat, the services could not be enjoyed to the full extent. Hundreds of members absented themselves from these services, only because of the extreme temperature.

Some of the best addresses delivered were listened to by less than two-thirds of the members at the Conference. The defective acoustic properties of the Auditorium had something to do with this, as it was difficult to hear the speakers in some parts of the building.

The absence of the city people from our services was very noticeable. We have no way of accounting for this. And yet they treated our people kindly, according them every necessary privilege, and showed them the utmost consideration.

Tuesday, June 6.

Tuesday, the Conference day, brought better weather. Some rain fell early in the morning, clearing the atmosphere and cooling the air so that we were blessed with what might be considered almost an ideal day.

At an early hour a number of the visiting members left for their homes, greatly reducing the crowd.

At 8 A. M. the Standing Committee came on the platform, at which time there were probably 3,000 people in the Auditorium. An hour later the number exceeded 3,500.

In front of the platform sat 443 delegates, composed principally of brethren and sisters who had reached middle age and past. There were a few old brethren and also a few young members, but the bulk of them were forty and past. They were a body of fine-looking and substantial people, and one could readily see that there were not many professional men among them. Yet there were some, including school-men, physicians and business men.

In a general way they measured up to the Standing Committee in appearance and ability to grapple with questions. It could be seen that they had minds of their own, and would vote as their judgment might dictate.

After a few good songs Bro. I. B. Trout conducted the devotional exercises. Bro. H. C. Early then announced the organization, as already published, viz., Bro. D. M. Garver, Moderator; Bro. P. R. Keltner, Reading Clerk; and Bro. J. M. Blough, Writing Clerk.

We then had the reading of Acts 15, followed by a short address upon the part of the Moderator. The reading of the "Rules" followed; and the meeting was declared open and ready for business.

A number of committees were announced and confirmed, along with the filling of vacancies, as given last week. The only change made was the appointing of Bro. D. N. Eller, instead of Bro. S. Z. Sharp, on the Tract Examining Committee.

Following these announcements the first business of the meeting was to approve the dividing of Eastern Pennsylvania into two Districts,—the new District to be known as Southeastern Pennsylvania, New Jersey and Eastern New York. This meant the acceptance of Bro. J. Kurtz Miller as a member of the Standing Committee.

The District of Oregon, Washington and Idaho was authorized to divide the District into three parts, as contemplated. By this we may understand that we are to have a larger Standing Committee in the future than we have had this year.

The first report taken up was the paper in regard to anointing. The question had been left to a committee, which recommended no change in our practice in this particular. There was very little said. The question did not produce much controversy.

The paper deferred from last year, asking for the omission of the kiss between the supper and the communion, was taken up and discussed with considerable interest. Strong speeches were made, both for and against the paper, but the Moderator yielded to a pressure for a vote, at a time when a number desired to speak, and it was decided not to grant the request asked for by the paper.

It was thought by a number that the subject was not sufficiently discussed, and for that reason it is likely to come up again, and if it does, our people would better debate it out and settle the question. It has been coming up for years, only to be discussed briefly before a vote was taken. It will be well to let it rest for the present at least.

The lengthy report from the Sunday-school Committee awakened a good deal of interest among the Sunday-school workers. Considerable time was taken up in explaining the purpose and workings of the different sections, and this done it was adopted by a unanimous vote.

The first article calls for a Board of five brethren to be known as the Sunday-school Board, to carry on the Sunday-school work, as authorized by the plan. This Committee was appointed by the Standing Committee, and consists of Bro. D. H. Zigler, of Virginia, for five years; Bro. H. K. Ober, of Pennsylvania, for four years; Bro. Levi Minnich, of Ohio, for three years; Bro. J. M. Mohler, of Missouri, for two years, and Bro. Lafayette Steele, of Indiana, for one year. By virtue of his office, as Sunday-school editor, Bro. I. B. Trout became Secretary of the Board.

At 11 A. M. the rebaptism question was given to the meeting for consideration, and after being discussed a while, the meeting adjourned until 2 P. M.

While the weather was quite an improvement over that of the last few days, it was still warm, and probably two-thirds of the brethren removed their coats, and some their vests.

Never before, in all our history, have we seen so many coatless men in a great convention. Some of them were physicians, some professors and presidents of colleges, some pastors of city churches, a few editors, some farmers, of course, others mechanics, some business men, some rich and others poor, but they sat together with their coats removed, making the situation as endurable as possible.

In front of the large rostrum on which the Standing Committee was seated, there had been constructed, and joined to the rostrum, a platform about six by eight feet, and possibly four feet high. This was occupied by the different speakers when delivering their addresses.

During the Conference, those desiring to speak on a subject were invited, after securing the floor, to come to this platform. Preachers of fine ability, sometimes with coat and even vest removed, would come from the delegates, ascend the flight of steps, and there make their speeches.

This enabled the speakers to be heard all over the hall, and in this respect was eminently satisfactory, but for all classes of men, large and small, short and tall, to appear coatless on a high platform and put their best efforts in speeches, including such pulpit mannerisms as are common to preachers, was a spectacle that is not likely to be witnessed more than once in a generation.

The weather, of course, and the unsatisfactory acoustic properties of the room in which the Conference was held, were an excuse for all of it, for people, both in public and in private, will have comfort if they can get it. One speaker, during the Conference week, slipped on his light coat before stepping onto the platform, and explained his action to the meeting by saying that, while some preachers could afford to appear in the pulpit coatless, he could not.

But enough of this. At 2 P. M. the discussion on the rebaptism question was resumed, and continued until nearly four o'clock. Strong speeches were made on both sides, and it became quite apparent that a satisfactory conclusion could not be reached at this meeting. Still the discussion was permitted to go on. Some of the speeches were a surprise to the audience on account of their clearness and force. It could be seen that most of the speakers had studied the subject and were prepared to present what they considered the most convincing arguments. Finally, it was proposed, and so decided, that the question be resubmitted to the old committee, with two other members added, and instruction to report at the next Annual Meeting. Brethren E. B. Hoff and J. H. Longanecker were added, making a committee of five instead of three.

The report of the Dress Committee was next taken up and discussed until the hour of adjournment. One could easily discover that most of the speakers were carefully feeling their way with a view of helping the meeting reach grounds on which all could unite and fully maintain our nonconformity principles. We admire the spirit of the deliberations and the carefulness of the speakers. In the midst of the interest the meeting adjourned until morning, giving all an opportunity to do some careful thinking and to be prepared to make a final disposition of the question.

A few meetings were held in the evening,—one dealing with Rescue Work and another with the Temperance movement. The District Temperance Committees met and planned for some aggressive work. The best methods of carrying on the work were also discussed.

Bro. Otho Winger gave an address in the Auditorium on "The End of Life."

Wednesday, June 7.

At 8 A. M., on Wednesday, the Standing Committee was on the platform ready for business, and after the usual devotional services the question of the previous evening was again taken up and discussed with increased earnestness.

It soon became evident that an effort would be made to amend the report in a few particulars and pass it. There was no disposition whatever to defer it another year. Section eleven, which provided for discussing the subject in the MESSENGER, was stricken out. Repeated efforts were then made to amend some of the other sections, but finally a motion to pass the report prevailed, and now the report of the committee is our rule regarding dress matters, it being understood that it supersedes all other decisions bearing on the subject.

The report, as we view it, is a good one, and ought to be well received by all the churches. It is not as radical as some desired, nor is it as liberal as some others would have been pleased to see it, but it certainly is in keeping with the judgment of the bulk of the membership of the church.

One thing is certain,—it contains fully as much as may be found in the New Testament on the dress question. So far as a Conference decision is concerned it contains a good deal more than the Church of the Brethren had for 150 years. If wisely applied, it probably contains all that may be needed to carry out the simplicity set forth in the Gospel.

If Christ and the apostles, as well as Alexander Mack and his associates, could maintain New Testament simplicity with the Gospel alone, we certainly ought to be able to keep in line with the aid and encouragement given in this action of Conference.

The report should be taken home and put into operation at once, without any attempt to alter it until it becomes clearly evident that some change is needed.

Before the vote was taken on the report of the committee, a season of prayer was held, so that the question was decided in the atmosphere of prayer. The vote was taken at 10 A. M., and the report, as amended, adopted by a very large majority. The Conference seemed to breathe much easier after the question was disposed of.

The docket being cleared of the deferred papers the new business was presented in the order named in the Conference Booklet.

There was a paper from the General Mission Board asking permission to use consecrated young brethren in the mission field. The request was granted without opposition.

Another paper from the Board, not in the Booklet, called for some more effectual work among the churches, in the interest of the missionary spirit. The rule requiring papers to be published before being considered was suspended for the occasion, and the request of the Board granted.

A paper from Northern California, calling for a

(Concluded on Page 380.)

Who Am I?

THIS is a personal question and is not only worthy of our consideration, but of our careful thought. It is a question that we should ask ourselves often; and that very seriously, too.

There is a great and vital personal interest that belongs to ourselves,—one that, if properly considered, goes out to the whole world. We are a selfish world, because we do not think of ourselves, and what we are, as we should.

To begin our thought, I am what I am, in the beginning, by no volition of my own. It was not I who willed myself a being in this great world of ours. I am here by the will of God. He is the Creator of us all. Our life came from him, must return to him, and in each one of us he has a purpose. And to carry out that purpose,—no matter how large or how small,—is our privilege.

It may be asked: How soon should we begin in this purpose? The preparation may begin very early in life. In the elementary, or preparatory, stages there are a number of things to be considered and done. And it is on the efficiency with which these are done that our final success depends. The foundational elements or principles are the ones that demand the most careful thought and preparation.

The first one for children is that of obedience. How soon can children be taught to obey? How soon, do you say? What has been your experience, fathers and mothers? Think a moment.

We have seen children quite young who were very badly spoiled. They had never learned what obedience meant, but the parents had learned it through sad experience. In their practice it was: "Parents, obey your children, for so it is your duty to do." This is not only a great sorrow to parents, but a great harm to the children. It lays a foundation for disobedience, more or less, all through life, or till forced to take a different course in their manhood and womanhood, through the force of circumstances that often come to them as a matter of necessity. It will be a good thing for you, parents, now to ask yourselves the question: "What am I?" Later on it may be too late for you to make of yourselves what you would like to be, should the question be asked.

Another essential element in starting the young is a wise course of preparation, in order that they may be able to enter the course or purpose in life intended for them by the Heavenly Father.

It is the thing to which obedience leads,—the result or outgrowth of obedience,—love, esteem and respect for parents. A lack of this is the frostbite of home life. To go into a home where children manifest no love and esteem for the parents that have made untold sacrifices for their children's good and happiness, is the saddest of all home scenes, and destroys all respect on the part of the children, while it can not fail to bring heart pangs to the parents. And yet it is the result of unwise training, on the part of the parents, through a false notion of parental love.

The most desirable homes,—the most loving, thoughtful and parent-appreciating children to be found anywhere,—are those where parents love and esteem their children too much to allow them to be disobedient, irreverent and disrespectful. Parents, again we urge you, in this respect, to ask yourselves, "What am I? What kind of parents have we been to our children? In what kind of preparation have we started them, to meet their true and desirable purposes in life?"

Another important preparation for a successful life purpose is that of implicit truthfulness. Did you ever know of children that had learned to tell falsehoods almost as soon as they could talk, or express their wishes? O yes, and such are not exceptional cases. The saddest feature about such cases is that mothers seem to be proud of it, because they think it is an indication of smartness. With great pleasure do they, in the presence of their children, repeat to their friends the untruths which their children have told. Children are apt learners, and they most readily remember and repeat the stories which mother tells.

One of the saddest scenes we ever saw, in our boyhood days, was that of a father and son, in a drunken spree playing together, and the son foolishly singing: "As the old cock crows the young one learns." Yes, the young one had learned his lesson well,—so well that he ceased not repeating it all through life. And when he became a father to children of his own, he, with a sad heart, could most truthfully say: "I am what father made me." There are thousands and thousands of fathers' and mothers' sons and daughters who can sing the same sad song today. And why not? Should not children learn to do as their parents do? "Train up a child in the way he should go, and when he is old he will not depart from it." There can be no more orthodox teaching than this. It is scriptural and the best kind of common sense.

And, finally, What am I? Do I know or don't I know? Perhaps I do, and perhaps I don't. Reader, how would you answer this question? Some time ago we saw a man who seemed to be "up in the wind," and, as he zigzagged along, he repeated to himself: "Who am I? Sometimes, I think I am myself, and sometimes I think I am another fellow, and in my mix-up I don't know where I am and where I am going."

Evidently, he was somewhat off, and yet he was a great deal on. It seemed to us that while he was a small part himself, he was a large part what some other fellow made him. And may it not be so, to some extent, with us? We may be, in part, what others made us; and others may be, in part, what we made them. Is there any lesson in this thought for us? Surely, there is. We should be, in part, what God, through his Son, has made us, but, in no sense, is God, in part, what we made him. Do you see? H. B. B.

Whitherward Bound?

QUITE often we have articles on this subject; and it is right that we should have them, for there is nothing else of anything like the importance of our final destination when life is done. But the question implies something more than just the desire to know, sometimes—most often—it means that the writer thinks that the church is moving, in some important respects, in the wrong direction; and he would call attention to the situation as he sees it.

That we are changing, have changed greatly in the past thirty years, there can be no doubt. In some things we have made great advancement, and in the right direction. But, as the body is composed of fallible men, we cannot for a moment suppose that we have not gone astray in some things. Have we gained or lost? On which side is the balance? That depends on the one who expresses his opinion. We do not all see alike: one esteems the things in which we have advanced much more important than those in which we have retrograded. Another takes the opposite view; and there we have widely diverging opinions. The majority decides for the church, and we move on. But let us remember that majorities often make mistakes, and that when it comes to a matter of right and wrong before God, numbers, in and of themselves, stand for nothing.

But which way are we going—worldward or heavenward? That is the vital question. There is no question that in some ways we are doing a great deal better than we did a few decades ago. This is notably so of our mission work, both at home and abroad. And yet in this, too, we must ask ourselves whither we are going. The Savior had something to say about the activity of the Jews in making converts; and it was not complimentary. Keeping one's self in the right way is of vastly more importance than making a convert who will almost surely go astray if we do. But we are very unworthy servants if we spend all our time in keeping ourselves in the right road and have no care for those who are less fortunate than we are.

While we have progressed in mission work, we have retrogressed in our manner of living. We live much better than did our fathers and grandfathers. We have become more luxurious; we deem many things necessaries which are not only not so, but are really harmful. And here is our greatest danger. We fail to see for the church the lesson which history has repeated over and over again for nations. Some day we, or our children, will see the mistake; but our sight will almost surely come too late. We demand fine houses, expensive furniture, the best of clothing, and all kinds of delicacies for our tables. Most of those who secure these things have the money to pay for them; but that does not make the securing of them right. God wants us to be comfortable and happy in this world; but he does not want us so to pamper body, mind and soul as to make ourselves incapable of doing our best for him while we live.

The question of the direction in which we are moving and of our final destination is one which none of us can afford to neglect considering. We are moving onward: only a few short years lie between us and our passing out of this life. And what will be our destiny? Whitherward are we bound? Are we devoting our energies to the temporal, or to the eternal? It is one or the other: there is no middle ground. If our eyes were opened and we could see as we shall some day be able to see, would we value things as we do now? How much effort would be put forth to secure many of the things for which men and women are giving their lives and souls? There are not many things worth the price that is constantly being paid for them; but there is one thing worth a great deal more than the average person professing Christianity is paying for it. And is it likely that such will receive that thing? We need to think, more seriously than ever before, whither we want to go, and to watch our steps carefully in order to see whether they are taking us in that direction. G. M.

Helping Each Other.

IT is unfortunate that, as a Christian people, we often feel a timidity about helping each other to overcome habits that prove detrimental to us. Not wishing to disturb the feelings of a brother minister, or to incur his displeasure, we permit him to cripple his influence with the public by forming habits that are wholly unbecoming in the pulpit. We may talk to others about these habits, but we can not muster up courage enough to talk to the preacher himself about them. We are just a little too modest to do anything of the sort. We show more regard for the man's feelings than we do for the cause he represents. Rather than run the risk of disturbing his feelings for a day or two, we will permit him to become confirmed in habits that will more or less affect his influence all the years of his public ministry. We thus allow a false modesty, or an inexcusable timidity, upon our part, to interfere with the Lord's work. It would be far better for the cause we represent if we would get rid of this feeling of timidity, and be frank enough kindly to tell some ministers of the unbecoming habits that they are unconsciously falling into. If, in doing this, we will exercise a little judgment, the right kind of a minister will be only too glad for any reasonable suggestions that we may see proper to make. But if he should prove to be a man not having a teachable spirit, and will not kindly receive suggestions, then we can feel that we have done our duty towards the man, as well as towards the cause he represents.

Making Money for the Lord.

WE learn that a brother in Illinois has recently furnished the money to build a meetinghouse at a point in the West, where a building of the kind is very much needed. Such generous acts are to be encouraged. We have among us men who can make money easier than they can do anything else, and so long as they do business in an honorable way, and make the proper use of their money, they are surely serving the Lord with the talent which has been given to them. We believe in encouraging people to make money for the Lord and his work, and in giving them due credit for what they accomplish along this line. One with a talent to preach may serve the purpose of his Creator by preaching the Gospel, while the one with a fine talent for music may prove helpful to mankind by the songs he sings. Why should not the financier, who devotes his wealth to a good purpose, be counted among those worthy of special honor? His money can help preach the Gospel; it can help lead sinners to the cleansing fountain, and in the end add stars to his crown.

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General Mission Board, Elgin, Ill.

SUNDAY-SCHOOL CONVENTION OF SOUTHERN OREGON.

The semiannual Sunday-school Convention of Southern Oregon convened at Talent, Oregon, May 21. The meeting was opened at 2 P. M. by the former Moderator, Bro. M. C. Lininger. Bro. W. N. Carl, of Williams, Oregon, was chosen Moderator; Sister Cassie Carl, Reading Clerk; the writer, Secretary.

The first topic discussed was, "In View of the Work and Preparation Necessary, Is It Worth While to Be a Sunday-school Worker?" The subject was introduced by Bro. J. G. Miller, of the Ashland congregation. The thought was impressed that there are souls to be saved, and we should deem it worth while to put forth our best effort to win them to Christ. Our greatest hindrance to the work is indifference. The subject was further discussed by Bro. W. N. Carl and Sister Lydia A. Morton.

The second topic, "What Can Help a Sunday-school Teacher Do for Self-Improvement?" was discussed by Bro. W. N. Carl and Sisters Nellie Morton and Cora B. Decker. There should be more secret prayer, more studying of the Word, more interest in studying human needs and nature, —then teach as though you meant it. Present the truth so it can be understood, adapting yourself to the class. The Holy Spirit must direct if we are to plant good seed.

The third topic, "How May the Efficiency of Our Christian Workers' Band Be Increased?" was introduced by Brethren Bacon and Swishelem, and duly considered.

The fourth subject, "How to Develop More Spiritual Life in the Christian Workers' Meeting," was handled by Brethren W. C. Groff and M. C. Lininger. The thought was forcibly presented that, as Christian Workers each one should ask himself the question, "What am I doing to increase the efficiency and development of more spiritual life in the Christian Workers' Meeting?"

We now have three organized Sunday-schools and three organized Sunday-schools in Southern Oregon, working together peaceably, endeavoring to stand by the Bible and the decisions of Annual Meeting. At this meeting there were three Sunday-school superintendents and ten teachers. We had a good, attentive audience, and every one who is spiritually minded seemed to be encouraged and built up. May the Lord bless the efforts put forth in this part of his vineyard! Lizzie T. Detweiler.

Ashland, Oregon, June 5.

HONEST MEN ARE NEEDED.

All over the world the cry is that honest men are needed. The word "honesty" means "justice" or "truth." It has been said: "An honest man is the noblest work of God." How true that is! You can depend on an honest man. By day or night he is at his post. If he says something, he means it and his promise is going to be fulfilled.

How sad it is that so many people are not honest! With greater honesty we would not even be compelled to lock our doors at night. We would need no prisons and policemen, if all were honest.

What a lovely place it would be, here below, if all men were truthful! Honest persons aim to serve the Lord. They read the Bible aright. They keep the commandments recorded in God's Holy Word. Thank God for the Church of the Brethren. Honesty and integrity are taught and practiced by her members in spirit and in truth.

It takes honest people to fill responsible positions. We need honest men everywhere. We need men that stand firm for right, justice, and truthfulness. God's blessing rests on honest people.

One of the most encouraging things, here below, is to meet the many honest boys and girls. How admirable they are! They will not steal, lie, and cheat. They will not use God's name in vain. They can be trusted. If they find other people's lost purses, they will return what they find.

We need honest men and women in the church, and, I am glad to say, we have them there. It is the honest minister that becomes a success, the honest Sunday-school teacher that does much good. If all men were honest in the sight of God, there would be no saloons in all the world. All houses of ill-fame would be obliterated. There would be no gambling dens. There would be no cigar factories.

Are we as honest as we should be? When we sell anything, let us give good measure, remembering that there is a time coming when we ourselves will be weighed in the balances. If Jesus has given us his approval we will not be found wanting.

An honest man will teach his children to be honest. He is a man of prayer but he is also a man who tries to pay his debts. He serves the Lord faithfully. Is a sinner honest with his God? Can one be honest as long as he lives in the world? It takes a Christian to be entirely honest. Let us teach our children to be honest. The child that is honest to its parents will succeed in life.

A dishonest man will surely come to grief, for the way of the transgressor ends in destruction. Let us be honest to our Savior, and even though the world hates us and persecutes us, that will not hurt us. We can then die happy, and reach the other shore in peace and safety, when all of life's trials are over. Edgar M. Hoffer.

Elizabethtown, Pa.

THE SONGS OUR FATHERS SANG.

Our fathers left us a rich legacy when they handed down to us the melodies of bygone days. These hymns are rich in harmony, and many are filled with the deepest pathos, having a grand theme of the highest spiritual devotion.

These hymns stand in prominent contrast with many of the new songs and hymns, with their fascinating, rhythmic choruses which spring into popularity in a bound, but are as quickly forgotten. The real merit of a hymn is not in its rhythmic melody nor in the sentimental exultations of the passions of the human mind, We must feel a richer, worshipful sentiment permeating the whole heart, and excelling to true devotion.

When we sing such hymns as "Jesus, Lover of My Soul," we live over, in experience, the spiritual emotions of Wesley, who wrote it. Could such hymns have been written without Divine Inspiration? Standing as monuments of Christian piety, they but reflect the deep spirituality which was characteristic of his life.

Many hymns of today lack soul and spirit because they are written for commercial ends. Does the church seek after such hymnology? It is most gratifying to know that both young and old appreciate the worshipfulness of the old hymns our fathers sang and continue to use them in their spiritual devotions.

"The Hymn That Have Helped Me" was the subject of our students' prayer and consecration meeting, some weeks ago. The leader made a special request that each one choose ten favorite hymns—hymns that had been most helpful to them in his experience. It was conclusive that we worship most with the songs our fathers sang. Out of the thirty-four votes cast, the great Wesleyan hymn, "Jesus, Lover of My Soul," led the list with twenty-one votes. Then followed closely, "Nearer, My God, to Thee," with nineteen votes. The other eight were as follows in the order of their selections: "Blest Be the Tie that Binds," "Rock of Ages," "Jesus, Savior, Pilot Me," "It Is Well with My Soul," "Some Sweet Day," "I Need Thee Every Hour," "Have a Friend We Have in Jesus," and "In the Cross of Christ I Glory." It is interesting to note that the ten hymns selected were hymns of praise and prayer. Following closely upon the above selection were, "Lead, Kindly Light," "My Faith Looks up to Thee," and "Just as I Am."

The most recent hymn of the first five, was written in 1871,—hence forty years old. The oldest was written in 1740, and has been sung for one hundred and seventy-one years. Three of them were written in the nineteenth century. The above result, as a choice of our student body, convinces me that many times the spirituality of our church services is greatly improved by singing the hymns that our fathers sang. C. S. Blickenderfer.

Daleville, Va.

OUR SATURDAY EVENING LOVE FEASTS.

A love feast on Saturday evening is always well attended in localities where there are a number of congregations from six to twenty miles distant. Many people from these churches attend these feasts, stay all night, and have a good social visit with their friends on Sunday.

All this is very nice, but how about the church and Sunday-school at home? Perhaps a number of the teachers, the superintendent, the chorister, and a number of the laity are absent from home to attend the love feast. It surely looks very discouraging at the home Sunday-school. Sometimes there are two or three of these Saturday evening love feasts among surrounding congregations, each spring and fall, and consequently the home Sunday-school goes down as these periods.

Now, my dear readers, do you think it is right for Sunday-school teachers, superintendents, choristers, and others, to leave their home Sunday-schools three or four times a year, for the purpose of attend these Saturday evening love feasts, each spring and fall, to the neglect of the home work?

The next question is, why do so many people desire to have their love feasts on Saturday evening? There is nothing more sacred and holy than the Lord's supper, the feet-washing, and the communion services, which were the Savior's last teachings, just before his trial, suffering, and death. These services can not be more sacred on Saturday evening than on other evenings. Then, why have our love feasts on Saturday?

Here are a few reasons I have heard given: "We will not have half as large a crowd if we do not have the feast on Saturday evening." "Our friends want to come and spend Sunday with us."

Now I wonder if these are good reasons. (1) Does it take a large crowd to make a love feast holy and sacred? There were twelve at the first love feast, and no love feast since then can have been more sacred. When I have attended small love feasts, where everything was quiet, somehow the hour seemed more sacred than at large gatherings, where there was so much noise and confusion. I have heard a number of brethren and sisters express themselves in the same way, so it seems that a large crowd is not essential to a real spiritual love feast. (2) Can we not spare the time to have our love feasts during the week and entertain our friends a few days each spring and fall? Can our friends not spare the time to go visiting during the week, instead of always taking Sunday as a visiting day?

It is only natural that we should desire a large crowd at our love feasts, and have a pleasant visit with friends, but are these reasons right? I sometimes fear that our minds are so filled with the thought of large crowds, and our friends' visits, that the sacred, holy thoughts we should have, are pushed to one side.

Let us think more seriously about this matter! Let us watch and pray that we may have more holy thoughts and motives than these! Let us think more about the welfare of our home church and Sunday-school, than our own pleasure! Let us ever strive to honor and glorify our Savior, and, when in doubt, never fail to ask ourselves, What would Jesus do? Edythe Swartz.

Goshen, Ind.

THE BIBLE TEACHING ON DRESS.

1. Nothing should be worn merely because it is an ornament. Please read very carefully the following scriptures: I Peter 3: 3, 5; Gen. 35: 1-4; Ex. 33: 4-6. Putting on apparel for adornment is just as plainly forbidden as gold or hair plaiting. Superfluous ornaments are those parts of dress worn under the name of trimmings; such as, lace, fringes, embroidery, braid, strips of velvet, etc. Christian parents should refrain from putting ornaments on the dresses of their children, as much so as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your own conscience by merely being plain yourselves. God requires that you should "train up a child in the way that he should go," and he will hold responsible at the judgment for the performance of this duty.

2. The wearing of gold for ornament and the use of costly apparel should be entirely abandoned. We mean apparel worn for its costliness, to present an appearance of superiority, as to show "with gold." This refers not to the articles, but to the materials. Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewelry. Admitting that fact does not prove it was right. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who are good in the main did some very foolish and wicked things. Some, when young, made mistakes of which they afterward repented.

Some one says: "In apostolic times the unholy women, as they do now, adopted a fashionable and worldly attire. They were known by their appearance. They had golden earrings like those they were themselves. If they had been true Israelites they would not have worn these useless ornaments." In Isa. 3 the various modes that fashionable women adopted to render themselves attractive are especially recorded and unsparingly condemned.

On the other hand, we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is without gold or superfluous ornament), in the old time, the holy women also who trusted in God adorned themselves." The above things are forbidden because (1) it is a waste of time; (2) it is of no real value to the body; (3) it does not promote the glory of God (Col. 3: 17; 1 Cor. 10: 31); (4) it increases pride and vanity, and ruins many people; (5) it keeps the poor from the churches; (6) it creates and fosters a flame of lust, leading to the worst crimes.

What does this gaudy ribbon and those ornaments upon your dress indicate to every one who meets you? It makes the impression that you are proud. Take care! You might just as well write on your clothes: "No truth in religion." Your action says: "Give me dress; give me fashion; give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are living epistles, known and read of all men. If Christians act consistently, heaven will rejoice and hell will groan at their influence. If there were two heavens—one where there is all in all, and the other with a Paris in it, I presume that the road to the Paris heaven would be crowded with fashionable Christians.

During the years that you have been wearing these useless ornaments many immortal souls have gone down to eternal night, with a lie on their right hand, having never heard of the true and only Savior! The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands, had you not been afraid of be-

ing thought unfashionable and not like other folks,—had you not preferred adorning your person and cherishing the sweet, seductive feeling of vanity and pride.

What, then, ought to be done? (1) Aim directly at pleasing God. (2) Aim at promoting the health of the body; it is God's temple. (3) Dress on saintly principles. Let the dress be such as will promote neatness, tidiness, simplicity and good taste; not slouchily and repulsively. (4) Dress so that a sound reason can be given for the wearing of every article. (5) Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation. (6) Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular. Leander Smith.

1112 North Lynn St., Nevada, Mo.

Annual Meeting Notes.

(Continued from Page 377.)

restatement of our attitude on voting and politics, was referred to Brethren W. M. Howe, G. W. Lentz and D. N. Eller for a report one year hence.

Another paper from the same District about preachers becoming land agents was respectfully returned. The query was thought to be too sweeping.

A query from Southern California and Arizona asked whether an Annual Meeting Committee, sent to a local church, has the right to urge all members from adjoining churches that are interested, to vote on their decision, and then coerce them to submit to their decision, under penalty of being expelled if they refuse to submit. The query gave rise to an interesting discussion, it being held by a number of speakers that a member can be expelled only when tried before his own congregation. The Conference decided that a committee has no right to go to the limit named in the query. In the estimation of many this is a very important decision.

A query dealing with the right of churches to employ and support pastors was referred to Brethren J. H. Longanecker, D. H. Zigler and T. C. Denton. They will report at the Conference of 1912.

A paper about our publications advertising a certain line of Sunday-school supplies was referred to the Mission Board without any recommendations. The paper from Western Colorado and Utah was returned.

Northern Illinois and Wisconsin had a paper about preachers serving as land agents that was placed in the hands of Brethren J. E. Miller, S. H. Hertzler and Frank Fisher. They are to report at the next Annual Meeting.

The paper from Southern Indiana about the Credential Blank elicited no discussion whatever, on the merits of the question. This year there seems to have been no complaint about the application of the principles and rules laid down in the blank. All felt that the blank is the proper thing if no advantage is taken of it.

There was very little discussion regarding the use of individual communion cups, and the paper asking for permission to use such cups was respectfully returned.

The long paper asking the Conference to appoint a Peace Committee to work for the peaceful settlement of difficulties, local or general, and also to appoint a brother to represent the Brotherhood at the next Universal Peace Conference, stirred up quite a controversy. The Committee asked for was appointed, but the meeting decided not to be represented at the Peace Conference. The Committee appointed is Brethren J. Kurtz Miller, D. Hays and W. J. Swigart.

A few other papers were returned, and the meeting adjourned until the day following. In a general way the day had been a pleasant one,—probably the most enjoyable day of the Conference week.

Thursday, June 8.

Thursday was the third day of the Conference. Fully one-fourth of the delegates had returned to their homes and the crowd had become greatly reduced. The number present when the morning session opened was variously estimated at from 1,000 to 2,000. There were probably 1,200 present.

Two more missionaries for the India field were presented to the Conference and approved, viz., Bro. J. W. Kaylor, of Ohio, and Sister Rosa Wagoner, of Indiana. Then followed a consecration prayer by Bro. W. M. Howe.

This makes sixteen missionaries to be sent to the foreign field this year, and including those now on the field, along with those at home on furlough, we will soon have forty-eight missionaries engaged in foreign work, one for each State District.

A query asking that each congregation of 200 members or less be permitted to send two delegates to District Meeting, and one delegate for each additional 100 members, was referred to Brethren I. B. Trout, D. L. Mohler and Manly Deeter, carefully to consider and report at the Annual Meeting of 1912.

The discussion of the paper from Nebraska, asking that sisters be used more frequently on mission work, was, for a time, almost dramatic. The Moderator found it difficult to hold the speakers to the motion before the house. The motion was respectfully to return the query, while the speakers insisted on discussing the merits of the question.

This was true of some other papers sent by the State Districts. Some one would move to return a paper, which motion, after being entertained, cut off the opportunity of discussing the merits of the particular paper under consideration.

Some speakers who come to the meeting prepared to discuss the question in which they are interested, may be a little slow about securing the floor, thus affording an excuse for what might be considered a premature motion. Then when they do get the floor they learn that their well-prepared speeches can be ruled out of order, whereas, if they had spoken before the motion was entertained, they could have been heard.

It occurs to us that we need some improvements in rules, or in the application of rules, regarding this feature of our Conference deliberations. Motions ought not to preclude the possibility of discussing the merits of a question to at least a reasonable extent.

All the queries regarding papers in the interest of the orphanage movement, as well as regarding orphanage work, were returned, for the reason that orphanage work would seem to be receiving growing attention in all parts of the Brotherhood, and it was deemed best not to encourage additional plans, for the present at least.

Probably the most vigorous discussion during the meeting grew out of a query from Eastern Pennsylvania in regard to members identifying themselves with labor unions. It is a question that is greatly concerning our people in all the cities where we have congregations. After much consideration the query was referred to a committee of five, to report at the next Annual Meeting. The committee is composed of Brethren H. C. Early, A. P. Blough, I. H. Crist, Galen B. Royer and A. L. Wright.

A query requesting that land advertisements be excluded from the Brethren publications was referred to the General Mission Board without any special recommendation. It was, however, deemed necessary to explain, upon the part of the Mission Board, that the House is exercising great care regarding the class of land advertisements admitted. No advertisements of lands are admitted until after a thorough investigation. This is done with a view of protecting the interests of our people.

It was further explained that a few years ago some of the publications of the House were cleverly led into advertising a land scheme that proved to be misleading, and as soon as the facts were learned the advertisements were discontinued. Since then special safeguards have been thrown around all real estate advertisements in our publications.

In these notes we have not mentioned all the papers that were considered at the meeting. We have deemed it sufficient to refer only to the more important ones.

After the queries were all disposed of several reports were read and approved. The Educational Board made a favorable report of its work with the schools of the Brotherhood. Letters of greeting were read from the various mission fields and responded to. The report of the Committee on Resolutions was then read and adopted, and the meeting came to an end at 4:40 P. M., by Bro. L. W. Teeter offering a touching prayer.

All present felt that we had been permitted to enjoy one more spiritual and helpful Annual Meeting and, taking the Conference as a whole, it was one of the best.

Bro. Garver made a good presiding officer, and seemed to feel more at home in the chair than he did when he presided over the Conference at Harrisonburg, Va. The Reading and Writing Clerks kept their work well in hand, and at no time was the meeting delayed on account of the clerks.

We had a good Standing Committee, made up of earnest elders, who are not only loyal to the Brotherhood, but are sincere in their work, and are well informed regarding the growing needs of us as a people. Nearly half of them were on the Committee for the first time, but one could not discover any weakness in the body of elders on that account. Some of them proved to be splendid counselors, and the Brotherhood is to see more of their work in future Conferences.

The Auditorium was larger than needed for our Meeting. At no time was it full. The hot weather kept not a few from attending the services. Then the local attendance was surprisingly small. There were also other meetings, and in this way the crowd was divided.

Our people were never treated with more consideration. They were kindly lodged in the homes of the citizens, and more could have been entertained. We all left the city, feeling that we were never treated better, and shall carry with us many pleasant remembrances regarding St. Joseph and her people.

So far as we could learn, none of the visiting members met with an accident and there was very little sickness. One or two pickpockets undertook to ply their vocation, but they were detected and arrested before accomplishing much.

The local press treated us with all necessary kindness. The two papers, the *Evening Press* and the *Gazette*, not only published good reports of our meetings, but they frequently went out of their way to say creditable things about the members, and their presence in the city. For such treatment we certainly felt grateful.

We have not yet mentioned an incident of Monday, June 5, when Bro. H. C. Early, by special invitation, appeared before the City Ministerial Association for the purpose of explaining our doctrine, and to answer such questions, regarding our faith and practice, as the different ministers might see proper to ask. There were ministers present representing practically all the churches of the city, and the statements made by Bro. Early regarding our claims and teachings proved both interesting and instructive. He was treated with the utmost respect. No attempt was made to argue doctrine or to refute claims. It was simply a plain, clear statement of facts as understood by the Brethren.

The Committee of Arrangements proved fully equal to the work they had in hand, and showed by their careful management that they knew how to handle an Annual Meeting. At no time did they lose their heads, as we sometimes say of men who become confused, but kept cool and were always ready to do what they could to make it pleasant for their visitors. Bro. Kline made a splendid foreman for the committee, and

though constantly busy seemed never to grow impatient because of his multiplicity of duties and the many little annoyances occurring in the management of a gathering of this sort.

So far as we could see, the dining department, on the cafeteria plan, was well conducted and gave excellent satisfaction. The food supplied was good, was well prepared and sold at very reasonable prices. One could select dishes enough for a meal at a cost of from fifteen to twenty-five cents. We liked the idea of serving plenty of fruit and vegetables. Most of our people, while attending the Annual Meeting, eat too much meat for their good.

We believe the cafeteria is the coming plan for feeding the crowds at an Annual Conference. It requires little help. There are no delays whatever in serving meals and it enables people to select for each meal just what suits their taste. As a rule they will take no more than what they care to eat and little or nothing is wasted. We should like to see the system installed at all our Annual Meetings.

While the singing may not have been as good as what has been enjoyed at some former meetings, this should not be charged up to the leaders, the people or the song book. The Auditorium is not suited for song services. It is not the kind of a building for the best results in music. We had good leaders, plenty of good singers and a splendid song book, but the interest and the building were against this part of the meeting. Bro. Herbert A. Studebaker and Bro. Harvey L. Young were the leaders. The former has led before, and his ability as a leader is widely known among us, but this was Bro. Young's first experience in an Annual Meeting. We may hear from him again.

Inside of a few hours after the singing of the parting hymn our people were on their way home, all feeling that, in a measure at least, the meeting had done them good. It needs to be seen whether we shall put into practice the things that we have learned, and whether we shall profit by the example of views on the various subjects presented for consideration. On this point, as well as on some others, we might dwell at some length, but here our notes and observations must close for this week, at least.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Butte Valley.—Our church met in council June 3. Our elder, Bro. H. T. Mantei, presided. Considerable business was disposed of. Sunday-school and Christian Workers' Meeting officers were elected to serve the last half of the year, with Bro. S. G. Hollinger as superintendent; Bro. Ross Hender, secretary. Sister Ella Hollinger was elected president of the Christian Workers' Meeting; Sister Hender, secretary-treasurer. The church also decided to celebrate Fourth of July with a suitable program. We expect to have a series of meetings in November, and a love feast with the close of these meetings. Our regular quarterly collection for our local home mission fund amounted to $7.35.—W. W. Allen, Butte Valley, Cal., June 7.

Lordsburg.—The amount of the offering lifted and placed in the hands of our delegate to carry to Annual Meeting is $160. Ed. W. E. Engind preached the communion sermon for the college students on Sunday evening, May 28.—Grace E. Wampler, Lordsburg, Cal., June 7.

Stonyford.—We are glad to report the "first fruits" at this place. Sunday-school opened today with a number of nine months with us. Bro. E. C. Overholtzer and family will take their leave from us. Bro. Overholtzer did much very acceptable preaching while here. He will leave his family near their children, Princeton, Cal., and begin a tour of the churches of the Northern District of California, in the interest of the Home Mission Board, of which he is Secretary. He is a District Missionary Secretary. Our first stop is at Patterson, Cal., where he is booked for a two weeks' series of meetings, and to help in dedicating their chapel. Splendid interest has prevailed here during the past winter.—W. E. Whitcher, Stonyford, Cal., June 7.

CANADA.

Battle Creek.—Our church is slowly moving along. April 30 we enjoyed a missionary sermon by our elder. It was surely wholesome food for us here in this great northwestern part of Canada. As a result we took an offering of $3.30, to be sent to the China Fund. May 21 we had a rally day Sunday-school and church services, after which two baptized Christians, both of them are young men and are Bible day-school pupils. A large crowd gathered at the water to witness the baptismal scene, which was impressive and in good many. Good order and attention were given. We feel truly glad and thankful for these results. The weather is fine, with good rains.—Maria L. Swihart, Kevinhurst, Sask., Can., via Maple Creek, June 1.

IDAHO.

Fayette Valley church met in council in the Fayette house May 25. Eld. Eby presided. Six were received by letter and two letters were granted. Eld. Eby was sent as our delegate to Annual Meeting. Bro. A. B. Eldredge was chosen to represent us at our District Meeting, to be held in Oregon. Bro. Eby, alternate. May 28 we held our love feast in the Fruitland house. A number of visiting members were present.—Eld. J. C. Neher, of Nampa, Idaho, officiated, assisted by Bro. Peter Fike and the home ministers. Two were baptized just before the examination service, and three letters of membership were received during the day. About one hundred communed.—S. J. Kenepp, Fayette, Idaho, June 3.

ILLINOIS.

Notice to Churches of Northern Illinois and Wisconsin.—Through a change in date, made by last District Meeting, our next District Meeting will convene on July 1, and queries, reports and business for this meeting should be in the hands of the Writing Clerk not later than July 15, in order that it may appear in the Program of Business for the District Meeting.—J. H. B. Wheeler, Writing Clerk, Elgin, Illinois, June 12.

INDIANA.

Beech Grove.—Our church met in council May 23, preparatory to our love feast, May 27. About eighty-five members communed. Visiting brethren present were Brethren David Hoover, H. L. Fadely, J. S. Aldredge, D. W. Bowman, L. S. Bilhimer, Luther Shively and Bro. Nimrod Ritter. Sunday-school on Sunday morning we met for Sunday-school, after which the visiting brethren gave us some interesting remarks. One was baptized in the afternoon, and a brother and a sister were received. The Sunday-school took up a collection of $6.37 for World-wide Missions. Our elder took up a collection of $14 was taken. This was sent to Annual Meeting with our delegate, Bro. D. O. Norris. Our elder stayed over Sunday night and preached for us.—Hattie Shull, R. D., Idaville, Ind., June 6.

Camden.—May 18 Bro. J. D. Mishler closed a very interesting series of meetings. Seventeen have been added by faith up and encouraged. Twelve united with the church by baptism, and five were reclaimed. A revival was held in our council. We decided to hold our love feast Oct. 21 and 22, with Eld. M. M. Sayler, of Peru, Miami County, Ind., in charge.—Mrs. D. L. Portner, R. D. 1, Portland, Ind., May 31.

English Prairie church met in council May 20, with our elder, Bro. Shutt, presided. Two letters of membership were granted. Ten received and a number because of the disorganization of the Pigeon River church. On the 27th we had our love feast, with Brethren Hoover, of Dunkirk, present. Our Sunday-school is increasing in number, with Bro. Chas. Light as superintendent. The offering for Annual Conference was $14.75. Bro. Steele, of Walkerton, Ind., expects to be with us June 24 to 27.—Bertha Agler, R. D. 3, Howe, Ind., June 6.

Mississinewa.—Last Sunday Bro. J. A. Miller began a missionary sermon at our Union Grove house, while Bro. A. C. Young preached in the Sunday-school. Over $13 was raised for the Annual Meeting collection. Our Sunday-school is also taking up a collection for children's work at the Union Grove house, soon. The forenoon will be devoted to talks during the children. The afternoon will be devoted to exercises rendered by the children.—John F. Wolwiter, Peoria, Ind., June 7.

Poplar Grove.—Our church met in council June 3. Our elder, Bro. S. W. Blocher, presided. One letter was granted. Arrangements were made for the Ministerial and Sunday-school Meetings, which will be held at this place in August. The Sunday-school was reorganized and will hold but six months in Bro. Samuel Cox. We expect Bro. J. D. Mishler, of South Whitley, Ind., to assist in a series of meetings during the latter part of August. The Aid Society will meet at the church during the summer months. The adjoining churches expect to unite with us in the Sunday-school meeting at this place July 4.—Kathryn M. Royer, R. D. 49, Union City, Ind., June 6.

Upper Fall Creek.—Bro. Martin preached for us at Middletown last Sunday. The attendance was just fair. The attendance was not large, but the meeting was good. There were six at the morning service and three at our service. Bro. Sayler Greyer, of Virginia, led the meeting. He stopped with us on his way to California. He also preached for us the following Sunday night. Bro. Fike will preach our missionary sermon the next Sunday, at which time a collection will be taken for the Annual Meeting. We are glad that the mission point may not be had at Middletown.—Florida J. E. Orem, Middletown, Ind., June 6.

Wabash church met in council June 1, with Bro. E. S. Brubaker presiding. Bro. John Strausburg, of Somerset, Ind., was with us. Our love feast will be Oct. 7. We decided to hold no more meetings and to close over the church. A committee was appointed to look after this work. About $14 was sent to Annual Meeting, to be used for mission work. Our elder is Bro. John Franch.—Lula Crumrine, Wabash, Ind., June 7.

IOWA.

Sheldon.—Bro. G. W. Kiefaber, of Mount Morris, Ill., will begin a two weeks' series of meetings at this place June 18. Our church met May 27, with Bro. John Robinson, who is soliciting for the Denver, Colo., Mission, gave us two excellent talks.—Jennie Glessner, Sheldon, Iowa, June 8.

KANSAS.

Bloom church met in council June 3. Our elder being absent, Bro. C. D. Hylton presided. Two sisters and one brother were received by letter. The Sunday-school and Christian Workers' Band, to meet each Sunday evening at 8 P. M. May 21, Bro. Hylton preached a missionary sermon for us. Alda Hylton, secretary-treasurer. The Lord has richly blessed us with refreshing seasons of late. We have a promising outlook for an abundant crop. Any of the brethren desiring a new location would do well to locate with us.—Cassie Martin, Bloom, Kans., June 6.

Morning Star.—We held our love feast May 28. About forty communed. Bro. Wm. Eisenbise, of Iowa, was with us, also Bro. Field, and Quinter were present. Bro. D. Heckman and wife, from Lawrence, Kans., were with us. Bro. Heckman preached at 10 A. M., we had an interesting children's meeting.—Katharine Kaufman, Hutchinson, Kans., June 6.

Murdock.—Our church met in council June 3. Bro. Peckover was elected president of the Christian Workers' Band. We decided to hold our series of meetings this fall. The writer will organize a Sunday-school about eleven miles southeast of the church next Sunday.—Mrs. D. W. Shideler, McCune, Kans., June 6.

Shaw.—Brethren W. H. Leaman and A. Neher went to Pittsburg May 28 and anointed Sister Minnie Hornet, who is very poorly. We hope and pray that the dear sister may be all well recover. Sister Cora Weaver was visiting old friends in the community last week. We had our Sunday-school and Christian Workers' Meeting.—D. W. Shideler, McCune, Kans., June 6.

MARYLAND.

Peach Blossom.—May 28 and 29 our little band at this place was encouraged and baptized by the presence and helpful words of Bro. Jacob F. and Sister Graybill, of Nokesville, Va. Bro. Graybill preached three instructive sermons while with us.—Mrs. Ella Hoffman, Hagerstown, Md., R. D. 8, Funkstown house. Sister B. Mary Royer, also from the Hebron Seminary, Va., is with us for a few days. Sister Royer's mother is being held at Fairview every two weeks. We are studying the Book of Galatians. Quite an interest is being taken in the study. Our love feast is to be held in Easton June 10.—C. Ellen Hutchison, Cordova, Md., June 6.

MICHIGAN.

Marlan.—We expect to commence a series of meetings June 25, to be conducted by Bro. Mecdemus, of the Bethany Bible School. Our Sunday-school is progressing nicely. Bro. Eby's visit to the work at Homestead is very encouraging at present. Four have been received into the church by baptism. Pray for us, dear ones very much to have other members settle here. They have a union Sunday-school this summer, and have splendid interest. There are no other denominations working there. They desire very much to hold two services every week, but, on account of the long distance and lack of help, the Brethren can hardly see their way clear to give meetings oftener than every four weeks. Any minister wanting to change location would do well to visit Homestead and look into its needs before going elsewhere.—Rose Weller, R. D. 2, Copemish, Mich., June 6.

Sugar Ridge.—Our church met in council June 3. Our elder, Bro. J. M. Lair, presided. Four were received by letter. Letters were granted to Bro. Owen Burkett and wife, who have moved to Kentucky. We did not like to see them move, but we know they are in the hands of the heavenly field. Bro. Isaac Evarts has promised to hold a series of meetings for us sometime next fall. Sister Ella Snavely was chosen Sunday-school superintendent. Sister Nellie Teeter was elected president of the Christian Workers' Meeting. Brethren David Neher and J. B. Sturgis were elected delegates to Annual Meeting.—Nellie N. Teeter, Scottville, Mich., June 6.

MINNESOTA.

Worthington.—We met in council June 3, with Bro. J. Schechter as moderator. Two letters of membership were received. The deacon brethren's reports were quite favorable. Officers of the Christian Workers' Meeting were elected, with Anna Schuh as president. Bro. Hutchison, of Kansas, will begin a series of meetings at this place June 17. We meetings will close with a love feast June 24.—Minnie Schechter, Worthington, Minn., June 9.

MISSOURI.

Waynesville.—Since our last correspondence our little band has increased. Two have come with us, and one was baptized May 7.—G. P. Burrow, Waynesville, Mo., June 2.

OHIO.

Hickory Grove.—May 28 we met in council at 9 A. M. at the Grove house. Eld. Jacob Coppock presided. We then prepared the house for our love feast, held May 27. Our services began at 10 A. M., and from there to evening. We had our home people and visitors. We had many very strong and impressive testimonies. On Monday morning Bro. Chas. Flora had charge of the Sunday-school, and gave a very interesting talk. We are the children of Peter, Pipecanoe City, Ohio, June 4.

Jonathan Creek.—Our Sunday-school was reorganized a few weeks ago, with Bro. Floyd Heiser as superintendent. Our Sunday-school Band of Workers has been reorganized and secured Eld. Rufus Wyatt, of Joplin, Mo., to be with us June 24 and continue for a series of meetings. June 25 an all-day meeting will be held, dinner to be served on the church. Eld. Wyatt will locate with us, if necessary arrangements can be made. Members of the adjoining congregations are invited to attend these meetings, and especially our all-day meeting.—Mrs. Ida Swihart, Roswell, Ohio, June 6.

Reading.—May 14 we began a two weeks' series of meetings. Eld. Geo. Detrick preached for us. Much interest was shown. Seven were baptized, one reclaimed and two received by letter. The church membership now stands at least May 29. About ninety surrounded the tables. Our council met May 31. Elders A. Harold Geeque, S. Strausbaugh and Bro. J. F. Kahler were present. Bro. W. W. Stroup was chosen delegate to the Sunday-school and Christian Workers' Conventions.—Rena Hoffman, R. D. 2, Moultrie, Ohio, June 4.

Trotwood.—Sister Anna Eby, from Bear Creek, was with us May 21, and gave us a very interesting talk on missions and mission work. We also had a collection to be sent for World-wide Missions, to be sent to Annual Meeting. The Annual collection amounted to $5.25. Bro. Chas. Greenawalt, Eversole, was with us May 28 and preached for us. Bro. W. W. Otto, Sister Stillwater, also gave us an interesting sermon June 4. These visits were much appreciated by all. Our Sunday-school attendance is gradually increasing, and we are all working with our might.—Mrs. Ida Workers' Meetings.—Norman A. Conover, Trotwood, Ohio, June 6.

OKLAHOMA.

Paradise Prairie church met in council June 3. We reelected officers for the Christian Workers' Meeting. Bro. John Hershberger was chosen to be our delegate. Letters were received by letter. Our love feast was held May 14. Eld. J. D. E. Snipe, of Stillwater, Okla., presided. We had a good meeting. Many visitors surrounded the Lord's table. We elected two deacons, Brethren E. Westfall and Ellis Henderson. They, with wives, were installed.—Jane Morris, R. D. 1, Coyle, Okla., June 8.

OREGON.

Notice.—The District Meeting of Oregon, Washington and Idaho will be held in the Coquille Valley congregation at Myrtle Point, Oregon, June 30. Those coming via Portland, Oregon, can take steamer to Coos Bay, then go, by railroad, to Myrtle Point, or from Portland to Roseburg by railroad, then by stage to Myrtle Point, a distance of thirty miles. Stage runs every day between Roseburg and Myrtle Point. All those desiring will be met at Roseburg

(Concluded on Page 384.)

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bowers, Sister Anna, daughter of John and Elizabeth Hoover, born at Martinsburg, Blair Co., Pa., May 4, 1859, died May 15, 1911, in Hagerstown, Ind., aged 51 years and 10 days. Jan. 1, 1879, she was united in marriage to Jacob Bowers. He died March 17, 1891. To this union were born four daughters and one son. She was a faithful member of the Church of the Brethren for more than seventy years, until her death. About four days prior to her death she called for the elders of the church and received the holy anointing. Services by Eld. D. M. Holsinger and Eld. D. P. Sayler. Text: Ecclesiastes 12: 1. Interment in the cemetery near by.—Chas. W. Miller, New Lisbon, Ind.

Hamilton.—Sister Ann, died in the bounds of the Hurricane Creek congregation, Ill., May 17, 1911, aged 76 years. He leaves a wife, two daughters, two sisters, one brother and one sister. He united with the Church of the Brethren in 1910, and has lived a Christian life ever since. Services by Eld. Henry Lilligh, assisted by J. E. McCracken, of the Methodist church.—Mrs. Ella A. Nicholson, Hurricane Grove, Ill.

Cline, Sister Anna, nee Swanger, born April 17, 1838, in Lebanon County, Pa., died at her home in Polo, Ill., May 24, 1911, aged 73 years, 1 month and 9 days. She was of a family of eleven children, of whom one brother and sister survive her. She was married to Jacob Cline, Oct. 25, 1863. To this union were born eight children. All of them were present at the funeral except one daughter, residing at Rock Lake, N. Dak. Sister Cline gave her heart to the Lord early in life and united with the Brethren at about sixteen years of age. She served her Master about fifty-eight years. She lived with her companion for forty-eight years. Nov. 26, 1909, the writer and Bro. A. M. Stutsman were called and she was anointed. She had been almost helpless for fifteen years with creeping paralysis. Bro. Cline served some years as deacon in the church, and two daughters are following in the footsteps of their parents. Text: The writer at the M. E. church. Text, John 14: 1, 2. Interment in the county cemetery.—T. A. Robinson, Mastodina, Iowa, June 3.

FINANCIAL REPORT

During the month of April the General Missionary Board received the following donations for the funds entrusted to their care:

WORLD-WIDE.

Pennsylvania—$207.54.
Eastern District, Congregations.
Coventry, $7.46; Hatfield, $6.20; Tulpehocken, $90; Mingo, $23; Bridgewater, $4.50; Springville, $10; Midway, $10; West Conestoga, $4.50; Ephrata, $25 ..... 269 44
Middle District, Sec'y Mrs. S. K. Sentz, $1; A. Sister, $1; Amanda Arnold, $5 cents 8 05
Southern District, Congregation.
Hanover 7 50
An aged Sister, $50; Solomon Strauser, $1; H. S. Balsbaugh, $1 ..... 54 30
Western District, Congregation.
Meyersdale, Sec'y Mrs. Ella Johnstown—Cook congregation,
A Brother and Sister, Shade Creek, $15; Mrs. Ettie V. Cover, $1.25; Susie Cover, 25 cts. 17 25
Indiana—$3.50.
Northern District.
Annual Meeting surplus, 1910 ..... 21 60
Union Center, $12.93; Elkhart Valley, $6.67 ..... 19 64
Christian Workers.
Nappanee 44 60
Middle District, Sunday-school.
Salamonie—Lone Creek, ... 13 98
Receipt No. 14648. ..... 10 00
Southern District, Individual.
R. Cunningham. 30 00
Ohio—$317.78.
Northeast District, Congregation.
Wooster 9 42
Georgia Mennonite, $12; Geo. H. Lloyd, $1.66; Minnie G. Domer, $10; Sara A. Lupfer, $1; Frances Domer, $1; H. P. Swihart, $1; George Domer, $1. ..... 26 66
Northwest District, Congregations.
Bethel, $15; Logan, $2; Lick Creek, $6. ..... 23 00
Sarah and Nancy Smith, $5; Daniel Sock, $4; C. M. White, $1; David Byerly (in memory of mother), $5 ..... 15 00
Southern District, Individuals.
A Brother and Sister Stouffer, $1.20. ..... 1 20
California—$79.75.
Northern District, Congregation.
Reedley, ... 12 10
J. G. Furnas, $1; Clara Wells, 15 cents. 1 15
Southern District, Sunday-schools.
Mesa, $4.50. Overlanders' Sunday-school class, $25.25 ..... 31 50
Pacific Light, $20; S. Sock, $11 ..... 31 00
Iowa—$56.02.
Northern District, Individual.
N. W. Miller, ... 50 00
Middle District, Sunday-schools.
Cedar Rapids, $42.02; Panther Creek, $11. ..... 53 02
Oklahoma—$27.72.
Washita, ... 6 73
Chas. C. Clark, $10; M. E. Trout, $9 cents; James Miller, $6 ..... 21 00
Maryland—$30.75.
Eastern District, Individual.
Mrs. D. Bossick (marriage notices), ... 1 00
Middle District, Congregations.
Pleasant View, Brownsville, ... 28 75
Western District, Individual.
Mrs. Barbara Merrill, ... 1 00
Idaho—$30.00.
"D. V." 30 00
Colorado—$21.00.
Northeast District, Congregations.
Sterling, $8.10; Denver, $3.56, ... 12 50
Christian Workers.
Denver, ... 2 50
Western District, Congregation.
Mrs. Garfield 7 85
Illinois—$17.16.
Northern District, Congregation.
Yellow Creek 11 10
J. J. Gerber, $5; Mrs. D. F. Shoemaker, $1. ..... 6 06
North Dakota—$14.64.
Sunday-school.
Elliott, ... 13 00
J. H. Brubaker (marriage notice), $1; D. A. Hufford, 64 cents, ... 1 64
Virginia—$13.36.
First District, Sunday-school.
Peters Creek—Long Grove Sunday-school 10 36
Second District, Individual.
J. D. Kendig, ... 1 00
Northern District, Individual.
Wm. Geil Bohnour 2 00
Kansas—$12.50.
Northeastern District, Congregations.
Wade Branch, $2; Washington, $1.78. ..... 3 78
Individuals.
A. A. Patterson, $1; W. W. Peete, $2. ..... 3 00
Southwestern District, Individuals.
Andrew Kaldibaon, $5; Mrs. Geo. Blinderdiff, $3. ..... 8 00
Wisconsin—$11.11.
Sunday-school.
Maple Grove, ... 10 11
Mr. and Mrs. J. Z. Zollers, ... 1 00
Tennessee—$10.00.
Middle District.
A Sister, ... 10 00
Missouri—$9.01.
Northern District, Individual.
W. A. Lampman (marriage notice), ... 60
Middle District, Congregation.
Kansas City, 1st Church Brethren, Southern District, Individual. 6 01
Emma E. Wiest, ... 2 00
Washington—$5.00.
A watchwoman, 16; W. H. Kensinger, $1.98. ..... 2 00
Minnesota—$3.50.
Woodstock, ... 2 50

Mrs. Berndice Ashmore, ... $ 1 00
West Virginia—$2.00.
First District, Individuals.
Mrs. Lydia Short, $1; Ollie Idle-man, $1. ..... 2 00
Nebraska—$1.00.
Elder W. W. Blough, marriage notice), 50 cents; David G. Wine, 50 cents. 1 00
Total for the month, ... $ 961 88
For year so far, ... 961 88

INDIA ORPHANAGE.

Pennsylvania—$114.00.
Eastern District, Sunday-schools.
Lancaster City Miss. and Benefit, $16; ..... $ 16 00
Lancaster City Miss. and Benefit 20 00
Sunday-school, ... 2 00
A Sister, $1; A Brother, $1. ..... 2 00
Southern District, Aid Society.
Waynesboro, ... 20 00
Western District, Aid Society.
Johnstown—Walnut Grove, ... 16 00
Johnstown—Walnut Grove, ... 29 00
Indiana—$45.00.
Middle District, Aid Society.
West Manchester 10 00
S. L. Driver and wife, ... 35 00
Ohio—$20.00.
Northeastern District, Aid Society.
Akron, ... 40 00
Idaho—$24.00.
Southern District, Sunday-school.
Fruitland, ... 24 00
"D. V." 20 00
California—$24.00.
Southern District, Christian Workers.
Covina, ... 20 00
Isabella Young People's Mission Band, ... 10 00
Sunday-school.
San Dimas, ... 4 00
North Dakota—$22.25.
Sunday-school.
Zion, $20; Williston church and Sunday-school, $2.25 ..... 22 25
Kansas—$28.00.
Southeastern District, Congregation.
Paint Creek, ... 11 00
Eastern District, Aid Society, 4 cts. 15 00
McPherson, ... 15 00
Iowa—$15.00.
Middle District, Individuals.
Mrs. Elizabeth Buckingham, ... 2 00
Southern District, Sunday-school.
South Keokuk, ... 5 00
Virginia—$20.00.
Second District, Aid Society.
Beaver Creek, ... 20 00
Illinois—$20.00.
Northern District, Christian Workers.
Batavia, ... 20 00
Canada—$9.00.
Mr. and Mrs. J. A. Weaver—Friendship, ... 9 00
Oklahoma—$8.00.
Sunday-school.
Guthrie, ... 8 00
Colorado—$2.00.
Western District, Christian Workers.
Mrs. Ida Garfield, ... 2 00
Total for the month, ... $ 414 00
For the year so far, ... 414 00

INDIA MISSION.

Colorado—$67.62.
Northeast District, Congregations.
First Grand Valley, $21; Fruita, $7.62, ... 28 62
Northeastern District, Congregation.
Denver 25 50
Indiana—$49.84.
Northern District, Congregations.
Goshen City $14.93; First Church, South Bend, $11.84, ... 31 34
Middle District, Congregation.
Rossville 10 50
A Brother, Roanoke, ... 8 00
Ohio—$8.00.
Northeastern District, Congregations.
Middlebury, $3.50; Akron, $1.50; East Nimishillen, $3.00, ... 32 98
Southwestern District, Individuals.
Sarah and Nancy Smith, ... 4 00
Middle District.
Mohler, $4.50, ... 4 50
Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... 2 00
Illinois—$1.92.
Northern District, Congregation.
Batavia, ... 1 92
Total for the month, ... $ 116 76
For year so far, ... 156 76

INDIA INDUSTRIAL.

Ohio—$29.00.
Northeastern District, Congregation.
Magnolia, ... $ 8 93
Northwestern District, Congregation.
Fredericktown 13 07
Northern District.
Mrs. Mary Smith, ... 20 00
For year so far, ... 20 00

INDIA NATIVE WORKERS.

Colorado—$5.00.
Northeastern District, Individuals.
Mrs. Mary Culler, ... $ 75 00
Indiana—$25.00.
Southern District, Individual.
H. Klepinger, ... 50 00
Iowa—$15.00.
Middle District, Sunday-schools.
Prairie City, $12; Brooklyn, $12, ... 37 50
Alabama—$1.00.
E. J. Neher, ... 25 00
Pennsylvania—$20.00.
Southern District, Sunday-school.
Bible Class, Waynesboro, ... 20 00
Missouri—$12.50.
Northern District, Christian Workers.
Rockingham, ... 12 50

Nebraska—$12.50.
Sunday-school.
Kearney, ... $ 12 50
Total for the month, ... $ 232 50
For the year so far, ... 232 50

INDIA NATIVE SCHOOLS.

Maryland—$20.00.
Eastern District.
Washington City Missionary Society, ... $ 20 00
Pennsylvania—$7.00.
Eastern District, Individual.
A Sister, ... 2 00
Western District, Individuals.
Mary Baer and Sister, Shade Creek, ... 5 00
Indiana—$34.00.
Middle District, Sunday-school.
Hannah C. Badger's Sunday-school class, Adel, ... 7 00
Total for the month, ... $ 34 00
For year so far, ... 34 00

INDIA WIDOWS' HOME.

Pennsylvania—$10.00.
Eastern District, Congregation.
Coventry, ... $ 5 00
Individual.
A Sister, ... 5 00
Total for the month, ... $ 10 00
For year so far, ... 10 00

CHINA MISSION.

Illinois—$41.28.
Northern District, Congregation.
Yellow Creek $3.30; Naperville, $14.98, .. $ 28 28
Middle District, Individuals.
Southern District, Individual.
Thomas Hess, Roanoke, ... 10 00
Kansas—$8.12.
Southeastern District, Individuals.
W. W. Peebler, $2; Susan Cochran, $1, ... 3 00
Northwestern District, Sunday-school.
Jamesport, ... 2 12
Pennsylvania—$9.00.
Eastern District, Aid Society.
A Sister, $2; Mary Pifer, $1; Salome Myers, 25 cents, ... 3 25
Southern District, Individual.
A Sister, ... 2 00
Middle District, Individual.
Mrs. Elizabeth Buckingham, ... 2 00
L. K. Wineland, ... 1 75
Iowa—$8.75.
Middle District, Congregation.
Muscatine, ... 8 75
Ohio—$5.32.
Northern District, Individual.
"J. L. M." 1 32
Northwestern District, Individuals.
Sarah and Nancy Smith, $3; John S. Snyder, $1, ... 4 00
Kentucky—$2.40.
Sunday-school.
Constance, ... 2 40
Tennessee—$2.00.
Mrs. Ida Keebler, ... 2 00
Indiana—$1.00.
Middle District, Individual.
A Brother,—Roanoke, ... 1 00
South Dakota—$1.00.
Mrs. Charles Bjelkstrom, ... 1 00
Total for the month, ... $ 73 97
For year so far, ... 73 97

CHINA FAMINE FUND.

California—$190.44.
Northern District, Individuals.
Bruno Hagen, $1; Mrs. Hempel, ... $ 2 00
Southern District, Congregations.
Lordsburg—Mrs. Hendrix, $41.69; South Los Angeles, $22, ... 174 69
Sunday-schools.
Glendora, $5.84; Primary Department Glendale Sunday-school, ... 5 00
Pennsylvania—$102.92.
Eastern District, Congregation.
Little Swatara, ... 25 00
Sunday-school.
Lancaster, ... 22 07
Middle District, Mrs. J. H. Ritten-house, $1; Mrs. Sarah Bright, ... 2 00
Middle District, Congregation.
Individual.
W. H. Brumbaugh, ... 4 00
Western District, Sunday-schools.
Manor—Junior Line, $14.28; Elgin, $5; Elgin, ... 19 25
A Brother and Sister—Shade Creek, ... 10 00
Ohio—$25.04.
Northern District, Congregation.
Bluffton, ... 22 00
E. C. Withrow, ... 25 00
Northeastern District, Congregations.
Des Moines, $10.62; Coon River, $14.38, ... 25 00
Dr. S. E. Miller and family, $5; Mrs. Sadie Gnagey, $1, ... 6 00
Southern District, Congregation.
Scott 15 76
Indiana—$76.48.
Northern District, Congregations.
Maple Grove, $5.45; New Salem, $1.03, ... 29 48
A Friend, Nappanee, ... 1 00
Middle District, Congregation.
West Manchester—Sol River, ... 7 00
Aid Society.
Sol River, ... 7 00
"In His Name, Logansport," $2; A Brother and Sister, $1, ... 3 00
Southern District, Individual.
Belle M. Lewis, ... 3 00
Illinois—$62.25.
Northern District, Aid Society.
Sterling, ... 3 00
Uniknown, Elgin, $16; Sterling,

$5.25; J. W. Martin, $2, ... $ 23 25
Southern District, Sunday-school.
Cerro Gordo, ... 25 00
Christian Workers.
Girard, ... 16 00
Preston T. Arnold, ... 2 00
Kansas—$56.07.
Northeastern District, Congregation.
Hamona, ... 7 21
Sunday-school.
Hamona, ... 7 90
Mrs. S. Funderburgh, $25; A Brother, $5, ... 30 00
Southeastern District, Congregation.
Independence 7 55
Southwestern District, Sunday-school.
Pleasant Dale, ... 4 01
Missouri—$41.60.
Northern District, Congregation.
Mound City, Congregation and Sunday-school, ... 35 00
Southern District.
Carthage Sisters' Aid Society and seven individuals, ... 6 60
Ohio—$49.00.
Northwestern District, Congregation.
Baker congregation and Sunday-school, ... 20 00
Sarah and Nancy Smith, $2; "Z. L. M.," $1, ... 3 00
Southern District, Congregation.
Scioto, ... 6 00
Mary A. Snider and Two Sons, C. C. and A. W. Snider, $5; A. Brother and Sister, $5, ... 10 00
Virginia—$25.00.
First District, Congregation.
Roanoke City 5 00
W. P. Crumpacker and wife, .. 25 00
Northern District, Individuals.
S. and E. Alvey, $3; Bettie Early, $2, ... 5 00
Idaho—$23.41.
Southern District, Sunday-schools.
Sweet Pleasant Valley, ... 2 70
Fruitland, ... 20 00
Sunday-school.
Weiser, ... 20 00
North Dakota—$18.02.
Sunday-school.
Cando, $13.66; England, $4.59, ... 18 02
Maryland—$15.00.
Eastern District, Individuals.
Mrs. Harriet Gorsuch Brother and Sister, $1, ... 2 00
Middle District, Individual.
Mrs. E. S. Rowland, ... 1 00
Western District, Individuals.
Mrs. Mary R. Arnold, $7; D. R. Arnold, $5; Minnie M. Miller, $1, ... 13 00
Wisconsin—$8.00.
Sunday-school.
Milton, ... 8 00
Tennessee—$6.00.
Receipt No. 14470, $3; John Brooks, $1, ... 6 00
India—$5.00.
Mr. and Mrs. J. M. Pittenger, ... 5 00
Oklahoma—$3.00.
Isaac Williams, ... 2 00
Illinois—$3.25.
Sunday-school.
Constance, ... 1 25
Unknown—$1.00.
A. Wine 1 00
Total for the month, ... $ 804 58
For the year so far, ... 804 58

COLORED MISSION.

Indiana—$35.00.
Northern District, Individual.
Richard Cunningham, ... $ 35 00
India—$2.00.
Northwestern District, Individual.
Sarah and Nancy Smith, ... 2 00
Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... 2 00
Ohio—$1.00.
Southern District, Individual.
Sara E. Bigler, ... 1 00
Total for the month, ... $ 3 00
For the year so far, ... 3 00

SOUTH AMERICA.

Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... $ 2 00
Ohio—$1.00.
Southern District, Individual.
Sara E. Bigler, ... 1 00
Total for the month, ... $ 3 00
For the year so far, ... 3 00

JERUSALEM MISSION.

Pennsylvania—$1.00.
Eastern District, Individual.
A Sister, ... $ 1 00

CHURCH EXTENSION.

Pennsylvania—$1.00.
Eastern District, Individual.
A Sister, ... $ 1 00
Total for the month, ... $ 1 00
For the year, ... 1 00

JAPAN MISSION.

Ohio—$1.00.
Southern District, Individual.
Sara E. Bigler, ... $ 1 00

Derr, Thomas J., born in Pennsylvania, Sept. 9, 1839, died in the bounds of the Rush Creek church, Hocking Co., Ohio, May 25, 1911, aged 71 years, 8 months and 16 days. He was married to Malinda Friesner in 1864. This union was blessed with six children, all of whom survive. Service by Bro. Ed. L. W. Teeter. Text, Rom. 5: 31. Interment in the Locust cemetery.—Chas. W. Miller, New London, O.

Etter, Sister Margaret, nee Wine, born in Allen County, Ohio, March 27, 1854, died very suddenly in the bounds of the English River congregation, Iowa, of apoplexy June 2, 1911, aged 57 years, 2 months and 11 days. She was in her usual health and only lasted a few hours after she was stricken. Jan. 13, 1871, she was married to Bro. Jacob Etter. Six children were born to this union,—all of whom are living. Her husband also survives her. Early in life she came with her parents to Indiana, and united by baptism with the church and lived faithful to the end. Services in the Methodist church of Logansport, June 3 by the writer, vs. 13. Interment in the cemetery near by.—Peter Brower, South Bend, Ind.

Fike, Sister Anna, born Jan. 7, 1840, died at the home of her son, Dr. S. E. Fike, near Meyersdale, Pa., May 30, 1911, aged 71 years, 4 months and 23 days. She suffered a dropsy and other internal disorders. She had been an invalid for two years, but bore her suffering with patience to the end. She was a lifelong member of the church, a devoted Christian and a loving mother. She is survived by a son and a stepson. Services in the Meyersdale church by Bro. Jacob Beachley, of Berlin, Pa., and the writer. Text, Rev. 14: 13. Interment in the Meyersdale cemetery.—Elias Fike, Meyersdale.

Fryck, Bro. David, died suddenly of heart failure at his home in the Plum Creek congregation, Armstrong Co., Pa., May 16, 1911, aged 69 years, 6 months and 16 days. He united with the church in June, 1856. Bro. Fryck is survived by his companion, six daughters and two sons. He spent most of his life in the Manor congregation. Interment in the Plum Creek cemetery. Funeral services in his house by the writer, assisted by Bro. B. W. Miller. Text, John 14: 1.—H. S. Replogle, R. D. 2, Leechburg, Pa.

Gehret, Bro. Amos, died at his home in the bounds of the Walnut Level congregation, Nottingham township, Washington Co., Ind., May 31, 1911, aged 87 years, 9 months and 28 days. His wife preceded him nearly two years. Services by Bro. Aaron Hoover. Text, Ecclesiastes 12: 1-7.—Mrs. E. J. Malinda S. Studebaker, Bluffton, Ind.

Groff, Sister Barbara, nee Nacca, born Nov. 24, 1824, in Hamburg, Germany, died at the home of her son, James, in the bounds of the Pipe Creek congregation, Ind., May 11, 1911, aged 76 years, 6 months and 17 days. She came to this country in 1852, and settled in Stark County, Ohio, where she lived in 1852. This union was blessed with six sons and three daughters. Five children are left to mourn their loss. Her husband died about two years ago. Her son-in-law buried the same hour she died. Sister Groff and her husband united with the Church of the Brethren twenty-one years ago. She lived the Christ-life until the summons came. Services

is the M. E. church by Eld. D. H. Long, assisted by William Amick. Interment in the Galveston cemetery.—Amelia Z. Long, R. D. 8, Peru, Ind.

Gruber (triplets).—Two boys and a girl,—were born in the home of Bro. C. A. Gruber, May 29, 1911. They lived but a few hours. Services at the Martin Creek church by the writer. Text, John 14. Interment in the cemetery near the church.—J. J. Scrogum, Fairfield, Ill.

Swanne, Bro. Marion, born in Carroll County, Ind., June 26, 1868, died at his home in White County, Ind., May 22, 1911, aged 42 years, 11 months and 26 days. He was united in marriage to Ida M. Million July 7, 1889. To this union were born six children. He and his wife were baptized into the church of the Brethren several years ago, and on Dec. 2, 1905, he was elected to the office of deacon, which held the office of clerk and superintendent at the time of his death. He leaves a wife, six children, two brothers and one aged mother. He was a noble Christian character whose influence will be felt in the lives of all with whom he came in contact. Services by Eld. G. B. Hester.—Bessie Mertz, Burnetts Creek, Ind.

Klinger, Beckie Mae, wife of Friend James Klinger, born March 11, 1883, died May 19, 1911,—aged 28 years, 2 months and 8 days. Two weeks before her husband died after her husband were battling with a fire in the woods near their house. Her disease caught fire and she was severely burned. Her sufferings were intense, but she bore them without a murmur. She leaves a husband and two small children. She was loved by all. Services by Rev. Luressing, of the M. E. church, where she was a member for a number of years. Interment in the Farmers Grove cemetery.—Abbie Hassinger, Honey Grove, Pa.

Knickbaker, Alma Helen, daughter of Mr. and Mrs. George Knickbaker, born near Laton, Cal., Jan. 1, 1903, died May 19, 1911. Services at the Oak Grove church by Eld. D. H. Holsinger. Interment in the Oak Grove cemetery.—Linnie Coffman, Laton, Cal.

Miller, Effie, nee Keys, born near Peru, Miami County, Ind., Nov. 24, 1881, died at the home of Joseph Hunawalt, within the bounds of the Rock Lake church, Towner County, N. Dak., May 28, 1911, aged 35 years, 6 months and 6 days. She was a member of the Christian church in her native county. Oct. 22, 1899, she was married to Wm. Miller. To this union were born five daughters. Deceased leaves a father, husband and two little daughters. Her mother and two brothers preceded her. A little more than a year ago she came to North Dakota, on account of lung trouble, but contracted pneumonia this spring, and survived only a few days. Services at the Ellison church by Eld. Joseph Hanawalt, of the Progressive Brethren church, and the writer. Interment in the cemetery near by.—Wm. E. Miller, Dering, N. Dak.

Morrell, Anna Elizabeth, daughter of Bro. D. C. and Sister Mary Morrell, born Feb. 3, 1906, died April 3, 1911, at the home of her parents in the bounds of the Pleasant Valley congregation, Washington Co., aged 5 years, 1 month and 1 months. She leaves her parents, two sisters and one brother. One little brother preceded her in the faith. Services by Eld. A. M. Laughrun. Interment in the Pleasant Valley cemetery.—Virginia Morrell, Jonesboro, Tenn.

Hill, Audrey Irene, daughter of Jacob and Estella Hill, born near Winchester, Ind., Feb. 11, 1910, died May 23, 1911, aged 1 year, 3 months and 12 days. She leaves a father, mother and one brother. Services at the house by Bro. S. F. Sharp. Text, Mark 10: 13-16.—Estella Hill, Winchester, Ind.

Randall, Preston Miller, born in Kingston, Mich., Dec. 25, 1884, was killed near Tacoma, Wash., May 6, 1911, aged 26 years, 4 months and 24 days. Mr. Randall was a conductor on a train, at the time of his death, and by the spreading of the rails he was thrown from the car on which he was riding, and instantly killed to death. He leaves a wife, daughter and a mother. Funeral from the Church of the Brethren. Services by Eld. M. F. Wenk, of Grace Hill.—Mrs. Oliver Stinson, 712 South Fifty-second Street, Tacoma, Wash.

Stout, Sister Frances, born in Cumberland County, Pa., Nov. 27, 1831, died in Miami County, Ind., May 28, 1911, aged 79 years, 6 months and 1 day. She united with the Church of the Brethren about twenty years ago and lived a consistent Christian life to the end. She was the mother of twelve children, nine of whom survive. Her husband preceded her in death about thirty-five years ago. Services at the Santa Fe church by Bro. S. T. Fisher. Interment in the Rankin cemetery.—H. E. Dailey, R. D. 7, Peru, Ind.

Stevens, Florence L., born in Vermillion County, Mo., June 10, 1874, died at Visalia, Cal., of pneumonia, May 1, 1911, aged 36 years, 10 months and 21 days. She was married in 1901. He leaves a wife, his parents and four children. Services by the writer.—D. L. Forney, Reedley, Cal.

Swartz, Infant Lillian, daughter of Mr. and Mrs. W. L. Swartz, born Dec. 10, 1906, died May 24, 1911, aged 4 years, 5 months and 14 days. She leaves a father, mother and five sisters and two brothers. Services by Bro. R. J. Fike in the Brethren church.—Text, Job 3: 17-22.—Mrs. W. L. Swartz, Emmett, Idaho.

Thomas, Mary Alice, daughter of T. A. and Mary Thomas, born at Bowdells, N. Dak., July 4, 1905, died at Tacoma, Wash., May 23, 1911, aged 5 years, 8 months and 19 days. Sister Thomas had gone to the drugstore a few blocks distant, to get medicine for one of the older girls, leaving Alice and Tommy, playing, in the kitchen. In her absence Alice's clothing caught fire, and she ran out in the yard. When help reached her she had fallen in the grass and her clothing was entirely consumed. She lived about two hours after being burned. The funeral was conducted by the writer at the Church of the Brethren May 24.—J. U. G. Silverson, 712 South Fifty-second Street, Tacoma, Wash.

Tingley, Bro. Daniel W., born in Madison County, Ohio, June 11, 1841, died near Mechanicsburg, Ohio, April 16, 1911, aged 69 years, 10 months and 5 days. He was a consistent member of the Church of the Brethren. June 5, 1879 he was married to Mary C. Weiks. To this union one son was born. He is survived by his wife, his son, four sisters and two brothers. Services at the Brethren church in Summerford, Ohio, by Eld. David Leatherman.—Elsie Winget, R. D. 1, Springfield, Ohio, May 28.

Ulrey, Lillie May, nee Moothart, wife of Dr. John C. Ulrey, of Windom, Kans., born Jan. 29, 1880, in Macon County, Ill., died of a pelvic abscess at the Methodist Hospital, Mc-Pherson, Kans., June 3, 1911, aged 31 years, 4 months and 5 days, at the age of eighteen she united with the Church of the Brethren, and since that time always enjoyed the sweetest fellowship with her Master. She was secretary and treasurer of the Christian Women's Board of Missions at Windom, the home town, as well as active member. Her quiet, patient manner won for her a touch of loveliness that her teachers possess. She is survived by Dr. John C. Ulrey Dec. 25, 1898. To this union were born sons and two daughters, all of whom, with her husband, a mother, three brothers and five sisters, are left to mourn. She was a faithful wife and mother. She called for the elders of the church and was anointed and died in the faith. She died in triumph of a living faith. Her suffering was intense during her illness of about two weeks, but she bore it patiently while all possible medical aid was given. Services at the College Chapel, McPherson, by Bro. Wm. Yoder, of the Monitor church. Text, Mark 14: 8. Interment in the McPherson cemetery near the grave of her father.—Sarah Ulrey Eiler, Windom, Kans.

Williams, Infant daughter of Bro. M. C. and Sister Ruth E. Williams, born April 30, 1911, a short service was held May 1 at the home by Eld. S. D. Miller, after which interment was made in the Pleasant Valley cemetery.—M. H. Shaver, Mount Sidney, Va.

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by private conveyance, by notifying me. The writer not later than July 1, so that I can arrange for the same. State just how many will be in your party.—C. H. Barklow, Myrtle Point, Oregon, June 6.

PENNSYLVANIA.

Back Creek.—Our series of meetings at the Upton house is to begin Oct 1, instead of on the 7th, as was stated in last week's Messenger.—J. D. Wilson, Greencastle, Pa., June 6.

Huntingdon.—We met in regular council May 27 at Brumbaugh presided. It is pleasant to meet and talk about the things of worship to strengthen us for the duties we have to continue the little paper, "Church at Work," as it is quite a help to the church. It seems to be a good information of the work that is being done, and awakens interest. Bro. Simmers is still quite ill. We pray day-by-day continue to grow, and the children are learning more about Jesus, because they study their Bible lessons. They did in Xenia past. Bro. Brumbaugh preached on Sunday morning from the text, "God is Love." Bro. Chas. Ellis preached in the evening from the words, "Jesus' Sake."—Eleanor A. Brumbaugh, Huntingdon, Pa., June 8.

Lower Conewago.—Sis. Alice Hollinger and C. L. Baker convened with us in special council at the Bermudian house to ordain an elder. Bro. M. Cook, after a brief, but able address, on account of old age, to perform all the church duties unsuccessfully, and applied for help. Bro. O. W. Cook was chosen and ordained. Solicitors were also appointed for the various parts of the congregation to secure funds for a new fence, to be placed in front of the house. Our Sunday-schools are moving along nicely.—G. W. Harlacher, Dover, Pa., June 1.

Somerset.—Eld. D. H. Walker, of Somerset, Pa., delivered eleven able sermons at the Bethel church, in the Middle Creek congregation, this State. The meetings began May 27 and closed June 4. The Word was delivered to the simplicity and purity. The attendance throughout was good.—G. M. Dickey, R. D. 4, Somerset, Pa., June 8.

TENNESSEE.

Jonesboro.—The Brethren had preaching in town on Sunday. Bro. Austin Diehl conducted the services. We had a very good attendance, considering that the other churches were held in town on the same day. There will be preaching on the second Sunday of each month at 4 o'clock, and further notice. We hope that the brethren who live close enough will find it convenient to be as much as possible.—T. S. Larimer, Jonesboro, Tenn., June 6.

White Horn.—May 9 Bro. Jesse D. Clark, of Jonesboro, Tenn., came to us and preached two able and instructive sermons. Each time good interest was manifested. The church is greatly in need of a resident minister. The church holds adjoining congregations preach for us the third Sunday of each month.—Nora McCollough, R. D. 2, Whitesburg, Tenn., June 8.

VIRGINIA.

Antioch church met in council June 3. Eld. Isaac Bowman presided. One letter of membership was granted. Much business came before the meeting, and decisions and advice were given along the line of nonconformity. Bro. Joseph Bowman was reappointed church correspondent, with Bro. J. A. Naff as assistant. Bro. Chas. Flora was elected delegate to our District Sunday-school Institute, with Bro. J. F. Mitchell alternate. The following day Bro. J. A. Naff preached a good temperance sermon from Prov. 23: 31, 32.—Martha Mitchell, Wirtz, Va., June 8.

Valley Bethel.—Our church met in council May 6. A collection of $5.00 was sent to the Mission Board. Eld. J. F. Miller delivered an interesting address on "Prayer and Fasting." June 4 Bro. Our Sunday-school met in the grove, with a very good attendance. The Christian Workers' Meetings are also in progress.—Vena S. Bussard, Bolar, Va., June 5.

WEST VIRGINIA.

Clifty.—Eld. J. W. Rogers was with us June 3 and 4. He gave us two much-appreciated sermons. We are glad for his kind words. Bro. Rogers has a few people at this place. He has a long distance to come, but he seems untiring in his efforts for the salvation of souls. The meetings were well attended. Our union Sunday-school is moving along nicely with good attendance and interest.—Mary Crist, Box 43, Clifty, W. Va., June 7.

German Settlement.—We met in council June 3 at the Maple Spring house. Our elder, Bro. Jesse Pike, presided. One letter was granted. Sister Pearl Hamstead was appointed church correspondent in the writer's stead. Our Sunday-school and meetings near, we had no services at night. June 4 we reorganized our Sunday-school at Maple Spring house. Eld. M. Sisbaugh and Jesse Harsh as superintendents; Bro. Chas. E. Arnold, superintendent of the home department; Sister Grace Pike, superintendent of the cradle roll. Eld. M. Sisbaugh and Eld. John E. Arnold preached for us.—Maggie E. Arnold, Eglon, W. Va., June 8.

WISCONSIN.

Maple Grove.—Our Bible Institute and series of meetings, conducted by Bro. E. E. Eshelman, of Chicago, Ill., closed May 15. We held our love feast May 20, Bro. Eshelman having charge. We have, as visible results, an increased interest in our meetings. May 28 we had an enthusiastic reorganization of our Christian Workers' Society, and we look forward to a progressive summer's work in this society. We believe Bro. Eshelman to be a strong expounder of the Word, but the success of his meetings was hindered by the busy season and considerable rain.—W. H. Greenawalt, Stanley, Wis., June 6.

Woodan.—Our meetings conducted by Bro. E. E. Eshelman, of Chicago, Ill., have just closed with good attendance and interest. While it was a busy time, we believe that those who did attend were strengthened and built up. Bro. Eshelman gave Bible lessons two hours each afternoon, and a half hour before services each evening. This was very helpful to our young members. Our brother went from here to Berthold, N. Dak.—Cora Byer, Stanley, Wis., June 8.

NOTES NOT CLASSIFIED.

Lick Creek.—We met in council June 3. Our elder, Bro. J. F. Holsinger, presided. Four letters of membership were received and one was granted. Sister Pearl Slivius was elected superintendent of the Sunday-school. Bro. Fred Boomler was chosen to represent our congregation at Annual Meeting. One sister was received into the church by baptism. Bro. Holsinger preached three sermons while with us. Bro. D. D. Miller, of Mexico, Ind., will preach three sermons here at the Denmark house June 10 and 11.—Bessie Kieffaber, Coal City, Ind., June 7.

To the Churches of Southern California and Arizona.—The contemplated Sunday-school Institute, which was to have been held at Long Beach August 5 and 6, has been recalled because of circumstances over which we have no control. The regular Sunday-school Workers' Conference Convention will be held as usual, the time and place to be announced later.—Wm. M. Wertenbaker, Secretary of the Committee, 1254 E. Fiftieth Street, Los Angeles, Cal., June 5.

Patterson.—Brethren J. W. Deardorff, J. C. Seibert, and L. E. Miller, from Empire, Cal., came over June 3 to organize our little band of members into a church and ordain elders in number. We chose Bro. Deardorff as our elder, and Bro. W. F. Hagyes as foreman. We also elected our Sunday-school officers for the next six months. Bro. C. E. Gilbert is our superintendent. We decided to hold Christian Workers' Meetings, with the brethren as president. Bro. E. C. Overholtzer came June 3, and on the evening of June 4 began a series of meetings, to continue two weeks, more, to close with a love feast. June 4 our little chapel building was dedicated. Bro. L. E. Seibert delivered the address.—Etta B. Haynes, Patterson, Cal., June 8.

Beaverton Spring.—Our church met in council April 23, with Eld. James A. Sell presiding. We organized by choosing the following officers: Eld. C. V. Long, pastor and elder in charge; Bro. D. C. Replogle, secretary and treasurer, Bro. Geo. W. Replogle, had been elected at a previous meeting. A love feast was held on Saturday evening. This was the second feast we have had at which the sisters broke the bread and blessed the cup. We enjoy this privilege.—J. H. Miller, Roanoke, La., May 22.

Roanoke.—Our love feast was held May 21. Children's Day services were held the same day. The services were well attended and much enjoyed. Bro. S. C. Miller, of Chicago, Ill., delivered the communion address. An unusual feature of the day was the large number of young ministering brethren present. Those present were Brethren Ralph Schlosser, of Shoenock, Pa., Jacob Myer, of Elizabethtown, Pa., and Levi Siegler, of Edgzig, Md. Other visiting ministers present were Bro. J. H. Longanecker, of Palmyra, Pa., Bro. H. B. Shenk, of Lancaster, Pa., Bro. Frank Byer, of Chicago, Ill., Bro. Nathan Martin, of Rheems, Pa., and Bro. D. Kilhefner, of Ephrata, Pa. Four ministers of our own congregation were present.—Minnie O. Landis, 219 College Ave., Lancaster, Pa., June 9.

Copper Hill.—Our church met in council May 27, with Eld. C. E. Eller, of Salem, Va., officiating, assisted by Eld. D. A. Neff, of Salem, Va. Some business in connection of a former meeting was completed. Bro. D. H. Shaver was installed into the ministry. Bro. Shaver has been in the ministry about three deacons, Brethren Edward L. King, Eugene King and Charles H. Williams.—V. T. Wimmer, Copper Hill, Va., June 8.

South Side, Kansas City.—Since our last report three more have been received into the congregation by baptism. One of them is an aged lady who has not walked for seven years. She is present at all the services. Our Sunday-school has had for many years, which is causing a scarcity of work and many are busily able to prepare lessons. The Sunday-school attendance at our South Side Mission has fallen off since the hot weather, because many of our scholars have no summer clothes fit to be seen in, so they say. Some have asked what we need. We can use almost anything, especially children's clothes, from babies up to children of ten or twelve years of age. We need many girls' dresses. Send your donations to Mrs. Ida Keller, 1000 Forest St., Kansas City, Kans., and send bill of lading.—I. H. Crist, Kansas City, Kans., June 11.

Maple Grove.—Our church met in council June 3. Bro. A. Miller presided, assisted by Bro. David Hochstetler. The church decided to have our love feast about the first two weeks' preaching previous to the love feast,—one week at the Maple Grove house, and one at the Bethseda chapel.—Harvey Yost, Grantsville, Md., June 9.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 13, North Dakota, East. with Missouri and Western Canada, Salem congregation, Towner, and thirty miles north of Bowdon Lake, in Farmer's R. R. **July 13, 14, Oregon, Washington and Idaho,** at Myrtle Point.

LOVE FEASTS.

June 17, 7 pm, Rockford, Indiana.

June 18, 1:30 pm, Spring Creek.

July 1, 6 pm, Warsaw, Iowa.

June 18, 6:10 pm, Beaver, June 18, Des Moines, June 24, South Waterloo, June 24, 6 pm, Indian Creek, July 1, Sheldon, Michigan.

June 24, Prescott.

June 24, Riverside, twelve miles east of West Branch, Ogemaw County.

Minnesota.

June 24, 2 pm, Worthington.

July 15, 2 pm, Morrill, Michigan.

June 24, Coleman, in Bro.

Edwin Fike's barn, two miles southeast of Coleman.

Montana.

July 1, Medicine Lake, four miles northeast of Enterprise.

North Dakota.

June 24, 10 am, Bay, two and one-half miles west of Bay.

June 24, 5 pm, Bowdon Valley, Wells Co.

June 29, Kelvin.

July 1, Pleasant Valley.

July 12, 2 pm, North Star, five miles west of Perth.

July 29, Kenaston.

Ohio.

June 24, 6 pm, Canton, Center house.

Oregon.

July 14, Umatilla Valley, Myrtle Point house.

Pennsylvania.

June 18, Roaring Spring.

June 25, 6 pm, Scalp Level, Berkey house.

June 25, Meyersdale.

July 2, Elk Lick.

Texas.

July 1, Pleasant Grove.

Wisconsin.

June 23, 7:30 pm, Barron.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., June 24, 1911. No. 25.

AROUND THE WORLD

Russia's Great Need.

One of the foremost Russian writers declares that his people, when given the opportunity, "are capable, more than any other, of receiving the noble Word of the Gospel, which man's perfection." It is one of the most pathetic facts in the tragic history of that nation, that with all the pomp and splendor of ecclesiasticism, as enunciated by the Greek-Catholic church, her people are famishing for the real essence of the Gospel. They have the "form of godliness," but lack the power thereof. They need the "Bread of Life," but have been given the "stone" of a barren and formal ecclesiasticism. Naught but the Gospel will satisfy the soul's real need.

Praying for Liquor Dealers.

It is planned by the Christian people of Binghamton, N. Y., led by the Women's Christian Temperance Union of that city, to engage in a constant and uninterrupted season of prayer during the time that the Liquor Dealers' Convention shall be in session there, Aug. 14 and 15. This way of attacking the liquor evil is, perhaps, a new one, to many people, but the promoters of the plan hope that Christian professors throughout the State may join in this supplication at a throne of grace. It is urged that the Lord still reigns, and is as ready to answer prayer as he was in the days of old, which is doubtless true, and readily admitted by all. The question, however, of greatest importance is this, "Have we complied with all conditions leading to successful prayer?"

Encroachments Upon China.

It is to be deplored that China in its struggle for internal reforms and the mental and moral elevation of its people should be continually harassed by the attempted aggressions of so-called Christian nations. Russia, profiting by the absence of Chinese troops from the Province of Ili, adjoining Russia's Siberian frontier, is making rapid inroads into Chinese territory, often removing the stakes, indicating territorial limits, tens of miles in a single night. Great Britain, also, is making aggressive claims as to territory lying between Burma and China proper, which section has always been under Chinese control heretofore. Just how nations can justify robbery, plain and simple, when they would severely punish it, in case of an individual, is hard to understand. As long, however, as "might makes right" we are not yet in the golden age of peace.

The Missionary Exhibition at Boston.

While immense crowds and intense interest were aroused by this marvelous exhibition of world conditions and of Christian efforts to bring the world to Christ, we note that a number of religious journals are seriously questioning the propriety of introducing the "show" feature into a religious service of that kind. The Baptist Commonwealth frankly questions whether "these dramatic stage presentations of religious facts are the best way to stimulate interest in a Christian enterprise, and whether the interest, so stimulated, will be abiding and marked with the Christian spirit of self-sacrifice. One thing is very certain that if we accept the 'Pageant of Darkness and Light' and similar exhibitions, we can no longer condemn the theater as an institution." These words are well worth considering. Shall we do evil that good may abound? There is no gospel warrant for so doing.

"Speaking Evil of Dignities."

Apostolic precept warns against the altogether too common tendency of humanity to "despise dominion and speak evil of dignities." And while even the spirit of subordination may be lamentably prevalent in this, our "land of liberty," other countries are not disposed to deal so leniently. A lady, recently arrested at Vienna, Austria, for a trifling infraction of the law, learned from a fellow-prisoner that the enactment in question was passed long years ago, in the time of Empress Maria Theresa. Thereupon she proceeded roundly to denounce the long-deceased Empress, and became so violent that the attention of the guards was aroused to her railings. Then, because she spoke evil of one of the ancestors of the present Emperor, she was again haled into court, and sentenced to three months' imprisonment. Perhaps the sentence may seem unnecessarily harsh to us, and yet some check should doubtless be placed upon offenses of that kind. Making use of the incident in an application to the church of the Living God, we call attention to the very deplorable lack of respect often shown by the rank and file of the church to those who have been set apart to minister in holy things. The apostle tells us that the faithful shepherd is worthy of "double honor," and yet too often there is "evil speaking" and a "despising of dominion," on the part of the membership. Surely, "these things ought not so to be."

Change in Evangelistic Methods.

Dr. J. Wilbur Chapman, the well-known evangelist, has decided that a return to simpler methods of conducting evangelistic campaigns is imperative. Heretofore simultaneous meetings in the same city, by a number of evangelists under his direction, have been a leading feature depended upon to create enthusiasm and swell the number of converts. Experience has taught him that there have not been adequate results from so many meetings held at one time, and Dr. Chapman is now falling back upon the "more practical plan of only one large meeting each evening, conducted as simply as possible." More and more it is being recognized that large crowds and much stir do not necessarily mean conversions. One man, converted according to the apostolic plan, is undoubtedly a more real gain to Christianity than a thousand only emotionally impressed.

A Great Sunday-school Convention.

"The Open Bible and the Uplifted Cross" is to be the one chord which will vibrate through all the activities of the thirteenth International Sunday-school Convention, which meets from June 20 to 27 at San Francisco, Cal. Over one hundred prominent speakers are to give their best efforts to the success of the gathering, and subjects of the most far-reaching character are to be considered. The progress and problems of the Sunday-school, the International Lesson, the Sunday-school in its relation to the home, to missions, to temperance, to education and to the pastors, and the study of other phases of the Sunday-school field, will receive needed attention. The sixteen million members, enrolled in the 275,000 Sunday-schools of North America, are, by the delegates of this meeting, brought in touch with this great agency for aggressive work. Much has been done in the past, but more remains still to be accomplished.

Graduates that Stood for Principle.

In a town not far from Elgin graduating exercises were announced some weeks ago for those who had completed the prescribed high-school course. The usual exercises, beginning with a prayer and ending with a benediction, had been arranged for, and were about to be engaged in, when persistent objections were filed to the religious features by the Catholic priest of the town. Thereupon the twenty-eight Protestant graduates decided to withdraw from the exercises, and, walking out, left the three Catholic graduates at the prayerless meeting. Some days later special graduating exercises, accompanied by the customary religious feature, were held for the graduates that stood for principle and were not to be swerved from it. With the Bible ruled out of the public schools, it is not strange that an attempt should be made to divest the graduating exercises of what little religious influence there has been connected with them. It is encouraging, however, to note that, in the instance given, there was so bold a declaration for religious rights.

No Prison Bars for Anti-Trust Law Offenders.

While the recent Supreme Court decisions in the Standard Oil and Tobacco Trust cases seemingly clear the way for criminal prosecution under that law, there seems to be a way of escape by the interpretation, handed down by the tribunal above mentioned, which says that "restraint of trade must not be unreasonable." One is made to wonder just where such an interpretation would lead, if applied to the ordinary infractions of law. Would a grafter, a defaulter, or any other ordinary transgressor be immune, provided he were to plead that he only agreed to reform "within six months' time"? Apparently there is some reluctance in the application of law penalties when it comes to the wealthy corporations, and we are not very likely to see trust magnates adorned with a striped suit and a clanking chain, breaking stones on a hot and dusty highway. But while man may discriminate and shield the opulent offender, we are sure that in the "last and great day" every man will be judged by a righteous and heart-searching God, who does not look upon sin with the least degree of allowance, nor is he, in any sense, a respecter of persons.

Loose Religious Views.

The recent "heresy trial" of a noted minister of the Presbyterian church is but an instance of the wave of rationalism and unbelief sweeping over the religious world of today. Here was a man of profound scholarship, a graduate of one of their leading schools, who was found to hold most doubtful views on the fundamental doctrines of the Word. Miraculous features he either flippantly questioned or openly denied, and one is really puzzled to find anything that he thought worthy of being incorporated in his religious (?) belief. Unfortunately this is not an isolated case, for there are others, in this country as well as throughout Europe, who, apparently having wasted the good word of God and the powers of the age to come," have fallen away, and now "crucify to themselves the Son of God afresh, and put him to an open shame."

Mission Fields as Educators.

While it is generally admitted that missions, in and of themselves, are the very life of the church,—the only reason for its continued existence,—not so many, perhaps, have ascribed an educative power of vast possibilities to our missionary enterprises. A noted missionary worker of London, England, recently said, "Many obstinate errors, bequeathed to the church from the past, are modified by the varied requirements and experiences of the mission field. There we realize that the Gospel is for 'all the world,'—not only for the narrow limits of the land we call our own. Undoubtedly the reaction of the foreign work, in all its magnitude, upon the home work, transforms the churches to their exceeding advantage, making them world-wide in grasp, and broader in vision." Doubtless many of our own number can testify to the truth of the assertion quoted above. Should it not, then, spur us on to still greater achievements, resting assured that the Lord's promise is more abundant in its extent than we can possibly fathom?

The Divorce Evil.

How to stem the tide of the ever-increasing divorces, and impress upon society the sacredness of the marriage relation, has been a problem of our best thinkers. There have been arguments for and against existing laws of divorce, and by many it is thought that increasing divorces are simply due to the laxity of the laws on the subject. But inflexible divorce laws alone do not settle the question. In a noted university city of Germany, where no divorces whatever are permitted, seventy-five per cent of the children born are illegitimate. In London, also, where divorce laws are very strict, a great number among the poorer classes are living together unmarried. The real remedy of the divorce evil must, after all, be sought in a change of the character of the contracting parties,—a greater degree of Christian grace and forbearance. Parents, as well as ministers, have the opportunity for a wonderful amount of wholesome teaching regarding the true intent and character of the marriage relation. Such instruction, tactfully imparted, will do more good than additional and multiplied divorce legislation, however well meant.

What Archæology Is Doing.

Delving among the musty records and ruins of past ages may not be considered a rare accomplishment by many, and yet it is one of the most renowned sciences. It adds to the sum total of human knowledge, and by its magic wand we need but a touch of imagination to see again the scenes of long ago, as we are brought face to face with the mute reminders of man's activity in the dim past. By recent discoveries we know to a certainty that Abraham could write,—a fact long disputed,—and we also know how he wrote,—in cuneiform characters,—on tablets of clay, such as Ur of the Chaldees, by the archæologist's effort, has come to have a real meaning to the earnest Bible student, rather than a mythical and mysterious significance. Doctor Peters, at Nippur, has uncovered a civilization going back thousands of years before the Christian era, and De Morgan, at Susa, has found indications of a bronze age still older. Inscriptions as commonplace as the daily business transactions of a merchant, written in a language the very characters of which were once unknown, have been deciphered, translated and proved. Even broken bits of dishes have told a story all their own, of the household life of long-forgotten races. Best of all,—in the many instances where archæology's discoveries in any way touch scriptural facts, they confirm, supplement and strengthen the record that, long ago was written by holy men who "spake as they were moved by the Holy Spirit."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Are You Ready?

BY HENRY NISWANDER.

Are you ready for the meeting
On that great and solemn day?
Are you waiting for the greeting
Of kind friends who've passed away?

Are your lamps all brightly burning?
Are your vessels filled with oil?
Are you waiting the returning
Of the Savior of the world?

Are you ready for the sounding
Of the trumpet in the sky,
When the change will be astounding,
In the twinkling of an eye?

If your life is pure and stainless,
And your work has been well done,
Then the change will be but painless,
Blest the life in that bright home.

Kinross, Iowa.

A Summer Evening Coincidence.

BY OMA KARN.

"Walking with Jesus by day and by night,
Never a moment I'm out of his sight,
Safe through the journey, whatever betide,
Jesus, my Savior, will faithfully guide."

BORNE on the wings of the soft evening breeze, the words of this soul-cheering hymn came floating over from the other street, and, breaking sharply in, on its ringing melody, was the high-pitched voice of a child, in urgent expostulation.

Glancing up from a book of engravings, to discover the cause of this discordant note, I witnessed a very striking illustration of what follows when we break away from this Divine leading. A father and son, the latter a sturdy toddler of three years, out for an evening stroll, had come to a street crossing.

Evidently the father had turned to take their way along a street with dingy-looking buildings on one side, and the elevated railway on the other. It was not an inviting-looking way and the little son was determined he would not go. "This way, this way," he cried, laying hold of his father's hand with both his own, and with all his small strength endeavoring to pull him along the way they had been following,—an attractive way, with smooth pavements, well-kept curbs, beautiful shade trees and flower-decked lawns.

For some little time they parleyed, the father trying to make his little son see the wisdom of going his way. But the youngster would have none of it. "This way, this way," he again shouted, again exerting his strength to draw the unwilling father along his way.

And then the father did a very wise thing. He was a young man, but his actions showed that he had some very good ideas about the training of children. Gently and firmly disengaging his hand from the grasp of his son, he said heartily and cheerily, "Very well; go this way."

The little son, with a cry of delight dropped his father's hand and started off as fast as his small limbs would carry him, in his exuberant enjoyment of having his own way, failing to notice that the presence of his father was not at his side. Amazement and consternation chased each other over the baby features when he became aware of this fact. Stopping to look back, he saw his father standing where he had left him, when he let go his hand, his arms folded and a look of the utmost unconcern on his face.

The little son hesitated and stood quite still. Studying the immovable father for a moment, he turned and looked up along the attractive way. Baby though he was, a struggle between the two contending forces that, from infancy to the grave, strive together for possession of our soul, was taking place within him,— an engagement in which the dark angel won the victory, for with an airy wave of the dimpled hand, and a gay "bye, bye," he again started to go along the attractive way.

For about one-half block all went well. Then, in front of a very handsome home, he came to a halt. Remodeling was taking place there, and the street was blockaded with lumber, brick, cement and the various things necessary to carry on the work, the most formidable obstacle to the little son being a wide plank, elevated some distance from the ground, and extending across the entire width of the sidewalk. Here, again, the small adventurer hesitated, stopped, turned and looked at the father still in the same position. He looked up along the attractive way, then at the father, both look and action showing that he was thinking of turning back.

But alas! Another look along the attractive way and again its fascination won. Resolutely walking forward to the elevated plank he attempted to climb over. After some strenuous efforts he gave up this idea. But he himself did not give up. To the parent, and the interested student of human nature, he was an interesting study at this moment. One lost sight of the childish wilfulness in the interesting study of the "stick-to-it-ive-ness" that pointed plainly to a future determined will power that is not easily overcome by hindrances.

Not being able to climb over, he turned his attention to another way of accomplishing his object. Stooping down and peering under the plank, he, after a moment's inspection, prostrated his small self, wriggled out of sight for another moment, to rise up on the other side, his clean body, white garments, and beribboned hat, a sight sufficient to provoke his gentle, dainty mother, into administering a dose of good, old-fashioned slipper discipline, had she been there to witness his appearance.

Again he started forward and again, for a short distance, all went well. Then tripping over a piece of debris, he went sprawling, this time unwillingly, on the dusty pavement. The chubby face was twisted into a pitiful, painful tremor, and he blinked hard to keep back the tears as he raised himself up, brushed off his soiled garments and started on,—this time without looking back. A few steps farther, and, lo, another stumbling object and another fall. This time he was hurt, so cruelly hurt that he seemed unable to at once arise. A sweet-faced, motherly-looking lady, came forth from a nearby residence, picked him up, brushed off his soiled clothing, led him back to the plank over which she helped him, and then, pointing to the still waiting father, sent him on alone. Bruised, soiled, weeping aloud, he came running back, to spring with sobs of relief into the arms that opened to receive him. Clasped close in that strong, protecting embrace, they passed from sight over the way the father had chosen, —a way, which, after a little distance, ended in a beautiful avenue, leading away to the green fields and cool woodlands of the open country.

My book lay unnoticed on my lap. A far more striking picture than any that it contained was before the mental vision. A picture of ourselves, when determined to have our own way, we break away from the Father's leading, to follow what appears to be a more attractive way. How soon that way becomes rough! How many hidden dangers lurk there! How many painful falls are ours! How often we turn and look back! How many love-moved hands are extended to help us to turn back! And oh, the beautiful grace and forgiveness we see when we do turn back! The Father is waiting where we left him, loving us still, ready, eager to receive us again, and, lost in the contemplation of the beautiful picture, these thoughts portrayed, I dropped the thread of my meditation, fully to take it up again as the singer, who for some time had been silent, again began, softly and sweetly, with the words of that beautiful prayer-hymn,

"Savior, lead me, lest I stray,
Gently lead me all the way;
I am safe when by thy side,
I would in thy love abide."

Ah, how safe, how very safe we are! And how utterly worthless is the best of the world's pleasure, when compared with the feeling of perfect security, the serenity of mind, the peace and the joy that is ever present with those who walk at his side.

As a fitting completion of the picture there came through the fast-gathering darkness, the words of that triumphant faith-hymn:

"He leadeth me: O blessed thought!
Oh words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

Covington, Ohio.

The Annual Church Visit.

BY S. N. M'CANN.

In Four Parts.—Part Two.

THE questions to be asked have more value than is often realized. If they are prayerfully asked and answered, they cannot fail to make for a higher spiritual life in the church.

The first question is meant to make one review the baptismal vow, and test himself as to whether he is standing or falling. "Are you still in the faith of the Gospel as you declared in your baptism?" This question means, Do you still receive the Word of God as your rule of faith and practice? Do you believe on Jesus Christ as the Son of God, your Savior and Master? Do you still renounce the world with its sinful ways and practices? These questions mean all we promised when we said to the church, "We are tired of sin and we want to covenant in baptism to live for Christ and his Church." They mean all we promised when we said we would lay off our gold and superfluous adornment, and adorn ourselves in modest apparel, with a meek and quiet spirit. They mean all we said when we promised to do good for evil, not going to law, not going to war, not striking back, either with tongue or sword. They mean all we promised when we said we would come out from the world, not being unequally yoked with unbelievers in secret orders, in the dance and in other questionable places of amusement. They mean all we said when we promised not to take oaths, not to swear at all but to speak the truth only. They mean all we said when we promised to quit such a filthy habit as tobacco using, foolish joking and jesting and other fleshly lusts.

Practically the whole Brotherhood answers this question once a year. Do we realize how much we say when we answer this very important question? When we all say, "We are of the same faith and practice, making God's Word our constant Guide," we should grow into that union and fellowship for which Jesus prayed.

It seems to me that we ought to be the most closely united people in the world. This one question ought to help us to stand shoulder to shoulder in the great work committed to us by our Lord and Master.

A conscientious answer to this one question by the church, year after year, should so unite us that we could not grow apart. Divisions and strife could not develop among us. Each individual member realizing how imperfectly he has been able to live up to his baptismal vows,—realizing how far short he has fallen below what he believes and strives to reach, grows more forbearing with others who fail here and there.

Our having to hold "this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves," helps us to think evil of no man. Each member who honestly answers this question, is struggling to bring his life into close fellowship with Jesus, and thus into closer union and fellowship with his body, the church. To be of the same faith and practice, is to grow from year to year if the faith and practice are founded on the Gospel.

Bridgewater, Va.

Justification and Sanctification.

BY JOHN W. MILLER.

JUSTIFICATION and sanctification are very important words to the average Christian and Bible student. No more important question ever occupied the human mind than how men are to be justified before God. A serious error on either of these subjects must be fatal to the interests of the soul. Both respect the facts of sin and salvation, and have the same final purpose. They are taken to be the same or parts of the same thing,—things equal to the same thing are equal to each other.

It is not the purpose of this paper to discuss their significance and meaning, so much as the distinction between the two. We may not be able to indicate,

with precision, the difference between the doctrines which they represent, but whatever the difference may be, they are not speculative, nor are they generally apparent to the popular mind, but relate to distinct facts. They are not unimportant differences but of gravely practical character.

The recognized significance of the word "sanctification" in the Bible embraces three results—separation, consecration, and cleansing, and the means of obtaining it are through the truth. The Spirit sanctifies through the instrumentality of the truth, and as such perpetuates the regenerate life. A mind occupied with the pure thought of God will be sanctified from all impure thoughts. A memory stored with Divine utterances will be a gallery of beautiful paintings, like apples of gold embroidered with silver.

The existence of sanctification is discoverable by its effects or fruits. It is a spiritual instinct, a living impulse that pervades the inmost recesses of the man, and vitalizes his soul.

"Justification," as a term in the English language, is a "vindication, an acquittal, or clearance from guilt." For the truth of this any lexicon may be consulted. I quote from Deut. 25: 1, "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous, and condemn the wicked." Here "justify" evidently signifies "to acquit," and is opposed to pronouncing sentence or condemning. Job 9: 20 says, "If I justify myself, mine own mouth shall condemn me," *i. e.*, if I attempt to vindicate or clear myself, "my own mouth would pronounce me guilty." In the New Testament we find it employed in the very same sense. In Matt. 12: 37, we read, "By thy words thou shalt be justified and by thy words thou shalt be condemned." Here again justification is opposed to condemnation. Rom. 8: 33, 34 says, "It is God that justifieth; who is he that condemneth?"

Justification is an act of God terminating upon man. This appears from Rom. 8: 33, "Who shall lay anything to the charge of God's elect? It is God that justifieth." God justifies men by the blood of Jesus, as is evident from Rom. 3: 28, "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 5: 1 reads, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

What, then, is the distinction between justification and sanctification? They are these: Justification is an acquittal from guilt. Sanctification is the purifying of the nature. Justification is a delivery from the punishment of sin. Sanctification is a delivery from the dominion of sin. Justification is that part of the New Covenant which says, "I will be merciful to their unrighteousness, and their sins, and iniquities will I remember no more." Sanctification is that part of it which says, "I will put my laws in their minds and write them in their hearts."

The effect of justification is peace. The effect of sanctification is purity. Justification is at once complete. Sanctification is progressive through life. Justification is an act of God at large. Sanctification is the peculiar work of the Spirit. Justification introduces us into a new character; sanctification introduces us into a new temper.

Both justification and sanctification are exercised by faith,—"Justified by faith;" "Sanctified through faith that is in me."

As related to associated doctrines, justification stands nearest in this to regeneration. Recognizing that regeneration is the birth of the soul into the new life, the penitent soul is justified in the formal recognition of the fact. Sanctification comes closer in its nature to conversion, which enfolds the human agency of this transformation, and, unlike regeneration, may be repeated in the soul's experience, but sanctification again resembles regeneration in that the efficient agency of both is the inward moving of the Holy Ghost.

Hence it is said of the sanctified or justified persons, that they can not sin, because they are born of God *i. e.*, of the incorruptible seed of the Word, which seed abideth in them, and influences their whole conduct.

Persons of this description live in God's fear and favor, enjoy the peace of God which passeth all understanding, purify themselves as God is pure, are conducted by his counsel here, and at length are received into his glory.

3435 W. Van Buren St., Chicago, Ill.

Spiritual Efficiency.

BY GEORGE D. ZOLLERS, DECEASED.

THE efficiency of the church of Christ is not determined by her numerical record, but by the quality of her members. God ratified the loyal identity of eight persons in the floating home of refuge from the memorable deluge, rather than a gathering of the fittest exponents, outside of his own type of culture. He is disposed to devise the plan for character formation by his own code of counsels, with faith as the supporting and guiding power.

> "A few were saved in Noah's ark,
> While many millions drowned."

A small number, armed by the Spirit's power, will do more execution than stupendous numbers who only march under a pretext of loyalty and identification with Christ and his selected ones, or,—as Christ denominates them,—his "elect." The well-drilled soldiers in Xerxes' army, comprising millions, were his main dependence rather than the masses inefficient in the wielding of weapons, and easily daunted in battle. Gideon achieved his daring feat with a "survival of the fittest,"—a reduction to three hundred out of thirty-two thousand,—to defeat an almost unnumbered host.

God has always gained his greatest conquests by the fortitude of the "remnant weak and small, but strong." "One shall chase a thousand, and two shall put ten thousand to flight." The inactive in the church,—and, as a result, degenerate in faith and moral courage,—will be unfit for God's purpose in the day of test and conquest. It pays to be spiritually born, and to acquire the spiritual equipment. "They are not all Israel who are of Israel." Our birthright, practically, must come through Isaac, who was supernaturally born, or we can never endure the pressure which our heaven-appointed warfare implies. Better not urge to church fellowship beyond propriety, or the reaction will be fiercer than the induction.

It is a momentous burden upon a church to be necessitated to govern too many members not born of the Spirit. Only the really "born again" children will be docile and tractable. Naomi was loth to encourage the daughters of the Moabites to affiliate with the chosen stock of Israel lest there remain a hankering for their kindred and their gods. Ruth, however, convinced by Naomi's godly life and character, determined, by a God-given resolution to live and die with the people whose "God is the Lord." Thus she was ready to accept Naomi's God,—a genuine convert after a ten years' campaign of gloom and turmoil and death clouds, and "sowing in tears."

Count the percentage of increase, and the fruitage through succeeding generations, and you can form an approximate estimate as to where the Lord will summon his "innumerable multitude" in the ultimate of time. "The Lord knoweth them that are his, and let him that names the name of Christ depart from iniquity." This will evince their identity, insure the "seal" of God, and number them with the "elect." It will free them from every vestige of yearning for earthly appendages, for their aspirations will be incessantly absorbed in the higher life and the sublime citizenship,—the purchased possession by the unsullied blood, of a "new heaven, and a new earth." Faith has opened to the "elect of God" a far-reaching vision, and a keen foretaste of unfading treasures, triumphant joy and immortal blessedness.

South Bend, Ind.

Anointing.

BY JAMES A. SELL.

ANOINTING with oil, as a religious rite, dates back to the priesthood under the law. When the tribe of Aaron was selected for the purpose allotted them they were not permitted to perform their ministrations at the altar until they were anointed with the oil, compounded after the prescribed weights and measures of the apothecary. The ordinance was so securely guarded that the oil was not permitted to be used for any other purposes. "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people."

A priest was not permitted to perform the functions of his office until he was arrayed in the prescribed robe, with a mitre and crown, and oil poured upon his head that ran down upon his beard, and spread to the skirts of his garments.

When God made choice of men to rule over his people as kings, he set them apart, and assured them of his approval, by anointing them with oil. This not only placed them in the royal line, but gave them power to perform their duties, being sustained by the power of him who holdeth the destiny of nations in his own hands.

When the Lord ordered a tabernacle to be erected as a place for his people to assemble in his holy service, it, with all the vessels connected with its solemn rites, was anointed with holy oil. They were thus consecrated to him, and their use for any other purpose was forbidden.

This is what caused the bodyless hand to write the doom of Belshazzar in flaming letters on the walt, at the time of the impious feast. When Nebuchadnezzar invaded Palestine and destroyed the temple, he carried away the golden vessels as a trophy of war, and enriched his own palace in Babylon with these sacred relics. Belshazzar reached the limit when he drank wine out of these vessels. "That night was he slain."

All this goes to show that God will not permit holy things to be trifled with, for he has stamped his supreme authority upon them.

Prophets as well as priests and kings also received this unction. When the Lord bestowed upon men the power of prophetic vision, when he gave them power to draw aside the vail and look over into the coming years or centuries, and communicate messages of instructions, warnings of danger, or promises of glorious prospects, he inducted them into their holy office by the application of oil.

Besides the above there were anointings for various other purposes. There was a common anointing that accompanied daily ablutions, "When thou fastest, anoint thy head and wash thy face." It was bestowed upon honored guests. "There came unto him a woman having an alabaster box of very precious ointment and poured it on his head."

The dead were anointed to preserve the body and also to express love and sympathy. "And there came Nicodemus and brought a mixture of myrrh and aloes, and took the body of Jesus and wound it in linen with the spices."

Sick people were anointed as a means of recovery from disease. "They anointed with oil many that were sick and healed them." Anointing was also emblematical. It symbolized the unction of the Holy Spirit. The Savior said, in referring to his own work: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

One of the beautiful and expressive names of the Savior was Messiah, which means "the Lord's anointed." The apostle John, in speaking of the plenitude of the Spirit, given to true believers, says, "Ye have an unction from the Holy One, and ye know all things."

Anointing also symbolizes union. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head."

When Mary poured the precious perfume upon the Savior's head, he said, "She hath wrought a good work upon me. She hath come aforehand to anoint my body for the burying." She expressed her love and sympathy for him and his work in a way that was expressive, and at a time when it was helpful. "She hath done what she could."

We have, also, in the Scriptures a literal anointing of the sick. "Is any among you sick? let him call for the elders of the church, and let them pray

over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins they shall be forgiven him" (James 5).

This anointing is for the sick alone. Associated with prayer it is said to save, raise up and be the means of forgiveness. This provision, made for the sick, is a gracious one. In their loneliness, deprivations and suffering they are remembered and provided for. The contemplation of the subject becomes to them a feast to the soul. It helps the soul to express the thought of consecration, a giving up of both soul and body to God, of union and fellowship with him and his people, a delight in his ordinances, and a resignation to his providences. It impresses the comforting guidance and help of the Holy Spirit. Thus committing soul and body into the keeping of his faithful and loving hands, help is sought, in humble supplication, in connection with the anointing with oil. "He is faithful who promised" and is "able to keep that which is committed to him," and is also "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

If the faith is strong and unfaltering, the promise is sure. "The prayer of faith shall save the sick."

This is not a matter to reason out and prove from the standpoint of science. It is a matter of implicit confidence in One with whom "all things are possible," and One who can work when all human agencies fail. We are sometimes led down to the gates of death to realize our own weakness, and to learn to love and trust our God the more. "The effectual, fervent prayer of a righteous man availeth much." But we may feel too unworthy to press our claim as a righteous man. Encouragement is given by reference to Elijah, who was "subject to like passions as we are," whose fervent prayers both closed and opened heaven for rain. If he received such wonderful answers, what may we not expect?

Hollidaysburg, Pa.

The Home Minister.

BY KATIE FLORY.

It is quite often true that the ones among us who deserve our deepest respect, prayers, and sympathy, are the ones who get the least.

Too often the little courtesies, kindnesses and remembrances, which mean so much and are due the home minister, are neglected and given to the stranger. After he has done his best, may we not, or have we not, been guilty of picking flaws, holding them up and looking at them through the magnifying glass? Such criticisms are very unkind, unjust and impolite.

Instead of holding such an attitude toward the minister or elder, let us watch for opportunities and even make them, to do him a kindness, and make him feel that we have confidence in him, and that we appreciate his unwearying efforts. "*Rebuke* not an elder, but *entreat* him as a father." We need not be backward in telling him how much good his sermon has done us, if it really has. Many a time it has and yet we have not said a word about it to any one.

How often has our heart and burden been lifted when we went up to the house of the Lord so distressed and perplexed we knew not what to do! We were quietly longing and praying for a message from the Lord. The Lord knew our anxiety and through his servant, the home minister, our burden was lifted; we felt relieved, unconsciously we were helped.

We can do the minister great good by assuring him of our prayers, for has he not many a burden to bear of which we know not? Silent and hidden are the tears he sheds, all because of the great concern he has for his flock, who need his tenderest care.

His relation to his God, and his standing among his people make his position a very responsible one, therefore it takes great care and watching to live up to what is expected of him. The eye of the world, too, is upon him. He has not reached the condition when he will not make mistakes, so, then, let us pray for our elder and minister, that God will bless him, and that he may so be a blessing.

In time of deep sorrow, sickness or death we want and need comfort and sympathy. Then it is that we call into our homes the ones who we think are able to give the needed relief. The home minister who has been instrumental in helping us out of many a difficulty and trial, and who has helped us to develop in the Christian life by his frequent exhortations is not then called upon. It must be some one *a little better(?)* or, perhaps, one who has a *little more honor* in the church and, of course, as such times the best things must be said and done in the very best way. More often than not the ones who deserve our sincerest respects and honors, and the ones who could really help and deeply sympathize are the ones passed by and unregarded. A gap is made between you and your home minister which would never have been made had a little forethought, discretion, and wisdom been used. Thus the bond of Christian union, love and good wishes, has been made the weaker. Let us not forget to "give honor to whom honor is due."

Union, Ohio.

The Christian Life.

BY IRA S. W. ANTHONY.

The veteran soldier is ofttimes accused of creating mythical tales as to his bravery, and repeating them so frequently that he finally believes them to be actual occurrences. Likewise, veteran sinners or pessimists, to ward off conviction, frequently advance ideas, in regard to the Christian life, which they finally advocate as actual forces. Thus the origin of the idea, that it is hard to live a Christian life, must be accounted for, since we cannot conceive of a sane, unbiased man advocating such an asininity otherwise.

To say that the Christian's life is hard, is to deny both biblical and psychological facts. In Matt. 11: 30 Christ says, "For my yoke is easy, and my burden is light," and Paul in his first epistle to the Ephesians says, "His (Christ's) commandments are not grievous." These are the only direct assertions, available in support of the easiness of the Christian life, but turn to Second Timothy and read the matchless autobiography of Paul, that valiant soldier of the cross, who possessed a solely empirical knowledge of Christian existence, and see with what resignation and ease he bade his friends "Farewell." Then, too, Jas. 1: 2 and 1 Pet. 1: 6 plainly indicate that the Christian's life is a joyous one, even if it is fraught with persecutions.

Thus the story runs through the entire New Testament, hence for a man to assert and successfully maintain that the Christian life is hard, he must not only disestablish Christ's own statement, but also the conjunctive verdict of all the apostles and church fathers, from the apostolic era down to the present one.

In a study of man it is customary to consider him only as a religious being, since he possesses such strong innateness of this idea. Considered thus, there is but one code of morals extant, suitable for the development of an ideal life and this is that of the Great Teacher. This system of morals—religion rather—bases everything on service, and the honor of exacting service is the greatest incentive to endeavor. Hence the pattern for every life worth while, regardless of the liver, is found in the teachings of Christ, for the spirit of *service* is bred into the bones of both saint and sinner. But the life of service carries with it not only a natural inclination towards Christianity, but also an irrepressible sense of pleasure, as can be inferred from the testimony of the apostles, as well as gleaned from personal experience. And as pleasure is the uppermost object of feeling—one of our inherent, act-impelling powers—so it necessarily follows that the Christian life is spontaneous and natural in the soul, with an unsullied impellent.

To carry this idea further, a study of psychology reveals the fact that mental actions are preservative, that they aim to lead existence into that path or into those habits which tend to a happy and desired culmination.

Then, what else can we infer but that even this carnal nature of ours, which, we say, is so defiled, is continually yearning and reaching out for that higher and nobler sphere of activity? This seems rather paradoxical, but still it is true, since life is but the concretion of the mental images. Hence, for a man to be a sinner, he must fight the natural issues of life, and raze the cardinal edifices of nature. Do you call this easy?

Furthermore, to assume that a Christian's life is hard, we plainly accuse God of establishing an ideal for us, the attainment of which is at variance with both the moral and physiological attributes with which he has endowed us. This is "inconsistent with the divine holiness and purity," for "as God cannot be tempted to evil, neither tempteth he any man." God is not the author of sin, but sin entered into the world by the malicious caprices of the devil.

The sinner's life, truly, is grievous. He must live in direct antagonism to the teaching of his childhood days; he must ignore his mother's prayers; he must turn a deaf ear to the beseeching of friends; and he must counteract the vigor of a Christian atmosphere.

Furthermore the whole tenor of the New Testament displays the encumbered existence of the sinner. Turn to 2 Tim. 3: 16 and Prov. 13: 15 for a meager comparison, and there you will find the epitome of the entire Holy Book, in regard to the unrighteous. In Rom. 6: 23 Paul says, "For the *wages* of sin is death, but the *gift* of God is eternal life." Paul evidently implies (at least we infer) that sin is a burden, since it pays wages, which, economically considered, are earnings assigned for work. And as all work, howsoever small, requires an expenditure of energy, it necessarily follows that work is a burden, even if but to those brain cells that issue the mofor fiats. Hence the conclusion that sin is a burden, because it pays wages, is logical. On the other hand we infer that our efforts Godward are so microscopic, that we don't earn wages, hence God, in his mercy, bestows gratis "eternal life," not as a remuneration, but as a gift. Why, then, do we say that the Christian's life is hard and the sinner's easy?

Still, some people take a Buddhistic view of life and argue that we are "prone to sin," so it is natural for us to sin. Very well, but are we "prone to sin"? Does the Bible say so? Search from lid to lid, and you will find no such statement as "prone to sin," however, such phrases as "shapen in iniquity," "conceived in sin," "by nature the children of wrath," "death passed upon all men" are found in both Testaments. These appear synonymous to "prone to sin," as they stand in this article, yet don't be found guilty of Bible study on the infidel's plan, but study the context as well. This done, you will see that more hopeful sentiments always follow. We must remember that from Adam to Christ we were steeped in sin, hence sinners by nature, but through Christ's crucifixion we all died, for "if one died for all, then were all dead." Just as the one who died for all rose with new life, so, also, did the "all" for which he died rise with new life. In other words, as a race we were once dead, but by our Sponsor's victory over death and the grave, we have been resurrected, rejuvenated, lifted to a higher sphere of existence. We have been restarted from an entirely new starting point, and under the guidance of a new and matchless Leader, in commemoration of which fact we reckon time from that date.

Thus, with these instances in view, how can any one say that the Christian's life is hard and that the sinner's is easy? Is this not "straining out the gnat and swallowing the camel"? Can we expect our young people to accept Christ when we preach that the Christian's life is irksome? What a wonder that any ever venture within the fold! Let us grace our countenances with a perpetual smile, and convince people by the Gospel of our vital, exemplified Bible that the Christian's life is easy, and that the good Shepherd will never want for a flock to lead.

Bridgewater, Va.

Theocracy or Theocrasy—Which?

BY NOAH LONGANECKER.

"*Theocracy* is the government of a State by the immediate direction or administration of God."

"*Theocracy* is a mixture of worship of different gods, as of Jehovah and idols."

Theocracy is God's plan of administration.

Theocrasy is man's plan, and virtually sets aside theocracy. Theocrasy is highly displeasing to God, and he everywhere pronounces his curse upon it.

Christ says, "No man can serve two masters. Ye can not serve God and mammon."

There are two kingdoms: (1) the kingdom of God, or of heaven. This consists of "righteousness and true holiness." (2) The kingdom of this world. Christ is the King of the former kingdom. He is the "King of righteousness." But he has his administrators, who rule and govern according to his directions, or commands. Whether they be patriarchs, judges, mediators, prophets, kings, etc., they are all vicegerents of God. Such was Moses. In this sense Moses was lawgiver, judge, mediator, prophet, and king. "Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun" (Deut. 33: 4, 5).

God always did raise up representatives in his kingdom, to rule and govern according to his directions. If we do not wait God's time and plan, we displease God, and bring trouble and division among us. Of Esau and Jacob God said, "The elder shall serve the younger." Jacob and his mother would not wait God's time and plan, hence they brought upon themselves trouble and division. Annual Conference acted wisely when it placed its restrictions upon electioneering.

Theocracy always brings trouble and division. God, through Moses, said unto the children of Israel, "When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose," etc. (Deut. 17: 14-20).

The chapter shows that all this was to be done in the line of theocracy. About 339 years after this the elders of Israel said to Samuel, "Make us a king to judge us like all the nations." This was twenty-six years before the death of Samuel the judge.

This must have been very humiliating to Samuel. We know that it was *displeasing* to him. They could not wait God's time and plan. God's plan was *theocracy*. "I will set a king over me, like as all nations that are about me," to judge, rule, or govern, in line of God's directions. Their plan was *theocracy*. "Now make us a king *to judge us like all the nations*." Well might God say, "They have rejected me, that I should not reign over them."

"To judge us like all the nations," is not in God's plan of Deut. 17. But to judge, or rule, according to God's directions is certainly taught. Some ridicule the idea that God favored a typical king in his kingdom. Christ, the antitype, was like Moses, the type. Paul says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17). This kingdom is established in each individual heart of God's people. If so, then there must be a king. Hence we read twice that "Jesus Christ hath made us kings and priests unto God and his Father" (Rev. 1: 6; 5: 10).

But theocracy is God's plan in his kingdom, both in the individual heart and in the universal church. Samuel said that if Saul would have ruled in the line of theocracy, "Now would the Lord have established thy kingdom upon Israel forever." But Saul disobeyed, and was rejected. Samuel anointed David, a man after God's own heart. His whole reign was theocracy; and hence "righteousness, peace, and joy in the Holy Ghost" prevailed.

Solomon, his son, became his successor. Theocracy was the first half of his reign. "Righteousness, peace, and joy in the Holy Ghost" prevailed. When he was about forty years old, he fell and changed his government to theocrasy, in violation of God's command in Deut. 17, and his father's entreaties of 1 Kings 2. Bible readers know the result. What direful calamities and divisions! Pen can not describe the woful results! True, for David's sake two tribes were preserved from total oblivion; for such was the final doom of the "ten lost tribes of the children of Israel." (See Smith.)

"Neither be ye idolaters. Wherefore, my dearly beloved, flee from idolatry" (1 Cor. 10: 7, 14). "Little children, keep yourselves from idols" (1 John 5: 21). Only by so doing can we retain theocracy, and thereby avoid trouble, and division, and final ruin. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22: 18, 19).

Hartville, Ohio.

Inspiring Reminiscences.

BY DAVID M. ADAMS.

"Remember the Lord afar off, and let Jerusalem come into your mind" (Jer. 51: 50).

THE effect of sacred memories upon one's life can not be fully estimated. How frequently has a man retraced his steps and refrained from carrying into execution a contemplated evil because the dying words of a sainted mother recurred to his memory. Who can tell how often certain proposed crimes have not been committed on account of father's prayers flashing upon the mind of the would-be perpetrator? On the other hand, there is nothing more effectual in filling the life with Christian thoughts, kind words, helpful deeds, holy impulses and noble aspirations, than is the plying of the soul by sacred reminiscences.

There are memories that we should cherish, and there are memories that should be dispensed with, or consigned to oblivion. Away with such memories that rob us of Christian joy, depress our spirits and render us less courageous for the work we have at hand! We should allow no past event to hang as a millstone about our necks to interfere with us in our Christian course, or to hinder us from remembering the Lord, and letting Jerusalem come into our mind.

Paul declared that a part of the preparation he made for future victory was forgetfulness of the things that were behind. He did not mean that he ceased to remember those things of the past that were comforting to his heart, and tended to increase his faith, confirm his hope and make him stronger as a friend and servant of Jesus Christ, but that no past event should interfere with his Christian fidelity, or prevent him from taking advantage of the opportunities of the present.

Enshrouded by the sinful environments of the kingdom of wickedness; amid the evils and temptations of besotted Babylon, Jeremiah entreated the wretched and disheartened Jews to "remember the Lord, and let Jerusalem come into their mind." He did not want them to imbibe the Babylonian spirit, settle in their sins and become contaminated with the evils of the city, but his desire was that they should remember Jehovah, remember the holy city, remember the temple and their bygone days of religious worship. He endeavored to inspire them by reverting their minds to those things they held dear to their hearts in bygone days, and to keep them close to God by the sacred memories of the past.

In this world of greed and gouge and gain, may Jehovah be constantly kept in view! In the dark hours of life,—hours of trouble, sickness and bereavement,—remember the Lord. In the hour of temptation, remember the sacred music, the prayers, the multiplicity of gospel sermons you have heard. When disposed to neglect your Christian duties, remember the vows you have made. In the presence of wicked and perverse people remember the church to which you belong. Remember the day you were baptized. Remember the ordinances of God's house. If you have lost your first love, broken your vow, and gone back into sin, remember the Lord, and let Jerusalem come into your mind.

Scalp Level, Pa.

How Long?

BY ELEANOR J. BRUMBAUGH.

WHO has not waited on God for some long-delayed, much desired blessing? Most people have. Even those who have not yet accepted Christ, seem to think that, on account of his mercy and goodness, God will grant their petition. He sometimes does, in order that he may teach them and lead them.

The fact that we have the word "wait" repeated many times in the Holy Scriptures, indicates that to wait is a necessary part of our service. Belonging to the Altemus series of books, is a booklet entitled, "Expectation Corner." Read it, if you can. It has many helpful suggestions. "My soul, wait thou only upon God. My expectation is from him," is explained, in an interesting way, in the form of an allegory. I tarried at the "Delayed Blessings Office," to wipe away a few tears.

There are different ways of waiting on God. Are you waiting patiently? Or do you fret and complain, *thinking* hard things of God? Sometimes perhaps you *say* things about God that must grieve him. The only thing you dare say of him is that he is good. If you can not see it so, your vision is defective, and not God. Let us believe God's promises, looking on the things eternal. We look too much on the temporal, live too much in the flesh. It is possible to live in the Spirit, even now.

How long shall we wait on God? We limit the time on one another. If something is not done in such a time, I will use the law. I will wait so long. No longer. When our patience is tried, we read 1 Cor. 13, and wait on the Lord. Pray for the one that aggravates you. When God does not give us things we so much desire, and that, to us, seem very reasonable and necessary, we sometimes show our disappointment by being unkind to those around us.

A husband once scolded his wife because the child took cold. O, how unkind! It is a great mistake, and hinders the answer to our prayers. We never improve conditions by saying unkind words, or doing unkind things. To meet wrongdoing with added wrongdoing, always makes matters worse. The very best way to overcome evil, is with good. If you can be still, quietly asking God's blessing on the one who is saying unkind things about you, you will receive a blessing rich and comforting, and so will the other person.

How long shall we wait on God? Wait on him every day, and every hour. If we do this, we will find many reasons for giving thanks. Heartfelt praises will ascend to him, while we wait on him. We will think praises to him, and sing praises to him as we go about our work (some kinds of work admit of this), doing all as unto him.

We spend too much thought on the things we think God has not done for us, and too little on what he has done. The fact is, we do not recognize what he has already done, and still keep asking for some things he has already given. He will teach us if we are willing to be taught of him, but if we close the way with unbelief, we must suffer for it.

Some people call and call upon God to save them from their sins. He has already provided salvation. It is our part to accept it. We must stop sinning, and begin doing the things Christ tells us to do.

How long must God wait for us to do the things he tells us? How long must he wait for us to believe the things he says? How long will people do other things instead of studying God's Word, and seeking to know him better through the Word? We can easily see that God is more longsuffering than we are. When we have really done our part, God has already done his part, and salvation is ours. How long will you keep God waiting?

"For full surrender to him?
The blessed consummating
Of all life's joys within?"

We must wonder why some people wait so long to give themselves to him, when there is such blessing in a life of service for him. The testimony of those of us who have given ourselves to him, ought to be enough to induce others, and it does, in many instances, but so many are yet away that we long for stronger testimony, holier living, more power. How long, O Lord, until the reign of righteousness?

Huntingdon, Pa.

THERE is no such distinction in reality as secular or sacred, and no war of interest, whatever, between spiritual and temporal things, in God's sight. These are distinctions without any difference in reality. All truth springs primarily from the heart of Christ, and social, political and scientific truth are as fully akin primarily, to purely religious truth, as flowers in the same bed are in a generic sense akin to each other.

THE ROUND TABLE

Knowing and Doing.

BY WEALTHY A. BURKHOLDER.

THE great question is still being agitated in the world, "What shall we do to be saved?" When the Master was here going about doing good, as was his mission, the question was the same, "What shall we do?" The question was answered and the same answer settles the question today, as well as then. Do works of righteousness. Do as I have commanded you to do. "Blessed are they that *do* his commandments that they may have right to the tree of life and may enter in through the gates into the city."

It is not enough to *know* the will of our Heavenly Father, but his will must be obeyed. When the rich young ruler was told what to do, he no doubt felt interested in the subject, but there was something he loved better than the Master, and no wonder he turned away sorrowfully. Those great possessions could have been blessed for good, and with the knowledge that he could be the means of making others happy with his money, he could have had great joy, because there is perpetual joy when we are conscious of doing good to the poor and needy, or to the cause of right, on any line.

The narrative tells us that the young man had been carefully brought up. He said he had kept the commandments from his youth up. He was a model young man, and Jesus looked upon him with pleasure, and loved him.

Now the test comes, "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven and come, follow me." He was very rich in money and he turned away sorrowfully, because the money was his god. The promise is, "Seek first the kingdom of God and his righteousness, and all these things shall be added." So it would have proved in this case. But the ruler did not have faith enough to make the sacrifice, and we do not read that he ever accepted the conditions offered.

The way is plainly laid out, but it is a narrow way and hence all do not accept the conditions. There are many things that come in the way, to hinder and obstruct the pathway of those who would do the Master's will. We are living in a fast age, and all around us are enticements and allurements to draw the mind from the great work. There are so many things that tempt us to step aside from the path of duty and entangle us with the affairs of this world, and ere we are aware we are found on the enemy's ground.

"What shall I do to inherit eternal life?" Truly it is an important question. The answer is just as important and far-reaching: "Follow me. Take my yoke upon you and learn of me and I will give rest unto your souls." Christ has promised to be with all his people, even unto the end of time. With such company, why should any go back to the beggarly elements of the world? Remember, we all have an individual account to give, and we must all appear at the judgment seat, there to give an account of how we kept his commandments. Listen: "Every knee shall bow, and every tongue confess." What will the confession be?

> "And must I be to judgment brought,
> And answer in that day
> For every vain and idle thought,
> And every word I say?"

Newburg, Pa.

The Word of God.

BY H. A. STAHL.

THE most wonderful book that has ever been produced is the Bible. The Bible is the one best Book. Although written by many different persons, in different ages of the world, it constitutes one comprehensive whole. Every writer has his own style and his own standpoint of observation, and yet they never come into conflict with one another.

The Bible is the most intensely human of all books. It treats of men as they are; brings out their faults as well as their virtues. No other book has been so severely criticised and assailed. Infidels, in all ages of the world, have endeavored to convict it of falsehoods and contradictions, but never with success. It is far in advance of the times in which it was written, and just as much in advance of our own age. Its teachings exert a most wonderful influence on science, philosophy, art, literature and civilization in general. And, what is most remarkable of all, is this, that the more these progress, the more does the infinite superiority of the Bible come to view. All that is most profound, and all that is most practical, in human life, is here recorded and mirrored forth.

We may acknowledge all this, however, and yet not understand the true character of the Bible in the least degree. What has been stated thus far, rationalists, and honest infidels even, are compelled to admit. So much is manifest to the natural understanding. It is only when, by the power of faith, we rise above this standpoint of observation, and recognize the Bible as the Word of God, that its true nature begins to dawn upon us.

Human as is the Bible, it is also Divine. It is the Word of God. By this we do not mean simply that God inspired holy men of old to give expression to truths in reference to himself, and our relation to him, which it was necessary for us to know, but we mean *that the Scriptures are the utterance of God himself in human language.*

In the Bible the mind and heart of God are portrayed. His life, his love, his will, his character, his purposes are all disclosed to the eye of faith. To fathom the Bible we must fathom God himself. Here the Eternal and Infinite One utters himself, and the Written Word, though connected with what is local and temporal, is of infinite and eternal significance. The Word made flesh is the center and completion of the Written Word.

In Jesus Christ dwells all the fullness of the Godhead bodily. He is the utterèd Word of God, the absolute, concrete, personal expression of all the truths and spiritual realities embodied in the Bible from Genesis to Revelation. Such as he is, such are also these truths and realities, infinite and eternal. As the incarnation of the Son of God is not a temporal, but an eternal fact, passing, in the resurrection and ascension, into a glorified form, and yet remaining the same, so also is the Written Word an embodiment of God that shall indeed be transfigured, but is destined to endure when time shall be no more. "Heaven and earth shall pass away, but my words shall not pass away." I expect to read the Bible in heaven, followed, it is true, with new light, but still the wonderful and unfathomable Word of God.

Glade, Pa.

Homiletic Hints.

BY E. B. HOFF.

Service the True Index to Love.—John 21: 15-23.

JESUS had arranged with the disciples to meet him after the resurrection in Galilee (Mark 14: 28 and 16: 7). It was there in Galilee, where most of his mighty works were done. It was there, on the mountain, that he gave them his great, world-saving commission (Matt. 28: 16).

But, alas! he found them fishing; however, he turned the fishing scene into a tremendous call, as he had already done early in his ministry (Luke 5: 1-11; John 21: 1-14). He again, as many times before, dazed his disciples with his power and his love. So now he proceeds to give Peter the supreme lesson of his life.

Peter had always meant it good, but, as a leader and spokesman, he was impetuous, and sometimes professed more than he was willing or able to do. He had said that even in the face of death, if all others were offended, he would die with Jesus. But, oh, how sad, when again and again he denied his loving Master (Matt. 26: 31-35 and 69-75).

Now Jesus takes him kindly but firmly to task and says, Do you love me more than these do? Do you love me? Do you love me? If you do, manifest it, not by saying, but by serving those that are mine (21: 15-17). After much of this kind of loving and serving, and serving and loving, you will be willing to be bound and die a martyr's death (a thing you have not been willing thus far to do). It was a thing he afterwards was glad to do (John 21: 18, 19).

This is what it meant when Jesus said to Peter, "Follow me" (21: 19). This is what it means when Jesus says to any of his disciples, "Follow me." Serving the needy is serving Christ,—the truest manifestation of love,—the evidence of an acquittal before the throne of God (Matt. 25: 34-40).

3435 W. Van Buren Street, Chicago, Ill.

THE life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.

CHRISTIAN WORKERS' TOPIC

Patriotic "Sons of God" (1 John 3: 2).

Eph. 6: 10-18.

For Sunday Evening, July 2, 1911.

I. "A Good Soldier of Christ" (2 Tim. 2: 3).—(1) Must "be strong" for service and suffering (v. 10). (2) "The whole armor"—well armed (v. 11).

II. The Enemy (vs. 11, 12).—(1) "Wiles of devil"—cunning, crafty. (2) "Principalities"—powerful. (3) "Spiritual wickedness,"—wicked spirits—pride, envy, malice.

III. Our Duty (vs. 13, 14).—(1) "To withstand." (2) "To stand." (3) "Stand therefore"—armed.

IV. The Armor is Divine.—(1) "Girt with Truth" (v. 14; Isa. 11: 5). (2) "Breastplate" (v. 14; 1 Thess. 5: 8). (3) "Shield" vs. "fiery darts" (v. 16). (4) "Sword of the Spirit" (v. 17; Matt. 4: 1-2).

Note.—People nerve and warm up on the Fourth of July. It would be good to warm up spiritually—good for the home, the church, the country, the world. Be a patriotic "child of a King."

PRAYER MEETING

The Wise Use of Time.

Eph. 5: 15-21.

For Week Beginning July 2, 1911.

1. Keeping in Mind the Final Reckoning.—Some day the solemn scene of the judgment will confront us, and even the smallest detail of our life will pass before the scrutinizing eye of a just and impartial God. We shall have to account for the spending of our time,—a most precious gift to mortal man. It is no small thing to live. Wasted moments can never be recalled, and we should look well to the fleeting sands of time. If we fail today, we need not, of necessity, be discouraged for tomorrow. We should live, however, in full consciousness of the reckoning day when God will call us to account as stewards of our allotted days. In godly fear we should redeem our time, presenting ourselves to God as his willing servants (2 Peter 1: 10-14).

2. God's Plan for Us.—God has a plan for every life, and a wise use must be made of our time, in order to come up to all the specifications of the Master Builder. It is no more important that the mechanic follow the architect's plan, or that the traveler follow the way marked out by the signboards, or that the locomotive continue its journey along the tracks laid for its progress, than that we should know God's will and do it. Yet to know God's will and do it is one thing, while to know God's will and DELIGHT to do it, is the very highest form of service, and such an endeavor makes good use of every passing moment (Psa. 90: 9, 12; Prov. 9: 9-12).

3. A Spirit-filled Life Is the Secret of Victory.—The consecrated tongue will spend no time in idle jesting; the heaven-enlightened eye will not be lusting for unlawful sights; the pure heart harbors no deceitful thoughts; the clean hands touch no unclean things; the consecrated feet do not walk in forbidden paths. Every moment is sacredly devoted to God (Matt. 24: 42-51).

TOPICS FOR PRAYER MEETING.

For Week Beginning	Third Quarter, 1911.
July 2.	The Wise Use of Time, ... Eph. 5: 15-21
July 9.	Prayer That Has Power, ... James 5: 13-20
July 16.	Wisdom for Gideon's Band, ... Judges 7: 2-7
July 23.	Missions the Supreme Duty of the Church, ...
	..... Matt. 28: 18-20; Luke 24: 37-49
July 30.	Character and Courtesy, ... 1 Peter 3: 8-17
Aug. 6.	Our Lives for Others, ... 1 John 3: 13-17
Aug. 13.	Longing for the Things Worth While, ... Psa. 63
Aug. 20.	The Tactful Use of Our Influence, ...
	..... Eccles. 4: 9, 10; Prov. 27: 6, 9, 10, 17, 19
Aug. 27.	A Prayer Meeting in Prison ..... Acts 16: 25-34
Sept. 3.	Our Responsibility, ... 1 Peter 4: 7-11
Sept. 10.	Living for the Day or for Eternity, ...
	..... Rom 2: 1-16; Matt. 16: 24-27
Sept. 17.	Life Lessons for Me from the Book of Job, ...
	..... Job 42: 1-6, 10
Sept. 24.	The Walk That Honors Christ, ... Eph. 4: 1-6; 14-16

HOME AND FAMILY

A Prayer for a Blessing.

(Suggested by Modern Church Methods.)

"Oh, Lord; I come to thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease, and humbly bow my head.
I've labored in thy vineyard, thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree.
An old-time supper it's going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
I have no time to teach them what is right.
But thou, oh, Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise,
Because I've chased these merchants till they hid
When'er they saw me coming,—yes, they did!
Increase the contributions to our fair,
And bless the people who assemble there.
Bless thou the grab-bag and the gipsy tent,
The flower table and the cake that's sent.
May our whist club be to thy service blest,
Our dancing party gayer than the rest.
And when thou hast bestowed these blessings, then
We pray that thou wilt bless our souls.
Amen." —Anonymous.

Making Things Comfortable.

BY ELIZABETH D. ROSENBERGER.

"My, but I am glad to see you!" Glancing up to see who had received so cordial and sincere a welcome from Barbara, we saw an old lady, with a kindly face and manner, untying her bonnet strings and asking about Uncle Henry.

"I woke early this morning, and while the birds were singing I said to myself, 'I believe I'll go today,' and so here I am."

"You always had the faculty of coming at the right time," replied Barbara. "Do you know what we call you here among ourselves?"

"Not a bad name, I hope," said the old lady, smiling. "It does me good to be here, and I should be disappointed if you did not want me."

"Just plain 'Comfort.' Other people can do various things, but when you come it means more comfort for the entire family. The children begin to call you 'Aunt Comfort,' and I am a little afraid they would like to adopt you bodily if such a thing could be."

The old lady smiled in the friendliest fashion, and then she sat down and talked about mutual friends in the most interesting way. She was a neat, knowing, delightful old visitor, and Barbara's face lighted up like a child's with the pleasure of having her. And so it was, when one and another of the family found that she was there, they were all happy together.

And we wondered why there are not more of us who have the old lady's gift. She was plainly wanted wherever she went. She had the happy faculty of making others feel that there were sunshine and joy in their own homes. Like the fabled goddess of old, where she stepped flowers, not of brilliant hue, but the blossoms of contentment and joy, left a lasting fragrance.

There are some people whose manners have the effect of making other people ill at ease. They are so graceful, so correct, and so anxious to impress upon you the fact that unless you too appear that way, there is something wrong; that you are only conscious of a feeling of relief when you find yourself beyond their scrutiny. You have a feeling that in their presence you must sit up very straight, and have the latest pronunciation for every word. Your movements are embarrassed because you are conscious of the effort to appear easy and natural. Those people may be much surprised to learn that in the strict sense of the term they do not have good manners; they are lacking in the very first requisite of good manners, which is to set people at their ease and make them comfortable. Manners which are so good as to worry the outsider are a failure. They are like table linen, which might be too dainty for use; or the sofa pillow, which no one may rest his head upon. The old lady who visited Barbara had sweet manners. In some way she knew how to make every one happy in her presence. That is a marvelous gift.

Study the art of making people comfortable, and you have a task for a lifetime. Cultivate that kindly interest which makes awkward boys forget their hands and feet, and helps girls to lose sight of the fact that they are not dressed as well as the other girls by whom they are surrounded. In conversation, think more of drawing out the ideas of your friends than of making telling speeches yourself, and you will find a welcome everywhere. We look to women for much of this thoughtfulness, as we look to them for the home comforts. One of the arts of home-making is to make people comfortable, and no matter how old we should be, we could keep on learning more and more about it. There are some housekeepers who put neatness and order above comfort, and so make their loved ones wish for some other place to stay; yet neatness and order are indispensable to the comfort and well-being of the family. It is only when everything else has to give way before the habit of extreme cleanliness that the inmates are likely to be made uncomfortable. If a newspaper on the floor, or a few books on a couch, or the baby and his playthings are frowned upon as so many things out of their place, and as being disorderly, the children are likely to seek more comfortable quarters elsewhere.

What are a man's ideas of comfort? They vary somewhat from those of a woman. Frills and furbelows are not for him. The various forms of decoration, by needle or brush, so popular in late years, generally remain unnoticed by him. When his attention is called to them he says something complimentary; but he does not really care much for those things. He does care to have some place in his home that he can call his very own; some portion of the house where his will is law, where no conflict of authority can arise. He wants one place where he can do as he pleases. The need for it springs from a desire for the sense of proprietorship. He should be able to do just as he likes in this room, without any fear of mussing things. He should have the privilege of leaving books and papers and other things where he alone can find them. If you want to make it more comfortable, there are really useful articles, such as penwipers and soft pillows, that he will appreciate. Charles Dudley Warner has this to say about a man's room: "Man is usually not credited with much taste or ability to take care of himself in the matter of comfortable living, but it is frequently noticed that when woman has made a dainty paradise of every other portion of the house, the room she most enjoys, that from which it is difficult to keep out the family, is the one that the man is permitted to call his own, in which he retains some of the comforts of his bachelor days."

To most women the sense of order is instinctive; a man abhors slovenliness. Well-cooked, nicely-served food is a blessing, which a man knows how to appreciate. When God created woman he gave her the very loving heart, and be sure he meant her to exercise it and give of her plenty to those around her; so when she is busy for those of her own household she is filling her place. We need simple goodness and lives like the simple life of Christ. The more we study his unostentatious life, and copy it, the better for our homes. He told us to be kind one to another, tender-hearted. Faber says, "Kindness is the turf of the spiritual world." It is the foundation for a home where comforts abound and comfortable people reside.

Covington, Ohio.

The Golden Day.

BY ROBERT BURDETTE.

THERE are two days in the week upon which and about which I never worry. Two care-free days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said, on yesterday. All that it holds of my life, of wrong, regret, and sorrow, is in the hands of the mighty Lover of God; can bring honey out of the rock, and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is tomorrow. Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then the same love and patience that hold yesterday hold tomorrow. Save for the star of hope that gleams forever on the brow of tomorrow, shining with tender promise into the heart of today, I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasures of yesterday. The love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today. O friends, it is only when, to the burdens and cares of today, carefully measured out to us by the infinite wisdom and might that gives with them the promise, "As thy days, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose.

These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the all loving takes care of yesterday and tomorrow.—*Los Angeles Times.*

It is always better to help others to criticise themselves than it is to criticise them. They will believe themselves and they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a Christian man, who is not now living, when one who had known him intimately said: "He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better." If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives.

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.

"We talk about the sleep of death. How much deeper, how much sadder, is the sleep of life—the unresponsive heart, the unawakened mind, the hand palsied by lack of will to do!"

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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BRO J. C. STAYER, and wife of Woodbury, Pa., called at the MESSENGER office.

BRO. JAMES M. MOORE is in the midst of a revival meeting in Sterling, this State.

AMONG the recent callers at the MESSENGER sanctum we mention Bro. M. J. Brougher, Greensburg, Pa.

BRO. DAVID MILLER, of Gaston, Ind., gave us a short call. This was his first visit to the Publishing House.

BRO. SAMUEL MINK, of Shrewsbury, W. Va., reports some helpful services and five accessions to the church.

WE acknowledge the receipt of the Annual Catalogue of Blue Ridge College, Union Bridge, Md., for 1910-1911.

DURING a late revival meeting at Boyer, W. Va., conducted by Bro. A. S. Thomas, sixteen put on Christ in baptism. One was reclaimed.

DURING a protracted meeting at Jacobs Creek, Pa., conducted by Bro. C. A. McDowell, fifteen applied for membership and were baptized.

BRO. W. R. MILLER, who is now at Carlisle, Nebr., writes that he has crowded houses each evening. From there he goes to Red Cloud for a week.

OWING to a rush of work in the House we did not get the Minutes printed as soon as we had expected. They will probably be mailed the last of this week.

WE think we can have the Full Report ready for filling orders the last of next week. Those desiring copies should let us hear from them at an early date.

THE Sunday-school, Ministerial and Christian Workers' Meetings of Eastern Maryland are to be held in the Sams Creek church, beginning at 10 A. M., July 26.

BRO. S. S. BLOUGH, late of Batavia, Ill., may be addressed at 403 Miami Street, North Manchester, Ind. He is now engaged in some evangelistic work at Franklin Grove, this State.

THE Sunday-school workers and the Christian Workers' Societies of Western Colorado and Utah, are holding their first annual convention at the First Grand Valley church, Colo., July 4.

THE Brethren church on South Lewis Street, Staunton, Va., was almost demolished by a tornado which passed over the city on the afternoon of Sunday, June 4. The entire roof was blown off.

THE following constitute the Sunday-school Board, appointed by the late Annual Meeting: Lafayette Steele, Walkerton, Ind., Chairman; Levi Minnich, Greenville, Ohio, Vice-chairman; D. H. Zigler, Broadway, Va., Treasurer; H. K. Ober, Elizabethtown, Pa.; James M. Mohler, Leeton, Mo.; I. B. Trout, Secretary, Elgin, Ill.

BRO. E. E. ESHELMAN is now engaged in a protracted meeting at Berthold, N. Dak. It has been arranged for him to take pastoral charge of the church at Batavia, Ill., and he will soon enter upon his work.

BRO. A. F. MILLER and wife, of Darlow, Kans., are on a trip to Maryland, to visit the scenes of their early life. They attended the late Annual Meeting, spent a few days at Elgin, and while here called at the MESSENGER sanctum.

BRO. ANDREW P. PETERSON, of Weiser, Idaho, called at the House on Friday of last week and took pleasure in looking over the large printing establishment. He thinks the business has grown immensely since he visited the Publishing House at Mount Morris, years ago.

BRO. STEVEN P. BERKEBILE, wife and son, India missionaries at home on a furlough, spent a few days in Elgin last week. They went from here to Jewell, Ohio, where they may be addressed. They are planning to return to their field of labor in India the coming fall.

BRO. J. E. MILLER, president of Mount Morris College, and wife, sailed from New York for the Old World, June 10. They were accompanied by Bro. E. T. Keiser and wife, of Pomona, Cal. During the trip the party will visit Palestine, Egypt and other places of interest.

OUR patrons will do well to give the June issue of the *Missionary Visitor* a careful reading. It contains not only the financial report for the mission year, which closed March 31, but it contains interesting reports concerning the conditions and work at all of our foreign mission points.

ON Friday of last week Bro. Herbert A. Studebaker, of Converse, Ind., conductor of the song service at the late Annual Meeting, called at the MESSENGER sanctum. Bro. Studebaker is a good leader in our song services, and we are likely to hear more of him at our future meetings.

ARRANGEMENTS have been made for a public debate at Beaver Dam, Ind., between Bro. B. E. Kesler and E. G. Denney. The latter represents the Disciple church. The usual points of difference between the Brethren and the Disciples will be quite fully discussed. See special notice on page 397.

SOME of the Districts are arranging for a Sunday-school Teachers' Institute, of several days' duration, to be held annually, in charge of competent instructors. They find that a one-day session is not sufficient to give the desired training, and that at least three or four days must be given to the work, to achieve the desired results.

BRO. JOSEPH STUDEBAKER, of Flora, Ind., says that he is very much pleased with the new song book, "Kingdom Songs," and thinks the selection of music could hardly have been better. He is sure that the book will grow in favor, and will be greatly prized wherever introduced. He is making arrangements to spend much of his time among the churches, and will, of course, use the "Kingdom Songs."

BRO. E. C. OVERHOLTZER, after a sojourn of nine months with the members at Stonyford, Cal., has moved his family to his old home near Princeton, Cal. As secretary of the Home Mission Board of Northern California, and also as Sunday-school Secretary, he is to make a tour of the District. His first stop is at Patterson, where he is booked for a two weeks' series of meetings, and where he is to assist in the dedication of their chapel.

THE biweekly articles, from the pen of Sister Elizabeth D. Rosenberger, that appear in the Home and Family Department, are widely read and appreciated. The one which we publish this week will strike most husbands about right. The wives and daughters may do well to read the article before the paper falls into the hands of the head of the family. Should he be a preacher, consider how nicely the suggestion will apply to him and his room or his corner, if he has nothing better!

THOSE of us who fear, lest the church depart from the Truth, by reason of the changes that, at times, are being made in her *methods*, need to remember that the Lord is at the helm, and that, whatever may threaten, even the "gates of hell cannot prevail against her."

MANY of our congregations are having daily prayer meetings for a week or more preceding their series of meetings. Invariably they report most salutary results. And why should they not? The practice is apostolic, highly conducive to increased spirituality, and a most excellent preparation to a fruitful series of meetings.

SISTER LUELAH HARDEN, of Helmsburg, Ind., writes us that there are eight members at that place, and that they are very anxious for some preaching services. They would be pleased to receive a call from some of our ministers who feel impressed with the importance of preaching the Gospel to the isolated and their neighbors.

WE must again call the attention of our correspondents to the importance of giving the addresses of all newly-elected ministers, when sending their names to us. Probably more than half of our correspondents omit the addresses of these ministers in their reports. This makes it necessary for us to write the parties for the further information needed.

OF late we notice that special services are held, in many of our congregations, for the aged saints who are not usually in attendance at the regular services. The idea is a most excellent one. It is a loving tribute to those who have long borne "the heat and burden of the day," and such a kindly remembrance brings joy and gladness to the aged pilgrims in the evening of life, as they near the lonely shores of the silent river.

BRO. ANDREW HUTCHISON writes us from Worthington, Minn., saying, that he is starting out on another long preaching tour, with a view of spending the winter in California. He adds that he plans as though he is to live always, and yet he realizes that the call to close his earthly pilgrimage may come any day. Until June 10 he may be addressed at 1210 Twenty-fifth Avenue, Minneapolis, Minn.

CONCERNING the recent excitement in Jerusalem, about the discovery of the Ark of the Covenant, etc., Mr. Forder, in a letter to Bro. W. R. Miller, says: "The affair at the Mosque is very much exaggerated. The excavators moved a few pavement stones in the cave under the Rock, and sank a shaft twenty feet deep into Solomon's stables. Nothing was found and nothing was taken away. If money had been paid to *all* the Sheiks at the temple area, nothing would have been heard of the matter. It is all jealousy against the leading men." He further said that the government had recovered all the money, tents, etc., taken from the Miller party by the Bedouin robbers, and that over a hundred Kerak and local chiefs were then in prison at Damascus, awaiting executions. So it would seem that those who were the cause of the uprising a Kerak are to pay the penalty of their misconduct.

EACH year the Presbyterian Mission Board of England publishes and submits to the Synod an extended report of work done on certain foreign fields. We have before us the report, ninety-one pages, of the work done in China, Formosa and in parts of India. The report, which is a most interesting one, is splendidly illustrated and also contains a number of good maps. It gives one a good idea of what is being accomplished and where the fields are located. A noticeable feature of the report is the fine showing of natives that have been educated and trained for various lines of work on the different fields. At the head of the work in each field there are a few earnest and well-informed English missionaries, who seem to have given special attention to the training of native workers. And, judging from the appearance of the buildings, shown in the photographs, as well as the appearance of the educated natives, we should think that these missionaries are not only well equipped for their work, but that they have a good plan and are working it well.

We have a card from Bro. John P. Bailey, New Market, Iowa, saying that he is now past eighty years, and has read the Bible through since the beginning of 1911. We had the pleasure of meeting him and his aged wife at the late Conference. Bro. Bailey represented his church at the Meeting and takes a great interest in the work of the church. He still does some preaching.

An Encouraging Compliment.

On page 394, under the heading, "The Departing Guests," will be found an editorial clipped from the St. Joseph, Mo., *News-Press*, that deserves more than a passing notice. We suggest a careful reading of the third paragraph. -Here an editor, who has known little of our people and their claims, is telling his readers how the Brethren are proving to the world that a body of men and women may live in well-to-do circumstances, may possess a high order of spirituality, and be noted for well-cultivated brains, without yielding to the influences of the crazy foibles of fashion, or giving themselves over to the frivolities of the nerve-straining age. The simplicity of our members, and their absolute freedom from the tyranny of the fashionable and heartless world, made a decided impression on the minds of the thinking people of St. Joseph. Not a few of the leading ministers of the city would be pleased to see this simplicity, spirituality and freedom from frivolities transferred to their congregations. They see in us, in these particulars, what was prominent in the early Christian churches. And yet there are possibly a few among us who would do away with this peculiarity of the Brethren church, and have no more distinction between us and the world than there is between the popular churches and the leaders of fashion. It would seem that some of those outside of the church often see more in our simplicity than what some of our own members see.

Correcting Mistakes.

A correspondent wishes to know whether such crimes as lying, stealing, swearing and getting drunk can be considered and disposed of by the members directly concerned and implicated, or must they be reported to the church. As a rule, such crimes would better be reported to the church for disposition, but in a number of instances they have been disposed of in a more quiet way, and with good results, too, at that. If one tells a falsehood about his brother, goes to him, apologizes, asking his pardon, and the two becoming perfectly reconciled,—and the matter has not disturbed the public, there is nothing to be gained by ventilating the case further. Weak members have been rebuked for swearing, have amended their ways and been led up to a higher plane of living without having their unintentional mistakes paraded before others. This is true of some who have shown a decided weakness along other lines. They have been helped by their friends, and in all probability the lessons learned were more impressive, and did more good in the end than if they had been cited to council. It will be found a good policy to correct as many mistakes outside of the church meetings as possible, and when a matter is once well settled, it is very unwise for those not directly concerned in the case to stir it up again. Some of that charity, or love, which covers a multitude of sins will come into good play at such times. What we are here saying is not meant to apply to the cases that have become notorious, and demand a public action for the good of the accused, as well as for the protection of the church.

Tertullian and Trine Immersion.

The *Christian Standard* and some other papers, holding to single immersion, a form of baptism that originated about A. D. 360, persist in saying that Tertullian, who wrote in the early part of the third century, taught that the three dips in baptism were more than the Lord appointed. Now, it so happens that Tertullian never said anything of the sort. Describing baptism, he says: "When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in his Gospel."—*Writings of Tertullian, Vol. I, page 336.* "The ampler pledge" refers to the promise made before baptism, and not to the three dips in baptism. As proof that Tertullian believed that the Lord taught the threefold immersion, we quote further. He says: "After his resurrection he promises in a pledge to his disciples that he will send them the promise of his Father; and lastly, he commands them to baptize into the name of the Father and the Son and the Holy Ghost, not into an impersonal God. And, indeed, it is not once only, but three times that we are immersed into the three persons, at each several mention of their names."—*Tertullian, Vol. II, page 395, Ante-Nicene Christian Library, Edinburg edition.*

Here Tertullian gives the baptismal formula as authority for the triple immersion observed by the church of his time. It was the only form of Christian baptism known to him, and was to be performed into the name of the Father, and of the Son, and of the Holy Ghost. And, to make himself more clearly understood, he adds: "Not into an impersonal God." That is, not into one person as constituting the Godhead. To his mind there might be some excuse for dipping once only into the name of one person, but since there are three persons named in the formula, there can be no logical grounds for the one action; hence, in carrying out the purpose of the formula, he states distinctly: "Three times we are immersed into the three persons, at each several mention of their names." This language is too plain to be misunderstood, and shows that the author believed that Jesus meant to teach trine immersion, when he gave the baptismal formula to his disciples.

To say that the term "ampler pledge" refers to the triple action is to wrest Tertullian's language, and give it a meaning never intended. Candidates for baptism made pledges before they entered the water, but the action in baptism was not looked upon as a pledge. Had Tertullian meant to convey the idea that the three dips were more than the Lord requires in the Gospel, he might have said something like this: "We are thrice immersed, doing somewhat more than the Lord has appointed in his Gospel." But since he wrote something different, it is reasonable to conclude that he meant something different. As stated, baptism is not a pledge. It was not so regarded by our historian. It is an action. It is doing something, and Tertullian does not say that those who submitted to triple immersion did more than the Lord commanded. His testimony, in the two citations given above, is wholly on the side of trine immersion. He was baptized by the threefold immersion, believed in it, taught and practiced it. All the preachers and bishops known to him baptized in the same way. In fact, it was the only practice known to Christendom for the first three centuries of the Christian era.

Our World Without Sin.

There are times when we wonder and wonder what heaven will be like. Again there are times when we, as God's believing children, get together in large numbers, where all is peace, love and union, and we are made to say: "This is like heaven." We frequently heard expressions of this kind during our Conference at Winona Lake, last year. Our people expressed themselves in this way because of the beauty of the location and because of the sweet and loving spirit that was so manifest everywhere during the sessions. So then, beauty of location and the spirit of love would seem to be two prominent elements in our ideals of what heaven will be. When we get sin out of this world of ours, we will have this ideal largely filled.

These thoughts come to us in an unusually forceful way this summer afternoon as we sit, surrounded as we are, by nature's most beautiful pictures. The birds are singing their most entrancing songs; the air is laden with the perfume of the flowers, sweet and beautiful; the shadows are lengthening and deepening as they recede toward their hiding places behind the summer-clad mountains. All is peace and quiet, and the thought of heaven comes to us—What will it be like? Well, we don't know. What God has done and is doing for his children is beyond human ken. But we were trying to think how nearly like unto heaven this world of ours would be, were all the forces of sin removed from it. What would be some of the most important changes that would be made?

First, we would have taken out of it all that Satan brought into it. To name all this in detail, if we could, would require the writing of a book, and this is not our purpose now. But there are some things that it may be interesting for us to think about, and it may do us good to work in that direction.

1. Take sin out of the world and we would have but one interpretation of the Bible, as there would be no selfish purposes to be carried out, and no temptations to accept and entertain wrong views. The mind uncontaminated with sin would be pure, and desire only to love God and do good to everybody.

2. Were there no sin in the world, we would, with but one interpretation of the Gospel of salvation, have but one church, one family of God, and all men would be members of this church, as all would love God and be subjects of the kingdom of Jesus Christ.

The churchhouses we now have, as well as the mosques and temples for idol worship, would all be needed as places of worship as all would be worshipers of the true God, and it would require all the churches, cathedrals and temples that we have in the world today, to accommodate thousands and millions of peoples that would, with thanksgiving on their lips, flock to the Lord's house for worship and service.

The ministers and all Christian workers would be needed to lead and conduct the services of the Lord's house. But the character of the preaching, teaching and working for the Master would, necessarily, be changed. There would be no need of evangelistic teaching, as there would be no sinners to convert. If there were no sin and no Satan to tempt us, there could be no wickedness. People, today, must be converted and be born again because sin has robbed them of their life, power and liberty. The world without sin would make every man and woman,—as a child born into the kingdom of Jesus Christ,—not only liberated from the power of sin, but more,—entirely free from the influence and effects of sin.

3. Had we no sin in the world, there would be no secret societies, with their night sessions and guarded doors. We would all be loving members of the church of Jesus Christ and would have no need of signs and grips as a means of knowing each other, to the neglect and disadvantage of others. We would all be brethren, living and laboring for each other's mutual good and happiness. Thousands of fathers, instead of spending their evenings in the lodges, too often in banqueting, drinking and carousing, would be the priests of the happy homes, as God intended they should be, thus making the ideal condition most longed for by all Christian mothers.

Again, were sin and its author barred out of this otherwise good and beautiful world of ours, we would have no further trouble with the terrible curse of intemperance, with all of its attendant vices. No saloons, no drunkenness, no fighting, no broils, no dancing halls, card tables, skating rinks, gambling tables and hundreds of other associated evils that follow in the trail. All kinds of sinful indulgences, as they now disturb and destroy the peace and happiness of the people, would disappear as the morning fogs before the rising sun, leaving the world flooded with light, warmth and renewed life.

And then, what about war, our standing armies, navies and great battleships? They would all be out of business—all gone. There would be no use for these instruments of devastation, misery, pain and death, because peace would then cover this earth of ours as the waters cover the seas. General Sherman was right when he said: "War is hell!" It is the work of sin and the devil from the beginning to the end. The devil came to destroy and kill, but Jesus Christ came to heal and save. If every man, woman and child in the world would let Jesus rule and reign in the heart, Satan would be put out of business and the millennium would be here, and peace,—blessed peace,—would flow over this world as a river.

Can we have this peace? It is possible. It is God's

will. Jesus suffered and died that we might have it, and the Holy Spirit is calling upon us to awaken and help to bring it about. " Go ye into all the world and preach the Gospel of salvation and peace," is the battle cry of the church of Jesus Christ. Be strong in the Lord and the victory will follow.

M. B. B.

The Departing Guests.

Under the above heading the *News-Press*, St. Joseph, Mo., said some very nice things about our people and their Conference. We clip the following:

The National Convention of the Church of the Brethren, which has been in session in St. Joseph for a week, has concluded its work, and the thousands of visitors, who have been here for the occasion, are returning home. Expressions heard at every hand convince one that they have enjoyed their stay here; that they are well satisfied with the treatment they have received and that they go away bearing good will and pleasant memories of the St. Joseph gathering.

That is sufficient reward for St. Joseph. The spirit of hospitality was never displayed here to better advantage. Room was made for 12,000 to 15,000 visitors, perhaps but half that number came. Two reasons are assigned for an attendance smaller than usual; one is the extremely hot weather this early in the season, and the other that these Conventions rarely meet in cities as large as St. Joseph, being rather in the nature of a Chautauqua, with rural settings. Be that as it may, the point is that St. Joseph was ready for them, and thereby demonstrated, to its own satisfaction, its complete equipment as a convention city, namely, the Auditorium as a gathering place, and ample facilities, through its public and private hospitality, to make a very large number of visitors comfortable at modest and reasonable rates.

St. Joseph has really enjoyed the visit of the Brethren. It has seen in them an earnest, religious, sincere people; a fine example of peaceful, simple life, and an impressive contrast to the frivolities and strife and borrowed worries of these nerve-straining times. They have impressed the truth that the modiste and the milliner and the crazy follies of fashion are no more necessary now than ever to the comeliness of women, and that the tailor and the barber do not supply brains and quality in men. "The apparel oft proclaims the man," Polonius told Laertes. True words, and here we have had their exemplification—people who were good to look upon; severely garbed, but wholesome-bodied and wholesome-minded; gentle, friendly, peaceful, neighborly folk; well-to-do in the world's goods because of their industry and thrift and frugality, but not subordinating their spiritual aspiration to temporal vanities.

We hope the Brethren will come again to St. Joseph. There is a movement to subdivide the country into districts, with permanent meeting places in each. We trust that the visitors have come to think so well of St. Joseph as to regard it favorably in the future.

Talks at the Annual Meeting.

There were a number of splendid addresses delivered during the late Conference week, and some of them would make interesting and instructive reading. The Conference dailies published parts of a number of these addresses, and below we are giving a few selections. More might be given, but space will not permit.

Relation of the Home to the Church.

Bro. H. C. Early delivered an address on this subject in the afternoon of Sunday, June 4. Concerning this address the *Daily Gazette* printed the following:

After dwelling upon the importance of the subject, Elder Early made the point that the home is the first institution God set up. It is the foundation of all society, government, the nation, the church, heaven and hell, and in order that these may be strong, the home must be strong. Home is the outgrowth of man's social instinct and nature, the speaker said. The rests also upon marriage. A home must embrace at least two people, husband and wife, living together agreeably, and an ideal home embraces parents and children living together in right relations to one another. The home is a place of discipline and training.

Discussing the relation of the home to the church, Eld. Early said that the home is the foundation, the source from which the church feeds, and a happy, right home is the foundation of happy, right life. No life, said he, can reach its best without the best of foundation. Eld. Early gave his idea of the proper relation of parents to each other and to their children, as well as the relation of children to their parents. The Lord gave Adam a suitable helpmate, he said. Husbands and wives should love one another, this implying absolute fidelity to each other in the marriage state and complete cooperation. In the government of the home, the elder contended, the husband, by nature and Scripture, is the head, he to rule and defend,—the wife to obey and trust. Parents should love their children, should provide for their needs of body, mind and heart, and exercise government over them. Children owe their parents love and obedience.

"Such homes as these," said Elder Early, "become the foundation of virtuous society, pure government, a strong nation, a big, powerful and growing church, a triumphant heaven and a defeated, ruined hell.

"An ideal home," he declared, "is a place where husband, wife and a family of children dwell harmoniously together.

"There have been 800,000 divorces during the past forty years, to say nothing of the many applications not granted.

"Young men should read the Bible on the subject of marriage.

"The absolute fidelity of a husband to his wife lies in the fact that he loves her as his own flesh."

Eld. Early, who is the retiring Conference Moderator, is one of the strong men of the church and has delivered many able addresses, but those who heard him yesterday said that it was his best. At its conclusion he was congratulated by a crowd as large as those which have complimented any three other speakers since the big meeting began.

The Best in Life.

Bro. Galen B. Royer spoke on the above topic, and in part he said:

"In looking out into the world and judging from men's aspirations and seeking, one concludes that the best thing of this world is the getting of riches. And Paul taking this same ideal for illustration talks about the best thing of life in the terms of God's riches. Eph. 8 tells of 'the unsearchable riches of Christ.'

"There are the riches of God's goodness. The Psalmist says, 'The earth is full of the goodness of God.' And how good is the earth; so good that some people never look above it and even live in its lowest plains. They simply live to satisfy unto themselves and no more. They are worshipers of nature, but to their own selfishness. The poor heathen are worshipers of nature because they know no better. 'The goodness of God should lead us to repentance,' Paul says, and God's wondrous goodness of earth is enough to lead him this way.

"But this is not the best of life. Then there is the riches of God's grace, seen in the cross of the Lord Jesus. How abundant is our salvation! Not the scanty salvation some think about but 'abundantly' are we saved. My brother, sister, there is not live in the scanty salvation of simply forgiveness of the cross. Precious as is the Savior and his wondrous redemption, how precious it is to be forgiven. But this is not yet the best of life. Not that I would undervalue our reconciliation unto God, but there is still something in store for the child of God that is better than being forgiven, and that is living in his love. Something better than being saved from past sin, and that is being kept saved day by day through God's riches in Christ. The cross is salvation, whereas now Christ at the right hand supplies all our need and that is still far better. My God will supply all your need according to his riches in glory. Precious truth. This is the Best of Life.

"Our mintage has three coinings—coppers that the poorest of our nation have; silver that common people have; gold that the rich have. So in grace. Everybody has access to the coins—the poorest of the poor. Many are satisfied with the silver and forgiven them and content in caring not that any one else is. The few are the multi-millionaires of heaven, living day by day according to the grace of riches of glory. Our missionaries are among those living in the riches of his glory."

Conversion and Regeneration.

Bro. I. B. Trout's discourse on "Conversion and Regeneration" was full of gospel points. We give this much of it, as condensed for the *Daily Press:*

The speaker said that in his opinion the greatest subject is redemption, and then comes regeneration and conversion. He said that the Christian religion is the only religion in all the world that claims for its followers a heavenly birth. "If it were not for the two great doctrines of redemption and conversion," he said, "the Bible would be null and void. The church ordinances, relative to rites and ceremonies, pale into insignificance beside the doctrines of redemption and conversion." He declared they were of only relative importance.

He took his text from the last half of John 3: 7: "Ye must be born again." This was not only a new doctrine to Nicodemus, to whose question it was a reply, but it was a new doctrine to the world at that time and is almost a new doctrine at the present time. Eld. Trout declared that conversion meant a turning around. He quoted a number of Bible passages relative to this question. "Some call it regeneration, some call it conversion, some call it getting religion," he said. "I am not so particular as to what you call it, as I am to what it is in your life and my life in practice. No rational, accountable being before God can enter the kingdom of heaven unless they are born again."

He declared that the agency of the new birth is clearly set forth in God's Word. He said that God is the power and his Word the agency, but there is only one way to get converted. "The process of regeneration or conversion," he said, "brings a man from outside of Christ to inside of Christ."

"Many think they are converted when they decide to do better," said Elder Trout. "Many aim to do about right—to graze the mark without hitting it. Sin simply means missing the mark."

Sound Doctrine.

Concerning the sermon by Bro. C. B. Smith on "Sound Doctrine" we glean:

Eld. Smith, in speaking of instructive teaching, said that teaching that aims simply to please caused instruct,—that often teaching is aimed at the head and not at the heart. He declared that there is no practical preaching except doctrinal preaching, which means the presentation of the entire teaching of Jesus and the apostles and not only a few of their peculiar doctrines.

Some one has said that there are three kinds of preaching—historical, doctrinal and practical. It seems to me there can be no practical preaching without doctrinal preaching, declared Eld. Smith, in this age more than in preceding one, men need to be taught soundly, sound doctrine. But before this can be done, two things are absolutely essential. One is that the teacher must get the teaching and the other that the teaching must get the teacher. Study to thyself. Better far is a man who is not a preacher than a preacher who is not a man.

Elder Smith then called attention to the doubts which are in the world's air. He said that instead of studying to show themselves approved of God, many study to show themselves approved of men. He said that sound doctrine implies giving the people the positive and not the negative in religion. He said that doubts have to be counteracted. People are asking for certainties, he declared, and should be given them. He said that the minister is a messenger and should tell just what the Sender told him, no more, no less. He said the question is not whether a doctrine is beautiful, but whether it is true, and admonished all to learn the truth and follow it.

Soul Winning.

Among other things Bro. B. F. Heckman, in his discourse on "Soul Winning," made these remarks:

"What does it mean to win souls?" asked the speaker. "It is not merely to get them to accept Christ but also to build them up in Christ, teaching them to observe all things, have their inheritance among the sanctified.

"Soul winning is the Christian's business. Our Lord has said: 'As the Father hath sent me, even so send I you.' Having gone, therefore, disciple the nations. It was our Lord's mission in the world and when he left the work was given to his followers: 'We are ambassadors in behalf of Christ.'

"Every day life and living counts in winning souls. They are won by godly lives of men and women. Thus the Christian is God's arrow to shoot the sinner, to win him for Christ.

"What kind of people are to do the work? Transfigured people,—those who have their ideals in Christ Jesus. In them is manifest the savor of the knowledge of God. It is necessary for the soul winner to keep himself in the love of God, while winning souls, lest he be drawn into sin.

"The work is the work of the Holy Spirit. 'Not by might nor by power but by my Spirit, saith Jehovah of Hosts.' It is the Word of God the worker is to use, for it is 'the power of God unto salvation.'

"Thus it is with hearts full of the Holy Spirit and love that the Christian reaches out to do whatsoever, in whatsoever place, at whatsoever time, to reach men for Jesus Christ."

The Men's Class.

It is a very easy matter to have a large class of men in any of our Sunday-schools where all the brethren attend and take an active part. But when they refuse to perform their full part in making up the class, they should not expect others to do more for the school than they are doing. When the men, who do not belong to the church, see our own people attending Sunday-school promptly, it will not be difficult to get them to attend also, especially when they are treated like learners in a class should be treated, and are made fully to understand that their presence is appreciated. There ought to be a men's class in all our schools, and such a class can be formed in the way here stated. If we would have others study the Scriptures, we should set the example. If we would have the men of our community attend our class, we must show them by our conduct that we think enough of the class to give it our support.

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Address,
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BARRON, WISCONSIN.

The church, here at Barron, will hold her love feast June 23, at 7:30 P. M. This is, at present, a mission point with about thirty members. It is a nice little, fairly strong church, and a neat and fair-sized church-house gives evidence of their great zeal for the principles of the Brethren. But losses have been sustained through the moving out of several families, including some of the active workers. Some have been removed by death, and there have been internal troubles of a character that manifests itself in worldliness and the improper treatment of some. Too often the promises of love have been used when the fallow ground needed cultivation. Thus several have been lost to the work here, and the remnant is scattered and weak.

However, there certainly is an opportunity here to do work for the Master. Quite a number of young people, verging into manhood and womanhood, stand just outside of the fold. Several of them are Brethren's children, and quite a number of boys and girls are very loyal to our little Sunday-school.

Several members live in Barron, where we are located, and expect to start Sunday-services very soon. At present we have services on Wednesday evenings at our home. There is ample opportunity, here in town, to build up the work,—do it seems to us,—and we crave the prayers of God's children in behalf of the work at Barron, that his Spirit may lead us into right channels of the work. We expect to commence revival services June 11, to continue two weeks, closing with our love feast.

Any of the Brethren, passing through this part of Wisconsin, or who are looking for a location, are earnestly requested to visit the Brethren here at Barron, as there are excellent opportunities here in almost every way.

Barron, Wis., June 7. C. A. Brallier.

PREACHING FUNERALS.

We have no account that Jesus ever preached a funeral sermon. Instead of preaching at funerals he raised people to life. He was invited to the house of Jairus (Mark 5: 38) to see a little child. The father wanted him to come at once. He said: "My little daughter lieth at the point of death." She was only a child, because she is spoken of as "a little daughter." Christ made no preparation for a funeral, but for a resurrection. Luke tells us that this daughter was twelve years old. Jesus was the Great Physician to heal and raise to life. Peter, James and John were to be eye-witnesses to this wonderful scene. Jesus was willing to allow the parents of the child to be present. This was one of the miraculous things that Jesus came to show the people. It was to demonstrate the power that was entrusted into his hands,—the power of the resurrection.

Jesus, as his custom was, went about doing good. He came to the city of Nain with his disciples and many other people. As he neared the gate of the city, a dead man was carried out. His mother (a widow) was in the funeral procession. Jesus had compassion on her and said: "Weep not" (Luke 7: 11-13). Jesus touched the bier, and the pallbearers stood still. Thus, centuries before, Moses told his people "to stand still and see the salvation of the Lord" (Ex. 14: 13). There is a power in standing still, when the Lord does his work. Jesus aroused this young man by saying: "Young man, I say unto thee, Arise." Soon this young man was seen in a sitting posture, and Jesus then delivered him to his mother. O what joy! Instead of seeing her son lowered into the tomb, she could return home with great joy. The disciples and others witnessed this wonderful scene.

In the case of Lazarus we have another man raised to life. At Bethany was a happy home of two sisters and two brothers. It is probable that their parents had died. Jesus had a great concern for this family. He loved them (John 11: 36). Jesus had heard of Lazarus' death. He called it a sleep (verse 11). The disciples said, "Lord, if he sleep, he shall do well." It was then made known to them that Lazarus had died.

Lazarus had lain in the grave four days when Martha heard of Jesus' coming. She could not wait any longer, but soon met him, and began to tell him of her grief. How sad she felt over the loss of such a loving brother! She said: "Lord, if thou hadst been here, my brother had not died." Then Jesus spoke of the resurrection, "Thy brother shall rise again." Martha at once hurried to her sister Mary, saying, "The Master is come, and calleth for thee."

When Jesus calls we should not hesitate, but go at once. Jesus met those sisters and saw they were heart-broken. He saw the Jews weeping, which caused him to groan in spirit and to be troubled. Jesus said, "Where have ye laid him?" "They said unto him, Lord, come and see." As soon as Jesus saw the place of burial, he was moved to weep (verse 35). He told them to take away the stone. Then he offered a short prayer. "Father, I thank thee that thou hast heard me." With a loud voice he cried: "Lazarus, come forth!" When Jesus calls, the dead will hear. There was no funeral to be preached, but a dead person was raised to life.

This makes three young persons that Christ raised from the dead. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order."

Goshen, Ind. J. H. Miller.

LESSONS FROM THE TRANSFIGURATION.

Jesus had been teaching his disciples for some time, so that they would be ready to take up the work after he would leave them. He told them about the suffering which he would experience at Jerusalem. The elders and the chief priests and scribes would apprehend him, and cause his death. This was hard for the disciples to understand, for they knew that Jesus was the Son of God and that he had power. He had cast out devils and healed the sick, so they could not believe that men could kill him. Peter told Jesus that this should never come to pass. He and the other apostles were reminded, however, that the Lord's work must be done, although it might mean death.

About a week later Christ told the disciples more minutely what would come to pass. He took Peter, James and John up into a very high mountain, where he engaged in prayer. He wanted to get away from the world. After they had come to the designated place, Christ began to pray before them, and while he was praying, his countenance was changed. His clothes shone in dazzling splendor. His face was bright as the sun.

While the apostles still gazed upon the glorified Christ, two men, Moses and Elijah, appeared unto them. Now Moses and Elijah were men of God while here on earth. God worked through them. They now appeared in glory as Jesus was also in glory. They began to talk with Jesus about the events to happen at Jerusalem.

Peter and the other two men were so sleepy that they did not understand what was going on. They were like we are sometimes, so drowsy that we do not know what people are talking about. When they were fully awake, they saw these two heavenly visitors, talking with Jesus. Just as they were getting ready to leave Jesus, Peter said to him: "It is a good thing to be here. Let us build three booths, one for thee, one for Moses, and one for Elijah."

While Peter was yet speaking, a very bright cloud came suddenly upon them and covered them. As they entered the cloud, the apostles became very much frightened, but soon a voice was heard out of the cloud. God was talking, and when they heard this, they fell on their faces upon the ground. This voice said that this Jesus is the Son of God, that he is dearly loved by him and that he is well pleased with him. They were told to hear whatever Jesus would tell them. Whatever Jesus would command them would be pleasing to the Father also.

After this had all happened and the two men had gone, Jesus came to the disciples and told them not to be afraid. Looking about them, they saw no one but Jesus only.

Coming down from the mountain, Jesus told them that they should not tell what they had heard or seen to any person until after he was raised from the dead. Perhaps these things did not fully understand what all this meant, but doubtless it was a glorious experience to them.

3435 Van Buren St., Chicago, Ill. Lonnie Alger.

INDIA NOTES.

—The other day, when Sister Himmelsbaugh came in from a trip in the hot sun, she took out from her pocket the clinical thermometer, and was surprised to find that it was registering 105. The heat of the day had forced it up like that,—not the last fever case, for she had no fever cases for several days, and always shakes it down after using it. This is our hot weather.

—At the present time Bro. Ross is making a trip to the Himalaya Mountains, to come down when he learned that some of his people were sick. It was a great sacrifice, and in many ways, I would think, not quite called for, but devotion to the work in hand, and to the workers in hand, too, is sure to be rewarded sooner or later, in ways unthought of.

—Bro. E. H. Eby and wife had gone to Poona, where there was a little son added to the Eby family. After the mother came from the hospital, she got to feeling worse, and they have all gone to Panchgani, where, we trust, they will have a pleasant and profitable time, and get fully well again.

—What we shall do in the heated season is often a question with us, as is the case, perhaps, with all missionaries. It is a serious question, look at it however we may. If we go to the hills, and there rest and enjoy the good air and delightful climate for a month or two, we have the always-present-with-us feeling that it is most likely that things are not what they should be at home. And if we stay at home, when it is raging hot, we can't work well. We get very tired and weary, with no good coming of it, and we wish we could be away on some hill station, reading a good book for the time being. So there you are. It is a question. And in this we have not mentioned the matter of finance, which, on a hill station, is no small consideration. But missionaries have to meet questions. A greater question is the problem of the education of their children. It is one of two things: either husband and wife must be separated from each other for some years, or the children must be separated from their parents for some years. But, while missionaries have to meet these questions, they are not forgetful of the fact that parents at home have some tremendous problems to solve also.

—March 16, 1911, a bill was presented to the Governor's Council the purport of which is to make primary education compulsory in India. It has first special reference to boys, but a clause also in which provision is made for the girls, in this way, that, whenever a community or district is sufficiently advanced to justify the step, the proper authorities may declare that Section 17 of the Act is now applicable to the district, and the working of the law becomes at once operative. "Every boy not under six and not over ten years of age," this is the wording of Section 4, to specify to whom the Act applies. And section 6 also precludes another evil: "No person shall take into his employment any boy who ought to be at school under this Act." At present, the Act is being circulated, together with the discussion that took place among the members of the Governor's Council when it was presented, all over India, for perusal and criticism of those interested. Japan began with this in 1872. It practically made education compulsory in 1890, and in 1900 it made its primary education largely free.

—Some days ago we had a case of a young brother being accused of housebreaking and theft. I did all I could to free the brother, and it was not without its good effect, for in the primary court he was dismissed and pronounced "not guilty." But there were other irregularities, to most of which I personally called the attention of the Government. The result is that the case is up again in the higher court, before the first-class magistrate. The other time it was before a second-class officer. The first-class magistrate has rather varied opinions of the second-class magistrate, so it became a matter of no little interest to a number of people what the outcome would be. And our Bhil-Christians fear somewhat. However, I had the privilege of an intimate conversation with the magistrate, and of telling him that the leader of corruption in the case was not figuring prominently, and that I knew who he is, and I told him about all I knew. This is not good policy for a politician, but I am not a politician, I am a preacher. Anyhow, when the case came up again, the magistrate, seeing there was no lawyer on the side of the defense, and that the Government prosecutor would manage the complainant's case for him, appointed me to defend the case to the best of my ability. The outcome we will see later.

—Last week we had, at Anklesher, two Bible classes, two periods a day and two and a half hours to each period. Brother Lellu Jalim taught one class, and I the other. For the next two weeks Bro. Adam Eby is arranging to have charge of the latter. Classes I and II have given their examination, but the papers are not yet graded. After a term of Bible study, we think it always wise to close with a real stiff examination. Our work in the villages depends greatly upon the native workers we can station among the people, and their work depends much on their tact, ability, grace, knowledge of the Truth, and trust in the Lord. The village school-teacher may be called one of the best workers we have in outlying villages in India. The missionary is naturally at the end of the district which falls to him. Pray that these units in the great work may be divinely guided, always.

—Some of us, on the field, where the battle is thick and hot, and where the fight for the bright all over the horizon, often have to wonder what is the matter at home, that there are not more mission workers always ready, and why parents fear to encourage their children to look into the world field for the Lord, and why it is counted a great thing to give up home and go a little distance away, for the Master's sake. You are all ready to do it for good pay, if it is a business proposition. But when it comes to doing this for the Master, and trusting him in the work and for the church, then something happens. Perhaps it were better to say that nothing happens. A few are ready for the field. God bless them! We are not yet doing a tenth of what we ought to do before the Lord. Really, if Nineveh repented and was saved, it is only by our real repentance as a church, that we shall be saved as a church, for the greatest work of the Master has come to be not the greatest work of the church. The church, in many places, has made the Master's calling. Her greatest work is to preach the Gospel to every creature. Is she doing it today? Has she done it in the last century? Is she considering the question and in real earnest getting ready to do it? O Lord, how long!

Anklesher, May 12. W. B. Stover.

The disposition to find pleasure at another's pain is a symptom of a morally diseased state, and a proof of constitutional unfitness for heaven here or hereafter.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Denair.—The members of this place have great reasons to be encouraged and are blessed by having Bro. W. C. Leavell and family move here. There are four members in the family. We have a Sunday-school every Sunday at 10 o'clock morning. Last Sunday evening we reorganized a Christian Workers' Meeting, with Sister Mary Leavell, president, and Sister Mabel Leavell, secretary. We think of organizing a Church Conference here soon. We would be glad to see what church congregation here is with us.—Effie C. Mahoney, Denair, Cal., June 11.

Empire.—By action of the Empire church a new congregation was organized at Patterson June 4. This place is about thirty miles north of Empire. This is the first division of our territory. We regret to be separated from the dear members at Patterson, but we are glad that we have the privilege of forming of the new congregation. A chapel has been erected, in which, for the time being, to hold our services. Plans are also being made for the erection of a churchhouse as soon as it is considered proper to do so. There are twelve members at Patterson, and several letters are to be read yet. A minister and a deacon are now living there, and other members are expecting to locate there. Bro. Lawrell, a minister, recently located at Denair, twelve miles south of Empire. This is another addition of this congregation where we hope to organize a church in the near future. We are glad for the growing condition of the Empire church, and hope that she may enlarge her borders. Last Sunday it was decided that the Sunday-school should convene at 10 o'clock Fourth of July.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., June 13.

Pasadena.—Church met in council this evening. Christian Workers' officers were elected, with Bro. Quinter Bosserman as president, and Sister Bessie Rothrock, secretary. The church decided that the local temperance committee, appointed sometime ago, should act as a standing committee for the year. The evangelistic meetings, to be conducted by our elder, Bro. W. B. Trostle, are to be held in the Methodist chapel in the near future. Who will assist? Our field worker is to be continued another year. Bro. Trostle has read from the Children's Home Society of California, as read. It stated that Bro. J. H. Brubaker of Covina, Cal., was elected a member of the Board of Directors of the society, and solicited our coöperation in supplying needed funds and finding new homes for the homeless, now cared for by this institution. Bro. W. B. Trostle delivers expository lectures on the Book of Revelation each Sunday evening. We are fortunate in having the opportunity to hear them.—Mary Nill, 417 Locust Ave., Pasadena, Cal., June 11.

Patterson.—We are in the midst of a very interesting series of meetings. Bro. B. C. Wine is preaching for us with the Word in power. Thus far one has made the good choice. Our love feast will be June 16.—W. F. Hayner, Patterson, Cal., June 11.

Reedley.—May 21 we were favored with a sermon by Eld. D. R. Hilton of Easton, Cal. His text was "Christian Indifference." Our collection for the Annual Conference amounted to $18. June 4 Bro. Geo. Wine preached for us on "Universal Peace." We enjoyed his sermons very much. Our church met in council June 18, with Bro. Gotschberry presiding. Two were received by letter. Brethren P. H. Smith and M. F. Noll were elected as superintendent and Sunday-school secretary. Sister Rhoades, secretary-treasurer; Bro. Morris Keller, president of the Christian Workers' Meeting. The past year we had a committee to select the Sunday-school literature, but at this meeting it was decided, almost unanimously, to have all workers use the primary Union Lesson Quarterly. Our Sunday-school has grown in interest and attendance, under the management of Bro. F. E. Peters. We regret that he has arranged to go to other fields of labor.—Susie Mitchell, Reedley, Cal., June 13.

Sacramento Valley.—Bro. W. Q. Calvert, of Inglewood, Cal., came to us May 8 and held a two weeks' series of meetings prior to his going to the Annual Conference. Our sermons were much appreciated, but there were no additions to the church.—Anna E. Overholtzer, Florin, Cal., June 10.

COLORADO.

Denver.—We held our annual missionary meeting May 14. I preached a missionary sermon at 11 A. M., at which time an offering of $12 was given for the Annual Meeting collection. May 21 at 11 A. M. we had the pleasure of hearing old songs and having them lined before singing. Two veteran elders, that have passed the threescore and ten years, were present at the time. Bro. Peter Nead preached a sermon in German, and Bro. L. F. Love, addressed us in the English language. The meeting was enjoyed by all. Many of our children and grown people had never attended such an old-time meeting before. Besides the good and blessed old aged brethren, who have suffered many hardships for the church, we may be bless by the many sacrifices upon whom the work of the church will soon devolve! The work of the Denver church is with all of her members in a moving along nicely.—C. E. Wolf, 1109 South Washington St., Denver, Colo., May 22.

Fruita.—Our regular council six letters of membership were received and two granted. There being much business on hand, a special council was appointed for next week. Daniel Horning was elected to the ministry and installed. He is a brother to Emma Horning, our missionary to India. At the same time Bro. Oliver Austin was advanced to the second degree in the ministry. Both these brethren will enter Bethany Bible School. Elders H. H. Mohler and A. A. Weaver, from the Grand Valley church, were present and took active us in the election and installation of these brethren. Our love feast of May 7 was very enjoyable. About 140 communed. Sister Anna Mohler presented a paper at Annual Meeting.—Helena A. Waltz, Box 203, Fruita, Colo., June 12.

Good Counsel held a love feast May 14, with Eld. Ezra Kinzie officiated. Sixteen members surrounded the Lord's table. On Sunday, at 11 A. M., we had a very interesting program rendered by the children. This was greatly enjoyed by all present.—Maude C. Hinish, Haxtun, Colo., June 9.

IDAHO.

Boise Valley.—We met in regular council last Saturday and transacted considerable business. Our elder, Bro. S. F. Brower, was reelected as our elder for the coming year. The other church officers were also elected for one year. Our Sunday-school was reorganized by electing Bro. Jesse G. W. Flory as superintendent. The Sunday-school seems to be growing. Brethren Brower and Flory went to the Council Mission Board also reported, showing that they are busy, and trying to accommodate the work in every part of the neighborhood as possible, and get everybody to work. Besides our home church, we are now supplying one point with preaching twice a month, and are arranging for another; also in our territory. The solicitor for District Missions reported $142.75 sent in. There is yet lacking $13.25 of the $2 per member, asked by the Board. We have installed a gas-lighting plant at a cost of $16.50, to give us ample light. We elected Bro. Flory as delegate to the District Meeting in Oregon, July 12; Sister Jennie Brower and Bro. David Brower were elected to the District Meeting of the new District of Idaho and Western Montana, to be held here June 8. The next love feast comes on the Fourth of July at 10:30 A. M., to be followed by a Christian Workers' program after dinner.—David Bettis, Nampa, Idaho, June 14.

Leslie.—Our Sunday-school in the Big Lost River Valley is increasing, so that our little log cabin is getting most too small. There is another town, where Bro. Garman lives, in which they want a Sunday-school. We expect to organize soon. Bro. Garman's letter is here now. Bro. Garman, one of our teachers, can not attend very Sunday. Our crops look fine, and we have plenty of water. We hope to get some other members to move here and help us in the Master's work.—Mrs. Bro. Bettis, Leslie, Idaho, June 16.

Nampa church met in council June 2, at 8 P. M. Our elder, Bro. J. L. Switzer, presiding. Two letters were received before the meeting. Two letters were received.—Rose Bradley, 20 Nampa Ave., Nampa, Idaho, June 14.

Nezperce.—Our church met in council June 7, at 7:30 P. M. Our elder, Bro. J. L. Switzer, in charge. Two letters, one absent, Bro. B. J. Fike presided. The official board reported union and harmony among the members, and the Nezperce church in a healthy working condition. We elected our church council at 7 P. M. After examination services several were received into membership by letter, and by confession for the first time. It was a beautiful sight to see so many young members at the table.—Mrs. Bro. Ben Shoemaker, officiated.—Wm. H. Lichty, Nezperce, Idaho, June 14.

ILLINOIS.

Astoria.—We, with eighteen members from the adjoining churches, enjoyed a good love feast in the Astoria church, May 20. Eld. D. L. Miller officiated and washed the Lord's tables. Bro. S. G. Bucher officiated. Bro. Henry Hollinger, of Pennyvania, delivered a good sermon on Sunday morning, and also one in the German. Bro. Shuss on Sunday evening. Next Sunday evening we expect Bro. John Herr, of Pennsylvania, to preach for us.—Ida Hollinger, R. D. 3, Box 13, Browning, Ill., June 13.

Waddams Grove.—Our quarterly council met in council with our elder, Bro. P. R. Keltner, presiding. We was elected as our delegate to the Annual Meeting. Brethren Jacob Eby and Harry Bogenrief were chosen as delegates to the District Meeting. Our love feast was held June 10. Ministers present were Elders Jacob Eby, Samuel Studebaker and August Kuhlman, of Yellow Creek, Eld. D. B. Eby, of Waterloo, Iowa, and Bro. Bogenrief, of Mount Morris, Ill. Elder Keltner, of Idaho, who officiated. On Sunday morning Bro. Bogenrief preached for us at Mount Morris, and in the Missjesthewa congregation. The former officiated. He remained and preached for us on Sunday morning, which we all enjoyed.—Anna Eby, Polo, Ill., June 14. Brethren, Ind., June 16.

Cerro Gordo.—We held our love feast June 15, with Bro. Hiram Roose officiating. Some members, past eighty years of age, were with us at the love feast. Ministers present from adjoining congregations were Brethren Hiram and Levi Roose, of Bethel, Ill., Brethren Jacob, Jr., Jacob, Sr., and Burse and J. R. Miller. It was one of the best communion meetings we ever had. Bro. Jacob Eby, Jr., and Bro. Hiram Roose gave us four soul-cheering sermons, and three were made willing to accept Jesus as their Savior. Just before our Annual Meeting we organized a Sunday-school for our young minister, Bro. Irvin Weaver.—Monroe Martin, Bromer, Ill., June 14.

Buck Creek church met in council June 10. Bro. D. H. Zuck presided. Bro. Jacob Hollinger was elected as reserve. A love feast was appointed for Oct. 28, at 10 A. M. A collection of $11.50 was taken for the support of our two missionary meeting. Our Christian Workers' Meeting is progressing nicely. We take up a collection once a month for mission work, which amounted to $4.30. We appointed Sister L. Studebaker to hold a series of meetings this fall, to begin sometime in October.—Mrs. Ida Hollinger, Rural Route B, Teeter, R. D. 2, Mooreland, Ind., June 13.

Lordsburg.—Our church met in council. Eld. E. N. Gosnerd presided. Further arrangements are being made for our District Meeting, which is to be held in October. Bro. Gray, of Illinois, commenced a series of meetings here on Sunday night, which are being well attended. Our Sunday-school is progressing nicely.—Lula Goshorn, Ladoga, Ind., June 12.

Maple Grove.—We met in council May 27. Our elder, Bro. Chas. Neff, presided. Several letters were granted. Our series of meetings will begin here on the first Sunday in June. Our love feast Sept. 2. Bro. S. J. Burger, of Howe, Ind., will conduct the meetings.—Mrs. Ella Neff, Howe, Ind., corresponding meeting during the summer.—Clara E. Burtsfield, New Paris, Ind., June 14.

Wolstenville.—We enjoyed a very pleasant members' meeting, Sunday morning, May 28. Bro. Jacob Hollinger and wife came before the meeting. Sister Angeline Burchard and Mary A. Stern were chosen to distribute missionary literature in the city. Our love feast will be held our last meeting in the summer.—E. E. Stern, Noblesville, Ind., June 10.

Rittenhouse.—Our church met in regular meeting at Sugar Creek. Spring Creek and Eel River churches was to be held May 27, but on account of conference, it was put off, to be held at the Spring Creek church, at 9 A. M. All are invited.—Nora E. Stick, Bringhurst, Ind., June 14.

Pleasant Hill.—We have been favored with another love feast. There were thirty-six brethren and thirty-one sisters at the tables. Our aged elder, Bro. Jacob Hollinger, and his brother, George Gump (who is older and lives in the Cedar Creek congregation), were with us. Brethren Jacob Sarah Gump and Phoebe Bashor, were not able to be present. Four visiting ministers were present: Elders Jacob Brower Bethany, Harrie Eisen and S. J. Burger, were present. The latter preached for us Saturday night. Bro. Eisen preached at the church for breakfast, and one hundred for dinner. We had Sunday-school at 10 A. M., and at 11 A. M. Bro. Burger delivered a very spiritual and inspiring sermon.—Nora Hoyle, Leiters Ford, Ind., June 14.

Pyrmont.—Our regular council was postponed from June 10 until Tuesday evening, June 13, on account of the funeral of Bro. Eld. Solomon Metzger, which all were attended. The members were well represented at the council. One letter of membership was granted. The solicitor's committee was appointed, consisting of Brethren Benjamin Metzger, Eld. W. Metzger and Sister Catharine Metzger. Sunday-school was reorganized for the next six months, with Bro. Frank Metzger, superintendent, and Sister Ella Metzger, secretary. Our singing school, which was conducted by Bro. Joseph Studebaker, closed last night. The class was fairly well attended, considering the busy time and the very warm weather.—Lucy B. Utley, R. D. 1, Box 41, Delphi, Ind., June 14.

Somerset church met in council at the Cart Creek house June 3. Our elder, Bro. E. S. Brubaker, presided. All business was disposed of in love and union. Our love feast was set for Aug. 12, beginning at 4 P. M.—Emma Winger, R. D. 16, Somerset, Ind., June 14.

Summit church met in council June 10, at 7:30 P. M. Our elder, Bro. D. M. Garber, presided. The council was assisted by Brethren J. F. Spitzer and David Miller. Bro. W. L. Hatcher, Peru, Ind., has brought property here and will be with us the first of the year. For the remainder of the present year we have secured the services of Bro. J. P. Wampler, of Peru, Ind., and Bro. Elmer Hatcher, of Mexico, Ind., for the other half. We decided to have children's exercises in connection with the harvest meeting. The date will be given later.—Grace Hiatt, Summitville, Ind., June 12.

Union church met in council June 3. Much business was disposed of. One letter of membership was granted and seven were received. Our harvest meeting was appointed for July 9. It is to be an all-day meeting. Our love feast will be held Oct. 14, beginning at 6 P. M. promptly. We decided to invite Bro. W. R. Miller to come to us at his earliest convenience and give us a series of lectures and stereopticon views on the Holy Land. We also appointed a missionary meeting in our Sunday-school, with Sister Dora Henricks as superintendent, and Sister Nancy Neher as secretary-treasurer, which will add to our average attendance. We have also decided on the birthday offering, the income of which is to be used for the support of a missionary in India. Our church held special preaching services on Sunday at 11 A. M. and at 8 P. M., in behalf of the Annual Meeting. At 8:30 the children were called to Burr Oak recently, to anoint an afflicted brother.—A. Laura Appelman, Plymouth, Ind., June 14.

IOWA.

Albia.—We have Sunday-school and preaching services every Sunday. We have had a number of members receive letters by baptism. Bro. Frank Roberts officiated.—Samuel Miller, Albia, Iowa, June 12.

English River.—Our spring love feast was a rich, spiritual gathering. Our ministerial force was ample. Brethren D. M. and Geo. Flory, and Jacob A. Garber, from Virginia, and Chas. Gibson, from Illinois, were with us. Bro. Garber officiated by all present. Our elder was absent.—Mrs. Ella Ellenberger, Iowa City, Iowa, June 14.

Ottawa.—The members of this church enjoyed a love feast June 3. Eld. Daniel Hays officiated. Brother Hays' visit was the only visiting minister. He gave us two sermons on Sunday. Our congregation was also favored and stopped on their way home from Annual Meeting, to enjoy the communion services. In May we granted eight church letters to members leaving for Kansas. Bro. Hays presented petitions to the church by baptism during the last two weeks. Our elder, Bro. D. M. Garber, was with us on the other Sunday from here attended the Annual Meeting. Our Sunday-school is planning to have a picnic in a grove in August. It is a program by the children and a general dinner for all.—Mrs. Ella Ellenberger, R. F. D. 6, Box 85, Iowa City, Iowa, June 14.

Portis.—We held our regular council meeting June 3, with Eld. I. S. Lerew presiding. Quite a number of members were present. The church decided to begin a series of meetings about the middle of June, and to secure the help of ministers with it. We have not as yet procured our evangelist to conduct the meetings. Bro. Jesse Hoover was framed for District Meeting, to be held this fall at Belleville, Kans.—J. E. Brant, Portis, Kans., June 13.

Washington Creek.—Our church met in council June 10. Our elder, Bro. Jacob Hollinger, from the Astoria church, of Ohio, was with us June 11, and at 11 A. M. gave us an instructive sermon, based on Rom. 5: 10. His evening sermon was also good. Bro. Jacob Hollinger, Sr., is very low and is moving along nicely. Our love feast will be held at a future date. Bro. Hollinger was appointed delegate to District Meeting. We will give the definite date later.—W. H. Behrens, Lone Star, Kans., June 14.

MARYLAND.

Long Green Valley.—Our love feast was held June 3. We had a full house. Ministers present, several visiting brethren and sisters were present. Brethren W. R. Rook, D. Hays and A. P. Snader were the visiting ministers present. Bro. Snader officiated. The communion was held after the preaching service on Sunday morning. Bro. James Quinlan led our Christian Workers' Meeting on Sunday evening, at 6:30 o'clock. All services were well attended and much interest was manifested by all present.—Ida M. Snader, Glyndon, Md., June 14.

Meadow Branch.—Our church met in council June 10 in our Westminster house. Our elder, Bro. Uriah Bixler, presided. Two letters of membership were granted. It was decided to have a Children's Woodworth Day, and Bro. Uriah Bixler appointed organized congregation of that place. Our love feast will be held Nov. 4 and 5. Bro. Uriah Bixler was appointed to preside that a temperance sermon was preached under their auspices by Bro. J. Allen Myers, of Mt. Airy, Md. Bro. Myers was present and assisted in forwarding the writer, with his wife, to the office of bishop.—W. H. Beard, Westminster, Md., June 12.

MICHIGAN.

Lake View.—Our church met in council June 1, with Bro. Geo. E. Deardorff presiding. Two letters of membership were granted and one received. Brethren Jacob Wolfe and Jesse Ikenberry were chosen delegates to District Meeting; with Bro. Roy Whitehouse and Sister Ella Wolfe as alternates. The following officers were elected for one year, with Sister Ella Keith as superintendent. Officers were elected for the Christian Workers' Meeting for the coming year. Bro. Roy Whitehouse, president. We decided to hold our love feast Sept. 9, at 10 A. M.—Mrs. Ella Keith, Lake View, Mich., June 14.

Vestaburg.—The members of this church held their love feast May 21. Eld. Frederick Geo. Stone and Eld. Jacob Keltner, visiting brethren were Elders J. E. Frederick, Geo. Stone and Jacob Keltner. Eld. Frederick Geo. Stone preached and preached on Saturday afternoon. A special council meeting was held on Saturday afternoon. Jacob and Emanuel Snyder were elected deacons. Bro. M. M. Bollinger officiated the ministry. As Bro. Snyder was absent, only Brethren Jonnson and Bollinger were ordained.—Mrs. Jacob Snyder, At 6 P. M. on Sunday, a young lady was received into the church by baptism. J. E. Keltner officiated.—Vestaburg, Mich. After the baptism Bro. J. E. Frederick preached to an attentive audience.—M. M. Bollinger, Vestaburg, Mich., June 13.

MISSOURI.

Nevada.—We have had some good meetings. Eld. Geo. Hirsh began a series of meetings in the Methodist church. Bro. Smith from the Annual Meeting at St. Joseph. Mo. Bro. Hensley preached seven inspiring sermons and gave the children a good talk. Bro. Hensley preached for the Methodists with the Sisters' Aid Society and gave some very helpful suggestions. Bro. Hensley left for Kansas City this morning for their home in South Dakota this morning. The pleasant association with this dear brother and sister will be cherished and long remembered among us. We believe that our brethren and sisters have been made stronger by their having been with us.—Mary Smith, 210 N. Oak St., Nevada, Mo., June 14.

Pecos Valley church met in council June 3. Our elder, Bro. J. E. Miller, presided. We reelected our Christian Workers' Meeting officers for the coming year. Bro. Ira Hall, president. June 10 we had our love feast. It was well attended, and a spiritual meeting was enjoyed. Twenty-six

surrounded the Lord's tables. Bro. P. L. Fike officiated.—Annie Diedliker, Peace Valley, Mo., June 13.

Sixth St. Joseph Mission.—We are now taking a rest after the burden of helping to lodge and feed the people at the Annual Conference. Many of our members secured work on the grounds, which they so much needed, and were therefore deprived of attending the services as much as they would like to have done. We had services, here in the Mission, at 2 P. M. each evening, and our Missionary Committee was engindered from going to these meetings, on account of work. The speakers were fifteen from the visitors made a good impression upon the members and citizens of this city. Not a few of our brethren took advantage of the opportunity to visit the Mission, while at the Conference, to secure supplies of clothing. Eld. D. W. Crist, of Los Angeles, Cal., began a series of meetings on Sunday evening, and closed on Sunday of the service three, who had previously applied for membership were received by Bro. W. Kinsey, and Sister Hoover, an aged invalid brother was anointed by Elders Crist and Burnham.—Mrs. Ella Miller, No. 1209 Sixth street, and family have now gone back to their home in Towner County, N. Dak., where they have taken the burden of the work upon only on us.—E. N. Huffman, 542 Kentucky Street, St. Joseph, Mo., June 13.

NEBRASKA.

Enders.—We met in council June 16. We had a pleasant and profitable meeting. Three letters were granted. The writer was chosen superintendent of the cradle roll. We are looking forward with pleasure to our Children's Day, to be held next Saturday. Since our last report one dear young sister was buried with Christ by baptism. We have also have a temperance program in the early part of the next quarter.—Orrilla C. Ogle, Enders, Nebr., June 12.

Omaha.—We had our love feast last night. Twenty-eight members surrounded the Lord's tables. Bro. Levi Snell, of Campbellton, was baptized. It was a very impressive service. Bro. Snell and wife, Bro. A. J. Nickey and wife, Sister Alice Allen, Sister Maud Sizzle have all come into the fold with us. Brethren Snell and Nickey preached for us Friday and Saturday nights. The week is moving on.—Mrs. Minnie Cory, 2 Alice Garber, 2528 Lake Street, Omaha, Nebr., June 12.

South Morgan.—Our love feast was held at the home of Bro. W. P. McClellan. We had good weather and a moonlight night. One was baptized on the evening of the feast. Bro. Geo. Siers and wife, of Arcadia, Nebr., are with us. Bro. Siers' son and family, of Kearney, Nebr., were with us. We enjoy such visits, but very few in number. We have had a good meeting, with good attendance. Good order prevailed. Bro. Geo. Siers offered the closing meeting. We have had two children on Sunday morning, instead of Sunday-school. Bro. Siers preached for us on Sunday morning and evening. Both were appreciated very much.—Susie McLellan, R. D. 3, Litchfield, Nebr., June 11.

NORTH CAROLINA.

Fraternity church met in council June 10, with Eld. C. R. Faw presiding. We had a pleasant council. One was soon be added to the church by baptism since our last report.—Emma A. Spaugh, R. D. 1, Winston-Salem, N. C., June 12.

NORTH DAKOTA.

Salem.—There have been no services at this place for two weeks. The church is being calcinined. Sister wast was damaged quite a little by fire. But will be repaired at once. As there were no services at the church today, Eld. Will Shively and a few of the members met at the home of Bro. Jos. H. Stong for a season of prayer in behalf of Sister Stong, who has been in poor health for some time. She requested to be anointed. After a season of prayer she was anointed with oil in the name of the Lord.—Mattie Moore, Newville, N. Dak., June 14

OHIO

Charleston Mission.—Our love feast was held June 3. The attendance was large. About thirty surrounded the Lord's tables. A large number of brethren and sisters were present from the Circleville Mission. Our elder, Bro. Barnhart, officiated. Brethren Harvey Noel and Herbert Richard were also with us. Bro. Barnhart was with us over Sunday and preached two good sermons. We had good spiritual feasts for the soul.—Orpha E. Kelsey, R. D. 8, Chillicothe, Ohio, June 12.

County Line church met in council June 3, with Bro. James A. Gutshall presiding. Our love feast will be held on Saturday at 7 P. M. We decided to have a Fourth of July meeting. Bro. Jesse Hoover, of Oregon, preached for us on Sunday evening. June 8 one brother was received into the church by baptism.—Laura Miller, R. D. 1, Box 54, La Fayette, Ohio, June 11.

Logan.—Our church met in council May 27, one week earlier than usual, on account of some going to the Annual Meeting. Our elder, Bro. A. B. Horst, was moderator. One was received by letter. Bro. G. A. Snider, of Salem, Ohio, is to conduct a series of meetings, to begin the last of July or the first of August. The Sunday-school will go to Lake Logan on a picnic on the first Sunday during the series of meetings. Our love feast will be held May 18 & 19. A. M. Wine will be in the day-school meeting July 4, inviting the churches of Bellefontaine and Sidney to join in with us.—Martha L. Yoder, R. D. 8, Box 16, Bellefontaine, Ohio, June 10.

Louisville.—The notice of our communion meeting, which was announced in the Gospel Messenger, was a week too late to be recalled. The feast has been postponed until some future suitable day, on account of the several meetings now over this part of the country June 4. The date will be given later. The storm did much damage to the fruit and considerable to the Canton congregation. Ohio. It is in such a wrecked condition that it has to be repaired and refurnished before the feast can be held in it.—Geo. S. Grim, Louisville, Ohio, June 14.

Mohican.—May 7 our District Sunday-school Secretary, Bro. Cassel, visited our Sunday-school and gave us an interesting talk on the Sunday-school work. We are soliciting funds for the Akron Mission, to which our church pledged $95.45. On May 10 our church met in council with Bro. Jesse Murray presiding. Bro. Friend, from the Black River church, was also present. Two letters were granted. Bro. Jesse Bowman was elected superintendent of our Sunday-school for the next six months. Our love feast will be held May 30. It is to be an all-day meeting. Bro. Angiemyer will hold a protracted meeting for us sometime in November. June 4 a missionary meeting was preached by Bro. Angiemyer. Worst, after which a collection of $11.55 was taken for the Annual Meeting collection.—Lena Lehman, R. D. 1, Box 77, West Salem, Ohio, June 11.

North Star church met in council in the afternoon of June 14. Our elder, Bro. S. Z. Smith, of Sidney, Ohio, could not be present. A meeting was appointed to be held by Bro. J. F. Baker. Bro. David Minnich assisted in the work. We decided to hold our love feast Oct. 7 at 2 P. M.—Lydia E. Miller, R. D. 2, New Weston, Ohio, June 15.

Painter Creek.—May 11 Eld. Chas. D. Bonsack began a series of meetings here, and closed on the evening of the 28, preaching, in all, twenty-two sermons. May 28 he addressed a large gathering of children, after which he preached the missionary sermon. His discourses throughout were very instructive and practical and proved to be a spiritual uplift to our people. May 30 one united with the church through the baptismal gate. On the evening of July 2 Eld. L. A. Bookwalter is expected to give a temperance address at the Pittsburg meeting-house, Minnich, Greenville, Ohio.—Mrs. **West Dayton.**—Our church met in council June 15. Our elder, Bro. D. S. Filbrun, presided. Two letters were received and one was granted. All business was transacted pleasantly. Last Sunday our pastor, Bro. Filbrun, gave an interesting talk to the children. Bro. I. L. Erbaugh was chosen president of our Christian Workers' Meeting for the next six months.—Cordie Murray, 3039 W. Third St., Dayton, Ohio, June 16.

PENNSYLVANIA.

Buffalo Valley church met in council June 3. Our elder, Bro. Green Shively, presided. We held our love feast June 6. Bro. J. H. Richard, of Maitland, Pa., Bro. P. G. Shelley, of Richfield, Pa., and Alfred Miller, of Loganton, Pa., were with us. Their presence and sermons were greatly appreciated. Two agreed to live a new life and will be buried with anointed.—Sara E. Royer, Millmont, Pa., June 12.

Chiques.—Our love feast was held May 13 and 14 at the Chiques house. We had ample help in the ministry. Eld. Wm. Gochenour, of Virginia, was with us. Many members surrounded the tables of the Lord. We hope this feast will be a great spot in our lives, and one to nerare to our Lord, and fit us for better service.—Henry S. Ebersole, R. D. 6, Mount Joy, Pa., June 11.

Huntsdale.—Our love feast, held June 7 and 8, was well attended. Ministers present from other congregations were Brethren Levi Hoover, Jacob Hoover, Samuel Hoover, D. S. Lightner and Henry Beelman. Bro. Levi Mohler officiated. Their presence was a great source of appreciation. Bro. Ira Miller was advanced to the eldership. One brother was baptized since our last report. We expect to have a temperance meeting in the near future.—A. A. Evans, R. D. 8, Carlisle, Pa., June 12.

Jacobs Creek.—Recently we enjoyed a special season of spiritual refreshing. Bro. C. A. McDowell, of Robinson, Illinois, came to us May 3, and remained with us until the house May 28, and continued until last evening. He preached the Word with power. The church had several calls to repent. Last Saturday evening we had a blessed communion service. It was a great feast to the saints. Bro. McDowell is a writer of very young members were in the service.—Frank B. Myers, Mt. Pleasant Mills, Pa., June 12.

Leamerville.—Our church at this place held her love feast May 27 and 28, meeting. Three visiting ministers were present, Bro. R. T. Hull, of Juniata, Pa., Bro. Geo. D. Cleaver, of Curwensville, Pa., and Bro. A. N. Leckrone, of Tyrone, Pa., were present. Our home ministers, Brethren James A. S. Hull, Eric Sell and David A. Sell, were present. We had seven to receive the right hand of fellowship the second we held in our new church. The house was crowded. Many were turned away for want of room. Members from adjoining churches were also present. Some of the members of the Bell's Mills church were present. Our last report one was added to the church by baptism, and three by letter. Two were reclaimed. We also granted three letters of membership.—Our Sunday-school is progressing nicely. Our enrollment is over 100, with a good average attendance. We have recently purchased a new Sunday-school, which are doing a good work.—Archie Claar, R. D. 1, Hollidaysburg, Pa., June 12.

Ligonier.—We held our love feast on Sunday evening, with Bro. S. H. Hoover presiding. Bro. Jesse Ober was with us very much. About forty surrounded the Lord's tables. There was no preaching on Sunday, owing to the inclement weather. We believe we gain more spiritual strength when there is not so much to divert attention. During the afternoon Bro. Wm. Worst preached six young people into the fold. Ages from nine to fifteen years.—Clara Wolford, R. D. 2, Ligonier, Pa., June 12.

Lower Cumberland.—An enjoyable love feast was held in the Mohler congregation, May 27, commencing at 9 a. m. and 11. About thirteen visiting ministering brethren were present. The church was represented by Eld. Jacob Hoover, of Gettysburg, Pa., Bro. J. Shope, of Penbrook, Pa., Levi S. Mohler, of Manheim, Pa., and S. H. Widders, of Harrisburg, Pa., and Bro. Jacob S. Mohler, of Lancaster, Pa., Mt. Brethren Levi S. Mohler and William Miller of Jacobs Mills, Pa., and Bro. Henry Bert, of East Berlin, Pa. The house was crowded. Most of them were participants at the Lord's tables. Bro. Levi S. Mohler officiated. The meeting was spiritual and profitable, and all the speakers seemed to be directed by the Holy Spirit.—Mrs. Annie Hershey, Mount Holly, Pa., June 12. Barnhart spoke from Hosea 8: 12. One certificate was received.—Mary Ann Hoover, Shrewsbury, Pa., June 12.

Middle Creek.—We held our love feast June 11. We had a pleasant feast, which was largely attended. Our elder, Bro. Hiltie Hoover, officiated. Preaching was in order each day. Bro. Josiah Berkley, has been stricken with paralysis. Five were added to the church by baptism.—Carrie Walker, R. D. 2, Rockwood, Pa., June 14.

Mattawana.—Bro. S. C. Miller, of Chicago, who is doing some canvassing in our congregation, was with us June 11, and preached two strong sermons at the evening hour. We spoke for us in Lebanon on "The Existence of God and the Inspiration of His Word," in the evening. The attendance was good. Only one came to the altar.—Annie Bollinger, 1 Sisters' Aid Society is active.—A. H. Brubacher, R. D. 7, Lebanon, Pa., June 12.

Rockton.—We held our love feast June 11. We feel to thank our Heavenly Father for blessings so far to be with us in the services. Our elder, Bro. Abram Fyock, and wife, from Antietam, Pa., were with us. Bro. Fyock was assisted Brethren Urban Cleaver and J. B. Hollopeter to the ministry. Two letters of membership were installed, leaving one at the close of the love feast services. Bro. Fyock went from here to the Bethel church to hold a week's series of meetings. Bro. Fyock preached for us on Sunday morning at our love feast. The Word was spoken with power. Our dear mother, Caroline Bender, is very low with cancer of the stomach. She is in her seventy-eighth year.—Elizabeth Hollopeter, Rockton, Pa., June 12.

Summit Mills church met in council, preparatory to our love feast, which is to be held June 18 and 19, if nothing occurs. The fifteenth quarterly local Sunday-school Convention of the Church of the Brethren convened at this place June 4. The attendance at the sessions was fairly representative, and the interest manifested in the exercises was decidedly gratifying. The following were the topics that were handled by the hosts of Sunday-school workers present, much good can be accomplished now that we have entered the field: Services were about 100 communicants. Bro. Yoder preached three very interesting sermons on Thursday, Friday and Saturday evenings, preceding the love feast. One young man was received into the church by baptism. We are much encouraged, and trust that the seed sown may bring further results later.—Olive M. Saylor, Meyersdale, Pa., June 12.

West Johnstown church met in council. Eld. Mohler called council to prepare the business for the general council, which convened in the Rockwood church in the evening of May 4. Considerable business was disposed of. Bro. Vernon J. Diehl was elected clerk of the District Meeting. Eld. Samuel Z. J. Blough were present, and ordained Bro. J. H. Cassady to the eldership. Bro. Cassady preached for us May 28, and David Rummel, jr., were elected to the deacon's office. Our semiannual love feast, May 7, was largely attended. Visiting ministers were present from the Quemahoning church, and Elders David Hildebrand and W. M. Howe, of the Johnstown church. Bro. Blough officiated.—Jerome E. Blough, R. D. 6, Johnstown, Pa., June 11.

TENNESSEE.

New Hope church met in council June 10. We elected two delegates to District Meeting, to be held at the Knob Creek church. Bro. Jesse Hoover preached immediately after meeting. Bro. T. M. Laughrun preached for us on Sunday morning and evening.—Laura Saylor, R. D. 2, Jonesboro, Tenn., June 17.

VIRGINIA.

Elk Run.—Our church met in council June 10, with Eld. Jacob Zimmerman presiding. Two letters of membership were granted and four received. We expect Bro. M. J. Cline, of Beaver Creek, Va., to begin a series of meetings sometime in August. We will hold our communion Sept. 30, at 2 P. M.—Mrs. Ida D. I. Churchville, Va., June 12.

Midland.—Our church met in council June 8. Bro. Dennis Weimer presided. One letter of membership was received since last report. The Annual Meeting will be held at the Midland church July 27, at 10 A. M.—Eva E. Hinegardner, R. D. 1, Midland, Va., June 14.

Selma.—There is a golden opportunity at this place for the establishment of a church, and surely it seems as if some one needs to be sent here to help it. It is not a sad thing to think that this place, with only eight members of the Brethren church, should starve spiritually for the want of a minister, a church and an organization. No one can realize, until having experienced such isolation, how the heart craves and longs for the fellowship or those of like precious faith. This is a resident town, and we believe it is evident that the work may succeed. Is there not some one who will volunteer to go to this place, even though some sacrifice should be made? Remember, my brother, that sacrifice made a far greater sacrifice than any man can make, in order that we might live, and, moreover, that we might find great truth the world over. Will not some one respond to our trouble cry, and come and help us?—Mrs. Andrew Rex, R. D. L. Carter, Selma, Va.—Ada K. Carter, Selma, Va., June 9.

Stumptown.—The two different congregations that meet full city of the valley returned to their respective homes, little thinking what was to take place in the city and country before the dawn of another day. About 1 P. M. a terrible tornado swept the valley from Pinhorville, going west as far as Swoope's Depot, leaving destruction in its wake. There was a strong wind and rain, with hail as large as hens' eggs, in some localities. Houses were lifted in the air two feet high. Houses and trees were blown down, windows broken, and crops and orchards damaged. Fruit was almost entirely ruined. Some farmers lost their entire wheat and corn crop. Many lives were lost, and many wounded, but all that stands The Church of the Brethren, on South Lewis Street, was almost demolished. All of the roof was blown off, the sides of the sheeting and rafters left. Some of the rafters were forced through the roof. Thus the rain drenched the church, spoiling carpets, books, and furniture. Others of the were injured only by breaking the window lights and destroying the shade trees in the yard.—P. Stoffey, Staunton, Va., June 12.

WASHINGTON.

East Wenatchee.—Our church met in members' meeting June 10. In the absence of our elder, Bro. A. B. Peters, Eld. J. J. Fihrun presided. Three letters were received, and one was granted. An election for Sunday-school officers resulted in Sister Lizzie Bashor as superintendent and Brethren Bro. C. E. Holmes will represent us at our District Meeting, with Bro. J. J. Fihrun as alternate.—Ella Bashor, The Dalles, following, Bro. Warren Sinbaugh, who has recently returned from Bethany Bible School, gave us a most interesting address on "Rescue Work in Chicago."—Vinnie Fihrun Sellers, Lock Box 373, Wenatchee, Wash., June 12.

WEST VIRGINIA.

Boyer.—Eld. A. S. Thomas, of Bridgewater, Va., came to our place May 13 and began a series of meeting, continuing until May 24. We preached twenty-one sermons. Many came out on the Lord's side and were baptized. One was reclaimed. Two were received into the church at this place. The members at this place feel better prepared to live and work for the Lord. The meetings were held in a very forceful but pleasant manner. All seemed to be pleased with the preaching. The weather was fine, but one week the weather was hot, the nights short and people were working hard, but the interest was good. The last night closed an interesting and prayer meetings are on the increase. There are other applicants at this place.—Allen Calhoun, Boyer, W. Va., June 9.

Shrewsbury.—Our church has just closed an interesting series of meetings held by Bro. Rogers, of Bragg ville, W. Va. We had six days' series of meetings, and had our love feast June 10. Twelve surrounded the Lord's table. Five more were added to the church on Sunday, June 12. We are glad for those meetings and rejoice to see so many interested in the church.—Sam Mink, Shrewsbury, W. Va., June 14.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ANTI-SECRET CONVENTION AT ELKHART, IND.

The Northern Indiana Christian Association (composed of secret societies) will hold a convention in the Beulah Mennonite church, Blaine and Ninth Streets, Elkhart, Ind., on Wednesday and Thursday, July 5 and 6. The opening session will be held on Wednesday evening, and will be addressed by that well-known leader in the cause of anti-secrecy, Rev. A. Blanchard, President of Wheaton College, Ill. Thursday will be devoted principally to the business pertaining to the Association, and in the evening there will be an address by National Field Agent, Rev. W. P. Shrigley, of Washington, D. C. Let both friends and foes of the lodge come out and hear an honest discussion of this important subject. There will be a question box.

J. E. Hartzler, Pres., Elkhart, Ind.
T. H. Brenneman, Sec., Goshen, Ind.

A PUBLIC DISCUSSION.

Some time ago it was mentioned that, during our series of meetings at Beaver Dam, the members of the Church of Christ challenged us for a public discussion of the New Testament doctrines. After some consideration we accepted the challenge, and arrangements were made to begin the discussion Aug. 7 and continue ten days,—two sessions each day. Bro. B. E. Kesler will represent the Brethren, and Rev. E. G. Denney will represent the Church of Christ. Considerable interest is manifested locally, and some want to have the discussion reported and published.

Now, all who wish to have a copy of the book may notify me at once, and if enough advance orders are received to justify bringing out the report, I will secure a reporter. Notice of further arrangements will be given in due time.

J. G. Stinebaugh.

R. D. 1, Akron, Ind., June 13.

WHERE DID JESUS DRINK THE CUP?

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? . . . And he saith unto them, Ye shall indeed drink of my cup." (Matt. 20: 22, 23).

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me. . . . He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26: 39, 42).

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me" (Mark 14: 35, 36).

"And he withdrew from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done" (Luke 22: 41, 42).

All these scriptures show very clearly that Jesus had a cup to drink,—a bitter, bitter cup,—one from which his sensitive nature shrank in terror, yet which he was willing to drink, subject to his Father's will. Did this cup consist of his agony in the garden, or was it the suffering on the cross? Did he drink it in Gethsemane or on Calvary?

Some noted authorities contend that he drank it in the garden,—that the cup there actually did pass from him. He was thus enabled to reach Calvary, and his prayer was answered. If the cup did not pass from him, then his prayer was not answered, which, say they, was impossible,—hence never had an unanswered prayer. The pause in Mark might favor this view. There we are told that he prayed for the hour to pass from him, which we might regard as the time then present, and the cup and the hour as identical.

Bro. A. O. Wieand, in his "Sunday-school Notes," says: "Note especially that Jesus is here praying by the method of 'seeking.' He does not ask outright of the Father, because he is not absolutely sure of the Father's will. He is fully resolved to cling to the will of the Father, but the Father's will must be glorified even if he must drink the bitter cup. But he has not yet quite full assurance as to whether or not it must be. And, furthermore, he will not let go nor cease praying until he is perfectly satisfied. This view is like the better. It is not quite so mathematical but it is more filial.

The misgivings of Jesus in Gethsemane may be likened to the misgivings of John the Baptist in prison,—the misgivings of a noble, believing soul, when on the brink of a terrible crisis. John had proclaimed beforehand of Jesus' Messiahship. Jesus knew was to be slain before he came to earth. He was the Lamb slain from the foundation of the world. But to allow one's name to be placed on the pinnacle of suffering, and then shrink in that suffering in experience, are two different things. To have misgivings on the brink of great suffering is no sign of weakness. It only shows a vivid apprehension of the awfulness of the thing. There was no sin connected with them. They are some things we have to God himself. His experience with me,—a wayward, sinful being,—has been new to him, for fifty years ago I was not a separate moral agent. Before the flood, it repented God that he had made man, and yet his foreknowledge, in a way, was as clear to him that man would transgress, but before creation he had not dealt with that transgression in actual experience.

While even the chosen three could not enter with Jesus into the agony of Gethsemane, yet it is clear that his great suffering was on the cross. The agony of the garden did not keep the disciples from sleeping, but the suffering on the cross awoke nature itself to sympathy. The agony in the garden brought drops of bloody sweat to the world's Redeemer, but the nails pierced his hands, thrust his heart, and forthwith there flowed out blood and water. In Gethsemane he had misgivings as to the Father's will, but on Calvary he cried out, "My God, my God, why hast thou forsaken me?"

But we need not depend on human reason to decide whether Gethsemane or Calvary constituted the cup. Holy Writ makes it plain. Let us turn to John 18: 11, "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" This scripture spoke three words. The agony of Gethsemane was past, but the cup had not yet been drained.

Lebanon, Pa. J. G. Francis.

ABILENE, KANSAS.

We met in council June 1 at the Navarre house. Our elder, Bro. Geo. Manon, presided. We had a spiritual meeting, and some very important business was transacted. It was decided that the love feast be held Oct. 28 and 29, just prior to a series of meetings, to be conducted by Bro. A. C. Dargett, of Covert, Kans. Bro. Dargett has decided to have at least ten days' prayer meeting before the meetings. We tried it last year and were quite successful. We feel that it is the secret of a successful meeting. A temperance committee was appointed in each arm of the congregation, to take care of the temperance question. Brethren Roy Rock, Elmer Hoffman and Sister Mary Ohmart were appointed in the Navarre congregation; Brethren C. A. Hartman, W. A. Mower and Sister Entrekin, in the Holland congregation. From time to time we see new life and vigor in our church. We hope we may grow and prosper, and be a shining light to the world and a salt to the earth. J. C. Forney.

Navarre, Kans., June 6.

EASTERN MARYLAND.

The Sunday-school, Ministerial and Christian Workers' Meetings of the Eastern District of Maryland are to be held at the Sams Creek church, New Windsor, Maryland, July 26 and 27, opening promptly at 10 A. M., Wednesday, July 26, and at 9:30 A. M., on Thursday, July 27.

WEDNESDAY, JULY 26, 10 A. M.

Devotional Exercises.
Address of Welcome.—Elder A. P. Snader.

Sunday-school Meeting.

1. Plans, Scope and Purpose of the Sunday-school.—Jacob H. Hollinger, John H. Bowman.

2. Why Do We Not Hold Sunday-school Institutes?—J. Walter Myers, Jr., Ira Frantz Fahrney.

3. Who Is Responsible for the Success of the Sunday-school?—C. Ellis Myers, Mrs. Ella Engler.

4. How Can We Get More Spirit and Less Form Into Our Sunday-school Work?—Samuel Wampler, Solomon Lamgenecker.

WEDNESDAY, JULY 26, 1:30 P. M.
Ministerial Meeting (First Session).

Business Meeting.

1. Give Best-Arranged Program to Conduct a Series of Meetings.—Chas. Hollinger, Jr., Phillips.

2. Is the Present Mode of Electing the Delegate on the Standing Committee Conducive to the Interests of the Church?—W. M. Wine, T. J. Tobb.

3. Is It Not Incumbent Upon Our District Brotherhood to Support and Patronize Our School?—J. B. Yount, J. O. Willar.

WEDNESDAY EVENING, JULY 26.

Song Service, 7:15 P. M.

Temperance Program, 7:30 P. M.

1. Personal Responsibility for the Existence of the Saloon.—H. A. Miller, J. J. Yoder.

2. Does Strong Drink Cost Our Church District Anything?—W. M. Wine, J. J. Yoder.

3. The Advantage to Be Gained by Driving the Saloon from Carroll County.—Mrs. Ella Engler, Walter Myers, Jr.

4. What of the Condition That Saloons Should Be Left Where to Move Has to Be the End That They Be Developed and Proven Worthy?—J. John, D. E. Engler.

THURSDAY, JULY 27, 9:30 A. M.
Ministerial Meeting (Second Session).

1. How Can We Increase the Love and Appreciation of a Preacher's Efforts?—C. N. Freshour, Lewis Green.

2. Is Preaching Ordination Necessary to the Ability of the Ministers of the Church of the Brethren? If Not, Why? If So, the Cause?—Urah Bixler, Geo. E. Roop.

3. Is It Not Incumbent Upon Us to Desire for Missionary Work in Our Home Land?—J. S. Weybright, Rob't A. Nedrow.

THURSDAY, JULY 27, 1:30 P. M.
Christian Workers' Meeting.

1. The Aim and Scope of the Christian Workers' Meeting.—Mrs. Elsie Eigenbrode, W. I. T. Hoover.

2. How Shall We Conduct the Christian Workers' Meeting to Obtain the Best Results?—John E Dotterer, Miss Carrie Garner.

3. Mother's View of Christian Workers' Meeting.—Mrs. S. E. Engler, Mrs. Ida Bonsack.

Miscellaneous.

1. What Have These Meetings Done For Me?—J. R. Kline.

2. What Can I Do to Get Ministers to Attend These Meetings, Who Have Not Been Attending?—Thomas Ecker.

Special Notes.—All assigned speakers are asked to confer with those who precede them in these topics, to avoid what phase of the subject they will treat, and they are urged to make special preparation.

All are invited to attend and take part in the general discussions following the Ministerial meetings.

Each first assigned speaker allowed fifteen minutes; all others five minutes.

If any one can not be present, let him procure substitute or notify the Moderator, G. K. Sappington, Key Mar, MD.

John D. Royer, Musical Director.

Program Committee: G. K. Sappington, Chairman; B. C. Whitmore, Secretary; W. Philip Engler, Treasurer; A. F. Snader; J. H. Hollinger.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

English-Warner.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. David Richard Daniel Whetstone, Winona County, Minn., June 7, 1911, Wm. English and Daisy V. Warner, both of Winona County, Minn.—D. H. Keller, 652 West Seventh St., Winona, Minn.

Hassenfluck-Wine.—By the undersigned, at the home of the bride's sister, Mrs. M. McKibben, Kansas City, Mo., June 8, 1911, Bro. Omer L. Hassenfluck, of Stephens City, Va., and Sister Annetta Pearl Wine, of Kansas City, Mo.—G. W. Lentz, 6238 Hughs St., Kansas City, Mo.

VanHouten-Smith.—By the undersigned, at the home of the bride's parents, Bro. E. M. and Sister Ada Smith, near Clarksville, Mich., Mr. Clyde F. VanHouten and Sister Ruby L. Smith.—Peter B. Messner, Lake Odessa, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bickerstaff, Hannah, nee Wagoner, born in Clinton County, Ohio, April 19, 1831, died at her home in Idaville, Ind., June 1, 1911, aged 63 years, 1 month and 21 days. She was united in marriage to David Bickerstaff March 3, 1866. To this union were born seven sons and three daughters. The husband, seven sons, one daughter and two sisters survive her. She united with the Church of the Brethren at the age of fifteen years and lived a consistent Christian life until deceased, "it is enough; come up higher."—Bessie Mertz, Burnette Creek, Ind.

Brown, Charles, born in Adams County, Pa., Aug. 16, 1844, died May 23, 1911, aged 66 years, 9 months and 7 days. He was married to Hannah M. Deeter in 1863. To this union were born seven children, two of whom preceded their father in death. His wife died Aug. 26, 1884. Dec. 23, 1885, he was married to Malinda Goff. To this union were born six children. He also leaves one Sister Malinda Brown united with the Brethren church. He leaves a faithful companion and eleven children. Services by the writer at the home near Knute, Porter Co., Ind. Interment in the Kinmon cemetery, Jasper Co., Ind.—W. S. Toney, Walton, Ind.

Carpenter, Bro. Robert, died in the Valley Bethel congregation, Va., May 23, 1911, aged about 42 years. Deceased was a member of the Church of the Brethren for about eight years. He leaves a wife, two sons and two daughters. Services by Bro. Perry E. Ginger. Interment in Warm Springs cemetery.—Vena S. Bussard, Bolar, Va.

Detwiler, Sister Mary, died at her home near Minoa, Pa., May 27, 1911, of heart trouble, after being helpless for seven weeks, aged 61 years, 2 months and 23 days. Sister Detwiler united with the Church of the Brethren in her youth, and lived faithful until the peaceful end came. Her husband, one son and two daughters survive. She lived to see the New view Church of the Brethren by the writer. Text, Rev. 14: 13. Interment in the Shelby cemetery.—W. H. Holsinger, Tullytown, Pa.

Flora, Bro. Joseph C., died May 27, 1911, aged 78 years, 3 months and 9 days. He was a member of the Church of the Brethren for his infancy, which finally caused his death. With all his suffering he was one of the kind souls of this world as much as possible, always being bright and cheerful. He was born in Franklin County, Pa., where he grew to manhood and received his education. He graduated from Daleville College, and prepared himself for some special line of ministerial work, but on account of his affliction he could not accomplish his great desire. Later he moved to Quinter, Kans., where he resided at the time of his death. He had been a beautiful Christian character. The burden of his heart, all through life, was for the eternal saving of many souls. Many were his acts and words of encouragement to those who were in his presence, during the intense suffering and weakness of the past in the Master's service. He was a competent Sunday-school teacher of a class of young men. Just a few weeks before his death he experienced the joy of seeing some more of the members of his class unite with the church. He leaves almost all of the members of his class in the new church now, and one of them is taking up the work that he had done. Six of them united with the church at the last meeting, and all witnessed the laying away of the one who had loved them so much. Services by Bro. A. Crist, assisted by Bro. J. W. Jarboe. Text, Job 14: 14. Interment in the Quinter cemetery.—Mrs. Ella Engler, Quinter, Kans.

Fox, Sister Sarah, nee Garber, born Feb. 7, 1841, in Wayne County, Ohio, died May 25, 1911, at the home of Bro. Jesse Adel, Iowa, May 12, 1911, aged 70 years, 3 months and 8 days. She was married to Isaac Hoff Dec. 20, 1866, and moved to Iowa in 1868. In 1885 Bro. Hoff died, leaving her four children. Three of them are living. One of them died in infancy. She was married to J. Fox in 1871. She was married to Bro. C. J. Fox in 1879. To this union one child was born. After her marriage she united with the Church of the Brethren and lived a devoted Christian life. She was loved and respected by all who knew her and her life will ever be remembered. She and her husband spent several years at Grand Junction, Iowa. While returning to their home at Waterloo, they stopped off at Glidden and spent a day with relatives and friends. She was stricken with an attack of pneumonia the next day. Despite the best of medical skill and trained nursing she was unable to combat the ravages of the disease. Services were brought to a close and home and services conducted in the South Waterloo church by Brethren A. B. Hollinger and Wm. Hall. Text, I. M. Levy, 15. Interment in the South Waterloo cemetery.—A. P. Blough, Waterloo, Iowa.

Garber, Bro. James A., born on the old homestead near Forestville, Va., Oct. 19, 1843, died June 3, 1911, aged 67 years, 7 months and 15 days. He was a son of Bro. John Garber, deceased. He was the last member of that family and died at the age of 67. He was married three different times. He is survived by his late wife and four children—two of them by his first wife. Garber was a highly esteemed citizen. He united with the Church of the Brethren early in life and remained faithful. His remains were laid to rest near the old Flat Rock church, where he attended worship all of his life. Eld. B. W. Neff officiated.—J. W. Myers, Forestville, Va.

Hill, Walter Levi, born in Franklin township, Darke Co., Ohio, July 20, 1878, died in Bataviá, Ohio, May 31, 1911, aged 32 years, 9 months and 24 days. He leaves a father, mother, sister, brother. Services by Brethren Jacob Stevens, Lawrence and W. C. Kreider, at the M. E. church at Gettysburg. Interment in the Gettysburg cemetery.—Levi Minnich, Greenville, Ohio.

Landes, Bro. Joseph, died at his home in the bounds of the Middle Creek church, Va., June 10, 1911, aged 72 years, 9 months and 28 days. He was a member of the Brethren church for many years. He was a kind man, who could. He was a great sufferer for the last five years. Services by Brethren J. A. Myers, Jacob A. Phillips. Text, Deuteronomy 7: 12.—J. F. Miller, Grottoes, Va.

Looney, Clara Arminda, nee Teeter, daughter of William and Eliza Teeter, born near Bataviá, Iowa, Feb. 22, 1880, died at her home near Fairfield, Iowa, May 30, 1911, aged 31 years, 3 months and 8 days. She was united in marriage to Ralph H. Looney Feb. 28, 1911. She united with the Christian church at the age of 16 years and led a quiet, unassuming life. She is survived by her husband, her parents and three sisters. Services at Libertyville church by the writer. Interment in the Fredrem cemetery.—W. N. Giotfelty, Batavia, Iowa.

Metz, Sister Katie, daughter of Jacob M. and Mattie Binkley, born in Montgomery County, Ohio, Jan. 13, 1861, died May 19, 1911, aged 50 years, 4 months and 6 days. She was united in marriage to John Lutz Nov. 9, 1884. To this union were born five sons and two daughters. She united with the Church of the Brethren about twenty-three years ago, remaining a faithful member to the end. She died in the triumph of a living faith. She leaves her husband, two sons, two daughters, five brothers and one sister. Services by Brethren Noah Hoover and John Sutsman.—Ezra Hale, R. D. 4, Box 118, Arcanum, Ohio.

McAllister, Lenard, died at the home of Bro. John and Sister Ida McAllister, Bolar, Va., died May 29, 1911, aged about one year. The little child was a bright little fellow and is greatly missed in the home. He leaves a father, mother and one sister. Services by Eld. A. A. Miller. Interment in the neighboring cemetery.—Vena S. Bussard, Bolar, Va.

Metzker, Sister Susan, nee Ling, wife of Bro. Geo. B. Metzker, died April 1911, in the bounds of the Pipe Creek church of the Fairview congregation, Blair Co., Pa., aged 62 years, 11 months and 11 days. She had a complication of diseases from which she suffered for several years. She united with the Church of the Brethren in her youth and lived faithful until death. She leaves a husband, one son and three daughters. Services in the Clover Creek church by the writer, assisted by Eld. A. B. Brumbaugh. Text, Isa. 57: 1. Interment in the Brumbaugh cemetery.—W. H. Holsinger, Shellytown, Pa.

Price, Sister Sarah E., died June 13, 1911, at her home in Kansas June 3, 1911, aged 73 years, 7 months and 21 days. Sister Price was born in Jefferson County, Ohio. Her father about fifty-three years ago. To this union four sons and two daughters were born. Her husband and three children preceded her in death. She leaves a daughter and two sons. She was a dear mother in Israel. She has been a consistent member of the Church of the Brethren for nearly all her life. For several years she had made her home with Brother and Sister Ellis Nickerson, where she died with every expressed a willingness to go. Services by Brethren J. P. Harshbarger and L. D. Yoder. Text, Isa. 57: 1, 2. Interment in the Salem cemetery near Nickerson. The family extend their thanks to the many friends and kind neighbors for their

help and sympathy during their bereavement and the illness of this dear mother.—Josephine McGeough, Nickerman, Kan.

Reber, Sister Ada, nee King, born in Berks County, Pa., April 18, 1874, died in the bounds of the Ridgely congregation, Md., June 6, 1911, aged 37 years, 1 month and 18 days. She was a faithful member of the church, and the wife of one of our deacons. She is survived by her husband, five children, her mother, two brothers and two sisters. Our sister had been sick for two or more years, and for the past seven months she was practically confined to her bed with lung trouble. She was anointed. Services at the Ridgely church by Bro. L. R. Brumbaugh and the writer. Text, 2 Cor. 4:16. Interment in the Denton cemetery.—W. F. Imler, Ridgely, Md.

Rhodes, Sister Maria, nee Hatter, born at Sinking Spring, Ohio, March 8, 1845, died June 2, 1911, aged 66 years, 2 months and 16 days. She was married to David M. Rhodes on Sept. 4, 1864. To them were born four sons and six daughters. One son preceded her. The rest of the children were present at the funeral, except one daughter, who lives at Port Arthur, Texas, and one son, living at San Francisco, Cal. She was a member of the Church of the Brethren for years. The church feels her loss very much. The kind hands of her daughters, Katie and Mae, administered to her wants. Sister Rhodes had been anxiously waiting till the summons came. She leaves her husband and nine children. Services at the Salem church by the writer.—J. A. R. Couser, Peebles, Ohio.

Rice, Mary L., born in Clermont County, Ohio, Feb. 20, 1870, died June 9, 1911. She moved with her parents to Tennessee in the fall of 1891, and was united in marriage to C. W. Davis Aug. 13, 1894. To this union were born two daughters and two sons. In 1897 she united with the Church of the Brethren, of which she was a consistent member, and corresponding secretary of the Cowsson congregation. She leaves her husband, four children and many friends. Services at the churchhouse by Bro. A. M. Bashor. Interment in the Kid graveyard.—W. Davis, Rt. 3, D. 1, Dunn, Tenn., June 12.

Shaver, Bro. Samuel Levi, born in Rockingham County, Va., March 14, 1841, died at his home at Troutville, Va., May 29, 1911, aged 70 years, 2 months and 15 days. He was married to Miss Sophia Ann Nov. 27, 1866. Seven of their eight children and one sister survive him. He was stricken with paralysis May 15, 1910, and from that time was confined until the end. Bro. Shaver loved the church and served faithfully as the deacon's office for many years. Funeral services by Eld. T. C. Denton. Text, Job 5: 26. Interment near by.—Jessie Crumpacker, R. D. 1, Roanoke, Va.

Sipes, Henry A., born Nov. 26, 1846, died June 4, 1911, aged 64 years, 6 months and 8 days. He was born in Frederick County, Md., and worked for his father on a farm. Dec. 25, 1867, he was married to Jane Stimmel. In 1889 they were baptized into the Brethren church. Ever since they have been faithful members. His principal occupation has been farming until one year ago, when they moved to Thurmont. About last April 1 he was taken with stomach trouble and kept growing worse until the end came. He was anointed about ten days before he died. He leaves his wife. Eld. T. J Kolb and the home ministers officiated at the services.—Mrs. S. Weybright, Thurmont, Md.

Stouffer, Lizzie, died at the home of her daughter, Mrs. Frank Howe, near York, Pa., April 11, 1911. Interment in Fast Berlin. Services in the Lutheran church by Eld. C. L. Kahler.—Nellie I. Baker, East Berlin, Pa.

Switzer, infant son of Jacob H. and Sarah Switzer, born May 30, 1911, died June 3, 1911, aged 4 days. A brief service was held at the home June 3. Interment in the Fairview cemetery.—Elnora B. Switzer, Webber, Kans.

Taylor, Bro. John W., born in Adams County, Pa., died May 4, 1911, at 749 Forest Ave., Oakland, Kans., aged 64 years, 9 months and 12 days. He was an earnest, active member of the Brethren church from his youth. He served in the capacity of deacon until he died. He was also church treasurer of his county Sunday-school association and was loved and respected by his business associates and his brethren in the church, as well as by those who were acquainted with him. He is survived by his wife, four sons and three daughters. His faith and hope were strong in the Lord all his illness. Services at his home by Eld. J. H. Root and I. L. Hoover.—J. B. McKee, 1252 Clay St., Topeka, Kans.

Warner, Sister Fanny, died in the Ft. McKinley congregation, Montgomery Co., Ohio, June 8, 1911, aged 42 years, 6 months and 8 days. She was active in church and Sunday-school work until her health failed her. She was the teacher of a young ladies' class. She leaves two brothers and three sisters. Services by Elu. D. C. Stutsman. Text, Prov. 27: 1.—Jesse P. Kyle, 229 West Third St., Dayton, Ohio.

Young, John H., born near Casstown, Montgomery Co., Ohio, March 5, 1835, died in a street car accident in Kansas City, Mo., May 3, 1911, aged 25 years, 1 month and 28 days. Services by Eld. Lawrence Kreider, at the M. E. church at Gettysburg, Ohio. Interment in the Gettysburg cemetery.—Levi Minnich, Greenville, Ohio.

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NOTES NOT CLASSIFIED

Thornapple church met in quarterly council June 10. Brethren S. M. Smith and P. S. Benner were chosen as delegates to District Meeting; Wm. Smith and E. M. Starbard, alternates. We also elected Bro. R. H. Miller Sunday-School Secretary. Bro. Miller is to begin in the early part of September, followed by our love feast. Bro. Geo. Swihart will assist us in our meetings. The wife of Bro. Chester Paff, a young minister of marked ability, was baptized recently. Our prayers are that she may nobly assist him in his labors.—B. F. Kendall, R. D. 2, Box 311, Greentown, Ind., June 17.

Oneida.—Our little band of workers has been busy, working for the Master. We expect to hold an all-day service on the Fourth of July. We will have preaching in one of the home ministers in the forenoon. A basket dinner will be served. Children's services will be held in the afternoon. Our neighboring brethren and sisters are invited to enjoy the day with us. Last Sunday the members were strengthened by hearing a sermon about the Annual Meeting. Those who were not permitted to be with the Conference greatly enjoyed this. Our collection amounted to $10. We expect Sister Sadie Miller to be with us next Sunday. We still need the brethren. We are anxiously looking forward to the time when Bro. S. M. Geoughnour will be here to tell us the old story of the cross, and give Bible talks on matters that are so interesting.—Emma Folger, Oneida, Iowa, June 16.

Mount Morris church met in council June 17. Our elder, Bro. J. G. Royer, officiated. A number of letters were granted. Brethren Chas. Keltner and Solenberger were chosen as delegates to District Meeting; Brethren Gaffin and Rodeffer, alternates. Arrangements for the District Meeting will be held here in August, were put into the hands of the deacons. June 11 Bro. Geiser, of Baltimore, Md., gave us a very good, practical sermon, and in the evening Bro. Berkebile, of India, gave us an inspiring sermon. June 18 Bro. D. L. Miller gave us an interesting report of the Annual Meeting.—Ella Brunskill, Mount Morris Ill., June 18.

IMPORTANT NOTICE.

The brethren and sisters of the District of North Dakota, Eastern Montana, and Western Canada, will please note that the District Meeting of the above District will be held in the Salem congregation, thirty-three miles north of Devils Lake, on the Farmers' Railroad. Those coming from the West, over the Great Northern R. R., will take train No. 6 or No. 4 to Devils Lake. The train on the Farmers' Railroad will be held until No. 4 arrives at 4: 15 P. M. Buy your tickets to Newville. There will be conveyances at Newville, to convey those who come to the District Meeting—a distance of about seven miles. Those coming over the "Soo" line will stop off at Calio, where they will be met by notifying the undersigned. I will be able to announce the rate that the different roads will make, next week.

I herewith most earnestly request that all those coming to this Meeting will notify me of the same, so that I can inform the officials of the local railroad how many people they will have to handle, as they will be obliged to borrow some coaches from the Great Northern Railroad. President Kelly and the Superintendent of the Farmers' Railroad informed me that they will spare no means to treat our people right. Now, if those who come will notify me by July 7 or 8, they will confer a great favor upon me, for which I thank you in advance.

J. W. Cripe,
Committee on Transportation.

NOTES BY THE WAY.

Another Annual Meeting has passed into history, and we are left to think. Will our Father be pleased with what was done? We trust he can look with favor upon the work of the Conference. If not, may he so direct that all mistakes can be corrected. I may not always have things go my way, but the question with me is, Was the Lord pleased? If he is satisfied, then I am also satisfied.

My soul was full of joy as I listened to the young brethren delivering their sermons and addresses, so well prepared and so pleasantly delivered. The enemy will have to get a number of these young and middle-aged brethren and sisters out of the way, before he can make much headway toward the downfall of the church.

No, my dear brethren, the principles upon which the Church of the Brethren is planted are eternal, and they are here to stay. You and I may fret and worry ourselves, and perish in an attempt to overthrow the rules and regulations which have been given for the government of the members of the church, but the body will go right along in the even tenor of her way.

One of the very impressive scenes (never to be forgotten), was the presenting of the missionaries who are to go to foreign fields. When Bro. Miller called them to the front, naming each one, and giving the place of work, it appealed to every fibre of my whole being. To see those dear young people lay their whole life upon the altar, to spend and be spent for the welfare of others, was a memorable scene. It may have been more touching to me than to some others, because one of the number was my own dear niece (Anna Hutchison), who has long been to me more like a daughter than a niece. She is a daughter of my youngest brother.

Worthington, Minn., has been my field of labor since June 11. I find this to be a very pleasant place in which to work. There are about sixty members here, and quite a few of the scattering type. They are too busy, looking after the Lord's work, to find faults in others. I admire that class of people. Those who live here, who are not members of the Church of the Brethren, seem to be a thoroughly good class of people. The church is in several miles in the country. I am to be in Minneapolis, Minn., about June 27. Later on I go into North Dakota and other points. If I am able enough to work, I aim to winter in California.

A. Hutchison.

TAKING CARE OF MOTHER.

During our recent Conference at St. Joseph, Mo., I had occasion, one day, to enquire the way to a certain point in the city. The person of whom I sought information was a blacking man in the city. After giving me the information sought, he remarked, "I saw something among your people yesterday that I had not seen for a long time. I saw two young people of your Fraternity assisting their mother up to the Auditorium." I answered, "Well, that was good." "Yes," said the stranger, "it looked very good to me."

J. S. Mohler.
Quinter, Kans.

WESTERN COLORADO AND UTAH.

The first annual Sunday-school and Christian Workers' Convention of Western Colorado and Utah, is to be held at the First Grand Valley church July 4.

Morning Session.

9: 00, Devotional. Roll Call of Delegates. Organization. Report of Schools by Delegates.

9: 30, What Is the Greatest Need of the School?—Arthur Rust, Anna Elkenberry.

10: 00, Should the Class Select the Teacher?—Essie Hiatt, Walter Hutchison.

10: 30, Why Not Have Special Installation Service for Officers and Teachers?—Daniel Elkenberry, Daniel Hornbeg.

11: 00, General Discussion.

11: 30, The Reward of a Faithful Sunday-school Teacher.—S. Z. Sharp.

Basket Dinner.

Afternoon Session.

12: 30 to 1: 15, Children's Meeting.

1: 00, Devotional Service.

1: 15, Division Conferences in Separate Meeting Places. Elementary Division. Intermediate Division. Adult Division.

1: 45, Parents' Responsibility to the Sunday-school.—George Dove, Lena Swank.

2: 15, What Do I Owe the Sunday-school?—Maggie High, Emma Root.

2: 45, Round Table.—Conducted by Frank Weaver. (1) Commencing on Time. (2) How to Get the Pupil to Prepare the Lesson. (3) How Can Our Song Service be Improved? (4) Benefits of Home Department. (5) What Kind of Training Should Parents Give Their Children? (6) How May the Superintendent Keep His School Out of the Ruts? (7) Who Should Look After the Absent Pupils? (8) Why is the Efficient Teacher the Greatest Need of the Sunday-school?

Evening Session.

7: 30, Song Service.

7: 50, What Is It Possible for Me to Gain by Being Active in Christian Workers' Meetings?—J. Swallow, Pearl Waltz.

8: 10, What Are the Strong Points of the Christian Workers' Meeting?—Harold Pattee, Ella Wiler.

8: 30, Missionary Address.—Christian Worker's Point of View.—A. C. Root.

Missionary Offering.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 12, North Dakota, Eastern Montana, and Western Canada, Salem congregation, Newville house, thirty miles north of Devils Lake on the Farmers' R. R.
July 13, 14, Oregon, Washington and Idaho, at Myrtle Point.
Aug. 3, Northern Illinois and Wisconsin, Mount Morris, Ill.

LOVE FEASTS.

California.
June 18, Pasadena.

Indiana.
July 1, 6 p.m. Warsaw.
Aug. 13, 4 p.m. Somerset.

Iowa.
July 1, Sheldon.

Montana.
July 1, Medicine Lake, four miles northeast of Enterprise.

North Dakota.
June 19, Kelvin.
July 1, 4 p.m. Carrington.
July 7, Pleasant Valley.
July 8, 3 p.m. Rock Lake.
July 23, 5 p.m. North Star, five miles west of Perth.
July 29, Kenmare.

Oregon.
July 14, Coquille Valley, Myrtle Point house.

Pennsylvania.
July 2, Elk Lick.

Texas.
July 1, Pleasant Grove.

Home Department of the Sunday School

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., July 1, 1911. No. 26.

AROUND THE WORLD

Recent Discoveries Along the Nile.

The remarkable discoveries of papyri on the Nile Island of Elephantine, add greatly-valued testimony to the truth of the Bible story. Many Bible critics have insisted that the Books of Nehemiah and Ezra were more or less apocryphal. Now the learned Egyptologist comes to the front. He takes the Elephantine inscriptions and proves how there is a perfect agreement with the Bible story, and especially are the events referred to by Nehemiah and Ezra fully substantiated. How remarkable that the frail papyrus should have survived the vicissitudes of ages, to come to light in these days of the twentieth century as an indisputable witness for the Word of Truth! How it confirms our faith in the Holy Oracles!

Mrs. Eddy's Legacy in the Courts.

The large estate of the founder and promoter of Christian Science is at present being fought over in the courts. It is quite safe to venture the forecast that there will not be very much, in the way of tangible assets, to quarrel over, by the time the legal experts are through with the matter. Once more it will be shown that the average "last will and testament" has but a slight chance in the courts, when there is plenty of money to tempt the cupidity of disappointed heirs and scheming attorneys. Some one has well said, "The mistake Mrs. Eddy made was in dying rich." We would amplify it by saying that her greatest failure was to lay up her "treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Mecca and Medina Threatened.

The recently-reported, serious losses, sustained by the Turks in their struggles to suppress the Arabian rebels, render the situation in that section an extremely precarious one. The holy cities, Mecca and Medina, are seriously threatened by the armed bands of the rebels, and should they succeed in gaining complete possession, even temporarily only, it would mean the loss of considerable power and prestige, so far as Turkey's dominance in the Mohammedan world is concerned. This accounts for the strenuous efforts now being made by the Turks to regain full control of Arabia. It is unfortunate that the licentiousness and rapacious greed of Turkish oppression are so pronounced that they have aroused the most bitter feeling among the Arab tribes. How true, "Whatsoever a man soweth, that shall he also reap"!

Protecting Homes Against the Saloons.

The California Legislature recently passed a law, forbidding saloons and residences to be on the same party telephone line, in order to keep children and women from hearing the vile conversation of the saloon and its frequenters. While this would seem to indicate that the saloon is about the same old cesspool of corruption, no matter where it is located, one is made to wonder how long our lawmakers are willing to temporize with a known evil! If a saloon is so utterly vile and corrupt that even a telephone line is liable to carry its contagion, why not apply the ax to the root of the tree, and do away with the rank iniquity once and forever? For a nation of people, laying claim to more than ordinary intelligence, we have some very foolish ways of dealing with a most pernicious evil,—one whose ravages are admitted by all lovers of righteousness.

Ignorance the Main Cause of Poverty.

The Associated Charities of Cincinnati have been considering the best ways and means of helping the needy of that city, with a view of assisting them to make the most of the resources at their command. These workers have found that ignorance, incompetence and industrial oppression are the three main reasons of poverty, but that the first far outweighs the other two in real significance. To instruct incompetent and improvident wives in the elements of economical housekeeping, the association employs a visiting housekeeper, who, going from house to house, carries on an extensive campaign of education in the things most essential. Her teaching, necessarily, is by example as well as by precept. Order and cleanliness are the first lessons thoroughly impressed by practical demonstrations. Floors are scrubbed, and dishes and windows washed. The children, and even the mother herself, at times, are included in the work of complete renovation. The housewife is taught how and what to buy for the table, how best to prepare it, and how to eliminate waste. Several families have already been brought from a state of idleness, dirt, and sickness, into one of cleanliness, work, health, and new and well-managed homes. Many of our city missionaries find that preliminary efforts, similar to those outlined above, are absolutely necessary, before religious impressions can be effectually made, and the plan is well worth investigation by others.

The Sunday-school Army.

The large gathering of Sunday-school workers at San Francisco, Cal., to which we referred in our last, is at this writing in the midst of enthusiastic and inspiring sessions. From the report of General Secretary, Marion Lawrance, we learn that there is a total of 14,946,504 Sunday-school pupils in this country,—a gain of 1,431,006 pupils since the last convention, three years ago. There are 76,172 more teachers, and the number of Sunday-schools has grown from 161,750 to 173,459. These figures, rightly appreciated, mean much for the future of our country. The study of the Bible, properly conducted, will mean more for the moral and religious development of the nation than any other agency that can be devised. It is encouraging to note that, amid the many disheartening evidences of vice and corruption, we have among us an institution which eventually will result in a better and more exalted standard of morals in the community.

"Good Citizenship Day."

We all agree that of days memorial and commemorative we have a great abundance,—more, perhaps, than we can properly observe in the manner originally intended. The latest addition to the list of memorable days is being proposed by William Jennings Bryan, and others, who suggest that a day be duly set aside as "Good Citizenship Day," to impress more fully, upon each citizen of our country, the great value and privileges we enjoy. The thought of inspiring nobler and more exalted aims, as to our citizenship, is commendable indeed. We would, however, suggest this amendment, that 365 days of each year be set aside as "Good Citizenship Days,"—not forgetting the all-important fact that an active exemplification of Christianity be made the ruling element of our civic life. When it comes to true patriotism, no one can excel the earnest believer who, by living according to "Golden Rule" principles, does good to all with whom he comes in contact.

The Passing of the Shakers.

We have referred, at times, to the decreasing numbers of the Shakers, and now the "winding up of the financial affairs" of some of their settlements in the State of Ohio and the only remaining one in the State of New York, calls attention to the fact that communistic experiments of that sort, though claiming apostolic precedent, are bound to be failures in the end. It will be remembered that the Shakers originally were the followers of "Mother Ann Lee," to whom they accorded the same degree of reverence they gave to Christ. Upon her death, in 1784, the society was reorganized on a communistic basis, with celibacy, nonresistance, and equality for women, as leading characteristics. In spite of the "share-and-share-alike-of-goods" principle found imitators in a score or more of sects, but nearly all of them were marked by the failures incident to experiments of that kind. With the final extinction of the Shakers, a most interesting attempt to settle a problem in social economy will pass into the annals of history.

No Danger of War with Japan.

While alarmists may seek to revive, at every possible opportunity, the specter of a possible war with Japan, we are assured, upon the authority of Dr. Charles E. Brown, of Oakland, Cal., a noted worker for peace, who has just been in Japan, that any possibility of hostilities between the two countries is absolutely out of the question. We must remember that (1) Japan has suffered from two expensive wars, the last two years apart; (2) on her war debt is a burden of $100 per capita; (3) her tax rate is nearly one-third of the income of the common laborer or mechanic, and forty per cent of the income of the well-to-do; (4) Japan would not accept the needed funds for a war with America; (5) Japan's best customer is "Uncle Sam," and the people are very slow to cut off, at one stroke, the source of revenue that is an essential factor of their national prosperity. There is something to think about in the statements given. Especially should we note that Japan's heavy tax rate,—one to which Americans would hardly submit,—is a direct outgrowth of her costly wars. Her small population being out of all proportion to the large war debt, now resting upon the people, their burdens are grievous indeed.

A Moslem Mosque for London.

From apparently authentic sources we learn that Moslem subjects of King George will build a half million dollar mosque in London as a coronation gift. It is a well-known fact that, strange as it may appear,—Islam has several thousand followers in England. It is expected that these will contribute a considerable portion of the required funds, and it is further announced that many prominent Christians have also agreed to contribute to the building of the proposed mosque. One is made to wonder how it was ever possible for the doctrine of the False Prophet to gain a foothold in the British metropolis, and stranger yet, it is that professed followers of Christ should contribute to the promulgation of erroneous teachings. The Word plainly says, "If there come any into you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

King George's Coronation.

June 22 witnessed the long-heralded coronation of George V., as ruler of a realm on which the sun never sets. The great eagerness with which all England looked forward to the great event, testifies to the intense loyalty of the people, who seem to have been even more deeply affected upon this occasion than they were during the coronation of his well loved father. To describe the regal magnificence that prevailed would require more space than is at our command, nor would it serve any good purpose. We may well rejoice, however, in the fact that the continued reign of King George will mean, practically, an era of peace, so far as he is concerned, and so far as his influence reaches. Far more we may we, as believers, rejoice in the thought that, while earthly distinction, such as was bestowed upon King George, is not ours, we have One "who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." That is a happy privilege well worth our best efforts!

Helping the Unemployed.

How best to help the "down-and-out" of humanity is a problem that has puzzled the best sociologists. Divine Writ tells us: "If any would not work, neither should he eat," but what are we to do when the luckless vagrant assures us there is no work for him? For some reason there seems to be an inability, on the part of many, to secure the needed work, in the face of the fact that the Kansas harvest fields and scores of other openings vainly beckon to willing workers. To remedy existing conditions along this line, Mr. James Eads How, a wealthy young man of St. Louis, is now devoting his best energies. By personal experience he has gained an accurate knowledge of the life and general surroundings of the unemployed, and he declares that, instead of the 1,000,000 that are usually out of work, there are now 4,500,000. Mr. How has set himself a task of no slight magnitude, in his work of alleviation. He proposes to arouse, by organized efforts, the best there is in each man, and then find him a position. To this end he intends to establish a cooperative organization in every city, by which the aim sought may be fully reached. His endeavor is a most praiseworthy one, and affords a practical suggestion to others.

Brahmins as Leaders of India's Unrest.

It is being recognized as a settled fact that the 15,000,000 Brahmins in India are the real leaders of the "unrest," pervading all parts of the country. If any one thinks of these men as devoid of intellect and lacking a comprehensive grasp of the situation, he is very much mistaken. The present British policy of denying Brahmin admission to government service, while intended as an effective reminder that their pernicious activity is ill-advised, seems only to widen the breach. What the future may reveal, as to the eventual termination of the impending struggle, is hard to tell, but competent judges of the situation claim that much will depend upon the native Christians, and the attitude they may assume as promoters of loyalty to English control of India. Whatever may be said of the real efficiency of Christianity as a factor in the largest of England's dependencies, one thing is sure,—they are working for peace and orderly conditions, and are endeavoring to instill the same principle in the flocks under their care. They well-meant and conscientious effort has met with an appreciative commendation on the part of the English officials in charge of affairs in India, and they are free to admit that the future weal or woe of the country will largely depend upon the rising influence exercised by native Christians under the leadership of their spiritual guides.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Open the Door.

Open the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world today;
If our door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for everyone;
He hath made of the raindrops gold and gems
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin
They shall grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin,
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door! —British Weekly.

Elders and the Holy Spirit.

BY PAUL MOHLER.

EVERY once in a while I hear of some church that is not prospering because the elder does not look after it properly. Perhaps it would be more nearly correct to say that only once in a very great while do we hear of a church that *is* prospering as it ought to because of the faithfulness of the elder in charge. Well, either way you put it, the elder certainly does have a great deal to do with the condition of the congregation.

Paul recognized that fact when he exhorted Titus to appoint elders in every city and then went on to give the qualifications necessary for the elder (bishop) in Titus 1: 5, 7. And he sought to impress it upon the elders of the church at Ephesus when he said to them, "Take heed unto yourselves and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28, Am. Rev.).

I wish that "command" would take as strong a hold upon our elders today as does the command of John 13! Wouldn't it make a wonderful change? And isn't it just as binding? Do you say that it is just Paul's command? Well, so is the prayer covering command of 1 Cor. 11.

But this is more than Paul's command. Notice that Paul says, "The HOLY SPIRIT hath made you bishops." Although we know that bishops were appointed by men,—by Paul, Barnabas and others,—Paul places the responsibility of the elder where it belongs, upon the Holy Spirit. I feel quite sure that it is as great a grief to the Holy Spirit for one of his elders to fail in his duty as for one of the lay members to fail in his.

Brethren, think of it! The Holy Spirit has made you bishops to FEED the church of the Lord which he purchased with his own precious blood! What a tremendous responsibility to what an August Being! How can one think of accepting such an office as an "honor"! How base must that elder be that uses his office to feed himself from the church! And how much better is the man who accepts the honor, assumes the responsibility, and then neglects his duties?

And right here is the common failing of all classes of church officials. Some, indeed, who are called to office reject the appointment, thereby rebelling against the Holy Spirit, thinking, mistakingly, that thereby they, like the man that buried his talent, have escaped responsibility. For them judgment is certain to come. But the greatest number of offenders among us consists of those who are not faithful to the trust they accept. They allow the cares of this world to take up their time, so that they can not attend to their pastoral duties. They are not careful to set a good example in their own lives, and thus their lives discredit the church. They make no real effort to help the members of the church into a better life even when they do visit them, but talk of crops and markets or nonpractical theological questions, or about the faults of other members, other churches, etc. I tell you there is mighty little real earnest getting-down-to-business among the officials of the church today; and if you ask me, I'll say that I think that accounts for the failure of a good many of our stronger congregations to hold their own against the world.

Oh yes, I know the church does not help the elders enough; I know that every regularly-organized church should support an elder to give his whole time to the work of the church. But why do not the churches do so? Because the ELDERS HAVE NOT TAUGHT THEM TO DO SO! So it is up to the elder, after all. And excuses don't excuse. The Holy Spirit made you bishop, or you are no real bishop. The Holy Spirit certainly expects you to do the work or get out of the way of the man who will. Do you say you can't make so much sacrifice for the church? Well, Christ died for it, as Paul says. If you have not the spirit of Christ you are none of his, and are therefore out of place in the eldership. "If any man would come after me, let him deny himself, take up his cross, and follow me." If that doesn't mean self-sacrifice for the church, it means nothing.

I have talked with a number of ministers who expect to serve the Lord faithfully SOMETIME. At present it would be very inconvenient to give much time to the Lord's work, but after they have accumulated enough property to keep them in comfort, without any attention on their part or any help from the church, they expect really to do something for the Lord. Now, doesn't that sound fine? Isn't it a good thing to be independent of the help of the church? The worldly mind says it is. It is a humiliating thing to have to receive help from other people. The natural man is not humble, so it seeks to provide against any such humiliating experience as the Lord had to endure every day of his ministry. For did not our Lord himself live of the gifts of his followers? And so we will always have ministers who are too proud to receive their living from the church which they serve and too fearful of poverty to do the work of the Lord on what the Lord has already given them. Oh yes, if the Lord will only give them enough cash down to insure their living throughout their lives, and a good legacy for their children, they will give all their time to his church, and will probably tell people to trust the Lord for everything!

But the Holy Spirit has appointed you to feed the church. Must the church go unfed until your fortune is made? Must you be anxious for the morrow, for fear that the Lord cannot provide? Must you seek first these things,—the food and raiment,— and then attend to the Kingdom of God and his righteousness? Shame, shame on such weakness!

Now just a word more about the support of the elder. The church really needs to support the elder more than the elder needs the support. It is not good for any church to be selfish. Growth in grace will always go hand in hand with growth in giving. We have not been taught this fact as we should. Naturally there must be a good deal of teaching along this line before the churches will do their duty. The elders should teach this truth but be patient. And the elder who makes the most sacrifice for the church will have the most influence in teaching the church to give. I hope the time will never come when the officials of the church will not be self-denying; but I also hope the time will soon come when the church will not COMPEL them to be so.

705 South Forty-second Court, Chicago, Ill.

The Annual Church Visit.

BY S. N. M'CANN.

In Four Parts.—Part Three.

THE second question is one that touches the vital points in true Christian fellowship. It is the one question that helps to tell whether our religion is only a tinkling cymbal or a sounding brass. It is the one question that helps us to know whether we can suffer long and be kind, whether we envy or not, whether we ARE EASILY PROVOKED or not, whether we are disposed to talk evil or not, whether we can bear all things, believe all things, hope all things, and endure all things or not.

"Are you, as far as you know, in peace and union with the church?" If we can not answer this question in the affirmative, then the brethren who are on the visit act as peacemakers, and seek to set matters right. What a grand opportunity the visiting brethren have, to call down the blessing of God upon their heads, for Jesus says, "Blessed are the peacemakers, for they shall be called the sons of God." No bitterness, no hatred can long exist in the church if this question is honestly answered. Troubles, difficulties, strife must be adjusted, else there can be no communion, no full fellowship with the church.

The visiting brethren failing to restore peace and harmony between brethren who are at enmity, report the matter to the church in council. The church then seeks to bring about peace and fellowship. Failing in this she locates the cause, if possible, and pronounces judgment accordingly. If the church can not locate the cause of trouble, nor reconcile those at strife, she forbids them the full privileges of the church until peace can be restored. A member not at peace is asked not to commune with the church.

With such a power in our church government for peace and union, how can discord and strife develop? How is it possible for division and schism should creep into our body and separate us? Our past history tells us that it is possible. Should we not take the warning voice of history, and individually search the ground upon which we stand, in the light of God's holy Word, according to our baptismal vows, and our yearly answers to the church's questions? Have we been answering these questions in a merely formal way, or have we, prayerfully and conscientiously, answered them? This question is surely in harmony with God's Word and in harmony with the Spirit's teaching. The deacons who work in harmony with the spirit of this question could appropriately be called peacemakers.

When we consider the stress that Jesus laid upon peace, and the blessing he pronounced upon the peacemaker, we are glad that the church has provided for a set of peacemakers in every congregation of the Brethren.

The deacons may sometimes mistake their mission and not work and pray for peace, but that is no fault with the mission of this question. The spirit of this question, properly carried out, will render the deacon's mission a blessing both to himself and to each member of the church. How can discord ever get a strong hold in our body if the deacon comes to us once a year with the spirit of this question, and we receive his visit in the spirit of peace?

I fear we, as ministers, do not emphasize the importance of the yearly visit as we should. We do not lay stress enough upon the importance of the deacon's work. He should be impressed with the sacredness and importance of his work. No wonder the apostle says, "They that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." No wonder that Paul lays stress upon the importance of the deacon. "Holding the mystery of faith in a pure conscience."

Bridgewater, Va.

Beauty—Here and Beyond.

BY J. H. MILLER.

I AM a lover of beauty in nature. May and June seem to me the most beautiful months of the year. As we view the landscape spread out before us, we must conclude that God is a lover of beauty. He made the world in all its loveliness, when there was no eye but his own to see the works of his creation.

When we see the forests clothed in green, and the opening flowers smiling a welcome to their Creator, it is a most charming scene. Surely, every hill and dale helps to make a picture of rare loveliness. This beautiful world that God gave to his children, together with the sun, moon and stars, is a vision that reflects the loving care of the great Creator.

When I stood at the mouth of the Grand Canyon of Arizona and gazed down the rocky cliff, I beheld the most beautiful mountain scenery I ever saw, and I was made to say with the Revelator: "Great and marvelous are thy works, Lord God Almighty. Just and true are all thy ways, thou King of saints."

How much beauty God has placed in all his handiwork! When we view the great realm of dazzling light, sparkling in the great dome of heaven by the Omnipotent Hand of the Creator of the universe, what shall we say? Is he not a lover of beauty? Listen to the sweet warbling of the birds, as they fly through the air and display the beauty of their plumage, and again you are lost in wonder and admiration.

The highest type of nature is man. God said: "Let us make man in our own image, and in our own likeness." Certainly God must be a being of surpassing excellence and power! As we think of man in his blessed state before the fall, we get a faint glimpse of the grace and power that once were his. As we think of the blessedness of a soul free from sin, we can form some idea of the superior beauty of man in Eden's bowers.

We love to dwell upon the immortal part of man,—the soul. A sinless soul is acceptable in the sight of God. Lazarus was happy in Abraham's bosom. Such souls shall see the beauty of the upper world, and partake of the tree of life.

What a marvelous beauty God has given to the human soul! It moulds the bonds of charity, sweetens the voice of our being, and in cherished beauty shines out through the eyes. Such a face will blossom in the delicate beauty of the morning-glory. As a sunflower turns to the sun, so the soul turns toward the Sun of Righteousness all the day long.

There is a power in the beauty of a Christian life to soften the hardest heart. Christian beauty has wonderful charms to draw the most indifferent ones close to God. The violet will some day lose its charms, and be a fading flower, but our home in the glory world will be fair and glorious forever. Some day the child of God will be standing by the sea of glass, viewing a scene beautiful beyond description,—there to praise God forever.

Solomon says: "The glory of a young man is his strength, and the beauty of old men is their gray hair." May we worship God in the beauty of holiness, and lean upon his arm for strength and protection! The prophet saw a vision of beauty in the promised King,—"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off" (Isa. 33: 17). May our faith and works, combined, carry us to that beautiful home! It is the land of our Father, the cherished home in glory. There we shall behold God in all his beauty!

Goshen, Ind.

Boy Training.

BY DR. G. H. VAN DYKE.

THAT the training of our children is the most vital question with which parents have to deal is at once admitted to be true. However, the number of parents who have made any special preparation for this serious and difficult task, before it presents itself, is exceedingly small. Considering the knowledge and wisdom that ought to be used, the character of the material upon which to work, the amount of preparation, and the difficulty in forming character, one almost concludes the results are about as good as could be expected. One could select ten subjects, with any one of which the average new parent is more familiar than this, the most paying of them all. The difficulty of developing many of the better qualities in children decreases somewhat in proportion as the number of children in the family increases. Family discipline is the strongest humanizing and Christianizing influence in the world—aside from God's Word. But either we are not training well, or Solomon's dictum about training up a child, etc., does not apply to our generation. I do not believe the latter, but the former, and that the boy suffers from the defective or unbalanced training more than the girl. Are the boys receiving the training that fits them well for manhood? Let us see what some people say about this subject.

Current Literature, page 521, quotes an article from Mrs. Cornelia A. P. Comer, where, in speaking of this subject, she asks the pertinent question, "Is the quality of the human product really falling off?" In discussing this subject, by contrasting the qualities of the present with the past generation, she feels that certain qualities, which are very essential in the make-up of a man, are disappearing rather fast—such qualities as courtliness, fortitude, and virtue. But she does not charge this up to *lack* or *kind* of training, so much as to the changed environment, for, she says, "when one gets light by pushing a button, heat by turning a screw, water by touching a faucet, and food by going down an elevator, life is so detached from the healthy exercise and discipline used to accompany the mere process of living, that one must scramble energetically to a higher plane or drop to a much lower one." She says further that "training is not a matter of the mind and body alone, but is fundamentally the education of the soul. In your training this has been neglected, and here is your cruelest loss."

So far as religious training is concerned she says, "Because of the tranquil religious state, we are teaching very little religion, and even that is done half-heartedly. Thus you have the distinction of growing up with a spiritual training less in quantity and more feeble in quality than any Christian generation for nineteen hundred years."

Concerning the training of our boys she says, "What the rising generation lacks is force—personality—power to endure. Unselfishness and character is not even known to it. Nice lads, with the blood of the founders of our nation in your veins, pecking away at the current literature of socialism, taking out of it imperfectly understood apologies for your temperaments, and calling it philosophy—where will you be if a great day should really dawn? When your day comes, you will be tossed on the scrap-heap, shoved aside by boys of a sterner fiber and a less easy life, boys who have read less and worked more, boys who have thought to some purpose, and have been willing—as you are not—to be disciplined by life. Certain ingredients are as necessary to a man as yeast to bread, or iron and carbon to steel. A combination of steadiness of purpose, breadth of mind, kindliness, justice, wholesome common sense, certainly a capacity for the task in hand, that produces a worth-while man. Force, personality, power to endure—these your fathers had, these you are losing. Yet life itself demands them as much as it ever did. For, though we may be getting soft and losing our stamina, the essential elements of life remain unchangeable."

Certainly every person does not take this view of the subject, but can any one whose knowledge is broad, and who has had a large personal experience, and who tries to formulate a serious judgment vary far from the above? Let us be real personal and ask ourselves some questions.

1. Will the methods of boy training and even the results of a half century ago do for today?

2. Is the general average of Christian character as strong today as a half century ago?

3. Is the boys' general average as clean a life as a half century ago?

4. Concerning the results of the training of our own children, is there as large a per cent of the boys of our own church homes becoming responsible members of our church as a half century ago?

To some of these questions we are bound to answer in the negative. It is safe to say that there never was a time when social impurity was as prevalent among religious people as now. This is very clearly due to faulty teaching, or *no* teaching, of the boy on this subject. Because of this deplorable condition, an army of leading educators and teachers is bringing this subject to the attention of the parents, who are first and rightfully responsible for the fault. State boards of health,—notably, Indiana, Washington, Massachusetts, and some others,—many city boards, and a large number of private organizations, representing physicians, lawyers, and ministers of the highest standing, are doing a great deal of work to bring this question home where it belongs. The State of Washington has placed a course of Social Morals in each of its three normal schools, and the teacher is expected to pass it along to the pupils in a sane way. There is a rapidly-increasing demand for this information on the part of school-teachers, because of the howling shame requiring it. Medical colleges—good and effectual places—are introducing regular lectures on this subject. Meetings held in connection with the Child Welfare Exhibit of Chicago strongly recommend the proper discussion of the subject. It is doubtful if any school or college which pretends to prepare young men and women for life can be excused for withholding such information. The only reason for demanding that it be taught is the awful prevalence of social impurity. There are two reasons why the birth rate is falling off noticeably, both in our country and in others. One is so-called (but improperly) social disease. The other is unwillingness to assume the responsibilities of parenthood. Both of these reasons could be overcome by the right kind of teaching, given at the right time. What must be the maternal bequeathing, and what the heritage of the child, whose approach into the world was purposely jeopardized by a mother unwilling to bear him? And can such secrets keep from leaking out in acts and heart-searchings between child and parents? How the knowledge of such a secret must blight the very soul! How the good impulses of such a child must be kept back by the maternal influences of such a mother! How can such a child be free in God's great world of love, life, and light? Is it good or bad for Christian women to teach younger women how to prevent maternity?

It is well for us to begin to measure our responsibility with results instead of by former methods. What answer can we make to the Vice Commission of Chicago in its words of warning to the parents of our country? When the Chapman-Alexander group of evangelists completed their world tour, coming closely in contact with people of many of the largest cities of the world, some of them said that of all the places visited, the children of the United States, and especially of Chicago, were the most disrespectful. This is not the child's fault, but the fault of his teaching.

The final question is, Are we satisfied with present results? Let us open our souls and hearts to the Christian's responsibility and duty; and then with faith, first in God, second in the boy, and last in our own good purpose, seek to bring about a stronger and more noble manhood and a higher state of Christian living in the coming generation than we have in the present.

1525 Hastings Street, Chicago, Ill.

The False Prophet.

BY D. E. CRIPE.

THE false prophet and the beast of Revelation are intimately connected together, both in their work and in their final punishment. As this beast is not a literal animal, but a figure or type of some beastlike principle in man, so the false prophet can not be a literal man, but a personified type of something which is found in the world and in the church.

Mohammed has often been named as the false prophet, pointed out in the Scriptures. If he had been the only prophet whose teaching had been contrary to God's will, and done harm to man, this might be correct. But there have been, and there still are, many false prophets and false teachers, who lead astray those who desire to serve God, and all these are false prophets. Therefore Mohammed is only *one* of the army of false prophets which have deceived the people. He is not the false prophet, but only one of them.

The false prophet, associated with the beast, is evidently a personification of all the false prophets—the entire host of them grouped together and spoken of as one man—and stands as a type or figure, both of their deceptive work, and their final doom. This doom is different from that of the ordinary wicked, for the beast and the false prophet are cast into a lake of fire, which was prepared for the devil and his angels, a thousand years before they themselves are consigned there. Those who have learned God's will and pose as his servants, who stand as angels of light, —and voluntarily, intentionally, deceive the trusting, seeking ones who desire to serve God,—are far more guilty than any of the ordinary wicked people.

The first evidence of the false prophet is seen in the garden when the serpent said, "Ye shall not surely die." Traces of him are found in those who resisted

the preaching of Noah. He was in the camp while Moses was up in the mount, and prevailed on Aaron to make the golden calf. He resisted the true prophets of God in every age. He was with the priests and Pharisees when they prevailed on the people to say, "Release Barabbas and crucify Jesus." He was in Galatia and preached another doctrine different from that which Paul preached. To the Corinthians he said, "There is no resurrection" (1 Cor. 15:12), and to others he preached that the resurrection is already past (2 Tim. 2:18).

Paul speaks of him, when writing to the Thessalonians, and calls him "The man of sin." He "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God." Assuming that he has more power and more wisdom than God, he sets up or tears down the Law which God has given, and changes the conditions by which salvation may be obtained. Paul says the Lord will not come until this man of sin be revealed. He knew the man was there—he is always on hand—and already at that time he was beginning to work. In later years he manifested himself more boldly, and there has been no age in the Christian dispensation but the false prophet was there with his pernicious, false teaching.

Of all the servants of Satan, the beast and the false prophet,—those who use brute force to bind the will of man, and they who, by false prophecy and false teaching, lead the seeker astray,—are the only ones who outstrip their master in frustrating the will of God, if their punishment is an indication of the crime. For the beast and the false prophet shall be tormented a thousand years before Satan's punishment begins.

It is not strange that the beast and the false prophet shall be doomed to destruction before the millennial reign begins, for peace and happiness could not reign here as long as brute force and false teaching divert and mislead the people. The earth can not be filled with the knowledge of the glory of the Lord, as the waters cover the sea, until the beast and the false prophet are cast into the lake of fire.

Stillwater, Okla.

Sermon Building.

BY JESSE D. MOHLER.

Good sermons are somewhat like has been said of good teachers: "They are born, not made." The ideas and thoughts given have largely been stored beforehand in embryo, and take tangible form when the conditions have become right for their development.

We believe, however, that every minister finds occasions for sermons when there seems none to be brought forth, and a sermon must be made. It is humiliating to take pencil and perhaps scissors and go borrowing for ideas to make a frame work for a sermon, in which we ourselves can furnish only the filling. But the farmer preacher has often been forced to something of this kind; and is liable to find similar conditions some time in the next few months of plowing and planting, and of planning for the following week's work.

We have always deplored the necessity of so gathering a sermon when the occasion has been forced upon us; but have never considered it the right of a minister to borrow a thought that does not find correspondence within himself. If this is observed, even the quickly-made product is, in a manner, brought forth from his own ponderings.

"This does not, in any way, sanction a copying or following of the discourses of another without first absorbing its truths and casting aside such portions as are not suitable to one's own individuality, or do not strike a sympathetic chord within one's own musings. But we are, of necessity, borrowers of thought;—not in the form we give it forth, but in the impressions that give form to our own thoughts.

Our opinions of the writings or sermons of another depend, not so much upon the truths they contain, as upon whether they present something that is related and in slight advance of what we have already pondered over, crystallizing that which has been vague impressions within our own mind. In this sense we may occasionally make a sermon by gathering the gist of the impressions made by some one else.

No one has a right, under any circumstances, to store up another's thoughts indiscriminately and give them a dressing of his own. To do so is plagiarism, a crime against another, a belittling of one's self, an imposition on his audience, and a possible trifling with truth.

Quoting others as authority for statements is in place, but a congregation does not care so much for quotations as for original thoughts. They, perhaps, can read better things than their minister can tell of his own; but want the vivifying power of the producer of thought in the speaker before them. To give this, the minister must first make the thought his own, regardless of where he got the impression. If one feels that something is so good it should be quoted, let him study it until he can quote with the same fervency as his own.

In a former article mention was made of the need of reading much more than we ever expect to preach. A thoughtful reading of an article may at the time be all one gets from it. Later, when in search of material for a sermon, reading up on a subject, or studying within our own mind, an embryo left by that reading will be touched and a life given to it. There are very few absolutely new things being said; but the wider our range of reading, the more embryotic thoughts we harbor, the more we can respond to truths in another's productions, and the more readily can sermons be born, not made.

In sermon building three types or classes are usually recognized. These are: (1) The textual sermon; (2) the topical; (3) the expository. Each has a field of its own, and yet somewhat overlaps the others. The main difference we have seen is that the different classes suit the different styles of preachers best. All must have a foundation of scriptural truths, but some have more readings as a basis for teaching than others.

The expository discourse has been used, perhaps, more in the past than at present. This decline in use, we believe, is not due to a lack of desirability so much as a slighting by the user and a desire for more entertainment on the part of the hearer. A minister may resort to this style of preaching in order to get something easier. It really calls for deeper study of the Word, and of the problems of life, than either of the other styles of sermon.

The expository sermon takes a number of verses, a chapter, or several chapters, and gives an exposition of the teachings, very much as might be done with our Sunday-school lessons. Many strong preachers have found this an excellent method. A danger lies in the possibility of surface work, of depending on the volume of scripture treated, rather than on the rich thoughts that might be given. We have observed that this is a more suitable work for those of ripe experience than for the young man, or for the man not thoroughly acquainted with scriptural teachings.

The tendency in expository preaching being to scatter the thoughts too widely, the textual sermon more readily induces close work, leading to a definite point. This takes a verse, a portion of a verse, or several verses, as a scriptural basis for the lesson of the day. Related portions of scripture from Genesis to Revelation are in place, but all scripture used and ideas presented should have a bearing on that text.

It is not best to divide up a text into several parts. Every sermon, to be a sermon, must have a definite point in view. Two points may be held in a text under some conditions, but one had better save a part of his text for another sermon, rather than undertake more than two main lessons in his sermon. You can not fasten many teaching points in any one lesson.

The topical sermon has perhaps more advantages to the speaker than either of the others. Its foundation must be scriptural. A text may or may not be used, but a suitable text is an advantage, as it gives direct authority for the subject under treatment. Many of the sermons, for which ministers read a text, are really topical sermons. A subject, sometimes not even named, is far more in evidence than the text, in the sermon delivered. Such is a topical sermon. It deals more with general ideas of scriptural teachings than with the direct bearing of texts.

As intimated above, each man is more adapted to one style of preaching than another; but we believe it is good practice to vary one's custom, and occasionally prepare a sermon of another style. Our teaching should not be in the same trend all the time. If we have preached strongly of justice, we should take up the side of mercy. If we have taught much of the love of God, we ought for a time to consider his demands, that we may build a good sermon on that line.

When it comes to the actual building of a sermon, there is no royal road to success. There may be nearly as many ways of getting at it as there are men to build sermons. No one man can, with authority, tell another just how he had better proceed, but some general principles are in place.

We believe that no man should undertake the preparation of a sermon, or even to work over an old sermon, without seeking the special directions of the Holy Spirit for that work. Man is too incapable to handle the Word of God for the salvation of others without such help.

Scripture and scriptural teaching must be the basis for thought, and thought, not words, or fancy, or oratory, must be the substance of every truly good sermon. Those thoughts have a relation that will give them a logical form, and that will appeal more to the hearer than if presented in any other way.

Half the success of a sermon is in the audience. We stated above that our interest is much more in a thought that is related to ponderings of our own, but slightly in advance. Likewise an audience appreciates a discourse that tells them clearly what has been hazy to them, and opens up a new field; but does not appreciate a sermon that is clear beyond their own conceptions. One's sermons should then be fitted to his congregation, as well as to the subject, and the minister's analysis of the Scriptures.

There is no calling that outshines that of the minister, when well filled; and the building of sermons is a building of character and a molding of destinies to the hearers of its teachings.

Warrensburg, Mo.

Guidance.

BY KATIE FLORY.

It is necessary to have a guide as we journey through life, because of the many hard things to be endured. There are commanding heights to ascend, where the deepest of joys may be experienced. There are valleys to descend where there are deep sorrows and dark clouds.

In order that our sorrows may not consume our joys, because of the roughness of the way, we need a Perfect Guide,—one who has gone over the way before us, and knows all about the hard and trying places.

God never left his people without a guide, a law, a command, a statute. The pillar of fire was a visible guide to the children of Israel, and it guided them through the great and terrible wilderness till they reached the promised land. God, "at sundry times and in divers manners spake in time past unto the fathers by the prophets." To Gideon, Moses, Hezekiah, and many others, he gave signs, as evidences of his guidance.

How does the Lord guide today? By the Scriptures, by the Holy Spirit, by his Son. "Though we or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you things that are to come."

For guidance, we, today, ought not to expect signs and tokens when we have the "Thus saith the Lord," and understanding minds to comprehend God's Word. An evil and adulterous generation seeketh a sign, was Jesus' answer to the proud Pharisees.

True, the Bible may not give a rule for every course of action in life. Paul, in Acts 16:7, knew not which

way to go, and started out in the wrong direction. Then the Holy Spirit acted as a guide, for it says, "The Spirit of Jesus suffered them not" to go into Bithynia. The beauty of it was that Paul was receptive and willing to be guided and so was led aright. He was not stubborn, as so many of us are. The thing for us to do, too, is to wait, pray, and listen for God's voice,—to be receptive when we are in a strait and perplexity, and have no "Thus saith the Lord" for a certain course to pursue, or a certain thing to do.

Often wise counsel from wise people will be a help. Let us never dictate to God *how* to be guided. Let us never ask for a dream or a sign, to be shown the way to take, but, instead, let there be perfect receptivity and a willingness and determinedness to do his will. Perfect guidance will be the result.

"In *all* thy ways acknowledge him, and he will direct thy path." It may be a little surprising how God has promised to guide even in the smallest details of life. In our dress, what to wear, our conversation, the things we should and should not talk about, our daily work, where to go and where not to go,—everything we may be guided. The Spirit told Philip to get into the chariot with the eunuch. This looks like a little thing. Have we not often been prompted by the Holy Spirit to say something to a certain individual, to do a certain thing because the Holy Spirit was wanting to perform some act of service through us and we could not resist him? Every Spirit-filled child of God has had such experiences.

Too often we think and decide for ourselves when we are wholly unable to do so. We must feel our *need* of a Guide; then will we ask, and success will be ours.

We must *desire* to know God's way in everything, having no will of our own. One reason why God can not lead some people today, is because they are not willing to do his will. "If any man willeth to do his will, he shall know." We must *ask* for it definitely. We must *expect* it. "Ask in faith, nothing doubting." Too many of us are doubters and don't believe that God will do such things for us. Read James 1:5, 6 right here.

Then, too, we must *follow* our Guide, and the closer we keep to him, the easier it is to follow. It may seem like taking a step in the deepest of darkness, sometimes, but only a step at a time is all we need to know. We need not know what God wants us to do next week, or next year. All I have to do today is God's will.

O, how sweet to be every hour and day guided by faith, by the Unseen Hand and Eye! How comforting to know that we are kept and guided through this life of faith and trust,—and that God is leading, controlling, directing, and planning the lives of each of his children! Who would fear to follow such a guide?

Union, Ohio.

Dust and Divinity.

BY I. N. H. BEAHM.

By special request from a brother in the West I write on the subject in hand.

How can man be dust and divine at the same time? This article purposes to answer the question. The query before us has agitated a great many minds. The subject has often been ventilated. It has sometimes been contradicted.

There are some who take the position that everything is God, and therefore even the human body is divine. This is the doctrine of Pantheism. Christian Science is not very far from this view of the case, if at bottom differentiated at all.

There are others who take the position that even consciousness,—mind in all its manifestations,—is but the effect of matter, as light comes from the lamp or candle. This is the doctrine of pure materialism. What is mind? Never, matter. What is matter? Never, mind.

Then there is another doctrine, which regards the body in a very primary sense, and teaches that our knowledge of external things, at least, is gained through the senses, and is, therefore, essentially sensuous. But the doctrine then traces from the sense knowledge on through memory powers; the pictorial functions of the mind, as imagination; the powers of analysis, comparison, and synthesis; the intuitions of the truth, the beautiful, and the good; the various phases of emotion,—egoistic and altruistic; and the highest functions of volition; *all*, to the transcendental realm of complete obedience to Jehovah. This doctrine maintains that while man is essentially flesh and blood, vitalized dust of the earth, there is something in him that far transcends the limitations and functions of matter, and rises to the conception of the divine, and is able to live in the realm of the spiritual. This doctrine is called transcendentalism. Therefore, while man has been taken from the earth and is earthly, even "dust and ashes," yet he is transcendentally great, inherently and constitutionally, because "The Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Man's duality is essentially and specifically taught by Paul. "For we know that if our earthly house of this tabernacle were dissolved" (2 Cor. 5:1). "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). Once more, the Master himself says, "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28). Man is essentially dual,—clearly dust on the one hand and divinity on the other.

Man is from the dust of the ground on one hand. Man is from the hand of God on the other. Therefore man is essentially dust, and he is intrinsically divine. The body must return to the dust whence it came; the spirit will return to God who gave it. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Eccles. 12:7). Man is essentially dual. Of the earth earthy and of God spiritually. This duality of man is but one expression of the many dual phases of the universe.

Luke says, "Adam which was the son of God" (Luke 3:38), therefore Adam was divine. But we know also that he was dust. "The Lord God formed man of the dust of the ground" (Gen. 2:7), therefore, man is dust and divine. In man, dust and divinity meet. Man is a great dual organism—matter and spirit. There is a dust-man, and there is a spirit-man. He is a material, spiritual organism. The spirit of life dwells in the material organization. Man is stamped with the fiat of rationality. He is the image of God. "So God created man in his own image" (Gen. 1:27). Man is the golden link between heaven and earth. He is a combination of both. Two worlds claim him.

When man accepts Jesus Christ through the Holy Ghost, we have a reincarnation of the Christ, or, in other words, man has been restored. By sin he wandered away from God. By Jesus Christ he is again identified as divine. The sinner is somehow in a state of divine dormancy. So man—spirit-man—is divine —of God, from God—whether he is a Christian or not; but an unconverted man is dust in the ascendency and divinity in the descendency. In the Christian the dust is subjugated by the divine. The body is controlled by the divine. Dust is in abeyance and divinity is in control. "In the flesh there dwelleth no good thing," morally or righteously speaking. The human body is full of putrifying sores from the crown of the head to the sole of the foot. "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores" (Isa. 1:6). By the reincarnation of Christ, that is, by the subjugation of the flesh, through faith in Christ, we have the triumphant administration of the divinity. Every man has a dusty administration as a sinner, or a divine administration as a Christian. Man is dust and divinity. When the dust-man dominates, we have a beast. When the spirit-man, Christified, dominates, we have a son of the Most High.

More men are controlled by dust and lust than by divinity and trust.

What a marvelous piece of work is man, stretching from the lowest level of dirt and dust to the loftiest height of light and trust—immortality and divinity! His possibilities in range are anywhere between the lowest and the highest.

Paul differentiated himself from his body. He says, "I keep under my body and bring it into subjection" (1 Cor. 9:27). He speaks of his body as "the body of this death" (Rom. 7:24). It is a dying body, a dead body. Dead, because the spirit of life is in control. We may understand, however, that, so far as this life is concerned, the body is a unit in its neutral, vital, and motive functions—in its nutritive power, its circulative forces, and in its moving tendencies. The mind, in its ideational, emotional, and volitional functions, is also a unit. And further, the body and mind, functionally considered, are so completely identified and interdependent that they are a unit. If the flesh be in control, the mind is one with it; and we have the "carnally minded." If the spirit of God be in control, we have the flesh subordinate; and even the sinful flesh becomes the servant of righteousness by the Spirit.

We may, with philosophic and scriptural propriety say "dust and divinity." Abraham says, "I, which am but dust" (Gen. 18:27). John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John 3:1). All men are dust. All men are the sons of God. "For as much then as we (the spirit-men) are the offspring of God" (Acts 17:29). All the sons of God on this earth are of two classes—lost and saved. The lost sons of God are the sinners unsaved. The saved sons of God are the Christians. The "Prodigal" was a son in swine society. After his return, he was a son in divine society. There was a vast difference between the stinting, starving, slothful, sinful animal of field and famine life, and the clean and consistent, tasty and truthful, bountiful and beautiful manhood, in all the sweetness and richness of home joys and comforts. There is a world of difference between a sinner and a saint. Spiritually, the sinner is the adopted son of the devil, and the saint is the adopted son of God.

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Knowledge or Spirituality,—Which?

BY G. E. YODER.

The subject of an educated ministry has been thought of considerable, and has been discussed in our various District Meetings as well as other religious gatherings. This is an important subject, and should be well considered, inasmuch as a church needs an educated ministry, and some educated lay members, in order that she may accomplish her work. I feel that the Church of the Brethren has, to a degree worthy of mention, always had an educated ministry. Possibly not educated in the way we usually think of education; but, judging from their "fruits," borne to the Master, and their "footprints on the sands of time," we are forced to conclude that they were educated men; that is, educated for their work and mission of life.

There is a difference between education and knowledge, even though they may be synonymous in some particulars. An educated man is not a man who has simply acquired knowledge, but a man who has put his knowledge to proper use. The Latin root-word means "to lead," "to draw." A man may have considerable knowledge of God's Word and still not be educated at all in that particular. When educated, the knowledge "leads" and "draws" his life to the standard of the Word.

In speaking of an educated ministry, too often we are prone to hold up the knowledge side of a man, and make that the standard by which he may enter fully upon his ministerial duties, and forget to take into consideration the proper use of the knowledge. I do not, for a moment, wish to underrate knowledge, but it does seem to me as though knowledge is the wrong standard by which to admit men to the ministry, if we need a standard. A man may have the knowledge qualifications for a minister, and still not have the Biblical qualifications. "Knowledge is power," and it makes little difference, as far as the "power" is concerned, whether we use it for the Lord or his enemies. Hence the necessity of its *proper* use.

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THE ROUND TABLE

Wrong or Right Thinking.

BY A. HUTCHISON.

In Two Parts.—Part One.

We all do some thinking, but are we doing the right kind of thinking? Let us look a moment at the language of Solomon. He says, "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he. Eat and drink, saith he to thee; but his heart is not with thee." Paul gives us a timely caution on this line. He says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3: 12). Jesus says, "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit" (Luke 6: 43, 44). Therefore we should remember that "as he thinketh in his heart, so is he" (Prov. 23: 6, 7).

Yes, every tree is known by his own fruit. It is certainly the true way of measuring the man,—by the fruit developed out of his life. Jesus says, "For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luke 6: 44). If a man thinks figs, so will the fruit of his life be. And if he is thinking thorns or brambles, he need not expect to gather either figs or grapes. The man who has a pure mind, and thinks pure thoughts, will never become a thief, a robber, or any other evil character.

We quote from Paul again, as given in 1 Cor. 3: 1-3, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

The whole thing depends upon what type of thinking we are doing. Jesus says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 19). We have St. James saying something on this line in the following: "For where envying and strife is, there is confusion and every evil work" (James 3: 16). We well know that such a condition of things, as described above, will not result from correct or right thinking. 1 Cor. 13: 7, 8 gives us plainly to understand that "charity beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

Charity (love) is the greatest power in the life of the Christian, with which to meet the different problems of life. Philpp. 2: 14, 15 says, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world."

Here we can see the difference between wrong thinking and right thinking. The one produces murmurings and disputings, and unpleasant conditions generally, while the other brings out all the good graces, and the admirable traits of a pure Christian life. Even those who make no pretension to being Christians themselves admire a true Christian. As he thinketh, so he will be,—Christian or sinner.

McPherson, Kans.

Homiletic Hints.

BY E. B. HOFF.

The Resurrection of the Saints Assured by the Resurrection of Jesus (1 Cor. 15).

Paul established the church at Corinth (Acts 18: 1-18). When he did so he made known the fundamental facts of Christianity (1 Cor. 15: 1-3). Among these facts was that of the resurrection of Christ (15: 4). That Christ was raised from the dead is an established fact, because he appeared to a number of his disciples (15: 5-8; compare also Acts 1: 2, 3, and Matt. 28; Mark 16; Luke 24; and John 20, 21).

Christ having been raised gives assurance of the possibility of the resurrection of the saints, but, on the other hand, if Christ has not been raised, the whole plan of Christianity is false and there is no hope beyond the grave (15: 12-19).

Christ, therefore, having been raised becomes the first fruits of the resurrection for those who are his at his coming, and when thus, through the resurrection, he shall have destroyed the last enemy, which is death, he will give up the kingdom unto the Father that God may be all in all (15: 20-28).

Is it worth while to live a life of sacrifice and live in jeopardy day by day if there is no resurrection (15: 29-34)?

But, after all, how can there be a resurrection after the body is destroyed? The body that is laid away shall never come forth, but God prepares for us a new body,—not a body of flesh and bones but a spiritual body—a heavenly body—for flesh and bones can not inherit the Kingdom of God (15: 35-49).

When he comes in the glory of the Father, with all the angelic throngs of heaven, there will be a great change. God's people, both dead and alive, will be changed in the twinkling of an eye, and the great victory will be won (15: 50-57; compare also 1 Thess. 4: 13-18).

Not only will the Christian be raised but the sinner as well will come forth to his God of condemnation (John 5: 28, 29 and Dan. 12: 2, 3).

No wonder, then, that Paul should earnestly exhort to unmovable steadfastness and the always-abounding in the work of the Lord. There is a reward for every faithful child (15: 5, 8).

3435 W. Van Buren Street, Chicago.

A Reminiscence.

BY D. B. GIBSON.

Nearly seventy years ago I, a little boy about five years of age, was taken by my father, Eld. Isham Gibson, and mother to a love feast at a brother's house. I looked on with big eyes, and wondered at the scene before me.

A saintly man, Bro. George Wolfe, of Far Western fame, stood at the head of the table, laid aside his vest, took a towel and girded himself, poured water into a basin and washed father's feet, and after wiping them, he kissed father. This continued until all had their feet washed and washed some other brother's feet. Then they saluted each other around the table. I wondered what would be done next.

An ample repast was spread on the table and thanks offered for the food. And as they ate, Bro. Wolfe arose and took bread in his hands. They all stopped eating. Thanks were given for the bread that represented the broken body of Christ. The brethren passed the bread to each other, as also did the sisters. Then followed the cup in like manner. Next there was a brief prayer; then a song, and then the dismissal.

I asked my parents some questions about it. They told of Alexander Mack and that the practice came to them via North Carolina, Tennessee and Kentucky to Union County, Illinois, then to Sangamon, then to Adams County. The practice continued until 1859, of which fact I am a living witness. There are also a few others to corroborate the foregoing. This is given as a historical reminiscence.

Girard, Ill.

Hard or Easy Places.

BY J. H. MORRIS.

There are many men, and boys, too, who are looking for easy places. They never stay long at a place because they feel that the place is too hard. A certain young woman loved her husband so well that she could not see him go off to his work without telling him that his work was too hard for him, since he was not very robust. This continued until he began to think that his work was actually too hard, and, indeed, every kind of work was too hard. The young man soon found himself in bed, a sick man, and everything was too hard.

Many a good man has been ruined because he believed that he was not strong enough to tackle a hard piece of labor. He lost much of the joy of life by not attacking and conquering difficult things. Sometimes you hear a boy say, "I can not do it yet, but will you allow me to try again? I will try." The natural attitude of a natural boy or girl is to try difficult things, or to fill difficult places. The man who is always looking for an easy place or the "snap," has, some time in his life, been spoiled by some over-indulgent father, mother, or friend. There are hard places in this world, and strong, courageous men and women are needed to fill them. The Christian can not expect to be wafted to heaven without any effort on his part. He has many forms of evil to meet and conquer, and he must be willing, sometimes, to make the hardest kind of an attack, and thereby take the hard place.

Elizabeth, Ind.

Pluck the Thorns.

BY W. R. KINDIG.

It has been said by a great American who has passed into the beyond: "I would rather than all else that it should be said of me, when I am gone, that I plucked the thorn and thistle from the pathway of my fellow-man whenever I could, and planted a flower wherever a flower would grow." This noble sentiment is the very essence of Christ's teaching.

He who aids his fellow-man, and helps to smooth his pathway, lays hold upon the higher meaning of life, and solves the mystery of happiness. The man who helps to make life worth while for his neighbor, makes life worth while for himself.

Then, let us follow the exalted precepts of our Savior,—pluck the thistles of weakness and the thorn of despair from the path of our fellows wherever we can, and plant, instead, blossoms redolent of cheering words and helpful deeds, for we shall not pass this way again.

Klamath Falls, Oregon.

CHRISTIAN WORKERS' TOPIC

Life Contrasts—Temperance.

Gal. 5: 15-26; 6: 7-8.

For Sunday Evening, July 9, 1911.

I. Contrasted.—(1) Standpoints: (a) Self—"bite and devour" (v. 15). (b) My brother—live "in the spirit" (v. 16). (2) Forces: (a) Worldly—"the flesh" (v. 17). (b) Godly—"led of the Spirit" (v. 18). (3) Results: (a) Sinful—"Drunkenness, reveling" (v. 21). (b) Holy—"love, peace, goodness" (v. 22).

II. Contrasted.—(1) Spirits: (a) Christlike—"crucified the flesh" (v. 24). (b) Devilish—"vain [fleshly] glory" (v. 26). (2) Modes of reasoning: (a) By the day—"soweth" (v. 7). (b) By the life—"reapeth" (v. 7). (3) Destinies: (a) Heaven—"soweth to the Spirit" (v. 8). (b) Hell—"soweth to the flesh" (v. 8).

III. Give Gem Thoughts.

PRAYER MEETING

Prayer That Has Power.

James 5: 13-20.

For Week Beginning July 9, 1911.

1. The Prayer of Faith.—Without faith it is impossible to please God, and unless God is pleased with our supplication there will be no answer. In the case of the sick, referred to by James, he is to call for the elders of the church that they may pray with him, and the declaration follows: "The prayer of faith shall save the sick." The fervent prayer of Elijah is referred to as an example of abounding faith. He asked and obtained (1 Kings 18: 36, 37).

2. The Persevering Prayer.—Christ said, "Whatsoever ye ask in my name I will do it." The Lord hears the prayers of his people. He can not but hear. Justice to his creatures demands it. He is ready to bestow the promised blessing, but all hinges on our perseverance, our continued asking (Luke 18: 1-8).

3. The Prayer of Entire Consecration.—We can not serve God and Mammon, Christ and Belial. God is a jealous God, and the glory which belongs to him he will not share with another. It is all or none. Just in proportion as the world gets a grip on us, just in that proportion we lose our grip on God. Why should we expect God to love and cherish any suppliant who is in love with the world and the things of the world (1 John 2: 15-17)?

4. The Prayer of Loving-kindness.—He who cherishes enmity in his heart toward another is seriously handicapped in his supplications at the throne of grace. The injunction is, "Confess, therefore, your sins one to another." Prayer that has power must come from a heart that abounds in love (1 John 3: 10-17).

HOME AND FAMILY

Sometime We'll Know.

BY HENRY NISWANDER.

Sometime we surely all will know
Why Jesus Christ has loved us so,
And why he left his home above,
And came to earth to prove his love.

His life he gave that we might be
Redeemed for all eternity.
His blood was shed for all mankind,
In him a Savior all may find.

He brought from heaven his Father's will,
His mission well on earth did fill.
He paid the debt and let us free,
The deaf he healed, the blind may see.

His will he left that we may read,
And his wise counsel we should heed,
If we a home in heaven would gain,
And with the saints forever reign.

Kinross, Iowa.

Pride.

BY JAS. A. SELL.

"Pride goeth before destruction, and an haughty spirit before a fall."

THERE is a noble or a rational pride that all should have. There is a pride that puffs up and fills one with vanity and conceit. This all should avoid. This is the kind alluded to in the above text. The Bible, throughout, condemns it.

An individual may possess excellent qualities and endowments, and may have acquired many things by honest endeavor, and feel great pleasure in his attainments. He may experience this joy without any comparison with others. He may not feel that he is the superior of others, or treat others as his inferiors. It is simply the uplifting satisfaction that comes with his success. It is a noble feeling and shows self-respect. It is not wrong for one to know his worth and hold himself accordingly.

But when this feeling assumes the form of comparison with others, to thrust them down in a spirit of self-exaltation, for the purpose of courting applause, it is then a very different thing. It is pride in a bad sense. It shows a vanity and haughtiness that is contemptible, and is the harbinger of a fall, sooner or later.

When one magnifies his own importance and is filled with conceit, and acts as if conscious of greater importance than others, which is just as likely when there is but little worth,—this is pride in the Bible sense. It is haughtiness, vanity, self-sufficiency, arrogance, and will invariably put on appearances, in some way, to draw attention.

Here is where it has its connection with display in dress. To wear the gewgaws of fashion, that have no claim for comfort, and are worn only to draw attention, is an indication of vanity which comes from pride. Pride is manifested in many other ways besides that of dress and is always contrary to the meek, simple, modest and humble nature of Christianity.

Christians should avoid all useless ornamentation of dress, or general display of all kinds that has no merit or claim but that of show, to draw attention.

One of the worst forms of pride is to be proud of our humility. "Every one that is proud in heart is an abomination to the Lord." "God resisteth the proud but giveth grace to the humble."

Hollidaysburg, Pa.

Obedience and Courage.

BY IDA M. HELM.

"Go ye and stand and speak in the temple to the people all the words of this life" (Acts 5: 20).

THE apostles were energetic, aggressive workmen in the Lord's vineyard. In face of the opposition and persecution of the world, and the strict charge of the Jewish council, not to teach in the name of Christ, they filled all Jerusalem with the teachings of Jesus. They were cast into prison but when the angel set them free and told them to go and teach in the temple all the teachings of Jesus, they went immediately to the work to which the Lord called them. When called into question by the council, Peter and the apostles answered, "We must obey God rather than men."

Here is a true story that will illustrate the point. In the days when the Duke of Wellington wielded a mighty influence over the English, one day an English farmer saw a band of huntsmen riding about on his farm. He had one field that he was anxious they should not enter, as the crops would be greatly injured by the tramp of the horses, so he sent a boy to guard the gate. The boy refused to let the huntsmen pass through the gate. Their threats and bribes were of no avail. Then one of the men advanced and said in commanding tones: "My boy, do you not know me? I am the Duke of Wellington, and I command you to open the gate that I and my friends may pass through." The boy removed his cap in respect and stood with uncovered head in the presence of the great man, the man whom all England was glad to honor, and said firmly: "I am sure the Duke of Wellington would not want me to disobey orders. *I must keep the gate shut.*"

The Duke was greatly pleased and he said, "I honor the boy who will be neither frightened nor bribed into doing wrong. With an army of soldiers like him I could conquer the world."

With an army of soldiers like Peter and the other apostles, the church could soon conquer the world for Christ. Every one of us can be such a soldier if we will,—a soldier that can be neither frightened nor bribed into obeying the commandments of men. We can do all things in the strength of Christ, and we are commanded to teach all the commands of Jesus.

Ashland, Ohio.

The Manners of the Congregation.

"I SOMETIMES think," said Stilphen, with the furrow down the middle of his forehead that with him betokens deep and perplexed thought, "I sometimes think that for downright bad manners and sheer impoliteness the average church congregation excels."

I stared in astonishment.

"Seems to me that's pretty sweeping," I ventured to remonstrate, when I had caught my breath.

"It is pretty sweeping," he admitted, "and it ought not to be true, but I'm afraid it is. You won't find anywhere, in any other company of people half-way decent, such an exhibition of genuine poor breeding, and such thoughtlessness in the treatment of others as you're likely to see any Sunday at your First church, or at our St. Ignatius."

He settled down in his seat in the way he has when there's a story coming; so I waited.

"I've thought of this in a general way a good many times," he went on, after a minute, "but it never got into me as it did last Sunday. I'd been coughing a bit during the week, and at first I thought I wouldn't go to church in the morning, for fear of disturbing the people; but I finally concluded to go and take a back seat so that I could slip out, if necessary, without making any commotion. So I went up into the gallery and sat there. Of course I had a good view of the congregation from that point, and I give you my word, Smithers, I was fair ashamed of it and for it before the service was over.

"In the first place the people came straggling in all along from half-past ten to eleven o'clock. Of course, everybody knows that the service begins at half-past ten, and every house has watches and clocks galore; but there they were, five, ten, fifteen, and twenty minutes late, as though the appointment wasn't of enough consequence to make arrangements to meet it on time. There's Nevins, yonder," nodding in the direction of a prosperous broker, sitting a few seats ahead of us. "Now, Nevins was telling some of us, the other day, that he hadn't missed the eight-seven a single morning since he moved out from the city. Nevins got to church last Sunday just seventeen minutes after the train—I mean the service—had started. Didn't seem to mind it, either, but marched up the aisle as though he wasn't a bit ashamed of missing his appointment. My wife says he's always late; wonder why? Of course, it's downright bad manners. The late-comers disturb those who are already there, and take their attention away from what's going on; can't help it. If you try to listen to what the man in the pulpit is reading or saying, and I pass up the aisle right by your side, you're bound to have the train of thought interrupted, whether you want it to be or not. And it's much worse for the preacher, of course. Don't see how he stands it. Should think these late-comers would break him all up."

"But," I ventured to say, conscious of a certain lack in this matter of punctuality myself, "it isn't always possible to get to church exactly on time, you know. Circumstances sometimes detain one."

"Oh, of course, we'll make all necessary allowances. But it's pretty hard for me to believe that the Lord spends the whole week getting together a lot of circumstances to keep people from coming to church on time Sunday mornings. No, it's a matter of habit, and it's a mighty impolite habit. It isn't always convenient for me to catch that eight-seven train, but I must do it. I have appointments in the city that I must meet, so I manage to be at the station on schedule time. Now, if I'm late at church I'm practically saying that my appointment with the Lord and his people isn't of enough importance for me to take any special pains to meet it. It's a good deal as though you invited me to dinner at six o'clock, and I came strolling in leisurely at about twenty minutes past six, just because it wasn't quite convenient to come earlier. Wonder what you'd think of me?"

"Go on," said I: "What's the next count?"

"Well, the next thing is, the way the people behaved when they got there. I declare to you they made me think of a pack of cantankerous children; if I didn't love animals so well, I'd say like a drove of stubborn mules. The minister said, 'Let us all join heartily in singing such and such a hymn,' and I'm blest if there wasn't a lot of 'em who didn't open their mouths at all—some didn't even take their hymn books from the rack, as much as to say, 'Sing yourself; it's too much trouble for us.' Same way with the responsive reading and the Lord's Prayer. Only a few joined in, and the rest sat stock still. Might have thought they were a deaf and dumb asylum out for the day. Common politeness would seem to teach them to do better than that.

"But it was even worse when the sermon began. A home missionary from out West somewhere preached. You just ought to have seen the people when the pastor announced him! They looked at each other in the most indifferent way, as much as to say, 'Well! if I'd known that he was to preach, I'd have stayed at home!' Some of them scowled, two or three went out, and the rest settled back with a bored expression, to endure what the preacher might have to say. He saw it all—couldn't help it. I fancy there ain't much going on in the pews that the man in the pulpit doesn't see. I felt real bad for him; almost like getting up and saying, 'Please excuse us, sir; we mean well, but we don't know any better.' Well, the sermon wasn't much, I confess, but it was probably the best the man could do, and common politeness would have made the people receive it with courteous attention. But all the way through they were staring around the room, or turning over the pages of the hymn books, or looking at their watches; and when the sermon was over, there was a movement of relief all over the congregation, which the preacher must have noticed, if he wasn't a blind and deaf idiot altogether. Now I'm giving you cold facts—just such facts as you'll see in your own church any Sunday. I tell you, it doesn't look right to us fellows who are looking on from outside. It seems to us that in the house of the Lord we have a right to expect the finest courtesy and the clearest exhibition of good breeding to be found anywhere on earth, and we're not finding it, Smithers, we're not finding it."

"There's one other thing," he resumed, after a pause, "and that is the attitude and conduct of a congregation in prayer time. It's almost frightful when you think what prayer is supposed to be, to see the carelessness and thoughtlessness of the people who are supposed to be joining the minister in his talking with God. But that isn't simple impoliteness—it's worse—it's irreverence. Maybe I haven't any right to speak of that, but you praying men would better think of it a little."

And just then the train rolled into the station.

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Bro. J. A. Vancil, formerly of North Dakota, but now of Lanark, Ill., called at the House a few days ago.

Bro. J. Homer Bright wishes us to announce that his address has been changed from Chicago to Union, Ohio, R. D. 1.

Bro. John P. Bowman, of Michigan, should hereafter be addressed at Prescott, R. D. 2, instead of Hardwood Lake.

Bro. Levi S. Mohler, of Elizabethtown, Pa., is booked for a series of meetings at Beaverdam, Md., beginning October 14.

After the late Conference Bro. Geo. W. Flory, of Covington, Ohio, went to Cambridge, Nebr., to do some evangelistic work.

We are informed that since the Annual Meeting six have united with the church at the South St. Joseph Mission, St. Joseph, Mo.

At Woodstock, Minn., 150 persons assembled at the riverside to witness the baptism of five who had applied for membership. Two others await the rite.

Bro. L. R. Holsinger devoted two weeks to evangelistic work in the Plum Creek church, Pa., and as the fruits of his efforts eight persons put on Christ in baptism.

The District Meeting for North Dakota, Eastern Montana and Western Canada, to be held in the Salem congregation, N. Dak., is to last three days, beginning July 11 and closing on the 13th.

Writing from Omaja, Cuba, under date of June 13, Bro. Grant Mahan says: "We have plenty of rain, fine weather, an abundance of work, and good health. What more is needed?"

Bro. I. J. Rosenberger, who was kept away from the late Annual Meeting on account of his wife's health, writes us that he has so far attended thirty-five Conferences, while his wife has attended thirty-four.

A short time ago Bro. Christian Ness, of Dallastown, Pa., closed his earthly pilgrimage. We are not informed regarding the date of his death. He is said to have been eighty years old at the time of his departure.

After the close of the St. Joseph Conference Bro. H. C. Early went to Meyersdale, Pa., where he devoted a few weeks to a series of meetings. The interest became so great that the whole community seemed interested, and a number applied for membership. Full particulars have not yet reached our desk.

It is suggested that the evangelists among us, who have a few weeks or a few months off, in which they can serve churches, make known the fact through the Messenger. This would enable churches desiring series of meetings to confer with them regarding their service. Such announcements can be made editorially, when we are requested to do so.

The Sunday-school Meeting of Southwestern Missouri and Arkansas, to be held at Fairview, Mo., is announced for July 9.

Bro. Francis M. Smith, of Fruitdale, Ala., writes us that friends of the mission cause in the South have donated fifty copies of the Messenger to be placed in families in his community. He further says that they are doing a good work.

It is officially stated that the Relief Fund for Chinese famine sufferers has been closed, and therefore no more money need be sent for that purpose. All donatiogs, hereafter received by the House, will be at the disposal of the donors.

Bro. John Herr and wife, of Pennsylvania, visited the Publishing House on Thursday of last week. To our regret their stay in Elgin was short. We should have liked if they could have remained longer, and visited some in our homes. This was their first call at the Messenger sanctum.

The greatest need in the mission field of China is a good physician. And what is true of China, in this respect, is also true of India. We have much to say about preparing missionaries for these fields, but we should rather be concerned about good doctors. It would be a good thing if the Mission Board could, at once, send two doctors to China and two to India. See what Bro. F. H. Crumpacker, of China, has to say on page 411.

A writer in an exchange, referring to his mission in the city, says: "Our working force has been increased." Some new members had reached the city, and they, of course, were expected to take part in all of the services. On reading the announcement we were led to wonder if all the members of the Brethren church, who settle in cities where we have services, can be counted on as workers. Do they locate in cities with the intention of taking an active part in the work of the church, or do they mean to play the part of drones? It must be left for them to decide as to where they would like to be classed.

Judging from the printed programs sent us it would appear that a number of the Sunday-schools, and some of the congregations, are preparing to celebrate the Fourth in a real sensible way. Good speakers have been selected, appropriate subjects assigned, and in a number of instances preparations have been made to spend the day in nature's great temple. Meetings of this kind will help to keep the young people from attending the unbecoming, worldly celebrations, and it is to be hoped that our people will, from year to year, continue to throw their influence on the side of a sane Fourth, accompanied by a strong religious sentiment.

We suggest that the head covering for devout women, referred to by Paul in 1 Cor. 11, be studied in the light of a "devotional covering." It is a covering to be worn by sisters when engaged in praying and prophesying, and is suited to any devotional exercise, such as thanksgiving at meal time, the family altar, secret prayer or the public religious services of every class. Whenever a sister is devotionally engaged, she will find this covering in perfect keeping with the occasion, and if she will study the covering and its use, in the light of devotion, she may get, from the Scripture cited, a meaning that has not yet come to her in its full force.

While every member of the church should have an anxious concern for the prosperity of the cause, the minister, especially, should have an overwhelming sense of his responsibility. The burden of his message should weigh heavily upon him. Of a noted statesman it was said, "He never rose in the House of Commons (England) without feeling his knees tremble under him, and," says his biographer, "I am sure that no man who has not some of that feeling will ever succeed there." The same feeling, though far more intense, must pervade the true ambassador of God. Like Paul, he should say, "Woe is me; if I preach not the Gospel."

Bro. S. N. McCann is at a Hospital in Baltimore, Md., where he went, a few days ago, for a surgical operation that may keep him confined for several weeks. The operation is not considered dangerous, but it is one that requires many weeks of care and absolute rest.

We are in receipt of catalogues from Juniata College, Huntingdon, Pa., Bridgewater College, Va., Daleville College, Va., Elizabethtown College, Pa., and North Manchester College, Ind., all for 1910-1911, and very creditable publications, showing what the respective institutions of learning have to offer to the young men and women of this country. We mention the different school catalogues as they come to our desk, so they can be ordered by those seeking educational advantages.

The members of Oregon, Washington and Idaho are to hold their District Meeting in the Coquille Valley congregation, at Myrtle Point, Oregon, July 13 and 14. This may be the last meeting for the three States, as the late Conference granted permission that the territory be divided into three Districts. And, by the way, we like the method pursued by the District in obtaining permission to divide. It occurs to us that this was the method contemplated when the Annual Meeting in 1903 decided, "That, when new State Districts are intended to be organized, a full statement of the proposed organization be presented to General Conference and recognized by her before they can represent on the Standing Committee."

The Mennonites, who are now doing considerable foreign mission work, are probably more particular about the faith and standing of their missionaries than any other Protestant body in this country. They specify the special qualifications for all officials, and then present in detail the articles of faith that must be understood and accepted by each missionary. This includes baptism, the communion, the religious rite of feet-washing, the prayer covering, anointing, the holy kiss, nonresistance, swearing, secrecy, nonconformity, and a number of other points. These rules are laid down for all the Mennonite churches in India, and, of course, apply to their missionaries in all lands. As a result of their care they secure a fine, loyal body of missionaries.

The Minutes of the St. Joseph Conference are printed, and all orders received have been filled. But a number of the State Districts have not yet sent in their orders. We can not understand why some of the Districts should be slow about having their respective congregations supplied with copies of the Minutes of our Annual Meeting. These Minutes should be distributed in all congregations in less than a month after the Conference closes. We should suppose that the right active overseer would want his members to have the Minutes as early as possible, and that, instead of depositing them on the table at the meetinghouse, and telling the members to help themselves, he would see to it, that a copy is placed in each family of members without unnecessary delay. In fact, we know pastors who will manage to have the Minutes delivered to every home where there are members.

The Fourth of July will soon be here, falling on Tuesday of next week. All over the land Independence Day is to be celebrated, and it is no more than proper that it should be observed in a Christian and patriotic manner. Many of those who celebrate will abuse the occasion. It has become customary to so regard the day. We would urge the readers of the Messenger to abstain from any act that is not in keeping with the spirit of the day. Especially do we call the attention of those who prepare programs, to the importance of respecting the principles for which the Church of the Brethren stands. We are not a war people, nor do we believe as the world believes, regarding parades and military displays. It looks very inconsistent, indeed, for a people, unlike the world in their appearance, to be seen parading the streets with military banners and the music of fife and drum. We can and should celebrate in a quiet and more becoming manner, and, as far as practicable, give our programs a religious tinge.

A NUMBER of the churches, we observe, are electing the Sunday-school officers. This is certainly proper. Since the Sunday-school is the creature of the church, the church should say who shall officer it, and how it may be managed. Furthermore, the school should be conducted in the interests of the church, and those selected to teach should, as far as practicable, teach the New Testament principles as the Master intended they should be taught. We have reached the time when we should value our Sunday-school more highly than we have been in the habit of valuing it, and for that reason more attention should be given to this line of work.

THE man who wants to go into the tobacco business in this way can get rich and do it honorably. It is said that if a young man at the age of twenty will put twenty dollars at interest, instead of spending it for tobacco; then do the same thing the next year, adding principal and interest, and keep up the practice until he is seventy years old, will realize several thousand dollars—enough to insure him against want. This would beat the life insurance companies and make better men in the end. One with an ordinary income could keep up this saving habit all through life, and still give not less than twenty dollars a year to carry on the Lord's work. To say the least of the suggestion, it is a fine way of disposing of the tobacco problem.

OCCASIONALLY we are censured for publishing articles in favor of the supported ministry, it being held by a few that such articles would not have been published by Brethren Kurtz and Quinter, a generation ago. We happened to open the *Gospel Visitor* for 1865, at page 168, and there noticed a very strong article by J. W. B., of Shelbyville, Ill., with this heading: "Ministerial Support." The writer starts out by saying, "For several years past I have been convinced that our ministers should be supported by the church." On this question the MESSENGER has never published anything more positive. True, others were permitted to present the other side of the subject, and that is just what we are doing. We permit both sides to be heard. In this particular we are doing just what was done by the editors of the *Visitor* forty-six years ago.

The Apostle Not Ignorant.

WE have an article from a correspondent, who would have us believe that the twelve apostles, chosen by Christ, were ignorant and illiterate men,—men who had no college training whatever,—thus showing that the Master does not place a very high estimate on preachers who have been favored with a college or university education. He is probably correct in saying that the apostles were without college training, but it is not fair to hold them up before the public as ignorant and illiterate men. Whatever may be said about their lack of special mental training, it is marvelous what some of them knew. In their addresses they were never at a loss for words and as logicians they seem to have been the peers of any one in the Jewish Senate. They could doubtless read the Old Testament in either Hebrew or Greek and could talk the Latin language fluently. Their education in the Greek was not classical, and yet the writing they did in Greek has withstood the criticism and scrutiny of the most learned linguists of ancient and modern times. Talk about the apostles being ignorant! Some of our more devout college and university graduates would be only too glad if they could speak and write with the force and accuracy for which these chosen men of God were noted.

Conversion a Matter of Fact.

OUR relation to Christ, as members of his mystical body, is not a matter of feeling; it is a matter of fact. We are not of the household of faith simply because we feel that we are related to Jesus, but because we have, in good faith, done what he said we should do, in order to become identified with his kingdom. The conditions of pardon and acceptance have been clearly stated. To the apostles, when sending them out to preach the Gospel to all the world, the Master said: "He that believeth and is baptized shall be saved" (Mark 16: 16). To those who inquired after the way of salvation, on the Day of Pentecost, Peter made this statement: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). Those who believed, repented and were baptized, as directed by Christ and Peter, could rest assured that they were saved from their sins. By taking Jesus and Peter at their word, they could know for a certainty that their sins were pardoned, that they had put on Christ in baptism, that they were numbered with the believers and were, therefore, children of God.

They did not reach this conclusion by mere feeling. With them it was a matter of fact. By those authorized to speak for God, they had been told what steps to take, in order to secure the promise. They took these steps and then knew that the promise was theirs. With them it was a reality. They were as sure of their relation to the kingdom of God as is the foreigner certain of his relation to the government of the United States, when he complies with the conditions required of those who wish to become citizens. After complying with the conditions, he does not tell his friends that he *feels* that he is a citizen. He tells them that he *is* a citizen. He is positive about it. With him it is a matter of knowledge.

So with those who are truly converted. If they have complied with the conditions of pardon, as set forth in the New Testament, they know that they have passed from death unto life. They know that they have been pardoned, have been regenerated, have been born again, have been made a new creature in Christ Jesus. Having done their part, they know that God will do his part. Knowing these things, the feeling, of course, will follow, as the result of the faith they have in the Word of God. They feel that they have been pardoned and accepted of God, because they have complied with the conditions. Feeling, with them, is the result of a knowledge of facts possessed. They do not appeal to their feeling as evidence of their conversion. Their evidence is in the Word. God, through his Son, has made the conditions of pardon known, and having complied with these conditions, they know whereof they speak when they refer to their conversion as a matter of fact. The feeling is an after-matter, and, while an essential part of the experience of the converted man, is no part of the evidence in support of his conversion.

The Close of Another Year.

THE American legal year begins with January and closes with December, but our years, as we live them, have different dates for their beginnings and closings. Much depends on when we begin and when we close the special work which we have to do. The school year has different beginnings and different closings. Some are longer and some shorter, but all of them, because of what they mean to us, are years of care, concern and anxiety.

For the last thirty-five years our life has been largely measured by the Juniata College years. This is because we have grown up with it, since we saw its origin in a small room fourteen by sixteen feet, in which there were a small table, a blackboard with two feet, leaning against the wall, and a half dozen chairs. We read about the small cabins and huts in which some of our great men were born and had their early growth. Humble as have been some of the homes in which some such men have been born, and unpromising as have seemed their early lives, no more so was the outlook of our college in its birth and early life. And though a weakly child, it had the tender care of a mother's love, and its life and growth were watched with an unceasing care by the few that gave it birth; not so much because of the planted tree as for the fruit it was expected to bear. It has been growing both in size and fruitage, and during this growth and fruitage we have been watching with great concern as to the realization of our prospects and hopes, so that, in this watching, our years have been changed from the calendar year into the college year, which runs from September to June. And as these years open and close, our anxieties and responsibilities are weighed and measured, and the question comes to us: What has the fruitage been? Because of advancing years and the employment of younger men, our active responsibilities are growing less, but because of our interest in the cause and the church, and the ideal, as to what the college was to be or should be, in relation to both, our concern remains unchanged.

Our relation to, and our interests in, this work, from the beginning, through all these years, has been so close and deep, that from the opening to the closing of the college year, and during the intervals, our daily prayer has been: "God bless our school." We are glad to believe that this is the prayer of every one directly concerned in the college, as well as that of its many friends, scattered throughout the church and the world. Why all this? Why pray for God's blessings on the college? Because we want, through it, to do work for God. It was through this desire and purpose that it had its beginning, and because of this it has had its continued being. It is because of this desire and purpose that we are so earnestly laboring for its perpetuation. Again; we pray that we may have God's blessings on the work, because we need it; because we can not get along without it, and because we believe that we have had it all along.

During the college year, just closed, the Lord has been with us in giving an encouraging attendance of students, in a successful year of work, in the religious tone that pervaded the work throughout the year, and the splendid spirit shown during all the Commencement Exercises. These are occasions of deep interest and mental strain, that the Lord may be glorified in all that is done, and unto this end we all labored. As a result, we enjoyed one of the most satisfactory closings of the years, so that we have been made to feel that the Lord has been remembering us in the desires and purposes of our hearts, and has been giving us the things we need, and we believe that he will continue to do so.

Our Closing Exercises began, properly, on Sunday, June 11. In the morning we had a sermon to the Christian Associations of the college by Eld. J. M. Blough, of Bombay, India; at 3 P. M., the Graduating Exercises of the Sunday-school Teacher-training Class. Of these graduates there were twenty-four, and twenty-two of the different seal courses.

On Sunday evening at 7:45 the Baccalaureate Sermon was preached to a full house, by Eld. T. T. Myers. On Monday evening, June 12, the Graduation Recital of the Voice Department was held. On Tuesday, at 3 P. M., the Class Day exercises of the Business School, and at 8 P. M., those of the Bible School took place.

On Wednesday, at 9 A. M., Class Day exercises of the School of Education were held; at 2 P. M., Class Day of the Academy; at 6: 30 P. M., Round Top Meeting; at 8 P. M., Class Day of the College Department.

On Thursday, at 9: 15, Commencement Exercises were held. An address was given by A. Duncan Yocum, Ph. D., of the University of Pennsylvania; presentation of diplomas by the President, I. Harvey Brumbaugh. At 2 P. M. the Alumni Association had their meeting, and their banquet at 7: 30 P. M.

Thus closed another school year of Juniata College. In addition to Sunday-school graduates there were sixty diplomas given to the students of the different departments of the college. And what does all this mean? It means much,—more than we may think,—more than we can now know. It means that this large number of men and women go out from this institution of learning better prepared to do acceptable service; better work for the church and the world.

It has been our privilege to see hundreds of young men and women come here in their undeveloped condition, and to see them go away not only intellectually converted, but so morally and religiously cultured and refined that their personality and mental powers seem to be almost wholly changed. And now to know that a large number of these, with this added power, are utilizing their force in the cause of the Master, makes us greatly rejoice, and we feel that Juniata College is truly worth while. And to know that three of the number, who were accepted as missionaries to foreign fields, were Juniata students, adds greatly to our joy.

We are always pleased to learn of the success of our students in the different callings and professions of the business world, but it adds greatly to that pleasure to learn of their success in the high and holy calling of Jesus Christ in saving souls unto eternal life.

Another thing affords us great satisfaction on such occasions. The association of the students of our different institutions of learning produces a kindly feeling towards each other, and eliminates the spirit of personal and selfish advantage, showing that we are all working for the same end and purpose—that of lifting men and women out of the ways of ignorance and sin into the light and life of righteousness, as revealed through the Gospel unto eternal life.

H. B. B.

The Delegation for 1911.

THIS makes the fourteenth year that we have published the tabulated report of the representation at our Annual Meetings. We are glad to know that these reports are proving both interesting and instructive. They enable us to study a phase of the Conference that could not well be studied otherwise. Below will be found the report for the St. Joseph Meeting:

State Districts.	Elders.	2nd Degree.	1st Degree.	Deacons.	Laity.	Sisters.	Total.
1. Ark., 1st Dist. and S. E. Mo.,					1	1	2
2. California, Northern,					1	1	2
3. California, Southern and Ariz.,	5	3			1	1	9
4. Colorado, Western and Utah,	1						1
5. Cuba,					1		1
6. Denmark,							
7. France,							
8. Illinois, Northern and Wisconsin,	10		1	2		2	16
9. Illinois, Southern,	9	5		9			23
10. India, 1st District,							
11. Indiana, Middle,	14	6	2	2		4	28
12. Indiana, Northern,	16	4	1	2		2	25
13. Indiana, Southern,	10	1			1	1	13
14. Iowa, Middle,	7	1	1		1	1	11
15. Iowa, N. & Minn. and S. Dak.,	7	1		2	1	1	12
16. Iowa, Southern,	6	1		1	1	1	10
17. Kansas, Northeastern,	16	5		2	1	2	26
18. Kansas, N. W. and N. E. Colo.,	6	2	1	1	1	1	12
19. Kansas, Southeastern,	6	1					7
20. Kansas, S. W. and S. Colo.,	12	4		1	1	2	20
21. Maryland, Eastern,	2	2		1		1	6
22. Maryland, Middle,	3	1					4
23. Maryland, Western,							
24. Michigan,	4	1					5
25. Missouri, Middle,	6	2		1	1	1	11
26. Missouri, Northern,	4	1		2		3	10
27. Missouri, S. and W. Ark.,	8	1		1		3	13
28. Nebraska,	2	1					3
29. North and S. Car. and Georgia,	2	1					3
30. North Dak., E. Mon. and W. Can.,	2	2					4
31. Ohio, Northeastern,	6	2		1	1	1	11
32. Ohio, Northwestern,	3	1					4
33. Ohio, Southern,	10	2		1	1	1	15
34. Okla., P'dle of Tex and N. M.,	5				1		7
35. Oregon, Wash. and Idaho,	6	1		1			8
36. Pennsylvania, Eastern,	14	8	1	2	2	1	28
37. Pennsylvania, Middle,	6	2				1	9
38. Pa., S. E., N. J. and E. N. Y.,	6						6
39. Pennsylvania, Southern,	5	1			1		7
40. Pennsylvania, Western,	6	3		2		1	12
41. Sweden,							
42. Texas and Louisiana,	2				1		3
43. Tennessee,	4	1					5
44. Virginia, First District,	7	2		1	1	1	12
45. Virginia, Second District,	6	2		4	1	2	15
46. Virginia, Southern,	6	2		1			9
47. Virginia, Northern,	6	3		1			10
48. West Virginia, First District,							
49. West Virginia, Second District,							
	227	101	11	45	16	40	440

By this it will be seen that the representation at this Conference was the second largest known in the history of the Annual Meeting. The representation at Winona, last year, broke all records, being 486. The St. Joseph Meeting, with 440 delegates, fell forty-six behind. It was, however, the largest in the West. Below we are letting our readers see the representation from 1877 to and including the present year:

Year.	Elders.	2nd Degree.	1st Degree.	Deacons.	Laity.	Sisters.	Total.
1877,	93	104	18	14	10		239
1898,	216	128	24	17	16		410
1899,	126	100	22	26	18		292
1900,	149	114	25	24	16		348
1901,	156	110	26	37	22	10	360
1902,	167	107	27	44	13	8	366
1903,	162	117	23	44	13	11	371
1904,	160	116	18	48	8	12	362
1905,	165	91	30	38	8	16	348
1906,	173	127	21	44	14	14	393
1907,	100	47	10	62	16	18	263
1908,	201	95	13	63	16	43	431
1909,	193	104	17	44	6	18	381
1910,	228	103	29	64	14	33	476
1911,	227	101	11	45	16	40	440

This year, for the second time since we have been publishing these tabulated reports, over half of the delegates were elders, having a majority of fifteen. This means that the influence of the elders is gradually gaining in the delegate body. Including the fifty-one elders on the Standing Committee, there were, in the voting body, 278 elders, not enough to carry a question against the united votes of all others, but enough to have blocked every motion that was presented. Last year, with a delegation of 483, there was only one more elder than this year.

There is quite a falling, off of representation by ministers in the second degree, there being 128 last year and only 101 this year. This falling off also applies to ministers in the first degree. But the St. Joseph Meeting was the banner Conference for the sisters in the delegate body, there being forty of them, two more than in 1907, when the number, out of a delegation of 263, reached thirty-eight.

This year Southern Ohio is the banner District, with a representation of thirty-three, or five less than last year. Both Middle Indiana and Eastern Pennsylvania come in for the second place, with a delegation of twenty-eight each,—a falling off from the representation for the year previous. The third place is taken by Southern Illinois, leaving Northern Indiana only two behind.

It will be observed that the First District of Arkansas and Southwestern Missouri did not, aside from an elder on the Standing Committee, have a delegate at the Conference. This is also true of Western Maryland and a few other Districts. West Virginia did not have a delegate present, and Tennessee only one.

The complexion of the delegation might be studied with interest, but we pause only to note that out of thirty-three delegates from Southern Ohio nineteen were elders. Out of sixteen from Northern Illinois and Wisconsin ten of them are in the eldership. There are many other points to which we should like to call attention, but we leave our readers to look them up and make their own comparisons.

Discoveries in Jerusalem.

REFERRING to some late, purported discoveries made at the temple platform we quoted, last week, what Mr. Arnold of Jerusalem, had to say on the subject. But there is a paper published in the city that expresses a different opinion regarding the find and the value of the articles reported to have been secured. From this publication, *The Truth*, we give the following:

All Jerusalem has been stirred for weeks over the abstraction of sacred treasure from the crypt underneath the Mosque of Omar, on the site of Solomon's temple. We do not believe that any valuable things have yet been discovered, but that treasures were found cannot be doubted. It is not known whether they were hidden here or taken away in the night, when the two explorers were compelled to leave.

In the absence of official report, one hesitates to write; but the following from The Truth, a weekly paper published here for the Jews, seems so reliable and is so interesting that I give it quite fully:

The nocturnal theft of the sacred relics is an episode of historic and vital importance, and we are positively sure that the articles abstracted, when once universally declared to be bona fide, will revolutionize all religious thought and infallibly solve many historic and philosophic problems! It is moreover beyond the shadow of a doubt that the place of concealment of the valuable objects, so long coveted by every Jew, and so much enlarged upon in the Babylonian and Jerusalem Talmud—yes, that spot was not even known to the sacerdotal authorities of the Sanhedrim of the Second Temple.

It appears, from what we have heard on excellent authority, that the illustrious antiquarians came to their work of exploration in Jerusalem with a definite plan and program, based upon ancient Hebrew documents, written in Samaritan characters, dating from the destruction of Solomon's Temple and from the subsequent exile of the ten tribes of Israel to Persia. These documents are said to have been only recently unearthed in the north of Ireland, and it was by virtue of their definite indications and minute measurements that the exact hiding-place of the precious paraphernalia of the First Temple could be precisely located.

The summit of Mount Moriah, where the Mosque of Omar now stands, having been considered by every successive ruler too sacred for any but the unshod foot to tread, it would never have entered the imagination of any one to penetrate below its surface. Moreover, the place, supposed to have been ransacked and despoiled, is the most unlikely receptacle for such inestimable treasures. The hypothesis is that the find consists of sacred relics from Solomon's Temple, in every credited by the Jews than by other nationalities, for the reason that in the Talmud, as well as in other ancient Hebrew books, it is plainly recorded that most of the rich treasures of the First Temple were carefully concealed by the vanquished Israelites, in order that the victorious foe might not lay hands upon them.

A gentleman who has lately left for Europe, and whose truthfulness we have no reason to doubt, confided to us, amongst other information, the nature of the explorer's quest. The following is a part of the inventory enumerated in one of the discovered parchments:

1. The Stone Tables of the Law.
2. The Stone bottle containing Manna.
3. The Urim and Thummim.
4. The Crown of David.
5. The Golden Sword of Solomon inscribed in Samaritan characters: "The sword of peace."
6. The Ark of the Covenant overshadowed by golden cherubim containing the first tables of the law (broken by Moses).
7. Sundry vessels connected with the service of the Golden Altar.

According to this authority, the Urim and Thummim are inlaid with twelve precious stones, each bearing the name of one of the twelve tribes of Israel. The Sheiks, who have been suspected of complicity in this dramatic and sacrilegious pillage, are in prison; and are daily subjected to corporal castigation and raillery. A commission, composed of Ottoman dignitaries, specially appointed by Constantinople, has already arrived in Jerusalem to make full investigation, and award exemplary punishment to those found guilty of sacrilege. The engineer, who acted as interpreter to the eminent excavators and who is well known in Constantinople, is also under arrest.

If the documents supposed to have been discovered near Dublin, Ireland, on which authority the explorers based their assiduous and indefatigable researches, were of Israelitish origin, then the arguments in favor of the British-Israel identity have won the day.

Loose Work on Mission Fields.

ONE of the leading churches in the United States is more or less disturbed regarding some loose work done on mission fields. This body of people holds to immersion as the only scriptural mode of baptism, and yet some of the missionaries sent to the foreign fields persist in receiving into church fellowship unimmersed converts, claiming that the views held by the home church on baptism are too narrow. The sending out of missionaries sound in the faith, is becoming a matter of vital importance to some of the earnest men of the denomination referred to. Their mission board has probably sent workers to the foreign fields without carefully examining them regarding their knowledge of the Scriptures and the faith they hold. In the zeal to get mission work started, this point has been overlooked by more denominations than one. People who furnish the money for mission work should know what is being done. Our Mission Board has, so far, been very fortunate in the selection of workers. With one exception they have proved to be faithful to their trust, preached sound doctrine and done a good work. But we believe the time is here when every mission worker, whether for the home field or for some foreign field, should pass an examination regarding his literary attainments, his knowledge of the Bible, his ability to teach, and his willingness to maintain the doctrine held by the church. The ancient Waldenses, a fine missionary church, required special Bible and literary preparation upon the part of all workers, before taking charge of a mission point.

A School of Methods.

AT Canton, Ohio, a Bible school of methods is to be established. This probably means that instruction will be given on the best methods of doing all kinds of church work, including, of course, the preaching of the Gospel. The idea may be new to some, but the field is a broad one. We have schools devoted to best methods of farming, stockraising, fruit raising, etc. In fact, the best methods of doing everything, along secular lines, are taught somewhere, and, surely, the best methods of carrying forward the Lord's work should receive attention. All over this land we are losing much for the want of the best methods in our Sunday-school and church work. But while looking for methods, there is danger of overlooking what might easily be learned from the Scriptures, and in the right kind of a Bible school these methods should be taught. Candidly, however, it is surprising what a demand there is among sincere church workers for the best of methods. Hundreds are anxious to learn how to do this, that and the other thing along church lines.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

PRESCOTT, MICHIGAN.

Eld. Lemuel Hillery and Bro. Isaac S. Grady, both of Goshen, Ind., left their homes June 8 to visit friends in Mason County, Mich. June 13 they reached Ogemaw County, Mich. They were met at West Branch by Bro. John Horning, who brought them out to his home, where Bro. Hillery met Sister Fisher, one of his old acquaintances. Sister Fisher is crippled with rheumatism, but gets around quite well by means of her crutch. Bro. Hillery was almost worn out when he got here, as he had a fall this spring from which he sustained injuries, besides being otherwise afflicted.

After resting a few days, we met at Bro. Horning's house on Thursday and Friday evenings, where Bro. Hillery gave us some soul-cheering thoughts, for which we were thankful. On Saturday afternoon, June 17, the Brethren met at Bro. Levi Myers' place for church council. We got the business in shape and made arrangements for our love feast and organization, which will be held in the writer's barn, twelve miles east of West Branch, and eleven miles southwest of Prescott.

Today Bro. Hillery gave us some spiritual food. The house was crowded and he had the best of attention. Bro. Hillery will preach for us again tonight. Arrangements have been made for more meetings to be held at Bro. Horning's house, sometime this week, as Bro. Hillery can not travel around very much. Bro. Grady will go home on Monday, but Bro. Hillery will remain with us until after our love feast.

We have also decided to hold a Fourth of July meeting in Bro. Oscar Mason's grove. Sisters Horning, Blocher and Mason, and Brethren Ira Blocher and Horning were appointed to prepare a program for the meeting. We have Sunday-school every Sunday at 9: 30 A. M., followed by preaching services. We have also decided to have preaching every Sunday evening.

Any who are thinking of changing location will do well to come this way. We now number forty-three brethren and sisters, and have good prospects for more. All letters of inquiry should contain a stamped envelope.

R. D. 2, Prescott, Mich. W. F. Mason.

A SUCCESSFUL YEAR FOR MOUNT MORRIS COLLEGE, ILL.

A school is a community in which the citizens are in the hopeful, ambitious period of life. The busy, youthful alacrity of the students who find every task a pleasure, makes life pleasant, and time passes quickly. Hence, a school year, nine months, from September to June, soon becomes only a pleasant memory.

This has been true of the past year at Mount Morris College. The fall term opened with the largest attendance for that term in the history of the institution. Later it became evident that practically every student was a worker. Soon no one could resist the ever-present spirit of hustle, and before long each student and teacher felt that "Success" was the motto of the year.

Neither a strong teaching force nor many students can make a school successful. The students must be ready for the work they are to take. Nearly all of the corps of teachers of this institution have been permanently connected with it for a period of years, and their teaching ability has already been demonstrated; but their work this year was especially effective, because of the superiority of the entire student body. A higher standard of scholarship was possible than ever before.

It is encouraging to note the steady increase in attendance of the College Department. The recognition which the universities give the work of Mount Morris College, has broadened its reputation so that it is more able to attract the graduates of accredited high schools. During the last term of the year nearly one-fourth of all the students enrolled were in the College Department. On Commencement Day the degree of A. B. was granted to seven young people, several of whom are arranging to enter the graduate schools of universities which accept a diploma from this institution.

The work of the Bible Department has received the attention from the student body which it has merited and in each class the attendance has been especially large throughout the year. The method of study has been neither emotional nor apologetic, but the subject matter of each course has been pursued in a serious, reverential manner, keeping the teaching of the Book in mind and yet giving it the scholarly study which it deserves. A course in this department, taught in a thorough manner, has the same educational value as a course in any other department of this institution.

The work in Agriculture has also been especially successful and popular. Twenty-six students took work in this Department. The demand for the coming year is such that it has been found necessary to provide more room for the Department. The Lowden prizes, which are offered by Hon. F. O. Lowden, are an especial incentive to work along this line. Fifty dollars is given to students who do best work in class, and an equal amount is offered for winning essays on agricultural subjects.

It is pleasing to those who are especially interested in the success of Mount Morris College to note the gain with the increase in attendance and scholarly methods, there has been a steady growth in religious activity. Students meet in Mission Study classes, maintain a Volunteer Band, take active part in prayer meeting and do various lines of Christian work, such as aiding in the maintenance of services at mission points in charge of the local church. An especially large number of active young ministers were in school during the past year and a number of them spoke acceptably in the chapel.

The outlook for the coming year is especially bright. A large number of rooms in the dormitories have been engaged. In order to keep the equipment in the most attractive form possible, the management is refurnishing the entire ladies' dormitory with new, hardwood furniture of mission design.

President J. E. Miller, under whose successful direction Mount Morris College has advanced so rapidly, is spending the present vacation abroad. The investigations which he will make in the lands where the Greek and Roman classics were produced, will prove valuable to him in the class room and we look forward to interesting chapel talks concerning his trip. Charles H. Keltner.

Mt. Morris, Ill., June 17.

HANCOCK, MINNESOTA.

The last love feast we attended in the East was at Baltimore, Md., May 25. It was an enjoyable meeting. On our way to and from Baltimore we visited relatives and acquaintances whom we had not seen for many years.

May 28th we met in worship with the members and friends at York, Pa. Here the congregation is large, compared with many places in the West. That night we preached at a schoolhouse about four miles southeast of York, near Brother's brother, Daniel M. Bowser, lives. This was our last public service in the East.

May 29 at 6:30 we left York, in company with Bro. J. A. Long, for our Annual Conference. A few were added to our number at Harrisburg, and a few more at Petersburg. Our train left the latter place in several sections. Bro. W. M. Howe, with his special car, filled with a number of brethren and sisters from Pennsylvania, was ahead of us. We caught up with them before we reached Chicago. So they had room in their car, but the sections were made for some of us, whose tickets read over the same road, to occupy a place with them. This proved very acceptable to us.

We arrived in St. Joseph, Mo., on Wednesday morning at 8:20. We took a car to the Auditorium, where the Lodging Committee was in readiness, and soon assigned us a very desirable place, about five minutes' walk from the place of the Conference.

Sister Mary Schlaway writes up the proceedings of the Conference, we will pass on to the time of our leaving, which was on Thursday night, at 2 A. M., for Des Moines, Iowa. Here we took the Interurban line for Wagner's Grove, where Bro. Geo. N. Falkenstein lives. He was the foreman of the Committee of Arrangements when the Conference was at Des Moines. He kindly met us and took us to his home.

The next morning, in company with Eld. J. Q. Goughnour and wife we started for Hancock, Minn., our home. Here Bro. Goughnour is to preach for us for a few weeks. He and Sister Goughnour depend much upon personal work in a series of meetings. Our meetings have a good beginning, and are to continue indefinitely. A love feast is to be held at the end of the first week.

Samuel Bowser.

Hancock, Minn., June 13.

PING TING CHOU, SHANSI, CHINA.

Why do we need a doctor? Well, because the people are in a diseased condition and need help along that line. Especially here, we have opportunity for a much deeper healing that needs to come to them. This healing the Lord can bestow when these poor, blind souls have been led to know that they really have a Lord that loves them.

I am not a prophet, neither do I want to predict in these words, but let me say to our dear young people, who are troubled about what they can do in life, to make a success, I can give them a plan, which, I believe, will be satisfactory, even though they have not asked me. Here it is: (1) Enter a medical college and stay till you have a diploma. (2) Don't hang out your shingle where you will live in a starving way for years, trying to make a reputation, and that among a people where they are questioning your ability all the time, thus making it hard for you to even get a living out of it. (3) When you have your diploma, come to China where you can have a reputation, envied by any practitioner, in a month. Here are sick people looking for relief. You will have a lot of hard work to do. Here are plenty of dirty people to clean up. But, listen, you will not be living in a starving condition, for the General Mission Board of the Church is promising to support you with enough to eat and wear. Then, too, remember, here is the real joy. Your soul will be constantly running over. A few illustrations from personal experience will help you to see the appreciation. A man walked thirteen miles, several times, hoping that he could get some help for his aged father. He came carrying eggs and eatables to us, and gave us words of praise that no worker can hope to get in the homeland, by a critical multitude.

A second instance was that of the man who was trying to kill his neighbor when the gun exploded and blew off his own hand. He soon had something like blood poisoning, but by the healing power of God he was made well. Time and again he fell on the ground in front of us, and bowed his head in appreciation of the help we gave him. He came with an offering of a few cents, in addition.

Another one helped was a poor opium sot who, in reaching out for help, came to us and said if we would help him break off, he never would forget it. He is about through the time for his breaking off. The Lord has wonderfully blest him in that he has not suffered much pain, as some do, in this breaking away from the old habit. He comes to us as the opium refuge with a smile and a good morning and this only (in English). He is from a village, some distance out, and bids fair to help in the opening of the place for us. He has a little boy that he wants in our school.

These examples of appreciation could be multiplied, but let me say to the young man or woman looking for a life work: A doctor in China has unlimited opportunities, and his constituency will be numbered by the thousands here, while at home it will be numbered by tens and hundreds. May the Lord move the hearts of a number of our young people to get to the medical work and come in the name of the Lord! Just one more word to the interested ones: Do not spend your college and medical courses finished till you are thirty, let a younger person take that course and you come out for evangelistic and teaching work. After thirty one is working against odds learning this terrible language. But the hard worker can learn it even in the thirties. May the Lord send the proper men and women to the medical schools, and then send them to China.

One more word, and that of pressing importance. We have absolutely no doctors here. Government nor any one else supplies us with such. Occasionally we have an old chap that is posing for such, but his principal business is to take needles and stick them into the sick, and then give them a concoction of a lot of roots to take as medicine, which, if I would take, would make me sick. May the Lord have mercy on these poor heathen in their ignorance!

A few days ago I was called to see a sick young man who had some kind of a blister on his shoulder or neck, caused by the carrying of burdens with a pole, and though the place was calloused, it got inflamed and swelled up. He went to one of these old quacks who put into that fellow's inflamed neck one of those dirty needles that had been used in some one else before, that had a bad sore, and the needle had not been even washed. Thus this chap was infected in a terrible way and the father came to me, pleading with me to save the boy's life. Again the prayer was heard by a kind Father, and by clean applications and a few cleansing poultices, the fellow got well. This man was made several times sicker by going to this quack than if he had never seen him.

We, in the interior, have no doctors. Some of the Missions have them, but in this whole province, which is a territory about as large as Illinois, we have only eight physicians. Five of these are in one town, and at present two of them are leaving for America. The other overworked fellows are in three other towns and at present one of them is "invalided" home, and not likely to return. Another is on his way to America now, for his furlough. So our force is four physicians for a field as big as Illinois. Three of them are in one town. The field is ripe for medical work. If I knew how to treat disease I could have people standing around my door all day, waiting for their turns. We only take such cases which we feel we can help up, accompanied by prayer, will heal. May the Lord put it into your hearts, dear young people, to have a work!

Is this all? The Mission Board voted to send out eleven or twelve men to the field this year. Will we be satisfied with three or four? God knows the burden of our prayers. Parents, do we want our children to be missionaries? The Lord never shut out an earnest praying mother from sending her children out, if she did the praying that the Lord hungers for. F. H. Crumpacker.

May 19.

So-called impossibilities are singularly easy of accomplishment to resolution; and the determined soul feeds and fattens on difficulties. The earnest soul is the powerful soul, and whether you wear a fool's cap or a royal crown, the will to succeed imparts the power to succeed. Defeat is but the curse of nature on half-heartedness. No man has a divine license to fail.

KNOWLEDGE OR SPIRITUALITY—WHICH?

(Concluded from Page 405.)

In electing ministers I am wondering whether we do not too often take their intellectual development into consideration more, and esteem it above spirituality and consecration in the Lord. A ministry, ripe in knowledge, may be able to give very interesting discourses; but it will take a *spiritual* ministry to reveal the Will of God fully, and lead men and women to the higher life. In the Word we may find some excellent suggestions along this line.

In 1 Cor. 2 Paul tells something concerning his preaching, though as a man he had but men's knowledge. He says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in the demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." He also says that he speaks wisdom among them that are full grown, "yet a wisdom not of this world, nor of the rulers of this world, . . . but we speak God's wisdom in a mystery, *even the wisdom* that hath been hidden, which God foreordained before the worlds unto our glory." Again are we told that God *revealed* them unto us "through the Spirit: for the Spirit searcheth all things, yea the deep things of God. For who among men knoweth the things of man, save the spirit of man, which is in him? Even so the things of God none knoweth, save the Spirit of God. Now we received not the spirit of the world, but the Spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual *words*." (The above is quoted from the American Revised Version.)

It seems to me, in the face of the above and other teachings in the Word, that the spiritual, consecrated, and "surrender all" brother, who is talented with speech, and a knowledge of God's Word, has good qualifications for the ministry. The principles and conditions of the Word, related to the minister and his life, should become the standard that governs in the election of ministers, rather than knowledge. We look at knowledge as being a *great* help, but we can not see it in the light of a fundamental. The former is taught, however, as a fundamental in the Word. Should we not, then, make these fundamentals of the Word the standard, and adopt some means by which to help those who have the Gospel qualifications (who can't help themselves) to secure knowledge, and other helps, by which they may be qualified to the extent that they may become such instruments in the hand of the Lord as will be most effective, and accomplish the most good? The church needs educated men and women, but I fear that they are going to be of little service to the Lord unless that education is fully consecrated to the service of the Master. We need men and women who will permit the Spirit to guide and direct them in the study of the Word of God, and whose heart *yearns* to know the will of the Lord; rather than those who, by their intellectual power, put forth an effort to read into the Scriptures the ideas of man. May the Lord help us to have a Holy Spirit filled church and ministry, as in the apostolic age; that the Word might be preached with such power that we also might hear words similar to the "Brethren, what shall we do?"

Elk Lick, Pa.

It is of vital importance that we obey God always. Temptations to obey the commandments of men may sometimes come to us. If we obey them rather than the commandments of God, they will work eternal death and destruction in us, but if we are obedient to the commandments and teachings of Jesus, they will work in us everlasting life and happiness. Even though the great ones of earth may oppose us, in following Jesus we must be true and loyal to him and his church. The world admires honest and loyal Christians.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak—Our church met in organization June 12. Bro. H. Forney, of Chico, Cal., and Bro. M. E. Anderson, of Bangor, Cal., were called to officiate in the work, with four ten members enrolled. We have one elder and three ministers in the second degree, with Bro. W. R. Brubaker in charge. Bro. P. S. Hutmas is our church correspondent and Messenger solicitor. We have preaching every Lord's Day at 3 P. M., Sunday-school at 2 P. M. in the Live Oak Hall. Bro. D. Click is with us at present to hold on his place. Bro. A. G. Hershberger, of Sterling, Ill., held last Lord's Day, and Bro. H. Forney, of Chico, Cal., preached on Monday evening. Both gave us some encouraging sermons. Sisters are here every week, looking for locations. Bro. R. Crites arrived here yesterday with his family. He, as well as others, is pleased with our country. We ask an interesting share in your prayers for the vine that is just started at Live Oak, so that it may live for Christ.—P. S. Hutmas, Live Oak, Cal., June 21.

Lordsburg—One young man was buried with Christ in baptism last year. Eld. H. A. Whitmer officiated. Eld. H. Forney, of Reedley, Cal., visited his father for a few days, and preached for us last Sunday evening and Monday evening.—Lordsburg, Cal., June 14.

Pomona—In the absence of our morning service, June 19, four of our Sunday-school scholars were received into the church by baptism. Eld. J. W. Cline, our delegate to the late Conference, gave us an interesting account of his visit.—Clara B. Wolf, 310 Kingsley Ave., Pomona, Cal., June 20.

CANADA.

Fairview church met in council June 17. Our elder, Bro. D. P. Short, presided. Four letters were granted, eight received. Bro. Wm. Hoover was called to be our Sunday-school Meeting; Bro. D. A. Peters, alternate. Our love feast is set for July 5 at 1 P. M., on Sunday, the following Sunday our series of meetings is expected to begin about the 15th of July.—Jennie L. Heckman, Mutrie, Sask., Can., June 21.

Pleasant Valley church met in council June 19. Our elder, Bro. J. H. Brubaker, presiding. One letter of membership was received. The date for our love feast was set for July 15. We decided to open a series of meetings at the close. We grove with a Sunday-school program, as we did last year.—Cora M. Brubaker, Bulla Shed, Alta., Can., June 18.

COLORADO

Arriba.—Our church met in council June 17. Four letters were received. We decided to hold our love feast Sept. 9.—Nellie Shumaker, Arriba, Colo., June 21.

First Grand Valley.—Our church met in council June 17. Four elders, Bro. J. H. Miller, Bro. Russell Root and wife, who have been engaged by the District Mission Board to labor in Colo., were missed. Bro. Root moved into Colo. were added to our number, and we gladly welcome them into our fellowship. Our Sunday-school was reorganized for the next six months, with Bro. Homer Wenger as superintendent; Sister Cora Dyke, reelected president of the Christian Workers' Meeting.—D. M. Click, Grand Junction, Colo., June 17.

Sterling.—This church has decided to have a meeting on the Fourth of July. Everybody is cordially invited. There will be a free dinner for all.—Ella G. Turner, Iliff, Colo., June 19.

IDAHO.

Weiser church met in council June 17. Eld. L. H. Eby presided. Three letters were granted. We decided to represent by letter in the District Meeting at Weiser, Idaho, July 12 and 13. Bro. D. H. Holl was elected church clerk, to succeed Bro. J. H. Brubaker, removed. Eld. L. H. Eby was reelected as our elder in charge; Bro. D. H. Holl, reelected assistant elder; Bro. Edward Hoover, Sister Sadie Mow, secretary; Sister Annetta Mow, president of the Christian Workers' Meeting; Sister Almeda Thomas, secretary-treasurer. Eld. L. H. Eby, Bro. D. H. Holl are our delegates to the District Meeting of the new organization, Idaho and Eastern Oregon, held at Boise, Idaho. Eld. A. I. Mow and Bro. W. D. Byer are alternates.—E. W. Pratt, Weiser, Idaho, June 21.

Winchester.—Our elder, Bro. H. C. Longanecker, and wife, from Tekoa, Wash., stopped with us on their way to Oregon to the Nesparce church. He preached for us on Wednesday evening. The collection taken at our Annual Meeting amounted to $15. We have the new chairs for our church.—Amanda E. Flory, Winchester, Idaho, June 18.

ILLINOIS.

Allison Prairie (Illinois).—June 11 we held our annual children's day services. Forty-six children took part in the program, and a collection was taken for missionary purposes for one hour. June 18 Bro. S. W. Garber, of Decatur, Ill., came to us from Mulberry Grove, Ill., and filled our pulpit to preach. Our average Sunday-school attendance is very good this summer.—Minnie Mow, R. D. 5, Greenville, Ind., June 19.

Bethel.—Bro. R. H. Nicodemus, of Chicago, Ill., has just closed a two weeks' series of meetings at this place. Two have united with us, seven received into church fellowship, as the results of the meetings, and we feel that a number are under conviction. We are sure that Bro. Nicodemus' labors with us have not been in vain. Here we all, members and all, been lifted to a higher plane of Christianity, with more of a desire to do the work of the Master.—Ella Napierville, Ill., June 21.

Moline Mission.—Thus far we have had two meetings in the Union Congregational church. The first meeting seems to be a great interest aroused among the listeners. The latter has a meeting in this meeting in five different papers and visited from one hundred to three hundred houses with cards, giving the speaker's name and his subject. Though the pieces are small, the Messenger is read by many, and we only secured the promise of one brother who will come. It seems that we have the door open for us, and ministers can give their time to come and fill future appointments. Now, that the Annual Meeting is over, we hope to hear from many of our ministers, offering their services. It is much easier to answer calls when we know the dates of ministers each day, begging them to come and then to make dates with them after getting their consent to come. Brethren, let us hear from you.—O. A. Hosk, Thirtieth St., Moline, Ill., June 21.

Notice.—The Mission Board of the Southern District of Illinois will meet at Cerro Gordo, July 3. Our workers should report at once. Eld. Enoch Eisenbise, secretary of their appointment, will confer a favor by remitting soon.—W. E. Hackman, Cerro Gordo, Ill., June 21.

Pine Creek church met in council June 15. The meeting was opened by our elder, Bro. C. C. Price. Brethren C. M. Barnhizer and John Price were elected as delegates to our District Meeting, which convenes at Mount Morris, Ill., Aug. 6. We decided to hold our love feast Oct. 2 at 1 P. M. Much business came before the church, but a number of interesting subjects were referred to a Church Council Meeting. We are to have a series of meetings, beginning the latter part of August. We desire to prepare for this meeting, and decided to meet each Wednesday evening to practice singing. We expect to receive great benefit.—Bertha M. Stauffer, Polo, Ill., June 22.

Rockford—Our love feast was held June 18, and it proved to be a good, spiritual service. Bro. Nelson Shirk, of Mount Morris, Ill., was with us, as well as other visiting members. Our work in this city continues to be very encouraging. At our feast the house was filled with friends of the cause. Our Sunday-school is most encouraging. Our church-house is too small for the Sunday-school services. The work gives promise of a bountiful harvest in the future.—P. R. Keltner, Rockford, Ill., June 21.

INDIANA

Beaver Creek.—Our church met in council June 10, with our elder, Bro. Norris, presiding. Sister Norris was also with us from the latter of membership was granted. We decided to have our love feast Nov. 11, at 5 P. M. Sister Alma Hale was chosen school solicitor. Bro. Norris gave a very powerful sermon on the subject of prayer, which was appreciated.—Sarah Hahn, R. D. 1, Pulaski, Ind., June 19.

Camp Creek church met in council June 8, at 2 P. M. with our elder, John Shively, present. The quarterly collection was taken, and a good feast was reported and preparations were made for our communion, held on June 14. We decided to hold an all-day harvest meeting on the first Sunday in August. Bro. John Appleman, of Plymouth, Ind., is to do the preaching, if we can get him. Bro. Kitson, of Syracuse, Ind., is engaged to do the preaching at our protracted meeting this fall or next winter. Our love feast was well decided by many of the brethren and sisters present. Visiting ministers present were Brethren John H. Sellers, John M. Miller, of Goshen, Ind., and Solomon D. Wolf, of Walkerton, Ind. Bro. Steele stayed with us over Sunday and gave us three interesting sermons. His subject was "The Sabbath-school and the Training of Children." Bro. Steele also officiated at our communion.—W. E. Shively, R. D. 2, Bourbon, Ind., June 19.

Clear Creek.—Our church met in council June 17. Bro. I. B. Wike was selected as our elder for one year. Our love feast was appointed for Saturday, Sept. 2, beginning at 10 A. M. We decided to have the new song book. Bro. Wike sang.—We expect Bro. Michael Flory, of Girard, Ill., to begin a series of meetings with us about the 13.—Lizzie E. Hunkinton, Ind., June 19.

Etna.—Our report in Gospel Messenger of June 17, should read "talks by the children," instead of "talks by the children." Bro. Steele accidentally gives us "Showalter".—John F. Shoemaker, Shideler, Ind., June 17.

Landesville.—We met in council June 15. Our elder, Bro. Harry Ritter, was with us before the meeting. Letter was granted. We decided to hold our harvest meeting Aug. 4, and our love feast Sept. 8, at 2 P. M.—Mrs. Ida Ritter. We decided his resignation and the church granted it. Sister Dora Stitch was elected to act as secretary for Christian Work Meeting.—Adetta Enddley, Landess, Ind., June 20.

Mississinewa.—We met in members'-meeting last Thursday evening, with Eld. A. C. Young presiding. Three were received by letter, including Bro. W. Rarick and his wife. We decided to hold our love feast Oct. 23, at 10 A. M. We reorganized our Christian Workers' Meeting with Bro. Ralph G. Rarick as president, Sister Ruth Snider, secretary-treasurer. We elected Brethren Roscoe Snider, Ralph G. Rarick and Sister Mary Snider delegates to the District Meeting of Northern Indiana. We expect to hold an all-day children's meeting July 2. Bro. J. L. Mathias is to preach in the forenoon, dinner, and the children will render a program in the afternoon. We expect Bro. J. H. Brubaker to begin a series of meetings at our Union Grove house about Nov. 15.—John F. Shoemaker, Shideler, Ind., June 20.

Mount Pleasant.—How we appreciate our opportunities as we should! This is one of the many questions that we ought to think about. Here in this part of the vine we have a small membership. We have no pastor and have no preaching services, only when we can get some one to come. Some time ago I secured the promise of Bro. Geo. L. Studebaker and wife to come and hold a few meetings for us. They came June 14 and labored with us over Lord's Day. While here in the city they made a number of calls. Our brother gave us two sermons, and Sister Studebaker one. Sunday evening Bro. Studebaker took for his subject, "The Second Coming of Christ." He made us feel that Christ is nearer than we had ever felt before. May God's blessings rest upon him and his wife.—Nora Hoffman, R. D. 11, Peru, Ind., Council St. Muncie, Ind., June 19.

Happy Corner church met in council June 15. Eld. Moyer presided. Five letters of membership were granted. The church decided to hold her annual harvest meeting Sept. 24. Our love feast, Oct. 12.—O. D. Wolf, R. D. 5, Goshen, Ind., June 22.

Nettie Creek church met in council June 17, with our elder, Bro. L. W. Teeter, presiding. Everything was dispored of quietly. One letter was received into the church by baptism.—Rosie Clark, New Lisbon, Ind., June 17.

Santa Fe church met in council June 15 at the Copper Creek house. Eld. D. B. Wolf presided. Our love feast is set for Sept. 23, at 4 P. M.—P. F. Hostetler, Bennetts Switch, Ind., June 22.

Spring Creek.—We held our love feast June 18. Brother Henry Ritter and wife were present. Emil was elected. Officiated. On Sunday morning Bro. Neff delivered the examination sermon. In the afternoon Bro. Ritter and wife spoke. It was a good attendance at both services. It was one of the best feasts ever held in the district.—Cora Wolfe, Silver Lake, Ind., June 20.

Springfield.—We held our love feast June 17. We had a very good meeting. On account of the rainy day our members did not all get to the meeting. About sixty communed. The elder was assisted by Brethren Yeager, Bowman and Hester. Bro. Burger officiated, and on Sunday morning preached to a large congregation. Bro. Hester preached for us on Sunday evening.—Etta Elson, Wakarusa, Ind., June 23.

Sugar Creek.—We held our love feast June 10. One hundred and forty-two communed. Bro. Ira Kreider, of Cedar Creek church, and Bro. Geo. Snell, of the Spring Creek church, were with us; also a number of members from the adjoining churches. We had a very interesting and spiritual meeting.—Blanche Arnett, South Whitley, Ind., June 18.

Walnut.—The members of this church met in council June 17. Eld. Amos Brubaker presided. Brethren Hoover and Heinicks were with us. We decided to hold our love feast Oct. 24, Bro. Levi Fike to officiate. Bro. Levi Fike's sermon was very impressive. His subject was "What Will the Harvest Be?"—Emma Frost, R. D. 11, Peru, Ind., June 19.

IOWA.

Dallas Center.—Our love feast was held June 10 and 11, a large number from surrounding churches participating. Eld. Bro. S. H. Miller, of Sunnyside, Wash., officiated. On Sunday morning Bro. Miller, Bro. Jacob Ackens, Peru, gave us interesting address on the "History, Mystery and Power of Prayer." In the evening, instead of our regular Christian Workers' Meeting, reports and thoughts were given to us on the work of the late Annual Meeting by different ones of our home members who had attended. Sister Ida Stine, of Panther, Iowa, gave us two interesting talks, on the "Church Council Meeting and the other on "Tattooing."—Maude A. Myers, Dallas Center, Iowa, June 13.

Iowa River church met in council June 18, with Bro. F. M. Wheeler presiding. Quite an amount of business came before the meeting. Several officers were reelected, consisting of writing clerk, committee on cemetery and church solicitors.

Our church decided to hold a series of meetings some time this fall. June 18 one was baptized.—Laura L. Hoffert, Marshalltown, Iowa, June 20.

Kingsley.—On the evening of May 24 Bro. John Robinson, of Muscatine, Iowa, gave us a sermon at the East house, which was much appreciated. May 27, in the afternoon, previous to our love feast, Bro. Wingert's oldest son was received into the church by baptism. Bro. J. E. Rolston, of Sheldon, Iowa, was with us in all our services, both on Saturday and on Sunday. We enjoyed his work very much. In the afternoon of May 31 we met for council. The church decided to have a singing class sometime next winter. A committee was appointed to secure some one for the work. A committee has been trying for some time, to secure some one to help Bro. Wingert in the ministry. A call has recently been extended to Bro. Chas. Eisenbise, of Morrill, Kans., to help in the work.—Phœbe Foft, Kingsley, Iowa, June 19.

Salem.—We held our love feast June 10. Several visiting members enjoyed the feast with us. Among the ministering brethren were Bro. Solomon Bucklew, of Canton, Ill., Bro. D. G. Couser, of Lincoln, Nebr., and Benj. Wray, of Flora, Ind. Bro. Bucklew officiated at the feast and also preached for us on Sunday. Sister Sadie Miller was with us June 16 and 17. She gave us two very interesting lectures on her work in India. Owing to a storm on the evening of the 16th, she gave us one lecture in the afternoon of the 17th, and another in the evening. Both were very interesting and much appreciated by all. A collection of $13.05 was taken. Bro. Edward Follis was reëlected Sunday-school superintendent; Sister Edna Wray, secretary. A committee was appointed to arrange for a program and basket dinner, to be held in celebration of Independence Day.—Edna Wray, Prescott, Iowa, June 19.

South Keokuk church met in council June 17. Our love feast will be held Oct. 28, at 2 P. M. We decided to adopt "Kingdom Songs" in our Sunday-school. July 4 we will have preaching at 10 A. M., and a program in the afternoon. We expect Sister Sadie Miller to be with us June 26.—D. F. Shelly, Ollie, Iowa, June 19.

KANSAS.

Altamont church met in council June 17. Our elder, Bro. J. S. Clark, of Parsons, Kans., presided. Our Sunday-school officers were all retained for six months, with Bro. S. C. Morrison as superintendent. A committee was chosen to arrange for a series of meetings, to be held in the near future, in connection with a love feast and Sunday-school Meeting. The writer was chosen assistant correspondent, in the absence of Sister Cora Morris.—W. H. Hamsher, Labette, Kans., June 18.

Larned.—Bro. D. N. Eller, of Daleville, Va., came into our midst June 9 and preached eleven sermons. Considering the busy season, the attendance was good. One accepted Christ. June 11 we had a love feast at the Mission church in town. Bro. D. N. Eller officiated. Bro. M. Keller preached the examination sermon on Sunday morning. June 13 we had our council in the afternoon. Considerable business came befor the meeting. Bro. S. E. Hylton, of Macksville, Kans., was installed into the first degree of the ministry. The officers of the Christian Workers' Band were elected for six months. Bro. D. M. Eller is again our president.—Mollie C. King, Larned, Kans., June 25.

Ozawkie.—Our church met in council June 17, with Bro. J. A. Root presiding. Our Sunday-school and Christian Workers' Meeting were reorganized for six months. Sister Della Tigner is our Sunday-school superintendent; Bro. Guy H. Brammell, president of the Christian Workers' Meeting. One letter of membership was granted. A committee was appointed to secure a minister to conduct a series of meetings for us, commencing Oct. 22. Our love feast will be held in connection with it.—H. L. Brammell, Ozawkie, Kans., June 20.

MICHIGAN.

Muskegon.—We feel very much encouraged over our work here. Yesterday we had an attendance of thirty-three and a collection of $1.04. We use the Brethren Sunday-school supplies. We are planning to have a Sunday-school and neighborhood picnic in a grove near the schoolhouse July 4. We expect Bro. J. M. Smith, of Woodland, Mich., to deliver an address.—Herbert Morehouse, R. D. 7, Muskegon, Mich., June 19.

Sugar Ridge church enjoyed an excellent sermon from Bro. Lemuel Hillery June 11. The same evening we enjoyed a good sermon on "Sacrifice," delivered by our brother, J. Homer Bright, who expects to go to China this fall. On the evening of June 17 and 18 we had the pleasure of hearing Bro. M. M. Sherrick. Bro. Isaac Rairigh gave us a good sermon on Sunday morning.—Nellie Teeter, Scottville, Mich., June 18.

MINNESOTA.

Hancock.—We began a series of meetings June 11. We had our love feast at the end of the first week. Two accepted Christ and were baptized prior to the love feast. Bro. Goughnour was the only visiting minister present. Some of our members who live at Big Stone, S. Dak., were with us, taking in several meetings and also the love feast. A love feast is to be held at Big Stone July 9, for the benefit of the little group of members over there, who could not all come over here, it being a distance of about fifty miles. The meetings are continuing with good interest, but they will close on Sunday night.—Samuel Bowser, R. D. 3, Hancock, Minn., June 23.

Minneapolis.—The work here is again moving along, after an interruption of about four weeks, caused by the pastor and family being quarantined for scarlet fever. We thank God that the case was a mild one, and that now all are well and ready for work. The writer returned to this place about a month ago, after an absence of about nine months. We are glad to be here, and rejoice to find things in an encouraging condition. We ask for your prayers for those who have so lately put on Christ. The tests for the newly-converted are many, and we ask you to pray that they may all prove strong and faithful. Not alone do we ask your prayers for them, but also for us who are working at this place. Sister Gnagey, who has been in the work here for the past year, is now at Winona, Minn. We expect Bro. Hutchison to be with us for a few days next week. We also hope to have a love feast here soon. Pray that the work here may be a glory to Christ!—Bertha Brunskill, 1210 Twenty-fifth Ave., North, Minneapolis, Minn., June 22.

Notice.—The work of compiling the District Meeting Minutes of the District of Northern Iowa, Minnesota and South Dakota is progressing slowly. It is the wish of the committee that the information asked for be forwarded to the writer at an early date. This is quite important, if we wish to complete the compilation with the needed data from each church. Will the brethren who read this, call their pastor's attention to this matter?—D. H. Keller, 552 West Seventh St., Winona, Minn., June 20.

Winona.—June 17 we held our love feast. Thirty members surrounded the Lord's tables. For the first time in the history of the church the sisters availed themselves of the privilege of breaking the bread and passing the cup. Visiting ministers present were Bro. John Wirt, of Lewistown, Minn., and Bro. Walter J. Barnhart, of Minneapolis, Minn. Bro. Barnhart officiated, and also preached on Sunday morning and evening. At this meeting Brethren Francis Thompson, Clint Baldwin and Oscar Long were chosen and installed into the office of deacon. Sister Grace Gnagey is with us to assist in the mission work during the summer.—Martha H. Keller, 552 West Seventh St., Winona, Minn., June 19.

Woodstock.—March 13 we began preaching services in the M. E. church at Woodstock, Minn. At that time there were four of our members in the community, all having their letters in the Washington church. Jan. 1, 1911, we organized a union Sunday-school, which has been growing gradually until at present we have an average attendance of about forty. During this time we have preached sixty-six sermons. The first visible results of our labors were seen June 18, when we gathered at the river, where, in the presence of about 150 onlookers, five of our young peope were buried with Christ in baptism. Two more are awaiting the rite. Our elder, Bro. J. Schechter, of Worthington, Minn., was with us at this time, and gave us many encouraging words. We feel that God has abundantly blessed us. We desire the prayers of God's people in behalf of the work at this place.—J. A. Eddy, Woodstock, Minn., June 17.

MISSOURI.

Bethel.—Our council was held May 30, with Eld. S. B. Shirky presiding. Four were received into the church by letter. Our love feast was held June 17. Eld. John Utz, of Maryland, presided. Others from a distance were with us. Bro. Utz preached on Sunday morning, and Eld. D. W. Crist, of California, preached on Sunday evening. A goodly number attended the services.—L. L. Alger, Mound City, Mo., June 19.

Centerview.—Our church is desirous of having another minister to locate here, to assist in the church work. Any minister wishing to change location and be where his help is needed, should please correspond with the writer.—J. C. Gauss, Centerview, Johnson Co., Mo., June 20.

Kansas City (First Church of the Brethren).—We held our love feast June 11. Seventy surrounded the tables of the Lord. A number from adjoining churches were with us; which we much appreciated. Bro. Wine, from Virginia, officiated very acceptaby. This church has been organized thirteen months, and during this time we have had three love feast services. We hope to do more and better work for the Master.—T. C. Nininger, 5921 St. John Ave., Kansas City, Mo., June 18.

Rombauer.—Yesterday afternoon we met at the home of an aged sister for services, after which we went to the water where two, a young man and his wife, were buried with Christ in baptism. We are few in number at this place, but we feel much built up, and desire the prayers of the brethren and sisters that many more may be taught the way of the Lord more perfectly, and that much good may be done. The harvest truly is plenteous but the laborers are few.—Ida Mohler, Rombauer, Mo., June 19.

South St. Joseph Mission.—We closed a week's meeting, conducted by Bro. D. W. Crist, of California, with good interest. On the evening following our last report another precious soul was baptized, and a sister was restored. Last evening, before prayer meeting, another aged father of a large family was baptized, which brought much rejoicing to his faithful companion. This makes six who have come into the church since the Annual Meeting, and altogether thirty-eight since the first of the year. There are now 129 members in the church at this place. Many of them are but "babes in Christ," but nice people. Eld. George Heagley and wife, of Frederick, S. Dak., were with us over last Lord's Day. He preached for us both morning and evening. They carefully looked over the situation and had the pleasure of visiting in a dozen homes of our members. They are impressed with the splendid outlook for the future of this work and its needs.—E. N. Huffman, 502 Kentucky St., St. Joseph, Mo., June 21.

NEBRASKA.

South Beatrice church met in council June 17. Our elder, Bro. Jacob S. Dell, presided. One church letter was received. June 11 Bro. Strausbaugh, from Ohio, stopped with us on his way from Annual Meeting, and preached a very interesting sermon. Our Sunday-school seems to be increasing, with Bro. William Fry as superintendent.—Lydia Dell, Beatrice, Nebr., June 20.

NORTH DAKOTA.

Berthold.—We are now in the midst of revival services, conducted by Bro. E. E. Eshelman, of Chicago. He is also giving us two hours' Bible lessons each day. Two precious souls have put on Christ in baptism since our last report. Our Conference offering, of $43.36, was sent by the writer, who represented the church at this place.—F. J. Weimer, Berthold, N. Dak., June 12.

North Star.—Our Sunday-school at this place continues to grow both in interest and attendance. Our active superintendent, Sister Salome Fisher, and her band of earnest teachers are progressing nicely. The birthday bank is quite an interesting feature in the school. Both the young and the aged seem to enjoy it. A singular incident occurred a few Sundays ago, when an aged brother, seventy-four years of age, and a little girl four years old dropped their pennies into the bank together. June 18 we were favored with an excellent sermon by Bro. William H. Eller, of Deering, N. Dak. We expect to begin a series of meetings about July 15, to be conducted by Bro. S. B. Miller, of Cedar Rapids, Iowa.—Ida C. Fisher, Perth, N. Dak., June 20.

Surrey church met in council June 22 with Eld. D. W. Schock presiding. Two letters were received and five granted. Much business came before the meeting. This being the council prior to our love feast we received the report of the visiting brethren. Our love feast will be held July 6 at 2 P. M. Brethren D. S. Wolf and C. D. Lambert are our delegates to District Meeting. Our Sunday-school moves along nicely, with good attendance and interest. Our social meeting and midweek Bible class continue with interest. We expect Bro. Isaac Frantz, of Ohio, to commence a series of meetings June 27.—Manerva Lambert, Surrey, N. Dak., June 22.

OHIO.

Black Swamp church met in council June 17. In the absence of our elder, Bro. Uriah Garner presided. Very little business came before the meeting. We decided to have our series of meetings begin Oct. 2, one week prior to our love feast. On Sunday morning, at 10: 30 Bro. Garner preached an interesting sermon.—Edith Baker, Le Moyne, Ohio, June 19.

Eagle Creek church met in council June 17. Our elder, Bro. B. F. Snyder, of Bellefontaine, Ohio, presided. A committee was appointed to see after the painting of the walls of the church. Our love feast will be held Oct. 7, at 10 A. M. We observed children's day services last evening, and a collection of about $10 was raised which, by request of the children, will be sent to the little boys and girls in India.—Hattie Bame, Williamstown, Ohio, June 19.

East Dayton.—We were made to rejoice last evening, when one who had wandered away, returned to the fold. The Mission Board has placed Sister Daisy Baldwin here to assist Brother and Sister Fidler in the work. Our Sunday-school is increasing in attendance. Our Christian Workers' Meetings are very interesting.—Elizabeth Grove, 261 Maple St., Dayton, Ohio, June 19.

Greenville church met in council June 14. Bro. Hollinger presided. Eld. Jonas Horning was present at the meeting. Very little business came before the meeting except the election of officers for the Sunday-school. Bro. Allen Weimer was elected superintendent; Sister Dessie Heller, secretary. Sister Nora Witwer was elected on the Christian Workers' Committee. Two letters of membership were granted. Five members were received by letter since our last report. One aged sister was baptized yesterday.—Anna Witwer, Greenville, Ohio, June 17.

Northeastern Ohio.—The Christian Workers' Meeting and the Sunday-school Convention of the Northeastern District of Ohio were held June 13 and 14 at the East Nimishillen church. These proved to be the best of the kind ever held in the District, both in point of excellence and attendance. With a very few exceptions the speakers were present, and handled the subjects assigned them in a splendid manner. Best of all, during the Sunday-school Meeting a dear young sister consecrated her life to mission work in the foreign field. The following officers were chosen: Moderator, A. F. Shriver; Assistant Moderator, T. S. Moherman; Reading Clerk, Emma Rohrer; Writing Clerk, G. A. Cassel.—G. A. Cassel, Ashland, Ohio, June 17.

Prices Creek.—Our church met in council June 15. Our elder, Bro. Joseph Longanecker, presided. Two letters of membership were granted. We decided to have a love feast Oct. 7, at 10 A. M. We expect Bro. Lester Heisey to assist us in a series of meetings during the latter part of October at the Castine house; and Bro. H. L. Fadely at the Prices Creek house, soon after the Holidays. Christian Workers' officers were elected for the next six months, with Sister Mandilla Petry as president. Bro. Geo. Miller was reelected as church treasurer. Our love feast was held May 27. Bro. S. S. Petry, of Berthold, N. Dak., officiated.—Mae Longanecker, West Manchester, Ohio, June 18.

Toledo Mission.—Our band, though small in number, is trying to do something for the dear Master. Often we feel discouraged, yet in this large city of sin and wickedness, there is much good to be accomplished, and by Christ's help and the few Christian workers here we can win souls for him. We still continue our Sunday-school and weekly prayer meetings, and look forward to the time when our meetings will be increased in faith and numbers. The people at Toledo are hungry for the Gospel. We need some one to come and take up the work here. Who will come?—Fay Kaser, 628 Leonard St., Toledo, Ohio, June 17.

Upper Stillwater church met in council June 17. Seven letters of membership were received and nine granted. Sister Detrick was installed as a helpmeet to her husband in the deacon's office. We expect Bro. D. G. Berkebile to be with us in a series of meetings during the month of October. Our Sunday-school, with our neighboring congregation, Oakland, is arranging to have the sixth annual Fourth of July meeting at our church. The program committee is arranging to spend a part of the day in the interest of missions, and the other part in the promotion of temperance.—Mary Etta Hoover, Bradford, Ohio, June 18.

OREGON.

Newberg.—Five have been received by letter since our last report; also three by baptism, and two have been reclaimed. Bro. Studebaker's meetings were a feast unto us. The meetings closed with a love feast, when about sixty surrounded the Lord's tables.—Besse Marie King, Newberg, Oregon, June 15.

PENNSYLVANIA.

Codorus church met in councl June 19. Eld. D. Y. Brillhart presided. It was decided to build a church in Shrewsbury. We decided to hold our love feast Oct. 8, at 10 A. M.—J. L. Myers, Loganville, Pa., June 21.

Everett.—Bro. Geo. A. Batzel recently closed a series of meetings in the Fairview church, Everett congregation, Pa. There were two accessions by baptism.—H. W. Simmons, Everett, Pa., June 17.

Harrisburg (West End Mission).—We held our children's day services on Sunday, June 18, with a well-prepared program of special songs, and special pieces and recitations. All departments of the school took part in the exercises. Bro. D. H. Widder delivered a short but interesting address. The attendance was about 135.—W. P. Maugans, 2005 Seventh Street, Harrisburg, Pa., June 21.

Indian Creek (Trout Run).—Our elder, Bro. E. K. Hostetler, held a most inspiring series of meetings at the Elbethel house, which closed with a love feast. A young man was baptized prior to the love feast. After the close of the meetings at Elbethel Bro. Hostetler visited our Trout Run church and delivered two sermons, which greatly moved sinners. Three were baptized—an aged mother, her son and his wife. The two last named are young. Bro. Hostetler does not use "whitewash" in his sermons, as is done so much in these days, in order to please the people.—Richard A. Dassdorf, Jones Mills, Pa., June 16.

Norristown.—June 6 our church held the regular monthly meeting. Plans for doing more efficient Sunday-school and church work were discussed. The matter of our love feast was taken up and arrangements made for same. June 11 we held our love feast, which was the largest feast held here for some years. About eighty persons surrounded the Lord's tables. Eld. Jesse Ziegler officiated. Other ministering brethren present were Eld. F. P. Cassel, S. Myers, J. M. Booz and Joseph Cassel.—E. F. Nedrow, 737 George St., Norristown, Pa., June 17.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad).—During the absence of our pastor, Bro. D. Webster Kurtz, while attending our Conference at St. Joseph, Bro. L. M. Keim filled the pulpit June 4, and Bro. William Book June 11. These services were very much appreciated. We held our children's day exercises last Sunday. Our church decided to contribute $120 of our missionary money for a dormitory at our Bible School in India, in which the training of native preachers and teachers is to be done.—Mrs. Sallie Schnell, 1906 North Park Ave., Philadelphia, Pa., June 23.

Plum Creek.—June 18 we closed a two weeks' series of meetings. During these meetings eight precious souls accepted Christ and were received into the church. Bro. L. R. Holsinger preached for us from June 8 to the 18th. He is young in the ministry, but did some excellent preaching. Our love feast, last Saturday, was largely attended. Ninety-five surrounded the Lord's table. Bro. Holsinger officiated.—H. S. Replogle, Shelocta, Pa., June 21.

Ridge.—Our love feast was held June 9 and 10. The day

(Concluded on Page 416.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FEWER NAMES—MORE NEWS.

We have just finished reading Bro. Brumbaugh's article on page 329 of the Messenger, entitled "How Is Your Church?" He has surely made a timely point, which might well be heeded by Messenger correspondents. The daily newspapers being so full of sensational and trashy reading, we long since formed the habit of determining what we should read by a mere glance at the headlines, and we long since adopted the plan of determining what church news we have time to read by the number of capital letters injected into an item. Outside of items concerning a few churches in which we are especially interested, the article of church news which commands our attention is the one which contains few, if any, proper names.

Most surely, of a church with a right to exist at all, the least we should expect would be a proper organization of its various forces, and so long as the Lord's work is being done, of what vital interest is it to me

who is superintendent of the Brethren Sunday-school in Boston, or president of the Christian Workers' Society of the church in San Francisco? These facts are common to all churches,—the election of various minor officials are of interest to but few. What is your church doing? Is it stronger, spiritually or numerically, than when last you wrote, or a year ago? Does the spirit of missions grow? What means of importance do you employ to develop spirit and interest? These are the things which interest the wide-awake Christian, and the up-and-doing man has no time to wade through two lines to reach an item of interest that may be couched in the last line or may not be present at all.

"Something to say perhaps, but a poor manner of saying it. Something to say and a charm of style in each saying it."
—Cathell.

Let the later be your motto. The above idea is exemplified, in a measure, by the following account of our Christian Workers' Society in the Church Notes and the work we endeavor to do. The writer has been in vital touch with this organization for two years, keeping accurate records of attendance, programs, weather, sermons, etc., constantly studying same with a view of increasing the value of its meetings. We labor under a Constitution which provides the usual officers, and committees as follows: Devotions, Missions, Lookout, Mercy and Help, and General Culture. We have monthly business meetings at which time some committees are found to have been more diligent than others. We use the Christian Workers' Booklet, but vary from its subjects quite freely. We have monthly consecration meetings, at which time we recommit ourselves to a higher Christian life. We have monthly missionary meetings, a mission-study class, meeting weekly, a mission library, and are interested in the education of two medical missionaries. We are enthusiastic. We embrace every opportunity to observe special days and have special meetings, knowing they are a stimulus to increased attendance. In a period of six months we held fifteen special meetings, several of them in the midweek, in which time our average attendance rose from 70 to 82.

We believe in advertising and we advertise. We have in contemplation a special meeting, to be advertised with five hundred printed posters, one hundred of which are to be mailed. Our weekly meetings are "centered." Thus far this year the results of censure are as follows: Of twenty-one meetings, four were splendid, eight good, seven fair, while two were poor. He who feels himself responsible for any meeting, surely has a right to censure the same. Censure promotes good meetings. Good meetings provoke good attendance, and our desire is to benefit the greatest number of people possible.

In the city the attendance at services during the winter far excels that of summer,—all other things being equal. We manage nicely to keep our church members well in line, in this respect, during the summer. And now you will be interested, I am sure, in knowing what the purpose of our Society is. It is: To promote true spirituality and increase Bible knowledge in its members, and to develop them in all lines of Christian service, as a training for future work in the church."—Constitution.

We have an ideal Christian Workers' Society. It serves its purpose. It is indeed a school of development. It is participated in by every one, and monopolized by no one. Every one works because he knows there is plenty of work for all.

I hope and trust that I may have inspired some one to give us more news of vital interest to those who may be benefited by the encouragements and discouragements of others in like capacity.

W. C. Frick.

2754 W. Twenty-second Street, Chicago, Ill.

MOUNTAIN GROVE, VA.

The funeral of our friend, Mr. Scott Shifflett whose death occurred at the Danville Hospital May 20, was preached at the Mountain Grove chapel June 11, at 11 A. M. Eld. S. A. Sanger conducted the services from the words, "Be ye also ready," etc. (Matt. 24: 44). The house was filled to overflowing, though the warm weather was very oppressive.

We are experiencing some of the warmest weather that we have yet had among the mountains. The water in many places is failing. The drouth has been practically broken, however, by a few good rains during the past week.

We were called to the bedside of an aged woman on Sunday afternoon, who has been in failing health for the past three or four months. She requested baptism, but owing to Bro. Sanger's appointments at Evergreen, at 3: 30, and at Pimple Hill at 8 o'clock, it was deferred until Monday.

We went back on Monday morning to administer the rite requested by the aged sister. She was unable to be taken to the water, so a large box was provided and water brought to the house. She is about seventy years of age and almost blind. She entered into the service with a strong determination of doing what she could for her Master, even at a late hour. After the services were over, she seemed bright and happy and remarked: "I ought to have done this long ago." She gave words of warning to several of her aged friends and urged them to accept Christ now. We feel that some good impressions were made, and we trust that this may be the means of opening the way for others and especially those of her own household. There is the father with a number of children, all of whom have homes of their own, and have not yet accepted Christ as their Savior.

Our Sunday-schools are growing, both in interest and attendance. My sister and I have charge of three schools. We work together at the Evergreen house on Sunday morning. My sister has charge of the Honeytown school in the afternoon, while I look after the Mountain Grove school. We have an active cradle roll at each place. We have nearly sixty names enrolled, and are kept quite busy. We have two weekly prayer meetings and a Sunday-school teachers' meeting. We have just finished a series of Bible lessons. We studied about the Children of Israel, from the call of Abraham up to the Divided Kingdom where our Sunday-school lessons began. These lessons have been proving both interesting and profitable. A number have expressed themselves as not having known before that the Old Testament contained so many rich things for us. Yes, the Bible is full of rich blessings and promises for all if we will but find them. We crave the prayers of God's people in our work at this place.

Dyke, Va., June 14. Nelie Wampler.

SUNDAY-SCHOOL CONVENTION OF THE NORTH-EASTERN DISTRICT OF OHIO.

The fourteenth annual Sunday-school Convention of the Northeastern District of Ohio convened in the East Nimishillen church June 14. The roll call showed that twenty-four of the thirty schools in the District were represented by delegates. The convention organized by electing Bro. A. Cassel as Moderator; Bro. Jacob Moherman, Assistant Moderator; Bro. C. A. Helm, Writing Clerk; Bro. A. S. Shriver, Reading Clerk.

The program rendered during the convention was interesting and helpful, showing intelligent, conscientious work on the part of the committee and those placed on the program. Enthusiasm and spiritual force marked the entire meeting.

An interesting incident in the convention was the presence of a Sunday-school scholar one hundred and three years old,—Geo. Washington Austin. He was introduced to the convention by the Moderator, Bro. Cassel. Among other things, he stated that he had been in Sunday-school for over ninety years. He also remarked that he had worked at the cooper trade when he was one hundred and one years old.

The most impressive and important feature of the convention was that of the missionary work. For a number of years a committee had been quietly canvassing for a volunteer to represent Northeastern Ohio on the foreign field, but without success. A fund, started for the purpose of supporting a missionary, has grown to over $900. At this convention Sister Iva Rohrer dedicated her life to the missionary cause, to work as the Mission board may direct. She only asked that time be given her to fit herself more fully for the work. Her offer was gladly accepted, as she touchingly told of the workings of the Spirit in her young life, which finally led her to a full surrender to God's will.

When she had finished her statement, the entire assembly, on bended knees, thanked God for the blessed experience of the hour, and earnestly plead at the throne of grace that Sister Rohrer might be "thoroughly furnished unto every good work," and that she might have the sympathetic, prayerful and financial support of every member of the District. The free-will missionary offering was then taken, amounting to $58.70.

The convention showed that the Sunday-school workers of Northeastern Ohio are awake to the importance of their mission, and that all lines of work are receiving the attention.

Bro. Claude Murray, who was recently called to the ministry, Bro. Hahn and Sister Maggie Snyder constitute a committee to prepare for the convention of 1912, which is to be held in the Danville church.

C. A. Helm.

Windham, Ohio, June 16.

PRAIRIE CITY, IOWA.

Our love feast of May 20 was indeed an enjoyable one. Several visiting members were present. The ministers were Bro. J. Q. Goughnour, of Ankeny, Iowa, and Bro. Peter Brower, of South English, Iowa. The presence of them and their wives was much appreciated. Bro. Brower officiated. Bro. Goughnour gave us an excellent discourse on Sunday at 11 A. M. In the evening Bro. Brower gave a good sermon.

We have known Bro. Brower almost from childhood, and in the years gone by we have mingled our voices together in social prayer and worship, both in the church and in the church services. After long years it seemed good to hear his voice in praise and song, and look upon his face once more.

May 27 Bro. James Bowie preached our missionary sermon. Our young brother did well. We had a program in the evening, consisting of songs, topics and recitations. One of our young sisters recited Sister Cora Berkebile's composition, "Was It a Dream?" It was quite long, but the speaker brought out each thought and part so beautifully that the audience was held in rapt attention to the very last.

My thoughts wandered to our dear sister, and I thought: Could she but hear the dear, sweet voice, taking up the work so precious to her heart, it could but bring her joy. At the close of both of these services a collection was taken, amounting to $225.

June 4, visiting preachers being present, our aged brother, Amos Moomaw, gave us a rich discourse. His health will not permit him to preach much, and he only talks when duty demands it. We are all glad when duty affords us an opportunity to hear him, for we are sure to get another rich feast. Jennie Alexander.

R. D. 2, Monroe, Iowa, June 9.

SPRING CREEK, PENNSYLVANIA.

Our love feast at Annville was held June 14 and 15. We had a very spiritual feast. Eld. H. E. Light officiated. Ministers present were Elders H. E. Light, S. H. Hertzler, S. C. Miller, A. S. Hottenstein, H. S. Sonon, Brethren Levi Mohler, Levi Ziegler, John L. Royer, A. H. Brubacher and Daniel K. Kreider. Bro. Kreider was elected to the ministry in our congregation, but is now living in the Marsh Creek congregation in Southern Pennsylvania. Our brethren gave us good advice. Eld. Jacob F. Sappington and wife, who expect to go to Sweden, lived in our congregation years ago. Our prayers go with them on their mission of love. Some of our members received a copy of "Kingdom Songs," and are perfectly pleased with it.

We have two mission points. Our congregation was organized many years ago. Eld. George Miller, who died in 1789, once lived in this congregation. He is buried close to the residence of Eld. S. Z. Witmer. Among those who have been members of our congregation were Elders Jacob Hollinger and William Hertzler. They were widely known in their day, and are not forgotten yet. Our official board at present consists of five elders, three ministers and seven deacons. They are loyal, faithful, conservative brethren. The ministers are Brethren J. H. Longaneckер, Daniel Hollinger, A. B. Gingrich, S. Z. Witmer, H. B. Hollinger, Brethren Allen Bucher, Jacob H. Gingrich and Aaron H. Hoffer. Bro. Allen Bucher is a son of Eld. Christian Bucher, widely known throughout our Fraternity.

Our deacons are Brethren Jacob Heagy, John F. Booser, J. H. Gingrich, J. B. Aldinger, George Hoffer, A. Clendenen and William Gruber. Our new meetinghouse at Bachmanville will be erected as soon as possible.

Elizabethtown, Pa., June 20. Edgar M. Hoffer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barron, Sister Elizabeth, wife of Daniel Barron, died June 13, 1911, aged 69 years, 1 month and 16 days. Her husband and seven children survive. Seven children preceded her. Services at the family home, in the Indian Creek congregation, by the undersigned. Text, Rev. 19: 9. Interment in the Pinkney graveyard. She united with the church last October, 1910.—Irwin R. Pletcher, Jones Mills, Pa.

Bell, Lewis D'Nida, son of Irwin Bell, was born Dec. 24, 1858, died at her home in Des Moines, Iowa, June 9, 1911, aged 52 years, 5 months and 16 days. She is survived by her husband, Bro. J. Francis Bell, a son and one daughter. In her early teens she united with the Christian church, but about ten years ago she united with the Church of the Brethren at Panora, place. Services at the Church of the Brethren by the writer. Text: Luke 8: 15. Interment in the Des Moines Valley cemetery.—Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa.

Berkey, J. Clyde, son of Jacob and Mary Berkey, was born July 27, 1919, in Somerset County, Pa., died at his home in the same county, June 6, 1911, aged 31 years and 10 days. Services in the Berkey church by Bro. D. S. Clapper. Text, Luke 13: 24. Interment in Enos Beale Level, Pa.

Brooks, Sister E. May, born in Huntingdon County, Pa., Sept. 9, 1876, daughter of Eld. Archibald and Esther Van Dyke, died near Albany, Oregon, June 5, 1911, aged 34 years, 8 months and 28 days. She leaves her husband and seven children, her father, seven sisters and one brother. She united with the Church of the Brethren at the age of ten years. She was married to Dr. W. Brooks, in Newburg, on Christmas Day of 1896. Services at the Newberg church by the writer and Eld. Henry Brubaker. Text, Matt. 25: 37. Interment in the Friends' cemetery.—H. H. Kelm, Newberg, Oregon.

Caves, Sister Sarah C., wife of Bro. Noah Cave, born in the bounds of the Oak Hill congregation, Va., Nov. 4, 1843, died March 6, 1911, aged 67 years, 4 months and 2 days. Services at the house by her pastor, Bro. John Clanahan. She was a member of the Church of the Brethren for many years. She leaves a husband and five children. She was a true consolation and helper.—W. W. Funk, Jr., Dayton, Rockingham, Va.

Clemmer, Rebecca E., nee Hallowell, wife of Nyce Clemmer, died at her home, 24 E. Elm St., Norristown, Pa., June 16, 1911, aged 62 years. She was a sufferer from rheumatism for many years. She was married to Nyce Clemmer June 8, 1874. To this union were born two sons and one daughter, who with their father survive. Services at the house of the deceased by Bro. E. F. Nedrow, assisted by Rev. Chas. Santee, of the Evangelical church. Text, John 14: 2, which text he chosen by herself.—Hattie M. Nedrow, 737 George St., Norristown, Pa.

Coffman, Sister Susan, wife of Bro. Coffman, died at her home in Bakersville, Md., in the bounds of the Manor congregation, June 17, 1911, aged about 70 years. Sister Coffman had been in failing health for several years, yet her death was a great shock to her family and many friends. She united with the Church of the Brethren many years ago, and lived a consistent Christian life until called to her reward. She is survived by her husband, a daughter, the wife of Eld. W. R. Lesher, of Altoona, Pa., and one son, who is an elder in the church at Parkerford, Pa. Services by Eld. D. V. Long, assisted by Eld. W. S. Ballard. Interment in the Mountain View cemetery, at Sharpsburg, Md.—M. Portia Rowland, Fairplay, Md.

Cox, Sister Jennie Rebecca, nee Flora, born near Maxwell, Iowa, July 17, 1885, died in the Oregon Hospital for the Insane, June 1, 1911, where she spent her last two weeks. She united with the Church of the Brethren in 1899, at the age of fourteen years. She was married to Willis Cox May 12, 1901. Services at the Newberg church by the writer. Text, Rev. 2: 10. Interment in the Friends' cemetery. She leaves her husband, her aged parents and two sisters.—Howard H. Keim, Newberg, Oregon.

Dix, Bro. John, born in England, Jan. 31, 1829, died in Los Angeles, Cal., June 8, 1911, aged 82 years, 4 months and 8 days. He was first married to Anna Lewis, who died about thirty-two years ago. To this union were born two daughters and one son. The son and one daughter are still living in England. The other daughter lives in Los Angeles, Cal. About thirty years ago he was married to Elizabeth Trowbridge who preceded him two years ago. For twenty years Bro. Dix made love for the royal family in England, during the reign of King Albert and Queen Victoria; also for the family of the present Prince of Wales. About twenty years ago he and his wife crossed the ocean and came to Los Angeles, where they united with the Church of the Brethren. He lived a consistent member until death. For about two years he was was a sufferer from asthma which, together with old age, caused his death. Services in the Los Angeles church, conducted by Bro. G. G. Lehmer. Text, 2 Cor. 5: 1. Interment in the Sycamore cemetery.—Eva M. Frantz, 1101 North Broadway, Los Angeles, Cal.

Gerlach, Sister Elizabeth, nee Frantz, born near New Carlisle, Ohio, died at the home of her daughter in Girard, Ill., June 14, 1911, aged 81 years, 5 months and 9 days. She had been an invalid for many years, but she bore her suffering patiently. She was a member of the Church of the Brethren and lived a devoted Christian life. She is survived by a daughter and a stepdaughter. Services at the Brethren church in Girard by Eld. W. H. Beaver, assisted by Eld. I. J. Harshbarger. Text, 2 Cor. 5: 1.—Vinna C. Harshbarger, Girard, Ill.

Knapp, Bro. John, born in Pennsylvania May 16, 1830, died June 11, 1911, from the infirmities of old age, aged 81 years and 26 days. When but a child he, with his parents, moved to Ohio, where he grew to manhood. On Dec. 4, 1853, he was married to Susan Neiswanger. Ten children blessed this union, several preceding him in death. Those remaining were present at the funeral. When quite young, Sister Knapp united with the Crooked Creek, Iowa, church, and later on Bro. Knapp also united with the same congregation, living faithful until death. In 1854 he moved to Iowa, where he continued to reside. The funeral occurred in West Chester, Iowa, at the home, June 13, conducted by Eld. H. C. N. Coffman and the writer. Text, Rev. 21: 14.—Peter Brown, Sandusky, Iowa.

Koontz, Bro. Hollis Snader, son of Bro. Victor R. Koontz and wife, of Waynesboro, Pa., died in Houston, Texas, May 18, 1911, aged 21 years, 4 months and 12 days. Bro. Koontz went to Texas in January of this year. His parents had not been apprised of his illness before they received word of his death. He was sick only a few days from ulcerated sore throat. He united with the church when he was quite young, and much enjoyed the Christian fellowship therein. He was an energetic worker and had a kind disposition. His body was brought home to his parents. He is survived by his father, mother and four brothers. Services by Bro. P. D. Anthony, assisted by Rev. Witter of the First Brethren Church. Text, John 13: 7.—Sudie M. Wingert, Waynesboro, Pa.

Kulp, George, died May 29, 1911, at the home of his son, 452 Carson St., Norristown, Pa., aged 84 years. He was married to Clara Reppert. To this union were born six children, five of whom preceded him in death. One son is now the only son survive him. Services by Bro. E. F. Nedrow at the home of his son. Text, Job 14: 10. Interment in the Methodist cemetery.—Hattie M. Nedrow, 737 George St., Norristown, Pa.

Mowry, Bro. John E., born in Berks County, Pa., March 17, 1845, died at his home in Astoria, Ill., June 14, 1911, aged 66 years, 2 months and 17 days. In September, 1864, he was united in marriage to Mary Ann Keller. To this union were born four children. His faithful wife and three children survive him. All the age of nineteen he united with the Church of God. He served in the office of deacon for a number of years. Services at the Astoria house, June 16, by Brethren Chas. Walter and J. C. Demmy. Interment in the Astoria cemetery. —Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill.

Ness, Eld. Christian, born in Springfield township, York County, Pa., Aug. 4, 1830, died at his home in the suburbs of the Codorus church, Pa., April 29, 1911, aged 80 years, 8 months and 21 days. His death was due to paralysis and old age. He was twice married. His first wife was Catharine Stiles, who preceded him about twenty years ago. To this union were born twelve children, three of whom preceded him. He leaves the remaining five sons and four daughters. His second wife is Catharine Myers, who also survives him. He was a faithful member of the Church of the Brethren for many years. He was the leading elder of the Codorus congregation for a number of years. He received many words of admonition from him. He was loyal and true to the church and always was at his post of duty when health permitted. Services at the Codorus church by Elders D. Y. Brilhart and Levi S. Mohler. Interment in the Codorus adjoining cemetery.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa.

Rittenour, Sister Emeline, wife of Bro. William Rittenour, born in the bounds of the Oak Hill congregation, Va., Oct. 12, 1873, died June 13, 1911, aged 37 years, 8 months and 1 day. She leaves a husband and four children, a father, two brothers and three sisters. Her mother preceded her a few months ago. Services at the house by her pastor, Eld. John Clanahan. Interment at the home burying ground.—Jacob W. Funk, Jr., Seven Fountains, Va.

Shannon, Bro. George, born near Greencastle, Pa., Oct. 12, 1816, died June 19, 1911, at the home of his daughter, Sister Mary Miller, Tiffin, Ohio, in the bounds of the Greenspring congregation, aged 94 years, 7 months and 24 days. When he was quite young he moved with his parents to Canton, Ohio. June 4, 1844, he was married to Miss Catharine Whitebiese, who preceded him to the spirit world eleven years ago. In 1847 he and his family moved to Seneca County, Ohio, and located north of Tiffin, where he lived until the time of his death. He was a faithful member of the Church of the Brethren for many years. He leaves five children. His wife and four children preceded him. Services at the Eglerh church by Eld. L. H. Dickey. Position: Text, Micah 7: 10. Interment in the cemetery near by.—Lydia Dickey, Fostoria, Ohio.

Shearer, Sister Elisabeth, wife of Bro. Elias P. Shearer, died June 12, 1911, of a complication of diseases, aged 71 years, 3 months and 24 days. She was one of the members of the church when the White Oak church was divided into two parts, and the new part was called Mastersonville, Pennsylvania. She lived near Mastersonville, Pa. Services at the Chiques church by Elders S. R. Zug and H. S. Zug, Jr., Herman, and Bro. S. S. Eshelman in English. Text, Rev. 4: 13. She leaves her husband, one son, a daughter, two brothers and one son-in-law, also a deacon.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Stover, Bro. Henry, born in Maryland Oct. 31, 1837, died in Lanark, Ill., June 14, 1911, aged 74 years, 7 months and 14 days. He was united in marriage to Sarah Priedley in 1861. To this union were born five children. His wife and one daughter preceded him. Jan. 17, 1901, he was married to Sister Sarah Boyd, of Lahark. She also preceded him in death. He leaves four daughters and one sister. He united with the Church of the Brethren Sept. 17, 1909. Services at Lanark, Ill., June 16, by the writer, assisted by Eld. P. F. Eckerle. Text, Job 33: 17; Jer. 15: 9.—C. P. Rowland, Lanark, Ill.

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before two were received into the church by baptism. At the meeting two were received by letter. Brethren John Wonders and C. Fuglesinger were elected to the office of deacon. Our visiting brethren were Bro. S. M. Stouffer, of Greenspring, Pa., Bro. B. F. Fogle, of Gettysburg, Pa., Bro. C. H. Sierman, of Mason and Dixon, Pa., and our elder in charge, Bro. Albert Hollinger, of Gettysburg, Pa. Bro. Hollinger was chosen for advanced meeting. Bro. Sierman held a series of meetings for us at the Salem church, commencing June 3 and closing June 11. Four were received by baptism and one was reclaimed.—Joseph Burkhart, Shippensburg, Pa., June 19.

Shade Creek.—Since our last report one has been received into the church by baptism. A series of meetings will be recently given throughout the congregation by Bro. A. B. Miller, of Curryville, Blair Co., Pa. The congregation raised for these meetings, including subscriptions for the year, amounted to $162.56. This amount will be in favor of our Juniata College, which, under whose auspices Bro. Miller labored. Our first joint Missionary and Christian Workers' Convention was held in the Scalp Level house on the 3rd. The meetings proved inspiring, as well as interesting, and we expect to hold them regularly. Our annual Children's Day exercises on Ascension Day was held in the Rummel house. We are pleased to notice a steady progress in Sunday-school work. We have, in our congregation, three schools that have reached the "Standard," required for a front-line Sunday-school and for which they received proper recognition and credit by the County Sabbath-school Association. The District Sunday-school Convention and Ministerial meeting of Western Pennsylvania will be held in the Scalp Level house Aug. 23 and 24.—J. E. Lehman, Scalp Level, Pa., June 19.

West Johnstown.—At a recent council meeting we elected three new deacons, Brethren Jacob Lohr, Jacob Hoffman, Lafe and D. A. Rummell, Jr. Our membership has been increasing very rapidly, and we are glad that our brethren here are willing to assume new responsibilities. Our Sunday-school at Roxbury has employed a regular Sunday-school secretary. They secured the services of Sister Elisabeth Carroll, of Huntingdon, who entered upon her work May 1. Her work is telling already, as more than a score have already been added to the Sunday-school since she came. Our love feast was held May 7. It was one of the best we have ever had. Bro. P. J. Blough, of Hooversville, Pa., officiated, assisted by Bro. Wm. Howe, of Johnstown. Our visitors conducted a short series of meetings at the Roxbury house, following the love feast. Sixteen were baptized and received at the rite of baptism. Their ages range from nine to sixty. This makes the ninth series of meetings held by our people in this congregation since Sept. 1, 1909. The total number of accessions at these meetings is 201.—Calvin Beam, Johnstown, Pa., June 15.

TENNESSEE.

Jonesboro.—The Brethren had services at the Pleasant View church June 10 and 11. Bro. D. G. Edwards conducted the services on Saturday. I understood that Bro. C. H. Diehl was to preach on Sunday, but owing to the serious illness of my wife I was not at church on Sunday. I request the prayers of the Brethren in the interest of the recovery of my companion.—N. T. Larimer, Jonesboro, Tenn., June 19.

TEXAS.

Portland.—Our love feast has been postponed from July 1 to July 8, at 6 P. M., so that our District evangelist, Bro. J. A. Miller, can be with us.—L. J. Porter, Portland, Texas, June 18.

VIRGINIA.

Oak Hill.—Our congregation held its council June 16. Our elder, Bro. John Cianahan, presided. We are anxiously expecting Bro. George A. Phillips with us, to hold meetings for one week in July. We shall be glad to welcome the faith us again.—Jacob W. Funk, Jr., Seven Fountains, Va., June 17.

Pleasant View.—Our church council met June 12. Bro. Michael Reed presided. Two letters of membership were received. As no business came before the church, J. Tim. 2 was read and commented upon by Eld. Wyatt Reed. Ali seemed to appreciate the services. Our elder in charge was Bro. W. H. Natt to hold a series of meetings, beginning Nov. 5. Having our council Bro. Michael Reed preached a good sermon from 2 Cor. 5: 17.—Fred Shaver, R. D. 3, Floyd Va., June 19.

WEST VIRGINIA.

Chestnut Grove.—This church met in special council at the Pleasant View house on Saturday, June 17, for the purpose of electing a minister. Bro. Jesse Cline, of Roanoke, Va., our former elder, was with us, and led in the service. Bro. Louis M. Clouse was elected to the ministry and duly installed. On Sunday, June 18, at 10 A. M., our annual Sunday-school institute convened at the same place. Eld. Miller and Bro. C. S. Ikenberry, of Daleville, Va., our District Sunday-school Secretary, met with us and took an active part in the meeting, giving us many good thoughts that will prove helpful and lasting. Good ideas were advanced by others as well. Many expressed themselves as being greatly benefited by the ideas advanced along Sunday-school lines. We feel that the institute will be good upon the schools represented. The Institute is to be held at this place next year.—Anna F. Saeger, Box 45, Bragg'ville, W. Va., June 19.

NOTES UNCLASSIFIED.

Cabool.—Our church met in council June 24. Our elder, Bro. C. W. Gitt, presided. It was decided to have an all-day meeting on the Fourth of July at the country church. We decided to hold series of meetings at both houses this fall. The meeting at one house is to follow the other. Our elder in charge was reelected for the ensuing year. An election was held for a minister, but none was elected. Another election will be held next council. Six letters were granted.—Mabel Gitt, Cabool, Mo., June 25.

Mountain Dale.—Our series of meetings will begin July 1, and continue until the 8th. The meetings are to close with a love feast. The meetings are to be conducted by the home ministers.—E. F. Sisler, Hazelton, W. Va., June 23.

Hartman.—The Lord's work at this place is moving along nicely. June 10 we had our love feast. Seventy-four communed. Several home members attended our Annual Meeting and have not yet returned. Three applications for ahead were present. Eld. S. M. Goughnour, of Iowa, officiated. The sisters broke the bread and passed the cup for the first time. Bro. Goughnour remained a few days, giving us Bible Land talks, which were enjoyed by all present. Our Sunday-school is increasing in attendance. Our Sunday-school and Christian Workers' Band have decided to give one collection each month for mission work. Our little band of workers has passed through some discouraging times, but feel thankful that the light is slowly dawning upon us.—Mary Kemper, Hartman, Colo., June 21.

Lordsburg.—Our church, from Buena Vista, Va., who is taking charge of the San Dimas Mission work, requested that we have a council meeting at San Dimas last Friday evening. The work of the Mission was considered, and the matter of ministerial help was left with them, who, was referred to Bro. Greyer. He conducts prayer meeting services each Tuesday evening, and preaches every other Sunday evening.—Grace Miller, Lordsburg, Cal., June 26.

Stoverdale.—Our Annual Meeting of Idaho and Eastern Montana and Western Canada, begins July 11 and continues for three days, instead of only on the 11th, as has been announced previously.—J. Will Shively, Newville, N. Dak., June 22.

DES MOINES, IOWA.

June 11 seven of the nine members of this church, who attended the St. Joseph Conference, spoke from three to five minutes, each, on "The St. Joseph Conference—Its Message to Me." Appropriate songs and a few earnest prayers helped to make this one of the most interesting services we have attended in a long time.

The following Tuesday evening a splendid representation of members assembled in members' meeting, preparatory to our love feast. Three letters were read and much routine business transacted.

Last Sunday was a day of unusual interest and full of spiritual life and encouragement. The Sunday-school attendance was 164. At eleven o'clock Eld. W. E. West delivered an extremely practical sermon on the subject of "Self-examination." Many searching questions and suggestive thoughts were presented for our consideration.

At 6 P. M. about twenty-nine brethren and thirty-eight sisters met for communion around the Lord's tables. Eld. J. D. Hough and Bro. Ira Moore officiated, assisted by Elders W. E. West and J. Mathis, of the Des Moines Valley church, and our home ministers.

At the close of the regular communion services Sister Catharine Eshelman called for the anointing service, which was performed by Elders Hough and the writer. Sister Eshelman has been in ill-health for some time. After reaching the church on Sunday, she experienced a slight stroke of paralysis, so that she could not participate in the love feast service. The anointing was performed in the presence of the entire audience, many of whom (even brethren and sisters) had never before witnessed the performance of this Christian rite, Virgil C. Finnell.

1643 Lyon St., Des Moines, Iowa, June 22.

SOUTHWESTERN MISSOURI AND ARKANSAS.

The Sunday-school Meeting of the above District is to be held at Fairview, Mo., July 9, 1911.

Forenoon Session.

9:00, Sunday-school.
10:00, Roll Call of Delegates; Organization and Reports of Schools by Delegates.
10:20, Our Sacred Authority for Sunday-schools.—R. F. Bowman, W. P. Burress.
11:00, The Relation of the Sunday-school to the Church.—J. H. Arganbright, D. W. Foster.
11:30, General Discussion.

Afternoon Session.

1:00, Devotional.
1:15, Children's Meeting.
1:30, How May We Attain to a Greater Spirituality in Our Sunday-schools?—Sister Ida Kay, Sister E. L. Miller.
2:00, The Needs of Our Schools.—By the Superintendent or Delegate from Each School.
2:30 The Delegates to the Sunday-school Convention: (1) Their Qualifications.—E. J. Reece; (2) Their Duties.—Emma Wine.
3:00, General Discussion.
3:20, Round Table.—Mary Smith.
Emma Wine, Dist. Secretary.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 11-13, North Dakota, Eastern Montana and Western Canada, Salem congregation, Newville house, thirty miles north of Devils Lake, Ramsey Co., N. D.
July 13, 14, Oregon, Washington and Idaho, at Myrtle Point.
Aug. 3, Northern Illinois and Wisconsin, Mount Morris, Ill.

LOVE FEASTS.

Canada.
July 15, Pleasant Valley.

Indiana.
July 1, 6 pm, Wyrsaw.
Aug. 13, 4 pm, Somerset.

Iowa.
July 1, Shelby.

Montana.
July 1, Medicine Lake, four miles northeast of Enterprise.

North Dakota.
July 1, 4 pm, Carrington.
July 6, 2 pm, Surrey.
July 7, Pleasant Valley.
July 8, 2 pm, Rock Lake.
July 22, 2 pm, North Star, five miles west of Perth.
July 23, Kenmare.

Oregon.
July 14, Myrtle Valley, Myrtle Point house.

Pennsylvania.
July 2, Elk Lick.

Texas.
July 8, 6 pm, Portland.

Virginia.
Aug. 26, 3:30 pm, Flat Rock.
Aug. 26, Red Creek, Bethel house.

West Virginia.
July 8, Mountain Dale.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 68.) Elgin, Ill., July 8, 1911. No. 27.

AROUND THE WORLD

Work and Prayer.

Occasionally the defenders of the liquor traffic make use of an argument intended to support their claims, while in reality it proves too much. "The Champion of Fair Play," Chicago's whiskey paper, in a recent issue said: "The minister who has determined to war on the saloon that is about to be established near his church, and does so by prayer instead of by public agitation, is following strictly the principles he professes. Perhaps, if his whole congregation should join him earnestly, the praying would not be without effect. A saloon can not live in a neighborhood solidly hostile to it." Well spoken, indeed! But "work" and "prayer" go hand in hand. With these two mighty weapons the strongholds of the liquor traffic must ultimately fall.

Only Ten in Sunday-school.

In most of the reformatories and penitentiaries much inquiry is made as to the early history of the convicts. In a recent report of the Michigan State Penitentiary the warden states: "The nine hundred men and boys in this prison, on being received were asked, 'Did you ever attend Sunday-school?' Only ten replied, 'We attended regularly.'" Eight hundred and ninety convicts acknowledged they had never been under the helpful influences of the Sunday-school. The teachings of the Blessed Book had never been permitted to mould their lives and characters, and as a consequence they had fallen into ways of sin, with the usual penalty of imprisonment. We have, in this remarkable showing, a renewed evidence of the great power of a well-conducted Sunday-school,—"a savor of life" to all who come within its salutary influences.

No Proof of the Evolution Theory.

New light on the antiquity of the human race is continually being found by the scientific world. Discoveries in southwestern France, Belgium, Croatia, and on the Island of Jersey, confirm the well-established claim that the early human type did not vary in physical essentials from the modern men. It is becoming more and more apparent that the human frame,—even the skull itself,—has undergone little change since the earliest dawn of human existence. The much-vaunted "evolution" theory,—once so confidently promulgated,—has been practically consigned to oblivion. All discoveries, dealing with man's antiquity, have disclosed nothing indicating evolutionary progress in his make-up or ancestry. As far back as science has gone, man has always been man,—rude and primitive, perhaps,—but still that being "created in the image of God."

Warfare in the Air.

Not content with the destructive power of the torpedoes in the waters of the sea, the world-famous Krupp Gun Works of Germany, has recently perfected a torpedo that can be fired from an aeroplane with much accuracy and deadly effect. Concerning this latest achievement,—if such it may be called,—a noted English writer, Mr. Galsworthy, says that it is a "prostitution of the conquest of the air to the ends of warfare." He maintains that it is a "dreadful symptom of madness, a spectacle of fear and anarchy," that man should "straightway commence to defile the element, so heroically mastered, by filling it with engines of destruction." There is certainly much truth in the words just quoted. Why, indeed, should man take his God-given powers of reason, and prostitute them to the basest of passions,—the injury and destruction of his fellow-men?

Church Manners.

One of the New York churches recently called Dr. Jowett, of Birmingham, England, to its pulpit, and since then he has been giving them some heart-to-heart talks,—not always very flattering, but undoubtedly to the point. Noticing, since his arrival, that many of his people had fallen into the pernicious habit of coming to church at a late hour, to the great annoyance of the worshipers as well as himself, he gave them some much needed lessons on church manners. While, perhaps, such an admonition from the pulpit was hardly expected by his ultra-fashionable congregation, and likely somewhat resented, it is nevertheless a fact that church manners, in many congregations, are sadly at fault. He who said that all things in the Lord's house should be done "decently and in order," doubtless included the behavior of the Lord's professed followers in the timely admonition.

Fewer Luxuries Imported.

Whether the warning voice of the economist or the better judgment of the people themselves has brought about the change,—the fact remains that, according to official figures, American importations of champagne and other imported wines has fallen off fully one-half, while importations of diamonds for simply decorative purposes have decreased, in total value, by $7,000,000. Undoubtedly still further curtailments of the above and other worse than useless articles, would go far in affording plenty of means for the promulgation of worthy objects. We can readily think of hundreds of avenues,—philanthropical and religious,—that would yield most gratifying results if the thousands of dollars, now misspent, could be directed to the conservation of their worthy aims.

Religious Liberty for Russia.

Yielding to great pressure on the part of church workers among the various Christian nations, fair promises are being made by Russia regarding religious tolerance, and especially are the Jews to receive fairer treatment throughout the Czar's domains. Whether the promises made bid fair to be fully realized, only the future can tell. Recent reports from Russia seem to indicate, however, that important concessions have been made to those who differ in religious belief from the state church of Russia,—the Stundists, Mennonites, and others. Full liberty seems to have been granted these people, and in all their settlements, throughout Southern Russia, they are permitted to worship unmolested. It would appear, therefore, that the entire Empire is now practically open for the progress of evangelical Christianity.

Good News from Madagascar.

For years Protestant missionaries on this island, just east of Africa, have suffered much from the petty persecutions of French officials in control of affairs. Native Christians were continually beset by discouraging restrictions and prohibitive measures, until further mission work was almost out of the question. All this seems recently to have changed for the better. The new Governor-general is disposed to be fair, and is not likely to interfere with the missionary enterprises now being carried on. Native converts in Madagascar have passed through many scenes of persecution. Previous to the French occupation of the island, thousands were slain by Queen Ranavalona during the days of her bitter persecution, but a remnant remained faithful, and it is gratifying to learn that better days are now in store for them.

Liquor in Dry States.

While increasing shipments of liquor to prohibition States have aroused just indignation among the friends of temperance, there is unconcealed and jubilant exultation on the part of the liquor men,—more so, however, than is warranted by the real facts in the case. Figures tell their story most emphatically. The nine prohibition States with a total population of 15,002,939, represent about one sixth of the entire population of the United States. Comparing the total amount of liquor, shipped into the nine States referred to, with the entire amount consumed in the other States of the Union, we have a ratio of one to fifteen in favor of the "dry" States. It shows that prohibition "regulates" to the extent that the States thus favored use fifteen times less liquor than the States under saloon domination. This is a showing that speaks for itself,—one that should inspire each temperance worker with new courage, for "our labor is not in vain in the Lord."

Curbing the Use of Vile Language.

Beyond all question the use of obscene and unbecoming language should be eluded by all who claim to be followers of Christ, and it is humiliating indeed when the civil powers are obliged to enforce proper decorum upon those who pose as ambassadors of God,—leaders of his people. The town authorities of Wheeling, W. Va., recently passed a rigid ordinance, which positively forbids the use of vile or objectionable language in public, and it is generally admitted that the main object is to meet the case of a widely-known evangelist who is to open an evangelistic campaign in that city, early next year. That such an ordinance in behalf of pulpit purity should be necessary, is not very flattering to the noted evangelist. He is not, however, a transgressor beyond all others, in this respect, for there are hundreds of well-meaning people who apparently lose sight of their holy profession, at times, and indulge in expressions altogether unseemly. "Doth a fountain send forth at the same place sweet water and bitter?"

Replacing the Saloon with Something Better.

At Cordova, a mining town on the southwestern coast of Alaska, the saloons have, until recently, been the only means of social intercourse for its cosmopolitan population. Some time ago Mr. E. P. Ziegler, was sent to Cordova by a New York society to provide a place of helpful entertainment for the miners. This inviting place has all the social advantages of the saloon, but no drinks are served, nor are there other objectionable features. The great need of these men, after long and arduous days of hard labor, is a place where the most helpful social influences can be given them. This has been the aim of the promoters of the Cordova enterprise and much good has already been accomplished. Religious services are held in this building on Sunday with most excellent interest. While it is hard to crowd out the saloon in a mining town, it can, at least, be measurably counteracted by efforts of the kind referred to, which, with slight modifications, might be introduced elsewhere also.

The Other Side of the Picture.

Last week we referred to the splendors of the coronation, and, judging by the daily press, there must have been a lavish expenditure of millions in connection with the momentous occasion. While the gorgeous display of royalty transformed one part of England's great metropolis into a bower of beauty, gaunt poverty stalked in its wonted misery and utter despair in the crowded tenements not far away. Need we wonder if those who feel the pangs of poverty because the needed work is denied them, look with bitterness upon the waste of the millions which might be put to a better purpose? In perhaps no other city on earth are the affluence of wealth and the most abject poverty imaginable so sharply contrasted as they are in the City of London. To the well-to-do of that city, as also to those of every city and town in our own land, comes the supreme and all-inclusive message: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Florida's Commendable Move.

Following in the leadership of Georgia, Florida recently decided to abolish the leasing of convicts to labor contractors. The inhuman and unjust treatment usually accorded convicts by the average contractor, has been a shame and disgrace to our nation, and has brought upon us the just censure of European countries. Florida now proposes to employ her convicts upon the improvement of her highways, thus creating a system of State roads that will be of undoubted benefit to every citizen. While it is proper and right that every convict should work, it is also imperative that humane and considerate treatment be given him, and this is likely to be the case if the State undertakes the work referred to. It is thus hoped to make the term of servitude reformatory to the highest possible extent, and by kind treatment to appeal to the better nature of every convict. "Lift up the fallen" is a scriptural precept that too often is entirely lost sight of in the effort to mete out the prescribed punishment to the transgressor.

America's Loving Gift to China.

Under date of June 26 the American Red Cross Society, announces that the total amount received by its officials for the Chinese famine relief fund was $80,300, all of which was expended most judiciously for the alleviation of the sufferers in the stricken district. The sum named above does not include amounts transmitted through other channels, and it is altogether likely that the total famine relief offering, sent by the liberal donors of the United States, will approximate more than twice the amount above stated. Representatives of the Red Cross Society in China have cabled the encouraging news that crops are now being harvested, and that the people are able to care for themselves. Throughout the famine area, and even beyond, there are but words of praise for the unparalleled generosity of the American people. Practical benevolence always seeks to express itself in deeds rather than words. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The Chinese, as a people, may not fully understand the finer shades of the dogmas and principles of the religion of Jesus Christ, but they can readily grasp the tangible emanations of Christian philanthropy, as it administers to the wants of the needy in the name of Christ. It is an emphatic object lesson that even the most ignorant can readily grasp. The foes of Christianity, even, can not deny the value of a religion that expresses itself in deeds of benevolence to all men, no matter of what race or religious belief.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Don't Be Sorrowful.

SELECTED BY SARAH M. GRIFFIN.

O don't be sorrowful, darling!
Now, don't be sorrowful, pray;
For, taking the year together, my dear,
There isn't more night than day.
It's rainy weather, my loved one,
Time's wheels they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We're old folks now, companion,—
Our heads they are growing gray;
But taking the year all round, my dear,
You always will find the May.
We've had our May, my darling,
And our roses, long ago;
And the time of the year is come, my dear
For the long dark nights and the snow.

But God is God, my faithful,
Of night as well as of day;
And we feel and know that we can go
Wherever he leads the way.
Ay, God of night, my darling!
Of the night of death so grim;
And the gate that leads out of life, good wife,
Is the gate that leads to him.

Church Etiquette.

BY JAS. A. SELL.

"Reverence my sanctuary."

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil" (Eccl. 5: 1).

EACH place that we frequent, in the intercourse of daily life, has its own peculiarities. Certain formalities belong to it, and certain impressions are made on the mind by it. It would not be fitting, neither would we desire to enter a court room where the trial of an important case is in progress as we would an auction room where goods are exposed for sale, and where free inspection and other privileges are allowed. Neither would we feel to enter a house of mourning as we would a house of feasting.

As we become more enlightened and refined, we not only prepare our feelings to be in sympathy with the place we visit, and to gain such impressions as the place inspires, but we desire to contribute what we can to the enjoyment of others.

This should be especially our aim when we go to the place of worship. It is then that we turn aside from the harassing cares of busy life for a respite in spiritual service. As the God we then approach asks us to "reverence his sanctuary," it becomes us to assume a different attitude to that which we show at all other places and upon all other occasions. Only such things as are becoming the place should engage the mind and soul. Business should be dismissed and forgotten. Our God has graciously given both variety and richness to his sanctuary service. It is at once a place of prayer, and song, and reading, and exhortation, and meditation, and vows, and greetings, —in short a foretaste of the meeting celestial.

The place should be entered quietly, with the heart filled with the incense of praise. Heavy walking should be guarded against. Loud talking should be avoided and boisterous laughing never indulged in. Let no irreverent conduct mar the sacredness of the place. "Let all things be done decently and in order."

The singing should be the best, the very best, that it is possible to have,—fast enough not to be dull and lifeless, and slow enough not to be operatic. It should be clear enough to sound out the words distinctly, so that the "understanding" may accompany the "spirit." If instruments are necessary to train the voice, let them be used for that purpose, but their connection with Divine service is of doubtful propriety. Their use almost invariably confines the singing to the few composing the choir, who perform the service in which all should engage. They are a fruitful source of petty jealousies and contention. Much of the church trouble originates on the organ loft. "O come, let us *sing* unto the Lord." "Let *all* the people praise thee." "Sing unto the Lord, bless his name."

The most reverent posture in prayer is kneeling. "O come let us worship and bow down, let us kneel before the Lord our Maker." It symbolizes submission, adoration and humility. When the call to prayer is made, with as little noise as possible all should fall upon both knees, shut the world out and give themselves to devotion,—enter into communion with Father, Son and Holy Spirit. The one who assumes to lead the worship of the assembly should be well acquainted with the Lord and approach him in childlike simplicity, ever remembering that we are not heard for our "much speaking."

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few." As the prayer is offered in the public assembly, to lead the devotions of all present, it should be expressed in a manner and tone that can be easily heard and understood. To turn the back to the congregation, or put the head down and muffle the voice in the corner of a pew, so that the prayer is only an audible murmur, destroys rather than enhances its real purpose, and detracts, rather than increases, reverence for the sanctuary.

There are a number of other improprieties that should be avoided or reduced, as far as possible, to the minimum,—such as coughing, sneezing, giggling, turning round in the pew to gaze at new arrivals, and giving children the privilege of the aisles for a playhouse. Some, or all of these things, are sometimes thought to be unavoidable. It is very noticeable, however, that they are less common among people of culture, than among the rude or careless,—not to say vulgar. If the sensation of coughing or sneezing seizes one while in company, the harshness of the sound and the offensiveness of the outburst may be smothered or restrained by the application of a handkerchief to the nose and mouth. As to giggling at any little discord in the singing, or some oddity that may occur, or some children's prattle, shows a lightness of mind that the guilty ones have need to be ashamed of. Parental instruction at home will have a wholesome effect in removing this silly habit, so common among young people.

Some little children are restless and hard to control. Mothers are often worried and embarrassed, and usually do the best they can to keep them quiet, and ministers, out of sympathy, are generally forbearing, but when the congregation can not hear the prayer or the announcement of a hymn or text, it is certainly quite annoying both to the minister and the congregation. Think what it means to a minister who has spent much time and thought in the preparation of a sermon, to be seriously disturbed when he is about to sum up his arguments, or make his application. Often he is interrupted by a racket that takes the attention of his auditors, or drowns his words, that their meaning and force are lost.

Things of this kind may, and actually do, occur to the chagrin of the preacher, the disappointment of the people and the distress of the mother, while the father is sleeping in his pew in a distant part of the house. A remedy for this is found in father and mother occupying the same pew with the children.

Occasionally ministers are put to the painful necessity of stopping in the midst of a discourse to administer a reproof for some intolerable breach of decorum. This is a very distasteful thing to do, and throws a sudden damper upon a meeting. This should never become a necessity.

Precepts for proper deportment in the house of God should be taught in the home, in the Sunday-school, in the Christian Workers' Meetings and in the council meeting.

Let reverence prevail in the sanctuary!

Hollidaysburg, Pa.

The Annual Church Visit.

BY S. N. MCCANN.

In Four Parts.—Part Four.

"WILL you still labor with the Brethren for an increase of holiness both in yourself and others?" This question looks after the real growth of the church both in spirituality and in numerical strength. A people who grow in holiness produce an argument for Christianity that all the arguments of the skeptic can not overthrow. The skeptic may reason away the most eloquent gospel sermon, but he can not reason away the influence of a holy life. A body of members, growing in holiness, will increase in numerical strength, though possessing but a weak ministry. It will even grow faster than a church with a strong ministry, but lacking a growth in holiness.

If every member in the church would live his answer to this question, we would be the greatest home and foreign missionary church in the world. Take a congregation of ten, fifty, or a hundred members, each laboring for an increase of holiness both in themselves and others, and what would we see? A prayer meeting poorly attended? We would see a wide-awake prayer meeting; not an absent member without great regrets, and a sense of personal loss. We would see a meeting full of the Spirit, with a manifest sense of the presence of Jesus and his power. We would see a meeting that will have such a spiritual power that others will be drawn to it, and thus to fellowship with Jesus.

With spiritually wide-awake members, would we see a live Sunday-school or one with but few members to carry it on? Surely there would be a Sunday-school full of life and push. Not a member indifferent or absent! Not a member who is not earnestly endeavoring to get others into the Sunday-school. We would see teachers and officers alive to their work, with the prayers and the help of every member of the church. The Sunday-school is a great power now, but how much greater its power might be if every one meant what he says in answering the question of our introductory paragraph!

With Spirit-filled members the teachers' meeting, the home department, the cradle roll, the organized Bible class and all other means for better work would be welcomed, and made a blessing in the work. There will not be a "Young People's Meeting" with mechanically-executed programs, but a "Young People's Meeting" in which every one comes with a message of love, a message forged from the white light of personal touch with Jesus and his Word, sent home by the power of the Holy Spirit.

With members fully alive to the Lord's work, the preaching service will not be poorly attended, with comments in every home about the poor sermon, or something else just as unedifying. No; there will be a full house, with such a band of Spirit-filled listeners that the minister can not fail. There will be a body of members so full of the Spirit that they can not fail to be edified. Such members will not allow a word of comment to escape their lips that might lead a soul astray.

With a body of consecrated members no council meeting will convene with a large per cent of members too busy to attend, and many of those present too indifferent to give their voice either for or against a measure that must be settled by vote. In the right sort of a church, council meetings are held whenever necessary, but not a member is willingly absent. Not a member but bitterly regrets it if circumstances compel his absence. Not a member indifferent to any question that concerns the church; not a member but is willing and anxious to give his voice on any question that is to be decided by vote. No question that concerns the church is too small or too great to be prayerfully answered by each member, as directed by the Holy Spirit.

In the home of a genuine believer family worship is not only held when the preacher comes around. No; there is family worship every day. To read a portion of Scripture and to pray is a joy and a blessed privilege. No member should neglect this means of grace.

If this question is answered conscientiously, our church will become a praying church, a Bible-reading church, a working church, a Spirit-filled and empowered church, a missionary church,—in short a Christed church.

Let us not only answer those questions on the yearly visit but let each member, earnestly and conscien-

tiously, put them to practice. May each member take these questions home to his own heart and life, and see what they will do for him spiritually!

Bridgewater, Va.

Our Ministry—Free or Salaried.

BY B. E. KESLER.

THERE seems to be a growing sentiment in the minds of a few of our writers that we are laboring under a few "unfortunate conditions," due to the fact that we have a free ministry instead of a salaried one.

It is furthermore surmised that a salaried ministry would relieve us of these unfortunate conditions; that our ministry should be relieved of any necessity to engage in secular business for a livelihood; that the great need of the church is "preachers and pastors;" that we are losing much along some very desirable lines by our past and present methods.

Now, admitting that some conditions might be improved or remedied, yet, without fearing an unfavorable showing, it is submitted to the candid discernment of the careful observer, if, in the rural churches of our Brotherhood, with a free ministry, he does not find the very best preaching (of the Word) that is to be found anywhere. Are not these rural preachers and pastors as diligent as others in visiting the sick? Have they not as intimate an acquaintance with the laity, as hearty coöperation, as deep, mutual confidence, as great interest in the work, and as true devotion as others? Are not as many of our young people in the church as in any Protestant church in the land? (We do not include, of course, christened infants.)

True, with our time-honored principles,—the free ministry, our opposition to secrecy, to pride and fashion, and to the methods of modern revivalists,—we may not increase quite as rapidly as some others, but when the number of converts we lose, to be converted over at our next revival, and counted again, is compared with those lost to other churches, we have nothing to be ashamed of.

Furthermore, if you want to hear a real, old-time, spiritual gospel sermon, delivered not "in excellency of speech of man's wisdom, but in demonstration of the Spirit and of power," and if you wish to meet a pious, humble, consecrated, devout band of devoted Christians in worship, would you go to some rural country church where the preacher receives no pay, or to some fashionable city church, where the preacher receives his $1,500 or $2,000 a year, and where silks rustle, gold glitters, diamonds sparkle, and modern styles of dress are displayed?

Then, will a salaried ministry remove all these supposed "unfortunate conditions"? Nay, verily. The facts are, "Like people, like priest."

It is a delusion to fancy that a salaried ministry would raise the standard of piety, consecration, coöperation and interest, and a peculiar feature of the case is that this cry, "The Lord has ordained that they that preach the Gospel should live of the Gospel," does not come up from the faithful preachers and pastors of the rural districts.

Recently a prominent member of a church, whose pastor receives a salary and "has no other business," said, "I wish we could tie an eighty acre tract to each of our local churches in the country."

What did he mean? Why, that he would love to see his pastor situated so as to use his muscles as well as his brain, and thus maintain a strong, healthy body, which, in turn, would develop strong, healthy nerves, rich blood and strong, mental powers. And why not? The probabilities are that two years' salary, invested so he could use it, would put him on the road to self-support, and the slight loss, if any, sustained by failing to have the pastor come around every week, would be more than counterbalanced by the esteem of a grateful people who rejoice to have a pastor who is not above honest business for a livelihood.

If those who already have the "no business" system of the ministry, realize its weakness and failure, why should we vainly imagine that it would prove a "cure all" for our supposed "unfortunate conditions"? Tie an eighty or one hundred and sixty acre farm, if necessary, to our mission points and weak churches, put a minister on it, and let him "hustle" a little for his bread, and you will see things move in that church! This is no theory, merely, either. Show me such a minister and I will show you a pastor who has the esteem, sympathy, coöperation, love, and respect of a pious, godly, devout, consecrated people, who are being fed on the Bread and Water of Life, and encouraged by helpful instruction and sound gospel preaching, emanating from "a workman that needeth not to be ashamed, rightly dividing the word of truth."

In the New Testament we notice different classes of religious teachers. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 11, 12; also, 1 Cor. 12: 28; Rom. 12: 6-8).

In all some six classes are named. Omitting the apostles, we still have five classes of religious teachers. Now, who is able to separate these classes, to determine which one should have no other business but a religious calling? Or shall all of them have no other business? Or, could one church, by any known system, sustain all five of these "no business" people? Or must one church have only a prophet, another only a teacher, another only a pastor, another only an exhorter, and so on? Or, still further, must we cut out all these except the pastor, pay him, and drop the others? Is it not true that this "no other business system of the ministry" seeks to do away with all these classes but the pastor? Do we not still need all these classes? Could a church prosper with an exhorter only, or with an evangelist only (evangelist means a traveling minister)?

But we are cited to Paul's teaching in 1 Cor. 9: 14; "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Take also verse 15, "But I have used none of these things: neither have I written these things that it should be so done unto me." There are not many Pauls nowadays, especially among the salaried ministry. Again we have verse 12, "If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ."

Here we learn that Paul did not receive a salary; that his idea was to do nothing that would "hinder the gospel of Christ." Do you suppose that Paul will condemn himself because he did not "live of the Gospel," —receive a salary? Then, will he condemn the faithful minister who follows the example of his chiefest apostle?

Further Paul says, "I know this that after my departure shall grievous wolves enter in among you, not sparing the flock" (Acts 20: 29). Now, the wolf's nature is to subsist on the sheep,—"live of the flock." Did Paul have in mind the pastor who "lives of the Gospel" on a salary, or the pastor who gives his services free, when he used this language?

Hear him again, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me" (Acts 20: 33, 34; also 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8).

From this we learn that Paul labored "night and day." He had "some other business," you see. He did not only labor for his own support but also *for them that were with him.*

Now, when pastors thus strive to keep from "being chargeable," and are not able to keep themselves from want of the necessaries of life, let the church "minister unto them of their substance,"—even gold, if needed. Or, when the minister is called from his home to enter the evangelistic field, it would, indeed, be a very ungrateful people that would not administer unto him of their substance. Or, still further, when the church calls for missionaries to enter new fields, reason would say, "Support them," and "Revelation" would not forbid. Hence, what is said in this article is not intended to discourage financial or material aid in such cases.

But if there is any scripture to show that any missionary, evangelist, teacher, preacher, pastor, or apostle even, received a stipulated sum or salary in the apostolic age it has so far escaped the notice of the writer. If any one can show from the Scriptures that any *settled* pastor or preacher received a salary, then the pen that writes these lines will be placed on the shelf on this subject.

Stop the salary of the "hireling" preacher and pastor, and see how many of them will settle down some place, in the district where souls are perishing for the "Bread of Life," and preach the Gospel freely. May the good Lord keep us from drifting into the salaried ministry!

River Bend, Colo.

Moses and Stephen.

BY J. H. MILLER.

THE history of these two men is remarkable. All the details of the birth and life of Moses are given, and we are told how God led the Israelites through the wilderness, but nothing is said about the death of Moses. We are told that the Lord buried him, but how this was done, no one seems to know. Moses died in the land of Moab, and God buried him in the valley. No man, however, was able to find his sepulcher (Deut. 34: 6). "Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said: The Lord rebuke thee" (Jude 9).

While the Lord had placed Moses where no man could find him, the devil knew how to contend with Michael about the body of Moses. How long the dispute lasted we can not tell. It seems that the devil was anxious to have something to do with the body of Moses, to serve his own purpose. Perhaps the devil was anxious for his body to make an idol out of it, but could not use it to save his own wicked purpose. It is likely that the Lord God took Moses into Abraham's bosom, as he did Lazarus. We have no account of Elijah dying, but he went to heaven on a fiery chariot.

Moses and Elijah were with Christ in consultation on the Mount of Transfiguration. It is evident that Moses was conscious after he was buried. No soul-sleeping doctrine here.

Stephen was the first martyr. There is no account of the birth of this noble man. He was one of the seven chosen (Acts 6: 5),—a man full of the Holy Ghost. His Greek name would indicate that he was of Hellenistic origin, but of his parentage nothing is said. He was a man full of faith and wisdom. He stood far ahead of those who were chosen as workers in the church. Stephen stood in bold defense of the Gospel, so much that he was brought before the Jewish Sanhedrin. Stephen, in his defense, had much to say to the Jews to convince them that Jesus was the Christ. He made it known to his opposers that he was well acquainted with the movements of Abraham, from the land of Mesopotamia through a strange land, where they should be in bondage four hundred years. In this narrative he speaks of the time when Moses, the meekest of all the men on the earth, was born (Num. 12: 3). Stephen had wisdom enough to refer to these Scriptures, with which the Jews were conversant, to prove that Jesus was the Christ. In doing so, he said: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with your fathers; who received the lively oracles to give unto us" (Acts 7: 37, 38).

Stephen tried to prove to the Jews how they did resist the Word of God. He called them "stiffnecked and uncircumcised in heart." When they heard these things, they were cut to the heart. They rushed upon this noble man of God. Stephen was filled with the Holy Ghost. Looking up, he saw the heavens open, and Christ on the right hand of God. Stephen was stoned to death by a godless crowd. He, like the Revelator, had seen a vision that the multitude could not comprehend. He kneeled and cried with a loud voice: "Lord, lay not this sin to their charge." Thus he fell asleep.

Here we have the contrast of these two noble men. Moses died and the Lord buried him. Stephen died, and we do not know who buried him. We have

the details concerning the birth of Moses, and but little about his death. On the other hand, we have the details concerning the death of Stephen, but nothing about his birth. How wonderful the Lord deals with his people, to lead them to those heavenly mansions! Praise the Lord!

Goshen, Ind.

The Church in Denmark Forty Years Ago.

BY AUGUST BECK.

OUT in the country the Danish churches are very old, some dating back to the twelfth century. There is always a main building and a square tower. The white-washed walls, built of unhewn stone, are three feet in thickness. The long, narrow windows have numerous little panes, held in place by strips of lead. The roof is of red tile. The entrance to the church is through a smaller building, like a large vestibule. This entrance is called "the weapon house." Long ago, when no one ventured out without his weapon, each man left his equipment in this entrance, before entering the main church. There, resting against the wall, could be seen battle-axes, swords, halberds and spears.

On entering the main church we see an aisle running the whole length, right up to the altar. To the right are the men's seats, to the left the women's. These seats are straight-backed, narrow benches. The floor is of brick. Over the altar is spread a white cloth, on which stand two immense candlesticks, with candles three feet long and seven inches in diameter. Above the altar, in gilt letters on a blue ground, are verses from the Bible.

The pulpit is high up, just in front of the pews. It is reached by means of a stone staircase in the walls, and is richly ornamented. The upper edges are upholstered in red plush. Thus the minister need not hurt his hands when thumping the pulpit.

In the tower hangs an immense bell and to it is fastened a rope, reaching down to the ground outside. Every morning at sunup, and every evening at sundown, the sexton rings the bell for five minutes.

I still remember when, in days long gone by, I heard the sound of the various bells on the still summer evenings, while the sun was sinking in the West. It was something I shall never forget.

Years ago they had no way of heating these churches. On the coldest winter days men and women simply had to put on clothes enough not to freeze. When all had assembled, you might see water trickling down from the frosty white walls. The older women would tuck their feet into lambskin footstools. But pitiful it was to hear the wail of some poor infant, as it was "christened" in that ice-cold place! Its face and hands got blue with cold, but "christened" it had to be, as soon after birth as possible, for if it died unchristened, its salvation was called in question.

The Danish nation is Lutheran, religiously speaking, and its ministers are appointed and supported by the government, although the parishioners have to render offerings and taxes. A position as minister is considered very desirable, viewed from a worldly standpoint. With it goes a good farm, a fat salary and, upon retirement, a pension sufficient for all wants.

The duties of a minister, forty years ago, were light. He had to preach but one sermon each Sunday, attend to the christenings, and the solemnizing of marriages, and deliver funeral sermons. Two months of each winter the minister prepared the young people for confirmation. He explained the Bible to them for one hour three times a week.

As already stated, the minister was appointed by the government, chosen haphazard out of the graduated theological students who sent in their application. The people had no choice in the matter. Thus many filled the pulpit who would better have been out of it.

Another evil was this, that a certain text was set apart for each Sunday, and the minister had to abide by that choice. As soon as he tried to enrich his sermons by using incidents out of everyday life, the congregation would become alarmed. They would say: "He does not stick to the text!" Speedily they would send protestations to the bishop.

It will readily be seen what kind of a sermon (thus hampered and confined to narrow limits) resulted. The minister would write out his sermon for each Sunday, and in many cases use his sermons again during the next year. Thus, from year to year, he would run his rounds. The natural outcome of all this was that the people were, spiritually speaking, sound asleep. The man who should have gone among them to cheer them, to bring out the best in their nature, and to draw them closer to God, spent his spare time reclining on a lounge in his study, smoking a long pipe and reading trashy novels. Poor, deluded people! They thought him to be the best minister who could shout the loudest and thump the pulpit the hardest.

I have heard a very popular minister say to his wife, on returning from church: "I preached a d—— good sermon today." Can we wonder that some of those who saw clearer and felt deeper than the majority, cried out, in agony of spirit, for a pure Gospel, —a cry that was heard and answered by the Brethren of America?

What a rich field for work! Here is a nation bound by traditions of churchly ritual, spiritually asleep, but a nation alert and teachable. What a glaring contrast to the spiritual blessings we enjoy over here! We have Bible classes, Sunday-schools, Christian Workers' Meetings, and, above all, ministers working with might and main in the service of the Lord, not for what there is in it but for the love of Jesus Christ and suffering humanity.

Before my baptism and my connection with the "Brethren Sunday-school Extension," I had no idea that the world held so many good people. The Brethren's devotion to the Lord's service, their self-denial, honesty and simplicity are truly touching. It was their work right here, around Douglas Park, where I have lived for eight years, which first made me "sit up and take notice." When I saw brethren and sisters go into home after home, cheering the sorrowing and helping the erring ones, I got ashamed of myself. It made me long to do something for the Lord also. So I started out in my own weak way to write a little, which, by the grace of God, may do some one good. I shall never forget that God, through those dear brethren and sisters, directed me to the road of salvation.

Chicago, Ill.

The Resurrection of the Body.—1 Cor. 15.

BY CHARLES NOBLE STUTSMAN.

THAT there will be a resurrection of our bodies on "that great and notable day of the Lord," the Brethren have always believed, for so the Scriptures teach. But as individuals our conception of its nature and purpose, and our realization of the importance of the doctrine, sometimes appear to be lamentably vague. In order that we "err" not, as did the Sadducees, and in order that our *hope* may be indeed a "lively" one, and that death and the grave appear not to be victorious over us, we should "know the Scriptures and the power of God" (Matt. 22: 29).

The resurrection of the body is as sure as was the resurrection of Christ, which was the power and glory of the GOSPEL, as proclaimed by the apostles (verses 3 and 4); and any doubt of it is absurd, as Paul shows by his own unanswerable logic in verses 12 to 19 and 29 and 30.

As to *order*, Christ is the first (verse 20). Next are the saints "at his coming" (verse 23). Last is "the end," when the wicked shall rise to condemnation (John 5: 29). But where are the souls of the saints between the departure from the physical body and "his coming"? Then will they come "with him," says Paul (1 Thess. 4: 14). From where? From the Father's own presence, whence Christ will come at that time. Upon the cross, Jesus commended his spirit direct into the Father's care (Luke 23: 46), whence he must have received it again on that first Easter morn. Upon his knees, amid his persecutors, Stephen committed his spirit to the Lord Jesus, who was with the Father (Acts 7: 59), whence it shall come again to receive its own body at the glorious appearing of our Lord. Paul's desire "to depart and to be with Christ" (Philpp. 1: 23) likewise evidences the blessed state of "the dead in Christ," even prior to the reception of their "inheritance,"—their new body.

"But some man will say, How are the dead raised up? And with what body do they come?" There are those who would answer, "As spirits." This does not agree with Paul's declaration that it will be a *spiritual* BODY,—not a spirit. There are those who would answer, "Angels." This can not be true, in view of the fact that angels, which are the servants (Heb. 1: 14) of the saints, who are the heirs of salvation (Rom. 8: 17), can not be identical with, nor as great as, those to whom they minister (Matt. 10: 24), nor have they the blessed promise of reigning with Christ (Heb. 2: 5) as the saints have (2 Tim. 2: 12).

But Christ says they shall be as angels (Matt. 22: 30 and Luke 20: 36). In what respects? Let Christ explain himself. He says they "neither marry nor are given in marriage," which, while doing away with the marriage relation, removes likewise all sexual functions, or distinctions as to sex, and with the sexual relation, goes *birth* or generation. "Neither can they die any more." So, in that incorruptible, glorious, powerful, spiritual body of the resurrection, there will be nothing sexual, nothing temporal, nothing at all "material"! Yet it will enough resemble *this* one as to be recognizable, just as the new body of wheat or corn is recognized by its relation to the seed sown (verses 37, 38). Its identity is not lost, and "we shall know each other there." "Then shall I know, even as also I am known" (1 Cor. 13: 12), which is *thoroughly*. This could not be true, then, if our knowing were limited, to the extent that we could *not* know each other, as some would have us believe. "But we know, that when he shall appear, we shall be like him" (1 John 3: 2), and we know, too, that he was recognizable in his resurrected body,—by his voice (to Mary), by his habit of breaking bread (at Emmaus), by his miracles (at the seaside), by his hands and side (to Thomas), etc. It behooves us, then, to care for this present body, for it is the *seed* from which we must expect God to raise up for us our spiritual body. "And so shall we ever be with the Lord!"

Wenatchee, Wash.

The Basis of Christian Freedom.

BY PAUL MOHLER.

I AM sure that many people,—some of them Christians,—are just a little mystified by the seeming contradictions between the terms "Christian freedom" and "Christian service," especially when they are told that they are one and the same thing. I believe it is worth our while to get these two terms straightened out, especially in view of the fact that there is a blessing to be found in both.

One thing that, I think, helps to confuse us is the double phase Christian freedom spoken of in the Scriptures, which we do not generally have to deal with today. That is, freedom from the bondage of sin, and from that of the Mosaic law. In John 8: 31-36, Jesus promises to those that continue as his disciples, that he will make them free from the bondage of sin. Paul, in Romans 8 and in Galatians, promises freedom from the law of Moses, and in Romans 7 he shows the very close relation between bondage to the law, and bondage to sin. But not often today are we bothered with the Mosaic law. Our bondage is to sin, if we are in bondage. There is no such a thing as Christian bondage, if bondage means unwilling service. You don't have to struggle to keep from doing the will of God. No force of circumstances conspires to make you a follower, a servant of the humble, lowly Jesus. No man can ever say God made him do a good or evil thing. God does not try to dominate our lives against our wills.

But God does ask our loving, voluntary service, our coöperation with himself in the great work of saving the world. The army of salvation is a volunteer army. No man is ever drafted into it. The Captain of our salvation always leads and never drives his followers. And yet, since one can never work with others in any unity of effort without there being a leader whom the other follows, so there must be a leader in the great work that God has undertaken. What man can think of leading Christ, can think of making plans for him? It is our very highest privilege to follow such a Lead-

er; almost beyond belief that he would ask such worthless things as we are, to be his very humblest servants. Then, what are we, to try to tell him what to do and how to do it? If he can bear with us, can humble himself to teach us, can suffer patiently our blunders and our failures, can purchase our redemption from the enemy, can give us his own blessed Holy Spirit to be our Guide and Guard and Comforter; if God can do all this for us, to train us for his service, and then, when the work is done and the victory is won, can make us sharers in the glory and the blessing as heirs of God, joint-heirs with Christ, what,—are we to turn him down and say, "We will not serve thee"!

Paul speaks of service, and what a life of self-denying service he did lead! What humility, what patience, what days of toil and nights of anxious watching it took for him to found so many churches. But it was never anything but voluntary service. Paul gives to us the key to his and every real Christian's service in Galatians, the very book of freedom. "Through LOVE be servants one of another" (verse 13b, Am. R.). And love will always make us servants. Love always seeks to serve. Love that will not serve is never love,—it is cold heat, dark sunlight, a contradiction of itself.

And love makes HUMBLE servants of us. Love envieth not; love vaunteth not itself, is not puffed up. Love can serve the smallest, weakest, most unpromising child of God in the very humblest service possible and thank God for the privilege. Love can see others advanced, can help them to advance beyond her and thank God for advancing them. Love can spend her best in serving others, can be misjudged by them and robbed of all her credit, can be abused and turned off by them; and be without resentment, as Jesus was when he wept over the Holy City. Since God is love, and we are sons of God, can we refuse to love and give ourselves in loving service? Such contradictions can not be for men of sense.

There is some service in the church today, not much. Most of us serve ourselves first and don't find time for others. There is less, I think, among the Brethren than there formerly was. We used to help each other when our houses burned; now we expect everybody to insure. We used to help the widow and the orphan, and we do now, as much as our selfishness will allow us. If all of us insure our lives, we will rob each other of this opportunity. Calls come, of course, from over the sea, but it is easy to forget such calls when profitable investments offer.

When we do serve the Lord a little, we want full credit for it, first from our friends and neighbors, then from the Lord. If we are "not appreciated," we sulk and stop our service. If another is advanced beyond us, perhaps unjustly, it gives us inward pain, sore spirits and sour faces. No love in service such as that, and Paul says there's nothing else in it that's good. We can't serve God with such a spirit, no matter what it costs us. Our service must be humble, loving service to be received by God.

Does the term "servant" grate upon you? It didn't grate upon our Lord. "The Son of man came not to be ministered unto, but to minister." It didn't grate upon Paul, or John, or any other of the apostles. Are we above them? And they were HUMBLE servants too,—servants to the humblest of their brethren. "Whosoever would be great among you, let him be your servant." We can't get away from service if we follow Jesus; he leads us ever deeper into service. But the path through service is the path to glory, the glory of humility, of love, of Godliness and the crown of righteousness.

Brethren, let us seek for service!

Bethany Bible School, Chicago.

The Waiting Time.

BY OMA KARN.

MANY of those who enjoy the hymn, "Lead, Kindly Light," probably are not aware of the circumstances under which it was written. Its author, Cardinal Newman, was in Italy when he received a message to come to England immediately, to take up what afterward proved to be his life work. Burning with impatience to lay hold of this work, he started for England, only to be becalmed for weeks in the Mediterranean Sea. Some would have spent this time in useless repining or idle dreaming, but the author of "Lead, Kindly Light" was not given to this kind of weakness. Taking up his pen,—the only available thing with which to work,—he wrote the great hymn. The writing of it did not at that time seem an event of importance in his life. It was written to make the most of a dead calm,—one of these strange, unexplainable waiting times that will come and then come into our life,—times when the command, "Stand still" is unmistakable, and we halt in helpless despair, while the work we wanted to do, the object we had hoped to possess, the height to which we started to ascend, seem utterly unattainable.

Against this delay human nature rebels. It is not easy to stand still and wait, when one's whole nature is on fire to go forward and do. Mrs. Browning has well described this time when she says,

> "But the waiting time, my brother,
> Is the hardest time of all."

Hard though it is, yet it is the thing needful to prepare us for the use God has in view for us. "Therefore will the Lord wait, that he may be gracious unto you," was said to impatient Israel. Patient waiting upon the will of the Lord, and careful improvement of the time we are called upon to wait, will bring to us a greater blessing than the one our short human sight had in view.

Impatience and chafing against God's will, not only destroys the blessing which the future holds in its keeping, but also destroys what we have already built up. King Saul could not wait until the prophet appeared, and so lost his kingdom.

"Lead, Kindly Light" brought to Newman greater prominence and more lasting and real love from the people than any of, what he considered, more important service. It is said that the words he wrote in the Mediterranean were strangely prophetic of his afterlife, and wholly consistent with the purpose that controlled it. What, then, was the meaning of this trying delay but a part of the preparation of a great man for a great work? What would have been lost to Newman and what would have been lost to the world, had he given up to chafing and repining during those days of helpless drifting in the middle of the Mediterranean Sea? What is lost to us through this same useless fuming and fretting?

Before the curtain that veils our future from view is written, "Have faith in God." We have need to remember this inscription when called upon to pass through one of these waiting times. Some one has said that "God's impression within and his Word without are always corroborated by his Providence around, and we should quietly wait until these three focus into one point."

The circumstances of our daily life are to us an infallible indication of his will, when they concur with the inward promptings of his Spirit and with his Word. So long as they are stationary, wait. When the time comes to move, circumstances unthought of will suddenly present themselves, the way will open in a manner we little expect, and we see, what we longed for, opening before us far more glorious than we expected. Then we, through the discipline of waiting, take it up far better prepared than we otherwise would have been.

Covington, Ohio.

Burden Bearing.

BY W. R. DEETER.

"Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6: 2).

BURDEN bearing has been elevated to be a law of Christ. This, of itself, should make it very important in our estimation. There is a sense in which every man must bear his own burden. The man who spends his life in serving the devil and the world, will be brought into judgment and must there bear his own burden.

But there are many ways in which we can be helpful to one another and thus bear, or help to bear, one another's burdens. We have a very beautiful illustration of this in the case of the wounded man and the "Good Samaritan." The priest, with his self-righteous spirit, was no burden bearer, neither was the Levite; but the "Good Samaritan" went to the man, took him up, applied some curatives to his wounds, set him on his own beast, took him to the inn, had him cared for, and paid the bill himself. Well might he be called "neighbor."

In case of sickness, when the dear wife, mother, or father, is almost worn out watching and caring for the sick, what a relief it is if some trusted friend will come and give rest to the weary, tired one! I have in mind a faithful sister, whose son was very sick and though she lived in the midst of a number of her fellow-members, yet none of them came to relieve her. She cared for her son alone until she was exhausted. She would weep while telling of her sad experience, and how the members neglected her in this time of great need. Such neglect leads some to unite with secret societies.

I heard a minister say, not long since, "If the churches would do their duty, there would be no use for secret societies." While this minister admitted being a member of a secret society, himself, and said they were all right, because they do look after their members, we thought, Why not teach your church members to bear one another's burdens, instead of recommending the secret society for relief work that ought to be made available through church fellowship? It is a small thing to spend a few hours with the sick, and thus relieve the overtaxed watchers, but in this day of strenuous commercialism, the sick are often forgotten.

Then, too, the poor should not be neglected. If there was a class specially remembered by Christ, it was the poor. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Luke 4: 18). The poor need our attention, and a little from each one who is able would help them to comfort. Of course my plea has reference only to the worthy poor.

I am acquainted with the following circumstance. A poor sister was sick, her husband had no work, and winter was upon them. Their stock of provisions was low. Some of the brethren visited them. The sister told them of their condition and the brethren reported the same to the church. A few days later a young brother came, and laid a ham of meat on the table and a sealed envelop by it. When the envelop was opened, it was found to contain five dollars. What a help and relief this was to that family! Then, too, I believe that the kind donors realized "it is more blessed to give than to receive."

I am acquainted with a young brother who has been confined in a harness in a swing for years, on account of affliction. A visit to him is very helpful. It helps him bear the burden of affliction, and while helpful to him, it is an inspiration to his visitors to see him so cheerful and patient under such severe affliction.

Jesus was the greatest burden bearer the world ever knew. Listen to the old prophet: "Surely he hath *borne our griefs*, and *carried our sorrows*: yet we did esteem him stricken, smitten of God, and afflicted. But he was *wounded* for our transgressions, he was *bruised* for our iniquities: the *chastisement* of our peace was upon him; and with his *stripes* we are healed" (Isa. 53: 4, 5). No one in distress ever appealed to Jesus for help that was not blessed, and if we are his disciples, we will, as far as we can, do as he did.

So important is burden bearing in the estimation of the Lord, that he says, that we, in administering to the needy, do it unto him. (See Matt. 25: 40.) To neglect our known duty to the needy is to neglect Christ himself. In the great day of reckoning there will be many surprises. The righteous will be commended for some of their burden bearing, long since forgotten, and the unrighteous will receive just censure because of their neglect of the poor and afflicted.

Milford, Ind.

Our Places of Worship.

BY EDGAR M. HOFFER.

THE Bible says: "How amiable are thy tabernacles, O Lord of Hosts" (Psa. 84: 1). The people of God have always loved to assemble at their places of wor-

(Concluded on Page 428.)

THE ROUND TABLE

Wrong and Right Thinking.

BY A. HUTCHISON.

In Two Parts.—Part Two.

In my former article reference was made to several cases showing the advantage of right thinking, and the danger of wrong thinking. In this others will be given. For one, see that of Naaman, the leper (2 Kings 5: 9-12), "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage."

Naaman was like many others who are thinking of a self-devised way. They have a desire to be saved, but their faith is a child of their desire. Like Naaman they have thoughts, but they want things their own way, and if they can not have them that way, they are ready to go away, and many times not in the best humor.

But Naaman was prevailed upon by his servants to think right, and when he thought right, then he acted right, and as soon as he acted right, the blessing that he so greatly desired came to him in full measure. From this and other cases we all ought to learn that the Lord's way is the best. Yes, it is not only the best way, but it is the *only* way.

It is generally accepted as an undeniable fact, that if we are saved we must be saved by Christ Jesus. Then, should we not allow him to lay down the conditions upon which he will save us? And in however many ways we may desire the favor to come, it will never come till we get in line with his way.

Paul was looking on, while the martyr Stephen was being stoned to death. It is Paul himself who tells that he consented to that cruel act, and that he even kept the raiment of them that slew Stephen. This was while he was thinking wrong. Listen to what he says he did, as given in Acts 22: 4: "And I persecuted this way unto the death, binding and delivering into prisons both men and women."

We wonder how he could do such things. Let us hear him a little further. In Acts 23: 1 he says, "And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day."

Here we have a clearly-defined case, showing the danger of wrong thinking. We may be very conscientious in doing that which is absolutely wrong,—hence the need of careful training, so that we may know whether our conscience and faith are right. When Jesus came to Peter, and was ready to wash his feet, Peter began to think, and said, "Lord, dost thou wash my feet?" It seems that his thoughts were of the wrong kind. He refused to submit, but when he saw his error, he submitted willingly, and so must we surrender.

McPherson, Kans.

Homiletic Hints.

BY E. B. HOFF.

Our Destiny Depending Upon the Condition of our Hearts (Matt. 13: 3-9, 18-23; Mark 4: 1-9, 13-20; Luke 8: 4-8, 11-15).

ONE kind of seed, four kinds of ground and four results. The seed being the same, the harvest depends upon the kind of ground in which you sow.

The seed is the Word of God (Luke 8: 11). It is sown in the heart (Matt. 13: 19). The ground is, therefore, the heart. The Word of God yields according to the kind of heart into which it falls.

1. If one gives no place for the Word of God in his heart, Satan, like the birds of the parable, soon puts an end to any possible increase.

2. If the Word is not allowed to permeate thoroughly into the depths of one's being, the tribulations, persecutions and temptations of daily life, which should be sunshine to the soul, will, like the sunshine of the parable, soon scorch even the temporary attempts of Christian growth.

3. If the heart is preoccupied by the cares and pleasures of the earthly life, these engrossments, like the thorns of the parable, will sallow and sicken the tender growth, and destroy the possibilities of fruit.

4. If the heart is honest and good, and holds fast the Word in all patience, it matters not what comes, there will be a large increase. Like the parable there will be a large harvest,—as large as there can be in the strength of the ground.

Given God's Word, man's destiny depends upon the condition of his heart. "He that hath ears let him hear" (Matt. 13: 9).

God's Word, like every tiny little seedlet, has its mission. It matters not how humble the sower, the seed is still good. It matters not how humble the preacher that teaches the Word, the Word has in it the power to bear fruit unto eternal life. When our hearts are receptive, deeply open, unoccupied and honest, there will be large results.

3435 W. Van Buren St., Chicago.

Love's Work.

BY J. G. ROYER.

LOVE'S chief work is that of discovering good, not evil. One who constantly finds fault and points out evil in others, even though it be claimed, as is often the case, that it is done "in love," has not yet discovered and caught hold of the "taproot" principle of love.

Finding fault and pointing out evil in others may be love at work, but it is love at work not at its best but at its worst. It was said of a well-known saintly Christian worker: "Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer." He destroyed evil, of course, but he did it by building up the good.

To do its building work prudently and successfully, love must be able to see and recognize the materials for building; and that is just where true love's peculiar power lies. It sees good in others, where "unlove," so to speak, sees only faults. Then love lays hold upon the good it sees in such an eager and, at the same time, in such a tactful manner that the power of the good is increased and multiplied under love's warmth and ardor of soul. Such is love at work,—not at its worst, but at its best.

If we would grow in love,—the love that Jesus manifested,—and use it prudently as he did, let us set about this sort of building in the lives of our brethren,—yea, in the lives of all those round about us. "Let brotherly love continue." "Be kindly affectionate one to another with brotherly love." "See that ye love one another with a pure heart fervently."

Mt. Morris, Ill.

The Christian Life.

BY W. B. EBY.

WHAT is the one, all-important element that makes the Christian essentially different from the person of the world? It is devotion to God, and submission to his holy will. He has heard God's call, accepted it, and has resolved to become a child of the King—a follower of the Lamb, and to do the will of his Father.

He does not claim to be without fault or to be infallible; neither do any of his friends claim that he is altogether perfect. But he seeks to do his Lord's will and he so conducts himself as becometh a disciple of Jesus Christ.

On the other hand is the man who has not surrendered his life to God. He may be kind, helpful, well-respected, good-natured and the kind of a man whom people praise; yet he is not a child of God. He has not received Christ as his Savior or the Holy Spirit as his Guide. As long as he is in this state he is not a candidate for the kingdom of heaven.

The true Christian can see across the river,—to the Father's golden shore,—to life eternal. He can lay up many treasures beforehand, because of his foresight and strength from on high. The other is as one advancing toward a dark, ghastly, fathomless gulf, into which he must plunge, with scarcely the shadow of a hope for anything beyond this veil of tears. There is naught but darkness at the end of his earthly pilgrimage.

Quinter, Kans.

IF believers should sit down in ease and appropriate all spiritual blessings to themselves and their own friends immediately around them, must they not be condemned as guilty of a dishonest attempt to embezzle the treasures of his grace?—*Alexander Duff.*

CHRISTIAN WORKERS' TOPIC

Blest Be the Tie that Binds.

John 15: 1-7.

For Sunday Evening, July 16, 1911.

Theme.—Christian Union (Rom. 12: 5).

1. "We being many"—many as individual Christians.

2. "Are one body"—one people, mutually dependent, and having the same great interest at heart.

3. "In Christ"—one body joined to Christ, or united to him as the Head (Eph. 1: 22, 23). He presides over all.

4. "And every one members, one of another."

Christ is the common element in which the union consists, yet each feels that he is one of a band of loving, sympathizing brethren, so united that each one is of service to the other, and necessary to the usefulness of the other (1 Cor. 12: 25, 26).

Hence, the joy and comfort afforded in the singing of the "Fellowship Hymn":

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

This parting hymn was written by John Fawcett in 1772. He also wrote "The Lord hath led me on," and "Thy way, O God, is in the sea."

For a brief sketch of his life-work, see writeup in Young People.

PRAYER MEETING

Wanted! Men for Gideon's Band.

Judges 7: 2-7.

For Week Beginning July 16, 1911.

1. **We Must Organize for Aggressive Work.**—This is the day when systematic efforts for the overthrow of evil and the upbuilding of righteousness are highly necessary. If the members of every congregation would cooperate for A UNITED ATTACK on every stronghold of Satan, there would be trouble in the camp of the enemy. Can the Lord depend on you, on me (Philpp. 1: 27; 4: 1)?

2. **Gideon's Men "Stood."**—They did not seem to hurry, —they gave God a chance. Many a man has failed because he has attempted to walk ahead of God. It is a good thing to wait for orders. In Ephesians we are told about the armor we must wear, and when this armor is all on, we are exhorted, "Having done all, TO STAND." In the heat of the battle it may be hard, at times, to stand (Eph. 6: 10-18).

3. **In Gideon's Band "Every Man Stood in His Own Place."**—God has A PLAN FOR EVERY LIFE. How the carrying out of those plans dignifies one's experience! It may be but a plain, matter-of-fact, everyday life, but if it is God's plan, it is best of all, and we are sure of victory (Psa. 37: 5-7).

4. **Gideon's Band "Stood Round About the Camp."**—We are RESPONSIBLE FOR OTHERS. We have no right to live in a city, and not try to make that city better. If God has really given us a revelation of himself, we must use that revelation to become better ourselves, to make our homes better, and to make the cities better where we live. We are our brother's keeper, whether we will or not (1 John 2: 9-11; 4: 20, 21).

5. **Gideon's Men Were Victorious Because of Their Obedience.**—They did their part as the Lord commanded. They were willing to do the humble part allotted them, and then a glorious victory was their reward (1 John 5: 4).

HOME AND FAMILY

Rest on the Road.

SELECTED BY SARAH M. GRIFFIN.

There's many a rest on the road of life,
If we only would stop to take it,
And many a tone from the better land,
If the careworn heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is the hour before the dawning.

Odds and Ends in Housekeeping.

BY ELIZABETH D. ROSENBERGER.

"THERE goes that door again! Really it seems to me I shall scream if it gives that awful squeaking sound once more!" And Mrs. Rand looked as if she was capable of doing almost anything desperate, as she hurriedly dusted the chairs and windows. It was almost time for her husband to come to dinner and she was so anxious to finish cleaning the rooms before she left them to cook dinner.

When John came home to dinner she said, "John, would it be possible for you to oil the hinges to some of these squeaky doors? I get so nervous over them, and I have no time to look after them."

John looked surprised. It was seldom she asked him to do things around the house, although he had an hour or two every day when he might help her. That evening he got an oil-can and a feather, and went around to the doors and oiled the hinges and the locks also, thus settling the noises which had so worried his wife.

Mrs. Rand had always supposed that her husband had all he could do without helping her. In the meanwhile she employed no help and she was overworking; so it was becoming plain to her that something must be done. When they were first married, she had once suggested that he put up a shelf in the pantry. But John hated those odd jobs and he said, "Oh, send for a carpenter!" Mrs. Rand was on economical thoughts intent; she knew that if a carpenter once got into the house his bill would grow like a mushroom. So, instead of talking a little more about it, to John, and persuading him to sacrifice his own inclinations for her convenience, she waited until John was safely down town at his work. Then she armed herself with hammer and saw and put up the shelf.

She was not a nagging woman, hence said nothing to John about it. She enjoyed good health and so she continued to do all such little jobs of work, to the detriment of her temper and nerves. Gallantry belongs to all strong, vigorous men; their natural impulse is to protect and help struggling woman. But sometimes their natural aversion to some tasks makes them oblivious to the efforts their wives make, to keep the house comfortable.

Now we do not wish to be understood as advising women to shift their own duties to their husbands' shoulders. Far from it! We merely wish to say that it is better for the men themselves to become accustomed to lend a hand, here and there, in the homes that belong as much to them as to the wives, than to occupy the position of privileged boarders, who have few obligations beyond that of criticism.

There is that window which is hard to move. It will neither go up nor down unless some one makes a Herculean effort to put it where it is wanted. It is worth while to see to it and get rid of that sense of exasperation and annoyance with which you regard that window. Some drawers which need coaxing to get them in or out, might move more easily if they were rubbed with a little brown soap.

There is a bit of loose wall-paper which has worried you for some time; you are conscious of it as soon as you enter the room. It pays to take the time and paste it fast. You can not afford to have it annoy you. Then it may be a bit of fringe or gimp which is hanging loose from a chair. It looks untidy and it should be fastened. Do not put it off. See to it today; just a few moments with a tack-hammer and a few tacks, and the furniture will lose that run-down-at-the-heel sort of look that gets on your nerves and makes you feel cross. Perhaps it is a seam in the carpet which has given way and becomes a little wider and more shabby looking every day. You want to sew it up, but it is so hard to find the ten minutes in which it should be done. Perhaps the fringe is tearing off the rug and you can hardly endure the untidy effect of these breaks in rugs or carpets. It pays to let something else go and sew them.

Is the sink discolored, and covered with grease? It is easy to clean it with kerosene oil. This will remove every vestige of grease and dirt. A little gasoline in a cup and a small woolen cloth will do wonders in removing stains from carpets and draperies. Your rooms will look fresh and clean after going over them in this way. If we only had the time to do such things when they are first noticed!

Most of these odd jobs require only a few moments of our time. It is the thinking over of how many of them require her attention that makes the busy housewife nervous, and then she resolves that nothing can be done until housecleaning time. If these small tasks are attended to each day, as the necessity for them arises, it will lessen the amount of actual work for the housecleaning season when that day of trouble finally comes.

Covington, Ohio.

How to Win the Boy.

BY W. D. ROMINE.

WHEN I think of the boy today, I see the future posterity of the church, and it seems to me that the greatest responsibility of the parent is the rearing and training of the boy.

Some boys are naturally-born Sunday-school workers; others have to be trained to the work. The first step toward the successful training of the boy depends upon the confidence he has in his parents' religion.

Parents should always manifest a religious spirit in their work. They should take their boy into their confidence, and talk to him about different subjects relating to home life. They should let him feel that they have an interest in his welfare, but never should they allow an impression to be left in the opposite direction.

Study the Bible around the family fireside and discuss it. Always get the opinion of the boy; let him know you have confidence in his ability. If he don't agree with you, explain to him, but never once allow yourself to give way to ill feelings.

Parents should be kind and affectionate toward their children. All boys are not alike. Some are driven away from church, Sunday-school, and even from home by radical parents, while others manifest a loving disposition.

Parents should study the dispositions of their boys, and deal with them accordingly. Parents should never be radical on any subject pertaining to home or religion, lest they discourage their children. As children's minds are plastic, good literature, placed before them, will be a great incentive toward training the mind to higher ideals.

Some of our greatest men come from poor families. Boys brought up in this manner not only honor and love father and mother, but have the noble impulse within that leads them to that higher plane in life in which they can see and realize the benefits derived from a Christian life.

When I read of some of the greatest leaders of Israel, I find them to be workers after God's own heart from their very youth. It is well, therefore, to impress upon your boys the danger of waywardness! Teach them, in early youth, the beauty of a noble, Christian character that enables them to read, study, and live a consecrated life. Then, as they grow, they will take up the work of the church and Sunday-school, and help to maintain the principles laid down for us to follow.

Cordell, Okla.

Alone With God.

BY H. WILFORD PETERS.

THE sweetest and most profitable hours of one's life are those spent "alone with God." Many a churchmember lives and dies a pauper, spiritually, because he never gets acquainted with his Heavenly Father. He fails to talk with God, and ask for the manifold riches of heaven.

In Christ's memorable "Sermon on the Mount" (Matt. 5: 3), he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Shall we conclude that the Master means to teach that those who are spiritual paupers, lacking the heavenly virtues which characterize his children, are heirs of his heavenly kingdom?

Nay, verily. Those who feel their utter dependence upon God, who are filled with the riches of his grace, and who often hold close communion with him in prayer, are to be "heirs of God and joint heirs with Christ."

We toil and labor for earthly treasures which satisfy not, and only endure for a season. At the same time God's storehouse of richest jewels is full to overflowing. The father is waiting and desiring to open the windows of heaven, and shower upon us blessings beyond numeration.

It is God's to give, and ours for the asking. What's the trouble? Are we afraid to talk with God? I know many brethren,—even good deacon brethren,—who, when called upon to lead in public prayer, timidly refuse and say, "I can not." Let's get acquainted with our Heavenly Father in secret,—be often found "alone with him," and then we can make our wants known to him in public.

Many of us poor, weak ministers, seriously ponder the question why we can not accomplish more effectual work for the Master. May we not, like Elisha of old, pray God to open the eyes of our understanding, and let reason tell us that it is simply because we spend so little time alone with God? Paul admonishes us in 1 Thess. 5: 17, to "pray without ceasing." He evidently felt and realized the same sacred truth as did A. B. Everett when he said,

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death,
He enters heaven with prayer."

If this statement be true, it means a great deal. As the natural body would soon cease to exist without the air we breathe, so must the spiritual man soon die unless we are often found "alone with God" in prayer.

Brother, sister, we never will be able to accomplish the work for which God created us until we rely upon him for strength, instead of upon our own. Paul says, "I can do all things through Christ who strengtheneth me." But, remember, we must first ask for strength, and then the blessing will come.

John Bunyan never could have painted that beautiful picture of the Christian's pathway to heaven, nor could he have framed those wonderful allegories which bedeck the memorable pages of his "Pilgrim's Progress," which has made him famous throughout the world, had it not been for the twelve long years he spent "alone with God" within those rugged prison walls.

The Revelator John never viewed heaven in the fullness of its beauty, nor could he give a vivid description of its pearly gates, its jasper walls, and its streets of gold, until he had been banished to the lonely isle of Patmos, where he dwelt alone in the august presence of God.

Longfellow once said:

"Ignorance is the curse of God,
Knowledge the wings wherewith we fly to heaven."

Solomon realized that all true heavenly wisdom came from the "father of lights," and if we would know more of the glories of heaven,—more of the riches of his grace, enjoy more heaven on earth, let us get into the inner circle with the Master; be often found "alone with God," and we will more fully realize that

"Life is worth living,
Heaven worth seeking,
And God worth serving."

Wirt, Va.

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"REMEMBER the *Maine*" may be patriotic, but to forgive your enemies is Christianity.

BRO. JAMES M. MOORE, of Chicago, was with us over last Sunday, and preached both morning and evening.

DURING the last few weeks five have been received into the church at South Ottumwa, Iowa, by confession and baptism.

A CONGREGATION of fifty members was recently organized at Prescott, Mich., with Bro. J. P. Bowman as elder in charge.

BRO. H. C. EARLY closed his revival work at Meyersdale, Pa., with nineteen putting on Christ in baptism, and three restored to fellowship.

BRO. A. P. BLOUGH has accepted a call from the Waterloo City church, Iowa, and will enter upon his duties as pastor the first of September.

IT has been agreed to divide the large and growing congregation at North Manchester, Ind., and the division will take effect the first of December.

THE members composing the Prowers congregation, Colo., are planning to build a meetinghouse, and hope to begin work about the first of September.

AFTER spending a few weeks at Prescott, Mich., Bro. Lemuel Hillery has returned to his home at Goshen, Ind., with health only slightly improved.

BRO. L. D. BOSSERMAN, of Pasadena, Cal., wishes us to say that he has changed his street address from 122 North Hudson Avenue to 286 North Menton Avenue.

THE Mission Board of Western Colorado and Utah has located Bro. A. C. Root and wife at Grand Junction, Colo., and placed them in charge of the mission in that city.

BRO. E. E. ESHELMAN, of Chicago, is now located at Batavia, Ill., and takes pastoral charge of the congregation in that city. He may be addressed at 137 Church Street.

THROUGH our correspondents we learn that a number of talks were delivered by the returning attendants at the late St. Joseph Conference. Such talks always prove interesting and helpful.

BRO. JOHN ROBINSON, of Muscatine, Iowa, recently held a series of meetings at Yale, Iowa, and nine persons put on Christ in baptism. One awaits the rite, and one was restored to fellowship.

BRO. S. E. THOMPSON, of 323 North Twenty-second St., Lincoln, Nebr., is in a position to arrange for a few protracted meetings during the fall months. He is now holding tent meetings in his own city, and writes encouragingly of the interest.

THE amount of money that came into the hands of the General Mission Board for the fiscal year, ending March 31, last, was $72,413.00. The amount raised the year before was $69,922.67, but the year before that the receipts footed up $87,049.79.

ON account of the Fourth, a holiday, falling on Tuesday, our regular press day, we go to press with this issue on Monday, but the paper is not likely to reach most of our readers ahead of time.

THE Annual Meeting missionary collection, all told, foots up $14,903.20. This includes a $500 pledge, to be paid inside of a few days. Last year the collection was $16,483.95, and the year before, $12,663.33.

BRO. PAUL MOHLER is now engaged in a series of meetings at Carrington, N. Dak., and speaks very highly of the encouraging condition and present outlook of the congregation. Six have already been baptized, and others may be induced to accept Christ.

SOME one who fails to give his name writes us about the death of Bro. L. M. Kob, of Garden Grove, Iowa, an elder in the Brethren church, who passed to his reward June 26 at the age of seventy-six years. He is said to have been an earnest and faithful minister of the Gospel.

AT our members' meeting, a few evenings ago, Sister Adaline H. Beery and Bro. Harvey Young were chosen delegates to represent our congregation at the District Meeting to be held at Mount Morris, August 3. The members at Elgin do not seem to be backward about furnishing business for the meeting, as they are sending up five queries for consideration.

THERE is more or less complaint about ministers neglecting to exchange visits during love feast occasions. It is to be feared that this time-honored custom is fast disappearing, and that in the course of a decade or two the churches will know little of the joys it brought to the souls of the sainted fathers and mothers of the past. Can we not do something to revive the custom?

WE call attention to the "Notice of a Public Debate" on page 429, this issue. Those desiring a copy of the proposed book should immediately place their orders as directed. This discussion promises to be an interesting one, and if published will doubtless make interesting reading, but the book will not be published unless enough advance orders can be secured to make the venture safe.

BRO. J. S. GEISER, who stood by and witnessed the operation to which Bro. S. N. McCann submitted at the University of Maryland Hospital, Baltimore, June 26, writes us that he is getting along splendidly. The operation occupied two and a half hours, and was one that required special skill. He feels that Bro. McCann will come out all right, but it will be necessary for him to remain at the hospital several weeks.

THE Educational, Ministerial, Sunday-school and Christian Workers' Meetings for Northern Illinois and Wisconsin are to be held at Mount Morris, beginning on Tuesday evening, Aug. 1, and closing on Wednesday evening. The program is to appear next week. Following this program will be the District Meeting, which begins on Thursday morning. The elders are to meet in the afternoon of Wednesday.

MANY of our ministers are delivering series of sermons on special topics of interest to their membership, previously announcing the various phases to be treated. This affords an excellent opportunity to the membership to become well informed along those lines, and also to urge others to attend the services. Sometimes a man may not care to attend services upon a *general* invitation, when he would be glad to come to church in order to hear a discourse on a special topic that appeals to him.

SOME of our contributors voice their regret that the old-time practice of all-day love feasts has well nigh passed away among us. While, owing to changed conditions, this plan has given way to the briefer service of the evening only, we must confess that there was much in the "all-day feast" to recommend it. There was a better attendance by members from other congregations, far and near, and a consequent development of sociability and fellowship, not so common today. Perhaps we are too busy, these days, to devote a whole day to a love feast service.

WE should like to impress the fact on all those having occasion to write our missionaries in India or China, that every letter should bear five cents in postage for each half ounce or fraction thereof. When this is neglected, double postage is collected when the letters are delivered. We heard from one missionary sister who had to pay thirty-four cents before she could receive her mail for the week. It is astonishing how much extra postage our missionaries have to pay, just because of some one's negligence.

SISTER LIZZIE HILARY will be remembered by many of our readers as an earnest missionary worker, with experiences extending from Montreal, Canada, to several points in the United States, especially in Iowa and Minnesota. She tells us of her recent trip from Worthington, Minn., to the Annual Meeting, how she enjoyed the services and the meeting with her friends at the Conference, and also of her trip to Lawrence, Kans., where she may, for the present, be addressed, in care of John Studebaker, R. D. 4.

THE Disciples have caught the consolidation spirit, and now they are to have one paper less. *The Christian Union*, Des Moines, Iowa, is to be absorbed by *The Christian Standard*, and one paper is to have the patronage that has heretofore been divided between two well-edited journals. We shall miss the *Union*, especially the first page, but the editor says that on account of the short hours and high wages demanded by the Labor Union, and other conditions, he finds it impossible to continue the paper and accomplish what he had planned for his readers. Thus the consolidation of papers is a good thing. It saves money for the patrons and gives the people a better paper.

DURING the late Annual Meeting all the missionaries for foreign fields were subjected to a careful examination regarding their faith, and their fitness for the work to be entrusted to them. They were questioned concerning the authenticity of the Scriptures, the divinity of Christ, the reality of the miraculous in God's dealings with his people, the soundness of their faith, the doctrine of the New Testament, the principles of the church in general and their purpose to carry out these principles in their teachings and practice. The examination was conducted by the Board, and is said to have been sufficiently thorough to cover the doctrine and practice of the Church of the Brethren quite fully.

ON page 426, this issue, Bro. H. B. Brumbaugh tells about the death of Bro. David Emmert, of Huntingdon, Pa., which occurred June 21, though the information did not reach us in time for at least a short notice in the issue of last week. Bro. Emmert was one of the most spiritual brethren we ever met. It always did us good to be in his presence, even for a few minutes. He was not only a splendid writer, but he was an excellent artist. He had the rare faculty of putting life into his pictures. His pencil sketches, like books, may be read. His best essays and short, pointed paragraphs ought to be collected and published. They would make clean, entertaining and helpful reading. He is one of the men that society can ill afford to lose. He lived to make the world better, and, considering his health and strength, he certainly did his part.

THE first copy of the "Full Report," completed, was laid on our desk the first day of July, and before this paper reaches our patrons all orders for the Report will have been filled. After receiving the MS., it required a few days less than three weeks to bring out the work. It contains 220 closely-printed pages, and is put up in a workmanlike manner. So far as the speeches are concerned, they have been put in the best shape possible. Most of those who take part in the open Conference forget, for the time, that their speeches are to be published, and do not speak as carefully as they might. For this reason it is no easy task to report and put their speeches in proper form. Those who read the Report have no idea what a task it is to produce such a publication, and have it ready for mailing inside of a few weeks. The price is twenty-five cents a copy, and those who have not placed their orders would better let us hear from them at once.

THE elder who exhorted the members of his flock clearly to exemplify New Testament simplicity by their daily lives, and to let it appear as the hidden man of the heart, did a fine thing for his people. He gave them to understand that the hidden man of the heart should be Gospel simplicity, and that the more the heart is cultivated along this line, the more pronounced the simplicity will appear.

The Boy Problem.

THE boy problem will continue to be a big problem so long as men and women, who are members of the church, are a problem for the Lord. Whenever the brethren and sisters become as much concerned about the Sunday-school and its work as they are about their secular affairs, they are not going to find it so difficult to get the average boy to attend the Sunday-school Sunday after Sunday. Parents and Sunday-school workers must set the boy a good example, and give him to understand that there is something in the religion they profess. Parents who never attend Sunday-school and never have anything to say to their children about their work in the school, should be made to feel that they are helping to make the boy problem still harder to solve. Then the teacher who goes to Sunday-school, teaches his class, and before preaching service begins, goes home, is the second great hindrance in the way of solving the boy problem. It is a dull boy who can not see through this kind of religion. As the thinking boy views it, a religion that will not prompt church members to take a lively interest in the preaching services is of little interest to him. He likes a religion that does something for men and women, and he is just discerning enough to discover that there is a good deal of surface work in what some people call religion. To this we may add the lack of preparation on the part of the teacher. The boy admires the teacher who knows something, but in his soul he scorns the teacher who thinks she can interest him with the little goody-goody stories intended for children of but half his age. The growing boy delights in looking up. He likes heads that have something in them, and is quite willing to be led by some one who can gain his confidence.

"Duties, Responsibilities and Value of Standing Committee."

Brief Outline of Address Given at St. Joseph, Mo., Annual Conference.

(Published by Special Request.)

Historical.

THE Standing Committee, as we now know it, evolved from the necessities of the first and succeeding Conferences. The first Conference, then known as "Big Meeting," "Great Meeting," "Great Council," or "Yearly Meeting," was held in 1742. In those days there were not over a half score organized churches, all told. The bishops and elders in attendance would naturally take charge of the business to come before the Conference, and as "cases" were tried, and difficulties adjusted, letters were written to the churches interested, and signed by the Committee of bishops and elders. These were the first Minutes of our Conferences and this was our Standing Committee in its incipient stage. It was a self-appointed Committee and was not known as Standing Committee until 1853.

Gradually a change brought about the rule that the elders and bishops of the church in which the "Great Meeting" was held should nominate the Committee. When this change took place is uncertain. The Conference of 1848 decided that "all ordained elders present are to form the Committee to take in and bring before the Meeting those matters to be considered." But long before this the rule obtained which gave the elders of the church, holding the Annual Meeting, the right to nominate the Committee.

How It Was Done.

The following account of the appointment of the Committee in 1830 is from the pen of Eld. Henry Kurtz, who attended the "Great Council" that year. He says: "When worship was over, one of the oldest brethren made a brief statement, according to which it became the duty of the elders of the church holding the Meeting to nominate those brethren who were to receive the messages, etc., and conduct the business of the Meeting. This nominating was done simply thus: The brother stepped up to what may be called the minister's table and, with a sweep of the hand, pointed out those seated behind the table as his and the church's choice, without naming them, and told them to follow him to a private place." A striking example of the trust and confidence that the brethren reposed in each other in those days. It is sad to reflect that some of this has been lost in later years.

In 1853 a query was sent to Annual Meeting, asking that Standing Committee (the first time the name was used in the Minutes), be appointed by ballot from among all elders present: Answer.—"Considered unanimously to make no change from the ancient order and present usage, viz., that elders of the church, where Yearly Meeting is held, should have the privilege, as heretofore, to nominate said Committee."

The year 1866 brought about a radical change in holding Conference. State Districts were organized and delegate representation was introduced, but no change in appointing Standing Committee was made. It was provided that "The bishops and elders of the church holding Annual Meeting shall select from the bishops present the Standing Committee. Virginia, Maryland, Pennsylvania, Ohio, Indiana, and Illinois shall each be entitled to three, if present, and two, if present, from each of the remaining States in which churches are located, and whenever said States shall contain ten bishops each, they shall be entitled to three." Two years later it was decided "that each State District elect some one of the bishops within the State District to constitute one of said Committee." This rule, with the exception that Districts with 3,500 or more members are entitled to two representatives on Standing Committee, continues to this day.

Duties and Responsibilities.

It is the duty of Standing Committee to answer all unanswered queries. In practice the answer placed to a query by Standing Committee is passed by Conference. There are, however, exceptions to the rule. In 1902 at Harrisburg, Pa., a query asked for the appointment of a Peace Committee, and was answered favorably by Standing Committee, and so confident was the Committee that its answer would pass Conference that a Committee was nominated in anticipation of favorable action. Conference, however, refused to pass the answer.

Standing Committee may not change the import of queries sent to Conference. Annual Meeting has been very jealous of this restriction. In 1875 it was thought that the import of a query on feet-washing had been changed, and a Committee was appointed to investigate the supposed infraction, but reported that Standing Committee had not transcended its rights.

The Standing Committee elects officers for the Conference, appoints Committees to settle church difficulties where such exist, nominates all Conference and general working Committees and Boards for church work, passes on the fitness of all missionaries sent to the foreign field, selects the place for the succeeding Conference and gives advice and counsel when asked for.

Perhaps the most important and far-reaching duty of Standing Committee is the appointment of Committees to settle difficulties in churches. To select men to arbitrate and settle church troubles is a heavy responsibility. Unless great care is taken in choosing men for such work, trouble may be augmented instead of diminished. Men should be selected only after prayerful consideration and a careful study and discussion of their ability and fitness for the case to be looked into. They should be men of unblemished reputation, especially adapted, by good judgment, to see the right and wrong of close questions, faithful, pious, godly men, well known for their devotion to Christ and the church.

Conference imposes no restrictions on Standing Committee in selecting Committees save that too many should not be taken from its own body. The answer to query of 1875 is both wise and diplomatic: "We advise as Paul does,—observe these things without preferring one before another, doing nothing by partiality." This wise counsel should be heeded at all times. A recent Standing Committee, with some fifty members, made thirty-seven appointments and nearly half were from among themselves. Several of these were appointed on two or three Committees. This action is hardly in harmony with the advice given by Conference, especially when it is remembered we have some twelve hundred elders and bishops in the church.

The value of our Standing Committee can not be estimated. It would be impossible, under our present system, to hold a Conference without it. No deliberative body attempts to do business without suitable Committees. The Congress of the United States passes no bills or laws without first referring them to Committees for full examination, amendment and correction before they are reported to the House and Senate for discussion and action.

Standing Committee is a strong, conservative balance to our Conference, a strong support of righteousness and sound judgment. It serves, and performs the most arduous labor without compensation. Like all deliberative bodies, it may err, but, on the whole, it has been remarkably free from mistakes. It has enjoyed, and should continue to have, the sympathy, the prayers and the strong support of the entire Brotherhood.

Suggestions.

Standing Committee is not now entitled to the name. Thirty years ago we began changing the term of service until we have reached the absurdity of changing every member of the Committee each year. It seems strange that we should insist in thus proceeding with the most important Committee in our church work. We use more wisdom with other important Committees. The members of the Mission Board hold their places for many years, thus having opportunity to study and become familiar with their work. But we knock our Standing Committee to pieces every year. An immediate change is needed here. The members of the Committee should be elected for three years and be so arranged that one-third of its membership be elected every year. In this way the service of the Committee would be increased in value to the church.

As it now is, Standing Committee has too much work crowded upon it, with but little time to give it the best possible attention. It should meet two days earlier in the week, and hold shorter sessions. No one can do his best work under continuous strain and pressure. Two sessions a day should be the maximum. The night should be given to rest. Committees to churches should be appointed the week previous to the open Council. This would give more time for the consideration of cases, and of suitable men to settle them.

Standing Committee and Conference should have the right to amend queries. The rule now in force makes the District superior to Conference, which is illogical and out of line with our form of church government. First the congregation, second the District Meeting, and third and highest the Annual Conference. Queries, not being subject to change or amendment, are often "respectfully returned" because of some needed change in wording.

Committees to churches should invariably report their work to the Standing Committee. Within the last few years this is being done more frequently than in the past. It should be made the rule. Logically all appointees should report to the appointing power.

Changes in men should never be made simply for the sake of changing, neither should a few men hold place to the exclusion of others equally well qualified for the work. In State Districts the few should not always represent on Standing Committee to the entire exclusion of other able, faithful men.

Standing Committee is growing in numbers rapidly and may become unwieldy. Fifty years ago Annual Meeting was held at Beaver Creek, Va. The following named brethren formed the Standing Committee:

1. Joseph Arnold.
2. George Shaver.
3. Peter Crumpacker.
4. Martin Miller.
5. Daniel Miller.
6. John Kline, Moderator.
7. B. F. Moomaw, Clerk.

The year preceding, the Conference was held at

Limestone, Tenn., and the Standing Committee was made up as follows.

1. Peter Nead.
2. John Metzger.
3. Henry Koontz.
4. Daniel Barnhart.
5. Peter Nininger.
6. J. B. Eversole.
7. Christian Long.
8. John Kline.
9. Abraham Neff.
10. D. P. Saylor.
11. James Quinter.

At our last Conference we had fifty-one members on Standing Committee, an increase of five hundred per cent in fifty years. Next year the Northwest will send three instead of one, as heretofore. It may become necessary to change the basis of representation if the growth of State Districts continues, which God grant may be the case.

Standing Committee should be made up of good men, full of the Holy Ghost and of faith. They should be Bible students, spiritually-minded, well educated, ripe in experience, apt to teach, ruling well their own houses, of good reputation without, at their best in matured judgment and activity, without prejudice, ready to hold fast all that is good, and to adopt the new if it is better than the old, men who study the church and her needs, who judge the past, weigh the present and plan for the future, who are loyal to Christ and the church, and are willing to make every sacrifice for the interests of Zion. To men of this type the church may unhesitatingly entrust her Conference interests, give them implicit confidence, and offer for them her earnest, effectual prayers.

D. L. M.

Our Losses.

This world is said to be a world of losses and crosses, and so it often appears from our human viewpoint, because we do not always see things as they really are, and as God sees them.

There are times when these losses seem to fall upon us heavier than at others, owing somewhat, of course, to their character, the time in which they came and the surrounding conditions. This week has been one beyond the ordinary, in depriving us of two of our active and much-esteemed deacons.

In the first part of the week our brother, Prof. Joseph Saylor, who has been at the head of the Mathematical Department of Juniata College almost from its beginning, and a deacon of the Huntingdon church ever since its organization at this place, left this place. For some thirty-five years he has filled both these positions with general satisfaction and great credit to himself. As a mathematician he had few superiors; and as a teacher he was faithful almost to a fault, as he worked at his adopted calling beyond his allotment of physical strength and endurance. As a result of his strenuous labors he needed rest and outdoor exercise, which he expects to enjoy on his farm, where he now resides, and where he expects to make his home.

As a deacon, church worker and church attendant he was faithful in the fullest sense of the word. He was always ready to go and do any act of duty in his line of work, willingly, promptly and efficiently,—no matter what the character of it was. For years he has been our church secretary and caretaker of the weekly offerings made. In this position he was scrupulously careful and honest, so that his integrity was never questioned. He leaves us, taking with him the best wishes, the respect and the kindly esteem of both the college and the church. The same is true of his wife, Sister Saylor, and their little family. May the days and years, to be lived on their pleasant farm home, be restful, peaceful and pleasant, is the prayer of us all.

As Wednesday morning, June 21, was heralded in by the songs of birds and the bright rays of the rising sun, the spirit of our brother, David Emmert, passed out of its house of clay in which it had been suffering for a number of days and weeks. As he was in the midst of the greatest work of his life, he battled determinedly against the foe that, it seemed to him, had come to cut short the work that lay so heavily upon his heart. But the conflict was an uneven one, and he was overcome, because the Master was ready to call him up higher. And so, with a deep-seated hunger resting on his soul, to continue his work for the relief and lifting of the orphans and neglected children, he yielded to the call, and in the end quietly fell asleep.

Bro. Emmert was born in 1854, near Benevola, Washington County, Md. In early life he accepted the religion of Jesus Christ, and united with the Church of the Brethren. In starting out in life he had the advantage of a good common school education, and more than an ordinary gift of mental possibilities. In the beginning of his active life work he learned the carpenter trade. And though he had evidence of success in this craft, while engaged in it, he longed for a wider field, and one that would be more in harmony with the active trend of his mind.

In 1877 he came to Huntingdon and at once entered into the work of the school, which had been opened the year before by his special friend, Prof. J. M. Zook. During these early years of school work his mind began to center on one of the natural passions of life, and by careful study, determined practice, and attending art schools, he made rapid progress. He became the art teacher of the college, made himself a reputation in the profession and had promise of success.

In the midst of his artistic success the Lord directed him into another avenue of usefulness,—that of human philanthropy, or the care-taking and uplifting of orphans, homeless, and neglected children. And out of his ceaseless and tireless efforts, in looking after the poor orphans and homeless children, grew, in 1881, the Orphans' Home of Huntingdon, and also one in Hagerstown, Md.

So strongly did this class of children appeal to his mind, heart and sympathy, that he gradually devoted more and more of his time and service to it, and so deeply did the work impress the hearts of the people that soon the means were forthcoming for enlarged facilities. Land was purchased, suitable buildings were erected for a temporary home for the children, until good homes could be secured for them. An organization was effected, and Bro. Emmert was made its efficient superintendent. Since then he has been devoting all his time and service to the betterment of unfortunate children. The great joy of his life has been the children, whom he saved, lifted up and cared for, that are now growing up to call him blessed. He that blesses others, shall himself be blessed.

Just before and during his late sickness he succeeded in raising twenty-five thousand dollars endowment, to be used in looking after and caring for the children that have already and may yet be placed in homes, as, in his mind, this was one of the very important parts of the great work for which he was willing to give his life.

Bro. Emmert was an incessant worker, and to be idle was painful to him. Whatever he undertook to do, he did with his might, and never rested until he could see that something was done. Just how the work will be affected by his being called from it, is yet to be learned. It has been committed into the hands of his eldest son, Bro. Lewis Emmert; and we have every reason to believe that he will be true and faithful to the trust placed in him.

Bro. Emmert was of strong faith in the religion of Jesus Christ, and always made his work and plans subjects of earnest prayer, believing that the Lord was the Great Source from which all blessings come.

Soon after coming to Huntingdon he was chosen to the office of deacon, in which office he served faithfully and well. He was imbued with the true and ideal spirit of the Christian religion,—that it was not a matter of empty forms, but of the Saint James kind; and, better still, the Christ kind which shows itself in its best light by "going about and doing good." Yes, we will miss him.

H. B. B.

The Death Cup.

A good deal is being said, these days, about abolishing the "death cup,"—the cup found at public drinking places,—and in fact, some of the States are getting rid of it by passing laws against its use. But there is a cup more deadly than the public cup, and yet most States are extremely slow to recognize the fact. We refer to the intoxicating cup. We care not how often the cup may be cleaned, it is the cup of death all the same. It might, more properly, be called the cup of devils. When a little girl, a short time ago, by the use of the public drinking cup, received into her system poison germs that caused her death, the papers all over the country demanded the abolishing of the public cup. Yet in the very city where the innocent little girl lost her life on account of the public drinking cup, there are hundreds of people poisoned each year by the cup of devils, and the great dailies, the papers that aroused the feeling against the public drinking cup, treat the matter with a cool indifference. Because a little girl dies, the whole nation is stirred, but when a thousand children, a thousand men and women, meet with a worse fate, nothing is said. If the press of this country means to be fair and sincere, why does it not rise up against the intoxicating cup? When it comes to denouncing the public cup, the papers manifest a zeal worthy of the cause they espouse, but when it comes to defending suffering humanity against the cup of devils they shrink from duty.

Controversy in the Messenger.

While attending the St. Joseph Conference a number of our readers spoke to us about the exchange of views permitted in the Messenger on rebaptism and some other subjects that happened to be open questions. They thought such an exchange of views might be proper if the circulation of the paper were limited to our own membership; but since the paper is very largely read outside of the church, they feared that the controversial feature would prove detrimental. A number of the Mission Boards are using the Messenger in their respective mission fields, and for that reason would like to see controversy eliminated, as far as possible. The reasons offered for a paper entirely free from controversy are certainly worthy of some consideration, but just how to manage it, in the face of the demand for an exchange of views on open questions, is what puzzles us. Our people ought to have an opportunity, within reasonable limits, of discussing the live questions before the Brotherhood, and yet we ought to keep in mind the good that may be accomplished by circulating a prudently-edited paper on our mission fields. We confess that the best policy to adopt, in order to meet the needs of the different conditions, is not clear to us.

A Correction.

Much to the annoyance of some local churches a few secular papers are saying that the late Conference adopted a dress report that removes the former restrictions. It is not our purpose to discuss the subject or to explain the report, but we do say that the report, as adopted, was not intended to remove any clearly-defined restrictions. The report is a condensed restatement of our teachings and position on the matter of Christian attire, and if properly studied and prudently carried out, should prove helpful in maintaining New Testament simplicity. The restatement, however, is intended to take the place of all other decisions on the subject, and is meant to be applied with all due consideration for the saving of the soul, as well as for the maintenance of the Gospel principles so long held sacred by the Brethren. Instead of discussing the report, we need to study it, and plan for carrying it out in good faith.

Sleeping Churches.

One of our exchanges says that it is time for the churches to wake up. We wonder why there should be any necessity for churches to wake up. Why should churches sleep? Whose fault is it when a church goes to sleep? Is it the elders' fault? Is it the preachers' fault? Or is it the fault of the body as a whole? But more to the point: Is it your church that is asleep? If so, should you waken it or should you fall asleep, too? We must admit that some churches are fast asleep. They hardly realize what is going on around them, and their condition is serious. Somebody should sound the alarm of death and the judgment, or they will soon enter the sleep of death. But, after all, why should there be sleepy churches, and who is to blame?

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
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J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FROM MAINE.

Perhaps it will be interesting to our members to learn that the work of our church has been taken up in Maine, and, with God's help, is to be pushed forward. The writer has held several meetings in a schoolhouse in Bowdoin, about seventy miles from his home. All things being favorable, he will locate there this fall, and carry on the work.

We recently gave a Bible reading at the home of an invalid friend, and have a very urgent invitation to come again soon. We expect to speak at Bowdoin, on Sunday, July 2, and also to address a union Sunday-school picnic at the same place July 4. We shall surely emphasize two great points: (1) The freedom of our souls and bodies from the sins of this world. (2) The sane Fourth. We desire the prayers of the Brotherhood in general, for our success in this work; also that the old State of Maine may never go back on the grandest and holiest law ever placed on its statute books,—the prohibitory liquor law, which will come before the people in September.

Belfast, Maine. Tolman H. Fernald.

THE STANDING COMMITTEE OF 1911 AND HER WORK.

The Standing Committee of 1911 consisted of thirty-two members, whose average age was fifty-two. Twenty-four of these served for the first time; twelve, twice; seven, three times, and eight four or more times. The Committee held twenty-seven sessions, aggregating fifty hours of hard, mental labor, intensified by the anxiety as to the future outcome of the business disposed of. There were twenty-three queries and petitions to answer, besides some thirteen protests, calls for Committees and the setting forth of certain grievances mentioned.

The Committee wrought deliberately, cautiously, carefully and prayerfully, and they did what was done conscientiously, and with a constant consciousness of the promptings of the Holy Spirit. What has been done is now a matter of record. May we all pray that the results may indeed be for the good of our beloved Fraternity!

Could there possibly be a single brother or sister that would think for a moment that this body of representative elders of mature age, from the different Districts and sections of our Brotherhood, as a creature and servant of the church, could possibly have anything personal or selfish in their work? God forbid, if mistakes were made, it is because of an error of the head and not of the heart.

May the strongest desire and prayer of all be that we may be one; that the General Conference, the District council, the work of the home congregation, and each individual act in unison. "That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

D. N. Eller.

Daleville, Va., June 22.

SEMINOLE, FLORIDA.

We have been here nearly three months and so far like it very well. We are getting acquainted with the people and the country. We have an opportunity to preach the Word.

There is an M. E. church about three rods from our house, and as they are rather weak, and their pastor can come only once a month, he and the people asked me to preach for them, so we have arranged for meetings the second and fourth Sundays; on the second Sunday, at 7:30 P. M., and on the fourth Sunday at 11 A. M. and 7: 30 P. M. The attendance and attention are good.

We have distributed some tracts and given our Messenger to some. The people seem to think well of our doctrine and have shown us great kindness, for which we pray God to bless them.

This incident will show how they respect us. A little over a week ago it was announced that a little child would be buried at the cemetery, less than a mile from our place. A neighbor said to my wife: "Come and go along to the cemetery." So when the time came they went. The family that lost the child are poor and from another neighborhood, and their minister could not come to comfort them, on account of sickness in his own family. So when Sister Felthouse got there, they wanted her to have a little service at the grave. So she, with her head covering, as directed in 1 Cor. 11, opened the service by prayer. Some one handed her a Bible. She spoke a few words of exhortation and read some comforting words from a part of John 14, and again led in prayer. Those present sang several hymns. They were all glad for the service, and Sister Felthouse thanked the Lord for his grace and goodness to his children.

Dear brethren and sisters, God always blesses those who do their duty. Always be ready for every opportunity. Pray for us down here alone, with no Church of the Brethren within a hundred miles. If there is any church nearer, please write to us. Love to all God's children!

Seminole, Fla., June 21. J. V. Felthouse.

OUR STREET MEETINGS.

Bro. James M. Moore came to us June 11, and inaugurated our series of meetings by a Saturday evening street service, which since then is being continued each Saturday evening. It was a venture for us, in a city of this size, and not a few of us had some misgivings as to the results.

A few consecrated brethren and sisters first gathered in a quiet place for special devotion and for guidance before venturing out into the throngs of people, largely given over to pleasure. When the singing began on the street corner, a crowd of eager listeners gathered around us. One man expressed himself thus, "When I heard the singing, I could not help coming." After singing several of the good old hymns, Bro. Moore mounted the stool above the curbing, and heralded forth the plain, simple Word of Truth. It was the glad tidings of God's saving a lost world through the life, death, and intercession of his Son. There was no levity, but words of soberness and righteousness were greeting the ears of these attentive listeners, composed of unbelievers and Christians,—foreigners and native-born.

The second Saturday night was even more encouraging, though it had rained and there were not so many people on the streets. This time the gathering was larger than the first. Although there was the calling-out of hack-men for passengers to resorts and the passing of large placards, inviting people to a dance, and though there were other things to distract attention, the listeners remained to the last.

It is needless to say that this kind of work puts one to the test more so than most other activities. It requires the constant help of the Father. But it does inspire one to do more to reach the unsaved. This is the Bible way of reaching the people. Jesus, Moses, the prophets, John Baptist, Jesus Christ, Paul and others preached in this way. Shall we not have more of this kind of work for the Master who promised to be with us?

It carries an impression to others that such people are in earnest. It arrests many souls in their onward rush towards the whirlpool of worldlyism. Ezra Flory.

Sterling, Ill.

THE RIGHT KIND OF HIKES.

The Sunday-school editor, in the July issue of the Teachers' Monthly, gives his views as to understand that, while he believes in the class of hikes that make fine men and noble women, he has no confidence whatever in the cross-country hikes that lead the boys and girls away from home. We clip the following:

We have on our desk before us a paper containing the following words under the above caption:

"Cross-country hikes are especially popular in the early spring of the year. These are excellent means of cementing class friendship. One class takes a 'hike' once a week during the month of April. The boys meet early in the morning, walk several miles, stop at some attractive place for a simple camp breakfast is enjoyed, and the return tramp is made in time for school or office."

The hikes referred to are in connection with organized class work in the Sunday-school. This is an age of planning and organizing, wise and otherwise. Every conceivable thing is offered as a means to make the Sunday-school go.

We are not opposed to proper plans or proper organization, but we are frank to confess that we are tired of a good deal of the hiking. It is hike here, hike there, and hike yonder. No one has yet proposed to hike off home and help father or mother. The reason, probably is, that most of the hikers are disposed to get as far away from work as possible. Camping, fishing, playing and hiking suits them so much better.

What we need is a truer view of the duties of Sunday-school workers, a saner view of what the Sunday-school ought to accomplish, a saner view of what constitutes real life and real religion. We need to turn our attention and our energies to character building in home life and the home altar. It is unfortunate that so many plans are offered for Sunday-school workers, that take the boys and girls away from home. There are enough things to take them away from home without so-called Sunday-school workers planning more to take them away, and that before breakfast.

We need a call, "Back to the home and fireside!" Some have already done too much hiking. What is needed is to hike back home to father and mother.

We can not refrain from saying, that we hope none of our Sunday-school teachers will be so thoughtless as to take up with the Boy Scout movement now popular in many localities. Let us have our eyes open and not be caught napping. It is no part of our business to raise and train a generation of Scouts. It is our business to develop a generation of good men and noble fathers, men who have been taught and who believe the Gospel of Jesus Christ.

PREVALENCE OF DIVORCES.

According to the census reports more than a million divorces have been granted in this country during the last twenty years. During the past ten years there has been one divorce for every ten marriages. Should the number of divorces increase, during the next few decades, in the same ratio as for the past ten years, it will equal the marriages.

There is little doubt that, in the great majority of cases, there was no justifiable cause whatever for many of the divorces. They were without excuse or apology. The wanton and reckless disregard of marriage vows not only reveals a deplorable lack of truth and sincerity, but betokens, if possible, even a worse state of affairs for the coming years.

The citadel of a nation is the home, and the deadliest foe to the home is the divorce court. The present greatness of our nation has been achieved through the peace and purity of the home. Whatever, therefore, threatens this, should be dreaded more than death, and shunned more than dishonor. Certainly we confront, in this question, a serious problem and one which calls for speedy and drastic treatment. There should be a campaign of education in which our young people should be taught the solemnity and responsibility of marriage.

Let those who are to be joined in the holy bonds of matrimony be made to feel that their lives are one till separated by death. Let us not approach the marriage altar without serious thought and earnest prayer. Then shall it come to pass that marriages which are made in heaven shall not be broken on earth. It would be timely, also, for those who have or are contemplating separation, to picture to themselves the bankrupt home, the half-orphaned children and the bitter but unavailing regret. Think about the poor children who are governed by people who have so little respect for themselves that they will marry a person who has a living companion. What a shame on our American civilization to see the divorce evil assuming such appalling proportions!

If every true citizen would raise his voice against this evil, we could do much toward removing this great sin from our land, and establish peace and happiness in the home. Leander Smith.

230 N. Oak St., Nevada, Mo.

WORK IN THE SOUTH.

Some time ago I wrote an article, entitled "Mission Work in the South," and in response to this the brethren and sisters have donated, to the best of my recollection, about thirty yearly subscriptions to the Messenger, and the Publishing House sends twenty copies each week. These go, principally, into families that know nothing of our faith and practice. I have been hearing from them, and each one speaks very highly of the Gospel Messenger. I know from their expressions that there is reading being done, and it is having an impression on the minds of some.

A brother and his wife wrote me, a short time ago, for names for the Missionary Visitor. I sent him fifteen names. The copies sent from the Publishing House I take to Sunday-school with me, and if there are any strangers there, I give a copy to each, and the balance of them I give to people who, I know, will read them. There are a few yet that do not live here who would like to have the Messenger, but we are not able to furnish it.

My dear brethren and sisters, this work will surely be the means of accomplishing much good, if we were only able to put in able men in the field to gather the fruits of this seed sown. A brother, who has been in the Northern mission field, wrote me some time ago in regard to the work here, and said he hoped to come into this field to work. Could there not be a way fixed for him to come?

I see in the Missionary Visitor that a small amount has been donated for the Southern field. We pray that there may be enough means soon to send a man into this field. A brother has contributed ten dollars and asked me to let the readers know, once in a while, how this work is progressing. So I am writing this. Our Heavenly Father only knows whether I shall be able to keep this work up or not, as we lost practically everything we had by fire on the 14th inst. Not being financially able to rebuild, we do not know yet what we will do, but the Lord's will, and not ours, be done. If we are to stay here he will provide some way. If we do not stay, we will try to leave it in some one's hands that will carry it on for the work. But our hearts are in this work and we do not want to give it up, if it can be helped. We ask an interest in the prayers of the dear brethren and sisters in our behalf, in our time of trouble. Francis M. White.

Fruitdale, Ala., June 19.

About the poorest excuse of a man you can find, is the fellow who knows what is right, but hasn't the backbone to do it.

OUR PLACES OF WORSHIP.

(Concluded from Page 421.)

ship." As Jesus was found in the temple at the age of twelve years, so we should be found, on Sunday, at the place of worship. We should approach and enter the house of God with respect and godly fear. All worldly thoughts should be obliterated.

There are, in the Church of the Brethren, many places of worship. Some are in cities and some in rural districts. Some of them have stood for many years. The father above sees all these meeting-houses, from the Atlantic Coast to the Golden Gate in California. Yea, all over the world his eye is ever upon them.

Years ago our fathers built the meetinghouses in the country, but now many are built in cities and towns. There are still many in the rural districts, however.

Every State, with few exceptions, still has these old country churches. Here our fathers worshiped in days gone by. Here they sang and prayed. Here they preached the Gospel in the power of the Holy Ghost. Many of the faithful ones have sung the last song, offered the last prayer, and preached the last sermon. Many have long since fallen asleep, and are sweetly sleeping in the silent graveyard, near the old church. Winter winds no more chill them. The snow has often fallen on their graves, but it does not disturb their repose.

Many of these meetinghouses were built in valleys, others on hills. Many are surrounded by shade trees. How beautiful in summer, on a bright Sabbath morning, to worship here! The sun is shining brightly, the birds are praising their Maker, and this old earth seems to be like Paradise. The old songs are sung, earnest prayers are offered, and good sermons are preached.

Yes, we love our places of worship. Many of those that preached in days gone by are with us no more, but others fill their places. There are meetinghouses standing where Eld. James Quinter and other prominent elders of former years preached.

Annual Meetings were held in meetinghouses in former years. District and Ministerial Meetings are still held in them, and for some of these gatherings the large seating capacity of some is very much too great.

Some of these meetinghouses have a good deal of history connected with them. There is the old Marsh Creek church, in the vicinity of the Gettysburg battlefield. Then there are others which figure largely in church history.

One of the most attractive meetinghouses that the writer ever saw is the Black Rock house in York County, Pa., close to the Maryland line. Near the meetinghouse is running water of the finest and best. There may be others just as attractive as this one, but the writer never saw them. There are, in Eastern Pennsylvania, many of these old country churches. Here the love feasts are held, and large crowds assemble on those occasions.

As we think of these old churches and the good they have done, let us love them all the more. Many of our western brethren remember the old churches in Pennsylvania or Virginia. They think of the good meetings they attended there and they think of loved ones resting close by. Many of them can say,

"In a lonely graveyard, many miles away,
Lies your dear old mother, 'neath the cold, cold clay."

Others, in the East, can think of churches out West in the same way. After all, we are but pilgrims, and can stay here but a short time. We must soon pass away, and like ourselves, these old meetinghouses will also pass away.

"A few more meetings here,
Shall cheer us on our way;
And we shall reach the endless rest,
The eternal Sabbath Day."

Elizabethtown, Pa.

I SPOKE a kind word, almost thoughtlessly, and a long time afterward one thanked me for it with tears in his eyes. Then I thought, since kindness costs so little and helps so much, why am I not always kind!—*William E Barton.*

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Santa Ana.—We held our love feast June 17. Brethren B. F. Masterson and A. L. D. Martin. We had Long Beach Dal, officiated. We appreciated Bro. Martin's singing while with us. About sixty members communed. We feel thankful that the brethren and sisters from Long Beach, Covina, Los Angeles, San Diego and Whittier were present. Our Sunday-school met at 10 A. M., and at 11 A. M. Brethren Masterson and Henry Larick, of Long Beach, Cal., addressed us. Dinner was served at 12 M. to all present. At 3 P. M. we had a social meeting for everybody to take part. The house was full at the morning services. All enjoyed the two days' meetings.—Lizzie R. Pugh, 606 East First St., Santa Ana, Cal., June 20.

CANADA.

Sharon.—We met in council June 16. Our elders, Brethren Shamberger and Shatto, presiding. The business was disposed of in order. Bro. William Holingburg was elected for superintendent. We decided to hold our love feast July 22.—A. G. Sailer, Nanton, Alta, Can., June 26.

COLORADO.

Bethany.—Today we had our first service in our new church. We had children's day exercises and preaching. We are not able to complete the house now, but it is finished so far that we can use it for services. The Sunday-school, Conference of our whole congregation will be held here July 23. We anticipate an interesting and profitable convention.—Our Sunday-school and preaching services are growing in interest and attendance.—Wayne Kesler, Bend, Colo., June 26.

Grand Junction Mission.—We are glad that our Mission Board has succeeded in locating Bro. A. C. Root and wife, of Denver, in this city. They now have charge of the work here and we feel that much good work has been given to us. The attendance at our Sunday-school and preaching services has been steadily increasing during the last two months. Bro. Root has been a faithful pastor and visits the flock. On account of the faithful members here, we hope that before long we will have a strong congregation here, and a live part of the city. Some improvements are now being added to our building, and we expect to start in taking on our life.—Lena I. Swank, 833 West Main St., Grand Junction, Colo., June 26.

IDAHO.

Twin Falls.—Our church met in council June 16. Our elder, Bro. Harry Hilton, presiding. Seven letters were granted. Bro. O. Fahrney was elected delegate to District Meeting. Our Christian Workers' Meeting and organization was held. Elmer Flory as president. We will have children's day June 27.—Ella Fahrney, 761 Second Ave., North, Twin Falls, Idaho, June 27.

ILLINOIS.

Pleasant Grove.—Our council meeting met June 26. Our elder, Bro. George Miller, presided at the meeting. Two were received into membership. Our church letter was also desired, and Bro. Henry Lillgh was chosen as our elder for one year. Lyman Hall was elected trustee. Bro. Ulery was chosen to represent us at District Meeting, and Bro. Ira Stutsman as alternate. Our communion services will be held Sept. 25. Bro. Miller presided over the Love Feast held Sunday and Sunday night. One has been received into fellowship by baptism since our last report.—Robert C. Wells, Sheller, Ill., June 27.

INDIANA.

Elkhart Valley church met in council June 24. Our elder, Bro. Frank Kridler, presided. Two letters were read. Since our last report three other letters were read at another meeting. All these letters were granted at the meeting mentioned. We decided to hold our harvest meeting Aug. 12. It is to be an all-day meeting. We will have a basket dinner in the forenoon, and a temperance lecture in the afternoon. Bro. David Anglemyer is to do the preaching.—William Brubaker, Elkhart, Ind., June 26.

Atwood.—Our church met in council June 17. Our elder, Bro. Peter Hout, presiding. Two letters were read. Four home ministrators were appointed to do Sunday-school mission work. Our elder having moved away, Brethren Jno. Rice, and Bro. John W. Flora was elected elder for one year. Three our last report a young sister and his wife were baptized.—Goldie Henry, R. D. 1, Kokomo, Ind., June 28.

Ladoga.—Mrs. M. Flory, of Girard, Ill., just closed a very successful series of meetings at this place. There were only two accessions, the young daughter and son of the writer, yet the meetings were enormously well attended. The attendance and interest were excellent throughout, in spite of the extremely busy season. Sister Flory had charge of three anointing services. The earnest prayers of these people will follow them.—Lulu Godown, Ladoga, Ind., June 28.

Maple Grove congregation announces the date of an all-day harvest meeting to be held July 23. Bro. Walter Warstler will conduct the services. Bro. Warstler is the son of sister Clara E. Burtfield, New Paris, Ind., June 23.

Middle Fork church met in council June 19, with Ed. J. H. Wright, presiding. One letter was received. Sunday-school officers were elected, with Bro. D. D. Hufford as superintendent; Bro. S. H. Irick, secretary. Our Sunday-school visiting officers were also elected, with Bro. Dennis Hufford as president. Our harvest meeting has been fixed for Aug. 26. A committee was appointed to arrange for a program in the afternoon. Sept. 22, 5 & P. M. will have our love feast. We expect Bro. C. B. Smith, of Kansas, to hold a series of meetings in this congregation in August.—Florence G. Replogle, Owaseo, Ind., June 26.

Mississinewa church met in council June 19, with Ed. J. H. Wright, presiding. One letter was received. Sunday-school officers were elected, with Bro. D. D. Hufford as superintendent; Bro. S. H. Irick, secretary. Our Sunday-school visiting officers were also elected, with Bro. Dennis Hufford as president. Our harvest meeting has been fixed for Aug. 26. A committee was appointed to arrange for a program in the afternoon. Sept. 22, 5 & P. M. will have our love feast. We expect Bro. C. B. Smith, of Kansas, to hold a series of meetings in this congregation in August.—Florence G. Replogle, Owaseo, Ind., June 26.

Nettle Creek.—Our church met in council June 17. Bro. D. M. Byerly presided. Two letters were granted. Our elder was asked to hold our love feast Sept. 16, but owing to other arrangements, Bro. Jno. Norris, we concluded to have it with us later, Sept. 23. The love feast is to be followed by a series of meetings, to begin Sept. 26. Bro. Norris, Eld. J. M. Blough, Creek church, gave us an interesting sermon last Sunday, and also preached for us in the evening.—Maggie Bridge, R. D. 11, Reynolds, Ind.

Spring Creek.—The joint Sunday-school Meeting of the Sugar Creek, Spring Creek and Pipe Creek churches was held at the Spring Creek church June 26. The attendance was good, considering the wet weather. Services began promptly at 10 o'clock. The topics were discussed with much power. The next meeting will be held in Pipe Creek church in the near future.—Nora A. Ross, Sidney, Ind., June 28.

Tippecanoe church met in council June 17. As our elder was not present, Bro. F. O. Richcreek, our pastor, presided. One letter was granted. The writer was elected clerk. We also decided to hold our harvest meeting sometime in August. Bro. William Overholser is to do the preaching.—Josiah Garber, R. D. 3, Syracuse, Ind., June 26.

Union.—Eld. Geo. L. Studebaker, of North Manchester, will assist in our harvest meeting July 15. Our neighboring churches will please make a note of this and be with us.—A. Laura Appelman, Plymouth, Ind., June 26.

Upper Fall Creek.—We met in council at the old church on Saturday. There was not much business on hand, but we felt that it was good to be there. We were well admonished by our brethren, and we feel that we were strengthened and encouraged to press on in the good work. Bro. Henry Fadely was moderator, in the absence of our elder. Our love feast is appointed for Nov. 3, at 10:30 A. M. We will begin a series of meetings two weeks previous to the love feast. We also expect to secure Bro. Edson Ulery's services to hold a Bible school next August.—Florida J. E. Green, Middletown, Ind., June 28.

White church met in council June 24. Our elder, Bro. A. C. Crosswhite, presided. No special business came before the meeting. Two letters were granted, and the writer elected was elected to take the place of Sister Martha Groff as Messenger correspondent. We will have visiting brethren and sisters, enjoyed a very spiritual love feast held June 24, at 7 P. M. Eld. A. C. Crosswhite, Bro. John W. Kelley, our field representative for the Brethren Publishing House, was with us with interesting statements on German Sunday-schools, which was very interesting.—Lelah Wall, R. D. 38, Clarksbill, Ind., June 26.

IOWA

Curlew.—Our meetings, conducted by Bro. J. S. Zimmerman, of Waterloo, Iowa, have been brought to a close. One put on Christ in baptism. We believe that others were almost persuaded. Bro. Zimmerman came right from Annual Meeting. He was filled to overflowing and the Spirit was there. We thank God for the good sermons he preached, and pray that he will be blessed in every effort put forth for the saving of souls. Our church met in council June 16. Bro. William H. Beahm presiding. Sister Maud Whitehead was elected superintendent of the Sunday-school; Bro. Carl Buhn, secretary-treasurer; Bro. Geo. Delaney, church secretary-treasurer and solicitor. We had our love feast June 17. About all of our members were present. Bro. J. S. Zimmerman officiated. Bro. Geo. Brallier preached a good sermon from Song of Solomon, "The Travels and Life of Paul," which was very interesting.—Grace Prentice, Curlew, Iowa, June 24.

Franklin County church met in council June 16. Bro. Harvey Eller presiding. Two letters were taken in the welfare of the church. We received ten letters of membership. June 17 we had a Sunday-school meeting, which was very interesting and uplifting meeting. Bro. Gillum, of Prospect Grove, Iowa, accompanied by Bro. D. N. Beahm, of Virginia, conducted the Word unto us very effectively during the service. Bro. Hood officiated. Bro. Gillum gave us two very good sermons on Sunday.—Frank K. Allen, Dumont, Iowa, June 26.

Keene.—Our church love feast was held at this place. Bro. I. N. H. Beahm, of Virginia, officiated at the communion. The services were well attended and much enjoyed. Following the love feast a very interesting two weeks' series of meetings was held, conducted by Bro. Beahm. Many Gospel truths were presented very forcibly under the Spirit of our brother. He is a faithful worker for the cause of Christ. Twelve united with the church by baptism, and more were reclaimed. Our Sunday-school is arranging to hold a social meeting, picnic style, at the Fair Grounds July 4. The attendance at our Sunday-school is encouraging. The number present June 20 was 152, with an average attendance of about 106. A cradle roll was started June 13, with Sister Pete as superintendent. There are now fifteen members on the roll, with a chance for more. Our Ministerial Workers' Meetings were deferred during our series of meetings, but will be resumed July 1, with Bro. Beahm as chosen for the next six months. One of our Sunday-school workers has moved to Keene, Iowa, and has been baptized. Others among us.—J. F. Eikenberry, Greene, Iowa, June 26.

Grundy church met in council meeting June 21. We will hold our love feast July 3. A committee was chosen to arrange for a series of meetings this coming winter. During this meeting we should like to have a Bible study each evening before the sermon. We also decided to have a Bible conference next winter.—Hannah C. Messer, Grundy Center, Iowa, June 25.

Indian Creek.—Bro. H. A. Stahl, of Pennsylvania, has been with us the past two weeks, holding a series of meetings. We had spiritually built up in our church work. Four were made willing to confess Christ. Our love feast was held last Saturday. Our ministerial help was ample. Bro. Samuel Ankrum, Bro. Jno. Wise, Bro. M. W. Wagoner, Bro. Dallas Center, Iowa, and Bro. Ida D. Faidley, of Des Moines, Iowa, were with us. Eld. H. A. Stahl officiated. Bro. Carmon Lookingbill was elected and installed into the church.—Rebecca M. Beal, R. D. 1, Maxwell, Iowa, June 26.

Osceola.—We reorganized our Sunday-school with Bro. L. M. Fisher as our superintendent; Sister Cora Wolf, secretary. Last Sunday three boys and girls decided that they seemed to be impressed.—Emma Folger, Osceola, Iowa, June 26.

Panora.—Bro. John Robinson, of Muscatine, Iowa, came to us direct from Annual Meeting and commenced meetings at Yale. Though the weather was unfavorable, cold, rainy and dry, the attendance was good from the start, with a growing interest. At the close of the meeting we decided to continue part of the time, but the crowd followed him. Nine have been baptized, one reclaimed and two reclaimed by the baptism. The meetings closed tonight, and Bro. Robinson goes to other fields of labor. He has the prayers and best wishes of the many friends he made while here.—Mrs. Ida Hamon, Panora, Iowa, June 26.

Waterloo.—June 20 our church met in council in the city and enjoyed a very spiritual meeting. Our elder, Bro. A. P. Blough, presiding. Bro. Samuel H. Hoff was present. He had been our elder in former years. We shall not soon forget the touching sermon he gave us. We met upon his love for the old church building of almost half a century that neither shall we forget the many sacred hours spent therein. The sermon given by the ministerial body present, when it was thought the building condemned his acceptance of the church as her pastor. He will begin his duties as pastor July 1. Bro. Sunday-school enthusiasm has been sweeping over our city, and both our city and country churches have caught the inspiring spirit. Many are the visitors and enrollment of over two hundred. Our prayer is that, as we have entered upon a new work, we may be prayerfully.—Edith Witter, Randolph St., Waterloo, Iowa, June 28.

KANSAS.

Maple Grove.—We met in council June 22. Our Sunday-school officers were elected, with Bro. G. W. Bishop as superintendent; Bro. Galen Wertenberger, secretary. We decided to hold our love feast Sunday, at 2 P. M., and basket dinner at the church. Bro. J. E. Bryant, of Colorado, stopped on his way to Annual Meeting and gave us some interesting sermons which were appreciated very much. Our church work is all moving along nicely. We have recently elected a watchful elder, Bro. A. J. Wertenberger.—Minnie J. Deeter, R. D. 1, Oronoque, Kans., June 26.

Neosho.—April 9 we were made glad by the presence of our elder, Bro. J. S. Clark. He was with us in our Sunday-school in the morning, and in the evening he gave us an encouraging sermon, which was much appreciated. June 25 was a day long to be remembered at this place. Eld. F. G. Edwards, our District Sunday-school Secretary, preached for us in the morning and in the evening examining services were held which were appreciated very much. Our church work is all moving along nicely. We have recently elected a watchful elder, Bro. A. J. Wertenberger.—Minnie J. Deeter, R. D. 1, Oronoque, Kans., June 26.

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of members could move into our midst to help with the work. We expect to have a members' meeting here on the evening of July 5.—F. E. Miller, Galesburg, Kans., June 26.

Paint Creek church met in council June 28, with a fair attendance. Bro. Ruff presided. Three letters of membership were read. We are very glad to have Bro. Reed and family, of California, to move in and help us in the work of the church and Sunday-school. There is still room for others. We decided to have a harvest meeting the second Sunday in August.—Lucia Richard, Timberville, Va., June 29.

Vermillion.—We met in council June 24, with Bro. John Eby presiding. Our series of meetings will be held sometime in October. We have secured Bro. T. A. Elsenbise to do the preaching. We elected our Sunday-school officers for a year, viz: Bro. A. O. Cotes as superintendent. We also decided to have a Sunday-school Board to elect teachers, secretary, etc. Sister Ida Pratt was elected one of the board as superintendent and his assistant. The three comprise the board. We decided to hold our love feast some time in October.—Lizzie Deibenbaugh, Bentle, Kans., June 27.

Watseka.—We are glad to report one more faithful worker added to our number by baptism June 8. It was a very beautiful service. The elder being assisted by Bro. Jas. Hoover, of Newton, Kans., had charge of the service. We hope to have Eld. George Manson to hold a series of meetings for us in August.—H. B. Myers, Walton, Kans., June 26.

MICHIGAN.

Chippewa Creek.—We held our love feast June 17. The visiting brethren were Elders S. M. Bowser, of Ohio, and Bro. Wilkins, the latter officiated. We had a good meeting with the best of order.—Laura R. Kepner, Rodney, Mich., June 26.

Marilla.—The following is taken from our Sunday-school Secretary's report for the second quarter ending with conference: forty-six; average contribution, fifty-six cents; largest number present on any Sunday, sixty-five; largest contribution on any Sunday, eighty-five cents. The primary class was the banner class for the quarter. Thirteen scholars received their perfect attendance buttons. We have our supplies for the third quarter paid, and have a balance of $6.60 in the treasury.—C. E. Hawbecker, Lyons, Mich., June 26.

Prescott.—Eld. Lemuel Hillery came to us several days ago. He was very ill in body, but his spirit was bright. His sermons and fatherly counsel to us, I trust, will not be forgotten. He preached several sermons in the "Big Meeting," where he staid, and twice at the schoolhouse. He has not recovered from his fall in April, but his great anxiety for the cause of Christ holds prompting him to come on the trip. His asthma has been somewhat relieved, but his other sufferings are pitiful. Through it all he is full of faith and service during our meetings, and that was just after he had preached a long discourse yesterday forenoon. The last evening he started for his home in Goshen, accompanied by Eld. S. R. Zuck. His advice and kindly doctrine were a blessing what we need. There are many prayers that he may yet be spared for the Master's work.—Eva G. Blocher, Prescott, Mich., June 27.

MISSOURI.

Nevada.—June 24 Eld. D. L. Mohler, of Leeton, Mo., came to our place on Sunday morning. He conducted the general review of the Sunday-school lessons after the sermon, which was interesting and very instructive, and at 11 A. M. he gave us a good missionary sermon that inspired our people with new zeal. In the evening he gave us a good sermon on "The Pure Life."—Leander Smith, 230 North Oak St., Nevada, Mo., June 26.

Nevada.—Our church met in council with Eld. Leander Smith presiding. Only one letter was read, and the meeting proclaimed. Other business of importance was disposed of. A committee of two was appointed to look after our church. The decision of the late Annual Meeting on the "Dress Question" was read by our elder, who exhorted the members to exemplify the order of the church in dress as an expression of the "hidden man of the heart."—Mary Smith, 230 North Oak St., Nevada, Mo., June 27.

Pleasant View.—Our church met in council at the West house June 24, with Eld. Geo. Bright, elder, presiding. We are to have series of meetings at both of our churchhouses sometime this fall.—Ruth A. Fuller, Richmond, Mo., June 26.

MONTANA.

Medicine Lake.—We met in council June 24. Eld. J. E. Keller presided. Considerable business was disposed of. Our Sunday-school was reorganized for the summer with Bro. B. M. L. Williams as our superintendent; Bro. Harvey Cookson, secretary-treasurer. We are in the midst of a series of meetings with good interest. Two of our Sunday-school scholars have been baptized. Others are interested and desire to come soon. Bro. D. F. Landis will be with us on the 5th.—Katie B. Keller, Antelope, Saint, June 24.

NEW MEXICO.

Sunshine.—June 3 we met in called council preparatory to our love feast of June 16. The visiting brethren reported that all are living in love and union. We feel encouraged in our doings in the little town of Yeso. We had a good attendance and the best of interest throughout our meeting. At the immediate result, two precious souls came into the fold of Christ and were baptized, at 4 P. M. we were buried with him in baptism. We began our examination services at six o'clock, after which seventeen members surrounded the communion table. Our dear brother, Eld. Samuel Weimer, officiated. We feel very much encouraged by the great interest which was manifested during our short revival. We are sorry to have to close so soon, but the weather was very warm and Bro. Weimer lives near Burlington, twelve miles away. Notwithstanding the long drive and warm days, our faithful brother has attended at every service, always ready to do his part in the good work. Bro. Vankirk Maxey assisted and led the song service. His help was quite helpful. We enjoyed his visit. We feel that we had a very profitable series of meetings. Our Sunday-school at this place is progressing nicely.—Miriam A. Maxey, Yeso, New Mexico, June 24.

NORTH DAKOTA.

Cando church met in council June 24, at the Zion house. Four letters were asked, two, granted, and two, deferred. District Meeting are Brethren J. D. Kesler and Geo. K. Miller; our representatives of the Sunday-school Board are Bro. Kesler and Singer. After the District Meeting Bro. Paul Mohler will give a series of Bible lessons and sermons in the Zion church, which are to continue until our love feast, July 29; or longer if expedient. The Brethren feel quite optimistic over the present prospects of a bountiful harvest here. May our order be equally great for a harvest of souls.—M. F. Lehby, Cando, N. Dak., June 26.

Egeland church met in council June 17. Eld. J. D. Kesler officiated. The following church officers were elected: Bro. M. Sharp and G. A. Stevens will represent this church at District Meeting. Eld. Moses Deardorff will be in charge of the series of meetings at the Pleasant View house. The attendance and interest are good. We have just met three Sundays at our Mission Sunday-school held in the Coe schoolhouse. We have an attendance of about fifty. Much interest is manifested. We have preaching services each Sunday after Sunday-school.—Alice Stevens, Egeland, N. Dak., June 26.

Minot.—On Monday night, June 26, Bro. Isaac Frantz preached to an attentive audience in our regular room for services. We were very much encouraged to have him with us, and will be glad to have him return at any convenient time. Our Sunday-school officers and teachers were lately chosen for another six months. Bro. E. S. Petry, the District Sunday-school Secretary, will be with us July 2, in behalf of his Mission and we will have another good meeting. The Sunday-school will be represented by a delegate at the Sunday-school Meeting at Newville, July 11.—D. W. Brock, Box 525, Minot, N. Dak., June 28.

Rock Creek church met in council June 21. Our elder, Bro. J. E. Joseph, presided. Two letters were granted and one received. The writer was elected church correspondent. Our query was sent from this place to District Meeting. A donation of $6.55 for the China Orphanage will be sent with Bro. Hilton to China. Eld. J. E. Joseph was chosen as our delegate to District Meeting. We decided to hold a series of meetings. It was left in the hands of the elder and the minister to do the preaching. We will have our love feast July 15, at 3 P. M. We extend a hearty welcome to any home from District Meeting are urged to be present. As we are few in number, we ask that all visiting brethren remember us if they are willing to be with us.—Rosa M. Wolf, R. D. 1, Denbigh, N. Dak., June 28.

OHIO.

Greenwood.—On Saturday afternoon our congregation met in council, with Eld. Jacob Hoover presiding, assisted by Bro. R. Wyatt, of Missouri, Bro. Frank Hochstetter was elected elder. In the evening we had preaching by Bro. Wyatt, on Sunday an all-day meeting. Both services were soul-inspiring, and we feel inspired to give better service to the Giver of all things.—Max Hartsough, Glenford, Ohio, June 27.

Mohican.—Our congregation met in council June 15. Love and union prevails in our midst. We decided to hold our meeting at the time of our love feast, resulted in the calling of Brethren Ed. A. Ikenberry and D. P. Eller. They will be installed at a later meeting. Eld. A. I. Heestand, who has had charge of the work here for the past year, tendered his resignation, which was very reluctantly accepted, and the writer was appointed to succeed him for the year. Our love feast, held June 17, was a source of strength to all. We are encouraged by the coming of a number of members from neighboring churches. Brethren A. I. Heestand and A. B. Beelman were the ministers present. Bro. Heestand officiated. Our District Sunday-school Secretary, Mary Cook, was present and addressed the Sunday-school on Sunday forenoon. It was a meeting full of good things for us.—Ida E. Long, Mansfield, Ohio, June 29.

OKLAHOMA.

Big Creek church met in council June 17. Sunday-school officers were elected for the next six months. Bro. Harvey Pilmore is superintendent. We expect to have a meeting July 4. Bro. Wilmore, from Texas, preached four excellent sermons for us while he was here on his way to Annual Meeting. One has been baptized since our last report.—Mrs. Minnie Pilmore, Cushing, Okla., June 26.

Guthrie church met in regular council June 17. Our elder, Bro. J. W. Beahm, presided. Our Sunday-school was reorganized for the next six months with Bro. R. W. Ninegar as superintendent and Sister Ida Beahm as secretary. Our series of meetings, to be conducted by Bro. N. S. Gripe, of Coyle, Okla., will begin Oct. 8.—Birdie R. Lehman, R. D. 3, Guthrie, Okla., June 25.

Mound Valley church met in council June 24. Our elder, Bro. J. Quinter, presided. Sunday-school officers were elected, with Bro. L. M. Dodd as superintendent; Sister I. O. McAvoy, secretary. Bro. Dodd was appointed delegate of the Christian Workers' Meeting; Bro. Chas. Showalter, secretary. In the absence of Bro. Dodd, Bro. Showalter's committee on arrangements was appointed for the District Meeting, which will be held in this church. Bro. Dodd's addition to our church is finished, and we have decided to have Bro. C. H. Zuck, of Coyle, Okla., preach the rededicatory sermon the first Sunday in September. Following this, Bro. Brown is to hold a series of meetings for us. We decided to use the Sunday-school birthday offering to help defray the debts in the annex of our church. Bro. J. L. Thomas officiated at our recent love feast. The last report from the number that has been received by baptism, and another by letter. The interest in the Sunday-school and Christian Workers' Meeting is full. The average attendance at Sunday-school last quarter was eighty-one; largest number, 105. The last Sunday of each month the collection is used for mission work. This church has a membership of 107, and the future outlook for work in this number are young people. We feel the need of a worker to devote his time to mission work in our town, and to train these young people who are willing to do active business in the church.—Elsie K. Sanger, Thomas, Okla., June 27.

OREGON.

Williams Creek.—Bro. B. Bowser, of the Oakland church, came to us June 4 and commenced meeting June 5. We had two meetings each day and continued the meetings for two weeks. He labored faithfully and had large congregations. He did much good preaching in the meetings. They applied for membership. One was baptized and the other postponed it for a while, on account of poor health. Others seem to be near the kingdom and we hope will soon be in with us, for they say they know we have the right faith. Sister Laura Lewis died very suddenly on the 14th instant. The members were much built up in the faith. The glorious meeting we have had gave us new courage and hope. Sunday morning Sister Detwiler, Brethren Decker and Swisshelm bade us good-bye and left for their homes. Brethren Bowser, Ely had such pleasant Christian associations. Saturday night, June 17, Bro. Bowser preached on "The Fruits of Faith." Had great credit to the faith of the Brethren. We had a called council to ask admittance into the District and send delegates to District Meeting.—Ida B. Bowser, Williams, Oregon, June 19.

PENNSYLVANIA.

Mechanic Grove.—Our church had a very pleasant love feast June 24. The spirit surrounded the Lord's table. Brethren Cyrus Gibble and John Brumbaugh officiated, Brethren Ing brethren in the pulpit. Brethren Chas. Livengood and Cyrus Gibble were elected to the ministry. Bro. Ing, with their companions, were installed the following day.—Mary E. Hawbecker, Mechanic Grove, June 26.

Red Bank.—Our church met in council June 25. Bro. A. C. Wine presided. Sunday-school superintendents for the ensuing school, to serve the remainder of the year, beginning July 1. Our school got off to a good start with a large number of visitors, which is an evidence of a desire to study to show themselves approved unto God. The Lord has richly blessed us, as a church, during the past few months, and owing to the devotion of our members we expect still greater things in the future.—L. R. Holsinger, R. D. 5, New Bethlehem, Pa., June 26.

WASHINGTON.

Wenatchee church met in council today. Eld. Jesse Peters presided. Nine letters of membership were received, and four granted. Bro. Peters was elected church clerk. Bro. T. Bro. J. E. Smith was chosen to take care of the preaching service in the Sunday-school. Committee appointed. Sister Bert Steele was elected Sunday-school superintendent; Sister Louise Eberhart, secretary-treasurer.—Wallace M. Peters, Wenatchee, Wash., June 24.

WEST VIRGINIA.

Pine church met in council June 3. We decided to have our love feast Sept. 23, at 3 P. M. Bro. Ezra Pike, of Egion, W. Va., will begin a series of meetings at the White Pine church Sept. 21. We had our children's day June 25. A large crowd was present. Two interesting services in the morning, and Bro. B. W. Smith, of the Beaver Dam congregation, preached for us in the afternoon. The day was enjoyed by all. Children did progressively well, every at this place.—Robert A. Rinker, Purgitsville, W. Va., June 26.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NOTICE OF PUBLIC DEBATE.

Referring to the debate, to be held at Beaver Dam, Ind., Aug. 8, I am very anxious that the debate may be brought out in book form.

It will make a book similar in size to the "Miller and Sommer Debate," or "The History of the Brethren," and will cover all the differences between the Church of the Brethren and the Church of Christ (Disciples). This will make it one of the most interesting discussions by the two churches, thus far printed.

If you should like to have the debate in book form, drop a card to Eld. J. G. Stinebaugh, Akron, Ind., saying you want a copy of the book. The price will range from $1.50 to $2.50, according to style of binding and size of the book. We can not get the book out unless there is a certainty in regard to sales, so please drop a card as above, and when sufficient advance orders are received, notice will be given in the Messenger.

Please get busy NOW, for the time is short, and it will be too late, after Aug. 1, to arrange the matter. Join the advance order club NOW.

B. E. Kesler.

River Bend, Colo.

MARKLE, INDIANA.

June 11 Bro. D. B. Garber, our home minister, instead of preaching a regular morning sermon, gave us a talk concerning the Christian Workers' Meeting to be attended. His talk was very interesting. It did our souls much good to hear personally of the spiritual work of our church. We were made to feel that we ought to stand more firmly for Christ and the church. In the evening we had our children's meeting. The recitations were very enjoyably rendered by the children. Quite a number attended these services. The church was crowded, but the little folks feared nothing and did well indeed. June 17 our church met in council with Bro. D. B. Garber presiding. One letter was received. We decided to have our harvest meeting the first Sunday in September. Our love feast will be held Oct. 28,—an all-day meeting. An invitation is extended to all who may be with us at these meetings. A missionary committee of three was appointed to work along this line, to try to arouse a greater consecration as to our duty in missionary work,—not that the church is doing all it can, but to become more interested in this work of the Lord.

Lillian Earhart.

LESLIE, IDAHO.

As I returned from our recent Conference, at St. Joseph, Mo., I stopped for rest a few days with my friend and sisters at Leslie, Ida. While there I held a council meeting and preached once to a very attentive audience. The services are held in a log schoolhouse, the only building now available. It is already too small for the growing Sunday-school and public services. People seem to be hungry for the preached Word. One old gentleman said, on the Sunday I was there, "This is the first time I have been to church for forty years. I have enjoyed it and will come again." There are about fifteen members living here. They hold services each Sunday. Bro. S. I. Driver, late 'ol Ohio, is the only minister, but is doing a good work.

I am well impressed with what I saw. Land is cheap and there is water in abundance. Free fuel is close at hand. Brethren who intend moving west might do well to investigate this place, where a great work can be done for the Master. Some homestead filings may yet be had.

Boise, Ida, June 24. L. E. Keltner.

LOST RIVER VALLEY, IDAHO.

Our church met in council June 17. Eld. A. C. Wine, our elder, Bro. Keltner, of Boise, was present. This was the first council for the congregation here, as this is a new point which has just been started this spring. As Bro. Keltner was on his return from the Annual Conference, he deemed it advisable to be with us and get us lined up properly for the work we have undertaken. Our Sunday-school is progressing nicely, and the residents around Leslie are taking an interest in the Sunday-school here. Bro. Keltner delivered one of his soul-stirring sermons, and thus our little band received an impetus that means much for the work here. We have services each Lord's Day, with Bro. S. I. Driver in charge of them. With such an able Christian leader we feel sure of success. June 25 Bro. D. C. Campbell came to us. During his short stay he gave us two of his splendid lectures on the Holy Land. We feel encouraged in having these aged veterans of the cross encourage us in the work. Since opening our Sunday-school at Leslie, another has been organized at Darlington, five miles to the south. Bro. Garmon was chosen superintendent. It is not a Brethren's organization. By this it will be seen that our people are well to the front, although very little was known of our church before opening up the work here. We trust it may continue so to be!

Leslie, Idaho, June 26. Rollo Troup.

HUNTINGTON CITY, INDIANA.

Our church met in council June 26, at 7:30 P. M. Eld. J. D. Mishler and wife, of South Whitley, Ind., were present. Bro. Mishler presided over the meeting. Two letters of membership were received, and we are glad to have members come into our city.

The usual business was attended to, after which the Sunday-school officers were elected for the next six months. Bro. J. B. Bailey is our superintendent; Sister Grace Powerbaugh, secretary. Sisters M. E. Bailey and M. A. Powerbaugh have charge of the home department. Sisters Lulu Pauling and Addie Pair have charge of the Christian Workers' Meetings.

The elder then gave us encouragement to press on in the good work. He said he was glad that such a Christian spirit was manifest in the meeting. He urged the strongermembers to help those who were more easily tempted by the attractions of the world. The city has so many temptations and worldly amusements that it requires a strong mind and a steady hand to overcome all the evils of the world, and to live to be an example in the cause of Christ.

We were very glad to have Sisters Nora Ross and Grace Fox, of Sidney, Ind., visit us and attend our services. The Lord is sending us beautiful sunshine and refreshing rain, and the prospects for abundant crops and all kinds of fruit never were brighter.

While we are in the land of plenty, yet we are also in the land of sickness and sorrow. Sister Kitch, who came into our midst a short time ago, but who has been a member for several years, and has been afflicted with dropsy in its worst stages, called for the Elders, and Eld. J. D. Mishler and I. B. Wike performed the anointing service. We ask to be remembered at the Throne of Grace.

JOHN B. BAILEY.

700 North Guilford St., Huntington, Ind., June 27.

LONG BEACH, CALIFORNIA.

Our church assembled in council June 16. Eld. W. E. Trostle presided. Only a small amount of business came before the meeting, all of which was disposed of. Sunday-school officers for the next six months were elected, with Bro. C. M. Heckman as superintendent. Christian Worker officers were also elected, with Sister A. L. B. Martin as president; Sister Belva Heckman, secretary. We have reasons to hope for very effectual work being done by these officers.

The church also decided to have our pastor, Bro. A. L. B. Martin, to conduct a series of meetings sometime during the month of July or August, as that is the season when a great many of the members take their annual vacation at the beach. We earnestly desire their assistance that, while we spend a few weeks in our vacation, the Master's cause may be built up and his church strengthened.

Our pastor, Bro. A. L. B. Martin, has been doing very effectual work here, since he has taken up the pastoral work, both in the homes and in the public services among the members, as well as among those who are not members. Yesterday he gave us two very strong sermons to large and attentive congregations.

Our midweek Bible reading, conducted by Bro. Martin, has also increased in attendance and interest. So we have great reasons to be encouraged with the outlook here. Three letters of membership were read since our last report.

Our summer so far has been very fine and cool. We could hardly realize that the East had such warm weather during the late Annual Conference. J. M. SHIVELY.

1219 East Second St., Long Beach, Cal., June 19.

OUR GREAT NEED TODAY.

We are almost overburdened, today, with the cry for help and assistance in effecting organizations and furnishing needed equipments.

This cry indicates that help is needed, that the work is growing, and that those in charge of the work feel the need of more effectual efforts.

Yet, even with these needs pressing their claims upon us, and our efforts to meet them, is there not grave danger of our relying too much upon these aids and helps, and depending upon organization and equipment to accomplish the work of the Lord, instead of depending upon the Spirit of the Lord?

There is no doubt that we have all needed, perhaps, and are greatly appreciated and used. They have their place and mission to perform, but we should not allow them to become the backbone of our work. They are simply helps and should be wisely used only as such.

The words of Zechariah (4: 6) are very significant on this question: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

As we study the Word and see the workings, and power of the Holy Spirit, and behold, in the Life of Christ, and his apostles, and of the early church in general, the wonderful manifestations of his enabling and qualifying power for service, we are made to wonder whether we are not depending too much upon outside help instead of inside help, or the Spirit's enabling.

As we survey the situation and see our lack of accomplishment, and seeming waste of effort, we come to this conclusion, that surely we do not depend upon the Holy Spirit enough, neither in our individual or in our church life.

The Holy Spirit is the sanctifying, cleansing, and enabling power of this gospel dispensation.

It is God's abiding presence within the believer that gives us the dominion over sin, or, rather, that sin shall not have dominion over us.

It is through the workings of the Spirit that souls are convicted of sin and brought to Christ. It is through the Holy Spirit that the "love of God hath been shed abroad in our hearts," and we are brought into the unity of the faith.

If, then, to any extent, we lose sight of the Spirit's place in the work, and depend upon human help and plans, might or power to accomplish the work, we will simply fail.

The minister who depends mainly upon his natural ability, or the commentary, or other men's sermons, or novel subjects, or the countless other helps that are thrown in his way, to draw people and to hold their interest, may succeed for a while, but will ultimately fail in his mission. His constant dependence must be upon the illumination of the Spirit, in whose power he is but an instrument to proclaim God's message.

Likewise with a Sunday-school teacher or superintendent, or any other Christian worker. Novel methods and prizes will not suffice to keep up interest and attendance, or reach the heart of men. "Not by might, nor by power, but by my Spirit."

Some churches are burdened with organization and red tape until pastor and laity, teacher and pupil are so occupied that there is very little time or inclination left for devout Bible study. Keep all the people busy; but at doing the right thing.

A Spirit-filled pastor, teacher, or Christian worker will have no trouble about keeping up an interest.

Organization is all right,—it is simply "a place for every one and every one in his place," but do not have the rules so rigid and tight that there is no room for the Holy Spirit to shift things occasionally and get in his work.

Helps are all right, but we should not tie ourselves down to them. We must leave room for individual thought of our own, that the Spirit can reveal to our own minds God's truth.

The thoughts of others are helpful and often very suggestive to our own mind, but we should not substitute them for our own. We should generate within our minds new, deeper, broader, and higher thoughts, to enable us to feel and experience the truth for ourselves. When the Holy Spirit takes the great truths of the Word and burns them into our hearts, it is then that the soul is fed and nourished, and we feel springing up within us wells of salvation, until in the joy of our salvation, we begin to bubble over, and the soul of men will be nourished on the words of eternal life.

It is more of the Spirit that we need today! That means to us consecration, self-surrender to the Spirit's control in our lives. We need more of the Spirit in our pulpits,—in our Sunday-schools,—in our Christian Workers' Meetings, and in our councils. But if we need and want more of the Holy Spirit in our public services and church work in general, we will have to begin at home first, with self, brother and sister, and become more spiritual. As the "fruits of the Spirit" manifest themselves in your life and mine, it will draw others closer, and they, too, will become more spiritual.

More study and meditation in the Word, more prayer and supplication, more hungering and thirsting after righteousness, and the Spirit's influence will be felt in our lives, and God's name will be glorified. More of the Holy Spirit in our lives, and we will find more consecration, more readiness for the fell, more means to support them, and more efficient work everywhere.

Ah, beloved, when the Holy Spirit takes possession of an individual, his all,—life, friends, lands and possessions,—is Christ's.

Brethren, we are not our own. "We have been bought with a price. Therefore glorify God in your bodies and your spirit, which are his."

C. A. BRALLIER.

Barron, Wis.

LONG LAKE, MICHIGAN.

Our church met in council June 16, with Bro. J. Edson Ulery as presiding officer. Bro. John H. Landis was clerk of the meeting. Bro. M. M. Sherrick was with us and gave us a Scripture reading, after which he explained its meaning, which proved very inspiring to us all. The members of this place were well represented except three. Brethren Daniel Landis, William Landis and William Bittel were elected trustees. We have changed the time of our teachers' meeting. Previous to this meeting we have held it from house to house among the members living at this place. Now we are going to try to have it at one home.

We have also chosen Bro. D. E. Sower as permanent leader of our teachers' meetings. Bro. Daniel Landis was elected Sunday-school superintendent for one year. The writer was elected as his assistant for the same time. Bro. D. E. Sower was elected delegate to District Meeting; Bro. William Landis, alternate. This has been the first council meeting held at this place, but it has proved to be very interesting.

Bro. Ulery was with us last Sunday, and gave us a very inspiring sermon. We certainly appreciated the brother's kindness in giving us this fine sermon. We are going to have an outing on the Fourth of July. If the weather is good we will go to the lake and have refreshments, after which a program will be given by the Sunday-school.

Freesoil, Mich., June 19. WILLIAM BITTEL.

WEST CREEK MISSION.

By the aid of the District Mission Board and the members at this place, we have been favored in this part of the Master's vineyard to help carry forward the great work of soul saving. We are a little band of thirteen members, ready and anxious to do all we can to declare the Gospel message.

Since we have been here, we had preaching services twice each Sunday, and the attendance and interest have been excellent. We also have a good union Sunday-school, superintended by a well-qualified Methodist sister. The attendance averages about sixty. June 11 the Sunday-school gave a very interesting children's program.

June 17 we enjoyed a very spiritual love feast. Just fourteen members surrounded the Lord's table, but we felt that the Lord was with us to bless. Some were present who had never before seen the sacred ordinances observed as the Brethren observe them. Eld. S. E. Lantz assisted in the services.

On Sunday morning Bro. Lantz gave us a soul-stirring sermon, pointing out to us the real responsibilities of life. He has preached scores and perhaps hundreds of times to the people here, but they are always glad for him to break to them the Bread of Life.

We are sure that the Lord has some souls to save, here in our midst, and we feel that it is the Lord's hand that has led us here. Therefore, we earnestly desire the prayers of the saints that we may accomplish the work that he has for us. J. S. SHERFY.

R. D. 1, Neal, Kans., June 21.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Goff-Moore.—By the undersigned at the home of the bride's mother, Sister Anna Moore, Allison Prairie, Lawrence Co., Ill., June 18, 1911, Mr. James A. Goff, of Crawford County, Ill., and Sister Flossie B. Moore, of Lawrence County, Ill.—S. W. Garber, Decatur, Ill.

Keller-Watson.—By the undersigned, at the home of Brother and Sister Elmer Keller, 1447 W. Decatur Street, Decatur, Ill. (foster-parents of the bride), June 7, 1911, Bro. J. Edwin Keller and Sister Myrtle Watson, both of Chicago, Ill.—S. W. Garber, 1556 N. Broadway, Decatur, Ill.

Thomas-Jones.—By the undersigned, at the home of the groom's parents, Eld. Wm. Thomas, Inglewood, Los Angeles Co., Cal., June 3, 1911, Bro. Asa E. Thomas, of Inglewood, Cal., and Sister Ethel Jones, of Pasadena, Cal.—Wm. E. Trostle, San Gabriel, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Burns, Sister Lucinda Emma, born in Marshall County, Ind., Jan. 24, 1862, died of tuberculosis, in the bounds of the Surrey congregation, N. Dak., May 30, 1911, aged 49 years, 4 months and 10 days. She moved to North Dakota in March, 1901. She was married to Jonathan Burns, Dec. 25, 1881, to 5, 1883, who survives her; also three sons, two daughters, an aged mother and other relatives by the home brethren. Interment in the Surrey cemetery.—Manerva Lambert, Surrey, N. Dak.

Crossman, Sister Mary E. wife of Orin Crossman and daughter of Bro. Robert and Sister Mary Taylor, born in Tuscarawas County, Ohio, died at the home of her son, Robert Crossman, Pueblo, Colo., May 21, 1911, aged 80 years, 10 months and 20 days. After spending her last two years in California, she went home with her son on his return from a visit to Pueblo. It was there they were when death suddenly claimed her by a rupture of a blood vessel of the heart. She united with the Church of the Brethren about forty-five years ago, and held her membership in the English River congregation, Iowa, until emigrating to Kansas, where she was deprived of the privilege of uniting the church of her choice, but retained the faith she had embraced until the end. Her body was then taken to Bluff City, Kans., for burial beside her husband and two sons, at which place her funeral services were held. She leaves two sons and two daughters, two sisters and one brother (the writer).—H. R. Taylor, 720 E. Villa St., Pasadena, Cal.

Craig, Mr. William, born in Snyder County, Pa., Aug. 31, 1834, died at his home in Clear Creek township, in the bounds of the Huntington country church, Huntington County, Ind., June 15, 1911, aged 76 years, 9 months and 15 days. May 3, 1866, he was married to Penniman Landis, of Center County, Pa., to this union five children were born. His wife is a member of the Church of the Brethren. His wife, two sons and one daughter survive. Services by the writer. Text, Job 14: 2.—I. B. Wike, Huntington, Ind.

Douglas, William, born Nov. 7, 1839, died at the home of his granddaughter, near Akron, Ohio, June 16, 1911, aged 81 years 7 months and 9 days. He was married to Sister Lucy Gress July 4, 1861. Seven children were born to them. His wife and daughter preceded him in death. He is survived by the son, Socrates by the William Dexter. Text, Hosea 6: 12. Interment in the Springfield cemetery.—Alice C. Mumaw, Nappanee, Ind.

Frantz, Bro. Reily, born June 30, 1850, died June 3, 1911, at his home near Frystown, Berks Co., Pa., aged 61 years,

11 months and 3 days. He was united in marriage to Sister Amanda Crouse. This union was blessed with seven sons and six daughters, all of whom survive. He united with the church some time ago and was faithful until death. Services at the Frystown meetinghouse by Brethren Jacob W. Meyer, E. D. Edris and Ira D. Gibble. Interment in the adjoining cemetery. Text, John 11: 25.—H. M. Frantz, Myerstown, Pa.

Hansell, Sanford Orlin, died June 12, 1911, aged 10 years, 4 months and 12 days. With his mother he was visiting at Bisbee, N. Dak., when he went bathing with another small boy in a coulee. There was not much water in the coulee, but the water covered an open well which was unknown to the boys, and in it Sanford came to his sad death. Services in Bisbee, the former home of the family. The body was interred in the Bisbee Lutheran cemetery.—D. W. Shock, Minot, N. Dak.

Holmes, Sister Florence Viola, born in Dubuque Co., Iowa, Nov. 28, 1887, died near Arcadia, Nebr., June 12, 1911, from a complication of diseases, aged 23 years, 6 months and 14 days. She united with the Church of the Brethren about two years ago, and remained faithful in the service of the Master. She has been deaf since she was a small child, and was educated at the Omaha (Nebraska) Institute for the Deaf. Since uniting with the church she has read from the Bible every night. Most those she would not try to speak to strangers, but about two days before her death her tongue was loosed and she could speak so that any one in the house could understand her. Her plea was to "go home," and she asked each one that came in, to meet her in heaven. She would not be satisfied until she received some affirmative. She leaves a father, mother, and two sisters (one of them is a saint). Services at the Brethren church by the writer, Rev. 21: 1, 1. c.—J. J. Yawser, Arcadia, Nebr.

Horner, Bro. Jeremiah, born July 13, 1841, near Scalp Level, Somerset Co., Pa., died June 20, 1911, in the Johnstown hospital. He had undergone an operation which apparently was a success. He was improving for three weeks when he was taken with hemorrage and lived only four hours. The deceased leaves a widow, three sons and three daughters. Bro. Horner united with the Church of the Brethren thirty-six years ago and lived a faithful life until death. Funeral at the Windber church by the writer, assisted by Eld. D. M. Adams, of Scalp Level.—Wm. Beal. Burial in the family cemetery in a one-half miles northeast of Windber, Pa.—B. B. Ludwick, Somerset, Pa.

Keagy, Sister Magdalena, nee Long, born in Bedford County, Pa., April 11, 1838, died June 3, 1911, aged 73 years, 1 month and 19 days. She was married to Patrick Keagy April 7, 1861. He died May 3, 1911. Seven children preceded her to the spirit world. Six of them survive. She was a faithful member of the Brethren church for over sixty years. She was the last of a family of seven children. She was indeed a mother in Israel—a kind and helpful mother in every time of need. Services at the Bright Eye church by Bro. S. J. Burger.—Pearl Agley, Howe, Ind.

Miller, Mary Ann, nee Hester, born in Shippensburg, Northumberland Co., Pa., in 1840, died at the home of her brother near Silver Lake, Ind., June 12, 1911. She was married to Jacob S. Miller in 1860, to whom were born three sons and two daughters. Her husband, one son and two daughters preceded her. She leaves two sons, one brother and two half-brothers. Services by Bro. Daniel Snell at the Spring Creek church. Interment in the adjoining cemetery.—Nora A. Rose, Sidney, Ind.

Mowman, Bro. John, son of Moses and Mary Mowan, born in Mahoning County, Ohio, Aug. 29, 1850, died at his home in Sidney, Ind., June 19, 1911, aged 60 years, 9 months and 21 days. Sept. 19, 1875, he was united in marriage to Luretta Heckman. To this union were born three sons and two daughters. One son and one daughter preceded him in death. He leaves his wife, three sons, one daughter, five half-brothers and three half-sisters. He united with the Church of the Brethren at about the age of thirty-four years. He was called to the office of deacon in the Northern church near Muncy, Minn. He was one of the pioneer members of that church. Services by Bro. D. Mishler, in the Spring Creek church, Ind. Text, Num. 23: 10. Interment in the adjoining cemetery.—Nora A. Rose, Sidney, Ind.

Nevinger, Sister Elizabeth Jane, only child of M. M. K. and Rachel Van Dyke, born in Clarion County, Pa., Nov. 14, 1853, died June 7, 1911, aged 57 years, 6 months and 13 days. She moved with her parents to Bond County, Ill., in 1867. Dec. 26, 1875, she was married to Melville Nevinger. To them were born two sons and six daughters. They moved to Colorado in 1906, and to Otero County, N. Mex., in the same year. She and her husband united with the Church of the Brethren May 5, 1877, and remained faithful until she was called up higher. She served with her husband in the office of deacon, minister and elder, and in all their trying duties she manifested her high Christian ideals by her pure mind, clean thoughts and holy life. And to those who knew her best and who loved her most she spared not her strength or comfort for the sake of their encouragement. She leaves an aged father, a devoted husband and six living children. Services by the undersigned, assisted by the home ministers. Text, 2 Cor. 5: 1. Interment in the Valley View cemetery near Rocky Ford, Colo.—John Bjorklund, Rocky Ford, Colo.

Shutt, Sister Cecelia Eva, nee Ault, born in Frederick County, Md., Aug. 20, 1824, died at the home of her daughter, Mrs. J. H. Shutter, near Marion, Ind., April 22, 1911, aged 86 years, 8 months and 2 days. About the year 1850 she was married to Samuel Hiller. To this union were born three sons and two daughters, one son having preceded her in death. Her husband died twenty-five years ago. For many years she was a faithful member of the Church of the Church, of the Brethren. During her late illness, which continued about three months, she bore her suffering patiently and bravely. Services at the home of her daughter by Bro. W. H. H. Sawyer. Interment in the Hiawatha cemetery.—Hiawatha, Kans.—Belva E. Smith, Morrill, Kans.

Smith, Sister Sarah, born in Virginia, Pa., Oct. 4, 1834, died near Lena, Ill., in the bounds of the Waddams Grove congregation, June 11, 1911. She was the daughter of Bro. William and Sister Mary Yarger (deceased). She was married to Bro. Noah Smith June 25, 1852, who died Sept. 23, 1909. They were baptized about the year 1870. Twelve children were born to them. Eleven of them survive. Services by Eld. E. Keltner. Text, 2 Tim. 4: 1-4. Interment in the Louisa cemetery.—Albert Myers, Waddams Grove, Ill.

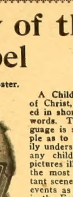
Spahr, Jesse Edward, infant son of J. F. and Myrtle Spahr, born in Granville township, Mercer Co., Pa., Feb. 28, 1911, died April 20, 1911, aged 1 month and 19 days. Little Jesse leaves his father and mother, three brothers and three sisters. Services at the Holsopple cemetery by Bro. Jacob S. Weston, Ohio.

Spangler, Sister Rutha, born in Floyd County, Virginia, died May 11, 1911, aged 84 years. She was a member of the Church of the Brethren fourteen years. She was married to Jacob Spangler, from the same county and State. They were the first members who united with the church here at this place, twelve years ago. She was injured by a fall and was much afflicted. She was strong in the faith and in hope were bright for her future home. She earnestly talked to the people about coming to Christ. Services by Bro. E. T. Clower. Text, Rev. 14: 13.—S. T. Mink, Shrewsbury, W. Va.

Troyer, Sister Eve, known as "Aunt Eve," born Feb. 13, 1831, died at the home of her daughter, Sister Susan Crist, June 8, 1911, aged 92 years, 3 months and 25 days. She was united in marriage to Isaiah Troyer in 1857, and united with the church in 1865. For several years she was deprived of her eyesight. She leaves an aged husband and one daughter. Services by Eld. J. W. Gish.—Lydia Dell, Beatrice, Nebr.

The Story of the Gospel

By Charles Foster.



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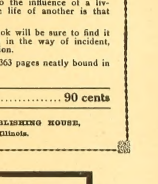

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NOTES NOT CLASSIFIED

Tropico church met in council June 24, at 2 P. M. Our elder, Bro. Wm. Stutsman, presided. We had a very pleasant meeting. Bro. E. A. Stutsman was elected superintendent of our Sunday-school for the next six months. Our love feast will be Oct. 7, at 2 P. M. We decided to hold a series of meetings this fall, and a committee of three brethren was appointed to secure a minister.—Lucinda Stutsman, Cor. Editor and Sinclair, Glendale, Cal., June 30.

Bellefontaine church met in council June 10. Bro. E. D. Yoder presided. We decided to hold our love feast Sept. 9, at 7:30 P. M. Eld. G. A. Snider has consented to labor with us in a series of meetings in February, 1912. The local union temperance committee elected me secretary. Our M. E. Sunday-school elected A. P. Yoder and M. V. Shawver. Sister Hazel Bowman was chosen on our Christian Workers' Committee. A call was made for the District Meeting of 1912. Bro. Hoff has been accepted. The Bellefontaine Sunday-school will unite with the Kingsley and Logan schools in a Union Sunday-school Meeting July 4. An interesting program has been arranged. Bro. Cool and wife, of Lima, Ohio, were with us from June 25, at the evening services. Bro. Cool gave us an excellent sermon on "Opportunities." Our elder, Bro. E. D. Snyder, recently gave us an interesting talk on the late Conference.—Mary L. Cook, 203 Water St., Bellefontaine, Ohio, June 28.

Bryan.—We met in council June 24, with Bro. Homer Ulom in charge. Bro. Samuel Studebaker, from Illinois, was present and gave us some good suggestions. The principal business of the meeting was the perfecting of plans preparatory to the building of a Mission Church. Bro. William Ellenberger was appointed solicitor. We have only thirty-five members in this part of the congregation. Most of them are children and young people; therefore there are only a few to bear the expenses. But the efficiency of these urged us to build and are pledged financial support, therefore we decided to move on in the face of obstacles. Trusting God to help us, we hope to have a Sunday-school to begin work Sept. 1. There is only one other church in Wiley—the Methodist church. We have seven members from there. We think it is a fruitful field, and we invite others to help to occupy it. June 18, at our regular services at the Star schoolhouse, three confessed Christ and were baptized. June 25 our Sunday-school was reorganized, with Sister Lulu Ulom as superintendent. Irrigation water has been plentiful during the last three weeks, and the alfalfa, corn and oats are spending plentifully, in spite of rainfall and weather and wind. We have just had a good rain.—Laura Ulom, Lamar, Colo., June 26.

North Manchester church met in council June 1. Eld. Wright presided. Eleven letters were received and twenty-eight granted. Bro. Jesse Byerly was advanced to the second degree of the ministry. The adjoining elders, Brethren Daniel Snell and Samuel Leckrone, being present, Brother and Sister Byerly were installed in that office. The installation of Brother and Sister I. B. Rook to the eldership, which had been postponed at the December meeting, took place at this time. The text of the sermon was called for and given. We met again in council June 13. The question of dividing the church district was taken up at this meeting, and action was decided in favor of a division, the same to take effect Dec. 1, 1911. Five letters of the 28 granted have been received.—Alice Mummert, North Manchester, Ind., June 29.

South St. Joseph Mission, met in council June 23. Bro. W. A. Deardorff and wife and Sister Mary Phillips were granted letters of membership. We elected Sunday-school and Christian Worker officers for the next six months. All of them are young in years, and young in the church. Three sisters, two of the officials, were installed in office. The writer and wife were advanced to the second degree of the ministry. We decided to have our love feast July 15, at 7 P. M. Bro. W. R. Miller preached for us last Lord's Day morning at 10:30. For 13, and Bro. Minnick, Mohler, of Mott, N. Dak., preached for us in the evening at 3 P. M. His subject was, "The Wages of Sin Is Death." Our monthly meeting number 124.—E. N. Riddlemoser, 13 Kentucky Street, St. Joseph, Mo., June 27.

Woodbury on 26 was the day set for our Children's Meeting. We had a good attendance and a good program. The various organizations were well rendered. Bro. Minnich, our Sunday-school is moving along nicely. We also have Christian Workers' Meetings. Brother and Sister Culler are with us during their vacation from Bethany Bible School. They will give us lessons on Bible Study on Sunday nights before Christian Workers' Meeting.—Mary Brubaker, Weiersville, Ohio, June 29.

Mt. Hope church met in council June 24. Our elder, Bro. J. C. Mininger, presided. Bro. Mininger is to begin a series of meetings at this place July 16, and continue with the meetings we will hold our love feast Aug. 5, beginning at 6 P. M.—E. Howell, Crescent, Ohio, June 26.

Sidney church met in council June 29, at 7:30 P. M. Three letters of membership were granted. Bro. Lehman was with us Bro. Sylvan Buckwalter, a member of the Mission Board; also Bro. Herbert Richards, of Circleville, Ohio, who will remain over next Lord's Day and preach for us. One was added to the fold by baptism. We expect to meet with the Brethren of Bellefontaine and Stony Creek in a Joint Sunday-school Meeting on the Fourth of July. We expect to take our little children with us for an outing. July 9 we expect Bro. W. R. Miller to begin a week's lectures and stereopticon views on the Bible Lands.—Mrs. A. M. Bierman, Park St., Sidney, Ohio, June 30.

Meyersdale.—Bro. H. C. Early, of Penn Laird, Va., delivered eighteen able sermons at the Meyersdale church. The meetings began June 10, and closed with the love feast, June 25. His sermons were broad and deep, and touched the hearts of the many who came to hear him. Nineteen precious souls were buried with Christ in baptism, and three were reclaimed. We are glad for the interest aroused by Bro. Early among the people at this place. Bro. J. C. Beahm, of Woodbury, Pa., conducted the singing, which was a great help to us during the meetings. Our Sunday-school is doing well, and the interest and attendance are good.—Ella Jen M. Fike, Meyersdale, Pa., June 30.

Bethel church met in business meeting June 24. Our elder in charge, Bro. Jacob Wyland, of Portland, Tenn., was with us, and some important work was done. Bro. F. E. Strohm was advanced to the second degree of the ministry. The Brethren's equalized plan of raising money for church work was adopted. Sister Minerva Strohm was chosen Sunday-school superintendent to the end of the year, to fill the vacancy caused by Bro. J. A. Strohm's going away. One letter was granted since our last report.—Lee Dadisman, R. D. 1, Kenedy, Texas, June 26.

HELP! HELP!! HELP!!!

The General Temperance Committee desires to be more helpful than ever. But they can be as helpful as they ought to be only after they get the help they ought to get. They should get help from all who can give it.

(1) To the District Committees: Where are you getting help? Tell us where and how, and all about it.

(2) To every reader: (a) What temperance books and tracts have you found exceptionally good? Tell us where and how to get them. Supply us if you can. (b) Who, of our brethren, have specially helpful as temperance speakers, and whose services could be secured by the churches? Give us names and addresses. (c) Help us to get acquainted with brethren and sisters who are gifted as writers, and who are, at the same time, interested in the temperance cause. We want their help. Send us names and addresses.

Help us now. Do not wait two weeks. We desire to send out soon another general letter full of helpful hints. We are glad to record that marked enthusiasm prevailed at both meetings with the District Committees at St. Joseph on May 31 and June 1, and that the temperance program on Monday evening was remarkably well received. At these meetings 19 Districts were represented by no less than fifty delegates.

Let us further "plan our work" and both carefully and constantly "work our plan" so that one year hence we can have and enjoy still larger and more helpful meetings at our Annual Conference in the East. Send all communications to the writer.

1012 Bedford St., Johnstown, Pa. W. M. Howe.

PRESCOTT, MICHIGAN.

June 24 Elders Wilkins and Smith met with us at Bro. W. F. Mason's, in whose barn we convened for organization and where we held our first love feast. This territory has been a part of the Riverside congregation, and those of her members, living here, with the newcomers who presented letters, make fifty in our new church. Bro. J. P. Bowman was chosen elder for one year; Bro. L. R. Myers, clerk; Bro. John S. Horning, treasurer. Eld. Bowman and Brethren Chas. Hostetler and W. F. Mason, were chosen as committee to look out a church and cemetery site. Sister Ruth Blocher was elected Messenger correspondent. Sunday-school superintendents and delegates to District Meeting were also chosen.

In the evening, fifty-one communicants surrounded the tables, with Eld. Wilkins officiating. In the morning he talked to the children, followed by Eld. Hillery, and Eld. Smith in the afternoon.

We had good meetings throughout, and we are much encouraged. The elders sent to us, were very careful, in the organization, and we feel we are beginning our work with bright prospects. Some members in Oscoda County, forty miles north, drove to the meeting. By the help of the Mission Board we will try to give them some meetings. Since March 1 two have been baptized and one reclaimed, and a number are interested. Our young people are asking for a Christian Workers' Meeting, and we meet P.M. Bro. Roy Swigart is our pastor.—Mrs. Edgar Mason, Fourth-of July Meeting at Bro. Oscar Mason's.

Brethren, there is much work here, to be done, and we crave your prayers, that we may be guided by heavenly wisdom. Ira G. Blocher.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 11-13, North Dakota, Eastern Montana and Western Canada, Edson, new congregation, Newville house, thirty miles north of Devils Lake on the Farmers' R. R.

July 13, 14, Oregon, Washington and Idaho, at Myrtle Point.

Aug. 3, Northern Illinois and Wisconsin, Mount Morris, Ill.

LOVE FEASTS.

Canada.

July 16, Pleasant Valley.
July 23, Sherkston.
July 29, 5 p.m., Fairview.

Indiana.

July 22, 4 p.m, Somerset.

Missouri.

July 15, 7 p.m., South St. Joseph.

North Dakota.

July 15, 5 p.m, White Rock.
July 22, 2 p.m, North Star, five miles west of Perth.
July 29, Kenmare.
July 29, 4 pm, Zion.

Oklahoma.

Aug. 5, 6 pm, Mt. Hope.

Oregon.

July 14, Myrtle Valley, Myrtle Point house.

Pennsylvania.

Aug. 26, 2:30 pm, Flat Rock.
Aug. 26, Red Creek, Bethel house.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 46. **Elgin, Ill., July 15, 1911.** **No. 28.**

AROUND THE WORLD

Bible Sales in Palestine.

With all restrictions removed that in bygone years hindered Bible distribution in Palestine, the British and Foreign Bible Society is doing some most effective work. One of their colporteurs recently spent some days in the villages around Hebron. Here the natives are intensely fanatical. They claim to be in the line of direct descent from Mohammed, and have always been considered as being hard to reach. Strange as it may seem, however, the colporteur succeeded in selling seventy-two Bibles to them, the Moslems being more ready to buy, seemingly, than the Christians in other villages. This readiness of the Mohammedans to buy the Bible is so remarkable as to point forward to still more wonderful results in the future.

Why the Great Loss?

Probably it is not always wise to gauge religious influence and power by the narrow limits of bare figures, and yet we can not help but be startled when we are told that of the 14,000,000 Sunday-school attendants, in this country, only 2,700,000 ever join any church. Whether this be a picture too gloomy or not, there is abundant cause for deep concern when the workers of a Sunday-school fail to bring their scholars to an open confession of Christ. The leakage between the Sunday-school and the church, even in our own ranks, is a most serious one, and he who can help in the conservation of the most important resources that we, as a church, possess, will render a most valuable service. Somehow, somewhere, there are defects that must be discovered and remedied.

Why Mormonism Succeeds.

Perhaps it would not be difficult to tell why Mormonism succeeds, if we would take a more careful look at the thorough organization of the Mormon church. Nearly two thousand Mormon missionaries are now working in the various parts of the world. Quietly they are visiting from house to house, their personal and persevering methods never relaxing for a moment. With the immense tithing system of the church, there are ample means for the most extensive and far-reaching efforts. It is surprising how all these workers, with nothing but a bare support, are filled with a spirit of intense devotion to the cause, undergoing much hardship and suffering uncomplainingly. Though their doctrine is erroneous, what a lesson they teach in zeal and devotion! "What manner of persons we ought to be," who have been "taught the way of truth more perfectly," and what is the sacrifice we should willingly make?

Encouraging Progress.

It really seems as if the continued pleas for a sane and safe Fourth of July are having a decided effect. Where the headlines of prominent newspapers in other years chronicled the fateful number of the slain and wounded, most of them now report the celebration of the national holiday without a single person either killed or injured. To the newspapers of the land much of the credit for this notable improvement must be ascribed. Whatever city was prevailed upon to prohibit the sale and use of fireworks and dangerous explosives, enjoyed to the fullest measure the blessings of immunity from death or injury, so common under the old-time conditions. "Prohibition of all that portends danger," is the present-day key-note of a "sane and safe Fourth." Why not apply it also to the still more treacherous enticement of the fatal cup which, after deluding its millions, at last "biteth like a serpent and stingeth like an adder"?

Religious Vagaries.

The apostle, in his day, found abundant reason to warn against possible "departures from the faith once delivered to the saints," and his emphatic injunction not to be led astray "by every wind of doctrine," is well worth careful consideration by the people of today. Recently one of the Chicago courts was compelled to scrutinize the life and character of one of these religious (?) pretenders, who, while posing as a promoter of the "absolute life of purity" was shown to be a base deceiver. A word of warning by one of the dailies is well worth the careful consideration of every lover of truth and righteousness: "If the self-styled 'prophet' does not pervert the morals of his deluded followers, he is altogether likely to prey, more or less, upon their property. If the 'would-be' prophet does not seek sensual gratifications, he will be sure to add to his financial resources at the expense of his blinded adherents. The gods of the altars of these 'man-made' creeds are usually to be bought for a price, either of human decency or of money." Christianity, as interpreted by its great Head and Founder, implies sterling character, with no room in prudent, righteous conduct. It is not enough that a man say to Christ, "Lord, Lord," unless he prove his rightful claim by consistent Christian living. One may justly question any phase of religious activity, whose motives to worship imply intense self-indulgence.

Increasing Church Attendance.

In a late issue of the "Gospel Herald," the wide-awake journal of our Mennonite friends, we notice that at one of their preaching points arrangements have been perfected by which a large conveyance brings to church all those who can not otherwise come. This, we understand, is to be a permanent practice—and a good one it is, in our opinion. Wherever the Word of the Lord is preached in its fullness, there, surely, is a rich banquet for hungry souls, and why not make arrangements by which "whosoever will may come"? There are brethren in every congregation who, while not able to minister in spiritual things, are abundantly able to assist in an effort by which people may be enabled to attend services. It is an avenue of usefulness that can be made a valuable factor in many congregations, and especially so during a series of meetings.

Signs of the Times.

When the Roman Pontiff, with his far-extended influence, thinks it worth while to give hearty endorsement to President Taft's world-wide campaign for international peace, and promises his most hearty support, there is abundant reason to feel encouraged. It is a well-established fact that men of prominence everywhere are today espousing the cause of peace who they would not have ventured to do so a decade ago. Another remarkable antiwar tendency is seen in the decreasing number of candidates for the West Point Military Academy. Not many years ago there were dozens of applicants for every vacancy, but now the incoming classes are smaller than they have ever been, and even the most glowing inducements fail to fill the depleted ranks. Somehow the pomp and circumstance of war fail to charm the aspirations of the average young man today. Always we feel sure that the dignity and popularity of the peace movement have effectually dimmed the delusive splendor and glory of shoulder straps and swords?

A National Anti-Tobacco Crusade.

Backed by many of the nation's most prominent men, a league against tobacco smoking was recently formed in New York. The special aim of the movement is to insist upon the enforcement of all public laws, ordinances, rules and regulations against smoking in public and semi-public places, and to cooperate with the Boards of Health, police and other peace officers in the enforcement of these laws. The organization aims to assume nation-wide proportions, and hopes to secure the active cooperation of all persons in control of public buildings, halls, restaurants, hotels, street cars, railway cars, stations, etc., in order to provide a most effective curb of the smoke nuisance. Any one who has been compelled to breathe the foul air of a room overcharged with tobacco smoke, will probably be in hearty sympathy with this or any movement that promises to work a much needed reform. Pure air in abundance is given to man at the hands of the Great Creator. Man, alas, has too often poisoned and defiled this choicest of health-preserving elements.

The Danger of Vast Armaments.

Advocates of vast military armaments are pleased to say that these precautionary measures are the best possible guarantee of peace. Col. Gadke, a noted German military critic, in a recent article, takes the opposite view. He says that large armies may well be called a standing menace to peace. "All Europe," he claims, "appears to have been converted into a great armory in which all the material and national and moral forces are bent to the service of destruction, the bloody struggle for existence. More than 3,500,000 men are under arms day in and day out, withdrawn from peaceful labor and trained only for battle. The eight military powers of the world are expending $2,000,000,000 a year on armies and navies." This, we must remember, is written by a man who is fully conversant with the facts in the case, and the statements submitted are well worth serious consideration. Advocates of peace have a most serious task before them ere the goal of world-wide peace is reached, but, "pressing on towards the mark," they must not become weary, for theirs is the blessing of the Prince of Peace.

Christianity and Health.

"Godliness," we are told, "is profitable in all things" and it is not surprising that the recent testimony of medical experts should prove beyond all doubt that, all things being equal, there is a soothing influence in the Christian religion, tending to improve health and body vigor. Dr. Henry Reynolds, a physician of prominence, asserts that his extensive practice has shown him the value of Christian principles as the best possible preservative of health and vigor. Worry, fear and anxiety, he says, are more exhausting than hard work. He who worries, or fears he may have a disease, is much more likely to have it, as he is thereby weakening his system and rendering it more susceptible to the disease that he fears. Faith, hope, trust, and peace of mind constitute, when properly employed, a powerful protection against diseases of all kinds. Truly, the Christian has many incentives on his earthly pilgrimage,—"a promise of the life that now is, and of that which is to come."

The Impending Struggle in France.

While the people of the United States have problems of their own in their battle against the giant octopus, known as the drink evil, France is awakening to the destructive ravages of "absinthe," an intoxicant rendered still more fatal than ordinary drinks by the addition of the powerful drug from which it derives its name. Forty years ago the amount consumed was of insignificant proportions. Ten years ago the consumption was reported at 5,250,000 gallons, and in spite of determined and heroic endeavors, on the part of Government officials, the quantity still in use is felt to be a national menace. The proposed anti-absinthe bill, which is to take effect at an early date, forbids all importation of absinthe, and provides for the absolute cessation of the sale and manufacture within two years. France, in this respect, is showing commendable energy and determination,—a lesson of value to nations as well as individuals, in the eradication of practices that sap strength and vitality. "Quit you like men; be strong," should be the clarion call to a higher and better life!

A Revival of Righteousness.

A chaplain of the American Congress, in his opening prayer recently, called attention to impending unrest threatening the stability of the republic, closing with the words: "Rouse the rich, O Lord, to understand that the time has come for grinding, selfish monopoly to cease, that corporations may get souls in them with justice, conscience and human kindness." That there is abundant reason for such a petition is well borne out by existing conditions in our cities. A cry of misery and want comes from all directions. In New York City 200,000 women work twelve to fourteen hours a day for fifty cents, and other cities show similar conditions, proportionally. One is made to wonder what the end will be. Remedies have validly been sought to alleviate the deplorable social conditions. Legal enactments, as best, are but palliatives. What we need is a revival of righteousness,—right doing,—within the heart of each citizen,—a conviction that will lead to the recognition of human brotherhood and the responsibility we owe to each other. That is a remedy that can not fail.

Russian Spies at the Philadelphia Conference.

At the recent meeting of the Baptist World Alliance in Philadelphia, Pa., there were some representatives in attendance whose presence was neither solicited nor warmly welcomed. Not long after the opening of the Conference it became known that Russian spies were gathering. Possibly the Government had serious misgivings lest Russian intolerance of Baptists, during past years, be unfavorably commented upon by the Alliance, and desired to be fully informed. The Chairman of the Conference, when apprised of the situation, suggested that the utmost care be taken in discussing Russian conditions, in order to save all possible trouble for their brethren in the Czar's domains. The incident also shows the widely-ramified machinations of the Russian secret service, which not only was fully informed as to the importance of the Baptist Alliance Conference at Philadelphia, but sent its representatives thousands of miles to get any possible facts of interest to the administration. A similar zeal in behalf of righteousness and justice to the oppressed people of her realm, would place Russia in the forefront of the world's nations.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Reaper's Song.

BY B. F. M. SOURS.

I am singing a song of the reaper today,
Of the joy when the toil is done.
I am singing the crown at the end of the way
When the whole of the race is run.
There is toil, there is sweat, there are blistered hands,
There are weary feet, we know;
But the harvester's joy is a worthy joy,
No matter what winds may blow.

I am singing a song of the reaper today,
Of the treasure of golden grain.
The seed was sown, and the months of toil
Brought sunshine and gentle rain.
Hope thrilled, in the lullaby of wealth;
Fear searched for the dangers nigh:
And,—yes, we prayed that the drops would fall,
For the earth was parched and dry.

I am singing a song of the reaper today,
For the time of the joy has come.
Let hearts of glad praises join my song,—
Let the lips of the faithless be dumb.
God rules in the destinies of the field,
And after the summer showers
Do the sunbeams play on a brighter day,
And more beautiful are the flowers.

I am singing a song of the reaper today,
Of the reaper of heavenly grain;
For the figure is true, and the heaven of blue
Is the mirror of life again.
For we pray and we cry, and we wring our hands,
Till the shadows have done their part,
And the sunshine breaks on a fresher world,
And a humbler, a holier heart.

I am singing a song of the reaper today.
Trust to God for the harvest sown.
In the afterwhile, where the garners are,
We shall know as we are known.
And the joy of the reaper, the tides of joy
That bless the glad life below,
Is the trust we have that the blessed Christ
Will gather the seed we sow.

Mechanicsburg, Pa.

Strange Doctrines.

BY JAS. A. SELL.

WE are admonished by the apostle not to allow ourselves to be "tossed to and fro, and carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." And, again, we are "not to be carried about (or away) with diverse and strange doctrines. For it is a good thing that the heart be established with grace."

The plain and obvious meaning of the Gospel is that "Christ Jesus came into the world to save sinners." That he made an atonement for original sin, and now people are held responsible only for their own sins. To insure pardon of these, faith, repentance and baptism are required and, if complied with, the Holy Spirit will be given as a Light and Guide. This was plainly expressed or implied in every conversion recorded in the New Testament. Compliance with these requirements is necessary to complete the great change called the new birth. "Except ye be born of the water and the Spirit, ye can not enter into the kingdom of God" (John 3: 5). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever" (1 Peter 1: 22, 23).

In other words, Christ has laid down conditions by means of which, if complied with, pardon will be given, the promise of eternal life secured. Even a life full of good works and devoted to the keeping of God's commands leaves the individual an "unprofitable servant," so that, after all, it is God's free grace that saves him. No one will be saved by his works, neither will he be saved without them. This is plain, and a "wayfaring man though a fool shall not err therein." Any other view mystifies the plain and simple teaching of the Scriptures, and leads to all sorts of "strange or diverse doctrines."

There is very much teaching extant that is a perfect "Babel," and serves to confuse rather than enlighten, and many books are published and sold cheaply, or distributed freely, that would answer a much better purpose in the stove than in the hands and minds of the people. Some persons, filled with strange notions and a fruitful imagination, will make a hobby of some peculiar notion and exploit it until people become utterly confused. Their doctrine may contain some truth, or have a root in the truth, but contain nothing that is practical. Or it may be just a wild vagary, or be a mere matter of opinion that is supported by scripture that has been wrested, if not tortured, to make it prove what they want. The uninitiated think it must be right because it is supported by the Scriptures. One will have everybody saved because Christ died. His blood cleanses from all sin. Another holds that people will be saved if they "only believe." With another it is "according to your faith." Another holds to grace without any works, or maintains that one may be sanctified at conversion without the possibility of sinning afterward.

One believes that the soul sleeps with the body in the grave; another puts it in a prison in some intermediate state. Some believe in its utter annihilation, while others see it restored to happiness after a time of purging by fire. These, and still other doctrines, may cause us to think and wonder, and if held as private opinions may be innocent. The caution given by the apostle is, "Be not carried away with diverse and strange doctrines." When people are "carried away" from the practical truths and duties of Christianity by any belief, it is being "tossed to and fro, and carried about" to the ruin of the soul.

There is another doctrine of which a hobby is made by many, concerning which some of our ministering brethren need to heed the admonition of the apostle, quoted above. It is the second coming of Christ, and the final consummation of all things. They divide time up into different dispensations or ages, find just what belong to each, and then take up the prophecies and find proof in obscure and irrelevant texts. By reading a suitable meaning into the various figures and reducing the days, weeks and years of prophecy to definite periods, they claim to open the "sealed book of Daniel" and the mysterious symbols of Revelation till the whole subject becomes so clear that the exact time of Christ's coming, the "taking away of the church," the dawn of the millennium, and the resurrection of the dead and the final judgment are set down to a nicety that is fairly entrancing.

These may not be classed as strange doctrines, but they are strangely interpreted. They are construed in a way not intended by their author. At best they deal more with results than they do to attain the results. Christ will surely come. He promised to come. His work seems to demand his coming, and nothing on earth or in the regions of darkness can prevent his coming. But he has told us plainly that we do not know the time. Angels do not know it. He himself does not know, yet some of his professed friends have the unblushing effrontery to set the time and proclaim it abroad and delude enough people to have a fairly good following.

Now people may do all this and feel very happy, shout themselves hoarse and clap their hands into blisters, and yet neglect the salvation of their own souls, and be utterly unprepared for the Savior when he does make his appearance.

And what is true of one "strange doctrine," or a strange way of interpreting any one, is true of all. It is not so much for us to know when Christ will come, or when or how we will be judged as, "Are we prepared?" "We shall all stand before the judgment seat of Christ." "Be ye also ready." If there ever will come, to this sin-cursed world, a blissful time when we can live a thousand years without a tempter, we can rest assured of a better chance of admittance if we, here and now, in this day of grace, comply with the conditions of salvation than if we "neglect so great salvation, which at the first began to be spoken by our Lord and was confirmed unto us by them that heard him." "The day of the Lord so cometh as a thief in the night."

Hollidaysburg, Pa.

The Message of the Blue Myrtle.

BY OMA KARN.

IT was near the close of a beautiful July day, during the summer of 1909, that I stood in a little country cemetery, two miles from North Manchester, Ind., beside a grave,—the resting place of the father of whose love and care my life has been deprived, and of whose earthly existence I have not even the comfort of a memory.

For years this occasion had been longed for. From early youth imagination had pictured this loved spot as lonely and neglected, with no near and dear one to kneel sorrowfully at its side, and no hand to lay upon it the floral remembrances that,—like the spicery, carried to the tomb of Christ by the hands of love,—so plainly tell, that our loved ones are not forgotten, though they have passed from our mortal vision.

The condition imagined would have been very near the real condition, had it not been for something found there. This something was a luxuriant growth of blue myrtle, that covered not only the grave, but the surrounding ground as well, effectually hiding, with its clinging loveliness, the depression of the mound and the lack of loving attention about which I had so troubled. Silently, lovingly, more eloquently than human lips could have done, did this bit of nature speak of life,—life over there, in that beautiful world to which the spirit of the still sleeper in the narrow home, it so beautifully screened and covered, has flown.

Life? Yes, life, eternal life! We deposit the seed; it dies, but it soon reappears in new life. We lay away our dead to molder back to earth again, and the darkness of sorrow settles over our life. But wait! See the brightness of a new day, as it triumphs over the darkness of the night. "From death comes life."

"The grain that seems lost in the earth below,
Will return manifold in the ear
By death comes life—by loss comes gain,
Heaven's joy for a tear—heaven's peace for the pain."

Then, why grieve over the departure of loved ones? Death is not the end of existence. It is only an incident of uninterrrupted life. The grave is not the end of all things. It is the portal that opens into Paradise.

"Death's but a path that must be trod,
If man would ever pass to God."

Death is only the way to Father and home. And what unspeakable joy awaits us there! How completely all the griefs of this life will be compensated by the felicities found there! There partings will not be known. A thousand years will seem as one day, and there we will be growing happier and happier as the ages roll on and on.

Covington, Ohio.

Sifting.

BY NOAH LONGANECKER.

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22: 31, 32). "And there was also a strife among them, which of them should be accounted the greatest."

AFTER teaching his disciples along this line, and showing them who is the really greatest, Christ spoke the solemn words, as given above, to Peter. Peter's name is repeated to show the strong feeling that Christ had for him, as well as solemnly to impress the truth following on his mind. The lesson teaches us that Satan is the adversary of God and man. He falsely accuses God's people day and night, that he might be permitted to destroy them. "The accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12: 10). "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5: 8).

"God's sieve drives away the chaff, and saves the wheat. Satan's sieve saves the chaff, and drives away the wheat.—Van Doren." These few words have a depth of meaning, but all are very true. To destroy the good is Satan's aim. All the trials, temptations, and persecutions, that Satan is allowed to bring upon God's people are intended to toss them to and fro, that they might fall away from faith in God. While Satan sifted Peter, and found some chaff, yet God took care of the wheat. His faith failed not. Christ was his Mediator, and prayed for him.

The reader must ever remember that the Bible often speaks of God doing that which he, in his Divine Providence, permits to be done. We all know that Satan afflicted Job; but in Job 42: 11 we read, "And they bemoaned him, and comforted him over all the evil that the Lord had brought upon him." Of Christ it is said, "It pleased the Lord to bruise him; he hath put him to grief." God permitted Satan to sift Christ, but he found no chaff in him. Pilate said, "I find no fault in him." False accusations were all that Satan could trump up against Christ. Truly did Christ say, "The prince of this world cometh, and hath nothing in me." Why, then, did God permit Satan to sift Christ so severely? "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

This is the chaff that God wanted removed. He wanted to gather the wheat into his garner. God aims to remove and destroy the evil, that he can save and use the good. Satan aims to destroy the good, that he can use the evil. But if God does permit Satan to sift any one, he will surely take care of the good, or wheat. Of course Judas was all chaff, and hence he fell, and "went to his own place." But not so Peter. True, Christ could not use him till the chaff was removed. Christ saw the good in Peter, hence he could pray to God that his faith fail not.

Christ said to Peter, "When thou art converted, strengthen thy brethren." Some think that Peter was converted when he went out and wept bitterly. Why, then, did the young man tell the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee" (Mark 16: 7)? Christ's piercing look brought conviction to Peter's heart. All admit that Peter was fully converted when Christ gave him the heart sifting of John 21: 15-22. Satan got all the chaff that was in Peter, but God took care of the wheat, and used it for much good. Peter was all the better for this sifting. He did strengthen his brethren.

This is a world of probation. We are on trial now. We will enter on *active* service in another world. Well might Peter say, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4: 12, 13). Satan is permitted to sift that his purposes might be frustrated, and that his real character as "false *accusers*," or "*devil*,"—as Clarke renders 2 Tim. 3: 3, and Titus 2: 3,—might appear to all. From this it appears that all "*false accusers*" are "*devils*."

Job's sifting is in line here. "The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Satan then falsely accused Job before God. To frustrate Satan's purpose, and to show his false accusations to all, God permitted him to sift Job severely. But Job came out as gold tried in the fire. Might not Job have said, "The prince of this world cometh, and hath nothing in me"?

Some of the sorest siftings that Satan inflicts on God's people are through "*false apostles, false brethren, and false accusers.*" Well may Paul say, "In the last days perilous times shall come." They always sift for the "*chaff*," but labor hard to destroy the "*wheat.*" Surely Peter's assurance was in Christ's words, "I have prayed for thee, that thy faith fail not." Christ is the Mediator, the Intercessor and Advocate of all, while they are being sifted. Might not much wheat be saved if we were all true CHRISTIANS in this line? Only those who obtain the victory over Satan's sifting, can comfort and strengthen those who are being sifted.

We all have our infirmities, but "we have not an high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." In him, therefore, we can find the promised "grace to help in every time of need."

May not these be some of the reasons why God permits his people to pass through those fiery trials? God seeks helpers. Are we touched with the feeling of the infirmities of the tempted and tried? At least let us pray more, and condemn less. Wonderful assurance of Amos. 9: 9!

Hartville, Ohio.

A Practical Example.

BY S. N. M'CANN.

IN 1884 I stopped, for a number of days, with one of our good Pennsylvania Brethren families. They lived in a well-cared for, beautiful country home. They were thrifty, energetic farmers, and in full sympathy and love with the doctrine of the church, as was clearly manifest in their appearance as well as in their conversation. They were intelligent above the average. One of their daughters was a prominent writer for the Brethren literature from the seventies on for a number of years. Our schools were just in their infancy at that time, and while two of the young men wanted an education, the parents did not feel able to send them to college. The young men were especially interested in Bible study, and learning of an endowed institution that offered special privileges to Bible students, they determined to avail themselves of its advantages and special privileges.

They entered with free tuition, free room rent and such other opportunities as an endowed institution holds out to worthy young men. They stuck to the work until they graduated. They came out of the institution as able ministers of the Gospel, but they were lost to the Church of the Brethren. One of them soon took the chair of "New Testament Exegesis" in his "Alma Mater," which he held as a specialist until his death, a few years ago. He has written some excellent works along exegetical lines, which are quoted by exegetes everywhere. The hearts of the father and mother, brothers and sisters were made sad to feel that they had lost the influence of these dear ones in the service of the church they loved.

The father said to me, "If we would have such privileges in our own church, my sons today would be working for the church. I was helpless when the boys determined to have an education and when this was their best opportunity."

If we could read the history of our church's loss for the past fifty years in young men who have been taken from us by money, consecrated to Bible work in endowed seminaries, endowed Bible chairs, and other ways of consecrating money to the work in hand, we would be stirred to action in reference to this kind of work. Our schools can not hope to succeed if they must compete with endowed institutions, without an endowment.

Money invested in such a way as to cause young men to consecrate their lives to the cause we love, to the salvation of the lost, is money saved for the Lord.

Bridgewater, Va.

Lessons from the History of Jonah.

BY JOHN ZUCK.

JONAH has been assigned a place among the minor prophets, yet there has been as much controversy concerning some of the incidents of his life, as that of any of the prophets. In Old Testament history he is referred to, in 2 Kings 14: 25, as the son of Amittai, the prophet, which was of Gath-hepher. He is referred to as the servant of the Lord God of Israel. Hence we conclude that Jonah was a preacher of righteousness, whom God called out to declare his messages to Israel.

At one time the Lord had a very important message to deliver at Nineveh, a very wicked city, and he chose Jonah as the messenger. As the Lord's preacher, he was not self-authorized. He was called by the Lord, and sent by the Lord. He was given the message and told where and how to deliver it. And this was made so plain that there could be no mistake about it. Jonah may have had some preconceived notions about results, after delivering the message of destruction, for God had undoubtedly manifested his great mercy, especially when men would repent, and so he concluded not to go to Nineveh, as directed by the Lord.

There is quite a contrast between this and what Elijah the Tishbite did, as it is written of him, "So he went and did *according to the word of the Lord.*" He is a faithful preacher, who obeys to the very letter.

But Jonah was derelict,—unfaithful to his charge and hastens down to Joppa. Being prepared for the necessary expenses he pays his own fare, and takes to the trackless sea to Tarshish, instead of following the free land road to Nineveh. His course, and what follows, may serve to illustrate what may befall even the Lord's preacher, when he intentionally tries to evade a plain and clear command of God. Hence we learn:

Departure from duty is not departure from God's control. Jonah premeditatedly intended "to flee from the presence of the Lord." How foolish indeed! The Psalmist, in considering this, breaks forth in these words: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me."

The young man, Saul, learned this to be true, when he tried to hide "among the stuff," when Samuel wanted him, but it was of no avail, neither will it be for you or me, my brother, if we try to evade duty enjoined by the Lord.

Again; *we notice that favorable circumstances* do not always lead to the desired end. Jonah had the money to travel, and may have reasoned (as preachers now do sometimes), "I may as well use some of my hard-earned cash, and take a vacation, rest up, and recuperate my health, and this sea voyage will be just the thing." True, this is not wrong, if needs be, and by so doing the Lord's preacher is not *evading duty*, in making a run-away Jonah of himself.

Everything seemed favorable when he got to Joppa. The ship was there, ready to sail, and with fine weather and a smooth prospect was most inviting. However favorable at our start the wrong way may appear, God can soon obstruct the way and cause a halt, and that, too, to our great humiliation.

Notice: "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Hence a further consideration is:

A departure from God (duty) is more expensive than obedience to God. This fact is shown in other cases: Korah, Dathan and Abiram suffered great loss of life and property for their self-will and disobedience to Moses. Achan was a thorn in Israel's side. But why should the shipmaster and mariners be at such loss of lading of the ship, on account of disobedient Jonah? Notice, they became accessories to Jonah's disobedience by taking him on board and assisting him "to flee from the presence of the Lord." "For the men knew that he fled from the presence of the Lord, because he had told them." The seamen do all in their power to save the ship, by casting out their wares, and, as a last resort, call on their gods, but the storm does not abate.

Think of all this storm, the vessel tossed, the cargo cast out, men crying and calling on their gods, and down in the hold of the ship lay a man fast asleep. Men and even women can sleep in the very face of a preacher, when he is doing his utmost to instruct in the way of the Lord; but for the Lord's preacher to sleep under such conditions, as above referred to, is marvelous. Well did they go to him and say, "What

meanest thou, O sleeper? Arise, call upon thy God." Then they cast lots, and the fatal choice fell on Jonah. He makes a clean breast of his shortcomings, and confesses, like David, "I am the man that hath sinned." He not only confessed his sin, but became his own judge, and affixed his own sentence,—a dreadful one too, it was,—but apparently the only one that could calm the storm and give relief. He says, "Take me up and cast me into the sea; so shall the sea be calm unto you."

In this Jonah became a most noble example,—a true preacher of righteousness. Often the old ship Zion gets storm-caught because some disobedient preacher, deacon, or laymember is aboard, that ought to be confessing his error, judging and passing sentence, not upon others, but upon himself, so that the sea might become pacified, and the old ship Zion sail on in safety.

But while Jonah and the mariners were arranging the sacrifice, God was preparing the great fish (of which so much has been said) to demonstrate that *salvation* is by the way of *sacrifice*.

That Jonah, by this act, typifies Christ, in being willing to die that others might live, and that he might be a *sign* of Christ's burial and resurrection, many years hence, seems plausible. During the three days that *this great* fish had charge of Jonah, the prophet had ample time to consider God's love and power, as well as prayer, fasting and repentance, so he cried "by reason of his affliction" unto the Lord, and pledged himself to "look again toward his holy temple." So Saul of Tarsus was smitten blind, led to Damascus, and for three days engaged in prayer and fasting. He was made a willing ambassador for Christ. God delivers Jonah on dry ground, and delivers to him the same message, as he formerly did.

It is worth our while to remember that God does not change his place of service to suit Jonah. He does not change the message one iota. But the same charge, exactly, is given him: "Arise, go unto Nineveh, that great city, and *preach unto it the preaching that I bid thee*."

The Lord's preacher must always do this to be faithful, and to meet the approval of the Lord. The Lord's message does not change with the years, the times, the peoples, or the age in which it is to be delivered. When Moses threw down the tables of stone and broke them, he had to go back and place the very same commandments on another set. When that wicked King Jehoiakim reigned in Judah, and had the prophecy of Jeremiah read to him, he became offended at the message, and thought to destroy it by cutting it up piece by piece and throwing it into the fire. But the Lord did not authorize words adapted to his views, but had Jeremiah to dictate, and Baruch the scribe to write, another roll, the very same as that which Jehoiakim had destroyed.

The Lord's preacher must preach what he is bidden. He dare not add to nor take from the perfect law,—the Gospel,—the power of God to the believer.

So Jonah, being made willing, went to Nineveh, and "entered into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown." His preaching soon began to work like leaven hid in the meal. This sea-tanned messenger may have had an uncouth appearance to the city folk, but it was the message rather than the messenger in which they became so intensely interested. A condition very unlike prevails in many places today, where the preacher's appearance, and his ability to entertain are more sought after than to be edified in the ways of the Lord.

Jonah was becoming intensely in earnest, and so were the people. As he went from street to street, proclaiming, "*Yet forty days and Nineveh shall be overthrown*," the pedestrians halt, gaze, and listen, the shopkeepers are told in their places of business. Merchants, clerks, mechanics,—all rush to the streets to hear this wonderful story of their condemnation and destruction. Domestic life is stirred, business is paralyzed, and the whole city becomes thoroughly aroused, as it is written, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." He then had published a decree, for fasting and prayer, and that all might repent and turn away from their evil way, that God might turn away from his fierce anger and spare them. The people repented and God spared the city.

While God was pleased, Jonah was grieved, and left the city, angry, moody, and desiring death. He makes himself a booth to protect him from the scorching sun,—a place in which he might await results.

Selfishness is one of the greatest hindrances to spiritual happiness and Christian progress, and this was one fatal characteristic of Jonah. But few are entirely clear of it. Jonah must be taught to think better of humanity, and he must have more love and sympathy for precious souls. And as God *prepared* a great fish by which he might instruct him, so he *prepares* a fine gourd, with its palm-like leaves, to grow up and cover his booth, giving it a splendid appearance and a most soothing shade. Jonah was *exceeding glad* for the gourd.

Ah, how we are when Providence smiles upon *us*. But earthly joys are fleeting. Job once had occasion to say, "The Lord giveth and the Lord taketh away." But the patient man further said, "Blessed be the name of the Lord."

God prepared a great fish; also a gourd, and now he *prepares* a worm, and it smote the gourd, and when the sun arose, the gourd withered, and the Lord further *prepared* a vehement east wind, so that Jonah's head was soon exposed to the scorching rays of the sun. In his agony he says, "It is better for me to die than to live." Then the Lord tells him, "Doest thou well to be angry with the gourd? Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow, which came up in a night, and perished in a night: And should I not spare Nineveh, that great city wherein are more than six score thousand persons that can not discern between their right hand and their left hand, and also much cattle?"

Dear reader, these are helpful lessons for you and me. They teach the brevity of all earthly comforts. Earthly pleasures are fleeting. Riches, honor and fame may vanish like the mists of the morning. Very trifling causes may blast our happiness here. Let us set our affections on things heavenly, abide in the love of God, and find permanent and lasting joy and comfort in duty to God and humanity.

Clarence, Iowa.

"Rebuke."—Micah 4: 3.

BY D. J. BLOCHER.

WHO can deny that the rebuke referred to is not beginning to be administered to the great nations of the earth? Who can not take courage and review their cause with the Lord?

We are living in a wonderful age, though dark with wickedness. We are living in an age when much can transpire in a very few years. We are living, or beginning to live, in an age when a nation may be "born in a day," so to speak. This means much to the faithful. The signs now are beginning to run parallel with the prophet's words.

Brethren, do we look forward in faith to our redemption? Some can see nothing but darkness all around, on account of wickedness everywhere, on account of the present preparations for war and bloodshed. A lost world brought the Lord to this earth the first time. Christ's plan of salvation will, in its onward march, make use of whatever favors his work here, and when the strongest nations of earth begin to plan for the abolition of international wars, we may rest assured that it is of the Lord.

Some will say that such a happy state can not be, at the rate weapons of warfare are manufactured these days. The prophet says that these will be made into pruning hooks and plowshares. Did you ever think that there are not enough weapons in the world today to supply the pruninghooks and plowshares? Inspiration does not tell us all in connection with the great events. It simply deals with some signs which we must accept in faith. It must be a living faith,—a faith that believes and works.

Jesus said on one occasion: "Ye believe in God, believe also in me." Again he says that when we see commotion and strife we should not be troubled, but rather look up. If, in strife and commotion, we are to look to the Father for redemption, why should we not do so when the good signs are manifesting themselves? The prophet does not say that all wickedness will be put down before this comes to pass, or that the world will first experience some other great change, or that preparation for war by everyone will cease. He simply states what the great nations will do about international strife as a step in a forward move when the Lord will rebuke them.

If we never make a move in the right direction until we are good all over, and have previously laid aside all vestige of evil, we will never make the start. So it is with nations in the direction of national reform and general betterment.

Pearl City, Ill.

Death of Elder E. W. Stoner.

BY CHAS. D. BONSACK.

SELDOM, in the history of a community, has one man lived so long and labored so faithfully for the church as did Bro. E. W. Stoner, who died at Union Bridge, Md., July 3, 1911. Born July 26, 1833, on a farm about three miles from town, he lived all the seventy-eight years of his life in the immediate vicinity of Union Bridge. But while the community had a large share of his service, it was by no means confined to it.

Bro. Stoner was born of godly parents, both of whom had early united with the Church of the Brethren. With this splendid heritage he began active service for the church early in life. He was baptized in 1855, elected to the ministry in 1861, and ordained to the eldership in 1885. Being much interested in the work of the church, and blessed with good health, his fifty years of the ministry were active up to the recent months of sickness. He never allowed the care and worries of business to interfere with his work for the church. The calls to councils, on committees, funerals, etc., were many, but his enjoyment of ministerial work and his love for the church made him a willing and helpful servant. There are few homes in the community and but few churches in the eastern part of our Brotherhood that he did not, at some time, visit and give words of counsel and exhortation.

Bro. Stoner, as a man, was well poised in judgment and spirit,—not easily excited, patient and thoughtful. Tolerant toward others who differed from him in opinion, yet he was devoted and loyal to the church and her councils. Like all of us, he had his preferences and prejudices, but was always genial and kind. While he seldom laughed heartily, he always carried a smile of friendliness.

While his nature and disposition never made him an aggressive leader in constructive work for the church, yet he possessed keen judgment on the value or danger of a proposition, and every good work had his hearty approval and encouragement. In the beginning of Blue Ridge College, he gave of his means and time, and he always counseled freely with the management, that the best interests of the church and community might be subserved.

Bro. Stoner was well read in the literature of the church. He was a student of conditions and problems with which the church had to do. He was a regular attendant at the Annual Meetings for many years. Frequently he was used in committee work; several times on the Standing Committee. He enjoyed traveling among the churches, and the company of church workers and leaders. All this gave him much experience and knowledge of church polity and of the conditions of the church at large.

Nov. 13, 1856, Bro. Stoner was married to Sister Belinda Engel. To this union were born ten children, all dying in their younger years save three daughters who, with their families and the faithful, patient mother survive to comfort each other in their loss.

While Bro. Stoner's education in the schools was limited, he was a faithful student of conditions about him, well read in the Scriptures, and a good interpreter thereof. For thirty years he conducted a weekly Bible class among the members of Union Bridge.

Among these and his old comrades in the work of the church, of whom there remain quite a few, we find it hard to say farewell, when we remember the years of toil together. Somehow he kept so much in touch with things about him, especially in church affairs and the younger people, that we were not aware that he was growing old.

His body was reverently carried to the old Pipe Creek cemetery by six ministers of the congregation, after services in the adjacent church by the other two, assisted by Bro. Geiser. There, in the silent "city of the dead," where for fifty years he had exhorted and comforted others with the hope in Christ,—we placed the body of Eld. E. W. Stoner, knowing that the church had lost a father and faithful servant, but in the hope that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Union Bridge, Md., July 7.

Take Your Choice.

BY ELEANOR J. BRUMBAUGH.

In the thirteenth chapter of Genesis we find an account of the separation of Abraham and Lot. A beautiful spirit is shown in Abraham when he gave the younger man his choice. The most natural thing for the elder man would have been to choose a place. This was his privilege, but he gave Lot the privilege of choosing. We have no account of Lot saying, "My dear uncle, I wish you to choose," but he selfishly took his own choice.

When we have such a privilege, we need to exercise care, lest our choice prove injudicious. When we choose selfishly and unwisely, our choice has taken us. Many people allow their choice to take them. They see only their own interests, disregarding the interests of others. Paul teaches us not to look only on our own things, but also on the things of others. It is pitiful to see how some do contend for their choice,—their way of doing things. They think others should see things as they do, and give up to them. The smallest things are held to so tenaciously as to cause contention.

I heard two girls speaking very unkindly to each other as to which clothes should be washed first. They were doing the washing, and one thought certain pieces should be washed first. The other thought differently. I also know two other girls who talked unkindly to each other because one liked more blueing in the clothes than the other did.

If you will notice, it is just such trifles as these that often cause discord in homes, unkind words between parents, brothers and sisters, and others in the home. When we think it over, we are disgusted with our ignorance. Wisdom should lead us to sacrifice some trifle like the one above mentioned, and control the tongue that would speak unkind words concerning some insignificant preference.

O, that we might see the beauty of a peaceful, quiet home! Let harsh words be changed into kind words. The dear ones are with us for only a short time. They sicken, and leave the circle so suddenly sometimes. Then we shall feel sorry we ever spoke the harsh words because of a mere trifle.

We must learn to give up our ideas as to how things ought to be done, even when they seem much better than those that others suggest. Perhaps you remember that, when you have contended harshly for something and got it, you did not enjoy it as much as you thought you would. The one who gave up to you, won the greater victory. One who will keep quiet, and let another say what is not true, rather than have a contention, is learning a blessed lesson in the school of Christ.

The peace that comes into our lives because we have given up something we wanted to have done our way, is a more precious blessing than the selfish enjoyment of having our own way. Let the husband sometimes give up to the wife, and the wife sometimes give up to the husband. Let brothers and sisters yield to one another, for Jesus' sake and for the sake of peace. It makes happier homes, and helps to bring nearer the time when his will shall be done on earth as it is in heaven. O that the children of God might see the difference between doing things that make for peace, and doing things that stir up strife! It does bring blessed harmony into the home, the church, and community, when we really live the Christ-life.

There is much unfairness and oppression in some homes, and in some places of business, but the continued living of the life that reflects only love, will break down oppression, put to shame the unfair, and spread the peaceful truth of the Gospel faster than anything else. Try it! The beginning of many church troubles and home troubles, is often so trifling that we are thoroughly ashamed of it all. A little more thought, a little more careful guarding of the tongue, a little more willingness to yield our opinions, would do away with many difficulties in workshop, church and home. Choose the better way!

Huntingdon, Pa.

The Two Points of Destiny.

BY I. N. H. BEAHM.

The pivots of destiny are myriad. Carlyle says, "Mighty events turn on a straw; the crossing of a brook decided the conquest of the world." I may not be able to point out the straw; but when Cæsar crossed the Rubicon, his conquering of Rome was decided. The imperial palace sprang up. Concerning his successor, St. Luke says, "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed" (Luke 2: 1).

This decision occasioned the journey of Joseph and Mary from Nazareth to Bethlehem, whereas, without Cæsar's having crossed the Rubicon, Jesus would have been born in Nazareth instead of Bethlehem. Cæsar decided. God had also decided. Therefore God could say that Bethlehem was the place, even though no good could come out of Nazareth. God foreknew all things, of which Cæsar's crossing the Rubicon was one; therefore he could say, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel" (Matt. 2: 6).

In considering the individual, the great pivots of destiny may be listed as three: heredity, environment, and volition. What one has at birth is a tremendous factor in his destiny. All his ancestry are, in some shade of potentiality reproduced in him. We discover that in genetic psychology, or in the unfolding infant mind, the child is very dependent also upon his environments to act upon his system—his nervous system—and that his consciousness is aroused, or occasioned to act as it does, because of given surroundings. Thus one's environment is a marvelous factor in his destiny. There is yet a possible greater factor in one's destiny. It is the power of decision. It is the power of determination. It is the power of volition—will. In fashioning one's speech after the Apostle Paul, he may say, And now abideth heredity, environment, volition, these three; but the greatest of these is the dominant and triumphant, the heaven-ascending and all-conquering "I will." The power of human choice is a transcendent gift from God. Within the domain of will we find the germs of personal responsibility and personal accountability, so that responsible individuality is one supreme pivot of destiny. Self, will, volition, free moral agency, but God rules!

Everything converges to the interest of Jehovah. "We can do nothing against the truth, but for the truth" (2 Cor. 13: 8). "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain" (Psa. 76: 10). "The Lord God Omnipotent reigneth" (Rev. 19: 6).

To understand the mystery of Divine Sovereignty and free moral agency taxes man's philosophic ingenuity. We are to accept it unequivocally as a matter of faith, if not as a matter of philosophy. Among men God works his will in the common, everyday occurrences of things by and through human volition. Every human volitional act has its two parts or pivots, its free moral agency and its Divine Sovereignty. It has been said that every man who believes in free moral agency and Divine Sovereignty can not go far wrong. If one were to believe in Divine Sovereignty to the exclusion of free moral agency, he might become inactive, and with reference to himself make life a failure. If one were to depend wholly upon himself, as though God did not exist, with reference to God he would make life a failure.

In mathematics, two points determine a straight line. In fundamental ethics, it is just as true that these two pivot points,—free moral agency and Divine Sovereignty,—determine the straight line of conduct. The man who believes in Divine Sovereignty fully is always at ease. He is perfectly confident. He is absolutely comfortable and peaceful. The man who believes that he is personally responsible to God and that he must appear before the judgment seat of Christ, to give an account of himself to God, will be exceedingly active. When he looks to God in prayer, as though everything depended upon God, and then looks to himself in service, as though everything depended upon him, we have the foundation of Christian ethics. The straight line of Christian conduct is the result, and this conduct is a straight line. "Prepare ye the way of the Lord; make his paths straight" (Matt. 2: 3).

It is interesting to know that every human action is a Divine Action and that every Divine Action among men is a human action. Simple! Sublime!

Please see free moral agency and Divine Sovereignty in a few words quoted from the impetuous, irresistible eloquence of that revolutionary orator, Patrick Henry:

"They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope until our enemies shall have bound us hand and foot?

"Sir, we are not weak, if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us."

By a careful analysis of this paragraph it is clearly seen that here we have a giant appeal to man's inherent power to act and an implicit trust in the sovereignty of God Almighty.

When the human will submits to the Divine Will, it can do so fully only in the light of the highest intelligence. In submitting to the Divine Will in all things, the greatest possible exercise and culture are given to the will. Therefore Christianity, which is an adoption of God's Will, is great educationally and puts man in tune with the Infinite. What marvelous opportunities! What sublime possibilities! What pivots of destiny! What fulcrums of Eternity! Divine Sovereignty is the basis of imputed righteousness. Free moral agency is the ground of personal righteousness. The straight line of true human conduct is determined by the two points—Divine Sovereignty and free moral agency. Accept the former and be always *happy* in God under all conditions. In him, by him, for him! All men perform God's Will. Not, *each* man performs God's Will, but *all* men together perform God's Will. Free moral agency in universal application is the evolution and expression of Divine Sovereignty.

These two pivots of destiny are the fundamental and philosophic conditions of absolute and universal trust, and of diligent and abounding work. A balance of the two gives a straight line for heaven—a bee line for the throne of the Almighty—eternal bliss. An antagonism of the two gives a straight line for hell—everlasting destruction.

How important, then, that the point of human volition be properly placed, as this determines the proper direction of the line—heavenwards! "Not my will, but thine, be done" (Luke 22: 42). "As my Father hath taught me, I speak these things. I do always those things that please him" (John 8: 28, 29). *This* is volitional idealism!

Hebron Seminary, Nokesville, Va.

THE ROUND TABLE

Homiletic Hints.

BY E. B. HOFF.

Obedience and Disobedience (Matt. 7: 24-27).

JESUS was closing the Sermon on the Mount, in which he had laid down the fundamental basis for the kingdom of heaven. He had before him his faithful disciples and the thronging multitudes. With an awe-stricken sense of his authority and majesty they heard his words. In verses 13-27 he concludes his discourse with a series of bold contrasts:

The narrow gate,
The wide gate.

The broad way,
The straitened way.

The good tree,
The corrupt tree.

The one crying, "Lord, Lord,"
The other doing the will of God.

Therefore, in final conclusion, we have the two strong contrast pictures,—two builders, two buildings; two foundations and two results.

Both these classes hear the words of this sermon. The one class obeys and the other does not, and here lies the ground for the different results. To hear the words of Christ and obey them, is, in our picture, so to build as to be able to withstand any storm of life. Such assurance Paul sets forth in Rom. 8: 28, 31-39.

But, on the other hand, to hear the words of Christ and then to disobey is, in our picture, so to build as to be sure to fall before the abundant ills of this life, and to fall to stand acquitted before the throne of God. "Heaven and earth shall pass away but my word shall not pass away" (Matt. 24: 35).

In these days, when men are resting their eternal hopes upon the shattered fragments of the Law, or upon theological speculations, or upon the conclusions of human ideals, it is time that we set forth, with no uncertain emphasis, the great truth of this text. To obey is to rest our eternal destiny in the hands of a Loving Father, but to disobey is to be sure to fail and fall, and miss the purpose of our creation.

3435 W. Van Buren St., Chicago.

Saved by Grace.

BY MARY M. COX.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (Eph. 2: 8, 9).

"Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Philpp. 2: 12).

THE above passages of Scripture, taken by themselves, seem to be contradictory but they are not so if we read all of both chapters in which they are found.

Supposing we wish to go to a certain place. There is only one road leading to it. We do not know which road it is, but a man who has traveled over the road offers to act as our guide. He wants no pay. All he asks of us is to follow him. Would we, by following him, merit his care and guidance? Certainly not. What he did for us would be clearly done for our special benefit, and yet we would have to travel in the road marked out by our Guide, if we are ever to reach our destination.

Even so has Christ marked out the way we must go if we would ever reach heaven. He has traveled the road himself, and he knows all of the dangers of the way. If we follow him (obey his commandments) he will keep us from all dangers on the way, and finally save us in heaven.

We could never have planned a way by which we can be saved. No works of ours would have availed. Jesus trod the thorny way for us,—even dying on the cross for our transgressions. So, by grace, we are saved.

But we must do the works Christ has given us to do, travel the road he has marked out for us, and thus work out our own salvation with fear and trembling.

Sweet Springs, Mo.

Manuscript Sermons.

BY ALLIE LOOKINGBILL.

MUCH is being said, these days, of the "good sermons," we hear from time to time, from different pulpits, delivered by different ministers, but very little is being said about the manuscripts that are used in delivering the same.

How many times have we heard some of the best thoughts, which, if spoken extemporaneously, or face to face, from the minister to the congregation, would have had a telling effect, and would have made a lasting impression on the multitude when, otherwise, they would have been scarcely noticed or listened to, simply because the minister was not preaching but reading his manuscripts. The question is often asked, "Why is our attendance not larger?" The reasons are many, but I verily believe that it is because some ministers have gotten so in the habit of using manuscripts that the force or power of God's Word, or God speaking through man is lost, and it seems to be "man reading" instead of "man preaching."

Methinks I hear ministers everywhere saying, "That person knows nothing of the duties of a minister, or what a task it is to prepare and deliver a sermon." This may all be very true, but what would we think of a Sunday-school teacher who would write down every question, and would ask her class that much and no more? What value is a teacher who could answer only those questions?

If, then, it is necessary for the Sunday-school teacher to be fully prepared, how much more should the minister speak without reading his sermon? Some of our best sermons,—those most convincing, convicting and lasting, those that made the best impressions,—are those that are delivered, not read. Brethren, destroy your manuscripts, instead of permitting the manuscripts to destroy your influence.

Yale, Iowa.

Looking Through the Wrong End of the Glass.

BY C. H. STEERMAN.

ONE time, while visiting a family of Brethren, the brother and I stepped out on a railroad. The brother took a field glass from his pocket and said: "Look through this end of the glass and see how perfect the road is." I took the glass and looked, but I could see no defects, because I was looking through the wrong end of the glass. "Now," said he, "look from the other end." Then I looked, and how crooked and imperfect the road was! This set me to thinking, and I thought of the Christian life. How often, when viewing our own lives, we fail to see the defects just because we use the wrong end of the glass! How careful we should be to look at ourselves as God looks at us! Then we can remove the defects and appear before the judgment bar of God as more nearly perfect Christians.

Frisco, Mo.

True Greatness.

BY IDA M. HELM.

How do we know Joseph was great? Was it because he was made chief ruler in Egypt? Was it because he rode out in his chariot with grand display, and a retinue of attendants? The position Joseph attained in life did not go to his head. We know Joseph was great because he forgave his brethren for the outrageous wrong they did to him. He might have taken revenge and inflicted on them all the tortures of Egyptian tribunals, but he banished from his loving heart all memory of the great wrong they had done him. He freely forgave them and gave them the best he had. We know that Joseph was great by the loving-kindness he showed to his brethren.

Ashland, Ohio.

Kind Words Kindle Warmth.

BY NELSON SHIRK.

SOME time ago I met an elderly gentleman from the town of S——. During our conversation he spoke very warmly and commendingly of the brother who is in charge of the Church of the Brethren at that place and referred to him as having a kind word for everybody. He further said that although he is a member of another denomination, he frequently attends services where this brother preaches.

Mt. Morris, Ill.

Faithful in All Things.

FAITHFULNESS in little things does not excuse us for faithlessness in greater things. Yet there are some who think so much of their faithfulness in little things that they forget that the important word in that connection is not *little*, but *faithful*, and that real faithfulness shows itself without regard to whether the trust is small or great. The man who prides himself on his ability to "watch the pennies," while he spends his pounds extravagantly, may be "faithful in little things," but this faithfulness does not count for much as a general recommendation. Little responsibilities are intended as stepping-stones to greater responsibilities; and we have no right to shirk the greater while we complacently point to our record in the lesser. If we would be really faithful in anything, we must strive to be faithful in all things.

No man would be willing to live in sin for an hour if he were not stone blind to the truth.

CHRISTIAN WORKERS' TOPIC

"Fellowship With His Son."

1 John 1: 1-4.

For Sunday Evening, July 23, 1911.

I. Fellowship with Christ Means—(1) Intimate friendship (John 15: 14, 15). (2) Similar life purposes (Amos 3: 3; Matt. 12: 49, 50; Mark 10: 45; Luke 19: 10; Rom. 8: 9). (3) True comradeship, sharing, (a) his inheritance (Rom. 8: 17; (b) his joy (John 17: 13); (c) his glory (John 17: 24); (d) his persecution (John 17: 14); and (e) service (2 Cor. 8: 4).

II. Paul's Estimate of Such Fellowship.—Philpp. 3: 8-10.

III. Its Privileges and Rewards.—(1) Give access to heaven's storehouse (John 15: 7; 1 John 2: 24; Rev. 3: 20). (2) Give freedom (John 8: 36). (3) And eternal life (John 10: 28, 29; 14: 1-3).

Note.—(1) Am I willing to pay the price? (2) Have I given my life to Christ? (3) Is he now my "all in all"?

Prayer in This Meeting.—Pray for the grace of patience that you may say to your soul, "Wait thou on God." Pray for all those you know who have not yet trusted themselves to Christ.

Song.—"I am trusting thee, Lord Jesus, trusting only thee."

PRAYER MEETING

Missions the Supreme Duty of the Church.

Matt. 28: 18-20; Luke 19: 37-40.

For Week Beginning July 23, 1911.

1. The Message of the King.—At Christ's triumphal entry the multitude burst out in the joyous refrain, "Blessed is the King that cometh in the name of the Lord." It is still the duty of the Lord's hosts to proclaim the glad tidings,—the saved must reach the unsaved. "The King's business requireth haste," for time is quickly passing by (1 Cor. 3: 9-11).

2. Christ's Message Is World-wide.—"His line goes out into all the earth, and his words to the world's end." To us, who believe in him, who have accepted his Gospel, and who, in turn, have been accepted by him as laborers in his vineyard, there has been given the privilege of carrying the King's proclamation. It is the duty of some to go to the burning sands of the tropics, others must go to the frigid shores of the arctic seas, and still others must go to the crowded marts of trade. "To every man his work" means that a grave responsibility rests upon each one,—a duty that must be discharged (Acts 1: 8).

3. We Can Not Evade the Responsibility.—Every one who claims to be a follower of Christ is, by virtue of his call, a missionary of Christ, and the nearer to Christ he is, the better missionary he is. The chief concern of the church is the one great and supreme duty of-saving souls for the Kingdom. Jonah was told: "Preach the preaching that I bid thee." It is our business to proclaim the Gospel "to every creature," and wherever the "creature" is that has not received the Gospel, there the missionary is,—there the willing worker joyfully proclaims the message (Mark 16: 15).

HOME AND FAMILY

Sunlight and Shadow.

God sets some souls in shade alone,
They have no daylight of their own,
Only in lives of happier ones
They see the distant shine of suns.

God knows, content thee with thy night,
Thy greater heaven hath grander light,
Today is close, the hours are small,
Thou sit'st afar, and hast them all.

—Mrs. A. D. T. Whitney.

A Beautiful Life.

BY *M. J.* FIKE.

THE life of Esther is a beautiful one and, to me, a most marvelous one. It has well been made the subject matter of books. It is the province of this article to suggest merely a few things that made Esther what she was, and kept her pure.

The story of Esther, as recorded, has a wonderful setting, and I urge each reader to read and reread it. Esther was God's chosen agent to save Israel from the hands of Ahasuerus,—the Grecian Xerxes,—who was about to blot them from the earth in answer to the request of that arrogant, selfish, disreputable, lewd, godless character, Haman.

The story says that Esther was fair and beautiful. To some, like Esther, beauty is of inestimable value, while for others it is most unfortunate. Esther could never have done what she did, had she not been beautiful, for this was an attribute very necessary in order to obtain favor with Ahasuerus. Thus her beauty was a very essential factor in the accomplishment of Esther's purpose.

When Esther, in appearing before the king, was fortunate enough to gain his favor, she had the privilege of asking whatever she desired. It was the same privilege that was granted to her rivals, and I imagine that some of them requested purple robes, golden earrings and necklaces. Had those queens been of the present-day type, they would have had hobble-skirts and peck-measure hats, half covering their faces. But note Esther's modesty and simplicity, as she asks for that only which her lord and master should appoint. She must have understood that, in order to find favor with the king, she must be natural. If she had not been herself, she never would have saved Israel. Lew Wallace, in "Ben-Hur," says that perfection is God and simplicity is perfection.

Haman, being enraged at Mordecai, because he would not bow down to him, obtained a decree from the king to kill all the Jews. Mordecai, hearing of this, entreated Esther to go before the king in behalf of her race. But Esther said, "If I go in without being summoned, and the king should not hold out the golden sceptre, I shall have to die."

Esther was never unmindful of respect to rightful authority. There is a very important lesson that many have yet to learn. God has ordained powers whom we *must* obey, and he has given rightful authority into the hands of those to whom we *must* submit. Thus the recognition of rightful authority in the king helped to make Esther what she was.

She must be faithful to duty. She must save Israel and she did not have much time in which to do it, either. I think she learned to be faithful to duty while keeping house for her cousin, Mordecai. Many have said, "I do not want to wash dishes." "I do not want to till the soil," "I do not want to teach school." "I want to be prominent before the eyes of the people." These are they who never occupy any position of trust. I would have you hear the declarations of Sacred Writ: "He that is faithful in a few things shall be made ruler of many." "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Esther had that self-sacrificing disposition which is so necessary for one who would serve his fellowman. "I will go in unto the king, . . . and if I perish, I perish." She was a very logical reasoner. If she did not go before the king she and all her people would be killed. If she did, there was still the dim possibility of being saved. Thus she determined to make an effort to save her race. If it did not make things better, it could not make them worse.

Lastly, Esther was what she was because she made the proper use of invested authority. When the father and mother wanted to place some responsibility on one of the children, I think Esther was always the one selected. When her parents died, Mordecai took her and gave her full possession of his house. At this time, God's eye was scanning the world for a preserver of Israel. As Esther had always been faithful, honest, virtuous, and true, he knew she might be the queen in the palace at Shushan without getting puffed up, and that she would be ready to save his people.

Esther did her part nobly. She saved Israel, got rid of Haman, promoted her cousin, and undoubtedly won for herself a happy life.

Strange, isn't it, that God should choose an insignificant and, for the most part, unheard of servant girl to do this great work? And yet it is not strange, for God knows no limits or partiality.

If all these things made Esther what she was, what kept her thus? Why was she not carried away by self-esteem when she left the common duties of Mordecai's house to take up a greater work? The answer is simple and yet momentous. She was willing to be directed by God. When she was to appear before the king, she might have said, "I can not find favor with him. I am but a poor peasant orphan girl. I never was cultured in the king's manner. He would laugh me to scorn if I even presumed to become his queen."

Ah, no! When God laid out a larger field of usefulness for Esther, she at once got ready to do her best. A certain philosopher has said that there are ten thousand chances to one that genius, talent, and virtue shall issue from a farmhouse rather than from a palace. Willingness to be directed by God will make a tower of strength and power out of the most insignificant servant.

Ann Arbor, Mich.

Mother, Home.

BY J. G. ROYER.

To have model homes there must be model conditions. To have model conditions there must be model mothers. Therefore, to have model homes there must be model mothers. Men have not *all*, but *almost all*, to do in furnishing those conditions.

"The women of the idle rich," says Rev. Samuel Fallows, "have neither the desire nor the capacity to be mothers; and the women of the overworked poor have both the desire and the capacity, but many of them lack the necesary means, and the home is filled with the cries of underfed and uncared for offspring." Here, again, men are largely to be blamed.

The primary seat of religion is in the home, not in the church. When the children of Israel were encamped in the wilderness, the tent doors of the families faced the tabernacle,—an object lesson in the promise of the covenant, "In thee shall all the nations of the earth be blessed." God's pledge to Abraham embraced his descendants.

On the eventful day of Pentecost, Peter affirmed that "the promise is unto you and to your children." And in the early days of Christianity,—the days of the apostles, the church was in the home. In his greeting Paul says, "Aquila and Priscilla salute you much in the Lord with *the church that is in their house.*" "Salute Nymphas and *the church that is in his house.*" "Unto Philemon . . . and to *the church that is in thy house.*"

The school, too, is based on the home and not the home on the school. As is the home, so is the school in the community. The highest form of government must be founded on the best kind of homes. Show me the kind of homes that go to make up a nation, and I will tell you something of the kind of government you may expect.

One of our greatest authors on social science lately said, "The home which has hitherto been the fundamental agent for fostering morality in the young is just now in sad need of repairs." The statement needs to be repeated throughout the length and breadth of our land, for it is evident that there are elements at work which, if allowed to grow, will undermine the entire social fabric of our nation.

The mother is the divine and love-anointed queen of the model home. Her happiness is in the happiness of her children. She points to them and says, "These are my jewels." She loves them and lives for them. She watches them as they grow and develop, and notices the changes their features and voices undergo. She patiently waits for the day when they shall be men and women,—men and women of God.

She may, at times, do some strange, even foolish things for her children, but it is the foolishness of love. Is it a wise or a foolish thing for mothers, instead of teaching their sons how to vote, to strive as some now do, to become voters themselves? It seems to me it would be much better for mothers to strive to keep the springs of the "water of life" pure in the home than to attempt to filter its muddy currents in the political street-whirlpool.

The greatest honor any woman can have is to be the divinely-crowned queen of the model home,—the Christian home. The cultured Christian home is the nearest earthly return to the Eden lost. It is almost Paradise regained. And that is the place where is heard the music of the model mother's voice.

Mt. Morris, Ill.

Does God Save?

BY HOMER F. CASKEY.

Too often we, as Christians, let disappointments, afflictions and tribulations crowd out the joy and hope that should ever fill our breast. When we stop to consider what a wonderful price God paid for us, we can rest assured that he will not withdraw from us and leave us in the devil's clutches. His love was not at all limited at Christ's death. "If by his *death* we are justified, much more shall we be saved by his LIFE" (Rom. 5: 10).

It was through God's love that Christ came, and it was through Christ's coming that we all have the Holy Spirit as our Guide. It is a glorious privilege to be led by such a Guide and to look up to God, and rightly call him Father. It is a glorious privilege to be a joint-heir with Jesus, but there are certain conditions we must meet, which Paul closely identifies with the beautiful picture,—"If so be that we *suffer* with him, that we may be also glorified with him." We, then, must expect some suffering. That is the way Christ learned obedience. Are we better than he?

If we have the "love of God shed abroad in our hearts through the Holy Spirit," we will "rejoice in our tribulations," and they will only be reminders to us that we are on the same road that Jesus traveled long before us.

Are we persecuted enough? Do we see the thorny crown often enough?

No, Christ has not left us alone. He is at the right hand of God, interceding for us, and the "Holy Spirit himself maketh intercession for us, with groanings which can not be uttered." "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

Can we afford to let the trifling things of this world take away the love of God from our hearts? If we do, we stand alone, but if we keep ourselves in the love of God, all *hell* can not move us. God has left it all with us, as individuals, to say whether we will be separated from his love or not. If we do separate ourselves we will be lost. If not, we will come out "more than conquerors through him that loved us." We have abundant resources of power that God holds in reserve for us to overcome the adversary.

Let us have more faith in God's Word; then we can "count it all joy when we fall into manifold temptations."

3435 Van Buren St., Chicago, Ill.

THE devil is not much concerned about what we are doing when all men speak well of us.

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BRO. LEVI S. MOHLER, of Elizabethtown, Pa., began a series of meetings at Union Bridge, Md., July 29.

BRO. D. D. CULLER, of Mount Morris College, is on a trip through Wisconsin, Minnesota and South Dakota.

BRO. R. F. MCCUNE, of Ottawa, Kans., thinks of devoting a few months to evangelistic work the coming fall.

CONSIDERABLE correspondence and church news, along with several programs, must be held over until next week.

OUR correspondent for the Medicine Lake congregation, Mont., writes that eight were baptized since the last report.

BRO. S. S. BLOUGH closed a very fruitful revival at Franklin Grove, Ill., last Sunday evening. There were fifteen accessions.

BRO. WILLIAM BIXLER, of East Akron, Ohio, says that during the fall months he can serve a few more churches in a series of meetings.

THE Ministerial Meeting for Eastern Virginia will be held in the Midland church, July 27. The program reached us too late for this issue, but will appear next week.

BRO. CHAS. D. BONSACK conducted a series of meetings at Elk Lick, Pa., and five young girls made the good confession, and put on Christ in the rite of holy baptism.

WE are publishing the program for the Sunday-school, Ministerial and Christian Workers' Meetings of Southern Iowa, to be held in the English River church October 5.

BRO. MICHAEL KELLER, of Larned, Kans., wishes us to say that Bro. S. E. Hylton, of Macksville, his State, was called to the ministry and installed by the Larned church.

THE First District Meeting for Idaho is to convene in the Boise Valley church Aug. 3, but the elders are to meet the day before at 2 P. M. The Ministerial Meeting is announced for Aug. 4.

A VERY devoted sister, before starting to the Annual Meeting, procured a number of good tracts, and distributed them on the way. She also distributed a number of them at St. Joseph.

BRO. TOBIAS MYERS, of Philadelphia, Pa., has been visiting some of the churches in Northern Illinois. He recently preached a very acceptable sermon at the Cherry Grove house, north of Lanark.

THE missionaries for China, eight in all, have planned to sail from Seattle, Wash., on the *Minnesota*, Sept. 19. With the four already in the field, this will give us twelve American workers in the Celestial Empire. With this number of earnest and efficient helpers a splendid work should, in course of time, be accomplished.

THE Brethren in Tennessee are announcing their Ministerial Meeting for July 28 and 29, to be held in the Pleasant View church, Jonesboro, but we can not make room for the program until next week.

THE Brethren in Southern Iowa are announcing their District Meeting, to be held in South English, Oct. 6. The elders are to meet in the afternoon of the 4th. There will be a love feast that evening.

BRO. JOHN HECKMAN, of Polo, Ill., has been doing some evangelistic work in North Dakota since the Annual Meeting. When last heard from he was in a series of meetings at Salem with a good interest.

WHEN last heard from, June 18, Bro. J. E. Miller, and his party were at Gibraltar, where they were scheduled to remain several hours. They seem to have had a very pleasant voyage across the Atlantic.

THE several members of the General Mission Board will probably be in attendance at the District Meetings of Northern Illinois and Wisconsin, to be held at Mount Morris, beginning on the evening of Aug. 1.

BRO. M. M. ESHELMAN, of Tropico, Cal., writes us that a good three-story building in Los Angeles has been placed at the service of the Berean Bible School, and will be occupied by the school the approaching year.

THE moderator of the late District Meeting of Western Pennsylvania has issued a call for a special District Meeting to convene at the Scalp Level, Shade Creek church, Aug. 23, at 5:30 P. M. See notice on page 448.

THE additional workers to be sent to the mission field, the coming fall, will increase the mission expenses fully $10,000. This means that the churches should increase their offerings, and this can be done if we give as the Lord has prospered us.

BRO. J. S. GEISER, of Baltimore, Md., writing us concerning the St. Joseph Conference, says: "It has been my happy privilege to attend twenty Conferences, and I am glad to report each year my joy is deeper and greater from a spiritual viewpoint."

THE July issue of the *Missionary Visitor* contains "Temperance Bulletin No. 5." It is full of splendid temperance reading, and ought to be widely circulated. Orders for the Bulletin, for general distribution, may be sent to the Brethren Publishing House, Elgin.

WRITING from Grinnell, Kans., Bro. Geo. R. Eller says that with the exception of several weeks in October and the early part of November he will be engaged in evangelistic work until the first of March, and may be communicated with by churches desiring his services.

THE day before the Fourth the Shade Creek congregation, Pa., closed a splendid revival conducted by Bro. L. T. Holsinger, of Rossville, Ind. There were six accessions, and a number were deeply impressed by the earnest and logical preaching of Bro. Holsinger.

THE Editor of the *Missionary Visitor* would like to come in touch with all the Brethren working among the Italians in any of our cities besides Brooklyn, N. Y. A card from some one, giving the name and address of a person who is in any way engaged in mission work among the Italians, will suffice and be appreciated.

THE regular time of the next meeting of the General Mission Board is August 16, but the Board is meeting Aug. 4, at Mt. Morris, Ill., in order that the members may enjoy the District Meetings of Northern Illinois, held Aug. 1-3. Business for this meeting should be sent to Elgin, Ill., so as to arrive not later than July 29.

THE date of the public discussion between Bro. B. E. Kesler, upon the part of the Brethren, and Rev. E. G. Denney, representing the Disciples, has been changed to Aug. 8. The debate is to be held at a mission point, near Stoner, in the Beaver Dam congregation, Ind. For further information see special announcement by Bro. J. G. Stinebaugh, on page 443, this issue.

THE District Meeting of Michigan, to be held at the Harlan church, near Harlan, Manistee Co., is announced for Aug. 18. The Ministerial and Missionary Meetings convene the day before, while the Sunday-school Meeting is to be held on the 16th. The elders will meet on the afternoon of the 15th.

TWO car loads of American Standard Bibles were recently sent across the country, to be distributed by the Gideons in hotel rooms on the Pacific Coast. This is presumed to have been the largest shipment of a single book ever made. There were 25,000 copies in all. If we are not permitted to have the Scriptures read in the public schools, we may place the blessed Book in the hotels. While it is not as good as reaching the children, through the schools, still it is far better than doing nothing at all. Some of their fathers may be reached, and in this manner sentiment in favor of Bible reading may be developed.

SISTER SADIE J. MILLER is certainly a busy woman. She writes us from Brooklyn, Iowa, saying that this makes the fifty-fourth congregation she has visited since her return from India, and that she has six more to visit before the 16th of this month. Then she goes to Waterloo for a solid rest, if such a thing be possible at a place like Waterloo. About Sept. 10 she starts on her western trip, stopping with not less than ten churches in Idaho and Washington. She will sail from Seattle for China and from there she takes a steamer to Calcutta, India, having planned to meet her sister, Eliza B. Miller, at the latter place. Together they will return to their field of labor on the western coast of India.

WE received no news regarding the Annual Meeting of the Old Order Brethren until the arrival of the July issue of the *Vindicator*. The meeting was held near Gomer, a short distance north of Lima, Ohio, on Tuesday, June 6, and closed the same day, there being but two papers presented for consideration. Eld. M. Montgomery was Moderator; Eld. Henry Garber, Reading Clerk, and Eld. E. M. Senseney, Writing Clerk. There were services on Saturday, Sunday and Monday, but none of the meetings were as largely attended as in former years. The representation, outside of Ohio and Indiana, was very small, but the spirit of the gathering is reported to have been commendable. There is no call for the meeting of 1912.

JUDGING from the reports that come to our desk, it would seem that an unusual number of brethren are being called to the ministry. Hardly a week goes by that we do not have to write from one to three letters calling for the address of ministers, just chosen to the office. It is good that the churches are fully realizing the importance of sending more workers into the Lord's vineyard, and yet there are large congregations where no efforts whatever are being made to increase the ministerial force. The ministers chosen years ago are growing old, while an abundance of young talent is left unemployed, and the cause is left to suffer, not for the lack of a force from which to draw, but because of an indifference upon the part of aged ministers, who ought to take the first step in a move to increase the ministerial force. We often wonder what might be done to help those churches.

THOUSANDS of the MESSENGER readers will be pained to learn of the death of Bro. E. W. Stoner, of Union Bridge, Md., who passed into the spirit land July 3. He was a good man, widely known, much beloved, and a most diligent worker in the Lord's vineyard. As an elder and a minister he was faithful, efficient and exemplary. Among his people in the East, and wherever known, he was looked upon as a father in Israel. While always careful about his business affairs, he invariably gave the interest of the church first consideration. In the death of Bro. Stoner the Church of the Brethren has lost much. By the Brotherhood at large he was not recognized as a special leader, but he was an ideal standby, and could be entrusted with any duties assigned him. We are glad for the splendid, brief sketch of his life, prepared by Bro. Chas. D. Bonsack, and published on page 436, this issue.

It would appear that York is not the only place in Southern Pennsylvania that is working for the Annual Meeting of 1912. It is reported that the noted and historic Gettysburg is a strong bidder for the Conference. It would be remarkable, indeed, if the Conference of a people, who have always stood for peace, should be held on one of the most famous battlefields of the world.

THE Ministerial and Sunday-school Meetings for Southern Pennsylvania will be held in York, Aug. 17 and 18. We are requested by Bro. J. A. Long to announce that a special District Meeting is to be held at the same place, Aug. 16, for the purpose of planning for the Annual Meeting of 1912. It is important that all the churches in the District be represented by delegates. Since this meeting is to be held in connection with the Ministerial and Sunday-school Meetings, the attendance should be large.

WHEN brethren of influence, and widely known among our people, die, notice of their death, along with some data regarding their life and labors, should be sent us without delay. Correspondents ought not to wait for a week or more. It is not advisable to wait even twenty-four hours. As soon as the facts are known, let us have them. Our readers are interested in what is going on in all parts of the Brotherhood, and when a widely-known member takes his departure to the other world, the news is a matter of importance to thousands of our readers.

We have always been frank to admit that the Brethren in Southern California have a much more enjoyable winter climate than we can afford in Northern Illinois, but when they write us that at 8 A. M. on the Fourth the mercury stood at 60, and at noon at 75, while with us, here at Elgin, we were glad to have it stop at 102, it would seem that, so far as climate is concerned, we have little whereof to boast. Our good Brethren on the Coast may not always get the Annual Meeting just when they call for it, but they come wonderfully near having the summer thermometer behave to their liking.

Conversion of Cornelius.

CORNELIUS was the best unconverted and unsaved man mentioned in the New Testament. For proof that he was unsaved, when visited by the angel, and told to send for Peter, we quote from Acts 11: 14. The angel speaking of Peter said: "Who shall tell thee words, whereby thou and all thy house shall be saved." By this it will be seen that Cornelius was not a saved man until he accepted Christ and complied with the gospel conditions of pardon. So far as he understood God, he was a devout man, and his prayers were heard in heaven, but he was not a converted man in the New Testament sense. It required more than what he knew, at that time, about God and his will, to save him. So he was told to send for Peter, who would tell him words whereby he might be saved: that is, saved from the sins of the past and be made a member of the body of Christ.

Peter's preaching led to his acceptance of Christ, and when he was baptized he was numbered with the saved. The Holy Ghost falling on him at the time it did, was not regarded as proof of his full conversion, but as proof of the fact that the door of salvation was opened for the Gentiles, as well as for the Jews. Peter seeing this clear evidence of the acceptance of the Gentiles, asked if any one could forbid water, that these believing Gentiles might be baptized. They were then baptized, evidently for the remission of sins, the same as had been commanded on the day of Pentecost.

In order to complete his conversion, Cornelius had to take the steps required for others. He believed in Jesus, turned from his errors, whatever they may have been, and put on Christ in the holy rite of baptism. He was not merely transplanted, as some teach, but was born again, and made a new creature in Christ Jesus. His conversion did not require so great a change as that experienced by Saul of Tarsus, but there was a change, nevertheless. There was the new birth, the regeneration, the necessary reformation in life,—the New Testament baptism, and the translation from his former state into the kingdom of God's dear Son. Like other men who accepted Christ, he had to be born again, and had no assurance of salvation until the new birth was completed. Generally speaking, he was the best man outside of the church, for his day and generation, but he did not become a member of the mystical body of Christ until he made the good confession and put on Christ in baptism.

Where Art Thou?

It would be a good thing for us all to know just where we are,—to take our bearings and be sure that we know where we are, and the ground or foundation on which we are standing, our location, latitude, possibilities and obligations. Many of us may be where we think we are not, and where we would not wish to be, did we truly know our real location.

The two disciples, when asked by Jesus, "Whom seek ye?" did not know where they were, and to get out of their dilemma, asked Jesus the very question they should have asked themselves: "Where dwellest thou?"

The time has come when we, as individuals and as Christian people, should see to it that we are able to locate ourselves socially, morally and religiously.

Where are we socially? What is our standing in our neighborhood, in our home, in society and in the church? Do we know, or don't we care to know? It is important that we should know. It will help us to be what we ought to be, and to get where we ought to stand.

Some men, and women, too, who are professing Christians, don't stand and live, in the estimation of the people, where they ought to be,—and where they would like to be, simply because they are not in the habit of asking themselves this question. Much of the wrong being and wrong doing is the result of our not knowing where we are. Our indifference, as to our standing in society, becomes a habit, and it grows on us until we lose all concern and sensibility as to what we really should be. Then we become bitter, sour and disagreeable with everybody, because they have made themselves unfit to associate with good and respectable people.

All men and women ought to know where they are, so that they can place a true estimate upon themselves, and then be satisfied to place themselves in the place where they belong. If this place should be unsatisfactory, or too low in their estimation, the right thing to do is to change their standard of living and thus, by their own personal effort, get up into a higher plane,—one where they should like to be. We are glad to know that this is a possibility, in our own blessed land, as wide as are the desires to make such a change.

All men and women have the possibility and the privilege of entering and living in the social society for which they are fitted, or for which they fit themselves.

If people, from a choice of their own, are determined to live a low, ugly, filthy, obscene and sinful life, they ought to avoid and stay away from decent and respectable society. They don't belong there. They soil and besmirch every clean person they touch. And, further, no self-respecting, well-thinking person should stoop to indulge in such society, except to rescue and uplift the depressed. No one can do it without becoming defiled and spotted by the obscenity, looseness and filth found there. The danger, on the part of too many of our young people who are otherwise clean and respectable, is the doing of this very thing.

When we see our clean and nice young girls promenading the streets, hanging at the side of a rowdy young man, smoking a cigar and puffing the vile fumes into their faces, we are made to say: "What a pity!" Yes, it is more than a pity. It is a disgrace. What kind of husbands will such young men make? What do you think? If any young man does not have more respect for himself and the girl that is willing to associate with him, in his single days, what is to be expected of him when he gets married? Look around in our towns and cities and you can see the answer every day. The cigar has been changed to an old pipe, the fine clothes to cheap, worn and dirty ones, and the gay young man to a slovenly growler while at home, and a lounger at saloons in the evening, when he should be at home with the wife whom he disgraced when he married her. Is this too dark a picture? We wish it were.

Girls, where are you socially? Please ask yourselves this question every time you go out into society. Your character is measured by the society you keep, and it is right it should be. Are you satisfied with your measurement? Much is being said about "White Slavery." The downward step is the starting point. Set your social standard high and you will never be caught in the fowler's net.

Again, we ought to know where we are morally. Of course, all Christians ought to have a good moral standing. But, unfortunately, this is not always the case. It is astonishing how much slang, and even profane language is used by people professing godliness. This is especially true of people during the unguarded moments, and under slight as well as serious provocations.

How sad it is when men forget where they are, and use language and do acts that are not at all in harmony with the religion of Jesus Christ! Men don't want to do such things and would not, did they always keep in mind where they are. We should remember that we are always shadowed by witnesses. If not by men, our Lord is always near and hears what we say, sees what we do, and knows what we think.

All that is necessary for us to know and keep in mind, to keep us from profanity, getting into a passion and thus befouling our manhood, is to remember this truth: Let us always keep our location in view and we will be saved from many of the sins that defile our Christian character, and so often bring us to grief and deep repentance.

And, lastly, Where are we religiously? This takes in a large field. Where are we with our neighbors, in our communities, in our homes,—in the church, the prayer meeting, the Sunday-school, the church meeting, the regular preaching services, in missionary effort, and all of the other activities of the church? Do you know this would be a very profitable subject for our private meditations,—in the morning, in the evening, on the Lord's Day, in our offices and fields of labor, and in the night-time, as we lie down to sleep? Let us ask ourselves where we are, where we have been, and where we expect to be in the future.

This matter of properly locating ourselves is so important that we can not afford to neglect it. No, not one of us, as all of our relationship with God, as our Father and Friend, depends on where we find ourselves, and where God finds us. There are a great many places where we may place ourselves, in which we cannot find God, and in which he will not be found of us. We only want to go to, and be found in, such places where we feel that we can take Jesus with us. Have you ever found yourself in a place where you felt that Jesus could not be with you? And do you remember how utterly lonely you felt?

Where art thou, my brother, my sister? If you are not where Jesus would have you be, get right with God at once.

H. B. B.

Land and Development Companies.

DURING the past four years we have had a great many letters asking questions about various Cuban propositions largely advertised in the States. Sometimes we have been able to give definite information, and sometimes not. But since questions are still asked, it has seemed good to say how we are impressed. What is said here is not said because of any unwillingness to give as full information as possible to those wishing it. This is written for those who do not ask questions, rather than for those who do. If persons having a little money saved up could fully understand the schemes presented to them, probably not one in ten would invest. And I believe that is as true of Cuban land and fruit companies as it is of anything else.

This is not saying that they are all bad. But a large per cent of the fruit propositions are experiments. The investor may or may not find his money safe and good returns coming from it. Time will settle that. It seems likely that fruit will pay in Cuba; but just what the result will be, is more than any man can say. There can be little doubt, however, that it will not pay in anything like the way the promoters say it will. They are in the business for their own profit, and their harvest time is during the years while the monthly payments are coming in. They do not guarantee the investor anything but his acre or more of land planted to fruit trees. They lead him to believe that in a few years he will have an income running into the hundreds of dollars from each acre. It is hardly to be supposed that the man who puts up the money will ever realize even a fourth of what he expects.

If a man or a woman has plenty, and will not miss what he or she invests, the fruit business may as well be tried as something else. But it would not be wise for one to put into one of these schemes the money which he expected to make him independent and comfortable in his old age or his time of need. Probably some of them will turn out all right. It must not be forgotten, though, that the fruit growers and land sellers are looking out mainly for themselves. If the other fellow happens to make something, well and good; if he does not—well, the one to whom he trusted his money comes out all right. The method of procedure is based on the showing of a profit to the man who runs the business. He knows all the items of expense, and he sets his price high enough to make sure he will come out with good pay for his work.

We have no grudge to satisfy. We know that some of the promoters work hard to make a good showing. But all our observation makes us believe that the investor is the one who "pays the freight." We have written as we believe time will prove; and we have written because there are so many advertisements gotten up in most attractive ways, and the great majority of persons with small means are not good financial managers. And they are the ones who cannot afford to lose the little they have managed to scrape together. They earned the money, and now they want it to earn something for them; and this desire, if the returns promised are great, leads them to take chances. We have known cases where persons of middle age were over-persuaded by land agents, and as a result had a hard struggle for years. Even now the end of the struggle is not in sight. We do not know of any proposition that pays well enough to make it worth while to go through with what they have.

The best thing is to be very sure before taking stock in these companies anywhere. It is safe to say that the small stockholder is not the one who reaps the reward when success does come. And it isn't wise—unless you are very sure of your man—to trust another with what you may some day need. There are more promoters than are needed, more than are good for the welfare of the common man. But that is their way of making a living; and many good things have been pushed by promoters. The difficulty is that people cannot always tell the good proposition from the bad. Hence the need for care. G. M.

Competent Leadership.

Our people have not yet had much trouble with young preachers, as pastors, fresh from college, but the Disciples have, and we may do well to profit by some of their mistakes. Discussing the value of good elders in each congregation, especially when young pastors are employed, a writer in a late issue of the *Christian Standard* says:

> The young man who passes through the high school, graduates at one of our Christian colleges and is ordained to preach is very poorly equipped, and more frequently unqualified to govern, lead, teach, guide, shepherd and care for a congregation, and when he undertakes this and assumes to take the place of the Scriptural elders, he usually makes a miserable failure, and the last estate of that church is worse than the first. How many congregations have had the sad experience of the "pastor in charge" leaving the congregation worse than he found it? We have had it many times. Many times the "pastor" was not wholly to blame,—I believe we should have more young men entering the ministry,—but they should not assume more than God intended. He knew their unfitness for some things, and he wisely ordained the elders to safeguard the local congregation. Some pastorates should be extremely short. What would be the prospect for justice in our courts, if we were to place the last young man admitted to the bar upon the bench? Age, experience, mental development and breadth of intellect should wear the ermine.

The purpose in this is not to discourage young brethren in their preparation for the ministry, but to emphasize the importance of years of experience in actual church work for those who are placed in charge of congregations as shepherds or overseers. Were we, in our church work, to exercise as much wisdom as is displayed in placing men on the legal bench, there would be fewer mistakes, more strong congregations, and fewer run-down churches. The most competent of elders are none too good for even the ordinary church, and incompetent leaders are unsafe for any congregation, be it large or small. Let us have well-educated pastors, where pastors are needed, but we must not overlook the importance of prudent elders, men sound in the faith and thoroughly interested in the welfare of the flock over which the Holy Spirit has made them overseers.

The Annual Meeting Minutes.

Referring to the value of our Conference decisions, we would not have it understood that the Minutes published, from year to year, are a set of laws brought into existence by legislative enactments. Their purpose is to unify the church and to make known the mind of the Brotherhood respecting the teachings of the Scriptures on the points presented for consideration. With those sent to the Annual Meeting it is not a matter of enacting laws, but the deciding of questions in the light of what the New Testament teaches.

Should it become necessary to enforce the findings of the Conference, it will be well to bear in mind that the authority for action is not vested in the Annual Meeting, but in the Gospel. The Minutes are supposed to set forth what the New Testament teaches on a given question, and to carry out a decision simply means to enforce the Gospel on the point covered. Let this thought be impressed on the minds of our people, and they will be prepared to give the work of the Annual Meeting the consideration and credit that it deserves.

But has the Conference any authority? Most assuredly it has. This authority, however, is to interpret and to enforce what the New Testament teaches, and not to make laws that supplement those given in the Word of God. In the Conference the the representatives become unified on their understanding of the Scriptures and, having settled on this, it becomes their duty to set forth, teach and put into operation that on which they may agree. And to the extent that they may conform strictly to the Written Word, and to the spirit of the Scriptures, to that extent will their work receive the endorsement of the Holy Ghost.

The Supported Ministry.

The mere fact that Annual Meeting did, some years ago, pass a decision or two against the salaried ministry system, is no proof that the Conference is now opposed to the support of ministers who give their time and attention to the work of the church. Nor is the Conference opposed to paying such ministers a stipulated sum for a given amount of service. The Brotherhood has, for some years, been committed to this plan. Even the General Mission Board has adopted a scale of support for her missionaries in India and elsewhere. All over the Brotherhood we have ministers who are serving churches or District Mission Boards for stipulated amounts. These ministers are in good standing, a number of them serving on the Standing Committee, year after year, and some of them may be found among the Conference officers.

Among us the stipulated support is hardly a debatable question any more. If any of the Mission Boards wish to employ a minister for a mission point, at a stipulated sum per year, they feel themselves at perfect liberty to do so. A congregation exercises the same liberty without thought of being called into question. True, there may be danger in the system, but our people seem not to have reached the danger point. Let this be as it may, one thing is certain, Conference, by some of her late decisions, and by precedents in endorsing Standing Committee elders, who receive a full support, has become fully committed to the stipulated support system.

In saying this much we do not wish to leave the impression that we are opposed to the free ministry, for we are not. Years of experience and observation prompt us to suggest that the Church of the Brethren will do well to maintain both systems. There are places where the minister should receive an ample support. The amount can be stipulated, or it may not, as wisdom may dictate. Then there are localities in which the free ministry should be the rule. Paul found a number of such fields in his day. There are ministers who can well afford to give their time and attention to preaching the Gospel without any support whatever. There are not a few who prefer to preach a free Gospel. Paul, it would seem, belonged to this class, and yet his writings, properly interpreted, do not show that he was opposed to the supported ministry. He was quite willing that others should receive help from the saints, but as for himself, he preferred not to be chargeable to any one.

It will be wise in our people not to take too narrow a view of this subject. There is merit in both the free and the supported systems. Both systems have been abused, and at times they have been shamefully abused, but this does not argue that either of them should be wholly discarded. Let us "prove all things, and hold fast to that which is good."

Trashy Preaching.

A writer in the *Brethren Evangelist* gives some good reasons for disapproving of what he calls "trashy preaching." Among other things he says:

> I have heard Mr. Moody, John McNeal, of Scotland, R. A. Torrey and Wilbur Chapman, all noted evangelists who are an honor to the ministry, the church and God, but none of them used slang phrases nor clownish sayings or methods. Such men could preach until doomsday; they will never wear out, but the cheap, "clap-trap," clownish preacher is like a cheap novel,—it tickles for a while, but don't last long. When I listen to men like Moody, Chapman and Torrey, I feel the depth of my soul afire, while the "clap-trap" preacher only tickles the surface, for there is no depth in him. Men who are preachers of "clap-trap," are certainly hard pressed for power to draw.

The object of this trashy talk is to draw, but as a rule it draws more chaff than wheat. Not only so, but it often drives good-meaning people away from the church. Paul could draw large crowds, and was the means of leading thousands to accept Christ, but he used no catch phrases, and said nothing whatever to amuse his hearers. He preached Christ and him crucified, and in this way put more people to thinking than any other man of his day and generation.

Wants Chapter and Verse.

An earnest reader, who means it all well, wishes us to give chapter and verse for high schools. He might as well ask for Scripture in favor of common schools. High schools, subject to church management, may become a blessing to the church, or they may prove a curse. It all depends upon the use made of them. And what is true of schools, may also be true of the printing press, as well as some other things that might be named. They may be used for the glory of God, or they can be employed in the interest of sin. We thank God for every school, as well as for every printing press that has for its purpose the upbuilding of the kingdom of God. But as for the chapter and verse, describing every contingency relating to the church and her work, it may be well to bear in mind that the church is supposed to be made up of sensible and intelligent people, and that such a people ought to be able to determine on the value and necessity of some things without having them named and classified.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
M. G. Early, Vice-Chairman, ...Penn Laird, Va.
Calvin B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Timberville, Va.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

THE DEBATE.

The date of the debate between Bro. B. E. Kesler and Rev. E. G. Denney has been changed to Aug. 8. The discussion is to continue not less than eight days. There will be two sessions each day,—at 2 and 7 P. M. Those coming by rail will reach here via the Winona Interurban Railroad, which runs north and south from South Bend to Indianapolis, touching Elkhart, Goshen, Warsaw, Peru, Kokomo, and Tipton, making connections with all intersecting roads. Stop off at Stoner, which is one and one-half miles from the church.

There will be conveyances for all who wish to ride. As this is a mission point, with but few members, we must depend upon outsiders for help during the meetings. They are anxious for the discussion, and are willing to help care for the people, but will naturally expect a small remuneration for board, and, possibly, some of them, for lodging. All are invited to come. You will be made welcome. J. G. Stinebaugh.

Akron, Ind., July 3.

UNION CITY, INDIANA.

We met in council June 15. Our elder, Bro. W. K. Simmons, had charge. Considerable business was transacted. Three letters of membership were granted and two were received. Other members are moving into our district, but their letters have not been read. Our love feast, held June 17, was very pleasant. The weather was somewhat unpleasant, but the attendance was good. A number of ministering brethren were with us at our love feast. They were Brethren A. Brumbaugh and —— Hay, of Greenville, Ohio, Bro. Samuel Snell, of Union, Ohio, Bro. Harley Snell, of Camden, Ind., Brethren David Minnich, Charles Stockdale and Herbert Studebaker. Bro. Samuel Snell officiated. Bro. Studebaker gave a splendid talk to the children on Sunday morning, which was followed by a very impressive sermon by Bro. Harvey Snell. Bro. Studebaker remained with us and preached on Sunday evening. At the close of his sermon one soul was willing to confess Christ, asked admittance into the church, and was baptized on Monday morning. Bro. Studebaker preached for us on Monday, Tuesday and Wednesday evenings. We were glad to have him stay with us. He is surely a strong instrument in God's hand.

R. D. 41, Union City, Ind., June 21. Effie K. Netzley.

SOME OBSERVATIONS.

On my way home from our Annual Conference I listened to an explanation, given by an M. E. pastor, concerning the Sunday-school Convention in San Francisco,—a conclave of the leading Sunday-school workers of the North American Continent. It is evident that the best workable brains in the Sunday-school field were present, with an abounding enthusiasm. The terse, clear and forcible expressions, as to winning the child into betterments, are enjoyable and convincing. Evidently the speakers are not "past-masters" but "present chiefs" of expression in English. Their epigrams and alliterations were eagle-winged and sparrow-hawked. None could be heard.

But the display was theatrical, and spectacular, so often carried into the worship, communion and fellowship of God, also had their place on the program. The modern Sunday-school Conventions seem to be already permeated with the noisy demonstrations of the political assemblies, and more, the methods of selling life memberships are weakening the simplicity of gospel giving, and doing honor to world-spirits. Can our members, who seem devoted to the common exemplifications of the lowly principles of our Master, afford these extravagances?

Reports show that seventy-five per cent of the Sunday-school children, at twenty years of age, drift out into the world, away from further Sunday-school participation. Why this seventy-five per cent loss? Why do so many fail to "stick"? Do they tire of the displays, the spectacular demonstrations, the half-truths, and the inconsistencies which characterize so much of the Sunday-school popularity? Why is "reverence" for godly things fast decaying among Sunday-school children?

I have been wondering whether these "modern methods," gotten up in a great wave of enthusiasm, each year, have some bearing upon the losses? Born in the midst of the awful noises of enthusiasm and material display, when the methods are sent out to do local work, the varnish soon wears off, and then decay does the rest. I am sure that our people need not "borrow" these "wasting glories," for with the solidity and trueness of divine principles and their sober inweaving into our souls, the Spirit will aid us to pull out of the Gospel such methods for our Sunday-schools that will be more lasting, more effective in soul-power, holy service and commendable living. Should we not try to be **leaders** in enduring methods rather than **mere imitators?** Imitation smacks of laziness; originality means the employment of divine forces freely bestowed. The Book has sound methods. Dig for them! M. M. Eshelman.

Tropico, Cal.

INDIAN CREEK, IOWA.

We have been enjoying a "feast of good things." Last Friday Bro. John Robinson, of Muscatine, Iowa, came among us in discharge of his duties as Sunday-school Secretary. He gave us an excellent discourse on Friday evening, which was a great help to us. On Saturday Bro. Burton, who is in search of a location, was with us, his wife and children accompanying him. Bro. Burton gave us an excellent sermon on Saturday evening, which was listened to by a goodly number of people, and much appreciated by all. On Sunday morning Bro. Robinson gave us another talk, "The Art of Teaching," occupying the time from ten to eleven. At eleven o'clock Bro. Burton again spoke to us. His sermons were well attended, and the audience was held in rapt attention. In the afternoon, at 2:30, Bro. Robinson gave a talk to the children and the Sunday-school workers,—especially to the teachers. After the service a Christian Workers' Meeting was organized, with Sister Ella Robinson, Superintendent, Sister Bertha Enfield, secretary. We all appreciated the presence of our brethren among us, who labored with us so earnestly. We should be pleased to have Bro. Burton locate among us. Rebecca Enfield.

R. D. 1, Maxwell, Iowa, July 3.

PRAIRIE CITY, IOWA.

Our church met in council June 10. Our elder, Bro. W. I. Buckingham, was present. Some changes were made in our services. We decided to discontinue our meeting at the church each alternate Sunday night, and have services at the Kingery schoolhouse. Bro. William West will hold our series of meetings during the month of December. We will have a Bible school during the Holidays. Officers were elected for the Christian Workers' Meeting and Sunday-school. Bro. Carl Elrod and Sister Nora Brubaker are our superintendents. Sister Murl McCune and Bro. Earl Brubaker are our Christian Worker presidents. Our prayer meeting still moves on, in spite of the hot weather and hard work. Not many attend during this warm weather, but enough to keep the fire on the altar burning, and there is a good sense of keeping in touch with our Great Commander, who sometimes spent whole nights in prayer. We were strengthened and encouraged by the presence of Bro. I. W. Brubaker (our former elder) and wife, and Bro. John Heckman, who stopped off on their way home from Annual Meeting. Bro. Brubaker gave us two splendid discourses, one on Sunday at eleven o'clock and one in the evening. Bro. Heckman gave us a fine talk in our Christian Workers' Meeting. We are far apart, yet we have to work the harder to keep the Master's work advancing. Jennie Alexander.

Monroe, Iowa, June 30.

THE WORK AT NEVADA, MO.

I came to this place thirteen months ago. There were only nineteen members here. They were struggling hard to keep the church together. They had moved their churchhouse from the country into the city, as most of the members live in the city. In moving they were obliged to contract a debt of $375. Last year the church paid one hundred dollars and the interest on the debt, and also raised fifty dollars for other expenses. This year we have received some help from a Christian Workers' Meeting of another congregation, which we much appreciate. We hope soon to be able to clear the debt.

While this may not seem very much, yet, when we take into consideration the limited circumstances of most of our members, it means much. Previous to the writer's arrival they had no resident minister. We started preaching twice each Lord's Day. The attendance was small to start with, but increased to a fair attendance. Our Sunday-school, midweek prayer meeting, and Christian Workers' Meeting have increased in interest.

We have had two series of meetings and two love feasts, have baptized fourteen, reclaimed two, received three by letter and anointed two sisters. We have had some strong opposition, but our prospects for the future are good. We have enjoyed visits from several of our ministering brethren, which have been very helpful in our work here. The church is making fair progress in the work now, for which we are thankful to our Heavenly Father. We are also grateful to the General Mission Board for the help they have given us. There is much work to be done here. There are thousands in our church District who never hear a sermon preached by our ministers. Nevada is a city of eight thousand inhabitants, has two railroads, the Missouri Pacific and Missouri, Kansas and Texas, and is surrounded by a rich agricultural and stock-raising country. There are about twelve or thirteen churches in the town. Much opposition is met with in preaching the simple gospel of our Master. The field is large, the need is great. Many know nothing of the Church of the Brethren. Leander Smith.

230 N. Oak Street, Nevada, Mo., July 1.

TWO CONDITIONS AS I FIND THEM.

It may be hard to determine which of the two following conditions is the more distressing, viz.: To be in a condition altogether wretched and not know it or in this same condition and know it. Both of these are here among the people of these jungles, this question has come to us daily in one way or another. Truly, their condition is most pitiable, but they have only a very faint consciousness, if any at all, of it. When told about it, its causes and remedies therefor, they say, "Yes, this is true what you say, but what can we do? Our fathers and forefathers have done this way, so we must too."

The man who is in such a condition and truly realizes it, will do something to better his condition in **some** way. The reckless and desperate man may take his life; the wicked man, who cares not for the rights or welfare of others, may rob, plunder, commit murder or do anything that he thinks will ameliorate his condition. But the fearing man will use the means God has given him, and thus bring about a better condition in his life, but the man who is satisfied with a wretched condition is very hard to reach.

Marvel not, brethren, at this, for in India, where the Light of the World has shone for centuries, there are those who are sinners, and know they are, and yet are well satisfied to remain so. They are far less excusable and wise than the ignorant people of these jungles. How very bitter will be their disappointment when the life which they now live flickers out!

Brethren, let us pray God to show us how truly to feel for these benighted ones, whether they be in India, in China or in the regions beyond. We are their keepers, and if there be in us even a taint of the feeling which Cain had for his brother, then we become guilty of their blood. It is useless, as well as absolutely unreasonable, for us to claim we can do nothing for them. We can if we will, and there must be no sense of "it must be" in the doing. If you doubt this statement, just read 1 Cor. 13 carefully and prayerfully, a dozen times, and then express your opinion in accordance with the light that will then be yours. Even the very least of us can agonize in prayer for these benighted yet loved ones.

If we long truly to see these dear ones come into the Light, continued delay in coming may try our souls supremely. We are not to give up and say that the task is a hopeless if not a useless one. But, Brethren, let us not forget the promises in the power of God. He is the One who perfects all things. We are only instruments in his hands for the doing of things, and it may take a score like ourselves to finish up the work.

Were you ever in a dentist's office? Did you ever have a tooth extracted or one filled? And did you not notice what a lot of instruments the dentist had at his command in doing the job? The work you gave him? True, he may have used only a very small number of all the instruments he had, to accomplish the work he did for you, but it takes all those instruments, remember, to do the sum total of his work. So, brethren, remember, as you work for God, that you are only an instrument in God's hands for the accomplishment of, it may be, but a small portion of his work. But forget not that it is a definite and very blessed portion, no matter how insignificant and humble it may seem to you and all who know you, and recognize what you do. It's a thrice blessed portion if you recognize it as God-given, and do not look to men for praise because you have done it. Let the fact that you have done it through God's guidance and help, be praise and assurance sufficient for you. J. M. Pittenger.

Ahwa, via Bilimora, India.

The way in which we say "Thy kingdom come," is as sure a test of our spiritual temperature as the rise and fall of the mercury is of the weather. If there is any flaw in our consecration it will infect it with alkali and petrifaction. It will quickly show whether we have surrendered all, and how much or little we have of the mind that was in Christ.

SISTERS' AID SOCIETIES

DAYTON, OHIO.—The following is the report of the Bible-tract Aid Society of the Dayton Union College Street Church of the Brethren for the quarter ending June 14, 1911. The amount in the treasury on March 1 was $47.76. The basket collections and sales during the quarter amounted to $38.94; collections and sales during the quarter to be $78.70; paid out total in the treasury during the quarter is $78.70; paid out for material, $15.24; balance on hand to date, $64.46. Eight meetings were held during the quarter, with an average attendance of seventeen. The society furnished, to date, 108 aprons, fifty-nine sunbonnets, twenty-six dust caps, eight prayer coverings, seven comforters, four quilts and many other articles. We are very much encouraged with the work and feel that God is blessing what is assisted in any in this good work. May God help us all to do more work in his vineyard.—Bessie Abshire, 1819 West Second St., Dayton, Ohio, June 19.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Rosie—Bro. W. I. Woodall, of Austin, Ark., will begin a series of meetings at this place July 11. Any members living at a distance, who wish to attend these services, should notify the writer, and they will be conveyed to the place of meeting.—Caleb Aitis, Hoxie, Ark., July 1.

CALIFORNIA.

Chico.—Our church met in council on Friday evening, June 3. On Sunday morning after we had all received the Sunday-school lesson together, Bro. Forney told us all about the International Sunday-school Convention, which he had attended at San Francisco. When he had finished his talk, Sister Forney gave us a talk on the Annual Meeting at St. Joseph. Both of these reports were helpful. Our morning services then closed with an earnest, heartfelt prayer for our members, for those who are already in the field, and for those who are soon to go.—Bertha G. Kerr, Chico, Cal., June 27.

Covina church met in council June 3, with our elder, Bro. D. A. Norcross, presiding. This being the regular church-day, we would expect it to be one of the best of Southern California, but as many are moving away, our largest organizations, but as many are moving away, our number has been reduced. Satan hinders the work in many ways. We are near the beach and mountain resorts, and many go there during the summer. Six other causes, which are in our little town, and with a pleasure-loving people the work is rendered more difficult. Some are tired of the service, but we mean to buckle on the armor more securely, and stand for greater purity and consecration, to overcome every obstacle and win a glorious victory. Our love feast will be held June 3, at 7 P. M. Communion services will be held the previous Sunday. Bro. Peter Fesler was chosen Sunday-school superintendent.—Eulalia Overholtzer, R. D. 1, Box 4, Covina, Cal., July 7.

Fresno.—Wife and I arrived in Fresno, Cal., May 23, to do mission work. We located at 1351 Broadway, which is in the northeastern part of the city. We started a Sunday-school at our home, and now have seventeen pupils, with the prospect several new scholars next Sunday. We also have thirteen acres of ground adjoining which need to be worked. This part of the city has only recently been built up, and I think the brethren have a great opportunity for work here in Fresno.—John H. Getz, 2258 Harvey ave., Fresno, Cal., July 7.

Imperial Valley church met in council July 1. Our elder, Bro. C. E. Gillett, presided. Much business came before the meeting and was pleasantly disposed of. Brethren Workers' officers were elected for the next six months, with Sister Rachel Gillett as our presiding elder and Sister Ida Hershey secretary-treasurer. One has been received by letter since our last report. We decided to have a series of meetings, which is to be conducted by Bro. S. G. Lehmer, of Los Angeles, Cal.—Minnie B. Gillett, Holtville, Cal., July 7.

Live Oak.—Bro. J. O. Hartman preached in the U. B. church last Lord's Day at 11 A. M. and 7:30 P. M. Brother preached at 3 P. M. Bro. D. M. Hartman preached in the hall at 4 P. M. Our Sunday-school was held at 3 P. M. with good attendance and good interest. Bro. F. F. Eshelman and family arrived here from North Dakota last Friday, where he met his brethren in Christ. We welcome them to our midst and their assistance here in the Lord's work. We have a good climate and good soil. Any information will be cheerfully given.—F. S. Hartman, Live Oak, Cal., June 26.

Long Beach church will begin a series of revival meetings, the Lord willing, on Sunday, July 16. The meetings are to be conducted by the pastor, Bro. A. L. B. Martin. These services are to be the reviving of the church spiritually and the awakening of the unwakened. These meetings will continue until such a time as seems best to us. We are planning to use the new book, "Kingdom Songs," and shall have a good leader to conduct the song services. We invite all our members visiting on the coast at this season. We earnestly desire their presence and help in these meetings. Come to Bible with you. We want to see the Word of the Lord proclaimed to all around. Thus we may have a glorious feast of good things together. Recently Brethren Wolfe and Norcross, of Lordsburg, Cal., were here and ordained Bro. Masterson to the fellowship.—J. M. Shively, 1744 East Second st., Long Beach, Cal., July 7.

South Los Angeles.—On Sunday morning, June 25, we had our Children's Day Exercises, instead of the regular Sunday-school and preaching services. The very interesting program was rendered by the school, after which certificates were awarded to those who were present every Sunday. We also had a very good program at the Sixty-first and Wall Street Mission in the afternoon.—Clara B. Custer, 1336 East Forty-sixth St., Los Angeles, Cal., June 28.

CANADA.

Brisbane church met in council June 26. We decided to hold a series of meetings, beginning July 2. Our love feast is to be held July 22. It is to be an all-day meeting. Seven members were received by letter.—Blanche Button, R. D. 2, Attoona, Alta., Can., July 1.

Pleasant Ridge.—Our church met in council June 24. Eld. Shatto presided. We were instructed by the elder regarding certain decisions of Annual Meeting. Several committees were brought before the meeting, some of which were a surprise to many. Two letters were read. Our congregation is steadily increasing. On the last to Sunday in June we had a called council to be held one week previous.—P. E. Pobst, Liberty, Alta., Can., July 5.

COLORADO.

Good Hope church met in quarterly council June 21, with Bro. F. Steele presiding. Business was transacted pleasantly. Sunday-school officers were chosen for the coming six months with Bro. Orville Hoover as superintendent, and Miss Ara Lewis as secretary and treasurer. We organized a Young People's Society with Bro. Orville Hoover as president, and Bro. Arthur Hulse as secretary and treasurer. We decided to have a two weeks' Bible study, a series of meetings to be conducted by Bro. J. C. Groff, of Wayne, Colo. We are greatly in need of more workers here, especially ministerial help, and we would be glad to communicate with any one looking up a new location. We have a fine country here.—Maude C. Hurtz, Haxtum, Colo., July 3.

IDAHO.

Clearwater.—The members of this church reorganized their Sunday-school for the next six months, with Bro. Neal and Sister Bertha Eisenbise are the superintendents; Bro. Paul Lind, secretary. Sister Ida Hershey was elected president of the Christian Workers' Meeting; Sister Maud Frantz, secretary. The children of the Sunday-school gave a well prepared program on children's day, which was listened to by a crowded house.—Bertha Eisenbise, Lenore, Idaho, June 26.

ILLINOIS.

Decatur church met in council. Bro. George Miller, our elder, was present. Bro. D. J. Blickenstaff opened the meeting. Bro. S. Lear read the Scriptures. Sister Rachel Gilbert was elected leader of the praise meeting. Bro. Perry Oliver was elected president of the Christian Workers' Meeting.—W. Cripe, 1443 West Decatur St., Decatur, Ill., July 7.

Dixon.—Our church met in council June 26. Our elder, Bro. O. F. Shaw, presided. One member was received by letter. Brethren O. F. Shaw and W. P. Dickey were elected delegates to District Meeting. Bro. Henry Hahn, secretary of the Christian Workers' Meeting. Bro. John Robinson, of Bethany Bible School, will be with us in a series of meetings, beginning Aug. 13.—Emma Boyd, 108 Harrison Ave., Dixon, Ill., July 1.

Liberty church convened in council July 1. Our elder, Bro. J. W. Harshbarger, presided. One letter was received. Arrangements for meetings, to be conducted by Bro. Frank, of La Place, Ill., will begin Sept. 3. Our love feast is to be held Sept. 2. Communion services, Sept. 1.—Ida Ott.

Mansfield church met in council July 1, with Bro. S. G. Nickey presiding, accompanied by Bro. Daniel Wysong, elder of Oakley, Ill. Bro. J. C. Lightcap was advanced to the second degree of the ministry. Sister Daisy Isley was added to the membership.—J. E. Swartz, Mansfield, Ill., July 7.

Shannon church met in council this forenoon, with Eld. Horace Ankrum presiding. One letter of membership were received. It was decided to hold our love feast Oct. 9, at 6 P. M., to which we expect to have a large attendance. Bro. Frank Brethren Arthur Bryan and Milton McNutt were elected as delegates to District Meeting. Bro. Arthur Bryan was elected Sunday-school superintendent, Bro. Milton McNutt secretary. Bro. Bryan was elected leader of the Christian Workers' Meeting, and Sister Ida Bryan secretary. The Christian Workers' Meeting have a special program several weeks ago. After the program Bro. Ira Bennett and Sister Ida Bryan were elected to the Christian Workers. His remarks were encouraging and upbuilding.—Etta Kreider, Shannon, Ill., July 1.

Stillman Valley.—We have had some splendid Gospel sermons delivered by Bro. James M. Moore, commencing June 4, and closing June 18. While there was no visible addition to the church, yet we feel built up and established in the faith, and hope for more in the near future. Bro. Moore, Jr., gave three sermons on the street, which were well attended by earnest attention. Collections were also received during the street meetings. We hope this has been a time of seed sowing. Bro. Moore, Sr., preached his farewell to a large house, an enrollment of 128. Our council meeting convened June 27. Bro. Chas. Cosy is our delegate to Sunday-school District Meeting. Bro. Noah Hendricks, Meyer, delegates to District Meeting. Bro. Ezra Flory will be in charge of the Children's Day, and the girls will be Misses Lillie A. Frantz, 319½ Ninth Ave., Sterling, Ill., July 2.

Walnut church met in council July 1. Our elder would do general house work. Any one desiring the position, should write to him. A sister is preferred. Address, M. Smeltzer, Supt., Girard, Ill., July 1.

INDIANA.

Elkhart City church held its council June 27. Our Christian Workers' Meeting was reorganized, with Bro. Lynn Groves as president. Bro. Noah Hendricks was elected delegate to Sunday-school Convention. Bro. C. C. Kinzie was chosen pastor for another year. A local temperance committee was appointed. Sunday-school officers elected for the next six months: Brother Lynn Groves and Sister Chas. Miller. Our love feast will be held Aug. 19. Our Sunday-school convention is now organizing and assisted in the installation of Sister Lulu Snetzer Business Manager of the Gospel Messenger. Sister was recently located here. The average attendance at our Sunday-school for the month of June was 124, with a collection, $4.87. We had our annual Sunday-school outing July 4, at a near-by park, and we feel that the day was well spent.—Mrs. Lulu Miller, R. D. 5, Box 50, Elkhart City, Ind., July 1.

Farmington.—We met in business meeting June 24. Our elder, Bro. J. D. Mishler, was moderator. One letter was granted. Bro. Daniel Snell, of North Liberty, Ind., will have an all-day harvest meeting in the near future. Sunday-school officers were elected for the next six months: Brethren Jesse Hoke and Leo Miller as superintendents—Rosella Shock, Huntington, Ind., June 26.

Kewanna.—Our next meeting will be held July 16. We are invited to be with us. Our love feast is set for Sept. 17 and 18.—Mrs. Ida Hershey, July 1.

Lick Creek.—Eld. C. B. Smith, of Morrill, Kans., will be at a series of meetings at this place, beginning the first part of August.—Bessie Kieffaber, Coal City, Ind., July 6.

Mexico church met in council. Bro. Daniel Brubaker, Ind. came to the-Denmark house June 24, to assist in some meetings. He remained over Sunday, and as a result three were baptized, one reinstated, and one awaits baptism. Bro. Studebaker's work was greatly appreciated.—Bessie Studebaker, Peru City, Ind.

Maple Grove.—June 18 Bro. D. D. Culler, of Mount Morris, Ill., was with us and preached for us at Sunday-school morning and evening. He gave us three excellent talks. June 24 Bro. D. L. Miller, of North Manchester, Ind., came to our place and remained with us over Sunday, preaching four sermons and one Sunday-school address. Interest and interest were excellent. One noble young man came out on the Lord's side and was baptized. We feel greatly inspired and encouraged by the visits these two dear men have given us by our brethren. Our Sunday-school and Christian Workers' Meeting are moving nicely.—Ada Shively, Mitchell, Maple Grove, Ind., July 6.

Nappanee.—Our love feast closed the first love feast held at this place. We have a mission in the city, but no church. June 24 Bro. Daniel Snell, of North Liberty, came to our meetings. Bro. Daniel Snell preached every day and evening. His words, natural eyes are fixed on him, but his spiritual eyes are surely wide open. Two fathers were baptized. Our meetings closed with an all-day love feast. The feast was well attended. Sunday-school was organized, and probably two hundred spectators witnessed the ordinances. Bro. Snell left for his home July 1. We long to buy a church if we can raise the money. Our work is among the factory people, and we will be pleased to correspond with any if we buy. We believe that God will open up the way and make it possible for us to do so. If we trust and obey him.—J. W. Harris, Marion, Ind., July 1.

Monticello congregation met in council meeting June 24, with Eld. Jesse Billing presiding. Meeting was set for Oct. 7 at 6:30 P. M. We also decided to have a harvest meeting. Bro. Daniel Snell, of North Liberty, and Eld. David Dilling was again chosen elder in charge for one year. We elected Bro. Jesse Billing to the office of elder for two years, and one for three years. Sister Nettie Whitcher was elected president of the Christian Workers' Meeting. Sister Elsie Kepp, secretary; Bro. R. G. Keever, Sunday-school superintendent.—L. L. Hiner, Monticello, Ind., July 1.

Mount Pleasant.—Our church met in council July 1. Eld. E. E. Goshorn presided. Considerable business came before the meeting, which was pleasantly disposed of. Council meeting was set for Aug. 6. We decided to hold our love feast in September, the exact date to be set later. We have not the definite date later. A collection of $56 was taken up.—L. E. Shively, R. D. 1, Box 4, July 1.

Ridge Schoolhouse.—Immediately after Sunday-school Bro. Jacob Beer, of Mexico, Ind., began a series of meetings. His theme was "The Word of God is Life." He will be with us again in four weeks.—Hattie Carbiener, Bremen, Ind., June 26.

Walnut.—In my report from this church concerning the advancing of some of our ministers to the second degree of the ministry, the name of Brother and Sister Howard Dicks should have appeared.—Minnie Gillett, R. D. 11, Argos, Ind., July 1.

Wawpecong.—We held our love feast July 1. Seventy-five members surrounded the Lord's tables. Many came from other congregations. Two from Mexico and three from Nappanee congregations were present. Bro. Daniel Wysong, of Nappanee, Ind., officiated. He remained and preached for us on Sunday morning. Bro. Everett Pippin, also of Nappanee, preached for us on Sunday evening. The meetings were very spiritual and a great encouragement to the Wawpecong church. We will hold an all-day harvest meeting Aug. 6. Bro. Harvey Hartzough will preach for us on this occasion. Our Sunday-school is still progressing, and we hope to attend with more throughout the coming quarter than has been done in the quarter that is past. On account of the increase in attendance it has been necessary for us to form a new class. We solicit the prayers of the brethren in our behalf.—Mrs. Ida Overholser, Wawpecong, Ind., July 1.

IOWA.

Beaver.—Our love feast has been held, and we feel that it was one of the best ones that we had. There were not so many members from other congregations, but a large number of our members were present. Bro. Brenneman, of Des Moines, was with us. Bro. Rowe and Harvey Rowe, of Rock Rapids, came July 4.—Mrs. Ida Rowe.

Clarence.—Sister Sadie Miller, who is on a furlough from India, came to the Lone Cedar church July 2, and gave us inspiring talks on her work and experiences in that far-off heathen country. We are always glad to welcome workers to our home, friends and our native country, with congenial religious influences, appreciative of the great work of missionaries and the money that is bearing among the heathen. Sister Miller presents the needs and conditions in India in an impressive manner, and deserves success in her work. Our church responded with an offering of $20.83 for the India work. May the Lord bless the efforts of our returned missionaries and that of their interests in the Lord's command: "Go ye." "Give ye." "Pray ye the Lord of the harvest" etc.—John Spack, Clarence, Iowa, July 2.

Long Meer church celebrated Independence Day in a very pleasant and profitable manner at the church near Panora. The forenoon was given to song services and an address by the elder. At noon a bountiful dinner was served. The afternoon program was rendered mostly by the Sunday-school children, assisted by others. The singing was interspersed with recitations, followed, with a short and impressive address on "Loyalty," by Eld. Geo. Detrick, of Panora, who delivered the Probable Independence Day. It is generally conceded that giving our Sunday-school children a Christian training and encouraging work to do, in times of special temptation, goes a long way toward securing their future safety. Bro. Geo. Detrick, of Panora, Sister Nettie Senger, of Bethany Bible School, occupied the Sunday-school hour, last Sunday morning, with an address on the Sunday-school work. The remarks were full of interest and instruction. She held her audience with appreciative attention for the whole hour.—Mrs. Minnie Blake Eld. A. M. Stine, of the Child Rescue Committee, of Middle Iowa, came to the Lone Cedar church July 4, and gave a very appropriate and impressive address on the importance of the Child Rescue Work. Iowa is awakening to a realization of the importance of both the Temperance and the Child Rescue Work, and our committees are doing effective work in their respective lines.—Mrs. Ida Overholser, July 5.

Libertyville.—Sister Sadie Miller was with us June 24 and 25, and gave us two interesting talks on "Life in Mission Work." A collection was taken for that work. Our Sunday-school was reorganized June 25, by Eld. J. Long, who elected superintendent for six months. Our Sunday-school 6 months' Love Feast will be held at Bro. Noah Beal's, at the beginning of a series of meetings to be held by Bro. Jacob Mishler, of Nebraska.—H. E. Johnston, Batavia, Iowa, July 3.

Muscatine.—June 11 Sister Sadie Miller came to us and gave us three talks on "Mission Work in Northern India." Truly, their needs are many. We are responsible for helping to bear the Gospel message as they are in need. Our church appropriated a part of her meager resources ($5) for the India work. We feel that it is a privilege for us to help in the support of a native worker, making $12. May all our members have a home and abroad at heart for the work of the cause!—A. Robinson, Muscatine, Iowa, June 26.

South Ottumwa church enjoyed a very spiritual love feast Sunday, June 25. Bro. Daniel Wysong, of Nappanee, had charge. Eld. Peter Brower and Bro. Homer Wenger, of South English, Iowa, Bro. Jacob Beer, of Mexico, Ind., were present. Bro. Beer is getting along slowly, yet the outlook is very good, we think. We have hopefully been looking for the last two weeks. There has been no sickness among the members this spring and work is very scarce. We are rejoicing over the fact that the saloons are closed.—Minnie E. Wyrtzen, R. D. 3, West Street, Ottumwa, Iowa, June 30.

KANSAS.

Altoona.—July 2 the brethren and sisters of this church met for worship. We had Sunday-school at ten o'clock, after which we had preaching. Communion services followed, our elder, Bro. J. S. Clark, of Parsons, Kans. After preaching we had our council meeting, with Bro. Clark presiding. A letter was read from Bro. Daniel Snell, of North Liberty, and request to District Meeting. The Sunday-school and church work of the coming quarter was discussed, and the brethren and sisters are working together in love and union for the Lord's cause.—Mrs. Blanche Button, Sunday-school Superintendent, R. D. 2, Altoona, Kans., July 5.

Chanute.—Our church met in council June 17, with our elder, Bro. J. H. Cakerice, presiding. Considerable business was disposed of satisfactorily. Our love feast will be held Oct. 7 at 6:30 P. M. Bro. J. H. Cakerice was elected delegate to Annual Meeting.—Emma Correll, Ashlees, Kans., July 5.

McPherson.—We met in council July 4, at 9 A. M. Eld. F. S. Holsinger, of Abilene, Kans., was present. At 10 o'clock the church budget was made. This church raises yearly over $1,400 for the India work. Sunday Evening services were advanced to the second degree of the ministry.—Sarah Minnie Hoisley, McPherson, Kans., July 3.

Monitor.—We met in council June 17, with Eld. J. J. Yoder presiding. The usual business was disposed of in a pleasant and profitable manner. Arrangements were made for a Junior Christian Workers' Band, which will be organized soon. Our love feast will be held Sept. 16, at 6:30 P. M.—Mrs. Ella Yoder, R. 7.

Bro. W. H. Yoder was advanced and duly installed into the second degree of the ministry.—Emma E. Stutzman, Harveyville, Kans., July 3.

Mont Ida.—We met in council June 17, with Eld. F. G. Edwards presiding. One paper was sent to District Meeting. Our Christian Workers' Meeting was reorganized for six months, with Sister Lizzie Hoover president. We elected teachers' meeting, and also a cradle roll department in our Sunday-school. Several additional appointments were made at various meetings.—Lucy B. Price, Mont Ida, Kans., July 1.

Morrill.—Our council meeting was held June 24, with our elder, Bro. C. A. Miller, presiding. Bro. C. M. Yearout, of Morrill, Kans., was elected to the office of deacon. Council set June 30. We decided to have preaching each Sunday morning for an indefinite time. One paper was sent to District Meeting. Eld. Jesse Ebbert will be with us July 8 at 10 A. M. Bro. Yearout gave us two excellent sermons while with us

Elder Henry Miller, one of our aged members, is afflicted with paralysis.—Lewis Smith, Wenatchee, Wash., July 5.

Verdigris church met in council June 24. Our elder, Bro. S. B. Lantz, had charge of the meeting, assisted by Bro. John Spitzer. Quite a number of members were present, which made a very interesting meeting. Two were received by letter, and two were restored. We decided to hold a series of meetings here, and also at Madison, with a love feast at the close of the meetings in this place. The exact time is not decided upon yet. There is church twice every Sunday, and preaching every other Sunday night at Madison. We have very good attendance at our morning and evening services in the country. The general attendance at church is fairly almost every evening. We decided to take up a collection every time we have preaching services, to be used to help support the Fourth at the church with an all-day temperance program, which we hope will interest every one.—Miles Quackenbush, R. D. 1, Olpe, Kans., July 1.

Washington.—At our last council we presented one of our young men for a letter of recommendation. Our love feast will be Sept. 9, at 10:30 A. M. We have the supplies for the cradle roll department. Sister Nora Dauby Washington, Kans., June 19.

MARYLAND.

Edgewood.—On June 11 we began a series of meetings at the Edgewood house, with Bro. A. P. Sonder in charge. Bro. Sonder gave us soul-stirring sermons, and as a result four put on Christ in baptism. Others are near the kingdom. We have a wide-awake Sunday-school, with Bro. Levi Green as superintendent. We have Christian Workers' Meeting each Sunday evening, with Bro. Howard Blackstes as president.—Mariana Engler, New Windsor, Md., July 5.

Glade View.—Bro. E. T. Pike began a series of meetings June 17, and continued until June 25. Many sermons were preached, and a number of people were buried with Christ in baptism. He gave us many encouraging words. We feel that God has richly blessed us.—Ira C. Miller, R. D. 2, Oakland, Md., July 3.

MICHIGAN.

Hanlan.—We met in council June 24. We had a very pleasant meeting. Bro. C. H. Beardorf presided. Two letters of membership were received. Our love feast will be held Sept. 26, beginning at 2 P. M. Sunday-school and Christian Workers' Meeting officers were then elected. Bro. Willie Patrawalt was chosen superintendent; Bro. Grover Arnold, president of the Christian Workers; and Bro. Ora Hill, committee on Arrangements for District Meeting met and appointed the committees and officers for our Christian Worker Meeting to be held at Hanlan, beginning Aug. 14. June 24 Bro. R. H. Nicodemus, of Chicago, began a series of meetings. He is preaching the Lord's truth in abundance, and our members are being aroused to our duty, as well as stirring the hearts of many outside of the ministry. The meetings are excellent, and the outlook is good so far.—Rosa Weller, R. D. 3, Copemish, Mich., June 30.

MINNESOTA.

Worthington.—Bro. Andrew Hutchison, of McPherson, Kans., began a series of meetings June 25. The meetings were good and much appreciated by a full house nearly every evening. Three were baptized and one reclaimed. May the Lord bless Bro. Hutchison in his work, his wife duly installed. Brethren J. A. Eddy and Joseph Long were ordained to the second degree of the ministry. We expect another love feast at this place June 24. Bro. Hutchison officiated. We have a list of our isolated members, and a list for which our hearts were glad. A children's meeting was held on Sunday afternoon, and was enjoyed by all.—Minnie Schechter, R. D. 5, Worthington, Minn., June 26.

MISSOURI.

Mineral Creek.—Our Sunday-school and temperance meetings were held July 1. We were glad to welcome Bro. Levi Irvin V. Enos, our District Sunday-school Secretary, could not be with us. Our efficient superintendent, Bro. Ellis Wolfe, presided the meeting successfully. The program of songs, speeches and recitations by the children was much enjoyed by a good audience. A bountiful dinner was served on the lawn at noon, and a good social time was enjoyed. Our church is moving along nicely under the leadership of our elder, Bro. Mohler. Our series of meetings, to begin Sept. 3, has been postponed until Sept. 10, on account of the date of Bro. J. T. Holsinger's son he is unable to get to us before this date. Quite a few brethren, visited in the home of Bro. Wolfe during the meeting. Among them were Bro. Paul Mohler and family and Bro. D. N. Eller, of Virginia. The sermons preached by these brethren were much enjoyed. We always enjoy having any of the brethren with us.—Zilpha Campbell, Joplin, Mo., July 5.

Nevada church met in special council June 26. The church decided to use the new book, "Kingdom Songs No. 3," in our Sunday-school. A committee was appointed to look after the book. Eld. Smith read his decision in the case appealed from on the "Lamb Question," and gave us a talk on the subject. All the members seem to be in peace and harmony, and the work is progressing nicely. Nearly all the members were present. During the council the rain fell in torrents. All realized that the heavy downpour is now broken, for which we are thankful.—R. M. Ellis, Nevada, Mo., July 1.

NEBRASKA.

Enders.—We held our love feast June 17. Forty-two members were present. Bro. A. J. Nickey, of Kearney, Nebr., officiated, assisted by our elder, Bro. Ira Hoff. Bro. Nickey preached us twice on Sunday. We were glad that he could be with us. On Sunday afternoon a communion service was held at the home of one of our aged members, Sister Flory, as she was unable to attend the feast at the church. Bro. Ira Clark, of Quinter, Kans., was called to the ministry. One week from the time of the communion, Sister Flory passed away.—Orville Eby, Enders, Nebr., July 5.

Red Cloud.—We had the pleasure of having with us Bro. W. R. Miller, of Chicago, Ill., in some illustrated Bible Land talks, commencing June 19 and continuing three nights. We had very good crowds, considering the busy season and the warm weather. We all enjoyed his lectures and felt sorry when the time came for him to leave us. We held our sixteenth annual Sunday-school picnic on the Fourth of July, so prevented Providence.—Ella E. Eshelman, Red Cloud, Nebr., July 2.

NORTH DAKOTA

Berthold.—Our church met in council June 24. Eld. D. W. Shock presided. One letter of membership was read and one was granted. Eld. J. H. Petry and Bro. Shock were elected delegates to District Meeting; Brethren A. H. Jones and E. S. Petry, alternates. Brethren evangelistic meeting to be held four confessed Christ. Bro. E. E. Eshelman knows his Bible and is able to teach and preach it to others. Sister Jones' membership card for the anointing, which was administered by Eld. D. W. Shock and Bro. Eshelman.—F. J. Weimer, Berthold, N. Dak., June 30.

Bowdon Valley.—The members of this church held their love feast June 24. About twenty-five surrounded the Lord's tables. Bro. Daniel Deardorff, of Surrey, N. Dak., preached for us on Saturday evening and evening of communion. He is very spiritual and inspiring. We all feel much encouraged in the Lord's work. We have preaching every other Sunday by Theodore Price does the preaching. He moved among us in the spring. We feel that much good is being done by having a resident minister. The attendance and interest are increasing.—Mrs. J. E. Glessner, R. D. 2, Manfred, N. Dak., July 5.

Kelvin.—The Brethren in the Turtle Mountains have secured the use of the District tent, and the writer held a series of meetings beginning June 24. On the 29th the members met in council, and Bro. Ira Hoff was elected to the office of deacon. The choice fell on Bro. Fred Schroeder who, with his wife, was duly installed. Bro. Jacob Bowser, of Tofte, N. Dak., was with us and delivered the charge. In the evening, with a few visiting members, we gathered around the Lord's table to partake of the Lord's supper. Bro. Bowser officiated. As a body we feel encouraged to do more aggressive work for the Master.—Ella Hoff, Kelvin, N. Dak., July 1.

Remmare.—Today our church met in council. Eld. J. C. Toney had charge of the meeting. Bro. J. C. Forney is our superintendent. Bro. Ira Hoff was elected delegate to the Sunday-school Meeting. June 25 one was received by baptism. Eld. J. C. Toney began a series of meetings.—G. I. Michael, Kenmare, N. Dak., July 1.

Rugby.—Bro. J. H. Myers, of Minot, N. Dak., began a very interesting and instructive series of meetings at this place. June 24 Bro. Myers preached for us at 10 A. M., after which we had the Lord's supper. Many were encouraged in their willingness to accept Christ as their Savior. We held our love feast at 2 P. M., with Bro. Myers in charge. Many friends surrounded the tables. The following Sunday we met at 10 A. M. for Sunday-school, which was in charge of the writer, and by Bro. Hartsough, gave a very interesting sermon.—T. W. Stutson, Rugby, N. Dak., July 1.

Salem.—We are having a very interesting series of meetings, conducted by Bro. John Heckman, of Turner, Indiana. We met for council June 24. Our elder, Bro. J. W. Shively, presided. Two letters were received and one granted. Sunday-school officers were elected.—Ida Shively.

Williston.—Our love feast was held June 10. Forty-eight members were present. Bro. Jacob Kaufman, of Minnesota, from adjoining churches were with us at the feast. Ministers present were Eld. Jacob Kaufman, Eld. Jacob Hoff, Eld. Ira Hoff, and Eld. Isaac Frantz. The latter officiated. For the first time the writer has had the privilege of washing feet and passing the cup. Eld. Isaac Frantz came to us from the late Annual Meeting and conducted a series of meetings, beginning June 4 and continuing each evening at June 25. The meetings closed with an unabating interest. We had a splendid attendance every night. Bro. Frantz is a worker. On seven dear souls were made willing to confess Christ and seek the new birth. Two were baptized on the evening of June 25. Two have expressed themselves that they are ready to enter the fold also.—Etta Myer, R. D. 2, Box 191, Williston, N. Dak., June 28.

OHIO.

Black Swamp.—The members of our Sunday-school were made to rejoice last Sunday when twelve of the Toledo Sunday-school were present. Bro. Harbert Studebaker, of Toledo, garner preached for us. As all had brought well-filled baskets, we ate our lunch on the church lawn. Then came the time for speaking, singing, and devotional exercises. All departed after having spent a most delightful session. On Wednesday a dear sister was willing to put on Christ in baptism. —Edith Baker, Le Moyne, Ohio, July 1.

Covington.—Our last report of the Story we were glad to welcome to our church Eld. G. N. Falkenstein, who preached for us on Sunday, June 18, and remained with us over the "Second Coming of Christ." Bro. Herbert Studebaker and Eld. D. D. Wine were with us on the 25th. Their sermons were much appreciated by this congregation. Our teacher-training class is doing good work.—Elizabeth Boorman Covington, Ohio, July 2.

Pittsburg.—We held our love feast June 17. The attendance was large. Eld. Jacob Hoff officiated and washed the Lord's table. Eld. D. C. Hendrickson officiated. The meeting was much enjoyed by all. Sunday-school last year was a success in the church by baptism.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, July 1.

Poplar Grove (Ohio).—This church and the five adjoining churches were favored with a visit from the Sunday-school Meeting July 4. Some Sunday-school workers from other places were also present. At 9:45 A. M. a basket dinner in places were also present. At 9:45 A. M. a basket dinner in the beautiful, well-filled baskets. A splendid program had been arranged. The Round Table was an interesting feature of the program. The next Annual Sunday-school Meeting on the national holidays was well demonstrated. The boy children are learning to work and the girls abounding in the cities, to enjoy the day in the country, spending it in the fellowship of the brethren and sisters. We succeedingly warm, yet the day was enjoyed by all, and it was decided to meet on the first Tuesday in July, 1912.—Anna Bowser, Dayton, M. Royer, R. D. 40, Union City, Ind., July 6.

Portage.—Our church met in council June 24. Much business was transacted. Bro. Ira Hoff was to be our next union. Eld. J. C. Witmore, of Fostoria, Ohio, was chosen as our elder for one year. Bro. Ira Hoff was elected delegate to District Meeting. Sunday-school Meeting on the national holidays was well demonstrated. The boy children are learning to work and the girls abounding in the cities, to enjoy the day in the country, spending it in the fellowship of the brethren and sisters. We succeedingly warm, yet the day was enjoyed by all, and it was decided to meet on the first Tuesday in July, 1912.—Anna Bowser, Dayton, M. Royer, R. D. 40, Union City, Ind., July 6.

Portage.—Our church met in council June 24. Much business was transacted. Bro. Ira Hoff was to be our next union. Eld. J. C. Witmore, of Fostoria, Ohio, was chosen as our elder for one year. Bro. Ira Hoff was elected delegated trustee for three years, and also chosen clerk for one year. Bro. Geo. Bowser is our superintendent. We expect to have preaching every two weeks. Our next preaching services will be July 9.—Mrs. Myrtle Wilkinson, Portage, Ohio, July 1.

OKLAHOMA.

Hoyle.—At our late council it was decided to hold an election, and Eld. Jacob Hoff presided over the same. Bro. T. C. Root was called to the ministry. Brethren Cook, H. Boose, A. J. Smith and E. Lauver were present at the meeting.—Wm. Myers, Hoyle Station, Okla., R. Shenefelt, Amen, Okla., July 1.

Pleasant Plains church met in council June 17. Our elder, Bro. H. Booze, presided. We elected our Sunday-school officers for the coming six months. Bro. Ed. Taylor was superintendent. Bro. H. Booze was chosen delegate to the District Meeting. Bro. Geo. Pautice, alternate. June 25 our District Sunday-school superintendent was with us. At eleven o'clock he preached a very good sermon, and in the afternoon he held our Sunday-school meeting.—Mrs. Hulda Prentice, R. D. 3, Alline, Okla., June 29.

Red Rock church met in council June 29. Our elder, Bro. A. G. Hillmore, presided. One letter was received. We elected our Sunday-school officers for the coming six months. Bro. D. Post as superintendent; Bro. Albert Murphy, secretary. Our revival meeting closed with a basket dinner on the 4th, to close with a love feast. Bro. C. D. Hylton, of Kansas, will be held over a week. Bro. A. G. Hillmore is our delegate to District Meeting.—Gay Nill, R. D. 1, Hollister, Okla., June 30.

OREGON.

Ashland church met in council June 24. Sunday-school and Christian Workers' Meeting officers elected. Eld. Jacob Hoff with Sister Lizzie Detweiler as Sunday-school superintendent, and Sister Nellie Morton as president of Christian Workers. Brethren Jacob Hoff, E. E. Decker and J. G. Miller were chosen delegates to District Meeting. Since our last report Bro. Hoff has been with us. Bro. Jacob Kaufman, of Washington, Iowa, preached for us.—Cora B. Decker, Ashland, Oregon, June 29.

Newberg church met in council July 1. Owing to a change in conditions, it was decided to discontinue the use of what has been known as the equality plan of raising funds for church expenses. Bro. Henry Brubaker was chosen delegate to District Meeting, with Bro. Otis Welsh as alternate. An election was held for a minister and a deacon. The choice of election was held for a minister and a deacon. The choice for a minister resulted in a tie, and Bro. Jacob Hoff was called upon to decide who was chosen. Bro. J. W. Brooks was chosen deacon. He and his wife and Bro. Pete Hoff were installed. A brother was restored to fellowship.—Bessie Marie King, Newberg, Oregon, July 1.

PENNSYLVANIA.

Elk Lick.—June 17 Eld. C. D. Bonsack began a series of meetings, and preached eighteen soul-stirring sermons. As an immediate result of his labors, five young girls united with the church. Our council, held June 28, was unusually well attended, and was also characterized by the excellent spirit which prevailed. Our elder, La Rue Beachy, presided. It was decided to continue the services of the present pastor, Bro. D. J. Zigler, another year. On Sunday evening, July 2, we enjoyed a very spiritual love feast. About 110 surrounded the Lord's tables. Bro. Bonsack officiated.—Clive Bollinger Eagan, Elk Lick, Pa., July 4.

Johnstown.—We held our local Sunday-school convention in the Maple Grove house. We spent a very pleasant day together. We had a meeting with Eld. Ira Ober, in the Locust Grove house. At the present time Bro. Wm. M. Howe is teaching an Bible class at the Walnut Grove house, on the Book of Daniel. We meet every Wednesday night. These meetings are largely attended and are interesting. We wish that more might avail themselves of the means on the Book of Daniel. The dates set for the starting of our revival meetings are as follows: Aug. 6, in the Maple Grove house, conducted by Bro. Silas S. Blough, of North Manchester, Ind.; July 31, at the Locust Grove house, by Eld. Chappel; at Walnut Grove, Aug. 13, at the Walnut Grove house, by Bro. E. S. Young, from Ohio. Aug. 13 at the Oriental house, by Eld. Johnstown, Pa., July 6.

Lost Creek.—The Lord willing, we will begin a series of meetings Aug. 26 at the Oriental house, to continue till Sept. 18, to be conducted by Bro. H. M. Myers, of Waynesboro, Pa. Preliminary services for our love feast will be held Sept. 9, at 9:30 A. M., with meetings next day also.—John S. Showers, R. D. 1, Box 19, Liverpool, Pa., July 6.

Lower Cumberland.—The Mechanicsburg Sunday-school of this congregation held its Children's Day Exercises June 18. About 200 enjoyed a well-rendered program. The children did especially well. Bro. J. H. Cassel, Superintendent, delivered an excellent address on "The Ingredients of a Good Sunday-school." Bro. Wm. Mechanicsburg, Pa., July 1.

Marsh Creek.—On Sunday we had the pleasure of having with us our aged brother in the Lord, Eld. F. P. Crist, and wife. Bro. Graybill preached for us at the Pleasant Hill house in the morning, and in the Gettysburg house in the evening. Our meetings were very much appreciated. We appreciated having them with us in our home, and our prayers are with them in the declining years of labor. Since our last report three have been added to the church by baptism. We expect Bro. C. D. Bonsack to be with us in August to conduct preach for us in the Gettysburg house.—Ida M. Lightner, Gettysburg, Pa., July 6.

Mingo church met in council June 17, with our elder, Bro. Jesse Blough, presiding. Assisted by Eld. F. P. Crist. Five letters of membership were received. We decided to hold two series of meetings in the fall,—one at the Shippack house by Bro. Hoover, beginning Sept. 4, at Mingo by Eld. Solomon Martin.—Elizabeth B. Hunsberger, Royersford, Pa., July 3.

Nearing Springs church met in council, held June 24, well attended, and the members at home much appreciated the presence of our elder, Bro. Jesse Blough. Arrangements in the future arrangements will be made so that all members present may have the privilege of being present at all the tables. Our expectations were exceeded as to the number of members attending. We are expect that by the time of this meeting the final resignation of our faithful pastor and elder, Bro. O. V. Long, was tendered. We hope that the service of Bro. Long will be long remembered, as no much for other flocks as it has for the church he has just left, and that we may be able to fill in a measure the protecting care of a faithful elder. Eld. David A. Sell has been called to take the place left by the church in getting some one to look after the needs of the church.—Elizabeth Barnett, Roaring Springs, Pa., July 6.

Spring Run.—Bro. J. M. Blough and wife were with us July 2. Sister Blough gave an interesting talk during the Sunday-school on the Lesson, after which Brother and Sister Blough sang two songs in the Indis language. Bro. Blough then gave an interesting talk about his mission work in general. He held his audience for one hour, with much interest. We surely appreciate their efforts very much. An offering of $8 was lifted for the work in India.—Lawrence Ruble, McVeytown, Pa., July 6.

SOUTH DAKOTA.

Willow Creek.—We closed our two weeks' series of meetings last night with good interest and attendance, which was

(Concluded on Page 448.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTHERN DISTRICT OF IOWA.

The Sunday-school, Ministerial, Christian Workers' and Missionary Meetings of the above District are to be held in the Zion Dunkard Church, near Ollie, during Elders' Meeting, Oct. 4, afternoon; love feast, evening of Oct. 4; District Meeting, Oct. 5.

Sunday-school Meeting, Oct. 5, at 8 A. M.

Temporary Chairman, A. L. Sears.

Address of Welcome, H. C. N. Coffman.

1. What Is the Purpose of the Sunday-school Conference?—Peter Brower.

2. The Sunday-school as a Missionary Institute.—Lee Fisher.

3. Why Not Have Special Installation Services for Officers and Teachers?—D. L. Brower.

4. Short Path the Relation Existing Between the Teacher, the Lesson, and the Pupil of an Ideal Teacher.—S. B. Poole.

5. What Is the Best Way to Create Indifference in Sunday-school Work?—D. Sink.

6. The Use of Illustrations to Children.—Mattie Sink.

7. Our Boys and Girls the Future Church.—H. W. Coder.

8. Essay, Duties of Sunday-school Officers.—Minnie Cora Brower.

9. Round Table.—Conducted by I. B. Trout: (1) What Can a Sunday-school Teacher Do for Self-improvement? (2) How Can the Pupil's Mind Be Held During the Lesson? (3) How Get the Pupil's Aim of the Opening Prayer. (5) Is There of Song. (4) The Aim of the Opening Prayer. (5) Is There Danger of Impressing Doctrinal Points too Strongly on Certain Classes? (6) What Kind of Training Should Our Teachers Have? (7) What is the Sunday-school Standard?

Ministerial Meeting, Oct. 5, 2 P. M.

1. What Qualifications Are the Church Sustain to My Salvation?—Geo. W. Burgin.

2. How Supply the Call for Evangelists.—J. G. Barick.

3. The Sister's Mission in the Church, and What Can She Do?—Abraham Wolf.

4. Why Are So Many of the Brethren's Children Lost to the Church?—Mamie Sisk.

5. How Does the Holy Spirit Manifest Himself in the Present Age?—Leslie Cover.

6. What Should Be the Primary Object of a Sermon?—J. H. Keller.

7. (a) What Would I Do if I Were a Preacher?—Cora Wenger. (b) What Would I Do if I Were a Laymember?—Henry Butler.

FINANCIAL REPORT

During the month of May the General Mission Board received the following donations for the funds entrusted to their care:

WORLD-WIDE.

Kansas—$64.20.
Northwestern District, Congregations.
Burr Oak, $31.32; Quinter, $27.81 ..$ 59 13
Southwestern District, Congregation.
Meadow
A. C. Keller, $5; An isolated brother and sister, $1; Amos O. Brubaker, $1 ..... 7 00
Ohio—$20.16.
Northeastern District, Congregations.
Chippewa, $4.50; First Church of
Brethren, Akron, $10.66 ..... 27 16
D. B. Shively, New Bedford 3 00
Indiana—$6.03.
Southern District, Sunday-school.
Pleasant Hill 10 00
"Young Sisters' Self-Denial Class"
Bourbon, $1; Wm. Overholser, $4.01,
Middle District, Sunday-school.
Mexico 6 08
Miss Etta Ebbinghous, ... 1 00
West Virginia—$25.50.
First District, Individuals.
Pleasant Dale 25 00
Mrs. Catherine Bays, ... 50
Illinois—$18.70.
Northern District, Individuals.
"A Friend in Elgin," $1; Lizzie
Shirk, $2.10; Mrs. Ellen Zuhard, $1;
Miss Alice A. Purtle, $1; Lamkin
Gamble notice, $11.60 ..... 8 70
Southern District, Congregations.
Oakley 5 00
A. M. Christner and wife, ... 5 00
Iowa—$15.00.
Northern District, Sunday-school.
Grundy County 18 00
Virginia—$14.00.
First District, Individuals.
L. D. Caldwell, $2; W. A. Rux,
$10 ..... 12 00
Second District, Individuals.
J. W. Wampler, $1; Mrs. B. F. Miller, $1 ..... 2 00
Pennsylvania—$13.27.
Southern District, Individuals.
Rachel P. Zeigler, $2; Louisa Burnside, $1; D. G. Shallenberger, $1; Mrs. Jane Shoffer, 15 cents 4 15
Western District, Individuals.
Jerome E. Blough (marriage notice), no quote; W. E. Wolford (marriage notice), 50 cents 1 00
S. E. Fox, H. Shore Md., N. Y.
Sunday-school.
Green Hill 8 22
California—$10.50.
Northern District, Individuals.
A Friend of the Cause, $10; S. F.
Hoff (marriage notice), 50 cents 10 50
Maryland—$10.00.
Eastern District, Individuals.
Members of Locust Grove congregation, MD. 10 00
Florida—$10.00.
Mrs. W. I. Keefer, ... 10 00
Oregon—$8.00.
Sunday-school.
Newberg 8 00
J. Abraham Royer, $1; Nancy Bahr, $1 ..... 2 00
Tennessee—$7.00.
Knob Creek 5 00

James and Sarah McIntosh, $1; Mary Zuck, $1 ..... $ 2 00
Nebraska—$2.65.
Levi Hoffert, $4.65; Elisabeth Howes, $1 ..... 5 65
Michigan—$6.00.
G. W. Teeter, ... 5 00
Texas—$2.00.
Lottie B. Carver, ... 2 00
Minnesota—$1.15.
Isaac Petty 1 15
North Carolina—$1.00.
J. F. Crumbacker, ... 1 00
Miscellaneous—$5.00.
Wm. Hykes and wife, ... 5 00
Idaho—$1.00.
John Lind, ... 1 00
Canada—$0.50.
Mrs. Weaver (marriage notice), 50 cents, ... 50

Total for the month,	$ 283 01
Previously reported,	1,091 89
Total for year so far,	1,254 89
Transferred to India Village School Fund,	31 50
Balance,	$1,223 39

INDIA MISSION.

Kansas—$32.97.
Northwestern District, Congregations.
Belleville, $14.12; Victor, $12.04, $
Southwestern District, Congregations.
Eden Valley, $3.60; McPherson,
$1.21 ..... $ 66 81
Illinois—$3.00.
Northern District, Congregation.
Yellow Creek 7 76
Miscellaneous—$1.00.
Mrs. Weaver 1 00
Eastern District, Congregations.
Girard, $42.29; Macoupin Creek,
$4.37; West Creek, $13, ... 79 44
Flossie E. Moore, ... 5 00
Indiana—$9.85.
Northern District, Congregations.
West Goshen, $8.85; First South
Bend, 16 ..... 16 85
California—$2.00.
Northern District, Individual.
Nancy Bahr 2 00
Pennsylvania—$2.50.
Western District, Individuals.
J. S. Ankeny, $1.50; Murray Ankeny,
$1 ..... 2 50
Colorado—$0.01.
Western District, Congregation.
First Denver 01

Total for the month,	$ 208 62
Previously reported,	166 76
Total for year so far,	$ 366 38

INDIA TRACT.

Illinois—$66.50.
Northern District, Christian Workers,
Sterling ..... $ 16 50
M. W. Eastman and wife, 126; L.
Studebaker, $20, ... 40 00
Iowa—$35.00.
Middle District, Individuals.
D. S. Miller and family, ... 20 00
Ohio—$20.00.
Southern District, Individuals.
A brother and sister, Bradford, $20 ..... 20 00
Kansas—$15.01.
Northeastern District, Christian Workers.
Abilene-Navarre, ... 10 00
Southwestern District, Sunday-school.
Cheney 5 01

Total for the month,	$ 151 51
Previously reported,	5 21

INDIA NATIVE SCHOOL.

Iowa—$4.00.
Middle District.
Hannah C. Badger's S. S. Class, $ 4 00

Total for the month,	$ 4 00
Previously reported,	25 50
From World-wide Fund,	31 50
Total for year so far,	$ 61 00

CHINA MISSION.

Indiana—$176.47.
Northern District, Congregations.
West Goshen, $27.13; Blue River,
$23.10; Pleasant Valley, $12.35; English Prairie, $16.23; Shipshewana,
$16.12; Maple Grove, $14.16; Pleasant
Hill, $14.23; Bremen, $12.85; Cedar
Creek, $11.77; Wawaka City, $10.60, .. $ 171 47
Aid Society,
English Prairie, ... 5 00
Pennsylvania—$61.35.
Eastern District, Individual.
A sister in Pennsylvania, ... 2 00
Southern District, Congregation.
Lower Cumberland, ... 6 00
Middle District, Sunday-school.
Dry Valley, ... 2 00
Western District, Sunday-school.
Johnstown, ... 51 35
E. B. Hoover, ... 1 00
Miscellaneous—$40.00.
Southern District, Individual.
Mary Hilton 40 00
Ohio—$60.31.
Northern District, Sunday-school.
Canton, ... 11 21
Southern District, Sunday-school.
Fort McKinley, ... 19 10
Illinois—$29.00.
Northern District, Sunday-school.
Mount Carroll 29 00
Virginia—$4.85.
First District, Individual.
Geo. W. Shaffer 4 85
Maryland—$3.00, and N. Y.—$3.00.
E. R. Longanecker, ... 3 00
Kansas—$2.85.
Northeastern District, Sunday-school.
Classes 3 and 4, Vermillion 2 85

Total for the month,	$ 384 78
Previously reported,	73 97
Total for year so far,	$ 458 75

CHINA FAMINE FUND.

Iowa—$25.00.
Northern District, Individuals.
A brother—Waterloo, 16; A brother—Waterloo, 25, ... $ 10 00
Middle District, Individual.
Ella Royer, ... 5 00
Southern District, Individuals.
Susannah Hoover, $10; Hiatzeth Correll, $2, ... 12 00
Ohio—$5.00.
Northern District, Congregation.
Springfield 10 50
M. C. Lininger and family, ... 5 00
Northwestern District, Congregation.
Sugar Creek Stone House,
North Dakota—$19.40.
Sunday-school.
Egeland, ... 9 40
N. W. District, ... 10 00
Illinois—$10.00.
Northern District Individual.
Mrs. R. E. Arnold, ... 10 00
Maryland—$10.00.
Southern District, Congregation.
Springdale, ... 10 00
Indiana—$8.00.
Northern District, Individual.
Mrs. Jacob Koontz, ... 8 00
Pennsylvania—$4.30.
Middle District, Christian Workers.
Fairview, ... 4 30
Virginia—$2.25.
First District, Individual.
Sarah E. Wine, ... 1 00
Second District, Individuals.
Zada M. Gardner and sister 1 25

Total for the month,	$ 96 81
Previously reported,	804 68
Total for year so far,	$ 901 49

NATIVE WORKERS.

Pennsylvania—$25.00.
Southern District.
Mechanicsburg Mission Society, ..$ 25 00
Kansas—$5.00.
Clarence, ... 5 00
Middle District, Sunday-school.
Clarence 15 00
Southern District Christian Workers.
Conway Springs 13 26
South Dakota—$10.50.
Sunday-school.
Young People's Class, Willow
Creek, ... 12 50
Pennsylvania—$25.80.
Sunday-school.
Berlin 12 50
California—$5.00.
Southern District, Individual.
"A Sister" Inglewood, ... 5 00

Total for the month,	$ 82 26
Previously reported,	312 69
Total for the year so far,	$ 315 76

CORRECTIONS.

The $21.50 credited to Mrs Wm. H. Overholtzer of Sunday-school class, Southern California, in June Visitor, should be credited to India Native School Fund.

Sr. Who Carries the Great Responsibility for the Rum Traffic, and Why?—J. M. Follis.

Round Table—Conducted by W. N. Glotfelty: (1) Revival Meetings, Their Weakness. (2) Effectual Funeral and Marriage Ceremonies. (3) How Can a Brother's Wife Help Him? (4) What May the Laity Expect of the Minister's Wife? (5) What To Do Some Saturday Night? (6) The Minister in the Sick Room. (7) The Minister's Sunday Morning.

Christian Workers' Meeting, Oct. 5, at 6 P. M.

1. What Is It Possible for Me to Gain by Being Active in Christian Workers' Meetings?—Roy Jennings, Frank Shelly.

2. What are the Strong Points in Christian Workers' Meetings?—Minnie Jennings, Orlando Ogden.

Ministerial Meeting, Oct. 5, at 7:30 P. M.

Sermon—W. R. Trout.
Offering for Missions.
We have each speaker on the program that can not be present to get some one to fill the vacancy, or notify J. H. Brower, Chairman.
Committee: J. H. Brower, A. W. Miller, W. D. Grove, South English, Iowa.

NORTHERN ILLINOIS AND WISCONSIN.

The Educational, Ministerial, Sunday-school and Christian Workers' Meetings of the above District are to be held at Mount Morris, Ill., beginning Tuesday evening, Aug. 1, at 7:30.

EDUCATIONAL MEETING.

Tuesday Evening.

7:30, Address.—Elder Olin Shaw.

MINISTERIAL MEETING.

Wednesday Forenoon.

8:30-8:45, Devotional.
8:45-9:45, The Social Problem of the Church: (a) The Problem as It Is.—E. B. Hoff. (b) How Best to Meet It.—P. R. Keller. (c) What to Avoid.—J. E. Kiefaber.
9:45-10:45, The Minister's Call: (a) What Constitutes a Call to the Ministry?—John Heckman. (b) What May the Present Ministry Do to Promote the Call of Others to the Ministry?—S. E. Plum.
10:45-11:45, The Devotional Side of the Minister's Life: (a) Holy Spirit Guidance.—Olin Shaw. (b) Prayer Life.—I. C. Bonsack. (c) Devotional Reading.—W. N. Bucklew.
11:45-12:00, Business Session. Each speaker allowed fifteen minutes.
Committee: James M. Moore, Chairman; M. W. Emmert, Secretary; S. S. Blough.

SUNDAY-SCHOOL PROGRAM.

Wednesday Afternoon.

O. D. Buck, Chorister.

1:30, Devotional.—W. G. Eisenbise, Lena.
1:45-2:15, The Teacher: (a) As a Bible Student.—Ira Buck, Franklin Grove; J. F. Hoisinger, Mt. Morris. (b) As an Exponent of Church Fundamentals.—O. F. Shaw, Dixon; S. S. Flum, West Branch. (c) As a Soul Winner.—Goldie Swarts, Rockford; Mrs. M. M. Sherrick, Mt. Morris.
2:15-4:45, The Sunday-school as an Evangelistic Force: (a) Its Pressure on Audience.—S. C. Miller, Elgin; D. J. Blocher, Yellow Creek. (b) To Do Its Work.—Mrs. Estella Durnell, Sterling; C. W. Stauffer, Pine Creek. (c) Decision Day.—I. C. Swavely, Polo; Sadie E. Sappenfield, Lanark.
Business Session.

Benediction.—Harrison Crouse, Hickory Grove.
First speaker is allowed fifteen minutes, second ten minutes, third five. As far as possible a short discussion will follow each topic.

CHRISTIAN WORKERS' SESSION.

Wednesday Evening.

Sister J. Price Heckman, Chorister.

7:15-7:30, Devotional.
7:30-7:45, Our Contributions to the World.—Eva Trostle, Chicago.
7:45-8:00, The Success of the Meeting Depends upon the Leader.—Mahlon Ogden, Elgin.
8:00, Round Table Discussion.—Conducted by Esra Flory, Sterling. (Each by number the topic discussed.)
1. What Are Some of the Greatest Needs of the Christian Workers' Society?
2. What Other than Religious Topics Can Be Discussed in Christian Workers' Meetings?
3. What Ought Our Attitude to Be Toward the Various Temperance Organizations?
4. Is It Wise or Way of Ways Is the Christian Workers' Society a Benefit to Your Church?
5. Is the Present System of Topics Satisfactory? If Not, Name Something Better.
6. The Christian Workers' Activities Outside of the Meeting: (a) Would You Recommend a Bible Class? (b) Name Some Good Books for Mission Study Classes. (c) Is There a Field for Greater Activity in Giving? (d) How May the Christian Worker Be an Uplift to Social Gatherings?
7. Should the Method or Holding Programs Be Fixed? If Not, How May It Be Varied?
8. Who Should Be Asked to Lead the Programs?
9. What Permanent Good Has Your Church Derived from the Society?
10. Name One Good Live Feature of Your Society.
Committee: J. G. Royer, John Heckman, J. H. B. Williams.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Messersmith-Miller.—By the undersigned, at 217 Baltimore St. Brethren's Church, Hagerstown, Md., Dec. 25, 1910, Mr. Messersmith and Katie N. Miller, both of Spring Grove, Pa.—J. H. Bishop, Hagerstown, Md.

Patee-Hortzler.—June 4, 1911, by the undersigned, in the Church of the Brethren, after preaching at Fruita, Colo., Bro. Harry Patee and Miss Sister Grace D. Hertzler, both of Fruita, Colo.—S. Z. Sharp, Fruita, Colo.

Reed-Mowry.—By the undersigned, at his residence, near Mohrsville, Pa., June 11, 1911, Bro. Leroy A. Reed and Sister Edna Mowry, both of Shamokin, Pa.—S. S. Beaver, R. D. 3, Shoemakersville, Pa.

Regier-Reif.—By the undersigned, at the home of the bride's parents, Samuel and Lydia Reif, McPherson, Kans., June 25, 1911, Frank P. Regier and Mary Reif.—J. J. Yoder, McPherson, Kans.

Ritchey-Martin.—By the undersigned, at his home, June 25, 1911, Bro. Daniel Ritchey, of Ridgely, Md., and Mrs. Susan H. Martin, of Hulsidepha, Pa.—F. Ellis Myers, Md.

Ziegler-Taylor.—By the undersigned, at his home, June 21, 1911, Bro. Harry E. Ziegler, of Royersford, Pa., and Sister Leah C. Taylor, of Norristown, Pa.—T. F. Imler, Ridgely, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Alfred, Sister Lula V., died at the home of her parents near Crimora, Va., in the bounds of the Middle River congregation, of consumption, aged 21 years, 9 months and 1 day. She bore her affliction with Christian fortitude. She called for the elders and was anointed and received the Interment at the Forest Chapel cemetery June 18, 1911. Services by Eld. D. C. Wampler.—E. F. Seaton, Mount Sidney, Va.

Anderson, Edna Verna, daughter of Bro. Andrew Anderson and wife, born Aug. 28, 1893, at Hamlet, Ind., died at her home, Cedar Lake, Ind., June 16, 1911, aged 17 years, 9 months and 3 days. She had been a patient sufferer since she was seven years old and was certainly a welcome visitor. She is survived by her parents, one brother and one sister. Services at the Church of the Brethren, Cedar Lake, by J. F. Appelman.—A. Louis Appelman, Plymouth, Ind.

Bowser, Sister Anna Belle, wife of Bro. Grover Bowser, died of tuberculosis at the home of her father in Glade Run congregation, Pa., July 1, 1911, aged 29 years and 6 months. She leaves her husband and one child, her father, six sisters and two sisters. She and her husband united with the Church of the Brethren before their marriage. The funeral Sunday of the brethren and sisters gathered at her home and she received the comfort of the gospel and prayer.—Services by Bro. H. S. Replogle. Text, 1 Cor. 13: 12.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

Cornelius, Sister Savannah, nee Overman, born in Arcadia, Ind., Sept. 25, 1844, died at her home in Parsons, Kans., June 6, 1911, aged 66 years, 8 months and 12 days. She was married to Samuel Eller Cornelius Oct. 31, 1863. She leaves a husband, two sons and one daughter. Bro. Cornelius and his family, has lived near and in Parsons, Kans., for more than thirty years. The church of the Brethren will have charge of the funeral, and Sister Cornelius made a host of friends by her Christian spirit, which she always maintained. About five hundred people attended the funeral, conducted by the writer. Scripture reading: Heb. 12: 1, 3; Gal. 6: 8-10; James 5: 13; John 14: 1-3; Rev. 14: 13; 1 Thess. 4: 13-18; Gal. 2: 20; Phil. 1: 7. S. Services at the home, after which interment was made in the Parsons Cemetery.—Lemuel Leonard, Monmouth, Kans.

Hickey, Jesse Victor, son of Eld. A. M. and Sister R. S. Dicker, at Rainier Beach, Lake Washington, in the bounds of the Seattle congregation, Wash., died of bowel trouble in the hospital, May 6, 1911, aged 3 years, 1 month and 24 days. Services in the Bonnie Watson Chapel. Interment in Lake View Cemetery.—Ora Dicker, 3811 S. Bennett, Wash.

Fralin, infant child of Friend Will and Eva Fralin, born June 24, 1910, and died June 24, 1911, near Centerfield, Kans., aged 1 day.—Lizzie Dellenbach, Beattie, Kans.

Flory, Sister Sarah, nee Wine, born in Rockingham County, Va., March 21, 1835, died in Lanark, Illinois, after a short illness, June 25, 1911, aged 76 years, 6 months and 26 days. She was the daughter of Daniel and Mary Wine, who preceded her nearly fourteen years, and the mother of twelve children,—six sons and two daughters surviving her. For over fifty years she was a devoted member of the Church of the Brethren, and for the last nineteen years a resident member of the Enders church, by the members of which she will be greatly missed. Services by the writer June 27.—David G. Wine, Enders, Nebr.

Gnats, Amanda, died at Lanark, Ill., June 14, 1911, aged 47 years, 10 months and 22 days. He was not a member of the Church of the Brethren, before he was married he was a Methodist. He was married to Jennie Flohr, daughter of Eld. John R. Flohr. To them were born five children. Serv-

ried at Fountaindale by Eld. John S. Weybright. Text, Psa. 73:24—D. S. Weybright, Thurmont, Md.

Gittinger, Bro. Jacob, died of stomach trouble in the bounds of the Broadfording congregation, Washington Co., Md., June 16, 1911, aged about 50 years. He is survived by his wife and two sisters. Services by Eld. Joseph Nebert. Text, Psa. 51:4. Interment in the Broadfording cemetery.—Nannie A. Martin, Hagerstown, Md.

Harris, Sister Sarah Elvira, wife of Bro. Wellington B. Harris, born in Newark, N. J., Sept. 22, 1843, died at her home in Olathe, Kans., of a complication of diseases, June 12, 1911, aged 67 years, 8 months and 21 days. She was married to Bro. Wellington B. Harris, March 5, 1863. She united with the Church of the Brethren in 1896, in Brown County, Kans. Sister Harris was a great sufferer for many years, but she bore her suffering with Christian patience. She leaves a kind and affectionate husband, three sons, two stepsons and two stepdaughters. Services by the writer in the Olathe church, June 14. Text, Lamentations 3:22.—Mrs. Lizzie —H. F. Crist, 724 West Cedar St., Olathe, Kans.

Holsinger, Bro. Franklin K., fourth child and third son of Bro. L. T. and Sister M. A. Holsinger, born at Oakville, Delaware Co., Ind., Jan. 13, 1882, died at his home at Nampa, Idaho, May 6, 1911, aged 29 years, 4 months and 23 days. He united with the Church of the Brethren at the age of eleven years. He was united in marriage with Miss. May Hickenstaff May 20, 1902. God favored them with the care of five little ones—four sons and one daughter. He moved with his family from Fyrmont, Ind., to Nampa, Idaho, in March, 1909. He was a man of strong convictions, independent in thought, and an earnest student and worker. He leaves a broken-hearted wife, five children, a father, mother, two brothers, four sisters, a father-in-law and six brothers-in-law to finish the race and ripen for the Master's sickle. Services by the writer, assisted by Bro. J. Barnhart, in the Fyrmont church, Ind. Text, Psa. 39: 4.—J. H. Wright, Rossville, Ind.

Klepper, Leah Narcissa, nee Shanks, born Oct. 8, 1869, died near Hookwalter, Nebr., June 24, 1911, aged 41 years, 8 months and 10 days. She was united in marriage to Bro. Peter Klepper Feb. 15, 1887. To this union were born seven children, seven. Four of them are living, one having died in infancy. She professed faith in Christ at the age of twelve years and joined the Missionary Baptist church, in which she lived a consecrated Christian life till death called her. Cancer of the stomach was the cause of her death. Services by Bro. John Eby at the Vermilion church. Interment in the cemetery near the church.—Linda Delinger, Seattle, Kans.

Koh, Eld. L. M., born in Dauphin County, Pa., Dec. 25, 1834, died at his late home in Garden Grove, Iowa, June 29, 1911, aged 76 years, 6 months and 1 day. He emigrated with his parents to Henry County, Ind., when he was six years old, where he grew to manhood and was married to Anna Wimmer of that county, March 29, 1857. To this union were born eleven children, seven of whom survive him. He moved with his family to Decatur County, Iowa, where they have ever since resided. His wife and two sons and three daughters were born in this union two sons preceded him in death. He united with the Church of the Brethren in 1860, and was soon elected to the ministry, in which capacity he served the church faithfully and well so long as he lived. His sickness was of long duration, yet he never murmured nor complained, but longed to go home to rest. Services at the Franklin church, June 28, conducted by Eld. A. L. Sarr. Text, Rev. 21: 4. Interment in the cemetery near by.—A. L. Sears, R. D. 1, Garden Grove, Iowa.

Oller, Bro. Daniel, died at his home in Waynesboro, Pa., June 18, 1911, after a brief illness, aged 72 years, 9 months and 26 days. Bro. Oller united with the church in about 1863. He had the joy of seeing the church following his first wife, whom he laid to rest about twenty years ago, his second wife who now survives him, his five children who survive him, and some of his grandchildren. Interment and services at the Antietam church by the writer and Bro. F. D. Anthony. Text, Heb. 4: 9.—H. M. Stover, Waynesboro, Pa.

Perigo, Sarah Ann, born April 15, 1830, in Pickaway County, Ohio, died at the home of her son, H. S. Briley, in High Point township, June 24, 1911, aged 81 years, 2 months and 9 days. She married Wm. Wallace Jr. Perigo in 1847, after which they moved to Wayne County, Iowa. She lived there for one year, when they came to Decatur County, where they entered their homestead, and where she has ever since resided. To this union were six children, two of whom are members of the United Brethren church. Services at the home by Eld. A. L. Sears and J. M. June 26. Text, Rev. 14: 13.—A. L. Sears, R. D. 1, Garden Grove, Iowa.

Reeves, Sister Mary, nee Brown, born in Perup, Iowa, March 14, 1882, died June 24, 1911, at her home near Barnum, Minn., aged 29 years, 3 months and 10 days. She had suffered from heart trouble and other complication for several years. She leaves a husband and four children. Sister Reeves has been a faithful member of the Church of the Brethren for a number of years. Services in the Deer Park Church of the Brethren by Bro. W. H. Ellenberry. Interment in the Barnum cemetery.—Mrs. J. T. Reeves, Barnum, Minn.

Reichard, Sister Elisabeth, nee Steiner, born in Waynesboro, Pa., Nov. 7, 1819, died of paralysis June 23, 1911, aged 92 years, 7 months and 22 days. She was married to Jacob Reichard, of Pair Play, Washington Co., Md., May 15, 1864. No children were born to this union. After the death of her husband, twenty years ago, she came to Springfield, Ill., and made her home with her niece, Miss Sue Fisher. For the past two years she has been in the Old Folks' Home at Ogden. She saw much of the Civil War, as she lived near the battle field of Antietam. Many times their home was surrounded by both the Federal and Confederate armies. She has been a member of the Church of the Brethren for many years and lived faithfully a consistent end came. During her last sickness she often expressed a desire to go home and be at rest. Services by Eld. D. B. Gibson at the Ogden Home, assisted by Bro. I. J. Harshbarger. Text, 2 Cor. 5: 1. Her remains were taken to Springfield for burial. Brief services were held at the grave by Eld. M. Swoltzer. Interment in the Oak Ridge cemetery.—Kate Smeltzer, 532, Miller St., Ill.

Reiff, Bro. Andrew S., born at Roanoke, Woodford, Co., Ill., Aug. 4, 1841, died at Beatrice, Nebr., June 18, 1911. He was united in marriage to Catherine Mast, Dec. 25, 1879. To them were born three sons and two daughters, two of whom preceded him in death. Services by the writer in the South Beatrice church.—A. D. Sollenberger, 1507 High St., Beatrice, Nebr.

Swayer, Sister Mary Ann, nee Zook, born in Miami County, Ind., March 13, 1844, died at her home in Howard County, Ind., 6, 1911, aged 72 years, 3 months and 3 days. She united with the Church of the Brethren in 1861 and lived a faithful life. She was married to John H. Leedy. To this union five children were born, four of them survive. In 1864 she and her husband moved to Woodford County, Ill., where they were members of the Panther Creek congregation at Roanoke. Her husband died in 1891. She moved to Michigan where, in 1884, she was married to Bro. Benjamin Swayer, who with one daughter survives him. She was the last of mother of seven.—Benjamin Swayer, Leedy, Mont.

Thomas, Bro. Samuel J., born in Madison County, Ind., May 30, 1865, died June 26, 1911, aged 46 years and 26 days. He moved with his mother and grandparents to Howard County, Ind., in 1874. He united with the Church of the Brethren, Sept. 27, 1895, since that time living a Christian life. His trust in God was firm and unshaken until death came. In his affliction he called for the anointing service. He leaves a widowed mother, one brother and one sister. He had many relatives and friends. Services June 27 by the writer, assisted by Eld. J. W. Flora, at the home one mile west of Kokomo. Text, Amos 4: 12; 1 Sam. 15: 32. His remains were taken back to Anderson, Ind., for burial the following day.—Jacob Cripe, Box 52, R. D. 12, Galveston, Ind.

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A Beautiful Life.—U. J. Fike. Mother, Home.—J. G. Royer. Does God Save?—Homer P. Chakey, ... 429

Notes from Our Correspondents.

(Concluded from Page 445.)

manifest at every service. Bro. Brumbaugh, of Muncatine, Iowa, worked earnestly both in the homes and in the public services. Three accepted Christ during the series. Our next love feast will be held June 24.—Eva Heagley-Hurst, Wetonka, S. Dak., June 29.

TENNESSEE.

Bristol—The building committee that was appointed last fall, at the District Meeting, consisting of Bro. Reed, chairman, Brethren S. J. Bowman, N. B. Sherfy, John Swadley, J. C. Jones and the writer, met here Saturday, the 24th. They met with encouragement, and recommend that it is advisable to purchase a lot at West Point and build a church soon. Bro. Peter Reed preached a good sermon Sunday, the 25th. Bro. and Bro. N. B. Sherfy preached for us in the afternoon at three o'clock, at the same place. Bro. Brumbaugh and Gans and the writer had to go about five miles into the country, where Bro. Garst baptized a man about seventy-five years old, who had once belonged to any church. Sister Bealer, who united with the Church of the Brethren a few years ago, is now confined mostly to the fact that there is a church in which there is not so much pride like in some churches. The brother was very feeble, but he came out of the water feeling stronger than when he went in. That is the way with all who take up the cross and follow Christ.—J. H. Good, 809 State St., Bristol, Tenn., July 3.

TEXAS.

Nocona church met in council July 1. Bro. E. M. Kidwell conducted the meeting. We decided to hold a series of meetings, beginning Aug. 19. The first one we have had in this set for Aug. 26.—Maggie Molsbee, R. D. 6, Box 2, Nocona, Texas, July 2.

VIRGINIA.

Mount Joy church met in council at the Bethel house June 24. Our elder, Bro. A. F. Pursely, presided. Much business came before the meeting. Two letters were received; three members were reclaimed. We decided to hold our harvest meeting Aug. 12, beginning at 10 A. M. We decided to hold a series of meetings commencing in October. We decided to have the Bethel house having departed. Brethren W. H. Duke, F. P. Vanness and the writer were chosen as trustees of the above office. Brethren the council we had an election for a deacon. The vote was a tie, and two were elected, Brethren E. Bridgeman and F. E. Vanness. We are glad to report that our number is increasing. Our elder preached two interesting sermons on Saturday night and Sunday. Bro. J. Blough and wife, of Ivanhoe, were with us.—J. W. Sumner, R. D. 1, Eagle Rock, Va., July 8.

Topeco.—Our church met in council July 1. Eld. A. N. Hylton presiding. Brethren E. J. and G. C. Reed were with us. Brethren Willis Burgess, Peter Hylton, C. H. Mitchell and Luther Harman were elected to the deacon's office. Brethren Willis Burgess, Peter Hylton, C. H. Mitchell and wife were installed. The following officers were elected: 10 A. M. for Sunday-school. Bro. S. P. Reed gave us an interesting and helpful Sunday-school talk. At 11 A. M. Brethren G. O. and S. P. Reed preached. The services were enjoyed. The choir had 6 large and attentive audience.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., July 2.

WASHINGTON.

Centre.—Our church convened in council June 24, with Eld. M. F. Woods, as moderator. This is the beginning of a new church year, it was a very busy day. With but one exception all old officers were re-elected for both the church and the Sunday-school. Bro. M. F. Woods was elected delegate to the District Meeting and Bro. Jesse Myers. Bro. Myers was elected president of the Christian Workers' Meeting; Sister Ella Hylton, secretary. Bro. Myers was re-elected for the year we were very much encouraged in the upbuilding of the church, both spiritually and numerically. There was a decided increase in the number added to the fold by baptism and in the two years we have only lost one of our members by death. Surely, the Lord has been very merciful and gracious to us.—Anna Myers, Centralia, Wash., June 26.

Sunnyside church met in council June 13, with Eld. D. B. Eby presiding. Our Sunday-school was reorganized with Bro. W. Mickles as superintendent. A committee was chosen to arrange for a series of meetings this fall. Sister Elsie Sayer was chosen president of the Christian Workers' Meeting.—Mrs. M. E. Oswalt, Sunnyside, Wash., July 1.

Tacoma church met in council on Friday evening. Church and Sunday-school officers were elected, with Bro. W. Garman, clerk; Sister Mabel Thomas, agent for the Publishing House; his writer, correspondent. Sister Mary Emmert, Sister Mabel Thomas, superintendents. Bro. J. U. G. Stiverson was chosen delegate to District Meeting. Bro. Stiverson, Treasurer of the District Mission Board, and his wife have been with us since April. They are looking for the District Meeting, and later will return to their home at Payette, Idaho. We will miss their presence and loving counsel. Sister Maymie Faidley's year is finished, and she will return to her home in Centralia. We will miss her also. We are glad to have Brother and Sister Robertson, of Bible School, with us, to assist in the work in this city, where sin and sorrow abound. Our Sunday-school is growing. We are planning to have a picnic on the Fourth of July, with preaching in the morning, and a program in the afternoon.—Elsie Garman, 526 South Fifty-first St., Tacoma, Wash., June 28.

WEST VIRGINIA.

Sandy Creek.—We met in council at the Salem house July 1. Our elder, Bro. Jeremiah Thomas, had charge. Our Ministerial and Sunday-school Meetings take part, as we have very much encouraged over the good things we heard. The visiting brethren gave us many good words of encouragemidst again. Our Christian Workers' Meeting reorganized midst again. Our Christian Workers' Meeting reorganized last Sunday.—James M. Thomas, R. D. 1, Clifton Mills, W. Va., July 8.

NOTES UNCLASSIFIED.

Prescott.—July 2 our church organized a Christian Workers' Meeting. Bro. John L. Van Buskirk is our president; Sister Lena Myers, secretary-treasurer. The president and Brethren E. R. Wellrich and Chas. Boatright comprise the executive committee. After the organization Eld. J. F. Bowman gave us a very good discourse on the "Lord's Prayer." Fourth of July meeting was well attended. The forenoon was spent in Sunday-school and song service by the Sunday-school. In the afternoon we went to the beautiful Hardwood Lake where an aged minister, whose home is in Prescott, preached. Our services are increasing in interest. Last Sunday the attendance at Sunday-school was sixty-eight.—Ruth Blocher, Prescott, Mich., July 6.

Medicine Lake.—Our love feast, held July 1 and 2, was said by many to be the best they ever had. Two brethren, Bro. Cookson and L. M. Williams, were elected deacons. They and their wives were duly installed. Also one afternoon a young man was baptized.—Katie E. Keller, Enterprise, Mont., July 2.

Motive.—Quarterly Meeting of the District of Washington, with the meetings held in connection with it, will be held in the Harlan church, near Harlan, Iowa, on the 22d, following Sunday-school Meeting, Wednesday, Aug. 16; Ministerial Meeting, Thursday, Aug. 17; Missionary Meeting in the evening of the same day; Love-feast services, Friday, Aug. 18. The elders of the District will meet on Tuesday afternoon, Aug. 15. Notice of the time of the Love-feast, where, trains will be met, will be given by the Brethren residing at the place where the meetings are held.—Jesse Ward Jr., Messmer, Lake Odessa, Mich., July 7.

Scottdale.—Our church met on Mount Morris, Ill., was with us on Saturday evening and Sunday. He was here in the interest of Mount Morris College. He gave an excellent address on "Preparing Boys and Girls for Service of Life." He emphasized the points that the best investment a young industrious boy can hope for, young people who listened to him may be inspired to attend Mount Morris College or some other Brethren's school.—Jesse Ward, Scottdale, R. D. 1, Lawton, Minn., July 7.

Pleasant Grove.—Eld. J. A. Miller came into our midst June 25, and preached ten instructive sermons for us. The meetings were well attended and many seem to be deeply interested. Only 1 was baptized at this time. Eleven members sat at the Lord's table. Two visiting brethren were with us from Mineral City, Ohio. Many precious seeds have been sown. We need the prayers of God's people in behalf of the work at this place.—Nannie Bonds, Spring, Texas, July 7.

Beaver Creek.—The Beaver Creek and Montgomery Sunday-schools met in the church to spend the Fourth. The day was a good many present. We had song services, using the old "Harmonia Sacra." This was very much enjoyed, especially by the older people. The children sang some interesting songs and gave a number of recitations. We also had some talks by brethren, which all enjoyed. The What the Fourth Means to Us." We also had several impromptu speeches. We spent the day pleasantly and hope all present will be benefited. We expect our series of meetings to begin July 23. Bro. Eli S. Garber to do the preaching. Our love feast will be Aug. 5.—Nannie J. Miller, R. D. 2, Bridgewater, Va., July 6.

Beaverton.—Our church met in council July 2. Our elder, Bro. Wilbur Neff, presided. Our Sunday-school was reorganized with the writer as superintendent. Bro. Frank Hoover was elected delegate to the District Meeting. Brethren Bro. Alva Spaach, of North Manchester, Ind., was with us last Sunday and Monday evening. Sunday he preached and appreciated his talks very much. July 4 an all-day meeting was held in a grove and everyone was glad to be all. In the afternoon a program was given by the children; also several short addresses.—Sadie Patterson, Beaverton, Mich., July 7.

Notice to the Churches of Idaho.—The first District Meeting of Idaho will be held in the Boise Valley church Aug. 5 to 6 inclusive. Elder Hiram Ikler, at 2 P. M. at the A. F. Brower's residence; District Meeting, Aug. 5; Ministerial Meeting, Aug. 6. Committee will also be represented off at Nampa and take the Boise Valley electric car, one block south of the depot to Modernest Station, one mile east of church and one mile south. Cars will be met Aug. 2. Please notify Bro. I. N. Pausley, Meridian, Idaho, R. R. 1, as to what time you will reach Nampa and how many there will be.—Jennie Brower, Meridian, Idaho, July 6.

Notice to the Churches of Western Pennsylvania.—There will be a special District Meeting held at Scalp Level, Shade Creek congregation, Aug. 16, 1911, at 2 P. M. at that. There is business to attend to that should interest every church in the district. Hoping to see a large delegation represented at this meeting.—Jasper Barnthouse, Moderator, 8 W. Craig Street, Uniontown, Pa., July 7.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 3, Idaho, Boise Valley.
Aug. 3, Northern Illinois and Wisconsin, Woosung, Ill.
Aug. 23, 5:30 pm, Western Pennsylvania, Shade Creek congregation, Scalp Level house.
Aug. 18, District of Michigan, in the Harlan church, near Harlan, Manistee County.

LOVE-FEASTS.

Canada.

July 22, Sharon.
July 29, Port Fortticana, Alta.
July 23, 2 pm, Fairview.
Aug. 6, Pleasant Valley.

California.

Sept. 2, 7 pm, Covina.

Colorado.

Sept. 9, Arriba.

Illinois.

Sept. 9, Coal Creek, country house.

Indiana.

Aug. 12, 4 pm, Somerset.
Sept. 2, 10 am, Clear Creek.
Sept. 3, Maple Grove.
Sept. 9, 2 pm, Ogans Creek.
Sept. 9, 5 pm, Huntington.
Sept. 9, Portland.

Iowa.

Sept. 1, Libertyville.

Kansas.

Sept. 9, 10:30 am, Washington.

Sept. 9, 10 am, Maple Grove.
Sept. 10, Kansas City.

Michigan.

Sept. 9, 10 am, Lake View.
Sept. 9, 3 pm, Berrien.

Missouri.

July 22, 2 pm, North Star, five miles west of Perth.
July 29, Kenmare.
July 29, 4 pm, Dixon.

Ohio.

Sept. 9, 7:30 pm, Bellefontaine.

Oklahoma.

Aug. 6, 6 pm, Mt. Hope.

Pennsylvania.

Sept. 10, 9:30 am, Lost Creek.

Texas.

Aug. 26, Nocona.

Virginia.

Aug. 5, 2:30 pm, Beaver Creek, Second District.
Aug. 26, 11:30 pm, Flat Rock.
Aug. 26, Red Creek, Bethel house.

West Virginia.

Sept. 2, 2 pm, Top Allegheny.

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Vol. 50. (Old Series) Vol. 60. Elgin, Ill., July 22, 1911. No. 29.

AROUND THE WORLD

Further Anti-War Efforts.

Under date of July 14 it is announced that France is ready to sign a general arbitration treaty with the United States, similar to the one with Great Britain. Simultaneous with the above, the custodians of the $10,000,000 Carnegie Peace Foundation announce a forthcoming campaign of popular education to establish friendlier relations between the United States and Japan. It is planned "to give to each people better knowledge of the other, and to help build up a public opinion in both countries that will resist all attempts to arouse antagonism." Undoubtedly these campaigns will be productive of much good. We boast about the power of education in all branches of human endeavor; why not educate along the line of "friendlier relations" between nations?

Progress in Japan.

Modern Japan, according to a recent writer, is a land of wonderful opportunities for the earnest mission worker, but he must not expect to gain the people without a strong and determined effort. With the advent of modern progress there is a strange commingling of beliefs and isms. All the various shades of skepticism, agnosticism, materialism and atheism are represented among the people of the island empire, and every step of the way must be stubbornly contested with these forces of darkness. Practically, Christianity has the same struggle in Japan that it has in any European or American city. There is a great future for Japan,—for her people are wide-awake and progressive,—but whether it will be, eventually, a mighty power for righteousness, as revealed by Christ, will depend upon the Christian influences now being exercised.

A Lesson from an Egyptian Mummy.

Only ten grains of wheat, that had reposed for thousands of years with an Egyptian mummy, near Thebes, were sent to a farmer at Greeley, Colo. Carefully he planted them, and was rewarded for his effort when recently eight stalks of wheat grew to maturity, promising a variety of grain vastly superior to any growing in that locality. Possibly it may yet prove to be the standard variety of wheat for the American continent. We marvel at the persistency of life in the tiny seeds, which, after years of repose in the ancient tomb, burst forth into a new life. Can we doubt that the same God who gave life to these grains of wheat, has the power to bring forth these mortal bodies of ours on the resurrection morn? Truly, "It is sown in weakness; it is raised in power. . . . O death, where is thy sting? O grave, where is thy victory?"

Unequal Yoking with Unbelievers.

Paul's exhortation to the Corinthian Christians is in reality of much wider application than is generally given to it. While, in its evident intent, it touches upon the varied relations of believers and unbelievers, and the apostle had in mind the ordinary range of social intercourse, his warning is also directed against the wider association, whether in society or business, with those whose fellowship is not conducive to progress in the Christian life. There are instances again and again where members of the Church of the Brethren have united with societies or movements outside of the body, and of no religious tendency, only to reap the results of such "unequal yoking" in decreased spirituality, if not a total loss of their religious integrity. It is high time to look about us, to see if there is not some "unequal yoking" that is sapping the very strength and vitality of the church.

Missions in the Sunday-School.

The importance of developing a distinctly missionary spirit in the Sunday-school received due attention at the recent International Convention in San Francisco. There is an opportunity in the Sunday-school, not found in any other agency, to impress the great world need upon the plastic mind of the child,—to arouse sentiment for perishing millions that will never fade from the heart and mind of the pupil. From the reports of one of the speakers we might sum up the matter of missionary education in the following: (1) To make the church of the future an intelligent, aggressive church. (2) To develop a broadly benevolent church through the training of the young to work for the best interests of all mankind. (3) To train the church in real beneficence. (4) To grow a praying church in behalf of all mankind everywhere. (5) To create a peace-loving church, and therefore a peace-loving nation. (6) To make a sacrificing church. (7) To make a faith-abiding church. (8) To make a triumphant church. We have here a broad and expansive field of usefulness, and God opens to every Sunday-school worker with the message, "Occupy till I come."

Religious Liberty in Portugal.

The separation of church and state, insisted upon by the people of Portugal, was perhaps one of the main causes that led to the revolution of last year, and ended in the downfall of the monarchy. Under the new order of things, now prevailing, all churches are on an exact equality. No favors will be shown to any, and, on the other hand, no hindrances will bar the progress of any church. This is one of the most radical changes ever made, for a country once distinctively Catholic. It shows that the light of a new day will dawn for Portugal, provided efforts are made to give them the advantages of evangelical Christianity, together with an open Bible. Long since, the Psalmist said, "The entrance of thy Word giveth light." May we not hope that, to the people of Portugal, the opportunity will be given of accepting the gospel message which alone can fill the desire of every sincere heart?

Good Cheer as a Remedy.

Iowa claims the distinction of having originated a new departure in the cure of incipient tuberculosis. The State has secured the services of an eloquent preacher, to travel throughout the State and teach the people to quit worrying, be cheerful and, above all, to stay at home for their cure. It seems that Colorado health resorts, with purest air and best treatment can not eliminate homesickness, and finally the pangs of separation from home may kill where even consumption would not. The Iowa plan is to teach the gospel of rest, right living, outdoor sleeping, and good cheer in general, amid home surroundings. Dr. Kepford, who has been selected as the State Agent, believes that tuberculosis is strictly a "house disease," and can be cured by modern ways of insanitary living, and he avers that recovery depends mainly upon the patients' common sense and determination. They must not only eat right, but they must think right and feel right and live right, thus living a life of cheer, which, as Solomon assures us, means "health to all their flesh."

A Nation Highly Blessed.

Undoubtedly each one of America's citizens has great cause for thankfulness, for the year ending June 30 certainly shows a wonderful prosperity. We have a $33,000,000 surplus in the national treasury, $1,800,000,000 in the treasury vaults, $2,05?,000 in exports, and good prospects for crops. A bulletin from the Department of Agriculture shows that the cotton crop exceeds the average for the past ten years by nearly nine per cent, and wheat, also, is expected to break the record. Although the United States has only about five per cent of the world's population, it produces twenty per cent of its wheat, twenty-two per cent of its gold, thirty-three per cent of its coal, thirty-eight per cent of its silver, seventy per cent of its cotton, and eighty per cent of its corn. Its aggregate wealth, approximately $130,000,000,000, equals the combined resources of Great Britain and France. Considering the manifold blessings lavished upon us by the hand of a Beneficent Creator, who is there that would refuse to praise the Lord, and prove his gratitude by more consecrated living and giving?

Experiences of Baptists in Russia.

Last week we briefly referred to the presence of Russian spies at the Baptist Conference in Philadelphia, and the consequent restraint thrown over the assembly. At a later meeting, however, held in New York, some of the faithful Russian Baptists were given an opportunity to tell of the bitter persecution by the state church which has for years fallen to their lot, and which will, doubtless befall them again on their return. One of them, Vasilia Ivanoff, says in part as follows: "My persecution began when I became a Baptist, but in spite of what I have suffered I am thankful that I have lived to bring the light of religion to hundreds of my fellow-creatures. Twice, because I persisted in preaching when I had been ordered to stop, I was sent to Siberia. There I was chained to criminals,—robbers and worse,—in the chain-gang. I have seen the inside of thirty-three prisons." Another minister, Simon Stephanof, says: "During the first year following my conversion two attempts were made upon my life. For the following ten years I was never given a minute's peace by the police. I was hounded like a criminal from place to place, and no sooner would I start to preach, than the police would be upon me. Five years of my life I spent in Siberia, often amidst criminals of the lowest type. There I knew what real suffering is. Often I was without food for days, and many times I was too weak to eat what they gave me." This is no "sailing to heaven on flowery beds of ease," but a demonstration of the age-old truth that he who dares to stand in defense of Bible truths in the face of a bigoted hierarchy, must pay the penalty,—bitter persecution and suffering!

Improvements in Turkey.

Turkey is awakening to an era of better things. Already we have referred to contemplated educational improvements. Now the Turkish minister of public works is planning the construction of well-built national highways throughout the entire empire. What this will mean to the country in general, and to the traveling public in particular, only those can rightly appreciate who are familiar with the woeful state of the narrow trails that have hitherto answered the purpose of roads. Irrigation, drainage and dike-building are also to receive attention, and will greatly add to the agricultural resources of the land, redeeming the marshy portions and supplying needed moisture to other sections. Several new railroad lines are also being contemplated, which, in connection with the lines already built, will afford ready access to all parts of the empire. With the important concessions recently granted to missionary workers, there is nothing, now, to hinder active work in all parts of the Ottoman Empire. While Moslems are hard to reach, there are signs of encouraging progress, and especially so by means of mission schools.

Christianity in Business.

While shady transactions and even downright dishonesty are regarded by many as indispensable adjuncts to business success, there are many who make their Christian principles the ruling motive in all they do. Many recent evidences of this are a proof of the fact that "goodiness is profitable in all things," for actual experience has shown the truthfulness of the apostolic precept. The proprietor of a large clothing store in New York has made it a fixed rule that no misrepresentation whatever must be made in the sale of his goods, and any discrepancy in the quality of the articles sold is at once rectified and amply compensated. Several stores in Chicago and other cities have placed sums to their clerks to detect any misrepresentation or misleading statements in advertisements or business transactions connected with their establishments. Popular magazines and all the better journals of the day have thrown out questionable advertising, for they have found that the character of the advertising invariably reflects upon the reputation and influence of the journal in question. Men everywhere are more and more realizing the fact that lasting success does not depend upon crooked or questionable methods, and that the surest and most lasting financial success is secured by him who makes Christ the Senior Partner of the firm.

Giving a Man Another Chance.

With the beginning of July the State of Illinois is putting into effect the adult probation law for first offenders. If this law is practically applied, in the spirit of its originators, it will prevent the usual prison contamination of men who are for the first time facing the law's penalties. It is simply giving the man another chance to redeem himself. The judge before whom such a first offender is convicted, may put him on probation, holding over him the certainty of punishment unless he shows signs of genuine reform. Every inducement is held out to him to begin again, and begin right. There is a world of wisdom and sound sense in this provision for first offenders, and even in things spiritual the application of the principle might well be utilized to excellent advantage. Many a time the transgressor of church regulations is frowned upon, and not the least encouragement is given him to turn again to the ways of righteousness. Even inspiration itself says, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in, the spirit of meekness," many of us are unwilling to extend the helping hand to the erring one. Many of us are reluctant to do as much as is granted by the barren letter of the civil law, forgetting that, by the more abounding and comprehensive helpfulness of the Christian religion, we are bound to give every offending brother or sister again and again, another chance, another opportunity to prove the sincerity of their purpose.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Old Man's Lament.

BY J. O. BARNHART.

Once they climbed upon my knee,
Smoothed my cheek and kissed my brow;
Once they'd shout my face to see,
But they do not love me now.

Once my arms could scarcely hold
All the wealth of love I claimed;
Now their hand clasp is so cold,
As they scarcely breathe my name.

Once with joyous, bounding feet,
They would cross my threshold o'er;
Now they always shun the street,
And the pathway to my door.

I am weary all the day,
Since "grandma" was taken home,
And I sit alone and pray
For my summons, too, to come.

When in her cold hands they pressed
Roses from earth's fairest bowers,
They within her peaceful breast,
Left my heart beneath the flowers.

But I love the children still,
And I long for their embrace,
Whose smile once like sunshine filled
Every corner of the place.

May the children never know
All the anguish that I've borne,
Nor their children leave them so,
All forgotten and forlorn.

But ere long these clouds shall break,
And the darkness backward roll,
Then one gleam of heaven shall take
All the burden from my soul.

And in him I still shall trust,
Who was loneliest of the lone,
May he count me with the just,
When he comes to claim his own.

Arcola, Ill.

Noah.

BY D. C. REBER.

A RIGHTEOUS man's life is always a suitable subject to ponder, even though it was not lived in the modern age nor fashioned according to modern ideals. A life built in a godless age according to Divine direction, and used to glorify God and accomplish his purposes, is never out of date or unworthy of imitation by those who want to please him. In the days before the Flood, God had three faithful witnesses. Only three names out of many thousands are recorded who were essential factors in the Divine plan for about two thousand years. These were Abel, the martyr, Enoch, the seventh from Adam, and Noah, the preacher of righteousness.

The word "Noah" signifies rest or comfort. His great grandfather, a pious man and likewise a preacher for God (Jude 14, 15), was Enoch, who walked with God three hundred years and died about sixty-nine years before Noah was born. Methuselah was his grandfather, of whose character we know little, but whose years excel those of any other man. His father, Lamech, died five years before the Deluge. He was, presumably, a good man,—one who heard his son's preaching, but whom God did not destroy with the wicked. Noah, accordingly, belongs to the tenth generation from Adam. He is the first of whom it is said that he found grace in the eyes of the Lord. The account of his life covers four chapters in the Sacred Writings.

He belongs to the patriarchal age. God had not then, as yet, given man a written law, but appeare to his faithful ones in some manner, and spoke to them in unmistakable terms. Those that were God's people lived by faith and walked close to him who was thus very present to them. Paul says that Noah became "an heir of the righteousness which is according to faith."

"As the days of Noe were, so shall also the coming of the Son of Man be. They were eating and drinking, marrying and giving in marriage." In Gen. 6, we have a portrayal of the antediluvian world in sin. The people were very corrupt, wild, self-willed, passionate, godless, in continual war and turmoil, and doing what was right in their own sight. Mankind had become so very wicked that it repented the Lord that he had made men on the earth, and he resolved to destroy them. But God usually warns before he strikes, and so in this case. A warning was to be given to the wicked world by preaching, and Noah was chosen by God to do it.

What about this man Noah? What about his fitness to preach? Was he a converted man himself? Did he know the God whom he was to proclaim? What about the people to whom the preacher was sent? Did they want a preacher? How did they receive him?

The Word says that Noah was a just man,—that is, a righteous man. He lived right before God and man. He was perfect in his generations. This does not mean that he was absolutely faultless or sinless, but, rather, that he was upright in his dealings with his fellow-man and that, according to the standard of the times in which he lived, he was, in righteousness, superior to all people then living. He was the best man at God's command to deliver his message to a godless age.

What further is said about his life? "He walked with God." How much is said in a few words! What does walking with God mean? It means constant communion and companionship with God. It means that God was his Guide in all things, and that he submitted to his authority. He had a strong faith and confidence in God's love and favor. He enjoyed continuous fellowship with him. His mind was conformed to God's mind; for how can two walk together unless they be agreed? His delight was in the Lord.

How long did he walk with God? Noah's record is fully equal in this respect to Enoch's, who had a three hundred years' walk with his God. Noah began to preach for God at the age of 480 years and preached for 120 years till the Flood came. We do not read of him preaching after the Flood, but he, no doubt, maintained his integrity to the end of life, which lasted 950 years, so that he walked with God half his life, or about 470 years. What a record of faithfulness!

Again, Noah was a man with a family,—having three sons. When the Flood occurred, these were about a hundred years old. Whether they repented under their father's preaching, we are not told. They were married and, together with their wives, they were saved from destruction through the ark, so that Noah's whole family was saved, which evidences fruits and rewards of his faith.

What did Noah preach? Where did he get his message and training for the work? He had no Bible to study, nor schools in which to receive training for the ministry. Paul says that Noah was warned of God of things not seen as yet, and was moved with godly fear to proclaim to the people God's purpose. Doubtless he preached repentance toward God as a necessary condition of escaping from the promised catastrophe. He likely also preached faith in Christ, who was to come to earth as the tabernacle of God with man. Noah possessed this faith in the Christ, who was to come as the Redeemer of mankind many centuries later, and God imputed to him for righteousness this faith in Christ.

How did Noah show his faith in God and Christ? In his own life he manifested faith by his fearing God and heeding him. His faith in the coming destruction of man from the earth was shown by his building the ark according to the exact specifications given him by God. Here he showed implicit obedience. He manifested marvelous patience by the length of time he preached,—one hundred and twenty years,—to a people that only mocked him and opposed his work. Surely the love for these wicked people, shown by Noah, makes him a type of Christ, who likewise was derided and rejected by the Jews, to whom he preached three years.

What were the results of this Divine patience and love, manifested by Noah? Did the people heed the warning and seek to escape God's wrath according to the appointed means, viz., the ark, provided for that purpose? No, there were no converts to cheer Noah. God's longsuffering was spurned and so God's will was executed at the appointed time.

The central event in the life of Noah was the Deluge, occurring about 1,655 years after Adam's creation and 2,349 years before Christ's birth. The disobedient met death by the floods of the waters that accumulated after it rained for forty days and forty nights.

The obedient,—only eight souls,—were preserved in the ark built by Noah's own hands. Judgment day came to the antediluvians, and found them unprepared to stand. It proved to be a great separation of the righteous from the unrighteous, a marvelous object lesson to the human family today that God is just, as well as merciful, and that he demands obedience and righteousness.

A good man, such as Noah, either converts or condemns wicked people. His faith condemned the unbelief of the antediluvians; his obedience condemned their contempt and rebellion. Noah was saved and his family, and all others were lost,—all this just as God had promised and provided. Did faith or works save Noah? It was neither alone. He had a faith that worked by love. Righteousness was imputed to him because of his faith which he proved by obedience to God's will.

So Noah was used by God as Adam had been. God gave man a fresh start under more favorable circumstances. The earth was repeopled. God made a covenant with Noah that he would not destroy the earth again with water, and as a sign of that promise set his bow in the sky.

In Ezek. 14: 14, 20, Noah is mentioned in another famous trio of God's faithful servants in postdiluvian times. This trio consists of Noah, Daniel and Job. These all were bright lights in a sin-benighted world. To Noah was given the task of connecting the antediluvian and postdiluvian worlds. This was his mission and he fulfilled it well. His life, after leaving the ark, was that of a husbandman, and seemingly not so successful as it had been as a preacher. This teaches that a man sent by God may be able to overcome all the scorn and opposition of a wicked people in God's strength, and not be able to meet successfully the personal temptations of secular pursuits in his own strength.

Elizabethtown, Pa.

Peace.

BY CHELSEA BRINKLEY BARNETT.

IF is with the hope that some weary soul,—some one who is struggling with the cares of life,—may be attracted by this one short, but ever soothing, word "peace," and lifted to a higher plane, that these lines are written.

There is something about the word that attracts us. Let us notice the effect of words, as they come to us either by ear or eye. Some words bring to our hearts a feeling of sadness, such as hatred, spite, vice and cruelty, while the heart unconsciously cheers up at such words as love, forgiveness, holiness and kindness.

What is the world seeking for but peace? The man who labors nearly a whole life-time to lay up wealth, has a time in view when he can settle down, and have peace, with nothing to trouble him. The one who is ever seeking his own, thinks that these things will bring peace. But how few realize what real peace means and how it may be obtained!

There is no other way by which we may have this, than by obedience to the laws of the Great Prince of Peace. If we would obey him we would have peace rule everywhere. One of the great causes of trouble and strife is the selfish "seek-your-own" spirit. Let us take a look at the Master.

Have we ever noticed how well his life and his name correspond? He was Prince of Peace on the Sea of Galilee. He had only to speak to the storm and it was still. He was Prince of Peace when he spake through his servant and we are exhorted, in Philpp. 2, to "do nothing through faction or through vainglory but in lowliness of mind each counting other better than himself; not looking each of you to his

own things but each of you also to the things of others."

What a happy world we could make if we would just look to the things of others, if we would seek the joy of others and they ours! Do we ever think how selfish we are, sometimes?

To have peace in the nation it must begin in the home and in the church. How it must grieve the Savior to see us seeking our own interests over some trifling things of earth, when he gave up all his glory, and came to the death of the cross, seeking our good. May his great, unselfish heart prompt us to live more for others, and we shall not only be blessed in the thought of serving our Master, but we shall reap joys in this life, for it is more blessed to give than to receive.

When we have obeyed God in bringing peace without, it will bring us peace within our hearts. But there is another side we wish to mention, which, it seems, so few of us have fully learned, and that is, not to worry. No better remedy can be found for this than Isa. 26: 3, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Are our minds stayed on God? Do we fully trust him? A strict obedience to God and our hearts and motives pure, are the first steps in pursuit of peace. This should bring the desired quiet. But how often we find ourselves fussing and worrying because, perhaps, some one has misunderstood us or we are suffering wrongfully. Perhaps, after we have done our best with a task, and things seemingly are not coming out right, we wear ourselves out in a struggle to bring the desired results, forgetful that we can not do our best by human power, and that we must leave results with God. Supposing we are misunderstood and persecuted. After we have done all that is within our power, can we not leave the rest with God, who exercises such great care over us? "He that spared not his own Son but delivered him up for us all, how shall he not also with him freely give us all things?" His care for us is measured by the value he places on his Son.

Hannah was a woman who was misunderstood when she was in the temple, offering a silent prayer to God. As she was seen moving her lips, she was called a drunken woman. God is on our side and even though the world, for the present, may not understand us, if our hearts and deeds are pure, it will only be a matter of time until the truth shall stand out in all its strength and beauty, and falsehood shall be blown away as chaff before the wind.

Then let us endeavor to have this perfect peace by casting aside all worry and anxiety. Let us not try to move everything by our own puny arm of flesh, but look up to God in full trust, and we can go through life with a calm, sweet joy, leaving everything to the all-knowing, all-powerful and everywhere-present Father.

Bluffton, Ohio.

How to Increase the Membership of the Church.

BY PAUL MOHLER.

A GREAT deal has been said in the MESSENGER about our slow rate of increase. Different reasons are given. Perhaps a number of causes enter in, each hindering to a certain extent, and all together affecting the result a great deal.

I think all agree that the church would be much stronger if all of us had worked more faithfully, if more ministers had been willing to go out into the Lord's harvest-field and if those who were willing had been enabled to go by a more liberal support from the laity; so, when I say that one way to increase the membership of the church is to work harder and to make more sacrifice, no one will disagree.

Those who know the power of prayer will say that we have not prayed enough. Then, even when the minister has gone into the field with a liberal support, the church has not opened the way and held up his hands and brought the power of God to bear upon the sinner by earnest, faithful prayer. This is no small weakness, for we know that prayer was the means by which the apostles, yes even Christ himself, obtained the power to do a mighty work. Again and again Paul asks the church to pray for him and his great work. When we have learned how to pray and have given ourselves to earnest, patient, spiritual prayer, we shall be able to increase the membership of the church amazingly.

Every evangelist that goes forth to sow the seed finds one great obstacle to be, the unfaithful lives of the members. In every congregation there are members that are stumbling-blocks in the way of the outside sinner. Often the half-hearted Christianity of the whole congregation stands in the way. Many and many a fine, clean man would have joined the church if he had not seen the members fuss and quarrel among themselves over trifles. Many a sinner would accept Christianity if he really saw that the church members were vitally interested in it. But when they go to church and see the members coming in late, going to sleep over the sermon and then filling the house of God with clamor of talk and laughter, crop talk and neighborhood gossip, joking and teasing, he can not be expected to care much for that sort of religion.

It does seem to me that a worldly-minded, money-grasping, pleasure-seeking congregation has a good deal of "cheek" to ask a real evangelist to come into its borders to convert the outsiders. What it needs is a revivalist to convert the church-members. When our revivalists learn to begin their work on the members of the church and keep working with them until they are living real earnest Christian lives, the way will open for the salvation of the outsiders in great numbers. I had rather build up the spiritual life of a congregation, where necessary, than baptize new converts, for if the church is right, the converts will come without a revivalist.

There is one thing that is credited with keeping so many out of the church,—the high order of living required of new converts from the start. We expect them to stop short off from drinking, profanity, all immoralities, fashionable dressing, lodges, etc. That looks to so many people as being just a little too much, and so they hang around the door of the church for years, longing to enter in but unwilling to pay the price. Some of us are eager to let those people in and then to bring them into line afterwards. Some of us are satisfied that if the church should do that, our membership would increase quite rapidly, but I am not so sure of it.

I am quite sure that if the door of the church should be opened now to all such people, a lot of them would flock in, but then what? We all agree that one of the greatest obstacles in the way of many sinners is the weak member in the church. Would not our opening the door to so many half-converted people just give us that many more obstacles?

I think the time is at hand when the people who want religion, will want the genuine article, when those who come to Christ will want to join the *best* church and when those who don't want that will not join any. I, for one, do not believe that to open the doors of the church to the half-converted would materially increase our membership, and I am sure it would lower our spiritual standard so far that we could never hope to be the great body of consecrated, world-saving followers of the Lord that I believe the Lord intends for us to be.

Should we be discouraged because we have grown so slowly while others have grown so fast? I think not. We should probably be ashamed of all that lack of progress that comes from lack of faith and lack of work and sacrifice. But we should not be discouraged. We should rather be encouraged to think that we have done so well in competition with so many churches that offer "salvation" on such easy terms. The fact that other churches have grown to be so great by teaching only a part of the truth and living but a part of the Christian life is no proof that it will always be so. The growth of such churches is being rapidly checked. The folly of half-way Christianity is becoming too evident. People have tired of it and no longer listen to its exponents. Perhaps of the Lord has let them run their course and come to the logical conclusion that the world may learn the lesson, once and for all, that diluted Christianity is like any other adulterated article,—a sham and a humbug.

How shall the Church of the Brethren increase her membership? By living and preaching with might and main the whole Gospel to the whole world, praying in the Holy Spirit.

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The Text.

BY NATHAN MARTIN.

THE word *text*, meaning a portion of literature upon which a discourse is constructed, comes to us from a Latin word meaning "to weave." At least two distinct views obtain as to the method of derivation, and its adoption in its present usage. The one is that the term came figuratively to mean to put together, to construct, to compose. The other is that the Word of God is a woven texture, given to man to unravel, so that he may see its real beauty and deal it out to a lost world.

The practice of taking a text for the groundwork of a sermon is not new. It has the sanction of Jesus Christ himself. In Luke 4: 16-29, we have the account of his first sermon. It was preached in the synagogue at Nazareth, and the text was taken from Isa. 61: 1, 2. In Acts 1: 15-22, we have an account of a sermon preached by Peter, based largely on Psa. 109: 8. Again, in Acts 2: 14-36, Peter uses the familiar passage from Joel 2: 28-32. Coming down to the history of the early church, we find the church fathers habitually speaking on passages of considerable length, devoting themselves largely to exposition. As the church approached the Dark Ages, with their decline and decay, quotations from uninspired literature were often substituted for scripture.

A text, properly handled, will always contain to a greater or lesser extent the kernel or seed-thought of the discourse. The discourse then will be simply a development of the text, explaining it, illustrating it, and applying its teachings. The words of Francis Wayland, "The sermon must be the text expanded, and the text the sermon contracted."

In the selection of a text a number of considerations figure. The preacher must estimate the average mind of his congregation. The occasion and the purpose of the discourse are factors worthy of consideration. In connected work with a congregation, the choosing of texts with reference to recent texts used gives a continuity to the teaching which is both interesting and profitable. The Spirit-filled minister may always depend upon it that the text which impresses him is the text God would have him use. Once impressed with a given line of thought, the text which most plainly and simply incorporates it, is the text for himself and his congregation. Instead of habitually burrowing into the depths of the Word in quest of the odd and the unexpected, much more might be accomplished by emphasizing, as did the apostles in their day, the great fundamental principles of the Christian religion and life. The minister who finds himself constrained to employ themes more adapted to the lecture platform or the theatre, thereby admits that for him the old story of redemption has lost both its interest and its power.

The text selected, a careful examination of the author's evident meaning is sought, with a view of transmitting it to the hearer. This involves not only the grammar and rhetoric of the text, but the setting of the text, which may include a few verses, several chapters, sometimes the entire book or letter in which the text is located. Much light is often found in a study of the manners and customs of peoples and individuals, as taught by the Book itself. Another important help in ascertaining the author's intention is found in the consultation of parallel and illustrative passages, always throwing the light of the Book upon itself and making it its own interpreter. By applying these principles to his study, and consequently with a "thus said the Lord" for every point in his discourse, the preacher feels an authority which makes for power in its delivery.

Many objections have been brought against the use of a text for the basis of a discourse, usually by men who were either ignorant of the riches of the Word or unwilling to be governed by its teachings. The

practice has, however, many advantages. In addition to recognizing and honoring the divine Word, it adds a tone of sacredness to the work. The preacher gives the impression that he is not simply ridding himself of some pet theories of his own, but that he has tried carefully to know the mind of the Spirit, and is now trying just as conscientiously to teach that same mind to his dying hearers. By the use of texts, furthermore, the teaching of the Word is perpetuated,—the great hope of men and nations. Instead of forbidding variety, as the objectors propose, a careful use of texts for all occasions and purposes gives the utmost variety possible.

Rheems, Pa.

"Speak Not Evil One of Another, Brethren."

BY CHAS. M. YEAROUT.

"Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds."

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Peter 2: 1).

MALICE and envy lead to guile and hypocrisy, and these lead to evil speakings,—a clear manifestation of the corruption of the hearts of those filled with these weapons of the devil. "For out of the abundance of the heart, the mouth speaketh." The heart must be filled with evil, before the tongue can speak evil of a brother or sister. "By thy words thou shalt be condemned, and by thy words thou shalt be justified."

Slander is a game of the devil, by which he seeks to destroy the character of his victims. Of all the tricks and deceptions of the wily Satan, none are more ghastly and deadly than circulating slanderous reports against an innocent woman. The slanderer scandalizes and blackens the fairest character. The woman, whose character is besmirched and defamed, has been worse than murdered, and would be better off in her grave, "where the wicked cease to trouble, and the weary are at rest."

No wonder God says: "Whoso privily slandereth his neighbor, him will I cut off" (Psa. 101: 5). "He that uttereth a slander, is a fool" (Prov. 10: 18).

It is very evident from the teachings of God's Word, that the Christian can not and will not speak evil of any one, nor circulate evil reports about any one, but will rather endeavor to help and encourage the oppressed, and try to convert the sinner, whether in the church or out of the church. "He that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5: 20). Upon the other hand, to speak evil of a person, and circulate evil reports about him or her, is to discourage them in their good resolutions and intentions to do right, and arouse the natural inclination to retaliation and evil.

How many good-meaning people, whose intentions were to do right, have been discouraged and destroyed, by the circulation of evil reports against them by slanderous tongues! James says: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3: 6). A purified heart leads to purity of life, and as a result following, the speech and words will be pure. No character will be tarnished or blackened by a tongue governed by a purified heart in which the Holy Spirit dwells. "An ungodly man diggeth up evil (from his evil heart): and in his lips there is a burning fire." "Frowardness is in his heart, he deviseth mischief continually; he soweth discord" (Prov. 16: 27; 6: 14). "If any man among you SEEM to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1: 26).

There are no circumstances or conditions, under which a Christian is justifiable in circulating reports that are damaging to the character of any person, whether in the church or out of it.

It would be a good thing if those inclined to circulate and peddle slanderous reports, would follow and practice the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12). No man,—if he could avoid it,—would have another to circulate evil reports about himself, wife, or any member of his family, therefore, according to the Golden Rule, he should not, and will not, circulate evil reports about another man or any member of his family.

Lend a helping hand of sympathy and encouragement to those who are laboring under the weight and fire of the slanderous tongue. The fiendish darts of the traducer are piercing them, though the enemy is invisible. He does his work privily; he is a secret agent of the adversary. O my brother, my sister, those poor slandered ones need sympathy and encouragement. You do not know the struggle and fight they are making to ward off and overcome the wounds of the poisoned arrows of the unbridled tongue. I have seen the tears, like great raindrops, fall upon the cheeks. The bosom heaves with untold agony, the flood gates of the soul are opened, and the deep sorrow, like a stream of lava, is flowing out. The blow was too hard, the sorrow inflicted was too great, the heart ceases to beat. Hard-hearted, debased slanderer, look upon that lifeless form! Are you satisfied? O, the depth of thy cruel work!

The above picture is not overdrawn or exaggerated; it has happened thousands of times. The object of the slanderer is destruction. "But the tongue of the wise is health: his discourse is sound and wholesome in itself, and tends to the comfort and benefit of others." Jesus himself set a good example for his followers. When the crowd of scandal-mongers cried out against a helpless woman, Christ stooped down and wrote in the dust, as though he heard them not. He did not even lend an interested ear to their scandal, but finally said to them: "He that is without sin among you, let him first cast a stone at her." The conviction of their own corrupt natures was so vividly impressed upon them by the Savior's words, that, commencing at the oldest, they went out one by one, until all were gone. Jesus, being left alone with the woman, said unto her: "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8: 3-11).

While these men were bent on the destruction of this helpless woman, Jesus gave no encouragement to their wicked design, but put the traducers to flight, and reached forth a helping hand of love and kindness to the helpless one. All those who are maligned and slandered are helpless, because the work is accomplished in a secret, scheming, undermining way, and becomes chronic before the victim hears of it. The design of those who circulate evil reports about another, is to injure and cast down, and destroy their power for usefulness. It is, in fact, worse than murder to the poor traduced ones.

If a report comes to us, that is damaging to the character of a brother or sister, we should strongly urge the one telling us to desist in circulating this evil report. Then the member, alleged to be at fault, should have a brotherly visit, informing him of the report. The object should be to help the member. If the report is found true, "let those who are spiritual restore such one in the spirit of meekness, considering thyself, lest thou also be tempted."

By speaking evil one of another, or circulating evil reports, the world gets hold of it, and uses it against the church and her important work of soul saving. Concerning the failures and mistakes of members, the following is good advice: "Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Sam. 1: 20).

Often the poisoned shafts of shame and defamation have been hurled against members by the tongues of those upon whom they looked and whom they trusted as being intimate friends. "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance; we took sweet counsel together, and walked unto the house of God in company" (Psa. 55: 12-14; 41: 7-9).

Jesus was betrayed by a hypocritical disciple, a companion, one with whom he associated, one that accompanied him in his ministerial labors; but Jesus says of that man: "It had been better for him, if he had never been born." There are still some Judases in the church today. We think it not strange if an enemy hurls the bolts of slander into our backs, but we expect better things of a companion in Christ. We should speak evil of no one, neither in the church nor out of it, but should do good to all men, being true representatives of the heavenly Master. Christ died for all, redeemed all, and all belong to him by right of purchase. To vilify and defame the character of any one is to manifest an unchristian spirit, and to be guilty of defaming the character of those for whom Christ suffered, bled and died. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3: 2; Psa. 34: 13).

Morrill, Kans.

Why?

BY J. C. FLORA.

THERE are a great many things in this life that we cannot understand.

A young man starts out in life with the brightest of prospects and a noble ambition to accomplish something that will be a credit to himself, a benefit to others, and an honor to God. His health fails and his plans are frustrated, while many others, who started out with him in life, but with ambitions to work only for self, go on, accomplish their ends, and are seemingly highly favored by the Hand of Providence. We are made to wonder why this should be so.

Again; a faithful, devoted young minister or missionary, who is giving his life and his all to the service of the Master, is suddenly stricken by death, right in the prime of his usefulness, while many others, who seem very little, if any, benefit to the cause of Christ, are allowed to live to a ripe old age. We wonder why.

A darling babe enters the home and gladdens the hearts of father and mother, and all who come in contact with it, by its innocent little life and its angelic smiles, only to be snatched away in a short time by the cruel hand of death, and again we wonder why.

A true child of God is sick. He has great faith in God's power to heal, and calls for the elders to receive the anointing. He also prays very earnestly for God to heal him, and many other Christians also pray for him, and yet he does not receive the blessing, and we wonder why.

A dear friend or relative is unsaved. We are very anxious to have him come to Christ, and often pray for him. He has many opportunities, but does not improve them, and death finally overtakes him unprepared, and why should it be so?

Yes, there are many things that we can not understand now, but let us hope on and pray on, and trust him who "knoweth all things" and "doeth all things well." Perhaps, when we get to where God and all his holy angels are, we will know and understand why all these things are so. Paul says, "Then we shall know even as we are known."

"We'll trust in him who knoweth best,
Though sorrow's billows o'er us flow,
We'll meekly bow to his behest,
Sometime, sometime, we'll surely know."

Quinter, Kans.

The Resurrection.

BY H. A. STAHL.

THE resurrection of our Lord, on Easter morning, is a pledge of our resurrection. It comes to us, in our dread of death and in our hopelessness, as the signs of spring come to winter-enthralled, ice-bound nature. It drives away our gloom. It gives joy and gladness. It fills the despairing heart with hope. It substitutes the certainty of immortality for the paralyzing fear of annihilation.

It is terrible to die. We stand appalled at the thought of bidding farewell to everything that enters into and surrounds our existence. Our ears will be deaf to all sounds. Our eyes will look their last upon the fair face of earth and sky. Our hearts will cease to throb. Our nerves will no longer thrill

with pleasure or pain. Understanding and reasoning and recollection will be at an end. Fear and love and hate, the emotions, the sensibilities and the will, have exhausted their powers. Not even in our "ashes will live their wonted fires." The light will go out. The hearthstone of our life will be cold. "He is not," will be said of each one of us.

No wonder men shrink back from this prospect, and shudder, as they stand by the dark river that divides time from eternity. It is not strange that they name the messenger, who summons them hence, the "King of Terror." It was, no doubt, the instinctive dread of death, which led thoughtful men in all ages to give the most favorable interpretation to all the indications of the continued existence of the soul beyond the realms of sense. Homer describes the visit of Ulysses to the place of shades, where he met and talked with his heroic companions who had fallen on the blood-stained banks of the Simois and Scamander, and around the fateful walls of Troy. Socrates said: "I shall fly far away; nothing of me will be left behind, but if you are able to catch up with me, or happen upon me anywhere, bury me as seems good to you." Plato taught the immortality of the soul. The Romans spoke of death as a departing from life. The Old Testament Jews believed that if a man died he should live again. But what proof had these people that they were right? May it not be said of them that "the wish was father to the thought"?

There is a large element of uncertainty in their ideas upon the subject of the future life. They are "blank imaginings of a creature moving about in worlds not realized." High instincts they may be, but they rest upon no foundation of Divine revelation or clearly-ascertained and indisputable fact. They suggest possibilities and faint hopes, but they fall short of producing faith or certain assurance. But Christ, in his doctrine, and afterwards in his resurrection, brought life and immortality to light. He taught with authority. He said: "We speak that we do know, and testify that we have seen." His words were clear and distinct about a future life, and they were made indisputable by his showing himself alive after he had been dead (Luke 24: 36-43; John 20: 19; 1 Cor. 15: 5).

We may search the whole mass of ancient and modern poetry and philosophy; and it will not be an unpleasing or altogether profitless task. That pathway is decked with rare flowers. Many an inspiring vista opens to the traveler's view. He even catches a glimpse, here and there, of the reflections cast upon this life by that beyond the grave. But that is all. We must say to Christ, at least, as did the early disciples: "Lord, to whom should we go? Thou only hast words of eternal life."

Christ "overcame death, and him that had the power of death, and delivered them, who through fear of death, were all their lifetime subject to bondage." The risen Christ is the ground of our faith, the foundation of our certainty, and we shall live forever. He is "the resurrection and the life."

There is no death; death has been conquered; and the death of the body now is just an incident in our life itself, which is eternal. The great thing now is to be in Christ, to take him as our Savior, and then we shall never see death. Now, since Jesus died and rose again, we should never think of our departed friends as lying in the grave.

He lives! He lives! That is the truth for you all, through life, in trial and difficulty and peril. He lives! He lives! You can consult him any time; you can have his help and strength at any moment. He is the resurrection and the life. He is in heaven and diligently intercedes for each one.

May we hear, live and prepare to answer his intercession that, when the mortal body lays itself down to rest, the eternal body may take its flight to Jesus in that heavenly paradise and dwell with him in that resurrected state through all the ages of eternity. How man should rejoice, in learning through his blessed Word, that we shall be resurrected and live with him in the prepared mansions of the Father's house, at his right hand, through all the cycles of eternity.

May we see the resurrection more fully in our lives, and so live that we may rejoice in the resurrection!

Glade, Pa.

At St. Peter's on St. Peter's Day.

BY J. E. MILLER.

IT was my second visit to this church of all churches. I had seen it in picture, read of it in books, and heard others tell about it, but it must be seen to be appreciated. I will not tell about its incomparable mosaics, its massive proportions, its numerous altars, its costly decorations. The guide book will give all this, and the guide will tell you all about the wonderful miracles connected with each statue and relic.

A party of ten of us were doing Rome. Among them was one Catholic girl. She alone was granted an audience with the Pope. For this special occasion a prescribed color of dress,—black or white,—was required. That morning the Pope received about one hundred in the party. One woman had the black dress and waist, but it was a lace waist. When she appeared for inspection, she failed to pass "muster" until she changed to a waist that covered her person. It seems that the Pope has a better idea of propriety than some women.

St. Peter's Day is a holiday,—but not fully a holyday,—in Italy. Mass was said in the Cathedral and some of the best music of the year was rendered. Thousands upon thousands of people were coming and going in two great streams. In all that vast multitude I saw not one woman with bare head. Devout Catholics who did not wear their regular head dress had on one of a large variety of veils for that occasion. You know the Catholic Church does not want its sisters to appear in public services with head uncovered, and they have Bible for it, too.

The walls were draped for the occasion. St. Peter was robed in all his glory. His finger sparkled with a million-dollar ring. His entire outfit was the best that money could buy. How different from the time when he had neither silver nor gold to give to a poor beggar. But he gave him more. A dense crowd, old, young, weak, strong, devout, thoughtless, continued to pass before the statue of Peter, each pausing to kiss his toe. This is a special act of piety and cuts purgatory short by four days for each kiss. I noticed that the great majority performed this act with great reverence. It is to be hoped that they were blessed in it.

At the entrances stood men with pouches to receive contributions. That none might forget they kept rattling the money in these bags. Nor were they the only ones looking for money. Pickpockets swarmed and had a rich harvest. One man, bound for Jerusalem, lost all he had. Some had their pockets cut open. Others found their hand-bags cut and valuables removed. But this is the rule everywhere, in a large crowd.

The burning candles glimmered everywhere. The rich music could be heard in all parts of the cathedral. The present Pope does not favor as large a choir as his predecessor, saying that it partakes too much of the theatrical. The reading of mass by the cardinal and the chanting by the priests could be heard near at hand but not understood. If all that is expended in pomp and show at St. Peter's were given to the poor, instead of being taken from them, what a difference there would be in many homes, both in Italy and throughout the world!

But I must not criticise. If what I am spending this summer in travel were given for the spread of the Gospel and the relief of the poor, that, too, might make some small difference.

Rome, July 1.

The Real Purpose of Life.

BY JAS. A. SELL.

MANY of us believe that when the measure of our years is filled up, and we bid a long farewell to this world, there is another state of existence. We indulge the sweet hope that we shall spend eternity in some fairer world, where we shall be forever free from the annoyances that rob the present life of very much of its pleasure.

We know but little of the world to which we are going. It is shrouded behind a veil that only death can part, and those who enter never return to give any information. One thing is very certain,—our virtues only can be taken with us. Our weakness, defects, and all our material developments remain.

We do not know what our condition would have been, had it not been for the fall of man in Eden, but since that occurrence our mission is to subdue the forces of nature and to earn our bread by means of sweat and toil. We have submitted rather gracefully to our fate, and in serving out our penalty, we have turned our punishment into pleasure. We have compelled nature to tell us many of her secrets, and we have tamed, chained and harnessed many of her forces that are extremely destructive in their unrestrained state. We have made them serve us not only in securing our bread, but in giving us such a handsome surplus that we have set our hearts upon it, and have united in a mad rush and scramble to get still more, as though our stay in this world were to be prolonged indefinitely, or as if these material things were to be taken with us, to stand just so much to our credit in that land to which we are going.

We seem to forget that our vital duty deals with the realm of the spiritual, in which the development of the soul and intellect is the main object. These shall qualify the possessor for a life of usefulness here, and secure a passport into that to which we are going, where the material gains of this world will be of no avail, and only the graces of the Spirit shall abide.

The more concerned we are about the material side of life, the more reluctant we feel in approaching that mysterious gateway which we call death. We are thus making our life here below a bondage, and lessening our chances for happiness in that state of existence which is to come.

As we search our hearts, we find many noble impulses that have never been translated into actual deeds, and then, too, many promising lives have been wrecked by moments of folly. So, if we are not careful in making up the book that is a true record of our deeds, there will be but little to our account in securing a right to eternal life.

The Master Teacher compared the reception of truth into the mind to the sowing of seeds. When the cares of this life and the deceitfulness of riches crowd in upon the soul, it has the same effect upon a fruitful life that thorns have upon the growing grain. Christ says plainly, "They choke the word and it becomes unfruitful."

Another great teacher said, "Godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Hollidaysburg, Pa.

WASHINGTON CITY, D. C.

Our Children's Day program was well rendered. It showed careful and painstaking preparation on the part of the teachers and pupils. The Missionary Society recently gave us a program on "China," in which we had first a talk on "Chinese History and Civilization," followed by a discussion of "The Prevailing Religions." The program was closed with a talk on "China's Needs and Christianity's Opportunity." Our council was held July 3. Bro. W. D. Keller presided at the meeting. Much business was pleasantly disposed of. The parsonage soliciting committee reported pledges amounting to over $450, and we hope to reach the $500 mark before the work is completed in our own congregation, after which we propose soliciting in the Eastern District of Maryland, in pursuance of permission, granted to that end, by the District Meeting. Two vacancies on the board of trustees were filled by the election of Brethren D. V. Shaver and Levi Biser. Bro. D. E. Miller was reelected for three years on the permanent committee; to arrange for the securing of a pastor and other ministerial assistance when necessary. Bro. Ralph Swigart was chosen to fill the unexpired term as assistant secretary. As previously reported, we expect to have Bro. Frantz with us this fall. We also hope to have Bro. J. M. Blough visit us before he leaves for India.

Mrs. D. E. Miller.

806 C. Street, S. E., July 3.

THE ROUND TABLE

Books and Tracts.

BY D. HAYS.

It is to be supposed that every family in the Brotherhood has a library of some sort, and it is to be taken for granted that every Sunday-school has a library, or contemplates the securing of a number of suitable books for a library. To supply these families and these Sunday-schools would require many books. It is not saying too much that a copy of every good book, written and published by the Brethren, should be found in each home and in every Sunday-school library.

The Sunday-school Board, appointed by last Conference, under Article V, Section 1, are required to "observe the needs of the church and the world, and provide plans for the faithful study of God's Word, and the propagation of its doctrines and truth through the Sunday-school work of the church."

Would it not be prudent, as an initial step, to urge the use of the books and tracts that have been permitted to accumulate on the publishers' hands? We certainly have some good books on doctrine, though it is to be confessed that we have not reached the point of perfection in presenting the distinctive doctrines of the church. We trust, however, that, by the use of the means we have at hand now, we shall be able to do more efficient work in the near future.

There is a call for a tract suitable for city mission work. It is felt that on some of the most vital issues of Christian faith we have no tract available to meet the needs of the city fields. We trust that our brethren who see the needs now existing,—and especially those who feel the necessity of tracts true to the distinctive doctrines for which we stand as a church,—will write a tract, or tracts, meeting the requirements of present-day conditions in the cities. Other things being equal, what is good for the cities will be helpful in the country. These facts are gleaned in part from an article in the June *Missionary Visitor* by Bro. Barnhart.

Then the Peace Committee is called upon to do the very best thing for the cause of peace,—a very precious doctrine of the church indeed. And what better can be done, at this time, than to place copies of our peace books and tracts into the hands of men and women,—thoughtful, open-minded and appreciative?

Broadway, Va.

The Limit Reached.

BY JAMES M. NEFF.

We thought so before we tried it—that ranch life in California would mean more than play and pastime, but I suppose the best way to know a thing is to know it by experience. And now wife and I have had some experience and we know.

No matter how hard we may have worked during the day, in the garden and orchard, when evening comes the cows must be brought from the pasture and milked, the calves and pigs and chickens must be fed and put to bed, and everything on the place, down to the dog and cat, must receive some attention. And night after night we fall into bed, our strength so completely exhausted that there is nothing else we could do.

But then the rest that follows,—O, it is so sweet! The breeze that all day long has been sweeping up from the sea turns at night and comes down the canyons from the snowdrifts that still lie on the mountains higher up. And with nothing but a wire screen between us and out-of-doors we get the full benefit of these delightful nights, and rise in the morning so thoroughly refreshed that the toil of yesterday is entirely forgotten.

And, as applied to Christian service, I have been thinking about this matter of reaching the limit of our strength,—just working till we can not work any more. It was said of Dorcas that she "was *full* of good works and alms deeds." By that I understand that she often toiled in the service of others till she could not toil any longer,—she just *had* to stop and rest. Again and again has the true servant of God thrown himself into the work of the Lord and persisted in it till the limit of his strength has been reached. And I wonder if just such service here sometimes is not necessary to the highest enjoyment of the rest of heaven hereafter? Of course, there is much that could be said of your faithfulness in God's service, but did you ever reach the limit of your strength?

Springville, Cal.

Homiletic Hints.

Paul's Earnest Longing to Take the Message of Salvation to Rome (Rom. 1: 11-17).

BY E. B. HOFF.

Paul, as a servant and apostle, set apart unto the Gospel (1: 1).

The gospel message is concerning Jesus the Divine and human (1: 3, 4).

By the grace of Jesus, Paul is saved and appointed an apostle for the salvation of the nations (1: 5; cf. Acts 26: 16-18).

The grace given to Paul has made him exceedingly responsible. In fact, it has put him in great debt and under great obligations (1: 11, 14). So keenly did he feel this that he often attempted to visit Rome but was always hindered by the abundance of his work in the East (1: 13 and 15: 22, 23). Paul is willing to do his best. He will carry the Gospel even to Rome, the great capital of the heathen world (1: 15). This he afterwards did, even though he did it in the chains of a Roman prisoner (Acts 28: 23-31).

What makes Paul so faithful and brave is the fact that the Gospel which he has to carry is the power of God unto salvation to all believing humanity (1: 16). It contains the revelation of the righteousness of God which means wrath to the wicked (1: 18, ff.), and salvation to the faithful (3: 21, ff.).

When we really experience within ourselves the saving power of the Gospel, we want every one else to have it, and we begin to long to carry the message even to the ends of the world. We become brave and will hazard every danger in the face of our God-given duty.

3435 W. Van Buren Street, Chicago, Ill.

A Moral from the Storm-Tossed Oak.

BY D. H. ZIGLER.

Close by the home where Eld. Peter Nead lived, in Rockingham County, Va., stood for many, many years a very large oak tree. Its majestic stature and symmetrical proportions were the admiration of all who saw it. Hard by its base, beneath its shadowy branches, gushed forth a stream of bright, sparkling water. This was a favorite resort for Eld. Nead when his day's work in his tannery was done.

At that time it was customary for the employer to give, in addition to the wages contracted, a morning or an evening dram. When this was asked of him by those he employed, he said, "Come up beneath my great oak. There is a fountain of the purest and the best."

Years have rolled by and the good man has long since gone to the reward of the faithful. The hand of decay, likewise, has made inroads on the great tree, and recently, before an unusual wind, it toppled and fell. The fountain, in time, may cease to flow, but the lesson so simply, yet so beautifully, taught will be handed from generation to generation, and shall not die.

Broadway, Va.

Temptations.

BY IDA M. HELM.

So long as we live in the world we will meet with temptations. When we have accepted Christ, the presence of sin becomes bitter to us, but we are not exempt from liability to sin, through weakness. "Sin is not dead in us, but we may be dead to sin, so that it shall not bear the deadly fruits of sin." Satan tempted our Lord and he will tempt us. He is ever holding before us glistening baubles to tempt us, as he held before Mother Eve the deceptive fruit. Though we be tempted, we need not sin. Temptation may reveal to us our dependence on God. He is ever near, seeking to help us if we rely on him, and in his strength we can overcome temptation. Paul says: "God is faithful, who will not suffer you to be tempted above that which ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Ashland, Ohio.

He who brings no friendship, finds no friends, and he who sees no beauty in the world, feels no beauty in his own breast. Misanthropy is madness. Philanthropy is philosophy spelled another way. Pessimism is pestilence. Hopefulness is health and happiness and heaven. What men have they give, and what they sow they reap; the fruit reveals and classifies the tree; the stream declares the fountain. The soul reveals its nature by its intuitive selections and then grows more deeply moulded by the influence of the choice. We smile at the smiling stranger and frown at the frowning one; and enlarge our power to smile or frown by so doing.

CHRISTIAN WORKERS' TOPIC

Paul Lived His Own Precepts.

Acts 20: 17-35; Rom. 12: 2.

For Sunday Evening, July 30, 1911.

I. The World Says: "Work to get;" Paul says, "Work to give" (v. 35; Eph. 4: 28).

II. The World Says: "Look out for self;" Paul says, "Look not . . . on your own" (Philpp. 2: 4).

III. The World Says: "Pay in his own coin;" Paul says, "Overcome . . . with good" (1 Cor. 10: 24).

IV. His Admonition Is, "Take Heed "—(1) "To yourselves"—to your hearts, your lives, and to your example (v. 28; 1 Tim. 4: 12, 16). (2) "To all the flock" (v. 28)—the poorest, the weakest; especially the lambs. Fold them all securely. (3) "Feed the church" (v. 28)— it is very precious; purchased at great cost (v. 28; John 21: 15; 1 Pet. 1: 18, 19).

V. Paul Commends the Brethren—(1) "To God and the word of his grace" (v. 32). (2) "To an inheritance among the sanctified" (v. 32; Eph. 1: 18; Rom. 15: 16; John 17: 17).

Note.—The standard of Paul's ministry was an unwearied service to the Lord and to the people (vs. 20, 27). It was whole-hearted consecration to duty (v. 24; 21: 13; Rom. 8: 35).

Prayer in This Meeting.—Pray for power to do the work that God has given you. If you have no special work that seems God-given, pray him to show you your work. Pray for guidance and wisdom in the decisions of life. Every day is a decision day as to something; pray for the help of God in all your decisions.

PRAYER MEETING

Character and Courtesy.

1 Peter 3: 8-17.

For Week Beginning July 30, 1911.

1. Character Is Power.—Let it be remembered that there is a difference between character and reputation. What man thinks we are is reputation; WHAT WE REALLY ARE IS CHARACTER. Reputation is our standing before the world; character is our true stature in the sight of God. Character, in its most exalted sense, has its foundation in Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2: 6, 7).

2. The Gentle Art of Christian Courtesy.—Amid the turmoils of the busy arena of life we need the soothing influences of Christian courtesy,—the noblest emanation of a consecrated character. The apostle would have us remember: (1) **There must be ONENESS OF MIND**, and that must be based upon the mind of Jesus,—like him in humility, self-forgetfulness, and regard for others. (2) There must be COMPASSION, such as was the keynote of Christ's life here below. Such a disciple seeks the alleviation of want and suffering everywhere, for, like his Master, he has a heart of tender pity (Eph. 4: 32).

3. The Glorious Reward.—We have, in 1 Peter 3: 12, the blessed assurance: "For the eyes of the Lord are over the righteous." God takes note of all that we do, and from the judgment seat of Christ we shall receive the final reward. Trifling things, as they appear to us, are great in his sight. Little acts of kindness,—unthought of afterwards,—are remembered in the courts of heaven. Unselfish concern for the welfare of others is the golden key that unlocks the storehouse of heaven's treasure (Matt. 25: 34-40).

HOME AND FAMILY

The Conqueror.

The barkeeper's wife has a sealskin coat,
But mine has an old plaid shawl;
She has jewels for finger and ear and throat,
But mine has none at all.
Her only ring I stole one night
And pawned for a poisoned drink!
Oh, mother of mine! Brink back the light
Of youth and the strength to think!

The barkeepg's child has books and toys,—
My children have want and woe;
They never have dwelt in the world of joys
The barkeeper's child may know.
At a tiny doll my baby's eye
Would dance and her heart would swell,
But I've always taken the price to buy
A cup of the liquid hell.

Oh, the girl I wooed in the good, glad years,—
Whose pure lips touched with mine,—
I swear to banish her bitter tears
In the strength of a love divine!
And hearts so broken and sad, today,
With new-found bliss shall thrill,
For the devil of rum I'll cast away,—
God helping me, I will!

—Nixon Waterman, in the L. A. W. Bulletin.

At Nightfall.

BY ELIZABETH D. ROSENBERGER.

"For the shadows of the evening are stretched out" (Jer. 6: 4).

THE day had been hard, filled with heavy tasks that crushed the spirit and left one hopeless and weary. On the morrow the same dreary round of drudgery must be gone over and the day after would find us doing the same duties. The prospect was discouraging. And as the sun was setting, we went out into the country for a walk. We wanted to forget the little things that had vexed us through the day. The outdoor world,—with its dew on the grass, its ships with white sails in the sky of blue, its singing streams,—would bring new thoughts and desires, and help us to regain courage and good cheer.

We read that Isaac "went out in the field to meditate at the eventide," and it seems to us that it is a most helpful thing to do. We need privacy and time to meditate, in order to adjust accounts. Body and soul can rest a bit, and think things out, and perhaps find the key which fits our perplexities, and opens the way to better things. We can say with one of old, "We have left undone the things we should have done, and done those things which we should not have done," and the result is mental confusion and a resolve to reform.

Oh, yes, we've been masquerading a trifle. We've been putting on airs for the benefit of new friends. We have been pretending to be better off than we really are and that has made it hard to balance our domestic accounts. After cleaning house we bought some new furniture and rugs. We did not really need them but our neighbor has been refurnishing, and we were ashamed of our humble household goods. Sitting here, in our old clothes, we see clearly that foolish vanity has been our undoing. We have been fretting and worrying when we should have been glad and happy through these beautiful days of early summer.

No one seems to be passing. We are sitting under a maple tree, a little back from the road, in a meadow which has a narrow valley lying between low hills. The valley slopes down towards a little stream. Buttercups and daisies are blooming on the hillside. The sun is westering fast, the water sings a pleasant song beneath, and nature speaks of peace and rest. Unconsciously our thoughts revert to Gray's "Elegy," and we softly repeat,

"The ploughman homeward plods his weary way,
And leaves the world to darkness and to me."

And as we realize that we are in the old meadow alone, we feel with Gray, how "all the air a solemn stillness holds." Once more we begin to meditate on the days that are past and gone. We wonder whether we are getting all we deserve of good fortune and good times in this world. What a childhood, what dreams, what intuitions we had! Then, later, what initiative, what amazing temptations! Had any one ever the like? Then the lessons of disappointment, when our plans failed and our most anxious efforts resulted only in failure. Then came our final submission and the readjustment to other conditions. Curious where all that remarkable ability went! Odd that no one noticed how extraordinary we were! Strange that we were not called to sit in the seats of the mighty! So we brood while the shadows fall. Then we think of the great Giver of every good and perfect gift. Why should we complain because he finds us in need of discipline? Let us praise him while our days go on and forget our troubles. The egotistical regret,—let it blow down like the brown leaves of autumn. The morbid remorse,—let it be a dead weed, to be raked up in the rubbish. Let the regret go by with the remorse. What grew last year bodes nothing of this year's planting and harvest. At this hour and in this atmosphere sounds carry far, and we listen to the notes of the whip-poor-will. Then the things that have worried us seem far away. The nightfall, with its mysterious influences, is upon us.

In our gallery we once saw a picture which expressed the very spirit of nightfall. On the canvas is a forest,—large and almost impenetrable. In the foreground is a peasant with a load of wood he has just laid down. Sitting under a tree, he is too tired to go farther until he has rested. The twilight gloom is upon the whole scene with all its loneliness and longing. We can see the little cabin, its frugal supper waiting, the children looking for father, and wondering why he is late. When he finally does appear, there is the welcome and the family gathering around the supper table. They seem close to God and things eternal in the forest,—far from the noise and dust of the cities. The earth depends for life, moment by moment, on the light and heat of the sun. So the soul of man depends on the love and guidance of God. The woodcutter in the forest is close to the heart of nature, and it would seem as if trust and faith in God came easily.

There are men and women who are trying to live a life of rectitude and honor without the help of God. They are sincere, and hope to be true to their ideals. But if it were not for the faith upon the earth and the love of God in the hearts of men, such would perish in despair, unlighted and unwarmed from above. The Sun of Righteousness rises with healing upon his wings and brings joy to the race.

The stars are shining now, and the evening winds are rustling, playing through the treetops. We begin to dream of tomorrow, of the opportunities and tasks before us. Tiresome are the days spent in doing or trying to do more than one's "share" of the world's work unless there is a vision of better things to draw one onward. He whose word is as good as his bond, and whose promises are as sure as human strength and promptness can make them, has ever before him the vision of the Son of Man who came not to be ministered unto but to minister to others. Read Luke 4: 40, "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him and he laid his hands on every one of them and healed them all." Can you not see them coming? See the lame and the sick and afflicted of every description as they crowded around him at the eventide! His loving heart responded to every call, and there, at the twilight hour, men and women left him with songs of joy and praise. Still more are coming. He awaits them all with loving patience, and before the curtains of night were drawn, he healed them all.

May the tenderness of Jesus make us more responsive to calls for help and service! As we walk home through the darkness, we think of the evening which shall overtake us all,—the evening of death. We do not know when it will come. We only think of it occasionally, but its approach is one day nearer than it has ever been. One of the sweetest hymns we know speaks of the shadowy valley and our need of a Savior:

"Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail and comfort flee,
Help of the helpless, oh, abide with me.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay on all around I see:
O thou who changest not, abide with me!"

Covington, Ohio.

In View of Death.

BY IDA M. HELM.

IN this life we are in the midst of death. In the spring and summer we see the grass grow and flourish, clothed in nature's green. The flowers bloom resplendently, in the colors painted by the Master Artist. We see all vegetation grow and thrive, and fill the small niche designed by the Creator. Autumn comes and as the season advances, and the frost does its work, the sear leaves begin to fall, and vegetation withers at its blighting touch. When the winter comes, all vegetation is withered and dead. It has been shorn of its beautiful, magnificent clothing. Grass, flowers and leaves mingle with the earth, and enrich the soil for next year's vegetation.

The Psalmist says: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Man, the highest of created earthly beings, has, at the longest, but few years to live, comparatively. Take a book in your hand and let it represent time, and all space to the right and left of the book, eternity; then consider all the ages and years of time since the creation, and you will realize something of the shortness of man's life, though he lives to be three-score years and ten. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psa. 90: 4). Peter says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

In life and health man is prone to put thoughts of death from him. He tries to think of the day of his death as being many years in the future. The carnally-minded man is apt to dread the thought of death, and he will fill his mind with the things of this world, rather than the things that be of God. He will plan for worldly pleasure and worldly gain, thus crowding out all thoughts of death and the realms beyond the grave. "Vanity of vanities, saith the Preacher; vanity of vanities; all is vanity" (Eccles. 1: 2).

Sooner or later the hour for the great change will come for every person. Many are cut down suddenly, in the midst of life. Disease may take hold of man at any time and lay him low, and if he has not made his peace with God, he will be compelled to bid farewell to earthly scenes, shuddering with anguish, like a criminal to his doom, and embark on the dismal waters to meet the awful terrors that inhabit the regions of the lost. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1: 15).

"'Tis not the whole of life to live,
Nor all of death to die."

The Christian need not fear death. He has been obedient to the commands and ordinances given to us by the Savior. He follows Christ in all things and he is saved by his grace. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "That being justified by his grace we should be made heirs according to the hope of eternal life"

"Jesus can make a dying bed
Feel soft as downy pillows are.
While on his breast I lean my head
And breathe my life out sweetly there."

These bodies of ours will come forth from the dark, cold, moldering grave, and the righteous will be clothed with marvelous beauty. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself" (Philpp. 3: 21). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Ashland, Ohio.

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BRO. R. H. NICODEMUS, of Chicago, is engaged in a series of meetings at Marilla, Mich.

THE Brethren at Omaha, Nebr., are beginning a tent meeting the last Sunday in this month.

THERE is a move on foot to organize a Second Church of the Brethren in Kansas City, Kans.

A CHURCH is to be built at Raisin City, Cal. We understand that sufficient money has been subscribed for the purpose.

THE revival service at Carrington, N. Dak., conducted by Bro. Paul Mohler, closed with ten baptized and two restored to fellowship.

THE Sunday-school Institute and Ministerial Meeting for the First District of Virginia, to be held in the Peter's Creek church, are announced for Aug. 1, 2 and 3.

BRO. H. N. GLICK, of Bridgewater, Va., spent last Lord's Day in Elgin, and preached both morning and evening. His appropriate addresses were listened to with a good deal of interest.

BRO. DORSEY HODGDEN, of Huntington, Ind., wishes us to announce for him that he is in a position to make a few more engagements for revival meetings during the fall and winter months.

BRO. D. L. MILLER gave the MESSENGER sanctum a brief call a few days ago. He has arranged to spend a few weeks among some of the churches the approaching fall. His plans, we presume, are practically perfected.

THE series of meetings at Afton, Nebr., conducted by Bro. Geo. W. Flory, of Covington, Ohio, began June 10 and lasted two weeks. As the fruits of the efforts put forth, nine confessed Christ and were baptized. One returned to the fold.

BRO. JAMES Q. GOUGHNOUR, of Iowa, has changed his location from Ankeny to Slifer, and should be addressed accordingly, with R. F. D. Gowrie. A movement is on foot to build a meetinghouse there, and in time we hope to have a good congregation at Slifer.

THE members composing the District of Oklahoma, the Panhandle of Texas, and Pecos Valley of New Mexico, will hold their District Meeting at Thomas, Okla., Sept. 1. The Sunday-school, Ministerial, Missionary, Christian Workers' and Child Saving Meetings have been announced for Wednesday and Thursday preceding. The elders are instructed to meet on Tuesday, Aug. 29.

PROBABLY on an average of once a week we receive a letter suggesting that our patrons reread this, that or the other article that has appeared in the MESSENGER. And while we may not publish such requests, still we are certainly pleased to learn that some of the articles published in our columns are so highly appreciated. One writer who calls attention to a fine article that recently appeared, says that the very best preaching that some of our people get is found in the MESSENGER.

BRO. J. G. ROYER, of Mount Morris, gave us a short call on Wednesday of last week. He says the members are making ample preparations to take care of those who may attend the different meetings of the District, to be held at the Mount during the first week of August.

BRO. REUBEN SHROYER, of New Berlin, Ohio, writes that in evangelistic work he has made arrangements for the last months, and also for December, January and February. He can, however, plan for a few other engagements, and should be pleased to confer with those desiring his services.

THE Brethren at Plattsburg, Mo., recently dedicated a new churchhouse on the outskirts of their congregation, and are now looking for an efficient minister to place in charge of the work at that point, they being in a position to look after him financially. Any minister interested can write Bro. O. P. Williams, Jr., Plattsburg, Mo.

FROM week to week we are publishing some very fine Homiletic Hints by Bro. E. B. Hoff. We are certain that they are appreciated, especially by our ministers, and it might be well for a number of them to clip the articles for their sermon scrap book. Most of them may be regarded as well-arranged sermon outlines. See page 454.

A CORRESPONDENT suggests that among the Brethren next Fourth of July be devoted wholly to the interests of peace. It would be an easy matter for a well-informed committee to make out a good program, embodying a number of the topics relating to the peace question. A few good articles on the subject might serve a splendid purpose in the MESSENGER.

BRO. GRANT MAHAN, of Omaja, Cuba, thinks that those who found the heat here in the North exceedingly oppressive during the early part of July, might do well to come to Cuba and enjoy some delightful summer weather. The invitation, we presume, is general, and those of our readers who feel so inclined may sample what the Pearl of the Antilles has in store for them.

REFERRING to a former short article he wrote about a love feast among the Far Western Brethren, Bro. D. B. Gibson says that in his article he did not mean to say that they made use of the salutation between the supper and the communion. They saluted each other at the time of feet-washing only. With them there was nothing between the supper and the breaking of the bread.

WHILE Bro. W. H. Childers, of Crumpler, N. C., may not have accomplished as much as some of our preachers, still he has been doing something, and is not discouraged. He keeps going. Within the last nine months he has preached seventy-five sermons, held a number of prayer services, and baptized two. If all the preachers in the Brotherhood had done as well, it would mean over 6,000 converts. Some have done more than our brother, but hundreds have done less.

WE once knew an earnest Christian man who asked this question, and insisted on an answer: "Have you received the Holy Ghost since you believed?" There were those who evaded the pointed question, but that did not satisfy the questioner. He wanted a direct reply, yes or no. But how is it with our readers? Have you received the Holy Ghost since you believed? What kind of an answer would you give, were you compelled to answer the question? Is it a matter about which one may be uncertain? If not, then we ought to be ready and quite willing to answer the question.

WHILE on the cross Jesus said to John, referring to Mary his mother: "Behold thy mother." It is then recorded that from that hour John took her to his own home (John 17: 27). Bro. Cornelius Kesler, writing from Beatrice, Nebr., says that, while at the St. Joseph Conference, he heard an address on the incident, and, so far as he can remember, it is the first time he ever heard the subject treated by a preacher. The discourse seems to have pleased him, and also to have reminded him of what is said in Mark 14: 9 concerning another incident seldom discoursed upon from the American pulpits.

ONE of our elders, who was active in evangelistic work twenty-five years ago, says that he longs for the simplicity of the past, when a minister, desiring to visit a congregation, could send word what day he might be expected and then, on arriving, would be accorded a hearty welcome. In all probability we are losing some of our time-honored simplicity. We can afford to get rid of some conditions, but this is not the case with simplicity.

THE pastor of one of our large congregations, on learning that over sixty of the members absented themselves from the love feast, immediately took the matter up with them, and gave the kind of admonition that was needed. He felt that he owed it to these people to remind them of their great negligence; not to satisfy his own feeling, but for the good of their souls. It might be well if all of our elders and pastors would give more attention to the members who absent themselves from the Lord's table.

ON page 453, this issue, we have a letter from Bro. J. E. Miller, who writes from Rome, under date of July 1. On account of the health conditions in Southern Italy, his party finds it necessary to cut out Palestine and Egypt on the present trip, and for that reason they will have more time in Europe. While a little disappointed in not being able to visit Palestine, still they are enjoying their trip splendidly, and are getting much good out of what they are permitted to see. They may be addressed at London, England, in care of Thomas Cook and Son.

AT the Elders' Meeting of Northern Illinois and Wisconsin, held in the Hickory Grove house, last year, it was left with the officers of the District Meeting to announce the date of the Elders' Meeting for this year, and we are now instructed by these officers to say, that the elders of Northern Illinois and Wisconsin should meet at Mount Morris on Tuesday, Aug. 1, at 1: 30 P. M., instead of on Wednesday, as previously announced. A good representation is desired from all parts of the District. If possible, the elders in charge of every congregation should be present.

IN the Round Table Department, this week, Bro. D. H. Zigler is saying something about the "Storm-Tossed Oak," that will interest a number of the MESSENGER readers. Known to our people are hundreds of incidents that would make helpful reading, if reduced to writing. We suggest that our patrons make a specialty of such matters for the Round Table. We do not mean to say that the other short articles we publish from week to week are not appreciated, but something like the "Storm-Tossed Oak" adds spice, and makes the rest of the matter only the more entertaining.

WE have a suggestion to make to our young ministers in Indiana, Ohio, and parts of Illinois. Aug. 8 there will be a public debate in Indiana between men representing the Brethren and the Disciples. The discussion is to last several days, and will cover most of the doctrinal points wherein we differ from others. We suggest that as many of our young ministers as possible attend this discussion. They will learn more in defense of our doctrine than they can pick up in a Bible school in half a year, and it will also give them an inspiration for doctrinal study that will remain with them for years. For particulars, and how to reach the place, they are referred to page 443, last issue.

THOSE having charge of the matter ought to be more active about having the Minutes of the Conference more widely circulated among the members of the church. Probably hundreds of church officials do not even so much as see the Minutes from year to year, and for that reason are uninformed regarding the work of Annual Meeting. There ought to be some way of getting all of our people in touch with the General Conference. They ought to know just what is being done, and be ready to fall in line with whatever may be recommended. While the Minutes are widely distributed, still they do not reach all the families in the Brotherhood, and there are probably a number of churches in which they are practically unknown.

Dives and Lazarus.

A WRITER in one of our exchanges takes an unusual view of the Lazarus, who lay at the rich man's gate, desiring to be fed with the crumbs that fell from Dives' table. It is maintained that each morning some unnamed friends placed the beggar at the gate, so he could receive the rich crumbs that fell from the well-furnished table. These crumbs were more nourishing than what might have been picked up on the streets.

It is further stated that Dives must have been friendly to Lazarus, and was quite willing that his servants should supply his needs from what was left over from the meals served in his mansion, otherwise he would not have permitted him to remain at his gate from day to day.

But Dives was not a converted man. He was not a Christian and never stopped to think how a small part of his great wealth might have been made to serve as a blessing to the unfortunate beggar. He lived the selfish life and thought little of the comforts of the needy. It is unfortunate that a man of his wealth, standing and opportunities should so live as to have nothing but a place of intense torment awaiting him at death. But so it was with Dives, and he had no one to blame but himself.

Not so with Lazarus. At one time he may have been a great sinner, but he repented and was converted. True, he had to suffer on account of his poverty and ill health, but when the end came there was a place ready for him among the blessed. Angels were sent to carry him to his celestial home, where we find him in the immediate presence of Abraham, the father of the faithful.

But was Dives a friend to Lazarus? Was the beggar, by his consent, fed on the rich crumbs that fell from his table? Did he think that he was thus doing the poor man a favor? This, of course, is conjecture, but it is something for well-to-do people to think about. They may help the poor, but if they have not accepted Christ, what does it amount to? Had Dives been converted, and had he made a wise use of his great wealth, he, too, might have been, at his death, conveyed to a home among the redeemed.

Honest and Yet Differ.

THE question often arises in some of our minds: Can good men and women be honest and yet differ? That we do differ in many things must be patent to us all. And if this fact precludes the possibility of those differing to be honest, then, indeed, must we conclude that there are very few who are honest. We have before stated that each of us see and understand things from our own personal viewpoints. As long as we are subject to these different viewpoints, it is possible for us to understand things differently and yet be honest.

Because of the position in which we stand religiously, we receive a great many questions about which answers are wanted. As the most of these are of a personal character and would not be of general interest, we dispose of them in a private way. But, occasionally we get a question that may be of general interest, and we therefore answer it in a public way that it may benefit others as well as the querist. Here, is one of this class in two divisions: (1) "Have you received the Holy Ghost since you believed? (2) If so, please name one verse or sentence in the New Testament that favors, or even hints, at the need of a high school or a college education for any one. Or will you dare to say that the Word of God and his Spirit are not sufficient material for all Christian training?"

These questions come from a brother whom we have known for years, and whom we have learned to love and esteem because of his zeal and activity in the church and his untiring service for the Master's cause. We esteem him none the less because of the spirit that prompted him to ask these questions, because we know that there are other very good brethren that hold similar views.

In his mind the answer to the second question is somewhat dependent on the answer to the first. Our answer to the first question is, Yes, because we have tried to comply with the conditions upon which the promise is made. We know that the Father is always ready and willing to give the Holy Spirit to those who ask him for it and make themselves worthy to receive it. On this fact and the many other precious promises made to us, we are willing to rest our answer. As to the second question the answer must necessarily be different, because it touches a point, a condition and a subject on which the New Testament Scriptures are silent.

What kind of an education we are to receive, and how we are to receive it, we are not told. Where we shall get it, when we shall begin, and how far to go,—whether it shall be Hebrew, Greek, Latin or English; reading, writing and arithmetic; the sciences, philosophy, theology or what,—is certainly not taught or named in the New Testament. All we know is that the men of the Bible were sufficiently educated to write and give to the world the finest literary production that has ever come from the pen of men, embracing history, theology, poetry, philosophy, and all the kindred sciences that are engaging the attention of our best and foremost educators of today. Just how and where they got their education we are not informed. Perhaps in the schools of the prophets, or in the synagogical schools, where all Jewish children received their education, as they are doing even down to the present.

When we were in Jerusalem, a few years ago, we visited several such schools, as they were conducted in their synagogues. Just what the children were taught outside of the languages we do not now remember. But their education thus received was considered sufficiently thorough to fit them to fill such positions as were open to them in the countries where they lived, or where they expected to go.

They doubtless had or received the kind of education that the disciples had before they graduated under the tutelage of the greatest of all teachers, Jesus Christ, who had them under his charge during the three best years of his life. They must have made a most wonderful progress, because when the people, the chief priests and scribes, heard them after they had finished their course, they were surprised, and marveled at their wisdom, because they perceived that they belonged to the class of men who were looked upon as being unlearned and ignorant, although they might have been quite equal in scholastic attainments to those of our people today who finish a course in our public, common and high schools of today. For these we have as little sanction in the New Testament as we have for colleges and Bible seminaries.

It was supposed, on the part of Jesus Christ and the New Testament writers and teachers, that it was the duty of all people to so develop their intellectual powers and possibilities that they could hear, learn and understand the laws and commandments that God wished to give to them for their obedience, and enjoy the blessings that were to come to them from such understanding and obeying.

God never does the things for which he has given us the power. He gives us additional wisdom and power only when we have used the power which he has enabled us to get by developing that which we already have. After studying to show ourselves approved of men, and we are still short, then may we get help by asking.

There is a great deal said, these days, about the gift of tongues. And we are quite sure if such tongues were now needed to save souls, and there was no way for us to learn such tongues, God would give them as needed for his purpose. But they would not be tongues that were not understood by those who use them, much less by those who hear. It is not the office of the Holy Spirit to teach us how to read, write and cipher, nor to teach us how to use the different languages without our first studying them.

By taking this position we, by no means, discount the power of God in doing miracles, when it is his will to do so. But when he says to us: "Go ye and teach all nations, teaching them to observe all things," etc., he means that we are first to learn what to teach and what to observe. If, in trying to do this, we lack wisdom, he will give us what we lack and need.

H. B. B.

The Development of the Local Churches.

UNDER the plan of organization, followed by the Church of the Brethren, there is first the local church, then the State District, and lastly, the General Conference of the entire Brotherhood. The local church means simply an organization of members, equipped with the necessary officers, without regard to the number of members in the organization. It may be small, very small, or large, larger. After work is opened at a given point, and after a sufficient number of members have been gained to justify it, and other necessary conditions abound, an organization is effected. This is known as a local church. The Brotherhood is made up of such organizations.

These organizations become at once the base of all church operations. All things proceed from them. All purposes and plans are born within them. Every endeavor looks to them for strength and support. It all rests here. If the local churches are weak, weakness will follow in all lines of activity; if the local churches are strong, strength will follow in all lines of activity. It is all determined by the local churches. Let this point be clearly understood. Then the importance of caring well for the local churches will be seen readily by all.

First of all it should be settled that the local churches must grow. Growth is the law of life. Where there is no growth, there is something wrong, fundamentally so. In many cases this law seems not to be understood, and the absence of growth causes no alarm. It is taken as a natural condition, while the same persons are not willing to apply the same rule to other things; for in everything else they will insist on growth. Why should it not be equally insisted on in things spiritual? It should, of course.

A goodly number of the local churches are in pretty fair condition. They are growing. It may not be at a rapid rate; but they are growing. A few are growing rapidly, in fact. The spirit of enterprise is fostered, the future studied, and plans are laid and worked to meet future needs. Large things are expected, are hoped for, prayed for. Unfortunately, some of the churches,—a good many of them,— are at a standstill. Their waters have become somewhat stagnant. Not much is doing within their ranks. Contentment abounds. They embraced so many members years ago, and they have about the same number now. Their Sunday-schools and other organizations were so large in the past, and they are about the same today. They have just held their own. In a few other cases churches have not held their own,—they have declined. Some, in fact, have gone the wrong way, to the extent that their organization has been disbanded, and the places of worship closed. As sad as it is, it is true.

A good many causes enter into these conditions. The greatest of all, probably, is the failure to appreciate the value of the local churches. Their value lies in the fact that all of both a local and general character depends directly upon them. When things fail to go in the local churches, it means not only a local failure, but it means that things of a general character must fail also. The failure is everywhere and in everything. Success, then, in the local churches, means so much that it must be had at any price. It should be the burden of the heart of every member in all the churches. The desire for souls and for power with God and man should cause each one to labor in prayer and agonize in soul, until God manifests his power. Too many are at ease in Zion.

In some of the churches things do not run smoothly among the officials, and when this is the case, it is common for the membership to be divided. Ordinarily, a united official board means a united membership, and vice versa. It seems too bad that Christian men will spend time and strength contending among themselves that should be spent for better things: and it is still worse that small differences are allowed to alienate brotherly love, and to establish conditions that make the church's success impossible. The reorganization of some churches would be their greatest blessing, while relieving some brethren of their office would be the best thing possible in their case. Those who will allow personal interests and prefer-

ences to stand in the way of the church's success, are certainly out of place in office in the church, no matter what the office is. Success is more than office, more than officers even. Nothing must be allowed to stand in the way of success. The way must be cleared for it, no matter at what cost. And men who do not see this, should be brought to see it at once.

In a good many of the churches little attention is paid to the Sunday-school and the interest of the young people in general. The older members do not attend Sunday-school; they do not even urge the younger ones to attend; they are without interest in this branch of Christian work. If they reach the church before the Sunday-school hour closes, many of them sit on the outside until the preaching hour begins. And not much interest, of course, can be expected of the young, when the older ones, the fathers and mothers, assume such an attitude. It is too bad, too bad!

The future of the church is with the young; and the Sunday-school is the most powerful agency in operation at present, outside of the home, in the dissemination of Bible knowledge among the masses, and in moulding character. Too much attention, therefore, can not be given to it. It will contribute more to the development of the church in the future than any other one thing, except home influences. These, of course, are strictly fundamental; they are chief. And every member of the church, old and young, in consideration of the place that the Sunday-school occupies in the church work, what it promises for the future, and for his own individual benefit, ought to be an earnest Sunday-school scholar and worker. Certainly, every one *must be* who desires the growth and development of the local churches. H. C. E.

Our Recreations.

God's people are to be a peculiar people, zealous of good works. As to the meaning of the latter part of the foregoing statement there is no difference of opinion; for good works can have but one meaning. But when it comes to the first part of the statement, men differ very widely in their definitions; for a person or a number of persons may be peculiar in a great many ways. Heretofore we have placed most stress on peculiarity in dress. There can be no doubt that we should differ from the world in our outward appearance; but to what extent and in what way is not so clear.

However, we do not wish to enter into a discussion of that. But there is another part of the subject which is just as important; and that is the way in which we spend our spare time. We are so constituted that we need relaxation, freedom from work and care, at times; and then is when we need to be on our guard. There are a thousand and one ways of seeking pleasure; and a large per cent of them have not been invented by spiritually-minded people. When we are seeking relief from work or worry we are not so likely to think seriously about the effects of certain things upon us; that is, we act first and do our thinking afterward. That is one reason why we sometimes have to repent after our season of enjoyment.

In the beginning things were made good—and in and of themselves they are still good. It is in the wrong use of them that the trouble comes. Some of the most necessary things have been so misused that they are a main source of sin among men. There is no need of going into details; for all of us know things of this kind. Whether it is possible to turn back, is at least doubtful. It is much easier to keep the right road than to scramble back to it through briers and thorns. And just here we may say that it is in coming back that we have the greatest difficulty, are hurt most by the thorns. There is no special hindrance as we turn from the right road; in fact, most persons think they are having the best time of their lives when they are getting out of the way.

We can not tell at first whether a man is really going astray. At the start the degree of divergence between the two roads is not great. But by watching we can tell; and we need to be most watchful of ourselves. Often we jump to a conclusion and condemn a man because of some little thing he does by way of recreation. There are some things so entirely associated with evil that no child of God can afford to indulge in them. But, on the other hand, there are many things that are good or bad, according as we use them. There are tunes, for instance, which have been used to lure the unwary to their ruin; and the same tunes, with sacred words, have been great helps in leading lost souls back into the light of God's love and truth.

We may be too strict or too lenient, especially when we deal with the young. If we seek to deprive them of every form of amusement that has been put to a wrong use, we drive them away and lose our influence over them; if we let them go their own way, without warning them of their danger, they will soon be so far out of the way that it will be difficult to get them back. What are we going to do about it? That is our problem. And we need patience and wisdom from above to solve it.

Take the reading of fiction as an illustration. What are we going to do about that? Do any of us shut fiction out of our homes? We may if we have no young folks about us and have lost the feelings of youth. But even our town and county papers have their pages given up to fiction; and we just cannot keep the young from being interested in the stories. Under the circumstances it would be unwise to lay down a flat prohibition. It seems to me that it is better, wiser, more likely to bring about the desired result, if we stand guard, point out the wrong there is in excess and in evil appearance. This does not mean that we as parents are to fail to exercise authority—not by any means. But it does mean that we are to exercise it with more wisdom than we generally do. There are many occasions when a little judicious leading will accomplish much more good than any amount of injudicious driving.

Other things might be mentioned; but they will occur to the one who thinks. Our aim for ourselves and our children should be, in our recreations, to enjoy ourselves, and to do so without going to excess, avoiding evil. There are the two extremes—both of them wrong, or at least harmful—and there is the golden mean. We ought to have wisdom enough to guide us aright in deciding these matters for ourselves and our families. G. M.

Our New Missionaries.

The late St. Joseph Conference confirmed the appointment of sixteen missionaries who go to the foreign fields this fall. Six of them go to China, six to India, two to Sweden, and two to France.

Bro. B. F. Heckman and wife hail from Cerro Gordo, Ill., and the congregation is arranging for their support on the field. They go to China. Bro. Homer Bright is the son of Bro. J. Calvin Bright, of Dayton, Ohio. He and his wife will also enter the Chinese mission field. Sister Anna Hutchison, of Cordova, Md., the niece of Bro. Andrew Hutchison, is booked for the Chinese work. Sister Winnie Cripe, of Indiana, will be supported, while in China, by the Northern District of her State. She is a sister of the wife of Bro. Lafayette Steele, Chairman of the Sunday-school Advisory Board.

Bro. Paul Mohler, one of our interesting correspondents and a son of Bro. S. S. Mohler, accompanied by his wife and children, will take charge of the work in France and Switzerland. The work in Sweden will be entrusted to Bro. J. F. Graybill and wife, who, for the past year, have been connected with the Hebron School, at Nokesville, Va.

Bro. Quincy A. Holsopple, of Huntingdon, Pa., but now at work in the Brethren Publishing House, Elgin, goes to India. He takes with him as his wife, Sister Kathren Royer, daughter of Bro. Galen B. Royer, Secretary and Treasurer of the General Mission Board. Bro. Grover Wine and Sister Mary Stoner, both students from North Manchester, married just before the Annual Meeting, will also enter the India field. Bro. J. I. Kaylor, of De Graff, Ohio, is under engagement for India. Sister Rose Wagoner, of Pyrmont, Ind., will accompany him as his life helpmeet.

This is the largest number of new missionaries sent out in any one year, and we are sure that they have the prayers and good wishes of all the Messenger readers. They have laid their lives on the altar, having heeded the call, and, with the sanction of heaven and the approval of the Brotherhood, enter upon their important work.

The New Fashion.

The Quaker bonnet, which is to come into fashion again, is making a sensation in Paris. When a sweet-faced girl, hired by the promoters of fashion, appeared at the races, wearing a nice Quaker bonnet, the people almost went wild over the new style of head dress that the girl was employed to introduce. It is now all the talk in fashionable circles, and for a year or two, at least, we are not likely to hear much talk against the lovely bonnet. It makes all the difference in the world as to who demands the wearing of the bonnet. It would seem that Madam Fashion is to have unlimited control, and that what she demands, in this particular, will be respected by both saint and sinner. Commenting on the subject the *Baltimore News* says: "The only wonder is that the Quaker bonnet has not been revived long ago. Within its oval lines the most rakish countenance becomes demure. The guileless face seems ready to purr for the slightest encouragement. One feels instinctively that the owner of such a face would become an admirable helpmate if she could be coaxed not to become a missionary. The peace and quiet of the Friends' meetinghouse are in her eyes, and grace suffuses her face like an aureole. In its happy ascendant it carried Benedict captive to the altar and kept him at the hearthstone until the style changed. Its return is welcomed many times over."

The Meaning of Baptizo.

Prof. Chas. Anthon, a man of fine scholarship, well acquainted with the ancient languages, and the author of a number of books, including Greek and Latin textbooks for colleges and universities, was asked the meaning of the Greek word *baptizo*, and gave this answer: "The primary meaning of the word is to dip or immerse, and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question." Prof. Anthon does not differ from other distinguished scholars, for all of them are united in defining the word as stated.

We further notice that Prof. Chas. A. Briggs, formerly a Presbyterian, but now a Protestant Episcopal minister, Professor of Theology in Union Theological Seminary, New York,—a man of questionable views regarding Higher Criticism, but of rare scholarship,—does not hesitate to say that, according to the meaning of the original Greek text, John performed the rite of baptism in the River Jordan by immersion. Not only so, but he gives immersion as the meaning of *baptisma*. Since both men figure as Episcopalians, they can not be accused of prejudice in favor of immersion. What they say on the subject must be credited to their scholarship, and not the result of any prejudice.

Going to Paradise.

In these days of unrest, when thousands of people are looking for a better country than the one in which they have lived for years, and when not a few are thinking about emigrating to a milder climate, one would hardly expect to get a letter from an active Christian worker in which he says, that he now feels ready to go to Paradise. We are wondering how many of our readers really have this feeling. Hundreds of them might be induced to go West and locate in some promising section. An equal number would be only too glad to move into a mild climate, but, candidly, how many would consent to go to Paradise, even if they had a good chance? Every steamer going to Europe is loaded to its fullest capacity. Nearly every passenger train crossing the continent is well filled, but what would be the result if a steamer or a train should be fitted out for Paradise? We may be a restless people. We may want to emigrate every time we hear of a better land, but few express a desire to go to Paradise before they are compelled to leave this world.

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General Mission Board, Elgin, Ill

SHADE CREEK, PENNSYLVANIA.

This congregation met in council in the Berkey house June 20, with our elder, Bro. Peter Knavel, presiding. One letter was received—and two were granted. One sister was restored to fellowship. We held our love feast in the Berkey house on the evening of June 25. Although it was a very wet evening, a large number of members were present. Visiting ministers present were: Brethren L. T. Holsinger, J. B. Miller, N. H. Blough, J. W. Mills and C. W. Blough. Bro. Holsinger officiated. Our series of meetings, conducted by Bro. L. T. Holsinger, of Rossville, Ind., closed July 3. During this meeting our pastor, Bro. D. M. Adams, made a special effort to organize the members into working bands. Bro. Adams believes in an organized and systematized effort on the part of the entire congregation for the salvation of souls. Bro. Holsinger is a preacher of marked ability. While with us he preached twenty-one eloquent and soul-stirring sermons. He entered into mine his every heart and a clear, forceful and logical manner sets forth the truths of the Gospel. As a direct result six have been baptized and many others are near the kingdom. J. H. Lehman.

Scalp Level, Pa., July 6.

CERRO GORDO, ILLINOIS.

Our council was held July 6. As it was in the busy season of harvesting, the attendance was small. Sister Martha Auer, Brethren Harry Leedy, J. C. Miller and P. H. Christner are our delegates to District Meeting. The new song book, "Kingdom Songs," was adopted for our Sunday-school. The writer was chosen Messenger correspondent for the rest of this year.

The joint Fourth of July Meeting for Cerro Gordo, Oakley, Okaw, Decatur and Blue Ridge congregations was held at our house. The attendance and interest were good. Bro. B. Frank Heckman preached the annual missionary sermon. Text, Matt. 9: 37, 38. "The harvest truly is plenteous," etc. After speaking of the needs of various fields, he spoke more especially of conditions and needs in China. We need money, men and prayers. Bro. Moy Way, our Chinese brother from Chicago, gave a talk; also one on the Sunday previous. Though he spoke the English language imperfectly, yet he impressed his audience by his simplicity and evident sincerity and zeal.

July 6 Bro. B. Frank Heckman who, with his family, has been visiting his parents and other relatives here, gave us a final farewell. He goes to Chicago, to get ready for their voyage to China. He and his family will first visit Sister Heckman's relatives in Ohio. A number of the members met at the depot to see them leave. "Blest Be the Tie that Binds" was sung and prayer offered.

Cerro Gordo, Ill., July 7. Cyrus Wallick.

AFTER SEVENTY-FIVE YEARS IN SIN.

Fifty years ago, alongside of my father's farm, lived an old settler by the name of Robert Newman. He came to Cass County, Ill., from Virginia, and took up government land. He arrived with only fifty cents in cash, time, by hard work and close economy, became a man of means.

His name, perhaps, will be remembered by Bro. Moore, who once lived near him. In those days Bro. Moore and the writer went to school together in the old log building, where we had to sit on slab benches without backs. Those are the days when Uncle Rufus and Aunt Barbara Gish, with the Gibsons, the Brubakers and the Wolfs visited Cass County, and dealt out the Bread of Life. It was then that this man became impressed with their doctrine. Many times he felt that a change of his life should take place, but, like many others, he put it off.

In time the writer grew to manhood and was elected to the ministry. I preached one of my first sermons in Newman's home in 1880, after which we moved to Kansas. As the years passed by, Mr. Newman felt the weight of the many prayers and songs that he had heard, and longed for the time to come when he could meet again with the people that, by hence the Sidney, Bellefontaine and Logan churches of Ohio decided to hold a joint Sunday-school Convention at the latter place, which proved a decided success.

Sometime later he chanced to visit his only daughter at Riverside, this State, and, learning of my whereabouts, informed me of a proposed visit of himself and daughter.

Recently the train brought them in, and, after brief preliminaries, he stated that he must make a change in his life, and desired to unite with the Church of the Brethren. As he had known me all my life, he desired that I should administer baptism.

Arrangements were made, and as the last rays of the sun were fading away, and the darkness of night was fast closing in upon us, he was gently led down into the South Muscatine River. In presence of a great crowd of spectators and the members of the Muscatine church he was buried with Christ in baptism.

After seventy-five years outside of Christ, our brother greatly rejoiced that God had spared his life to get home safely. He was afraid it might be too late to comply with the terms of salvation, but, praise the Lord, he found a home in the church of his choice, in answer to fifty years of prayers, and was enabled to go on his way rejoicing.

Muscatine, Iowa, July 10. T. A. Robinson.

INDEPENDENCE, KANSAS.

Our church met in council on Saturday evening, with Eld. W. D. Miller presiding. Eld. J. S. Clark, of Parsons, Kans., was with us. One sister was received by letter. Eld. C. A. Miller has been secured to hold a series of meetings, beginning Oct. 29. Our love feast is to be held Nov. 11. Bro. Miller then goes to Liberty, where a few of our members live, to hold a series of meetings there. Sister Mary Crumrine was elected Sunday-school superintendent for the next six months; Sister Hannah Lantz, secretary-treasurer; Sister Cora Norris, president of the Christian Workers' Meeting, and Sister Viola Lantz, secretary-treasurer. Bro. J. M. Parkin was appointed solicitor for the Old Folks' Home. July 4 our Sunday-school enjoyed a program, rendered by the school in a grove near by. The forenoon was pleasantly spent in recitations, essays and songs. A bounteous dinner was served in the grove. At 2 p. m. the meeting was again called to order by the secretary of the program committee, Bro. B. J. Lantz. The afternoon was spent in discussing a number of topics pertaining to Sunday-school work. Our District Secretary, Eld. F. G. Edwards, gave us many helpful suggestions. We feel better equipped for the Master's service by having spent the day in honor of Christ. In the evening we met at the church and were entertained by Bro. Edwards. He gave us a good talk on general Sunday-school work. We are always glad to have visiting members stop with us, and welcome any to our midst. All inquiries will be gladly answered. Pella Carson.

R. D. 2, Box 8.

KANSAS CITY, KANSAS.

Last evening we met in council in the Central Avenue church. We had a most pleasant meeting. Bro. S. P. Haldeman and Sister Viola Cline were placed in charge of our Central Avenue Sunday-school; Brethren Elmer Harmon and D. P. Strole in charge of the Christian Workers' Meeting.

Why is it that so many of the older members do not attend the Christian Workers' Meetings? While the work is more especially to develop the young, yet they need the presence and support of the older members.

We have arranged for Bro. M. S. Frantz, of Hartman, Colo., to hold our fall revival meetings in the Central Avenue church, commencing Sept. 3. Our love feast is to be held Sept. 10. Last evening two sweet mothers were baptized, uniting with the South Side Mission.

Recently we have received some clothing, by means of which we have been enabled to increase the attendance of our Mission Sunday-school. We can use more clothing to very good advantage. Will the churches of our District please remember us with a part of their increase? We have quite a number of destitute members,—in need mostly on account of sickness. In one family a father and mother have both been sick for a long time. The mother is a member, with three dependent children. One brother, with a wife and one child, has been sick since last November. A widowed sister, with four small children, was overcome with the heat while at work. These are a few of the many worthy cases that may have help.

I. H. Crist.

12 North Ferree St., Kansas City, Kans., July 6.

HOW WE SPENT THE FOURTH OF JULY.

How shall we celebrate the Fourth?—is a question that arises in the minds of children, as well as of adults, each year. Ways and means are devised by the world to attract the youth to various boisterous methods, sometimes of a positively harmful nature; sometimes questionable, and then again, fortunately, of a character to educate.

Knowing the tendencies to evil, because of numerous temptations on the part of the young, as well as feeling grateful to our Loving Heavenly Father for our glorious "land of the free," our people feel the need of a celebration of such a nature as to nourish the social, moral and religious life; hence the Sidney, Bellefontaine and Logan churches of Ohio decided to hold a joint Sunday-school Convention at the latter place, which proved a decided success.

The house was filled at each session. About one hundred persons were present from the visiting schools, each place making arrangements to convey their pupils to the place of meeting, by train, automobile or carriage,—whatever way was convenient. The Logan people are very hospitable, and the Joint meeting was enjoyed by all present.

Eld. P. Z. Smith was chosen moderator for the day, and the writer was chosen secretary. A very carefully-arranged program had been prepared by a committee of one from each school and the topics proved intensely interesting. One feature especially pleasing was the originality displayed.

Some special music had been arranged by each school. The children did their part very nicely. Their bright eyes were an index of their interest.

Object lesson talks for the children were also conducted in an able manner, which held the attention of the children, and proved helpful to all workers.

Space forbids an account of the discussions of each topic, though the program was quite varied. Special notice should be given to America's most valuable product, the boys and girls, and how to protect them, as well as instruct them along the lines of social purity, etc. Rich thoughts were presented, and the influence of this service will be lasting.

At noon a basket dinner was served under the large shade trees in the yard, though this was only the secondary thought of the day, as the rich spiritual feast was the main object sought. Though the weather was exceedingly warm, the interest was kept high during the entire day.

Thus July 4, 1911, will be long remembered, and no doubt a similar meeting will be called in 1912.

203 Water St., Bellefontaine, Ohio, July 9.

Mary L. Cook.

FORT WAYNE, INDIANA.

Our church met in council July 30. Our elder, Bro. J. W. Kitson, presided. Eld. J. C. Bright, of Dayton, Ohio, and Bro. R. Jacobs, of Goshen, Ind., were with us, for which we were glad. The latter represented the Northern Indiana Mission Board. Much business came before the church. Bro. Lee Cory was elected to the ministry. Bro. Kitson was elected delegate to the Sunday-school Convention, to be held this fall. It was also decided to use the envelope system of collecting the money for the church treasurer.

July 2 we had our Sunday-school Convention here. The Blue River, Pleasant Hill, Cedar Lake and Cedar Creek churches have formed a Sunday-school Association, and a convention is to be held at each of the several churches, in turn, once each quarter. The attendance was large, considering the warm weather, and each church was well represented.

Bro. Lafayette Steele, our District Sunday-school Secretary, was with us and gave us a talk on "The Child Problem." In the evening Bro. Bright gave a talk on his trip to the Annual Meeting, which was very interesting.

July 4 we had our annual Sunday-school outing at Sweeney Park, all the Sunday-schools of this city being there. It was well attended and the children seemed to enjoy it very much.

We have a church membership of about fifty, and a Sunday-school enrollment of about seventy-five. We feel we are doing well here in this wicked city.

2003 Gay St., Fort Wayne, Ind., July 7.

George F. Bender.

THE FOURTH OF JULY PROFITABLY SPENT.

Believing that it is within the province of the church to bless and sanctify our national holiday, the Linville Creek church has arranged for suitable services to be held each succeeding Fourth of July. This duty is assigned to the local Sunday-school Board and therefore, as intended, the interests of the young largely predominate. The supreme effort of the occasion is to teach our youth that true patriotism is to love righteousness and good deeds. As Susan Coolidge wrote:

"He serves his country best,
Who lives a pure life, and does righteous deeds,
And walks straight with God, however others err,
And leaves his son as uttermost bequest,
A stainless record which all men can read;
This is the better way."

This year two meetings of the kind were held within the territory of the aforementioned church, and it was the writer's privilege to attend one of them. At this one two sessions were held. The forenoon was devoted to short addresses on appropriate themes. Our senior elder, Bro. Daniel Hays, was the chief speaker of this period.

The afternoon was largely given over to the three Sunday-schools that attended in a body. Each of them was limited to thirty minutes for the program prepared. The whole of the exercises beautifully blended, and was a powerful teaching on temperance for the really patriotic citizen and an incentive to the spiritual life.

Eld. P. S. Thomas, of Harrisonburg, Va., was present, and contributed much to the interest of the occasion in song and by short addresses. At intermission, lunch, with refreshing lemonade, was free to all.

The meeting was largely attended and thus a glorious day was spent. Temptation was removed from many young lives and a teaching given that must result in great good in the future for the church and the community at large. D. H. Zigler.

Broadway, Va., July 8.

It is only when we do our best for God that we give him a chance to do his best for us.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Butte Valley—Sunday, July 2, was a busy day for us. Brethren Clarence Overholtzer and D. M. Click were with us. Brother Overholtzer, our District Sunday-school Secretary, conducted the morning services and also a round table service in the afternoon. In the evening we had a very interesting missionary discourse, delivered by Bro. Click, after which a collection of over $8 was taken. Our pulpit Bible study program was well worth hearing, and the attendance was good. Brethren Overholtzer and D. M. Stover told us some interesting things concerning our National Independence Day. The collection for the local mission fund amounted to $12.85. —H. W. Allen, Macdoel, Cal., July 8.

El Centro—At our council we selected Sunday-school officers for the next six months. Bro. Arthur Huffman was reelected as superintendent; Sister Lida Pratt, superintendent of the Primary department; Sister E. E. Platt, superintendent of the cradle roll; Miss Ramona George, secretary. We also selected officers for the Christian Service Meeting, with Sister Rena Van Horn as president. One letter was read. Three have been added to our number. The Christian baptism since our last report, making a total of six baptized and one reclaimed, as the result of Bro. Trostle's evangelistic efforts among us a few weeks ago. Contributions are beginning to come in for our new churchhouse, with the shade of the trees, at which time a program was rendered by the school. It was much enjoyed by all present.—Ella Patton, R. 3, Box 213, Modesto, Cal., July 6.

Fruitvale church met in council June 25, at 2 P. M. Our elder, Bro. Andrew Andreen, presiding. Much business came before the meeting. Sister Maggie Brown was elected Sunday-school secretary, to take Sister Ella Andreen's place, who left for Kansas. One church letter was read and accepted. On the night of July 3, instead of our regular prayer meeting, we enjoyed a very profitable sermon by our District Sunday-school Secretary, Bro. Clarence Overholtzer, of Dinuba visiting the churches of the District. He encouraged the giving of one-tenth of their income for the Lord's cause. On Sunday morning he left for the Live Oak church. We regret his visits here was so short, but with him it is his business before pleasure.—Ella R. Webster, Fruitvale, Cal., July 10.

Patterson—June 18 our little band of members enjoyed our first basket dinner. Eighteen members responded. After our Sunday-school took our lunch baskets and went to the hills to spend the day. A very interesting program was rendered, and at the close a missionary offering of $4.40 was given.—Mrs. Ida Haines, Patterson, Cal., July 8.

Raisin church met in council, with our elder, Bro. Eikenberry, in charge. Seven letters were presented and read. We are in need of a church. The members have decided to build, and a building committee has been elected. The location of the building has been subscribed for. Bro. J. S. Kune donated a lot, worth $1,000, which is appreciated by us all. Our Sunday-school has reorganized with Mabie Eikenberry as superintendent; Sister Lissie Pfleiziger, secretary-treasurer. We are all thrilled at the return of Bro. and wife back again from their eastern trip. Everything is prospering here at Raisin.—Emma Saylor, Raisin, Cal., July 12.

CANADA.

Battle Creek—Our church met in council July 3. Considerable business was pleasantly disposed of. Our offering was $16.70. Our union reorganized and elected officers. The officers chosen by ballot. The same officers were retained. We will have our love feast Nov. 21, at 2 P. M. Our church was recently baptized into the fold of Christ. A few more members have come to us lately, and more are coming soon. Our elder expects to start to North Dakota in a very short time, to attend the District Meeting. He will be gone a few weeks only, though we will feel as if he were without a shepherd, as he is the only minister we have a present. Our recent missionary offering was $11.68, and that is $2.68, as we erroneously stated. Pray for us in this great domain of Canada.—Marla L. Swihart, Kelvinhurst, Sask., Can., July 6.

COLORADO.

Rockyford church met in council July 2. Eld. D. Hamm presided. Sister Ethel Reese baptized last service, our last report. Our Sunday-school held a joint program with the Methodists Sunday evening, on the Pageant of Nations, and afternoon sessions related more or less to the subject of "Peace." A basket dinner and other refreshments were no small part of the occasion. There were over one hundred and eighty present, as guests and home folks. Our elder, directing a class in Bible study. First the study of prayer was taken up. Now the class is following Bro. Young's "Outline of the Old Testament." The class meets once each week.—Grace Miller, Rockyford, Colo., July 6.

Smith Fork church met in council June 28. Not much business came before the meeting. Eld. A. A. Shaw presided over the council. The Sunday-school officers were elected for a term of six months. Sunday-school delegates were also elected. Bro. Geo. A. Dove took charge of the discussions and presented them this morning to our school. Many helpful points were brought out relative to the advancement of the Lord's work.—R. A. Saylor, Crawford, Colo., July 8.

IDAHO.

Boise Valley—We held an enjoyable Fourth of July meeting yesterday. We had a service in the morning, with "The Way We had lunch at the church at noon. In the afternoon Sister Christian "Worker" gave her experiences which were interspersed with songs, etc. We feel that we have great reason to be thankful for such a wonderful government, and take this way to show our appreciation of it.—Jessie Shroyer, Meridian, Idaho, July 6.

Falk—July 2 we held a temperance meeting at the Valley View schoolhouse, near New Plymouth. Some of the brethren are living, who have a union Sunday-school and preaching services every other Sunday. The temperance meeting was well attended, and all felt that it would be well to have considerable talent in our congregation, which was made use of. Elder Jesse Calvert gave short talks, and there were speeches and readings by others, as well as appropriate songs. The church work here is getting along as well as can be expected. Some of our members have left, but others have come to us. Now we have two deacons and about fourteen members near New Plymouth. We suggested to the members of our union Sunday-school, since we are organized, that we have a temperance meeting. So last night wife and I, and some others, listened to four speeches on Payette at "The Business Side of the Temperance Question." It was good to be there. We have no saloons in our county, but the whiskey element is hoping, at the next election, to get saloons again. The county is decidedly in favor of temperance, but it requires all good people to be on the lookout.—D. J. Wampler, Falk, Idaho, July 15.

Nampa—The Nampa church met in council July 7, with our elder, Bro. J. C. Neher, presiding. Two letters were received. Sunday-school officers were elected for six months, with Bro. Wilbur Hamilton as superintendent; Sister Stahl, secretary-treasurer. Our Christian Worker officers are Sister Iva Stahl, president; Bro. Elmer Garber, secretary-treasurer. Our delegates to District Meeting are Brethren G. D. Pike and J. C. Neher.—Mrs. E. E. Swartz, Nampa, July 10.

Meridian—Today the Sunday-school had a day long to be remembered by the little folks as Children's Day. After the regular Sunday-school lesson and the usual opening music, a large audience with a well-prepared program. Recitations were given by appropriately dressed little folks, suited to the different classes. The readiness of the young folks to do the part of the program helped much to entertain and edify the older ones. After the program the little ones were presented with a Bible picture.—Mrs. Lucinda Hamilton H. Lichty, Nampeze, Idaho, July 2.

Payette Valley church met July 4 in Bro. Grant Fisher's grove. At the forenoon the Sunday-school scholars rendered a well-prepared program, consisting of recitations and songs, in honor of Independence Day and also of the flag. In the afternoon we had a short program, followed by a council meeting, at which Bro. Eld Wampler, A. M. Fitzpatrick were chosen to represent this church at the District Meeting in the Boise District of Idaho and Weiser. Brethren Lawrence Shawberger and Wampler are the alternates. A collection of $11.15 was raised for the local mission fund. Several letters and papers were sent to District Meeting.—S. J. Kenepp, Payette, Idaho, July 6.

ILLINOIS.

Batavia—Our congregation met in council July 3. Bro. James M. Hoover, Sunday-school Secretary, Sunday-school spent a very pleasant day in the woods, with the members of the Batavia and New Erie churches. All report a good time very nicely. Our new pastor, Bro. E. E. Eshelman, took charge of the work here July 1. During the month of June we received into the church by baptism Mrs. Ida Hall, Mrs. Williams, J. H. Moore and Quincy Holsopple.—Ruth Habeck-er, 319 Pearl St., Batavia, Ill., July 14.

Franklin Grove—Sunday evening, July 9, we closed a three weeks' series of meetings, which were conducted by Bro. S. S. Blough. Though the weather was very warm, and every one was busy, the interest was very good. Seven were baptized. Truly it was spent in a way similar to that of a year ago, when we had a like number baptized, followed by baptism. Twelve were born into the kingdom.—Anna Stutzman Buck, R. D. 1, Franklin Grove, Ill., July 10.

INDIANA.

Arcadia church met in council July 1. Our love feast was appointed for Oct. 28. Bro. Grover Wine and wife came to our place July 4, and Bro. Wine preached for us that day. He preached eighteen inspiring sermons. Sister Wine assisted with the song services. On account of the busy season of the year, these meetings were not so well attended as if they had been held later. But the Spirit of the Lord was present, and Christ and was baptized. Our Sunday-school is doing nicely.—Mary T. Martin, R. D. 17, Atlanta, Ind., July 9.

Bethel—We have had a fine all-day harvest meeting for July 30, at our Brick house. Bro. T. D. Butterbaugh is to do the preaching. We had a very interesting talk last night by Bro. Level Neher, of Milford, Ind., at our Brick house, and in the evening we had a song service. Bro. Neher gave us an excellent address on "Temperance," which was much appreciated. Bro. Neher is from Milford, Ind., but formerly Mich., to be with us in a series of meetings at our East house, the last of September—Mary E. Miller, North Manchester, Ind., July 14.

Harrison County—Yesterday Bro. Leonard Love preached in our grove. Text, Acts 2:38. Texas and Ohio were represented to the home of Sister Catherine Zimmerman, where they partook of the bountiful dinner spread. The oldest and youngest being sixty-five and the oldest seventy-eight. Brethren Levi and Chas. Rhode were also present. The average age of the six was seventy-one and one-half years. In the day evening, at eight o'clock, after the young people's meeting, Bro. Love preached for us. Text, Matt. 5:16 the people. The community is well supplied with noble young men and women, and we hope that many will be added to our little church each week. Many are members of other churches, but they attend our meetings. Our Sunday-school is moving along nicely. Our primary teacher, Sister Miller, has a class of twelve little folks. Sister Miller is one of the most excellent work with the little folks. She has prepared an outline for the Primary department, which I hope to have Bro. Love with us again next Sunday and explain it.—J. H. Morris, Elizabeth, Ind., July 16.

Lookout—Bro. Geo. L. Studebaker, of North Manchester, Ind., was with us over Sunday and preached a much-appreciated sermon.—Mrs. Ida Studebaker, R. 1, July 10.

North Liberty church met in council July 1 at the town house. Our elder, Bro. Jesse Hoffer, presiding. Four letters were granted. Our Sunday-school superintendent will soon leave, so another was elected in his place. Sister was chosen to fill that offices the remainder of the year. Our harvest meeting will be held July 30, and will begin with us a few weeks ago, and gave us two excellent sermons. Silvie Winkle Crine, who sails for China this fall, also gave us several talks. Our prayer meeting is conducted and attended by the prayers of all.—Dortha D. Foote, North Liberty, Ind., July 10.

Solomon's Creek—On the evenings of May 26 and 27 Bro. Hilton, of Mexico, Ind., favored us by his presence. His interesting talks on "The Chinaman and His Religion." After his talk on the Chinaman and his religion, he left for his home in the Chinese Mission. To this more was added by brethren and sisters who were able to do so. We expect to hear Bro. Hilton until the amount was raised to $70. June 3 our church met in council with Eld. James Neff presiding. One letter of membership was granted. We have no Sunday-school now for a minister and three deacons in the near future. June 10 we had communion. Eld. Jesse Hoffer officiated. Many brethren and sisters were present. Eld. W. R. Deeter officiated. Many were glad to see him with us. Several letters were with us. It was a very spiritual meeting. On Sunday morning the church service was held. Eld. Deeter preached. Brethren Harley Weybright, Bert Neff and Guy Morehouse assisted. Many were glad to be present. It was an impressive scene.—R. R. Neff, New Paris, Ind., July 2.

IOWA.

Des Moines—Yesterday was another day of spiritual feasting for the members of the Des Moines church. Bro. J. Miller was with us both morning and evening, and her descriptive of the work in India, and especially of the work of the people with whom she has labored for the past six years, was intensely interesting. Almost one hundred Sunday-school children remained for the morning lecture. Several came back for the evening service, accompanied by their father or mother. The offering was $16.35.—Virgil C. Finnell, 1442 Cole St., Des Moines, Iowa, July 6.

Fairview—Our church met in council July 1. Our elder, Bro. Orlando Ogden, presided. One letter of membership was granted. Our officers for the next six months or terms were elected, with Bro. John Price as superintendent; Bro. Ross Whigler, secretary. Bro. A. S. Whitsel was chosen delegate to District Meeting. Bro. J. W. Lear will conduct our series of meetings, commencing Sept. 2. Sister Sadie J. Miller, our missionary from India, was with us June 21 and 22. She delivered four excellent discourses on her work in India. June 23 we held an all-day meeting, which we well attended, considering the busy season. A collection of $17.60 was taken. May the Lord bless Sister Miller in her work in the foreign field.—John H. Price, R. D. 3, Unionville, Iowa, July 8.

South Waterloo—Bro. J. H. Flke, of Indiana, closed a two weeks' series of meetings at South Waterloo June 28. Two were received by baptism. A well-attended love feast was held on the evening of the 28th. A number of good sermons was given by Bro. I. H. Miller, of Sunnyside, Wash., followed by a program rendered by the Sunday-school.—S. Switzer, Waterloo, Iowa, July 6.

KANSAS.

Burr Oak church met in council July 5, with Eld. T. E. George presiding. Our elder, Bro. J. H. Brubaker, is at 10 A. M. Our Fourth of July meeting passed off pleasantly. A large crowd was in attendance. The forenoon was devoted to the younger children's exercises. Then a bountiful basket dinner was served, while the older children completed the program. All did well. Most of our young members were present and took part in the exercises. We have learned that it is the desire of the young members to engage in exercises of this kind than to be exposed to the temptations of the dance hall.—J. Bechtelheimer, Burr Oak, Kans., July 10.

Dorrance—July 4 we held an all-day Sunday-school Meeting at the churchhouse. The attendance was good and a number of Sunday-school workers were with us to help us in the work. We met with us. Many interesting and timely topics were considered and helpful discussions presented. How many of us do spend the day in a spirit of peace and Christian development than like the world, with noise and the demonstrations of warfare? Let us not forget our duty to our fellowmen. Next year we expect to plan for a "peace program." Would this not be a day in which we could profitably spend to spend the day? Since our last report one dear sister has put on Christ in baptism. Our Christian Workers' work is progressing nicely, under the leadership of Bro. Heckman and Sister Pearl Bright. Our church is prospering in the far southwest, has a good interest. The school is mostly made up of children. Many of these children have no parents and sisters, when going through Dorrance, to stop and give us a word of encouragement, and we thank those who have been with us during the year.—Ida Shull, R. 1, Box 19, Sunday-school Meeting Aug. 8. Our District Secretary, Sister Anna Kohn, will be with us.—Sunday-school Reporter, Mrs. Nellie Dorrance, Kans, July 12.

Garden City—Met in council June 17, with Eld. J. F. Crist presiding. Sunday-school and Christian Workers' officers were elected. Bro. J. F. Crist, superintendent of the Sunday-school; Bro. E. O. Wampler, president of the Christian Workers. Bro. Wampler is also superintendent. Two letters of church membership were received. We will hold our love Feast Sept. 30, at 6 P. M.—May Goff, Garden City, Kans., July 8.

MARYLAND.

Brownsville—July 4 was an all-day meeting at the Brownsville church. A special program was prepared, and at 11 A. M. an excellent sermon was preached by Eld. D. W. Kring, followed by a basket dinner, served by Sister Wm. V. T. Hoover, of Blue Ridge College, Md. In the afternoon opportunity was given for short addresses and testimonies. The meeting was both interesting and profitable. We also had some singing by the Blue Ridge Quartette. At 8 P. M. Bro. Hoover preached an interesting sermon to a large audience. Owing to the very cold attendance, the collection was thrown in the meeting, notwithstanding the interest was good. Very hearty congregations all day. This is the third similar meeting we have held, and all have been equally satisfactory, and proved a success.—Geo. F. Eshelman, Rt. 1, Box 1, July 8.

Fulton Avenue Church—Thus far this has been the busiest and warmest month of the year. Since our last report we have enjoyed our annual love feast, with Eld. Samuel Bowers, of Mechanicsburg, Pa., officiating. We appreciate both the presence and faithful services of Bro. Bowser. Two letters of membership were granted. Our elder, Bro. Wolfe, by letter. Two letters were granted. Before going into the Hospital, Eld. S. N. McCann preached for us on the morning of June 14. In the evening he preached for the Woodberry church. At this time Bro. McCann is doing very well. The surgeons say that he will be able to return to his home, where his family doctor will continue treatment for about three months. We feel sure that by that time he will be entirely cured. We are doing all we can to make his stay in the Hospital as pleasant as possible. Let the prayers of the righteous go up in his behalf!—J. S. Geiser, 1607 Edmondson Avenue, Baltimore, Md., July 8.

Ridgely church met in council July 12. Our elder, Bro. S. M. Pike, presided. Two letters were granted. A temperance meeting of two hours was appointed, Bro. T. Imler to serve one year, and Bro. M. F. King two years. Bro. Imler presided. Our annual missionary and harvest meeting is to be held Aug. 12, at 10 A. M. The semi-annual missionary offering is to be sent by us to the Middleville Mission Fund; the "monthly Sunday-school missionary collections, Eld. Jesse Calvert, Plymouth, Ind.—Sunday-school Reporter, Ridgely, Md., July 13.

Union Bridge—Bro. Levi S. Mohler, of Elizabethtown, Pa., has promised to come to us July 29, for a series of meetings. We have decided to hold our love feast Oct. 14.—Edna A. Dotterer.—Union Bridge, Md., July 8.

MICHIGAN.

Coleman church met in council June 24. Our elder presided. Eld. Jesse Hoffer was with us. Bro. Arnold was chosen to District Meeting. Bro. Perry Arnold is our delegate to District Meeting, with Bro. Wm. Hollenbaugh alternate. Our love feast was held on the evening of the 24th. A number of visiting brethren and sisters were present. We had a very interesting meeting. Communion and feet washing were held in the barn where our love feast was held. We have an encouraging Sunday-school. Sister Dessie Dreisbach, Sunday-school Secretary was with us June 17 and gave us an interesting talk.—Mrs. Nellie Dorrance, Coleman, July 10.

Lake View—On Sunday morning, July 2, we met for consecration service for the Sunday-school. Our elder, brethren Bro. George E. Deardorff conducted the services. We expect to have a Fourth of July Day program July 30.—Ella Keith, Brethren, Mich., July 5.

New Haven—The New Haven, Vestaburg and Crystal churches met with us June 28. Services were held in a grove. July 4 we had some very inspiring talks along the line of Christian Citizenship. Bro. Deardorff's subject was, "How to Have More Spirituality in the Sunday-school." "Teaching Children to Pray" was the theme of Sister Secretary. Sister Sarah Long, was with us and gave us some very good thoughts along this line. The children were entertained us with songs, recitations and other exercises. A treat of peanuts and candy was distributed to the children. All went home feeling that while the freedom and birth of our nation had been suitably celebrated, we also had glorified God while at it.—Emrick, R. D. 2, Middleton, Mich., July 8.

MINNESOTA.

Deer Park—Our church met in council July 1. Bro. W. H. Eikenberry presided. Deep interest was taken in the welfare of the church.—Mrs. J. T. Reeves, Barnum, Minn., July 8.

Minneapolis Mission—June 27 Bro. Hutchison came to us

and remained about ten days. He gave us five sermons, all of which were very helpful to those who heard them. On account of local conditions, a special celebration, held here in the city, beginning July 1 and continuing for a week, it was not advisable to hold services each evening. We wish Bro. Hutchison's visit might have been at a more opportune time. July 9 Dr. S. H. Miller, of Cedar Rapids, Iowa, and Bro. Hoffman, from North Dakota, were with us. Bro. Miller gave us two instructive and uplifting sermons. Bro. D. D. Culler, of Mount Morris, Ill., stopped with us a few hours on his way home from Wisconsin. Many of our members, though but short, are a great encouragement to the workers in our Sunday-school. To the church at large we say that we need more clothing. We have calls coming to us, but are unable to meet them. All kinds of clothing for girls and boys are needed. Do not forget the work we are doing. Address all: 1210 Twenty-fifth Ave., N., Minneapolis, Minn., July 13.

Worthington.—July 4 the members of this church, with a large number of friends and neighbors, gathered in the grove at the home of Brother and Sister Brubaker, for a Sunday-school picnic. Bro. J. Long addressed the audience at 2:30 P. M. on the subject of "Temperance." Baskets were brought along, and at noon all partook of a bountiful dinner. In the afternoon a Program was given by the Sunday-school. Refreshments were again served in the evening, after which all returned to their homes, pronouncing the day a very pleasant and profitable Fourth of July had been spent. Bro. D. P. Schechter, of Winona, Minn., spent Sunday, July 3, at this place. He gave us two very interesting and instructive discourses, which were greatly appreciated by those present.—Alma L. Schultz, Worthington, Minn., July 11.

MISSOURI.

Deep Water church met in council July 8. Eld. T. J. Simcoxes presided. Very little business came before the meeting. We reorganized our Sunday-school for six months, with Bro. Williams as superintendent and assistants, Bro. Maurice Varser, secretary. Bro. Simmons preached on Saturday night, and on Sunday morning he gave us one of the best talks we ever heard.—Etta M. Fahnestock, R. D. 34, Montrose, Mo., July 11.

Fair View.—Our church met in council July 8. Bro. Geo. Bro. J. R. Thompson presided. Very little business came before the meeting. We decided to hold a series of meetings, beginning July 30, with Bro. G. W. Lentz to do the preaching, at the close of the meetings. A collection of $3.70 was taken.—Maggie Hughes, R. D. 1, Box 107, Hickman Mills, July 11.

Kansas City (First Church of the Brethren).—We met in council July 6. Eld. W. M. Lentz presided. The regular business of importance was before the council, all was transacted in a Christian spirit. Three letters were handed out.—C. Ingler, Kansas City, Mo., July 11.

Mound church met in council July 2, with our elder, Bro. Ira Wineland, presiding. There was not much business on hand. The ones having charge of the painting and papering of the church gave their report. The work will soon be finished. Our series of meetings is to begin Oct. 8, "the Sunday following our District Meeting. Love feast will be held Oct. 29. Bro. G. W. Lentz will conduct our meetings.—Wm. Wineland, Mound City, Kans. Bro. Hamilton Weiker's Meeting each Sunday evening.—Bettie Enos, Adrian, Mo., July 8.

North St. Joseph Mission.—The Annual Meeting had a very helpful influence upon our work, as well as upon the town. We have enjoyed having visitors with us at each one of our devotional services. Last Sunday morning, after services, an applicant was received into the church by baptism. Eld. Hamilton, He has been a close student of the Bible and had been looking for a church which measured up to the Bible standard. His attention was called to our people through the newspaper notices of the Annual Meeting. After investigation he decided we were the people with whom he would cast his lot. May the Lord bless him that he may be a blessing to us all. —J. S. Kline, 2919 St. Joseph Avenue, St. Joseph, Mo., July 11.

NEBRASKA.

Alton.—Bro. Geo. Flory and wife came to us June 10, and held a two weeks' series of meetings. We had very enjoyable meetings. Nine were baptized and one reclaimed. Our work here has been much helped by the consecrated efforts of some of the brethren from the East, and we appreciate what they have done for us. July 4 we had an all-day meeting of a program, and had refreshments. It was somewhat of a neighborhood meeting, and we all had a good time and enjoyed the feast. We have reorganized our Sunday-school, with Sister Edna Correll as superintendent.—Emily D. Moore, Orafino, Nebr., July 11.

Juniata.—Our church met in council June 29. Our elder, Bro. C. W. Hargedine, presided. Some business was transacted. We decided to have a series of meetings as soon as we can procure a minister.—Mary Liverpool, Juniata, Nebr., July 11.

Omaha.—We met in special business meeting July 6. Officers for Christian Workers' Meeting were elected. Two letters of membership were granted. On Sunday we had a special service for children. A good audience was present. Tomorrow we will hold our annual outing at Elmwood Park. We are getting ready for our District Meeting to begin July 20. Bro. Weaver will conduct them. We crave an interest in the prayers in behalf of our meetings.—Alice Garber, 2528 Lake St., Omaha, Nebr., July 11.

NORTH DAKOTA.

Carrington church met in council June 24, with Bro. Wm. McCann presiding. Sunday-school officers were chosen, and all business properly disposed of. Two letters were received. Sister Cora Vess will represent the church at the District Meeting. Bro. Paul Mohler came to us June 15 and has been holding a series of meetings for the past three weeks. The attendance was good, and much interest was manifested throughout the meeting. Four were received into the church by baptism, and two were reclaimed. The church has been greatly strengthened and encouraged by the faithful efforts of our brother. He presented the Word to us most truly, and the lessons taught will not be soon forgotten, we trust, not soon be forgotten. Our communion was held July 1. Bro. Mohler officiated. About eighty surrounded the Lord's table, and many outsiders were present at the service. The church is in a prosperous condition and our Sunday-school is growing nicely.—Edna Mohler, Carrington, N. Dak., July 12.

Englevale.—Our church met in council July 2. Much business came before the meeting in regard to building a church. The work is to start at once. We also elected officers for the coming year, with Bro. C. W. Crill as treasurer; Sister Bessie Smith, clerk; Bro. J. R. Smith, solicitor for church funds; the writer, correspondent. Sister Carrie Crill was chosen to represent us at the District Meeting.—Ladora Smith, Englevale, N. Dak., July 13.

Wells County congregation met in council July 1, at the Roosevelt church, with Bro. Hamilton Weiker in charge. We enjoyed a very pleasant and spiritual meeting and felt that the Lord was with us. Two were received into the church by letter and one was reclaimed. Bro. W. J. McCann was chosen elder for the following year. Bro. Nicum desired to be relieved because of his age, health, and the long distance he lives from us. All the other officers were retained. As the members have all left the vicinity of the Roosevelt church-house, it was decided to move the house to where the Hebron church now stands, or somewhere near there; also to remove the bodies from the cemetery, and place them in the cemetery at Sykeston, providing all friends of the dead are willing. The church has been hindered in her work because the two leaders of meetings, Sunday and prayer-meeting, are so widely separated. A request to allow a division was sent to District Meeting. All felt that this will be for the best interests of the church. It was decided to hold a love feast this fall, the date to be announced later. July 14 food will be received into the church by baptism.—Ruth Wine McCann, Sykeston, N. Dak., July 15.

OHIO.

Beech Grove.—Bro. Stephen Petry, of North Dakota, was with us over Sunday. He gave us two very interesting talks, which were very much appreciated. Our Sunday-school and Christian Workers' Meeting are increasing nicely.—E. S. Hollinger, R. D. 1, Hollansburg, Ohio, July 19.

Fostoria.—Our church met in council July 9, with Bro. Hess to do something for the Master. Our Sunday-school and Christian Workers' Meeting conditions are good. We have had a few hindrances to block our way, but we feel that the Lord is blessing us and will continue to do so. Since our last report one dear soul was baptized. At a recent council the following officers for the different departments of church work were elected: Bro. Hess, superintendent of the Sunday-school; Sister Mabel Caskie, superintendent of the Christian Workers' Meeting; Sister Caskie, secretary of the treasurer; Bro. J. J. Lindower, president of our Christian Workers' Meeting. Bro. Hess was appointed delegate to the District Meeting. The services of Bro. C. A. Wright and wife have been secured for the pastorate, and they commence their labors with us.—Leah B. Wright, 841 Leonard St., Fostoria, Ohio, July 19.

Garwood.—We met in council and enjoyed a very spiritual meeting. Bro. Hollinger presided. One letter was read. Elders Jesse Stuteman, Samuel Blocher and B. F. Sharp were chosen as delegates to the District Meeting. Granville Minnich and wife were ordained to the eldership, and Sister Minnich and wife were ordained to the second degree of the ministry. The work at this place is progressing nicely. Bro. Hollinger was appointed elder at a previous meeting to solicit funds to enlarge our church building. Bro. Harry Shaffer, Garwood, was appointed treasurer of building committee was appointed. Our church building is too small for our congregation, and we are planning to enlarge our young people to more active service. We have singing one evening each week.—Mrs. Ella Hollinger, Garwood, Ohio, secretary.

Lima.—Sister Bertie Hoffman, wife of Bro. G. A. Snider, our elder, presiding. Our Christian Workers' Meeting was reorganized July 3. Bro. Ira Wineland, Mound City, Kans., from Union Bridge, Md., and he is now our regular pastor. Our Sunday-school picnic on Saturday July 4 in the City Park.

Della Lehman, Lima, Ohio, July 7.

Trotwood church met in council June 28, with Eld. D. M. Garver presiding. Four letters were granted. Sister Elizabeth Flory (nee Garver), who lately married Bro. J. S. Flory, of Virginia, was also granted a letter, and she is a helpmeet to her husband. Her church letter was then granted. Bro. Flory was chosen delegate to the District Meeting, which will begin Aug. 13, to be conducted by Bro. B. F. Heckman, of Virginia. Our Sunday-school picnic will be held Aug. 4, at 6 P. M. Bro. Earl Neff gave us a talk on "The Circleville Mission."—N. A. Conover, R. D. 1, Trotwood, Ohio, July 7.

OKLAHOMA.

Elk City.—Bro. J. F. Wampler held a regular correspondent from this place is sorely afflicted, and we ask the prayers of the saints for her. Sunday, Sept. 1, the writer held a spiritual feast. Nearly seventy surrounded the Lord's table. The visiting brethren were Eld. Jesse Calvert, wife and son, Michigan, Eld. C. S. Pitzer and wife, from Cordell, Okla., also Brother and Sister Nornhold, Brother and Sister Hertzler, and Sister Hoffman, from Cordell, Okla., and Cordell, Okla. The reorganization of our Sunday-school resulted in choosing Bro. W. C. Gingrich superintendent. Sept. 4 was an excellent corps of teachers and a very interesting Sunday-school. Our collection for the day amounted to $6.85. July 4 we took the children to a grove and had preaching and dinner. Bro. Pitzer will please bring "Kingdom Song" directory.—F. B. Hower, Elk City, Okla., July 6.

Fairview.—Our church met in council July 2. Panhandle of Texas and Pecos Valley of New Mexico will convene in Thomas, Okla., Sept. 1. The writer, Superintendent, Christian Workers', Missionary, and the Child Saving Meeting will be held on Tuesday, Aug. 30. Christian Workers' Meeting will be held on Tuesday, Aug. 23. Trains arrive as follows: 8:30 A. M.; from the north, 11:42 A. M.; 2:13 P. M.; from the north, 4:20 P. M.; from the south, 10:15 A. M. Three ministers will please bring "Kingdom Songs" to the Brethren's new song book.—J. C. Nininger, 1219 Vilas Ave., Alva, Okla., July 11.

Washita.—Our church met in council July 1, with Bro. J. R. Fitzgerald presiding. Bro. Fitzgerald, our elder, resigned, was electing new officers for the coming six months. Bro. Hiser to act as superintendent. Sister Ella Hiser, secretary. Bro. Hiser sends one query to the meeting. Bro. Merkey is our superintendent of the Sunday-school, and Sister Merkey, secretary. Any Sunday-school superintendent is also to act as Sunday-school delegate. Bro. O. D. Yoder to act as delegate of Christian Workers' Meeting. Bro. Jonathan J. Yoder, of Canton, Kans., is just beginning a singing-school at this place.—Jonathan J. Yoder, R. D. 4, Cordell, Okla., July 6.

OREGON

Newberg.—Eld. A. L. Gorham and wife, of Payette, Idaho, came to us July 9. Bro. Gorham preached two splendid sermons on the subjects, "Christian Unity" and "Christianity" and "The Awfulness of Sin." Sister Grace Brubaker has been elected secretary of the Christian Workers' Meeting for three months.—Bessie Marie King, Newberg, Oregon, July 10.

PENNSYLVANIA.

George's Creek.—Our church met in council July 1 at the Falrview church, with Bro. Wm. Beachley presiding. Several important matters were considered. Our elder read an explanation of the Annual Conference. The church is in order here. Sister Mary Shickel, our field missionary, has undergone a very dangerous operation, and is lying in the hospital at Somerset, Pa. She called for Eld. A. Dobson and Bro. F. F. Durr, who anointed her just prior to her departure for the hospital. We are glad to say that Sister Shickel is likely get well and resume her duties again. Bro. Francis Brindle has moved to the Falrview church, and will take charge of the work at that place in October. Bro. Brindle has moved into the parsonage, the Shickel house, beginning Oct. 1, to be followed with a love feast.—Minnie M. Durr, R. D. 1, Box 60, Meyersdale, Pa.

Germantown.—Our business meeting was held July 3. Brethren M. C. Swigart and S. P. Kittinger were elected delegates to our District Meeting, to be held in Brooklyn, N. Y., Sept. 13. On Sunday morning, July 3, Bro. T. T. Myers, of Huntingdon, Pa., preached a very spiritual sermon for us, on "The Straight and Narrow Way."—Anna Swigart, 6611 Germantown Ave., Philadelphia, Pa., July 11.

Huntingdon church met in council June 2. Bro. A. H. Hafer presided. Some business was transacted. Some of you think that the weather is too warm to attend to our religious duties. Our prayer-meeting is well attended and prayer each day. He gave us his favorite text, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Bro. Homer Songer was appointed financial secretary, taking the place of Bro. Jos. Taylor. A few matters of business came before the meeting and were disposed of satisfactorily. We feel that our church meetings are helpful. Each member has a place at church meeting and should try to be there. We are also trying to open our Sunday-school library. We expect to have the Ministerial and Sunday-school Meeting here Aug. 30.—Eleanor J. Brumbaugh, Huntingdon, Pa., July 11.

Pleasant Hill.—We have decided to have our love feast Sept. 30, at 2 P. M. Bro. Caylor Arnold, of Ohio, will also have a series of meetings at this place and the Codorus congregation. Bro. Arnold is a minister.—Amanda K. Miller, R. D. 7, Spring Grove, Pa., July 16.

Red Bank.—Our church met in council July 7, with Bro. H. S. Replogle presiding. Election of officers was the object of the meeting, which resulted in Brethren A. D. Metzler, J. H. Replogle, and S. H. Replogle being elected. These three brethren, with their wives, were installed into office July 10. Bro. Metzler, our newly elected elder, expressed a desire for Christian baptism, which was administered in the afternoon at the close of the love feast. Holy Spirit work mightily in our midst, and cause others to decide who are standing on the fence.—Mrs. R. R. Hollinger, R. No. 1, New Bethlehem, Pa., July 11.

Middlebranch.—Bro. Bro. D. K. Clapper, of Meyersdale, Pa., began a series of meetings, continuing until July 19. The meetings closed with a love feast. Bro. Clapper preached fifteen sermons. He handled the Word as one skilled in the battle for the kingdom of the Lord. Three accepted Christ and were baptized prior to the love feast. The attendance was good, considering the intensely warm weather and busy season. We have not been pastored with a new pastor by Mission Board. Bro. H. R. Helsey has accepted the pastorate and will commence preaching the plain Word.—W. A. Gaunt.—J. H. Cogan, Biddlesburg, Pa., July 19.

Snyder.—We have just closed a series of meetings for us the latter part of May and the beginning of June. He preached fourteen soul-stirring sermons. Two were new accessions to the church, many are counting the cost. The attendance was very good.—A. K. Frederick, Martinsburg, Pa., July 12.

Spring Creek.—Services were held at the Canowago house July 9, when Bro. Jacob Wittmore delivered a good sermon. We were glad to meet Bro. Mohler again, for he has had a good run of success in the meetings he has held. Bro. Mohler is jolly and sunshine throughout his declining years. Elders Daniel Hollinger and Jacob Wittmore were with us over Sunday. A. H. Hoffer, a minister in the first degree, was present also. After the sermon by Bro. Wittmore one was baptized in Canowago Creek by Eld. S. Z. Witmer. Eld. Geo. Miller died in 1733, not in 1833, as was reported in the issue of the Gospel Messenger of July 1.—Edgar M. Hoffer, Elizabethtown, Pa., July 12.

TENNESSEE.

Beaver Creek.—We met in council July 1. Eld. J. Henry Petersheim presided. Bro. Wm. Hutchison and Sister Dulcy were elected as delegates to our District Meeting. Bro. H. F. Bailey and wife, of Greenville, were with us and we report one precious soul came out on the Lord's side. Our Sunday-school and prayer meeting are progressing very nicely.—J. Ella Petersheim, Limestone, Tenn., July 11.

Pleasant View.—We had services at this place June 23, by Bro. J. D. Clark, who preached services on Sunday, when Bro. Samuel Bowman, of Knob Creek, Tenn., preached for the brethren in the forenoon. Owing to the sickness and death of the wife of the writer, I was not able to fill the appointments at either place.—N. T. Larimer, Jonesboro, Tenn., July 7.

TEXAS.

Portland.—Our dear brethren and sisters of Portland, Texas, enjoyed a very spiritual love feast together, on the evening of July 4, with twenty communicants. Bro. J. A. Miller, our traveling evangelist from Manvel, Texas, was with us. He gave us several soul-stirring talks during his stay here. Five of the Bethel church members of Bee County, Texas, came to enjoy the feast with us, and report a good time at their home. Eld. P. R. Strohm, and wife, who also gave us valuable assistance. We met at the public school building for our Sunday-school service, conducted by Bro. J. A. Miller. The feast continued without intermission. Eld. Jacob Wittmore officiated. We are in hopes that he is soon to be working and striving to do that which is right.—Amanda Wittmore, Portland, Texas, July 12.

VIRGINIA.

Fairfax.—Our church met in council July 8, with Eld. J. M. Neff presiding. Elected to hold our District Meeting Aug. 5 at 2 P. M. Brethren L. B. Plum and B. D. Miller are our delegates to District Meeting, with Brethren B. F. Miller

(Concluded on Page 464.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

LICK CREEK CHURCH, OHIO.

Saturday, June 10, was a busy day at the Lick Creek church. A communion had been announced for that evening, and other important work was planned for the afternoon. Bro. John Flory preached the morning sermon, and in the afternoon an election was held to call two brethren to the ministry, as had been decided at the spring council. The lot fell on Brethren Arthur Sellers and Clyde St. John, who were duly elected. At the close of the church council Bro. Clyde Miller to the second degree of the ministry, and ordained Bro. D. P. Koch to the eldership.

In the evening probably more than a hundred and fifty persons surrounded the tables of the Lord and took part in a spiritual love feast, led by Bro. D. G. Berkebile. A number of visiting ministers,—Brethren J. W. Keiser, John Flory, D. G. Berkebile, E. M. Rittenhouse, George Throne and George Garner,—were present from adjoining churches. Sister Hannah Hoffer, of Lick Creek, Christian Krabill, who now lives in Maryland, but who was with us at the feast. Bro. Berkebile gave us an excellent sermon on Sunday morning.

Thinking that the best way of keeping our young people (and some of the older ones as well) away from the follies so common on the celebration of our nation's birthday, the church decided to have something better in the nature of a special program for the day, consisting of songs and recitations by the Sunday-school children, and of talks, suitable to the occasion, by some of the older ones. A forenoon and afternoon program was rendered in the grove across from the church. At the noon hour a basket

dinner was served in the basement of the church. A number of members from other near-by churches enjoyed the program and Bro. Charles Kintner, of the Maumee church, assisted materially in making it a success. In spite of the oppressive heat all seemed to enjoy themselves, and to consider this an excellent way of celebrating the " Fourth."

Under the efficient leadership of our elder, Bro. G. W. Sellers, the church is in a prosperous condition. A number of improvements have been made in the past year. A new cement retaining wall has been built for the platform in front of the house, a vestibule has been built, and the house has been newly seated. While we are thus looking after the physical things pertaining to the Lord's house, may he give us grace to be equally concerned about the things that are spiritual. Edward Kintner.

Ney, Ohio, July 8.

WHAT I LEARN FROM DAVID'S LOVE AND INDULGENCE IN HIS SON.

Much has been written and said about mother love,—its power, its influence and its results. Probably father love has been too much overlooked. Let us consider David's unfaltering love for his son Absalom.

When Absalom was in exile, to which he had been driven for killing his brother, Amnon, the king " mourned after him daily." Joab, being one of the first in fact, planned a plausible scheme, whereby he might be able to bring about a reconciliation between King David and his son, Absalom. When, at the end of three years, Absalom was brought back, Joab still refused to see him, but two years later he finally relented.

Absalom greatly desired to see his father, and finally he sent Joab with a message to the king. Then David sent for Absalom, who came to the king, and bowed himself. Lovingly the king kissed Absalom (not discovering his son's rank hypocrisy). He virtually said: "You are pardoned."

It would seem that an observant person could have noticed the discontension of Absalom, and that it was not the sincerity of the heart which prompted his actions. But Absalom was his father's favorite son, and while David had keen perceptions, and could see the evil designs of most other men, he was blind to his son's cupidity. When he came in his artful way, David's heart opened wide. His eyes and judgment were blinded, apparently. Not until a messenger revealed to the king the real situation, did he realize his danger. O how many parents fail to understand their children!

Then the king gave the alarm, and fled with his servants for his life, weeping as they went. When the armies were sent out to quell the rebellion, the king gave his command to the captains, saying: "Deal gently, for my sake, with the young man, even with Absalom." Although the welfare of Israel was at stake, and the capture of the rebellious boy was the only hope for the salvation of both the people and the country,—when David received the dreadful message of Absalom's death, it overwhelmed the controllable sorrow to his heart. In his deep grief he exclaimed: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

He lamented and refused to be comforted, until Joab gave a much-needed reproof. He said: "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and thy daughters, . . . in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well." Then the king hearkened to Joab. Might it not be that the root of all the trouble experienced by David was the result of overindulgence for his son Absalom? Lucinda Stauffer.

Arcanum, Ohio.

DISTRICT OF MICHIGAN.

The Annual Sunday-school, Ministerial, Missionary and District Meetings of the State District of Michigan are to be held in the Harlan church, Manistee County, Mich., Aug. 16, 17 and 18.

Tuesday Evening, Aug. 15, 8 P. M.

Sermon to Be Supplied.

SUNDAY-SCHOOL MEETING.

Wednesday, Forenoon Session.

Moderator, L. A. Fisher.

9:00, Devotional.
9:15, Primary Work: (1) Its Importance.—Clara Landis. (2) How Conducted to Obtain Best Results?—Rosa Weller.
9:45, Symposium Discussion.
9:55, Song.
10:00, The Boy and Girl: (1) At What Period Are They Most Easily Won for Christ?—Silvia Ulery. (2) How Best Win Them?—Ivory Long.
10:20, General Discussion.
10:40, Song.
10:45, The Unsaved Pupil, the Real Problem of the Teacher of the Advanced Classes. How Solve It?—Arthur Mote, J. Edson Ulery.
11:15, General Discussion.
11:25, Song.
11:30, Intermission.

Afternoon Session.

1:20, Devotional.
1:45, Worship in Song: (1) The Power in Sacred Song.—**Lelia Culler.** (2) The Opportunity of the Cherister.—**E. G. Sellers.**
2:15, Song.
2:20, The Sun-Sunday-school a Factor in Abolishing the Saloon.—Harvey Good, Mary Tuter.
2:50, Our Relation to the Temperance Cause.—Harley Townsend, Jake Hoover.
3:20, General Discussion.
3:30, Paper by Minister, Lelia Culler.
3:35, Report of Secretary.
(Superintendents especially requested to be present).

Evening Session.

7:30, Special Prayer and Song Service.
8:00, Doctrinal Sermon.—eld. R. H. Nicodemus.

MINISTERIAL MEETING.

Moderator, Levi Baker.

9:00, Devotional. Roll Call.
9:15, Our Ministry: (1) His Election.—J. E. Ulery. (2) His Education.—J. E. Ailbaugh. (3) His Backing.—J. M. Lair. (4) His Willingness to Go Where Needed.—Urs Blocker.
10:15, Necessity of the Holy Spirit in the Life of the Minister and Public Song.—C. H. Diehl, J. H. Kilhefner.
10:45, Revival Meetings: (1) Preparatory Work.—J. M. Smith. (2) How Best Conduct Them.—George Deardorff.
11:15, General Discussion.
11:30, Intermission.

Afternoon Session.

1:30, Devotional.
1:45, The Modern Pulpit: (1) Its Demands.—George Stone. (2) Its Needs.—Wm. Hutchinson.
2:20, The Minister's Wife: (1) Her Zeal for the Church.—Lydia Smith. (2) Her Sacrifice.—Ollie Stone.
2:55, What Constitutes Helpful Criticism? How Given? How Received?—Sarah Hutchinson. (General Discussion.)
3:20, Round Table: Cause and Cure for the One Who Sleeps During Preaching. How Can the Minister Encourage the Young Members to Offer Public Prayer? How Have You Been Benefited by This Meeting? Helpful Suggestions for Next Year's Program Committee.—(Chorister E. G. Sellers.)

MISSIONARY MEETING.

Thursday Evening.

Moderator, J. E. Ulery.

7:00, Consecration Service.
7:30, Did the Minister in Michigan Doing Her Part toward the Redemption of the World?—B. M. Smith.
7:45, The Church's Responsibility and the Great Possibilities in the Home Field.—C. L. Wilkins.
8:00, Our Grand Rapids Mission: (1) Its Progress.—P. B. Messner. (2) Its Needs.—Ezra Flora. (3) Its Possibilities.—Lelia Culler.

DISTRICT MEETING.

This is to be held at the Harlan church, Friday, Aug. 18. Devotional exercises, 8:45 A. M., Conference, 9 A. M.

TENNESSEE MINISTERIAL MEETING.

The above meeting will be held in the Pleasant View church, Greene County, Tenn., July 28 and 29.

Devotional Exercises.

1. How Conduct a Series of Meetings to Obtain the Best Results?—(a) Before. (b) During.—J. D. Clark. (c) After.—D. Layman's Part.—Joseph Sweeny.

2. Should the Minister Be Able to See Clearly Each Division of His Sermon Before He Attempts Its Delivery?—A. M. Laughery.

3. How Create a Greater Zeal for Missionary Work in the District?—Robt. Edwards, C. H. Diehl.

4. How Increase a Spirit of Spiritual Growth in Our Membership and Also Induce Them to Fulfill Their Baptismal Vows?—A. B. Brittain, J. D. Hawk.

5. Prayer,—What Is It?—John White. (a) Its Purpose and Scope in Public.—Charley Clark. (b) Its Importance and Influence in the Family.—Wm. Hutchinson.

6. Religion.—(a) What Is It?—S. J. Bowman. (b) Does It Pay?—A. B. Brittain.

7. Why Am I Identified with the Church of the Brethren?—Tyre Bowman, Austin Diehl, D. C. Bashor.

N. B. There will be preaching each evening, and on Sunday at 10 A. M. A hearty welcome will be accorded to everybody. Comm.

Committee, D. F. Bowman, Sam'l H. Garst, John B. Hilbert.

EASTERN VIRGINIA.

The Ministerial Meeting of the above District will convene at the Midland church, Midland, Va., July 27, at 10 A. M.

Forenoon Session.

Devotional Exercises. Address of Welcome.—M. O. Early. Response.

Ministerial Force: (1) How Best Distribute—General.—W. A. Moyer. (2) Locate at Mission Points.—W. W. Chambers. (3) How?—A. Conner. (4) Gospel Rule for Ministerial Advancement.—J. Flory.

Afternoon Session.

Business Period.

Ministerial Efficiency: (1) Hindrances.—J. F. Wilcox. (2) How Improve.—(a) Natural Qualifications.—S. A. Bowman. (b) Education.—E. E. Blough. (c) Appearance and Manner before an Audience.—J. Bird. (3) How Can We Supply the Demand for Evangelistic Work?—O. A. Maupin.

Evening Session.

Round Table (Bring Questions).
Doctrinal Sermon.—J. Miller.

Each speaker will be allowed ten minutes. General discussion will follow each topic in five-minute talks. Everybody is invited.

Committee, I. N. Beahm, M. G. Early, Dennis Weimer, Harvey J. Martin, Scc.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Baker-Ott.—At the home of the bride's parents, Darke County, Ohio, by Eld. Jesse Stutsman, June 24, 1911, Mr. Russell Orville Baker and Sister Torecie Oda, both of Darke County, Ohio.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Bauman-Selber.—By Eld. W. J. Swigart, in the Brethren church at Huntingdon, Pa., June 14, 1911, Addison J. Bausman and Nora V. Selber, both of Mifflintown, Pa.—Eleanor J. Brumbaugh, Huntingdon, Pa.

Steele-Steele.—At the home of the bride's parents, Brother and Sister W. A. Steele, near Carrington, N. Dak., June 25, 1911, by the undersigned, Herbert D. Stone and Mabel M. Steele.—Paul Mohler, 3135 Van Buren St., Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Rouse, Sister Gallie Caroline, daughter of James and Mary Sadlin, died at her home in the bounds of the Scott Valley church June 28, 1911, aged 63 years, 9 months and 24 days. She was married to John Rouse Sept. 15, 1868. To this union were born four sons and one daughter. She leaves four children. Her husband and one son preceded her. She united with the Church of the Brethren about twenty-five years ago and lived a faithful Christian life until death, which was marked by a strong desire for apology. Services at the Scott Valley church by Bro. C. M. Yearout, assisted by Brethren W. E. Miller and John Sherry. Text, Amos 4: 12.—Purnia Smith, Westphalia, Kans.

Brown, George, son of Geo. W. and Margaret (Brumbaugh) Brown, died at the home of his parents in the Rossville congregation, Noble County, Ind., July 4, 1911, aged 58 years, 2 months and 15 days. He was married to Anna McCoy on March 31, 1878. To them were born six children, three of whom, with the widow, survive. He also leaves his father and mother, both of whom are above four score years of age. He, with his wife, united with the Brethren at this place in February, 1898. Services by Eld. J. A. Long at the Christian chapel, from Job 14: 14. Interment in the Chapel cemetery.—Bro. Brown, while raking hay, was seized with a severe attack of heart trouble, which had been threatening him for some time, and died in about 11 minutes. When the post-mortem examination revealed a growth within the cavity of the heart which caused his sudden death.—Walter Swihart, Clarksburg, Ind.

Brumbaugh, Ora Franklin, born near Bradford, Ohio, Dec. 25, 1877, died at his home near Inglewood, Ohio, June 29, 1911, aged 33 years, 6 months and 4 days. He was married to Catharine Crowell Feb. 5, 1899. Six children were born to them, two of whom preceded him. He leaves a wife, five children, his parents, one brother and one sister. Services near his old home at Harris Creek. Interment in the cemetery near by.—Anna Witwer, Greenville, Ohio.

Coulter, Evan, son of William and Elizabeth (Jenkins) Coulter, died within the bounds of the Big Swatara congregation, Whitley County, Ind., March 17, 1911, aged 61 years, 6 months and 11 days. He was married to Sarah Ann Hoffman, March 6, 1909. He leaves a son, daughter and widow. He united with the Church of the Brethren in May 1909. Services by Bro. Jacob Shippensburg, Pa.

Eller, Sister Hannah, wife of Eld. Henry Etter (deceased), died June 19, 1911, aged 72 years, 8 months and 19 days. She had been ill for a long time, and much of her time was not able to attend services. She was a faithful member and did all she could for the church. She leaves one daughter and five sons. Services by Bro. Casper F. Hoefelt. Text, Prov. 25: 18. Interment in the Silver burying ground.—Joseph Burkhart, Shippensburg, Pa.

Hochstetler, Sister Barbara, in Coshocton County, Ohio, Sept. 7, 1840, died July 3, 1911, in the bounds of the Lick Creek congregation, Ind., at the home of Sister Rebecca Kiefaber (her niece), where she had lived for many years, made her home, aged 70 years, 9 months and 26 days. She united with the Church of the Brethren in 1864, and lived a faithful member until death. She was a daughter of Eld. Moses and Sister Barbara Hochstetler, who lived and died in the Holmes County years ago. Two brothers and two sisters survive her. Services by Eld. Daniel Hochstetler, North Manchester, Ind., assisted by the home ministers. Text, Philpp. 1: 21.—B. F. Goshorn, Clay City, Ind.

Hoffman, Sister Fannie, nee Myers, wife of Isaac Hoffman, born July 9, 1837, died in the bounds of the Back Creek congregation, Pa., June 24, 1911, aged 73 years, 11 months and 11 days. Sister Hoffman was the mother of three sons and seven daughters, one son and a daughter preceding her in death. She was a consistent member of the Church of the Brethren for many years. Services June 24 at the aboutgrove church in the Brethren in Christ by Eld. Elders John Lehner and C. H. Steerman. Interment in the graveyard adjoining.—Wilbur A. Deardorff, Roaring Spring, Pa.

Horner, Bro. Jeremiah, born in Cambria County, Pa., July 16, 1841, died at the hospital in Johnstown, Pa., June 21, 1911, aged 69 years, 11 months and 5 days. The hospital he was taken to his late home in Windber, Pa. Besides his widow, he is survived by three sons and three daughters. Services in the Windber house by Brethren E. B. Essig and D. M. Adams. Interment in the burying ground on the Horner homestead.—J. H. Lehman, Scalp Level, Pa.

Rosfield, Sister Frederick, born in Steinach, Saxe-Meiningen, Germany, April 29, 1831, died at the home of her daughter, Mrs. Susan Lehman, Ind., from the effects of a stroke of a fall and exhaustion, June 25, 1911, aged 80 years, 1 month and 4 days. She arrived in Mexico, Ind., June 25, 1853, and united in marriage to Caspar Hosfield, Sept. 22, 1853, who preceded her to the world forty-eight years ago. Ten children were born to this union, three of whom died in infancy. She was a faithful member of the Church of the Brethren for many years. It was an inspiration to be in the vicinity of this dear one who, through great suffering of nine weeks, showed such a beautiful example of patient and Christ-like faithful of others. Her desire was to go to be with her Savior. Short services were held at the home after which the body was taken to Shippensburg, Pa., for interment. The sermon was preached by Bro. Brumbaugh, assisted by Casper Hoefelt. She chose for her text Rev. 13: 14. Interment June 24.—Jennie M. Shriver, Huron, Ohio.

Jennings, Bro. Ira O., died in the South Ottumwa congregation, Ottumwa, Iowa, July 8, 1911, aged 59 years, 1 month and 16 days. His wife died in the church a little less than one year ago. He was an earnest worker in Sunday-school and church. He leaves his wife, one son and two daughters. Services by the writer from the church, assisted by Brethren Peter and Henry Brower, of South English, Iowa.—Geo. W. Burgin, Ottumwa, Iowa.

Kob, Eld. L. M., born in Dauphin County, Pa., Dec. 25, 1834, died at his home in Garden Grove, Iowa, June 16, 1911, aged 76 years, 6 months and 22 days. He came with his parents to Henry County, Ind., when he was six years old. Where he now lived when he was united in marriage to Miss Anna Wimmer of that county, March 29, 1857, and they emigrated to Iowa the same year, settling in Adams County June 4, in which county they have ever since resided. Two sons and three daughters were born to this union, two sons preceded him in death. He united with the Church of the Brethren in 1865, and has been for years a very zealous worker in the church, and was soon chosen to the ministry. Owing to the rapid progress made by him he was soon advanced to the second degree of the ministry and then to the eldership. In this capacity he has ever since served his church faithfully and well. His sickness was of long duration, yet he never murmured nor complained, but longed to go home to rest and be relieved of his suffering. His death the church feels a great loss, for his life had been daily consecrated to the Master's service. Services in the Franklin County church by Eld. A. L. Sears. Text, Rev. 22: 14. Interment in the adjoining cemetery.—A. L. Sears, R. D. 1, Garden Grove, Iowa.

Lambert, Bro. Riley, born near Mooreland, Ind., Dec. 15, 1837, died near the same place June 5, 1911. July 16, 1856, Bro. Lambert was married to Mary Ann Kile. To this union were born two sons, who preceded him. Sept. 7, 1887, they moved to Kentucky and remained there until 1904, when they went back to Mooreland, Ind. His health had been failing very rapidly for the last few years, and he knew it would not be long until his Master would call him. He was a member of the Church of the Brethren. Services at his residence in Mooreland by Eld. A. Bowman. Text, Heb. 11: 16.—Chas. W. Miller, New Lisbon, Ind.

Lortsch, Sister Magnolia H., nee May, wife of N. T. Larimer, born May 24, 1858, died July 2, 1911, aged 53 years, 1 month and 8 days. She was married to N. T. Larimer Feb. 20, 1883. To this union twelve children were born, two of whom preceded her. She made a profession at the age of nineteen, and lived a consistent Christian life until death. She was always ready and willing to do her part at any time. She was both a companion and mother in every respect, always ready to make a sacrifice for her family. Psalms 23 and 24 were scriptures to which she always looked for consolation.—N. T. Larimer, Jonesboro, Tenn.

McFadden, Sister Mary, nee Bucher, born in Wayne County, Ohio, Oct. 9, 1844, died in the bounds of the Mohican congregation, June 22, 1911, aged 66 years, 8 months and 16 days. She was married to Robert Taylor McFadden in 1867. To this union were born four sons, all of whom survive her. The husband and father preceded her four years ago. After her marriage she united with the Church of the Brethren, and remained a faithful member until death. Services by Bro. A. I. Heestand. Text, Isa. 38: 1. Interment in the Mohican cemetery.—Lena Leaman, R. D. 5, West Salem, Ohio.

Myers, Bro. Alexander, died of old age at the home of Mr. Sanford, where he had been employed as a gardener this summer, aged 82 years. He came here from Bainbridge, Ohio, and was one of the best Christians I ever knew. He had not heard a sermon preached for ten years till Bro. J. V. Fein, home preached here last March, and then he walked four miles to enjoy the splendid sermon which everybody enjoyed so well. When he was taken sick he sent for me and stated that he had a desire to go to be at rest. He said he wanted to be buried like the Brethren buried—to have a plain funeral. He gave me a twenty-dollar gold piece which he said he had kept for ten years for that purpose. He said he wanted no get out of our brethren to preach his funeral we were not to have a preacher. So we had services and buried him without a minister. The weather was very hot and no regular preacher was fifty miles away.—Isaac Cripe, Herndon, Pla.

Perry, Bro. Amiles, of Waynesboro, Pa., formerly of Carroll County, Md., died June 27, 1911, aged 31 years, 4 months and 7 days. While working on the roof of a house he stepped too near the edge of the roof and fell to the ground, a distance of thirty-six feet. His thigh was broken and he sustained several other bruises, but his condition was not considered serious. Peritonitis developed, and he died three days after the accident. He united with the church several years ago. He had great strength of character, a kind and affectionate disposition, and was ready and willing to help men. He is survived by his wife and two children. Services by Eld. C. H. Oellig. Interment in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Priser, Louisiana, nee Ross, daughter of George and Hannah Ross, born in Clark County, Ohio, June 24, 1845, died at her home near Sidney, Ind., July 7, 1911, of Bright's disease and cancer, aged 66 years and 11 days. She came with her parents from Ohio to Kosciusko County, Ind., in 1849, where she lived ever since. In her earlier days there were sons and four daughters. The father and three sisters preceded her. She united with the Church of the Brethren in 1874, and lived faithful until death. She was married to John Priser March 2, 1890. Her husband preceded her five years ago. She leaves a stepdaughter, an adopted daughter, brothers and a host of friends. Services at the Spring Creek church by Bro. Henry Neff. Interment in the Spring Creek cemetery.—Nora A. Ross, Sidney, Ind.

Schechter, Pearl, daughter of our elder, Bro. Joshua and Sister Minnie Schechter, born Feb. 1, 1906, near Worthington, Minn., died July 7, 1911, aged 5 years, 5 months and 6 days. She was the last parents. Services at the house. Services in the Worthington church by the writer, assisted by Bro. Chas. Wolf. Text, Mark 10: 14. Interment in Oak Worthington, Minn.

Shidler, Bro. Henry S., died July 4, 1911, of a complication of diseases, aged 66 years, 9 months and 12 days. His wife (a sister in the church) and two sons of his first marriage survive him. Bro. Shelly was baptized April 30, 1906. Services at the Chiques church July 7, by Bro. Hiram Kaylor and Aaron Martin (a minister in the River Brethren) also. Interment in the adjoining cemetery.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Waltz, Eliza, nee Kelser, born in Madison County, Ind., June 28, 1831, died June 1, 1911, in Henry County, Ind. Jan. 26, 1871, she was united in marriage to Lewis Waltz. To this union were born four sons and three daughters. In 1897 she united with the Christian church, and remained faithful until death. Services by Eld. A. Bowman at the Christian church in Mooreland. Text, Heb. 11: 16.—Chas. W. Miller, New Lisbon, Ind.

Wenger, Sister Elizabeth, nee McAfferty, born near Smithville, Wayne Co., Ohio, May 8, 1843, died June 29, 1911, at her home near South English, Iowa. She has lived in Iowa over forty-three years, aged 68 years, 1 month and 21 days. In 1863 she, with her parents, moved to South English, Iowa, where she grew to womanhood. April 5, 1868, she was united in marriage to Joseph H. Wenger. Four children blessed this union. Three, with the husband, are left to mourn their loss. Oct. 23, 1881, she, with her husband, united with the Church of the Brethren, and lived faithful to the end. Eighteen years ago she was stricken with a severe form of rheumatism, from which she never recovered, but during this time she traveled much with her companion, attending nearly all of our Annual Meetings. Her afflictions caused her much suffering, which, with other complications, caused her death. During all this time she never murmured, but always trusted in her Savior. At one time, when she could not come to the door, she was anointed in harmony with God's Word, and rallied again, seemingly with a new lease of life. Funeral services, by Eld. H. C. N. Coffman, assisted by the brethren. Text, Job 14: 14. Interment in the cemetery near by.—Peter Brower, South English, Iowa.

Wenger, Sister Lucretia M., only daughter of Brother and Sister Eli Wenger, born Feb. 27, 1892, died June 30, 1911, in the bounds of the Baugo church, Ind., aged 19 years, 3 months and 23 days. She united with the church at the age of fifteen years and lived faithful until death. Services by Vernon F. Schwim and the writer. Text, Philip. 1: 21.—H. M. Schwalm, Wakarusa, Ind.

Wolf, Sister Margaret, wife of Bro John W. Wolf (deceased), born Oct. 26, 1838, died June 24, 1911, aged 84 years, 7 months and 29 days. To this union seven children were born, nine of whom survive. Sister Wolf was a consistent member of the Church of the Brethren for more than forty years. Services at the Union church by Elders J. F. Appleman and S. F. Henricks.—A. Laura Appelman, Plymouth, Ind.

Ziegler, Sister Mary, nee Conner, died in the bounds of the Mingo congregation, Pa., June 6, 1911, aged 78 years, 7 months and 15 days. She leaves five sons and five daughters. Her husband and several children preceded her in death. Services by Brethren E. F. Nogle and E. P. Cassel. Interment in the Mingo cemetery. Text, Psa. 116: 15; Num. 23: 10.—Elizabeth B. Hunsberger, Limerick, Pa.

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and J. M. Kline as alternates. One paper was sent to District Meeting. We will hold our love feast Oct. 14, at 8 P. M. We expect Eld. D. C. Flory at our meeting. Eld. Flory has a series of meetings for us in November.—Maggie Miller, Oakton, Va., July 5.

Peter's Creek.—We met in council at the Poage's Chapel July 1. Eld. D. C. Naff presided. Considerable business came before the meeting. One letter of membership was received. A volunteer offering was taken to free the church of debt, and $83 was contributed. The communion visit was arranged for. July 4 eight of the nine ministers met at the Peter's Creek house to confer over several subjects relative to their ministerial work. "The Need of More Doctrinal Preaching." "Reverence in the House of God," and "The Importance of Doing More Pastoral Work" received special attention. Such meetings are sure to be productive of good. —Mildred Naff, R. D. 3, Roanoke, Va., July 5.

Pleasant Hill.—We met in council July 8. Our elder, Bro. A. N. Hylton, presided. Two letters of membership were granted. It was decided to have a called meeting Aug. 12, for the purpose of electing two deacons. The Sunday following Bro. Lee Jennings preached for us. Our Sunday-school is progressing nicely, with an average of about 90. Interest is progressing nicely, with the Christian Workers' meeting. Sister Juddie Weddle gave a nice treat to our class of little ones on Sunday morning, which was enjoyed by all of them.—Ruth A. Hylton, R. D. 5, Willis, Va., July 10.

Red Oak Grove.—Our church met in council July 1, at Stonewall, a preaching point in our congregation. Eld. W. H. Spangler presided over the meeting. Very little business came before the meeting. Our church visit was ordered. The visiting ministers were instructed to ask each member concerning the sisters' breaking the head-rule, and report. Also concerning the sisters' attending our next council whether or not the sisters in our congregation will break the bread with the brethren at our communion service. Our elder, Bro. W. H. Naff, preached for us on Saturday evening at 7:30. We also had preaching on Sunday at 11 A. M. One church letter has been granted since our last report.—Ella Bowman, R. D. 5, Mt. Jackson, Va., July 10.

Spottsylvania.—Eld. S. A. Sanger and family, from Fairfax County, Va., moved into the section the latter part of April. They seem to enjoy their new home fine. Bro. Sanger preached a very fine sermon here yesterday. Text, Matt. 13: 24-49. His sermon was inspiring and full of doctrine. I was spell-bound. He will hold a series of meetings here soon, if nothing prevents. Likely he will begin the last week in August. We have also planned to have a love feast during the meetings.—Florence Rodeffer, Holland, Va., July 13.

WASHINGTON.

Olympia.—July 4 we spent the day at one of the many beautiful lakes we have in this western country. At 11 A. M. we had addresses by Brethren Sherman Seaman and Wagner. At the noon hour a bountiful meal was spread in a fir grove on the lake shore. The afternoon was spent in visiting, bathing and boating. We wish to commend our young members and Sunday-school workers for observing the day as they did, instead of going to the city where there are so many temptations for the young. Of the year's appointed council, with our elder, Bro. J. S. Secrist, presiding. Considerable business was brought before the meeting, which was disposed of pleasantly. Two letters were received. Sunday-school officers were elected, with Sister Barbara Secrist as superintendent; Sister Effie Stanley, assistant; and Sister Lehman was chosen president of the Christian Workers' Meeting. We expect to have a singing class in the future, providing the committee can secure a teacher.—Caddie Wagner, Olympia, Wash., July 5.

Omak.—Since our last report three members from Ohio have moved into our midst. July 2, after our Sunday-school and preaching services, we went down the river to a beautiful lake where a young brother was baptized. We are made to rejoice by the addition of these workers. This increases our number to eight. We hope to have a series of meetings before long, if we can secure the services of a minister. We have been here for more than a year, and are well pleased with our country and the surrounding people. Within this is a good place for our Brethren to build up a church, but we need more workers. The field is wide, and white for the harvest. We are praying for laborers, and that the time may come when we can have an organized body of faithful brethren and sisters in this highly-favored and thickly-settled fruit country. Many ministers are living where their services are not specially needed. Brethren, why not come where you can break the Bread of Life to the spiritually starving? We will gladly answer any inquiries.—B. E. Brubaker, Omak, Wash., July 9.

Tekoa.—Our church met in council June 24. Our elder, Bro. A. C. Gunsenheimer, presided. Business was fairly well attended, and as this was the close of the fiscal year, much business came before the meeting. Church officers were elected as follows: Sister Jennie K. Hale, clerk; Bro. A. N. Huffman, treasurer; Bro. R. F. Hiner, correspondent; Sister Cleo Hiner, Messenger agent; Bro. G. S. Hale, re-elected trustee for three years. Our Sunday-school was reorganized for six months, with Brethren Arthur Roper and R. F. Hiner as superintendents; Bro. Carl Luecatt, secretary. Sister Ora Hale is president of the Christian Workers, and Bro. Joseph Huffman, secretary-treasurer. Since Annual Meeting created the District of Western Washington and Idaho the privilege of dividing into three Districts, we elected Sister Sarah Erickson as Bro. A. C. Roper as delegates to the first meeting of the new District, with Brethren H. C. Longanecker and R. F. Hiner as alternates. Since Bro. Longanecker has moved among us and has been chosen to fill his entire time to the work, our services are growing in interest and attendance.—R. F. Hiner, R. D. 1, Tekoa, Wash., July 9.

WEST VIRGINIA.

Allegheny Chapel.—Brethren Abram Thomas and H. G. Miller, of Bridgewater, Va., came to our place. Our church met in council May 13. Bro. H. G. Miller presided. We decided to have our council meeting Sept. 1; our love feast, Sept. 2, at 3 P. M. One letter was received. Unfinished business was deferred until next council.—Chas. E. Wolfe, Arbovale, W. Va., July 11.

Chestnut Grove.—We met in council, July 1, at the Pleasant View church. Bro. J. W. Rogers led in the services. We decided to hold our next council at Round the church. The deacon brethren will make their annual visit and report at the next meeting.—Anna F. Sanger, Box 45, Bragg, W. Va., July 7.

Fairview.—On July 4 we had the children's Day services. The morning was given to recitations by the children. The evening was given to a talk to the children, by Bro. Ezra Fike, of Bolivar, W. Va., and Bro. D. B. Arnold, of near Oakland, Md. Both talks were interesting and much appreciated. The day was very much enjoyed by all. July 8 our congregation met in church council. Our elder, Bro. I. W. Abernathy, presided. Our love feast will be held Sept. 16. Our series of meetings is to be held by Bro. Emra T. Fike, of Elgin, W. Va., beginning Sept. 17, and continuing until the love feast.—Lyla Harvey, Wilson, W. Va., July 10.

Spruce Run.—May 13 we enjoyed a very spiritual love feast. Bro. J. H. Garst officiated, and on Sunday, at eleven o'clock, gave us an excellent sermon. June 11 Eld. Hutchison preached for us. July 8 we met in church council with Bro. C. E. Eller presiding. One was received by letter and one was restored to fellowship. Sunday School is very ably addressed us. He goes from here to Wiki, a mission point seven miles away, to hold a meeting.—Lucinda B. Fleshman, R. D. 1, Box 64, Lindside, W. Va., July 10.

NOTES UNCLASSIFIED.

Baker.—July 14 Sister Mary Cook, our District Sunday-school Secretary, and Sister Bertie Bonsack, of our returned missionaries, gave us excellent talks about their respective fields of work. The naturally close relation of Sunday-school and missionary work was emphasized by Sister Berkebile confining her talk mainly to Sunday-school work in India, while Sister Cook kept to the missionary side. We are planning to hold a series of meetings in September. Bro. G. A. Snider, our elder will have charge. Expect to begin the preaching.—Blanche Lentz, Lafayette, Ohio, July 15.

Johnson City.—We met in council July 8, with Eld. D. C. Naff presiding. A committee consisting of two brethren was appointed in regard to repairing our churchhouse. The following Sunday we listened to a splendid discourse by Bro. Naff. Our Sunday-school at this place is progressing nicely.—Cordelia B. Brant, Box 23, Catawba, Va., July 12.

Sheldon.—Our meetings, conducted by Bro. G. W. Kieffaber, of Mt. Morris, Ill., closed July 2, with one confession to the church. We could not continue our meetings as long as expected, on account of sickness. Our feast was held July 1. Bro. W. R. Deardorff officiated. Bro. Harry Wingert, of Kingsley, Iowa, was with us, and Brethren C. E. Kimmel and Arthur Brallier were advanced to the second degree of the ministry. We also enjoyed the presence of other members. July 4 we had our Christian Workers' Meeting, and greater efforts are being made to improve them.—Annie Gleason, Sheldon, Ill., July 14.

Portland.—Our harvest meeting will be held July 30. All are invited to be with us. Bro. Grover Wine will give an address in the morning, and Bro. Ira Hoover in the afternoon. Program; then Bro. Wine will give an address on missionary work. Our love feast, Sept. 9, at 10 A. M.—Sarah Grafmiller, Portland, Ind., July 16.

NOTICE ABOUT THE DEBATE.

Some are asking for information in regard to the coming debate. I am only answering personally those that are not answered. We would advise to watch the announcements given from time to time in the Messenger.

Orders for the book are coming in rapidly, for the last few days, but so far we have only one hundred. Now, as Bro. Keim says, as well as others, is anxious to have the report of the discussion printed, can not a few brethren or sisters of means back up its publication financially? Can not some one in each congregation, find out how many orders he can get at once, and notify me? If just one hundred congregations would take two books apiece, the book could be printed. Please act at once. Don't send money yet. J. G. Stinebaugh.

Akron, Ind., July 11.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 3, Idaho, Boise Valley.
Aug. 3, Northern Illinois and Wisconsin, Mount Morris, Ill.
Aug. 18, District of Michigan, in the Harlan church, near Harlan, Iosco County.
Aug. 23, 1:30 p.m, Western Pennsylvania, Scalp Creek congregation, Scalp Level house.
Sept. 1, Oklahoma, Panhandle of Texas and Pecos Valley of New Mexico, at Thomas, Okla.

LOVE FEASTS.

Canada.

July 22, Sharon.
July 23, 2 p.m., Irricana, Alta.
July 29, 5 p.m, Fairview.
Aug. 5, Pleasant Ridge.

California.

Sept. 2, 7 pm, Covina.

Colorado.

Sept. 9, Arriba.

Illinois.

Sept. 9, Coal Creek, country house.

Indiana.

Aug. 12, 4 pm, Somerset.
Sept. 2, 10 am, Clear Creek.
Sept. 2, Maple Grove.
Sept. 9, 2 p.m., Organ Creek.
Sept. 7, 5 pm, Huntington.
Sept. 9, 10 am, Portland.

Iowa.

Sept. 1, Libertyville.

Kansas.

Sept. 9, 10:30 am, Washington.
Sept. 9, 10 am, Maple Grove.
Sept. 10, Kansas City.

Michigan.

Sept. 9, 10 am, Lake View.
Sept. 9, 10 am, Riverdale.

North Dakota.

July 29, Kenmare.
July 29, 3 pm, Zion.

Ohio.

Sept. 9, 11 am, Bellefontaine.

Oklahoma.

Aug. 6, 6 pm. Mt. Hope.

Pennsylvania.

Sept. 9, 10 am, Lost Creek.

Texas.

Aug. 26, Necona.

Virginia.

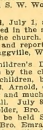
Aug. 5, 2:30 pm, Beaver Creek, Second District.
Aug. 26, 2:30 pm, Flat Rock.
Aug. 26, Red Creek, Bethel house.

West Virginia.

Sept. 2, 2 pm, Allegheny.
Sept. 2, 3 pm, Allegheny Chapel.
Sept. 9, Fairview.

THE CURSE OF DRINK

BY ELTON R. SHAW



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Vol. 50. (Old Series) Vol. 60. **Elgin, Ill., July 29, 1911.** **No. 30.**

AROUND THE WORLD

A Kentucky Distiller in Bankruptcy.

Early in July a Kentucky distiller was obliged to go into bankruptcy, assigning the local option laws and a consequent dry territory as the cause of his financial failure. This will, undoubtedly, be a surprise to the "Model License League" and other agencies that are all the while claiming that more liquor is sold in prohibition territory than in places where the saloon flourishes unmolested. But here is the woeful experience of the Kentucky distiller, and that tells its own story, wherever the facts are made known. Prohibition evidently does some real effectual work. By its fruits it is known and always will be.

The Fight for Purity.

Dr. Harvey W. Wiley, chief of the Bureau of Chemistry, Department of Agriculture, is the well-known foe of fraudulent manufacturers of food supplies and medicines, and, as may be imagined, has incurred their undying hatred. For some months an association of these implicated firms has been endeavoring to secure some sort of a pretext, upon which the faithful guardian of the nation's health and well-being might be removed. The present investigation of Dr. Wiley's official career, however, bids fair, at this writing, to result in his complete vindication, and the discomfiture of his enemies. It seems to be the inevitable result of all self-sacrificing work for humanity to stir up the forces of darkness, as may be seen daily in civic as well as religious affairs.

The Word Proved Its Value.

Each year the senior class of a Pittsburg, Pa., high school has a special chapel service, preliminary to the customary graduation exercises. This year one of the foremost Jewish young men of the class requested Prof. Riddle, the principal, that the New Testament be not read at the service. In complying with this request, the professor suggested that the young man open the Old Testament at random and that the chapter thus selected be read. The beautiful message of Isa. 53, telling about the One who was "wounded for our transgressions," was providentially brought to view upon opening the Bible, and read with telling and unwonted effect by the professor. Judged by the evident impression made upon the class, God's Word, "sharper than any two-edged sword," undoubtedly touched the hearts of those dear young people, whether Jews or Gentiles.

Religion in Child Life.

When, a few years ago, the French Government decided to prepare a new series of literary textbooks for their public schools, it was determined to cut out all reference to religion, the Deity, and the like. The brightest minds of France gave their most thorough attention to the work, and evolved a series of textbooks hard to excel in literary character and pedagogic value. Now, after several years' trial, the fruits are becoming apparent. A most deplorable pessimism has seized upon the children. Goodness is not worth seeking, nor life worth living. Concise inquiry has led the French Government to the reluctant admission that "however little the grown man may feel the need of any Supreme Being, yet, during the formative period of the child, the ultimate support of morals must be found in God." Now the name of God is no longer to be excluded from their school textbooks on morals. Bitter experience has taught the French people a much-needed lesson.

The Best Possible Defense.

The United States and Canada,—two countries closely united commercially, and separated only by the border line that marks their respective limits,—scarcely need a special defense to protect the one against the other. The editor of the "Toronto Sun," Mr. W. L. Smith, in a recent address voiced the following expressive sentiment in reply to a question: "Against the United States we possess a better defense than a line of fortifications along the border, and fleets of dreadnoughts on the two oceans. This defense is found in a common language, common ideals, family ties, in the presence of a million and a half of Canadians in the United States, and three-quarters of a million Americans in Canada." The view given by the Canadian editor is undoubtedly correct. Common interests and international harmony constitute the proverbial "ounce of prevention" that is worth a "pound" of warlike demonstration, supposed to be a cure. There is not the shadow of a reason for aught but the most friendly feelings between the people of the United States and those of the "Great Dominion," for both are exponents of the great principle that recognizes the brotherhood of man. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

The White Man's Burden.

Undoubtedly the white race, by generations of well-advised training, possesses advantages,—socially, morally, educationally and even religiously,—that are given to it as a heritage, a sacred trust, not to be selfishly hoarded, but to be shared with the less developed races. Prof. Brooks, of the University of Georgia, has been investigating the condition of the negroes in a number of counties in his State. He finds that in sections chiefly inhabited by negroes, there is but little real advancement. Their condition materially, morally and educationally is at a much lower status than in sections where the white race has been conducive to a higher development in life. It is the opinion of Prof. Brooks that further immigration of whites is needed before the great black belt of the South can be raised to a higher moral and intellectual plane. Dodge it as we may try to do, we are all, in a very real sense, "our brother's keeper," and there is no excuse for neglecting the ones who have been given a skin of darker hue by the Great Creator of the human family.

Guarding Against Disease.

Most rigid precautions are being taken to ward off the threatened invasion of Asiatic cholera, now menacing our ports. At New York, especially, neither money nor efforts are being spared by the Federal authorities to provide for the most comprehensive inspection and quarantine suspect and the thorough quarantining of every steamer from the danger zone. The alarming number of cholera cases and fatal results reported from Italian towns have given rise to considerable apprehension, but it is now thought that the few cases, as yet found in New York, may readily be isolated and a further spread of the disease completely checked. We are not so careful to ward off the contagion of sin. What a wonderful advance against the ravages of sin there might be made, were there an equal readiness to delegate men and means to that important end. As it is, there is a most woeful indifference to spiritual distress. Many a poor wanderer along life's highway, stricken by sin's fatal dart, sadly utters the mournful plaint, "No man cared for my soul."

The Problem of the Immigrant.

While opinions may differ as to the admission of immigrants to our shores, undoubtedly many of those who have come among us have helped essentially in the real development of the country. Consistent with our own history, we should not forbid immigration, and in harmony with the Golden Rule, we have no right to do so. But as the immigrant comes to us, it is the duty of Christians as to his spiritual growth and elevation? Religiously, more than one-half of all that come are Catholics, and fifteen per cent are Jews and Greeks. One-fourth can not read or write. Most of these people must, of necessity, be taught "the way of the Lord more perfectly." Have you ever thought that a foreign mission field of vast dimensions is at our very doors? And has it ever impressed you that the real "problem" in the care of the immigrant is largely found in the indifferent and those who should be ready to teach him the things pertaining to the Kingdom? Too many of us are "at ease in Zion" when we should be wide-awake and alert in the service of the Master.

Military Drill for High School Boys.

Assistant Secretary of War, Gen. Oliver, is making strong efforts to enlist the aid of the governors of the various States of our Union in the promotion of military training for the boys of our high schools. Special attention is being directed by him to the enactment of a law by the California Legislature, which provides for the organization of companies and battalions of high school boys, who are to be armed with rifles and trained by competent instructors, detailed by officers of the regular army. Gen. Oliver makes a strong plea for State legislation which will stipulate such training as a part of the high school curriculum throughout the United States, and his urgent appeal will doubtless meet with a ready response, unless friends of the peace movement enter upon a strong and concerted campaign of remonstrance. This is a case in which it is absolutely necessary that all lovers of peace rally around the banner of King Emmanuel, and protest most emphatically against this infliction of militarism upon our institutions of learning. The representative of any Legislative District will doubtless give respectful attention to any petition to this end that may be presented.

The Cost of Heathenism.

According to Dr. Yates' careful estimate ancestral worship costs the Chinese annually $150,000,000. India has thousands of temples and millions of idle priests and devotees that must be supported by the poverty-stricken masses of India. The same thing is largely true of other heathen colntries. But the cost of heathenism is not summed up in the bare cost of its systems of worship. There are the deplorable results of their most degrading rites and practices, which clearly show themselves in the dissolute lives of their deluded followers,—a most enormous price, indeed! It is the Christian,—and the Christian only,—whose religion is worth what it costs, and infinitely more. God asks only the little within our power to give, that he may give back a hundredfold, and then, beside all else, he adds the most precious gift,—eternal life!

Why Not Pray for Showers of Grace?

A strange scene was witnessed at Marshall, Mo., on the morning of July 19. For one hour every commercial establishment, every factory and shop were closed, and every kind of labor was absolutely refrained from, that the 6,000 people might gather at their respective churches and simultaneously pray for rain. For three months that section of country has been largely deprived of needed moisture, and in some places water has to be hauled for miles. It was in this dire extremity that the people bethought them of praying for relief that might possibly be secured by means of earnest prayer. It is said that people who were never known to pray, earnestly besought the Lord on bended knees to send the refreshing showers so greatly needed. While the earnestness of these petitioners is most commendable, one is made to wonder why there are not more,—even of God's professed followers,—that are anxiously pleading for showers of redeeming grace to revive their drooping souls. This is a matter most important,—far more so than the present failure of the "early and latter rains" to refresh the parched vegetation.

The Needs of China.

When it comes to authoritative statements regarding the needs of the Chinese field, some value should be attached to the opinions of Mr. Liang Tung Yen, who graduated at Yale some years ago, and since then has been an official of high rank in his native country. In his opinion China's destiny depends upon the influence of foreign education, and what it is now doing in that country. He says there is still a great need of foreign-bred teachers to assist in the educational work of the country. Speaking of the critical period through which the empire is passing at present, Mr. Liang said he hoped that there might be at least twenty years of peace within and without, to afford needed time for the working out of various reform measures now being contemplated. The country would then be in a condition far more advanced than at present, and make rapid headway in the onward march of morality, education and progress in general. What advancement Christianity shall make in China during the next two decades, remains to be seen. Much, however, will depend upon the attitude assumed by the so-called Christian nations, in their relations to the empire. A "mere deal," internationally, will go far to make the people amenable to gospel teachings.

An American Railway for Asia Minor.

The Turkish Parliament is favorably considering a proposal submitted by an American syndicate, to construct nearly 2,000 miles of railway in Asiatic Turkey, in consideration of being granted mining privileges along the proposed route. Starting from a Mediterranean port on the Gulf of Iskanderum, some distance east of Tarsus, the proposed route goes northward through one of the valleys of the Taurus Mountains, and turning east traverses the mining region adjacent to Arghana. Here, history assures us, Hiram, King of Tyre, obtained his supply of copper for the manifold requirements of the metal workers' art, attaining a degree of skill that even today is the admiration of the scientific world. The syndicate hopes, by the latest appliances of American inventive genius, to secure a copperious supply of copper from the ancient mines. From Arghana the proposed road is to run southeast to the famous Euphrates Valley. This region, as stated in a previous issue, is to be supplied with extensive irrigation systems, which will restore it to its oldtime fertility, and possibly even surpass it. And may we not hope that, with the blessings of modern development, the people of this historic region will also receive that greatest of treasures which this world can neither give nor take away?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

At Eventide.

My heart is weary, for the day has been so long,
And the path so steep;
But now at length 'tis come to evensong,
And the shadows deep
Fall, a soft veil, upon my aching eyes,
To bring me sleep, deep sleep.
O Father, when my heart has grown too weary, when the day has been too long,
And the path too steep;
But when at length has come the final evensong,
And the shadows deep
Fall, for the last time, upon my aching eyes,
Then be thou near, and in thy gently cradling arm, O keep
Me ever through my last long sleep.

—Helen R. Wingate, in the Advance.

The Bible Way of Salvation.

BY B. E. KESLER.

In response to the many who have expressed a desire to have the writer's outline of a sermon on the above subject it is hereby submitted.

Before his ascension, Jesus gave to his apostles his last commission in these words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16: 15, 16).

This commission is the one under which God's ministers are operating today. "It is the world wide and age-lasting commission." Now, if we can find out how the holy apostles and first ministers of the church operated under this commission, it will make the duty and work of the minister of today very plain, and also make the way of salvation to the honest seeker very clear and easy to see.

From the nine recorded instances of conversion under the ministry of the apostles and first ministers of the Gospel, we have the following outline and method of procedure, as recorded in the Statute Book: First, the persons; second, the conditions; third, the promises.

It must be apparent to all that whatever means God used in the apostolic age, to save people, will be the plan best suited to her conditions.

Persons	Place	Conditions	Promises
Pentecostians,	Acts 2: 37-41	(F.) R. B.R. G. of H-S. (S.)
Samaritans,	Acts 8: 12-17	P. (R.) B.(R.) G. of H-S. (S.)
Eunuch,	Acts 8: 35-38	P. (R.) B.(R. G. of H-S. S.)
Saul,	Acts 9: 17, 18	
Centurion,	Acts 22: 12-16	(P. R.) B.R. G. of H-S. (S.)
	Acts 10: 42-48	
Lydia,	Acts 16: 13-15	(P. R.) B.(R.) G. of H-S. S.)
Jailer,	Acts 16: 29-34	P. (R.) B.(R. G. of H-S.) S.
Corinthians,	Acts 18: 7, 8	P. (R.) B.(R. G. of H-S. S.)
Stephanas,	1 Cor. 1: 14-16	
	1 Cor. 16: 15	(P. R.) B.(R. G. of H-S. S.)

Explanation of Symbols.

In third column F=faith, R=repentance, and B=baptism, are conditions. Fourth column, H-S=conviction, G of H-S=gift of Holy Spirit, S=salvation, are promises obtained on these conditions. Parentheses in columns 3 and 4 enclose conditions or promises which, in certain cases, are not specifically stated, but clearly implied and illustrated. Faith, in third column, is stated four times, and implied five times. Repentance is stated one time, and implied eight times. Baptism is stated each time and in each instance. Remission, in fourth column, is stated two times, and implied seven times. The gift of the Holy Spirit is stated four times and implied five times. Salvation is stated two times and implied seven times.

With this explanation we will now turn to the "Law and to the Testimony." Beginning with the Pentecostians we will examine each case separately.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Here the conditions were repentance and baptism, with faith implied. The promises were remission and gift of the Holy Spirit, with salvation implied.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

Here we have faith and baptism stated and repentance implied. The gift of the Holy Spirit is stated, and remission and salvation are implied.

"And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him."

In this case we have faith and baptism stated, and repentance, implied. Remission, gift of the Holy Spirit and salvation are all implied.

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

"And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

Here we have faith and repentance implied, and baptism stated. Remission and gift of the Holy Ghost are stated, with salvation implied.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . . Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

"Who shall tell thee words whereby thou and thy house shall be saved."

In this case we have faith and repentance implied, with baptism stated. Remission is implied and the gift of Holy Spirit and salvation are stated.

"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there."

Here, again, faith and repentance are implied, and baptism is stated. Remission, the gift of the Holy Spirit and salvation are implied.

Again, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Here, also, faith and baptism are stated, and repentance is implied, with salvation stated, and remission and the gift of the Holy Ghost implied.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

Here we have faith and baptism stated and repentance implied, with all the promises,—remission, gift of the Holy Ghost, and salvation,—implied.

"I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia)." "And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

In this case again, faith and repentance are implied, and baptism is stated. All the promises,—remission, gift of the Holy Ghost and salvation,—are implied.

Now, to determine the Bible way of salvation, we have only to develop these cases by way of a few simple questions:

1. Were these people, in each of these cases, told to do anything in order to be saved?
2. If so, what were they told to do?
3. Did they do what they were told to do?
4. If so, were they saved in doing what they were told to do?
5. Has God changed the plan of salvation? If so, when and where?
7. If he has not, has man a right to change it?
8. If not, then, what must the sinner do now to be saved?
9. In brief, will not the conditions that brought salvation to the people in the apostolic age, bring salvation to the people now? Here is salvation or pardon to all who want salvation in the Bible way. Kind reader, will you have it?

River Bend, Colo.

The Dispensation of the Holy Spirit.

BY NOAH LONGANECKER.

THE Bible reveals to us three dispensations:

1. The dispensation of the Father.
2. The dispensation of the Son.
3. The dispensation of the Holy Spirit.

The first extends from Gen. 1 to end of Malachi. The second extends from Matt. 1 to Acts 2. The third extends from Acts 2 to the end of Revelation.

We have the third since Acts 2, or Pentecost. "The Father originates all things. The Son executes all things. The Holy Spirit consummates all things."

True, God is a Spirit, and spirit is indivisible, hence Christ truly said, "He that hath seen me hath seen the Father." And, "I am with you alway, even to the end of the world." It is true there were some "*theophanies*" in the first dispensation, as there were also strivings of the Spirit, so there were strivings of the Spirit in the second dispensation, or "God manifest in the flesh." "Being put to death in the flesh, but quickened by the Spirit." "It is the Spirit that quickeneth." Well did Christ say, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."

"The Comforter, which is the Holy Spirit," has come. We are now under his dispensation. Remember, he must consummate all things. He must complete and perfect all things. Well did Paul say, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Christ said, "The words that I speak unto you, they are spirit, and they are life." Again, "When he, the Spirit of truth, is come, he will guide you into all truth." No man can be guided by the Spirit unless he is "filled with the Spirit." "As many as are led by the Spirit of God, they are the sons of God."

Even those who are not *filled* with the Spirit can only be *convicted* by the Comforter. "When he is come, he will reprove,—*convince*,—the world of sin, and of righteousness, and of judgment." On the day of Pentecost the disciples were "filled with the Spirit," and the Spirit strove with sinners and convinced them of their sins.

"Until ye be endued with power from on high" means much. Were we to write an essay on sanctification we would do more than quote the following: "Sanctification of the Spirit." And "being sanc-

tified by the Holy Ghost." Were we to write an essay on the new birth we would do more than quote the following: "Born of the Spirit," "Renewing of the Holy Ghost."

Much is said about being anointed for "*special service.*" The anointing with the Holy Spirit means much to the Christian church. "But ye have an unction from the Holy One, and ye know all things" (1 John 2: 20; Acts 6: 6; 13: 2, 3). May we not be somewhat indifferent in this line of church work? "God giveth not the Spirit by measure unto him" (John 3: 34). True, this was spoken of Christ. Self-sufficiency is the weakness of God's people. Did Christ need special power for special service, so do we. "Who hath also sealed us and given the earnest of the Spirit in our hearts" (2 Cor. 1: 22).

The Divine assurance that we are God's children is the seal of the Holy Spirit on our hearts. "As he is, so are we in this world." "God is Love." The Holy Spirit imprints his image on our souls. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." This is our assurance.

Much might be said on all these subjects, but these remarks are general on the subject of the "Dispensation of the Spirit."

"And given us the earnest of the Spirit in our hearts." The word "*earnest*" here means that which God has given us here as an assurance of "*the promised inheritance.* The earnest that a seller gives to a buyer is always a very small part of that which he is to receive. A certain writer says, "The earnest was the sample of things sold by the seller to the purchaser. It was the assurance that the bargain was binding on both parties." So Paul says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Much might be said about the gifts and fruit of the Holy Spirit, but we forbear. We are living in the dispensation of the Holy Spirit. He is the Official Successor of Christ. He is the greatest need of each individual believer in Christ. The church, with all her talents and knowledge, will not avail where he does not dwell. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Have ye received the Holy Ghost since ye believed?" Holy Spirit, be thou our abiding Guest! We need thee always!

Hartville, Ohio.

The Royal Family (Eph. 3: 14, 15).

BY J. H. MILLER.

God had a family in Eden, composed of two persons,—Adam and Eve. This was a happy family. There was no one to disturb their peace for a time. Satan was not satisfied to see this happy family enjoy such great peace in a beautiful garden, so he destroyed their peace by falsehood and deception.

The peace of many homes is blasted by this arch-enemy. This family could not go to a neighbor for advice. There was no one to go to. I imagine how miserable they felt by listening to this deceiver. Their happiness was blighted for life. How sad it was that Satan made such inroads upon the first family! God had created them for a noble purpose.

It is said that in France two things are lost,—the Sabbath and the family ties. I am writing this on the Fourth, with the noise of fire crackers around me, disturbing the peace of loyal citizens. It is to be regretted when anything is allowed to interfere with the best interests of the family, for families are the beginnings of nations. Abraham was the father of a nation called God's people, hence the Israelites were of a royal family. They were a peculiar people. Through Abraham all the families of the earth were to be blessed. God's chosen race is all a royal family. Isaiah speaks of them as a royal race. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62: 3). In all ages God's chosen people were called a royal family, wearing a diadem;—a golden crown.

The church is a peculiar family,—a unity. They have a strong attachment for each other. The reason for this is that love is the prevailing sentiment among them. This royal family have a King, who leads them to fountains of living waters. This family has a royal law (Jas. 2: 8), which is of the highest type,—"Thou shalt love thy neighbor as thyself." None but children of this royal family can do this. This family belongs to a royal priesthood. "But ye are a chosen generation, an royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2: 9).

Paul would bow his knees unto the Father of such a family to hear him. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3: 14, 15). This is a happy thought. The family in heaven and on earth will have the same name,—a royal family.

Goshen, Ind.

Sunday-School Influences.

BY SAMUEL ORR.

The Sunday-school is an evangelizing agency, organized for the express purpose of schooling one along the line of right living, and inculcating into the minds of boys and girls (and older ones, too) a training for future usefulness in the church, as well as elsewhere.

The Sunday-school convenes one day in seven for the purpose of rehearsing and studying the great lessons that were taught by our Master Teacher over 1,900 years ago. The Bible is our chief text book and only infallible rule of faith and practice.

The Sunday-school is an organization effected for both old and young, and as it is an evangelizing agency for the church, and for the extension and cause of the kingdom of Christ it is necessary that we wield a power of influence for good. This is a great subject, since it includes all who attend Sunday-school, the teachers and the scholars, the preacher and the superintendent, the saint as well as the sinner, and does not exclude any.

If there is anything to be gained by attending Sunday-school, the sinner wants to share equally with the righteous, in so far as he can, without accepting the terms of the treaty of peace to his soul,—the cross of Christ.

I will cite you two cases, the facts of which I know personally. These persons were faithful in Sunday-school work, both of them being teachers. One was a public school teacher, and, at the same time, teaching in the Sunday-school. He was a good teacher, too, as the saying goes. He was wielding a power of influence over his fellow-men, but how much more power of influence for good he might have wielded had he been a full-fledged Christian! The other one was a clerk in one of the leading stores of a village. His aim was to get the people to go to Sunday-school on Sunday, and then to get their money on a week day.

In the above we see the power of influence, both inside and outside of the Sunday-school. These men were not Christians, though they were seen carrying their Bibles to Sunday-school as a symbol of righteousness. The Sunday-school badge, methinks, is worn by some as a shield, behind which to hide as a power of influence, to win over to their ranks whomsoever they will.

I will deviate just a little and relate a story which has a very good moral, if we take it in the right way.

As the shades of night were hovering over a cottage, the mother of a little boy informed him that it was time for him to be in bed, as the little chicks had all gone to sleep long ago. "Yes," spoke the little boy, "but you see, mother, the old mother hen went with them."

This illustrates the fact that example is better than precept. Your are being read by people in your daily walk and conversation, and if you do not set a good example outside of the Sunday-school, all the good that you do inside of the Sunday-school will not offset the bad influence you have left with your fellow-men. If your conversation is not chaste and pure, as becometh one who professes godliness, your precepts will not be of lasting impressions, since your example is contrary to the teaching. We want to have such an influence as to draw the people to Sunday-school and then make them feel that it is good for them to be at Sunday-school.

You can exercise a power for good or evil, either in the Sunday-school or out of the Sunday-school, and to wield this power for good it is necessary to live it. If you do not live it, it will count for naught. Do not hinder the cause.

By my attending Sunday-school regularly, having my lessons well committed, and being well versed on any subject for consideration, I may be the means of helping some one who is a little weak along that line to brace up a little and get quite an inspiration out of what seemed to be once a dry, hard lesson to him. The result will be a lasting impression for good. It may also inspire the teacher with increased courage.

If we desire to wield an influence for good, one thought may be the means of causing some poor soul to turn from his sin and waywardness, to seek his God ere it is too late. We should live up to our profession, be constant attendants at Sunday-school, living up to its teachings in full.

The way this statement is put, it embraces two distinctive characteristics of man. The one is power and the other influence. We sometimes say, "We have the power to do things." Well, the power, if exercised rightly, wields a great influence over dying humanity. Can you voice the sentiment of the song: "Can the Lord Depend on You"? Can you truthfully say, "I will go where he wants me to go, and I will say what he wants me to say"?

In all the services of the Sunday-school be ready and willing to help carry on the service of the school,—to lead in prayer or song service, or act in the capacity of a teacher, or to fill the superintendent's place, when he is absent, or to act in whatever capacity you are called.

Can the Lord depend on you? Since the Sunday-school is an evangelizing agency,—a school in which boys and girls are trained for future usefulness in church work,—it is evident that there the church will look for recruits to fill vacancies. There, undoubtedly, they will seek to find a person in whom they can place great confidence, and there they will invariably find the person they are looking for in a faithful Sunday-school worker. Don't hesitate when opportunity affords a chance to invite people to Sunday-school. So much, then, for the power and influence "inside and outside of the Sunday-school."

Spencer, Ohio.

"Deadheads."

BY FLORA E. TEAGUE.

There are numerous parasites in the land, known as "deadheads." They live on the principle that "the world owes them a living," and by shrewd and easy ways they set about to gain it. This is often done to the annoyance and at the expense of others.

The railroads have their "deadheads" in more than one way. A man of that class goes about the country ragged, unkempt, and filthy, usually with a pack on his back, stealing his way into box cars or riding underneath the coaches. He is known as a "hobo." The other sort of "deadhead" goes about well dressed, is prominent and well respected, but, nevertheless, is known to railroad men as a "deadhead," because he carries a "pass," and thus secures a free ride or the next thing to it. He, most probably, has secured his "pass" honorably. I believe most people do, but occasionally it has been secured by questionable representation.

In society we occasionally meet with deadheads who seek to secure a comfortable stopping place by their wits, their flattery, or some other easy and acceptable plan to themselves. You tolerate them, even though you feel you have permitted yourself to be imposed upon at a very cheap rate.

Again, you will even find "deadheads" in the church. Some representatives of this kind are such that you have to deal with them ever so gently, or they will take offense and pull off. Another form is too weak to stand alone and, unless you are always

carrying them on their journey, they would fall by the wayside.

A third representative of "deadheads" poses as a prominent person. He wants to have his say in the business meeting. His children must be pushed to the front to show off the brightness(?) they have inherited, whenever there are any entertainments to be given. But ask him for a contribution, and he will either laugh in your face, or rob you of your valuable time by a long list of excuses why he can not contribute. Such a "deadhead" is, indeed, a pitiable object. He is not only a deadhead in the church, but is trying to "deadhead" his way into heaven as the genus "hobo" deadheads his way from one place to another.

To belong to any one of these classes is no honor, but to earn your own way through life and into eternity by honest effort, helpfulness and God's grace, is far better and much more soul-satisfying.

Lordsburg, Cal.

The King James Version of the Bible and Its Influences.

BY VIRGIL C. HOLSINGER.

THE Bible used by a majority of the English-speaking people of today is called the King James or Authorized Version. It is so called because it was first published under the direction and supervision of King James.

James I. came to the throne in 1603. He was known as one of the best scholars of his day, though in him scholarship often assumed the form of the ridiculous. His early life and training had made him a close student of the Bible. He had even tried his hand at authorship, having written a paraphrase of the Book of Revelation and translated part of the Psalms.

In January of 1604, owing to a number of petitions, filed by the Puritans, King James called together what is known as the Hampton Court Conference. In that noble palace, built nearly a hundred years before, by Cardinal Woolsey, on the banks of the Thames, and presented to Henry VIII., there assembled, in the presence of King James, Archbishop Whitgift, of Canterbury, Bishop Bancroft, of London, the learned Dr. John Reynolds, of Oxford University, seven other bishops, eight deans, and four leaders of the progressive Puritan party.

The King acted both as moderator and judge, and lost no chance to display his wit and learning during the debate. He rudely rejected every petition of the Puritans.

In one point, however, he yielded to the obnoxious Puritans, notwithstanding the protests of the bishops. This was a petition to give the Geneva Bible of 1560, which was the favorite of the common people in their families, preference over both the "Great Bible" and the "Bishops' Bible" which had, from Queen Elizabeth's time, been used in all the churches of England, or else to authorize a new translation of the Scriptures.

This charge of the Puritans, that mistranslations of the Scriptures were found in the Prayer Book was the first definite step towards a revision.

King James was thoroughly in accord with the idea of a new translation, for he himself thought the Genevan to be the worst of all translations. He seemed to regard this as the opportunity of his life to do a popular and permanent piece of work on the Bible. He entered into the plan with energy and enthusiasm, and a determination to carry it through to a successful issue.

Dr. Reynolds, the real mover of the enterprise, is described as a prodigious scholar, who turned over all writers of profane and divine church history. He was commissioned as one of the translators of the company which had in charge the prophetic books of the Old Testament, but he died in 1607, four years before the publication of the work.

So far as is known, the Conference adjourned without taking any definite steps toward meeting the issue of the Puritans. But the strong words of the Oxford president had been sown in fruitful soil. The King was not slow in making preparations. It is not known with whom King James made all the plans, and arranged all the details, but July 22 of the same year he wrote to Bancroft that he had appointed fifty-four learned men for the translation of the Bible, and authorized him to begin the undertaking.

The only prerequisite for the position of translator seems to have been proved efficiency as a Biblical scholar. The list included Anglican churchmen, Puritans, and laymen. Although there were fifty-four men appointed, only forty-seven were actually engaged. This was due to resignations and deaths between the time of appointment and the time when the work really began.

These revisers were organized into six groups, two at Westminster, two at Oxford, and two at Cambridge. Each of the six groups worked on a specified portion of the Scriptures, separately at first and then as a body. The Westminster group revised Genesis to 2 Kings, inclusive, and Romans to Jude, inclusive. The Oxford group took Isaiah to Malachii, inclusive, the Gospels, the Acts, and the Apocalypse, and the Cambridge group revised First Chronicles to Ecclesiastes, inclusive, and the Apocrypha. The competency of the revisers was undoubted. Yet, such an array of scholarship could not do the work harmoniously without stringent rules. To guide them in their work, there were provided fifteen rules, as follows:

1. The ordinary Bible, read in the church, commonly called "The Bishops' Bible," to be followed, and as little altered as the truth of the original will permit.

2. The names of the prophets and the holy writers, with the other names of the text, to be retained as much as possible, as they were vulgarly used.

3. The old ecclesiastical words to be kept, viz., the word *church* not to be translated *congregation*.

4. When a word had divers meanings, that to be kept which had been most commonly used by the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters be altered either not at all or as little as possible, if necessity so require.

6. No marginal notes at all to be affixed, but only for explanation of the Hebrew or Greek words, which can not, without some circumlocution, be briefly and fitly preserved in the text.

7. Such quotations of places to be originally set down as shall serve for the fit reference of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinks good, all to meet together, discuss what they have done, and agree for their parts what shall stand.

9. As any one company has dispatched any one book in this manner, they shall send to the rest, to be considered seriously and judiciously, for His Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and send the reasons, to which if they consent not, the difference is to be compounded at the general meeting, which is to be of the chief of each group at the end of the work.

11. When any place of special obscurity is doubted, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, and having taken pains in that kind, to send his particular observation to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the deans of Westminster and Chester for that place, and the King's professors of Hebrew and Greek in either university.

14. These translations: Tyndale's, Matthew's, Coverdale's, Whitchurch's, or the Genevan, to be used when they agree better with the text than the Bishop's Bible.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well of Hebrew as of Greek, for the better observation of the fourth rule above specified.

How closely these rules were followed can not be determined. They used Beza's Greek Testament of 1589 for the New Testament, and the Bishop's Bible formed the English basis, although the Genevan and Douay versions had much influence.

The translators aimed at a comparison of all preceding versions and sought to make a better one than any of the many good ones then in use.

A remark from Selden furnishes all that may be known of "The Private History of our English Bible:" "The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together and one read the translation, the rest holding in their hands some Bible, either of the learned tongue, French, Spanish, or Italian. If they found any fault, they spoke; if not, he read on."

When the revision was completed, three copies of the whole Bible were sent to London; one from Cambridge, one from Oxford, and one from Westminster, where they were examined by a committee of six persons, two from each company, who revised the whole.

The entire time for carrying out the great enterprise is divided info three periods. The first three years (1604-07) were occupied in perfecting the preliminary arrangements. The next three years (1607-10) were consumed in the individual and coöperative labors of the six groups of revisers. The next nine months were consumed in the final revision by the six.

The proofs were read by Thomas Bilson, Bishop of Winchester, and Dr. Myles Smith, after which the work was given over to Robert Baker to be printed. The first edition of the new revision bore the date of 1611. It had a fulsome dedication to the King and an extensive explanation to the reader, which has, however, disappeared from the Bibles issued from the American press.

The new Bible was in good demand. Five editions were issued within three years. In 1614 another edition was printed, which contained four hundred variations (marginal references) from the first. The so-called final revision of the Authorized Version was published in 1638.

The printing of the Bishop's Bible was stopped. The new version found, however, a formidable rival in the Geneva Bible, yet within fifty years it became the Bible universally used by the English-speaking people.

For almost three centuries the Authorized, or King James' Version has been the Bible of the English-speaking world. Its simple, majestic, Anglo-Saxon tongue, its clear, sparkling style, its directness and force of utterance, have made it the model, in language, style, and dignity, of some of the choicest writers of the last two centuries. No version of private origin, even in the face of advance in scholarship, can compete with it.

The beauty of its style has drawn praise from men of most diverse tastes.

This version has so long held the undisputed sway that most of its common readers can scarcely think of any other as the true Bible.

It is hard to realize, without stopping to reflect, how long the King James Version has been dominant. Its revisers were at their work when Jamestown, which claims the honor of being the oldest English settlement in America, was founded. The complete work was published in full nearly ten years before the Pilgrims landed on Plymouth Rock in Massachusetts. Nearly the whole of American history has been written while the English Bible has remained unchanged.

Shakespeare, Milton, Bacon, Bunyan, and Newton have added imperishable treasures to English literature, but the influence of the King James Version of the Bible on the English language and literature in general can never be estimated.

Shellytown, Pa.

Sammie J. Thomson Gone Home.

BY J. G. ROYER.

For the information of the hundreds of students who attended Mt. Morris College within the years of 1885 to 1894, I write this.

All who attended the school at any time within the above-named years knew Sammie Thomson. He came to Mt. Morris in September, '85, and united with the Church of the Brethren that same fall. He was twenty years old then.

When a boy, ten years old, he had a severe attack of inflammatory rheumatism, which left him a cripple for life. He moved about by means of two crutches. His room, during the nine years he spent at Mt. Morris, was on the second floor of Old Sandstone. Though badly crippled and deformed, Sammie never lacked for roommates. Every good young man was not only willing, but glad to have Sammie for a roommate.

Yet more. Sammie could go up and down stairs with his crutches, but it was slow and hard work for him. The boys did not fail to make themselves helpful to him in that particular. When the bell rang for breakfast, Sammie at once started to go down. As the other boys came along, two of them would take hold, one at each arm, and carry him to the foot of the stairs and then go on, leaving him to follow by means of his crutches. When he reached the head of the stairs, leading down into the dining hall, some of the later boys would pick him up and carry him down. Again; after meals Sammie was given a lift as the boys came along.

Sammie never asked for help, and never needed to ask. Abundant help came without asking. So in many other things. Whenever Sammie needed help of any kind, the ready help was at hand.

Young reader, would you like to know why this cheerful helpfulness was always at hand for Sammie? It was because of the character of the one that needed the help. In the first place, having become a cripple for life, Sammie's body never fully developed, leaving his weight about one hundred pounds, and hence he was easily carried by two. But the chief source of his helpfulness was his real goodness,—a goodness that shone from his eye, and manifested itself in a broad smile of appreciation for the kindnesses received. Sammie was a really good man. He not only professed religion, but he lived it every day and everywhere. During all the years of his stay at the college, the morning chapel services always found Sammie in his place. So, also, at Sunday-school, at preaching, and at the midweek prayer meeting. And he was there to take part.

It was my privilege to ask him to offer the opening prayer at a Sunday morning meeting in his home church about a month before his death. That prayer was a most touching outpouring of the innermost springs of the soul of a good man.

The week following it was my privilege to accompany Bro. Flora, the elder of his home church, to administer the holy anointing. A few weeks later,—June 26,—Sammie went away to be with the Lord whom he loved, having sojourned here forty-six years.

Was Sammie's life a success? Yes, a success most noble. When he accepted Jesus as his Savior, he came to the realization that the disciples of Christ are to be "the light of the world." His ideal of Christianity was a something that carried with it sunshine and smiles, and he aimed to live his ideal. Eternity alone will reveal the good Sammie Thomson's life of smiles and sunshine accomplished in the lives of the hundreds with whom he came in touch in the years he spent at Mt. Morris.

The Lord bless and comfort his godly aged mother, who so faithfully and devotedly cared for him during his years of affliction.

Mt. Morris, Ill.

The Peace Problem.

BY AUGUST BECK.

It is from the individual being that the peace effort must come. It must go from man to man, from community to community, from nation to nation, till it spreads the wide world over like a living fire, and the whole world, like one man, arises and demands: "In the name of Jehovah, let there be peace." When the majority of people have taken Christ as their standard; when they hear his voice tenderly saying: "Little children, love ye one another," then there will be peace, because none will be found to fight the battle.

But thank God that peace and good will are approaching this earth with giant strides. In looking back through the ages, we find the world of today infinitely better than ever before. Even as early as in the time of Abraham people had wandered so far from God as to worship idols. They had fallen so low that the stench of Sodom and Gomorrah reached high heaven. Then God, in his just wrath, utterly destroyed them.

So weak were God's chosen people that when Moses led them out of Egypt, they started worshiping idols as soon as his back was turned. Still later on the world had fallen so low in sin that God, in order to save mankind, had to sacrifice a part of himself, "his only begotten Son." Dark and dismal did it look when the Pope, as the head of the church, spread his false teaching and sold "absolution" all over Europe. Think of it—actually parceling Europe out to his agents, who sold forgiveness for sins committed, and, if the purse was long enough, even forgiveness for sin to be committed in the future.

We seem yet to hear the groans going up from the stake as Roman intolerance burned people right and left for a trifling difference of religious opinion. We see in our mind's eye the pale, tortured faces of those thousands upon thousands who were placed in the chambers of torment, and murdered under all the fiendish cruelties that mind could devise, all because they were accused of not being of the right faith.

But through all this, through all ages, there have always stood out prominently a faithful few. Like beacon lights they pierced the night of sin and ignorance. Before Christ we have Abraham, Moses, David and John the Baptist; after Christ we have his apostles, their immediate successors, and, later on, the men who brought about the religious reform so richly enjoyed by our Brethren. Wherever we go, over the broad land, we find that peace and good will to all mankind are rapidly gaining ground.

Chicago, Ill.

Capacity and Conservation of the Forces of the Church.

BY QUINCY LECKRONE.

THE advanced thought of the church of today permits of the adaptation of new methods of work in all its departments.

Not many decades ago, easily within the memory of many who are not yet old in years, it was common among us to hold in suspicion the introduction of any and all new methods, or the working out of new thoughts and theories. We, probably, did not consider quality as we did some other things.

While the church maintained itself for many years working along that line, it did a great and noble work. It laid a foundation deep and permanent, and about it erected barriers protecting it from many winds of doctrine.

But an intellectual awakening came, as it always does at the proper time, to an energetic, industrious, and thriving people. The church awoke to find that it possessed a capacity for aggressive work, and hitherto realized. Many awoke to realize that their first duty was loyalty to God.

Down upon their knees went a host of the church's faithful, in consecration of themselves and their possessions. They arose and came to the church, and are still coming, with hands extended, laden with ample means, pleading that their sacrifice of labor and of wealth be accepted.

Like an army restless for a conflict, they clamored for an outlet for the newly-discovered surplus energy. This necessitated a reorganization of methods, then in use, and the introduction of new methods adequate for the conservation of this rejuvenated force.

Today the church finds itself in possession of an ample force of men and means. It has preachers, teachers, Christian Workers, missionaries, already set apart, in great numbers, and many more who are not yet brought forward. Add to these the men possessing wealth, business men, and men in the professions. View this vast array and its possessions, and we wonder why the earth is not ringing with the sound of victory for the banner of the Lord.

But much of this is only latent force. It must be made kinetic. Methods are channels through which the forces of the church should be set to work. When the methods of the church become capable of containing these forces, and are adaptable to the nature of them, then will these forces flow through these channels into active service. Until adequate methods be secured and employed, these forces will continue to be misemployed. Business men and financiers will continue to employ their energy, and the result of it according to the business ways of the world. Young men, with zeal and force and influence, will continue to seek other fields of activity.

The great problem of today is the conservation of the forces properly belonging to the church. The latent force of the church is abundant. One out of about every fifteen of the men in the church is already installed into the ministry, but this force is not utilized. It is not making full proof of your ministry to preach once in a month, or once in two months, and living all the rest of the time like any other business man.

There are many business men in the church who have organized and are controlling vast business enterprises, and but little, if any, of the result of their ability ever touches the church. They simply continue to reinvest their income in worldly pursuits. Is it not true that, though they are loyal to the church and sound in the faith, they have stepped into these worldly pursuits and remain there, continuing to invest their income, simply because the church has not provided a system by which their energy and ability could be recognized and utilized? What we need is a system that can be applied locally, to bring into activity, in the local congregation, its latent forces.

The church, in its national organization, has shown itself capable of controlling its business in a commendable way, as seen in the conduct of its publishing interests and in the administration of its mission work. But this touches so few of the people of the church,—practically only those who are already active, and does not bring out the great latent force of the church.

In each State District there ought to be found one hundred persons who would contribute $100 per year for ten years toward a church building fund. This, with what others would contribute, would build and support ten churches in towns and cities of the District. This, in the forty-eight Districts of the Brotherhood, would mean 480 new congregations, and would be a wonderful avenue for the utilization of the forces of the church.

Is this asking too much? More than that amount is spent now by our people for automobiles, and twice that much more for telephones. Useful conveniences, surely, they are, but they do not enlarge the church, or bring men to Christ.

One thing is sure, the world will not be brought to Christ until Christian people do the work required of them, and produce the money wherewith to do it. God's temple was not built by Solomon until the people furnished the money.

Joash did not repair the temple until the people furnished the money. The people of the Church of the Brethren are able, they are willing, and they are ready to lay their sacrifices upon the altar. Will not some one, out of the great number of successful business men in the church, come forward with a plan whereby this consecrated, latent power within the church may be led into active service for the glory of the Lord?

Royersford, Pa.

THE eye is the window of the soul; the mouth the door. The intellect, the will, are seen in the eye; the emotions, sensibilities, and affections, in the mouth. The animals look for man's intentions right into his eyes; even a rat when you hunt him and bring him to bay, looks you in the eye.

THE ROUND TABLE

Homiletic Hints.

BY E. B. HOFF.

The Gentile World Guilty Before God (Rom. 1: 18-32).

GOD has given to men the open book of nature to manifest his everlasting power and divinity (1: 19, 20). In the face of this knowledge they failed to give God the glory. They failed to thank him, but, on the contrary, they kept on reasoning until their hearts became calloused and darkened (1: 21), as rationalism of all ages has done. In their profession to be wise they became idolatrous. Notice their exchange,—the glory of the incorruptible God for the likeness of an image of corruptible man. This change was not great enough for them. They ran their imagery down the scale from man to birds, to beasts, to creeping things (1: 22, 23).

For thus willfully trampling upon the book of nature, and turning God down, they stand condemned (1: 18). God gave them up and allowed them to proceed downward into the licentious habits of idol service (1: 24, 25), and so on, down and down, they went in the awful chasm of sin (1: 26, 27). Still refusing, God gave them up into the reprobacy of every form of evil (1: 28-32).

This was a vivid picture of the Pagan world in the days of Paul. It is also a clear picture of many of the heathen millions today. Should we wonder that Paul could rest neither night nor day until he had carried the saving message of the Gospel to all within his reach! Should we wonder that faithful ones leave home, loved ones, and everything of this world to carry the Gospel of grace to the teeming millions of this present world! Indeed, we do wonder how faithful Christians can be content to idle their time away at little or nothing of the service of God since they, upon their knees, promised, in their baptismal vow, to live faithful in his service until death.

3435 W. Van Buren St., Chicago.

Twenty-Four Years Ago.

BY ALICE STEVENS.

WE have been privileged once more to celebrate the day of our national freedom. A few days before the Fourth of July, twenty-four years ago, a young loyal sister came to Bro. Moses Deardorff, of Yale, Iowa, with a burden on her heart,—that celebrations were to be held all around them, and she felt that it was not a place for our young members to attend. She requested that he hold a religious meeting in his grove, to which he, without hesitation, gladly consented.

Arrangements were accordingly made. Benches were placed in the grove, and on the morning of the Fourth about 500 people assembled for worship. Bro. J. G. Royer, then visiting in the community, conducted the services. In his sermon he made a strong appeal to those present to accept Christ and enjoy blessed freedom from sin. "If Christ shall make you free ye shall be free indeed."

Little did our dear young sister realize what would be the outcome of her request. As a result of that meeting eleven souls gave their lives to Christ. Among them were two of Bro. Deardorff's sons. Since that time our brethren have held meetings on that day at different places. May we continue to do so! As this is the birthday of our nation, may it also be a birthday of new resolutions to use our influence to the utmost, to make this a day of far-reaching possibilities, far too great to be desecrated by revelry and carousing, which is an abomination in the sight of our Lord. Give honor to whom honor is due!

Egeland, N. Dak.

Why Are We Striving for Heaven?

BY D. MANCY QUELLHORST.

WHY are we striving for heaven? Is it because of the fear of punishment, or is it because of the happiness promised, or is it because of our love to Christ who died to save us? Any or all of these reasons might prompt us to strive harder to gain heaven than we sometimes do.

A few Sundays ago I heard a dear brother say, in the Christian Workers' Meeting, that he would not give much for the religion of a person who was trying to get to heaven only to shun perdition. While I always had a great fear of the tortures and horrors awaiting the unsaved, I did not feel like joining in with the people of God, or making any special effort to shun the dark abyss, in order to gain heaven, until, by his grace, my eyes were opened to the blackness of sin. I could then see the ungratefulness of poor, dependent creatures to our Heavenly Father. Then I realized the love of our dear Savior who left all, even the glories and splendor of heaven itself, to rescue fallen humanity.

And I can but believe (as did the brother) that if our only motive for serving our Heavenly Father is merely to shun his just punishment, we are not fit for the society of heaven, "those who have washed their robes and made them white in the blood of the Lamb," neither do I think we could fully enjoy the fellowship of saints and angels without having first made the acquaintance of our dear Jesus and his disciples here on earth.

Auburn, Nebr.

A Beautiful Death Scene.

BY MINNIE WILSON.

"Blessed are they that mourn, for they shall be comforted" (Matt. 5: 5).

ONE Lord's Day, recently, I attended the funeral service of a dear sister, at the Brethren church here in Des Moines, Iowa. I was deeply affected by the occasion, and an impression was left on my heart never to be erased.

The day was pleasant, the floral tributes were beautiful, the singing was charming, and the services were impressive. Everything was beautiful. That is the way I felt and thought about it. I have often been made to wonder why people look upon death in such a sad and morose way. I am sure that this world, at its best, is not a place so desirable that we would always want to remain here. There is too much sin and suffering, and too many heartaches!

We can never hope to realize, here on this earth, what it is to live the grand and glorious life, in a state of happiness and bliss, which God has promised to those who love and serve him. So, why should we be sad? We should say, with all humility of heart: "Not my will, but thine be done."

Des Moines, Iowa.

2 Tim. 2: 15.

BY ALICE GARBER.

IN May, 1904, I attended a Sunday-school Convention where the story was told how two young men had adopted 2 Tim. 2: 15 as their motto. Instead of saying "good morning" or "good night," they would say "2 Tim. 2: 15." Through their influence many were won for Christ. A good many present resolved to use the same motto when writing, and very few letters have left my hands since that time without "2 Tim. 2: 15" being placed on the envelope.

I have sometimes wondered if it did any good, but I never knew until recently. I received a letter from a young lady that had been in my Sunday-school class but has gone to Chicago. I wrote her a few weeks ago, and, as usual, placed "2 Tim. 2: 15" on the envelope. She said she looked it up, and it helped her through the whole week. That far more than repays the little energy expended in putting it on my letters all these years. Possibly, if I knew the history of the hundreds of others, there might be others of like testimony. Let us not be afraid to use Scripture texts. They may attract some one's eye and lead him to Christ. "My words they are Spirit and they are life," says Christ.

2528 Lake St., Omaha, Nebr.

The Finishing Touches.

BY IDA M. HELM.

Two girls were busily sewing. By and by each garment was finished, and one girl hastily tossed her garment on the table, exclaiming: "Our work is finished!" Then she noticed the other girl still working, and she asked, "What are you doing?"

"I am putting the finishing touches on," she replied. "The threads must be tied at the ends, and the seams must be overcast, or our work will not be satisfactory. I want to do my work well."

"What is the use of all that you are doing?" questioned Anna. "You are a church member and attend church regularly. There is no use of doing those little things."

"These are the finishing touches,—marks of love," —replied Grace, as she finished packing the box of good things for her poor neighbors. Then, as she started to carry her gift to the needy ones, she said: "I am going to stop on my way and spend a half hour with Grandma Perkins. She is unable to leave her room, and she is lonely. I am going to try to cheer her up. These little acts of kindness make us happier, and by doing them we obey the command of God, 'Thou shalt love thy neighbor as thyself.'" She paused a moment; then she said: "Our Christian work is not finished until we have put on the finishing touches by performing the little deeds of love."

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

Missionary—"Go" . . . "Give" . . . "Pray."

Isa. 62: 1-3, 10-12.

For Sunday Evening, August 6, 1911.

Our Need Is—

I. Zeal.—(1) "Not slothful . . . fervent in spirit" (Rom. 12: 11). (2) "Yea, I think it meet . . . to stir you up" (2 Pet. 1: 13). (3) "Be zealous, therefore" (Rev. 3: 19).

II. Burden on the Heart.—(1) "For I long to see you," etc. (Rom. 1: 11). (2) "For out of . . . anguish of heart I wrote" (2 Cor. 2: 4). (3) "I have great heaviness" (Rom. 9: 1-3).

III. To See the Dangers of Prosperity.—(1) "Thou art waxed fat" and "after other gods" (Deut. 32: 15; 1 Kings 11: 4). (2) "Thy great Babylon that I have built" (Dan. 4: 30; 5: 20). (3) "Soul, take thine ease" (Luke 12: 16-20).

IV. Righteousness.—(1) "Except your righteousness shall exceed" (Matt. 5: 20). (2) "Awake to righteousness" (1 Cor. 15: 34; Eph. 6: 14). (3) "Be filled with the fruits of" (Philp. 1: 11).

V. To Use the Gospel.—(1) "I will make my words in thy mouth fire, and this people wood" (Jer. 5: 14; 23: 29). (2) "And the word of God prevailed" (Acts 19: 20). (3) "The Gospel of Christ is the power of God" (Rom. 1: 16).

PRAYER MEETING

Our Lives for Others.

1 John 3: 13-17.

For Week Beginning August 6, 1911.

1. The Renewed Life Seeks to Help Others.—We know that we have passed from death unto life, because we have loved the brethren." Our love and concern for others is the absolute proof of our Divine acceptance. If, in our hearts, we feel a drawing to those of like precious faith,—one that we do not feel towards the society of the world,—we may rest assured that "our names are written in heaven" (1 John 4: 7-12).

2. The Renewed Life Looks to Christ as His Example in Helping Others.—While the Gospel of John proclaims to all mankind the glorious fact that Jesus is the Christ, the Son of God, the Epistle of John comes to us with a revelation of Love Divine, and what it ought to do for us in making our lives tell for others. It sets up a lofty ideal of helpful and gracious interest in the welfare of all mankind. It teaches a tender regard for the humblest disciple of the Master, though he be poor, afflicted and imperfect. At all times "the love of Christ constraineth us" to render the most loving and sincere service to all (1 Peter 1: 22).

3. Real Helpfulness Our Glorious Privilege.—To be benefactors of the human race is a precious boon given to us by our Gracious Father. In all that we do and in all that we say, we can, somehow and in some way, reach out to others, enkindling within their hearts loftier desires and nobler aims. Verse 16 takes us to the sublime height of utter forgetfulness of self and the most exalted service for our brother.—"We ought to lay down our lives for the brethren." Love does not count the cost,—it gives all (John 15: 12, 13).

HOME AND FAMILY

Waiting.

BY ELEANOR J. BRUMBAUGH.

With the Lord, high on Mount Carmel,
Waiting, while the priests of Baal
Build their altar, lay the offering,
And prolong their piteous wail.

From the morning until noonday,
And from noonday until night,
Calling on the sleeping idols
Their spread sacrifice to light.

Waiting, while a second altar
Is prepared, and offering placed.
Water poured in floods upon it,
Trenches filled, and waters waste.

Calling on the Heavenly Father,
That the people may believe;
"Thou art God. There is none other."
May we all this truth receive.

Lo, the fire of God descended!
On the sacrifice it fed,
People watching in amazement,
Cried out, "He, the Lord is God."

We are waiting, hoping, trusting;
Are God's hours ever late?
Never, never! O dear Father,
Teach thy children how to wait.

Huntingdon, Pa.

Little Prayers for Little People.

BY OLIVE MILLER.

CHILDREN should be taught early in life to pray. "Remember now thy Creator in the days of thy youth." There is a significance in the present tense of this admonition. Early impressions are strongest, and habits of devotion to God fixed in childhood, will follow one through life as a blessed benediction.

Children are naturally religious. It is a strong characteristic of their innocent nature, and there is no period psychologically better than the impressionable years of childhood in which to fix an undauntable faith in the God who created us and to whom we should look for every needed blessing.

The child believes in everybody, and he believes in God. Later he will be obliged to lose some of his faith in humanity, but let us see to it that his faith in God is strengthened as the days and the years go by. He can be made to understand that God gives to his children only those things which are best for them. God will not see fit to answer all of our petitions, any more than the wise parent may deem it prudent to give a child everything he asks for. This is a very vital point, for many times childish faith is wrecked by a misunderstanding of the text, "Ask, and it shall be given."

At first children's prayers will be very simple sentence prayers, repeated after the father, mother, or teacher. The favorite "Now I lay me" is rendered no less precious because of its wide-spread familiarity among the children of our land. An aged minister states that he has repeated this prayer every night since his childhood: he never could find a time when he was willing to divorce himself from the precious sentiment of these lines. We give the prayer here, for, like the twenty-third Psalm, the words never grow old:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take;
And this I ask for Jesus' sake."

Very similar is the morning prayer:

"As now I waken from my sleep,
I thank the Lord who did me keep
Through all last night, and to him pray
That he may bless me all this day."

Two other evening and morning prayers follow:

"Let my sins be all forgiven,
Bless the friends I love so well;
Take me, when I die, to heaven,
Happy there with thee to dwell."

(The other verses of the above prayer may be found in "Brethren Hymnal," No. 642.)

"Father, we thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care,
And all that makes this world so fair.

"Help us to do the things we should,
To be to others kind and good;
In all our work and all our play
To grow more like thee every day."

A song that may precede the bed-time prayer may be sung or repeated with folded hands and bowed head:

"When I run about all day,
When I kneel at night to pray,
God sees, God sees.

"When awake or in the dark,
When I lie awake and hark,
God sees, God sees,

"Need I ever know a fear?
Night and day my Father's near;
God sees, God sees."

The following couplet is repeated by the infant classes of our Sunday-school just before the opening prayer:

"I fold my hands and bow my head,
And close my eyes till the prayer is said."

Two beautiful consecration prayers are the following:

"Just as I am,—young, strong and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come."

"Jesus, I live to thee
The loveliest and best;
My life in thee, thy life in me,
In thy blest love I rest."

It is a beautiful sight to see the little ones about the family board giving thanks for the daily bread. Two forms for this are given:

"Lord, by thy gracious hand I'm fed;
I thank thee for my daily bread."

"Father of all, in heaven above,
We thank thee for thy love;
Our food, our homes and all we wear,
Tell us of thy loving care. Amen."

I was once in a home where the family repeated in concert the familiar lines:

"Be present at this table, Lord;
Be here and everywhere adored;
Thy people bless, and grant that we
May feast in Paradise with thee."

The Lord's Prayer in verse may be sung to the tune of "Home, Sweet Home."

"Our Father in heaven,
We hallow thy name;
May thy kingdom holy
On earth be the same.
O give to us daily
Our portion of bread,
It is from thy bounty
That all must be fed.

"Forgive our transgressions
And teach us to know
The humble compassion
That pardons each foe;
Keep us from temptation,
From weakness and sin,
And thine be the glory
Forever, Amen."

The above form would be a very good song for the day-school. Another prayer for day-school in autumn or for harvest praise service is this thanksgiving prayer:

"I thank thee, Father, for the care
Which fills my life and makes it fair,
The sunshine and the pleasant rain,
The seed which grows to golden grain,
The tender love surrounding me;
For all these gifts so sent to me,
I thank thee."

These very precious lines may be taught children who have accepted Christ as their Savior and who understand that through his sacrifice they were brought into favor with God:

"Near, so very near, to God,
Nearer I can not be;
For in the person of his Son
I am as near as he.

"Dear, so very dear, to God,
Dearer I can not be;
For in the person of his Son
I am as dear as he."

A pretty verse for morning worship:

"God make my life a little song
That comforteth the sad,
That helpeth others to be strong,
And makes the singer glad."

Psalm 117 is short and makes a beautiful concert prayer for Sunday-school opening exercises. Portions of Psalm 136 and many others of the praise Psalms may be used in the same way. Sometimes we forget that praise and exaltation of our God should come first in our worship. The grand old hymn, "Nearer, my God, to Thee," is the sweetest of music and brings us very close to God. Likewise, "Break Thou the Bread of Life" is a prayer song and one that the children love. "Holy, holy, holy, Lord God Almighty" is like the breaking of a new day, in the joy and hope and gladness which it brings to the soul. And so we might go on, enumerating many more of the worship hymns, which are, in reality, prayers sung. Children love the sentiment of these worship hymns and the slow measure to which they are written. They love the Psalms, too, and as the Psalms are nearly all devotional, the food for prayer in this book is practically unlimited. It is a blessed thing for children to learn to repeat at least a few of the Psalms. "Thy words have I hid in my heart, that I might not sin against thee."

North Manchester, Ind.

Gentleness.

BY KATIE FLORY.

THIS word carries with it a combination of qualities of true, genuine Christian character, such as calmness, meekness and a thoughtful care of others.

The wind demonstrates its force and power by tearing objects to pieces,—not so does the sun, but by quiet, silent, hidden forces is its power shown to be the stronger as it is manifested in hundreds of ways all around us. If, then, by the gentler influences in the natural world more good and blessing is brought to humanity, it is equally true in the spiritual world.

We can all think of persons with whom we have been associated in life, who have especially influenced us to be good by the prominent trait of gentleness. How greatly it has affected our lives for good! Just to be in their presence, without scarcely a word from them, has brought over us a feeling of awe, a deep respect.

It is a very wicked heart that can not be touched by a kind, gentle word or look, a warm handshake, or some expression of sympathy. On the other hand, how much farther the sinful can be driven into sin by coldness, scolding, criticism and censorious judgment! More good can be accomplished by gentle persuasion and reasoning than by roughness and hasty words or actions.

Gentleness should be a prominent trait of all Christian leaders. It was a characteristic trait of all God's leaders of old. Study Hosea as a blessed example of this. Look at Paul's way of dealing with the Corinthians and, as he expresses himself to the Thessalonians, "But we were gentle in the midst of you, as when a nurse cherisheth her own children." Abigail, by her gentle way of approaching David, appeased his wrath and much trouble was averted. The gentleness of Christ is often seen in his life among men, but more particularly with the timid, shrinking and the erring ones. See him as he speaks to the trembling one with an issue of blood, the sorrowing woman defiled by the sin of adultery. See the loving Christ as he placed his holy hands on the heads of innocent children.

The Psalmist said, "Thy gentleness hath made me great." It will make us great too if we allow such a spirit to control us. If we lack this spirit, we lack a necessary requisite for true success in dealing with the erring, the timid, sinful and Christ's little ones.

"Speak gently to the erring ones,
Ye know not all the pow'r,
With which the dark temptation came
In some unguarded hour.
Ye may not know how earnestly
They struggled or how well,
Until the hour of weakness came,
And sadly thus they fell."

Chillicothe, Ohio.

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BRO. G. W. KIEFFABER and wife, of Mount Morris, Ill., gave the MESSENGER sanction a pleasant call.

THOSE writing Sister Sadie J. Miller, of Waterloo, Iowa, should address her in care of R. F. D. No. 2.

BRO. RUFUS WYATT, of Joplin, Mo., has located at Somerset, Ohio, where he should now be addressed.

CONSIDERABLE of the Missionary Department, page 475, this week, is taken up with reports from our missionaries in India.

BRO. A. LEEDY, of St. Joseph, Mo., changes his place of residence to 409 South Seventeenth Street, Independence, Kans.

OUR correspondent at Panora, Iowa, writes us that five Sunday-school scholars at that place have put on Christ in baptism.

BRO. C. P. ROWLAND, of Lanark, Ill., is engaged in revival work in the Fairview church, Canada. He can be addressed at Osage, Sask., Canada.

THE little band of believers at Aurora, Mo., is now without a shepherd, Bro. A. J. Peebler having arranged to take up work at another point.

ANOTHER good meeting, conducted by Bro. J. H. Cassady, has just been closed at the Pleasant Hill church, Pa. There were twenty-one conversions.

FOR the Middle District of Maryland the Ministerial, Sunday-school and Christian Workers' Meetings will be held at the Broadfording church, Aug. 16 and 17.

THE Brethren composing the Northern District of Virginia have a good program for their Ministerial Meeting, to be held in the Green Mount church, Aug. 31 and Sept. 1.

BRO. M. FLORY, of Girard, Ill., begins evangelistic work in the Mount Pleasant house, Ladoga, Ind., July 29. During the approaching fall and winter he is likely to be kept quite busy.

EIGHT applied for membership during a series of meetings held in the Blue Creek congregation, Ohio, by Bro. H. V. Thomas. Six were baptized, one reclaimed and two await baptism.

SISTER OLIVE MILLER'S article, "Little Prayers for Little People," on page 471, will be appreciated by hundreds of mothers, who for years have been looking for information of this sort.

THE repairs on the mission church, Grand Junction, Colo., have been completed, and now the Brethren are said to have the neatest and the most convenient little house of worship in that city.

THE way our patrons are writing about some of the good articles that have recently appeared in the MESSENGER is encouraging. It shows that the paper is read and appreciated. We suggest that those who are helped by an article drop a card to the author and tell him so. It will do him good.

THOSE interested in the Conference paper, in regard to churches supporting pastors, are referred to a statement given out by the committee to whom the paper was submitted. See page 475.

AT Coquille, Oregon, twenty-two were recently added to the church by confession and baptism, and two reclaimed. These were the fruits of revival services conducted by Bro. E. M. Studebaker.

The Gettysburg Times, Pa., of July 18, devotes a half column to the interest of having the Annual Meeting for 1912 located in that city. Some strong inducements will be held out to secure the Conference. York is the other point in view.

BRO. REUBEN SHROYER, of New Berlin, Ohio, is asking us to say, as a matter of correction, that he can serve churches in series of meetings during the months of December, January and February. His time is engaged up to December.

THE members of Northern Missouri will convene in District Meeting in the Rockingham congregation on Friday, Sept. 8. The Sunday-school, Ministerial and Christian Workers' Meetings are announced for the Wednesday and Thursday preceding.

IN the report from Scott Valley, Kans., page 444, it was stated that the church decided to have preaching each Sunday morning for an indefinite time. Our correspondent says the report should have read, "each Sunday evening," the preaching for Sunday morning being a settled matter.

THE members of Northern Illinois and Wisconsin are to convene at Mount Morris next week in meetings beginning on Tuesday evening, Aug. 1. There will be the Educational, Ministerial and Sunday-school Meetings, along with the District Meeting. The elders are instructed to meet on Tuesday at 1:30 P. M.

AT the recent District Meeting of Oregon, Washington and Idaho, held in the Coquille Valley congregation, Oregon, all business pertaining to the dividing of the territory into three Districts was passed on, and now there are three Districts instead of one, viz., Oregon, Washington and Idaho. Western Montana was made a part of the District of Idaho. We have not yet received particulars regarding the proceedings.

AN earnest sister who has much experience with some other people, as well as with our own, is wondering why our sisters often lack the cordiality found in some other churches, when it comes to greeting strangers. A sister who is a stranger, may come into some of our churches, and receive little more than a passing notice. Why do not the sisters make it their business to approach lady visitors, whether they be members or not, give them a cordial greeting and then introduce them to others? This is no more than what ought to be expected of the sisters in any of our congregations.

AN evangelist in one of the denominational papers says that for ten years it has been his custom to have good tracts distributed at the close of his Sunday evening services, and he finds that they have been the means of convincing scores that the doctrine he preaches is in keeping with the demands of the New Testament. He is persuaded that this is one of the very best methods of getting the masses to understand the principles set forth in the Gospel. What this preacher is doing in the interest of his plea, we might be doing in the interest of our claims. We do not use enough tracts.

OUR foreign mission fields are not the only ones that are calling for medical missionaries. The call comes from all directions. The heathen has confidence in the man who can heal his diseases. But the demand for doctors exceeds the supply. There are not half enough in these fields to serve the people. Would it not be a good idea for all of our foreign missionaries to spend at least one year in a medical school? One thing is certain: The man who can employ some simple remedies for the relief of the afflicted, while looking after their souls, has a double hold on the confidence of the heathen.

THE District Meeting of Southern Missouri and Northwestern Arkansas, to be held in the Cabool congregation, Mo., is announced for Oct. 4. The elders are to meet the day before, and the Ministerial Meeting will be held Oct. 5.

BRO. S. N. MCCANN writes, under date of July 16, saying that he is getting along nicely, and will soon be able to return to his home at Bridgewater, Va., where he must live a very quiet life for some months. He can do as much mental work as he sees proper, but is required to abstain from all physical exertions.

Do not set up your opinion against the opinion of Jesus Christ. But that is just what the preacher does, who tells his people that they need not take part in the religious rite of feet-washing as commanded in John 13. Jesus said: "Ye ought to wash one another's feet." The man who seems to know more than the Master says: "Ye need not engage in this service. It is an old custom, not intended for the people of modern times provided with good footwear." Surely, somebody is mistaken. It can not be the Christ, for he knew all things. It must be man, and it remains to be seen whether we will follow the Christ or man.

THE devil certainly has enlisted some preachers in his service, and is making good use of them. Recently a preacher at Poughkeepsie, N. Y., arranged for a Sunday service on the baseball grounds. A large crowd gathered, songs were sung, a prayer was offered, and a sermon preached that was in keeping with the baseball spirit. Within a few minutes after the benediction the game was called, and everybody, preacher and all, became more interested in the Sunday baseball game than they had been in the sermon. Just such work as this prompts most sensible people to think that there is very little in the popular religion of the day.

A CORRESPONDENT thinks that the MESSENGER fails to remember the poor, simply because we refuse to publish the many individual calls made for help. Such, as we understand the situation, is not the case. The poor needing help should make their wants known to the congregation where they hold their membership. If the congregation is not prepared to lend the assistance necessary, it can call on the adjoining congregations, or on the District, for that matter. This is certainly the better method, and enables the donors to know just what they are doing. Were we to publish all the individual calls coming to our desk, their number would soon defeat their purpose.

WRITERS can greatly facilitate matters, here at the House, by always designating the paper for which an essay is intended. If an article is intended for the GOSPEL MESSENGER, write the word "MESSENGER" on the upper left-hand corner of the first page. The same rule will apply when the essay is for any other publication. It also helps when the name of the paper is entered on the envelope. If an essay on a moral question is simply addressed to the House, it often becomes a question as to whether it is intended for the MESSENGER, the *Inglenook*, or some other publication in the House. These remarks are not intended for those who send obituaries, church news or church correspondence, but for those only, who send essays.

A CORRESPONDENT seems to think that a few elders will now and then take it upon themselves to decide whether or not letters may be granted to members desiring to change location. It may not be amiss to say that the granting of church letters is a matter that belongs to the church and not to a few elders. Elders can give advice and offer suggestions, but when it comes to making the decision, that belongs to the congregation, it being understood, of course, that the proceedings are in keeping with the well-established rules of the church. Prudent elders will never take advantage of the congregation regarding the granting of church letters, or any other kind of business. When the action of the church, or the work of the officials, is not properly understood, it ought to be explained, so as to maintain a good feeling and establish confidence.

Bro. E. P. Trostle, one of the elders of the Mount Morris church, Ill., quite recently had his right eye removed on account of injuries sustained some weeks before. He has been a great sufferer, as a result of the continued irritation which began to affect the other eye, and for that reason the removal became a necessity, in order to prevent a possible total blindness. The accident is a most unfortunate one.

Calling Special District Meetings.

Regarding the calling of special District Meetings we have this request:

"Be kind enough to state the method of calling a special District Meeting. Who makes the call? Must the purpose of the meeting be stated? Have we a minute on this subject?"

We recall no action of the General Conference having a special bearing on the subject, and must therefore be governed by usage in answering the questions submitted.

When a special District Meeting is deemed necessary, to make preparations for an Annual Conference that has been granted, it is understood that the meeting should be called by the officers of the last District Meeting. The date, place and purpose of the meeting should be given in the published call.

But there may be times when special meetings should be called for other purposes. In such cases the officers of the District Meeting should take the matter up with the elders of the District, and if a majority of them favor the calling of the special meeting, the call may then be made by the aforesaid officers, it being understood that they do so by the authority of the elders. In this call the place and date of the meeting should be given, along with the purpose of the Conference. To avoid misunderstanding, it might be well to state in what way the churches are to be represented, whether by the delegates chosen for the former meeting, or by new delegates.

When the members of the District convene, the officers of the former meeting should preside until it is decided whether these officers shall continue in charge, or whether new officers for that special meeting shall be chosen. The purpose of the meeting may then be stated, and no other matter should be considered, unless it comes through the churches in the regular way.

Nov. 12, 1875, a special District Meeting for Northern Illinois was held at the Cherry Grove house, a few miles north of Lanark, for the purpose of considering the call for preaching the Gospel in Denmark. At this meeting a movement was set on foot that led up to our present missionary organization. But the purpose of the meeting was well understood before the call was made, and special officers were chosen to preside, and to take care of the business of the meeting.

The special District Meetings and special Conferences, that have been held in the Brotherhood since the special Annual Conference in the Shenandoah Valley, Va., Oct. 20, 1784, would afford occasion for some intensely interesting articles. Some of these meetings were proper and helpful, but that can not be said of all of them.

Is Right Always Right?

This may seem a strange question to ask and consider, and yet it is one worthy of our careful thought. It was, in a special way, brought to our mind in reading our lately published volume of "Minutes of the Annual Meetings," containing all of the decisions of our Conferences from 1778 to 1909. We have been reading these with a good deal of thought and much interest. In doing so, questions will arise, and conclusions must be drawn. One of them is: "Is right always right?" And, we may add, "Is wrong always wrong?"

The answer to these questions may be, in our estimation, yes and no. If right is always right, then the church has made many mistakes by allowing some of her decisions to become obsolete and she has erred in changing many others.

Another question, right here, forces itself to our attention,—If right is always right, what had the Holy Spirit to do with helping to make the many obsolete and changed decisions? This naturally brings us to the office of the Holy Spirit. What part does he take in our personal lives,—in directing the work of the church? Not, to our knowledge, has the Holy Spirit been revealed to us as a Creator, but as a Leader, Helper and Director. It is not within his province to place into our brains and minds things which we do not care to put there ourselves. So we are quite willing to exonerate the Holy Spirit from any wrong that may have been done at any of our Conferences. Neither does the fact that many of our former decisions have become obsolete, or have been changed, prove that those who made them did wrong, or acted independent of the help and direction of the Holy Spirit. We should not so conclude.

There is a right that is eternally right, because it is the expression of God, who is all-wise and changes not. Whenever God speaks to us, that is right, and we should say Amen. When God says: "Ye must be born again," "Repent and believe" in Jesus, "Be baptized for the remission of sins," "Ye shall receive the Holy Ghost," and when he tells us what we are to do and what we are not to do, we have God's direction, God's truth, which changes not, and will remain as the plan of salvation as long as there are sinners to be saved.

About these things our Conferences have not troubled themselves, because they are fixed. When God speaks we are satisfied and keep quiet. It is the province of our District and Annual Conferences to determine how best to carry out, and make most practical, the fundamental principles, that they may prove most effectual in saving the world for Christ. These, to say the best for them, are largely the outgrowth of human judgment, reason and foresight, which are not infallible, and, because of the change of conditions, may become obsolete or need changing.

This brings us to a "right" that may not always be right, and to a "wrong" that may not always be wrong. There are things that are right because of conditions. These rights and wrongs depend largely upon surrounding conditions, and must be determined by their tendencies and results. If they direct men, women and children in right ways and right doings, they are right and should be encouraged. If, however, they lead in the direction of wrong, they should be dreaded and avoided.

All of us remember very well when hundreds and thousands of our good brethren and sisters used tobacco with a relish and a good conscience. They indulged in the habit on their way to church, and at love feasts during the intermission. And it was not confined to the weaker members alone, but deacons, ministers and elders indulged, and perhaps thanked God for the solid enjoyment which it gave them, because they were men of devotion and prayer, and for all things which they believed to be lawful and good they gave thanks. At the time the conditions and the common conscience were such as to make them feel satisfied and at ease, and smoking was as much a part of their life and privilege as eating meat and drinking coffee and tea.

For years and years our Conferences took no account of it. But as conditions changed and the church conscience became awakened on its tendencies, and the baneful effects it had on the health and morals, the right of using tobacco was changed to that of a wrong, and so Conference decided. As a result, if we were to see brethren or sisters using tobacco while attending a love feast, they would be advised to refrain from participating in the ordinances of the Lord's house.

If not the public conscience, the church conscience has so changed that it would be considered immoral to indulge in,—what we believe to be,—useless and harmful habits.

We now think of a number of other things that were long ago allowed by the church, on the part of our members, that are now looked upon as being wrong and are strongly advised against. On the other hand, we think of a large list of things that Conference decided against, that are now accepted as not only being right, but are considered as being the great essentials in our church activities and progress. The schools, Sunday-schools, series of meetings, and the missionary and temperance efforts, now being encouraged and pushed by the church, were, years ago, made to stand on the wrong side. Now they have been moved over to the right side. How do we account for all this? Are we ready to say that they were all wrong and we are all right? Not at all. They were the creatures of the moral and religious surroundings of that time. They did what they believed was right and best. We are not doing any better. We can not change the past, but we may help to make a better future. It is our privilege and duty to do the very best we know and can. The Sun of Righteousness has arisen and is moving forward. Let us follow our Glorious Leader, and walk and work according to his precepts. Forgetting the things of the past, and reaching forward to the things that are before, let us press forward towards the mark for the prize of the high calling of God in Christ Jesus.

As we look into the years gone by and learn how far short our ancient brethren came in comprehending, in all things, what we believe the best things to be, let us not charge it to their ignorance, nor let us credit the light in which we now see to our wisdom, but let us make due allowance for the change of conditions, environment and development. These changes will continue, and all we have to do is to exercise charity towards each other and make the best possible use of the light we now have, ever believing that, as our problems come, the needed wisdom will be forthcoming.

H. B. B.

The Home.

In Three Parts.—Part One.

The address delivered at the St. Joseph Conference on "The Relation of the Home to the Church," brought multiplied requests to have the gist of it reduced to writing, and published in the Gospel Messenger. In answer to these requests, the following is submitted:

The importance of the subject is seen in the fact that it deals with things at first hand. The home is the first institution that God set up in this world. It is the oldest, therefore, and the foundation of all the rest. Everything in this world and in the world to come, so far as men determine things, depends on the home. Society, the goverment, the nation, the church, heaven and hell,—all these are built primarily on the home. They are what the home makes them. As the home is, so are these. If the home is after God's ideal, all, except the last of these, will flourish; if, on the other hand, the home is prostituted, then hell will triumphantly flourish; for there is no condition that yields Satan such harvests as perverted homes.

What a Home Is.—It is the outgrowth of man's social instinct. God made man to make homes. God saw, in the beginning, that it was not good for man to be alone, so he gave him an helpmeet, a companion, in the person of the woman, answering to the instincts of his nature with which he was created, which comprehends the sacrament of marriage and the state of fatherhood and motherhood. A home, then, is a place where parents and children dwell together in love and harmony. Like heaven, it is both a place and a state. It is not merely a place to stay, to eat and sleep, as many seem to believe.

When Adam and Eve were created and mated happily as husband and wife, God blessed them, and said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it." This is the way God started the first home. First, there was the happy mating in marriage, under God's blessing; then children were to be born, and the husband and wife and their offspring were to subdue the earth. These are the conditions that make homes, and in this order: Suitable marriages, children and occupation, not children first and then marriage.

In looking at these conditions, don't overlook occupation, for that is essential, too. Many homes are unhappy for want of it. Many, many places in this world are called homes, but really are not, because they lack these elements. No home, so-called, can reach the intended ends of home without these conditions. People, without these conditions, may live together, and call the place of their abiding, home, but

at best it is only a makeshift; it is not a home as God intends. The home, then, as God would have it, is the best, the purest, the happiest, the busiest, the most fruitful place on earth,—the fittest type of the heaven to come.

As a place of discipline and training, the home stands first. As we view man's existence as unending, the importance of discipline and training is readily understood; and as we study the home in the order of its place in the world and its purpose, it, as an institution of discipline and training, is seen at once. The home receives its charge to discipline and train its members in the very nature of its existence. And in the nature of itself, it also affords the finest conditions for the development of these. The working out of the ends of the home is, in itself, the finest schooling; and the maintenance of right relations among its members is discipline and training applied. As a place of training both in the positive and negative graces, the home is without equal.

The Duties of Husband and Wife to Each Other.—The first essential to the marriage state is suitable mating. This lesson is plainly taught in the first marriage, when God himself mated the pair. God said, "I will make him an helpmeet for him" (Gen. 2: 18). Then, after Eve's creation, he presented her to Adam, and she became his wife and the mother of his children. She was a suitable mate,—a helpmeet, one answering to the needs of his nature and mission in life, a suitable woman to become his wife. This is what is meant by "helpmeet," and this is the way God mated Adam and Eve. And this is the first duty that prospective husbands and wives owe to each other. Above all things else, they ought to be happily mated. Each is under obligations to the other to make a wise choice. Each should do his best at this part of the contract; for a blunder here is a blunder for all time. Probably, most of the unhappy marriages trace the foundation of their trouble to unsuitable mating to begin with; and then the rest easily follows, until our courts are filled with divorce suits, the nation is shamed and marriage disgraced.

Now, since God does not mate people today as he did Adam and Eve, the choice of partners is a matter of judgment with the parties concerned. Therefore persons should not enter into marriage, nor the contract of marriage, until the judgment is matured sufficiently to choose wisely. A wise and considerate choice, it seems to me, must consider age, temperament, soundness of body and mind, inherited tendencies to disease, inclination to particular callings in life, attitude of parents, etc., and last but not least, the inclination to things spiritual, respect for religion, etc. It may mean much more; it can not mean less.

While contracting parties should choose wisely, it must not be overlooked that marriage is purely a matter of choice; it is a mutual and voluntary union entered into by one man and one woman, having for its basis not mere personal respect, not merely the interest and convenience of the parties, but mutual love and affection. The element of force must not be exercised. All forced marriages, or marriage on whatever basis other than mutual love and affection, are immoral.

Mutual love, guided by judgment, is the basis of all proper marriage; and it is to be maintained in the marriage state. This obligation substantially embraces all the duties of husbands and wives to each other; its discharge makes all the rest easy and pleasant.

The Word says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh." "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church."

Here love is taught, and its measure indicated for both the husband and wife. The husband is to love his wife; he is to love her as Christ loved the church, and as men love their own flesh. This means that the husband is to love his wife, that he would die for her, if need be. And since the husband is, by nature and Scripture, the head of the wife, and since the wife is expected to love her husband as the church loves Jesus, and obeys him, the wife is to submit herself unto her husband, as unto the Lord, even as the church submits to Jesus. And both these laws are easy and natural, where the right conditions exist. It is galling only in their absence. Where the mating is happy, it is easy and natural for the husband to love his wife as his own flesh, and it is easy and natural for the wife to submit to the law of love. The plan is perfect, but it is not always perfectly observed.

This law of love implies absolute fidelity in the marriage state, full coöperation and complete sympathy. These conditions promise the highest happiness and success in the home. Husbands and wives should live together according to knowledge, the husband "giving honor unto the wife, as unto the weaker vessel," and each, above all things else, should "possess his vessel in sanctification and honor." The greatest sin the husband and wife can commit against each other, is looseness in the marriage bond. Adultery is such a great sin that a husband or wife may put the other away for this cause (Matt. 19: 9); and it is the only sin in the world of sufficient weight to dissolve the marriage bond. Then look at Jesus' definition of adultery in Matt. 5: 28, and the whole question is clear.

H. C. E.

Ice Cream Festivals.

WOULD it be right to hold an ice cream sociable, or an ice cream supper, in the churchyard for the benefit of the church? This is the question that we are requested to answer. This simply means that if it rains, the ice cream sociable is to be moved into the church, and if it is not taken in this year, it may be found quite easy to bend the consciences of the members just enough to let it in next year, rain or shine. But why go to the church to eat ice cream? What has an ice cream supper to do with the house of God? But, one says, the supper is for the benefit of the church. By this we are to understand that ice cream is to be sold with a view of making money for the church. Now, when a church becomes so unconcerned about the Lord's work that it must resort to suppers and ice cream sociables in order to raise what little money may be needed, it is time for that church to send for a good evangelist to preach a number of sermons on the corruptions and fate of the Seven Churches of Asia. As we view it, ice cream is all right in its place, and even an ice cream supper may be proper; but when we have to go to feeding people ice cream in order to induce them to give a little something for the Lord's work, it must be evident that religion is at a very low ebb. The Lord at one time denounced certain money changers for making the house of prayer a house of merchandise. Were he to come to some of the churches in these days, he might find occasion severely to reprimand some of his followers for attempting to turn a building dedicated to his service into an ice cream parlor.

The Problem Solving Itself.

A SISTER, writing to this office, thinks that if the ministerial question had been discussed at Conference as much as some other questions, the problem would have been solved long ago. Like some others, she does not understand that the problem is solving itself about as fast as it is usual to solve great problems. As regards the free ministry, that can be had wherever desired, Churches can call men to the ministry, and, as a rule, these men will be glad to preach the Gospel without money and without price, if the people will turn out to hear them. Then, on the other hand, if a congregation wishes to employ a minister, and give him a good support, that is her privilege. If she can raise the money and secure the preacher that will answer her purpose, the problem is settled for that church. It is no more a question in the Brotherhood, which plan is right and which one is wrong. Both plans have been endorsed, and as a people we are letting them grow side by side. The future will settle the question as to which one will become the prevailing custom.

Here, in Northern Illinois, both plans are in operation, about half of the churches having the free ministry and the other half the supported ministry. The two plans make no trouble with us, nor can we see that one set of churches prospers any better than the other. It is all a matter of conditions and preferences. The elders and pastors who are supported are fully as loyal, and as sound in the faith, as those who support themselves, and, so far as we can understand, as good preachers and as well educated preachers may be found among the latter as among the former. We are simply letting the problem take care of itself, and we presume other Districts are doing the same. True, we may discuss the question in the MESSENGER, but the rank and file of our people are doing their own thinking, it being quite generally understood that a congregation is at liberty to adopt the plan best suited to her conditions.

Distributing Our Literature.

AN outsider, to whom copies of the MESSENGER are sent now and then, tells us how he appreciates the paper, and then suggests that it might be a good idea to have all unused copies sent to the Salvation Army people, to be distributed among the city people. Since the Salvation Army folks have papers of their own, we do not know just how they would feel about handing out the MESSENGER. But we have this to suggest: Why can not our own people take a more active part in distributing our literature? A committee could be appointed to receive unused papers, and the different members of the committee could take their turn, once a week, placing the papers in families where they would be appreciated. A city congregation might arrange with a few country churches for the papers the members do not care to file. So far as the appearance of our sisters on the street is concerned, they make just as good an impression as it is possible for the Salvation Army women to make. Not only so, but it would seem quite in keeping with the principles of the Brethren church for our sisters to engage in work of this sort. In some instances they could be assisted by young brethren.

Games on the Fourth.

A CORRESPONDENT says that he sees nothing out of the way about our people celebrating the Fourth in a sane and religious manner, but he thinks it is wrong to arrange for games on such occasions, just like the world does. In a particular way he refers to pitching horseshoes, and wishes to know if we think games of this sort are in keeping with the religion we profess. We should hardly think that any of our people would so far forget their holy calling as to take part in games that even the better class of worldly people often feel disposed to condemn. In our Fourth of July celebrations there is danger of us drifting into things of this kind, and if we are not on our guard, we may, inside of a few years, be following right in the footsteps of the world. For quite a while the press of the country has been working for a sane Fourth, and some commendable improvements have been made. Our people are aiming higher. We are working for the sensible religious Fourth, and if we would succeed we must rule out everything not in keeping with this high aim.

The Wrong Spirit.

ONE, not a member of the Brethren church, on renewing his subscription to the MESSENGER, says that before remitting he was told by a spirit that he needed the money worse that he needed the paper. Thinking the matter over, he entered into a self-examination, and soon discovered that he was not listening to the right kind of a spirit. Another spirit said to him (so he writes) that he needed the MESSENGER much more than he needed the money it would cost. Listening to the dictates of the Good Spirit, he renewed his subscription and feels delighted with the contents of the paper, from week to week. If those who are not members of our church should feel impressed in this way, what ought we to expect of those who are members! Are they all impressed with the thought that they need the MESSENGER more than they need the money the paper costs?

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

PROMPT WORK.

The General Temperance Committee is pleased to announce that the latest District organized in the Brotherhood (not three months old yet) has not only appointed its District Temperance Committee, but that Committee has organized and sent its organization to the General Committee.

For several reasons we appeal to lovers of temperance in all the Districts, to see to it that all the Districts not only appoint Temperance Committees, but that they arrange to have them perpetuated. Will the various Committees that have not yet organized, please do so at once and report the results to the General Committee? This information is needed soon, for the New Almanac for 1912. Please read the plea for help in the Messenger of July 8, and respond. Send all communications to the Secretary. W. M. Howe.

1012 Bedford St., Johnstown, Pa., July 13.

A REQUEST OF THE SISTERS' AID SOCIETIES.

In a very few weeks the outgoing missionaries for India, Denmark and Sweden, and France, together with their friends, will be our guests in the Brooklyn Mission home for several days and nights.

We regard these occasions as special seasons of joy and pleasant service for our Master, and for those whom we love for the Lord. However, at such times we are have from thirty to forty guests, we feel somewhat mortified to tell some of our visitors that we are deficient in bedding. Room we have in abundance. We can easily accommodate sixty people or more; if we had the beds, comforters, quilts sheets etc. The Brooklyn Mission home belongs to the Brotherhood, and every one who desires to see the missionaries sail, is welcome as long as we have a corner to place them.

We anticipate that we need only give a hint to our good Sisters' Aid Societies, as to our need, resting assured that they will gladly do the rest. Will you kindly write me, in case you desire to have a part in supplying our need in some way? Mrs. J. Kurtz Miller.

358 Sixteenth Street, Brooklyn, N. Y.

KARADOHO, INDIA.

Our Mission School.

Our Mission school at the railway station has sixty-three scholars enrolled. These children come from Brahmin, Mohammedan, Varley, Dabla, Dhodia, Barie, Tunkari, Varnia, Kurnbi and Christian homes. In school they sit side by side and sing Christian hymns and join in repeating Bible texts. Surely, education and Christian teaching destroy the caste spirit and foster the spirit of universal brotherhood.

Some Appreciated Visits.

Sister Stover and children, who spent a few weeks with us, have returned to their home at Anklesvar since the refreshing rains have come and the working heat is less. Here, at Dahanu and at Bulsar, the heat is more bearable, because of the sea breezes. All the other stations are farther inland. These days, that missionaries spend together in Christian fellowship, cheer us on our way. Sister Himmelsbaugh also spent a few days here. She made herself useful among the sick and suffering. The field of work for a trained nurse is no small one, especially in this land of disease and suffering. Sister Himmelsbaugh is drawing hearts nearer to the Divine Healer while she ministers to the bodily ills.

Healing the Wounded.

Some days ago a poor Varley came from the jungle with his fingers and hands badly torn and gnawed by a tiger. He had shot a tiger, which, in its last moments, sprang toward him. In order to save his life, the native thrust his hands into the mouth of the infuriated beast. The hands were crushed and several fingers bitten off, but meanwhile the bullet had done its work, and the tiger rolled over dead. Some days later the poor fellow came to the mission house for medicine. His hands were carefully dressed, and after having been given a supply of healing ointment, he returned to his jungle home rejoicing.

A Great Day.

Yesterday, June 22, was a great day in India and in all of Britain's provinces. It was the Coronation Day for the new emperor, King George V. It was a great national holiday and many prayers were offered in behalf of the new king, that his reign might be one of peace and righteousness.

The Funeral Pyre.

The other day we stood on our front veranda, to watch the burning funeral pyre of one of our old friends and neighbors. She was an aged lady, a widow, who often came to hear the words of life, but she waited for the more convenient season which never came. Many, like this poor soul, are standing just outside of the kingdom. May God speed the day when they may be gathered into his kingdom! Alice K. Ebey.

Karadoho, via Dahanu, India, June 23.

CHURCHES SUPPORTING PASTORS.

As there exists a difference of opinion as to whether the Annual Meeting has granted churches the privilege of electing and properly supporting pastors, so that they may give their entire time "to prayer and the ministry of the Word," and as it is desirable that we have a decision on which there can be no misunderstanding, so as to avoid trouble and the feeling that those who desire to elect a pastor are disregarding and disrespecting our Annual Meeting decisions, we, the Covina Church of the Brethren, petition Annual Meeting, through District Meeting, to grant churches the privilege of so setting apart ministers to give their entire time to prayer and the ministry of the Word (Acts 6:1-4; and 13:2), giving such ministers a proper support (see 1 Cor. 9: 7-14; Matt. 10:10; Luke 10:7; Philip. 4:16-17; 1 Peter 5:2; Acts 6:2-4) during the time for which they have been chosen, so that they may effectually accomplish the work for which they have been set apart.

Sent in to Annual Meeting.

Answer: Referred to J. H. Longanecker, D. H. Zigler, T. C. Denton to report to next Annual Meeting.

With the benediction of Christ upon the ministry "under the sun of the world," it is but fitting that the church should continue to be concerned as to the welfare and efficiency of those called to this sacred office. This continued solicitude is seen in the action of the recent Conference in committing the petition relative to the privilege of churches setting apart pastors, as stated above.

A number of brethren also show an interest in the matter by speaking to the different members of the committee and some of them desire to be heard from. Now, in fairness to us, and in the hope of more good being accomplished, while the committee appointed is engaged in the duties assigned, an opportunity is given all to present such things on the question in hand as seems best for the cause of the Master.

However, in order to be most helpful for the report to next Annual Meeting, such communications should be in the hands of the undersigned by Sept. 1 of the present year.

J. H. Longanecker, D. H. Zigler, T. C. Denton, Committee.

PROGRESS OF THE WORK AT UMALLA, INDIA.

"There is sound of abundance of rain." We never saw the early rains so heavy and continous as they are this year. We had a few sprinkles, several days ago, and we all wondered whether they would not be the forerunner of monsoon. Now we no longer wonder, for we have had almost continuous rain for five days. Sometimes it seems as if the windows of heaven were wide open, and the water falls in sheets instead of drops. According to government measure, eight inches have fallen. Usually the farmers get their seed in the ground after the first few rains, but as yet no seed has been sown, and it does not look favorable for sowing for several days yet. We hope and pray that the rains may continue all through the season, thus insuring a bountiful harvest to these poor people.

Since the coming of the rains, the intense heat has gone, and the air is nice and cool. One feels more like working.

This hot season was a very busy one. There is always a busy time while the farmer is preparing for the rains. This is the farmer's time to clean his fields, ready for another year, to rebuild his house if his old one is bad, re-roof his house with palm leaves, gather his fire wood, and do many other things.

This year our Christian village has grown more than we had expected. Nine new houses were built and only three of these at Mission expense. Five of these houses were built for two families, so you see we are growing. Six of these houses have tile roofs instead of leaf roofs, and this, too, adds to the appearance of the village. We can see a great improvement in the people. They have a desire for better things, which they did not have when they were oppressed financially, and in their old environment. It is the custom to keep the cattle in the living room, but all the Christians who have this year built a separate shed for their live stock, which is, indeed, a great improvement. One family, which lived in the other part of the village, have moved in. They had their ups and downs, so they decided it would be best for them among the Christians. The woman was one of the first women who were baptized in the early years of our mission work, but who had never taken off her leg jewels. She has taken them off now, and is a happy woman.

Bro. D. H. Eby's have been gone this hot season, for a much deserved rest. We look for them home in a few weeks, now since the air is cooler.

We are anxiously awaiting Annual Meeting news, which will come in a few weeks. We are interested in all the church's work, and await anxiously the proceedings of that body.

Last week we had a very enjoyable love feast. None outside of our own congregation were here. It was a feast of good things for the soul.

This morning I was awakened by a messenger who brought the news of the death of a little one who had died a little while before. The little boy was nearly two years old, and had been sick only a few days. Bro. Lichty being gone, the school-teacher took charge of the brief funeral service. We had very well, considering that this was his first experience. We are again reminded that life is fleeting. This little one's life was short, but it has fulfilled its mission and has gone for its reward. The father has been rather wayward, but we hope that the death of his little boy will bring him into the right way again. "A little child shall lead them."

We all praise God for good health and strength to do his work. Nora Lichty.

Umalla, India, June 16.

ANKLESHWER, INDIA.

—It is amusing to have Brethren Berkebile and Blough write and ask for some fresh kindling from the firing line, when it is so wet here that the mention of fire would make a man feel ashamed. But we wanted the wet, and now we have what we all wanted,—floods of waters.

—We have had the experience of having a youth arrested and imprisoned for housebreaking and theft. Believing him not guilty, I did what I could to get him free. Finally he was not only freed from the charge, but, in the trial, the patel of the village was shown by the cross-examination to be of the actuating motives rather questionable. After it was all over, the patel was removed from his patelship. This will have a splendid moral effect on the village, and all the Bhils who hear of it. And they will be many. Sometimes we have to conduct the cross-examination, which was my first experience in this direction.

—Last month, here at Ankleshwer, a little child of three years was found dead on the riverside, and there strangled to death,—apparently that the perpetrator of the crime might get the several rupees' worth of jewelry that were on its arms and legs! It was a gruesome deed, and one thinks of it only with a shudder, but to those who feel bound to put ornaments on their little children, and to whom the teachings of ethics do not appeal, it ought to be a lesson. But what a price to pay for a lesson,—and yet—

—We are all waiting to hear the good news in store for us, as to what the Lord did for us and all his children in the last Annual Conference. The Lord works with his people. He is their Guide and Strength, and what he will do in the Conference, we wait to see. We feel there will be something good, something inspiring, which will to work throughout the whole year, even as there was last year. But supposing there was an eruption, supposing there was a fracas, then we should have to feel that the Lord was not well represented at the Conference, and for the whole year what a prospect there would be! But we look for the best things.

—Last week Sister Kathryn Ziegler received a cable message that her mother had passed away. This puts sadness in our hearts, and makes us all feel the nearness to the other side which sometimes, in the midst of multiplied labor, we are so apt to forget. It brings to most of us the fact that we can not tell whether we shall meet again some of the loved ones in this world to whom we said good-bye some years ago, and whom we hope to meet again soon, if we are spared. There is the point. Our lives are in his hands, and while all may well rejoice that Sister Ziegler is ready to join those in the call comes, all feel it might have been deferred until after a while, and not now.

—About a year ago two certain Bhils stole cotton. One was caught and sent to prison for a year for a month and a half. The other ran away. In the meantime he came into contact with Christian people and Christian teaching, and about two months ago was baptized. But nothing did he tell about the cotton. Last week he came here, and wanted to talk. We talked. He said he was guilty of stealing cotton, and that his partner had been imprisoned, and now he wanted to know what to do. I told him to confess the whole thing before the authorities and surrender himself. We sent him to the Fozdar, who sent him back and said, "Go to the Mamlutdar." We sent him to the Mamlutdar, and he sent him back, saying, "Go to the Fozdar." Again we sent him to the Fozdar, who said, "Come next morning." We sent next morning, and were told to come in the afternoon. We kept sending. It seems they did not know how to deal with a case of that kind. They could catch a thief, but when one came voluntarily, it was a question what to do with him. So, finally, he was imprisoned, and his case is to come up at any time now. I have asked the court to show mercy, considering the fact of his voluntary confession after a year, and trust the moral effect on the community will be exceedingly good. W. B. Stover.

June 16.

Look within. Within is the foundation of good, and it will ever bubble up if thou wilt ever dig.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Rexie.—Bro. W. L. Woodiel, of Austin, Ark., came to this place July 8 and held a ten days' series of meetings. He preached eleven sermons. Many were made to think on their way. They enjoyed the good sermons and awoke to duty of baptism. A collection of $11.85 was taken for Home Missions.—Caleb Aills, R. D. 1, Box 14, Hoxie, Ark., July 17.

CALIFORNIA.

Butte Valley.—Our church met in special council at 2 P. M., July 16, and held an election for a minister. Bro. C. Ernest Davis was elected and duly installed into office. Eld. J. H. Stover conducted the installation services.—H. W. Allen, Macdoel, Cal., July 16.

Glendora.—We held our business meeting July 1. One letter was received. We reorganized our Sunday-school and re-elected Bro. J. C. Whitmer as our superintendent for another year. There is some uneasiness among our adherents here. We intend to organize a teacher-training class in the near future.—Mary White, Glendora, Cal., July 15.

Redondo Beach Mission.—Since our last report of the work here, three of our Sunday-school scholars have been added to the church by confession and baptism, for which we praise the Lord. We are praying for others who are near the kingdom. Bro. Swihart is assisting in the work here, for which we are grateful.—Oscar Mathias, Redondo Beach, Cal., July 16.

South Los Angeles.—Sunday evening, July 16, during our Christian Workers' Meeting Bro. Wm. Beahm, of Covina, Cal., gave us a very beneficial address on "Peace," or "The Power of Peace." This is a subject that is a great problem to the world, but it still more seriously confronts the Christian people of today. We hope that those who were permitted to hear this earnest address, will be encouraged to hold aloft the banner of peace. Sister Lena Swank, from Grand Junction, Colo., is visiting here, and is giving her time and efforts to the work at the Sixty-first and Wall Street Mission. While the worldly allurements are numerous in this section of the city, we feel that an extra effort must be put forth in order to accomplish more lasting results.—Clara B. Custer, 1236 East Forty-sixth St., Los Angeles, Cal., July 17.

Tropico.—July 2 we listened to a touching sermon by Bro. John M. Snyder. In the afternoon quite a number of members met at the home of Bro. and Sister Edward Shively to have special prayer for the sister who is very ill. She was anointed in the name of the Lord. Bro. Snyder and Wm. Beahm talked on the work of the St. Joseph Conference.—M. M. Behelman, Tropico, Cal., July 16.

COLORADO.

Grand Junction.—Our mission church at this place, which has been struggling some considerable time, is now on a firm basis. Although it is a small building, it is now one of the neatest and most inviting places of worship in the city. We believe the influence of this will be felt by our workers here. In their efforts for the Master. We feel that it will also serve to stimulate greater activity throughout the District in the Home Mission work. Sister Lena Swank, who has been at work here in the Home Mission, has effected the organization of this congregation, a year and a half ago, has been called to Los Angeles, Cal., to labor there, but she will enter a similar field of work there. Brother and Sister A. C. Rose, of Denver, Colo., have taken up the work in her characteristic earnestness. Let every member of this District push forward the work. Remember it is the bounden duty of the church.—W. B. Hornbaker, Dist. Sec'y., R. D. 3, Grand Junction, Colo., July 17.

Grand Valley.—The first annual Sunday-school and Christian Workers' Convention of the Brethren of Western Colorado and Utah was held at this place on July 8. The meeting was organized by electing Bro. A. C. Root, moderator; Bro. Daniel Hummer, secretary. The following topics were called, and reports for the different schools were given. The delegates declared the book reports a great help and benefit to each school, so that more complete and uniform reports may be given at the next meeting. Some of the topics discussed were as follows: "What Is the Greatest Need of the Sunday-school?" "Should the Church Be the Teacher?" "Why Not Have Special Installation Services for Officers and Teachers?" "The Reward of a Faithful Sunday-school Teacher." "Parents' Responsibility to the Sunday-school." and "What Do I Owe to the Sunday-school?" These topics aroused a great deal of interest, and the representatives of the different schools felt well paid for their effort, and better fitted than ever to conduct a successful Sunday-school. The evening Christian Worker topics were discussed, which proved edifying to all. The atmosphere of the whole day's meeting was intensely beneficial.—Daniel Hoenig, Fruita, Colo., July 19.

ILLINOIS.

Lanark church held a business meeting at which Brethren Frank Hook and Elmer Zuck were elected delegates to District Meeting. The writer was also elected as delegate's correspondent. Bro. Boyd Zuck was chosen Publishing House agent. Our Sunday-school is enjoying a healthy growth. The attendance last Sunday was 118 in the forenoon. Our average attendance for the last quarter was 117. The Sunday-school and Christian Workers' meeting were out of the adjoining congregations was held here on Sunday afternoon and evening. We had a good attendance and a good program.—Addie Arnold Zuck, Lanark, Ill., July 17.

Salem church met in council July 15. Our elder, Bro. G. W. Miller, of Corro Gordo, Ill., was present. Mrs. G. W. Coulson was elected elder to the District Meeting delegate. Bro. Miller will serve, alternate. At the Sunday meeting a man and his wife made application for baptism, which caused great rejoicing among our little flock. The administration of the ordinance was witnessed by a large crowd of people on the banks of the stream, about six miles from the meeting-house. Others are almost persuaded.—Jacob Hershberger, Salem, Ill., July 20.

Waddams Grove.—Eld. J. G. Royer, of Mt. Morris, made us his annual Sunday-school visit and preached for us on the Fourth. He preached a very good sermon, and also took the Sunday-school hour in giving us some good instruction concerning Sunday-school work. In the evening he also conducted the Christian Workers' Meeting. July 4 the Yellow Creek church and this church held an all-day Basket-dinner Meeting. In the forenoon Eld. P. R. Keltner gave us an address, and this some subject was discussed in the Sunday-school were discussed. All brought well-filled baskets, and after the dinner very large crowds gathered in the church to hear a very good program, given by over forty of our young people. Sister Maud Hoover, of Oregon, was also with us, looking up places for the "Fresh Air Children."—Albert Myers, Waddams Grove, Ill., July 17.

INDIANA.

Goshen (West Side).—The church at this place will hold an all-day harvest meeting Aug. 13. Bro. Harvey Schrock, of Middlebury, Ind., will speak for us.—Mrs. Osie Brumbaugh, Goshen, Ind., July 17.

Kewanna.—Sister Bixler called for the elders of the church to be anointed prior to a surgical operation, which she will soon undergo. Bro. J. B. Wike administered. Quite a number of members were present. She asks an interest in the prayers of God's people for her recovery.—D. Hendricks, Kewanna, Ind., July 16.

Kewanna (Juniata District).—At our harvest meeting Bro. Puterbaugh preached to the forenoon; Bro. I. B. Wike, our elder, preached a missionary sermon in the afternoon to a well-filled house. We had a fine day and a good meeting. A collection was taken up for mission work. We decided to start a tent for a mission in India, so we will have help coming with our small amount. May it go forth and gather sufficient funds as quickly as possible, to have our wishes materialized, because, according to the reports from India, it is badly needed. The amount is $8.60.—W. Wilfert, R. D. 3, Delong, Ind., July 17.

Lower Fall Creek.—Our church met in council June 24. Eld. Frederick Fike, pastor, presided. We decided to hold a love feast Oct. 14. One letter was called for. July 9 Bro. Kintner, of Peru, Ind., came to this place and began a series of Hoppis, and gave us two well-prepared sermons. As we are few in number we need more ministerial help, and ask you to help in the work.—Wretha Krall, R. D. 42, Pandleton, Ind., July 16.

Maple Corner congregation, five miles north and one mile east of Hartford City, and four miles west and two miles south of Montpelier, Ind., will hold a harvest meeting Aug. 13. Everybody is invited to come and spend the day with us. A special invitation is extended to the Home Mission workers: Mary Ratliff, R. D. 10, Montpelier, Ind., July 19.

Marion.—July 2 Sister Gaither organized a dear mother who longed to take up her cross and follow Jesus. She came through on the last evening of our revival and was last winter, when Bro. Geo. Swihart, of Roann, was with us, but baptism was deferred until last July. She has a faithful companion might go with her. As he still defers coming, she felt like delaying no longer in putting on Christ. Her prayers, as well as those of the church, were answered in her being offered in his behalf, and we trust that ere long we can rejoice to see him also put on the Lord Jesus. We have a few members and friends, with her companion, witnessed the administering of baptism.—Mrs. Ida Gaither, Marion, Ind., July 17.

Mexico.—Bro. Hamilton, assistant secretary of the Anti-saloon League, will be with us in an address next Sunday in the union church. We trust much good may be done. Our revival meetings are now in progress. Bro. Wm. Beahm, of Covington, Ohio, conducting the services. We trust that much good may be accomplished.—Lillian Earhart, Markle, Ind., July 19.

Mount Pleasant church met in council July 16. Bro. S. E. Stoner was elected elder for the coming year. Our series of meetings are now in progress. Bro. Ogo. Our love feast will be held the last Sunday in July. Two letters have been membership were granted.—Lena E. Huffman, New Paris, Ind., July 17.

Rock Run.—We expect to hold a harvest meeting Sept. 2. Our love feast will be held Oct. 7.—Mrs. Jennie Martin Gosheu, Ind., July 19.

Tippecanoe.—We will hold our annual harvest meeting Aug. 13. We will have all-day meetings, preaching services in the morning, then preaching after which lunch will be served, to be followed by another preaching service. We will also have a collection on that day for the mission cause.—Josiah Garner, R. D. 3, Syracuse, Ind., July 20. Cross Plains.

IOWA.

Alba.—We are still holding Sunday-school and preaching services every Sunday evening. Bro. Pouts was with us last Sunday and gave us two good sermons.—Bessie Miller, Alba, Iowa, July 20.

KANSAS.

Kansas City (South Side).—Last evening we had a council meeting more fully to equip the work at our Mission. We have had a Sunday-school since last March. Bro. W. H. Haddix was elected superintendent of the Sunday-school. Sister Hattie Bosworth was elected secretary. Bro. was elected president of the Christian Workers' Meeting. Bro. S. B. Howard was elected to the deacon's office. As he was not present at the time of election, his installation will take place on Sunday evening. The members at the mission are very much encouraged over the action. The Board through District Meeting, to give them the organization of a church. Our work at the mission is prospering. Twenty-seven have been baptized since the last District Meeting.—I. H. Crist, Kansas City, Kans., July 16.

Meade.—The members of this church, living near Galena, Kans., met July 15 for the purpose of holding a Sunday-school after Sunday-school. Our elder, Bro. J. S. Clark, and Brethren E. H. Eisenbise and D. Pyle were present. Sister Harriet Mission Board, were with us. They gave us some excellent talks. We are glad to have Sister Harriet always gives us inspiration when members from adjoining churches meet with us. We are in our second Sunday-school and are growing in number during the last few months. Bro. Lentz preached for us in the evening services and gave us a splendid sermon, for which we were very grateful. We have had some good rains of late, and so have good prospects for a fair crop.—Mrs. Ella Eisenbise, Meade, Kans., July 17.

Osage.—We expect to have our love feast Sept. 23, and our series of meetings will begin Sept. 24. Our Sunday-school is planning for a local convention, to be held July 30.—D. W. Kinsel, R. D. 1, Osage, Kans., July 17.

Prairie View.—We met in council July 1. Our elder, Bro. A. B. Cline, presided. We elected Sunday-school officers for the next six months. Bro. J. Force was reelected to superintendent. We decided to hold a love feast Oct. 21. A series of meetings is to begin Oct. 22, to be held in the church by the home ministers.—Loule Yeagst, Friend, Kans., July 21.

MARYLAND.

Denton congregation held its annual Missionary Meeting June 25. The services were conducted by Eld. J. H. Beery. The collection amounted to $20.—Mrs. Ida V. Lantz. Bro. Hartzog gave a very interesting lecture on his trip to Palestine. We will hold our Sunday-school Rally Day Aug. 13. Sister Anna Hutchison, one of our missionaries to China, is to be with us.—Edna O. Pentz, Tuckahoe, Md., July 20.

MICHIGAN.

Harlan.—June 24 Bro. R. H. Nicodemus, of Bethany Bible School, began a series of meetings for us, continuing until July 8. Bro. Nicodemus preached some excellent, helpful sermons to be very uplifting to our people, and, we trust, will not soon be forgotten. One dear young man has decided to take the fold by baptism. We learn that others are counting the cost.—Rose Miller, Copemish, Mich., July 19.

Long Lake.—We reorganized our Sunday-school at this place June 25. The officers were reelected for one year. Although our Sunday-school is small, the attendance has been fast, the attendance at these services is very good. Several of our members are living in Traverse City, and attend the services every Sunday. This is a very good place for new ones to locate. Pray for Brethren Hoffman and Miller in your prayers! July 4 we went to Lake Michigan.—about six miles from our schoolhouse.—where we all enjoyed dinner together. After dinner was over we listened to a program given by some of the young people of our Sunday-school. This was followed by a temperance lecture by Bro. D. E. Sower, in which he showed up the harmfulness of intoxicating liquor in its true light. We held meeting in the forenoon and after the program. All enjoyed themselves very much, and returned home feeling that we had been well repaid each day. Our Sunday-school decided to send $5 to the Mission at Grand Rapids. Brethren Hoffman and Miller are with us yet. Some of the young people seem to be very near to Christ. May the Lord help them to make an early decision for the right!—William Bittel, Presque Isle, Mich., July 13.

MINNESOTA.

Preston.—We recently closed a two weeks' series of meetings, conducted by Bro. Zimmerman, of Watonwan, Iowa. As a result two young men decided for Christ and were baptized on Saturday afternoon, prior to our love feast in the evening. The weather was especially warm, yet the meetings were well attended.—Ella M. Orr, Preston, Minn., July 15.

MISSOURI.

Aurora.—We are now without any one to break to us the Bread of Life. Bro. Peebler took the train to Oklahoma June 6, saying that he expected to look after his crops. This leaves the little flock without one to lead and direct us. We feel that it is time for us to think of where we must leave the work at this place, as we fully believe that God intended us to another field. It is with much sorrow that we think of leaving this little band of saints, but if only we could see some one else to take charge of the work here before we leave. We have been reading the Sunday-school lessons in Scripture lesson by some of the members immediately following the Sunday-school hour. We have received a call to the late Annual Meeting of the Dress Question, last Sunday, in our Christian Workers' Meeting, and had a very good talk on the subject. Pray for us that God will put it into the heart of some one to minister to the little band of faithful members.—C. L. Peebler, Aurora, Mo., July 18.

Dry Fork.—We are now having revival meetings, conducted by Bro. O. E. Garner, of St. Joseph, Mo., which began July 9. So far none have as yet come out on the Lord's side, but the attendance is good and the church is becoming awakened. The people also are becoming interested. We hope and pray that much good may be accomplished by these meetings.—Ida E. Teeter, Jasper, Mo., July 18.

Kitter.—The meeting of Northern Missouri District met with the Rockingham congregation at 9 A. M. Friday, Sept. 2. The District Sunday-school, Ministerial and Christian Workers' Meeting also met in connection with the Friday preceding, at which time the Elders' Meeting will be announced.—Ella Hutchison, Kitter, Mo., July 17. Route 2, R. D. 1, Polo, Mo., July 22.

South Big Creek.—By urgent request we went to Pattonsburg, Mo., July 5, and baptized a crippled brother who is the mother of a family of children. This is the first baptism in the county is helping him. This seems to be the first baptism ever performed in that locality, and it was witnessed with a great deal of interest. July 8 we had the pleasure of visiting one of telling them of our doctrine at their church, at 8:30 P. M. Bro. Hoff, of Polo, Mo., delivered the sermon. A powerful sister who had just recovered from smallpox. We returned home very tired, but glad to have had the visit. Missouri is a splendid place for mission work. It is a large field, and there is room for a good many consecrated workers. It was well attended, considering so much sickness and so many meetings in the city.—Eld. J. G. Kline officiated. Thirty sisters and nineteen brethren were at the table, seventeen of whom never had such a privilege before.—F. H. Peterson, St. Joseph, Mo., July 18.

Spring Branch church met in council July 8. Eld. L. B. Bosh presided. Our elder, Bro. Cline, was present. Bro. Bro. Chas. A. Lentz is to do the preaching. The meetings are to commence on the second Sunday in June. Sister Bro. Ernest Jones and the writer were chosen delegates to District Meeting, which is in a critical condition. We have had no rain, to speak of, since April 6.—Asro Breshears, Wheatland, Mo., July 17.

MONTANA.

Culbertson.—Having just returned home from our District Meeting of North Dakota, Eastern Montana and Western Canada, the writer will give a few items from the same.—The Messenger. Bro. J. E. Keller and myself went from the Medicine Lake church, and Bro. and Sister Hoffman from Antler, over attended. We met many old acquaintances and formed many new ones. The many inspiring talks and the zeal shown by the speakers showed that the brethren are more firmly established in the faith of the Church of the Brethren than we have ever seen them. We have many faithful members out here on the frontier, but our congregation is growing. Four members were received by letter at Culbertson, but now we have more than fifty. Then we had our meetings in a small way, but now we have a large house and schoolhouses to have meetings in. We have three mission points and are holding meetings at Keller and Antler. At McCune. Several have been added to the church this summer, and there are good prospects for others to unite with us. We crave the prayers of God's people for the entire church and mission prayer, here in this part of Montana. Our prospects are good enough to warrant us in asking the Lord to send to the Lord for what he is giving us.—D. M. Boothart, Culbertson, Mont., July 17.

Medicine Lake.—Our congregation organized a Sunday-school and built a commodious schoolhouse, one of our new preaching points. Bro. David Moothart is the superintendent. We use the Brethren literature. The church elected Eld. J. E. Keller, Bro. Jacob Bruhaker and Bro. Jacob Miller, Nelson, N. Dak. One has been baptized, who lives at the other point where we have services and Sunday-school. Eld. Landis officiated at our love feast. We ask the prayers of the faithful in behalf of those who have not yet obeyed the Lord. Almost every day we are receiving letters of inquiry concerning our country, and we are glad to say. We can welcome nine members—all, we trust, loyal and zealous in the Master's work. We received three more letters of membership. We, as yet, have no churchhouse, but a building fund has been started, and we contemplate to build as soon as we can. Our Sunday-school is growing, and we are beginning to get dry. At this writing there are indications of rain soon.—Katie E. Keller, Medicine Lake, Mont., July 17.

NEBRASKA.

Logan Grove church met in council June 23, at the schoolhouse. Eld. B. F. Heckman presided. Bro. Ira Long, pastor, Bro. N. B. Nelson presided. We decided to hold a series of meetings sometime this fall, and close with a love feast. —Ingeben Andrews, Cozad, Nebr., July 17.

NEW MEXICO

Miami.—Our church met in council July 8, with Bro. Mohler superintendent. Two Sunday-school officers were elected and accepted. Bro. Alpheus Brubaker was advanced to the second degree of the ministry, and he and his wife were duly installed. We decided to have our love feast Oct. 14. Bro. Philip Miller was elected delegate to the District Meeting. Our Sunday-school was reorganized, with Bro. Joseph Lapp as superintendent.—Mollie Bolinger, Miami, N. Mex., July 17.

NORTH DAKOTA.

Ellison.—June 25 the writer ministers began a series of meetings and did the preaching for Bro. J. H. Fike came to take up the work June 30. He continued the meetings until July 9, when we held our love feast. The interest and attendance were good, and the church feels much strengthened. July 4 we had an all-day meeting. In the forenoon a temperance program was rendered, and after an enjoyable picnic dinner a very interesting program was rendered. The crowd numbered about 800, and all could not be accommodated in the house. People were present from a radius of twenty miles. Many who had never attended such a celebration were deeply impressed with the services.—Bro. Moses Dierdorff, of Iowa, Bro. J. H. Fike, of Indiana, and

many from adjoining churches, rendered much assistance.—William H. Eller, Elkins, W. Dak., July 19.

Pleasant View.—Bro. Moses Dierdorff, of Iowa, closed a four weeks' series of meetings at this place July 8. He labored earnestly for us, and we feel that God will grant his blessing. Two young men confessed Christ and united with the church. We rejoice to see men and women join their lives to Christ and work in his vineyard. We held our love feast July 1. About sixty-five members surrounded the Lord's tables. Bro. D. F. Landis came to us, at Egeland, July 16, to begin a series of meetings. The interest and attendance are splendid.—Alice Stevens, Egeland, N. Dak., July 20.

Surrey.—Our series of meetings, conducted by Bro. Isaac Frantz, of Ohio, closed last Sunday evening. Two confessions by baptism and one reclaimed, Bro. Geo. Hilton's little son, John, being among the number. As is often the case, our meetings closed too soon. Many others were near the kingdom. Bro. Frantz stayed, did a, was truly a feast to the soul. Bro. Frantz officiated, Bro. A. Hoff, of Williston, N. Dak., Morris, Ill., and Bro. D. F. Landis, of Williston, N. Dak., were with us. Bro. Landis gave us an interesting discourse on Friday morning, July 7. Bro. Geo. Hilton began preaching for us July 14, and will continue through the next week.—Maneva Lambert, Surrey, N. Dak., July 15.

OHIO.

Charleston Mission.—Our church met in council July 8. Our elder, Bro. Barnhart, presided. He remained with us over sunday, and preached both morning and evening. We decided to begin our series of meetings Aug. 1, with Bro. O. P. Haines, of Dayton, Ohio, to conduct the meetings. Sunday-school and preaching services are still well attended.—Mrs. Sallie Bennett Holsey, R. D. 6, Chillicothe, Ohio, July 18.

Dayton.—The children of our Brookville school gave a very interesting program on Sunday evening, July 16, instead of the regular Christian Workers' meeting. Bro. J. H. Crull gave an illustrated "ladder sermon" by our pastor, Bro. J. W. Fidler. We expect to take our Brookville members on on Saturday, July 22, for their annual outing, to which they are all looking for a short yet anxiously awaited. North Grove, 261 Maple St., Dayton, Ohio, July 18.

Fort McKinley church met in council July 13. Our elder, Bro. A. C. Kleppinger, presided. Considerable business came before the meeting. Two letters of membership were granted. Our love feast will be held Oct. 7, at 10 A. M. Two series of meetings will begin about the same date, to be conducted by Bro. David Metzger, of Lordsburg, Ind., and Bro. J. W. Stump, 130 West Third Street, Dayton, Ohio, July 22.

Notice.—The District of the Southeast District of Ohio are announcing special all-day services at the Brethren Home, Greenville, Ohio, July 24. Everybody bring your dinner baskets. The program will be given later.—A. B. Miller, Eldorado, Ohio, July 18.

Notice to the Church of Northwestern Ohio.—At a meeting of the Board of Trustees of the Old Folks' and Orphans' Home the contract was let for the erection of a dormitory building for an orphanage. All persons and churches, who have subscribed for such a building, are urged to see that their subscriptions are paid at once.—G. A. Snider, Treas., R. D. 5, Lima, Ohio, July 18.

Notice to the Churches of Northwestern Ohio.—The State district treasurer seems to be short of funds. As our last District Meeting it was decided that each church should pay for District expenses and the running of the Old Folks' and Orphans' Home, an amount equal to forty cents per capita. This money should be paid at once. The trustees had to borrow money to get the last year's bills paid. Please send money to Bro. F. P. Dukes, R. D., Greensprings, Ohio.—G. A. Snider, Northwestern District Treas., R. D. 5, Lima, Ohio, July 20.

Wyandot.—We will have our love feast Oct. 7, at 10 A. M. We expect Bro. and Sister P. S. Berkebile to be with us, to assist in a local Sunday-school meeting Sept. 3. We are trying to locate a minister among us, but as yet we have been unsuccessful. Who will come?—Laura A. Cook, R. D. 2, Nevada, Ohio, July 20.

OKLAHOMA.

Hoyle.—Our church enjoyed a Sunday-school meeting July 2. Bro. J. Hoyle conducted the meeting. We had a splendid morning and evening. We also held our church meeting May 19. Bro. Grosnickle presided. Our love feast will be held May 20. Fifty members surrounded the Lord's tables. Several visiting brethren were with us. The house was crowded with spectators. On the evening prior to the feast we held an election for a minister, the lot falling on Bro. Oliver Root. He and his wife were installed.—Eliza Morgan, Ames, Okla., July 22.

OREGON

Coquille Valley.—Our church has just enjoyed a feast of good things. June 16 Bro. E. M. Bosserman came to us and gave us about twelve lessons in Bible study, after which he gave us a two weeks' series of meetings. Twenty-two were baptized and two reclaimed as a result of these services. At the close of the meetings the District Meeting convened at this place. All business concerning the District of Oregon, Washington and Idaho, was disposed of, and a final resolution passed, dividing the Districts. The division is on the State line, except Idaho, which includes Western Montana. The next District Meeting convening will belong to a District. Our meeting closed July 15 with a love feast in the evening. One hundred and sixty members surrounded the Lord's tables.—J. F. Stevens, Myrtle Point, Oregon, July 22.

PENNSYLVANIA.

New Enterprise.—The first Sunday-school Teachers' Institute, in the vicinity of the New Enterprise church, was held July 9 and 10. Four very interesting sessions were held. All these sessions were well attended, and were very instructive. Brethren F. F. Holsopple, W. P. Harley and S. M. Detwiler were the instructors. The Pine Hill Sunday-school now has a cradle roll, home department (just started), and two partial-prepared adult classes.—W. H. Mentzer, New Enterprise, Pa., July 16.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Since our last report two dear ones have been added to the fold by baptism. Last Saturday our Sunday-school had its outing. Plenty of ice large wagons filled with happy, joyous and smiling children. It is a great treat for them to leave the hot and crowded city streets and take a run in the park. The children in the country can not know what it means to the bread-in city children.—Lecture meeting, 8:00 P. M. Sunday, 1906 Park Avenue, Philadelphia, Pa., July 18.

Philadelphia (First Church of the Brethren, Dauphin Street, above Front).—Sunday-school, July 3 we held our annual meeting. Eld. J. T. Myers and our pastor, Bro. D. Webster Kurtz, presided. Our letter of appointment was read. We extend to our pastor and Sister Eva Groff as delegates to our District Meeting, to be held at Brooklyn, N. Y., Sept. 28. At the close of the business session both our elder and pastor earnestly exhorted the members to live closer to Christ's principles, not for appearance's sake, but because it is gospel teaching. They also admonished greater spiritual zeal. We had the pleasure of having Eld. T. T. Myers with us at our prayer meeting July 12. He gave us a heart-to-heart talk.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., July 19.

Rockton.—Our council will be held in the Rockton house Sept. 2. A series of meetings will begin at the Greenville house Aug. 21, to close with a love feast Sept. 3. These meetings will be in charge of Bro. David Clapper, of Meyersdale, Pa.—Libbie Hollopeter, Rockton, Pa., July 17.

Spring Creek.—We met in council at the Bethel house July 1. Bro. Samuel Wittling presided. We decided to hold our love feast Oct. 3, 6 P. M., at the Steele house. Our harvest meeting will begin July 23 at the Bethel house, and July 16 at the Steele house.—Levi E. Greenawalt, R. D. 7, Everett, Pa., July 18.

TEXAS.

Portland.—July 4 the brethren and sisters of this neighborhood, and as many of the brethren and friends as desired, met together at Gum Hollow Grove to celebrate Independence Day,—not in the usual way, however, but in a quiet way. There we could rest in the cool shade and meditate. We had tables, made with wood-framed tables, covered with tin roofing, but no firecrackers. After dinner Eld. Jacob Witmore gave us a good discourse, appreciated by all present. Thus we spent the Fourth and returned to our homes rested, conscious of having enjoyed a well-spent day.—L. J. Porter, Portland, Texas, July 20.

VIRGINIA.

Buena Vista.—Our council was delayed on account of the illness of our elder, Bro. S. N. McCann. Arrangements had been made for a council July 15, at 8 P. M. Bro. S. I. Flory presided. Our former pastor, Bro. S. G. Breyer, sent us a very encouraging letter, which was read by our experienced body of members. Bro. C. M. Driver was chosen to hold a series of meetings in his near future. Bro. Driver came to us July 16 and preached two very stirring sermons. Seven have applied for baptism and one reclaimed. There are prospects for others to enter the kingdom. Our pastor, Bro. Howard Alley, is sick with fever, but is now improving slightly.—Mrs. Lucinda Alley, Buena Vista, Va., July 20.

Germantown.—Our Sunday-school at the Brick church is progressing nicely, under Bro. J. A. Fisher's superintendence. Sister Rose Wolfe was elected our Sunday-school as delegate to the Sunday-school Institute. We have a Wide-awake, enthusiastic Christian Workers' Meeting, with Bro. J. B. Brower as president.—Ida Brower, Dayton, Va., July 19.

Pleasant Valley.—Our church met in Council July 15. Eld. S. F. Reed presided. One letter of membership was granted. At our business session the following officers were elected: Bro. C. H. Pitt was elected to the deacon's office. He and his wife were duly installed. At 2 P. M. preaching service began, which were led by Bro. Handy, assisted by Brethren Eli Reed and J. A. Miller. Our love feast was largely attended. On Sunday morning two were baptized. At 11 A. M. Bro. Jones preached for us at 11 A. M. At 7 P. M. Bro. Eli Reed preached an excellent sermon. July 8 we had a soul-cheering talk.—Margaret R. Thompson, R. D. 1, Seven Mile Ford, Va., July 19.

Timberville church met in council at Mount Olivet July 1. Our elder, Bro. C. Carter Wilkinson, presided. It was decided to have a love feast Sept. 23, at 3:30 P. M., and a visit planned in the near future. Services closed with a free will collection at each harvest meeting for the support of Bro. Isaac Long. One letter was granted.—A. C. Garber, Timberville, Va., July 18.

WASHINGTON.

Mount Hope church met in council June 25. Bro. J. O. Streeter presided. We decided to be represented at the District Meeting by letter. We organized our Sunday-school with Sister Alice Streeter as superintendent. Sister Lena Bell, secretary.—Pearl Hixson, Chewelah, Wash., July 16.

Seattle church met in council July 14, with Bro. C. Pitz presiding. One letter of membership was granted. Bro. Dickey was sent as delegate to the District Meeting held in the Myrtle Point congregation. Bro. D. Messamer was elected our Sunday-school superintendent, and Sister Nellie Pitz as president of the Christian Workers' Meeting.—Alice Dull, 514 North Eighty-third St., Seattle, Wash., July 19.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FIRST DISTRICT OF VIRGINIA.

The Fourth Annual Sunday-school Institute and Ministerial Meeting of the First District of Virginia was held in the Mount Peters Creek church, Roanoke County, Va., on Tuesday, Wednesday and Thursday, August 1, 2 and 3

FIRST SESSION.

Tuesday Evening, 8:00 o'clock.

Moderator, Leland C. Moomaw.

THEME: Sunday-school Extension.

8:00, Devotional.—A. N. Hylton.
8:15, How to Make a School Grow.—T. S. Moherman.
8:45, Occupying Neighboring Territory.—L. A. Bowman.
9:15, Good Things About the Home Department.—P. P. Hylton.
9:40, The Best End of the Sunday-school (Cradle Roll).—T. S. Moherman.

SECOND SESSION.

Wednesday Morning, 10:00 o'clock.

MINISTERIAL PROGRAM.

Moderator, D. C. Naff.

10:00, Devotional.—Henry Heckerry.
10:15, What Does the Church Expect the Minister to Do and to Be?—T. S. Moherman.
10:35, Give the Most Effective Way of Teaching the Simple Life, Especially in Dress.—P. S. Miller.
10:50, Discussion.
11:00, Our Baptismal Vows—Their Meaning and Importance.—D. Naff.
11:15, Discussion.
11:20, In What Ways Can the Church Be Most Helpful to Her Ministers? (a) In His Preparation (10 min.).—H. J. Woodie. (b) In Active Service (10 min.).—Jonas Graybill. (c) In Declining Years (10 min.).—C. Crumpacker.

THIRD SESSION.

Wednesday Afternoon, 2:00 o'clock.

Moderator, J. H. Wimmer.

THEME: Sunday-school at Work.

2:00, Devotional.—D. A. Naff.
2:15, Nothing Counts Like Work.—T. S. Moherman.
2:45, The Employed Teacher.—C. E. Eller.
2:55, The Employed Pupil.—G. A. Barnhart.
3:05, The Employed Parents.—E. W. Stoneburner.
3:15, Training for Service.—T. S. Moherman.

FOURTH SESSION.

Wednesday Evening.

GRADUATION EXERCISES OF TEACHER-TRAINING CLASSES.

3:00, Devotional.—T. C. Denton.
3:15, The Training of the Old Testament Knowledge.—J. S. Showalter.
3:35, Jesus, the Model Teacher.—Liberty Jamison.
3:35, The Importance of the Teacher Knowing the Pupil.—Levi Garst.
3:45, The Value of Concrete Methods in Teaching.—Annie Eller.
3:55, The Ideal Equipped Sunday-school.—Sara Dove.
4:06, Delivery of Diplomas.
4:15, Address.—T. S. Moherman. Subject: "Teacher Training."

FIFTH SESSION.

Thursday Morning, 10:00 o'clock.

Moderator, J. H. Garst.

THEME: The Pedagogy of Sunday-school Officers and Teachers.

Devotional.—Jonas Graybill.
10:15, The Sunday-school Officers and Teachers: (a) The Kind That Make Failures. (b) The Kind that Make Good.—T. S. Moherman.
10:40, Cowork of Teacher and Scholar.—J. H. Miller.
10:50, How to Teach.—J. A. Naff.
11:00, How to Teach.—C. M. Eller.
11:10, Teachers' Meetings—How to Make Them Go.—T. S. Moherman.

SIXTH SESSION.

Thursday Afternoon, 1:30 o'clock.

Moderator, C. W. Kinzie.

Devotional.—L. M. Weddle.
1:45, Business Session: (a) Report of Delegates, (b) Adoption of Teachers' Conference.—Conducted by District Secretary.
2:45, Round Table and Teachers' Conference.—Conducted by T. S. Moherman.

HOT WEATHER SERVICES.

It has been my privilege and pleasure, to spend a week with the Brethren in Sidney, Ohio. I began a series of lectures there on Monday evening, July 10, and from the first evening a good interest was manifested, resulting, before the week's end, in more people trying to get into the church than it would hold. I have been thinking that some facts I gathered, while there, would be of interest to the Messenger readers, especially to the workers.

Sidney is a city of some ten thousand population, and quite a manufacturing town. Some thirty-five factories are now in operation. This makes it a city largely made up of factory people. The saddest feature, however, is the seeming utter unconcerning in full of the factory people, but an anti-saloon campaign will soon begin to oust these soul-damning resorts. May every true heart's prayer to God be that they shall succeed!

Bro. S. Z. Smith took the pastorate at Sidney six years ago. Since then the church membership has been built, with a parsonage on the same lot. There is today a membership of 125, a Sunday-school of 225 enrollment, with an average attendance of 100. In these six years 120 have been admitted to the church by confession and baptism. Fifty per cent of these came from the Sunday-school. Twenty-five have been admitted to the church, last year, by conversion, and thirteen of these came from the Sunday-school.

These results show that Bro. Smith and wife have not been idlers, and these results can be duplicated in all our city work, with pastors and consecrated work. Nothing less than this will succeed, for wherever the sons of God come, Satan comes also. He does not allow his territory to be invaded without a struggle, and his most successful opposition is by the evil spirit of envy, jealousy, and the like. It is the same spirit that would have stoned to death the greatest missionary and city worker,—Paul the Apostle,—had it prevailed.

I presume the attitude of our mission workers, and especially those in the cities realize, to a greater or less extent, some of these hindrances obstructing their way, to a wider spread of Christian work. My prayer is that God will abundantly bless the church in Sidney!

Plevna, Ind., July 18. W. R. Miller.

UNION CHURCH, INDIANA.

Yesterday was our harvest meeting. We had two services. In the forenoon Bro. G. L. Studebaker, of North Manchester, gave us an excellent discourse from the text, "Bless the Lord, O my soul, and forget not all his benefits."

We had dinner in the maple grove in the churchyard. More than 250 people surrounded the well-filled tables, and tarried while Bro. A. L. Maurer, of Tegarden, asked a blessing upon the food. At the close of the meal Bro. S. J. Miller, of Nappanee, gave thanks for the blessings received.

At 2 P. M., promptly, the entire crowd gathered in the church. After a short song service Bro. Studebaker favored us with a stirring missionary sermon, using for his subject the word "Go." These sermons of our brother were very impressive, which fact was demonstrated when the offering was taken for the mission cause, and was found to be more than $25.

We were pleased to have with us brethren and sisters from the Pine Creek, Nappanee, Salem, Yellow River and North Liberty congregations, which gave an inspiration to us all.

One special feature of the day was the sociability of the noon hour, when brethren and sisters, friends and neighbors, and members of other churches, mingled together as one family, which is surely commendable upon such occasions.

As a whole, July 15 will live long in our memory. On Sunday morning, following our Sunday-school, Bro. Studebaker preached to us on "The Gospel"; on Sunday evening his theme was "Love." These services were all well attended and much enjoyed by both young and old.

Plymouth, Ind., July 16. A. Laura Appelman.

SLIFER, IOWA.

For a number of years there has been preaching near this point, and at one time the members here were organized as a church known as the Farnhamville church, but as there was no house of worship, and much of the time no resident minister, the cause suffered and the church here was financially disorganized.

The Mission Board of Northern Iowa looked after the work and arranged with Bro. A. B. Woodard to do some preaching for them. A series of meetings was held last summer by Bro. Zimmerman, of Waterloo, Iowa. The writer came up last March to fill the appointment for Bro. Woodard, and was much pleased to meet an appreciative congregation, and one hungry for the Gospel. Becoming interested in the place as a promising field, and one demanding work, I made bold to suggest that if they would interest a man to build a house for me to rent, at this little station, and would build a churchhouse, I would move up and help them to carry on the work.

I have elected my brother, J. C. Goughnour, of Chicago, in the purchase of a stock of goods here and also have the promise of a young sister to teach the school here, and help in the church work.

While we have not money enough yet subscribed to complete the building, we have enough that we, with the Mission Board, have decided to go ahead with the building, and expect to commence in a few days on the foundation and basement. We want to complete it by Sept. 1.

Any young sister able to teach school and having an aspiration to carry on mission work, can do both here. Any one expecting to make a change of location, and wanting to join a good farming community, and can also do service for the cause of Christ, would do well to investigate here. Any information wanted will be cheerfully given by the writer. Jas. Q. Goughnour.

Slifer, Iowa, R. D. Gowrie.

ONEKAMA, MICHIGAN.

Our church met in council July 1, with Bro. E. C. Riley presiding. The business brought before the meeting was disposed of pleasantly. We decided to have a cement walk constructed in front of the churchhouse. Sunday-school officers were elected, with Bro. E. G. Sellers as superintendent; Bro. Frank Nelson, secretary. Brethren M. F. Buckingham and E. C. Riley were chosen to represent us at the District Meeting. Two letters of membership were received. The committee that had been appointed to secure a minister to hold revival meetings reported that they had secured Bro. D. E. Sowers for the latter part of September. At our late council Brethren E. C. Riley and E. G. Sellers were advanced to the second degree of the ministry. The Sunday-school voted to send the birthday money of the past quarter, amounting to $6, to the Grand Rapids Mission.

Sunday, June 25, completed the first year of our worship in the new churchhouse. Three have been received into the church by confession and baptism, and several more by letter. Bro. J. E. Ulery preached for us that morning. He spoke of our work in Onekama during the past year, and our duties and opportunities in the year that is before us. He brought out plainly the needs of Onekama, and also compared the church at Antioch, where Christ's followers were first called Christians, with the church and Christians of today.

We feel that we have been richly blessed during the past year, and rejoice in the thought that we, as a whole, have been able to work together. We pray God's blessings upon us in the future that we may work more faithfully in his service here. Hattie Hansen.

Box 88, Chief, Mich., July 12.

COME TO THE RESCUE!

My wife and I, and our two daughters, so far as I know, are the only members of the church of the Brethren living in this part of Northeastern Nebraska. We have been living here since March 27, 1911. We are located in Dakota County, eighteen miles south of Sioux City, Iowa.

From what I can learn, so far, there is a tract of about one hundred miles square in which the Brethren church is not represented at all. Why is it so? Why are we striving so hard to send missionaries to foreign lands when thousands are starving for the Bread of Life right here, in our own beloved country?

The Gospel Messenger comes with its good news from a far country to our home, and then goes out among the people living here. All who see the paper praise it, and admire its principles. They want to know whether we can not have some of our people come here and preach for us. Why is this place apparently left without gospel influences?

The Burlington and the Northwestern railroads run right through this country, and hundreds of commissioners pass by here. May the Lord open your eyes and help us to provide a way whereby the people of this place may hear the true Gospel preached, that many may be turned from their downward course into the way of righteousness. D. B. Leslie.

Homer, Nebr., July 11.

SUNDAY-SCHOOL MEETING OF SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS.

This meeting was held in the Shoal Creek church July 1.

Members present from other congregations were Brethren R. F. Bowman and W. P. Burress; also our District Sunday-school Secretary, Sister Emma Wine. Bro. R. F. Bowman presided over the meeting. Two congregations were represented by delegates, Joplin and Nevada. The subjects discussed were interesting to all. On the topic, "How to Attain to a Higher Spirituality in the Sunday-school," it was suggested that the officers of the school should set the Spirit themselves. The topic "Hold and Interest the Young People" was also ably discussed. Give the young something that they can do! Train them to be workers for the Lord! We also had some recitations by the young folks. The round table talks were conducted by Sister Emma Wine. We closed the first Sunday-school Meeting held in the Shoal Creek church, which is one of the oldest churches in the District. E. J. Reece.

Fairview, Mo., July 11.

AMONG THE ISOLATED.

Today I drove fourteen miles to the farthest corner of our territory to get acquainted with a brother and sister, who, I learned, had recently moved there. Then I called on three aged sisters whose husbands do not belong to the church and who, because of the distance to our church and other environments, have not attended even one service here during the sixteen months we have been laboring here. They all seemed to enjoy the visit very much, were anxious to talk about the welfare of the church, and expressed a desire to attend services.

While returning home I thought of the different desires of men and women, here and there, who wish to attend church and assist in the work of the Master, but can not. On the other hand, within sight of the churchhouse are those who could go and who could work, but do not.

Let us pray the good Father that he may bless those who will to do good, and awake those who are slumbering in indifference to a realization of their opportunities.

Akron, Ind., July 13. J. G. Stinebaugh.

CHILDREN'S DAY SERVICES AT WEST POINT, MD.

Sunday, June 25, the Brethren at West Point, near Reisterstown, Md., held their children's day services. It was my pleasure to accompany my father there. They have possibly fifty or more children in their Sunday-school. The program was opened by singing, in which the entire school took part, Scripture reading by a young sister, and the Lord's Prayer in concert. Recitations then followed. These were interspersed by singing, either by the whole school or in the form of duets. Bro. J. S. Weybright gave a short talk at the close. The spiritual part was not forgotten through the entire services. These exercises were to have been held one week earlier, when Eld. W. P. Englar, their former pastor and District Sunday-school Secretary, was present, but, owing to the condition of the weather, the services were delayed one week. Bro. Englar preached two able sermons, which were appreciated by all. D. S. Weybright.

West Point, Md.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Ashmore-Barry.—By the undersigned, at 1607 Edmondson Avenue, Baltimore, Md., June 28, 1911, Bro. Walter D. Ashmore, superintendent of the Fulton Avenue Sunday-school, and Miss Adah L. Barry, both of this city.—J. S. Geiser, Baltimore, Md.

Colyne-Alexander.—By the undersigned, at the home of the bride's parents, Bro. John and Sister Fannie Alexander, Monroe, Iowa, June 26, 1911, Bro. Chas. A. Colyne and Sister Nora M. Alexander, both of Monroe, Iowa.—W. I. Buckingham, Prairie City, Iowa.

Frost-Markle.—By the undersigned, at the home of the bride's mother, Mrs. Minnie Markle, Hastie, Pa., July 9, 1911, Mr. Lester Pouts, of North Manchester, Ind., and Miss Tressa Hinkle, of Markle, Ind.—D. B. Garber, Markle, Ind.

Stahl-Brougher.—By the undersigned, at his home, 126 Washington Street, Greensburg, Pa., June 28, 1911, Mr. Albert A. Stahl and Sister Elia M. Brougher, both of Somerset County, Pa.—M. J. Brougher, Greensburg.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bolinger, Sister Sophia M., nee Corbin, wife of John B. Bolinger, born on the Raystown Branch, near the Junction of the Juniata, 70 miles from Huntingdon, Pa., Jan. 13, 1834, died July 4, 1911, at Redfield, Kans., in the bounds of the Paint Creek church, aged 77 years, 5 months and 21 days. She was one of a family of fourteen children. Her parents were pioneers in this part of Pennsylvania. Immediately after their marriage she and her husband moved west to Mount Carroll, Ill., then a new country, but soon moved to a small farm of thirty acres, near Georgetown, same county, where six children were born to them. Then they decided to move farther west, where cheaper land could be secured. The little farm was sold and late in the fall of 1864 the whole family moved to Bourbon, Kans. The greater part of the first year was spent by Sister Bolinger and her six children alone in a log cabin of one small room on Paint Creek. There were no near neighbors, but plenty of prairie and all sorts of wild game. Sister Bolinger was permitted to see this wilderness become one of the best parts of our great country. A fine large Brethren church was built on the homestead, and a cemetery was added. The securing of these was largely due to their efforts. After residing in Kansas forty-two more children, nine in whom survive. Her husband and two children preceded her. She had been afflicted with rheumatism for a long time when she died. Services by the undersigned at the Paint Creek churchhouse.—Eld. Jesse Ruff, Redfield, Kans.

Booth, Elizabeth, died July 9, 1911, at the home of her son-in-law, Edward Landenbaugh, 427 Market St., Lancaster, Pa. The cause of her death was paralysis. She was in her eighteenth year. Services at the above-named place by her ministers, Eld. H. B. Yoder and Brethren Woodward and Hershey.—H. B. Yoder, 243 Charlotte St., Lancaster, Pa.

Boyer, Susanna Emma Amanda, wife of Peter Timothy Boyer, born May 21, 1828, died July 6, 1911, aged 83 years, 1 month and 15 days. She was married to Mr. Boyer in 1847, to whom her union was blessed with eleven children, nine of whom survive. Her husband and two children preceded her. She had been afflicted with rheumatism for a long time. Services in the Fraternity congregation, N. C., about 1861, of which she has been a member for over sixty years. Recently she has been an invalid for a number of years, yet she bore her suffering patiently. Services at the residence, July 8, 1911, by Eld. J. F. Robertson.—Emma A. Spaugh, R. D. 1, Winston-Salem, N. C.

Brumbaugh, Ora Franklin, youngest son of Bro. Abraham and Sister Susie Brumbaugh, born in Adams township, Darke Co., Ohio, June 26, 1891, died at his home near Arcanum, Ohio, June 26, 1911, aged 24 years, 6 months and 1 day. Feb. 14, 1895, he was baptized by Brethren Sherfick and Ross. This union were born three sons and three daughters. He leaves his wife, Mrs. Ethel Brumbaugh, his parents, two sisters and one sister. One son preceded him in infancy. He spent nearly all his life, except the last two years, in the neighborhood where he was born, and because of his kindly disposition made many friends. Services at the Upper Stillwater church, Darke Co., Ohio, July 1, 1911, by Brethren Sherfick, church, and Bro. Boyer, of the River Brethren church. Interment in Greenmount cemetery near by.—Mary Ellen Brudford, Ohio.

Cable, William H., son of Sister Anna B. Coble, of Altoona, Pa., aged 22 years and 10 months. Deceased was visiting in Maywood, N. Y., and while bathing in a lake he met death by drowning. He also leaves a wife and three Services in the Baptist church, of which he was a member, by Elder D. L. Miller.—W. S. Hamilton, 2715 Fifth Ave., Altoona, Pa.

Crist, Eva, William Crist, died of bronchial pneumonia, July 5, 1911, at Gifford, Ill., aged 82 years, 6 months and 18 days.—Mrs. Ella Crist, Gifford, Champaign County, Ill.

Dobson, Bro. Horton J., born in Madison County, Ind., May, 1845, died July 7, 1911, aged 66 years and 2 months. He leaves a wife and seven children, two daughters. Brother has been a member of the Church of the Brethren many years, and he bore his long illness with Christian patience.—Grace Hiatt, Summitville, Ind.

Eberole, Bro. Abraham, of Altoona, Pa., died May 28, 1911, aged 83 years, 3 months and 13 days. He was a member of the Church of the Brethren for fifty years. He was married to Sister Mary Ann Hershberger about fifty-three years ago. He has lived in full fellowship to the time when the Brethren built a house to call in his name. He was a pillar in the church. He leaves several sons and daughters. All married except one daughter, who remained at home and had made his home for a number of years. Though age and the infirmities of his physical condition were added to Sister Cassidy's responsibility, she most nobly discharged her duty in the spirit of Christian meekness.—G. W. Kephart, 2715 Fifth Ave., Altoona, Pa.

Fike, Sister Lina, wife of Eld. D. M. Fike, born in Somerset County, Pa., Dec. 25, 1863, died at the home of her daughter, Sister R. E. Eisenhise, Morrill, Kans., July 7, 1911, aged 47 years, 6 months and 12 days. She was united in marriage to D. M. Fike. To this union were born nine children, three young children in infancy. In 1887 she moved with her family to Carleton, Nebr. One year ago they moved to Los Angeles, Cal., where they now reside. She and her husband attended the Annual Meeting in Lawrence, after which, visiting with her daughter, she was taken ill and died. Her body was taken to Carleton, Nebr., for burial. She leaves her husband, three sons, three daughters, two brothers and three sisters. She united with the church at the age of fifteen years. She was a good woman, full of the Holy Ghost and of faith. All her children are patterning after her. She was anointed two days before she died. Her last moments were peaceful and glorious. Services by the Brethren at Morrill; also at Carleton.—R. S. Smith, Morrill, Kans.

Fletcher, Sister Susannah, born in Shelby County, Ind., May 1, 1841, died at the home of her daughter in Ind., July 5, 1911, after a lingering illness of four years, aged 70 years, 2 months and 4 days. She was united in marriage to Allison Fletcher in 1851. To this union eleven children were born. Her husband and five children preceded her to the great beyond. She leaves three sons and three daughters. She united with the Brethren at the Pipe Creek church in 1876, and lived faithful until she was called home. Services by Bro. D. P. Nead. Text, Rev. 7: 16.—W. B. Dailey, R. D. 1, Bunker Hill, Ind.

Garst, Sister Mary, nee Brubaker, wife of Bro. John M. Garst, born in Roanoke County, Va., May 16, 1838, died at the home of her daughter, Sister H. F. Crist, Olathe, Kans., May 16, 1911, of old age and paralysis, aged 73 years. She was married to John M. Garst Jan. 5, 1846. This union was blessed with three sons and five daughters. She united with the Church of the Brethren in 1847, and lived a devoted Christian life for sixty-five years. Sister Garst had a paralytic stroke about seven years ago, from which she never fully recovered. She was almost blind, and entirely helpless for some time before her death, but she bore her affliction patiently, never complaining of her condition. She leaves two

sent and three daughters, three brothers and two sisters. Her husband, one son and two daughters preceded her to the great beyond. Services in the Olathe church, conducted by R. F. McCune, of Ottawa, Kans. Text, Rev. 14: 13. Interment in the Olathe cemetery by the side of her husband, who preceded her nearly fifteen years ago.—H. R. Crist, R. D. 1, Olathe, Kans.

Graham, Rev. Willis W., born in Pennsylvania, Dec. 10, 1836, died June 25, 1911, at the Lewis-Gale Hospital, Roanoke, Va., of peritonitis, aged 29 years, 6 months and 15 days. He was just at the threshold of manhood. He leaves a step-son-stricken father and mother, one brother and six sisters. He united with the Church of the Brethren in 1910, while attending school at Daleville College. He was married near his home at Burner, W. Va., Bro. King conducting the funeral services. Text, Job 1: 21.—L. C. Coffman, Daleville, Va.

Guyer, Sister Hettie, died at the home of her daughter, Mrs. C. E. Meeks, of Woodbury, Bedford Co., Pa., June 17, 1911, aged 86 years, 8 months and 6 days. Her remains were brought to New Enterprise, her former home, where services were held by Elders L. F. Holsinger and D. T. Detwiler. Text, 2 Cor. 5: 1. Interment in the cemetery adjoining the church.—W. H. Menter, New Enterprise, Pa.

Hoover, Bro. Isaac, born in Miami County, Ohio, Jan. 12, 1835, died at his home, in the bounds of the Middle Indiana congregation, Darke Co., Ohio, July 9, 1911, aged 76 years, 5 months and 26 days. He was the last surviving child of a family of nine. July 13, 1858, he was united in marriage to Mary A. Wilson. To this union were born two daughters and two sons, all of whom survive him, except the youngest son, who preceded him to the spirit world July 15, 1895. About forty years ago he united with the Church of the Brethren, in which faith he lived to the end of his life. He leaves a wife, one son, four daughters, twenty-one grand and three great-grandchildren. Interment in the cemetery adjoining the church.—W. H. Menter, New Enterprise, Pa.

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Long, Bro. David F., died at the home of his brother, Edd Emanuel Long, in Bridgewater, Va., July 8, 1911, after an illness of several months of a complication of diseases, aged 57 years, 4 months and 15 days. He was an exemplary member of the Church of the Brethren, taking an active part in church work. He is survived by two brothers and five sisters. Services at the Bridgewater Church of the Brethren by Elder Joseph M. Kagey and the writer.—I. G. Miller, Text, 1 Cor. 15: 53.—Ida Fry, Bridgewater, Va.

Miller, Jacob, died June 18, 1911, aged 7 years, at the home of her parents, Brother and Sister Ira W. Miller, 28 Laurel St., Lancaster, Pa. She was a bright Sunday-school scholar. She was the only three days sick with membranous croup. Interment in the Lancaster cemetery.—H. B. Yoder, 343 Charlotte St., Lancaster, Pa.

Mohler, Sister Hannah, died June 24, 1911, at the home of her daughter, Sister Clara Foutz, in Seattle, Wash., aged 61 year, 1 months and 28 days. At her death she was living with her children in Washington, her husband, Levi Mohler, having preceded her to the spirit world. Sister Mohler was the daughter of John and Frances Cable. Three sisters and one brother still mourn her loss. Interment in church mourn her loss. She was a faithful, consistent Christian, devoted to her church. Bro. Hamilton, assisted by Dr. Rosenberger, conducted the funeral services at Covington, Ohio, July 1.—Elizabeth D. Rosenberger, Covington, Ohio.

Myers, Bro. Joseph, born in Stark County, Ohio, July 6, 1840, died June 21, 1911, aged 70 years, 11 months and 15 days. He was married to Mary Davis in 1862. To this union were born three children. One preceded him. He leaves a wife and two children. He was a member of the Church of the Brethren for a number of years. Services in the impressive manner as Roanoke, Ind., by the writer.—I. B. Wike, 641 Cline St., Huntington, Ind.

Pearson, Sister Salome, born Nov. 27, 1824, died July 7, 1911, at the home of her son-in-law, Bro. Edward Hagen, 131 North Charlotte St., Lancaster, Pa., aged 86 years, 7 months and 11 days. She was the widow of William Pearson, who preceded her to the spirit world over eighteen years ago. In the summer of 1854 she connected herself with the Church of the Brethren, and for many years was an active member of the church. Infirmity, due to old age, was the cause of her death. Two daughters survive, both of Lancaster. Services in the Lancaster church by Bro. D. M. Myer and the writer. Text, John 14: 1-3. Interment in the Springville cemetery near Ephrata.—H. B. Yoder, 343 Charlotte St., Lancaster, Pa.

Rairigh, Bro. James Q., born in Indiana County, Pa., July 4, 1850, died at the hospital at Connellsville, July 5, 1911, aged 61 years and 4 days. He was united in marriage to Louisa Rodgers Sept. 4, 1873. Seven children were born to this union, four of whom survive. His wife died Jan. 5, 1887. In 1892, he was married to Lizzie Lohr, and to this son was born to this union, who died in infancy. Bro. Rairigh united with the Brethren about seven years ago and lived faithful to his profession. His wife, four children and three sisters survive. Services by Bro. Peter Miller and the Pine Creek church.—W. B. Lindy, R. D. 8, Pera, Ind.

Stauffer, Emmanuel G., born in Adams County, Pa., Jan. 18, 1833, died in his home, Dunlap, Ind., after a short illness of 73 years, 5 months and 21 days. He leaves his wife, Mary Elizabeth (nee Mann), five sons and three daughters. He came to Elkhart County fifty-one years ago. At the age of sixteen he become a member of the German Reformed church, of which faith he lived to the end of his life. He leaves a wife, one son and four daughters, twenty-one grand and twenty-two great-grandchildren. Interment in the cemetery adjoining the church.—W. H. Menter, New Enterprise, Pa.

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Wagoner, Sister Mary, died at the home of her son, Bro. Jacob Wagoner, in Bridgewater, Va., July 8, 1911, after an illness of several months of a complication of diseases, aged 72 years, 4 months and 15 days. She was an exemplary member of the Church of the Brethren, taking an active part in church work. She is survived by two sons and five sisters. Services at the Bridgewater Church of the Brethren by Elder Joseph M. Kagey and the writer.—I. G. Miller. Text, 1 Cor. 15: 53.—Ida Fry, Bridgewater, Va.

Miller, Jacob, died June 18, 1911, aged 7 years, at the home of her parents, Brother and Sister Ira W. Miller, 28 Laurel St., Lancaster, Pa. She was a bright Sunday-school scholar. She was the only three days sick with membranous croup. Interment in the Lancaster cemetery.—H. B. Yoder, 343 Charlotte St., Lancaster, Pa.

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Wagoner, Sister Mary, died at the home of her son, Bro. Jacob Wagoner, in Bridgewater, Va., July 8, 1911, after an illness of several months of a complication of diseases, aged 72 years, 4 months and 15 days. She was an exemplary member of the Church of the Brethren, taking an active part in church work. She is survived by two sons and five sisters. Services at the Bridgewater Church of the Brethren by Elder Joseph M. Kagey and the writer.—I. G. Miller. Text, 1 Cor. 15: 53.—Ida Fry, Bridgewater, Va.

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NOTES NOT CLASSIFIED

Harman church met in council June 10. Our elder, Bro. Jonas Pike, presided. Our temperance committee, consisting of Sisters Hattie and Myrtle Garber and Brethren Jacob Clatterbuck and Jesse Harman, met and organized, appointing solicitors and a secretary. We held a Sunday-school Meeting July 4. Our elder, Bro. Jonas Pike, and our District Sunday-school secretary, Bro. Seymour Hamilton, were with us and gave us some very helpful talks. We feel that the day was both pleasantly and profitably spent. Bro. Pike in attendance especially the children. Bro. S. F. Harman's essay on "Strong Drink" was excellent. We have a good Sunday-school.—Cora A. Harman, Harman, W. Va., July 10.

Notice to the Churches of Northwestern Arkansas and Southern Missouri.—The District Meeting of this district will be held in the Cabool congregation at the Greenwood house Oct. 4. The Elders' Meeting is to be held Oct. 3, and the Ministerial Meeting Oct. 5. Let all the congregations notice the third query of last year's Minutes, or the meeting held in St. Clair County, before electing delegates to the District Meeting. Then we urge all the delegates to see that they have an itemized statement of their congregation before coming to District Meeting. Those not representing by delegates should send in a statement to some one that will represent it for them.—F. L. Fike, Clerk of last District Meeting, R. D. 1, Box 69, White Church, Mo., July 10.

Panora.—Bro. John Robinson, District Secretary of Middle Iowa, came to us July 17, and delivered a Sunday-school talk at Bagley that evening, and one at the Panora house the next evening. He then preached three sermons at Yale and the Panora house. Though it is a busy season all these meetings were well attended with good interest. There were five more applicants to be baptized July 23, all from Sunday-school pupils. Among them were two orphan granddaughters of the writer. Brethren and Sisters, pray for the lambs of the fold and also for those who have the care of them. Bro. Robinson goes from here to Nevada, where he will spend most of his vacation in the interest of the Sunday-schools of the district. A number of appointments are arranging to attend Bethany Bible School.—J. D. Haughtelin, Panora, Iowa, July 22.

Elk City church and Sunday-school is moving along nicely. We have been blessed with an abundance of rain, which insures us of good crops, and the hearts of the people are truly thankful. Feeling the need of more workers, we called Brethren J. McVey and A. H. Coover to the office of deacon. The Brethren of the Washita church have agreed to meet with us Aug. 6 in a joint basket-dinner meeting. We will have an all-day meeting, with children's exercises in the forenoon, and the discussion of Sunday-school topics in the afternoon. Our series of meetings will begin Aug. 13 to be conducted by Bro. N. S. Gripe. We have ordered the new song book, "Kingdom Songs." We think every church should use this book.—E. J. Smith, R. D. 1, Elk City, Okla., July 21.

Fairview church met in council July 15, our elder, David Dilling, presiding. Owing to the intense heat, only a small number of members was present. A committee of three was appointed to secure a minister and set the date for the Harvest Meeting. Bro. Galen B. Royer has been secured to conduct the services, and the date is set for Aug. 13. There will be no program this year. Bro. David Dilling was again chosen as our presiding elder. Committees were also appointed to secure all the necessary equipments for a teacher-training class, which is to be started sometime this fall. Bro. Dilling preached for us on Saturday night and also on Sunday morning, at which service two persons were received back into the church. July 4 we met at the church and spent the day in giving the lunch on the lawn a thorough cleaning. At noon dinner was spread on the tables in the basement, and enjoyed by all. Bro. Dilling left home to return home, we felt that the day had been well spent. On Sunday, July 16, one was received into the kingdom at this place. As the heavy raindrops fell, he was led into the flowing stream and buried with Christ in baptism.—Bessie Guinn, R. D. 51, Buck Creek, Ind., July 22.

Jonathan Creek.—Our council was held July 22. Our elder, Bro. Sandy Shepherd, was present. Considerable business came before the meeting. Two letters were received. The ministerial committee, appointed previously, secured Eld. Rufus Wyatt, of Joplin, Mo., to do our preaching for the coming year. He also presented to us the White Cottage and Goshen churches. Eld. Wyatt's family will be here in the very near future. Sister Hetta Cox was called on and we give us Bible talks and lectures Aug. 5 to 13, inclusive. Arrangements are being made for a joint Sunday-school Convention by the Jonathan Creek and the Bremen churches, commencing on the 3rd. Eld. Wyatt was chosen as delegate to our District Meeting, with Bro. J. S. Flora as alternate. We will have an all-day meeting at the church, at which time adjoining churches are invited to be with us.—S. Leckrone, Somerset, Ohio, July 24.

COVINGTON, OHIO.

We have been much interested in the late Conference at St. Joseph. Our brethren from this place who attended the meeting gave the church a report of the proceedings. They felt that much good was accomplished by the consideration of various questions which vitally concern the Brethren church. They urged upon our members at this place the utmost loyalty to our Conference decisions. As many of our members are but young and untried in the Master's service, having joined our church during the past year, they listened with eager interest. The brethren urged them willingly to obey the final decision of our Conference, as given in the report of the Dress Committee. We are glad to see a spirit of growing fellowship among us, tending towards unity of sentiment and a delight in worshiping together. Our uniformly large congregations are a visible testimony to the power of the Holy Spirit making for peace among us.

Last Sunday we were glad to record an attendance of 200 in our Sunday-school. When we have four Bible classes, each one numbering over fifty members, it is easy to work up an interest among the children. We believe that every child remained yesterday for an illustrated talk by Bro. Geo. W. Flory, our pastor, on the power of temptation. None of the children present will ever forget the lesson taught. Our evening service was of peculiar interest. Our pastor preached on the "Beautiful Life" to a crowded house. At the close of the service, two precious souls came forward for baptism, Brother Flory and her helpers have been at work in the home department of our Sunday-school. This department now numbers over one hundred. Our members who can not get out to church, greatly appreciate the home department and have asked that classes for the teaching of the Sunday-school lesson be held in their homes. Elizabeth D. Rosenberger.

July 16.

MIDDLE DISTRICT OF MARYLAND.

The Ministerial, Sunday-school and Christian Workers' Meetings of the Church of the Brethren are to be held in the Broadfordstown church, Md., commencing Thursday, Aug. 16 and 17, 1911.

WEDNESDAY, AUG. 16.

9:30 A. M.

Devotional Exercises. Address of Welcome.—F. J. Neibert, Organization.

1. How Obtain the Best Results from a Series of Meetings?—L. Miller, John Rowland.
2. The Frequent Use and Abuse of the Lord's Prayer.—D. M. Zuck, W. S. Reichard.
3. Would You Like the Character of the Preaching at Our Love Feasts?—John Bowlus, C. M. Hicks.

1:30 P. M.

4. Gospel Idea of Supported Ministry.—J. E. Otto.
5. Essentials of Good Music in Our Services.—C. L. Rowland, Nellie Arnold.
6. What Constitutes an Ideal Church?—Samuel Hartranft, A. B. Barnhart.

7:30 P. M.

Temperance Meeting Arranged for by the District Temperance Committee.

THURSDAY, AUG. 17.

9 A. M.

Organization of Sunday-school and Christian Workers' Meeting.

1. Round Table Talk on Sunday-school.—Conducted by Bro. E. S. Rowland: (a) Organization,—by Who ;—Church or School? (b) Time of Beginning Session. (c) Arranging Classes and Promoting Scholars. (d) Appointing Teachers. (e) Duties of a Teacher. (f) Methods of Teaching.
2. Influence of the Sunday-school on the Home Life.—Lizzie Mason, D. B. Sappington.

Report of Schools by Delegates.

3. How May We Maintain a Live Christian Workers' Meeting?—Adaline Knipp, Jerry Rowland.
4. How Can We Make our Christian Workers' Meeting More Helpful to the Church?—Ida Taylor, Luther Elliott.

All are invited to come and help make a good, live meeting. Churches are each expected to send one lay delegate. Sunday-schools are each to send a scholar delegate. These, with the officers and teachers of the church and Sunday-school, constitute the delegate body. Those coming on the train will be met at Hagerstown by notifying Harry Anthony, Hagerstown, Md., when and at what station they will arrive.

Committee, Caleb Long, Elmer Rowland, A. E. Barnhart.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Canada.

Aug. 5, Idaho, Boise Valley.
Aug. 9, Northern Illinois and Wisconsin, Mount Morris, Ill.
Aug. 18, District of Michigan, in the Bethel church near Harlan, Manistee County.
Aug. 23, 8:30 p.m., Western Pennsylvania, Shade Creek congregation, Scalp Level house.
Sept. 1, Oklahoma, Panhandle.
Sept. 2, Texas, Pecos Valley of New Mexico, at Thomas, Okla.
Sept. 9, 9 am, Northern Missouri, Bethel church congregation.

LOVE FEASTS.

Canada.

Aug. 5, Pleasant Ridge.

Colorado.

Sept. 2, 7 pm, Covina.

Colorado.

Sept. 9, Arriba.

Illinois.

Sept. 9, Coal Creek, country house.
Sept. 16, Liberty.
Sept. 23, 2 pm, West Branch.

Indiana.

July 30, Mount Pleasant.
Aug. 13, 4 pm, Somerset.
Sept. 2, 10 am, Clear Creek.
Sept. 2, Maple Grove.
Sept. 9, 2 pm, Ogans Creek.
Sept. 9, 5 pm, Huntington.
Sept. 9, 10 am, Portland.
Sept. 16, 6:30 pm, Anderson.
Sept. 17, 4 pm, Kewanna.
Sept. 21, Elkhart City.
Sept. 23, Manchester.
Sept. 23, 4 pm, Santa Fe.

Iowa.

Aug. 12, 11 am, Crooked Creek.
Sept. 1, Libertyville.

Kansas.

Sept. 9, 10:30 am, Washington.
Sept. 9, 10 am, Maple Grove.
Sept. 9, 2:30 pm, Fairview.
Sept. 9, 2 pm, Olathe.
Sept. 23, Osage.

Maryland.

Sept. 9, 3 pm, Piney Creek, near Galt Station.
Sept. 9, New Windsor.

Michigan.

Sept. 9, 11 am, Lake View.
Sept. 9, 5 pm, Berrien.
Sept. 9, Sunfield.

Ohio.

Sept. 9, 7:30 pm, Bellefontaine.
Sept. 16, Silver Creek.

Oklahoma.

Aug. 5, 6 pm, Mt. Hope.

Pennsylvania.

Sept. 4, Roaring Spring, Greenville house.
Sept. 9, 10, 9:30 am, Lost Creek.

Texas.

Aug. 26, Nocona.

Virginia.

Aug. 5, 2:30 pm, Beaver Creek, Second District.
Aug. 26, 2:30 pm, Flat Rock.
Aug. 26, Red Creek, Bethel house.

West Virginia.

Sept. 2, 2 pm, Top Allegheny.
Sept. 2, 3 pm, Allegheny Chapel.
Sept. 9, Fairview.
Sept. 23, 3 pm, Pine.

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE.

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 95.) Elgin, Ill., August 5, 1911. No. 31.

AROUND THE WORLD

Freemasonry in India.

Like a giant octopus, Masonry is endeavoring to secure a strong hold on the people of India, and already its blighting influence is becoming apparent. Hindus and Mohammedans in large numbers are being initiated into the mysteries (?) of the Lodge, and,—sad to relate,—when once entangled in the enticements of the order, they need not be expected ever to become interested in Christianity. The common people of India look upon the building in which a Masonic Lodge is enthroned, with something akin to superstitious awe, and call it "The Home of Sorcery." Is it possible that this new hindrance to missionary effort is to obstruct the progress of the Truth in India?

Help for Dependent Ones.

The old-age pension system, so successfully being maintained in Germany under Government auspices, has served as an incentive to other countries to make provision along similar lines. The first attempt by a State of our Union, to provide annuity and support for dependent ones, is being made by Wisconsin,—a bill to that effect having recently been passed by its Legislature, and approved by Governor McGovern. The minimum expense will be only about $2 for each $1,000 of death benefit, but no larger certificates than $3,000 will be written. Annuities are to range from $100 to $300. It will be observed that the amounts are arranged especially for those of limited means,—the very ones to avail themselves of its provisions,—thus securing either a small annuity for their declining days or providing a moderate sum for their families after their departure.

Islam Not Dead Yet.

Those who have thought that Mohammedanism is slowly disintegrating, must remember that its present activity in all parts of central and northern Africa is still indicative of most wonderful virility. Full of shrewdness, positive in their faith, and without scruples as to the methods of religious propaganda, they are garnering their thousands today, where Christian missionaries, with the self-denying religion of Jesus Christ, can but hope for an ingathering of a few. Undoubtedly Mohammedanism is one of the greatest hindrances to Christian mission work today, and there must needs be intelligent efforts put forth to meet the issue. Mission workers of Germany are finding that their special school, preparatory to work among the Moslems, is of great value. Only the well-equipped worker can hope to succeed in the struggle. "Study to show thyself approved."

Religion and the Stage.

The State of New York has recently passed an enactment which forbids the introduction of religious rites or the representation of the "Deity as worshiped, reverenced, adored or venerated by any religious denomination, sect, or class of people." This ruling is regarded as unfair by many of the theatrical people and not without a reason. Hitherto the semi-religious play has been a strong drawing-card to lure the unsuspecting church member to the theater, under the specious promise that nothing would be presented in any way objectionable. Thousands have been led astray by the apparently plausible plea. Weaned away from the church, they became confirmed theatergoers, to their great and irremediable spiritual loss. The action of New York Legislature is commendable. It separates two things that do not, possibly, belong together. The theater "is of the earth, earthy."

Christianity and Business.

The Society of Friends, at the last "Yearly Meeting," recently held in London, has been seriously inquiring into best methods of "conducting business along Christian principles, at least so far as their corporate action is concerned." The fact that this large body of believers thought the question of sufficient moment to give a large portion of their time to its discussion, would seem to indicate that it is of vital import, not only to them but to all who claim to profess the holy name of Christ. One of their speakers referred to the fact that the Golden Rule is acknowledged by many as the one infallible rule of business regulation, and he maintained that the earnest exponent of that rule must preach all that Christ stood for, lived for, and died for. Though there be eloquent preaching of Christ in our meetings, there must be consistent and exemplary living of Christ in our business; otherwise our profession is but a hollow mockery.

Russia Favors Arbitration.

Russian journals are enthusiastically urging the Government to join the ranks of the arbitration promoters. Referring to the recently-completed treaty between Japan and Great Britain, especially because of the clause bearing upon arbitration, they urge the adoption of a similar treaty between Great Britain and Russia. The new Anglo-Japanese treaty especially stipulates that "no aid shall be given by either party to the other, in case either is involved with a nation that has concluded a general treaty of arbitration with Great Britain or Japan." The attitude of Russia on this question would seem to promise much for the future. Let us hope that the desire for arbitration will become world-wide and insistent!

France Swept by a Wave of Anarchism.

Under date of July 28 France is reported as struggling with vandalism and riots,—apparently an outgrowth of the recent railway strike. Revolutionary labor newspapers and anarchistic agitators are doing their best to foment still further trouble, and there is every likelihood that the scenes of violence and destruction, already experienced, will be augmented in the near future. France, undoubtedly, is facing a labor crisis of unusual significance, and much will depend upon the tactfulness of those who must deal with the situation. Most of the blame,—and rightfully too,—is placed on the inflammatory utterances of the newspapers. People, in general, are very much like the literature they read,—a fact often lost sight of, but well worth our attention.

Fleeing from Duty.

A daily paper reports that the pastor of a prominent church in New York recently resigned from his charge and went west, alleging that the eastern city is utterly lost to all that is good. Like a fool he told he would rather flee to other regions than help perishing souls. Unfortunately, this is not an isolated case. Too often the one in charge of a mission point consults his own personal comfort rather than the importance of his calling. As a result he goes where he is not needed, perhaps; certainly he is remiss in his duty to those who needed him most. The daily paper, above referred to, gives the fleeing pastor the fitting advice that the real gospel worker does not seek the city in which there is little or no gold dust, but the one where its very aggressiveness taxes his ability to reform it.

A Grand Jury's Indictment.

The grand jury of Dallas County, Texas, at the close of its recent session made a report to Judge R. B. Seay which has created a most intense sensation. The report states that, during the seventy-three days they served, they investigated one hundred sixty-eight cases and returned seventy-eight indictments. Fully seventy-five per cent of the crimes investigated were committed as the direct result of the sales of whiskey, and they declare that the saloon, as a promoter of crime, stands without a parallel in the varied agencies of evil. The jury severely criticises the prevailing method of criminal procedure, alleging that it belongs to the Dark Ages, and, while recognizing the rights of the criminal, fails to sustain the rights of society, the private citizen and the taxpayer. "So long as saloons are run by low white men, and still lower negroes, there will always be hundreds of court cases and crowded jails and prisons. Let the State give us fewer schools of vice and crime, instead of more courts to dispose of criminals."

Militarism in Australasia.

The folly of introducing military drill in the high schools of our country, was pointed out in our last. Here in our countries have already entered upon a plan of that kind,—deplorable as it may seem to a lover of peace. Under the Australian Act, in force since July 1, all boys between twelve and fourteen are to receive military drill in conformity with the specified terms, and those above fourteen are to be trained on the Government drill grounds by specially-appointed officers. As there are many members of the Society of Friends in Australia who conscientiously object to such training for their sons, they are placed in a peculiar attitude. It means either the violation of a principle sacred to them as a people, or fines and imprisonments. New Zealand, also, has similar military drill for boys, though provision is made that conscientious objectors in that country may serve in the ambulance corps, which, while not requiring the bearing of arms, is nevertheless a part of military activity. That these young nations of Australasia should be so ready to fasten upon themselves the burdens of militarism, right at a time when arbitration treaties are being perfected, seems strange indeed. The grievous burdens, now being borne throughout Europe, because of compulsory military training and armaments, should supposedly have been a lesson to these islanders, but apparently they are determined to do "like other nations,"—a policy not conducive to the best results.

The Whole Land for Jesus.

Last year the campaign of evangelism in Korea was launched with the watchword "A million souls for Jesus," but this year the earnest workers are starting out with a more exalted vision of possible achievements, as shown by their motto, "Not only a million souls for Jesus, but the whole land for Jesus." Commendable, indeed, is their systematized plan of work, which, from a central base at Seoul, sends out workers,—two in each "team,"—to do house-to-house visiting, Bible distribution and personal work. Nearly four hundred such "teams" are already at work, and more will be added until the entire country is thoroughly covered. In many ways the Korean workers far excel the churches of our own country in real zeal and effective propagation of the Word. May they be led to an acceptance of the whole truth as it is in Christ Jesus!

Hindu Girls Rising to Their Opportunity.

While education in India is now available to girls as well as boys, for years the old-time Oriental prejudice against the intellectual advancement of women has served as an almost insurmountable barrier. With the advent of the Christian missionary, the old-time restrictions have fallen and the women of India are coming into their own. Many of the higher institutions of learning now have a fair attendance of women, and, considering the disadvantages under which they have been laboring in past years, they are not a whit behind their sisters of favor than in western lands. For the first time in the history of the Punjab University, two girls, one belonging to an orthodox Hindu family, and one a Mohammedan, have passed the matriculation examination. This means much for the future training of women in India. It means that no longer is woman to be the downtrodden creature and slave of man, but, rising in the strength of a new and nobler womanhood, she is to take her place as a helper in the redemption of India to a better and,—let us hope,—a Christian life.

Why People Do Not Attend Church.

The various denominations are seriously inquiring into the reason for dwindling congregations, and one of our exchanges tells of a pastor who asked his members to state, on a post card, their candid opinion "why people do not attend church." Here is the substance of the reasons assigned: "(1) Lack of suitable training during early life. The children are not taught to love the church. (2) The preponderance of other interests,—chief of these being business interests, pleasure, and the claims of outside organizations. (3) The desecration of the Sabbath, arising from laziness, the giving of one's self to pleasure, and to uncalled-for work. (4) The unattractive sermons preached from many pulpits, showing lack of preparation by the preacher." While, perhaps, the Church of the Brethren does not have to contend with a falling off in church attendance as serious as that experienced by others, there is, nevertheless, great need of "stirring up our pure minds by way of remembrance." Some of the reasons assigned are well worth our serious and prayerful attention.

Gambling in China.

With a courage most commendable the Chinese Government is determined to stamp out gambling, but there are hindrances hard to overcome. The practice is part and parcel of the Chinese character, and so prevalent, in every rank and condition of life, that years of careful teaching will be required to win them to better things. Then, too, it is unfortunate indeed that lotteries are given legal protection, some of the provinces depending upon them for a part of their revenue. Greatest of all reasons for the prevalence of gambling in China is the barrenness of their social life, the want of suitable literature, and all else to make life really pleasant and cheering. It is right here that the remedy must be found and, to some extent, is already being put into effect. New ideas, as to a more profitable way of spending their time than in gambling, are gaining ground among the people, and there is an active demand that the world's best literature be given them in the Chinese language. Last year nearly a half million Bibles found a ready sale, and it is hoped that, with the further distribution of the Scriptures and other good books, the most effectual remedy against gambling will be in practical operation.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Valley of Silence.

I walk down the Valley of Silence,
Down the dim, voiceless valley alone;
And I hear not the fall of the footstep
Around me, but God's and my own;
And the hush of my heart is as holy
As bowers where angels have flown.

Long ago I was weary of voices
Whose music my soul could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And I said, "In the world, each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought, 'mid the human, for heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And groaned 'mid the masses of men;
Till I knelt, long ago, at the altar,
And heard a voice call me. Since then
I walked down the Valley of Silence
That lies far beyond human ken.

Do you ask what I find in the Valley?
'Tis my trysting-place with the Divine!
And I fell at the feet of the Holy,
And around me a voice said, "Be mine."
And then rose from the depths of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I hear all the songs that I sing,
And the notes float down the dim valley
Till each finds a word for a wing,
That to men, like the dove of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley—
Ah, me! how my spirit was stirred—
They wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass down the Valley like virgins—
Too pure for the touch of a word.

Do you ask me the place of this Valley?
To hearts that are harrowed by care,
It lieth afar between mountains,
And God and his angels are there—
One is the dark Mountain of Sorrow
And one the bright Mountain of Prayer.

—Selected.

The Eucharist or Communion.

BY S. N. M'CANN.

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" "The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10: 16)? "The cup of blessing which we bless, is it not a participation in the blood of Christ?" "The bread which we break, is it not a participation in the body of Christ" (1 Cor. 10: 16)?

This being the formula which we always use in passing the cup and breaking the bread, it becomes important to determine what we mean, and what we understand Christ to mean when he took bread and said to the disciples: "Take, eat; this is my body;" and of the cup, "Drink ye all of it, for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26: 26-28).

Paul, in commenting on the bread and the cup in 1 Cor. 11: 24, 25, quotes Jesus' saying: "This is my body, which is broken for you; this do in remembrance of me;" and of the cup, "This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." "Take eat; this is my body;" "Drink, . . . this is my blood," is explained, to some extent, by Paul when he says: "Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord" (1 Cor. 11: 27).

There must be, in taking the bread and the cup aright, some vital, spiritual communion or participation in the body and blood of Christ, which gives strength, health, and discrimination or discernment in spiritual things. There is some such vital touch that the guilt of Christ's body and blood falls upon the man who takes the bread and cup unworthily.

What does Christ mean when he says: "This is my body," "This is my blood"? The bread was before the disciples, and Jesus looking at it said: "This is my body." Of the fruit of the vine, looking into the cup, he said: "This is my blood." Does Jesus mean to teach that the bread and the cup are transformed into his real flesh and blood; that the child of God actually and literally partakes of the real body and blood of Jesus? This is the doctrine of the Roman Catholic church, called transubstantiation. They believe that, when the priest prays over the emblems, they are changed into the real body and blood of Jesus.

Luther planted himself firmly upon the words of Christ, "This is my body," but rejected the thought of the bread and cup becoming literally changed into the body and blood of Jesus. He taught that the real body and blood of Jesus was partaken of by every communicant who took the bread and cup. His doctrine is called consubstantiation or the ubiquitarian theory of the Eucharist.

Calvin and the Anglican church hold that the real body and blood of Jesus are in no real sense spoken of by Jesus. They affirm a real, though purely spiritual reception of Christ by believers alone. Through this mysterious, spiritual reception of Christ by believers, a vitalizing power is communicated to them, even from his body. Zwingli and the Swiss reformers held that the bread and cup were only emblems or mementos of Christ's death and blood. They, however, united with Calvin in a spiritual reception of the body of Christ.

These positions, in reference to the bread and the cup, have been bitterly debated and fought over by learned men, whose honesty we can not question,—men who were willing to burn at the stake for what they believed and taught.

Now the question is, What do we believe and teach in reference to this most vital church doctrine? We must, in the light of Paul's treatment of the bread and cup, reject both the Roman Catholic and the Lutheran theory, of the real body and blood of Jesus being partaken of by the communicants. Jesus' own words make our best commentary for rejecting the literal interpretation of the words, "This is my body" (John 6: 48-63). "The bread which I will give is my flesh, for the life of the world. . . . He that eateth my flesh and drinketh my blood hath eternal life; . . . for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. . . . It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." These literal views are apt to lead to a dead formalism.

The doctrine of Zwingli is too cold and lifeless, and falls too far to the opposite extreme of a literal interpretation of the words of Jesus. The teaching of Paul could not be explained when the bread and wine are made to be mementos or emblems of Christ's body and blood only. They *are* emblems and mementos, but they are *more*. Through the proper participation in the Eucharist the Christian is put in very close touch with the body and blood of Christ, spiritually. The spiritual, or mystical, body is clearly discerned because of the vital touch imparted in proper communion. The Christian has a real spiritual communion of the blood of Christ, and of the body of Christ. He really becomes a participant in the blood and in the spiritual body of Christ. His spiritual life is vitalized and energized when he takes the body and blood of Christ according to the word and spirit of the Gospel.

If there is a failure here, the church is not discerned from the world. The mystical body of Christ (the church) loses her Head, Christ. If there is a failure here, the communicant becomes a dead member of the body, because Paul says he is weak and sickly. "Take eat: this is my body;" "Drink, . . . this is my blood" means, when taken with the other passages bearing on the Eucharist, that, in taking the literal bread and cup of the communion, a real, though purely spiritual, reception of Christ and his presence in heart and life has taken place. These emblems become God's means of spiritually vitalizing and energizing the believer and the church, when taken worthily.

Bridgewater, Va.

A Temperance Call.

BY TOLMAN H. FERNALD.

While we, who are today engaged in the great cause of temperance, may not witness the vast amount of good that may be accomplished by the churches along this line, we are led to a comparison of all other great, good and holy works, the seeds of which have been sown long years before the time of harvest appeared.

We hope to reform many from the terrible habit of intemperance, and while we are indulging in this hope, we know that a good impression is being made upon the young and rising generation who are soon to follow us in this work for the betterment and uplift of humanity, and who, no doubt, will point to you, who are today engaged in the work, as having helped to place their feet upon a firm foundation and inspired their hearts to a work that is worthy to be called "good and holy."

We are surrounded by the enemy,—intemperance,—and I trust this may make us all the more vigilant in our work and actions. Let our churches instil new life and energy into this work of temperance, and may we be mutually benefited thereby!

The sisters are ever foremost in every good and great work of the church for the betterment of those about them. They are never tiring in their efforts to advance the interests of the temperance cause, and they are doing noble work along these lines. When the wives, the mothers, the sisters, and the sweethearts are interested in any cause, what should we expect but success! Mothers, teach your children that temperance is one of the greatest virtues, and is to be practiced by all. Wives, remind your husbands that if they desire to be all that a man can and should be to a wife and family, they must be temperance men. Sisters, use your influence for good over that brother. Sweethearts, if you desire to be happy wives and mothers, look well to your choice. Think well before you decide.

To a sober, candid, and thinking mind, it would appear that the good people in many instances pride themselves on being interested in the welfare of others with whom they are daily associated and, viewing matters from their standpoint, would feel that there devolved upon them a duty in which they had been negligent, but which should demand their attention.

There are also people who are interested in the cause of temperance who are not connected with any church, and who feel that there is no call for them to unite, heart and hand, and work together. But how much more could be accomplished, did they but feel to give their hearts to God, and unite their efforts with others—in the church! I will simply say to such, Give up all to Christ, join his church, and join in the great work of saving the lost.

There are sluggish and inactive persons in and out of the church, who say, "I have no appetite for strong drink; I have no children to save from the demon; and, furthermore, I have no personal interest in the matter, whatever." I would to God that I had the power to stir a quickening spirit within all such that would make them know and feel fully and truly that this life is not for self alone, but that the great Creator has placed us here, and demands that

we help each other; that we "do unto others as we would that they should do unto us" or ours. None of us is able to live for himself alone, and our all-wise, heavenly Father has so arranged the human family that the best harmony prevails, and the most good is done where there is the least selfishness.

I wish to appeal to that class of men and women who occupy high social positions in life,—those who stand high in the community upon matters of importance, of means, and of influence, and who have it within their power to aid those who are today suffering from the great evil of intemperance,—whether they are in the church or not. The community holds all such responsible for the conduct of its people. No person is justified in saying, "I live in a good community," unless he himself helps to make and keep it good.

Let us all mutually pledge ourselves that wherever we may find ourselves, whatever may be our social position, here and elsewhere, and whatever the popular opinion may be, the cause of temperance should be a part of our work for Christ and humanity.

"Oh, vanished majesty of days, raise type and mould today—
Teach thou our sons to follow on where duty leads the way;
And whatsoever trials come, defying doubt and fear,
They in the thickest of the fight shall proudly answer "Here.'"

Belfast, Maine.

What Shall I Do to Inherit Eternal Life?

Luke 10: 25.

BY J. EDWIN JONES.

BECOMING conscious of life, men naturally cling to it. This characteristic is emphasized in the beasts, among which the law of the survival of the fittest finds its clearest expression. As reasoning beings, to whom the thought and reality of eternal life has been revealed, while still retaining the natural instinct, we are more concerned about that life which has here but its dawning.

No picture of God the Father is at all worthy that does not both make us feel unworthy and also long for likeness to him. These two things, in some measure, underlie every emotion that, under varying circumstances, prompts this question. Most persons, at some time in their experience, ask it.

A careful study of the circumstances attending each occasion when it was asked of Christ and the apostles, and some meditation upon their answers, will doubtless be of benefit to us in discovering a solution to our anxious query.

John 17: 3, A. R. V., "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." John 3: 15, "That whosoever believeth, may *in him* have eternal life." John 20: 31b, "And that believing ye may have life *in his name*." These scriptures show how vital is the connection between the eternal life we covet and the Lord Christ, who came to manifest and bring to us the more abundant life.

Perhaps no key will more quickly and effectively disclose to us the true situation, and modify our investigation than John 2: 5, "Whatsoever he saith unto you, do it."

Not every questioner of Christ was sincere, and we are led to believe that not all who ask that question now seek truly the path of life. Both Christ and the apostles, however, were sincere and definite in their answers and, when properly viewed, they are found to teach one thing.

To the ruler of Matt. 19: 16-22 Jesus, in the light of the law under which they lived said, "Keep the commandments," and with a skill born of his ability to read men's thoughts and characters, he asked the lawyer of Luke 10: 25-37, to answer the question in the light of what he already knew. And when he had answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Jesus said, "This do, and thou shalt live." Also, when the scribe of Mark 12: 28-34 agreed with Jesus that these commandments were more than whole burnt offerings and sacrifice, Jesus told him he was not far from the kingdom of God.

These men were living under the dispensation of "Law," and the answer of our Lord to their inquiry was in effect the counterpart of Mary's injunction to the waiters at the wedding at Cana, "Whatsoever he saith unto you, do it." It being true that "Jesus Christ is the same, yesterday, today and forever," it may be accepted without question, that without prejudice he asks of every one, coming to him, the same thing. Whether the Gentiles of Nineveh, or Abraham, the father of the Hebrews, or the humblest man to whom the Gospel invitation comes is the subject of God's instruction, these great commands, upon which "hang all the law and the prophets," are the foundation from which emanate all means of grace. And in every dispensation they lead to the one inevitable conclusion, "Whatsoever he saith unto you, do it."

As illustrating this fundamental principle, the circumstances recorded in the Acts are clear and forceful. In Acts 16 the Philippian jailer, stirred by the marvelous demonstrations of the power of God, cried out, "What must I do to be saved?" To this heathen jailer the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." Then "he spake the Word of the Lord unto him," after which we discover that he and the believers of his house were baptized.

On the Day of Pentecost, as Peter rehearsed to the people the tremendous facts of the humble and submissive Lord, betrayed and crucified by them, yet risen and glorified; and as these facts burned into their consciousness, they cried out, "What shall we do?" Peter did not ask them to believe. They already knew and believed. He said, "Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Spirit." And three thousand were baptized.

So Paul, on the way to Damascus, breathing threats of slaughter against the Christians, was stricken to the ground by the brightness of the presence of Christ, and was made to cry out, "Lord, what wilt thou have me to do?" "Rise and enter into the city and it shall be told thee what thou must do," said Jesus. And, having heard in Damascus the challenge of Ananias, "Why tarriest thou? Arise and be baptized and wash away thy sins," he arose and was baptized.

Cornelius, devout and sincere, sent for Peter according to instructions from God, to hear from him "words, whereby thou shalt be saved, thou and all thy house." And when the Holy Spirit had fallen upon them, convincing Peter of God's mercy and love to the Gentile, they were baptized who believed.

These circumstances, leading each of them to the same conclusion, are illustrations of the axiomatic conclusion that the requirements for the salvation of every soul are in principle identical. In whatever dispensation, from Adam's day unto the present, the requirement has been to "love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself." And this, properly understood, leads to heeding Mary's words, "Whatsoever he saith unto you, do it." The teaching of the Spirit of God, concerning salvation, is a unit. May we, in this dispensation of grace, "hear him" and "live by every word that proceedeth out of the mouth of God."

Larned, Kans.

Making Home a School.

BY JAS. A. SELL.

IT is the duty of parents to feed, clothe and shelter their children, but it does not stop here. They owe them as liberal an education as their circumstances will permit. It is unjust to a boy or girl to send them forth into the world to contend with its competition in business and opposition in morals without being equipped to meet such things on an equal footing.

Fortunately, in our country, we have the common schools. Comfortable rooms, competent teachers, good textbooks, and other necessaries, are made accessible to all.

In the church we have quite a number of schools of a higher grade, where the very best of work is being done. It is sometimes suggested that the church has a few too many schools. It is, however, evident to the most ordinary observer that if all our people who are abundantly able would send their children, the number of schools could be doubled, and still there would not be room enough for all. Many of our children are not in our schools because their parents do not possess the means to send them. Others are out through indifference. Downright opposition to schools has about disappeared.

Back of all schools is the home. Here the education should begin. Here the desire for it may be formed. And this is worth more than money. Experience has amply taught that a young man or woman with a desire for education and no money, will get much farther on than a young man or woman with plenty of money and not caring very much for education. In the one there is unbounded ambition that is bound to succeed, in spite of adverse circumstances, and in the other there is an indifference that does not foster the pluck and plod that plants the banner of success on the other side of life's rough and tumble battlefield. When people have a desire for something they will seek for it and our Savior said if we "seek we shall find." Children of poor parents often outstrip their associates of wealth because the struggle to reach the goal was worth more to them than money.

The home is a school within the reach of all. Here the taste for learning may at least be formed. It will cost a little something,—a little thought, a little preparation, a little money,—only a little. It will cost much more to neglect it. Children should be provided with a table, well lighted, furnished with needful supplies, such as books, tablets, pencils of different colors, drawing designs, and such other things as the different branches in which they are interested may require. Here, without restraint or compulsion, they should spend their unoccupied time, and especially their evenings.

Parents who can not afford to do this much can not afford to have children. Think what an immense value this will be to the moral and mental development of the children! It will keep them out of evil company and keep them from acquiring many bad and hurtful habits that may cling to them throughout life. They will learn to love their home and acquire habits of order and system, and become interested in some line of work that will give the parents an opportunity to know what the talents of the children are. The true end and aim of education is to find out what are the natural endowments of the child and develop them. Many people spend one-half their life in trying to find their place, and it seems as though some of us never find it.

If parents begin in the early years of their children to furnish them with the means of culture, it will save them many an hour or night of anxiety or worry in later years, besides furnishing them with a fund of information that has come to them more in the form of play than study. Try it, parents, even if you have to make a school-room of the parlor. The boys and girls are worth more than fine carpets and drapery, that is only to be looked upon by strangers.

Hollidaysburg, Pa.

Witnessing for Christ.

BY JOHN ZUCK.

THESE are days of testimony and testimonies. Upon almost every subject in nature or science, carnal or spiritual, things present or things to come, man has been a witness in some way. The Almighty has never been without a witness. "The heavens declare the glory of God; and the firmament sheweth his handiwork."

When Jesus Christ came into the world, to establish the new covenant with man, it was the purpose of the Holy Trinity that there should be faithful witnesses to testify of Christ as "the Son of God." Prophets had foretold of his coming, and it was repeated from time to time, through many hundreds of years, until the fullness of time had come, when Jesus was to be born in Bethlehem. Angels of glory were the first to testify to mankind of a newborn King,—the Savior of the world.

John the Baptist, a man sent of God, as the messen-

ger of the Lord of hosts, came to bear witness of the "Lamb of God that taketh away the sins of the world." Jesus, even, refrained upon one occasion, from testifying of himself (John 5: 31) that no reflection might be cast upon him from the demands of the law of Moses, as to the number of witnesses required, though he clears this up in John 8: 14, 17, 18. Going back to John 5: 32-39, we find a chain of evidence so complete that, to our mind, it forms the true basis for *our* testimony in behalf of Christ today. This chain contains the gist of this subject,—that to which our mind naturally reverts, when the subject of witnessing for Christ is presented.

Christians should witness for Christ, rather than for themselves. They should let their works speak, rather than their words. They should so live and do the will of God, that they may be "*living epistles*, known and read of all men." When men and women have nothing better to justify their claims of being sons and daughters of God, than their presence in the sanctuary, their feelings, their name on the church record, or if their life is such that the way-faring man would not know they were Christians unless *they told it*, we are afraid that when such are placed in the balance of God's reckoning, they will be found wanting. "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

There is a little incident that illustrates what we mean. Minister A, from the North, went south to spend his vacation, and was in appearance a stylish man. One of our much loved ministers, who can always be recognized by his badge, also went south. We shall call him Bro. H. On the train Bro. H was approached by Bro. A, and asked if he were a minister of the Gospel. To this Bro. H. replied in the affirmative. Bro. A then said, in rather insulting spirit, that he "would hate to advertise his religion by his clothes." To cap it all he said that he had been down South, spending the winter, and he supposed that no one found out that he was a minister. To this Bro. H quaintly remarked, "What a friend of Jesus!"

We have heard some very strong testimonies offered, that to us sounded more like the proud Pharisee than the humble, penitent publican. For ourself, we have felt not to boast of what we are, would or would not do, but rather this,—pray God for Christ's sake, and in his dear name, to grant his grace, and the gift of his Holy Spirit, commensurate to the temptation and trials to be borne, that we might be a faithful and true witness for him. It is only in extreme conditions that the pure gold is freed from all alloy. The Lord said to Paul, "My grace is sufficient for thee," and we believe that the Lord will so sustain us. He gives us many precious promises that he will strengthen us, and not suffer us to be tempted above that which we are able to bear.

When we look back over the long list of ancient worthies, who were such faithful witnesses for God, under the most adverse conditions in life, we are encouraged. "They are written for our admonition." God cared for and preserved Noah. He delivered righteous Lot. He freed Joseph in Egypt, from a most audacious and malicious woman. David was spared in a king's palace, and Daniel was justified in the king's court, though he would not defile himself with the king's meat. So God has ever had his faithful witnesses in ages past, and he has them still.

Jesus refers to John the Baptist as a *true* witness. A true witness is not one that is faithful amidst the flowers alone, but the thorns as well. It is easy to be a friend of Jesus when all our environments are friendly. It may be quite easy and even helpful for us to testify for Christ in the congregation of the righteous; but to do so amid the opposing influences of sin and corruption, requires to be a true witness, in every sense of the term. Such a man John the Baptist was. But then man is not the best witness, though he may be a "burning and shining light." Jesus says, "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. The Father himself, which hath sent me, hath borne witness of me."

While those critical, stiff-necked Pharisees might reject all this, Jesus calls their attention to the fact that they had not the Word of God "abiding in them," and that is the great trouble with the world today. There was one resort still open to them, which would prove an unfailing source of evidence that Christ was the promised Messiah. Jesus says to them, "Search the scriptures; for in them ye think ye have eternal life: *and they are they which testify of me.*" Here we have the crown of all testimony: "Thy word is truth."

Early in the history of the Son of Man, that devout and just man, Simeon, "waiting for the consolation of Israel," took up the child Jesus in his arms, "and blessed God and said, Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation."

In the beginning of the ministry of Christ, Jesus called unto himself twelve apostles that should take part in witnessing for him to all the world. After his resurrection, he "opened their understanding, that they might understand the scriptures." After referring to his suffering, death and resurrection he said, "And ye are witnesses of these things." Now hear these witnesses for Christ on the day of Pentecost. After being endued with power from on high, they testified with all holy boldness what the prophets, Isaiah, Ezekiel, Joel and David had said of Christ. They said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death."

Thus we might take up those apostles, with Paul and Barnabas, Philip, Stephen and all those holy men and women who have declared their faith in Christ, and many who sealed that faith with their own blood, along with the early church fathers, and we might get some idea of what constitutes a *true* witness of Jesus Christ.

The primary meaning of a witness for Christ, as taken from the Greek, is a martyr,—one who testifies to the truth at the expense of his life. Stephen, the first Christian martyr, was stoned to death for testifying for Jesus. James was slain with the sword, for the same reason. Peter and Paul died at the hands of wicked tyrants, and are resting with them, "that were slain for the word of God, and for the testimony which they held."

But we think that the scope of the meaning of witnessing for Christ, as presented in the Scriptures, includes every true believer in Christ. Indeed we think we are justified in accepting testimony outside of church relationship. We call attention to a few instances that support this view.

When Jesus was preaching at Jerusalem, many believed on him, but for fear of the Jews did not confess him. Some also said, "Do the rulers know indeed that this is the very Christ?"

Again, while some said, "Of a truth this is the prophet," others said, "This is the Christ." When officers were sent to arrest the Lord, he preached unto them with such directness of truth and oratorical power that they failed in their purpose, and returned with this testimony as an excuse, "Never man spake like this man." Even the demon of Gadara testified, "What have I to do with thee, Jesus, thou Son of God most high?" Pilate confessed, "I find no fault in him." The cock testified with such force that "Peter wept bitterly" and repented of his sin. Judas, though a traitor, became a witness for Christ, when he returned the thirty pieces of silver, saying, "I have sinned in that I have betrayed innocent blood." So also did one of the thieves on the cross confess, "We receive the due reward of our deeds, but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."

After Jesus had commended his spirit into the hands of the Father, and had given up the ghost, the centurion, standing by, saw what was done. Glorifying God, he said, "Certainly this was a righteous man."

Thus testimony from the Acts and from the epistolary writings might be greatly multiplied. But what of our testimony for Christ, and *how* are we witnessing for him? That should be the burning question with us. Are we saying, "Lord, Lord," and not doing what he says? Are we demonstrating our love for him by keeping his commandments? Are we laboring with might and power to obey from the heart all things whatsoever he has commanded us? Or do we do only those things that are most convenient to the flesh, and require but little self-denial or sacrifice? Are we drifting with the current of the world in its fashions and vanities and worldly pleasures and amusements? Or are we "living epistles" of Christ, "known and read of all men," and abstaining from "all appearance of evil"?

Let us not be false witnesses,—those who have vowed unto the Lord and have not fulfilled, or having begun, and then turned back. Of such Peter says, "The latter end is worse with them than the beginning." "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2: 21, 22).

In conclusion we call attention to the better way of witnessing for Christ,—one that is faithful unto the end! We should be like the Apostle Paul who was willing to "die daily" to sin, having the *old man* crucified, "that the body of sin might be destroyed, that henceforth we should not serve sin." "But I keep under my body, and bring it into subjection." Thus we understand that Paul was "crucified with Christ," that sin should not reign in his mortal body. To the Galatian brethren Paul said, "They that are Christ's *have* crucified the flesh with the affections and lusts." In this sense we can all be *martyrs*, and *true witnesses* for *Christ*.

Clarence, Iowa.

Two Classes of Compulsion.

BY OMA KARN.

THE "musts!" How often are they acknowledged in our life, and how hard it is to submit to their irresistible compulsion! Shrinking and faltering, we face some hard, disagreeable duty, some heart-breaking experiences, or forces of circumstances that place us under their submission, despite our own unwillingness or our own dislike.

This class of "musts" are not pleasant associates. We do not enjoy working under their direction. We experience a feeling of relief and gladness when their time of directing is past, and their presence, with their "Thou shalt," and "Thou shalt not," has departed from our life.

But while such people are unpleasant to live with, and their departure not regretted, there is another class which is of exactly opposite character. Rare, indeed, it is to find a person who does not welcome into his life, the "musts" belonging to this class. For who is it that shrinks from the compulsion that love places upon us,—the "must" that grows out of the desire to do, to dare, to bear and bitterly to suffer, if need be, for those who are bound to us by the close ties of kindred affection!

The "must" shone out prominently in the earthly life of our Savior, as he went about, concerned in his Father's high interest and important affairs. "I must be about my Father's business; I must work the works of him that sent me; I must preach the good tidings to other cities also," he tells us. Then comes that sad, sad "must." "The Son of man must suffer many things and die."

We do not rebel when asked to submit to these "musts." Very often it is necessary to go forward along difficult ways. Sometimes we must bear heavy burdens, and we must yield up much we hold dear for the sake of those we love, but the force that demands this, while it is compulsory, is not felt as such. It is more in the nature of enthusiasm and affection,—the natural attendants of purest faith and the most sincere devotion. Such compulsion neither frets nor worries, but rather satisfies the heart. We love those

whose need compels our action, and nothing that need may require is too great or too hard to win from us a loving, willing, cheerful response.

Viewed in this light, how great is the compulsion that God's love places upon us! As Christians, we are bound "to do and to die," for the sake of Christ and his kingdom. All of us are children of the great All-Father, bound together by the strong ties of fraternal affection. Why do we rebel and complain, and refuse to see the necessity of more lovingly serving one another, or more willingly giving up our own way for the sake of another's good? So often this service and this sacrifice are performed more in the spirit of that hard "must," described in the first class, than of the willing, loving "must" described in the second.

When we become children of God, we place ourselves under obligations to serve his other children, wherever, whenever, and in whatsoever way we can.

God's love, so freely lavished upon us in the sacrifice of his Son, makes this "must" binding. We dare not shirk it. Suffering as great as that which comes to a little child whose mother refuses to acknowledge the "must" its care demands of her, comes to some child of God, if we do. Pain, keener even than that which smites the heart of an earthly parent, when a child will serve in filial duty only under force, falls upon the heart of the Heavenly Father when he beholds this spirit. Fear, also, stirs his heart. Fear for our good,—the fear that moves him to send some of the hard "musts" into our life, that "through their presence" we may be made to see and to fulfill the duty he has made compulsory.

Covington, Ohio.

Superstition in the South.

BY A. G. CROSSWHITE.

THE negroes are much more impressionable than the whites, and speak of matters of superstition as being "hones' fac's." There are no "spook" or "witch" tales that seem unreasonable to the most illiterate among them, nor are there any that they can not fully duplicate, and "then some."

A railroad conductor has only to carry a rabbit's foot in his vest pocket, occasionally, to secure the best of order on his train. The colored people fear that rabbit's foot more than a revolver or even a hoot owl on the roof, in the night time. If a rabbit crosses the road in front of them it is "bad luck," and they must immediately stop, make a cross in the road, or go around the track; but if a squirrel should cross the road in front of them they go on their way rejoicing.

Turning back is hardly the thing to do, for it brings them trouble, even though they make a cross and spit in the center of it. The horseshoe above the door is not to them an omen of "good luck," but a warning to witches to "keep out."

A total eclipse of the sun usually catches them napping, and of all the praying, yelling and exhorting that one ever heard, this is the limit, and the worst of it is that they expect a daily recurrence of this strange phenomenon until they gradually forget all about it.

A Strange Occurrence.

A family by the name of Ramsey lived near us about the close of the Civil War. This family consisted of a widowed mother and two daughters. They ranked among the poorer classes of the whites. Though respectable, yet they were very ignorant and superstitious people. One day my father was sent for, to come and see the older daughter, who had been suddenly stricken down by a rolling ball of fire. When he arrived she was prostrate on the bed, but quite able to explain the occurrence.

While sitting on the porch she saw a huge ball of fire rolling along the ground from the East, and knew at once that she was doomed. A small calf was grazing in the field near by and the ball was rapidly bearing down upon it. To put it in her own words, "I rose up at once and tried to show it to mother and sister, but before they could see it, it had struck an object and split in two or three pieces. One piece struck the calf, and another one struck me. Here I am and I will soon be as dead as the calf."

As far as the other two knew there had been no complaint on the part of either, yet father soon verified her statement that the calf was stone dead and the girl beyond the reach of medical treatment.

Finally a "witch" doctor was called, who could get there without crossing a stream of water. He went through some strange nocturnal performances, with the aid of a "black cat," and the girl recovered. One thing that I remember is that a large Bible was opened at a certain marked passage of Scripture and placed under her head. She did not know what the hard pillow was, but earnestly plead that it be removed. This, however, was a part of the treatment and the Bible was allowed to remain until she was able to sit up.

It must not be understood that such things were common, among the whites, at least, and none of the more intelligent people took stock in such ignorance, but, ever since the days of Roger Williams and Anne Hutchinson, every section of country has had a little sprinkle of superstition, either in unlucky days, unlucky numbers, signs, omens or something else, that can not be scientifically explained.

Burials and Baptisms.

A "burying" and a "baptizing" were somewhat similar among the negroes. In both cases they dressed in white, and, forming in line, two by two, they marched along very solemnly, singing all the way, pausing only long enough to immerse the candidate, or to deposit the dead in "de col', col' ground."

Old-time Traditions.

It may be interesting to note a few more old-time traditions and superstitious ideas that have taken a firm hold upon these poor people. The purpose is to contrast their sad plight with the more favorable position that we occupy under the blazing light of the twentieth century.

For instance, if a whip-poor-will comes near the house in time of sickness, it is an omen of death, and the sufferer's shoes must be turned round. If one finds himself boasting, he must stop short and touch wood or keep his hand on some, while continuing his story.

It is "bad luck" with them to begin a job of work on Saturday, for they say it will never be finished. Friday is unlucky in every way. To comb one's hair after dark is to make him forgetful, and to sneeze at the table is a sure sign that you will hear of a death soon. When one dies, the mirrors must all be veiled and the clock stopped until after the funeral. If a cabbage stalk runs to seed or a row of anything be missed in planting, one of the family will surely die that season.

To kill a toad makes the cows give bloody milk and to put the hand in a bird's nest on Friday will cause the bird to leave her nest.

If a funeral procession should stop, one of the family will soon follow, and the last look at the living, or the last word spoken to him, are a summons to that one to follow. Aside from these superstitious ideas, regarding the living, there are numerous "signs" for planting, building, finding water, telling what the weather will be, etc., quite enough to fill a volume, and yet no such book was ever printed.

The Dawn of a Better Day.

But the light of reformation began to dawn the very moment that the shackles of slavery were stricken from the slave, and constitutional rights and privileges were established. It was proven by actual test that "all men were created equal." The rapid progress and development of the Southland has come about under the benign influences of a free ballot, an untrammeled constituency, a free public school system, and a free Gospel.

The negro is no more a slave now than the white man, unless he chooses to be, and all these educational forces, as they are brought to bear upon the illiteracy of both races, have had a salutary influence upon them during the past four decades. But in the more favored sections, is there boasting of our superior advantages? Instead of touching wood, may the Holy Spirit touch our hearts and cause us, in turn, to touch our pieces, and help our colored people to rise.

Flora, Ind.

Spiritual Growth.

BY REUBEN SHROYER.

GROWTH in righteousness and in vital godliness is everywhere touched upon in God's Word, with greatest delight and supreme interest. The spiritual life of the true believer is represented by the path of light progressing from the morning glow to the full blaze of noonday. The Christian life is a progressive life. When the inspired writer says: "Let us go on unto perfection," we have the finger board that points the way and names the goal which every worthy Christian is earnestly striving to reach.

The work of religion is soul-unfolding, soul-developing, and soul-building, to the comfort and encouragement of many sincere but perplexed Christians. Be it known that the attainment of this highest spiritual condition is not the only credential of true discipleship. The babe in the cradle is no less a child than the son in the full stature and likeness of the father. There are graduations in the spiritual life as there are in the physical. No true child will desire to remain in the cradle but, craving the fuller life, will eagerly appropriate the means of development and growth from strength to strength, until it arrives at the full stature of manhood in Christ Jesus.

It is very evident that if man would come into possession of these highest and richest experiences he must move toward them. There certainly must be a start toward the goal, if it is ever to be reached. Faith in the Son of God will open the way to immeasurable possessions and unspeakable experiences. The start may be a very feeble one. It is difficult to discern how little a man may *know* to begin to know his God. If he has the knowledge of a mere desire and will put that into action, he will be brought to the light that "shineth brighter and brighter unto the perfect day."

Having once begun the Christian's course, the longing of the soul is to go on unto perfection. God's call is to go on, grow in grace and in the knowledge of the truth. The Holy Spirit impels us to go forward. Progress is the law of life; from the little germ in the egg to the soaring eagle there is progress. From the acorn to the giant oak; from the seed to the waving harvest, there is progress. We can keep converting grace only by keeping it growing. Unless we add fruit to faith, virtue, it will die out. To falter is to weaken, to halt is to recede, to rest is to retrograde. Onward, onward, at once, unto the highest altitudes of religious life and experiences, where the soul is made one with God in the strength of him by whom all things are possible.

How eager should we be to turn this stream of spiritual life into the tides that drift towards God! Let us go on unto perfection! Progress is the spiritual law of the Christian religion. We might as well talk of a waning God as of a waning religion. Progress is the very breath of its life. Progress is the fundamental condition of usefulness.

The true disciple is aflame with the Christ Spirit that converts his whole being into an energy that is omnipotent and untiring in its activities. If the church of Christ would fulfill its God-given mission, it must quicken its steps in following the Lamb of Calvary in his onward march through the world. As the church advances, the kingdom of God increases. As the individual progresses, the church advances.

New Berlin, Ohio.

The Book of Job has long been the marvel of the scientist, because of the remarkable revelations of astronomical lore which it contains. Here we have the striking statement that God "hangeth the earth upon nothing," —a fact that is one of the greatest truths of modern astronomy. In connection with that sublime statement the Book of Job also says that God "stretcheth out the north over the empty place." While this theory has, at times, been seriously questioned, we herewith give the following interesting confirmation by an astronomer of note, whose investigations are well worth our attention: "Recently, by the use of the largest telescope in the northern hemisphere, a great vacuum has been discovered in the depths of the northern heavens." Critics may boldly challenge the accuracy of Bible statements, but after the conflict of the battle has passed away, the good old Bible shines out victorious every time, while its antagonists have been discomfited and demoralized.

THE ROUND TABLE

Homiletic Hints.

BY E. B. HOFF.

God and Not Man the Judge of the World (Rom. 2: 1-16.)

MAN is too sinful himself to be able to judge his fellow-man. When he attempts it he fails (2: 1), and falls under the condemnation of God (2: 2, 3). To do so is to despise the goodness and long-suffering of God, which was intended to lead men to repentance (2: 4).

If, however, they despise the goodness of God and determine to continue, they are themselves laying up treasures of wrath against themselves (2: 4, 5 and 2: 8, 9).

But, on the other hand, for those who yield to his goodness and long-suffering he has a blessing in store (2: 7, 10). Thus God proves himself an impartial judge, well able to judge correctly (2: 6, 11).

God has given some men more light than others. Some have the Law of Revelation, while others have only the law of nature and conscience. Notwithstanding this he has given all sufficient to become responsible before him and he will judge them accordingly (Rom. 2: 12-16).

The Jews were much in the habit of condemning their Gentile neighbors who had less light than they, but Paul plainly told them that they were unfit thus to judge, for they were only condemning themselves while doing it.

The Jews condemned Jesus throughout his entire life. They condemned him at Nazareth, his own home, condemned him for his alleged Sabbath violation, his fasting, his associating with those needing a Savior, and condemned him for everything. In fact, they never ceased condemning him until they had him nailed to the cross, and even then maligned him. They have kept it up until this present day. They have been putting themselves into the range of 2: 4, 5, 8, 9, while they should have put themselves into the context of 2: 7, 10.

The Lord had given the Jew a wonderful opportunity as we see in 2: 17-20. But he sadly misused his opportunity (2: 21-23). By making such a loud profession and yet living such an inconsistent life, he was causing the Gentile neighbor to blaspheme the God, whom he should have been taught to love and obey (2: 24, 25).

In turn the Gentile who does the best he can, by his very obedience judges or condemns the Jew, who, with more light, yet fails to live a consistent life (2: 26, 27).

God intended that the inward life should tally with the outward life in profession. Yes, more than this, the outward should spring from the heart-life (2: 28, 29).

Our conclusion is that sinful man is unfit to judge, but that it is God's prerogative to judge.

3435 W. Van Buren Street, Chicago.

Criticism.

BY J. H. MILLER.

SOMETIMES preachers and writers are criticised. I presume if it is done with good intentions, it is all right. Not long since a good brother wrote me a letter concerning the article I wrote on the contrast between Moses and Stephen. He wanted to know where in the Bible it is stated that Elijah went to heaven in a fiery chariot. It is found in 2 Kings 2: 11, 12: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

Elisha saw the chariot. His evidence is that of an eye-witness. In verse eleven we read that there appeared a chariot and horses of fire. Elisha was separated from Elijah by a strange vehicle of horses, a chariot and a whirlwind. Matthew Henry says on verse eleven that "Elijah was carried up into heaven on a fiery chariot."

We have three persons mentioned in the Bible that went to heaven: (1) Enoch, who walked with God 365 years, after which God took him to the glory world (Gen. 5: 23, 24); (2) Elijah (2 Kings 2: 11, 12); (3) Jesus who went to heaven in a fiery cloud (Acts 1: 9, 10, 11). All these scenes must have been a wonder to the beholders.

Enoch walked with God as a faithful servant, so God took him home as a true worker. Elijah, on his fiery carriage, had God to direct him to heaven. Jesus was taken in a cloud (Acts 1: 9). Paul speaks of the faithful who "shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 17). When Jesus makes his second visit to this earth he will come in the clouds (Matt. 24: 30). He went to heaven in a cloud so he will come in the "clouds with power and great glory." When Elijah went to heaven in a whirlwind that had the appearance of horses and a chariot of fire, it must have been a wonderful sight to Elisha.

Goshen, Ind.

Watchfulness.

BY DORA CLARK.

DURING the time of a drought the grass along the railroad often catches fire from the sparks thrown out by the engine, and so the people keep close watch, after the passing of each train, to put out any fire that may have started, thus keeping it from spreading. In that way no harm can come to the houses or other buildings, and do serious damage. During a wet season when the grass is kept green by the refreshing rains, there is no danger whatever of fire getting out,—not because the sparks do not fall, but because the grass along the roadside can readily reject the inflammable power of the sparks, so that they soon vanish.

The devil is busy at work, scattering sparks of evil all around us. The hearts that are not filled with Jesus and his love are easily set on fire with evil things which every wind of evil passions fans into a larger and larger flame until it gets beyond all human power to control. Then only the refreshing showers of heavenly grace can quench the raging flame.

But how different are those who have the love of God shed abroad in their hearts! Evil winds can do them no harm, for they enjoy "peace which passeth understanding."

Let us daily draw near to God by reading and meditating on his Holy Word, and communing with him in prayer, thus ever keeping our hearts watered with dews of heavenly love, so that no sparks of evil can find room or lodgment in our lives.

R. D. 5, Johnson City, Tenn.

Our Behavior.

BY J. S. MOHLER.

THE writer was seated at a table in a large city restaurant in St. Joseph, Mo., recently, with many of our members, all waiting to be served. The waiters were doing their very best to serve them all as quickly and politely as possible. While thus awaiting my turn, I overheard one of the waiters say, "These are the best people I ever waited on. They are so *kind and patient*."

Here was true light glimmering from that vast throng of members, patiently waiting their turn to be served. That impressed at least one soul,—and possibly many others,—with the excellency of the Christ-life.

This favorable influence of our behavior at home and abroad reminds us forcibly of the words of Paul, "Ye are our epistles, known and read of all men." May God help us to make good reading!

Quinter, Kans.

A Young Victim of Strong Drink.

BY CALEB LONG.

A FEW days ago, not far from my home, a little girl of seven summers came staggering to the house and told her mother she was drunk. Investigation proved her words to be true. She had taken from the cupboard the whiskey bottle, used to treat the hands in harvest, poured four ounces into a smaller bottle, and, going to a shed near by, did what she saw others do. She drank the contents of the bottle, and, in her childish way, reported the results. Possibly she had caught the idea that it looked big to get drunk, like older folks do. Had this been all, my story would not be so sad. In a short time she was taken with convulsions, and died in a few hours.

What a vivid object lesson! Thousands of the young,—the hope of the future,—are acting like the poor, innocent little girl. They are led to drink through the example and influence of others, and thus become saloon victims and fill untimely graves. May God help us to unite our powers against this nefarious rum traffic, and drive it far from our fair land, thus saving our boys and girls from its blighting curse.

Boonsboro, Md.

CHRISTIAN WORKERS' TOPIC

"The Soul of the Indian."

Acts 17: 22-28.

For Sunday Evening, August 13, 1911.

I. The Human Family Has Descended: (a) From a single pair; (b) "was made of one blood" (Acts 17: 26); hence, the "brotherhood of man."

II. Man Was Created "in the Image of God" (Gen. 1: 26, 27).—(1) On the one hand, he was to enjoy communion with God (Psa. 8: 1-5; Matt. 11: 25; 1 Cor. 1: 27). (2) On the other hand, he was to exercise dominion (Psa. 8: 6-9; Gen. 1: 26, 28).

III. In the New Testament Man Is Recognized: (1) As still possessing the "image of God" (Luke 3: 38; 1 Cor. 11: 7; Jas. 3: 9). (2) Yet he is urged to "put on the new man" (Eph. 4: 24; Col. 3: 10). (3) Christ is the "image of the invisible God" (2 Cor. 4: 4; Col. 1: 15). (4) We become renewed after the image of God, when we become "conformed to the image of Christ" (Rom. 8: 29).

Note.—(1) What is true of you and me is true of the Indian—**of all.** Therefore the Indian is my brother—my neighbor (Gal. 5: 14; Rom. 13: 8). (2) In the closing prayers think of the Indian of our country (Psa. 2: 8; Matt. 21: 22; John 15: 7). (3) Let several young Workers tell short Indian stories. Some boy or girl should tell the story of David Brainerd, the missionary. (4) The story in "Our Young People" about Crow Dog, a Sioux Indian, who killed Spotted Tail in 1881.

PRAYER MEETING

Longing for the Things Worth While.

Psalm 63.

For Week Beginning August 13, 1911.

1. Our Longings.—David uses quite freely the personal and possessive pronouns. In the Psalms he records God's dealings with him as an individual, and so clearly has he learned the lesson of walking with God that he claims him as his daily portion. To speak of him as "God" is an inspiration, for he is the Creator and the Ruler of the Universe, but to think of him as "MY GOD," links all his greatness and all his goodness to our own lives, and makes him THE GREAT RESERVOIR from which we can draw all needed supplies of comfort and strength (Isa. 40: 29-31).

2. God's Power and Glory.—David longs not only for an exhibition of the power of God (verse 2),—doubtless he had seen that,—but his heart's desire is for a vision of the glory of God. God's power is in his works, his glory is in his grace. God's power is in creation, his glory is in redemption. God's power formed the world, holds the sea in the hollow of his hands, and controls the fiercest storms, but his glory is shown in the Babe of Bethlehem, the Boy of Galilee, the Preacher at Nazareth, the Sufferer in Gethsemane, and the dying Savior upon the cross (Eph. 3: 14-21).

3. "I Shall Be Satisfied."—David exclaims: "My lips shall praise thee." When we burst out in praise, we forget ourselves, and, forgetting ourselves, we are unmindful of our surroundings and circumstances, and are content to walk with him whom we praise. Thus praise is one of the secrets of victory over a selfish life. "My soul shall be satisfied,"—literally "satiated" or "filled." (verse 5). We were made for God. There is power only in fullness, and many a life is barren because there is no fullness. David finds meditation a satisfaction. "My meditation of him shall be sweet," so writes this man of God. So, if our thoughts are to control us, let God control our thoughts, and he will thus assume the direction of our living. He is the Great Pilot who knows the dangers, and will direct aright (Psalm 84).

HOME AND FAMILY

We're Growing Old.

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth can not abide,
And we are passing, too, away like them;
We're growing old.

We had our dreams, those rosy dreams of youth!
They faded and 'twas well. This after-prime
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast.
Ah, our poor heart! They can not come again!
We're growing old!

Old? Well, the heavens are old; the earth is, too;
Old wine is best, maturest fruit most sweet!
Much have we lost, more gained, although 'tis true
We tread life's way with most uncertain feet;
We're growing old!

We move along and scatter as we pass
Soft graces, tender hopes on every hand,
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none is old!

Staying in a Corner.

BY ELIZABETH D. ROSENBERGER.

If you remember it was little Jack Horner who sat in a corner, eating a Christmas pie. He was alone, for only one person can get into a corner, and he was eating the pie and enjoying it all by himself. We are sorry that he could enjoy it, for it was intended that this pie should be shared with others. Then, too, he felt pleased and proud, for as he put in his thumb and pulled out a plum, he said, "What a brave boy am I." Of course, he seemed great and brave, sitting alone there, with no one to dispute his claim. The pie was good and he was satisfied; he had all he wanted; he was content.

"Well, what of it?" you ask. And we reply that we should like to ask Jack Horner to get out of his corner and eat at the family table and help provide the pie, and compete with his fellows, and then we shall hear no more of his being a brave boy. He will have so much to do that he will quit thinking about himself and he will be so busy doing things that he will forget to boast and brag. Nothing takes the conceit out of people sooner than actually keeping step in the march. The one in the corner is likely to think that his opinions are of more value than the opinions of others who are sitting at the ordinary table. He is congratulating himself on being just what he should be. He has the thing he wants, and now he is satisfied; he is happy in thinking of his own perfections. He is like the man who says,

> "That I am right, and always right, I know,
> Because my own convictions tell me so;
> And to be right is simply this to be
> Entirely and in all respects like me."

But the time comes when the self-satisfaction gives way to disappointment keen and bitter, for it is inevitable that he who lives for himself, secure in his own convictions, should become lonely, and find himself unappreciated. In a corner there is but little opportunity for growth, and without growth our natures shrivel and become paralyzed.

There is a woman whose forehead is knotted with little fretful wrinkles and whose eyes have a faded, careworn look. She has been occupying her corner for so long, that the results of it are seen in her face. She has worried over the thought that she is not getting as much out of life as she deserves, until she is nervous and unhappy. Her friends are glad to leave her in her corner, because she has but little to impart when they do see her. Often she is brooding over her wrongs,—fancied or real,—and she expects sympathy and help from each one who comes near. So it is no wonder that she is left more and more to herself, as she has no interest in the things of others. The great world, with its freight of human interests, sympathies and hopes, sweeps by her unseeing eyes, and she pays no heed.

We know a woman who saw that her life was gradually being circumscribed, and she determined to break away from her corner. It was hard to do, but she began by forgetting her own self and thinking of others. She had thought people tiresome; now she began to study them to see if there were not something fine in their natures. So she divined the kindly motive, which lay back of an act, the sacrifice which was not revealed, because the individual was really trying to please Christ and not himself, and the sincere desire to do better, though perhaps the deed may not have indicated this. She has learned to appreciate the best in others, and that is worth a great deal. She helps others to do better. Your "corner people" are so taken up with their own exploits that they have no eyes for the efforts of others, but this woman helped by her words of praise and commendation. This means so much. No one can live and labor without encouragement. There are few who reach the heights without it. Many a one who is doing well stumbles, falters and turns back because no one seems to appreciate what he is trying to do. He is weak and no one seems to realize his need of encouragement, and so he loses heart.

Of course it is love that is at the bottom of this true appreciation of what others are doing. Love helps one to discover true values, and so to discriminate, that those needing courage are given praise and appreciation. Downright sincerity is a grace, and it lies at the root of everything. This honest effort to help people does not mean that we flatter those who are about us,—far from it.

If you are in a corner and so occupied with your own pie, that you can think and talk only of yourself, we are sorry for you. There is no shorter road to a physical and nervous breakdown than this. The woman who has many children and is poor,—so poor that her daily bread is a matter of question, has a better chance for happiness than you have. You may think that your plans and hopes are the most important things in the world, but the woman next door is just as anxious to have her wishes come true as you are. People may come to you in your corner and talk a little while, but they will excuse themselves and leave, and they may not soon wander your way again. They are likely to avoid you. Sanatoriums are full of people who could see nothing outside of their little corner, and who cared only for their own pie; they could not forget themselves, nor get away from themselves.

Men sometimes get into a corner and shut out everything but the desire to make money and get on in the world. If they only knew it, there are finer plums than those they are pulling out all by themselves. Selfish pleasure is always a disappointment. No matter how large the plums, they lack in flavor when eaten alone. It is the province of a man to be able to abstain from burdening another life with one's own grief; to find comfort in the beauty of the sunrise and the shining of the stars. The brave man shall realize, though his heart be sad and full of desperate, futile longing, that God's world has, still its measure of joy and gladness.

"The joy that you give to others is the joy that comes back to you;
And the more you spend in blessing the poor and lonely and sad,
The more of your heart's possessing returns to make you glad."

Covington, Ohio.

Bad Literature.

BY LEANDER SMITH.

Two city boys, after saturating their minds with the poison of a dime novel, decided to devote their lives to adventures. Their first adventure resulted in a conviction for shoplifting. Thus two lives are marred, if not wrecked, by bad literature. It is a sad fact that many parents seem to concern themselves but little as to the character of the literature that comes into the hands of their children. This does not arise from an indifference to the welfare of the child, but rather from underestimating the influence of bad books.

We call to mind a young ladies' school in one of our Eastern States which was completely wrecked by one book that was smuggled into the institution. We should remember that the characters in a book, though they be fictitious, are quite real to those who read them. The very fact that one reads a book at least suggests the fact that he is interested in the book, and that there is something about the character that appears real to him.

We believe that it is true that our lives may be more completely influenced by a vile book than by a vile life. Many people who will not knowingly associate with a vile person, will not hesitate to read about them. It well behooves the fathers and mothers of our country, therefore, to know what their children are reading. Nor is it less the duty of the parent to provide suitable literature for the child than to prevent the pernicious literature from entering the home. If we do not provide our children with the good, they will likely furnish themselves with the bad. It is lamentably true that not near all the families of the Brethren reads the GOSPEL MESSENGER. In my judgment the most pernicious parsimony possible is that which prevents our members from taking the church paper. Such economy offers a premium on spiritual ignorance and fosters religious indifference.

230 N. Oak Street, Nevada, Mo.

A Dozen Don'ts.

Don't lose your interest in fallen men if you wish to continue standing.

Don't argue that the Bible means whisky and tobacco when it says that the body is not defiled by what goes into it.

Don't pray for riches for God's glory unless you have honored him with your moderate wealth.

Don't try to climb to heaven over the characters you have pulled down for stepping-stones.

Don't snap up every advertised opportunity to make a fortune quickly.

Don't cultivate fellowship with sin unless you desire to become a fellow in sin.

Don't undermine your character by refusing to have convictions at right and wrong.

Don't permit the condition of the weather to determine your state of mind and heart.

Don't refuse to travel the path of suffering which made the Captain of your salvation perfect.

Don't sing too lustily with closed eyes and upturned countenance when the collection-plate is passing.

Don't forget that the heart is fertile soil for the planting either of good or evil.

Don't fear that your spiritual house will settle out of shape if it is built on the Rock.—*Religious Telescope.*

SISTERS' AID SOCIETIES

WENACHTEE, WASH.—The Sisters' Aid Society of East Wenatchee, Wash., met June 29, for the purpose of reorganizing the society. C. W. Buntain was elected as president, and the writer secretary. During the past six months the society made thirty-five garments, nine comforters and two comforter tops. We received, during this time, $46.95, and expended $36.81, leaving $11.14 in the treasury. The average attendance for the quarter was eight. We donated a cap and bonnet goods to two sisters. We hope to do more work and accomplish more. We have a balance in the treasury. Including monthly dues, of $36.57; also $8 worth of goods on hand. We reorganized for the coming year with Sister Lavina Dombach as president; Sister Emma Young, vice-president; Sister Mary Bassler, treasurer; Sister Elizabeth Young, secretary. May God help us to do more and better work this coming year!—Emma Heimesderfer, East Petersburg, Pa., July 11.

NAMPA, IDAHO.—Our Sisters' Aid Society met and re-elected its former officers for the latter half of this year. If we have plenty of work to do we meet every week. When we are not busy we meet every two weeks. Our average attendance for the past six months was six. We have an assistant who is not able to meet with us, but she writes to us for special work, the making of prayer coverings. During the last few months she has made more than sixty coverings. No sister need feel ashamed to wear the neat and well-made coverings which this sister makes. The Aid Society also gives to every sister that is baptized here her first covering. Our work consists in quilting for others, making aprons and caps, and doing such work as comes to us. We had the audience room and half of the church papered, costing us $42. We were much encouraged when the church, at our members' meeting, gave to the Aid Society a vote of thanks. We felt that our efforts, though weak, were valued.—Amanda Garber, Nampa, Idaho, July 17.

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Our correspondent at Covington, Ohio, reports six recent applicants for membership.

At Lincoln, Nebr., four entered the church by confession and baptism, while three were restored to fellowship.

Bro. C. S. Garber closed a three-weeks' series of meetings in the Dry Fork church, Mo., with thirteen conversions.

At the close of the evening services, in the Root River church, Minn., Sunday, July 23, six persons put on Christ in baptism.

At Haw Ridge, a mission point under the care of the Pleasant Hill congregation, Tenn., six were recently added to the church.

Last week Bro. W. R. Miller was at Elkhart, Ind., where he reports the very best of interest in his illustrated Bible Land talks.

The District Meeting for the State of Washington is to be held in Yakima, Sept. 21 and 22. This will be the first meeting for the new District.

The first series of meetings held at the Hylton schoolhouse, near Glace, W. Va., by Bro. J. H. Wimmer, resulted in eight accessions to the fold.

We close our work on this issue in time to reach Mount Morris on Tuesday afternoon. Next week we hope to have something to say about the District Meeting.

We are requested to announce that the Ministerial Meeting of the Second District of Virginia will be held at the Sangerville church, Aug. 17 and 18. The program will appear soon.

The Ministerial Meeting and Sunday-school Convention for Western Pennsylvania, to be held in the Scalp Level church, Shade Creek congregation, are announced for Aug. 22 and 23.

At the late District Meeting of North Dakota, Eastern Montana and Western Canada, Bro. D. F. Landis was chosen a member of the Standing Committee for 1912. No papers go to the Annual Meeting.

July 18, Bro. J. F. Neher, one of the faithful and earnest ministers of Oklahoma, passed to his reward. As a preacher of the Gospel he was widely and favorably known in the West, and will be greatly missed in the mission field.

In this issue we are publishing the program for the Sunday-school Convention of Southeastern Pennsylvania, New Jersey and Eastern New York, to be held at Denton, Md., Aug. 12 and 13. Denton is on the Eastern Shore of Maryland.

While in the Salem congregation, N. Dak., Bro. John Heckman, of Polo, Ill., delivered a number of evangelistic discourses that were listened to with much interest. There were ten applicants for membership, and two restored to the fold.

Bro. Chas. M. Yearout, of Morrill, Kans., writes us that he is now free from pastoral work, and can therefore devote considerable time to revival meetings. Those desiring his services can communicate with him.

Bro. J. F. Appleman, of Plymouth, Ind., has become traveling secretary for the General Mission Board. He entered upon his duties Aug. 1, and will visit many parts of the Brotherhood in the interest of the work of the Board.

We received the program for the Sunday-school Normal, Ministerial, Sunday-school and Christian Workers' Meetings of Northwestern Ohio, to be held in the Black Swamp church, Aug. 29 to 31. The program is published on page 493.

Bro. John E. Metzger, field worker for the House, is now at work in the First District of Virginia, where he may remain a month or two. He is planning to attend the Sunday-school and Ministerial Meetings, to be held in the Peter's Creek congregation.

On account of the breaking out of cholera in some of the Italian ports, Bro. W. R. Miller, of Nappanee, Ind., finds it necessary to postpone his contemplated trip to Palestine. He had planned to conduct another party through the Bible Lands the coming fall. See his notice on page 496.

Another edition of "Our Saturday Night" has been printed. This makes the fifth edition. The book is not sold, but is furnished as a premium with the Messenger. The price for the paper one year, and the book, is $1.85. The demand for the work continues to be good right along during the dull season.

Under date of July 26 Bro. J. S. Geiser, of Baltimore, Md., writes us from Cleveland, Ohio, where he was at the time attending the National Dental Association Meeting. It may not be known to many of our readers that Bro. Geiser is not only an earnest preacher of the Gospel, but he is also a skilled dentist and a regular lecturer in the Dental College of his city. His profession makes of him a busy man, but this is not allowed to interfere with his work in the church or the Sunday-school.

The Lordsburg College Educator, for June, is the Catalogue number, containing the announcement for 1911-1912. We notice that Bro. Edward Frantz, of McPherson, Kans., has been chosen president of the institution. We are told that the outlook for the school, the approaching fall and winter, is good. Bro. Galen B. Royer has promised to be present and assist in the special Bible term. Those interested in the work of education on the Pacific Slope will do well to send for the June issue of the *Educator*. Address: Lordsburg College, Lordsburg, Cal.

We can not understand why the programs for the Sunday-school Meetings, in some of the State Districts, should contain advertisements of the Sunday-school supplies furnished by publishing houses aside from our own. We should think that those entrusted with the preparation of programs would prefer to introduce the Brethren Sunday-school literature into our own schools. This is what ought to be expected, at least, and it is no more than reasonable that it should be done. We certainly ought to stand by, and help to support, that which is to our own interest.

The Gospel Herald, Scottdale, Pa., organ of the Mennonites, publishes the report on the dress question, adopted by our late Conference, and highly commends the wise policy of the church, in her efforts to maintain New Testament simplicity. Referring further to the action of the Conference, the *Herald* says, editorially: "As a people we are interested in the same question, and our prayers ascend that the Brethren church may succeed in fully indoctrinating and holding all its membership solid on this question. The Bible is emphatic on the question of simplicity, modesty and nonconformity in dress and other things. This Bible doctrine should be loyally defended and put into practice, not only by members of churches known as 'plain churches' but by every one professing reverence for God's Word."

Bro. G. E. Yoder, of Elk Lick, Pa., we learn, is delivering a series of discourses on the Book of Revelation, and what he is saying, especially on the Seven Churches of Asia, is proving both interesting and instructive to his people. He finds it convenient to make many applications that suit the present-day conditions.

Sister Nora E. Berkebile writes that, in company with Sister Cook, District Sunday-school Secretary, she is visiting the different Sunday-schools in Northwestern Ohio. She adds: "We are looking forward with pleasure to the time when we can be on the mission field at work, instead of being here talking about it."

Bro. Jas. A. Sell, of Hollidaysburg, Pa., writes us that for some months he has been greatly handicapped by failing eyesight. He does not suffer, but the loss of vision prevents him from doing the reading and writing he would like to do. The trouble was brought on by overwork at his desk, but after a rest of a few months he realizes that there is some improvement in his eyes and he is hoping for a return of his vision.

Bro. J. F. Graybill and wife, of Nokesville, Va., will sail from New York for Sweden Sept. 7. While in the Old World their address will be Malmö, Sweden *(Poste Restante)*. As missionaries they were approved by the late Annual Conference, and go to Europe to take charge of the churches in Sweden. Their work is an important one, and while absent from their friends in America they ask an interest in their prayers.

Bro. Daniel Hays, of Broadway, Va., is asking us to publish the following: On page 61 of the Full Report, ninth line from the beginning of paragraph, it reads, "'As,' following 'and' is a contradiction of 'also.'" It should be "'As,' following 'and' is a *contraction* of 'also.'" Then, in the seventh line from the bottom of the same page, it should read, "So it was *not* during the time of supper, or the eating of the supper by the disciples," etc.

Bro. J. H. Miller, of Goshen, Ind., writes us that, so far as fruit can make it so, the people in his part of the State are living in a land of plenty. There is fruit of all kinds in abundance. Apples have not been so plentiful in twenty years. The peach trees are loaded. He never saw such a crop of cherries. Some of them are still hanging on the trees and can not be given away. Then, he adds, that health is good and the church work is moving along smoothly.

Some one on the Pacific Slope, who signs herself "Mother," writes a letter to her daughter and places it in an envelope addressed to the House. Since no name is given, nothing can be done with the letter. The daughter, of course, will be disappointed because she does not hear from mother. Then, on the other hand, mother will wonder why she can not hear from her dear daughter. Many a one is sadly disappointed because something goes wrong with a letter.

On Sunday, July 23, Bro. Wm. A. Anthony, of Shady Grove, Pa., closed his earthly labors. He had been at church, only two doors from his home, and had taken an active part in both the Sunday-school and church services. Immediately after the morning services he went home, and was soon found by his wife on the floor, near a sofa, in a helpless condition suffering from a paralytic stroke. He died at 4 P. M. Bro. Anthony was one of the prominent elders of Southern Pennsylvania and represented his District on the Standing Committee at the St. Joseph Conference. He was a successful evangelist, an elder who will be greatly missed in the East, and impressed us as a fine Christian man. The news of his departure will be received with sadness in many parts of the Brotherhood, for he had a number of friends, and hundreds who knew him had expected to have the pleasure of meeting him at the Annual Meeting of 1912. The Waynesboro *Daily Record* speaks very highly of him as a teacher, preacher and citizen. For a later issue we are promised a much fuller account of his life and labors.

The Frequentative Verb.

SOME of the papers that stand for single immersion seem to be considerably interested in trine immersion. Especially is this the case with the *Christian Standard*, published in the interest of the Disciple church, from which we take the following:

Albert R. H. Miller sends us a clipping from the Herald and Presbyter, and asks us for our opinion on the subject treated. The article was written in reply to some remarks made by the Journal and Messenger in answer to a query as to whether baptizo is a frequentative verb, expressive of repeated action. The Journal and Messenger's querist cites the definition of baptizo as given in what is known as "Thayer-Grimm's Greek-English Lexicon of the New Testament," which is regarded as the standard work of its kind. In this dictionary baptizo is defined "to dip repeatedly," and the question involved is: Ought not immersionists who take this lexicon as standard in practice trine-immerse? In considering this question it should be remembered that Grimm wrote at an early day when Greek scholars generally were under the impression that baptizo is a frequentative verb, being led to this conclusion by the termination izo, which generally indicates repeated action. As Thayer translated Grimm, he had to give a faithful translation, but Thayer himself never said that that was a correct meaning, and no modern independent lexicographer so says. Neither Liddell and Scott, nor Cremer, nor Schroeder gives this definition, for the reason that modern investigation has shown that this verb, while frequentative in form, is not so in fact, Greek literature furnishing no instances of its use in this sense, and usage is the final arbiter as to the meaning of words. All modern lexicons define baptizo "to dip," in common with the ancient ones, but none of the moderns follows the ancient in defining it "to dip repeatedly." Of course, one wants the results of the best modern scholarship and research.

In support of triple immersion our people have not found it necessary to make much use of the argument drawn from *baptizo*, as a frequentative verb, and yet we do not care to see the public misled regarding the facts in the case. Referring to the extract it will be observed that the editor himself admits that Greek verbs ending in *izo* "generally indicate repeated action." Since the word for baptism, in Greek, ends in this manner, it would follow, according to this admission, that baptism, when used in the New Testament, generally indicates repeated action. An admission of this sort comes wonderfully near settling the question in dispute.

The editor is right in stating that some lexicographers do not give *baptizo* as a frequentative verb, but it should be remembered that there is a long list of them who do. His own favorite lexicographer, C. L. Wilibald Grimm, who published his lexicon in 1851, says that *baptizo* means "to dip repeatedly." Prof. J. H. Thayer, one of the finest Greek scholars in this country, translated, enlarged and improved the work, and he fully endorses Prof. Grimm's definition in his "Greek-English Lexicon of the New Testament," published in 1889. It is begging the question to claim that Thayer does not say that *baptizo* means to dip repeatedly, for he does so say in the words he translated and has published over his signature. Prof. Thayer lived until 1901, and at no time did he deny *baptizo* being a frequentative verb.

It is not true that modern investigation has shown that *baptizo*, while frequentative in form, is not so in fact. About the latest work of real scholarship out is Hastings' Bible Dictionary, bearing date of 1907, which says that *baptizo* is the intensive or frequentative form of *bapto*, to dip, and denotes immersion. The "Encyclopedia Britannica" also gives *baptizo* as the frequentative form of *bapto*.

In addition to the four authorities cited let us glance at a few others: Liddell and Scott, American Edition, "*Baptizo*, to dip, to dip repeatedly, to baptize." Robinson, "To immerse, to sink, a frequentative." Donegan, "To immerse repeatedly into a liquid." Wilke, "To immerse repeatedly, to bathe, to baptize." Green, "Baptize, a frequentative of *bapto*, to immerse." The Classic Greek-English Dictionary, "*Baptizo*, to dip repeatedly." Bretschneider, "Properly, often to dip." Kamma, "To immerse, to dip repeatedly into a liquid." Gaza, "To dip repeatedly." Richardson's English Dictionary, referring to *baptizo*, says it means "To dip or merge repeatedly." Robson is the one scholar, out of the whole list, who says that *baptizo* is frequentative in form but not in fact. But the citations, so far given, show that there is quite an array of scholarship on the side of *baptizo* being a frequentative, and that it means to dip repeatedly.

But there is another consideration to which we invite attention. The New Testament was first written in Greek, and it so happens that all the nations, ancient and modern, that used the Greek language, observed trine immersion, thus showing by their practice that they regarded *baptizo* as a frequentative verb, meaning to dip repeatedly. The churches that continue the use of the Greek language also continue, to this day, the use of the repeated action in baptism. They certainly ought to understand their own language best, and since millions of them, for nearly 2,000 years, have thought of no other form of immersion, in connection with the meaning of the word *baptizo*, it would seem to us that we here have an argument in support of trine immersion that is unanswerable.

Not only so, but it incidentally harmonizes with everything that has been said by the scholars, who maintain that *baptizo* is a frequentative verb, and means to dip repeatedly. With some of the best scholars on both continents affirming that *baptizo* is a frequentative verb, and means to dip repeatedly, and with all those, using the Greek as their mother tongue, practicing that way, it strikes us that there is hardly enough evidence on the other side to make it a debatable question. If the people who make use of the language as their mother tongue, for thousands of years, do not understand the meaning of their own words, then, pray, tell us who does.

Referred to the General Mission Board.

AT our last Annual Meeting two unanswered queries, referring to advertisements in our periodicals, came before the Standing Committee and were answered by appending the caption at the head of this article. The Conference passed the answers, and the General Mission Board will have the question of advertising, in our papers, to go over again, as it has done before, a number of times.

The writer, without presuming to dictate what action the Board shall take, submits the following to our readers, hoping for a better understanding of the question and its relation to our publishing interests.

In 1899 Conference decided "that advertisements in the GOSPEL MESSENGER be limited to books and papers of a moral and religious character, and to such other notices as shall be necessary in carrying forward the interests of the church."

This query was interpreted to mean that the interests of the church demand that school and railway advertisements appear in the MESSENGER. Members could thus select the best and cheapest routes to Conference. This on the principle that such things as are right for Christians to purchase and use may, without injury, be known of morals or ethics, be advertised in religious papers. The sound logic of this proposition is self-apparent.

Conference in 1903 allowed placing appropriate advertisements in our enlarged Sunday-school paper. Here the foregoing rule is applied and is found to work well.

At the Des Moines Conference (1908), the Brethren Publishing House was instructed to eliminate all medical advertisements from its various publications. This most sweeping decision makes no difference between the good and the bad, and sets aside the rule referred to. It forbids the notices of an old family medicine, based on the formula of an eminent physician and an honored member of the church,—a remedy in use among our people for more than a century, and advertised in our publications for more than half that length of time, even when our sainted Brother Quinter was in charge of our publications.

Thus far the General Mission Board will have the decision of Conference as a guide in dealing with the papers referred to it. One of these asks for a decision "preventing any real estate advertising from appearing in the literature of the Church of the Brethren." It was explained that the Standing Committee felt that such a decision would be too sweeping, hence it was referred to the Mission Board.

The other query touched the propriety of advertising certain Sunday-school supplies and might have been sent direct to our Sunday-school Editor or to the Board, without burdening the Conference.

If it be right to advertise right things, then it is presumed that if a brother has a farm to sell and it is right for him to sell it, and for some one else to buy, no principle of right is violated in making that fact known through our publications. And if an honest man, engaged in selling real estate, has good land to sell, it is also right for him to advertise the fact. This same principle runs through every phase of business. It is not a violation of God's law honestly to describe good things in an advertisement in our church papers. For such advertising all our publications are open at the present time except the GOSPEL MESSENGER. This is closed to all save religious books and papers, our schools, and railway advertisements for our Conference.

There seems to be a tendency to pass judgment on all land advertisers because some are dishonest. This is unjust and unscriptural. "Judge not, that ye be not judged," said the Master. We shall be judged with the same kind of judgment we render. If you taste the fruit of a tree and it is sour, you may know the tree. This is not judging; it has passed into the realm of knowledge and fact. But if you should taste the fruit of one tree in a five-acre orchard, and, finding it sour and unpalatable, declare all the orchard sour apple trees, you would be judging and you might be wrong. So, if a man proves dishonest, you may know it. But don't condemn others in the same line of endeavor. Because some men prove unfaithful to Christ and the church, is no reason why all should be condemned and be refused recognition as honest men.

When the query, eliminating medical advertisements from our publications was being discussed, the writer said if the query passed Annual Meeting, it would involve a loss of several thousand dollars to the Publishing House. The loss has come and is larger than was then anticipated. The profits of the House have been growing less for several years, due, in part, to loss of advertising. Increased cost of living necessitated increase in the wage scale, which, in some cases, has more than doubled, and higher prices paid for paper and supplies and for machinery all enter into the problem as important factors. While wages have doubled, and the price of materials advanced, our publications have been held down to the old price, and this at an actual loss on some of them. The Almanac has been sent out free, postage prepaid, and this was only made possible by admitting suitable advertisements.

The Board has to face the problem from a business standpoint. It is not desirable to advance the price of the papers, but if the legitimate sources of income are interfered with, the price must be increased or a deficit faced. It is not to be imagined, for a moment, that the plea is to advertise wrong things for the sake of income. It took years and years of self-sacrifice, and the expenditure of much money to build up the publishing interest of the church and place it on a paying basis. This was done, and then it was turned over to the church. It has been paying the church well. It will continue to do so, if properly managed, and if too many cooks do not spoil the broth.

Some years ago I visited the Studebaker wagon works at South Bend, Ind. After going over the grounds, I met Mr. Clem. Studebaker, the president of the company, and said to him: "You have an immense establishment here. It must have taken much hard work to build it up." "Yes!" was the quick reply, "but it takes a good deal more to keep it up." The truth and wisdom of that statement have never been forgotten and it is applicable to our publishing business today.

If the writer had control of the publishing business today, he would add a four-page cover to the GOSPEL MESSENGER and use three pages for clean, safe advertisements. He would admit no advertisement without careful investigation, and then guarantee everything advertised to be as represented. This would bring a handsome and honest income to the House, would arrest the downward tendency of the income and would be helpful to the readers of the MESSEN-

ces in calling their attention to the best and cheapest articles they must purchase. Others do not see this, perhaps, as I do, but all are invited to look at this question fairly, and lay aside preconceived notions. Where, in the realm of religion, morals or ethics, would you find ground for condemning such a project?

D. L. M.

The Home.

In Three Parts.—Part Two.

The Duty of Parents to Their Children.—These duties may be grouped under three heads: First, love; second, training; third, control, or government.

First of all, it is the duty of parents to love their children. As parental affection is the foundation and measure of care for the children, and, at the same time, the most powerful influence over them for good, it becomes the duty of parents to love their children in the purest, most unselfish manner. Its origin and growth are found in the nature and constitution of the family itself. It springs from the mutual love and affection of the parents. It is full as this is full; It is wanting as this is wanting. It springs also from the relation of children to their parents. The one is the offspring of the other,—"bone of their bone and flesh of their flesh," as the Word puts it. And Paul declares that "no man ever yet hated his own flesh." The love of parent to offspring, within the entire animal kingdom, is a universal law. But it must be confessed, with shame, that it is more perfectly developed in some brutes than in some people. Again, it springs from the innocent helplessness of children. Of all living things, there is none so helpless at birth. This makes the parent its natural refuge, and this condition is probably the strongest influence to engender parental affection. The parents, then, who fail to love their children, fail in the first and greatest duty they owe them.

On this principle, parents owe their children birth under the most favorable conditions possible, and a welcome advent into the world. This means, first of all, a state of willingness, on the part of husbands and wives, to become real parents. The propagation of the race is one of the prime purposes of marriage; and unwillingness to endure the suffering and bear the cares and responsibilities, incident to the state of parentage, should be sufficient reason to live unmarried. And yet this is not after God's purpose, for he intends all who are of normal condition, to marry.

In the olden time, before society became so perverted, childlessness was considered a reproach to the married. To be childless was the source of the greatest grief; and, on the other hand, the promise of children was the greatest joy. They prayed for children; barren wives prayed for children. Hannah, that queen of mothers, agonized in prayer that the Lord would give her a man child, and the Lord heard her and gave her Samuel. What would you expect in such a case? What would you expect of the child? Hannah's silent, quivering lips, in agonizing prayer before the throne of God, discloses her character as a mother; and the explanation of Samuel's goodness and greatness is found in the great heart that made her lips tremble. Here is a typical mother, and here is a typical child.

How is it now? Wives have not ceased to pray, but, unfortunately, they pray on the wrong side of the question. And this purpose, not to be a mother, has led to all devices of mischief,—high crimes and misdemeanors. All sorts of foul play to thwart nature are resorted to. There is no let up, this side of murder. Infanticide is the monster sin of the age. France, it is said, leads the world, and the other nations are following in hot haste. No wonder the hospitals are flooded with sickly women, and graves are multiplied by their death at middle age. And what can be expected of children born under such conditions? If a child comes into the world against all sorts of contriving by its parents, to prevent its coming,—against all manner of opposition by those who should be first to welcome it and bid it God speed, —what are the chances of such a child? Is not its life half blighted before it begins? The mother of Jesse James said that for months before the boy was born, she thirsted for blood. Jesse is the result. He shows how the conditions of the mother during pregnancy affects the child.

Wives are mostly to blame for this unfortunate condition, because they must bear heavier burdens than men in parentage; but too many husbands sympathize and coöperate fully with this foul business, and thus help to push it on.

It is the duty of parents to train their children. Since the work of life demands training and preparation, and since the highest character is reached under the most careful training, it is the duty of parents to train up their children in the ways of the best manhood and womanhood; and since the powers with which man is endowed are many, the training of the child should be such as will best develop its powers,—physical and intellectual, moral and spiritual. Parents, then, after they have done their best for their children in birth, are under obligations to do all in their power for their development in body and mind and heart.

It is to be definitely pointed out that to parents belong chiefly the duty and responsibility of caring for and the training of their children. This duty can not be transferred to maids and nurses, or teachers even. It is a duty that God has put upon parents. The Word speaks to parents, not to the parents' hirelings and servants, saying, "Bring up your children in the nurture and admonition of the Lord," and it is a violation of the higher instincts of fatherhood and motherhood to attempt to shift the care of the children to irresponsible parties, in order that the parents may spend their time in idleness and pleasure, or in fondling birds and dogs and so forth. It is well to be kind to the birds, the dogs, the cats, etc., but children, I insist, are of more value than these. They demand our attention and love, first of all.

These words are not to imply that teachers are not to be employed. Teachers should be employed. It is doubtful whether any parents are sufficient unto all the requirements of training. But the thought that teachers, or others, shall be expected to do the duty of parents to their children, must not be entertained for a moment.

What is training? Is it merely to teach, to impart knowledge? Not so. It is not enough to show children the right and wrong of things. They must have this, of course. It is the first principle of training. But it, of itself, is not training. Training involves also the idea of the principles taught being applied to the character of the one taught. For instance, one trained in politeness, not only knows what it is to be polite, but be practices what he knows. One trained in honesty, not only knows the rules of honesty, but he exemplifies them. So in general. The trained child first knows, then it builds its knowledge into character and conduct. This is training.

The purpose of training is to throw around the child a wall of protection to strengthen the right and to suppress the evil,—to eradicate it, in fact. It is to give the child the greatest strength to live the right, and the greatest power to resist the evil. The test of training is right conduct by the child, when it is out of the sight of its parents. The first essential to parents, to train their children, is to be trained themselves.

Right here is one of the most alarming conditions in society today. Untrained, ungodly men and women plunge recklessly into marriage, and from marriage into fatherhood and motherhood, when they, in many cases, have no higher idea of marriage than lust, and no higher idea of children than that they are the necessary burdens of lives of lust; and what, I say, may be expected as results? The cry ought to be raised in tones of thunder, all over the land, for holiness in marriage and consecrated fatherhood and motherhood. Here is the foundation of all reforms. So long as society is corrupt in its foundation, how is it to be reformed without correcting the seat of the trouble? How is the church to be purged of its greed of gain, excesses and pleasure, passion and appetite, if the home, which makes the church, is not purged?

All proper government is the union of love and authority. Love alone will not do. Authority alone will not do. They must be blended, so that love tempers authority, and authority stiffens love. The rod is the symbol of authority (Prov. 13: 24). He who uses it, loves his child. Here are love and authority, and the good judgment of parents is expected to combine them in the right proportion. It is bad not to use the rod; it is dreadful to use it alone, without love to soften and sweeten it. These elements, combined in the proper proportion, make the perfect family government. The rarest wisdom is needed in framing it, and the greatest grace in administering it.

H. C. E.

Church Federation Tested.

A minister of one of the denominations—a man of fine ability—undertook to test the church federation theory in a town where there are four churches. He started a revival, preaching on themes that appealed to the members of all churches alike. The whole town became interested. All the preachers dismissed their own services, attended, and pronounced the preaching splendid. After the evangelist got his work well under way, he began delivering some carefully-prepared addresses on New Testament doctrines. Then you ought to have seen how the other preachers got busy. They not only quit coming, but they went from house to house, persuading their members to refuse to listen to such misleading preaching. This shows about how much there is in the popular plea for federation. So long as the preacher will steer clear of doctrine it is all right, but the moment he begins talking about the divinity of Christ, the union of all churches on the Gospel, faith, repentance and baptism, as conditions of pardon, the New Testament form of baptism, or the New Testament ordinances, he can look for the leaders in other churches to withdraw from his services. They want federation, but they do not want it on Gospel grounds. All the preaching must be gauged by those who believe and practice the least, and not by those who work up to the highest standard in their plea and practice. Observation, so far, shows that in the federation movement there is nothing whatever for the Brethren.

Preaching in Cities.

The tent meetings in Lincoln, Nebr., conducted by Bro. S. E. Thompson, have created considerable interest. He delivered an address on baptism that was listened to with marked attention. To many of the people trine immersion is new, but they see that it is in perfect accord with the formula given in Matt. 28: 19. At first it is hard for them to understand that triple immersion is the oldest form of baptism known to the Christian church, and that of each one hundred persons immersed, the world over, at least ninety of them are dipped three times. To most people in the cities these facts are simply startling. The man who is dipped but once at his baptism does not know that single immersion, as a practice in the church, can not be traced any farther than A. D. 360. Such information, along with the importance of obeying the whole Gospel, puts honest men and women to thinking. It is unfortunate that we do not have enough active agencies to reach the people all over this country with our New Testament plea.

Isolated Members.

To isolated members, who wonder why the Gospel is not preached by the Brethren in their community, we should like to suggest, that possibly they may not be doing their part in the interest of spreading the truth. They should write the District Mission Board of their territory, stating where they are located, and their desire to have a preacher sent. Then they should talk to their neighbors, distribute literature, make arrangements for meetings and help to pay at least a part of the expenses. Not only so, but their lives should be such as to commend the doctrine they teach. As representatives of the Church of the Brethren they should be living epistles, read and known of all men, women and children in the community. They should make of themselves intelligent, active, devout and consistent representatives. Where this is done it will not be found difficult to build up a congregation.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
L. W. Teeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.
Address,
General Mission Board, Elgin, Ill.

LOGAN GROVE, NEBR.

We are still trying to hold the fort as best we can. While we are few in number, yet we have an interesting Sunday-school each Sunday, with Sister Andrews as superintendent. We have also preaching services. While our congregations are not large, yet we feel encouraged, and are determined to press onward. The country is thinly settled and there is room for many more who may want cheap homes here. This is a splendid stock country, a healthful climate, and better water can hardly be found. Considering the dry season, our crops are very good. We should be glad to have members come and settle among us, as we need reinforcement. We wish to take this country for the Lord and the church. Once a month we have services west of Cody Lake, where we have some members. Here is a splendid interest, and the hope for good results. We have also promised to preach in the Henninger neighborhood once a month, where we have several members. There are several other calls for services and only one to fill the appointments. Who will come to our assistance? Let us hear from some.

N. B. Nelson.

Gandy, Nebr., July 15.

HOW WE SPENT THE FOURTH.

A few of us, brethren and sisters, wended our way to a beautiful grove near a flowing spring, close to the grand old Des Moines River. Brethren B. F. Buckingham, Earl Brubaker and Elrod were our committee on program. It being almost noon by the time we arrived there, we had lunch and ice cream.

Our program was rendered in the afternoon. Bro. Earl Brubaker was moderator. After songs and prayer, Eld. W. I. Buckingham gave us a good talk. Then we had a few recitations and songs. One recitation by Bro. J. Brubaker, "Boys, We Want You," could not help but impress every one present with the great need of boys in the Master's service.

There were three men tenting at that place, who work in the timber. They were very kind, and showed us every courtesy possible. At noon we invited them to our feast of good things. They came and ate with us, and then returned to enjoy the program. At the close of our exercises we sang, "God be with you till we meet again," bade the tenters good-bye and turned our faces homeward.

Sister Miller, of India, was here July 6 and 7, and gave us two good talks, which were interesting and instructive. We surely appreciated her coming. At the close a collection of $13.77 was taken. We were glad to have Brethren Homer Caskey and Fred McLellan, of Bethany, with us too. We will have our Sunday-school Secretary with us Aug. 4. We expect Bro. Galen B. Royer to be with us the week before District Meeting. Jennie Alexander.

R. D. 2, Monroe, Iowa, July 13.

THE TWIN DISTRICTS.

More than a half century ago the consecrated members on the great Pacific Coast were organized into the "State District of Oregon." Many and extreme were the inconveniences and hardships endured by these pioneers in their faithful efforts to "lead the flock of God."

In the process of years, by the marvelous generalship of the Holy Spirit, the work grew to remarkable proportions, developing into the great District of the Northwest. Which, we are told, has no peer among the church Districts of America, surpassing many others not only in vastness of territory, but, particularly, in effectual mission work.

So marvelous has been the growth that it seemed good to direct a division of the old District, and organize, separately, the three States, Oregon, Washington, and Idaho (with a part of Montana), into separate working forces. The chief aim of this division was that more thorough and effectual work might be accomplished.

July 12, 1911, a joint Conference was very fittingly held, in Oregon, the mother District on the coast, in the Coquille church, to complete the division of the District; also to direct the segregation of properties. This was effectually accomplished.

Thus twin Districts were born to the mother District, and now Washington and Idaho launch out upon the functions of early childhood. The exact data are not at hand, but we believe that we are safe in stating that either of the new Districts has now a stronger working force than had the original District of Oregon at its organization.

Two days later the delegates from the Oregon churches assembled at the same place, to organize as the "District of Oregon." There was great unanimity of sentiment and oneness of purpose. A spirit of forbearance and manifest Christian affection showed itself in fruits of righteousness from the regenerate heart.

Our Mission Board is made up as follows: Eld. Henry Brubaker, Newburg, Oregon, Chairman; Eld. Thomas Barklow, Myrtle Point, Oregon, Secretary; M. C. Lininger, Ashland, Oregon, Treasurer. All are live-wires, and fully deserve the effectual prayer of the churches.

The District of Oregon, comprising an area of 94,460 square miles with a population of nearly 500,000 souls, has now a working force of 356 members, including nine elders. It is organized into nine churches, well distributed along the coast side of the territory, leaving the eastern part of the State entirely unoccupied. Though this District has long been established it is, as yet, but a mission field. It is a very promising field, however, and fully merits the fostering care of the General Mission Board and the prayers and aid of the church at large.

Ashland, Oregon, July 20. J. G. Miller.

THE GREAT QUESTION.

What will you do with Christ? He is now on trial in your soul. The final judgment of his case rests with you alone. Whether that I might say some one in the scale of your judgment in his favor! I have tried this Christ, and know him to be true. I have found his promises more than fulfilled. His sufficiency has been greater than my needs. The Word of Life I bring you is what I have handled, and I know it is able to make the humblest life of sternest toil a song of God.

What will you do with Christ? This is the question that is affecting every being in the world today. It is the question I hear when I place my ear upon the earth, and hear the steady march of coming revolution. It is a question which will answer every problem of your life. It is a question I bring you from the Blessed Word of God. It is the question that is borne to you with every call of himself, and every cry of the suffering. It is the question that your science is writing on your brains, and that stares at you from every printed page, and leaps in every pulse-beat and appeals-to every instinct of human nobility. It is a question that gathers an eternity into every moment, and invests the smallest deed and idlest word with an infinite significance. It is the question you will decide today, whether you would or not. You can not escape the question nor avoid the answer. Before the night enfolds you in its rest, you will have either crucified or enthroned the Christ.

What will you do with him? O, brother, come and clasp hands with me and let us follow this slain yet living Christ in the faith that is coming to the earth for God, making it new for man. There will be conflicts and sorrows, and as you come to know Christ, you will be dumb before the visions you get of your uncleanness of heart and selfishness of action. You will sometimes cry in anguish that it is not meet that Christ's holy name be on your lips; and nothing will so stagger your understanding as his willingness to use you. But when the day of battle is done, and the night of rest comes on, we shall fall into the sweet sleep of victors who were of good cheer amidst life's tribulations, who scorned the world's defeats, beat down its demons of doubt, trampled upon its dragons of lust, made servants of its sorrows, and pressed on through the illusions of prosperity up the heights of faith, where the Son of God broke the day. And when the morning breaks over our souls, we shall awake, satisfied in Christ's likeness, crowned with his righteousness! Then the heat of the conflict will be cooled in the dew of the morning, our scars touched with a sacred glory, and our heartaches healed forever! From the throne that rules the deathless land shall come forth the Lamb of God to feed us with the heavenly manna and lead soul to soul by the still waters of an untroubled life.

Leander Smith.

Nevada, Mo.

MINISTERIAL MEETING REPORT.

The regular Ministerial Meeting of the Brethren church of North Dakota and Canada met in the Salem house, Newville, N. Dak., July 12. A large delegation was in attendance, nearly all the churches of the District being represented. Never was the Ministerial Meeting more enthusiastically attended than this year. The activities of the day opened early and in dead earnest, with Eld. D. F. Landis in the chair.

Each speaker responded, and acted well his part. Addresses were made on various phases of the ministerial problem. Some of these are: "Best Reason Non-church Goer?" "Pastoral Visit a Factor in Church Discipline," "Factors That Lead to a Prosperous Church" and kindred topics were discussed, bringing much blessing to us all. The entire forenoon and afternoon sessions were filled with good things, which were an uplift in every respect.

Able and timely speeches were made by Bro. A. Hutchison, of Kansas, Brethren J. Heckman and D. D. Culler, of Illinois, and Brethren S. B. Miller and M. Beardorff, of Iowa. Others from a distance also gave very appropriate and helpful addresses. To them and all visitors we extend our right hand of fellowship across the plains and say, "Come again," for they were all an inspiration to us by their lively and impressive talks.

The many good speeches were interspersed by stirring songs of praise to God, who, we believe, was with us, bringing cheer and comfort to all. May our Eternal Father help us to go forward on the way that grows brighter!

Minot, N. Dak., July 20. J. M. Myers, Clerk.

TO THE CHURCHES OF NEBRASKA.

The work at our mission points is going forward, and the membership generally is growing in the spiritual life.

In Logan County, near Gandy, where a church was organized about a year ago, we have now located a minister. This is a new country. The members are homesteaders. With time, toil and patience, and the Lord's blessings, we believe a good work can be done at this place.

In Omaha the workers are very busy, and with a growing membership are pressing forward in the Lord's work. They have arranged for holding tent meetings daily, during the month of August, in a campaign against sin and for the saving of souls. The workers desire that the membership, especially in Nebraska, remember them daily at the throne of grace, during these meetings.

Turkey Creek, a mission point, northeast of Edison, has a little band of members who are laboring for the faith of the Gospel, with the prospects of a promising future ahead. They are planning to build a meetinghouse in the near future. Their greatest need now is a resident minister who, with his family, would live on a farm among them, and help to build up the work. They are willing to give some help to such a man.

The Pioneer church, in the west end of the State, has an active, growing membership. They have built a meetinghouse in the new town of Enders. At their recent communion they elected an energetic young brother to the ministry.

The Father's blessings upon faithful, persistent labor are strongly in evidence in this congregation, and your assistance, given here in this part is well accounted for. They expect to carry forward the work of the church without any further financial help from the Mission Board, providing we pay the balance due them from last year.

To the churches that are in arrears to the Mission Board, on the pledge given at last District Meeting, we would say, We are needing the money for the support of our workers who are making sacrifices and laboring so faithfully for the Lord and the church in helping to gain souls for the kingdom. Please let there be a quick and liberal response all along the line!

Kearney, Nebr., July 17. A. J. Nickey, Chairman.

SUNDAY-SCHOOL CONVENTION.

Tuesday morning, July 4, the Brethren of the Ray, N. Dak., Medicine Lake, Mont., and Williston, N. Dak., churches met at the Williston churchhouse, ten miles west of the city, for a joint Sunday-school Convention.

These three congregations join together and each Fourth of July meet at one of the three places and hold their Convention. I hope I can live to see the day when all churches will have something along this line on the Fourth, to keep our young people away from the cities and towns. How much better we can show our patriotism in this way than by following the many worldly pleasures that are so much in vogue on this great day!

Bro. O. A. Myer was elected as moderator for the day, and the writer as clerk. After the organization Bro. Myer gave an address of welcome and Bro. E. S. Petry, of Berthold, gave a response. Some very interesting features were brought out on different subjects, as "Every Church Member a Sunday-school Worker," "Possibilities of the Temperance Movement through the Sunday-school," "For Whom Is the Sunday-school?" "It Is Said, Any Man Can Find Time or Can Take Time for Whatsoever He Feels He Must Do in This World. How Can We Get This Feeling as Regards Our Sunday-school?"

These subjects were very ably talked on. Some of the speakers were not present but their places were well filled by others. The Children's Hour was conducted by Sisters Keltner and Myer, and deserves honorable mention. Some very good songs, readings, recitations and exercises were rendered. How appropriate if every church of the Brotherhood would have a children's program on the Fourth of July! I am sure it would be a great influence and help in keeping the children to think more of their dear Master, and less of the many earthly pleasures.

The Round Table was conducted by Bro. E. S. Petry, our State Sunday-school Secretary. Many helpful thoughts were given on this part of the meeting. As our meeting closed, many were made to say that they enjoyed the services.

It is not known as yet at which place our Convention will be held next year. May God's blessing rest on all his dear people!

Harvine R. Cookson.

Enterprise, Mont., July 12.

The devil don't care much how we pray, if we vote the ticket that gives him aid and comfort.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak.—Eld. M. E. Andrews, of Bangor, Cal., in company with Bro. John Myers, of Newton, Kans., was with us over Sunday. Bro. Andrews preached for us at 4 P. M. Our Sunday-school is increasing with new scholars. Four church letters were read, giving us more workers, which we need. Each first Lord's Day of the month we take a collection for mission work.—P. S. Hartman, Live Oak, Cal., July 27.

Los Angeles.—July 21 we met in special council for the purpose of ordaining Bro. G. H. Bashor to the eldership. He and his wife were duly installed. Elders S. E. Yundt, Wm. Stutsman and Geo. F. Chemberlen officiated.—Eva M. Frantz, 3101 North Broadway, Los Angeles, Cal., July 24.

Lordsburg.—Our Children's Day program was rendered on Sunday morning, July 2. At the close of the meeting an offering of $26 for the India Orphanage was taken. Our Sunday-school had their picnic in San Dimas Canyon. An inspiring program was rendered just before dinner was served. Last Monday evening we met in council. At the request of our elder, Bro. Edmund Forney, his assistant, Eld. W. F. England, presided. Among other business transacted, Christian Workers' officers were elected, with Sister Lottie Neher as president; Sister Minnie Root, secretary. Our protracted effort at the San Dimas Mission began yesterday. The pastor, Bro. Saylor Greyer, is doing the preaching. Bro. Ernest Vaniman has charge of the song services.—Grace H. Miller, Lordsburg, Cal., July 17.

Notice.—In my report of July 22 it was stated that Bro. J. S. Kuhns donated a lot worth $1,000 for our church. It should have read that Bro. J. S. Kuhns donated a lot and $1,000 to the church.—Emma Saylor, Raisin, Cal., July 27.

CANADA.

Irricana.—Last night we closed our series of meetings. One dear soul came out on the Lord's side and was baptized. Others were considering the cost. Bro. D. Beard did the preaching, assiste by Bro. J. A. Weaver. Twenty-four surrounded the Lord's table July 22. Our meetings were all well attended. July 23 Sister Cawley gave a talk to the children and Bro. Culp gave a talk to the Sunday-school in general.—Ethel Thomas, Irricana, Alberta, Can., July 28.

Pleasant Valley.—We held our love feast July 15. We had a good attendance, and the meeting was very much enjoyed by all. Bro. Joseph Reish, of Mount Morris, Ill., formerly of North Dakota, officiated. He will remain with us till the opening of school. Bro. J. E. Young gave us a week's series of meetings; also a Bible lesson each evening. The interest and attendance were very good. We were sorry that his time was so limited.—Cora M. Brubaker, Bulls Head, Alta., Can., July 29.

COLORADO.

Denver.—July 27 our two Sunday-schools joined in a day's outing at Washington Park. After short devotional exercises, a bounteous luncheon was served, after which an opportunity was given to the children to enjoy themselves in various ways. All present, from the babe to the grandmother, eighty-five years of age, seemed to enjoy the day. In the evening we met at the church and listened to a very interesting and instructive talk on Sunday-school work by our District Secretary, Anna M. Kuhn.—Blanche A. Long, Arvada, Colo., July 28.

Denver.—We had the privilege of having with us Eld. J. H. Utz, of Maryland, on his return from the Annual Conference. He preached for us three times. Eld. D. A. Crist, of Quinter, Kans., was also with us, and preached for us July 16. Our Sunday-school at the church was reorganized, with Sister Blanche Long as superintendent; the Sunday-school at the West Side Mission, with Sister Bertha Booth as superintendent. Sister Daisy Yoder is president of the Christian Workers' Meeting at the church; Sister Mary Culler, president of the Christian Workers' Meeting at the West Side Mission. The attendance and interest at the services are good, considering that this is the time of the year when people are taking their vacation. There are great opportunities for our people in Denver, if we will only take advantage of them. There is much sin and crime of every kind carried on every day. How long shall we let it continue? C. E. Wolf, 1109 South Washington St., Denver, Colo., July 26.

McClave.—One more has been baptized since our last report. June 25 we reëlected officers for our Sunday-school. Everything is moving along nicely. Our average attendance for the quarter was eighty-three. July 10 we held our council. Our elder, Bro. W. D. Harris, had charge. July 23 Bro. Alden Crumpacker of Hartman, Colo., preached for us, taking his text from Rev. 3: 20.—L. H. Cline, McClave, Colo., July 23.

ILLINOIS.

Coal Creek.—We met in council July 1. Two missionaries were appointed to look after the children; also three members for the temperance cause. We hope a good work will be done. We decided to hold our love feast Sept. 9. We hope we may have ministering brethren with us, as we need help. We expect to have a series of meetings in the near future. Bro. Johnson was elected to the deacon's office. Bro. Johnson and his wife were installed on the day of our love feast, in June. Bro. Neher was with us. He also preached for us on Sunday and Sunday evening. We were all benefited.—Alice Rohrer, Canton, Ill., July 23.

Notice.—I should be glad to hear from any brethren or sisters, or any others, interested in the Church of the Brethren, living in Monmouth or in Warren County, Ill. If they will notify the undersigned at once, he will be pleased to call upon them in the near future.—M. L. Hahn, Colchester, Ill., July 28.

Spring Run church met in council July 15. Our elder, Bro. M. L. Hahn, presided. Bro. Urias Blough will stay with us another year. Bro. Blough and Sister Golda Thurmans will represent us at the District Meeting. Bro. Myers resigned as treasurer. Bro. Martin Schisler was elected to take his place. Our series of meetings will commence Sept. 16. Bro. S. G. Nickey, of Cerro Gordo, Ill., will do the preaching for us. Our love feast will be Sept. 23, at 11 A. M. We feel encouraged in our work here. Seven were added to our number by baptism during the past year. Others are almost persuaded. All are invited to be with us in our meetings. Those desiring to come should inform the writer, and we will meet you.—Amanda Schisler, Ellisville, Ill., July 24.

INDIANA.

Burnettsville.—The church at this place met in council July 1. An election was held for two deacons and one minister. There was a united expression in the choice made. This was the first time the church ever met to call one of their number to the ministry. Bro. Ora Delanter was elected to the ministry; Brethren Milton Mertz and Eli Blickenstaff, deacons. The deacons and their wives were installed. Bro. Delanter will be installed on his return from school.—Gorman B. Heeter, Burnettsville, Ind., July 24.

Cedar Creek.—We held our council and all business was promptly attended to. Bro. J. W. Kitson, of Ft. Wayne, Ind., was moderator. Bro. Hoover has been very poorly, but is improving slowly. The writer was chosen as delegate to the Sunday-school Convention. A collection of $2.45 was taken for the poor fund. Bro. Kitson solicits our prayers in behalf of the Ft. Wayne church.—D. L. Voorhees, Garrett, Ind., July 22.

Huntington.—July 22 our church met in council. Our elder, Bro. J. D. Mishler, presided. The adjoining elders were present, namely, Brethren Henry Neff and Dorsey Hodgden. One letter of membership was received. The date of our love feast was changed from Sept. 9 to Oct. 7, at 5 P. M. We decided to get the new song books, "Kingdom Songs," for our Sunday-school; also for our Christian Workers' Meeting, which we have just organized. The writer was elected president of the Christian Workers' Meeting; Bro. Q. L. Brower, secretary-treasurer. July 23 a full house had the pleasure of enjoying an all-day Harvest Meeting. In the forenoon Bro. Otho Winger, of North Manchester, Ind., delivered a splendid harvest sermon, using Psa. 107 as a basis for his remarks. Bro. Grover Wine occupied the afternoon in giving to us a powerful missionary sermon. He explained in a very comprehensive manner that "every Christian is a missionary." The offering taken at the close of the meeting amounted to $29.06.—Leo H. Miller, R. D. 9, Huntington, Ind., July 25.

Lick Creek.—Bro. G. W. Kieffaber, of Mount Morris, Ill., preached four sermons for us, on July 9 and 16. The Home Department of our Sunday-school is proving a success in every way.—Bessie Kieffaber, Coal City, Ind., July 24.

Maple Grove.—Our Harvest Meeting, held July 23, was well attended. Two hundred and eleven were present in the morning for Sunday-school, and many more came later. In the afternoon Bro. Walter Warstler delivered an excellent sermon on the story of "The Good Samaritan." A collection of over $22 was taken for the benefit of the General Mission Fund. In the afternoon Sister Maude Jones, from the Salem congregation, addressed the children for a few minutes. Bro. Warstler gave us many good thoughts in his sermon. We were glad to have with us a number of neighboring ministers.—Clara E. Burtsfield, New Paris, Ind., July 15.

Pine Creek.—Our church met in council, July 8 at the East house. Our elder, Bro. Daniel Wysong, presided. He also preached for us on Sunday morning at the East house. We will have an all-day Harvest Meeting Sept. 16 at the East house. Bro. Otho Winger will be with us and conduct the services. All are invited to attend this meeting.—M. S. Morris, R. D. 1, Walkerton, Ind., July 23.

Ridge Schoolhouse.—Bro. Jacob Heistand, of near Walkerton, Ind., preached for us July 23, immediately after Sunday-school. His subject was "Conversion of Mind." Text, Rom. 7. If his health permits he will be with us again in four weeks.—Hattie Carbiener, Bremen, Ind., July 24.

St. Joseph Valley church, two miles north of South Bend, will hold a Harvest Meeting Aug. 12.—Wilhelmina M. Ullery, South Bend, Ind., July 23.

IOWA.

Muscatine.—Bro. J. F. Burton has been home for the last three weeks, delivering some instructive discourses. Bro. John A. Robinson expects to come home July 31 for a few days' rest. Aug. 12 he will go to Dixon, Ill., to commence a series of meetings, after which he intends to return to Iowa to hold meetings at South English and Brooklyn. Bro. Burton and family start to Illinois Aug. 12, to hold meetings for the Macoupin Creek, Mansfield and Laplace churches. May they be a power for good!—T. A. Robinson, Muscatine, Iowa, July 24.

Notice to the Churches of the Southern District of Iowa.—All queries intended for our District Meeting should be sent to the undersigned not later than Aug. 15.—Mamie Sink, District Clerk, Lenox, Iowa, July 27.

KANSAS.

Altamont.—Bro. W. B. Sell, of Fredonia, Kans., recently gave us two inspiring sermons. We have arranged for a two weeks' series of meetings to commence Sept. 24. Our love feast will be held Oct. 7; the Sunday-school Meeting Oct. 8. Bro. W. B. Sell will conduct our meetings.—W. J. Hamsher, Sabetha, Kans., July 26.

MARYLAND.

Correction.—In a recent issue of the Messenger, my correspondence was headed "Union Bridge," instead of "Beaverdam, Md.," as it should have appeared. Please note that the love feast, appointed for Oct. 14, will be at Beaverdam.—Edna A. Dotterer, Union Bridge, Md., July 26.

MICHIGAN.

Harlan.—Bro. R. H. Nicodemus began a series of meetings at the Marilla house July 10, closing July 23. He preached sixteen soul-arousing sermons and made seventeen visits in homes. The church, as well as the surrounding neighborhood, was very much aroused to the sense of their duty to God, as they attended these meetings,—the best in the three years of our work at this place. We hope that the good seed sown will bring forth much fruit in due season. Our Sunday-school is progressing both in attendance and interest. Bro. Miller and Sister Mary Hawbaker are our delegates to District Meeting.—Ota E. Moss, R. D. 1, Copemish, Mich., July 29.

Little Traverse.—Our church met in council July 7, at the home of one of our members. Bro. Geo. E. Deardorff presided. We decided to hold our love feast Aug. 12 at Bro. Isaiah Stutsman's home, where it has been held for the past three years. We will gladly welcome all who can be with us.—Mrs. Isaiah Stutsman, R. D. 1, Harbor Springs, Mich., July 22.

MINNESOTA.

Root River.—Today was a day of great rejoicing at our church, when six more souls came out on the Lord's side. This evening, after services, they were baptized,—a young father and mother, a young man and three girls of the primary department.—Ella M. Ogg, Preston, Minn., July 23.

Morrill.—We began a series of meetings July 8, conducted by Bro. Zimmerman. The meetings were very interesting. My brother and his wife, and two others, came out on the Lord's side. Our love feast was held on the evening of the 14th. The meetings closed on the 19th. Others are near Christ.—Ora Carter, Foley, Minn., July 24.

MISSOURI.

Mount Hermon church met in council July 22. Bro. J. B. Hylton presided. Not much business came before the meeting. We decided to hold a series of meetings, commencing Aug. 19, to continue about two weeks. At the close of the meetings we will have our love feast.—Arthur Akers, Norwood, Mo., July 26.

Osceola church met in council July 15. Eld. T. J. Simmons presided. The solicitors reported $3.70 collected. Sisters Alma Simmons and Annie Beardslee were appointed to solicit during the next quarter. Brethren John Simmons and Joe Replogle are our delegates to District Meeting. We have made a move to put a rostrum and carpet into the church. Eld. James Mohler will begin a series of meetings Oct. 8, to be followed with a love feast on the 21st. Our Sunday-school and Christian Workers' Meetings are progressing very well, with increased attendance. All during the hot weather the attendance exceeded seventy-five. The drouth has been broken here, as we have had two good rains.—Elizabeth Lyon, Lowry City, Mo., July 25.

South St. Joseph Mission held a special council meeting July 21, by authority of the elders of the District, for the purpose of choosing an elder to take the oversight of the mission. Elders S. B. Shirky and J. S. Kline were present, Eld. Shirky officiating. Eld. J. S. Kline was almost unanimously chosen as our elder. At this meeting one dear sister was restored. Eld. Shirky preached for us on Saturday evening, Sunday morning and evening, and the writer went to Langdon, Mo., about fifty miles northwest of here, and conducted services on Saturday evening, Sunday morning and evening. The next day one dear brother was baptized. There are now five members at that place and there is a good chance for more to come, if some one had the time to keep up regular appointments. Northern Missouri is full of good mission fields, waiting to have the Gospel preached to them.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., July 26.

NEBRASKA.

Highline church met in council July 22, with Eld. Mishler in charge. All the old church officers were reëlected as follows: Bro. Mishler, elder; Bro. Dan Lapp, clerk; Bro. Haynes, treasurer; the writer, correspondent. We have prospects of getting Bro. B. E. Kesler, of Colorado, to hold a series of meetings for us this fall. The matter of raising money for the tent meetings at the Omaha Mission was placed in the hands of the Christian Workers.—Katie E. Hoffert, Moorefield, Nebr., July 27.

Lincoln.—We just closed an interesting tent meeting of nearly three weeks' duration, held about one mile from our churchhouse. Our pastor, S. E. Thompson, did the preaching. His doctrinal sermons, especially, were profitable. The attendance of the members was good, and many others attended also. Among those added to the fold there was a lady eighty-one years old. Since our last report we have received four by baptism, reclaimed three, and received two by letter. We granted one letter and lost one member by death. Sept. 3 we will entertain the Sunday-school and Christian Workers' Meeting of Eastern Nebraska. It will be in the churchhouse on the corner of Twenty-second and Q Streets,—an all-day meeting.—Caroline Brown, Lincoln, Nebr., July 27.

NORTH DAKOTA.

Berthold.—We met in council July 21. Our elder, Bro. D. W. Shock, presided. All business, preparatory to our love feast, was attended to. The church decided to hold an election for a minister and two deacons. The day following Eld. J. C. Forney and Bro. Wm. Eiler were with us. At 2 P. M. Bro. E. S. Petry was chosen to the ministry, and Brethren Frank Longanecker and Jesse Deaver to the deacon's office. In the evening a number of members enjoyed a spiritual and impressive communion service. Eld. D. W. Shock officiated. On Sunday morning at 10 o'clock, ordination and installation services were held, at which time Bro. C. H. Petry and wife, and the writer and his wife, were ordained to the eldership. Bro. E. S. Petry and wife, and Bro. Jesse Deaver and wife were duly installed into office. This service was very impressive, and was conducted by Elders J. C. Forney and D. W. Shock. On Monday forenoon Bro. Frank Longanecker and wife were installed into their office at their home, having been prevented from being present at the church, on account of Sister Longanecker's illness. The Lord's work is progressing, and we desire to be remembered at a throne of grace.—F. J. Weimer, Box 326, Berthold, N. Dak., July 24.

Salem.—Bro. John Heckman began a series of meetings at this place June 25. He preached some very interesting sermons, laboring earnestly for the cause of the Master. The meetings closed July 18, with ten applicants for baptism and two reclaimed.—Mattie Moor , Newville, N. Dak., July 22.

OHIO.

Black Swamp.—Sister Mary Cook, our District Sunday-school Secretary, was with us on Sunday evening, July 23. She gave us an interesting talk on Sunday-school work. Sister Nora Berkebile, one of our returned missionaries, was also with us, and gave us a talk on the work in India. On account of the inclement weather the attendance was small, but the interest was good.—Edith Baker, Le Moyne, Ohio, July 24.

Blue Creek.—Bro. H. V. Thomas, of Carey, Ohio, came to us July 3, to assist us in a series of meetings at our mission at Briceton. He preached fifteen excellent sermons. Seven were made willing to accept Christ, and one brother was reclaimed. Six were baptized July 16, five of them being Sunday-school scholars. Two yet await the rite of baptism. Sister Mary Cook, our District Sunday-school Secretary, and Sister Nora Berkebile were with us. July 19 Sister Cook gave us a very interesting talk on "The Open Doors of the Sunday-school." Sister Berkebile talked to us about the people of India. Her talk was very interesting, and much appreciated by all.—Elma Kyser, Latty, Ohio, July 22.

Donnels Creek.—The annual local Sunday-school Meeting of the Hickory Grove and Donnels Creek Sunday-schools will be held at the New Carlisle house Wednesday, Aug. 9, at 9 A. M. A large attendance is desired.—Elsie Wingert, R. D. 1, Box 173, Springfield, Ohio, July 24.

Maumee.—July 20 Sister Mary Cook, our District Sunday-school Secretary, and Sister Nora Berkebile, one of our returned missionaries, gave us excellent talks about their fields of work, Sister Berkebile confining her talk mainly to the custom of child marriage. A collection of $5.55 was taken. We are planning to hold a series of meetings, beginning Oct. 1. Bro. John M. Lair, of Custer, Mich., will do the preaching. Our love feast will be Oct. 4.—John Sponseller, Sherwood, Ohio, July 21.

Palestine.—Bro. S. S. Petry, of Berthold, N. Dak., was with us July 2 and gave us two inspiring sermons. He was with us again on Sunday morning, July 16. In the evening Bro. David Hollinger, of Greenville, Ohio, came to us and remained four evenings, lecturing on the Holy Land. July 23 our elder, Bro. J. C. Bright, preached for us. The date for our love feast has been changed from Oct. 7 to Nov. 4.—Ella Hollinger, Greenville, Ohio, July 23.

Stone Lick.—Our elder, Bro. A. Coy, preached the funeral sermon of Sister Mary Ann Pringle here July 21. On Saturday, at 1 P. M., a council was held, Elders Coy, Petry, Minnich and Brubaker, being with us in the interest of the Old Folks' Home. Bro. S. P. Grossnickle was ordained to the eldership. We regret that Brethren Petry and Brubaker could not stay with us over Sunday. Brethren Coy and Minnich taught in our Sunday-school, preached two sermons July 23, and visited among these isolated members.—Anna Lesh, R. D. 3, Loveland, Ohio, July 24.

Sugar Creek.—Sister Mary Cook, our District Sunday-school Secretary, and Sister Nora E. Berkebile, our returned missionary from India, were with us last Saturday evening, July 15, at the Sugar Creek house, and on the 16th met with us at the Pleasant View house. Each of the sisters gave us an excellent talk at the two meetings. They gave us much inspiration concerning Sunday-school and missionary work. Sister Berkebile impressed strongly upon our minds the responsibility of our duty in mission work. July 23 Bro. Bookwalter, from near Dayton, Ohio, was with us in the interest of the Ohio Anti-saloon League. He gave an excellent address at the Pleasant View house.—I. W. Byerly, Lima, Ohio, July 24.

Toledo Mission enjoyed an impressive sermon by our elder, Bro. J. W. Keiser, his theme being "The Prodigal Son." We are built up spiritually and made more zealous in the mission cause. Bro. Noah Long, a member of the Mission Board in Northwestern Ohio, took active part in the Sunday-school, giving us many good thoughts. Last Sunday Sisters Mary Cook and Nora Berkebile met with us in the Sunday-school. We appreciated their talks very much. While we are trying to live the best we know how, yet we are glad to have some come and tell us how to do better. Sister Berkebile sang a song in the India language. All were benefited by the efforts put forth by these consecrated workers. We need the prayers of God's people in behalf of the work here.—Fay Kaser, 628 Leonard St., Toledo, Ohio, July 26.

PENNSYLVANIA.

Hill Valley.—Our church met in council July 22, at 10:30 A. M. Bro. J. E. Garver presided. At 2:30 P. M. we had our annual Harvest Meeting. On Sunday forenoon our regular Sunday-school and church services were enjoyed, after

ich one brother was received by baptism. These meetings were very interesting and profitable. Elders S. A. Norris, J. Garver and G. W. Swayne and Brethren R. S. Wilhelm, Garver and G. W. Swayne and Brethren R. S. Wilhelm, . H. Ferguson were present.—M. P. Rohrer, Hill Valley, ., July 24.

Maple Creek.—We expect to hold our love feast Oct. 1. We ve begun a series of meetings at the Middle Creek church ich is to be conducted by Eld. H. C. Early.—Carrie Myers, t. 25, Rockwood, Pa., July 26.

Mexico.—Our communing was held in the Petersburg ngregation July 19. We decided to ask that the Sunday-hool and Ministerial meeting for 1911 be held at the same time as usual.—M. G. Forney, R. D. 8, Lancaster, Pa., July 24.

Notice to the Churches of Western Pennsylvania.—Notice is hereby given to the District Meeting to plan for an Old People's Home met at Hooversville, Pa., July 26. We decided to call for to create sentiment in the different congregations, and to ascertain what support they would receive. Eld. Noah Speicher would visit the different churches in their councils hereafter, as seems most suitable.—A. Fyock, Peter Hoffman, H. Kimmel, W. H. Koontz, Committee.

TENNESSEE.

Meadow Branch.—Bro. W. R. Williford, of Jefferson County, spent two days here in our preaching services. He is a white, ready for us again on Saturday and Sunday evenings. We are glad he is willing to come and work where he is needed. We feel that he is doing good. Our elder, Bro. John Murray, preached on Sunday. Bro. W. D. Murray was here from Virginia a short six weeks ago, visiting his relatives. He preached several sermons for us and baptized a sister while he was here. Our prayer meetings are getting stronger all the time. The people seem to be interested. We trust there will be more that will take a part in the work of the Master.—Cora A. Gannon, Tate, Tenn., July 25.

VIRGINIA.

Beaver Creek.—Our church met in council July 22. Eld. Henry Reed presided. Considerable business came before the meeting. Our letter was received. We decided to hold our next Sept. 23.—Enoch Reed, Dulany, Va., July 24.

Bethlehem.—Our church met in council July 22. Eld. D. A. Hylton presided. Our elder gave an instructive talk on the church visit. The attendance was good. The church is in a satisfactory condition. Our congregation's were appointed to solicit for mission funds. The annual church council will be held as usual. It will be reported Sept. 22, the Sunday following our council. Bro. James F. Cummings preached to a large—J. E. Pierce, Buena Mill, Va., July 24.

Botetourt congregation met in council at the Trinity house July 22. J. G. Gnagey was elected minister. Bro. J. W. Desberry gave a short talk on "Higher Service." These talks are being given in a good spirit and are very kindly received. This was an important meeting and was well attended. Much business was transacted. The church will not hold an Aug. meeting as was received. Our harvest meeting of will be held at Troutville Aug. 5. A business meeting of the Botetourt Missionary and Sunday-school Circle was held the close of the council. We are glad to have letters read from our missionaries, Sister Ella Kinsel and Sister Ida Miller, members—Jennie Crumpacker, Roanoke, Va., July 27.

Christiansburg.—Our church met in council with Bro. W. H. Ralf our elder, presiding. Very little business came before the meeting. Our council visit was opened. The visiting brethren were instructed to ask each member concerning the reading of the bread and passing of the cup, so that we can decide at our next meeting whether or not the sisters in our congregation are to break the bread as do our brethren. Bro. W. H. Naff preached for us Sunday at 11 A. M. Our church met in council again Sept. 16, at 2:30 P. M. We are re-preaching here every Sunday except the 4th Sunday, by some of the brethren. One dear brother has accepted Christ as his Savior. Bro. C. D. Naff expects to preach for us the first Saturday evening in August, and on Sunday at 11 A. M.—W. L. Spangler, Dayton, Va., July 24.

Mine Run.—By vote of Eld. I. A. Miller and wife came to us and filled the regular preaching appointment. Bro. G. W. Chambers preached on Monday and Tuesday nights.—On Wednesday Eld. I. N. H. Beahm and Sister Pearl Shaffer, of Belleville, Va., came in our midst and conducted a very spiritual revival meeting. The meeting closed with a love feast July 25. Thirty-four surrounded the Lord's tables. Eld. S. A. Garver officiated. Several visiting brethren were present. One brother was restored to fellowship, and four young brethren were baptized. One awaits the call and others near the fold.—R. A. Arnna Britton, R. D. 1, Rhoadesville, Va., July 27.

WEST VIRGINIA.

Shiloh.—Our church met in council June 17. In the absence of our elder, Bro. W. Quilter, of Chicago, presided. Brethren J. E. Shaffer and Noah Fike were elected delegates to District Meeting; Bro. John Hovatter and Sister Lizzie Shaffer, alternates. Meeting on 22 in 3 is called council. Our elder, Bro. Oded Hamstead, presided. Considerable business came before the council and was disposed of. The trustees are to repair the church roof, and a collection of $8.55 was taken up for the same. We decided to call for the visiting brethren that were present. We have an interesting Sunday-school, although our membership is small.—Dora Auvil, Valley Furnace, W. Va., July 28.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FINAL NOTICE REGARDING THE DEBATE.

The arrangements for the debate are now about completed. The prospect is for a large attendance. The place of the debate being in the country, the lodging committee will be taxed to its utmost. I therefore ask that those coming from the near by congregations bring some comforters. We can furnish plenty of room in which to arrange additional beds.

Those coming by rail will follow the directions given on page 443 of Gospel Messenger issue of July 15.

There will be a sermon each forenoon by visiting ministers.

J. G. Stinebaugh.

Akron, Ind., July 27.

LORDSBURG COLLEGE, CALIFORNIA.

While the schools of the church in the East are accomplishing much for the cause of the Master, in preparing young men and women for lives of usefulness, we want it known that Lordsburg College, the most western school of the church, is doing her part in training our young people and preparing them for the conquest of right against wrong.

During the past three years the school has grown in number of students, in equipment and in efficiency. It has advanced in educational standing to such an extent that now the school is doing accredited work. All students finishing the regular Academic or Preparatory Courses at Lordsburg College may enter the State University or any of the State schools upon recommendation.

The Bible work at Lordsburg is especially strong, helpful, and practical. The moral influence is good, much above the average, because of the town being kept clean, and free from the evil influences of the saloon, the pool-room and the saloon, neither of which is tolerated in Lordsburg. We also feel that the strong, loyal membership of the Lordsburg church, numbering over three hundred, is a means of helpfulness that ought to be considered a drawing card. Such it is considered by the student and parent who desires an environment that tends to righteousness.

Three years ago the enrollment was sixty-six. Two years ago it was eighty-eight and last year it increased to one hundred and fourteen,—a gain of almost 80 per cent in two years. The present outlook is that the per cent of gain will be greater for the coming year. Like all other schools, we have our hindrances, and the enemy is at work, sometimes even using church members to advance his cause as he has always done. Only recently a report was circulated that Lordsburg College would not open this year. Indeed, it is beyond our comprehension how the devil can secure the active agency of professed Christians.

W. F. Englund.

WESTERN PENNSYLVANIA.

The Fourteenth Annual Ministerial Meeting and Sundayschool Convention of the Second District of Middle District of Western Pennsylvania, will be held in the Scalp Level church, Shade Creek Congregation, Aug. 22-24.

MINISTERIAL MEETING.

Tuesday Evening, 7:45.

THEME: The Influence of the Holy Spirit in Christian Work. Devotional.—Silas Hoover.

Wednesday Morning, 9:00.

Devotional.—Missionary Topics.

1. Mission Work in the District.—H. A. Stahl.
2. Mission Work in the Congregation.—D. M. Adams.
3. Quarterly Conference.—Noah Speicher.
4. Mission Work at the Home Church.—G. K. Walker.
5. World-wide Mission Work.—J. M. Blough.

Quartette.—Shade Creek Brethren.

Closing Prayer.—J. W. Wegley.

Wednesday Morning, 9:00.

Devotional.—S. J. Zimmerman.

Business Period: (1) Reading of Minutes. (2) Organization. (3) Appointments.

1. Devotional Meeting.—D. H. Walker.

"The Spirit in Prayer: (1) In Public Prayer.—Samuel Ball. (2) In the Home.—Elizabeth Kreger. (3) In Secret.—S. E. Yoder.

The Spirit in Song.—M. J. Brougher.

Afternoon Session, 2:00.

Devotional.—W. N. Meyers.

The Spiritual Minister: (1) In Business.—J. P. Deitz. (2) In the Home.—C. A. McDowell. (3) In the Study.—J. A. Myers. (4) In the Pulpit.—Jasper Hartzfeldt.

The Complete Christian: (1) Rites and Forms.—H. S. Replogle. (2) Spiritual Influence.—S. T. Hall. (3) The Life.—W. J. Hamilton.

Evening Session, 7:30.

Devotional.—B. B. Ludwig.

The Magnitude of the Liquor Problem.—D. K. Clapper.

Duet.—Misses Ada and Elizabeth Kreger.

The Solution of the Liquor Problem.—W. G. Schrock.

Recitation.—Olive Marie Blough.

The Christian Unity at Jesus.—Jasper Blough.

Quartette.—Blough Brothers and Walker.

A Message from the District Committee.—M. J. Weaver.

Quartette.—Roxbury Brethren.

Closing Exercises.—Noah Speicher.

All topics will be open for discussion after the opening speech. Ten minutes will be the time given to whom the themes are assigned. The program will be interspersed with congregational singing and helpful queries.

Query Box.—Noah Speicher, Chorister, Chas. M. Blough; Committee, W. M. Howe, P. J. Blough, H. S. Replogle.

SUNDAY-SCHOOL PROGRAM.

Thursday Morning.

9:00. Morning Praise.

9:15. President's Address.—H. S. Replogle.

9:30. Election of Delegates.—Jerry Hummel.

9:45. Business Session. Reading of Minutes. Appointment of Committees. Collection, $11.12 (Offering). Treasurer's Report. Field Secretary's Report. General Business.

10:45. Letter from Ida C. Shumaker. Report of Mission Committee.

11:15. Address.—J. M. Blough, Bulsar, India.

Afternoon Session.

2:00. Praise and Prayer Service.

2:15. Sectional Conferences: (1) Cradle Roll and Primary Work.—Pearl Weaver. (2) Home Department.—B. B. Bickey. (3) Teaching and Teachers.—J. J. Shaffer. (4) Organized Bible Class Work.—M. J. Weaver.

Evening Session.

7:26. Opening Exercises.

7:45. The Minister's Relation to the Sunday-school.—Jasper Barnthouse.

8:15. Service for Others through the Sunday-school.—J. H. Cassady.

Music Directors, Chas. M. Blough, L. R. Holsinger. Quartette, Blough Brothers and Walker.

NORTHWESTERN OHIO.

The Sunday-school Normal, Ministerial, Sunday-school and Christian Workers' Meetings of the above District are to be held Aug. 29 to 31, in the Black Swamp church.

Tuesday Evening, August 29.

7:30. Song Service. Devotional Exercises.

8:00 to 8:30. Conference of Presidents and Workers of the Christian Workers' Meeting.—Conducted by J. I. Kaylor.

8:30 to 9:00. Talk on India Mission Work.—Nora E. Berkebile.

Closing Exercises.

Wednesday Morning, August 30.

Normal and Sunday-school.

8:00 to 8:30. Devotional and Organization.

8:30 to 9:00. The Mission of the Sunday-school.—S. S. Blough.

9:00 to 9:30. The Needs of Our Sunday-schools and How to Supply Them.—Mary L. Cook, District Secretary.

9:30 to 9:45. Discussion.

9:50 to 10:20. Managing the Boy. The Girl.—S. S. Blough.

10:20 to 10:35. The Organized Men's Class. Is It Profitable and Practical in the Sunday-school?—J. J. Anglemyer.

10:35 to 11:00. Discussion. Closing Exercises.

Wednesday Afternoon.

1:00. Devotional Exercises.

1:15 to 1:45. Teacher-Training with the Great Teacher.—S. S. Blough.

1:50 to 2:10. Hand Work, and the Use of the Blackboard in the Sunday-school.—A. Wright.

2:10 to 2:20. Discussion.

2:25 to 2:55. The Attractive Sunday-school Session.—S. S. Blough.

3:00 to 3:20. Sunday-school Magnets.—D. G. Berkebile.

3:20 to 3:40. Discussion. Closing Exercises.

Wednesday Evening.

7:00. Devotional Exercises.

7:15 to 7:45. The Sunday-school as a Power in Mission Work.—Nora E. Berkebile.

Offering.

8:00. Sermon.—S. S. Blough.

Closing Exercises.

Thursday Morning, August 31.

Ministerial Meeting.—Normal.

8:00. Devotional and Organization.

8:20 to 8:50. The Minister's Call and Consecration to Service.—G. A. Snider.

8:50 to 9:05. Discussion.

9:10 to 9:40 What Shall We Teach?—S. S. Blough.

9:45 to 10:00. The Young Minister's Difficulties and How to Overcome Them.—Noah Flory.

10:00 to 10:15. Discussion.

10:20 to 10:55. The Preacher.—S. S. Blough.

Closing Exercises.

Thursday Afternoon.

1:00. Devotional Exercises. Business Meeting.

1:30 to 2:00. How Conduct a Series of Meetings? (1) The Beginning.—J. I. Kaylor. (2) While in Progress.—J. L. Guthrie. (3) Closing the Same.—D. F. Snyder.

2:00 to 2:20. Discussion.

2:20 to 2:50. The Minister's Preparation and Outfit.—S. S. Blough.

2:55 to 3:20. Round Table.—Conducted by H. V. Thomas.

Topics: (1) Is There Any Danger in Telling a Minister You Enjoyed His Sermon? (2) How Can You Call a Dry Sermon? (3) Why Do People Sleep in Church? (4) Happy and Unhappy Experiences in Evangelizing. (5) My Difficulties in the Ministry. (6) Gem Thoughts Gleaned from these Meetings.

Closing Exercises.

Song Service to be directed by Kathryn Porter and V. V. Thomas. Bring Testimonials. A hearty cooperation is desired. Come!

A. B. Horst, G. A. Snider, C. A. Wright, Committee.

SUNDAY-SCHOOL CONVENTION.

The District of Southeastern Pennsylvania, New Jersey and Eastern New York will hold a Sunday-school Convention at Denton, Md., Aug. 12 and 13.

SESSION 1.

Saturday, Aug. 12, 7:30 P. M.

Devotional Exercises. Address of Welcome.—Solomon Longenecker.

History of the Sunday-school Movement in the Church of the Brethren.—Frank Ritchenouse.

History of Sunday-school Work on the Eastern Shore of Maryland.—Wm. Sanger.

Recitation.—Lulu Sandell.

Outlook of Sunday-school Work on the Eastern Shore of Maryland.—Wm. Sanger.

World's Sunday-school Convention at Washington, D. C., 1916.—W. D. Keller.

SESSION 2.

Sunday, Aug. 13, 9:30 A. M.

Devotional Exercises.

Shall the Sunday-school Adopt Modern Educational Methods in Her Management and Teaching?—M. W. Hahn.

What Are the Qualities of a Good Superintendent, and How Should He Use His Assistant?—Frank Rittenhouse.

Song by Primary Class.

How Select Sunday-school Teachers?—John Jordan.

What Is Meant by Being a Real Teacher.—Mary Raleigh.

Recitation.—Alice Brumbaugh.

Jesus as a Teacher.—Mrs. W. O. Keller.

Demonstration Class.—Anna Hutchison.

Purpose and Benefit of Teachers' Meetings.—Lulu Sanger.

Organized Classes.—W. D. Keller.

SESSION 3.

Sunday, Aug. 13, 6:00 P. M.

Devotional Exercises.

How Develop the Latent Talent of Our Young People for Sunday-school Work?—L. R. Brumbaugh.

The Bible's Place in a College Education, and the Importance of Young People Training for Life's Work.—B. T. Fox.

Octette.

How May the Sunday-school Develop the Missionary Spirit, and Grow Missionaries?—W. P. Englar.

Soul-Winning the Work of the Sunday-school.—Ellen Hutchison.

Recitation.—Alton McDaniel.

Round Table: (1) Should Special Children's Services Be Encouraged? (2) How May We Vary the Opening and Closing Exercises? (3) How May We Interest the Children In Raising Missionary Money? (4) Methods of Providing Substitute Teachers. (5) How Can the Secretary Aid Most in Making the Sunday-school Successful? (6) The Quarterly's Place in the Sunday-school. (7) How Improve Our Song Service?

Chorister, David King. Committee, Wm. Krabill, Otto Sanger, J. A. Sesse.

PANTHER, IOWA.

Sister Sadie Miller recently gave us two instructive discourses on India, which were much enjoyed by all. At the close of the second service a collection of over $35 was taken for the work in India.

July 16 Bro. John A. Robinson, of Muscatine, Iowa, preached an acceptable sermon in the morning. He is visiting the churches in the interest of the Colored Mission, near Denver, Colo., and is also acting as District

Sunday-school Secretary. At 2 P. M. our Sunday-school rendered an interesting program pertaining to our work. In the evening we had a Christian Workers' program, followed by an able discourse by Bro. D. D. Culler, of Mt. Morris, Ill. We are always glad to have our ministering brethren call on us, and inspire us to do greater things for the Lord. A. M. Stine.

Adel, Iowa, July 16.

A FOURTH OF JULY ADDRESS.

July-'4 the following address was given by the writer:

When I think of the wonderful cost of this day to us, in the sacrifice of human lives, and the millions of dollars it has cost our American people, to purchase this great boon of American Independence, I think we should honor it with a godly reverence. But while we have been considering the cost in the sacrifice of human lives and money, shall we forget the widows and orphans, in their deep bereavement, that were made such by this hard-fought battle for liberty? Nay, verily!

How shall we best express our appreciation for the great value of this day? Shall we celebrate the achievements of our forefathers with the toy pistol, which is only paving the way for the revolver and its deadly missiles? Shall we make use of the toy firecracker, which naturally leads to the large cannon cracker, that will continue to maim and wound? Shall we rob the eye of its vision, leaving the unhappy victims in physical darkness, to grope their way, unguided by the light of the eye? Shall we not today, as a Christian people, rise up with one voice against the senseless method of celebrating this glorious day of liberty by the use of firecrackers, sham battles and cannons, which will but create the spirit of war in the rising generation, and which are in direct opposition to the great peace movement now on to among the nations?

How about our prayers for universal peace, while we go right on spending millions of dollars in building great warships, mounted with the deadly cannon? Which shall we do,—change our prayers or change our actions? Let us live according to our prayers, and take the money that is being put into warships and the maintaining of armies, and use it in the saving of souls, thus taking the world for Christ. Then we will have no further need of this useless expenditure in our nations. In 1908-1909 the United States spent $124,794,798 for military purposes. By teaching the doctrine of peace, as taught by Christ and the apostles in the New Testament, in our homes and in all of the churches, war would soon be a thing of the past. The home is God's first institution on earth. It is the foundation of all society, church and State, and upon the love and peace in the home depends the peace and welfare of our nation. Christ says: "I am the light of the world" (John 8: 12). Then we, Christians, are to be representatives of Christ in reflecting his life and light. We may be compared to candles, which are of various sizes and colors. They have no light of themselves. They must be lighted before they can be of any service in the way of giving light. One of these small candles would not make much of a show in a dark room, but a number of them would make a great deal of light, and help us through the dark places in life.

The small candles may represent the children. A child has been the means of converting the father. The larger the candle the greater the capacity, and the more light will be expected. As the children grow, we expect the light to be developed with the proper training and teaching.

As already referred to, there are candles of different colors,—some red, some green, and some blue. Now, these red, blue and green candles do not give any more light than a plain white one of the same size. Some people, especially children and youths, think because they can not afford to dress as fine as some others that they can not shine in society as well. That is all a mistake. Mr. A. W. Beecher said: "Man is rich or poor according to what he is; not according to what he has."

Did you ever see, in a costly home, on the mantel shelves, some nice large colored candles? They never give any light, for they never have been touched with fire. They are like some church people with their fine clothes and jewelry,—they go to church only when the weather suits them, when it is not too far, not too hot, not too cold, and not rainy. They are like the candle on the mantel,—just to look at. They appear beautiful painted and powdered as they are,—but, like the ornamental candle,—they give no light for Christ, for they have not been touched as yet with the fire of the Holy Ghost.

May the Lord speed the day when Micah 4: 3 shall literally be fulfilled, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Jacob Witmore.

Portland, Texas, July 20.

FAREWELL.

The word "farewell" means much to every follower of Christ. It is a word used thousands of times every hour, and it will continue to be used to the end of time. It has been said: "The air is full of farewells to the dying, and mournings for the dead."

Recently we were seriously impressed, when, upon our arrival in a certain city, we were greeted by a tolling bell in some church tower. Surely, this is a world of changes! Friends love to meet each other, but they soon say farewell again, not knowing whether they will again clasp hands on this side of the river of death. Every year, at our Annual Meeting, many say farewell to one and dear ones, never to meet again. Even when a series of meetings is closed, how sad we feel to say farewell to the evangelist, not knowing whether we shall behold his face again.

We often think of our beloved missionaries who say farewell to their native country, and all their dear ones, and leave for a far-off country, across the deep, blue sea, to preach the Gospel's joyful sound, not knowing if they will ever meet again on earth. Such is this world. I am one of our faithful workers died in India, and went to his reward. There was a day when he said farewell to his dear ones, and to his native land. We all hoped that he would be spared to see his native land again, but God called him. The children of God, when leaving their friends, say farewell here below, but they hope to be reunited in a better world above.

Often children say farewell when they leave the parental home, and brothers and sisters, and also father or mother out of that home. On the other hand, friends have said farewell, and forty years thereafter have met again. What a glad meeting that was, after the long separation!

Many farewells have been spoken just as some dear one laid his head upon the pillow. How sad Christians feel when saying farewell to those who die in sin! That is a long farewell, for they will never meet again! How different with the true believer! As the weary pilgrim leaves this world, and says "farewell," he realizes that, after all, it is only a short farewell, for each child of God's children will meet again. Sometimes aged pilgrims have said, when they reached the eve of life:

"Farewell, vain world, I'm going home.
For Christ has called me, I must come."

What a glory it will be when we can leave this world in peace! We live in a world of sin and death. Many sad farewells are spoken here below! Let us look higher! There will be no sorrow in heaven. There will be no farewells spoken there. No parting song will be used there, and no death nor sorrow will ever enter there. When we say farewell, brethren and sisters, to our dear ones, let us remember that if we never meet again on the shores of mortality, we can surely meet in heaven where we will never have to speak the word, "farewell." Always put your trust in God! Edgar M. Hoffer.

Elizabethtown, Pa.

NORTHERN VIRGINIA.

The Ministerial Meeting of the Church of the Brethren of the Northern District of Virginia is to be held at the Greenmount Church, Virginia, July 31 and Sept. 1.

FIRST DAY.

Morning Session—10:00 o'clock.

Devotional Exercises.—Eld. Benjamin Miller. Organization. I. The Minister: What Constitutes a Minister?—H. C. Early. (2) Is He the Called of God?—D. H. Zigler. (3) What Are the Evidences of the Call?—J. N. McCann. Speakers, fifteen minutes each. General Remarks.

II. The Minister's Duty as Pastor: (1) Is It His Duty?—Geo. B. Flory. (2) Is It His Whole Duty?—John H. Garber. (3) How Can He Be Most Successful?—D. P. Wine. Speakers, ten minutes each. General Remarks.

V. The Purpose of Preaching: (1) Is It to Entertain and Please?—D. H. Zigler. (2) Or to Edify and Save?—B. D. Landes. Speakers, fifteen minutes each. General Remarks. Devotional Exercises.—Jay Adkinson.

Night Session—7:30 o'clock.

Doctrinal Sermon.—D. C. Flory.

SECOND DAY.

Morning Session—9:30 o'clock.

VI. Educational: (1) Why Should My Son and Daughter Go to Our Own College?—J. C. Miller. (2) How Can Our College Be Made a Greater Power for the Church?—I. W. Miller. Speakers, fifteen minutes each. General Remarks.

VII. Temperance: (1) What Has Been Done in the Temperance Work?—Jno. F. Driver. (2) What Can the Church Do?—Geo. H. Fulk. Speakers, fifteen minutes each. General Remarks.

VIII. Missionary: (1) How Shall the Mission Board Answer the Question Made Upon It?—J. M. Kagey. (2) What Can Be Done to Make Each One Realize His Part of His Responsibility?—Samuel Pence. Speakers, twenty minutes each. General Remarks.

Collection.—D. H. Zigler. Devotional Exercises. Adjournment.

Afternoon Session—1:30 o'clock.

IX. What is the Best Way to Infuse New Life Into Indifferent Members?—B. B. Miller.

X. How Can Spiritual Growth be Best Developed in Young Members?—Jno. F. Driver.

XI. Who is Responsible for Our Children Departing from the Faith in the Brethren?—W. C. Hoover. Speakers, fifteen minutes each. General Remarks. Business. Appointments. Adjournment.

S. M. Miller will have charge of the music. Speakers who find it impossible to attend will please notify the Committee. Persons coming from the South will be met at Lacville Depot Aug. 30, at 2:36 P. M., by notifying J. W. Myers, Edom, Va. Persons coming from the South will be met at Harrisonburg, Va., by notifying the committee, J. A. Garber, R. 1, Bowman, P. S. Thomas.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Abney, Bro. Andrew H., born in Hamilton County, Ind., May 5, 1841, died in Decatur, Ill., June 18, 1911, aged 70 years, 1 month and 19 days. He leaves his wife, and three sisters who live in Oklahoma. Services by Bro. A. W. Garber. Interment in the Northfork cemetery.—Edna Garber, 1036 E. Main St., Decatur, Ill.

Ashenfelter, Mary Elizabeth, daughter of Bro. Chas. and Sister Nina Ashenfelter, died May 3, 1911, in Decatur, Ill., aged 5 years, 4 months and 12 days. At the entire funeral were deeply afflicted with typhoid fever, brief services were held by Bro. A. W. Garber at the residence of S. W. Ashenfelter, the child's grandparents. Further memorial services were held in the Lake Branch church by Bro. J. Hale, on July 23. Interment in the Cerro Gordo cemetery.—Edna Garber, 1036 East Main St., Decatur, Ill.

Baker, William H., born in Bloomville, Seneca Co., Ohio, April 14, 1859, died July 14, 1911, at his home near Modena, Ill., after a long period of suffering. Brother Baker was married to Mary A. Korn Jan. 16, 1880. To this union were born five sons and four daughters. Five of them preceded him in death. In 1888 he became a member of the Church of the Brethren. Since that time he has lived a faithful Christian life. He leaves a wife and four children. Services by Eld. J. H. Fleckley, of Fostoria, Ohio. Interment in Lynds Dickey Fostoria, Ohio.

Bechtelheimer, Sarah, wife of John S. Baker, born March 1, 1852, died July 4, 1911, aged 59 years, 3 months and 3 days. She leaves her husband, two daughters and five sons. Two sons have preceded her in death. She was a member of the Church of the Brethren for about thirty-nine years, and lived a faithful and active part in church work. The funeral primary class in the Koontz Sunday-school for seventeen years, and was a faithful and ready worker in the same when health would permit. Her last request to her family was that there be no funeral services at the house. Services by Bro. John B. Fluke, assisted by Brethren William Rhoades and Jacob Wolf. Text, Psa. 25: 14.—Cyrus E. Bechtelheimer, R. D. 1, New Enterprise, Pa.

Bennesderfer, Sister Emma, wife of Samuel Bennesderfer, died at her home in Petersburg, Pa., July 14, 1911, in the fiftieth year. She was a member of the Brethren church. Her husband and two stepchildren survive. Funeral services at the home on Saturday afternoon, July 16; also at the Brethren church in Petersburg. Interment in the Brethren cemetery.—W. G. Forney, Lancaster, Pa., July 24.

Bescoker, Mohala, daughter of John and Mary Fry, born in Montgomery County, Ohio, March 27, 1841, died at Union Creek, Ohio, June 23, 1911, aged 70 years, 2 months and 19 days. She was married to Jacob Bescoker in 1860, who survives. To this union were born four sons and two daughters. She was a member of the Church of the Brethren for many years, and a good neighbor. She leaves her husband and five children. Services at the house by Jesse Stutsman. Interment in the Newcomer cemetery.—Levi Minnich, Greenville, Ohio.

Bridge, Isaac James, born in Guernsey County, Ohio, Nov. 2, 1845, died at the home of his son-in-law, Bro. Jesse W. Larned, Kans., July 12, 1911, aged 65 years, 8 months and 10 days. He was a faithful and good man. He joined the Brethren church, but a few days before his death he asked to be received into the Methodist church. He said he desired to be baptized, but promised to attend to that matter if he ever would get well. We trust it is for the best. Funeral at Services by Eld. M. Keller.—Mollie C. King, Larned, Kans.

Brumbaugh, Sister Jemima, nee Barick, wife of Bro. David Brumbaugh, died near Union, Ohio, Dec. 31, 1910, aged 61 years. She lived a faithful life as a member of the Sunfield church, Eaton Co., Mich., for about 30 years. Funeral services by Bro. J. H. Brother and Sister Trumbaugh were united in marriage Sept. 17, 1871, and moved to Kansas immediately after. Bro. Co., Mich., in August, 1880, where they spent the remainder of their days. Bro. Brumbaugh preceded his wife in death eleven years. To this union were born four daughters and one son, all of whom are living. Sister Brumbaugh united with the church of the Brethren when about sixteen years of age and remained faithful until death. She was a devoted mother and helpful neighbor. Her husband joined the church in the Sunfield church, and interment in the cemetery near Bro. Brumbaugh's home.—Lewis Cassaday, Ionia, Mich.

Crist, William, born at Rockingham, Va., Dec. 17, 1832, died at Lanark, Ill., July 18, 1911, aged 78 years, 8 months and 1 day. He was first married May 25, 1854. With his first wife he had all children, all of whom survive. July 15, 1876, he was married to Hannah Wolfe. To this union were born six children, all of whom survive; also his wife. At the time of his death he was planning for his wife and himself to move to a home near which place he was buried. He united with the Church of the Brethren in 1888, and has remained faithful until the last. He was a resident of Union City twenty-three years, and was well and favorably known by all. Funeral held July 16, at the Union City church, Ind., by Bro. B. F. Smith. Text, Psa. 17: 15.—Effie K. Netzley, R. D. 41, Union City, Ind.

Flora, Theo. Benjamin, son of Bro. Curtis and Sister Mollie Flora, died July 7, 1911, aged 1 year, 10 months and 15 days. July 11, 1911, aged 3 years, 10 months and 15 days. Services by Eld. Jacob Hoover, assisted by Elder Flora.—Minnie Mitchell, Wirtz, Va.

Hatherman, Bro. Harvey, died June 26, 1911, in the bound of the Lost River congregation, W. Va., aged 78 years and 7 months. Bro. Haiterman resided in the State of Missouri for a number of years, but returned to the place of his activity several years ago. Services by Eld. Henry Moyer, assisted by Eld. Samuel Hull and Eld. L. D. Cassell.—Text, Rev. 14: 13.—S. W. See, Mathias, W. Va.

Hoover, Sister Mary, died July 19, 1911, in the Oakland congregati , at his home in Webster, Ohio, aged 76 years, 8 months and 24 days. She was the last surviving child in a family of nine. July 18 1858, he united in marriage with Mary A. Miller, to which union were born two sons and two daughters, all of whom survive except the youngest son. About forty-eight years ago he united with the Church of the Brethren and lived a faithful life. He lived to the end of his life. He leaves a side companion, one son and two daughters. Services at the house and Church of the Brethren by Eld. Jonathan and John Ikenberry. Interment in Harris Creek cemetery, near Webster.—Martha Miller, Webster, Ohio.

Ikenberry, Sister Lucy A., wife of Bro. Jonathan Ikenberry, born in Franklin County, Va., Aug. 29, 1861, died July 15, 1911, near Ada, Ohio, aged 49 years, 10 months and 17 days. She united with the Church of the Brethren at the age of fourteen years. She was a sufferer for a long time and wanted to go home. She leaves a husband and five children. Services at the church, corner Main and Main Streets, by Bro. R. F. McCune. Text, Rev. 14: 13, 14, selected by the family.—R. F. McCune, Ada, Ohio.

Kansel, Elias, daughter of John Swihart, born in Stark County, Ohio, March 11, 1837, died July 19, 1911, aged 74 years, 4 months and 8 days. She was married to Solomon Kansel May 1, 1855. Two years later she united with the Church of the Brethren (her father being an elder in that church), and has been a very devoted follower of the

Master ever since. They came to Indiana in 1865 and lived on a farm until five years ago, when they came to Hamilton, where she died. She leaves a husband and two sisters, Services by the writer in the U. B. Church at Hamilton. Text, Rom. 14: 1-8. Interment in the Hamilton cemetery.—Amos Budd, Auburn, Ind.

Kimmel, Sister Lizzie E., nee Weighley, wife of Bro. Jonathan M. Kimmel, of Worthington, Minn., died July 12, 1911, aged 47 years, 10 months and 13 days. Sister and her husband were born in Somerset County, Pa. In their early married life they located in Northwestern Iowa, but later moved to Minnesota. Fourteen children were born to them, eleven of whom survive. She was a good, quiet, gentle Christian mother. Services by Brethren J. B. Rolston and J. Schechter at the church. Interment in the cemetery.—J. B. Rolston, Selden, Iowa.

Lake, Andrew, born in New York State, died June 16, 1911, aged about 79 years. He came to Ohio when he was a young man, but lived there only one or two years. Then he went to Michigan where he spent the rest of his life. So we had a country develop from a wilderness. Services by Bro. C. E. Chumney. Text, Dan. 2: 19—Rebecca Chumney, Shelby, Mich.

Laprade, Sister Magdalena, born in Roanoke County, Va., Feb. 18, 1832, died in Franklin County, near Wirtz, Va., Dec. 11, 1910, aged 78 years, 1 month and 23 days. She was a faithful member of the Church of the Brethren for fifty years. Two daughters, two sisters and one brother survive her. Services at the Brick church by Elders H. J. Woods and R. L. Peters. Interment in the church cemetery.—Mae Barnhart, Wirtz, Va.

McClain, Sister Stella M., wife of Bro. William McClain, died of puerperal fever in Decatur, Ill., April 17, 1911, aged 23 years, 10 months and 23 days. She leaves a husband and eight children, two of them only a few days old. Services at the Brethren church by Elders J. E. Miller and J. A. Lear. Interment at Harristown cemetery.—Edna Garber, 1036 East Main St., Decatur, Ill.

Miller, Levina, nee Baker, wife of Bro. Benjamin Miller, born Feb. 20, 1851, in Hardy County, W. Va., died in the bounds of the Lower East River congregation, July 18, 1911, aged 60 years, 4 months and 28 days. She was a consistent member of the Mennonite church. She leaves a kind husband and four children. She was a kind and loving mother and leaves many friends who mourn her departure. Services by Elders H. F. Caldwell and Henry Moyers. Interment in the Kimses Run churchyard.—Hattie B. Moyers, Dovesville, Va.

Neher, Bro. Noah G., born in Clark County, Ohio, in 1849, died at Lordsburg, Cal., June 22, 1911, aged 62 years. In 1864 he moved with his parents to Iowa, where he married Mary Blickenstaff in 1870. Twelve children were born to this union, six of whom preceded him. In 1880 he moved with his family to Nebraska, and in 1899 to McPherson, Kans. In 1904 they came to Lordsburg, Cal. His aged father, John Neher (now residing in Illinois), his wife, and six daughters survive him. Bro. Neher was a faithful and consistent member of the Church of the Brethren since 1871, and for many years was an active deacon. He was always ready and willing to do a large share of the Lord's work. Services in the Lordsburg church June 25, by Bro. E. Frantz, assisted by Bro. E. Murray. Interment in the Lordsburg Evergreen cemetery.—Grace H. Miller, Lordsburg, Cal.

Netzley, Bro. Henry, died at his home in Glendora, Cal., July 19, 1911, aged 74 years, 8 months and 28 days. In March, 1856, he was married to Catherine Brosaman, with whom he lived for fifty-five years. Seven children were born to this union. Five of them preceded him in death.—Mary White, Glendora, Cal.

Parsons, Bro. Thomas Frank, born in Morrow County, Ohio, May 25, 1885, died of tuberculosis, in the bounds of the Wenatchee congregation, Wash., July 18, 1911. March 28, 1904, he was married to Sister Florence Brown, at Stark, western Pa. She leaves a wife, one son and one daughter. Services by Bro. J. E. Smith, assisted by Bro. A. B. Peters. Interment in the Sunny Slope cemetery.—Pearl Smith, Wenatchee, Wash.

Peters, Thomas Sherron, infant son of Brother and Sister J. B. Peters, died near Wirtz, Va., June 19, 1911, aged June 19, 1911, aged 1 year, 6 months and 3 days. Services at the Brick church by Bro. J. W. Barnhart. Interment in the church cemetery.—Mae Barnhart, Wirtz, Va.

Ritenour, Bro. Benjamin, died in the bounds of the Hickory Grove congregation, Carroll Co., Ind., July 20, 1911, aged 70 years, 6 months and 22 days. His death was caused by an accident. He fell from the hay mow to the floor, which penetrated his bowels. He united with the Church of the Brethren two years ago. He was a faithful member. He leaves a wife, one little son, a father, six brothers and five sisters to mourn their loss. Services conducted in the Hickory Grove church. It was the largest funeral ever held here.—W. H. Eisenbise, Mount Carroll, Ill.

Shank, Bro. Noah, son of Daniel and Rebecca Shank, born in Rockingham County, Va., March 30, 1863, died July 12, 1911, aged 48 years, 3 months and 12 days. He leaves a wife, three sons, two daughters and his parents. He was a member of the Church of the Brethren about thirty years and was loved by all who knew him.—Services by Bro. D. F. Honeyman and the writer.—J. W. Fidler, Brookville, Ohio.

Steinbaker, Bro. John A., born in Muncie, Ind., Aug. 19, 1848, died July 23, 1911, aged 62 years, 11 months and 17 days. He united with the Church of the Brethren in the age of nineteen years. After four weeks of suffering he fell peacefully asleep. He leaves a wife, an aged mother and six children. One child preceded him. He served the church as deacon for thirty-seven years. Services by Bro. R. F. McCune, assisted by Bro. Reece Hillary.—Lizzie Steinbaker, Kans.

Wheeler, Martha Arustena, nee Shepful, born at Mühlhausen, Germany, Feb. 10, 1852, died March 20, 1911, aged 59 years, 1 month and 10 days. She came to America Sept. 3, 1871, and in 1873 married one brother Wheeler. In 1875, she was married to Ezra Wheeler. She leaves a husband, one brother, two sons and three daughters.—Services by Bro. C. E. Chumney. Text, John 14: 13. Interment in the Ferry cemetery.—Rebecca Chumney, Shelby, Mich.

Whitmore, Sister Sarah, born in Pennsylvania March 2, 1823, died July 2, 1911, aged 88 years and 4 months. She was married to John Whitmore, and to this union were born two sons and eight daughters. Her husband and six children preceded her. In 1860 she, with her husband, moved from Pennsylvania to Crawford County, Ohio. In 1901 they moved to Pipestone, Minn., and later to Ruthton, where she was a member of the Church of the Brethren for many years. On this afternoon of July 2 a short service was held at the Old Folks' Home, before the removal of her remains to her daughter's home in Findlay, at which place the services were conducted July 4, by Eld. L. H. Dickey, of Pastoria, Ohio. Text, Job 16: 22.—Lydia Dickey, Pastoria, Ohio.

Witmer, Sarah Adaline, daughter of Christopher and Mary Wogoman, died July 17, 1911, in the Oakland congregation, near Horatio, Darke Co., Ohio, of pulmonary tuberculosis, aged 48 years, 7 months and 11 days. She was united in marriage to Jacob Witmer Sept. 13, 1885. To this union was born one son. For about twenty-two years she was a faithful member of the Church of the Brethren. She leaves her husband, daughter-in-law, father and mother, two brothers and two sisters. Services at Oakland church by Bro. T. H. Christian. Interment in Harris Creek cemetery.—Maria Miller, Bradford, Ohio.

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NOTES NOT CLASSIFIED

Dry Fork.—Bro. C. S. Garber, of St. Joseph, Mo., closed a three weeks' series of meetings at this place July 28. He labored earnestly for us, and gave us excellent sermons. As a result thirteen were buried with Christ in baptism. Among the thirteen were five heads of families and workers, from sixty-seven to seventy-eight years of age. Others are near the kingdom.—Ida B. Wetzler, Jasper, Mo., July 31.

Big Creek.—July 23 Bro. Howard Michael, a student of Bethany Bible School, Chicago, Ill., came to our church and preached two sermons for us, which were much appreciated. Bro. Michael is a young minister. He and his wife oth attended school at Bethany.—George Ebbs, 713 East Main St., Olney, Ill., July 31.

Olympia.—Last Sunday morning Bro. W. Winder, of Covert, Kans., who is soliciting some of the western churches in behalf of the Colored School at Denver, was with us. In the evening Eld. A. L. Gorham, of Payette, Idaho, gave us a soul-stirring sermon. On the evening of the 25th we convened in monthly council. We reelected Bro. Secrist as our elder for another year.—Caddie Wagner, Olympia, Wash., July 27.

Motion.—The Sunday-school, Ministerial and District Meeting of Michigan will be held in the Motion church August 16 and 17. All parties going to said meeting will go to Harlan, locate on the main line of the Ann Arbor Railway. Trains going north arrive in Harlan 6:18 A. M., 12:09 P. M., and 4:32 P. M. Trains going south arrive at 10:15 A. M., 4:32 P. M. and 9:15 P. M. All parties going via Pere Marquette Railway, will change at Owosso Junction. Those going via Manistee and Northeastern Railway will change at Copemish. Those going via Grand Rapids and Indiana Railway will change at Cadillac. The churchhouse is nearly one-half mile from the depot. There will be teams and wagons to convey persons and baggage to the church. Bring your Hymnal along.—C. H. Beardorff, R. D. 2, Copemish, Mich., July 31.

Wikel.—Bro. C. E. Eller, of Salem, Va., came to our place July 8. He delivered ten able sermons. The congregations were broad and deep, and touched the hearts of many that came to hear him. One was restored, and we hope that others are counting the cost. We feel much encouraged and built up much good can be done at this place in the near future.—Ellen M. Wikel, Wiker, W. Va., July 23.

Hylton.—The first revival services held at this place, near Glade, W. Va., were conducted by Bro. Miller, of Salem, Va., proved to be a fruitful series of meetings for a new point. Eight were brought into the fold by confession and baptism. There are now sixteen members at this place, and we hope that some of the Brethren may come to our help in the work here. The outlook for a revival seems to be quite encouraging.—Martha A. Hylton, Glade, W. Va., July 24.

ANNOUNCEMENT.

Owing to the breaking out of cholera in Italian ports, it will be necessary to abandon our proposed trip to Palestine this fall, and those contemplating the trip will probably feel like giving up the trip until a year later, as the cholera is so bad that Bro. J. E. Miller, President of Mt. Morris College, has not ventured to go further south than Naples, giving up the Palestine and Egyptian part of his tour. Already several cases of cholera have occurred at both Boston and New York, these being cases where persons were exposed at some of the Italian ports, or on ships from those ports.

J. W. R. Miller.

Nappanee, Ind.

ROOT RIVER CHURCH, MINNESOTA.

July 23 the Lord sent us two showers. For weeks the earth had been parched and dry. The growing crops gave signs that unless the windows of heaven were opened soon they could not repay the farmer for his toil. This made some of the people murmur and complain. Others said, We don't have rain. So, while both the complainers and the trustful were sleeping, the growing crops watered by this refreshing shower, and to the pleasure of those of them were awakened. As they awoke and saw the sunlight of a new Sabbath Day, they discovered that God had heard them all. Some sat down and wept for joy, and gave its value to their growing fields, and did not get through until after church time. Others said: "Let us go up to the house of the Lord and there pay our vows." Which one was I?

The other shower was one of spiritual blessing in Christ Jesus, for at the close of our evening services six were baptized into Christ,—a father and mother, a young man and three young ladies. This shower, like the other one, came gently and quietly, for there was no revival service in progress. It will be a good day for all our churches when we shall get more apostolic, for we read that at that time "the Lord added to the church daily such as should be saved." This latter shower brought joy to many hearts. It gave new courage and strength to the busy toiler in Christ's service.

Several weeks ago Bro. Zimmerman, of Waterloo, Iowa, was with us in revival meetings and encouraged us greatly by his well-chosen words. At that time two young men were baptized. These recent converts, along with the seven young men and women that united with the church at the beginning of the year, make the work at Root River look very promising.

I am planning to give some Bible work during the coming fall and winter, both at home and elsewhere. May the Lord continue to do for us exceedingly abundant, above all that we ask or think, according to the power that worketh in us, unto whom be glory in the church by Christ Jesus! J. F. Souders.

Preston, Minn., July 24.

DISTRICT MEETING OF NORTH DAKOTA, EASTERN MONTANA AND WESTERN CANADA.

The fifteenth meeting of this District was held in the Salem congregation July 11 to 13. In connection with it were the Ministerial, Sunday-school and various other meetings. The organization of the District Meeting was effected by the retiring officers, resulting in the selection of Bro. D. F. Landis as Moderator and Bro. D. M. Shorb as Reading Clerk. Quite a number of papers, queries, reports, resolutions and items of general interest came to the meeting. No papers were sent to Annual Meeting. Bro. D. F. Landis represents the District on Standing Committee of 1912.

A query looking toward the advisability of establishing, in the District, a home for the infirm and poor aged members, was passed, and a committee was appointed to comply with the purport of the paper.

The reports of the Treasurer and officers of other Boards were encouraging and show that careful and persistent work is being done. These reports were approved and appreciated. At the Mission Band Meeting, held on the evening of July 12, Bro. Geo. W. Hilton gave a splendid address. An offering amounting to $87.02 was taken.

In connection with this meeting it was also decided to support Bro. Paul Mohler and family on the mission field of France. Much interest was taken in this, and it is looked upon as a gracious privilege by the District to support them.

The report of the Secretary of "Ministers' Reading Circle" showed work being done. This should serve as an inspiration to all of the ministers to do more reading in the year to follow.

A splendid spirit prevailed during the entire meeting. It was one of the very best yet held in the District.

The precious and valuable aid rendered by visiting brethren, Andrew Hutchison, Moses Dreyfuss, D. D. Culler, John Heckman, S. B. Miller, and Paul Mohler, was very much enjoyed and helped much in the meetings.

The District Meeting for 1912 is to be held in the Surrey congregation. J. H. Brubaker, Clerk.

Ellison, N. Dak.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 18, Eastern Oklahoma, in the Harlan church, near Harlan, Love County.
Aug. 23, 5:30 pm, Western Pennsylvania, Shade Creek congregation, Scalp Level house.
Sept. 1, Oklahoma, Panhandle of Texas and Pecos Valley of New Mexico, at Thomas, Okla.
Sept. 9, 4 pm, Northern Missouri, Rockingham congregation.
Sept. 21, 22, Washington, North Yakima.
Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.

LOVE FEASTS.

California.
Sept. 2, 7 pm, Covina.

Colorado.
Sept. 9, Arvada.

Illinois.
Sept. 9, Coal Creek, country house.
Sept. 16, Liberty.
Sept. 23, 2 pm, West Branch.
Sept. 24, 11 am, Spring Run.
Sept. 30, 3 pm, Martin Creek, two miles southeast of Jeffersonville.

Indiana.
Aug. 12, 4 pm, Somerset.
Sept. 2, 10 am, Clear Creek.
Sept. 5, Maple Grove.
Sept. 9, 3 pm, Ogans Creek.
Sept. 10, 9 am, Portland.
Sept. 16, 6:30 pm, Anderson.
Sept. 17, 4 pm, Kewanna.
Sept. 21, Elkhart City.
Sept. 23, Palestine.
Sept. 23, 4 pm, Santa Fe.
Sept. 29, 5 pm, Yellow Creek.
Sept. 30, Bethel.
Sept. 30, 5 pm North Liberty.

Iowa.
Aug. 12, 11 am, Crooked Creek.
Sept. 1, Libertyville.

Kansas.
Sept. 9, 10:30 am, Washington.
Sept. 9, 10 am, Maple Grove.
Sept. 10, Kansas City.
Sept. 23, 24, 4 pm, Olathe.
Sept. 23, Osage.
Sept. 30, 6 pm, Garden City.

Kansas.
Sept. 9, 2 pm, Piney Creek, near Galva Station.
Sept. 16, New Windsor.

Michigan.
Aug. 12, Little Traverse, at Bro. Isaiah Stutsman's home.
Sept. 9, 10 am, Lake View.
Sept. 9, 5 pm, Berrien.
Sept. 9, Sunfield.
Sept. 30, 3 pm, Harlan.

Ohio.
Sept. 9, 7:30 pm, Bellefontaine.
Sept. 16, Silver Creek.
Sept. 30, Mohican, an all-day meeting.
Sept. 30, 6 pm, Canton, Center house.
Sept. 30, County Line.

Oklahoma.
Aug. 12, Red River.

Pennsylvania.
Sept. 2, Rockton, Greenville house.
Sept. 9, 10, 9:30 am, Lost Creek.
Sept. 30, 4 pm, Pleasant Hill.
Sept. 30, Oct. 1, Lower Canowago.

Texas.
Aug. 26, Nocona.

Virginia.
Aug. 26, 2:30 pm, Flat Rock.
Aug. 26, Red Creek, Bethel house.
Sept. 23, Beaver Creek.
Sept. 30, 3 pm, Elk Run.

West Virginia.
Sept. 2, 2 pm, Toy Allegheny.
Sept. 3, 3 pm, Allegheny Chapel.
Sept. 9, Fairview.
Sept. 23, 3 pm, Pine.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 89.) Elgin, Ill., August 12, 1911. No. 32.

AROUND THE WORLD

The Laity Aroused in Germany.

Germany, the fountainhead of Materialism, Rationalism, and Liberalism, is now facing an uprising of far-reaching and important dimensions. Many of the so-called religious leaders have gone so far in preaching their loose religious views as to arouse the laity as they have not been stirred since the days of Luther. A laymen's association has been formed which aims, by every means possible, to curb the pernicious tendencies of the liberalists, and to promote, in every way, the inviolability of the Holy Scriptures. When the leaders of religious thought so far depart from the faith that the laity is compelled to take the stand assumed by the people above referred to, the case is sad indeed, and yet it is gratifying that there is still a small remnant that contends for the truth as it is revealed to them in the Blessed Book.

Some Results of the Plague in China.

When the historian of the future shall record the sad incidents of the awful plague that counted its victims by the thousand, he will also chronicle the brave and self-sacrificing labors of the missionaries. Be it said to the honor of all Christian missionaries in China that they remained at their posts in spite of the peril it involved to themselves and their loved ones. It was the Christian physician from the ranks of the medical missionaries that did most valiant service in the battle with the plague. These noble souls counted not their life dear to themselves but were willing to brave dire danger. Such devotion has made a profound impression upon the people of China,—more profound than years of mere teaching. After all it is love, practically exemplified,—not merely taught,—that proves the vital power of Christianity.

The Arbitration Treaties.

Aug. 3 is likely to be a date of some significance in the annals of history, since it is the day on which three great nations signed arbitration treaties of unusual importance. Just how far the real cause of peace will be materially enhanced by the treaties now signed by the United States and France, and the United States and Great Britain, only the future can tell. Competent diplomats agree, however, that the treaties are the most important single move, in the direction of universal peace, so far promulgated in the history of the world. It is an assured fact that the treaties will at least prevent an accumulation of grievances that in the aggregate might cause serious friction. Under the terms of the treaty "the soft answer that turneth away wrath," will hereafter be in order, in the adjustment of pending differences.

Native Americans Ordained as Buddhist Priests.

While it may be humiliating to chronicle the fact, it is true, nevertheless, that for the first time in the history of the United States three native Americans were ordained as Buddhist priests. The ordination was held, with the usual Oriental ceremonies, at San Francisco, Cal., July 25, and marks the beginning of a fully-organized effort for a Buddhist propaganda in the United States. One is made to wonder what the end of this movement will be. Has evangelical Christianity become so lax, so unsatisfying, that even the barren cult of Buddha is more attractive? Might it not be well, for the Christian people of the United States, to take a searching look at themselves, to discover their shortcomings and make needed improvement? "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes."

A Church Built in a Day.

We are living in an age of marvelous achievements, and yet it would hardly seem possible that a church seating several hundred people could be built and painted in one day, so that the dedication services could be held on the evening of the same day. And yet this was actually done, recently, by the Disciples of Peoria, Ill., when they built a church in one of the suburbs of the city as a mission branch of the main organization in that place. The foundation of the house having been laid in advance by the pastor of one of their churches in the city,—an expert along that line,—the various committees perfected their plans, so that on the appointed day, promptly at seven o'clock, the entire working force got busy. A total of 125 men worked on the building, but all the various details of construction were so thoroughly systematized that everything went along smoothly. By nine o'clock the framework was completed, by noon the roof was on. By six o'clock the church stood complete, with brick walk in front, as well as steps and a platform. The total cost of this one-day church was only $525. The same building, under ordinary conditions, would have cost four or five times as much, but in this case, of course, most of the material as well as the labor was donated, which reduced the cost quite materially. The originator of the plan is now to extend its operation to other points, having solved, as he thinks, the question of erecting mission point church buildings at minimum cost. It occurs to us that the Peoria plan might be given a trial at many mission points under the control of our various District Boards. Systematic effort wins.

A Lamentable Loss.

Why is it that the Sunday-schools everywhere must sustain the serious losses they do, as their pupils reach a certain age? The trouble is not confined to this country, for a writer in the London "Methodist Times" gives the following: "None of the churches here are prosperous. What is wrong? More than one thing is wrong, but I will name only one. We have blundered with the children, and this is a blunder so grave that nothing can redeem it. Look at the people outside the church! Who are they? They are our old Sunday-school scholars. These crowds of 'outsiders' have been through our Sunday-schools. We had them once, but we did not know what to do with them. Like prodigals we squandered our wealth." Here is food for grave thought in these remarks, and each member of the Church of the Brethren may do well to ponder them, for they apply to us also.

A Medical School for China.

Once more America is coming to the aid of China, supplying, in a very substantial way, the needed medical training for the physicians of the Celestial Empire. A great medical school is to be established in Shanghai, which will train the Chinese in western systems of medicine and hygiene, and next February the doors of the big college will be thrown open. The project is one which is being fostered more especially by the professors of the Harvard Medical School, one of whom, Dr. Martin Russ Edwards, will head the new school, and a corps of fifteen Harvard assistants. It is confidently expected that the proposed school will be the means of materially checking,—if not entirely eliminating,—the dreaded bubonic plague as well as cholera. How much better, to lend a helping hand to our neighbors in the Orient than to threaten their peace and happiness by war-like demonstrations!

The Moroccan Difficulty.

For some time the horizon of the diplomatic world has been darkened by threatening clouds, portending serious troubles for the two principal parties, France and Germany, and possibly Great Britain, the ally of France. Increased control of Moroccan affairs on the part of France was resented by Germany and emphasized by the sending of a warship to Agadir, Morocco, an Atlantic seaport. For a time the situation was decidedly threatening, especially because of Great Britain's somewhat unwarranted attitude. Latest advices indicate that Russia has stepped into the breach as a mediator, having induced the powers at London and Paris to "take the rough edge" off the English demands, thus paving the way for a mutually agreeable understanding. Deliberations by the representatives of France and Germany are now proceeding as rapidly as possible, and at present writing the prospects look favorable for an early settlement.

Doing the Little Things.

Most people never do the little things well within their reach, longing rather to achieve the great things which the world applauds. Not so are the world's real benefactors. Judge Lindsey, the world-famous judge of the juvenile court in Denver, emphasized, in a recent interview, the importance of doing well apparently little things. Describing his work, as it comes to him from day to day, he unconsciously revealed his infinite patience and resourcefulness in reforming the erring waifs as they are brought before him. Many a judge would barely see the possibilities for reform in a dirty, ragged urchin, but Judge Lindsey appeals to the best in that boy and seeks to direct him aright. That, in a large percentage of cases, he nobly succeeds, is no surprise. What an inspiration to the humblest worker, to cultivate his own little corner! That neighbor of yours,—is he better because of your influence? Is your light really shining? If not, there is a reason. Search for it!

Better than Rules.

We are told that a manufactory in the Middle West, employing thousands of hands, found considerable difficulty in securing harmonious action by its small army of workers. Even stringent rules, posted everywhere, failed to avoid friction. A new manager, blessed with an inborn, happy faculty of readily controlling large bodies of workers, and conserving their good will and best energies, was placed in charge. He discarded previous restrictions and, in a brief address to the workers, announced that, expecting all to do what was right, he had but one suggestion to offer for the promotion of harmony throughout the works. Smilingly he pointed to a large motto, conspicuously displayed on the wall, and read the words, "A pleasant smile fits any face." Before many weeks a new spirit pervaded the factory. Old grudges disappeared as if by magic. Few of the workers could withstand the persistent charm of a smile where hitherto there had been scowls. The smile triumphed.

Vice as a Business.

Some of the Chicago papers have looked into the conditions that are responsible for the deplorable increase of vice in our western metropolis. It has been shown that some of the houses, given over to prostitution, are owned by the most "respectable" citizens of Chicago,—some of them even professors of religion(?). It has further developed that those in authority are often in secret collusion with vice, that they graft large sums of money from the unfortunate victims of the dissolute district, and that, in spite of strongest legislation, the unholy "White Slave Traffic" flourishes largely undisturbed. It is unprejudiced observer it would seem that there is need of radical action,—a concerted move,—to bring about a new order of things. Christianity, we fear, has not succeeded in making itself felt as it should. Certain it is that no Christian has a right to rent his premises to keepers of disorderly resorts. Just as certain it is that the combined efforts of the Christian churches of Chicago, wisely applied, might do much in the alleviation of prevailing conditions in the vice district.

Corrupt Conditions in Jerusalem.

A recent writer draws a sad picture of the deplorable conditions tolerated by the Greek Church in Jerusalem,—one that reminds us strongly of the worldliness of the Pharisees in the time of Christ, when the criticism of the Master laid bare their corrupt practices. The writer alleges that the Greek clergy and the monks of Jerusalem are increasingly corrupt, making use of their holy office as a means of personal gain. The pilgrims who by the thousand throng the streets of Jerusalem, annually, have been induced to give a large part of their meager possessions to the church, which in this case means the clergy. Priests and monks, by this means, have gradually absorbed the wealth of the membership. As the ecclesiastical rules allow the personal use of donated funds to priests and monks, without accounting for the same, these church dignitaries live at ease, and are able to help even their relatives, at times. Surely, the scriptural allusions to unfaithful shepherds could find no better or more striking illustration than in the lives of the priests and monks above referred to.

The Country Church.

We have referred several times to the decline of the country church, and also touched upon the efforts being made to stem the ebb tide of decadence. It is now well nigh sealed its fate. A recent writer, who has given the subject some study, declares that "10,000 rural churches are already closed and that 10,000 more are on the thin razor edge between life and death." While many of the brightest minds in the various denominations have wrestled with the problem of the declining country church, they do not seem to have arrived at any plan that will successfully overcome existing difficulties. The Church of the Brethren is facing a similar problem. In nearly every one of our church Districts there is at least one house, if not more, standing empty, which once was the center of promising church activity. Why should not the sacrificial fires be lighted anew upon the forsaken altars? That something might be accomplished at all these neglected and forsaken points by the proper effort, is admitted by all who are in touch with the facts. If it is not done, the responsibility rests upon some one. We will not be held guiltless. The Lord has richly blessed us with the necessary means, as well as with earnest workers. Are we willing to "make full proof" of consecrated stewardship in the extension of the Lord's work?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Stand by Your Profession.

"I have opened my mouth to the Lord and I can not go back."

Back to the world with its silly, weak ways,
Back to the world for the rest of my days,
Back to all that has merely a name,
To all the fashion, the pomp and fame,
Away from the path my Savior trod?
Away from my Father, and my God?

Ah, no! To the Highest I've pledged my word,
I've opened my mouth to the Most High Lord
I have sat for awhile by Jesus' side,
And promised to love him whate'er betide.
Love him because he first loved me,
And died for sin on Calvary's tree.

Died to save from Satan and sin,
Died to purchase an entrance in
To heaven above, so bright and fair,
No anxious thoughts or troubles there.
A place where all our sorrows cease,
A place of bliss, a place of peace.

How small earth's joys compared with this,
How small the world and all that is
Opposed to heaven and Jesus' name.
Not gold, or honor, pomp, or fame,
Can e'er give peace like Christ's love,
I'll keep even this all else above.

—Selected

Read the Church Paper.

BY JAS. A. SELL.

I HAVE been a reader of the church paper ever since I could read. Commencing with the monthly *Gospel Visitor*, in my father's home, the paper has been followed through all its changes and consolidations up to the present. For a time I assisted in its publication, when we gave to the Brotherhood its first experience with a weekly paper.

When I started to make a home for myself and the one who agreed to share my fate, together with the little ones who came to us, the first thing to provide was the flour to feed the physical bodies, and the next, to provide for our mental and spiritual food, was the church paper. This has been continued for half a century. During all these years, at the appointed time, it made its appearance with but very few exceptions, and was always hailed with delight. My life has been a busy one, but I always found time to read. The paper was read,—simply read,—all of it. Of course it was not all remembered. However, the salient points were. All revolutionary movements, or backward tendencies, and all things that were approaching points of transition, were noted and watched with unusual interest and were remembered.

Certain writers became favorites and their productions claimed first attention. As time advanced and the mellowing power of experience and advancing years cast their influence, the poetical became the sweetest, and, charmed by its magic spirit, there was a longing,—an unsatisfied yearning,—that the paper did not always quite fill. This is one part of the paper that will admit of improvement yet.

But we do not seem to have time to muse and dream over poetry. It belonged seemingly, to another day. We are now on a rush and hurry. We are looking to the practical. In contemplating the beautiful and sublime we are losing money, but in not contemplating them we are losing something that money can not buy.

Bro. C. H. Balsbaugh's productions in his earlier years were greatly admired because of his clear logic and incontrovertible arguments in defense of Bible doctrine. He surely was a prodigy. He had no peer in his day. He was prepared and ready for any emergency, and was always kind and courteous. He kept close to his Master and walked in his very footsteps.

Bro. Quinter was a conspicuous figure in our paper for many years. He, perhaps, did more than any other one in his day to elevate and develop the tone and literary talent of the church. His greatest power was in his preaching, but his editorials were appreciated because of his clear analysis and application of scriptural texts.

The editorials always claim first attention, and in the selection of subjects and manner of treating them we are always well served. They are always interesting, helpful and uplifting. When we consider what it means to fill sixteen pages with interesting reading matter, week after week, year in and year out, and give only what is pure and clean, the effort is not appreciated as it should be. Still one is made to wonder, sometimes, why special thought is not more frequently directed to Bible subjects.

The spiritual tone of our church literature has always been of a high order, and the literary merit has steadily increased, till today it ranks among the best of its class. In its practical application of truth it stands as a power for the church. The Gospel Messenger, as the acknowledged organ of the church, and as a messenger for the church, is the "voice of one crying in the wilderness." When given an opportunity, it goes out as a pioneer, blazing its way through the unexplored frontier, making converts to its faith by its wise and powerful teaching. It is the advance guard, running ahead of the heavier machinery of evangelization. Experience has abundantly taught that it is not only safe but profitable to send it out into regions yet untrodden by the home missionary.

We have reason to be grateful that we have always had good, pious, judicious, patient and reasonable men as editors. Under their wise management of the paper the church has steadily advanced, dropping methods of a by-gone day, and adopting those more in keeping with present-day needs. This has been accomplished more through the influence of the press, by instructing the mind of the Brotherhood, than by its Conferences.

Some of us thought that more liberty should be given to discuss some of our differences through the paper, to the end that we might understand each other better. This liberty is denied and it may be all the better that it is. It is not given to all to keep sweet while discussing differences. Some of us are not yet broad-minded enough to disagree on matters of policy and belief, and keep our temper. Few of us are quite willing to admit that we are in error and that our brother is a wiser person. It is not always an easy thing to keep sweet when we fancy we see so many reasons for soumess. So it is not difficult to see how a free rostrum for open discussion under circumstances of passion and prejudice could result in evil instead of good.

But we are wonderfully improving along this line. We are seeing that no one knows it all, and even the church may make mistakes, or find it necessary to change its methods. It is a becoming modesty to concede to others the same right we claim for ourselves. A brother is not necessarily a bad or a dangerous man because he holds or advocates ideas different from those held by the church.

If we desire to make strong men and strong women of the coming generation for the church, they must be kept in close touch with our church literature from childhood. It is a costly economy to reject our own for others, even though, by so doing, we can save a few pennies.

The agent for our publications, if he be active and diligent in his business, holds in his grasp a power and influence in a congregation equaled by none. People are led,—perhaps unconsciously or imperceptibly,—but none the less effectually by what they read. The reading people are the working people.

The wide range of subjects and the able manner in which they are treated in the Gospel Messenger makes it a wise counselor and a good instructor for both old and young. Here we are instructed in church government, the doings of councils, the work of missionaries and evangelists, and the exegesis of Scriptures. We are informed of the work of the temperance crusade, the Sunday-school movements and the work of the mission bands and Christian Workers, and are having the hidden wonders of oriental lands laid open to us by living explorers of our own people and day. All this is well calculated to take away some of the narrowness of mind, and help us to see the great want of more and better work for our Divine Master. A reading people are the working people, and as there is a veritable flood of literature issuing from the press in our day, and much of it light and trashy, much of it too injurious to both mind and morals, all of it cheap, and some of it as free as the air we breathe, it becomes all the more important that the good and pure should be freely used to counteract the bad. "Till I come give attendance to reading," says Paul to Timothy. "Reading maketh a full man."

Hollidaysburg, Pa.

"God Bless You."

BY NETTIE C. WEYBRIGHT.

I SHALL never forget a little visit I made one day in September, a few years ago, just before leaving for school. It was in the home of a dear old brother, —a true friend of ours almost ever since I can remember. The burden of his conversation was the good of the church, the welfare of the young people, and the church's need of them. As he said, "Goodbye," he added fervently, "God bless you, and all through your year's school work remember that we are praying for you."

How much good that did me, I never can tell, and no one but the Omniscient God himself knows how often I was blessed, not only that year, but ever since, because that beloved minister of God, a man mighty in prayer, has been praying for me.

How often young people are saved from dangerous pit-falls by remembering that a faithful brother or sister, somewhere, is praying for them! Just a short letter, laden with Christian counsel and love, closed with the prayer, "The Lord bless you," or the blest promise, "I'm praying for you," has helped at least one weak child of the Father over many a difficult path or discouraging hour. So often hard tasks and grave responsibilities suddenly loom up before us,—what better hope or encouragement have we then, than to rely, in faith, on the assurance of one of Christ's own, "We remember you in our prayers"?

Much good might be done if more would make use of this opportunity of doing good. It is only a word in passing but of vastly more worth than a frivolous remark, or foolish teasing, which is all too common. Young people expect more than that from older soldiers of the cross, and they have a right to. An old person,—a Christian in particular,—trying to make himself entertaining to the young by silly, unbecoming talk, is decidedly disgusting to the most sensible young people. It would be far better for such to follow the example of this dear aged brother.

A Christian's wish is his prayer. A thousand times rather breathe this blessing upon the young than to let them wander away into sin, and then find fault with their conduct, and speak unkindly of them.

In this twentieth century of worldly thought and constant hurry, there is a growing lack of these heavenly benedictions pronounced in parting. Years ago we were blessed with a saintly, aged brother living near us. No matter how small his errand, or how short his time, he always inquired into our health or general welfare, and he gave a fatherly "Bare you well," left us with kind thoughts of him. "The effectual, fervent prayer of a righteous man availeth much."

Syracuse, Ind.

Real Bible Study.

BY PAUL MOHLER.

THE Bible is such a wonderful book! It is so beautifully written and it contains such marvelous truths. It can not be compared to any other book, but it is not always easy to understand. Some truths are plain, lying right on top of the ground, like placer gold, just waiting to be scooped up and washed out and carried away. But the mother lode lies deep. If we want the great wealth of the mine, we must dig.

I am glad for the diggers. I am glad that there are so many that are earnestly searching the Scriptures for the hidden treasurers. May God bless every one of them! But I feel sure that much time is wasted by those who do not know how to study. I wish that might not be so common. We are learning the best methods of doing everything else, why should we not seek the best methods of Bible study?

There are two ways of getting at what the Bible teaches of which I wish to say something,—the theoretical method and the exegetical. The one following the first tries to interpret the Scriptures by framing a theory to fit the passage under consideration. In other words, he lets each scriptural passage suggest a train of thought that looks as if it might be right. Then a search begins for other passages of scripture that seem to establish the theory. Such texts can always be found, no matter what the-theory may be. This is undoubtedly the most general method in use by theologians, great and small. It accounts, to some extent, for the great number of sects in the Christian world today.

And, indeed, some of these theories are very beautiful, and it is surprising how strong a hold some of them have taken on the Christian people generally. To doubt some of them would mark you as a heretic or at least a "higher critic" in the minds of many earnest Christian people. And it is very hard to keep one's self free from their influence, especially if they have been presented to us by some able man. Have you never heard a perfectly beautiful and apparently certain interpretation on the twenty-third Psalm, the parables of our Lord, or the Book of Revelation? Are you sure it was not pure theory? If only one theory were ever formed, and that the right one, the theoretical method would be just right and the one to learn, but, unfortunately, theories are plentiful and cheap, and they can not all be right.

The other method, by careful exegesis, is an entirely different matter. It is a much harder process, harder to learn and to use, but it is much more certain in its results. It corresponds to the laboratory method of present day scientific investigation. The exegete tries to find out what the author meant to say by exceedingly careful examination of both text and context. He not only does not try to form a theory, but tries very hard indeed to keep from forming any theory. And that is not an easy thing to do; for before investigation of any text has gone very far, it will seem to "open up beautifully," and two or three other texts will suggest themselves that seem to teach a very beautiful and wonderful new truth, or to establish an old one. Then, if the exegete does not watch out, he will turn theorist, hunt up a few more supporting texts, and give out a beautiful interpretation of the text, and think he has gotten it by "exegesis."

But the real exegete fights off conclusions to the very last. He knows that if he is to get the real sum of the truth, he must not add up his figures too soon, he must be sure to get them all in. Really, the exegete may examine exactly the same associate texts that the theorist does, but he will examine them from an entirely different standpoint, for while the theorist is looking at them to see if they support his theory, the exegete is trying to find out what they really do say on the subject, without caring how many theories are toppled over or what conclusion is finally reached. I do not mean by this that he is necessarily more pure in his motive than the other; he is just more wise, careful, and free from prejudice.

How can we learn to be exegetes? I wish I could tell everybody, but I can't. It is like learning to be a surgeon, I think. You need to watch a master at work, to work with him, and under his advice and criticism. At first it will seem impossible. You will go with him into the study of a book. If he is a good leader, he will make you do all you can from the start, merely guiding your attack, holding back your hasty conclusions, and suggesting rather than explaining anything. His purpose will be to teach you how to study rather than what to remember. He knows that if you once know how to study you can get the rest for yourself. This is hard, of course, and it is slow, but it is worth while. I do not know any price too high to pay for a true understanding of God's Word.

I have just said that I cannot tell anyone how to be an exegete, but there are some rules of interpretation that anyone can use. It is important to know all you can about the author of a book, the circumstances under which he wrote, and the people to whom he wrote. Much of this information can often be found in the book itself, and some from other books of the Bible. The book of Acts gives the setting of a number of the Epistles. One cannot afford to interpret the epistles without knowing Acts. Sometimes the very first words of a book give its setting. Do not neglect this point.

Get the very best translation of the Bible. If you have learned to love the King James translation, use that for your devotion, but if you use that for study, you will be heavily handicapped, for both the meanings of the English words and the forms of expression have changed so much since that translation was made that you will not understand what the translators meant to say. Moreover, a number of older manuscript copies of the New Testament have been discovered since that translation was made. This makes it possible for later translators to correct errors of the old. The best translation I have ever seen is the American Standard Revision.

Be sure of Holy Spirit guidance. Paul says in First Corinthians 2: 10, "But unto us God revealed (his wisdom, see v. 7) through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God." It is clear from this that he who undertakes to study the Bible without the Spirit of God, is undertaking the impossible. Is it any wonder that so many "eminent" scholars who do not believe in the Spirit of God should reject the Bible as "foolishness"? An effort at exegesis without the guidance of the Holy Spirit is almost sure to run into destructive criticism. It is at least sure to fail of its purpose.

Carefully divide the passage you are studying according to the thoughts expressed. You cannot depend on the verse or paragraph divisions of your translation. The original manuscripts were not divided into verses and chapters. In fact, even the words were not separated, nor were there any punctuation marks. Now study each section by itself carefully and see what it means by itself, whether it be a verse, a half a verse or a paragraph, each section that expresses a thought should be studied first without any regard to any other section, so that you may know what it says. When you have studied each section separately, then see what relation each has to the other sections, that is, study it in its context. This must be done always.

Now study the whole passage and see if you can state, in a single brief sentence, the gist of the passage. When you are satisfied that you have done this, study the next passage in like manner and the next, and so on through the book. It is a good thing to state the gist of several passages or even of the entire book in a sentence. The more you do of this the better.

Of course, in making up your final conclusions on any passage of scripture, you must be sure that your interpretation harmonizes with the general Bible teaching on that subject. Failure to do this has led to the formation of many sects.

Now just a word as to the need for language study. To do the most thorough work, you should know Hebrew for Old Testament study and New Testament Greek for the New Testament. But a mere smattering of it will not do. It is true that with but little Greek one can run the words back through New Testament Greek to classical Greek if he has plenty of lexicons and concordances. And one must do that too, but that is not near all. He must know New Testament Greek Grammar, especially the moods and tenses of the Greek verb. No amount of classical Greek grammar will avail here, for the usage of the language had changed much by the time the New Testament was written, and in many respects the language had become more fixed and certain.

However, if you use the best English translation and get all the language help you can from a Young's or Strong's concordance, you can do quite good work indeed. Don't hesitate to study the Bible because you do not know the original languages.

But perhaps you don't have much education. Well, don't stop for that either. If you have a dictionary, you can find out what the words mean, and if you can understand plain everyday English, you can study the American Revised Bible intelligently. The main advantage of a college education in the study of the Bible is, that education gives you the power to dig, but you can learn to dig in the Bible. In fact I sometimes think that the best preparation there is for studying the deep things of the Bible is the study of the easier things. Study Mark and Luke before Matthew and John. Study Acts and the shorter, simpler epistles before Romans and Ephesians. Study everything else before you try Revelation. Study simple Christian duty before you undertake the greater Bible doctrines, and DO the things you find to do. For after all it is the doing the Word that counts for the glory of God and the salvation of souls.

May God bless every true student of the Word, and help us all to abide in the words of our Lord which make us free.

Chicago, Ill.

Homiletic Hints.

BY E. B. HOPE.

The Temptation of Jesus (Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13).

Jesus came into the world to reveal the Father's will, and thus to save the world from the merciless onslaught of Satan. Satan had very largely been having his own way ever since the beginning. Jesus, on this occasion, gave him such a tremendous blow as to cripple him in his rampant reign of sin.

The conflict began in real earnest when Jesus opened his life ministry. It was a great attempt of Satan not to stop the ministry, but to direct and control it as he does with other men. It was probably on this account that the temptation comes immediately in connection with the baptismal scene of consecration.

Jesus had just been approved by the Father as a loving, obedient Son. His Divinity seems beyond question. How will he, then, conflict himself in his human sphere? Will he use his Divine power for his own convenience and thus save himself from the brunt of the toil and burden of life, and thus place a gulf between humanity and himself, or will he set his foot down firmly upon the earth and walk in the path of common life?

Jesus' quotation from Deut. 8: 3 plainly tells that he intended to live as others do, trusting the Heavenly Father for sustaining grace. Had he yielded to this temptation he would have taken himself out of the range of human necessities beyond the limit of appeal to our human infirmities. Notwithstanding he was Divine, he came to live a human life, thus to touch the feelings of our infirmity. A human prodigy could not have laid a hand of sympathy into ours as Jesus succored us in times of trouble (Heb. 2: 18; 4: 15). Nevertheless did Jesus selfishly work miracles for his own convenience, but his life was sacrifice upon sacrifice, even up to the very end. No privation was too great; no burden too heavy.

When he refused to throw himself from the temple, he failed to make a sensational display before a curious, sign-loving people. To have obeyed would have been to intrude upon the prerogative of God, as again and again the Israelites did when they censured God for not responding to their idle whims and appetites. Jesus did not command a palanquin, carried by the angels. Fond submission, even unto death, was Jesus' continual choosing. Not for a moment did he yield to intrude upon the Father's ground (John 5: 19; Philpp. 2: 7, 8).

Satan's application of Psa. 91: 11, 12 was not fair. Of course, the promise of this Psalm was sure when properly applied, but the moment it was quoted out of context, it, like all other Scriptures, thus treated, failed and fell to the ground. It was on this account that Jesus could call in another Scripture to offset the strength of this. The Bible must harmonize. Entirely too much Scripture is thus misapplied, even today.

The view of the kingdoms of the world from the mountain top is a temptation well chosen for the occasion. In this case Satan comes fair and square up against the live issue. Jesus had come into the world

to take the kingdom of the world, in harmony with Dan. 2: 44. That was his mission, but he would not do it by worshiping Satan in carnal warfare. He came to establish a spiritual kingdom by serving God in the power of love.

When you examine closely these temptations, you will see that they are all Jewish—a strong appeal for Jesus to do his work according to Jewish ideals, rather than God's. He came to his own, but his own received him not, because he would not establish an earthly kingdom with Jerusalem as its capital, Judah as its people, and the sword as its weapon.

Christ met each temptation by applying God's Word to his own life. His only question was: What is the Father's plan for my life and work? Even in this he did not select great Messianic texts, but just such texts as were spoken and written to the common class of humanity. He kept himself under the control of the Holy Spirit (Luke 4: 1), and thus he could well appropriate that which had been given him through the adminstration of the Spirit.

This is not the last time he was tempted, nor probably the severest. He was tempted all along the way, even up to the very cross itself. Each temptation had its own peculiar setting in his life, just as this one did at the beginning.

If, in the choice of our life service, and in the manner of this service, the Heavenly Father were consulted, and if he were given the full response of our lives, what a glory would our lives render to his worthy name and cause? It is thus that we, too, can overcome temptations as they come to us. If we, like Jesus, learn to know God's will as it is revealed in his Word, and then faithfully keep ourselves under the control of the Holy Spirit, Satan could have little or no power over us. Let us faithfully walk with our Lord in the light of his grace!

3135 W. Van Buren St., Chicago, Ill.

Death of Eld. W. A. Anthony.

BY F. D. ANTHONY.

UNEXPECTED, indeed, it is to me to sit at my desk this evening, and to record the death of my beloved brother, William A. Anthony, who died from a stroke of paralysis at his home in Shady Grove, Pa., on Sunday, July 23, 1911.

Bro. William lived just two doors from the Brethren church, where he worshiped with the saints for a period of more than twenty years. On the morning of July 23 he attended the Sunday-school session and also the preaching service that followed, and, as usual, took an active part, and apparently was in good health. He conducted the opening devotion of the Sunday-school and led in the reading of the lesson, and in both the Sunday-school and church services had charge of the singing, which feature of public worship was always a holy joy and delight to him.

Immediately after dismissal of the second service, he did not tarry to enjoy sweet intercourse with the saints, as was his usual custom, but walked a few yards away to his home, where his wife, arriving a few minutes later from the morning services, found him in a prostrate condition on the floor, near a sofa in the room. To her he spoke a few words concerning a severe pain in his head, when the stroke came and he passed into unconsciousness from which he never recovered.

A telephone message soon reached me at my home in Waynesboro, six miles away, and one hour and a half later I was by his bedside, and assisted Eld. Wm. C. Koontz in anointing him with oil in the name of the Lord. There, with his sorrow-stricken companion and older son, Edgar, and his companion and quite a number of his brethren and sisters with whom he had worshiped just a short time before, in the church near by, we stood with bowed heads and sobbing hearts, as we saw the spirit slowly but surely seeking absence from the body, to be present with the Lord. The end came at 4: 30 P. M., and having in mind the comfort of Psa. 46: 1 and Lam. 3: 32, 33, we knelt in worship by his lifeless form, Bro. Koontz offering a fervent prayer.

Eld. Wm. Albert Anthony was born three miles east of Hagerstown, Md., in the Beaver Creek congregation, Feb. 10, 1857, and died in the Falling Spring congregation, Pa., July 23, 1911, aged fifty-four years, five months and thirteen days. He was the son of David and Nancy Anne Anthony, both members of the Church of the Brethren, and was the second of a family of ten children,—six sons and four daughters. All his brothers and sisters, and also a half-sister, survive.

He received his education in the public schools of Washington County, Md., and later taught school, continuing in that profession almost without interruption from early manhood until the time of his death.

He united with the Church of the Brethren Nov. 2, 1879, was called to the ministry May 19, 1883, advanced to the second degree May 23, 1886, and ordained bishop May 10, 1902.

In the fall of 1884 he was united in marriage to Sister Anna Friedly. To this union were born two sons, who, with their devoted mother, survive to mourn their loss.

In the death of my brother and colaborer in the ministry, and also the death of Eld. E. W. Stoner, a great loss has been sustained. They were two of the most widely-known and active elders of the Brotherhood in the East. In the early years of my brother's ministry he was much in company with Bro. Stoner, and the latter soon became an admirer of him on account of his growing ability as a preacher, and his loving devotion to the church of his choice. It is, therefore, a significant coincidence that these two servants of God and special friends of each other, should pass to their reward less than three weeks apart, and in the same month and year.

By virtue of being reared together in the same home, where we shared each other's joys and sorrows, and singularly possessed traits of character and ambitions common to each other, I am naturally qualified, beyond many others, who knew him, to testify that surely in him was exemplified a holy, self-sacrificing and serviceable life. He was a close student of the Word, a man of settled convictions of right, a ready defender of the truth, a lover of his church and her doctrines, and a forceful and influential preacher of the Gospel. I feel that the readers of this article, who knew him personally, will acquiesce with me in the statement that he was always solicitous for the best interests of the church, and sought opportunity, to do with pleasure and might what his hands found to do.

He served the Annual Conference on the Standing Committee three times, having served the last time in this capacity at the Conference of St. Joseph, Mo., in June, 1911. At the time of his death he was the faithful and efficient elder of the Chambersburg congregation, and was secretary of the Mission Board of the Southern District of Pennsylvania. To this office he had been reelected for the sixth consecutive term and had already served fifteen years. He was a staunch advocate of missionary activities at home and abroad, did much acceptable work as an evangelist, and led many souls to Christ.

It is considered a conservative estimate that from one thousand to twelve hundred people, or more, including a wide relationship, were in attendance at the Price church, where services and interment were held. Eld. Wm. C. Koontz, his long-time associate, was in charge of the services, assisted by Elders Peter S. Lehman, J. A. Long, C. L. Baker and Henry Beelman. Six ministers reverently and tenderly bore him to his last earthly resting place. Including the writer and two brothers-in-law, there were thirty ministers of the Church of the Brethren in attendance, and also a minister of the River Brethren church. Text, Rev. 22: 12.

Waynesboro, Pa.

In Exile.

BY JAMES M. NEFF.

I AM alone in the mountains. Alone in the sense that I am exiled from home and loved ones. The mountain brook that runs near by sings to me day and night. As I lie on my bed, the squirrels approach cautiously and look inquiringly, as if they would do me some kindly service. The birds hop from limb to limb in the great live oaks above me, and cheerily chirp and sing. Now and again I hear the happy voices of children who, with their parents, are camping not far away. But as a discord in all this music there comes to my ear the moanful sighing of the wind among the giant pines that stand just across the brook, and this discord, it seems to me, I would not hear if my own little ones were laughing and prattling about me.

Ever since we came to make our home among the foothills of these mighty Sierras, we have been enjoying, by anticipation, the romance of a camping trip up into the grandeur and silence of the mountains; but now the circumstances of my coming are robbing the trip of some of its anticipated pleasures. My strength has become so reduced that work is out of the question. It is no small trial for wife to be left alone with the little ones, but in the hope that the more invigorating atmosphere of the higher slopes would be a benefit to me, and since it seemed impossible for us to arrange that all might be away from home any length of time, she urged that I go alone.

So, acting on the suggestion, I wrapped my bed in the wagon which, having had this, my lunch box and a frying pan stowed away into the inside little wagon of a mountain man, I bade the folks good-bye and got in. The man gave the word to the two tiny donkeys that drew the wagon and up we came. Slowly, very slowly, we came up the steep, rough road. It was a hard pull for the faithful little animals, but they are used to hard pulls and they expect them, and they just keep coming right on up the road, though it is steep and rough. There are a few people in the church that way,—used to hard pulls and expect them,—and no matter how steep and rough, they just keep coming right on up the road. And how indispensable such Christians are!

And now I am here. The wagon sheet is stretched over my bed between two spreading live oaks. Here I lounge and sleep, and cook my meals over a camp fire on the ground. From here I take short walks, hang on the ragged edge of nature, breathe this bracing mountain air, and thank God who manifests himself so abundantly everywhere.

But exile! I wonder if Napoleon on St. Helena or John on Patmos ever sat down and pitied himself. I have barely strength enough to avoid doing such a foolish thing now and then. I am only nine miles from home, but it is up, up, and the road so steep and rough that it seems like twenty-nine. But other people exile themselves. Why shouldn't I? Some men make a business of conveying pack trains over these mountains, leaving their homes and families for weeks at a time, and traveling many miles with slow, heavy-laden donkeys over these steep, rugged trails. In the commercial world men chose work which takes them from their homes and families for weeks and months at a time. Why should not missionaries go into exile for Christ's sake, and invalids for health's sake, without complaining? "I can do all things through Christ which strengtheneth me."

Springville, Cal.

Prayer.

BY L. L. ALGER.

WHY should we pray? We love to be with our earthly fathers, and talk with them about the affairs of this life, and receive instruction for doing certain work. How much more should we love to come to our Heavenly Father and talk to him about spiritual things? He is always ready to help us and give us instruction by which to attain to a better, nobler life.

Our Savior has told us to ask, "And I say unto you, Ask," etc. (Luke 11: 9). Here we see that he requires us to do something. He knows what we need, but he wants us to have a part in getting the things we need. Why should we hesitate a moment to come to him? He knows what is best for us. Why should we not ask him for the best plan to do his work? He knows the beginning and end of any course we might take. If we come and ask in the right manner we shall receive. "Ask, and ye shall receive, that your joy may be full" (John 16: 24). We must ask, thus doing as Christ has told us to do. But we must not forget the conditions to be complied with, in order to get what we ask for.

We should pray that we may be able to see ourselves just as we are, and, by the power of God resting upon us, strive to perfect that which is lacking in our lives. We should "pray without ceasing" (1 Thess. 5: 11). That is, we should be in the spirit of prayer all the time. In this way we may draw close to our Heavenly Father, and be better fitted and qualified for his service.

We must be in connection with the dynamo of heaven, to have power among sinful people and still keep our lives up to the standard set for us by our Savior. We are like a knife blade rubbed over with a magnet and magnetized. By being used, the blade loses its magnetic power, and so we, by prayer, must keep intact the live wire from heaven, or we will lose, and be unsuccessful workers for the Lord. We should be like the disciples spoken of in Acts. They prayed for the Holy Spirit and for boldness of speech, and they received these blessings. As they went about, doing the Master's will, they were continually being filled with the Holy Spirit. We must remember that they prayed for it.

Christ did not pray a few minutes and then quit, but we find that he "continued all night in prayer to God" (Luke 6: 12, 13). He would get up early in the morning and go out into the mountain to pray. Then, when he had received of the Father that for which he had asked, he did not forget to thank him for what he had done. When he had a hard task before him he knew the best way to get it settled. He went to the Father for strength. We should pray most earnestly when we have hard problems to solve; then we can solve them easier and better.

What would we think of a person who went out to work without any tools? Yet how much greater is the value of one soul than our work in the field? Do we always stop to pray before going to the Master's work in the field? Do we always stop to pray before going to the Master's work, and take the Lord with us? If Christ prayed so much, how much more do we need to pray to be guided aright? Are we so good that we do not need to pray? Christ did not seem to think so, for he said there is none good but the Father.

It was while Christ was praying that the Spirit came upon him as a dove (Luke 3: 21, 22); and it was while praying that he was filled with the Holy Spirit. He gave us a form of prayer. In this way he has taught us how to pray. Why should we neglect what he has given us? We should fully yield ourselves to the service of prayer.

Why should we pray? We should pray, believing that we shall receive, and our requests will be granted (Mark 11: 24). If we do not believe that God will grant our petitions, there is no use of our asking for things. We are to pray without ceasing, having our hearts right with God, and not be ashamed of his presence. We are to pray in faith: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1: 6). Here we see that he wants us to ask, but not to doubt what he has promised. On the other hand, if we do not do this, we will not receive according to verse 7.

It is necessary for us to pray in the Holy Spirit (Jude 20). We know not how to pray. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8: 26). We ought to be thankful that we have the Spirit to help us in our weakness.

Christ has given us a perfect prayer, and he has told us to pray after the manner indicated in the Lord's Prayer (Matt. 6: 9; Luke 11: 2). We find that he told his disciples to use this prayer. But we must be careful *how* we use it, or we will make it a vain repetition. We should not merely *say* it, but pray it most sincerely.

It is not the number of words we use in a prayer that makes it a good prayer. It must be the expression of the heart. Then it will not be a formal affair,—simply to be heard of men. If we pray to be heard of God, and not of man, we are able to pray aright.

Mound City, Mo.

Start Out Right.

BY NANCY D. UNDERHILL.

WE are all travelers toward a certain goal, heaven being the ultimate goal desired by every rational being. Every traveler desires to take the right road, not only at the very beginning of his journey, but at every change of cars or at every turn or stopping place. Should we start in the right direction for New York, but, while stopping over at Chicago for a few hours, take a westbound train on resuming our journey, it would cause us much trouble and delay. When we ascertain the real direction, would we be wise to keep on going westward, even to San Francisco, just because we were reluctant to confess we were mistaken? Would we be slow to turn about to the right course? Surely, we would stop traveling in the wrong direction just as quickly as we learned of our mistake, and at once turn about to the right way.

On our journey heavenward we usually pause every night for rest,—just as we used to camp over night when traveling in covered wagons. In the morning, then, it is very important to start out right. To make a wrong start is apt to cause the loss of a whole day,—yes, and place us *twice as far* from our desired destination as we were before. Our Loving Master, whose superior wisdom even his enemies admit,—used to find it very important to begin the day with prayer (Mark 1: 35). Jesus was going to a country where he had been before. He knew the way. How much more important is it, then, for us, who have never been there, to begin the day with prayer, seeking heavenly care and the guidance of our Allwise Leader?

I have noticed, in my own experience, that when the day's journey began right, the whole day was much pleasanter and more satisfactory than otherwise. The road is so much more plain and smooth. But when circumstances (some of Satan's devices) have prevented the early morning season of worship, the road has been stony, and hedged about with thorns. It was because we did not start out right.

Christian or nonprofessor; we *all* need our Savior's loving guidance and care. We need to pray. Let us gather our families about us as early in the morning as we can. If we have no families, let us go to the mount of blessing alone, and seek our Heavenly Father's presence. If we have little ones, it is very important to train them up aright. Let us lead them to the altar each morning, and teach *them* to trust in God by our own example of trust. If we are obliged to go to work or business early, before the children are up, let us at least kneel beside their bed and pray for them, even though it be but a moment. Our influence is going to count for something with our children, and all our descendants, down through the ages to the end of time and through eternity. Shall our influence be for good? Shall our children and grandchildren and great-grandchildren be started on the road leading to everlasting honor and happiness? Do we *care* enough for their everlasting welfare, to direct them by a right example? Perhaps that little son or daughter does not amount to much in our estimation. Maybe we do not *care* whether the soul of our children gets to the destination for which we are aiming. How is it, you fathers, you mothers, do we care?

If we do, and have not begun the practice of starting out right each morning, why not begin it *now*? Why travel any longer in the wrong direction? Think of the precious young souls that are going to be influenced for eternity by our example. Parents, how can you neglect to lead them in the right way? Let us start out in the right way ourselves, and do not put it off any longer. *Now* is the time. Whether the parents who read this are professors of Christianity or not—let me implore you to begin *now*. The safe and right way surely leads to happiness and success. Be sure to begin each day with prayer, and lead the children in the safe way by setting the right kind of an example before them. You will be *so very glad*, after you have established this rule, and begun its practice. It can not, under any circumstances, do any harm; while it is *sure* to accomplish much good.

Collbran, Colo.

THE MOUNT MORRIS MEETING.

(Concluded from Page 502.)

mently located. The committee consists of Brethren I. B. Trout, D. D. Culler and John Heckman.

Another paper asks that the second Tuesday of June in each year be fixed as the day for opening the Annual Conference. A protest goes up against holding our Conferences on fair grounds and other undesirable places, and it was further recommended that they be held on grounds dedicated to religious assemblies, or in cities where auditoriums with good acoustic properties may be had. Another paper calls for a plan that will enable members of the Standing Committee to serve three years, it being understood that one-third of those first chosen under the plan, serve three years, one-third two years, and the other third one year.

The meeting entered her protest against excluding Bible reading and sacred songs from the public schools of Illinois. The elders had done the same in their meeting. Bro. D. D. Culler was appointed to represent the District, for five years, on the Board of Directors of the Anti-Saloon League of Illinois. Hereafter our District Meeting will be held on the third Thursday of August, and the other meetings, in their order, on the Tuesday and Wednesday previous. The Mission Board was instructed to look after the needs of the Mount Carroll and Arnold's Grove churches, and place them in good working condition. The Board was also authorized to make a levy of 125 per cent on the State tax of the members, for funds to carry forward their work. By another year we are likely to have an improved plan of assessment, a paper to that effect being referred to the Board.

Bro. I. B. Trout was chosen to represent the District on the Standing Committee of 1912, with Bro. John Heckman alternate. Bro. James M. Moore becomes a member of the Mission Board. Bro. O. L. Shaw was chosen a member of the Board of Trustees of Mount Morris College. Bro. J. M. Price is to serve in like capacity for the Old People's and Orphans' Home.

With the very best of feelings the meeting, after transacting an unusual amount of business, closed at 4: 25 P. M., with the understanding that we meet at Naperville Aug. 15, 1912. It afforded all of us pleasure to have present Brethren H. C. Early, L. W. Teeter, Chas. D. Bonsack, J. J. Yoder, and J. F. Appleman. To all of them was extended the courtesy of the meeting.

At 7: 30 in the evening Bro. H. C. Early preached a splendid sermon on the "Value of Intelligent and Well-directed Zeal in Carrying Forward the Lord's Work." He felt quite sure that we have made on account of a lack of concerted action, and he urged the study and application of successful methods, especially upon the part of all leaders in church and benevolent work.

The members at the Mount entertained us royally, and seemed to take pleasure in serving their guests. They have splendid homes, good accommodations and fine Christian hearts. The congregation here is a large one, numbering hundreds of members. It is more than amply supplied with an efficient ministerial force, with Bro. J. G. Royer, past seventy-one years old, as elder in charge. He is rather old to have charge of an active, growing congregation, but at the meeting he seemed about as thoroughly alive as the best of them. In fact, he does more preaching and other church work than most of the preachers of only half his years.

For three days we were kindly cared for in the interesting home of Bro. D. L. Miller and wife. Here they live and entertain their friends, surrounded by books and relics gathered from many lands. Bro. Miller whiles away many an hour in his garden, where fruit, flowers and vegetables, during the summer months, may be found in abundance. He takes delight in the birds, has erected for them a number of bird houses, and welcomes them to his premises.

We left on Friday morning, regretting that we could not remain for the meeting of the General Mission Board. Concerning the work transacted Bro. D. L. Miller, our Senior Editor, will have something to say next week.

THE ROUND TABLE

Eternal Monuments.

BY EDGAR M. HOFFER.

We are all cognizant of the fact that we live in a world of strife, in a world of events, in a world of changes, in a world of many transitory scenes, and in a world of death. Because of this we see many monuments that have been erected as a memorial of some event or person. Monuments have been erected in memory of our presidents, our generals, and our brave patriots who gave their lives in defense of their country. Their motto was, "Give me liberty, or give me death," and they acted accordingly.

We see monuments erected in honor of the world's heroes, and its prominent and honorable men, but then, too, there are thousands of monuments erected in memory of some loved ones. In every cemetery we can notice this. But all these earthly monuments will finally crumble to dust. When the Judge of all the earth comes again, he will usher in the great resurrection day.

But we wish to speak of eternal monuments which are still more beautiful than those of marble or granite. There are, in the world today, many humble followers of Jesus Christ, who, though despised by a careless world, are doing many noble deeds for fallen humanity. Many a weary pilgrim has done much good, though his worth was not recognized by the world. Many of God's children have bloomed in the wilderness without being noticed by any man. Many saints live and die without worldly honor. Many faithful men and women have lived and done a noble work for humanity without the world's renown. Though sleeping in unmarked or unknown graves, there is One that knows all things. We may carve our names on a tree, but it will decay. We may engrave our names on a granite stone, but it will crumble to dust. If, however, we do a noble deed, or lead a sinner to the cross of Christ, it will be an eternal monument.

It is not best to be attached to this world so much; rather let us glorify the Lord Jesus Christ. After every monument in this wide, wide world has crumbled to dust, God's work will still go on; we can sing God's praise forever and forever. It matters not whether we sleep in an unknown grave, like Moses, or whether we have a costly monument,—God looks on the heart, and will reward accordingly. Let us bear in mind that all things change here below, and if we want to have eternal monuments, we must follow the meek and lowly Lamb of God, for without his aid we are nothing.

Elizabethtown, Pa.

The Mysteries and Wonders of Providence.

BY JAS. A. SELL.

A few years ago some members of the Church of the Brethren located in Hollidaysburg, the county-seat of Blair County, Pa. They soon after started a Mission, which has been attended with fair success and has been, from the start, self-supporting. A sister formerly lived there, who, for some years, has suffered from an aberration of mind, and is now confined in an asylum provided for such unfortunates. When she heard of the Mission, she conceived at once the idea of erecting a house. Her friends gave her some stamps to write such letters for pastime, as the vagaries of her mind might dictate. She wrote to the writer, inclosing two of these stamps to start a building fund.

The matter was taken up and a lot secured. Around the two stamps, as a nucleus, a fund has now grown to almost one thousand dollars. The house is needed and will be built. Of course more funds are needed, that are not yet in sight, but it is encouraging to know that we are under the notice and care of One whose power is omnipotent and whose resources are unlimited. In the wonder-working and sovereign power of his providences he can bring things to pass that are mysterious and marvelous to us.

The mention of this very interesting transaction, attended with its sad circumstances, acts as a powerful stimulus to give for this noble work.

If this poor sister, who is wandering in the doleful ways of a darkened life, is willing, when the cloud is lifted for a few lucid moments, to give all she has in this world for the interests of the Redeemer's kingdom, what should we do who have all the enjoyments that life can give? When we come to realize what all this means, no good cause will suffer for support as long as we have it in our power to give.

Hollidaysburg, Pa.

Personal Work.

BY ESTELLA B. M. ERB.

We hear considerable regarding personal work with the non-Christian. This is as it should be, but how about personal work with the Christians, with the weak ones who, perhaps, are trying to live a consistent life, but, on account of nature, environment, and lack of a strong will power, at times stumble by the wayside?

Those two blessed passages of scripture, *i. e.*, "Bear ye one another's burdens and so fulfill the law of love," and "Not looking each of you to his own things, but each of you also to the things of others," are rapidly being given a backseat in our lives, when, instead, they should be a bond uniting us in one strong body.

Oh, how much we, as weak ones, need the strong arm of a spiritual adviser to lean upon! We have legal and medical advisers to go to when in trouble, but how often do we go to our pastor (our spiritual adviser on earth) for encouragement and help to overcome our obstacles, or, better still, how often does a pastor call on the members of his flock and have a heart-to-heart talk with them about their difficulties? How often does he devise some way or means to overcome perplexities and assist his members in leading better lives? In this way a pastor can win the confidence and love of his people, when he could not win them in any other way.

How much can any one expect to accomplish in this world unless he has the respect and confidence of the people?

As a last plea, Can we not have more personal work more striving to help one another in troubles or weaknesses which we encounter in our spiritual life? Rest assured that in helping to bear one another's burdens we fulfill the law of love.

Naperville, Ill.

Whiskey and Snake Poison.

BY LEANDER SMITH.

It has been thought that even if whiskey were discarded as a beverage, it would still be necessary for the cure of snake-bites. An authority on serpent poison says that many men, thoroughly inebriated with whiskey, have been killed by the bite of a snake. So, after all, its vaunted efficacy along this line is not really a fact.

It has taken many years to learn the true relation between the venom of the serpent and alcohol. A serpent was instrumental in the fall of Adam, our first parent, and alcohol proved the downfall of Noah, our second.

Alcohol first and most fiercely attacks the white corpuscles of the blood, which are aptly termed the "soldiers" of the blood. These are our safeguards against disease germs, but alcohol weakens and destroys them.

Alcohol attacks man's moral and intellectual stature, because its first attack is made against his inhibition,—the finer and more delicate organism of his brain. These are the last developed, and measure the intellectual capacity of man.

230 N. Oak Street, Nevada, Mo.

Reminiscences.

BY C. G. WINEY.

I should like to have a postal card from all who attended the Annual Meeting of 1862, embodying in a short sketch what they remember about the meeting. It was held ten miles west of Dayton, Ohio, on the old "Hay" farm. I was a young man at that time, but, as far as I know, that meeting, with two exceptions, Harrisburg, Pa., and Winona Lake, Ind., was the largest Annual Conference held in the Brotherhood. The crowd on Sunday was estimated by the Dayton people at sixty thousand. The meeting was unique in several ways. More than one-fourth of the people drove to the meeting on Sunday in buggies, in carriages and in farm wagons.

If I remember correctly, the meeting was held in a canvas tent in the orchard. It was the first time the church was represented by delegates west of the Mississippi River. The meeting was presided over by Bro. John Kline, of Virginia, who, a few years later, was so cruelly murdered.

R. D. 2, Thompsontown, Pa., July 24.

CHRISTIAN WORKERS' TOPIC

A Temperance Meeting.

Psa. 14: 1-7.

For Sunday Evening, August 20, 1911.

I. Restoration from Evil Is Promised (Isa. 1: 26; 11: 12; 27: 13; Mal. 3: 4).

II. Some are Evils (Gen. 6: 12; Isa. 1: 6; Ezra 9: 10, 11; Job 15: 16).

III. What Drink Makes Man.—(1) The saloonkeeper, "lieth in wait to catch the poor" (Psa. 10: 9, 10); "Greedy of his prey" (Psa. 17: 12; Micah 7: 3). (2) The drinker's "mouth is full of cursing . . . He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent" (Psa. 10: 7, 8; Rom. 3: 14); "Wickedness is sweet in his mouth" (Job 20: 12-14).

IV. The Cleansing Is—(1) By regeneration (John 3: 3; 1: 13; 1 Cor. 6: 11; Titus 3: 5; James 1: 18). (2) By abstinence (Dan. 1: 8; Lev. 10: 9, 10). (3) By family pledges. "Drink no wine; neither ye nor your sons" (Jer. 35: 6); but "be filled with the Holy Ghost" (Luke 1: 15); "Purge out the old leaven" (1 Cor. 5: 7).

For This Meeting.—(1) Quote the opinion of one great man about the liquor evil. (Give this to many.) (2) What is "local option," and what has it accomplished? (3) Why does prohibition not prohibit perfectly? How remedy this defect? (4) Is it wrong to license a saloon? Why? (5) How can your society help temperance?

Prayer in This Meeting.—Ask God for a willingness to put out of your own life anything that may hinder; and pray for courage to face your own Christian task. Pray for a larger dependence on God for the things you cannot do for yourself. Ask for his help and presence with you in the cause of temperance, and all in Jesus' name.

PRAYER MEETING

The Tactful Use of Our Influence.

Eccl. 4: 9, 10; Prov. 27: 6, 9, 10, 17, 19.

For Week Beginning August 20, 1911.

1. Our Influence a Power for Good or Ill.—Influence issues forth from each one of us, whether we are conscious of it or not, at times when we least expect it. Years afterwards we may become aware of the fact that we have either helped or hindered some one whom we scarcely knew. We dare not treat this grave responsibility either carelessly or indifferently, for there is coming a day in which not only the secrets of men shall be made plain but we shall be called to an account for the wise or unwise way we have exerted our influence (1 Tim. 4: 15, 16).

2. Mutual Helpfulness.—"Two are better than one." But weakness of one is offset by the strength of the other; the faithlessness of one is overcome by the faith of the other; the gloom of one by the joy of the other. We need not walk alone, for Christ walks with us, and to our own natural influence is added his supreme power, with thus we are able to influence mightily for good all with whom we come in contact (Col. 1: 10-14; Eph. 4: 1-3).

3. We Are Held Accountable.—From Eccl. 4: 10 we learn that if we started alone and therefore failed, we are responsible not only for failure, but for our responsible for the fact that we might have succeeded and with God's grace gained the victory. We are held accountable, therefore, not only for wrongs committed, but for the neglect of the good we failed to do. Worse than all is the deplorable delinquency that we turned away from the world's Greatest Help (2 Cor. 5: 10, 11).

4. The Value of Christian Friendship.—It has been said: "A friend is one who knows all about you and loves you just the same," but the writer of Proverbs would have us learn that a true friend, while knowing all about you, and loving you all the same, seeks in every way to strengthen you. There is nothing sweeter or better than friendship, but there is no such thing as perfect and lasting friendship outside of Christian bonds (Philpp. 2: 1-11).

HOME AND FAMILY

Night and Morning.

SELECTED BY LYDIA LESH.

Sorrow and storm upon the deep,
Wild light, and thunder-roar!
The good ship labored heavily
A mile away from shore.
"Ah me, what will the morning bring?"
I heard a woman cry;
"The waves are strong, the night is long,
No helping hands are nigh!"
Oh, bitter, bitter was the wail
Of wives upon the beach;
Love wrestled there in fervent prayer
For those it could not reach.

Sorrow and sighing in the room
Where lights were burning low;
A soul was called away from earth,
And longed, yet feared to go,
For thoughts of bygone doubt and sin
O'erwhelmed it like a tide,
And darkness lay across the way
That leads to life untried;
"Ah me, what will the morning bring?"
I heard the watchers cry;
Love wrestled there in fervent prayer,
But death was drawing nigh.

The day broke slowly, cool and grey
And calm from east to west;
The ship was safe within the bay,
The soul had gone to rest;
For God was greater than the wave,
And stronger than the blast;
Oh, soul and bark, through storm and dark
Ye came to peace at last!

Fashions.

BY IDA M. HELM.

WHERE do the fashions of the world come from? We know they do not come from the meek and lowly Son of God. He practiced and taught humility during the whole period of his ministry. The tenor of the whole Gospel and all of the epistolary writings teach plainness and humility. Some one has said, "The world gets its fashions from Paris, and Paris gets them from the devil."

Satan exults over the fact that some professed Christians study the fashion plates so much as to neglect studying the Bible. I am satisfied that if church members would study the Bible and get it instilled into their hearts till obeying its teaching becomes a part of themselves, the fashion makers would be compelled to go out of business. "That which is highly esteemed among men is abomination in the sight of God" (Luke 16: 15).

The world esteems the fashions received from Paris, "gold and pearls as ornaments and costly array," very highly. They may serve as a passport through the gate leading to a social position with the devotees of worldlyism, but the way of the world is the broad way that leads to death and destruction. It never can lead one soul through the strait gate that leads to immortal life. Oh, how lamentable it is that fallen men, chosen to become heirs of salvation, should esteem so lightly the Holy Scriptures, which are able to make us wise unto salvation!

"I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit and I will sing with the understanding also" (1 Cor. 14: 15). How can a professed Christian, with his mind absorbed with dress and worldly fashion, pray and sing with the spirit and with the understanding? Means, health, and even life itself, have been squandered on the altar of fashion. The rich squander means on expensive array, and the poor strain every muscle and every nerve to ape the follies of the rich. Debts are incurred, and when they are due they can not be met. Then lying and deceit ride on the back of debt.

Fashion is a galling yoke to many people for whom Christ died. Jesus says, "My yoke is easy and my burden is light." If we take Christ's yoke, we shall find rest and sweet peace. People will go out and expose themselves to the coldest weather with not half enough wraps to keep themselves warm, because fashion says so. Foolish fashion conceals the sting of death. Well might the angels weep over the sight.

"Ye are our epistles written in our hearts, known and read of all men," says Paul. If we are in possession of the light, we should put it on a candlestick where others may see it, and we should not put it under a bushel. The divine standard of human excellency is far above the adornment of our bodies for the pleasure of the age. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array" (1 Tim. 2: 8, 9). "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 4).

These words were given by the Holy Spirit, and they are so plain that a child can understand them; and God intends that Christians shall be obedient to them as long as the world stands. It is sad to know that some who profess to know God and keep his commandments, follow the world in dress as much as they possibly can and still retain the Christian name. But the Bible nowhere gives the Christian permission to pattern after the world. Christ will have the whole heart, mind and soul.

Ashland, Ohio.

The Boys.

BY LILLIAN FARHART.

READING the different articles in the GOSPEL MESSENGER on the subject of boys, I feel to send the poem entitled, "We Want the Boys," which I wrote for the benefit of the boys of our Sunday-school. It seems to be somewhat of a task to keep the boys in regular attendance at Sunday-school and church services,—really more so than the girls. Our hearts go out in sympathy for the boys. Not only does this apply to the Markle congregation, but elsewhere among the Brethren, and even to other denominations. It seems we can see Jesus looking down from his home in heaven with an eye of love and pity upon the poor and misguided children of today.

The verses below were written in sympathy for the boys of today. They were very impressively spoken at our Children's Meeting by Cora Garber, a little girl who, by her heartfelt sympathy, left a profound impression upon the hearts and minds of the people.

We Want the Boys.

We've often heard the beautiful song,
"Oh, Where Is My Boy Tonight?"
But, listen, the story for today
Is, Where are the boys for right?

'Tis the dear boys we're talking of now,
'Tis the boys we have in our mind.
If we'd make a search for the scattered boys,
I wonder how many we'd find.

No matter what kind of lives they live,
No matter how sunken in sin,
A heart of love will bring them to Christ.
For prayer is sure to win.

It may be boys, low down in sin,
It may be boys good at the start.
It makes no difference,—good or bad,—
All boys are dear to our heart.

We need the boys both large and small,
And we must give them our care.
We need them,—larger and smaller ones,—
And teach them the cross to bear.

They have a soul to be saved or lost,
They've a mind that's bright and clear,
The narrow road they must travel each day,
If they would reach heaven, so dear!

Just think of the mother that's dead and gone,
Just think of her dear, darling boy.
She thought of him still as she passed away,
His mem'ry was all her joy.

How earnest a godly mother's prayer!
How loving a mother's heart!
How freely oft flows the unbidden tear,
When mourning sin's fatal dart.

With answered prayers we'll then go home
To the beautiful, golden shore,
We want our boys, yes, all of them,
Where sorrow shall reign no more.

Most truly we should be concerned about the boys of today. Since these verses were written, two distressing accidents have befallen two young men of our little town of Markle. Both met death by drowning, passing away only three days apart. The first one, at the age of twenty-five, died on a Sunday morning while bathing. He was a good young man in every respect. The other died July 4, at the age of thirty-four, while swimming. He had been drinking heavily just before entering the water.

In the case of the first young man it seemed sad to the entire body of people that he should be so quickly called away from time to eternity. And yet, how much worse it was for the man who went down to his grave with the weight of sin resting upon him!

We want the boys to be what God himself intended them to be,—followers of Jesus Christ. Let us all, with prayerful hearts, do our whole duty, and much good shall be accomplished to God's honor and glory.

Markle, Ind.

The Name on the Glass.

A BUSINESS establishment in a down-town district had changed hands, a different firm had taken it, and a new sign appeared above the door and new names on the letter heads.

"Only one trace of the former management left," laughed an old employé, "and that's the big front window. There's something queer about that window. The old firm name was painted clear across it in large letters, and, of course, one of the first things the new people did was to get rid of that. A man came and took it off with soapstone and acid—or whatever they use—and the plate glass was soon left as bright and clear as you please, without a spot or line on it. But let there come a frosty night or a day when the window is covered with dew, and the old firm name shows up again so plainly that anyone can read it. I suppose there was something in the paint that so penetrated the glass that frost or mist won't cling where it has been. At any rate, the old words stand out when the rest is covered."

Princess Miahesca, of Bucharest, is said to be possessed of the most expensive hat now in existence, the finest creation of a London milliner's art, and made at a cost of $1,000. Incredible though it is, as this large expenditure may seem, the great cost is not wholly unexplainable. Costly fabrics were used,—the choicest white ospreys procurable being its chief ornamentation. It is said that hundreds of the bird's had to be ruthlessly slaughtered, in order that the choicest part of their plumage might deck the headgear of this lady of fashion. Great is the power of "Madam Fashion." How any one, blessed with an average amount of common sense,—saying nothing of religious principle,—can be so fully ensnared by fashion's folly as may be seen daily on our streets, is hard to comprehend, but people will do almost anything to be in the mad whirl, and, if possible, outshine all the rest.

SISTERS' AID SOCIETIES

GREENVILLE, OHIO.—July 20 eighteen members of the Sisters' Aid Society of Panther Creek, Ohio (in the Ludlow congregation), met with us at the Brethren's Home for an all-day meet. They brought a bountiful dinner for all the members of the Home and themselves, donated their time, some cotton thread, stitching and apples. They made a number of garments for the children, some sheets, towels, prayer cloths and finished some comforts. This was their third annual visit to the Home. The old people look forward to those visits with pleasure, and wish they would come oftener. May the Lord bless all his willing workers!—Sarah E. Mumbly, Greenville, July 24.

DIXON, ILL.—From Jan. 5 to July 6, 1911, we held thirteen meetings, with an average attendance of seven members present. Jan. 5 we had $7.41 in the treasury; received for work done, $5.75; expenses, $3.65; collection, $3.04, leaving a balance in the treasury of $10.55. Our work consists mostly of mending, piecing quilts, quilting quilts and comforters and sewing in the homes, when called for, at fifty cents an afternoon, from two to four o'clock. Sewing for the poor is donated, July 4 we held an election for officers for the next six months, with Sister Emma Berg as president; Sister Emma Boyd, vice-president; Sister Hattie Hults, secretary-treasurer. May our work be prospered.—Mrs. Bessie C. Dickey, Rolling Secretary-treasurer, Dixon, Ill., July 27.

CHICO, CAL.—We reorganized our Sisters' Aid Society April 27, electing the following officers: Sister S. A. Ullery, president; Sister Ella Rothrock, vice-president; the writer, secretary-treasurer. Although we are few in number, we are doing what we can. We met each week for work since we organized. Our average attendance is about six. Our work has been mostly making coverings and sewing quilt patches for making comforts. Last week we took our work and went for an outing to a beautiful grove beside a quiet brook. There, under the shade of the grape vines, entertained by the sturdy oaks, we worked, and offered our devotions to God for his loving kindness to us. We had the pleasure of having most of our young sisters with us. May the Lord help us to do more and better work for him, here as well as elsewhere!—Anna Kline, Box 503, Chico, Cal., July 24.

THE GOSPEL MESSENGER

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THE Brethren in Southern Illinois are to hold their District Meeting at Girard, Oct. 4.

BRO. W. M. HOWE is booked for a series of meetings in Hooversville, Pa., beginning Oct. 22.

BRO. GEORGE C. CARL, Portland, Oregon, is to represent the District of Oregon on the Standing Committee of 1912.

BRO. GEORGE W. FLORY, of Covington, Ohio, is to be with the Springfield church, Ind., at their harvest meeting, Sept. 3.

BRO. JOHN HECKMAN, of Polo, Ill., is to assist the members at Des Moines, Iowa, in a series of meetings, beginning Oct. 25.

DURING the late series of meetings at Sams Creek, Md., conducted by Bro. Geo. Rairigh, of Denton, five applied for membership.

SEPT. 28 is the date announced for the District Meeting of Southeastern Pennsylvania, New Jersey and New York, to be held in the First Brethren Church, Brooklyn, N. Y.

NEXT week we are to publish the program for the Ministerial Meeting of Southeastern Pennsylvania, New Jersey and New York, to be held in Brooklyn, N. Y., beginning at 1 P. M., Sept. 27.

WE notice that liberal collections are being taken at the various harvest meetings now being held. It shows that the work of the Lord is being remembered by those who have been so richly blest at his hands.

SOME one has said that "the hypocrite in the church is the devil's imitation of a Christian." True enough; but it is deplorable that Satan should be thus represented among those who claim to be the Lord's people.

THE Ministerial and Sunday-school Meetings of the Southern District of Pennsylvania are to be held in the First Church of the Brethren, York, Pa., Aug. 17 and 18. The program will be found in another column.

THE Sunday-school Board of the Brotherhood, consisting of Brethren Lafayette Steele, Levi Minnich, D. H. Zigler, H. K. Ober and James M. Mohler, with I. B. Trout, Secretary, is holding a meeting in Elgin this week.

THOUSANDS of our readers will regret to learn of the death of Sister Geiser, wife of Bro. J. S. Geiser, Baltimore, Md. She passed to her reward on Tuesday morning, Aug. 1, and was laid to rest Aug. 4. She will be remembered by many as the sister who sustained painful injuries in a fall during the Conference at Springfield, Ill., in 1906.

THE District Meeting of Middle Iowa is to convene in the Prairie City church at 8 A. M., Wednesday, Sept. 27. The Elders' Meeting is Sept. 26, at 2: 30 P. M. A Temperance and Child Rescue Meeting is to be held on the evening of Sept. 26. The Ministerial and Sunday-school Meetings will begin at 8 A. M., Sept. 28.

THE Ministerial and Sunday-school Meetings of Southern Ohio, to be held in the Poplar Grove congregation, are announced for Aug. 14 and 15. Bro. Moy Wing, our first Chinese convert, is to take part in these meetings.

ON page 510 we publish the latest financial report of the General Mission Board. Owing to a lack of room, the report of the special Annual Meeting Collection can not be given this week, but will be published in our next issue.

WE are requested to announce the District Meeting for Northeastern Kansas, to be held at the Washington Creek church, Douglas County, for Oct. 3. The Sunday-school and Ministerial Meetings, at the same place, will be held Oct. 1 and 2.

ONE of our exchanges says, "There is not much use wasting sympathy on the woman who nearly kills herself washing and ironing fancy clothes for her children, for the youngsters would be a lot better off with less flummery, and so would she."

A BROTHER suggests that the test of "pure and undefiled religion" is seen in the way we conduct ourselves on our summer vacations. What we do while away from home influences and church restrictions is a true index of the genuineness of our religion.

WE are living so fast, in this age of fretful haste and strenuous endeavor, that we scarce "take time to be holy." Why not, at times, withdraw from earth's jangles and heed the loving entreaty of Christ, "Come ye yourselves apart, and rest a while"?

AN exchange cautions its readers, "Don't warp the truth for personal expediency." Looking at the actions of some who claim to have put on the "new man," one might readily conclude that the truth has not only been "warped," but that it has been lost sight of entirely.

UNDER date of July 25 Bro. J. E. Miller writes us from Zürich, Switzerland, the home of the noted reformer, Zwingli. He and his party are delighted with their visit among the historic scenes of Europe. They started to Germany the next day, and by this time may be in England.

MANY of our mission points have a long, hard struggle to gain a foothold, but while it may be for them a day of small beginnings, let them remember that the weakest and most insignificant start of any good work is sure, by God's grace, to abound to his glory. It can not fail.

QUITE recently the little band of members, numbering about forty-five, at Rockford, this State, were organized, with Bro. P. R. Keltner as elder in charge. The organization will be known as the Rockford church, and is welcomed among the congregations of Northern Illinois and Wisconsin.

THE Old Order Brethren always publish in their church paper, *The Vindicator*, a very complete report of the receipts and expenditures of their Annual Meeting. We notice that the cost of their late Conference was $1,645.16, and the receipts $562.26, leaving an indebtedness of $1,082.90 to be provided for.

BRO. E. S. YOUNG, of Canton, Ohio, was a recent caller at the Publishing House, and expressed himself as being much pleased with the growth and development of our business. Bible study and its promotion is still the special work and aim of Bro. Young, and to it he is devoting his best efforts.

TWO of our young Scandinavian brethren are in prison for refusing to perform military duty. In Denmark and Sweden it is required that all able-bodied men serve in the army a few years, so as to be prepared, in the event of war, to play their part in military operations. This has been very much against our work in Europe. Most young brethren leave the country and come to America, in order to escape military service, but the two referred to have decided to stand by their profession, and serve out their time in prison, after which they will be at liberty to work for the Master's cause unmolested.

BRO. ALLEN IVES, of Centralia, Wash., died July 17 at the age of eighty-three years. As a pioneer preacher, and a man of rare ability and zeal, he was widely known in the West and did his part in planting and caring for churches in new localities. A more extended notice of him will be published next week.

BRO. CHAS. W. EISENBISE, late of Chicago, recently called at the MESSENGER sanctum. He goes to Kingsley, Iowa, to engage in pastoral work. We had a very pleasant talk with him about his recent experiences in the Bible Lands. He feels that his trip abroad will, in many ways, prove helpful to him in his church work.

WE are told that the Sunday-school Convention at Denton, Md., mentioned last week, is only a local and not a District affair. Our correspondent did not say that it was a District Convention, but we inferred this from the program. Our rule is not to publish local programs, and contributors will please not send them to us.

MANY of the churches are now using our new song book, "Kingdom Songs," and others are taking steps to introduce it in the near future. Those of our churches who have had the privilege of using the book since its first appearance, are loud in their praise of its inspiring songs, and report a renewed interest in the song service.

SEVERAL most remarkable instances of recovery from serious bodily affliction, by means of the anointing service, have recently been reported by our correspondents. Why do not more of our members avail themselves of the gracious privilege, so rich in blessing, and so conducive to the spiritual and bodily well-being of the earnest believer?

THE Lordsburg, Cal., church is taking steps towards an enlargement of the building now in use by the congregation. The house, when built some years ago, was thought to be ample for future needs, but now the increase in membership and the growing needs of the Sunday-school require a larger house. There is no surer indication of congregational prosperity than the demand for additional room, in order to carry on the Lord's work more acceptably.

BRO. B. E. KESLER, of River Bend, Colo., on his way to his discussion in Indiana, spent last Lord's Day in Elgin, and gave us two splendid addresses. Our people heard him with much interest. Bro. Kesler not only understands the Gospel, but he knows how to present it clearly and forcibly. It is to be regretted that a preacher of his ability, in a wealthy church like ours, should have to engage in manual labor for his living. All of his time and strength should be devoted to making the Word of God known to the people.

THERE are various ways of spending a vacation, but he who can combine real service to others with his recreation, blesses both himself and others. Bro. S. B. Miller, of Cedar Rapids, Iowa, whose professional duties as a busy physician, keep him closely confined through the year, took a vacation trip to Perth, N. Dak., and held a two weeks' series of meetings while sojourning with the members at that place. So far thirteen have been baptized. One applicant is yet to be received, and there are good prospects for more. Bro. Miller informs us that our new song book, "Kingdom Songs," was used to most excellent advantage in the song services.

THE fall term of Bethany Bible School, 3435 West Van Buren Street, Chicago, opens Tuesday morning, Sept. 5. By the end of the week a number of the outgoing missionaries are expected to reach the city, and for that reason some special meetings will be held on Saturday evening, Sept. 9, and on Sunday following. Bro. Galen B. Royer delivers an address on Saturday evening, and Bro. D. L. Miller conducts the services on Sunday morning. In the afternoon Bro. I. B. Trout and your office editor have been requested to conduct a service that will be of special interest to our missionaries and others. The purpose of these meetings is to intensify and help to develop the missionary spirit among our people.

The Mount Morris Meeting.

THURSDAY, Aug. 3, was the day agreed upon for the District Meeting of Northern Illinois and Wisconsin, and the place was Mount Morris. The day before had been set apart for the Ministerial, Sunday-school and Christian Workers' Meetings. This made it necessary for the elders to meet Aug. 1. It is needless to say that the Mount, at this season of the year, is an ideal place for gatherings of this sort. The college buildings were at the disposal of those having the preparations in charge, and there was plenty of room for every purpose.

The elders met at 1: 30 P. M., there being present thirty-five of the fifty-six in the District. Bro. D. D. Culler presided, while Bro. James M. Moore served as Secretary. The whole of the afternoon was devoted to the work belonging to the eldership body, and still some matters had to be taken up and disposed of in short sessions held in the evening and the day following. At this meeting a few committees to churches were appointed, and steps were taken to restore to active working condition two of our run-down congregations. Our elders believe in looking after the weak churches.

It was decided that next year the elders will meet on Tuesday at 8 A. M., and continue their deliberations until their work is fully completed. It is believed that, in some instances, too little time and attention are given to the Elders' Meeting, and for that reason some very important matters are neglected. Here the shepherds of the flock meet and have heart-to-heart talks about the methods suited to the needs of the churches placed in their care. They spend no time laying down rules, for that is no part of their business, but they do consider methods, and devise ways and means of promoting the interests of the Lord's work. They are on good terms with each other, speak out frankly and are prepared to aid and stand by one another in every good work. We were all glad for the presence of Brethren L. W. Teeter, H. C. Early and Chas. D. Bonsack, to whom was extended the courtesy of the meeting.

In the evening we had the pleasure of listening to a good address by Bro. L. W. Teeter on "The Word of God." He handled his subject well, showing that the Word was from the beginning, that God is behind it, that it contains power, is also spirit and life, and is the means by which people are instructed and led to Christ. The address was given in the large College Chapel, which, on this occasion, was packed with attentive listeners.

The next morning, with Bro. James M. Moore in the chair, and Bro. M. W. Emmert acting as Secretary, the Ministerial Meeting was called to order at 8: 30. There was a good representation of ministers present, to say nothing of others from the different congregations in the District. The entire forenoon was taken up with discussing "The Social Problem of the Church," "The Minister's Call" and "The Devotional Side of the Minister's Life." The different topics were well handled, but the one on "The Minister's Call" gave rise to a splendid interest. Some of the speeches were impressive, and all of them proved edifying and instructive.

The afternoon was occupied with topics in the interest of the Sunday-school, and proved to be as full of interest as the forenoon had been. At this meeting Bro. J. G. Royer, our District Sunday-school Secretary, presided, while Bro. J. H. B. Williams acted in the capacity of Secretary. The time allotted to this meeting was taken up in considering "The Teacher, His Preparation and His Work." The different phases of the subject were quite thoroughly canvassed, and we are sure that all present experienced a spiritual uplift. The importance of teachers understanding and teaching the church fundamentals was more thoroughly discussed than we ever before heard at a meeting of this kind.

After a splendid Christian Workers' Meeting in the evening, in which several of our members took a most interesting and creditable part, an exceptionally large audience had the pleasure of listening to an able discourse on "Education" by Bro. O. L. Shaw. He took up the question of education among us, showed the value of mental training, and the marvelous progress our people, during the last thirty-five years, have made along educational lines. It was one of the most satisfactory and the most convincing addresses with which our people in Northern Illinois have been favored since beginning our school work.

He dwelt with marked emphasis on the importance of the Brethren patronizing and supporting their own educational institutions, and among other things said, that he wondered why our schools are not well advertised in our church periodicals. He insisted that these schools should be kept constantly before our people, in the columns of the MESSENGER and our other house publications.

On Thursday morning, as announced, the District Meeting convened. The retiring officers in charge consisted of Bro. D. D. Culler, Moderator; Bro. James M. Moore, Reading Clerk, and Bro. J. H. B. Williams, Writing Clerk. The roll call showed that all of the churches in Northern Illinois, and most of those in Wisconsin, were represented by delegates. The ballot for the officers of the meeting resulted in the choice of Bro. I. B. Trout, Moderator; Bro. S. S. Plum, Reading Clerk, and Bro. M. M. Sherrick, Writing Clerk.

Most of the forenoon session was consumed in receiving and considering reports regarding the Missionary, Sunday-school and Temperance Departments, along with a report respecting the Old People's and Orphans' Home. We can not enter into detail regarding any of these reports, more than to say that each department was found in a good working condition.

Considerable time was spent on a plan, offered by a committee previously appointed for the purpose, recommending that the District engage in Child Rescue Work. The plan was most thoroughly discussed, and then, with certain changes recommended, spread on the Minutes for one year.

A number of queries from the churches were presented, and we did the unusual thing by sending six of them to the Annual Meeting. One paper calls for the Annual Meeting to be held at Winona Lake, Ind., in 1913, and a committee of three was appointed to confer with the Districts of Ohio, Indiana and Southern Illinois, regarding the Conference, whenever it comes to any one of the States named, and so to arrange that the Meeting may be centrally and conve-

(Concluded on Page 511.)

The Home.

In Three Parts.—Part Three.

The Duty of Children to Their Parents.—The right relation of children to their parents is the foundation of all true manhood and womanhood. It is so in the very nature of things, and can not be otherwise. And no child who disregards this law can hope to reach the best in life. It is the great question, therefore, of the age.

The duties of children to their parents are the reciprocation of the parental duties. As it is the duty of parents to love their children, to train them and to control them, it is the duty of children to love their parents, to receive their instruction and to obey them.

As it is the first duty of parents to their children to love them, so the first duty of children to parents is to love them. True, filial affection is the seat of all right conduct on the part of the child toward its parents; it is also the measure of it. It should be deep and real, therefore. Filial affection should spring, first, from the natural relation of children to their parents. By them they have their being. To them, as instruments in God's hands, they owe their existence. They gave them birth. Filial affection should spring, secondly, from parental care. The parents nourish and care for the children, and, too, when they are not able to care for themselves. They provide for their needs, train them, direct them toward the best ends in life, share in all their struggles, and rejoice in all their successes. To true parents children owe everything, and, certainly, it would be an ingrateful child whose heart would go untouched. Richter has said, "Filial love can only spring up toward a heart whereon we have long reposed, and which has protected us, as it were, with the first heart's leaves against cold nights and hot days."

Children should cheerfully receive the instruction of their parents. As God has made it the duty of parents to train their children, such training can not be accomplished without the cooperation of the children in receiving it. And as the family is the chief training-place of children, for their mission in life, the highest end for which the family stands is baffled without the spirit of teachableness on the part of children.

The parents are the children's best teachers. They are the fathers and mothers of the children, and hold their interests closer than any one else; they are necessarily much older than their children, and have much more experience; and with the advantages of age and experience, they understand life better than their children, having much more wisdom. Certainly, then, our fathers and mothers are our best teachers and counsellors, and should be accepted as such. The child is a foolish child that closes its ear to those who love it most and teach it according to experience and wisdom, and opens its ear to those who neither love its interest nor are guided by the wisdom of experience.

But "foolishness is bound in the heart of a child." And so it is hard to convince children that their parents understand life better than they. Particularly is this true, when children reach the critical period in life, beginning with a boy a little before his beard begins to grow, and his voice changes, and with a girl a few years younger. It is then that all teaching points the wrong way for them, unless it points their way; and many, many children, refusing all instruction at the hands of their parents during this critical age, have been forced, in later years, with shame and sorrow, to confess their sad, irretrievable blunder.

As it is the duty of parents to exercise parental authority and control over their children, it is the duty of children to render unreserved obedience to parents.

The Ten Commandments are divided into two groups. The first group, embracing the first four commandments, teach man's duty to God; the second group, embracing the last six commandments, teach man's duty to man. Of these, the first one states the duty of children to their parents. It says, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This is the first law that touches the child life; and it is the first commandment with promise, as Paul classifies commandments (Eph. 6: 1-3).

This law touches the very foundation of obedience. Since there can be no real, filial obedience without reverence for the person and authority of parents, it is required that children honor their father and mother. The act of outward obedience is not enough. The outward must be the result of an inward condition. The first essential to obedience,—whether it be to parents or others,—is respect, reverence, honor for them. In honor to them and their rightful authority, children should affectionately bow in obedience to their father and mother.

Whether or not the reasons for the parental command are made plain to children, it is their duty to obey. Yet, as a rule, intelligent subjection to authority is, no doubt, better training than unintelligent, unreasoning subjection. And whether or not the command agrees with the wishes and inclination of the children, it is still their duty to obey. Prompt and unquestioning obedience is required, and the sooner children are taught to yield cheerfully to the wiser wills and the rightful authority of their parents, the better.

The commandment, or law, for filial obedience has several promises. The sixth of the Ten Commandments says, "That thy days may be long." Paul, in quoting this commandment, says, "That it may be well with thee." And Solomon, in speaking of the father's commandment and the mother's law (and he speaks more frequently on this subject than any of the Bible writers), says, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." It will be noticed that these promises cover almost everything. Summed up and briefly stated, they promise long life, prosperity, guidance, protection and happiness. Or,

in other words, this is the beginning of a right life.

Men trace their longevity and prosperity in life to their foundation in filial obedience; and, on the other hand, most men trace their want of prosperity and peace, and their premature end, to the foundation they laid early in life, in disobedience to their parents. It is the certain way of doing it, for it is God's decree. Let those know, who would enjoy a long and prosperous life, that it begins in filial obedience. Those who would lay the foundation for an unhappy, unblessed life and speedy end, can do nothing more certain to bring it to pass than disobedience to parents.

The limit of filial obedience is determined by the law of right. The command is, "Children, obey your parents in the Lord." Obedience must be *in the Lord*, or, in other words, it must be according to law of right. When teachings are not according to this standard, children are under no obligation to obey; they are under obligation to disobey, and suffer the consequences, whatever it may be. No child is bound to lie, or steal, or swear, because an ungodly parent may command it. And, certainly, no parent has the right to give such instruction.

When there is reasonable doubt as to the right or wrong of any parental demand, the authority of the parents must be acknowledged, since their knowledge and experience are more mature. H. C. E.

The Thunderstorm.

A MIDAFTERNOON in July, a clear sky, an almost scorching sun, an atmosphere without a breeze, and the people, as they pass by, saying: "O how hot! If it would only rain. Everything is burning up, and if we don't soon have rain, our lots, gardens and fields will amount to nothing." And so it looked, and all we could do was to say: "Yes, it is very hot and dry, and a good shower would be very acceptable indeed." Then we commenced thinking, as we do sometimes, and we said,—yes, we said,—"Does not God know?" Then we continued our reading,—and we do some reading. We were reading a new exegesis on the eleventh chapter of First Corinthians, and we became so interested in this that, for the time being, we forgot all about the weather until a deep, rumbling sound in the West awakened us from our line of thought, and we looked in the direction from which the sound came, and there we saw, in the distant West, banks of dark clouds rising up. As we looked at these clouds, we noticed faint flashes of lightning darting over their surface and, following this, another rumbling sound, as the noise of a distant army, engaged in mortal conflict.

Then we said: "A thunderstorm!" "What is a thunderstorm?" asked the children at play out in the yard. They came running in saying: "O grandpa, there's a rain coming! O goody, goody! A rain coming!"

There may be different ways of defining a thunderstorm, but we shall define it in our own way. A thunderstorm is God's way of interpreting his majesty, his power and his love to the children of men. This is our conception of a thunderstorm, as we had it a few afternoons ago.

We are interested in the singing of the birds; and, to our knowledge, we never heard more beautiful and entertaining bird songs than during the present summer. We are interested in beautifully-kept lawns, filled with fine shrubbery, trailing vines, rambling roses, and the larger trees, as they are gently swayed by the ever-welcome evening breezes. We are interested in the surrounding hills and the mountains, covered with their forest mantle, blue, green and golden. And we are often made to repeat with the Psalmist of old: "The heavens declare the glory of God; and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge." But, on the whole, there is nothing to us so intensely interesting as God's thunderstorm, as it comes to the thirsty earth, laden with its golden drops of blessing.

Of course, it does not come to all alike. Some stand in awe at its approach. Others are made to fear and tremble, as it flashes its darts of fire and makes the earth tremble and quake. And still others run and hide in their darkest rooms, or bury themselves in their feather-beds that they may thus hide themselves from the monster death that is ever stalking around among the dark clouds, ready to pierce the most exposed victim with his dart of fire. But to us, and many others, there is something so majestic, so wonderful, so beautiful and so interesting about the thunderstorm that we feel we can not afford to lose the sight by hiding from it.

Independent of everything else, the approach of a thunderstorm is most interesting. First, over the distant horizon or mountain tops, is seen forming the small cloud, as the prophet's servant saw it before the approaching rain. As it grows it darkens, and we see, on its lower side, streaks of lightning, as they dart and zigzag from point to point. Following we hear, —faint or loud, in proportion to the distance,—the report, or the thunder. The storm brews and enlarges, the lightning grows more vivid, the thunder becomes louder and quicker after each flash. We feel the coming storm and we observe its force by the bending forests as they are swayed to and fro by its mighty power. Then come the sharp flashes of electric fire, the instant claps of thunder, the large drops of rain, and the thunderstorm in all of its beauty, wonder and crushing power is on. All we have to do is to clap our hands, admire and thank our God, who thus interprets his love in his everlasting remembrance of us.

What should the manner of a storm's approach teach us? First, it impresses us with God's majesty and power, the largeness of his ways of distributing his gifts, and the power with which he does it. Our fields, our orchards and gardens are drying up and dying for want of water and moisture, and no matter how much water we might have at our command, located as we are among the hills and in the valleys, it would be impossible to apply it to our gardens and fields in a quantity and quality to make it profitable or worth while. We had been trying it on some corn and potatoes in our lot, and the success was so small and discouraging that we decided to abandon it and trust Providence to take care of our garden. The next afternoon the thundershower came, and in a half hour the Lord watered thousands and millions of acres in less time and with greater thoroughness than a hundred men could have cared for one acre. And even for a small amount of water thus used, they would have been necessitated to go to the Lord. It is true that there is much land in this world of ours that the Lord has adapted to irrigation through human effort; but the water thus used, all the same, comes to the earth in showers through the Lord's great watering pot.

Did you ever think how easy it is for the Lord to water this great garden of his, and how timely and well he does it? If we were to make the water and distribute it over this world of ours, there would be a great many crop failures and an endless amount of grumbling. And, further, if, by a stronger degree of faith, we could accept the fact that God, through his great love and wisdom and power, regulates and runs this world for the common good of his people, there would be much less grumbling in time of droughts and short crops, and a thousand times greater joy and appreciation when the life-giving showers do come. How could human wisdom regulate the acreage planted and sowed each year, and the rains so to fall, and the frosts and the destructive bugs so to be held in check that the world would have just enough and no surplus to be wasted? Sometimes there are severe droughts, even to suffering and starvation, in some parts of the world, but this is because of sin and unrighteousness. If the people, the world over, were even half as good and as appreciative as they should be, such things would never happen. Because God so loves us, these chastisements come. The goodness of God ought to lead us all to repentance, but, unfortunately, it does not. Therefore, the penalty of sin comes to us.

Second, God wants us to know him and the power of his love. In order that we may learn to do this more fully, he expresses his majesty and power in connection with some of the most valuable blessings which he showers upon us. Showers of rain are wonderful blessings. Therefore, in connection with some of them, he first gives us an expression of his majesty and power in the lightning and the thunder. What does this do? It causes us to think of God and his wonderful power. He is our Divine Father, and if he holds such wonderful power in his hands, need we doubt, need we fear?

Then, to impress us with his love, he accompanies his expression of majesty and power with the refreshing showers of rain. What effect ought this to have upon us? No true believer in God, the Father, and Jesus Christ, the Son, can witness such expressions of power and love without being touched by his power and soothed by his love.

Did you, in the midst of a thunderstorm, ever sing the hymn beginning, "It thunders, but I tremble not; my faith is fixed firm in God"? If you did not, try it, and we are sure you will have a new and more blessed interpretation of a thunderstorm than you ever experienced before.

And, lastly, do you know that the beautiful rainbow always comes after the shower? As often as you partake of the loaf and cup you are made to remember Jesus, our Savior, until he comes again. As often as you see God's bow promise painted on the clouds, remember that it is his seal that no more shall this earth be destroyed by water. God's goodness and mercy endure forever. Amen. H. B. B.

The Friendly Greeting.

IN no other way, perhaps, do the members of the average congregation fail as often and as grievously as in their lack of Christian courtesy to those around them, especially to the "stranger within their gates." The recent statement of a sister, who said that out of a large number of members at a morning service but two had welcomed her to the meeting, may be a surprise to many of us and yet it was doubtless typical of a score of other churches, remiss in cordiality and kindly attention to strangers. There is nothing that the church and the people in general need more than love,—that practical expression of it that can not help but manifest itself in a look that means "God bless you." There should not be such a thing as coldness in any church or community. A brother recently said, "When I travel I make it a rule to stop off over Sunday and go to church. If the people should happen to miss giving me 'the glad hand,' I reach out and give them the glad hand, anyway. There is nothing that cheers people's hearts like love, —like being neighborly." Happy is the man who has the gift of neighborly approach to the stranger. The gift of the "glad hand" may, at times, be quite as efficacious as the gift of tongues. It is something that even the most unlearned in our ranks can readily cultivate and use to most excellent advantage. Many a man has once got a grip on life and on the hearty handshake of an humble believer, whose tongue might have sadly faltered, had he attempted to administer a lengthy and elaborate admonition on right living.

Joining Reform Societies.

WE are repeatedly asked whether it is right for our members to join certain reform societies, or certain leagues, each one having some good work in view. But these societies and leagues have their public entertainments, at which some questionable things are done, mainly with a view of pleasing the public. Then we are further asked whether it would be proper for our young brethren and sisters to attend these gatherings and take part in the games and plays. There is just one answer to all questions of this sort: Do that which will please Jesus and prove helpful to his cause. We are sure that it would not please the Master to have his children associated with societies and leagues that engage in questionable entertainments, however noble be the purpose of their organization. It is safe to say that our people can accomplish their greatest good by working under the direction and influence of those connected with our own body. Our members know each other, are in sympathy with each other, and understand the genius of the church, and for that reason they can work better with each other than with those having a different spirit.

MISSIONARY DEPARTMENT

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General Mission Board, Elgin, Ill.

BLOUNTVILLE, TENNESSEE.

Haw Ridge is a mission point, under the care of the Pleasant Hill congregation, Tenn. There had been no place for preaching services for about twenty years until recently a union churchhouse was erected. The writer was asked to preach for them, and on their third Sunday in April, 1911, was our first appointment. We have had regular services each month since. We certainly were impressed at first that those people were indeed hungry for the Bread of Life. The congregation has expressed a desire that a series of meetings be held for them, and in view of that fact Bro. J. D. Clark, of Jonesboro, Tenn., was secured to assist in the meetings. July 16 we went to the appointed place and began services, continuing for ten days—two services each day. The house was a good-sized building, yet was not large enough to accommodate the people at all the services. As a visible result six were received into fellowship by baptism, four of whom were nearly seventy years old. The baptism was witnessed by a number of people, probably from two to six hundred. Many of them had never looked upon so solemn a scene. Five more await the rite, making eleven in all. We were informed, that, until recently, persons even sixty years old, living in the same neighborhood, had never entered a church door. May God move upon the hearts of his children to look after the neglected ones! We never saw greater interest manifested, and the doctrine of the Bible was gladly received. Truly the harvest is great and the laborers are few. May the Lord send more laborers into this great Southland! Samuel H. Garst.

Blountville, Tenn., July 27.

GREENE CHURCH, IOWA.

I spent two weeks in the Greene church, Iowa. The Sunday following our General Conference these dear people held their love feast, which was a most interesting and blessed occasion, opening, as it did, a fine revival. Bro. William H. Hood is their elder and pastor. He is doing a good work. He is tactful, loyal and zealous. There is always a promising outlook when an elder in charge of a church directs his people to be devotional in spirit and orderly in appearance.

I was not able to do as much as an evangelist should do, but the people had a mind to work, which is, after all, the main thing. Brother and Sister John L. Bingaman know how to care for a minister in delicate health.

There are three things that I wish to mention in this article: Bro. Hood made an appointment for preaching at a central point of the town. Then, with two sisters who are good singers, himself a accompanist, and the writer, he reached the place at the hour appointed, and an impressive street service was held. Hundreds of attentive hearers were present. The automobile was used as a pulpit. This was my first sermon on a street corner. The singing was a happy feature of the service.

A "cowboy" brother, who has spent several years in the "wild and woolly West" before his conversion, lives twelve miles from Greene. He often drove to church after dinner each day during the day, returning after services. He came for six successive nights without missing a service. His effort was a great inspiration to the preacher, and, in turn, had a decided effect upon the meeting. The long-distance comers, the every-night comers and the rainy-night comers gave a force and backing to the meetings that no one can estimate.

All the children,—three daughters and two sons,—of Bro. Glock's family accepted the terms of salvation in a single service. That was a happy evening. I, with others, went for joy. All were baptized at the same baptismal service. I. N. H. Beahm.

Hebron Seminary, Nokesville, Va., July 24.

THE PASSING OF BRO. J. F. NEHER.

The death of Bro. J. F. Neher has removed from the Church of the Brethren a most loyal and willing worker who gave unstintingly of his time and talent to his beloved church. He was well known and loved, especially in the States of Kansas, California, Texas and Oklahoma, for his original thinking and self-sacrificing service in the ministry, never flinching from leaving bench or farm, and going many miles to fill his several appointments.

He was indeed a pioneer minister and elder. He had the joy of having organized many churches that very successfully extended the borders of our Brotherhood. As is frequently the case with those largely devoted to the Lord's work, he never prospered in the world's goods, although he was a very industrious and methodical man.

The interest of the Elk City church in Bro. Neher began in 1907, when our District sent him to the southwestern part of the State to shepherd the scattered members and organize churches. His intuitive nature caused him to select Elk City, a thriving trading center, surrounded by excellent agricultural facilities, as a center and home from which he could reach different preaching appointments. Thanks to his untiring energies, we now have a very convenient churchhome in the city, surrounded by about seventy-five members, doing most excellent work in all the activities of the church.

It would be an injustice not to mention that our church building, itself, stands as a living monument of the labors of our dear brother, for his hands performed the bulk of the work on the church, and also made our comfortable church furniture and pulpit. Everywhere we look we are reminded of him and sorely miss his good counsel.

He was born in Clinton County, Ind., April 7, 1845, died July 18, 1911, aged sixty-six years, three months and eleven days.

His life was replete with noble deeds. He gave his heart to the Master in his sixteenth year. He was called to the ministry in Adams County, Ill., when he was thirty-six years old, and ordained to the eldership in 1898. In 1906 he came on the Standing Committee from Texas.

Bro. Neher was essentially a home maker. He was married in 1864 to Marguerite Beydler, to which union were born seven sons and two daughters. His sons, Noah, John, Abram, Levi and Jesse, and two daughters, are prosperous citizens of California. His son, Daniel, died in California at the age of seventeen. His twin brother, Harvey, attended his father through his last illness.

Since living in Barber County, Kans., Bro. Neher's wife died in October, 1887. Bro. Neher then married Edith May Thompson, who lived but one year. At Lordsburg, Cal., in 1891, he married Sister Katie Miller, who, with their grown daughter, survives him. He was a loving husband and father. May our heavenly Father sustain these dear ones in their sad bereavement!

On New Year's night Bro. Neher faced a very cold storm in order to be at his post of duty, which brought on the complications from which he patiently suffered for six weary months. June 4 he felt it his duty, although failing, to preach a missionary sermon, preparatory to lifting our Annual Meeting collection. His earnest words came as a ringing message to many. June 11 he sat with us in his last Communion and love feast. July 18 the angels called, but his young heart impelled him to go with us four miles to a park and enjoy a children's outing. During the last week he was unconscious until he peacefully fell asleep.

The funeral was conducted in the church by Eld. E. J. Smith, assisted by Brethren Clapper and other ministers. Interment in the city cemetery. The funeral was attended by a large concourse of people, who thus testified their love and respect for one who was loved by all.

Elk City, Okla., July 19. A. B. Coover.

PINE GROVE CHURCH, PA.

The Pine Grove church, Somerset County, Pa., has been an important religious center for many years. It is a part of the Quemahoning congregation, and was, for a long time, known as the church on the Quemahoning. Here, ever since 1856, when the building was erected and set apart for the service of God, men and women have met and mingled their voices in song and prayer. Here God's prophet has declared faithfully the gospel message and many souls have accepted the Savior.

Many fathers, mothers and sisters have left the East and located in various parts of the Great West, even to the Pacific Coast, can recall pleasant associations at the old church in the pine woods. From here influences have gone forth that have been a strong factor in building up the Church of the Brethren.

Some who will read this report will remember when the services were all in German. Others remember when half of the service was in German and half in English. In later years the demand for German became less and less and finally disappeared altogether.

Among those who were born and raised here, later on united with the church and went to other places, are the Forneys, Fikes and Bloughs. Some of these are prominent workers in the Church of the Brethren missionary.—Eld. J. M. Blough, of India, spent his early life here, having been called to the ministry at this place.

Not often does it become necessary to abandon a churchhouse and give up a place of worship when there is a good, strong membership and a large, active Sunday-school. This, however, has become necessary with this historic church. A large reservoir is being erected in the Quemahoning Valley, and the church site will soon be covered by water.

A last public service was held on Sunday, July 23, with an attendance which could not all be accommodated. The service was in charge of Eld. P. J. Blough, one of the elders at this time. The exercises consisted of addresses, singing and prayer. A poem was written for the occasion by Bro. J. E. Blough. One feature of the service was the reading of a scripture and a prayer in German by the senior elder, J. W. Blough. The same scripture, part of John 14, was also read in English, and a prayer offered by Eld. S. P. Zimmerman. Short addresses were given by a number of persons present, some of them somewhat reminiscent, and all of them expressing a tender regard for the place, the truth taught here, and the splendid influence that has gone out from this place.

One of the features of the program was a song, "The Little White Church in the Pine Wood," adapted for the occasion and sung as a quartet by four sons of the former elder, E. J. Blough, now deceased. These sons are all in the ministry and had come from Johnstown, Pa., North Manchester, Ind., Manassas, Va., and Bolsar, India.

The service lasted three hours and we all went away with sad hearts, yet rejoicing that the Lord had done so much through the "Little White Church in the Pine Wood." Long may her memories live! May her influence never cease, and may her sons and daughters ever be loyal and active! S. S. Blough.

North Manchester, Ind.

FOREIGN MISSION WORK AT HOME.

It causes great rejoicing, on the part of each one of us, as we see the Church of the Brethren opening missions in lands which she, heretofore, has not entered with the Gospel of Christ. There are those who are forsaking "homes, and fields, and sisters, and mothers and children and lands" for Christ's sake and the Gospel's. This, too, brings joy to the hearts of all who are interested in the salvation of souls. We wish there might be more, many more outgoing missionaries, this autumn, in order that God's kingdom might grow the more rapidly. There can not be too many to heed the call for reapers. There are yet millions of souls untouched by our brethren and sisters, in the countries where we are now represented, and there are yet many lands in which we have no workers at all.

For a number of years we did not see our way clear to do very much aggressive work in order to reach all nations. In the beginning, God, "not wishing that any should perish, but that all should come to repentance," has been making the command, "Go ye, therefore, and make disciples of all the nations," easier for us to obey. He has been bringing the foreigner,—yes, the heathen, the idol worshipers,—to our doors. Not a few of the American nation have received the foreigner kindly. We have considered them as encroaching upon territory to which they had no right. But God has permitted them to come, and they are here. Shall we, as Christians, allow them to be brought so closely in touch with us and then not obey the command, "Disciple all nations"? Shall we close our eyes to the work at hand? Will not God hold us responsible for the souls, as well as for the souls of those across the water?

We have, in the city of Chicago, besides Americans who know not God, about forty thousand negroes, thousands of Polish, thousands of Irish, four thousand or more Chinese, thousands of Jewish men and women, etc. Most of these are without Christ, and many know nothing, or very little, about God.

Then think of the same condition existing in many other places in the United States. Think of New York City and Brooklyn, Philadelphia and Boston, on the Atlantic coast. Then turn to the West and consider the hundreds of thousands scattered on the Pacific Coast—Chinese, Japanese, and foreigners of all kinds, who have not the faintest idea of Christ and his saving power. What is to be done? If we truly pray the Lord of the harvest to thrust forth laborers into his harvest, I wonder if he will not send a goodly number from our good church homes, all over the United States, to help and labor in the fields that are so numerous on every hand. We are so glad that during the past year our Brethren in South Bend have been reaching the Chinese of their city. At the present writing two of our Chinese brethren from Chicago have gone there, at their request, to assist in the work for several weeks.

There is no greater joy in this world than to be daily in the service of the King of kings, winning souls for him. We would that more might experience this same joy. True, there is much hard and strenuous labor connected with it, but when God calls he is also able to "supply every need of yours."

We feel encouraged to urge others in all parts of our Brotherhood to do work among the foreigners, because of what God has wrought in our midst, during the past three and one-half years, by the most humble service of those who felt incapable of doing much for his cause. From our reports in the Gospel Messenger, you have learned that during this time eleven Chinese have come into the Church of the Brethren. Some of these are very elementary, as yet, in their Christian lives, but the larger percentage are growing very rapidly in the Spirit,—so rapidly that their teachers are often put to shame. During the past spring three of these brethren stepped working in laundries, in order to give their whole time to the study of God's Word. They located in Bethany Bible School, under whose supervision the Chinese Mission is conducted, and drank deeply of the Living Truth. Because of their limited knowledge of the English language, some of the teachers in the Mission helped them privately, so that they could attend the regular classes of Bible study, and enter into the spirit of the work as fully as possible. Oh, that more of us were as eager and willing to sacri-

fice, so we might prepare to carry the Gospel to those who know it not! That is why our Chinese brethren are thus preparing.

At least three or four of these brethren are arranging to enter school immediately upon its opening in September. Three or four others would be pleased to enter if it were possible, but because of financial obligations they will have to postpone their schooling for another year. Please join with us in prayer that these sons of China, who are so fully yielding their lives to the Holy Spirit, may be guarded and kept through his power, to help solve the problem of the church in saving China for the Kingdom of God.

There is much yet to be done here in Chicago for the Chinese, the Jewish nation, the negroes and others. We shall be glad to hear from any one who may be interested in the salvation of these souls. Any questions in regard to the work will be cheerfully answered, to the best of our ability if addressed to Bethany Bible School, as below.

Martha B. Shick.

3435 Van Buren Street, Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Austin.—Bro. D. L. Burns and the writer were called to the bedside of Sister W. T. Price, of Wayne, Ark., to anoint her, as she was very sick, the doctors having well nigh despaired of her recovery. We reached the place just after midnight. Many witnessed the anointing. After the administration of the sacred rite our suffering sister was free from pain, fell asleep and rested well the rest of the night. Many who stood by were surprised. I myself was astonished, the next morning, when she arose from her bed and walked into another room, where she lay on another bed for a while. Then she sat on the bed and ate some breakfast. At this writing she is still improving. Praise God for blessing our efforts and increasing our faith! The writer was greatly strengthened.—T. L. Woodiel, Austin, Ark., July 31.

Lake Side.—Bro. T. L. Woodiel preached three sermons July 1 and 2 at Lake Side, Ark. All seemed to take an interest in the meeting, but none came out on the Lord's side. Their minister is now away on a trip, so they will not have any more meetings until Sept. 1. I think they surely need a minister at that place. We have returned to our home, near Palestine, Ark., the old home church of St. Francis. We long to see the time when we all may be one in Christ and work together for the upbuilding of the cause.—Dora Sloniker, Palestine, Ark., July 31.

CALIFORNIA.

Lindsay.—July 30 Bro. J. J. Brower, of Reedley, Cal., again proclaimed the Word of God to the few members living at this place. His sermons were helpful to all. There are eleven members here now. Bro. A. I. Hylton and wife have gone away on a visit. We have organized a Brethren Sunday-school here with very bright prospects. We need helpers here, and any persons wishing to go where they can be of service for the cause of the Master, and also be in a good country, would do well to investigate this place. This is in one of the best orange districts of the State. There are more than one dozen packing houses here now. We hope and pray that others may move in to help us, so that we can organize a church here, and be able to stand against the evil one. Any who desire more information about the work and place should write to the undersigned.—Sadie Finch, Lindsay, Cal., July 31.

Live Oak.—Last Lord's Day the writer preached at Bigs, ten miles north of here, in the Baptist churchhouse. We will hold services each Lord's Day at 11 A. M., for a while. In the evening Sister Hilton called for the elders and was anointed. She is suffering from a general break-down in health. Eld. W. R. Brubaker anointed her, assisted by the writer. Bro. Ralph Hendricks and wife left for Kansas on Sunday morning. We regret that they have left us, as we need them in the Sunday-school work.—P. S. Hartman, Live Oak, Cal., July 31.

Long Beach.—Last night our pastor, Bro. A. L. B. Martin, closed a two weeks' series of meetings. He preached the Word of the Lord with power. In his eighteen sermons he showed the great love God has for the human family, and our duty toward God and our fellow-men. The attendance at the services was excellent, and intense interest was manifested by both the members and others. One dear soul was born into Christ's kingdom, and one wanderer was brought back into the fold. The membership has been much revived. Brother and Sister Ira G. Cripe, of the East Los Angeles church, assisted in the services, Bro. Cripe leading the singing. We used the new song book, "Kingdom Songs," and found it very good. On account of a number of conventions being held in the city at this time, it was thought best to close the meetings, although we had the best of interest, and a good attendance. We hope that the good seed sown will bring forth a bountiful harvest. Our Sunday-school is progressing very nicely, with an increased attendance and good interest. The Christian Workers' Meeting rendered a very edifying program last night. We certainly enjoyed a feast of spiritual things. The weather was most excellent for our meetings. We praise the Lord for his showers of blessings.—J. M. Shively, 1219 East Second St., Long Beach, Cal., July 31.

Lordsburg.—Last week, just before prayer meeting, we met in special council, to hear the report of several committees, which had been appointed at the last regular council meeting. Four letters were also read. The report of one committee was adopted, to the effect that we purchase a lot just west of the church, which will enable us to enlarge our house of worship. It is necessary to have this done in the near future. At the close of the preaching services, last Sunday morning, a collection of $18 was lifted for Bro. White, of Fruitdale, Ala. Our San Dimas tent meetings are progressing nicely. They are well attended by the San Dimas people, and by the Lordsburg congregation in general. One of the Sunday-school boys has come out on the Lord's side.—Grace H. Miller, Lordsburg, Cal., July 26.

COLORADO.

Bethany.—Our Sunday-school Convention was held July 23. We had a most excellent convention. Some of the speakers on the program were absent, but others took up the work readily, and the topics were discussed with an earnestness that showed deep interest in Sunday-school work. Sister Anna M. Kuhn, of Belleville, Kans., our District Secretary, was with us and added much to the interest of the meeting by the skillful manner in which she handled the work. Our work here moves along nicely. July 30 we organized a Christian Workers' Meeting, adopted the outlines, published in the Messenger from week to week, for our meetings. We have our churchhouse enclosed and seats provided, so that we can use it. We will not be able to complete it now. Owing to our pastor being called away to other fields of labor, we may not have preaching for a while.—Pearl Kesler, River Bend, Colo., July 31.

IDAHO.

Nezperce.—Bro. J. H. Fike and wife, from Middlebury, Ind., came among us June 15, and gave us ten interesting sermons. The house was crowded. His sermons were practical and full of gospel truths. Our Sunday-school is growing and is full of interest. Our Christian Workers' Meeting was reorganized by electing Sister Iva Walts as president; Bro. Walter Hoover, secretary-treasurer. We expect Sister Sadie Miller sometime in September, to give us some missionary talks.—William H. Lichty, Nezperce, Idaho, July 28.

ILLINOIS.

Cerro Gordo.—Our Sunday-school took its annual outing Aug. 2 at the Sangamon River. A number of Chicago's fresh-air children were present to enjoy the day. About 140 were present, old and young, from little baby Cripe, seven weeks old, a grandson of Eld. George Cripe, to our aged brother, Jacob Replogle, eighty-four years old. The weather was fair and all seemed to have a pleasant time. Bro. J. W. Lear recently preached an interesting sermon on "The Sabbath Question."—Cyrus Wallick, Cerro Gordo, Ill., Aug. 4.

INDIANA.

Eel River.—On Sunday, July 30, we held an all-day Harvest Meeting at the Brick house. Bro. T. D. Butterbaugh preached a harvest sermon in the forenoon, his subject being "Gifts." In the afternoon Bro. Otho Winger gave us a missionary sermon. Bro. Butterbaugh also preached for us in the evening. These sermons were full of the Spirit and much appreciated. A collection of $35.20 was taken. We expect Bro. G. A. Snider, of Lima, Ohio, to assist us in a series of meetings at our Brick house, sometime in November.—Mary E. Miller, North Manchester, Ind., July 31.

Pleasant Valley.—Our church met in council July 29, with Eld. J. E. Weaver presiding. Nov. 5 is set as the date for the dedication of the new churchhouse in Middlebury. A Harvest Meeting was appointed for Aug. 26. Bro. Frank Kreider is expected to be with us. Bro. Channey Berkey was selected as delegate to the Sunday-school Meeting. Brethren Clyde C. Cripe and A. C. Kindy are our delegates to District Meeting. Our love feast will be held Oct. 14, at the Pleasant Valley house.—Mrs. J. H. Schrock, Middlebury, Ind., Aug. 5.

Solomon's Creek.—Our church met in special council on the evening of July 26. Our elder, Bro. James Neff, presided. Four members were received by letter. We decided to use the new song book, "Kingdom Songs," in our Sunday-school and Christian Workers' Meetings. We also intend to begin a singing school Aug. 4, to continue indefinitely. We expect to hold our Harvest Meeting Sept. 3. Bro. David Metzler, of Nappanee, Ind., will deliver the address.—Pearl Geyer, Syracuse, Ind., Aug. 4.

Somerset.—Under God's blessing we were permitted to enjoy another Harvest Meeting July 30. After Sunday-school we listened to a splendid discourse by Bro. J. L. Mahon, of Van Buren, Ind. In the afternoon a children's program was rendered, after which Bro. Mahon gave a short talk to the children. The collection amounted to $11.39. Bro. Mahon also preached on Saturday and Sunday nights, which was much appreciated. The attendance and attention were good throughout.—Oma M. Rife, Converse, Ind., July 31.

Spring Creek.—Our all-day Harvest Meeting will be held Aug. 13. All are invited to come and enjoy the day with us.—Nora A. Ross, Sidney, Ind., Aug. 3.

Springfield church met in council July 29. Our elder, I. L. Berkey, of Goshen, Ind., presided over the meeting. Our annual Harvest Meeting will be Sept. 3. It is to be an all-day meeting. Bro. George W. Flory, of Covington, Ohio, will be with us at that time. Sister Sadie Stutsman, of Manchester College, will lead the song service. Oct. 14 Bro. J. W. Kitson, of Ft. Wayne, Ind., will begin a series of meetings at this place. We are using the new song book, "Kingdom Songs."—Etta Elson, Wawaka, Ind., July 31.

Wakarusa.—Our Harvest Meeting will be held at the Baugo house Sept. 2. It will be an all-day meeting. All are invited to attend. Bro. Otho Winger will be with us.—Bertha A. Moyer, Wakarusa, Ind., Aug. 2.

Yellow River.—Our church enjoyed another spiritual feast July 29, when Eld. Geo. L. Studebaker, of North Manchester, Ind., accompanied by his wife and son Mark, came to us. He held a meeting on the evening of the same day, and on the following day preached a harvest sermon in the forenoon. After refreshments were served at noon, the meeting was again called to order, and Sister Studebaker gave a very interesting talk, followed by a missionary sermon by Bro. Studebaker. He also addressed us at 8 P. M., on the same evening. We had a beautiful day, and all the meetings were well attended. At our offering $22.38 was contributed for foreign missions, and $11 to home mission.—Rosa Shively, Bremen, Ind., Aug. 1.

IOWA.

Des Moines.—Last evening at our monthly members' meeting it was unanimously decided to secure seventy-five copies of "Kingdom Songs" and spend one or two evenings each week, for the next two months, in song practice. Bro. John Heckman, of Polo, Ill., is to assist us in our evangelistic meetings, beginning Oct. 25. Our love feast is set for Nov. 12. One letter of membership was received and one granted.—Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa, Aug. 2.

Franklin.—At our late council Eld. A. L. Sears was chosen to take the oversight of this congregation for one year. He will fill the vacancy of our dear, lamented father, Eld. L. M. Kob. Oct. 21 Eld. J. D. Brower and wife, of Lenox, Iowa, are to be with us, the Lord willing, to conduct our series of meetings. Our love feast will be held Nov. 4. Eld. A. L. Sears was chosen as delegate to our District Meeting.—Jemima Kob, Garden Grove, Iowa, July 31.

Notice to Churches of Middle Iowa.—The District Meeting of this District convenes in the Prairie City church at 8 A. M., Wednesday, Sept. 27. Elders' Meeting Sept. 26, at 2:30 P. M. Temperance and Child Rescue programs on Tuesday evening, Sept. 26. Ministerial and Sunday-school programs on Thursday, Sept. 28. All queries, church reports, committee reports, programs and any other business, intended for this meeting, should be in the hands of the clerk not later than Sept. 1, in order to appear in printed form on our "business sheet." Please attend to this at once, so as not to necessitate so much correspondence on the part of your clerk. Further notice as to railroad and other accommodations will appear later.—A. M. Stine, Clerk, Adel, Iowa, July 31.

KANSAS.

Morrill.—July 27 we had a very successful all-day Harvest Meeting, which was well attended. The forenoon services were conducted by a number of ministers, who gave fifteen minute addrsses on each topic. The talks were well received and all seemed to enjoy the services. At the close of the forenoon session two tables were set, and the contents of many well-filled baskets were spread upon them,—an abounding evidence of the blessings we have received from the Giver of all good. The afternoon was taken up by the Sunday-school, which rendered an appropriate program. All went home feeling that the day was well and profitably spent. A few weeks ago Bro. Frank McCune, our District Sunday-school Secretary, spent several days among us, giving us a number of very helpful addresses along Sunday-school and missionary lines. His labor was much appreciated.—T. A. Eisenbise, Morrill, Kans., Aug. 5.

Neosho.—Our Sunday-school is growing in attendance. Our average attendance for the month of July was thirty-seven. Bro. Stephen Mahaffey is our superintendent.—F. E. Miller, Galesburg, Kans., Aug. 3.

MARYLAND.

Hagerstown.—We are glad to report that Bro. J. C. Flora, who was called to the pastorate of the Hagerstown church, is now with us and actively engaged in his work. Bro. C. D. Bonsack, of Union Bridge, Md., was with us July 23 and, as usual, gave us a very instructive talk. On the evening of July 20 the officers and visitors of the home department entertained the members at the home of the president, Sister Chas. Beachley. Bro. Flora delivered a short address on "Home Department Work." Refreshments were served. Our annual outing was held July 29. The attendance was good and all spent a pleasant day.—Gamma L. Krider, 8 South Mulberry St., Hagerstown, Md., July 31.

Long Meadow.—Sunday morning, July 30, we held our Harvest Meeting. Bro. F. D. Anthony, of Waynesboro, Pa., delivered a very edifying discourse. An offering was taken for Home Missions. We expect to have our council meeting Aug 12. Aug. 19 we expect to begin a series of meetings, with Bro. John Rowland to do the preaching. We earnestly crave the united prayers of God's children that the church may be strengthened, and many souls be brought to Christ and his church.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Aug. 5.

Pipe Creek.—We held our Harvest Meeting July 30. Bro. W. D. Keller, of Washington, D. C., gave us a good talk. Our next council will be held Sept. 2, at 1 P. M. Our children's day services will be held Sept. 10. We expect our Sunday-school Secretary and his assistant to be with us at that time.—Eliza I. Englar, New Windsor, Md., Aug. 5.

MICHIGAN.

Little Traverse.—On account of sickness in the family of the writer, the time or date of our love feast has been changed from Aug. 12 to Sept. 9, at the same place as formerly stated.—Mrs. Isaiah Stutsman, R. D. 1, Harbor Springs, Mich., July 31.

MINNESOTA.

Woodstock.—Bro. J. S. Zimmerman, of Waterloo, Iowa, came to us July 20, remaining until July 31. He preached twelve spiritual sermons. On Sunday two young sisters were baptized. We feel that more are almost persuaded. Pray for the little band of workers at this place!—J. A. Eddy, Woodstock, Minn., Aug. 2.

MISSOURI.

Nevada.—Our church met in regular council Aug. 5. Our elder, Bro. Leander Smith, presided. Considerable business came before the meeting. We elected our Sunday-school officers. Sister Emma Wine was chosen as superintendent; Bro. William Ellis, Jr., secretary-treasurer. Bro. Ellis was chosen president of the Christian Workers' Meeting; Sister Fannie Johnson, secretary. The writer was chosen Messenger correspondent. Our church decided to have a series of meetings, to begin Sept. 10 and continue till Sept. 23, the date of our love feast, which begins at 2 P. M. Eld. Leander Smith is to conduct the series of meetings. An offering of $5.10 was taken. Last Sunday morning a father and mother came forward and applied for baptism. At three o'clock we met at the water side and were baptized in the presence of a large crowd of interested people. Many of them had never seen our people baptized before. Some said that it was the most beautiful baptismal scene they ever witnessed.—Mary Smith, 230 North Oak St., Nevada, Mo., Aug. 5,

MONTANA.

Medicine Lake.—The Brethren met at the Enterprise schoolhouse July 23, at 4 P. M., to organize a Sunday-school. It was unanimously agreed upon to organize, with Bro. J. K. Mow as superintendent; Sister Alice Hanes, secretary-treasurer. We now have three Sunday-schools in our territory, all using the Brethren literature. We are sorry that our dear young brother, Chalmer Barley, is sorely afflicted with appendicitis, and suffering severely. Since our last report the Lord has blessed us with two very good rains, for which we praise his holy name. Farmers are commencing to cut the golden grain.—Katie E. Keller, Enterprise, Mont., July 30.

NEBRASKA.

Afton.—At a recent business meeting of the church Bro. George Mishler and wife were chosen delegates to our District Meeting. July 23 Bro. A. J. Nickey preached for us, and July 31 Bro. W. J. Horner preached both morning and evening. Sister Edna Correll is president of our Christian Workers' Meeting, Sister Gertrude Garman, secretary.—Emily D. Moore, Orafino, Nebr., Aug. 3.

NORTH DAKOTA.

Cando church, at the Zion house, is in the midst of a glorious revival, conducted by Bro. Paul Mohler, of Chicago. One was reclaimed and fifteen baptized last Saturday in time for the evening love feast. On Sunday morning Bro. J. Will Shively, of Newville, N. Dak., conducted the ordination services by which Bro. Geo. K. Miller and his wife (Mary Lair Miller), were ordained to the eldership, and Brethren J. D. Kesler and J. W. Fits, with their wives, were elected to the office of deacon. Bro. Amos Blocher, of York, N. Dak., and Brethren W. A. Deardorff and J. H. Brubaker, of Ellison, N. Dak., also assisted in the work. On Sunday evening Bro. Mohler delivered another of his soul-stirring sermons, when four more came out on the Lord's side. The meetings will continue all of this week, and possibly longer. Thus our drouth-smitten church is rejoicing in an abundant ingathering of souls into the kingdom of the Lord at this place.—M. P. Lichty, Zion, N. Dak., July 30.

Kenmare.—Our church has just closed a series of revival meetings, which will long be remembered because of the rich spiritual food received by our aged brother, Andrew Hutchison. Two precious souls were received by baptism, and one brother was restored to fellowship. July 29 Bro. Boe was called to the deacon's office. He and his wife were duly installed. In the evening of July 29 a goodly number surrounded the Lord's tables. Bro. Hutchison officiated, assisted by Bro. Myers, of Minot, N. Dak., and Brethren Weimer and Petry, of Berthold, N. Dak. July 30 Brethren Petry and Hutchison gave the children a rare treat.—G. I. Michael, Kenmare, N. Dak., July 31.

Perth.—After attending our District Meeting at Newville, N. Dak., Dr. S. B. Miller, of Cedar Rapids, Iowa, came to our church to conduct revival services, which began on Saturday, July 15. He preached twenty-one sermons,—one in Perth and twenty at the North Star house. Our love feast was held July 22 and 23. Bro. Miller officiated. Visiting ministers present were Brethren G. Koolhof and John Brumbaugh. Bro. Miller did not fail to declare the whole Gospel. His sermons were powerful, and yet so simple that all could understand them. As an immediate result thirteen were baptized. The members were greatly strengthened and we feel that many more are near the kingdom. We were sorry that Bro. Miller could not stay with us longer, but duty called him home. We hope to have him with us again in the future, in revival services.—Ida C. Fisher, Perth, N. Dak., Aug. 5.

Salem.—The District Meeting for the State District of North Dakota, Western Canada and Eastern Montana was held at this place, near Newville, N. Dak., July 13. The District Meeting was preceded by two days of meetings, which consisted of Sunday-school, Educational, Temperance and Ministerial Meetings; also some meetings of the Mission Band. The weather was ideal, the attendance large, and the entertainment provided was excellent. The large number of visiting brethren from the District gave enthusiasm and variety to the meetings, which were far better than the average gatherings of the District. Eld. Andrew Hutchison, of McPherson, Kans., Eld. D. D. Culler, of Mount Morris, Ill., Eld. John Heckman, of Polo, Ill., Eld. Moses Deardorff, of Yale, Iowa, Eld. J. E. Young, of Beatrice, Nebr., and Eld. S. B. Miller,

of Cedar Rapids, Iowa, were in attendance. Canada was represented by Eld. Edw. Stryker, Manitou; by Eld. J. H. Neher and Bro. D. M. Moothart. No papers were sent to the Annual Meeting. The meeting for 1912 will be held in the Nursery church July 9, 10 and 11.—D. F. Landis, Williston, Fla., Aug. 1.

Snider Lake church met in council July 29, preparatory to our love feast, Aug. 5. We are in the midst of a very interesting series of meetings, conducted by Bro. Moses Deardorff, of Yale, Iowa.—Mary Deal, Brumbaugh, N. Dak., July 31.

OHIO

Ash Grove.—July 28 Bro. John Christian, of Gettysburg, Ohio, and Bro. S. Z. Smith, of Sidney, Ohio, came to us and held a Harvest Meeting. Bro. A. D. Coste was ordained to the eldership. On Sunday morning Bro. Smith gave us a splendid sermon. Bro. Smith has charge of our congregation. He has promised to come again in a few months, to have a council meeting with us.—P. C. Pardier, R. D. 5, Celina, Ohio, July 30.

Casstown.—July 1 the entire Mission Board was with us and transacted business pertaining to the work. Plans were secured to take charge of the work here. Bro. O. P. Haines, of Dayton, Ohio, held such excellent meetings that a church at Troy, believed its last sermon, for the present, July 2. July 16 we had an all-day service. We had Sunday-school and preaching service in the morning, and in the afternoon a Sunday-school Meeting. Four topics were discussed by talented members. We felt the Lord's presence with us in this meeting. Many from adjoining churches were present. The afternoon was also short, for last train left here at 4:30 for hearers.—Mina H. Bosserman, Casstown, Ohio, Aug. 1.

Donnels Creek.—Our church met in council at the New Carlisle house, on Saturday, July 29. Eld. J. E. Barnhart, presided. Brethren J. J. Shoemberger, J. Cassel and Bro. Young were with us. Three letters of membership were received, and two were granted. Bro. D. S. Dredge, with his wife, was elected to the eldership. Brethren Shoemberger and Coppock conducted the ordination services. An election was held for a minister, and Bro. Dred Hoover was unanimously granted. The installation service was deferred. Bro. William Funderburg was elected Sunday-school trustee for the ensuing year. We decided to hold our love feast at the country house Oct. 14, at 2 o'clock. On Sunday Bro. Barnhart gave us a splendid Bible School, preached for us at the country house, both morning and evening. Two young sisters have been added to the church by baptism since our last report.—Ellen Winger, R. D. 1, Box 173, Springfield, Ohio, July 31.

East Dayton church met in council Aug. 2. Our elder, Bro. J. E. Barnhart, presided. Eld. Aaron Coy was also with us. Eight letters of membership were granted. Sisters Daisy Baldwin and Ollie Pidler were chosen delegates to the Annual Meeting, to be held in the Nursery church. We decided to hold our love feast Sept. 30, at 6 P. M. Bro. H. A. Studebaker preached for us on Sunday evening, July 27. Text, Mark xi. "The Whole Life." Which was appreciated by all.—Elizabeth Grove, 261 Maple St., Dayton, Ohio, Aug. 1.

Fostoria.—July 25 Sister Mary Cook, our District Sunday-school Secretary, was with us and gave a very interesting talk on our Sunday-school work. Sister Nora Berkebile, formerly of this place, but now on a visit here, was also accompanied her. In an impressive manner she told us of the Sunday-schools in India. The attendance was good and her talks very instructive. We feel encouraged to make our Sunday-school work a greater success, especially since we are looking forward to the organization of a new church. The work has been started on our new church and is progressing slowly. We hope to present you are future report with a vacant store room nearby. We are looking forward to the time when we can occupy the new house of worship.—Ella Ober, Fostoria, Ohio, July 31.

Lexington.—Our church and Sunday-school are moving along nicely. Sunday-school we have had a great deal of sickness in the neighborhood to hinder us in our efforts, yet we have a great deal to encourage and blessings to report for the time we are very thankful. One of our ministers, Bro. Van B. Wright, is trying to fit himself to preach the word, as at present laboring with the members at Sinking Spring, Ohio. The church is rejoicing in the Lord's blessings upon the ministrations of Bro. Harley Case (a deacon) made the good confession and was received into the church. Also a young sister, Bro. Allen Ockerman. We are to hold our Harvest Meeting in August.—L. K. Ockerman, R. D. 3, Hillsboro, Ohio, July 30.

North Star.—July 29 we held our Harvest Meeting. We were glad to have present with us our elder, Bro. S. Z. Smith; also brethren J. H. Christian and D. L. Forney. Sunday morning Bro. Christian delivered the harvest sermon. Bro. Smith remained with us and gave us two good sermons. His Sunday sermon was especially helpful, as he spoke of "Our Opportunities to Be Good." Quite an interest was felt in the tithing say basis in which old and young in the Sunday-school. Last Sunday three generations of one family were represented in the Sunday-school—a father, son and grandson. The father was seventy-two years old, and the little grandson seven years old. Their average age was over fifty-two years.—Mary S. Miller, R. D. 2, New Weston, Ohio, Aug. 7.

North Star (Mission-stone of Darkness), Ohio.—All Sunday-school classes, having an average of twenty-five or more, should send two delegates, and one minister or district Sunday-school Meeting, to be held at Poplar Grove, Aug. 16.—Chas. L. Flory, Dist. Sunday-school Secretary, R. D. 3, Ansonia, July 31.

Ross church met in council July 29. As our elder was not here, Eld. J. H. Brumbaugh presided. We appointed our love feast for Oct. 7, at 10 A. M. Our next council will be Sept. 23. We had a series of meetings conducted by Brethren Bro. H. F. Honeyman is to conduct the meetings. July 17 our Sunday-school secretary, Sister Hoak, and Bro. Brumbaugh, of India, were with us. Sister Berkebile gave us a good talk on missionary work. We appreciate the efforts of these sisters. Bro. Brumbaugh remained over Sunday, held Sunday-school and gave us three good sermons.—Katie Shellabarger, Mendon, Ohio, Aug. 2.

PENNSYLVANIA.

Amaranth.—June 17 Bro. J. B. Miller, of Curryville, Pa., came to this church and began preaching every evening and on Sunday, closing July 2. Each meeting was preceded by a half hour of song services which helped to create a good interest and spirituality of the meetings. While there were no additions to the church, we trust the seed sown will produce fruit in due time.—L. A. Richards, Amaranth, Pa., Aug. 1.

Antietam.—At our council July 22, Brethren D. B. Mottern and H. H. Barner were advanced to the second degree of the ministry. Sister Dolly Brown was appointed Messenger correspondent to the Messenger. It was decided for us to have our love feast at the Welty church Oct. 7 and 8, at 1:30 P. M.—Mrs. Ella Bingert, Waynesboro, Pa., Aug. 1.

Ephrata.—Our council was held Aug. 1. Our elder, Bro. David Eshelman, presided. Elders J. G. Taylor and Jacob Schlosser were with us. There was quite an amount of business attended to. Samuel Ellhefner was chosen to the deacon's office. Our Children's Meeting will be held on Sunday afternoon, Aug. 27. A Harvest Meeting will be held on Saturday evening, Aug. 19. Our love feast will be held Oct. 28, at 2:30 P. M. We will begin a series of meetings Nov. 11, with Bro. E. E. Young, of Virginia, to conduct the services. Bro. J. F. Graybill and wife were with us July 2. His sermons were very much appreciated.—Ella Ephrata, Pa., Aug. 2.

Notice.—The District Meeting of the Eastern District of [(Concluded on Page 512.)]

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Barger, Harriet E., daughter of Friend F. S. Barger (an Evangelical minister), was born Aug. 12, 1845, died in Pennington, Mo., July 26, 1911, aged 27 years, 5 months and 14 days. She was a faithful member of the M. E. South church. She leaves a father, a stepmother, two brothers and a host of friends. The remains were laid to rest in Rose Cemetery. Rev. Joe Jacobs officiated.—Mrs. Geo. George Mohler. Text, 1 Cor. 15: 51, 52.—Mrs. Mohler, Mt. Solon, Va.

Berry, Bro. Benjamin F., born in Rockingham County, Va., Nov. 7, 1846, died at the home of his son, in Springfield, Ohio, June 18, 1911, aged 64 years, 7 months and 11 days. His wife and one daughter preceded him. He leaves one son, one brother, one sister and many friends to mourn. Services at the Lawrenceville Reformed church by Eld. David Leatherman. Text, Heb. 9: 27.—D. L. Forney, Springfield, Ohio.

Bosserman, Sister Sarah, wife of Eld. Wm. P. Bosserman, was born in Augusta County, Va., Feb. 22, 1837, died in Nursery, Okla., July 9, 1911, aged 32 years, 1 month and 10 days. She was the daughter of Friend Jacob and Lydia Neuenschwander, of the Mennonite faith. She was united in marriage to Eld. Wm. P. Bosserman July 11, 1897. To them were born seven children. Four of these preceded her to death. She united with the Church of the Brethren when she was about eighteen years of age. She was a consistent member and lived the holiness of the family altar and Scripture reading. She always clung, blind fashion, to the promises of God in her helpless and unfortunate. At the time of her death she was the foster mother of a little girl. She was a kind, loving mother and always showed fidelity to her husband and family. She was laid to rest in the cemetery at Nursery. Services conducted by the writer in the M. E. church, Nursery, Okla. Text, "He ye also ready."—Matt. 24: 44). This was one of her favorite texts.—Wm. P. Bosserman, Okla.

Bowman, Mary, wife of John W. Bowman, of Rockingham County, Va., died at her home, near Timberville, Va., aged 71 years, 8 months and 16 days. Mother Bowman was the second wife of my father, Eld. Jacob Wampler, and was a faithful member of the Brethren church from its organization. Services at Mount Zion church by Eld. Jacob Wampler, assisted by Bros. Chas. Long and H. C. Early, of the Church of the Brethren. She is survived by her husband and two daughters. Father and mother had just celebrated their golden wedding a little in eighteen years, being with him for over two weeks. On their return home Mother Bowman was taken with pneumonia. Text, and in Virginia. She was taken quite sick the day before they left Woodstock. Funeral services were held at the same church as Harrisonburg, Va., within ten miles of home, where she was born and lived all her life. Text, Rev. 14: 13.—Sister Bowman, a week later, she sweetly fell asleep in Jesus. She was as kind and as true a friend to me as her own and was loved by all who knew her.—Isaac S. Bowman, 1519 Seventh St., Philadelphia, Pa.

Brallier, Sarah A., born May 15, 1876, died at her home, 521 Willow Ave., Altoona, Pa., July 25, 1911. She was the daughter of Friend Jacob and Susanna Brallier, and in November, 1892, she was married to Bro. William Q. Brallier, of Altoona, Pa. To this union were born four children, one and her faith and trust in him deepened as she continued in his service. She was a kind, loving mother and devoted companion wife. Christian fortitude, as she had committed her life, and indeed entirely into God's hands. She was much loved by those who knew her, and her death will be greatly missed in the home and the church. Her husband, also a member of the Church of the Brethren, four children, her parents, one sister and two brothers. Her older son became a member of the church more than a year ago. Services in the Brethren church July 27, a large body of people being present. Sister Brallier was a faithful worker and her home conscious of the spiritual atmosphere in which she and her family lived. Her husband and pray for those of her immediate home, who must needs feel the keen sense of loneliness caused by her departure.—Interment in Rose Hill cemetery.—W. S. Long, Altoona, Pa.

Brubaker, Bro. John, born in Preble County, Ohio, July 26, 1826, died at Nappanee, Ind., July 23, 1911, aged 84 years, 11 months and 23 days. In 1852 he moved with his family to Elkhart County, Ind., where he resided until 1893, when he came to Monrovia, Cal., where they have since resided. He was married twice, and by his first marriage had seven, five of them are still living, one in Illinois and one in New York. He united with the Church of the Brethren in 1897, and has since lived a faithful member.—Interment in Glendale.

Chittim, Bro. John P., died July 25, 1911, aged 84 years, 1 month and 25 days. He was a consistent member of the Church of the Brethren for nearly fifty years. He leaves a wife, two daughters, one son, and a number of grandchildren. Four children preceded him to the grave. He also leaves one brother, Eld. Jacob Chittim, of the Brethren church, Rockbridge Co., Va., by Eld. S. D. Miller. Interment in the Harrisburg graveyard, within sight of his home.—S. Estella Garber, Ft. Defiance, Va.

Conrad, Lovina, nee Miller, born in Holmes County, Ohio, Aug. 19, 1844, died at her home in Nappanee, Ind., July 31, 1911, aged 66 years, 11 months and 4 days. She was married to Bro. Jacob W. Conrad, Dec. 25, 1870. To this union were born one son and three daughters. The first-born daughter died in infancy. Sister Conrad was baptized by the Church of the Brethren in 1882, and lived a consistent Christian life. Services by Bro. Burger, assisted by Bro. H. Elson. Interment at Casperville, Ind.—Ella Elson, Wanatah, Ind.

Crawford, Friend John B., born April 26, 1847, died July 18, 1911, at the home of his daughter, Mrs. Charles Johnson, near Hitchcock, Okla., aged 64 years, 2 months and 22 days. His wife, one daughter and two brothers survive him. Services by Bro. Daniel Wampler, of the Church of the Brethren.—Rhoades of Elizabeth, Ind., a minister in the M. E. church, after which interment was made in the near-by cemetery.—Lydia Zimmerman, Dogwood, Ind.

Crow, Friend Townsend, born in Columbiana County, Ohio, Aug. 15, 1833, died at Nappanee, Ind., July 31, 1911, aged 81 years and 13 days. He came to Williams County in 1866 and to Elkhart County in 1875, where he resided until 1893. To this union were born four sons and four daughters. His wife died in 1904. He united with the Brethren church in 1870. To this union were born two sons and one daughter. All of them are living. He leaves also a brother and a sister. Services by the writer. Text, Heb. 9: 27.—J. W. Kelser, Alvordton, Ohio.

Fultz, Sister Susan, nee Pense, wife of Andrew Fultz, died near Mount Sidney, Va., July 27, 1911, aged 82 years, 9 months and 27 days. She was a consistent member of the Church of the Brethren for a number of years. She leaves a husband, two daughters and one son. Her son-in-law preceded her to the grave twenty-one years ago. Services at the Lebanon church by Elders Peter Garber and S. D. Miller.—S. Estella Garber, Ft. Defiance, Va.

Geldaby, Bro. John David, of Mount Jackson, Va., born June 14, 1817, died July 18, 1911, aged 93 years, 1 month and 4 days. May 19, 1895, he was united in marriage to Fannie C. Long. To this union were born three children. One daughter preceded him in death. He leaves his wife, two children, an aged father, a number of grandchildren and a great-grandchild. He united with the church while quite young, remaining faithful until death. He was a kind wife and husband, and suffered intensely. He had a kind and affectionate disposition and was much loved by all who knew him. Services by Elders J. Grant Miller and B. W. Neff. Interment in Cedar Grove cemetery.—Iva Bora A. Kinsey, Crawfordville, Va.

Hamilton, Merlin, infant son of Bro. Hugh and Sister Zora Hamilton, born Nov. 12, 1910, in El Paso County, Colo., died of cholera infantum, at his home in the same county, July 12, 1911, aged 8 months, 0 days. Services by Bro. J. C. Groff, assisted by Bro. J. J. Wassam.—Nellye Nice, Wayne, Colo.

Horst, Dr. Jacob, born in Lancaster County, Pa., Jan. 11, 1825, died at the home of his son, John, in Hillsdale County, Mich., July 27, 1911, aged 86 years, 6 months and 16 days. He was married to Susanna Packler March 15, 1847. To this union were born seven sons and five daughters. Four of them died in infancy. He leaves to mourn his aged companion, nine sons and two daughters. In 1858 he and his wife united with the Church of the Brethren, and lived a faithful life until called by the Lord called him home. Services by the writer. Text, John 5: 24.—Jacob Wampler, Dayton, Ohio.

Horting, Bro. Ananias, born in Perry County, Pa., Dec. 15, 1825, died in Mexico, Ind., July 18, 1911, aged 71 years, 7 months and 2 days. March 1, 1846, he was married to Sarah Eisenberger. To this union seven children were born. Two of them died in infancy. Those left to mourn are his wife, living in Tescott, Kans. In 1901 he united with the Church of the Brethren, living a consistent life from that time until death. He was a kind husband and father, and his death was much missed. Services at his home by the writer. Text, Psa. 116: 15.—L. W. Pitzwater, Beverly, Kans.

Klingler, Sister Elizabeth, born Feb. 15, 1836, died in the bounds of the East Nimishillen church, Stark Co., Ohio, July 15, 1911, aged 75 years, 5 months and 0 days. She united with the Church of the Brethren Nov. 28, 1869, and lived an exemplary life until death. Mingle was a dutiful, kind and worthy of imitation. She leaves her parents and one sister. One child preceded her to the spirit world years ago. Services at the brick church by the home ministers. Text, James 4: 14.—Interment in the cemetery adjoining the church.—C. Parker, Middlebranch, Ohio.

Kinsey, Lovina Elizabeth, infant daughter of Friend Edward Lemon and wife, born June 22, 1911, died July 20, 1911. Services by Bro. Daniel Wampler, of the Harrisonburg County church, after which interment was made in the cemetery at Mount Zion church.—Lydia Zimmerman, Dogwood, Ind.

May, Bro. Charles Edward, of Sunnyseville, Pa., April 4, 1887, died of paralysis of the brain, at his home in Everett, Pa., July 13, 1911, aged 24 years, 3 months and 9 days. He was married to Sister Myrtle Weaver near Taylorville, Pa., Dec. 24, 1908. To this union was born one daughter now deceased. Services by Bro. George S. Bated at the Bethel church. Interment in the adjoining cemetery.—Mrs. Ella V. Simmons.

Mohler, Margaret Leona, daughter of Bro. Charles and Sister Dertie Mohler, died in the bounds of the Bear River church, Whitley Co., Ind., July 29, 1911, aged 2 months and 18 days. Little Margaret belonged to the cradle roll of the Bear River congregation and was a lovely child. The poor little girl, while playing in the yard, fell into a jar of water, causing her death. Services at the Bear River Sunday Union church near Hunterstown, Ind. Text, Luke 18: 16.—Mrs. Geo. George Mohler, Mt. Solon, Va.

Minnich, Sister Malinda, daughter of Jacob Deeter, born Jan. 31, 1827, died near Pleasant Hill, Ohio, died July 22, 1911, aged 79 years, 6 months and 1 day. In 1846 she was married to David Minnich. Six children were born to them, two of whom died in infancy. She united with them in 1867, and lived an exemplary Christian life. She was one of the charter members of the church and was seeking of liberes of several weeks. She was preceded in death by her husband, seven children, one son-in-law and two grandchildren. Services at the Bethel church by Bro. Isaac Frantz. Text, Job 14: 14. Interment in the cemetery near by.—Mary West, Box 6, Pleasant Hill, Ohio.

Runnels, Catherine, nee Cupp, died in the bounds of the Sunnyville congregation, July 26, 1911, aged 84 years. Bro. David Rusmstead, July 26, 1911, aged 84 years and 15 days. She was a consistent member of the Church of the Brethren from her youth. Four daughters and two sons survive her. Her husband, George Runnels, died in the same house about four years ago. Services by Bro. M. G. Sanger at the Emmanuel Church of God, Sunnyville, Pa. Text, Rev. 14: 13.—Interment in the cemetery near by.—Annie R. Miller, R. D. 2, Bridgewater, Va.

Stutzenberger, Sister Elizabeth, nee Shank, born in Washington County, Md., Feb. 15, 1833, died July 15, 1911, in the bounds of the Mohican church, Wayne Co., Ohio, aged 72 years, 4 months and 29 days. She was married to Jacob Stutzenberger and one daughter preceded her to the spirit world. Three sons and two daughters survive her. She was a faithful member of the Church of the Brethren for about forty-five years. Services by the writer at the Mohican church.—D. R. McFadden, Smithville, Ohio.

Spicher, Milan H., born in Pennsylvania, Dec. 21, 1865, died July 26, 1911, in the bounds of the Denton congregation, Md., aged 45 years, 9 months and 24 days. In 1886 he was married to Sister Mary Ann Hoover. To this union seven children were raised and spent the greater part of his life. To this union were born two children. In his life about twenty his first companion and two children. In 1893 he was married to Sister Lizzie Hoover, of Denton, Md., and to this union were born one son and one daughter, four brothers and two sisters. He united with the Church of the Brethren before his death. Services by Eld. J. H. Beer. Text, 2 Tim. 4: 7, 8.—Interment in the Denton cemetery.—Maryland, R. R. Brumbaugh, of Ridgely, Md., assisted in the services. Interment in the Denton cemetery.—Edna R. Pentz, Tuckahoe, Md.

Stoner, Sister Catherine, wife of Daniel Stoner, died near Leckrone, born Sept. 22, 1834, died in the bounds of the Rush Creek congregation, Ohio, July 15, 1911, aged 76 years, 9 months and 2 days. She was married to John Stoner July 4, 1854, and united with the Church of the Brethren in 1874. This union was blessed with five children. Her husband preceded her to the spirit world. Services at the Church of the Brethren in Bremen. Interment near by.—E. B. Bagwell, Bremen, Ohio.

Trout, Bro. Levi, a life-long resident of Schuylkill Co., in the bounds of the Springville congregation, died July 29, 1911, at the home of his son-in-law, Bro. Jacob Hetrick, aged 83 years, 6 months and 6 days. His wife preceded him two years ago. He leaves one son and one daughter. He was an active member of the church for forty-seven years. Bro. Trout was a kind, loving husband and father. Services at the Interment in the Steinmets cemetery.—A. R. Gibbel, R. D. 2, Ephrata, Pa.

Williams, William H., son of John H. and Susannah Williams, born near Oxford, Butler Co., Ohio, Jan. 17, 1856, died at Gratis, Ohio, June 27, 1911, aged 55 years, 5 months and 10 days. He was united in marriage to Laura J. Eikenberry Sept. 25, 1883. This union was blessed with one son and one daughter, who, with their mother, survive him; also one brother and one sister. He was a kind and affectionate father and husband, and an obliging neighbor. At heart he was a believer in the Lord, and in the days of health was a member of the Baptist church. Services from the late residence by the writer, a very large audience of friends and acquaintances in attendance. Interment in the Fairview cemetery.—A. G. Crosswhite, Flora, Ind.

FINANCIAL REPORT

During June the General Mission Board sent out 99,702 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of June, 1911:

WORLD-WIDE.

Indiana—$67.32.
Northern District, Congregation.
Baugo, ... $ 11 47
J. E. Newcomer and wife, $5; A Nappanee Sister, $5; Permelia and Gertrude Greenwood, $2; Rebecca Geyer, $1.75; "J. H. M." $1; D. R. Yoder, $1; John G. Bollman, $1; Sarah Mishler, $1, ... 17 75
Middle District, Sunday-schools.
Salimonie-Lancaster, $21.42; Burnett's Creek, $7.23, ... 28 65
I. E. Grisso, $1; Priscilla Ohme, $1, 2 00
Southern District, Christian Workers.
Buck Creek ... 4 45
Mollie M. Peffley, $2; An Invalid Widow, $1, ... 3 00
Idaho—$53.95.
Congregation.
Nampa, ... 6 20
Sunday-school.
Twin Falls, ... 22 75
Christian Workers.
Nezperce, ... 25 00
Ohio—$52.15.
Northeastern District, Congregation.
Black River, ... 8 60
Elizabeth King, $5; Katie Beath, $1, ... 6 00
Northwestern District, Congregation.
Lick Creek, ... 6 05
E. A. Miller, $12; Clara Anspach, $5, ... 17 00
Southern District, Sunday-school.
Oakland, ... 9 50
A Brother, $5; Elmer Bright, $1, 6 00
Virginia—$30.99.
First District, Sunday-schools.
Troutville, $12.89; Oak Dale, $1.60, 14 49
W. A. Rux, $10; Sarah J. Hylton, $1, ... 11 00
Second District, Sunday-school.
Pleasant View, ... 3 50
Northern District, Individuals.
Noah Rhodes, $1; Lydia F. Whisler, $1, ... 2 00
Nebraska—$19.00.
Christian Workers.
Pioneer, ... 17 00
Mrs. Elizabeth Smith, ... 2 00
West Virginia—$17.10.
First District, Congregations.
Harman, $7.75; Bean Settlement, $6.35, ... 14 10
Thomas Harrow, $2; Elvie Spaid, $1, ... 3 00
Iowa—$16.65.
Northern District, Congregation.
Grundy County—Ivester, ... 6 65
Southern District, Congregation.
English River, ... 10 00
Missouri—$16.25.
Northern District, Individual.
George Eby, ... 2 00
Middle District, Individual.
G. W. Lentz (marriage notice), .. 50
Southern District Congregation.
Oak Grove, ... 3 50
Emma E. Wyland, $10; Isaac D. Gibbel, 25 cents, ... 10 25
Washington—$14.00.
D. B. Eby, $12; Piccola Castle, $2, 14 00
Kansas—$12.75.
Southeastern District, Individual.
David Crumpacker, ... 5 00
Northwestern District, Congregation.
North Solomon, ... 3 00
Sunday-school.
E. C. Garber's Class, Portis, ... 4 75
Oregon—$9.10.
Congregation.
Weston, ... 9 10
Pennsylvania—$8.95.
Eastern District, Individuals.
G. G. Minnich, $2.05; Ella G. Famous, $2; S. S. Beaver (marriage notice), 50 cents, ... 4 55
Southern District, Individuals.
D. H. Baker (marriage notice), 50 cents, Geo. M. Mummert, 30 cents, .. 80
Middle District, Individual.
Phœbe Zook, $1; Mrs. A. B. Dilling, $1, ... 2 00
Western District, Individual.
Amanda Roddy, ... 60
S. E. Dist., E. Shore Md. & N. J.
T. F. Imler (marriage notices), ... 1 00
Illinois—$6.11.
Northern District, Individuals.
Daniel Hepfer, $1.04; Sarah Royer, 52 cents, ... 1 56
Southern District, Sunday-school.
Astoria, ... 3 55
S. W. Garber (marriage notice), 50 cents; G. W. Garber (marriage notice), 50 cents, ... 1 00
Michigan—$5.32.
Congregation.
Saginaw, ... 3 57
Mrs. Sarah A. Garver, 75 cents; Peter B. Messner (marriage notice), 50 cents; Miss Amanda Wertenberger, 50 cents, ... 1 75
Louisiana—$5.00.
M. S. Bolinger, ... 5 00
California—$4.20.
Northern District, Individuals.
D. M. Musselman, $1.90; Mrs. Clara A. Holloway, $1; I. F. Betts (marriage notice), 50 cents; Mrs. Effie Miller, 30 cents, ... 3 70
Southern District, Individual.
W. E. Trostle (marriage notice), 50
Tennessee—$4.10.
Congregation.
Limestone, ... 4 10
North Dakota—$2.30.
Congregation.
James River, ... 2 30
New Mexico—$1.55.
Congregation.
Sunshine, ... 1 55
Colorado—$1.50.
Southeastern District, Individual.
Miss Blanche McClave, ... 1 00
Western District, Individual.
S. Z. Sharp (marriage notice), ... 50
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
Oklahoma—$1.00.
A Sister, Oklahoma, ... 1 00
Minnesota—$0.50.
D. H. Keller (marriage notice), .. 50
Unknown—$1.50.
Unlocated, $1; Individual, 50 cents, 1 50

Total for the month, ... $ 352 29
Previously reported, ... 1,223 39
Annual Meeting Collection, ... 13,563 01

Total for year so far, ... $15,138 69

INDIA ORPHANAGE.

Virginia—$40.00.
First District, Individual.
Mrs. T. C. Denton, ... $ 20 00
Northern District, Individual.
"A Brother," ... $ 20 00
Pennsylvania—$38.00.
Eastern District, Sunday-school.
Indian Creek, ... 16 00
Middle District, Aid Society.
Lewistown, ... 20 00
"Sister G. S. A.," ... 2 00
California—$31.00.
Northern District, Individuals.
John K. and Elizabeth Sharp, ... 25 00
Southern District, Sunday-school.
San Dimas, ... 6 00
Illinois—$20.00.
Southern District, Aid Society.
Cerro Gordo, ... 20 00
Ohio—$20.00.
Southern District, Sunday-school.
Greenville, ... 20 00
Indiana—$19.00.
Northern District, Sunday-school.
First South Bend, Primary Dept., 5 00
Middle District, Sunday-school.
Loon Creek Primary Class, ... 10 00
Ira Kauffman, ... 4 00
Nebraska—$10.16.
Sunday-school.
Bethel, ... 10 16
Kansas—$3.00.
Southwestern District, Individual.
A. J. Crumpacker, ... 3 00

Total for the month, ... $ 181 16
Previously reported, ... 561 76
Annual Meeting Collection, ... 27 00

Total for year so far, ... $ 769 92

INDIA MISSION.

Iowa—$54.57.
Southern District, Congregations.
Fairview, $17.64; Salem, $13; Richland, $12.86; Batavia, $7.17; Osceola, $3.90, ... $ 54 57
California—$25.00.
Northern District, Individuals.
John K. and Elizabeth Sharp, ... 25 00
Kansas—$20.28.
Northwestern District, Congregation.
North Solomon, ... 20 28
Missouri—$17.50.
Northern District, Congregation.
Smith's Fork, ... 17 50
Ohio—$10.00.
Sunday-school.
Eagle Creek, ... 10 00
Indiana—$5.76.
Northern District, Congregation.
Yellow Creek, ... 5 76

Total for the month, ... $ 133 11
Previously reported, ... 499 49
Annual Meeting Collection, ... 149 76

Total for year so far, ... $ 782 36

INDIA WIDOWS' HOME.

Pennsylvania—$10.00.
Eastern District.
Indian Creek Willing Workers, ...$ 10 00
Virginia—$10.00.
First District, Individual.
Mrs. C. E. Kinzie, ... 10 00

Total for the month, ... $ 20 00
Previously reported, ... 10 00
Annual Meeting Collection, ... 12 00

Total for year so far, ... $ 42 00

INDIA INDUSTRIAL.

Kansas—$50.00.
Northwestern District, Individuals.
J. R. Garber, $10; I. S. Lerew, $10; Geo. Lerew, $10; George Breon, $10; J. E. Small, $10, ... $ 50 00

Total for the month, ... $ 50 00
Previously reported, ... 20 00
Annual Meeting Collection, ... 104 36

Total for year so far, ... $ 174 36

INDIA NATIVE SCHOOL.

California—$30.00.
Southern District, Individual.
J. H. Brubaker and wife, ... $ 30 00

Total for the month, ... $ 30 00
Previously reported, ... 69 50

Total for year so far, ... $ 99 50

INDIA NATIVE WORKERS.

Receipt No. 5129, $35; Receipt No. 5143, $5; Receipt No. 5144, $12.50, ..$ 52 50

Total for the month, ... $ 52 50
Previously reported, ... 315 76

For year so far, ... $ 368 26

CHINA MISSION.

Indiana—$78.75.
Northern District, Congregations.
Elkhart City, $40.06; Yellow Creek, $22.76; Baugo, $8.93, ... $ 71 75
A Brother, ... 7 00
California—$50.00.
Northern District, Individuals.
John K. and Elizabeth Sharp, ... 50 00
Virginia—$5.00.
Northern District, Individual.
A Sister, Mill Creek, ... 5 00
Colorado—$5.00.
Western District, Individual.
Nancy D. Underhill, ... 5 00
Oklahoma—$5.00.
C. C. Clark, ... 5 00
Maryland—$2.00.
Eastern District, Individuals.
Mr. and Mrs. C. M. Driver, ... 2 00

Total for the month, ... $ 145 75
Previously reported, ... 458 75
Annual Meeting Collection, ... 615 40

Total for year so far, ... $ 1,255 90

CHINA FAMINE FUND.

California—$23.46.
Southern District, Congregation.
East Los Angeles, ... $ 13 43
Belinda Riley, ... 10 00
Ohio—$5.00.
Northeastern District, Individual.
Jesse A. Sheets, ... 5 00
Virginia—$2.00.
Second District, Individual.
C. D. Cline, ... 2 00
Iowa—$1.00.
Northern District, Individual.
Mary D. Welty, ... 1 00
Illinois—$1.00.
Northern District, Individual.
Lovena Andes, ... 1 00

Total for the month, ... $ 32 43
Previously reported, ... 100 82

Total for year so far, ... $ 133 25

CHINA ORPHANAGE.

Missouri—$4.10.
Northern District, Individual.
Mrs. J. C. Bashor, ... $ 4 10

Total for the month, ... $ 4 10
Previously reported, ... 5 00

Total for year so far, ... $ 9 10

AFRICAN MISSION.

Indiana—$0.50.
Northern District, Individual.
A Brother, ... $ 50

Total for the month, ... $ 50
Previously reported, ... 3 00

Total for year so far, ... $ 3 50

DENVER HOME AND TRAINING SCHOOL FOR THE COLORED RACE.

Iowa—$120.75.
H. H. Wingert, $3; Frank Lehman, $1; Wm. Lehman, $2; E. J. Beeghley, $2.50; I. H. Vannorsdel, $2; J. D. Bell, $5; Sarah Beeghley, $1; W. E. Wilson, $2; Henry Sheeler, $2.50; John Foft, $2; T. J. Yeoman, $1; Leo Brallier and wife, $2; Maud Whitmer, $1; E. C. Whitmer, $20; George Delaney, $1; Sadie Martin, 50 cents; F. C. Bohn, $1; R. Swanger, $1; Elmer Miller $2; Aaron Long $3; F. W. Ditch, $1; Minnie Long, $1.50; Bessie Schmudlach, $1; Harvey Gillam, $5; H. O. Adams, $2; C. E. Kimmel, $5; R. H. Glessner, $5; J. W. Kennedy, $1.75; J. O. Kimmel, $5; Anna Kimmel, $5; J. E. Ralston, $2; T. L. Kimmel, $2; An Individual, $2; B. F. Eikenberry, $1; Grace Prentice, $1; W. D. Grove, $25, ... $ 120 75
Kansas—$225.76.
F. S. Brown, $1; J. W. Ayers, 25 cents; S. B. Beeghley, $1; Asa Crist, $1; Reuben Myers, $5; J. A. Lauver, $1; Sarah M. Riggle, 50 cents; Daniel Yost, $6; W. G. Hoover, $1; S. H. Fisher, $1.50; Clyde Craney, $2; F. R. Mellott, 36 cents; J. M. Stutsman, $5; E. W. Melendy, $5; G. Stutsman, $2; Mrs. Greene, 15 cents; J. J. Yoder, $5; Wm. Ulery, $1; Mrs. D. S. Hoerner, $2; J. A. Moomaw, $5; A. J. Crumpacker, $1; F. P. Detter, $15; R. C. Strohm, $2; F. A. Vaniman, $5; G. F. Blonderfield, $2; Elizabeth Vaniman, $5; Mrs. Peel, 25 cents; Susan Crumpacker, $5; Susannah Miller, 50 cents; M. B. Zook, $5; J. D. Yoder, $50; M. S. Buckman, $1; A. J. Buckman, $5; W. H. Clark, $1; Arthur Sell, $5; J. C. Peterson, $10; E. E. Strohm, $5; J. B. Stutzman, 75 cents; W. H. Klepinger, $5; Mae R. Wilson, $1; G. A. Lindholm, $1; J. W. Mishler, $5; E. E. Yoder, $5; H. M. Brubaker, $1; Dr. Heaston, $2; J. A. and Sadie Thomas, 75 cents; Mrs. W. H. Shomber, $5; W. C. Will, $5; Catherine Will, $3; John A. Myers, $1; Geo. Dudte, $1.25; Stella Hawkey, $5; A. D. Brubaker, $1.50; Sophia Dudte, $3; J. W. Miller, $7; J. A. Freeburg, $3; F. J. Chappel, $5, ... 225 76
Michigan—$105.65.
Chas. Pollington, $1; Wm. Pollington, 50 cents; Clara Landis, $1; D. O. Flory, $5; Wm. Saxton, $5; M. M. Bolinger, $2; S. K. Marsh, $1; Lillie Bolinger, $1; Samuel Bollinger, $2; C. E. Switzer, $1; C. H. Johnson, $1; Nellie Smith, 50 cents; Mrs. A. Keith, 50 cents; Carl Jehnzen, $1; D. B. Mote, $1; Ira Gernsey, $1; J. L. McKimmy, $1; Ora McKimmy, $1; J. W. Killian, 50 cents; E. Croweton, $1; Katie Patterson, $3; John Albaugh, $5; Hazel Albaugh, 25 cents; Flossie Albaugh, 25 cents; Bertha Albaugh, 50 cents; Mrs. John Albaugh, $1; J. L. Holder, 50 cents; R. Franch, $1; Wm. Flory, $1; R. Kantner, $1; Joseph Wise, $2; J. C. Wagamon, $5; J. M. Smith, $5; H. C. Warner, $5; J. W. Smith, $5; J. H. Townsend, $1; S. D. Katherman, $1; Lucy Sease, $1; J. J. England, $1; Lewis Oaks, $1; D. F. Oaks, $1; Hermon Towns, $2; Joseph Swihart, 50 cents; Minnie Swihart, 25 cents; Michael Miller, $1; Ella Keith, 50 cents; R. Miller, $1; R. J. Whitmer, $1; Jessie Blough, $1; Emma Weaver, $1; H. W. Blough, $1; Cyrus Blough, $1; Lydia Smith, $1; Elizabeth Neff, $1; S. S. Weaver, $2; James Rinehart, $5; H. D. Plott, $2; J. F. Sherrick, $2; C. L. Wilkins, $1; G. E. Emrick, $5; Vina Huff, $2; Elmer Winey, $5, ... 105 65
Ohio—$53.15.
David Hively, $1; B. E. Litt, $1; Minnie Bechtel, $2; Jackson Bechtel, $3; Millard Moore, $2; O. H. Bechtel, $1; W. H. Brubaker, $1; Joe N. Bechtel, $2; Mrs. J. W. Keller, $1; G. S. Strausbaugh, $1; D. B. Grub, $1; Cathren Fauber, 50 cents; M. W. Printz, $5; Noah Shrider, $1; L. E. Spring, $1; Sarah Mencle, 50 cents; Lavina Spring, 50 cents; J. L. Spring and wife, $2; M. A. Holloway, $5; D. H. Leckrone, $1; Marion Leckrone, $1; Ora Leckrone, $1; J. W. Horn, $2; Jacob L. Leckrone, $2; Sarah A. Dupler, $1; Clinton Helser, $1; Margaret Dupler, $1; Mary Dupler, $1; Rufus Dupler, $1; Allen Leckrone, $1; Albert Leckrone, $1; J. S. Leckrone, $1; C. B. Snider, $1; H. D. Snider, $1; Wm. Imes, $1; Amos Stoner, 65 cents; Jacob Mack, $1; Perry E. Cooperrider, $1; Emily Daughterty, $1, ... 53 15
Nebraska—$59.40.
J. C. Hirsh, $5; G. D. Couser, 75 cents; Lydia Netzley, $1; Geo. Barklow, 40 cents; L. M. Triddwell, 50 cents; Susan Roelofsz, 50 cents; Mrs. S. B. Castle, $1; Caroline Brown, $2; Sara Van Dyke, $1.50; Susanna Spire, $2; A. C. Heaston, $1; H. Frantz, $2; J. F. Bevan, 55 cents; F. L. Root, $1; Henry Boyd, 25 cents; Daniel Frantz, $5; Dellila Frantz, $1.30; Wm. J. Miller, 25 cents; Esther Martin, 25 cents; S. P. Van Dyke, $1.50; Noah Wrightsman, $1; B. A. Brubaker, $2; P. S. Overlies, $5; H. P. Wrightsman, $1; S. I. Cripe, 50 cents; Dora Geihart, $1; Bertie Cullen, $2.50; Beulah Cullen, 50 cents; H. D. Cullen, $5; J. S. Gabel, $10; Frantz, $1; South Beatrice congregation, $2.15, ... 59 40
Oregon—$58.05.
J. W. Brooks, $5; O. M. Welch, $5; H. H. Keim, $10; F. D. Barron, $5; S. T. Caslow, $5; W. H. Heiny, $2; S. O. Etter, $5; Lorena Chenny, $5; M. M. Long, $1; Dora Mitchell, $1; Pearl Stump, 5 cents; James Fitch, 50 cents; Mrs. L. D. Minear, $5; G. W. Swisshelm, $1; Daniel Stump, $1; S. S. Keim, $1; C. H. Eller, $1; S. D. Decker, $2.50; M. C. Lininger, $2, ... $ 58 05
Missouri—$25.75.
Individuals.
V. C. Roop, $1; Chas. W. Ripp, $2; Lizzie Culp, 25 cents; Amos Markee, $1; Mrs. J. C. Christopher, $5; Susa Reece, $1; E. S. Katherman, $1; David Mohler, $2; Albert E. Scrogs, 50 cents; C. A. Baile, $5; Nannie Roop, $5; Sara L. Baile, $1; Grace Roop, $1, ... 25 75
New Jersey—$1.00.
A Sister, ... 1 00

Total for the month, ... $ 648 61
Previously received, ... 262 80
Annual Meeting Collection, ... 13 06

Total collected to date, ... $ 924 47

COLORADO CITY CHURCHHOUSE.

Kansas—$429.13.
H. Lauver, $1; D. H. Longanecker, 50 cents; R. Myers, $7.75; Henry Lauver, 50 cents; F. S. Royer, $2; I. A. Lauver, 50 cents; Leonard Carter, 50 cents; Mabel Graham, 25 cents; Jesse Kalebaugh, 60 cents; Furman Graham, 60 cents; Violet Ritchey, 25 cents; A. C. Drushel, $2; Emma Myers, $1; J. Hollinger, $1; S. R. Riffey, $5; Jesse Riffey, 50 cents; Alva Riffey, $4; Harvey Crist, $2; J. W. Brammell, $2.50; D. Weaver, 83 cents; Geo. Mariner, $10; E. Fishburn, $1.50; G. A. Fishburn, $9; Samuel Miller, $5; C. A. Ward, $5; W. S. Ward, $5; I. L. Hoover, $10; Dessie Postma, $5; Mary A. Postma, $2; J. S. Dillon, $1; Norman Banning, $5; Wm. Wolfe, $1; David Fox, $1.60; H. S. Eberhart, $5; E. L. Herr, $2; M. A. Eberhart, 50 cents; W. Postma, $2; O. E. Hoover, $10; F. Fishburn, $2.50; Wm. Kinzie, $5; Wm. Smith, $1; A. J. Wray, $15; J. B. Beckner, $10; Mrs. J. B. Beckner, $1; Ada E. Beckner, $2; J. W. Fishburn, $10; Mrs. J. W. Fishburn, $2; Catherine Michael, $1; I. J. Heckman, $2; S. L. Barnhart, 25 cents; John F. Shoemaker, $2.60; Jess Ikenberry, $3; S. H. Fora, $1; John Michael, $1; Mrs. Mary C. Kinzie, $1.50; J. T. Kinzie, $5; Geo. Helmes, $1; John Humbarger, $1; Hannah Humbarger, $1; Maud Rock, $2; J. S. Kauffman, $1; Ethel Kauffman, $1; Roy Rock, $1; Harietta Homler, $1; J. W. Homler, 50 cents; V. A. Summers, 75 cents; N. P. J. Sondergard, $5; F. M. Shirk, $10; J. E. Neher, $1; O. O. Button, $5; C. E. Hurt, $10; A. R. Enos, $5; Mrs. J. B. Shirk, $5; J. S. Strickler, $5; John Mellinger, $1; H. Brammell, $1; J. F. Keim, $2; Maggie Warner, 50 cents; Jesse Root, $2; Jacob Kientz, $1; W. H. Tigner, $1; W. L. Bailey, $1; Bettie Marker, $1; Allen Marker, $1; Noah Holler, 50 cents; Sarah Brammell, $1; Sarah Marker, $1; L. King, $1; Louisa Quiett, 50 cents; Rosa Brown, 50 cents; H. C. Taylor, $10; J. P. Stott, $1; W. H. Sheets, $5; E. E. Hoffman, $3; J. W. Brubaker, $1; W. R. Benedict, 50 cents; Job Sterner, $3; Thomas J. Vancil, $1; John W. Sheets, $1; D. S. Strole, $5; Geo. Manon, $1; Benjamin Ferney, $1; Frank Sargent, $1.30; G. M. Throne and wife, $2; S. C. Devilbliss, $5; Mary Giffin, $1; W. B. Devilbliss, $5; Mary Shomber, $1; J. F. Horner, $5 J. E. Ott, $1; C. Ullery, $5; T. A. Eisenbise, $2; J. E. Myers, $5; David Eisenbise, $5; Joe Peck, $1; I. L. Peck, $1; L. J. Smith, $6; Elmer C. Peck, $5; J. J. Myers, $2; Anna Phillippi, 25 cents; Rosie and Sylvia Wagner, $1; Mrs. Landis, 50 cents; C. B. Smith, $5; W. H. Halderman, $10; W. Flickinger, $1; W. S. Davis, $2; J. H. Kimmel, $2; D. R. Spare, $1; A. Sawyer, $2; J. A. Smith, $5; Jonas Forney, $3; M. W. Myers, $3; E. M. Hoover, $2; G. W. Springer, $1; N. N. Saylor, $2; Jacob Hahn, $5; E. D. Spangler, $5; Elizabeth Lichty, $2; J. M. Livengood, $5; John Zug, $5; W. H. Root, $5; Wm. Murray, $1; J. A. Root, $2; Clara Postma, $10; John Postma, $1; Ethel McClain, $3. Miscellaneous: Ozawkie Sisters' Aid Society, $5; Morrill Sisters' Aid Society, $1; Unknown, $1, ... $ 429 13

Total for the month, ... $ 429 13
Previously reported, ... 61 52

Total for year so far, ... $ 490 65

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Iowa—$12.65.
Coon River Sunday-school, ... $ 12 65
California—$10.00.
Intermediate Class No. 1 of Glendora Sunday-school, ... 10 00
Virginia—$9.50.
Lower Union Sunday-school, $1.75; Legato Sunday-school, $7.75, ... 9 50
Indiana—$4.30.
Locust Grove Sunday-school, $3.20; Union Grove Sunday-school, $1.10, .. 4 30
Maryland—$3.15.
Maple Spring Sunday-school, ... 3 15
Kansas—$1.56.
Kansas Center Sunday-school, ... 1 56
Pennsylvania—$1.25.
Wm. H. Hollinger, ... 1 25
Illinois—$1.00.
Macoupin Creek Sunday-school, ... 1 00

Total for the month, ... $ 43 41
Reported previously, ... 127 61

Total to date for year, ... $ 171 02

Building Fund.

Illinois—$16.82.
Hastings St., Sunday-school, Chicago, ... $ 16 82
Pennsylvania—$4.65.
Joseph R. Kitchen, Supt., ... 4 65
Minnesota—$1.00.
Mrs. Ross Workman, ... $ 1 00

Total for the month, ... $ 22 47
Previously reported, ... 95 55

Total for year so far, ... $ 118 02

CORRECTION.

The amounts contributed during the past months by D. W. Miller, T. C. and Lizzie Martin and Dry Creek congregation, Iowa, should have been credited to the Middle District of Iowa, rather than the Southern as the credits have appeared in the Visitor.

PROGRAMS.

SECOND DISTRICT OF VIRGINIA.

The Ministerial Meeting of the Second District of Virginia is to be held at the Stanger ville Church Thursday and Friday, Aug. 17 and 18.

Thursday, 10 A. M.

Devotional Exercises. Organization. Address of Welcome.—Ed. G. W. Wine.

The Outlook of the Church in the Second District of Virginia: (a) Our Progress.—A. S. Thomas. (b) Our Hindrances.—W. H. Zigler. (c) Our Needs.—E. B. Garber.

1:30 P. M.

The Best Methods of Working Our Home Mission Points:—M. J. Cline.

How Can We Create More Interest in Home Mission Work?—C. M. Driver.

City Mission Work—Its Problems and Their Solutions:—S. N. McCann, A. B. Miller.

8:00 P. M.

Sermon—What Is Expected of the Minister? (a) In His Study. (b) As a Pastor, (c) In the Pulpit—D. C. Flory.

Friday, 9:30 A. M.

Developing Consecrated Workers for the Church: (a) Work of Parents.—J. R. Kindig. (b) Work of the Sunday-school.—P. J. Wenger. (c) Work of the Ministry.—M. A. Good.

How May the Young Minister Provide for His Flock and His Own Household at the Same Time?—H. G. Miller.

How Can We Develop and Maintain a Greater Degree of Spirituality Among Us?—Justus H. Cline.

1:30 P. M.

Our Young People—Where Shall They Be Educated and Indoctrinated?—J. S. Flory.

The Evils of the Liquor Traffic: (a) Creating Sentiment Against It.—A. L. Miller (10 minutes). (b) Whatv Can We Work?—H. N. Glick (10 minutes). (c) What Can We Do?—Jacob C. Garber (10 minutes).

Note—Fifteen minutes' time for each topic unless otherwise stated; time for general discussion of each topic will be allowed.

Collection for District Missions.

Miscellaneous Business.

Music to be in charge of W. C. Roller.

May each one labor to make this meeting a success and may each speaker study his subject and make a special effort to be present! If any speaker finds he can not be present, he should notify Bro. J. W. Wine, Fulks Run, Rockingham Co., in due time for him to secure a substitute. Those not on the program are urged to study the topics and be ready to discuss them.

Those coming by rail will be met at Spring Creek Station on Aug. 16, by notifying D. E. Garber, R. D. 2, Bridgewater, Va.

Committee, J. W. Wine, P. F. Cline, N. W. Coffman.

SOUTHERN DISTRICT OF PENNSYLVANIA.

The Ministerial and Sunday-school Meetings of the Southern District of Pennsylvania, are to be held in the First Church of the Brethren, Corner King Street and Belvidere Avenue, York, Pa., Aug. 17 and 18.

MINISTERIAL MEETING.

Thursday, August 17.

8:30 A. M.

1. Opening Exercises.
2. Organization.
3. Our Present Ministry: (a) Its Efficiency.—Albert Hollinger and W. I. Shaffer. (b) How Improve?—C. L. Baker and S. M. Shaffer.
4. General Discussion.
5. How Obtain More Evangelists?—Wm. Miller and J. M. Mohler.
6. General Discussion.

1:30 P. M.

1. Woman's Mission in the Church.—H. M. Stover and Joseph Blauch.
2. General Discussion.
3. "Church Appointments": Proper Care of; How to Secure More Interest—E. S. Miller, B. F. Lightner, C. L. Winey, and O. L. Cook.
4. General Discussion.

7:30 P. M.

9. What Attitude Should We Assume to the World on the Subjects of: (a) Peace?—Wm. Anthony and John Kefrig. (b) Temperance?—John A. Miller and Henry Brindle.
6. General Discussion.

Note.—Not all ministers could be placed on the program, but they, as well as others, are invited to take part in the general discussion of the subjects.

SUNDAY-SCHOOL MEETING.

Friday, August 18.

8:30 A. M.

1. Opening Exercises.
2. Organization.
3. Business Meeting.
4. Primary Department; (a) Classification.—Florence Hess. (b) Methods of Teaching.—Effie Fogelsanger.
5. General Discussion.
6. Advantage of Classrooms for Sunday-school Work—M. A. Jacobs and Harry Hollinger.
7. General Discussion.

1:30 P. M.

1. Teacher-training Class: (a) Its Purpose.—H. M. Stover. (b) Who Should Be Interested?—J. J. Bowser.
2. General Discussion.
3. Essay—The Cradle Roll.—Mamie Trimmer.
4. Of What Advantage Is Children's Day to the Sunday-school?—Andrew Bowser and Jacob Trimmer.
5. General Discussion.
6. Essay, Home Department.—Louise Sprenkel.

7:30 P. M.

1. How Awaken a Deeper Interest in Our Young People for Sunday-school Work?—H. J. Shellenbarger and Samuel Godfrey.
2. General Discussion.
3. Round Table.—S. E. L. Fogelsanger.

Note.—Each person placed on the program is requested to notify the Secretary of the Committee on Program when not possible to be present.

Committee on Program, Jos. A. Long, Daniel Bowser, J. K. Praitzgraff, Kaffe Roth, L. Elmer Leas, Secy., 754 W. Poplar St., York, Pa.

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That Feet-washing as taught in John 13, is a divine command to be observed by the church.

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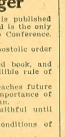
BY ELTON R. SHAW



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Pennsylvania for 1912, will be held in the Big Swatara church, Hanoverdale house, three weeks before Ascension Day. There being no call at the time of our last meeting, the above church, after consultation, agreed to take it. Bro. A. M. Kuhns, of Union Bridge, Pa., is to be the corresponding Secretary.—J. H. Longenecker, Moderator of last District Meeting, Palmyra, Pa., Aug. 2.

Penn Run.—We expect to hold a love feast at the Penn Run house of the Manor congregation, Sept. 16. Examination services at 10:30 A. M.; the love feast proper, at 5:30 P. M. We expect Brother and Sister J. M. Blough, missionaries from India, and Brother and Sister Quinter Holsopple, from Elgin, Ill., to be with us at that time. Our church meeting, preparatory to our love feast, will be held at the Penn Run house Sept. 2.—W. N. Myers, Clymer, Pa., Aug. 30.

Spring Run.—Our congregation met in council July 29, at the Pine Glen church, with Eld. C. Wolfe presiding. All business was disposed of in a pleasant manner. We decided to hold a series of meetings at the Spring Run church in October, to close with a love feast. A husband and his wife were received into the church by relief since our last writing. We were favored, recently, with a visit from Brother and Sister Blough, missionaries from India. They are to be present with us on Sunday and held two meetings which were very much enjoyed by all.—Ida Mae Miller, Mattawana, Pa., Aug. 5.

West Conestoga church met in council in the Lititz house July 29. We decided to hold our Revival Meeting Aug. 19. Our love feast will be held Oct. 3 and 4, in the Middle Creek house. We expect to hold a series of meetings at the Lexington house, beginning Nov. 18, to be conducted by Bro. Henry Hollinger. At our Akron house the meetings begin Dec. 5, to be conducted by Bro. Jacob Hoover. Our next council will be held Sept. 23.—Henry Nies, Lititz, Pa., Aug. 2.

TENNESSEE.

Pleasant View.—The brethren of the Tennessee District have just closed one of the most inspiring Ministerial Meetings that we have had for years. Bro. D. F. Bowman was unanimously elected as Moderator, and Bro. Reading Clerk. The committee and topics were well selected. The discussion on each topic was pointed and appropriate. The best interest I ever saw in a meeting of this kind, was manifested. The visiting brethren were royally treated, and everything seemed to be in union. We also had splendid behavior. The meetings were well attended each day. Today, especially, we had a very large congregation.—C. Lariman Jonesboro, Tenn., July 29.

Pleasant View.—We had two more meetings conducted by Bro. Samuel J. H. Garst, of Pleasant Hill congregation, Ind., assisted on Sunday by Bro. M. M. Laughrey. Both meetings were well attended, and both sermons were very pointed. I am certainly glad to see our young ministering brethren coming to the front. Bro. Garst is a study of Truth, and I do hope that they will see the great need of more doctrinal sermons. I, for one, would appreciate them to preach the Word in its purity and power—how close to the line, let the chips fall where they may. We are in need of a great need of a fuller vindication for the power of the Word of God, and the church and its duties to it. On Sunday two young ladies gave their hearts to the Lord. They will be baptized Aug. 13.—N. T. Larimer, Jonesboro, Tenn., July 31.

VIRGINIA.

Mill Creek.—Our harvest meeting was held at the Mill Creek church July 23. Bro. Luther Miller, from the Cooks Creek congregation, was with us and delivered an excellent sermon on that day; also one on the day following. An offering of $5.43 was taken. This and $6.18 added to it from this offering should be donated to an aged brother and sister in needy circumstances. The remainder is to be given to the General Mission Board. Our next council will be held at the Mill Creek church Aug. 26.—Pearl M. Showalter, North River, Va., Aug. 2.

WEST VIRGINIA.

Notice.—The Sunday-school, Ministerial and District Meeting for the Second District will be held at Bell's chapel, convenient with the Brethren of the Valley River church, Junior, W. Va., Aug. 24, 25, 26. Our love feast will be held on the 26th at 2 P. M. For the benefit of those who may not be acquainted with the railroad accommodations, we will say that the Western Maryland, Coal and Coke Railroads run through this place.—W. J. Rowe, Junior, W. Va., July 31.

NOTES NOT CLASSIFIED.

Notice.—The District Meeting of Northeastern Kansas will be held at the Washington Creek church, Douglas County, Oct. 5, to be preceded by the Sunday-school and Ministerial Meetings, Oct. 1 and 2. A representation from each congregation in the District is desired. Our brethren will be ready for the Master, to praise and do service for him.—W. A. Kinzie, Cedar Vale Star, Kans., Aug. 2.

Notice to the Churches of Southern Illinois.—The Committee on Program for the District Bible and Sunday-school Institute request all churches desiring the meetings to report to the undersigned prior to the District Meeting. The District Meeting of Southern Illinois will be held Oct. 6, at Girard, Ill. All business or queries for this meeting must be in the hands of the District Clerk two weeks prior to that time, that the printed programs may be ready. See District Meeting Minutes of 1909.—I. D. Heckman, Cerro Gordo, Ill., Aug. 4.

South English.—The Mission Board of Southern Iowa will meet in their semi-annual meeting in Osceola, Iowa, Sept. 2. Any one having business with the Board will be governed accordingly, and place it in the hands of the Secretary prior to that date.—Peter Brower, Sec., South English, Iowa, Aug. 5.

SOUTHERN OHIO.

The Ministerial and Sunday-school Meetings of the above-named District are to be held in the Poplar Grove congregation Aug. 14-17.

MINISTERIAL MEETING.

Monday, Aug. 14, 7 P. M.

Ministers' Conference.

Tuesday, Aug. 15, Forenoon Session, 8 o'clock.

1. Use and Abuse of the Lord's Day: (a) Abuse.—Isaac Frantz. (b) Use.—S. Z. Smith.

2. Duties and Responsibilities of the Minister's Wife.—Catharine Hollinger.

3. Problems of the Country Church: (a) Rural Evangelism.—D. F. Haines. (b) Reaction in the Country Church.—A. L. Kleplinger. (c) The Pastor.—J. C. Bright.

4. How Secure the Deeper Work of Grace in Our Hearts.—B. F. Heckman.

Afternoon Session, 1 o'clock.

5. Business.

6. Missionary Meeting: (a) Echoes from the Field.—The Missionaries. (b) Needs of the Field.—Sylvan Bookwalter. (c) The Missionary Spirit.

SUNDAY-SCHOOL MEETING.

Tuesday Evening.

Ohio Winger.

Wednesday, Forenoon Session, 8 o'clock.

1. The Way to the Boy's Head and Heart.—Hettie Stauffer.
2. How Best Prevent Monotony and Keep Up Life in the Sunday-school.—Rachel Winger.
3. Why Recommend Installation Services.—D. M. Garver.
4. Declamation.—Verna Miller.

Afternoon Session, 1 o'clock.

Roll Call.

5. Announcement of Committee. Reports. Bro. Pittenger's Letter.
6. Farewell Speeches from Our Outgoing Missionaries.
7. Living Sacrifice.—Eld. Beckwith.

Mark Longanecker, Chorister. Bring Song Praises.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 18, District of Michigan, at the Indian church, near Harlan, Manistee County.

Aug. 22, 8:30 P.M., Western Pennsylvania, Shade Creek congregation, Sandy Lake house.

Aug. 26, Second District of West Virginia, Valley River church, Junior, W. Va.

Sept. 1, Oklahoma, Panhandle of Texas and Pecos Valley of New Mexico, at Thomas, Okla.

Sept. 2, 10, Northern Missouri, Rockingham congregation.

Sept. 21, 22, Washington, North Yakima.

Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.

Oct. 3, Northeastern Kansas, Wolf River church, Douglas County, Kans.

Oct. 4, Southern Illinois, at Girard.

Oct. 4, Northwestern Arkansas and Southern Missouri, Cabool congregation, Greenwood house.

LOVE FEASTS.

California.

Sept. 2, 7 P.M., Modesto.

Oct. 7, 3 P.M., Tropico.

Colorado.

Sept. 9, Arriba.

Illinois.

Sept. 9, Coal Creek, country house.

Sept. 16, Liberty.

Sept. 23, 2 P.M., West Branch.

Sept. 23, 11 A.M., Spring Run.

Sept. 30, 3 P.M., Martin Creek, two miles southeast of Jeffersonville.

Oct. 6, 6 P.M., Shannon.

Oct. 7, 6 P.M., Pine Creek.

Indiana.

Sept. 2, 10 A.M., Clear Creek.

Sept. 2, Maple Grove.

Sept. 9, 10 A.M., Cedar Creek.

Sept. 9, 10 A.M., Portland.

Sept. 16, 10 A.M., Anderson.

Sept. 17, 4 P.M., Kewanna.

Sept. 21, Elkhart City.

Sept. 23, Palestine.

Sept. 23, 4 P.M., Santa Fe.

Sept. 24, 2 P.M., Yellow Creek.

Sept. 30, Osceola.

Oct. 7, 4 P.M., Pine Creek, East Branch.

Oct. 7, 6:30 P.M., Monticello.

Oct. 7, Wabash.

Oct. 7, 10 A.M., Nettle Creek.

Oct. 7, 2 P.M., Middle-fork millet west of Hagerstown.

Iowa.

Sept. 1, Liberty ville.

Oct. 7, 5 P.M., Des Moines.

Kansas.

Sept. 9, 10:30 A.M., Washington.

Sept. 9, 10 A.M., Maple Grove.

Sept. 10, Kansas City.

Sept. 23, 24, 4 P.M., Olathe.

Sept. 23, Osage.

Sept. 30, 4 P.M., Garden City.

Oct. 7, Monitor.

Oct. 8, Altamont.

Maryland.

Sept. 9, 2 P.M., Piney Creek, near Galt Station.

Sept. 16, New Windsor.

Oct. 7, 1:30 P.M., Locust Grove.

Oct. 7, Maple Grove.

Michigan.

Sept. 9, 10 am, Sunfield.

Sept. 9, Little Traverse, at Pleasant Valley, Stutsman's home.

Sept. 9, 10 am, Lake View.

Sept. 9, 5 pm, Berrien.

Sept. 30, 2 pm, Harlan.

Missouri.

Sept. 23, 2 pm, Nevada.

Ohio.

Sept. 9, 7:30 pm, Bellefontaine.

Sept. 16, Silver Creek.

Sept. 30, Mohicon, an all-day meeting.

Sept. 30, 8 pm, Canton, Center house.

Sept. 30, County Line.

Sept. 30, 6 pm, East Dayton.

Oct. 4, Maumee.

Oct. 7, 10 am, Price's Creek.

Oct. 7, 10 am, Eagle Creek.

Oct. 7, 3 pm, Ft. McKinley.

Oct. 7, 10 am, Wyandot.

Oct. 7, 4 pm, North Star.

Oct. 7, 10:30 am, Blue Creek.

Oct. 7, Palestine.

Oct. 7, 10 am, Lick Creek.

Oct. 7, 10 am, Ross, three miles east of Brandon.

Oklahoma.

Oct. 1, Union Center.

Pennsylvania.

Sept. 5, Rockton, Greenville house.

Sept. 9, 10, 9:30 am, Lost Creek.

Sept. 10, 10:30 am, Manor, Penn Run house.

Sept. 30, 4 pm, Pleasant Hill.

Sept. 30, Oct. 1, Lower Conewago.

Oct. 1, Middle Creek.

Oct. 4, West Conestoga, Middle Creek house.

Oct. 7, 10 am, Antietam, Welty house.

Oct. 8, 2 pm, Shade Creek, Scalp Level house.

Oct. 8, 6 pm, Yellow Creek, Steele's house.

Oct. 8, 10 am, Codorus.

Texas.

Aug. 26, Nocona.

Virginia.

Aug. 26, 2:30 pm, Flat Rock.

Aug. 26, Red Creek, Bethel house.

Sept. 23, Beaver Creek.

Sept. 30, 3 pm, Elk Run.

Oct. 7, Washington.

Sept. 9, Wenatchee.

West Virginia.

Aug. 26, 2:30 pm, Valley River.

Sept. 2, 3 pm, Top Allegheny.

Sept. 2, 3 pm, Allegheny Chapel.

Sept. 3, Fairview.

Sept. 23, 3 pm, Pine.

Oct. 7, Sandy Creek.

Oct. 7, Maple Spring.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 69.) Elgin, Ill., August 19, 1911. No. 33.

AROUND THE WORLD

Is the Negro to Disappear?

We are assured by Dr. Ernest C. Levy, chief health officer of Richmond, Va., that the negro race is slowly dying out, and that, at the present rate of decadence, it will be practically extinct in the twenty-first century. In proof of his point he refers, among other facts, to the statistics of Richmond, Va., where the colored race, numbering thirty-eight per cent of the population, furnished ninety-six per cent of the deaths during the past year. Dr. Levy's statement is corroborated by medical experts elsewhere, but whether the theory is correct or not, we owe a duty to the colored race that can not be shirked. The negro was brought to our shores against his will; he is with us now, and it remains for us to bring out the best that is in him.

The Wonderful Book.

While many agencies, promotive of temptation and sin, are rampant throughout the world, there is much to comfort and cheer. Twenty-seven Bible Societies are printing the Blessed Book,—one in the United States, three in Great Britain and twenty-three on the European Continent. A total of 12,843,196 Bibles was published in 1910 by these different societies, every language on the globe being represented. More copies of the Bible were sold last year than of any other two hundred books combined. At times the capacity of these publishing houses is taxed to the utmost, to supply Bibles fast enough for the various mission fields of the world. Surely, there is reason to "thank God and take courage" because of the continued distribution of his Blessed Word. "The entrance of thy Word giveth light."

Persia Wants the Word.

In the village of Daulatabad, some thirty miles from Hamadan, Persia, several Mohammedans have collected nearly $4,000 to open a school that is to be self-supporting, and they are now asking for Christian teachers. Full liberty has been given to teach the Bible; in fact, the Bible has been included in the curriculum of the proposed school. Neither expense nor effort are to be spared to make this the best school in Persia. When it is remembered that the most bitter prejudice has heretofore opposed women of this kind, one can but regard the present opportunity as a providential opening for the entrance of successful gospel efforts into Persia. There are great possibilities for effective mission work throughout the Orient, but the outlook in Persia seems to be at this time most favorable.

What a Noted Detective Thinks.

"Those who come in close touch with the world of crime are probably well qualified to form intelligent opinions as to the causes that lead to the unfortunate digressions from the path of rectitude. Mr. William A. Pinkerton, head of the famous detective bureau, has given considerable attention to this most important subject, and unhesitatingly pronounces the vicious moving picture shows as the main cause of juvenile delinquency. The exhibitions of train-robbing, pocket-picking, kidnapping, and other crimes, exert a vicious influence on the minds of impressionable boys, who, later on, graduate into full-fledged criminals. During two weeks, recently, nearly seventy boys, still in their teens, disappeared from their homes in Chicago, to lead lives of adventure, and in every case the cheap picture show seems to have been responsible for the perverted ideas imbibed,—the wrong thoughts suggested. "As a man thinketh in his heart, so is he."

Colonizing Mesopotamia.

The Ica Society,—a Jewish organization to which Baron de Hirsch bequeathed $45,000,000 for the colonization of Jews in Palestine or elsewhere, with the view of eventually forming a separate Jewish state,—is now investigating the possibilities of Mesopotamia. It is thought that, upon the completion of the contemplated irrigation systems, the country will be admirably adapted to the purpose above alluded to. Jews from all quarters of the globe,—especially from places where the hand of persecution has been heavy upon them,—are likely to welcome such a promising haven of refuge,—a land of such great fertility as this. Here are the two splendid rivers,—the Tigris and the Euphrates,—"the rivers of Babylon," on whose banks their forefathers sojourned during the days of captivity. Here the Babylonian Talmud was written, and here the greatest schools of the rabbis once flourished. Since a reëstablishment of the Jews in Palestine does not seem practicable or possible in the near future, there is a strong pressure in favor of the immediate occupancy of Mesopotamia. As the world's bankers, the Jews have control of unlimited funds, and it is a matter of small moment for them to secure all the needed amount for the purchase of the desired land,—the more so since the Turks have agreed to the plan and heartily endorse it.

Ministerial Efficiency.

Of a noted minister's failure to make his house-to-house pastoral visitation among his people as great a success as his wonderful pulpit activity, one of his members said, "He failed because he never really loved his people, and they knew it." While this, undoubtedly, presents one side of the picture, too often indicative of ministerial delinquency, there is another side well worthy of notice. "He failed because his people never really loved him, and he knew it," is also too often lamentably true. There are unwritten chapters in the history of many congregations that would throw much light upon the apparent failures of scores of earnest ministers. There is the record of intense struggles, unappreciated and unrewarded,—a fight with almost insurmountable difficulties,—all because the congregation failed to come to the help of her devoted shepherd. We need ministerial efficiency—that is true enough,—but more than all else we need congregational activity, sympathy and cordial cooperation.

Doing As Others Do.

Following the leading of others may be justifiable in some things, but it certainly seems foolish in the extreme when such following leads us to make some most deplorable mistakes, to the great detriment of ourselves and all who are influenced by our example. It has been but a few years since the first Dreadnought was launched by Great Britain, but since then the leading nations of earth have vied with each other, in feverish anxiety, to construct still more powerful fleets and still more naval monsters. The intense rivalry has borne its legitimate fruits. One hundred of these death-dealing destroyers are now in service, or will be, ere long. All this is an unspeakable folly for both those that insist on doing what others do, lest we suffer by unfavorable comparison. Measuring ourselves by others is sure to lead to most deplorable results if the exaltation of self rules supreme. In the case of the European nations, the military craze has brought some of them dangerously near to bankruptcy.

How One Church Looks at Labor Unions.

At a recent Conference of the "Christian Reformed Church," held at Grand Rapids, Mich., labor unions were subjected to a fair and square examination. From the evidence submitted, the Conference concluded that unfair and illegal measures are often resorted to, in order to enforce the demands of the unions, hence it was advised that the members of their church refrain from uniting with organizations so manifestly unfair. The Conference based its action largely on the following: "(1) The oath required by most of the unions is unscriptural; (2) the object of the unions is not inspired by broad humanitarianism, but rather by extreme selfishness; (3) in no way are the religious and moral faculties of man developed by unionism." The decision quoted is a fair indication that these people are doing some serious thinking along the line of right principles, so far as labor unions are concerned. They are not ready to sacrifice the sacred tenets of their belief to secure the much vaunted benefits of labor unions.

Women in Church Work.

While the Church of the Brethren, from its very beginning, has accorded to woman equal rights and privileges with man, so far as voting at its various business meetings is concerned, and also allows her to serve as a delegate at District and Annual Conferences, few other religious bodies have been as liberal. At the Wesleyan Methodist Conference, recently held at Cardiff, Wales, women were for the first time admitted as delegates to the deliberations of that body. In the case of several of the large and influential American denominations the question of women voting or serving as delegates is either entirely undecided or still pending. It would seem that the churches of today have much to learn yet from apostolic precedent, which accorded to woman an active part in church work, and which spoke of her as "our helper in Christ." Doubtless a new era of power and usefulness might be opened to the church of today, if there were given to woman the opportunity and privilege of more extended service in the field to which, by God-given powers, she is so well adapted.

The Great Army of "Down-and-Outs."

Seeing the multiplied hundreds of unkempt vagrants who daily throng the streets of our cities, one is made to wonder whence they are and whither bound. Did they deliberately set out to become unfit? We find a partial answer in the records of the Industrial Christian Alliance, of New York, which assures us that the fatal cup was undoubtedly the first start down grade for nearly all of them. For the period of only one year, 629 men were received at their rescue home. Of this number 31 had received a college education, 170 were skilled laborers, 146 were from office or commercial life, 71 were ordinary laborers. One hundred and five different occupations and professions were represented. Editors, teachers, lawyers, physicians, clergymen and missionaries were among the number, but drink had put them all on the one common level of degradation. Well might Isaiah say of such: "And the mean man is bowed down and the great man is humbled, and the eyes of the lofty are humbled."

Socialists Against War.

Whatever we may think about the theories and claims of the Socialists in other respects, there is no uncertainty concerning their attitude on the question of war and all that pertains thereto. At their last Congress in Copenhagen, Denmark, they passed resolutions against militarism, and the war spirit in general, that are well worthy of general consideration. They urge (1) that arbitration be made compulsory for the adjustment of international differences; (2) that complete disarmament be made possible by general treaties to that end; (3) that the workers in all nations, by word and deed, declare themselves for peace and arbitration, and that they refuse to serve as soldiers if it can possibly be avoided. If the strong position, thus taken by the Socialists, can be maintained successfully, there will be some interesting problems for the world's governments. Wars can not be carried on without soldiers, but if the men who are drafted to that end, can not be induced to fight, hostilities must cease,—and peace prevail.

Colorado's Good Example.

Can a prisoner really be trusted? Is he amenable to kind treatment bestowed upon him? Colorado's experience in the humane treatment of its convicts seems to answer these questions in the affirmative. The State employs its prisoners in building and repairing roads, and already a number of fine highways bear testimony to the excellency of that method. As many as a hundred men are kept in the camps, miles away from the prison, for weeks at a time. No armed guards are needed. The men, after working eight hours per day, are given time for recreation of various kinds. The only restriction is that they must be in camp by nine o'clock. So far not a single convict has tried to escape, though several desperate characters are among them. They have proved true to their trust and have made good the claim of the penal reformers, that a sense of honor can be instilled into even the most hardened men, if properly treated. What a lesson there is in this for the church of the Living God! We need to have a greater degree of trust in those who have been unfortunate enough to stray from the path of rectitude.

High Altitudes.

The great benefit of purer and rarer air, found in the higher altitudes, has long been recognized as a remedial agent of great value to sufferers from lung trouble. Purity is a foe to incipient germs, while rarefaction induces vigorous breathing, hence the air supply is given to the lungs that are the lower planes. The recent announcement from Colorado Springs, following experiments on the top of Pike's Peak, fourteen thousand feet high, brings out a still more important fact. It was conclusively shown that, in the high altitude named, the red corpuscles of the blood are increased forty per cent. These being the oxygen-carrying agencies of the blood, and eliminators of all impurity, it follows that the greater the number of red corpuscles in the blood, the greater its purity, and the greater its disease-resisting power. Experts from Oxford and Yale Universities and the Colorado College concur in the verdict above given. And while it is well to know that there is a healing balm in the high altitude of the mountains,—a boon bestowed upon us by a Loving Father,—it is still more important to remember that spiritual vigor can be attained only by rising above the scenes of earth to the higher realms in which the soul can bask in the full realization of God's grace, and anticipate the still greater bliss yet to come.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Old Hymns.

I love those dear old-fashioned hymns that mother used to sing;
A tide of tender memories to which my heart doth cling
Sweeps o'er my soul in waves of love whene'er I sing or hear
Those sweet old-fashioned melodies to mother's heart so dear.

Oftimes, when sorrow bears me down beneath its heavy load,
And rocks and thorns befit my way upon life's weary road,
"'Tis then I rise on wings of faith," to Jesus' hand I cling,
And "Sing the Saviour's dying love," which mother used to sing.

I often hear the same old words, but set to music new;
Of course, the message is the same and rings out just as true—
But there's a chord within my heart that's throbbing all in vain;
"And sinners plunged beneath that flood lose all their guilty stain";
I know it's old and out of date—"A charge to keep have I,"
"A never-dying soul to save and fit it for the sky."
Oftimes the words I do not know; but in my heart will ring
Some dear old hymn of years ago, which mother used to sing.

"I cannot stand where Moses stood and view the landscape o'er,"
But I expect to meet her there, on "Canaan's happy shore."
And other dear ones with her, too; I'll meet them by and by,
"When I can read my title clear to mansions in the sky."
Sometimes I seem to hear her sing, when sorrow comes to me,
"Must Jesus bear the cross alone and all the world go free?"
And there is seems a gentle breath as from an angel's wing
Comes o'er me with that dear old hymn that mother used to sing.

—Edwin L. Ide.

The Bible in School.

BY B. E. KESLER.

1. ITS EFFECT ON MORAL AND CRIMINAL LIFE.—If we should visit our County and State Prisons we would find that a large majority of the inmates are persons who have a very meager knowledge of the Bible. The same would be true of our State Reform Schools. Indeed, to a great extent, they would be found to be persons who were not brought up under the moral and social teaching of the Bible. The same is true of those sections of our great country where lawlessness and criminality are in the ascendency, and where vice and immorality are the least restrained, and where houses of ill-fame, and other recruiting stations of the devil, are wide open.

On the other hand, to visit our Orphans' Homes, Homes for the Unfortunate, Old Folks' Homes, Child Rescue Homes, and other like institutions, whose beneficences are founded on the brotherhood of man, we would observe a great contrast.

Then, too, to cast a glance over the nation, and note those communities where churches and Sunday-schools are in evidence, and to compare them with those communities that lack these moralizing forces, would demonstrate what a great power the Word of God is in molding and developing moral and social life.

2. ITS EFFECT ON CIVIC AND NATIONAL LIFE.—Go into the "holy place" of our courts. Examine the docket. Enquire into the environments and life of the culprits. Draw conclusions. How many, in a hundred of these, have been brought up under the hallowed influences of God's Word? Or, as a silent, unseen guest in the lobby of our legislative halls, how much "civic righteousness," as compared with "wire pulling" would flash across your mental camera? Or, still further, how many legislative enactments, based on the broad platform of "equal rights to all and special privileges to none," as compared with the whole number of enactments, would you find on the pages of the *Congressional Record*?

How many of the nation's lawmakers of today reverence God's Word, as compared with "ye good old times" when Daniel Webster was said to be "the Bible of Congress"? May we not well pray the God of the Bible to "teach our senators wisdom,"—the "wisdom which cometh from above"?

Suppose the principles of the kingdom of this world were operated upon the principles of "righteousness, peace and joy in the Holy Ghost"? Are not the nations of the future to be ruled by the "men of tomorrow," who are now learning the rudiments of knowledge in our public schools?

How important, then, that the characters of the rising generation be molded on the principles of the Golden Rule!

3. AS A CIVILIZING AND ENLIGHTENING AGENCY.—To the sneers, sareasm and scoffs of an infidel it was once replied: "Do you not know, sir, that there are countries, as China, for instance, whose laws and civilization are founded on Confucianism?"

"Yes, sir."

"And do you not know that the laws of some countries are founded on Mohammedanism,—the Koran,—as Persia, for instance?"

"Yes, sir."

"And do you not know, also, that some countries, as the United States, Great Britain, etc., base their government and civilization upon the principles of the Bible?"

"Yes, sir."

"Then tell me, as an intelligent, civilized man, in which of these countries you would prefer to live, and under which code of laws you would prefer to rear your children?" Silence.

Go to the jungles of Africa, to the plains of Persia, to the table land of Thibet, to the wilds of South America, or even to the isolation of the frontier countries of North America. Note the civilization! Visit any nation, or any community where the light of the Gospel of the Son of God is shining, and note the contrast! Why this difference? May it not be truthfully said, "The entrance of thy word giveth light"?

What agency banished the old-time stocks and the guillotine? What potent power demolished the old-time tyranny that characterized the despots of the past? Are the hopes of the Christian of today better than the superstitions of the past? Why, unless it be that "righteousness exalteth a nation"?

4. HOW CAN WE INTRODUCE IT?—Whenever we, "the people," say it shall be, it will be. How did we get religious toleration in America? Our lawmakers said we could have it. How did they know we wanted it? We memorialized them; made our request known to them.

Have we a right to petition our general Government for special legislation? Certainly. Why not? Could a Government be Republican or Democratic and deny the right to petition it?

Suppose the right to petition our Annual or District Conferences were cut off. Well might we, with Isaiah of old, exclaim, "What part have we in David?" Our fathers wisely laid plans for the grandest system of church government known to the world.

What gospel principle would be violated if the entire population of Christianity in the United States should memorialize Congress by petition, to enact such laws as would, at least, permit, if not enforce, Bible teaching in our schools? If we may sing national airs in our schools, why may we not sing, "Guide me, oh thou great Jehovah"? Was any child, in any community, in any nation ever made the worse for having been taught to reverence God's Word? Then, why may we not have daily Bible reading as a part of our school programs? Might it not well take the place of some much less useful routine work?

5. THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.—But how are we to decide on what parts of the Bible to use? And how about commenting on it by the teacher? These questions should be easily answered. For instance, who could or who would object, on any reasonable grounds, to having the daily readings of the International Sunday-school lessons read in day schools? Would there be anything sectarian about such reading? Would it jeopardize the tenets of any sect? If so, that sect had better revise its creed.

As to the comments that teachers might be permitted to make, it is presumed that we might well leave that to the discretion of our teachers, for if we could not entrust that much to them, it may be seriously questioned if we may afford to trust the moral and literary education of our children to them.

So, by way of starting the sentiment of restoring the Bible to its normal and old-time place in our schools, in helping to mold the character of our boys and girls, it is moved that the Christians of America rise up and petition our law-making bodies, and our National Government, if necessary, for some such wholesome legislation as will permit the restoration of the Blessed Word to our day school programs. Amen!

River Bend, Colo.

What Is Holiness?

BY M. M. ESHELMAN.

THERE is quite a difference between religion, devoutness, piety, and holiness. One may be religious, pious, and devout, and yet lack holiness. There is a religious sentiment or a religious education, yet it may not be holy. One may be very pious, have great warmth of mind, yet be lacking in holiness. A devout exercise, by following an outward sign or commandment, may characterize the conduct, yet lack holiness. Piety, devoutness, and religious sentiment, are found *in* holiness but are *not holiness itself*. What, then, is holiness?

To be holy is to be heavenly-minded. The holy man "is more fit for heaven than for earth." To be holy means that the thoughts are fixed upon things of heaven. So did the Savior. All his ways were heavenly,—transported from earth to heaven.

When God called Israel out of darkness, he conveyed the idea of holiness to their minds by means of contrasts. He called some kinds of animals *clean* and other kinds *unclean*. The clean he designated as fit for sacrifice, and the unclean as unfit for services. By this means he conveyed the *idea* of holiness of heart and life into the people's minds. Now we get the idea by study of the method he pursued, and can invite the purity of God into our souls. But the evidences must still go with the idea.

First of all we must so believe and so live that the *imputed* holiness of the Father, Son and Holy Spirit can become ours. This is done through faith and obedience to each of them. A holy kiss is the expression of holy-hearted love for our brother (Rom. 16: 16). A holy submission is to yield to the commandment in John 18: 13-17. A holy heart can not refuse this "walking in the Spirit," —obeying Jesus. If one is infinitely pure in heart, he can no more refuse a command of Jesus than he can denounce God. John 1: 75 says we should "serve Jesus in holiness." Service consists of specific acts,—God's commands obeyed. Even chastisements have their values in holiness (Heb. 12: 10). By these we become "partakers" (partners) of his holiness.

One may be very religious and yet be devoid of holiness. Even the Mohammedan can work at this. A Buddhist can be quite religious, but is that holiness to the Lord? Jew, Gentile, Pagan, and heathen, alike, may be pious, because it is "a practicable" virtue, "applicable to the dependent condition of man," yet this piety is no evidence of heart-holiness. If it were, then heathenism would be salvation from sin. You may have piety, all devoutness, all religious sentiment into your life, yet be utterly empty of "holiness unto the Lord." The commandment of the Holy Spirit is, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "In the flesh" is carnality. Cornelius was very devout, but lacked holiness until he obeyed in baptism and in "the all things" of God (Matt. 28: 20). And this holiness, which alone is of value to the soul, is not alone from the mouth. Read Ezek. 33: 31 for fraudulent holiness.

Then, what is holiness? Believing and obeying God through Christ. When one is holy, he will obey every known commandment of Jesus. He will not excuse himself from the washing of the saint's feet any more than he will excuse himself from believing *some* of the Truth. He will not excuse himself from

the Lord's supper, the full meal of Jesus, indicating the last great feast of Luke 22: 20 and Rev. 19: 9. He will not refuse to be nonconformed to the world in its ungodly customs, fashions, forms, and requirements. He will willingly search the Gospel of Christ to ascertain duties to perform, rather than to make excuses for not obeying him. He will find no nonessentials in God's Word, be they prophecy, precept or promise. He loves the truth because *he is now holy*. Every requirement is a joy, not a burden to his heart. He gives of his substance to the Lord because he *is* holy.

Tropico, Cal.

The Better Righteousness.

BY NATHAN MARTIN.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5: 20).

RIGHTEOUSNESS is indispensable in the Christian life, but there are righteousnesses and righteousnesses. The Master, in the above utterance, gives a plain and solemn warning that not only must the Christian have a just claim to righteousness, but the righteousness that shall avail for entrance into the kingdom of heaven must be of a higher standard, of a nobler type, than that which was practiced by the scribes and Pharisees.

A very casual study of the righteousness of the two classes mentioned would show its insufficiency according to a New Testament standard. A closer study would serve only to confirm this judgment. Notwithstanding the fact that the scribes were considered the learned of their day, in the letter of the law and the prophets (Matt. 2: 4); in spite of the Pharisees being recognized as the ideal practicers of religion (Acts 26: 4, 5); Jesus, after enunciating briefly a few of the fundamentals of the religion which he came to teach and exemplify, tells his followers that their religion must be of a higher grade than that of the scribes and Pharisees.

In their attitude toward Christ, the fulfillment of the law and prophets which they were continually studying, they showed their greatest weakness and meanness. They were the ones who brought to him the adulterous woman (John 8: 3-6), "tempting him, that they might have to accuse him." They were the ones who desired a sign (Matt. 12: 38, 39). They accused him of eating and drinking with publicans and sinners (Mark 2: 16). They were the ones who were on his track, practically from the cradle to the grave, "that they might find an accusation against him" (Luke 6: 7).

In their relations with their fellow-men, again, the scribes and Pharisees revealed their true condition of heart, showing that they had not learned the first elements of obedience to the chief and great commandment of the law, and to the second, which is like unto it (Matt. 22: 37-40). They devoured widows' houses and for a pretense made long prayers (Matt. 23: 10). They bound heavy burdens on men's shoulders,—burdens which they would not themselves have lifted with one of their fingers (Matt. 23: 4). The climax of their iniquity was possibly reached in shutting up the kingdom of heaven against men, neither entering themselves, nor suffering them that were entering to go in (Matt. 23: 13). Such religion, Jesus would have his followers understand, is not of the type that would further his kingdom. The rule of the kingdom is, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12). Again, loyalty to the kingdom, instead of blocking the way, would go after the lost and the fallen, and compel them to come in (Luke 14: 23). Therefore, "Except your righteousness *exceed* the righteousness of the scribes and Pharisees."

But, if anything could be more obnoxious to the Master than their iniquity, it was their righteousness. Never before, nor since, did such a pretentious exterior hide such an abominable interior. They made broad their phylacteries and enlarged the borders of their garments (Matt. 23: 5). Without washing their hands, they would not eat (Mark 7: 3). Their ablutions extended further,—to "the washing of cups, and pots, and brazen vessels, and tables" (Mark 7: 4). Tithes were scrupulously observed (Matt. 23: 23). Their worship was based on the tradition of the elders (Mark 7: 3). This they observed in preference to the commandment of God (Mark 7: 9).

Many times during his career among them, Jesus denounced them as hypocrites. He bade his disciples and the multitude heed their teaching, but not their practice, "for they say and do not" (Matt. 23: 3). What they *did* do was done with reference to the eye of man, rather than the all-seeing eye of God (Matt. 23: 5). The most scathing epithets that ever escaped the lips of the Son of God were directed toward these would-be teachers of righteousness. They were likened to "graves which appear not" (Luke 11: 44). They were satisfied to "make clean the outside of the cup and of the platter," even though the inside was "full of extortion and excess" (Matt. 23: 25). Again, they were likened to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23: 27).

In addition to the discrepancy between the teaching and the practice and the love of men's applause, the element of proportion was sadly lacking in this religious system. They had so long worshiped the letter of the law that they had become, in the fullest sense, "blind guides." So long "straining at a gnat and swallowing a camel" (Matt. 23: 24), they necessarily "omitted the weightier matters of the law, judgment, mercy, and faith" (Matt. 23: 23). Zealous to the extreme, they compassed sea and land to make one proselyte, but when he was made they made him twofold more the child of hell than themselves (Matt. 23: 15).

This was the righteousness which could in no case enter into the kingdom of heaven, the religion that Jesus Christ denounced. With so much that is good and commendable, this system, by reason of vital defects, constitutes one of the most remarkable religious systems in history. Never was the truth more strikingly illustrated that "the letter killeth" (2 Cor. 3: 6). "If any man will do his will, he shall know of the doctrine" (John 7: 17).

Brother, sister, when you turn the white light of God's eternal truth upon your own heart and life, do you find any trace of the Pharisees' righteousness? Do you adopt, for your own personal religion, the same rule that you would apply to others? Are you going on to perfection, lest you might prevent others from entering in? Does your practice coincide with your profession? Do your public life and your private life harmonize? Are you more concerned about clean hands than about a clean heart? Would you rather give one-tenth, or for that matter nine-tenths, of your substance, than to give your body a living sacrifice? Are you concerned about men's opinions of your carrying out the principles of your religion? Is your religion, in any way, lacking in balance or proportion, attaching undue importance to things which appeal to your natural inclinations, and neglecting judgment, mercy, and faith? If so, the Psalmist's advice would be, to take heed to your way, according to the Word of God (Psa. 119: 9). No more perfect teacher, no more complete example, ever trod this earth than the Son of Man. Oh, for more of the better righteousness, the exceeding righteousness, the righteousness meet for the kingdom of heaven!

Rheems, Pa.

Proving the Will of God.

BY PAUL MOHLER.

How shall the world know the will of God? For a long time the world has been guided by another will than God's. The world's eye hath not seen, its ear hath not heard, neither hath it entered into its heart what God hath prepared for them that love him. It is not conscious of the glorious destiny, planned for man by his Father. It does not even know what the life of glory is, as God has planned it shall be lived on earth. Its mind and heart are so full of false ideals, false hopes, and false doctrines, that it will be no easy task to learn the true. How shall the world be taught?

Jesus came to be the light of the world, to teach the world the true life of glory which, it is the will of God, every man should live. How did he teach it? By living the true life himself. He demonstrated the will of God for men by living it before their eyes. He taught by word of course, but he proved his words in action. Without the life of sacrifice, even without his final sacrifice, he never could have gripped the hearts of men as he has done. Verily, by being lifted up has he drawn all men unto him.

How shall men know the will of God today? Shall we not tell them? We who know that it is the will of God that men should live sober, righteous, godly lives of love in the midst of a crooked and perverse generation, shall we not tell them so?

But telling is not enough; men want proof. They want to see a demonstration, an example. "Theories are cheap, give us proof," they say. They have the same right as had those in the days of Christ,—the right to see the righteousness of God. They have a right to see a man give himself, heart and soul, to the service of God, obedient to his will in all humility, even unto death. They have a right to expect the same kind of a life from the Christian that the men of Judea and Galilee saw in Christ, for if Christianity "runs out," in the course of time, it is not of the eternal God. Shall these men be disappointed? Shall they look for righteousness in vain? That depends on us, my brother. It depends upon you and me.

The credit of God is at stake today. Every man that names the name of God in vain, who bears the name of Christian and lives as other men, selfish, greedy for the wealth or pleasures of this life, sour-tempered, distrustful, jealous, proud, scornful, disobedient to the church, destroys the credit of God. There are thousands of that kind,—too many in our own dear Fraternity. There are so many of them, and their "testimony" is so strong that if God's credit is to stand, there must be a great number of true and earnest men who give themselves to God, to *prove* in their own lives that the true child of God is loving, pure, unselfish, generous, sweet-tempered, helpful, humble and obedient even unto death.

Paul beseeches his Roman brethren to present themselves to God, a living sacrifice, to be transformed by the renewing of their minds, so as to prove what is the good and acceptable and perfect will of God. He bases his appeal on the great mercies of God, as he has recorded them. God has done so much for us that gratitude alone would demand from us a life of sacrifice, but there is more reason even than that. The life which is according to the will of God is such a glorious, joyous life of freedom, due to the mercies of God, that our own loving interest in our fellow-men demands that we should *show* to them the will of God by living it.

If Christians will not prove the will of God, who will? If there are not *enough* Christians living the will of God, some one will be lost for the lack of it. My brother, do you love your neighbor as yourself? Then prove to him the will of God.

Chicago, Ill.

"Vacation Thoughts."

BY AMOS H. HAINES.

At the close of a school or college year, the teacher, educator, minister and intelligent layman, are very apt to pass, in review, some educational problems, and ask themselves, What of the past, the present and the future of our educational work? As a church, we seem to be getting more and more aware of the meaning and significance of the work of our schools,—especially in their relation to the church and the community. We also get the larger view, which might be termed the rational one, in so far as the training of our young people has to do with Christian citizenship.

No one of our thoughtful Brethren, so far as I know, now questions the necessity and permanency of our educational work. The church has come to see that she can not live aggressively, efficiently and well, without the schools, and surely the schools would suffer much,—and in some cases fatally,—without the sympathy and support of the church.

The main problems seem to be those of adjustment,

curriculum, faculty, administration, etc. In all these, *efficiency* must be kept prominently in the front. We have surely passed the day for what may be termed "educational shams." The credulity of a trustful and confiding people can not now be taken advantage of to forward and support some pet scheme, largely selfish, personal and semi-pedagogical. We have come to the time, when schools, men, teachers and educational systems and codes must and will be taken for their worth, and stand or fall on the bases of merit and efficiency.

One great problem to be considered is that of poise and educational balance. Indeed, I have come to believe that this is, perhaps, the greatest problem for our Brethren schools today. One may say, he cares very little for things outside of his experience or experiential knowledge. This he overworks to the exclusion of the historical and rational. As a result, we get a lop-sided, illy-balanced person. Some may call him a mystic, others a freak or a crank. He may be sincere. He simply lacks poise and balance. The making of such a product, our schools should carefully guard and control. The visionary and mystic can not take the world for Christ.

Another may say, "I care for nothing but the facts." He inquires for the history, and cares for nothing besides. Here, again, is need for adjustment and balance. The person is not properly related to, and connected with, things either spiritual or material. In short, such an one is an arid critic,—nothing more. He is an unsafe guide in matters of religion and education.

Again, another may say, "I rely wholly on the reason. That which I can not fully reason out, shall have no place in my thought, planning and philosophy of life." Such an one is noted for his rationalism and is commonly called a rationalist. He, too, is out of balance and needs adjustment.

With these facts before us, I think we shall come to see that the educational problem is largely one of synthesis, adjustment and balance. The experience, history and reason, must each be given its due place and emphasis. This proper synthesis will prevent the so-called "flying off at a tangent." Especially for the Christian,—that person in personal touch with Christ, and in sympathy with, as well as a believer in, the teachings of the Holy Scriptures,—such an one, above all others, needs the proper poise and balance in dealing with things spiritual, in interpreting the Scriptures and solving the problems of the church.

Now let us look at the question, "How attain to this proper balance and poise in matters educational, religious, spiritual?" In the first place, what is the need,—if, indeed, there be a need? We hear much today of "The New Thought," "The New Theology," "The Scientific Spirit," "The Higher Criticism," "The Historical Spirit," "Evolution," "The Biological Law of Development," etc. Now, what does it all mean? The unfortunate thing is, that, as a rule, the persons who use these words and expressions indiscriminately, and endeavor to throw light upon them, and the subjects and type of thought they represent, are those who know least about them. These words stand for *real* things,—conditions and problems. They can not be met by jeering at them for a sinister, selfish and jealous purpose. They must be met fairly, frankly, sincerely, in the spirit of honest and devoted scholarship, fully conscious that God is on the side of truth, and that it is safe to follow truth, for, said he, "My word is truth," "The truth makes free."

"How may we prepare for and solve these problems," do you ask? Answer,—By an all-around education, by religious education, because, in truth, there can be no other. Let our young people, so far as possible, obtain a good preparatory education,—say a four-years' course. Follow this up, if possible, by a four-years' college course, leading to the degree, A. B., Bachelor in Arts. In these courses take as much Bible Study as possible. If the student is preparing for the work of the teacher, he should elect a few special courses,—say from four to six,—in the departments of Pedagogy, Psychology and History of Education. After these courses of study have been well and efficiently completed, specialize for professional work in our best universities, either in America or abroad. For our ministers, in particular, we would recommend, after the preparatory and college courses, the taking of a course of Bible study, scientific and scholarly, if possible. This course should cover about three years.

Some may say, "This plan is too long and exacting." In answer I should say, Beware of short cuts! As a rule they do not lead to the goal.

In education, today, there is doubtless a great need for a return to the industrial, practical and domestic. There is much pedagogical value in intelligent handiwork. A good trade has both a practical and educational value. This, our schools and our school systems can not and should not ignore.

May we endeavor, in our educational work, to develop the best possible product for the home, the community, the church and the nation! May we remember that the problem of religious education is the greatest problem for us as a church, as it is the greatest problem for the State and Nation.

Bible School, Juniata College, Pa.

Cultivating Patience.

BY JAMES M. NEFF.

DID you ever get into a situation where you wanted to hurry, but couldn't? And did it make you nervous? A man with weak lungs and short breath may be able to do a number of things, but he can not hurry, and my experience is that if you can not hurry, it's a fine thing to resign yourself to it, and, no matter what you undertake to do, make up your mind in advance that you do not want to hurry. Many otherwise good-looking folks bring wrinkles prematurely into their faces and into their dispositions by fretting because they can not do what they can not do. If you should never find a fence crossing your path that you could not climb, where would be the occasion for the exercise of patience? The thing to do, under such circumstances, is to smile and sing, and be grateful that there is plenty of room for you on one side of the fence, even though you would much prefer to be on the other side.

These things have been brought to my mind with renewed force by recent occurrences. I am still in my mountain camp, but I was not here long until it grew monotonous. I yearned for a wider range than my meager strength would permit over these steep mountain sides. So I went to the mountain man who lives near by, to see whether I could arrange for the hire of a donkey. But this is a busy season for donkeys. The woods are full of camping parties now, and I am by no means the only one that has use for a donkey, so the only one that was left for me was one so old and slow that few people would care to wait for him, but I engaged him and was glad for the chance. I decided I would go down and spend a day or so with wife and little ones. The road is only nine miles long and it is all down hill, and upon this I based my estimate that the old donkey would get me there sometime, anyhow. And what matters it, thought I, whether he gets me there sooner or later? I am of little account anywhere, why should I be in a hurry?

Next morning I was up early, and as soon as breakfast was over, and my camp was put in order to leave, I put a lunch in my pocket and tied a drinking cup to the saddle, that I might drink from the mountain brooks at will, and thought that, even though the trip should occupy the entire day, I was prepared for it. And thus the old donkey and I put off down the mountain together. When the donkey felt like it, I would let him rest. When I felt like it, I would get out of the saddle and sit in the shade. The grandeur and the glory of the mountains gave me more pleasure than if I had gone faster, and altogether the trip was fine. But it wouldn't have been so if I had been in a hurry.

A few days later the old donkey and I started back to camp. I had some misgivings as to how we would get along, for I estimated that whether we were going up hill or down would make a difference, even to a donkey. We had not gone far, however, till I saw that my fears were not well founded, for again the trip was fine. But it wouldn't have been if I had been in a hurry.

And if you would see a moral to this story, let me say that when you get to the point where you *must* go slow, make up your mind not to *want* to hurry, and thus cultivate the beautiful grace of patience.

Springville, Cal.

The Conquest of Death.

BY H. A. STAHL.

MANY conquests there have been, and the histories of conquests form an important part of the literature of the world. There is, however, one before which all the rest, however brilliant, must needs "pale their ineffectual fires," of which, indeed, every other conquest is but a faint reflection and a far-off suggestion. It is the conquest of death by Jesus Christ our Lord. When shall the glory of it fade? When shall the story cease to be told of the Stronger than the strong, and how he came upon the strong-armed man keeping his palace, and overcame him, and took from him all his armor wherein he trusted, and divided his spoils?

Men will never have done wondering at the mighty Conqueror's lowly going forth; at the veiled majesty and power and splendor of the campaign, at the terrific shock of the collision and combat with the adversary; at the glory of the victory; at the peaceful, blessed and everlasting results of the conquest.

What a history of conquest is the history of our dear Savior's life! How inspiring to contemplate his sufferings, death and resurrection! It was a great victory. No language is too strong to express the overthrow of death by Jesus Christ. It is said in the Scriptures that by death he has "destroyed" death. It is said that he has "abolished" death and brought life and immortality to light. The word used is the same in both instances. It is a strong word, signifying to "make void," to bring utterly to naught. This is what our loving Savior has done with death by means of his death and resurrection.

We speak, for the most part, very narrowly, when we speak of death. It is physical death, mostly, that we mean. We have reference to that separation of soul and body by which our life, in its present earthly form, is brought to a close. If this were death, it might seem strange that Christ should have destroyed death, and physical dying should nevertheless remain a fact in human experience. But we forget that the circumstance of physical dying is not so much death, in the proper sense, as, rather, one of the signs of the presence and power of death,—one of the items, merely, in its destructive agency.

Physical death is as little the essence of death as never-ending duration of existence is the essence of the everlasting life of the Gospel. Death is a thing of the soul and the soul's relation to God. It has its seat in man's moral and spiritual nature. It has its cause and essence in separation and alienation, through sin, from God, the Source of all life. Physical death is but a symptom of it,—the external and visible side of it, the outward manifestation in the realm of the body, of its destroying power in the realm of the Spirit.

Our Savior, in dealing with death, dealt not with the symptoms of it but with death itself. He manifests here, as he does everywhere, that lofty characteristic disregard of that which is external, circumstantial and incidental, as distinguished from that which is central, cardinal, essential.

Christ's ways are the ways of the genuine conqueror. He took no outpost, merely, which would have been taken in vain, had the center of the enemy's strength been left unsubdued. Such a point would be certain to fall in the end, the center having once been taken. He aimed directly at the center of the enemy's strength. He sought his adversary's great stronghold. He came upon the strong man in his palace. He stormed and took the citadel, and left disorder and confusion, and fear and trembling, and overthrow and loss of power, to befall every outpost of the enemy's forces wherever it might be. It was thus that our great loving Savior conquered death.

As regards physical death, we conceive of our Savior as dealing with it in either of two ways: He might have acted upon it directly, he might have removed it, he might have absolved us from the

necessity of dying. If his conquest of death had consisted in this, and nothing more, our lot would then have been like that of the fabled Tithonus, whom Aurora loved, and for whom she procured from Jove the gift of immortality. But it was a poor immortality that he gained, being a mere, negative exemption from dying. The goddess had forgotten to ask for him the additional gift of immortal youth. And so old age came upon him, and decrepitude and misery. Gladly would Tithonus, in his wretchedness, have died, but he could not die, for he had the fatal gift of exemption from dying.

Disregarding, for the time being, the circumstance of physical death, and allowing it to remain, as not belonging to the root of the matter, our Savior might have planted, in the heart of our being, such a principle of immortality, such a seed of everlasting life, such a divine vigor of immortal youth as should not only neutralize but positively change and transform the experience of dying, causing it to be no longer the consequence and punishment of sin, but the final abolishing of sin and the entrance into the perfect life of heaven. This is what he did.

As regards the matter of dying, Christ has done for us more and better than we should ever have asked or conceived. He conquered death with a conquest more thorough than we should ever have dreamed. It was a great victory, deserving to be had in everlasting remembrance, and to be celebrated with songs of praise and thanksgiving throughout the Christian church.

Glade, Pa.

Failure.

BY OMA KARN.

WHERE is the active, ambitious life that has not felt a choking death-grip upon the very springs of its being? One day we made a mistake,—did an unwise act, spoke an indiscrete word,—and, lo, the result of years of preparation and years of hard, life-filled service was suddenly swept away from us, leaving us standing amidst the wreckage of our unfinished ambition, overwhelmed with regret, heart-sick, discouraged, ready to make an unconditional surrender to the force of circumstances that confront us.

Not all lives suffer such sweeping reverses, but all have, at some time or other, met with apparent defeat in some way. "We have toiled all night and taken nothing," points to a class of failure in which we all have had a fair share, and by which many have been overcome.

"Get thee up; wherefore liest thou thus upon thy face?" was once said to one of these capitulated soldiers who lay prone upon the earth, heaping dust upon his head. This ringing command comes to every one who has permitted himself to be overcome by what seem to be failure. Sometimes success is never nearer to us than immediately after one of these discouraging, humiliating experiences. The way to find this out is to rise up and take hold again.

"Cast thy net on the other side," was the reply to the lament of the Galilean fishermen, and, behold, they hauled in an overabundance of the very thing they had been fishing for. The trouble with them was, that they were fishing on the wrong side. We get into trouble through the same reason. We have been working on the wrong side of things. Our apparent failure is all that is necessary to take us across and set us to work on the right side. No defeat is final unless we choose to make it so. There is still time to win another battle. The winning of this battle may be all that is necessary to bring us over into the land of our ambition. In the rainbow the colors blend into one another in such a way that we can not tell where one leaves off and the other begins. Failure blends with success in much the same way, and discouragement shades, by imperceptible degrees, into the elation of victory.

In no phase of life is failure more keenly felt than in the spiritual life. To stand before the world in this light is not pleasant, and yet the unpleasantness of it is nothing, compared to the humiliating, self-degraded feeling that one experiences in standing before God,—a failure,—untrue to the trust he has shown toward us. Deplorable, indeed, is the result of these spiritual departures from that which we know to be right.

"Give up and be discouraged," is always our temptation at these times, but to rise up and take hold again is as imperative in this as in our failure in natural life, the result being the same. A sudden failure, here, is no reason for giving up all as lost. It may, for a time, turn us away from the path on which we are walking, but sooner or later we return to it. "A righteous man falleth seven times, and riseth up again." In the Christian warfare there is no possibility of getting the better of one who rises to his feet with the determination to keep on fighting. Heaven and all its forces are on his side.

These failures, whether in spiritual or natural life, are the best of teachers if we will accept them as such. They serve the good purpose of showing us our weak points. Like all good instructors, they show us just enough to grasp the meaning, and then leave us to work out the problem alone. As a result, out of the darkness comes light, out of the chill and dreary atmosphere of failure and regret a clearer sight, a warmer heart, a more intense desire to do the right, a stronger and a better life.

Covington, Ohio.

A Promise of Return.

BY J. H. MILLER.

IN the days of Jeremiah, the prophet, God's chosen race turned their back upon him and, would not be led by the God of their fathers. "And they have turned unto me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it" (Jer. 32: 33, 34). For many years they were a disobedient people,—they would not hear the call of their God. In course of time, however, after God had caused much evil to come upon them, he brought them into the promised land.

God rejoiced to know that he could, after so many years, bring his own people back to their native homes. "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all of this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord" (Jer. 32: 41-44).

This prophecy is about to be fulfilled. The prophet says, "They shall build for money." The Jews will return to their native land with plenty of money to buy their long-sought-for free land, and have it as their own. If the Jews get possession of Palestine as they once had, no nation shall be able to drive them away. "Behold, I will gather them out of all countries, whither I had driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely [no one to disturb their peace]. And they shall be my people and I will be their God: And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32: 37-39).

This thirty-second chapter is a wonderful prophecy. Read the whole chapter. As I see that prophecy, when the Jews get possession of Palestine, there will be no nation on earth to drive them away. God will give the Jews his strength to hold that land. "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath."

The Lord's way is now open. God will lead his chosen race to their native land. "And I will cause them to dwell safely" (v. 37). There will be no power on earth to drive them from their homes. God will make an everlasting covenant with them,—"I will not turn them away." God will see to their safety and stand by them. Those who will live for the next twenty or thirty years will see a wonderful change for the Jews.

I am delighted in knowing that our people of late years are so much interested, that they will spend time and money to visit the Orient and make known to the world the things that have been kept secret for ages. All will be brought to light to prove that the Book of all books is the voice of God speaking to man.

Goshen, Ind.

THE DEBATE AT AKRON, INDIANA.

The debate has now almost reached the close of the first proposition, which Bro. Kesler has been affirming: "The Church of the Brethren, with which I, Jay. G. Stineb augh, stand identified, is identical in doctrine and practice with the church described in the New Testament Scriptures."

The establishment of the kingdom or church of Christ, under the personal ministry of Christ, was supported by nine carefully-prepared arguments, drawn from the Scriptures.

By a number of arguments it was maintained that the Brethren have evangelical and saving faith, and a repentance that reforms the outward and inward life. It was urged that the Brethren are built on God's Word, hence have Christ as their foundation. Baptism by true immersion was maintained by six leading arguments, drawn from the Scriptures, philology and history. Then followed a defense of the laying on of hands, and bowing in baptism, supported by a number of well-directed arguments.

Next came a number of specific commands as, "The Golden Rule," "The Two Great Commands," "The Lord's Prayer," "The Savior's Law of Trespass," etc. These were followed by a delineation of feet-washing, supported by eight carefully-prepared and well-directed arguments.

Then the Lord's supper was taken up, and five pointed arguments were presented in its defense.

The communion was treated as an institution separate and distinct in itself, and seven arguments were presented in its support, as practiced by the Brethren.

The prayer-veiling came next and was treated in an able manner by our brother. Six arguments were presented on the subject.

This was followed by the holy-kiss, with seven arguments in its support, all of which were pointed and well directed.

This was followed by several arguments in support of the anointing, all of which showed careful study and preparation.

Next came our nonconforming, nonresistance and nonlitigant principles, which were clearly and forcibly defended.

A very noticeable feature of the discussion is, that so far Eld. Denny fails to reply to a number of our brother's arguments. All in all, our brother has made an able defense of the truth, without equivocation or prevarication. For want of time, much valuable material could not be presented.

The debate is being held in a tent 50x80 feet in size, in close proximity to the church now used by our Brethren. The attendance has been quite satisfactory, and especially so on the part of our people, there being representatives from Indiana, Illinois, Ohio, Pennsylvania, Virginia, Iowa, and Michigan. It is a noticeable feature of the meeting that our people are manifesting great interest in the discussion.

It has been our earnest desire that the debate come out in print, and many advance orders for the book had come in, but the opposite side objected to its publication, and therefore the project had to be abandoned at the last moment. Had our members known of our disappointment in this, no doubt many more would have been here.

Eld. Stineb augh and his little band of faithful workers deserve much praise for their untiring zeal and self-sacrifice in making the surroundings so pleasant.

Flora, Ind. A. G. Crosswhite.

God always makes the road in which he wants his pilgrim to travel smooth; it is free from mud. There is no danger of being mired down in the highway of holiness, or of losing the way, for the track is so plain that a wayfaring man though a fool, can not get lost therein. It is a way that is made for the man, and the man for the way, just as the locomotive is made for the rail, and the rail for the locomotive. If we step where God tells us, though it may be a step in the dark, we shall find, when our feet comes down, that it is resting on the rock.

THE ROUND TABLE

Brethren.

BY JAS. A. SELL.

THE name "brethren" was coined by Abraham. It was the argument that he used when he desired to keep on friendly terms with Lot, at the time when their herdsmen disputed about the pasture land.

The word is said to have its root in two other words,—"one" and "together." From this the idea obtains that brethren ought to be as one, or together. The word expresses a *nearness* or *oneness*. This is the basis of union, and is a powerful argument in settling all disputes. When Lot heard it, his heart yielded, and the trouble was ended. Brotherly love seeks not its own but gives the perference to the other. Look at the magnanimous spirit that it puts into a man: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Discord may come, but it soon blends into loving harmony. The harp has different strings, that give forth different tones. It has, within itself, the possibility of dreadful discord, but it can be chorded and operated in such a way that the difference blends into a sweet harmony that is at once charming, cheering and inspiring. In fact the music could not have been, had there been no difference in the sounds. So the beauty of brotherly love only appears when there is seemingly a reason for quarreling.

Difference of disposition, or opinion, or temperament, or nationality, will not cause contention if "we be brethren." Behind the name is affection, and back of the affection is God. He is the father, and we are his children. Through his Son, Christ Jesus, we are begotten in a fellowship that is dearer and stronger than nature's ties.

Hollidaysburg, Pa.

Some Whys.

BY FRANK G. KETTERLE.

WHY can a man, chewing tobacco, permit the filthy juice to run down his chin, when but a hair in the gravy simply makes him frantic?

Why do people grumble about the answers to their prayers, and then continue to *pray* for bread and *expect* a stone?

Why do we pray for more faith and neglect that which cultivates it, viz., obedience to commands?

Why are some people more concerned about the *place* of worship than the *spirit* of it?

Why do some people walk around with long faces and cold countenances, and then censure the preacher if he does not meet them with a beaming face and an old-time handshake?

Why do so-called Christians cry for peace among nations and still hold an attitude of hatred toward their fellow-disciples, when they well know that Christ has put the stamp of murder upon such a disposition?

Why does a man get nervous, and twist, and go to sleep, in a comfortable church pew during a forty-minute sermon when he can sit on an inch board for three hours and talk politics or fat cattle?

Why do some people claim they can not speak and pray in public, and then join the front rank of those who complain about the sermon or the prayer service?

Why are some folks unable to pay their honest debts, while they still have plenty of money to attend every amusement or show that comes their way?

Owosso, Idaho.

Why Is It?

BY BERNICE ASHMORE.

WHY is it, that when visiting some of our Brethren churches, we find the members slow in recognizing those of like precious faith? Why is it? They let other churches, not of our faith, outdo them in welcoming strangers into their services.

While visiting, my first stop was in a city where we have no church. I met an M. E. lady, who, in the course of our conversation, invited me to attend their services, and who even called for me on Sabbath morning. At church she did not seem satisfied until I had met all of her fellow-members that were present. They gave me a hearty welcome and invited me to all their services, during my stay in their city.

I moved on to other places, visiting old friends and churches, where were those who were near and dear to me, my last stop being in an Eastern city with over 100,000 inhabitants. Knowing of two places where the Brethren worshiped, I inquired for the nearest one, and took the street car to that point,—a distance of five or six miles. I was met at the church by the superintendent of the Sunday-school and welcomed into the Bible class, which I enjoyed very much. We had a very soul-inspiring sermon by a young brother.

Why was it, however, that after services not one sister came to welcome me, to show their appreciation of my presence? The elder and two brethren were at the door as I passed out. They shook hands with me and invited me back again. Why do our sisters treat strangers thus? We ought to make others welcome, to make them feel that we are members of one great family.

125 Notre Dame Ave., Dayton, Ohio.

A Question.

BY IDA M. HELM.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not" (Isa. 55: 2).

MUCH money and time are spent in trying to satisfy the lust of the eyes and the pride of life. They do not satisfy, and they will soon fade away. "The world passeth away and the lust thereof."

We see something we admire, and we take our money or our time to obtain it. Then we place it in our rooms as an ornament. By and by our rooms may be full of useless ornaments, so much that perhaps there is not enough room left for us to place a really useful thing. The mantel, stand and table are crowded with useless stuff that gives neither satisfaction nor profit. Think of what they represent! The hard-earned money of the poor; the time and energy, yes, the life-blood of the little children who are compelled to spend long hours of the day and night working in death-dealing sweat shops; the money that should be saved for a time of need or old age. The useless baubles often represent money that should have been used in paying honest debts, or in providing clothes for the needy and bread for the poor. In these overcrowded rooms, often, there is not one copy of the Word of God and not one religious paper. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

Ashland, Ohio.

Be Very Careful.

BY EDGAR M. HOFFER.

AS we pass through this world but once, we should be careful how we live. One thing, of which we should be very careful, is the writing of letters, either to friends or enemies. Let us bear in mind that an unkind letter once sent off, is like an angry word,—it can never be recalled.

Always read your letters before sending them away. Be sure to address them properly, and have a stamp on the envelope. Never write a letter while your temper is aroused. If you write letters while you are angry, you may regret it afterward. Have your letters full of charity and good cheer. You will never regret it.

It is always well to write a good letter. Children should write to their parents when they are away from home. Write to your unsaved friends about their soul's salvation. There are many aged elders and others, nearing the eve of life's day, who would greatly appreciate a letter, were you to write to some of them.

Remember that God keeps an account of all you do, and that he notes every letter you write. Never write a word of which you would be ashamed at a future day.

Elizabethtown, Pa.

Trinity.

BY J. H. MILLER.

THE devil is wise, but not all-wise. The Lord God has used his power in a triune form. The devil has tried the same method, and by so doing has made a wreck of the human family. His appeals were made: first, to the human appetite; second, to the lust of the eye; third, to unlawful knowledge. This threefold cord was made so strong and so deceptive that it has done a work that has been felt ever since the creation. Beware of this archenemy!

Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

First Aid for the Tempted.

Heb. 2: 14-18.

For Sunday Evening, August 27, 1911.

I. The Tempter (Gen. 3: 1; 2 Cor. 11: 3; 1 Tim. 6: 9; Jas. 1: 14; 2 Pet. 2: 18).

II. Resisters (Gen. 14: 23; Job 2: 10; Dan. 1: 8; Luke 4: 4; John 6: 15).

III. Advice. (Prov. 1: 10; 4: 14; Rom. 6: 13; Eph. 6: 13; 2 Pet. 3: 17).

IV. Encouragement (1 Cor. 10: 13; Jas. 1: 2, 12; 4: 17; Rev. 3: 10).

V. Aids.—(1) By angels. "Angels . . . ministered unto him" (Matt. 4: 11). No one is so holy as to be free from temptation. The best way to meet temptation is by applying the Scriptures. (2) By prayer. "Lead us not into temptation" (Matt. 6: 13). God has such control over the tempter as to save us from his power if we call upon him. (3) By watchfulness. "Let him that thinketh he standeth, take heed" (1 Cor. 10: 12, 13). (4) By resistance. "Resist the devil" (Jas. 4: 7); "steadfast in the faith" (1 Pet. 5: 9). Yield to God in **all** things; to the devil in **none** (Rom. 6: 13).

Note.—(1) When temptation assails, it is usually true that "he who hesitates is lost." A sharp, decisive "No" is the best answer to the wiles of the evil one. (2) It is hard to resist temptation when we have gone half way to meet it. (3) Heed the injunction, "Abstain from all appearance of evil." (4) Do not allow the mind to dwell upon the thing that tempts.

PRAYER MEETING

A Prayer Meeting in Prison.

Acts 16: 25-34.

For Week Beginning August 27, 1911.

1. The Happy Prisoners.—Paul and Silas did not lament the ill-fortune that befell them in the line of duty. "Stone walls do not a prison make." God was inside the prison as well as outside. Their feet were fast in the stocks, but their tongue could pray and sing psalms of praise (Psa. 35: 27, 28; 51: 15; 100: 1-5).

2. Momentous Results.—"The prisoners were listening to them." Surely, an interesting prayer meeting,—God's opportunity! Hardened criminals the spell-bound listeners! The day before a prayer meeting at the riverside with the devout women; tonight prayer and song in the prison with felons. Whether by the riverside or in the prison, the soul that has a song will sing it. But greater things are to come. Divine power sends a great earthquake. The very foundations of the prison are shaken, doors are flung open, and shackles fall to the floor. Yes, God answers prayer (Psa. 118: 5-9).

3. The Frightened Jailer.—The sleeping jailer did not hear the songs of praise, but the louder note of the earthquake and falling doors, rent walls, and severed shackles strikes terror to his soul. Escaping prisoners, he thinks. Must his life pay the forfeit? Out of the darkness comes the reassuring voice of Paul, telling him that all are safe. God is in control (Psa. 103: 8-18).

4. "What Must I Do?"—Conviction strikes the jailer. An open prison and unescaped prisoners must be an act of the great God, hitherto unknown, and he wants to know how to escape God's side. Paul tells him, "Believe on the Lord Jesus and thou shalt be saved." Solution of all our troubles,—a panacea for all heartaches (Matt. 11: 28-30)!

5. A Household Reclaimed.—The jailer made glorious amends. He took those two men home with him and bathed their sore and bloody stripes. He never thought of such a thing before his conversion. He and all those of his household who believed, were now baptized and "rejoiced greatly." God's power, by his faithful servant, wrought a wondrous work (Col. 3: 1-3).

HOME AND FAMILY

Alcohol's Alphabet.

In a recent contribution to the North American Review, Dr. Cyrus Edson, health officer of New York City, gave this alphabetic rhyme which he learned from one of his patients. While reciting it, he says, the tears would roll down the young drunkard's cheeks as he described the different stages of his own career.

A stands for alcohol; deathlike its grip;
B for beginner, who takes just a sip.
C for companion, who urges him on;
D for the demon of drink that was born;
E for endeavor he makes to resist;
F stands for friends who so loudly insist;
G for the guilt that he afterwards feels;
H for the horrors that hang at his heels;
I his intention to not drink at all;
J stands for jeering that follows his fall;
K for his knowledge that he is a slave;
L stands for the liquor his appetite craves;
M for convivial meetings so gay;
N stands for no that he tries hard to say;
O, for the orgies that then come to pass;
P stands for pride, that he drowns in his glass;
Q stands for quarrels that nightly abound;
R stands for ruin that hovers around;
S stands for sights which his vision bedims;
T stands for trembling that seizes his limbs;
U for his usefulness sunk in the slums;
V stands for vagrant he quickly becomes;
W for waning of life that's soon done;
X for the exit regretted by none;
Y outh of this nation, such weakness is crime!
Z ealously turn from the tempter in time.

When the Dog Star Rules.

BY ELIZABETH D. ROSENBERGER.

CERTAINLY it is rather warm in the city. The passing water-cart, the loud-voiced huckster, and the sparrow which survives the winter's cold, as well as the heat of dog-days, all seem to emphasize the record of the thermometer. The people in the cities dream of green fields and babbling brooks, until a large number escape from the wilderness of brick and mortar, and go "way off somewhere." It is pleasant to loiter under the leafy canopies of July woods, far from the "madding crowd,"—from the city sights and sounds. Theodosia Garrison has well described it in a poem, "The Green Inn."

"The roof is high and arched and blue,
The floor is spread with pine;
On my four walls the sunlight falls
In golden flecks and fine;
And swift and fleet, on noiseless feet
The "Four Winds" bring me wine.
Oh you, who, in the House of Strife,
Quarrel, and game, and sin,
Come out and see what cheer may be
For starveling souls and thin,
Who come at last from drouth and fast
To sit in God's Green Inn."

But even in the country the summer presents us with new problems and complications which are absent in the winter,—conditions from which the cold, dry air of winter frees us. If you try to read, sitting before the coolest window in the shadiest nook of the house, you find it too dark to see more than the head-lines of your newspaper. Only by stealth can the man let in a little light and air. That is man's time-honored idea of cooling a room. His fathers and grandfathers, before him, have all tried it,—to open the door and windows, and let in the midday breeze,—scorching though it may be,—and incidentally the flies and dust are everywhere.

Some one advises the use of carbolic acid in cleaning drawers and shelves. But the carbolic acid must be used with great caution, as it is dangerous and will burn the flesh. About two ounces of the carbolic acid crystals to a gallon of water will prove quite effective in cleaning shelves and drawers. But plenty of soap and water, all the summer through, is generally all that is needed to keep free from insects. The carbolic acid is only for extremely obstinate insects who will not leave the premises after ordinary persuasion.

The parts of the house that require much looking after through the summer are the cellar, kitchen, pantry and bathroom. When we have flies to contend with in the kitchen, they prove very annoying. Worse than the frogs of Egypt, worse than the curse of serpents, or rivers running with blood, was the "grievous swarm of flies" brought on the Egyptians by Moses, the Israelite, in that memorable struggle for freedom. The cellar is not so difficult to care for, if it is well drained and dry. As for the cupboards and pantry, only care and constant attention to little things can make them sanitary. But if the parts of the house, where daily living is involved, are kept perfectly clean, there need be little fear for the rest of the house.

Microbes are particularly active during these days. A small piece of meat, or vegetables, or fruit, left to decay in the pantry, or some hidden corner, is capable of contaminating all the food in the vicinity. It may even poison the atmosphere of the house. Milk is the most susceptible of all foods, and is easily polluted and made unfit for use. It is an accepted fact that many contagious diseases are carried in the air, in dust and in water.

It is a happy couple, indeed, that is able to start out in married life in a home all their own,—in some place where they will have green grass about their house, and climbing vines,—a place where God's pure sunshine bathes and sweetens every side of the house during the day. But most of us live our lives before we learn the true value of things. Thus many of us aspire to a "flat" in the overcrowded city. I know that there are compensations in every situation. In a "flat" they can be near things that interest people in cities. Some one has said that there is one thing which he has always liked about the word "flat." It is honestly expressive of the kind of life which it offers and gives.

In the parlor we enjoy heavy hangings which keep out the cold and make our rooms look warm and comfortable, but now they are out of place and make us irritable. Furniture that catches and holds dust is also irritating. The bane of modern house furnishing is that so many young people are attracted by what is showy, losing sight of the simple and good. If we could only see that it is the simple thing that wears the best, looks the best, and lasts longest! But no! We turn away from the table which is perfectly plain, stands on four plain legs, is made of good wood, and is valuable because it fills its purpose. Instead we buy something that is cheaply put together with glue, thickly coated with veneer, and handsomely carved by machinery.

In these warm days the dust lodges in carving of such furniture and the tired housekeeper must patiently remove it as best she can. It is the fancy things in our homes,—the useless, the trivial,—that make housekeeping a burden. Remember that a simple piece of furniture is the easiest to take care of and the most satisfactory. A well-furnished home is the result of years of careful buying, and the slower the progress, the surer will be the results. There is nothing finer or higher than simplicity.

We shall not try to analyze the charm of the country, but perhaps one large element lies in the peace which seems to brood over the field, the forest and the distant hillside. Waving corn-fields and fragrant meadows soothe the throbbing nerves and the heavy heart. "I will look unto the hills from whence cometh my help," said the Psalmist. The throng of happy, tired people, who find rest and health in the country this month, find in the cleanliness and openness a freedom wholesome to brains smitten with the gold fever, and even God is more discernible on the horizon lines of their thought. In the country it is possible to open the windows of the soul to the God of space, and consider him as we view the moon and stars, which he created.

Covington, Ohio.

Dressing Ourselves and the Children.

BY PELLA CARSON.

WHY should we, as mothers, be so much concerned how the little ones' dresses, aprons and waists are made? Why should we trim up their little frocks with lace, ruffles, tucks and braid? This is not what makes children attractive, nor does it reflect credit upon the mother. The best dressed person is never attractive without an innocent look and pleasing manners.

Do you think you are looking after the best interests of your children, to dress them in the fashions of the world? When you dress them fashionably, are you teaching them to be lowly in spirit? If we dress ourselves in the fashions of the world, what kind of a light are we reflecting in this world of darkness? Is it not just as necessary to teach the children plainness, with neatness, as it is to be honest and obedient? Don't you know that children want these foolish things soon enough without being led into them?

It is pride in the Christian mother's heart that prompts her to fix up her innocent children with the fancies and fashions of the world. If it is not pride, what else can it be? We are sure it is not the child's fault, who is unconscious of all this pride. Dear Christian mother, just stop to think what an opportunity you have to instil into the little ones' hearts the principles you profess to love so much. Think of this true saying of the responsibility of rearing children: "The sins we implant now will have to be rooted out after a while." How true this is! How much harder it will be for them to give up this sinful pride after they are grown! They do not see the harm that comes from sinful indulgences because mother put these things on them, and gave no warning voice against them.

The reason why so many larger children are so finely dressed may be because mothers like to see their children look gay. Do not teach the child to be proud of its clothes. The directions for real adornment, as mentioned in 1 Tim. 2: 9, 10, are all-important. Adorn the immortal souls of the children with the graces of love, obedience, kindness and purity. Let this part of the apparel be fine, instead of the clothing for the body, which is temporary and must soon vanish.

The unnecessary adornment of the body leads to pride, lust, haughtiness, and at last the destruction of the soul. One of the things which are an abomination in God's sight is "a proud look." "He resisteth the proud, but giveth grace to the humble."

Independence, Kans.

Lost.

BY EMMA ROOT.

SUNDAY, July 23, several boys were swimming in Grand River, near here. In their great glee and sport, a young man, about seventeen years of age, named Owen Walch, was drowned. His young friend, Arnold Springer, tried to rescue Mr. Walch, but all in vain. So far the searchers have not been able to find the body, and a reward is now offered for its recovery.

This is a hard stroke on the mother, who has been an invalid for many years, and it also deeply affects the good Sabbath-school, now many, many young boys, girls, and older persons, are going down the stream of time unconcerned! Their only thought is for a good time. Plenty of fun is all they desire. They are not even taught the sacredness of the Lord's Day, and nothing of God's Holy Word. If those who are trying to rescue the people in sin would search as earnestly and diligently as they who are trying to find the dead body, there would be many more souls saved.

The reward for finding "lost souls" is much greater than that offered for the "lost body." And is it not of much more importance?

726 W. Main Street, Grand Junction, Colo.

SISTERS' AID SOCIETIES

ELK LICK, PA.—Our Sisters' Aid Society met and organized April 22, 1911. Sister Olive Egan was appointed president; Sister Cora Ramsey, vice-president; Sister Lizzie Newman, secretary-treasurer; Sister Cora Kline, assistant secretary-treasurer. Several committees were also appointed. We had five regular meetings, during which time we quilted three quilts, besides doing other sewing. We have an enrollment of fifteen, and are still increasing in number and interest. May God help us in our work!—Lizzie Newman, Elk Lick, Pa., July 22.

STERLING, ILL.—Since our report, six months ago, we have held fourteen meetings. Our enrollment is fourteen and the average attendance seven. Our work consists of quilting, making comforters, prayer coverings, and sewing carpet-rags. During the last six months we received for work and by donations, $11.78, and expended $5.85, leaving $5.93 in the treasury. July 19 we reorganized for six months with Sister Lydia Butcher, President; Sister Lizzie Drafer, Vice-President; Sister Emma Becker, Secretary-treasurer. Pray for us that we may, by earnest effort and the Lord's help, do much good in his name.—Mrs. Ezra Flory, Sterling, Ill.

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Bro. Geo. W. Hilton, our missionary to China, was recently ordained to the eldership.

When last heard from, Bro. C. D. Hylton was engaged in a series of meetings in the Red River congregation, Frederick, Okla.

Bro. Ira E. Long, of Mansfield; Ohio, begins a revival at Bronson, Mich., Aug. 20, and will also attend the Harvest Meeting at that place.

The revival services in the Beaver Creek church, Va., conducted by Bro. B. B. Garber, closed Aug. 5, with eighteen accessions—all young people.

Bro. E. F. Nedrow, of Norristown, Pa., is to hold a series of meetings at Jones Mills, in the Indian Creek congregation, his State, beginning Sept. 23.

We are in receipt of the *Hebron Star* for July, the Catalogue Number for the Hebron Seminary, Nokesville, Va. It will be found interesting and helpful for those looking for a good school.

The Ministerial Meeting and Sunday-school Convention for Middle Pennsylvania, to be held at Huntingdon, are to begin Aug. 30, and close Sept. 1. The program will be published next week.

Bro. J. F. Campbell, R. D. 4, Parsons, Kans., writes us that he wishes to devote himself as fully as possible to evangelistic work, and would be pleased to confer with churches desiring his services.

Bro. E. N. Huffman, of the South St. Joseph Mission, St. Joseph, Mo., may be addressed at Brumbaugh, N. Dak., until Oct. 1. After that date he will return to St. Joseph and resume his mission work.

We are announcing the Sunday-school and Christian Workers' Meetings of Northern Indiana, to be held in the Goshen City church Aug. 26. On the 23d the Bible Institute opens, and continues three days.

Bro. N. F. Brubaker, of Fruita, Colo., says that he is arranging his home affairs so he can devote the fall and winter months to revival work. Those interested can write him. His first meeting, at Ozawkie, Kans., will begin Oct. 22.

With a view of establishing more churches in the Southwest, Bro. John Bragdon, of Kingston, Okla., who is willing to answer all letters of inquiry, wishes us to state that 2,000,000 acres of valuable Indian lands will be placed on the market Nov. 2.

We have notice of the death of Bro. Abraham Hull, which occurred at his home near Bermudian, Pa., July 25. He was an elder in the church, a devout Christian, served in the ministry a number of years, and was at the time of his departure sixty-seven years old.

On Saturday, Aug. 19, Bro. M. Flory, of Girard, Ill., begins evangelistic work in the Clear Creek house, five miles north of Huntington, Ind. About the third of September he goes south of Huntington six miles, to the Loon Creek house, in the old Salamonie congregation.

The total Conference offering, as published in this issue, page 527, is given as $14,961.85. It is one of the largest offerings yet lifted, there being only two larger, and still, considering the number of members who attended the Annual Meeting, it is not, by any means, what it should be.

Writing from Goshen, Ind., Bro. W. R. Miller tells us that he is talking each evening to full houses, and that he has the best of interest. Bro. Lemuel Hillery, though quite feeble, because of old age and his crippled condition, comes from the west side each night, and enjoys the talks as well as any of them.

In our write-up of the late District Meeting of Northern Illinois and Wisconsin it was stated that the next meeting would be held at Naperville, Aug. 15, 1912. We should have stated Aug. 22, that being the fourth Thursday of the month,—the day set for the meeting hereafter,—the Ministerial and other meetings preceding in their order.

While pastoral visitation has been urged by the Conference, many congregations, to their great loss, do not enjoy the benefit of this most excellent means of spiritual upbuilding. Congregations in which such visitation is a regular practice,—sympathetically and tactfully engaged in,—show a rich fruitage of love and union of effort in every good work.

The large number of Sunday-school pupils, recently received into church fellowship in the various congregations of our Brotherhood, indicates an awakening to the real intent of the Sunday-school. More and more, as the teachers are realizing the importance of their calling, are souls born into the kingdom from the ranks of the great Sunday-school army.

The pastor of one of our eastern congregations, using his typewriter, wrote the following on the first page of the Minutes of our late Conference, before handing them to the members of his charge: "Please read me. I am composed of facts that should interest every brother and sister." We are sure that this little note prompted a careful reading of the Minutes.

On account of returning symptoms of his former nervous trouble, Bro. I. N. H. Beahm retires from the presidency of Hebron Seminary, Nokesville, Va. He will, however, remain near the institution and assist in a minor way. Bro. W. A. Myers, a graduate of Bridgewater College, has accepted the presidency, and the school work will move steadily forward, opening Sept. 11.

Late reports tell us that the death of Sister Geiser, wife of Bro. J. S. Geiser, Baltimore, Md., resulted from heart failure. She was seated by the cradle, rocking her eight-months-old baby and conversing cheerfully with her husband, when she suddenly grew faint and it was all over with her in ten minutes. The death seemed to be an easy one, and she passed over without a struggle.

Bro. S. H. Miller, of Sunnyside, Wash., called at the Messenger sanctum on Thursday of last week. Since the St. Joseph Conference he has been in Iowa and Illinois, and went from here East, expecting to reach Somerset County, Pa., inside of a few weeks, where he will review the scenes of his boyhood life. He is planning to return to his home at Sunnyside about the first of November.

A correspondent writes us that Goshen, Ind., after remaining dry two years, became wet again, and now the best citizens in the city are ashamed of the conditions. More drunken men may be seen in one week than could have been seen during the two years when there were no saloons. It is said that city has learned her lesson, and learned it well. It is predicted that the next election will place the city on the dry list to stay.

We learn that Sister Wealthy A. Burkholder, of Newburg, Pa., one of our contributors, has been confined to her home the past two months from the effects of rheumatism. On this account the short Bible Institute, which Brother and Sister Burkholder had planned for the early fall, in their home, for the benefit of their congregation, and as many more as they could provide for, has been postponed indefinitely.

Our missionaries to China have arranged to set sail from Seattle, Wash., Sept. 18. The party is composed of Geo. W. Hilton, wife and son, B. F. Heckman, wife and two children, Homer Bright, wife and child, Anna Hutchison and Winnie Cripe. Mail, near the time of sailing, up to Sept. 17, may be addressed to them in care of Great Northern Steamship Company, outgoing Steamship *Minnesota*, Sept. 18, Seattle, Wash.

The church at McPherson, Kans., has laid to rest one of her promising young ministers in the person of Bro. Frank P. John, the son of Bro. E. E. John, one of the elders of the congregation. The young brother was in poor health when called to the ministry, two years ago, and never grew strong enough to take up the work laid upon him. He is said to have been a very devout and earnest Christian man. He died July 24.

Judging from what appears in the Gettysburg (Pa.) *Times*, of Aug. 4, it would seem that Gettysburg is working hard for the Annual Conference of 1912. We know nothing about the accommodations for the meeting, yet the people are in earnest, and think that they can take care of all who may attend. They are accustomed to big crowds, but realize that an Annual Meeting like ours is about the largest thing they have yet tried to secure.

We appreciated the calls of the different members of the Sunday-school Board. Before leaving the city they all dropped into the Messenger sanctum for short talks. They have taken hold of their work in real earnest, and we feel sure that their well-directed efforts will in time produce splendid results. We now have a head to which we can refer all Sunday-school matters of a general character, and this certainly will enable all our people to do better work and more of it.

A love feast was recently held in the home of Bro. C. G. Lint, Meyersdale, Pa., for the benefit of the aged elder, who is in his seventy-eighth year, almost totally blind and too feeble to attend the public services. The feast was attended by eleven of his relatives and friends, and was greatly enjoyed by the veteran soldier of the cross and his faithful wife. After the feast Bro. Lint received the anointing. In spite of his bodily affliction his mind is said to be vigorous, and he continues to be much interested in the church and her work.

Bro. O. H. Yereman, of Kansas City, Kans., says that he is happy over the coming of his mother and sisters from Smyrna. He has not seen them for fourteen years, and for quite a while has been doing his utmost to have them sent to America. Considering the obstacles the Turks place in the way of the subjects wishing to leave their native land, our brother can certainly be congratulated. He says that he has spared neither time nor money in accomplishing the task. But now they are in America,—the land of religious liberty,—and he is delighted.

When last heard from, the debate at Akron, Ind., between Bro. B. E. Kesler, on the part of the Brethren, and E. G. Denny, of the Disciple church, was progressing in a most satisfactory manner to the Brethren in attendance. Many of our people will regret to learn that the discussion is not to be published. Mr. Denny objecting to any arrangements to that effect. On page 517, this issue, will be found a brief reference to the discussion, and to the course pursued by the affirmative in the first proposition. We are promised further details later.

By referring to page 523 it will be observed that more ministers are needed in North Dakota and other parts of the Northwest. In fact, we do not have enough efficient ministers to supply the pressing needs of the mission points in any part of the Brotherhood. Though the churches are selecting preachers at the rate of three and four each week, the cry is for more preachers. We probably have enough, but not all of them are of that class who go everywhere preaching the Gospel. Too many of them are tied up with other duties, and the cause of Christ is left to suffer. But read the call referred to.

THE Brethren in the Second District of West Virginia have arranged to hold their Ministerial and Sunday-school Meetings in the Valley River church, on Thursday, Aug. 24.

BRO. J. S. FLORY, of Pasadena, Cal., widely known in most parts of the Brotherhood, died Aug. 3, at the age of seventy-five years. He was born near Dayton, Rockingham Co., Va., March 28, 1836. Before he was quite twenty-one years of age he was married to Elizabeth Sanger, and in 1858, at the age of twenty-two, he, with his wife, united with the Brethren church. The next year he was called to the ministry, and ten years later was ordained to the eldership. When the war broke out, in 1861, his sympathies being wholly with the North, he left his State to avoid being pressed into the Southern army, and spent five years in Iowa. After the close of the war he returned to his State and became very active in the ministry. In 1873 he left Virginia and settled in Colorado, where, during a period of eleven years, he had some varied experiences. After this he made his home in Southern California, where his active mind prompted him to pursue other lines of study, in addition to the work of the ministry. Bro. Flory was not favored with a finished education, but he was well read, a close student and a very prolific writer. He commenced writing for our church publications soon after the war, and kept it up until within a few years of his death. Few men among us have done more writing. He was the author of a few books that enjoyed a fair circulation. And while active both in the ministry and with his pen, he never became a leader of men among us. His talent did not run in that direction. Like some other preachers and elders of his day, he was drawn too far into the emigration business, and other secular pursuits, to render his ministerial experience as pleasant and as profitable as it might otherwise have been.

A Mission in Jerusalem.

WHY not, when the Master said from near this place, "Go ye into all the world"? True, the land has fallen into the hands of the enemy, but this should not keep back God's people from doing their part in planting the Gospel of the Lord Jesus Christ in that land and in the City of Jerusalem. The message of salvation is needed in every country of the East. Perishing souls, in darkness of unbelief, live in the land of the Savior's birth; the false prophet holds sway from Dan to Beersheba; the strongholds, spiritually, are as formidable as in the days of Joshua they were materially. But Christ shall conquer if we but march forward with the shout of victory on every lip.

For over a year the Board has had a Mission in Jerusalem under consideration. Calls have been made for some one to go to that land. Considerable money, including between $10,000 and $15,000 endowment, has been given. While the funds on hand, including the income from the endowment, are not enough, it is a splendid beginning, and what is needed now is some one to go, and contributions enough, in addition to what is on hand, to send him. Really, the hard place is the securing of the man. Who will go?

While the field, from some angles, may be a hard one, it has some excellent advantages connected with the work. Many English tourists visit the land, so that the missionary will be closer in touch with his own people. It is a land of the Bible and will furnish, as a side study, a most interesting opportunity to know the Book from the land standpoint.

It would seem that it should not be difficult to find some one ready for this field. Yet the call went forth this last year and no one offered. But the call goes forth again, and who will go? The Board will be pleased to correspond with any one who would like to know more about the field or the work. Or, better yet, with one who feels he is called to this field. Address, General Mission Board, Elgin, Illinois.

Meeting of the Sunday-school Board.

As stated last week, the Sunday-school Board of the Church of the Brethren met in Elgin, to transact business and lay plans for the future. The Board was created by the St. Joseph Conference. The work assigned is new, and it is found to be no easy task to devise and put into operation methods in keeping with the plan adopted by the Annual Meeting. The Board, with all the members present, was together one and a half days, and in that time went over the ground thoroughly. The most important step taken was to arrange for a Teacher-training Book, adapted to the needs of the teachers of the Brethren church. The book will be of standard grade, and when ready will fill a long-felt want among our Sunday-school workers. A book of this sort can not be produced in a month or two. The four brethren selected to prepare the different parts must have time to do their best.

It was further decided that it will be the policy of the Board to publish all books and pamphlets, as authorized by the Conference of 1911, at the lowest possible price to cover safely the expense of publication and distribution. Arrangements were made for teacher-training diplomas, and also the teacher-training seal. The Board is to keep in close touch with the Sunday-school work in all our colleges, as well as in close touch with the work in all parts of the Brotherhood. The Sunday-school program for the Annual Meeting of 1912 is already under advisement, and a committee was appointed to provide for a Sunday-school exhibit on the Conference grounds. A supply of good books for a Sunday-school library are to be examined, and a doctrinal department on each lesson was recommended for the *Teachers' Monthly*. Much other work was considered, and in the future the MESSENGER readers are to hear more of the plannings and doings of the Sunday-school Board of the Church of the Brethren.

Ancient Libraries.

THE libraries of ancient Rome are said to have been immense. This may also be said of the collections of books in other large cities. Some of the people were fond of reading, and the demand for books was much greater than is generally supposed. There were fine libraries at Athens, Jerusalem and at Alexandria, Egypt. The latter, probably, contained the largest and the finest collection of books in the world.

Even without the printing press books were easily and quickly made. To start with, each author wrote his own book, and from his manuscript other books were produced as needed. In fact, book making was a business, the work being done by educated slaves. One desiring a copy of a book containing a few hundred pages, had only to give his order, and the slaves of the book maker would be put to work, a fixed part of the copy being assigned to each slave. They worked rapidly and, in urgent cases, could complete a good-sized book in a day or two. Ten slaves, skilled in the use of the pen, could do a good deal of writing in twelve hours. The purchaser might have his order on Monday and in four days have the neatly-bound volume delivered to him at a cost of several dollars. The larger books, of course, cost more, and required more time for their making.

The man who could afford it, had little trouble in procuring all the books he felt disposed to purchase and read. Some well-to-do literary men kept a few educated slaves, whose business it was to make the books needed for their libraries. They paid authors for permission to make, for their own use, copies of the books needed. In this way books were made rapidly, and those with literary inclinations found it convenient to engage in a wide range of reading.

When the different parts of the New Testament were written, it became customary for churches or individuals to order copies of the parts desired. A church could procure the whole New Testament, or it could order one book at a time, beginning with Matthew and going on to the end. A minister could place his order for a copy of Matthew in Greek, Latin or any other language in common use, and have his book inside of a few days.

Men of wealth spent little fortunes building up large libraries. Some of them kept scores of slaves constantly at work, making copies of the books needed for their library shelves. These books consisted of dictionaries, histories, scientific books, treatises on religion, medicine, philosophy, and the various lines of thought. Some men of ancient times became regular bookworms, and not a few became widely noted for their extensive and varied learning. These learned men wrote many books of their own, and in this way a literature covering a wide range of thought was produced.

Meeting of the General Mission Board.

THE General Mission Board of the Church of the Brethren held its regular meeting at the home of the writer, in Mount Morris, on the fourth inst. For a half score of years all the meetings of the Board were held at the same place and it was a homecoming to some of us. It was a pleasant and happy experience to have the brethren of the Board in our home again. We shall not soon forget the ocasion, for twelve years have passed since the same privilege was enjoyed.

The pleasure was softened and toned down by the memories of those who met with us in the years gone, whose voices are no more heard among the living. They met and labored with us and we enjoyed their presence, but now they have ceased from their work and are at rest. Among these were Brethren Enoch Eby, Daniel Vaniman, John Price, Samuel Riddlesberger, Charles Hawbecker and Jacob Miller. Others of us remain to labor a little longer but soon we, too, shall be at rest in the home of the soul.

The business before the Board was mostly of a routine character, and this was disposed of in the usual careful and thoughtful manner. Plans for future work and further development were thoroughly discussed and carefully considered, showing that the Board is fully awake to the situation and aggressive in its methods.

Money is in hand to support a missionary in Palestine, and steps were taken to locate a mission in the Holy City, if possible, and if the way seems closed there, after a careful and thorough study of the situation, in its vicinity. A large number of our people are deeply interested and are anxious that a mission be started in Jerusalem, if possible, and this is to be done as soon as a suitable brother can be found to carry forward the work. It will require experience, good judgment and tactfulness, to establish and carry on successfully a mission among the Mohammedans found in the Holy Land.

Our last Conference referred two queries to the General Mission Board, touching the question of advertisements in our periodicals. The first one referred to real estate advertisements. It was explained at the Conference that the Standing Committee considered the query too sweeping in its character and hence it was referred to the Board. A very careful consideration of the entire question led to the conclusion that no principle of right would be violated in advertising land in the *Inglenook* and *Almanac*. It was determined that the greatest possible care be taken to have the advertisements strictly in accord with the facts in the case. It was held that those having land for sale might advertise it, provided, always, that no overdrawn statements, whereby intending purchasers might be misled, be inserted.

To meet the request contained in the second query it was decided to caution those in charge of our advertising department to take great care as to all advertisements inserted, so that no principle of right is violated.

The business was all completed in one day, and the brethren left us to return to their homes. Come again, brethren; your presence did us good and you will be most heartily welcome.

D. L. M.

On the Mountain Tops.

JUST at what period in the creation Jehovah formed the mountains, we are not told, but we know that they were formed; and, we are made to believe, for a very special and important purpose.

In the early history of the world mountains are spoken of as places of refuge in times of danger, and places of worship where God seemed pleased to meet with his people.

It was on the Mountain of Ararat, that Noah's floating home first rested after the flood. Here it was that he built the first altar in the new world, and made his first offering to God for his wonderful deliverance, and it was here that he most fully realized the wondrous power of God and the destructiveness of sin. How long he and his family remained on this mountain, and how soon he ventured down into the valley and the plains, we know not. But as he did so, we can well imagine the respect, reverence and love he must have continued to have for the mountain whence his deliverance was so miraculously assured. And we need not wonder that if, when the thunder rolled, the lightnings flashed, and the floodgates of heaven were opened, he said to his wife and children: "Had we not better flee to the mountains?" There would be two reasons for such a feeling: First, a mountain was a high place,—above the reach of an ordinary flood; second, it was on the mountain top that God seemed to be nearest to his people.

It was on the mountain that God called his servant, Moses, that he might deliver to him the Law, which is still held in reverence by all his children who have learned to know him in his loving and saving power.

As sacred mountains we have Horeb, Nebo, Lebanon, Hermon, Ebal, Gerizim, Moriah, Zion, and hundreds of others, around which sacred recollections cluster. To the mountains Christ loved to resort for prayer and to hold communion with his Father and his chosen disciples. It is with a restful pleasure that we, in imagination, see him, in company with his little band of disciples, wind his way up and over the Mount of Olives to the little town of Bethany, where dwelt the loving family of Lazarus and his sisters, Mary and Martha. Though Christ had no home that he could call his very own,—no place where to lay his head,—it makes our hearts swell with joy to feel that there was at least one home, one open door from which he, at all times, received a gladsome welcome from loving lips and smiling faces, "Come in and abide with us." Thank God for the Bethel of Bethany and the home of welcome and love beyond the Gethsemane of suffering!

And so we find, all through the Book, references to the mountains as being places of strength,—strongholds, refuges from dangers, and places of sacred associations. The Psalmist says: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion," surrounded as it is on the sides by hills and mountains.

Now, we do not claim that Huntingdon is to be compared with the Holy City Jerusalem, in any way except its surroundings. It is surrounded by hills and mountains, as is Jerusalem; and ever since we visited the Holy City and walked over its surrounding mountains, and viewed its landscapes, we have more than ever fallen in love with our own home place, among the hills and mountains. We not only enjoy living among them and looking at them, but some of our most pleasant hours have been spent in climbing up their sides and viewing the surrounding landscapes from their tops.

Last Saturday afternoon we, in company with the summer school, now in session in the Juniata College, Bro. Miller, wife and daughter, formerly of Iowa, but now residents with us, and Mr. Williams, connected with our State Forestry, took a climb to the Bench, on the top of one of our near-by mountains, a mile distant, and about a mile up. As on this occasion we were favored by the most pleasant midsummer weather, the walk was exhilarating, especially the "up" part. When we reached the "top," the conditions were inexpressibly lovely. We were all, with one accord, in one place, and all breathed the spirit of thanksgiving from our hearts. On the way up there is a well-prepared path, hedged in on either side with trees, plants and wild flowers. At the half-way point we lingered at the beautiful bungalow home of the Blair Company's artist, where we were all refreshed by drinking freely from a near-by flowing spring, and where we took our first downward view of our home city, spread out at the foot of the mountain on the eastern side of the Juniata River. On the top we had a heavy breeze that touched nowhere, after it left the top of Tussey's Mountain, until we had the privilege of breathing it into our lungs, thus enjoying it fresh, cool and pure, as our good Father makes it.

The view from this point was grand indeed. In the far distance were the hills and mountains, spotted with farms and fields. Lower down, with our city, the Juniata River, the Pennsylvania Railroad, and the H. & B. T. M. R. R., at our feet. Over the first-named railroad pass some seventy-six passenger trains daily.

After spending several hours in social intercourse, we partook of the usual evening repast prepared for such occasions. Then it was time for two or three things, and we decided to have all happen, as near as possible at the same time,—to see the fast evening train speed on its way eastward, to see the sun set over the distant mountain, and to start on our way homeward, and it so happened that we were able to have them all quite near together.

To stand on the top of a mountain, and see the trains, several miles away, wind along the riverside, pushing through the mountain gorges, gives peculiar impressions to the beholder, especially to the writer, who has been witnessing these scenes occasionally for years and years. Along this route, years ago, was the then notable "Pike" leading from Philadelphia to Pittsburg. Over it passed the stage coach, carrying the passengers and the mail from city to city, which was considered at that time quite an improvement over the slow post. Over this great highway also passed the "Conestoga" and other covered wagons, carrying the westward tourist and home-finder, his family and his household goods and eatables, because in those days the public wayside inns were few and far between. Following this was the wonderful canal with the tow-path at its side, for the team of mules,—one, two or three, as needed,—to pull the heavy-laden boats. On this public highway were the freight boats for the carrying of the "store goods," needed to supply the trade of the stores along the way. Also, on this same public road was run the packet boat, or "Passenger and Mail Accommodation." These boats had the right of way, because they constituted the "fast line" between Philadelphia and Pittsburg. They did not have the parlor coach or the Pullman sleeper, but they did have sleeping berths. And though the speed was not great, it was really a very pleasant way of traveling, free from the danger of collision, being knocked off the track, tumbled over high embankments, dashed into rivers from broken bridges and buried under their waters, or burned to death under demolished coaches. If the boat should happen to take fire, they had plenty of buckets and plenty of water to watersoak the whole train. During the night they had walking guards. In those days they *knew* their passengers, and with a slow train, plenty of eatables and plenty of sleep, the canal-boat passengers constituted a contented and happy little band. The railroad, the telegraph and the telephone you know all about, but it was the "fast line" train that brought us to these reflections.

As to the sun setting, we wish that you, who can appreciate God in his majesty and in his beautiful ways of doing things, could have been there to see and to admire the sinking of the sun and the lengthening shades in the valley below. Touching the distant mountain, the rays of the sun illuminated the tops of the trees, as they were pictured in the lower crest. Then came the gradual sinking of the sun behind the mountain, the singing of the birds in the fading evening tide, and the benedictory song of "good-night," by our party, and the outing was ended. H. B. B.

Right Looking.

A LADY once said that while she endeavored to keep her house clean, she did not make a business of looking for dirt. She took a philosophical and practical view of life and its responsibilities, and so arranged matters that she could enjoy her home and be of some use to the world. By way of illustration this may apply to the conduct of people generally. Some men and women spend their time looking for the unpleasant things in life. They not only look for such things, but they think about them, and talk about them until they become experts at the business. They have an eye and ear for the unpleasant occurrences of the neighborhood, the church or the family. They notice every little detail, can remember everything perfectly, and seem to have a faculty for talking about the bad.

There are others who cultivate habits just the reverse. They are not looking for the unpleasant things in life, but when such things come their way they meet them squarely, dispose of them, then proceed to enjoy the things that are intended for their good. They not only look for the good in life, but they find it, think about it, and talk about it. They take pleasure in cultivating the habit of looking for the helpful and enjoyable, and, as a result, are better men and better women. Looking for the good, thinking and talking about it, helps them to attain to a high moral standard. Right looking and right thinking make the right kind of people.

Provide Prayer Caps.

SOMETHING unusual happened in the Episcopal Church of the Redeemer, Fifty-sixth Street, Chicago, a few Sundays ago. The Rev. Geo. R. Hewitt, curate in church this summer, during the absence of the rector, Dr. John Henry Hopkins, said that the ladies who, on account of warm weather, attended church bareheaded, violate the instructions given by Paul in 1 Cor. 11, in regard to women having their heads covered while engaged in praying and prophesying. He told his people that he had arranged for dainty lace prayer caps for those who needed them and that these caps would be found, the next Lord's Day, in a box near the entrance. He provided for an ample supply, but as the weather the next Sunday was cool, there was no demand for the prayer cap. It remains to be seen what these ladies will do, should the weather get warm again. The minister explained that years ago the Episcopalian church insisted on the lady members having their heads covered in religious services, and that, in providing prayer caps, he was simply endeavoring to carry out the rules of the church. This might serve as a mild hint to those who would do away with the devotional covering.

Card Playing.

BRO. VIRGIL C. FINNELL, of Des Moines, Iowa, has been doing some plain preaching against card playing. In a recent discourse, as reported in the *Daily Register and Leader* of his city, he said: "Card playing is on the increase in this country and in exact proportion to the increase of card playing in our homes the resultant poverty, shame, crime and ruined lives must be chargeable to those fathers and mothers who have created the desire and trained the hand. Unless there is a marked difference between the church and the world, there is something radically wrong with the church. If a Christian is to enjoy the fullest blessing of his discipleship, he must keep himself free from every questionable pursuit or place. The man or woman who has been truly regenerated will not spend time in an endeavor to determine how many questionable things he may indulge in, but will constantly seek that which will elevate and purify not only the individual, but the community."

The Greek Church.

ONE of the publications coming to our desk says that for a thousand years the Greek church has remained practically unchanged. In some particulars, especially regarding her mode of baptism, it may be said that she has undergone little change for more than 1,800 years. By the Greek church we mean that part of Christendom using the Greek language in its services. The people not only read the Greek New Testament, but their priests preach in this tongue. As known to all travelers, they do not represent the highest type of Christianity, but their disposition to keep up their ancient customs figures somewhat as evidence in support of certain ancient practices. For baptism they have always practiced immersion, invariably dipping the candidate three times. Single immersion is unknown among them.

MISSIONARY DEPARTMENT

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General Mission Board, Elgin, Ill.

HELP WANTED.

As there are several mission points without resident ministers, in this northwestern country,—especially in North Dakota, Eastern Montana and Western Canada, the ministerial distributing committee takes this means of soliciting any faithful and loyal ministers, who are thinking of changing locations, to consider our call for help. Perhaps you are located in a congregation where there are a number of ministers, and you are not needed. Here is a chance to improve your talent, and to be the means, in God's hands, to build up a flourishing church, and, at the same time, get a home and be in a beautiful country. One of these mission points is at Bracket, Kansey Co., N. Dakota, about thirty-five miles northeast of Devils Lake; another is at Bowbells, northwest of Minot, on the "Soo Line;" still another at Glasgow in Eastern Montana. There are also other points that need you. Will you come? Let us hear from you, and we will put you in correspondence with brethren who will give the information desired.

J. C. Forney, Kenmare, N. Dak.
Geo. Strycker, Maple Creek, Sask., Can.
A. M. Sharp, Sec., Egeland, N. Dak.

MONITOR CHURCH, KANSAS.

Bro. H. M. Brubaker, our District Sunday-school Secretary, conducted our annual Sunday-school Convention at this place yesterday. We were glad for the goodly number of visitors from the surrounding country and adjoining churches. We always welcome them into our midst. We feel that this was one of the best (if not the best) Sunday-school Conventions ever held at this place. Bro. Harvey gave us an excellent address on the forenoon "The Individual and How to Deal with Him." After enjoying the noon hour in social intercourse, the afternoon was spent in discussing various topics for the betterment of our Sunday-school here at Monitor.

Our Christian Workers' Band also favored in short address in the evening, being permitted to talk over plans for our future benefit. We now have a junior Christian Workers' Band at this place, which, though recently organized, is doing a good work and promises much for the future in helping to develop our boys and girls. We feel that both our Christian Workers' Band and our Sunday-school are improving, and that they are among the best in the Brotherhood.

Our Harvest Meeting will be held Aug. 20, instead of Aug. 13, as stated in our last report. Visitors are welcome. Emma T. Stutzman.

Conway, Kans., July 31.

THE DEATH OF BRO. ALLEN IVES.

Bro. Allen Ives was born in the city of La Fayette, Ind., Feb. 15, 1830, died at Centralia, Wash., July 17, 1911, aged eighty-three years, five months and two days.

He was married to Mary Deeter Nov. 2, 1848. To this union were born twelve children, five of whom are still living; also thirty-one grandchildren and fifteen great-grandchildren. He united with the Church of the Brethren at the age of twenty-two, remaining true through all the vicissitudes of a long and eventful life. He was elected to the office of a deacon at about the age of thirty-five, in which capacity he served the church for three years. Then he was elected to the ministry, and later on to the eldership, in which capacity he served until his death,—a period of about forty-five years, thirty years of which he served as an elder. He was an active worker, and it may well be said of him that he made "full proof of his ministry." He was the pioneer worker and founder of the Burr Oak church of Kansas, and many other organizations trace their origin and existence to his indefatigable efforts for the cause of our Blessed Master.

He also did much evangelistic work in the time of his strength, and met the opponents of the truth, as he saw them, with the "Sword of the Spirit." His efforts told to the discomfiture of his opponents, whenever there was an open discussion of the truth.

His last days were spent with his children in the State of Washington, and in and around Centralia. He may well be regarded as the father of this church. Though past an age when he could work as he once did, yet he was constant and untiring in his effort to build up this church and was never so happy as when he saw indications of its growth.

Once he was possessed of a fine farm and a beautiful home, and all of his large family of children were with him in health and strength. Earthly friends were then in abundance, but all this was suddenly swept away, his family scattered, his health broken, and his eyesight almost destroyed. Notwithstanding all that I never heard him murmur or complain, neither talk discouragingly of his lot, nor upbraid, in an unkind spirit, those who had been the cause of his financial ruin. It was simply Job's case in the present century. Though dead he still lives. Funeral services by the writer from 2 Tim. 4: 7. Interment in the city cemetery by the side of his deceased companion.

Olympia, Wash. J. S. Secrist.

MARKLE CHURCH, INDIANA.

Aug. 6 Bro. Lewis Huffman and wife, of Sugar Grove, Ind., unexpectedly came to us, attending our Sunday services. Bro. Huffman had been a faithful elder, here in the Markle Church, for many years, until about four years ago, when he felt that old age and the condition of his health were weighing too heavily upon him, to retain the eldership. He asked the church to select some one else in his place, and Bro. D. B. Garber was chosen to take charge of our congregation.

Bro. Huffman still retains a spiritual concern for the dear brethren and sisters of the Markle congregation. He has often been here since his resignation, on funeral occasions and at other services. This shows that he still has an interest toward the flock for which he once so faithfully cared,—for those who cherish him as a faithful leader.

Bro. Huffman preached a sermon for us in the morning. His text was taken from 1 Cor. 16: 13. Like Paul, he warned us against false prophets and teachers, and urged us to stand firm in the faith.

We believe, as was mentioned in the Messenger some time ago, that the members of the different congregations should visit each other more in their services, in order to create greater interest and receive a special benefit. During the past year quite a number of members, and especially ministers, have been with us in our services, and it proved of be a spiritual feast to us all. It does us good to meet those of like precious faith.

Our Christian Workers' Meeting is still in progress. We have prayer meeting on Thursday evening of each week. Our Sunday-school is increasing in number and interest. By a loving concern for one another we may be able to accomplish much good to God's honor and glory. Lillian Earhart.

Markle, Ind., Aug. 4.

TROY MISSION, OHIO.

For more than two years our people have been conducting services in this town, the county seat of Miami County. We have been renting a house of worship. The District Mission Board concluded that it would be wise to buy the church, which was for sale, and took steps to that effect. The transfer of all legal papers was made July 1, of this year. The Church of the Brethren now has a house of worship in Troy, a town of about 8,000 souls. Thus far this has been a part of what is known as the Casstown church.

July 26 Elders J. E. Barnhart and Sylvan Bookwalter met with a good representation of the members and assisted in reorganizing the work for the remainder of the year. Bro. D. A. Yount is in charge of the preaching services. Bro. Cyrus Petry was chosen Sunday-school superintendent; Sister Edna Bashor, secretary. Sister Daisy Yount was chosen president of the Christian Workers' Meeting, with Sister Hassie Bryom as secretary.

Each of the organizations has been duly reorganized, a place of responsibility being found for practically each worker. Now, as the Lord gives, and each member uses, the power apportioned, good work is anticipated at this point.

With the recent coming of Bro. Cyrus Petry and family, four more have been added to the membership. These are earnest workers, and we are sure they will add materially to the progress of the work here. At the present time this point claims a membership of about thirty-five. Others are favorably considering this location.

May we, as workers everywhere, be found with the Lord more often in our secret closets in prayer, rather than away from him in avenues of worldliness.

Casstown, Ohio, Aug. 1. Mina H. Bosserman.

AHWA, INDIA.

Our neighbors are busy, in their crude way, putting out their crops. The refreshing rains are so restful. It does us good to see nature active again.

Two persons recently were added to our Christian working force in the Dangs. We now have teachers in four villages outside of Ahwa. But there are still nearly three hundred villages in this vast jungle without a "light-house,"—a Christian teacher.

We are encouraged in the work because the Ahwa school has the best attendance of any time in its history. Our Sunday-school is also well attended.

We want to make an earnest request that you pray for Gotis, our brightest and most advanced schoolboy. What a wondrous blessing to God's cause, when he will go out as a teacher among his people! He will have advantages far above the teachers of other districts. Ah, we do look forward to that day with joy.

The people have learned that we stand for justice and right. This we know from the way they come to us, to be helped and shielded. It is sad to see how these poor, ignorant people are oppressed by those who should be their protectors. They are taken advantage of in so many ways.

The other evening our little daughter and I were going up into the village. As we got near, we heard a commotion of some sort. We soon learned that a petty policeman had taken a native umbrella from one of our schoolboys. We had a "gongership," as it is called.

I simply asked the name of the policeman, but that was enough, for soon three other policemen came bringing back the "gongership." Then the whole village felt a great victory was won, and said: "See, you are our parents; if you had not been here, we never would have gotten our gongerdy."

These people are so very ignorant that it takes something concrete to make an impression. Simply preaching to them means very little, but they can be touched by contact in the simplest ways. Nothing pleases them so much as when the missionary goes hunting with them. The other night we sat in a tree with our old neighbor, and waited until a herd of wild boars came to eat the fruit from under the tree. The next day the whole village feasted and rejoiced. Every such little act makes us more friends, and opens the way wider to teach of the Best Friend,—our Lord.

We often see people whom we had met a year or so ago. When we ask them if they remember what we had told them about the true God, they often say: "No; we don't remember what you said, but we remember what you did."

The Christian families who are farming are doing well, and we have faith that the light from the Christian village will shed its rays far out into the surrounding darkness. God is working among these simple people.

We are blest with good health and have every reason to rejoice in him whose we are. Remember your work in this jungle field. Florence Baker Pittenger.

Ahwa, Dangs, India, July 13.

MINISTERIAL MEETING OF OREGON, WASHINGTON AND IDAHO.

The last Ministerial Meeting of Oregon, Washington, and Idaho, was held in the Coquille church, Myrtle Point, Oregon, July 13. There was not so large an attendance as in former years, owing to the distance at which the greater number of members are living from the place of meeting.

Our Ministerial Meetings are held in connection with the District Meeting, but as the former combination of States was segregated last year, this was the last and final meeting of the manner in which we have been formed out of the one, and three such meetings, each year, will hereafter be held. We trust that three times the good will be accomplished in the coming years.

In this, our Ministerial Meeting, the spirit was excellent, and, in keeping with all such occasions, a spiritual feast was enjoyed by all present. We herewith give a few thoughts collected from the various topics:

1. "What Are the Benefits Derived from a Minister Studying How to Appear Before the Public? First, to Himself? Second, to His Audience?" Among other things it was said that the minister should study how to appear to best advantage before he reaches the pulpit, in dress, manner and language. The Bible is the Holy Word and should be treated with becoming reverence. It is very unbecoming for a minister to take a seat with a coilborer and indulge in a nap while the minister is giving God's word to the congregation. A minister should not lower his voice to an extremely low pitch and then instantly raise it to such a high pitch as to excite the nervous.

2. "What Esteem Should the Congregation Show the Minister Because of His Official Capacity?" It should show all due respect to the minister as a man of God. Members should look to him as a leader, and should deport themselves in such a way the congregation has placed the minister in a responsible position as the Lord's anointed. David, speaking of Saul, declared that he would not touch the Lord's anointed to harm him. To speak disrespectfully of the minister is to touch the Lord's anointed. "Obey them that have the rule over you (those who rule well). . . . for they watch for your souls." We, as an audience, should show our esteem for the minister by our attention. We should give him all the encouragement we can during the week and, at the close of the meeting, tell him of some point or points that helped us. Do not be afraid to say "Amen." Teach your children to respect him.

3. "What Constitutes a Good Sermon?" This subject was also discussed with special interest, and the great importance of the pointed, well-delivered sermon was especially emphasized.

4. "How Conduct Family Worship to Be Most Beneficial and Least Embarrassing to the Family and to the Stranger That May Be Present?" The main object of family worship is to get all members of the family to take part in the exercises by reading, singing and prayer.

Talent, Oregon. C. D. Fager, Sec.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA.

Fairview.—Our series of meetings, conducted by Bro. C. P. Rowland, closed on Sunday evening. While there were no accessions, we do not feel discouraged. The seed sown will bring forth fruit later on. On Sunday morning Bro. Rowland gave a talk to the children, which was enjoyed by all. We expect six ministers to be with us for a few months. We will then have preaching every Sunday evening, while they are here. In the report of the special council of July 28 mention should have been made that Bro. Rensberger was chosen elder for one year, to take charge of the work here at the September council, Bro. Shorb's time having expired. One letter was also read.—Jennie L. Heckman, Mutrie, Sask., Can., Aug. 8.

ILLINOIS.

Lamotte Prairie.—Our love feast will be held Sept. 2, to be followed by a series of meetings.—Mary E. Weller, Palestine, Ill., Aug. 9.

Loraine church met in council Aug. 5. Our elder, Bro. M. L. Hahn, presided. We decided to hold our series of meetings and love feast in October, after the District Meeting. Our church repairs have been completed, both inside and outside. Bro. Hahn gave us a good sermon on Friday evening, but instead of remaining over Sunday, as usual, he was called home to preach a funeral sermon on Sunday.—Myra E. Pittman, Loraine, Ill., Aug. 7.

Macoupin.—Our congregation met at 1:30 P. M., Aug. 5, in council. Bro. I. J. Harshbarger tendered his resignation as elder in charge, as he intends to go to California soon. Bro. Jesse Smeltzer was advanced to the second degree of the ministry. Brethren Clinton Brubaker and Jesse Smeltzer will represent us at the District Meeting. Brethren Martin Brubaker and Eli Bowman are alternates. Our love feast was appointed for Sept. 1, at 6:30 P. M., and an all-day meeting Sept. 2. Bro. John Burton, of Muscatine, Iowa, will begin a series of meetings for us Aug. 13, to continue two weeks. Our Christian Workers' Meeting was reorganized, with Bro. Clinton Brubaker as president; Sister Ollie Smeltzer, secretary. Aug. 6 was the time appointed for our local Sunday-school convention. The Sugar Creek, Girard and West Otter Sunday-schools met with the Macoupin Sunday-school, and a good program was rendered. Our District Secretary, Bro. I. D. Heckman, the Sunday-school President of the Macoupin County Sunday-schools, and the Township Secretary, were with us. One speaker said: "The Sunday-school is out for business, or it has no business to be out."—Aurelia Brubaker, Farmersville, Ill., Aug. 5.

Woodland church met in council July 26. Our elder, Bro. C. Bucher, presided. Bro. James M. Moore was with us, and opened the meeting by reading Col. 3. Six letters were received. The visiting brethren reported that they found all the members in love and union, and willing to work with the church. Our love feast will be held Sept. 30 and Oct. 1, beginning at 10:30 A. M. Our new church is now about finished and will be dedicated Aug. 30. Brethren C. Walters and D. Johnson are our delegates to District Meeting; Brethren S. G. Bucher and N. Weber, alternates. We have added an acre of ground to our cemetery, and now have it surveyed and laid out in lots, ready for sale. Our series of meetings at the Woodland house begins Aug. 19, to be conducted by Bro. E. F. Sherfy, of Chicago, Ill. At the Mount Pleasant house meetings will begin Sept. 9, with Bro. Reuben Shroyer, of New Berlin, Ohio, to conduct the services.—Fannie B. Stambaugh, Summum, Ill., Aug. 10.

INDIANA.

Cedar Creek.—Bro. Fitzwater was with us Aug. 6. He preached a missionary sermon in the forenoon, and delivered a temperance discourse in the afternoon. A collection of $21.68 was taken for Home Missions; also a collection of $7.72 for the temperance work.—D. L. Voorhees, Garrett, Ind., Aug. 7.

Landess.—We held an all-day Harvest Meeting Aug. 6. Bro. Grover Wine gave us a powerful sermon, in the forenoon, on harvesting and what is meant by harvesting. At the noon hour we enjoyed a good dinner. Several visitors were present. We received $13.65 in our free-will offering. In the afternoon Bro. Wine preached an inspiring missionary sermon. Two souls came out on the Lord's side. We thank our Heavenly Father for his mercy and kindness toward us, and are grateful to our ministering brethren for their help and presence.—Adelia Endsley, Landess, Ind., Aug. 7.

North Liberty.—Our two Chinese brethren, of Chicago, Moy Wing and Moy Way, devoted two evenings the past week, Aug. 1 and 2, explaining to us something of the darkness of their homeland, and the wonderful opportunities here. Since they received the gospel light, they are very eager to give it to others. We held our Harvest Meeting Aug. 5. In the morning Bro. L. M. Neher, of Milford, Ind., gave us a good thanksgiving sermon. In the afternoon Brother and Sister Neher and Sister Winnie Cripe conducted a children's meeting.—Dorotha Foote, R. D. 1, North Liberty, Ind., Aug. 5.

Pine Creek.—Two of our Chinese brethren were with us in the evening of July 21, at the East house. They spoke to us about their home land. Aug. 6 we had the privilege of having with us Brother and Sister L. M. Neher, of Milford, Ind. After the regular Sunday-school session, Bro. Neher gave us a talk on the Sunday-school lesson, followed by Sister Neher, who gave an address on "The Beautiful Woman." In the afternoon at 2:30 we met for children's meeting. Sister Neher and Sister Winnie Cripe each gave a talk to the children, followed with a talk by Bro. Neher. These talks were inspiring to the children and older ones as well.—M. S. Morris, R. D. 1, Walkerton, Ind., Aug. 10.

Rock Run church, five miles southeast of Goshen, Ind., will hold her annual Harvest Meeting Sept. 2, at 10:30 A. M.; also at 2 P. M. We expect Bro. George W. Flory, of Covington, Ohio, to do the preaching. Bro. W. R. Miller is with the Goshen church this week, giving his illustrated lectures to crowded houses, with the best of interest. Many can not gain admittance into the building.—I. L. Berkey, R. D. 9, Goshen, Ind., Aug. 11.

Somerset church met in council at the Vernon house Aug. 6, preparatory to our love feast, Aug. 12. Our elder, Bro. E. S. Brubaker, presided. Bro. J. S. Mahon being present, gave us some very good counsel. Bro. Elsworth Weimer was elected delegate to the District Meeting; Sister Mollie Tinkle, delegate to the Sunday-school Meeting. Our Sunday-school is progressing nicely.—Oma Rife, Converse, Ind., Aug. 7.

Sugar Creek.—July 30 we held an all-day Harvest Meeting at the East house. After Sunday-school Bro. Ira Kreider gave us a splendid talk. In the afternoon Brethren Dorsey Hodgden, John Mishler and Sister Grover Wine gave us some good missionary talks. Our Sunday-school collection amounted to $6.05. A collection of $15 was taken, at the close of the meeting, for missionary purposes. The attendance was large and the attention good.—Blanche E. Arnett, South Whitley, Ind., Aug. 11.

Walnut.—We held our Harvest Meeting Aug. 6, which was well attended. Bro. Otho Winger was with us and held two services. In the afternoon he preached a Thanksgiving sermon from the text, "O give thanks unto the Lord, for his mercy endureth forever." At noon the tables were spread and all present partook of refreshments. At 2 P. M. we gathered in the church again, and Bro. Winger delivered a soul-stirring missionary sermon, from the text, "Go ye therefore, and teach all nations." An offering of $37.80 was given for World-wide Missions. Bro. Winger preached an excellent sermon in the evening, taking his text from Luke 15: 11-32.—Emma Foust, R. D. 11, Argos, Ind., Aug. 7.

Yellow Creek church will hold an all-day Harvest Meeting Aug. 31, instead of Sept. 2. Bro. J. D. Frederick will preach for us. Come and enjoy the day with us.—Irvin Miller, R. D. 5, Goshen, Ind, Aug. 8.

IOWA.

Albia.—Bro. Abraham Wolf, of Udell, Iowa, and Bro. Willis Rodabaugh and wife, of Frederick, Iowa, were with our little band of members here over Sunday and gave us two good sermons. Bro. Wolf preached in the morning, and Bro. Rodabaugh in the evening.—Samuel Miller, 39 Tenth Ave. W., Albia, Iowa, Aug. 7.

Cedar Rapids.—Bro. John Robinson, our District Sunday-school Secretary, was with us July 30. By his direction we held two sessions relating to Sunday-school work. The forenoon was devoted to topics discussed by those of our number. In the afternoon Bro. Robinson talked to us on "The Art of Teaching," which was most interesting and helpful to all.—Grace Tisdale, Cedar Rapids, Iowa, Aug. 4.

Garrison.—Our people here enjoyed a visit from Sister Sadie Miller July 29 and 30, who gave us three very interesting talks on India. The services were enjoyed by all present. We also enjoyed a visit from our District Secretary, Sister Marie Jasper, from Ankeny, Iowa, who was here Aug. 6.—Estella Blough, Garrison, Iowa, Aug. 9.

Osceola.—Our Sunday-school is growing in attendance. We expect to hold an all-day meeting Sept. 10, with preaching in the forenoon and a temperance program in the afternoon. Our series of meetings, held by Bro. S. M. Goughnour, of Ankeny, Iowa, will begin Sept. 1. Our love feast will be Sept. 2. We should like all our members, living at a distance, and also those from other congregations to be with us at that time, and help the good work along.—Emma Folger, Osceola, Iowa, Aug. 11.

KANSAS.

Dorrance church met in council Aug. 7. Eld. D. A. Crist presided. One letter was received and one granted. The question of dividing the territory between Victor and Dorrance was taken up, and the request of the District Mission Board was granted. Our love feast will be held Nov. 4, to be preceded by a two weeks' series of meetings, with Eld. D. A. Crist as evangelist. Christian Workers' officers were elected, with Sister Pearl Holland as president. Bro. O. H. Feller and Sister Clara Himes were chosen as delegates to District Meeting. Last Sunday we held our Sunday-school Meeting, having with us our District Secretary, Sister Anna Kuhn, of Belleville, Kans.; also some other delegates. We felt that we had a very profitable day. We received new inspiration to press on in the Lord's work.—Pearl Holland, Dorrance, Kans., Nov. 4.

Kansas Center church met in council Aug. 5. Our elder, Bro. H. T. Brubaker, presided. We decided to send one delegate to District Meeting. Bro. H. T. Brubaker was chosen to represent us. Our love feast will be held Oct. 1, at 6 P. M. We expect to hold a series of meetings the latter part of November, to be conducted by Bro. John Crist, of Western Kansas.—Lucy Boone, R. D. 6, Box 68, Lyons, Kans., Aug. 6.

Morrill.—Our protracted meetings at the North Morrill church began Aug. 6, with Bro. S. E. Thompson, of Lincoln, Nebr., conducting the services. He is preaching the Word of God with power, warning sinners to accept Christ and to be saved. One woman has come forward. Others are almost persuaded to accept Christ. The interest is growing each evening.—D. K. Reasy, R. D. 2, Morrill, Kans., Aug. 12.

MARYLAND.

Beaver Dam.—We are now in the midst of a well-attended and interesting series of meetings, conducted by Bro. Levi S. Mohler, of Elizabethtown, Pa. Bro. Mohler preaches the Word with earnestness and with power, making a deep impression upon the unconverted. One came out on the Lord's side. Bro. Mohler will go from here to Codorus, Pa., to conduct a series of meetings, beginning Aug. 26. He goes to Chambersburg, Pa., in November of this year.—Jesse R. Kline, R. D. 1, Box 42, LeGore, Md., Aug. 7.

Meadow Branch.—We held our Harvest Meeting in the afternoon of Aug. 6. Bro. T. H. Fike preached an appropriate sermon, after which an offering was taken for missions. Children's day services were held the following day, with Brethren W. D. Keller, Holly Garner and T. S. Fike as speakers. The meeting was largely attended. Bro. C. C. Brown preached in the Westminster house July 30, both morning and evening. Bro. E. C. Bixler is at home with us again, after his recent visit to California. Our church was in the center of the territory stricken by hail recently. Much damage was done to gardens and growing corn. Many window-panes were broken.—W. E. Roop, Westminster, Md., Aug. 10.

Middletown Valley.—We held our annual harvest meeting Aug. 5. Our elder, Geo. S. Harp, gave us an excellent sermon on "Thankfulness." We took a collection of $37 for World-wide Missions. In the afternoon of the same day we held our quarterly council. We had quite a pleasant meeting. We decided to hold our love feast Oct. 21, commencing at 1:30. On Sunday Bro. J. A. Myers, of Juniata College, gave us a good sermon on "Relation of Work to Christian Development."—C. N. Frushour, Myersville, Md., Aug. 7.

Mount Zion.—Aug. 6, at 10:30 A. M., Eld. D. V. Long preached our annual harvest sermon. He gave us many good lessons on what we should render to the Lord for his benefits. He also impressed us with the importance of the great harvest gathering at the end of the world. A collection was taken for home missions. In the evening we met to hear Bro. W. I. T. Hoover deliver a message to the young people. Many expressed themselves as being well pleased. Our Sunday-school is moving along nicely.—Katie S. Grossnickle, Boonsboro, Md., Aug. 8.

Pipe Creek.—This church will hold a series of meetings beginning Aug. 20, to be conducted by Bro. B. B. Garber, of Virginia.—Eliza I. Englar, New Windsor, Md., Aug. 4.

Sams Creek.—The series of meetings held at this place, conducted by Bro. Geo. Rairigh, of Denton, Md., closed July 30. Five accepted Christ and were baptized. The attendance was good. Many helpful suggestions and inspiring truths were offered and accepted. The Ministerial and Sunday-school Meetings were in session two days. One evening was devoted to discussing the temperance problem. During these services the time was well occupied.—Minerva Roop, New Windsor, Md., Aug. 5.

MICHIGAN.

Vestaburg church met in council Aug. 5. Our elder being absent, Bro. Samuel Bollinger presided. Bro. J. E. Albaugh was chosen as our elder; Bro. B. F. Switzer, clerk; Bro. David Drushall, treasurer; Bro. B. F. Switzer, trustee for three years. Bro. Samuel Bollinger and the writer are our delegates to District Meeting; Sister Sarah Royer, alternate.—M. M. Bollinger, Vestaburg, Mich., Aug. 12.

Zion.—Our band of members met at the home of our presiding elder, J. P. Bowman, Aug. 5. Our congregational name was reconsidered, and we decided to call our new organization "Zion." Steps were taken to build a churchhouse, to accommodate our increasing attendance. Brethren J. P. Bowman and I. G. Blocher will represent us at District Meeting. We will hold our quarterly councils on the fourth Saturday of September, December, March and June. Eld. S. W. Blocher and wife, of Greenville, Ohio, were here both morning and evening of July 23.—Ruth Blocher, Prescott, Mich., Aug. 11.

MISSOURI.

Notice.—Those who desire to attend the District Meeting of Northern Missouri, to be held at the Rockingham church, Sept. 6, 7 and 8, will be met with ample conveyances by notifying the undersigned, stating about how many are coming, and at which station they will arrive,—whether Norborne or Hardin.—S. A. Sandy, R. D. 4, Norborne, Mo., Aug. 7.

Topaz.—July 30 Bro. Joseph B. Hylton came to our place and preached eight splendid sermons. The attendance and interest were good at all the meetings. We distributed tracts each evening, and the people were glad to receive them. We live sixteen miles from any congregation, and this is the first series of meetings we have had since we moved here, two years ago. The people are inquiring when Bro. Hylton will come again.—Nannie Harman, Topaz, Mo., Aug. 8.

NEBRASKA.

Lincoln church will hold her love feast Sept. 2. Next day, Sunday, we will have our Sunday-school and Christian Workers' Meetings of Eastern Nebraska, to be held at our churchhouse on Twenty-second and Q Streets.—Caroline Brown, Lincoln, Nebr., Aug. 6.

NORTH DAKOTA.

Pleasant Valley.—July 7 this church met to enjoy a love feast. On account of the inclement weather the attendance was smaller than usual. Bro. D. D. Culler, of Mount Morris, Ill., officiated. A number of ministers were present, including Brethren D. F. Landis and W. W. Keltner, of Williston, N. Dak.; also a brother from Maryland. July 19 Bro. D. M. Shorb, of Surrey, N. Dak., stopped off at York and preached one sermon in the York house. Aug. 5 we met in council. Our elder, Bro. John McClane, presided. Trustees were elected to fill the vacancies; a treasurer and church clerk were re-elected. The writer was chosen church correspondent. Two letters were granted to prospective students for Bethany Bible School. Bro. Andrew Hutchison, of McPherson, Kans., came to this place Aug. 1, and began a series of meetings. Although the attendance for the first few days was small, it is increasing now, since there is not so much rain. Many are interested.—Bertha B. Allen, York, N. Dak., Aug. 8.

Ray.—Bro. Geo. Hilton and wife came to us July 24, and gave us three lectures on "The Manners and Customs of the People in China." These talks were very interesting, and were listened to by large and attentive audiences. A collection of $15.59 was taken for the China Mission.—T. E. Gordon, Wheelock, N. Dak., Aug. 3.

Surrey church met in special council Aug. 4, to ordain Bro. Geo. W. Hilton to the eldership. Bro. D. F. Landis, of Williston, N. Dak., presided. Brother and Sister Hilton were duly installed. They can now go forth in their chosen work for the Lord more fully equipped.—Manerva Lambert, Surrey, N. Dak., Aug. 11.

OHIO.

Black River church met in council Aug. 5. Our elder, Bro. James Murray, presided. Three were received by letter. Our love feast will be held Sept. 9, at 10 A. M. Bro. J. W. Kitson, of Ft. Wayne, Ind., expects to hold a series of meetings for us, beginning Oct. 14. We expect to hold our Harvest Meeting on Thanksgiving Day. Bro. S. M. Friend is our delegate to District Meeting; Bro. John Yoder, alternate.—Enos D. Nolt, Lodi, Ohio, Aug. 8.

Donnels Creek.—Aug. 5 Bro. David Leatherman preached the Harvest Meeting sermon at the country house, and Bro. L. R. Peifer preached at the New Carlisle house. The missionary collections at both places amounted to a total of $37.51. Today a joint Sunday-school meeting of the four Sunday-schools of the Hickory Grove and Donnels Creek churches, was held at the New Carlisle house. The speakers on the program were all present, and many good talks were enjoyed by all. Two of our Chinese brethren, from Chicago,—Brethren Moy Wing and Moy Way,—were with us, and told us of the needs and conditions of China as they exist today. Bro. E. J. Neher, from Hollywood, Ala., was also with us.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Aug. 9.

East Nimishillen church met in council Aug. 5, with Eld. Samuel Sprankel and our home ministers present. Eld. Sprankel presided. We decided to hold our love feast Oct. 28, at 10 A. M. Brethren S. S. Shoemaker and Noah Longanecker are our delegates to District Meeting. As the District Meeting will be held at this place, a committee of arrangements was appointed at this meeting. One was received by letter, and two letters were granted.—A. J. Carper, Middlebranch, Ohio, Aug. 7.

Notice of Railroad Arrangements.—The Sunday-school and Ministerial Meetings of Northwestern Ohio are to be held in the Black Swamp church. Those coming by way of Fostoria will make connections at Fostoria with the Toledo, Fostoria and Findlay Electric Railroad. Local cars go north at 5:26, 6:25, 7:10, 9:10 and 10:10 A. M.; 12:10, 2:10, 4:10, 7:10 and 9:33 P. M. Get off at stop 14. At Toledo, south-bound, connect with the Toledo, Fostoria and Findlay Electric Railroad. Local cars go at 7, 9 and 11 A. M.; 12 M.; 2, 4, 6, 7:35, 9 and 11:15 P. M. Get off at stop 14. The church is one-half mile west and one-half mile south of stop 14.—Uriah Garner, Walbridge, Ohio, Aug. 7.

Owl Creek.—Our congregation met in council Aug. 5. A goodly number were present and several items of business were transacted. We decided to begin a revival service Nov. 4, to continue indefinitely. The meetings are to close with a love feast. Our minister, Bro. G. S. Strausbaugh, will conduct the meetings, and the services of a singer are to be obtained. The services previously arranged for, at the Bellview schoolhouse, are in progress with good interest. It was decided to hold revival services several evenings at that place, beginning Saturday evening, Aug. 11. Bro. G. S. Strausbaugh is our delegate to District Meeting.—Anna M. Hively, Fredericktown, Ohio, Aug. 9.

Painter Creek.—On his way to Elgin, to attend the meeting of the Sunday-school Board, Bro. D. H. Zigler, of Virginia, stopped with us over Sunday, the 6th inst., and gave us two very acceptable sermons. Elders David Stutsman and Stephen Petry each gave us an instructive sermon July 22.—Levi Minnich, Greenville, Ohio, Aug. 11.

Rush Creek.—July 16 the Bremen Sunday-school of this congregation held children's services. An interesting program was rendered, and was listened to by an attentive audience. An offering of $5.50 was taken for the Sunday-school Extension Fund of Chicago. Our congregation met in council July 22. We decided to hold our love feast sometime in October. In the evening of the same day Sister Hettie Stauffer began teaching us some Bible lessons, continuing until the evening of Aug. 3. She also gave us some lectures on her travels through the Bible Lands, which were highly appreciated, as was also her teaching.—Levi Stoner, Bremen, Ohio, Aug. 8.

Stray Creek Valley.—Our church met in council July 18, with Eld. B. F. Petry, of Canton, Ohio, presiding. Bro. Van B. Wright was advanced to the second degree of the ministry. Aug. 6 we had an all-day Harvest Meeting. Bro. W. Q. Calvert, of California, preached for us. A collection of $6.14 was taken at the close of the meeting. Following the afternoon sermon, two were baptized. We are contemplating a protracted effort at this place. The meetings are to close with a love feast. We are glad to report a healthful increase in our attendance and interest. Our Sunday-school is doing nicely, hence prospects for the future are encouraging.—Smith R. Setty, Sinking Spring, Ohio, Aug. 7.

Toledo Mission.—July 30 we had the privilege of having with us Bro. C. W. Stutsman and family. He delivered an excellent sermon, which was much appreciated by all present. We are always glad to have members from other con-

gregations with us. Our Sunday-school is moving along as well as can be expected.—Fay Kaser, 628 Leonard St., Toledo, Ohio, Aug. 7.

Upper Twin.—Our church met in council Aug. 3. Our elder, J. F. Deaton, presided. Eld. Aaron Brubaker was also with us. One letter was granted and five letters of membership were received. We decided to hold our love feast Oct. 14, at 10 A. M. at the Wheatville house. Our Harvest and Sunday-school Meetings are appointed for Aug. 26, at the Wheatville house. Bro. Robert Dalton was ordained to the second degree of the ministry.—Wm. M. Brubaker, R. D. 3, Eaton, Ohio, Aug. 11.

OKLAHOMA.

Indian Creek.—We held our council Aug 5. Owing to high water—the result of heavy rains—some of the members were hindered from being present. We decided to have our love feast Nov. 4 at Westerhold. The writer was chosen to represent the church at our District Meeting, to be held in the near future.—William P. Bonsack, Quapaw, Okla., Aug. 8.

PENNSYLVANIA.

Alderson.—Eld. John Herr, of Myerstown, Pa., in company with Eld. Jesse Gingrich and William Peetz, of South Hatfield.

(Concluded on Page 628.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NORTHERN INDIANA.

The Sunday-school Meeting, Christian Workers' Meeting, and Bible Institute of the District of Northern Indiana will be held in the Goshen City church Aug. 22 to 25.

SUNDAY-SCHOOL PROGRAM.

Tuesday, 9 A. M.

9:00, Opening Devotion.—W. R. Deeter
9:15, Keep the Standard High.—Rosa Shively.
9:35, The Most Dangerous Neglects of Our Sunday-school Work.—Harvey Harbaugh.
10:00, Things That Don't Count.—Albert Hoffman.
10:20, Brotherhood Lessons.—Charles Light.
Recitation.
10:45, The Value of Local Sunday-school Meetings.—Orie Hoover.
11:05, Impressions from Everybody.
11:20, Closing Devotion.—Daniel Wysong.

Tuesday, 1 P. M.

1:00, Devotional Exercises.—J. H. Miller.
1:15, The Sunday-school, a World-wide Power.—Winnie Cripe.
1:30, Suggestions Resulting from Observation.—Lafayette Steele.
1:50, Octette, "All Hail, Immanuel."
1:55, Roll Call.—Delegates Responding with "the Best Thing in the School."
2:55, Business.
3:25, Closing Devotion.—I. L. Berkey.
Anan Ulery, Moderator.
Ella Shoeberger, Chorister
Reta Shisler, Secretary.

CHRISTIAN WORKERS' MEETING.

Tuesday Evening.

7:00, Opening Devotion.
7:10, The Relation and Value of the Christian Workers' Meeting to the Church.—Lafayette Steele.
7:20, The Missionary Side of the Christian Workers' Meeting.—I. S. Burns.
7:35, How to Promote a Deeper Spirituality in Our Christian Workers' Meeting.—C. C. Bloxdy.
7:50, Essay, The Culture of Hard Work.—Mrs. Geyer.
8:00, The Triumphs and Defeats of Our Christian Workers' Meeting.—Rose Bond, Goshen, Salem, Nappanee, Rock Run. (Each five minutes.)
8:30, Closing Devotion.
Laura Appleman, Moderator.
Almeda Miller, Chorister.

THE BIBLE INSTITUTE.

Aug. 23, 24 and 25.

Instructors: S. S. Blough, of North Manchester, Ind.; G. M. Lauver, of Chicago, Ill.; Ella Miller Brubaker, of Nappanee, Ind.

S. S. Blough will conduct classes each forenoon and afternoon in "Acts Study."

G. M. Lauver will discuss subjects of special interest to ministers, Christian Workers, and Sunday-school workers.

Ella Miller Brubaker, returned missionary from India, will discuss subjects relating to mission work.

There will be a lecture each evening.

We most earnestly urge that each member, interested in the work of the church, be present at each session of these meetings.

SECOND DISTRICT OF WEST VIRGINIA

The Sunday-school and Ministerial Meetings of this District are to be held with the Brethren of the Valley River congregation, near Barbour's Mill, W. Va., on Aug. 26, Saturday Wednesday evening.—J. F. Ross and D. W. Kirk. Subject: "The Power of the Word." Text, Luke 24: 48. Thursday morning, ministerial exercises.—Noah Fike and W. Philipps. Business meeting at 9:30 A. M., Address of Welcome.—W. J. Row and J. B. Row.

Sunday-school Meeting.

9 A. M., How Improve Our Teachers with the Responsibility of Their Position?—A. C. Auvil, Noah Fike and A. W. Cole. 9:45 A. M., How Can We Better Co-operate with the Home Side of the Pupil's Life?—W. J. Row, W. Philipps, B. F. Wilson.

10:30 A. M., Essay: The Wide-Awake Sunday-school.—Lulu Brady.

10:40 A. M., The Importance of Sunday. What Is It? (1) To the Church.—D. W. Kirk. (2) To the Community.—John Hovatter. (3) To the State.—J. B. Row.

11:30 A. M., Adjournment for dinner.

Ministerial Meeting.

1:30 P. M., What are the Great Hindrances to Christianity, and How Overcome?—Z. Annon, J. M. Wells and M. Chigan.

2:15 P. M., How Can We Relieve the Burdens of the Ministers' Wives?—Obed Hamstead, G. Johnson, John Riggleman.

3:00 P. M., How Redeem the Time According to Eph. 5: 16?—S. M. Annon, J. S. Wilson and C. M. Groves.

3:45 P. M., Select Recitation.—Anna E. E. Rosier.

3:55 P. M., Temperance: (1) How Teach the People to Practice It?—J. F. Ross and A. H. Pultz. (2) The Benefit and Blessings Derived Therefrom?—E. G. Bean and Lee Haller.

4:40 P. M. Adjournment.

Sermon, Friday evening.—Z. Annon and Obed Hamstead. Text, 1 Thess. 5: 6-8.

Sermon, Friday evening.—G. W. Annon and A. C. Auvil. Missionary text, 1 Cor. 16: 9 and 9: 7-12.

Committee, A. C. Auvil, W. J. Row, John Hovatter.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Brant-Bohler.—By the undersigned, at the home of the bride's parents, near Heath, Tippecanoe Co., Ind., Wednesday evening, Aug. 2, 1911, Bro. Roy M. Brant and Sister Alberta Bohler.—John W. Kost, Box 6, Cook, Ind.

Rupert-Beers.—By the undersigned, at his home in East Berlin, Pa., July 22, 1911, Bro. Harry E. Rupert, Principal of the McAllister high school, McAllister, Pa., and Sister Pearl E. Beers, of Swales, Pa.—C. G. Wiley, R. D. 2, Thompsontown, Pa.

Wine-Peterson.—By the undersigned, at their own home, Denair, Stanislaus Co., Cal., July 18, 1911, Bro. Jacob H. Wine and Sister Malissa M. Peterson, both of Denair.—J. W. Deardorff, Modesto, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bellinger, Mrs. Sarah, died July 28, 1911, at her home, Olympia, Wash., aged 71 years. She was a member of the M. E. church. She leaves an aged husband. Services by Eld. Secrist.—Cuddie Wagner, Olympia, Wash.

Benton, Bro. Jonathan, born at Point View, Blair Co., Pa., April 13, 1832, died July 25, 1911, at the home of his son, Frederick, at Kladder Station, Pa., after being confined to his bed for about three months from a complication of diseases, incident to old age, aged about 90 years. He was blind for about a year. In 1854 he was united in marriage to Elizabeth Claar, the fifth daughter of Frederick Claar, who died April 11, 1884. To this union were born eleven children, seven of whom survive. In 1886 he was married to Nancy Claar, who died in 1893. In 1894 he was married to Mrs. Jane Polk, who died in 1897. In 1898 he was married to Mrs. Catherine Stitely, five years old, and the other eighty years.—and one brother, seventy-six years of age. He was a member of the Church of the Brethren since 1863. He united at the time when the first congregation was established in the Clear church. Services were held in the Claar church by Bro. Brice Sell and Michael Claar, assisted by the writer.—Interment in the yard of his first wife.—Grace Benton, R. D. 1, Box 64, Hollidaysburg, Pa.

Bouse, Mary Ann, nee Worley, daughter of John and Mary Worley, born in Preble County, Ohio, Oct. 1, 1840, died in the bounds of the Pleasant Grove church, Aug. 2, 1911, aged 70 years, 10 months and 2 days. She moved with her parents to Logan County in her early years. In 1861 she was married to John J. Bouse, who died about five years ago. To them were born seven children, six daughters, one son preceded her to the spirit world. She lived and died with the faith of the Brethren in her early youth. She was a faithful member. Her husband, children, one sister and one brother She was a loving wife and mother. Her suffering has been intense for the past year, but she met it with Christian resolves by the writer in the Lutheran church near Mud Lake, Ind. Text, 2 Tim. 4: 7.—Daniel Snell, Ind.

Brumbaugh, Sister Eliza, daughter of Joseph and Magdalene Shisler, born June 20, 1850, died at her home near Kent, Ohio, April 29, 1911, aged 60 years, 10 months and 9 days. She was married to Bro. Conrad L. Brumbaugh April 23, 1868. Her husband and three children preceded her to the better dwelling place by Bro. M. S. Young, assisted by Bro. S. A. Kreps.—Text, 2 Tim. 4: 7.—Mrs. Ella C. Miller, Kent, Ohio.

Cline, Bro. William, born in Muskingum County, Ohio, Aug. 13, 1840, died July 25, 1911, aged 70 years, 11 months and 11 days. He was married to Sister Mary Ann Hoffman, 1863. Soon after that his mother came to Mount Etna, Huntington Co., Ind., where he grew to manhood. He was a member of the Charity Mission. Four children blessed this union. All of them grew to maturity and married. His wife preceded him. Two daughters and one sister survive him. In 1886 the family removed to this state, and lived in their own home. Some few years ago Bro. Cline united with the Church of the Brethren, his wife having united with the church some years before. They were members of the Huntington City church. Services at Lancaster by Bro. I. B. Wike. Text, Job 14: 1.—John H. Brubaker, 1908 North Guilford St., Huntington, Ind.

Cunningham, Sadie May, youngest child of Brother Harvey and Margaret Cunningham, died near Ashland, Ohio, July 11, 1911, aged 5 years. She was sick about two weeks with typhoid fever and meningitis. She greatly endeared herself to all by her kind ways and affectionate disposition. Services in the Ringgold union church by Bro. C. H. Oellig. Interment in the Ringgold cemetery.—Mrs. Ella Hoffman, one of her parents, one brother and one sister.—Susanna M. Newcomer, Smithville, Ind.

Farrenburg, Bro. William A., born near Chambersburg, Pa., in 1852, died of old age, June 9, 1911, at Pleasant Hill, Pa., and was buried at Eby, near Farrenburg, Mo., aged 79 years, 6 months and 3 days. He moved with his father's family of Pleasant Hill, Pa., to Miami County, Ohio, in his youthful days. He was married four times, and was the father of ten children. He leaves four children, and other relatives and friends. About the year 1883 he became interested in the doctrine of the Church of the Brethren, and was baptized by Eld. Jacob Hoke, a sister. He then sent for a minister, and Bro. Mohler came and explained to him more fully the Brethren's doctrine, and several others were baptized. Then Bro. James Gish came and preached for them, and under his preaching many more were added. He was a faithful member of the Farrenburg church. Uncle Allek, as he was called by all his friends, will be greatly missed by his children and other friends. He was ever ready to help provide for the needy. He was also ready to help his departed wife and children as he was ready. He advised others to prepare to meet death. Services conducted by the writer.—Text, Rev. 14: 13.—N. W. Eisenhise, Farrenburg, Mo.

Gallespie, Lucy Fay, born June 8, 1911, died July 15, 1911, aged 1 month and 7 days. Services by the writer.—J. E. Joseph, Bantry, N. Dak.

Gish, Sister Mary Irene, born June 17, 1869, died Aug. 1, 1911, aged 42 years, 1 month and 15 days. She was the beloved wife of Bro. Jacob Gish, and daughter of Bro. Samuel A. Smith, of Woodberry, Baltimore, Md. Death has bereft the little home, but has translated another saint to the glorious rest, one of her most zealous and loving Christian members, and yet we all feel that our great loss is her eternal gain, and we can rejoice that she will be done to rest from her labor by the writer, assisted by Bro. R. D. Angle, associate pastor with the bereaved and the writer.—All collateres together in the Patterson Avenue Church of the Brethren. Text, 2 Tim. 4: 7, 8. We were assisted in the services at the grave by Rev. B. F. Clarkson, of the Methodist church. Many will recall Sister Geiser's accident at the Springfield, Ill., Annual Meeting of 1905, when she fell and broke her arm.—W. T. Miller, 1703 Ashburton St., Baltimore, Md.

Gulp, Catharine Amanda, daughter of John H., and Catharine Geiser, born in N. Hopewell township, Pa., Feb. 10, 1881, died at the home of her father, in the bounds of the Codorus church, Pa., aged 30 years, 5 months and 7 days. Her mother preceded her nine years ago; also her twin sister, two years ago. She is survived by her father, five sisters and one brother. She was a member of the Brethren church for a number of years. She was anointed before her death, and labored patiently until the spirit took its flight. Her death was due to tuberculosis. Services at the Codorus church, Pa., by Bro. Levi S. Mohler, of Elizabethtown, Pa., and Eld. Jacob M. Myers, of the home congregation. Text, Isa. 55: 7.—Interment in the adjoining cemetery.—Samuel C. Godfrey, R. D. 2, Box 29, Red Lion, Pa.

Grubey, Sister Susan, died of consumption, July 2, 1911, in the bounds of the Mexico congregation, Miami Congregation Co., Md., aged 67 years and 3 months. Some time previous to her death she had been afflicted with a cancer on her cheek. She is survived by her husband and several children. Services by Elders Jacob Wenger and W. L. Yoder.—Text, Job 14: 14. Interment in the Broadfording cemetery.—Nannie A. Mason, Hagerstown, Md.

Hamm, Sarah, born Oct. 1, 1843, died July 25, 1911, near Rockford, Ohio, aged 67 years, 9 months and 24 days. At the age of sixteen she united with the Christ and Nazarene and the Church of the Brethren. She was married to Abraham Hamm Oct. 1, 1863. To them were always total abstainers and make a Christian home for the children who came to them, and for the stranger and hospitality so often was extended. They had eight children. Four sons died in early childhood; also one daughter at the age of eighteen. Mother Hamm was one of Paul's ideal women.—a keeper at home. No home duty was too great for her, and she grew in spirituality. She lived the simple Christian life that brought her peace and joy. Her son was associated with her. Services at the Brethren church at Rockyford, Colo., by the writer, assisted by Eld. Rev. 21: 23. Interment in the Valley View cemetery.—John Bjork-Hamm, Rockyford, Colo.

Hannan, Sister Annie, nee Bowen, died at the home of her daughter, Mrs. Ida Hoffman, in Hollidaysburg, Iowa, June 4, 1911, aged 67 years, 6 months and 29 days. She was married March 4, 1862, to Henry Hannan. To this union one child some three years of age. Of their seven children their only son died in infancy. Interment in the Parvious cemetery. Services by Rev. H. E. Brenneman and D. Pinnell, Text, Rev. 14: 13.—Dee Mottoer, Iowa.

Hare, Sister Elizabeth, wife of W. W. Harrell, died June 30, 1911, aged 63 years, 5 months and 12 days. She was married in 1865. To this union was born a loving husband and four daughters. She joined the Brethren church about forty years ago, and remained faithful until death. She was a member of the Pleasant Grove church, Ohio, where she was a deaconess for a good many years, and was always found zealous in church work. Her death was caused by a fall. She was a good counselor in the church, and loved to read the Gospel messages. Her daughters, also the church over, are much felt, as she was a regular attendant. She was much loved by all that knew her. Services by Eld. Jacob Myers, at H. H. Maxtens and the writer. Interment in the Pleasant Grove cemetery.—J. H. Hare, Germantown, N. Y.

Koutz, Bro. David, died at his home near Stuarts Draft, Va., July 28, 1911, aged 80 years, 1 month and 25 days. He was a sufferer for many years, and has been bed-fast for about ten years. He bore his suffering with Christian patience, and was never heard to murmur against anyone. He was always cheerful and talkative up to a few days before his death. He was a member of the Church of the Brethren for thirty-nine years. About a year ago he and his companion aged companions, one son and three sons-in-law. Services by Bro. J. R. Kindig, assisted by Bro. S. H. Hoover, of the Lindamood congregation, at the Mount Vernon Church of the Brethren. Interment in the cemetery adjoining the church.—J. H. Koutz, R. 1, Fishersville, Va.

Lambert, Bro. George G., died at his home in the bounds of the Four Creek church, Md., July 29, 1911, aged 66 years, 5 months and 29 days. He was at the Big Pool church by Eld. T. J. Kolb, assisted by Bro. W. P. Englar. Interment in the Big Pool cemetery.—Mrs. Lizzie Mellott, Big Pool, Md.

Lawrence, Sister Helen, nee Brakey, born in Hancock County, Iowa, Feb. 18, 1862, died July 22, 1911, aged 49 years, 5 months and 4 days. She was married to F. P. McClain in Effingham, Kans., Dec. 31, 1879. To this union were born six children. She leaves a husband, two sons and two daughters. One son died in infancy. Deceased was a faithful wife and was married also united with the Presbyterian church. Two years after she united with the Brethren church. In April, 1911, she united with the Brethren church at Victor, Oshorne Co., Kans., where she died. Services held about one week. Services by Eld. A. C. Daggett at the Victor church. Text, Rev. 14: 13. Interment in the cemetery adjoining the Victor Brethren cemetery at Victor, Kans.—William Dees, Covert, Kans.

Maderod, Thomas Clayton, eldest son of Brother and Sister Robert Maderod, died July 2, 1911, aged 15 years, 10 months and 24 days. He was born on the old homestead where the boy's dad was found dead on the prairie two and one-half miles from Lanark, Ill., in 1895. He was accidentally shot with rifle and a gun, and it is supposed that he started on a fishing trip to the river and in some manner the gun was cocked and discharged and the bullet entered his right temple. Interment in the Brumbaugh cemetery, after which a funeral sermon was preached in the Brush Creek church by Bro. Moses Beardorff. The bereaved parents have the sympathy of all their friends.—Mrs. Ella Brumbaugh, R. D. 2, Lanark, Ill.

Moss, infant son of Brother Walter and Sister Nora Moss, died May 31, 1911, aged 1 month and 15 days. Services at the child they have buried. Services by the writer.—N. W. Eisenhise, Farrenburg, Mo.

Myers, Ethel, daughter of Peter Myers, died at her home near Welsh Run, Pa., of brain fever, July 1, 1911, aged 13 years and 11 months. She was survived by her parents and several brothers and sisters. Services by Eld. John Rowland. Text, Job 14: 14.—Interment in the Mowersville cemetery.—Nannie A. Martin, Hagerstown, Md.

Parish, Sara E., died July 13, 1911, at the home of her parents, Brother and Sister George Parish, Sunnyside, Wash., aged 3 years, 5 months and 22 days. Services at the Outlook church by Eld. A. Oswalt. Text, Matt. 18: 3.—Eld. A. E. Oswalt, Sunnyside, Wash.

Peagle, Infant son of Ane, nee Binkley, wife of Eld. Joseph Pringle, born in Clermont County, Ohio, Aug. 7, 1829, died July 13, 1911, aged 81 years, 11 months and 12 days. He was united in Joseph Pringle Oct. 2, 1859. To this union were born six children. Her husband and two children preceded born six children. her to the spirit world. Three sons and three daughters survive. She was a loving mother and was loved by all that knew her. She was a consistent member of the Church of the Brethren in 1867. In every way she could for the good of the cause of Christ. Her death was caused by a fall. Services at the Stone Lick church by Eld. Aaron Coy, of Dayton, Ohio, assisted by Eld. S. P. Reynolds. Interment near the church.—E. Grosskickle, R. D. 1, Pleasant Plain, Ohio, July 31.

Reagan, Friend Frank, born March 5, 1871, died in Rombauer, Mo., Aug. 1, 1911, aged 40 years, 4 months and 28 days. He was working in the saw mill at the edger, when he was struck on the head by a piece of timber, causing instant death. He leaves a wife, one son, two daughters and one stepdaughter.—Services by Bro. Geo. Mahler. Text, Rev. 22: 14.—Ida Mahler, Rombauer, Mo.

Riddleberger, Clarence Everett, little son of Brother J. E. and Sister Alice Riddleberger, died July 8, 1911, at their home in Eastern Virginia, aged 2 years, 6 months and 6 days. He was brought to the Lebanon church, Augusta Co., Va., and buried beside his departed little brother. He leaves his parents, one sister and two brothers. Services by Eld. Peter Garber.—S. Estella Garber, Ft. Defiance, Va.

Romine, Rhoda, daughter of Mr. and Mrs. Robert Romine, died at the home of her parents near Independence, Kans., July 28, 1911, aged 16 years, 5 months and 22 days. She leaves her parents, three sisters and four brothers. Rhoda used to attend the Brethren Sunday-school and was anxiously waiting to move to town, so that she could attend services again. She was sick eight days. She was loved and respected by all who knew her. A very large crowd attended her funeral and followed her to her last resting place. Services at the home by Eld. W. H. Miller. Interment in the Mount Hope cemetery.—Pella Carson, R. D. 2, Box 8, Independence, Kans.

Shull, Fannie, second daughter of James M. and Mary Cook, born Aug. 16, 1877, died July 23, 1911, aged 34 years, 11 months and 8 days. Aug. 22, 1897, she was united in marriage to Elsworth Shull. To this union were born five children. A little babe was waiting to greet her on the other shore. Her husband, two sons, two daughters, her father, ten sisters and two brothers are left to mourn their loss. Her mother preceded her just four months ago. In 1892 she confessed her Savior and was baptized into the Brethren church by Bro. L. T. Holsinger. She has been a faithful and loving sister. Services at the Eden M. E. church by Brethren Norris and Shepherd. Interment in the Eden cemetery.—Hattie Shull, R. D. 38, Ingalls, Ind.

Simmons, Bro. George, eldest son of Bro. Jesse and Sister Lucy Simmons, born at Roanoke, Va., July 12, 1890, died July 28, 1911, aged 21 years and 16 days. Bro. George moved with his parents from Roanoke to Olympia, Wash., at the age of fourteen, where he has since resided. He was much devoted to his church, and lived in full fellowship to the time when the Master saw fit to take him home. During his sickness he called the young members to his bedside and admonished them to live faithful to the end, and warned those out of Christ to get right with God. He leaves a devoted father and mother, two sisters and three brothers. One brother preceded him in death. Services by Eld. Secrist.—Caddie Wagner, Olympia, Wash.

Snavely, Bro. Oscar, son of Eld. J. L. and Sister Hannah Snavely, born in McLean County, Ill., Dec. 22, 1873, died Aug. 1, 1911, in Lincoln, Nebr., aged 37 years, 7 months and 9 days. He came with his parents to Nebraska about twenty-six years ago, where he married Cora Roelofsz in 1900. To this union were born four children. He united with the Church of the Brethren when but a boy. He leaves a wife, four children, father and mother, two brothers and one sister. Services in the Alvo church by the writer, assisted by Eld. J. Y. Heckler. Interment in the Brethren cemetery at Alvo, Nebr.—S. E. Thompson, Lincoln, Nebr.

Snyder, Bro. Peter, born July 18, 1840, died at New Franklin, Pa., Aug. 1, 1911, in the bounds of the Falling Spring congregation, Pa., aged 71 years and 13 days. His wife, a sister in the Brethren church, preceded him nine years ago. He leaves one son and two daughters at home. Services by the writer, assisted by Eld. Isaac Riddlesberger and Bro. Welty G. Smith, at the Mount Zion church. Interment in the adjoining cemetery.—Wm. C. Koontz, Shady Grove, Pa.

Stahl, Sister Lucy, died at her home in Huntsdale, Pa., July 24, 1911, aged 67 years. She is survived by her husband. Sister Stahl united with the Brethren church several years ago. She was a great sufferer for about one year and a half. Services by Bro. William Sheaffer. Text, John 11: 28. Interment in the Huntsdale cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Swadley, Sister Elizabeth Jane, nee Bowman, wife of Bro. D. C. Swadley, born June 18, 1847, died July 7, 1911, in the bounds of the Knob Creek congregation, Tenn., aged 64 years and 19 days. She was a member of the Church of the Brethren nearly forty-two years.—Angie Clark, R. D. 5, Johnson City, Tenn.

Swadley, Sister Ida Virginia, daughter of Brother D. C. and Sister Elizabeth Swadley, born Oct. 20, 1880, died May 14, 1911, in the bounds of the Knob Creek congregation, Tenn., aged 30 years, 6 months and 24 days. She was a member of the Church of the Brethren four years.—Angie Clark, R. D. 5, Johnson City, Tenn.

Tyson, Bro. Isaac, son of Daniel and Elizabeth Tyson, born in Columbiana County, Ohio, Dec. 24, 1826, died of old age at the home of his daughter, Sister Emma Heminger, at Highland, Mich., July 27, 1911, aged 84 years, 7 months and 3 days. In 1851 he was married to Susan Snyder. To this union were born four sons and eight daughters. His wife, one son and four daughters preceded him in death. He united with the Mennonite church when he was young, but nine years ago united with the Church of the Brethren. Interment by the side of his wife in the Yellow Creek Mennonite cemetery, near Wakarusa, Ind. Services in the Yellow Creek Mennonite church by Bro. I. S. Burns, of Goshen, Ind., assisted by the Mennonite minister.—Sylvia Adams, Highland, Mich.

Zebaugh, Bro. Peter, born in Allegheny County, Md., died July 17, 1911, aged 80 years, 5 months and 21 days. About fifty years ago he moved to Fillmore County, Minn., where he lived the remainder of his life. He was a member of the Root River congregation, and much interested in its growth and development. He leaves an aged companion, two sons and three daughters. Services by the writer.—J. F. Souders, Preston, Minn.

CONFERENCE OFFERING

The General Mission Board acknowledges receipt of the following donation received in the Annual Meeting Collection:

Pennsylvania—$2,003.91.

Eastern District, Congregations.
Springfield, $13.50; West Green Tree, $68.25; Elizabethtown, $48.74; West Conestoga, $10.25; Harrisburg, $22.09; Ephrata, $56.86; Chiques, $23.25; Mountville, $53.74; Lancaster City, $54.20; Fairview, $11.10; Spring Creek, $140; Elizabethtown, $23.50; White Oak, $34.50; Germantown, $42.17; Denton, $43.65; Mingo, $18.19; Tulpehocken, $17; Royersford, $9.54; Midway, $30; Big Swatara, $36.50, ...$ 767 03
Sunday-schools.
Ephrata, $18.50; Mingo, $5, ... 23 50
Christian Workers' Society.
Chiques, $2; Elizabethtown College Reading Circle, $5, ... 7 00
Harry K. Keller, Ephrata, $5; Amanda R. Kratz, North Wales, $10; Anna M. Brunner, North Wales, $10; Bro. and Sister M. B. Miller, $3; Kate Merkey, $1; Lizzie B. Beckner, Lititz, $1; D. G. Hendricks, Chester, $25, . 55 00
Southern District, Congregations.
Three Springs-Perry, $10.25; Upper Codorus, $35.33; Codorus, $24.40; Back Creek, $51.63; Antietam, $95; York, $44.92; Falling Spring, $9.92; Chambersburg, $10.40; Hanover, $5.75; Conestoga, $29.14; Lower Cumberland, $70.25; Marsh Creek, $15.83; Lost Creek, $6; Pleasant Hill, $25; Lost Creek-Goodwill, $24.31; Upper Conewago, $55.26, ... 513 29
Receipt No. 15479, $3; C. G. Trimmer, York, $1; W. H. Trimmer, York, $1; Mrs. J. H. Potter, New Port, $2; A Sister of Lower Cumberland, $1; Rachel Zeigler, Shippensburg, $2; Nora V. Sieber, Mifflintown, $5, ... 15 00
Middle District, Congregations.
Roaring Spring, $5; Everett, $33; New Enterprise, $35; Carson Valley, $3.71; Artemas, $5.83; Altoona, $25; Fairview, $12.65; Clover Creek, $44.85; Snake Spring, $26.31; Yellow Creek, $27.15; Woodburg, $49; Lewistown, $22.90; Spring Run, $5.66; Ardenheim, $5, ... 301 06
Sunday-school.
Alice E. Long's class, ... 10 00
D. H. Glass and wife, $2.50; Chas. Sandras, $1; L. R. Over, $1, ... 4 50
Western District, Congregations.
Meyersdale, $21.90; Shade Creek, $17.67; Maple Glen, $10.50; Georges Creek, $15; Ligonier, $3; Summit—Middle Creek, $10; Plum Creek, and Glade, $12.33; Meyersdale, $34.55; Elk Lick, $17.11; Johnstown, $41.75; Pittsburg, $30; Elizabethtown, $3.50; Johnstown, $37.07; Shade Creek, $20; Georges Creek, $15.35; Middle Creek, $4.70, ... 294 43
Sunday-school.
Walnut Grove, ... 13 10

Ohio—$1,659.31.

Southern District, Congregations.
West Milton, $22.60; Middle District, $16.64; Brookville, $3.38; Springfield, $20.25; Union City, $20; West Dayton, $23.25; Oakland, $17; Ludlow, $67.75; Poplar Grove, $30; Palestine, $14.20; Upper Stillwater, $63.15; Beaver Creek, $8; Greenville, $25.50; Trotwood, $166.50; Salem, $57.83; Newton, $40; Salem, $1; Lower Paint Creek, $7.10; Parsons, $15.50, 133 51
Lower Twin, $28; Hickory Grove, $51.01; Eversole, $6.25; Salem, $1; Bremen, $8.25; Springfield, $65.53; Sidney, $16.75; Upper Twin, $9.15; Beaver Creek, $52.25; Beech Grove, $13.16; Covington, $41.34; Lower Stillwater, $12; Pleasant Valley, $8.12; Ft. McKinley, $22.83; Beech Grove, $14.06, ... 1,012 01
Sunday-schools.
Bremen, $5; Beech Grove, $5; East Dayton, $5.25, ... 15 25
Sisters' Aid.
Rose Creek, ... 5 00
Northeastern District, Congregations.
West Nimishillen, $17.93; Kent, $4.62; County Line, $6.02; Akron, $12.30; Mahoning, $15; Jonathan Creek, $5; Greenspring, $8.86; Canton, $14; Wooster, $54.60; Black River, $49; Owl Creek, $5; Freeburg, $17.55; Chippewa, $15.06; Ashland, $50.82; Maple Grove, $46.67; Mohican, $11.60, 334 03
D. F. Kelley, Homeworth, $1; M. Speigle, Ada, $5; C. E. Burns, $8, ... 14 00
Northwestern District, Congregation.
Sugar Creek, $84.82; Lick Creek, $21.60; Blue Creek, $5; Baker, $1; Lima, $19.79; Swan Creek, $15; Silver Creek, $38.94; Rome, $20.76; Logan, $23.11; Eagle Creek, $30; Bellefontaine, $15, ... 275 02
Mrs. Addie Mishler, $1; E. H. Rosenberger and wife, $3, ... 4 00

Indiana—$1,387.73.

Northern District, Congregations.
Bremen, $5.65; English Prairie, $14.75; North Liberty, $7.50; New Salem, $34.16; Rock Run, $37.87; Pleasant Hill, $10; Bethel, $40.97; Maple Grove, $22; Osceola, $2.53; Union Center, $71.12; Solomon Creek, $70.34; South Bend, $12.70; Goshen City, $15.98; Turkey Creek, $19.03; Cedar Creek, $40; Cedar Lake, $19.25; West Goshen, $40.50; Nappanee, $45.12; Pleasant Valley, $17.68; Springfield, $11, ...$ 538 15
John Neff and wife, $2; Jennie Eckman, $1; Angeline Ruggles, Andrews, $1; Chas. H. Bunyan, $3.50; Lottie Hummel, $2; Joseph Weaver, $3, ... 12 00
Middle District, Congregations.
Clear Creek, $20; Wabash, $15.50; Salimonie, $42.77; Somerset, $10.15; Huntington City, $14; Mexico, $57.50; Markle, $19.50; Bachelor Run, $65.17; Monticello, $26.22; North Manchester, $73.37; Roann, $13.35; Pleasant Dale, $25; Beaver Dam, $5; Landessville, $3; Sugar Creek, $11.30; Ft. Wayne, $13.11, ... 414 94
Sunday-school.
North Manchester, ... 10 00
Mrs. Ellis Miller, $1; W. L. Hitcher, $7; Lydia Rairigh, $5; A Brother, $1.50, ... 14 50
Southern District, Congregations.
Pyrmont, $43; Middle Fork, $15; Indianapolis, $22.50; Mississinewa, $43; Buck Creek, $14.55; Four Mile, $36; Arcadia, $11.35; Camden, $30; Howard, $16; Muncie, $5; Nettle Creek, $63.31; White, $35.60; Fairview, $19, ... 354 31
Sunday-schools.
White Branch, ... 1 58
Aid Societies.
Brick, $5; Locust Grove, $5; White Branch, $10, ... 20 00
A Brother, $1.25; A Brother, $20; Benjamin Jackson, $1, ... 22 25

Iowa—$1,188.15.

Middle District, Congregations.
Panther Creek, $72.90; Brooklyn, $44.66; Indian Creek, $5.28; Des Moines, $37.67; Dallas Center, $33; Harlem, $5; Oak Grove, $7; Des Moines, $9.03; Garrison, $22; Cedar, $23.66; Muscatine, $13.80; Coon River, $17.15; Prairie City, $225, ... 516 16
Sunday-school.
Panther Creek, ... 5 10
Ella Royer, $25; Elmer Seehorn and wife, $5; S. Schlotman and wife, $2; Mr. and Mrs. H. Kurtz, $10; Mary Diehl, 25 cents, ... 47 25
Southern District Congregations.
Libertyville, $23; S. Ch. English, $53.47; North Church English, $15.10; Dry Creek, $15; Monroe County, $25.50; Osceola, $10.30; Salem, $11.47; Fairview, $12.90; South Keokuk $17.30, ... 184 04
Mrs. Geo. Replogle, $2; Eli C. Cox, $1; B. E. Gardner, $1.50; Mrs. Bangman, $1.05, ... 5 55
Northern District, Congregations.
Iowa River, $10.35; South Waterloo, $173.50; Kingsley, $18; Greene, $52.96; Sheldon, $30.25; Curlew, $20; Grundy Center, $110, ... 415 06
C. A. Studebaker, $5; David Braillier and wife, $10, ... 15 00

Illinois—$996.17.

Northern District, Congregations.
Chicago, $5; Naperville, $23.50; Pine Creek, $2.50; Batavia, $7; Shannon, $51.27; Rock Creek, $11; Lanark, $39.64; Chinese Brethren, $30; Dixon, $5; Hastings, Chicago, $27.90; Pine Creek, $36; Rockford, $8.84; Milledgeville, $23.50; Mt. Morris, $118.84; Sugar Creek, $8.70; Yellow Creek, $15.54; Sterling, $26.25; West Branch, $12; Polo, $28.52; Hickory Grove, $17.35; Cherry Grove, $16.50; Waddams Grove, $17.60; Elgin, $41.20, .. 573 55
Douglas Park Extension, $15.30; Mt. Morris, $22.07, ... 37 37
C. W. Lahman, $15.50; D. Barrick, $1; H. C. Baker, $4; Goldie Swartz, $1; Mrs. F. G. McNutt, $2; Mrs. R. E. Arnold, $10, ... 35 50
Southern District, Congregations.
Decatur, $6.25; Salem, $6.60; Lamotte, $14.30; Blue Ridge, $21.52; Big Creek, $10; Okaw, $36.20; Macoupin Creek, $26.30; Oakley, $39; West Otter, $9.10; Roanoke, $10; Pleasant Hill, $63.89; Woodland, $27; Kaskaskia, $2.25; Hudson, $20; Cerro Gordo, $34.84; Cerro Gordo, $2.50, ... 329 75
Mrs. Delilah Wilson, $1; Sarah A. Eichenberg, $1; E. H. Brubaker, $1; J. M. Angle, $1; Lizzie Slaven, $1; J. J. Schrogum, $4; M. D. Hershey, $10; Serilda Wilson, $1, ... 20 00

Kansas—$974.84.

Northeastern District, Congregations.
Wade Branch, $11; Vermillion, $35.76; Ozawkie, $9.50; Washington, $9; Chippewa, $25; Sabetha, $17.21; Washington Creek, $18.20; Kansas City, $26.92; Abilene, $94.50; Morrill, $125.63; Ottawa, $29.55; Olathe, $16.12; Overbrook, $21.05; Ottawa, $20.55; Ramona, $75.50, ... 535 49
D. P. Neher, $5; Josiah Barnhart, $1; John Shumaker, $1, ... 7 00
Southeastern District, Congregations.
Parsons, $5; New Hope, $29.85; West Creek, $4.25; Scott Valley, $9.06; Mont Ida, $10.75; Grenola, $8; Independence, $5.66; Fredonia, $6.30; Verdigris, $21.50; Osage, $10.54; Paint Creek, $7.10; Parsons, $15.50, $ 133 51
L. Hodgden, $1; Susan Cochran, $1; W. H. Leaman and wife, $5, 7 00
Southwestern District, Congregations.
Slate Creek, $25.30; Pleasant View, $9.50; McPherson, $35; Monitor, $33.50; Bloom, $10; Eden Valley, $15; Newton, $4; Larned City, $9; Prairie View, $7.35; Garden City, $3; Larned, $35.13; Walton, $11; Salem, $7; Peabody, $7.50; Belleville, $20.85, ... 233 13
Sunday-school.
Chas. Newton's class, ... 5 00
Northwestern District, Congregations.
Maple Grove, $6.25; White Rock, $21; North Solomon, $6.94; Burr Oak, $5.75; Dorrance, $8.77, ... 48 71
Lydia A. Humphrey, $2; Lester E. Williams, $5, ... 7 00

Virginia—$903.95.

Second District, Congregations.
Valley Bethel, $3.50; Middle River, $44.18; Beaver Creek, $10; Pleasant Valley, $40; Barren Ridge, $32.75; Sangerville, $22; Forest Chapel, $12.50; Bridgewater, $100; Beaver Creek, $7; Trevilians, $6.55; Mt. Joy, $5.50; Valley Bethel, Run, $2,66, ... 286 64
Sunday-school.
Forest Chapel, ... 10 00
Mrs. P. O. Cline, ... 1 00
Northern District, Congregations.
Woodstock, $9; Flat Rock, $20.29; Linville, $10.53; Cooks Creek, $37.17; Harrisonburg, $7; Linville Creek, $5.90; Mill Creek, $74.70, ... 164 59
Sisters' Aid Society.
Timberville, ... 19 25
Eliz. A. Showalter, $1; Katie M. Showalter, $1, ... 2 00
Eastern District, Congregations.
Nokesville, $29; Midland, $2; Manassas, $12; Fairfax, $24.21, ... 67 21
J. W. Good, $1; E. H. Jones, Fairfax, $10; B. F. A. Myers and wife, $5, ... 16 00
First District, Congregations.
Botetourt, $140.69; Germantown, $11.67; Peters Creek, $47; Bethlehem, $8; Red Oak Grove, $15.50; Antioch, $10.12; Roanoke City, $100; Burks Fork, $4.28, ... 337 26

California—$713.83.

Southern District, Congregations.
Long Beach, $28.05; Glendora, $135.55; Covina, $86.05; Egan, $14; Pasadena, $60.60; Lordsburg, $101.50; Inglewood, $35.16; South Los Angeles, $37.25; Santa Ana, $1; Pomona, $16.50; Los Angeles, $16.30, ... 531 96
Individuals.
D. S. Cline, 1; Belinda Riley, $5; Martha J. Gray, $5; S. A. Honberger, $5; Sarah Shiffler, $5, ... 21 00
Southern District, Congregations.
Chico, $15.80; Raisin, $13.90; Butte Valley, $33.87; Empire, $30; Sacramento, $16.30; Oak Grove, $13; Reedley, $37, ... 159 87
Hattie Woody, ... 1 00

Maryland—$453.81.

Eastern District, Congregations.
Beaverdam, $10.50; Piney Creek, $1; Monocacy, $7; Meadow Branch, $90; Fulton Ave., Baltimore, $13; Woodbury, $9; Louis Creek, $34.07; Wash. D. C., $28.60; Pipe Creek, $77; Frederick, $7, ... 277 17
Howard Myers, $1; Ellen Grossnickle, $1; Lydia A. Trostle, $2.50, .. 4 50
Middle District, Congregations.
Welsh, $19; Beaver Creek, $7; Minor, $27.59; Licking Creek, $2.10; Brownsville, $30.45; Broad Run, Brownsville, $46; Hagerstown, $40, .. 172 14

Missouri—$394.48.

Middle District, Congregations.
Clear Fork, $10.05; Deepwater, $7.60; Mineral Creek, $40.65; 1st Church, Kansas City, $9.37; Prairie View, $11; Mound, $22.76; Warrensburg, $20; Spring Branch, $13.70, 135 13
Effie House, 50 cents; W. B. Maxwell, $1; Eva B. Barto, $1; Eldo Gauss, $1, ... 3 50
Southern District, Congregations.
Turkey Creek, $7; South St. Joseph, $15.45; Mt. Hermon, $4; Carthage, $10.50; Cabool, $9.45; Peace Valley, $2.75; Fairview, $12.40, ... 61 55
Sunday-school.
Nevada, ... 1 00
D. E. Bowman, $5; Emma E. Weyland, $5, ... 10 00
Northern District, Congregations.
Smith Fork, $27; Rockingham, $41.25; Wacanda, $69; North St. Joseph, $11; Pleasant View, $16.55, .. 164 80
S. A. Puterbaugh, $2.50; Theo. Snoberger, $5; Sister Susan Cline, $3; Etta Bashor, $1; Luther and Jane Rhodes, $2; Emma Schildknecht, $2; Sister Katie A. Lehman, $3, ... 18 50

Nebraska—$229.18.

Congregations.
Omaha Mission, $4.45; Beatrice, $4; Red Cloud, $2.50; Kearney, $5.15; Firth, $4; Arcadia, $10; Silver Lake, $5.11; Alvo, $10.40; South Loup, $4.50; Lincoln, $61.32; Bethel, $80; South Red, $5; Falls City, $12.75, ..$ 209 18
H. D. and Bertie Cullen, $5; J. E. Young and family, $15, ... 20 00

North Dakota—$192.88.

Congregations.
Berthold, $43.36; Kenmare, $11.30; Turtle Mountain, $3.21; Williston, $8.45; Egeland, $6.91; Cando, $100.35; Snyder Lake, $13; Englevale, $6.30, 192 88

Idaho—$192.70.

Congregations.
Nezperce, $40; Nampa, $18.50; Twin Falls, $100; Weiser, $10; Winchester, $5; Boise, $2.20; Payette Valley, $16, ... 190 70
Individuals.
Sadie Shank, $1; T. Y. Henry, $1, 2 00

Michigan—$149.38.

Congregations.
Lake Odessa, $34.03; Bronson, $9; Onekama, $3.25; Long Lake, $5; Sunfield, $6.75; New Haven, $30.94; Chippewa Creek, $4.15; Woodland, $37.60; Sugar Ridge, $9.25; Riverside, $2.16, ... 142 13
Sunday-school.
New Haven, ... 7 00
A Sister, ... 25

Oklahoma—$105.78.

Congregations.
Cement, $14.25; Washita, $36.10; Big Creek, $17.17; Elk City, $11.65; Paradise Prairie, $6.50; Mound Valley, $20.11, ... 105 78

Colorado—$103.75.

Congregations.
Rockyford, $48.26; Sterling, $6.30; Lowland, $3.16; McClave, $10.60; Denver, $12.50; Hartman, $10.85; Fruita, $12.08, ... 103 75
Sallie E. Schaffner, ... 1 00

Washington—$102.38.

Congregations.
Wenatchee, $20; Sunnyside, $8.72; Centralia, $25; Tekoa, $14; Tacoma, $14.66, ... 82 38
Mr. and Mrs. L. Clauin, $2; L. E. Fainter, $2; Mrs. Julia Fainter, $4; A. M. & R. S. Dickey, $2; S. H. Miller, $10, ... 20 00

West Virginia—$74.90.

First District, Congregations.
Sandy Creek, $13.50; German Settlement, $5.50; Beaver Run, $26.75, . 45 75
A brother and family, $5; Mena Cassady, $1; Geo. T. Leatherman, $10; Nora M. Ebert, $2, ... 18 00
Second District, Congregation.
Bethany, Antioch, ... 11 15

Minnesota—$37.00.

Congregations.
Hancock, $4; Morrill, $5; Lewistown, $5; Worthington, $21; Winona, $1, ... 36 00
Mrs. E. Sharp, ... 1 00

Texas—$36.70.

Congregations.
Pleasant Grove, $4.45; Mineral, $20; Portland, $6; Bethel, $6.25, .. 36 70

Oregon—$65.25.

Congregations.
Rogue River, $12.50; Newberg, $15; Portland, $22, ... 49 50
Rachel B. and Louis Dyck, $5; S. E. Decker, $10; H. H. Keim, 75 cents, ... 15 75

New Mexico—$28.85.

Congregations.
Miami, $12.75; Pecos Valley, $16.10, 28 85

Wisconsin—$27.67.

Congregation.
Ash Ridge, ... 24 00
Sunday-school.
Willard, ... 3 67

Canada—$26.85.

Congregations.
Mountain View, $12.50; Irricana, $7.85, ... 20 35
W. H. Stutzman and wife, $5; Benj. Protzman, $1.50, ... 6 50

Tennessee—$41.65.

Congregation.
Walnut Grove, $10; Pleasant Hill, $6.25; Pleasant Valley, $2.65, ... 18 90
Sunday-school.
Boons Creek, ... 16 50
M. M. Fine and Frank Fine, $1.25; Lucy E. Swiney, $1; D. F. Bowman, $2; J. F. Swiney, $1; A. A. Nine, $1, ... 6 25

South Dakota—$20.00.

Congregation.
Willow Creek, ... 20 00

North Carolina—$17.05.

Congregations.
Melvin Hill, $13; Golden, $4.05, .. 17 05

Alabama—$15.00.

Alma M. Crouse, $5; W. B. Neher, $5; E. J. Neher and wife, $5, ... 15 00

Louisiana—$14.00.

Congregation.
Jennings, ... 14 00

Cuba—$9.00.

Congregation.
Omaja, ... 9 00

Montana—$8.00.

Congregation.
Medicine, ... 6 00
J. C. Cripe, $1; Lizzie and Elmer Cripe, $1, ... 2 00

South Carolina—$6.20.
congregations.
Brooklyn, $2; Mill Creek, $4.20, ... $ 6 20
Kentucky—$4.00.
Congregation.
Covington, ... 4 00
India—$1.00.
Individual.
J. M. Hough, ... 1 00
Arkansas—$1.00.
Individual.
Ind. Militer, ... 1 00
New Mexico—$0.20.
Congregation.
Miami, ... 20
Unclassified—$90.56.
Conference Sunday-school Collections.
Bethany Class, $1.63; Primary Class, $3.85; Intermediate Class, $6.09, ... 51 62
Unknown, $50; Edna Bauer, $1; J. A. Brome, $5; No name given, $30.56; Pennies, 50 cents; A lover of unsaved souls, $2; Jno. B. Bailey and wife, $2, ... 90 56
Total acknowledged, ... $12,404 84
Loose in hat, ... 1,158 97
Total, ... $13,563 81

INDIA DORMITORIES.

Pennsylvania—$240.00.
Southeastern District, Congregation.
First Philadelphia, ... $ 240 00
Total, ... $ 240 00

INDIA MISSION.

Iowa—$56.00.
Northern District, Individual.
G. A. Moore, Eldora, ... $ 55 00
Middle District, Individual.
A. M. Logan, Red Oak, ... 1 00
Pennsylvania—$54.00.
Western District, Congregation.
Pittsburg, ... 50 00
Eastern District, Individual, ... 3 00
Southern District.
Receipt No. 15479, ... 1 00
Illinois—$17.00.
Individual.
A. Miller, ... 10 00
Southern District.
Sugar Creek, ... 6 24
Individual.
H. E. Pittman, ... 1 00
Virginia—$14.50.
Second District, Congregation.
Barren Ridge, ... $ 5 00
Northern District, Congregations.
Cedar Run, ... 4 50
First District, Sunday-school.
Bonsack, ... 5 00
Indiana—$5.00.
Middle District.
Middle Chili, ... 5 00
Canada—$1.00.
Cora Rinehart and Mary Boose, ... 1 00
Missouri—$1.00.
Southern District, Congregation.
Nannie Harman, Topan, ... 1 00
Colorado—$1.00.
Western District, Congregation.
Fruita, ... 1 00
Total, ... $ 149 76

INDIA INDUSTRIAL FUND.

Pennsylvania—$70.25.
Southeastern District, Congregation.
First Philadelphia, ... 70 25
California—$34.11.
Southern District, Sunday-school.
Primary Department, Glendora, ... 34 11
Total, ... $ 104 36

CHINA MISSION.

Idaho—$600.00.
Mr. and Mrs. J. A. Bowers ..... $ 600 00
Indiana—$92.84.
Northern District Congregations.
Turkey Creek, $12.06; Pine Creek, $51.52; North Liberty, $20.26, ... $ 92 84
Middle District.
Lydia Dereck, Chili, ... 5 00
Colorado—$25.00.
Northern District, Individual.
Amos and Ira Jones, Longmont, ... 25 00
Congregation.
Fruita, ... 50
Pennsylvania—$7.00.
Western District, Sunday-school.
Meyersdale, ... $ 6 00
Miss Carrie E. Risinger, Windber, $1.00, ... 6 00
Southern District
Receipt No. 15479, ... 1 00
Canada—$7.15.
Sunday-school.
Irricana, ... $ 5 15
Cora Rinehart and Mary Boose, ... $ 2 00
Kansas—$5.00.
Southwestern District, Individual.
Susan Crumpacker, McPherson, ... 5 00
Virginia—$4.50.
Northern District, Congregation.
Cedar Run, ... 4 50
Illinois—$2.00.
Southern District, Individual.
H. E. Pittman, ... 1 00
Northern District, Individual.
Rebecca Albaugh, Chicago, ... 1 00
Missouri—$1.00.
Southern District, Individual.
Nannie Harman, ... 1 00
Miscellaneous—$0.40.
A little girl, ... 40
Total, ... $ 651 48

CHINA HILTON FUND.

North Dakota—$37.42.
Congregations.
Minot Mission, $13.75; Surrey, 123.67, ... $ 37 42
California—$26.50.
Congregation.
Fairview, ... 26 50
Total, ... $ 63 92

INDIA NATIVE WORKERS.

Virginia—$2.00.
Second District, Christian Workers.
Forest Chapel, ... $ 50 00
Total, ... $ 50 00

SECOND VIRGINIA LONG FUND.

Virginia—$50.00.
Second District, Congregation.
Beaver Creek, ... $ 50 00
Total, ... $ 50 00

DENMARK AND SWEDEN.

New York—$30.00.
Congregation.
Brooklyn, ... $ 30 00
Total, ... $ 30 00

INDIA ORPHANAGE.

Maryland—$16.00.
Eastern District, Congregation.
Fulton Ave., Baltimore, ... $ 16 00
Pennsylvania—$11.00.
Western District, Congregation.
Youngstown, ... $ 10 00
Middle District, Individual.
Site Sell, ... 1 00
Total, ... $ 27 00

DENVER COLORED MISSION.

North Dakota—$11.00.
Congregation.
Richardton, ... $ 11 00
Iowa—$2.00.
Middle District, Individual.
Harrison Shaffer, ... 2 00
Total, ... $ 13 00

INDUSTRIAL WIDOWS' HOME.

Pennsylvania—$12.00.
Middle District, Congregation.
Tyrone, ... $ 12 00
Total, ... $ 12 00

CHINA ORPHANAGE.

California—$3.00.
Southern District, Sunday-school.
Primary Dept., Glendora, ... $ 5 00
Total, ... $ 5 00

JUBA MISSION.

Missouri—$2.20.
Southern District, Christian Workers' Society, Nevada, ... $ 2 20
Total, ... $ 2 20

SUMMARIZED STATEMENT OF THE CONFERENCE OFFERING.

World-wide Missions,	$13,563 81
India Dormitories,	240 00
India Mission,	149 76
India Industrial Work,	104 36
India Native Workers,	50 00
India Widows' Home,	12 00
Second Virginia Long Fund,	50 00
India Orphanage,	27 00
China Mission,	651 48
China Hilton Fund,	37 42
China Orphanage,	5 00
Denmark and Sweden,	30 00
Denver Colored Work,	13 00
Juba Mission,	2 20
Total Conference Offering,	$14,961 83

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Notes from Our Correspondents.

(Concluded from Page 525.)

Pa., visited us at the Alderson Mission, and gave us two good, spirited sermons. We closed our Sunday-school services on Saturday and Sunday nights of July 28 and 29. These were the first meetings we have had in the new house. Five were to hold services again Aug. 19 and 20. We are glad that the Lord has answered our continued prayers for the mission point, and the kind people here. We have had much anxiety and inquiry by the people, as to whether the work will be opened here. The pastors of other denominations, as well as the unconverted, seem to be interested in the principles, and taught and practiced, at the Church of the Brethren. We ask an interest in the prayers of God's children, in behalf of the work at this place.—Address, Mrs. Lizzie M. Ikl, Box 59, Alderson, Pa. Aug. 5.

Cherry Creek.—This congregation will begin a two weeks' series of meetings Sept. 4, to be conducted by Bro. D. K. Clapper, of Meyersdale, Pa., to which we hope to unite with a love feast. Sept. 17.—Amelia Kitchen, R. D. 2, Mahaffey, Pa. Aug. 8.

Huntington church met in council Aug. 1, Bro. O. R. Myers presiding. Several committees reported. We look forward to the Ministerial and Sunday-school Institute in September. It is to be held Aug. 20, 21 and Sept. 1. Some plans were made for that meeting, and we trust it will be a helpful, instant and profitable time for us all. Two were baptized here this week. Congregations are good, and the attendance at the Sunday-school continues to be encouraging. Three new names were added to our cradle roll lately. Many are away during the summer, but we are glad all will work to move things on. Our Sisters' Mission Band is helping to furnish the beds at the Brooklyn church hotel. We are planning to make a canvass, to see that every man in this community joins a Bible class.—Eleanor J. Brumbaugh, 1128 Mullin Street, Huntingdon, Pa., Aug. 6.

West Greatrock.—We held our Harvest Meeting at Rheems Aug. 5. The meeting was well attended. A number of ministers from surrounding churches were present, and gave us many thoughts along the line of the day. Many thankful. At the close of the services a collection of $17.59 was taken for orphanage relief. Since we have been here Sunday Hill church, Aug. 26. Our love feast will be held Sept. 20.—Ellie Nolen, Elizabethville, Pa., Aug. 10.

WASHINGTON.

Wenatchee.—As Bro. Geo. W. Hilton and wife, and others of our ministering, who still live here, and will, no doubt, be coming through this city, the church decided to change the date of our love feast from Oct. 7 to Sept. 30, so as to have our newly consecrated workers with us on that occasion. Last night we were favored with a talk from Bro. Winder, who spoke in the interest of the Denver, Colorado, Mission and work for the colored people. Their present place is inadequate; hence he is soliciting funds to purchase a lot or quarter, and provide a sanitary home. Through an oversight, the installation of Sister A. D. Bowman, as deacon of the Sunday Hill church, Aug. 26. Our love feast will be held Sept. 20.—Ellie Nolen, Elizabethville, Pa., Aug. 10.

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WEST VIRGINIA.

Allegheny Chapel.—Bro. J. T. Glick, of Bridgewater, Va., began a series of meetings July 23. He preached seventeen interesting and instructive sermons. The attendance and interest continued excellent to the close. Three came out on the Lord's side and were baptized. The church was edified and strengthened, and we think that others are counting the cost. Bro. J. T. Glick is an earnest and able speaker, and we pray that his labors will bring forth good fruit.—C. S. Woodell, Arbovale, W. Va., Aug. 7.

Mountain Dale church began a series of meetings July 1, and July 2 we met for council meeting, to prepare for our love feast. We decided to repair the church-house, and put on galvanized steel roof. The meetings continued until Saturday evening, when a little band of brethren and sisters met around the Lord's tables. Three dear souls were baptized during the meetings. We had good meetings throughout. Brethren Jeremiah Thomas and Geo. Vansickle did the preaching.—E. F. Bisher, Hazelton, W. Va., Aug. 3.

NOTES UNCLASSIFIED.

Lordsburg.—Lordsburg College will open Tuesday, Aug. 29, at ten A. M. Addresses will be given by Professors Edward Frantz, John P. Dickey and J. Z. Gilbert. The Bible Department promises to be the best in the history of the institution. Free tuition is given to all students in the Bible Department.—W. F. England, Lordsburg, Cal., Aug. 14.

Silver Creek.—Our church met in council Aug. 12. Bro. William St. John presided. Two letters were granted and two were received. We decided to hold our Harvest Meeting Aug. 27. There will be services two evenings previous, Aug. 25 and 26. A general invitation is extended to our brethren and sisters.—Mrs. Alta Fisher, Pioneer, Ohio, Aug. 12.

Little Swatara.—Bro. D. C. Reber, of Elizabethtown, Pa., came to us July 15 and delivered three very interesting talks on "Temperance." The collection and pledge cards for sustain the work were very encouraging. July 23 Bro. Thomas Patrick gave us quite a surprise by an unexpected visit. He gave us an excellent sermon in the morning in the German language and in the evening in the English language. Our Harvest Meeting held Aug. 4 was very largely attended. Brethren Benj. Hostel, C. E. Miller, Jacob Nissley, William Oberholtzer and John Royer were present and preached for us. Their discourses were full of interest and instruction. Brethren Hostel and Miller remained for the service on Sunday, when they spoke to a large and appreciative audience. The collection was very encouraging, amounting to about $30.—Henry M. Prants, R. D. 5, Myerstown, Pa., Aug. 8.

Monticello.—Our Harvest Meeting was held at the Monticello church Aug. 27. Bro Otho Winger, of North Manchester, has promised to be with us in all-day meeting.—J. L. Bibler, Monticello, Ind., Aug. 14.

Jonesboro.—The Brethren at Jonesboro had services yesterday,—day and evening sessions. Bro. A. M. Laughrun did the preaching. We had a good attendance at the day services, and a splendid attendance in the evening. Laughrun gave us splendid sermons, that commanded the best of attention by the people. We hope he will come again.—N. T. Larimer, Jonesboro, Tenn., Aug. 7.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 23, 5:30 pm, Western Pennsylvania, Shade Creek congregation, Scalp Level house.

Aug. 25, 2, Second District of West Virginia, Valley River church, Junior, W. Va.

Sept. 1, Oklahoma, Panhandle of Texas and Pecos Valley of New Mexico, at Thomas, Okla.

Sept. 2, Tennessee, Knob Creek church.

Sept. 9, 2, Northern Missouri, Rockingham congregation.

Sept. 21, 22, Washington, North Yakima.

Sept. 27, 8 am, Middle Iowa, Prairie City church.

Sept. 28, Southern Pennsylvania, New Jersey and New York, Lincoln, N. Y.

Oct. 3, Northeastern Kansas, Washington Creek church, Douglas County, Kans.

Oct. 4, Northern Illinois, at Girard.

Oct. 4, Northwestern Arkansas and Southern Missouri, Gravette church.

Oct. 5, Middle Missouri, Spring Branch congregation.

LOVE FEASTS.

California.

Sept. 2, 7 pm, Covina.

Oct. 7, 2 pm, Pasadena.

Colorado.

Sept. 9, Arriba.

Illinois.

Sept. 1, 6:30 pm, Macoupin.

Sept. 2, Lanark Prairie.

Sept. 9, Coal Creek, country house.

Sept. 16, Liberty.

Sept. 23, 24, 2 pm, West Branch.

Sept. 23, 11 am, Spring Run.

Sept. 30, 2 pm, Salt Creek, two miles southeast of Jefferson.

Oct. 7, 2 pm, Willis Creek.

Sept. 30, Oct. 1, 10:30 am, Woodland.

Oct. 4, 6 pm, Shannon.

Oct. 7, 6 pm, Pine Creek.

Indiana.

Sept. 2, 10 am, Clear Creek.

Sept. 2, Mexico Grove.

Sept. 9, 2 pm, Ogans Creek.

Sept. 9, 10 am, Portland.

Sept. 16, 6:30 pm, Anderson.

Sept. 17, 4 pm, Kewanna.

Sept. 21, Elkhart City.

Sept. 23, Pipetown.

Sept. 23, 4 pm, Santa Fe.

Sept. 29, 6 pm, Yellow Creek.

Sept. 30, Nettle Creek.

Sept. 30, 5 pm, North Liberty.

Oct. 7, 2 pm, Bethel.

Oct. 7, 2 pm, Poplar Grove.

Oct. 7, 4 pm, Pine Creek, East Nimishillen.

Oct. 7, 6:30 pm, Monticello.

Oct. 7, 10 am, Walnut.

Oct. 7, 10 am, Nettle Creek, Bethel house, two miles west of Hagerstown.

Oct. 7, 4 pm, Wabash.

Oct. 13, Nappanee.

Oct. 13, Pleasant Valley.

Oct. 14, 6 pm, Union.

Oct. 14, 5 pm, Laporte, Rose Hill.

Oct. 14, Lower Fall Creek.

Oct. 14, 2 pm, Beech Grove.

Oct. 21, 10 am, Camden.

Oct. 21, 4 pm, Middle Fork.

Iowa.

Sept. 1, Libertyville.

Sept. 2, Panora.

Oct. 7, 5 pm, Des Moines.

Oct. 14, Pleasant Center.

Kansas.

Sept. 9, 10:30 am, Washington.

Sept. 9, 10 am, Maple Grove.

Sept. 10, Kansas City.

Sept. 23, 24, 4 pm, Olathe.

Sept. 23, Osage.

Sept. 30, 6 pm, Garden City.

Oct. 1, 6 pm, Kansas Center.

Oct. 7, Monitor.

Oct. 7, Altamont.

Oct. 13, Chanute, Chapman Creek.

Oct. 21, 5 pm, Scott Valley.

Oct. 21, Prairie View.

Maryland.

Sept. 9, 2 pm, Piney Creek, near Galt Station.

Sept. 16, New Windsor.

Sept. 22, 24, 10 am, Black Rock.

Oct. 7, 1:30 pm, Locust Grove.

Oct. 13, Pipe Creek.

Oct. 14, Beaver Dam.

Oct. 21, 1:30 pm, Middletown Valley.

Michigan.

Sept. 9, 10 am, Sunfield.

Sept. 16, 2 pm, Battle Creek, at Isaiah Statsman's home.

Sept. 16, 10 am, Lake View.

Sept. 9, 5 pm, Berrien.

Sept. 16, 2 pm, Long Lake, at the home of Daniel Landis.

Sept. 16, Harlan.

Oct. 14, 4 pm, Bear Lake.

Missouri.

Sept. 23, Pine Nevada.

Oct. 20, Mound.

Oct. 21, Osceola.

Nebraska.

Sept. 2, Lincoln.

New Mexico.

Oct. 14, Miami.

Ohio.

Sept. 9, 7:30 pm, Bellefontaine.

Sept. 9, 10 am, Black River.

Sept. 16, Silver Creek.

Sept. 16, Mohican, all-day meeting.

Sept. 30, 6 pm, Canton, Center house.

Sept. 30, County Line.

Sept. 30, 6 pm, Mast Dayton.

Oct. 7, 10 am, Price's Creek.

Oct. 7, 10 am, Eagle Creek.

Oct. 7, 2 pm, Ft. McKinley.

Oct. 7, 2 pm, Mt. Pleasant.

Oct. 7, 4 pm, North Star.

Oct. 7, 10:30 am, Blue Creek.

Oct. 7, Palestine.

Oct. 7, 10 am, Lick Creek.

Oct. 7, 10 am, Rose, three miles east of Mendon.

Oct. 7, 10 am, Maumee.

Oct. 14, 10 am, Upper Twin, Wheatville house.

Oklahoma.

Oct. 1, Union Center.

Pennsylvania.

Sept. 3, Rockton, Greenville house.

Sept. 9, 10, 9:30 am, Lost Creek.

Sept. 16, 10:30 am, Manor, Penn Run house.

Sept. 23, Chest Creek.

Sept. 30, 4 pm, Pleasant Hill.

Sept. 30, Oct. 1, Lower Canowago.

Oct. 1, 6 pm, Hanover.

Oct. 1, Middle Creek.

Oct. 3, 2 pm, West Conestoga, Middle Creek house.

Oct. 7, 8, 1:30 pm, Antietam, Welty House.

Oct. 7, Dunnings Creek.

Oct. 8, 2 pm, Shade Creek, Scalp Level house.

Oct. 8, 6 pm, Yellow Creek, Steele's house.

Oct. 8, 10 am, Conemaugh.

Oct. 10, 3 pm, Mills.

Tennessee.

Sept. 30, Knob Creek.

Texas.

Aug. 26, Nocona.

Virginia.

Aug. 26, 3:30 pm, Flat Rock.

Aug. 26, Red Creek, Bethel house.

Sept. 23, Beaver Creek.

Sept. 30, 3 pm, Elk Run.

Sept. 30, 2:30 pm, Green Mount.

Sept. 30, South River.

Oct. 1, 3:30 pm, Barren Ridge.

Washington.

Sept. 9, Wenatchee.

West Virginia.

Aug. 26, 2:30 pm, Valley River.

Sept. 2, 3 pm, Top Allegheny.

Sept. 2, 3 pm, Allegheny Chapel.

Sept. 3, Fairview.

Sept. 23, 3 pm, Pine.

Oct. 7, Sandy Creek.

Oct. 7, Maple Spring.

Oct. 20, 2:30 pm, Knobley.

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Vol. 50. (Old Series Vol. 60.) Elgin, Ill., August 26, 1911. No. 34.

AROUND THE WORLD

St. Louis Condemns the Communion Cup.

The Board of Health of St. Louis, Mo., by a stringent ordinance has barred the use of the common cup in the celebration of communion services in any of the churches. It is claimed that its use is unsanitary, tending to a spread of disease and hence dangerous to public health. A fine of twenty-five dollars is imposed for each offense. While there are hundreds of ways in which disease might be conveyed to others far more readily than by means of the communion cup, one is made to wonder why such a severe penalty should be meted out to violators of this ordinance, even before actual injury has been conclusively shown.

Battling Against Race Prejudices.

As already announced, a "Universal Races Congress" was recently held at the University of London. Its object was to discuss, "in the light of science and the modern conscience," the relations between the white people and the red, yellow, brown, and black races. Whatever objection prejudiced opinion may urge against the wisdom of better relations between the different races, the spirit and deliberations of the recent congress were an earnest and a prophecy of better things. At best, race antipathy is but a weakness, unworthy of the broad and all-inclusive spirit of the Gospel. Talk as you will, about the peculiarities of the various races, the fact remains that God "hath made of one blood all nations of men for to dwell on all the face of the earth." As such, all are brethren, and our duty to them is obvious and plain.

College Fraternities and Scholarship.

The pernicious tendencies of college fraternities have been deplored by educators everywhere, and the present campaign against the continuance of these secret orders seems to be quite general, though a most stubborn opposition has been encountered in many places. At the University of Missouri the comparative standing of students, in and out of fraternities, has been made a matter of thorough study. It was found that those not connected with the societies had a far higher average per cent of scholarship than those who allowed the pleasures and dissipations of the fraternities to detract from their time, energy and endeavor. There is sound sense in the opposition waged by the Church of the Brethren against secret orders of every kind, and it is to be hoped that school fraternities will never gain a foothold in any of our institutions of learning.

Peace Conference at Berne, Switzerland.

Through the resources afforded by the Carnegie Peace Foundation, the recent Conference on Universal Peace made possible. It was a gathering of peace workers from all parts of the world, and it is thought that their earnest labors will not be without a gracious fruitage. For the first time in the world's history has the problem of war been presented scientifically by the deepest thinkers of all nations, and neither strenuous effort nor abundant funds will be spared to carry on the further research work, the result of which, it is expected, will illuminate the whole subject and have an authority of value. A vast amount of educative influences in regard to the Bible method of ending warlike demonstrations is doubtless needed, and to this end every lover of peace may constitute himself a committee of one to proclaim the message of that brighter day when "nations shall learn war no more."

America Helping the Filipino.

While health conditions in the Philippines have materially improved, since American control of the islands has instituted better hygienic and sanitary methods, best of all for the people has been the installment of artesian wells. Before the advent of the Americans, our little brown brother was limited to the scant supply of surface water. When water from the newly-constructed deep well was offered him, he refused to drink it at first, but later he learned that greater immunity from disease was found in the pure water from the depths of the earth. As a consequence he cut loose from tradition and superstition, and now he enthusiastically proclaims the merits of artesian wells and their health-promoting waters. How we wish that the Filipino might obtain an equally clear comprehension of the efficacy of the Water of Life, offered so freely to all "without money and without price"! "Whosoever will," let him take the water of life freely."

Science Commercialized.

The recent aviation contests in Chicago,—which, by their spectacular exhibits, drew thousands to the scene of their flights and in which, besides several minor fatalities, two of the daring aviators lost their lives,—are receiving justly-deserved censure because of their evident attempt to cater to the modern craze for sensationalism and excitement. The Wright Brothers, pioneers in the aeroplane field, severely condemn all attempts at such notoriety and commercialism. They argue,—and rightly too,—that science should not be prostituted to a mere matter of amusement or lend itself to money-making schemes. Too much of this spirit is in evidence, nowadays, in all branches of human endeavor,—not even excepting our holy religion.

When the Saloons Were Closed.

During the crisis in the recent street car strike at Des Moines, Iowa, the mayor "ordered every saloon in the city to be closed." He explained, in defense of his summary order, that it is of the utmost importance, in times of serious difficulty, to have all parties concerned maintain full control of their faculties, and not to allow unbridled passions to be influenced still further by alcoholic stimulants. The mayor, in this respect, followed the example of other communities when facing an alarming situation, and undoubtedly averted serious consequences by his timely act of precaution. But the unprejudiced observer can not help asking some pertinent questions as to the situation. If the saloon, in times of serious calamity, must be closed, why not close it permanently to avoid further troubles? Why temporize with an acknowledged evil?

British Labor War Settled.

The 200,000 workers of the Amalgamated Society of Railway Servants of Great Britain, who declared a strike Aug. 17, were fortunately prevailed upon to enter into an amicable agreement two days later, and now the difficulty, which threatened to reach gigantic proportions, has been settled to the general satisfaction of all concerned. Following in the wake of the recent strike of the dock laborers, which tied up all the shipping interests of Great Britain, the railway strike bade fair to become a national calamity by virtually tying up all lines of business, causing shortage of food supplies, etc. Now, that peace has once more been restored, the authorities as well as the workers are wondering if there are not better and saner ways of settling labor disputes than the crude and costly expedient of a strike. The answer is found in Christ's perfect rule of equity.

Civic Baptisms in France.

In addition to making marriage a purely civic procedure, France now proposes to confer "civic baptism" upon the children of the Republic. According to the prescribed ritual the child is welcomed to the great family of spirits "emancipated from all religious dogma," and is baptized in the name "of the universal principles of free thought, in the name of the glorious revolution of 1789, the mother of the rights of man, and in the name of the democratic and social republic of France." The law imposes but three commandments: (1) Loyalty to country and parents. (2) Support of justice and truth. (3) True neighborliness. Thus the state hopes to solve the question of good citizenship, but the real need of the soul is not provided for, and the great and momentous question arises: Where, outside of Christ and his saving Gospel, is man to find the power to carry out the real good he knows and would like to do?

Episcopals and Divorce.

At present, prominent leaders of the Episcopal church are seriously protesting against the marriage of one of their bishops, a wealthy New Yorker, to a young girl in her teens, he having been divorced from his first wife, who is still living. The prominence of the parties involved has directed public attention to the case, but most of all it is the attitude of the Episcopal church that is arousing the spirited discussion, pro and con, as to the remarrying of divorced persons. The position of this church has always been quite strict on this question, but of late years it has largely partaken of the stern rigidity of the Catholic church, which permits no remarriage of divorced persons unless strictly within the bounds of New Testament authority. It is encouraging that, together with the Church of the Brethren, there are at least a few organizations that hold to the right when this sacred Bible principle is at stake. No church can afford to grant greater liberties on this matter than are fully warranted by the Holy Scriptures.

The Pending Issue in Maine.

We referred, in a previous issue, to the all-important question that now confronts the Pine Tree State. The entire country is watching the outcome. Texas, after making a gallant struggle against liquor domination, missed the mark by a margin so small as to leave hope for the future. Maine, with a record of half a century of unassurable success in temperance, should have no trouble to hold the fort against the enemy. If on Sept. 11 the voters, by an emphatic "No" declare their allegiance to prohibition principles, right will once more triumph. It will mean, however, an uphill struggle, contested every inch of the way. The anti-prohibition forces are stopping at nothing. To capture Maine would be to them a triumph far more precious than the millions it would cost. The powers of darkness are concentrating their entire strength upon the contest, and there might be reason to despair, were it not that "he that is with us is mightier than they." In his name and by his grace we can conquer, and to this end let there be fervent prayers!

Deplorable Lawlessness.

That civilization, in and of itself, and unsustained by Christian principles, will not suffice to keep in check the wild passions of a mob, was shown in several recent lynchings, notably the one at Coatesville, Pa. Here a negro, during some disturbance, was unfortunate enough to kill a policeman. He was taken, badly wounded, to a hospital. A mob soon gathered and, unwilling to let the law take its course, dragged the negro, still chained to his cot, to a lumber pile, burning him while his shrieks of agony rent the air. While, as a rule, the negro is at a higher point in mental and moral development today than ever before, there seems to be an unreasoning and most deplorable prejudice against him on the part of many of the white race, of whom much more should rightfully be expected. Law-abiding citizens can well afford to condemn the punishment of evil-doers to the "powers that be," remembering that "they are ministers of God's service, attending continually upon this very thing."

Race Betterment Needed.

A prominent writer is authority for the statement that twenty-five per cent of the present generation is producing fifty per cent of the next, and that undoubtedly the least desirable classes of humanity are increasing at the greatest ratio. That the dangers referred to are not mere dreams is shown in the instance of a family, established by two daughters of a woman drunkard, who in five or six generations produced, all told, 834 descendants, of whom 700 were professional beggars, inmates of almshouses, criminals and incompetents of various degrees. Contrasting with that degenerate family the 1,394 descendants of Jonathan Edwards, most of them noted for distinguished positions in life, no one can doubt the great value of an honorable and devout ancestry. To have a better race in the days to come, there must be better parents in the living present. The most precious heritage we can leave to those we love is not an abundance of earthly possessions, but a godly character, which, permeating the life forces of generations yet to come, will cause them to become towers of strength in righteousness and all good works. "The memory of the just is blessed."

Increase in Juvenile Crime.

That there is a deplorable increase of crime among boys, still young in years, seems to be the general experience in most States of our Union. Judge H. P. Coyle, of Humboldt, Iowa, recently said, "The amount of juvenile crime in Iowa is appalling. It is growing larger every year, although the average citizen seems to have no realization whatsoever of the seriousness of the situation." In the opinion of the judge, lack of proper parental training is largely to blame for the alarming state of youthful morals. Then, too, the public schools as well as the Sunday-schools are remiss in their duty,—as he thinks,—in failing to teach the most important things of life. What we need most, in every State of our land, is more Bible teaching and Bible living. With the Blessed Word more thoroughly taught in the home and Sunday-school, there is bound to be a powerful incentive for good in every juvenile mind and heart. Add to this the Bible reading that,—it is to be hoped,—will some day be done in every public school,—when the Sacred Volume has been restored once more to its lawful sphere,—and there will be a strong factor for righteousness, that can not help but make itself felt. There is not an ill nor a trouble to which humanity is heir, that God's Word can not finally eradicate, and will, if applied.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Don't Wait Till After I Am Gone.

BY D. MAXCY QUELLHORST.

Were I a bud of fairest hue,
With fragrance sweet as angel's breath,
My perfumes I would lavish free,
The living should enjoy my wealth.

Yes, while the living plod their way
Through thorns and briars, here on earth,
I would that I might fill their cup
With joy and peace of endless worth.

Don't scatter roses on my dust,
When from this weary life I'm free,
But let me scent their sweetness now,
While I may yet their beauty see.

And let me hear the kindly word,
While 'midst the cares of life I'm pressed,
Don't wait till after I am gone,
To place sweet flowers on my breast.

Auburn, Nebr.

A Word About District Sunday-School Secretaries.

BY I. B. TROUT.

THE Annual Conference, held at St. Joseph, Missouri, adopted the plan for the enlargement and development of the Sunday-school work of the church. This plan is clear and comprehensive, and a careful reading of it will discover to any one that it is so arranged as to foster active and aggressive Sunday-school work. According to this plan a Sunday-school Board of five "experienced and successful Sunday-school workers" was appointed to have charge of the work. The Sunday-school Editor of the Brethren Publishing House, by virtue of his office, is Secretary of the Board, and for this reason he now calls the attention of the Brotherhood, and especially of the various State Districts, to one very important item, viz.:

The Board, at its recent meeting, held in the Publishing House on August 8 and 9, among other things passed the following decision: "Decided that the District Sunday-school Secretaries, acting under the direction of the Board, shall be the Superintendents in their respective Districts of the various departments of the work, as Teacher-training, Home Department, Cradle Roll, and all other departmental work." In short, this action of the Board appoints the District Sunday-school Secretary of each State District as the Superintendent of Teacher-training, Home Department, etc., for his respective State District. He will be expected to act in this capacity under the supervision of the general Sunday-school Board. This fact makes it imperative that the various District Meetings appoint able, experienced, successful Sunday-school workers for their District Sunday-school Secretaries. The time is past when "almost anybody" will do for District Secretary. The Sunday-school Board intends to push the Sunday-school work of the Brotherhood, and to push it with all the wisdom and discretion at their command. According to the Annual Conference decision, they have asked the Brotherhood for funds, and it is the intention of the Board, as expressed in their meeting, to give the very best service and results possible, to the Brotherhood, in the expenditure of these funds. They will necessarily be required to do a lot of their work through the District Secretaries, and unless a State District appoints a thoroughly competent person to this position, the Board will be greatly hindered in its work.

We wish to say again that the Sunday-school workers of our Brotherhood ought to see to it that their various State Districts appoint thoroughly competent Sunday-school Secretaries. It is not the intention of the Sunday-school Board to pay the expenses of these Secretaries. That part of the work belongs to the State District, and each State District ought to see to it that the Secretary has sufficient financial backing to make it possible for him to give the necessary amount of time and attention to the Sunday-school work of the District.

We believe this is all that it is necessary to say at this time. We have said this because Districts will soon be holding their District Meetings, and in some of these Districts Secretaries will need to be appointed or re-appointed, and great care should be used that the proper person is placed into this very important position. The time is fully here when the Church of the Brethren must wake up to more intelligent, concerted effort in Sunday-school work. We are pleased and thankful for what has been done in the past, and must not be understood to be disposed to belittle past efforts. However, we wish to be understood to be looking into the future for increased and larger efforts and wisdom in the Sunday-school enterprise. We have a right to look for this on the ground of our past experiences and on the ground of our present opportunities and possibilities. We have a right to expect large things because the work is a great work, since it deals with the religious education of not only our children, but of the entire Brotherhood. The Sunday-school is the one big Bible school of the church, and we ought to spare no efforts to bring it to the highest standard of excellency. We will never have any regrets when we come to the time of laying the armor by because we have been too earnest and too persistent in our Sunday-school work. On the other hand, if we do not do our best, there will be regrets that will disturb us when we are about to cross into the great hereafter.

More, with reference to the work of the Sunday-school Board, will be found in the MESSENGER at some later date, and also in the publications going from the Sunday-school Department.

The office of the Board is Elgin, Ill., and their mail should be addressed as follows: Sunday-school Board, Church of the Brethren, Elgin, Ill.

According to Your Faith.

BY JAS. A. SELL.

THERE is, perhaps, no saying of the Savior that is so misconstrued or misunderstood as the one that heads this article. Two blind men appealed to him to restore their sight. "Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you."

It should be noticed that the cure rested entirely upon their belief. When there is nothing but to believe, of course it is according to our faith. But when that saying is used as a proof that obedience to direct commands, or getting the benefits from conditional promises, is according to our faith, it is both dishonoring the Savior and fatal to the soul. It is contrary to common sense and sound reason. What sense would there be in the Savior giving a positive commandment, or making a conditional promise, and then to say, It is according to your faith to do or not to do, and the reward will follow just the same?

If this is really what the Savior meant, in reference to his ordinances or doctrines, then the less one believes the less he will need to do. He will not be held accountable for what he does not believe. Those who believe that they should obey in all things, will be required to do so. If they do not, they will suffer loss. It is according to your faith. The one may go scot-free, because he does not believe; the other is held to strict account because he does believe. This is quite encouraging to people of little faith, and very encouraging to have just as little faith as possible. Truly, such an interpretation of Scripture is lacking in common sense. "O Lord, give us sense!"

It is contrary to sound reason. Truth or principles are not dependent on man's faith in them. Truth is truth, regardless of our opinion of it, and our opinion does not change it. There are certain laws that govern everything in the realm of existence. Our work and endeavor in life is simply to find out those laws and adapt ourselves to them, to obtain results. If the religion taught by Christ is an exception to this, it is not a reasonable thing. Anything that is offered to intelligent creatures must be reasonable, or the mind will reject it. Man will not accept a religion that is not reasonable.

The religion of Christ is reasonable. It makes no unreasonable demands. Every commandment is urged with reason for obedience. But if our obedience is left to our faith, and the reward will be the same, whether we obey or not, then the system is unreasonable and contrary to everything else that is governed by law. Faith that controls, guides, and binds us to the Christian religion, is a reasonable thing. And to keep and do what we are commanded to do, even to make a living sacrifice, is our "reasonable service."

The proper interpretation, "According to your faith be it unto you," must, therefore, be to show our "faith by our works," when work is required. The cure of the blind men rested entirely on their faith. If they believed, their sight would be restored. There was nothing more demanded. To make a general application of this case is "wresting the Scriptures unto our own destruction."

Hollidaysburg, Pa.

Feet-Washing.

BY H. J. HARNLY.

THERE are certain principles which are fundamental in the kingdom of God. Service is one of these, humility is another. Feet-washing is sometimes called "the sacrament of humility," but what is humility but a willingness to serve? Christ humbled himself in that he took upon himself the form of a servant. Indeed, I doubt whether there is any real humility aside from the humility of service. Milton made Satan say that he would rather "rule in Hell than serve in Heaven."

Without humble service there can be no church, no kingdom, so the suggestion of this most fundamental principle must come early to the citizen of the kingdom. If one were seeking for a symbol that would most perfectly symbolize service, even the most humble service, and one that would be most easily recognized, and one through which the suggestion of service could be most forcibly given, could he find one more practical than feet-washing?

Indeed, we may challenge the world to produce a symbol more perfectly symbolizing and more forcibly giving the suggestion of this most fundamental principle of the kingdom of God.

Feet-washing, as a sacrament, is a perfect symbol of service and is therefore psychologic, scientific and practical. It is also a symbol of cleansing, and so adapted to suggest the moral cleansing we may need from time to time.

But some one says, "It is not essential to salvation." I shall not attempt to prove that one may and can not be saved without this sacrament. I am not interested in those who are content to remain weaklings or dwarfed runts. I have no time to help you figure out how you may be saved, as it were, by the "skin of the teeth." There are those who are constantly afraid that they may be missing a pleasure that will not absolutely put what little life they have.

I am no more interested in you to help you solve your problems than I am in the farmer who is determined to raise the most runty, scabby and dirty little pigs. Scientific men everywhere are interested in thoroughbreds, not runts. Thoroughbreds are produced by taking advantage of every law of life, inbreeding, feeding and exercising. I am interested in the practical, thoroughbred Christian,—the one who covets "the best gifts," an abundant life and entrance.

But another says, "There is nothing in feet-washing." That is probably true for the one who says it. Surely, there is nothing in feet-washing for the one who has never kept this ordinance. But the one who has never made the test, is not a competent witness. Besides, it is possible to do the outward act of feet-washing without getting the blessing. Not all who have washed feet are competent witnesses. There is an inward as well as an outward condition that must be met, to fulfill the law of this sacrament.

Perhaps a little incident out of my own life will illustrate. I shall never forget the first love feast which I attended. In canvassing the membership it seemed to me that I could sit by the side of any brother and wash his feet excepting one. So, when I went to the table I sought a place where I thought it would be least likely that the one brother would reach my side. But, fortunately for me, that brother did reach my side and I washed his feet. I got the blessing and a lesson that I have never forgotten.

When you go to the Lord's table, do you choose your company? As sure as you do, you will lose the blessing, for is it not the purpose of the sacrament to make one serviceable, to make one willing to do for the lowliest of his brethren or his neighbor the most humble service?

Let no one try to find excuse in the above for carelessness about his person. Slovenliness and filthiness are not virtues, much less indications of piety and spirituality. They are much more likely to be indications of laziness and uncouth behavior. Filthy feet, clothing, lips and teeth are inexcusable at the Lord's table,—in fact they are positive disrespect for God and man.

Too many of us lose the blessing and make the sacrament of no effect because we are more concerned about the fitness of our brother than our own fitness. The New Testament nowhere makes us responsible for our brother's fitness, but it does make us responsible for our own fitness, and this fitness does not consist in being perfect, but in a desire, a longing, for greater perfection and larger spiritual life and power for service. For this sacrament, as for all sacraments, one of the conditions is a season of fasting and prayer, of meditation, of self-examination. Thus, and thus only, the soul becomes plastic to the sacrament, so that the impress of the sacrament may change it through and through, and for all time.

Are the members of the Church of the Brethren really making greater sacrifices for each other? Are they more serviceable to each other and to those in need? Are they living clearer and purer lives than do Christians who do not keep this ordinance? Those of us who practice the ordinance of feet-washing and yet, in our lives, deny the power of the sacrament, are the greatest hindrance to the universal acceptance of this ordinance. If we would have Christendom accept this sacrament, we, as a church, must show in our lives greater powers of service and greater purity.

I fear that there are some who expect the mere doing of the ordinance to save them, but unless the ordinance accomplishes some change, gives some powers of service and cleanliness that we could and would not have had but for the sacrament, we have made the sacrament of no effect. We might just as well not have kept the ordinance, aye, probably far better not at all, for the mere doing of it may give a sense of false security and it may prove a damnation instead of our salvation. The Lord is not pleased with our formalities which do not penetrate the inner life. A person may wash feet and remain tremendously selfish and worldly.

Our selfishness and worldliness are determined by the time spent for self and the things of this world and the means used in attaching to self the things of this world. A person may wash feet and wear plain clothes, and still be tremendously selfish and worldly. Says DeLaveleye, "Political economy should never forget that material wealth is a means and not an end; the condition of moral and intellectual progress, not the end of life." Just so the sacraments are a means and not an end. They are the condition of spiritual life and progress,—not the end of spiritual life. He who makes them the end misses they very life which they condition.

The statement was made recently by certain Sunday-school teachers, that if "Christ were here now he might perhaps black his disciples' shoes instead of washing their feet." The statement is neither logical, psychological nor scientific. It is extremely superficial. The question is not at all, "What would Christ do now?" but, "What would he have me do now, in the light of his life and sufferings?" It is not scientific, because in the history of the world, there could be only one moment when the Christ must come. Did one appear now, professing to be the Christ, he must, of necessity, be false. Our very customs have so completely grown out of Christianity, that it becomes impossible to say what they might have been but for Christ. To suppose a Christ supplanting himself is illogical. Because of the customs in the times of Christ, and because of the nature of feet-washing itself, it is a perfect symbol of service and cleansing, as blacking of shoes could not possibly be; first, because our customs do not make it so completely a symbol of service; and, second, because it is not a symbol of cleansing. The sacraments are not accidents of time and place, but are perfect symbols of fundamental principles, which all may understand and from which all may receive help.

To speculate what Christ might have been and done, what sacraments he might have instituted, had his mission been to a different world, with different customs and needs, is, to say the least, idle. In the fullness of time Christ came. This is logical, scientific and according to revelation. Christ was not an accident, nor are his institutions accidents in time. Christ and his institutions have a logical, a psychological and a scientific place in the world's progress, and in the development of his kingdom. Because of the suggestion received by the sacrament and because of the entire life of Christ, of which this sacrament is but an expression, we should black our brother's shoes or do him any other service which occasion demands. That humility which submits to the will of God and serves mankind is both practical and scientific, and, of course, scriptural.—(From "Scientific Sacraments.")

McPherson, Kans.

Attending Ministerial Meetings.

BY LINA N. STONER.

[While on a visit to Middleburg, Md., the home of her childhood, Sister Lina N. Stoner, of Ladoga, Ind., was requested to speak a few minutes, on the topic given below, and was afterwards requested to reduce her thoughts to writing. Her article follows.—Ed.]

"What Can I Do to Get Ministers to Attend Ministerial Meetings, Who Have Not Been Attending?"

This query was placed upon the program of the Ministerial Meeting of the Eastern District of Maryland, and was considered by that meeting. There was doubtless some cause why the question was asked. The brethren were interrogated privately, and reasons were given why some of the ministers had to be absent. There was, however, a marked improvement in the attendance of the meeting this year. Some could not be present because of sickness, death, and the infirmities of old age and other unavoidable causes. To such, this question does not apply. Others are hindered by circumstances that we may help to overcome.

The time for the meeting should be considered. At some seasons of the year it is almost impossible for the brethren to leave their respective duties. Teachers and students can not, without loss to their work, leave their schools. Fruit-men can ill afford to allow their ripe fruit to decay, farmers must make hay while the sun shines. It is true we should wear our earthly cares as a loose, outer garment, to be thrown aside when more important duties demand our attention; and we should be willing to sacrifice personal interests for the cause of Christ, but care ought to be exercised that the time of meeting suit the largest number of our ministers.

When our Lord called men to his service, there was not one loafer among the number, though there were, doubtless, some idlers lounging by the Sea of Galilee. It was the busy men who heard the call, "Follow me," and the busy men responded. It is the same today. There is work of some kind for every hour of the working day.

What can I do to make it possible for the busy minister to attend who can ill afford to give his time? If I am a farmer, I can work in the farmer-minister's field one or two days. I can take vegetables or ripe fruit, butter or eggs to our minister who lives in town. If the distance is not too great to travel by private conveyance, I might send a carriage to convey him and his family to the place of meeting. If the journey must be made by rail, I can possibly present the minister in limited circumstances with his railroad fare. I can tell him how earnestly we desire to have his presence at the meeting, how he misses a blessing by being absent. I can show a loving interest in his welfare. I can make him feel my willingness to bear his burden, and thus fulfill the law of Christ.

Another cause for the non-attendance of ministers may be indifference. Another may be the habit of shirking. As these two ailments are akin, the same remedy may be applied to both. Do you remember reading of that little band of earnest brethren who met together in a room with closed doors? It was in the evening of that glorious resurrection day, when our triumphant Lord rose as victor over death, hell and the grave. There were ten of them. Poor Judas had paid the penalty of his heinous crime and was not there. Thomas,—where was he? Simply missing. Our Lord came in, spoke peace to their troubled hearts, and said unto them, "Receive ye the Holy Ghost."

What a glorious meeting! What a pity that Thomas was not there. He missed so much! When the disciples told him, "We have seen the Lord," he had an attack of doubt. Jesus cured Thomas. He can cure us if we have been negligent and shirking and doubting, but what can I do for these dear ones? I can go to the meeting in the name of the Lord. If there is work assigned me, I can, by God's help, contribute my mite with the ability he gives me. If each worker does this we will have a glorious, Spirit-filled meeting. The Lord will be with us. We will sit in heavenly places in Christ Jesus. We will be endued with power from on high. We will leave the place strong and ready for service. The Holy Spirit will shed abroad the love of God in our hearts. We can go to our absent minister and say, "Brother, we have seen the Lord." With our hearts aflame with fire from off God's altar we can fan the spark in our brother's heart into a living flame. By God's blessing upon the work, he, like Thomas, will say, "My Lord and my God."

Middleburg, Md.

The Second Coming of Christ.

BY MARTHA E. OLIVER.

There is a hope strangely passed over as unimportant by many followers of Christ, and yet so important in the mind of God, and so closely interwoven with the fundamentals of our faith that it is mentioned more than three hundred times in the New Testament,—the second coming of Christ.

Perhaps the cause for the slighting of so blessed a hope lies not only in our inability to prove conclusively to our *human* minds the surrounding circumstances of this *divine* order, but in the fact that discredit has been brought upon it by those who have posed as possessing a knowledge on this subject which Christ himself, when on earth, did not possess (Mark 13: 32). Their prophecies have failed, and men, as a consequence, have lost faith in this portion of God's plan.

Then, too, there are many who strive to explain away the references to the second coming of Christ, which I believe to be a sudden, visible, audible and bodily return to earth (Matt. 24: 44; 1 Thess. 4: 16; Matt. 24: 30; Acts 1: 11). Even as his disciples beheld him on Mt. Olivet, as he was taken up in the clouds, so it is promised that he shall return unto us "without sin unto salvation."

One explanation of Christ's *invisible* return is based upon the repeated statement of the Apocalypse that "the time is at hand." Therefore, they say, he returned in the same generation that his departure occurred. Not visibly did he return, but in the form of the Holy Spirit. But are not a thousand years to the Lord as a day? It is true that the disciples looked forward to an early return; it is natural that they should. Christ told them to watch; so we are commanded to watch for his appearance. It was to this end, perhaps, that Christ left the time of his coming indefinite.

But if the coming of the Holy Spirit on Pentecost was this second coming, why should Paul have taught the Thessalonians that he had not yet appeared (2 Thess. 2: 3)? And, aside from this, the Holy Spirit is a distinct person with a distinct work.

Again; Christ did not mean to withdraw his Spirit, which is to be with us to the end of the world, when he went to prepare a place for us, promising to return again unto us. Certainly he speaks of his *bodily* departure and return.

By no means, on the other hand, can the second coming of Christ mean the time of the death of a believer, for it is the teaching of Paul that when the Lord descends from heaven, the *dead* in Christ shall rise first (1 Thess. 4: 16), hitherto, then, *they*

have not witnessed the second advent of the Savior. Nor can we be convinced that this event takes place at the regeneration of a soul, as some have found reason to believe from Jesus' promise that at the regeneration the faithful saints should sit in judgment with him. This regeneration can not refer to the regeneration of our souls, for in this life we are told to "judge not."

We can not say, chronologically, when the second coming of Christ will come to pass, but, according to the New Testament, there will certain things transpire and certain things will accompany this event, which will indicate its near approach. It will not be revealed to us beforehand, but it will come upon us unawares, as was his first appearance. The prophecies concerning the indications of his first coming were fulfilled, and yet, who could have set the date of his birth? Of some of the conditions at the time of his coming we are sure. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Again, "That day shall not come except there be a falling away first and that man of sin be revealed." This last carries with it the prophecy of "perilous times," when men shall live under Satan's direction, when "they shall be anarchists, despisers of those which are good, and lovers of pleasure more than lovers of God." Then shall Israel have been restored, and she shall worship the God of her fathers once more.

In close connection with Christ's second coming we have the righteous reign of one thousand years,—the millennium,—when Satan shall be cast into the pit, and the dead in Christ shall sit with him in judgment. Shall this coming be after the millennium "after the working of Satan" when he has been "loosed for a little time" and the lawless one revealed to "try the saints and deceive the nations which are in the four corners of the earth?" Or shall this reign be ushered in by the coming of Christ, "whose breath, as a flashing sword, shall destroy the wicked"? I am inclined to believe the latter.

But what will be the effect in heaven and on earth of Christ's coming that his advent should be called the hope of the church? It will mean the manifestation of the glory of Christ (2 Thess. 1: 10), the overthrowing of his enemies (2 Thess. 1: 8), the establishment of his kingdom and the consummation of all things (Acts 3: 21).

What a valuable doctrine, then, it is! It holds for us a hope to inspire us to faithfulness and a diligent discharge of the duties that our Savior has given us to do, for we believe that he is going to return one day, and if we are found faithful, then shall we be glorified with him. But we know not the day nor the hour of his appearing, so let us watch, therefore, and pray always, that we may be counted worthy to escape his wrath, and to stand before the Son of Man.

Telford, S. Dak.

Peace in the Church.

BY D. B. MENTZER.

THE church is God's family on earth, one of his mansions, the training-place of the children of the kingdom to come. Called out from the kingdom of the world, we are separated from unrestrained sinners, yet, separated unto the grace of God. We were lost in the dominion of sin, but now are saved by the power of divine grace, and brought over into "the kingdom of God's dear Son."

What a marvelous translation this! A sinner lost, a sinner saved! A child of the world, but now a child of God in Christ Jesus, born again, seeing the kingdom of God in his Word and in his people. Born again "of water and of the Spirit, coming out of holy baptism, and out of the work of the Holy Spirit of God, our Father, we utter the filial cry, "Abba, Father," and recognize "our Father in heaven." This is not childish but it is child-like. This is the adoption, so now we are the adopted sons and daughters of God, our Heavenly Father, and him we love for his incomprehensible perfections, his immortality, his unapproachable glory, and loving him, we will have the spirit of obedience.

Our first and ruling desire should be to please, or do the pleasure of, our Father in heaven. But how can we do this? Can rebellious man please God? Yes, truly! God does not speak to men audibly, face to face, as in the days of long ago. He does not send or raise up prophets like Enoch, Abraham, Moses, Elijah, Isaiah, Malachi. No, not so. But he sent a greater one, even Jesus, the Messiah of the promise, the Anointed Son. He is now our Prophet, our Priest, our King, spiritual, immortal, all-glorious. We are drawn to him by the all-conquering impulse of his amazing love. We humble ourselves to confess our sins, to be buried with him in baptism as he was in the waters of Jordan. We kneel daily in prayer, as he did; we stoop to wash his disciples' feet as he did, and we go about doing good as he did. These things bring us to him and make us one in faith and hope and love. And if so, there is peace.

Are we not enjoying the blessedness of peace? Who is to blame? Are not we, seeing we do not submit to him? We have peace in him if we be obedient.

"Be at peace among yourselves," said Paul, the apostle, to the church at Thessalonica; when he wrote his recorded letter. He had reason to write thus in his day. The same is true now.

When members violate the royal law of love, there will not be peace. We should speak well of each other or keep quiet. When any of us lay hindrances, or stumbling-blocks in the way of our brethren and sisters in the Lord, we are not at peace.

We violate some gospel orders or principles when we are not at peace with one another. Peace brings blessings. When we are at peace, we remember each other kindly, regard our gospel fellowship, pray for one another, defend one another, and recognize the great truth that we are our brother's keeper.

Let us note well a few scriptures:

Psa. 34: 14. "Seek peace and pursue it."

Isa. 32: 17, "The work of righteousness shall be peace."

Mark 9: 50, "Have peace one with another."

Rom. 14: 17, "The kingdom of God is peace."

1 Cor. 7: 15, "God hath called us to peace."

2 Cor. 13: 11, "Live in peace."

1 Thess. 5: 13, "Be at peace among yourselves."

Let us labor for peace in the church of our Lord.

Waynesboro, Pa.

The Completion of the Work of Salvation.

BY HERMAN B. HEISEY.

FROM the title of this subject we can readily infer that there was a beginning to the work of salvation. Little need be said concerning this beginning, because the main thought of this subject lays the stress upon the completion of the work already begun.

When man accepts Christ, realizing his weakness as a sinner, he is moved by the love of God. He repents of his sin through the faith which he has in Christ, and in Christ's power to save. Through this faith he is put into the state of a righteous man. By this I mean, that, when a man repents of his sins and takes Christ into his life, all his sins are forgiven. All the wrong that this man has done is removed from God's record of man's deeds. He is looked upon by God and his angels as if he were a holy man all his life.

But this does not warrant the man's hope of being saved from condemnation at the final judgment of the Lord. It is not enough to become a Christian. It is just as necessary to continue a Christian. Many a one, after joining church, relapses into the ways of the world. Such an one, even though, at one time, he accepted Christ, can not have the assurance that his reward will be life eternal. Man's salvation is not complete at his conversion. He is only justified. Sanctification remains to be completed in the end, for it is a process requiring the most extensive preparation.

According to Paul's view, the Holy Spirit is the Divine agent that comes into a man's life at the time of his conviction and repentance, and works in him an obedience to the righteousness of the Law, which the Law itself failed to accomplish. But this righteousness of man, thus far, is not sufficient. At man's conversion only his spirit is delivered and not the body. Paul says, in Rom. 8: 10, "that the body is dead because of sin; but the Spirit is life because of righteousness." The body is the seat of sin, and until the body has also been delivered, the work of man's salvation is incomplete. Furthermore, this is plainly seen in the fact that the sinful life of man is the life according to the flesh, and, therefore, as long as the body remains unchanged, man can not be said to be free from sin and death, which freeing is the work of salvation.

The punishment of sin is death to the body, as well as to the spirit of man. And so man, in his struggle, has the power of sin and of death to conquer before heaven is his home. Now, when man takes the Holy Spirit into his life, this power has only been partly broken, for only the spirit of man has overcome death. The body is still dead. Paul tells us, in Rom. 8: 23, that we who have "the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

From this we infer that salvation is not complete, and that the power of sin and death has been partly broken in ourselves. This being the case, then, as can be expected, there is a continual conflict between the spirit which is redeemed and the body which is sin. In this conflict the spirit, allied to God, comes out victor. But though there be victories of the spirit over the body, it is not content, and Paul says, in 2 Cor. 5: 1-8, that the spirit cries to be free from this body of sin and death.

Since the body, in addition to the spirit, must be redeemed, the question arises, When is the body redeemed? It is not redeemed until the resurrection of man. The body, in its present condition, is corruptible, —subject to decay, and vulnerable to sin,—and to such an extent that the only way to have the body accepted is to do away entirely with the old body, and take the new one, which comes to man at his resurrection.

The condition of man's spirit, from the time of his death to his resurrection, is only a minor fact in this subject, and little needs to be said. According to Gould, man's spirit exists in a dreary, disembodied state,—not only the spirit of the saints, but of the wicked as well. The question now arises, Since the spirits are in a disembodied state, where do these spirits stay while in this condition? As to this question different views are held, and all are of a speculative character.

Some people hold a view that places all spirits into an intermediary place between heaven and earth. Another view is that the spirits of the righteous are put in such a place and condition as to enjoy the joys of the heavenly hosts, while the spirits of the wicked are put in such a position as to feel hell's tortures. After this stage and period are past, both the righteous and the wicked are brought before the judgment bar of God. The end is at hand and it appears as if the work of salvation were completed, but not so.

Paul's doctrine of salvation does not stop with this stage of salvation, for his views are far-reaching. They reach out beyond this earth and take in the universe as a whole. He sees the whole creation groaning and travailing together in pain, waiting till it can be delivered from the bondage of corruption into the liberty of the glory of the children of God (Rom. 8: 21). He looks upon Christ as the Mediator of a salvation truly cosmic, and declares that it is God's purpose "by him to reconcile all things unto himself; by him, I say, whether they be things on earth, or things in heaven." Thus, according to Paul, the salvation in which we share is only a part of the great world process, whose end shall be a universe redeemed (1 Cor. 15: 28).

As to when all these things are to come to pass, Paul says very little. He says he hopes for the coming of Christ and the resurrection within his own lifetime. Be he realizes that God has a certain work to accomplish beforehand, and until this is accomplished, we can but hope for its coming.

Huntingdon, Pa.

WHEN the devil goes to church, he sometimes puts more in the basket than anybody else.

The Life That Can Pray.

BY PAUL MOHLER.

JESUS says, "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." (John 15:7, Am. R.). That word, "whatsoever" is a very large word. It is simply without limit. When you think of our Lord's promising that anything and everything in the universe will be done to the disciple who asks for it, it becomes a very startling proposition. How can he do it?

He couldn't make such an offer without condition. Jesus must keep his word, must do what he promises. To make such a promise to any one and every one without condition would be extremely foolish. There would be all kinds of foolish and even evil requests arising to God,—requests which God could not grant without serious results. It would then to refuse them would naturally destroy confidence in the promise, and thus defeat the purpose of our Lord.

Even as it is, so many people have overlooked the condition, have grasped after the promise without-fulfilling the condition, and have been disappointed, that prayer has ceased to be used as a means to do the work of God as he intended it. Many Christian people have little or no confidence in prayer. Perhaps none of us exercise in prayer as we might.

What are the conditions to successful prayer? Let us see: "If ye abide in me, and my words abide in you". What is it to abide in Christ? John says: "He that keepeth his commandments abideth in him, and he in him" (1 John 3: 24). And what are his commandments? In the verse preceding he tells us: "This is his connamndment, that we should believe in the name of his Son Jesus Christ and love one another, even as he gave commandment."

How would that qualify a man for successful prayer? Why, if a man loves his brother even as Christ has loved him (John 15: 12), he will not ask God for anything but what is good for his brother, no matter how good it may seem to be for himself. His prayers will ascend to God in behalf of all men, for it is the will of God that all men should be saved and come to a knowledge of the truth. He who has the same love in his heart that Christ has for us, will not offer a single selfish prayer. Even when he prays for his own daily bread, it will be in order that he may be able to serve his brethren whom he loves with the life and strength that God shall give.

I think we can safely say, from the foregoing, that our success in prayer will be to Christ's success as our love for our brethren is to his love for us. He himself has set the standard of love at laying down one's life for the one who is loved,—to lay it down in daily service or in death as need may require.

But there is one more condition: "If my words abide in you." One with a heart full of love for others might go wrong in his asking. He might even ask God for just the thing that would be worst of all. One needs more than love; he needs wisdom to know what is good. The teachings of Jesus, as given by himself or later by his apostles, are true wisdom. With them as a guide one can know what things are good to ask.

But the words need to ABIDE in us,—not simply in the house with us, bound and gagged and lying as a prisoner locked in a glass case, but *abiding in the heart*, enthroned above the will, woven into the very fibre of our being, so that we think and feel and move as Jesus did, so that we see everything from his viewpoint, stand with him on all questions of life and conduct, devote ourselves to the same life that Jesus did. It is needless to say that the one in whom Christ abides, and who abides in him, will live a life of faith, of holiness, of unselfishness, such as is pleasing to God. He will present his body a living sacrifice to God, in order to be transformed by the renewing of his mind, so as to demonstrate to the world the good and acceptable and perfect will of God. He will make use of every rite and ceremony given by the Lord to help one out of sin and nearer to God and to his brethren. He will walk by the Spirit and not after the lusts of the flesh.

Finally, the one who abides in Christ and in whom the word of Christ abides, will pray for much. He will do all he can do to save his brethren, even all the sons of men, but that will not satisfy him. His desire to see them saved is so great that he will come again and yet again unto the Throne of Grace, beseeching God in behalf of his brother in need. If you don't have time to pray, rest assured you are lacking in something else; you are lacking in the very essentials of prayer, the large love and the large faith that those must have really to pray at all. If you abide in Christ and the words of Christ abide in you, the Spirit you are, the more time you will spend in prayer, for you will find that prayer is God's appointed way for men to secure his power, to do the work you wish to do. You will know that God is mightier than you, and more willing than you can ever be to save the world from all sin. May he teach us to pray!

Chicago, Ill.

DEATH OF ELD. J. S. FLORY.

Eld. J. S. Flory was born in Rockingham County, Va., March 28, 1836, died in Los Angeles, Cal., Aug. 3, 1911, aged 75 years, 4 months and 5 days. He united with the Church of the Brethren at the age of twenty-two, was elected to the ministry a year later, and ordained to the eldership at the age of thirty-three.

He was united in marriage to Elizabeth Sanger at the age of twenty-one, who preceded him to the spirit world. To this union were born four sons and six daughters. He was united in his second marriage to Sister Anna M. Weaver, of Pasadena, Cal., April 7, 1906, who was a faithful companion to him till the day of his death.

From the time of his second marriage his home was in Pasadena, Cal., until a short time before his departure, when his illness demanded his removal to the hospital in Los Angeles, where he died.

At his request, the funeral was conducted by the writer, assisted by Eld. W. E. Trostle and S. G. Lehmer, in the Cemetery Chapel in Inglewood, where his body was laid to rest beside that of his companion. He selected 2 Cor. 5: 4 as a text to be used on this occasion, and wrote the following to be read at his funeral: "Death is a prelude to a life of victory; therefore it is a thing worthy of his eternal. The memorial rite of friends should be a season of rejoicing, and so may this be, is the expressed desire of my soul. Dear companion, dear children, dear grandchildren, dear great-grandchildren, dear brethren and sisters and friends and fellow associates, in the mortal life, I lived that has now come to an end,—be of good cheer, and remember that 'precious in the sight of the Lord is the death of his saints.' Therefore, rejoice and be glad."

Bro. Flory was a man of more than ordinary ability, and was well respected in the Brotherhood. His wife and nine children survive him.

H. R. Taylor.

720 East Villa St., Pasadena, Cal., Aug. 12.

MOUNT MORRIS COLLEGE.

Almost Ready for Another Year.

The many friends and patrons of Mount Morris College have been informed that the coming school-year will open on Sept. 12, a conservative estimate, based upon the number of rooms already engaged, is that the attendance will surpass that of any previous year.

In reality, a school-year opens long before the catalogued date, for each successive year of a prosperous institution, and its new facilities for instruction and multiplied opportunities for rapid acquisition of knowledge; is the culmination of an active past. Teachers are hired months in advance; courses of study are outlined, improvements planned,—in fact, everything possible is completed before the students arrive.

In extent of preparation, the vacation which is now nearing a close has surpassed any previous one. While the most expensive outlay has been for the new furnishings for Ladies' Hall, yet many other facilities have either improved or added. Some rooms have received new linoleum; new blackboards have been placed on the walls of the mathematics room, and new lockers increase the efficiency of the gymnasium.

A course in manual training is arranged for, as well as the necessary tools and workbenches. The increase in equipment in the agricultural branches, which is being developed by the liberal gifts, promises to represent an investment well up in the hundreds of dollars.

The work of soliciting and advertising has been carried on systematically ever since the close of the school-year in June. The merits of each department have been exploited in attractively printed circulars which have been given a wide circulation. This campaign is resulting in a bright outlook for a marked increase in enrollment.

President Miller reports a pleasant vacation abroad. We who know him, understand that by means that he is working hard-learning, increasing his usefulness, and broadening his experience. Last year, Eld. D. L. Miller kindly presented Mount Morris College with an excellent stereoptican which, in the past, served him so well when he lectured in our churches from the Atlantic to the Pacific; so,the equipment is already at hand for many illustrated talks from Pres. J. E. Miller.

Charles H. Keltner.

Mount Morris, Ill., Aug. 16.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 1, Oklahoma, Panhandle of Texas and Pecos Valley of New Mexico, at Thomas, Okla.

Sept. 1, Tennessee, Knob Creek church.

Sept. 3, 9 am, Northern Missouri, Rockingham congregation.

Sept. 21, 22, Washington, North Yakima.

Sept. 27, 8 am, Middle Iowa, Prairie City church.

Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.

Oct. 2, Northeastern Kansas, Washington Creek church, Dwight County, Kans.

Oct. 4, Southern Illinois, at Girard.

Oct. 4, Northwestern Arkansas and Southern Missouri, Mound congregation, Greenwood house.

Oct. 4, 9 am, Northern Iowa-Minnesota and South Dakota, Lewistown church, near Lewiston, Minn.

Oct. 5, Northern Indiana, Springfield congregation, near Wawaka, Ind.

Oct. 5, Middle Missouri, Spring Branch congregation.

Oct. 6, Northwestern Kansas and Northeastern Colorado, Belleville church, Kans.

Oct. 26, Southern California and Arizona, Pomona church, Ontario.

LOVE FEASTS.

California.

Sept. 2, 7 pm, Covina.

Oct. 7, 3 pm, Tropico.

Colorado.

Sept. 9, Arriba.

Illinois.

Sept. 1, 6 pm, Macoupin.

Sept. 2, Lanotte Prairie.

Sept. 9, Saskadonk.

Sept. 9, Coal Creek, country house.

Sept. 16, Liberty.

Sept. 23, 24, 2 pm, West Branch.

Sept. 24, 11 am, Spring Run.

Sept. 24, 25, 10 am, Beith Creek, two miles southeast of Jeffersonville.

Sept. 30, Oct. 1, 10:30 am, Woodland.

Oct. 7, 6 pm, Pine Creek.

Oct. 8, 6 pm, Shannon.

Indiana.

Sept. 2, 10 am, Roann.

Sept. 2, 10 am, Pipe Creek.

Sept. 2, Maple Grove.

Sept. 9, 2 pm, Grand Creek.

Sept. 9, 10 am, Portland.

Sept. 16, 6:30 pm, Bethel.

Sept. 17, 4 pm, Kewanna.

Sept. 21, Elkhart City.

Sept. 23, Palestine.

Sept. 24, 4 pm, Santa Fe.

Sept. 28, 6 pm, Yellow Creek.

Sept. 30, Osceola.

Sept. 30, 2 pm, North Liberty.

Oct. 7, 6 pm, Huntington.

Oct. 7, 2 pm, Logan Creek.

Oct. 7, 4 pm, Pine Creek, East House.

Oct. 7, 6:30 pm, Monticello.

Oct. 7, 6 pm, Union.

Oct. 7, 10 am, Nettie Creek, one and one-fourth miles south of Milltown.

Oct. 7, 4 pm, Wabash.

Oct. 7, 10 am, Middle Fork.

Sugar Grove house.

Oct. 8, 10 am, Beaver Creek.

Oct. 12, Nappanee.

Oct. 14, Pleasant Valley.

Oct. 14, 6 pm, Union.

Oct. 14, 5 pm, Eagle, Rose house.

Oct. 14, Lower Fall Creek.

Oct. 14, 10 am, Beech Grove.

Oct. 14, 6:30 pm, Fairview.

Oct. 21, 6 pm, Bethel.

Oct. 21, 6 pm, Middle Fork.

Oct. 27, 10 am, Missisinewa.

Oct. 28, 10 am, Cedar Lake.

Oct. 28, 2 pm, Walnut.

Oct. 28, 10 am, Back Creek.

Oct. 28, 2 pm, Lower Deer Creek.

Iowa.

Sept. 1, Liberty.

Sept. 2, Osceola.

Sept. 12, 6 pm, Panther Creek.

Oct. 5, 5 pm, Des Moines.

Oct. 14, Grundy Center.

Oct. 28, 2 pm, Keokuk.

Kansas.

Sept. 9, 10:30 am, Washington Creek.

Sept. 9, 10 am, Maple Grove.

Sept. 16, Pleasant City.

Sept. 23, 24, 4 pm, Olathe.

Sept. 23, Conway.

Sept. 30, 6 pm, Garden City.

Oct. 1, 6 pm, Kansas Center.

Oct. 7, Montier.

Oct. 7, Altamont.

Oct. 14, 7 pm, Altoona.

Oct. 17, 2 pm, Chapman Creek.

Oct. 21, 6 pm, Scott Valley.

Oct. 21, Prairie View.

Oct. 21, 7 pm, Topeka.

Oct. 28, 10 am, Burr Oak.

Oct. 28, 2 pm, Elk.

Maryland.

Sept. 2, 7 pm, Piney Creek, near Galt Station.

Sept. 9, 1:30 pm, Brownsville.

Sept. 16, New Windsor.

Sept. 25, 24, 10 am, Black Rock.

Sept. 7, Monocacy.

Oct. 7, 1:30 pm, Locust Grove.

Oct. 7, Maple Grove.

Oct. 7, 8, 1:30 pm, Long Meadow.

Oct. 14, 1:30 pm, Manor.

Oct. 14, Beaver Lake.

Oct. 21, 1:30 pm, Middletown Valley.

Michigan.

Sept. 9, 10 am, Bonfield.

Sept. 9, Little Traverse, at Bro. Isaiah Stutsman's house.

Sept. 9, 10 am, Lake View.

Sept. 30, 2 pm, Hersey.

Oct. 14, 4 pm, Bear Lake.

Missouri.

Sept. 9, 4 pm, Deepwater, eight miles southwest of Clinton.

Sept. 23, 2 pm, Nevada.

Oct. 7, Wakenda.

Oct. 28, Mound.

Oct. 21, Osceola.

Nebraska.

Sept. 2, Lincoln.

New Mexico.

Oct. 14, Miami.

Ohio.

Sept. 3, 7:30 pm, Mahoning.

Sept. 9, 7:30 pm, Bellefontaine.

Sept. 9, 10 am, Black River.

Sept. 3, 9 pm, Tuscarawas, Zion house.

Sept. 16, Silver Creek.

Sept. 30, Middle Fork, an all-day meeting.

Sept. 30, 3 pm, Canton, Center house.

Sept. 30, County Line.

Sept. 30, 6 pm, East Dayton.

Oct. 7, 10 am, Pleasant Hill.

Oct. 7, 10 am, Eagle Creek.

Oct. 7, 2 pm, Ft. McKinley.

Oct. 7, 10 am, Wyandot.

Oct. 7, 4 pm, North Star.

Oct. 7, 10:30 am, Pine Creek.

Oct. 7, Palestine.

Oct. 7, 10 am, Lick Creek.

Oct. 7, 10 am, Black Swamp.

Oct. 8, 10 am, Manchester.

Oct. 14, 10 am, Upper Twin, Wreath-ville house.

Oct. 28, 10 am, Logan.

Oct. 28, 10 am, Donnels Creek, country house.

Oct. 28, 10 am, East Nimishillen.

Oct. 28, 10 am, Ross, three miles east of Hamilton.

Oct. 28, 2 pm, Lower Stillwater.

Oklahoma.

Oct. 1, Flowery Grove.

Oct. 7, 2 pm, Hoyle.

Pennsylvania.

Sept. 2, Hatfield, Greenville house.

Sept. 9, 10, 9:30 am, Lost Creek.

Sept. 10, 10:30 am, Manor, Pine Run house.

Sept. 17, Christ Creek.

Sept. 17, 2 pm, Conemaugh Valley Pike house.

Sept. 30, 4 pm, Pleasant Hill.

Sept. 30, Oct. 1, Lower Canowago.

Oct. 1, 4 pm, Hanover.

Oct. 1, Middle Creek.

Oct. 2, 4, West Conestoga, Middle Creek house.

Oct. 7, 8, 1:30 pm, Antietam, Welty house.

Oct. 7, Dunnings Creek.

Oct. 7, 4 pm, George's Creek, Fairview house.

Oct. 7, 8, 1:30 pm, Upper Conewago, Ludy's house.

Oct. 7, 8, 1:30 pm, Marsh Creek.

Oct. 7, 8, 2 pm, Lost Creek.

Oct. 7, Indian Creek, County Line house.

Oct. 8, 3 pm, Shade Creek, Scalp Level house.

Oct. 8, 6 pm, Yellow Creek, Stonerdale house.

Oct. 8, 10 am, Codorus.

Oct. 21, 3:30 pm, Hummel.

Oct. 28, 3:30 pm, Bakrata.

Oct. 29, 6 pm, Snake Enterprise.

Tennessee.

Sept. 30, Knob Creek.

Virginia.

Sept. 2, 11 am, Black Grove.

Sept. 25, Beaver Creek.

Sept. 30, 2 pm, Elk Run.

Sept. 30, 2:30 pm, Green Mound.

Sept. 30, South River.

Oct. 7, Lebanon.

Oct. 21, 3:30 pm, Barren Ridge.

Washington.

Sept. 9, Wenatchee.

West Virginia.

Sept. 2, 2 pm, Top Allegheny.

Sept. 2, 3 pm, Allegheny Chapel.

Sept. 9, Fairview.

Sept. 9, Thornton.

Sept. 9, Harman.

Sept. 14, Summit View.

Sept. 23, 3 pm, Pine.

Oct. 7, Sandy Creek.

Oct. 7, Greenbrier.

Oct. 28, 2:30 pm, Knobley.

THE ROUND TABLE

Family Congeniality.

BY C. D. HYLTON.

THERE are many little, easy, simple things that might be done to make our family circles more pleasant,—things that would bring pleasant memories in old age.

Children grow up in the family together, often to be separated from each other in later years. Through the cares and added responsibilities of life they may, to some extent, neglect each other. But as age begins to cause whitened locks and furrowed faces, early memories return. How refreshing if they bring pleasant things!

We have all been children, and some of us have children. We have all had grandparents, and now some of us are grandparents. We then looked forward to the pleasures of this life; we now look back toward them, largely.

If, after our years of experience, we could go back into childhood, carrying with us the experience, how different we might act under some conditions, to make each other and our parents happy!

In my father's home were born six sons and three daughters. Of the boys one died in infancy, and one of the girls died after maturity and motherhood. Of the seven living at this time the oldest is sixty-six years and the youngest forty-seven years of age. Five of us are grandparents. We have been separated for a long time, some not having met for thirty years.

Less than one year ago we decided to start a family circle letter. By this means our minds are called to each other, and the family ties are growing stronger. Thus we love each other better than we did before.

A sad mistake that we made was in not starting this letter years ago, when our parents were living to enjoy it. Besides other pleasant results this letter had the effect to bring the five brothers in this family together July 10, 1911, at Bloom, Kansas, where a few days were spent so very pleasantly as not soon to be forgotten.

I would recommend the family circle letter to all families who are separated, and it should be started while parents are living to enjoy it. In this way the wayward boy, if there should be one, may be won back to the family and to his God.

Bloom, Kans.

Elder Allen Ives.

BY M. M. ESHELMAN.

SOMETIME in 1872 or 1873 a minister read Bro. James L. Switzer's call in the *Christian Family Companion*, that his latch-string was out at White Rock, Kans., and readily responded. This minister settled at the then new village of Burr Oak, Jewell County, Kansas, and as he had a very kind, loving and sympathetic heart, he was soon deeply engaged in mission work over the prairies of Kansas and Nebraska. With him and buggy he went hundreds of miles to comfort the members and bring the glad tidings of Jesus Christ to sinners. A great deal of his time was thus given to God and to building up churches in "the wilds of the West." His home was the shelter and his table the food for hundreds of people. His was a veritable "free hotel." During love feasts his house and barn or shed, was the resting place of scores of people.

He, with the rest of the people of that section, had to suffer losses through droughts and grasshoppers and chinch bugs. And "the defrauder" also got into his holdings. Later in life he moved to the State of Washington and there, over mountains and through forests, he pioneered and gave himself wholly to the work of winning souls for Christ. He never made a "noise" about it. He did not come home, after weeks of absence, with his pocketbook well filled, to meet expenses. With him it was an output all the while. His closing days were spent with his daughter in Centralia, Wash. He had a large heart of sympathy, a forbearing spirit, and a suffering soul. With him, it seemed to me, it was all the time "crucified with Christ." I loved him because he was meek, and ever ready to help the downcast and suffering. He was a noble character. His life was full of good deeds. Such was Eld. Allen Ives, who passed over July 17, 1911, aged eighty-three years Feb. 12, last. He was a real missionary, leaning wholly upon God.

Tropico, Cal.

God Revealed in Nature.

BY J. F. BURTON.

WHEN David beheld the solar system with its many orbs, he was made to say, "The heavens declare the glory of God and the firmament showeth his handiwork." He regarded nature as a wonderful emanation of God, for it demonstrates his glory and manifests his workmanship.

If one will only learn to read the book of nature, it will not be difficult to believe in the existence of an eternal Being. So pronounced is Divine Power and Wisdom in the works of creation, and so superior it is to the inventions of man, one must admit that behind the things created is God the Creator.

An untutored Arab was once asked how he knew there was a God. "Just as I know," he said, pointing to a footprint in the sand, "whether it was a man or a camel that passed my tent." Nature is full of God's glory.

Let your heart swell with wonder and joy as you lift your eyes, and behold the wonderful display of nature. Look around you at the great world of vegetable and animal life! Look above at the clouds, sun, moon, stars and comets! Look beneath at the rich deposits of gold, silver and coal, and remember that it is the voice of nature speaking to you of the wonderful God. His power is all around us. "He is not far from every one of us."

Muscatine, Iowa.

Be Kind to Your Animals.

BY EDGAR M. HOFFER.

WE read in Prov. 12: 10, "A righteous man regardeth the life of his beast." We see, many times, that the brute creation is treated very cruel indeed. We should be kind to our domestic animals. If they are treated well, they are very faithful, and they have often been life savers. Be kind to your horses, and merciful to them at all times. Think of faithful "Nell," the horse owned by Eld. John Kline, of Virginia. For years she carried her master over hill and dale, and she was present when he was killed.

It is said that a certain elder's horse, becoming restless while hitched, broke loose, ran off with a sleigh, and ran to the meetinghouse, several miles away, where he was caught. He knew where the church was. Indeed, he did!

Have patience with your animals! It is distressing to see men strike their animals and use profane language to emphasize their feelings. A certain elder said, "If the cat runs out of the house when you come in, there is something wrong." Let love prevail! Teach your children that it is wrong to rob birds' nests and to shoot birds! The Lord created the animals, and man should by no means be cruel to the beasts that are so valuable to him.

Elizabethtown, Pa.

The Best Gift.

BY IDA M. HELM.

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him" (Luke 11: 13)?

OF our own accord we can not overcome the wicked one and make room in our hearts for the Holy Spirit. All our attempts in our own strength at renovating the inner life are in vain. We must yield ourselves to the cleansing power of the Spirit, and under the Divine Influence the fully surrendered heart will be prepared for the indwelling of the Holy Spirit.

One filling of the Spirit is not enough. There must be refilling continually. The apostles and disciples of old were continually seeking refilling. Through the Word, the Holy Spirit effects its workings in the hearts of those who received it, and we should devoutly study the Word of God every day.

Ashland, Ohio.

A Live Pocketbook.

BY J. H. MILLER.

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6: 19, 20).

JESUS was willing to pay tribute. He told Peter, the cashier, to go to a "swimming bank," to use a key fashioned like a fish hook (Matt. 17: 27); and draw out the first fish. The pocketbook was safe and well secured by a Banker from heaven. There may have been thousands of fish in the sea, but only one that had the beautiful silver coin.

Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

The "Problem" With Your Christian Workers' Society.

Prov. 8: 17, 32-36.

For Sunday Evening, September 3, 1911.

I. Five Questions.—(1) Is your membership smaller than it should be (Luke 12: 32)? (2) Is it hard to get all the young people to take part? (3) Are you afflicted with long speeches? (4) Are you conscious of "a lack of spirituality" in some of your members? (5) Are you longing for new members to help "the faithful few" (Gal. 6: 9)?

II. Which of the Above Questions Touch Weaknesses in Your Society?—I wish your society were in such a condition that you might honestly answer "No" to every one of these questions. That would be ideal. You may not reach it. It is not too much to try for.

III. Something Wrong with the Society Means Something Lacking in Individual Members.

IV. Supply the Lack in Those Members and You Have Remedied the Society's Weakness.

V. Gengaly Speaking, Those Young People Who Will Not Do Things Are (1) Persons who lack interest in Christian work. (2) Persons who have interest, but lack training in how to work.

Note.—(1) Interest the uninterested, and help those who need to learn how, and your problem is solved. (2) Arouse interest in Christian work, and suggest the best ways to do the work, is the way to solve the problem. (3) The great thing about any church is its atmosphere. The hum of the world's industry may be heard in a church when some other things ought to be heard. Read the write-up and get others to read it.

PRAYER MEETING

Our Stewardship.

1 Peter 4: 7-11.

For Week Beginning September 3, 1911.

1. Diversity of Gifts.—The kingdom of God is so diverse in its operations that there is room therein for every entrusted talent. It is not confined to any one given line. It is not preaching the Gospel alone, not healing the sick alone, not the right training of children merely, not the setting of a godly example only, nor is it the ministrations to the poor and needy alone. It is all of these and a thousand times more. Not one of us fails to have a special aptitude for some one thing, and whatever that one thing is, that is our trust, and we are the stewards of it to use it in such a way that God's glory may be advanced (1 Cor. 10: 31; Rom. 12: 6-8).

2. Unfaithful Stewardship Means Lack of Power.—It is the failure on the part of God's stewards to exercise their stewardship in the field where he has placed them that accounts for the lack of power in the church membership of today. We have too many dreamers: too many builders of castles in the air; too many visionaries. The glamour of some new movement has drawn men from the cultivation of the field where God has put them, and the soil is unturned, the grain is unsown, the harvests are unreaped, and the hungering go unfed. The entrusted talent must work in the entrusted field (1 Cor. 12: 4-11; 31).

3. We Should Study Our Trust.—Find out what it is and do it with your might. If it is the home field, be content to labor there. If it is the foreign field, go to it in all your strength. If it is a money trust that has been confided to you, then it is a most responsible one, in the multiplicity of ways in which it can be employed for God's glory. To spend thousands on one's self where a few hundred would be ample, is a misuse of our stewardship. The trust should always be administered in accord with the purpose of the Giver of the trust, so that we may stand approved in the end (1 Cor. 3: 9-17).

HOME AND FAMILY

Lines on the Death of Mrs. Dr. Geiser.

BY F. VON WACHTER.

A sadness reigns within your home,—
A loneliness most drear.
A dear, familiar face you miss,
Which calls forth mem'ry's tear.

A voice is hushed that used to speak
To you in love's low tone.
Dear hands are folded out of sight,
Which oft have clasped your own.

Turn where you will, within your home,
Fond mem'ries oft will rise
Of her whose form now rests in death,
Her spirit in the skies.

Each tone and look comes thronging back,
Although her spirit's fled.
You hold them now a link, between
The living and the dead.

Fond memories of the past to you
The present now they seem.
They linger in your heart today
Just like a pleasant dream.

Although her form is laid to rest,
In dreamless, sweet repose,
Her mem'ry to your heart will cling
Like perfume to the rose.

'Tis hard to part from those we love,
Who have life's journey run;
And harder still to teach our hearts
To say, "Thy will be done."

The sad bereavement you endure
May prove a great renown,
Each tear you shed may prove a gem
To deck a jeweled crown.

We should not question God's design,
While passing 'neath the rod.
We know 'tis true what he has said,
"Be still; I am thy God."

His chastening hand may send the blow;
The other, heal the wound.
Hark, hear the soothing message now,
"There's balm in Gilead found."

That cleansing balm will fit our souls,
When we from earth retire
To hear the words from lips Divine,
"It is enough; come higher."

'Tis sweet to know there is a land
Where severed ties may meet,—
Where broken links, in friendship's chain,
May all be made complete.

We somethnes sigh for that bright land,
Where loved ones fondly wait
To clasp our hands with welcome home,
When passing through the gate.

1927 W. Pratt St., Baltimore, Md.

Duties Under Difficulties.

BY LOVENA S. ANDES.

THE word "duty" implies that we are bound by moral obligation either to do, or to refrain from doing, certain things. It embraces the terms, "respect," "reverence" or "regard" for any one, to do him or her a service. Children should obey their parents, church members should reverence their spiritual advisers, and nations should respect their governments, in so far as it is consistent with the Divine Law.

All human beings are limited to the path of duty. It is God's plan; hence it is unwise for any one to try to evade responsibility. There is no royal road to heaven aside from this. The apostle Paul said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10). We are under moral obligation to do this, even though we should meet with obstacles to hinder our efforts, for we can naturally expect nothing else here below.

The class of people that elicit my greatest interest and sympathy, and to whom I feel most attached, are the humble, the timid and oppressed, and those who are poor,—financially, mentally or spiritually. How often it has been noticed that people of culture, talent and ability turn their backs (figuratively speaking) upon those who are in less fortunate circumstances than they, and whose lives they might have helped to brighten and cheer! The main reason for this lack of courtesy is, that people want to be popular. They want to engage in things by which they get honor of men. They esteem such praise more than they do the glory of God. Some of them seem to manifest a great interest in the heathen in foreign lands, by giving of their substance for that work, but they pay little attention to those who are starving spiritually at their own door at home.

While it is a pleasure to associate with people of culture and refinement, it is no disgrace to mingle with the lowly ones of earth, and bestow our love and kindness upon them. They greatly prize the recognition of those who are enjoying a more superior station in life, and whose influence is ennobling. The Savior said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Our religious duties would not be so difficult, were it not for the opposition which sometimes confronts us in trying to execute God's will. Satan's forces are always at work, trying to retard the progress of God's kingdom. The spiritual enemy may transform himself into an angel of light, and present flattering inducements to cause truly devoted Christians to compromise with the gilded attractions of sin. "Spiritual wickedness in high places," may be suggested as an advantage toward enlarging the borders of Zion. By yielding to these enchanting enticements the "very elect" may be deceived.

Then there are treacherous persons, who may pretend to be our friends, when, in reality, they are wicked and destructive at heart,—"despisers of those that are good," and destroyers of the work of grace in men's hearts. The reputation of many an honest person has been undermined, or his character ruined, by vicious people who take delight in fiendish calumniations, because they are evil-minded. Thus the influence of those who are earnest and sincere in their efforts is absolutely nullified. That kind of environment certainly will produce evil results, and prevent effectual spiritual progress. At such times the words of our Savior, "Be ye therefore wise as serpents, and harmless as doves," are quite applicable.

Persons who are wide-awake to their Christian duties will diligently watch the entangling forces of evil in their operations, and guard against every invasion. In order to be successful in the performance of their duties, they must be thoughtful, study human nature with its needs, and the conditions under which people are living. To perform duties faithfully under difficulties may be a trying situation, but it may also be a means of quickening the perceptive faculties and bringing out nobler and finer qualities in our nature. It is a painful operation, but it brings satisfaction in the end.

It is possible for any one to be actively engaged in his allotted duties, even under unfavorable circumstances, and yet we find that some people amount to but very little, because they are not willing to do their best in coping with the difficult problems of life. They may have health and wealth, time and talent, education and influence, but they want to take life easy. They are not much concerned about those whose lot in life is not so pleasant and fortunate as theirs; hence the cause of Christ must suffer by their neglect.

We should always bear in mind our highest duty. We should make a practical application of the words of Solomon: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccles. 12: 13).

Elgin, Ill.

"She Hath Done What She Could."

BY ETHEL STROHM.

How sweet those words of approval must have sounded to Mary, coming, as they did, from the lips of the Savior! She had been sitting at his feet, enjoying sweet fellowship with him, and now, it seems, she understood, even more clearly than did his disciples, his great love for humanity, and how he was soon to become a "ransom for many."

But why these words of Jesus? What act of Mary was it that brought forth those words of approval? Was it the "precious ointment" which Mary had lavished upon him, or was it her *motive*,—of such high esteem and pure love, that prompted him to approve of the act as he did? Jesus knew the emotions of her heart. He still looks at the heart rather than the outward appearance.

We, as sisters, no doubt, have desires and longings to do more for Jesus, who has done so much for us. Perhaps we long to answer the urgent call for helpers in the far-away, heathen lands. Perhaps we would spend our time and talent among the needy ones in our own cities, cheering the sick and discouraged, and leading the wayward ones to Christ. There are so many who are living lives of sin that it seems we can do but little.

Those of us who are wives or mothers long to do something to show our love for Christ. As we are busy about our household duties we think of those who are stumbling along life's pathway without Jesus as a Guide, and we long to help them. How can we do it? Duties at home demand our time. Performing those duties *faithfully* we are surely doing his will.

God has entrusted little ones to our care. What a privilege to guide them in his steps! How careful we should be to show them the Christ-life at all times! Mothers, what an influence we are wielding! So much lies in our power! We may long to "*be missionaries,*" but if we patiently lead the footsteps of those little God-given ones aright, we may have the joy of seeing some of them spend their lives in God's service. It may not be feasible for us to leave our home and family, but if we are diligent in teaching our children of Jesus, what a blessing may be ours!

Christ said of Mary, "She hath done what she could." Are we doing what we can? Are we cheerful and kind to all those of our home circle? There are so many "little things" we can do at home to prove ourselves faithful.

Is there not some lonely, aged couple living within your reach whom you could cheer? Perhaps a poor widow is needing a helping hand. Even a smile can cheer a lonely heart. There are so many "cups of cold water" to be given, if we would only be looking for the opportunities. Christ does not ask us to do the great things. If we do faithfully the duties that lie nearest, he can say of us as he did of Mary, "She hath done what she could."

R. D. 1, Kenedy, Texas.

If You Love, Follow.

GASTON DE FOIX, a brave young general of the sixteenth century, faced a superior enemy with his small but valiant army. Defeat seemed inevitable. His knights begged him not to go into battle. Suddenly Gaston sprang forward, crying:

"Let him who loves me follow me."

The appeal to love aroused every sense of loyalty, and was not made in vain. Knights and soldiers rushed to arms, under the spell of that watchword.

Shall we do less for Jesus, the great Captain of our salvation? His appeal rings in our ears. "Let him who loves me follow me." Shall we refuse to pledge fidelity to him, when that is the very test of true discipleship? Shall we shrink from promising everything to Christ, when we know that the pledge, the covenant, the promise, the vow, are so many strands binding us closer to God?—*Christian Endeavor World.*

No poetry would ever have been written, had God ordained that the birds should keep still and let the frogs make all the music. If the devil can only fill the pews with croakers, he don't care who occupies the pulpit. No matter what anybody may say or think, the Lord is in favor of anything that will help anybody to get nearer to him.

SISTERS' AID SOCIETIES

PLEASANT VALLEY, IND.—Our Aid Society is still at work, though no report of late has been given. We aim to meet twice each month and sew, quilt, etc.; also send a box of clothing to the St. Joseph Mission. We will contribute what money we have on hand for the furnishing of our new church in town, where we hope to have a well-finished Aid Society room in the basement. At present we have eighteen members enrolled, but should have many more.—Orpha Mishler, Sec., Middlebury, Ind., Aug. 3.

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This week the standing announcements will be found on page 533.

Bro. Galen B. Royer was with the Brethren at Plymouth, Ind., over last Sunday.

A church has just been organized at Greensburg, Pa., with Bro. Mahlon J. Brougher as pastor.

The Brethren in Middle Iowa will convene in District Meeting in the Prairie City church, Sept. 27.

We are announcing the District Meeting of Middle Missouri for Oct. 5, to be held in the Spring Branch church.

Sept. 1 is the date announced for the District Meeting of Tennessee, to be held in the Knob Creek church.

Bro. M. M. Sherrick, Writing Clerk of our late District Meeting, attended the District Meeting of Michigan last week.

A revival meeting at Bradley, Va., conducted by Bro. W. K. Conner closed with sixteen accessions, mostly young people.

A series of meetings at Beaver Dam, Md., conducted by Bro. Levi S. Mohler, closed Aug. 13, with six accessions to the church.

Bro. A. C. Young, of Stockport, Ind., spent a few days at Elgin on his way to Carrington, N. Dak., where he is to remain a month.

Mount Morris College opens Sept. 5, with indications that the attendance for the fall term will surpass that of the previous year.

Friday, Oct. 6, is the date selected for the District Meeting of Northwestern Kansas and Northeastern Colorado, to be held in the Belleville church, Kans.

The District Meeting of Southern California and Arizona will be held at Pomona, Oct. 26. The Ministerial Meeting is announced for the day before.

The little band of members at Wayne, Miss., have a meetinghouse in contemplation, and a committee on location has been appointed. When completed, this will be our first house in the State. Wayne is across the State line, a short distance from Fruitdale, Ala.

We are asked to announce that Bro. J. E. Jarboe, of Red Cloud, Nebr., is booked for a series of meetings at the White Rock church, Jewell Co., Kans., and also for one in the Kearney congregation, his home State. We are not informed regarding the dates of these meetings.

Some of the Catholic priests are schemers for money. Recently one of them visited a very sick man in South America, heard his confession, assured the dying man of the forgiveness of his sins, then charged him three thousand dollars. How unlike Jesus who forgave sins while he was upon the earth!

Bro. J. H. Burton, of Mansfield, Ill., has arranged to take charge of the pastoral work at Maxwell, Iowa, and will enter upon his duties the first of November.

The late District Meeting of Idaho postponed the election of her member on the Standing Committee until the next District Meeting, to be held in the spring of 1912.

Bro. John E. Metzger, our Field Agent, writing from Salem, Va., says that he is now at work in that part of the East, and will not return to his home at Rossville, Ind., until October.

The splendid revival at the Zion house, Cando congregation, N. Dak., by Bro. Paul Mohler, closed Aug. 13, with twenty-four baptized and four reclaimed. The meetings continued thirty days.

Twenty-nine gospel addresses were recently delivered in the Snyder Lake church, Iowa, by Bro. Moses Deardorff. Eleven were induced to put on Christ in baptism, while three returned to the fold.

After the close of his discussion Bro. B. E. Kesler went to Flora, Ind., to remain over last Lord's Day. We understand that he will visit a few points in the State before returning to his home at River Bend, Colo.

The Elders' Meeting for the District of Oklahoma, Panhandle of Texas and Pecos Valley of New Mexico will be held at the Brethren church in Thomas, Okla., Aug. 29, at 2 P. M. So writes Bro. J. Appleman.

The District Meeting of Northern Iowa, Minnesota and South Dakota is to be held in the Lewiston church, near Lewiston, Minn. The date announced for the meeting is Oct. 4. The elders of the District will meet Oct. 3, at 10 A. M.

Those desiring to have articles in the Brethren Almanac for 1912 should let us have their manuscript not later than Oct. 1. Corrections for the ministerial list, and other departments, ought to reach us not later than the middle of October.

During the recent Sunday-school Meeting in Southern Ohio the delegates, representing fifty-two out of fifty-six schools in the District, decided unanimously to support Bro. J. Homer Bright while engaged in the mission work in the Celestial Empire.

By request of Bro. G. Nevinger, Rocky Ford, Colo., we are saying that he has sold his little farm and is now in a position to do some evangelistic work in churches desiring his service. After Feb. 1 he will be able to devote all of his time to this line of work.

July 31 Bro. W. K. Moore, an elder in the Waddams Grove (Illinois) congregation, rounded out the eightieth year of his earthly pilgrimage. During the day about thirty of the members and friends called on him, thus making the occasion interesting as well as pleasant for himself and wife. Fifteen days later he was anointed, with Brethren Jacob Delp and Samuel Studebaker officiating in the services.

The special District Meeting of Southern Pennsylvania, that convened at York, Aug. 16, decided to locate the Annual Conference for 1912 at that place. The Committee of Arrangements is composed of Brethren J. A. Long, C. L. Baker, J. M. Mohler, E. S. Miller and C. G. Trimmer. So, if all goes well, the next Annual Conference will be held at York, Pa., beginning on Tuesday morning, May 28. The Standing Committee will meet on Thursday, May 23.

Bro. P. H. Beery, of Covington, Ohio, was a caller at the Messenger office last week. He speaks very highly of the work of the committee sent to the Covington church by the Annual Meeting, and says that the committee acted not only fairly, but it showed a fine Christian spirit. The investigation was thorough, and the decision rendered was healing in its spiritual effect. Bro. L. T. Holsinger was foreman of the committee and presided over the meeting with dignity, intelligence and courtesy.

Bro. T. A. Robinson has closed his work at Muscatine, Iowa, and, accompanied by his wife and younger son, will spend some time in evangelistic work in the West, going as far as Nampa, Idaho, where his mother lives. He can stop off and hold meetings at different points on the way out.

With a view of having the outgoing missionaries to China present, a Sunday-school and missionary program has been arranged for Sunday, Sept. 17, at Seattle, Wash. The meeting for the afternoon will be in the hands of the missionaries, Bro. B. F. Heckman preaching a missionary sermon at 7:30 P. M.

A correspondent writes us concerning a faithful old minister, who preached the Gospel for forty years, and when he died, nearly a year ago, not a word was said in the Messenger about his departure. In addition to this being one of the sad incidents in life, it shows a neglect for which there should be no excuse. When a faithful minister of the Gospel is called away, something should be said about his life, labors and his going hence. The Messenger always has room for such notices.

The committee appointed by the Annual Meeting, consisting of Brethren L. T. Holsinger, D. R. Keltner, J. H. Longenecker, John Heckman and Jesse Ziegler, spent seven days with the church at Covington, Ohio, and presented a report that was unanimously accepted. For the present the Committee retains the oversight of the church, with one of its members, Bro. John Heckman, serving as elder in charge. A member of the committee writes us that the outlook for the Covington church is good, and that the committee is very much encouraged.

At Mount Zion, Green Mount, Va., there was a scene enacted recently, that reminded the Bible student of the baptism in the cloud and in the sea. During a heavy downpour twelve applicants were led into the stream and immersed. Though the people were drenched, not one left the place on account of the rain. While God let the clouds come down in the form of rain, the baptism went on, and it proved to be the most impressive baptismal scene ever witnessed in that community. It was the closing of a series of meetings that had resulted in eighteen being added to the church by confession and baptism, and one restored to fellowship.

The public discussion in Indiana between Bro. B. E. Kesler and Rev. E. G. Denny proved to be a most interesting affair to the community in which it was held. It was largely attended by the people of the community, and not a few of our ministers from Indiana and the adjoining States were present. Bro. Kesler's defense of our faith and practice seems to have given the best of satisfaction. He went into the discussion well prepared, kept his arguments well in hand, remained cool at all times and under all circumstances, showing due respect for the occasion and the importance of the questions under consideration. It is believed that the exchange of views will help a number of people in their search for the truth. At least it will add to the standing of the Brethren in that part of Indiana, and greatly strengthen the faith of those who are identified with us.

Bro. Steven Berkebile called at the Messenger sanctum last week. His health,—so reports his physician,—is improving in a most satisfactory manner, but they say it will not be safe for him to return to India for at least one year. Furthermore, they require that he abstain wholly from public speaking and so arrange that he can sleep in the open air as much as possible. This settles the matter for Bro. Berkebile, and in a cheerful state of mind he returns to Jewell, Ohio, where he will remain for the time being and engage in poultry raising and some gardening. He proposes to get near the soil, toil with his hands, keep up his studies, remain cheerful, sleep in the open air, make it pleasant for his family and let the good Lord and nature do the rest. His friends can write him all the nice letters they please,—the more the better,—but they will please not ask him to preach.

We suggest that all the newly-organized churches, with their respective pastors, or elders in charge, be announced through the Messenger. Such announcements would prove interesting to our readers.

It is said that a member of the Seventh-Day Adventists in Germany, for refusing to perform military duty on Saturday, has been condemned to terms of imprisonment, aggregating about twenty-five years. By this we may understand that the military element of Germany is still disposed to persecute people because of their religious claims. Not until war is banished from the earth can we look for persecution to cease.

One of our earnest pastors says that his congregation is making a slow but steady progress in spiritual life, and that he sometimes becomes discouraged because the growth is not greater. There is no occasion for a servant of the Lord to become discouraged simply because the spiritual growth in his flock is not as rapid as he should like to see it. His business is to feed the flock over which the Holy Ghost has made him overseer, and if he sees some progress from year to year, he has reasons for praising the Lord and continuing his efforts. As a rule, the church that grows slowly, but surely, does better work than the one that increases by leaps and bounds. We would that all the congregations in the Brotherhood were making a steady progress in spiritual life.

In a few of the congregations, in different parts of the Brotherhood, the sisters have not yet commenced breaking the communion bread and passing the cup. This, however, is not a matter for a local church to decide. That has already been settled by the Annual Meeting. It simply remains for the sisters of any congregation to say whether they wish to enjoy the privilege granted them by the Conference, when she in 1910 said: "We grant the sisters the same privilege of breaking the bread and passing the cup that the brethren enjoy." For a local congregation it is not even a debatable question. If the sisters say they wish to enjoy the privilege granted them, the services at the love feast should be so arranged that their wishes, in this particular, may be complied with.

"The Winning of the West."

Within the memory of many the Great West has been won by the hardy pioneers of civilization. Sixty years ago the Great American Desert, home of the buffalo and wild Indian, was thought to be an unproductive, sandy waste, the Northwest a blizzard-swept desolation, where none but the hardiest could survive the frigid winters, and California a far-away dreamland where gold was mined under semibarbarous conditions. The agricultural and horticultural possibilities of the land of the setting sun were unknown and undreamed of quantities.

Kansas, tenth State in area and first in crop acreage, was then a territory just carved out of the Great Desert; California was seeking admission into the Union, and there was not a single State west of the Missouri River. A mighty empire, with untold possibilities, and wealth beyond all compare, was to be conquered for civilization and Christianity, to make happy homes for millions of prosperous American citizens.

In those days we had a few Brethren in Southern Illinois, thrown in the East as "the Far Western Brethren," and a very small number had settled in the northern part of the State. The writer vividly recalls his first visit to the Far West, made fifty years ago. It was the occasion of more concern and anxious preparation than has since been required for a trip around the world. He who had been to Illinois, and returned to the old Maryland home, was regarded as a much-traveled man, a real prodigy, a curiosity among the children, and a lion, for the time being, in his circle of acquaintances.

Our "Far Western Brethren" were the pioneers of the Church of the Brethren in the West. They were godly, pious men and women, who carried the faith of the fathers with them and their first and chief concern was to organize churches and preach the Word. And while they prospered temporally, they did not forget the God of their fathers. The spirit that actuated them abides in the church until this day. It took thousands of our people into Kansas, Nebraska, Colorado, California, Oregon, Washington, Idaho, the Dakotas and Canada. It invaded the frozen North, turning it into a veritable bread basket, pouring into the marts of the world, in prosperous years, a golden stream of wheat, approximating a hundred million bushels. Churches were organized, State Districts formed and our Annual Conference taken to the Pacific Coast.

Canada has also felt this spirit. For many years the Mission Board labored in vain to gain a foothold in Eastern Canada. A missionary was located there but success did not crown the effort. Then our Brethren crossed the border line into the West, and very soon churches were organized in British Columbia. It was mission work by immigration of the most successful kind.

In winning the West there were disappointments and failures. Some succeed splendidly where others fail miserably. Failure is not confined to locality and may become a personal habit. The discouraged sought the old home again and, like the spies of old, brought back a bad report of the land. The man who fails blames his environments, his fellows, his adversity, his country. He forgets that he is the chief factor in the problem. Such men are not built to endure hardship and these must be endured by the pioneer. The real empire builders, the organizers of churches. State Districts and Annual Conferences snatch victory from defeat. They go forward with intelligent purpose, backed up by determination not to back down, and abundant success, both temporally and spiritually, is theirs. They are too busy to complain and too much in earnest to go back to the old hive. They succeed wherever success is possible. It is their habit.

Interesting is the study of the settling of the West. It was not accomplished by idealists but by men full of good common sense—practical men who sought to make homes for themselves and better their condition financially and build up the Master's cause. Among us such was the interest aroused that queries came to Conference touching the question. Briefly let us look at some phases of the question, for it involves our publishing interests.

Forty years ago the writer took considerable interest in settling parts of Kansas. Then land went begging at from three to five dollars an acre in the vicinities of such cities as Wichita, Newton, Hutchinson, Sterling and Great Bend. Presently it was found that an acre of this land, properly farmed, produced from thirty to forty bushels of wheat, worth at times a dollar a bushel, and land went upward, by leaps and bounds, three thousand per cent above the purchasing price. At the time some were doubtful about sending our people to these new settlements. A prominent elder, a leader in the church, wrote that we should be sending food out to keep them from starving. Others expressed the same thought. Grasshoppers and drought came and the church did her duty in helping the needy. "I told you so," was heard from the former prophets. But where can you now find one to censure those who took an active part in settling the most prosperous part of our country and in establishing a chain of prosperous churches across the "Sunflower State"? In the movement in the Southwest, our brother, George L. McDonaugh, took a prominent and active part. Here he first became acquainted with the Brethren, and soon after united with the church.

In 1892 none of our people were found in North Dakota. Mr. Max Bass a public benefactor to thousands, ably assisted by Eld. Amos Peters and others, began in that year a movement that took large numbers of the Brethren to the Northwest. No land was offered for sale, but a quarter section could be had for the filing, building a shack, living on and farming the land, and paying a government fee of sixteen dollars. The same land now brings from thirty to sixty dollars an acre. Nineteen years have passed and some twenty strong churches, with one of the most active and aggressive State Districts in the Brotherhood, settles beyond all doubt the wisdom of those who promoted the movement of our people to the Northwest. For some years the District has supported two missionaries in China, and voted this year to support two more. All State Districts doing as well, would locate at least one hundred and fifty missionaries in the foreign field. The church has rapidly increased in numbers; more have been added by baptism in a single year than some of the older Districts have received in double the time, and our Brethren have prospered financially far beyond the expectations of any one.

Space forbids mention of scores of localities in Kansas, Nebraska, Colorado, California, and in the three extreme Northwestern States where successful churches have been organized, where the cause of the Master has been advanced and where our members have succeeded as to their earthly possessions. A chain of churches has been established on the Pacific Coast from the border line of Old Mexico, on the South, to British Columbia, on the North. In these various movements lands have been largely advertised and some of this was done in our periodicals. It was felt by those in charge that good would result in the end and results have shown the wisdom of the course pursued.

A few failures are to be noted. It would not be fair to speak only of the successes. One in Eastern Canada has already been referred to. A similar one came to us in the Panhandle of Texas. Bro. John Wise was placed at the head of an effort to establish churches in that territory, but did not succeed. Partial failures have occurred at several places in the West, but abundant success has been the rule, and failure the exception. And where failure has come, it may be attributed to the head and not to the heart. A lack of judgment, a failure to examine all the factors in the problem of successfully colonizing a new place, and a zeal born of a desire to win, has doubtless led to some of the failures, and in a few cases to overdrawing the situation in advertising. This is always to be condemned and always works to the injury of those responsible for it. It never pays to overestimate.

Let us give honor to whom honor is due and let us not be quick to condemn the efforts of those who struggled so heroically to promote immigration to the West. The result of the activities of our own people in this line of work has been the organization of churches all over the Great West, and in the years to come it will be found that they builded better than they knew.

In all the honest callings of life dishonest men are to be found. Even the sacred office of the ministry is not exempt. We always make a mistake when we condemn all because of the dishonesty of the few. This is not righteous judging and is forbidden by the Master himself. There are some living today who severely condemned the movement to the Northwest, who now say, "I am ready to lay my mouth in the dust, for I did not know whereof I spoke." It is my candid opinion, after a careful study of the entire situation, and after visiting frequently the localities settled by our people, that the advertising columns of our periodicals were never put to better use than in calling attention to these new homes for the overcrowded populations of the East. And it should be a matter of rejoicing, on the part of all, that God has so blessed the efforts made that churches have been organized in Winning the West all over that great empire.

D. L. M.

A Better Distribution Needed.

In recent years we have heard much about the increased cost of living, and complaints have been many because of the self-denial necessary to make both ends meet. And there has not been lacking an effort on the part of the wage-earner—whatever his position—to have his pay increased. The employer has responded, to some extent, to the demand made upon him, and the pay of the able and trustworthy employé has been increased. But the increase has not been an altogether fair one; that is, the one who most needed an increase in his pay has received less than the man already well provided for.

This is not saying that any worker receives too

much. The point is that the division of the money to be paid for wages is not a just one. Of course there is a great difference in the ability of men and in their value to a business; but, even so, the man who has most ability ought not to seek all the good things for himself and his family, without regard for his less fortunate companion. The latter has a right to life and at least some of its comforts. He and his family, though, are the ones who must practice economy; the good things to be had for money go to a man with a larger pay check.

Men engage in business in order to make money; and it is right that they should. But when they seek only that they go wrong. We have known men whose business paid them very large dividends, besides liberal salaries. And yet they were unwilling to make a fair division of the profits. They sought to increase their own income and at the same time to keep down the income of their men. The man who can best succeed in these things becomes a great financier. His family must have so many diamonds, so much silk and lace, so many automobiles—so much luxury—that the poor man gets but little. The successful financier too often has won his success through "grinding the faces of the poor."

True, the average man always will be poor; always will have to depend on others for employment. He does not know how to manage things. He is too numerous to go to his employer and demand better pay. There are hundreds and thousands of him waiting for a chance to earn a living; and if one kicks out, another is there ready to take his place. He is to a large extent helpless.

There are the two sides—the able, successful man, and the incompetent failure. What is to be their relation to each other? How far may the one go in oppressing the other?

That depends. He has gone and is going too far. But the man with capital is coming to see things in a different light. He recognizes the fact that he has not done his whole duty when he has made the business which he manages a success. The human element enters in. Every man has his rights, no matter whether or not he can enforce them—they are inalienable. And the employer who is worthy the name of Christian does not seek the best of everything for himself: he wants the other man to live and enjoy also.

In time there must come a more just distribution of the profits from business. And when that time does come there will not be complaint because of the high cost of living. In the world there is plenty to feed, clothe and house the people in comfort. But it is not rightly distributed. That is the reason why we have palaces on the one hand and tenements on the other: one man riding in his expensive automobile and the other plodding his weary way afoot; abundance of the best in the palace and a scarcity of the poorest in the tenement. This condition is wrong, fundamentally and eternally; and it is time for men professing godliness to put forth their best efforts to correct this wrong condition. Only by so doing can they free themselves from the burden resting upon them.

G. M.

Replacing Inefficient Elders.

An earnest evangelist, who is very careful in his work among the churches, conservative in his views, and a man of wide experience, writes us about a large congregation where the conditions are serious. The members, as a rule, are in good circumstances, have a splendid influence in the community and would be only too glad to engage in aggressive church work, but the elder in charge is too old and feeble to direct active measures. He is even too old to preach, or to attend church regularly.

He insists on remaining in charge as long as he lives, and for fear of hurting his feelings, or making a disturbance, the wide-awake members, who see the needs of the church, are simply waiting for the aged shepherd to die. Should he live several years, and still remain in charge, the once flourishing congregation is almost sure to go to pieces. A condition of this sort is unfortunate; it is alarming, and should give occasion for immediate action. And what we are here saying may, in a large measure, apply to a score of churches.

No congregation should be permitted to suffer just because of one man. If an elder, on account of age, the failing of his mind, or ill health, becomes incapacitated for duty, he should in a kind way be relieved of his charge, so that a strong, vigorous housekeeper may be secured to take his place. This should be done with as little delay as possible. If the officials know that the sentiment of the membership is with them, let them come together, talk the matter over, have the situation fully explained to the elder, and suggest that he send in his resignation. If he does this, the way is open to secure the help needed. If he declines to act, the adjoining elders should be invited to meet with the church, and help to adjust matters as may seem best for the good of the congregation, or the case, for advice and help, may be referred to the elders assembled at District Meeting.

Furthermore, it is the duty of the elders in each State District to keep a careful watch over any congregation that is being neglected on account of a weakness in the eldership. This is clearly implied in Sec. 2, of Art. 1, Minutes of 1894. We quote:

"When in any way a majority of the elders at District Meeting have become fully satisfied that the official labors of any officer in the District are not to edification, but rather a hindrance than a help to the church, they shall appoint a committee of elders to proceed the same as above stated."

This certainly authorizes the elders at District Meeting to take the initiative in cases like the one referred to, and they ought not to be too timid about it. The success of a congregation depends largely upon the faithfulness and efficiency of the eldership, and when a church begins to suffer on account of a weakness along this line, elders should act without unnecessary delay, and the elders all over the Brotherhood must excuse us for saying that, in our judgment, it is their duty to act.

There is one thing of which we are quite sure: If any of the elders had a large flock of sheep, and it should become evident that the flock was suffering for the want of proper care upon the part of the shepherd in charge, they would give the matter immediate attention, and if they found that the shepherd was inefficient, they would not fail in making such changes as wisdom might dictate. Now it seems to us that the elders of each State District ought to be as much concerned about their Master's flock as they are about their own. We further believe that if this policy be carried out as it should be, there will be fewer neglected congregations in the Brotherhood.

Divided Into Classes.

We are told of a State District where the young ministers, and sometimes the young elders, at District Meetings, are held off. The older elders get together, canvass the situation, lay their plans, and all work together in carrying their points. As a result the elders and ministers are divided into classes, and in the open conference it is often one class against the other. For the more devout members this condition is very humiliating, and they often feel ashamed of it. There should be no occasion for divisions or classes of this sort. The young ministers should not be separated from the older ones, nor should the older ones, in any manner, attempt to shove the young ministers and younger elders aside. All the elders, young and old, should, without partiality, confer and work together. And while the young should always have due regard for the older ones in office, the latter ought never attempt to take advantage of the former. Let them confide in one another, trust one another, and do what they can to encourage and assist each other in the work and duties entrusted to them. This principle should also apply to those not in the eldership. They are all ambassadors of Christ, and, as much as possible, deserve to be treated alike. Aside from the respect the young should have for the older ones, and the consideration due the younger by those older, there should be no difference between the older ministers and those having fewer years to their credit. The more they are together, the better it should be for all of them, and the more they can confer with each other, the stronger will become the ties of love and Christian fellowship that should keep them united in their work.

The Knights of Columbus.

A CORRESPONDENT writes us concerning the Knights of Columbus, a Catholic fraternal order, saying that the society contains 2,500,000 members, who are well armed with modern weapons, and are drilled in secret by officers, who are training the men for military duty in the interest of the Catholic church. He fears that the Knights of Columbus may some day attempt to subdue the Protestants of America, and thus bring about a reign of religious persecution. For the information of some of our readers we had the matter looked into carefully, and are now prepared to say, that the order in question was organized in New Haven, Conn., March 29, 1882, and was properly incorporated. Its objects are to promote social and intellectual intercourse among its members, and to render some pecuniary assistance. Men of the Catholic church only can become members, and there is a death benefit varying from $1,000 to $3,000. The order now numbers about 350,000, and the members are not equipped with arms, and drilled for military purposes. They may be provided with arms for parade occasions, but they are certainly not trained for warfare. We are not saying this in justification of such orders, but merely to allay the fears of a few timid people, who have been led to believe that the Catholics are planning to get control of the government and put an end to Protestantism. True enough, a number of influential Catholics are opposed to our public school system, and would be only too glad to see Protestantism crushed in the United States, but that element is not strong enough to render the situation alarming.

Acted Like a Heathen.

THE following, taken from the Editorial Department of the *Religious Telescope*, contains its own moral:

The growing tendency in our day is for ministers not to betray their calling by their dress or manner. The fashion is to appear as much like other men as possible, which may or may not be a wise way of doing. We never did admire the ministerial garb, but we may have gone too far the other way. At any rate, so far as character and deportment are concerned, the servant of Jesus Christ, the minister of mercy to the children of men, should not be mistaken for the man of the street. In all that goes to make up a devout and spiritual personality, the minister of Jesus should be an open letter, read and known of all with whom he comes in contact. A minister once put up at a hotel where the custom was to charge the clergy only half rates. In the morning the proprietor charged him full price, against which the guest protested, upon the ground that he was a minister of the Gospel. "What, you a minister?" said the tavern keeper. "I never would have suspected it. You did not ask a blessing at the table, and you did not say your prayers at night, for I watched you till you got in bed. You ate and slept like a heathen, and I guess you'd better pay like a heathen."

The Bible in the Public Schools.

WITH a view of having the privilege of Bible reading and the singing of sacred songs restored to the public schools of Illinois, the *Chicago Tribune* and other leading journals are publishing the following:

The elders of the Church of the Brethren of the District of Northern Illinois and Wisconsin are discussing the recent decision of the Illinois Supreme Court, barring the reading of the Bible and the singing of Christian songs from the public schools of the State. The elders report it as their unanimous sentiment that the Bible and Christian songs should not be barred from the public schools.

This body consists of more than sixty members, ministers of the Gospel, for the most part actively engaged in church and pastoral work. They have prepared a resolution in which they "earnestly appeal to the Christian citizens of this State to join in a petition to the State Legislature for a law restoring to us our former privilege to read the Bible and to sing Christian songs in the public schools."

The moderator of the body of elders is David D. Culler, Ph. D., of Mount Morris College. The secretary is James M. Moore, of the Bethany Bible School, of Chicago.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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H. C. Early, Vice-Chairman.....Penn Laird, Va.
Galen B. Royer, Sec. and Treas., Elgin, Ill.
L. W. Teeter.....Hagerstown, Ind.
Chas. D. Bonsack.....Union Bridge, Md.
J. J. Yoder.....McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FIRST CHURCH OF THE BRETHREN, SOUTH BEND, IND.

For the past two weeks we have had Brethren Moy Wing and Moy Way, of Chicago, with us, assisting in our Chinese Mission here. During their stay they visited several of the neighboring churches and last evening the Christian Workers' hour was turned over to them. The devotion and consecration manifested by these brethren, while here, was an incentive to American Christians, as well as an evidence of the joy of Christian service to the people of their own race.

The eagerness with which the Chinese people in our city receive instruction, has given us great joy, while we wait for the fullness of joy which we shall experience in their conversion. They regret that they did not know of our people two years sooner, "for then," they say, "we might be working for Jesus now."

Perhaps we, as Christians, need to learn no lesson more thoroughly than that the field is already white unto harvest, and that souls in our very midst are longing for the light that we might give them.

Cora V. Wise.

R. D. 6, South Bend, Ind., Aug. 7.

BETHEL CHURCH, ILLINOIS.

Another year of service for the Lord has gone. We notice, by the expressions of the members and their general Christian deportment, that they are finding joy in their daily Christian service.

Our Sunday-school is growing in interest, in the various classes, though the attendance has not increased very much. The Christian Workers are doing good work by helping to support two medical missionaries, preparing for foreign mission work.

During the winter Bro. C. W. Guthrie gave us six lectures on his trip around the world. The house was crowded each evening. During June Bro. R. H. Nicodemus held a two weeks' series of meetings. Each sermon was a message prompted by the Spirit. Two were baptized.

On Sunday, Aug. 27, we expect to have with us Dr. Chas. A. Blanchard, of Wheaton College, Ill., who will occupy the time at 11 A. M. and 8 P. M. in giving us two lectures—one on "The Lodge Against the Home"; the other, "The Lodge Against the Church." We should be glad to have others with us, to enjoy these lectures.

L. C. Snavely.

78 Van Buren Ave., Naperville, Ill., Aug. 7.

BETHANY, WEST VIRGINIA.

We have just returned from Pleasant Valley, where we found a very interesting Sunday-school. Bro. M. C. Cxigans, the minister at that place, is unable to keep up their appointments, but they have a good working Sunday-school.

One dear sister, from Anderson, where we have been keeping up a mission point, came into our midst the 5th inst., and was received into the church by the rite of Christian baptism. Others at this place are near the kingdom.

Our congregation met at the Antioch house in council Aug. 5, preparatory to our District Meeting, which will convene with the Brethren of the Valley River congregation, Junior, W. Va., Aug. 25 and 26. The Sunday-school and Ministerial Meetings convene at the same place Aug. 24. We have one paper to come before the meeting, asking the District to provide ways and means to support more workers in our District; also one worker in the foreign field, either home or native.

Our series of meetings, to be held by Bro. W. T. Sines, will begin Oct. 21, to continue for two weeks and close with a love feast Nov. 4. We are looking for an ingathering at these meetings. May God add his blessings to the church, here as well as elsewhere!

A. C. Auvil.

Thornton, W. Va., Aug. 7.

TO THE CHURCHES OF THE FIRST DISTRICT OF VIRGINIA.

At the Ministerial and Sunday-school Meetings, which convened at Peters Creek Aug. 2 and 3, the Mission Board approved our plan of raising funds to erect a churchhouse in Bluefield, W. Va.

They gave us the privilege of soliciting all the congregations in the First District of Virginia for help in this work. The membership in Bluefield is small and we need your assistance.

A number of brethren and sisters have moved here but, on account of having no place of worship, have left the church and joined other organizations.

In making our canvass we find quite a number of people whose parents belonged to the Brethren, and we also found others who are in sympathy with the work.

While soliciting among other denominations we find that most of the church-going people are heavily taxed to pay their pastor's salary, and to build church buildings for themselves. With but very few exceptions, however, the people have given liberally, and we now have two-thirds of the amount raised for this building. If outside parties, who pay from $2 to $20 per month to keep up their buildings each week, donate $5 and $10 for the Church of the Brethren, we feel as if the members in the First District of Virginia should be interested enough to help us raise one-third of this amount.

We hope to be able to write each church in the District sometime in the very near future.

Signed, J. C. Dixon, Chairman, C. E. Boone, Secretary and Treasurer, No. 715 Carolina Avenue, Bluefield, W. Va.

COLORADO CITY MISSION, COLO.

The Colorado City church met in regular council July 18, with Bro. D. A. Crist, of Quinter, Kans., in charge. Three were received by letter. While there was not much business transacted at this meeting, we were very glad to have a member of the Mission Board with us again.

Since our last report we have been enjoying the helpful presence of visiting ministers and members. Bro. Bennett, of Pennsylvania, Bro. Keller, of Virginia, Bro. Goughnour, of Iowa, Bro. Eshelman (a member of the River Brethren), of Kansas, and Bro. Groff, of Colorado, have all given us much-appreciated sermons.

We may not be able to build our house of worship this fall, as we had intended to do, but the work is only deferred. Our solicitors found crop conditions very discouraging, and so were unable to raise as much money as we had expected. We will continue to unite our efforts for a house, for the promise is ours. Since our lots are well located and paid for, we feel that a little delay is not the worst thing that could happen to us.

The members who donated cash for the house here will not receive a receipt from the General Board, as was expected. The Board will acknowledge receipt through the Missionary Visitor and the Messenger.

The field here grows more profitable as it is worked, and we hope in a short time, to have the work followed in quarters of its own, and on a self-supporting basis. We pray the Master's blessing on all mission work everywhere!

Lola M. Root.

Colorado City, Colo., Aug. 10.

A SUNDAY-SCHOOL CONVENTION.

On Sunday, Aug. 6, the Washita church, represented by seventeen of their members, came forty miles by private conveyance to assist in a joint Sunday-school Convention, held in the afternoon. At 10 A. M. Brethren J. R. Fitzer, of Cordell, Okla., and J. W. Deeter, of McPherson College, Kans., had the two informal conferences followed by children's exercises, conducted by Sister Viola Blanton. Temperance Bulletin No. 5 was carried out, with some additional temperance pieces.

After a sumptuous dinner on the grounds, we convened for the discussion of Sunday-school topics. "Bro. J. W. Chambers was moderator. Our topics were carried through nicely. Much interest was manifested in the discussion of the topics, and especially gratifying work was done by our young sisters. The exchange of thoughts on such live issues can not help but create renewed energy and consecration to the Master's service.

The "Kingdom Songs," recently purchased, were used at our services, and the singing books were appreciated by all. Our meeting was made more spiritual by these inspiring songs. Bro. J. W. Deeter's enthusiasm was contagious. We were fortunate in having him stop with us while not engaged in his college work. Bro. Pointer, of Thomas, Okla., conducted the song service.

This being our first convention, and so great a success, we are looking forward to many like conventions in the future. May every child of God feel the call to service and enter ardently into some phase of Sunday-school work!

A. B. Coover.

Elk City, Okla., Aug. 7.

KNOB CREEK CHURCH, TENNESSEE.

Aug. 5 our church met in council, with Eld. S. J. Bowman presiding. Bro. C. H. Diehl was with us in this meeting also on Sunday. As this was the meeting for the report of the annual visit, the deacons responded as usual. A number of admonitions were given.

While on the church visit, two of the deacons met a man, eighty-seven years of age, who had never made any profession of religion, though he had been a Bible reader since boyhood. When the Brethren spoke to him about the necessity of making his peace with God, he expressed his desire of uniting with the Church of the Brethren, and arrangements were made for his baptism to take place in the near future. This shows us the good that will result from a few words "fitly spoken" by Spirit-filled Christians.

Bro. John White, who had been elected to the ministry at a previous meeting, was installed. Brethren Robert White and R. B. Pritchett were elected delegates to our District Meeting, which will be held at this church Sept. 1. Arrangements were made for our love feast, to be held Sept. 30. Two members were received by letter. Two have been baptized since my last report: On Sunday Bro. Austin Diehl preached an inspiring sermon from the subject, "One Thing Is Needful."

This summer our church organized a mission band, with Bro. R. B. Pritchett as president; Sister Annie Bowman, secretary; Bro. Chas. Bonus, treasurer. A missionary program is given once a month.

We expect Bro. I. N. H. Beahm about Aug. 20, to preach and lecture among the churches until after the District Meeting.

Angie Clark.

R. D. 5, Johnson City, Tenn., Aug. 7.

SUNDAY-SCHOOL DAY IN THE LINVILLE CREEK CHURCH, VA.

It is not often that such wide-spread interest is awakened in the Linville Creek church as on Sunday-school day. This comes once each year, about the last of July or the first part of August. The definite time is fixed by the church. All preparation for the meeting, and the executive plans, fall directly under the supervision of the local Sunday-school Board.

This year, Saturday, July 29, was the date selected. The six schools of the church, with a number of workers from the congregation, made up a large audience. Bro. W. C. Thompson presided over the meeting, and all assigned to duty responded nobly.

The one thing, however, deserving more than a passing notice, was the statistical chart, placed in full view of the audience by those in charge of the meeting. This, in the first few columns, presented a comparison of the work of the present year with that of the preceding. In a general way it showed advancement. Following this, however, were other columns, showing the membership in each of the classes in which the Sunday-schools are located, together with the schools and the members not taking part in the good work. A column following these showed the number of people, not members of the church, who do not attend any Sunday-schools.

On the whole, the chart was very instructive. Its chief value consisted in showing the church the things that should be done for the Master, rather than those which are being done. The meeting was a profitable one, and will long be an inspiration in future endeavor. The general Sunday-school work was remembered by a contribution of $100, to assist the Sunday-school Board in carrying forward the work authorized by Annual Meeting.

D. H. Zigler.

Broadway, Va., Aug. 5.

LARNED CITY CHURCH, KANSAS.

Sunday, Aug. 6, was a day of unusual interest in this church. We had with us, on that day, two aged veterans of the Cross, Eld. H. P. Schaffer, in his eighty-fifth year, for many years the elder of the Grundy County, Iowa, church, and Eld. Peter Forney, of Glendale, Arizona, in his eighty-third year. Each of these brethren has been preaching for fifty-three years, and each of them shows remarkable vigor for so advanced an age. Like old warhorses at the sound of the bugle, or fire-horses at the sound of the fire alarm, arch their necks and charge into the fray, there seemed to be something about the environments, among the old songs, and mingled our voices in praise and prayer with these aged brethren, that stimulated them to activity. Bro. Strickler preached in the morning and Bro. Forney in the evening. They broke into us the Bread of Life in most acceptable style. Their vigor and clearness would have been a credit to men half their age.

Our heritage of aged men,—"men who have hazarded their lives for the Gospel" is a heritage we may well appreciate more fully. Men who, like these aged brethren, still retain their interest in the work, and still think that things will not all go to pieces when they are gone, are worthy of our emulation, and should claim our respect and love. May the last days of these aged brethren be their best days, and may we long retain the inspiration and benediction of their presence and preaching. Both joined in the singing, and we will long remember the happy associations spent. It does not happen many times that two men of more than a half century's experience as preachers speak from the same pulpit in one day.

J. Edwin Jones.

Larned, Kans., Aug. 8.

Visit the graveyard near your village and read the names of your classmates and the companions of your youth upon the tombstones, and as memory calls back the scenes of your childhood and you sigh over sundered ties and blighted affections, the sad, lonesome feeling that takes possession of you always breathes of orthodoxy and eternal existence. Infidelity never visits the cemetery until it can ride there in a hearse.—Ram's Horn.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Wayne Mission.—Aug. 5 the members of this place met in council at 3 P. M., with the writer as moderator. The church decided to be represented at District Meeting by letter. As we have no suitable house of worship at this place, the church decided to build one. A committee on location was appointed, and at our next meeting, Sept. 2, we will decide on the exact place. This will be the first Brethren church in the State of Mississippi.—M. Wine, Fruitdale, Ala., Aug. 15.

CALIFORNIA.

Lordsburg.—The three converts who are the direct product of the protracted effort at our San Dimas Mission, conducted by Bro. Saylor Greyer, the pastor, were baptized last Sunday at 3 P. M. Bro. Greyer presented the New Testament doctrine to the applicants, and Eld. H. A. Whisler baptized them. The members who are thinking of coming to California to locate where they may be helpful in church work, will do well to consider San Dimas.—Grace H. Miller, Lordsburg, Cal., Aug. 11.

Los Angeles.—Our church met in special council Aug. 3. Considerable business came before the meeting. One dear soul has been baptized since our last report. We are looking forward to a series of meetings, to be held in the near future. Bro. Taylor, of Pasadena, was with us, the other Sunday, and gave a profitable talk. A number of our workers are away at the present time, but we hope to renew our work with added strength and zeal again this fall.—Florence Stutsman, 136½ South Hancock St., Los Angeles, Cal., Aug. 15.

Notice to the Churches of Southern California and Arizona.—Our Ministerial and District Meetings will be held in the Pomona church on Wednesday and Thursday, Oct. 25 and 26, respectively.—Geo. F. Chemberlen, Moderator of District Meeting, Covina, Cal., Aug. 12.

COLORADO.

First Grand Valley church was made to rejoice, last Wednesday evening, just prior to our prayer meeting at the country church. Bro. Root and wife, our missionaries at Grand Junction, came out with two applicants, H. S. Kent and wife, for baptism. They live near the mission church in town. Bro. Kent was formerly an Episcopalian priest. He also belonged to four secret orders, but these he willingly gave up that he might serve his Lord and Master more perfectly. We gladly welcome them into our fold, and hope they will be a great help to our city mission work.—D. M. Glick, Grand Junction, Colo., Aug. 15.

Good Hope.—Our District Sunday-school Secretary, Sister Anna Kuhn, was with us on Sunday, July 30. She gave us a very interesting talk along the line of Sunday-school work, which was enjoyed by all present. It is well for us all to think of the facts that were presented to us. We only wish there were more workers in God's vineyard doing such good work.—Maude C. Kinzie, Haxtum, Colo., Aug. 4.

Grand Junction Mission.—Aug. 9 we were made to praise the Lord when a husband and wife united with the Church of the Brethren at this place, by baptism. We are looking forward to the time when this dear brother and sister will be able workers in the Master's cause. Bro. Kent served the Episcopal church as priest and lay-reader a number of years. We hope that their good example may be the means of bringing others into the fold. We are endeavoring to get the Gospel Messenger into many homes where there are no members, and we trust it will be the means of converting some dear souls. All outsiders who are now reading the Messenger speak very highly of it. We are sure that the Lord's cause here will prosper if our dear brethren and sisters of the District will continue to aid us by their earnest prayers.—Emma Root, 726 West Main St., Grand Junction, Colo., Aug. 10.

IDAHO.

Boise Valley.—In the evening of Aug. 2 Bro. A. L. Gorham gave us a much-appreciated sermon, his theme being, "Is Your Heart Right With God?" Our District Meeting convened Aug. 3, with Eld. L. H. Eby as moderator. This was the first District Meeting of Idaho and Western Montana; hence much business came before the meeting. Much of the work is far-reaching in its nature. Aug. 4 the Ministerial Meeting convened with Bro. C. A. Williams as moderator. Several live topics were well discussed. We closed in the evening with a soul-cheering missionary sermon by Eld. J. H. Graybill. We trust that all the members in the new District may be aroused to their duty, and that God may hasten the day when the faith of the Brethren will be spread in all parts of Idaho and Western Montana. We expect Sister Sadie Miller, of India, to be with us Sept. 21 and 22. We will be glad to have her with us, as this will be the first time to have one of our returned missionaries with us.—Jennie S. Brower, Meridian, Idaho, Aug. 12.

Nampa.—Our church met in council Aug. 7. Our elder, Bro. J. C. Neher, presided. Very little business came before the meeting. One letter was granted. The report of our District Meeting was given, which showed much interest in the work being done. A collection of $116.50 was taken at the District Meeting for mission work.—Rose E. Bradley, 208 Sixteenth Ave., South, Nampa, Idaho, Aug. 12.

ILLINOIS.

Astoria.—We enjoyed a rich feast in a special ten days' Bible term during the month of July, conducted by Bro. James M. Moore. He also preached a number of excellent sermons for us. Aug. 13 we closed a two weeks' revival at the Walnut house, conducted by Bro. J. W. Harshbarger, of Liberty, Ill. He certainly did his part most nobly. Many were under conviction, but would not yield. On the evening of the 14th we had a special temperance program in the Astoria church, at the close of which Bro. Harshbarger gave us a fine temperance lecture.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Aug. 16.

Kaskaskia church met in council Aug. 12, with our elder, Bro. D. T. Wagner, presiding. Much business was disposed of. Two letters of membership were read. Bro. J. H. Neher, of Hudson, Ill., will begin a series of meetings for us Aug. 26. We decided to hold our love feast Sept. 8. Bro. Alexander and Sister Jennie Wagoner were chosen as our delegates to District Meeting.—George Simpkins, Avena, Ill., Aug. 14.

Oakley church met in council Aug. 17. Eld. D. J. Blickenstaff presided. A report of the annual visit was given. Quite an amount of business was disposed of. Brethren W. T. Heckman and D. J. Blickenstaff were chosen as our delegates to District Meeting. Sister Mabel Frantz was elected president of the Christian Workers' Meeting. We expect Bro. John Burton, of Muscatine, Iowa, to assist us in a series of meetings, beginning Sept. 3.—Effa Buckingham, Oakley, Ill., Aug. 18.

Panther Creek church met in council with our elder, Bro. J. H. Baker, in charge. Bro. Baker is to take charge of this church for another year. Bro. J. W. Harshbarger is to hold a series of meetings for us immediately after the District Meeting, to be followed by a love feast.—Elsie M. Noffsinger, Benson, Ill., Aug. 14.

Pleasant Hill.—Our church met in council Aug. 9, with Eld. W. H. Shull presiding. Arrangements were made for a special consecration and prayer service for the coming series of meetings, to be conducted by Bro. William Howe. The meetings are to begin Sept. 7. Brethren J. H. Brubaker, E. H. Brubaker, B. F. Filbrun and D. C. Vaniman will represent the church at our District Meeting. Bro. Chas. Gibble was chosen treasurer of the Christian Workers' Meeting.—Vinna C. Harshbarger, Girard, Ill., Aug. 13.

INDIANA.

Beaver Creek.—We held our Harvest Meeting Aug. 13. Bro. Geo. Swihart was with us and addressed us after Sunday-school. We had children's services in the afternoon, and a collection of $5.00 was taken. Bro. Swihart preached for us on Saturday evening and on Sunday morning. The meetings were all well attended.—Sarah Hahn, R. D. 1, Pulaski, Ind., Aug. 14.

Bethel Center church decided to hold an all-day Harvest Meeting Sept. 2. All are invited. Come with well-filled baskets, and we will spend the day with the Lord. Our Sunday-school is getting along nicely.—Annie Rogers, R. D. 24, Matthews, Ind., Aug. 14.

Cedar Lake.—We held our council meeting Aug. 12, at 10 A. M. It was the annual meeting after the yearly church visit. The writer was chosen delegate to the District Sunday-school Convention at Goshen City, and Bro. Urey is our delegate to District Meeting at Wawaka, Ind. Our Harvest Meeting will be held Sept. 17, and our love feast Oct. 28, at 10 A. M.—Sarah Holman, R. D. 3, Avilla, Ind., Aug. 15.

English Prairie.—July 30 we had a children's day program, which was well rendered and well attended. Aug. 13 Bro. Otho Winger, of North Manchester, Ind., was with us for our Harvest Meeting. Our missionary offering amounted to $19.85. The members at the north end of our congregation will hold their Harvest Meeting Aug. 20, with Bro. Ira Long as officiating minister.—Pearl Agley, R. D. 3, Howe, Ind., Aug. 14.

Fairview.—Aug. 13 we met for an all-day Harvest Meeting. At 9: 30 in the morning we held our Sunday-school, after which Bro. Galen B. Royer gave us a touching missionary sermon, which will long be remembered. An offering of $34 was then taken, to be used in the home District. At 11: 45 the services were dismissed, and a bounteous repast was spread on the tables in the basement, where friends and visiting brethren and sisters were welcomed heartily, to eat of the supplies granted to us by God's love. At 2 P. M. we again assembled and Bro. Royer, with the aid of maps, showed us where our missionaries are stationed in India and China, and told us of their work there. He also told us of his visit to the churches in Sweden and their loyalty to God. The visiting ministers were Brethren Frank Fisher, John Heckman, Galen B. Royer, Jeremiah Barnhart and David Barnhart. Our love feast is dated for Oct. 14, at 5: 30 P. M.—Bessie Guinn, R. D. 1, Buck Creek, Ind., Aug. 15.

Goshen (West Side).—The church at this place held her thanksgiving and missionary service Aug. 13. Bro. Harvey Schrock delivered two discourses,—one at 10: 30 A. M., and another at 2 P. M. Bro. W. R. Miller was with us in the afternoon. He also gave us an inspiring missionary address. An offering of $36.91 was given. Half of this amount is for the Chinese Mission, and the other half for the Bethany Bible School. On the evening of Aug. 17, Northern Indiana's outgoing missionary to China, Sister Winnie Cripe, gave us a splendid address on "The Need of the Heathen," as she realizes it, and as we ought to be impressed. May God abundantly bless her in her noble work for the Master. She was given a donation of $6.—Mrs. Osie Brumbaugh, 317 Dewey Ave., Goshen, Ind., Aug. 18.

Harrison County.—Aug. 13 we met in a Sunday-school and Temperance Meeting. The forenoon, from ten to eleven o'clock, was spent in reading papers on the different phases of Sunday-school work. The afternoon, from 1: 30 to 3: 30, was spent in work by the pupils, recitations, three papers on Sunday-school work, etc. The temperance program was rendered in the evening, the session opening at seven o'clock. The temperance topics were discussed by two Brethren ministers, a Methodist and one belonging to the United Brethren. The temperance recitations, rendered by Sisters Ida Bryant, Minnie Bryant and Bro. Gale Kirkham, were well delivered and impressive. During the afternoon and evening sessions the house could not contain all the people. In spite of the heat and crowd, an excellent interest was manifested. We expect to begin our series of meetings Sept. 2, closing with a love feast.—Lydia Zimmerman, Dogwood, Ind., Aug. 14.

Lower Deer Creek church met in council July 29. Our elder, Bro. J. G. Stinebaugh, presided. A deacon and his wife were received by letter. We decided to hold a joint Sunday-school Meeting at our church Sept. 30. This will be an all-day meeting. Our annual Harvest Meeting will be held Sept. 1. Bro. Geo. W. Flory, of Covington, Ohio, will deliver the address. Oct. 28 was selected as the date for our love feast. The writer was chosen delegate to the Sunday-school and District Meetings; Sister Ella Dilling, alternate.—Sadie Hoff, Camden, Ind., Aug. 14.

Mount Pleasant.—Our church has just closed a series of revival meetings, which will long be remembered because of the rich spiritual food given us by Bro. Flory, of Illinois. Three were baptized and one reclaimed. The attendance and attention were good throughout. We were permitted to enjoy another Harvest Meeting Aug. 6. Sister Emma Miller, our District Secretary, was with us, and spoke to the children in the afternoon. The collection amounted to $30.—Lera E. Huffman, R. D. 1, New Ross, Ind., Aug. 18.

Notice.—The District Meeting of Northern Indiana will be held in the Springfield congregation near Wawaka, Ind., on Thursday, Oct. 5. Railroad facilities will be announced later. —J. W. Kitson, Clerk, Fort Wayne, Ind., Aug. 15.

Portland.—Under God's blessings we were permitted to enjoy another Harvest Meeting July 30. After Sunday-school we listened to a splendid discourse by Bro. Grover Wine, of Huntington, Ind. We had a full house. At the close of the discourse two tables were set and from the contents of well-filled baskets all enjoyed a pleasant repast. In the afternoon the children's program was rendered, after which Bro. Wine gave us a splendid missionary sermon. A collection of $8.80 was taken, which was given to Bro. Wine. We feel grateful to the Camden church and to Bro. Byerly from the Pleasantdale church for their help.—Sarah Grafmiller, R. D. 4, Portland, Ind., Aug. 16.

Prairie Creek.—Our Harvest Meeting of July 9 was largely attended, and the interesting program was greatly enjoyed by all. Eld. Hodgden delivered the harvest sermon. Short talks were given by Elders Moss, Mahon and Winklebleck. The Sunday-school Round Table proved unusually suggestive. Eld. Huffman called for a free-will offering, and $21 was received. Our church, with a membership of ninety-one, met in council at the Sugar Grove house Aug. 12. Fifteen members were present. Eld. Huffman presided. Sister Rattiff was appointed delegate to the District Meeting; Bro. Mahon, alternate. A very helpful system of bookkeeping was adopted. Our love feast service will be held Oct. 7, at 10 A. M. The Maple Corner congregation will have a Harvest Meeting Aug. 20. The annual sacred "musicale" of the Pleasant Grove Sunday-school will be given on Sunday evening, Aug. 20, under the direction of the writer.—Marguerite Bixler Garrett, 422 West Wiley Ave., Bluffton, Ind., Aug. 14.

Somerset (Vernon house).—Our love feast of Aug. 12 was well attended. A number of members from other congregations were present, which added to the interest of the meeting. Visiting ministers present were Brethren Amos Kendall, F. P. Hostetler, J. D. Rife, E. S. Brubaker and J. F. Frantz. Bro. Kendall officiated. The best of interest and attention prevailed. On Sunday the brethren gave us some Spirit-filled talks.—Oma M. Rife, Converse, Ind., Aug. 14.

Spring Creek.—We met in council Aug. 5, with Bro. J. D. Mishler presiding. Two members were received by letter. Our love feast has been appointed for Oct. 8, at 5: 30 P. M. Brethren Aaron Mishler and Geo. Snell were elected delegates to District Meeting, with Bro. Joel Brubaker as alternate. Sister Grace Fox was elected delegate to the Sunday-school Meeting, with Sister Ethel Mishler as alternate. Aug. 13 we held our all-day Harvest Meeting. Bro. A. L. Wright gave us a Thanksgiving sermon in the forenoon. Bro. Henry Neff preached a missionary sermon in the afternoon. An offering of $24.07 was given for the missionary cause. The attendance was good, considering the condition of the weather.—Nora A. Ross, Sidney, Ind., Aug. 14.

Upper Deer Creek.—Bro. L. T. Holsinger is to begin a series of meetings for us Aug. 17. Fourteen years ago he held meetings at this place, and quite a number were gathered into the fold. Bro. W. S. Toney will not be with us in our meetings, on account of poor health. May the Lord restore him to health again, that he may be able to work for the Master's cause!—Minnie Mummert, Galveston, Ind., Aug. 15.

Walnut Level.—We met in council Aug. 5. Our elder, Bro. Daniel Byerly, presided. He also preached for us on Sunday morning.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., Aug. 11.

IOWA.

Des Moines.—Last Sunday evening our Christian Workers' Society voted to send the Gospel Messenger for one year to three reading rooms: the Y. M. C. A., Y. W. C. A. and the City Library. Yesterday more than 100 Sunday-school scholars and parents enjoyed our annual Sunday-school outing at Union Park. We left the church at 2: 30 P. M., and reached the grounds shortly after three o'clock where, for the next few hours, all were busy at play, enjoying the scenery and a fine shower of rain. A bountiful supply of eatables was served at 6: 30 P. M., after which we started home by the two large "carry-alls" two autos, three carriages and the electric cars. —Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa, Aug. 17.

Libertyville.—Bro. Henry Brower, our District Sunday-school Secretary, visited us and gave us a good talk along the line of Sunday-school work. In the evening he preached for us. A collection of $3.50 was taken for the use of the Sunday-school Board. Our love feast will be held Sept. 1. Bro. Geo. Mishler, of Nebraska, will commence a series of meetings at that time. We desire the united prayers of the Brotherhood that the meeting will be a success.—H. B. Johnston, R. D. 3, Batavia, Iowa, Aug. 15.

Panther.—Our congregation met in council today, with Bro. J. B. Spurgeon presiding. All business was disposed of in a pleasant manner. Our autumn love feast is to be held Sept. 12 and 13. Delegates to District Meeting are Brethren S. Badger and R. W. Bentall. Our deacon brethren having asked for help, we elected and installed Bro. R. W. Bentall and wife to that office. Bro. Bentall is our Sunday-school superintendent and an earnest and consecrated worker. A committee was also appointed to arrange for a singing class in the near future. Aug. 26 we expect Bro. A. C. Daggett, of Covert, Kans., to begin a series of meetings for us. May the day's work be to the glory of God and the inspiration of his children!—A. M. Stine, Adel, Iowa, Aug. 17.

KANSAS.

Altoona church decided to hold a series of meetings, beginning Oct. 7, to continue two weeks. We will have our love feast Oct. 14, at 7 P. M. The meetings are to be conducted by Eld. C. A. Miller, of Westphalia, Kans.—Blanche Button, Altoona, Kans., Aug. 13.

Larned.—We held our Harvest Meeting on Sunday morning, Aug. 6. Bro. M. Keller preached. A collection of $39.37 was taken for missionary purposes. The superintendent of the Junior Christian Workers' Band reports that the Band is doing fine work. Sister Sarah Eller has charge of it. Our Sunday-school is doing nicely.—Mollie C. King, R. D. 2, Larned, Kans., Aug. 19.

Notice.—The District Meeting of Northwestern Kansas and Northeastern Colorado will be held in the Belleville church, Kans., Friday, Oct. 6; Elders' Meeting will be on the 4th, Ministerial Meeting on the 5th, and Sunday-school and Christian Workers' Meetings on the 7th.—Byron Talhelm, Clerk, Waldo, Kans., Aug. 14.

Paint Creek.—Aug. 13 we met to enjoy an all-day Harvest Meeting, with Sunday-school at 10 A. M., and our harvest sermon at 11 A. M., by Bro. Ruff, after which all enjoyed a basket dinner together. In the afternoon the children rendered a missionary program. Then Bro. Reed gave a missionary address. A collection of $8.22 was given for missionary work. Bro. Reed and wife and his two sons were received into the church by letter. Then all met at the waterside where Bro. Reed's little twin daughters were baptized. It was truly a day of spiritual feasting. We are glad to receive more workers all the time. Bro. Reed preached in the evening also.—Annie Richard, Uniontown, Kans., Aug. 14.

West Creek Mission.—Aug. 6 we held our Sunday-school Convention. On account of lack of room in the schoolhouse we met in a grove near the creek. Bro. F. G. Edwards, our District Sunday-school Secretary, was with us, and gave much help and encouragement. Bro. S. E. Lantz, of Madison, Kans., and Mr. Houchins, a Methodist minister, were also with us, and gave us instructive talks. We pray that this, as well as other, Sunday-schools may be greatly benefited by this meeting. It is estimated that about 200 were in attendance. One person, in speaking of the salutary influence of our Sunday-school upon this neighborhood, during the last three years, compared it to the refreshing effects of the recent bountiful rains upon the vegetation, which, though parched by the extreme heat of the early part of the summer, is now green and luxuriant. May this be true of the influence of all Sunday-schools?—Leona Sherfy, Neal, Kans., Aug. 11.

MARYLAND.

Broadfording.—Saturday afternoon, Aug. 5, we held our Harvest Meeting. Bro. John Rowland preached a very appreciative sermon. A collection was taken for Home Missions. Aug. 26 we will begin a series of meetings, to be conducted by Bro. Geo. E. Yoder, of Elk Lick, Pa.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Aug. 14.

Ridgely.—Our church met at 10 A. M., Aug. 12, for our annual Harvest Meeting. It was our pleasure to have with us, from other congregations, Brethren John Herr, C. D. Bonsack, Barry T. Box and Shadrach Rairigh. Bro. Bonsack delivered a very appropriate discourse for the occasion. An offering of $17.75 was taken, to be used by the Children's Aid Society of the Eastern District of Pennsylvania. We will have children's services Sept. 3, at 9: 30 A. M., and a Sunday-school meeting at 7 P. M. Sister Anna Hutchison, who will sail for the China mission field in September, has promised to be with us.—Deborah King, Ridgely, Md., Aug. 15.

MICHIGAN.

Bronson.—Aug. 13 Bro. Ira E. Long, of Mansfield, Ohio, began a series of meetings for us. We will hold our Harvest Meeting Aug. 20. Our Sunday-school is moving along nicely, with Bro. Wesley Zimmerman as superintendent.—Martin Hardman, Bronson, Mich., Aug. 11.

Thornapple.—July 30 Bro. R. H. Nicodemus began a series of meetings at our west church, preaching in all nineteen sermons. The attendance was fairly good, and the interest excellent. The church has been greatly strengthened. Others seem near "the kingdom."—Grace E. Messner, Lake Odessa, Mich., Aug. 14.

MINNESOTA.

Notice.—The District Meeting of Northern Iowa, Minnesota, and South Dakota will convene in the Lewiston church, near Lewiston, Minn., Wednesday, Oct. 4, at 9 A. M. The Elders' Meeting will convene at 10 A. M., Oct. 3.—D. H. Keller, 552 West Seventh St., Winona, Minn., Aug. 16.

Worthington.—Bro. J. Zimmerman held a very profitable Sunday-school Institute at this place, beginning July 31. He remained with us for evening meetings. Sunday-school prob-

lems were discussed, and talks were given pertaining to Sunday-school work.—Minnie Schechter, R. D. 5, Worthington, Minn., Aug. 14.

MISSOURI.

Rockingham church met in council Aug. 5, preparatory to our District Meeting, to be held in our congregation Sept. 8. Brethren Oscar Early and George Mason were elected delegates to District Meeting; Bro. N. S. Rhodes and Sister Ona Hogan, delegates to the Sunday-school Meeting. Bro. Oscar Early, who had previously been elected to the ministry, was installed with his wife.—Vera Rodabaugh, Stet, Mo., Aug. 13.

Nevada.—One brother and sister were received into the church on Sunday by baptism. We feel very much encouraged with our progress, and are thankful for the blessings God has showered upon us.—R. M. Ellis, Nevada, Mo., Aug. 2.

Wakenda church met in council Aug. 12, with our elder, Bro. E. G. Rodabaugh, in charge. Considerable business came before the meeting. Brethren M. P. Hollar and E. J. Early were chosen delegates to District Meeting, and Sisters Ida Hollar and Ottie Minnich are our delegates to the Sunday-school Meeting. We decided to have our love feast Oct. 7. Letters were granted to Bro. Walter Mason and wife. They expect to go to Bethany Bible School this winter. We are now in the midst of a series of meetings, conducted by Bro. Chas. Miller, of Kansas.—Grace Bowman, R. D. 1, Hardin, Mo., Aug. 17.

NORTH DAKOTA.

Cando.—We closed our series of meetings at the Zion house on the 13th inst., after having been in progress for a period of thirty days. As a result of these meetings twenty-six were received by baptism, and four reclaimed. Bro. Mohler wielded the Sword of the Spirit with power and telling effect. We praise God for his goodness and mercy which endureth forever.—M. P. Lichty, Zion, N. Dak., Aug. 14.

Snyder Lake church began a series of meetings July 16, conducted by Bro. Moses Deardorff, of Yale, Iowa. He preached twenty-nine soul-cheering sermons. We had a good attendance, and excellent interest prevailed during all these services. His work was earnest and effective. Eleven put on Christ in baptism, and three were reclaimed. The church received much spiritual strength. Our love feast was held Aug. 5. About 100 members communed. Bro. Deardorff officiated. The meetings closed Aug. 9, with good interest. Bro. E. N. Huffman and wife, of the South St. Joseph (Missouri) Mission, are spending their vacation here. Bro. Huffman preached for us on Sunday morning, and Bro. Woodard, of Gowrie, Iowa, preached in the evening.—Mary Deal, Brumbaugh, N. Dak., Aug. 15.

OHIO.

Bear Creek.—On the evening of July 22 Bro. Herbert Richards began a series of meetings for us, preaching three weeks. Good interest was manifested. Four young people were received into the fold by baptism, and the church is much strengthened spiritually. Our harvest meeting was held Aug. 2. As Bro. Richards returns to his school work at Bethany Bible School, the members of this church remember him in their prayers. On the evening of Aug. 7 Bro. E. B. Hoff preached for us.—Anna Eby, Dayton, Ohio, Aug. 17.

Brookville.—On Sunday, July 23, Bro. Charles Flory preached for the members at this place. At the close of the services two young sisters were baptized. Sunday, Aug. 6, Bro. J. C. Ziegler, of Pennsylvania, preached both morning and evening. Thursday, Aug. 10, we held our Harvest Meeting at 10 A. M. Sermon by Bro. Joseph Robbins. At this meeting a collection of $9.94 was taken. Bro. L. T. Holsinger was with the members at this place on Sunday Aug. 13. He preached a very impressive sermon. We very much appreciate having these brethren with us.—Mrs. Ezra Kimmel, Brookville, Ohio, Aug. 19.

Lower Stillwater church met in council Aug. 10, with Eld. L. A. Bookwalter presiding. One letter of membership was received. Brethren Ora Whitehead and Ora Denlinger were chosen as delegates to our District Sunday-school Meeting, to be held at Poplar Grove. We also appointed a committee to arrange for a singing school, to be held in the near future. We will have a series of meetings, beginning about Dec. 1. Bro. David Filbrun is to conduct the meetings. Our Harvest Meeting will be Aug. 19, at 2 P. M. Our love feast is to be held Oct. 28, at 2 P. M.—Maude Etter, R. D. 1, Clayton, Ohio, Aug. 14.

Pittsburg.—We held our Harvest Meeting Aug. 10. The meeting was very well attended. Bro. William Royer gave us an interesting sermon. A collection of over $14 was taken for the benefit of Bro. Couser.—Ruth Delk, R. D. 4, Arcanum, Ohio, Aug. 14.

Ross church has decided to change the date of the series of meetings, to commence Oct. 21, instead of Sept. 23; also the date of the love feast. The love feast will be Oct. 28, at 10 A. M., instead of Oct. 7.—Katie Shellabarger, Mendon, Ohio, Aug. 7.

Upper Twin.—Our church met in council Aug. 3, with Elders J. F. Deaton, B. F. Petry and Aaron Brubaker present. Eld. B. F. Petry presided. Three letters of membership were received and one letter was granted. Two were restored to fellowship. Bro. Robert Dillon and wife were advanced to the second degree of the ministry. We decided to hold an all-day Harvest and Sunday-school Meeting at the Wheatville house, Aug. 26. We expect to hold our love feast Oct. 14, at 10 A. M., at the same house.—Chas. Beasley, Camden, Ohio, Aug. 6.

OKLAHOMA.

Bear Creek church met in special council with Bro. W. G. Cook in the chair. Bro. J. D. Fisher was chosen to represent us at the District Meeting, with Sister Fisher as alternate. We also considered the advisability of changing our church name and the location of our quarterly church meetings. These matters are to be decided at our regular quarterly council Sept. 16. The writer was chosen church correspondent. Since our last report an aged brother has passed into eternity. One young sister was added to the church by baptism. This little church has its trials. Worldly pleasure has a fast hold on this community, and it is a hard struggle to keep the old ship of Zion steady. We ask the prayers of God's people, that we may come out victorious.—Nettie Stine, Garber, Okla., Aug. 14.

Mound Valley church met in council Aug. 12, to complete arrangements for the District Meeting, to convene in this church Sept. 1. Sister Esther Showalter and Io McAvoy have been chosen as delegates to the Sunday-school Meeting; Bro. J. Appleman and the writer, to District Meeting. Sunday evening, Aug. 27, our local Christian Workers are to give a special missionary program. The Monday evening following there will be preaching by a visiting minister. Tuesday, the 29th, at 2 P. M., the Elders' Meeting will convene. The Ministerial Meeting will be held on Wednesday; the Missionary Meeting, Wednesday evening; Sunday-school and Christian Workers' Meeting, Thursday; Child Saving Mission Meeting, Thursday evening, and the District Meeting on Friday. The Sunday following, Bro. C. H. Brown, of Clovis, N. Mex., is to conduct rededicatory services at our church, and continue in a series of meetings for an indefinite length of time. The church is three blocks north, and two west, of the Frisco station, and about one mile east of the Orient station. Those coming by private conveyance will please bring some bedding. We welcome all to come and enjoy these meetings with us.—Elsie K. Sanger, Thomas, Okla., Aug. 12.

Red River.—Our church has just closed a series of revival meeting, conducted by Eld. C. D. Hylton, of Bloom, Kans. The Word was preached with power and one soul accepted Christ and was baptized. Our elder, Bro. A. G. Fillmore, was called to Kansas to the bedside of a sick brother, near the close of our meetings. Our love feast was held Aug. 12. About thirty-five members communed. We have a large churchhouse, yet more than one-third of the spectators could not get into the building. Bro. Hylton officiated, and by his well-directed remarks did much toward establishing the church here. On account of being few in number, we feel the need of having such strong brethren to come among us. The field here is a difficult one for the Church of the Brethren, but we feel that consecrated living and faithful preaching of the Word will yet result in the salvation of many.—Gay Nill, R. D. 1, Hollister, Okla., Aug. 14.

Stillwater.—Our church met in council Aug. 12. Our elder, Bro. Cripe, presided. Not much business came before the meeting. The former officers were reëlected for the next six months, with Bro. Cripe as elder for another year; Sister Mary Cox, superintendent of the Sunday-school. We have Sunday-school and preaching every Sunday. Sisters Cripe and Mary Cox were elected to represent our church at the District Meeting; Sister Ida Cox, delegate to the Sunday-school Meeting.—J. H. Cox, 222 Duck St., Stillwater, Okla., Aug. 14.

PENNSYLVANIA.

Brothers Valley.—We will hold our fall love feast at the Pike house Sept. 17, at 5 P. M. Our council meeting, prior to the love feast, will be held Sept. 2, at 10 A. M. We will hold a local Sunday-school convention at the Pike house Sept. 9, in two sessions, beginning at one o'clock in the afternoon, and at seven in the evening, respectively.—J. C. Reiman, Berlin, Pa., Aug. 14.

Chambersburg.—Our church met in council on the evening of Aug. 5. Elders P. S. Lehman, D. A. Fouts and C. R. Oellig were present. Bro. Oellig presided. Eld. William A. Anthony, who has been our presiding elder, was called from our number suddenly. Bro. P. S. Lehman was chosen as our presiding elder, and was also elected as our delegate to District Meeting. One dear sister was restored. Our series of meetings and love feast will be announced later.—Blaine Bear, Center Street, Chambersburg, Pa., Aug. 13.

Dunnings Creek.—At our last council the church appointed a temperance committee. This committee secured the service of Bro. David Adams, of Scalp Level, Pa., who came to us July 22, and gave us three interesting temperance lectures—one at each of our churchhouses. These lectures were largely attended, and of great help to the temperance cause. We have arranged to begin a series of meetings at the Holsinger house Sept. 23, to be conducted by Bro. J. M. Mohler, of Mechanicsburg, Pa. Bro. David Adams is to hold a series of meetings in the New Paris church, beginning Oct. 23. We also expect to hold a series of meetings at the Point church, in the near future. Our love feast will be Oct. 7, at the Holsinger house.—Levi Rogers, Alum Bank, Pa., Aug. 6.

Glade Run.—Bro. R. D. Murphy, our District Sunday-school Secretary, was with us July 30. In the morning he gave a talk on Sunday-school work. Our teacher-training class held their graduating exercises in the evening of July 30. A program was rendered in which each member of the class took part. Bro. Murphy delivered an interesting address.—Ida B. Bowser, R. D. 4, Kittaning, Pa., Aug. 8.

Hanover.—Our church met in council Aug. 5. Eld. E. S. Miller presiding. The adjoining elders, Bro. J. A. Long, of York, Pa., and Bro. C. L. Baker, of East Berlin, Pa., were present, for the purpose of ordaining Bro. William H. Miller to the eldership. He and his wife were duly installed. The church decided to send the same delegates to the special District Meeting that attended the spring District Meeting. This special District Meeting will be held at York, Pa., Aug. 16. Bro. J. M. Mohler, of Mechanicsburg, Pa., will hold a two weeks' series of meetings for us, beginning Sept. 2. Our love feast will be held Oct. 1. This will be our initial fall feast. Since my last report two letters of membership were granted, and three were received.—W. B. Harlacher, Hanover, Pa., Aug. 8.

Lost Creek.—Our church met in council Aug. 12. Eld. C. G. Winey presided. One letter was granted. Eld. George Strawser and Bro. H. J. Shellenberger were elected delegates to the special District Meeting at York. Our love feast, at the Freespring house, will be held Oct. 7 and 8, at 2 P. M. One young sister was buried with Christ in baptism since our last report.—J. B. Frey, R. D. 2, Mifflintown, Pa., Aug. 14.

Marsh Creek.—We met in council Aug. 12. Eld. Albert Hollinger presided. Much business came before the meeting. We will hold our love feast Oct. 7 and 8, beginning at 1:30 P. M. Brethren D. B. Wineman and H. W. Weaver will represent us at our special District Meeting. Brethren J. Y. Brillhart and J. A. Long were with us. Aug. 14 about a dozen of our members gathered at the home of Theodore Cullison. He had united with the church before the war, and when the call came he went into the army. He remained out of the church for over forty-seven years. We were made to rejoice when he decided again to enlist in the army of the Lord. He was anxious and promised to live faithful to his God until death.—Ida M. Lightner, Gettysburg, Pa., Aug. 14.

Midway.—Our Sunday-school in Lebanon will have the annual children's meeting Sept. 3, at 2 P. M. Bro. James Shisler, of Harleysville, Pa., and our elder, Bro. John Herr, will address the school. Bro. Shisler will preach for us on Saturday evening, Sept. 2, and on Sunday morning. A similar meeting will be held Sept. 10 at Midway, when Bro. E. M. Wenger and our elder will address the school. Bro. Rufus Bucher, of Quarryville, Pa., has promised to conduct a series of meetings in Lebanon this fall. The date will be announced later.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Aug. 16.

New Enterprise.—Our Harvest Meeting will be held Sept. 3. The date for our love feast is set for Oct. 29, at 6 P. M.—C. L. Buck, New Enterprise, Pa., Aug. 14.

Plum Creek church anticipates some good things for Aug. 31 and Sept. 1, as we expect to have Brother and Sister J. M. Blough with us those evenings. Our council has been deferred until Sept. 1, at 6 P. M. We expect Bro. Blough to assist us in the services. They will visit the Glad Run church Sept. 2 and 3.—H. S. Replogle, R. D. 1, Shelocta, Pa., Aug. 18.

Rockton.—Our District Sunday-school Secretary, Bro. Ross D. Murphy, gave us a splendid talk on Monday evening. We had a small, but very attentive audience. The common, everyday events were told in an interesting way, that inspired us with a desire to do more and better work for the Master.—Elizabeth Hollopeter, R. D., Box 45, Rockton, Pa., Aug. 15.

Springville.—Our church met in council Aug. 7. Our elder, Bro. John Schlosser, presided. Considerable business came before the meeting. We considered the matter of rebuilding one of our houses of worship, and heard the report of committee work. We have one applicant for baptism, and a call for more meetings. Aug. 12 we held our Harvest Meeting, which was largely attended, and a collection was taken for the Children's Aid Society of Eastern Pennsylvania.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Aug. 14.

Uniontown.—Our church here enjoyed the presence of Brother and Sister J. M. Blough on Saturday evening and Sunday morning. They spoke to us about the people in India—their customs and their religion,—and of their work among them. Their visit was indeed a blessing to the church here. A collection of $11.02 was taken for mission work. The church here is moving along slowly. A mother was baptized since our last report.—Mary Barnthouse, Uniontown, Pa., Aug. 15.

Upper Canowago church met in council at the Latimore house Aug. 13. Our elder, Bro. C. L. Baker, had charge. We decided to have two series of meetings this fall, one at the Hampton house and one at Baker's. Our love feast at the Latimore house is to be held Oct. 7 and 8, beginning at 1:30 P. M. We decided to send the same delegates to the special District Meeting held at York, Pa., that were at our former District Meeting, held in the spring; namely, Brethren S. S. Miller and S. M. Lehigh; Brethren W. G. Group and D. Bucher Harlacher, alternates.—Andrew Bowser, East Berlin, Pa., Aug. 16.

TENNESSEE.

Beaver Creek.—Aug. 6 the members of our church met to enjoy our Missionary and Harvest Meetings. About eighteen members were present. We are still trying to hold the fort. We had three very excellent addresses by Brethren H. F. Bailey, I. C. Whitson and J. Henry Peterson, on the subject of "Home and Foreign Mission Work." A collection of $6.11 was taken. One-half of this amount will be used for mission work in the District of Tennessee; the other half for mission work in some foreign field. We sang some very beautiful songs. Our closing hymn was, "Forth to the Harvest." We feel that we need the prayers of God's people in behalf of the work here.—J. Etta Peterson, Fountain City, Tenn., Aug. 7.

Mountain Valley church met in council Aug. 5. Our elder, Bro. P. M. Correll, presided. All business that came before the church was satisfactorily disposed of. The visiting brethren having finished their work, they reported the church to be in good working order. Bro. S. A. Gauby and myself were chosen as delegates to District Meeting. A new fence has just been completed around our church grounds. Our cemetery will receive special attention Aug. 19. Some much-needed preaching is now being done among isolated church members. A good collection was reported. Such meetings tend to inspire us to greater activity.—W. H. Wine, Baileytown, Tenn., Aug. 14.

Pleasant View.—Our congregation met in council on the 11th. This being the time of our annual visit, we had considerable business to look after. Almost all the business was finished for the ensuing year. We have one query for District Meeting. Some good admonitions were given. Brethren C. H. Diehl and D. F. Bowman were with us, and gave us some very interesting talks. Bro. Diehl remained and preached for us on Sunday. He gave the church an old-time sermon, which was listened to very attentively. After services on Saturday we received one brother and one sister by baptism. Bro. I. N. H. Beahm is expected to preach for the Brethren in the town of Jonesboro the first Sunday in September, at 10:40 A. M. We certainly welcome him.—N. T. Larimer, Jonesboro, Tenn., Aug. 14.

TEXAS.

Montalba.—Eld. J. A. Miller, of Manvel, Texas, came to us Aug. 5 and began a series of meetings the next day. The meetings continued until the evening of the 13th, with good audiences and the best of attention. We believe there were some good impressions made, as some were near the kingdom. We should like best to have an organization with regular preaching services. Who will come and help us?—John Barnhart, Montalba, Texas, Aug. 10.

VIRGINIA.

Antioch.—Our church met in council Aug. 6. Eld. L. E. Brubaker presided. One letter of membership was granted. We decided to hold our series of meetings, beginning the latter part of October. The meetings are to be conducted by Bro. C. E. Eller. Eld. S. M. Ikenberry has charge of the church at Spray, N. C., for the remainder of this year. The Mission Board gives us two meetings, to be held on the outskirts of the congregation. This will be arranged by the ministers. The annual church visit was ordered to be made and reported Oct. 7. Bro. I. E. Oberholtzer delivered an excellent sermon on Sunday morning to a very large audience. His subject was "The Christian's Growth."—Martha Mitchel, Wirtz, Va., Aug. 1.

Beaver Creek.—Our series of meetings, conducted by Bro. B. B. Garber, began July 22, and continued until Aug. 6. The interest and attendance were splendid from start to finish. Bro. Garber labored earnestly, preaching the Word in its purity and simplicity. As an immediate result eighteen Sunday-school boys and girls were received into the church by baptism. A young husband and wife were baptized a few months ago. July 29 we had our Harvest Meeting. At that time a collection of $21 was taken for the benefit of repairing the Staunton churchhouse. We held our love feast Aug. 5, which was well attended, and the best of order prevailed. We had a most pleasant and spiritual meeting.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Aug. 9.

Bethlehem.—Our congregaton met in special council Aug. 11. The attendance was very good. A number of brethren and sisters from our neighboring congregations were present. Brethren S. A. Bowman, B. T. Naff, J. T. Cummings and Preston Peters were ordained to the eldership. Three brethren were called to the ministry, namely, Brethren C. B. Boon, E. E. Bowman and the writer. Brethren J. B. Flora, C. J. Flora and E. F. Bowman were called to the deacon's office.—N. C. Peters, Boone Mill, Va., Aug. 15.

Green Mount church met in Harvest Meeting July 29. Brethren S. I. Bowman and Samuel Zigler, from the Cooks Creek congregation, Va., and Bro. S. L. Bowman, of Bridgewater, Va., were with us. In the afternoon the annual visit was arranged for. Aug. 4 the church met in visit council with Eld. J. A. Garber presiding. The Ministerial Meeting in the Northern District of Virginia will convene at Green Mount Aug. 31 and Sept. 1. Our love feast will be held Sept. 30, at 2:30 P. M. Bro. B. B. Garber will hold a series of meetings for us sometime in October.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Aug. 10.

Lebanon church met in visit council Aug. 12, with Eld. S. D. Miller presiding. Elders A. S. Thomas, B. B. Garber and Peter Garber were with us from adjoining congregations. They gave us some good talks and admonitions. The report of the visiting brethren was good. Considerable business was disposed of. Elders A. S. Thomas and B. B. Garber were sent here by the District to ordain Bro. P. J. Wenger to the eldership, who with his wife, was duly installed. Our

(Concluded on Page 544.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

EASTERN MARYLAND.

The Sunday-school, Ministerial and Christian Workers' Meeting of the Eastern District of Maryland was held in the Sams Creek church July 26 and 27. The program of this meeting will be found in the Messenger of June 24.

The meeting opened in regular order and on time. The impressive Address of Welcome by the elder, A. P. Snader, gave the meeting a good spirit with which to begin. Some very spiritual remarks were made by the Moderator, which added an impetus that seemed to pervade throughout the meeting.

The first division of the program was the Sunday-school Meeting. The first speaker was the Assistant Sunday-school Secretary. His remarks were full, and rounded out with great thoughts and rich ideas. His address showed careful preparation, and this may be said of nearly all the assigned speakers. A failing altogether too common is, that the speakers take up about one-half of their time in

making apologies. This may be said of a large number of our preachers, who do not have the time to prepare for the great work to which the Lord has called them.

It has been interesting to note the growing interest in the Sunday-school work in the District. The cry of the meeting was for more time for the discussion of these great Sunday-school problems, and a deep impression gained ground that the Sunday-school workers of the District have a day of their own, separate and apart from the Ministerial Meeting. It is hoped by many that this will be brought about in the near future.

The ministerial work was taken up next, and some of the remarks made would, undoubtedly, be beneficial to the church in general, could they be given in full. For the success of a series of meetings the evangelist should think of three things: God, the members, and the sinners. Requirements of the church: It should be well organized, living, loving, working, spiritual, loyal and lasting. The singing should be inspiring and the services should open on time.

We have gotten into the rut of "electing" the elder having charge of the congregation in which the District Meeting is held, and as the meeting goes round in a regular routine, we can tell ten years ahead who is going to represent us on the Standing Committee. If any other District in the Brotherhood does that way, they, too, should consider whether it is best merely to favor certain elders, or to elect a representative body of Christians in our land. A collection, amounting to $11.29, was taken for carrying on the work of temperance in our District.

The various inspiring talks greatly encouraged and strengthened the Christian Workers to do more active and aggressive work in our respective fields. The Christian Workers' Meeting develops power in the use of the Scriptures, Christian character and efficiency for the best and most work the Lord has for each of us to do.

Many expressions were made concerning the helpfulness of the meeting, and the inspiration they could carry back to their home churches.

The election of the program committee for next year and their organization is as follows: Eld. C. S. Harp, Moderator; M. C. Flohr, Secretary; J. Walter Englar, Treasurer, R. A. Nedrow, and J. Walter Thomas.

B. C. Whitmore, Sec.

Thurmont, Md., Aug. 7.

THE LAST JOINT DISTRICT MEETING OF OREGON, WASHINGTON AND IDAHO.

It was our privilege to attend this meeting, and to do so we had to travel about 3600 miles. We had looked forward to it with a great deal of interest. The meeting was held in the southwestern part of the District, in the Coquille congregation, at Myrtle Point, Oregon. This was unfortunate for the members of Idaho who, if they attended, had to travel over two thousand miles, to get there and back.

We boarded the train at 2 A. M., and found Eld. J. U. G. Stiverson, and T. J. Beckwith and wife on board, with whom we traveled to Portland, Oregon, where we met others, en route to District Meeting. The seven of us took passage on the S. S. Breakwater for Marshfield, Oregon. We had an exceedingly smooth ride down the mighty Columbia River, and before sunset were gazing on the broad Pacific Ocean. The sunset was something grand. The writer has traveled from one ocean to the other, almost, and yet never before saw either of them?

At Marshfield we changed to train service for the balance of the thirty miles to the meeting. We found open hearts and doors upon our arrival. The members did all they could to make the visitors enjoy their stay. When the brain was weary with work, the auto was brought forth, and a spin around the valley brought refreshment, and prepared us for work again.

We were a few days ahead of the meeting proper, on account of adjusting ourselves to the sailing dates of our steamer, and thus we had a chance to enjoy the latter part of a series of meetings, then being conducted by our District Bible teacher, E. M. Studebaker. A number had already been led into the Coquille River, to be baptized into Christ, and more followed later on. Some were restored and some came for the first time. All seem to enjoy their new relation to God and the fellowship with his people. Our District Meetings have seemed to be revival meetings, each year, in strengthening us for further duties, and adding more to the fold of God.

Monday, July 10, was the District Mission Board Meeting. The most of the day was spent in shaping and closing up the business of the District, while Bible meetings were held in the churchhouse.

Tuesday was also a busy day, as the elders were in session, getting ready for the final dissolution. This meeting is becoming a very important factor in church work among us, on the Coast, at least. Here the shepherd of his flock may bring the burden of his soul, and take and give counsel, pertaining to the best ways of caring for his charge.

Wednesday, at 8 A. M., Eld. D. B. Eby, the retiring Moderator, was in the chair, ready to effect the new organization. Eld. Howard Keim, of Newberg, Oregon, was chosen Moderator; M. F. Woods, Reading Clerk; J. A. Eby, Writing Clerk. After a few well-chosen remarks by the Moderator, and a few other preliminaries, the meeting was declared ready for business. The unfinished work having been disposed of, except the dissolution, the Moderator wisely ruled out all new business that would reach into another year, and stated at this meeting was to finish all unfinished business, and adopt the dissolution measures of the present District. After some discussion, relative to the ways and means, the whys and wherefores, a measure was reached that pleased unanimously, that everything might effect. So we now stand as three separate Districts,—the District of Oregon, the District of Washington, and the District of Idaho and Western Montana. We come to Annual Meeting, asking to be recognized as individual Districts of the Brotherhood.

This closes, in a formal way, the work of the District of Oregon, Washington and Idaho, organized in 1891, in looking over the Minutes we note many changes that in the District, since its organization. Especially do we note the growth along a few lines. In 1885 there were only five organizations, now there are thirty-two. There were probably not over one hundred members to begin with, where we now have one hundred. A two-page leaflet was sufficient to hold all the business transacted, where now it takes a sixteen-page pamphlet, almost twice the former size, to hold the information and reports of the present day. The body of elders has increased to about thirty-three and the members are pledging at the rate of $2,500 per year for District work, besides the expenses of the individual congregations in helping their pastors, and other special collections for a more different cause.

Now we do not want to be understood as boasting of the above results. We have nothing whereof to boast; we have only done part of our duty. God is at the helm, and has also his children, until that they would let him,—in accomplishing his great work. He used our pioneers to blaze and chop out the way, and to lay the foundation, or rather, build on the solid foundation for which the District stands today. May he ever bless the work of his hahd!

When we were ready to return to our respective fields of labor, our traveling band had increased to fourteen,—all anxious to take a trip on the ocean. Seven claimed their seats at the table, while the others enjoyed(?) their berths.

We were informed, on our return trip, that our vessel was the only coast liner without a bar. This was made possible also by the efforts of the captain of the vessel. We were glad to know that he stood for the right, and on motion of Eld. D. B. Eby, of Sunnyside, Wash., thanks were tendered the captain by the passengers, for his efforts in behalf of temperance, as well as for the excellent service and the courtesies granted us as a people. We had some good singing aboard the boat and all seemed to enjoy it.

The captain then presented the passengers with a copy of his poem, entitled, "Virginia." He was reared under Sunday-school influences, but drifted seaward, and became a free-thinker. He soon gave up this idea, and says he is "nothing" now. He acknowledges, however, that no other movement has helped the world so much as Christianity. May the good Father not only draw this man, but others, to him!

M. F. Woods.

Centralia, Wash.

MIDDLE PENNSYLVANIA.

The Ministerial and Sunday-school Meetings of the above-named District are to be held at Huntingdon Aug. 30 to Sept. 3.

MINISTERIAL MEETING.

Wednesday, Aug. 30, 7:30 o'clock.

Devotional Service.—A. Brumbaugh, Bellwood.
What Constitutes Preparation for the Ministry?—T. T. Myers, Huntingdon.
Sermon to Preachers.—H. B. Brumbaugh, Huntingdon, Closing.—John Bennett, Artemas.

Thursday, Aug. 31, Forenoon Session, 9 o'clock.

Song and Praise Service.—D. A. Sharpe, Yellow Creek.
Business Period.
The Relation of the Church to Educational Activity: (a) Congregational Sunday-School.—J. R. Sharpe, Woodbury. (b) School to Congregation.—A. H. Hahn, Huntingdon.
How Can the Ministry be Made More Efficient?—J. H. Fluck, Loysburg; J. K. Brown, Martinsburg.
The Conscientious Cause and the Relation of the Brethren Church to It.—W. J. Swigart, Huntingdon.

Afternoon Session, 2 o'clock.

Prayer and Praise Service.—J. S. Hershberger, Everett.
The Higher Life and Source of Spiritual Power.—W. S. Long, Altoona.
Our Home Mission Work: (a) History.—J. B. Miller, Curryville. (b) Its Present Status.—W. A. Gaunt, Huntingdon. (c) Its Outlook and Needs.—J. B. Brumbaugh, Huntingdon.
Round Table Conference.—Led by C. O. Beery, Tyrone.
How We Conduct Church Work in Our Local Congregations (five, six or seven minute speeches).—H. A. Spanogle, Lewistown; L. F. Holsinger, New Enterprise; John Bennett, Artemas; S. A. Norris, Shirleysburg.
Committee, E. M. Horst, J. F. Holsopple, D. T. Detweiler.

SUNDAY-SCHOOL MEETING.

Theme—The Sunday-school and the Great Commission.

Evening Session.

7:30, Praise Service.—J. A. Sell, Hollidaysburg.
7:46, How May the Sunday-school Aid in the Development of a Missionary Church?—A. E. Wilt, Altoona.
Quartette.
8:20, What Possibilities Does the Sunday-school Possess for Carrying Out the Great Commission?—F. F. Holsopple, Huntingdon.

Friday, Sept. 1, Forenoon Session.

9, Opening Services.—W. N. Hoover, Hollidaysburg.
9:15, The Church's Responsibility for Giving the Best Training: (a) Instruction in the Word of Christ.—I. E. Holsinger, Tyrone. (b) Training in the Word of Christ.—Ella J. Brumbaugh, Huntingdon.
10:15, What Is the Sunday-school: (a) True Nature of Giving. Wm. Kinsey, Huntingdon. (b) How Develop True Christian Liberality in Giving.—Mrs. J. A. Sell, Hollidaysburg.
Quartette.
11:15, The Sunday-school as a Factor in the Development of the Brethren Church, in the Middle District of Pennsylvania.—O. R. Myers, Huntingdon.

Afternoon Session.

2, Praise Service.—F. R. Zook, Martinsburg.
Business Session.
Open Conference.
Committee, C. O. Beery, Mrs. T. T. Myers, E. M. Detweiler.

SOUTHEASTERN PENNSYLVANIA, NEW JERSEY AND NEW YORK.

The Ministerial and District Meetings of Southeastern Pennsylvania, New Jersey and New York are to be held in the First Brethren church, 354 Sixtieth Street, Brooklyn, New York.

WEDNESDAY, SEPT. 27, 1 P. M.

Hymn 248; Lesson, 1 Tim. 3. Prayer by J. T. Myers. Roll Call of Delegates in the District. Address of Welcome.—J. Kurtz Miller.

First Topic: The Church.

1. Her Real Mission, and Wherein Do We Come Short?—J. P. Hetric. A. P. Gelb.
2. Her Workers, and How Attain the New Testament Standard of Efficiency?—Quincy Leckrone. (See 1 Tim. 3 1-13.)
3. Her Public Worship; How Make the Main Hour More Worshipful?—Ira Holsopple.
4. Her Prayer Meeting; How Make It the Most Effectual?—R. H. Coffman, Seth Myers.
5. The Sunday-school; Suggest Improvements.—Ira Holsopple, Paul H. Bowman.

Second Topic: Our Obligation to the New District.

Suggest a plan whereby each pastor can bring his people face to face with their obligation to the new District, and secure their hearty co-operation.—W. J. Miller, W. G. Nyce. Free Will Offering. Supper at the church for all, 7:00 P. M., Song Praise Service. Leaders, E. Strayer and A. P. Gelb.

Third Topic: Two Sides of Our Pastor's Life.

The First Side: What He Ought to Be:—
1. In His Study and Pulpit Preparation.—D. W. Kurtz.
2. In His Delivery of the Lord's Message.—Gary C. Myers.
3. In His Pastoral Work.—C. F. McKee.
4. In His Hospitality.—S. F. Kittinger.

The Second Side: What the Church Ought to Be:—
1. In Aiding Him to Become a Good Pastor of the Flock.—J. Y. Ebersberg.
2. In Aiding Him to Preach with Power.—Henry T. Horne.
3. In Relieving Him of Extra Burden.—J. T. Myers.
4. In His Financial Support.—Lewis Kulp, W. S. Price.

Fourth Topic: Plans for Aggressive Work for Our Young People.

Paul H. Bowman. Free Will Offering. Benediction.

DISTRICT MEETING, THURSDAY, SEPT. 28.

Sunrise Praise Service. Breakfast, 6:00.
7:00 A. M., Elders' Meeting.
8:00 A. M., Hymn 201. Short Exposition of Acts 15, and Prayer.—J. F. Hetric.
1. Roll Call of Churches and Seating of Delegates.
2. Election of Officers.
3. Announcement of the New Organization.

The Business Session.

Information.—Those coming on the Pennsylvania R. R. can buy a ticket direct to Brooklyn. This places you at the Flatbush Avenue Station (Long Island), where you can take a Fifth Avenue street car (going South) and reach Sixtieth Street. Walk down Sixtieth to 354, and there you will find a warm welcome at the First Brethren church.

If you desire lodging and meals it will assist us if you drop a card to Pastor J. Kurtz Miller, 258 Sixtieth Street, Brooklyn, N. Y.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notice should be accompanied by 50 cents

Ganger-McCowen.—By Eld. Jesse Stutsman, at his home, July 27, 1911, Mrs. Henry Ganger, of Huron County, Ohio, and Sister Zora McCowen, of Darke County, Ohio.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Lantz-Ward.—At the undersigned at the home of the bride's mother, Sister Kate Ward, Aug. 10, 1911, Bro. Francis M. Landis and Sister Alice M. Ward, both of Dallas Center, Iowa.—Morris W. Eikenberry, Dallas Center, Iowa.

Stowell-Heiblig.—At the undersigned at my home, Aug. 10, 1911, Mr. Earl Stowell and Sister Olea Heiblig, both of Fyatts, Colo.—A. C. Root, 724 West Main St., Grand Junction, Colo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beaver, Thomas L., son of John and Anna Beaver, born in Union County, Pa., Dec. 30, 1833, died at his home near Panther Lick, August 6, 1911, aged 77 years, 6 months and 16 days. He was married to Maria J. Royer in November, 1860. In April, 1870, they, with their family, moved to Dallas County, Iowa, to the farm on which they have since lived. In the year 1876 he was called to the office of deacon, in which

office he faithfully served. Bro. Weaver was a man of deep spiritual worth, a wise counselor and enjoyed discussing the truths of our Word. After some months of patient, severe suffering from cancer, he peacefully passed away, leaving his wife and two children. Services by Eld. Samuel Hodgen, assisted by the Brethren.—A. M. Stine, Adel, Iowa.

Bover, Sister Mary Elizabeth, died at Parma, Idaho, Aug. 7, 1911, aged 60 years. She was a devoted Christian mother. She leaves a husband and several children. Services at the Sonnes church by Bro. J. C. Noher.—Rose E. Bradley, 203 Sixteenth Avenue, S., Nampa, Idaho.

Bowers, Sister Salome Agnes, daughter of Joseph and Elizabeth Ronk, born in Botetourt County, Va., June 21, 1856, died near Frankton, Ind., Aug. 3, 1911, after a short illness of two and 13 days. She moved with her parents to Indiana in 1866, and lived in Madison County until 1874, when she married to Joseph Bowers Dec. 17, 1874. To this union were born three sons and one daughter. Her husband and two sons died over two years ago, but she was able to be up and around. The day before her death the doctor was called to see her, but when he left they retired, her husband gave her some medicine, but when he awoke he had passed away. Funeral services were held at the home, near Frankton, by Bro. D. F. Hoover, after which the remains were brought to Elkhart County, Ind., and laid in Stoney Creek house, east of town, where another service was held by Bro. Hoover. Interment in the Miller cemetery.—Florida J. E. Greene, Middletown, Ind.

Carson, Bro. Frank E., born in York County, Pa., March 1, 1870, died at his late home in Colchester, Ill., Aug. 4, 1911, aged 41 years, 5 months and 3 days. He came to Fulton County, Ill., when he was sixteen years old. In 1893 he was married to Catharine Burgard. To this union were born five sons and two daughters. His first wife died about 15 years ago, parents. Their mother preceded their father a little more than three months. Bro. Carson joined the Church of the Brethren many years ago, and was always faithful to the church. He was called to the other world after a long illness of dropsy, which office he filled with credit. The few last years of his life his health was very much impaired, which compelled him to give up his activity in church work. For many years was a carpenter by trade, and the leading man in building the Camp Creek church house, donating both his time, labor and money. He always labored for the prosperity and welfare of the church. He was well known throughout this vicinity in which he lived. He had a quiet disposition and a high moral character. To know him was to love him. He had many friends. Services in the Camp Creek church by the writer. Interment in the near-by cemetery.—M. Hahn, Colchester, Ill.

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Kelly, Alice, daughter of Mahlon and Charity White, born July 18, 1882, died Aug. 12, 1911, aged 29 years and 29 days. She was married to George Kelly Dec. 16, 1893, to whom were born three children. She leaves parents, husband, two brothers, a son eleven years old, and a daughter seven years old. She united with the Brother Kelly church in 1904, and the Brethren eight years ago. Her death is doubly sad from the fact of her being killed by a stroke of lightning while standing in the door. Services by the writer at Cedar Chapel. Interment in the near-by cemetery.—Samuel Hodgen, R. 12 — J. W. Kitson, Fort Wayne, Ind.

Kintner, Samuel Maurice, born in 1839, near Bucyrus, Crawford Co., Ohio, died June 17, 1911, in Pawnee County, Kans. At the age of fifteen he moved with his parents to Defiance County, Ohio, where he was married to Sarah Ann Hinton, July 27, 1862. He united with the Church of the Brethren in May of 1874, and remained a faithful member until death. He moved with his family to Marion County, Kans., in 1885 and from there to Stafford County in 1887, where he lived three years. He then moved to Pawnee County, where he lived until his death. He was a faithful and consistent member. To him were born seven sons and a daughter, together with the wife and one sister, survive. Funeral services were conducted by the editor church. Text, Job 5: 26. Burial in Pleasant Ridge cemetery on the corner of his old farm in Stafford County, beside a son and daughter who preceded him.—Mrs. Sarah Larrick, Larned, Kans.

Larrick, Sister Jennie, nee Clark, wife of Bro. Henry Larrick, born Nov. 15, 1849, died at her home, Long Beach, Cal., Aug. 5, 1911, aged 61 years, 8 months and 20 days. She was married to Bro. Larrick July 21, 1868. She gave her heart to Christ in the early part of her married life, uniting with the Larrick she united with the Church of the Brethren. She was a faithful, earnest Christian worker in the church, always at her post of duty. She was afflicted with cancer, but bore her suffering with Christian patience. She called for the elders and was anointed and died in the full assurance of eternal life. Services by Brethren A. L. B. Martin and B. F. Masterson. Text, Rev. 14: 13. Interment Isea in her garden.—Silvely, 1219 East Second St., Long Beach, Cal.

Mauzley, Sister Elizabeth A., died Aug. 6, 1911, aged 64 years and 6 months. He was the oldest son of a family of five. He was deprived of his father at the age of seven years. He was married Nov. 15, 1863, to Minerva Farner at Swanton, Ohio. To this union were born seven children. Three children preceded their mother in death. He leaves a wife, three daughters and one son; also two brothers and two sisters. He united with the Church of the Brethren in 1868, and in 1872 was elected to the deacon's office, in which he served faithfully and consistently. Services conducted in Swanton to the St. Joseph Hospital, in Kansas City, Mo., July 29, where he underwent an operation by a specialist, assisted by Bro. C. A. Shank in the River Brethren church in Indiana. Text, Rev. 14: 13.—I. D. Parker, Swanton, Ohio.

Merkey, Bro. George, son of Bro. James Merkey, died at his home near Rehrersburg, Berks Co., Pa., July 8, 1911, from the effects of a paralytic stroke, aged 71 years, 11 months 19 days. He united with the church several years ago, and was always a faithful worker in the church until within months of where he will be greatly missed. Besides his parents, he leaves four brothers and two sisters to mourn his loss.—Reuben E. M. Wengert, Jacob Plaute and Jacob Meyer at Ziegler's Investigations. Interment in the adjoining cemetery.—H. M. Frantz, Myerstown, Pa.

Neff, Sister Mary, born Jan. 22, 1848, in York, Pa., died Aug. 10, 1911, aged 63 years, 6 months and 19 days. At the age of eight years she came to the State of Indiana and resided in Elkhart County until her death. In 1867, at the age of 19, married to William Neff. This union was blessed with five children, one of whom preceded her in death, also one in infancy. Four children survive her. October, 1906, she united with the Church of the Brethren, and lived a true and faithful member. Services at the Maple Grove church by Brethren Peter Brockman and Iverson Miller. Text, Rev. 14: 13. —Clara E. Butterbaugh, New Paris, Ind.

Sowers, Sister Henrietta, died of old age, at her home in Hamilton Township, Franklin Co., Pa., Aug. 7, 1911, aged 86 years, 8 months and 23 days. She was a widow thirty-one years, a member of the Church of the Brethren over sixty years, and possibly the oldest church member of the Upper Conawago congregation. She leaves many relatives among whom she raised. One of them is married; the other young lady named Ida Sowers, who lived with her aunt, helping her in the Mummert cemetery near East Berlin, Pa. Services by Elders C. L. Baker and C. C. Brown.—Nellie I. Baker, East Berlin, Pa.

Spangler, Mrs. Conrad, died of paralysis July 4, 1911, at her home in Bermudian, Pa., aged 75 years, 1 month and 26 days. She was a member of the Bermudian church, near Bermudian, Pa. Services by Eld. C. L. Baker, assisted by Rev. Paul Glatfelter (ex-Lutheran minister).—Nellie I. Baker, East Berlin, Pa.

Timmons, Bro. John, born in Maryland May 6, 1825, died in Prairie City, Iowa, July 31, 1911, aged 86 years, 2 months and 26 days. He came to Iowa in early life, and to Prairie City in 1855, where he resided until his death. He united in 1882 and lived a consistent and exemplary Christian life till his death. In 1918 he was married to Sister Hannah Weybright. To this union twelve children were born, eight of whom are living, also he leaves in his wife and sixty-five years old. Services by the writer. Text, 1 Peter 1: 3, 4.—S. J. Goughnour, Ankeny, Iowa.

Weaver, Jesse, died at his home, Aug. 6, 1911, after a long illness of dropsy. He was born in Lancaster County, Pa., Jan. 17, 1848, and was married to Miss Sarah Ann Hoover, Dec. 25, 1873. To this union were born seven children, three of whom preceded their father in death. He was a member of the Church of the Brethren for many years, and was a faithful worker in the church. He was called to the other world after a long illness of dropsy, which office he filled with credit. The few last years of his life his health was very much impaired, which compelled him to give up his activity in church work. For many years was a carpenter by trade, and the leading man in building the Camp Creek church house, donating both his time, labor and money. He always labored for the prosperity and welfare of the church. He was well known throughout this vicinity in which he lived. He had a quiet disposition and a high moral character. To know him was to love him. He had many friends. Services in the Camp Creek church by the writer. Interment in the near-by cemetery.—M. Hahn, Colchester, Ill.

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series of meetings will begin Sept. 2. Eld. D. C. Flory is to conduct the services. Our love feast will be held Oct. 7. Immediately after our council we held our Harvest Meeting, conducted by Eld. B. B. Garber. A collection of $40 was taken for the repairing of the Meeting-house. On Sunday morning we listened to an interesting address by Eld. A. S. Thomas.—S. Nelella Garber, Ft. Defiance, Va., Aug. 19.

Manassas.—We held our Harvest Meeting July 29. Bro. S. H. Flory, of Nokesville, Va., and Bro. W. R. Conner, of Bridgewater, Va., gave us very practical sermons. A collection of $9.35 was taken up for Home Missions. The same day our council meeting was held. Bro. Conner held a series of meetings at Bradley, beginning July 25 and closing Aug. 8. As an immediate result of the meetings, sixteen were baptized and one reclaimed. Those baptized were all young people, except one, a middle-aged man who had been a Catholic. We feel that the seed sown during these meetings will still bear more fruit. Bro. Conner is not afraid to preach the whole Gospel.—Alice C. Blough, Manassas, Va., Aug. 18.

Montebello.—Our series of meetings began Aug. 6 and continued until Aug. 13. Our elder, Bro. Geo. A. Phillips, of Barren Ridge, preached for us during the week. This was his first visit to Montebello. We hope to have him with us again. We met in council Aug. 12. Bro. J. R. Kindig presided. A goodly number of our members were present. Our love feast will be held in the near future. The funeral sermon of Friend Alford Hite was preached by Bro. J. R. Kindig Aug. 17. On the 14th four sisters came out on the Lord's side and were baptized. Much interest was manifested in the meetings, as we had large crowds and good attention was given. Bro. A. B. Fitzpatrick's horse ran away on Sunday evening, on their way home from church, and both he and his wife sustained injuries. Sister Fitzpatrick is in a serious condition. We hope both will recover.—Emma J. Layton, Montebello, Va., Aug. 19.

Pleasant Hill church met in council Aug. 12, with four visiting ministers, Brethren Wyatt Reed, Zion Mitchell, S. E. Hylton and Austin Hylton, present at the meeting. Three deacons were elected instead of two; namely, Brethren Wesley Alderman, Robert Marshall and S. E. Hylton. On Sunday following Bro. Zion Mitchell preached a soul-inspiring sermon, causing one,—the head of a family,—to decide for the Lord's side. Our love feast will be held in October.—Ruth A. Hylton, Willis, Va., Aug. 14.

WEST VIRGINIA.

Harman.—Eld. Jonas Pike came here Aug. 12, and preached three soul-stirring sermons to good congregations. An aged sister returned to the fold. Bro. Pike expects to begin a series of meetings here Sept. 3. Our love feast will be held Sept. 3.—Cora A. Harman, Harman, W. Va., Aug. 14.

Johnstown.—Bro. Geo. Parrott, of near Mapleville, Md., was with us Aug. 13, and gave us two good sermons. At our last council we decided to have a love feast Nov. 4, beginning at 2 P. M. We also decided to hold a series of meetings after the love feast.—J. W. Williamson, Cherry Run, W. Va., Aug. 14.

Pleasant View.—Since our last writing one has been made willing to accept Christ by baptism, and one reclaimed. Aug. 26 Bro. S. I. Bowman, of Harrisonburg, Va., will begin a series of meetings for us. Sept. 14 will be our love feast.—Anna F. Sanger, Box 46, Bragg ville, W. Va., Aug. 21.

WASHINGTON.

Tacoma.—The work here in the city, is moving along nicely. The Sunday-school, preaching services and prayer meetings are all well attended. Some of our members are out of the city, working in the harvest fields. Our meeting house is 710 South Fiftieth Street. The members in the city seem interested in pushing the work forward. We trust that many souls may be saved.—J. U. G. Stiverson, 710 South Fiftieth Street, Tacoma, Wash., Aug. 19.

THE KESLER AND DENNY DEBATE.

The public discussion between Bro. B. E. Kesler and E. G. Denny, which took place in the Beaver Dam church, Ind., closed in good order on the evening of Aug. 16. The attendance throughout was good. The order and attention were splendid. Bro. Kesler ably defended the doctrines and practices of the Church of the Brethren.

Our neighbors and friends stood by us loyally throughout the meetings, and cheerfully assisted us yesterday in removing the tent and setting things in order.

We feel that our doctrine is now favorably established in their minds, and we hope that it may reach their hearts ere long, and cause them to join hands with us in the advancing of the Lord's work in this community.

The hundreds who had ordered the debate in book form, if printed, will be disappointed, as Rev. Denny positively refused to allow his speeches to be printed. We regret this disappointment, but as Bro. Kesler is now arranging to engage in another debate with the same people in Texas, next month, it is expected that one will be printed. If so, due notice will be given.

J. G. Stinebaugh.

Akron, Ind., Aug. 18.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) Vol. 60. Elgin, Ill., September 2, 1911. No. 35.

AROUND THE WORLD

Deficient Rain Fall in India.

The "Bombay Guardian" reports that a large area of India,—Berar, Gujerat, Rajputana, the United Provinces, and the Punjab,—are suffering from a decidedly insufficient rain fall. In some parts sowing has not yet commenced, and in other parts the water supply is deficient. Clear skies, with sunshine during the day, have dissipated all hopes of an abundant rain fall, and it now looks as though the sections involved will have to face at least a partial crop failures. Excessive rain fall is reported from the East coast and Assam,—Narayangunj having had an excess of twenty-three inches of rain. We trust that later reports of the affected districts may show more favorable conditions than are now anticipated.

Checking Corrupt Influences.

Two official censors,—a man and a woman,—will hereafter examine and pass upon all moving picture films exhibited in the State of Pennsylvania. This, if judiciously done, will undoubtedly go far to remove many, if not all, of the corrupting influences hitherto characterizing these shows. A San Francisco police justice recently fined the proprietor of a nickelodeon $100 for displaying a motion picture showing a hold-up and a murder, basing his action upon the ground that the moving picture of such a debasing scene is likely to furnish a strong incentive for the perpetration of similar crimes. Like restrictions, however, should apply to the regular theaters also, since similarly objectionable scenes are enacted on the stage. The tendency is in the wrong direction,—always downward.

Increase of Tramps and Beggars.

According to a recent report of the "National Association for the Prevention of Mendicancy" there are more than 250,000 tramps and beggars in this country. Most of these are parasites upon society,—barnacles upon the ship of state. They are vagrants by choice, and yet practically nothing is being done by the authorities to win them from the error of their way. Many European countries have public workshops to which people of this class are committed, and where they work for a maintenance until knowledge of a trade has been gained. Thus an opportunity is given them to become honorable and self-supporting members of society, instead of remaining a burden to the country and often a real danger to isolated rural districts. To teach our dependent ones to help themselves is better than any amount of unwise gifts bestowed upon them.

Paganism Increasing in Russia.

Judging by official statistics, published by the Russian Ministry of the Interior, large numbers of the peasantry in the districts of Perm, Ufa, and Vjatka have fallen into a state of paganism, again worshiping the ancient gods, Flor and Lavra. In fact, the worship of these gods is said to have never fully disappeared from these districts, but it is now so rapidly increasing that great concern is being aroused. Nearly 35,000 of these people have been found in the districts above referred to,—heathen at heart, though nominally members of the Greek church. That so many of these people should deliberately forsake church privileges, does not speak well for the body with which they have been identified. As the Greek church, however, is so largely lost in formalism and man-made decrees, one need not wonder at the sad relapse referred to. The salt has lost its savor.

An Insane Asylum for Jerusalem.

Arrangements are being made by Dr. J. Berendt, who is in charge of an asylum for the insane in Berlin, Germany, to found a similar institution in Jerusalem. During a recent journey to the Holy Land, his spirit was deeply stirred, when in the Greek monastery El Chadre, near Bethlehem, he found the insane chained to the walls of their prison, with a rough iron band around their neck. They have no attention given them whatever, and are compelled to lie at night on the bare stone floor. The contemplated asylum is to be of international character, and all patients, of whatever cult or nationality will be treated in accordance with the most modern methods and treatments, in care of up-to-date alienists. The plan is most heartily endorsed by the people of Jerusalem. Mohammedanism does not build hospitals, orphanages or asylums. It is Christianity alone that does unto "the least of these,"—earth's lowly ones,—what the Master would have them do to him.

Religious Papers as Home Educators.

When, recently, the pastor of a flourishing congregation announced to his people that he was ready to take subscriptions for a Sunday paper, there was undisguised astonishment until he learned to add that the paper in question was the official organ of the church and one in every way suitable to read on Sunday. He further suggested that, in order to displace the Sunday newspaper, most excellent use might be made of the church paper on Sunday afternoons, by members of the family reading aloud and discussing the various items and articles of the paper. Some families, who tried the plan, report great success and the best of interest. The church paper is an educator of no mean value if we choose to make it so.

Man's Marvelous Genius.

The recently-accomplished aeroplane flight of Harry N. Atwood, from St. Louis to New York, 1,265 miles, in twenty-eight hours, stands first, thus far, in the world's achievements along that line. Wonderful as it is, we are but in the infancy of the science of successful air navigation. Looking forward to possible progress in the future,—in the light of attainments achieved in other branches of human endeavor,—we may rest assured that the genius of man, God-given, will rise to the opportunity, and overcome the difficulties that are now so apparent. May we not hope that the final conquest of the air, shall minister wholly to man's best interests, affording a ready means of communication, and ushering in a new era of peace and good will to all men?

What Christians Have Done for Japan.

Paul said: "I am made all things to all men, that I might by all means save some." In this spirit Christian missionaries have not only labored spiritually for the people of Japan but also with doctors and nurses, schools and hospitals. Before Perry's arrival most of the 2,000,000 infants, born each year, died for lack of proper sanitary measures. Now, with the best of sanitary and hygienic methods, introduced by missionaries, the child mortality has been most remarkably reduced. One of the strong points of Christian effort in Japan is seen in its wonderful adaptability to the progressive spirit of the nation. Every other inheritance of Japan is fixed. Christianity has shown its living power, while Buddhism, in its gradual decay, has demonstrated its utter failure.

Why India Faces a New Danger.

There was a time when India was ranked among the most temperate countries of the world. That it is, of late years, losing the distinction it once claimed, is not due, altogether, to their own choice in the matter, but to the persistent desire of the English Government to increase the sale of liquor, in order to enrich its treasury. This we are told upon the assurance of Mr. D. E. Wacha, who is an acknowledged authority on Indian affairs. He also tells us that there has been "quite a regiment of Government resolutions of all sorts and degrees on the various systems of pushing the drink traffic, and raising revenue by diversified methods." The fact that census figures reveal an actual decrease in consumption, would seem to indicate that alcohol in India, as elsewhere, is having its fatal results. As Lord Morely says, "India is face to face with a new, dire and additional plague."

Overcrowded China.

Those who have never seen the thickly-settled portions of China can perhaps hardly realize the woeful condition of affairs in many districts, until the following story is told. The carrying coolies rarely live beyond forty-five or fifty years. The term of a chair bearer is eight; that of a rickshaw runner is but four years. The drafting of childhood into the work-life is ruinous. Not one boy in fifty can read. Not one girl in a hundred. Famine is the rule. As one might readily expect, mortality among children is frightful. Poverty, economic pressure, superstition,—these mighty powers for evil,—exact a fearful toll of humanity. Were it better days will come. Better economic management will cause famine districts to cease. Opium will be overthrown. Disease will be throttled. The death rate will decline from fifty or sixty per thousand, as it now is, to twenty per thousand, as it is in Japan. A great future awaits this most populous of earth's nations, and the day will doubtless dawn when China's numerous sons and daughters must find homes in other parts of the globe because of overcrowded conditions at home. May we not hope that while many Chinese are now renouncing the faith of their fathers, they may, in full assurance, rest their hopes in him who said, "I am come that ye might have life"?

Why Encourage the Traffic?

A protest is going up from all parts of our country concerning the participation of high Government officials in the International Brewers' Congress, to be held in Chicago, Oct. 12-22. It appears that Secretary Knox issued a circular letter, addressed to the diplomatic and consular officers of the United States, endorsing the gathering. Then, too, Hon. James Wilson, Secretary of Agriculture, has accepted an invitation to act as honorary president of this congress. All this has aroused intense indignation on the part of temperance workers everywhere. Seeing these high officials exerting their influence in behalf of the terrible liquor traffic, further increasing its power, we are most forcibly reminded of the fact that there is still a battle to wage against the "world rulers of this darkness, the spiritual hosts of wickedness."

Another Million for Humanity's Welfare.

It has been said,—and not without reason,—that it requires the highest degree of wisdom to distribute vast fortunes wisely and well. While many have not the privilege of becoming the world's benefactors by princely gifts, there are others who seek to help humanity at large by their generous offerings. The recent million dollar donation bestowed by John D. Rockefeller upon the "Institution of Medical Research," New York, in addition to other millions given previously, will mean much for the advancement of medical skill in battling with the various ills afflicting humanity. Though we may not approve the ways and means by which the "Oil King" amassed his wealth, his present liberality in behalf of humanity's welfare, is most commendable. Let it not be forgotten, however, that all of us, though not blessed with wealth like Mr. Rockefeller, may use our means "to do good, be rich in good works."

Our National Improvidence.

It may seem strange that our nation, which sprang from the thrifty settlers who founded Plymouth and Jamestown, schooled in the rough adversities of an unusually strenuous pioneer life, should have developed that most deplorable improvidence, so much in evidence today. Perhaps no other country has been so signally blessed with abounding agricultural resources and the treasures of the mine, the oil fields, the rivers and the lakes. Hence it has been, perhaps, but natural that our people, in hoeing with might and main for a more effective conservation of our natural resources. While this is commendable indeed, temporally speaking, we should not forget that in the spiritual world the same care needs to be exercised, lest we fail to make the most of the splendid resources at our command. "Neglect not the gift that is in thee."

Anti-Jewish Riots.

While the persecution of Jews in Russia has been so long continued and violent that it is almost taken as a matter of course,—as belonging to that land of extreme autocracy and religious intolerance,—one would hardly believe such a thing possible of England,—a country of more advanced ideas, one would suppose. Under date of Aug. 23, however, extensive riots are reported from South Wales, during which a number of shops and warehouses, belonging to Jews, were wrecked and looted. Most of the Jews suffered from the unprovoked attacks are residents of long standing and of excellent repute, and there is no apparent reason for the lawless acts being visited upon them. The authorities attribute the entire outbreak to unsettled conditions growing out of the recent labor troubles, which came well nigh plunging the nation into a most unfortunate national disruption. The lawless mobs that are the natural outgrowth of all disturbances, involving the various interests of a nation, are not readily dispersed, even after the original cause of complaint has been satisfactorily disposed of. Then, too, it appears that anarchistic teachings are gaining ground among the lower classes of England, and, following the lead of agitators in other countries, their bitterness is very apt to vent itself upon the generally obnoxious Jew,—the more so because of his possessions. Persecution has been the sad experience of the Jew for centuries, and he has not yet drained the bitter cup to the dregs.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Out of Our Loss the Gain.

SELECTED BY AGNES M. RYAN.

I learn, as the years roll onward,
And leave the past behind,
That much I have counted sorrow
But proves that the fates are kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They can not banish the sun,
And the earth shines out the brighter,
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Can not know the infinite peace
That falls on the troubled spirit
When it sees, at last, release.

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must lie buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness,
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward for pain,
So, afar earth, is heaven,
And out of our loss the gain.

Manheim, Pa.

Creation vs. Evolution.

BY T. L. WATERS.

The Creation.

"Creation, the act of creating; causing to exist, or constituting; especially the act of bringing the universe or this world into existence."

"Evolution, the act of unfolding or unrolling; hence, in the process of growth, development; as, the evolution of a flower from a bud, or an animal from the egg."—Webster.

THIS definition of evolution all can understand, because it is a natural process, but the evolution with which this article is to deal is that of the modern atheist, and is thus described by Ernest Haeckel in his "Evolution of Man," Vol. II, page 33: "In conclusion I repeat that it is only in the case of monera—of structureless organisms without organs—that we can assume the hypothesis of spontaneous generation. The extant monera do afford us organless and structureless organisms, such as must have originated by spontaneous generation, at the first beginning of organic life upon the earth."

Put in more readable language by Robert G. Ingersoll, it reads: "The moner is said to be the simplest form of animal life that has yet been found. It has been described as 'an organism without organs.' It is a kind of structureless structure; a little mass of transparent jelly that can flatten itself out, and can expand and contract itself around its food. It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division. By taking this moner as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure through all the forms of life to man himself. In this way, finally, every muscle, bone and joint, every organ, form and function, may be accounted for. In this way, and in this way only, can the existence of rudimentary organs be explained. Blot from the human mind the idea of evolution, heredity, adaptation, and the 'survival of the fittest,' with which it has been enriched by Lamarck, Goethe, Darwin, Haeckel, Spencer, and all the facts in the history of animal life become utterly disconnected and meaningless."—*Some Mistakes of Moses, page 96.*

The natural instinct of a young robin leads it to open its mouth and swallow anything dropped in; truly the evolutionists must presume that the whole community are but a nest of young robins, and will swallow this pill of evolution.

Let us take a common-sense look at these statements. By no known law of physics can a homogeneous substance,—which consists of only one element,—be changed into a heterogeneous one,—which consists of two or more elements. For example, oxygen and hydrogen are each homogeneous, and only by combination of two parts hydrogen to one part of oxygen do they combine to form water, which is heterogeneous. This every person understands who knows anything of chemistry. Now, how could this homogeneous moner evolute or develop into birds, beasts and men?

It Could Not.

Again; by the law of heredity,—everything after its kind (Gen. 1: 21),—it could only reproduce itself; and if the moner was the only beginner in life, then this world would be full of monera. Such an instance as "spontaneous generation," is a thing unheard of. There can be no life without antecedent life, and the antecedent life of all things is God, where the Bible places it.

There is a story told of an Irishman coming home from a lecture on evolution, who bolted the door of his cabin with a carrot. His wife upbraiding him for his foolishness, he exclaimed: "Hush, Biddy, it might a-volute into the finest av sthale afore the thafe comes." There is more sense in this sarcastic remark of the Irishman than in volumes on evolution.

Was the Earth Created Or Did It Evolute?

All infidels and atheists hold that it was evolved from inorganic matter, through the action of natural law. The astronomer La Place begins with a red-hot nebula, whirling in space, though he forgets to tell us how it came to be red hot, or what force set it to whirling.—*See "American Cyclopedia," article Cosmogony.*

Spencer, Comte, Helmholtz, Tyndall, and nearly all modern atheists hold as follows: "Assuming (note that word) for the sake of the argument, a rare, homogeneous, nebulous matter, widely diffused through space; the following successive changes will, on physical principles, take place in it: (1) Mutual gravitation of its atoms; (2) atomic repulsion; (3) evolution of heat, by overcoming this repulsion; (4) molecular combination at a certain stage of condensation; followed by (5) sudden and great disengagement of heat; (6) lowering of the temperature by radiation, and consequent precipitation of binary atoms, aggregating into irregular flocculi, and floating in the rarer medium just as water when precipitated from air floats into clouds; (7) each flocculus will move toward the common center of gravity of all, but being an irregular mass in a resisting medium, this motion will be out of the rectilinear, that is to say, not directly toward the center of gravity, but toward one or the other side of it; and thus (8) a spiral movement will ensue which will be communicated to the rarer medium through which the flocculus is moving; and (9) a preponderating momentum and rotation of the whole mass in some one direction, conveying its spirals toward the common center of gravity."—*"American Cyclopedia," article Nebular Hypothesis.*

And this is what skeptics would have us believe instead of believing the simple statement: "In the beginning *God created* the heavens and the earth" (Gen. 1: 1). Which is the easiest of belief?

It will be noticed that it is *assumed* that the matter with which they start out is all homogeneous, consisting of but one simple element. Says Spencer: "From the earliest cosmical changes down to the latest results of civilization, we shall find that the transformation of the homogeneous into the heterogeneous is that in which progress essentially consists."—*"First Man's Origin and Destiny," page 25.*

Paschasius Rudbent, in the eighth century, advocated the doctrine of transubstantiation. There was money in it; and so it became popular in the Greek and Roman Catholic churches. It was defined and accepted by the Council of Trent, Oct. 11, 1551. It reads: "Chap. IV: This holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread, into the substance of the body of Christ our Lord: and of the substance of the wine into the substance of his blood." Here is the only instance on record where inert matter is instantly changed into living flesh and blood; but the atheistic scientist beats it way yonder. He would have us believe that a simple substance, consisting of but one element, *changed itself*, without any intelligence taking part, into a world full of fishes, birds, beasts and men. How much more sensible and reasonable to believe the Psalmist:

"The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world."
—Psalm 19: 1-4.

The Consummation.

In the investigation of any theory or doctrine the final end should be carefully considered. The consummation of evolution is summed up by Prof. Alexander Winchell, Professor of Geology in Michigan University, as follows: "Every year and every day witnesses the dissipation of terrestrial warmth. While we ponder the great fact, the world is growing cold beneath our feet. The current of events is carrying us inevitably to a state of total refrigeration. Perhaps the mountains will have been leveled first, and the continents swallowed up in the sea. . . . The nations of men, if they still exist, will have emigrated from the temperate to the equatorial regions. New diseases will have diminished their numbers. Polar frost will have crept stealthily and steadily from Behrings Straits to the Gulf of Mexico. Continental glaciers will again have brooded over the land. The prairie blossom will have perished beneath a mantle of snow as limitless as are the prairie regions. The fleet rivers will have been chained to their rocky banks. . . . The Mongolian is not known from the Caucasian. Pale, thin, and feeble, the shivering remnant of humanity have gathered themselves together into compact communities, for economy of vital warmth. . . . Men return to caves, whence they came in the beginning. Year by year the populations become less. Year by year the dead empire of frost is extended. . . . Unless some sudden catastrophe shall sweep the race from being in a day, the time will come when two men will alone survive of all the human race. . . . These two men will gaze into each other's faces, wan, thin, hungry, shivering, despairing.

The last man has composed his body to eternal rest. The once fair earth is a cold and desolate corpse. Nature's tears are ice. The face of the sun is veiled. It is midnight in the highways of the planets. The spirits of heaven mourn at the funeral of nature."—*Sketches of Creation.*

Such is the final consummation of the gospel of despair, the gospel of evolution. From its awful and fearful ending let us turn to the Bible, and in its sacred pages read the Gospel of light and hope:

God's Promise.

"Behold, I create new heavens (the air) and a new earth; and the former shall not be remembered, nor come into mind" (Isa. 65: 17). "But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 13). Read all the chapter. "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people; and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither

shall there be mourning, nor crying, nor pain, any more; the first things are passed away" (Rev. 21: 1-4, Am. Stand. Bible).

Dear reader, honestly now, does not that sound better? The apostles Peter and John were optimistic; their optimism was founded on the promise of God, who can not lie. The pessimism of the geologists and evolutionists is based on what they see with their natural eyes; for they know nothing of that principle called faith.

Now, as we must believe something, which shall we believe, the evolutionists or the prophets and apostles? We are told that "he that cometh to God, must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11: 6). Here, then, is the very first step, and as the child reaches out its hands to its parents when it starts to walk, so reach out your hands to God and take the first step.

Gig Harbor, Wash.

Covetousness.

BY NOAH LONGANECKER.

"Covet" is used in the Bible (1) in a good sense,—"Covet earnestly the best gifts." Here it means, "To wish for with eagerness." Here the glory of God and the good of man is sought. (2) In a bad sense,—"Thou shalt not covet" (Rom. 13: 9). Here it means, "To wish for inordinately, or unlawfully." Here the honor and good of *self only* is sought. This is apparent from the tenth command of the Decalogue, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Ex. 20: 17). Covetousness in a bad sense is idolatry (Eph. 5: 5; Col. 3: 5).

Selfishness is one of the prevailing sins of the world. Is not the church becoming worldly in this sense? Selfishness is the prime root of covetousness in a bad sense. Hear Paul: "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's" (Philpp. 2: 20, 21).

Self, *self*, SELF, is the idol to which all such are continually sacrificing. Have all the heathen idols more adherents than the idol of COVETOUSNESS? This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous" (2 Tim. 3: 1).

May we not conclude that covetousness will be the ruin of more souls than any other sin, because, while rampant, it is allowed to go without any reproof? The writer, at least, never heard of any one being tried for the sin of covetousness. We do not say that God does not reprove the sin. Covetousness was Eve's first sin. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat" (Gen. 3: 6). How God reproved and punished the sinner! Covetousness was the leading sin under the patriarchal period. It brought ruin to Lot. "*Remember*," warns Christ in reference to this.

Covetousness was the first sin of the Jewish church in Canaan. True, Achan only committed the sin, but how many perished with him! In speaking of ancient Israel, Jeremiah twice said, "From the least of them even unto the greatest of them every one is given to covetousness" (Jer. 6: 13; 8: 10).

A concordance before me refers to the punishment of Laban, Balaam, Achan, Saul, Ahab, Gehazi, in the Old Testament, for the sin of covetousness. Why is King David omitted in the list? No sooner did he break the tenth commandment, than he broke the seventh. Next he tried to break the ninth, and when his plan failed him, he broke the sixth. Many do injustice to David by *only* referring to his *sins*, and omitting to mention his *repentance* and *conversion*.

There are many features of covetousness. This being true, where is the innocent man that can cast the first stone at David? Pride manifests itself in many forms. But suppose no one who was guilty of the sin, in some of its forms, would be allowed to cast the first stone, would we not all go out?

So of the sin of covetousness. The first sin in the Christian church, after Pentecost, was covetousness. All know the fate of Ananias and Sapphira. "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man" (Mark 7: 20-23).

Covetousness is the forerunner of pride. We have some *seventy-four* decisions against one feature of pride in the Minutes of Annual Meeting, and not one against the idolatry of covetousness. How unlike Christ! Christ said of covetousness what he said of no other sin. We read, "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, TAKE HEED, AND BEWARE OF COVETOUSNESS" (Luke 12: 13-15).

The following, from "Peloubet's Select Notes," is clear on the tenth commandment: "This is the only one of the commandments which treats solely of sins of the mind and heart; and in so doing it strikes at the very root of all sin, for every sin is born of desire (Mark 7: 21, 22; Jas. 1: 14, 15), and there would be no sin if this commandment were perfectly kept (Rom. 7: 7).—*Todd*."

Who, that studies the references carefully, will not see the force of the above remarks? Paul classes covetousness with gross crimes. So does Christ, as already quoted. "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat" (1 Cor. 5: 9-11). "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6: 9, 10).

What will covetousness not do? "Through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 Peter 2: 3).

Hartville, Ohio.

Securing Material for the Sunday-school, —Where and How?

BY C. E. BOONE.

At first thought this subject would apply chiefly to the pupils of the Sunday-school, but after some consideration we find that the student body alone is not all the material required for a successful Sunday-school.

The word "material" always implies something that is "essential," "important,"—that out of which anything is to be made. Now, then, in our opinion the most essential part of any organization is its working force, and looking at the Sunday-school from this standpoint, let us consider "the where and the how" of securing such a force.

In the first place, in all cases and under all circumstances, we should have Christian men and women as officers and teachers of our Sunday-schools,—men and women who go often and earnestly to God in prayer, men and women who are ready and willing to give their very best efforts for the cause of the Master,—those who have been converted, regenerated or born again, *i. e.*, changed from a carnal to a Christian life; men and women who are being led by the Spirit of God.

We can not conceive of a sadder mistake than to put our Sunday-schools in charge of officers and teachers who are out of Christ, and who are not under the influence and power of the Holy Ghost. If the blind lead the blind, both will fall into the ditch. "First cast the beam out of thine own eye, and thou mayest see clearly how to cast the beam out of thy brother's eye." How can we teach that which we have never felt? Would any one want his child to be taught by an unbeliever? Just think of it,—a teacher teaching something that he does not believe! Example is the best of teachers. "Practice what you preach" is the most emphatic object lesson before the world today.

Then we say, Get your superintendents and teachers from the ranks of Christian men and women. Get them from the members of the Brethren church. Teachers who are trying to live according to the New Testament teaching, can be found most readily among those of our own faith and practice.

Now, then, Where shall we secure the pupils for the Sunday-school? We must have the material to work upon, if we wish the school to live and progress. Without it our organization is of no use. We can not develop the minds, or win souls for Christ and his cause, unless we have the material on which we can work. There is but one answer to this question: We will have to get this material from our homes. Yes, I say, *our homes*. I do not mean this home, and that home, and the other home, but in every home within our reach. Yes, in every available home.

Being in the home, the vital point at issue is, Whom shall we take? Shall we take the mother and leave out the father? Shall we take the daughter and leave out the son? No, a hundred times no! It is just as important for one member of the family to go to Sunday-school as the other. All have equal rights, all are heirs of the same salvation. Christ came that we might have life and that we might have it more abundantly.

If the father says, "I am too old and do not care to attend the class," you need not expect the son to be interested. Should the mother say, "I am too busy with my house work and the children, to go to Sunday-school," you need not expect the daughter to take a leading part. We can not expect the hearty support of the children unless the parents are regular attendants at Sunday-school.

Show me a family where the parents are always on time and have their lessons well in mind, and I will show you children who are doing all they can, in the work of the Sunday-school. Our children are imitators. How often do you hear them reason like this: "My papa and my mamma did this, and it is all right. I do this because my father and mother do it. I know they would not do wrong." Watch them as they play; their lives are just full of the acts of father and mother. They are being moulded like those around them.

Parents, we would like to appeal to you. We should like to burn it upon your heart with such force that you would not soon forget it, that it is your duty and your privilege to bring up your children in the nurture and admonition of the Lord, and we know of no better way than to set the example, which, in most cases, they will follow. Now, then, get the father and mother to come to Sunday-school and the children will be sure to follow. On the other hand, if you stay at home and send your children, it will not be long until their interest lags. Soon they are careless and unconcerned, and ere long they drop out, one by one, very probably because the father or mother did not go.

While all know, and well know, that we should attend Sunday-school, there is another question: How shall we be induced to come out? Some say, "I feel as if I ought to go, but I am so busy during the week that I feel like resting on the Lord's Day." My brother, my sister, I do not believe that you should have to be begged or persuaded to attend these services. You certainly ought to feel deeply your responsibility to God, and be willing and ready to do all you can in your Master's service, for after we have done all that is possible we are only unprofitable servants. If those who have done their utmost, only narrowly escape, where will the sinner and ungodly appear?

For the smaller classes the prize method may do much to have the children attend regularly, however we should always impress the thought upon them, that it is not the ultimate end of the Sunday-school simply to attend all its sessions. It means more, and the children should be taught to that end. It means a life saved for Christ and the saving of the world. It means a development of the better nature, a well

rounded out being, with all the best that is to be had. It means to grow away from our animal natures and to be lifted up to a higher and nobler nature, like unto the Son of God.

In conclusion, then, let us say, "The 'where' means everywhere, the entire family, from infancy to old age. The 'how' is the example, the life we put into the work, and the interest we take in the welfare of the human family."

"There is a time we know not when,
A place we know not where,
That marks the destiny of men
For glory or despair."

I know of no place that will start a soul heavenward more quickly in early life than the efficient Sunday-school. Will we do our part in this great work?

Bluefield, W. Va.

The World's Conversion or Evangelization—Which?

BY J. M. BLOUGH.

WHAT is the church's duty to the world,—to convert it or to evangelize it? To evangelize means to preach the Gospel and to teach the nations in God's way. To convert would mean to turn the nations to the worship of God through Jesus, *i. e.*, to be Christians. This is a big difference, indeed, and one that we should understand.

I fear that missionaries are sometimes misunderstood when they urge the church to send more workers now, that the world may soon be evangelized. Some, perhaps, make the mistake in preaching and say *conversion* when they mean *evangelization*. People are found at least, who ridicule the idea of converting the world. They say it is useless, and that the Scriptures teach that the world will not be converted,—at least not in this dispensation. But this I will not argue.

We teach that *the evangelization of the whole world is the duty of the Christian church*. The conversion of the world would be noble, ideal,—the thing to be hoped for and prayed for,—but it is not our work. We can not convert anybody. That belongs to God and the individual. However, the world can not be converted without being evangelized, hence the importance of evangelization. Paul plants, Apollos waters, but God gives the increase. Whether the world is converted or not converted, does not affect our duty a particle. A missionary may work for thirty years without a convert, yet he is just as responsible for preaching the Gospel, as long as there are people who have not been taught. So the church is responsible for evangelizing the world, regardless of the number of converts. Jesus sends us forth to preach the Gospel to every creature, and to teach all nations, and to witness to them, and our responsibility lasts until that is done. Let us remember that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And I feel the end can not come before. How long must God wait?

Of course we must work and pray and hope for the conversion of all the lost, for until that is done we will not know who those are who will believe. "Whosoever" may mean any one. It is not for us to say that certain people or nations will not believe. It is ours to evangelize all, regardless of their condition. God can not convert them without our evangelizing, so let us all do our very best to enlighten all nations quickly, so that God may convert all who might believe. And who will be responsible for those who die before we evangelize them?

Evangelization, however, means more than heralding, *i. e.*, simply the telling of the gospel message, and then passing on. Heathen nations are not Jews. They can not appreciate the message of truth at first, so it is not enough to preach to them once, and then to shake off the dust from our feet if they do not believe. We must teach them until they can intelligently accept or refuse. And this depends largely on living the Christian life before them.

Yet even with this interpretation "the evangelization of the world in this generation" is a reasonable motto for the Christian church. It can be done and it ought to be done, and the Church of the Brethren ought to be the first to do her share of it. Why ridicule the idea? Let us not bring reproach upon the command of Christ by refusing to do all we can in evangelizing the world in God's appointed way, satisfied to let the conversion of the world with him who draweth all men unto himself. Let us do our duty and God will take care of the rest.

Johnstown, Pa.

Home! Its Great Need Today.

BY C. A. BRALLIER.

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Where the heart its shrine has builded."

"THE hand that rocks the cradle, rules the world," is an old maxim, tried and true. And it shall not cease to be one as long as we have homes, because it strikes deep on the fundamental fact that the life of an individual is largely determined by the environments that are thrown about him in his infancy and, later on, through the maturing years. These are the environments of the home.

Chiefest of the determining factors of the home is mother. Oh, the tender feelings that surge within the care-trammeled soul, as we recall that sacred name. How closely youth, with all its joy, sorrows, and disappointments is linked with mother! The circumference of the child's life is in its mother.

Ah, mothers, little do you realize what a "bundle of possibilities" you cuddle upon your breast. That darling babe will be the man or woman of tomorrow.

We hear the cry today for power, for opportunity, for a chance to do something. Do you ask for power, sister? Do you know what power is? Power does not lie in the right of franchise, nor in a life of competition with men. Ah, no! Power lies in the ability to mould lives,—not by outward restraint and compulsion so much as by instilling into the life the principles that should govern it.

Mothers, herein lies your power, your opportunity! As queen of the home you hold the greatest place of power and influence today among men. The great need of our homes today is mothers who realize this, who see themselves in their relation to life.

"What is home without a mother?" Simply a place to eat and sleep,—a place of convenience for us, to adjust ourselves,—that's about all. A Chinese proverb says, "A hundred men may make an encampment, but it takes a woman to make a home."

Mothers, do you want power? Then lay hold of your God-given right, as man's helpmate, as his complement, and wield your influence for God and the right. This, well done, will leave very little time or inclination to repine for a place among men. You have the place now. God help you to fill it!

God pity the poor boy or girl whose mother neglected the greatest opportunity in her life to mould their lives for good. They are handicapped for life. Instead of going forth, in opening manhood and womanhood, equipped and fitted to perform their functions in the home and in society, they go forth to waste their time and talents in sin. Instead of going forth to conquer, they go forth to be conquered. Instead of their life being spent in progressive development of character, they spend it mostly in picking themselves up out of the dust, where they have fallen.

What we need today in our homes, is mothers. We need mothers who have been schooled in Christ, who have been perfected in him for their highest function in life,—that of motherhood! We want mothers who think more of children than they do of work, books, flowers, birds, pet dogs or cats. We want mothers who study the growing child, with all its needs, more than they do the culinary art. We want mothers who think more of adorning the soul with principles of righteousness, than they do the body with raiment. We want mothers who realize their position in the home, and make the most out of it. We want mothers who teach their daughters to be women,—not fashionable ladies. We want mothers to recognize their place in God's plan of the ages, and to accept with joy their exalted position, as mothers in a home. We want mothers who teach their boys to be men,—not puppets. We want mothers who seek to instill into the boy's life those principles of life that will give due reverence and honor to woman as his complement.

Mothers, do you want more to do? Surely, the responsibility of the position you now hold is enough to make you tremble, lest you let slip an opportunity to make home what it ought to be.

How happy the home where a mother's love soothes the aching brow, stills the troubled heart, binds up the wounds of today, and lives in the joys of her household! "Her children shall rise up and call her blessed." Such a home a son or daughter will be very loath to leave. Back to it will they come with bounding joy.

To such a home, fatigued by the conflict with the world, the husband returns at eventide with joyful anticipation of his royal welcome. The club or lodge can not keep him away. Ah, no! Home is where he finds rest, joy and freedom from cares, with his loved ones.

Ah, mothers, sisters, what an opportunity to serve the Master! May God bless our mothers! Yea, he has already blessed them!

Barron, Wis.

Homiletic Hints.

BY E. B. HOFF.

Doing the Lord's Work with the Lord's Power.—Zech. 4: 6, 7.

THE Jews, after having been warned by the prophet for many years, and still persisting in their sin, were carried to Babylon to endure the chastisement of God (2 Kings 25). After the Jews were seventy years in bondage (Psa. 137 and 74), Babylonia changed hands, and under the administration of the Persian king, Cyrus, they were permitted to go to their home land and rebuild their home city. Returning was made a matter of choice with them. Many did not return but a number did. Read of the joy with which they came (Psa. 126).

Encouraged to rebuild the temple, they began, but were soon hindered by their neighbors,—the Samaritans and Moabites. These people, after not being able to hinder them themselves, sent messages to the King of Persia and interfered seriously with the rebuilding of the temple. Read here, especially, Ezra 4.

The Lord raised up two prophets,—Haggai and Zechariah, to stir up the people to activity, and get get them back to their work again. (Read Ezra 5 and Haggai 1.) In one of the messages to Zechariah we find our text. The prophet,—as prophets frequently did,—had a vision. The vision became the background of his discourse. It is recorded in Zech. 4: 1-5.

A golden lampstand was standing between two olive trees. These trees were connected with the lampstand by pipes, indicating that the lamp was well furnished with oil. The golden lampstand that stood in the temple was supplied with oil by the priests as the occasion required. This one, however, needed no human attention, but was in constant touch with the source of the light power. The angel informs the prophet that this vision is the message recorded in verses 6 and 7. It teaches that sustenance would come "not by might or power [these are military terms] but by my Spirit, saith Jehovah of hosts." This vision, then, is a promise of God's never-failing supply of power for Zerubbabel and his companions in the rebuilding of the temple.

In verse 7 we see that the task of building lay before Zerubbabel as a great mountain, but the promise comes that if the work is done in the power of the Spirit of God it will be completed with shoutings of grace, and the very mountain will become a plain before those who trust in Jehovah for their strength.

This does not indicate that they shall dispense with their skill, and sit down in idleness, but it does indicate that they may depend upon God for their strength and their protection, and that he will prosper them for their trust in him. Then, when the work is done, they will not boast of human ingenuity and ability, and take the glory home to themselves, but their song will be, "Grace, grace." One need but read the Books of Ezra and Nehemiah, to

find the fulfillment of this promise. Indeed, we can find the fulfillment again and again throughout the pages of sacred history.

The New Testament indicates very strongly that God's people today are builders of a temple not made with hands. Paul says, in 1 Cor. 3: 9, "We are God's fellow-workers: ye are God's husbandry, God's building." In the same chapter, in verses 10-17, we note what kind of building God's servants should do, what kind of material they should use, and how they should build. In 1 Peter 2: 5, the apostle speaks of the spiritual house which God's people are building. If, in all Christian effort, we were to follow carefully the message of the prophet, given to Zerubbabel, the Lord's cause would prosper mightily in the face of all the enemies of the world.

3435 Van Buren St., Chicago, Ill.

Some Practical Suggestions.

BY WM. MOHLER.

Practical Talks tells of a business man who gave away four New Testaments every day. Some years ago he found that the cigars he smoked daily cost him the price of four Testaments, so he stopped the smoking habit and began the New Testament gift habit. He may have reasoned as some others have done: If he could afford to spend a certain amount of money for a habit that did him no good, he could quit the habit and afford to spend an equal amount of money in some way that would do good.

If every brother in the Church of the Brethren, who is now using tobacco, would quit the habit and give its cost, yearly, to the mission fund, what an amount of good could be done with the money now wasted on a useless habit! I find that the average user of tobacco spends for its cost about five cents a day. Some spend more, others less, but five cents a day seems to be a fair average. Five cents a day seems a small sum to say much about, when considered individually. A small piece of chewing tobacco, or one cigar a day, who would fuss about that? But when we estimate what is spent in one year, the amount is not so small, and then, when we estimate what is spent yearly, by all of the tobacco-users in the church, the amount grows appallingly.

If one member, in every twelve, uses tobacco, which I believe is a fair estimate, it means that members of the church are spending every day about $350, which in one year amounts to the enormous sum of $127,750,—an immense amount absolutely wasted! Money enough, if placed in the hands of the Mission Board, to supply 100 missionaries, paying them $600 a year, each. Out of the money remaining twenty-two churchhouses could be built, costing $3,000 each. If they did not want to build churches, they could build forty cottages for the use of the missionaries.

When the amount of good is considered, that the money, now wasted on a useless habit, might do, does it not look like a very great sin to spend the Lord's money in this way? We are supposed to be faithful stewards of the things which God has entrusted to us. If the money was given to us by the Lord for a good and useful purpose, and we use it for self-gratification, we certainly sin in so doing.

We do not want to censure the user of tobacco too severely. I notice that when contributions are taken, he gives about as liberally as those who do not use tobacco. If the non-user of tobacco pays into the Lord's treasury all that the Lord gave him for that purpose, is not the remaining money his own, to do with as he may see fit, providing that he does not use it to his own injury or the injury of others? Is not the same thing true of the user of tobacco? If it belongs to him, what difference does it make how he spends the money he does not need for his living,—whether it is for tobacco, luxuries, stocks, bonds, farms, or anything else that he may think will add to his pleasure? I am not saying that the remaining money is his own to use as he may see fit, but I do say that God will require us all to give an account of our stewardship. One essential thing is that we pay into the Lord's treasury all that he gave us for that purpose. If we give a freewill offering out of what we may call our own, we will be blessed for the deed. Under the law of Moses one-tenth of the increase was the Lord's (Lev. 27: 30). It was to be used for a specific purpose (Num. 18: 21-32). I do not know that the Lord ever relinquished his claim to this tenth. Since he has done so much more for us than he has done for the Israelites, I see no reason why he should not ask as much of us.

We have suggested that the tobacco-user quit the habit and give the cost of it to the mission fund. Our figures are based on a membership of 84,000. About one-half of this number, or 42,000, are brethren. If 7,000 of this number use tobacco, that leaves 35,000 brethren who do not use it. Now, if the 7,000, by quitting a bad habit, could be made willing to pay into the Lord's treasury the amount thus saved, every year,—$127,750,—the 35,000 brethren could, by an equal amount of self-denial, pay in five times as much. Altogether they could pay $766,500.

This is an enormous sum, yet I am quite well convinced that it is nowhere near the one-tenth of the church members' financial income. It is far more than is now given to the Lord for the support of his ministers.

We are wasting more for trifles than we are giving to the Lord. There are members that are giving liberally because they love God and are glad for the privilege of being able to help spread his Gospel, but there are many others, concerning whom I am often made to wonder why they give at all, whether they give because they are afraid not to do so, whether they give because they feel it a duty to give a little something, or whether it is because they are ashamed not to give when they see others giving. It is more than I can tell. It does look to me that if they loved the Lord with all their heart, their purse-strings would not tighten when the mission solicitor asks for help to spread the Gospel.

Many more missionaries can be used to spread the Gospel, and when I consider the wealth and increase of the church, I am made to feel that the Lord has provided us with an abundance of means to send them out into the harvest. Do you know that if every member of the Church of the Brethren would lay by one cent every day, to give to the General Mission Fund, the Mission Board would have money enough to support five hundred missionaries? Let us not censure the tobacco-user for his waste of the Lord's money until we place our equal amount of the Lord's money to the Lord's use. If all of us do that, there will be money enough to support many more than 500 missionaries. Will you do so? Some will, and some will not. May the Lord be merciful to those that will not.

Miami, New Mexico.

IDAHO AND WESTERN MONTANA.

Just as the birth of the Child Jesus was an occasion of joy for all the heavenly host, so should the begetting of any new church organization be to all the hosts of the redeemed. When Annual Meeting spoke the District of Idaho and Western Montana into existence, she begat another son into the economy of Jesus Christ. More men are today vigorously pushing the great work to the front. Men and women are conscientiously putting life into commissions which heretofore lay dormant.

We note a few things which affect a larger range of interests than those in our immediate territory:

1. In the "Rules," or constitution, under which this District Meeting organized, she pledges her allegiance and fidelity to the General Brotherhood. She means to help the united Brotherhood to accomplish the great mission of the church.

2. In order more effectually to do her work, she appointed the following committees:

(a) Missionary Committee: L. H. Eby, President (3 years), David Betts, Secretary (2 years), Nampa, Idaho, R. D. 3, S. S. Neher, Treasurer (1 year).

(b) Sunday-school and Christian Workers' Meeting Committee: E. B. Sargent, President (3 years), Jennie Brower, Secretary (2 years), Meridian, Idaho. C. A. Williams, Treasurer (1 year).

(c) Ministerial Meeting and Bible School Committee: Eld. L. E. Keltner, President (3 years), Eld. J. E. Shamberger, Secretary (2 years) Payette, Idaho, A. L. Gorham, Treasurer (1 year).

(d) Committee on Homes for Orphan Children: Eld. C. Fahrney, President (3 years), A. L. Gorham, Secretary (2 years), Payette, Idaho, T. J. Beckwith, Treasurer (1 year).

(e) Temperance Committee: Eld. L. E. Keltner, President (3 years), Julia Graybill, Secretary (2 years), Boise, Idaho, Harry Beckwith, Treasurer (1 year).

(f) Committee on Time for Next Meeting: A. I. Mow, S. A. Rhodes, A. B. Eldredge.

The secretaries of these several committees or boards, are properly the District Secretaries to correspond with both the congregation officials and the General Brotherhood officials in their respective functions. Of this, both correspondents at home and abroad will take notice, and preserve the address of those serving your interest.

3. The District organized a Child Rescue Board and withdrew from the "Board of Charities" of the combined District of Oregon, Washington and Idaho, now dissolved. The new committee is energetic and their plan of work is perfectly simple and economical.

4. The Temperance Committee is not the least feature of this new District. Before the session that appointed them adjourned they already took steps to go about their work. It was urgent.

5. A resolution from the District of North Dakota, Western Canada and Eastern Montana, proposing to make the crest of the Rocky Mountains the dividing line between them and the District of Idaho and Western Montana, was also adopted.

6. It will be observed that the secretary of the Mission Board is the District Secretary provided for in Art. II of "Petitions from the General Mission Board," p. 6, Annual Meeting Minutes, 1911. While there are now twelve organized churches in Idaho and Western Montana, yet the Mission Board has much virgin territory, and will doubtless need some assistance from the abler and better established churches. Up to the present, the District Meeting has not left any matter, within her power undone that would raise the courage and establish good fellowship within and among the several churches. We unitedly pray that, severally and unitedly, the members of Idaho and Western Montana may not only be the happy recipients of more...tune and living exponents of the Spirit of the Holy One.

Calendar of District Gatherings.

Meetings convene in the Payette Valley church, Idaho, April 17-20, 1912, as follows:

Elders meet April 17, 1: 30 P. M.

District Meeting proper: (1) Delegates qualify April 18, 8 to 9 A. M. (2) District Meeting organizes April 18, 9 A. M.

Missionary Meeting, April 19, 8 to 10 A. M.

Temperance Meeting, April 19, 10 to 12 A. M.

Children's Rescue Meeting, 1 to 3 P. M.

Sunday-school and Christian Workers' Meeting, 3 to 5 P. M.

Ministers' and Bible School Meeting, April 20, 8 to 12 A. M.

A. I. Mow, Clerk.

Weiser, Idaho.

ANOTHER DEBATE.

To relieve the suspense of the many who were so disappointed in our failure to have the Akron, Ind., debate reported, I wish to say that arrangements are being made for a debate with the same people at Miami, Texas, Sept. 19. This debate will be, in all essential features, the same as the Akron debate, and as I have permission from the other party to have it reported, you still have a chance to get the debate in book form.

To those who had ordered the book, I will say that Bro. Stineclough is turning your names over to me. If I hear nothing from you to the contrary, I shall consider each subscriber as being a member of the advance order club, who still want the book.

To those who still wish to order the book, I would say, send your name and address to Bro. N. A. Gray, Miami, Tex., on a postal, stating you want a book.

Rush in your orders NOW, so there may be no question about the sales paying out on the first edition. This opportunity may never come your way again. Embrace it NOW!

B. E. Kesler.

River Bend, Colo.

THE HORN AND WOODIEL REUNION.

We held a reunion at Bro. W. L. Woodiel's home Aug. 13. It was a rainy day, and all could not get there, but twenty-one of the Horn family and twenty-seven of the Woodiel family met, and enjoyed a good dinner and a pleasant social time. The old-time reminiscences were appreciated by all. The father of the Woodiel family died in the year 1885. The writer is the oldest of the children living. Our mother is still living and enjoyed this meeting. The father of the Horn family died in 1874, but the mother is still living. Bro. Horn, with his family, moved to Austin, Ark., in 1857, and Bro. Woodiel moved to Austin, Ark., in 1868. These two widows are the oldest settlers living in that neighborhood. May God bless our mothers that their last days may be the happiest and brightest of all these days, and may we so live as to be an honor to them!

Lee Woodiel.

Palestine, Ark., Aug. 21.

THE ROUND TABLE

Following Jesus.

BY EMMA J. MODLIN.

JESUS said, "Follow me." There are two ways of following Jesus. One way is to follow closely. "Then shalt thou walk in thy way safely, and thy foot shall not stumble" (Prov. 3: 23). The other way is to follow afar off, as Peter once did. We can not follow in this way very long before we deny him. No doubt, in our weakness, we have denied him many times, either in word or action. But if so, did we weep bitterly over our mistake, as Peter did, or did we justify ourselves?

When we think how often we have hid our light from the world, by presuming that it is unnecessary to follow the Word so closely, and then think of the judgment seat of Christ, where we must give an account, we exclaim, with one of old, "What then shall I do when God riseth up? What shall I answer him" (Job 31: 14)?

Gentle reader, do you love Christ? Then follow HIM instead of following man and man-made theories. There is so much worldly wisdom and so-called scientific teaching and methods extant today, that the simple teaching of the Gospel, in many instances, is almost lost sight of. Wisdom is all right, if it is of the right kind. But much of it is not that wisdom that cometh down from above, full of good fruits and without hypocrisy (James 3: 17). Too much of it is fleshly wisdom, from which come man-made theories and methods, until our eyes are blinded to the true light of the Gospel.

Poor, deluded souls that we are! Who hath blinded our minds? 2 Cor. 4: 4 answers the question. But these carnal natures of ours are so lustful after the things of the flesh, that, if left to go on unrestrained, we will almost wrest the Scriptures from their true meaning in order to justify ourselves in following Jesus afar off.

Let us all strive to keep on the straight and narrow way that leadeth unto life; and if at last, by the grace of God, the gates of that heavenly city swing ajar for us, and we are permitted to enter and "see him as he is," then shall we sing,

"May this my glory ever be.
That Christ was not ashamed of me."

Burr Oak, Kans.

Contentment.—1 Tim. 6: 6.

BY J. H. MILLER.

THIS word is found but once in the Bible. Paul saw how necessary it was for a Christian to heed the advice. Paul speaks of perverse disputings, of men of corrupt minds, etc. He says, "From such withdraw thyself." "But godliness with contentment is great gain." How eager some people are for wealth! They are never satisfied. The more they get, the more they want. Paul would speak on this wise: "Having food and raiment, let us be therewith content." The rarest feeling that ever lights the human face is the contentment of a loving soul—one who walks in the blessed sunlight of God's eternal truth. Some are laboring hard for more wealth, but even when it is obtained, they are not contented.

A contented mind is the greatest blessing a man can have in this world. Of a truth, contentment is felicity. Few are the real wants of men. Like the majority of his troubles, they are more imaginary than real. "Let your conversation be without covetousness, and be content with such things as ye have" (Heb. 13: 5). Some people are like the rolling waves of the ocean,—never satisfied. They have a discontented mind. Nature teaches us how to live, but wisdom teaches us how to live contented. A contented mind is opposed to luxury and affluence. To be contented, as a Christian, keeps us walking in the fear of God.

What a glorious world this would be if we had Jesus in our minds at all times, saying, "Peace be unto you." I would rather be shut up in a very modest cottage with my Bible and good books, with my friends and family, and live on the most common food, than to have the world, in its restless wave of a discontented mind, rolled at my feet. Paul had learned a good lesson. "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Philpp. 4: 10, 11).

Goshen, Ind.

A Struggle for the Light.

BY G. E. YODER.

As I was sitting in my study, one evening, with the lamp near the window, I noticed a very large "miller" putting forth every possible effort to get to the lamp on the inside of the pane. Repeatedly he would go back into the darkness and then, with a bound, dash for the light.

I was wondering what the result would be if American citizens would put forth such an effort to get to the real fountainhead and source of all light and life,—Jesus Christ! If insects, in their nature, seek light in the darkness of the night, why should not man, likewise, seek the Light of Salvation in this night of sin?

Poor man seems to be differently constituted, for he "loves darkness rather than light." But the Lord says the reason men do so is "because their deeds are evil." Man stays away from the light "lest his deeds should be reproved."

The Light will "reprove" our deeds sometime, and it will be the better for us if it does not in this world. If we "hate" the light now (because of our sins), what will be our feeling of heart at the judgment bar of God, when the searching rays of God's piercing light shall be turned upon our life, and picture each act from start to finish?

Let us seek the Light NOW.

Elk Lick, Pa.

Staying on High Ground.

BY OMA KARN.

THOSE so unfortunate as to have yielded to temptation to retaliate for a wrong, will doubtless agree with the assertion that of all the mean feelings to which human nature is subject, the feeling that follows this act, is the very meanest of all. Any one who can feel satisfaction over the results of such a proceeding, has lowered himself to a condition where the moral tone of character is at very low ebb, without much hope of ever rising from that condition. He has injured himself far more than has the one that attacked him.

It need never hurt us to be wronged or attacked or set aside. It may hurt our feelings but that is a minor matter. The one who is really hurt is the one who has wronged us, for as some one has said, "The aggressor does more harm to himself than to the person whom he wrongs."

The place for the one wronged is on high ground,—so high above our assailant that only the echo of his blows reaches us. To return the wrong,—get even,—necessitates getting down on his level. In this fact lies the explanation of the degraded feeling that follows retaliation. Better suffer in silence than to lower ourselves to this level.

Covington, Ohio.

The "Know-All."

BY DAVID M. ADAMS.

THE greatest bore to humanity is the "Know-all." He is a decided nuisance. So far as inflicting any material harm is concerned, he is very much like the dove, but when compared with the serpent, with reference to wisdom, he is woefully lacking. He presents himself at almost every public gathering. He makes himself conspicuous in every circle,—social, political and religious. He is watched only to be avoided. He meets no legitimate want of society. However, he is very intrusive, and preys greatly upon the patience of his fellow-man. No matter who is speaking, he is sure to interrupt and express his opinion, which, in his judgment, should put an eternal quietus to the discussion. He vaunteth himself and is always puffed up. His ambition is to serve humanity in the capacity of a ready reference book.

Now, there is no use to contend with a "Know-all." It is a useless expenditure of time, words and energy. Let him have his say while you preserve wise and eloquent silence. Nothing else will satisfy him.

Scalp Level, Pa.

THE apostle tells us that we should "earnestly contend for the faith," and the injunction is well worth heeding, in these days of loose religious views. We must remember, however, that when our earnestness is shown merely by being *contentious* about our own *definition* of the faith, we are a good ways from the apostolic mark of perfection. *The* faith referred to by the apostle is one thing, while man-made *definitions* may be, and are, quite different, and lamentably deficient, at times.

CHRISTIAN WORKERS' TOPIC

Abraham the Man of Faith.

Heb. 11: 8-10, 17-19.

For Sunday Evening, September 10, 1911.

I. Faith Is Confidence in God (v. 1).—It is associated with hope (v. 1); with righteousness (v. 4); with holiness (v. 5); with diligence (v. 7); with trial (v. 17); with conflict (vs. 32-37, 39).

II. Faith Is Demanded (Mark 11: 22; Luke 8: 50; Eph. 6: 16).

III. Samples of Faith (Gen. 15: 6; 22: 8; Job 19: 25; Dan. 3: 17; Heb. 11: 33); an active faith (Jas. 2: 21-26).

IV. Abraham Was the Great Typical Example of Faith.—By faith he obeyed the call of God (Gen. 12: 1-4); by faith Isaac was born (vs. 11, 12); by faith he "offered up Isaac" (v. 17). Abraham's faith in God and his love for God were stronger than his love for his beloved son. Hence, his prompt obedience.

V. Abraham Was an Extraordinary Man.—(1) He sustained the very intimate relation of "friend of God" (Jas. 2: 23); "father of many nations" (Rom. 4: 17); and "father of all them that believe" (Rom. 4: 11). (2) He complies with conditions of true discipleship in forsaking all (Gen. 12: 1-4; Heb. 11: 8; Luke 14: 33); and in being justified by faith (Gen. 15: 6; Gal. 3: 6).

VI. Faith Is the Living Source of Christian Conduct.—(1) We walk by faith (2 Cor. 5: 7); we stand by faith (2 Cor. 1: 24); we resist the devil by faith (1 Peter 5: 9), we overcome the world by faith (1 John 5: 4). (2) Faith is the spring of our spiritual life. Hence, the life of faith (Gal. 2: 20); the work of faith (2 Thess. 1: 11); the household of faith (Gal. 6: 10). With all the examples in Heb. 11, we ought to be spiritual giants.

PRAYER MEETING

Living for the Day or for Eternity.

Titus 2: 11-14; Matt. 16: 24-27.

For Week Beginning September 10, 1911.

1. **Looking Beyond the Portals.**—A realization of the world invisible is a source of great help and inspiration to Christians. It was said of Moses, "He endured as seeing him who is invisible." Willingly he renounced the honors of the Egyptian court, that he might resolutely pursue his way toward the promised land. An unseen hand beckoned and he followed. All of God's people may share the influence of the world invisible. They may feel the "impulse from the sky,"—the power of an endless life (Heb. 12: 1, 2).

2. **The Message From Above.**—To the Christian, burdened, saddened, weary with life's struggles, there comes the greeting, with voice of music and the beckoning of an inviting hand, "Cheer up! There awaits you the loving welcome from the loved ones of long ago! God is real! Spirits are real! Heaven is real! The things that are unseen are eternal! Have courage! Work on! Fight on! Pray on! The light afflictions, which are but for a moment, work out for you a far more exceeding and eternal weight of glory!" Then, in response to this "impulse from the sky," this "power of an endless life," the child of God is able, like Moses, to "endure as seeing him who is invisible" (2 Cor. 4: 15-18).

3. **Our Standard of Things That Count.**—Three things we must bear in mind: (1) The transitoriness of the visible,—"The things that are seen are temporal." (2) The permanency of the invisible,—"The things that are not seen are eternal." (3) The value of a faith that is better than sight. Happy is he who has full control of this new, spiritual faculty. It is the only way to spiritual greatness. He who sees things of earth only, and spends his time in getting them, is sure to lose all desire for the development of his higher nature. His lower self will soon be most prominent,—his real self. Get right with God and keep there (2 Peter 1: 2-11).

HOME AND FAMILY

The Use of Flowers.

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night,
Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not—
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope,
Whene'er his faith is dim.
For who so careth for the flowers
Will care much more for him!

—Mary Howitt.

As It Is Told in Our Faces.

BY ELIZABETH D. ROSENBERGER.

"Favor is deceitful and beauty is vain," quoted Aunt Cynthia.

Her niece, Leah, pouted a little. "Any one would rather look at a beautiful face than a homely one."

"It all depends on what you call beauty," replied Aunt Cynthia seriously. "If I could not have both I would rather have an attractive face at fifty than at twenty-five."

Leah looked surprised but said nothing and Aunt Cynthia explained, "My face at twenty-five is the one that God has given me. But when I am fifty I have done much toward making my face what it is. At that age my face is a history of my life. At your age," and Aunt Cynthia smiled as she looked into the sparkling eyes of Leah and noted the rosy cheeks and delicate features,—"your face is a prophecy."

"Let the beauty of the Lord our God be upon us," said the Psalmist, and that is the only beauty that is imperishable. The newspapers, today, publish hints for those who are anxious to improve their personal appearance; but the wisest counsel of all was given once by a preacher who said, "If a man or woman wants to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes by having something to do and something to live for."

Queen Esther was considered "fair and beautiful." She had been brought up in the fear and love of God, and when her time of testing came, she was loyal and true. Mordecai told her that if she failed to do her duty, God would find some other means of saving his people, but he thought it likely that God had brought her to the throne for such a time as this. Then Esther, the queen, said, "If I perish, I perish." She risked her life by going in to see the king uninvited. She was beautiful,—her heroism and courage left its impress upon her features,—and to this day Queen Esther is admired and praised.

There is a story in every face. I wonder why we do not keep in mind that on our face is printed a diary or a sort of handy reference journal of what we are, and our friends are quite skillful at interpreting it, too. If we thought of this when the impulse is strong upon us to say angry words and hold spiteful feelings, we would more often ask God to take away all anger and malice and evil thoughts from our hearts, since the story they outline on our faces is an ugly one.

It is most interesting to read what is portrayed on the faces of people. The trial and sorrow which was bravely borne and afterward brought forth the peaceable fruits of righteousness, has left an impress of strength and courage that inspires other struggling souls to do their best. There are faces which speak only of the joy of living, their story is illumined with hope and happiness. The troubles and trials are forgotten and not permitted to embitter their lives. Looking at such faces men praise the Lord for all his goodness, and resolve to live closer to him. They see the glory of God and ask for grace divine which enables them to come off more than conquerors through Christ. Such a face is a prophecy of greater joys in the world to come.

What is sadder in all the world than the old age that has lived for self alone! The face of such a one is a chronicle of noble thoughts and impulses which were stifled; of great possibilities which were unrealized, of noble deeds which were never done because the man was too selfish to give his time or thought or money to bring it to pass. A face like this is hard, and cold, and repellent. We do not care to read the story,—it is too painful. It speaks of a life given over to pleasure and selfishness. Such a face, like the gate to a cemetery, tells us, "All within here is dead; this man tried to save his own life and lost it; he lived for himself."

It was not until Moses had been living forty years in the palace, forty years in the desert, and had forty days of fasting in the desert in communion with God, that his face shone with the reflected effulgence of divine glory. It was then that his countenance proclaimed the beauty and holiness of the Lord's presence. When saints on earth have had some of this kind of preliminary training, they will have somewhat more in their countenances of the divine light which illumined his. The brooding over wrongs, fancied or real, leaves its unerring mark on our faces. To think about the offense,—how unkindly we have been treated, how mean and unjust was some remark,—only adds to its sting and deepens our own suffering and anger. And this record is in our faces, in the lines which are eloquent of discontent and unhappiness. Eggs are not the only things which are kept alive by brooding over them; our grievances multiply and enlarge when we sit down and brood. We almost instinctively turn away from the face with a look of sorrow; it is so natural to turn to the smiling face with a tale of joy instead; but we should help all as we are given opportunity. We avoid the face with a history of crime and sin; it is sad, and only God can erase those lines and inscribe his forgiveness.

We have read of a heathen prince who visited London, and while there met the good Dr. Marsh, and was so impressed that he said, "That good minister has such a beautiful face, I must learn about his religion and worship God." It is not at all likely that Dr. Marsh was aware of his beautiful face; if he had been, it would have been spoiled. The sooner we learn that there is a close relation between character and the face, we shall believe that the beauty of holiness is as imperishable as the God who gave it.

A traveler said that what impressed him in Christian lands was the beautiful old ladies; heathen women grow ugly as they grow old. Here the mothers who pray for their dear ones and live a life of unselfish service for those they love, are beautiful; the radiance of peace and trust is about them. On the face of a Christian mother is inscribed that which draws the love of all hearts. There are poems and tragedies, purities and victories dramatized within it.

Before the years have all brought their gifts, and the last one comes, in that gray-haired waiting time, to offer me eternity, God grant me the beauty that takes possession of a plain face in the name of its immortal soul and stamps it with the grace of God.

Covington, Ohio.

Save One.

BY WEALTHY A. BURKHOLDER.

"He which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5: 20).

"Souls are perishing before thee,
Save, save one.
It may be thy crown of glory,
Save one.
From the waves that would devour
From the raging lion's power,
From destruction's fiery shower,
Save, save one."

THE account of the consecration service at the St Joseph Conference was certainly inspiring, and I believe there will be glorious results in the future from its influence. When I read it I thought of the hymn, "What Must It Be to Be There?" If only reading about it, hundreds of miles away, thrills one with such interest, what must it have been, to be in that audience? No wonder the thousands were moved to tears, and no doubt there were many who were interested as they never were before. On such occasions the heart is deeply stirred, and it is good it is so. These consecration meetings are a power for good, and we hope they will continue to grow in interest as the years go by.

But let us not forget that while many can not cross the ocean and enter foreign fields, the home field is needy, and souls are just as precious. The mission field is all around us, and often a very needy field is right in our own congregations, for many are going down to destruction that we ought to try to save. If every member of the church would make an effort to save only one, what a great addition there would be to the body! There would certainly be a revival of wonderful interest, because those who are rescued would feel like being a working force to help to save others.

What is needed is to lead men and women to obey the truth as found in God's Word and not simply to join some denomination. There is plenty of church-joining going on, but where do we find them? Often they do the very things they are commanded not to do, because they have not been taught correctly. The commands and precepts of the good old Book are not considered essential, and hence unnecessary. But our God is jealous of his Word, and he demands obedience on the part of those who would be his followers. But people are not instructed, and not taught a strict observance of the Gospel. It is not a hard service, but one of great joy if people only would consider, and not allow themselves to be blinded by the trifling pleasures of this world. "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48: 17, 18).

Will we not make an effort to have people know of this great peace, which comes from obeying the great Teacher? Time is short, and many workers are falling, and their places should be filled.

"Not in thy own strength confiding,
Save, save one,
Faith and prayer thy effort guiding,
Save, save one!
None can do'er unless possessing,
Heavenly aid and heavenly blessing,
To the work of mercy pressing,
Save, save one."

Newburg, Pa.

SISTERS' AID SOCIETIES

OTTAWA, KANS.—We, the Banner Aid Society, retain our officers for another year, with the exception of Mrs. Teeter as assistant superintendent. We have been making bedding for the Colorado orphanage at Denver, Colo., which was thankfully received. Notwithstanding her extreme age, Sister Neusbaum has made over a dozen pieced two-block bedtick quilts. She has them almost finished. She will work until Jesse comes.—Sister Emma Teeter, Ottawa, Kans., Aug. 26.

EPHRATA, PA.—The report of our Sisters' Aid Society for the year ending Aug. 1, 1911, is as follows: Meetings are being held once a month, with an average attendance of ten. Articles made for sale are 181 aprons, ten quilts, eight comforts and one gingham bonnet; donations given: $25 to Bethany Bible School; $23.50 towards furnishing a room in the Brethren Home at Neffsville, Pa. One box of clothing was sent to the Chicago Mission on Christmas. The needy near home were given help as circumstances required. The total amount of money received during the year was $167.85. This includes donations, dues and receipts from sales. The total expenditure was $124.35. With last year's balance of $32.97, this leaves $42.88 in the treasury. The officers for the following year are Sister Emma Hildebrand, president; Sister Emma Seltzer, vice-president; Sister Gertrude Shirk, secretary; Sister Alice Taylor, treasurer.—Mary A. Martin, Ephrata, Pa., Aug. 17.

HUNTSDALE, PA.—We reorganized our Sisters' Aid Society July 6, with Sister Annie Quigley as president; Sister Annie Miller, vice-president; Sister Velva Evans, treasurer; Sister Hattie Beeler, secretary. During the year fourteen meetings were held, with an average of eleven members present. The report of the past year was as follows: Amount carried forward from the previous year, $7.80; amount received during the year, $48.47; amount expended for goods, donations to the needy ones, and a donation toward putting in a phone for our elder, amounted to $28.83, leaving a balance of $28.08 in our treasury. We made and sold thirty-four sun-bonnets, thirty-two dust-bonnets, ten dust-caps, thirteen aprons, eight bibs, four clothes-pin aprons, one lounge cover, and other articles. We have an enrollment of thirty-four, and are still increasing in number and in interest. With God's help we hope to prosper and do much good in his name.—Elizabeth Kreider, Huntsdale, Pa., Aug. 18.

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We have the report of the committee on rebaptism. The report will be published next week.

Bro. Chas. W. Rowe, of Indiana, is locating at Bridgewater, Va., and has accepted a position in the college.

We have the initial copy of the *Berean Worker*, issued in the interest of the Berean Bible School, Los Angeles, Cal.

At the late District Meeting of Michigan Bro. C. L. Wilkins was chosen as a member of the Standing Committee for 1912.

Oct. 5 is the date announced for the District Meeting of Northern Indiana, to be held in the Springfield congregation, near Wawaka.

Bro. J. E. Miller and his party are expected to reach New York about Sept. 8. When last heard from they were in England.

Thirteen put on Christ in baptism and were added to the White Rock church, Va., as the fruits of a revival held by Bro. J. S. Showalter.

Bro. David M. Adams, of Pennsylvania, has been engaged for a series of meetings in the Bachelor Run congregation, Ind., beginning Nov. 18.

Bro. D. D. Culler, of Mount Morris College, gave the Messenger office a short call last Saturday. He tells us that his school will open Sept. 5.

On another page we are printing the program for the Ministerial Meeting of Northern Missouri, to be held in the Rockingham church, Sept. 7.

The members composing the District of Western Maryland are to convene in District Meeting in the Accident congregation, on Saturday, Oct. 7.

Bro. C. B. Smith, of Kansas, who has been engaged for some evangelistic work in Indiana, is now conducting a series of meetings at Clay City.

Bro. Edward C. Bixler, late of North Manchester College, has located at Bridgewater, Va., and will occupy the chair of ancient languages in Bridgewater College.

Bro. G. N. Falkenstein, of Elizabethtown, Pa., is to hold a series of meetings at the Free Spring house, Lost Creek congregation, his State, beginning Sept. 30.

The program for the Sunday-school and Christian Workers' Meetings for Northern Missouri, to be held in the Rockingham church, Sept. 6, will be found on page 557.

In Hutchinson, Kans., good lots for a church have been purchased in a very desirable part of the city, and work on the building, so we learn, will begin the early part of next week.

Reporting for the Trevilians congregation, Va., our correspondent says that nine have been added to the church by baptism since the last report. Seven were baptized quite recently.

We have the program for the Sunday-school and Ministerial Meeting of Northeastern Kansas, to be held in the Washington Creek church, Oct. 1 and 2. The program will be published soon.

As the fruits of some effectual revival work done at West Milton, Ohio, by Bro. Harvey Snell, of California, twenty-six were added to the church by confession and baptism, and two restored to fellowship.

In the Appanoose congregation, Kans., W. A. Kinzie, of Texas, did some evangelistic work that resulted in twenty-one accessions by confession and baptism, one restored to fellowship and two awaiting the initiatory rite.

During special evangelistic efforts in the Middle Creek congregation, Pa., six were added to the church,—five buried with Christ in baptism and one restored to fellowship. Bro. H. C. Early did the preaching.

We are asked to announce Oct. 5 as the date for the District Meeting of Northeastern Ohio, to be held in the Nimishillen church. The Ministerial Meeting is the day previous, while the elders are to meet on the 3d, at 1 P. M.

Bro. W. L. Hatcher, of Indiana, devoted a few weeks to revival work at Poages Mill, Va., and had the pleasure of seeing twelve added to the church, eleven by confession and baptism, and one reclaimed. Two are yet to be baptized.

Bro. B. E. Kesler writes us from Bruce Lake, Ind., where he is conducting a series of meetings, under the direction of the Mission Board of Northern Indiana. His purpose is to remain in the State until the close of the second week in September.

The little band of believers at Verona, N. Dak., are building a meetinghouse, and expect to have it completed in time for their fall feast. There is a fine farming country in this part of the Northwest, and the outlook for our people is most promising.

Bro. B. B. Garber, of Virginia, is engaged in a series of meetings in the Old Pipe Creek church, Md. Our correspondent says that "the messages given are from above and have the divine flavor." What more should be expected of men chosen to preach the Word?

On account of the health of his wife Bro. I. J. Rosenberger, of Covington, Ohio, is not doing any evangelistic work at this time. He writes us that his years are piling up, and that if he lives until next April, the 20th, he will have rounded out his three score and ten.

Bro. Paul Mohler, who has been spending the summer in North Dakota, is in a position, just now, to hold some Bible Normals in congregations desiring his services. He may be addressed at Bethany Bible School, Extension Dept., 3435 West Van Buren St., Chicago, Ill.

Do not overlook our twenty-five cent proposition. Any one who is not receiving the Messenger at this time may have the paper from the time his subscription is received until the end of the year for twenty-five cents. This, of course, means trial subscriptions, and the splendid offer ought to add a few thousand names to our list. See special offer on page 559.

Bro. C. W. Guthrie, writing from Hovatter, W. Va., says that his health has been improving very slowly, still he is not strong enough to continue in the lecture field, especially in the North. He is planning to reach Bethany Bible School by Sept. 9, and after the special services, the next day, will arrange to return to his home in Los Angeles, Cal.

Bro. I. S. Long, wife and two children, of India, are planning to sail for America Sept. 15, and should reach New York about the middle of October. This they will do if the threatened famine does not set in. If the famine comes, they will remain by their people, though they have been in India eight years, and are fully entitled to a furlough. Their address, on reaching Virginia, their native State, will be Port Republic.

Bro. James M. Moore, after spending most of the summer in Southern Illinois and Iowa, has returned to his work at the Bethany Bible School, Chicago, and may be addressed accordingly.

It has been arranged for Bro. B. E. Kesler to engage in another public discussion, this time at Miami, Texas, beginning Sept. 19. The propositions will be practically the same as the ones discussed in Indiana. In all probability the debate will be published. See notice on page 549.

The Committee on Program for the Ministerial Meeting of Northern Illinois and Wisconsin, for 1912, is composed of Brethren Ezra Flory, M. M. Sherrick and I. C. Snavely. The Sunday-school Committee consists of Brethren J. G. Royer, Ezra Flory and Sister Maud Newcomer.

Michigan joins with Northern Illinois and Wisconsin in recommending a permanent place, such as Winona Lake, for the Conference whenever it comes to the Central District. Should this sentiment prevail, it means that about every third or fourth year the Annual Meeting will be held at Winona Lake, Ind.

While in Elgin last week Bro. D. L. Miller spent a few hours in the Messenger sanctum. On Saturday, accompanied by Sister Miller, he started to North Dakota, expecting to be absent several weeks. Before returning, they may go as far as Seattle, Wash. They probably spent last Sunday with the members in Minneapolis.

July 28 Bro. Jeremiah Brown, an aged elder of New Windsor, Md., passed to his reward. For a number of years he preached the Gospel, and labored earnestly to give full proof of his ministry. On account of ill health it became necessary for him to retire from active work five years ago. He was eighty-four years old when he died.

Last week mention was made of the pleasant occasion, when Bro. W. K. Moore, of Waddams Grove, Ill., rounded out the eightieth year of his earthly pilgrimage. He died on Monday morning of this week, after spending the greater part of his life in the service of the Lord. Bro. Moore was a very devout man, had unbounded faith in the Master, loved the church dearly and was always delighted in her service. As a minister he faithfully served the church a number of years, and for several years served in the eldership. With his faithful wife, who survives him, he was never absent from the house of the Lord, when it was possible for them to attend. He is the last of the four aged and earnest elders of the Waddams Grove church to pass over during the last few years. Together they labored for a full generation, and now, together, they rest in their graves, awaiting the final resurrection and their reward.

At the late District Meeting of Northern Illinois and Wisconsin the elders decided in favor of ordaining Bro. J. H. B. Williams, of Elgin, to the eldership, and appointed Brethren D. L. Miller and I. B. Trout to conduct the services. They met with the Elgin church on Wednesday evening, Aug. 23, and, after a season of prayer, announced the purpose of their coming. The scripture, setting forth the qualifications of New Testament elders, or bishops, was read and explained. After this the members, one at a time, went before the two elders, in an adjoining room, and cast their votes. When the votes were recorded, the choice for the ordination was found to be unanimous, and the result was so announced. Next in order was the delivering of the charge, setting forth, in short, clear statements, the duties, privileges and responsibilities of an elder and his wife. All of them being cheerfully accepted, without mental reservation, then followed the laying on of hands. With us it is customary for the husband and wife to kneel side by side, while the husband receives the imposition of hands, accompanied by impressive invocations. The receiving of the newly-ordained brother and his wife completes the ceremony. The wife of Bro. Quincy Holsopple was, at the same time, received with him in office, he being a minister, and appointed as missionary to India. The ordination services were impressive throughout.

We have an interesting letter in which we are told about an evangelist, who is said to be a good man and a preacher of considerable ability. It is encouraging when we can speak thus of a minister who is sent forth to preach the Gospel. One who is a good man, and who can preach the Gospel with ability, ought to be recognized as a man chosen to represent the interest of heaven on earth, and what he says should be regarded as a message from God.

The temperance addresses, delivered at the St. Joseph Conference, have been printed, making a neat little paper-covered pamphlet of twenty-three pages. Here you will find addresses by Brethren D. W. Kurtz, J. J. Yoder, S. P. Berkebile, D. L. Miller and P. J. Blough. One could hardly find better reading on the temperance question. Price, five cents per copy, fifty cents a dozen, or $2.25 a hundred. The pamphlets should be purchased and distributed by the hundreds. Send all orders to the Brethren Publishing House.

The Sacrifice of Human Life.

A gloom was cast over a large portion of the country by the sacrifice of human life at the National Automobile Races at Elgin, last week. The races lasted two days, and nearly 100,000 people witnessed the contests between more than a score of machines, whose drivers, in their eagerness for victory, seemed to defy death. As the result of the practice in preparation, and of the races themselves, three men are dead. By the collapsing of a section of the grand stand at least seventy-five people were injured, and some of them severely. Instead of a banquet celebrating the races, as had been planned, there were houses of mourning and long funeral processions. Instead of the cry for victory, there is the lamentation of the bereft. And why all this? Merely to gratify the cravings of a pleasure-loving public. People demand that which is sensational,—even to the sacrificing of life,—and are willing to pay the price. For the money and honor in it, there are those who are anxious to take the fearful risk. But what must be said of people in this civilized age who insist on such performances? Then, what must be thought of the thousands of Christian people who, by their presence and money, encourage contests which mean the sacrifice of precious lives and the maiming of people? Such contests must, necessarily, lead to the lowering of spirituality in any community. In the scale of civilization and Christianity such a performance simply means the lowering of the standards. What is needed in this country is a higher sense of spirituality, and a type of religion that will not sanction or encourage the endangering of human life for the carnal gratification of a pleasure-loving people. There is a painful lesson in the sad incidents that happened at Elgin, and it is to be hoped that the community may never be called upon to pass through a similar experience.

The Law and the Gospel.

There is a difference between the Law and the Gospel, the former belonging to the Old Dispensation, while the latter pertains to the New. Moses represents the Law, while Jesus represents the Gospel. These distinctions are referred to under different heads. We speak of them as the Old Covenant and the New Covenant, and the Old Testament and the New Testament. Then we read of a "Better Testament" (Heb. 7: 22), implying that there was an inferior testament. The terms "covenant" and "testament" refer to the same thing.

We read that "the law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16: 16). By this we are to understand that the Law given by Moses was in full force until John entered upon his mission. Then the principles, pertaining to the kingdom represented by Jesus, began to be preached. John did not represent the Law of Moses, but he proclaimed the ushering in of the New, or Christian, Dispensation. His theme was Jesus, the Gospel, the New and Better Testament, and what he said prepared the people to receive the still more advanced teachings of Jesus.

Jesus, though made under the Law (Gal. 4: 4), was the Head of a new and better system of religion than that taught by Moses. He did not come to destroy the Law, but to fulfill, or to perfect, or to consummate it. He not only embodied, in his system, all the good in the Mosaic Law, but even more. He instructed on a much higher plane, and demanded a line of conduct that would excel the righteousness of the scribes and Pharisees (Matt. 5: 20). The real purpose of his system was finally to do away with the Law of Moses and to give the people the Gospel instead.

During the time of the apostles this was the burning question—a question that made more disturbance than all the other questions put together. Paul would have it understood that those who accepted Christ need not keep the Law of Moses, while many of the converted Jews held that the Law was still binding. This is why there was such a contention regarding circumcision. Moses taught circumcision, while the Gospel did not. Jesus, though circumcised himself, did not teach the rite in any of his addresses. He introduced a system of religion that would eliminate circumcision along with all the rites, ceremonies and sacrifices of the Law of Moses.

To get the Jews to understand this, was the most difficult task with which Paul had to deal. With a view of settling the question, he wrote the Epistle to the Galatians. Ephesians, in part, deals with the same question. So do the Books of Romans and Hebrews. Paul discusses the question by referring to the Law and contrasting it with the Gospel. Under the head of "works" he again refers to the Law, and contrasts works with faith and grace. He does the same when mention is made of the letter and the spirit, the former relating to the letter of the Law, the latter to the teachings or the spirit of the Gospel.

In Eph. 2: 8, 9 he affirms that salvation is of grace and not of works. The term "grace" here embraces what is taught and promised in the Gospel, while "works" refers to the requirements under the Law of Moses. In Gal. 3 the works of the Law and faith are contrasted. The term "faith" carries with it all that Christ taught and enjoined. Salvation was obtained by faith in Christ Jesus, and not by the works required in the Law of Moses. And so Paul continues to argue the question, contrasting Moses and Christ, the Law and the Gospel, works and faith, and works and grace. The burning question was, The Old Testament or the New Testament, the Old Covenant or the New Covenant, the Better Testament or the inferior one?

Then, to make his point more clear, Paul would have the Jews understand that the believers in Christ are no longer under the Law but under the Gospel; no more under Moses, but under Christ, and that the real purpose of the Law was to serve as a "school master to bring us unto Christ, that we might be justified by faith" in Jesus, and not by the works of the Law of Moses (Gal. 3: 24-26).

The Minister True to New Testament Standards.

The supply and distribution of our ministers have been considered the problems in the past. And, true enough, these are serious and perplexing questions. Under the present plan, there is nothing to require the churches to elect men to the ministry, though suitable material may be abundant; and when men are elected, there is no rule of distribution, save the choice of those thus chosen, and the result is, there is much unused talent lying dormant in the church, and very much talent has been given to the professions, such as teaching, medicine, law, etc., that should have been directed into the channels of church work. Without any rule of ministerial distribution, there is a congestion of ministers at some places and great want at others. This ought not so to be.

But the most serious and vital question of all is the qualification of the minister, or the minister true to New Testament standards. Supply and distribution are minor questions in comparison with the minister himself,—the minister as a minister. His qualifications may be divided into several classes: The moral and spiritual, the mental and the doctrinal.

For the present it is enough to say that the moral and spiritual fitness of the minister is placed above all else. Only godly, spiritually-minded men can meet the requirements of the ministry. The command to the minister is, "Take heed to thyself." As to the mental, or intellectual, qualifications, it should be considered that the minister is to be a teacher. He is not only to exhort the people, inviting and urging them to the better way, but he is to teach the people the better way; he is to be a teacher, a real teacher of the people; and his work and strength should command such recognition at the hands of the people. And he should be an *apt* teacher, doing his teaching aptly.

It means, then, to say the least, that the minister must be an intelligent man,—the most intelligent of men. He is not only abreast of the thought of his age, that is, even with it, but he is in advance of it; he is in the position of the real teacher. The duties of his office require him to meet and deal with all classes of men. His need, then, of an education,—the best that he can get,—is no longer any question. It is an imperative need, clear to all. No danger of too much of it, if it is of the right kind. Generally speaking, there is much too little. The chief danger is on this side of the question.

Whether or not an educational standard should be fixed for our ministry, is a vital question, and an interesting one as well. Already some complications have been developed that make it a little embarrassing. Those going abroad as missionaries must meet some educational requirements. And the General Mission Board, as well as most of the workers on the field, are of the opinion that, for the best interests of the work, the requirements are not high enough at present; and it is most likely that the conditions abroad will force a fixed standard, or nearly so, for this class of our preachers and workers in the near future. And the logic of this act would set a standard for all our ministers and workers. The conditions of the foreign field may make an education more essential than conditions at home; but the conditions here are such as to demand the best learning. Other things being equal, the learned worker is much more effective than the unlearned one. It might be a wise thing, then, to establish a standard, with some flexibility, for all the ministers at least. Any way, it will be wise to consider the matter carefully.

Under the doctrinal qualification, it is to be understood that the minister must be sound in doctrine, sound in faith, "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." He is to be taught in the Word, he is to believe the teaching, he is to hold fast the faithful Word, and he is to exhort and convince by sound doctrine. He is thus authorized as a minister of the Gospel and set apart to teach the Word by the church, God's representative on earth.

It is the province of the church to decide whether or not her ministers are sound in doctrine. And the church is far from her duty to the Word, when installing men into the ministry, if she does not test their soundness in doctrine; and if unsoundness in doctrine is developed, it is her duty to hold the matter up until the necessary change is brought about. Certainly, no one unsound in doctrine should be installed into the ministry.

And now, the point of most concern with me at present is, that those chosen to the ministry are not sufficiently examined on points of faith and doctrine. I insist on it. As proof you need only refer to the installation service. Briefly summed up, it is this: The minister is asked whether he willingly accepts the office of the ministry, whether he accepts and adopts the order and practice of the church in plainness of dress and nonconformity to the world, and whether he promises to unite his labors with the faithful brethren to observe and enforce the faith and practice of the general Brotherhood. If he answers yes, he is installed. Nor does the charge, as printed, cover the ground of essential doctrines.

These three questions are proper. Every minister should answer them. But they are not enough. The general ground work of faith in doctrine should be carefully looked into. In this day of higher criticism and general heterodoxy, when the wildest sorts of things are believed and taught from the pulpit, it is high time that the Church of the Brethren should au-

thorize only those to preach who are sound in faith. Few churches exercise so little care as to the doctrinal qualification of her ministers as our own church. She installs her ministers without knowing what they believe in general doctrine, and each one goes out and preaches what he pleases; and the wonder is that she has held together as well as she has.

The Conference ought to take up this matter and appoint a strong committee to prepare an examination in general doctrine, in addition to what the installation service already contains, to which every one chosen to the ministry shall be subjected. Then it would be well for each State District to constitute a strong committee on the election and ordination of ministers, with terms of office, who would conduct elections of the ministers and their examination.

H. C. E.

By the Seaside.

As long as we can remember, we were interested in the sea, and the dream of our boyhood was to get big enough and old enough to go and see the sea. But after having once enjoyed the privilege, traveling thousands and thousands of miles over its billows, and obtaining some idea of its vastness, we were only then made to realize the immensity of this world of ours; and what a large part of it lies hidden beneath her seas.

The story of Jonah and the vessel of rescue that God had provided for him, after trying to hide from his presence, was simply beyond our comprehension, as the story was based on things of which we had only the most vague conception. But this fact only made our desire the more intense, to see and know more about the great seas and the inhabitants thereof.

Then, too, the story of Simon, the tanner, and the house by the seaside and what happened there, were of great interest. The Christ and his preaching, his works and talks with his disciples, the fishing experiences, the miraculous success at his command, his walking over its dashing billows to save his frightened disciples, and the calming of the boisterous waves, the feeding of the thousands on its shores,—all this added greatly to our wondering speculations about the seas.

And what shall we say of Paul's perilous and providential trip to Rome? Need we wonder that Bible readers, who have learned to know Jesus and are made to feel his loving power to save, should be wonderfully interested in the great seas that are so closely associated with his life, while preparing his great scheme of salvation for a perishing world,—for those who believe in and accept the deliverance from the bondage of sin? Surely, the seas, as well as the mountains, and all things else, are the Lord's and have been created for our enjoyment and good, if we use them as his gifts and to his glory.

One of the supreme pleasures of our life came to us when we had the privilege of traveling over some of the great seas,—especially those connected with the Bible story. Thus we saw the port of Jaffa of turbulent fame, the embarking place for Jonah's perilous voyage. That, too, is the town where Simon, the tanner, lived. There was his house, on the roof of which we stood. Of course, Simon and his family, long ago, had passed away; but our standing on the roof and seeing and hearing the dashing waves, as they plunged up against the seaside of the house, made the story more real than it could otherwise have been. Then, too, we enjoyed our sojourning, for a while, on the shore of the Sea of Galilee, and later on, our traversing of a part of the road over which Paul went, in going to Rome, and standing at Puteoli, and seeing the place where he landed from his voyage. All these opportunities were wonderful realizations of younger life-dreams, and the Bible stories that so significantly cluster around the seas made deeper impressions on our mind and heart. Because of these many fond recollections we are now at this place, "The Beacon by the Sea." Here we are in view of the sea and in hearing of the waves, as they dash up against the sandy shore, and we are telling, in pen story, some of the thoughts we are having while here.

During the hot days of July and August hundreds and thousands leave the large and crowded cities and come to these seaside resorts, to escape from the almost unbearable heat, and for a season of rest and respite from the business cares of life. And as long as the regular seasons come and go, thousands will flock to seaside homes, or to the mountains for needed rest and relief from the oppressive heat, that is so common in the crowded cities.

The only sad feature about the whole affair is that too many that profess to be Christians leave their church services, their religion and their Christ at home. It may be a good thing, for a season, to get away from the heat and business cares of life, but it is not a good thing to get away from religion, and Christ, and to dismiss God from our thoughts. We need our religion and the Christ at these places as much as we do at our homes,—yea, much more,—because Satan has not ceased his trips to and fro, and up and down through this world, where the children of men assemble. He is anxious to see how they do and, in the fullness of his craftiness, to offer his services to those who dismiss God and Christ from their minds and hearts.

These are the places where he sends his most faithful missionaries, because at such places men and women are most liable to neglect their religious duties and give themselves over to fleshly and sinful pleasures. This is a sad and ungrateful use to make of the good things which our Heavenly Father has provided for us. Whether we eat, or whether we drink, or whatsoever we do, we should do it all to the glory of God. Why not do all we do at the seaside,—where he so wonderfully manifests his loving care and power,—to the glory of his blessed name?

This morning, as we sat on the sands by the seaside and watched the mighty waves come rolling in, one after another, and dashing up over the sandy beach, we were wonderfully impressed with the wisdom, the care and the love of God, and the littleness and the ingratitude of man. How can we, in the presence of such wonderful manifestations of power, be unmindful of the Hand that formed the deeps, and holds them in control at the pleasure of his will? And then, how beautiful is the thought that it is his will that such control is always for the good of his children and those that love him!

A very blessed thought for every child of God to entertain is that Jesus has not only promised, but it is his pleasure to be with always, and everywhere, at home and abroad; and if we do not have this presence it is because we do not want it, or go into such places where he can not go with us. There are such places, but they are so barren of soul food that no child of God should have any desire to go. Let us follow the leadings of our Shepherd, and we will always find the green pastures and be led safely by the still waters. No matter how safe the places may seem to be, unless we follow the leadings of Jesus, we are in danger, for where he is not, there Satan will be ready to do us harm, whether it be in the city, in our homes or by the seaside.

H. B. B.

Commerce and War.

It begins to look, says the *Homiletic Review* for July, as if the preachers of peace and international righteousness could retire upon their laurels. The prophets are being reënforced by so many outsiders that division of our labors will leave us only perfunctory tasks. And the beauty of it is that these recruits from Mammon are so dead in earnest. They are discovering that the pocketbook lies at the bottom of these great moral problems. To save their pocketbook they are obliged to make the problem their own. Hence their deadly earnestness.

They see that war and commerce can not grow side by side. When war begins, commerce must be restricted. War not only disturbs the peace and prosperity of nations, but it disturbs business, more or less, in all parts of the world. During war times men of business find it necessary to be exceedingly careful about their investments. They often call in much of their money, tie it up in some safe way, and this makes hard times. In fact, war makes it hard on both the rich and the poor. The rich man fears to invest his money, while the poor man often finds it difficult to earn enough to purchase the necessities of life for his family.

All parties are coming to understand that war is the worst enemy known to the business interests of the country, and in order to protect their business, the moneyed men of the world are getting in dead earnest about having a stop put to war and military preparations. They are right in thinking that the commercial interests of a half dozen countries should not be made to suffer simply because two nations decide to settle their differences by an appeal to arms, instead of carrying their case to The Hague. Christian ministers have been contending for peace measures on the ground of reason, good sense and in the interest of common humanity. They hold that war is wrong, unchristian and barbarous; that it belongs to a lower order of development and should be entirely abandoned by a people of education and culture. They have paved the way for those who are chiefly concerned about their pocketbook, and are only too glad to have them take up the plea and by their powerful influence in commercial circles make war impossible. We are assured that if the great financial magnates of the world will set themselves firmly against war we shall hear very little more about military operations.

Sunday Collections.

We learn of a community where the people are so decidedly opposed to Sunday collections at the regular services, that some of them may refuse to unite with the church, should it be decided to take up a collection regularly on the Lord's Day. So far as we can understand, there is nothing either for or against salvation in a church collection on Sunday, or on any other day. But if a collection of this sort should keep well-meaning people out of the fold, we would advise this particular congregation to gather her money for church expenses in some other way. We presume that the people referred to would not object to offerings on Sunday for charitable and missionary purposes. And while it is not proper that the church should place a stumbling-block,—even though it be a lawful one,—in the way of people seeking membership, still it is not wise for new converts to attempt to regulate the policy of the church before they enter the fold. The policy of any congregation should be dictated by those within and not by those without.

The Neglected in Cities.

The pastor of one of our city churches writes us of a sister locating in his city, and no notice of the fact was received by him until six months later. During all this time the sister, who had lost some of her first love for the church, was being neglected. She fell in with those not of her faith, and was led away from the simplicity that should have characterized her daily life, and it may be a question as to whether she can ever be fully restored to the true faith. Had he been informed of her coming at the time she left her home church, he would have taken pleasure in looking after her spiritual interests. When members move into cities, it is important that the pastors of the Church of the Brethren, in those cities, be advised of such changes of location, so the parties can be looked after and be apprised of the place of religious services. Many members are lost because they do not receive the attention that their condition should demand.

No Work, No Happiness.

One of our active ministers writes us and says that, on account of failing eyesight, he finds himself idle most of the time, and for him no work is the hardest work he ever undertook. He has not yet learned how to adjust himself to the situation. For a man like this heaven would be of little interest without something to do. After entering the pearly gates and taking in the situation fully, about the first thing he will want to know what work has been assigned him by the loving Master. He reminds us of the sister who, on moving into another congregation, at once began looking around for something needing her attention. She was the Lord's servant and felt like cheerfully doing her part in carrying forward the Master's work. The Lord loves cheerful workers as well as cheerful givers.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
W. R. Deeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

LAST CALL!

A fai wafiuing is here given to all our District Temperance Committees. The Almanac for 1912 is to contain the names and addresses of all the officers of our Temperance Committee. We regret to say that, after years of tireless effort on the part of the General Committee, some Districts that have Committees, must be listed "Committee not organized." Moreover, other Districts must be noted as failing even to appoint a Temperance Committee. Are there not members in these Districts who will either tell us why such is the case, or see that a Committee is appointed at the earliest convenience, and their names sent to the General Committee? In those Districts, from which no Committee has ever been reported, can not a live soul be found who will take up the matter, and have their Committee organize AT ONCE? We desire correct names and addresses and offices of all members of the Temperance Committees. This information will be warmly welcomed at any time, but especially on or before Sept. 23, for shortly after that date the Brethren at Elgin will want our corrected lists in manuscript form. We are pleased to believe that in these few weeks all delinquent Committees may yet organize by correspondence, if not otherwise, so that our list will be more complete in the Almanac. Send all information concerning this matter to the undersigned. W. M. Howe.

1012 Bedford St., Johnstown, Pa.

THE DISTRICT MEETING OF MICHIGAN.

The meeting, this year, was held in the Harlan church, Manistee County, Mich., on Friday, Aug. 18. It was organized by electing Eld. C. L. Wilkins as Moderator; Eld. J. E. Albaugh, Reading Clerk; Eld. J. E. Ulery, Writing Clerk.

The mission work received the first consideration of the meeting. The report showed that the Board had expended nearly $1,450 during the last year. On account of failing health Brother and Sister Bashor say that they must close their work in the Grand Rapids Mission this fall. Brother and Sister John L. Mishler, of Middlebury, Ind., have promised to take up the work. The District Meeting voted an appropriation of $1,000 for the coming year. Some contributions by Sunday-schools, each year, aggregate more than the amount voted. A District Missionary Secretary was also elected, according to the decision of the last Annual Meeting. Bro. J. Edson Ulery was chosen.

Eld. C. L. Wilkins is to represent Michigan as a member on the Standing Committee, with Eld. J. E. Albaugh as alternate. We send no papers to Annuel Meeting. We accept the invitation of the District of Northern Illinois and Wisconsin, to join in asking that a permanent location, such as Winona Lake, be secured for our Annual Conference whenever, in due order, the meeting comes to the Central District. A Temperance Committee of three was appointed for the District.

It was decided to purchase a suitable tent for the use of our District, in the holding of series of meetings where needed; also at the time of the District Meeting, etc. We now have twenty lost all churches, with an aggregate number of about 1,100. Two of these were not represented at the District Meeting. The remaining eighteen sent twenty-eight delegates,—twenty-three brethren and five sisters. The next District Meeting is to be held in the New Haven church, Gratiot County, the third Friday in August, 1912. Peter B. Messner.

Lake Odessa, Mich., Aug. 21.

A MESSAGE TO OUR MISSIONARIES.

In a short time you, as the servants of the church, the friend of sinners, and the messengers of Jehovah, will sail for your chosen fields of labor. We pray that how every fiber of your souls is being absorbed and stirred, as you contemplate your voyage and new fields of activity.

The preparation for the journey, the farewells, the voyage, the arrival in your several fields of reception, the outlook,—then the labors, the trials, disappointments and achievements,—all loom up before you. There is so much to think about, yet much of it is wrapped in mystery and uncertainty.

In the midst of this array of anxious waiting there is the blessed consolation that the work is the Lord's and that you can look to him for guidance, support and comfort, let come what will. Then, too, every live, active member of the church is in sympathy with your work, and will often pray for you and your labors.

I was not privileged to meet with you at our recent Conference at St. Joseph, but I think of you all as our beloved fellow-workers. I have a special interest in this new band of workers; some because of relationship, others because of intimate acquaintance, and with all of you because of the common cause in which we are engaged,—soul-saving.

Like all new ventures,—your pathway will not be strewn with roses. Bonds and affections were awaiting St. Paul, and while your career may be similar in character, may you say as he did, "None of these things move me." These often prove the stepping-stones to success.

Eld. Lindy Long, of sacred memory, once said, "No one will preach the Gospel successfully until he feels the worth of souls." This cardinal principle must lie at the bottom of your purposes, and prompt you to action in the midst of discouragements and difficulties.

To preach Christ and him crucified, means, first, a personal crucifixion of self. Press the great doctrine of the atonement upon your hearers; it is this that must touch the soul before it can be born again.

While you are laboring on the opposite side of this globe, we, who remain in the homeland, will not only think of you, but often bear you, as well as your noble cause, before a Throne of Grace. Then, sooner or later, we shall all be gathered home to enjoy what remains for us,—mains to the people of God, each bearing his sheaves to the great harvest. May heaven's benedictions rest upon each of you! Amen. S. F. Sanger.

Empire, Cal.

SYSTEMATIC GIVING.

Right Methods.

In whatever line of work one is engaged, it is needful that the right method be observed, in order that the work be carried on economically. Where there is a lack of system, there is nearly always a loss of efficiency.

If we can not profitably carry on a business enterprise without systematizing the work, how can we carry on the Lord's work without proper system? In giving God the just returns of our stewardship, we not only discharge a duty devolving upon us, but we are taught in the Scriptures to do so on a systematic basis.

"As God Hath Prospered."

We are instructed to give "as God has prospered us." But before we can give as God has prospered us, we must necessarily be guided by some system. Paul, in writing to the Corinthian church (1 Cor. 16: 2), points out a method of giving as we are prospered. He says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." We may say that Paul wrote this to the Christians at Galatia and Corinth only, and that the command is not in force today. Without attempting to debate that question, would not Paul's method be an excellent way of determining the Lord's share of our earnings? By adopting this method, we would have a permanent fund from which to draw when there is a call for help in the Lord's work.

Paul's Ideal Method.

If we give only an indefinite amount each week, we may fall short of giving in accordance with Paul's ideal method. Paul says, "As God hath prospered him." Then, if one week brings us twice the income that the preceding week brought, we owe God twice as much.

Without this, or some other equally satisfactory method, it is much more difficult to obey the apostle's injunction to "give as we are prospered." We may think we can give as we are prospered, without any system, which we may; but, unless extreme care is taken, we may, by this haphazard giving, forget God during prosperity, as far as giving is concerned, or we may think we are doing our share, by giving as much as some brother who may, possibly, have less of this world's goods.

Giving a Certain Portion.

An ideal way to overcome these shortcomings is to give a certain per cent of our income. Let us examine carefully Matt. 23: 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Giving the Tenth.

Tithing was a custom observed through the ages of Jewish history, and is adopted by many Christians today. Christ told the Pharisees to observe the weightier matters, but he also warns them "not to leave the other (tithing) undone." Some may say that it was simply an old Jewish custom, but did not Christ sanction it when he was on earth? The force of the command, given in Matt. 23: 23, is not understood alike by all Christians. I wonder, however, if the explanation above given could not be a safe method to adopt. Let us remember what is said in 2 Cor. 9: 7, "So let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

God's Blessings for Cheerful Giving.

Some individuals testify that the more they give, the more abundantly God prospers them. It is said that a certain man began giving the tenth for the Lord's work. He saw that his income was increasing, so he gave the Lord more and more, until he was giving the half; and still God continued richly to bless him.

Although we may feel that God will bless us with a greater abundance because of our giving, we should, by no means, let that be the motive of our giving. God wants us to give freely, cheerfully, willingly and unselfishly.

Honoring God in Our Giving.

We should give for the purpose of honoring God. Solomon says to us, in Prov. 3: 9, "Honor the Lord with thy substance, and with the firstfruits of all thine increase." Here we have another plan set forth. In giving according to this method, the farmer might give the first load of hay of the season, the first few bushels of grain, or the first of whatever he may have. The teacher or other salaried employé might give at least a part of the first month's wages. It would not matter so much what the occupation, or how much or how little the income; if it is given in the right spirit it will bring the reward.

Be Sure to Follow Some Method.

There are many other methods that might be employed to guide us in systematic giving, but these three are worthy of special mention, since they are all spoken of in the Scriptures. To reduce this matter to a still more ideal system, one might combine the three into one. By that plan, once each week, the tenth of the increase may readily be reckoned and credited to God's fund.

But above all, we must remember the teaching to "give as we are prospered," else we will be robbing God. Notice what Malachi says (Mal 3: 8), "Wilt a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Alvordton, Ohio. Elgin S. Moyer.

HELPING THE CITY CHURCH.

"Our son, John, is coming to your city in a few days, as an employé of the ——— company. He is not a member of our church, as yet, but we desire that you form his acquaintance, and extend an invitation to attend the services at your church."

Information, such as is contained in the above, is always welcomed by the workers of the wide-awake city congregation. It makes possible the saving to the church of those who might otherwise be lost.

The population of our larger cities is recruited daily from the country. A majority of these newcomers from rural districts are reared in Christian homes. They have been lured to the city by its promise of wealth, position and pleasure. Its schools, parks, theatres, and countless business and industrial openings have been the attraction, rather than the church and the opportunities for religious activity.

"Men come to the city to forget God," is the statement made by one student of the city, and whether it be true or not, we must admit that the country-born young man finds in the city an environment far less religious than that in which he formerly lived. The general tendency of city life is away from church and the spiritual life.

Because of all this, and much more, it is important that some effort be made to establish an intimate relation between the city and country congregations of our Fraternity.

There is scarcely a country congregation of the Church of the Brethren, that does not lose one or more of its members to the city annually. Among these would-be city dwellers, we find a few who have been active, spiritual workers in the home church, although it would seem that the Church of the nominal Christians, come to the city in larger numbers.

Concerning the one class we need not concern ourselves, for they will speedily find their way to the city church and to a place of activity. But the alarmingly large percentage of the latter class of Christians are lost to the church when once they have entered the city.

In the City of Des Moines there are today scores of ex-members, elders, and others, who, when were reared in Brethren homes, who logically belong to us, but their names are not found on our church register, nor are they known to the membership of the local church. They are without a church home. They are your friends. Will we try to help them? How? What can be done? Who can do it? When?

These questions are worth considering prayerfully. Those who have been taught the Gospel as practiced by the Brethren, before coming to the city are more easily reached by the city missionary, evangelist, or pastor, than are many others with whom they labor. But they must have the cooperation and encouragement of the country workers. Some one must tell them of your son, daughter, or other relative, who now lives in the city.

As you read these lines, dear brother or sister, will you not sit down and in a few sentences tell the pastor or Sunday-school worker of that city church about your friends and acquaintances, whom you desire to see become members of the church?

When? "Now is the accepted time." Do not wait! Today may mean "Joy in heaven over one sinner" repentant. Tomorrow may be too late.

Again, I say, The city and country churches must cooperate if we are to have the largest returns for time, money and effort invested in the city mission church.

Des Moines, Iowa. Virgil C. Finnell.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Chico—Since we wrote last, there have been added to the church one baptism. Two of them are young men, verging into manhood. The other two were an aged couple, the latter had their eighty-three years of age and also over the seventy years. They are glad to be numbered with us, and we rejoice with them, and ask God's richest blessings upon them for the few remaining years they may have yet here on earth. Two members from Corning, about thirty miles from Chico, were received by letter. Brother and Sister Temple live there also, and their work with us over Sunday, Sunday-school, Brother and Sister Forney are doing all they can to enlighten the people along the line of our belief and doctrine. Brother Forney is now building the church since it was dedicated.—Bertha G. Kerr, Chico, Cal., Aug. 22.

Empire church met in special council Aug. 19, at 10 A. M. Our elder, Bro. J. W. Deardorff, presided. Five letters of membership were read,—two of them for baptism. A committee of five brethren was appointed to make the necessary arrangements for the District Meeting in October. A vote was decided to charge fifteen cents a meal at the District Meeting. The ministers here are opening up a new mission point. We have a large territory to work in, and there is plenty for all to do. We have several ministers here, but some of them are getting aged, so there is plenty of work for the younger ones to do. We have need of young workers. Bro. J. D. Gilliland, of Los Angeles, Cal., preached for us on Sunday morning and evening, Aug. 13; also on Monday evening. Bro. Gilbert's sermons were well-received by the people present. Bro. D. W. Crist, of Los Angeles, gave us three interesting sermons, commencing Aug. 15. We are glad to have the brethren visit us, and preach the Word of God to us.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., Aug. 19.

CANADA.

Fairview.—Our church met in special council July 28, prior to our love feast. The report of the committee appointed to call all to love peace and harmony was willing to labor in the Lord's work. July 29 we had our love feast. Bro. Rowland conducted the services. July 30 we had our baptismal service. At the close of the program Bro. Rensberger gave a talk to the candidates and members who were contemplating uniting in the first communion. There were twenty-five. The attendance at the services was 135; the collection was $18.25. We had an all-day meeting. Bro. C. P. Rowland preached in the afternoon and evening. We are now in the midst of revival services, conducted by Bro. C. P. Rowland, of Lanark, Ill.—Jennie L. Heckman, Myrtle, Sask., Can., Aug. 7.

Pleasant View church met in council July 29. Bro. Shatto presided. Some business was attended to, preparatory to our love feast. After council adjourned we repaired to the home of Eld. J. T. Jordan, who was anointed with oil in the name of the Lord. Bro. Jordan is very low with dropsy, while plastering a building, and sustained severe injuries. Aug. 6 we enjoyed our love feast, with Eld. Shafer officiating. Some visiting brethren and sisters were with us.—F. E. Pobst, Major, Alta., Can., Aug. 23.

COLORADO.

Grand Junction Mission.—Last Wednesday evening Bro. A. C. Root took two converts to the Grand Valley church where they received membership by Eld. Peterson, assisted by several of the brethren and sisters of the Grand Valley church visiting with us, and we organized a mission Sunday-school to work in conjunction with the society of the Valley church. Bro. Root and wife have had a very busy summer in this field, and, unless all signs fail, we will reap a blessed harvest in the near future.—H. S. Kent, Grand Junction, Colo., Aug. 16.

IDAHO

Winchester.—Bro. J. H. Fike and wife from Middlebury, Ind., came among us Aug. 5. Bro. Fike gave us three interesting sermons. We are now using our church for a free Methodist Songs."—Amanda E. Flory, Winchester, Idaho, Aug. 19.

ILLINOIS.

Allison Prairie (Illinois).—Bro. H. W. Garber and wife, of Decatur, Ill., were with us to assist in our annual Harvest Meeting, which was held Aug. 6. Bro. Garber occupied the pulpit, both morning and evening, and gave us two good addresses, suitable to the occasion. He also gave an instructive talk to the children at 2 P. M. Bro. W. G. Calvert, of Englewood, Cal., went from the Annual Conference to Ohio, where he conducted revival meetings for Bro. J. H. church. Then he came here and preached two very interesting sermons for us.—Pleasie Mercer, Girard, Ill., R. 3, Vinctures, Ind., Aug. 24.

Cerro Gordo.—Eld. J. G. Royer, of Mount Morris, Ill., recently visited us for several weeks. Bro. Royer for several years was elder in charge of this congregation, and it was a mutual pleasure to meet again. He preached a very good sermon for us last Lord's Day. His theme was "The Bible." On the same day J. Hugh Heckman received his letter of admission from the text, "Without me ye can do nothing" (John 15: 5). He spoke of the weakness of human resolution, the futility of Christless charity, and the barrenness of a Christless life. True reformation is a regenerative work.—Cyrus Wallick, Cerro Gordo, Ill., Aug. 19.

Girard.—Last Sunday, at 3 P. M., we met at the Home for worship. The meeting was well attended. Eld. J. H. Fike, of Kansas City, conducted the services. He gave us an excellent sermon from the text, "Behold, I stand at the door and knock: the Lord his trust." All present appreciated and enjoyed the services.—Pleasie Shetler, Girard, Ill., Aug. 21.

Salem church met in special council Aug. 19. At 6 P. M. we met for our regular Sunday-evening service, with communion. Bro. G. W. Miller, our elder, was present. Visiting ministers present were Bro. Otis Stutsman, of Mount Vernon, Bro. S. S. Miller, of La Place, and Bro. J. H. Fike, of Girard. Bro. Stutsman preached the examination sermon, and Bro. S. S. Miller administered the communion. Bro. Fike was present from Martin Creek, Mount Vernon and Romine. Bro. Stutsman gave us a sermon on Sunday, Aug. 20, at the protective congregation. Bro. G. W. Miller gave us a sermon at 7:30 P. M., to a well-filled house. We have had very good interesting communion seasons we have enjoyed for years. Sister J. A. Peterbaugh was appointed to the temperance committee to fill a vacancy.—Jacob Hershberger, Salem, Ill., Aug. 21.

Sterling.—We met in special council Aug. 12. Eld. John Heckman presided. Six letters were granted, which caused several members that were supposed to be lost to be found. Bro. John Heckman tendered his resignation as elder, after five years of faithful service. The church accepted the tendered his resignation. Bro. Ezra Flory was chosen elder for one year. Two letters of membership were received. Sister Bertha Dutcher will assist us in the work here for eight months longer, making one year in all.—Lillie C. Frantz, 2104 Ninth Ave., Sterling, Ill., Aug. 21.

Sunday-school Meeting.—July 30 the five Sunday-schools, Decatur, Center Grove, Center Goods, Round Lake, and Pleasant Hill, met at the Centennial church for their annual Sunday-school Meeting. An all-day program was rendered, beginning with the Sunday-school at 9:30 A. M. Following this hour the remainder of the day was spent in discussing subjects of the highest interest to the Sunday-school. The meeting proved to be one of the most successful yet held. Sunday evening, Aug. 13, two Sunday-school classes, which are supporting Bro. Peng Shu Hi, China, gave a very interesting program on "The Conditions and Needs of China."—Elizabeth Eikenberry, Decatur, Ill., Aug. 21.

West Otter.—At our council, held Aug. 19, Brethren W. H. Shutt and Geo. W. Wrightsman were elected delegates to the District Meeting. The visiting brethren presented a favorable report. Bro. M. Flory, of Girard, Ill., our assisting elder, of meetings, beginning Oct. 8. Our love feast will be held Oct. 21, at 6:30 P. M.—C. G. Arnold, Tampico, Ill., Aug. 21.

INDIANA.

Mexico.—Bro. Otho Winger, of North Manchester, Ind., met with us Aug. 20, and preached a Harvest Meeting sermon to a large and appreciative audience. At the close a collection for Home Missions was taken, which amounted to $31.18. Bro. Winger was with us over Sunday, and Sunday evening, which greatly strengthened all who were present.—Bertha E. Fisher, Mexico, Ind., Aug. 21.

Middle Fork.—We held our Harvest Meeting July 30. Bro. J. B. Eash, of Nappanee, Ind., was with us to do the foreman. An offering of $32.66 was taken. In the afternoon a program was rendered by the children. In the evening Bro. Smith was chosen elder of mechanics, which continued three weeks. He labored very earnestly, and as a result four were baptized and received into the church.—Cora Goodrich, Ind., Aug. 21.

North Manchester.—The members of the Ogans Creek church met in council yesterday afternoon. Our elder, Bro. Geo. Snyder, presided. Bro. Wm. Swihart, of Iowa, was with us. Three were received by letter. Bro. Swihart was reelected to have charge of the church for the coming year. Sister Kreider and Gilbert were elected delegates to District Meeting; Sister Kreider and the writer, alternates. The writer was elected delegate to the Annual Conference; Brother Sister Kreider as alternate. Bro. Appelman, of Plymouth, Ind., is to give us a series of meetings, beginning with the second love feast in September. We decided that the Sunday-school would take up the Peng Shu Hi work. We had a second Sunday of each month. It was decided that the sisters break the second Sunday in each month for a social.—Susanna Miller, Suite E, Cert, R. D. 1, North Manchester, Ind., Aug. 21.

Notice.—The Executive Board of the Northern Brethren of the Southern District of Indiana that the District Treasurer's books will be closed for the current year, Oct. 1. We hope all church treasurers will see to it that they will remit their annual quota at their earliest convenience, as all money received after that date will be used in the work of the next year.—John F. Shoemaker, Dist. Treas., Silvidder, Ind., Aug. 21.

Silver Lake.—Bro. Wm. Swihart, of Iowa, was with us to-day. Bro. Swihart, could not be with us, so Bro. Frank Rupel filled his appointment. He is expected to be with us Aug. 27, and will have preaching again in four weeks.—Hattie Carbiener, Bremen, Ind., Aug. 22.

Roann church met in their annual Harvest Meeting Aug. 20, with Eld. D. B. Garber doing the preaching. We had a harvest-meeting dinner, which was served to everyone present in the afternoon. A large audience attended these services, which were exceedingly interesting. The collection for the occasion of $18.24 was taken for the benefit of the Old Folks' Home in Huntington, Ind.—Nellie Miller, McBain, Mich., Aug. 22.

Tippecanoe.—Bro. William Overholser came to this place Aug. 15 to assist in harvest meeting in the forenoon. He reminded us how good God has been to his people. The noon hour the tables were spread with an abundance of good things. At 2 P. M. Bro. Overholser gave us a few interesting reminiscences and touching songs. Then Bro. Overholser gave us an missionary sermon, for which a collection of $10.00 was taken for home mission work.—Josiah Garber, Syracuse, Ind., Aug. 18.

Union church has had a feast of good things since our last report. On Aug. 5 and 6 Bro. Elder Galen R. Royer, of Elgin, Ill., Secretary of the General Mission Board, was with us and gave us two thrilling missionary discourses. He used specially-prepared charts in connection with his talks, which gave figures of the real condition of things in these dark countries, which we have opened for the Lord. The meetings were well attended and all were impressed to do more for the salvation of souls. Sunday evening the preaching was taken in behalf of the work. Bro. Levi Puterbaugh, of the Walnut Grove congregation, who is Chairman of the Temperance Committee of Northern Indiana, was with us and very forcibly preached for us. He gave a good temperance lecture on the first Sunday evening. We were entertained by him at both of these meetings Bro. Jesse Dickey, of Walnut, led the song service. The Lord has been very graciously with us during the midst and we always receive spiritual strength by their presence with us. The Lord bless them in their labors about completed.—A. Laura Appelman, Plymouth, Ind., Aug. 24.

White-Oak church council will be held Aug. 27.—Lelah Wall, Clarksbill, Ind., Aug. 19.

IOWA.

Coon River church met in council Aug. 19. Our elder, Bro. Irving Haughtelin, presided. Communion services will be proposed for Brethren Wm. Cordis and Oscar Diehl were chosen as delegates to District Meeting, with Bro. Irving Haughtelin and Wm. Royer as alternates. Six letters were granted to the members who are contemplating forming a new Bible School. Among the number are Eld. E. F. Caslow, wife and son. Aug. 20 communion services were held. Bro. Caslow acted in behalf of the Bible School. Bro. Caslow will be elected to have charge of the new work. The meeting was then completed.—A. Laura Appelman, Plymouth, Ind., Aug. 24.

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Des Moines.—Our church was elected a local Sunday-school Institute last Sunday, with Sister Marie Jasper as the principal speaker. Sister Jasper delivered two addresses, and Sister Jasper discussed "Holding Our Boys and Girls," "The Teacher as a Student," and "The Duty of Parents." All were helpful and practical way. Many phases of Sunday-school work were discussed by the members in the Round Table period. The offering taken at the evening service was given to the general Sunday-school Board for the promotion of their work.—Estell C. Bright, 1020 Fifty-first St., Des Moines, Iowa, Aug. 21.

Garrison.—We held our council Aug. 12, and decided to send three delegates to District Meeting. They are Eld. Jacob Hoff, City Sept. 24, 25 and 26. Brethren W. H. Long and H. A. Yeagy are the two lay delegates, and the writer as a Sunday-school delegate.—Our love feast will be held Nov. 25 and 26.—Eld. H. Yeagy, Sutherland, Iowa, Aug. 21.

Grundy County.—Aug. 13 Sister Sadie Miller came to us, and remained with us over Sunday. She gave us some interesting and instructive talks. The house was well filled. Services in two languages. Sunday-school and meeting. Sunday there were present also. The offering for the India work was about $10.—Hannah C. Sayre, Center, Iowa, Aug. 21.

KANSAS.

Bloom congregation held her Harvest Meeting Aug. 20, Bro. D. B. Hyden gave us good missionary talk. A collection was taken for mission work, which amounted to $8. The Lord blessed us with refreshing showers during this last week.—Cassie Martin, Bloom, Kans., Aug. 21.

Conway Springs.—On the evening of Aug. 16, at 8 P. M., we met to consider the question of how to raise means to erect a house-to-house missionary work in this congregation. A committee of three was appointed to canvass the needs of it, and to look up an elder and his wife for the proposed work. Our series of meetings will begin Oct. 21, to be conducted by Bro. Hardy, of Kansas City, Kans., and to close about Nov. 4 with a love feast. We are using "Kingdom Songs" in our song service, and are pleased with the book. Bro. E. F. John, of McPherson, Kans., was in our midst, a few days ago, and placed an eleven-year-old homeless girl in a Brethren home here.—J. Bowser, Box 483, Conway Springs, Kans., Aug. 19.

Hutchinson.—An earnest effort has been made by the members of the Darlow church, for more than ten years, to carry on a city mission in Hutchinson, but so far it has been a failure, partly, at least, because the church had no house of her own. Now that the property purchased for the desirable part of the city, and work on the house, I am told, will commence next week. Consequently, we should expect to have a good Sunday-school, if the proper efforts are put forth. We are partly under the care of the Darlow members and the Brethren Band of Southwestern Kansas. There are several brethren in and near the city, but they are scattered. One of our ministers here feels the need that the Word of God's people everywhere. Brethren, may we have them? We have Sunday-school and preaching at 3 P. M., and preaching services at 7:30. In the Congregational church, corner of Walnut and Fifth streets.—Lemuel Shaffer, N. Perry, 615 East Ninth St., Hutchinson, Kans., Aug. 23.

Pleasant View church met in council Aug. 6. Our elder, Bro. I. L. Hoover, presided. Bro. Roy Herr was chosen to represent us at the District Meeting. We will have our love feast Sept. 16 and 17.—Mrs. Ida Wolfe, R. 4, Lawrence, Kans., Aug. 26.

Wade Branch church met Aug. 12, with our elder, Bro. A. I. Crist, in charge. Bro. A. D. Crist is our delegate to District Meeting. Bro. J. H. Keltner, alternate. Bro. F. E. Mohler, of Ottawa, Kans., is to begin a three weeks' series of meetings for us about the time our love feast will be held Sept. 16.—Martha Kalebaugh, Wellsville, Kans., Aug. 21.

MARYLAND

Beaver Dam.—Our two weeks' series of meetings, conducted by Bro. Jesse Calvert, closed last evening, Aug. 20. As a result of his sermons we have received 4 by baptism. Bro. Calvert is to return to our meetings a young sister, was baptized.—Edna A. Dotterer, Union Bridge, Md., Aug. 21.

Monocacy—Our church held her Harvest Meeting and communion Aug. 13. Bro. Jesse Calvert presided. A collection of $12.61 was taken for a thanksgiving offering. We decided to hold our love feast Oct. 7.—E. C. Fike, Detour, Md., Aug. 21.

MICHIGAN.

Lake View church met in special council meeting Saturday evening, Aug. 19, with Bro. Geo. E. Deardorff presiding. On motion of Brethren Wolfe and Hoffman, it was decided to have a Harvest Meeting Sept. 2. We will have an all-day meeting.—Ella Keck, Lake View, Mich., Aug. 21.

Riverside.—We expect to begin a series of meetings at this church Sept. 4, to be conducted by Bro. J. W. Killian, of Beaverton, Mich. We will have our love feast Sept. 23.—Nettie Miller, McBain, Mich., Aug. 21.

Sugar Ridge held her Harvest Sermon Aug. 6 by Bro. Bruce Miller, of Darlow, Kans. Aug. 20, at 11 A. M., we had the pleasure of hearing a missionary sermon by Bro. Bruce Miller. School, and the same evening another sermon by Bro. D. P. Warner, of Milledgeville, Ill. Bro. W. Yeeter, Scottville, Mich., Aug. 22.

MINNESOTA.

Winona.—Aug. 20 a large audience listened to a most interesting temperance program, given by the Sunday-school. We commenced at 2:30 P. M. Two letters of membership were read and one granted. This church will be represented at District Meeting by Brethren P. E. Myers and Silas Whitestone. As we expect to leave for a year's work in Bethany, Bro. F. B. Myers, of Pennsylvania, will have charge of the pastoral work. Bro. Myers is a graduate from the course of the missionary work at this place. All money and clothing intended for the Old Folks' Home will be sent by Express.—Ida Olmstead St., Winona, Minn. At present there is no money on hand. (Write with the exception of some winter coats) in the Mission.—D. H. and Martha H. Keller, 253 West Seventh St., Winona, Minn., Aug. 22.

MISSOURI.

Bethel church met in council at the Sqhaw Creek house, Aug. 19. Bro. Wm. Swihart presided. Six letters were granted. The visiting brethren reported all the members as being in favor of continuing to work with the Sqhaw church. Delegates were appointed as follows: Sister Mertie Hilderand, delegate to Sunday-school and Christian Workers' Meeting; Bro. Wm. Swihart, delegate to District Meeting. Bro. Thomas Prather was elected treasurer. We had a very interesting meeting. Bro. Swihart was called to District Meeting.—L. L. Alger, Mound City, Mo., Aug. 21.

Kansas City.—Our church met in special council.—We met in special council Aug. 24. We received two members by letter. It was decided to hold our love feast Sept. 23 and 24, the latter part of October preferred. Further announcement will be made later.—T. C. Nininger, 5921 St. John Ave., Kansas City, Mo., Aug. 24.

Peace Valley.—Bro. Moses Crues, from Kansas City, Mo., was with us Aug. 19, and preached two very interesting evenings closed Aug. 21. Bro. Crues preached the Word of God with power and demonstration of the Spirit, and encouraged by his preaching. There were no additions to the church, but the members were much revived and strengthened. We are longing to see the time when many souls may yet be gathered into the garner of the Lord. Aug. 13 we met for children's day at the Peace Valley church. Bro. Crues preached and preaching, and then dinner was served. In the afternoon a temperance program was rendered by the Sunday-school scholars, followed by a talk to the children by Mr. Hannah. The collection for the occasion was $3.—Mrs. Ida Hannah, Peace Valley, Mo., Aug. 23.

Warrensburg will hold children's day services Aug. 20, which were attended by a large congregation, and were much appreciated. Our District Sunday-school Secretary, Bro. Irvin Snook, Adrian, Mo., visited the church, and gave an interesting talk to the children during the preaching hour. After dinner the children rendered a program of short and suitable recitations. Considerable comment was made on the number of children present, and the number of parents. We are nearing the time when we hope that two Warrensburg church may be organized. We have a number of strong members and 10 possibilities. Oct. 22 Bro. E. G. Rodabaugh expects to commence a series of meetings, and continue if necessary, to which we look forward with interest and desire. Our regular council will be held Sept. 7, at which we will arrange for our love feast.—Jesse M. Mohler, Warrensburg, Mo., Aug. 26.

MONTANA.

Gisston.—Aug. 9 Eld. D. Warren Shock, of Minot, N. Dak., was with us to organize us into a congregation. This congregation is known as the Gisston congregation. Eld. John E. Joseph, of Riga, N. Dak., was chosen as our elder. He lives over 700 miles away by railroad, so you see that our congregation is isolated from the working body of the church. Ours was the second church organized in Montana. The usual officers were elected, and a choice was held for two deacons. Brethren Elmer Zimmerman and Allen Zimmerman were elected and installed. Bro. Christian Krabill, of Denton, Mont., was with us also. He is the only one who has come from the West, and stopped off two days. Eld. Shock preached very good sermons. On Saturday evening, Aug. 12, we held a love feast. Twenty-seven members participated. Bro. Krabill was baptized on Monday, making twenty in our congregation, as it now stands.

our Sunday-school, preaching services and our Christian Workers' Meetings continue with good interest.—M. Alva Long, Big Timber, Mont., Aug. 21.

NORTH DAKOTA.

Ingeland Mission.—Bro. D. F. Landis, of Williston, N. Dak., gave us a two weeks' series of meetings, closing July 30. The interest was good and the services closed with a much increased attendance. During these meetings a middle-aged father and mother united with the church. We feel that the church has been greatly strengthened. Aug. 13 we met at the home of the Sunday-school Secretary, Sister Nelson, with many from neighboring churches were present. Bro. Marvin Kensinger, Assistant State Sunday-school Secretary, of Zion, N. Dak., was with us. A good meeting was enjoyed.—Addie Nelson, Ingeland, N. Dak., Aug. 19.

Surrey.—Bro. Amos Blocher and the writer started for Inglewood, Nov. 15, to attend to some matters of business left to us by the District. We held six meetings and elected a brother to the office of deacon. Our meetings were well attended, with the very best of interest. One applied for baptism. Bro. J. R. Smith is alone in the ministry. Crops are good around here, and where they are not good we have found a very earnest group of members. Although they are few in number, there are good prospects for a church here. I like the country as well as any place I have seen in the Northwest. Land is of the best quality, and farms can be bought at fair prices. Some very fine land can be had close to the church. I would advise any one wishing to find a new location, to investigate this country. The Brethren are building a good, comfortable church-house. Brethren generally expect to have it completed this fall in time to have the dedication and love feast; also a series of meetings. May the Lord richly bless and their untiring efforts.—David M. Stoner, Surrey, N. Dak., Aug. 12.

OHIO.

Canton.—A children's meeting was held at the Center churchhouse Aug. 20, at 10 A. M. A good program was rendered by the Sunday-school children. Bro. Wise and others also took part in the recitations, declamations and songs. —Ella Wise, Louisville, Ohio, Aug. 22.

Greenwood.—Bro. E. Shepfer preached for us last Sunday morning and evening. At 2 P. M. we met at the water-side where three took put on Christ in baptism. Although we have no resident minister and have preaching only once a month, the interest here seems to be growing and the members are determined to make the most of every opportunity.—Ada Hartsough, Glenford, Ohio, Aug. 22.

Londonville church held her members' meeting Aug. 19 at the Ridge churchhouse. Bro. Aaron Hostetler presided. The members selected Bro. Aaron Heestand as our elder. He accepted the call. Bro. Wise also delivered a short address. Sept. 2, at 6 P. M. Bro. Daniel Martin was chosen to represent us at the District Meeting, with Bro. Heestand as alternate.—Jennie Roseborough, R. D. 1, Box 17, Perrysville, Ohio, Aug. 21.

Loramie.—Our church met in regular council Aug. 19, with Brethren Jacob Coppock and U. R. McCorkle present. Bro. Coppock had charge. We decided to hold our love feast Nov. 4 at 2 P. M. On Sunday morning, Aug. 20, Bro. Coppock delivered an excellent sermon, and Bro. Hostetler, S. E. Porter, of Bradford, Ohio, delivered an interesting sermon. Bro. Porter has been secured to assist Bro. Coppock in the preaching services. He will preach one Sunday in each month. Bro. W. H. Beery, of Covington, Ohio, expects to be with us on Sunday, Sept. 3.—Allie Heiman, Dawson, Ohio, Aug. 22.

Lower Miami (Ohio).—I am in the midst of a series of meetings at this place and find this congregation to be one among the best of Southern Ohio. We have no resident Elder. Bro. I was permitted to be with the Brethren one day in their Ministerial Meeting of Southern Ohio. The workers in this part of the Brotherhood are awake to their best interests. At this meeting will be present Bro. Moses, of Dorsey Hodgden, Huntington, Ind., Aug. 21.

Lower Stillwater church held our Council Meeting Aug. 19. We had a pleasant meeting which was well attended. Bro. B. F. Heckman delivered an interesting sermon. A collection of $6.00 was taken for the benefit of the Messenger. Sister, R. D. 1, Clayton, Ohio, Aug. 22.

Lower Twin church met in council Aug. 1, with Eld. Aaron Brubaker presiding. Two letters were received. We decided to hold our love feast Oct. 10, at 10 A. M. Our Sunday-school meeting was held Aug. 15. Bro. J. O. Garst was with us and delivered an address for the occasion. We received two letters from adjoining congregations present. We had a large attendance.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, Aug. 21.

Mahoning.—Our church met in council Aug. 12. We had a good attendance and many interesting matters were considered. We decided to hold a series of meetings at both houses and a love feast Sept. 1. We also decided to hold our next meetings at Woodworth, where one of our brethren is conducting a Sunday-school. We organized a Sunday-school at that meeting, and are having a good attendance and interesting programs. We are arranging for a local Sabbath-school Convention in the near future. Sister Lucy Hoover, our missionary, will soon leave for Bethany Bible School. Although we regret to see her leave us, we rejoice to know that she will her take up this good work.—Lena Longanecker, Columbiana, Ohio, Aug. 22.

Springfield.—We met in council Aug. 19, with Eld. James Murray presiding. Four letters were granted to members who will soon locate in Arizona. Our delegates to District Meeting are Brethren Jacob Young and S. A. Young, with Brethren Kurtz and Wm. Bixler alternates. Our communion meeting will be held Nov. 4, at 10 A. M. Bro. D. R. McFadden will begin our series of meetings Oct. 15. Other meetings will be soon arranged for the latter part of July, but, owing to a serious runaway accident, affecting Bro. McFadden's family, he could not be with us at that time. Aug. 6, at our regular preaching service, ten of our Sunday-school boys and girls were received into the church by baptism. This caused much rejoicing, as we trust that others will soon follow. Aug. 13 saw the Master. Two Sunday-school scholars were baptized recently, at the Kent house.—Alice C. Mumaw, Mogadore, Ohio, Aug. 23.

Trotwood.—Aug. 16 and 17 our Chinese brethren, Moy Way and Moy Wing, from Chicago, Ill., were with us and gave us two inspiring and interesting talks on "China as a Mission Field." The writer and wife were present with the Sunday-school Meeting of Southern Ohio. Bro. B. P. Heckman, of Chicago, Ill., is in the midst of a series of meetings at this place. So far three have come out on the Lord's side, and others are near the kingdom. The sermons have been and are inspiring, and great interest is taken in the meetings. Our love feast will be held Nov. 4.—N. A. Conover, Trotwood, Ohio, Aug. 19.

West Dayton church met in called council Aug. 17, our elder, D. L. Miller, presiding. The object was to meet a request with us. Four were added to our number by letter. Five letters were granted.—Orville Myers, 1030 W. Third St. Dayton, Ohio, Aug. 21.

West Milton.—July 23 Bro. Harvey Snell, of California, came to us and held a three weeks' series of meetings, delivering twenty-five sermons. The meetings were well attended and all felt inspired to rise to a higher plane of life. Much good seed was sown. As a direct result, twenty-six were received by baptism and one penitent was restored.—Russell C. Wenger, R. D. 1, Union, Ohio, Aug. 22.

OKLAHOMA.

Guthrie church held her quarterly council Aug. 19, with Eld. J. C. Nininger presiding. One letter was granted. Sister Hannah Neher and Bro. I. B. Niswander were chosen as delegates to the District Meeting. Sister Neher, Minnie and Birdie Lehman to the Sunday-school Meeting. Sunday morning, Aug. 20, at the regular preaching hour, the children rendered a splendid program, which was enjoyed by all present. We have several meetings, recently, to get better acquainted with the new members. Our midweek Bible class is progressing nicely.—Birdie B. Lehman, R. D. 3, Guthrie, Okla., Aug. 21.

Moyie church met in council Aug. 12. As our elder was not present, Bro. Wm. Hoover was elected to serve. Considerable business came before the meeting. We decided to hold our love feast Sept. 16, at 2 P. M. Bro. Hoover was appointed as three to arrange for a protracted meeting some time this year. Brethren Wm. Hoover, C. Root and Hoover were elected as our delegates to District Meeting. Our church is prospering and we expect to do more work. Our church covers a large scope of territory. Brethren L. P. Morgan, H. G. Peters, E. M. Shenefelt and the writer made a trip by private conveyance to visit members and scatterers in the north part of the state and union. At one home there was a young soul that wanted to accept Christ.—Ella M. Long, Moyie, British Columbia, Aug. 13.

Mount Hope.—Our series of meetings, conducted by Bro. J. C. Ninniger, closed Aug. 9. While there were no accessions, we feel that the meetings were a help and encouragement to the church, and made some good impressions upon others. A number attended throughout and seemed greatly benefited. Bro. Ninniger is an able speaker and delivered some excellent sermons. He also gave an illustration to the Sunday-school that was interesting. We held our love feast Aug. 12. Sentiment surrounded the Lord's table and enjoyed a spiritual feast.—J. D. Newell, Greenfield, Okla., Aug. 21.

Pleasant Plains church met in called council Aug. 19. Our elder, Bro. H. F. Richard, presided. We decided to hold our love feast Oct. 7. Members from other congregations are invited. Communion services to follow. Since our last report one letter has been granted.—Hulda Prentice, R. D. 3, Aline, Okla., Aug. 21.

OREGON.

Portland church held an election Aug. 9 for more help both in the deacon's office, and in the ministry. Bro. Milton Arnold was elected deacon, and Bro. Walter George Carl, of 1175 Alblina Ave., Portland, Ore., was elected to the Abraham Royer, 4612 Seventy-third S. E., Portland, Oregon, Aug. 24.

PENNSYLVANIA.

Glade Run.—We expect Bro. Wm. Stough and wife, missionaries from India, to be with us Sept. 2 and 3. Our revival meetings will begin Sept. 3, and continue over Sunday. Our love feast Sept. 16.—Ida B. Bowser, R. D. 4, Kittanning, Pa., Aug. 22.

Indian Creek (County Line house).—Brother and Sister J. M. Blough came to us on Friday, Aug. 11. They gave us very interesting and inspiring talks on mission work among the Indians, and of the work as it is now being accomplished by the missionaries in the field. Our elder, Bro. Jacob Hoff, of India Mission, Sept. 23. Bro. E. P. Nedrow is expected to be with us and begin a series of meetings to continue two weeks and close with a love feast Oct. 7.—Irwin R. Pletcher, Jones Mills, Pa., Aug. 21.

Indian Creek.—Today was a day of rejoicing in our church, when three precious souls covenanted to be followers of Jesus, and were buried with Him in baptism. Bro. Hoff will hold our Harvest Meeting Aug. 26, and also open a series of meetings in the same evening, to continue two weeks. Bro. David Weaver, of Reading, Pa., has promised to be with us. We will have our Sunday-school Convention Aug. 30, to be conducted by Bro. J. H. Longanecker, of Palmyra, Pa., principally. Sister Carrie Walker, R. D. 2, Mount Joy, Aug. 21.—Continue two weeks, and will close with a love feast Nov. 4.—Hannah R. Shisler, Vernfield, Pa., Aug. 17.

Johannesburg.—Our series of meetings was held at the Conemaugh house recently, conducted by Bro. Silas Hough. Bro. Hough remained with us over Sunday. Two were added to the church by baptism. Sept. 2 we expect to hold our quarterly meeting, commencing at 10 A. M., at the same house. Our revival meetings, which were to begin at the Walnut Grove house Aug. 27, will be held one week later date. Bro. Young could not be with us at the present time, but we expect to have meetings at a future date.—Sarah Ella Adam, Mt. Beaghly, 724 Thomas Ave., Johnstown, Pa., Aug. 22.

Middle Creek.—We have just closed a well-attended and interesting series of meetings conducted by Elder Albert Hollinger, of Gettysburg, was with us in this council. One certificate was granted. Our love feast will be held Sept. 30 and Oct. 1, followed by a series of meetings, to be conducted by Bro. Jacob Hoff.—Carrie Walker, R. D. 2, Mount Joy, Aug. 21.

Quemahoning.—This congregation will begin a two weeks' series of meetings at Stoystown, Somerset County, Sept. 19, to be conducted by Bro. D. M. Adams, of Scalp Level, Pa. The meetings are to close with a love feast Sept. 24.—Annie K. Balough, R. D. 1, Hollsopple, Pa., Aug. 21.

Upper Cumberland church met in council at Green Spring Aug. 12. Eld. Samuel Stauffer presided. Albert Hollinger, of Gettysburg, was with us in this council. One certificate was granted. Our love feast will be held Sept. 30 and Oct. 1, followed by a series of meetings, to be conducted by Bro. Jacob Hoff.—Carrie Walker, R. D. 2, Mount Joy, Aug. 21.

Quemahoning.—This congregation will begin a two weeks' series of meetings at Stoystown, Somerset County, Sept. 19, to be conducted by Bro. D. M. Adams, of Scalp Level, Pa. The meetings are to close with a love feast Sept. 24.—Annie K. Balough, R. D. 1, Hollsopple, Pa., Aug. 21.

West Conestoga.—We held our Harvest Meeting Aug. 19. We had a good attendance. Several outstanding ministers were with us. We appreciated their presence. A collection of $14.00 was taken for the benefit of the Messenger. Our special Sunday-school collection for the mission fund amounted to $3.—Henry Nies, Lititz, Pa., Aug. 22.

TENNESSEE.

White Horn church met in council Aug. 12, with Bro. P. D. Reed presiding. This being the time for the report of the annual visit, quite an amount of business came before the meeting but was disposed of satisfactorily. The report of the visiting committee was encouraging to the Bro. and union, and willing to work with the church. Brethren S. P. Sherfey, Wm. Hylton and Eli Shepherd were elected to the District Meeting, with Brethren C. and E. Berry as alternates. Our Dunkard Valley Sunday-school Convention will be an encouragation Sept. 1 and 2. Our love feast will be held Sept. 26, beginning at 1 P. M. Sister Mollie Hylton is to be with us.—Nora McCullough, R. D. 2, Whitesburg, Tenn., Aug. 22.

TEXAS.

Bethel.—In a brief, special council, Sept. 29, presided over by Bro. Cone, of Wylie, we decided to hold our next regular council from Sept. 30 to the evening of Oct. 6, to be followed by our love feast Oct. 7. Communion services to be at 2:30 P. M., Oct. 7. The north-bound passenger train, arriving at Denton at 11:30 A. M., stops over at Aubrey. All will be met Oct. 6. If any should come on the south-bound train, arriving at Denton at 2:30 P. M., they may stay over until the time for the evening train, when they will be met by conveyances. All parties intending to come will please notify the undersigned, if convenient.—Leo Dashiman, R. D. 2, Kendy, Tex., Aug. 26.

VIRGINIA.

Bethel.—July 20 Bro. I. N. H. Beahm came to our place and began a series of meetings. He preached each evening for a week, when he was called home by the illness of his wife's illness, and he had to leave. Just as he was ready to go, one dear soul came out on the Lord's side. Others are near the kingdom. Owing to the rain that set in, the attendance was not so large, but we had good interest. Bro. W. H. Beery came the second Sunday and baptized the applicant. She is the mother of a large family, and two of her children are members of the church. We also had our children's day service, and Bro. Myers gave us a talk on the Sunday-school, which was much appreciated by all. We trust Bro. Beahm can come back in the future and finish the meetings. We also hope that Sister Beahm has much improved in health by this change.—Annie Cunningham, Box 15, Sulphur, Va., Aug. 21.

Klarville Creek.—Our church met in annual visit council Aug. 15. Brethren Benj. Miller, John H. Kline, and others from adjoining congregations were present. The visiting brethren found the membership faithful and free with a few exceptions. Seven letters of membership were granted, and one were received. Brethren I. N. Zigler, W. C. Hoover and C. E. Nair were advanced in the ministry. We decided to hold our love feast in the Klarville Creek church, Oct. 7. W. C. Hoover will begin a series of meetings at Fair View Aug. 26.—Catharine Hoover, Broadway, Va., Aug. 21.

Rodeak Grove church met in council Aug. 12. Our elder, Bro. W. H. Beery, presided. Two letters were received into their visit. The church was found to be in love and union.

(Concluded on Page 560.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NORTHERN MISSOURI.

The Ministerial Meeting of the above district was held in the Rockingham church, Ray County, Mo., Sept. 7.

Topic I.—Duties of a Minister.—A Minister's Evidences of His Call.—Bruce Williams, R. H. Shirky.

Topic II.—What Is Scriptural Preaching?—E. W. Mason, J. H. Shirky.

Topic III.—Strength of Our Ministry.—Efficiency or Numbers?—J. E. Eldridge, Wm. Hoover, E. G. Rodabaugh.

Topic IV.—What Would I Do If I Were a Minister?—M. P. Holler, Geo. Mason, Bruce Williams. If I Were a Minister?—G. W. Clemens, G. W. Ellenberger.

Topic V.—Is Prayer Less Prevalent for Nonattendance at Church Services? Which Are Scriptural Excuses?—D. A. Bolsh, H. B. Bowser.

Topic VI.—What Is the Unit in Mission Work? To Whom Was the Command Given? (2) Given? What Is My Unit Doing?—S. E. Hogan, J. S. Kline.

Committee, M. E. Stair, J. S. Kline, Walter Mason.

NORTHERN MISSOURI

The Sunday-school and Christian Workers' Meetings of the Northern District of Missouri are to be held in the Rockingham church, Ray County, Mo., as follows:

SUNDAY-SCHOOL MEETING.

Wednesday, 9:30 A. M.

(Regular Speakers Limited to 10 Minutes Each.)

Chorister, Dr. O. H. Yeroman.

Opening Exercises.—E. G. Rodabaugh.

Organization.—Appointment of Committees on Program.

1. The Value of the Sunday-school: (a) In the Home.—S. A. P. Bolsh. (b) In the Community.—Oscar Early. (c) In the Church.—G. W. Ellenberger.

2. The Teacher: (a) As a Bible Student.—Mrs. Mary Nicholson. (b) As an Expositor.—Bruce Williams.—Dr. O. H. Yeroman. (c) As a Soul Winner.—Mattie Lam.

3. History of the Sunday-school in Missouri District.—S. H. Shirky (15 minutes).

4. How Best Interest the Primary Work and with What Equipments?—Bernice Stair, Ida Hollar, Ona Hogan.

5. The Sunday-school: (a) In the Intermediate and to the Spiritual Education of the Child.—Mrs. Madge Hoover, Mrs. Hiram Hoover, Mrs. Lena Bowman.

VI. How May the Training of Workers Be Best Accomplished?—Mrs. Geo. Hoover, D. A. Shirk.

Closing Exercises.

ROUND TABLE.—Conducted by Dr. O. H. Yeroman: (1) Why Do Sunday-schools Die? (2) Should We Have More Local Fourth of July Sunday-school Meetings? (3) Who Should Attend Sunday-school? Pupils and How? (4) Why Is the Efficient Teacher the Greatest Need of the Sunday-school? (5) Why Should Each Teacher Keep a Class Record? (6) How May the Opening and Closing Exercises Be Varied for Better Edification? (7) How Much Equipment Should We Use in Our Sunday-school? Is Such Needed in Sunday-school Work?

Committee, S. S. Rhodes, Olan Hardman, E. Mohler.

CHRISTIAN WORKERS' MEETING.

7:30 P. M.

Devotional Exercises.—E. W. Mason.

Song.—Congregation (Sing 3 Minutes Each.)

1. Should We Have Definite Subjects for Study Besides the Weekly Subject of the Prayer Meeting? What Should These Be?—E. Mohler, Dr. O. H. Yeroman.

2. Why Do We Have Prayer Meeting? What Have We Done?—Bruce Williams. (b) What Can We Do?—John Hoover.

III. What Part Should the Christian Workers Take in Developing Efficiency in Our Sunday-school? What Can't We Do?—Annie Miller Loe, Geo. Mason.

IV. Aim and Purpose of the Christian Workers' Society.—Ona Hogan, Jessie Mason.

MARTHA SANDY, Sec. N. S. RHODES, Pres.

A BAPTISM IN THE RAIN.

Sunday evening, Aug. 13, we closed a very interesting series of meetings at Mount Zion, Green Mount congregation, Va., conducted by Eld. S. I. Bowman, of near Harrisonburg, Va. He held forth the Word in earnestness, and preached nineteen sermons. The meetings were well attended and the interest and attention were all that could have been desired. The membership was strengthened and encouraged, and eighteen were made willing to be buried with Christ in baptism. One was restored and others are counting the cost.

On Monday morning, Aug. 14, we met at the waterside, where prayer was wont to be made. Twelve of these new converts were to be received by baptism. Quite a crowd had gathered to witness the administration of the rite. Soon after our arrival at the place of baptism it commenced to rain,—and it rained very hard,—so that we could not hear a word the administrator said, but the crowd was so interested in the service that they did not mind the rain, and all remained to see the baptism. The little

stream had been dammed up for the occasion, but the heavy rains raised the water to such an extent that it came up to a buggy bed before the people could all get away.

Aug. 5 was our visit council.—The visiting brethren gave a good report, after which Bro. S. I. Bowman, Eld. D. Hays and the home brethren gave us good admonitions. Eld. J. A. Garber presided. Katie Kline.

R. D. 3, Broadway, Va., Aug. 17.

SANGERVILLE CHURCH, VIRGINIA.

We have been blessed with a feast of spiritual things since our report. The Ministerial Meeting of the Second District of Virginia was held in the Sangerville congregation Aug. 17 and 18. Those assigned topics were not all present, but others were ready to take up the work, and each subject was well and ably discussed. The spirit of the meeting was most excellent from beginning to end. The interest and attendance were also quite good. This District now has fourteen organized churches, fifty-five to sixty ministers, and a membership of 3,000. A collection of $32.84 was taken for District Missions. The next Ministerial Meeting will be held in the Valley Bethel congregation, Highland County, one of our mission points.

July 29 we held our Harvest Meeting at the Sangerville house. Bro. B. B. Garber, of Waynesboro, Va., gave us an excellent sermon from Psa. 8. July 30 a joint Sunday-school Meeting was held at the same place. The program was well rendered by the Sunday-school children and others. Aug. 4 we met in council with our junior elder, Bro. J. W. Wine, presiding. Eld. Emanuel Long, of the Bridgewater congregation, was present. Not much business came before the meeting. A committee of arrangements was appointed for the Ministerial Meeting. Sister Meda Garber and Bro. E. J. Miller were appointed as tract distributors. Our love feast was appointed for Sept. 2 at the Sangerville house, to be followed by a series of meetings, in charge of Bro. J. Carson Miller. A series of meetings is in progress at the Branch house, conducted by Bro. A. S. Thomas, of the Beaver Creek congregation, Va.

Jamie R. Miller.

R. D. 2, Box 36, Bridgwater, Va., Aug. 19.

SUNDAY-SCHOOL MEETING OF SOUTHERN OHIO.

On the morning of Aug. 16 our District Sunday-school Meeting opened promptly at eight o'clock. Many of our workers were present. Soon the large church at Poplar Grove was filled to overflowing. Those on the program handled their subjects with skill and power, and were listened to with appreciative attention.

The greater part of the afternoon program was devoted to missions, China being the field under consideration. The needs of this mission field were brought nearer to the hearts of our people by addresses from the outgoing missionaries, Bro. J. Homer Bright, Sisters Minnie Bright and Minnie Heckman. Bro. B. F. Heckman gave a very impressive and appealing farewell talk. Surely, they will have the prayers and help of all our brethren and sisters.

Bro. Roy Wing, our first Chinese convert, and Bro. Moy Way gave us splendid talks. They told us of their conversion and of the influence of Sunday-school work on their lives.

The delegate body, consisting of about one hundred of our best Sunday-school and church workers, representing about fifty-two out of fifty-six schools, decided unanimously to support Bro. J. Homer Bright in the Celestial Empire. Two schools have been supporting Bro. J. M. Pittenger in India for seven years.

We were favored by the presence and help of Bro. Studebaker, of Flora, Ind., and Professors Early and Otho Winger. The latter gave us a splendid sermon on Tuesday evening. Bro. Harvey Snell, of California, one of our Sunday-school workers, was with us also. May our superintendents, teachers, and all others be encouraged to do better work, that God's name may be glorified and souls saved. Chas. L. Flory, Dist. Sec.

Union, Ohio, Aug. 18.

FROM ALBIA, IOWA.

Our members are doing a good work here. We have regular services every Sunday and Sunday-school. We have preaching both morning and evening. Bro. Frank Roberts, a minister in the Monroe County congregation, preaches for us. The few members, here in Albia, belong to that congregation. Our church is too far away, for all the members to attend regularly, and keep the Lord's work moving along as well as we would like to do.

Bro. Samuel Miller and wife have not been permitted to attend church very much for the past eight years, but they have not been idle in working for the Master. Sister Miller takes the Gospel to shut-ins and sinner, along with her daily work. Through her humble efforts, a few people are under conviction, and all that is keeping them away from the church is their pride. They do not want to conform to our principles of plainness.

Bro. Abraham Wolf, of Udell, Iowa, preaches for us whenever he can. We are truly sorry that he can not be with us oftener. We are disappointed that, on account of his wife's illness, he can not be with us tomorrow (Sunday), to address us. We pray that she will soon be restored to health again.

Aug. 6 we had a good meeting, which was largely attended. Bro. Abraham Wolf, of Udell, Iowa, and Bro. Willis Rodabaugh, from the Monroe County congregation, assisted Bro. Frank Roberts at both services in the house of worship, here in Albia. We have services in the homes of the members. Everybody is welcome to attend.

Three united with us this summer by baptism. Fifteen members reside at this place, and we have a wide field of work. We are only a little band of workers, but we endeavor to do what we can, and never allow ourselves to become discouraged. We consider it a pleasure to labor for the Lord. Brethren and sisters, do home mission work in your own neighborhood. We all need help in this work in your own neighborhood. We all need help in this work if we drop a kind thought to some hungry soul, it may do them good.

Mrs. G. W. Martin.

Albia, Iowa, Aug. 19.

SOUTHERN PENNSYLVANIA.

August 16 the first of the three days' meetings in the commodious church at York, Pa., convened. This was the second Ministerial Meeting of Southern Pennsylvania, called for the express purpose of determining the place for the Annual Meeting of 1912.

Much interest was manifested, for this is the first time, since organization, that this District was ever accorded the privilege of entertaining the Great Conference. There was very little other business, so ample time was given by the Moderator, Bro. J. A. Long, to discuss the places mentioned.

There were only two places offered for the consideration of the meeting. The first was the Springs Hotel property, with its large, commodious hotel, its fine lithia water spring and its grand old woods. The place is pedestrately ideal for such a use. The National Park, but is about one mile from Gettysburg. The other place was the grounds of the York Agricultural Association, with its sixty acres of well-kept park, with extensive lawns and gravel walks running between the numerous buildings, surrounded by the City of York, with railroad and streetcar tracks to the very gates of the grounds.

There were many good, strong arguments presented by business men and others. Gettysburg, while the strongest association for York was a visit to the grounds, at the noon hour, by the delegates.

Shortly after convening in the afternoon, we decided to try to settle the place by ballot then and there. When the vote was taken, the ballots showed an overwhelming majority for York.

A Committee of Arrangements was elected, which organized as follows: J. A. Long, York, Chairman, C. L. Spangler, Bro. Secretary, E. S. Miller, Limeboro, Md., Treasurer, J. M. Mohler, Mechanicsburg, Pa., C. G. Trimmer, York, Pa.

To this committee, with the subcommittees they may appoint, are consigned all the affairs of the Annual Meeting of 1912.

The Ministerial Meeting, on the day following, Aug. 17, was well attended. Almost all, assigned to a part on the program, were present; also several from adjoining Districts. The meeting moved on with spirit and enthusiasm until the subject was called that had been assigned to our late Bro. Wm. A. Anthony. The Moderator spoke a few words about the joy and delight, experienced by our departed brother, when at these meetings. He alluded to his absence, and yet his probable presence. As he spoke, many eyes filled with tears, and with deep solemnity the whole audience sang the hymn that Bro. Anthony so greatly loved, and which he wanted sung at his funeral, "Jesus, Lover of My Soul." Bro. Bonsack filled the vacant place on the program and the meeting continued until its close with the same spirit and ardor.

The Sunday-school Meeting of August 18 continued with the same enthusiasm that marked the former meetings. Every person on the program responded and the time was well used. Surely we realized "where the Spirit of the Lord is, there is liberty."

Mechanicsburg, Pa., will have the privilege of entertaining the Ministerial and Sunday-school Meeting of 1912. H. M. Stover.

Waynesboro, Pa., Aug. 21.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Biesdner-Snyder.—At the home of the bride's parents, Brother and Sister Jacob H. Snyder, Robins, Iowa, Aug. 9, 1911, by the writer, Charles A. Biesdner and Nancy Eva Snyder.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Byer-Eby.—By the undersigned, at the home of the bride's parents, in Lancaster, Pa., Aug. 17, 1911, Bro. Franklin J. Byer, of Chicago, Ill., and Sister Elizabeth M. Eby, of Lancaster, Pa.—I. N. Taylor, Bellwood, Pa.

Heiman-Weaver.—By the undersigned, at the parsonage, Pittsburgh, Pa., at 7:18 P. M., Aug. 15, 1911, Bro. Milton M. Heiman, of Johnsonburg, Pa., and Elma R. Weaver, of Centerville, Pa.—M. J. Weaver, 1120 Greenfield Ave., Pittsburgh, Pa.

Swisshelm-Gregey.—By the undersigned, at 3207 Manitou Ave., Los Angeles, Cal., Aug. 6, 1911, Bro. George Washington Swisshelm and Maude Mae Gregey, both of Redondo Beach, Cal.—S. G. Lehmer, 3207 Manitou Ave., Los Angeles, Cal.

Trego-Ridenour.—By the undersigned, at the old Ridenour home, near Garrison, Iowa, Aug. 18, 1911, Bro. Isaiah Trego, daughter of Brother and Sister John Ridenour, and Reno W. Trego, of Modesto, Ill.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Vian-Brown.—By the undersigned, at his residence in Abilene, Kans., July 19, 1911, Mr. Norman G. Vian, of Salina, Nebr., and Miss Grace Brown, of Industry, Kans.—J. F. Hantz, Abilene, Kans.

Wise-Cottrell.—By the undersigned, at the home of the bride's parents, in Stuart, Iowa, Aug. 19, 1911, Bro. Lawrence A. Wise, and Sister Emily Cottrell, both of Muscatine, Iowa.—T. A. Robinson, Muscatine, Iowa.

Wise-Slick.—By the undersigned, at the home of the bride's parents, Brother and Sister J. N. Slick, Waterloo, Iowa, Aug. 11, 1911, Bro. Ira Wise, of Wyoming, Ill., and Sister Mary Shtick, of Waterloo.—Dr. S. B. Miller, Cedar Rapids, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beaver, Thomas J., son of John and Anna Beaver, born in Union County, Pa., Dec. 29, 1833, died Aug. 6, 1911, after almost nine weeks of constant suffering from cancer. He grew to manhood's estate in Union County, and on November, 1865, he married Maria J. Boyer, of the same place. In April, 1870, he, with his wife and family of two children, moved to Dallas County, Iowa, and in September, of that year they moved on the farm where he has since resided until where he died. He was a most faithful member of the Church of the Brethren for more than forty-one years. He was one of the charter members of what is now the Panther Creek church. He was elected to the ministry in 1870, which office he filled very faithfully. He was a kind father and will be missed in the church and community. He leaves a wife and two children. Services by Brother J. S. Bender, J. B. Brower and A. M. Stine. Interment in the Panther Creek cemetery, near his home.—M. Ellen Beaver, Adel, Iowa.

Binkley, Mary Catherine, daughter of Jesse and Mary Brown, born in Rockingham County, Va., Feb. 17, 1844, died Aug. 16, 1911, at her home Aug. 16, 1911. She was united in marriage to Jesse Binkley Sept. 15, 1864. To this union were born seven sons and two daughters, all of whom survive; also her husband, a brother and two sisters. Sister Katie and her husband united with the Church of the Brethren in 1874.—Her husband was elected to the deacon's office Oct. 28, 1883, and called hospitality. Services conducted at her home by Bro. S. F. Grossnickle, to a large and sympathizing congregation. Interment in the cemetery.—Adam Wine, R. D. 2, Loveland, Ohio.

Blair, Dan. H., died of tuberculosis, July 23, 1911, at his home near Meroersburg, Pa., aged 65 years. He was a member of the Brethren church for a number of years, and tended services quite regularly, when his health would.—Frank P. Blair, Mercersburg, Pa.

Brown, Mrs. Elizabeth, died in Washington County, Md., Dec. 31, 1826, died in New Windsor, Md., July 28, 1911, aged 84 years, 8 months and 28 days. She grew to womanhood's estate for many years in the ministry, being ordained to the eldership seven years ago. About five years ago she had a slight stroke of paralysis, which disabled him for his work in the ministry; yet, in his affliction, he seldom missed a service when it was possible for him to attend. He leaves a large family of children who mourn their loss. Services by the writer, after which the corpse was made to rest in Pipe Creek cemetery.—A. P. Sunder, New Windsor, Md.

Cowgill, Jacob Henry, son of Henry and Gula Schwartz, born in Christian County, Ky., Aug. 29, 1837, died Aug. 4, 1911, aged 73 years, 11 months and 6 days. In her early life she joined the Methodist church, but being satisfied, she became a member of the Church of the Brethren in 1897, in which she was active in its service. Sister She was married to Frank Cowgill, Feb. 6, 1895. To this union was born one son. After an age of thirteen months, she is left without the mother who loved him so dearly. She also leaves her husband, her father, two brothers and two sisters. Her mother, one brother and one sister preceded her in death. Through the illness of several years, the bright and sunny disposition of her nature shone forth as if no ill of life were ever known. She could hardly realize that anything but goodness could be in store for her. Services by Brethren Richards and Joseph Longanecker at the Castine church. Burie County Cemetery, interment in the cemetery by—Mae Longanecker, West Manchester, Ohio.

Crum, Ida, died at the home of his son, J. N. Crum, near Bridgewater, Va., Aug. 1, 1911, aged 74 years, 7 months and 6 days. He is survived by one daughter, one son and one brother. Services at the Bridgewater Church of the Brethren, by Bro. B. B. Garber. Text, John 11: 25.—Ida Fry, Bridgewater, Va.

Crum, Chas., son of Brother D. C. and Sister Nora Crum, died at the home of his parents, July 26, 1911, aged nearly 7 years. He is survived by his father, mother, one sister and two brothers.—Dr. S. Bridgewater church of the Brethren, by Eld. A. S. Thomas.—Ida Fry, Bridgewater, Va.

Garber, Sister Barbara, died in Elkhorn, born near Trotwood, Ohio, Nov. 4, 1890, died Aug. 18, 1911, aged 20 years, 9 months and 9 days. She united with the Church of the Brethren in December, 1907, and remained faithful to the Master. She was united in marriage to Bro. Chester Garber, Sept. 26, 1909. To this union was born one child, which died and a brother preceded her. She leaves her husband, an infant daughter, father, two grandmothers, a brother and a sister. Services in the Trotwood church by Eld. D. M. Garver, assisted by Eld. Cullen Garrett in the Kuns cemetery.—N. A. Conover, R. D. 1, Trotwood, Ohio.

Mower, Bro. Jonathan, born in Stark County, Ohio, May 14, 1837, died Aug. 12, 1911, aged 74 years, 2 months and 28 days. Oct. 14, 1861, he was married to Leah Flory, who preceded him. To this union were born seven children, all of whom survive. He united with the Church of the Brethren in 1887, in which he remained faithful until his death. Services at the Chapel house by Bro. W. R. Deeter. Text, Job 5: 26.—Etta Neff, R. D. 1, Milford, Ind.

Pentmyer, Sister Sarah, born Sept. 30, 1834, died Aug. 11, 1911, at the home of her daughter, Mrs. Georgs Jager, Upland, Franklin County, Pa., aged 76 years, 10 months and 12 days. Sister Pentmyer was a faithful member of the Church of the Brethren for many years and was the mother of a number of five sons and one daughter. All of them survive her. Services Aug. 13, 1911, at the Brethren's church by Brethren Shrader, Geo. Winger and John Lehner. Interment in the cemetery adjoining.—Wm. Wilson, R. 5, Greencastle, Pa.

Keyser, Bro. William, died in the bounds of the Indian Creek congregation, Pa., Aug. 12, 1911, aged 81 years and 28 days. His wife, Anna (nee Bustard) Keyser, preceded him a few years ago. They had a family of nine children, seven of whom survive. He was also survived by one of his sons-in-law, Long, where he died. Interment in the adjoining graveyard of the Indian Creek church, Bro. Keyser had been a member of this church for 40 years. Services by home ministers. Text, Job 5: 26.—Hannah R. Shisler, Vernfield, Pa.

Long, Sister Emma A., born in Owen County, Ind., Sept.

26, 1878, died Aug. 12, 1911, aged 32 years, 10 months and 22 days. She united with the Church of the Brethren at the age of fourteen, and lived a consistent Christian life until death. March 1, 1903, she was united in marriage to Bro. Orville H. Long. To this union were born two sons. She was a faithful, loving wife and mother, and was very patient during her last sickness. When the end appeared to be drawing nigh, she instructed her husband regarding her funeral, and asked him to bring up her little boys to be good Christians. She leaves her husband, two sons, aged six and three years, respectively, her aged parents, three brothers, one of whom (Laurel) is the head bookkeeper at the Brethren Publishing House, and many other relatives and friends. She will be sadly missed in the home, in the church and in the community where she has resided all her life. Services by Bro. Frank Ikerick, of the Indianapolis Mission, Ind., and the writer.—B. F. Goshorn, Clay City, Ind.

Maderia, Esther Elizabeth, infant daughter of Chas. C. and Ilsella E. Maderia, of Elizabethtown, Pa., died July 5, 1911, aged 9 months and 7 days. Services by Brethren Levi Mohler and Ralph W. Schlosser.—Abel W. Maderia, Elizabethtown, Pa.

Mentzer, Sister Elizabeth, died at Hooversville, Pa., Aug. 10, 1911, aged 82 years and 1 day. She was a member of the Church of the Brethren for nearly seventy years. Services by the writer.—P. J. Blough, Hooversville, Pa.

Miller, Sister Clara, nee Rowland, born near Polo, Ogle County, Ill., Aug. 8, 1855, died at San Dimas, Cal., June 27, 1911, after a short illness, of pneumonia. She was united in marriage to A. M. Miller Jan. 31, 1878. To this union were born seven children, four of whom survive her. The family moved from Polo, Ill., to Davenport, Nebr., in 1886, where they lived until her husband passed into the beyond, five years ago. Since that time she has resided in Southern California. Sister Miller united with the church when she was fourteen years of age, and has since then lived a faithful Christian life. Services at the home in San Dimas on Saturday, July 1, by Bro. S. Gregory, assisted by Bro. C. W. Hendricks. Text, Rev. 14: 13. Interment in the Mountain View cemetery in Pasadena.—Mrs. W. E. Trostle, San Gabriel, Cal.

Minton, Rev. Henry, son of Abraham and Hannah Minton, born in Adams County, Ohio, Sept. 27, 1832, died Aug. 13, 1911, aged 78 years, 10 months and 17 days. At the age of fifteen he came with his parents to Huntington County, Ind., where he resided until death. Oct. 23, 1856, he was married to Mary C. Winebrenner. He was a member of the Church of the Brethren twenty-seven years. He leaves a widow, four sons, two daughters and a number of other relatives and friends. Services at the Lancaster church, in Lancaster congregation, by Ed. L. B. Wike, assisted by Ed. O. C. Ellis. Text, Eph. 3: 18.—Millie Wike, R. D. 6, Huntington, Ind.

Mizarry, Sister Clara May, youngest daughter of Bro. Peter and Eliza Deardorff, born July 23, 1887, died Aug. 17, 1911, in the bounds of the Falling Spring church, Franklin Co., Pa. Her death was caused by an explosion of kerosene when making fire in the stove. She survived about seven hours and then peacefully fell asleep in Jesus. She leaves a devoted husband, who also is a member of the church, and one child, a son, and a daughter; also her parents, four sisters and three brothers. Her four sisters are all consistent members of the church. She was a kind and loving mother and wife. It was estimated that nearly 1,000 people attended the funeral—the largest ever held in the church. Services at the Browns Mill church by Bro. J. E. Shrader and the writer. Text, John 14: 1. Interment in the adjoining cemetery.—Wm. C. Koontz, Shady Grove, Pa., Aug. 21.

Reed, Harriet Stella, daughter of Peter J. Q. and Jennie Reed, born July 11, 1893, died in the bounds of the Bethany congregation, W. Va., Aug. 4, 1911, aged 18 years and 24 days. Her death was due to spinal meningitis. She was a bright and intelligent young lady, and was always ready to share her part in the burdens of life. Services by the writer at the residence. Interment in the Mount Union cemetery near Morgantown, W. Va. She leaves a father, mother, two brothers and two sisters to mourn their loss.—Z. Annon, R. D. 1, Thornton, W. Va.

Rupp, Melinda, nee Risser, born Oct. 16, 1842, in Lebanon County, Pa., died in Missouri, Aug. 11, 1911, aged 68 years, 9 months and 25 days. She was married to Jacob Rupp in 1863. To this union eleven children were born. Three died in childhood. She leaves an invalid husband, four sons, four daughters and six brothers. They moved to Washington, Kans., in 1876, and to Missouri in 1905. She united with the Reformed church in Pennsylvania. Services by Brethren John M. and M. G. Gauby in the Brethren church, Aug. 15, at 2 P. M. Interment in the cemetery near by.—Nora M. Gauby, Washington, Kans.

Shaak, Sister Hattie (nee Wirtz), daughter of John and Susan Wirtz, born in Somerset County, near Johnstown, Pa., died on the old home farm in Tippecanoe township, Miami Co., Ind., Aug. 15, 1911, aged 79 years, 4 months and 3 days. Her husband, William Shaak, two sons, one daughter and one foster-daughter survive her. When she was quite young she accepted the Christian faith and united with the church. She was affiliated with the Camp Creek congregation, Ind., where she continued her membership until death. Services at the Summit Chapel by Bro. John Appelman, assisted by the writer. Interment in the adjoining cemetery.—Levi Puterbaugh, R. D. 1, Argos, Ind.

Stremmel, Bro. John, born in York County, Pa., Aug. 6, 1838, died at the home of his son-in-law, Jacob Bolinger, Astoria, Ill., July 31, 1911, aged 89 years, 11 months and 25 days. He was united in marriage to Mary Bollinger Jan. 15, 1860. To this union nine children were born, five having preceded him in death. His aged wife and four children remain to mourn their loss. Services at Astoria Aug. 2, by Bro. Chas. Walters, assisted by Bro. J. C. Demmy. Interment in the Woodland cemetery.—Fay A. Rohrbaugh, R. D. 3, Rock Island, Ill.

Swezey, Bro. James S., born near Vevay, Ind., died at his home in Winona, Minn., Aug. 3, 1911, aged 57 years. His death was due to a complication of diseases. About thirty years ago he united with the Church of the Brethren. A wife, three sons and four daughters survive him. Services by the writer, assisted by Brethren Jacob and J. H. Wirt. Interment in the Lewiston (Minnesota) Brethren cemetery.—D. H. Keller, 552 West Seventh St., Winona, Minn.

Teagarden, Bro. Henry, born in Jay County, Ind., April 19, 1845, died near Crowson, Tenn., June 15, 1911, aged 66 years and 2 months. He was married to Laura Z. Minnich Jan. 16, 1878. To this union were born two sons and four daughters. All are members of the church except one. He leaves a devoted wife, six children and three brothers who mourn his departure. There has not been a death in his family from the oldest of his children to the youngest of his grandchildren. Bro. Teagarden united with the Church of the Brethren about twenty-two years ago, and was elected to the office of deacon in 1896. He served his Master and the church faithfully—always willing to bear his part—until he was called away. Services by Brethren C. W. Davis and A. M. Bashor. Text, John 11: 25. Interment in the church cemetery.—Eva Teagarden, R. D. 1, Box 98, Lawrenceburg, Tenn.

Thomas, Joseph L., a deacon in the Manor congregation, Pa., was laid to rest Aug. 12, 1911, in the Manor cemetery, aged 64 years, 3 months and 10 days. He had served in the deacon's office for many years. He had a keen insight into hard problems, and his advice was always safe. He loved the principles of the church and was very zealous in carrying them into effect. He was a man of strong convictions and very courageous, and always filled his place in the church, in the community and in the home. His funeral was one of the largest in Manor church for years. He leaves a wife and three sons.—John E. Otto, Sharpsburg, Md.

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Notes from Our Correspondents.

(Concluded from Page 557.)

We decided to hold our love feast Sept. 2, at 11 A. M. All that desire to be with us will please come. Services will begin the second Sunday,—the time we usually hold our meeting.—G. E. Yoder.

Our district meeting will not be held at the usual time, as there were a little more than half of the members that opposed it. On Sunday forenoon, after the Sunday-school, Sid. W. Naff preached an excellent sermon, taking his text from 2 Cor. 5: 1. We were pleased to have Uncle John Spangler with us. He's one of our aged ministers, living eight miles from our church. He is past fourscore and is quite active. His mind is perfectly clear.—Emma D. Sowers, 44, Floyd, Va., Aug. 14.

Roanoke.—We met in council at the Valley house Aug. 1, with Bro. D. N. Kiser as moderator. This was an important meeting and largely attended. On account of much business the council-table, to which we were entitled, was dispensed with. Two letters were received and one was granted. The result of the annual visit was reported, and the meetings all prevailed, throughout our membership of about 600, is commendable. The visiting brethren reported well, all having been collected. A business meeting of the missionary circle was held at the close of the council, by private subscription an amount of $144 was raised for the support of a native worker in India. We are always glad for the letters from Brother and Sister Kiser, and we realize in their well-doing.—Jennie Crumpacker, Roanoke, Va., Aug. 16.

Rolling Green.—On Sunday morning, Aug. 26, Bro. J. C. Jones preached a very interesting sermon. Our newly-organized church is moving along nicely. All our meetings are well attended, and everybody seems to take an interest in the meetings. We expect to hold a series of meetings, beginning Sept. 16, to be conducted by our pastor, Bro. S. Hardy and Bro. Reed.—Margaret R. Thompson, R. D. 1, Seven Mile Ford, Va., Aug. 26.

WASHINGTON.

Mt. Hope church met in special council Aug. 13, Bro. Strecker, our foreman, presiding. We decided to hold our love feast some time in the near future. Bro. John O. Streeter was chosen as delegate to District Meeting. Aug. 19 we decided on our number by baptism. Aug. 20 another was baptized. We are much encouraged by the interest taken. The first Sunday of July we had a program and picnic dinner at Bro. Metcalf's park. Aug. 3 the Brethren Sunday-school had a family picnic. There were seventy-five present (all children but twelve, as it was given for the special benefit of the juvenile and primary classes).—Pearl Hixson, Chewelah, Wash., Aug. 28.

Seattle.—Sept. 16 is the time set for our communion. The next day, Sept. 17, the Sunday-school Convention of the Centralia, Olympia, Tacoma and Seattle congregations will be held here from 10 to 12 A. M. In the afternoon, from 2: 30 to 4: 30, a program will be given by the missionaries who sail for China. In the evening Bro. J. E. Hedman will give us a missionary sermon. The program for the Sunday-school Convention has also been arranged. Love feast Dec. 1, to be held Sept. 2. A missionary sermon was delivered. A collection for Home Mission work was taken up. We have had good confession and was baptized at 3: 30 P. M. A large crowd had gathered to witness the administering of the sacred rite. The Brethren here have a fine Sunday-school, and great interest is being taken in singing. Things appear cheerful, and we feel that some are near the kingdom.—C. E. Annon, Thornton, W. Va., Aug. 16.

NOTES NOT CLASSIFIED.

Correction.—Since my last note from this place the date of our Harvest Meeting has been changed from Sept. 17 to Sept. 16.—Sadie Strain, Avilla, Ind., Aug. 26.

Salem.—We held our annual Harvest Meeting Aug. 19. Bro. C. M. Yoder was with us an interesting sermon. Following this to have our love feast Sept. 16, at 3 P. M.—Mitylene B. Dettra, Vanclues, Va., Aug. 21.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 8, 9, 10, Northern Missouri, Rockingham congregation.
Sept. 21, 22, Washington, North Yakima.
Sept. 27, 8 am, Middle Iowa, Prairie City church.
Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.
Oct. 5, Northeastern Kansas, Washington Creek church, Douglas County, Kans.
Oct. 4, Southern Illinois, at Girard.
Oct. 4, Northwestern Arkansas and Southern Missouri, Mulberry church.
Oct. 4, 9 am, Northern Iowa, Minnesota and South Dakota, Lewiston church, near Lewiston, Minn.
Oct. 5, Northeastern Ohio, East Nimishillen church.
Oct. 6, Northern Indiana, Springfield congregation, near Wakarusa, Ind.
Oct. 5, Middle Missouri, spring Branch congregation.
Oct. 6, Northwestern Kansas and Northern Colorado, Belleville church, Kans.
Oct. 7, 9: 30 am, Western Maryland, Accident congregation.
Oct. 26, Southern California and Arizona, Pomona church, Cal.

LOVE FEASTS.

California.
Oct. 7, 3 pm, Tropico.

Canada.
Nov. 10, 3 pm, Battle Creek.

Colorado.
Sept. 9, Arriba.

Illinois.
Sept. 9, Kaskaskia.
Sept. 9, Coal Creek, country house.
Sept. 16, Liberty.
Sept. 23, 24, 2 pm, West Branch.
Sept. 30, 11 am, Spring Run.
Sept. 30, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Sept. 30, Oct. 1, 10: 30 am, Woodland.
Oct. 1, 4 pm, Pine Creek.
Oct. 8, 6 pm, Shannon.
Oct. 21, 6: 30 pm, West Otter.

Indiana.
Sept. 9, 2 pm, Ogans Creek.
Sept. 9, 2 pm, Maumee.
Sept. 16, 6: 30 pm, Anderson.
Sept. 17, 4 pm, Panama.
Sept. 21, Elkhart City.
Sept. 23, Plainville.
Sept. 23, 4 pm, Santa Fe.
Sept. 23, 6: 30 pm, Fountain.
Sept. 23, 24, Yellow Creek.
Sept. 30, Osceola.
Sept. 30, 2 pm, North Liberty.
Oct. 5, 2 pm, Howard.
Oct. 7, 6 pm, Huntington.
Oct. 7, 2 pm, Poplar Grove.
Oct. 7, 8 am, Pine Creek, East house.
Oct. 7, 6: 30 pm, Monticello.
Oct. 7, Rock Run.
Oct. 7, 10 am, Nettle Creek, one and a half miles west of Hagerstown.
Oct. 7, 4 pm, Wabash.
Oct. 7, 10 am, Prairie Creek, Sugar Grove house.
Oct. 8, 6: 30 pm, Spring Creek.
Oct. 12, Maconaquah.
Oct. 14, Pleasant Valley.
Oct. 14, 6 pm, Union.
Oct. 14, 6 pm, Maple Grove, Ross house.
Oct. 14, Lower Fall Creek.
Oct. 14, 10 am, Beech Grove.
Oct. 14, 11 am, Flat Rock.
Oct. 21, 10 am, Camden.
Oct. 21, 6 pm, Middle Fork.
Oct. 27, 10 am, Missinewa.
Oct. 28, 10 am, Cedar Lake.
Oct. 28, 4 pm, Walnut.
Oct. 28, 10 am, Buck Creek.
Oct. 28, 2 pm, Upper Deer Creek.
Oct. 28, 3 pm, Lootto.
Nov. 3, 10: 30 am, Upper Fall Creek, one and one-half miles east of Middletown.
Nov. 4, Landesville.

Iowa.
Sept. 9, 2 pm, Coon River.
Sept. 16, 17, 2 pm, Panther Creek.
Oct. 7, 8 pm, Des Moines Valley.
Oct. 14, Grundy Center.
Oct. 28, 2 pm, South Keokuk.
Nov. 4, Prairie City.
Nov. 11, Des Moines.

Kansas.
Sept. 9, 10: 30 am, Washington.
Sept. 9, 10 am, Maple Grove.
Sept. 10, Kansas City.
Sept. 16, Wade Branch.
Sept. 23, 24, 4 pm, Olathe.
Sept. 23, Salem.
Sept. 23, 5 pm, Pleasant View.
Sept. 30, 4 pm, Garden City.
Oct. 1, 2 pm, Kansas Center.
Oct. 7, Monitor.
Oct. 7, Altamont.
Oct. 7, 4 pm, Agnonaose.
Oct. 14, 7 pm, Altoona.
Oct. 17, 2 pm, Chapman Creek.
Oct. 21, 2 pm, Mill Valley.
Oct. 21, Prairie View.
Oct. 25, 7 pm, Topeka.
Oct. 28, 10 am, Burr Oak.
Oct. 28, 29, Abilene.
Oct. 5, Wichita.
Nov. 4, Dorrance.

Maryland.
Sept. 9, 2 pm, Piney Creek, near Galt House.
Sept. 9, 1: 30 pm, Brownsville.
Sept 16, New Windsor.
Sept. 16, 10 am, Black Rock.
Oct. 7, Monocacy.
Oct. 7, 1: 30 pm, Locust Grove.
Oct. 7, Maple Grove.
Oct. 7, 8, 1: 30 pm, Long Meadow.
Oct. 14, 1: 30 pm, Manor.
Oct. 14, Pleasant.
Oct. 21, 1: 30 pm, Middletown Valley.
Nov. 4, 2 pm, Meadow Branch.

Michigan.
Sept. 9, 10 am, Sunfield.
Sept. 9, Little Traverse, at Bro. Lessig, Stutsman's home.

Nebraska.
Sept. 8, 10 am, Lake View.
Sept. 23, Riverside.
Sept. 30, 2 pm, Hanlon.
Oct. 14, 4 pm, Bear Lake.
Oct. 28, 29, 10 am, Saginaw, four miles east of Bannister.

Missouri.
Sept. 9, 2 pm, Deepwater, eight miles southwest of Clinton.
Sept. 23, 2 pm, Nevada.
Oct. 7, Wakenda.
Oct. 28, Mound.
Oct. 21, Osceola.

New Mexico.
Oct. 14, Miami.

Ohio.
Sept. 9, 7: 30 pm, Bellefontaine.
Sept. 9, 10 am, Black River.
Sept. 9, 5 pm, Tuscarawas, Zion house.
Sept. 16, Silver Creek.
Sept. 30, Mohican, an all-day meeting.
Sept. 30, 6 pm, Canton, Center house.
Sept. 30, County Line.
Sept. 30, 6 pm, Dayton.
Oct. 7, 10 am, Price's Creek.
Oct. 7, 10 am, Eagle Creek.
Oct. 7, 2 pm, Ft. McKinley.
Oct. 7, 10 am, Wyandot.
Oct. 7, 4 pm, North Star.
Oct. 7, 10: 30 am, Blue Creek.
Oct. 7, Palestine.
Oct. 7, 10 am, Lick Creek.
Oct. 7, 10 am, Black Swamp.
Oct. 7, 10 am, Portage.
Oct. 7, 6 pm, Jonathan Creek.
Oct. 10, 10 am, Lower Twin.
Oct. 14, 2 pm, Maumee.
Oct. 14, 10 am, Upper Twin, Whitehall house.
Oct. 28, 10 am, Logan.
Oct. 28, 10 am, Donnels Creek, country house.
Oct. 28, 10 am, East Nimishillen.
Oct. 28, 10 am, Rose, three miles east of Mexico.
Oct. 28, 2 pm, Lower Stillwater.
Nov. 4, 2 pm, Loramie.
Nov. 4, 10 am, Springfield.
Nov. 4, 6 pm, Trotwood.
Nov. 4, 10 am, Black Swamp.

Oklahoma.
Oct. 1, Union Center.
Oct. 7, 2 pm, Hoyle.
Oct. 7, Pleasant Plains.
Nov. 4, Indian Creek, at Mooreland.

Pennsylvania.
Sept. 9, 10: 30 am, Lost Creek.
Sept. 16, 10: 30 am, Manor, Penn Run house.
Sept. 16, Mill Creek.
Sept. 17, Chest Creek.
Sept. 23, 24, Brothers Valley, Pike house.
Sept. 24, Quemahoning.
Sept. 30, 4 pm, Mount Hill.
Sept. 30, Oct. 1, Lower Canowago.
Sept. 30, Oct. 1, Upper Cumberland.
Oct. 1, 4 pm, Hanover.
Oct. 1, Middle Creek.
Oct. 2, 4, West Conestoga, Middle Creek house.
Oct. 7, 8, 1: 30 pm, Antietam, Welty house.
Oct. 7, Dunnings Creek.
Oct. 7, 4 pm, George's Creek, Fairview house.
Oct. 7, 8, 1: 30 pm, Upper Conewago, Lauver church.
Oct. 7, 8, 1: 30 pm, Marsh Creek.
Oct. 7, Indian Creek, County Line house.
Oct. 7, 4 pm, Woodbury.
Oct. 7, 8, 3 pm, Shade Creek, Scalp Level house.
Oct. 8, 4 pm, Dry Tree Creek, Steele's house.
Oct. 8, 4 pm, Codorus.
Oct. 15, Summit Mills.
Oct. 15, 4 pm, York.
Oct. 28, 29, 3: 30 pm, Ephrata.
Oct. 29, 6 pm, New Enterprise.
Nov. 4, Artemas.
Nov. 4, Indian Creek.

Tennessee.
Sept. 23, 2 pm, White Horn.
Sept. 30, Knob Creek.

Virginia.
Oct. 7, 2: 30 pm, Bethel.

Virginia.
Sept. 2, Sangerville.
Sept. 16, 3 pm, Salem.
Sept. 16, 2: 30 pm, Peter's Creek.
Sept. 23, Beaver Creek.
Sept. 30, 3 pm, Elk Run.
Sept. 30, 2: 30 pm, Green Mount.
Sept. 30, South River.
Oct. 7, Lebanon.
Oct. 7, Willis.
Oct. 7, Linville Creek.
Oct. 14, 3 pm, Cook's Creek, Garbers.
Oct. 21, 3: 30 pm, Barren Ridge.

Washington.
Sept. 9, Wenatchee.
Sept. 16, Seattle.

West Virginia.
Sept. 9, Fairview.
Sept. 9, Thornton.
Sept. 9, Harman.
Sept. 14, Pleasant View.
Sept. 23, 3 pm, Pine.
Oct. 7, Sandy Creek.
Oct. 7, Maple Spring.
Oct. 28, 29, 10 am, Scrabby.
Nov. 4, Bethany, Antioch house.
Nov. 4, 2 pm, Johnstown.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 66.) Elgin, Ill., September 9, 1911. No. 36.

AROUND THE WORLD

A Check Upon Trashy Literature.

The city authorities of Cleveland, Ohio, have become fully persuaded that trashy literature of the "Wild West" variety is doing incalculable harm to the rising generation, as shown by the many acts of lawlessness engaged in by youthful criminals. An ordinance is to be passed at the earliest opportunity, which will absolutely prohibit the sale of all objectionable literature within the limits of that city. We wish that a similar ordinance might be passed and enforced by every city, town and village in the United States. Meanwhile let parents be the guardians of the literature that enters the home. In this, as in all else, we reap as we sow. If we provide the pure and the good, we will reap the result in the noble lives and pure minds of our children.

A Brighter Day Coming.

The Christian people of the Hawaiian Islands have sent a monster petition to the United States Congress, asking the passage of a law prohibiting the sale of alcoholic beverages throughout the commonwealth. The five largest cities in New Zealand have cast a majority of votes in favor of prohibition. In Australia 900,000 women have been given the power to vote, and soon the saloon will have no chance to wreck homes and destroy happiness. Mohammedans, Buddhists and Brahmanists are not allowed to drink or sell intoxicating liquor,—only the foreigner in the Orient is guilty of its sale. A prohibition movement is stirring Japan also. From the plains of equatorial Africa to the frozen shores of Iceland the cry is ringing, "Down with alcohol!" The daybreak is everywhere!

Words and Acts of Kindness.

Most of us pass through life without a due appreciation of the real good we might do by gentle and courteous treatment of others. Occasionally the reward of a kind deed is so pronounced, that we are led to pause and reflect on the far-reaching effect of an act, trivial in itself, perhaps, and almost forgotten by him who was thoughtful enough to do it, and yet of wondrous power. This was shown, recently, in New York, when, because of an act of kindness shown by Augustus W. Wiesmann, Superintendent of the Hahnemann Hospital, the institution received a legacy of $1,146,826. It was Weismann's courtesy and kindness to Mitchell Valentine, a chance visitor, desiring to inspect the institution, that brought the unexpected reward. Well, indeed, it is to heed the words of the apostle, "Be ye kind one to another"!

Marriage and Divorce.

The annual conference of Governors, which convenes during the present month, will likely take effective action in regard to uniform divorce legislation. The present confusion created, and the harm done, by the diversity of State laws regarding divorce, and remarriage of divorced persons, is evident to all, and concerted action is no doubt needed to bring effectual results. So long as the statutes of the States are not uniform, there is bound to be uncertainty as to the validity of divorces and other interests therewith connected. It has been suggested by one of the Governors,—and with much truth and reason,—that church members, by a closer adherence to gospel precepts on the question of marriage and divorce, might do much to create healthy public sentiment on the matter, and help others to a higher conception of the sacredness of the marriage vow.

New Race in the Arctic Regions.

A race of people, never before known, is said to have been discovered in the Arctic regions of British Columbia by Vilhjmar Stefansson, leader of the American Museum's scientific exhibition, now exploring various portions of the North. These hitherto unknown people are found in the region specifically known as Victoria Land, and never before had they seen the face of a white man, or an Indian, though they had heard of both. These people are distinctly European in general characteristics, but as to their origin and early history nothing could be learned. The idea has been advanced by ethnologists that they may be descendants of the 3,000 Scandinavians who suddenly and mysteriously disappeared from Greenland during the fifteenth century, or that they may be the progeny of possible survivors of ill-fated Polar expeditions, in some of which entire families are known to have been represented.

When the Pipes Were Burned.

There was a notable celebration at Tientsin, China, Aug. 24, when the "Anti-opium Society" held a great opium-pipe-burning meeting, attended by ten thousand persons. The American and other foreign consuls made felicitous addresses and there was great rejoicing. More than one thousand opium pipes were given to the flames. Besides the ordinary bamboo pipes there were the most costly jade and ivory gem-studded pipes,—all freely sacrificed to help the new China and to hasten the downfall of opium. It must have been a scene much like the noted one, referred to in the Book of Acts, when costly books of magic were freely burned because a love of better things had taken possession of the heart.

London's Working Girls.

While dissatisfaction may at times seize upon the working girls and women of our own favored land, they might do well to think of their own very fortunate condition, compared with their sisters in the great metropolis across the briny deep. Only recently fifteen thousand working girls of London went on a strike for higher wages. Their average pay was $2.10 per week, and they asked for an increase, which, under the circumstances, was not unreasonable. Their demands were acceded to in part, and their average weekly pay is now $2.60. Think of boarding and clothing one's self on that amount! No wonder that the bloom of health gives way to pallid cheeks and haggard eyes! No wonder that socialistic teachings are finding fruitful soil! "The destruction of the poor is their poverty."

Where Canada Excels.

According to a prison expert who recently inspected Canadian prisons, the penal system of our neighbor to the north is far ahead of our own. Each prison has a large farm attached, where at least half the prisoners are healthfully and congenially employed. No walls surround the prisons, no guards patrol the grounds, and yet but five prisoners have attempted to escape during the last two years. It is the Canadian idea that a State prison should be a custodial school, and that no embittering stigma should rest upon the offender who, in a moment of weakness, broke a law. It is the confession of which he is now atoning. A Canadian authority states that penning up ordinary offenders is out of date. It is degrading instead of lifting up. "Lift up!" is the clarion call to newer and better prison conditions,—an opportunity for a new life.

Why Not Agree?

In view of the most deplorable recent instances of race antagonism it is encouraging to note that in some places, at least, there are indications of a friendlier spirit. At Slidell, La., a formal treaty was drawn up and signed jointly by white and colored residents that there shall never be a race war in the town, but that all differences between the races shall be submitted to arbitration. This compact, believed to be the first of the kind in the United States, was drawn up for the special purpose of maintaining law-abiding and orderly conditions in case of any serious infraction of statutory law. It is hoped that many other communities will make similar agreements, thus avoiding the disgraceful occurrences that have thrown a stigma of darkest hue upon the fair name of many communities. But an agreement would not really be necessary, if, in a Christian land like ours, there were a disposition to be obedient to constituted authority, and to be Christ-like in demeanor at all times.

Millions for Alaska's New Railroad.

At an outlay of $23,000,000 a new railroad has just been completed in Alaska. If ever the genius of man was tested and made to do its best, it was among the rugged mountains of the Coast State, and all this to reach the lofty peak of almost pure copper, in the Copper River district. To avoid several huge glaciers, it was necessary to cross and recross the mountain stream with bridges costing millions of dollars. In places cliffs were dynamited, to furnish a level bed for the steel rails. This is man's activity in behalf of earthly gain, and freely he gives his time and multiplied millions in order to achieve the desired end. We wish we might say as much for man's spiritual activities. We realize the great need of concerted effort in the all-important work of gospel promulgation. Somewhere among the Lord's people are the millions required for the great work, and also the workers to tell the story to all the world, but who can suggest a plan by which both money and men may be laid upon God's altar, to go forth at his bidding?

Food Riots in France.

At various places in France, and more especially in Paris, there is a general uprising of the populace against the high prices demanded for the necessaries of life. Whether the dealer is justified by prevailing business conditions or not, the consumers have come to a point when forbearance has given way to intense indignation, and the police is practically powerless to prevent the many acts of lawlessness that are the direct outgrowth of many years of oppression. If,—as it is claimed by those who are in a position to know,—there has been a concerted attempt by the dealers to rob the people, and especially the poor, by oppressively high prices for the necessaries of life, a speedy reform should be instituted. There is no blessing upon money thus gained. "He that oppresseth the poor to increase his riches, shall surely come to want."

Ancient Sardis Uncovered.

Most interesting excavations are now being conducted by Professor Butler, of Princeton University, among the ruins of Sardis, the famous city referred to in the Book of Revelation. Already portions of a temple of Artemis have been laid bare, indicating a temple of the same immense proportions as those at Ephesus and Baalbec. An acropolis has been found, from which were unearthed thousands of relics, including utensils, ornaments of gold and precious stones, mirrors, etc. One of Dr. Butler's discoveries is the marble throne of the Bishop of Sardis. Looking upon it, the message to Sardis,—one of the noted "Seven Churches of Asia,"—recurs to our mind, "I know thy works, that thou hast a name that thou livest, and art dead." The throne, indeed, it boasted of its regal magnificence, but as it did not receive and heed the warning,—"Hold fast and repent," —swift punishment came upon the erring church. "I will come as a thief, and thou shalt not know what hour I will come upon thee."

Why Not More Flowers?

At a recent meeting of the "Railway Gardening Association" plans were favorably considered by which the unsightly fences, now bordering the railway tracks on either side, will be replaced by flowering hedges, trees, shrubs, etc., adding much to the beauty of the roadside scenes. Mr. Bok, the editor of a noted journal, some time ago secured permission from the Pennsylvania Railroad to plant a row of rose-bushes, starting at his suburban station,—a few miles out from Philadelphia,—and continuing to the next stations below and above his own stop. While, doubtless, he greatly enjoys the fragrant bloom of the roses as he journeys back and forth, throughout the season, he also confers a genuine pleasure upon the thousands who pass over the busy thoroughfare. Thinking of this admirable and unselfish act, one is made to wonder why Christians, as travelers to the better land, do not place more flowers along the pathway of life. True, we are ready to heap them upon the casket of the departed ones, but why, oh, why, not put them where they may cheer and brighten life's sad and dreary hours?

A Lesson from Egyptian Mummies.

The carefully-embalmed Egyptian mummies that for more than three thousand years reposed in the rock-hewn tombs allotted them, have hitherto been looked upon as mere curiosities,—museum specialties. Modern research now ascribes to them definite scientific value. It has subjected the bodies to close examination, and found in them the same fatal "hardening of the arteries" that is the despair of the medical practitioner of today. And yet, some things are taught by these mummies. Meat eating can not be the cause of arterial hardening, as alleged by some, for Egyptians were largely given to a vegetable diet. Tobacco, also, can not be at fault, for the dweller by the Nile had never seen it. Then, again, intense muscular exercise, adduced by some as the cause of arterial lesions, can not be cited as a reason of the difficulty referred to, for many of the mummies examined were those of priests, who were not given to hard work, and yet their arteries were badly affected. Thus, while we have learned that the ancient Egyptians were "men of like passion" as we are,—subject to the same arterial difficulties,—we have also learned the fact that the conditions under which they lived,—in many ways more conducive to physical well-being than ours today,— did not exempt them from the baneful hardening of the arteries. They ran their appointed course until impaired vitality laid them low, leaving their well-preserved bodies as mute reminders of the physical conditions with which they had to battle.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

In After-Years.

BY FRANK G. REPLOGLE.

The world is full of joy and tears,
But we shall know in after-years
Why all these changes come and go,
Dressed in the garb of peace and woe.

This world to us a vale appears,
But we shall know in after-years
How troubles oft and sorrows e'er
Did us for life beyond prepare.

Free from all trials no man steers,
But we shall know, in after-years,
That crown of thorns, on earth by love,
Means crown of stars in heav'n above.

The mocking sinner laughs and sneers,
But we shall know in after-years
That every knee shall to him bow,
Who pleads for all to serve him now.

Then, mournful saints, awake with cheers,
For we shall know in after-years;
How God guards all and governs all;
E'en feathers that from sparrows fall.

Christ then shall wipe away the tears
And in the glow of after-years
We'll lay our earthly crosses down,
To wear the faithful worker's crown.

Owaseo, Ind.

The Battle of Life.

BY S. Z. SHARP.

"The weapons of our warfare are not carnal" (2 Cor. 10: 4).

MAN struggles to enter this world, and with a struggle he leaves it. All through life he is in a battle. The forms of his conflicts are: (1) *For life.* (2) *For education.* (3) *For a living.* (4) *For promotion.* (5) *For eternal life.*

These conflicts do not follow in succession, but two or more may be on at the same time.

Man's first battle is for a mere existence. His first enemies are all the diseases to which infancy is heir. After a siege of colic, brought on by the abnormal condition of the mother, he must face scarlet fever, diphtheria, measles, smallpox, mumps, etc. According to statistics, one-third of the human race dies before the age of six years, and so fulfills the statement of Job, "Man, born of woman is of few years and full of trouble."

With the struggle for existence comes also the struggle for knowledge. With many efforts and many failures he learns his mother tongue. With the aid of intelligent parents, teachers and associates, he learns the meaning of ten thousand words by the time he reaches the age of six years. With many a tumble he learns to walk, and with many a stammer he learns to talk. Then new fields open up before him, and new subjects of conquest. Through the various stages of learning, the battle goes on, nor does it cease until this life ends. The learning of language, science, as well as of trades and professions, costs many a hard struggle.

No less arduous with most men is the struggle for a living. While it is decreed that "in the sweat of his face, man shall eat his bread," yet with all his efforts, it is said that about eighty per cent of the inhabitants of the United States do not own a home. The daily toil of the laboring classes is a daily battle, and often only a partial victory. This battle continues, while the battles for knowledge and with disease are still on, which makes the struggle still more arduous.

With all these conflicts on, nearly every one strives for promotion. It may be in the family, in the school, the church, in the state, or it may be for wealth or renown. There is something inherent in us that seeks the esteem of our fellow-men or to gain a position above those of our own class. The struggle in school for first honors, or in the various games, as well as for office, or in church or state, are only so many of life's battles with their victories or defeats.

The greatest, the most important, of all our battles is that for eternal life. Our enemies are the *world*, our *flesh* and *Satan*. Our opposing forces are the *church*, the *Spirit*, and the *Word*. Though we are in the flesh, yet "our weapons are not carnal, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing."

Much depends on our armor and weapons. In the worldly warfare the weapons are constantly changed and improved, but in this spiritual warfare the weapons which the Lord furnishes can not be improved. They are the very best. The first article mentioned is *truth*. It is an old adage that "truth is mighty and must prevail." Falsehood can never stand against truth. To be *girt with truth* means to have truth on every side.

"Truth crushed to earth will rise again,
The eternal years of God are hers,
But error, vanquished, writhes in pain,
And dies amid her worshipers."

We must not overlook the fact that, with our armor on, we must take a firm stand—stand on the Rock Christ Jesus—stand with the church, for "the gates of hell shall not prevail against it." The reason why some young Christians fall and are overcome by the enemy, is because they do not take a firm stand with the church. Nothing pleases Satan better than to see our young members drift from the church toward the world. He feels sure of getting them and often does.

Next we are to "*put on the breastplate of righteousness*,"—not our own righteousness, but that of Jesus Christ, imputed to us by faith, repentance and baptism, and wrought out in us by the Holy Spirit. One stands a poor show of gaining the victory over death, hell and the grave, without joining God's army, the church. The enemy is too strong for any one to resist single-handed.

"*Having your feet shod with the preparation of the Gospel of peace.*" This figure, no doubt, is borrowed from the practice of the Roman soldiers who wore sandals with nails in the soles, which enabled them to stand on slippery ground and slanting places. The article that the Christian soldier is to wear is made of "the Gospel of peace." There is no such thing as *gospel of war*. Christ, our Head, is the "Prince of Peace." His ministers are all messengers of peace, and his soldiers must be armed with peace. One of the greatest conflicts, now going on, is between the building of great warships and manufacturing deadly weapons, on the one hand, and the work of peace societies on the other. One of the latest great war vessels cost as much as a city of eighteen thousand houses, costing one thousand dollars each, and every shot fired from one of its great cannons costs seven hundred dollars each. On the other hand we have the million-dollar Peace Court house at The Hague, and the ten-million-dollar Peace Fund given by Mr. Carnegie, to teach peace among nations, but greater than all this is the "Gospel of peace" infused into the souls of men, which constrains them not to fight with carnal weapons.

"*Taking the shield of faith.*" "Without faith it is impossible to please God," or gain a victory over the enemy. 1 John 5: 4 says: "This is the victory, even our faith." Turn to Heb. 11: 32-35, and notice the wonderful victories gained by the ancient saints, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." By this shield of faith we are "to quench all the fiery darts of the wicked one." These fiery darts are the insinuations of the tempter, shot into our minds to inflame our lust, pride, or other evil feelings with which every soul has to struggle. Even in our holy exercises evil thoughts or feelings may come up. This is the experience of every Christian, but by faith we can bring them to Jesus in silent prayer and they are soon quenched.

"*Putting on the helmet of salvation*," or as we have it in 1 Thess. 5: 8, "the hope of salvation." This is to protect the head or the intellect against doubt, or rationalism.

"*The sword of the Spirit which is the Word of God.*" This Word, indited by the Spirit, was the weapon that Christ used in his defense when tempted by Satan or the Pharisees, and may be our most formidable weapon. Paul used it, and so did David, and found it most effective. To make this Christian armor most effective, it must be accompanied by prayer, for

"Satan trembles when he sees,
The weakest saint upon his knees."

Remember, "with all prayer and supplication" is meant every kind and form of prayer, congregational, social, domestic or secret. It means at all times, "Pray without ceasing." It means in every place. "I would that men pray everywhere, lifting up holy hands without wrath and doubting." Jesus has well said: "Without me ye can do nothing." No Christian should attempt it, and we can not see why any one should stay out of Christ and expect to win the battle of life alone, especially when the last great, great conflict is to be engaged in. When the angel of death comes, and you are out of Christ and without hope for the world to come, you can not look the grim monster in the face and say, "O death, where is thy sting? O grave, where is thy victory?" but the Christian, with his armor on, can say with Paul, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

Fruita, Colo.

Irreverence.

BY NETTIE C. WEYBRIGHT.

A SIN that is so very common that it is often passed by unnoticed is that of irreverence. It begins in disobedience. In little children it is frequently condoned under the false title of being "cute" or "bright," but as they grow older, this indifference to parental or other authority becomes more marked and alarming. In a few years they boldly resent school authority, and, later, openly rebel at all powers,—parental, school, church and civil, even treading under foot the holy name of God. They become so utterly rude and rebellious that, unless something radical be done to curb them, they will surely come to grief,—in prison, perhaps. It is useful to contemplate, but what will things come to? What will the end be?

Nor does this end with the children and young people, but even the older, the more experienced ones, share in the error. I was once in a Sunday-school when the works of Satan were being discussed. The teacher spoke of him as "the old devil," and actually smiled at the remark. Naturally, most of the class, too, laughed at the, to them, funny phrase. It seemed terrible. Satan, the prince of this world, should not be lightly spoken of by any puny, helpless human being, when, on every hand, we see manifestations of his awful power over us. He holds his followers in abject slavery and is constantly watching to ensnare unwary followers of the Lamb. The Bible speaks of him as a "roaring lion," seeking whom he may devour. Then let us beware, and rather pray lest we enter into temptation.

There is yet another phase of this subject, that, if possible, seems still worse,—that of preachers speaking lightly of their work,—men who have been set apart to handle the Holy Word of Truth, giving it out to perishing souls,—servants of the Most High God making light of their profession!

A minister appeared rather unexpectedly in a small crowd of young people. As he approached he hailed them laughingly with, "Be careful what you say now. There's a preacher coming." What was the effect? A few careless ones joined him in foolish talking and jesting, while some more thoughtful members of the company were sorry that he knew no better, and secretly prayed that the others might soon forget the unguarded word.

The Sunday morning sermon was preached by a minister of considerable talent. He afterwards invited all the young people present to spend the afternoon together in his home. The idea seemed a good one, for this was a weak, struggling, little church, and there were many still unconverted. This might help to interest them. But, during the afternoon he seemed to be making a special effort to keep up a continuous roar of laughter, with his funny stories, teasing, foolish remarks, and other hilarious proceedings. At dinner his manner was unchanged, and such statements as5, "The chickens always run when the preacher comes visiting," and "All preachers like chicken and pie," were all too characteristic of his ceaseless chatter. Such idle talk certainly did not seem to be "seasoned with grace," nor was it at all heavenly in its nature. Some, at least, felt almost condemned in being present. This sounds bad,—almost too bad to relate,—but may it help some one to be more careful.

We can not exercise too great care in our conversation, especially among the unconverted. We can not glorify God by vain talking. The Bible condemns it. Paul says, "Speak thou the things which befit sound doctrine, in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that can not be condemned." "Out of the abundance of the heart the mouth speaketh." In many ways we may fail truly to reverence God.

Syracuse, Ind.

"Cheerful Giving."

BY C. C. HAWBAKER.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 9: 6, 7).

HERE we have one of the rules for giving, which is taken from God's inspired Word. By reading the chapter from which these two verses are taken, we infer that the financial affairs in the church needed attention in Paul's time. We do not doubt that it is one of the "big" problems we have to face at the present time. The success of the church, which is the Lord's work, depends almost wholly on what is given to defray its needful expenses.

Let us notice the relation between sowing and reaping. Paul says that if we are stingy with seed, we will have a poor crop. Now, this is something that can be understood by every one. We all know that the sowing has a great deal to do with the harvest. If we expect a bountiful crop, we must, of necessity, sow bountifully. It is a self-evident fact that if not enough seed is sown, a full crop can not be produced. On the other hand, if a man sows bountifully, he has reason to expect a bountiful harvest and he will receive such a harvest if other conditions are favorable.

So Paul would have us learn that if we contribute sparingly to the Lord's work, our blessings derived therefrom will be scarce. If it is true in nature that the relation between sowing and reaping is close,—and we all know it is,—then it is also true in our sowing and reaping in the Lord's vineyard. If we give much of our means to advance the Lord's work, we have the promise of blessings from God. There is a condition to this, however, the same as in sowing seed on the land. We must "give, not grudgingly, nor of necessity," but cheerfully. We should have good motives in giving. It is not enough that we give a dollar or two because our brother has done so, or because some one has asked us to do so, but we should be so anxious to give that we could hardly wait to be asked. We must have the Lord's work uppermost in our hearts, and should give because of our love for him and because he has done so much for us.

Each man is to give according as he purposeth in his heart. Now here is where some of us free our conscience. We purpose in our hearts to give a small amount, and then quote this scripture to try to prove we have complied with the command. But remember, every passage of scripture must be considered with its context. Those who give just enough to try to free their conscience, can expect a very thin stand of grain at harvest time. If we give all we have, and have not love, it is of no profit to us. There is the secret of it all. That one word of four letters,—love.

Why is it that people can not be made to see their duty in giving as God has prospered them? A good farmer can be shown the reasonableness of spending money to enrich his land, in order that, in a few months, he can reap a more bountiful harvest. He spends his money before he receives any returns, while a great many of us, who profess to have the love of God in our hearts, are watching and waiting for a great demonstration of God's goodness to us before we are willing to give a dollar for the support of his work. During the time we are waiting, we are partaking of many blessings from God every moment. "Blessed be the Lord who daily *loadeth* us with benefits, even the God of our salvation" (Psa. 68: 19).

It seems to me that the reasonableness of giving many times as much as we do, should be so evident that we should not need so much teaching along this line before we respond. The Lord has given us the earth. "The heaven, even the heavens, are the Lord's but the earth hath he given to the children of men" (Psa. 115: 16). We often hear it said of a person, "He wants the earth." Now it is said in God's Word that we have the earth. We draw from the earth all we possibly can, and yet are too close and stingy to give the Lord even a fair interest. We slave all the year, and when our duty of giving is shown us, we say, "Oh, I have a note coming due that I must pay," "I have to buy this or that," or "Money is scarce with me just now." Yes, and as long as we continue with these excuses, we will always have some other place for our money as long as we live, and when we come to leave this world we may realize that we are going to a worse one. This is what I learn from the teachings of Jesus himself.

It would appear that there is no plainer command in the Bible, than the command to give, and give generously. We should not treat it as a light matter. It should not be given a second place. We are positively commanded not to worry about gathering around us so many temporal things and then give God only about a dollar out of a hundred, and that only when we are almost forced to do so.

Many people excuse themselves for their small contributions by referring to the widow who gave two mites, and was commended by Jesus. But listen to what he says, "She of her penury hath cast in all the living that she had" (Luke 21: 4). As soon as we "go and do likewise" there will be no need of so much teaching on this subject, nor of so much begging for money to give to the Lord. I am truly sorry that it is necessary almost to *beg* for the Lord.

Brethren, let us wake up and meet this issue! We have the command, and the promises, and if we do not do better in face of the teaching we now receive, there is only one conclusion,—We have not the love of God in our hearts.

Copemish, Mich.

The Brethren Schools.

BY GEO. L. STUDEBAKER.

THE time is near for the opening of our schools in various parts of the Brotherhood. How very thankful we should be, as a church, that we have these schools! Parents, in sending their children to college, should not hesitate to patronize one of our own schools. Many of our promising young people are lost to the church by the influence they were under in other schools. In my canvass for students I found some young members who were once considered strong in the faith of the church, and promising as faithful workers in the church, but, having been associated with others in their school work, were becoming weak in the faith and practices of the church.

Many of our young people, who have attended our own schools, and graduated from the various departments, are holding responsible and lucrative positions, as much so as those who have attended other schools.

It is very gratifying to hear of an increased attendance in all of our schools. This indicates that our people are patronizing our own schools more. Not one of our Brethren's children should be found in other colleges, if they can possibly secure the course which they desire to take.

Manchester College is gratified to report the prospects in attendance better than the preceding year. The Academic Course has been certified by the Indiana State Board of Education as being equal to the commissioned high school course. Although there are high schools in almost every township in the State, there being two in the City of North Manchester, yet not a few of the young people prefer completing their high school course in the college. This gives us a very creditable enrollment in this course.

The Commercial Course aims to prepare young men and women for actual business. Students graduating from this course have no trouble in securing good positions. A good increase in attendance is expected in this course. The Music Department, under the supervision of Sister Cora M. Stally is very promising. Our people are lovers of music, and why should they not be? When all the "sweet singers get home," we will not stop singing. We will sing there, with perfection, the songs of the redeemed.

Elder S. S. Blough will be in charge of the Bible Department. Some are expecting to enroll in this department to prepare themselves for missionaries and Christian workers in the church. What a telling influence these Bible Departments have in our Colleges!

In past years it was thought by many that a high school course was sufficient. Now our young people do not care to stop there, but prefer to continue their school work until they have completed the College course. It is in this Department that Manchester College will more than double her enrollment. Several young ministers will enroll this fall to complete a College Course. These faithful young brethren are making great sacrifices, so as to prepare themselves for greater usefulness in the church. May God bless and prosper them and may they ever be found faithful in his service!

While we are pleased to report such bright prospects for Manchester College, we hope that our other colleges are looking forward with renewed courage for a successful school year. May God bless our Christian colleges!

North Manchester, Ind.

Organization of District of Idaho and Western Montana.

BY A. I. MOW, DISTRICT CLERK.

IN accordance with the favor and recommendation of the St. Joseph Conference, the elders and delegates of the churches of Idaho met in the Boise Valley church and organized the new State District,—Idaho and Western Montana.

The following churches were represented by two delegates each: Boise City, Boise Valley, Nampa, Payette Valley, Madden View, and Weiser. Twin Falls had one delegate.

When the delegates were qualified and seated, the temporary officers of the meeting proceeded to elect the permanent officials. The officials chosen are Eld. L. H. Eby, Moderator; Eld. J. E. Shamberger, Reading Clerk; Eld. A. I. Mow, Writing Clerk.

Hereupon the meeting proceeded to adopt the following constitution:

I. Name and Territory.

1. This District shall be known as the District of Idaho and Western Montana.

2. The District of Idaho and Western Montana shall embrace all the territory of Idaho and the western portion of Montana.

3. It shall include all the organized congregations at present within this territory, viz., Boise City, Boise Valley, Clearwater, Flathead Valley, Lost

River, Madden View, Nampa, Nez Perce, Payette Valley, Twin Falls, Weiser, Winchester, and any others which may hereafter be organized in this territory.

II. Organization.

1. The organization shall consist of Moderator, Reading Clerk, Writing Clerk, Treasurer, Timekeeper, two delegates from each congregation, a Committee on Credentials, a Missionary Board, a Sunday-school and Christian Workers' Meeting Committee, a Ministerial Meeting and Bible School Committee, a Committee on Homes for Orphan Children, a Temperance Committee, and the Elders' Meeting.

III. The Election and Appointment of Officers and Committees.

1. The Moderator, Writing and Reading Clerks, and Treasurer, shall be elected by the majority of ballots cast by the delegates.

2. The Timekeeper shall be appointed by the Moderator.

3. The Committee on Credentials shall be appointed by the Elders' Meeting.

IV. Tenure of Office.

1. The Moderator, Writing and Reading Clerks shall be elected at each Annual Meeting of the District, and shall be the officers of the District during the ensuing year, until their respective successors are elected. None of these officers shall succeed themselves in the same office. Only elders may be elected as Moderator. The clerkships are not necessarily confined to the ministry.

2. The Treasurer shall be elected for a period of one year. Any faithful brother, with good business tact, may be elected as Treasurer.

3. All the committees specified shall consist of three members, who shall be elected, one for one year, one for two years, and one for three years; and thereafter, as their respective terms expire, their successors shall be elected for three years, except the Committee on Credentials.

Provided, that in the first election of the Mission Board the Chairman shall be elected for three years; the Secretary for two years; the Treasurer for one year.

Provided, that any vacancy occurring in the Board by either death or moving away, shall be supplied by the remaining members and the Moderator of District Meeting. Their appointment to hold only till District Meeting convenes.

Provided, that the Mission Board may be composed of either officials or laity.

Provided, that any member of the Mission Board, when his term expires, may be reelected.

Provided, that all expenses, connected with the mission work, shall be paid out of the mission fund.

V. Disbursements from the District Treasury.

1. Expenses of printing District Meeting Minutes, queries for District Meeting, of Annual Meeting Minutes, of delegate on Standing Committee sent by District Meeting, of any fixtures pertaining to the District for their meetings, and any assessments made upon the District by the General Brotherhood, are to be paid from the District Treasury.

Provided, that churches calling for committees for ordination, or for settling other matters, shall themselves pay the expenses of the same.

Provided, that this foregoing provision shall not debar weak churches or mission points from getting needed committees. In such cases the committee may decide for the District to pay any part or all of such expense.

VI. Authority and Method of Procedure.

The District of Idaho and Western Montana herein declares and pledges her allegiance and faithful adherence to the councils of the General Brotherhood of the Church of the Brethren, as set forth and published in the Minutes of Annual Meeting.

1. For the conduct of the District Meeting the moderator shall preside according to "Rules of Governing District Meeting," p. 10, Revised Minutes of Annual Meeting.

2. For Rights and Privileges she finds her authority in "District Meetings," pp. 14-16, Revised Minutes of Annual Meeting.

3. For directing the faith and personal habits of individuals, and the constituent churches, she shall seek the counsels of Annual Meeting.

4. For Elders' Meeting and its functions see p. 70, Revised Minutes, Art. 16.

VII. Specific Conveniences.

1. The names of all delegates and all the queries for District Meeting shall be in the hands of the District Clerk one month before District Meeting convenes. The Clerk shall have the queries printed and several copies sent to the elders in the different congregations for distribution, and shall retain some for the use of District Meeting.

2. Churches entertaining District Meeting may collect for meals as follows: Adults, twenty cents per single meal, or six meals for one dollar; children, between five and twelve years of age, fifteen cents per single meal, or eight meals for one dollar. All surplus resulting therefrom shall be turned over to the District Treasurer.

The several papers were then considered, and several important relations fixed.

After the meeting elected the several committees and made provisions for the necessary finances, we bowed in humble, grateful thanks to our Father for having set another young and willing branch into a position to grow, and bear fruit. May the dear Lord grant us his love and guidance!

Weiser, Idaho.

Annual Meeting Committee at Covington, Ohio.

BY ELIZABETH D. ROSENBERGER.

As is well known to many readers of the MESSENGER, the last Conference appointed a committee to visit the Covington church. In view of the fact that our church troubles were widely known and discussed, we ask a little space in the MESSENGER to give an account of the proceedings and the results.

We have had differences in the Covington church for a number of years. Some of us felt that our difficulties were augmented and made worse in the same way that family difficulties are often increased,—by outside interference. It does not tend towards peace and confidence, to have our differences too freely discussed by others,—however well-meant their efforts may be.

Two years ago we started a movement to have a pastor locate here. A large majority of the church were in favor of it and proceeded to carry out their plans. The church and Sunday-school attendance soon doubled. Then it was apparent to all that a new church building must be erected, as the old one was too small. This was undertaken and completed within a year. In all this effort and activity, Eld. P. H. Beery was the moving spirit. Always hopeful of better days, he pushed the work with unflagging energy and enthusiasm, and happily his efforts were crowned with remarkable success. But there remained a small band of members who did not affiliate with the church in these measures, and thus it was that a committee was sent us.

The committee, consisting of Eld. L. T. Holsinger, of Indiana, Elders John Heckman and P. R. Keltner, of Illinois, and elders J. H. Longenecker and Jesse Ziegler, of Pennsylvania, met with us on Tuesday, Aug. 8. They announced their organization as follows: L. T. Holsinger, Moderator; John Heckman, Secretary; Jesse Ziegler, Reading Clerk. Then began a hearing of the case in the presence of the church, which lasted one week. The plaintiffs were the dissatisfied members; the defendant was the Covington church,—composed of about nine-tenths of the entire membership.

The committee listened patiently to the evidence presented by the plaintiffs, and then to the reply by the defendants. They investigated the charges most thoroughly and in the kindliest spirit. Unkind criticism and personalities were not permitted. And as the case was unfolded, it became plain that, instead of tending to further separation, we were being drawn closer together. The plaintiffs were willing to admit that they were mistaken in some things. Then Eld. P. H. Beery, who had been chosen by the church to present her case before the committee, stated that he was willing, in behalf of the church, to withdraw all charges which had been drawn up against the plaintiffs, as it was not the desire to "win out" or to conquer, but rather a prayerful hope for peace and fellowship, and a united body of members in doing good, that had actuated his entire defense. He also, at this moment, introduced a "peace proposal," which was discussed with keen interest before the committee, and agreed to by every member present amid tears of forgiveness and joy.

In this way everything of a personal nature was withdrawn from the charges considered, before the committee retired to consider the matters laid before them. So overwhelming was this desire for peace and union, that many said, "This must be an answer to our prayers." Perhaps never before, in the history of our church, was a like scene witnessed by an Annual Meeting committee. Here was the reconciliation and peace that makes angels rejoice.

The entire church had confidence in the committee, as being men of the highest Christian character. It was a new experience for us to see the committee with such keen sympathy probe the depths of our difficulties and look at all sides of the question. We were, therefore, not surprised when at last we met to consider their report, to find it framed so wisely and impartially that the entire church, without a dissenting voice, accepted their report. That meeting will never be forgotten! Under the guidance of the Holy Spirit, kindly things were said and done, faces brightened and grew hopeful under the influence of love and peace, and all confessed that great help and blessing were brought to us by the godly men of this committee.

The oft-repeated request of Eld. Jacob Coppock, to be relieved of the charge of the Covington church, was granted by the committee. Eld. John Heckman was placed over the church, with Jesse Ziegler and L. T. Holsinger as an advisory committee. We are anxious to move forward as a united people, with but one object,—the salvation of souls,—and but one aim,—the formation of the highest Christian character.

Just before the committee came among us, six souls were baptized. While the committee were here, our attendance at Sunday-school was 395; amount of our collection, $35.76. On the following Sunday one dear aged lady was baptized in the afternoon. In the evening our pastor, Geo. W. Flory, preached to a crowded house. At the close of the services one more came forward, making eight in all. And why should they not come? Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself."

Covington, Ohio.

The Eighty-second Birthday Dinner.

BY J. G. ROYER.

YESTERDAY,—August 28,—I had the privilege and pleasure of being a participant of the Gish-McCauley birthday dinner, given by Brother and Sister Oscar McCauley in the old Gish-McCauley homestead.

The dinner was given in honor of Aunt Barbara Gish, widow of Bro. Jas. R. Gish, of sacred memory, and Bro. John McCauley, the surviving husband of Mary Elizabeth Gish, Bro. Gish's oldest sister. It was Aunt Barbara's eighty-second birthday, with Bro. McCauley's eighty-second birthday only one month,—Sept. 28,—in the future.

Bro. Jas. R. Gish, with his then young wife, Barbara, came from Roanoke, Va., in the fall of 1848, and entered the quarter section of land on which the greater part of the city of Roanoke, Ill., now stands. On the highest part of their quarter section they erected their first Illinois dwelling,—a one-room house twelve by sixteen feet.

A few days after moving into their new house, Rufus,—as he was generally called,—planted his first tree,—a cottonwood switch,—a short distance from their door.

I visited the place where once the one-room house stood, and found a larger and more modern structure occupying its place; but the cottonwood switch remains in the form of a wide-spreading tree which, a few days ago, measured eleven feet, eight inches in circumference, two and one-half feet above ground.

Rufus and Barbara came to Illinois in 1848. His father, with the remainder of the family came in 1851, and settled on a quarter section adjoining that of Rufus. In 1852 and the year following the father built the commodious Virginia-patterned residence in which the dinner above referred to was given. In 1855, John McCauley, a young man of twenty-six came from Roanoke, Va., and, using his own words of yesterday, he said, "I hung up my hat here when I came from Virginia, and have not taken it down to this day." John came to claim Mary. Rufus's oldest sister, as his wife. And, by the way, this Mary, or "Betty," as she was generally called, was a school-teacher,—the first one to have our venerable Office Editor of the MESSENGER as a pupil. They lived in a small house in the yard for some time. Then they became the occupants of the homestead.

Bro. McCauley now is at home with his oldest son and wife, who have become his successors in the occupancy of the memorable Christie Gish mansion.

Both Aunt Barbara and Bro. McCauley, although past the four score mark, are well preserved. They enjoy good health, and are cheerful and happy.

Mt. Morris, Ill., Aug. 29.

More About Eld. Allen Ives.

BY C. S. HOFF.

It is with sadness that I read of the passing of Bro. Allen Ives. One more pillar in the church has been removed, and the burdens and the responsibilities of the church have been shifted one step nearer to the shoulders of some of us younger ones. While Bro. Secrist writes of his life in a general way, I wish to speak of it as viewed by those who were his neighbors in Kansas.

True, Bro. Ives lost his property, but I am convinced that he did not lose his friends. I know of no one who has more friends than Uncle Allen Ives had in and around Burr Oak, Kans. In fact, if he had an enemy, I never heard of it. While my acquaintance with him was very limited, yet my knowledge of him was somewhat extended, and every one with whom I talked spoke of him with the greatest respect and esteem. If he had a failing it was in being too lenient. He was of a gentle and yielding nature, allowing himself to be wronged rather than to defend himself, which accounts, probably for the loss of his property. He was not a fluent speaker; neither did he deliver his message with great power or eloquence, yet he impressed one as a man who believed what he was saying, and was deeply in earnest. This counts for more, with the world, than mere eloquence or power. I well remember when he delivered his farewell addresses. He spoke at the church in the morning to an exceptionally large gathering, and by special request from the Christian minister, he filled his pulpit in the evening, again to a crowded house. There were people at church that day from a considerable distance, whom I never saw at church before nor since.

His missionary efforts were noteworthy. He used to drive as many as twenty miles, or more, on Saturday, so as to be at the appointment on Sunday, and that without pay or compensation of any kind. If only we could have more such consecrated workers! There would be more churches organized and fewer disbanded than there are. We owe much to the memory of the faithful old veterans who are leaving us one at a time. Though they did not make a great stir about their missionary zeal, and take large collections for the missionary cause, they made greater sacrifices in the spread of the Gospel than any of us do today. I would not say a word to disparage the missionary movements of this age, neither do I like to hear the efforts of the past generation spoken of lightly. Each age had its own conditions to meet, and it met them in the way, I believe, best suited to the age. Our missionaries of a generation ago did their work well, and their labors bore fruit. As I sit here, thinking of the past, the present, and the future, of the church and her workers, I am made to feel, more than ever in my life, that the Church of the Brethren has a mission in the world, and that God is with her to fill that mission. Brethren, are we at work with all our power; or are we allowing the spirit of the age to rob us of our spirituality, and cripple our work so that it becomes unfruitful? Remember, that in a few short years we shall be called home to give an account of our stewardship. Then, what shall our answer be? Remember the one who is the subject of this article. He lost all his earthly possessions, yet he did not allow that to stop his work, but labored on the more earnestly, looking forward to the time when he would inherit the home that no one can take away from him. He was poor on earth, but is rich in heaven. Which is the more valuable?

Oakley, Kans.

Why Men Doubt.

BY EZRA FLORY.

FIRST, men doubt because *sin* so blinds moral vision that the truth is not seen at is, but in a distorted fashion, which makes it less attractive. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness to him; and he can not know them, because they are spiritually judged" (1 Cor. 2: 14). And Christ said, "This is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil" (John 3: 19).

SECOND, the truth of Jesus carries with it *condemnation* for the sinner, and no one enjoys reproof or rebuke. A lawyer once, "willing to justify himself," said, "Who is my neighbor?" He is a fair example of the natural man who questions the authority of the Bible and the existence of God, rather than to confess his sin.

THIRD, there is a *devil*. He first injected doubt into the mind of man (Gen. 3). Jesus called him the father of lies. He is still at his art of prejudicing the creature against the Creator, and it is not at all strange that all people pass through a period of doubt as to the fundamentals of religion. Some are so completely blinded that they never come out of their spiritual darkness.

Doubting will not change the eternal truth of God but does subject the doubter to the charge of making God a liar. "He that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son" (1 John 5: 10). And, again, "And even if our gospel is veiled, it is veiled in them that perish; in whom the god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them" (2 Cor. 4: 3, 4).

God has left an abundance of evidence for us, so that we are without excuse. "Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). "If any man willeth to do his will, he shall know of the teaching" (John 7: 17). The words of Jesus to the unbelieving are touching in John 5: 40, "Ye will not come to me, that ye may have life." That is, they did not exercise their *will* to accept.

Sterling, Ill.

MEDICINE LAKE, MONT.

In the early part of October, 1906, Bro. D. M. Mootheart, of Cando, N. Dak., made his selection for a home-site nine miles northeast of Culbertson, Mont. Eld. J. E. Keller, of Tipton, Iowa, made his selection for a homestead twenty-three miles northeast of Culbertson, Mont., in the early part of April, 1907. Brethren Mootheart and Keller met for the first time in Culbertson, upon the arrival of their respective families. It was also our first knowledge of any Brethren coming to this new and unoccupied field. Rapid settlement was made on each of our claims, in a temporary way. The following July we held our first preaching services at the home of Bro. Mootheart, who is a deacon. In three weeks after this, services were held at the home of Eld. Keller, and so we held our services alternately till in the late fall.

In the spring of 1908 we again renewed holding the alternate services. In the same spring a number of Brethren moved into the vicinity of Eld. Keller. They took homestead land, and when they had their houses erected, arrangements were effected to have services at their new homes, thus uniting our efforts in worship. This small nucleus of Brethren expressed a strong desire to become an organized congregation. By mutual consent, on July 4, 1908, an organization was effected. The adjoining elders who were to preside in the organization, did not appear. By mutual consent the members decided to proceed, and Eld. Keller was selected to preside. The organization was effected with a membership of eighteen. The name of "Medicine Lake" church was submitted to the District Meeting of North Dakota, Northern Minnesota and Western Canada for approval, and the work was sanctioned.

At the time of the organization a Sunday-school was started, which has been evergreen. July 18, 1909, we held our first love feast, with forty-three communicants. Bro. I. M. McCune was elected to the ministry, and Bro. Wm. Swank was elected deacon. They and their wives were duly installed. Bro. H. C. Longanecker, of Berthold, N. Dak., officiated. Four were received into the church by baptism. The above-named meeting was held on the claim of Bro. Chalmer Bailey, in his newly-built barn.

July 17, 1910, we held our second love feast in an enlarged shack, erected for the first term of school, on the claim of Miss Vesta H. Keller, the church securing lumber for a temporary addition. At this meeting forty-six members communed. Four were received by baptism. Prior to the meeting of June 18, 1911, we began our first series of meetings, conducted by Eld. Keller. He labored until June 25, after which Eld. D. F. Landis, of Willsiton, N. Dak., continued the meetings, concluding with a love feast, July 1 nine united with the church by baptism. This love feast was held on Bro. C. E. Beaverly's claim, in a temporary building.

Enterprise, Mont., Aug. 24. KATIE E. KELLER.

PRAIRIE CITY CHURCH, IOWA.

We met in council Aug. 26. Our elder, Bro. W. J. Buckingham, had charge of the meeting. The wants and needs of the forthcoming District Meeting were discussed. Our love feast will be held Sept. 16, at 6 P. M. Bro. Galen B. Royer will follow with a ten days' series of meetings, leading up to our District Meeting. We will also have prayer meeting each Wednesday evening. We have many opportunities to prepare our hearts and minds for more united action. Sisters Neiswander and Katie Buckingham are our delegates to District Meeting. As Sister Nora Alexander, our church clerk, is leaving our field of labor, Bro. Chester McCune was chosen clerk in her stead. Our church indebtedness of $84.76 was quickly raised by special donations. The decision of Annual Meeting on the dress question was duly considered, and we hope that all will labor to the honor and glory of God.

Our District Secretary was with us Aug. 13 and gave us many good thoughts on Sunday-school work. Her work with us was pleasant and inspiring. Bro. W. West will begin our series of meetings sometime during the first part of December. Brethren Caskey and McLellan, like Paul, are busy in building us up spiritually. They are giving us soul-inspiring sermons, which are much appreciated. Sister Nora Moomaw has been giving our Sunday-school some good, practical talks on the Sunday-school lessons, which are much appreciated. He still walks his mile and a half to Sunday-school and church, and is a good example for those who find so many excuses for staying away. How we shall miss these old soldiers of the cross when the call of the Master is, "Come up higher." JENNIE ALEXANDER.

R. D. 2, Monroe, Iowa, Aug. 28.

A TENDER FILIAL FAREWELL

Aug. 20 Jacob Homer Bright came to the church of his childhood and youth, and preached his farewell sermon to his relatives and friends. After a logical and Scriptural lesson of the value of fellowship with God and his people, and how this will lead us to do our utmost to extend his kingdom to the ends of the earth, he said: "We are anxious to carry this fellowship to China. It is true there are duties that would seem to keep us here, but others can and will perform them. I think of the Savior, when hanging on the cross, he said to his mother, 'Behold thy Son.' Then he said to his beloved disciple, 'Behold thy mother.' He committed his mother to the care of the Apostle John when duties called him from her. So, as I leave for the Orient, I commit to your care and love my father."

To me these words seemed like apples of gold in pictures of silver. And as the days, or perchance the years, steal over me, they shall add a softness to my pillow, a joy to my last conscious moments, and doubtless augment our fellowship in the Paradise of God.

Dayton, Ohio. JOHN CALVIN BRIGHT.

When we ask God to move the world, we ought to be willing to take off our coats and help him.

THE ROUND TABLE

A Deceptive Drink.

BY IDA M. HELM.

It is high time for every thoughtful person, who has not yet begun an earnest struggle against strong drink, to enter a solemn protest at once. Well may the Indians call strong drink "fire-water," and fittingly the Hindoos call it "shame-water." There is not a community that does not contain drunkards' graves. The living wrecks that the accursed traffic has made are seen everywhere.

We have only one short life to live. Every movement is so very precious that no one can afford to waste time at the bar. The money we call ours is entrusted to us by God, and we should use it sacredly in his service. We have no right to pass it over the bar, or exchange it for strong drink.

Nothing is more deceptive than liquor. You may take an occasional glass and think it is good for you, and you may scorn the thought of becoming a drunkard, but you are in imminent danger so long as you tamper with the fatal cup. When once the thirst has been created, the downward course is swift and terrible. Strong and wise men have been mastered by this tyrant. If it is hard for us to do without a little whiskey, it is a sure sign that it is doing its work. It is folly to run the risk of creating the awful thirst. "Public houses are well called 'shades' and 'vaults.' They are the shades of death, and vaults for the burial of all that is noblest and best in man."

Many a barge, drifting on the treacherous, cruel waters of intemperance, has been rescued, and helped to anchor in the harbor of safety. By the grace of God there is hope for the hopeless.

Ashland, Ohio.

The Choice of Ways.

BY OMA KARN.

"No force divine compels,
To him who will,
The Christ of Calvary a place prepare,
Iscariot makes his own."

It was before them, there in that upper room, the choice of ways,—the way of the cross or the way of self. One glance at the future of him who chose the way of self, and we turn shudderingly away. One glance at the radiant figure ascending heavenward from the Mount of Ascension, one glimpse through the eyes of faith at the beautiful home he has gone to prepare, and how can one hesitate about which way to take?

In this matter of choice there is no compulsion. God does not force any one to be good. We hear our Savior saying, "If any man will come after me." This implies that if we are to follow him it will be through deliberate choice,—whole-souled purpose and earnest determination.

"Him they compelled to bear the cross," was said of Simon of Cyrene. No such obligation is laid upon us. We may take up the cross or we may not,—just as we please. To those who will take up the cross and follow our Leader in the narrow path of sacrifice and self-denial, there awaits a place, which, when compared to what we have to leave, in order to follow him, causes all we have given up to sink into utter nothingness. He who chooses the way of self, makes his own place. And what a place it is! Of one who chooses this way it can well be said, as was said of one of old, "It were better had he never been born."

Covington, Ohio.

A Pure Heart.

BY WEALTHY A. BURKHOLDER.

It covers everything. One who has a heart that is pure is not entangled with any of the sins which are so common to humanity, and will meet the approbation of him who said, "Blessed are the pure in heart, for they shall see God."

A heart that is pure is a loving heart,—ready and willing to help every good cause possible, ready and very willing to forgive every one their trespasses, and be free from deceit, jealousy and wrongdoing. It is said of our Master, "No guile was found in his mouth," and hence we note his purity in that particular. And yet, when necessary, he had to use strong terms and telling language to correct the wrongdoing in others. When the heart is pure as God would have it, persecutions and trials can be borne bravely, remembering how the Master bore all things without a murmur.

What the church and the world needs today is more pure hearts. It is an individual work, but we should labor to have more influence over others, by trying to free ourselves from the sins of deception, untruthfulness, and many things that are hard to resist, that more good be accomplished. "To the pure all things are pure." When the heart is pure there is no unfeigned love, but a true, heart-felt love toward all. Instead of hunting for and pointing out the defects in those around us, the Master Teacher would urge us to have charity for them, and to try to help them to overcome. The lines of the beautiful hymn should be the desire of every heart:

"Purer in heart, O God, help me to be,
May I devote my life wholly to thee;
Watch thou my wayward feet,
Guide me with counsels sweet,
Purer in heart, O God, help me to be."

Newburg, Pa.

The Sermon and Its Effects.

BY DAVID M. ADAMS.

Because Jeremiah delivered God's warnings just as he received them, without modifying or diminishing a word, he was prosecuted and presecuted by his auditors. He found himself suddenly in the hands of an insulted and indignant people. Jesus came to his own and his own received him not. The primitive disciples suffered violence and death because they dared to denounce, in unvarnished terms, the popular sins of their day and gengration. Many of the Apostolic Fathers suffered martyrdom on account of their vehement denunciation of individual and ecclesiastical heresies. When John Wesley preached the Gospel, he was mobbed right and left.

Probably the reason why the multitude accepts quietly, and as a matter of course, the bulk of what many a preacher says today is because he has toned down the Lord's message to a very great degree.

How often, with reference to many of the present-day sermons, do we hear men say, "Wasn't that grand? Wasn't that eloquent? He held us spellbound. It was scholastic. It was marvelous." It was not so when Peter preached that memorable sermon on the day of Pentecost. The cry of the multitude then was, "Men and brethren, what shall we do?" If our sermons have a pleasing or soothing effect upon our audience, we may gravely question whether our message came from God.

Scalp Level, Pa.

How We Talk.

BY BARBARA M. H. SONAFRANK.

We sometimes hear it said that a business firm does not care to keep a boy very long in its employ who does not show enough interest and concern for the affairs of the firm employing him, to say "we," when speaking of their business transactions.

How does that compare with church members who say "they" when speaking to strangers or others with reference to the activities of the church or congregation to which they belong? There are, seemingly, some who are full of excuses about accepting even the smallest office or task which the church might wish to assign them, for fear they might have to shoulder a little responsibility, or have to go out of their way, somewhat, to be present with the necessary regularity, or in other ways deport themselves becomingly to the situation.

How can such drones expect to have any right to the company of those who have "come out of great tribulation," spoken of in Rev. 7: 14? Brethren and sisters, let us be very careful to say "we" when we speak to our neighbors and friends of what the church in our locality is doing, has done, or ought to do. And let us be equally careful that we are telling the truth when we do say it.

Dumont, Iowa.

We notice that many of the recently-appointed Sunday-school Meetings insist upon a full representation of delegates from every Sunday-school within their territory. This is a move in the right direction. If the delegates get in full touch with the spirit of the meeting, there is sure to be an inspiration and zeal engendered that will be felt by the local Sunday-schools upon the return of the delegates. The Sunday-school Meeting has failed in its allotted work if the delegates are not so filled to overflowing with the good things heard at the meeting that the home school, too, participates in a shower of blessings.

CHRISTIAN WORKERS' TOPIC

Lot the Selfish.

Gen. 13: 7-13.

For Sunday Evening, September 17, 1911.

I. Selfishness.—(1) "Inasmuch as ye did it not," etc. (Matt. 25: 43-45). Not to do good to the needy is Christlessness. (2) "Lovers of their own selves" (2 Tim. 3: 2). Eminently selfish under the garb of religion. (3) "How dwelleth the love of God in him" (1 John 3: 17)? Real piety expresses itself in more than mere good wishes.

II. Examples of Selfishness.—(1) "Am I my brother's keeper" (Gen. 4: 9)? (2) "They bind heavy burdens" (Matt. 23: 4). (3) "Grant . . . that we may sit" (Mark 10: 37). Keeping the best for one's self.

III. All Such Leads.—(1) To covetousness. (a) "Thou shalt not covet" (Ex. 20: 17). (b) "Not greedy of filthy lucre" (1 Tim. 3: 3). (c) "Covetousness is idolatry" (Col. 3: 5). (2) To neglect. (a) "Whoso stoppeth his ears," etc. (Prov. 21: 13). (b) "Desiring to be fed with the crumbs" (Luke 16: 21). (c) "To him that knoweth to do good," etc. (Jas. 4: 17).

"The ability to do good in any case imposes the obligation to do it"—Cotton Mather.

It is not for yourself alone that you work and strive. It is for others as well as for yourself.

For Young Workers.—(1) Why do we call Lot a selfish man? (2) What selfish choice did he make? (3) How did Abraham show an unselfish spirit? (4) What kind of people lived in Sodom? (5) Why are so many people selfish? (6) How can we learn to put others first and self last? How will this make us happy?

PRAYER MEETING

Life Lessons for Me from the Book of Job.

Job 42: 1-6, 10-17.

For Week Beginning September 17, 1911.

1. The Experience Job Gained.—Job was a good man, but he suffered awful calamities. He questioned his friends as to the reasons for his misfortunes, and they answered him foolishly. He questioned God, and he answered him out of the whirlwind. But nevertheless he did answer. He called attention to nature, setting forth Job's ignorance of creation and the constitution of the earth,—light and snow and heat and rain and ice,—and of the ways of animals. He, by God's plan, was to find consolation in nature, and so must we. If you are sad, or in sorrow, or burdened, try looking up! Look up into the sky! See the hilltops, the fleecy clouds, and the blue heaven beyond. We all look down too much. Jehovah's call to Job was to look up (Job 35: 5; Psa. 5: 3; Isa. 45: 22; 2 Peter 3: 10-12).

2. The Whole Universe a Mystery.—God means to say: "If you can not tell where or how the foundations of the earth were laid, or where are the storage chambers of the snow and hail,—if the whole creation is a mystery, is it any wonder if your little part, your little problem, is a mystery to you? If you can not fathom these natural mysteries, how can you expect to penetrate the problems of the spiritual life" (Job 36: 26-30; 1 Cor. 13: 12)?

3. God's Providential Care.—There is order and system in all of God's creation. Behind apparent mystery is an all-knowing God. Things are right because God made them so. We live in a world of order. God's dealings may seem mysterious, but they are always wise. There is meaning and purpose in our lives. We, like Job, can well afford to trust a God of order, wisdom and power (Psa. 119: 133-135).

4. God's Abounding Love.—All his acts are love, and we may well put our trust in him. We may not know which way to go, but we do know our Guide,—the Pilot of our lives. He is able to make his grace abound toward us,—to make all things work together for good. He says, "My grace is sufficient for thee" (2 Cor. 12: 9; Rom. 8: 14-17).

HOME AND FAMILY

Recognition.

BY S. K. HOLSINGER.

When we've crossed the chilly waters,
And are free from toil and care;
Resting over Jordan's billows,
Will our loved ones know us there?

First of all I'd know my Savior,
Praise him for his saving grace;
Then the dear ones gone before me,
Oh, what joy to see each face!

Will we clasp glad hands in heaven?
Can we know our loved ones there?
Why is death so fraught with anguish
If it means such joy to share?

As we stand on brink of Jordan
Need we fear the swollen tide,
If a tender hand will guide us,
Friends be on the other side?

Death must lose its sting and terror;
Grave no victory can share;
If our Savior walks beside us,
And our friends are waiting there.

Bridgewater, Va.

The Golden Rule.

BY JENNIE TAYLOR.

To do unto others as you wish to be done by, is the complete summing up of that divine command, universally termed the "Golden Rule."

Primitive man was selfish and brutal. During unnumbered years of a savage state, extreme violence reigned, and horrible barbarities were suffered because human nature prevailed over the moral and the spiritual. It seemed to be, then, only a question of the "survival of the fittest,"—only the most powerful, physically or officially, could be the winners in any struggle.

But when the lowly Nazarene began his work in the world, he based his efforts on a different principle. He introduced the moral and spiritual side of all questions, and by his own example taught the people to treat others as they would like to be treated themselves. This teaching brought to them dreams of a golden age to come. In all nations this law is the acknowledged standard of right. Its influence brings human beings up, through all the stages of civilization, to its very highest degree.

Far back, in the history of Rome, Alexander Severus had the words of the Golden Rule inscribed over the door of his palace. This was because he delighted in the society of the wise and the good. He favored the Christians, and endeavored to promulgate any cause that was carried out according to that rule. The Golden Rule, if lived up to, can help in cutting off the oppressor and bring in that golden age when man will seek only the good of his brother.

Would it not be living by this law to send flowers to the sick, or remember some lonely one with a kind word or a timely visit, to render aid to the needy or sympathize with those who are worthy of sympathy? Does not this law imply solicitude for others' welfare,—doing the things which make people morally better, and human existence glad with a new hope?

Following the Golden Rule often requires sacrifice. The giving up of gain or of personal desires for the sake of others is demanded of us almost at life's very beginning. It is the first thing the child is taught, as soon as he can understand that the world is not made up of itself alone but of other beings also. The child can not be allowed to monopolize all the playthings, however desirable they may be. It must be taught to do by its playmates as it would like to be treated by them,—to be given a place in the game and a fair chance to be neighborly. He can not be allowed to keep, as his exclusive right, the use of his own choice of house furnishings. They are designed for family use. He must not be rude in his speech or rough in his actions, for his fellow-tenants object to injury. In the home the individual must give way to the family.

Charitable institutions are monuments of unselfishness; they are the working out of thought that passes beyond the needs of one's neighbors.

Pioneers are those brave, self-sacrificing people who pave the way for advancing civilization, and just how great have been many of their sacrifices, can never be known only to those who have made them.

The planting of a tree,—a small thing in itself,—is a noble act. Should it live and grow, it may furnish shade for the weary, food for the hungry, or shelter for the homeless, long after the planter has passed from view.

It is often considered extravagant to give generously. On the other hand, selfish keeping is even more costly. Whatever we try to selfishly keep from others, and hold for ourselves alone, we are sure to lose at last. We must share our possessions with other; if we do not, then the enjoyment of them escapes with the keeping.

Doing unto others as we wish to be done by makes life richer and fuller. The returns seem tenfold in interests and pleasures. It is very often noticed that what is done or given to help a good cause is never missed, proving another of Christ's teachings that "it is more blessed to give than to receive."

Whoever acts contrary to the Golden Rule, feels injured at every turn, and finds this life a constant warfare. It is only by merging our good in the good of others, smoothing the rugged pathway for tired feet, and loving some one else more than we love ourselves, that we really make life worth the living. It is by following this rule that we may understand what it really means to be a Christian, and to work for the happiness of the world.

The savage, instead of doing as he wishes to be done by, does as he has been done by,—hence his treachery when offended.

It is an undisputed fact that social conversation consists largely of gossip. It is also true that we can not praise the unworthy. However we find it much better to remain silent than to speak disparagingly of others or, if we do speak, to do so in a way that the one concerned may understand and have a chance to defend himself.

Is it not easier, after all, to follow the Golden Rule than to do otherwise? "Cast thy bread upon the waters and after many days it will be returned to you." Blessed are the Lord's precepts, and are not his commands the best to obey? There are many little ways that make life easier by the doing, or harder by omitting them. We are all burden-bearers, and without the helping hand or a cheerful word much of life's journey would be a long, weary march; for such helps would prove wings instead of weights.

"The world is wide, these things are small,
They may be nothing but they are all!"

Then, let us look for the meaning of true politeness. We find the answer in this little rhyme:

"Politeness is to do or say
The kindest thing in the kindest way."

Anything that tends toward the uplifting of humanity gives us a chance to do as we would like to be done by.

Watch the lives of the world's really great people,—those most loved by a nation! Their greatness grew out of their great hearts. They have fulfilled that law which required them to do as they would like to have been done by, and so occupied a high place in the hearts of the people.

Hearing a child's earnest appeal, leading some one into the right, setting a friend at ease, saving the weak from falling, and improving the condition of those dependent upon us,—these are examples!

Tipton, Iowa.

The Example.

BY AUGUST BECK.

A SISTER asked me: "How is it that some people are more spiritual than others?"

It is a question hard to answer, because often it is only seemingly so. There are people living their own quiet life, doing good unseen, who are very near God. There are others, perhaps, not quite as faithful, not quite as self-sacrificing, who, to outward appearances, seem much more so, because they give more vent to their thoughts, feelings and spiritual inspirations. They feel a greater need to communicate to others their hopes and fears, whereas the one who lives a quiet life takes everything to God in prayer. These again, there are really some whom God seems to have especially blessed. They have opened their heart to the full,—the Holy Spirit fills it to overflowing. They have certain mental qualities, which God wants them to use in his service. Some of those are fitted for teachers, some for ministers, and others for missionaries.

But let us not forget that the one living the quiet life really does as much good, and often more so, than the popular preacher. The influence caused by a quiet life in God is far-reaching and lasting,—the example speaks louder than words.

The importance of the example, even in little things, struck me forcibly, one day, as I walked along the street near my home. Numerous pieces of sharp glass were strewn on the sidewalk. Bearing in mind the barefooted little ones, I brushed the glass as well as I could off the walk and went on. A man passed me whose hard-featured face made me morally certain, that he would ordinarily have left the glass where it was, but seeing me removing it made him think, therefore, on perceiving a few small pieces still on the walk, not noticed by me, he carefully pushed them down among the weeds.

This little act by a man of that stamp, brought the power of the right sort of an example forcibly before me. I thanked God for it. There are golden streaks in the hardest natures, which best can be drawn out by living among them, ever kind, ever loving, ever setting the good example.

Chicago, Ill.

A Sad Accident.

BY NORA E. BERKEBILE.

THE hearts of mothers and fathers, all over two neighborhoods, were made to ache in sympathy last Tuesday, Aug. 22, when the news was flashed from home to home, over the telephone, that the son of Bro. Edward and Sister Eva Lehman Kintner,—little John Jay,—had been drowned.

He was a happy, sturdy little lad of one year, two months and thirteen days,—just able to toddle about. He was an unusually bright child and had one of those interesting baby faces that makes one look the second time, and wonder what will be too great for him to do when he gets to be a man.

The mother was busy about her work in the house; the father had started away to do some work away from home, and baby was playing just outside, as usual. After a little while the mother went to get him and could not find him. She began to call and search, and while searching the father returned for some forgotten article. When Sister Kintner told him she could not find Jay, he searched with her for the lost one. Finally, in a water jar which they had often passed in looking about, they found the body of their darling child. They quickly took up the babe, but the spirit had fled.

It was one of the unavoidable things that might happen in any home for we all have water vessels about. We can only pray for the sorrowing parents who were so wrapped up in the life of their only child.

The body of little Jay was laid away in the North Poplar Ridge Cemetery. Funeral services were conducted by Bro. John Flory from Psalms 46: 1 in the Maumee church.

Jewell, Ohio.

MEN and women live to be old and die without ever having known the thrill of enjoying a sunset or being delighted with a flower or understanding in the smallest degree the mysteries of the air and earth. In a universe which has been built and planned for the purpose of giving God's children pleasure, thousands walk through it without ever knowing how it is made; and busy themselves with insignificant trifles, calling them "entertainment" or "amusement."

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BRO. J. W. LEAR is engaged in a series of meetings at Udell, Iowa.

THE report of the committee on Rehaptism will be found at the top of page 571, this issue.

THE Brethren in Middle Indiana will convene in District Meeting in the Huntington City church Oct. 12.

BRO. C. E. WOLF has arranged to close his connection as pastor, with the church at Denver, Colo., Oct. 1.

SIX recently united with the Four Mile church, Ind., five of them being the fruits of a meeting held by Bro. J. W. Fidler.

BRO. A. C. AUVIL has been chosen to represent the Second District of West Virginia on the Standing Committee of 1912.

THE elders of Southern Illinois are requested to meet at the place of District Meeting, Girard, on Tuesday, Oct. 3, at 9 A. M.

BRO. MAHLON J. BROUGHER, of Kingwood, Pa., is booked for a series of meetings at Summit Mills, his State, beginning Sept. 21.

BRO. G. W. KIEFFABER, of Mount Morris, has moved to Sunnyside, Wash., where he becomes principal of the city school.

BRO. W. A. GAUNT, of Huntingdon, Pa., is to begin a series of meetings Sept. 30, at the Fairview house, George's Creek congregation, his State.

DURING a series of meetings at the Blackwater Chapel, Va., conducted by Bro. D. C. Naff, eight accepted Christ as their Savior and were baptized.

WE are requested to announce that the Hinds and Kesler debate is to be held nine miles south of Miami, Texas, beginning Sept. 19. See special notice on page 576.

BRO. JOHN UTZ and wife, of Taneytown, Md., spent a few days at Elgin, and while here attended our services last Sunday. They also called at the Publishing House.

WHEN last heard from, Bro. D. L. Miller and wife were at Cando, N. Dak. By this time they are probably at Wenatchee, Wash., with plans matured for going still farther West.

THE members at Lawrence, Kans., hope to resume work on their new church and push it to completion. For the want of funds they had found it necessary to discontinue the work for a time.

NORTH MANCHESTER COLLEGE opens Sept. 12, with a most promising attendance in view. Bro. S. S. Blough will be in charge of the Bible Department, and is planning for some very thorough work.

REFERRING to what a correspondent said about the Knights of Columbus, in our issue of Aug. 26, we should have given the number he reported for the United States and Canada as 250,000, instead of 2,500,000.

AUG. 27 the Sunday-school workers at Elk Lick, Pa., received a spiritual uplift. There were fifteen graduates in the Teacher-training Department. This means quite an addition to the teaching force of the congregation.

UNTIL Sept. 12 Bro. G. W. Hilton may be addressed at Wenatchee, Wash., in care of John Peters. After that date, and until the time of sailing for China, Sept. 18, he may be reached at Seattle, Wash., in care of Chas. Maust, Station B.

WE are announcing the District Meeting of Southern Iowa, to be held in the English River church, for Oct. 6. The Sunday-school, Ministerial and Christian Workers' Meetings will be held in connection, beginning the day previous.

IT is stated that Bro. J. E. Miller and party are not returning to America by way of New York. They probably landed in Montreal on Friday of this week, and should put in their appearance at Mount Morris the early part of next week.

IN the course of a week or two we shall publish the program for the Ministerial and Sunday-school Meetings of Eastern Pennsylvania, to be held at East Petersburg, in the Mountville church, Nov. 8 and 9. There will be services the evening before.

ON account of last Monday being Labor Day,—and, by the way, printers in large cities do not work on Labor Day,—we could not get as much late news in this issue as we should like to have done. Some correspondence of interest must be held over until next week.

SISTER SADIE J. MILLER left Waterloo, Iowa, Sept. 5, and had on her list thirteen churches to visit on the way to Seattle, Wash., from which place she sails Oct. 24. She is planning to spend ten days at our mission point in China, and hopes to reach Calcutta, India, in December.

BRO. J. G. ROYER called at the MESSENGER sanctum a few days ago. He had just returned from a trip to Woodford County, this State, and on another page tells our readers about some matters of interest, relative to the recent as well as the early history of the James R. Gish relatives.

BRO. A. H. DUNCAN, an aged pilgrim of McMinnville, Tenn., writes us that his neighbors are anxious to have some of our ministers expound the Scriptures unto them. He further says that this week he is to receive the anointing at the hands of ministers who will also conduct some public services while in his community.

BRO. PAUL MOHLER and family spent last Lord's Day in Elgin. Bro. Mohler will not go to France as soon as he expected to go, and for that reason he is prepared to hold a number of protracted meetings and Bible Institutes for congregations desiring his services. He may be addressed at 3435 West Van Buren St., Chicago, Ill.

IT is not usual to publish a statement of the work done by a committee, sent to a local church by the Annual Meeting, but the committee, appointed to assist the church at Covington, Ohio, suggested that it might be well to have something said about what was done at that place, hence the appearance of Sister Rosenberger's report, which will be found on page 564, this issue. The article was read and approved by the secretary of the committee before being passed out to the printers.

THE services, last Lord's Day, were a little out of the usual for the Elgin congregation. After the devotional exercises for the forenoon meeting, conducted by Bro. Paul Mohler, Bro. J. H. B. Williams preached on "Consecration." This he did in view of the departure of our two missionaries, Bro. Holsopple and wife, to the foreign mission field. In the evening Bro. Holsopple had for his subject, "Sacrifice." Consecration and sacrifice go together. Sister Holsopple read a scripture and gave a short talk. The services were largely attended, and the addresses delivered were in keeping with the spirit of the occasion. Bro. John Utz then offered a very touching closing prayer.

THE District Meeting for Southwestern Kansas and Southern Colorado, to be held in the Newton church, Kans., is announced for Oct. 18, with the Ministerial Meeting the day before. The elders are instructed to meet on Monday, Oct. 16, at 1 P. M.

BRO. G. E. YODER is laboring with the members composing the Welsh Run congregation, Md., in a series of meetings. He says that part of Maryland is a beautiful country, and that it is filled with a pleasant people. He is delighted on finding a congregation having such a large number of young members. This, as he remarks, means a fine church for the future.

BRO. W. F. ENGLAND, of Lordsburg, Cal., knows how to show an appreciation for prompt newspaper service. In his letter of Aug. 28 he says: "I want to congratulate you and the management of the Brethren Publishing House because of your ability to do things. I want to remind you how you do make things move. On Monday evening, Aug. 14, I sent you a night message in regard to the opening of Lordsburg College and on Friday evening, Aug. 18, I read the message in the MESSENGER, in my own home, here in Lordsburg, Cal. Now, I call that splendid and wonderful."

BRO. QUINCY HOLSOPPLE, in a well-received address, last Sunday evening, spoke his parting words to the members and friends at Elgin. The next day he and his wife (*nee* Sister Kathren Royer) started East to spend several weeks among the churches in Pennsylvania, before sailing for India, where they go as missionaries. They carry with them the love and respect of the members of the Elgin congregation, as well as the best wishes of a large circle of friends outside of the church. They are young in the Master's cause, but their hearts are in the work for which they have been set apart, and our prayer is that the Lord will bless them, and give them many happy years in their chosen field. They sail from New York Nov. 2.

ON Monday, Aug. 28, Bro. Joseph Stitzel, one of the elders of the Lanark congregation, Ill., passed from earthly scenes at the age of seventy-eight years and seven months. On account of impaired health he withdrew from official labors some years ago, but he did not cease attending the church services regularly until last fall. Bro. Stitzel was born in Greencastle, Pa., in 1833, and in the year 1845, when twelve years old, came with his parents to Illinois, and settled in Carroll County, where he grew to manhood, united with the church, became a deacon, then a minister, and was finally ordained to the eldership. He was never very active in the ministry, but as an exemplary Christian he had few equals in Northern Illinois. Those who knew him might not always agree with him, but they loved and respected him all the same. He was always prompt in attending church services. The weather did not figure materially in the matter. When the Lord's Day came, he made it his business to be at church, ready to do what he could to help along with the Lord's work. And what he did himself, in this particular, he always expected of his family. As a Christian man of high moral type, he leaves behind him a reputation that is a credit to the religion he professed. We have a more extended notice of his life and labors for the next issue.

Change of Church Relation.

CHANGING from one church to another is bad, as a rule. The selection of a church, as a religious home and school, should be done with intelligence and care, and in all seriousness of purpose, and then there should be firmness, steadfastness. True, there are those who join church without much effort or concern, apparently, and they resign their membership with as little effort as it cost them. They seek membership elsewhere in the same cheap way, to be held, for the time being, and so it goes. They are first in one church and then in another.

These are "they that received the seed into stony places, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

These are they of little earth, and because of this fact they are "floaters." They are shallow, without depth, without strong and settled purpose, driven about by the wind. The Word does not penetrate into the subsoil of their souls and anchor them to truth, and because of this fact they are victims of every new doctrine, sensational movement, the way of the crowd, etc. They grow to be professional "jumpers," and changing from one church to another becomes a matter of small account. And, certainly, there are few things that more surely break up the foundation of all true manhood.

Yet it is not to be understood that men should never change churches. Wise men may change. But there must be reasons for it,—good and sufficient reasons. Such changes always put men at disadvantage in public opinion, unless there are good and sufficient reasons for them; for it always creates the suspicion that there is want of stability of character, and those making such changes are so regarded until they prove the contrary true by actual conduct. This is true, to say nothing of God's attitude on the subject.

In the matter of choosing a church from among the many, it is, in the first place, solely a question of doctrine, or it should be so, whatever else may be considered in connection with it. This is the one and only thing deserving serious consideration; and this does deserve the most serious and patient consideration. What is true in the choosing of a church home, in the beginning, is true in changing from one church to another. When it is clearly seen that such a change will bring one nearer the truth as it is in Jesus, then it is his bounden duty to change, following the light. Not to change under such condition would be a great sin; it would be a refusal to follow light; it would be stifling conviction; and these are enormous sins. Above all things else, we should be willing to receive light and to follow our convictions of truth, no matter where or what. And, certainly, there can be no hope for a man who wilfully and deliberately closes his eyes to light, and sacrifices his convictions of truth.

It must be apparent to all that only questions of doctrines are of sufficient weight, fundamentally speaking, to become reasons for a change in church relation. Whenever one can better himself in this respect, he should do so. He is untrue to himself if he does not do so; but let him be sure of his ground.

Methods formulated and employed by a church to work out New Testament doctrines and teachings in practical form, are not of sufficient weight to become reasons for a change of church relation, unless they prevent obedience to the Word, or make it difficult. In such cases, persons would be justified in changing, provided the change is not made at the cost of doctrine. Doctrine must not be sacrificed. It must be maintained at whatever cost. That's settled. If, unfortunately, a church adopts methods not in harmony with New Testament teaching, and the members of that church can not unite with other churches for doctrinal reasons, then there is but one thing to do. An effort must be made to revise methods, and have them in such a form that they will facilitate gospel obedience, and not militate against it.

It sometimes happens that churches do adopt methods not in harmony with the Word. For example, churches have adopted the method of observing the communion at high noon, and separated it from the Lord's supper and the rite of feet-washing,—its gospel associates,—which is not in harmony with the Word. The same is true on other things. But in most cases, no doubt, there is great need of methods that the pure Word may be carried out. Especially is this true of that class of things that relate to worldly pleasure and fleshly indulgences. And it sometimes happens that when rules and methods, sharply forbidding these things, are adopted, some regard it as an excuse for a change of church relation. In most of such cases it would appear that the change is made with but little regard to doctrine. The only thing deserving serious consideration is overlooked, or at most, given but shallow consideration; and the things, such as the ways and means of doing things, church government, etc., which, at most, are of but secondary value, are made the basis of action. It is very foolish, and shows great want. H. C. E.

Making Disciples.

THE apostles were told to go and "make disciples of all nations" (Matt. 28: 18, American Revision). The Authorized Version says, "Teach all nations." Teaching was necessary, but the making of disciples, or learners, was the purpose. The Gospel was to be preached to every creature, in all parts of the world. Those who, after being taught, believed on the Lord Jesus, confessed his name and turned away from their sins, were to be baptized "into the name of the Father, and of the Son, and of the Holy Ghost." After this they were to receive more teaching. They were to be taught to observe all things whatsoever Jesus had commanded (Matt. 28: 20).

But in this article we wish to emphasize the importance of making disciples, or learners of all nations. By this we understand that it is the duty of the followers of Christ to teach the people. This means more than delivering an address on some passage of Scripture that happens to strike the preacher. The modern text method of preaching may prove interesting and entertaining to the mass of church-goers, but it is not teaching the people. Neither is the method of permitting each scholar in Bible class to say what he thinks about the Sunday-school lesson, teaching. No one would even think of adopting such a method in a class in college.

The teacher, having charge of a class in an institution of learning, is supposed to know what should be taught, and it is required of him that he teach his pupils what he knows. He can induce them to collect the information desired, well and good, but if not then he must tell them some things. Not only so, but when he sees that a scholar is mistaken on any point relating to the lesson, he is expected to correct him. His method of teaching enables him to train young people until they know something, and then learn how to make use of the knowledge and training acquired.

We need something of this kind when it comes to making disciples or learners of the people. We need men in the pulpit who know how to teach. They must first understand the Bible, and then be able to teach its principles and truths in such a way that those who listen to them can learn something. The work of the ideal evangelist is to teach. He ought to know much about the best methods of teaching; then be sure that he understands the lesson that should be taught.

It should be the mission of the Church of the Brethren to go forth and make disciples of all the people they can reach with the Gospel. It is not sufficient to deliver sermons that are made up mainly of fine selections of thought. Such preaching may be entertaining and, at times, inspiring, but it does not make learners. A congregation may listen to a score of sermons of this sort and not know much more about the Gospel than they did before.

We are sure that wherever the apostles went they told the people something that made them think. They did not waste time delivering fine-spun sermons. They had grand truths entrusted to them, and these truths were made known. Concerning Philip and the eunuch, it is said that Philip began at the scripture the eunuch was reading, and preached unto him Jesus (Acts 8: 35). The preaching was instructive and convincing, and resulted in the man of Ethiopia believing in Jesus, confessing his name and receiving baptism.

This is the kind of preaching Peter did on the day of Pentecost. He told the people something that they could not help but understand, and it led to the conversion of thousands. This was the kind of preaching done by Philip at Samaria, when the whole city was stirred. This was Paul's method. Wherever he went he had something to tell the people that they did not know. He dealt out the facts, commands and promises of the Gospel in a way that they could be understood. Wherever he went he taught. He had something worth listening to, and those who heard him and gave attention to what was said, became learners, or disciples.

This is the kind of work we need all over this country. We need more teaching and less mere sermonizing. We need addresses that are replete with Bible information. The people should be told something that they need to know that they may inherit eternal life, and it should be told in a way that it can be understood. This means not merely the best methods of entertaining the people and of drawing large crowds, but the best methods of making learners of those who listen to the preaching. For the Brethren church there is a wonderful field. We have the Gospel, the people are waiting, but we are, possibly, short of clear-headed teachers. We can do no wiser thing than to enter this field with our present force, and develop teachers as we go.

Principles and Methods.

THIS is a subject about which there has been done much careful thinking, speaking, writing and acting, and yet it continues to be a live subject, and one of vital importance to the Christian church, and our own people as well.

Upon the wise discrimination that must be made hinge matters of vast importance to the perpetuation of the true church of Jesus Christ. We are glad to believe that the Church of the Brethren is moving slowly, cautiously and wisely along this line.

The first thing we want to see clearly is the difference between a principle and a method, or the best method of carrying out the principle without, in any way, affecting its force and purpose. It has been said,—and frequently said,—that principles are unchangeable, but methods may change because of the conditions, as found where and when the principle is to be applied and made active. This fact must be evident to all careful thinkers and observers.

Jesus Christ came into the world, lived, labored, taught, suffered and died, to annunciate the conditional principles by which men may be saved from the power of sin, and made heirs of salvation unto eternal life. As cardinal principles and doctrines we have repentance, faith and baptism. And to these we may add feet-washing, the Lord's supper and the communion. Just how these principles are to be made active in our own lives, we have no definite methods set forth. It is true, we are told that faith comes by hearing, and hearing by the Word of God. But there are so many ways by which the Word of God may reach the human understanding, that it would be impossible to set forth unchangeable methods by which these principles are to be reached and made active in mind and heart.

The same may be said of baptism. We have water as the element to be used in the symbol, and the mode of application. But as to the kind of water, whether salt or fresh, cold or warm,—ocean, sea, river, lake or pool,—we have no definite instructions. Conditions and environments are supposed to determine these things, as far as the design and symbol is not lost sight of or destroyed. The same may be said of feet-washing. It is true, we have had some differences of opinion as to the best method of conducting the ordinance, but we all agree that the principle to be reached does not depend so much on the exact method used, as the spirit in which we "wash one another's feet."

As we said, Christ came to announce the principles of salvation, and left it to his disciples to apply these principles to the saving of the world. And, in doing this, they used such methods as were most suitable in carrying on the great work which he intrusted into their care, so that in the Gospel we find largely the principles of the plan of salvation, while in the writings of the apostles, or the epistolary writings, the working out, or living expressions of these principles, are given in actual work, touching the lives of the common people in their every-day life, as lived under then existing conditions. And the study of these methods, as applied, under the then existing conditions, is very interesting indeed.

This phase of studying the Book opens up a new and a wider field for investigation than some of us have appreciated as we should. Take, for instance,

the different books. Beginning with Luke, the author of "Acts," we next have Peter, James, John and Paul. Though all of them are interpretations of the same principles, yet, in methods, manner of approach and genius of adaptation, there is a difference that shows forth, in a very impressive way, their different personalities, as developed by environments, education and home influences.

They, first of all, were filled with the spirit and principles of their Great Teacher, the Christ. They were unbiased by the opinions of others, and untrammeled by creeds and church rules, because, as yet, they had none of these. They were as pioneers entering a new country for the purpose of establishing new homes and making a living. They looked at things as they found them, and, holding to their purpose as their supreme aim, they made use of such methods as would, in their judgment, best accomplish the thing they desired to do. So did Peter, so did John, so did James and so did Paul.

As they entered their different fields of labor, first of all they learned the beliefs, nature and character of their people, and then used such methods of approach and work as would most readily enable them to accomplish their purpose. One way would interest the Jew, another way would catch the attention of a Gentile, and still another way would awaken the solicitude of the barbarian. They had no set way of making their approach to men. It was the way they thought, in their judgment, would most readily get the attention, the heart and the soul of those whom they wished to save, that they adopted. And because of this manner of approach, these apostles were so successful in gaining souls for Christ.

Paul, above all the other apostles, was most successful in reaching the people, and it was because of the great wisdom he used in his methods of approach. His education, his large experience, and his gift of human discernment, wonderfully helped him in reaching the hearts of the people.

Adaptation, after all, has been and always will be, the great secret of success in all the legitimate callings of life. Especially is this true in the calling of the ministry. He that would be an efficient minister of Jesus Christ must have enough wisdom, honesty and good judgment to get down with the people and become one of them until he has gained their respect and confidence. When this can be attained, they are ready for the message of salvation and in a state of mind to accept it. This was true in the days of the apostles, and it is quite as true today. While the principles of salvation are the same today as they were in the beginning, it must be understood that methods and the manner of approach, in applying those principles, necessarily differ in proportion as the conditions and environments differ.

What we wish to impress upon our minds and hearts is, that, while the principles of the Gospel of Jesus Christ are unchangeable, the methods in presenting and carrying out those principles may and do change to meet the varying conditions as they come to us in our own country, and also in the opening up of missions in foreign fields. Let us get the difference between a principle and a method clearly established in our own minds, study well the best methods that may be used to save souls, and then utilize the very best to that end. H. B. B.

The Money-Making Preachers.

DURING the last ten months Billy Sunday has broken all his previous records for money getting, having pocketed $70,507.77. Seven thousand dollars a month for a preacher looks like making money faster than the good Lord intended money should be made by an ambassador of the cross. It is certainly not in keeping with the spirit of 1 Tim. 6: 8, where we read: "Having food and raiment, let us be therewith content." This should apply to the laity as well as to the preacher, and in these days of money-getting it is violated by one about as much as the other. But how about $7,000 a month? Does the man earn that much? Certainly not. His ability to influence people along money lines brings the cash, and that is the way it all happens. But is it right? That is the question, and it would be difficult to find a man having a princely income to answer in the negative. Most people are only too glad to take all they can get, and wish for more. We ask again, Is it right? The poor may say no, and the rich may say yes. That is where we are. What would Jesus say? The rich would turn down if they knew the Master were to settle the question for them, but the poor would smile. After all, does not the right or wrong, regarding the large income, turn on the use made of the money received? If a man having an income of $7,000 a month, should spend half the amount for charitable purposes, no one would feel disposed to censure him. It is said that Mr. Sunday spends freely in the interests of charity, missions and education, and yet he stores away enough to make him a rich man. However, what we are saying does not dispose of the moral connected with the large salaries paid to some of the popular preachers and evangelists. It sometimes looks as though rich churches and prosperous cities vie with each other in raising big sums for their preachers and evangelists. The money spirit is getting hold of the churches as well as nearly everything else.

The Preacher's Rules.

We learn of a preacher in Indiana, who has been preaching fifty-three years, and during all of this time has been out of the pulpit but four Sundays, and this was on account of sickness. It is said that he baptized 3,000 people, attended 1,000 funerals, helped to organize over 100 Sunday-schools and did much other work besides. When he started out in the ministry, he felt the need of some rules to hold him strictly down to business, and for his life's work adopted the following:

1. Resolve to be brief, as this is an age of telegraphs and stenography.
2. Be pointed; never touch all around your text without hitting it.
3. State your propositions plainly, but do not stop long to particularize.
4. Avoid long introductions, but plunge into your sermon like a swimmer into cold water.
5. Condense; make sure that you have an idea, and then speak it out in the plainest possible terms.
6. Avoid high-flown language; quote no Hebrew or Greek; aim simply to be a preacher.
7. Be honest enough to own that you avail yourself of helps from any source, but in using helps be sure not to make stilts of them when your own legs are far better.
8. Expect the Father's blessing. You are his servant and can do nothing without it.
9. Stop when you are done.

The last rule is a fine one for those who pride themselves with the thought that they have so much to tell that they do not know when to stop.

Leading Others to the Light.

AN earnest sister, living in a city where the Brethren have no services, wishes to know if it would be proper for her to work with those of other persuasions in the interest of missions and reform work. Under the circumstances this might be a good thing for her to do, if she is strong enough in the faith to avoid being led away from the simplicity of the truth for which the Brethren stand. She may not be able to lead her associates into the full light of the Gospel, but by the life she lives, and by her chaste and well-directed conversation, she may be permitted to plant in their hearts some seed of the kingdom that will put them to thinking along right lines. It is one thing to lead the people with whom we associate, but quite another to be led by them. Our sister should make it her business to lead others into the true light.

The Truthfulness of Prophecy.

IT will be a matter of special interest to some of our well-informed Bible students to learn, as referred to by the *Continent*, that Prof. Harnack, the great German Bible critic, declares in a late summing-up of his studies in the Gospels that he "finds no positive sign in Matthew, Mark or Luke to make him think that either of them was completed later than 60 A. D. As this date is ten years before the fall of Jerusalem, the opinion of Professor Harnack involves an acknowledgment of real predictive prophecy in the mouth of Christ, for with this dating granted, the prophecy of Jerusalem's destruction, as given in Matthew and Luke, could not have been made up after the fact, as some radical commentators have argued. Dr. Harnack believes that Luke finished the Book of Acts two years after Paul was carried prisoner to Rome, and that he had finished the third Gospel several years earlier. It is apparent that higher criticism does not always upset the traditional view of Bible books. This conclusion about the date of the Gospels is fully as conservative as orthodoxy could ever have desired."

Cutting the Salary.

As told in the *Sunday School Times*, "Uncle Billy Watson" has certainly found a remedy for getting rid of the preacher who takes pleasure in whittling down the contents of the Bible. We give the remedy below, with the suggestion that it be passed on:

What would you have to do, nowadays, to wipe out God's Word? Kill all the Matthews, Marks, Lukes, and Johns. Some men are still whittling down the Book. The Rev. Hiram Crittick was of that sort. The first church of Laurel-on-Brandywine saw Isaiah, Jonah, and other parts of the Book go until there was only some of it left. The church finances got in bad shape, and the trustees met to consider. Uncle Billy Watson arose, and said, "As our preacher doesn't have the whole Book to preach any more, I move we cut the salary to suit." Carried. The next month the Reverend Hi announced that in the light of recent excavations and a more careful study of old manuscripts he was able to accept the old Book from cover to cover.

Consider the Lily.

A SISTER correspondent placed a nice white lily between the folds of a sheet of paper. On the back of the fold she wrote, "Consider the lily," and enclosed the same in her letter addressed to our office. This put us to thinking, and it occurred to us that the apt quotation might serve as the head for a very helpful article for the MESSENGER. It certainly would make a splendid subject for a sermon, and might make a splendid title for a book dealing with the beauties of nature. People who do things of this sort, when writing their friends, will never know, in this world, how much good they accomplish. We receive many letters containing flowers, and some of these letters, like the one containing the lily, are very suggestive. They give rise to the best and most helpful of thoughts.

These Little Groups.

To the little groups of members that settled in new localities and went to work in earnest, must be given the credit for building up more congregations than any other class among them. They have been instrumental in establishing more churches than all the evangelists and missionaries combined. Possibly three-fourths of our congregations have been started in this way. The method is a good one, and we shall do well to continue to encourage it. But while this is true, we should not neglect to send forth evangelists and missionaries to preach the Gospel and build up churches in localities where our own people are unknown. The apostles did not depend wholly on immigration to establish churches, and there is no reason why we should.

How to Keep Beautiful.

IN one of the papers sent to us from the West we find the following paragraph carefully marked, and there are thousands who should place it where they can see and read it every day or two:

"Keep the corners of your mouth turned up, do not permit them to droop. Have kind thoughts of others." Such is the prescription for perpetual beauty recommended by Mrs. Margaret Hughes, a most lovable old lady of Los Angeles. Try it, girls! It is harder to put on, but, once on, it will outwear a whole tank of face paste. Look about you and you will occasionally see women of seventy-five or eighty who have stuck to this formula and are still the most beautiful of God's creations. Smile and have kind thoughts of others; and the sunshine of your beauty will flood your whole life.

MISSIONARY DEPARTMENT

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REPORT OF REBAPTISM COMMITTEE.

The New Testament plainly teaches that those who believe, repent and are baptized by trine immersion for the remission of sins have the promise of the gift of the Holy Spirit, and thus come into fellowship with the people of God (Mark 16: 16; Matt. 28: 19, 20; Acts 2: 38-42).

We urge the churches to teach faithfully and observe this doctrine, and be cautious in receiving others into the Church of the Brethren without rebaptism.

Committee: John C. Bright, Jesse Ziegler, John Heckman, J. H. Longenecker, E. B. Hoff.

YORK, PENNSYLVANIA.

On Wednesday, Aug. 16, the Southern District of Pennsylvania held its special District Meeting in the Belvidere Avenue Brethren church in this city. The location for holding the Annual Meeting of 1912 was the most important topic of the day. By taking the vote of the delegates, representing the various congregations of the District, York was almost unanimously selected as the place of holding the next Annual Meeting. York is quite a railroad center, easily accessible by a half dozen railroads from all directions, trains being run almost hourly from and to Harrisburg, Philadelphia, Washington and New York on the main line of the Pennsylvania R. R. The lines of the Pennsylvania R. R., and the Western Maryland division of the Baltimore & Ohio R. R. run directly along the grounds where the Annual Meeting will be held. There are also several city and suburban street car lines. York is located just twenty-eight miles south of Harrisburg, one hundred miles west of Philadelphia and Washington, D. C., fifty-four miles from Baltimore, and twenty-five miles west of Lancaster, with the beautiful Susquehanna River halfway between.

On Thursday, Aug. 17, in the same church, was held our Ministerial Meeting for this District, followed the next day by our Annual Sunday-school Meeting of the District. All these meetings were very well attended, the house being well filled during both forenoon and afternoon sessions. Indeed, these were beneficial meetings, that will not soon be forgotten. If we do forget some of the excellent things that were said, the inspiration we get at these meetings is worth much.

Aug. 21. Abram S. Hershey

ONE HUNDRED OR ONE THOUSAND!

Conference Temperance Addresses, by five representative brethren, is fresh from the press. A copy reached our desk this morning, and we have just read the last word. We are now ready fully to appreciate the many kind remarks that were made about the good talks at our second annual Temperance Meeting at St. Joseph, Mo., June 5, 1911.

The contents are as follows: "The Economic Side of the Liquor Problem," by D. W. Kurtz, of Pennsylvania; "The Present Outlook of the Temperance Cause," by J. J. Yoder, of Kansas; "The Temperance Problem in India," by S. P. Berkebile, of India; "The Christian's Duty at the Polls," by D. L. Miller, of Illinois; "Suggestions from the General Temperance Committee," by P. J. Brumbaugh, of Pennsylvania.

The first contains an array of facts; the second, a ray of hope; the third, a call for help; the fourth, a call to duty; the fifth, many helpful suggestions. These speeches are full of life, and have the right ring, being up-to-date in every way. They should be read by every member of the Brethren church and thousands of others. We wish that local Temperance Committees were in evidence in every congregation in the Brotherhood, and that in each one of them, from a hundred to five hundred copies would be ordered for the members and neighbors in their respective churches.

N. B.—"Winona Temperance Addresses" and "Dickie-Rose Debate" are out of print. We understand that no more will be published. Both are good, but their purpose has been served. Let no more orders be sent.

St. Joseph Conference Temperance Addresses is the book to push now. Some District Committees will doubtless send one to each family in their District. They have done as much with larger books that cost more money. A thousand or more of these booklets could easily be used in each of our larger Districts.

ORDER NOW at the following reasonable rates: 5 cents per copy; 50 cents per dozen; $2.25 per hundred. These addresses, so full of interest and helpfulness, will never be more fresh than now. Send them out in large numbers NOW. All orders will most certainly be filled if forwarded within the next four or six weeks. After that the type will be distributed and no more will be published.

Send all orders to Brethren Publishing House, Elgin, Ill. W. M. Howe, Sec. Gen. Tem. Com.

1612 Bedford Street, Johnstown, Pa.

AT OCEAN GROVE.

Of course, nearly every reader of the Messenger has heard of Ocean Grove, the Mecca of the Methodist church. Well, Sister Geeding, T. T. Myers' wife and son, and self and wife, are now spending some days at the above-named place. Ocean Grove is, as already stated, the Mecca, of the Methodist church. It is here where they have their annual big meeting. Large buildings have been erected in the past for special meetings, such as holiness meetings, Bible readings, young people's meetings, prayer meetings, conferences, etc. Many thousands of Methodists, members of other churches, and strangers as well, come to Ocean Grove to enjoy the feast of good things given by the Methodist church during the months of August and September. Now and then some of our brethren or sisters, dressed in the plain order of the church, may be seen in the crowd, walking on the board walks along the side of the ocean, watching the breakers as they come dashing against the shore, sending their spray high into the air. It is at these pleasure resorts, where fashion and display are so manifest, that one appreciates the simple life and the plain attire of our people. Even the Methodists commend us, and speak encouragingly of our people at that line. To-morrow a great mass meeting is being called at this place, the purpose of which is to put a check upon the world-affiliating spirit of the Methodist church. They will deliberate concerning the future character of this Mecca—whether the spiritual and reformatory feature of the past shall continue, as it was designed by the founders and originators of the place, or whether the world-spirit shall predominate. We trust the result of the mass meeting will be in line with the original idea and purpose of the founders of the place. What Ocean Grove meetings have been to the Methodist church,—a founder and promoter of spiritual feeling in the past,—so let us ever strive to make our great annual gatherings,—the Annual Meetings. J. T. Myers.

Philadelphia, Pa.

BIBLE INSTITUTE OF NORTHERN INDIANA.

Our annual Bible Institute convened Aug. 23 in the Goshen City church, and continued for ten days. A day previous to the time given to the District Sunday-school and Christian Workers' Meeting program, which closed with an excellent spirit, and indicated a strong desire, on the part of the members, to be of greater service to the Master. This seemed to create a hungering for more of the heavenly wisdom. The three days were crowded full of good things, and a goodly number of enthusiastic workers were in regular attendance. Bro. S. S. Blough, of South Manchester, Ind., opened the First Epistle of Peter to us, and revealed treasures that hitherto had been hidden to many. He gave us a glimpse of the Book of James, with a view of setting forth the real teaching on the holy ordinance of anointing. Certainly we realized a greater degree of service to our Heavenly Father, for his wise provisions in the hour of sickness, and for the precious promises which are ours by childlike, simple obedience. Bro. G. M. Lauver, of Bethany Bible School, gave us many new thoughts in Sunday-school and Christian Workers' Meetings. His work was pointed and clear. The illustrations used were vivid and fitting, so that even the most active workers were made to see how incompetent they are. This stirred us to greater activity. One session was given by Bro. Lauver to the ministers alone. The burden of this hour was to prompt the ministry not to "entangle themselves with the affairs of life," but give body, soul and mind to the service of the Master. Sister Ella Miller Brubaker occupied the closing period of each day. The theme of the hour implied a fuller consecration and service. This, to many, seemed to be the climax of the day. When the good hour came, a number of testimonies were expressed that the time was so short, and that a whole year must elapse ere we meet again. Manly Deeter.

Milford, Ind., Aug. 27.

PIMPALNER, INDIA.

Refreshing Showers.

The last day or two have been glad times for many people on this side, for some rain is falling. Pimpalner people of all castes seemed utterly discouraged, just three days ago. All work was stopped and people were sitting discussing what to do, wondering and asking whether it is going to rain or not. Crops in some fields were literally burning up, while in other fields the sowed seed was counted wasted. The poor people who do not work for several days have real want and need, and come to us calling us "their parents who must provide for their stomachs, lest they die." People, even, who ordinarily will not eat the food of our hands agree to eat whatever we give them.

Fears of famine were not groundless either, for, instead of fifteen inches of rain, to date there have fallen but five here, and that fell in the early part of June. And in all India, save the northeastern section, there has been a great shortage of the water supply. Today the rain keeps falling gently, and we keep praising God in our hearts, for we know the horrors of famine will be averted. Although due to sail for the homeland Sept. 15 we had made up our minds to stay if famine comes on. In Pimpalner, to date, there has been mainly a famine of hearing the Word of the Lord, the true God. If the famine of bread and thirst for water were to be added, how could we be happy on the other side of the world! However, year by year Government is becoming better and better prepared against famine due to her extensive irrigation works and famine-relief. To pray that Government may continue such sensible measures is doubtless the best way of getting the answer to our prayers in times that would mean great distress, without these means.

A Sister's Misfortune.

On the eve of July 24 one of our good sisters, a mother of two small children, while in the act of picking up some clothes put in the sun to dry was attacked from behind and bitten severely on her left arm between arms and hands. The big dog then turned to bite her small three year old boy when our sister caught the dog by the ears, falling on him, and held him, screaming, till her husband, who was in the bungalow, ran to her aid. As soon as possible, the dog was shot, and our sister taken to the town dispensary where she fainted under the cleaning up of the wounds. The one bite must have been in the vein of the wrist, for from this there was a tendon several inches long was hanging. This the doctor cut off. After carefully bandaging her arm, and further inquiry, it was thought that the dog was mad. The doctor, therefore, gave a certificate to the effect that she ought to be taken to a Pasteur Institute where treatment is given free for such cases. We went next day to the courthouse and the Chief Magistrate of the county gave her and her husband an order on the railways, according to which to issue these two people passes to Kasauli, in the lower Himalayas. Government also provided their food en route, paying eight cents to each per day. That they got their passes and went their way, we know, but we have not heard from them since on the Hills. From this you will note the care the English Government exercises toward the Indian people in a medical way. Another woman, a caste woman, several miles away, was bitten by a dog that same day in the morning, presumably by the same dog. Her husband came to me asking what kind of medicine we applied. We told him what we did and offered our help in getting rid of the poison in ignorant, but well-meaning simply folk, uneducated, prefer running risks of dying, rather than going to all the trouble we do, to save a life.

A Bungalow Needed.

After a year of waiting we have been given the privilege of building near the Government bungalow here. Till the present, save the little time we have enjoyed the use of the Dak bungalow, I have had to live alone in a tent. Tenting is all right in the winter, but it grows monotonous and wearing when one has to pass several warm seasons in it. Although our present house is not a bungalow, yet how much better than a tent! And while at home, if God wills that we go, how much nicer and more comfortable to think of returning to live in this new teacher's house than to think of the separation and tent life of the last year and a half! As yet we have no proper site for the bungalow, so much needed here. Good sites are few, near this town.

Many Difficulties.

During the last nine months we have passed through many difficulties in the work. First, because of supposed bad climate, our teachers left us and did not get back, several of them, till nearly the first of April. Thereafter, on one occasion our teachers took the wrong way to win a set of Bibles, as opposed to us. The result was the opposite of what they hoped. Bhils still tell those who come to us that they are defiled. But even this is growing less and less every month, and the air is clearing for what we believe will be a good work in the days to come. We have four schools that bid fair to be permanent, we hope. They enroll from eight to eighteen, and all the children are Bhils. It is very encouraging to think that in a few years we may have workers from the children of the soil here, children from among the people we hope to win. This is our hope, anyway. We have recently been asked to open a fifth school. I think that within a year or so we may have fifteen or twenty, if the teachers and funds are forthcoming. This taluka, county, presents one of our opportunities for primary educational work. In this way we believe the people will come of their own will into our hands, to mould and fashion as we will. We cry that God may give us grace to mould them for eternity, that we may bring them to the true life as we live it in Jesus, that they may turn from dumb idols to the living God.

I. S. Long.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ILLINOIS.

Big Creek.—Our council was held one week sooner than our regular time. On account of our elder being absent, our council was held Aug. 26. Eld. D. J. Blickenstaff was moderator of the meeting. One letter was read. Church officers were elected for the year. Our delegates to District Meeting are Sister Randa Ridgely and Brother Dow A. Ridgely. Our love feast has been appointed for Nov. 4, at 5 P. M. Bro. West, of Iowa, is to commence a series of meetings Oct. 22, to continue until Oct. 30.—J. M. Forney, Parkersburg, Ill., Aug. 30.

Romine.—We are in the midst of a series of meetings conducted by Bro. Henry Lilligh, of Mulberry Grove, Ill. The meetings have been going on for a week. Today we had a very pleasant members' meeting. We elected our delegates to District Meeting. Our love feast will be Oct. 28.—Lizzie Fouts, Salem, Ill., Sept. 2.

Martin Creek.—Bro. G. O. Stutsman, our missionary in Mount Vernon, was with us Aug. 13 and preached for us on Saturday evening, and on Sunday morning and evening. Our Christian Workers' Meeting, under the leadership of Bro. S. S. Scrogum, and the Sunday-school, superintended by Bro. A. B. Hollinger, are moving along nicely, with reasonably good interest. Bro. W. T. Heckman, of Cerro Gordo, Ill., is to be with us in a series of meetings from Sept. 16 to Oct. 1. Our love feast will be held Sept. 30.—J. J. Scrogum, Fairfield, Ill., Aug. 25.

INDIANA.

Anderson church met in council Aug. 26. The regular business was disposed of in a Christian spirit. The church appointed Brethren J. S. Aldredge, Curtis Hilbert and Ross Martin as a temperance committee. We have also decided to postpone the love feast of Sept. 16, indefinitely, on account of remodeling the church. The date will be given through the Messenger.—Chas. E. Johnsonbaugh, Anderson, Ind., Aug. 28.

Bachelor Run.—We held an all-day Harvest Meeting at the country house Aug. 20, having with us Bro. B. E. Kesler, of River Bend, Colo., who delivered the morning sermon. Bro. W. H. Hood, of Greene, Iowa, talked to the children in the afternoon. Bro. Hood grew to manhood at this place. These brethren have been in our midst for a few days and preached several sermons, which were much appreciated. A collection of nearly $30 was taken for the China Mission.—Mattie Welty, Flora, Ind., Aug. 23.

Beaver Dam.—Our love feast will be held Oct. 7, at 6 P. M. The District Meeting of Middle Indiana will convene in the Huntington City church Oct. 12.—J. G. Stinebaugh, Akron, Ind., Aug. 29.

Bethel church met in council at the Chapel house Aug. 26, our elder, Bro. Manly Deeter, presiding. One letter was received. Our communion will be held Sept. 30, commencing at 4:30 P. M. A Harvest Meeting will be held on the following Sunday. A petition was sent to District Meeting, urging each congregation to hold local Sunday-school Meetings. Bro. Levi Neher and Sister Bertha Neher were chosen as delegates to District Meeting. We decided to use "Kingdom Songs."—Etta Neff, R. D. 1, Milford, Ind., Aug. 29.

Bethel.—Our Harvest Meeting will be held Sept. 10, instead of Sept. 2, as stated in my former correspondence in No. 34 of the Messenger.—Annie Rogers, Matthews, Ind., Aug. 29.

Buck Creek.—Our Sunday-school is doing nicely. Our Sunday-school offering for the Sunday-school Board was $5.86. We had $1.88 birthday money, so we put it with our offering which was $7.74. Our Christian Workers' Meeting is growing in interest and attendance, with Sister Kate Roeger as president. The Christian Workers have decided to give $25 toward the support of a missionary in India. Our Sisters' Aid Society has decided to give the other $25. Our Society gave $25 worth of bedding, two comforts, one quilt and two sheets to the mission home in Brooklyn, N. Y. We ask your prayers for the little band of workers at this place.—Phebe E. Teeter, Mooreland, Ind., Aug. 21.

Clay City.—Tomorrow evening Bro. C. B. Smith, of Kansas, is to begin a series of meetings at the Denmark house, Lick Creek congregation. I just returned from a funeral,—the eighth to which I have been called since Feb. 2. The burial today was that of a little three-months-old child. From the funeral we went down to the river, and buried the mother of the deceased child in baptism. Such a succession of events is not of frequent occurrence. Interest in church work is on the increase, particularly among our many young members.—B. F. Goshorn, Clay City, Ind., Aug. 21.

Eel River church met in council Aug. 26. Eld. S. Leckrone presided. One was received by letter. Brethren Amos Freed and Alpheus Ulrey were elected delegates to Sunday-school and District Meetings. We have appointed our love feast, to be held at the beginning of our series of meetings, at our Brick house, sometime in November. The exact date will be given later. Bro. Geo. Deardorff is expected to be with us in a series of meetings at our East house, beginning Sept. 17.—Mary E. Miller, North Manchester, Ind., Aug. 29.

Fountain church met in council Aug. 5. Our elder, Bro. Peter Houk, being absent, Bro. Arthur Hoppis presided. We decided to hold our love feast Sept. 23, commencing 6:30 P. M. Our Sunday-school is progressing nicely, with Sister Anna Hoppis as superintendent. We heartily invite all brethren and sisters to our feast. Those wishing to attend should address Brethren Luther Bedel, W. I. Kintner and T. Hoppis, Holton, Ind.—Mauda Pherigo, R. D. 1, Nebraska, Ind., Aug. 22.

Four Mile.—Bro. J. W. Fidler, of Dayton, Ohio, came to this place Aug. 6, to assist us in a series of meetings, and remained until Aug. 24. Good attendance and interest were manifested throughout the meetings. The church received much spiritual strength. The Word was preached with power. As an immediate result of the meetings five were received by baptism. Others are near the kingdom. Last Thursday a husband and wife, from Hamilton, Ohio, were received by baptism. In their younger days they had lived among the Brethren, and lately had again come in touch with them. We held our Harvest Meeting on Saturday. An offering of $17.85 was taken, to be used for missions.—Ethel Brower, Kitchel, Ind., Aug. 28.

Lower Fall Creek church has changed the date of her love feast from Oct. 14 to Oct. 22, on account of the first-named date interfering with the feast in the Beech Grove church. They had the date of their meeting set first.—Wretha Krall, R. D. 42, Pendleton, Ind., Aug. 31.

Maple Grove congregation met in council Aug. 26. Our elder, Bro. Chas. Neff, presided. Two letters of membership were granted. Brethren James Peters and Iverson Mishler were elected as our delegates to District Meeting; Sisters Amanda Culler and Grace Huffman, alternates. Our deacons reported their annual visit, preparatory to our love feast Sept. 2. They visited about ninety-five members. All reported favorably. Our superintendent of the cradle roll reported forty-two children under the age of four years, and twenty-two children above four and under six years. We decided to elect another minister in the near future. At present we are engaged in a series of meetings, conducted by Bro. S. J. Burger. Two have decided for Christ and were baptized last week.—Clara E. Burtsfield, New Paris, Ind., Aug. 29.

Pleasant Dale church met in council Aug. 26. Our elder, Bro. Geo. E. Swihart, presided. Letters were granted to two young members who expect to attend school at North Manchester College. The report of the annual visit was made. Brethren Joseph Baumgartner and I. F. Yaney were elected as delegates to the District Meeting, with Bro. Thomas Griffith as alternate. The writer was elected delegate to the Sunday-school Meeting, with Sister Victoria Stoneburner, alternate. We decided to hold our love feast Oct. 28, at 10 A. M.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Aug. 30.

Pleasant Hill.—We met in council Aug. 12. We made arrangements for our series of meetings to begin Sunday, Oct. 8, after the District Meeting. Bro. S. J. Burger has promised to be with us. Our love feast will be held Oct. 21, at P. M. Bro. Elmer Pepple was chosen as delegate to the Sunday-school Meeting, and reported a good meeting. Bro. Chas. Gump was chosen delegate to the District Meeting. We have made arrangements for an all-day Harvest Meeting to be held on Thanksgiving Day. We were made glad Aug. 27 when our aged elder, Bro. Jeremiah Gump, was permitted to be with us again. He preached to us from the text Jer. 6: 16. He is in his eighty-second year, and has been in very poor health.—Nellie Pepple, Laotto, Ind., Aug. 28.

Salamonie.—We held our annual Harvest Meeting Aug. 20, at the Lancaster house. We had a large attendance and a very enjoyable meeting. Bro. Grover Wine, from the Huntington church, gave us two soul-inspiring sermons,—a harvest sermon in the forenoon and a missionary sermon in the afternoon. Elders I. B. Wike and J. W. Norris were also present. An offering of $38.12 was taken. Bro. Wine remained with us, and gave us a sermon on Sunday evening.—Mollie Wike, R. D. 6, Huntington, Ind., Aug. 26.

Somerset (Cart Creek house.)—Aug. 27, we met for an all-day Harvest Meeting. After Sunday-school, at 9:30, Bro. I. B. Book, of North Manchester College, preached an inspiring harvest sermon. At noon we enjoyed a basket dinner. In the afternoon Bro. Book gave a very interesting and instructive talk to the children, and followed this by a splendid missionary address. A collection of $12 was taken and presented to Bro. Book. Eld. E. S. Brubaker, of the Wabash church, was also with us. Bro. Book also preached for us on Saturday and Sunday nights. These meetings were well attended and greatly enjoyed.—Emma Winger, R. D. 10, Marion, Ind., Aug. 30.

Turkey Creek.—Aug. 20 Bro. Manly Deeter assisted us in holding a Spirit-filled Harvest Meeting. The morning offering amounted to $27.65. In the afternoon the children rendered a short program. Their offering was $3.13.—Mrs. H. L. Hartsough, Nappanee, Ind., Aug. 29.

Union City.—We recently enjoyed a most glorious feast, for which we feel very thankful indeed. July 8 we entered into a three weeks' singing-school, conducted by Sister Sadie I. Stutsman, of North Manchester, Ind. We used the new song book in our singing class and can heartily recommend it to all of our Sunday-schools and Christian Workers' Meetings. Our singing closed on Friday evening, the 28th, with a musical program made up entirely from "Kingdom Songs." We believe it was an inspiration to all present. We also highly recommend Sister Stutsman in her work. On Sunday morning following our singing-school (July 30th) we began a series of meetings, assisted by Bro. Charlie Flory, of Union, Ohio, which continued for three weeks, closing on Sunday evening, Aug. 20. Bro. Flory gave us a series of fine sermons while with us. We, as a church, feel greatly strengthened with the result. One soul was made to confess Christ. Others are brought very near to the fold, and we hope and pray that they may soon enter.—Effie K. Netzley, R. D. 41, Union City, Ind., Aug. 23.

IOWA.

Coon River.—Yesterday another young sister was received into the church by baptism, causing much rejoicing, this being a special case. This week she starts to Bethany Bible School to prepare for the great mission field. This makes seven members of the Coon River congregation that start this week for Bethany. We are praying for good results.—J. D. Haughtelin, Panora, Iowa, Aug. 28.

Dallas Center.—Our church met in council Aug. 19. Our elder, C. B. Rowe, presided. Sister Ida Rowe and Bro. D. W. Wise were chosen delegates to District Meeting. We expect Bro. Sollenberger, of Beatrice, Nebr., to begin a series of meetings for us Sept. 3. A committee was appointed to arrange for a singing class some time this winter. Our love feast will be held Sept. 16 and 17.—Maude A. Myers, Dallas Center, Iowa, Aug. 22.

English River.—Our Harvest Meeting was held Aug. 26, at 10 A. M. Several of our brethren gave us wholesome instruction as to our duty, reminding us of the many blessings God has bestowed upon us during the past season. In the afternoon we met for council, Eld. Coffman presiding. The meeting was very harmonious. Bro. S. E. Brower was elected president of our Christian Workers, and Sister Ollie Coffman, Sec. Three letters of membership were granted to young members, two of them going to Bethany Bible School, further to prepare themselves for work. One query goes from here to District Meeting, relative to child rescue work in the District. Brethren W. D. Grove and A. W. Miller were elected delegates to District Meeting. The former solicitors for the Old Folks' Home were reëlected for another year. A special visit council was appointed for Sept. 23, at which time further arrangements will also be made for the District Meeting, to be held in this congregation this year. We decided to make further improvements at the church, for the convenience of the people. Bro. John Robinson expects to begin a protracted effort next week at our south house. We look forward to great blessings from our Heavenly Father. Our regular meetings and Sunday-school are well attended.—Peter Brower, South English, Iowa, Aug. 28.

English River.—The Sunday-school, Ministerial, Christian Workers', Missionary and District Meetings of Southern Iowa will be held in the English River church Oct. 5 and 6. The District Meeting will be held Oct. 6.—Mamie Sink, Dist. Clerk, Lenox, Iowa, Aug. 30.

Grundy County.—Our District Sunday-school Secretary, Bro. J. S. Zimmerman, was with us over Sunday. We feel glad for the instruction and encouragement of the Institute. The past year's work has been encouraging in the increase of enrollment and work. Lately we have put in three more class rooms in the basement, and five in the auditorium. The field for work here is large. We feel the need of more training for efficient teachers. The offering for District Sunday-school work was something more than $22.—Hannah C. Messer, Grundy Center, Iowa, Aug. 29.

Libertyville.—Aug. 26, at 8:30 A. M., a few members met at the church for a short service, and then repaired to the waterside where a dear sister was received by baptism. At 1 P. M. the church met in council with a good representation of the members. Eld. J. G. Rarick and Sister Susie Looney were elected delegates to District Meeting. The visiting brethren reported the members to be in peace and union, and arrangements were completed for the love feast to be held Sept. 1. Eld. S. M. Goughnour, of Ankeny, Iowa, assisted in the council and preached for us on Sunday at 11 A. M., and at the Batavia house on Sunday evening.—H. B. Johnston, Batavia, Iowa, Aug. 28.

Ottumwa church held a Sunday-school Convention Aug. 20,—the first in South Ottumwa for several years. There was a good attendance from other churches in the city, and many of them took part in the singing and speaking. Nine members from the South English church were also there, and some took part in the program. The evening service was the beginning of a two weeks' revival, conducted by Bro. C. S. Garber.—C. O. Gibson, South English, Iowa, Aug. 27.

Salem church met in council Aug. 26. Bro. Leslie Coover was appointed delegate to the District Meeting. Bro. Moses Deardorff, of Yale, Iowa, will be with us Sept. 2, to begin a series of meetings at the Lenox house. A love feast will be held at the same place, at the close of the second week's meeting, Sept. 17.—Edna M. Wray, Prescott, Iowa, Aug. 30.

Slifer.—The basement of our new church at this place is nearly completed. While we have been much delayed on account of not getting our lumber when it should have come, yet we hope soon to put up the new house. Tomorrow we will not be permitted to have any services, on account of painting the schoolhouse. We are getting very anxious for a place of worship of our own. This is a good place for those who desire to help build up a church here, and by example teach the people. We would be glad to correspond with members, thinking of changing location, regarding the work here. We want to hold a series of meetings as soon as our house is finished.—Jas. Q. Goughnour, Slifer, Iowa, Aug. 26.

KANSAS.

Altamont.—Bro. W. B. Sell has again filled his appointment at this place by giving us three inspiring sermons. The services were well attended and very much appreciated.—Cora Morris, R. D. 3, Box 25, Oswego, Kans., Aug. 27.

Appanoose.—Our church has been enjoying a season of good things. Our District Sunday-school Secretary, Bro. F. E. McCune came to us three weeks ago and held meetings for one week He gave us many good thoughts and suggestions on Sunday-school and other lines of Christian work that have proved helpful to us. He also organized a teacher-training class to begin work in the near future. At the close of these meetings Bro. W. A. Kinzie, of Lone Star, Kans., began a series of revival meetings, preaching twenty sermons for us. Twenty-one were baptized; two await the rite, and one was reclaimed. Ten of this number were parents. Others are very near the kingdom. We feel greatly encouraged. The meetings closed with a full house and unusually good interest. May God bless our dear Bro. Kinzie and family, as they go to other fields of labor! Our love feast is to be held Oct. 7, at 4 P. M.—Ada E. Beckner, Overbrook, Kans., Aug. 24.

Cottonwood church recently enjoyed a visit from our District Sunday-school Secretary, Bro. F. E. McCune, of Ottawa, Kans. He remained with us over two Sundays and preached ten much appreciated sermons. He also gave us much good instruction in Sunday-school work. We have a much larger Sunday-school than we have room for, or workers to carry on the school properly. We held a collection of $10.90 for mission work. The writer would be pleased to correspond with any one seeking a location where he can improve his talents, either in the Sunday-school or the ministerial work.—Frank Sargent, R. D. 1, Dunlap, Kans., Aug. 26.

Larned City Mission church held her Harvest Meeting Aug. 20. Our pastor, Bro. J. Edwin Jones, preached a splendid harvest and missionary sermon for us. A collection of $19 was taken for Home Mission purposes. We were also made to rejoice that one precious soul,—a young man,—was added to our fold by baptism the same day.—Pearl Weimert, 423 East Sixth St., Larned, Kans., Aug. 29.

New Hope church met in council Aug. 26, at the home of Bro. A. B. Lichtenwalter. Bro. Leaman presided. Our elder, Bro. Lichtenwalter, and family expect to move to McPherson, Kans. Bro. Leaman has been chosen as our elder for one year. The church decided to have a love feast at Neutral, Kans., Sept. 9, at 7 P. M. Members from other churches are invited to attend. Sister Sadie Nice was chosen delegate to the District Meeting. The writer was chosen church correspondent and Messenger agent. Bro. Leaman preached for us on Saturday night and on Sunday morning. He will preach once a month. Two letters were granted.—Lizzie Shank, Columbus, Kans., Aug. 28.

North Morrill.—Our protracted meetings closed Aug. 20, conducted by Eld. S. E. Thompson, with a full house and good interest. The Word was preached with power, and sinners were warned to accept the whole Gospel. As an immediate result two were baptized and two reclaimed.—D. K. Reasy, R. D. 2, Morrill, Kans., Aug. 26.

MARYLAND.

Peach Blossom.—Our Harvest Meeting was held at the Fairview house Aug. 26, beginning at 2 P. M. Eld. T. F. Imler, from an adjoining congregation, preached an interesting sermon. A collection of $19.07 was taken up. This is to be placed in the fund for the erection of an Orphans' Home in the District of Eastern Pennsylvania. On the evening of Aug. 27 Sister Anna Hutchison gave us a farewell talk, before she takes her departure for China. It was intensely interesting to hear her tell of the work among the Chinese in Chicago, what has led her to go to China, etc.—C. Ellen Hutchison, Cordova, Md., Aug. 29.

MICHIGAN.

Chippewa Creek church met in council Aug. 26, at 2 P. M. Our elder, Bro. S. M. Smith, presided. He was reëlected as elder in charge for another year. The church decided to hold a series of meetings in January, 1912. Bro. Smith remained with us over Sunday and gave us three meetings.—Laura R. Kepner, R. D. 1, Rodney, Mich., Aug. 29.

Harlan (Morilla house).—At our recent meetings we were glad for the presence of Eld. Aaron Moss and wife, Bro. J. H. Shideler and wife, and Bro. Noah Shideler, of Huntington, Ind. Eld. Moss gave us two sermons. Bro. Noah Shideler gave us two sermons here and two at Homestead, Mich., a mission point of the Harlan church.—Ota E. Moss, R. D. 1, Copemish, Mich., Aug. 28.

New Haven church met in council Aug. 26. Eld. C. L. Wilkins presided. We will hold our love feast Oct. 21, beginning at 10 A. M. Bro. Neri Shrider was elected church chorister. Considerable business of a financial nature was disposed of.—Allie L. Emerick, R. D. 2, Middleton, Mich., Aug. 28.

MISSOURI.

Bethany.—Aug. 5 Bro. Hardy, of Kansas City, began a series of meetings, and continued until Aug. 24. Then Bro. Hoover, of Indiana, preached for us until Aug. 27. The interest and attendance were good and the church feels much strengthened. Three were baptized.—Lina Temple, Stet, Mo., Aug. 31.

North Bethel church met in council Aug. 19, with our elder, Bro. G. W. Ellenburger, presiding. Two letters were granted. Bro. G. W. Ellenberger and Sister Myrta Hildebrand were elected delegates to the District Meeting.—Merle Crist, Skidmore, Mo., Aug. 29.

NEBRASKA.

Alvo church met in council Aug. 26. Our elder, Bro. D. G. Couser, of Lincoln, Nebr., presided. One letter of membership was granted. Sunday-school officers were reëlected, with Sister Della Quellhorst as superintendent. No change was made in Christian Workers' Meeting officers. Sister Mae Wood was chosen as our delegate to District Meeting. Our love feast will be held Oct. 7, at 7 P. M.—Edyth Snavely Kitzel, Elmwood, Nebr., Aug. 29.

Logan Grove church decided to hold a series of meetings, beginning Sept. 9, to continue two weeks, to be conducted by Eld. Levi Snell. The meetings are to close with a love feast on Saturday evening, Sept. 23.—Ingabee Andrews, Gandy, Nebr., Aug. 29.

Omaha.—Last night a young sister was baptized, as a result of the tent meetings. She came out nearly two years ago, while Bro. E. M. Studebaker was here, but her parents opposed her at that time. Bro. Weaver commenced the tent meetings July 30 and closed Aug. 20. The attendance was fair. Elders James Gish, L. L. Meck, A. J. Nickey and wife, Brethren Lichty, Gable and Smith were with us during the meetings and gave us encouragement.—Alice Garber, 2528 Lake St., Omaha, Nebr., Aug. 25.

NEW MEXICO.

Clovis.—The church met in council Aug. 26. We decided to hold a series of meetings at this place; also a love feast

in November. Bro. Brown is to hold a protracted meeting at a schoolhouse five miles from town in October, where regular preaching services have been held for sometime. Eld. C. H. Brown and the writer were chosen to represent this church and Sunday-school at the District and Sunday-school Meetings, held at Thomas, Okla. Our work here is moving along encouragingly.—Minnie B. Rodes, Clovis, N. M., Aug. 27.

NORTH DAKOTA.

James River.—Aug. 27 Bro. Anfield Shiflet came to us and preached two good sermons,—one in the forenoon and one at four o'clock in the afternoon. Isolated as we are such meetings are cheering indeed. We live seven miles north of the James River churchhouse. This makes six sermons by our own ministers during the nine years we have lived here. Bro. A. C. Young will preach for us in two weeks. We would be glad if some minister would locate here, to give us regular meetings.—Ella Z. Row, Brantford, N. Dak., Aug. 20.

OHIO.

Beech Grove.—Our church met in council Aug. 26. Our elder, Bro. S. W. Blocher, presided. We held our Harvest Meeting Aug. 19. Bro. B. F. Sharp gave us two interesting talks. Aug. 27 Bro. Miller, our assistant Sunday-school Secretary, of Southern Ohio, gave us instructive points on Sunday-school work.—E. S. Hollinger, R. D. 1, Hollansburg, Ohio, Aug. 28.

Brookville.—Our church met in council today, at 10 A. M. Our elder, D. M. Garver, presided. At this meeting eight letters of membership were received. It was decided to hold our communion Oct. 28, at 4 P. M., at the Wolf Creek house.—Mrs. Ezra Kimmel, Brookville, Ohio, Aug. 30.

Dickey.—On Sunday our pastor, Bro. T. S. Moherman, preached his last sermon before leaving this place, to take up his work in Daleville College, Va. Bro. H. C. Early has promised to hold a protracted meeting for us, beginning either the last Saturday in October, or the first Sunday in November. We have decided to hold our love feast at the close of the meetings. Brethren Martin Helm and Will Sample have been chosen to represent this church at the District Meeting; Bro. A. A. Moherman and the writer, alternates. We have decided to give a Sunday-school program once a month in the evening.—Ida M. Helm, Ashland, Ohio, Aug. 29.

Jonathan Creek.—Aug. 26 our elder, Bro. Samuel Sprankel, was with us in council. This was one of the most pleasant councils our church has enjoyed for years. A report of the church visit was given, preparatory to our love feast, to be held Oct. 7, at 5 P. M. The decision on the dress question, as passed by Annual Meeting, came before the church, and our elder advised all the members to adhere to and accept it. Sister Hettie Stauffer was with us Aug. 5 to 13. She gave us Bible talks and lectures which were enjoyed by the members.—J. S. Leckrone, Somerset, Ohio, Aug. 28.

Lower Miami.—Our two weeks' series of meetings at this place has just closed. Eld. Dorsey Hodgden, of Huntington, Ind., did the preaching. While there were no accessions, the church feels much revived by his well-prepared discourses and labors among us. Prior to our series of meetings Eld. J. H. Longanecker, of Pennsylvania, delivered three sermons, one of which was a harvest sermon, and much appreciated. Last Sunday evening the time of the Christian Workers' Meeting was improved by Sister Anna Eby. She gave us a much enjoyed missionary talk. I write this in the comfortable home of Eld. R. C. Davidson, where I came last night, to begin a series of meetings at Hollowtown, Ohio.—J. O. Garst, R. D. 6, Dayton, Ohio, Aug. 27.

Maple Grove.—We met in council Aug. 25, at 2 P. M. Bro. Wm. Desenberg presided. Bro. T. S. Moherman was with us, helping Bro. Cassel in the work of soliciting the members for the building of the churchhouse in Akron. Brethren Switzer and Desenberg were chosen as delegates to District Meeting. Four were received recently by baptism. Our Harvest Meeting will be held Sept. 3, and the same evening will be held the children's meeting.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Aug. 28.

North Star church met in council Aug. 19. Our elder, Bro. S. Z. Smith, presided. Eld. J. H. Christian and wife were also present. The annual visit having been made, considerable business came before the church. Bro. H. Jesse Baker was advanced to the eldership. Bro. Christian remained with us and gave us a very helpful sermon on Sunday morning. Having planned a joint Sunday-school meeting with the Ash Grove Sunday-school, nearly all of the North Star school drove over to the Ash Grove church, Sunday morning, Aug. 27, where a warm welcome awaited us. The day was very pleasant, and all seemed to be filled with the Spirit. The meeting was very helpful. Sister Hettie Stauffer was present. She gave us a good talk on her experiences in the land of Moab.—Lydia E. Miller, R. D. 2, New Weston, Ohio, Aug. 28.

Notice.—The District Meeting of Northeastern Ohio will be held Oct. 5, in the East Nimishillen church. Elders' Meeting will convene Oct. 3, at 1 P. M.; Ministerial Meeting, Oct. 4.—D. R. McFadden, Smithville, Ohio, Aug. 22.

Painter Creek.—Eld. Jesse Stutsman presided at our council Aug. 19. Ministering brethren with us were Brethren David Hollinger, Wm. Minnich, John Eikenberry and Lester Heisey. Five letters of membership were received, and two were granted. Bro. William Royer was advanced to the eldership, and, together with his wife, duly installed. The usual quarterly offering was taken up for the use of the home department visitors of the four Sunday-schools of the Ludlow congregation, to send the Gospel Messenger to those who are not members of the Brethren church. We decided to hold our love feast at the Pittsburg house Oct. 16, at 3 P. M. Eld. Wm. Minnich preached for us on Sunday.—Levi Minnich, Greenville, Ohio, Aug. 30.

Pleasant Valley (Ohio).—We held our Harvest Meeting Aug. 10, at 2 P. M. Bro. Chas. Flory gave us an interesting sermon. A collection of $7 was given to Sister Heckman. Bro. B. F. Heckman filled three of our Sunday appointments. He gave us a talk on "China and Its Needs." Sister Heckman will be with us until Sept. 4, and then will leave for Chicago. Aug. 13 a collection of $4.50 was taken for the use of the Sunday-school Board. Our love feast will be held Sept. 30. Bro. Heisey, of Chillicothe, Ohio, will begin a series of meetings Nov. 1.—Ollie Mikesell, R. D. 41, Box 136, Union City, Ind., Aug. 26.

Wooster church met in council Aug. 26. Eld. A. I. Heestand presided. One letter was granted. Eld. A. I. Heestand and D. M. Brubaker were chosen delegates to District Meeting. We decided to have our love feast Oct. 21, at 10 A. M. Bro. D. R. McFadden commenced a series of meetings at this place on Sunday morning, Aug. 27.—Mary Brubaker, Weilersville, Wayne Co., Ohio, Aug. 28.

OKLAHOMA.

Elk City church met in council Aug. 26, with Eld. E. J. Smith as moderator. Our financial business received due attention. Our delegates to District Meeting are Brethren E. J. Smith and J. A. Root; delegates to Sunday-school Meeting, Sisters Viola Blanton and Bessie Smith. As our church treasurer, Bro. H. L. Chambers, will be at McPherson College this year, the writer was appointed as treasurer and also church correspondent. Bro. J. W. Chambers was elected insurance solicitor, and Bro. J. C. Blanton solicitor for the "Children's Friend." Aug. 10 Bro. N. S. Gripe began a series of meetings with us, which closed Aug. 24. One dear sister was born into the kingdom of God. Although the attendance was not so large, the interest was exceptionally good. The Brethren generally expressed themselves as being greatly edified and encouraged. As a city church we find many obstacles to our peculiar principles, and our progress is necessarily slow. May our dear Brotherhood sustain us in their prayers!—A. B. Coover, Elk City, Okla., Aug. 28.

North Star (Oklahoma).—Our church met in council on the evening of Aug. 25. The writer presided. Two letters were granted. One has been received since our last report. Our love feast is to be held Oct. 7, examination services are to begin at 5: 30 P. M. Bro. C. S. Garber is to begin a series of meetings here Feb. 11.—S. F. Niswander, Caldwell, Kans., Aug. 31.

PENNSYLVANIA.

Albright.—Our church met in council Aug. 5, with Bro. James Brumbaugh presiding. Considerable business was disposed of. The Sunday-school officers were chosen for the coming year. We will hold our love feast Oct. 8. A series of meetings will be held sometime this fall. The church decided to elect two deacons and a minister in the near future.—Scott H. Johnson, Roaring Spring, Pa., Aug. 28.

Artemas.—Aug. 1 Eld. J. B. Miller, of Curryville, Pa., came to this church and organized a singing class, and also one four miles east at Fairview, in the Christian church, alternating the lessons between the two places. The attendance was quite good at both places for two weeks, when Bro. Miller went home, but he expects to return again soon and continue his instruction in music for two weeks longer. His work was well received and was favorably commented upon. Aug. 12 we had our council meeting. We decided to try, if possible, to cancel the balance of our church debt this fall. We appointed our love feast for Nov. 4, at 4 P. M. Aug. 13 we had our Harvest Meeting, when Bro. Miller preached a very practical and appropriate discourse. An offering was taken for Home Missions, amounting to $5.72. At our council we also agreed to have a series of meetings in connection with our love feast, if we can secure some one to conduct the services.—John Bennett, Artemas, Pa., Aug. 23.

Back Creek.—We held our Harvest Meeting Aug. 5. The meeting was well attended. Bro. C. H. Steerman gave us a very interesting and instructive sermon. Bro. Barry Fox, of Union Bridge, Md., was also with us. A collection of a little over $36 was taken for Home Missions. We held our semi-annual council Aug. 26 at the Upton house, with Eld. David Foust presiding. One letter of membership was received. Some very important business came up before this meeting. We will hold our love feast Sept. 27, at 10 A. M., at the Shank house. Our series of meetings, to be conducted by Bro. Steerman, will begin Sept. 9, at the same place, and continue for an indefinite time. The meetings at the Upton house will begin Oct. 1.—J. D. Wilson, R. D. 5, Greencastle, Pa., Aug. 28.

Big Swatara.—Our Harvest Home services were held at the Hanoverdale house on the 24th, with good attendance and interest. The children's day services at Hanoverdale, by the Sunday-school, will be observed Sept. 17, at 1: 30 P. M., when we will be addressed by Bro. M. C. Swigart, of Germantown, Pa., and Bro. D. H. Widder, of Harrisburg, Pa. Our church rejoices to know that the call, extended for the District Meeting of Eastern Pennsylvania, was accepted. We have a very interesting Bible class at the Hoernerstown house, taught by Bro. C. B. Miller, a Bethany student. We are about to complete the study of "The Sermon on the Mount."—John J. Shiffler, Union Deposit, Pa., Aug. 27.

Chiques.—Aug. 26 our congregation met in council at 9 A. M. Our treasurer asked to be relieved, and the church appointed Bro. H. B. Shearer in his stead. At 1: 30 P. M. we held our Harvest Meeting at the Chiques house. Eld. A. B. Gingrich, of Lebanon County, Pa., gave us a good harvest sermon. Other ministers from adjoining congregations gave good talks. We took a collection of $36.28 for our Orphanage. Our love feast will be held Nov. 1 and 2, at 1: 30 P. M., at the Mount Hope house.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Aug. 29.

Claar.—We will hold our love feast Nov. 5, at 5 P. M. A series of meetings will be held shortly before or after, if a minister can be secured to hold the meetings. Eld. J. W. Wilt and Sister Wilt were with us over Sunday. Bro. Wilt preached two excellent sermons for us, which were well received.—E. F. Claar, Klahr, Pa., Aug. 28.

Elk Lick.—On the evening of Aug. 27 the class of fifteen graduates of the Teacher-training course held their commencement exercises, having completed the course of study prescribed by the Pennsylvania State Sabbath School Association. They also rendered a program to a large and appreciative audience, and were presented with diplomas by Prof. W. G. Saylor, superintendent of Teacher-training. This was the first effort of the kind undertaken in the Elk Lick church, and the knowledge and inspiration gained urge us to take the advanced course. We consider this but the beginning of a great work. The present outlook of the church and Sunday-school is encouraging.—Olive Hollinger Egan, Elk Lick, Pa., Aug. 28.

Fairview.—We held our Harvest Meeting Aug. 12. The weather was pleasant and the attendance large. A number of ministering brethren from adjoining congregations were present. A collection of $33 for the proposed Orphans' Home, was taken. Since our last report four have been baptized, two of whom were Sunday-school scholars.—Elmer H. Heisey, R. D. 3, Manheim, Pa., Aug. 25.

Kimmel.—We have had the privilege of having with us Brother and Sister J. M. Blough, of Bulsar, India, on Monday evening. They talked to us very interestingly about their mission work in India, and the progress of the church and Sunday-school at that place. We certainly appreciate their lectures. An offering of $5 was taken for mission work.—G. M. Dickey, R. D. 4, Somerset, Pa., Aug. 29.

Little Swatara church met in council Aug. 14. Our elder, Bro. E. M. Wenger, had charge. We decided to have our love feast Oct. 3 and 4, at 10 A. M., at the Meyers meetinghouse. We also decided to have three series of meetings this winter. The one to be held at Frystown, where Bro. Amos Kuhns, of Union Deposit, Pa., has promised to assist, is to be held sometime in February. The others, as yet, have not been arranged for.—Henry M. Frantz, R. D. 5, Myerstown, Pa., Aug. 29.

Mountville.—A series of meetings was held at the Neffsville house, beginning July 22 and continuing until Aug. 9. The meetings were conducted by Bro. Harry Yoder, of Lancaster, Pa. Four decided for Christ. We have decided to hold our love feast Oct. 4, at 1: 30 P. M., in the East Petersburg house.—M. G. Forney, R. D. 8, Lancaster, Pa., Aug. 26.

Woodbury.—We held our council at the Holsinger house Aug. 19. Eld. J. R. Stayer presided. Elders J. K. Brown and H. S. Guyer were with us. Our love feast is appointed for Oct. 7, at 4 P. M. Bro. Andrew C. Pote was elected to the office of deacon at this meeting. He and Bro. Adam Z. Pote, who was elected previously, were duly installed. Eld. D. T. Detweiler conducted our Harvest Meeting at the Woodbury house Aug. 13. Bro. E. M. Detweiler preached at the Holsinger house on the same day, and Eld. D. A. Stayer at the Snyder house Aug. 19. All the meetings were well attended. A collection for Home Missions was received at each meeting.—J. C. Stayer, R. D. 1, Woodbury, Pa., Aug. 26.

TENNESSEE.

Limestone.—Our church met in council Aug. 26. Elders P. D. Reed and A. E. Nead were present. The visiting brethren gave a report of their work. Bro. H. S. Randolph was elected to the ministry and installed. Bro. Randolph will soon enter school at Daleville, Va. Brethren Presley and H. S. Randolph are our delegates to District Meeting. We will hold our love feast Sept. 23.—Anna Arnold, Limestone, Tenn., Aug. 29.

VIRGINIA.

Flat Rock congregation met in quarterly council at the Stony Creek church Aug. 12. At ten we met in official council, with Bro. John H. Garber as topical chairman. The question: "What Would Be the Best Means of Creating a Greater Activity Among the Laity?" was discussed, and we think some good may result. Those taking part in the discussion were Brethren J. D. Wine, B. W. Neff, D. T. Wine and J. Frank Good. These topical talks are open to every one, and they do much good. After eating a lunch pleasantly together, we met in regular council at 1 P. M. Eld. D. P. Wine led in prayer. Eld. B. W. Neff read from Psa. 1, after which he presided. The report of the "home route" was given and found to be in fairly good working order. This meeting being the first ever held at this place (only since the division of the congregation), was fairly well attended, and we think some good may result therefrom. On Sunday, the 13th, Eld. J. Carson Miller, of Timberville, Va., began a series of meetings here, and preached thirteen cheering sermons. As a result two young Sunday-school scholars gave their hearts to the Lord. Bro. Miller preached with power. Our love feast will be held at Stony Creek Oct. 7, at 2: 30 P. M.—J. W. Myers, Forestville, Va., Aug. 29.

Mill Creek.—Our annual council was held at the Mill Creek church Aug. 26. Eld. H. C. Early presided. Brethren W. K. Conner, Sydney Bowman and B. F. Miller were with us, and gave us good addresses. Bro. B. F. Miller, a minister from the Valley congregation, has moved with his family into our congregation. Their letters were received—eight in all. Bro. D. K. Clapper will begin a series of meetings at this place Oct. 7. Our love feast will be held at the close of the meetings. Bro. W. K. Conner is at the present time holding a series of meetings at Mount Pleasant, one of the branch churches of the Mill Creek congregation. The interest has been good up to this time, and conditions seem favorable for good meetings.—Pearl M. Showalter, North River, Va., Aug. 28.

Mount Hermon.—Our church met in council at 2 P. M., Aug. 12, with our elder, Bro. Riley Flory, presiding. No business of importance came before the church. At the close of the meeting one came out on the Lord's side. At 8 P. M., the same evening, we met again, for the opening of a series of meetings. On Sunday morning we went to the water and baptized three that had applied for the rite of baptism. The meetings continued until the 22d. On the 19th inst. one was buried with Christ in baptism. On the 23d one more was baptized. Sixteen sermons were preached. The meetings closed with one awaiting baptism.—J. H. Wells, R. D. 2, Bassett, Va., Aug. 23.

Mt. Vernon church met in council with Eld. J. R. Kindig presiding. This included our quarterly and visit council. Three letters were received. Elders S. D. Miller and J. A. Garber were with us and ordained Bro. S. I. Flory as elder. We decided to have a love feast this fall, but did not fix the date.—Iota Cox, R. D. 1, Fishersville, Va., Aug. 29.

Nokesville congregation met in council Aug. 19, Elder M. G. Early presiding. The report of the annual visit was encouraging. Brethren J. T. Flory and S. J. Miller were elected delegates to District Meeting; Brethren W. F. Hale and G. W. Beahm, alternates. Sister Jenny Miller was elected president of Christian Workers' Meeting at Hebron Seminary. Bro. J. T. Flory was elected to the same office at the Valley church. On the night of Aug. 17 Bro. P. B. Fitzwater gave us an excellent discourse on the Holy Spirit. The District Meeting of the Eastern District of Virginia will meet at Hebron Seminary Sept. 1.—Barbara Miller, Nokesville, Va., Aug. 24.

Peter's Creek.—Our church met in visit council meeting at the Oak Grove house Aug. 19. Eld. C. E. Eller presided. Bro. Hatcher, of Indiana, and Bro. John E. Metzger, traveling agent for the Brethren Publishing House, were with us. Union and harmony prevailed. The visiting brethren reported favorably, and our love feast was appointed for Sept. 16, at 3: 30 P. M. It was also decided to begin our series of meetings at the Peter's Creek church Oct. 29, to be conducted by Bro. I. N. H. Beahm, of Nokesville, Va.—Mildred Naff, R. D. 3, Roanoke, Va., Aug. 23.

Pleasant Valley.—Our church met in visit council Aug. 19. Eld. Peter Garber presided. Elders Peter Garber and H. G. Miller, and Bro. John S. Flory were with us. Each gave us an inspiring talk. The visiting brethren brought in a good report. The missionary offering amounted to $63.01. The death of Bro. S. A. Driver, a few months ago, left several vacancies to be filled. Bro. J. M. Wright was elected as secretary; Bro. W. E. Driver, treasurer; Bro. W. C. Wampler, trustee. Our love feast will be Oct. 28. Bro. W. K. Conner will begin our series of meetings about Oct. 1. The offering taken at the Harvest Meeting for the Staunton church amounted to $70.52.—Ruth E. Williams, Mount Sidney, Va., Aug. 24.

Pleasant Valley.—Our church met in council Aug. 19. Eld. R. T. Akers presided. Very little business came before the church. The twelfth chapter of Romans was read and commented on by Eld. N. R. Boothe. The annual church visit was arranged for, and will be reported at our next meeting. The day following a memorial sermon was preached in memory of Arthur Akers, by Eld. J. F. Keith and the home brethren. Text, 2 Tim. 4: 6.—Our love feast will be held Oct. 14, at 3 P. M.—Peter Hylton, Floyd, Va., Aug. 23.

Poages Mill.—Bro. W. L. Hatcher and wife, of Portland, Ind., came to Poages Chapel Aug. 5, to assist us in a series of meetings and visit relatives and old acquaintances. Bro. Hatcher's early life, up to eighteen years of age, was spent in this vicinity; then he moved to Indiana. His first return was in 1909, but it was only a short stay. This is Sister Hatcher's first visit to Virginia. She seems to enjoy it very

(Concluded on Page 576.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A VISIT TO OKLAHOMA.

Before leaving Virginia, last spring, I was engaged to conduct a series of meetings in the Red River church, near Frederick, Okla. July 30 was the date agreed upon to begin these meetings, as it was thought that the cultivation of the cotton would then be over, and there would still be some time until cotton picking.

My home being over 400 miles away, the trip, with the necessary railroad connections, required two days. As there was to be an unavoidable lay-over of several hours, I selected Thomas, Okla., as the place to spend some of that time. While here I drove out into the country, to visit in the home of Bro. J. F. Sanger, late of Fayette County, W. Va. To me this was a very pleasant call, as I had enjoyed the hospitality of this home in West Virginia, and I was sorry when the hour came to say good-bye.

At Frederick I was met by Bro. O. M. Pobst, a brother whom I had known in the Botetourt church, Va. I was pleasantly entertained by Bro. Pobst and wife, he being one of the deacons of the above-named church.

Next morning, July 30, we met at the church for Sunday-school and preaching. The congregation was fair, showing to me that the church has some influence here for good. Brethren A. F. Fillmore and Joseph Nill are

the elders, and the congregation numbers about forty-members.

This seems to be a fairly good country, but I find that some of the western unrest exists among the people here, on account of short crops. How much better if mankind could but learn the wisdom of the words of a certain poet, who said:

"Then, pilgrim, turn; thy cares forego.
All earth-born cares are wrong.
Man wants but little here below,
Nor wants that little long."

We might then become better satisfied, and settle down to work, build up churches and stay with them.

Our meetings were well attended, considering the environments. The Brethren have a good country church in which to worship. The acoustic properties of the house are most excellent.

After closing our meetings, I went to Lone Wolf, about sixty miles north, to visit J. H. Bowman, a relative of mine, whom I had not seen for more than twenty-five years. I could hear of no members in that country. By request I preached one night to an attentive people. My subject was, "The Church of the Brethren, and What It Stands For." Some of the people talked as if they desired to know more of our people.

I spent one day at McPherson on my return trip, but met only a few of the Brethren there. After three weeks' absence I arrived at home. C. D. Hylton.

Bloom, Kans., Aug. 22.

WASHINGTON CHURCH, INDIANA.

Aug. 6 we were permitted to enjoy another spiritual feast at this place. We feel to thank God for these privileges that are ours to enjoy. Our Harvest Meeting was well attended and a very successful meeting. Bro. Harvey Hartsough, of Nappanee, Ind., delivered a splendid discourse on the forenoon. His subject was, "Beware, Lest Thou Forget." His sermon was given with spiritual enthusiasm, and inspired us to a higher plane of spiritual living.

At the close of the forenoon session a bounteous dinner was spread, and, as we gathered around the tables, our minds were carried to the One from whom all blessings come, and thanks were given to him for his goodness.

In the afternoon Sister Ella Brubaker, of India, a missionary, favored us with a talk that was much appreciated by all. In the evening she again talked to us on mission work in India, and of her labors while there. Sister Almeda Miller was with us, and conducted the song service throughout the day.

Many members from adjoining congregations were present, and helped to make the day one long to be remembered in the Washington church as a day of spiritual feasting. The work at this place, carried on under the supervision of the Mission Board of Northern Indiana, aided by our humble efforts, is progressing nicely. May the Lord continue to bless our work here, is our continual prayer! Viola Overholser.

R. D. 1, Warsaw, Ind., Aug. 20.

PRESCOTT, MICHIGAN.

We have had a good attendance at our Sunday-school, preaching services and Christian Workers' Meetings. Sometimes the house is crowded. We have fine weather at present. Last month Bro. Ray Shepler, his wife and sister, of Logansport, Ind., visited us. They like this country well and expect to come back to purchase homes for themselves. Aug. 18 Bro. Frank Register, with others, came here from Southern Missouri. As soon as they can they expect to locate here. Several more brethren from Tennessee expect to be here next week. I am no land agent and do not have any land to sell, but I want to help all the poor brethren to good homes. It is to those that are thinking of buying land here had better do so at once, as land is advancing fast in price. We have good water and a healthful climate, with plenty of fuel. Our little band is composed of about fifty members, and there are prospects for more to come soon. We are much in need of a churchhouse, and expect to build next spring. All letters containing a stamped, addressed envelope will be promptly answered.

R. D. 2, Prescott, Mich., Aug. 26. W. F. Mason.

PERTH, NORTH DAKOTA.

An all-day Sunday-school Convention was held at the North Star church Aug. 20. The meeting was well attended by friends and neighbors from the near-by neighboring congregations, including several ministers. Bro. Wm. Deardorff was chosen moderator. Sister Rose Miller, of Zion, conducted the song services, using our new "Kingdom Songs." The five Sunday-school questions under discussion were ably handled by the various speakers. We were favored with two special songs by the Highland quartette. Recitations were given by Sisters Gertrude Gardener and Ruth Fisher. At noon the tables were spread from well-filled baskets, and all present enjoyed the dinner. The round-table talk was conducted by Bro. E. N. Huffman, of St. Joseph, Mo. Many points of interest were discussed. It was indeed a spiritual feast to all Sunday-school workers. We hope much good was done, and that a greater interest in Sunday-school work has been aroused. An offering of about $2 was taken for District Sunday-school work, which was given to the assistant District Secretary, Bro. Marvin Kensinger, of Zion, N. Dak., who assisted in the meeting. Today we shipped to Bro. Geo. Hilton, at Surrey, N. Dak., the three Swiss goats, which have been donated to the missionaries by Bro. Joseph Price and family, of Rollo, N. Dak., to take to China. Two of them are for Bro. Hilton's, and one for Bro. B. J. Heckman's. Sister Price hopes that this may be the beginning of an interest in mission work, in her family, and she hopes to see the time when her own children will be active workers on the mission field. Ida C. Fisher.

Perth, N. Dak., Aug. 21.

SALEM, OHIO.

This church met in council Aug. 17, with Eld. Wm. Minnich presiding. A number of visiting brethren were with us. Eld. Wm. Minnich was reelected as housekeeper of the church for one year. We have been favored, for the past two months, by having several visiting brethren with us, among whom have been Bro. Harvey Snell, of California, Bro. E. B. Hoff, of Chicago, Ill., Bro. Ezra Flory, of Sterling, Ill., and our outgoing missionaries, Bro. Homer Bright and wife, who are our services and visits were much enjoyed and appreciated by all.

We held our Harvest Meeting Aug. 5, in the afternoon. After these services the church held an election for one minister and two deacons. The election resulted in choosing Brethren John C. and Enos E. Brumbaugh to the ministry; Brethren Frank Macy and Lloyd Brumbaugh, to the office of deacon. They were afterward duly installed, the installation service being conducted by Bro. D. S. Filbrun, of Dayton, Ohio. Our Chinese brethren, Moy Way and Moy Wing, were with us Aug. 16 and 17. Each of them gave us an interesting talk. Bro. J. Homer Bright expects to begin a series of Bible lessons Aug. 21.

Josephine M. Folkerth.

Union, Ohio, Aug. 10.

HURRICANE CREEK CHURCH, ILL.

Our church met in council Aug. 19. Our elder, Bro. J. W. Lear, of Cerro Gordo, Ill., presided. A great deal of business came before the meeting, and was disposed of judiciously. The writer was selected as church correspondent. It was decided to add a kitchen to our church. Brethren Burt Redenbo and Harry Borror were elected delegates to District Meeting. Bro. Lear preached four interesting sermons. Our community has had a great deal of discussion concerning the doctrine of grace.

"Once in grace always in grace." Bro. Lear preached a convincing sermon on the subject. He said, "A person has to be in grace before he can fall from grace." Bro. L. T. Holsinger, of Rossville, Ind., came in our midst May 11 and remained until July 30. He preached the Word with power and caused many people to inquire more perfectly concerning the way of the Lord. Bro. Holsinger is a strong advocate of personal purity and of the same he practices that they may be strong in the Lord. As a visible result two were baptized. The husband and wife went down into the water together, and Bro. Holsinger baptized them at the same time.

Pleasant Mound, Ill., Aug. 21. Oscar B. Redenbo.

NORTHEASTERN KANSAS.

The Sunday-school and Ministerial Meetings of the Church of the Brethren of Northeastern Kansas District are to be held in the Washington Creek church Oct. 1 and 2.

Sunday Morning, Oct. 1.

9, Devotional Exercises; Organization.
9:10, Sunday-school.—Conducted by home superintendent.
11, Sermon.—H. L. Brammell.

Afternoon.

1:45, Song Service.
1, Importance of the Sunday-school: (a) What Is It to the Church?—Wm. Eby. (b) To the Community?—J. M. Ward.
2, How Can the Sunday-school Implant into the Hearts of Our Young People the Bible Doctrine of: (a) Christian Living?—A. D. Crist. (b) Christian Adornment?—H. F. Crist.
3, The Way to the Boy's Head and Heart.—C. A. Kinzie.
4, What Are the Necessary Teacher-training Class and How Conducted?—F. E. McCune.
5, What Is Meant by the Missionary Spirit into the Sunday-school Pupil?—T. A. Eisenbise.
Round Table Conference.—Mary District Secretary.
7 P. M., Temperance Meeting.
8, Sermon.—E. F. Sherfy.

Monday Morning.

9 A. M., Opening Exercises.
8:30, Miscellaneous Business.

MINISTERIAL MEETING.

Afternoon.

1, Purpose of Ministerial Meeting.—I. H. Crist, Bdnj. Forney.
2, Best Method of Local Church Government.—Geo. Manon, R. A. Zuck.
3, The Outlook of the Church in Northeastern Kansas: (a) Present Progress.—C. M. Yearout. (b) Hinderances.—R. F. McCune. (c) Needs.—H. L. Brammell.
4, How Obtain More Evangelists to Work in Our District?—J. H. Cakerlon.
5, Spiritual Life: (a) How Obtained?—J. F. Sherfy. (b) How Maintained?—D. S. Filbrun.
7 P. M., Child Rescue Work.
8, Missionary Sermon.—R. A. Yoder.
Committee on Program.—B. S. Katherman, C. W. Shoemaker, B. J. Heckman.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Notices under this head must be accompanied by 50 cents

Bowman-Stauffer.—By the undersigned, Aug. 13, 1911, at the home of Brother and Sister S. A. Downing, Conway Springs, Kans., Bro. Samuel B. Bowman, of Quinter, Kans., and Sister Pearl C. Stauffer, of Conway Springs, Kans.—J. Smith, Conway Springs, Kans.

Carl-Gallizer.—By the undersigned, at the home of the bride's parents, 1119 Michigan Avenue, Portland, Oregon, Aug. 26, 1911, Bro. Walter Geo. Carl, of 1119 Michigan Avenue, Portland, Oregon, and Sister Elizabeth Gallizer, of 1119 Michigan Ave., Portland, Oregon.—J. Abraham Royer, 4612 Seventy-third Street, S. E., Portland, Oregon.

Heckman-Sellers.—By Eld. L. H. Dickey, at the home of the bride, near Palmyra, Illinois, Aug. 19, 1911, Bro. Ira Heckman, of Cerro Gordo, Ill. and Sister Jennie A. Sellers, of Pontoria, Ohio.—Lydia Dickey, Pontoria, Ohio.

Mohler-Isenhart.—At the bride's home, Pleasant Hill, Miami Co., Ohio, Aug. 12, 1911, by Eld. Jesse Stutsman, Prof. Claude Mohler and Miriam Isenhart, both of Miami County, Ohio.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Sipe-Stauffer.—By the undersigned, Aug. 13, 1911, at the home of Brother and Sister S. A. Downing, Conway Springs, Kans., Mr. Walter W. Sipe, of Cambridge, Kans., and Minnie B. Stauffer, of Conway Springs, Kans.—J. Smith, Conway Springs, Kans.

Wereworth.—By the undersigned, at his home, Aug. 23, 1911, Mr. Charles Weaver and Sister Lola E. Miller, both of Buck Creek, Tippecanoe Co., Ind.—John W. Root, Buck Creek, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baile, Sarah Lavina, daughter of Christian and Susan Eby, born April 13, 1829, in Baltimore County, Md., died Aug. 29, 1911, at her home, Warrensburg, Mo., aged 82 years, 4 months and 7 days. Sept. 13, 1838, she was married to John Baile, of Frederick County, Md., who died Dec. 31, 1874. At the age of twenty-two years she united with the Brethren church, and was a faithful member of the church for christ for nearly seventy years. After her husband's death she successfully managed the affairs of home, raising a large family of children, seven of whom are still living. She accumulated considerable property, which was a means of much help to the poor and needy and to public needs. She lived a retired life at Warrensburg, Mo., for about forty years. Services in the Brethren church at Warrensburg, Mo. Interment in the adjoining cemetery. Services by Eld. D. L. Mohler, assisted by Eld. M. S. Mohler.—Mrs. Jessie Baile Bowman, R. F. D. 3, Warrensburg, Mo.

Bellis, Henry J. G., born in Bristol, Ontario Co., N. Y., March 5, 1834, died at Delphine, Mont., Aug. 7, 1911. He was married to Phebe Clark Oct. 9, 1853, in Ivy, Va. He kept moving westward, and finally settled in Delphine, Montana, where he lived at the time of his death. He united with the Church of the Brethren in 1871, in Ivy, Va., in which he was born to them. He was very patient in his sickness. His wife died about a year previously. Besides him, he leaves a kind and loving husband and father.—Sarah Brailler, Greensville, Ind.

Brown, Eld. Jeremiah, born in Brownsville, Washington Co., Md., Dec. 31, 1826, died in New Windsor, Carroll Co., Md., July 19, 1911, aged 84 years, 6 months and 18 days. He was married to Maria Carver who preceded him thirteen years. He united with the church in his native county in the number of years in the Bush Creek congregation, where he lived the greater part of his life. He was called into the work and long as he had strength. He was laid to rest by his wife in the Pipe Creek cemetery.—Services by Brethren A. P. Reader and Ellsworth Englar.—Minerva Roop, New Windsor, Md.

Crawford, Sarah A., born about sixty-five years ago, died of heart failure at his home, Ryley, Va., Aug. 19, 1911. He had been in poor health for several months, but was better. He made shingles all day and evening, and after supper set at his supper as usual. As he retired, he remarked to his wife, that he would get up early. He gathered his shingles and his sheaf him growing. She spoke to him, but he only spoke a few words and died. He was a consistent and respectable old brother, and was one of the first to unite with the church since the work began in Saxon, about thirty-three years ago. He has ever since remained faithful. He leaves a wife, three sons and two daughters. Services by Eld. S. A. Bunger at the home of brother on Sunday afternoon. Interment in the family graveyard on Monday.—Nelle Wampler, Dyke, Va.

Davy, Sister Susan, nee Koller, born in Zore, Tuscarawas County, Ohio, Feb. 5, 1839, died at her home, 2301 Bellefonde Avenue, Indianapolis, Ind., Aug. 16, 1911, aged 71 years. She united with the Brethren church as soon as she was old enough in this city, for she had been a reader of the Messenger some time before. She was one of the most devoted and faithful members of this congregation. Services conducted by Eld. J. W. Rarick, at the home.—W. Carl Rarick, 274 N. Holmes Street, Indianapolis, Ind.

Garber, Anna Susan, daughter of Brother Noah and Sister Mary Garber, born Aug. 10, 1910, died in the home of the Noksville congregation, Va., Aug. 13, 1911, aged 7 years and 3 days. She was run up and killed by a horse which started to drive a horse away, but she was unfortunately kicked in the face by the horse. At that loving hearts and willing hands did all they could do, but four hours after the sad spirit took its flight. She was a bright little girl and a regular attendant at the church. Services by Eld. L. A. Miller, assisted by Eld. M. G. Early. Interment in the Valley cemetery.—Mary Miller, R. D. 3, Box 2, Bristol, Va.

Gilck, John W., born at Weyers Cave, Va., May 28, 1867, died at Trevilians, Va., July 25, 1911, aged 44 years, 2 months and 23 days. His wife preceded him to the spirit world eight years and one day. Soon after her death, he left his two sons, went west, remaining until last winter. He united with the church at the age of nineteen years and remained faithful until death. He was ailing for a year before he died. Two sons, an aged mother, four sisters and two brothers survive him.—Services by Bro. W. A. Myers, at Mt. Hebron, 9: 37.—Martha Click Senger, Trevilians, Va.

Grange, Mrs. Elizabeth, daughter of Daniel Grogey, died of typhoid fever in a hospital in Washington, Pa., Aug. 13, 1911, aged 24 years, 10 months and 13 days. Her mother preceded him to the grave. The father, with thirteen children, is left to mourn their loss.—Services in the M. E. church in Grantsville, Md., by the writer, assisted by the pastor of above-named church. Interment in the near-by cemetery.—C. E. Yoder, Elk Lick, Pa.

Horner, Sister Minnie B., nee Brandt, born Dec. 16, 1868, in Harlan, Iowa, died Aug. 13, 1911, at her residence, Quinter, Kans., aged 42 years, 7 months and 28 days. Her death was caused by consumption. Her health began to decline last fall, but she endured her affliction with great patience. She was united in marriage to Chas. Horner, to which union were

born two sons and two daughters. Her husband and children survive. She was the youngest of a family of six children, and was the first to pass away. Funeral services were held here years ago. She united with the Church of the Brethren in March, 1892, in which faith she remained faithful until death. Services at the Osage church Aug. 16 by Eld. W. H. Leaman. Text, Psa. 71: 1. Interment in the Brethren's cemetery.—D. W. Shideler, McClure, Kans.

Jordan, Irvin D., died Aug. 4, 1911, at Howard, Pa., aged 29 years, 11 months and 2 days. He was the eldest son of Brother J. Z. and Hattie Jordan, of Fruitdale, Ala. He died very suddenly with nausea, which resulted in hemorrhage of the stomach. He only lived about twenty-four hours after the first attack. He was received into the Reformed church, but before he died, his wife being a member of that church. He leaves a loving wife, his parents, two brothers and one sister. Interment in the cemetery at Locust Hill, Pa., Aug. 7.—J. Z. Jordan, Fruitdale, Ala.

Leckrone, Bro. James F., son of George and Katherine Leckrone, born Nov. 19, 1855, died Aug. 18, 1911, aged 55 years, 9 months and 4 days. He was a member of the Loyalton church. He was married to Miss Lavina Leckrone May 18, 1876. To this union were born three sons and three daughters. One daughter preceded him three sons and three daughters. One daughter preceded him in death. He came to the Church of the Brethren from the Reformed church about thirty years ago, and was a Christian all his life. He leaves his wife and four children. Services in the Jonathan Creek church by Eld. Rufus Wyatt. Text, 1 Thess. 4: 13-18. Funeral was the largest funeral ever held in our house.—J. S. Leckrone, Somerset, Ohio.

Keagy, Sister Rayman, infant son of Brother N. and Sister Mollie Keagy, died Aug. 16, 1911, aged 28 days. Little Ellis was the first of our cradle roll members of the Pleasant Valley church at Manheim Grove Chapel, to be called home. The little body was laid to rest in the family graveyard near his home. He was laid to rest in the family graveyard near his home. Besides his parents, one brother and three sisters survive.—Nelie Wampler, Dyke, Va.

Marker, Sister Susan, nee Ulery, born near Dayton, Ohio, Aug. 11, 1821, died near Oakley, Ill., in the bounds of the Oakley congregation, Aug. 17, 1911, aged 90 years and 6 days. She was married to Elias Marker in 1844. Four sons and four daughters were born to them. Her husband and one son preceded her in death. She also leaves two brothers. She was united with the Church of the Brethren in Montgomery County, Ohio, when she was twenty-five years old, and lived faithful until death. Services by the writer.—D. J. Blickenstaff, R. D. 1, Oakley, Ill.

Mathias, Sister Hannah, wife of Bro. John Mathias, died Aug. 4, 1911, aged 90 years, 2 months and 14 days. Her husband preceded her about two years ago. Their home has been a favorite for the Brethren when in meeting. Funeral services in the Lost River church by Brethren J. Carson Miller and W. C. Hoover. Text, 2 Cor. 5: 1.—S. W. See, Mathias, W. Va.

Mowrry, J. B., born in Sandusky County, Ohio, April 23, 1840, died Aug. 9, 1911, in the bounds of the Quinter congregation, Buffalo Co., Nebr. His wife, two sons, three daughters and one adopted daughter survive him. Interment in the Kearney cemetery. Services by the writer. Text, Luke 23: 28.—W. McLellan, Lathchild, Nebr.

Poe, Chas. Elmer, son of Mr. Frank and Sister Mary Poe, born Aug. 14, 1887, in Wabash County, Ind., died Aug. 2, 1911, at Goodrich, Park, Mich., aged 24 years and 3 days. Aug. 20, 1907, he was married to Verna May Kinsey. To this union two daughters were born. His wife and two daughters survive. Services in the Salamonie congregation at the Lancaster house by Eld. S. B. Wike. Text, Rom. 6: 23.—Mrs. Chas. Poe, R. D. 6, Huntington, Ind.

Risser, Sister Annie H., nee Good, born Nov. 6, 1839, died near Mauertown, Va., in the bounds of the Woodstock congregation, Aug. 18, 1911, aged 71 years, 9 months and 12 days. She was a consistent member of the Church of the Brethren for a number of years. She is survived by her husband, Eld. S. A. Risser. Three sons and one daughter preceded her. Services at the Valley Pike church by Eld. Carson Miller. Text, 1 Peter 1: 24, 25. Interment in the cemetery, near the church.—M. H. Copp, R. D. 1, Mauertown, Va.

Shank, Sister Nellie, nee Wertz, the third daughter of John and Susan Wertz, born in Somerset County, near Johnstown, Pa., April 12, 1873, died at the old home farm in Quemahoning township, Marshall Co., Ind., Aug. 15, 1911, aged 79 years, 4 months and 3 days. She was married to William Shank, who survives her husband, Nov. 15, 1894, and for eight years after her marriage resided in the vicinity where she was born. March 21, 1866, she removed with her family to Marshall County, Ind., and for one year resided near Bourbon, after which the family removed to the present home in Union township, where, with the exception of a few years, she resided until death. The deceased was the mother of six children. After removing to Indiana she became a member of the Church of the Brethren, and until her death was a faithful member of the Camp Creek congregation, north of Etna Green, Ind. She not only tried to live up to the doctrines of the church, and the teachings and precepts of the Bible, but loved and cherished all that was just and right. For many years before her death she suffered untold agony from rheumatism, but bravely pressed forward and did her whole duty as wife, mother, neighbor and friend, until her body could no longer respond to the call of her Christian duties, and the kindly promptings of her noble heart. During the last year of her life she constantly grew more feeble until one week before her death, when she suffered a stroke of paralysis, from which she did not recover. Services at the Shank Chapel by Bro. John F. Appelman, of Plymouth, Ind., assisted by Bro. Levi Pasternaugh, of Argos, Ind.—J. A. Shank, Argos, Ind.

Salmonsberger, Sister Elizabeth, nee Nicewanger, born March 2, 1829, near Sharpsburg, Blair Co., Pa., died in the bounds of the Leamersville church Aug. 12, 1911, aged 82 years, 5 months and 10 days. She united with the Church of the Brethren, when she was eighteen years old, and lived a strictly consistent Christian life. She was always ready to assist in every way for the good of the cause of Christ. When she was deprived of church privileges, owing to infirmities, we visited her frequently. She loved prayer and song service, and took great delight in hearing the church choir. The last hymn the writer sang for her was "Jesus, Savior, Pilot Me." The last two weeks of her life she was unable to speak. Services in the Leamersville church by Eld. J. A. Sell and others. Interment in Carson Valley.—Sister J. A. Sell, R. D. 1, Hollidaysburg, Pa.

Spurgeon, Bro. Spencer Pinley, died at his home in the bounds of the May Mill church, Nov. 16, 1911, aged 51 years, 4 months and 4 days. He united with the church July 17, 1911. This act was one of several to which his wife's boyhood where he lived as being the turning-point in his life. He is survived by his wife and six children.—Sarah E. Spurgeon, May Mill church by the writer. Text, 1 Kings 16: 19.—Van B. Wright, Sinking Spring, Ohio.

Stover, Sister Angeline, nee Brown, born Nov. 18, 1840, died at Exton, Ohio, Aug. 31, 1911, aged 70 years, 9 months and 3 days. She was married to Jacob F. Stover. To them were born four sons, one of whom preceded her. She was a consistent member of the church for thirty years. Though she was greatly afflicted for twelve years, she bore it all with Christian patience until the Lord called her. She leaves her husband and three sons. Services at the home by Eld. J. F. Deaton and the writer.—S. P. Petry, R. D. 10, Exton, Ohio.

Walmer, Susan Priscilla, nee Brown, born May 15, 1836, died at her son's home, near Union Deposit, Pa., Aug. 10, 1911, aged 75 years, 3 months and 27 days. Services at the house by Elders John H. Witmer and Adam C. Shoop. Interment in the Union Deposit cemetery.—John J. Shiffler, Union Deposit, Pa.

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much, but she seems much interested in the mountains, hills and the rolling roads. Our meeting began August 20 with good attendance. The interest and crowds increased until many could not get into the house. It was interesting to see many of the Hatcher's friends and relatives (some members of other churches, and many of them not belonging to any church) manifest such an interest in the meetings, encouraging him for the able sermons given each evening. One was reclaimed, eleven baptized, and two await the rite. Others seem very near the kingdom. Indeed, the church has had a spiritual feast, and all seem to be encouraged. Bro. Hatcher's powerful sermons, together with his and Sister Hatcher's personal work, did much for the interest of the meetings. We hope they can be with us again very soon.—C. E. Eller, Salem, Va., Aug. 24.

Salem.—Bro. Hatcher preached eighteen sermons for us, beginning Aug. 6 and closing Aug. 20.—C. E. Eller, Salem, Va., Aug. 22.

White Rock.—Our church met in council Aug. 5. Eld. Wyatt Reed preached on Sunday, Aug. 6. Bro. S. S. Shoemaker, of Roanoke, Va., began a series of meetings. He preached thirteen sermons. We feel that he has come home. He has revived and built up by these meetings. Thirteen united with the church and were baptized. We feel that others are almost persuaded to come.—Bertha E. Reed, Copper Valley, Va., Aug. 26.

WEST VIRGINIA.

Crab Orchard.—Bro. L. C. Coffman, of Daleville, Va., commenced a series of meetings at this place on Saturday, Aug. 26. During his stay he preached thirteen Spirit-filled sermons, held one council meeting, and presided at our love feast, held Aug. 19. During these meetings Brethren Lewis and Elbert Clower, and Bro. James Rogers, of Fayette County, W. Va., added much inspiration to the meetings. He was well received by baptism and one reclaimed. These four brethren are all young men. Coffman was a stranger here, but has won for himself a host of friends, both in and out of the church. Aug. 26 we held our regular council, and Bro. James Rogers, presided. He also preached for us on Sunday, to the interest of the Crystal Springs, Fayette County, Va., Aug. 29.

Packs Branch.—Brethren James Riner and James Rogers were with us on Saturday evening, Aug. 19, also on Sunday. Bro. Rogers preached two splendid sermons to large and attentive congregations at 10 A. M. and 8 P. M. Riner will preach again, at this place, the third Saturday night and Sunday in September.—Dixie B. Boles, Packs Branch, W. Va., Aug. 30.

THE HINDS AND KESLER DEBATE.

This debate will be held nine miles south of Miami, Texas, beginning Sept. 19. Miami is on the Santa Fe & R. in the Northwestern part of Texas, called the Pan Handle. Those wishing to attend will come by railway, will be met at Miami, and be cared for free of charge, by notifying me at Miami. Homeseekers' excursion tickets from all points east will be on sale Sept. 5 and 19.

Laketon, Texas, Aug. 31. John Stump.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 21, 22, Washington, North Yakima.
Sept. 27, 8 am, Middle Iowa, Prairie City church.
Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.
Oct. 3, Northeastern Kansas, Washington Creek church, Douglas Co., Kans.
Oct. 4, Southern Illinois, at Girard.
Oct. 4, Northwestern Arkansas and Southern Missouri, Cabool congregation, Greene county house.
Oct. 4, 9 am, Northern Iowa, Minnesota and South Dakota, Lawton church, near Lewiston, Minn.
Oct. 5, Northeastern Ohio, East Nimishillen church.
Oct. 6, Northern Indiana, Springfield congregation, near Wawaka, Ind.
Oct. 7, Middle Missouri, Spring Branch congregation.
Oct. 6, Northwestern Kansas and Northeastern Colorado, Belleville church, Kans.
Oct. 6, Southern Iowa, English River congregation.
Oct. 7, 9:30 am, Western Maryland, Accident congregation.
Oct. 12, Middle Indiana, Huntington City church.
Oct. 13, Northeastern Kansas and Southern Colorado, Newton church, Kans.
Oct. 26, Southern California and Arizona, Pomona church.

LOVE FEASTS.

Virginia.
Oct. 7, 3 pm, Tropico.

Canada.
Oct. 1, Denver.

Illinois.
Sept. 16, Liberty.
Sept. 23, 24, 2 pm, West Branch.
Sept. 23, 11 am, Spring Run.
Sept. 25, Corro Gordo.
Sept. 30, 2 pm, Martin Creek, two miles southeast of Jeffersonville.
Sept. 30, Oct. 1, 10:30 am, Woodland.
Oct. 7, 6 pm, Pine Creek.
Oct. 8, 9 am, Shannon.
Oct. 21, 5:30 pm, West Otter.
Oct. 28, Romine.
Oct. 30, Big Creek.

Indiana.
Sept. 17, 2 pm, Kewanna.
Sept. 21, Elkhart City.
Sept. 23, Palestine.
Sept. 23, 4 pm, Santa Fe.
Sept. 23, 2:30 pm, Fountain.
Sept. 29, 6 pm, Yellow Creek.
Sept. 30, Locust.
Sept. 30, 5 pm, North Liberty.
Sept. 30, 3:30 pm, Bethel.
Sept. 30, 10:30 am, Four Mile congregation, White Water house.
Oct. 5, 2 pm, Howard.
Oct. 7, 10 am, Plymouth.
Oct. 7, 2 pm, Poplar Grove.
Oct. 7, 6 pm, Pine Creek, East house.
Oct. 7, 6:30 pm, Monticello.
Oct. 7, Rock Run.
Oct. 7, 10 am, Nettle Creek, one and one-fourth miles west of Ingersetown.
Oct. 7, 2 pm, Wabash.
Oct. 7, 10 am, Prairie Creek, Prairie Creek house.
Oct. 7, 6 pm, Beaver Dam.
Oct. 8, Plainville.
Oct. 8, 5:30 pm, Spring Creek.
Oct. 12, Nappanee.
Oct. 14, Pleasant Valley.
Oct. 14, 2 pm, Union.
Oct. 14, 6 pm, Laporte, Ross house.
Oct. 14, Lower Fall Creek.
Oct. 14, 10 am, Beech Grove.
Oct. 14, 2:30 pm, Fairview.
Oct. 21, Pleasant Hill.
Oct. 21, 10 am, Shamrock.
Oct. 21, 6 pm, Middle Fork.
Oct. 21, 10 am, Mississinewa.
Oct. 28, 10 am, Cedar Lake.
Oct. 28, 2 pm, Walnut.
Oct. 28, 10 am, Buck Creek.
Oct. 28, 2 pm, Lower Deer Creek.
Nov. 3, 10:30 am, Upper Fall Creek, one and one-half miles east of Middletown.
Nov. 4, Lanark.

Iowa.
Sept. 12, 13, 2 pm, Panther Creek.
Sept. 16, 6 pm, Prairie City.
Sept. 17, 2 pm, Indian Creek.
Sept. 17, Salem, Lenox house.
Sept. 23, 5 pm, Kingsley, West house.
Oct. 1, 4 pm, English River, South house.
Oct. 1, 5 pm, Des Moines Valley.
Oct. 14, Grundy Center.
Oct. 14, 2 pm, South Keokuk.
Nov. 4, Franklin.
Nov. 11, Maxwell.

Kansas.
Sept. 9, 7 pm, New Hope, at Neutral.
Sept. 16, Kansas City.
Sept. 23, 6 pm, Wade Branch.
Sept. 16, 8 pm, Ramona.
Sept. 23, 11 am, Chisholm.
Sept. 23, Osage.
Sept. 30, 2 pm, Pleasant View.
Sept. 30, 6 pm, Garden City.
Oct. 1, 10 am, Kansas Center.
Oct. 7, Monitor.
Oct. 7, Almena.
Oct. 7, 4 pm, Appanoose.
Oct. 7, 6 pm, Santa Fe.
Oct. 14, 2 pm, Wichita.
Oct. 17, 2 pm, Chapman Creek.
Oct. 21, 2 pm, Scott Valley.
Oct. 21, Prairie View.
Oct. 21, 6 pm, Eden Valley.
Oct. 28, 4 pm, Topeka.
Oct. 28, 11 am, Burr Oak.
Oct. 28, 29, Abilene.
Nov. 3, White Rock.
Nov. 4, Dorrance.

Maryland.
Sept. 16, Sandy Spring.
Sept. 23, 24, 10 am, Black Rock.
Oct. 7, Monocacy.
Oct. 7, 1:30 pm, Locust Grove.
Oct. 7, 8, 1:30 pm, Long Meadow.
Oct. 14, Maple Grove.
Oct. 14, 1:30 pm, Manor.
Oct. 14, Beaver Dam.
Oct. 21, 1:30 pm, Middletown Valley.
Nov. 4, 2 pm, Meadow Branch.

Michigan.
Sept. 16, 2 pm, Long Lake.
Sept. 23, Riversido.
Sept. 30, Harlan.
Oct. 14, 4 pm, Bear Lake.
Oct. 21, 2 pm, New Haven.
Oct. 28, 29, 10 am, Saginaw, four miles east of Bannister.

Missouri.
Sept. 23, 2 pm, Nevada.
Oct. 7, Wakenda.
Oct. 7, 2 pm, Dry Fork.
Oct. 20, Mound.
Oct. 21, Gentry.

Nebraska.
Sept. 23, Logan, Iowa Grove.
Oct. 7, 7 pm, Alvo.
Nov. 25, Red Cloud.

New Mexico.
Oct. 14, Miami.

Illinois.
Sept. 16, Silver Creek.
Sept. 19, Mohican, an all-day meeting.
Sept. 30, 6 pm, Canton, Center house.
Sept. 30, County Line.
Sept. 30, 2 pm, Mount Clayton.
Sept. 30, Pleasant Valley.
Oct. 1, 10 am, Price's Creek.
Oct. 7, 10 am, Eagle Creek.
Oct. 7, 2 pm, Ft. McKinley.
Oct. 7, 10 am, Shannon.
Oct. 7, 4 pm, North Star.
Oct. 7, 10:30 am, Blue Creek.
Oct. 7, 10 am, Lick Creek.
Oct. 7, 10 am, Black Swamp.
Oct. 7, 10 am, Portage.
Oct. 7, 6 pm, Jonathan Creek.
Oct. 10, 10 am, Upper Twin.
Oct. 14, 10 am, Maumee.
Oct. 14, 2 pm, Upper Twin, Wheatville house.
Oct. 14, 10 am, Lexington, Highland County.
Oct. 14, 2 pm, Otter Creek.
Oct. 21, 10 am, Wooster.
Oct. 28, 10 am, Lamb.
Oct. 28, 10 am, Donnels Creek, country house.
Oct. 28, 11 am, Springfield.
Nov. 4, 6 pm, Trotwood.
Nov. 4, 10 am, Black Swamp.

Oklahoma.
Oct. 1, Union Chapel.
Oct. 7, 2 pm, Hoyle.
Oct. 7, Pleasant Plains.
Oct. 7, 3:30 pm, Bear Creek.
Nov. 4, Indian Creek, at Moreland.

Pennsylvania.
Sept. 16, 10:30 am, Manor, Penn Run house.
Sept. 16, Glade Run.
Sept. 17, 7 pm, Meadow Branch.
Sept. 17, 6 pm, Brothers Valley, Pike house.
Sept. 24, Quemahoning.
Sept. 23, 7 pm, Back Creek, Shank house.
Sept. 28, 4 pm, Pleasant Hill.
Sept. 30, Oct. 1, Lower Canowago.
Sept. 30, Oct. 1, Upper Cumberland.
Oct. 1, 9 am, Hanover.
Oct. 1, Middle Creek.
Oct. 7, County Line.
Oct. 3, 4, West Conestoga, Middle Creek house.
Oct. 2, 4, 10 am, Little Swatara, Meyers house.
Oct. 4, 7 pm, Mountville, Petersburg house.
Oct. 7, 8, 9 am, Antietam, Welty house.
Oct. 7, Cunningham Creek.
Oct. 7, 4 pm, George's Creek, Fairview house.
Oct. 7, 8, 1:30 pm, Upper Canowago, Latimore house.
Oct. 7, 1:30 pm, Marsh Creek.
Oct. 7, County Line.
Oct. 7, 8, 2 pm, Lost Creek.
Oct. 7, Indian Creek, County Line house.
Oct. 7, 9 am, Woodbury.
Oct. 8, 3 pm, Shade Creek, Scalp Level house.
Oct. 8, 6 pm, Yellow Creek, Steele's house.
Oct. 8, 10 am, Codorus.
Oct. 8, Albright.
Oct. 10, 11, Mohler.
Oct. 15, Summit Mills.
Oct. 15, 4 pm, York.
Oct. 27, Spring Run.
Oct. 28, 2:30 pm, Ephrata.
Oct. 29, 6 pm, New Enterprise.
Oct. 31, Nov. 1, 3:30 am, Tulpehocken, Meyers house.
Nov. 4, 4 pm, Artemas.
Nov. 4, Indian Creek.

Tennessee.
Sept. 23, Meadow Branch.
Sept. 23, Limestone.
Sept. 23, 2 pm, White Horn.
Sept. 30, Keys Creek.

Texas.
Oct. 7, 2:30 pm, Bethel.

Virginia.
Sept. 16, 3 pm, Salem.
Sept. 16, 3:30 pm, Peter's Creek.
Sept. 23, Beaver Creek.
Sept. 23, 4 pm, Copper Hill.
Sept. 30, Beaver Creek.
Sept. 30, 3 pm, Elk Run.
Sept. 30, 2:30 pm, Green Mount.
Sept. 30,-2:30 pm, Wakeman's Grove.
Sept. 30, South River.
Oct. 7, Timberville.
Oct. 7, Willis.
Oct. 7, Linville Creek.
Oct. 7, 10 am, Cooks Creek.
Oct. 7, 2:30 pm, Woodstock, Valley Pike house.
Oct. 14, 3 pm, Cook's Creek, Garbers.
Oct. 14, 2 pm, Pleasant Valley, First Church.
Oct. 21, 3:30 pm, Barren Ridge.
Oct. 28, 2 pm, Pleasant Valley, Second District.

Washington.
Sept. 16, Seattle.

West Virginia.
Sept. 9, Bethany, Ross Chapel house.
Sept. 14, Pleasant View.
Sept. 23, 3 pm, Pine.
Sept. 7, Sandy Creek.
Oct. 7, Maple Spring.
Oct. 7, 2:30 pm, Shirley.
Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., September 16, 1911. No. 37.

AROUND THE WORLD

The Uplift of Egypt.

The progress of gospel efforts in the land of the Pharaohs, during the last few months, is most remarkable, in spite of Mohammedan fanaticism and opposition. At present much attention is being given to the distribution of Christian literature, prepared by the Nile Mission Press. In view of the newly-awakened activities of Islam, it is doubly important that Christian literature be placed before the people, to maintain the ground so far gained, and to make further advancement. The present fanatic attempt of Mohammedans to reform Islam from within, is a clear indication that its insufficiency is recognized, and that a radical reform is deemed necessary.

Anonymous Millions for Missions.

Some one, fully imbued with the spirit of giving,—unheralded, and according to the New Testament standard, has recently made a gift of $1,000,000 to the Endowment Fund of the American Board of Commissioners of Foreign Missions in Boston. The name of the munificent donor has not been made known, but the gift is sure to go on in its noble work of human betterment, even long after the unknown giver has gone to his eternal rest. Again we are reminded that there is ample opportunity for large and bountiful giving, not "as unto men but unto the Lord." The brother or sister with ample means should well study the grave responsibility of wise stewardship, but even those of limited means are not relieved of their part in the work.

The Bible in the Engine Cab.

One way of utilizing spare moments to best advantage is shown in the life of Mr. Levi Jenks, of North Adams, Mass., an engineer for thirty years on an eastern railroad. He always kept his Bible on his engine and, when not engaged in the duties of his responsible position, was busily employed in reading his Bible. So faithful was he in this, that he managed to read the Sacred Volume most thoroughly, from cover to cover, three times. Nor did he fail to catch the spirit of its teachings, for his long and faithful service, with but very few accidents, bore eloquent testimony to his real worth. It was said of him that he took his Christianity with him on the railroad, and when, as was recently reported, he reached the end of his life, it doubtless served to cheer his last hours on earth. It always pays to read and study the Bible.

Marvelous Advancement.

In nothing else, perhaps, has there been as great an advancement as in the large liners that ply between the United States and Europe. Scarcely has the mail steamer, 881 feet long, and equipped with every imaginable convenience, been placed in service, until a larger vessel, 950 feet in length, with a motive force of 80,000 horse power, is announced as being under construction. Twenty years ago only two vessels boasted of 30,000 horse power, and the quickest voyage was about twelve days. Not until 1919 will occur the anniversary of the first transatlantic steamer, the "Savannah." This was a craft of but 350 tons, built in New York, that made the trip in twenty-six days. The modern steamship, with its comfortable and luxurious equipments, is so monumental in human achievement, that the wildest fancy of the Oriental dreamers has been fully eclipsed. Man's genius has become so effective that it has, in a way, subdued "bridged the ocean."

Unrest in Parts of China.

Missionaries in the outlying districts of the Sze Chuen province in China have been ordered by the Viceroy to retire to the larger towns where ample police protection can be given them. This is the information that comes from Peking under date of Sept. 7, and the reason assigned is the increasing unrest among the natives, engendered by the Government's "railroad policy," and other aggressive measures. These, while for the good of the country, are ascribed to the influence of the foreigners, and the prejudice of the lower classes against all things foreign is quite likely to show itself in acts of unreasoning hatred against the missionaries. The United States Government, in full touch with the situation, is already adopting measures that will insure safety for all American missionaries. As far as other parts of China are concerned,—especially those in which famine and plague prevailed,—there need be no fears concerning the safety of Americans. The unprecedented liberality of the people of this country, to mitigate the horrors of the awful famine, will never be forgotten, and the self-sacrificing efforts of our doctors and medical missionaries, in the control of the plague, will stand as an everlasting monument of American brotherly kindness. All this, it is to be hoped, will go far to avert any calamity, such as was experienced in the never-to-be-forgotten "Boxer" uprising, of several years ago.

Millions for Luxury.

Does it surprise you to be told that the people of the United States during last year spent $78,000,000 for candy; another $25,000,000 for chewing gum, and $320,000,000 more for soda water? These figures are not a mere guess but are based on statistics compiled by Congressmen J. Sharpe Moore, of Philadelphia, and presented by him during the recent session of Congress, to show that, in spite of the high cost of living, we pay highly for our luxuries, too. He further states that the jewelry, sold in a single year, represents an outlay of more than twice the cost of building the Panama Canal. One is made to wonder, after studying the figures and facts given, whether the cause of missions, with its comparatively few millions annually, is really as close to the heart of the Christian people as they claim it is. We say we love souls, but do we? Can we claim to stand guiltless before the Great Judge, as long as the pro rata expenditure for luxuries is many times larger than our gifts for gospel promulgation?

Will the Lord Share the Increase?

A recently-published announcement of the Census Bureau, comprising a review of general farm statistics, places the value of farm land in the United States at more than twice the value reported ten years ago. In 1900 the lands were estimated at $13,051,033,000. The last census puts the total value at $28,384,821,000, or $15,333,788,000 gain,—118 per cent,—during the ten-year period. These figures do not include farm stock, implements, etc., which add still further billions to the farmer's prosperity. All this is very good, but we should like to learn just how much the work of the Lord has prospered by reason of the wonderful increase. David realized his great indebtedness to the Lord when he broke forth in words of consecrated devotion, "What shall I render to the Lord for all his benefits?" The question is a most pertinent one, for each one of God's children today. He has been, indeed, been most gracious unto us. Shall we stand before him empty-handed, or will there be the fruitage of a well-spent life?

Is France Awakening?

So long and persistently have we been told about the religious decadence of France, that we are hardly prepared for the roseate forecast of Mr. Andre de Bavier, a noted French sociologist, who declares that many things are pointing toward a revival of religion in France. He says that the decline of religious interest is not going on religiously, can not continue as at present. The people are waiting for something. Romanism has been tried in the balances and found wanting. Souls are thirsting for life, —the vital essence of something that will satisfy the demands of the soul. It would seem that there is room for a mighty evangelistic movement in France, and that the auspicious, yea, the critical, moment for action is right now, lest there be a plunge into the abyss of agnosticism from which there is no ready escape. If there is really an opening for the entrance of the gospel message,—such as we are led to believe by the words of the eminent Frenchman, referred to above,—it is a challenge to the entire Christian world, a duty that can not be shirked,

The Song That Cheered.

After nine plucky but unsuccessful attempts to swim across the English Channel from Dover to Cape Gris-Nez, William Burgess, a Yorkshireman, has finally accomplished the task, struggling in the water for twenty-four consecutive hours. During the first four hours of his battle with the waves he was able to make but six miles, and adverse currents, all the way across, made the strain a most terrific one. While yet some miles from the French shore, his strength began to fail. His pilots, on the accompanying motor boat, noticing his waning powers, at once began a cheering song, and were rewarded by an immediate and encouraging response. Song after song floated across the waters to the lonely swimmer, until finally he gained the shore. Many a traveler, heavenward bound, becomes weary unto death; his strength almost fails. Then it is that the sweet songs of Zion speak peace to his soul. With renewed courage he presses onward, stirred by nobler impulses than he ever knew before. He can almost see the "palms of victory" on the golden shore, and the "crown of glory he shall wear."

Flood and Pestilence in China.

The American mission at Wuhu is in receipt of distressing reports from Hankow, China, according to which thousands of persons have perished by the floods which have devastated the entire region adjacent to the Yangtse-Kiang River. To add to the horror of the situation, a virulent pestilence,—caused, it is thought, by the large amount of decaying matter, has broken out. More than ninety-five per cent of the crops, in the region affected, have been destroyed. Renewed attempts to regulate the turbulent river systems of China, with a view of preventing, if possible, further disastrous floods, are now to be entered upon in real earnest. Western engineers, conversant with the conditions, declare that suitable embankments, and other devices, will do for China's rivers what has been so successfully done elsewhere, and the country will likely adopt the very best. There is hope for any nation that is ready to apply the best and most improved measures for the well-being of her people.

What Men of Conviction Can Do.

Recently a bull fight had been billed for Helena, Ark. While the better element of the community deplored the brutality of the proposed exhibition in the arena, and was more so because it involved such a manifest desecration of the Lord's Day, the promoters of the proposed contest,—"fellows of the baser sort,"—heeded not the protests made. Thereupon the Helena ministers went in a body to the place of the impending fight, and threatened that the laws of Arkansas, condemning such a contest, would be invoked, unless the proposed event were abandoned. At once the managers decided to give up the contemplated contest, and returned the entrance fees to the would-be spectators. We quote the incident to show what may be done by but a few men who are determined to stand for the right. Without a single violation of gospel principles we may from time to time show our most excellent advantage. It is one way of "letting our light shine" that will bring honor to the Lord and the cause we represent.

The Ravages of Cholera.

Fortunately for the people of the United States, the stringent measures adopted at our ports of entry have been successful in barring out the dread disease from our shores. Last reports from Italy show that, so far this year, the number of deaths from cholera is well beyond the 30,000 mark. From various parts of the sadly-stricken country most deplorable acts of violence are now reported. The inhabitants consider the authorities responsible for the prevalence of the plague, losing sight of the fact that much of the virulence of the epidemic is due to the filthy and unsanitary condition in which the people themselves,—and more especially the laboring classes,—are living. This disposition of mankind, to censure others rather than themselves when the shadow of a dire calamity hovers over them,—accentuated by their refusal to apply the needed remedies proffered them,—has been seen in all ages and among all nations of men. It does not require a great intellect or a high moral standard to become an inveterate faultfinder. Only those who have entered into the higher realms of personal responsibility to the Most High, are ready to say, after an introspective view of themselves, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Let the Good Work Go On!

Great men are not always wise," is an adage that has been proved true by the uncalled-for recent attacks upon President Taft's well-formulated peace treaties, and that, too, by men who stand high in the councils of the nation. It was a surprise that there should be any such strong an opposition by the recent Senate, and still more unexpected and unwarranted was the heated attack by Col. Roosevelt. From one who has so persistently vaunted the golden quality of common sense, the criticisms offered are remarkably inopportune. In assuming that the treaties, if ratified, "can not be operated successfully by those in charge of affairs," he places a rather low estimate upon the ability of the "powers that be," nor does he credit the American people with the commonly-ascribed degree of fairness and willingness to do as they agree to do when he questions their readiness to comply with the terms of the treaties entered upon. By all means, let all lovers of peace give their hearty and out-spoken support to any and every peace treaty that may be proposed, and especially let the ratification of the treaties now pending be urged upon those who are responsible for such legal sanction. This is a practical way of showing our devotion to the cause of peace and all that will tend to bring it about more speedily.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Prayer.

Grant these gifts, O powers that be;
Lips that smile, and eyes that see;
Heart too brave and soul too wise
To choose wrong in pleasure's guise;
Hands and feet that patient strive
To keep right and joy alive;
Sense to share a brother's grief,
Wit to bring him swift relief;
Love that never faints nor fears,
Courage to bring joy or tears;
Spirit of eternal youth,
Pure devotion to all truth;
Gentleness that sweetens sorrow,
Faith to face the dim to-morrow;
Strength to let the small self die,
Unregretted, joyously;
And, for crowning grace to lend,
Let me never fail a friend!

—Ethel Colson, in Sunday Magazine.

A Picture of Life.

BY JAMES A. SELL.

Upon a certain occasion our Blessed Savior told his disciples to get into a ship and go to the other side of the Sea of Galilee, while he went into a mountain to pray. While they were on the voyage, there arose a contrary wind, against which they vainly rowed. It was night. Darkness was brooding over the water. At a late hour Christ came near to them walking upon the restless waves. When they saw him they were troubled. They did not know him and he would have passed by them, but when at last they called to him he came to them, told who he was, went into their ship, comforted them, stilled the storm, much to their amazement and wonder, and went with them, changing their perilous position into one of comfort and joy. And, strangely enough, they did not know him till they came out of the ship on the "other side" (Mark 6: 45, 54).

We have, in the narrative, a complete picture of human life. We are not at home here. Our home is beyond. The stormy sea of life is between us and that happy place. Over there are the fields Elysian, bedecked with unfading flowers. Through that better land winds the river of life, clear as crystal, on whose banks the redeemed walk clad in "linen clean and white," with palms of victory, crowns of glory and golden harps. They are resting in the shade of the tree whose leaves are for the "healing of the nations." They have access to the city whose walls are jasper, and whose streets are gold, and whose temple outshines the sun. Those who have passed over to that better country know nothing of sorrow or trouble. Their happiness is complete. They wave to us the beckoning hand, and wait our coming. There is no way of entrance there but by the way of crossing life's troubled sea. The night of sin and ignorance has settled upon us. Storms and contrary winds will arise. We know not what is awaiting us. Storms of severe trial will often lash the billows into foam. We meet with losses and crosses too heavy to bear. Our fondest hopes are turned to disappointments and our sweetest anticipations are trailed in the dust. We plan and work and struggle on through strenuous days and weeks and months and years, only to find disappointment. "The winds are contrary." We feel, like Jacob said, "All these things are against me."

At the most trying and darkest time, the Savior comes near to us, walking serenely upon the troubled waters, giving us the assurance that he has power over all the dangers that assail us. At first we may fear his approach. The sinner is not comforted in the first approach of the Savior. He is conscious of his presence but does not yet know him, and is troubled. He "supposes" a good many things and would get along without him, if possible. But the Savior is the only one that can give the help that is needed in this extremity, and he is always ready when called upon. "There is none other name under heaven given among men whereby we must be saved." "Let us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need." Christ must be called upon, or "he would have passed by them." His message of cheer is ringing out over the dark surges of time to every tempest-tossed soul on life's troubled sea, "Be of good cheer; it is I; be not afraid."

When Christ is with us, the cause of very much of our trouble is removed. When the disciples took him into their ship, the "wind ceased" and they passed safely to the "other side." We need his presence every day, in every experience of our life. With him duties are sweetened, burdens made lighter, and dangers removed. What a change his presence can make! "They were sore amazed in themselves beyond measure and wondered." It is enough to amaze us to know that the Savior came away across the waters of time to "seek and save that which was lost." And he comes, too, just when he is most needed, and does for us what no other one can, and brings about such wonderful results. It is a wonder why he loves us, why he came into this darkened world, took upon himself so much suffering, just to help us across to the "other side," to share in his glory. His prayer for his people was "that they may be with me where I am; that they may behold my glory which thou hast given me." The whole plan of redemption is wonderful. "The angels desire to look into it."

Yet, with all the Savior's greatness, what he did and is still doing, with the good cheer and safety and comfort and help that his presence brings, we do not fully know him, nor ever will, till we come to the other shore. "And when they came out of the ship straightway they knew him." We do not know or realize what sin means or what it took to remove it. We do not know the boundless power of our Savior's wisdom and love, and goodness and grace, and we never will till we see in the perfect day over there, "Now we see through a glass darkly; but then face to face, now we know in part, but then we shall know even as also we are known."

Hollidaysburg, Pa.

The Minister's Place.

BY EZRA FLORY.

God said to Ezekiel, "I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. . . . When thou speakest not to warn the wicked from his wicked way, to save his life, . . . his blood will I require at thy hand." Jesus said, "I am come that they may have life and may have it abundantly." Paul declared to the Ephesian elders, "I shrank not from declaring unto you anything that was profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ."

Judging by the demands of some people, both in the ministry and in the laity, the minister must be a sort of Jack-of-all-trades, in order to accomplish his mission among his fellows. He must be a preacher, a lecturer, a society man, reformer, politician, and, if he has time, something of a thinker. It is too often forgotten, by both the preacher and his church, that his one great duty is to bring into the lives of men the transforming and saving power of the Savior, whose servant he is. There is no real and permanent reforming power in the world save the Gospel, hence why should one, called especially to be its advocate, yield to the temptation of substituting secular means in his effort to uplift men?

Just as the church fails, when she imitates the world in being a literary society, a theater or a restaurant, so the preacher misses his calling and fails with men when he seeks to be the scholar, the lecturer, the reformer, the general bureau of things intellectual.

True, he needs broad sympathies and learning, and he should be well informed and capable of advising his members on many things, but such traits are not his objective. His one great work must ever be weakened or neglected by the devotion of time and talents to secular though important affairs.

The time is past when the minister is the only man in the community who can write and do the teaching. He is now outreached by dozens who are specialists in lines intellectual. His particular business today is to be a specialist in standing for the knowledge of God, helping all men to know "the power of an endless life." In this way he is to be the channel through which all other specialists and all men's lives may be far more effectively vitalized than otherwise.

Sterling, Ill.

Sunday-School Convention of Western Pennsylvania.

BY A. G. FOUST.

One of our most largely-attended meetings in Western Pennsylvania is the annual Sunday-school Convention. This year the convention assembled in the Shade Creek congregation, Scalp Level house Aug. 24. The Ministerial Meeting was held the day before. The day was crowded with work and all of the three sessions were well represented by delegates from the various schools of the District. For the afternoon and evening sessions overflow meetings were held in another church. Throughout the day, the interest manifested and the unity of spirit prevailing were exceptional. The supreme aim of the day was the extension of the Lord's work through the Sunday-schools of the District. To accomplish this, elders, ministers and lay-members all worked in harmony. No opposition to the new movements, such as cradle roll, home department, and the like, was voiced during any session.

To begin with, the program committee used wisdom in arranging the program. Instead of selecting the ordinary topics that seem good, instructive and attractive, they looked over the field, found out the needs and made a program which should both bring the needs before the workers, and offer an opportunity for solutions. Theories were laid aside and practical experience appealed to. Only men and women who had done something in the actual field, felt like speaking on such a strenuous occasion.

It was learned from the Field Secretary's report that, during the year 1910, sixty-four schools were in session, with a total enrollment of 7,762 in all the departments. Out of these 64 schools, 63 per cent were open 12 months; 22 per cent, 9 months, and 15 per cent, 6 months of the year. It was shown that 20 per cent of the schools maintain a teachers' meeting; 23 per cent a teacher-training class; 24 per cent a home department, and 58 per cent a cradle roll. All the schools reported for the year. A full report was never before obtained in the history of the District.

The constitution, formulated and adopted at last year's convention, was ready for distribution in booklet form. The constitution has given us a basis of united effort. Any District Secretary may obtain a copy of it by addressing our Field Secretary, R. D. Murphy, Rummel, Pa. During the morning program, "Front Line Certificates" of recognition were presented to all the schools qualifying in the ten points of the "Standard of Excellence," adopted at last year's convention. The standard consists of the following points: (1) School open all the year. (2) Statistics reported promptly. (3) Contributions to the Field Secretary and Mission Funds. (4) Cradle Roll. (5) Home Department. (6) Teacher-training Class. (7) Teachers' Meeting. (8) Organized Adult Bible Class. (9) School represented at Annual Convention. (10) Average attendance, one-half of the main school enrollment.

Ten schools reached this standard. The certificates presented were secured at a considerable expense to the District but they are worth all of their cost as an aim to be attained. They are artistically engraved in one color on substantial paper, 14x21 inches, six kinds of letters being used.

The climax of the day's meeting was the part of the program devoted to missions. It was decided, first of all, to donate $120 to equip a dormitory in the Bible School to be erected in India, and $40 to erect a home for a native pastor. A letter was read from our representative upon the field,—Sister Ida C. Shumaker. If acceptable, this letter will be published in *Our Young People*. Finally came the question whether we should support another missionary from our own number upon the field. Without a dissenting voice it was decided to send another, and our Field

Secretary was asked to hear the call of the Lord given through the unanimous assent of the schools of the District. His answer was, "It is hard to say yes, on the spur of the moment, but harder to say no." We are hoping and praying that he may hear the call, allowing him to choose either China or India. Bro. J. M. Blough followed with a masterful address on missions. The remaining part of the day was spent in round table conferences and discussions.

Rummel, Pa., Aug. 30.

Ministers, Be Inspired!

BY E. F. SHERFY.

THE minister, when rightly related to his Heavenly Father and his calling, is a prophet of God. Hebrew scholars tell us that the word "prophet," in its root meaning, is a "bubble over." A fountain can not bubble over unless there is a pent-up place,—a hidden supply seeking an outlet. Let us keep this in mind as we think of the "inspired" prophet or minister, as we may call him.

With what should a prophet bubble over? Invariably, when God calls a prophet (Isaiah and Ezekiel, for example), he gives him a message to carry to the people. With that message God's prophet, his minister, is expected to "bubble over." You and I, as ministers of the eternal truth of God, must therefore be inspired by a living, burning message from the mouth of God, if we would fulfill our God-given mission.

In the account of God's message being given to Ezekiel, chapter 3, we find the figure of "eating the roll" used. He masticated, swallowed and, according to the figure, I judge he digested and assimilated the roll, and it thereby became a part of his system,—his being.

I shall not attempt to interpret and apply this figure to twentieth century preachers, except to say that we must "eat the roll,"—we must get hold of the message, and it must get hold and take possession of us, —if we would be true prophets of God. It takes more than one or two swallows to do it, too, I think. It takes years of consecrated Bible study.

We may be ever so zealous but if at any time we are necessitated to stand before a congregation without a warm, palpitating, living message, if we have no particular message for that one particular occasion, or if we have nothing to say that our hearers already know, we may rest assured that the warmth of our zeal will drop several degrees. There is no inspiration to speak under such circumstances. What is said may be good, but it lacks the fervency which brings conviction.

On the other hand, fellow-minister, I am sure you will agree with me when I say that there is probably no greater inspiration to be enjoyed than that which comes with the discovery of some great basic truth unrecognized before,—something which, we are sure, will be edifying to our congregation. God would have all men come to a knowledge of the truth and thereby be saved (1 Tim. 2: 4). It ought, therefore, to be an inspiration to his servants to delve into the riches of his truth, not merely to know it for themselves, but also to be able to deliver messages from God that will edify and bring salvation to men.

Again, we need to recognize, perhaps more than we do, the value of prayer as a source of inspiration for our work. How often obstacles and difficulties arise in the path of the faithful minister,—obstacles which seem insurmountable. He may feel totally unprepared for a certain appointment which must be met, or he may feel physically below par. Perhaps there may be a false report out against him, or some other annoyance. At such a time,—a time when human ability sinks into significance,—how often he has sought the strength of the "Everlasting Arms," and as often he has found that strength all-sufficient. The sermon which, from the human standpoint, we might have expected to be his poorest, has proved to be one of his best.

The recollection of such occasions, in the past, increase our faith, and the strength gained becomes a great source of encouragement and inspiration as we face new responsibilities. Oh, that the ministers of the Brethren church, as prophets of God, might make more of prayer as a source of inspiration for their work!

I know of one great preacher who spends the same length of time, approximately, in fervent prayer on Sunday morning that he spends in the pulpit. Just prior to that great sermon on the Bread of Life, Jesus spent the greater part of the night alone with the Father in prayer. Can we afford to do less?

There is one other source of inspiration, of special importance to the man who stands in Christ's stead as an ambassador for God. I speak with regard to the Holy Spirit.

The old prophets did not live in our Holy Spirit age, but they were all richly endowed by the Holy Spirit, nevertheless. In Ezekiel's case "the Spirit entered into him" at the same time that God gave him his message (Ezek. 2: 2ff). Those two events have always accompanied each other. We can not expect to receive God's message until we receive of his Spirit. We may study our Bible, but unless we have the Holy Spirit to "lead us into all truth," as Jesus promised, we can not get hold of the truths of the Word,—we can not get his message.

And without the unction of the Spirit we can not give the message either. Jesus, when he was about to leave the earth, was careful to plan for the propagation of his Gospel. He delegated to his apostles and their successors, the responsibility of carrying the Gospel to the nations, or, as he said, "witnessing" for him. All was imperative that there should be no delay in this most important work. But, in spite of the urgency of the work, Jesus tells them to tarry in Jerusalem a while (ten days). There the world was dying for lack of a saving Gospel. Why this seemingly uncalled-for delay? Simply because it was absolutely necessary that they be "clothed with power from on high."

To attempt to witness for Christ, to profess to be an ambassador on behalf of Christ, reconciling men unto God without having been clothed upon with the power of the Holy Spirit, is worse than useless.

We may put up "good talks" in the pulpit, but the Spirit must prevail if conviction is driven home to the hearts of men (John 16: 8). In this day of sin, under the guise of respectability, we must be inspired by the Holy Spirit if we would have the boldness that John the Baptist had to condemn sin. In those perilous times, when the apostles and disciples prayed for boldness, we see how the Holy Ghost came in power, "and they spake the Word of God with boldness."

Our outlines may be well put up, but that does not make strong sermons. The Holy Spirit must have a larger, more vital place in the sermon than the outline, or it will be beautiful rather than helpful.

As some critics said of Paul in his day, our "presence and speech are weak and our speech contemptible." We may be far from being pulpit orators, but if God could use Paul whose speech (according to the opinion of some) was contemptible, or no account, R. V., he can use us too, by the power of his Spirit.

Why is it that people (members of other churches), who want to hear a good, strong, helpful, edifying sermon, will come to hear one of our "farmer preachers," in preference to going to hear a seminary man? Simply because the farmer preacher, whose speech may be "of no account," his "presence weak," has the inspiration of the Holy Spirit.

O that we might lay hold on Luke 11: 11-13, and pray our Father who is more anxious to bless than an earthly parent, to baptize us anew and inspire us with his Spirit!

Ours is the greatest of all great works, because we are to "preach the Word"—that Word which will save men's souls for eternity. We are ambassadors for God. We actually stand in "Christ's stead" to reconcile men to God. We must therefore be inspired for our God-given work, if we would be true prophets,—true ministers of God,—if we would be used to carry the great message of Divine Truth to men. May God help us to this end!

Overbrook, Kans.

THE day of small beginnings is one of the best days that ever dawns, for it is the day when something is going to be done.

Death of Eld. Joseph Stitzel.

BY I. B. TROUT.

BRO. JOSEPH STITZEL, of Lanark, Ill., was born at Greencastle, Pa., Jan. 20, 1833, and departed this life Aug. 28, 1911, at the age of seventy-eight years, 7 months and 8 days.

At the age of twelve years he came with his parents to Carroll County, Illinois. June 23, 1845, they reached the locality of Lanark, there being no town here at that time. They took dinner with the family that lived in the old log house that stands near the creek on the Hanna farm just north of town.

He was the third of six children, Mary Rowland and Elizabeth Arnold being older than he, and Henry Stitzel, Susan Arnold and Sarah Grossman being younger. Only his brother, Henry, and sister, Sarah, are left of his father's family.

On Feb. 28, 1858, he was united in marriage to Mary C. Slifer, daughter of Thomas and Louisa Slifer, by Eld. Christian Long. To this union were born ten children,—Laura J., Thomas M., David H., Louie S., Frances E., Minnie E., Daniel D., Alice M., Isaac R., and Bessie V. All his family remain to mourn their loss, except Alice and Louie. Both of these daughters, as well as himself, died in the triumph of faith in Jesus Christ.

In early life he taught a term or two of school. In June, 1858, he united with the Brethren church, and since that time he has been a faithful member, and one of the church's most earnest supporters. In 1864 he was elected to the office of deacon by the church at Arnold's Grove. In the fall of 1868 this same church elected him to the office of minister, and later advanced him to the second degree of the ministry. May 18, 1906, he was ordained to the eldership in the Lanark church. He served the church faithfully, and to the best of his ability, in these various offices. He was an earnest, sincere and conscientious Christian man. He was a man of decided convictions. One always knew where to find him; he was not two-faced or disposed to play double. He would stand for his convictions if the whole church voted against him. And when such a thing happened, he would not be cross or surly about it, but would be ready to do his work just as if nothing had crossed his path.

He was a man who was deeply interested in the welfare of his children, especially in their spiritual welfare, and was easily moved to tears when any minister in his sermon touched that important phase of life. Up to the time when his health became so impaired that it was impossible for him to attend church, —which occurred last fall,—he was a most faithful attendant at all the services. He was one that the minister could count on being present, day or night, storm or shine. The weather had practically nothing to do with his presence in the services of the church. He had a large heart of hospitality toward his friends and neighbors, and no one was ever turned away from his door who came and asked for something to eat. It would be a good thing for the church if she had scores of such members as was Bro. Stitzel. There would be no such a thing as backsliding members, but all would press forward in the Christian race with a zeal that would insure success. We have missed him greatly in the past few months from our services, and we shall continue to miss him in the time to come, but we shall be the better for our fellowship with him and our labor in the Master's vineyard by his side.

The funeral was held in the Lanark church on Wednesday, Aug. 30, at 2:30 P. M. The sermon was preached by the writer from Rev. 14: 13. Elders Wm. Eisenbise and S. I. Newcomer assisted in the services. He was buried in the Lanark cemetery.

Lanark, Ill.

A Voice From India.

BY W. B. STOVER.

—WE are always glad for every bit of good news from the home land, from the home church. The country is dear to us all,—"My country." But the church is dearer,—"My church."

—It is now a settled thing that the new King of England is to come to India to be crowned Emperor

of India at Delhi. The date of his arrival is the end of November, and his departure is set for the end of January,—two months. The idea is immensely popular in India, and gigantic preparations are being made in Delhi for the great days.

—And along with this hangs the skeleton lower and lower, near and nearer to India,—the death-dealing famine. Last mail I wrote to the Board, in the monthly letter, that the second rains had come, and every one was rejoicing, as now it was assured there would be no famine. But the rains have not reached Ahmadabad! Famine prices already prevail to the north of us, and the worst is expected. Every one, every morning, breathes one and the same prayer for rain. The crops from Ankleshwer to Bombay will be very good, so far as the present indications are concerned, even though the delay of the rains has killed some of the early rice. But northward, in Ahmadabad City and in all of Khatiawar, the cry is, "No rains!" An earnest Christian appeal has been sent out from those parts, asking that all the Christians of Gujerat, of whatever faith, unite in the one common prayer, in a special manner, on the coming Sunday, Aug. 13. The outlook is indeed dark.

—It is a great thing to gather into the fold a whole large company of simple people untaught, but it is an infinitely greater thing to inspirit them, teach them, and hold them for the Lord Jesus! This is the work of the missionary. First gather them in, then get them into such close contact with the Lord Jesus that they will come to know him as he really is, and be to them all he really desires. This is the work we have before us, and it is the same at home.

—I heard, some days ago, that a certain well-educated dear brother of unquestionably good character had withdrawn from the church. O, how that kind of news pains us way out here in the front line of battle, where we teach and believe that we should stick to the church through thick and thin, through persecution and hardship, and yet remain firm,—not only firm in the faith of the Lord Jesus, but firm in our relation to the church. There is nothing quite so disappointing, it seems to me, as the sad predicament of him who left our church for some idea he had in mind, and then failed to realize the expected benefit. So far as I have been able to observe, it is a usual thing that, when a brother leaves the church,—be his intent never more clear, high or honest,—he does not get what he dreams of getting before he took the unfortunate step. Then the mental experience is a secret matter, known alone to him and God. How much better it would be were that dear brother to throw in his strong influence with us continually, for what we, perhaps, need the most! How much better, if he would confer with those who know the true secrets of leadership, and then lead, with others the hosts that are always willing to be taught, provided the teaching has a scripture to support it. I can not help feel the young Hindoo university graduate's wisdom in such a matter as given below, is greater than that of the more advanced brother who withdraws from his church, even though I cannot approve of all the Hindoo says. On being approached concerning his faith in Hinduism, and his perpetuating such a bundle of superstitions, and being asked the question why he did not openly accept the Lord Jesus as his Savior, the Hindoo answered the question by saying that he had thought of doing so, yes, candidly considered the question many times, but, said he, "When I cut myself off from my people, then my influence with them is done, and I want to do the greatest possible good to them while I am spared in this world. If I can lead them on, which I think I can do, it will be by staying with them, and just far enough ahead that I am not separate from them. Then they will follow, and we will reach the goal together."

—On the other hand, it greatly rejoices our hearts to learn that some of our members are in the advance line of battle for the greatest work of the church, even abreast with the best leaders of the most missionary churches. In a recent paper, circulated for general information, a "Report of the Committee on the Formation of a Board of Missionary Studies for North America," the name of Martin G. Brumbaugh appears in a list of some thirty-six names as the appointed committee, together with the proposed constitution of the committee. Our houses are full of books made by other people; why should we not be placing, with more enthusiasm and zeal, the books that our people have made, into others' houses? The reason usually assigned is that we have not yet made many books, and thus other books get the preference. The reason I do not presume to explain. But I praise the Lord that some of our people are getting way to the front in missions, temperance, education, and simple-life work. The Governor of Pennsylvania, in appointing the State Board of Education, recently appointed Bro. M. G. Brumbaugh, not only as a member of that board, but for the longest term, that is six years. But this is home news. One paragraph makes our hearts full of joy, while the next paragraph makes us sorry. Perhaps, if our love for the church were less, it would not affect us.

—It is interesting to note that just last week the information came to us, by special letter from the Collector Sahib, that six liquor shops in this county would be closed from next April first. This is the result of some work on temperance lines with Indian officials. First the Collector was approached as to the number of saloons in the county, with the request that they be lessened. He responded very readily by appointing me as a member of a Temperance Committee to look into conditions, and report. In making recommendations, however, it was understood that such were not to be mandatory. There were five of us, all Indians but myself. We could not agree. One recommended reduction of two saloons, another agreed to the reduction of four, and the other three of us insisted on six. We should like to have gotten them all out, but went feeling our way, with the happy result that we got all we could. Meanwhile, a number of less hopeful residents rather made fun of us, saying that our efforts would be in vain. We rejoice for this much, and will try it again next year, if the Lord continues to work with us.

Ankleshwer, India.

Bible Memory League.

BY S. N. M'CANN.

(Those wishing to take part in the line of study here referred to, can address the General Mission Board, Elgin, Ill., for cards. The Board will keep the necessary records, and conduct the correspondence. Send for cards and introduce the plan. For copies of a Pocket Testament, address Brethren Publishing House. We have a small well-bound Testament for 35 cents. The Gish Pocket Testament, with references and larger type, may be had for 60 cents.—Ed.)

"Let thy heart retain my words; keep my commandments and live" (Prov. 4: 4).

While thousands are joining the "Pocket Testament League," thus becoming regular readers of the Holy Book, there is still much careless reading,—much reading just to get over the required amount, without any effort to retain the Word.

Twenty-five and thirty years ago I gave some time to daily committing a verse or so of scripture, later on rehearsing daily all that I had committed for the last week or two weeks. This has proved one of the greatest blessings of my life. In the hours of temptation and trial the scriptures committed would flash into my mind and prove a defense for me, stronger than human power. In the pulpit the texts committed were always within easy reach, and I could use them without notes or special effort.

In talking to those that I would try to lead to the light, the scripture that I had committed proved my greatest help.

I urged others to commit daily one verse. Some took up the work and they have testified to me that the scriptures thus committed have proved to be their greatest blessings.

Many of the boys and young men whom I urged to the task of daily committing one verse, are now in the ministry, and the mental training and the fund of knowledge, gained by work of this kind, is valued as highly as any other training. I have spent hours behind the plow, in sweet meditation on the Word, committing, rehearsing, and meditating, while at work. While chopping in the timber, the work seemed light if I gave my mind to committing and rehearsing.

I have engaged in no kind of physical labor where I did not and could not, make it brighter, and myself happier, by committing and rehearsing something useful. My time was generally given to the Word of God.

Since urging our people to join the "Pocket Testament League" I have been constantly impressed with the thought of a League for the committing of Scripture. I cannot get away from this responsibility. Hence I write, to the readers of the Messenger family, my plan, and will be glad for any suggestions.

The Plan.

I hereby accept membership in the Bible Memorizing League by making it the rule of my life to memorize one verse of scripture each day, and to rehearse each day all that has been committed for the last seven, fourteen, twenty-one or twenty-eight days, and on Sunday to rehearse all for the last twenty-eight days, and further to rehearse, on every fifth Sunday, all that has been committed for the last fifty days.

Name, ...

Date, ...

"Let thy heart retain my words; keep my commandments and live" (Prov. 4: 4).

In signing the card, the daily rehearsal should be whatever you pledge yourself to do. Underscore the number of verses you will rehearse. If twenty-one, underscore 21 as indicated.

On the back of the card will be an explanation thus:

This is a world-wide organization of those who agree to endeavor to commit one verse of scripture daily.

There are no fees in the work.

The purpose of the League is to make all better who join it; to store the mind with God's Word, thus giving one of God's means of resisting the tempter; to strengthen the memory, and to lead all to personal touch with God.

There is no law for the development of a good memory like the law of committing and frequent rehearsal.

Let every member seek to get ten new members. Send for membership cards.

Recommendation for committing: Entire sermon on the Mount; John 14; Rom. 8; 1 Cor. 13; 2 Cor. 5; Psalms 23 and 90; Ephesians, entire book; entire New Testament.

Bridgewater, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FINDLAY, OHIO.

We had the privilege of attending the Ministerial Meeting of Northwestern Ohio, held Friday, Aug. 31, at the Black Swamp church, Wood County, and found the program to be one of unusual interest and helpfulness. The attendance was quite good and the spirit of the meeting splendid. The spiritual development of the individual and congregation was made prominent. Especially were the addresses of Eld. S. S. Blough appreciated and instructive. As an instructor and Bible teacher Bro. Blough has few equals and it was a rare privilege for the ministers and Sunday-school workers of Northwestern Ohio to come under his teaching. Bro. John I. Kaylor and wife, who soon leave for India, and Bro. S. P. Berkebile and wife, at home from India on enforced furlough, because of Bro. Berkebile's ill health, were at the meeting. John R. Snyder.

853 Maple Avenue, Findlay, Ohio, Sept. 1.

SECOND DISTRICT OF WEST VIRGINIA.

Our Sunday-school and Ministerial Meetings convened Aug. 24, in the Valley River congregation, and were, I believe, the best I ever attended in the District. All seemed to have studied their subjects well, and all had something good to say. Bro. D. H. Zigler, of Broadway, Va., a member of the Sunday-school Board, was with us, looking after the interests of the Sunday-school work. Bro. C. W. Guthrie was also with us. We were indeed glad for the presence of these brethren, as they rendered helpful assistance. In the evening Bro. Zigler delivered a strong temperance discourse, giving us great encouragement, to unite our forces in the conflict. Bro. Zigler said: "It is a big thing,—a large proposition,—and it will take our combined forces to drive it from the field."

Aug. 25 and 26 our District Conference convened. The organization was as follows: Bro. Z. Annon, Moderator; Bro. W. J. Row, Reading Clerk; Bro. J. B. Shaffer, Writing Clerk. All business passed off pleasantly. We appointed a District Temperance Committee. The writer is to represent on the Standing Committee of 1912. The District Meeting for 1912 will convene with the Brethren of the Pleasant Valley congregation. In the evening of the 26th (as has been our custom in these meetings), we had a love feast. Thirty communicants surrounded the tables of the Lord. Bro. Z. Annon officiated. Ten elders, one minister in the second degree and four ministers in the first degree were in attendance. We had a better representation than usual.

Thornton, W. Va., Aug. 28. A. C. Auvil.

BUENA VISTA, VIRGINIA.

Our series of meetings began Aug. 6, and continued until Aug. 20, conducted by Bro. C. M. Driver, of Waynesboro, Va., during which time Bro. Driver preached a number of very impressive sermons to well-represented congregations. In his short talks, from evening to evening, just before public services, Bro. Driver showed what the New Testament teaches in plainness, simplicity, and many other points, required of the followers of Jesus Christ. As a result of his efforts, four came out on the Lord's side and were received by the church. Sister Mae Allbright was in our midst most of the time and assisted in the song services and personal work. Aug. 20 she and her class, of Hinton, Va., rendered a program for us, which was greeted by one of the largest audiences since our organization. We hope that Sister Allbright and her class will soon come back again.

Our pastor, Bro. Howard Alley, is now well again and at his post of duty. We feel much encouraged by the efforts put forth, and trust that the much needed seed sown will bring forth a harvest for Christ's kingdom.

Buena Vista, Va., Aug. 31. W. E. Gilbert.

MINNEAPOLIS, MINNESOTA.

Our members have recently enjoyed a brief visit by our esteemed and beloved brother, Eld. D. L. Miller, and wife. On their visit to the Northwest they made this their business and purpose to visit the Mission here,—a thing which many others of our ministering brethren might do.

They came to us on Sunday morning, Aug. 27. Bro. Miller gave us two most helpful and edifying sermons on this day, and on Monday evening a talk on his travels in the Bible Lands. The attendance at the services was greatly above the average, and all were greatly edified by this visit. Many regretted that their stay with us was so brief. We hope it may be possible for them to spend a longer period with the Mission here, in the future.

Other recent visitors at the Mission were Sister Eckhart, of Nappanee, Ind., Brother and Sister Kieffaber, of Mount Morris, Ill., and Sister Ollie Fribum, of Waxmatchee, Wash. We are always glad for these visits, and the words of concern and helpfulness, expressed by the visitors. The fellowship of kindred spirits is strengthening to those of us who are out in missionary fields, from communities of our own people. May we have the united prayers of all in behalf of city mission work everywhere, that God's name may be exalted in our great cities!

W. J. Barnhart, Pastor.

1210 Twenty-fifth Avenue, N., Sept. 5.

DEATH OF ELD. ABRAHAM HULL.

Eld. Abraham Hull was born in York County, Pa., March 16, 1844, died in the Upper Canowago congregation, Adams Co., Pa., July 25, 1911, aged sixty-seven years, four months and nine days.

He was married May 5, 1867, to Hetty Raffensberger, daughter of Eld. John Raffensberger. To this union were born three sons and one daughter, who are yet living. Bro. Hull was made to rejoice, about two years ago, when two sons and his daughter united with the church.

Eld. Hull united with the Church of the Brethren in 1877, during a series of meetings held at the Latimore house by Eld. Jas. A. Sell. He was baptized with a number of others by Bro. Sell, was elected to the deacon's office in 1882, and to the ministry in the same year, and the eldership in 1909. Bro. Hull always stood firm for the principles of the Gospel. The last Sunday he lived he filled his appointment, and on the following Tuesday, July 25, he left his home, seemingly in good health, to visit his sons, but just before retiring for the night, he had one of his attacks of heart trouble, and died a few minutes later in the arms of his companion. His remains were laid to rest in the Latimore cemetery. Services in the Latimore church by Eld. D. M. Baker, assisted by Elders D. H. Baker, Hezekiah Cook and others, to a large assembly. This gave evidence of the esteem in which our brother was held. W. G. Group.

York Springs, Pa., Aug. 29.

DEATH OF BRO. WILLIAM K. MOORE.

Bro. Wm. K. Moore was born in Union County, Pa., July 31, 1831, and died in the Mexico congregation, Illinois, Aug. 28, 1911, aged eighty years and twenty-eight days. He was united in marriage to Sister Caroline Myers, in his native State, in 1856. Together with his wife and two children, a son and a daughter, he moved to Illinois in 1869, settling in the Waddams Grove church, where he lived and labored until his death. His wife and daughter preceded him to the spirit world.

In December, 1892, he was married to Sister Elizabeth Sheaffer, who, with his son and two grandchildren, mourns his departure. He had the good pleasure of seeing his children and grandchildren in the church. Bro. Moore first served as a deacon, was elected to the ministry in 1873, and advanced to the eldership in 1901. He was not only a good citizen and a careful business man, but he was a faithful Christian and an earnest minister of the Gospel. He spent much time and thought for the church's best interests. He loved the church with a sincere devotion, and was willing and anxious to be used in its cause. His last few years showed many signs of a ripened life. As life's shadows were gathering more and more, it was pleasing to note that his faith was getting stronger, and his hope brighter. He lived an active, useful life. His home was a model of neatness. His busy, earnest life was an uplift to the community and the church, and they were made better by his having lived among them.

The Waddams Grove church has suffered heavy losses in her ministry, during recent years. In the last five years, four of her faithful elders have been laid away to rest. Peace be to their ashes! The funeral occasion was improved by the writer from Heb. 10: 34, assisted by the brethren. His body was laid away in the family lot, by the side of his first companion and daughter.

Rockford, Ill., Sept. 4. P. R. Keltner.

WAYNESBORO CHURCH, PENNSYLVANIA.

The Bible Institute, held in the Waynesboro church Aug. 14 to Aug. 26, was a spiritual uplift to many. Bro. E. E. Hykes, pastor at Batavia, Ill., and a student at Bethany Bible School, and Bro. H. P. Garner, of the same school, had charge of the work. There were two sessions of two periods, held daily.

The subjects of "Prayer" "Soul-winning," and "The Holy Spirit" were carefully and profitably studied. Much interest was manifested in the study of "Selected Portions of Matthew's Gospel," which included the fifth, sixth, seventh and eighth chapters.

The study of the Book of Hebrews gave us new reason to "hold fast," "take heed," "consider," and "give diligence" "to the things which we have heard." Our great High Priest "hath passed through the heavens" after having been tempted in all points like as we are. Because of this he "can bear gently with the ignorant and the erring," and give "grace to help in time of need." Having offered his own self, he hath secured for us a New Covenant, with God-bought one-another, who we have remission of sins, eternal redemption and sanctification.

Were more of these Institutes held, we believe that many church problems would solve themselves. The problem of evangelization would not be difficult for the true believer, after "learning to handle aright the Word of Truth," would be eager to lead souls to Christ. The need of special revival services would not be so great, for the Word of God, in the heart of the individual believer, would be a "seed-sown-and-God-caused-to-grow." Being known and read of all men, the personal worker has oftentimes a greater winning power for God than many sermons. In our seeking to keep the New Testament commandments, let us not forget 2 Tim. 2: 15.

Sadie M. Wingert.

203 South Broad St., Waynesboro, Pa., Aug. 30.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 21, S. E. Washington, North Yakima.
Sept. 27, 8 am, Middle Iowa. Prairie City church.
Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.
Oct. 3, Northeastern Kansas, Washington Creek church, Douglas County, Kans.
Oct. 4, Southern Illinois, at Girard.
Oct. 4, Northwestern Arkansas and Southern Missouri, Cabool congregation, Greenwood house.
Oct. 4, 9 am, Northern Iowa, Minnesota and South Dakota, Lewiston church, near Lewiston, Minn.
Oct. 4, 1 pm, Nebraska, Octavia church.
Oct. 5, Northeastern Ohio, East Nimishillen church.
Oct. 5, Northern Indiana, Springfield congregation, near Wawaka, Ind.
Oct. 5, Middle Missouri, Spring Branch congregation.
Oct. 6, Northwestern Kansas and Southeastern Colorado, Belleville church, Kans.
Oct. 6, Southern Iowa, English River congregation.
Oct. 7, 9:30 am, Western Maryland, Accident congregation.
Oct. 12, Middle Indiana, Huntington City church.
Oct. 13, Southern Kansas and Southern Colorado, Newton church, Kans.
Oct. 26, Southern California and Arizona, Pomona church.
Oct. 26, Southeastern Kansas, Paint Creek church.

LOVE FEASTS.

California.

Oct. 7, 3 pm, Tropico.

Canada.

Nov. 10, 2 pm, Battle Creek.

Colorado.

Oct. 1, Denver.

Idaho.

Oct. 7, 4 pm, Boise Valley.

Illinois.

Sept. 23, 24, 2 pm, West Branch.
Sept. 23, 11 am, Spring Run.
Sept. 23, Cerro Gordo.
Sept. 30, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Sept. 30, Oct. 1, 10:30 am, Woodland.
Oct. 7, 6 pm, Pine Creek.
Oct. 7, 8, 1:30 pm, Waddams Grove.
Oct. 7, 6 pm, Shannon.
Oct. 21, 5:30 pm, West Otter, Oct. 28, Decatur.
Oct. 28, 4 pm, Franklin Grove.
Nov. 4, 5 pm, Big Creek.
Nov. 26, 4 pm, Sterling.

Indiana.

Sept. 17, Nonvanna.
Sept. 21, Elkhart City.
Sept. 23, Palestine.
Sept. 23, 4 pm, Santa Fe.
Sept. 23, 6:30 pm, Fountain.
Sept. 23, Silver Grove.
Sept. 29, 5 pm, Yellow Creek.
Sept. 30, Onward.
Sept. 30, 5 pm, North Liberty.
Sept. 30, 4:30 pm, Bethel.
Sept. 30, 10:30 am, Four Mile congregation, White Water church.
Oct. 5, 2 pm, Howard.
Oct. 7, 6 pm, Huntington.
Oct. 7, 4 pm, Pine Creek, East Chippewa.
Oct. 7, 6:30 pm, Monticello.
Oct. 7, 6 pm, Hartford.
Oct. 7, 10 am, Nettle Creek, one and one-fourth miles west of Hagerstown.
Oct. 7, 4 pm, Wabash.
Oct. 14, 2 pm, California Sugar Grove house.
Oct. 14, 2 pm, Mississinewa Dam.
Oct. 2, 5:30 pm, Spring Creek.
Oct. 12, Nappanee.
Oct. 14, Pleasant Valley.
Oct. 14, 6 pm, Union.
Oct. 14, 5 pm, Laporte, Rose house.
Oct. 14, Lower Fall Creek.
Oct. 14, 10 am, Beech Grove.
Oct. 14, 5:30 pm, Bethel.
Oct. 21, Pleasant Hill.
Oct. 21, 10 am, Camden.
Oct. 21, 6 pm, Middle Fork.
Oct. 27, 10 am, Mississinewa.
Oct. 28, 10 am, Cedar Lake.
Oct. 28, 4 pm, Walnut.
Oct. 28, 10 am, Buck Creek.
Oct. 28, Pleasant Dale.
Oct. 28, 2 pm, Lower Deer Creek.
Oct. 28, 5 pm, Salamonie.
Oct. 28, 10:30 am, Upper Fall Creek, two and one-half miles east of Middletown.
Nov. 2, Upper Deer Creek.
Nov. 4, Landess.
Nov. 11, 5 pm, Beaver Creek.

Iowa.

Sept. 30, 5 pm, Brooklyn, West house.
Sept. 30, 5 pm, Brooklyn.
Sept. 30, 5 pm, Kingsley.
Oct. 6, 4 pm, Beaver, South house.
Oct. 7, 5 pm, Des Moines Valley.
Oct. 14, Grundy County.
Oct. 14, 2 pm, Greene.
Oct. 28, 2 pm, South Keokuk.
Nov. 4, Franklin.
Nov. 12, Des Moines.
Nov. 26, 2 pm, Garrison.

Kansas.

Sept. 23, 24, 4 pm, Olathe.
Sept. 23, Osawatomie.
Sept. 23, 5 pm, Pleasant View.
Sept. 30, 6 pm, Lone Star City.
Oct. 1, 5 pm, Kansas Center.
Oct. 7, Monitor.
Oct. 7, Altamont.
Oct. 7, 2 pm, Appanoose.
Oct. 7, 5 pm, Santa Fe.
Oct. 14, 2 pm, Altoona.
Oct. 14, Verdigris.
Oct. 17, 2 pm, Chapman Creek.
Oct. 21, 2 pm, Scott Valley.
Oct. 21, Prairie View.
Oct. 21, 5 pm, Lone Valley.
Oct. 21, Parsons.
Oct. 22, Wednesday, Cor. of St. Francis and Eleventh Sts.
Oct. 21, 2 pm, Chapman Creek.
Oct. 28, 4 pm, Topeka.
Oct. 28, 5 pm, Oak Grove.
Oct. 28, 2 pm, Abilene, Navarre house.
Nov. 2, White Rock.
Nov. 4, Durrance.
Nov. 4, Osawatomie.
Nov. 11, Independence.

Maryland.

Sept. 23, 24, 10 am, Black Rock.
Oct. 7, Monocacy.
Oct. 7, 1:30 pm, Locust Grove.
Oct. 7, 8, 1:30 pm, Long Meadow.
Oct. 8, Maple Grove.
Oct. 14, 1:30 pm, Manor.
Oct. 14, Beaver Run.
Oct. 21, 1:30 pm, Middletown Valley.
Nov. 4, 2 pm, Meadow Branch.
Nov. 30, 2 pm, Baltimore, Woodberry church.

Michigan.

Sept. 23, Riverside.
Sept. 30, 2 pm, Harlan.
Oct. 14, 2 pm, Bush River.
Oct. 14, 4 pm, Bear Lake.
Oct. 21, 2 pm, New Haven.
Oct. 21, 5 pm, Berrien.
Oct. 28, 10 am, Sugar Ridge, four miles northeast of Hamilton.

Minnesota.

Oct. 28, 2 pm, Worthington.

Nebraska.

Sept. 23, 2 pm, Nevada.
Oct. 7, Walcenda.
Oct. 7, 2 pm, Ury Fork.
Oct. 26, Mound.
Oct. 21, Osceola.
Nov. 26, Peace Valley.

Nebraska.

Sept. 23, Logan Grove.
Oct. 7, Sappy Creek, at Bro. Abe Miller's house, six miles north of Edison.
Oct. 14, Bethel.
Oct. 14, Red Cloud.
Nov. 25, Red Cloud.

New Mexico.

Oct. 14, Miami.

Ohio.

Sept. 22, Rocky Ridge.
Sept. 30, Mohican, an all-day meeting.
Sept. 30, 6 pm, Canton, Center house.
Sept. 30, County Line.
Sept. 30, 4 pm, East Dayton.
Sept. 30, 10 am, Pleasant View.
Sept. 30, 10 am, Stone Lick.
Oct. 7, 10 am, Upper Stillwater.
Oct. 7, 10 am, Eagle Creek.
Oct. 7, 2 pm, Pleasant View.
Oct. 7, 2 pm, Ft. McKinley.
Oct. 7, 10 am, Wyandot.
Oct. 7, 10 am, Portage.
Oct. 7, 10:30 am, Blue Creek.
Oct. 7, 10 am, Lower Twin.
Oct. 14, 10 am, Maumee.
Oct. 14, 2 pm, Upper Twin, Wheatville house.
Oct. 14, 6 pm, Lexington, Highland house.
Oct. 14, 3 pm, Ludlow.
Oct. 21, 10 am, Wooster.
Oct. 28, 10 am, Logan.
Oct. 28, 10 am, Donnels Creek, country house.
Oct. 28, 10 am, East Nimishillen.
Oct. 28, 10:30 am, Green Spring, Bethel house.
Oct. 28, 10 am, Rose, three miles east of Mendon.
Oct. 28, 2 pm, Lower Stillwater.
Oct. 28, 4 pm, Brookville, Wolf Creek house.
Nov. 4, 2 pm, Loramie.
Nov. 4, 10 am, Springfield.
Nov. 4, 6 pm, Trotwood.
Nov. 4, 10 am, Black Swamp.
Nov. 4, Palestine.
Nov. 4, 2 pm, Dennels Creek, Summerford, Madison County house.
Nov. 30, Sidney.

Oklahoma.

Oct. 1, Union Center.
Oct. 7, 2 pm, Hoyle.
Oct. 7, 5:30 pm, North Star.
Oct. 23, 5 pm, Firstview Plains.
Nov. 4, Indian Creek at Mooreland.
Dec. 2, Elk City.

Oregon.

Sept. 30, Williams Creek.

Pennsylvania.

Sept. 24, Quemahoning.
Sept. 27, 10 am, Black Creek, Shank house.
Sept. 30, 4 pm, Pleasant Hill.
Sept. 30, Oct. 1, Lower Canowago.
Sept. 30, Oct. 1, Upper Cumberland.
Sept. 30, Oct. 1, 10 am, Falling Spring.
Oct. 3, 4 pm, Hanover.
Oct. 5, Middle Creek.
Oct. 7, 2 pm, West Conestoga, Middle Creek house.
Oct. 3, 4, 10 am, Little Swatara, Meyers' house.
Oct. 4, 5, 2 pm, Mineral Creek, Spring Creek house.
Oct. 4, 1:30 pm, Mountville, Pelozeburg house.
Oct. 7, Little.
Oct. 7, County Line.
Oct. 7, 2 pm, Sand Creek.
Oct. 7, Indian Creek, County Line house.
Oct. 7, 4 pm, Woodbury.
Oct. 7, 8, 2:30 pm, Perry.
Oct. 7, 8, 1:30 pm, Upper Conewago, Stahle house.
Oct. 7, 8, 1:30 pm, Marsh Creek.
Oct. 7, County Line.
Oct. 7, 2 pm, Sand Creek.
Oct. 7, Indian Creek, County Line house.
Oct. 7, 4 pm, Woodbury.
Oct. 7, 8, 2:30 pm, Perry.
Oct. 7, 8, 1:30 pm, Upper Conewago, Stahle house.
Oct. 7, Marsh Creek.
Oct. 8, Maple Glen, Somerset County.
Oct. 8, 9 am, West Johnstown.
Oct. 8, 6 pm, Upper Dublin, Ambler.
Oct. 10, 11, Midway.
Oct. 14, 4 pm, Ridge, Salem house.
Oct. 15, Summit Mills.
Oct. 14, 4 pm, Ridge.
Oct. 15, 5 pm, Montgomery.
Oct. 21, Spring Run.
Oct. 28, 3:30 pm, Ephrata.
Oct. 28, 2 pm, New Enterprise.
Oct. 31, Nov. 1, 9:30 am, Tulpehocken, Heidelberg house.
Nov. 1, 2, 1:30 pm, Chiques, Mount Hope house.
Nov. 2, 7:30 pm, Philadelphia, First Church of the Brethren, Dauphin, above Broad St.
Nov. 4, pm, Artemas.
Nov. 4, Indian Creek.
Nov. 5, 6 pm, Clear.
Nov. 30, Woodbury.

Tennessee.

Sept. 22, Meadow Branch.
Sept. 23, Limestone.
Sept. 30, 2 pm, White Horn, Sept. 30, Knob Creek.

Texas.

Oct. 7, 2:30 pm, Bethel.

Virginia.

Sept. 23, Beaver Creek.
Sept. 23, 2 pm, Locust Hill.
Sept. 26, 3 pm, Elk Run.
Sept. 30, 2:30 pm, Green Mount.
Sept. 30, 2:30 pm, Wakoman's Grove.
Sept. 30, South River.
Oct. 7, Lebanon.
Oct. 7, Willis.
Oct. 7, Danville Creek.
Oct. 7, 2:30 pm, Stony Creek.
Oct. 7, 3 pm, Timberville.
Oct. 7, Valley Bethel.
Oct. 7, 2:30 pm, Riverview.
Oct. 7, 2:30 pm, Woodstock, Valley Pike house.
Oct. 14, 3 pm, Cook's Creek, Garbers.
Oct. 14, 3 pm, Pleasant Valley, First District.
Oct. 21, 2:30 pm, Barren Ridge.
Oct. 28, 2 pm, Pleasant Valley, Second District.
Nov. 11, 3 pm, Summit.

Washington.

Oct. 7, East Wenatchee.

West Virginia.

Sept. 23, 3 pm, Pine.
Oct. 7, Sandy Creek.
Oct. 7, Maple Spring.
Oct. 14, 3 pm, Antioch.
Oct. 21, 2:30 pm, Knobley.
Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.

THE ROUND TABLE

The Annual Meeting Reports.

BY C. H. LIGHT.

THERE are some very good reasons why the Full Reports of every Annual Conference should be carefully read by every member of the Church of the Brethren.

In the first place it is the Christian duty of every brother and sister to keep in close, sympathetic touch with the business transacted at these great meetings. The decisions that are made there concern every member, no matter how insignificant he may feel. Too often these decisions are violated, not willfully, but because of ignorance concerning them. How many a difficulty and irregularity in the local churches could be avoided if all the members were informed by the proceedings of the Annual Conference, and could fully realize that its various decisions were arrived at under the guidance of the Holy Ghost.

If every member of the church would read these Reports in the right spirit, his sympathies would be aroused and he could not help but conclude that the Spirit of God is the Unseen Hand that adjusts all matters for the best of all concerned. Too frequently members become impatient with this representative body, because it disposes of some query contrary to their ideas. If, however, we read these Reports and carefully note the speeches of those whose experiences, relative to the point in question, are different from ours, we get a many-sided view of the matter, and we are then better able to judge for ourselves whether or not the best disposition has been made of it.

By reading these Full Reports our desires for the welfare of the church at large are augmented. We realize what dangers confront her and we can more fervently pray for her well-being. We realize, in a measure at least, the great concern and anxiety of those upon whose shoulders rests the burden of the work, and our prayers and fastings, in their behalf and in the behalf of the church, are heart-felt.

Thus we understand each other better, we sympathize with each other more, we unite our efforts more firmly, and we advance with more power of the Spirit to conquer the evil around us.

The fault lies not with the Conference. It publishes these full reports and sends them to any address at a very low cost, but it seems to me the importance of reading them is not emphasized as it should be. Would it not be well if the elders and ministers of every church were to encourage every member in their respective congregations carefully to read these Full Reports and get the matter firsthanded?

Hatfield, Pa.

"Family Entrance."

BY FRANK G. REFLOGLE.

ON a recent trip to Chicago I noticed a great many saloons, the side-doors of which bore the above sign.

To one accustomed to city ways, perhaps, this would not be so shocking, but to the average rural observer it is something to be wondered at.

But why be alarmed? Is the front door not as much a "family entrance" as the side door? For every tread the father makes over the *front* step of that saloon, does not his family share equally and, ofttimes more, in the resultant debauchery which it brings? For every glass he sups at the front bar, does he not add another wrinkle to his wife's brow and another cry of starvation to the mouth of his innocent child? For every dollar that he lays upon the front counter of that devil's den, does he not add another step downward to the moral degeneracy of his family, as well as of himself, and rob them of the noble companionship they should find in him as a man?

Family Entrance! God pity the family. It is all too plain that it matters not whether the family ever enters the *side* door in person, yet they must suffer cares and cold, persecution and poverty, hunger and hell, because some one,—perhaps father,—has entered the *front* door.

The devil knows full well that the side-door business is simply a more respectable-looking trap to ensnare the families in our cities, and rob them of money, morals, minds, children, heaven. Beware!

Owasco, Indiana.

Well-Rounded-Out Church Notes.

BY M. M. ESHELMAN.

ON opening the GOSPEL MESSENGER I turn first to the church correspondence, next to the editorials, and lastly to the essays. Of course, there is edifying correspondence and then, again, some that merely fills up space. What is edifying correspondence? Let us see.

1. The quality of fairness to all persons. The absence of special pets, who are never missed in the telling. There are people who are everlastingly sitting upon the seat of our affections, and when we take up our pen to write, they are quite sure to be noticed, even at the expense of the more worthy. Cut out the partialisms.

2. Power to edify in the telling. This is a splendid trait. The sweet things do not all abide in the traveling or visiting ministers. The stay-at-homes also contain the substantial meats and edifyings. The feeder of the flock, the watchman who stands guard over the babes, is worthy of notice too. I enjoy the news of his excellent work.

3. Ability to sift out the chaff of mere praise of men from the divine wheat that brings joy. Boil up the scum, and skim it off.

4. Ability to discriminate. Discernment between actual spiritual growth in holiness of the congregation, its union in Christ, its activities in "good works for necessary uses," and the mushrooms of mere society-isms and light-minded gatherings. Use the sieve of truth and wisdom and shake the sieve most earnestly.

Tropico, Cal.

A Jesting Pastor.

BY DAVID M. ADAMS.

I RECENTLY heard a certain lady say, "We like our new pastor very much. He is so jovial. He is so full of jokes. He is not afraid to relate a funny anecdote."

Certainly a pastor of that kind will not serve the best interests of his congregation. What saith the Scriptures? "Be sober, be vigilant. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, but rather giving of thanks. Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Surely, he who is commissioned to preach the Gospel of Jesus Christ, and direct the lives of God's people, should, above all, be serious, sincere, earnest and vigilant. His conversation should always be as becometh an ambassador of Christ. He should speak the words of truth and soberness.

A jesting, trifling minister will, by his conduct, lower the standard of religious sobriety and ethics in his community. He is to be pitied. He should be faithfully dealt with by the elders of his District. He needs the prayers of all those who have the cause of Christ at heart.

Scalp Level, Pa.

Giving the Best.

BY WEALTHY A. BURKHOLDER.

IS it not true that people of this world are much more likely to go to God for help and strength in time of affliction and sorrow than at any other time? It is the rule to seek for Divine strength in the dark hours only, and this is wrong. It is seeking for strength when our own is exhausted. The best way is to give him our best service when the world looks bright and joyous,—when the birds sing and the grass is green. If we want to honor the Master, we must give him our best days, our best service, and at all times and on all occasions.

This emphasizes the thought that we should remember the Creator in the youthful days. It is better to give the whole life to the service of the Lord, and not to wait until the powers of the mind and body are exhausted, and we have only the dregs to offer.

When everything goes right, and we are enjoying the many blessings of life, we too often forget to be grateful for the great benefits we enjoy. We forget to be thankful for the pleasures and numerous blessings showered upon us and too often we forget to show our gratitude until the dark days come. We should give the best of our strength, time and means to the Lord's work. That is giving it to him. He desires the whole heart and not a half-hearted service. Which will it be?

Newburg, Pa.

CHRISTIAN WORKERS' TOPIC

David's Popularity and Peril.

1 Sam. 18: 2-16.

For Sunday Evening, September 24, 1911.

David's victory over Goliath introduced him to Saul the king. High honors were heaped upon him, but in equal proportion perils overtook him. Our lesson passage gives us evidence of both.

I. David's Sudden Rise.—(1) The slaying of Goliath (1 Sam. 17: 49-51). (2) The friendship of the king's son (18: 1). (3) Introduced to the king (v. 2). (4) Promoted (v. 5). (5) His popularity (vs. 6, 7).

II. Perils Come.—Singularly enough, (1) They began with the king (v. 8). (2) Envy, the great element (v. 9). (3) Its manifestation (v. 10). (4) The deadly weapon thrown (v. 11). Here the life of David was exposed to the greatest danger; but God in his preserving providence delivered him.

III. David Was Preserved from an Evil Spirit.—Here is much to delight us: (1) David was not over-elated by his prosperity. He acted "wisely" (v. 5). (2) He did not return evil for evil (v. 14). (3) His words to Saul (24: 9-11).

IV. We Learn:—(1) How strange the scene! The father—the enemy; the son—the friend. One palace contained both. (2) In the day of prosperity we may rejoice; but let it be with trembling (1 Cor. 10: 12). (3) Trust in the Lord in the days of evil. He alone can shield us (1 Pet. 3: 13). (4) "Without me ye can do nothing."—Jesus.

PRAYER MEETING

The Walk that Honors Christ.

Eph. 4: 1-3; 14-16.

For Week Beginning September 24, 1911.

1. It Must Harmonize with Our Calling.—No other life is worthy an heir of eternity; no other can honor our Lord and Master. We have been redeemed with a price,—the precious blood of Jesus Christ. It is but right that we should glorify God in our bodies and spirits which are his. Our horizon not now what it once was. We are able to see the glorious vision of the Lord "high and lifted up," his "train filling the temple." We hear the soul-ravishing chorus of the seraphim, "Holy, holy, holy is Jehovah of hosts." To him, whose lips the angel of God has touched with a live coal from the altar, there grows a broader outlook which impels to the highest possible service,—the purest possible walk (1 John 1: 6, 7).

2. A Walk Implies Energy.—Standing still is not walking. Walking implies action. The walk that honors Christ is an energetic service in the cause and Kingdom of Christ. The indolent Christian is not honoring his Master. Duty always means service. While, with advancing age, we may be compelled to refrain from certain activities that characterized our younger years, yet even then our "walk" may be illustrious and lovely,—consecrated and pure. Our very retirement from the more conspicuous public duties may bring us nearer to Jesus, and enable us to show forth the beauty of holiness, the blessed fruitage of a consecrated life (Col. 1: 9-11; Gal. 5: 16, 25).

3. A Walk Implies Vision.—We walk with open eyes, wide-awake to the beauties all around us. We see the flowers by the wayside as they proclaim to us their message of cheer, but we also see the thorns, the briers and the thistles,—fit emblems of sin's destructive influences. As we walk,—Christ-honoring,—we catch visions of better things just ahead. We become "long-suffering, forbearing one another in love." Lowliness and meekness bring us very near to the loving Christ (1 Cor. 7: 17).

HOME AND FAMILY

Deal Gently with the Erring One.

BY D. MANCY QUELLHORST.

Deal gently with the erring one,
For though he did you wrong,
It was his weakness made him fall,
Be glad that you are strong.

We'll never know how hard he tried,
Like you and I—to stand,
But failed, perhaps, because we did
Not lend a helping hand.

We need not pull our brothers down,
Old Satan plays that part,
If we're Christ's, we'll strive to help
Him shun the tempter's dart.

We'll speak the kindly word in time,
The fallen to retrieve,
And with a Christ-like love we'll help
The sin-sick to relieve.

Auburn, Nebr.

And He Built Tadmor in the Wilderness.

BY ELIZABETH D. ROSENBERGER.

As we read of the glory and magnificence of King Solomon's reign, it is left for the imagination to see the temple on Mount Moriah, with its molten sea, its tables inlaid with gold, the cherubim with wings of gold, and all the vessels and swinging censers, made of the same precious metal. We read of the ivory palace and the roads built by Solomon, and we know that during his reign the city of Jerusalem was the wonder of his age. Other nations feared and paid tribute to a king so great and powerful. But, greater than all these, was the project which Solomon conceived after he had been reigning for twenty years, and temple and palace were completed. As if we had been told so much of the power and wisdom of Solomon that it was not necessary to say much about this undertaking, we are simply told that "he built Tadmor in the wilderness."

The builders and carpenters, his architects and cunning workmen, were set to work. A whole army were told to get ready for the task of building a city in the wilderness of Gilead between the river Euphrates and the city of Damascus. The army of workmen were assembled, and then began the weary march over the hot, dry wilderness way to the hills where they were to go to work. The very men who had set up the mysterious temple on the crest of Moriah were now called to undertake a journey which was toilsome, and called for the endurance and patience which is always linked with some great purpose. I wonder whether any of them complained about being sent away from Jerusalem to journey into the wilderness where no one ever came, and where they had to forego all the comforts of civilization. It may be that some were ready to mutiny and rebel against their hard fate, but daily they drew nearer to the place where the king had planned to build the city of Tadmor.

They stopped at last in the wilderness. And what a location they found! No cities near by, no conveniences of any kind, only that terrible barren waste stretching away in the dim distance. Can we imagine the architects going over the chalky limestone range of hills and taking a survey of the ground on which houses and buildings of all kinds must be erected? Olive and palm trees must be planted, and vegetation of all kinds must be grown there. And then, when Tadmor was in the course of being really built, did some men wonder why it was not built closer to Jerusalem, why it was erected so far away from the highways of civilization?

But all these things were made plain when Tadmor was completed and inhabited. The caravans, crossing the wilderness, rejoiced because Tadmor was not so far away. There they could stop long enough to rest, and lay up a fresh store of provisions. It changed the highways of commerce, to build in that terrible wilderness a city, the like of which had never been seen before. Only a great king, like Solomon, could cause to arise a wonder city like Tadmor,—a city of temples and palaces and palm trees. Of such a man the poet writes:

"There are pioneer souls, that blaze their paths
Where highways never ran,—
But let me live by the side of the road,
And be a friend to man."

The dangerous wilderness was robbed of half its terrors by the building of Tadmor. Men could cross its hot, dry wastes in safety, knowing that Tadmor was not so far away, and at Tadmor they could rest.

The world is all gates, all opportunities, to a king who can use them. Power and splendor were lying everywhere, even in the most out-of-the-way places for Solomon. These things await the eye that can see, the ear than can hear, the hand that can accomplish. And it is so today. From the same material one man erects a hut, and another finds in it the stuff out of which to build a palace. There were many kings on the throne at Jerusalem but only Solomon was equal to that wonderful project of building Tadmor in the wilderness.

In our own hearts there are wilderness tracts,—as barren, as deadly, as apparently hopeless, as the ground whereon King Solomon set up his wonder city, Tadmor, or Palmyra, as it was called several centuries later. Is there any hope that, through our humble endeavors, the wilderness may rejoice and blossom as the rose? What can be done to reclaim the wastes of the mind? Shall we go on our way as usual, without even planning to improve? Some of us say, We are doing the best we can when, in the wilderness of our heart, the weeds and thistles of evil thoughts and stubborn wills, and ill tempers, are rioting and flourishing. Oh, let us at least attempt to build a city in this wilderness whose spires shall point heavenward!

Above every soul there is a vision of things, higher and better, which makes us discontented with yesterday's achievement. We can build, if we will, a city in the heart, made up of things pure, of things lovely, and of good report. Block by block we lay a foundation of patient endeavor, by being true, and working on in spite of discouragement or unkind criticism. Step by day a palace of kindly deeds is slowly erected, a structure of truth assumes form, and a tower of Christian charity slowly rises. On every side the "stately mansions" of the soul are seen. And if we do not grow weary in well-doing, we shall build a city in our wilderness, greater than Tadmor of old.

And here is the sharp alternative. We must build our city of faith and good works in the wilderness of the heart, or we shall be lost in this same wilderness. Natural depravity and our besetting sins shall make life a failure if we do not stand out against them. We can act so cravenly and cringingly as to invite defeat; we need but succumb to circumstances. On the other hand we can, day by day, build up the walls of a city; we can conquer our environment, and thus prevail over our surroundings, and build our Tadmor in the wilderness. And God himself will dwell there, and make us glad.

"God made his dwelling in my heart today:
Flung wide the shuttered windows to the dawn,
And let the light in, ray on level ray,
Till all the dark was gone.
The shapes of fret and discontent and hate,
That had been wont to claim the place as home
Paused fearful in the shadow of the gate
And dared no nearer come."

Covington, Ohio.

Picking Gooseberries.

BY JAMES M. NEFF.

After spending several days each week, for a number of weeks, in my mountain camp, I am feeling better and am at home again for awhile.

While touring about, over the mountains, on the old donkey, I found some gooseberries,—the wild berries that are covered with thorns. Those of my readers who have seen the thorny wild gooseberries of other States must remember that about everything found in California is just a little more so than the same thing found elsewhere, and then they will understand what California wild gooseberries are like. On inquiry I found that these berries are highly prized for jelly, but how to manage the thorns seemed to me something of a problem. After some deliberation I figured out that I had the choice between two alternatives,—let the berries alone, and thus avoid the thorns, or get the berries in spite of them. But having a sort of a natural relish for overcoming obstacles that are not too formidable, and likewise a relish for jelly, I was inclined to the latter alternative.

I was materially aided in the solution of the problem before me by a neighbor camper who had had experience with thorny berries. He had taken a piece of board about three inches wide and ten inches long, driven a row of nails through it across one end, and whittled the other end down to a handle, letting the nails serve as teeth, thus making a little rake. With one of these rakes, which my friend very kindly offered to loan me, grasped in my right hand, and a heavy glove for my left, I was prepared to pick (or, speaking more accurately, to rake) gooseberries.

It was several miles from camp to where the best berries were to be found, and the old donkey and I labored up the steep, tiresome mountain trail, spent nearly all day and came into camp in the evening, with only enough berries to make a few pints of jelly. Under other circumstances it would have seemed small pay for the time and effort, but in the absence of more profitable employment I found pleasure in it, and repeated the trips till I thought the home demand for jelly with the wild flavor of the mountains in it was well supplied.

And herein are suggested two thoughts that will admit of spiritual application:

1. Don't let thorns frighten you away from any of the good things to which you are entitled.

2. If you lack strength or capacity for doing great things, try to find pleasure in doing small ones.

Springville, Cal.

You Did Not Speak.

BY D. H. BAKER.

I was at the District Ministerial and Sunday-school Meetings in York, Pa., recently. My heart went out in sincere prayer for the dear young brethren, that the good Lord might always keep them under the influence of his Spirit. I have observed that some of the speeches at meetings of this kind have a little too much theory and not quite enough practice. I had prepared speeches on different topics, with incidents that I had gleaned from religious literature outside of our own, but it so happened that the brethren to whom the topics were assigned gave my speeches in substance, and referred to the very same paper I had in mind. The speakers on the temperance topics became quite enthusiastic when they referred to the Civil War, to slavery, and to the remarks of the President, back in the sixties, and I, too, felt like speaking. I am very glad that we have young Elishas to receive the mantle of the aged ones as they go to the glory world. I hope they will continue to show themselves workmen that need not be ashamed. There is nothing that gives me more joy, in my old age, than to see that our young members are taking such an active part in the church work.

Hanover, Pa.

A Sweet Presence.

BY IDA M. HELM.

The smaller duties,—the opportunities for doing the trivial things,—make up the larger part of every life. The innocent Lamb of God came into a lowly home and lived a beautiful life in humility. No grander life was ever lived. He lost sight of self in doing the Father's will. He comes into the humble walks of life, and sweetens the irksome, bitter tasks.

Living with Christ, closely connected with our Leader, doing his will in all things,—what a happy state! life will lead us safely all the way. The valleys of humility shall be exalted and every mountain and hill of difficulty shall be made low. The crooked ways shall be made straight, and the rough places over which we must travel shall be made smooth and plain. God has given us these promises in his Word. "The grass withereth, the flower fadeth; but the Word of our God shall stand forever" (Isa. 40:8).

Ashland, Ohio.

THE GOSPEL MESSENGER

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BRO. M. J. MISHLER, of Kansas, has changed his address from Conway to McPherson.

A RECENT revival at Bridgewater, Va., conducted by Bro. D. C. Flory, closed with eight accessions.

IN November Bro. W. D. Keller closes his connection as pastor with the church at Washington, D. C.

BRO. C. P. ROWLAND, of Lanark, this State, is devoting a few weeks to evangelistic work in Colorado. This week he is at Towner.

As the fruits of the late series of meetings, held at Trotwood, Ohio, by Bro. B. F. Heckman, twenty-eight were gathered into the fold.

BRO. A. S. THOMAS did some effectual evangelistic work at the Branch house, in the Sangerville congregation, Va., and ten persons were added to the fold.

WITH a fair attendance and an encouraging interest, Bro. J. M. Mohler, of Mechanicsburg, Pa., is engaged in a series of meetings at Hanover, his State.

BRO. D. M. ADAMS announces that his connection with the Scalp Level church, Pa., as pastor, closes Oct. 15. We are not informed of his plans for the future.

OUR correspondent for the Sugar Creek church, Ohio, reports seven conversions, as the fruits of a number of meetings held by Bro. A. L. Klepinger, of Dayton.

THE brethren at Akron, Ohio, will endeavor to have their new church ready for dedication Dec. 3, and have arranged with Bro. H. C. Early to conduct the services.

UNTIL further notice Bro. T. A. Robinson, late of Muscatine, Iowa, may be addressed at Maxwell, same State. He starts on his western trip the early part of November.

THE Beachdale church, Pa., is nearly completed, and will be dedicated Sept. 24, with Bro. J. H. Cassady, of Johnstown, conducting the services. He will also follow with a series of meetings.

SPRING BRANCH church is the place announced for the District Meeting of Middle Missouri, to convene Oct. 5, with the Ministerial Meeting the day before. The Elders' Meeting is announced for Oct 3.

ON account of a breakdown from overwork, Bro. Jacob Funk has decided to close his labors as pastor at Wichita, Kans. Hoping to regain his health and strength by living a more quiet life, he has accepted a charge in a country congregation at Peabody, his State. Bro. M. S. Frantz, of Colorado, will take up the work at Wichita.

ON his way to the Cherry Grove church, north of Lanark, Ill., where he is now engaged in a series of meetings, Bro. A. I. Heestand, of Wooster, Ohio, spent a few hours at the Publishing House last Saturday afternoon. We regret that he could not see more of the House when everything was in operation, as it is our rule to close down on Saturday at 12:30.

DURING some late revival work at Pyrmont, Ind., Bro. I. D. Heckman, of Certo Gordo, Ill., delivered twenty-five well-received addresses. Five made the good confession and were added to the church.

AT the late District Meeting of North and South Carolina, Bro. S. P. Jones was chosen a member of the Standing Committee for 1912. This is one of the meetings which, for some reason, was not announced in the MESSENGER.

BRO. J. F. APPELMAN, Traveling Secretary for the General Mission Board, called at the House a few days ago. He reports that he is very kindly received wherever he goes, and that his work in the interest of the mission cause is encouraging.

WE have the program for the Sunday-school and Ministerial Meetings of Southern Missouri and Northwestern Arkansas, to be held in the Cabool congregation, Mo., Oct. 4 and 5. The same will be published in the course of a week or two.

AT the Lower Lost River church, W. Va., a series of meetings was held by Bro. S. D. Long, which resulted in eight making the good confession and accepting Christ in baptism. Two were reclaimed, and others are expected to unite with the church soon.

THE District Meeting of Southeastern Kansas, convenes in the Paint Creek church Oct. 26. The elders are to meet at 7 P. M., Oct 23. Beginning with Oct. 24 there will be Temperance, Christian Workers', Sunday-school and Ministerial Meetings, with their respective programs.

WE shall soon publish the program for the Ministerial Meeting of Middle Missouri, to be held at the Spring Branch church Oct. 4. There will be special addresses on the evenings of Oct. 2 and 3, as well as on the two evenings following. The District Meeting is announced elsewhere.

THE managers of Blue Ridge College, Union Bridge, Md., ought to be happy. Bro. Chas. D. Bonsack writes us that the fall term opened with really more than had been expected in the way of students. He further says, the new teachers are proving efficient helpers in their respective lines.

A CORRESPONDENT informs us that the foundation for the mission meetinghouse at Akron, Ohio, has been laid. The house, 40x70, is to be veneered with brick, and supplied with a baptismal pool, and other church and Sunday-school conveniences. The building, when completed, will cost about $12,000.

THE Brethren in Northern California have announced their District Meeting for Oct. 6, with a Ministerial Meeting the day before, and the Sunday-school Meeting the day following. The elders are requested to meet Oct. 4, at 10 A. M. All these meetings are to be held in the Empire church.

THE fourth annual Sunday-school Institute for Nebraska, to be held in the Octavia church, opens Sept. 30, with Brethren Galen B. Royer, M. W. Emmert and John A. Clement in charge. The Ministerial Meeting of the District opens at 8 A. M., Oct. 3, to be followed by the Christian Workers and other meetings. The District Meeting convenes Oct. 4, at 1 P. M.

AN aged brother, who occasionally writes for the MESSENGER, has this to say: "If you can't publish the article I sent you some time ago, all right. God bless the MESSENGER. It is getting better every week." This certainly shows a better spirit than that manifested by a brother, who at one time threatened to discontinue his subscription because we failed to publish what he wrote.

GENUINE faith always has a hearty "Amen" for anything that the Lord says in his Written Word. The reason why some people do not say "Amen" to the Word of God is, because they do not have the right kind of faith. Furthermore, those who have the true faith always do the things that the Lord tells them to do. Genuine faith and true obedience go together. Where one is found the other will be found also.

WE are planning for a special doctrinal issue of the MESSENGER to appear sometime in October. We hope to make this the most interesting and attractive doctrinal paper ever put out by the house. About 40,000 copies will be printed. Of this issue more will be said later.

THE Thanksgiving number of the MESSENGER for this year will be our Sixtieth Anniversary issue. Considering how our publishing interest has grown since the starting of the *Gospel Visitor* in 1851, we certainly have reasons for being thankful. We shall be pleased to consider any article offered for this special issue.

IT is said that every true prayer is full of praise. In too many instances we instruct the Lord what to do for us and those of our own kindred, but we fail to praise him for what he has already done. The prayers recorded in the Bible are full of praise. Devout men and women, who prayed as they were moved by the Holy Ghost, thought more of praising the Lord who made heaven and earth than they did about telling him what to do.

WITHOUT attempting to meddle in politics, but solely in the interest of universal peace, the Elgin church, at a recent meeting, instructed the pastor, clerk and another member, acting for the church, to urge the two senators for this State to give the International Peace Treaties with England and France, as they were originally drawn up, their hearty support. It is believed that the Senate made a serious mistake by not approving of these treaties at once.

FOR the benefit of the different congregations in Northern Illinois and Wisconsin, we are requested to say, that Bro. Elmer Zook, of Lanark, Ill., has been elected Secretary and Treasurer of the District Mission Board, and that all contributions and correspondence intended for the Board should be addressed to him, instead of to Bro. J. H. Fike, former Secretary and Treasurer. This announcement is made by order of Bro. John Heckman, Chairman of the Board.

BRO. WILLIAM H. PYLE and wife, of Greene, Iowa, are visiting some of the scenes of their early life in Pennsylvania, and on their way east spent a few days at Akron, Ohio. They speak very highly of the church in that city, and think that a splendid work is being done. They also stopped at Huntingdon, Pa., and have some nice things to say about the Huntingdon brethren and their school. At this time they are probably in the Spring Run congregation, their old home church.

IN view of the fact that a number of members' children drift away from the church of their parents, Bro. Wm. Flickinger, of Morrill, Kans., suggests that it would be wise for well-to-do parents to send $25 to the Publishing House and have the MESSENGER sent to a son or daughter going from home, for his or her life-time. He thinks that reading the MESSENGER year after year would keep such young people in touch with the church, and that it might be the means of winning them to the Lord. Our brother thinks this would be a good way for some fathers and mothers to dispose of a part of their surplus means, and he is wondering who will be the first one to take up the suggestion.

WE have sad news regarding the death of Sister Marie Mohler, wife of Bro. Ezra Mohler, of Plattsburg, Mo., District Sunday-school Secretary of Northern Missouri. Last week Bro. Mohler started to the Sunday-school convention in Ray County. After his departure his wife, in removing the bread pan from a shelf, overturned an open can of oil, which fell into the hot stove, ignited and immediately enveloped her in flames. As quickly, as possible she wrapped herself in rugs, but they caught fire, and as a last desperate effort she tore her own clothing from her, but not until she had been fatally burned. Her children were absent at school, but help came to her relief, and after hours of effort Bro. Mohler was reached with a message. By means of three automobiles, in relays, he reached home in time to talk only briefly with his wife before she passed away. The painful death stirred the whole community as it has not been affected for years. A suitable obituary notice will appear in due time.

A series of meetings at Greenville, Pa., conducted by Bro. D. K. Clapper, closed with seven baptized and one restored to fellowship.

Three Missionaries Ordained.

When the elders of Northern Illinois and Wisconsin were together, at the late District Meeting, held at Mount Morris, it was decided that, by the consent of the Chicago church, Brethren Paul Mohler, B. F. Heckman and J. Homer Bright should be ordained to the eldership, and Bro. I. B. Trout and your Office Editor were appointed the committee on ordination. We met with the church last Sunday afternoon, the meeting being held in the Bethany Bible school building, 3435 West Van Buren Street. With one hundred members voting, the decision was unanimous in favor of setting the brethren named apart to the eldership. This was done by fasting, prayer and the laying on of hands. They, with their wives, were then received by the entire membership in attendance, there being considerably more than two hundred brethren and sisters present. This service had been preceded by a special missionary address on Saturday evening by Bro. Galen B. Royer, and a very spiritual sermon on Sunday morning by Bro. E. B. Hoff. This was an important day with the people of Bethany Bible School. The fall session had just opened with an enrollment of 170 students; nearly a dozen missionaries occupied front seats, and the entire assembly was stirred by the uplifting addresses, earnest prayers and inspiring songs, and scores went from the meeting impressed with the thought of doing more for Christ and his cause. Brethren Heckman and Bright, accompanied by their wives and three children, are now on their way to China, and will sail from Seattle, Wash., the coming Monday. They will be accompanied by Sisters Anna Hutchison and Winnie Cripe, who were also present at the services. Bro. Mohler and his wife are to enter upon their work in France later.

Unkind Treatment.

A correspondent whose husband is probably not as thoughtful as he should be, is wondering why husbands can not be as pleasant to their wives in the absence of company as they usually are in the presence of visitors. But this is not a one-sided question. There are husbands who wonder how their wives can manage to be so agreeable when company is around, and then be just the reverse when alone with the family. Of course, everybody who reads the Messenger knows that these conditions actually do exist in more families than is suspected by the general public. But why should the husband and the wife make a greater effort to appear agreeable in the presence of company than when left alone? Why should they indulge in unkind words when no one is present to hear what is said, and then seem so very kind to each other when some one happens to drop in?

Has it ever occurred to them that Jesus is a silent listener to all that passes between the husband and the wife? He hears all the harsh words and sees every scornful look. Do his people have any regard for his presence in their midst? If they do, we can not account for the letters we sometimes receive on this subject. Possibly both sides are to blame. The husband can make himself more agreeable than he does, and so can the wife, and if they do not return to their first love, and treat each other kindly in the presence of the invisible Jesus, they have no one but themselves to blame, should the Master decline to continue longer as a silent guest in their home. It is more than likely that the unkind conduct of husband and wife towards each other has driven Jesus from the homes of some members whose names are retained on the church roll.

Immodest Apparel.

The soundness of the apostolic teaching, as to how women professing godliness should dress and adorn themselves (1 Tim. 2: 9-10; 1 Peter 3: 3-5), is recognized by right-thinking people everywhere. Even those who do not follow the scriptural teaching, as to dress, recognize the beauty and the compelling respect of simple attire. In these days, when fashion's follies are being carried to the extremes of silliness, not to say immodesty, men and women of good judgment and common sense are raising their voices against the evil. An editorial, in a recent issue of the *Ladies' Home Journal*, ably treats the question from its social side in a way that must appeal, very strongly, to every sensible woman who reads it. It is given to our readers, for there may be some among us who need medicine of this kind:

"Take the prevailing fashions in women's clothes, say, for the last two years, and I ask any woman frankly: Have they been such as to inspire men's respect for women? The jocularity with which the 'hobble skirt' and the 'harem skirt' have been met, may seem to be harmless, but has it ever occurred to women that this very jocularity, oft repeated, has an insidious effect that in time results in anything but a favorable outlook upon womanhood in general? A woman with one of the modern, silly, huge hats, comes into a crowded car, and the men squeeze together uncomfortably. They say nothing. But does that add to their respect for women? Recently a hatpin was jabbed into a man's eye, and it cost him his life from blood-poisoning. Do you imagine, for one moment that the three grown sons of that man have a higher respect for women? You would not if you could hear them talk. Do you think that when that incident was read of by men in their newspapers, it increased their respect for women? Does any sane woman believe that the recent, senseless craze for 'rats' and puffs of false hair has heightened men's respect for women? Is the present revival of the fashion for women to powder, rouge and paint their faces, calculated to increase men's deference toward women? A good many women will answer to this: 'Oh but you are judging us by a few silly women!' Come now, ladies, be honest. Have the inordinate use of the hatpin, the vulgarity of powder, rouge and paint and the wearing of false hair been confined to a 'few silly women'? If so, then the observations in this office, from a more advantageous view point than is to be found, perhaps, in any other editorial office, are grievously in error.

"That men's position of deference toward women is changing, admits of no question. It is noticeable on every hand. But let women quietly ponder and ask, 'Why is it?' And they will find that the insidious loss of respect is based on the little things that men have always associated with them, and that women are losing sight of,—the feminine foolishnesses that are sadly growing on modern girls and women. Small in themselves, yes, but now it is one small thing and then it is another, and after awhile the whole mess of small things becomes a formidable mass, and gradually the estimation that has received a succession of constant little jars is found to have become weakened. Believe it or not, as women may, that is where the two sexes stand today in America, and it is a position neither pleasant nor desirable. Women are pulling themselves down slowly, but none the less surely, in the eyes of men by their growing tendency to place the emphasis on the things that are not worth while. The women who represent the best of American womanhood recognize this condition, and deplore it just as much as do the men, and it is a grievous pity that the sensible portion of American women have not more influence on that larger majority of the sex who are today playing with their greatest source of protection,—the respect of men."

The editor might have gone much farther and called attention to the immodesty of the latest fashions in half revealing, half disclosing woman's form. The conventional, low cut evening dress, in a modified form, is now worn on the streets of our towns and cities. It would seem that Madame Fashion has cast all shame to the winds and is trying to ascertain how far women will go in shameless and immodest dressing. There can be but one result of this immodesty,—the raising of lustful desire in the hearts of impure men, and the loss of respect for women who allow themselves to be led by the goddess of fashion. And then the sin of it all! It is a direct violation of the Holy Scriptures, the Gospel of our Lord Jesus Christ, who died to save us from all sin. D. L. M.

The Rebaptism Question.

The only case of baptizing persons the second time, recorded in the New Testament, is the baptism of the twelve by Paul (Acts 19: 1-7). Does this case throw light on the question of rebaptism, as it stands before the Conference at present? Let us see.

Let us study the subject from the standpoint of these four questions: (1) Who first baptized the twelve? (2) How were they baptized? (3) For what were they baptized? (4) Why were they baptized again?

1. It is not positively known who first baptized the twelve, but it is almost certain that it was Apollos. This is the united opinion of nearly all scholars and critics. The evidence is circumstantial. It is this: Between Paul's two visits to Ephesus, recorded in the eighteenth and the nineteenth chapters of Acts, Apollos visited Ephesus and preached and labored there. He knew only the baptism of John; and the twelve were baptized unto John's baptism. He had not been thoroughly instructed in the ways of the Lord. His need in this respect was so great that when Aquila and Priscilla heard him speak freely in the synagogues, they took him unto themselves, and expounded unto him the way of the Lord more perfectly. The twelve had not been properly instructed in the ways of the Lord; for they, like their teacher, knew only the baptism of John. Their need in this respect was so great that Paul, on seeing it, gave them the necessary instruction, and then baptized them. So it may be regarded as morally certain that Apollos first baptized the twelve.

2. How were they baptized? By trine immersion. They were baptized into John's baptism, and that was trine immersion. John was the beginning of the Gospel of Christ. See Mark 1: 14. His preaching and baptism belong to the Gospel age; the beginning of it. His baptism was Christian baptism; it was so accepted. Those whom he baptized were received by Jesus without rebaptism. As John's baptism with its doctrines, was the foundation, or the beginning, of the baptism that Jesus taught, with its doctrines, it was the same baptism that Jesus taught. How could it be the beginning, if it were not the same? Or, in other words, how could John's baptism be the beginning of trine immersion, if it were not trine immersion? How can you begin trine immersion with single immersion? The beginning of a thing is the same as the thing itself. Do you see? Don't overlook the fact that John's baptism was the beginning of Jesus' baptism. Now, since we know that Jesus taught trine immersion, we know that John's baptism was trine immersion. And since the twelve were baptized according to John's baptism, they were baptized by trine immersion.

3. For what were they baptized? For the remission of sins. This was the great doctrine of baptism. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." This passage states clearly the design of John's baptism. It was the baptism of repentance, that is, it belonged to repentance, and followed after it; and it was for, or in order to, the remission of sins. Again, it is to be observed that this is the beginning of the teaching of Jesus on the design of baptism. See the Commission by Matthew, Mark and Luke. As the twelve were baptized unto John's baptism, and as his baptism was for the remission of sins, they were baptized for the remission of sins.

4. Why were they baptized again? Because they had not been properly taught. Apollos was not a sufficient teacher. Since they were without the right teaching and understanding, they could not have the necessary faith in order to baptism. It is clearly a case in which right teaching and faith are wanting. There is no fault in the baptism, in mode or design.

When Paul asked the twelve whether they had received the Holy Ghost since they believed, they said, "Nay, we did not so much as hear whether the Holy Ghost was given" (R. V.). For want of right teaching they did not know that the Holy Ghost was given already; nor had they been taught to look

beyond John and his baptism, and believe on Jesus. They were confined to John and his baptism. This was their situation. And when Paul said unto them, "John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus," they believed at once. "And when they heard this, they were baptized into the name of the Lord Jesus." It is to be observed that baptism requires right previous teaching and faith. The absence of these invalidates the baptism, as this case shows.

The case summed up, shows the following facts: These twelve men were baptized, supposedly, by Apollos; they were baptized by trine immersion; they were baptized for the remission of sins; they were rebaptized by Paul because they lacked the proper previous teaching and faith; they were not rebaptized for the purpose of changing church relation.

Now then, if the church in the days of the apostles rebaptized those who had been baptized without the proper previous teaching and faith, though the form and design of the baptism was scriptural, as the case before us shows, will not the Church of the Brethren hold the same practice? And the twelve were rebaptized, not to change church relation,—no such thought in mind,—it was to get right with Gospel requirements. Observe, too, that the first baptism was not by an alien administrator. He, and the twelve and Paul all belonged to the same body. To receive those from other churches into the fellowship of the Church of the Brethren without rebaptism, is squarely against the teaching of the rebaptism of the twelve.

H. C. E.

As We Change With Time.

It was Paul who said that what he once hated he learned to love, and what he loved he learned to hate. Such a change comes to all of us; for our opinions change with time and circumstances. As we grow older we see things with different eyes. What at one time seemed absolutely necessary if failure was to be avoided, now seems to be of little consequence: it is not a vital matter at all. It was only our ignorance, our narrow outlook, that made us believe as we did.

And yet we can not say that all our changes are for the better. True wisdom does not always go with years, and the changes made by the mature man are not infrequently for the worse. But that is because men do not seek the truth with their whole heart. The earnest seeker after right things is sure to find. We have the Master's word for that. When, however, a man grows wise in his own conceits he is ready to take the step which starts him away from the right, if he has not already taken it.

Take men individually or collectively, and it is not difficult to see changes in them. We are no exception to this rule. Read some of the decisions of our fathers in the years long gone. In some important respects we do not see as they did; and we are confident that we are nearer the truth than they were. If they could have lived to-day, at present time they might believe as we do. And there are more changes to come. Our children, no matter how carefully we teach them, are sure to have ideas different from ours. We could not have it otherwise if we would, and we would not if we could. God has given them active minds, and they must use them and give account to him. Our part is to teach to the best of our ability as God gives us light; and our living is the most important part of our teaching. Our responsibility ends when we have done this.

But we do not all change alike; if we did, there would be no differences of opinion; there would not now be such an endless number of sects. These differences began almost at the very beginning, and they will doubtless continue until the end. Just why this is so we do not know; we are not likely to know while we are in life. It does not matter that we do not. We are only to a certain extent responsible for the changes that others make in their lives and opinions; and to the same extent they are responsible for us.

Because we do not change in the same manner or to the same extent, some of us think the body is going wrong, while others of us think we are all right. And this difference, too, will be always with us. What we need is to look more carefully after ourselves, so as to be sure that our changes are for the better and not for the worse. And as we grow older we ought to grow wiser, ought to see more clearly where the path of duty lies, and ought to be more willing to walk therein. That will be the case if we surrender ourselves entirely to God.

We need not worry so much about our brother, so long as he is not, in letter or spirit, breaking any of the Lord's commandments. We are not to be indifferent to his welfare or to the general good, not by any means; and we are not to cease to strive for what we believe to be for the best. But when we have done and lived our best, we are innocent from the blood of all men. We must let the matter rest there, remembering that we are not infallible and that to others it may seem that we are the ones who are departing from the truth. In order to be sure that we are changing in the right direction we must increase in love one for another, we must be willing to be taught as well as to teach; and we must have confidence enough in God to believe that in the end his purpose will be accomplished in the world.

G. M.

That Bitter Feeling.

We hear of an elder who has a very bitter feeling toward some elders in his State District. He not only says unkind things about them, but he writes some unbrotherly letters about them. Now, this elder may be very zealous in the Lord's work; he may be well informed and sound in the faith, but he is not treating his colaborers right. He may even think he is better than they are, but he is not conducting himself toward them as the Lord intended an elder should. For an elder to tolerate a bitter feeling toward another comes amazingly near placing him with the class mentioned in Matthew 5: 22. He is certainly in danger of the judgment. If his colaborers in the eldership are not doing as they should, let him proceed properly in having them called to account. If he sees no way of doing this, let him at least quit talking and writing about them. Let him be sure that he sets for them a good example, and in this way he may succeed in improving the eldership in his District. But if they do not live up to their high privilege, and he continues to lower his own standard by persisting in thinking and talking the way he does, he has no one but himself to blame for his loss of influence among the more devout members. What we are here saying may apply to other Districts besides the one we have in mind.

Prying into the Lord's Private Affairs.

It is reported that the followers of the late Dr. Alexander Dowie are predicting the coming of Christ in 1912, saying that he is to make his first appearance at Zion City. These are not the first people to have set the time for the second coming of Christ, only to learn later that of the day and hour, for the coming of the Lord, knoweth no man. While we might concede the possibility of guessing the year or the century, still all such guesses have so far failed. The Master, who purposely left his disciples under the impression that he would sometime return to the earth, gave them distinctly to understand that the time of his reappearance is carefully concealed even from the angels of heaven. Men who undertake to pry into the private affairs of God himself, are just a bit too presumptuous to be trusted with the more important secrets of the kingdom. The Lord certainly would not trust man with a secret that must, for good reasons, be withheld from the angels.

Ezekiel on Sprinkling.

We are asked to say whether Ezekiel has reference to baptism, where he represents the Lord as saying: "Then will I sprinkle clean water upon you, and ye shall be clean" (Ezek. 36: 25). By "clean water," in this instance, is meant water taken from a running stream, mixed with the ashes of a heifer, and sprinkled with hyssop on the unclean (Num. 19: 9-18). So far as it relates to the New Testament, it represents the sprinkled blood of Christ, shed for the sins of many, and has no reference whatever to the rite of baptism. The whole thing is summed up in Heb. 10: 22, after this manner: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Washing with pure water refers to baptism, while sprinkling relates to the applied blood that cleanseth from all sins. When Jesus commanded his disciples to baptize those accepting him as the Christ, he employed a Greek word, *baptizo*, which means to dip or immerse. He did not employ the words used by Ezekiel. In fact, he never commanded his disciples to sprinkle anything. The application of the cleansing blood, sometimes designated as the "sprinkling of the blood of Jesus Christ" (1 Peter 1: 2), is the Lord's part, while washing with pure water is man's part. Our attention is also called to Isa. 52: 15, where mention is made of "sprinkling many nations." The word "sprinkle," in this instance, should be rendered "startle," and it is so given in the margin of the American Revised Version. The passage does not, in the least, figure in the baptismal controversy.

Disposing of Jewelry.

The *Gospel Trumpet* says that a number of its readers are sending their jewelry to be sold, that the money may be used to advance the cause of Christ. "Since the New Testament plainly teaches against the wearing of gold," says the *Gospel Trumpet*, "to dispose of it is much better than to have it lying around." This might serve as a hint to some of our people, for in some localities a few of them do wear at least a little jewelry. Gold breastpins, gold rings and gold watches, worn for mere display, should be classed with the gold clearly forbidden in 1 Tim. 2:9. Christians who wish to obey this Scripture will not refuse to give up their jewelry, and they can do no better thing, in this particular, than to sell it and turn the money received over to some good cause. Or, if they feel so disposed, they can drop it into the collection basket. When one is thoroughly convinced that a thing is wrong, he is not going to have much trouble about getting rid of it.

His Work at Long Beach.

Bro. A. L. B. Martin, formerly of Harrisburg, Pa., but now of Long Beach, Cal., writes us a long letter about his sojourn and work in Southern California, saying that he is delighted with the climate, scenery and general outlook. Even the summer weather is all that could be desired. Not only so, but he finds his part of the Pacific Slope much more than a land advertisement. It is a land of marvelous possibilities and should be fully won for the Lord. But while all this is true, he is most concerned about the saving of souls, and the building up of churches. The Brethren have a fine start in Southern California, but there is much still to be done. He finds his work at Long Beach congenial, the congregations good, the Sunday-school work encouraging, and yet the transient conditions on account of the place being a noted summer resort, to which vast multitudes come for mere pleasure, even on the Lord's Day, makes his task as pastor a difficult one.

A Fine Example.

We are told of an earnest and intelligent young woman of another persuasion, who decided to unite with the Church of the Brethren, and set the day when she would quietly sever her connection with her former people. This she did with becoming courtesy, and then received trine immersion at the hands of one of our ministers. Her employer, for whom she had been working for quite a while, on learning of her purpose to unite with the Brethren, purchased some good material for a dress and bonnet and told her to have the same made up at his expense. One who does this much in the interest of Christian simplicity is certainly to be commended. His course should put to shame the conduct of not a few, even in the church, who are throwing their influence wholly on the side of doing away with our method of maintaining New Testament plainness.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

LAWRENCE, KANSAS.

We met in quarterly council Aug. 26. Our elder, H. L. Brammell, was with us, and gave us helpful advice. All business was transacted in the Spirit of Christ. Three letters of membership were read. The day following two were baptized, so the good work is going on and we feel encouraged as to the outlook at this place. The work on the new church had to be discontinued on account of a lack of funds, but the General Mission Board has given us the liberty to go outside of our own District to solicit for funds. They have also asked us to canvass our own District again, giving us the hint to do more "Home Mission work."

We pray that all who are asked to give will feel the importance and possibilities of the work at this place. Young brethren and sisters come here to the State University, and we want to give them a church home,—something we have been unable to do heretofore. We hope to be able to resume the work on the meetinghouse soon, and to push it to completion. We expect a worthy brother to take up the work here this fall, and are anxious to have the house ready by the time he begins his labors among us. The Home Mission Board has promised us substantial aid in the work. Should any one feel like giving us financial help to complete the house, it will be thankfully received. May the Lord teach us how to give!

1333 Conn Street, Aug. 31. J. C. Eberhart.

TREVILIANS CHURCH, VIRGINIA.

Our church met in council Aug. 21, with Bro. I. A. Miller, our elder, presiding. Much business came before the meeting. We expect to hold a series of meetings, beginning Sept. 16. Our love feast will be held at the close of these meetings. Bro. B. F. Glick was chosen delegate to District Meeting, to be held at Nokesville, Va. Sept. 7 Bro. B. F. Glick was elected to the ministry; Bro. A. A. Garber, to the office of deacon. They, with their wives, were duly installed. The little band of members here feel much encouraged by the recent ingathering at this place. Since our last report seven have been received by letter and nine by baptism. One has been removed by death. Last Sunday seven were baptized, and the scene was witnessed by a large number of interested people. Many of them had never seen this ordinance performed before. In one family three generations were baptized. While we rejoiced at the awakening at this place, we are made sad to know that our pastor, Bro. W. A. Myers, with his family, will leave us shortly to accept the presidency of Hebron Seminary, Nokesville, Va. It is with regret that not only the members give him up, but many outside of the church, with whom he has had pleasant associations, are loath to see him go. We pray that some one may come shortly and take up the work here, for surely the field is large, and the harvest has, seemingly, already begun.

Trevilians, Va., Aug. 26. Emma Whisler Glick.

A VISIT TO NEVADA, MISSOURI.

It was recently my good fortune to spend a Sabbath in worship with Eld. Smith, and with the congregation in Nevada, Mo. They have a good church building on the corner of Central and Lynn Streets, and seemingly a devoted band of members are occupying it.

I was impressed with the interest manifested, and the excellent management of the Sunday-school. Sister Wine is the superintendent, and she certainly has the tact of holding the interest, and concentrating the attention of the scholars upon the subject in hand. She also presided at the special temperance meeting in the evening before the regular services began. It was a meeting of interest, much to be enjoyed. Eld. Smith is evidently the man for the place. Under his management the church at Nevada is growing in numbers and interest.

It is indeed a satisfaction to note the beauty and order of the church. His discourses, both morning and evening, were interesting and meaty,—full of good, sound and wholesome food for the inner man,—such as none could gainsay; such as every lover of Gospel truth must approve.

A night and day enjoyably spent with him and his kind family shall ever be remembered as one of the most pleasant visits of my life-time.

Their love feast is announced for Sept. 23. A feast of fellowship, and earnest, spiritual devotion will no doubt be enjoyed by all those who can be so fortunate as to accept the cordial invitation to partake with them. It will do you good to worship with the Nevada Brethren.

Carterville, Mo., Aug. 30. J. L. Switzer.

LONG LAKE, MICHIGAN.

Our church met in council Aug. 26. Our elder, Bro. J. E. Ulery, presided. Only a small amount of business came before the meeting. Our dear brother and pastor, D. E. Sower, was advanced to the eldership. We trust that the support and the prayers of the entire congregation will go with him and Sister Sower in the work and responsibility they have taken upon themselves. While some of the members were absent, the Spirit was present throughout the meeting, and inspired us in the work we have to do. Some visiting brethren were present, and their prayers and inspiring words helped us very much.

A party of our brethren and sisters drove to the District Meeting at Harlan, and enjoyed a long visit with the Brethren at that place. They returned the last of the week, and reported a very pleasant sojourn,—well worth the time spent there. We decided to have our love feast Sept. 16, at 2 P. M. Our Sunday-school is doing quite well. The attendance is about forty-five or fifty. No one can tell what a blessing it is to work for the Lord until he enters into it with all his heart.

Freesoil, Mich., Aug. 28. William Bittel.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Lindsay.—Eld. J. J. Brower, of Reedley, Cal., came to this place on the 27th, and gave us one of his helpful sermons. We are always glad to hear the Word spoken. He left an appointment for each fourth Sunday at three o'clock. We hold our services in the Christian church. Our Sunday-school is on the increase. Several brethren are investigating our country and are very favorably impressed. May the way be opened for the Brethren to establish a strong church here. Pray for the work and the workers at this place.—Sadie Finch, Lindsay, Cal., Aug. 29.

INDIANA.

Camden.—We held our council Aug. 19, which was well attended. Our elder, Bro. D. M. Byerly, presided. One letter of membership was received, which makes our membership sixty-six at present. We elected two delegates for District Meeting,—Sister Iris Arnold for Sunday-school Meeting, and Bro. John Taylor for District Meeting. We expect Bro. Grover Wine, of North Manchester, Ind., to assist us in a Missionary and Sunday-school Meeting, to be held Sept. 24. Our love feast will be held Oct. 21, to be followed by a series of meetings, conducted by Bro. H. L. Fadley, of Middletown, Ind. He has arranged for Bro. D. L. Mohler, of Leeton, Mo., to hold a Bible term for us, which will commence Dec. 25. Our Sunday-school is progressing nicely. We are using the new song book, "Kingdom Songs."—Eva Whitacre, R. D. 1, Portland, Ind., Aug. 22.

Goshen.—Bro. W. R. Miller was with us from Aug. 6 to 13, inclusive. His lectures were much appreciated. He spoke to a crowded house every night, and sometimes many could not enter. Our Sunday-school Meeting was held at this place Aug. 22. It was also largely attended and, seemingly, was the best we ever held. Much enthusiasm was manifested. The Sunday-schools of Northern Indiana will support two missionaries in the foreign field, instead of one, as heretofore. The Bible Institute, of three days, followed this meeting, with Bro. G. M. Lauver, of Bethany Bible School, Bro. S. S. Blough, of North Manchester, and Sister Ella Miller Brubaker as instructors. The Institute proved to be very interesting and helpful. Our church and Sunday-school are progressing very nicely. Aug. 27 an aged lady was received into the church by baptism.—C. W. Warstler, 126 Wilson Ave., Goshen, Ind., Aug. 30.

IOWA.

Kingsley.—Bro. J. S. Zimmerman began meetings at the East house Aug. 8, and continued until Aug. 20. Aug. 13 he conducted the Sunday-school program in the afternoon, giving some excellent thoughts on Sunday-school work. As there was considerable sickness in the neighborhood, the attendance was not so large as sometimes, yet Bro. Zimmerman did not fail to give us good sermons. Aug. 30 we met in council. Bro. Chas. Eisenbise and wife, with their family, have located amongst us. They expect to give all their time to church work. We were glad to have them present at this meeting. Bro. Harry Wingert was chosen as our delegate to District Meeting. Our love feast will be held Sept. 30, beginning at 5 P. M.—Phœbe Foft, Kingsley, Iowa, Aug. 30.

KANSAS.

Eden Valley.—Our church met in council Aug. 26. Our elder, Bro. G. W. Weddle, presided. Bro. D. W. Clark was elected as our delegate to District Meeting, with Bro. E. A. Fry as alternate. Our love feast will be held Oct. 21, at 5 P. M. We will hold a series of meetings this fall, if a minister can be obtained.—Bessie D. Miller, St. John, Kans., Aug. 30.

Santa Fe.—Aug. 25 the writer and his wife started for council meeting, forty-five miles distant, by horse and buggy. We arrived at Bro. Allsesser's home, a distance of twenty-eight miles, and took passage with him the rest of the way. We found a large per cent of the members present; also Eld. Peter Forney, of Glendale, Ariz. Bro. J. E. Crist, of Friend, Kans., has the oversight of the church. Four letters of membership were received, and the next day one was baptized. Bro. Crist was elected delegate to District Meeting; the writer, correspondent. We decided to hold a love feast Oct. 7, at 6 P. M. The elder lives ninety miles away. There were members from four counties present. We have a large churchhouse, but no regular services. Bro. Forney (eighty-three years old) preached so forcibly on Sunday forenoon that he might well make younger ministers feel the need of more Scriptural knowledge. The church decided to hold a week's series of meetings previous to the love feast, commencing Oct. 1, at 8 P. M. Bro. Crist is to do the preaching. On Sunday evening the M. E. church adjourned their service to hear Bro. Crist. This showed much respect for the Brethren at Santa Fe.—G. M. Stuckmyer, R. D. 1, Box 74, Plains, Kans., Aug. 30.

MISSOURI.

Dry Fork.—One brother and two sisters were received into the church on Saturday by baptism, and one brother on Sunday. We feel that our meetings, which closed a short time ago, have reached the hearts and minds of more than one. Our love feast will be held Oct. 7, at 2 P. M.—Ida Teeter, Jasper, Mo., Aug. 30.

OHIO.

Ash Grove.—Our church met in council Aug. 18. Our elder, Bro. S. Z. Smith, officiated. Eld. Nathan Groff was with us, to encourage us. Part of our business was deferred until our next council. The Ash Grove and North Star Sunday-schools held a joint Sunday-school Meeting Aug. 27, at the Ash Grove house. Sister Hettie Stauffer was with us and gave us an hour's talk on her experiences in the land of Moab. Her talk was very much appreciated. She remained with us for the evening service, and gave us another very interesting Bible Land talk.—Ida B. Coate, R. D. 5, Celina, Ohio, Aug. 30.

OREGON.

Portland.—Eld. C. Fitz, of Seattle, Wash., passed through Portland and remained with us over Sunday, conducting the morning service. Bro. W. G. Carl was called to the ministry lately, and Bro. Wilfred Arnold to the office of deacon. On Sunday evening, after the services, conducted by Eld. Keim, of Newberg, Oregon, Bro. Carl and his wife were installed in the ministry. They left Portland the same evening for Chicago, where they expect to attend Bethany Bible School. As Bro. Arnold was out of the city at the time of his election, he will be installed later.—Dora Mitchel, 1198 Miss. Ave., Portland, Oregon, Aug. 23.

PENNSYLVANIA.

Spring Run.—Our love feast will be held Oct. 27, to be preceded by a two-weeks' series of meetings. The meetings are to begin Oct. 14.—Lawrence Ruble, McVeytown, Pa., Aug. 31.

Tulpehocken.—Eld. I. W. Taylor, of Neffsville, Pa., conducted our harvest home service at the Heidelberg house Aug. 19. A collection of $61 was taken for the benefit of the Children's Aid Society. Bro. Taylor also preached for us at the Sunday morning service, at Schaefferstown. Eld. S. H. Hertzler filled the evening appointment at the Tulpehocken house. At our regular council we decided to hold our love feast Oct. 31 and Nov. 1.—F. L. Reber, Myerstown, Pa., Aug. 30.

TENNESSEE.

Knob Creek.—Aug. 20 an aged brother was received into the church by the rite of baptism. The dedication of our church also took place. After an interesting Sundayschool the congregation went to the river near by, and witnessed a most impressive baptismal scene. Returning to the house, a large audience listened attentively to the dedicatory sermon preached by Bro. I. N. H. Beahm. The different services of the day were so full of spiritual blessings that we could well say: "It is good for us to be here." Since then Bro. Beahm has been visiting the different churches in this vicinity, preaching, and giving lectures on the Bible Lands. He will remain with us until after our District Meeting Sept. 1 and 2. Bro. Beahm's able addresses have been much appreciated, and we feel that the members have been strengthened spiritually by the many good things he has given us.—Angie Clark, R. D. 5, Johnson City, Tenn., Aug. 31.

Meadow Branch.—Our church met in council Aug. 26. Our elder, Bro. Murray, presided. Three letters were granted, and one brother was restored to fellowship. We will have our love feast on Friday evening, Sept. 22. Brethren J. W. Isenberg and Porter Harris are our delegates to District Meeting. Bro. Clyde Gammon was elected as our Sunday-school superintendent.—Cora A. Gammon, Tate, Tenn., Aug. 31.

TEXAS.

Nocona.—Bro. K. G. Tennison, of Weatherford, Texas, came to the Farmers' Creek schoolhouse Aug. 5, and preached one week. Then he went to a union churchhouse, about twelve miles from there and preached a week. From there he came to Nocona church Aug. 19, and preached nine soul-cheering sermons for us. Three were received into the church by baptism, during our series of meetings. Our meetings closed with a love feast. About forty members communed. Since my last report five have united with the church.—Maggie Molsbee, Nocona, Texas, Aug. 30.

VIRGINIA.

Beaver Creek.—Bro. Joseph Akers, of West Virginia, came to us Aug. 20, and preached three sermons. On the evening of Aug. 23, at eight o'clock, Brethren L. M. Weddle and A. J. Weddle talked to us. On the 24th the Missionary and Sunday-school Meetings for the Floyd subdivision of the First District of Virginia, convened. Bro. Austin Hylton was moderator of the Missionary Meeting. Some enthusiastic speeches were made by those on the program, and also by others. Prof. I. E. Oberholtzer, of Daleville, Va., conducted the Sunday-school Meeting. On the evening of the 24th, at eight o'clock, Prof. Oberholtzer preached for us. On the 26th we convened in council meeting. The date of our love feast was changed from Sept. 23 to Oct. 31. The Sunday following, the services were conducted by the home ministers.—Enoch Reed, Dulany, Va., Aug. 29.

Bethany.—Bro. H. J. Woody came to this place Aug. 6 and preached nine excellent sermons. While there were no additions, every one seemed to enjoy the meeting. It was the largest attended meeting we have ever had at this place. All could not gain access to some of the services. A discourse on some of the distinctive doctrines of the Brethren church brought out many words of approval by those outside.—L. A. Bowman, Callaway, Va., Aug. 30.

Blackwater Chapel.—Our series of meetings, conducted by Bro. D. C. Naff, of Roanoke, Va., began on Friday night, Aug. 18. As Bro. Naff could not be with us until Saturday night, Bro. L. A. Bowman preached for us on Friday night. The interest and attendance were good all the while. Bro. Naff labored earnestly, preaching the Word in its purity and simplicity. As an immediate result, eight were baptized. The members have been greatly strengthened and encouraged.—Edna Naff, Dillons Mill, Va., Aug. 31.

Staunton.—We met in council July 27. Eld. E. D. Kendig presided. The church treasurer's report was read and accepted; also the Sunday-school report. Bro. W. Wilkeson and Sister Steffey are our temperance committee. Sister Crickenberger and others compose the educational committee. One member was received by letter. A rising vote of thanks was unanimously extended to all those who aided us in repairing our church, lately demolished, and also to those who kindly offered their houses of worship. The following is a summary of th work of our pastor and his wife from July 1, 1910, to June 30, 1911: Sermons preached, in and out of the city, 133; prayer meeting classes, Sunday-school classes, etc., 101; pastoral calls in and out of the city, and other calls, 255; social calls, 61; meetings attended in and out of the city, 45, prayer meetings and Christian Workers' Meetings not included; membership July 1, 1910, 54; July 1, 1911, 66. During the year three were restored, seven baptized, five received by letter, and three have left us. This makes twelve added to our number. The total of all calls is 316. Eleven were converted in the city, and eighteen outside of the city.—Mrs. E. P. Steffey, R. D. 7, Box 89, Staunton, Va., Aug. 30.

Summit church met in annual visit council Aug. 25, with Eld. S. D. Miller presiding. The report of the visiting brethren was favorable. Bro. H. G. Miller delivered an instructive address. One letter of membership was granted and one was received. We decided to hold our love feast Nov. 11, at 1 P. M. Bro. H. G. Miller preached an interesting thanksgiving sermon in the afternoon.—Mattie F. Glick, Bridgewater, Va., Aug. 29.

Woodstock.—We met in the Valley Pike house Aug. 12 in a Harvest Meeting. After the meeting the annual visit was arranged for. Aug. 26 the church met in council. The visiting brethren gave a favorable report. Three sisters were received by letter. Our series of meetings will commence at the Valley Pike house Sept. 30, to be conducted by Eld. J. Carson Miller, of Moore's Store, Va. Our love feast will be held at the same place Oct. 7, at 2:30 P. M. Bro. H. R. Mowry commenced a series of meetings Aug. 27, at the Laurel Hill schoolhouse, Cedar Creek Valley.—M. H. Copp, R. D. 1, Maurertown, Va., Aug. 28.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Butte Valley church met in council today. Our elder, Bro. H. F. Masat, had charge of the meeting. Brethren H. F. Masat and S. G. Hollinger were elected delegates to District Meeting. They will also represent our Sunday-school at the Sunday-school Meeting. Bro. H. H. Shaw was elected secretary-treasurer, to fill a vacancy for the remainder of this year. We decided to have Bro. J. Harman Stover, one of our home ministers, to conduct our series of meetings this fall. The writer was appointed agent for the Brethren Publishing House; also Messenger correspondent.—S. G. Hollinger, Macdoel, Cal., Sept. 2.

Notice.—The District Meeting of the Northern District of California will be held at the Empire church. Meeting will begin Oct. 6, with a Ministerial Meeting. It will be held the day previous, and the Sunday-school Meeting, the day following the District Meeting. The Eldership will preside.—Committee on Ar., at 10 A. M.—J. W. Deardorff, Modesto, Cal., Sept. 6.

Notice to the Churches of the Southern District of California.—All parties who wish to attend the Ministerial and District Meetings, held at Empire, Oct. 6 and 7, 1911, will please note the following: Coming from the north, over the Southern Pacific, change cars at Stockton and take Santa Fe R. R. to Empire. Those from the South, over Southern Pacific, change cars at Fresno or Merced, and take Santa Fe to Empire. Application has been made for rates, and all churches will be notified as soon as we get a definite reply from railroad company. Meet at Santa Fe depot.—Committee: M. Bechtel, Empire, Cal., Sept. 5.

Fairview church met in council Aug. 29. Our elder, Bro. J. E. Deardorff, presided. Bro. W. P. Haynes was chosen as delegate to District Meeting, and Bro. J. E. Deardorff elected to the Sunday-school Meeting. The annual church visit found all in love and willing to work for the Master. We ask the aid of all to be ready and willing to come to the help of the Master when he is engaged. Bro. Jesse Overholtzer to be with us in a series of meetings, beginning after our Love Feast, Aug. 29 or 30.—Ella A. Temperance, reporting, assisted by the Temperance Committee of Northern California. Many good lessons were given. A collection was taken this winter.—Nellie Staubaugh, Arriba, Colo., Sept. 3.

IDAHO.

Boise Valley church met in council Sept. 2. Four letters of membership were granted. Our deacons made their annual report of the year's visit. Bro. H. E. Crosswhite was elected president of our Christian Workers' Meeting for the next six months. Steps were taken to organize the Sunday-school congregations to secure the services of an evangelist. Our love feast will be held Oct. 7, at 2 P. M. We expect to organize a teaching class at our mid-week prayer meeting this week. Our Home Mission Board is supplying a minister at a mission point twenty miles from here. A letter of love was received by letter and one by baptism, since our last report. A pleasant place of prayer-meeting was given us from the church. A Sunday-school was organized at this place Sept. 3.—Francis S. Brower, Boise, Idaho, Sept. 6.

Lost River Valley.—Today we were favored with a sermon by our brother Thomas, of the Boise Valley. We recently came among us, to stay for a few weeks. Our Sunday-school is progressing nicely, with good interest and attendance.—Ora Young, Leslie, Idaho, Sept. 4.

Payette Valley church met in council Aug. 31, with our elder, Bro. Jesse Calvert, in charge. Two letters of membership were granted. We raised $47.37 for District missionary purposes. Which cancels our indebtedness. Our Christian Fruitland Sunday-school was reorganized, with Bro. J. C. Hinder as superintendent, and Bro. Ira Hoover as secretary-treasurer. Sister Edna Schubert was chosen president of the Christian Workers' Meeting, and Sister Ida Hoover, secretary-treasurer. Aug. 27 Bro. Jacob Betts was with us, and preached two good sermons.—S. J. Kenepp, Payette, Idaho, Sept. 4.

ILLINOIS.

Astoria church met in council at the South Fulton house, Sept. 5. Our elder, Bro. J. W. Harshbarger, of Liberty, Ill., presided. Three letters were received, and one granted. Brethren C. Hummert, Henry Gehrett and Jos. Etter are our delegates to District Meeting. The president of the prayer meeting was appointed. Bro. Chas. Oberlin to be our minister. After closing the business of the day, we had the happy privilege of going to the waterside, where four dear young souls were received by baptism. They came forward during the revival meeting now being held by Brethren Jesse Ober and Eberly.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Sept. 7.

Okaw church met in council Aug. 26. Bro. Geo. W. Miller presided. Brethren L. F. Turner and A. R. Eikenberry were chosen as delegates to District Meeting. We decided to hold a special meeting Sept. 1 for the election of a minister and a deacon, at this meeting Bro. Lester Berry was chosen as minister and Brethren Noah Buckingham and Elmer Wagoner as deacons. Bro. Noah Miller was elected to the 3d ministerial degree of the ministry. Bro. J. G. Royer was with us Aug. 29, and gave us an excellent discourse on "Training Our Children and Parents." He has been engaged to hold a series of meetings for us at the Centennial church about Dec. 1.—Bro. Lester Barton, of Mulkeytown, will conduct our meetings at this place.—Elizabeth Eikenberry, Lovington, Ill., Sept. 2.

Sterling.—Sept. 4 we met in special council. Bro. Etta Story presented us assisted by Bro. Jesse Calvert, and Bro. Wm. Buckley was advanced to the second degree of the ministry. He and his wife were duly installed. Seven letters of membership were received and two granted. Our love feast will be held Nov. 26, at 6:30 P. M. Our pastor is attending the fall term at Bethany Bible School. We expect to have a special Bible term during Thanksgiving week.—Lillie A. Frantz, Sterling, Ill., Sept. 8.

Waddams Grove.—We held our council Sept. 2. Eld. P. B. Whitmer presided. Our aged sister, Mrs. Mary Bowers, was buried just a few days previous. We missed him at this meeting, as he was always present. Bro. Whitmer preached and took an active part in the work of the church. We appointed our love feast for Dec. 2, at 2 P. M. Eld. J. E. Young will commence preaching at the Louisa church Sept. 16, and continue until Sept. 13.—Albert Myers, Waddams Grove, Ill., Sept. 6.

Yellow Creek.—We met in council Aug. 31. Our elder, Bro. P. B. Kehr, presided. We expect Bro. Kehrer to hold some meetings for us in the near future.—Mary A. Kuhleman, Pearl City, Ill., Sept. 2.

INDIANA.

Bango.—Our council meeting was held Aug. 19, when the annual visit was reported. Brethren Harvey Bowers and David Homes are to represent us at the District Meeting. Last Saturday we had a very good Harvest Meeting. At the forenoon Bro. Otho Yeringer made us realize that we ought to praise God more, and in the afternoon his missionary sermon taught us to be more active in saving souls. The collection amounted to $44.35.—Christian Metzler, Wakarusa, Ind., Sept. 6.

Bethany.—We have recently been blessed with a very successful series of meetings, conducted by Bro. Arthur Phippis, of Holton, Ind., assisted in the song service by Sister Effie Scott, of Huntington, Ind. The interest and the attendance were good throughout. Five were added to our little flock. Sister Emma Miller, our Sunday-school secretary, is also a singer. She has a splendid tale. Aug. 13 Bro. G. L. Wine and wife conducted our Harvest Meeting service. A collection of $9.13 was taken for the Old Folks' Home in Indiana.—Gertie Harrison, R. D. 1, Lebanon, Ind., Sept. 6.

Leyngsburg church was organized Aug. 12, and long to be remembered by those present. Eld. Frank Fisher, of Nashville, Ill., assisted in installing Bro. Yeringer as our well-filled house in the morning. A collection of $9.13 was taken, after which communion was regarded with due solemnity. About 100 persons surrounded the tables. A short missionary and temperance program was rendered in the Sunday-school room in the afternoon, immediately followed by an inspiring missionary sermon by Bro. Fisher. Our Sunday-school is reorganized, and is progressing better than Sunday. We feel encouraged with the work at this place.—Lydia A. Yeringer, Leyngsburg, Ind., Sept. 6.

Maple Grove.—Our love feast, Sept. 2, was well attended, and was a spiritual feast for the soul. The visiting ministers present were Bro. Jesse Ober, Bro. Ross, Bro. Bowser, Bro. Arthur H. Miller, Irvin Weaver, Otho Winger and S. J. Burger, who officiated. Bro. Burger just closed a series of meetings at this place, which were enjoyed very earnestly. Three were added to the fold, and the members greatly encouraged.—Lena B. Brower, Nappanee, Ind., Sept. 6.

New Salem met in council Aug. 19. Our elder, Bro. John Kinsel, presided. Bro. Fred Bowman, of the Yellow Creek church, Bro. Fred Byerly was elected to the deacon's office, and Bro. Fred Bowman was elected to the second degree of the ministry. We decided to combine our Harvest Meeting with the usual annual meeting, Thursday, Aug. 31. Bro. Ross, of Lincoln James Neff, Amsey Clem and Milo Geyer, of the Solomon's Creek congregation.—Mrs. Maude Jones, R. D. 5, Nappanee, Ind., Sept. 6.

North Manchester.—We met for Harvest Meeting at the West church, Aug. 26. Bro. Smith Miller, assisted by his wife, her Bertha Neher, of Milford, Ind., talked to the children on the subject of "Temperance." Bro. Dowell, of Mexico, of the Ogans Creek congregation, addressed the older people. Bro. Joseph Eberly, of Mexico, had charge of the music. Bro. Dowell had charge of the preaching service, and gave us an instructive sermon. At the close of the afternoon service a collection of $9.13 was taken for Home Missions. In the forenoon a program was rendered by the two Sunday-schools. Bro. Raymond Cottrell, of Peru, Ind., Route 7, and Miss Nellie Staats, were also favored us with talks. A large and attentive audience was present.—Ida Smith Miller, Milford, Ind., Sept. 6.—Reporter, Ind., Sept. 4.

Notice.—The following is the train service on the Lake Shore and Michigan Southern R. R. for District Meeting of Northern Indiana, to be held at Elkhart, Sept. 26 and 27: Chicago, 8:00 A. M., 12:18 P. M.; 5:25 P. M. West-bound trains are due at 7:50 A. M., 10:32 A. M., 5:02 P. M.—J. W. Beer, Elkhart, Ind., Sept. 6.—Ar. Com.

Notice.—The railroad arrangements for the District Meeting of Northern Indiana, to be held with the Elkhart congregation, near Wawaka, Ind., Oct. 4 and 5, are as follows: Going off at Wawaka, Ind., on the Pennsylvania R. R.—Train Plug: 7:29 A. M.; No. 157, 10:52 A. M.; No. 23, 5:02 P. M.; and bound for Chicago, No. 24, 10:32 A. M.; No. 158, 5:02 P. M.; to Kendallville Plug, 5:52 P. M.—William Weaver, Foreman, Wawaka, Ind., Sept. 4.

Poplar Grove spiritual feasts have been enjoyed by our church during the month of August. Aug. 31 Bro. J. O. Beer, of Bethany Bible School, was with us, and gave us an inspiring sermon. Aug. 14 and 16 the Sunday-school and ministerial meetings were held. Bro. Beer's presence has lent an inspiration to us all to do more and better work for the Master.—Ida M. Beer, Poplar Grove, Ind., Sept. 6.—Reporter, Ind., came to assist us in a series of meetings. The Word is being preached with much power, and much good seed is being sown. We are striving to walk more closely in the footsteps of their Master, and were received into the church by baptism. Others are under conviction. Three meetings are well attended and are still continuing. Sept. 3 we held a child-dedicatory service by Bro. Reed.—Ida Hoover, Ind., Sept. 6.

Rock Run church met in council Sept. 2, at the Lancaster Sunday-school house. Our elder, Bro. Jacob Hoover, presided. One membership was received and one was granted. Brethren D. W. Paul and Lawrence Shultz are our delegates to District Meeting. Sister Lydia Hoover was elected delegate to Sister Millie Wike, from the Lancaster Sunday-school, and Sister Nora Wike, from the Rock Run Sunday-school. We decided to send our missionary offering of $39.12 to the Old Folks' Home in Indiana. Bro. Jacob Betts, of Lake Side, Ind., was appointed for Oct. 28, beginning at 5 P. M., at the Lancaster house.—Millie Wike, R. D. 6, Huntington, Ind., Sept. 4.

Simpson Mill.—Our elder, Bro. Jesse Hook, came to us Aug. 19, to conduct a series of meetings. We had seven services.

Three letters were granted and one member was restored to fellowship. Our Sunday-school was reorganized Aug. 27, with a large attendance. Our love feast was held Aug. 26. On the same day Bro. Hook preached his farewell. The Lord's side, Two are awaiting baptism. We feel greatly built up. Bro. Hook will be with us the first of later Sept.—I. V. Ross, R. D. 2, Shoals, Ind., Sept. 4.

Stants.—We held our Harvest Meeting at the Copper Creek house, Aug. 27, with a good attendance. Bro. A. Moss, of Huntington, Ind., did the preaching. A collection of $24.75 was taken for the Old Folks' Home.—Bertha Neher, Ind., Sept. 6.

Silpsblowna.—We expect Bro. Ira Long, of Mansfield, Ohio, to begin a series of meetings at the Silpsblowna church, Sept. 13, to be followed with our love feast Sept. 23.—L. D. Hoover, Ligonier, Ind., Sept. 6.

Upper Deer Creek church met in council Sept. 2, our elder, John Eberly, presided. Two members were received. Sister Ellen Beckthelmer was elected as delegate to District Meeting. Bro. F. Holsinger closed a short series of meetings Aug. 30.—Minnie Hummert, Galveston, Ind., Sept. 5.

White church held an all-day Harvest Meeting Aug. 27. Bro. A. G. Crosswhite preached a good sermon in the forenoon. A good dinner was served at the church. Several visitors were present. A collection was taken for the support of our mission work. At 2 P. M. we met in children's meeting. Bro. Crosswhite gave a very interesting talk.—Lellah Wall, R. D. 30, Clarkshill, Ind., Sept. 7.

Yellow River church met in council Sept. 2, with Eld. S. E. Shively presiding. Eld. Shively was elected as our delegate to District Meeting, with Bro. John Mann as alternate. The writer was chosen church correspondent for the year. We will hold a series of meetings the latter part of November, Bro. Chas. Oberlin, of Logansport, Ind., is to do the preaching. An effort was made to get a new lighting system installed before these meetings commence.—Edith Rohrer, R. D. 3, Logansport, Ind.

IOWA.

Brooklyn.—Our church has had a feast of good things since our last report. Bro. S. B. Miller was with us May 23, and gave us a very earnest missionary sermon, also a talk on "Child Rescue Work." July 4 Sister Sadie Miller gave us two very interesting talks on India work, after which an offering of $5.00 was taken for the work in India. Bro. Robinson gave us two talks on Sunday-school work. June 25 our church met in council. Eld. John Diehl presiding. Brethren John Diehl and Perry Brunk were chosen as delegates to District Meeting. We will hold our love feast Sept. 30, at 1 P. M. Oct. 1 Bro. John Robinson expects to begin a series of meetings at the Mount Ararat church.—Brooklyn, Iowa, Sept. 6.

Cedar church met in council Aug. 26, with Eld. John Zook presiding. One query was sent to District Meeting. A number of Sunday-school officers were elected, to take the place of those who have moved away. Bro. Zook commenced a series of Merlin Miller, of Cedar Rapids, Iowa, preached two excellent sermons Sept. 2. Bro. T. J. Pike, of Hartman, Iowa, preached several splendid sermons for us during the past few weeks.—Ida M. Myers, R. D. 2, Box 64, Cedar, Iowa, Sept. 4.

Greene.—We met in council Sept. 2. Our elder, Bro. W. H. Beal, presided. Bro. Edward Miller and Bro. Jesse Jones, of Geuchnour were chosen as delegates to the District Meeting. Brethren W. H. Beal and Luther Myers, alternates. Two young sisters were given letters. Sister Edith Brook goes to Bethany Bible School, and Elizabeth M. Roberts goes to Mount Morris College.—Mrs. Mary Robinson, Greene, Iowa.—Secretary, Bro. J. S. Zimmerman, was here on Saturday and Sunday. He gave us two excellent sermons. Subject: Sermon on "The Sunday-school Question." Our love feast will be held Oct. 14, commencing at 2 P. M. Communion services at 7:30 P. M.—J. F. Eikenberry, Greene, Iowa, Sept. 5.

Miami.—Our church met in council and Love Feast Aug. 24. Eld. T. A. Robinson presided. Eld. Myers, of Chance, Iowa, was also present. Six letters were granted. Three were those of Eld. T. A. Robinson and wife, Bro. Ed. Hamm and wife, John Robinson and Morris Robinson. Eld. T. A. Robinson resigned the charge of the church, as did the Sunday-school, and Eld. W. E. West, of Ankeny, Iowa, was chosen in his stead. Sept. 3 Eld. T. A. Robinson preached his farewell address. The labors of Eld. T. A. Robinson will long be remembered by the church and many friends.—Wm. Stevens, Box 4, Muscatine, Iowa, Sept. 5.

Notice to the Churches of the Middle District of Iowa.—All parties coming to the District Meeting to be held with us met at Prairie City, Tuesday, Sept. 26. Trains arrive at Prairie City, from the E. at 9:40 and 11:40 a. m.; 3:40 P. M. west bound, 9:35 A. M.; 2:50 and 9:25 P. M. Parties arriving from the north will take the C. G. W. R. R. to Des Moines and cross Tuesday evening. We advise all who possibly can to come at that time. This train leaves the Rock Island station in Des Moines at 11:55 A. M. Those who can not arrive at that time will please notify the writer. Be careful to note that trains will stop at City only.—Committee: Eld. Jesse Bucker, Monroe, Iowa, Sept. 4.

South Keokuk church met in council Sept. 2. Our elder, Bro. D. F. Miller, was with us. The report of our annual visit was read. Brethren Jacob and Simon Brown were elected delegates to District Meeting. We expect Eld. Geo. Rarick, of Ottumwa, to be with us for us, beginning Oct. 7.—D. F. Shelly, Ollie, Iowa, Sept. 8.

KANSAS.

Altoona.—Our little congregation and Sunday-school are growing in numbers and interest.—Mrs. Ella Hall, of Fredonia, Kans., was with us and preached an impressive sermon, Sept. 3, on the subject, "Christian Union in the Kingdom."—F. E. Button, R. D. 2, Altoona, Kans., Sept. 4.

Appanoose church met in council Aug. 26. Bro. S. J. Hirckman presided. One was restored to fellowship. Our church letter was granted. Brethren S. J. Heckman and J. M. Beard are our delegates to District Meeting. Brethren Anna Barnhart is our delegate to District Sunday-school Meeting. A temperance program was rendered by the members under the supervision of the District Temperance Committee. Our Sunday-school is progressing nicely. We have a good attendance of about seventy. The most of these are children and young people.—Lucy Beard, Appanoose, Kans., Sept. 4.

Murdock.—Our church met in council Aug. 26. Eld. Harry Harding presiding. We elected Sunday-school officers with Bro. Ed. Bowman as superintendent and Sister Addie Delp as secretary. Bro. S. E. Delp was elected delegate to District Meeting, with Bro. J. C. Harris as alternate. We decided to hold our love feast Nov. 4.—D. E. Johnson, Anness, Kans., Sept. 6.

Notice.—The District gatherings of Southeastern Kansas will convene in the Mound Valley church, for District Meeting proper, Oct. 26; temperance work, Oct. 24, from 9 to 12 M. to 1 P. M.; Christian Workers' Meeting, from 2 to 5 P. M.; Sunday-school business meeting, from 7 to 9 P. M.; Sunday-school program, etc., Oct. 25, from 9 A. M. to 12 M. Ministerial Meeting, Oct. 26, forenoon. Preaching to be next on Monday, Oct. 23, at 7 P. M. A missionary sermon, with collection, on Wednesday, Oct. 25, at 7 P. M.—Ar. Com.: E. E. Lantz, R. D. 4, Madison, Kans., Sept. 1.

Mound Valley met in council Sept. 2. Our elder being absent, Brethren Jacob Noher and J. S. Clark presided. Confederate letters were granted to Brethren J. F. Campbell and Will Franklin were chosen as delegates to District Meeting; Sister Myrtle Bowser and Bro. John A. Campbell delegates to the Sunday-school Meeting. Brethren Barnhart Racus and Jennie Franks, delegates to the Christian Workers' Meeting. Our love feast will be held on the second Saturday Oct. 8. Our love feast will be held Oct. 31. We had our annual Sunday-school picnic Aug. 31, at Lake Side Park.—Ella Bell Belmont Ave., Parsons, Kans., Sept. 6.

Monona met in council Sept. 2. Our elder, Bro. O. Button, presided. We decided to hold our love feast Sept. 16, at 5 P. M. Our series of meetings, commencing Dec. 1, is to be conducted by Bro. Jesse Ober.—Ella Bell, R. 3, Monona, Kans., Sept. 4.

Wellington.—We expect Bro. M. S. Frantz, of Hartman, Colo., to begin a series of meetings, here at this place, Sept. 26, and close with a love feast Oct. 7. Bro. John Rowland, Cheney, Mo., was with us Aug. 26. He gave a talk at Madison in the morning, and at the close of the meeting in the evening. We would be pleased to have others stop with us over Sunday. Our Fellowship Sunday-school Convention will be held at this place Sept. 3.—Ellen Quakenbush, R. 3, Olpe, Kans., Aug. 28.

MARYLAND.

Longmeadow.—We held our council Aug. 12, with our elder, Eld. Levi Trout, presiding. Bro. A. Rowland was elected delegate to District Meeting, with Bro. H. R. Rowland, alternate. Our series of meetings, conducted by Eld. John Rowland, closed on Sunday evening, Sept. 3. During the greater part of the meeting the weather was very inclement, yet we had a good, spiritual meeting. Two were born into the kingdom, and others are counting the cost.—C. Mac Rowland, R. D. 6, Hagerstown, Md., Sept. 6.

Pipe Creek.—Our series of meetings began Aug. 20, conducted by Eld. Wm. Stover, of Mexico, Ind. During the first week we were blessed with more rain than we had for quite a long time, which was needed. The second week

we had rain and floods day after day, so that we were obliged to leave the meeting by which we were sure, as we think much good could have been done. One was baptized today, Sept. 2 we held our council. Eld. C. D. Bonnard presided. Elders Uriah Bixler and J. J. John were present. Bro. W. C. Englar and wife were ordained to the eldership. Bro. Englar has lately returned from the hospital, where he had been operated on for appendicitis. He is now recovering nicely.—Elmia J. Englar, New Windsor, Md., Sept. 6.

MICHIGAN.

Black River.—Our church met in council Sept. 2, with our elder, Bro. M. Smith, presiding. Bro. Smith preached for us Sunday morning and evening. Our love feast was appointed for Oct. 7 at 10 A. M. Subject, the Spirit of the Comforter.—Mrs. Hirlan, Mich., to conduct our series of meetings in January. Since our last report two letters have been granted. We have just finished repairing our church, much improving its appearance.—Nellie Fisher, 3, Box 24, Sterling, Mich., Sept. 6.

Marion.—We have been enjoying a feast of spiritual things since our last report. The Ministerial, Sunday-school and District Meetings, held at Harlan, were very interesting. I am glad to say that each year, at our District Meeting, the brethren and sisters are more filled with the Spirit, and the meeting has aroused much interest in the community. Four have been added to the district since our last report, one being held at Homestead every two weeks, on Saturday evening and Sunday evening. They also have a flourishing Sunday school and Christian Workers' Meeting each Sunday. We also have Sunday-school morning and evening each Sunday, and at the Harlan house each Sunday. Our Sunday-school secretary reported encouraging attendance.—Mrs. Rosa Weller, Copemish, Mich., Sept. 6.

MINNESOTA.

Lewiston.—All those attending the District Meeting of Northern Iowa, Minnesota and South Dakota are requested to bring their "Songs of Songs" as we are going to use a book at the coming District Meeting, which convenes Oct. 4, at 2 P. M.—Edith Wolmer, R. D. 1, Lewiston, Minn., Sept. 6.

Worthington church met in quarterly council Sept. 2, with Bro. J. Scheffler, presiding. We had one letter granted. Bro. Frank Williams was chosen delegate to District Meeting. Our love feast will be held Oct. 28, beginning at 1 o'clock. We decided to have a "quarterly program" on Thanksgiving evening. We have an enrollment of twenty-three of the "good fight." We decided to send out our missionary money to Winona, this quarter. Sister Alma Schulz was money missionary solicitor.—Minnie Scheffler, Worthington, Minn., Sept. 6.

MISSOURI.

Aurora.—There are hundreds of men and women, here in Southwestern Missouri, who need the Gospel just as much as anywhere else. By my recent visit to Aurora, the place where I lived in years gone by, I found men and women that had not been to church for five years. There is a good united church of eight members, and held two love feasts there, but all the members have died or moved away except one sister, three of their children have expressed a desire to hear the Brethren preach again. Now, who will come and settle in this grand section to people this church and mission, duly intend to move back to Oklahoma this fall. We have about seventy acres of land. This is a high healthful section, well watered, and with lots of wood. Corn crops are fine. It is a splendid fruit district. Peaches are a heavy crop. Who will come and help us?—J. Fortner, Aurora, Mo., Sept. 3.

Mount Hermon.—Bro. Chas. M. Yearout came to us Aug. 15, and began revival meetings, which closed Sept. 3. He preached 18 times. Three were received into the church. Yearout surely put the people to thinking. Sept. 2 twenty-eight members met around the Lord's table. Bro. Yearout is home-looking-on, had never seen the administration of these ordinances before. Only five members in the church failed to be present.—Grace Valley, Mo., Sept. 4.

Shelby County.—Bro. Chas. Walter was at our place over Sunday, and preached three interesting sermons. He was elected on Sunday morning was, "God's Gift to Us and Our Gift to God." Bro. Walter preached with earnestness and much power.—Ethel Bryan, Clarence, Box 1, Shelby, Mo., Sept. 7.

Shoal Creek church met in council Sept. 2. Our elder not being present, Bro. J. Kirkbright presided. Bro. Delp began a series of meetings Oct. 21. We will have our love feast at his place the following Sunday. Bro. Kirkbright was to represent us at the District Meeting. Bro. Jos. Gray will be our delegate to the Sunday-school Convention.—Mary Kirkbright, Fairview, Mo., Sept. 4.

Smith Fork church met in council Sept. 2, with Eld. J. S. Kline presiding. Several letters were granted. Brethren John Sturgis, D. D. Sell, and E. L. Shoemaker were selected on a committee to look after the ministers at time of meetings. A call was made for the District Meeting next year. Bro. Barnhart was elected delegate. Sister was delegates to District Meeting; Brethren Frank Shirk and Ezra Mohler, delegates to the Sunday-school Meeting. Bro. Kline named are also to act as delegates to Christian Workers' Meeting.—Emma Williams, Plattsburg, Mo., Sept. 5.

NEBRASKA.

Bethel church met in council Aug. 15. Brethren Edgar Rothrock and P. D. Beck were chosen delegates to District Meeting, which is to be held near Arapahoe. Our love feast will be held Oct. 14. We held a Harvest Meeting Aug. 31, which was well attended. An address by Bro. Jacob Beery, of Waterloo, Iowa, was much enjoyed. Bro. Lichty commenced a series of meetings at Bethel church Sept. 3. His sermons were inspiring. On Tuesday evening, Sept. 5, Bro. D. P. Hoover, of Waterloo, Iowa, came. He preached an excellent sermon.—Anna Lichty, Carleton, Nebr., Sept. 6.

Lincoln church met in council Aug. 25, to make preparations for our love feast. One letter was received. We retain our minister, Bro. R. Thompson, indefinitely. We will hold our love feast. We had a very good meeting. Fifty-two members communed. On Sunday morning we held our Sunday-school Convention. In the afternoon we held our Christian Workers' Meeting. Four churches of Eastern Nebraska have joined together to hold these meetings every three months, and that brings the meeting once a year to each place. There was but one minister present at all these meetings except our home workers.—Mrs. Caroline Brown, Lincoln, Nebr., Sept. 6.

Notice to the Members of the District of Nebraska.—All persons desiring to attend the Sunday-school Meeting of District Meeting, to be held at Octavia, beginning Sept. 30, and desiring to be met at Schuyler, Nebr., will please notify the Secretary of the Lodging Committee by mail, or by time of their arrival.—S. G. Mishler, Secretary of the Lodging Committee, Octavia, Nebr., Sept. 5.

Red Cloud.—Our love feast will be held Nov. 25, to be followed immediately by the Annual Meeting, held by Bro. Aaron Soltenberger, of Beatrice.—J. E. Jarboe, Red Cloud, Nebr., Sept. 5.

Silver Lake church met in council Sept. 2. Our elder, P. T. Grabill, presided. New officers were elected for the coming year. Bro. P. T. Grabill was chosen as our elder; also as delegate to District Meeting, with Bro. Sam Grabill as alternate. Bro. Jas. Wagoner will be with us after District Meeting, to hold a series of meetings. Our love feast will be Oct. 14. Collection.—Mrs. Elizabeth Eller, R. D. 2, Box 37, Roseland, Nebr., Sept. 4.

OHIO.

Bear Creek church met in council Sept. 6. Our elder, Bro. J. W. Doughley, presided. One letter was received. We decided to have our next series of meetings to begin the first of August; also to have Bro. Joseph Studebaker conduct a singing school for us. Some new song books, "Songs of Songs," are adopted. Bro. John Keons and wife and Bro. Albert Teeter were duly instituted into the office of deacon. Bro. Henry Eby was duly elected to the office of minister. Sister Sylvia Fibrun and wife were advanced to the second degree of the ministry.—Mrs. Elizabeth Hoffman, R. F. D. 44, Canal Dover, Box 38 Smith, R. D. 14, Dayton, Ohio, Sept. 7.

Bethel church met in council. Many of our Sunday-school rendered a program, consisting of recitations and songs, after which Bro. G. A. Snider, of Lima, Ohio, preached for us. This was the beginning of a three-weeks' series of meetings. There was no conversions, but we think the fruits of these meetings will be manifested in the future. Aug. 30 Bro. J. T. Kaylor was elected to the ministry. He and his wife were duly installed. Brother and Sister Kaylor are the parents who will sail for the India Mission field this fall. We met in council Sept. 2, Bro. Kaylor in the chair. Bro. Snider, our orator. Two letters were received and one granted. We decided to have our next series of meetings to begin the first of October, with Bro. Guthrie, Ada, Ohio, Sept. 7.

Covington.—Last Sunday our church services were well attended, the Sunday-school and preaching. Bro. Wolfe, in the afternoon we baptized three. On Tuesday evening we had a missionary meeting of more than usual interest. Our pastor referred to some things which, in his judgment, should be done. Among them was the suggestion that we pray for the future good of the cause here.—Elizabeth D. Rosenberger, Covington, Ohio, Sept. 6.

Dayton Circle.—The members of the Summerford, Madison County, church met in council Aug. 20, at 2 P. M., Bro. L. R. Speitz presiding. We had one letter granted. Love feast, Sept. 2 P. M.—Elsie Wingert, R. D. 1, Box 175, Springfield, Ohio, Sept. 6.

Hickory Grove.—Sept. 2 our church met in council at the Dutch Creek church. Eld. Isaac Hoover presided and then it was decided to provide some Sunday-school rooms for the Church of Hickory Grove. Bro. Jacob Coppock was elected and J. E. Earnhart, who ordained Brethren A. S. Neher and J. B. Gump to the eldership. Bro. Jacob Coppock was chosen as our housekeeper and Bro. Jacob Coppock, delegate to Nancone City, Ohio, Sept. 6.

Lordstown church met in council Aug. 30, with our elder, Bro. H. H. Christian, presiding. Four letters of membership were granted and one letter granted. Sister Ida Hoffman started the new song book, "Kingdom Songs." We will hold a singing class in our church, Bro. Joseph Studebaker, of Lima, Bro. Studebaker, of Indiana. July 16 Sister Hettie Stauffer gave us two very interesting talks, both morning and evening, on "Our Heavenly Home Land. Our Harvest Meeting was held Aug 9, Bro. S. S. Smith, of Sidney, Ohio, delivered the address. We had a splendid meeting. Aug. 27 we had Brethren C. C. Ellis and J. A. Crowell, of Huntingdon, Pa. Bro. Ellis gave us a splendid sermon. Bro. Crowell will be with us again Sept. 3, to preach for us.—Marta Miller, Bradford, Ohio, Sept. 6.

Portage.—We have decided to recall our love feast for this fall. It will be in the spring.—Mrs. Josephine Bowser, Mrs. Mary Myers, Mr. Myrtle Dauterman, Portage, Ohio, Sept. 4.

Salem.—Bro. J. Homer Bright and wife were with us over Sunday. We commenced a class in the Sunday-school hour to talk to the school, which was much appreciated by all, after which Bro. Bright preached to a large and attentive audience of earnest listeners. In the evening we had an informal meeting at the home of Bro. Bright's parents, including Brother and Sister Bright. It was a very solemn meeting. Brother and Sister Bright have been greatly experienced before. Our future prospects are bright. Bro. J. Homer Bright and wife left Sunday morning for Indiana, where they will spend the week at Bethany, before starting to China.—John H. Rinehart, Union, Ohio, Sept. 7.

Sugar Grove.—Bro. J. H. Brubaker, of Union, Ohio, recently closed a two-weeks' series of meetings at this church. The interest was good throughout. Bro. Brubaker is a good and an immediate result seven turned their faces Zionward. Our council was held Aug. 26. Church officers were elected. A report of the annual visit was given. The clerk's yearly report showed a net gain of seven by reception, two restored by baptism, nine by letter, and three letters were granted. Two members were reclaimed and there were two deaths. At present we have a membership of 370.—J. W. Byerly, Lima, Ohio, Sept. 4.

Upper Stillwater.—It was our pleasure to have with us Bro. N. E. McKimmey, our former pastor, who resigned a year ago on account of ill health. We were glad to welcome him at a time when we can have him with us again. Sept. 3 Bro. McKimmey preached for us in the morning. Sunday-school and evening along nicely, with good attendance and interest.—Fay Kaser, 402 Howard St., Piqua, Ohio, Sept. 4.

Trotwood.—Sept. 3 Bro. B. F. Heckman began a series of meetings at this place. He preached twenty-seven good sermons. Aug. 27 Bro. Heckman preached a sermon for men only, in which he explained the wickedness of Chicago and other cities. Twenty-eight were received into membership. Five of the converts are heads of families, the others are young people. Bro. Heckman will return soon.—Ira C. Conover, Trotwood, Ohio, Sept. 5.

Upper Stillwater.—We met in council Sept. 2, at 10 A. M. Our elder, Bro. D. D. Wise, presided. One letter was received and three were granted. We have decided to secure a brother to conduct a singing school in the near future. We have also arranged for a series of meetings to commence Oct. 1.—Ella Cable, Lock Box 79, Bradford, Ohio, Sept. 6.

OREGON.

Williams Creek.—Our church was organized last spring, and since then has had a very successful existence. We are now about completed and all paid for. The dedication services will be held, and a love feast Sept. 30. We have preaching every Sunday (except the fifth Sunday); also Sunday-school every Sunday evening. We have the prospects to build up a good church. Grants Pass, twenty miles distant, is our nearest railroad station, but we have a daily stage and mail.—Jacob P. Moonaw, Williams, Oregon, Sept. 4.

PENNSYLVANIA.

Carson Valley.—We met in council Aug. 26. Four letters of membership were granted, and the regular business was transacted. We decided to elect a deacon in the near future. Bro. L. B. Benner was appointed as our elder for the next two years.—Elsie Hoover, R. D. 3, Duncansville, Pa., Sept. 6.

Chambersburg.—Our church is still growing in interest. Bro. D. Hoover preached excellent sermons for us on Sunday morning, Aug. 27, and gave a very interesting lecture on "Temperance." Bro. Hershberger, of Gettysburg, Pa., (Concluded on Page 592.)

MATRIMONIAL

"What there for God hath joined together, let not man divide."

Marriage notices should be accompanied by 50 cents

Bulsbolt-Minnich.—By Eld. Lawrence Kreider, at his residence, Aug. 16, 1911, Chas. H. Bulsbolt, of near Mill River, Ohio, and Beasie Minnich, of near Bradford, Ohio.—Levi Minnich, Greenville, Ohio.

Farrow-Eller.—By Eld. Lawrence Kreider, at the bride's home, Aug.-19, 1911, Bro. Chas. Farrow, of Greenville, Ohio, and Sister Elizabeth Neff, of near Arcanum, Ohio.—Levi Minnich, Greenville, Ohio.

Maxey-Laughman.—At the home of the bride's parents, near Enterprise, Kans., Aug. 23, 1911, by the undersigned, Bro. Ernest Maxey and Sister Ida Laughman, both of Brookville, Abilene, Kans.

Milliken-Wedell.—By the undersigned, at the home of the bride's parents, near South Bend, Ind., Aug. 23, 1911, Mr. Ora Milliken and Sister Elizabeth Wedell.—J. W. Grater, 733 Cushing Blvd., South Bend, Ind.

Sites-Miller.—Aug. 19, 1911, by the undersigned, at the home of the bride's parents, Bro. Jacob Sites and Sister D. E. Miller, of North Manchester, Ind., Bro. D. B. Sites and Sister Ruth Miller.—Lizzie Wagoner, North Manchester, Ind.

Small-Laughman.—By the undersigned, at the home of the bride's parents, near Enterprise, Kans., Aug. 24, 1911, Bro. Fred P. Small to Miss Jennie G. Laughman.—D. H. Baker, Hanover, Pa.

York-Boyer.—By Eld. John Zuck, at his home, near Clarence, Iowa, Aug. 24, 1911, Bro. Geo. D. York, of Cedar Rapids, Iowa, and Sister Bessie B. Boyer, of Clarence, Iowa.—John Zuck, Clarence, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bailey, Sister Susie Corinne, infant daughter of Prival James and Lucy Bailey, born Feb. 19, 1911, at her home near Ibeleton, Va., aged 6 months. Services by Bro. Dennis Wolfe, assisted by Eld. J. M. Fairfax.—Mrs. Lucy Bailey, 13: 2: 4: 8; 6: 1.—Eva Hinegardner, Midland, Va.

Baker, Ida Clarence Vernon, died at the home of his father, Bro. Samuel S. Baker, in the bounds of the Snake Spring Valley congregation, Aug. 12, 1911, aged 24 years, 6 months and 28 days. Bro. Baker had gone to Canada over a year ago, where he took up a homestead. While here he took with consumption. His father was sent for and he brought him home, but he only lived a few days. He was a member of the Church of the Brethren for several years. He will esteemed by all who knew him. His mother died more than a year ago. He is survived by his father, two brothers and two brothers. Interment in the Snyder cemetery in the Snake Spring Valley congregation. Funeral services by the deacon church by Elders Wm. Bitchey, D. M. Vanhorn and J. P. Snyder.—Eld. Jacob Baker, Everett, Pa.

Boucher, Bro. Roy Lee, died in the bounds of the Middle Creek church, Centerville, Pa., Aug. 25, 1911, aged 1 year and 11 months and 13 days. The little one went into the river at Otto Pyle, and in his effort to cross the stream became bulgiated and was drowned. Bro. Pyle, in which he was quite young. He graduated at the California Normal School, San Jose, Cal., in 1910, and had a special disposition he endeared himself to those who knew him. He is survived by his parents, one brother and one sister. Services at the Middle Creek church by the writer. Interment in the cemetery near Edmund Hoover.—Jacob Hoover.

Brendle, Sister Rachel, died within the bounds of Quemahoning congregation, Stoystville, Pa., Aug. 27, 1911, aged 73 years and 10 days. Services in the writer's own church at Side. Interment at the same place.—P. J. Blough, Hooversville, Pa.

Brubaker, Bro. Aaron, born near Cornwall, Lebanon Co., Pa., March 17, 1837, died at his home in Lititz, Aug. 26, 1911, 6 months and 9 days. He was the oldest of a family of eight children, and was born, lived and died near where he died. He was married to Maria Hoke Dec. 19, 1867. To this union three children were born, one preceding him in death. His wife survives. He is survived by his wife, one son and one daughter. His son, Bro. A. H. Brubaker, has been serving the Lititz church as elder for about ten years. Bro. Aaron died suddenly. He left home at noon Aug. 20, in good spirits, and went to the barn to do his chores, as he was his wife, he fell over and died in a few seconds. Services in the Mingo house by Eld. John Eberly, assisted by Eld. Henry Eby and Bro. J. L. Wilhelm. Interment in the adjoining cemetery. Text, Revelation 14: 13.—Mrs. Z. Brubaker, R. 2, near Lititz, Pa.

Brubaker, Lorett Frances, little daughter of Otto and Bessie Brubaker, born Dec. 31, 1910, died Aug. 26, 1911, death while visiting at the home of her uncle, Mr. Mandkin Barnhart, near New Carlisle, Ohio, July 31, 1911, aged 7 months and 25 days. Interment in the Bethel cemetery. She leaves her parents, Services at the New Carlisle house by Eld. David Zuercher, assisted by Eld. J. A. Springhetti.—Mrs. Ida Agg, Arcanum, O.

Clifford, son of Brother Frank and Sister Rosa Long, died Aug. 23, 1911, aged 2 years, 11 months and 8 days. His death was caused by an accident. After short services at the parents' home by the entire family, he was found in the barn, in a feed flue, but the spirit had flown to the bosom of Him who is a feed flue, but the spirit had flown. He is survived by his parents, grandmother and two sisters. Services at the Indian Creek church by the home ministers.—Hannah R. Shirk, Versfield, Pa.

Cohring, Sister Elizabeth, nee Golloway, born Aug. 27, 1836, died at her home in Elkhart, Ind., Aug. 24, 1911, aged 74 years, 11 months and 28 days. She was united in marriage to Bro. Wm. Cohring June 26, 1856. She leaves her husband, two sons and four daughters. She united with the Church of the Brethren in Concord township in 1875. She was a patient sufferer. Services in the Concord church by Bro. J. W. Harshbarger. Interment in the adjoining cemetery. Text, Psa. 23.—Lillie Walker, Liberty, Ill.

Empsweiler, Sister Sarah Catharine, nee Maphis, born Sept. 4, 1838, died Aug. 29, 1911, at the home she went of Woodstock, Va., aged 72 years, 11 months and 29 days. She was a consistent member of the Church of the Brethren for a number of

FINANCIAL REPORT

The General Mission Board acknowledges the receipt of the following donations for the month of July, 1911:

World-Wide.

Ohio—$639.36.
Northeastern District, Individuals.
Estate—Esther H. Baker, $500; Elizabeth Harshman, $2; D. F. Eby, $1. ..... 503 00
Southeastern District, Congregation.
Dunkard Bottom, $10; Daniel Hock, Anna Snavely, $15; Daniel Hock, $10; Anna Neubert, $1 ..... 36 00
Southern District, Individual.
Ruth Delk (marriage notice), 50c. 50
Indiana—$70.05.
Northern District, Congregation.
Maple Grove 19 00
Elias Pashbaugh, $7.50; Addie Olinger, $1.34; Nora Whitmer, $1. ..... 9 84
Middle District, Congregation.
Burnetts Creek 20 00
C. F. and Ida L. Sink, $10; W. Wilfort, $5; Mary Andrew Pash, $1; Geo. Sotsing, $1; Frank Morris, 75 cents; Ruth Kesler (marriage notice), 50 cents. 18 21
Pennsylvania—$44.51.
Southern District, Individuals.
Solomon Strauser, $5; A. Brother and Sister, $1.75; Mrs. S. F. Risman, $1; J. H. Keeny, $1. ..... 19 75
Middle District, Congregations.
Spring River, $26.76; Leamersville, $5. ..... 31 76
Rachel Christner, $1; Eleaner J. Brumbaugh (marriage notice), 50 cents. 1 50
Western District, Congregation.
Greensburg (marriage notice), 50c. 50
Virginia—$31.00.
Middle District, Individual.
Solomon Strauser, $5; A Brother and Sister, $1.75; Mrs. S. F. Risman, $1; J. H. Keeny, $1. ..... 8 75
Middle District, Congregations.
Spring River, $26.76; Leamersville, $5. ..... 31 76
Rachel Christner, $1; Eleaner J. Brumbaugh (marriage notice), 50 cents. 1 50
Western District, Congregation.
Greensburg (marriage notice), 50c. 50
Louisiana—$25.00.
Southern District.
Flora E. Myers, $1; W. B. and Pearl Myers, $1 ..... 2 00
Maryland—$22.70.
Eastern District, Individuals.
Wm. H. Swan, $2; J. S. Geiser (marriage notice), 50 cents. Thos. C. Ecker, 20 cents. 2 70
Middle District, Individuals.
Clara A. Mullendore, $10; A Sister, $10. ..... 20 00
Iowa—$20.00.
Northern District, Individuals.
J. D. Geagy, $2; S. A. Powers, $1. ..... 3 00
Middle District, Individual.
W. L. Buckingham (marriage notice), 50c. 50
Southern District, Individuals.
W. H. Hack estate, $13.39; Mattie J. Simmers, $2; Simon Arnold, $1. ..... 16 39
California—$21.00.
Northern District, Individual.
"A Sister" 1 00
Southern District, Individuals.
C. E. Davis, $15; R. J. Vanimus and wife, $5. ..... 20 00
Missouri—$10.50.
Middle District, Individual.
Mary M. Dick 50
Southwest District, Individuals.
Elmer E. Byrd, $5; "A Sister," $3; Martha Houston, $2. ..... 10 00
Illinois—$10.00.
Northern District, Individuals.
John Weber and wife, $5; A Sister, $2; A. C. Wieand, $1. ..... 8 00
Southern District, Congregation.
Oakley 2 00
Oregon—$10.00.
A Sister, $5; Mrs. A. J. Swingle, $5. ..... 10 00
Oklahoma—$8.05.
Washita 4 05
C. C. Clark 4 00
Kansas—$7.00.
Northern District, Individuals.
James Sprandl and wife 2 00
Southeastern District, Sunday-school.
Grenola 4 61
Southwestern District, Individual.
Isaac B. Garst, $1; J. J. Yoder (marriage notice), 50 cents 1 50
Washington—$5.00.
Mother and boy 5 00
Nebraska—$2.50.
Wm. and Ruth McGaffey. 3 50
North Dakota—$3.00.
Sunday-school.
Williston 7 76
D. A. Hufford, $1; Paul Mohler (marriage notice), 50 cents 1 50
Virginia—$2.00.
First District, Individual.
Mary Ann Hylton 50
Second District, Individuals.
S. H. Miller, $1; James K. Wright, $1. ..... 2 00
Michigan—$1.00.
J. H. Andrews 1 00
Arkansas—$1.00.
F. E. Bench 1 00
Colorado—$1.00.
Western District, Individual.
O. M. Mohler 1 00
New Mexico—$1.00.
H. Sweets 1 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
Total for the month. ..... $ 839 32
Previously reported. 4,439 99
Total for year so far. $15,978 01

INDIA ORPHANAGE.

Pennsylvania—$25.00.
Eastern District, Individual.
Baron S. Hershey ..... $ 10 00
Southern District, Sunday-school.
Meyersdale 40 00
Western District, Christian Workers' Meeting.
Mercersburg 5 00
Indiana—$40.00.
Middle District, Christian Workers.
North Manchester 20 00
Sunday-school.
Primary Dept. North Manchester, ... 10 00
Chorrapapalle, ... $ 2 15
Colorado—$3.00.
Southeastern District, Individual.
H. H. Weaver, ... 1 00
Total for the month. ..... $ 119 93
Previously reported. 1,255 98
Total for year so far. ..... $ 1,375 91

CHINA ORPHANAGE.

North Dakota—$45.55.
White Rock, ... $ 45 55
Total for the month. ..... $ 45 55
Previously reported. 9 10
Total for year so far. ..... $ 54 65

COLORED MISSION.

Indiana—$60.00.
Southern District, Individual.
Richard Cunningham, Lynn ..... $ 30 00
Illinois—$2.00.
Northern District, Individual.
A Sister, ... 2 00
Total for the month. ..... $ 32 00
Previously reported. 39 00
For the year so far. ..... $ 71 00

JERUSALEM MISSION.

Illinois—$2.00.
Northern District, Individual.
A Sister, ... $ 2 00
Total for the month. ..... $ 2 00
Previously reported. 1 00
For the year so far, ... $ 3 00

COLORADO CITY CHURCHHOUSE.

Kansas—$2.00.
J. H. Saylor $20; Norman Flora $1; Mrs. Lucy Miles, 25 c; W. Larson, 25; C. M. Snyder, $5; Mary E. Needles, $1; J. E. Miller, $1; Mary Hoyt, $2; Chas. A. Miller, $1; Ellen Meyers, 25 c. 52 75
North Dakota—$34.35.
Sunday-school, $6; W. E. Tompkins, 25 cents; Jacob Hoffman, $1; Jno. B. Crist, $1; G. W. Shively, $1; Mrs. Silvia Shively, $1; E. Rhodes, $1; W. H. Rhoads, $1; Add Rhoads, 10 cents; Mary Higgins, 25 cents; J. S. Simon, 50 cents; S. S. Blocher, $1; D. A. Hufford, $1; Christian Workers, $1; Allan, $1; D. C. Geiger, $1; W. E. Burns, $1; Jno. Thorner, 25 cents; A. N. Johnson, $1; H. L. Burns, 25 cents; Sister Burns, 25 cents; Roy Long, $1; B. E. Johnson, 50 cents; Ed. Thoe, 25; Jno. Hoffman, $1; Sister Hilton, $10; Henry Shuster, $2; A. F. Hecker, $5. ..... 34 95
Total for the month. ..... $ 87 70
Previously reported. 490 65
Total for year so far. ..... $ 578 35

DENVER COLORED WORK.

Iowa—$351.05.
A. J. Hodgson and wife, $6; N. S. Eby and wife, $3; Laura Crouse, $1; Eva Wright, $1; A. F. Wright and wife, $20; R. W. Beutall, $10; O. E. Hartsough, $5; C. P. Hartsough, $5; J. Wicks, $2; A. F. Rehrs, $1; J. H. Wircox, $1; A. Brother and Sister, $1; B. Sheaffer, 25 cents; John Reiste, 25 cents; Ida Hartman, $1; Nina Messamer, $1; Mary Messamer, $10; C. Hartsough, $1; Mrs. Hartsough, $2; Hannah Hall, $1; Mrs. Mary Stine, $1; Samuel Badger, $1; Pell Pashbaugh, $1; Mrs. Wife, $5; O. S. Nickles, $5; W. W. Peters, $1; Mrs. Ella Peters, $1; Eva, $1; Irving Haughtelis, $5; Jacob Deardorff and Wife, $5; Anna Rex, $3; B. Ankrom, $2; E. D. Fissel and wife, $3; Jacob Long, $1; John Long, $1; Chas. Diehl, $1; F. M. Diehl and wife, $2; Curt Forney and wife, $2; Helen Mc-Clellan, 50 cents; Melinda Warner, 25 cents; J. A. Myerly, $1.25; Myra Austin, 50 cents; E. P. Caslow, $2.56; Ida Caslow, $2; J. Caslow, $1; Mrs. Ida Zeb, $1; Patience Whitabel, $1; Jno. Hoffman, $1; Mrs. Jno. Hoffman, $1; Jacob Keiser, $1; W. P. Kerr, $2; J. W. Keiser, $1; W. P. Kerr, $2; J. W. Brower, $2; Otis Potter, $1; Mrs. Potter, $1; Sister Hilton, $10; Mrs. E. A. Smith, $1; Isaac Shelly, $2.85; A. Brother and Sister, $1; Mrs. Mary Shelly, $1; Mary Jemison, $1.50; Maud Williams, 50 cents; Sarah M. Yoder, $1; F. B. Hutchison, $1; Mrs. Williams, $1; D. F. Shelly, $5.20; Missouri Wonderful, 25; Glennie Williams, 25 cents; Addie Bales, 1; Hannah Hall, wife, $1; Mrs. Wonderlick, 50 cents; R. F. Gillam, $1; Sister Hilton, $10; Earl Wright, son, $2; Ida M. Brown, $1. ..... 351 05

Idaho—$60.00.
Lower Twin cong., $14.50; Upper Twin cong., $4.50; Lucetta cong., $33.75; W. C. Royer, $5; Mary Kloepfer, $1; Ezra Royer, $1. ..... 60 00

Iowa—$3.00.
Ira Martin, 25 cents; Wm. Whikler, 50 cents; Mrs. Ella Peters, 25 cents; S. Oder, 25 cents; James Murray, 50 cents; H. B. Yoder, 10 cents; A. C. Bowman, $5; David Worst, $2; Joseph Kesler, $1; Mrs. M. Wood, $1; S. M. Friend, $1; John Yoder, $2; A. Grisinger, $1; W. F. Warner, $1; S. E. Miller, $1; F. Garver, $1; J. H. Miller, $1; Jacob Hoffman, $1; C. M. Myers, $1; Nicholas Martin, $5; Lizzie Coble, $2; W. J. Leecberg, $1; W. J. Wiley, $1; Susan Rudy, $1; Sarah Shidler, $2; G. A. Cassel, $2; A. L. Hlysbaugh, $2; Jacob Beaghly, $2; H. W. Martin, $5; C. Hartsough, 75 cents; A. Brother, $1; J. J. Beaghley, $1; A. G. Dague, $5; Chandler Miller, $1; David Miller, $5; L. Thomas, $4.50; Ida Heim, $1; Mrs. Hartsough, $1; Mrs. Hartsough, $1; Mrs. L. T. Bailey, $1.50. ..... 220 75

Kansas—$2.00.
Ira Frantz, 50 cents; John Masters, $1; Mrs. Mary Allen, 50 cents. 2 00

Nebraska—$1.00.
Bertha F. Shetter, 50 cents; P. E. Spicer, $1; Mrs. W. W. Justice, $1; B. A. Myers, $2; R. E. Deardorff, 50 cents; Mary Miller, $1; S. Schmidt, $1; H. Hutchison, $1; E. E. Hoffman, $2; Easter Shetter, $1; Mrs. David Hoffman, $1; Paul Lenhart, $2; Willing Workers' Class, Shaunee Creek cong., $1. ..... 70 55

Washington—$79.77.
H. M. Rothrock and wife, $3; J. U. G. Shumaker and wife, $2; Ethel Kleut, 25 cents; E. A. Thomas, $1; John Reese, $1; E. J. Lehr, $2; Mrs. S. F. Hylton, $5; Joe Myers, $2.50; E. L. Whitelief, $1; Mrs. Whitelief, $1; Sister Flory, 75 cents; Alice Christlieb, $15; Geo. Vaughn, $1; Mrs. J. S. Secrist, $4.50; John Boone, $1; Jacob Boone, $1; Mrs. Jacob Stanley, $5; Finley Michael, $1; Sister Robinson, 25; Mrs. Robinson, 25; Virgil Martin, $2; W. C. Lehman, $5.50; J. S. Flora, $1; Mrs. Flora, $1; Mrs. M. S. Price, $5; C. A. Wagner, $5.50. ..... 72 77

Oregon—$23.00.
J. C. Norris, 50 cents; J. F. Mumford, $1; Mrs. Mumford, $1; Sister Bowman, $1; R. McCrackin, 50 cents; Sister Mumford, 50 cents; Mrs. Mary Mumford, 50 cents; Sister Wagner, 50 cents; D. Rood, 50 cents; Mrs. Rood, 50 cents; Cash, 50 cents; Mrs. Cash, 50 cents; N. Hewitt, $1; Ernest Root, $1; I. Root, $1; A. Root, $1; Mrs. A. Root, $1; Joel Root, $2; H. K. Root, $2; Susana Root, $1; Mrs. Agnes Root, $1; Mrs. Otto, $1; Sister Lool Hughes, $1; C. C. Nighswonger, $1; A. Lehr, $2; L. Hartley, $1; L. Lett, $1; E. F. Barklow, $1; Mrs. Barklow, $1; R. Mavity, $2; S. S. Reed, $5; T. L. Knight, $1; A. Lehr, $2; Mrs. Wm. Chandler, $1; Thomas and Lizzie Sarkioe, $1; A. F. Lehr, $2; Mrs. Gant and wife, $5; Gustave S. Bruer, $1; N. E. Miller, $1; Christine Root, $1; S. Bruer, $2; E. J. Michael, $5; Sister Hilton, $10; Mrs. Stephens, $1; Sister M. R. Chandler, $1.70; Nellie Root, $1; Mrs. Hartsough, 10 cents; J. Hartsough, 10 cents; Perrina Root, 10 cents. 69 25

Missouri—$1.00.
Mattie Randall, ... 1 00

Missouri—$50.00.
C. A. Lentz, ... 50
Total for the month. ..... $ 796 02
Previously reported. 924 33
For the year so far. ..... $ 1,720 49

CHICAGO SUNDAY-SCHOOL EXTENSION. General Fund.

Ohio—$10.50.
Children's Day.
Bremen Sunday-school, $5.50; Ekker Sunday-school, $5. ..... $ 10 50

Indiana—$8.30.
Country Church.
Bachelor Run Sunday-school, $5.30; West Goshen, $3. ..... 8 30

Virginia—$6.64.
Plaindealing Sunday-school, ... 6 64

Iowa—$6.42.
Spring Creek Sunday-school, $5.17; Irma Sisling, 25 cents. 6 42

Illinois—$5.08.
Cherry Grove Sunday-school, ... 5 08

Minnesota—$2.50.
Worthington Sunday-school, ... 2 50
Total for the month. ..... $ 39 44
Previously received, ... 171 02
For the year so far, ... $ 210 46

Washington Extension Fund.

Washington—$1.00.
Harrison ..... $ 1 00

Pennsylvania—$1.00.
Unknown 1 00
Total for the month, ... $ 2 00
Previously received, ... 113 02
For the year so far, ... $ 120 02

CHRISTIAN WORKERS' FUND.

In the report of Annual Meeting Collection, a sum was credited to Conference Sunday-school Session, which should have been credited to Christian Workers' Fund:

The $5.00 credited in the report of Visitor under Indiana, Northern District, Sunfield Congregation, Christian Workers' Meeting, should have been credited Sunfield Sunday-school.

The $10 which was credited in the August Visitor under Iowa, Northern District, Cedar Grove, Iowa, should have been credited to Sister Susanna Goon, Iowa.

DEATHS.

Fauber, Bro. Cornelius, died Aug. 9, 1911, at the home of his daughter, Sister Ida Hoover, three miles north of Woodstock, Va., in the bounds of the Woodstock congregation, after an illness of several months of a complication of diseases, aged 72 years, 11 months and 21 days. He was an exemplary member of the Church of the Brethren for a number of years. His place in the sanctuary was seldom vacant. He was married twice. His widow and two daughters survive by his first wife. Services at the Valley Pike church by Eld. B. W. Neff. Text, Rev. 14: 13. Interment in the cemetery near by.—M. H. Copp, Maurertown, Va.

Foust, Sister Jennie Viola, daughter of Brother Eli and Sister Ellen Foust, died of typhoid fever Aug. 27, 1911, in the hospital at Johnstown, Pa., where she was employed by the Co., Pa., aged 17 years, 4 months and 24 days. She was a member of the church for two years, and was loved by all who knew her. Aug. 13 she was leader in the Christian Workers' Meeting and the same night she took sick. She leaves her parents, one sister and four brothers. Services at the Trout Run churchhouse by Bro. I. R. Pitcher. Text, John 11: 25, 26. Interment in the Nebo cemetery.—Richard A. Dasdorf, Jones Mills, Pa.

Garfield, Sister Mary Elizabeth, nee Hufford, born in Illinois, July 12, 1850, died Aug. 30, 1911, at the home of her son Henry Alexander Garfield Oct. 30, 1869. To this union were born six sons and five daughters. Four of them died. Her husband preceded her twenty-four years ago. She united with the Church of the Brethren in 1879, and moved into Nevada, Mo., about one year ago, she became acquainted with the Christian people and united with that body. She was baptized Jan. 12, 1911, and has since been a very consistent member. Services at the Nevada church, by Eld. Leander Smith. Text, Rev. 14: 12. Her remains were taken to the Oak Grove cemetery in Cedar County for burial.—Mary Smith, 230 North Ash St., Nevada, Mo.

Garst, Daniel Webster, born near Jonesboro, Tenn., June 7, 1841, died at Timberville, Va., Aug. 19, 1911, aged 70 years, 1 month and 4 days. He was married to Miss Fannie Gibson in Mocanipo County, Ill., Nov. 12, 1863. To this union two sons and two daughters were born, all of whom are living.

He united with the Church of the Brethren in the sixties. His wife died Jan. 4, 1901. He was buried in the Brethren cemetery near the Dry Fork church.—Ida E. Teeter, Jasper, Mo.

Hetrick, Maria, wife of P. C. Hetrick, of Putneyville, Armstrong County, Pa., died of heart failure Aug. 26, 1911, aged 72 years, 8 months and 4 days. She is the last of a family of nine children. She leaves a husband and three daughters. Sister Hetrick was a member of the Church of the Brethren for about fifty-five years. For forty-three years she has been the wife and faithful helper of Brother Hetrick, a pillar in the church, serving in the office of deacon for many years. Services by the writer, Sept. 1, on the S. B. Hostetter farm, R. D. 6, New Bethlehem, Pa.

Holler, Catharine, daughter of Eld. Geo. and Lydia Holler, born in Montgomery County, Ohio, April 19, 1842, died July 20, 1911, aged 69 years, 3 months and 11 days. She united with the Church of the Brethren early in life, and her experimental affliction since she was sixteen years old, and for the last twenty-two years of her life she was confined to the Dayton State Hospital, where she died. She leaves five brothers and one sister. Services Aug. 4 at the Lower Miami church by Eld. D. M. Garver, assisted by Bro. John Bowman. Interment in the Bowser cemetery.—Mrs. Lizzie Bowman, Dayton, Ohio.

Horner, Sister Minnie E., born in Shelby County, Iowa, Dec. 15, 1849, died Aug. 12, 1911, in Pittsburg, Kans., aged 62 years, 7 months and 28 days. Her death was due to tuberculosis. Her health began to fail early last fall, but she bore her affliction very patiently until the end. She united with the Church of the Brethren in March, 1892, in which she was a faithful member until death. Services by Eld. W. H. Leasman, formerly in the Brethren's mission work in Turkey, Pittsburg, Kans.

Judy, Mrs. Cynthia, wife of Zebulon Judy, died at her home near Harman, W. Va., Aug. 12, 1911, after a long and severe illness, aged 78 years, 3 months and 12 days. She was a consistent member of the Church of the Brethren many years ago, and lived faithful to the cause they held so dear. Services in the Beaver-dale Christian church by Eld. David Hollinger. Interment in the cemetery near by.—Catharine Hollinger, Greenville, Ohio.

Longanecker, Sister Elizabeth, died at Mt. Olive, within the bounds of Quemahoning congregation, at Hooversville, Pa., aged 81 years and 1 day. Services by the writer. Interment in the cemetery at Stoystown, Pa. She was a faithful member of the church for nearly seventy years.—P. J. Blough, Hooversville, Pa.

Miller, Sister Nancy Jane, nee Garber, born in Montgomery County, Ohio, Dec. 10, 1840, died Aug. 11, 1911. She was married to James S. Miller, of Allen County, Ohio, in 1860, and united with the Brethren church soon after that. She was the mother of nine children, of whom six sons and two daughters are living. One died in infancy. In 1879 the family moved to Vernon County, Mo., and settled on a farm about ten miles northwest of Nevada. Her husband died in 1904. She was a charter member of the Nevada church. I have been the pastor of her church for the last fifteen months, but always felt only as a son in her presence, and often sought her counsel. Services by Eld. N. Oren, of Carthage, Mo., at the Nevada church. Text, Rev. 14: 13, after which the remains were laid to rest in the Click cemetery.—Leander Smith, 218 North Park St., Nevada, Mo.

Philippi, Sister Elizabeth, daughter of Simon and Susan Philippi, born Nov. 13, 1837, died at her home home, Mount Joy, Pa., Aug. 5, 1911, aged 73 years, 8 months and 27 days. Sister Philippi was a consistent member of the Church of the Brethren for many years. She was always ready and willing to do what she could for the cause of the Master. Her parents and three sisters preceded her. Her sister survives. She received the anointing one day before her death. Services at the home of the Brethren, at Rossville Mills, Pa.—Bro. G. E. Yoder assisted by Eld. Joel Gingey. Interment in the Lichty cemetery.—Olive M. Yoder, Meyersdale, Pa.

Smalstig, Sister Charlotte, born in Richland County, Ohio, June 22, 1833, died at her home near Primrose, Williams Co., Ohio, Aug. 5, 1911, aged 78 years, 1 month and 14 days. She was united in marriage to Henry Seaholote in 1859. To this union were born four daughters, three of whom, with her husband and four daughters preceded her. She leaves one son, one brother and one sister, about the year 1851 she united with the husband united with the Church of the Brethren. She lived a faithful Christian life until death. Services by the writer, assisted by Bro. E. M. Rittenhouse. Text, Rev. 14: 13. Her funeral was largely attended.—J. W. Kelser, Alvordton, Ohio.

Smalstig, John, born in Huntington County, Pa., Sept. 24, 1821, died at the home of his daughter, in Algona, Iowa, Aug. 12, 1911, aged 89 years, 10 months and 18 days. He was united in marriage to Susan Brown, Nov. 25, 1847, with whom he lived over sixty-three years. His wife preceded him about eighteen months. Their union was blessed with seven children, two passing over in childhood; the others are all grown and at the funeral. In 1848 he, with his family, came to Iowa, living in Johnson County until 1869, when he settled near South English. Here he continued to live until his companion was taken from him, after which he had his home with his children. Early in life he united with the Church of God," and lived a consecrated Christian life to the end. A few days before death he was stricken with paralysis, from which he never recovered. Services by the undersigned. Text, Deut. 33: 27. Interment in the cemetery east of town.—Peter Brower, South English, Iowa.

Wagaman, Sister Mary, wife of Chas. Wagaman (deceased), born in Franklin County, Pa., May 31, 1818, died in Adams County, Pa., near Cashtown, Aug. 11, 1911, aged 93 years, 2 months and 11 days. She is survived by two sons and four daughters. Her husband preceded her about six years ago. She lived to see the home of her daughter, Emma, burn. About four weeks before her death she called for the elders and was anointed. She was laid to rest in the united cemetery near Good's, Franklin Co., Pa. Services by Bro. B. F. Lightner, assisted by Eld. C. L. Plouts. Text, Rev. 14: 13.—Ida K. Lightner, Gettysburg, Pa.

Wedmore, Bro. John A., born in Highland County, Ohio, Jan. 12, 1835, died at his home in Sedalia, Mo., Aug. 14, 1911, in his eighty-third year. He was a sufferer from cancer for more than a year. In early life he came to Iowa, when he was twelve years of age, and has lived in Missouri over thirty years. He married Miss Lucy Ann Mounce, Dec. 25, 1856, in Schuyler County, Mo. Seven-Parmalee, passing June 30, 1896, in Schuyler County, Mo. Seven-teen children were born to them, five of whom died in infancy. Bro. Wedmore and his wife united with the Brethren church fifty years ago. He was a deacon and a devoted Christian worker in the church. He leaves an aged wife and twelve children. Services at the home by Rev. Adair, the Christian minister, of Cantina. Interment at Ute. His presence will be missed.—S. Schlotman, Missouri Valley, Iowa.

Young, Sister Amanda, nee Coon, born in Franklin County, Pa., died of heart trouble July 15, 1911, in the bounds of the Pleasant View congregation, Kans., aged 67 years. She survived her husband. Services by Eld. J. F. Miller. Interment in the Pleasant View cemetery, Darlow, Kans.—Wilmer Keedy, Darlow, Kans.

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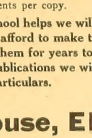

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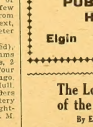

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(Concluded from Page 583.)

was with us on Sunday evening, Aug. 27, and preached a soul-reviving sermon. Our series of meetings will commence Nov. 4, to continue two weeks, and closing with a love feast, Nov. 19.—Blaine Bear, Center St., Chambersburg, Pa., Sept. 6.

Falling Spring—Our church met in council Aug. 26, at 10 A. M. Our elder, Bro. Wm. C. Koontz (who has not missed a council meeting nor a love feast in the Unity-season since that he has resided in this congregation), was absent, owing to the illness of Sister Koontz. A letter of greeting and instruction was read by the writer. Bro. Jacob Hoover was chosen secretary, to take the place of Eld. W. A. Anthony (deceased). Sister J. E. Shrader was moderator of the meeting. *Arrangements* were made to hold our love feast Sept. 30. After partaking of our luncheon, we all assembled at 1 P. M. and listened to a harvest sermon by Bro. J. E. Shrader and others. An offering for Home Missions was also taken.—J. H. Brindle, Kaufman, Pa., Sept. 5.

Lower Cumberland—Our congregation met in council at the Bermudian house Aug. 26. Eld. R. Cook presided. Two solicitudes were granted and one received. Our clerk, Bro. John Speck, is moving to York, and Bro. H. E. Hoke was elected to aid in his stead. A local Sunday-school Teachers' Institute will convene at the Bermudian house Sept. 15, at 7:30 P. M. Bro. Adam Hollinger, of Mechanicsburg, Pa., will be with us in a series of meetings at the Bermudian house, beginning Sept. 28. Our next council will be at the Wolgamuth house, Dec. 30. Our love feast will be held Sept. 9, and Oct. 1, at 10 A. M.—G. W. Harnicher, Dover, Pa., Sept. 5.

Middle Creek—We were glad to have Eld. Tobias Myers in our midst. He is visiting his old associations in this State. Last Sunday he preached an interesting sermon in the Kimmel church. Eld. Myers, who is 82 years old, is hale and well preserved, physically and mentally. We are always glad to see him among us.—D. H. Baker, Salisbury, Pa., Sept. 4.

Midway—Our church met in council Aug. 28. Eld. John Herr presided. Considerable business was disposed of. Brethren N. F. Miller, William Perry and Frank Brubaker were appointed to receive donations for the Brethren's Home. Non-participating visitors will be received and taken care of until donation day. Bro. Gibble will have charge of the visitors there to the Home. We decided to have our love feast Oct. 10 and 11.—S. S. Brubaker, R. D. 6, Lebanon, Pa., Sept. 5.

Norristown—Bro. J. Kurtz Miller, of Brooklyn, N. Y., began a series of meetings at the Jacoby house, Aug. 27, and continued until Sunday evening, Aug. 27. Bro. Miller preached eighteen life-giving sermons. Aug. 16 Sister Elizabeth Klein, of Ellersbetown, Pa., came to our aid, to conduct a most soul-stirring singing, in connection with the meetings. The house was well filled each evening. Four souls for Christ in baptism and an aged brother was reclaimed. Others are near the Kingdom.—Hattie M. Nedrow, Norristown, Pa., Sept. 4.

Perry—Our love feast will be held Oct. 7 and 8, at 2:30 P. M., on the Perry Springs church, followed by a series of meetings, to be conducted by Bro. Wm. H. Miller, of Jacobs Mills, Pa.—D. Book, Blain, Pa., Sept. 5.

Philadelphia (Bethany Mission, 3255 Kensington Avenue)—In the absence of the pastor, Bro. Paul H. Bowman, who is on his vacation for a few weeks, Bro. Thomas Sangrey, of Union Deposit, Md., preached Aug. 29, to a full house. His sermons were very much appreciated. Bro. Sangrey had regained once more (a father) was baptized into the fold of Christ. Sister B. S. Scott has improved so much that she was able to visit her mother in Ohio. She stood the trip right well, and the change seems to have done her much good. Sister Scott's address: All who wish to communicate with her will please address her at West Alexander, Miami Co., Ohio.—Mrs. Sallie B. Schnell, 1906 North Park Ave., Philadelphia, Pa., Sept. 4.

Philadelphia (First Church of the Brethren, Dauphin Street mouth of August for his vacation, and in his absence Bro. W. I. Book, of the University of Pennsylvania, will be the pulpit the first Sunday, and Eld. T. T. Myers, of Juniata College, the second Sunday of the month. Both of these men were greatly enjoyed by all present. Soon we expect to see all back from their vacations and the work in full swing. We hold our rally day services Sept. 24, and our love feast will be held Nov. 4, at 7:30 P. M.—Mrs. Sallie B. Schnell, 1906 North Park Ave., Philadelphia, Pa., Sept. 4.

Quemahoning church met in council at the Maple Spring house Sept. 2, at 1 P. M. Eld. F. P. Rummel presided. Two letters were received and two granted. The report of the visiting brethren showed love and peace existing in the membership. We elected a mission board of three brethren to look up mission points in the congregation. Our conference committee was also chosen.—Wm. D. Rummel, Holsopple, Pa., Sept. 5.

Rockton—The meetings held at Greenville by Bro. D. K. Clapper, of Meyersdale, Pa., closed Sept. 3, with a love feast. Forty-six members communed. Seven backsliders were reclaimed. Our elder, Bro. Abram Pyock, was at our council Sept. 2, and attended the love feast at Greenville. Bro. Clapper is now at Five Points, holding forth the Word. Our delegates returned from the Sunday-school Convention, held at Scalp Level, Pa., filled with a desire to have our Sunday-school a front-line school next year. We have organized a teacher-training class. We expect Bro. J. M. Blough and wife to give us a talk on India.—Libbie Hollopeter, Rockton, Pa., Sept. 7.

West Johnstown—The date of our love feast has been changed to Oct. 8, at 6 P. M. The examination services are to be preached in each house of worship on Sunday morning. The official meeting of the congregation will be held Oct. 1, at 2:1 6 P. M., at the Roaring Run house, and Conference will meet Oct. 8, at 7:30 P. M. We held the graduating exercises of the teacher-training class on Sunday evening. Dr. A. H. Haines, of Juniata College, Huntingdon, Pa., delivered the graduating addresses. His subject was intensely practical and much attention by a large audience. Eld. J. F. Dietz presented the diplomas to the graduates, which numbered eighteen. The pastor was the teacher of the class. Another class is being organized this week. Bro. W. B. Miller is to deliver a course of Bible lectures on the Sunday-school Institute. We are arranging to hold a Bible and Sunday-school Institute at the Woodvale district of Pennsylvania, at the parsonage house, Dec. 4 to 9.—J. H. Cassady, Fourth and Bell Streets, Johnstown, Pa., Sept. 4.

TENNESSEE.

Pleasant View.—Aug. 21 Bro. I. N. H. Beahm was with us in two services. We had one council meeting in the church at this time. On Sunday he met with the Brethren at their place of worship in Nashville, and also delivered a splendid sermon. Our house was filled. In the evening he gave us a lecture on his travels in India. Bro. Hilton Speer baptized one on confession, just at that time, many were unable to get out to hear him. We are now in the midst of a series of meetings at this place, which Eld. A. M. Hylton is conducting for us. The outlook is promising.—U. T. Larimer, Jonesboro, Tenn., Sept. 5.

VIRGINIA.

Antioch church met in council Sept. 2, with Bro. S. P. Beahm presiding. Our love feast will be held Oct. 14, at 2 P. M. Brethren J. A. Dove, D. C. Naff and J. H. Garst were with us, and rendered valuable assistance at this church. Bro. J. A. Dove gave us an able sermon on Sunday, at 11 A. M. We hope to have some more to help us in a series of meetings this fall.—Jennie Rooch, Huddleston, Va., Sept. 5.

Bridgewater.—We held our Sunday-school Aug. 8. Eld. D. C. Flory gave us a very appropriate sermon. Our council was held Aug. 12. Eld. H. G. Miller presided. Two letters of membership were received and six granted, since our last report. We raised $13 to help bear the expense of Eld. S. N. McCann's treatment at the hospital. Our love feast will be held Oct. 7, at 2 P. M. Our series of meetings began Aug. 6, with the assistance of Eld. D. C. Flory, of Mount Sidney, Middle River congregation, Va., did the preaching. Eight were baptized. Our elder, Bro. Jacob Garber, is failing in health. His wife was baptized during the meetings. All of them are Sunday-school scholars.—Ida Trissel, Bridgewater, Va., Sept. 29.

Copper Hill—Our church met in council Aug. 26, with Eld. C. E. Arnold presiding. Other elders and visiting members were also with us. The deacons reported seven members as being in love and union, and willing to work with the church. Our love feast will be held Sept. 30, at 4 P. M. One letter was granted. All three of our ministering brethren, Daniel E. Shriver, Jacob Hylton and Eld. C. E. Arnold were ordained to the eldership. The ordination services were conducted by Eld. J. M. Neff. Eld. C. E. Arnold, Eld. J. M. Neff of Naffs, Va., and Eld. Samuel Crumpacker, of Botetourt County, Va.—T. W. Scaggy, Copper Hill, Va., Sept. 1.

Sangerville.—Eld. A. S. Thomas began a series of meetings at the Branch house in the Sangerville congregation, Va., Aug. 11, and continued over each Sunday until Aug. 27. The interest and attendance were good. Ten were made willing to join in with the faith. We had baptism at 4 P. M. Sunday, Aug. 20. We met in council at the Sangerville house Aug. 26, with Eld. H. E. Wine presiding. Eld. A. S. Thomas was present. Two letters of membership were granted.—Annie M. Miller, R. D. 2, Bridgewater, Va., Aug. 30.

Snow Creek—Our new church was dedicated Aug. 20. Bro. D. A. Naff ably conducted the services, assisted by Bro. H. J. Woodin, who has conducted a number of meetings, preaching right able and inspiring sermons. Three were added to the church Aug. 21 by W. J. Kinzie, who was elected to the ministry, and Bro. S. T. Crawford as deacon.—Rogers Boyers, Va., Sept. 4.

Valley Bethel—The time set for our love feast is Oct. 7. We expect our series of meetings to begin in a few days. A series of meetings is now in progress at Mount Zion church, in this congregation, conducted by Bro. Geo. Phillips. The interest and attention are good.—Vina S. Bussard, Bolan, Va., Sept. 4.

WASHINGTON.

East Wenatchee church met in council Aug. 26, with Eld. A. E. Peters presiding. Two letters were received and three granted. Bro. Peters decided to move to Yakima. Bro. Warren Slabaugh, previous to his return to Bethany, gave us two very helpful sermons on Aug. 27.—Vinnie A. Sellers, Wenatchee, Wash., Sept. 2.

Olympia.—Aug. 29 we convened in council meeting, with Bro. Scott presiding. Two letters were granted. Reports were presented. Brethren C. A. Wagner and W. C. Lehman will organize a Sunday-school at Tumwater. Bro. Lehman is to preach for singing school, conducted by Bro. Lehman. Bro. Scott is conducting a series of Bible class on Thursday evening of each week, at the Brethren church. Bro. Scott is living in the western part of town.—Caddie Wagner, Olympia, Wash., Sept. 4.

Spokane.—In order to arrange for the District Meeting, this church met in council Aug. 26, with Eld. Hilton Speer, our elder, H. C. Longanecker, Bro. D. M. Click and Sister Lena Kantor. The arrangement of work was taken up at this time. Bro. Geo. L. Dunning was elected to preach at the District Meeting, as the writer alternate. Bro. W. C. Winder Denver Colored Mission. He secured $6 in cash and $5 in pledges for the Home. Bro. Winder is to preach, and Sister Millie is to be with us Oct. 5 and 6. We regret to report that this church has no resident minister at present. Who will come and help to rescue the perishing?—A. C. Ascherman, E. 418 S. E. Stevens, Spokane, Wash., Aug. 29.

Tekoa church met in council Aug. 26. Our elder, Bro. H. C. Longanecker, presided. Two letters were granted and three received. Bro. Longanecker remains in charge of the church. We will also hold a series of meet gs in the near future. We have no resident minister at the present. Who will be the president of our Christian Workers' Meeting?—Mrs. A. Bro. Ada Hoffman, who is soon leaving Ora Hale and Anna Huffman, two of our most influential Sunday-school workers, have left us for Bethany Bible School, Chicago, Ill.—Mrs. Ida Click, Wash., Sept. 7.

WEST VIRGINIA.

Maple Spring—Our church met in council Sept. 2, with Elders Jonas Rummel and D. S. Rummel as moderators. Considerable business came before the meeting. One letter of membership was received and one granted. Brethren Ezra and L. Pike were appointed as delegates to District Meeting. Ezra Pike was elected as correspondent.—Mrs. Ella Pike, Glenville, Elton, W. Va.

NOTES NOT CLASSIFIED.

Des Moines.—At our members' meeting, last evening, Sister Edna Crow was elected delegate to District Meeting. One letter of membership was read. Bro. Walter M. Royer was elected church clerk for a term of three years.—Virgil C. Pinkerton, 1643 Lyon Street, Des Moines, Iowa, Sept. 5.

Notice to the Churches of the Southern District of Illinois.—The District Meeting will be held Oct. 4, in the Girard house of the Pleasant Hill church. Ten cents will be charged for the meals.—Vinna Harshbarger, Girard, Ill., Sept. 8.

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Vol. 50. (Old Series Vol. 60.) Elgin, Ill., September 23, 1911. No. 38.

AROUND THE WORLD

A Statue of Peace.

The women of the Pacific Coast, under the lead of Mrs. Caroline M. Severance, have started a movement for the erection of a colossal statue of "Peace," to be placed at the entrance of the Panama Canal. The figure is to be that of a representative American woman, typifying all that is best in our civilization, with the allegorical representation of the Biblical lion and lamb resting at her feet, bearing the olive branch and other peace emblems. One might well wish that the ladies had succeeded in getting in ahead of the fortifications. The statue of "Peace" would be much more effective if there were not to be the background of towering fortifications with their threatening cannons.

Moroccan Crisis Near Its End.

Under date of Sept. 16 it is declared in official circles that the French reply to the most recent German counter-proposals in the Moroccan affair, promises to be entirely satisfactory. Germany's answer will likely be ready in a few days. Most of the points in question have already been agreed upon, and ere long the vexed question will probably be settled. Already all troops have been withdrawn from the frontiers of the respective countries, and the outlook for European peace seems more fully assured at the present writing, than for some time past. A recent writer aptly observes that selfishness is at the root of most international difficulties,—an ever-present incentive to war and bloodshed.

A Commendable Movement.

The publishers of farm journals, at a recent meeting in Chicago, decided that hereafter no misleading or overdrawn land advertisements will be inserted in their columns, and there are to be no more patent medicine, whisky and beer advertisements. It is proposed, by these publishers, to rid their advertising columns of anything that might, in any way, work against the best interests of the home, recognizing the great responsibility they sustain to their thousands of readers. It might be well if other publishers had the same sense of responsibility to their patrons. As it is, it remains for each parent to scrutinize most carefully the literature that enters the home. We can not be too careful in this work of discrimination. "Prove all things; hold fast to that which is good," may well apply to the journals that seek to enter our homes.

In the Grip of Cholera.

At present the entire Ottoman Empire is suffering from a most malignant visitation of cholera, and the deaths run far up into the thousands, although the proverbial failure of Orientals, to keep official records, makes an absolutely accurate estimate impossible. Scarcely a town or village, from Baghdad to Scutari, has escaped. In Northern Asia Minor whole villages have succumbed, and in some districts the ever-vigilant tax gatherer fails to find a single one of the villagers,—all that withstood the epidemic having fled to other parts. Any one, conversant with the ever-present filth of the average Turkish village, will readily believe that an epidemic like cholera finds a fertile breeding place amid surroundings so favorable. This fact, also, places all Bible Land travel, at the present time, entirely out of the question. To venture into the country in the face of such imminent danger would serve no good purpose, and might prove a decidedly dangerous experiment.

The Present Crisis in China.

Some light is thrown on the present disturbances in China and the uprising against the Government, by the authoritative statements of William J. Calhoun, United States minister to China. Important changes and reforms are being planned and worked out by the Imperial Chinese Government, which, when completed, will awaken the dormant forces and resources of the country. Not all sections of the land, however, are in hearty accord with the contemplated improvements, chief of which is the province of Szechwan,—the center of the present troubles. This district has a population of 70,000,000, but is so largely isolated from other parts of the Empire,—owing to insufficient transportation facilities,—that there is little or no identity with other sections, or sympathy with the general policy of national affairs. The burning question seems to be whether the Chinese administration is to proceed along lines of development as outlined, or whether the discontented reactionaries shall be allowed to block the all-important progress of the Empire. It is a most interesting as well as important problem,—one which the entire world is anxiously watching. As already stated, the uprising in the province referred to does not, so far, affect other portions of China, and is, in no way, threatening the province in which our Brethren missionaries are located.

"Every Moslem Merchant a Missionary."

It is the proud boast of Mohammedans that the zeal of their members knows no limits, and that the large host of Mohammedan traders, throughout the world, are virtually so many missionaries. It is a fact, well known to all who are conversant with conditions in Mohammedan countries, that the main propagandists of Islam are the thousands upon thousands of her zealous members, rather than their religious leaders, that have so wonderfully extended the rule of the false prophet. We wonder what would happen in the Christian world of today if the same zeal could be truthfully credited to each professing Christian that is shown by the zealous Mohammedans, mistaken, though, they be. Wonderful results would soon be seen everywhere!

Uncertainty in Maine.

Unless, by an official canvass of the votes, the latest figures are changed, the prohibition section of the Maine constitution will remain. It is to be expected, however, that but a few hundred majority, at best, were scored by the temperance forces. For some reason public sentiment has largely changed since 1884, when the original enactment was adopted. At that time 70,000 votes were cast for it, and only 23,000 against it. This year the vote favoring it was only 60,000. While it is true that the liquor dealers' millions, freely expended, were doubtlessly responsible for much of the change in sentiment, there are likely other and graver causes that brought about the deplorable falling off in votes for temperance. It is charged that in the larger cities prohibition was not enforced as it should have been, which cast reproach upon the measure and its further retention in the State constitution was at stake. Strict enforcement of any prohibitive enactment is the best possible reason for its continued existence.

Prosperity in Palestine.

Dr. Harry Friedenwald, of Baltimore, honorary president of the Federation of American Zionists, returned recently from Palestine, after a thorough tour of the entire country. He visited forty flourishing Jewish colonies and is impressed by the favorable prospects attending the Zionist movement. He is hopeful that the Turkish Parliament will continue to favor the work of colonization, and is sure that the eventual gain to the Turkish Government, financially, will be an important factor in the maintenance of these relations. The recent hostility of the Arabs, in the region east of the Jordan, is not likely to prove a serious drawback to a further settlement of the country, as order has been once more restored, and is to be maintaiged at all hazards by the Turkish officials. The former prejudice against Jewish settlers,—as unreasoning as it was bitter,—has given way to a tolerance which is fair to become a most decided assurance to all who, by settling in Palestine, increase the Turkish revenues. Already 100,000 out of 600,000 total population, are Jews, which, in view of past persecutions, is a showing of considerable significance.

Mt. Etna's Destructive Eruption.

Under date of Sept. 15 Sicily's great volcano is reported as continuing its destructive eruptions. Great masses of lava, cinders and ashes are hurled from the craters and a hundred new fissures. The great river of lava, flowing to the north, has separated into four streams, the largest of which is moving towards Alcantara, being, at the time above referred to, but two miles from Francaville. Already the property loss has reached great proportions, a conservative estimate placing it at $20,000,000. Many who, in spite of the evident insecurity of living near the dreaded volcano, invested their entire possessions in a little farm or vineyard, are today bemoaning their misfortune. While scientists have endeavored to solve the mysteries connected with the periodical eruptions of earth's volcanoes, the wisest among them has not yet succeeded in a complete mastery of the subject. One thing is sure,—there are mighty forces penned up within the bowels of the earth that some day may readily bring about the crisis referred to in 2 Peter 3: 10-13, when "the earth and the works that are therein shall be burned up." The mighty catastrophes of nature, occasionally brought to our notice, may well impress upon us the necessity of a holier and a more consecrated life.

Wisconsin Will Educate Her Convicts.

By a recent enactment, the State of Wisconsin proposes to provide ample educational privileges for all her convicts. Each prisoner in the State penitentiary is to be given the opportunity to take a correspondence course along whatever line he may prefer, and the State will foot the bill. Prison experts have reached the conclusion that the gross ignorance and lack of mental training,—characteristic of most convicts,—is an undoubted factor in their degeneracy, and it is upon this fact that the Wisconsin officials are basing their present reformatory movement. While, no doubt, there is much merit in the proposed plan, no real moral reform can be attained by the mere education of the mind, in and of itself. There must needs be an outflowing of the gentler graces within the heart, to show that "the old man of sin has been put away," and that "the new man" has been put on that is "being renewed unto knowledge."

Loss of Life in India.

The old Bible text, referring to the creation of man, declares that by divine edict he is to have "dominion over every living thing that moveth upon the earth." Looking at recent statistics, concerning the loss of life in India, because of wild beasts and snakes, one can not help but conclude that "dominion" in that country has not yet reached the divine ideal. Last year 2,400 persons lost their lives by the depredations of wild beasts, in comparison with 2,000 in the preceding year. Snake-bite is said to have caused the death of 22,478 persons, an increase of 1,114 over the previous statistics. The natural dislike of the Hindu to take life is largely accountable for this heavy death roll. And while we may be disposed to criticise the people of India for this apparent neglect to destroy these foes of humanity, let us not forget that within our own borders we are harboring agencies of destruction more deadly than the serpents of India,—the poisonous liquor which "at the last biteth like a serpent, and stingeth like an adder."

Growth of Temperance in Germany.

Rather than to promote the interests of the brewers at the forthcoming Congress in Chicago, our State Department might well import the "Anti-Alcohol Exhibit," which is a part of the Health Exposition now being held at Dresden, Germany. With characteristic thoroughness the temperance promoters of the Fatherland have collected any and every fact, in any way bearing upon the evil of intemperance, impressing the same by graphic methods. Here are statistics that, by irrefutable figures, show the inevitable degeneracy resulting from the use of alcohol. Wax models of portions of the human frame are shown in the normal condition and also when saturated with drink. A list of diseases is given, induced by drink, together with wax models of persons affected by them. Pictures of men and women, suffering from delirium tremens, are shown in the shocking reality of actual experiences. Tables are exhibited, showing the effect of drink on offspring, and its power in producing degeneracies, idiots and criminals. That such an exhibition should be shown in a leading city of Germany, and arouse unwonted and intense interest, is a most encouraging indication of increasing temperance sentiment.

An Ancient Church Letter.

Some important things have recently been found in the ruins of the ancient city of Oxyrhynchus, 160 miles south of Cairo, by the Egyptian Exploration Fund Society. One of the ancient documents discovered, and translated by Dr. Arthur S. Hunt, is the letter of dismissal given to a Christian by his pastor. By this certificate the departing member was commended to the love and care of the flock within whose bounds he proposed to reside. Here is the letter of the faithful pastor: "Leon, the presbyter, to the presbyters and deacons, who aid in the local ministry, warm greeting. When our brother Demetrius reaches you, welcome him in peace; through whom I and those that are with me gladly salute you and those that are with you in the Lord. I wish you farewell in the Lord God. Emmanuel is witness. Amen." The pastor, judging by a subsequent note, was not a scholarly man; his penmanship was poor, his spelling incorrect, and his papyrus disfigured by a blot and several corrections, but notwithstanding all that, he was a devoted pastor and undoubtedly wide-awake to the church's best interests. That the soul of the brother might not be jeopardized amid strange surroundings, the pastor took the best possible plan to bring him into active fellowship with the congregation where he was going,—a plan that might well be followed more faithfully by the churches of today.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Alone With God.

Alone with God! day's craven cares
Have crowded onward unawares;
The soul is left to breathe her prayers.

Alone with God! no human eye
Is here with eager look to pry
Into the meaning of each sigh.

Alone with God! he only knows
If sorrow's ocean overflows
The silent spring from whence it rose.

Alone with God! he mercy lends—
Life's fainting hope, life's meager ends
Life's dwarfing pain, he comprehends.

Alone with God! O, sweet to me
This covert to whose shade I flee,
To breathe repose in thee—in thee.

—From "Hymns of the Ages."

Laity Inspire Your Ministers.

BY E. F. SHERFY.

IN a former article the writer discussed the inspiration of a minister from the minister's standpoint. Now let us view it from the laity standpoint.

I believe it is the minister's duty and privilege to be so inspired,—so aflame with holy zeal,—that he will make the hearts of his hearers to respond and glow with the warmth of a spiritual fire burning within. In this day of lukewarm Christianity, if the pew is cold, the pulpit should be so aflame that the pew would catch fire therefrom.

That is easier said, though, than done, perhaps. Ministers are but human. There are some things that have to do with the inspiration of a minister, of which we would all do well to think. There are things which contribute to a minister's inspiration, and other things which contribute to his discouragement, which, generally speaking, are not under his control. I should like to open my heart to my own congregation first and then I wish I might unburden my heart,—if such a thing could be,—to every reader of the MESSENGER, —the laity especially. Do you know, dear layman, that your minister (or ministers),—your pastor,—is very largely what you make him? Do you know that the sermons to which you listen are very largely what you make them? Did you ever stop to think that the sermon, last Sunday, so helpful and uplifting, was largely due to your faithfulness? Do you realize you are largely responsible for that poor preaching about which you grumble (to yourself, of course)?

Oh, how hard it is to meet with a lack of appreciation! The minister begins the week on Monday morning by praying that God would lead him to the right line of thought for next Sunday's message. He prays, again and again, as the week advances, that God would give him a live message, suited to the needs of his congregation. He not only prays, but works. He is busy in the field, perhaps, during the day and in his study room at night. When he comes to church on Sunday morning, tired in his limbs, perhaps, but every inch of him tingling with the desire to give a live message to his flock, too often, after all the consecrated preparation, he finds, as the hour-hand creeps up toward eleven, that the benches compose the larger part of his audience!

I tell you, none but those who have experienced that sort of a thing can know how completely a cold, wet blanket has been thrown on that heart which has, an hour before, beat high with the inspiration that has come from the "closet" and the study chamber. And why? Simply because you were not present to receive the message which God, through his minister, had prepared for you! Because, when the minister got up that Sunday morning at four o'clock, to be alone with God and his Bible, you remained in bed until seven o'clock and were "too late with the chores to get to church in time."

On the other hand, only those who have experienced it, know how the minister's heart beats stronger as he sees family after family, man after man, come trooping in at the church door. There is no music quite so sweet to him as the squeak, squeak of the old church door upon its hinges, when he knows that every squeak (behind his back, perhaps) means that another has come to listen to God speaking through his servant.

A lawyer sat in his easy chair and protested against his little girl going to Sunday-school through the rain. But the girl went. When she and her classmate entered a little late, they found their teacher crying. She had worked so hard and prayed so earnestly that God would give her a message of love for that Sunday that, finding no class until the two came, she broke down in tears. The child told her father about her teacher's concern for the class. That father made a resolve which he never broke. Being a public speaker himself, he said he would never again be responsible for an empty pew, and thereby cause his pastor to feel like that teacher felt.

Dear laity, you do not realize what an inspiration your presence at church every Sunday is to your minister!

Another thing I should like to mention, but I am not sure where to lay the blame, in some cases. Some people eye the preacher "from start to finish," a very few never look up at all, and some respond with their eyes only when things get so warm and interesting that they seem to forget themselves.

Perhaps we, as ministers, ought always to be so intensely interesting that all would be so spell-bound as to eye us like a hawk all the time. But who can do it? At least the majority of preachers fail to do it.

At the time when we are trying to get our thoughts and words in shape to make our point most forcible, we greatly need the encouragement of an appreciative audience, right then we, as a rule, do not have it.

There is no outside influence which means more for the thorough inspiration of a minister than an appreciative audience! Not to pay attention to a minister of God, though we do listen, in a way, is, it seems to me, most disrespectful to the message-giver (God) as well as the message-bearer.

And there is another thing: When an evangelist comes and preaches his pet sermons,—his very best, perhaps about all he has at his command,—we applaud him. We send him away, perhaps $75 or $100 better off, with many a "God bless you; we surely appreciated every sermon." That is all right; but what about your poor resident minister who, when he puts forth his best efforts week after week to produce new sermons every Sunday, seldom gets a compliment, and still more seldom has a dollar bill slipped into his hand after the sermon, or needful provisions placed into his scanty larder?

I speak from experience when I say that a little thoughtfulness along these lines, on the part of the laity, is a mighty inspiration to the discouraged minister.

And now I want to mention something else by which you can help your minister in the greatest possible way. Paul, in Eph. 6:19, 20 unburdens his heart to the Ephesian brethren when he asks them to pray for him, that utterance might be given him that he might open his mouth boldly in proclaiming the Gospel of God. Remember, he was in prison when he wrote that. It is significant that he did not ask them to pray for his deliverance from Roman chains. A much greater desire burdened his heart,—the burning desire to proclaim, to a lost world, the glad tidings of salvation, willing to remain an "ambassador in chains," if thereby he could best glorify God.

Brother, you do not know how your minister yearns for your prayers. You do not know how much they help him. Pray for him,—not that he may be delivered from the "chains" of debt (your *paying* will help that as much as your *praying*), but that he may be able to more acceptably and forcibly deliver the gospel message.

I do not want to leave the impression with the minister, who reads this, that he must depend upon his congregation for the inspiration in his work, or that their coldness excuses his deficiency in zeal. It is the minister's business to work, regardless of the inappreciation and coldness of our hearers. We must not forget that the first and primary source of inspiration for our work is dependence upon God, Christ and the Holy Spirit, in the delivery of the gospel message, as already discussed in my recent article, "Ministers, Be Inspired!"

May God help the laity to be an inspiration to their ministers, and may the ministers, in turn, as God's prophets, inspire the laity to better knowing and larger service.

Overbrook, Kans.

God Everywhere.

BY ELEANOR J. BRUMBAUGH.

So many beautiful references in the Psalms lead us to see God all around us, that they are most helpful to us. As we look about us, we learn to see God in these things, and to praise him as we look upon them. Our lesson in prayer meeting, last week, was, "Living Near to Nature," and we studied the eighth Psalm, with other scriptures, referring to nature.

It is interesting to find how many times the hills and mountains are referred to. They are a symbol of strength and magnitude; also protection. "As the mountains are round about Jerusalem, so the Lord is round about his people." While the mountains are a silent, or inanimate, protection, our God is a living, real, everywhere-present Protection, for in him we live, and move and have our being.

When we fully comprehend this ever-present Protector and Helper, we will enjoy life more, and not be worrying about our work, or about what may come to us. The trees and growing grass direct our thoughts to the Maker of all, and cause us to praise him for all these things.

While parts of the earth have been very dry, and gardens are a pitiful sight, we can but give thanks that in other places there has been abundance of rain, and crops are good. God is providing for us far beyond what we deserve. His presence may seem to be hidden, at times, but this is not really so. We fail to recognize the presence. The sun shines every day. We are sure of this, although we may not see it for many days. Just so surely is God's blessed presence ever ours.

In our daily tasks, that sometimes tire us so much, we may find rest in the thought of God's nearness to us. When we do our work as unto him, and yield ourselves to him, remembering that we are workers together with him, our tasks grow lighter, and our skies are brighter. Looking at the moon and stars that he made, we take up the expressions of the Psalmist, "O Lord, our Lord, how excellent is thy name in all the earth!" "Bless the Lord, O my soul, and all that is within me, bless his holy name!" "Be glad in the Lord." "Delight thyself in him." "Rejoice in the Lord." "O, praise the Lord!"

As we meet, and come in touch with people, we should find yet more reason to be grateful, for earth's millions are God's image and likeness. However marred the image, we may, by love and kindness, bring out the image, the likeness of God. If we meet people unkindly, frown on them, we are likely to be met with frowns. If we smile, we meet smiles, and help people to remember that our Loving Father is with us.

Another comforting scripture is the twenty-third Psalm: "I will fear no evil, for thou art with me." Let us not, in prayer plead with God to be with us, because we know he *is* with us. Let us, rather, ask that our eyes be opened to see him, and that we may keep in mind the thought of his presence, and thus honor him in our lives.

Huntingdon, Pa.

Christ's Resurrection.

Was Christ's resurrection of the body, or from the body? This is the question that was ably discussed in the World's Crisis by Clarence M. Seamans, of Springfield, Mass. We give the article in full:

THE doctrine of the resurrection has been a source of annoyance to unbelievers of every shade, ever since the humble Galileans went forth to the world with the glad message, "Christ is risen from the dead."

When our Savior made his advent into our world, the belief in the immortality of the soul prevailed to such an extent that there was little room for the doctrine of the resurrection of the dead. As the pagan world did not believe that man ever died, it

was certainly consistent, to say the least, for them to deny in toto, or severely question, the teaching of the resurrection. For the Christian church, however, with an open Bible before her, there can be but one consistent course, and that is to accept and pass on the glad tidings which stirred the hearts of the stricken disciples of the Crucified One on that bright Easter morning of long ago, "He is risen, as he said."

The resurrection of the dead is plainly a Bible doctrine. It is so apparent that only the boldest of skeptics will deny it. There are those, however, who do not wish to deny it, yet finding it impossible to reconcile it in its plain Bible teaching with their views of man in death, they distort and explain it away until it becomes a meaningless and empty form of belief to them.

Now it is admitted by Christendom in general, that our hope of future life is dependent upon Jesus Christ, and that, as he is the first fruits to eternal life by a resurrection, so the resurrection of all believers will be like his. Thus the controversy concerning the resurrection is waged around the record of the resurrection of our Lord.

Now it is not putting it any too strong to say that death and the resurrection are so confounded and blended together that neither of them have any meaning in the theology of current belief. This fact is so notorious that when Easter Sunday calls for the annual discourses on the subject of the Lord's resurrection, we find all kinds of apologies for it, with a variety of explanations, and very few instances where the plain Bible record is accepted without question.

By some the teaching is advanced that there was no resurrection of the body of the Lord, but rather a resurrection from that body—a sort of spiritual emanation from the old body, though incomprehensible, intangible and inexplicable. Around this teaching is gathered a multitude of flowery words, meaningless phrases and unscriptural assertions, confusing the mind and clouding the faith.

These teachers are having as hard a time trying to dispose of the question of the presence of the body of our Lord in the resurrection, as did the Jews to dispose of the question of its absence.

Now an examination of New Testament teaching will satisfy the honest inquirer after truth, that the resurrection of Christ was a resurrection of the body. This appears from the following:

1. From the testimony of the Lord himself. When the Jews asked of Jesus what sign he would give them of his Messiahship, he replied, "Destroy this temple and in three days I will raise it up" (John 2:19). Then, after noting the objection of the Jews, the inspired gospel writer states in verses 21 and 22: "But he spake of the temple of his body. When therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture and the word which Jesus had said." Thus Jesus declared that his body was to be raised up and the disciples believed the Word which he had said. Not only did they believe it, but they preached it.

2. The testimony of all four of the gospel writers concerning the resurrection of Jesus, is plainly that of a resurrection of the body. Take the account of Matthew. Here we read that the angel seeing the women who had come to the sepulchre, said: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

Here is no attempt to deceive, or to explain away the great fact of the resurrection. It was just a plain, simple way of telling those women that the very body which had been nailed to the cross and which had been laid in the tomb, had been raised to life and lay no longer still in death, where three days before loving hands had laid it. Said the angel, "Come, see the place where the Lord lay;" and when you have seen the empty tomb, when you have satisfied yourself by the absence of his body that he is truly risen, then you "go quickly and tell his disciples that he is risen from the dead."

In Mark, the testimony is substantially the same: "He is risen; he is not here: behold the place where they laid him" (Mark 16:6).

Luke tells us that the women entered the tomb, "but found not the body of the Lord Jesus" (Luke 24:3). Again, in verse 23, it is said: "They found not his body."

The testimony of John is also that of an empty tomb. If the resurrection of Jesus was not a bodily resurrection, why, then, is the absence of his body from the tomb so frequently and emphatically affirmed as testimony to his resurrection? The body plays such an important part in this wonderful record that we can not evade the conclusion, that the Lord's resurrection was of the body. Again, it seems to have been the Lord's earnest desire that his disciples should understand that his resurrection was of the body—the same body which they had seen nailed to the cross, and with aching hearts had laid away in the tomb.

Luke records that on a certain occasion the Lord appeared to his disciples and they were "terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." When Thomas doubted, Jesus presented his body which had been pierced and torn, as evidence that he had risen from the dead and the doubter was satisfied. It may be said that Jesus assumed all this but it seems very strange that Jesus would present an assumed body to prove a resurrection of a body which was never raised. And, further, if this argument was carried to its logical conclusion, it would put the miracles, the crucifixion and indeed the whole life and works of our Lord, in the realm of illusion. It is far safer to believe than to speculate in this great fundamental doctrine of Christian ity.

3. The resurrection of the body of Jesus was not only believed by the disciples, but was ever their affirmation to an unbelieving, backslidden church and an idolatrous, pagan world. On the day of Pentecost, at the very first opportunity to declare the Lord's resurrection to the people, Peter pressed home this great truth: "This Jesus hath God raised up, whereof we are witnesses" (Acts 2:32). That Peter taught a bodily resurrection is plain from the uses he made of Psalm 16, where David prophesied of the death and resurrection of Christ as the basis of his hope. The apostle, explaining this scripture said, "He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell neither his flesh did see corruption." The only possible reason why our Lord did not see corruption was because his body was raised and came out of the tomb, clothed with immortality.

From the Day of Pentecost onward, the disciples went everywhere preaching the good tidings of salvation. Their great theme was redemption and their text was "Christ is risen from the dead."

When Saul of Tarsus was converted, he, too, began his ministry with the same text. To the Corinthian church he wrote, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." This doctrine met with opposition from both Jews and pagans alike. The Jews, while they held, theoretically at least, the doctrine of the resurrection, yet they would not listen to the story that he, whom they had so hatefully crucified, was God's Son, their promised Messiah, and that God had raised him from the dead. The pagans rejected the doctrine of Christ's resurrection because they did not see any reason for a resurrection of the body.

The Athenians listened to Paul until he told them of Christ's resurrection, and then they mocked him. If Paul's idea of the resurrection was like that of some twentieth century theologians, it is safe to say that his preaching would not have attracted extraordinary attention, or aroused much opposition among the listeners on Mars' Hill. Their belief in the immortality of the soul was so much like the teaching today, concerning the resurrection, that if Paul had not taught something more than a spiritual emanation from the body, they would not have derided him as they did. This makes it plain that Paul's preaching was radically opposed to the doctrine of the Athenians, and that his teaching differed from theirs in the one great fact of the resurrection of the body.

If Paul had brought to them a message of Christ as a great teacher, they would probably have accepted it. It may be that they would have also listened to the account of his crucifixion. Then, if Paul had said that the soul of this Jesus still lived, and that at the moment he died he had a spiritual resurrection from the body, they would have accepted it all and not have mocked him as they did; for this would have been substantially just what they already believed as to man in death.

These facts seem to make it impossible for us to credit the Scriptures, and not believe in the resurrection of the body of our Lord. It is far better to believe what has abundant Scripture to substantiate it, even if it is beyond our grasp in comprehension, than to believe what is equally inexplicable to us, and unsupportable by even a vestige of Scripture.

Let the Scripture speak for itself, and then, without questioning the "how," let us take up the message of a risen Christ, who is the surety for the resurrection of all his sleeping ones unto eternal life.

Ministerial Meeting of Western Pennsylvania.

BY H. S. REPLOGLE, SECRETARY.

AUG. 22 and 23 the fourteenth annual Ministerial Meeting of Western Pennsylvania convened in the Shade Creek congregation, Scalp Level house. There were about 1,500 people in attendance. The Brethren cared for the meeting splendidly. A good representation of our ministers was present. Our officers are chosen one year ahead. They constitute the program committee, hence they can thus carry out their own program. Our Moderator, Bro. W. M. Howe, knows how to make an interesting meeting.

One of the splendid things done at this meeting was the arranging for a Bible Institute, to be held the first week in December. There were four interesting and helpful sessions,—one missionary, one temperance, and two most helpful ones, emphasizing the influence of the Holy Spirit in Christian work.

Among other things it was said that the need of the church today is more spirituality and less formality. The Spirit-filled Christian and minister goes forth to win souls confidently, enthusiastically,—even in tears, knowing that Christ alone can save the world, but realizing that Christ can not save it alone. Every missionary begins work at home. The source of spiritual strength must come by much praying,—not *saying* prayers,—in public, in homes and in secret. The family altar is all-important. Parents should pray *with* and *for* their children. The home must set the standard for the church and state. No song service becomes worship unless the Spirit directs it.

"The Minister in Business" provoked an interesting discussion. A successful minister in business must have well-defined principles of right. Both supported and self-supporting ministers are needed in the Brethren church.

That a Christian may be a light to the world,—that he may be a consecrated life of service, sacrifice, honesty and virtue,—he must be kind at all times, prompted by a new life within,—born from above. Rites and forms, as given in the teachings of Christ, must be observed as symbols of cleansing, service, and food. Faith, hope and love must be the mainspring of every Christian life.

Surely, these days were mountain-top experiences. We believe that each minister,—in fact, every Christian worker was made the stronger for the valley experiences that must come. Bro. D. H. Walker was elected moderator for 1912. The song service, led by Bro. A. G. Foust, was inspiring. Several male quartets were enjoyed by all.

Shelocta, Pa.

"Wine Is a Mocker" (Prov. 20: 1).

BY CARRIE E. MININGER.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without a cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23: 29, 30).

In a small town, not far from my home, there lived a certain family, to whom the cup of ruin had come with all its blight. The awful destroyer of the soul, mind and body, fastened its clutches upon the head of the family. A wife and two sons are left to mourn the departure of their father. He gave his life, and perhaps his soul, to the great destroyer.

The father worked in a mine, and was stricken by a disease called "miner's asthma." He could find nothing to help him, and gradually grew worse. At last he was compelled to give up work in the mines altogether. One day a friend told him of a remedy that he believed would cure him. He promised to get it for him, if he would like to give it a trial. The sufferer expressed a desire to try it, and the medicine was sent for. When it came the directions said, "The patient positively dare not use any intoxicating drink." His friend would not give it to him unless he promised to abide by the directions, which he promised to do. After taking of the medicine for a week, his health was greatly improved,—more so than he had expected, and because of his unexpected improvement he began to think that "a little whiskey would help too," forgetting his promise. He "tried it" to his sorrow, for almost immediately he grew worse, and continued to decline from day to day until finally his doom was sealed, and he was ushered into eternity.

There are people today, who say, "Whiskey is good for medicine." See how it turned traitor to this man, and sent him to an untimely grave! What it did to him it has done, and is still doing, to thousands of others every day. Such a destroying monster, that has been the cause of poverty, woe and misery in the home, can never become a health restorer. Do you not know that the delusion of liquor is one of the adversary's best devices to further his dreadful plans? He knows that once he can get people to believe that liquor is of benefit in case of sickness, there will not be so much voting and working against it.

There are those now that say they will not vote for it, neither will they vote against it. Let me tell you, "If you do not vote against the liquor traffic, you are counted for it."

Surely, strong drink always brings destruction,—not at the beginning, but "at the last it biteth like a serpent and stingeth like an adder" (Prov. 23: 32).

> 'Tis time to work, oh, heed the call
> Of the brethren who fight King Alcohol.
> Help! Help! Your children are being slain,
> Oh! end the monster's awful reign!

How sad it is to think that some people would give their soul to gain the world, but how awful it is for the drunkard who gives both life and soul for liquor! He does not even obtain the riches and pleasures of this world, but is deprived of all the necessary comforts of life, and in death he has no hope of heaven, for Paul says, "A drunkard shall not inherit the kingdom of heaven" (1 Cor. 6: 10).

Woe is pronounced upon the tempter as well as upon the drunkard. Hab. 2: 15 says, "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken."

I verily believe that the majority of men that have become drunkards got their first drink from one that carried a bottle and offered them a drink.

Where do you stand, you who have brought about some innocent one's destruction by your example or influence? Prov. 28: 10 says, "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit."

Just take a look at the home of a drunkard. See the poverty and misery they must endure. Notice how his family is neglected! The children must plead and cry for almost everything they get. If they ask for a few cents to buy a little candy, they are thrust aside with an almost inhuman rudeness, but when it comes to satisfying the craving for liquor, down goes a five-dollar bill for drink for himself and others, forgetting all about the poor children that only ask for a few cents.

> Ho! soldiers of God, awake from sleep!
> Press on your solemn vows to keep.
> With the Sword of the Spirit go forth and fight
> For the temperance cause with all your might.
> Help free our land from this foul curse,
> That every day grows worse and worse.

Windber, Pa.

A Few Events.

BY JOHN W. LENTZ.

The Annual Meeting of 1912, the Lord willing, will be held at York, York Co., Pa., in May, and will be the thirty-seventh known to have been held in Pennsylvania since 1779. Among other States where the meetings have been held are Maryland and Ohio,—thirteen in each of these two. In 1779, at Pipe Creek, Md., our first Conference was held, so far as the records show. Since then six have been held at Pipe Creek. As early as 1822 the Conference was held as far west as Canton, Ohio. Virginia and Indiana go hand in hand,—each one has had ten meetings. It was not until 1852 that the Conference was held in Indiana,—at Turkey Creek, Elkhart County. Four years later the Conference took another step towards the West,—into Illinois. Eld. John Kline, of sacred memory, makes mention of the following, in his diary: "Monday, May 5, 1856.—This day I start to the Annual Meeting which is appointed to meet about fourteen miles from Freeport, in Stephenson County, on the extreme north border of Illinois." He also mentions this: "Sunday, May 11.—An immense assembly today." Eld. Henry Kurtz was clerk at this meeting. Six more Conferences have been held in Illinois since then.

We now come to the first one west of the Mississippi River, which was held in Black Hawk County, at Waterloo, Iowa, in 1870. Two more Conferences were held in this State,—at Cedar Rapids in 1892, and at Des Moines in 1908.

Missouri had three: Pertle Springs, 1890; Carthage, 1904; St. Joseph, 1911.

Kansas had three: Bismarck Grove in 1883, and Ottawa in 1887 and 1896.

Besides those mentioned west of the Mississippi River, I shall name Lincoln, Nebraska, 1901, and Los Angeles, Cal., 1902, making eleven west of the Mississippi and 102 east.

Up to and including 1877, our Conferences have been held in large meetinghouses, barns, and private dwellings. Since then they have been held in large tabernacles especially erected for the purpose, or in permanent buildings used for large assemblies.

The Annual Meeting at Harrisonburg, Va., in 1889, was the first one to have delegate representation from the Pacific Coast.

R. D. 2, Fredericksburg, Pa.

Preparation for the Ministry.

BY JAS. H. MORRIS.

Still a few,—but, we are glad to know, a very few,—men and women oppose education now. Most are aware that Moses and Paul were well educated men,—university men. Moses was learned in all the wisdom of the Egyptians, and Paul was the strongest intellect of his time. When God had rearranged their thoughts, there was a work for them to do. It took Moses forty years, and Paul three years. Not James, nor Peter, nor even John, but Paul was sent into the Roman cities. Each had his work, but Paul went where the greatest thinker was needed.

I hear some one say that God will give a person what he should say, and that, to get information from a worldly source, is contrary to Christ's teaching. If you have read Matt. 10: 19; Mark 13: 11; Luke 12: 11; 21: 14 to apply to you in the pulpit as a preacher, read it once more and see whether you are justified in your conclusion.

Some wait for the inspiration afforded by the spur of the moment, but so many minutes have no spur. Every great extemporaneous speech can be traced back to some time when those thoughts were collected. The Holy Spirit never gives thoughts to a lazy preacher. Careless neglect will ruin a good preacher and will never make a poor one successful. God has promised to supply where our strength fails, but he will never do what we can do for ourselves. "Man's extremity is God's opportunity."

The question, then, comes, What kind and how much preparation is necessary for a minister? One sentence will answer: "He must be made a thinker." If secular work needs thinkers, the church much more. The minister needs the best because "he wrestles against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places." The thinker presents his thoughts in a forceful manner, hence commands the attention of his audience.

When a minister becomes a parrot of other men's thoughts and sermons, he ceases to treat himself right; to be interesting to his audience; and to be pleasing to his Heavenly Father. Use your two talents and they will increase. Open your window and let in God's free light; give God a chance to show what he can make of you.

> "Think for thyself; one good thought,
> But known to be thine own,
> Is better than a thousand,
> Gleaned from fields by others sown."

There seem to be two requirements in developing a thinker. First, the powers of mind must be developed. There are subjects in every school curriculum for that purpose. The mental discipline subjects are: Higher Mathematics, Greek, Logic, Latin, etc.

A preacher must sometimes argue, hence he needs to know the laws which govern such a discourse, but, more than that, he must have a mind that is fully disciplined in going through those intricacies. What will better fit him for such work, than one of those long solutions in trigonometry, geometry, or a long sentence in Latin or Greek? Sometimes he will have to speak extemporaneously and if he has not a disciplined mind, it will not respond.

Sometimes the minister has to meet the intellectual giant, and he can not do it with an undeveloped mind. Every great thinker has gone through some rigid mental discipline. Not all have been through a college or a university but all have had much mental training in some other line.

My advice, of course, would be to take a course in some good Christian College. If that is impossible, train your mind, and subject it to severe tests. No mind develops unless it is used, and the more rigidly it is used (within bounds) the more rapid strides it will make. Remember that the mind is almost unlimited in its power, if properly trained, but if misused, in a moment it may be ruined.

The next question is, What to study? The facts of *history* are important to know. History helps to interpret the present situation for the minister. What have been the trials of the "Old Book"? How did it come out from them? Are there any writings contemporary with the Bible? These answers from history strengthen the minister's confidence in it. Many of the facts can better be interpreted when he knows history. Study Bible and secular history, and the facts of *science*. A preacher ought to be a scientific man.

You say, "What, study science?" Yes, don't be afraid of science, but be careful of the quack scientist. You ought to have some Christian man as your teacher,—one who is capable of seeing its relation to God's Word, and who can see that scientific laws are God's laws and cannot conflict with God's Word. Some of the preacher's richest stores of illustrations are from science.

The facts of *human nature*. A preacher is handicapped if he does not know humanity. He must constantly deal with them as human beings. He may gain knowledge from books, as psychology and sociology, or from studying human nature at first hand, as he finds it. A person is always interested in another person, hence he can readily get material for illustration among people. The Southerner says: "Get acquainted with folks."

The works of nature. It is next to impossible to preach while you are ignorant of nature. Many of Christ's parables and illustrations are taken from nature. One of the strong proofs of God is found

in nature. We do not want any one to go off into Pantheism by his study of nature, but God is there and every preacher should recognize that, and be able to make use of it, both in strengthening his brethren and meeting the infidel.

The most important book is the *Bible*. The preacher *must* know that. A man with a college education only, can not preach as God would have him preach. A man with only an intellectual knowledge of God, can not preach effectively. He must have a heart knowledge too. Christ is not only an historical Christ but a saving Christ. The preacher must know him as a Savior of men,—himself as an example. No preacher can give to his people what he does not have.

Brother minister, you must know the Book. It is your weapon against your enemy; your comfort for your friend; your spur for the careless, your consolation for the diligent; your treasure for the young; your companion for the aged. A minister ought to know the number and location of the books; when written; as much of the surroundings as possible; something of the author, as to his ability. He should know the Bible as a history of redemption; as a traveler's map; as a pilgrim's staff; as a pilot's compass; as a soldier's sword; as a *true* history; as an inspired record; as a light to guide the feet; as food for the support of the hungry; as a comfort for the troubled ones.

Do you know the Book? Nothing can take the place of a knowledge of it. How much time do you spend in its study? If you have five hours each day, use four of them in studying the Bible, and one with the other books. It's your store; know it.

One more phase of the preparation,—how to express your thoughts. Two things, yet in one,—your *appearance* and *language*. It is very unnatural to appear before an audience, hence a man must learn that, too. Do you spoil your message by your appearance? Can you appear at home in the pulpit? Do you have to look at the floor, ceiling, or in a corner when you talk? All these must be overcome so that the audience forget the speaker in listening to the message.

Now as to his language. A preacher has no license to maltreat the English language and give it to his audience in such bits as: "I seen my duty and done it." "I had saw you settin' there, doing nothin', so I 'lowed you might go." There is no piety in crippled English, nor pride in pure English. If you are a good thinker, you deserve a hearing and the audience asks that you present it acceptably. They have a perfect right to expect it, too. God's teachings deserve the best presentation possible. A preacher should not make them so that they *could* be understood, but so that they *could not* be misunderstood. Dr. Hawes says: "Have something to say that you are convinced is true, then learn to say it skilfully."

In short; get something to say and then say it in the most effective way. The best education is none too good for you. "Study as though all depended upon you, and pray as though all depended upon God."

Louisville, Ky.

Speaking Disrespectfully of the Church.

BY DAVID M. ADAMS.

I KNOW whereof I speak when I say that there are a great many young people who refuse to unite with the church because of the light in which it is held up before them by their parents. The uncomplimentary remarks made concerning the church by some fathers and mothers, even though they claim membership, have created, to a certain extent, within the minds of their children, an antipathy to a Christian profession. Evidently, some parents little think how destructive it is to the spiritual welfare of their children to parade the faults of the preacher or of certain members of the laity before their minds while in the formative period of life.

If any of our brethren have made mistakes, it should be taken as a matter of course that "to err is human," and that mistakes are nothing more than we can reasonably expect. While we should not try to cover up sins, or apologize for them, neither should we talk about the faults of our brethren in such a way as will create, within the minds of our children, a distaste for the church and her interests. There is a way of talking about the faults of others (if it be necessary to talk about them) which will have the effect of winning either sympathy or pity for them.

The experienced evangelist frequently hears the cry, "Hypocrites in the church." This cry or assertion seldom comes from the lips of young people because they have personally discovered hypocrisy within the pales of the Christian church, but because of information given them by their parents. Possibly it is a logical deduction with them, drawn from what father and mother have said concerning some brother or sister.

Again; parents sometimes discuss too freely the unpleasant, and possibly unchristian features of some council, they should, under no conditions, be made vested or unchristian remarks were made in any church council, they should, under no conditions be made subjects for discussion in the home, or in society. There are, I fear, many who err in this respect. Such errors should be scrupulously avoided, as there is possibly nothing more effective, in incensing the sinner, either young or old, against the church as a body of people than to hear that one member has abused or maltreated another. Malevolence, on the part of any Christian professor, is repugnant both in the sight of God and man.

May God help us to exemplify the Christ-life in all we do! If a brother or sister commits a wrong, let us not advertise it, but deal with them as the Lord directs us in his Word.

Scalp Level, Pa.

The Easy Yoke, the Light Burden.

(Concluded from Page 601.)

This brings us to the consideration of the easy yoke and light burden of Jesus Christ. What is our estimate of it? Is the yoke easy or is it hard? Christ says it is easy, and he should know. He does know, and yet there are those among us who think it is hard. Either such Christians make a hard yoke out of an easy one, or they are made to bear yokes that he has not meant for them to bear. Both of these conditions are possible. There are those who are inclined to chafe and scringe under the very easy yoke of Christ. Then there are those who say that they willingly and gladly bear the yoke that Christ imposes, but they seem to think that there are yokes imposed which are not ordained of Christ, and this, in their estimation, makes them doubly heavy.

Of these two conditions we should be quite sure where the trouble is before we do any grumbling. The yoke of Christ, we know, is easy because he says so. We ought to feel it an honor to be yoked with him in his service. We are not asked to take the yoke to bear heavy burdens, but to take it at his side, to do some part in his loving service. If we are at one end of the yoke, and do not feel and realize that Christ is at the other end, helping to draw the load, there is something wrong and, of course, the yoke will be hard and galling. To every Christian yoke there must be two, side by side, and these two must work and pull together to make a good team and a light burden. We are to be true yoke-fellows with Jesus Christ. Then, indeed, is the yoke easy and the burden light.

On the other hand, the church of Christ has no burdens to impose, and no yoke to offer. Therefore, anything that the church has to offer or suggest must not be presented as a yoke and burden, but as a help to prepare the child of God to be a true yoke-fellow with Jesus Christ.

Jesus Christ came not into the world as a burden-maker, but a burden-bearer. "Come unto me all ye that are weary and heavy laden," —tired and burdened down, ready to faint and sink down under a burden too heavy to bear. Why does he ask such to come to him? So that they may be unburdened. "And I will give you rest." As an additional encouragement to sin-burdened souls, he says: You have been bearing Satan's yoke and drawing his burdens. His yoke is galling and his burden is too heavy for you. Come to me; take my yoke upon you. I will make it easy for you, and the load to be drawn I will make light. So Jesus says, and what he says is right and true.

Then let us get away from the idea of the church imposing yokes upon its members, and making heavy burdens to bear and pull. This is not the mission of the church of Jesus Christ. The church was organized and is perpetuated as a fold, as a home into which God's children enter as they are born into the new life. It is a home of peace, love and mutual good will. It is a place where the children are nourished and built up, that they may be able to do good and loving service for the Master.

H. B. B.

EVERGREEN CHURCH, VIRGINIA.

The Evergreen church has just enjoyed a feast of good things. Bro. W. H. Sanger, our District Sunday-school Secretary, assisted by his father, Eld. S. A. Sanger, held a three-days' Sunday-school Institute, beginning on the evening of Aug. 16, and closing Aug. 19.

The meeting was indeed an inspiration to the Sunday-school workers at this place. This being the first meeting of the kind ever held in the Mount Carmel congregation, every one seemed to take great interest. Not only our members, but the people of the community took part. A number expressed themselves that the institute was the most helpful meeting they had ever attended.

The meetings grew in attendance each day until Saturday, when the house was filled to overflowing. An offering of $5.72 was taken in behalf of the District Sunday-school Board. Bro. Sanger visited several of the Sunday-schools in this congregation before going home.

Bro. W. H. Zigler, of Bridgewater, Va., began preaching at the same place Aug. 14, and was with us during the Sunday-school Institute. He labored earnestly and faithfully until Aug. 27. Bro. Zigler is young in the cause, but full of zeal and of the Spirit. His discourses were broad and deep, and largely along the line of building up the church of Christ. There were no immediate additions to the church, but the members have been greatly encouraged and strengthened.

Bro. Zigler made many friends during his stay among us, both in the church and outside of the church, especially among our young people. We trust that the good seed sown will produce a bountiful harvest.

Bro. Zigler was with us in a few meetings in the Mountain Grove Chapel, where Bro. S. H. Flory, of Nokesville, Va., began preaching Aug. 21. Bro. Flory is a man of power, and not afraid to declare the whole Gospel. Thirteen precious souls have already come out on the Lord's side, and many are near the kingdom. The meetings will continue through the week.

Nelie Wampler.

Dyke, Va., Aug. 30.

SUNDAY-SCHOOL MEETING OF NORTHERN INDIANA.

Tuesday, Aug. 22, the Sunday-schools of Northern Indiana convened at the Goshen City church in their annual District Convention. The large audience which gathered was typical, in a number of ways, of the field and institution it represented. Workers were present from nearly all of the schools, thirty-seven of the fifty-one schools, composing the District being represented by appointed delegates, who responded to roll call with "The Best Thing in the Sunday-school." This proved to be a feature of the program lending much inspiration; also rich food for thought. Many and varied were the things mentioned as being best in the various schools, yet through all ran the thought that everywhere there are those of the quiet, loyal, zealous workers, doing their work as unto the Lord.

We had the privilege of having with us Sister Winnie Cripe, who this month goes to the field in China as a missionary from this District. Many a heart was made to well up with a desire for a more complete consecration to the Lord, as our sister spoke so earnestly and with so great a vision on the subject, "The Sunday-school a World Power," of which power her life testifies, and stands as an example. The schools of the District have heretofore been supporting one missionary on the foreign field, and when the question, "Shall we not support two workers?" was presented to the Convention, the vote was unanimous in favor of doing so.

One thing especially deserving of mention,—and one which never fails to attract attention,—is the large statistical chart which our District Secretary annually places before the workers assembled. On this chart are placed the statistics of all our churches and schools within the District, together with the following statistics from each: Number of teacher-training classes, amount given for missions, total offering, number of teachers and officers, number on cradle roll, number in home department, enrollment in Sunday-school, number of pupils converted, and amount given to special fund for the support of missionary on foreign field.

This gives us an idea as to our size as a District, our relative standing in schools, an idea of the work we are doing, and the improvements made, as told in actual figures.

Grace Huffman.

New Paris, Ind., Sept. 1.

THE ROUND TABLE

Against Infant Baptism.

A WRITER in a late issue of the *Christian Standard* gives ten reasons against infant baptism, as follows:

1. Infant baptism is without the authority of God, Christ or the Holy Spirit.

2. Having no divine authority, to do it "in the name of the Father, Son and Holy Spirit" is to take God's name in vain.

3. It is a faithless act. "Whatsoever is not of faith is sin."

4. It establishes a false standard of membership for the churches, and brings into them a large number of unregenerated persons, and, to that extent, defeats the real work of the church.

5. It is deceptive, leading those baptized in infancy to believe their sins were washed away—thus teaching a water salvation.

6. It helps to perpetuate the divisions in the church, and thus makes impossible the salvation of the world.

7. In its actual practice it hinders many from obeying their Lord in baptism.

8. Nothing in state or church, of any value whatever, rests upon it.

9. It is of no temporal or spiritual value to the child.

10. The great scholars of the churches practicing it do not claim for it Scriptural authority.

"Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized . . . As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in the instances where both could meet together, and that the practice of infant baptism was unknown at this period. . . . That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears."—*A. Neander.*

Bible Study.

BY M. M. ESHELMAN.

THERE are three ways of Bible study:

1. That of looking up texts,—comparing them with similar texts. This way brings a little information from the Book, and gives power to entertain, to some extent.

2. A general reading of the Book, which enables one to say a great deal and to talk fluently *about* the Bible. This method, mixed with a good deal of world-information and world-living, makes a man *seem* very great.

3. The study of the "Book" by books and chapters, and a close observation of the predictions of God, as well as the promises, and a willingness to see the *warnings* as well as the *comforts*, will make the student *a full man*, a man who fears God, fears to break the simplest rule of the church, fears to disobey one item of grace, loves all men, warns against admixtures of good and evil, even when the evil *seems very good to others.*

It is not the open and glaring evils that captivate many members, but the insidious admixtures, the half-religious "hurrah" methods, which make people praise themselves upon what they denominate "great progress" and world-wide salvation.

Another great advantage of the third method of study is, that you avoid being fashioned by the fragments given out by certain self-organized bodies,—little pieces here and there, disconnected from their true relations. How easily we are led when we ought to be teachers! Will we ever be true reformers and get back to ALL the Book,—get back to the Holy Ghost system and arrangement? And when will we get back to the apostolic method of NOT rushing headlong into questionable methods of money-getting, and think more and better thoughts of making a life in Christ? Study the Book by true methods, by books, chapters and exegesis. Compare scripture with scripture, as did Paul.

Tropico, Cal.

Christian Giving.

BY SISTER I. F. BETTS.

So much is being written upon this subject, in this age, that many readers believe the theme has been almost exhausted. When a mere glance at the headlines suggests a loosening of purse-strings, many people instinctively pass by all such articles, or close the book.

But there is another phase of the question, outside of dollars and cents. Did you ever think of *giving your religion?* It has been wisely said that "religion is the only commodity, of which the more we give away, the more we have left."

Perhaps you are filled with the love of God, and feel that the Holy Spirit dwells within you, but does it find expression in your life?

Perhaps you have faith in the promises of God for an eternal inheritance, but is this faith enshrined within your heart, and cherished selfishly as a possession all your own, or are you letting its radiance shine out to others?

Perhaps you believe there is a blessing in giving "even a cup of cold water in the name of a disciple," but does your neighbor know you believe it?

Perhaps you believe that Christ died to save sinners, and that, by obedience to his Word, you may have a right to the tree of Life, but do those around you see some sweet joy expressed in your life? Do they see a living faith, and a hope beyond?

Let us, by our lives, give expression to our Christian faith, proclaiming it to others even "as bread cast upon the waters," that we may with joy look forward to the time when Christ shall say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Reedley, Cal.

Jottings From My Diary.

BY I. J. ROSENBERGER.

FROM various sources I gleaned the following:

It is allowable for us to differ in our opinions,—this was frequent in the life and struggle of the apostles,—but in faith we must be united,—be one! It is our faith to which Paul alludes when he says: "I beseech you brethren, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Of faith, there is but one.

"What we give away we keep, and what we keep we lose," is a paradox, a seeming absurdity, yet it is true. This saying is true in literature. A young man goes to school, works hard and completes his education. He decides that he is going to keep his education. He selfishly refuses to give it away. He bids others to go and work as he has done, and they, too, will have an education as he has. The inevitable result will be that he will lose his education; but if, on the other hand, he is liberal with his education, in giving it away, he will keep it; for what we give away in literature we keep, and what we keep we lose.

The same fact is true of our religion. "What we give away we keep, and what we keep we lose." The brother that has not given away any love, patience or good will, for six months or a year, I fear, has none of these Christian graces left, but the brother that has been giving away freely the graces of love, patience and good will, is richly provided with these graces; for "what we give away we keep, and what we keep we lose."

Covington, Ohio.

Why Live so Fast?

We are living too fast in this age. We try to make Methuselahs in a month and we often kill them in the making. We are living in an electric age—much of our health rides off in electric cars, motorcycles and automobiles. We get so worried and eat so fast we ruin our stomachs. Sit down now and take your breath, promise God that you will not live more than seven days in the week and no more than twenty-four hours to the day. Let the world run away as fast and as far as it will, you quiet down and it will come back to see what you are doing. It only makes the circle anyhow and it will get back where you are, by and by. God save us from this American disease of feverish, fretful haste and strenuousity!—*Rain's Horn.*

CHRISTIAN WORKERS' TOPIC

A Worth-While Man.

1 Tim. 2: 8; Heb. 10: 22-24.

For Sunday Evening, October 1, 1911.

After crossing the Red Sea, the Israelites soon came near the border of Canaan. Moses called a halt and appointed a committee of twelve to go up and spy out the land. Our lesson text has to do with their report and Caleb's proposition to "go up at once." Then Caleb is presented in contrast.

I. Caleb's Character.—"My [God's] servant" (v. 24). (1) Caleb knew God; consented to his claims, and obeyed his commands. (2) Angels are such. Jesus became such. All good men are such.

II. Caleb's Spirit.—"Another spirit" (v. 24). Different from the other spies. (1) Theirs was cowardly—his courageous. (2) Theirs, distrustful—his believing. (3) Theirs, selfish—his self-denying. Caleb's faithfulness was the outgrowth of the spirit he had with him. It is so now.

III. His Course.—"He followed . . . fully" (v. 24). (1) He lived in God's sight. (2) He did all to the glory of God. (3) He advanced—"followed"—went on—progressed. (4) He "followed . . . fully"—undivided heart. (5) He did so to the end—until death.

IV. His Reward.—(1) God publicly honored him. "But my servant" (v. 24). (2) Insured him possession. "Him will I bring into the land." (3) Blesses his children for his sake. "His seed shall possess it."

Note.—(1) In all ages religion has been personal. Hearty devotedness also tells on our children. (2) Caleb rose up as an example—lofty, pure, steady, constant. (3) Pray for loyal obedience in each Worker, saying, "Nevertheless, not my will, but thine be done."

PRAYER MEETING

The Supreme Test.

John 21: 15-17; 1 Cor. 13: 1-13.

For Week Beginning October 1, 1911.

1. Love the Highest Test of Discipleship.—We want to know if we are Christians. Here, then, is the real test, "Lovest thou me?" Everything is included in this question. It goes to the core of Christian experience. It implies a relation intensely personal,—a personal love of a personal Savior, "Lovest thou me?" We are to infer that there is something in Christ which, when known, will attract and hold the human heart to himself. Not only is Christ's character one of ideal excellence,—lovely and lovable,—but in his ideal goodness he is the supreme Benefactor of the race. He is the world's Redeemer. In all that lies between Bethlehem and Calvary we see the reason why the world's love should be his (2 Cor. 5: 14, 15; Philip. 1: 9-11).

2. Christ Demands Supreme Love.—"Dost thou love me more than these?"—asks Christ, implying, "Dost thou love me more than thy fellow-disciples love me?" Having been forgiven much, dost thou love much? It is not enough to love Jesus,—we must love him better than all else. It must be the master passion,—the dominant power in our lives. Is it? Is Jesus the lover of our souls, the chief thought of our minds? Do we love him supremely? Is he "all the world" to us (1 John 5: 1, 5, 10, 11, 20).

3. Love Is the Highest Qualification for Service.—When Jesus was assured of Peter's love, he entrusted him with the feeding of his flock, for he had now something with which to nourish them. He had the first qualification for an under-shepherd,—love! Love is more than learning, more than eloquence, more than aught else. It is the one indispensable thing in our Christ-directed service to humanity. "If thou lovest me," says Jesus, "then go to work and feed my sheep and lambs." Let supreme love lead to supreme service (Eph. 4: 31, 32).

TOPICS FOR PRAYER MEETING.

For Week Beginning	Fourth Quarter, 1911.
Oct. 1.	The Supreme Test. .....John 21: 15-17; 1 Cor. 13: 1-13
Oct. 8.	Daily Strength for Daily Needs, Eph. 4: 21-32; 5: 1, 2
Oct. 15.	We Live to Serve. .....Rom. 14: 1-12; Gal. 5: 1-13
Oct. 22.	The Struggle That Leads to Victory, ...James 4: 1-11
Oct. 29.	Some Things That Abide, ...1 Cor. 13; Prov. 4: 16-19
Nov. 5.	Do You Let God Plan Your Life? .....Jer. 10: 23; Prov. 3: 1-16
Nov. 12.	The Bank That Never Fails, ...Matt. 6: 7-21
Nov. 19.	Character Determines Destiny, ...Micah. 6: 8; Acts 10: 34, 35
Nov. 26.	The Blessing of a Thankful Heart. .....Psa. 103: 1-18; Eph. 5: 20
Dec. 3.	Holding Ladders for Others. .....Rom. 12: 10; 1 Cor. 10: 23
Dec. 10.	Rising Above Discouragements, ...2 Cor. 4: 7-18
Dec. 17.	The Coming King. .....Isa. 9: 6; Zech. 9: 9
Dec. 24.	Something to Think About. .....Philip. 4: 4-8
Dec. 31.	Ebenezer—Hitherto Hath the Lord Helped Us, ...1 Sam. 7: 12; Num. 6: 24-26

HOME AND FAMILY

Perfect Through Suffering.

SELECTED BY MARY A. GIGAX.

God never would send you the darkness,
If he felt you could bear the light.
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true, he has many an anguish,
Your sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear,
He knows how few would reach heaven at all,
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep close unto his feet.
For 'tis always so easy to wander,
When our lives are glad and sweet,

Then nestle your hand in your Father's,
And sing if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low.
And, well, if your lips do quiver,
God will love you the better so.

Grand Junction, Colo.

Those Two Boys.

BY J. G. ROYER.

Two boys from equally good homes start out in life. One is of the free-and-easy sort. He is easily turned about by the influence of his friends, or by the circumstances that come in contact with his life. The other, while not ignoring the opinions of others, thinks for himself, and, once having formed a decision, keeps it ever before him. This boy enjoys independence of thought and action, while the other is led in whatever direction his associates may be going.

Now, if those, with whom the free-and-easy-going boy is associating, were always in the right, and striving for the best, there would be no great danger in this. But experience teaches that evil influences are ever creeping in; and wrong impulses are making their force felt. It is because of these that a course like this is sure to lead toward failure and regret.

The other boy firmly stands for what his conscience tells him is right and true and wise. He is not hampered by the want of judgment or by the bad intentions of others. He decides for himself, and directs his own actions. It is true he may, at times, err in judgment. He *does* sometimes err in judgment, but this is an error that may be corrected and so be remedied. At the worst, there will be fewer mistakes in the life of the boy who has before him the intention and the determination to be right and do the right, than where the boy depends upon the whims of his fickle-minded associates. The boy who relies upon others for his opinions and judgments, is the victim not only of his own mistakes in judgment, but also of the mistakes of those he looks to for guidance; while the one who depends upon himself has only the consequences of his own errors to fear. The one is independent; the other has, so to speak, no will, no course of action, no accomplishments, save as the privilege to secure them comes to him through others.

All boys should be thoroughly awake to the following facts: First, that it is easy to drift with the current; and second, that safety demands that there be some independence in character and action. There must be striving against opposition and wrong influences. Strength comes from effort; and often the greatest power and strength result from striving against odds. All boys should know this and should act accordingly. The one who starts with the determination to go straight ahead, no matter whether the drift of popular opinion is with him or in the opposite direction, is pretty certain of success; because such a course is sure to develop a character of strength and usefulness. And the building of such a character is the business,—the most important business of a boy's life.

Mt. Morris, Ill.

Save the Homeless Waif for Christ and the Church.

BY ETHEL KINNEY.

"Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me" (Matt. 25: 40).

BUT are we doing as much for the least of these as we should? Think of the little waifs in all of our cities that we could save if we would get awake and open our hearts and purses a little wider, and be a little more willing to help in this great cause! Look at our little ones, with their happy, smiling faces and well-cared for bodies, and then think of the little waifs cast out on life's stormy sea, roaming the streets from morning till night, ragged and dirty, eating from the refuse of the garbage cans, thrown in contact with every form of vice and sin! They never know what a good meal is nor are they favored with a decent bed. Their little forms are wasted to a mere skeleton from starvation.

Is it any wonder, that, when raised up in this way, they become the vilest, most degraded men and women? Is it any wonder that our prisons and insane asylums are full to overflowing? They will remain thus as long as we are indifferent, and turn deaf ears to the cry of the homeless child. We must awake to a sense of our duty, and strive harder to save them and place them into good Christian homes, where they will come in touch with religious influences. We can not expect to better the condition that now exists without sacrifice. As long as we sit complacently by, while the collection box is being passed, and only throw in a few pennies, or perhaps a dollar or so, and think we have done our share of the work, just that long will there be hundreds of little ones lost to all that is pure, noble and uplifting, each day.

Let us, then, strive harder to save them for the Master's vineyard, even if we have to go without some longed-for luxury. Think what one of these little ones is worth, and see if you can estimate its worth in dollars and cents. Remember, one precious little soul is worth more than all the wealth of this world! Immortal souls are lost every day because we have been so selfish, and have done so little to help save them! We are so self-centered,—only mindful of our own comforts. We shrink from sacrificing in the least. But if we are to save these little ones for Christ and the church, we must sacrifice. We must throw our whole heart and soul into the work and do without some of the comforts of this life, for the benefit of these poor, unfortunate little lambs.

Think of the money spent each day for useless things! There are those who never know a wish ungratified,—who live in luxury all their lives,—and, when told of the pitiful condition existing in the slums of our cities, fail to comprehend what a lamentable condition exists there. They do not take any thought of the little lambs going astray farther and farther into vice and sin each day. But there will come a time when we will be called to account for the lost we could have saved. It will be too late then to rectify our neglect and indifference. Let us be up and about our Father's business, and do all things to his name's honor and glory!

Nampa, Idaho.

The Bible.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a Paradise of glory and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents.

Paste in your Bible, and commit to memory.

Silent Years.

GIRLS," John Robertson looked at his sisters almost sternly, "do you know that you have got used to mother's deafness?"

"Used to it? What do you mean, John?"

"I mean that you have grown so accustomed to her being out of nearly all conversation that you forget what a deprivation it is to her. Why, when I was talking with her about all these six years that I've been abroad, I found out that she didn't know a lot of family gossip that I—away across the ocean—had got from letters. Mother, who used to be at very head and beginning of everything in the house, has grown into an outsider almost—an onlooker, at any rate. That patient, absent smile of hers takes most all the joy out of my home-coming."

"We do try to tell her things, but she so often misunderstands and gets facts confused that I suppose we have grown a little negligent perhaps about relating the small, unimportant matters. You know, John, it's awfully wearing having to scream trifles at the top of one's voice." Marian smiled rather apologetically, but her brother still looked severe.

"Why haven't you tried to get something that would help her to hear?" he asked.

"She did have an ear-trumpet, but it seemed to make her nervous and uncomfortable," answered Jessie.

"So you never tried anything else? You know there are a number of inventions for aiding the deaf. We'll have her test every one of them until she gets some help."

Somehow, although none of the first contrivances that John brought to his mother proved efficacious, a brighter look came into her face. Perhaps it was the constant, cheery society of her big, broad-shouldered son that brought back some of the old sparkle to her eyes and made her smiles less wan and more happy.

At last a little electrical device was discovered which, pinned on her blouse and connected with her ear, made it quite possible to converse with her in an ordinary speaking voice, and John, elated at his success, proudly led his mother to the piano.

"You haven't made any music for me since I came home," he said. "Give us that good old song you used to play for us youngsters!"

"I haven't touched the piano for five years, John. It was no use when I couldn't hear."

"But maybe you can now, mother."

She sat down at the instrument and with rather uncertain fingers played the first few bars of the old song. Then she stopped, and looking at John with wonder and surprise, exclaimed:

"I heard every note, every note, my son, and it's been so long, so long!"

She leaned against the piano and burst into tears—such unrestrained weeping as her daughters had never seen before.

John sat down on the piano bench beside her, and gently raised her head until it rested on his shoulder. His sisters looked at each other with misty eyes.

"We never understood," murmured Jessie brokenly.

LABORERS of Christ—lift up your heads. Be not dismayed or disheartened. . . . God is for us: who can be against us? The mountain is full of horses and chariots of fire and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith and not by sight—to believe that beyond the range our short vision and finite observation stretch limitless realms of truth and fact. *Behind all work for God stands God himself*, its inspiration and its assurance, its warrant and its reward. Let us believe that his command constitutes authority and his promise security, and in that faith to the end dare to do our duty.—*A. T. Pierson.*

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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IT has been decided to organize a second congregation in Kansas City, Kans.

BRO. D. F. LANDIS, of North Dakota, wishes us to announce that his address has been changed from Williston to Minot.

BRO. GALEN B. ROYER is engaged in a series of meetings in the Prairie City church, Iowa, expecting to continue a few weeks.

BRO. E. J. SMITH has been selected to represent Oklahoma, Panhandle of Texas and New Mexico, on the Standing Committee.

As the fruits of a series of meetings at the Fairview church, Md., conducted by Bro. Emra T. Fike, seven were baptized Sept. 9.

AT the late District Meeting of Northern Missouri Bro. G. W. Ellenberger was chosen a member of the Standing Committee for 1912.

BRO. GEO. MANON, of Gypsum City, Kans., is engaged for a series of meetings, the latter part of October, in Sabetha, his State.

THE members composing the Danville congregation, Ohio, are arranging to dedicate their church about the first Sunday in November.

THE church at Williams Creek, Oregon, is to be dedicated next Sunday morning. The feast, to have been held the 30th, is deferred to Oct. 7.

BRO. JOHN W. MILLER is doing some effectual work at the Midway church, Va. He reports seventeen baptized and ten awaiting the rite.

BRO. HARVEY M. BAREDOLL and wife, of Naperville, Ill., started to Glendora, Cal., last week, where they are planning to remain at least two winters.

DURING a series of meetings in the Poplar Grove church, Ohio, conducted by Bro. J. D. Mishler, sixteen were born into the kingdom, and one is yet to be baptized.

THE District Meeting of Southern Indiana, to be held in the Ladoga church, is announced for Oct. 19. The Sunday-school and Ministerial Meeting convene Oct. 17 and 18.

The Inglenook for Sept. 19 comes out in a new dress—a decided improvement over the past. The make-up and tone of the journal show progress. We commend these upward steps.

As the immediate fruits of some meetings held by Bro. F. D. Anthony, six were added to the Antietam congregation, Pa. Two others entered the fold before these meetings began.

BRETHREN D. Warren Shock, of Minot, N. Dak., and D. H. Keller, of Winona, Minn., were with us over last Lord's Day, the former preaching in the morning and the latter in the evening. Their addresses were well received. On Monday they visited the Publishing House and saw the plant in full operation. Bro. Keller was accompanied by his wife.

BRO. D. M. ADAMS is in the midst of a revival meeting in the Maple Spring congregation, Pa. His next meeting will be in the Summit Mills church, same State.

BAPTISM was recently administered to six young people, who applied for membership during a series of meetings, conducted by Bro. Geo. Mishler, at the Libertyville church, Ind.

THE elders of Northwestern Kansas and Northeastern Colorado are instructed to meet Oct. 4 at the residence of Bro. J. H. Kinzie, one-fourth mile west of the Belleville church, Kans.

FOR the want of space the love feasts announced last week will not be found in this issue. All of the new announcements, however, are given on page 608. Next week we shall publish the list in full.

AN excellent revival at Mountain Grove Chapel, Va., conducted by Bro. S. H. Flory, closed with thirty-nine putting on Christ in baptism. One was restored to the fold, and three await the initiatory rite.

CONCERNING Bro. Moses Deardorff, who is now at Lenox, Iowa, in a series of meetings, we are asked to say that his time is fully arranged for until the end of the year. In spite of his age, he is still doing a splendid work among the churches.

WE shall soon publish the program for the Ministerial, Sunday-school and Christian Workers' Meetings of Northwestern Kansas and Northeastern Colorado, to be held at Belleville, Kans., Oct. 5 and 7. The District Meeting will convene on the 6th.

YOUR office editor had the pleasure of worshiping with the members at Naperville, this State, last Sunday morning. We found them cheerful and thoroughly interested in the work of the church. Bro. I. C. Snavely is the pastor in charge, and is doing good work.

WE have a good report from Manchester College,—crowded out of this issue, but will appear next week,—stating that the school opened with an enrollment of 138 the first week, being the largest number of students for the fall term known in the history of the institution.

BRO. PETER FORNEY, now almost eighty-three years old, writes us from his home in Glendale, Ariz., saying that he is favored with better health than he has enjoyed for fifty years. He is still able to preach twice a day and gets as much out of life as most people of half his years.

SEVERAL well-prepared doctrinal addresses were recently delivered by Bro. D. R. McFadden, in the Wooster church, Ohio. Seven applied for membership. Addresses, like those given on the occasion, always put a lot of people to thinking along right lines, and are certain to result in good.

FOR the benefit of correspondents, who seem to have forgotten or overlooked what we said some time ago, we again state, that we do not publish programs for joint Sunday-school or Christian Workers' Meetings. This privilege is limited to programs in which a State, or a State District is represented.

AT the ordination service in Chicago, one week ago, we witnessed conditions that are unusual for the Brethren church. Among those who cast their vote in favor of ordaining the three missionaries were two colored members and several Chinamen. It did our Chinese brethren good to think that they were helping to prepare missionaries for efficient work in their native land. It will be many a day before they forget this special service.

THE large congregation at North Manchester, Ind., has been divided. The west part of the territory is to be known as the North Manchester church, and the city part as the Manchester church. Bro. A. L. Wright having resigned, Bro. Otho Winger was chosen as elder in charge of the former, and Bro. S. S. Blough as elder in charge of the latter. The city church, or more properly, Manchester church, contains over 300 members. We are not advised as to the number in the other congregation.

UNDER date of Sept. 13 Bro. D. L. Miller writes us from Wenatchee, Wash., saying that he is having a splendid time among the Brethren in the Northwest. After visiting Seattle and a few other points, he will return home, reaching Mount Morris about the first of October. And, by the way, he will round out the seventieth year of his pilgrimage Oct. 5. He will then know how it feels to be seventy years old.

BRO. D. F. HOOVER, of Middletown, Ind., president of the Mission Board of Southern Indiana, gave the House a call on his way home from a trip in the West. He spent a month visiting among friends in Ray County, Mo.; Bethel, Kans., South English, Iowa, and other points; and also did some preaching while on the trip. This was his first visit to the House since we located in Elgin. We were glad for his call.

BRO. I. S. LONG and wife are expected to arrive in New York soon after the middle of October. Friends wishing to address them on arrival, can do so as follows: Care of Cunard Steamship Company, Incoming S. S. *Pannonia*, Oct. 19, New York City. Bro. Long will probably visit all the churches in the Virginias before his return to India, and possibly may be able to reach a few congregations outside of the State.

BRO. WALTER J. BARNHART, 1210 Twenty-fifth Avenue North, Minneapolis, Minn., is arranging to close his labors as pastor with the church in that city at the end of October. Under the direction of the District Mission Board he has spent over four years with the Mission, and would have retired some time ago, but the way was not open for so doing. He is planning to enter the evangelistic field, and those desiring his service should address him as above, until further notice.

CORRESPONDENTS who ask us to announce dates for meetings should use the utmost care in naming such dates. We often find conflicts that require considerable time and labor to adjust. A correspondent may say that the District, Ministerial and Sunday-school Meetings, for a stated District, will be held on certain specified dates. For these meetings three days may be named, but no definite day is named for the District Meeting. So we are left to decide what date should be entered among the standing announcements. While we are fairly good at guessing, in matters of this sort, still we are not past making mistakes. The better way is for writers to be sure of their dates before sending them for publication.

THE Secretary for the York Chamber of Commerce, Eugene F. Weiser, York, Pa., sends us a neat little booklet, setting forth facts relating to the history, growth, population, etc., of the city in which the Annual Meeting for 1912 is to be held. We are sure that the booklet, which may be had by asking, would interest some of those who are planning to attend the York Conference. Mr. Weiser writes us that the Chamber of Commerce solicits the coöperation of our people in working out the details necessary for the event. He also says that the business people of York extend a most hearty welcome to those who will attend the meeting. The city has a population of 45,000, and we are assured that ample provisions will be made to take care of our people during the Conference week.

BRO. J. W. LEAR, of Cerro Gordo, Ill., who is naturally a fine critic, and reads the MESSENGER with unusual care, has this to say: "The MESSENGER grows better. The standard of the paper is high. I have examined a number of religious periodicals, and count the MESSENGER, for tone and richness, above them all." "But," he goes on to say: "there is room for improvement, not so much in the construction of the paper as in the grade of the material found in the productions." While he thinks this is no fault of the editors, he adds this true statement: "No paper can be stronger than its contributors." We are glad for this criticism, though it was not intended as such. It may prompt all of those, who help to make the MESSENGER, to strive for a higher grade in their work. However well our work may be done, there is always room for improvement.

Notes from the Northwest.

Those who visited the Northwest fifteen or twenty years ago, and now travel that way again, are filled with wonder and surprise at the marvelous development that has taken place in a few short years. Villages have grown into large, prosperous towns, and the latter into busy cities. Large, modern farmhouses have taken the place of the shack, dugout and sod-house, and the virgin prairie is yielding generous crops of wheat, oats, barley and flax. What was once thought to be a frozen, blizzard-swept wasthetic territory, has become noted as a grain-producing empire.

Our first stop was at the Twin City of Minneapolis, where the Brethren have established a Mission, now in charge of Bro. Walter J. Barnhart, assisted by Sister Bertha Brunskill. We met with the members twice on the Lord's Day, and had a spiritual feast together. The membership is small in numbers, but seems to be a body of earnest men and women. Here, as in other cities, it requires hard work to carry forward, successfully, the Mission. Brother and Sister Barnhart with their helper, are doing good work, and our prayer is that God may bless their efforts, and give them the desire of their hearts,—the success of the Mission.

A week was spent at Cando and Surrey, N. Dak. At the former place lives my youngest brother, Eld. Geo. K. Miller. Both he and his good wife were for some years members of our family in Illinois, and it was a real pleasure to spend a few days in their home. Cando is in the Zion church, where a very successful series of meetings, conducted by Bro. Paul Mohler, had just closed. The church was rejoicing that twenty-four precious souls had been baptized into the fold of Christ. At Cando Sister Miller prolonged her visit while I came on west. With the Surrey brethren and sisters two meetings were held and we enjoyed seeing old acquaintances and making new ones. Bro. D. T. Dierdorff is bishop in charge of the Surrey church, and they have before them bright prospects for future success. We spent a short time in the home of Brother J. M. and Sister Myers (nee Ida Royer), and had a delightful time living over again the years that have gone.

The crops, in the parts of North Dakota we passed through, are fairly good. Wheat was injured by the black rust and, it was thought, would make about ten bushels to the acre. The late oats, barley, and flax, will yield well. At Surrey I heard of seventy bushels of oats to the acre. The early oats was injured by the drought. Flax promised a full crop and at the price, $2.50 per bushel in the markets, will be profitable to the farmers.

At Spokane, our next stop, we spent a day and night. Here we had a meeting in the little church-house owned by the Brethren. Here the mistake was made that has so often been made by our people in their city work,—the house is too far away from the center of population of the city. If we hope to get people to attend our church services, we must go where the people live. The membership at Spokane is small and there are some discouraging features about the work.

At this writing we are at Wenatchee, Wash., one among the finest fruit-producing valleys in the West. Here we have two large and prosperous churches. The Brethren and their friends have transformed the sage brush desert of Sunny Slope and East Wenatchee into great orchards bending under their burden of fruit. Nine years ago the writer drove over these deserts, covered with sage brush, and the transformation is one of the surprises of his life. One can not realize what it means, unless he is able to make the contrast. Within these few years land in orchards of the best varieties of apples has advanced from two hundred to two thousand dollars an acre.

We enjoyed a love feast with the members of the Sunny Slope church, followed with meetings for a week. Bro. Andrew Hutchison and George Hilton and wife and son, our Chinese missionaries, were with us. The large house was full to overflowing on the Lord's Day, and the meetings during the week were well attended.

On Wednesday, Sept. 13, our Chinese missionaries passed through Wenatchee, *en route* for Seattle, from whence they sail in five days for the other side of the world. A number of the members were at the railway station to meet and greet the missionaries. They brought with them fruit and flowers in abundance, and our travelers had more than they could carry. Bro. Amos Peters gathered up the extra boxes of peaches, pears, plums, grapes and apples, and expressed them to Seattle, and some of the fruit will doubtless reach China. The party was well and happy. Bro. Hilton and family joined them here, making the total number,—men, women and children bound for China,—thirteen. Bro. Hutchison also went with them to Seattle. The meetings continue here for two evenings more, and then, in company with Bro. Peters, we continue our journey, the Lord willing, to the Coast. We anticipate the pleasure of attending a Sunday-school Meeting at Seattle, and the District Meeting of Washington at North Yakima, Sept. 21 and 22. Then, after a few days at Sunnyside, we hope to start for home. Health is fairly good, and we have much to be thankful for to him who doeth all things well.

D. L. M.

The Easy Yoke, the Light Burden.

In Bible times the ox was the common beast used in plowing and cultivating the land, in hauling all kinds of produce, building material, and also in traveling, so that the yoke used on the neck of the oxen was a most common thing, known and understood by all the people, because the ox team was seen everywhere, in the country as well as in the towns and cities. A team of oxen, meant two oxen yoked together with a yoke, so as to draw the greatest load with the greatest ease, and the least possible wear and chafing to the neck of the oxen on which it was placed.

Our Savior in his teaching not only used the most simple form of language, but, to make his truth so evident and plain that the most ordinary and common mind could comprehend, he used the common—the familiar—things around him, to illustrate and make plain his meaning. Hence, in that most blessed of all his invitations to sin-burdened souls, he makes use of the yoke as the most familiar illustration: "My yoke is easy and my burden is light." The "easy" and the "light" are the two thoughts that we wish to impress upon our hearts. We also wish to emphasize the "my" before we close our thoughts on this subject.

All yokes are not easy and all burdens not light; therefore the Master, as a stroke of encouragement, speaks of his "easy yoke" and "light burdens," in comparison with the well-known hard yokes and heavy burdens. How many of us have seen the chafed, bruised, sore, and bleeding necks of oxen, because of the hard and ill-fitting yoke placed upon them by their cruel masters! And then, how often have we seen them unmercifully lashed in trying to make them draw a load that was too heavy for their strength? Our hearts have been made to bleed in viewing most pitiable sights of this kind. Our hearts were touched and our sympathy awakened, and we were made to remember the precious words of the Sympathizing One as he said: "My yoke is easy and my burden is light."

Then, too, we often made to see some very odd and strange yoking. During our travels through foreign and Bible Lands we saw a large ox and a small cow, or an ox and a very shabby and poor horse. In passing through Belgium and Holland we saw a number of yoke-teams on their way to market, two abreast, one a large dog, the other a woman. In one case it was a woman and a heifer. It seemed to us that, for the poor woman, the dog and the heifer, the yoke was hard and the burden heavy,—and hardest and heaviest of all for these poor women. Here was an unequal yoking that we are advised against.

But for men and women, these dogs, cows and oxen are not the most unequal yoke-fellows. All who are living in sin,—all who have not been born again,—and have not become fellow-workers with Jesus Christ, are yoke-fellows with Satan,—a yoking that is most odd, unequal and galling. This yoking is odd because it seems an unnatural thing to do. It is most unreasonable. Why should men and women join with and be yoked to the most deceptive, the hardest and most cruel taskmaster in the world? His promises are as the apples of Sodom. They burst at the grasping; and, worst of all, the dust and the smoke that comes from them blinds the eyes. So it seems to be with those who try to feed on the apples of sin and Satan. "They that sow to the flesh shall of the flesh reap corruption." They are not only deceived and disappointed, but they are blinded so fully that they, seemingly, do not know how to get loose from their hard master.

Yoking with Satan is most unreasonable, because sane men and women know that Satan, as a yoke-fellow, has nothing to give to his deluded partners but death. They know that, in the end, the only wages he has to give is corruption and death. And who will serve for such wages?

It is a galling service. The yoke is hard and the mating is most uneven. Did you ever notice the service the spider renders to the fly as it drops into the meshes of its web? It permits it to struggle, to get loose, knowing that the more it struggles the more tight and fast it gets. Dear sinner, if you are yet in the coils of the devil, go and watch the deluded and thoughtless fly as it drops into the spider's web, and you will see a most fitting picture of your own fate, unless you speedily forsake your dangerous and sinful course. You will then flee to the Savior's arms by accepting his glorious invitation and putting on his yoke, for it is an easy one indeed.

(Concluded on Page 637.)

The Rebaptism Question Again.

In the case of the twelve at Ephesus (Acts 19: 1-5), the Scriptures furnish an example of rebaptism. The twelve had been baptized by trine immersion, for John's baptism was the beginning of Christian baptism (Mark 1: 1), and Christian baptism is trine immersion; they had been baptized for the remission of sins, for John's baptism was for the remission of sins (Mark 1: 4); they had been baptized by a member of the church, most likely Apollos (Acts 18: 24, 25; 19: 3), not by one not a member of the church; they were baptized the second time because they did not have the proper teaching and faith previous to their first baptism. The right teaching and faith on the part of those to be baptized are essential to their baptism. So here is a case of baptism complete in all the New Testament essentials, except one, it being of trine immersion, for the remission of sins, and by a proper administrator, a member of the body whose right it was to administer baptism, but the candidates lacked the proper previous teaching and faith, and for this reason they were rebaptized (Acts 19: 5).

Baptism according to New Testament teaching and example, is complete and valid, when it has all its parts, which are a proper subject, the proper mode or form, for the proper purpose or design, and a proper administrator. The proper subject is a penitent believer in Christ; the proper mode or form is trine immersion; the proper purpose or design is for the remission of sins; and the proper administrator is a member of the body chosen and authorized to preach the Word and administer its ordinances. The absence of any one of these conditions may very properly raise doubt. The only way absolutely free from question and doubt is the Scriptural way.

The question of rebaptism, in its present form, is the outgrowth of a condition utterly unwarranted by the Word of God. Christendom so-called is divided into fragments. The Word teaches unity; it stands for nothing else. Not a syllable, from first to last, justifies the present divided state. Under the condition of the unity of the church, as taught by Jesus and the apostles, the question, as it is before the Conference today, is utterly irrelevant; it is no question. And why should we compromise the New Testament way of the church baptizing her own members into fellowship, to meet the present divided, ungodly condition in the world?

To receive as members, into the Church of the Brethren, without rebaptism, those whom others have

baptized by trine immersion, is a step, a long step, toward the federation of the churches without the essential ground federation. Certainly, there could be no greater blessing than the uniting of all the churches into one great body, if the essential ground for it existed. Its only ground is union in the Word. All other bonds of union are false and disappointing. And when the churches reach oneness of faith in the teachings of the Blessed Book, the act of formally uniting will be an easy and small matter. Any pretense of union, when there is no union, belies fundamental conditions. The only consistent thing, then, is for the Church of the Brethren to baptize her own members.

If baptism can be received at the hands of ministers of other churches, where is the line to be drawn at which they shall cease to minister for the Church of the Brethren? Or shall there be no line? If they may baptize for us, what may they not do? There is no work more sacred, to be done with more care. May they preach for us? Anoint our sick? Administer the love feast? Where shall the line be drawn, and on what principle? If they are in position to baptize persons into the church for us, which is at the foundation of all ministerial work, and upon which the church depends for growth, I am unable to know why they are not in position to do any and all ministerial service for us.

Again, what shall be done in the case of expelled ministers who go out and baptize persons? It is this condition that raises the question at present more than anything else. Reference is made to the sad experience of over a quarter of a century ago, when the leaders of the Progressives and the Old Order Brethren were expelled. Should the church that expelled them receive their work? Is it consistent to recognize their expulsion, holding that it is proper, and then recognize their work? Is it not a contradiction? If their expulsion is proper, then it is logical that their work can not be recognized; if their work is entitled to recognition, then it is logical that their expulsion can not be held as proper. The only fair and logical thing to do, if the work of these expelled men is to be recognized, is to go back and declare their expulsion illegal, and declare them members of the church, if they will it so. Then, according to this rule, the church is left without protection and helpless in the case of any of her expelled ministers who may feel to go out and baptize persons for her. Pitiable! The church may declare that some men are not fit for membership in her ranks, but they are fit, according to this rule, to perform the most holy functions of the ministry for her.

Again, if those baptized by trine immersion are entitled to membership without rebaptism, then it follows that all such are entitled to all the privileges of membership, whether or not they secure membership. The logic of the case is, if one has already complied with the terms of membership he is entitled to membership, whether or not he claims it; and if so, he is entitled to all the rights and privileges of membership. This establishes unrestricted communion among those who have been baptized by trine immersion for the remission of sins. The church is without reason to urge against the practice, except that all should formally secure membership as guaranteeing the privilege of communion; and that is without weight in the case, for it is already conceded that the parties have complied with the terms of membership. It is folly to concede to one that he is entitled to membership, but not to the privileges of membership.

The baptism of Alexander Mack, at the hands of an unbaptized person, is urged as an argument in favor of doing away with our present practice. His case is not relevant to the issue. There is no such case in the world, at present that I know of; and if there were, we would be glad to receive them without rebaptism. Certainly. Why not? Mack and his associates labored and prayed until they felt they had found the New Testament way. They could not find it in the churches about them. So the only thing left them, was to organize and start anew. This they did. They covenanted together as the church of Jesus Christ, and decided that one of their number should baptize Mack, then he should baptize the rest. It was all done by the action and authority of the church then and there assembled. Their baptism was not by an outside party who believed and practiced only a part of the Gospel. And who can say, Nay?

H. C. E.

Testing the Report.

We observe that at a number of the members' meetings the decision of the late Conference on the dress question has been read and emphasized. In every instance, so far as heard from, members have been urged to study the restatement of our teachings on the matter of Christian attire, and endeavor to adjust their lives accordingly. The idea is a good one, for in most congregations there are those who need to be encouraged to make greater efforts in the interest of plainness. While there is much in the report, as framed by the committee to whom the task was assigned, it will be well not to attempt to read into it things not contemplated, but take it at its face value, test it thoroughly in good faith and watch the results before criticising it. If properly lived up to, the report should answer every necessary purpose, so far as New Testament simplicity in dress is concerned. In the interest of plainness it contains a great deal more than was deemed necessary by our people 150 years ago. Those who were first in the reformatory movement, that gave rise to the Church of the Brethren, thought the New Testament contained all they needed to maintain the nonconformity for which the church stood. And, in fact, it did, and it would still answer the same purpose for us if we were all as willing to be governed by the Word of God as they were. To make it still plainer, if all of our people would, from the heart, endeavor to carry out what the New Testament says about the Christian attire, we would never need any Annual Meeting decisions on the dress question. But with the devil, the great clothing trusts, and the rank and file of popular Christianity working in the interests of that which fosters pride, it is needful that the plain churches like the Brethren, give the matter much more than an ocasional passing notice. It is a question on which we should give no uncertain sound in our preaching, teaching and writing.

God's Interest.

Whatever is God's interest should be our interest, and we should also see to it that our interest is the Lord's interest. Whatever we do should be undertaken with the thought uppermost of pleasing the Lord, and when it is once fully settled that we are constantly working to this end, it will pay the Lord to prosper us. But, surely, we ought not to ask him to prosper us in our undertakings when we lose sight of his interest. In fact, why should the Lord prosper one who fails to plan and work for the interests of his kingdom? The world—and possibly the church, too,—is full of people who plan solely for their own selfish interests. The property they accumulate is for self and not for the Lord. All the money they get is placed to their credit, and the Lord's interest is wholly overlooked. They may be successful in business, live in luxury and die rich, but, so far as the Lord's interest is concerned, they have lived to no purpose. The kind Master, out of the goodness of his soul, may save some of these people, but he will look upon them as being not only unprofitable, but ungrateful servants. Unprofitable, because, with all their prosperity, they were of no real value to his cause on earth. Ungrateful, for the reason that, however much he may have done to prosper them, they did not make even a thanksgiving offering.

Entering Her Protest.

At a late members' meeting in Elgin the church entered her protest against Mr. James Wilson, Secretary of Agriculture and member of the President's Cabinet, acting as honorary president of the International Brewers' Congress, to be held in Chicago, Oct. 12 to 22. She also recorded her disapproval of the action of Secretary P. C. Knox, in the issuing of an official letter to the consular officers of the United States in foreign countries, instructing them to encourage foreign governments to represent at the Congress by delegates. With a member of the President's Cabinet sitting in the Congress as honorary president, and the Secretary of State, another Cabinet member, working up foreign representation, our administration comes astonishingly near making this government a party in advancing the brewers' interest. The church here, along with hundreds of other churches, is protesting against the Government throwing her influence on the side of the brewers' business. If the brewers must have an International Congress, let them have it, but, on the other hand, let the Government officials, as such, stand aloof, and not become a party to the business that is regarded as a crime against humanity by fully one-half of the thinking men and women of the nation.

Work for the Federation.

In the United States there are thirty-one denominations that are federated for the purpose of carrying on works of reform that could not otherwise be carried forward with success. We presume the temperance interest is one of the works referred to, and the overthrow of the white slave traffic, another. We know not the plans of the Federation, but since reform work is to be taken up, why might not the war question receive undivided attention? The denominations interested represent about seventeen million members, and with all these enlisted in the interest of peace between all nations, wonders, indeed, might be accomplished. Often the tobacco habit should come in for a share of attention, and, while the good work is going on, something ought to be done to counteract the influence of the great clothing trusts, that are making slaves of the women of the land, both in the churches and out of them, by having them fall in with the demands of "Madame Fashion," regardless of the cost in the way of health, time and money. Just at this time the Federation is to take no account of the faith and practices of the different denominations, and yet, as the movement gets older and gathers strength, this will be one of the tendencies to be reckoned with.

Do Not Want to Disband.

A sister writes us saying that it has been decided to disorganize the small congregation where she lives, but that a few of the members do not want to submit to being disorganized. This reminds us of the sick man, who, the doctor said, must die, but he made up his mind that he was not going to die, and he lived to pay his doctor bill and went on about his business. We glory in the pluck of members who will not consent for their little church to be disbanded. An organization, containing a few members of this sort, deserves to live, and can be made a success. Let these few members get their heads together, raise some money, and secure a real live preacher to come and hold a series of meetings. These meetings should revive the spirit of all the members and be the means of converting others. Members having life enough to protest against being disorganized, ought to have zeal enough to build up a strong congregation in any locality in the land. Such a body of members, however small, should have the sympathy of all the preachers in their District, and especially the sympathy and support of the District Mission Board.

The Pastor at the Summer Resort.

The pastor who is looking after the Lord's flock at a noted summer resort, says that it is a task to keep up the interest as it should be kept up. If left to themselves the members of his own congregation might be prompt enough about attending the services, but they are influenced by members from other churches, who come to the resort on the Lord's Day solely to have a good time. They leave their home service, come to the resort by trolley line, automobile or otherwise, repair to the places of special interest, and there while away the entire day just like the unconverted, without ever thinking of the services conducted by the Brethren not many blocks away. These members not only set a very bad light before the world, but they endanger their own souls, as well as the souls of others. There ought to be some way of getting them to see the error of their way, for their course can not help bringing about serious results.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

DENVER MISSION, COLORADO.

The work is moving along nicely, with good interest and attendance, better than it ever has been, for this time of the year. This is the time of the year when so many leave for their summer vacation and outing.

The Christian Workers' Society is doing a good work. A temperance program was rendered on Sunday evening, Aug. 27, to a full house, which was enjoyed by all present. This is truly a grand auxiliary to the church, in developing the talent of our young people.

Sister Ermine Coffey, who has been very ill for the past three weeks, called for the elders Aug. 20, and was anointed. She is convalescing rapidly. Let us not forget the commandments of the blessed Lord, for if we do, we lose the blessings promised, and also fail to manifest the power of God unto the salvation of the soul.

We were made happy to have Brother and Sister Frederick Wiedman with us in our services last Lord's Day morning. They have been very feeble the past four months and their race is nearly run.

If there are any members of the Brethren church who are looking for a place to work, in the vineyard of the Lord, turn your eyes toward Denver. Here is a field ripe unto harvest, where workers are badly needed, and where the principles of the Church of the Brethren are respected by the members and also by the outsiders.

On account of failing health we are compelled to give up the pastorate of the church at Denver, Oct. 1, which we very much regret. We have learned to love the people here, and they have become very dear unto us, during our short stay among them. We pray the good Lord to bless them all for their kindness and help they have given us.

We want to thank our dear brethren and sisters, as well as our many friends, that we have learned to know and love, as our own souls and life, for their many prayers in behalf of our recovery, and for the good letters we have received. It has done us untold good. It has strengthened us soul and body.

We are made to rejoice because the good Lord hears and answers the prayers of the faithful. May we all so live in this life as to meet in those mansions that Christ has gone to prepare for all those that love and serve him, never to part again, but to enjoy eternal rest with Christ.

C. E. Wolf.

1109 South Washington St., Denver, Colo., Aug. 28.

SOME WORK IN OREGON.

By some oversight there has been no report of our last District Meeting of Oregon, Washington and Idaho, held July 12-14 at Myrtle Point, Ore. The first District Meeting of the new District of Oregon was held the day following. Eld. Henry Brubaker, of Newberg, Eld. Thos. Barklow, of Myrtle Point, and Bro. Lininger, of Ashland, constitute the Mission Board for Oregon. It is their purpose to take up the work in this wide field as rapidly as funds are made available.

Aug. 4 Eld. S. P. Van Dyke and wife returned to their home in Newberg, after an absence of just a year and a half. Aug. 9 Eld. S. P. Van Dyke and the writer met with the Portland church to hold an election, which resulted in the call of Bro. Wilford Arnold to the deacon's office and Bro. Walter G. Carl (eldest son of Eld. Geo C. Carl, for sixteen years a missionary in Oregon and Washington) to the ministry. Bro. Arnold being from home, the installation was deferred. Sunday, Aug. 20, Bro. Conrad Fitz, of Seattle, preached in the Portland church in the morning. At two o'clock the newly-elected minister, W. G. Carl, and Sister Jessie May McAllister were married at the bride's home, and at the evening service the writer preached a sermon on "The Ministry," and conducted the installation of our dear young brother and his bride. The happy pair were afterwards conducted to the Southern Pacific depot, where they took the train for Chicago, via Los Angeles. This young brother, besides being a master mechanic and architect, has graduated with honors from the Portland Academy, class of 1910. He expects to take the complete course at Bethany Bible School and equip himself fully for a life work for the church. Our prayer is that more such workers may be called in their youth, so that the church of the future may have men fully qualified for aggressive work in this broad field.

We are in need of consecrated ministers to locate in the Mohawk Valley church, a wild mountain valley, twenty miles from Eugene, where the Brethren have a good house. Bro. Pullen is moving from here to California. There is also a good opening for a consecrated minister, who can "endure hardship as a good soldier," at Lebanon church on the Sautiam. The Brethren have had only occasional services here, for the last ten years. This is the oldest church in Oregon. The Mennonites have been using the house for several years. Here is an opportunity for the right man.

Sunday, Aug. 27, a special temperance program was rendered by our Christian Workers' Society, and at 8 o'clock the writer preached in union services at the Friends' church on "The Great Salvation" (Heb. 2: 3).

Newberg, Oregon, Aug. 28. H. H. Keim.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

ARKANSAS.

Austin.—Bro. Leo Woodiel, of Palestine, Ark., came here and commenced preaching Aug. 5, continuing for one week. The attendance and interest were uncommonly good throughout the meetings.—Robt. Woodiel, Austin, Ark., Sept. 5.

CALIFORNIA.

Covina church met in council Aug. 26. Our elder, Bro. D. A. Norcross, presided. The report of the visiting brethren was encouraging. Christian Workers' officers were chosen for six months. Doing mission work in prisons by means of our literature was considered, and some admonitions were given. Aug 27 Bro. Snowberger gave us a very spiritual and practical examination sermon, that we might, on the following Saturday evening, be fully prepared to partake of the communion. After the sermon an invitation was given. One dear soul made the good confession, and was received by baptism at 3 P. M. On the evening of the same day a meeting in honor of our aged brethren was held. Many came from Glendora and Lordsburg. The meeting was conducted in the way our Brethren worshiped forty or fifty years ago. Old familiar hymns were lined and sung with much feeling. Seven of the ministers present took part and gave us much spiritual food. Sept. 2 we held our love feast. Bro. Snowberger officiated. Bro. N. J. Brubaker gave us two helpful sermons on Sunday. Bro. Snowberger and wife will soon leave us to locate in the Imperial Valley. Their labors with us have been much appreciated.—Eulalia Overholtzer, Covina, Cal., Sept. 4.

DISTRICT OF COLUMBIA.

Washington City.—The church was much surprised, at our recent council, to learn that Bro. W. D. Keller would be unable to remain with us as pastor beyond the expiration of his present year, in November next. Our parsonage fund is still increasing, due in a large measure to the excellent work of Bro. Keller among the churches of the District. We hope to be able to pay at least one-half by the time the property is transferred. During the summer we have been favored with visits from the following ministers: Dennis Weimer, J. R. Leatherman, P. B. Fitzwater, W. M. Wine, and L. B. Flohr. Bro. Frantz's meetings begin Sept. 17.—Mrs. D. E. Miller, 806 C. Street, S. E., Washington, D. C., Sept. 7.

INDIANA.

Bachelor Run.—Our church held a council in the country house today. Eld. A. G. Crosswhite read the report of the dress committee, and gave an admonition on the same. He also plead with the sisters to follow the decisions of our Annual Meeting in regard to the cup and loaf. Brethren Jacob Cripe, John Flora and J. H. Wright, three adjoining elders, were present. The church decided, by a large majority, to divide our congregation into two parts. A committee was appointed to complete the work. Our elder, Bro. A. G. Crosswhite, tendered his resignation, but the church refused to accept it.—Mattie Welty, Flora, Ind., Sept. 7.

Beech Grove.—We met in council Sept. 2, with Bro. Joseph Shepherd as moderator. One letter was received and three granted. Bro. E. O. Norris was elected delegate to District Meeting. Bro. Carl Rarick, of Indianapolis, Ind., will be with us Sept. 30, and continue meetings till our love feast, Oct. 14. This was the regular time for the election of the yearly officers, but as our elder was not with us, it was postponed until our next council, Oct. 11.—Hattie Shull, R. D. 38, Ingalls, Ind., Sept. 8.

Clear Creek.—Eld. M. Flory, of Girard, Ill., began a series of meetings at this place Aug. 19, and on the 26th Eld. I. B. Wike was with us. He presided at our council. Sunday-school officers were elected for six months, with Bro. J. A. Miller as superintendent. Bro. J. H. Christian was chosen as our delegate to District Meeting; Bro. H. O. Colclesser, delegate to the Sunday-school Meeting. The report of the annual visit showed all the members to be in peace and union. Sept. 2 we held our Harvest Meeting. Bro. Flory preached both forenoon and in the afternoon. Sister O. D. Garrett led the song service. Our love feast was held in the evening of the same day. Sept. 3 Sister Garrett gave us an appreciated lecture on the Holy Land. Bro. Flory remained with us until Sept. 6.—John H. Neff, Huntington, Ind., Sept. 8.

Kewanna.—Bro. B. E. Kesler came to the Kewanna church Aug. 22, and remained for two weeks in a series of meetings. He preached the Gospel in a plain and forceful manner. As a result of the meetings, one came out on the Lord's side. The attendance was good. The members of the Kewanna church are in a good spiritual condition. The love feast will be held Sept. 17. The writer having charge of the work at the above-named place, and living in the city of Huntington, can be with the members only every two weeks. Bro. Kesler has left a good impression on the Kewanna church, as well as upon outsiders. On Thursday the Kewanna church lost one of their good members—a sister thirty-one years old, who had been the superintendent of the Sunday-school. She was the daughter of Brother and Sister Geo. Hilficker.—I. B. Wike, 661 Cline St., Huntington, Ind., Sept. 9.

Wabash.—We held our Harvest Meeting Aug. 20. Bro. H. A. Studebaker preached for us after Sunday-school; also at night. In the afternoon a program was rendered by the children. An offering of $16.79 was taken up. Sept. 7 we met in council with Bro. Brubaker presiding. Two letters were granted. Bro. John Frantz is our delegate to the District and Sunday-school Meetings. Our love feast will be held Oct. 7, at 4 P. M.—Lula Crumrine, Wabash, Ind., Sept. 8.

Yellow Creek church met in council Aug. 26. Our elder, Bro. Hiram Roose, presided. Eld. H. M. Schwalm was present. Four letters of membership were granted. The annual visit was favorably reported. Our annual Harvest Meeting was held Aug. 31. Bro. J. D. Frederick preached for us in the forenoon, and Sister Ella Brumbaugh gave us an address in the afternoon.—Irvin Miller, R. D. 5, Goshen, Ind., Sept. 8.

IOWA.

Libertyville.—Our love feast held Sept. 1 was well attended. Thirty-two sisters and twenty-six brethren surrounded the Lord's tables. Several visiting brethren were present, namely, Brethren S. M. Goughnour and W. E. West, of Ankeny, Iowa, Bro. W. P. Rodabough, of Fredric, Iowa, and Bro. Geo. Mishler, of Nebraska. Bro. S. M. Goughnour officiated. Bro. Mishler began a series of meetings for us Sept. 4. Bro. W. E. West preached Sept. 3.—H. B. Johnston, Batavia, Iowa, Sept. 5.

KANSAS.

Abilene.—Our church met in council Sept. 7, at the Holland house. Our elder, Bro. Mannon, presided. Brethren John Burkholder and James Rock were chosen as delegates to District Meeting, with Brethren Geo. Mannon and C. A. Shank as alternates. Our church is sending two papers to District Meeting. Our fall love feast will be held Oct. 28, at the Navarre house, to be preceded by a ten days' prayer meeting, and followed by a series of meetings by Bro. A. C. Daggett.—W. A. Mourer, Elmo, Kans., Sept. 7.

Ozawkie.—Our church convened in council Sept. 9. Our elder, Bro. J. A. Root, was absent on account of illness. Eld. A. Puterbaugh presided. A temperance committee was appointed. Delegates to District and Sunday-school Meetings were elected. Five letters of membership were granted. A brother and his family moved to Canada. Since our last report a father, seventy-five years of age, has been received by baptism.—H. L. Brammell, Ozawkie, Kans., Sept. 9.

Peabody.—Aug. 27 Bro. H. M. Brubaker was with us. The Peabody and Walton Sunday-schools held a joint meeting. Some brethren and sisters from Newton were also present. Sept. 1 Bro. Jacob Funk and family moved here from Wichita. We are thankful to have a minister again.—Alice Depler, Peabody, Kans., Sept. 8.

Wichita.—On account of a general breakdown in health it became necessary for Bro. Jacob Funk to give up the pastorate of the Wichita congregation. He labored faithfully and well for more than five years. During his stay with us the membership has nearly doubled. Through his efforts two new churchhouses were built in the city. The first one was built on the corner of St. Francis and Eleventh Streets, three years ago, where he was pastor in charge. The other one was built on the west side, within the year. We have good live Sunday-schools in both places. Bro. Maurice Frantz, of Colorado, is to take charge as pastor soon, on the west side. Just now both pulpits are occupied by home ministers. Bro. Funk accepted a charge in a country congregation, at Peabody, Kans., where he hopes to be able to get a much-needed rest and regain his health. We hope soon to have another minister to take charge of the work here.—Susie Jacques, 1109 Wabash Ave., Wichita, Kans., Sept. 7.

NEBRASKA.

Enders.—We held a temperance program in August, at which time we took up a collection of $7 for general temperance work in the Brotherhood. About two months ago we started a cradle roll, and we now have thirty-two babies enrolled. Sept. 2 we held our council. We expect to hold a series of meetings in November, to be conducted by Bro. A. J. Smith, of Kansas. At the close of the meetings we expect to hold a love feast. Sept. 3 one dear young girl was buried with Christ in baptism.—Orvilla C. Ogle, Enders, Nebr., Sept. 9.

Omaha.—The Union Sunday-school and Christian Workers' Meeting of the Alvo, Lincoln, Octavia and Omaha churches convened at Lincoln, Nebr., Sept. 3. An excellent program was well rendered. Seven delegates were present, besides a number of visitors. Bro. Harvey Rasp was elected president for one year; Bro. Lee Thompson, secretary.—Alice Garber, 2528 Lake St., Omaha, Nebr., Sept. 9.

NORTH DAKOTA.

Williston church met in council Aug. 28. Our elder, Bro. D. F. Landis, had charge of the meeting. Six letters of membership were granted, among them being those of Bro. Landis and daughter, who expect to leave here for Minot, N. Dak., to take up the mission work there. The church decided to retain Bro. Landis as elder in charge. Bro. Geo. Hilton and wife came to us July 29, and gave three impressive talks on their work and the customs of the people in China. A collection was taken for the China Mission. Bro. Andrew Hutchison is here at present, giving us excellent talks each evening. He aims to close his work here Sept. 6. Bro. D. L. Miller expects to stop over here on the evening of the 5th and give us a sermon, while en route to Spokane, Wash.—Etta Myer, R. D. 2, Box 101, Williston, N. Dak., Sept. 2.

PENNSYLVANIA.

Beachdale.—Sept. 24 we expect to dedicate our new brick-cased building. Bro. Cassady, of Johnstown, Pa., will preach for us on Saturday evening preceding the dedication. A series of meetings, closing with our love feast, will follow. The old house, standing where the new one now is, was built more than fifty years ago. It was torn away in March, 1911, and a part of it was used in the erection of the new building. Not one family of the church refused to give liberally towards the new house of worship. We also appreciate the gifts from others. Our Sunday-school is moving along encouragingly. The recent report of our delegates to the Sunday-school Convention, Sister Susan Walker, Brethren Joseph Long and Fred Brandt, showed commendable zeal. We have an evergreen Sunday-school, and last year we had an average attendance of fifty-six.—Galen K. Walker, Johnstown, Pa., Sept. 6.

Falling Spring.—Our council was held Aug. 26, at the Hade house. Bro. J. A. Brindle presided. A collection of $16 was taken. Our love feast will be held at the Hade house, Sept. 30 and Oct. 1, at 10 A. M.—William C. Koontz, Shady Grove, Pa., Sept. 11.

Montgomery.—Eld. S. G. Rairigh, of Denton, Md., will begin a protracted meeting at the Montgomery church Sept. 30. Our love feast will be Oct. 15, at 5 P. M. One has been baptized since our last report.—D. R. Berkey, Marion Center, Pa., Sept. 8.

Mountville.—A series of meetings was held at the East Petersburg house, conducted by Bro. Henry Ober, beginning Aug. 30 and continuing until Sept. 3. The meetings were very well attended, and six decided for Christ.—Milton G. Forney, R. D. 8, Lancaster, Pa., Sept. 9.

New Enterprise church held a Harvest Meeting Sept. 3. Bro. M. R. Brumbaugh, of Henrietta, Pa., preached three able sermons. A collection was lifted for home missions on Sunday.—W. H. Mentzer, New Enterprise, Pa., Sept. 8.

Ten Mile.—At our council, July 1, it was decided to hold our love feast Oct. 7. Bro. W. J. Hamilton was secured to hold a series of meetings, beginning Oct. 1. June 9 we were favored with our District County Convention. July 26, our Field Secretary, Bro. R. D. Murphy, was with us. Bro. S. W. Ball is at home again to help in the work.—Mrs. R. T. Idleman, R. D. 2, Scenery Hill, Pa., Sept. 8.

VIRGINIA.

Hiner (Lyn Rock).—We have just closed a series of meetings, conducted by Bro. J. W. Hess, of Virginia. He preached eleven inspiring sermons. Four were baptized. The meetings closed with a good interest.—A. Crummet, McDowell, Va., Sept. 7.

Topeco.—Our church met in council Sept. 2. Eld. L. M. Weddle presided. A collection of $8.86 was taken up for the building of a churchhouse in Bluefield, W. Va. Our love feast will be held Oct. 7, at 3 P. M. Our sisters decided to break the bread and pass the cup. Bro. J. A. Dove is expected to hold a series of meetings for us sometime in November.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Sept. 5.

WASHINGTON.

North Yakima.—Our church met in council Sept. 6. Bro. D. B. Eby, our elder, presided. Three letters of membership were read, one of them being that of a deacon. A collection of $31 was taken at this meeting for church expenses. Arrangements were made for our District Meeting, to be held here Sept. 21 and 22. This is the first time for a meeting of this kind to be held in the new District of Washington. A good attendance is expected, and a report of the meeting will be given later. Last Sunday two young souls were received by baptism, which made us all rejoice. The writer has been chosen as church correspondent.—Amy Netzley Replogle, 702 East Yakima Ave., North Yakima, Wash., Sept. 6.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far land.

CALIFORNIA.

Live Oak.—We have had preaching and Sunday-school each Lord's Day with a good attendance. Bro. Samuel E. Yoder and wife were with us over Sunday. Bro. Yoder preached for us at 11 A. M. Our first council will be held Sept. 21.—P. S. Hartman, Live Oak, Cal., Sept. 16.

Notice to the Brethren in the Northern District of California.—For the coming District Meeting to be held at Empire, Cal., convention rates have been authorized on both the S. P. and Santa Fe railroads, at one and one-third fare for the round trip, certificate plan. Rates from Oct. 1 to Oct. 3.—Jesse M. Bonsack, Secy., Empire, Cal., Sept. 8.

Oak Grove church met in council Sept. 4. Eld. D. R. Hoff, singer and assistant moderator for one year. Other church officers were elected, and the general church work was attended to. We have a Sunday-school in the meeting-house. Its interest is good in our people's meetings.—Linnie Coffman, Linton, Cal., Sept. 11.

South Los Angeles.—Aug. 6, at 11 A. M., our pastor preached on the subject, "Why I Love the Brethren Church." In the afternoon a meeting for women and girls was addressed by Mrs. C. H. Fitzgerald, State Superintendent of the Mission Work. Both meetings were greatly appreciated. Aug. 13, at 11 A. M., we were favored with an address by Bro. F. W. Lewis, Superintendent of the Children's Home Society, of California. He explained the nature and scope of the work, and an offering of $12.95 was given. Aug. 20, at 7 P. M., the Christian Workers, of East Los Angeles, Pasadena, Inglewood, Lincoln Park and South Los Angeles, met in our church for their quarterly union meeting. The program was well rendered, and an address from Bro. Brumbaugh, who is soon to be in India was given, and an offering of $21 was taken for the work. Sunday afternoon, Aug. 27, our Primary department was organized and enjoyed an outing at South Park. About seventy-five children were present, besides a number of mothers, together with the teachers of the school. The afternoon was well spent.—Clara B. Custer, 1236 East Forty-sixth St., Los Angeles, Cal., Sept. 6.

CANADA.

Fairview church met in council Sept. 9 at 2 P. M., with our elder, Bro. Jesse A. Bensberger, presiding. Bro. Bensberger, of Greenville, Ohio, and Bro. F. L. Baker, of Three Springs, Mo., were visiting brethren with us. Bro. Baker is engaged in temperance work instead of a regular temperance lesson. Bro. Hollinger had charge of the services in the afternoon.—Jennie L. Hackman, Murrin, Sask., Can., Sept. 12.

COLORADO.

Good Hope church decided to hold a series of meetings, beginning on Saturday evening, Sept. 16, with Bro. Jesse Wayne, Colo., conducting the services. Our council will be held Sept. 21, and we love feast on the following day, Sept. 22. We should be very glad to have some visiting brethren with us. Those who are thinking of changing location this fall, should visit our country before making a change. Our country is good. Our church is much in need of more earnest workers in the Lord's vineyard.—Mrs. Sadie Stutsman Beck, —Maude C. Kinsie, Haxtun, Colo., Sept. 11.

Sterling church met in council Sept. 9, with our elder, Bro. D. B. Miller, presiding. Recently we organized a home department in a radio rail, which is doing a good line of work. We also organized a wide-awake Sisters' Aid Society. Sec. Ella Mitchell is corresponding. Our Sunday-school meeting is well attended.—Stella G. Turner, Iliff, Colo., Sept. 11.

IDAHO

Nampa.—Bro. A. L. Gorham, of Payette, Idaho, was called to Nampa, Aug. 15, to preach the funeral of Sister Ida Hall, who died of tuberculosis. Our brother and wife remained with us over Sunday, and Bro. Gorham preached two excellent sermons. On Sunday evening he spoke on the subject of "Temperance." Our church met in council Sept. 2. Our elder, Bro. J. C. Ikenberry, presided. Two visiting elders were invited to decide to have a love feast this fall; also a series of meetings.—Rose E. Bradley, Nampa, Idaho, Sept. 9.

ILLINOIS.

Big Creek.—Bro. West is to begin a series of meetings Oct. 22. No time is set for the close of the meeting. We are indebted of tuberculosis. Our brother and wife remained with us over Sunday, and Bro. Gorham preached two excellent sermons. On Sunday evening he spoke on the subject of "Temperance." Our church met in council Sept. 2. Our elder, Bro. J. C. Ikenberry, presided. Two visiting elders were invited to decide to have a love feast this fall; also a series of meetings.—Rose E. Bradley, Nampa, Idaho, Sept. 9.

ILLINOIS.

Big Creek.—Bro. West is to begin a series of meetings Oct. 22. No time is set for the close of the meeting. We are indebted to be in love and union. The treasurer's report was also given, and preparations were made for our love feast. Our elder, Bro. Wolfe, is over-seven years old, and by the advice of his charge, as he is sorely afflicted with rheumatism. He has labored in the ministerial worship for forty-seven years, at times in charge of as many as four churches. As he intends to visit the different churches, and calls for a minister when he is able to do so, the church has decided to appoint a committee to correspond with a brother to take his place, and also his method of making our wants known. We should like for some good brother to come to our assistance as elder, and the church in council has agreed to give a reasonable support for his services. Those desiring further information, can write to my self as committee.—Eld. Jacob Hoff, Box 1, Big Creek, Silte Richard, Committee, Canton, Ill., Sept. 11.

Dixon.—Our church met in council Sept. 2. Our elder, Bro. O. F. Shaw, presided. One letter was granted. Bro. Samuel Whitmer was elected secretary of the Sunday-school and Meeting. We will hold our love feast Nov. 6, at 7 P. M. Our series of meetings began Aug. 13, and closed Aug. 27. Bro. Shaw, who had previously decided for Christ, was baptized. Bro. John A. Robinson was with us over Sunday, Aug. 27. We had good attendance and interest. We received much spiritual benefit. Two were baptized.—Emma Boyd, 168 Harrison Ave., Dixon, Ill., Sept. 11.

Franklin Grove.—We met in council Sept. 9, with our elder, Bro. C. H. Spicher, presiding. Bro. Jesse Ellis was elected as secretary of our Christian Worker Band. We received the resignation of our Sunday-school secretary, and one sister was reclaimed. Our love feast will be held Oct. 28, at 4 P. M.—Anna Stutsman Beck, Franklin Grove, Ill., Sept. 11.

INDIANA.

Arcadia.—Our church met in council Sept. 2. Our elder, Bro. Nathaniel Cripe, presided. Bro. James Hill was chosen as delegate to District Meeting; Bro. Leslie Mosbaugh, to Sunday-school Meeting. Our love feast will be held Oct. 28, at 4 P. M. After the love feast Bro. Isaac Bowman will begin a series of meetings, to continue indefinitely. One letter has been granted since our last report.—Mary Martin, R. D. 17, Atlanta, Ind., Sept. 11.

Beaver Creek.—Our church met in council Sept. 9. Since it was impossible for our elder, Bro. Charles Ebey, to be here, Eld. Sadie Stutsman led the song service. The missionary collection amounted to $44.19.—Etta Elson, Wawaka, Ind., Sept. 13.

Summit church met in council Sept. 9, at 7:30 P. M. Our elder, Bro. J. W. Barick, had charge of the meeting, assisted by Bro. David Miller. Sister Dessie Ribelin was chosen delegate to District Meeting. Sept. 2 Brethren Barick and Isaac Brannon anointed a dear sister. Aug. 13 we held our annual Harvest Meeting. Bro. Herbert Studebaker preached for us morning and evening. A program was given by the Sunday-school in the afternoon.—Grace Hiatt, Summitville, Ind., Sept. 11.

Union church met in council on Saturday afternoon, Sept. 9, with Bro. Jesse Bensberger presiding. He was displeased of in a Christian-like way. As our temperance committee we appointed Brethren Wm. Garl, Ray Welborn and Andrew Shroff. Bro. Daniel Miller, of Ohio, was chosen District Meeting. Oct. 5. We have secured the promise of Bro. Reuben Shroyer, of Ohio, to be with us and preach over Sunday, Dec. 3. Bro. Henry Markley, from the Walnut congregation, is holding an evening meeting at our church on the following Sunday forenoon. His subject was, "The Christian's Responsibility." Bro. Markley's sermon was very interesting, and was greatly appreciated by all. Recently our Sunday-school was reorganized. Bro. Bensberger is the present Superintendent of Sunday-schools. Mr. E. O. Ellis, of Bremen. In his remarks he paid a beautiful tribute to the school by saying that we are the model school.—the one that is keeping its standard high. Our "home department" is an interesting feature of the school. We have had some fine congregations remember our love feast, on Saturday, Oct. 14.—A. Lizzie Appleman, Plymouth, Ind., Sept. 19.

White church met in council Sept. 6. Bro. Crosswhite presided. One letter of membership was granted. Bro. Sunday-school Convention, Ministerial and District Meeting will be held at Pleasant Valley, Sept. 29 and 30. Eld. D. R. Hoff, Bro. Ira Fisher was elected delegate to Sunday-school and District Meeting. The meetings will last three days. Our love feast will be held Oct. 7. Bro. Crosswhite is with us regularly on the last Sunday of each month. Bro. Joseph Studebaker preached for us Aug. 27. Our Sunday-school is starting a singing school.—Lelah Walk, R. D. 30, Clarksehill, Ind. Sept. 11.

IOWA.

Alta.—Last Sunday evening a Jewish lady and child worshiping with us. Our Sunday-school is well and a wedding, but her soul and heart were with us. Oct. 8 we expect to attend the Mt. Morris Fair. We had not permitted to hear a sermon for a long time. Bro. Robert preached a sermon full of the Spirit of the Lord, and he went away to better spirits than when he came. I received a letter from him a few days ago, never met, saking me about our church work. I hope to meet her some time. If we can awaken the people who once professed Christ, but are now living in sin, we will have a live church.—Mrs. G. W. Martin, 39 Tenth Ave., Alta, Iowa, Sept. 11.

Coon River.—Aug. 9 and 10 we had a meeting of an unusual one. On account of there being a series of meetings in progress at the Methodist Church, by the different other churches, there were no visiting ministers present. The home ministry decided to commence, and took hold of the work in earnest. Though the oldest one was chosen to officiate, each of the younger ones did his part acceptably. The latter stayed constantly with the meeting, and the services of the meeting. The sisters, for the first time, broke the break in the meeting. Bro. Ira Fisher, one of our nearest neighbors, under the hand of sore affliction, desire the prayers of the faithful.—Mrs. Ira Fisher, R. D. 2, Dallas, Iowa.

Curlew.—We met in council Sept. 2, with Bro. G. H. Brallier presiding. Bro. Ira Long was elected to the District Meeting, with Sister Addie Mason as alternate. One letter was granted. Our Sunday-school is doing nicely. We have teachers' meeting every Sunday at 9:30 A. M. Sister Eva M. Miller is instructor.—Grace Prentice, Curlew, Iowa, Sept. 11.

Monroe County.—We met in council Sept. 9. The church granted the little band in Albia (a part of the Monroe County church) the privilege of meeting for a time in the church house in Albia. Brethren J. B. Brower and the writer were chosen to make the arrangements. Bro. Brower is building committee.—Samuel Miller, 39 Tenth Ave., Albia, Iowa, Sept. 11.

Notice.—At this time we expect to attend the District Meeting in Iowa, Sept. 29 and 30, at Pleasant Valley, Iowa. Dec. 4 to 6, will please observe: Elders' Meeting, Oct. 4, 1:30 P. M. at the home of Bro. Ira Fisher, one-quarter of a mile east of the church. Those coming from the west over the Chicago, Rock Island & Pacific R. R., will be met at Webster Oct. 4, at 11:32 A. M. Trains later than this will make you wait for the Sunday-school at 2 o'clock. Those from the west, over the Chicago, Rock Island & Pacific R. R., will be met at Albia, Oct. 4 at 11 A. M. and 5:15 P. M. Please notify the undersigned, so that suitable means of transportation can be arranged for. Trains from the east at Harper, Webster, or Hayesville, Oct. 4 at 11 A. M.—Samuel Miller, Secretary.—H. Brower, Chairman, South English, Iowa, Sept. 14.

Notice of Annual Meeting of the Northern Minnesota and South Dakota.—We hope that all the churches in our district will be represented. We should send in with their delegates to the District Meeting. The field is large and the calls are many. The Board is in need of more means to carry on the work.—Samuel Pike, Waterloo, Iowa, Sept. 14.

South Ottumwa.—We closed our two weeks' series of meetings Aug. 27, with seven additions by baptism, five adults. Bro. C. S. Garber, of St. Joseph, Mo., held the meetings for us. We enjoyed his labors very much, and he was a fine preacher. From present indications there will be much suffering among the poor this winter. We have given much out of work, and as winter comes on, work will be more scarce. We could use, to good advantage, a good clothing.—Geo. W. Burgin, 107 S. Moore St., Ottumwa, Iowa, Sept. 11.

KANSAS.

Kansas City.—Last evening we held our love feast in the central church, corner Tracy Ave. and 27th St., a well-filled house, with ninety-six members surrounding the Lord's table. Bro. Jesse Wayne, of the Mound City church, Linn City, Mo., were with us. The latter led the services. At our council, previous to the love feast, we elected a report of the annual visit, which showed the members to be in the faith and willing to labor and pray for the prosperity of the work. Bro. D. F. Strole and Sister Crist are our delegates to the Mid Meetings; Sister Ella McCune and Bro. E. H. Harman, delegates to the Sunday-school Meeting. We have decided to give the members on the south side the privilege of organizing the Second church of the Brethren in Kansas City, Kans. We are in the second week of a refreshing series of meetings, conducted by Bro. C. H. Wolfe, of Bethany, Okla. The interest in the meetings is growing. We are still in need of clothing for the poor. Please, dear brethren and sisters of our District remember us? We found one mother with six children, none of them having a change of clothing. They are glad, even for dry goods.—Mrs. L. H. Crist, 30 North Pierce St., Kansas City, Kans., Sept. 11.

McPherson.—Our elder is with us again, and is spending some time on his farm. He is giving us some excellent sermons. The Junior Band, under the supervision of Sister Pearl Dreher, has its regular Sunday gospel meetings. During the week the little girls meet to sew for the poor. Yesterday we attended the funeral of a little girl. We have held several business meetings since our last report. Many new members are moving into our midst. We have an active spiritual church. Christian Workers' Meetings are well attended. The college opens Sept. 20, what promises to be the largest enrollment for several years. Bro. J. C. Clement gave a most excellent opening address. Several

strong men have been added to the faculty. The outlook for the school is encouraging.—Sarah Wampler Blough, Hollsopple, Kans., Sept. 12.

Notice for the District Meeting of Northwestern Kansas and Northeastern Colorado.—This District Meeting will be held in the Brethren church five miles southwest of Belleville, Kans. The dates for the meetings are Oct. 5, 6, 7 and 8. Elders' Meeting will be held Oct. 4, at the home of Bro. J. H. Kinsie, one-fourth mile west of the church. Those coming by rail will be met at Scandia. The passenger train from the north arrives at 11:50 A. M., and from the north, at 12:35 P. M. The Rock Island train, No. 28, is due at Rydal, 9:25 A. M., and No. 27 from Jersey and Scandia, at 7:40 P. M., both from the west. No. 27 is due at Rydal at 7:22 P. M. Those coming by automobile will come to Rydal on Rock Island, from the west, will be met at Belleville. No. 8 arrives at 11:04 A. M.; No. 8, at 8:25 P. M.; No. 40, at 2:25 A. M. From the east, No. 8 arrives at 8:55 P. M.; No. 39, at 12:22 A. M.; No. 89, at 6 A. M. The Union Pacific mixed train, from Concordia, arrives at 1:30 P. M. The passenger train at 7:15 P. M. Those coming will please notify the writer, that some may be at the train to meet them and take them.—Bruce Elliott, R. D. 5, Belleville, Kans., Sept. 11.

Notice to All Concerned in the Elders' Meeting of Northeastern Kansas.—Please advise our transportation committee by Sept. 25, as to the following: Those coming to Lawrence, notify J. M. Flory, Lone Star, Kans. Those coming to Overbrook, notify H. A. Turner, Overbrook, Kans. Those coming to Topeka, notify the writer by the day, Sept. 30, to 6 P. M. Because of the distance from the railroad we must have the information requested.—J. W. Beahm, Lone Star, Kans., Sept. 11.

Blanks.—Have been blessed by visiting ministers. Sept. 3 Bro. J. P. Harshbarger, of McPherson, Kans., gave us interesting Bible reading and preaching service. Sept. 10 J. F. Mishler, also of McPherson, Kans., labored for us most acceptably.—Josephine McDonald, Nickerson, Kans., Sept. 11.

MARYLAND.

Long Green Valley church met in council Aug. 13, with Eld. A. P. Snader presiding. It was decided to incorporate the church at this place. Brethren Moses Myers, Jacob Price, Wm. Stouffer and John Breidenbaugh, with the elder, are the duly-elected list of trustees. Bro. W. E. Roop was given the oversight of this church for one year. We decided to hold services on the day before Thanksgiving for the Sunday-School children's Day services Aug. 27. Brethren Jacob Hollinger, of Washington, D. C., and D. B. Ergood, of Virginia, will favor them giving interesting talks to the children. Bro. T. S. Fike has agreed to give us a two weeks' series of meetings. One was held there recently at the Bel Air Station.—Mrs. Jennie Hauser, Ellingg, Md., Sept. 11.

Midway.—Here we had children's services, and in the evening a local Sunday-school meeting. We enjoyed to have Sister Lizzie Hutchings with us in the meeting. Visiting churches were well represented. An offering of $18 was taken for mission work.—Hannah Kitz, Rinard, Ill., Sept. 11.

Sams Creek.—We met in council Sept. 2 at the country church. Our elder, Bro. Chas. A. F. Snader, was with us and visit was expected. Brethren T. J. Kolb and S. H. Utz were present to assist in electing a minister, which resulted in Bro. Wm. Reichard being called. He not being present at the time. Our love feast will be held Sept. 16, in the country church.—Minerva Hauser, Hauserville, Md., Sept. 11.

West Point.—Our church met in council Sept. 10, at 2 P. M. Bro. Allen Hutchings presided, with us in the absence of our elder, Bro. T. S. Fike. Bro. Walter Englar was also with us. Bro. W. E. Roop was chosen as one of our delegates to next year's. One member was received by letter. It was decided to hold our love feast Sept. 23, at 7 P. M.—John Pullman, Reisterstown, Md., Sept. 11.

MICHIGAN

Bronson.—Sept. 30 is the day set for our love feast. Aug. 17 Eld. Jacob Long closed a series of meetings at our place. One was baptized.—M. Hardman, Bronson, Mich., Sept. 11.

MISSOURI.

Bethany church met in council Sept. 2. Our elder, Bro. J. H. Mason, presided. Two letters were received and one was granted. Brethren J. B. Moyer and E. W. Mason were chosen as delegates to the District Meeting. Bro. Moyer declined, and the writer were chosen delegates to the Sunday-school Meeting. Our love feast will be held Sept. 16, at 2 P. M.—Nora Temple, Stet, Mo., Sept. 11.

Brookwater church met in council Sept. 9. Eld. H. O. Lilly presided. Our love feast will be held Oct. 21. Bro. J. W. Boyd and Sister Edna Swinger were elected delegates to District Meeting.—J. M. Swinger, Frisco, Mo., Sept. 11.

Carthage.—Our church is progressing nicely. We have regular preaching services morning and evening each Lord's Day, and Sunday-school at 10 A. M. We have arranged to hold a series of meetings, beginning Sept. 24, and continue for after our love feast, to be held Nov. 18, at 3 P. M. Bro. Nicholas Wolfe, of Canton, Ill., will conduct the series of meetings.—N. Oren, Carthage, Mo., Sept. 12.

Fair View.—Our church met in council Sept. 9. The reports of the brethren was very encouraging. Two letters of membership were granted. Bro. J. B. Hylton was chosen delegate to the District Meeting, to be held Oct. 5. Bro. J. B. Keith as delegate to represent the church at District Meeting. A series of meetings to be held by Eld. J. H. Brubaker, beginning Sept. 23.—J. M. Swinger, Frisco, Mo., Sept. 11.

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Log Creek church met in called council Sept. 2. Our elder, Bro. J. G. Harbinger, presided. We made arrangements for the District Meeting. Our Sunday-school was reorganized, with Bro. D. A. Bolin as superintendent. Our love feast was held. We decided to hold our love feast Oct. 14.—Bernice Stahl, Polo, Mo., Sept. 11.

Mineral Creek.—Bro. L. T. Holsinger came on Saturday evening and began a series of meetings. We are having extremely hot weather, but a good attendance. Two were baptized Sunday morning. One reclaimed. Our love feast is Nov. 5, at 4 P. M.—Zilpha Campbell, Leeton, Mo., Sept. 12.

Prairie View.—Bro. Yeagout is to begin a series of meetings here Sept. 30. Our love feast is to be held on the evening of the 29th.—Geneva Shepp, Versailles, Mo., Sept. 11.

Rich Hill.—Bro. Thomas Simmons began a series of meetings here Aug. 13, and held a two weeks' series of inspiring meetings. He gave us some missionary talks. Our offering of $10.36 was taken for Home Missions.—J. S. Merkey, R. D. 5, Rich Hill, Mo., Sept. 11.

MONTANA.

Glasston.—Our members met in their first council Sept. 2. A plan was formulated to raise money to defray the expenses of the church. We had a letter from two of our deacon brethren, who live fifty miles north of us, stating that they are having Sunday-school each Sunday and would like to have some preaching. Eld. Joseph Amick, of Elgin, Ill., preached a good sermon for us Sept. 3, which was much enjoyed. Bro. N. O. Troyer has been giving us some good Bible lessons on the ordinances. Our services continue with good interest.—M. Alva Long, Big Timber, Mont., Sept. 11.

Sumatra.—Wife and I have been located here about eighteen months, and, as far as climate and temporal conditions are concerned, like this locality very much. We are pleased that we need more members here. We are located on the west side of Flathead Lake, in the heart of the Flathead Indian district of Northwestern Montana. Any members of the Brethren church, especially ministers, who are thinking of changing location, would do well to investigate this country, while the land is yet comparatively cheap.—M. L. Moats, Somers, Mont., Sept. 11.

NEBRASKA.

Arcadia.—July 22 a young man came to us from the north end of our congregation, about thirty-five miling distant, desiring baptism. The next morning, as we were making the arrangements to baptize, he thought it best that his wife and sister might come also, so he made an appointment in their neighborhood. Aug. 1, when we went to baptize the two, there was another young man ready to be baptized with them. So we baptized the three. Another young lady was almost persuaded in her own mind, but, owing to shame and timid, she did not at this time unite with us. Sept. 2 we met in council, with the following result. There was more than the ordinary business to transact, as we are just starting a new congregation. We chose Bro. J. H. Miller church officers for the ensuing year are Sister Pearl Stern, clerk; Bro. A. P. Musselman, treasurer; Bro. D. Musselman, solicitor; Bro. A. P. Musselman, Messenger agent; the writer, church correspondent. We also chose Bro. Miller and Sister Dietrich Meeting; Bro. A. P. Musselman, alternate. Several recent talks on missionary work from Brethren Workman's Messages are greatly appreciated. Oct. 7 we expect to begin a series of meetings, to close with a love feast. We send one paper to District Meeting.—Mrs. Della Arcadia, Nebr., Sept. 11.

NORTH CAROLINA.

Brunmmetts Creek.—Our church met in council Sept. 9. Eld. H. M. Barnhart presided. Two letters were granted the church to be in good working order. Bro. Hiram Bailey, of Pountain City, Tenn., and Eld. Joel Hensley, of the Bethel church, Hignden, Ky., were with us Sept. 2 and preached for us. Brethren Chas. Griffith were elected to the ministry; Brethren J. D. Bradshaw and Jas. Bailey to the deaconship. The deacons will be installed. Our love feast will be held at this place Oct. 7. Two letters were granted for the church to be in good working order to the Beaver Creek church, Tenn.—Essie Whitson, Brunmmetts N. C., Sept. 19.

NORTH DAKOTA.

Berthold.—Bro. A. Hutchison, of McPherson, Kans., closed a series of meetings Aug. 29, with the writer. Sept. 3 we held a farewell to the outgoing missionaries to China. He delivered a very interesting and able sermon.—Lydia Ann Hutchison, N. Dak., Sept. 11.

Surrey.—Last Sunday evening Bro. Geo. W. Hilton preached his farewell sermon. We bade farewell to him and his family, last Thursday, for their long journey to China. Bro. D. L. Miller preached for us Sept. 9 on Sunday and Tuesday evenings. Two weeks ago, today, Bro. E. S. Foust, of Fredric, Iowa, preached his farewell sermon, preaching, at Surrey.—Mangrva Lambert, Surrey, N. Dak., Sept. 19.

OHIO.

Akron (First Church of the Brethren).—Our church was held Sept. 2. Brethren Claude Murray and A. F. Shriver were elected delegates to District Meeting, with Sisters Martin Myers and Hannah Shriver, alternates. Three letters of membership were received. We decided to purchase 100 Brethren Hymnals. Bro. D. L. Miller, of Surrey, N. Dak., Virginia, to assist us in the dedicatory services Dec. 3, and to hold a series of meetings. Eld. C. J. Weybright, of Ohio. Our church building can be completed by that time. Last Sunday evening Bro. Miller, of Surrey, N. Dak., preached a sermon who gave an excellent discourse on "Love."—Mrs. Jennie Shriver, Akron, Ohio, Sept. 11.

Baker.—Sept. 10, at our regular morning appointment, our elder, Bro. G. A. Snider, preached the first sermon of the series of meetings to be conducted by Bro. J. H. Brubaker. We may receive the blessings that may be theirs through his efforts. Our love feast will be held Sept. 23, at 2 P. M. Some of the meetings will probably close.—Blanche Lentz, Lafayette, Ohio, Sept. 11.

Danville.—We met in council Sept. 7, at the North Bend church. Our elder, Bro. J. H. Brubaker, presided. Two letters were received, and two granted. The decision of the last Conference on the dress question was read and explained. Brethren Jacob Wolfe and Wm. Eshelman, of Ohio, were read, and good admonitions were given. We are preparing to dedicate our meeting-house, Eld. C. J. Weybright, of Ohio, expected to represent this church at District Meeting.—Elizabeth Wolfe, Danville, Ohio, Sept. 11.

Lima.—On the evening of Sept. 6 our church enjoyed a talk by Sister Anna Hutchison, returned missionary from Africa. Sept. 8 Eld. G. A. Snider presided over our council meeting. Five letters were granted. The writer was chosen delegate. Bro. Shroyer will hold a series of meetings here in November.—Della Lehman, Lima, Ohio, Sept. 11.

Mexico.—Sept. 3 Eld. A. R. Coover, of Peebles, Ohio, gave us a good temperance sermon yesterday. Sept. 9 a young sister was received by baptism. Our elder, Bro. Ira Hoke, will place sent an offering of $1.50 to our Sunday-school Board. Our Sunday-school is doing nicely, and our elder, Bro. Hoke, expect to begin a protracted meeting soon.—Senith R. Setty, Mexico, Ohio, Sept. 11.

Swan Creek.—The members of this church met in council at the West house Sept. 2. Our annual meeting will be held at the West house Oct. 7, and until the Holidays. We decided to hold our love feast Oct. 21, at 2 P. M., at the West house.—Clara Wolfe, R. D. 1, Box 1, Ottawa, Ohio, Sept. 11.

White Oak.—Eld. Jesse O. Garst, of Dayton, Ohio, came to this place Aug. 26, and began a series of meetings that took place sent an offering of $1.50 to our Sunday-school Board. Our Sunday-school is doing nicely, and our elder, Bro. Hoke, expect to begin a protracted meeting soon.—Senith R. Setty, Mexico, Ohio, Sept. 11.

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White Oak.—Eld. Jesse O. Garst, of Dayton, Ohio, came to this place Aug. 26, and began a series of meetings that took place sent an offering of $1.50 to our Sunday-school Board. Our Sunday-school is doing nicely, and our elder, Bro. Hoke, expect to begin a protracted meeting soon.—Senith R. Setty, Mexico, Ohio, Sept. 11.

Wooster church has just closed a two weeks' series of inspiring meetings conducted by Bro. D. B. McFadden, of the Chippewa church. Seven decided to begin a new life, four of whom have been received.—Harry Brubaker, Wolfersville, Ohio, Sept. 12.

OKLAHOMA.

Elk City.—Twenty-five of our members attended the District Meeting at Thomas, Okla. This meeting was said to be the best we have had as a district for many months. We are glad to note that hereafter there will be a temperance program at each District Meeting. Sept. 2 and 3 we decided to hold a love feast Dec. 2.—A. B. Coover, Elk City, Okla., Sept. 11.

Thomas.—We feel that our recent Christian Workers' Meeting created a stronger sentiment in this church for missionary work than ever before. We have 18 members in the Home Missions. The District Meeting, which convened recently at Thomas, Okla., was the best attended and most enthusiastic meeting. Three were recently baptized. Bro. C. H. Brown is now with us in a series of meetings which are well attended meetings.—Elsie K. Sanger, Thomas, Okla., Sept. 11.

OREGON.

Newberg.—Bro. J. Z. Gilbert, of Los Angeles, Cal., was with us recently. In the evening he preached an acceptable sermon for us. Sept. 4 six of our young people left us for Lordsburg College. We regret their leaving us, yet we realize that they are preparing themselves for greater usefulness. One of them is one of our young ministers. Their absence will be felt in many ways, as their vacancies had to be filled in others. Sept. 9 we had a communion service, with the fellowship of Eld. H. H. Keim, assisted by Eld. Henry Brubaker. Their services were appreciated.—Mrs. Elizabeth Van Dyke, Newberg, Oregon, Sept. 6.

Portland (First Church).—Our church met in council on Tuesday evening, with Eld. G. C. Carl presiding. Four letters were granted. Bro. Wilfred Arnold and wife were installed into the deacon's office. We expect to have Bro. Andrew Hutchison hold some meetings for us while on his way to the West. Sister Nellie Carl was appointed church agent and correspondent. Several of our workers will attend school this year, and some go to other fields of labor. This will leave this church in need of workers. Those contemplating a change of location will receive a hearty welcome in this church. Here are three other merits found: there would be an inducement to you. The writer has been working in the ministerial force for five years, and will return for home in the east this month. After Sept. 25 all my correspondents should address me at 1015 Center Point, Ind. The past three years have given me many rich experiences.—Sarah Lucy Myers Mitchell, 1198 Mississippi Ave., Portland, Oregon, Sept. 11.

PENNSYLVANIA.

Albright church met in special council Sept. 9. Elders David Sell and Frederick Hoover were with us. Bro. Henry Rasher was elected to the ministry. Brethren Josiah Frosse, Michael Albright and Jacob Hollinger were set apart as deacon's office. They were all installed except one deacon.—Scott E. Albright, Hollsopple, Pa., Sept. 11.

Antietam.—Aug. 31 two were added to our fold by baptism. Sept. 3 a most excellent sermon by Bro. Hoover was on the subject of a series of meetings, held in the Mount Vernon schoolhouse, one mile south of Waynesboro. The meetings were conducted by one of our home ministers, Bro. F. D. Anthony. Since last report two have been baptized in our congregation.—Sadie M. Wingert, 203 S. Brown St., Waynesboro, Pa., Sept. 12.

Conestoga.—We held our Harvest Meeting Aug. 12, which was well attended. Brethren Cyrus Gibble and Harry Yoder preached. Sept. 2 was communion, preceded by the Ordinance Hour. An out council meeting, Sept. 7. Bro. Hershey Urich preached for us Sept. 10. We are to have our fall love feast at the Bird-in-Hand house, beginning at 9:30 A. M. We united in the Children's Day services at the Millville Sunday-school Sept. 24.—Sallie Pfautz, R. D. 1, Bareville, Pa., Sept. 11.

Harrisburg.—Our church met in council Sept. 8. Our elder, Bro. G. N. Falkenstein, presided. The organization of a new Sunday-school was decided on next council meeting plans are to be presented. We decided to hold a series of meetings, to begin the second Sunday of December, and close the date to be announced later. The church will retain Sister Hertzler's membership, as she expects to return in another month. The date of our love feast and Children's Meeting is Oct. 28. Brethren Hoover are to assist us. Sept. 3 at A. M. the love feast, at 2 P. M.—Elton Peterson, 402 Crescent St., Harrisburg, Pa., Sept. 11.

Huntingdon.—We held our monthly church meeting Sept. 8. The time was employed in giving talks on the simple life, and exhortations to faithfulness. Eld. J. H. Brubaker, of the church. Everything that was said breathed the spirit of love, and we had a good meeting. Bro. Hoover's series of meetings will be on ungathering of students and brethren and sisters concerning the Bible, and the need of a more thorough missional strength of the church. We hope all who come will be faithful with the Bible and in prayer. The Mount Union Sunday-school Convention, recently held here, was greatly enjoyed by the people.—J. B. Brumbaugh, Huntingdon, Pa., Sept. 11.

Indian Creek church just closed a series of inspiring meetings by Eld. David Metzler, of Reading, Pa. The meetings opened Aug. 26, and closed Sept. 10. Our brother also conducted the Children's Meeting at our church. The work during at the Indian Creek house was divided equally between Bro. Orphanage and the Indian Creek. Bro. Metzler preached at Morristown, Pa. Three were received into the church by baptism on Sunday morning.—Mary Yoder, Yoderville, Pa., Sept. 11.

Licking Creek church will hold a love feast at the Pleasant Hill house, Sept. 30 and 31, at 2 P. M.—Irvin W. Garland, Brott, Pa., Sept. 8.

Mason—Brother and Sister J. M. Blough, returned missionaries from India, were with us over Sunday, September 3rd, 9, and gave two well-received addresses on the evenings of Sept. 3rd and 9th, on the work in the Bulsar and Dahanu India Mission. Then they came to the Penn Run house and talked on the same subject. They represented the conditions in the people in India, and on the 9th they spoke about religious work here at the home of the nations. Both talks were very much appreciated. An offering of $19.33 was taken for the India Mission work. Sept. 10 Bro. Blough preached at Penn Run house. About eighty communicants surrounded the Lord's tables. Visiting ministers present were Bro. J. M. Blough and Bro. Jacob Holsinger.—Helen Myers, Mason, Brother and Sister R. D. Berkey, Bro. Blough officiated.—J. M. Myers, R. D. 1, Box 1, Ortner, Pa., Sept. 11.

Midway.—We had our Children's Meeting at Midway Sept. 3. Elders Jacob Hollinger and J. H. Brubaker respectively addressed the school. The attendance was large and the meeting full of interest. Bro. Brubaker began a series of meetings at the Mount Zion house, Sept. 4. Bro. Jas. H. Shisler, of Harleysville, and Bro. Jos. Herr visited us over Sunday. Bro. Shisler also preached for us both Saturday evening and Sunday. Bro. Herr preached for us in Lebanon, in the morning of the 10th, and Bro. Wm. Hershey, in the evening. Sept. 10 Bro. G. N. Falkenstein preached in Lebanon in the evening. Bro. Hiram Brubaker has commenced a series of meetings for us at Mt. Midway, beginning Dec. 23.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Sept. 11.

Mingo.—We met in council Sept. 2. Our elder, Bro. Jesse Ebersole, presided. Our series of meetings at the Meeting-house, will begin Sept. 30, and close with a love feast Oct. 14. We also expect a series of meetings at the Mingo house, commencing Nov. 25.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa., Sept. 11.

Reading.—On Saturday, Sept. 9, our fall love feast will be held at the Reading meetinghouse, on Church Street, between Greenwich and Penn Sts. Services are to commence at 3 P. M., as near as possible.—H. H. Moyer, Reading, Pa., Sept. 11.

Summit Mills.—Bro. D. M. Adams, of Scalp Level, Pa., is to begin a series of meetings here Sept. 23. Our love feast will be held at the close of the meetings, Oct. 15. Bro. M. J. Brougher, of Kingwood, Pa., will be engaged in the ministry at the Pleasant Valley church, beginning Sept. 21 and closing Sept. 26. Sept. 3 Bro. S. J. Miller, of Sunnyside, Huntingdon Co., Pa., was with us and preached.—Ella Baylor, Meyersdale, Pa., Sept. 8.

Woodbury.—Bro. D. L. Miller, our District Sunday-school Secretary, was with us on Wednesday evening, Sept. 6, and gave us a very interesting talk on the subject of adult Bible class. We expect to hold a series of meetings at the Claysburg house, beginning Oct. 14; at the Curryville house, Oct. 28, and at the Woodbury house after the close of the meetings at Curryville. Eld. J. J. Shaffer, of Pa., is expected to do the preaching. Our last report was not published.—J. O. Stayer, R. D. 1, Woodbury, Pa., Sept. 8.

TENNESSEE.

Cedar Grove church held her much-appreciated love feast Sept. 10. The visiting ministers were Brethren Correll and Gauby, of Greene County, Tenn., and Bro. H. C. Miller, of Snowlake, Tenn.—Sarah C. Mallory, Rogersville, Tenn., Sept. 11.

Pleasant View.—We had our love feast on the 9th. Bro. P. D. Reed, of Limestone, Tenn., led in the services. The tables were filled by the members of the Pleasant View church. The Sunday-school congregation, Tenn., gave us very good admonition. Our meetings in the town of Jonesboro closed last night. Bro. A. M. Hendricks kindly gave the people watch

PROGRAMS

DISTRICT OF NEBRASKA.

The meetings referred to below are to be held in the Octavia church, Butler County, on the dates specified.

FOURTH ANNUAL DISTRICT SUNDAY-SCHOOL INSTITUTE.

This Institute is to begin Sept. 29, conducted by Eld. Galen B. Royer, of Elgin, Ill., Eld. M. W. Emmert, of Mt. Morris, Ill., and Prof. John A. Clement, of McPherson, Kans.

MINISTERIAL MEETING.

Tuesday, Oct. 3, 9 A. M.

1. Would a Ministerial Board of Control, Covering the Following and All Other Related Points Be Practical or Desirable?—Considerations Desiring to Call Ministers from Abler's or Congregations Must Call Through the Board. (b) Other Congregations Calls Come Other Congregations Must Confer with Said Board. (c) Churches Desiring a Change in Overseer, Speaks of Their Condition, Should Confer with Said Board, Giving Their Reasons.—J. J. Tawzer, D. O. Wine, James Smith, W. W. Blough.

2. What Proportion of the Ministers' Sermons, Ordinarily, Should Be Given—(a) To the Power of Doctrine?—J. B. Moore. (b) To the Spiritual or Inner Life?—S. E. Thompson. (c) To the Practical, Business, Social or Civic Life?—M. R. Weaver.

3. What Is the Relative Value of Form or Doctrine, the Inward Work, and the Outer, Business and Practical Themes?—D. G. Couser, P. A. Nickey. D. O. Wine, Committee.

SUNDAY-SCHOOL MEETING.

Tuesday, Oct. 3, 1:30 P. M.

1. The Superintendent: (a) His Qualifications.—Edgar Rothrock. (b) His Preparation.—M. R. Wine.

2. The Normal Teaches.—A. D. Sollenberger, J. S. Gable.

3. The Responsibility of Each Member as a Sunday-school Worker.—H. A. Hoffert, C. J. Lichty.

4. Are Studies the Influence of Our Sunday-school?—J. B. Young.

5. Question Box. J. B. Wagoner, Dist. Supt.

CHRISTIAN WORKERS' MEETING.

Tuesday, Oct. 3, 7:30 P. M.

Addresses by M. W. Emmert and Galen B. Royer.

Address by Wagoner, Dist. Pres.

STATE MISSIONARY MEETING.

Tuesday, Oct. 3, 1:30 P. M.

1. How Am I Related to Mission Work?—N. B. Wagoner, W. B. Horner.

2. Would a Brethren Layman's Missionary Movement Be in Harmony with the Principles of the Gospel, as Understood by the Church of the Brethren?—J. E. Jarboe, J. S. Bell.

3. To What Extent Is It Expedient for Mission Boards to Engage in Financial Enterprises to Raise Funds for Carrying on Mission Work?—J. H. Snell, Galen B. Royer.

4. Round Table.—Galen B. Royer,
Mission Board Committee.

SEWING SOCIETY AND MOTHERS' MEETING.

Oct. 4, 7:30 P. M.

Encouraging Words from the Sewing Societies.—Given by the Secretaries.

Suggestions as to What Will Help Our Societies.—Open Discussion.—Opened by Martha May.

Election of State Secretary.

Free-will Offering.

The Mother, the Child's Type of Ideal Womanhood.—Oma Dell, Lena Wine.

What Is the Mother's Duty Relative to the Reading Matter of the Home.—Lillian Jarboe, Sister M. R. Weaver.

How Can We Hold Mothers' Meetings, True to the Name, at the Time of District Meeting?—Bell Arnold, Nora Hickey, Emily D. Moore, Com.

DISTRICT MEETING.

The District Meeting will open for business at 1 P. M., Oct. 4.

MINISTERIAL AND AID SOCIETY MEETINGS OF THE MIDDLE DISTRICT OF MISSOURI.

These meetings are to be held in the Spring Branch church, Mo., on the dates given.

Sunday Evening, Oct. 2.

The Relation of the Church of the Brethren to the Temperance Cause.—T. J. Simmons.

Monday Evening, Oct. 3.

The Transformed Life.—D. L. Mohler.

Wednesday, Oct. 4.

1. The Mission Cause: What Does It Demand of Our Ministers? What Of Them to Meet It?—Galen B. Royer, Myrtle Ikenberry, Ira Wilson.

2. What Do the Various Peace Movements Demand of the Ministry?—W. W. Holsopple, C. A. Lentz.

3. The Church's Temporal Duty to the Minister and His Family.—D. L. Mohler, I. V. Knox.

4. The Greatest Present-day Hindrances to the Evangelizing of Our District.—S. S. Kaufman, Moses Cronk.

5. How Can We Get Our Young Brethren to Prepare for the Ministry? How Get the Church to Call Them?—W. T. Bray, D. L. Bowman.

6. The Young Minister; His Problems. How Can Older Ministers Help Him?—Oscar Wagner, Asro Breshears, Lessie Ihrig.

7. The Advantage of a United Eldership in the District; How Maintain It?—E. S. Markey, G. W. Lentz.

Wednesday Evening, Oct. 4.

Mission Sermon.—G. W. Lentz.

The Sisters' Aid Society will have their first meeting Wednesday evening at seven o'clock in charge of Mollie Lentz.

Thursday Evening, Oct. 5.

Child Rescue an Opportunity for the Church.—Jesse D. Mohler.

Program Committee, James M. Mohler, James A. Campbell, Q. B. Ihrig.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The Sunday-school, Ministerial and District Meetings of Southern Missouri and Northwestern Arkansas are to be held in the Cabool congregation (Greenwood house), Texas County, Mo., Oct. 4 and 5.

SUNDAY-SCHOOL MEETING.

Wednesday, Oct. 4, 10 A. M.

(Regular speeches limited to ten minutes each.)

1. The Sunday-school as a Missionary Factor in Winning Souls for Christ.—P. L. Fike, J. O. Young.

2. How May the Sunday-school Observe the Christmas Occasion in the Most Beneficial Manner?—Wm. S. Watts, Wilson T. Price.

3. How May We Develop More Reverence in Our Children in the Public Services?—C. W. Gill, Mrs. J. O. Young.

4. What Can the Sunday-school Teacher Do for Self-improvement?—Edmund Hylton.

5. What Is the Best Method of Conducting the Review? Methods for the Quarterly Review.—Emma Wine.

6. Round Table.—Conducted by Sister Emma Wine: (1) The Effect of the Sisters Breaking the Bread. (2) Effective Preachers: What Are Necessary? (3) Remedy of Lack of Success in the Ministry. (4) The Kind of Sermons I Like. (5) Why Have We Inactive Members? How May We Help Them to Become Active? (6) Home Work. (7) Duties of Christian Workers to More Effort and Zeal?

Committee, Wagoner, Dist. Supt., Edmund Hylton.

MINISTERIAL MEETING.

Thursday, Oct. 5.

1. What Are the Essential Qualifications of the Minister?—Geo. Barnhart. How May He Be Rendered More Efficient?—A. Killingsworth.

2. What Constitutes a Model Church?—N. N. Garst. How Governed?—Wm. Harvey.

3. How Can We Increase Church Attendance?—Minister's Part.—Noah Duncan. Layman's Part.—N. Oren. How Create a Greater Missionary Spirit in the District?—Wm. Greenwood, A. Rodabaugh.

4. What Is Meant by Receiving Spirit?—P. L. Fike. How Develop and Maintain a Greater Degree of Spirituality Among Us?—Leander Smith.

5. What Are the Women Coming to in Matter of Dress and What Is Our Effect on Our Sisters?—P. Baker, J. B. Hylton.

7. What Is the Effect on Members Reading Such Whitsell Trafficˇ?—Edwin Groff, J. H. Argabright.

8. How Can We Arouse the Hearts of the Members to Greater Willingness to Give to the Cause of Christ?—Enoch Heeter, G. F. Strong.

Committee, I. L. Harris, Elvina Cline, Fern Brentzer.

All those coming by railroad will be met at Dunn. Trains due from the west 11 P. M. and 11 A. M.; from the east, 6:22 P. M. and 4 A. M.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Buckley-Hoover.—At the home of the bride's parents, Brother and Sister D. I. Hoover, near Bradford, Ohio, Aug. 24, 1911, by the undersigned, Eld. J. F. Buckley, of Sterling, Ill., and Sister Mary Etta Hoover.—David Hollinger, Greenville, Ohio.

Burtoft-Mullet.—Sept. 9, 1911, at the Brethren Mission House, Akron, by Bro. J. F. Shively, Mr. Harold Burtoft, Akron, Ohio, and Sister Maggie Mullet, of Wooster, Ohio.—Annie M. Landis and Sister Shively.

Donothen-Ulery.—At the home of the undersigned, 1624 Vistula Ave., South Bend, Ind., Sept. 23, 1911, Professor Donothen and Sister Viola May Ulery, both of Lakeville, Ind.—H. W. Krieghbaum, 1622 Vistula Ave., South Bend, Ind.

Herr-Metzler.—At the home of the undersigned, 1624 Vistula Ave., South Bend, Ind., Sept. 3, 1911, Bro. Elmer Herr and Sister Anna Metzler, both of South Bend, Ind.—H. W. Krieghbaum, 1622 Vistula Ave, South Bend, Ind.

Landis-Hylton.—At the home of the bride's parents, Mr. and Mrs. D. A. Musser, Berlin, Pa., Sept. 6, 1911, by the writer, Eld. H. B. Landis and Sister Edna M. Hylton.—Edmund Hylton, Johnstown, Pa.

Wolfe-Shank.—At the home of the bride's parents, near Arvada, Ohio, Sept. 3, 1911, by Eld. L. H. Dickey, Bro. Albert Weir, of Lafayette, Ohio, and Sister Bertie E. Shubert, of Arvada, Ohio.—Lydia Dickey, Fostoria, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Sister Elizabeth, died at her home near Roaring Spring, Pa., in the bounds of the Albright congregation, Blair Co., Pa., Aug. 29, 1911, aged 76 years, 5 months and 23 days. Sister Albright has been in failing health for several years. Her husband died a few years ago. Brethren a number of years ago. She is survived by three sons and one daughter. Funeral services in charge of the writer, two ago. Services in the Albright church by Elders F. C. Dively and James D. Brumbaugh. Text, Matt. 16:18. Interment in the cemetery near by.—Annie L. Dively, Claysburg, Pa.

Argabright, Sister Mahala, nee Koons, born in Carroll County, Md., Oct. 8, 1832, died Sept. 4, 1911, at the home of Mr. Henry Cluts, near Sumner, Iowa, aged 51 years, 11 months and 27 days. She was united with the Church of the Brethren fifteen children were born to this union. Three of them survive. Her husband united with the Church of the Brethren at about the age of fifteen years, and lived a consistent Christian life until his death, Feb. 28, 1910. Funeral services conducted by Eld. Wm. Fredericksburg, Iowa.—Mrs. Ella Cluts.

Bowman, Sister Emily J. (nee Engle), born in Frederick County, Md., April 6, 1838, died at the home of her son in Gibsonburg, Ohio, Sept. 2, 1911, aged 73 years, 4 months and 27 days. She was married to Bro. Jacob Bowman in her native State, until after the death of her husband in 1876. To this union were born seven children, two of whom preceded her. She was afterward married to Jacob Bowersox, lived with him in Seneca County, Ohio, for twowards of seventeen years, when they removed to Maryland, where he died in 1899. She was a member of the Sarcoxie Reformed church during the greater part of her life, but after the death of her second husband united with the Church of the Brethren. Her remains were taken to Sarcoxie, Mo. Services by the writer, assisted by Bro. P. D. Fahrney.—Text, Rev. 14:13. Interment in the Mt. Olivet cemetery.—S. E. Nedrow, Fredericktown, Md.

Boyer, Sister Cordelia, wife of Bro. John Boyers, and daughter of Wadda and Martha Thompson, born in Tennessee, Jan. 28, 1841, died at her home near Millville, Mo., Aug. 15, 1911, aged 87 years, 6 months and 23 days. Mother had been in failing health for two years. Was confined to bed one week; May 19 she had a paralytic stroke. She was very severely for fourteen weeks, but bore her affliction with meekness. She was anointed. She leaves a widow to mourn her loss, nine with three small children. In early life mother united with the Christian church, but later on in life united with the Church with the Brethren church. Father died in 1876. Two daughters, one stepdaughter and one son preceded mother to the better. Services by Bro. G. W. Clemens at the Dockery church, near which her body was laid to rest.—Ruth A. Price, R. D. 10, Richmond, Mo.

Buzzel, Bertha May, infant daughter of Brother and Sister Harvey Burkel, died Aug. 26, 1911, aged 2 months and 25 days. Services in the Albright church.—Scott H. Johnson, Roaring Spring, Pa.

Cadwallader, Bro. Isaac N., born in Highland County, Ohio, Aug. 4, 1833, died at his home in Fairfield City, Iowa, Sept. 4, 1911, aged 68 years, 3 months and 14 days. He was married to Mary M. Young Oct. 10, 1858. They moved to Iowa the same fall. To them were born five daughters and one son, who, with mother, survives. He united with the Church of the Brethren July, 1886, and lived a Christian life. Services at the Brethren church by the writer. Text, Psa. 116: 15.—M. W. Brubaker, Grundy Center, Iowa.

Ebersole, Sister Catherine, nee Click, born Feb. 26, 1833, in Rockingham County, Va., died at her home in the bounds of the Donnels Creek congregation, Clark Co., Ohio, Aug. 23, 1911, aged 78 years, 6 months and 24 days. She was an invalid for nearly two years, having suffered several strokes of paralysis. She was united with the Church of the Brethren at the age of seventeen years, and lived ever faithful. She was married over fifty-six years ago to Bro. David Ebersole. To this union two children were born. She leaves three sons and one daughter. Her husband preceded her March 6, 1911. Services at the house and in the church by David Ankenman.—Essie Winger, R. D. 1, Springfield, Ohio.

Fike, Sister Mary, died at the home of his son-in-law, Prof. W. B. Yount, at Union Bridge, Md., Aug. 32, 1911, aged 74 years, 8 months and 18 days. Sister Fike was a member of the Church of the Brethren for many years, and for a long time served as deaconess in the Pipe Creek church. She was near Roanoke, Va., where he spent most of his life. He came to Union Bridge only about a year before his death, but during that time endeared himself to all by his kind deeds, increased goodness and reverence until the Lord called, and he departed. His remains were taken to the old home near Roanoke, Va., and there buried beside those of his wife and children. Surviving him are two sons, one of Lynchburg, Va., and a daughter, Sister Yount, whose continuous kindness to him has been considered the death-bed of the mother.—Mrs. Ida A. Bonsack, Union Bridge, Md.

Hoover, Sister Lydia, born in Rockingham County, Jan. 30, 1835, died at his home in Starke County, Ind., Aug. 26, 1911, aged 59 years, 9 months and 5 days. He leaves a wife and six children to mourn their loss. Sister Hoover united with the Church of the Brethren in 1880. In 1886 the Brethren church in Indiana elected him to the ministry, in which capacity he has ever since labored, giving freely of his time and means. He was taken last week with a stroke and performed July 7, in administering baptism to three souls, and holding a love-feast on July 8 and 9. He was apparently keenly feels the loss of a faithful minister. Services at the Salem church by Eld. S. F. Henricks, assisted by Bro. James H. Lerch.—Levi Hoover, R. D. 15, Culver, Ind.

Flora, Joel, born in Franklin County, Va., Oct. 26, 1836, died near Ashby, Va., July 21, 1911, aged 74 years, 8 months and 26 days. Dec. 26, 1859, he was married to Phebia Jamison. To this union were born nine children, five of whom survive. His wife died March 27, 1877. Oct. 3, 1877, he was married to Lydia Hylton, and to this union were born three children. Feb. 4, 1899, his wife was called away by death. He leaves one brother and eight children. All his children, with two exceptions, belong to the Brethren church. Services at the Quinter church by Elders D. A. Miller and C. E. Arnold from the remarks made when taken to the South Beatrice church, Nebr., where services were conducted by Eld. J. H. Moore, after which interment was made by the side of his second wife.—Mary M. Jarboe, Quinter, Kans.

Graham, Aitha L., daughter of Geo. and Sarah A. Hilliicker, born Jan. 2, 1890, in Kewanna, Ind., died Sept. 5, 1911, at the home of her parents, in the bounds of the Walnut Grove church. In 1893 she became a member of the Church of the Brethren. She was married to Bro. Ira Graham, Dec. 25, 1910. The funeral at the churchhouse in which her funeral was held. Dec. 31, 1902, she was married to Bro. Ira Graham, Dec. 25, 1910. The union was blessed with one daughter. She leaves her husband, daughter, parents, and a brother and one stepson.—Jesse D. Mohler, writer in the Brethren church at Kewanna, Ind. Text, Job 14: 2—I. S. Wike, 641 Cline St., Huntington, Ind.

Hamilton, Sister Elizabeth, died Aug. 31, 1911, aged 65 years and 14 days. He was crossing a railroad track and, being nearly blind, was struck and killed by a train and instantly.—J. Abraham Royer, 4615 Seventy-third St., S. E., Portland, Oregon.

Hoover, Isaiah, son of Joshua and Catharine Hoover, born May 9, 1846, in Henry County, Ind., died Sept. 6, 1911, in the home where he died. Dec. 24, 1868, he married to Mary A. Schlock. To them were born seven sons and one daughter. He leaves his wife and children. In 1879 he united with his companion, united with the Church of the Brethren, and always lived a faithful life. His last sickness was attended with much suffering. Services at the Brick church by Eld. I. W. Teeter, assisted by Eld. J. H. Moore. Text, Rev. 14:13. Interment in the cemetery near by.—Chas. N. Miller, Hagerstown, Ind.

Howalt, Sister Sarah, wife of George Howalt, died suddenly, of heart failure, at her home in Covington, Ohio, Sept. 11, 1911, aged 72 years, 2 months and 29 days. She was much esteemed in her town, and has been a member of the Church of the Brethren for about 30 years. She was the mother of nine children, three yet living. Services by Eld. I. J. Rosenberger and Bro. W. H. Yoder.—Lucy Howalt Rosenberger, Covington, Ohio.

Kesler, Mrs. Ora Ira D., born in White County, Ind., July 15, 1881, died Sept. 7, 1911, aged 30 years, 1 month and 22 days. He was married to Grace Bridge June 1, 1910. To this union was born one daughter July 7, 1911. She was a member of the Church of the Brethren in December, 1906. He lived a faithful life. Funeral services in the Monticello church by Eld. G. B. Hester in the Monticello church.—J. L. Hibner, Monticello, Ind.

Kesler, Mrs. Arrilla, nee Prescott, wife of C. H. Kesler, died after an operation at the St. Luke's Hospital, Boise City, Idaho, Sept. 2, 1911, aged 41 years and 4 days. Her husband and three children survive. Two preceded her in death. Burial in the Boise City cemetery.

Koontz, Elizabeth Ann, nee Emmert, born May 5, 1838, died Aug. 31, 1911, aged 73 years, 3 months and 26 days. She was a faithful member of the Brethren church fifty-seven years. Her husband preceded her in death Eld. Wm. Koontz, over thirty-seven years past they have lived in the bounds of the Philippi Brethren congregation. A large concourse of people assembled at the Price's Creek church, to pay a last tribute of respect to our mother in Israel, for she was a friend to everybody. Text by the writer, assisted by Brethren J. E. Shrader, Welty G. Smith and Isaac Riddlesberger. Text, Heb. 11:4.—Mrs. Ida Bonsack, Union Bridge, Md.

Mohler, Marie Alice, wife of Bro. E. Mohler, and daughter of Bro. and Sister Jacob Wolfe, born March 3, 1886, near Carlisle, Pa., died as the result of an accident, Sept. 7, 1911, at her home near Hagerstown, Md. She united with the Church of the Brethren at McPherson in 1893, and lived a consistent life. She was especially interested in Sunday-school work and a most efficient primary teacher. She was married to Bro. E. Mohler Dec. 23, 1896, and to this union were born three daughters and one son, who survive. While about her household duties, the family all away, she accidentally fell and broke her hip, the shock of which caused her whole body to be practically burned to a crisp. With the exception of her hands and face, which had the flames put out. She only lived about twelve hours. Bro. Mohler reached her side about four hours before she died. Services by the brethren at the Walnut Grove church Sept. 9. The unusually large audience in attendance bore evidence to the high esteem in which she was held.—J. S. Kline, 2919 St. Joseph Ave., St. Joseph, Mo.

Markley, Mrs. Susanna, born in Lancaster County, Pa., died at Glendora, Cal., July 26, 1911, aged 78 years, 8 months and 4 days. She was married to Jacob Markley, March 4, 1852. Both of them united with the church early in life. To this union were born nine children. Five of them preceded their

father in death. He was the second oldest of a family of four. Six brothers and three sisters survive him. He married with his parents to Illinois when he was a boy, and lived in the Naperville congregation till twenty years ago, when, on account of failing health, he located in Glendora, Cal. Services by Brethren J. S. Brubaker and A. M. White. Interment in the Oak Dale cemetery.—Lillie Richardson, Glendora, Cal.

Nies, Bro. William, died at Lititz, Lancaster Co., Pa., in the bounds of the West Conestoga congregation, July 28, 1911, aged 79 years, 6 months and 19 days. He has been ill since last winter, but was confined to his bed only about nine days. He has been a member of this congregation since his conversion. He is survived by his wife and two sons. Services in the Little Conestoga church of the Brethren by Brethren Cyrus Gibbel in the Little church of the Brethren by Brethren Henry E. Nies, and J. W. G. Hershey. Text, Rev. 14: 13.—Hiram G. Nies, Lititz, Pa.

Miswonger, Bro. Martin, born at Whitmans Port, Lebanon Co., Pa., Nov. 14, 1831, died Aug. 17, 1911, aged 79 years, 9 months and 3 days. He was married to Eliza Deal Feb. 23, 1858. His wife died April 5, 1868, leaving four children. One daughter preceded him. He was married March 9, 1869, to Mary Yeiman. This union was blessed with eight children, Mary Yeiman. This union was blessed with eight children, one of whom died. He was a member of the Church of the Brethren for about forty years. He leaves six sons and four daughters. Services in the Bear Creek church by Bro. D. M. Garver. Text, Job 51: 26.—Norman A. Conover, Trotwood, Ohio.

Harick, Bertha Maud, daughter of Bro. Levi and Sister Amanda Harick (the former deceased), born near Covington, Ohio, Jan. 31, 1889, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Sept. 7, 1911, aged 21 years, 8 months and 6 days. She leaves her mother, two sisters, one brother, one half-brother and one half-sister. Services by Bro. J. Andrew Miller, assisted by Brethren V. S. Browning and M. M. Hoover.—John F. Shoemaker, Shideler, Ind.

Reed, Susan, widow of Bro. David Reed, died in Goshen, Ind., Sept. 1, 1911, aged 62 years, 2 months and 13 days. She was the mother of five children, two of whom survive. The remains were brought to Pleasant Hill, Ohio, her former home, for interment. Services by the writer and Eld. Geo. Mohler.—J. J. Rosenberger, Covington, Ohio.

Kow, Bro. Martin, born in Tuscarawas County, Ohio, Nov. 20, 1839, died in the Lick Creek congregation, Clay City, Ind., Sept. 2, 1911, aged 89 years and 10 months. He came with his parents to Indiana in 1851, locating in Owen County. April 27, 1858, he was united in marriage to Barbara Hammers, daughter of Eld. Jacob Sommers. To this union were born four sons and two daughters. Two sons and two daughters survive. His wife died Jan. 13, 1899. He united with the Church of the Brethren in 1864, remaining faithful to the end. He served the church as deacon since Nov. 6, 1870.—Services at the old Denmark house by Elders L. T. Holsinger and C. B. Smith. Text, Psa. 23, by request of the children.—S. P. Goshorn, Clay City, Ind.

Sansenoy, Sister Elizabeth, nee Engiar, wife of Bro. John E. Sansenoy, died at her home near Linwood, Md., Aug. 19, 1911, aged 71 years, 10 months and 4 days. She was a devoted member for many years were active, helpful members of the Church of the Brethren. The last years of her life were spent in much affliction, because of paralysis, but were borne in Christian patience, with the constant attendance and nursing of her husband, who, with a son and daughter, survive to comfort each other in their loss. Services by Bro. W. M. Wine, at the Grace Creek church.—Interment in the cemetery near by.—Mrs. Ida A. Bonsack, Union Bridge, Md.

Shively, Sister Sarah Ellen, nee Stutsman, born May 6, 1872, died Aug. 30, 1911, in the bounds of the Tropico church, Cal., aged 39 years, 4 months and 24 days. May 15, 1895, she was married to Edward Shively. She was the mother of three sons and three daughters. Five of them, with their father, are members of the Brethren church. Sister Shively was a devoted member. She was greatly attached to her family, with much patience awaited her change.—She was ill many months. Her faith was strong in God.—M. M. Dohnman, Tropico, Cal.

Sisler, Bro. John W., died Aug. 29, 1911, in the bounds of the Flat Rock congregation, Va., aged 68 years, 10 months and 26 days. He leaves his wife, Malinda, nee Calhoun, and three children. Two children preceded him. He was the second child of the Flat Rock church for ten or twelve years, and will be greatly missed. Services in the Cedar Grove church by Eld. S. W. Newman. Interment in the family lot, Cedar Grove church, near by.—J. W. Myers, Forestville, Va.

Spitsor, Bro. David, born in Rockingham County, Va., March 21, 1836, died Sept. 4, 1911, aged 81 years, 5 months and 13 days. He was married to Susanna Shultz about sixty years ago, and soon after that came to Fairfield County, Ohio, where he has lived ever since. To them were born nine children, six of them preceded him in death. His aged wife and three children survive him. He was a consistent member of the Church of the Brethren. Services in the Jerusalem Reformed church by the writer, assisted by Bro. Levi Stoner. Text, Psa. 119: 4. Interment in the cemetery near by.—E. B. Caldwell, Bremen, Ohio.

Swigart, Bro. Fred, died at his home in McVeytown, Pa., Sept. 1, 1911, aged 39 years, 3 months and 17 days. He united with the church and was ever faithful. He was the son of Levi and Rebecca (Unger) Swigart. His mother died twenty-five years ago, and his father died five years later. He is survived by his wife, four brothers and three sisters. He was afflicted for twenty-five years. Twice he suffered with pneumonia, and twice he was healed of it. He was patient and happy during all these years of his affliction. Services in the Spring Run church by Bro. S. J. Swigart, assisted by Rev. Andrews, of the Presbyterian church, of which his wife is a member. Text, "Death and Burial of Jacob," found in the last chapter of Genesis. Interment in the adjoining cemetery.—M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa.

Tully, Bro. Walter T., born Feb. 7, 1887, died Sept. 2, 1911, aged 24 years, 6 months and 5 days. He was a faithful member of the Church of the Brethren. He leaves a wife, son, parents and three brothers. Services at the Goshen City church by the writer. Interment in the Balsertown cemetery.—Walter Wamsley, 126 Wilson Ave., Goshen, Ind.

Thayer, Sister Cora Marie, daughter of Bro. William and Sister Rose Unger, of near Waynesboro, Pa., died Aug. 14, 1911, aged 15 years, 11 months and 19 days. She was sick only a short time with tuberculosis. Four years ago she united with the Brethren church, living a faithful Christian life. She is survived by her parents, two brothers and two sisters. Services by Eld. C. R. Oellig. Interment in Price's graveyard.—Sudie M. Winger, Waynesboro, Pa.

Wampler, Sister Annie, died at the home of her daughter, in the bounds of the Green Mount congregation, Rockingham County, Va., Aug. 25, 1911, aged 76 years, 5 months and 18 days. Her husband, Bro. Frederick Wampler, preceded her in death about fourteen years ago. She is survived by eleven children. The church has lost one of the best and most consecrated members. Services by Bro. H. C. Early. Text, Job 19: 25. Interment in the Green Mount cemetery.—L. Katie Ritchie, Harrisonburg, Va.

Wheeler, Earl, son of Eld. T. M. and Sister Mary Wheeler, born in Marshall County, Iowa, April 14, 1886, died at his home, of typhoid fever, Sept. 5, 1911, aged 25 years, 4 months and 20 days. He was married to Daisy Durr in March, 1905. He leaves his wife and two children, a father and mother, one sister and one brother. Services by Eld. William Weddle, of Ankeny, Iowa. Text, Job 14: 10. Interment in the Iowa River cemetery at the church.—Laura L. Hoffert, Marshalltown, Iowa.

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Notes from Our Correspondents.

(Concluded from Page 605.)

to think about, in the eight sermons he gave us. The attendance and attention were very good.—N. T. Larimer, Jonesboro, Tenn., Sept. 11.

TEXAS.

Notice.—For the benefit of those that have written me for a copy of the Dr. Kesler debate, to be held at Miami, Texas, and others who may still order, I will say that we have not yet secured a stenographer, though we hope to and can serve for the first five days. I have written Bro. Kesler, and if we publish the debate, you will all surely get a copy.—N. A. Gray, Miami, Texas, Sept. 9.

VIRGINIA.

Elk Run.—Bro. Minor Cline began a series of meetings Aug. 19. He delivered fifteen excellent sermons. Three Sunday-school pupils were baptized. We held our Harvest Meeting Aug. 31, 2 P. M. A collection was taken for the Old Folks at the Staunton church. We met in council Sept. 9, with Bro. D. C. Eigler presiding. The visiting brethren gave a good report. Two letters were received, and one was given. Two members were reclaimed. We are to hold our Fall meeting Sept. 113. Our love feast, at the Bell's Valley house, will be held Oct. 14, at 3 P. M.—Sarah C. Zigler, R. D. 1, Churchville, Va., Sept. 14.

Germantown.—Our church met in council at the Brick church Sept. 9. Bro. J. B. Petry was elected to the ministry. Bro. J. W. Barnhart was ordained to the eldership. The annual call for the deacons' meeting was read, and certificates of membership were granted. A series of meetings will be held at this house, November by Bro. J. B. Petry. We decided to have our love feast Oct. 7.—Mas Barnhart, Wirtz, Va., Sept. 11.

Groftons.—I am now in the second week of my revival meetings at the Midway church, Va., not far from Charlottesville. Four people are taking great interest in the services. Twenty-seven have applied for membership. Seventeen were baptized last Sunday, and ten will be next. The outlook is very bright for many more.—John W. Miller, Grottoes, Va., Sept. 11.

Mountain Grove.—Bro. S. H. Flory closed his meetings at this place Aug. 3, with excellent results. Seven persons were baptized, one restored, and three others await the rite. When the work was begun in 1908 there were but four members, now our number has reached almost 100. Our Sunday-school has kept up through the severe warm weather with an average attendance of nearly 100, and our collection for the benefit of those baptized were Sunday-school boys. A number of them were gray-headed fathers and mothers. We feel, more and more, the need of a permanently-located minister at this place. The harvest is ripe, and who will take care of it? Eld. S. A. Sanger will begin a series of meetings Sept. 17, in the Honeytown house, the Sunday-school point that Sister Lillian Wampler has had in charge during the summer.—Nelle Wampler, Dyke, Va., Sept. 11.

Mount Hermon.—We held our council Sept. 2. Eld. M. G. Early presided. Brethren B. B. Switzer and J. W. Good are our delegates to District Meeting. Brethren J. H. Hendrix-gardner and I. D. Byrd, alternates. Our love feast will be held Sept. 30, at 2 P. M., at the Mount Hermon house. Our series of meetings, at the Midland church, commenced Aug. 29, and closed Sept. 6. We had good meetings, conducted by Eld. I. M. Neff, of Oakton, Va. Four united with the church. A series of meetings will begin Sept. 17, at the Mount Hermon house, to be conducted by Bro. Geo. Chambers, of Rhodesville, Va.—Bya E. Hinegardner, R. D. 1, Midland, Va., Sept. 11.

Red Oak Grove.—We had our love feast Sept. 2. Ministers present from other congregations were Brethren Jno. Elgin, John Wimmer, Noah Wimmer and Daniel Shaver. Eld. Wm. Elgin officiated. On Sunday, at 11 A. M., Bro. John Wimmer preached for us. In the evening at 7:30 P. M. he preached at Stonewall. We certainly enjoyed his visit.—Mrs. Lucy Redman, R. D. 5, Box 44, Floyd, Va., Sept. 8.

Woodstock.—On account of having our love feast at the close of our series of meetings, the Brethren have decided to change the time of the love feast from Oct. 7 to Oct. 14, at the Valley Pike house.—M. M. Copp, Maurertown, Va., Sept. 11.

WEST VIRGINIA.

Harman.—Eld. Jonas Pike began a series of meetings here Sept. 1, which continued throughout the week. Sept. 7 we met in council. We had our well-attended love feast Sept. 9. Sept. 10 two funeral sermons were preached,—one in the forenoon, and the other in the afternoon,—for our sister, Nettie Harman, Harman, W. Va., Sept. 11.

Lower Cove River.—Aug. 30 Bro. D. D. Long, of Mount Jackson, Va., began holding a most interesting series of meetings for us, continuing for ten days. Seven were baptized, and two reclaimed. Two more expect to unite with the church soon. All, except two, were baptized there. Our love feast will be Sept. 16.—L. H. Miller, Lost River, W. Va., Sept. 11.

Notice.—The Mission Board of the First District of West Virginia will meet at the schoolhouse near the church, in the Knobley congregation, on Friday, Oct. 29, at 9 A. M., sharp. All business to be considered by the Board should be placed in their hands before that time. The Elders' Meeting convenes at 1 P. M., the same day and at the same place.—Peter Arnold, Burlington, W. Va., Sept. 11.

Organ Cave.—Sept. 5 Bro. A. F. Pursley, of Buchanan, Va., came to us and delivered eight interesting sermons. May more such meetings be held in this community!—William Meisler, Organ Cave, W. a., Sept. 11.

Spruce Run.—We met in council Sept. 9, with Bro. Nathan Garst presiding. The visiting brethren reported the church to be in peace and union. We will hold our love feast Oct. 14 and 15. Bro. Garst gave us two Spirit-filled sermons,—one at Spruce Run and one at Green Valley.—Lena B. Fleshman, Lindside, W. Va., Sept. 11.

NOTES NOT CLASSIFIED.

Richland.—Our Harvest Meeting, held Sept. 10, was well attended. Bro. Wm. Dewberry, of Ashland, Ohio, conducted a most interesting meeting. Dinner was served at the church, and in the afternoon we had another interesting time. Bro. Dessenberg. The offering amounted to $18.25. Children's exercises in the evening. Interesting and profitable services. We expect Bro. D. G. Berkebile to begin a series of meetings for us Sept. 18.—Ira E. Long, Mansfield, Ohio, Sept. 12.

Saginaw church met in council Aug. 26, at 2 P. M. As our elder, Bro. Daniel Chambers, could not be present, Bro. Levi Kiplinger took charge. Our deacons reported 24 members in love and union. Our love feast is to be held Oct. 28 and 29, to begin at 2 P. M. A series of meetings will begin Oct. 1, by W. J. Kiillian, of Beaverton, Mich. Those thinking of changing location, and in need of a church, will find here a good churchhouse, good schools and good water. Some farms are offered for sale.—Mrs. Rachel Lewis-J. K. Shaffer, Saginaw, Mich., Sept. 12.

Johnstown.—We will hold our love feast Oct. 1, at 5:30 P. M. Our pastor, Bro. Wm. Howe, will conduct one week's series of meetings prior to our feast. We expect to have Bro. D. S. Cripe, from Ohio, to be with us at our love feast. Following the love feast he expects to hold a series of meetings in the Walnut Grove house.—Ada M. Beachy, 714 Thomas Ave., Johnstown, Pa., Sept. 11.

Bridgewater.—Our council met Sept. 8. The visiting brethren gave an encouraging report. Bro. P. S. Miller, who has served us as elder for eighteen years, presided. Our love feast will be held Oct. 14, at 4 P. M. Sept. 13 Bro. E. C. Crumpacker, of Bonsacks, Va., preached a soul-stirring sermon. Bro. J. H. Murray, of Roanoke, Va., preached for us at night. Our Sunday-school, with Bro. Allen Hoover as superintendent, is prospering.—Mrs. B. S. Greenway, Bridgewater, Va., Sept. 13.

Boyer.—Bro. John Glick came to our place Aug. 6 and preached seven convicting sermons. The members were much built up. One was applied for membership, but has not yet been baptized. Aug. 23 Bro. J. T. Glick, of Bridgewater, Bro. D. M. Wine, of Valley View, and Bro. J. W. Detwiler, Va., attended our love feast. Thirty-four members communed. It was the best meeting of the kind held at this place.—Allen Calhoun, Boyer, W. Va., Sept. 14.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 27, 8 am, Middle Iowa, Prairie City church.

Sept. 28, Southeastern Pennsylvania, New Jersey and New York, Brooklyn, N. Y.

Oct. 2, Northeastern Kansas, Washington Creek church, Douglas Co., Kans.

Oct. 4, Southern Illinois, at Girard.

Oct. 4, Northwestern Arkansas and Southern Missouri, Oakland church, Rogersville, Wood house.

Oct. 4, 5, Northern Iowa, Minnesota and South Dakota, Lanyon church, near Lewiston, Minn.

Oct. 4, 1 pm, Nebraska, Oconto church.

Oct. 5, Northeastern Ohio, East Nimishillen church.

Oct. 5, Northern Indiana, Springfield church, congregation near Wawaka, Ind.

Oct. 5, Middle Missouri, Spring Branch congregation.

Oct. 6, Northern California, at Modesto.

Oct. 6, Northwestern Kansas and Northeastern Colorado, Belleville church, Kans.

Oct. 6, Southern Iowa, English River congregation.

Oct. 7, 9:30 am, Western Maryland, Beaver Creek congregation.

Oct. 9, Middle Indiana, Huntington City church.

Oct. 10, Southwestern Kansas and Southern Colorado, Newton church, Kans.

Oct. 10, Southern California, Loma Linda church, one mile south of Arlington, near the Mission Railroad.

Oct. 26, Southeastern Kansas, Cedar Creek church.

LOVE FEASTS.

Owing to a lack of space in this issue, we are only giving the love feasts that have not heretofore appeared. For other feasts to be held, we refer the reader to last week's issue. Next week we hope to have space for the entire list.

California.

Nov. 4, 10 am, Mineral Grove.

Colorado.

Sept. 23, Grand Valley.
Oct. 1, 2 pm, Denver.

Illinois.

Oct. 1, 6:30 pm, Polo.
Nov. 5, 7 pm, Dixon.

Indiana.

Sept. 30, 5 pm, Osceola.
Oct. 8, 2 pm, Nappanee.
Oct. 7, 6 pm, St. Joseph Valley, two miles north of South Bend.
Oct. 14, Logrote.
Oct. 21, 11 am, Ladoga.
Oct. 27, 4 pm, Mexico.
Oct. 28, 4 pm, Arcadia.
Oct. 28, 10 am, English Prairie.
Oct. 28, Union Center.
Oct. 31, 2 pm, White.
Nov. 5, Salem.
Nov. 4, Pyrmont.
Nov. 4, 7 am, Landesville.
Nov. 12, 5 pm, Huntington, Iowa.
Oct. 8, 5 pm, Cedar, 6½ miles south of Clarence.
Oct. 14, 4 pm, Monroe County.
Oct. 28, 4 pm, Iowa River.

Kansas.

Sept. 30, 6:30 pm, Mont Ida.
Nov. 4, Walnut Creek.
Nov. 4, Murdock.
Nov. 11, Smith Solomon.
Nov. 18, Sabetha.

Maryland.

Sept. 16, Beaver Creek.
Sept. 23, 2 pm, West Point.

Michigan.

Sept. 30, 2 pm, English Prairie, Oak Grove house.
Sept. 30, Evanson.
Oct. 7, 10:30 am, Thornapple, West house.
Nov. 4, 10 am, Sugar Ridge.

Missouri.

Sept. 23, 2 pm, Bethany.
Sept. 30, 2 pm, Prairie View.
Oct. 14, Log Creek.
Oct. 31, Broadwater.
Nov. 3, 4 pm, Mineral Creek.
Nov. 11, 2 pm, Aullville.

Nebraska.

Nov. 4, 5 pm, Pulls City.

North Carolina.

Oct. 7, Brummett.

Ohio.

Sept. 30, 4 pm, Bethel.
Oct. 7, 11 am, Maple Creek.
Oct. 21, 2 pm, South Poplar Ridge.
Oct. 21, 2 pm, Swan Creek, Fairview house.
Oct. 21, 10 am, Lower Miami.
Nov. 4, 10 am, Oak Grove.

Oklahoma.

Oct. 7, Williams Creek.

Pennsylvania.

Sept. 30, 2 pm, Upper Cumberland at Huntsdale.
Oct. 1, 3:30 pm, Antrim, Walnut Grove house.
Oct. 8, 2 pm, Clover Creek.
Oct. 11, 13, Buffalo Valley.
Oct. 14, 2 pm, Reading.
Oct. 14, Mingo, Shippack house.
Oct. 14, 15, 10 am, Lower Cumberland, Mohler house.
Oct. 16, 17, 2 pm, West Greentree, at Rheems.
Oct. 19, 2 pm, Harrisburg.
Nov. 1, 2, 9:30 am, Springville, Mohler house.
Nov. 1, 2, 9:30 am, Conestoga, Bird-in-Hand house.
Nov. 6, 7, Fairview, Eastern District.
Nov. 11, 2 pm, Licking Creek, Pleasant Ridge house.

Virginia.

Sept. 30, 2 pm, Hermon, Mt. Hermon house.
Oct. 7, Germantown.
Oct. 14, 2:30 pm, Woodstock, Valley Pike house.
Oct. 14, 3 pm, Elk Run, Bell's Valley house.
Oct. 14, 4 pm, Bonnoke.

West Virginia.

Oct. 7, Beaver Run.
Oct. 14, 15, Spruce Run.

Girdling The Globe

By D. L. Miller.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., September 30, 1911. No. 39.

AROUND THE WORLD

The Cry for Bread.

It is sad, indeed, to think that any one should be deprived of the merest necessities of life, and it is distressing that the food riots in France, referred to a few weeks ago, are now succeeded by Austria's equally deplorable clamor for bread. When the people are threatened by dire want, reason and good judgment do not always prevail, and it takes wise heads to keep control of affairs. The present condition of things in Austria, and especially in Vienna, is indicative of a serious social delinquency. If it is true, as is alleged, that the laboring classes are oppressed, in order that the rich may live in luxury, the remedy should be sought and promptly applied. Holy Writ solemnly arraigns all those who, in any way, oppress the poor, and withhold what is justly due them.

Compulsory Education for India.

A recent bill before the Legislature of India makes the education of all her people compulsory, and, being free to all, will be available to even the poorest. Under the provisions of this enactment, boys will attend school from the age of six to twelve, and girls from six to ten. This bill, if passed and practically applied throughout the country, will mean a most momentous mental uplift for the swarming millions of India. It will pave the way for more effectual missionary labors among the young, and there will be a great and unprecedented opportunity for gospel workers. Consecrated efforts will be needed more than ever before, however, lest the army of young people, trained intellectually in the proposed schools, be barren spiritually, and relapse into hopeless agnosticism.

Quite Appropriate.

The greatly-discussed Brewers' Congress, to be held next month in Chicago, is to close its sessions Oct. 22, and now it is announced that the Illinois State Conference of Charities is to open at about the time when the brewers are through deliberating on the best ways and means of extending their traffic. We have here a most remarkable instance of the eternal fitness of things,—a logical succession of events that is most impressive. Where the brewer is most active, there the need of the beneficences of charity is most imperative. As a fruitful source of poverty and abject misery, the saloon has no equal, and the State Conference of Charities may well put forth its strongest efforts, after the brewers shall have worked so assidnously for a substantial enlargement of their business.

The "Men and Religion Forward" Movement.

Sept. '18 this noted campaign for the dissemination of Christian principles was opened in New York. Thirty specially-trained men are to direct the onslaught against the hosts of wickedness, and to win thousands of men and boys to a better life. From New York the work is to spread to other American cities, and it is planned to make this the most effective propaganda for Christianity ever undertaken in the United States. Many prominent business men, among them the noted J. P. Morgan, have pledged not only their active support, but also unlimited amounts of money for the successful completion of the undertaking. While, undoubtedly, much will be accomplished in helpful Christian effort, one cannot but wish that the whole Gospel, in all its effectiveness, might be proclaimed in this great campaign, as it was "once delivered to the saints."

Antichristian Influence of Modern Novels.

The enemy of righteousness, in a vain quest of effective means to check the advancing hosts of Christianity, seems at last to have found a subtle yet powerful weapon. He has turned to modern fiction—some men of reputation assure us,—"to ignore all the old landmarks of morality, to brush the accepted ethics of two thousand years' evolution aside with a sneer." One of the leading religious journals frankly says, "One would not know that there was such a thing as Christianity in existence from reading these novels." A prominent New York judge recently observed that a large majority of divorce cases are the outgrowth of the pernicious ideas advanced in the modern novel. By the false standard of conjugal morality, evolved from the novelist's brain, divorce, adultery, and crimes against the social order, are too often glossed over, and even held up as the true way of life. It would seem to be high time that the pulpit, the Sunday-school and, most of all, the parents, sound a cry of warning against the enticements of pernicious fiction.

All Missionaries Safe.

In harmony with Christ's command, "If they persecute you in one city, flee to another," all missionaries in the Sze-Chuan province have escaped to the nearest places of refuge, and it is now reported that the resources of the Chinese government are pledged for their safety. This, certainly, is encouraging. It is a factor of no mean significance that the attitude of the Chinese authorities is distinctly favorable to all legitimate missionary effort, and especially do they favor workers from the United States. In securing instructors for their various institutions of learning, special preference has been given to Americans. We have, as a nation, given fair treatment to China, and are now reaping as we have sown.

Christian Science Healers.

According to the recent decision of a New York court Christian Science healers are not allowed to charge for whatever alleged treatment they may doctor to give to possible sufferers. In the specific case, brought before the court in question, the healer held his hand to the face of a patient who suffered from palpitation of the heart, charging $2 for each so-called treatment. The judge decided that religious belief is no excuse for an unlawful act, —that no one has the right to charge a fixed price for whatever benefit may result from his so-called acts of healing. From this legal decision it seems quite clear that, while no objection is raised to the healing itself, in no case must a fee be charged for the benefit claimed to be conferred.

Will There Be Drafting?

With the great difficulty now being experienced in securing enough volunteers for the United States Army and Navy, our military authorities are working on various plans to overcome the serious shortage resulting them. General Evans' plan, supported by leading military authorities, provides that every community be required to furnish a certain number of soldiers at all times, increasing the ratio in times of war, as needed. The young men for this service are to be chosen just as they are now drawn for jury service. We are inclined to think that the majority of the American people are too well blessed with good sense to give such an extremely objectionable military government a place on the statute books of the nation. They are lovers of peace rather than war.

No Polygamists for South Africa.

Hindu settlers in South Africa, while heartily welcomed as industrial factors in the development of the country, are not allowed to transplant their polygamous practices into the land of their adoption. A Hindu who, after some years' residence, sought to bring in a second wife, was refused permission to do so, though he proved that she was his legal wife in India. The land in which he is now living claims to be a Christian nation, and as such recognizes the baleful effects of polygamy. While welcoming foreigners to their land, they see no reason why they should be allowed to bring along any vileness they may happen to cling to. Hundreds of customs, peculiar to the people of India, and allowed in their own land, can not possibly be allowed entrance by civilized nations. So, also, in the church of the Living God. We welcome the prodigal to the best there is in the Father's house, but he must leave behind him all that belongs to the "far country," and must be willing to comply with all the laws that pertain to the kingdom of grace.

Spanish Revolt Under Control.

The menacing strike which the General Labor Union of Spain centered upon Barcelona, is declared to be a demonstration against the Government, rather than an effort to obtain higher wages or shorter hours. It appears, however, that the Spanish Premier, with unexpected vigilance, dealt a severe blow to the revolutionary and anarchistic element with but a minimum of disturbance, thereby materially strengthening the position of his Government at home, as well as enhancing the prestige of his country abroad. Spain, like Italy, Portugal and France, has turbulent elements within her borders that greatly threaten the stability of organized government. It is fortunate, however, that the King as well as the Premier of Spain are able to cope with the exigencies of the situation, and by a firm attitude are likely to avert a serious crisis. Much depends upon wise leadership in the affairs of state, but it is equally important in the spiritual realm. Unfaithful and men-pleasing shepherds proved the undoing of ancient Israel, and the same unfortunate condition is destroying the influence and power of the church today. Too often principles of right are sacrificed for the sake of popularity.

Increasing Man's Longevity.

There are more than 1,300,000 deaths in the United States each year. Deducting cases of unavoidable accidents and those that are due to old age, there are still many others that are clearly traceable to preventable causes,—certainly one-half of the whole. The loss incurred by this reduction of the world's earning power is reckoned at three billion dollars annually. "The Committee of One Hundred on National Health" has recently organized the American Health League, for the special purpose of disseminating health information and securing health legislation. That there is a wide field for such an endeavor, is not to be doubted. Prof. Metchnikoff insists that at present man does not live out half his days, and that, with better health conditions and surroundings, the average of human life might be greatly lengthened. Still more important, however, than length of days is a "life hid with Christ in God," fully answering the purpose of the Great Creator.

Unfortunate Conditions in Russia.

The ill-advised attack upon Premier Stolypin by a half-crazed, anarchistically-inclined Jew, has assumed a still graver aspect by the resultant death of the noted Russian official Sept. 18. While the assassin's co-religionists are in no way responsible for the lawless act, naturally there are grave apprehensions among the Jews, lest the wrath of the Government be visited upon them by making severely than at times when no occasion was given for such severity. Already twelve thousand Jews have left Kieff, and the exodus still continues. Preliminary investigations have shown the Russian administrative circles to be honeycombed by most deplorable corruption, and that the assassination was only a legitimate result of existing conditions, secretly connived at by officials in high standing. However well-meaning the Czar may be, his best-laid plans are sure to fail because of the unreliability of his officials. Solomon most forcibly impresses the value of efficient and competent leadership in saying, "When the righteous are in authority, the people rejoice."

Religious Principles.

It is well to have religious principles, but better yet to stick to them under all circumstances. Bernard Dell, the Princeton athlete, during his recent trip in Germany, happened to be at St. Moritz, while Prince Adalbert, son of Emperor William, was at the same place. When Mr. Dell was asked to play a game of tennis with the prince on Sunday, the American promptly and frankly replied, "I never play games on Sunday; it is against my religious principles." May it not be true that increasing crime and lawlessness, so evident everywhere, are largely due to a serious loosening of the moral fiber of humanity in general, and especially so as regards Sunday observance? Daniel Webster declared that the four pillars of America are the family, the school, the church, and the Lord's Day, and he instantly contended that the republic would not survive the loss of Sunday one century. To the shame of our country it must be confessed that too often the question of Sunday observance is settled upon the basis of commercial success, instead of deciding it upon the rock of Christ's teaching, that will stand immutable through all ages.

Agriculture in the Jordan Valley.

Much surprise has been expressed by many that more extended use has not been made of the rich lands of the Jordan Valley, by means of irrigation systems, to utilize the millions of gallons of water now emptying into the Dead Sea. Consul-General Stanley, the American representative in Palestine, suggests that the plan is perfectly feasible, and he also reports that a syndicate has already acquired a large portion of the Jordan Valley, with the view of having it supplied with an efficient irrigation system. As all these lands belong to the Turkish crown, ten per cent of all profits will have to be paid as a lease of the portion selected, but even this will not be oppressive, as the great fruitfulness of the land, when thoroughly irrigated, will yield a handsome revenue. It is thought that Egyptian cotton will prove to be a profitable crop in the Jordan Valley. Then, too, the agricultural development of that entire section, hitherto hindered by inadequate transportation facilities, will, doubtless, be largely enhanced by the construction of a proposed trolly line to the nearest station on the Hedjaz railway, which, east of the Jordan, runs southward to Medina and Mecca. Without question, important developments will, in the near future, occur in the land once owned and controlled by God's chosen people,—events that may be of far-reaching importance in the Lord's own good time.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Let Something Good Be Said.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

—James Whitcomb Riley.

"Consider the Lilies."

BY JOHN M. STOVER.

THE admonition of Christ is to "consider the lilies," not merely admire them. Jesus might have given a learned lesson on botany from his chosen illustration, and have been within his own domain of teaching. But then we, perhaps, would not have received the wholesome instructions to Christians that are contained in this beautiful lesson.

The careful Bible student is wonderfully impressed by the aptness of Jesus' illustrations. It is like an inventor describing his own machine, because Jesus not only gives us the beautiful illustration, but he also knows all about the heaven-created lily.

It was this characteristic of our Lord,—the taking of the simple and beautiful objects of life and nature to illustrate the matchless truths of his religion, that made his teaching so powerful. In his day, as in this, philosophers theorized and the doctors of the law wrangled, but Jesus *taught* (Matt. 7:29).

If ever there was a time in the history of the church, that men should get down to the bed rock of Christ's teaching, along the lines of simplicity of life and purity of character, it is now. I would to God that every professing Christian man and woman in the world would make a study of the fifth, sixth and seventh chapters of the Book of Matthew, and ponder long, and study well, the illustration of the lilies.

Methinks I can see our blessed Lord as he sat on the mountain side teaching those incomparable lessons. Away from the din and pomp and hypocrisy of the city, surrounded by the beauties of nature, he is promulgating his principles of love and humility and peace, and he desires to teach the crowning lesson of faith and dependence on God. As he looks about him for an illustration, he sees at his feet a beautiful lily of the valley. Calling the attention of his hearers to the lovely little flower, he speaks the words of our thought: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith" (Matt. 6:30)?

So, then, man,—the only creature, so far as we absolutely know, that is endowed with reason, and hope of immortality,—must learn from the lowly flower. As I hear the blessed Master say, "Consider the lilies," I wonder what moral lessons or truths I shall learn from my consideration of the beautiful lily.

Well, one grand thing about the Master's teaching is the fact that he never tells us to do anything without giving us, as it were, the key-note to the situation. "*How they grow.*" "They toil not, neither do they spin." They just simply grow. And they can't help it either. "How they grow." Growth is a natural sequence. Place a plant *under favorable conditions* and it will grow. Well, how do they grow? Who can explain the process? Who will rise up and tell how and why it is that the leaves push up into the air and sunlight, absorbing from them the life-giving elements, necessary to growth, while the roots go down into the darkness of the soil on the same mission? I hear some one say, "Nature." Well, what is nature? "I have planted, Apollos watered, but God gave the increase" (1 Cor. 3:6). There you have it. The laws of nature are the immutable laws of God. "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?"

How shall we apply this proposition to our lives? We must stop worrying and piling stones on our heads to make ourselves bigger. Just simply grow. Christian life is nothing but a growth. Do like the lily. *Get into proper conditions* and then expand under the gracious sunshine of his love, and the precious showers of his daily blessings.

Another characteristic of the lily is its steadfastness,—always filling its mission. Wife and I went to the forest, one beautiful spring day, and admired a lily so much that we dug it up and carried it home and planted it in the lawn, under what we thought were congenial conditions. As the years came, how eagerly we watched for the little tender shoot to come pushing up through the ground in the spring-time. As regularly as the coming of the spring-tide, so sure was the lily to show its smiling face.

Again, I notice, that storms do not affect it. Here stands a mighty oak,—the product of a thousand years of growth, upright and rigid, the symbol of might and strength! At his foot is a slender lily that sways and bends before the lightest breeze.

On the distant horizon there rises a storm cloud. By and by the sun is darkened and all nature puts on a somber hue. Then there is a rush and a roar, and a tornado sweeps over the land. The air is filled with flying missiles. The monster oak is stiff and unyielding, and receives the full force of the storm. There is a shriek of wind, a roar and a reverberating thud that makes the earth tremble,—and there he lies, his mighty length stretched out upon the earth.

The wind howls out its fury. The clouds have passed away, the sun is shining brightly, and there is the humble lily, as smiling and beautiful as ever.

Another attribute of the lily is its absolute conformity to type. The lily is always a lily. What would you think of a lily that would try to be a sunflower? Just imagine a lily saying, "I don't see why I must always be dressed in white. Just plain, simple white. How lovely that red rose is" (look out, lily, there are thorns under that velvet rose). "I wish I was as tall and stately as that sunflower. My environments are such that I can't be a plain, unassuming lily." Silly, isn't it? "For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

What do you think of the professing Christian who tries to act and talk and deport himself like the world about him? Did you ever have any trouble to pick out a lily from among a bed of flowers? "Oh," says some one, "a lily can't help how it grows." Of course not. Can you? What power has man over his physical growth? "Which of you by taking thought can add one cubit unto his stature?"

Again, the lily is an object lesson to Christians in contentment. Brethren, are we satisfied with our lot? Or are we whining and pining because we do not have the opportunities and blessings that some one else has? I do not mean by this that a man should get down in a deep rut and stay there. I am satisfied that, if we live up to our opportunities, we will get out of the old ruts and have our fingers full besides. And I think that every Christian's earnest prayer should be, "Help me, Lord, to be everything in my power to be."

Another beautiful lesson that the lily brings to me, is, that it is a type of the resurrection. The storms of winter destroy it. Under the autumn's blighting frosts it withers and dies, and the place that knew it shall know it no more forever. But its roots are firmly planted in the solid earth. And after the rigors of winter are over, when the warm south wind begins to blow; and the gentle rain to fall, there will come to pass a marvelous thing. Here will come a new lily, larger and stronger and more beautiful than it was before.

Bradford, Ohio.

The Church Visit.

BY IDA WILDERGER.

HAVING just passed through the time of the annual church visit, we have been made to think, and think seriously. As we ponder on the purpose of this visit, we are satisfied in our mind that it is for the renewing of our vows, and the strengthening of our faith. Then, are we not losing a great blessing, both he that visits and the one to whom the visit is extended if its real aim is missed?

Now, as we have pondered this subject, we have been impressed with the importance of prayer in each home. Let a portion of God's Word be read (perhaps a part of Matt. 18). Then, after the usual questions have been asked, let all bow before God around the family altar, asking his blessings upon that home and especially each soul that has renewed its vow to God. Then each one may arise with a heart full of love, and be only the better prepared to meet the conflicts of life. Then, perhaps, we would be in a better frame of mind to present our admonitions and have a heart-to-heart talk. "Confess your faults one to another, and pray for one another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much" (1 Peter 5:16).

Now, perhaps, some one will say, "Is the deacon brother above reproach? Is he perfect that he should be so much interested in others?" Is there a better way to become perfect than by prayer? He need not pray as did the Pharisee. Simply let him pour out his heart to God as he feels. Perhaps it would strengthen him more than any one else. It does seem as if it would give us a more consecrated, more efficient body of deacons. Who could pass through such a time of refreshing without being built up in the inner man?

Perhaps some of our good brethren will say, "We are not accustomed to praying in public." Here comes your opportunity again to develop and become better prepared soldiers of the cross. If there are any such it is time to begin, for in this age of spiritual decline we want to be ready to do anything that will lift a human soul to a higher plane of living, and God only knows how much might be accomplished in this way. There are many aged ones, and those who seldom have the privilege of attending church, who enjoy these visits more than we know. And who can estimate the power of prayer? It is a lamentable fact that there is not enough praying done. Surely *no one* would object to prayer in the home, and especially should those, of the same household of faith, be earnest petitioners at a Throne of Grace for their mutual edification.

Harrisonburg, Va.

The Divine Idea of Dress.

[By Frank S. Weston, Pastor of Immanuel Baptist Church, Toronto, Can. Reprinted from "Our Hope," New York City, a monthly magazine devoted to Bible Study. Selected by J. Edward Jones, Larned, Kans.]

LOOKING out upon the panoramic field of God's works, and observing all the beauty and variety to be seen in this universe, we can not but feel that God is a lover of dress. He has put robes of beauty and of glory upon all his works. Flower, field and bird are each clothed in habiliments of the most exquisite taste. No two are dressed exactly alike, for the Creator delights in variety. Of the living creatures not one is left in an unclothed condition. Many are naked when ushered into existence, but it is not long until the bird is covered with feathers and the beast with hair or wool. Man alone, of all God's creatures, is left without clothing. Man alone is compelled to have recourse to artificial clothing. Why is this?

To answer this question, it is necessary to go back to the beginning of human history, and understand something of the primitive condition of mankind.

The Creator gave to the first man and woman a wonderful nature. Not only this, but while they remained in their right relation to God, the Spirit breathed into them his power and vigor. The first

pair wore no clothing, nor did they need to, for the Spirit's power not only defended their being from the inroads of death, but, at the same time, shining through the covering of flesh, shed a halo about them. So the elements of their nature were concealed within a veil of radiant glory.

The fall of Adam wrought a great change. The Spirit was overborne, the light faded and the body became naked. There are no naked creatures who have retained their natural state. The fact that mankind is in such a state, proclaims his fall.

When sin blighted Adam's nature and corrupted his character, it also took away his clothing. We are told immediately after their transgression, "And they knew they were naked" (Gen. 3:7).

No sooner did the transgressors realize that they had become unclothed, than they hastened to make clothes for themselves. "They sewed fig leaves together and made themselves aprons." This was the beginning of dress. Time has changed and improved both the material and the art of dressing; but every kind of clothing, however rich and costly, is only an artificial covering like the fig leaves.

Dr. Joseph Parker says: "They sewed fig leaves, and this we have been doing ever since. We try to replace nature by art. When we have lost the garment, sent from heaven, we try to replace it with one woven from earth. But our deformities show through the fairest robe. Clothes are the trappings of guilt." Joseph Parker is right. The dress worn by fallen humanity is unnatural. Adam appropriated a dress, never intended for man.

We are now, I think, in a position to see the divine idea of dress. It is this,—that every living object and creature should be clothed from within. This law is operative throughout the whole realm of nature. There are no creatures clothed from without. Plants, trees, beasts,—all are clothed from within. We see in this why our Lord preferred the robe of the lily to all the magnificence of Solomon. The clothing of the king was put on from without, whereas the beauty of the lily was developed from within, and therefore an expression of its life.

Sin having destroyed man's appropriate dress, God gave a substitute. "Unto Adam and to his wife did the Lord God make coats of skin and clothed them" (Gen. 3:21). Not long were Adam and Eve allowed to wear the artificial dress they had adopted. The Creator pitied them, and became a very present help in time of trouble. He took away their self-devised clothing and gave them dresses of his own providing. There were "coats of skin." Why did he not provide a more refined and beautiful dress than skin? For the reason that dress was divinely intended to be a revelation of character. When Adam sinned, he became animalized. Skins were, therefore, the most suitable dress he could wear. After the Creator had clothed the first transgressors, he left humanity to follow their own devices in the matter of dress. The result has been an endless variety and a never-ceasing change.

We, who live in civilized lands, lay the whole world under tribute to provide materials wherewithal to be clothed. India, Japan, France and Germany are sources of material for a single suit.

The changes in dress are often ridiculous. Each generation laughs at the styles of its forefathers. This fact alone shows how unnatural is our clothing. Dr. Watts wrote:

> "How proud we are, how fond to show
> Our clothes and call them rich and new,
> When some poor sheep and silkworm wore
> That very clothing long before."

Carlyle says: "The horse I ride is his own weaver and spinner,—nay his own bootmaker and milliner, while I thatch myself over with the dead fleeces of sheep, the bark of vegetables, the entrails of worms, the hides of oxen, the felt of furred beasts,—and walk about, a moving rag screen."

And yet how much sin there is in dress (Isa. 3:16-24). While the foolish worldlings follow the fashions of the day, the children of God should dress becomingly. This body is now the temple of the Holy Spirit, and as such should have a good but simple covering. This unnatural dress will one day come off. Every night, as we unclothe to go to rest, may well remind us of that solemn day to come when we shall be unrobed.

Has God's idea, then, failed? By no means. The fall was man's unclothing. Man's restoration will be his reclothing. The divine idea is to clothe man from within, therfore he must be restored to God first.

In the Divine purpose clothing is a revelation of what is within. Every creature unfallen is clothed differently and we know them by their clothing.

Will man's outer covering be a revelation of what is within? So I read. "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear" (Matt. 13:43). The righteous are to be arrayed in garments of light (Dan. 12:3; Rev. 3:5).

The resurrection body will be a radiant body. This is not a new idea. The old author, Corndale, says: "Wherefore the glorified bodies shall be clear, bright and shining bodies, even as the body of Christ was, in his transfiguration upon the mount, of whom it is specified that his face was bright as the sun and his clothes did shine as the light."

From Dan. 12:2, 3, and other passages, we learn that the visible brightness admits of degrees. As the sun and stars differ, so among the saints (1 Cor. 15:41, 42).

What will cause these differences? The sovereign will of God? It might. But we have learned that dress is, in God's idea, a revelation of character. In the resurrection, therefore, the difference will tell the person's qualities.

Dress in heaven will be the outshining of holy character. What a person is, will clothe him. The thoughts and feelings will tint and mould his apparel. (They do this in a manner now.)

Our life here is making a robe which will be visible in the eternal world. The soul now manifests its emotions through the body. Saints and martyrs have had a face that looked at times like porcelain with a light behind it (Acts 6:15).

The time will come when that within will be our dress. If this is so, it becomes us to see what is within (Col. 3:12-17).

The Prayer Covering.

BY G. E. YODER.

We have had some very good thoughts presented in some former numbers of this volume of the Messenger on this subject. There are just a few things that I should like to note in addition to what has been given. What we have to say is in the light of the American Revised Version.

There are three distinct coverings mentioned in 1 Cor. 11:1-16. First, the weather or protection covering. Second, the veil covering or "sign of authority." Third, nature's covering,—the hair.

The Man's Position.

By referring to verse four you will notice that the covering there mentioned, which the man is to remove, is not the same as that mentioned in verse five, which the woman is to put on. The one mentioned in verse four is translated "covering," while that in verse five is transfated "veil." The former, doubtless, refers to man's weather or protection covering, while the latter refers to the woman's "sign of authority" (verse 10). In verse seven, when Paul says: "For man indeed ought not to have his head veiled," he is giving reasons why the woman should veil her head, but is not speaking with reference to the covering, mentioned in verse four, which the man is to remove. The man should always, in praying or prophesying, appear before God and man with his head *uncovered* and *unveiled*.

The Woman's Position.

The woman's position is not just the opposite from the man's position, but rather just one step more. From the spirit and general thought of the text I get the idea that the only covering that the woman shall wear, in praying or prophesying, is the veil or "sign of authority." That means, literally, that she should remove the weather protection covering with the man, and, in addition to that, put on her head the "sign of authority,"—the prayer veil. In so doing she recognizes man as her decreed head, and glorifies God, her spiritual Head. For her to pray to God unveiled, is to assume equal authority with the man, which is a dishonor to her head, the man (verse 5), as well as to the One who made man her head. To pray to the man unveiled is to recognize man, in a sense, as God and to glorify him. But all glory belongs to God. Hence she should veil herself to the man, and in so doing recognize him as her decreed head, and, at the same time, veil her glory from the man and glorify the Lord as God. So, through this "sign of authority," she honors her head, the man; also God because of his decree (Gen. 3:16); and also glorifies God, according to the Scriptures.

Elk Lick, Pa.

Our Relation to God.—Psa. 139:1-16.

BY S. Z. SHARP.

1. *We Are Related to God, Closer Than to Any Other Being.*—Our earthly parents are our near relatives, because they have given us being and brought us into this world. We are bone of their bone and flesh of their flesh. Our souls and mental powers also partake somewhat of the nature of theirs. However, we must go farther back than to our earthly parents to find our origin. Our parents only form a link in the great chain of ancestors which reaches back to the first human pair, and there we stop and ask, "Who made these?" The answer is, "God created man in his own image. Male and female created he them," and "we are also his offspring."

God not only made man, but he first formulated the plans by which he made him. When an architect intends to build a house, he first formulates a plan with specifications, then builds it according to that plan. The very structure of the human body shows that it was formed according to a design. The location of the heart and brain at points where best protected, the ramification of the arteries and nerves to every part, the bony structure, and the adaptation of every member to every other member,—all show design and a well-formed plan, or, as the Psalmist puts it, "Thine eyes did see my unformed substance, and in thy book all my members were written, when, as yet, there was none of them."

We are related to our earthly parents as our immediate ancestors, but to God as to our very First Cause, and to the plan by which we were made. As we grow older and become more and more independent of our parents, our relation to them seems to be growing less. Not so with our Heavenly Parent, for "in him we live and move and have our being." There is no time in all our existence when this close relation ceases or grows less. We may say with the Psalmist, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in Sheol, thou art there. If I take the wings of the morning and fly to the uttermost parts of the sea, even there shall thy hand lead me." It is impossible to get away from the Spirit of God, or sever our relation with him.

2. *Our Relation to God Imposes on Us Certain Obligations.*—God has created us for a purpose and has a right to expect that purpose to be filled. That purpose is to glorify him. "Glorify God in your body and spirit which are his," and also, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." That is our obligation and we can not get away from it. A man glorifies his Maker when he does that for which he was made, just as a machine is a glory to its maker when it works well. The grand Corliss engine is a glory to its inventor and maker. We look upon it with wonder and admiration when we see its great power, perfect action, and its adaptation to the end in view. The reaping machine is a glory to McCormick as it cuts the grain, binds it into bundles and drops them on heaps, faster than six men could do the same with cradle and rakes. The cotton gin and the sewing machine are a glory to Whitney and Howe when they answer their purpose. In the same manner man glorifies his Maker when he answers the object for which he was made. But how can we eat and drink to the glory of God? Why, by giving him thanks, and recognizing him as the "Giver of all good." We must go farther, "Whatsoever ye

do, do all to the glory of God." This takes in the housewife in her daily routine of duty, caring for the family. It takes in the farmer at the plow, the carpenter with his tools, the blacksmith at the anvil and the cobbler on his bench; in short, every one in his vocation glorifies God when he does his work honestly and well, and God can look down on all the activities of man and smile his approbation, just as a superintendent smiles when he sees all hands in a great factory steadily and honestly at work. Let us not think that God is not interested in our work. He notices everything: "Not a sparrow falleth to the ground without his notice." Much more does he notice every movement of every finger of man. Therefore "let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Not only are our actions scrutinized, but our thoughts and motives as well, as the Psalmist says: "Thou understandest my thoughts afar off." "Thus are the secrets of the heart made manifest," hence with spirit as well as body we should glorify God.

We are under a double obligation to glorify God. *First*, to God the Father who created us. *Secondly*, to Jesus Christ as our Redeemer, who purchased us with his precious blood, as the Scripture says: "Ye are not your own, for ye were bought with a price" (1 Cor. 6:19). Notice, we are bought with a price and a great price it was. When we buy something and pay a big price for it, we have a right to expect that it will serve our purpose. What a disappointment it is when we pay a big price for a horse and he becomes balky, yet how many of us are balky to Jesus Christ and will not do what he wants us to do! Some have even never begun to work for him,—have not even put on his yoke. Others, who have started to work, are balky sometimes. One of the hardest things for some people to learn is their relation to Christ and that they are not their own, but that they are servants to their Master. Peter and Jude both delight to call themselves servants of Jesus Christ and so should we.

3. Failing to Observe Our Relation to God Brings Corresponding Loss or Punishment.—"He that knoweth to do good and doeth it not to him it is sin." "The wages of sin is death." The servant who buried his Master's talent in the earth, instead of placing it with the bankers, where it might have drawn interest, was bound hands and feet and cast into outer darkness. It will avail us nothing to think that we have never made a formal profession of service to God. "The servant who knew his Lord's will and made not ready, nor did according to his will, shall be beaten with many stripes." There is no excuse for those who fail to serve God.

4. Faithfully Observing Our Relation to God Will Bring Its Corresponding Reward.—The intimate relation of Enoch to his Maker secured the translation of the aged saint without seeing death. It saved Noah and his family when the rest of the human race was drowned. It gave Abraham the promise that in his seed all the nations of the earth should be blessed. It granted Moses the privilege to speak with the Almighty face to face. "Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself and make them sit down to meat and shall come and serve them."

Our relation to Christ may be more intimate than was that of the patriarchs named, with God, and our reward will be accordingly great,—for he says, "Whosoever will do the will of my Father in heaven, the same is my brother and sister and mother." "As many as are led by the spirit of God, are the sons of God, and if children, then heirs of God and joint heirs of Jesus Christ."

Fruita, Colo.

"Nevertheless."

BY JAMES M. NEFF.

It appears to me that an ingenious preacher could build a pretty good little sermon about the word "nevertheless," as it stands in Luke 5:5. He would need to read before his audience all of the first eleven verses of the chapter to present the case fairly.

The Lord had bidden Peter to launch out his ship and let down his net, but Peter thought it wouldn't pay. He had tried and failed, and thought it was not worth while to try again. Peter was like many more of us, who think that, because past efforts in a particular line have been fruitless, future efforts will be vain. But even though, so far as Peter could see, it was useless to let the net down again, he had grace enough to say to the Lord, "*Nevertheless at thy word I will.*"

William Carey, after many apparently fruitless years of labor in the mission field, might have said, "Lord, I have toiled all night and caught nothing." Perhaps he did, but if he did, he had grace enough to add, "Nevertheless at thy word I will keep on." And now, behold how, years after his death, his nets are breaking, and his ships are beginning to sink with the multitude of fishes!

Many church members are saying to the Lord, "Lord, nobody seems to care whether I work or not. I am never elected to places of honor, nor given important work in the church. I seem to be laid on the shelf." And right here too many fail and quit. They ought to say, "Nevertheless at thy word I will humbly and quietly do what I can." Many more seem to be saying, "Lord, you only gave me one talent. I think I ought to have had five. And since I do not seem to be qualified to do great things, I believe I'll just do nothing." On the other hand, they ought to say, "Lord, I believe you decided wisely. I think one talent is enough for me. It is a humble place you have given me, nevertheless I accept it gladly and will occupy it to the best of my ability."

This is Sunday evening. I had an appointment to preach in the village, this morning, and there was no substitute that I could secure. After the chores were done and breakfast was over I said, "Lord, I am physically indisposed. I feel like going back to bed; nevertheless at thy word I will mount the old donkey and go down and try to preach." I did so. I don't think the sermon was particularly brilliant or forceful. If anybody else thought so, he did not so express himself within the range of my hearing. But it seemed to be about the best I could do under the circumstances, and when I feel that I have done my best, I am usually pretty well satisfied. It doesn't always look as if it paid, or as if the results justified the effort, but that is probably the experience of many of us. We sometimes feel like doing less because we can't do more.

But note the result in the case of Peter. He and James and John, and they that were with them, were astonished at Peter's reward for doing what the Lord told him to do. And I believe the Lord still has in store some surprises for his faithful servants. I don't know when or how he will bring it about, but when our nets begin to break and our ships begin to sink under the weight of divine blessings, abundant beyond anything we have dared to expect, then will we be glad as perhaps never before, that even though we had toiled all night and taken nothing, we were still willing, at the Master's bidding, to let down the net.

Springville, Cal.

Conditions in India.

BY WILBUR STOVER.

THE total membership of the C. M. S. in Tinnevelly, South India, is now nearly one hundred thousand. The present Bishop of Tinnevelly has himself baptized more than 11,600 persons, the number for last year being 2,850,—the result of long-continued work.

The present outlook for famine is painfully serious, and there seems to be no change in sight. Government is opening up "test-works," here and there, the results of which will improve conditions. "Test-famine-works" means road-making and reservoir digging, or, as we always call it in India, "tank-digging," at not a very inviting rate of daily wage. This, however, will show if famine conditions really prevail. If people are pressed for work or for food, they will come flocking to the famine relief works, but if not, there will be only a few.

I think I have entered into an explanation of it before,—how a famine comes on so desperately and so suddenly. There are tens of thousands of poor people, who live from hand to mouth. These are not government servants who get good, regular pay, neither are they in railway employ, nor do they have anything else similar to fall back upon, but they are the servants of farmers, all over the country, and these farmers, the moment it does not rain on time, or the moment there is talk of scarcity, withhold labor and food from these their servants, fearing for their own welfare first of all, and in a week the poor fellows are thrown into the difficulty of famine conditions. As long as it does not rain, even though there be grain in the employer's bins, when it is not available to the other man, under any circumstances, the other man is immediately in hard luck.

You ask, "What does he do?" Well, he asks the same question, "What shall we do? We have nothing to eat, and our usual employer will not give us food, for he fears there will be famine." So they drift from home in search of work, and as time thus continues, whole families drift together, ready to work, to beg, and often to steal,—somehow to get sufficient food.

But some one asks, "Why do they not sell off household goods, cattle and stove, before moving away thus recklessly?" Well, they never saw a stove, having used for cooking purposes what they call a *chula*, or fire-place, made of three stones, like Gypsies make them in the States. And as for furniture, if they offered their bed,—practically the one bit of furniture in many a poor man's house, who would buy the fellow's bed? Who wants it, and what would it bring? I put the question as a native would put it, indicating that even the suggestion is a hopeless one. As to cattle, they have none. If they have cattle however, they are either sold off at a low price or slain for food when the pressure comes hard enough.

Our hearts well nigh faint within us as we contemplate another famine in India! We have seen it once. We had hoped we would not be obliged to see another! It is too fearful to think of seriously, without tears and silence. We can not put feelings into words, ofttimes! This is one of the times.

It should be made perfectly clear to all of our Brethren that the famine will not probably reach the part of the country in which our India Mission is situated. It is to the north, not more than one hundred miles, however, so that, when famine proper prevails there, famine prices will prevail where we are. That means this: Those who have grain or grass to sell will get high prices for it, but those who have nothing to sell, and all to buy, will meet seriously hard times. There is this, yet, to compensate, that in districts where famine prices prevail, and not famine, work will be plentiful.

Only this week a European,—perhaps he was a Eurasian,—brought from the north of Gujerat, near the city of Ahmedabad, nearly five hundred cattle, taking them into the Raj Pipla State, to pasture them there till next June! It is now August, and the account must run till next June, when rains may come again! He told a most awful tale of woe, concerning the severity in his part of the country. He is a large farmer, and takes this way of saving his cattle. He told of a Hindoo, who, seeing the cattle all about him, —his cattle,—gradually going from bad to worse, and getting ready to die from starvation, and himself helpless to remedy the situation, went off and committed suicide! Others are selling off their stock, worth ordinarily from 40 to 70 rupees each, for as low as from 3 to 10 rupees each. But no one will risk to buy. The feed for cattle is not available. There was no rain. There is no grass, no fodder, no forage.

We hope the man exaggerated the conditions a bit, but we do not doubt his sincerity in the matter, for otherwise he would not have gone to the trouble and expense to bring his cattle this way, and to pay the railway freight rates on half, while the rest come afoot. And he reports that a number of those he sent afoot are dying on the way. If this is the experience of a well-to-do Anglo-Indian farmer, what must befall the poor man who has only a little to fall back on? Echo answers with a perfect silence.

Bombay Guardian of August 19 says this: "In Gujerat and in the Punjab the absence of rain continues to cause great anxiety. The injury to the crops is in some parts irretrievable, and the people's attention is being turned to the fodder supply and the

water supply and the opening of Government famine relief works."

The Census Commissioner is now engaged in publishing the revised and final statistics for the larger provinces. The Central Provinces and Berer show a population of 16,033,310, as compared with the 1901 total of 13,602,592. Mysore State numbers 5,806,193, while the figures for Burma, including the Chin Hills, Shan States, and native-governed districts total up to 12,115,212. We anxiously await the complete Census Report for India and Burma.

In our discussion of the famine conditions above, I have referred to the first people affected by famine. In Gujerat, already, it has passed that stage, and the farmers are in desperate straits how to manage, in order to maintain their cattle now. Already the famine is pressing the small farmer hard! Especially do famine conditions prevail in Ahmadebad and Kaira Districts, and in the Khatiawar States. These are all Gujerati peoples.

Bro. Long's have just visited us. They are expecting to sail for America Sept. 15. The burning thought now before them is, "Why, if a famine is upon the land, should we go home?" But we all insist that it is better to go, as arranged, and keep in touch with things Indian, and do what you can. There will be an abundance of work to do when they get back.

And the sailing date for the home-going of the Stover tribe is most likely to be March 15, 1912. We feel much the same way with respect to going home. If famine is in the land, we ought to stay and help to save life, to be of greatest service in the greatest need. But we also recognize that we are well pulled down, and that we had better do what is thought best, all around, to do,—rather than to try to stick to it, too long, and so, perhaps, wear out prematurely. We have this consolation, too, that, when any of us go home, there are others who will do our work as well as we can. I wish to place the arranging for work, while at home, on our part, in the hands of the Secretary of the Mission Board, with the exception that we should like to spend a little while at Bethany, and have some other time for quiet.

It is now the hour to close the mail on Friday evening. The MESSENGER of July 29 has just come. In that I tell about the great floods, and the exceedingly wet weather. But that was the trouble. Nature seems to have poured herself all out then, and has not been able to get around to it properly, since. This morning I went to see the Collector of the District. He tells me that Government is doing all that is possible to help the needy. Grass for the cattle is now being bought at the rate of Rs. 25, or about $8.25 per 1,000 pounds. Sometimes it is one or two rupees more, making it about $17 per ton. And Government is advancing to all who need grass, and, if they prefer it, Government is giving them money instead, so that they may buy fodder where they can to the best possible advantage. This is very good. But, with it all, how inadequate! Today, on the train in which I returned from Broach, came the first band of wanderers, in search of better things. They came to Ankleshwer, having left their homes empty. All looked well and healthy, but this is the advance guard. Other bands will follow, as time goes on, and each month brings poorer and more starved people! This is no call for financial aid. As time and the season advance, we desire to keep you informed. If the time comes when it will be well for us to do something to help, we shall feel quite free to speak out. Meanwhile, we work on, keeping you informed.

If we do any famine work, this time, we must be wiser than heretofore. Many people have come to think that missionaries welcome a famine. Now and then even some of those who have become Christians have ventured to suggest that this is a good time to make our strongest efforts, for the people have not the strength to resist. But this is the one thought that is farthest of all from every missionary mind. He wants to help the man that is down, which is part of his missionary program, and in doing so he helps the famine sufferer, even suffering with him. If the result is that many become Christians, every Christian is glad, but it is the *result certainly*, not the *object* of famine charity. This ought to be clear to all,—but it is not. Pray for us in the trying times which seem just before us.

Ankleshwer, India, Aug. 25.

Thinking.

BY RICHARD ARNO DASSDORF.

WE are the creatures of thought. Our thoughts produce the actions that eventually form our characters.

Thought awakens very early in our lives, and after that our mind is never at rest. While we are asleep, the mind still has its forces at work, sometimes very softly and unnoticed by us; at other times we are made aware of its workings by dreams.

What do we mean by thought? It is that power of the human mind that so deeply affects man's mentality that its impressions can never be forgotten. From these impressions it takes a certain part and, by examination, ascertains that there are other things, before unthought of, that are similar, and hence must be governed by similar laws. When thought has gone this far, it may result in a discovery.

Thought is the part of man that makes man either wise or unwise. It is written: "For as he thinketh in his heart, so is he." Do you ever really reflect on what you allow your mind to dwell most? Is it wealth? If so, you are simply an idolater,—as much so as those who bow down to images of wood and stone.

Thought is the living principle of the Spirit of God, given to man on creation's morn. Man is the only one of creation's organisms that has thought to the fullest extent. Memory (one of its attributes) is seen in the lower animals in its various stages,—but no animal has a genuine inspiration of thought. Man alone is endowed with this attribute of God himself. And why? That we may be his, and live for his honor and glory.

We often hear this expression: "I forget so easily." This is not really the case. We can never forget the least impression once made in the mind. We may not be able to recall the thing we wish, just when we wish to, but it is there, and if the surrounding conditions be favorable, you will often find that these very things will come back to your mind when you are not trying to think of them. What we once have thought, can never be forgotten. Is it not worth our while to be very careful how we think, and what we think about?

What shall we think about? Our work? Yes, to a certain degree it is our duty to do so, but are you going to think about that to the exclusion of everything else? About our loved ones, friends, and neighbors? Yes, they, too, demand a portion of our thoughts.

David says: "I thought on my ways." What ways? The way he had been walking and the way he should walk. We are told: "Make your way and your doings good." We all wish to be wise and counted as such by our fellow-men. Let us, then, begin at once to consider our ways! What is the first principle of this great knowledge? Here it is: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or evil."

The most important thing of man's life is to think. Without thought nothing can be brought to perfection. If this is true in our common labors how much more it can truly be said to apply to our character-building! Not one murderer or drunkard started out with a set determination to do wrong at the beginning. Such unfortunate ones were driven by the storms of temptation upon the rocks of destruction. They were not cast upon them at once, but only after the pilot,—thought,—had been led astray and finally overcome.

No living soul will calmly and deliberately condemn his own being to eternal death. Why, then, do so many millions perish in the end? If you ask a sinner concerning his soul, he will say, "Yes, I believe I ought to come and be saved. I do not mean to die out of Christ, and away from any hope." Why, then, should he perish? He thinks he has a long life before him. That is a mistake. He does not know whether he will live even to the next hour.

If our unconverted friends could be brought to see the necessity of thinking truly and deeply, good results would follow as surely as the day succeeds the night. Why not, then, be thinkers? Is it wise to drift about, on life's stormy sea, tossed hither and thither, the sport of every gale? What would you think of the owner of a vessel, were he to send it to some foreign port without a boy or man on board who knew the art of sailing over the seas? Has that vessel any chance to stand the storms it may encounter? Can it hope to escape the hidden rocks that threaten sudden destruction?

God has provided a beautiful vessel (our bodies) to carry his Spirit to the bright world beyond. To make the journey safely, he has placed on each a true pilot,—thought. But, supposing you dethrone this pilot, and place the inexperienced one (thoughtlessness) in his place, can you blame your Heavenly Father if you suffer shipwreck?

In the parable of the rich man and Lazarus, Abraham said: "Son, remember!" This shows that this power of the mind will never be taken away from us.

Look at the phonograph. The sounds once given to it are retained and may be produced centuries afterwards, as exact as on the day they were spoken. If poor mortal can do this, how much more can the Creator of the universe do still greater things?

Thought is the dictator, and memory the tablet upon which all is recorded. On the judgment day God will open this book of our memory and disclose to you the record of the past. Perhaps some of us do not wish to see it, but we must; we can not evade it.

What, then, is wisdom's way? Is it not to keep our record pure and clean?

As I pen these lines I am forcibly impressed by the thought that we can not change what is past, but that, with the Lord's help, we can try to make the remainder of our life pure, so as not to be with those who shall cry for the rocks and mountains to fall upon them, to hide them from the wrath of God.

Jones Mills, Pa.

NORTHERN INDIANA.

The Ministerial and Educational Meetings of the above District are to be held in the Wawaka church on Oct. 2 and 4.

Tuesday Evening, Oct. 3.

7:30, Sermon, "Shepherding the Flock." Acts 20: 28-30; Jer. 23: 1-3.—W. B. Deeter.

Ministerial Meeting, Wednesday, Oct. 4.

9:00, Devotional and Organization.
9:30, Practical Hints to Young Ministers.—J. W. Kitson.
10:00, The Country Churches: (a) What They Have Accomplished.—(b) The Outlook. (c) The Needs.—Eli Reese.
10:40, The Town and Its Work.—Christian Metzler.
11:10, Parental Devotion (paper).—Sister Banks Light.
11:25, Devotion and Adjournment.

Afternoon Session.

1:15, How Make Our Council Meetings More Instructive and Edifying?—Frank Rupel.
2:15, Temperance Work in Northern Indiana: What May We Hope to Accomplish?—Levi Peterbaugh.
2:45, The Laity's Ideal Minister.—Amanda Blosser.
3:00, The Need of Distinctive Doctrinal Sermons.—J. H. Shrock.

Educational Meeting.

7:15, Perils of Our American Schools.—Led by Chas. Cripe.
8:00, Northern Indiana's Interest in Our School.—Frank Kreider.
Committee, E. L. Heestand, C. C. Kindy, I. S. Burns.

NORTHERN CALIFORNIA.

The fifth Sunday-school and Missionary Meeting of the District of Northern California is to be held at Empire, Cal., Oct. 7, 1911.

Forenoon Session.

9:00, Devotional Exercises.—J. C. Seibert.
9:15, Roll Call and Reports of Sunday-school Delegates.

General Topic: The Spirit of the Sunday-school.

9:45, Individual Responsibility in Sunday-school Work.—S. G. Hollinger. E. M. Cobb.
10:15, How Secure Better Attendance.—Especially of the Parents?—S. P. Nell, Hattie Garver.
10:45, Installation of Superintendent and Teachers.—W. H. Johnson, Ella Gilbert.
11:15, The Real Mission of the Sunday-school.—M. H. Miller, Vesta Sangor.

Afternoon Session.

1:30, Song and Prayer Service.—D. R. Holsinger.

Sunday-school and Missionary Problems.

2:00, The Needs of Primary Children: (a) The Teacher.—Anna Getz. (b) The Lesson.—Mrs. S. G. Hollinger.
2:30, The Teacher's Lesson: (a) How Prepare?—Myrtle Leavell. (b) How Present?—Cella Custer.
3:00, Are Special Days and Other Novel Devices a Help or a Hindrance to the Sunday-school?—Etta Haines, Mabel Elkenberry, W. E. Whitchief.
3:30, The Most Effective Means of Doing Mission Work in a New District.—Harvey Elkenberry, J. W. Beardruff.
4:00, Helps and Hindrances to Mission Work: (a) Financial.—J. S. Strole. (b) Spiritual.—J. H. Getz, Hiram Forney.

Program Committee, Retha Fike, E. C. Overholtzer, L. D. Besserman.

THE ROUND TABLE

Peace and Arbitration.

BY D. HAYS.

The signing of the arbitration treaties between the Governments of the United States, Great Britain, and France, Aug. 3, 1911, was an event of great significance in the affairs of the world. It marked a period in the peace movement of no little significance, when the President of our nation, and the representatives of England and France, respectively, signed the treaty of arbitration, and it is predicted that at least Germany and Japan will ere long join the movement so happily inaugurated in Washington, D. C.

Every lover of peace may feel devoutly thankful to God that one of the most precious principles of the Christian religion, so long cherished in the hearts of the followers of the Prince of Peace, has been placed in the front rank by the creation of the Hague Court, and by this signing of arbitration treaties by the most civilized nations of the earth.

The organization of Peace Circles in city, village, school and home is encouraged in all parts of our country to create sentiment that will speak to countless thousands in favor of "peace on earth, good will to man." It may be proper to state, just in this connection, that the Church of the Brethren has always stood as a great center of the peace movement. Each local congregation has prayed for peace, and labored to disseminate the doctrine of peace, love, and good will among men.

The American Association for International Conciliation, of New York, issued, early in September, a letter of Pope Pius X., dated June 11, addressed to the Apostolic Delegate to the United States, in which he commends the work already begun in the interests of peace, and which, he says, should be approved by all good men. Is it because this nominally great ecclesiastic speaks from a conscious conviction of the truth and worth of peace to the church and the world, or is it driven to deliver himself thus favorable to peace and conciliation among the nations, because the peace movement is taking hold of the mass of the people?

Thus high officials in the church and state are stepping forward in the interests of peace, while the church, for centuries, few in number, yet rich in faith, endured the fiery trials of a bitter and unrelenting persecution to maintain the blessed principles of peace, and to hand down to us the priceless gift of God to man. Shall we change our attitude toward the world, because the kingdoms of this world are coming to the light, and are taking hold of peaceful arbitration at least in a tentative way? Shall we cease to pray, and teach, and hold on to the doctrine of peace, as given to the church by the Lord himself, when he said: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you" (John 14: 27).

Broadway, Va.

How to Dress for Work.

BY J. G. ROYER.

(Read Romans 13: 10-12.)

That we may fulfill the law of love, we are called upon to do several things. We are to "awake out of sleep," "awake out of the sleep of sin and spiritual stupor. This awakening applies to all. "All," both the wise and the foolish virgins, "slumbered and slept." And "knowing the time" in which we live, makes the waking up all the more urgent. We live in the gospel time,—the time of light and truth. More is expected of us than was expected in the time when people "sat in darkness." This time of light is our working time,—not our sleeping time. It is the time to be busy. When we consider the shortness of the time and the greatness of the work to be done, we can readily understand why the Holy Spirit should say, "It is high time to awake." Surely, we have slept long enough.

Being waked up, we should be prompt in getting up and dressing. Here, again, we are called upon to do several things. First we are to "cast off the works of darkness,"—our night-clothes; for it is a shame to appear in them abroad. Our sinful works are our night-clothes. These must be "cast off." They seek for privacy and concealment, and hence are known as works of darkness. They are to be put away, and in their stead we are to "put on the armor of light,"—the graces of the Spirit. These graces are the only armor which it becomes the Christian to wear in the daytime, and which it is considered soldierly to keep bright. If kept bright, they are fine Christian ornaments, because they are so suitable and becoming, and, in the sight of God, "of great price." The putting on of those graces, is to "put on Christ" and his righteousness. In baptism Christ is put on by profession, and if done in truth and sincerity, he is put on also as Lord to rule over us.

Thus dressed and equipped, we are not to sit still. We are to "walk," "live,—"honestly as in the day." We are to walk as though all our actions were seen,—decently, becomingly, Christly. Men by day, in open light, live decently. Their foul and wicked deeds are done in the night, in the darkness. As Christians, we are to live as if our conduct were seen, and as though we had nothing which we wished to conceal. We are to live as "children of light" whose lives show that they have been savingly enlightened by the Word and Spirit of God. It is in this way that the Christian "may adorn the doctrine of God our Savior," and recommend the religion of Jesus in its beauty to others.

Mt. Morris, Ill.

Turned Out to Die.

BY C. D. HYLTON.

I remember an old white horse that belonged to a farmer in our vicinity that had outlived his days of usefulness. The farmer did not want to kill him, and he was unable to work and pay for his board, so he was turned out on the commons to shift for himself. When the other horses were turned into the pasture fields, he was denied admittance, so he could be seen, for days and weeks at a time, feeding along the roadside. He thus kept in fairly good order.

But when the autumn winds began to blow, and the frosts killed the grass by the wayside, the poor old horse was turned into the back pasture field and the gate was closed. Here, all alone, he remained. His limbs were stiffened by being exposed to the cold rains. When he would lie down, he could scarcely get up. Weaker and weaker he grew, day by day, and finally he lay down, never to rise again, and there he died. He had been a faithful horse. He had helped to raise the family, and had paid his board for many years of retired life.

It is unkind and inhumane to treat even a horse that way, but I am wondering if there are not some faithful fathers and mothers, who,—having toiled for many long years for their children, and having spent sleepless nights, caring for the little ones,—are now turned out to die. The tidings of their death will be good news to some ungrateful child, who may be posing as a child of God.

Then I am also wondering if some faithful ministers of the Gospel, having spent their lives serving the church, are not in danger of being turned out to die by those whom they have served for many years?

Bloom, Kans.

Following Their Own Devices.

BY ANDREW ESKILDSEN.

The history of the Jewish people is a sad one. We are inclined to wonder at their waywardness. They would not listen to God's directions which were given them by the faithful prophets. They said: "We will follow our own devices and the stubbornness of our evil heart" (Jer. 18: 12). No wonder that God was displeased with them and scattered them among other nations.

The divided condition of modern Christendom is a sad state of affairs, and bears witness to the fact that Paul spoke the truth when he predicted that grievous wolves would enter the flock. Paul also predicted that men would arise, who would speak perverse things, to draw disciples after them. These things have come to pass and this accounts for the divisions. If all the teachers who have lived since Paul's day had been faithful, and had urged others to follow Christ, instead of drawing disciples after themselves, conditions would be different today. There is a blessing connected with obeying God's Word. Jesus said: "If ye keep my commandments, ye shall abide in my love." Those who love one another, grieve at parting, and rejoice in being together. The reason why there is so much division in our day, is found in a lack of love, and this is due to the fact that people now are like the Jewish nation,—they want to follow their own devices. Why will people follow their own devices? Has God more pleasure in them now than in former days?

Ramona, Kans.

CHRISTIAN WORKERS' TOPIC

The Secret of the Lord.

Psa. 25: 14.

For Sunday Evening, October 8, 1911.

"The secret of the Lord is with them that fear him, and he will show them his covenant."

I. To Abraham, "the friend of God," the Lord said, "Shall I hide . . . that thing which I do" (Gen. 18: 17; Jas. 2: 23)? It is friends that tell secrets to each other.

II. To Enoch, who "walked with God," was revealed the prophecy, "Behold, the Lord cometh with ten thousand of his saints" (Gen. 5: 22; Jude 14).

III. To Noah, "a just man," who also "walked with God," was revealed the approaching deluge (Gen. 6: 9, 17).

IV. Only Joseph, the young man of purity, "in whom the Spirit of God is," could tell of the coming famine (Gen. 41: 16, 25-27).

V. To "Moses alone," the man "faithful in all his house," God whispered the secrets of the tabernacle (Ex. 24: 2, 12; 25: 9; Heb. 3: 2, 5).

VI. Only Daniel, the "greatly beloved," could read the handwriting on the wall (Dan. 2: 28-30; 9: 20-23).

VII. And it was to John, leaning on his bosom, that our Lord told who should betray him (John 13: 25, 26).

From our lesson verse, as also from Prov. 3: 32, we learn that "the froward"—sinners—are abomination to the Lord. But "the secret of the Lord" is with his faithful. He admits them into secret communion with himself. He calls them not servants, but "friends" (John 15: 15; Jas. 2: 23), because all things are "made known" unto them. Hence, "If any man will do his will, he shall know" (John 7: 17). This honor have all God's saints.

PRAYER MEETING

Daily Strength for Daily Needs.

Eph. 4: 20-32; 5: 1, 2.

For Week Beginning October 8, 1911.

1. The Daily Test.—Real character is shown by our relation to the trivial duties of life. Spectacular demonstrations have no bearing on our real worth. It is the humble duties, and their acceptable discharge, so as to exemplify the religion of our Lord and Savior, that test the genuineness of our religion,—that make us realize the need of strength from above for the duties of the hour (Isa. 40: 28-31).

2. Pray God for the Grace of Truthfulness.—Deceit and lying are the bane of the age. "Little falsehoods" (so-called) are the common currency of society. Nine-tenths of the excuses we hear, and the tenth is a near relative of the family. Business lies are so common that we have ceased to be shocked. And yet,—let it never be forgotten,—best armed is he who goes forth to life's struggles in the shining armor of truth (Eph. 6: 14).

3. Pray God for the Grace of Fairness.—"Be ye angry and sin not; let not the sun go down on your wrath." True, we should be angry with sin; we should hate it, and fight it with weapons which God himself has furnished. If there were more righteous indignation on account of sin, there would be less of it in high places. But it should be an anger that has no sin in it,—a sympathy that looks upon an erring brother with a Christ-like pity, always endeavoring to bring him back to the path of rectitude (Gal. 6: 1, 2).

4. "Be Ye Followers of God."—Here we rise into an altitude free from cloud and storm, free from darkness and the lowlands of evil. We rise to a level where only the good, the pure, and the beautiful, are round about us. Nothing will irradiate and illuminate life so genuinely as to be followers of the Loving Father, in doing good to all whom we meet. As heirs of God, nothing can fit us so well for our inheritance as adorning ourselves with the graces of God (Heb. 12: 14, 15).

HOME AND FAMILY

Of Those Who Walk Alone.

Women there are on earth,, most sweet and high,
Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow
Children, whose coming is like breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do: they comfort and they bless
In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all in sorrow.

Betimes the world smiles at them, as 'twere shame,
This maiden guise, long after youth's departed;
But in God's Book they bear another name—
"The faithful-hearted."

Faithful in life, and 'faithful unto death,
Such souls, in sooth, illume with luster splendid
That glimpsed, glad land wherein, the Vision saith,
Earth's wrongs are ended.

—Richard Burton.

No Spare Room.

BY ELIZABETH D. ROSENBERGER.

MRS. CURTIS was calling on Barbara. During the conversation they referred to some of the changes going on around them. "I can remember our spare bedroom at home. It was the delight of my life to stand at the door and look at the green ingrain carpet, the walls whitewashed a blue white and the pillows and other things,—just as clean as soap and water could make them. I always had a certain sense of respectability when I took an itemized survey of that room. Why was it, I wonder? Our children are not impressed by anything of that kind."

"I am sure I can not explain," said Barbara smiling, "unless it was this, that the spare room meant a room in the house set apart from common life. It was not to be lightly entered. One tiptoed in and the chairs stood stiff against the wall. The feather-bed rose plump and impregnable in its recesses. And, as you say, we surveyed it from the door and thought of it as a wonderful privilege for some one to be permitted to occupy that room."

"Yes," responded Mrs. Curtis, "there was always something held back in those days. We talked of our spare dresses; they were our best, and we would have been shocked at the idea of wearing them any day but Sunday or on some worthy occasion. Come to think about it, I don't believe that people have spare rooms any more. We have none where we now live."

"We still have one," replied Barbara, "but we do not have any spare time. In those days there was leisure spare time to think about our friends, and plan delightful visits to each other. And when, after some time, one went on a visit, taking the old horse and carriage and traveling slowly, you can remember the pleasure and satisfaction we got out of such occasions?"

"Indeed I can. But what's the use in sighing? Those days are gone and they will never return. We have automobiles now. Why, I can remember when it was quite an event to cross the railroad in safety. Father used to get out and walk, so that we would not be surprised by an unexpected train."

Oh, yes, we have journeyed far since those days. But in all this whirl, my sisters, we want to hold on to our genuine, old-fashioned homes. We love them and we want our children to prize a home as an acquisition of some value. We mean a real home, where the chairs and dishes and rooms belong to the family, where a new curtain or a red geranium is of genuine importance, where even inconveniences are only problems for love and industry to solve.

The city family of ordinary means is often driven to the cheap hotel or boarding-house. It offers temporary relief from some perplexing domestic problem, such as high rents or railway fares, and the family takes possession of a few rooms in a boarding-house until something better is in sight. And that is usually the last of home life for that family. In a short time they have acquired the hotel habit, all the unselfish sacrifices so necessary in a true home have become hateful. And in their place we have a passion for ease and comfort at any cost, and a selfish disregard for anything but the daily creature comforts which a small weekly salary can assure. Quite often, no thought is given to the future of the boys and girls, growing up in a boarding-house. We grant you that life may be well lived anywhere, but it is a truth that a real home is the best soil for the cultivation of family love and of mutual helpfulness.

There are women who can make a home out of a tent cover and a cook stove. They have the gift. There are others who do not possess it. Some women get the idea into their heads that they are cut out for some greater career. They are not always sure what sort, but in any case they resent being tied down to a home which takes so much of their precious time and leaves them unable to find the career. Perhaps a woman of this kind has some talent, but it is not worth talking about, if it does not include the power to make her husband happy, her children charming and her homelife ideal. Her soul can not be very lofty if she can not rise above the level of the most slovenly peasant, and keep her home in order, and be a true helpmeet to her husband.

A woman, who was long a power at Vassar College, listened one day to the plans and aspirations of an ambitious girl. When she had finished, the teacher said, "I do not see any room in your life for a blue-checked apron." It was a quaint and gentle reminder that although housekeeping is not alone woman's province, yet every woman should cherish the spirit of the homemaker. Do not think of the blue-checked apron as a shroud for any laudable ambition,—it need not be that. Only do not be ashamed of it, wear it when occasion demands. You have all observed that the woman who can do small things at home, conquer domestic difficulties and fight shoulder to shoulder with her husband in the days of trial and adversity, can hope to do bigger and better things in the outside world. The one who laments over her hard lot and the lack of appreciation needs a new vision of what life really means.

Let the husband and children come first in the home. They used to, long ago, when we had spare rooms and other things that emphasized the family life. When one of the family has been wounded and harmed in life's battle, the home is the retreat where he can hide away and grow strong again. Home is a refuge. Some one sings of those days in the past and asks us a pertinent question as to our progress in this age.

"We had no stately buildings in those homely, early days;
The things we touched were plain and rough; we
heard scant words of praise.
Say, is your heart the larger now, because of larger
ways?
No royal path to knowledge ever opened to our eyes,
And yet we somehow journeyed on where God's great
highway lies:
And always over us have spread the wide and friendly
skies."

Covington, Ohio.

REPORT OF SISTERS' AID SOCIETIES' MEETING.

Held on the Conference Grounds, St. Joseph, Mo., June 5, 1911.

The third Annual Meeting of the Sisters' Aid Societies convened in the Conference Auditorium at 5:30 P. M., June 5. The Vice-president of the organization, Sister Elizabeth Howe-Brubaker, presided. The societies of the Brotherhood were well represented, and the interest was commendable. There seems to be an earnest and consecrated effort for more and better work in the furtherance of this great power of helpfulness. Sister Brubaker opened the meeting by reading a part of the last chapter of Proverbs, and a fervent prayer, for a united effort in this great work, so well begun. In the absence of the Secretary, Sister T. S. Moherman, the minutes were read by Sister Lavina Shoemaker, and adopted by the meeting.

Sister Brubaker then read a letter of greeting from the President, Sister W. D. Keller, of Washington, D. C., who could not be present at this meeting. Bro. T. S. Moherman then read a splendid report of the fees sent in during the year: 119 societies reported 2,880 members enrolled in these societies; 88 societies paid the 25 cent fee; 31 societies are delinquent as to fees; 101 of these societies reported the money earned and used by them for the Lord's work during the year. The grand total, to the credit of these 101 societies, is $5,407.08.

Sister Shoemaker then read the Treasurer's report for the year. Money paid in fees, $22. For the printing of the Booklet, report blanks, stationery and stamps, $16, was paid out, leaving a balance of $6 in the treasury.

The first topic discussed was, "The Needs of Our Societies." A splendid paper was read on this subject.

A card of greeting was read from Sister Susan Miksbang, sixty-two years old, President of the Banner Aid Society, of Ottawa, Kans. A motion carried to send greetings and the best wishes of the sisters at this meeting to our aged coworker, trusting that the Lord may grant her many blessings and much joy in his service.

The second topic, "Methods of Conducting the Society Work," was ably discussed. The third topic, "Our Field of Work," was treated by Sister Hoover, of Mt. Morris, Ill. Many subjects were all interesting, well given, and ably discussed by a number of sisters present.

After a prayer by Sister Crouse, of Alabama, the meeting adjourned to meet the next evening for organization.

Elizabeth H. Brubaker, Chairman.
Lavina Shoemaker, Sec. pro tem.

Business Meeting, June 6, 6 P. M.

The Vice-president having been called away, Sister D. L. Forney was called upon to act as Chairman. The officers elected were as follows: Sister W. D. Keller, Washington, D. C., President; Sister Emma Garver, Goshen, Ind., Vice-president; Sister T. S. Moherman, Ashland, Ohio, Secretary and Treasurer.

It was decided that hereafter, the election of officers be held the first thing after the opening of the Annual Meeting of the Sisters' Aid Societies, when the greatest number are present.

Sister D. L. Forney, Chairman.
Sister Lavina Shoemaker, Sec. pro tem.

(This report was sent in Sept. 14, by Sister T. S. Moherman, Secretary and Treasurer, who may be addressed at Ashland, Ohio.)

Of a poor native in Africa, who recently became a Christian, it is said that unconsciously he hit upon the secret of a consecrated life. He found it in earnest, allcomprehensive, and,—beyond all else,—intensely personal prayer. Thoroughly he was lead to pray, "Oh, Lord, I have given thee my heart to be thy home. Now sweep it out and make it clean. Then only last the power." The thought is an excellent one. An abiding-place for the Lord should be cleaned before it is occupied. Many professing Christians are willing to have Christ live in a part of their heart, if they can but reserve the other part for their own selfish aims. Such a duality of possession is wholly incompatible with the Divine indwelling. It is "all or none" with Christ, and until we make an entire and unconditional surrender of ourselves, and all we have and are, to the Lord's service, we have not arrived at the spiritual understanding as did the African, above referred to.

SISTERS' AID SOCIETIES

COOKS CREEK, VA.—The Sisters' Aid Society of Garber's church was first organized Nov. 4, 1902. Since then we have been trying to aid the needy as much as possible. We meet on Wednesday before the third Sunday in each month, in regular council, with an average attendance of eight members. The receipts, since 1902, have been $589.77; expenditures, $582.24; on hand at the present time, Sister S. I. Bowman is our president; Sister Katie Bowman, vice-president; Sister Bertha Bowman, secretary-treasurer.—Bertha Bowman, Sec. R. D. 6, Harrisonburg, Va., Sept. 13.

ELGIN, ILL., 23RD.—Our Sisters' Aid Society was reorganized Sept. 7, 1911, with Sister Phoebe Teeter re-elected President; Sister Kate Rosger, Vice-president; Sister Bettie Rogers, Treasurer, and the writer, Secretary. During the year we made sixty-nine garments, quilted twenty-three quilts, knotted twelve comforts, rowed 126 pounds of carpet rags, and attended three sales. We hold twenty all-day meetings, with an average attendance of twelve. The total amount of money received during the year for work and donations was $92.45; expended $81.15; leaving a balance of $10.27 in the treasury. We sent a box of bed-clothes to the Brooklyn Mission. We also solicited and furnished $25 toward the support of a native missionary in India.—Serena B. Current, Sec. R. D. 1, Hunterstown, Pa., Sept. 19.

WARTZ, W. VA.—The Sisters of the Germantown congregation, Franklin Co., Va., met July 21, 1910, to organize a Sisters' Aid Society. The following officers were elected: Mrs. Ella Myers, President; Sister Bessie Barnhart, Secretary. Since that time fourteen meetings have been held, with an average attendance of nine. The work has mainly been that of making comforts and prayer coverings, but we have also done some work in the Orphans' Home at Mexico, Ind. Some sewing has been done for the needy ones of our own congregation. We have also donated a few garments. We sent a small donation to the St. Joseph Mission. At present we have in the treasury $10.80, and more goods on hand. Our work is not large, but we feel as if we were doing but little, but with the present interest we feel encouraged and desire to do more. Meet the Sisters for the year, beginning July 1, are: Sister J. B. Peters, President; Sister O. A. Barnhart, Secretary.—Secretary, Sister Barnhart, Wirtz, Va., Sept. 11.

KANSAS CITY, MO.—Our Aid Society meets every Thursday. We do some quilting, but spend the time mostly in making garments. Our society endeavors to do good by assisting the poor and unfortunate. With each bundle of goods we enclose some tracts, Gospel Messengers, Our Young People, Missionary Visitor, etc. As we approach the fall and winter months, the demand will be much greater for clothing. Any time is here for special activity on the part of those who desire to help clothe the poor and unfortunate in the cities. A number of Aid Societies, in the various parts of the Brotherhood, have assisted us in the past, by sending clothing and bedding. We are very thankful for this help. We have received but few goods during the past months, and are in need of new and second-hand clothing and bedding. We will acknowledge the receipt of all goods sent to us, and will appreciate the interest that may thus be shown in our work. Send all freight and bill of lading to W. W. Slifer, 6238 Hughe St., Kansas City, Mo.—Mollie L. Lentz, Kansas City, Mo., Sept. 13.

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EIGHT were recently added to the Deep Water church, Mo.,—five baptized and three restored to fellowship.

THE Brethren church at Bluefield, W. Va., is to be dedicated next Sunday, Oct. 1, the services beginning at 11 A. M.

MOUNT MORRIS COLLEGE opened with an encouraging attendance. There was an enrollment of 168 the first week.

BRO. D. K. CLAPPER, of Meyersdale, Pa., is booked for a series of meetings in the Mill Creek church, Va., beginning Oct. 7.

BRO. MICHAEL FLORY writes us that he is having some encouraging meetings in the Loon house, Salamonie congregation, Ind.

BRO. JOHN W. DEETER, of Surrey, N. Dak., may now be addressed at McPherson, Kans., where he is attending the Brethren College.

IN this issue will be found the program for the Sunday-school and Missionary Meetings of Northern California, to convene at Empire, Oct. 7.

FOLLOWING the dedication service at the Woodland church, Ill., Aug. 20, Bro. E. F. Sherfy began a series of meetings, which closed a few weeks later with six conversions.

AT this date our missionaries on their way to China are in midocean, and should reach the end of their voyage about the middle of October. They sailed from Seattle Sept. 18.

BRO. J. EDWIN JARBOE, of Red Cloud, Nebr., has been doing some successful evangelistic work at the White Rock church, Kans. Three were restored to the fold and four baptized.

THE dedication of the new church at Maxwell, Iowa, is announced for Oct. 22, Bro. Moses Deardorff delivering the address for the occasion. A series of meetings will follow this service.

DURING the late series of meetings at the Pleasant View church, W. Va., conducted by Bro. S. I. Bowman, thirty-four made the good confession and were added to the believers at that place.

THE District Meeting of Middle Indiana is expected to convene in the Huntingdon City church Oct. 12, and the Sunday-school and Ministerial Meetings Oct. 10 and 11. The elders should meet at 7:30 P. M., Oct. 9.

BRO. I. L. BERKEY wishes us to announce that the elders of Northern Indiana should meet at the Springfield church, near Wawaka, Tuesday, Oct. 3, at 2 P. M., and that all the elders of the District are urged to be present.

BRO. ALLEN BRICKER, of Kingston, Okla., says that, wholly in the interest of building up a good church in his locality by immigration, he would like to have it known that his is a fine country and has a splendid climate. The land is cheap and of good quality, and he feels confident that it is just the place for members to locate and secure good homes.

BRO. PAUL MOHLER, our missionary to France, writes us that all of his time is now taken, up to the date of his sailing, Nov. 18. He starts on his mission fully a month sooner than he had expected to start.

BRO. D. S. FILBRUN, of Dayton, Ohio, should be addressed at 1343 West Fifth St., instead of R. D. 14. He reports a few recent accessions to the West Dayton congregation, and further says that in his work he has much that is encouraging.

SINCE Bro. J. I. Kaylor, of the Mission Board of Northwestern Ohio, goes to India the first of November, Bro. David Byerly, Treasurer, will act as Secretary of the Board, until the vacancy is filled. He should be addressed at Lima, Ohio.

WE are publishing, on another page, the program for the Ministerial Meeting of Northern Indiana, to be held near Wawaka Oct. 3 and 4. The Educational Meeting will be held on the evening of the 4th, while the District Meeting is announced for the next day.

BRO. H. C. EARLY, Penn Laird, Va., begins a protracted meeting at Ashland, Ohio, Nov. 4, and may continue two or three weeks. He has accepted the pastorate of the church in Washington City, D. C., and is preparing to enter upon his duties sometime in January.

UNDER date of Sept. 19, the trustees of Juniata College, Huntingdon, Pa., announced that Bro. I. Harvey Brumbaugh, who for some years served as Acting President of the college, has been elected President, and has entered upon his duties with the opening of the college year, 1911-1912.

NEXT week we hope to publish the program for the Sunday-school, Christian Workers' Band and Ministerial Meetings of Southwestern Kansas and Southern Colorado, to be held in the Newton church, Kans., Oct. 15, 16 and 17. A Mothers' and Daughters' Meeting, on the 16th at 1 P. M., is also announced.

THE Sunday-school Teachers' Institute of Southern Ohio will be held in the School Auditorium at Bradford, Ohio, under the auspices of the Upper Stillwater congregation, Dec. 25 to 29, inclusive, Holiday week. More than 500 people can be seated. Brethren I. B. Trout and P. B. Fitzwater will be the speakers for the occasion.

ON another page Bro. W. B. Stover is telling us of the famine conditions in India, and promises to keep us posted regarding further developments. No call for funds to aid the famine-stricken people has yet been made, but those having the matter in hand are studying the situation, and will act when it becomes necessary to do so.

A CORRESPONDENT suggests that members living in cities should preserve their copies of the MESSENGER, and hand them to the Salvation Army people when they call for papers to distribute. This plan may be a good one, but why could not the members of every city constitute a Salvation Army of their own? Our members should do something themselves, and not leave everything for somebody else to do.

DR. ROBERT E. SPEER, who visited seventy large Catholic Cathedrals in South America, says that, after special inquiry, he found but one Bible, and that was a Protestant Bible. This absence of the Word of God from the costly churches, where there are plenty of priests, accounts in part for the ignorance and general superstition to be found among the people of the country. Instead of a Bible for every family there is only one Bible for seventy churches.

THE late District Meeting of North Carolina did not see proper to recommend the mildest possible discipline for members who oppose and talk against the use of the Brethren literature in the schools of the District, for it was decided that those who persist in such opposition to our Sunday-school helps should be dealt with according to Matt. 18. We predict that if our literature is properly used in all the schools of the State, under the control of our people, in due time the different congregations will rejoice over the ingathering of souls.

PROF. J. E. MILLER and wife have returned from their trip abroad, and are once more enjoying their pleasant home and friends at Mount Morris. Bro. Miller took up his duties, as president of the college, last Monday morning.

BRO. H. C. EARLY writes us that Bridgewater College, Bridgewater, Va., opened with the largest fall attendance known in the history of the institution. All the teachers,—and especially Bro. J. S. Flory, the president,—feel happy over the outlook.

TWO series of meetings were recently held in the Sangerville congregation, Va.,—one at the Sangerville house by Bro. J. Carson Miller, and the other at Lynn Rock, a mission point, by Bro. J. W. Hess. At the former there were six conversions, at the latter four.

BRO. W. B. STOVER and family, of India, are arranging to return to the United States in the spring of 1912, to remain one year. He is already considering his plans for the year, for he is too energetic a man to think of doing nothing while in this country. However, he may have reached a period in his life when at least a few months' rest will do him good.

THE Brethren church at Saginaw, Texas, was moved bodily a distance of ten miles, to Fort Worth, put in good shape, rededicated and is now serving an excellent purpose for the members living in that part of the State. The name has been changed from Saginaw to Fort Worth church, and the outlook for the congregation, though small at present, is encouraging.

WE are often requested to publish special invitations for ministers to attend certain feasts when announced. The mere fact that a feast is announced in the MESSENGER means that a general invitation is extended to all who may feel disposed to attend. A special invitation, in connection with each announcement, is not only unnecessarry, but would occupy space to no purpose.

AT the District Meeting of North Carolina a committee was appointed to frame and offer for adoption a plan for doing mission work among the colored people of the District. The committee is to report its plan to the next meeting. The idea is certainly a good one. The Southern people understand the negroes a great deal better than the Northern people do, and should know how to reach them with the Gospel. The committee should formulate a good working plan, and then it should be put into operation by the District. We suggest that the committee need not hesitate to recommend that mission work among the colored people be carried on separately from the work done among the whites. We all understand this to be the better method in the Southern States. Furthermore, we feel sure that the General Mission Board would be glad to aid any of the Districts of the South, leading out in a wisely-planned mission of this sort.

Sailing of Our Missionaries for China.

Good Meetings at Seattle, Rich in Spiritual Blessings.—A Feast of Love.—Sunday-school Conference.

A MEETING, never to be forgotten by those who had the privilege of attending it, was held in the Seattle church, Washington, Sept. 16 and 17. Saturday evening, the 16th, a spiritual feast of love was enjoyed. Our outgoing missionaries were all present. At the table sat an aged elder of seventy, at his side our young brother, John Hilton, aged seven. The brother of many years knelt down reverently, and washed the feet of one of Christ's little ones, esteeming it a blessed privilege to thus engage in this service. The Brethren at Seattle have a large house of worship, and had made every possible preparation for the meeting, but the house was much too small for the crowds who came to hear. Bro. Heckman officiated at the feast. It was a blessed season of communion with the Lord, because of the presence of the Holy Spirit. Not again shall those who attended the love feast meet again in this world, and enjoy a like feast together, but the hope is big in each devoted heart that we shall meet at the marriage feast of the Lamb.

On Lord's Day morning the Sunday-school Convention met and held a most interesting and profitable

session. The cultivation of a taste for good literature, wise methods to secure regular attendance, and opening and closing exercises were among the topics ably discussed. The speeches made, showed careful thought in preparation. Washington need not feel ashamed of her Sunday-school workers. They are equal to the very best in the country.

At two o'clock in the afternoon a crowded house greeted our missionaries, who spoke words to be long remembered after they have left us, and are laboring for the conversion of the heathen. It was a season of rejoicing, mingled with sadness too, but, while tears were shed when parting words were spoken, there was joy because so many were going to China to carry the Gospel of our Lord Jesus Christ to the heathen.

A Chinese hymn was sung by two of the little missionaries, Johnny Hilton and Esther Bright, and then Sister Anna Hutchison spoke fifteen minutes on prayer and its importance in the work of the missionaries. She plead earnestly, and, it is believed, effectually, for the united prayers of the church in behalf of the missionaries and their labors among the heathen; also for those who have been converted and those who are to be brought to Christ in heathen lands. Sister Hilton followed, and told of the earnest problems and its perplexities, how the missionaries would rather do their own work, but the customs of the country are such that they must have helpers. She said it was the first duty of the missionary to teach his helpers and bring them to Christ.

Sisters Bright and Heckman spoke feelingly and touchingly about the little missionaries, the five little children they are taking with them. They spoke out of the fulness of mother hearts, and others were touched with deepest sympathy. Sister Winnie Cripe asked the question, "Am I my sister's keeper?" and broadened so as to include every son and daughter of Adam. She entreated all most earnestly to assume the responsibility of helping to save souls, to become soul-winners. Bro. Homer Bright said that every Christian should be a missionary. "Either go or send," was the key-note of his address and the lesson was deeply impressed.

The closing talk was made by Bro. Hilton. He told us why he was going back to China. He spoke with deep feeling of the joy he felt in returning to his work, and how he did not regard it as a sacrifice but a blessed privilege to return to the people he loved. A few words were spoken on behalf of the General Mission Board, and "Praise God from whom all blessings flow," was sung, a prayer offered and the missionary meeting was closed. It is the opinion of the writer that it was one of the best meetings of the kind he ever attended.

At 7:30 P. M. Bro. Heckman preached a stirring missionary sermon. He spoke of the whitened fields, ready for the reapers, and so few to thrust in the sickle and gather in the sheaves. He spoke of the duty of the church to send out more reapers into the harvest. He referred to China with its four hundred million souls ready to receive the Gospel. An offering was taken, and a generous response brought nearly fifty-five dollars for the Chinese mission.

The upper deck of the great ship *Minnesota* which is to bear our missionaries across the waves of the Pacific to far-away Cathay, was our next meeting place. At eleven o'clock, Monday morning, Sept 18, nearly a hundred brethren and sisters, among them twenty-two ministers, most of them elders, Eld. Andrew Hutchison the oldest in the assembly, met on board the vessel. A quiet place was sought out on the upper deck, near the stern of the ship, and here a farewell service was held. It was a precious season of prayer when we came into close touch with our God. After singing "Blest be the tie that binds our hearts in Christian love," earnest prayers were offered to the Great Father for the devoted and consecrated band of loved ones who go to carry the Gospel to heathen lands. The entire company of worshipers united in the Lord's prayer, and then came the last farewells. There were but few dry eyes in the large assemblage, as the last good-byes were said, and again, from every heart, went up to God a silent, but earnest prayer that he would watch over and keep our beloved missionaries, whom the church sends away to preach Christ and him crucified; that he protect them from the perils of the sea and take them safely to their desired haven. At 2 o'clock the *Minnesota* moved slowly out of her dock, and was soon steaming toward the land of the "Rising Sun," bearing across the deep the largest band of missionaries ever sent out at one time by the church. The prayers of all of God's people will be offered in their behalf, and many hearts will rejoice when word comes across the sea that our missionaries have reached the other side in safety. D. L. M.

Form the Habit.

We are all largely creatures of habit,—more so than any of us are aware, or would be willing to admit, or would like to believe. A great many people cherish the idea of being original,—self-made and independent of the assistance of others. In this world of sociability and of associations, this is a barely possible condition, as we are too much like fruit-flowers,—we need the pollen from other flowers to give us the necessary fertilization. Some of us are so open and susceptible to these outside forces that we largely lose our identity,—whatever we may have,—and become like the thing we happen to run up against. No, often our habits can scarcely be said to be of our own choosing. We imbibe them as we do the air we breathe, and we grow into them apparently without any volition of our own; and yet God has given us a personality which belongs to us, and to none other, and for it he holds us responsible.

Our habits are many, and varied, and some of them begin their formative period early in life. But those for which we are the more responsible, and which affect our lives most, are formed in our maturer period, when we are capable of taking an inventory of our stock in hand, in order to determine what use shall be made of it, in what direction it shall lead, and where it shall end.

At this age in life we should be able not only to recognize bad habits already formed, but also be able to get rid of them and form new and better ones. This is the time to form the habits that we want to form, and to have grow and become established in our lives. As we have said, there are many of them, but we will, at this time, only name a few of the more important ones. If these are well formed and established, other good ones will follow as a natural outgrowth.

First, we should form the habit of recognizing God's presence and helpfulness all the time, and in everything we do. We form habits by continual repetition in thought and action, so that, by our continually remembering the presence of God with us, to help and bless, we form the habit. Having this habit, it not only gives us the blessings of his presence, but it also keeps us from going to places and doing things that we know to be wrong. What we want to learn to do, is to keep God in our thoughts, that we can always say in our hearts, "Thou, God, seest me." Having God thus as our ever-present Companion, the devil can have but little influence over us, in leading us away from him, into the ways of sin.

This habit we have been trying to form in our lives for years and years, and the older we grow the easier and the sweeter it becomes to us. To have the continual inward feeling that "the earth is the Lord's and the fulness thereof," gives a new and blessed interpretation to our own lives, and the things around and about us, that we can not otherwise see and enjoy.

To add emphasis to the thought, the sacred writer continues: "The world and they that dwell therein." All, everything, belongs to God whom we love and who loves us. Our houses, our farms, our trees, the flowers, the birds, the sheep, the oxen feeding on the thousands of hills and plains,—all these and everything else which we can see, and about which we can think, belong to the Lord and are for our good if we properly use them. How much more helpful, beautiful and enjoyable all these become to us when we see and use them as gifts to us from our Heavenly Father!

Second, we should form the habit of accepting Jesus Christ as an ever-abiding member of our homes. He wants to enter in, and will, if we invite him and make him a welcome guest. To his children he says: "I will be with you always, even unto the end of the world."

So we are encouraged to form the habit of having Christ in our homes. And there is no way by which we can make his presence more real than to establish in our home the family altar. Every day we should read with the family a portion of God's Word and have prayer. This, of itself, becomes a very desirable habit and results in a world of good to the parents, children, the hired help, or the stranger that may be within the gates. It always brings home to us the thought that God is with us and in the home, ready to hear and give us the needed good. In our long home experience there is no means of grace that has become so fixed and so indispensable a habit as the observance of the altar service. Anybody who was considered worthy of the shelter of our home was expected to be with us in our devotional exercises. There are some other things that we can afford to miss. But we can not well do a day's work, or meet its trials, without the help that our Father is so willing to give for the asking.

Third, we should form the habit of asking a blessing on the meals as we eat. They are gifts from God, and it is meet that we should thank him for them. No matter if the asking should become somewhat stated or formal in words. It helps to keep God in our thoughts and gives expression to the feelings of our hearts, and God understands what we mean. He is pleased to have his children keep him in remembrance. Jesus says: If children ask their father for bread, will he give them stones? If we ask our Heavenly Father for bread will he give us stones? Nay, verily, my brethren. If we keep Jesus in our homes we will always be blessed with food for our bodies and for our souls. Whatever helps us to think of God and our Elder Brother, is helpful to us in strengthening us in our good habits. In our dining room we have had, in a conspicuous place, this motto: "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." A small thing it be, yet as a reminder, it has been a perpetual blessing to our home.

Fourth, form the habit of attending, when possible, all of the church services, the prayer meetings, the Sunday-school, and the monthly or quarterly church councils. They are all means of grace and are for the edifying and building up of the children of God. The apostle says: "Neglect not the assembling of yourselves together as the manner of some is." Neglect of church attendance is one of the bad habits. Keep out of such but get into all the good ones, and they will prove a great blessing to you. H. B. B.

The Price of Success.

Chance seems to have a great deal to do with the failure and success of men in the things of this world. Two men will work side by side at the same business: one of them will go forward, and the other will hold his own or go backward. And it is not always the one who goes ahead who works hardest. It is easy to see how one who works and manages well should win; but it is not so easy to see why another, who seems to work and manage just as well, should make a failure.

Some men seem to have success thrust upon them; and nowadays too many are looking for success without being willing to pay the price. That is why the Chicago Board of Trade and the New York Stock Exchange find so many victims; also it is why the national lottery of Cuba has so many drawings. Any sensible man, if he stops to think, knows that the chances are heavily against him when he undertakes margin gambling; and the same is true of the lottery —if he bought all the tickets he would be sure to lose thirty per cent of his money, and he would not need to do that often until he and his money parted company.

But so many like to take chances. They hope to win more by some lucky chance than they could earn in a lifetime of hard work. And the ethics of the question does not concern them. If the other man loses, it is because he is unlucky, and would be sure to part with his money in some way.

I knew a man once who could not have five dollars in his possession without rushing off to the gambling

table; and another who always thought he could guess the market, and kept putting up his hard-earned dollars on margins; and still another who kept putting his money into new prospects in mines, but never "struck it rich." The last one does not belong with the other two: he can, or may, win without anyone else losing—he takes all the chance himself. But the desire and hope of all three is the same namely, to get more than they earn.

The present-day tendency in that respect is largely wrong. Too much stress is laid upon financial success. Money, not charity, covers a multitude of sins. An indiscretion on the part of wealth is a crime on the part of poverty. If it were only the world that set up this wrong standard it would not be so bad; but it has made its way into the church. The papers advertise quick and easy ways of making "big money." That does not harmonize with the purpose for which church papers are supposed to be published. We need to be on our guard in this, lest we follow the pernicious example of some. The main purpose of our existence is not that we may make much money, or help others to make it—to our own greater advantage.

The price paid for financial success is too high: it is too often bought with that which is of inestimably greater value. We must not, we dare not encourage men to pay such a price. We are seeking a better country, or profess so to do; and it is not for us to lay so great stress upon that which perishes with the using, and which is most often a hindrance in the divine life. And we make a very great mistake when by success we mean only, or mainly, the acquiring of money; yet in nine cases out of ten when we speak of some one as being successful we refer solely to his earthly wealth. He may be a moral and spiritual pauper, and yet be honored because he is rich.

We need to teach, and to live as if we believed, that a man's life does not consist of the abundance of the things which he possesses. It is good to have plenty, to be able to buy those things which we need to make us comfortable; that is, it is good to the carnal part of us. But if we have paid the usual price for them, we have made the mistake of our lives: for we have lost the eternal riches in order to gain the temporal. Down deep in our hearts we know we are paying too high a price for our financial success. Then why do we pay it? G. M.

The Growth of Secret Societies in the United States.

That the secret societies are growing at a rapid rate is shown by the census reports. These show that more than nine million men are members of the different secret societies in this country alone. If these were all to act in unison, they could cast more votes than were given to Wm. H. Taft when he was elected President.

It is estimated that more than a total of three hundred million dollars is spent annually by the different lodges for meeting places, plumed hats, gorgeous robes, splendid regalia, sheepskin aprons, jeweled swords, decorated belts, sumptuous feasts and banquets, traveling expenses and incidentals. Much of this immense sum is worse than wasted. It appears to be a fact that secret society men give more per capita for their lodges than Christians do for the church, and this is said with shame.

The membership of some of the larger societies is given as follows, in round numbers:

Odd Fellows,	2,000,000
Freemasons,	1,500,000
Modern Woodmen,	1,000,000
Knights of Pythias,	850,000
Woodmen of the World,	600,000
Royal Arcanum,	300,000

In addition to these there are hundreds of others, each with a considerable membership. Add to these the various labor associations, and it can be seen at a glance that if these were to unite they could easily elect a President and Congress, and control the Legislatures of the different States. Already it is impossible for a laboring man to get work unless he belongs to a labor union. In many places goods are not allowed to be sold unless they bear the mark of some society. The time is coming when God's people will be put to the test. They will not be allowed either to buy or sell unless they bear the "mark of the beast." Is the day approaching? D. L. M.

Using Churches for School Purposes.

We have a few letters, in which we are asked to give our opinion in regard to making use of a Brethren meetinghouse for school purposes, and would not say anything on the subject, did the case not furnish an occasion for a bit of history, and a principle or two, respecting the best methods of disposing of matters of this sort. In the first place, a meetinghouse belongs to the congregation in whose territory it stands, and not to the elder of the congregation, or to the trustees who hold the property in trust. If the house is desired for any other than for the church purposes, the congregation, properly assembled in council, must be consulted and its consent secured, before such permission can be granted. The wishes of the congregation, in a case of this kind, is law, both in the church and out of it. And while a meetinghouse may be built wholly for religious services, there are instances when a church may be used, temporarily, for educational purposes. Especially is this true of houses in new countries, in small towns, and in the absence of a schoolhouse. In 1874 Brethren Lewis Kimmel and Howard Miller conducted a high school in the Plum Creek meetinghouse, near Elderton, Pa. The meetinghouse at Keuka, Fla., was, as a matter of necessity, used for the district school until a schoolhouse could be built in the village. In a score of instances this may have been repeated in various parts of the Brotherhood. But these cases of emergency do not argue that a house, dedicated to the Lord, may, under ordinary circumstances, be used for secular purposes. The sense of propriety, and the needs of a growing community should have much to do in deciding a matter of this character. Then it may be well to bear in mind that, in a very large measure, education has much to do with religion. Still, the congregation interested should know what is right and proper, when it comes to settling the question for its own community.

Let the Sisters Settle It.

"When churches are voting whether the sisters will accept the privilege of breaking the bread and passing the cup," writes one of our contributors, "should the sisters alone vote on the question, or should the brethren vote also?" It is a matter which, in practice, affects the sisters alone. The decision of 1910, Art. 4, reads: "We grant the sisters the same privilege of breaking the bread and passing the cup that the brethren enjoy." So far as the brethren are concerned, there is nothing to be decided. The Conference has given the sisters the privilege of breaking the bread and passing the cup, and all that they have to do is to say that they wish to enjoy the privilege, and that settles it. For brethren to vote against the sisters enjoying the privilege, would be to vote against the decision of Annual Meeting itself. They have no right to oppose the wishes of the sisters, in this particular, by either vote or speech. It is one instance in the operation of our church machinery in which the brethren may, for a brief time, "learn in silence," while the sisters, by vote, say what they wish to do. There should, however, be no serious objections if the brethren, by way of encouragement or congratulation, vote with the sisters in accepting the privilege offered by the Conference, but, surely, no brother should think of voting against the sisters.

Good for Kansas.

A correspondent says Kansas may have done some foolish things. Then, on the other hand, the State has done things for which it deserves credit. With the latter he would class the bill passed by the last legislature, empowering county commissioners to grant pensions to those who have lost both eyes, or both hands or both feet, conditioned, however, on residence in the county and State for a specified time. The pension granted may be $20 or $25 a month, and by vote of the people a pension may be increased to $50 a month. Our correspondent says several pensions have been granted since the law went into effect, and among the number favored he mentions Bro. J. D. Norris, a deacon of Nickerson, who now, past sixty-three, has been blind since he was seventeen years old. Our blind brother is active, sells a number of books for the House, and does many other things by which he makes himself useful and helps to earn a livelihood. He also teaches a Sunday-school class and can quote more Scripture than half the preachers. His pension, however, will be appreciated, as he is not able to work like he once did. A State that makes such humane provisions for its unfortunate citizens, deserves to be praised alike for its generosity and wisdom.

Announcing Cheap Lands.

From time to time we are requested to make announcements of cheap lands for sale, in different parts of the West and South, and are urged to encourage our people to avail themselves of the splendid opportunities of procuring homes in such sections on reasonable terms. This we are asked to do in the interest of building up churches in new localities. We would be pleased to comply with the wishes of all our patrons, in this particular, but we receive so many requests of this sort that it is at times difficult to determine whether it is a case of speculation, or an honest effort to enlarge the borders of Zion. Sometimes we are asked to publish newspaper clippings, setting forth, in glowing terms, the fertility and possibilities of a body of land offered to settlers, but we have learned that one can not always depend upon what the papers say about such lands. We do not care to be misled, respecting things of this character, nor do we care to have any of our people disappointed. Besides, the Messenger is not a secular journal, and should not deal too much with matters that are wholly secular in their character.

Their Ashland Conference.

The twenty-third General Conference of the Brethren church (Progressive Brethren) was held in Ashland, Ohio, beginning Aug. 30 and closing Sept. 4. The attendance seems to have been large and the spirit good. The meeting was presided over by Wm. H. Beachler, who is said to be an excellent parliamentarian. As near as we can gather from the report given in the *Brethren Evangelist*, there were present sixty-eight lay delegates and sixty-two ministerial delegates, making a total of 130. The Conference consisted of about twenty sessions, dealing principally with questions relative to development, education and extension. Little was done pertaining to church government or church policy. Most of the sessions were taken up in listening to and discussing addresses, papers and reports that had been previously arranged for. The Conference seems to have been largely in the hands of the younger element, and yet there were present men of years and experience, who pleaded for conservatism and loyalty to the faith of the fathers.

A Few Suggestions.

We wish to make a few suggestions to those who use the typewriter, when preparing manuscript for the Messenger. Do not use thin paper. The medium grade is always preferable. Writing on thin paper is hard on the eyes of all those who have to handle the manuscript. This means the one whose business it is carefully to go over every word and line, and see that the manuscript is ready for the printers; the linotype operator, who puts the article in type, and the one who assists in proofreading. All of these parties must strain their eyes more, in order to have an article come out in good form, than is required of the writer himself. Furthermore, do not run the typewriter lines close together. There ought to be at least double space between the lines. This gives room to note necessary corrections and to enter anything else to which the printer's attention must be called. Paper is cheap, but time and eyes are valuable, and anything that can be done to expedite business and save the eyes of our workmen deserves consideration.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

MISSION BOARD OF OKLAHOMA.

The members of the Mission Board of Oklahoma held their meeting immediately after the close of our District Meeting, at Thomas, Okla., Sept. 2. After effecting an organization with Bro. J. H. Cox as president; Bro. I. H. Miller, treasurer, and Bro. John R. Pitzer as secretary, the following business was disposed of:

The mission point at Clovis, N. Mex., was first considered, and it was thought best to continue Bro. C. H. Brown at this point for another year.

The call from Enid received due consideration, and an effort will be made to locate some one there to take up the work with a view of making this a mission point.

Steps were also taken to put an evangelist in the Oklahoma field, to spend his entire time holding meetings, Bible Normals, and Sunday-school work, as soon as a suitable person can be found to fill the place.

Cordell, Okla., Sept. 15. John R. Pitzer, Sec.

MINOT MISSION, NORTH DAKOTA.

This Mission was taken in charge by Eld. D. W. Shock and wife Nov. 1, 1910. The work prospered and souls were born into the kingdom, during Bro. Shock's pastorate. But his term of work was all too brief, as he tendered his resignation to take effect Aug. 7, 1911. He is at present at Bethany Bible School.

The writer and family began working for the Mission Sept. 1, 1911. We have found a number of loyal members and the work is opening up very nicely. We especially desire the coöperation of the membership of this State District. We should be pleased if, when you speak of the work here, you would call it "our mission." If there are those in the city who are friendly toward the work, and you know of them, will you not kindly write us a card, giving names, street addresses, and all needed information, so that we can call to see them, and approach them in the most brotherly way?

If there are those looking for a city home, where work is plenty, wages good, and where they can be of use to the Lord in helping to do work for his church, let them correspond with us. Later we may say something about the need and use of clothing among the poor.

Pray for the work and workers here. Ministering brethren are especially asked to stop over Lord's Day with us, and lend enthusiasm and spirit to the services. Drop a card, stating to which depot you will come, and time of arrival, and we will see that you are met and cared for. D. F. Landis.

Phone 603 Red, 427 Mary St., Sept. 12.

LORDSBURG COLLEGE, CALIFORNIA.

The successful opening of Lordsburg College, Aug. 29, was an inspiration to all present. Eld. Edward Frantz's address, as to what an education really is, ought to have been listened to by every member in the District. Those of us who heard it realize, more than ever before, our responsibility to the young people of our church. There is a great work to be done, here and now, full of blessings to those who do it.

The enrollment during the first two weeks of our school was greater than at any time in the history of the institution for the same period. The ringing of the bell, the sound of the gong, the gathering of students, the sweet songs at Chapel, the march to class rooms, the click of the typewriter, the sound of music, the occasional sound of good cheer on the campus at recreation periods, —all tell us Lordsburg College has opened again. A most hearty welcome was given to the seven new students who came from Newberg, Oregon,—three brethren and four sisters. Others are coming, and still others are looking toward Lordsburg. The classes in the Bible Department are larger than ever before, and the interest shown in Bible study is to be commended.

Tuition is free in the Bible Department to all. The work is so outlined and conducted as to encourage original thinking, personal investigation and common sense interpretation. What is needed, more than anything else just now, in our District, is a united body of men and women, to stand together and use their influence for Christian education. God wants our young people educated amid environments free from the evil influences so frequently thrown into the school life. It is God's will that these Christian schools prosper and be a blessing to the world. Those who assist in the work are "workers together with God." The enemy is against all such institutions.

May God abundantly bless all our schools this year! Our hope is that the Educational Board will be able to gather such information, through their experience, that the church may be stirred to its very center, and that we may awaken to a greater interest in behalf of the education of our children under proper moral and religious influences. W. F. England.

Sept. 13.

SOUTHERN IOWA.

The Mission Board met in regular meeting in Osceola, Sept. 2. All were present. The Board is making an effort to start two more city missions, and also to stimulate and assist those already in operation. More especially is this true in Osceola, as the ministers are living too far out in the country, to do the work and themselves justice. Steps were taken to locate one of the ministers in the city, and have him devote much of his time to the work. Bro. S. M. Goughnour just commenced a series of meetings with them, which opened with a love feast. We also enjoyed two other services with them, besides the Sunday-school. Bro. Lee Fisher is now superintending the school, and also serving very acceptably in the ministry. The services were all well attended. It was a real pleasure to worship with the dear people. Bro. Fisher was also advanced to the second degree of the ministry at this time.

We also spent one night in Ottumwa, in the Mission there. Bro. C. S. Garber was holding a protracted effort there at the time. Four united with God's people on the night of Sept. 3, with prospects for more to follow. As Bro. Garber could not remain much longer, and the interest was good, Bro. Burgin expected to continue the meetings for some time. Upon the whole, the outlook in the District is good at present. Our members seem to be aroused to a sense of their duty as never before, with but the one desire, "More and better work for Jesus." The field seems ready for the harvest, but the laborers are few. May the day be not far distant when many will enter the Master's field to gather sheaves for his garner!

South English, Iowa, Sept. 14. Peter Brower.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

COLORADO.

Denver.—We were well entertained and edified on the evenings of Sept. 12 and 13, by Sister Sadie Miller. She told us of the superstitions, manners and customs of the people in India, and their great need of the Gospel. Nearly $9 was raised for missions.—Blanche A. Long, Arvada, Colo., Sept. 16.

Smith Fork.—Last Sunday a promising young lady decided to unite with the church by baptism. Bro. Geo. A. Dove administered the rite. Others are counting the cost. Eleven more new members, from Quinter, Kans., have joined us. We will certainly welcome as many as desire to come among us. We have a good country. Crops have been very good, and fruit is abundant. Our Sunday-school is progressing very nicely, under the superintendency of Bro. Aldin Dove. We are anticipating grand revival meetings sometime this fall. —R. A. Saylor, Crawford, Colo., Sept. 17.

ILLINOIS.

Panther Creek church met in council Sept. 14, with our elder, Bro. J. H. Baker, as moderator. The report of the annual visit was given. One letter of membership was received and one granted. We decided to hold an election for two deacons in the near future. Two papers were sent to District Meeting. Bro. J. H. Baker is our delegate to District Meeting; Bro. J. W. Switzer, alternate. Bro. Harshbarger will begin a series of meetings for us Oct. 7, to continue about two weeks. Our love feast will be held Oct. 21,—an all-day meeting, beginning at 10 A. M.—Elsie M. Noffsinger, Box 48, Benson, Ill., Sept. 17.

Sugar Creek church met in council Sept. 16. Our love feast has been appointed for Nov. 4, at 6 P. M. A committee was chosen to secure a minister to help us in a series of meetings the coming year. Bro. James Masterson will be our delegate to District Meeting; Bro. John Miller, alternate. One letter of membership was presented.—Anna E. B. Shearer, Auburn, Ill., Sept. 18.

INDIANA.

Bremen.—We held our Harvest Meeting Sept. 10. Bro. David Metzler preached a very interesting and instructive sermon. An offering of $13.82 was given. Sept. 16 we convened in council meeting. One letter was granted. Bro. Irvin Weaver and the writer were chosen delegates to District Meeting. Since our last report we had a very interesting temperance program rendered by our young people. An offering was taken for the furtherance of the temperance cause.—Monroe Martin, Bremen, Ind., Sept. 18.

Kewanna.—At our communion meeting we had a crowded house and the best of order. About thirty-five members surrounded the Lord's tables. Bro. Aaron Moss, of Huntington, Ind., officiated. One of our dear sisters was removed by death a week prior to the meeting.—W. Wilfert, Delong, Ind., Sept. 18.

Laporte.—Our church met in council Sept. 16, with Eld. William Hess presiding. The deacons reported the members in love and union. Five letters were received. Sister Rachel C. Merchant is our delegate to District Meeting; Bro. John C. Collins, alternate. Our love feast will be held Oct. 14. Eld. William Hess will hold a series of meetings for us this fall.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Sept. 16.

Pine Creek church met in council Sept. 8, at the Center house. Our elder, Bro. Daniel Wysong, presided. The deacons' report of the annual visit was favorable. Brethren A. M. Rupel and Lafayette Steele were chosen delegates to District Meeting; Brethren Jacob Hildebrand and Wm. Summers, alternates. Eld. David Metzler, of Nappanee, Ind., expects to be with us in a series of meetings, after our love feast Oct. 7. Bro. Wysong remained with us over Sunday, and preached at the Center house in the morning, and at the East house in the evening.—M. S. Morris, R. D. 1, Walkerton, Ind., Sept. 14.

Pyrmont.—Our church met in council Sept. 9. Our elder, Bro. Jerry Barnhart, presided. Some committee work was disposed of, and several new officers were elected to serve on different committees, pertaining to church finances. The treasurer read a favorable report. A delegate was chosen to the District and Sunday-school Meetings. We decided to secure more Brethren Hymnals, and also to use the "Kingdom Songs." We expect Bro. J. Edson Ulery to be with us in a Bible school some time in November. Our love feast will be held Nov. 4.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind., Sept. 18.

Syracuse church met in council Sept. 9. Our elder, Bro. Manly Deeter, presided. Bro. Amsey Clem was also with us. Bro. Deeter was elected as our elder for another year. Bro. John Neff was chosen delegate to District Meeting. Two letters were granted. We expect to have Bro. David Metzler, of Nappanee, Ind., to hold a series of meetings for us after the Holidays.—Mrs. Fannie Neff, R. D. 1, New Paris, Ind., Sept. 17.

IOWA.

Grundy County.—We held our council Sept. 13. Our elder, Bro. I. N. Brubaker, presided. Four letters were received and one granted. Brethren I. N. Brubaker and John Foutz were chosen delegates to District Meeting. We expect Bro. D. R. Beard to conduct a singing class for us during the coming Holidays, and soon after that Bro. J. F. Souders, of Preston, Minn., expects to be with us in Bible work and a series of meetings. The church will assist the members at Grundy Center in trying to locate a minister there. At present our ministers fill the appointments every wo weeks.—Hannah C. Messer, Grundy Cener, Iowa, Sept. 15.

Libertyville.—Eld. Geo. Mishler began a series of meetings in this congregation Sept. 3, and continued each evening until Sept. 17. The interest and attendance were good. Six young boys united with the church. Baptism was administered Sept. 16. Bro. Mishler gave us some able sermons, and we feel much built up in Christ.—H. B. Johnston, R. D. 3, Batavia, Iowa, Sept. 18.

Iowa River church met in council Sept. 14. Our elder, Bro. F. M. Wheeler, presided. Sisters Nellie Nicholson and Mary Wheeler were chosen delegates to District Meeting; the writer, delegate to Sunday-school Meeting. Two letters of membership were received. Sister Wheeler was chosen to look after the orphanage work. Our love feast will be held Oct. 28, at 4 P. M. Our new superintendent of the Old Folks' Home (Bro. Enshilder, from Virginia) arrived Sept. 1, and is doing nicely. —Laura L. Hoffert, R. D. 5, Marshalltown, Iowa, Sept. 14.

Monroe County church met in council Sept. 9. Our elder presided. The attendance of the members was good, and much business was disposed of. Our love feast has been appointed for Oct. 14, at 4 P. M. Bro. W. E. West is expected to be with us in a series of meetings, commencing Sept. 29. A committee was appointed to see after raising funds, and building a small house of worship in Albia, to be built this year yet. The yearly visit was reported. Brethren Frank Roberts and W. G. Williams were chosen delegates to District Meeting. Since our last report two were born into the kingdom, which makes twenty in the Monroe County church within the year, since our last District Meeting.— Willis Rodabaugh, Fredric, Iowa, Sept. 14.

Osceola.—The Mission Board of Southern Iowa, consisting of Brethren Peter Brower, David Sink and W. D. Grove, met with the Osceola church Sept. 2. Bro. S. M. Goughnour also came among us the same day. In the evening Bro. L. M. Fisher was advanced to the second degree of the ministry. We enjoyed a very spiritual communion service. Bro. Goughnour officiated. He remained until Sunday evening, Sept. 10, and preached the Word with great earnestness. Two were baptized. Sept. 10 was our temperance day. At 11 A. M. Bro. Goughnour delivered an interesting sermon, and at 1:30 a very creditable program was rendered, in charge of Bro. D. A. Wolfe. The different lines of church work seem to be moving along, and the future seems promising for the Osceola church.—W. W. Folger, Osceola, Iowa, Sept. 11.

Panther.—We have just closed a fifteen-day series of meetings, conducted by Bro. A. C. Daggett, of Covert, Kans. He is a very forcible expounder of God's Word. We feel that good seed has been sown, and pray that a rich fruitage may yet crown this effort. One dear soul was reclaimed, and the church was greatly encouraged. Our autumn love feast was enjoyed last evening by a goodly number of brethren and sisters. Bro. Daggett officiated, assisted by several visiting ministers.—A. M. Stine, Adel, Iowa, Sept. 14.

KANSAS.

Larned.—Our church met in council Sept. 9. Five were received by letter, one being a minister in the second degree. The following church officers were elected for the year: Bro. M. Keller, elder in charge; Bro. D. M. Eller, clerk; Bro. L. E. Hylton, treasurer; Sister Sarah Eller, chorister; Sister Pearl Fox, solicitor; Sister Edna Cook, correspondent. Eld. Bowser was chosen superintendent of the Sunday-school for six months; Bro. Chas. Baker, secretary. Bro. J. Edwin Jones' pastorate at the Larned Mission, having expired, it was decided to have him continue for another year. Aug. 31 Sister Lizzie Arnold gave us an excellent talk concerning the work of the Bethany Bible School. A collection of over $10 was taken for the benefit of the school.—Mollie C. King, R. D. 2, Larned, Kans., Sept. 18.

Mont Ida.—Our church met in council Sept. 16, at 10 A. M., but did not transact any regular business, as we were going to have a special meeting Sept. 30, at 2 P. M. At this meeting one church letter was granted. Bro. F. G. Edwards was elected delegate to our District Meeting; Sister F. G. Edwards, delegate to Sunday-school Meeting. Bro. E. A. Vanscoyoc was elected local and missionary solicitor. Bro. Chas. Miller, of Westphalia, Kans., will begin a series of meetings at this place Sept. 17, to continue two weeks. Our love feast will be held Sept. 30, at 6:30 P. M.—Lucy Beahm Price, Mont Ida, Kans., Sept. 16.

North Solomon.—Our church met in council Sept. 9, with Eld. I. S. Lerew presiding. Bro. I. S. Lerew and Abram Merkey were elected delegates to District Meeting. The writer was chosen correspondent and Messenger agent, in place of Sister Anna Wagner, who is attending Bethany Bible School. Our series of meetings will begin Oct. 29. Bro. T. Ezra George will conduct the meetings. The love feast will be held Nov. 11.—Lewis Naylor, Portis, Kans., Sept. 9.

Washington Creek.—Our church met in council Sept. 2. Eld. I. L. Hoover presided. One letter was granted. The visiting brethren gave a very encouraging report. All arrangements for District Meeting are completed. Brethren I. L. Hoover and C. A. Ward are our delegates to District Meeting, and Sister Clara Postma and the writer, delegates to Sunday-school Meeting. See notice from our transportation committee, in regard to the District Meeting.—H. W. Behrens, Lone Star, Kans., Sept. 12.

MICHIGAN.

Lake View.—Our church met in special council Sept. 1. Elders Samuel Younce and J. M. Lair were with us. Bro. Lair presided. Sept. 2 we met in council. Our elder, Bro. Geo. E. Deardorff, presided. Bro. Younce preached for us in the evening. Sept. 3 we held our Harvest Meeting. Bro. Younce preached for us in the morning, and in the afternoon preached a missionary sermon. Sept. 9 we held our love feast. Brethren Chas. Deardorff and L. I. Moss were with us. Bro. Moss preached for us on Sunday morning.—Ella Keith, Brethren, Mich., Sept. 11.

Sugar Ridge church met in council Sept. 2. Bro. David Neher presided. Three letters were granted and two received. Our love feast will be held Nov. 4, at 10 A. M. Bro. J. Edson Ulery was chosen as elder for one year. Sept. 3 we had the pleasure of hearing Bro. Geo. Kuns, of Kansas. The same evening Bro. S. A. Klepinger, of Dayton, Ohio, gave us a good sermon.—Nellie Teeter, Scottville, Mich., Sept. 13.

Thornapple church met in council Sept. 8. Brethren Arthur Mote and Wm. Smith, and Sister Sarah Long were elected to serve as a local missionary committee. Bro. F. Wieland was reëlected as agent for the Brethren's publications during the coming year. It was decided to hold a love feast at our west house Oct. 7, beginning at 10:30 A. M. Bro. E. S. Young, of Canton, Ohio, has promised to conduct a Bible Institute at the east house, opening Dec. 25. Since our last report, Bro. Chas. C. Gibson, of Virden, Ill., held a week's series of meetings at our east house, while visiting their daughter, Sister Ora Gibson Mote, of this place.—Grace E. Messner, Lake Odessa, Mich., Sept. 12.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak.—Our church met in council Sept. 16. Eld. W. R. Brubaker had charge. Bro. Brubaker was chosen as delegate to our District Meeting. Bro. Albert Crites was chosen superintendent of our Sunday-school for six months. Our love feast will be held Nov. 4, at 2 P. M., in Independence Hall. We are looking forward to the time when we can have a house of worship of our own. All inquiries will be answered.—P. S. Hartman, Live Oak, Cal., Sept. 18.

Long Beach church met in council Sept. 15, at 7:30 P. M. Eld. W. E. Trostle presided. Five letters of membership were granted and three received at that time, and two since. Brethren A. L. B. Martin and Urias Shick are our delegates to District Meeting. The church decided to have a love feast Dec. 3, at 7 P. M.; examination services at 10 A. M. We selected a committee to arrange for a series of meetings. We are increasing in number. Several families are locating here, and there is room for many more. Those who are looking for a location, where there are the best climatic conditions the year round, and an opportunity to labor in the Master's cause, will not miss it by locating here, as there is plenty to do for all that will come. Today Bro. Martin preached a most excellent sermon on "Home Duties." Our services are well attended, and the Sunday-school is growing.—J. M. Shively, 1219 East Second St., Long Beach, Cal., Sept. 17.

Notice.—The District of Northern California has two mission points for which the Mission Board needs ministers. The parties now in charge have other fields of labor. Any brother, desiring to do mission work in California, can apply to Harvey Eikenberry, Chairman, Raisin, Cal., or the writer.—J. S. Strole, Sec., Laton, Cal., Sept. 22.

Santee.—Sept. 9 Bro. Sollenberger came to hold a series of meetings, in connection with our Mission, under the direction of the Mission Board of Southern California and Arizona. The Board secured Eld. S. A. Honberger to take charge of the work here a year ago, and as a result of his labors there are now about twenty-five members within a radius of twenty-five miles. They are alive in the work, and hope to get a separate organization in the near future. Our nearest organized church is at Santa Ana, nearly one hundred miles north of here. Bro. Snowberger preached five inspiring sermons to attentive audiences, with increasing interest.—W. W. Pratt, Box 52, Santee, Cal., Sept. 14.

IDAHO.

Twin Falls.—Our church met in council Sept. 15. Four letters were granted. Arrangements are being made for the District Sunday-school Convention, to be held at this place Nov. 11 and 12. On the evening of the 12th we will hold our love feast. Brethren and sisters, who contemplate going to the coast this fall and winter, are cordially invited to stop over with us. As we are off the main line we do not have as many visitors as we would have otherwise. While you are mingling here with those of like precious faith, you will see a beautiful valley, excelled in beauty by few. Sister Sadie Miller, of India, stopped with us on the 17th. She gave us three lectures on India mission work. The last evening a collection of $37 was taken. While Sister Miller was telling us of the heathen in India, I was made to think how some of us, in this enlightened country, are not doing half what we ought to do, that the Gospel might be taught to those who know it not.—Ella Fahrney, 761 Second Avenue, N., Twin Falls, Idaho, Sept. 20.

Weiser church met in council Sept. 16. Our elder, Bro. L. H. Eby, of Payette, Idaho, presided. Four letters of membership were granted, and eight members were received by letter. As our president of the Christian Workers' Meeting, Sister Mow, and Bro. Mow, a member of one of the committees, were leaving us, we elected Sister Daisy Yant as president, and the writer as third member of the committee, and Messenger correspondent. The Ladies' Aid Society will meet on Wednesday, with Sister Parriott, to organize. The church decided to send a message of greeting, by telegram, to our missionaries that were ready to sail for China. Eld. Eby preached an excellent sermon for us on Sunday. We are sorry to have Sister Nettie and Bro. Baxter Mow leave us, as they are faithful workers, and will be greatly missed. They returned to school at Moscow for another term.—Malinda Russell, 414 E. Commercial St., Weiser, Idaho, Sept. 20.

ILLINOIS.

Coal Creek.—We met in council in August. Bro. Hahn was with us. Bro. Bucklew is our delegate to District Meeting. Bro. Hahn began a series of meetings for us a week prior to our love feast. The rain prevented many from attending the services. He gave us many good lessons. On the 17th we had a good sermon by our home ministers.—Alice Rohre, 806 North Main St., Canton, Ill., Sept. 19.

Martin Creek.—We are at present holding a series of meetings, conducted by Bro. W. T. Heckman, of Cerro Gordo, Ill., which began Sept. 16 and are to continue until Oct. 1. Our love feast will be held Sept. 30. One put on Christ in baptism on Sunday.—J. J. Scrogum, Fairfield, Ill., Sept. 18.

Pleasant Hill church has just enjoyed a very spiritual and uplifting series of meetings at the Girard house. Bro. Wm. Howe, of Johnstown, Pa., conducted these meetings, beginning Sept. 8 and closing Sept. 17. Bro. Howe preached the Word with power, and the church received spiritual blessings. He also gave lessons from the Book of Daniel, which were greatly enjoyed by all. Good interest and attention were manifested at all the services. Three dear souls expressed a desire to unite with the church. One of these has been received by baptism; the others await the rite.—Vinna Harshbarger, Girard, Ill., Sept. 19.

Woodland.—Aug. 20 we dedicated our new churchhouse,—a very nice building. It cost about $3,500, and was all paid when it was dedicated. Bro. E. F. Sherfy preached the dedicatory sermon, using as a text Solomon's prayer at the dedication of the temple at Jerusalem. It was a fine day, and the house was crowded. Bro. Sherfy also conducted our series of meetings, which began the same evening, closing Sept. 10. Saturday evening, Aug. 26, we had a children's meeting at which Bro. Sherfy entertained the children for an hour by an illustrated talk on "The Life of Jesus," after which he treated them to candy. The church was made stronger by Bro. Sherfy's inspiring sermons. The sinner, also, was made to feel his lost condition. Six souls were added to the church, and others are under conviction. Our series of meetings is now in progress at the Mount Pleasant church, conducted by Reuben Shroyer, and to continue until Sept. 30, at which time we will have a love feast.—Fannie B. Stambaugh, Summum, Ill., Sept. 19.

INDIANA.

Bethel Center church met in council Sept. 16. We decided to apply to District Meeting for an elder. Sept. 10 we held an all-day Harvest Meeting. Bro. Spitzer preached both in the forenoon and afternoon.—Annie Rogers, Sec., R. D. 24, Matthews, Ind., Sept. 24.

Harrison County.—Sept. 13 we met in a love feast, which was well attended. Marked interest and attention were shown. Our council was held prior to our love feast, at which time seven letters were received. The love feast was at the close of a ten-days' series of meetings. On Saturday evening a man of about sixty-eight years of age was baptized. He had not been in touch with the Brethren church for about forty years, but when he had an opportunity, he united with the church of his choice. Our Sunday-school is moving along very nicely. Eld. Peter Houk, of Peru, Ind., was here to attend our council and assist at our love feast. He also preached on the evening following our love feast.—Lydia Zimmerman, Dogwood, Ind., Sept. 16.

Manchester.—Sept. 19 we met to organize our Sunday-school for the coming year. Bro. I. B. Book was chosen superintendent of the advanced department, and Bro. Edward Butterbaugh as secretary. Sister G. L. Shoemaker, who has so efficiently superintended the primary department for the past five and a half years, was reëlected. The enrollment of our primary department numbers over 170. The teachers for both departments are chosen by the elders, the retiring and the newly-elected officers. Other Sunday-school officers were also appointed. An interesting feature of our Sunday-school is the cradle roll department. Sisters Otho Winger and Maud Replogle have the work in charge. The children enjoy bringing in new names, after which they sing a song, to welcome them among us. We are always glad for the little ones. The home department is in charge of Sisters Lou. Lautzenhiser and Lizzie Ikenberry. At our last prayer meeting nineteen letters of membership were received. A committee was appointed to arrange for prayer meeting topics.—Ella M. Cottrell, 726 North Sycamore St., North Manchester, Ind., Sept. 22.

Mexico Homes.—We want to hire a man and wife of the Church of the Brethren to assist us in our work. We desire persons not above the age of forty-five, without children now in their home,—the man to be a practical farmer and truck raiser, the wife healthy and a practical housekeeper. For further information address the writer.—Frank Fisher, Mexico, Ind., Sept. 20.

North Manchester.—Sept. 7 we met at the West church for council. Our elder, Bro. A. L. Wright, resigned. This left the church without an elder for three months, as at the previous meeting it was decided to divide the church into two congregations, the same to take effect in December. Under these conditions it was thought best to effect the new organization at once, instead of waiting till December. We met on the evening of Sept. 13, to organize the western part of the church. The adjoining elders present were Brethren Samuel Leckrone, Gabriel Ulery, Geo. Swihart, Joseph Rife and Henry Neff, who took charge of the meeting. Bro. Otho Winger was chosen as our elder, to serve until Jan. 1, 1913. We decided to retain the name, North Manchester church. Brethren Samuel Boyer, Jacob Warner and Wm. Miller were chosen trustees to serve one, two and three years, respectively. Bro. Walter Royer was elected clerk, and Bro. Jacob Miller, treasurer. Our present sexton, ushers and correspondent are to retain their places until the December council. Brethren Otho Winger and C. F. Eiler are our delegates to District Meeting; Brethren N. E. Miller and E. M. Grossnickle, alternates. Our Sunday-school superintendent, Sister Edna Cripe, was chosen delegate to the Sunday-school Meeting. As we start out with this new organization, we hope that much may be done for the Master. Sister Sadie Stutsman will hold a singing school for us, beginning Sept. 19. Our series of meetings, to be conducted by Bro. G. A. Snider, of Lima, Ohio, will be held sometime in October.—Edith Miller, North Manchester, Ind., Sept. 16.

Ridge Schoolhouse.—Immediately after Sunday-school Bro. Frank Rupel preached a very instructive sermon. The attendance and interest were good. We will have preaching again in four weeks.—Hattie Carbiener, Bremen, Ind., Sept. 18.

Second South Bend.—Our church is at present in the midst of a series of revival meetings, conducted by Bro. Olin Shaw, of Dixon, Ill. Good interest is being manifested. Oct. 1, at 6 P. M., we will hold our love feast.—Bessie Ecker Austin, 717 Van Buren St., South Bend, Ind., Sept. 21.

Solomon Creek church met in council Sept. 2. Our elder, Bro. James Neff, presided. Our protracted meetings will begin Oct. 15. Bro. J. H. Mishler will be with us at that time. Our love feast will be held Oct. 28. Our annual Harvest Meeting was held Sept. 3. A collection of fifty dollars was taken.—Pearl Geyer, R. D. 5, Syracuse, Ind., Sept. 21.

Walnut.—Our church met in council Sept. 16. Our elder, Bro. John Dickey, presided. Five letters were granted and one received. Brethren Levi Puterbaugh and Jacob Rohrer were chosen delegates to District Meeting. Bro. Walter Swihart was elected superintendent of the Sunday-school. Our love feast will be held Oct. 28, at 4 P. M. Bro. John Dickey was reëlected as our elder for one year. Bro. David Metzler will hold a series of meetings for us during the latter part of November, or the first part of December.—Emma Foust, R. D. 11, Argos, Ind., Sept. 19.

IOWA.

Prairie City.—Our love feast of Sept. 16 was a very spiritual one. About forty-five members surrounded the Lord's tables. Some were absent for various reasons. Some of them have died. Bro. Galen B. Royer preached the examination sermon, and also officiated at the communion. He gave us many rich thoughts during the evening, which were like holy manna to the hungry soul. He is now very busy, visiting homes, and each evening telling the sweet story of the cross, of which he seems never to tire. The attendance is quite good, and he has the very best of attention and interest. Some are near the kingdom. We had prayer meeting every night last week. Bro. Fred McLellen was our leader. Bro. Fred's wife arrived today for a short stay among us. Bro. Irvin Buckingham is now at Mount Morris College. Several more of our best workers will soon go to Bethany. Bro. Homer Caskey has also joined his family at Chicago, and is now at Bethany. He gave us several excellent sermons while here. His influence was an inspiration in our homes.—Jennie Alexander, R. D. 2, Monroe, Iowa, Sept. 19.

KANSAS.

Bloom.—Yesterday Bro. C. D. Hylton filled the appointment at the Enterprise schoolhouse. After services we rejoiced to see one dear soul decide to walk with Christ. Baptism took place at 3 P. M. Bro. Hylton is to conduct a series of meetings for us sometime this fall.—Malinda Ott, Dodge City, Kans., Sept. 18.

Bloom church met in council Sept. 3. Eld. G. W. Weddle presided. One letter was received. The business of this meeting was not all finished at this date, on account of so many members being absent, so we met Sept. 16 to finish the work. Bro. Emry Martin was chosen as our delegate to District Meeting; Bro. S. P. Hylton, alternate. Our love feast will be held Nov. 11. Bro. Emry Martin was chosen superintendent of the Sunday-school for six months; Sister Pernie Hylton, secretary-treasurer. One was added to our number by baptism, Sept. 17.—Cassie Martin, Bloom, Kans., Sept. 19.

Fredonia.—We have had meetings at the Kelly schoolhouse every two weeks, with a good attendance. Bro. W. B. Sell preaches there every two weeks, and has done a good work at this place. A good many have been converted since he preaches there. But, after all, the Messenger is the best preacher. It comes to us every week, full of great blessings for all. This paper is always read first of all, when it comes to our home. We ought to do more to send it to the poor that are starving for the precious Word of the Lord.—B. F. Miller, R. D. 5, Fredonia, Kans., Sept. 18.

Maple Grove.—Our love feast was held Sept. 9. Forty members surrounded the Lord's tables, some of them for the first time. Bro. J. R. Garber, of Portis, Kans., officiated. He also preached several helpful sermons for us. In special council Brethren A. J. Wertenberger and G. H. Friend were elected delegates to District Meeting. Since my last report our District Sunday-school Secretary has been with us. He gave us a good talk on Sunday-school work. Bro. Gabriel Ulery, of Indiana, also visited us and gave us some good sermons.—Minnie D. Deeter, R. D. 1, Oronoque, Kans., Sept. 19.

Osage church met in council Sept. 9, with Bro. W. H. Leaman presiding. Two letters were granted and three received. The annual church visit was reported. It was decided to plaster the church. The tax system was adopted for the finances of the church. Bro. W. H. Leaman was reëlected as our elder. Brethren B. S. Miller and Henry Shideler were elected delegates to District Meeting; Sister Mary Neher and the writer are delegates to Sunday-school Meeting; Brethren Elmer McElwain and Roy Neher, are delegates to Christian Workers' Meeting. Bro. Geo. Manon will begin a series of meetings at this place Oct. 29.—D. W. Shideler, McCune, Kans., Sept. 17.

White Rock.—Our church met in council Sept. 16. Our elder, Bro. S. L. Myers, presided. Brethren Earl Myers and Norvel Switzer were chosen delegates to District Meeting at Belleville, Kans. We are now in the midst of a series of meetings, conducted by Bro. J. Edwin Jarboe and wife, of Red Cloud, Nebr. Four have confessed Christ and three were reclaimed.—Mrs. Elnora B. Switzer, Webber, Kans., Sept. 21.

MARYLAND.

Broadfording.—Sept. 10 we closed a very interesting series of meetings, conducted by Bro. Geo. E. Yoder, of Elk Lick, Pa. Bro. Yoder labored earnestly in the Master's cause for two weeks. One was received by baptism.—Nannie A. Martin, Hagerstown, Md., Sept. 17.

Meadow Branch.—At a recent special children's service, held in our Westminster house, addresses were given by Brethren W. I. T. Hoover, Bruce Whitmer and E. C. Brown. At our regular council meeting, Sept. 9, one was added to the church by baptism. Our church decided that each year we will meet at one of our regular places of worship for special Thanksgiving services. The visiting brethren and all other committees made favorable reports. Sisters Lydia Trostle and Nora Geiman were added to our local temperance committee. Brethren John T. Royer, J. W. Thomas and Sister Annie C. Roop were appointed as an advisory committee on the Sunday-school library. The special form for installing Sunday-school officers was repealed, by order of the District, and each elder will hereafter be expected to instruct and give a charge to all newly-elected officers in his own way. It was decided to advise against bringing bodies into the church, before burial, in case of those who die with typhoid fever or contagious diseases. A series of meetings is to be held soon in the old stone church at Meadow Branch.—W. E. Roop, Westminster, Md., Sept. 14.

MINNESOTA.

Deer Park church met in council Sept. 16. Bro. C. D. Reeves acted as Moderator. We will hold a series of meetings, beginning Oct. 8. We expect to have a love feast Oct. 21, at 5 P. M.—Mrs. John Reeves, Barnum, Minn., Sept. 18.

Lewiston.—The following schedule may prove helpful to those who wish to attend the District Meeting of Northern Iowa, Minnesota and South Dakota: Trains are due at Lewiston, going west, at 7:47 A. M.; 2:36 and 7:56 P. M.; going east, at 10:25 A. M.; 5:05 and 9:04 P. M.—Laura L. Weimer, R. D. 1, Lewiston, Minn., Sept. 17.

MISSOURI.

Deep Water.—Bro. James Hardy, of Kansas City, came to us Aug. 26. He labored earnestly for three weeks. Five were baptized and three reclaimed. The interest was excellent, and we feel much encouraged. Sept. 2 we met in council, prior to our love feast. Nearly all the members were found to be in the faith, and willing to work with the church, as reported by the visiting brethren. Brethren Isaac Dunkel and John Pippenger were elected delegates to District Meeting. Our love feast was held Sept. 9. Several visiting members were with us. About thirty-five surrounded the Lord's tables. Bro. Hardy officiated, assisted by Bro. Simmons, who gave an excellent talk to the children on Sunday.—Etta Fahnestock, R. D. 34, Montrose, Mo., Sept. 18.

Kansas City (First Church of the Brethren).—We met in council Sept. 21, with Eld. Geo. W. Lentz presiding. One letter of membership was received and four were granted. We reorganized our Sunday-school and Christian Workers' Meeting with but a slight change in officers. A spirit of forbearance prevailed during our council. One delegate to District Meeting was chosen, and two papers were sent to that meeting. Bro. Oran McCune will hold meetings for us, commencing Oct. 23. Our love feast will be Oct. 29.—T. C. Ninninger, 5921 St. John Avenue, Kansas City, Mo., Sept. 22.

Nevada.—Our church met in council Sept. 16, at 2 P. M. Eld. Leander Smith presided. The church visit was reported, and all the members were found to be in harmony. Arrangements were made for our love feast. Sister Emma Wine was elected delegate to District Meeting. A committee of five was appointed to solicit help, and pay off the church debt. Our series of meetings is in progress with good interest.—Mary Smith, 230 North Oak St., Nevada, Mo., Sept. 18.

Notice to the Elders of Middle Missouri.—The Elders' Meeting of the District will be called at the regular time, Oct. 3, at 2 P. M., subject to change to 9 A. M., in case it is found expedient to do so, when the elders meet at the place of District Meeting on Monday evening. No change will be made unless practically all who expect to go are present at that time.—D. L. Mohler, Moderator, Leeton, Mo., Sept. 18.

Oak Grove church met in council Sept. 16 with our elder, Bro. A. Killingsworth, presiding. Two letters were granted. We decided to hold our love feast Nov. 4, with a series of meetings following, to be conducted by Eld. T. J. Simmons. Bro. A. W. Adkins and the writer were elected delegates to District Meeting.—P. H. Killingsworth, R. D. 2, Collins, Mo., Sept. 23.

MONTANA.

Medicine Lake.—Our congregation enjoyed the presence of Bro. Wm. Eiler, who preached three times last Sunday; also attended two Sunday-schools and one Christian Workers' Meeting. Bro. Eiler sees that there is much work here to do, and we are trying to use him as God may direct, during his short sojourn among us. Our council is appointed for Sept. 30, at 2 P. M., at the Beverly schoolhouse, twenty-six miles northeast of Culbertson, Mont.—Katie E. Keller, Enterprise, Mont., Sept. 11.

NEBRASKA.

Falls City.—We met in council Sept. 9. Our elder, Bro. W. W. Blough, presided. Bro. E. T. Peck was chosen delegate to District Meeting; Bro. S. H. Knisely, alternate. Our love feast will be held Oct. 14, at 5 P. M. Sunday-school officers were reëlected for the year. We have decided to use the new song book.—Nellie Knisely, Falls City, Nebr., Sept. 15.

Kearney church met in council Sept. 21, with our elder, Bro. P. T. Grabill, presiding. Bro. E. M. Snavely was elected church clerk; Bro. W. J. Neal, Messenger agent; the writer, correspondent; Bro. T. F. Evans, Sunday-school superintendent; Bro. P. A. Nickey, president of the Christian Workers' Meeting. Bro. E. M. Snavely was elected delegate to District Meeting, with Bro. P. A. Nickey as alternate. Our series of meetings is to begin Oct. 8, to be conducted by Eld. J. Edwin Jarboe, of Red Cloud, Nebr. Our love feast is to be held at the close of the meetings. Sept. 20 Bro. L. J. Reeding, of Flagler, Colo., preached a missionary sermon for us. A collection was taken for State mission work. Our councils are to be held the first Saturday of each quarter.—Martha E. May, R. D. 1, Kearney, Nebr., Sept. 23.

South Beatrice.—Our church met in council Sept. 9. The meeting was opened by Bro. J. E. Crist, of Quinter, Kans., who is holding a series of meetings here. Bro. Jacob Dell presided. The visiting brethren reported the members to be in love and union. Brethren Jas. Gish and Samuel Terwiliger were elected as delegates to the District Meeting. Our love feast will be held Sept. 22, at 4 P. M. We will hold our

Harvest Meeting Sept. 23, to be an all-day meeting.—Lydia Dull, Beatrice, Nebr., Sept. 12.

OHIO

Bellefontaine.—Our church met in council Sept. 6. Our elder, Bro. E. F. Snyder, presided. Three letters were granted. Owing to Sister Cook's leaving, the following officers were appointed to serve until the next election: Sister Bessie Saylor, clerk; the writer, Messenger agent and church correspondent. Sept. 3 we held our love feast, which was appreciated to have with us Brother and Sister Berkebile, of India. Sept. 10 Sister Mary L. Cook gave an address to the Sunday-school. Sept. 17 a lecture on India, by Sister Berkebile. Both addresses were highly appreciated.—Louella Crim, Bellefontaine, Ohio, Sept. 18.

Casstown and Troy Mission.—Sept. 20 our members met in council at the parsonage house in the suburbs of Troy, at the Troy house in the evening. Eld. J. B. Barnhart, the presiding elder, was assisted by Elders David Brumbaugh and Jacob Brookwalter. Bro. Adam Pfeifer was also present. The annual visit was planned. The following committee was appointed to consider the time and place for our love feast this fall. Henceforth our regular business meetings are to be held alternately, once each quarter, at Troy and Casstown. We regret meeting no more during the year. Our love feasts are to be held alternately as well. An election was held at the Troy house for a deacon, Bro. Cyrus Petry being chosen. The installation services were deferred until sometime in the near future. Bro. O. S. Yount, with his wife, was advanced to the second degree of the ministry. Eld. Brookwalter holds a protracted meeting here. The Board is endeavoring to conduct a series of meetings at Troy this fall. As this latter place was organized but recently, been received into the church by baptism. We are greatly encouraged by the prospects of still more and an increase in our membership.—Mina M. Bosserman, Casstown, Ohio, Sept. 18.

Correction.—In the Messenger No. 37, Sept. 16, the report from Bellefontaine should have read that there were only two letters granted instead of one. I should have said that it was Bro. Chas. D. Cassel's mission, instead of Bro. Eisenman who preached for us on Sunday, Sept. 3.—Miss Bertha L. Snyder, R. R. 3, Bellefontaine, Ohio, Sept. 18.

Deshler.—A good plan of utilizing Gospel Messengers to best advantage, which, in the various towns, collects literature for its reading rooms. Those in the country can send their messengers to their friends for distribution. The new reading tables of the Salvation Army the papers are read by a large number of people, and much good may be done.—Mrs. Mabel Deshler, Ohio, Sept. 14.

Eagle Creek.—Our church met in council Sept. 16, with our elder, Bro. B. F. Snyder, presiding. Eld. Crist Krabill, of Deshler, Ohio, was also present. We had communion services. Preparations were made for our love feast, to be held Oct. 7. The sisters decided to use the privilege of breaking the bread on passing it around among themselves, as they have so received. A temperance committee was also appointed. Bro. Crist Krabill was chosen for us on Sunday evening; Bro. B. F. Snyder, in the evening. On the 4th of Sept. 8 Sister Mary Cook, our faithful Secretary, gave an interesting talk on "Opportunities as Applied to Sunday-school Work," and Sister Nora Bartlow also gave us a splendid talk. Sister Bartlow was with us too, but was not able to talk.—Hattie Bame, Williamsport, Ohio, Sept. 18.

Fairview.—Our church met in council Sept. 9. Our elder, Bro. J. W. Keiser, presided. The visiting brethren gave their annual reports. Assignments were made for our love feasts, to be held Oct. 14. Our church decided to hold a series of meetings some time in November.—Ella Mohler, Ashmore, Ohio, Sept. 18.

Junction Mission.—The second annual Sunday-school and Harvest Meeting was held Aug. 27. The forenoon was devoted to Sunday-school work. Bro. Preston Fyrnan, of Springfield, Ohio, spoke to the children. Bro. Lawrence Prowant, of Oakwood, Ohio, preached our harvest meeting sermon during the afternoon. We now have a young people's meeting every Sunday evening.—Pearlie Brown, R. D. 16, Defiance, Ohio, Sept. 14.

Newton church met in council Sept. 7, with Bro. Geo. Mohler presiding. At present the Students are holding a two- to six-day school sometime during October. Our love feast has been appointed for Nov. 11 and 12 P. M., to be held at the home church. Sister Hettie Stauffer gave us some Bible Land tales last Sunday afternoon and evening. Some letters have been received since my last report.—Mary West, Pleasant Hill, Ohio, Sept. 18.

Notices to Churches of the Southern District of Ohio.—As I have been engaged already, to conduct several singing classes in Northern Ohio, I will be in the same vicinity the work in all of the churches of the District, desiring to make improvements, or any that may desire it. I will gladly go to Southern Ohio to Iowa, to meet some engagements there. Should any congregation want a singing school this spring we have the new song book. I shall be glad to arrange for same, and save our fare.—Jacob Stoffer, Brookville, Ohio, Sept. 18.

Notice.—The Brethren at Brookville have decided to change the date of their communion, as it conflicts with another near by meeting. The love feast will be held Oct. 7, at 1 P. M., at the Wolf Creek house, instead of Oct. 28, as had been previously announced.—Mrs. Ezra Hoover, R. R. 1, Brookville, Ohio, Sept. 18.

Notice for the District Meeting of Northeastern Ohio.—This meeting is to be held Oct. 3, 4 and 5. Trains on the Wheeling and Lake Erie Railway, going north of Akron will stop at Sister Crossing; coming south from Kent, will also stop at Sister Crossing.—Samuel Sprankel, Massillon, Ohio.

Oak Grove church met in council Sept. 9. Eld. L. H. Dickey presiding. Bro. D. N. Schubert was elected superintendent of the Sunday-school. Annual Sunday-school Conference for Christian Workers' Meeting. Bro. A. Workman, of Loudonville, Ohio, was with us in August, conducting a series of meetings. He preached seventeen inspiring sermons. Our love feast will be held Sept. 30, at 10 A. M.—Ella Thomas, Ashland, Ohio, Sept. 18.

Painter Creek.—Our joint Sunday-school meeting, held by the Pittsburg, Georgetown, Red River and Painter Creek Sunday-schools, was held here Sept. 17, with Sister Ada Eberwein presiding. The attendance was large; and the meeting was good. Several vital Sunday-school topics were discussed. An offering was taken for the use of the schools in their settlements.—To send the Gospel Messenger to those not members of the church. The next local Sunday-school meeting will be held at the Pittsburg house in December.—Levi Minnich, Greenville, Ohio, Sept. 20.

Price's Creek church met in council Sept. 9, with our elder, Bro. Joseph Longanecker, in charge. Communion was with us were Brethren B. F. Petry, Henry Baker and Geo. Stump. One letter of membership was received and four granted. A report of the annual visit was given. Bro. Sylvan Bookwalter was elected to the ministry. Bro. Sylvan Bookwalter was ordained to the second degree, and, with his wife, installed. Eld. B. F. Petry gave us a very interesting sermon on Sunday. All-day meeting to be held at Harvey's, Oct. 14. The collection of $12.24 was taken for the benefit of Bro. Cosner. One has been added to the church by baptism, since our last report. Bro. Edward Miller, assistant Sunday-school Secretary of Southern Ohio, was with us Aug. 13, at Castine, and gave us some instructive points on Sunday-school work. We expect to have our local Sunday-school Meeting Sept. 24, at Castine.—Mae Longanecker, West Manchester, Ohio, Sept. 17.

OKLAHOMA

Monitor.—We are now in the midst of a very good series of meetings, conducted by Eld. A. J. Brubaker. Our previous meetings were begun Sept. 3 by Eld. D. Wolf, who preached eight inspiring sermons. Then Bro. Smith took up the work and will continue for at least one week. Bro. Wolf was then called council to attend to some very important work. We were glad to have with us Elders Joseph Glick, A. J. Smith and H. Rosse, who were very helpful in our work. Bro. Samuel Hollinger, a young brother from Goltry, was called to the deacon's office. Bro. A. B. Diller was ordained to the eldership. Our love feast is appointed for Oct. 21, at 4 P. M.—I. H. Miller, Nash, Okla., Sept. 18.

Wichita.—We have just closed a two weeks' series of meetings at this place. The attendance was not so large as at other times, on account of other revivals being conducted at the same time. Eld. D. L. Forney was with us and preached for us. The church feels much revived by his well-prepared sermons and his manner of bringing us truths from the Word, but are waiting for a more convenient season.—Mollie Yoder, R. D. 4, Cordell, Okla., Sept. 18.

PENNSYLVANIA.

Big Swatara church decided in council to have a love feast Nov. 2 and 3, at 10 A. M., at the Hanoverdale house. The children's meeting will be held Sept. 30, at 2 P. M. Harvest Sunday-schools were well attended. Bro. Ralph W. Schlosser, of Hanoverdale, Pa., has been called to the Ministry of the Harrisburg church, very ably and instructively addressed the congregation assembled on Sunday, Sept. 17, as he was the speaker for the latter. Bro. Ober is well adapted for the work in which he is engaged, and his labors are very interesting and instructive. The children's services are looked forward to by the young folks with a good deal of pleasure, hence they are greatly enjoyed by young and old. Two of our most faithful pulpits could not be with us personally, on account of severe illness, but their labors in the past are very much present, and our sympathies were theirs.—John J. Shiffler, Hummelstown, Pa., Sept. 18.

Chest Creek.—We held a very enjoyable two weeks' series of meetings, beginning Aug. 27, conducted by Bro. D. E. Clapper, of Meyersdale, Pa., has been with us since Sept. 4, and we feel that he has done much good. He made an impression. Four were baptized. Thirty-eight members communed. Bro. Jacob H. Hollinger, of Washington, D. C., is our council meeting, but he could not stay for the feast. This was the first love feast he has missed at this place for six years. Our Sunday-school is well attended. Sept. 10 we have organized a teacher-training class. We expect Brother and Sister J. H. Miller, of Elgin, Ill., to be with us in the Kitchen.—Mahaffey, Pa., Sept. 18.

Elizabethtown.—Council met in council Sept. 8. Several letters of membership were granted. Our love feast will be held Sept. 23, at 2 P. M. Communion will be held Sept. 24. The work on the new churchhouse at Stevens Hill, one of our outpost points, is progressing nicely. Services will be held of several of our older brethren, who have planned and worked so efficiently all summer, in order that this work might be accomplished.—M. R. Wenger, Elizabethtown, Pa., Sept. 21.

Fairview.—Our church met in council Aug 26, with Bro. W. H. Holsinger presiding. We expect Bro. S. I. Brumbaugh to be with us in a series of meetings Oct. 1, beginning about Oct. 21 and continuing till our love feast, Nov. 1.—J. D. Snowberger, Fairview, Pa., Sept. 18.

Fairview.—Bro. Levi S. Mohler, of Elizabethtown, Pa., commenced a series of meetings in the Kings Hill house, Sept. 10. During his stay he preached sixteen inspiring sermons. One was received by baptism. Others were fretfully considering. Bro. Mohler was assisted by Brethren Brumbaugh, Michael Markey, York, Pa., Sept. 19.

Fairview.—Bro. Jacob Hollinger and wife were with us Sept 2 and 3. Sept. 2 an election was held for deacons, and Brethren Jacob Hollinger and Wm. Hollinger, Jr., of Washington, were chosen and installed. Bro. L. R. Holsinger was with us in a few services. Sept. 9 we had communion. Sept. 10 we set love feast. One hundred and fifty members communed. Our meeting closed Sept. 13. Four were baptized.—Ida B. Brown, R. D. 4, Kittanning, Pa., Sept. 20.

Hanover church was blessed with two weeks' series of meetings by Bro. J. M. Mohler, of Mechanicsburg, Pa., who commenced Sept. 3 and continued till Sept. 17. Bro. Mohler preached thirty-two sermons during his stay. Interest and attendance were good throughout. Bro. Mohler surely put the truth before the people in a manner that was clear and earnestness. We believe there are some near the kingdom.—W. H. Hollinger, Hanover, Pa., Sept. 18.

Huntsdale.—Bro. Jacob H. Hollinger, of Washington, D. C., has preached a series of sermons in the Pleasant Hill house, Maryland, has been engaged to hold a series of meetings at Huntsdale, Pa., in the Upper Cumberland congregation, beginning in the latter part of October, and closing the first week in Nov. Oct. 1—W. I. Shaffer, Huntsdale, Pa., Sept. 18.

Mohler.—Bro. Levi S. Mohler, of Mechanicsburg, Pa., began a series of meetings at the Pleasant Hill house Sept. 2, closing Sept. 14, with Bro. Henry Beelman residing. We preached seventeen soul-stirring sermons. Bro. Mohler was with us in the meetings about ten days, assisting whenever there was an opportunity. Bro. Mohler is a strong, fearless preacher.—S. Myers, Mohler, Pa., Sept. 18.

Oriental.—Aug. 26 Bro. H. M. Stover, of Waynesboro, Pa., came to this place and commenced a series of meetings, to continue for a week's doctrinal sermons. The first week the attendance was not so large, owing to the rainy weather. The interest, however, increased as the meetings progressed. Bro. Stover is a fearless expounder of God's Word. Sept. 9 three were added to the church by baptism.—Emma Bame, Oriental, Sept. 9, prevented us from having services in the forenoon. All our regular appointments were filled except the Lord's tables. Bro. H. M. Stover presided. The best of order prevailed.—Elizabeth Stover, R. D. 2, Box 24, Conway, Pa., Sept. 18.

Waterford.—Sept. 14 Brother and Sister Blough were here and gave us an instructive meeting on Sunday-school things and Sunday-school work in India. A offering of $12.79 was lifted for the India Mission. This is the first time we have had an instructive meeting on Sunday-school work. Glad for their coming.—W. F. Wolford, Ligonier, Pa., Sept. 18.

West Greentree.—Our regular council convened Sept. 5, at the Pittsburg house. Our elder, Bro. D. M. Robelman, presided. The attendance was fair. An effort is to be made to open another house in the Pittsburg district. Sept. 16 and Oct. 26 and 27, at Rhoems, beginning at 10 A. M. In the afternoon of Sept. 16 the Greentree and Rhoems Sunday-schools will conduct children's services in the Rhoems house, which was well attended. Addresses were given by Brethren I. W. Taylor, Ralph Schlosser, Wm. Hoover, Jr., Miss Ada Eberwein and Ralph Schlosser. We have two schools in the District. Bro. Samuel Shearer is superintendent of the school at Rhoems, and Bro. Hiram Eshelman at Greentree.—S. R. McDannel, Elizabethtown, Pa., Sept. 18.

White Oak.—Our church met in council at the Manheim house Aug. 14. Three members were received by letter and two letters were granted. Our love feast will be held Oct. 5 and at 1 P. M., at the Manheim house near Manheim, Pa. Bro. Israel B. Gyandt, of R. D. 6, Little, Pa., was elected to the ministry. He had been one of our deacons. Bro Levi Hershberger, of R. D. 6, Little, Pa., Isaiah G. Gibble, of R. D. 6, Manheim, Pa., were elected to the deacon's office. Bro. Chas. D. Cassel was advanced to the second degree of the ministry. All were installed into their respective offices, except Sister Cassel who was not present. On Sunday Bro. D. C. Reber, of Manheim, Pa., gave us two temperance sermons,—one in the morning at the Graybill house, and one in the evening at the Manheim house.—Anna E. Shank, Manheim, Pa., Sept. 18.

TENNESSEE.

French Broad church met in council Sept. 16, preparatory to our love feast. Eld. Jacob Wine presided. The report of the visiting brethren was favorable. The writer was chosen to serve as correspondent. Our love feast will be held Sept. 30, at 3 P. M.—Mollie Satterfield, Dandridge, Tenn., Sept. 21.

New Hope church met in council Sept. 9. As this was our annual visit meeting, considerable business was on hand. Our church on Sunday one brother was received back into church fellowship. We will hold our love feast Oct. 7. Bro. I. N. Beahm was with us Aug. 22 and 22. His excellent sermons and services were much appreciated.—Minnie Kaylor, Jonesboro, Tenn., Sept. 20.

Pleasant Valley church met in council Sept. 16. As one of our elders was away and two of them sick, Bro. S. W. Beals presided. This was our visit meeting. Some good admonitions were given, and arrangements were made for our love feast, to be held Oct. 14, at 3:30 P. M. Bro. Beals preached for us yesterday. Bro. J. N. Hylton was here Aug. 24 and 25. By special request, he lectured at Sulphur Springs school house, one mile from here, Aug. 28, where a Methodist camp meeting was being held.—Effie Edith Miller, Jonesboro, Tenn., Sept. 18.

White Horn church held her love feast Sept. 16. Several brethren and sisters from adjoining congregations were present. The ministering brethren were Bro. A. Neas, of Limestone, Tenn., and Brethren P. M. Correll and S. A. Gaby, of Mountain City, Tenn. Bro. Neas preached two helpful forenoon sermons. Communion. Two letters of membership were received by letter. Eld. Correll gave us a good, instructive sermon.—Nora McCollough, R. D., Whitesburg, Tenn., Sept. 24.

TEXAS.

Pleasant Grove.—Our church met in council Sept. 16, at the home of Bro. T. N. Powell, with Eld. J. A. Miller in charge. We are to have a series of meetings, beginning Nov. 18, to close before the holidays. Eld. Miller will be aided by visiting brethren with us. Since our last report six letters of membership have been granted. Two have died, one by the name, yet we know the Lord has a planting at this place.—Nannie Bonds, Spring, Texas, Sept. 18.

VIRGINIA.

Burks Fork church met in council Sept. 16, with Bro. Joel Wolfe presiding over us. The visiting brethren reported all the members to be at peace. We decided to have our love feast Oct. 14, at 3 P. M.—C. H. Hylton, Floyd, Va., Sept. 16.

Lewisburg.—We had a series of meetings at Walkers Chapel, in the Pleasant View congregation, continuing until the middle of Sept. Bro. Wm. Beahm was with us and the members seemed to be much encouraged. As an immediate result of the meetings, one was received by baptism.—H. W. Neff, Quicksburg, Va., Sept. 18.

WASHINGTON.

East Wenatchee.—The members of this church were granted a new love feast, to be held as soon as possible for Bro. Hilton and family to stop with us on their way to China. On Sunday, Aug. 27, we had an interesting improvement service on the fact that the Gospel shall be preached in all the world, until all nations shall hear it. We showed by chart and by a full word picture of Chinese worship and superstition. A collection of $11.60 was taken for the Chinese mission work. Sept. 1 and 12 Bro. Andrew Hutchison was with us and gave us two able discourses, which were greatly appreciated.—Vinnie Fillpun Sellers, Wenatchee, Wash., Sept. 16.

WEST VIRGINIA

Beaver Run.—Our love feast will be held Oct. 7, to be preceded by a series of meetings, beginning Sept. 30, by Eld. I. J. Shaffer, of Berlin, Pa.—Geo. S. Arnold, Burlington, W. Va., Sept. 11.

Fairview.—Our council meeting was held at Fairview, Upshur, on Eld. W. Va., began Sept. 2. Bro. Fike preached nine very interesting sermons. Seven were baptized. We held our Watch-night Dec. 31, and love feast Jan. 1. March 16 we held our church council, preparatory to our District Meeting.—Lily A. Ward, Upshur, W. Va., Sept. 14.

Harman.—Eld. Jonas Fike began a series of refreshing meetings here Sept. 3, and closed Sept. 10, Sept. 9 we met in council. The visiting brethren found the church in peace and union. Sept. 9 we held our love feast. On Sunday Bro. Fike preached to large crowds of people. There was good attendance and interest at all our meetings. We use "Kingdom Songs." Eld. Jas. Beahm is our delegate to District Meeting.—Cora A. Harman, Harman, W. Va., Sept. 12.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

OKLAHOMA, PANHANDLE OF TEXAS AND EAST NEW MEXICO.

The various meetings of the District convened at Thomas, Okla., Aug. 29 and Sept. 1. There was a good attendance, and the churches were fairly well represented. We now have twenty-seven congregations, with an average membership of about thirty-seven. Quite a number of ministers of the city, of various denominations, were present at the Ministerial Meeting, and took part. The theme of pastoral visits brought out many needful and timely talks. God help all our pastors to a greater zeal and service along this line! It was suggested that a minister attend every church-book and pencil, and note down important thoughts that may be presented to him, thus preserving them for future use.

Our Sunday-school Meeting was well represented. Our progress and the future possibilities were a special feature. Our first school was organized about twenty-four years ago in "No Man's Land." In those early days we met in sod-houses, dugouts and arbors. Many successful revival meetings were held in these primitive places; but now we have good churchhouses in most places, and real inviting places for our Sunday-schools. The attendance is growing nicely. We have also installed a session in our gathering for a special temperance program, and expect to have an exceedingly interesting meeting next year.

Good interest was manifested at our Christian Workers' meeting. The speeches and essays rendered by our

young people make us feel that the work is going on to success for the Master.

The Child-saving Mission Meeting was of much interest. The church was found too small to accommodate all, so the meeting convened in a large city hall, which was filled to overflowing. Several took part in short speeches. We are glad and thankful for the sympathizing hearts of humanity, offering homes and support to the work of saving the helpless, homeless little waifs.

The last day was a busy one, indeed. Much business of interest to the District was considered, but a loving, Christian spirit prevailed. The missionary spirit was urged, especially was the work among our native Indians emphasized. A special effort in their behalf was placed in the hands of our Mission Board. The writer was chosen delegate on the Standing Committee of 1912.

Elk City, Okla., Sept. 17. E. J. Smith.

SUNDAY-SCHOOL AND MINISTERIAL MEETINGS OF MICHIGAN.

The Sunday-school and Ministerial Meetings for the District of Michigan were held in the Harlan church Aug. 16 and 17. Bro. L. A. Fisher was moderator. The beginning of the Sunday-school Meeting,—the devotional exercises,—breathed forth holy incense unto God. Then followed the discussion of the various topics in the program. The different speakers gave us rich thoughts. The Sunday-schools of Michigan are moving forward with energy and Christian zeal. The several topics arranged for the meeting were discussed in a very interesting ordinary interest. The Round Table brought out many helpful suggestions.

The Missionary Meeting opened with a half-hour consecration service, which proved to be a most precious season to all. The very presence of God was felt. Bro. S. M. Smith gave us a vision of a lost world that all were made to realize their part in the world's redemption. Bro. L. L. Wilkins brought to our minds the excellent opportunities of the home field (Michigan). Bro. P. B. Messner spoke about the progress of the Grand Rapids Mission. It is now in its second year, and is increasing in interest and attendance. Bro. G. F. Cullen reminded us that workers are needed. Sister Lelia Cutler told of the possibilities of the Mission. Two precious souls have been baptized and are now helping in the work. On account of failing health Brother and Sister Cutler will close their work in October, and Brother and Sister Mishler will take charge of the mission. May they also have our earnest cooperation and prayers.

Thus closed another interesting and enjoyable District Meeting. The Harlan church is located in Manistee County, has a membership of about sixty-five, mostly young members, three ministers, but no resident elder. Her members are people with large hearts, open hospitality, and a warm welcome. Their kindness will long be remembered. Their manner of entertainment will be helpful to many in the future, to make these meetings a blessing to all. Sarah Long, Sec.

Clarksville, Mich., Sept. 19.

MANCHESTER COLLEGE, IND.

We are gratified to report a large increase in attendance at Manchester College, 138 being enrolled the first week. It is the largest enrollment for the fall term in the history of the college.

A more earnest, studious group of young people would be hard to find. As the school is under the direct control of the church, it is the purpose of those, connected with its management, to make it a power in the Brotherhood, for the good of the church and the glory of God.

We are pleased with the increase in attendance in all the departments. The large number enrolling in the College Course is encouraging, and assures growth and permanence of the school.

Brethren, do not expect too much of our schools. You may expect the leaders to be loyal and true to the church; but when we have students coming from the various congregations of the Brotherhood, and some, perhaps, not so strong in the faith, let us have forbearance and not expect the school to do more than the church or parents can do.

Let us pray for our schools that they may be of great use to the furtherance of the cause of our Master, by saving many of our dear young people to the church, and strengthening them in the faith of the Gospel. May God bless our schools and school workers!

North Manchester, Ind., Sept. 18. Geo. L. Studebaker.

NORTHERN MISSOURI.

The District Meeting of the Northern District of Missouri was held Sept. 8 in the Rockingham congregation. The organization was effected by electing Bro. E. E. Rodabaugh, Moderator; Bro. M. E. Stair, Reading Clerk; Bro. J. S. Kline, Writing Clerk. Bro. J. S. Bowman was chosen on the Mission Board to succeed Bro. W. G. Andes. Bro. G. W. Ellenberger will represent this District at the York meeting in 1912. Some matters, strictly local, were disposed of to the satisfaction of all. No papers go to Annual Meeting.

The Ministerial Meeting was held the day previous, and was one of the most inspiring this District has held. The topics were freely discussed. Bro. G. W. Ellenberger presided; Bro. Bruce Williams kept the record. The question, "What Is the Unit of Missions? What Is My Unit Doing?" disclosed some startling truths and brought out an animated discussion.

The Sunday-school and Christian Workers' Meetings were held the day before the Ministerial Meeting. Topics of interest were handled in an instructive way. The Sunday-school Secretary of the District is advancing, and the District Secretary made a splendid report of his work for the year. Just after making his report, our Secretary, Bro. E. Moller, was called home by the accident in which his wife was so fatally burned. The District Meeting wired a message of sympathy to the family.

Plattsburg, Mo., Sept. 10. J. S. Kline, Writing Clerk.

DISTRICT MEETING OF NORTH AND SOUTH CAROLINA.

Aug. 16, husband and I left home by private conveyance for Ashe and Alleghany Counties, N. C., a distance of one hundred and forty miles. The scenery along the way is beautiful beyond description.

We reached the home of Bro. Floyd Welch Aug. 19, early in the afternoon, and later on went to the Flat Rock church, where we met Brethren Henry Sheets and L. A. Jones, from the Mt. Carmel church, who with Bro. Branscom were here to assist in church work. At three P. M. Bro. Sheets preached to a small but attentive audience.

The Brethren stayed until Tuesday, Aug. 22, at home, while we remained, holding meetings until Thursday morning, when we, too, went to Mt. Carmel, where our District Meeting was held. By nine o'clock of next morning nearly all the delegates were in, and after devotional exercises the meeting was organized by calling Brethren W. H. Handy, Moderator; W. A. Reed, Reading Clerk; Geo. A. Branscom, Writing Clerk. The spirit of the meeting was good, and the business harmoniously disposed of.

Bro. S. P. Jones, of the Boldyn, S. C., church, was elected delegate on the Standing Committee and Bro. W. C. Prince, from the same church, was reelected Sunday-school Secretary.

Friday morning we, together with our delegates from this and the Mill Creek church, started on our homeward journey, reaching our homes Aug. 31, after being on the road for four days in rain and mud. This, however, was no hardship, because the rain was very much needed.

Wind Hill, N. C., Sept. 6. Etta Branscom.

A JOINT SUNDAY-SCHOOL MEETING.

Sept. 3 the Quemahoning Sunday-schools met at the Maple Spring house in a joint session. The meeting opened at 10 A. M. The devotional exercises were conducted by Bro. J. H. Hummel, superintendent of the Maple Spring school. This being a review day for the classes were formed, each teacher taking his part of the lesson, as called for in the program, followed by a general review of the lessons by the superintendents of the different schools. Each teacher came prepared, and each lesson was ably reviewed.

The forenoon session was closed by Bro. W. H. Blough, superintendent of the Stoystown school. After taking dinner on the grounds, we reassembled at P. M. for the afternoon session, in charge of Bro. C. A. Riggs, superintendent of the Hooversville school. We had an address by Eld. S. P. Zimmerman, followed by recitations and talks by different members of the schools.

Our senior elder, Bro. J. W. Blough, who is well up in the eighties, was permitted to be with us, and took an active part in the meeting. We had several visiting brethren and sisters with us. Bro. W. H. Blough led the song service. During our first meeting of the kind, and so great a success, we have decided to hold them annually. May every child of God feel the call to service and enter ardently upon some phase of Sunday-school work.

Hollsopple, Pa., Sept. 5. Wm. D. Rummel.

NORTHWESTERN KANSAS AND NORTHERN COLORADO.

The meetings, announced below, will be held in the Belleville church, Kansas, on the dates specified.

MINISTERIAL MEETING.

Oct. 7, 2 P. M.

1. What Improvement Can the Minister Make in His Conduct in the Pulpit?—J. C. George, John Eller.

2. What Should Be the Extent of Ministerial Work in a Revival?—By Minister, Ed. Steward; by Deacon, J. E. Small; by Laity, Sister A. C. Daggett.

3. How Can We Get Rid of the Tobacco Habit?—Geo. Eller, D. B. Miller.

4. Who Is Responsible for the Unheeded Calls for Evangelists? How Can We Remedy Matters?—J. H. Groff, I. S. Lerew.

5. How Can the Minister Best Interest the Cold and Indifferent in the Church?—D. A. Crist, O. H. Fellers.

6. Why Do Ministers Seeking Locations, Settle in Congregations Where the Congregation Is Already Supplied with Sufficient Ministerial Help?—B. E. Kesler, Elmer Thompson.

Sermon, Our Best for God.—A. C. Daggett.

Committees, L. H. Root, J. C. Flora, Ray S. Wagoner, Sister Smith, Anna M. Kuhn.

SUNDAY-SCHOOL MEETING.

Oct. 7, 9 A. M.

Devotional Exercises.—Bro. George Canfield.

9:15, First Topic.—How Can We Conduct Our Opening Exercises?—Sister Myrtle Myers, Bro. L. H. Root.

9:45, Second Topic.—What Are the Qualifications of a Good Superintendent and How Should He Use His Assistants?—Sister Jessie Bean, Bro. Will Winder.

10:20, Third Topic.—How Should We Encourage a Teacher-training Class to Be Organized in Our Sunday-school?—Sister Emma J. Moolin, Bro. O. H. Fellers.

10:50, Fourth Topic.—The Teacher: (a) As a Bible Student.—Mrs. T. B. George. (b) As an Exponent of the Church Fundamentals.—Bro. D. A. Crist. (c) As a Soul Winner.—Bro. O. W. Bishop.

11:25, Fifth Topic.—Primary Work. How to Obtain the Best Results.—Sister Mary Winder. (a) The Attendance.—Sister Rilla Wagoner. (b) Its Development.—Sister L. H. Root.

Special Music. The assigned speakers are asked to confer at once with their pastors as to their time and arrangement, and to report to the Secretary at once what phase of the subject they will treat. If any speaker can not be present, he may procure a substitute or notify the chairman, Lizzie Canfield, Belleville, Kans.

CHRISTIAN WORKERS' MEETING.

Oct. 7, 2 P. M.

Devotional Exercises.—Bro. Jacob Sionker.

2:15, First Topic.—What Are Some of the Greatest Needs of the Christian Workers' Meeting?—Bro. D. B. Miller, Bro. E. D. Steward.

2:45, Second Topic.—What Methods Can We Pursue to Get Our Young People to Be More Active in Christian Workers' Meeting?—Bro. Will Winder, Bro. J. C. Groff.

3:20, Third Topic.—How May a Christian Worker Be an Unfit in Service?—Sister Rose Nusbaum, Bro. A. C. Daggett.

3:45, Fourth Topic.—What Benefit Has the Church Received from the Christian Worker Meeting.—Sister Lizzie Bahm, Bro. A. J. Wertenberger.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Baker-Hylton.—By the undersigned, at his residence, Sept. 6, 1911, Bro. Chas. Baker and Sister Mary Hester Hylton, both of Larned, Kans.—Michael Keiler, Larned, Kans.

Dresher-Young.—By the undersigned, at the home of the bride, near Conway, Kans., Sept. 10, 1911, Bro. Richard H. Dresher of McPherson, Kans., and Sister Minnie J. Young, of Conway, Kans.—Eld. D. Brubaker, Hartman, Colo.

Landis-Brubaker.—By the undersigned, at the home of the bride's daughter, Mrs. J. Duffey, of Cecil, O., Dak., Aug. 26, 1911, Bro. David P. Landis, of Williston, N. Dak., and Sister Anna Brubaker, of Cecil, O., Dak.—J. D. Brubaker, Cecil, O., Dak.

McKinney-Stutsman.—By the undersigned, at his residence, Sept. 14, 1911, Bro. Harvey McKinney, of Metamora, O., and Sister Eva Stutsman, of Wauseon, Ohio.—Eld. D. G. Berkebile, Delta, Ohio.

Miller-Hershberger.—At the home of the bride's parents, Everett, Pa., by the bride's father, assisted by the groom's father, Sept. 14, 1911, Bro. Newton A. Miller, of Curryville, Pa., and Sister Mary M. W. Hershberger.—John S. Hershberger, Everett, Pa.

Ring-Curtis.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Chas. C. Menoher, Ligonier, Pa., Sept. 14, 1911, Bro. Roy C. Wertz, of Conestown, Pa., and Miss Myrl Menoher, of Ligonier, Pa.—W. M. Howe, 1617 Bedford St., Johnstown, Pa.

Schul-Sell.—By the undersigned, at the home of Arthur Sell, Conway, Kans., Sept. 12, 1911, Bro. John Schul and Sister Catherine Sell, both of Avilonia, Pa.—J. C. Snyder, Delphos, Kans.

Smith-Allgire.—By the undersigned, at his residence, near Degraff, Ohio, Sept. 3, 1911, Mr. Mora Stotts, of Goshen, Ind., and Miss Ethel Allgire, of Degraff.—Wesley Shively, Goodville, Miller, Degraff, Ohio.

Wertz-Menoher.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Chas. C. Menoher, Ligonier, Pa., Sept. 14, 1911, Bro. Roy C. Wertz, of Conestown, Pa., and Miss Myrl Menoher, of Ligonier, Pa.—W. M. Howe, 1617 Bedford St., Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkebile, Zeno Fern, daughter of Jacob and Myrtle Berkebile, and grandchild of Levi Berkebile and Jacob Hershberger, all deceased, all of Walnut Grove, Johnstown, Pa., born Jan. 23, 1911, died Aug. 29, 1911, aged 7 months and 6 days.—Services by the writer.—W. M. Howe, 1617 Bedford St., Johnstown, Pa.

Bowman, Ida M., born in Montgomery County, Mo., May 3, 1876, died at the family home, 8414 Sherman St., St. Joseph, Mo., Sept. 13, 1911, aged 35 years, 4 months and 8 days. She was united in marriage to Boyd Peh, in 1895. They moved to St. Joseph July 18, 1899, and May 3, 1907, she became a member of the Elk Horn church. After a painful illness of many years her illness was caused by cancer. During the past year she suffered very much. She leaves a devoted husband, six children, two brothers and one sister. Services at the church by Bro. J. S. Kline. Interment in the Mount Olivet Cemetery.—Undertaker Beanblossom, 804 Virginia St., St. Joseph, Mo.

Clouser, Dora Simeon O., died in the bounds of the Indian Creek church, Sept. 4, at present Gypsum, Kans., in the bounds of the Abilene church. He was married to Mary Geagan at Cambria Mills, Mich. To this union were born nine sons and one daughter. All of them are living. His wife also survives him. Interment in the cemetery near Gypsum.—Services by Bro. J. F. Hantz and the writer. Text, John 10:1-5.—C. A. Ahlfeld, Bro. Kans.

Early, Bro. Jacob, born in Rockingham County, Va., March 21, 1834, died at the home of The Old Folks' Home, near Newton Co., Mo., Sept. 9, 1911, aged 78 years, 6 months and 5 days. When he was quite young he moved to Montgomery County, Ohio. He united with the Church of the Brethren in 1852. After living there about twenty years, he was married Dec. 18, 1855, to Elizabeth Wagaman, daughter of Eld. Joel Wogaman.; To them were born eleven daughters and two sons, one of whom died in infancy. His wife also died Jan. 18, 1895. Aug. 9, 1900, he was married to Amanda Bowers, who survives him. He was also survived by one son and one daughter by his second wife. Services by Bro. J. H. Argabright. Text, 2 Tim. 4: 6-8. Interment in the Dice cemetery.—Virgil Argabright, Fairview, Mo.

Frederick, Sister Susan, died Aug. 17, 1911, in the Woodbury church, Pa., of dropsy, aged 67 years, 8 months and 24 da.. She endured her sufferings with much patience. She leaves a husband, four sons and four daughters.—Funeral services at the Church of the Brethren. Services by Eld. J. B. Miller, assisted by Eld. J. S. Stayer. Text, Heb. 4:9.—Eld. J. C. Stayer, Woodbury, Pa.

Freeland-Lee, Reuben Lee Pike, born in Berks County, Pa., Nov. 17, 1829, died Sept. 6, 1911, at the home of her daugh-

ter, near Roanoke, Ind., aged 81 years, 9 months and 19 days. She was married to Michael Prechafer April 6, 1854. Her husband and one son preceded her over seven years ago. Three daughters and one son survive. She was a member of the Evangelical church for forty-three years. Services by the writer, assisted by Eld. Dorsey Hodgden, at the Shock church, Clear Creek congregation. Ind.—M. Flory, Girard, Ill.

Gish, Nellie Virginia, nee Kinding, born near Benson, Ill., Nov. 16, 1874, died at the Augustana Hospital, Chicago, Ill., Aug. 17, 1911, aged 36 years, 9 months and 1 day. She was the youngest of the children of Henry and Betty Kinding, who moved from Virginia to Benson, Ill., at an early day. Here she grew from childhood to womanhood, and on Jan. 10, 1894, was married to Chas. Gish. For a number of years they lived at Chatsworth, Ill. Her parents left their home at Benson, and followed their daughter to her new home. They have lived happily, and here were born their two daughters and one son. The little son died at the age of three years. Soon after that the parents united with the Christian church at Onarga, Ill., to which place they later removed. The church work that Sister Gish did here will never be forgotten, and her absence will be felt by every member of the church. She leaves her husband, two little girls, her parents and one brother. A sister died in infancy, and a brother in 1884. Services in the church, by her pastor, Rev. M. W. Nethercutt. Text, Jer. 15: 9. Interment in the Onarga cemetery beside her son.—Gertie Kindig, Onarga, Ill.

Griffith, Sister Rosanna, born in Mitchell County, N. C., died Aug. 2, 1911, aged 91 years, 6 months and 2 days. She was a member of the Brethren church seventy-six years, and was one of the oldest members in this part of the country. The church has lost one of her strongest members. She leaves four sons and two daughters. She died at the home of her son, Eld. H. M. Griffith, after an illness of five days. Interment by the side of her husband, in the graveyard near the Pleasant Grove church. Services by Eldress H. H. Flannery and Joseph Griffith.—Essie Whitson, Brummett, N. C.

Hains, Sister Juliette, nee Jennings, born in Mahoupany, Wyoming County, Pa., May 26, 1858, died at her home near Friendsville, Ohio, Sept. 4, 1911, aged 53 years, 3 months and 9 days. She was married to Abraham Hains Dec. 25, 1879, and united with the Church of the Brethren in 1895, in which faith she continued until death. She leaves her husband, three children (all grown), three brothers and two sisters. She belonged to the Black River congregation. Services by the writer. Text, 1 Thess. 4: 18. Interment in the Chatham cemetery. —S. M. Priend, Lodi, Ohio.

Hall, Sister Mary Elizabeth, only daughter of John and Sidney Billingsley, born in Indiana, died at her home near Inola, Okla., July 26, 1911, aged 50 years, 9 months and 25 days. She was married to Budd Hall Aug. 30, 1866, in Glenside, Mo. To them were born six sons and one daughter, two of them died in infancy. She united with the Brethren church about twenty years ago, and lived a model Christian life. She was a kind and loving wife and mother. She had been in poor health for some time, but seemed to grow worse. The call came very suddenly. Interment in the Inola cemetery. —Viola Wenger, R. 5, Route, Springfield, Mo.

Hart, Sister Mary A., eldest daughter of Geo. and Susannah Peltz, born in Baltimore, Carroll Co., Md., Jan. 5, 1838, died Sept. 13, 1911, in the bounds of the Union City congregation, Ind., aged 73 years, 8 months and 8 days. She was married to Bimhard F. Hart July 2, 1857. To this union was born seven children, two of them died in infancy. She united with the Brethren church about twenty years ago, and lived a model Christian life. She was a kind and loving wife and mother. She had been in poor health for some time, but seemed to grow worse. The call came very suddenly. Interment in the Inola cemetery. —Viola Wenger, R. 5, Route, Springfield, Mo.

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OUR SATURDAY NIGHT

BY J. H. MOORE

IN THE INTRODUCTION TO THIS BOOK THE AUTHOR SAYS

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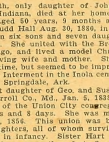

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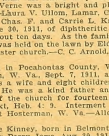

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ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 5, Northeastern Kansas, Washington Creek church.

Douglas County, Kans.

Oct. 4, Southern Illinois, at Girard.

Oct. 4, Northwestern Arkansas and Southern Missouri, Cabool congregation, Greenwood house.

Oct. 4, 9 am, Northern Iowa, Minnesota and South Dakota, Lawton church, near Lewiston, Minn.

Oct. 4, 1 pm, Nebraska, Octavia church.

Oct. 5, Northeastern Ohio, East Nimishillen church.

Oct. 5, Northern Indiana, Springfield congregation, near Wawaka, Ind.

Oct. 5, Middle Missouri, Spring Branch congregation.

Oct. 6, Northern California, at Empire.

Oct. 6, Northwestern Kansas and Northeastern Colorado, Belleville church, Kans.

Oct. 6, Southern Iowa, English, River congregation.

Oct. 7, 9:30 am, Western Maryland, Accident congregation.

Oct. 12, Middle Indiana, Huntington City church.

Oct. 18, Southwestern Kansas and Southern Colorado, Newton church, Kans.

Oct. 19, Southern Indiana,Ladoga church, one mile northwest of Ladoga, near the Monon Railroad.

Oct. 26, Southern California and Arizona, Pomona church.

Oct. 26, Southeastern Kansas, Paint Creek church.

LOVE FEASTS.

California.

Oct. 7, 3 pm, Tropico.
Nov. 11, 9 am, Oak Grove.
Nov. 4, 2 pm, Live Oak, Independence.
Dec. 3, 10 am, Long Beach

Canada.

Nov. 10, 3 pm, Battle Creek.

Colorado.

Oct. 1, 2 pm, Denver.
Dec. 16, Grand Valley.

Idaho.

Oct. 7, 4 pm, Boise Valley.
Nov. 12, Twin Falls.

Illinois.

Sept. 30, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Sept. 30, Oct. 1, 10:30 am, Woodland, Mount Pleasant church.
Oct. 1, 6:30 pm, Polo.
Oct. 7, 6 pm, Pine Creek.
Oct. 7, 6:30 pm, Waddams Grove.
Oct. 8, 6 pm, Shannon.
Oct. 21, 5:30 pm, West Otter.
Oct. 21, 6 pm, Panther Creek.
Oct. 28, Romine.
Oct. 28, 4 pm, Franklin Grove.
Nov. 4, 5 pm, Big Creek.
Nov. 4, 6 pm, Sugar Creek.
Nov. 5, 7 pm, Dixon.
Nov. 26, 6 pm, Sterling.

Indiana.

Sept. 30, Osceola.
Sept. 30, 6 pm, North Liberty.
Sept. 30, 4:30 pm, Bethel.
Sept. 30, 10:30 am, Four Mile congregation, White Water house.
Sept. 30, 5 pm, Osceola.
Oct. 1, 6 pm, South Bend.
Oct. 5, 2 pm, Howard.
Oct. 7, 5 pm, St. Joseph Valley, two miles north of South Bend.
Oct. 7, 5 pm, Huntington.
Oct. 7, 4 pm, Pine Creek, East house.
Oct. 7, 6:30 pm, Monticello.
Oct. 7, Rock Run.
Oct. 7, 6:30 am, Nettle Creek, one and one-fourth miles west of Tippecanoe.
Oct. 7, 4 pm, Wabash.
Oct. 7, 10 am, Prairie Creek, Sugar Grove house.
Oct. 7, 5 pm, Beaver Dam.
Oct. 8, 5:30 pm, Spring Creek.
Oct. 12, Nappanee.
Oct. 14, Pleasant Valley.
Oct. 14, 6 pm, Union.
Oct. 14, 10 am, Laporte, Ross house.
Oct. 14, 10 am, Beech Grove.
Oct. 14, 5:30 pm, Fairview.
Oct. 21, 10 am, Walnut.
Oct. 21, Lower Fall Creek.
Oct. 21, 10 am, Camden.
Oct. 21, 6 pm, Middle Fork.
Oct. 21, 9 am, Logan.
Oct. 27, 10 am, Mississinewa.
Oct. 27, 4 pm, Mexico.
Oct. 28, 10 am, Cedar Lake.
Oct. 28, Union Center.
Oct. 28, 10 am, English Prairie.
Oct. 28, 4 pm, Walnut.
Oct. 28, 4 pm, Arcadia.
Oct. 28, 10 am, Deer Creek.
Oct. 28, Pleasant Dale.
Oct. 28, 2 pm, Lower Deer Creek.
Oct. 28, Solomon's Creek.
Oct. 28, 5 pm, Salamonie.
Oct. 28, 4 pm, White.
Nov. 4, 10 am, Upper Fall Creek, seven and one-half miles east of Middletown.
Nov. 4, Bethel.
Nov. 4, 10 am, Landesville.
Nov. 4, Fyrmont.
Nov. 4, 10 am, Beaver Creek
Nov. 12, 5 pm, Huntington.

Iowa.

Sept. 30, 5 pm, Kingsley, West house.
Sept. 30, 5 pm, Brooklyn.
Oct. 4, 4 pm, English River, South house.
Oct. 7, 5 pm, Des Moines Valley
Oct. 8, 6 pm, Cedar, 6½ miles south of Grinnell.
Oct. 14, 4 pm, Monroe County.
Oct. 14, Grundy County.
Oct. 14, 5 pm, Panora.
Oct. 28, 2 pm, South Keokuk.
Oct. 28, 4 pm, Iowa River.
Nov. 4, Franklin.
Nov. 12, Pleasant View.
Nov. 25, 26, 6 pm, Garrison.

Kansas.

Sept. 30, 6 pm, Garden City.
Sept. 30, 6:30 pm, Mont Ida.
Sept. 30, 6 pm, West Creek, Schoolhouse Mission.
Oct. 1, 2 pm, Kansas Center.
Oct. 7, Monitor.
Oct. 7, Allen.
Oct. 7, 4 pm, Appanoose.
Oct. 7, 6 pm, Santa Fe.
Oct. 14, 7 pm, Altoona.
Oct. 14, Verdigris.
Oct. 21, 7 pm, Chapman Creek.
Oct. 21, 5 pm, Scott Valley.
Oct. 21, Prairie View.
Oct. 21, 5 pm, Eden Valley.
Oct. 21, Parsons.
Oct. 22, Wichita, Cor. of St. Francis and Eleventh Sts.
Nov. 2, 4 pm, Mineral Creek.
Nov. 4, Murdock.
Nov. 4, White Rock.
Nov. 4, Dorrance.
Nov. 11, Pleasant Dale.
Nov. 11, North Solomon.
Nov. 11, Bloom.
Nov. 18, Sabetha.

Maryland.

Oct. 7, Monocacy.
Oct. 7, 1:30 pm, Locust Grove.
Oct. 7, 8, 1:30 pm, Long Meadow.
Oct. 8, Maple Grove.
Oct. 14, 1:30 pm, Manor.
Oct. 14, Beaver Dam.
Oct. 21, 1:30 pm, Middletown Valley.
Nov. 4, 2 pm, Meadow Branch.
Nov. 30, 7 pm, Baltimore, Woodberry church.

Michigan.

Sept. 30, Brookfield.
Sept. 30, 2 pm, Harlan.
Sept. 30, 1 pm, English Prairie, Oak Grove house.
Oct. 7, 10:30 am, Thornapple, West house.
Oct. 14, 10 am, Black River.
Oct. 21, 1 pm, Berrien.
Oct. 28, 29, 10 am, Saginaw, four miles west of Bannister.
Nov. 4, 10 am, Sugar Ridge.

Minnesota.

Oct. 21, 5 pm, Deer Park.
Oct. 28, 2 pm, Worthington.

Missouri.

Oct. 7, Wakenda.
Oct. 7, 2 pm, Dry Fork.
Oct. 14, Log Creek.
Oct. 20, Mound.
Oct. 21, Osceola.
Oct. 29, Kansas City, First Church of the Brethren.
Oct. 21, Broadwater.
Oct. 21, 4 pm, Mineral Creek.
Nov. 4, Oak Grove.
Nov. 4, 10 am, Warrensburg.
Nov. 18, 2 pm, Carrollton.
Nov. 30, Peace Valley.

Nebraska.

Oct. 7, Sugar Creek, at Bro. Abe Mishler's home, six miles north of Edison.
Oct. 7, 7 pm, Alvo.
Oct. 14, Bethel.
Oct. 14, 5 pm, Falls City.
Oct. 21, Silver Lake.
Nov. 25, Red Cloud.

New Mexico.

Oct. 14, Miami.

North Carolina.

Oct. 7, Brummett.

Ohio.

Sept. 30, Milcreek, an all-day meeting.
Sept. 30, 6 pm, Canton, Center house.
Sept. 30, 6 pm, Deshler.
Sept. 30, Stony Line.
Sept. 30, 6 pm, East Dayton.
Sept. 30, Pleasant Valley.
Sept. 30, 10 am, Stone Lick.
Oct. 7, 2 pm, Price's Creek.
Oct. 7, 10 am, Eagle Creek.
Oct. 7, 10 am, Pipe Creek.
Oct. 7, 2 pm, Ft. McKinley.
Oct. 7, 9 am, Wyandot.
Oct. 7, 4 pm, North Star.
Oct. 7, 10:30 am, Blue Creek.
Oct. 7, 10 am, Lick Creek.
Oct. 7, 10 am, Black Swamp.
Oct. 7, 10 am, Bellefontaine.
Oct. 7, 5 pm, Jonathan Creek.
Oct. 8, 10 am, Lower Twin.
Oct. 14, Fairview.
Oct. 14, Brookville, Wolf Creek house.
Oct. 14, 10 am, Maumee.
Oct. 14, 10 am, Upper Twin, Wheatville house.
Oct. 14, 5 pm, Lexington, Highland County.
Oct. 14, 2 pm, Ludlow.
Oct. 21, 10 am, Wooster.
Oct. 21, 2 pm, South Poplar Ridge.
Oct. 21, 10 am, Lower Miami.
Oct. 28, 10 am, Logan.
Oct. 28, 10 am, Donnels Creek, Perry house.
Oct. 28, 10 am, East Nimishillen.
Oct. 28, 10:30 am, Green Spring, Bear Creek.
Oct. 28, 10 am, Ross, three miles east of Mendon.
Oct. 28, 2 pm, Lower Stillwater.
Nov. 4, 2 pm, Newton.
Nov. 4, 2 pm, Lorraine.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 10 am, Springfield.
Nov. 4, 2 pm, Pottsgrove.
Nov. 4, Palestine.
Nov. 4, 2 pm, Salem Creek, Summerford, Madison County house.
Nov. 4, 6 pm, Bush Creek, Bremen house.
Nov. 9, Sidney.

Oklahoma.

Oct. 1, Union Center.
Oct. 7, 2 pm, Perry.
Oct. 7, 6:30 pm, North Star.
Oct. 21, 2 pm, Hydro.
Oct. 28, 5 pm, Pleasant Plains.
Oct. 28, Indian Creek, at Mooreland.
Dec. 2, Enid City.

Oregon.

Oct. 7, Williams Creek.

Pennsylvania.

Sept. 30, 4 pm, Mount Hill.
Sept. 30, Oct. 1, Lower Canoe Creek.
Sept. 30, Oct. 1, Upper Cumberland at Huntsdale.
Sept. 30, Oct. 1, 10 am, Falling Spring.
Oct. 1, 4 pm, Hanover.
Oct. 1, Middle Creek.
Oct. 1, 6:30 pm, Johnstown, Walnut Grove house.
Oct. 3, 4, West Conestoga, Middle Creek house.
Oct. 3, 4, 10 am, Little Swatara, Meyers' house.
Oct. 4, 1:30 pm, Mountville, Petersburg house.
Oct. 5, 6, 1:30 pm, White Oak, Kinter house, near Manheim.
Oct. 7, 6 pm, James Creek.
Oct. 7, Tom Mile.
Oct. 7, County Line.
Oct. 7, 4 pm, Carson Valley.
Oct. 7, 8, 1:30 pm, Antietam, Welty house.
Oct. 7, Dunnings Creek.
Oct. 7, 4 pm, George's Creek, Georges Creek house.
Oct. 7, 8, 1:30 pm, Upper Canowago, Bear Lake.
Oct. 7, 8, 1:30 pm, Marsh Creek.
Oct. 7, County Line.
Oct. 7, 4 pm, Indian Creek.
Oct. 7, Indian Creek, County Line house.
Oct. 7, Rayes Run.
Oct. 7, 4 pm, Woodbury.
Oct. 7, 8, 2:00 pm, Ferry.
Oct. 8, 3 pm, Shade Creek, Scalp Level house.
Oct. 8, 6 pm, Yellow Creek, Steele's house.
Oct. 8, 6 pm, Clover Creek.
Oct. 8, 10 am, Codorus.
Oct. 8, Albright.
Oct. 9, 5 pm, Maple Glen, Somerset County.
Oct. 8, 6 pm, West Johnstown.
Oct. 8, 5 pm, Upper Dublin, Ambler.
Oct. 10, 11, Midway.
Oct. 11, 3 pm, Stony Creek.
Oct. 14, 4 pm, Ridge, Salem house.
Oct. 14, Mingo, Skippack house.
Oct. 14, 3 pm, Reading.
Oct. 14, 15, 10 am, Lower Cumberland, Shiremanstown.
Oct. 15, Summit Mills.
Oct. 15, 4 pm, Fork.
Oct. 15, 5 pm, Montgomery.
Oct. 20, Meyersdale.
Oct. 26, 27, 10 am, West Greentree, at Rheems.
Oct. 27, Spring Run.
Oct. 28, 3:30 pm, Ephrata.
Oct. 28, 3 pm, Harrisburg.
Oct. 29, 6 pm, New Enterprise.
Oct. 21, 7 pm, Spring Grove.
Oct. 31, Nov. 1, 9:30 am, Tulpehocken, Heidelberg house.
Nov. 1, 2, 9:30 am, Conestoga, Birch-in-Hand.
Nov. 1, 2, 9:30 am, Springville, Bossler house.
Nov. 1, 2, 1:30 pm, Chiques, Mount Hope house.
Nov. 2, 7 pm, Philadelphia, First Church of the Brethren, Dauphin, above Broad St.
Nov. 3, 4, Elizabethtown.
Nov. 3, 10 am, Big Swatara, Hanoverdale house.
Nov. 4, 4 pm, Conemaugh.
Nov. 4, Indian Creek.
Nov. 4, 10 am, Stony Creek.
Nov. 5, 7, Fairview, Eastern District.
Nov. 10, 11, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 19, Chambersburg.

Tennessee.

Sept. 29, Cedar Creek.
Sept. 30, 3 pm, French Broad.
Oct. 7, 2 pm, Piney.
Oct. 14, 2:30 pm, Pleasant Valley.

Texas.

Oct. 7, 2:30 pm, Bethel.
Oct. 2, Pleasant Grove.

Virginia.

Sept. 30, 3 pm, Oak Run.
Sept. 30, 2:30 pm, Green Mount.
Sept. 30, 2:30 pm, Wakeman's Grove.
Sept. 30, South River.
Sept. 30, 5 pm, Hermon, Mt Hermon house.
Oct. 7, Lebanon.
Oct. 7, Willis.
Oct. 7, Linville Creek.
Oct. 7, 2:30 pm, Stony Creek.
Oct. 7, 3 pm, Topeco.
Oct. 7, Valley Bethel.
Oct. 7, Germantown.
Oct. 7, 3 pm, Bridgewater.
Oct. 14, 2:30 pm, Timberville, Valley Pike house.
Oct. 14, 3 pm, Oak Run, Bell's Valley house.
Oct. 14, 3:30 pm, Christiansburg.
Oct. 14, pm, Burks Fork.
Oct. 14, 4 pm, Roanoke.
Oct. 14, 3 pm, Pleasant Valley, Second District.
Oct. 28, 3 pm, Oak Hill.
Nov. 11, 1 pm, Summit.

Washington.

Oct. 7, East Wenatchee.
Oct. 7, Tacoma.

West Virginia.

Oct. 7, Sandy Creek.
Oct. 7, Maple Spring.
Oct. 7, Beaver Run.
Oct. 14, 3 pm, Antioch.
Oct. 14, 15, Spruce Run.
Oct. 20, 2:30 pm, Knobley.
Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.

Home Department of the Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your own school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., October 7, 1911. No. 40.

AROUND THE WORLD

Congregational Activity.

That much more might be accomplished by the average congregation than is usually done, is a self-evident fact, and it is interesting to note how eagerly the various denominational journals are discussing ways and means of increasing congregational efficiency,—to make every member an active worker and a staunch ally of the pastor in charge. One worker suggests the following as the motto of every wide-awake congregation: Regular church attendance, a strong, inspiring midweek prayer service; a live-wire Sunday-school; a never-wearying campaign for an increase in church membership." Perhaps most congregations have all this in mind, but simply fail in fully carrying out the work as outlined. If so, a close, personal examination, and a renewal of consecrational vows would be in order.

Self-Sustaining Missions.

While the regularly-sustained missions will always be a necessity for an effective promulgation of the gospel message, there will doubtless always be necessity for additional workers, beyond the resources of the mission treasury. It is for these extra workers that Dr. Josiah Strong suggests a most admirable plan which, briefly stated, is as follows: Let young men of Christian faith and character go abroad in the employ of commercial houses, doing the ordinary work demanded of such employés, but using all the opportunities they have for getting into personal touch with the people, and talking and living Christianity in such personal relationships. This auxiliary plan is feasible, practical and efficient, and affords an excellent opportunity to obey the "Go ye."

Proposed Annexation of Egypt.

Diplomatic circles are stirred by the seemingly well-authenticated report that Egypt is to be formally annexed to the domains of Great Britain. The recent appointment of Lord Kitchener, as agent general for the Land of the Nile, is expected to pave the way for this step. While, doubtless, the proposed incorporation with the British Empire would add to the material prosperity of the country, it will not be accomplished without serious protests on the part of the other European nations. The great powers are decidedly opposed to any one nation reaching out for additional territory unless they are assured of equally desirable acquisitions. Thus the weaker nations, or dependencies, are destined, sooner or later, to be absorbed by the leading actors in the great political arena. Might, rather than right, is still the rule of this world.

Infidelity in Colleges.

Outside of the church schools in which the religious element is a leading and predominant factor, American colleges are not conducive to the religious development of their students. Dr. S. T. Willis, President of the Virginia Christian College of Lynchburg, Va., speaking before a recent convention, expressed himself as follows: "The American republic is doomed to destruction because the majority of its college professors are infidels. Unless more stress is laid upon the teachings of Christianity, instead of sending out into the world students and graduates with little or no conception of what an upright life should be, this republic will go the way of the first French republic, ancient Rome, and all others where proper moral conceptions do not exist." Dr. Willis has touched upon a vital point,—one that parents should weigh well, before they entrust their children to schools devoid of religious influences. Why not patronize our own church schools?

Miles of Books.

Had Solomon lived in this age of the world, he might have said with still greater emphasis that "of making many books there is no end," for the production of literature is greater than at any previous period. During last year four and four-tenths miles of shelving were filled with additions to the Congressional Library in Washington, D. C. At the present time there are 1,792,158 books in the library, making if the third in the size in the world. During the period 1905-09 the additions to the British Museum Library were 149,464; to the Bibliotheque Nationale, Paris, 166,634; to the Library of Congress, 425,825. From these comparative figures of increase, Librarian Putnam argues that the congressional institution will surpass its two rivals within a few years. The addition of thirty-four miles of additional shelving within the last few months, to our national library, will provide room for nearly a million more volumes. Such a stupendous amount of literature is truly astounding. One is made to fear, however, that with so much to distract, there is great danger of a neglect in Bible study, which of all things is most essential,—in fact, of supreme importance.

Sad Days for France.

Deepest gloom overwhelmed the people of France Sept. 25 when, by an explosion of the battleship "Liberte," in the harbor of Toulon, five hundred men were hurled to a watery grave. It appears that in some way fire had broken out in the lower part of the ship, and, spreading to the powder magazine, caused this most deplorable loss of life. Thus it seems that the modern battleship,—a mighty engine of destruction in time of actual warfare,—has, within itself, constant elements of danger for those on board, even in a time of peace. While hundreds of homes in France are mourning the loss of dear ones who were ruthlessly snatched from them by the sad and unexpected calamity, the world at large has been given another object lesson that should not fail to leave its impress. Will the sacrifice of these hundreds of souls be a more reminder that only harm can result from the war spirit, so largely permeating the people of today? Why not pray for the ushering in of the glad day when "nations shall learn war no more"?

King George's Visit to India.

The proposed visit of King George of England to his Indian Empire, in December of the present year, has brought a series of unexpected attacks,—not as regards the visit itself, but because of the vast expense involved, most of which has to be defrayed by the people of India. The Delhi "durbar,"—one of the most magnificent and splendid of the mystic Oriental ceremonies,—is to celebrate the advent of the august ruler, involving an outlay of about $6,000,000. The trip of the King and the royal escort will cost approximately $100,000,000. Remembering that India is now suffering from drought, and that famine in many parts is imminent, there is a united plea on the part of many journals, as well as individuals, that the King greatly simplify his visit, or at least so arrange that the burden of the vast expenditure, as now outlined, do not draw upon the resources of the common people of India. Such a move would be in entire harmony with gospel principles, that enjoin upon us a tender regard for the wants of the poor and needy.

Our Dependent Ones.

"Uncle Sam" has a large family, but his records do not show that all are equally blessed. A census report, recently published, shows a most decided increase of inmates sheltered in prisons, almshouses, insane asylums and other institutions of the kind. More than 110,000 persons are confined in jails and penitentiaries. Almshouses claim 83,944 inmates; insane asylums, 184,123 (an increase of 26 per cent in six years); institutions for the feebleminded, 20,190. These figures do not include the large number of persons who logically and rightfully belong to one or the other of the classes above mentioned, but who are still at large. The total number of these, if added to those already referred to, would be most depressing. We are glad to say, however, that there is an adequate remedy for these unfortunate conditions of society,—it can be found in the teaching and exemplification of Christian principles. These, if accepted and applied, will do away with crime and improvidence, and will so influence both body and mind as to bring "life to those that find them, and health to all their flesh."

The Awakening of the Yellow Race.

From times immemorial the white race has constituted itself the conservator of the world's intellectual activity. It will be surprising, perhaps, to learn of the marvelous advancement being made by other races, notably the Mongolian. The Chinese young men and women, now being educated in American colleges, under the provisions of the Boxer indemnity fund, so graciously returned by the United States to China, are evincing the possibilities of a most wonderful development. They are showing a degree of aptitude and general proficiency that are a constant source of astonishment to their teachers. It has been discovered that the Chinese mind is just as susceptible of development as the most favored one of the white race. The Oriental is learning to think, and his thought will be a material factor in the future of the world's history. This is a fact that must be reckoned with in future plans for the moral and spiritual advancement of humanity. Will the yellow and white races labor unitedly for the extension of Christianity? That is a question, as yet not fully answered, but of supreme importance.

Millions for Pleasure.

So pronounced is the present craze for entertainment and pleasure, that it is very questionable indeed whether our modern cities are any better, morally, than those that were destroyed in the days of Noah and Lot. One of the prominent restaurant keepers of New York,—an authority in every way qualified,—states that one million dollars is spent in that city each night for pleasure alone. The enormous aggregate is made up as follows: Dinners, $125,000; banquets and wine, $125,000; theaters, $175,000; taxi-cabs, $175,000; hotels, $100,000; various dissipations, $300,000. Almost incredible as this vast sum seems to be, even for a city like New York, the more appalling fact is the loss in time and character, indicated by the prodigate expenditure of so large a sum. Dollars wasted is bad enough, but manhood and womanhood ruthlessly sacrificed for the sake of pleasure, is criminal in the extreme. What a manifest contempt of the atoning blood of Christ —the great Mediator, who would so lovingly draw all men unto him!

Pennsylvania's Flood.

With the remembrance of the great Johnstown flood still fresh in the mind, grave apprehension filled every heart when the first news of a similar occurrence in another part of the same State, on the afternoon of Sept. 30, was flashed by the telegraph to all parts of the United States. Austin, a city of 2,500 inhabitants, just two miles below a threatening dam built across a narrow valley, and Costello, a town of 700 inhabitants, three miles further down the valley, are the two places overwhelmed by the flood, which, besides causing a loss of perhaps 150 lives, almost completely destroyed both towns, causing a vast property loss. Already the Red Cross Society, with ample funds and supplies for the first immediate needs of the sufferers, has gone to the scene of desolation, and will endeavor to do all that is possible to mitigate the severities of the situation. From various sections of the country spontaneous and liberal contributions are being sent to the stricken people. Amid the scenes of gloom it is cheering to note the abounding sympathy being shown.

The World Peace Imperiled.

With Italy's declaration of war against Turkey, Sept. 29, hostilities are in full blast, and already Tripoli is being occupied by Italian troops, in perfect assurance that no other nation will interfere in Turkey's behalf. The Italian section of the International Peace Society with due solemnity states that "the Italian occupation of Tripoli will conduce to the civilization of that province, and may also contribute to the maintenance of peace by restoring the equilibrium on the Mediterranean." The resolutions call upon Turkey to submit quietly to the proposed occupation of Turkish territory by Italian troops,—thus presupposing remarkable self-restraint and a most commendable love of peace. Granting that the Ottoman Empire will look at the matter in that light, the fact still remains that land-grabbing is so very common among the nations of today that no feeble power can make an effective protest against it. With such a pernicious practice universally accepted as an authorized way of extending a nation's boundaries, justice is relegated to the dim past, and civilization (?) wholly depends upon massive dread-noughts and big battalions.

Europe's Discontent and Unrest.

The disturbances among wage earners, at present affecting practically all countries of Europe, are likely to be of some significance, since, with advancing prices for food, and no corresponding increase in wages, millions are forced to live on the most meager allowance, with no promise for the morrow. Hence it is not to be wondered at if the riot of today is the revolution of tomorrow. One cause of the general condition in Europe is the depreciation in the purchasing power of gold, owing to its increased production. This affects the price of commodities throughout the world, but would not be prejudicial to the wage earner if an allowance were made in his pay. While this has been largely done in the United States, the worker in Europe is not so fortunate. Undoubtedly there is food enough in the world for all, were there a more adjustment of conditions existing. The second cause justified in Europe's excessive taxation,—largely for unproductive military purposes. If European nations would renounce militarism and cease enlarging their armies and navies, the wage earner would be relieved of an intolerable burden. If laws were repealed which make food dearer than it need be, wages would go further than they do. "Man's inhumanity to man" is largely responsible for the troublous conditions affecting the toilers of the European countries.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Plastic Clay.

I took a piece of living clay,
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore
And I could change him nevermore.

—Selected.

Christ's "Go Ye."

BY VIRGIL C. HOLSINGER.

THIS command is one of the greatest if not the greatest that was ever given to man. It embodies much more than the going. But the going is that upon which all the other things hinge. It is the full surrender of one's all for the use of the Master and a willingness to be used by him. It does not necessarily mean that every individual must become a foreign missionary. Remember, the command was given to the whole band of followers: "You, as a church, see to it that the Gospel is preached in all parts of the world."

Of course, that meant that some should go to other lands, and there witness for him, and some should remain at home and work in that territory. The charge fell with equal weight on each individual Christian. None are excluded.

But the work is not the same for each one. Some must actually leave home and friends and let their lights shine in foreign lands. Others are called to our large cities to work among all classes. Not only are the rich and well-circumstanced to be taught, but the poor, degraded wretch in the slums as well. The foreign element must be cared for. If we do not take the Gospel to them, they come to us for it. Others are called to the unworked country districts.

True, all are not capable of verbal teaching, but today the cry is for people who teach by example. Right at home, in the kitchen, in the shop, on the farm, we daily come in contact with those who need the Gospel. We must let them see in us something peaceful, sublime, attractive. In other words, let the Christ-life shine forth so plainly that they will recognize its beauty, and long to possess it. The most effective teaching is sometimes done without a word. There are many who are near our door whom we could teach, if we would. Christ meant, "Go to your neighbor and teach him the way, or speak to him of his soul's interests," just as much as he meant, "Go to the heathen who is lost in idolatry."

Besides going in person he meant going in spirit. If you can not go, send. Send your influence, your sympathy, your prayers, your money. Let us not be so anxious about living in luxury or leaving an ample fortune to our children, but rather let us bequeath them a rich legacy of the Spirit. All we have belongs to God and we should use it to his name's honor and glory. But we, so often, are unwilling to go, and forget to send. We do not feel concerned about those who are careless about their soul's salvation, or know not the light. We fail to remember the promise. Christ said, "Lo, I am with you even to the end of the world." Is it any wonder that those who *do* go are so happy and successful? To have Christ always with us would be most sweet and enjoyable. And we can have it. We forget that Christ has said that we shall receive one reward in this life and the one to come.

The Master is calling for workers. The cry is for more truly consecrated workers. We want to cling to too much of the world. It means too much sacrifice for us to live close enough to the Master to be of real service to him. We do not have time to spare, or we are afraid that our neighbor will say something about us. Money is a little scarce, just now. All these excuses are measures of our love for him who has redeemed us. Let each one measure his life by the gospel standard, and see if he is living as Christ would have him live. It is only then that we feel ready and willing to heed the command, "Go ye."

Elizabethtown, Pa.

The Book of the Law Found.

BY I. J. ROSENBERGER.

AMONG the interesting Sunday-school lessons of last quarter was the one referred to in our heading. This circumstance occurred during the reign of good Josiah. This young king had bad ancestry in the person of his father, Amon, and his grandfather, Manasseh. Josephus speaks of Josiah in words of praise, because he sought to follow after David, his father. How fortunate it is for a young man or woman to seek some worthy character to imitate! Josiah began his reign at the early age of eight. In tender youth he began to seek the Lord. What a noble example Josiah gives to the young of today!

At the age of twelve he began his work of reform, and to purge Judah and Jerusalem. His work was an aggressive task,—one of conquest. In his eighteenth year, having purged the land, he commissioned Shaphan, his royal secretary, to refit the temple, to gather up the scattered treasure, and to bring it to Jerusalem. "And when they brought out the money, Hilkiah, the priest, found a book of the Law of the Lord, given by Moses."

1. *The Book of the Law Being Found, Implies It Was Lost.*—Think of the circumstance! Found the Sacred Book of God! The real facts can scarcely be conceived. I have met with individuals who misplaced or lost their Bibles; but in this case *God's people* had lost their Bible. It is sad to contemplate the loss of health, of home, of life, but the saddest of all is the loss of the soul. Bible history is remarkable for coming back, for repeating itself; hence let us look and see how the Sacred Book may be lost today.

(a) *There Is Danger of Losing the Sacred Book When It Is of Little Value.*—That which we hold precious, we usually take great care of. Some people do not consider their religion of much value; hence they take but little care of it; they let the precious treasure slip from them almost unconsciously, until it is gone,—lost. With such the Book of the Law is lost.

(b) *A Lack of Watchfulness Subjects Us to Danger.*—How often we are bidden to watch! The little things need watching. Large estates have been lost by not watching the nickels and dimes. "Take care of the moments and the hours will take care of themselves," is a worthy adage. It is the little things that annoy and distress us in life. Work, Solomon gave evidence that he was master of the situation when he said: "Take us the foxes, the little foxes, that spoil the vines." It is the little acts and deeds that make good citizens. The same is true of a Christian life.

(c) *Cease Teaching a Doctrine, and Soon It Will Drop Out, Be Lost, Lost, Lost!*—The prayer covering is a Bible doctrine as clear as the sun in a cloudless sky, yet it is lost in some congregations. Why? Because it ceased to be taught. The simple life and plain dressing are practically lost in some congregations where they once prevailed, for reasons already assigned. Plain dressing, in many places, is not taught, hence is being lost. The doctrine of avoidance, so unmistakably taught in 1 Cor. 5, was reaffirmed as late as 1892 by our Annual Meeting. I have taken pains to examine some standard commentaries, such as Clarke, Henry, Burkit, and a number of German commentaries, and they are all clear and outspoken in defense of avoidance, as affirmed by our Brethren. It has about ceased to be taught; hence this part of the Book is about lost to us.

(d) *The Book of the Law Has Been Lost by Being Destroyed.*—We had a striking incident of this method of destroying the Sacred Book in a recent Sunday-school lesson. King Jehoiakim heard of a recent message by Jeremiah. His curiosity was aroused. As the king's royal secretary, Jehudi, read the message, the king's anger was stirred, and with his penknife he cut the roll, leaf after leaf, as read, and cast the pieces into the burning brazier before him, until the entire roll was consumed. Many persons, like Jehoiakim, employ their theological penknife, and cut out such portions of *our* sacred roll as are offensive to them, erasing them from their creed. Listen to the penalty for that grave sin: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, out of the holy city, and from the things written in this book."

2. *Josiah, on Meeting with This Newly-found Message, Proceeded to Test It.*—When we meet with that which is new, it is wise to test it; prove its validity. Josiah at once sent a committee of his princes to inquire of the prophetess Huldah. She affirmed that the message was true, and from God. Josiah had the truth from two depositories. The wise men, when they got to Jerusalem, were provided with the truth in two depositories: The star, and the law read by the priests and scribes. The Christian has the truth, also, in two depositories,—the Word, and his law written in his mind and heart.

3. *They Seemed to Experience No Inconvenience Worshiping Without the Sacred Roll.*—Strange this is, yet true. The church at Laodicea boasted of a glowing experience, saying: "I am rich and increased in goods and have need of nothing." Yet they were wretched, miserable, blind and naked; and knew it not. They worshiped without the Book of the Law.

Dear reader, am I saying too much, when I tell you that there are pulpits today, filled with swelling words of oratory, entertaining large assemblies, reporting full classes in their large Sunday-schools, boasting of their large collections, and yet virtually without the Book of the Law, though realizing no inconvenience? Those distinguished dignitaries who shall vainly appeal to Christ in that final day, were of this class. They lived and died, and never knew in time that they were without the Book of the Law.

4. *Let Us Note That When They Found the Lost Message, They Passed It Around.*—Hilkiah gave it to Shaphan: and Shaphan carried it to the king. The king had it read to the people. If we find good news it is right to tell it,—pass it on,—for our next neighbor needs it as much as we do. And you and I are rightful messengers to pass the news. When Andrew found the Messiah, he quickly bore the news to Simon. Philip bore the same news to Nathanael. The Samaritan woman at once bore the message to her people in the city. The man, out of whom Jesus cast a legion of devils, wanted to remain with Jesus; but Jesus said: "Go home to thy friends, and tell them what great things the Lord hath done for thee." Jesus bade him go to pass the good news around.

5. *Josiah Wisely Sought First to Create Sentiment by Teaching the People.*—The first thing that Christ bade his disciples to do was to teach the people. It is true, a law is of little force unless there is sentiment behind it. A great many converts are mere weaklings, because they lack sentiment. The church lacks in the executive of her government,—all due to a lack of sentiment. Elders, preachers and evangelists must, like Josiah, teach the people,—create sentiment,—if we are to have a strong working force. Josiah's success, in his reform work, was due to the strong sentiment he created by his thorough, systematic efforts in teaching the people.

6. *It Is Worthy of Note That the Valued Treasure Was Found in the Activities of Restoring and Reforming.*—How much we learn, and much we grow by seeking to add to our store,—seeking to build up, to strengthen the weak,—rather than to discourage, tear down and destroy!

Covington, Ohio.

Peculiar People.

BY JAS. A. SELL.

God's people are said to be a peculiar people; and they surely are, as their ways seem odd or very different from those of worldly people. In GOSPEL MESSENGER, No. 12, Bro. Chemberlen told of a sister, with means at her disposal, that had the odd or peculiar notion of taking poor children into her home, caring for them and educating them until she had six, and who regretted that she missed the seventh one, whom she might now have had in college. This is a peculiarity of true Gospel color. It partakes largely of the nature of him whose mission was "good will toward men."

There are many peculiar people who are not God's people. They are *peculiarly* peculiar. They take pride in their peculiarity, yet it rather destroys than ad-

vances their usefulness. One may be peculiar in being about fifty years behind the times and, instead of trying to catch up, may be tugging at the brakes to get the whole machinery to stop. If things are different to what they were in his grandfather's day, he thinks God's people are losing their peculiarity; and, doubtless they are, so far as the custom of his day is concerned.

Old days, with their peculiarities are gone never to return. We are in the living present. Here is ample room to be peculiar and to let our light shine. This sister struck a chord that will sound with the true ring down the ages, and will do more to advance the glory of the Redeemer's kingdom than imposing ceremonies and empty forms. They serve God best who serve his creatures.

One who, by being prosperous in business and making things come to pass, has money at his disposal, and,—instead of moving in the fashion-loving, pleasure-seeking and cross-shunning circles of society,—is gathering up the unfortunate and helpless destitute children and caring for them, putting sweetness into their life and shielding them from shame and crime, and opening to them the door of possibilities to honor and usefulness, is peculiar in an exalted sense.

It is not well-pleasing to the Lord if we use the money that God has entrusted to our care for selfish gratification in ease or pleasure. We may, with little regard to the cost, seek for a congenial climate, where we may live comfortably in the changing seasons. We may travel from place to place simply to see or to be seen. We may do all this while want and distress are on every hand, and yet we, like the "priest" and "Levite," unfeelingly "pass by on the other side." Surely, this is not well pleasing unto the Lord. We shall not pretend to say just what God will do with a people who merely try to make themselves peculiar by a display of costume,—a "making broad their phylacteries,"—when, all the while, they are lavishly spending money for their own pleasure, though surrounded by destitute and helpless children. In their pitiful condition these forsaken ones are begging for protection and yet no help is given.

Yes, give us the peculiar people, whose houses and hearts are large enough to accommodate the little waifs, and train their expanding minds, restrain their wandering feet, turn their bitter lot to sweetness, and open to them the gates of usefulness and happiness.

"Yes, I know there are stains on my carpet,
The traces of small, muddy boots;
And I see your fair tapestry glowing,
And spotless with flowers and fruits.

"And I know that my walls are disfigured,
With prints of small fingers and hands;
And that your own household most truly
In immaculate purity stands.

"I know that my parlor is littered
With many old treasures and toys,
While your own is in daintiest order,
Unharmed by the presence of boys.

"And I know that my room is invaded
Quite badly all hours of the day;
While you sit in yours unmolested
And dream the still hours away.

"Yes, I know there are four little bedsides
Where I must stand watchful each night,
While you go out in your carriage
And flash in your dresses so bright.

"Now, I think I'm a neat little woman,
And I like my home orderly too;
And I'm fond of all dainty belongings,
Yet I would not change places with you.

"No! keep your fair home with its order,
Its freedom from bother and noise;
And keep your own unruffled leisure,
But give me my four splendid boys."

Hollidaysburg, Pa.

The Gospel Rule of Ministerial Aid.

BY W. H. SANGER.

(Substance of an address made at Ministerial Meeting. All the references given are from the American Standard Version.)

WE are not only looking for the Gospel but also for a rule, but not a law which changes not. And since it is a rule and not a law, there will likely be found some exceptions, as there always are. It is needful, therefore, to avoid confusing the two,—getting the rule for the exception and the exception for the rule. Evidently some have done this, for one says we should have a free ministry, while another contends for the salaried ministry. Some one has taken the exception for the rule. It is the rule that we are interested in, just now.

The Bible is not silent on this question, by any means. The references to it are comparatively numerous. The fullest discussion is given by Paul, that master of logic and argument, in the ninth chapter of First Corinthians. Argument after argument is adduced to lead up to and buttress the striking conclusion and summary given in the fourteenth verse. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Notice the exact wording. It is not said that the Lord opposed the support of the minister or that he even allowed it under exceptional circumstances, but that he *ordained* it. God ordained,—purposed, planned, intended,—that the ministry should be supported. Certainly this must be the Gospel rule.

We should not be content, however, with looking at one passage, though it may seem strong and conclusive, and hence we shall take the various scriptures that refer to the subject,—the important ones at least.

This ninth chapter of First Corinthians should be examined first. Paul first argues as a man from the every-day experiences of life, referring to the soldier, the keeper of a vineyard and the shepherd. He then lays down the proposition that the law demands as much, in that the ox was not to be muzzled when he treaded out the corn. The law said this not on account of the ox so much as for our benefit, that he that plows should plow in hope and he that threshes should thresh in hope of partaking. And, "if we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Certainly not. The priests, also, that ministered under the ceremonial ordinances of the Jewish church, were supported in this work.

Then follows the great conclusion,—based upon human reason and experience, the teaching of the law, and God's ceremonial arrangement,—that it is the Lord's plan and purpose to have also the minister of the Gospel supported by his work. This agrees with Christ's words when he said, referring to the work of the twelve and of the seventy, that he sent them out on a ministerial errand, that the laborer is worthy of his hire. This agrees also with 2 Tim. 2:4, "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." The preceding verse makes it clear that the minister is here referred to, and the proposition is laid down that he must not be busy with worldly affairs if he wishes to please the Lord who enrolled him as a soldier.

Ministerial support is thus seen to be according to the divine plan, and is necessary if we hope to please our Great Leader. It is also commanded. See Gal. 6:6, "But let him that is taught in the word communicate unto him that teacheth in all good things." And again, 1 Tim. 5:17, 18, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his hire."

This is sufficient for the present on the theoretical side. Now comes an interesting question, Did the early church really accept and live by this rule? Or was it only an unattainable ideal? Did the apostolic church support its ministers?

Let us first take the instance of the peerless preacher, the Master himself. He had no resources, not so much as a place where to lay his head, and so had either to work with his hands or depend upon others for his support. I do not know that anything can be said in this instance that is entirely satisfactory, but the instructions to the twelve, and again to the seventy, suggest some kind of support for himself as well as for them. There is nothing, so far as I know to the contrary, while Luke 8:3 ("And Joanna the wife of Churzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance") confirms the foregoing conclusion.

The apostles were supported. 1 Cor. 9:5, 6, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working?" The conclusion is clear that Paul, while foregoing his support, was acting differently from the rest of the apostles, and that they and the Lord's brethren were being regularly supported in the churches.

Other pastors were supported. For instance at Corinth, where Paul refused support, the church supported its ministers. See 1 Corinthians 9:12, "If others partake of this right over you, do not we yet more?" The context indicates clearly that the Corinthian church, while not supporting Paul, did support her own ministers.

Coming down to the case of Paul himself, it is necessary to exercise a little caution. It is well known that at Corinth, Ephesus and Thessalonica Paul worked with his own hands and so was not chargeable to the church with which he was at that time working. Now, does this give us Paul's rule? Or is this his exception? The Word must furnish the answer. We read in 2 Cor. 12:13, "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? Forgive me this wrong." If, in respect to support, the Corinthian church, which did not support Paul, was different from the other churches where Paul labored, dare any one say that Paul made it his rule to refuse support? Clearly this instance was an exception made for some good reason which is unknown to us. The reasons for this unusual conduct at Ephesus and Thessalonica are given. At the former place it was to be an example of sacrificing for others (see Acts 20:34, 35) and at the latter to be an example to those busybodies who would not work (see 2 Thess. 3:7-12). There must have been some equally exceptional condition at Corinth. In fact he is careful to state in two of these instances that his conduct was not according to the rule or authority of the Gospel. "What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel" (1 Cor. 9:18). "Not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us" (2 Thess. 3:9). In not demanding support he relinquished a right which he had in the Gospel. This truth is emphasized by the fact that, while at Corinth, and not receiving support of that church, he was receiving help from other churches. He writes of this, "I robbed other churches, taking wages of them, that I might minister unto you" (2 Cor. 11:8). Most assurredly he was not opposed to the taking of support in principle, nor unaccustomed to it; otherwise he could not have consented to take a contribution which deserved to be classed as robbery. It would have been inconsistent to advise other churches to support their ministers if he regularly refused that same support.

It seems clear, from the scriptures cited and from the easy deductions from them, that the rule with Paul was support and that the exception, where he could accomplish more good thereby, was to forego this right to the furtherance of the Gospel—a good example for any minister to follow. But this would not justify one in taking the exception and elevating it to the dignity of a rule. The only reason for the exception was that the Gospel might be better furthered by so doing. And, really, the great reason for the opposite to be the rule is, that in the great majority of cases it is to the furtherance of the Gospel to have the minister supported.

The gospel rule of ministerial aid, then, is ministerial support. It was laid down and argued for as the divine plan and purpose. It was commanded in the New Testament. It was lived up to by the people who supported Jesus in his ministry, by those who supported the apostles and the brethren of the Lord, by the Corinthian church in the support of its local ministry, and by the majority of the churches in which Paul labored in their support of him. The conclusion seems irresistible.

Several other questions arise in discussing this subject. How were these ministers supported? And what is meant by support? To these questions the Bible does not offer a complete answer. 1 Cor. 9:5 suggests that support includes the support of a wife. It is only reasonable to go a little further and say that the support of a minister demands the full and adequate support of himself and his wife as long as either live and the support of their children until they are fully educated and prepared to meet life for themselves.

It seems clear that the spirit of the Gospel demands more of a support than the average minister actually gets, and I am not speaking of the ministers in our own church where the "free ministry" prevails but of the salaried ministers of all churches. The average annual salary paid to all preachers outside of the 150 largest cities in the United States is $573. The average cost of living, including those who live in the city, of course, per family in the United States was some time ago $751, and it is doubtless higher now.

It follows that the average country and town minister does not get a reasonable support. Really, the great objection to the salaried ministry, as it exists in our country is, that it does not meet the Gospel requirements of a reasonable support. It is contemplated in the Word that the minister should not have a partial support but a full one, so that he can give all his time and all his unimpaired energy to the work of the ministry. "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all" (1 Tim. 4:15). The context shows that the "them" used here refers to teaching, exhortation, and such things,—the work of the ministry. And this support should be so full that the preacher can get along without entangling himself in worldly pursuits.

Paul advises Timothy to suffer hardness as a good soldier, saying, "No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier" (2 Tim. 2:4). His whole time and thought should be given to the duties of the minister; he should not worry about the affairs of this life; he should not be planning how to make more dollars to add to his bank account, nor how to make ends meet when stingy church members pay starvation wages.

How much better would some men preach if they were kept from want! And I wonder whether the ministers in the Church of the Brethren could not preach better, on the average, if their minds were not so full of the temporal things, of the bread and butter problem. And I also wonder whether it is not the church more than the minister that suffers when this condition exists.

Vienna, Va.

Prayer Covering.

BY EMMA ROOT.

We often wonder why some of our dear sisters regard the prayer veil at love feasts as more necessary than at other services. Is it really more necessary than at other places of prayer?

I have known good-meaning sisters who go to the family table, where prayer is to be offered, without covering their heads. I am sorry to say that some of them are elders' and ministers' wives.

Not long ago several good sisters told me of their timidity in offering a prayer, and during the conversation explained that they had not had the opportunity in the home, while young to exercise in prayer, and now it seemed almost an impossibility. Believe me when I say that these two good sisters are elders' daughters. They love the church, but are too timid fully to comply with some of the gospel requirements.

If these, as well as hundreds of others, had been taught in the home, while young, to take an active part in the family worship, in the thanksgiving at the table, and at all times and places of prayer, it would be a pleasure to them now, and its influence would be felt through after-generations.

I feel quite sure that more plain talk along this line, from the pulpit, by way of encouragement to our sisters, would be of great value to the church. Ministers of other denominations would be glad to see their women come back to this sacred practice. Then, why should not we as sisters stay by it at all times?

Many dear sisters feel satisfied in wearing the devotional covering a few times during the year,—perhaps at love feast occasions only,—and show no hesitancy in standing before a Sunday-school class, without the special covering, Sunday after Sunday, teaching the Word. These same dear sisters would not think of going to the table, three times a day with their bonnets on their heads.

When we fully obey, then we shall realize how much power there is in following Paul's instructions. Notice, again, 1 Cor. 11:5, "*Every woman* that prayeth or prophesieth.", Should we be ashamed of a neatly-made prayer veil? No, never. Even the worldly people admire them, when properly made and used. No one admires an untidy bonnet or prayer covering, and as the two were made to go together, when so required, just so should our manners and conduct correspond with our outward adornment. I have seen some plain, neatly-dressed sisters, who, when on the street car or sidewalk, were so very loud and unrefined in their manners that their conduct did not correspond with their plain attire.

When we accept the faith and practice of the Brethren, we should understand that the bonnet is not intended to answer as the prayer covering. If we sisters could have more heart-to-heart talks in regard to this subject, I am quite sure we would greatly profit thereby. An audience of sisters, where all believe in complying with the instruction of the apostle, will doubtless possess the power of the Spirit more fully than they could otherwise.

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The Garden of Eden.

BETWEEN the Euphrates and Tigris rivers there is as fertile a body of land, as may be found in any part of the world. The climate is mild the year round, water is in great abundance, and the possibilities of the country are marvelous. This, at one time the most populous and prosperous section of Asia, is now a desolate region, all for the want of intelligent attention. But it would seem that the land may yet be redeemed. Some of the cities are to be rebuilt; great dams will be constructed; water will be turned on the fertile land, and the tiller of the soil will once more make the forsaken valley blossom as the rose. There are millions of acres of this productive land, and its fertility can hardly be exhausted. It is believed, by not a few well-informed students, that this famous valley was the cradle of the human race, that here man was created, and that here was the original Garden of Eden. The flood, of course, made many changes, even changing the bed of the streams, but the climate and soil remain. Concerning the present conditions, and what is being done, we give this much of the report of Fred Simpich, the United States Consul at Bagdad. After referring to the present conditions and some proposed improvements of the broad strip lying between the two famous rivers, he says:

"Twenty years ago French engineers battled valiantly with the treacherous Euphrates in building a dam at a point a little above the old Tower of Babel, and diverting water over the rich alluvial plain about. Floods come every year in the Euphrates, however—when the snow melts in the Armenian hills—and the French dam is now in ruins. It is a part of the scheme of Sir William Willcocks (the eminent English Irrigation Engineer, who won fame in the Nile Valley, and who has been employed by the Turkish Government) to dam the Euphrates near this same point, but his method is different.

"For the past year 4,000 Arabs have toiled like moles, digging a new channel for the ancient Euphrates; in the dry bottom of this new channel a giant dam of concrete and American steel is being built. When all is ready, the river will be turned into this artificial channel and the dam will raise the water to the required level. The first steam locomotive ever seen in the old Garden of Eden is now puffing noisily back and forth, hauling material for use in this giant dam. The day it started, wild Bedouins came for miles around, riding in on camels and donkeys to see the 'smoke-horse with fire in it.' About 6,000,000 acres will eventually be watered by a canal to be dug, taking off water from Lake Akkar-Goof. Then old cities like Nippur, in Chaldea, where the University of Pennsylvania expedition lately dug up so many priceless relics of antiquity, may be brought to life once more.

"Actual construction work on dams, canals, etc., destined to water 3,000,000 acres, is now going on, and should be finished in from two to three years. Sir William estimates this acreage will yield 1,000,000 tons of grain and 2,000,000 cwt. of cotton annually. Toaden, the famous Egypt cotton expert, says: 'Mesopotamia's soil, climate, elevation, etc., show the country to be immensely well adapted to the production of high grade cotton.' After giving a brief history of the country the writer continues: 'So now this historic region, once the center of the world's wealth, culture and population, is reduced to a weary wilderness of sun, sand and silence. Lean jackals yelp at night about the bones of kings, and the scorching simoon puffs its hot breath over miles of dust where once tall grain bent gracefully before the whispering breeze. Even the climate has changed. From May till September 120 to 125 Fahr. is a common shade temperature, and the sun temperature is unspeakable. Barely 2,500,000 people are left in all Mesopotamia. Yet here is a land of proved fertility, waiting only water to make it an area of immense value. Already some 200 oil engines and pumping outfits have been put in by Jews, Armenians and Chaldeans who own gardens, date groves and grain fields about Bagdad, and crop yields are enormous. Ancient travelers and historians describe Mesopotamia as a forest of verdure from end to end. Even Herodotus fell under its magic spell. Just as much water flows now, down the Tigris and Euphrates, as in the proud and prosperous days of Nebuchadnezzar, Assurbanipal, *et al*, and if these early irrigators made money out of Mesopotamia land, modern men ought certainly to do so, and even if the Willcocks enterprise succeeds only in part, it will mean a tremendous addition to the world's available area of corn and cotton land. With the approach of the famous German Bagdad railway from the West, the addition of more steamers to the paddle wheel fleet now plying the Tigris, and the reclamation of vast tracts of rich land about Babylonia, *there seems every reason to believe that a boom is about to strike the Garden of Eden.*'

"There is still a chance that grass will grow where it did when Nebuchadnezzar went out to graze, centuries ago. The hanging gardens are in ruins, of course, but ten million date trees, worth a dollar a year each, flourish in the delta of the Tigris, and there is not an acre of land in all Mesopotamia that will not grow date palms, if water is applied. Who can say that irrigation may not do for this classis Bible land what it has done for the deserts of the American West, *that a land-hungry world may not yet turn back to Adam's old homestead*, where tourist hotels are to spring up in the Garden of Eden, and where passenger trains may whistle through green groves about the Tower of Babel?

"As I write these lines a long camel-train is trekking out the west gate of Bagdad, carrying supplies to the English engineers in pith helmets and sun glasses burrowing into the plain above Babylon, making the new channel for the Euphrates. And from the deck of a Tigris steamer an American cube concrete-mixer is being unloaded, marked from Chicago. It has come 15,000 miles, via Suez, the Red Sea, the Indian Ocean, the Persian Gulf and finally up the historic Tigris, 500 miles to Bagdad. Thousands of tons of interlocking steel piling, from Pennsylvania, are also being unloaded. And upon another steamer I see naked Arabs loading wool, dates, skins, carpets and gums for America. Already Adam's old home has revolted against the lethargy of centuries; with abundant water on Mesopotamia's vast area of rich land—land that has rested and grown richer through idle ages,—what a harvest the future may yield! 'Inshallah!'—'Heaven willing,' ejaculates the Arab peasant farmer, watching and waiting for the water wonder to be worked by the pale-faced engineers from the outer world."

The Cause of Unbelief.

BY PAUL MOHLER.

THERE is a cause for unbelief. Belief in God and Christ is so reasonable, the facts set forth in the Bible are so well attested that there must be some cause for unbelief. What is the cause?

In John 5: 30-47 Jesus discusses this question. After recounting the various witnesses that testify of him,—John, the works that he did, the Father, and the scriptures,—he gives the cause of the unbelief of the Jews, —"Ye have not the love of God in yourselves," "Ye receive glory one of another and the glory that cometh from the only God, ye seek not." For that reason "ye WILL NOT come to me that ye may have life."

Our wishes are ever father to our thoughts. It is easy for a man to believe in line with his inclinations, to doubt that which he would rather not know. He who does not love God does not wish to admit the fact of God. Admit the everlasting power and divinity of God and his Son, Jesus Christ, and every sinful life stands in condemnation. To realize that one is standing in condemnation of God, is not a pleasant state of mind. No one courts that condition. From it there are only two ways of escape,—to deny the fact of God with all one's might, or to admit it and come to him through Christ for pardon.

The latter course would seem to be the easier, but it is not so easy for him who loves the praise of men.

It is true indeed that many men respect an earnest Christian, but a large proportion of them respect him, not for his belief in Christ but for his clean, moral character. Today the man who expresses freely his faith in a personal Savior, in the tender providence of God, in the real abiding presence of the Holy Spirit, will find that he is "queering" himself with most of his associates. Do you know that I find plenty of professing Christians who look at me as if I were a mild sort of a crank if I speak of prayer as being a really practical thing?

Under these circumstances, it takes some courage to believe in Christ and his Gospel, that is to believe strong enough that people find out what you believe. He who loves the praise of men will find it hard indeed to confess his sense of sin and need of pardon by coming to Christ for cleansing. Yes, he will find it hard to step out of the ranks of the self-righteous and come to Jesus that he may have life.

What can give a man the necessary courage? Love for God. He who, having a good and honest heart, rejoices in the power, love, and purity of God, as revealed in the Gospel, believes, and, believing, loves the God of love, and seeks to please him above all others. He who loves to please God WILLS to do his pleasure and seeks to know more of him through Jesus Christ, our Lord. That is the way to believe.

But you watch your unbeliever, and you will find that he is priding himself in something that God condemns. He does not delight in the virtues of God, neither does he seek to please him, but rather to put him out of mind. The qualities he delights in are those that appeal to worldly men. I have heard men boast of their bad tempers, of the violence of some of their fits of anger, of their experience in the ways of corruption, and even of dishonest deeds which they have shrewdly done. Such men do not welcome the idea of God.

What is the cause of unbelief? The love of sin rather than righteousness,—of men rather than God.

Chicago, Ill.

Middle Iowa District Meeting.

BY GALEN B. ROYER.

THE Prairie City church of Middle Iowa lies just east of Des Moines, and is one of the isolated churches of the District. It has a membership of about 50, presided over by Bro. W. I. Buckingham, and stands among the first in the Brotherhood in missionary activity for congregational effort, as well as missions abroad. The neighborhood, made up of three denominations, enjoys each other's confidence in such a way that they seek not to work against each other, but for each other's welfare.

The task of caring for a District Meeting is no small labor of love, but as such they took it up and did their part well. Every one, within easy reach of the church, entertained, and was glad to do so. On Tuesday noon about a hundred arrived, and worship and business for the King began at once.

Tuesday afternoon the elders, in council, transacted their business in a very commendable spirit. The welfare of the church, from the angle of their office, was the constant watchword of the session.

Tuesday evening Bro. Virgil C. Finnell gave a strong and pointed Temperance address, followed by Brethren C. B. Rowe and Frank Wheeler on Child Rescue work. The uplift was splendid, and every member was deeply impressed.

Wednesday morning, promptly at eight o'clock, District Meeting convened and was organized by appointing Bro. W. E. West as Moderator, Bro. Virgil C. Finnell, Reading Clerk, and Bro. A. M. Stine, Writing Clerk. Middle Iowa belongs to that class that changes Moderator every year, but as for the other officers, if a brother has shown himself efficient, he can succeed himself. This accounts for the reason that Bro. Stine has served as Writing Clerk for a number of years in succession.

Business and all reports were in printed form and the work of the meeting went forward in a good spirit the whole day through. There were no queries for Annual Meeting. Last winter the District tried a Sunday-school Institute for all the workers, and the results were so good that the Institute is now made an annual affair. Sister Marie Jasper, who is Sunday-school Secretary for the next three years, is, together with Ella Royer and Robert Bentall, a committee to make succeeding sessions still more helpful. Bro. E. C. Trostle was reappointed on the Mission Board, and Brethren D. W. Wise and A. M. Stine are to fill the vacancies of Bro. J. W. Brubaker and Bro. Casteel, who moved out of the District. Bro. W. I. Buckingham was placed on the Ministerial Committee. Bro. G. E. Goughnour was appointed trustee for the Old People's Home; Bro. Virgil C. Finnell was reappointed on the Temperance Committee, while Bro. D. W. Wise is taking Bro. S. B. Miller's place, made vacant through resignation on the same Committee. Bro. C. H. Eth was reappointed on Child Rescue work and Bro. F. H. Wheeler became a new member owing to Bro. S. B. Miller's resignation. Bro. Miller is still working on three committees for the District. Bro. H. B. Sipling was reappointed on the Auditing Committee.

Bro. I. W. Buckingham was elected a member of the Standing Committee for 1912, with Bro. W. E. West as alternate.

The Deep River church was ordered disorganized, the churchhouse being left for the community to use for funerals. This called forth some sad reflections. How hard our departed Bro. Hopwood labored to build up the cause there! The District followed his efforts, but failed. Yet, no matter how good the reason for disorganization, it is a sad comment on the progress of Christianity anywhere, when a church must be disorganized.

The meeting also provided for the appointment of a missionary and educational secretary, to be announced later, and adopted a splendid plan for helping to train missionaries for the foreign field.

With an abundance of good song leaders, Middle Iowa has splendid singing at her meetings. Whenever a ballot was being counted, the congregation sang. This year "Kingdom Songs" was used, and nearly every song in the book was sung during the session. The meeting adjourned to convene in the Brooklyn congregation next year. Bro. H. C. N. Coffman, of Southern Iowa, led the closing services.

Wednesday evening, under the supervision of Bro. Eikenberry, a missionary meeting was held. There was a full house, and the best of interest. The collection was over $220, half for the District and half for General Mission Work. But, best of all, three came out on the Lord's side, in response to a worldwide missionary appeal. They have joined the army of the Lord, valiantly to fight his battles.

Thursday was given to Sunday-school and Ministerial Meetings, both spirited, and helpful to every one present. These meetings are a feast to the soul, a joy to the Lord, a blessing to every one!

The spirit of revival being so marked in the community, Bro. Moses Deardorff remained over Sunday and continued the meetings for the Prairie City church. The writer's labors in the congregation for the two weeks including the District Meeting, was enjoyable and a blessing to himself, as he tried to be a blessing to every home.

Sept. 30.

THE KESLER-HINDS DEBATE.

Sept. 19 an earnest discussion began at Laketon, Tex., which continued for six days. The following propositions were discussed in a manner which showed that each debater was earnestly defending the proposition he affirmed:

Proposition I.—The Church of the Brethren, of which I am a member, is scriptural in origin, doctrine and practice.—B. E. Kesler affirms; J. T. Hinds denies.

Proposition II.—The Church of Christ, of which I am a member, is scriptural in origin, doctrine and practice.—J. T. Hinds affirms; B. E. Kesler denies.

As the discussion has been reported, and will come out in book form, in due time, it is unnecessary to give any lengthy or detailed account of it in the Gospel Messenger, further than to say that there was no lack of harmony among the moderators of the discussion; no contentions among the debaters, nor between the disputants, outside of their propositions. The best of feeling seemed to prevail all through the discussion.

The Brethren's doctrine was well presented to the public, and ably defended under severe criticism. The disputants deported themselves courteously, and manifested, by their zeal and ardor, that each felt he was in the right and his opponent in the wrong.

According to previous arrangements, Bro. Kesler was to have five days of four and one-half hour speeches each day, in which to present the faith and practice of the Brethren, and Mr. Hinds was to have three days to present the doctrine of the Church of Christ.

After the first two days were ended it was ascertained that the reporter could not remain longer than the 24th, or the end of six days. Hence it was necessary to rearrange the time and condense the work to some extent.

The discussion was held in a large tent, recently purchased. The people sat on plank seats, without backs, for two hours at a session, with but a few minutes' rest at the end of the first hour, while standing to sing. This showed their interest to bear the discussion. The attendance was good, considering the busy season. The weather was delightful. W. P. Bossermah.

Tangier, Okla., Sept. 26.

McPHERSON, KANSAS.

McPherson College began her twenty-fourth year's work on Tuesday morning, Sept. 12. Bro. John A. Clemmer, A. M., Ph. D., the new president, delivered the opening address to a crowded chapel of students and friends. After this splendid address, the work of enrolling was at once begun, and the college machinery was soon running again. The enrollment is now above the 200 mark, and as still others are enrolling, the outlook is very good.

The trustees and management are untiring in their endeavor to make the college a credit to the church, and one of the strongest educational institutions in the State. An exceptionally large faculty of scholarly Christian men and women, eager to render their best service, will do their part to make this a banner year in the history of the school. A Bible work the department will give five courses throughout the year. Arrangements are being made for a special Bible Institute sometime in January. Definite announcement will be made in due time.

We note that among the student body are eleven ministers, who are sacrificing in order to prepare for more efficient work. This is always commendable, and others ought to do likewise.

The college is always glad for visits from her friends, as they pass through the city. J. J. Yoder.

McPherson, Kans., Sept. 29.

FORT WORTH, TEX.

We had the first meeting at this place in our house Sept. 17. Our elder, Bro. K. G. Temison, of Manvel, Tex., preached two stirring sermons. Good seed was sown to a large audience. The Baptists showed due courtesy by dismissing their meeting and attending ours. Our house was moved from Saginaw. We now have a property worth about $1,000. We have changed the name of our church to Fort Worth. We will begin a series of meetings Dec. 1 at 7: 30 P. M. Ed. J. A. Miller, of Manvel, Tex., is to conduct the services. Our love feast will be held Dec. 16. Strangers can find the church by taking a stockyard street car and transferring to Fostepso Heights car, then get off where it leaves the main street and walk two blocks north and one west. You can see the house when you get off the car. Remember to ask for a transfer when you pay your fare. Any who want information should write to S. F. Wine, 1009 Edwards St. Fort Worth, Tex., who may be thus addressed until Dec. 1. After that date the address will be R. D. 6, Fort Worth, R. D. 2, Erwin, Tex., Sept. 27. C. C. Derrick.

THE ROUND TABLE

What Is Our Life?

BY J. H. MILLER.

LIFE can be compared to a vapor. A vapor comes from the earth. It rises until it forms a cloud, and then pours out the rain until it comes back to the earth again. So it is with man. "Dust thou art, and unto dust thou shalt return." There are two great powers in the world,—one draws up, the other down. The sun has power to draw vegetation upward, as well as the mist that comes from the ground. The law of gravitation draws things downward. Christ, our spiritual sun, will draw man upward, but sin draws him downward. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Christ was nailed to the cross. We must look up to see Christ. "And I, if I be lifted up from the earth, will draw all men unto me."

Christ is the great power to draw us to heaven, if we are only willing to follow his mandates. The devil has a power to draw, but he draws downward. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Her wickedness brought her down to hell, and delivered them unto chains of darkness, to be reserved unto judgment. Notice, how the angels that sinned were cast down to hell. Sin was the cause of their downward tendency.

There is much to be learned from the vapor. Let wisdom speak! Christ came down from heaven, not because he had sinned, but to help men,—to raise them up. We should seek that wisdom which is from above. That wisdom "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3: 17). Wherever there is bitter envying and strife, that wisdom comes from beneath. It is earthly, sensual, and devilish.

The rain is drawn up from the earth by the power of the sun; so Christ draws us up to him by the power of his Word. Good things come from God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The rain and snow are good gifts. So was the manna that fell from heaven to feed the children of Israel. But it had a drawing power. God sends us spiritual blessings,—all to draw us closer to him. They come daily. All the blessings we receive from God answer the purpose for the time being. The best gift we can obtain, however, is eternal life,—a home for the soul. No fog or vapor is there. It will be a reality. Jesus went up from the Mount of Olives to draw all the righteous ones to him.

Goshen, Ind.

Friendliness Toward Strangers.

BY LAURA GWIN.

THE other Sunday evening a sister and I, walking to church, passed a corner where some young people were holding a street meeting. At first we stopped on the opposite side of the street and listened to the singing; then we decided to cross over, for a little while, as we had about fifteen minutes to spare.

As soon as we got there a young man came and shook hands with us, saying they were glad to have us join them. When they started to sing again we were offered a book, and when we handed it back, expressing our regret at having to go, he thanked us for our presence.

Did that make any impression on us? As we walked on, we spoke very highly of the singing and the talks we had heard, and of the reverent manner of the workers, and were especially enthusiastic about the hearty welcome we had received. Then we got to wondering if other people are not very much like us in that respect,—in liking to be made feel they are wanted. We wonder if our members would not sometimes make a deeper impression upon strangers, as to the genuineness of their Christianity, if they were real friendly.

Again we wondered if we,—especially where there are a good many of our own members,—are as neighborly with outsiders as we should be. We thought of Christ when he dined with the Pharisees and the publicans, how he mingled with all classes of people, always intent upon helping them, and he never lost sight of this aim. Though a Pharisee gave the dinner, Christ was the real host. It was he who controlled the atmosphere. With the same purpose in mind we, too, may safely mingle with the worldly people, provided we ourselves are a live-wire; otherwise let us keep ourselves hid, not so much because of the effect they are going to have on us, as for the harm we will do by lowering the standard of Christ. "Think on these things."

Chicago, Ill.

Experimental Religion.

BY CALEB ALTIS.

EXPERIMENTAL religion is something that satisfies men. The religion of Jesus Christ ought to be experimental, and it should also satisfy the deepest longing of the soul. It always satisfies God.

Religion, as is often stated, may not even resemble Christianity. Christianity is religion, but religion is not always Christianity. Religion, properly defined, is a system of faith and practice. It may mean anything that any one believes in, and practices. It may apply to any religion, even to one whose terms do not include the name of the true and living God.

The religion of Jesus Christ, as set forth in the New Testament, is a system of faith and practice as well as other religions, but it is a peculiar system, and embraces all the teachings of the New Testament. Any religion that fails to do this is not true Christianity. True Christianity is governed by the influence of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16: 8).

Religion may be of a zealous sort, and yet not be governed by the Holy Spirit. There is such a thing as "having a zeal without knowledge." We should "try the spirits to see whether they are of God." "Prove all things and hold fast to that which is good." We should be careful, for some religions set aside the fundamental principles of Christianity. Christianity is experimental religion, for it experiences and feels the Divine influence in every act of its being. "It will lead us into all truth."

Hoxie, Ark.

Ironing Day.

BY ETTA CLINE.

IRONING day is often a day of much pleasure to me. I can be about my household duties, perform them properly, and yet have my mind entirely free from the work itself. I can thus take advantage of the opportunity to study God's Word. I lay my Bible open before me on the ironing board. I can glance at it occasionally, meditate upon it and commit several verses to memory. In this way I get many precious thoughts that are helpful to me in times of the hardest battles. I get strengthening truths that serve as a staff to lean upon.

It is one thing to know the truth, and another to accept it. But how can we accept it when we know it not? Here is the trouble with many of God's people today. They neglect to study the Word of God. May we all seek the truth, and search more diligently for the light that is from above! There is nothing more helpful to us in this life, or in the life to come, than a knowledge of God's Word. In this life it helps us to bear our cross, and to meet the conflicts which are daily upon us.

Port Republic, Va.

Loyalty to an Ideal.

BY FRANK ELLENBERGER.

AN ideal, in order to be an ideal in the truest sense of the word, must be characterized by that which signifies the highest accomplishments possible,—such as purity and uprightness.

One can set his standards too high. An ideal which has been reached was set too low at the beginning. By loyalty to an ideal, a distinct resemblance to that ideal is brought about in the character of the one who seeks to reach it. Its imprint is forever to be seen upon the life of its follower.

It has been said, "Our lives are what we make them," or, in other words, the success of our life depends upon the standard of our ideals. Each one of us has perfect liberty in choosing our ideals, and as much depends upon our choice as upon our loyalty to it when once chosen.

The secret of the success of many great men is the determination and patience they manifest toward their aim in life, which is nothing more than real loyalty to their ideals.

Peru, Nebr.

THE way to abolish war is to put a premium on peace by pensioning schoolteachers and ministers, and letting warriors sweat. This is but reasonable; man's benefactors deserve more credit than his destroyers. There are but few sensible soldiers who do not sooner or later abominate war.

CHRISTIAN WORKERS' TOPIC

The Danger and Uses of Money.

Prov. 14: 24; 1 Tim. 6: 17-19.

For Sunday Evening, October 15, 1911.

I. Riches—Whence?—(1) "It is God that giveth the power to get wealth" (Deut. 8: 18). And to God the wealthy man must account. (2) "To whom God hath given riches and wealth" (Eccles. 5: 19).

II. Danger Signals.—(1) "When thy herds and thy flocks multiply, and thine heart be lifted up" (Deut. 8: 13, 14; Psa. 62: 10). (2) "A rich man shall hardly enter" (Matt. 19: 23). He has much to struggle with (Mark 4: 19). (3) "Take thine ease, eat, drink," etc. (Luke 12: 19). This man forgot that his farms and barns,—every thing he had belonged to God (1 Tim. 6: 17-19; Jas. 5: 3).

III. Uses of.—(1) "Bring me an offering" (Ex. 25: 2); "An offering unto the Lord" (Ex. 35; 5; 2 Sam. 8: 11). (2) "Give" (Matt. 5: 42; Acts 20: 3). It is good to be in the habit of giving. (3) "With such sacrifice God is well pleased" (Heb. 13: 6; Rom. 12: 13). God is pleased with the offering of prayer and praise; but he is especially pleased with the religion which leads us to do good.

IV. The True Riches (Matt. 5: 8; 8: 10; 13: 45, 46; Luke 10: 42; John 1: 45; Philpp. 3: 8).

Note.—(1) Money is good. The love of it is a terrible evil. (2) "Riches are like manure, only good when spread abroad."—Lord Bacon. (3) An aged couple fifty years ago bought a perpetual scholarship in a college. The increase of their gift has paid the tuition of sixteen students who otherwise might not have been able to prepare for the positions they now hold in the church.

PRAYER MEETING

We Live to Serve.

Gal. 6: 1-10.

For Week Beginning Oct. 15, 1911.

1. Our Opportunities.—To a child of God there are always opportunities for service. Where there is a hand to help, there is a heart to be helped. Where there is a tongue to soothe, there is some poor soul that awaits the soothing. "The poor ye have always with you," and the same is true of the afflicted, the sorrowing, the weary and the heavy laden. Many an open door awaits our coming. Entering with the Master's message, we shall be welcomed as the Master's friend (Rom. 12: 10, 13, 18, 20, 21).

2. Serving by Burden Bearing.—"Bear ye one another's burdens and so fulfill the law of Christ." Failing to bear the burdens we fail to fulfill the law, and so we miss whatever of personal blessing might come to us. Our failure leaves two unblessed,—the giver and the recipient (Eph. 4: 31, 32).

3. Help Others and Be Helped in Return.—Verse 6 impresses the thought that good things should be distributed. The investment of good will, of kindness, of sympathy, will yield golden returns. We miss the harvest by failing to sow bountifully. Blessing is the reward of effort (James 3: 17, 18).

4. We Reap as We Sow.—Verse 7 emphasizes the thought that we reap the same kind of grain we sow, though in greater proportion. A few bushels only will sow a field, but a bountiful harvest fills our bins to overflowing. Eternal life comes to us through our sowing unto the Spirit. That is the one thing for which we have come to the Kingdom,—to sow to the Spirit (2 Cor. 9: 6).

5. Weary Hours Lead to a Glorious Fruition.—God's reward for our effort is sure.—"reserved in heaven for you." We can not do the work and lose the reward. God's gracious promises are sufficient for our day and trial. His strong arm is able to turn back the things that hinder and discourage (Rom. 8: 31-39).

HOME AND FAMILY

Grumbletown.

Folks who live in Grumbletown
Show a scowl and wear a frown,
Never deign to give a smile,
Mumble, grumble all the while.

Winds are always hot or cold,
Making Grumble people scold;
Fretting, fuming, they complain
If it shine or if it rain.

All their tempers are awry,
Can not please 'em if you try;
Nothing right, and all things wrong—
That's the burden of their song.

If you live there, don't you stay!
Pack your goods and move away;
Look around—on every hand
Shines the happy Laughter Land!

—Willis Warren Kent.

The Second Mile.

BY EDNA GARST.

"Whosoever shall compel thee to go a mile, go with him twain" (Matt. 5: 41).

EXAMPLE is better than precept, and no command is as effective when given by one who himself does not adhere to it, as when given by one whose life conforms to its principle.

Christ was one who taught more by example than by theory. All through his beautiful life we have examples of his going the second mile.

Let us look at one scene of his earthly life,—that of the multitude which had followed Christ for three days. It is evening; they are hungry. It soon will be dark, and the place is a desert. The disciples advise Jesus to send them home for food,—that, under the circumstances, would seem to us the kindest thing to do.

But not so to the Great Heart of our Savior. He is moved with compassion on them, for are they not weary and hungry? Might they not faint on the way? Then comes the miracle of the loaves and fishes. The people are fed, and sent on their way rejoicing in the goodness of their Great Benefactor,—one who was and is the very personification of love.

In this example of the Christ-life do we not see the "something more"? Mere compulsion could never have dictated such a deed of love as this.

There is still another beautiful picture of the second mile, in which Jesus is the central figure. Let us look at it. A poor, palsied villager is brought to Christ, carried by four fellow-men. Because of the press of people, surrounding the Great Healer, they are compelled to tear away the roof and let the poor sufferer down to the Healer. They request the Great Physician to heal him.

Had Christ granted that *alone*, how thankful would they have been that their comrade was himself again! But the same great love that actuated the whole of Christ's earthly ministry said, "Son, thy sins be forgiven thee."

Such was the unexpected and unsought addition of a heart that could never go far enough! How little they thought or even dreamed of this! They were going to compel Christ by their persistence to go the first mile. Jesus did that; then forgave the man his sins. He went more than double the distance.

Do we see the principle involved? It is simply this: In life there is a certain distance we *must* go; there is a certain limit we must reach in order to live. The very laws of nature, the structure of our bodies, the call of duty, the demands of society compel us to go so far. But life,—not mere existence,—life in all its sweetness, in all its fulness,—life with the breath of liberty on it, begins when we go beyond the compulsory limit.

Take, for instance, a woman hired to care for a child. She is conscientious in the discharge of every duty. The child's physical well-being is guarded carefully. Possibly her special training would enable her to care for it even better than the mother could, without that training. But the nurse's work is not a free, loving, and ardent service.

How different, in this aspect, is the service of the mother! Compelled by the laws of nature and by duty, she goes the first mile,—so does the nurse,—but it is the mother who trods on and on, past the mile-posts and never sees them. To her, with a heart overflowing with love for her precious child, the second mile is far sweeter than the first.

Service impelled by love is richer in joy than that rendered because of duty only. Love leads the mother to a thousand little services that the call of duty never could demand. She lives for her child,—she could die for it,—and that is not conscience, it is pure love. Love is always the secret of the second mile.

There are some persons in the teaching profession who find no joy in their schoolroom. Law and duty impel the teachers to know and to teach what is in the textbook. Unless one has a grasp of things beyond that, there is not that feeling of security which makes teaching a joy. The work is drudgery in its fullest sense, if not rendered through a desire to help and benefit the lives in their care. What a great pity that so many go the first mile and have not the heart to go a little farther! It is beyond the first mile that a feast for the intellect and imagination awaits us, as teachers. Then we can thank God that we live. It is when we can do this that joy flows like a tide into the soul.

It is the same in our Christian lives. To realize a perfect fullness of joy and happiness and peace of heart, one must go beyond what is demanded.

Without feeding on the Word of God, without prayer; without loving service, one can not *be* a Christian. It is the mile that we are compelled to go. It is in the overplus of love for God's Word; it is when prayer becomes as natural as breathing; it is when we desire passionately to serve, that joy and gladness begin. Have you begun to experience that gladness,—the gladness of the second mile? Press on. Give thy whole heart to things. Do a little more than is expected of you.

There is no compulsory measurements as to how much will save. Love knows no limit. Love gave its best,—went to the uttermost in Jesus! And you and I are followers of him.

Cabool, Mo.

Gambling.

BY ANDREW M. DIXON.

SATAN, the enemy of our souls, is ever putting inducements into the hearts of wicked men to lure children into sin. Here, in our metropolis, children practice almost every known vice. Among these vices are swearing, smoking, stealing, and gambling.

The companies which manufacture cigarettes are at present putting pictures in each box that is sold. These pictures represent flags of different nations; rulers of the world; famous athletes and other attractive things which appeal to the child. The boy, of course, is eager to obtain these things, for this is the age when curiosities appeal to him. Satan is ever alert to this. The child, in his eagerness to obtain pictures, will buy cigarettes; therefore he will begin to smoke. If he does not have money to buy cigarettes, he may steal.

These things he may do, but there is another thing that I have seen him do,—and any person familiar with a city life will bear me out,—and that is *gamble*.

While passing through one of our busy city streets, your eyes may be attracted to a group of boys, ranging from seven to fourteen years old. If you are not close to them you may think that they are partaking of some innocent juvenile game, but on drawing closer you will notice that the language used is not in accordance with Christian grace. You ask yourself the question, "What are they doing?"

Getting into their midst, you will find out that they are gambling.

"Children gambling?"

"Why, yes."

This is not an unfamiliar sight in our city. "But what are they gambling for?"

The answer is, "Cigarette pictures."

"Surely there is no harm in that."

No harm, my dear friends? There is all the harm in the world. Cigarette pictures never hurt any one, but that little game, which is known as "craps," is one of the most dangerous gambling devices ever originated. Many a young man has gone to a Christless grave through its demoralizing results. In my own experience I have seen bright, honest, virtuous young men ruined. Why was it? Nothing more than they began gambling with cigarette pictures.

Gambling is a handmaiden sin of drinking, swearing, smoking, stealing. Where you find one, you find the other. It is a link in the long chain of vice which Satan uses to bind people. I make an appeal to parents. Are your children gambling for what you may term innocent pleasure? If so the germ of ruin, degradation, and damnation has started. I have the testimonies of gamblers and here they are: "I wish I had never begun." "I wish I could quit." And so on. Where did it begin? With nothing more than innocent cigarette pictures.

New York City, N. Y.

Faith-Healing.

BY EZRA FLORY.

As soon as men get away from revealed Truth, though still constrained to hold to a faith, they begin to move in irregular orbits, furnishing singular but not attractive examples of the capabilities of the human soul to accept delusions. There are good people who, in their zeal over the question of faith-healing, leave the will of God out of the question. They seem to think that God is compelled to answer their prayers in every case, if they only have faith, regardless of the views of Divine Providence. And that is not all, but they will refuse all human assistance, expecting a miracle, pure and simple, to be performed. They overlook the fact that, in other affairs of life, works are joined to prayers. We are not to pray that a just cause may be successful, and then wait with idle hands for the outcome. In business we *work* for success, as well as we *pray*, and in averting any disaster, we do the same. We pray, "Give us our daily bread," but who would be so foolish as to sit down and expect the manna to fall from heaven?

G. Campbell Morgan said, "I am sometimes asked if I believe in faith-healing and I always say absolutely, 'No.' I believe in Divine healing, which is a very different matter. When I am ill, I will get the best medical skill I can, and thank God for it every time, perfectly sure that, under certain conditions and at certain points, for certain reasons, God can heal me without medical skill if he wills to do it. What I object to, in the nonsense talk of today, is that God must heal me if I want it, whether he wills or not."

Amanda Smith, the colored evangelist, once gave this pertinent incident that occurred while she was in a home where both the husband and the wife were firm believers in "faith-healing": One morning the husband came down-stairs, complaining of deafness and pain in his ears. They followed the prescribed course without his securing relief. Finally the wife prevailed upon him to consult a physician, that the nature of the trouble might at least be known. He soon came back smiling and happy, with the joyful news that the pain was gone and his hearing restored, and then told them in explanation, "The doctor said the wax was pretty hard, but he could remove it without any trouble." From this Amanda drew the lesson that some people were even expecting the Lord to clean their ears.

Sterling, Ill.

Do You Pray?

NONE can proceed well in this life without prayer to the Almighty Father. Whoever dwells in the secret place of the Most High shall abide under the shadow of the Almighty. How much parents love to have their children ask good of them. Christ said, "If ye, being sinful, know how to give good unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him! I say unto you, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you! for, everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, the door is opened!" Do you pray? When God moves your heart to pray, it is the token that his Spirit would lead you into closest fellowship with himself. Grieve not your heavenly Guest, for he can seal you into eternal life!

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Bro. P. R. Keltner, of Rockford, Ill., called at the Messenger sanctum a few days ago.

Bro. Isaac Frantz, of Pleasant Hill, Ohio, is conducting a revival meeting in Washington, D. C.

Washington, the new District of the great Northwest, is calling for the Annual Meeting in 1913.

At a recent members' meeting at Mount Morris, Ill., Bro. M. W. Emmert was chosen elder in charge.

Bro. W. I. Buckingham has been chosen to represent Middle Iowa on the Standing Committee at the York Conference.

Bro. Archy Van Dyke, who has been getting his mail at Holmes, Nebr., should now be addressed at Grand Junction, Colo.

Bro. H. A. Stahl held a series of meetings at Bethel Chapel, Maple Grove congregation, Md., and five souls were born into the kingdom.

There was some fruitful evangelistic work done by Bro. C. H. Brown at Thomas, Okla. His efforts resulted in ten accessions to the church.

Work has been commenced on the new meetinghouse at Slifer, Iowa, and before the close of the year the building will doubtless be ready for services.

Some very effectual evangelistic work was done in Portland, Ind., by Bro. J. W. Norris. Thirteen put on Christ in baptism and were added to the church.

Bro. A. D. Sollenberger, of Beatrice, Nebr., closed a series of meetings in Dallas Center, Iowa, with five accessions,—four baptized and one returned to the fold.

At the late District Meeting of Washington, held at North Yakima, Bro. M. F. Woods was chosen to represent the State on the Standing Committee of 1912.

Bro. I. B. Trout is in the South English church this week, attending the Sunday-school, Ministerial, Christian Workers' and District Meetings of Southern Iowa.

As the full results of Bro. J. E. Jarboe's evangelistic efforts in the White Rock congregation, Kans., nine came out on the Lord's side, and were numbered with the believers.

In September Bro. A. S. Thomas devoted two weeks to evangelistic work in the Crummet Run church, Pendleton County, W. Va., and had the pleasure of seeing six enter the fold.

In a former issue we stated that the new church at Akron, Ohio, would cost $12,000. This, we are informed, was misleading, as the contract for the building has been let for less than $7,000.

Bro. P. R. Keltner writes us that the revival at Rockford, this State, conducted by Bro. Paul Mohler, closed last Sunday with five baptized. He says the meeting was a good one in every way, and will prove helpful to the work in that city.

At the revival in the Middle River congregation, Va., conducted by Bro. B. B. Garber, eleven made the good confession and were inducted into the church. One was reclaimed.

Bro. Andrew Hutchison is holding a series of meetings at Tacoma, Wash. He will soon reach the Pacific Slope, and by the end of the year hopes to be at Los Angeles, Cal.

Bro. C. W. Guthrie, after spending a few weeks in Chicago, has returned to his home in Los Angeles, Cal. He feels confident that the mild climate of the Pacific Slope will be better for his health.

Bro. B. E. Kesler, who, for the next twenty days, may be addressed at Mattison, Colo., says that there is a call for some one to conduct a class in singing at Miami, Texas, where he recently held his discussion.

Bro. W. D. Keller, who closes his work in Washington, D. C., the middle of November, has accepted a call to the pastorate of the Ashland church, Ohio, and will enter upon his duties the first of December.

Bro. D. L. Miller, after spending a few weeks in the Northwest, has returned to his home at Mount Morris, and on Thursday of this week is celebrating the seventieth anniversary of his earthly pilgrimage.

In the series of meetings at the Maple Spring church, Pa., Bro. D. M. Adams delivered sixteen addresses. Eight were added to the fold by confession and obedience, while one was restored to fellowship.

One of the home ministers, Bro. C. H. Steerman, held a series of meetings at the Shank church, Pa., and six persons applied for membership. Four of the number have received baptism, while two are to be baptized later.

After spending the summer in company with Bro. J. E. Miller and wife, visiting different places of interest in Europe, Bro. E. T. Keiser and wife returned to their home at Pomona, Cal., where they may now be addressed.

The public discussion at Laketon, Tex., between Bro. B. E. Kesler and Eld. J. T. Hinds, is said to have been a pleasant, though a very thorough affair. A reporter was employed, and the debate is to be published in book form.

Juniata College, Huntingdon, Pa., has opened with a fine attendance for the fall term. Next week Bro. H. B. Brumbaugh, our corresponding editor, will tell us about some of the incidents connected with the opening of the school year.

With Bro. John A. Clement, the new president, delivering the address for the occasion, McPherson College, Kans., opened Sept. 12. The enrollment showed practically 200 students present, and among the number eleven ministers.

The Buena Vista congregation, Va., is increasing in numbers. During a series of meetings at the Arnold Valley house, a mission point, seventeen put on Christ in baptism. Two were reclaimed and others await the washing of regeneration.

The fine meetings at Meadow Mountain, W. Va., conducted by Bro. J. P. Harris, resulted in twenty-one putting on Christ in baptism, while four others are to be baptized later. The members here feel greatly encouraged over the outlook.

We have notice of the death of Bro. David B. Wolf, of Peru, Ind., which occurred Sept. 19. Bro. Wolf was in the ministry a number of years, and since 1888 served the church in the eldership. In 1895 he was placed in charge of the Santa Fe congregation, and proved to be a faithful and efficient shepherd.

Late reports indicate that the conditions in India have greatly improved. Rains have fallen in many of the drouth-stricken sections, and in all probability enough will be raised to supply the needs of the people. Some of our India correspondents will have something to say next week about the conditions and outlook.

Bro. S. Z. Smith, of Sidney, Ohio, aided the members of the Pine Creek congregation, Ill., in revival efforts, and five made the good confession. Four received baptism and one awaits the rite.

Bro. Lemuel Hillery, of Goshen, Ind., writes us that while still among the living, he is a constant sufferer. He seldom preaches, but feels that his work is practically finished, and he is now waiting for the boatman to come and carry him to the other shore.

Bro. J. E. Metzger, our Field Agent, writing us from Grottoes, Va., says that he had a very pleasant, as well as profitable trip in that State, visiting among the congregations of the valley. He is in Indiana this week, and is planning to attend the three District Meetings to be held in that State.

Bro. W. Q. Calvert, late of Inglewood, Cal., having spent most of his time since the St. Joseph Conference in Iowa, Illinois and Ohio, accompanied by his wife, has returned to California and located at Holtville, a point about 225 miles southeast of Los Angeles, where he may hereafter be addressed.

We have several articles on the Rebaptism question, and observe that there is an inclination on the part of writers to reply to each other, and in this way give the exchange of views through our columns the appearance of controversy. We suggest that writers steer clear of the controversy feature as much as possible. This they can do and at the same time not weaken in the least the force of the arguments they may see proper to offer in support of their views. So far as practicable we shall insist on the change of views being conducted on a higher Christian plane, and to be kept entirely free from the spirit of controversy.

William J. Bryan stated a startling fact when he said: "The saloon is the bureau of information for every sort of crime. It is the first place the policeman looks for crime, and the last place he would go to look for virtue." He might have further added, that the saloon is the headquarters for criminals of every class and order. It is the headquarters for murderers, thieves and bank robbers. Criminals meet there, to lay their plans, and when one is caught he is generally located in a saloon. One who reads the police news in our city dailies can not help noticing to what an alarming extent the saloon figures in the crimes and disturbances that disgrace the country.

The regular time for the Annual Meeting for 1912 would be May 28, but as this is rather early for the best of weather in the East, it has now been decided, by consent of the Standing Committee, to move the time up to the first Tuesday in June. It was first thought best to move the date up to the second Tuesday of the month, and to this the Standing Committee consented, but on examining the Minutes of 1902, Art. 1, it was observed that the Harrisonburg Conference had decided that the meeting could not be held at a later date than the first Tuesday in June. Not wishing to disrespect the decision of 1902, the Committee of Arrangements wishes us to announce for them that the Annual Conference for 1912 will convene at York, Pa., on the morning of June 4, and that the Standing Committee will meet on Thursday, May 30.

A number of our churches are petitioning President Taft to throw his influence against any member of his cabinet sitting with the second International Brewers' Congress that convenes in Chicago this month. The Bethany Brethren Mission, Philadelphia, forwards a petition, to that effect, of considerable length. It is urged that the Chief Executive should guard the reputation of our Republic along moral lines, and this can not be done when the administration is shown to be in active sympathy with the Brewers' interests. Like the *Independent*, we think that Mr. Wilson did not have to accept the invitation to act as honorary president of the Congress, and in view of the fact that more than one-half of the thinking men and women of this country are opposed to the liquor business, members of the President's Cabinet should have declined to take an active part in the Congress.

It is said that the District Meeting, held at Thomas, Okla., made a good impression on the people of the place. This speaks volumes for the members in attendance, as well as for those who took an active part in the deliberations. In some way all of our District gatherings ought to serve an important purpose in our evangelistic efforts. Unless we are careful, we may lose sight of this very essential feature.

Sister Sadie J. Miller writes us that she is to leave Seattle, Wash., Oct. 24, and that those wishing to reach her on, or just a few days before, that date, should address her at Seattle, in care of "Great Northern Steamship Company, Outgoing Steamship *Inaba Maru*, sailing Oct. 24." As previously stated, she sails from Seattle to China, and from there she goes to India, hoping to reach her field of labor by the end of the year.

The Action of the Late Conference on the Dress Question.

I wish to say a few words on the action of the late Conference on the report of the late Dress Committee; but not as a member of the committee, for the committee no longer exists; nor am I speaking from the standpoint of the committee's view of the subject. Not this at all. I wish to speak of the meaning of the Conference's action and its effect.

When the nature of the subject is considered,—how it has become incorporated into the interest of the whole Brotherhood, whether or not it is a great subject, fundamentally speaking; how it has been dealt with in the past, until about sixty-five decisions had accumulated on the Minutes on the subject; how an effort had been made at the Conference of 1909 to provide for a restatement of all former decisions on the subject, but without avail, further than to recommit the question into the hands of a new committee, the strength and faithfulness of the old committee notwithstanding; how the report was intended to supersede all former decisions on the subject, and do away with them,—when all *these* things are considered, the action of the Conference in the adoption of the report with such an overwhelming vote is only a little less than a marvel. It was the end of a long, prayerful effort in which many hearts joined. And God be praised for an ending so promising of good for the future, so indicative of closer union!

The approximate unanimity with which the report was accepted, indicates that it expresses the mind of the Brotherhood; it indicates also that the report embraces substantially the points of value in the old Minutes, that it is a restatement in view of present needs, as it was intended to be. These points are clearly evidenced by the action of the Conference.

The adoption of the report has been followed by a peaceful, hopeful tone of feeling, wide-spread throughout the Brotherhood. Almost all rejoice in what was done; almost all believe that the report, if wisely applied, will meet the needs of the church for years to come; almost all believe that the report takes the place of trouble, doing away with all spirit of division, since it is a compromise between radical extremes, pointing out, as it does, middle ground on which all can safely unite.

Now, since a quiet, hopeful feeling has been obtained in the church on the adoption of the report, it is wise, it seems to me, to let the matter rest for the present. Let the District Meetings consider the matter well before sending queries to the Conference, asking for changes in what we have. Take sufficient time to test the report before you petition for its amendment, or offer additional measures. The report is entitled to a fair trial. Then, if it proves insufficient for the churches' needs, it should be improved to meet them.

In all legislation the mentioning of one thing is to the exclusion of all else. For example, Noah was commanded to build an ark. That law could be kept by building only an ark. That was the thing mentioned, and that excluded everything else. This principle must apply in the interpretation of the decisions of Annual Meeting. The things named, not the things not named, must be adopted in practice, to be true to the teachings of the Conference. For instance, when the Conference says that plain bonnets and hoods shall be the headdress for the sisters, bonnets and hoods are the things named, and the naming of these as the headdress is to the exclusion of everything else as a headdress; and to be true to the teachings of the Conference, only bonnets and hoods can be worn.

Again, no law can be used to regulate things that it does not name, except in legislation on general principles. In such cases, things of a class may be provided for, if not in the letter of the law, in its spirit. Things cannot be read into laws that presume to legislate definitely, that presume to mention specifically their requirements.

Let these principles be used in applying the decisions of the Conference. If they are used in applying the late decision on dress, trouble will be avoided.

H. C. E.

District and Ministerial Meetings of Washington.

It was our happy privilege to attend the first District and Ministerial Meetings of the new State District of Washington, held at North Yakima Sept. 21 and 22. Fifteen years ago, in company with wife and Bro. Geo. L. McDonaugh, we drove up and down the Yakima as far as Simmons. It was then a sagebrush desert, with an orchard and alfalfa field here and there interspersed, revealing what plenty of water and human energy would bring forth in the future. How little we then thought that a District Meeting would be held in the then desert-looking place. But the meeting has been held and it was among the best we ever attended.

Twelve churches were represented by nineteen delegates. All the elders, save one, attended the Elders' Meeting. Some of them traveled over three hundred miles by rail; while others drove eighty miles across a mountain range to attend the meeting. The zeal of these brethren is heartily commended to the consideration of our brethren in the Middle West. Not long since a District and Elders' Meeting was attended in that section, at which only half the elders of the District were present, and none of them had over a hundred miles to travel, to reach the place of meeting.

The meeting was organized with Eld. Amos Peters as Moderator; Eld. J. S. Secrist, Reading Clerk, and Eld. M. F. Woods, Writing Clerk. The Moderator, on taking the chair, called attention to the fact that this would be an historic meeting, the first held by the new State District. The work, he said, would be largely that of organization, and the greatest possible liberty would be given to all who desired to speak on questions coming before the Conference. A general exchange of opinions was urged, and all were invited to speak. A timekeeper was appointed, but his office proved to be a sinecure, and after a start was made, no attention was paid to the length of or the number of speeches made by individuals.

The first business of the meeting was the appointment of working committees. District Mission Board: Eld. D. B. Eby, Chairman; Eld. J. S. Secrist, Treasurer; Eld. M. F. Woods, Secretary. Temperance Committee: J. A. Eby, N. Stutzman, Eld. J. U. G. Stiverson. Bible School Committee: W. C. Lehman, A. D. Bowman, H. Neal. District Missionary and Sunday-school Secretary, J. Streeter.

Two queries were presented to the Conference. One was referred to the Mission Board and the other was respectfully returned to the church sending it.

A committee on apportionment was appointed, relieving the Mission Board of this kind of work. It was decided to raise two dollars per member for District Mission Work. As there are six hundred and twenty members in Washington, the Mission Board will have $1,240 for the year's work. This is a fine showing and should induce some of our eastern Districts to sit up and take notice.

Provision was made for holding Bible Schools in the different congregations, for the preaching of temperance and missionary sermons, and for the organization of local missionary committees in all the churches. In the important work of "Child Rescue" it was decided to cooperate with the District of Oregon, thus uniting the efforts of two States in this important mission.

It was decided to hold the next District Meeting at Wenatchee, beginning on Monday and closing on Saturday. Arrangements were made for the Elders' Missionary, District, Ministerial, Sunday-school, Christian Workers', Bible School, Sisters' Aid and Mothers' Meetings. It will be an interesting week, devoted to Christian work along lines of needed development. Our Washington Brethren are alive to the interests of the church and we are sure to make progress.

A unanimous call was made for the Annual Conference for 1913 and the District will be able to take care of the Meeting, if they get it.

Eld. M. F. Woods will represent the District at our coming Conference on the Standing Committee, with Eld. J. U. G. Stiverson as alternate.

The elders had a number of interesting sessions. They are men of action and have the cause at heart. Ten ordinations were provided for, thus nearly doubling the number of elders in the State. This is a commendable move. In many Districts the cause suffers for the lack of elders.

The District Meeting closed at noon the second day, and then came an interesting Ministerial and Missionary Meeting. No regular speakers had been appointed, and five to ten minute talks were the order of the day. Among the topics discussed were "Benefits to Be Derived from the Minister Properly Appearing in Public;" "What Constitutes a Good Sermon?" "How to Get Most Benefit Out of Family Worship?" "The Mission Board: Its Qualifications and Duties, and What Can I Do to Advance Mission Work?" The time was taken up promptly, and there was no lagging in the interest. It would be interesting to give a synopsis of the speeches made but space forbids. It was a blessed privilege to attend these meetings and they were much enjoyed. Our thanks are due to our Washington Brethren for their kindness. May they prosper and grow in favor with God and men, until they shall become a mighty power for good in the Great Northwest.

D. L. M.

The Hard Cider Evil.

While this has proven a year of plenty in most parts of the United States, still the blessings that have come to some homes may prove a curse to them. We refer to the abundant apple crop. In some localities farmers could not give their apples away, and thousands of bushels have gone to waste. There were those, however, who hardly permitted an apple to escape their notice. They gathered them and made barrels of cider, which they now have stored away in their cool cellars. Hundreds are not through with cider making and, before the season is over, there will be thousands of barrels of cider in American cellars.

Now, there is nothing wrong about making cider, and even using it when fresh, or making vinegar of it, but this is not the purpose of most of the farmers who are barreling up their cider. The apple juice is kept until it reaches the condition known as "hard cider," a condition that renders it more dangerous as a drink than whiskey. This hard cider business has made drunkards of thousands of farmer boys, and to some extent has ruined boys who were connected with the Brethren church. To save the apples, some members of the church, in years gone by, made their apples into cider, stored it in their cellars until it became hard, only to realize later that their boys had taken a liking for it, and were on the road that leads to the drunkard's grave.

We have a pathetic letter from a sister, in which she calls our attention to the evils of the hard cider business in her community. She says that she knows of those engaged in temperance work who are storing cider away in their cellars. She also mentions boys who have been ruined by the intoxicating beverage. If it is the intention of the Brethren to make vinegar of their cider, or to make a legitimate use of it otherwise, then it is none of the church's concern, but if it is their purpose to keep it until it becomes hard, use it in their families, treat visitors with it, or sell it to those who deal in that kind of a drink, then it becomes the duty of the church to look after these offending members the same as she would call to ac-

count members for the distilling, using and selling of whiskey.

In this article we do not refer to fresh cider, to sweet cider, or to that which may have been canned and preserved in its unfermented state, as we can and preserve grape juice, but we refer to hard cider, a beverage that is known to be intoxicating, and not only makes men and boys drunk, but helps to create an appetite for strong drink. If we want to make a temperance country of this, we must put an end to the hard cider business.

Disposing of Jewelry.

In a former issue we suggested that members having jewelry dispose of it in the open market and turn the money thus received over to some mission or charitable cause. A correspondent in West Virginia thinks that if it is wrong to wear jewelry, it would also be wrong to sell it to some one else to wear. In a sense this may be right, and in another it may be as one looks at it, and still there is a limit. Some one, while growing a large tobacco crop, may become convinced that Christians should not raise tobacco. Under the circumstances we would expect the man to sell his crop and not raise any more tobacco. We should not care to reason thus about whiskey, for it is too dangerous for anyone to trifle with. The only safe place for the contents of a whiskey barrel is the gutter. As for jewelry, the gold and silver it contains may be employed for useful purposes. Firms engaged in the jewelry business know how to dispose of discarded ornaments, and are generally willing to pay full value for the metal they contain. Christians, who wish to get rid of their jewelry, need have no scruples about disposing of it to a firm dealing in that class of goods. It will do less harm in the jewelry store than in the homes of weak Christians. Our people are supposed not to wear jewelry, and we were we to undertake to collect all they have about their person and in their homes, we should want nothing smaller than a bushel basket. We should be only too glad to dispose of the contents of the well-filled basket to some dealer in jewelry, and then turn the money over to the World-wide Mission Fund. We suggest a movement along this line. This means getting rid of gold breastpins, rings and other articles, worn merely for ornamentation. The rule would include those little gold watches, worn by some of our sisters, just to be seen. We are not now writing about those kept in pockets, and carried solely as articles of utility, for that is another question, and yet the gold case does not render the watch any more reliable, even when carried in the pockets. But let there be a clean sweep of this jewelry-wearing among our members. The inward adorning is far better in the sight of God, as well as in the sight of sensible men and good-thinking women.

The Hard-Working Preacher.

A correspondent, who is fully responsible for what he says, writes us about an earnest minister, who is located on a very small tract of land, among the mountains of Virginia. He lives in a small house, has a delicate wife and seven children, is less than forty-five years old, blind in one eye, has a cataract on the other, can hardly see to read, and works almost every day, rain or shine, to support his family; must walk from three to five miles daily, to and from his work, and has walked fourteen miles and done a day's work. A few years ago he had a good position, but requirements made it necessary for him to neglect his preaching services. This he did not think was the proper thing for a preacher to do, so he now lives on the one acre that he calls his home, does the best he can for his family, and trusts God for the rest. He frequently rises very early on Sunday morning and walks fourteen miles to his place of preaching at 11 A. M. He is said to be happy and cheerful, believing that he can best serve his Master while in this state of mind. His library is scant, and he would appreciate good books. There are those, perhaps, who would be glad to help him with books and in other ways. He may be addressed, P. E. Ginger, Warm Springs, Va. We have among us a few score of preachers who, after reading the above, may feel less disposed to continue complaining, simply because they have to work hard all week, then ride a few miles in a comfortable buggy, or in commodious interurban cars to fill their appointments each Lord's Day. We do not refer to poor preachers, who find it difficult to make a living and perform their ministerial duties, but to that class who are well-to-do, and can afford to spend some time in the Lord's service.

Looking After the Poor.

We are wondering if all of the churches in the Brotherhood are looking after the poor and the sick as they should. It can not be expected that each member will make a specialty of this line of work, but it certainly ought to receive the special attention of the deacons and the pastor, or elder in charge. In too many instances the pastor is left to do the work alone, thus greatly increasing his labors. True, he should visit the sick of his congregation, but he needs the cooperation of others. It might be a good idea for the deacons to appoint a Lookout Committee of their own number, to seek early information regarding any of the members known to be sick. The Sisters' Aid Society ought to have a similar committee, to keep a careful lookout for the sick and needy, and report the necessary cases to the proper officers. A church may be excused for neglecting some things, but no church can afford to overlook her sick and needy. When members are sick, they need attention. Most any one can keep himself interested when he is well enough to go about his business, but this is not always the case when he is disabled by illness. Members should not wait until such cases are pressing. They should be looked after early, and receive all necessary attention. Especially is this true of the poor. Rich and well-to-do people usually have plenty of friends to sympathize with them, when sickness invades their comfortable homes, but this can not be said of the poor. And what we are here saying should apply to the unfortunate and needy. It ought to be somebody's business to keep in touch with them, and that somebody ought to be exceedingly diligent about the duties assigned him.

A Correction.

Several weeks ago there appeared an editorial in these columns under the title of "Referred to the General Mission Board," in which reference was made to a query sent from the Tropico church through the District Meeting of Southern California to Annual Meeting. Since the editorial was published, the writer's attention has been called to the facts in the case. These, given by Bro. M. M. Eshelman, are as follows: "The Tropico church took up the matter with the Gospel Messenger Advisory Committee and not the Sunday-school Advisory Committee. The Gospel Messenger Advisory Committee disclaimed jurisdiction, but recommended that the matter be taken to Annual Meeting through District Meeting, which the Tropico church did."

From this statement it will be seen that the Tropico church acted upon competent advice, and hence is free from any censure that may have been implied in the editorial before mentioned, for which pardon is asked.

It may be added, that if, at any time, occasion for complaint, either supposed or real, arises as to our publishing interests, let it first be referred to the proper committees, and if redress is not had, then refer it to the General Board for action, before troubling Conference with the matter. This will save the Districts and our Annual Meeting considerable work. The General Board is the agent of the church, by which the publishing interests are owned and controlled, and the Board is responsible to Conference. If it goes wrong it is the duty of the Annual Meeting to set it right.

D. L. M.

His Salary Too Large.

An unusual thing happened a short time ago at Cape Girardeau, Mo., when Rev. Eugene F. Abbott, of the First Presbyterian church, tendered his resignation, giving as one reason, that his salary, $2,000 per annum, was excessive, considering the amount appropriated in charity and other church work. He has accepted a call to another church where his salary will be $200 less. We often read of preachers receiving a louder call to go to other congregations, but it is quite generally understood that the louder call is simply a larger salary. But when a man leaves a large salary and goes to a church where he receives less, it looks very much like a call from the Lord. An ample support for a minister who devotes all of his time and energy to the work of the church, is a matter of some consideration, but when a minister of the Gospel begins to look around for the biggest pile of money in sight for him, the Lord figures very little in what he may be pleased to designate as a louder call. These louder calls are purely commercialistic,—a money-making matter,—and the rank and file of thinking people so regard it, whether the preachers feel to admit it or not. The Lord calls men to where they are needed, and to where they can do good, and not to where the greatest number of dollars may be secured. Before we take much stock in the theory of the Lord calling ministers from one pulpit to another, we should like to hear of more calls like the one at Cape Girardeau, Mo. There is something in this kind of a call. And as a bit of early church history, we may mention that we once had a Brethren church near this city, in the southeastern part of the State. About 1795 a number of families settled here on a Spanish grant, and in due time a strong church was organized. Here was ordained the first brother set apart for the eldership in Missouri. Misfortune, however, came to the earnest band of believers. Some emigrated to other parts of the trackless West, some went back to the world, and by and by the light of the church went out, and today not a member is known to reside in that part of the State.

The Wine Jesus Made.

A Bible student wishes to know if the wine made by Jesus at the wedding in Cana of Galilee was fermented. The New Testament is silent on this point, and yet the wine is called the best offered to the guest on the occasion. We would infer that it was the unfermented juice of the grape. It was fresh (just made), and had no time to undergo the process of fermentation. Only a miracle could have made it such. And why should Jesus have performed a special miracle to make fermented wine, when he had the power to make fresh wine from clean, pure water, without this damaging quality? The Lord, by nature's process, fills grapes with unfermented juice, and it would have been just as easy for him to have filled the jars at the wedding with wine equally harmless. The water was turned into fresh wine,—just as fresh and as pure as the juice that comes from the pressed grapes. It was handed to the governor of the feast at once, and then passed to the guests, before it had any time to ferment. In fact, we do not think the little left became intoxicating, but remained pure. There is no objection to drinking the kind of wine that Jesus made. One can find plenty of it by pressing the juice from fresh, ripe grapes.

Public Funds for Catholic Schools.

A federation of Catholic societies in this country is now a reality, and at a recent meeting in Columbus, Ohio, the representatives of these societies passed a resolution, declaring that a portion of the public school funds should be set apart for the maintenance of Catholic schools. This means, that, if the Catholics can have their way, the government must help to support the Catholic schools. Of course, this would make class legislation necessary, and when it comes to anything of that sort, we are going to have one of the warmest religious contests ever seen this side of the Atlantic. The Protestants are not disposed to stand idly by and see such a policy adopted in any of the States. If the Catholic schools are to receive financial help from the public funds, the Methodist, Baptist and Lutheran schools will logically come in for their share. The people at large are just a little too wise to agree to such a policy, and if the Catholic Federation wishes to avoid an overwhelming defeat, it will throw its influence against the adoption of any further resolutions of this character.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
L. W. Teeter, ... Ringgertown, Ind.
Dan. B. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

SPRING CREEK CHURCH, PENNSYLVANIA.

We met in council Sept. 4, at the Annville house, with Eld. J. H. Longenecker in charge. One was reclaimed. Our love feast will be held at the Spring Creek house Oct. 4 and 5, at 3 P. M.

We held a Harvest Meeting at the Canowago home Sept. 2. Brethren D. M. Eshelman, S. H. Hertzler, Nathan Martin and H. B. Mohler, ministers from adjoining congregations, were present. They gave us good sermons, and we were glad for their presence.

We also had a Harvest Meeting at the Annville house Sept. 9. Brethren J. F. Dietz and Jerome E. Blough, of Johnstown, Pa., and Bro. A. H. Brubacher were the visiting ministers present. We held a collection at both Harvest Meetings for the Orphanage Work. Brethren Dietz and Blough remained over Sunday and gave us good sermons, for which we were glad.

A Sunday-school and Missionary Meeting was held at the Spring Creek house Aug. 27. Bro. Jerome Herr, of Myerstown, Pa., was moderator. Though it was a rainy day, the meeting was well attended.

Brethren H. K. Ober and D. C. Reber, of Elizabethtown, Pa., gave us excellent addresses on temperance some time ago. A collection was taken at different places, amounting to $117, for the Anti-saloon League.

Our prayer meetings are very interesting. A very spiritual prayer meeting was held at the Canowago house on the evening of Sept. 6. Eld. J. H. Longenecker was present, and we were glad for his presence and good advice.

Eld. J. F Graybill and wife were visiting in our congregation a short time before they left for Sweden. Bro. Jacob H. Gingrich, a young minister, left Sept. 2 for Bethany Bible School. He enjoys his work there, and our prayers go with him. Our elder in charge, Bro. J. H. Longenecker, was in Ohio recently, where he assisted in important church work.

Eld. H. B. Yoder, of Lancaster, Pa., is booked for a series of meetings at the Palmyra house, to begin Nov. 11. Eld. Elias B. Lefever, of Lancaster, Pa., is booked for a series of meetings at the Canowago house, to commence March 18. Sister Lizzie, aged brother, D. Snader, was laid to rest Sept. 14. He was eighty-five years old.

Elizabethtown, Pa., Sept. 15. Edgar M. Hoffer.

WHO IS TO BLAME? WHY?

Recently, in a town of about 8,000 souls, where our people have been conducting services for over two years, an earnest sister met a certain lady on the street. She manifested an unusual appreciation in meeting the sister. In her own words it was this: "Why don't believe how glad I was to see that bonnet. I once wore the bonnet, but now—"

As the conversation continued, the lady said she did not know of any place where she could attend worship services in this town. The sister expressed great surprise at that, in response to which the lady remarked, that she and her husband did not have access to any daily papers; and, in fact, were not very much in touch with the religious atmosphere of the town in any way. They had lived in the town less than two years. However, she is now truly glad that within easy reach there is the church she once called home and so dearly loved. We, too, rejoice with her.

Now this is only one out of many similar circumstances; hence the question: "Am I my brother's keeper?" Who is responsible for this sister getting out of, away from, and lost to, the church?

Jesus says: "I am the good Shepherd, and I KNOW my sheep." According to our church government each congregation has a shepherd. By virtue of the office, then, in which our elders have been placed, they claim the right to say, "I am the good elder, and I know my membership."

Let me, in all kindness, ask our elders, "Do you know where your members are and what they are doing? If one of your members has moved out of your congregation, do you know exactly to what town he has gone and also do you immediately confer with the elder in charge, into whose congregation that member,—married or unmarried,—has moved, requesting him, without delay, to call upon and look after the welfare of such?

"Well," you say, "our Annual Conference has supplied a way for that, which solves the problem. Where members move out of a congregation they are given a certificate of membership." Yes, this is very much like some other questions our Conference has so admirably solved,—it is not unanimously and uniformly carried out. Thus this specific and extremely important work is not tactfully handled, and precious souls are being lost to the church. Again; who is responsible?

I dare say that this is a condition found almost, if not altogether, entirely in city work, where so many of our members, and members' children, go for employment. Consequently many of our members from the rural districts, and perhaps some of our good elders, do not feel the weight of this particular duty.

Undoubtedly, had this sister's departure from the church been immediately followed up by a letter of introduction and inviting her to the church which she now called home, and full of "suffering" and "heartaches," would never have been experienced by her. Then, too, her heart would not be filled with the remorse of wasted years. Don't tarry in this matter until a letter of membership can be made out "at the next regular council meeting." Procrastination is the thief of time. Neglect means loss.

This, however, is not all. What are we doing in regard to those who are coming to our services from the highways, and whose children, even, are enrolled in our Sunday-school? When they move away,—and this is a common occurrence in city life,—are we concerned as to whether they are identified with some church and Sunday-school? Is it not the Christian duty of either the elder, pastor, or Sunday-school superintendent, to secure the name and new address of the family or individual, sending the same at once to the elder, pastor, or superintendent, in whose territory a location is made?

Brother, sister, will we not earnestly endeavor to keep in closer touch with each other, especially with the lambs of the fold, and with the friends of our church? One soul is worth more than the whole world. Let our fidelity to the church grow stronger and stronger, ever remembering that to win souls for Christ means to keep in close, loving touch with them.

Who could fathom the extent of the church if all of our members' children were saved to her ranks, and actively engaged in her work? And why is this not true? Yes, somebody failed to do his duty. Was that somebody you?

Mina H. Bosserman.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

INDIANA.

Colorado City church met in Council Sept. 18. In the absence of any member of the Mission Board, our pastor, Bro. L. H. Root, presided. One was received by letter. Bro. A. C. Daggett was chosen to represent us at District Meeting, next month. Aug. 26 Bro. W. S. Devilbiss, of Otterbein, Kans., gave us two excellent sermons, and one on the following Sunday, Sept. 1, in the forenoon. Under the auspices of the Sunday-school and instructive lectures on the work in India. These were very much appreciated by all who attended. The following Sunday we intended to have Brother Devilbiss speak on missions, after which a collection of $10.25 was taken for the India work. But, to our disappointment, the pastor in charge of a church building at this place was apparently misleading. I did not learn that he was to speak, and that the house would not be built, but that the erection is delayed for a time on account of crop failure. Brother Devilbiss visited by our solicitors. We hope to be able to proceed soon.—Lola Rose, Colorado City, Colo., Sept. 21.

First Indiana church met in council Sept. 16. As our elder was not present, Bro. A. A. Weaver, the assistant elder, presided. Quite an interesting council was disposed of. We decided to begin a series of meetings Dec. 2, and have our love feast Dec. 16. Any ministering brethren in the Grand Valley at that time, are invited to stop off and enjoy the meetings with us. The Sisters' Aid Society is working nicely.—D. M. Click, Grand Junction, Colo., Sept. 24.

INDIANA.

Ladoga.—Since our last report one has been added to our number by letter. Bro. Wm. Beeler was chosen delegate to the Sunday-school and Ministerial Meetings, to be held here in October. Our Sunday-school convention will be held in connection.—By order of committee, Lula Goshorn, Ladoga, Ind., Sept. 23.

Notice.—The District Meeting of Middle Indiana is to be held in the Huntington City church Oct. 12. Sunday-school and Ministerial Meetings will convene Oct. 11. The Elders' Meeting will be held Oct. 3, at 7:30 P. M. at the home of Bro. and Sister Kennedy, 1 mile south of Wabash, Ind.—Ed. J. D. Minier, South Whitley, Ind., Sept. 23.

Wabash church met in council Sept. 21.—Our regular council convened last evening. Steps were taken for a better church home. Our love feast was appointed for Wednesday evening at 6 o'clock. There was a unanimous decision to retain our elder, Bro. Jacob Wise, for the coming year. On an early date Brethren M. C. Horst and C. M. Wenger were elected delegates to District Meeting. A number of other matters of minor importance were considered.—Cora V. Wise, South Bend, Ind., Sept. 19.

IOWA.

Indian Creek.—Our church met in council, with Eld. John Zook presiding. Bro. Wess Bittner and Sister Dawson were chosen as delegates to District Meeting. Bro. Bittner is elected to the Sunday-school Meeting. As our new church, located by the town of Colfax, is nearing completion, we decided to have the dedication services Oct. 22, to be conducted by Bro. Moses Beardorff, of Iowa. Iowa, there will be a series of meetings of at least two weeks, to continue after the dedication services, to be conducted by Brethren Beardorff. The meetings will close with a love feast at the country house. Bro. Beardorff is presently a resident of Colfax, and a member of that town. Twin Falls, Idaho, met with a misfortune of having his house destroyed by fire. A collection of $11 was taken in his behalf. We presented them to feel like we have not forgotten them.—Rebecca Reifeld, Maxwell, Iowa, Sept. 23.

Salem.—Our series of meetings at the above house, by Bro. Moses Beardorff, of Yale, Iowa, closed last Wednesday night. Bro. Beardorff delivered excellent sermons, and was listened with much interest each evening. Many were made to understand the gospel as never before and expressed their regard that the meetings closed so soon. Our love feast was held Sept. 17. Thirty-four members surrounded the Lord's tables. Bro. Beardorff officiated. Our series of meetings at the Salem house, to be conducted by Bro. John Brower and Leslie Culver, will commence Oct. 7.—Edna Wray, Prescott, Iowa, Sept. 23.

Sheldon church met in council Sept. 16, with our elder, Bro. J. H. Ballinger, presiding. One letter of membership was presented. Sister Bernice Ashmore was elected delegate to District Meeting. Bro. J. O. Rhinerl, assistant elder. Our Sunday-school officers were elected.—Theda Kennedy, Sheldon, Iowa, Sept. 22.

MICHIGAN.

Long Lake.—We held our love feast Sept. 16 at the home of Daniel Landis, Bro. Lair, of Sugar Ridge, Mich., officiated at the services held in the barn. There were twenty-two communicants,—fifteen from our congregation and seven visitors from near-by churches. Several spectators were present also. We were very glad to have them present, for it gave us an opportunity of showing them the Bible way of doing the Lord's commands. We all felt that we had received rich blessings from God. Bro. Lair's forenoon we listened to a practical yet deep sermon delivered by Bro. Lair, which we appreciated very much. Our minister, Bro. D. E. Sowers, left for Onekama last Sunday afternoon, where he will commence a series of meetings. We miss our dear brother very much and will welcome him back soon. During his absence a brother from Onekama will preach for us at this place.—Wm. Bittel, Freesoil, Mich., Sept. 21.

Zion.—Our council was held Sept. 23, at Bro. Richey's home. Two letters were presented, one received and two granted. Committees were appointed to secure a location and formulate plans for the construction of a churchhouse. We are expecting Eld. R. F. Patty, from Bethany Bible, to schoolhouse we now use for our services until the new church is completed. Our regular meetings, we have decided to hold this meeting in the Township Hall. Since our last report one has been baptized. Three families have bought homes and are expecting to locate in our midst in the near future.—Edith Blocher, R. D. 2, Prescott, Mich., Sept. 23.

MISSOURI.

Warrensburg church met in council Sept. 21. The report of the annual visit showed all to be in the faith, and working for the Master. Arrangements were made for a love feast Nov. 4, at 10 A. M. This will be at the close of our series of meetings. Letters were sent to District Meeting concerning the child-saving work.—one of local, the other of general interest.—Jesse D. Mohler, Warrensburg, Mo., Sept. 24.

NEBRASKA.

Kearney.—Bro. J. [illegible] Redding, of Dawson, Colo., preached here Sept. 29, giving us a missionary sermon which was very interesting. After that our elder, Bro. P. Grabill, made a few remarks. A collection of $3.38 was taken for the India Mission work. Bro. Redding is now in Kearney, soliciting for the Orphans' Home at Lincoln.—Orphans' Home of Nebraska, Zona Rose, 2105 Ave. D, Kearney, Nebr., Sept. 27.

Silver Lake.—We held our love feast Oct. 21, instead of Oct. 28. Bro. P. T. Kindig was chosen as Messenger agent for one year.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., Sept. 20.

OHIO.

Beaver Creek church met in council Sept. 21. Brethren Pilgrim, Fidler and Conner were with us. The latter has been conducting a series of meetings. The church has decided to hold a love feast Oct. 21, at 10 A. M. The church called Bro. Jacob Wenrick to the office of deacon. Bro. Alva Wenrick was advanced to the second degree of the ministry.—We felt thankful for the kind assistance of the visiting brethren, and to Bro. Conner for the spiritual instruction he has given during the past few weeks.—Susan Zimmerman, R. D. 7, Xenia, Ohio, Sept. 24.

Black Swamp church met in council Sept. 23, preparatory to our love feast Nov. 4, at 10 A. M. W. Keiser, presided. One considerable business came before the meeting. One letter of membership was granted. Sister Conner reading the text and gave us an excellent sermon on Sunday morning. Our series of meetings, which began Sept. 3, immediately following our love feast, which is to be held Oct. 7. The meetings are to be conducted by Bro. H. V. Thomas.—Edith Baker, Kenoyer, Ohio, Sept. 24.

Lick Creek—Sept. 17 Bro. Jacob Heistand, of Walkerton, Ind., was with us and gave us very inspiring sermons. Our Sunday-school work is moving along nicely. We are looking forward to the time of our love feast, which will be held Oct. 7, to be followed by a series of meetings, conducted by Bro. Miller.—Callie McClintock, Ada, Ohio, Sept. 25.

Middle District.—Our church met in council Sept. 14. Our elder, Bro. Jacob Coppock, not being present, Bro. C. V. Coppock presided. Our letter was received. Bro. D. M. Garver, of Trotwood, Ohio, has been secured to hold our series of meetings, commencing Oct. 14.—C. V. Coppock, Trotwood, Ohio, Sept. 25.

Reading.—Our council was held Aug. 19. The visiting brethren reported the members here to be in love and union. Eld. A. W. Hoover was with us, and gave us loving counsel. Aug. 20 we had a cradle roll day, at which time the primary department of the Sunday-school rendered a short program. It was a pleasure sight to see many precious children occupying front seats. We have eighteen enrolled and four present. In the forenoon we have the same program for our beginners' class. Our pastor, Bro. J. F. Kahler, is doing excellent work here. Aug. 27 we had a baptismal service both morning and evening, which are largely attended. Brethren J. F. Kahler and Samuel Forstand were chosen delegates to the District Meeting.—Rena Heestand, R. D. 2, Moultrie, Ohio, Sept. 28.

VIRGINIA.

Bull Run.—Sept. 3 Bro. Dennis Wilmoe, of Bealton, Va., began a series of meetings at Bull Run. Bro. Bell still continuing till Sept. 17. He preached sixteen sermons. The few members present were built up and strengthened. Two united in the faith. Two were baptized Sept. 17. Many others were much impressed.—Ida Bell Wilmoe, Bull Run, Va., Sept. 18.

Cedar Creek Valley.—At a recent series of meetings, held at the Laurel Hill schoolhouse, conducted by Eld. R. B. Mowry, two were received into the church, one by letter and other reasons, our brother did not preach more than three nights. Others are seeking for rest and are near the kingdom. Bro. Mowry commenced a series of meetings Sept. 16, at the Cedar Creek schoolhouse, which is in the Long Woodstock congregation.—M. H. Copp, R. D. 1, Maurertown, Va., Sept. 18.

Christiansburg.—Our church met in council Sept. 16, with Eld. Moses Dickerson presiding. Our elder gave us a good talk. Bro. Matt. R. Layman, when the church visit was reported. We decided to hold our love feast Oct. 14, at 3:30 P. M. The elders will be present. Bro. Layman has charge of the communion. Sept. 17 Bro. Dickerson preached an interesting sermon.—Fannie James [illegible] Christiansburg, Va., Sept. 18.

Oak Hill.—Our church met in council Sept. 9. It was our church visit meeting. We also held our Harvest Meeting. Our elder, Bro. Jacob Beahm, presided. We decided to have our love feast at this place Oct. 28, at 3 P. M. We expect Bro. G. A. Phillips to hold a series of meetings for us.—Jacob Beahm, Jr., Oak Hill, Va., Sept. 18.

Sangerville.—Eld. J. Carson Miller, of the Timberville congregation, has been with us in a series of meetings. Sangerville congregation, at the Sangerville house, Sept. 3. Services were held each evening, closing with Sept. 17. Good interest and good conduct prevailed during the entire meetings. Bro. Miller labored faithfully to expound the Word of God. He were made willing to forsake sin and serve the true and living God. A love feast was enjoyed Sept. 2. Bro. Miller officiated. Aug. 20 Bro. J. M. Hess began a series of meetings at Lynn Rock, one of our mission points in Highland County, continuing till Aug. 31. He returned to the church at Sangerville. Bro. I. W. Miller of Singers Glen, Va., is expected to begin a series of meetings at the Sangerville house, October 7, in the near future; probably next month.—Annie R. Miller, R. D. 2, Bridgewater, Va., Sept. 20.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

St. Francis—Church met in council Sept. 25. Eld. H. J. Lilly was moderator. Brethren D. L. Burns and T. L. Woodell were elected delegates to District Meeting; Bro. H. J. Lilly, alternate. Church decided to have our love feast Oct. 31, and a week's series of meetings, beginning Oct. 14 and closing with a love feast. Bro. W. D. Hutchison expects to do the preaching. Those wishing to attend, should notify the writer, and conveyance will be provided from Palestine.—T. L. Woodiel, Palestine, Ark., Sept. 26.

CALIFORNIA.

Holtville—After a very enjoyable visit to Iowa, Illinois and Ohio, from the time of attending Mid Meeting to Sept. 26, wife and I returned to Inglewood, to find that the land agent had sold our house home, and we must leave here Sept. 31, and a little band of members eight miles from Holtville, Cal. There are about forty members here. They have a new churchhouse and an active minister. A number of young people are members, and they are working earnestly in the Sunday-school and Christian Workers' Meeting. When we have plenty of young members we will work. It is a hopeful condition. People here are very sociable. Holtville is about 225 miles southeast of Los Angeles, on a railroad branching off from the Southern Pacific. The summers here are quite hot. They are dry and pure.—W. G. Calvert, Holtville, Cal., Sept. 25.

Pasadena—Sept. 19 the members of this church rendered a very helpful program on the subject of temperance. We feel sure that in attendance and interest the occasion was the sum of 14 was contributed for this great work. We rejoice that, as a church, we are taking advantage of the opportunities cause. Our theories have always been the very best. May the way be open for the practical working out of these theories, thereby making our church a powerful factor in helping to solve this great problem.—Asta F. Brower, Pasadena, Cal., Sept. 21.

Reedley church met in council Sept. 3, Eld. Eikenberry presided. Delegates were elected to District and Sunday-school Meeting. One was received by letter, and one was restored to fellowship. We decided to hold a love feast in the near future. Bro. H. R. Pyle closed with prayer. Sept. 18 and his sermons were very much appreciated.—Susie Michael, Reedley, Cal., Sept. 18.

Santee Mission—Eld. A. C. Snowberger will close his series of meetings in the Santee Mission Sept. 26, when two be baptized. This is probably the first baptism by trine immersion performed in San Diego County, since the days of the last evening. Eleven were at the table, with an attentive and interested congregation observing the first love feast ever held in their part of the State. Prayer was offered by Eld. and Bro. Snowberger has presented Bible teaching in a clear and forceful way. Much is bound to result from the effort of Eld. Willing to learn the truth. As one result of these meetings we have decided to secure a cottage organ for the church. This is a fine country. Those thinking of changing location should come and help the Santee Mission.—C. E. Wolfe, Box 52, Santee, Cal., Sept. 24.

COLORADO.

Lowland—Our church met in council Sept. 11, at 2 P. M., with Bro. J. C. Groff presiding. One letter was received and one was granted. The report of the Mid Meeting was given, reporting all the members to be at peace with each other. Bro. Samuel Cohun was chosen delegate to District and Sunday-school. Bro. John Heaston, secretary-treasurer. We decided to hold our love feast Oct. 14, at 4 P. M.—Nellye Mice, Wayne, Colo., Sept. 25.

FLORIDA.

Herndon—We were made to realize when we met four more members at the train, last Thursday, who, we hope, will help in the Master's vineyard at this place. One of them is a minister. Since our last report we have had the care of our oldest brethren. We look forward to the time when we will be able to organize a church. The good Brethren Hendricks are anxious to have regular preaching services.—Isaac Cripe, Herndon, Fla., Sept. 24.

IDAHO.

Boise Valley—Sister Sadie Miller was with us Sept. 21 and 22, and gave us two very inspiring messages. Her visit was enjoyed by all present. The offering for the Indin Mission was $12.22. We expect Bro. T. J. Heckman with us for a Ministerial Meeting, and a series of meetings about Nov. 1.—Jessie S. Brower, Meridian, Idaho, Sept. 24.

Wanpa—We were favored with a talk by Sister Miller-Sept. 26, which was greatly enjoyed by all present. We very much to feel like sacrificing more for the Lord's work. collection of $17.37 was taken for the mission in India.—Rose B. Bradley, 205 Sixteenth Ave., Nampa, Idaho, Sept. 26.

ILLINOIS.

Coal Creek—We enjoyed a pleasant feast at our country church, Sept. 18. Bro. Hahn, of Mt. Morris, was with us. Our brother had also been conducting a series of meetings at this place, which closed Sept. 16, one confession and one by letter. While there were none added to the church, the members were encouraged. We expect to conduct another series, as well as his clearing sermons. We should be glad to have a minister from Ohio, Idaho leaving us, as we are much in need of help to carry on the work of the Master.—Mrs. Mary Chas. O. Johnson, R. D. 1, Box 4, Canton, Ill., Sept. 25.

Hudson—Church met in council Sept. 18, with Eld. J. H. Neher, presided. Our love feast will be held Oct. 1. Bro. J. H. Neher was chosen as delegate to District Meeting. He also expects to hold a series of meetings this fall for other congregations. During his absence Bro. Neher will preach.—W. D. Neher, of Chenoa, Ill., to fill the pulpit—Noah Bloser, Hudson, Ill., Sept. 25.

Mount Carroll—I came to this place Sept. 14, to help in the work here. I have visited the homes of all the members. Yesterday we reopened the Sunday-school. We had a fair attendance for a rainy day. In the afternoon we had services at the home of an aged sister, at which time the communion service. I feel very much encouraged at the outlook, and believe that the work will be built up.—Brethren, pray for us.—Alice Garber, Mount Carroll, Ill., Sept. 27.

Mount Morris—This is a school town; community and church are enthused each fall by the coming of the students and arrival of new workers. At this time, however, a combination of circumstances seems to make the opening services of especial promise. The steady increase in activity of the local church, which has been noticeable for some time past, and the decided forward inspiration by the convening of the recent District Meeting, developed and fixed in the Mid Meetings. Now the inspiring presence of so many young men and women, who we promise soon to be enlisting us all to the best that we are able to do. The motto of the Sunday-school for the new quarter is: "Is there anything too hard for Jehovah?" and a united effort will be made to maintain an average attendance of 300. Of those present last Sunday, 104 had brought their Bibles, and the offering was $15.37. The same aggressive spirit seemed to be active in the quarterly council, the day before, when business of importance received due consideration. Various offices and committees for the coming year were carefully selected, including the return of Bro. M. W. Emmert, head of the Bible Department, of the Academy, to office of the church. On the following Monday the new elder met in conference with the other ministers of the congregation, and the work of the different parts of the field was outlined.—Ethel Kiracofe, Mount Morris, Ill., Sept. 25.

Notice.—If there are any members of the Church of the Brethren, or children of members, coming to, or living in, the city, or if there is anybody here in whom members are interested, but who is unacquainted with our place of worship, please write to Sister Anna Roy, 2435 Van Buren St., Chicago, Ill. She will be glad to correspond with all such, or see that they are visited.—Emma S. Miller, Sec., 2435 Van Buren St., Chicago, Ill., Sept. 28.

Lena—Our church has greatly enjoyed a spiritual series of meetings, conducted by Bro. S. Z. Smith, of Sidney, Ohio. The attendance was good, and the interest was manifested. We had much unfavorable weather. A few evenings we should not have ventured out, were it not for the interest in such good work, however, was done. Four were baptized, and one awaits the rite. Our church met in council Sept. 21. The annual auditing committee reported, and all was clear and union. We decided to install a baptistry in our church. Our love feast will be held Oct. 7.—Bertha B. Miller, Lena, Ill., Sept. 26.

Spring Run.—We had a two weeks' series of meetings, commencing Aug. 29 and closing Sept. 3. Bro. S. J. Nickey, of Cherry Grove, Ill., was with us during the first week of the town. We feel encouraged in our work at this place, although none were added to our number. We held our love feast Sept. 18, at 4 P. M. Eld. T. E. Blain, and his wife, were with us; also Bro. Solomon Buckley, of Canton, Ill., who did the preaching for us. He preached an interesting sermon on Saturday forenoon. In the evening we also had a large audience to hear him. He remained in our home until Sunday, our blessed Master.—Amanda Schisler, Ellisville, Ill., Sept. 28.

Waldman Grove.—Our meetings held by Bro. J. G. Royer, continuing over two Sundays, resulted in two accessions by baptism. Bro. Royer's sermons were helpful to all. Our meeting on and have all our young people in the church.—Ernest Lantz, Waddams Grove, Ill., Sept. 25.

INDIANA.

Buck Creek church met in council Sept. 9. Eld. L. L. Teeter was elected delegate to District Meeting; Brethren Oakley and L. L. Teeter were elected Sunday-school superintendents. Sister Jessie Teeter was elected superintendent of Christian Workers' Meeting. Bro. L. L. Teeter will represent us at the District Meeting; Bro. Anson Priddy, alternate. One query was sent to District Meeting. Bro. Anson Priddy was reorganized. The writer was chosen president, and Sister Jessie Teeter, secretary-treasurer, of the Christian Workers' Sept. 17, which was very much enjoyed, and well attended.—Mrs. Ora Teeter, Nappanee, Ind., Sept. 28.

Elkhart City church met in council Sept. 11. Eld. E. L. Heestand was moderator. Bro. Ira Berger was elected deacon. Three letters of membership were granted. Among the letters granted was that of Sister Sarah Hendricks, whom Bro. Lynn Grove was elected clerk for the remainder of the year. The annual visit was reported. Brethren E. L. Heestand and Ira Berger were appointed as delegates to District Meeting. Sept. 21 our love feast was held. Bro. Berger, from Roann, Ind., officiated.—Mrs. Ira Berger, 1020 Lincoln Ave., Elkhart, Ind., Sept. 23.

Huntington church met in council this afternoon. Our elder Bro. J. D. Mishler, presided. Eld. Henry Neff was also with us, and preached for us. No letter of any kind was given or letter. The annual visit was reported. Brethren Grover L. Bowman, Jesse Hoke, and Samuel Kelly were elected delegates. Bro. Quinter Brower, alternate. Sister Rosella Shock is our delegate to Sunday-school Meeting; Bro. Roy Wine, alternate. Bro. Lester Wine was elected superintendent of Sunday morning, and in the evening gave us a talk on Cuba. The Christian Workers' Meeting, which was organized a few months ago, is progressing nicely.—Rosella Shock, Huntington, Ind., Sept. 26.

Killbuck—Sept. 23 we met in council with Eld. I. E. Brandon in charge. The annual visit was reported, and a time which was quite favorable. Our Sunday-school and Christian Workers' Meeting are moving along nicely. We have a live Sunday-school at this place. Sister Ella Mitchell, of Dayton, Ohio, will commence a series of meetings at our district Meeting. Sept. 24 we held our election of delegate to District and Sunday-school Meetings, with Bro. I. E. Brandon, delegate, and Bro. Ira Miller, alternate. Sept. 25, at 1 P. M., at the Brick house.—H. E. Millepaugh, R. D. 12, Muncie Ind., Sept. 28.

Nappanee.—Our church met in council Sept. 21. Our elder, Bro. Daniel Hoover, presided. The attendance was good. A great deal of business came before the meeting. Two were received by letter. The deacons reported the annual visit, preparatory to which they had had a deacons' meeting, willing to work for a greater degree of holiness in themselves and others. Our delegates to District Meeting are Brethren Everett Pippen and John Geyer. Eld. J. C. Murray, of North Manchester, was chosen to fill the appointment with seal and power. Sept. 24 we had our Harvest Meeting, at which Eld. Murray preached one of our most helpful sermons. At this meeting an offering of $40 was taken for the benefit of the Mission Board. In the afternoon Sister Ella Miller Brubaker gave us a talk on Cuba. In the evening Bro. Murray preached for us again.—R. J. Miller, Nappanee, Ind., Sept. 28.

Noblesville.—Sept. 26 Stony Creek church met in council and organized for the coming year. Brethren Andrew Grove Stern was chosen president; the writer, secretary.—Elva T. Haines, Noblesville, Ind., Sept. 28.

North Manchester.—We met in members' meeting Sept. 28. Our elder, Bro. Charles Wolfe, presided. The report of our church treasurer was heard and accepted. A finance committee of three brethren was appointed. Bro. J. W. Miller was selected as delegate to District Meeting. We decided on our love feast Oct. 28, beginning at 4 P. M. This service will be at the Eagle Lake church, Oakwood, Ohio, conducted by Bro. G. A. Snider, of Lima, Ohio.—Edith Miller, North Manchester, Ind., Sept. 28.

Pine Creek—Our Harvest Meeting, held Sept. 16, was well attended. Eld. Henry Neff, of Nappanee, Ind., and Eld. J. C. Murray, of North Manchester, Ind., preached an inspiring sermon in the forenoon, which was served at the church. In the afternoon, at 2 o'clock we enjoyed an interesting missionary address, delivered by Bro. Winegar. The offering for missionary purposes amounted to $40.—Mrs. Ella Miller, R. D. 1, Box 29, Monticello, Ind., Sept. 20.

Pierceton church met in council Sept. 23, with Elders peter Hosek, Amos Kendall, J. D. Rife and Geo. Swihart present. Bro. B. F. Kendall was elected clerk for 1927. Bro. Geo. Swihart has been with us in a two weeks' series of meetings, closing Sept. 26. Bro. Swihart is a strong worker in the kingdom. The brethren and sisters feel greatly strengthened by our love feast will be held Nov. 11, at 4 P. M.—B. F. Kendall, Pierceton, Ind., Sept. 28.

Portland.—Sept. 24 we had one of the most successful meetings ever held in this congregation, conducted by Bro. Morris, of Landess, Ind. The attendance and interest were good. Thirteen were baptized. The congregation voted, in our communion, passed off pleasantly. Sister Zenna Hatcher was elected delegate to the Sunday-school Meeting. Our love feast held on the 9th, was well attended. Ministers present were Bro. E. J. Neher and wife, from Alabama, Bro. Polk, from the Pleasant Dale church, Ind., Bro. D. Hummer, from the Camden church, Ind., and Bro. Norris, from the Landesville church, Ind. Bro. Hatcher officiated. We are looking forward under the leadership of Bro. Hatcher. We hope to retain him for another year.—Bertha Hatcher, Portland, Ind., Sept. 25.

Salamonie.—We have changed the date of our love feast from Oct. 23 to Oct. 14, beginning at 5 P. M., at the Lancaster house. The love feast will follow our District Meeting of Middle Indiana, which is to be held in Huntington City church Oct. 12. Salamonie church is just nine miles south of Huntington City. A special invitation is given to ministers to remain from District Meeting and attend our love feast.—Millie Wike, R. D. 6, Huntington, Ind., Sept. 24.

Union Center church convened in council to hear the report of the annual visit. There are over 200 members in the church, but the council is still earnestly striving to carry the work of the Lord. Sept. 17 we held our annual Harvest Meeting. Our collection amounted to $40. Bro. A. Sindy gave us two instructive sermons.—a thanksgiving sermon in the forenoon and a temperance lecture in the afternoon.—Ellen Rosser, Nappanee, Ind., Sept. 28.

Union Center—We had a series of meetings in progress at this place, beginning Sept. 24, conducted by Bro. Walter Warstler, of the Goshen City church. The attendance and interest was good.—Elyda Crist, Waugsanna, R. D. 1, Goshen, Ind., Sept. 28.

IOWA.

Dallas Center.—Our series of meetings, conducted by Eld. A. D. Sollenberger, of Beatrice, Nebr., closed last evening. Our brother labored two weeks past. Four were baptized. Four young sisters started in the service of the Lord, and one was reclaimed. Many acclaimed the message as good. Our love feast was held Sept. 18. A large number of brethren and sisters surrounded the Lord's tables. Several members from adjoining congregations were with us. We had ample ministerial help.—Myrtle Myers, Dallas Center, Iowa, Sept. 25.

Des Moines Valley—We enjoyed a splendid council Sept. 21, preparatory to our District Conference, Sept. 27. Eld. C. H. Rowe was with us and officiated. As our elder, Bro. J. F. Swigart, has recently moved to Ankeny, Iowa, our elder was chosen elder for one year. A committee was chosen to select a place for our next Mid Meeting, which is to be held in October. A committee was appointed to look after the Sunday-school and Christian Workers' Meeting. Eld. C. H. Rowe, Bro. Ira Root, Sister Ida Mericle, Sunday-school and District Meetings, Sept. 23. Bro. Jacob Baer, one of our aged members, was anointed Sept. 20. Three were baptized and others are near the kingdom.—Ira Root, Ankeny, Iowa, Sept. 24.

English River.—The church met in council preparatory to love feast and District Meeting, Sept. 23. Eld. H. C. N. Coffman presided. The report of the annual visit was generally good. Eld. T. A. Robinson being present, gave some wholesome instruction. Bro. Robinson has been laboring with quite harmonious throughout. Committees were appointed more fully to look after the Sunday-school and Christian Workers' Ministerial, Sunday-school and District Meetings, Sept. 25. Bro. Jacob Baer, one of our aged members, was anointed Sept. 20. Three were baptized and others are near the kingdom.—Ira Root, Ankeny, Iowa, Sept. 24.

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MARYLAND.

Brownsville.—Aug. 26 we held our council at this place, considerable business came before the meeting. Bro. G. B. Harick, of Hagerstown, Md., began a series of meetings here the same evening, continuing for two weeks. He gave us a number of excellent, practical sermons. Bro. Harick made a visit to Europe and the Bible Lands, which were intensely interesting and well received. Sept. 3 we held our love feast, which was a sacred, spiritual occasion. We never saw better order and love. Bro. Harick had 250 ministering brethren. Bro. Harick officiated. Our series of meetings closed on Sunday evening. Had a good visit here by the presence of many members here.—Geo. W. Kastel, Gapland, Md., Sept. 18.

Fairview.—Sept. 9 was our last appointment for the day, when we had our last sermon at Red Oak. During the meetings three souls came out on the Lord's side.—Lyle Harvey, Hyndman, Pa., Sept. 25.

Maple Grove.—Our church met in council Sept. 23, with Eld. J. A. Snyder presiding, assisted by Brethren David Eichelberger and H. A. Stahl. Bro. J. C. Beahm was reinstated into the first degree of the ministry. One letter of membership was granted. One member was reclaimed. Bro. Albert Arnold will hold a series of meetings beginning Oct. 7. Had a meeting with us love feast Oct. 3. Bro. H. A. Stahl held a series of meetings in the Mount Olive Chapel, closing Aug. 27. They were aided by baptism—Fannie King, Grantsville, Md., Sept. 28.

Sams Creek.—Our communion meeting was held at our house Sept. 16 and 17. There were several ministers from neighboring churches with us: C. L. Baker, of East Berlin, Pa., assisted in the evening services. Bro. Baker delivered a good lesson in the town church on Sunday night.—Minerva Hoop, New Windsor, Md., Sept. 25.

West Point.—The members of this church, near Reisterstown, Md., held their love feast Sept. 23. We had a pleasant, and all the members except a few were present. A quiet and spiritual time was enjoyed. Adjourned to evening communion, including visiting members. Bro. W. P. Engler, of Uniontown, Md., and Brethren W. P. Sopp, Walter Engler and Jesse Myers helped bear the ministering brethren's part. Bro. W. E. Roop officiated. Bro. W. P. Engler was recently elected elder of this church for one year. Expect to hold a series of meetings during November. Bro. J. J. John will deliver a Sunday-afternoon sermon for us Oct. 8.—John M. Pohlman, Reisterstown, Md., Sept. 27.

MISSOURI.

Cabool.—Our church met in council Sept. 23. Our elder Bro. C. W. Gitt, presided. Bro. Brenizer and Sister Elvina Cline were chosen delegates to District Meeting. Sister Ruth Ireland is to act as assistant to Sunday-school secretary. Our Greenwood house, and Sister Anna Gitt represents the Cabool house. We have decided to hold a series of meetings in November, at the close of a series of meetings, to be conducted by Bro. H. E. Eikenberry, of Lincoln, Nebr.—Mrs. Ella Holland, Cabool, Mo., Sept. 25.

Clear Creek.—We are now engaged in meetings at this church with good interest and large congregations. I trust the result with the Lord. From here I go to the Lost Creek congregation, a mission point of the Leston church, to hold a series of meetings.—Mossa Cruea, 1405 Eastern Ave., Kansas City, Mo., Sept. 23.

Nevada.—Our series of meetings began Sept. 10. There were no accessions, but the members were greatly strengthened. Sept. 23 we held our love feast. We had a sermon by Bro. A. Blackwell, of Eldorado Springs, Mo., Sept. 24. Ministerial examination services were conducted by our elder, Bro. Leander Smith. Eld. A. Hollingsworth, of Deepwater, Mo., officiated at the feast, assisted by Eld. D. W. Teeter, of Jasper, Mo. The sisters broke the bread and passed the cup. Our love feast was very spiritual. We decided to continue the meetings for a few evenings as the interest is good. The Sunday-school and Eld. Leander Smith's ordination will occur at the District Sunday-school Meeting.—Mary Smith, 230 North Oak St., Nevada, Mo., Sept. 25.

NEBRASKA.

Enders.—We have just raised $20 for our State mission work. Our delegates to District Meeting are Sister Mary Flory and Bro. Isaac Mohler.—Orrilla C. Ogle, Enders, Nebr., Sept. 25.

NORTH CAROLINA.

Fraternity church met in council Sept. 9, with Eld. J. F. Robertson presiding. Our deacon brethren were all present at their church visit. They found all the members in love and union. Our series of meetings will begin Oct. 14. Our love feast will be held Oct. 13. We decided to use the new song book, "Kingdom Songs," in our Sunday-school.—Emma A. Spaugh, R. D. 1, Winston-Salem, N. C., Sept. 23.

OHIO.

Charleston Mission.—Aug. 1 Bro. O. P. Haines came to us and began a series of meetings, preaching every forenoon and afternoons. The church was built up by his labors. The attendance was good and the spiritual condition was never better in the kingdom. Sept. 24 we had our children's day exercises. It was an all-day meeting, much enjoyed by all.—Emma Helser, R. D. 6, Chillicothe, Ohio, Sept. 24.

Londonville church held a love feast Sept. 2, at the Plum Run churchhouse. Our elder, Bro. A. I. Heestand, officiated. He was assisted by Bro. Strashaugh, of Ankeneytown, Ohio. Our meeting was enjoyed. It was very refreshing to us all to have our dear brethren and sisters from the adjoining congregations with us.—Mrs. Rose Sanderson, R. D. 3, Londonville, Ohio, Sept. 22.

Palmyra church met in council Sept. 14. Our elder, Bro. J. C. Bright, not being present, Eld. Henry Baker presided. One letter of membership was received. Bro. Andrew Zerby preached the following Sunday morning.—Elia Holling, R. D. 3, Greenville, Ohio, Sept. 27.

Salem.—Our church met in visit council Sept. 14. Eld. William Minnich presided. Elders D. M. Garver and Jesse S. Strashaugh were with us. Seven were received by letter and two letters were granted. The visiting brethren brought in a good report. Some suggestions were made that will be considered at a later meeting. Good admonitions were given by our visiting brethren. The church was divided and the new church decided to assist the West Dayton church in repairing their house, and appointed a solicitor for that purpose. Our communion was appointed for Oct. 21, at 4 P. M.—John D. Ranchart, Union, Ohio, Sept. 26.

OKLAHOMA.

Big Creek church met in council Sept. 23, with Eld. N. S. Gripe presiding. One letter of membership was received and three granted. Bro. Fred Holderread was elected Gospel Messenger agent for one year. We organized Christian Workers' Meeting with Bro. Alba Edgecomb as president. Our love feast will be held Nov. 18, at 2 P. M., to be followed by a series of meetings. Three have been baptized since our last report.—Mrs. Mary Holderread, Cushing, Okla., Sept. 27.

Thomas.—A three weeks' series of meetings, conducted by Eld. C. H. Brown at this place, closed Sept. 21. Ten have been baptized since our last report. The Bible lessons and prayer meetings, held at the homes during the day, were inspiring. Bro. Brown is an able worker, and many blest here by all. The late District Meeting, held here, left a good impression on the people of our town.—Elsie K. Sanger, Thomas, Okla., Sept. 23.

OREGON.

Rogue River.—Our church met in council Sept. 23, with our elder presiding. Bro. T. J. Barklow was also with us. Two letters were granted. Arrangements were made to get a regular the churchhouse. Bro. L. B. Overbisher was ordained to the eldership.—Pauline Overbisher, Grants, Oregon, Sept. 25.

PENNSYLVANIA.

Back Creek.—Our two weeks' series of meetings, at the Shank church, closed Sept. 24. Four were received by baptism and 1 by letter. Bro. A. D. Wolfe, of Martinsburg, W. Va., and Bro. C. H. Steerman, conducted the meetings, and all feel encouraged. Sept. prior to our love feast, Brethren Steerman and Wolfe organized the house of the Lord in general, making it more presentable. Added to the church by baptism, Aug. 26, Miss Mary L. H. Leitzy, Greencastle, Pa., Sept. 25.

Bethany.—Aug. 26 Eld. N. H. Bloom, of Nokesville, Va., gave us a very interesting lecture on Palestine, at the Pike Run church. Sept. 2 we had our love feast, located at the Summit house. We had a very interesting local Sunday-school convention in the house, in the afternoon and evening of Sept. 9. Bro. J. H. Chandler delivered a very profitable temperance sermon at the house in the evening of Sept. 10. Our series of meetings, preparatory to our love feast, was held Sept. 3, with Bro. D. H. Walker presiding. Bro. Abraham Pyack, of Johnstown, Pa., was with us and officiated at our love feast, Sept. 17. Bro. Beahs, of the Quemahoning church, was also with us. Our series of meetings closed with us On the evening of Oct. 21. Bro. Geo. W. Vansickle, or Virginia, will commence a series of meetings at the Pike Run church.—J. C. Reiman, R. D. 2, Berlin, Pa., Sept. 21.

Carlisle.—Our council had good attendance and interest, during the quarter just closed, has been all that could be expected, considering the warm weather and our small membership. Our contributions were in excess of the total enrollment. Our elder, Bro. Falkenstein, our District Sunday-school Secretary, and Bro. J. H. Cassel, Widdor, visited us and gave us interesting addresses during the quarter. Our next council will be held at the home of Bro. W. W. O. Musgrave, 2005 Seventh St., Harrisburg, Pa., Sept. 29.

Conemaugh.—Aug. 26 we held our council at this place, come to this place Sept. 10, to assist us in a series of meetings, and continued until Sept. 24. Bro. Hollinger's sermons were deeply manifested throughout the meetings. The church received much spiritual strength, as the Word was preached with power. Bro. Hollinger was assisted by the ministering brethren. Bro. W. E. Roop officiated. Bro. W. P. Engler was recently elected elder of this church for one year. Expect to hold a series of meetings during November. Bro. J. J. John will deliver a Sunday-afternoon sermon for us Oct. 8.—John M. Pohlman, Reisterstown, Md., Sept. 27.

Clear Creek.—We now engaged in meetings at this church with good interest and large congregations. I trust the result with the Lord. From here I go to the Lost Creek congregation, a mission point of the Leston church, to hold a series of meetings.—Mossa Cruea, 1405 Eastern Ave., Kansas City, Mo., Sept. 23.

Nevada.—Our series of meetings began Sept. 10. There were no accessions, but the members were greatly strengthened. Sept. 23 we held our love feast. We had a sermon by Bro. A. Blackwell, of Eldorado Springs, Mo., Sept. 24. Ministerial examination services were conducted by our elder, Bro. Leander Smith. Eld. A. Hollingsworth, of Deepwater, Mo., officiated at the feast, assisted by Eld. D. W. Teeter, of Jasper, Mo. The sisters broke the bread and passed the cup. Our love feast was very spiritual. We decided to continue the meetings for a few evenings as the interest is good. The Sunday-school and Eld. Leander Smith's ordination will occur at the District Sunday-school Meeting.—Mary Smith, 230 North Oak St., Nevada, Mo., Sept. 25.

TENNESSEE.

Meadow Branch.—Bro. J. H. Lambert came to our place on Friday evening, and preached a short sermon for us, after which we held our love feast. Bro. Lambert expounded the Lord's tables. We had a large and attentive audience. Bro. Laughrun preached five able sermons. Bro. Wine, of French Broad, Tenn., and our elder Bro. Bell, were with us also. Our Sunday-school is moving along nicely, and our prayer meetings are well attended. We will hold our next council.—Cora A. Gammon, Tate, Tenn., Sept. 25.

Parkway.—Aug. 19 Eld. Laughrun came to our place on Saturday, Sept. 16, and preached three inspiring sermons, and baptized seven. Eld. J. H. Lambert filled meeting Sept. 17, and was reported. A good deal of business came before the meeting. We expect to hold our love feast Oct. 14, at 2 P. M.—J. W. Gammon, Sugarlimb, Tenn., Sept. 25.

TEXAS.

Manvel.—Our church met in council Sept. 15. The District Meeting was held here during the Holidays. We held our love feast will be the following Saturday. One member was received by letter. Brethren J. D. Custer and William H. Weaver were elected to the ministry. Brethren planning to take a trip to the Southern States are invited to visit us.—A. J. Hicks, Manvel, Texas, Sept. 27.

Portland.—We met in council Sept. 22. One letter was received. Brethren Wm. Hall and Jesse Hall were elected to serve. were remembered with clothing. We press onward in the King's business. Hope to have many additions to our membership come, with Catholicism to oppose us, and others who give but little heed.—Amanda Hall, Portland, Tex., Sept. 25.

VIRGINIA.

Bethlehem church met in council Sept. 22, with Eld. D. A. Naff as moderator. Three letters of membership were received, and three were granted. Four letters of membership were received. The visiting brethren reported favorably. Our love feast will be held Oct. 14.—N. C. Wine, Bethlehem, Va., Sept. 23.

Valley House.—We met in council at the Valley house Sept. 23, with Eld. J. A. Dove as moderator, Bro. C. S. Ikenberry as clerk. A very pleasant time was had. There was a good deal of business, in the form of committee work, was transacted. Five letters were received. Our love feast will be held at the Valley house Oct. 14, at 2 P. M. Bro. Ikenberry will preside over us on this occasion. A business meeting of the Missionary Circle was held at the close of the meeting.—Mrs. Mary Ikenberry, Bonneke, Va., Sept. 25.

Command.—Bro. Wm. C. S. Thomas and the writer left our home, Sept. 3, traveling by private conveyance across the mountains to Command, to assist Brethren Cramer and Hylton in Gospel work, where Bro. Thomas preached for two weeks the plain truths of the Gospel, which were received by many in the Blair valley. The members of this church held a council, in which Brethren H. G. Miller, M. J. Good and M. G. Sanger assisted. The next day was a love feast, and among other brethren, Eld. Jos. Beverage, of Monterey, Va., was with us. We had a very good feast, and the members were much inspired. Eld. Thomas officiated. Six were baptized, and others are near the kingdom. We also had the pleasure of visiting Brother and Sister Crummet,—the first members of that section. Brother and Sister Crummet are there giving their time back to the Beaver Creek church, to receive baptism. The aged brother is now eighty-four years old, and his wife but a few years younger. They have lived to see a fully-organized church with a membership of 202.—C. M. Garber, R. D. 1, Box 20, Dayton, Va., Sept. 27.

Bethania.—Bro. A. C. Flory began a series of meetings at the Lebanon church, continuing for three weeks. Two were received into the church by baptism. We feel that the stay with us has been a very profitable one.—S. Estelle Garber, Pt. Defiance, Va., Sept. 29.

Meadow Mountain.—A successful series of meetings is in progress at this place, thirteen were baptized on Sunday, June 25. Quite a number more will likely be added before the large. Bro. J. F. Wampler, a man full of promise, is doing the preaching.—E. D. Kendig, Staunton, Pratt, Va., Sept. 25.

Mill Creek.—Aug. 26 Bro. Bowman, one of our ministers, began preaching for us Sept. 3. He delivered twenty-five insighting sermons and then took his leave. Bro. Bowman came and built up. We feel that we had good meetings. Eleven were received into the church by baptism, and one was reclaimed. Others are seriously considering the cost. The meeting continued for two more weeks.—J. P. Miller, Grettoe, Va., Sept. 28.

Mount Hermon met in council at the Bethel house Sept. 23. Our elder, Bro. A. F. Pursley, presiding. Business came before the meeting. One letter was granted. The annual visit was appointed. Our love feast will be held Oct. 7, at 4 P. M. Our series of meetings is to begin Oct. 15, to be conducted by Bro. Jesse Ikenberry and others. The report by the committee on repairing the house was favorable. Since our last report we have been received by baptism, and we are glad to report that our prayer meetings are proving a success.—J. W. Sumner, R. D. 1, Eagle Rock, Va., Sept. 28.

WASHINGTON.

Notice.—My present place of work is in the city of Tacoma, Wash., where I will remain to Oct. 1. I will then move to Olympia, Wash., and be there till Oct. 21. From there I will go to Centralia, Wash., and be there two weeks; next to Portland, Oregon, where I will remain two weeks; then to Chico, Cal., and then south, into Southern California. I will not be able to reach the coast again before the first of November—hopes not that soon. The work accumulates, so that I must move along. Will be glad to meet any and all there. The Lord's field is wide and the harvest is ripe.—A. Hutchison, Tacoma, Wash., Sept. 26.

Tacoma.—Our hearts were made to rejoice, recently, when a young sister was baptized by Bro. Wallace. One was also received by letter Saturday and Sunday were days long to be remembered by the churches in this part of the West. On Saturday evening the love feast was held at Seattle, and on Sunday morning the Sunday-school Convention of the Seattle, Olympia, Centralia and Tacoma churches convened. To the afternoon the eight missionaries to China gave us an excellent program. In the evening Bro. Hutchison preached the Word. The entire meeting was a time of soul-feasting.—A real foretaste of heaven. Bro. A. Hutchison is to hold a two weeks' series of meetings for us beginning Sept. 26. Our love feast will be held Oct. 14.—Harriet Sarah Smith, Fiftieth Street, Tacoma, Wash., Sept. 28.

WEST VIRGINIA.

Chestnut Grove.—Bro. S. I. Bowman, of Harrisonburg, Va., came to us and began a series of meetings at the Pleasant View church, Sept. 3 we met in regular council. One letter of membership was granted. Arrangements were made a favorable report. Bro. Bowman preached twenty-six inspiring sermons during the time and ended up at some of our mission points. Sept. 7 we had a love feast with eighty-nine communicants. During the meetings twenty-four were baptized and two reclaimed. Our elder, Bro. Falkenstein, was also present and helped us to be reclaimed.—Anna F. Sanger, Box 46, Bruceville, W. Va., Sept. 25.

(Concluded on Page 640.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MIDDLE INDIANA.

The Sunday-school and Ministerial Meetings of the Middle District of Indiana were held in the Huntington City church on the dates named below.

SUNDAY-SCHOOL MEETING.

Monday Evening, Oct. 9.

7:30, Devotional.—Conducted by Elder.
Sermon.—Boyd Bechtelheimer.

Tuesday Forenoon, Oct. 10.

(General Discussions and Song after Each Topic.)

9, Devotional.—Elmer Gilbert.
9:10, Address of Welcome.—Eld. J. D. Mishler.
9:30, Special Exercises for the Promotion of Sunday-school Life.—Eld. D. L. Miller.
10, The Front-line Sunday-school.—Anna Ulrich.
10:30, The Elders' Field in Sunday-school Work.—A. G. Crosswhite.
11, The Sunday-school's Opportunity.

Afternoon Session.

1:30, Devotional.
1:40, Primary Object Lesson.—Lulu Pauling.
2:15, What Shall We Do to Have Every Sunday-school a Black Eye? (21) The Sunday-school Not. (31) Birthday Offering. (4) Any Other Plan.—Discussion. (5) Song Service. (6) Opening and Closing.
5, District Secretary's Report. Miscellaneous. Adjournment.

MINISTERIAL MEETING.

Wednesday Forenoon, Oct. 11.

9, Devotional.—Daniel Beall.
9:20, What Is the Purpose of Ministerial Meetings?—T. D. Butterbaugh.
9:50, What Increased Effort Should the Church Make to Counteract the Worldly Tendencies of the Day?—Grover L. Wine.
10:30, Problems of the Church of the Brethren: (a) In Getting Young Men to Accept the Ministry.—S. S. Blough. (b) In Assisting Them in Preparation.—J. D. Mishler.

Afternoon Session.

1:30, Devotional.
1:45, Ministers' Duty in Maintaining the Peculiarities of God's People (1) Peter 2: 9).—Henry J. Neff.
2:25, Three Most Difficult Cases in the Minister's Life. (2) The Minister As I See Him. (3) Why Do People Sleep in Church? (4) What Is the Purpose of Ministerial Visits? (5) How I Have Been Benefited by the Minister's Visit in Advance. (6) Best Method of Sermonizing.
3:30, Miscellaneous. Adjournment.
Committee, Elders Frank Fisher, J. C. Murray, G. L. Studebaker.

MARKLE, INDIANA.

Sept. 3 we had a very spiritual Harvest Meeting. Quite a number were with us throughout the day. Bro. S. S. Blough, of North Manchester, delivered three spiritual sermons. His morning sermon reminded us of the many

blessings which the Lord bestows upon mankind, and why we should praise him. At noon four long tables were set on the church lawn. Here a good dinner was eaten with thankful hearts to God.

At 2 P. M. we again assembled in the house of the Lord, while Bro. Blough presented some powerful truths to us on the subject of "Missions." He reminded us that the best gift any one could give in the collection would be a written guarantee to go and labor for souls who know not Christ. It seems, however, that no one was willing, at this time, to take up the cross for the foreign field. All, however, felt that they can bear the support of those who do go. A collection of $32 was taken, to be sent to the General Mission Board for some field. In the evening Bro. Blough again preached a splendid sermon.

At the close of the day we all felt more spiritually benefited for having been together in thanksgiving unto God for the summer's harvest. At the close of the evening service Bro. Blough asked an interest in our prayers in behalf of his work at North Manchester College, in the Bible Department. We feel to support him with our prayers in this work.

Our revival services are in progress at present, with Bro. Geo. W. Flory, of Covington, Ohio, delivering some powerful sermons to the people in this place. There have confessed Christ and are willing to take up the cross of Jesus. We hope and pray that there may be more souls won for Christ ere the meetings close. Lillian Earhart.

Markle, Ind., Sept. 13.

WENATCHEE CHURCH, WASHINGTON.

Our church met in council preparatory to the love feast, Sept. 2. Eld. A. B. Peters presided. The visiting brethren reported favorably. Two letters were received—Brethren L. E. Ulrich and A. B. Peters were chosen as delegates to our District Meeting at North Yakima. It was decided to offer Bro. John R. Peters to the District, as a member of the new Mission Board. Sept. 9 the church held a love feast. One hundred and four members surrounded the Lord's table. Nearly forty could not participate, for lack of room. Eld. D. L. Miller, of Mount Morris, Ill., Eld. Andrew Hutchison, of McPherson, Kans., Eld. Geo. W. Hilton, and his wife, our missionaries to India, and Bro. J. H. Moore, of the East Wenatchee church, were present. Bro. Hutchison officiated. On Sunday morning our Sunday-school was conducted in the regular way, followed by a short address to the children by Brethren Miller and Hutchison. Eld. Hilton was taken by private conveyance to the East Wenatchee church, where he preached both morning and evening. Bro. Miller preached at this place at 11 A. M. At 3 P. M. we met again for worship, and Bro. Hutchison preached. Also at 8 P. M. Their preaching brought deep conviction to the hearts of those present. On Monday evening Bro. Hilton preached to a large audience. We rejoice that the Chinese people are ready for the whole Gospel, and that conditions are such as to easy for them to understand the Scriptures. We had spiritual meetings throughout. A collection of over $40 was taken. Bro. Miller will continue the meetings until Friday night.

R. D. 2, Wenatchee, Wash., Sept. 12. Alice M. Peters.

SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

The Sunday-school Meeting, Ministerial Workers' Band and Ministerial Meeting of the District of Southwestern Kansas and Southern Colorado is to be held in the Newton Church, Newton, Kansas, Oct. 15, 16 and 17.

Saturday Evening, Oct. 14.

Sermon, E. M. Studebaker.

Sunday Morning, Oct. 15.

10:00, Regular Sunday-school.

11:00, Sermon, "Home."—J. J. Yoder.

SUNDAY-SCHOOL MEETING.

Sunday Afternoon.

2:00, Opening Praise Service. Address of Welcome.—N. E. Baker.

The Power of the Sunday-school as a Moral and Religious Influence.—B. A. Miller, D. Hamm.

Personal Responsibility of the Sunday-school Worker.—Emma Yoder, N. E. Baker.

Sunday Evening.

7:00, Song Service. Regular Christian Workers' Band. Address.—J. A. Clement.

Monday Morning, Oct. 16.

8:00, Opening Devotions.

Proper Use of Lesson Helps.—Bertha Delp, Ida Frantz.

Means Whereby a Teacher May Become a More Efficient Worker.—L. E. Fahrney, Sarah Eller.

The Outlook for the Brethren Sunday-school.—S. J. Miller.

CHRISTIAN WORKERS' BAND.

Monday Afternoon.

2:30, Opening Devotions.

The Work of the Christian Workers' Band.—Elsie Buckman, J. Edwin Jones.

Tonic for Weak Workers.—J. W. Deeter, M. S. Frantz.

Questions and Answers on Christian Workers' Band.

Monday Evening.

Missionary Program.

MINISTERIAL MEETING.

Tuesday, October 17.

1. Plans for a More Equal Distribution of the Ministry of the District.—D. M. Eller, A. G. Miller.

2. What the Church of the Brethren May Contribute in the Educational Field.—J. A. Clement.

3. Preparing and Arranging Sermons.—E. M. Studebaker, C. D. Hylton.

4. The Influence of Wealth on the Spirituality of the Church.—A. J. Smith, O. Allen.

5. May We Develop and Maintain a Higher Degree of Missionary Spirit in the District?—Jake Funk, M. S. Frantz.

Committee, J. J. Yoder, D. M. Eller, Jake Funk.

MOTHERS' AND DAUGHTERS' MEETING.

October 16, 1 P. M.

Devotional Exercises.—Mrs. H. S. Hoyle.

Address, "Maturity, Marriage, Maternity."—Dr. W. C. Heaston.

Music.—Mrs. S. J. Miller.

Round Table: (1) Woman's Work in the Home. (2) Benefits of the Story Hour. (3) The "Divine" Heritage of Children. (4) Sunday in the Home. (5) The Child, and the Art Religious Play Has to Contribute to the Support of Those who do go. A collection of $32 was taken, to be sent to the General Mission Board for some field. In the evening Bro. Blough again preached a splendid sermon.

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11:00, Sermon, "Home."—J. J. Yoder.

SUNDAY-SCHOOL MEETING.

Sunday Afternoon.

2:00, Opening Praise Service. Address of Welcome.—N. E. Baker.

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Personal Responsibility of the Sunday-school Worker.—Emma Yoder, N. E. Baker.

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8:00, Opening Devotions.

Proper Use of Lesson Helps.—Bertha Delp, Ida Frantz.

Means Whereby a Teacher May Become a More Efficient Worker.—L. E. Fahrney, Sarah Eller.

The Outlook for the Brethren Sunday-school.—S. J. Miller.

CHRISTIAN WORKERS' BAND.

Monday Afternoon.

2:30, Opening Devotions.

The Work of the Christian Workers' Band.—Elsie Buckman, J. Edwin Jones.

Tonic for Weak Workers.—J. W. Deeter, M. S. Frantz.

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Address, "Maturity, Marriage, Maternity."—Dr. W. C. Heaston.

Music.—Mrs. S. J. Miller.

Round Table: (1) Woman's Work in the Home. (2) Benefits of the Story Hour. (3) The "Divine" Heritage of Children. (4) Sunday in the Home. (5) The Child, and the Art Religious Play Has to Contribute to the Support of "Worrying."—Can It Be Cured? If So, How?

All are invited to join in the discussion of these subjects.

Music.—Mrs. Emma Stutsman and Miles Maude Esch.

Program Committee, Ida Frantz, Lizzie Neher Flory, Sarah Utrey Eller.

SOUTHERN INDIANA.

The Sunday-school and Ministerial Meetings of the Southern District of Indiana are to be held at Hartford City, Indiana, Oct. 17 and 18.

SUNDAY-SCHOOL MEETING.

Morning Session.

8:00 A. M., Opening Exercises.

1. Sisters' Aid Society?: (1) What Is Its Purpose?—Rachel Barick. (2) How Make It More Spiritual?—Emma Miller. (3) How Enlarge It?—Mollie Lober. (4) General Discussion.

II. The Sunday-school: (a.) Theme—the Bible, Why Study It?—Ezra Dilling. Discussion. (b.) Address, Hilton. (c) Why Be Present Lack of Knowledge of It?—J. A. Miller. Discussion. —George Lantz. (d.) Why Take an Interest in It?—C. A. Petry. Discussion.—E. Y. Browning.

Afternoon Session.

1. Theme—The Sunday-school: (1) Its Mission.—Ida Brubaker. Discussion.—Elsie Hill. (2) Is It Willing Itself to Success?—Otho Rinehart. Discussion.—Sister A. J. Miller. (3) The Sunday-school Teacher.—Mrs. Ezra Dilling. Discussion.—A. C. Priddy. (4) Its Effect on Society.—A. C. Priddy. Discussion.—Ira Fisher.

Miscellaneous and Adjournment.

Evening Session.

II. Christian Workers' Band: (1) As a Peace Society.—W. David Stoner. (2) As a Temperance Society.—J. W. Flory. (3) How Make It a Spiritual Success?—Mary Stoner Wine.

MINISTERIAL MEETING.

8:00, Opening Exercises and Organization of the Meeting. (This Program is divided into hour periods, allotting twenty minutes to each speaker, and twenty minutes to General Discussion.)

9:20 A. M., Topic—Qualifications and Duties of the Bishop. (a) Eld. L. T. Holsinger; (b) Eld. L. W. Teeter.

10:40 A. M., Topic—Qualifications and Duties of the Second Degree Minister.—(a) Eld. E. N. Goshorn; (b) Eld. J. W. Wright.

10:30 A. M., Topic—Qualifications and Duties of the First Degree Minister.—(a) Eld. J. H. Wright; (b) Eld. A. J. Young.

Afternoon Session.

1:00 P. M., Topic—Some of the Several Classes of Ministers to Each Other.—(a) Eld. Elias Smeltzer; (b) Eld. C. C. Petry.

MISSIONARY MEETING.

2:00 P. M., The Great Commission in Fulfillment.—Prof. S. S. Haines.

2:30 P. M., The Demand of Our Day and Time.—D. F. Hoover.

TEMPERANCE MEETING.

3:00 P. M., Subjects to be Supplied by the Speakers.—(a) Sec. D. W. Bowman; (b) Eld. D. B. Sell.

4:00 P. M., Miscellaneous and Intermission.

5:00 P. M., Elders' Meeting.

EDITORIAL.

7:00 P. M., The Babcock Education.—Eld. E. N. Goshorn.

7:30 P. M., The Attitude Our District Should Sustain toward Manchester College.—Eld. L. W. Teeter.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Eshelman-Ruck—By the undersigned, Sept. 16, 1911, Bro. Howard B. Eshelman, of Lincoln, Pa., and Sister Mary E. Ruck, of Barneville, Pa.—J. W. Taylor, Nefsville, Pa.

Arbaugh-Bowser—By the undersigned, at the home of the bride's parents, Brother and Sister John Bark, near North Liberty, Ind., Sept. 9, 1911, Mr. Mosel Arbaugh, of Bonneyville, Kingsbury, Iowa, and Sister Sallie Bark.—Dr. S. B. Miller, 1969 Third Ave., Coder Heights, Iowa.

Priser-Kime—By the undersigned, at the home of the bride's parents, Middlebury, Ind., Sept. 19, 1911, Bro. Fred Priser and Sister Verba Kime.—H. Pike, Middlebury, Ind.

Reed-Barnaby—By the undersigned, at his residence, Sept. 14, 1911, Brother Ezra Reed and Sister Emma Barnaby, both of South Bend, Ind.—J. W. Grater, 738 Cushing Street, South Bend, Ind.

Strayer-Lichty—At the home of the bride, Aug. 27, 1911, by the undersigned, Mr. Charles C. Strayer and Sister Bessie E. Lichty, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Appleby, Tillie, died at Hanover, Pa., Sept. 7, 1911, aged 28 years, 6 months and 4 days. She is survived by her husband and five children.—Services by Eld. D. H. Baker, assisted by Eld. J. M. Mohler.—W. B. Harlacher, Hanover, Pa.

Bowser, Sister Hettie, died of dropsy, at her home in West Kittanning, Pa., Sept. 25, 1911, aged 51 years, 1 month and 5 days. She leaves her father, mother, one brother and one sister. Services in the Glade Run church, Pa., by Bro. H. S. Replogle.—Ida. B. Bowser, R. D. 4, Kittanning, Pa.

Cool, Samuel, son of John and Elizabeth B. Cool, born in Rockingham County, Va., July 14, 1846, died Sept. 11, 1911, aged 65 years, 1 month and 27 days. His death was due to heart trouble. Dec. 28, 1868, he was married to Nancy Wright. To this union were born five sons and one daughter. The mother died Aug. 26, 1880. June 13, 1881, he was married to Margaret Wright. To this union was born one daughter. Sept. 14, 1883, his wife died. In 1884 he was married to Susan Miller. She died March 23, 1895. He was a member of the Church of the Brethren for over a number of years. Two sons, one brother, one sister, two sons and one daughter. Services in the Church of the Brethren by Brethren Jesse Stutsman and Newton Binkley.—Text, John 14:1-6.—Newton Binkley, R. D. 2, Box 118, Arcanum, Ohio.

Dove, Sister Mary Jane, daughter of John and Mary M. Quold, born in Union County, Ind., near College Corner, Aug. 25, 1842, died at her home in Fairmount, Ind., Sept. 12, 1911, aged 69 years and 27 days. She was of a family of thirteen children—seven daughters and six sons—and was the youngest is now living. Oct. 17, 1867, she was married to Mr. Robert Dove. To this union three children were born. From 1876 to 1893 Mr. and Mrs. Dove lived in Missouri. Then they moved to Grant County, Ind., where they lived until the spring of 1899, to their present home in Fairmount. About three years ago Sister Dove united with the Church of the Brethren, and has lived a faithful Christian life since. She was a faithful, loving wife and mother, and much devoted to her home. She was one of the charter members of the Elm Mission Circle of the church, organized in 1902, and at the time of her death was the vice-president of the same. Her illness of over two months was borne patiently. The church and friends did all they could and showed kind attention. Services at the home by Bro. J. W. Rarick.—Grace Hiatt, Summitville, Ind.

Moover, Sister Lucy, nee Auman, born Feb. 13, 1851, died at the Johnstown City Hospital, Pa., Sept. 5, 1911, aged 60 years, 6 months and 23 days. She was taken to the hospital for twenty-one weeks, and during all that time she was practically helpless and speechless, leaving all to the loneliness she bore her affliction with Christian fortitude. She was reared in the Lutheran faith, but for many years she has been identified with the Church of the Brethren, and remained faithful till called to be with her husband. She is survived by Mr. Moover, four sons and three daughters. Services by Eld. D. H. Wampler, assisted by Eld. B. B. Ludwick. Interment in the cemetery at Somerset.—J. C. Reiman, Berlin, Pa.

Jones, Bro. Edward, died in the bounds of the Sangerville congregation, Sept. 4, 1911, aged 64 years and 6 days. For years he had been afflicted with rheumatism and was unable to walk for a number of years. His wife preceded him about two years ago. Two sons and two daughters survive him. Services at the home and grave by Bro. M. R. Shaffer. Interment in the cemetery near by.—Annie R. Miller, R. D. 2, Sangerville, Va.

Jaqua, Gordon, infant son of Brother and Sister David Jaqua, died at Bridgewater, Va., Sept. 8, 1911, aged 1 month. Services by the writer, at their home, four miles south of Edgerton. Text, Mark 10:14. Interment in the Edgerton cemetery.—Jesse D. Ebersole, Bridgewater, Va.

Jeffries, Barbara Kendall, daughter of Dr. and Mrs. O. A. Kendall, born in Richmond, Ind., Aug. 5, 1836, died at Manchester, Idaho, Sept. 17, 1911, aged 3 years and 13 days. Little Barbara was a child of rare beauty, and, above all, even in the time she was old enough to walk, she was a regular Sunday-school scholar. She was a lovely child, always glad to be she put in her birthday offering, and by next Sunday her spirit had departed to the realms of the Brethren church, Nezperce, Idaho, by Bro. B. J. Worst.—Text, Isa. 40:11.—Mrs. Nellie Lichty, Nezperce, Idaho

Jaqua, Sister Elizabeth, born in Novaya, 1855, died of heart trouble, Sept. 11, 1911, at Council, Idaho, aged 56 years. Services by Bro. A. Hutchison, assisted by Brethren Sylvers, Hilton & Bonsett in the Nezperce cemetery.—Wm. H. Lichty, Nezperce, Idaho.

Keller, Bro. Michael, born at Springville, Lancaster County, Pa., Dec. 14, 1840, died at his home in Ephrata, Pa., Sept. 7, 1911, aged 70 years, 8 months and 24 days. Oct. 8, 1840, he was married to Elizabeth Bolinger, who died Feb. 1, 1911, after seven days' illness. To this wife (a sister), now in her nineteth year, four sons and five daughters were born, also a sister, one of the few relatives to the fourth and fifth generation, numbering 253 in the Keller reunion held in 1910. He is survived by 43 descendants live in Nebraska. He was a consistent member of the Church of the Brethren for over sixty-four years and was a deeply interested in the welfare of the church, both financially and spiritually, until his health became so impaired that it was impossible for him to attend church. He had been a most faithful attendant at all the services, day or night, storm or shine, and he thoroughly enjoyed the visits of preachers and friends, and no one was ever turned away from his door. We shall miss him in time to come, but he is now better for our fellowship and labor with him in the Master's vineyard.—Services at the Ephrata church by Eld. S. Elders John Herr and John Schlosser. Text, Philpp. 1: 21. Interment at Springville in the Keller graveyard.—Aaron B. Gibbel, R. D. 2, Ephrata, Pa.

Kimmel, John M., born Sept. 9, 1826, died at the home of his son-in-law, Jacob Hoover, of the Middle Creek congregation, Pa., Sept. 15, 1911, aged 85 years and 6 days. He was married twice, both times to members of the Hoover family. He is survived by eleven children. Bro. Kimmel was a member of the Church of the Brethren for many years and served as deacon for a time in the deacon's office for over forty-seven years. The church has lost a devoted member—and the children a kind father. Services in the German Reformed church, at Levansville, by the writer, and Eld. D. H. Walker. Interment in the cemetery near by.—Silas Hoover, Somerset, Pa.

Kinzer, Bro. Peter, died at his home in Arcadia, Ind., Sept. 24, 1911, aged 78 years, 3 months and 13 days. He was united in marriage to Phebe Roberts in December, 1856. Soon after marriage they united with the Church of the Brethren and was elected to the office of deacon, which he filled faithfully until stricken by the illness which resulted in his death. He was also a minister of the Gospel and served in that capacity in the deacon's office for over forty-seven years. The church has lost a devoted member—and the children a kind father. Services in the German Reformed church, at Levansville, by the writer, and Eld. D. H. Walker. Interment in the cemetery near by.—Silas Hoover, Somerset, Pa.

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McAllister, Sister Mary, died at the home of Brother and Sister Amos McAllister, born Nov. 10, 1810, near Mount Sidney, Va., died near Greenville, Augusta County, Virginia, Sept. 15, 1911, aged 9 months and 25 days. His parents, one sister, and brother, grandparents and one uncle preceded him. Services Sept. 7 at the Pleasant Valley church, by Bro. Rad. Rowland. Assisted by Eld. J. M. Miller. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Martin, Bro. John W., born in Franklin County, Pa., died Sept. 7, 1911, at his home near Lanark, Ill., aged 61 years, 8 months and 7 days. He was a son of Bro. and Sister Jacob M. and Sister Susan Martin. He died suddenly while in the field, driving the mowing work, and was found by his wife who had been expecting him to come to the morning meal.—Services at Lanark by Eld. D. H. Bowland. Lanark, Ill.

Mikesell, Charlotte, nee Debolt, born at Winchester, Preble Co., Ohio, June 18, 1833, died Sept. 18, 1911, aged 78 years, 2 months and 1 day. She was united in marriage to Aaron Mikesell about 1853. To this union seven children were born and one daughter. Her husband and one son preceded her in death. She was a member three years at the time of her death. She was a devout Christian woman. She accepted her Savior early in life. The Bible was her constant companion, and she lived her life for others. She was a kind and loving mother and a good neighbor, beloved by all who knew her.—Ellie Mikesell, R. D. 41, Union City, Ind.

Mouts, Sister Anna, wife of Bro. Samuel Mouts, died after a lingering illness at her home, Ridgeman, Mich., in the bounds of the Monoe congregation, Sept. 7, 1911, aged 60 years, 5 months and 7 days. Sister Mouts was a faithful member of the Church of the Brethren for many years. She is survived by her husband, four sons and four daughters.—Services in

the Manor church by Eld. J. E. Otto. Interment in the Manor cemetery.—M. Fortia Rowland, Fairplay, Md.

Nebel, James, son of Ananias and Elena Nebel, born March, 1881, at McCune, Kans., died of tuberculosis, at Nampa, Idaho, Aug. 13, 1911, aged 30 years, 4 months and 23 days. He was married to Anna Cox, of Coyle, Okla., March 24, 1902. To this union were born three daughters. He leaves a wife, three children, his parents, brother and sisters.—Rose E. Bradley, 927 Sixteenth Ave., South Nampa, Idaho.

Overholser, Sister Catharine, born in Montgomery County, Ohio, Nov. 15, 1831, died Aug. 29, 1911, aged 79 years, 9 months and 13 days. She was married to John Culclesser Feb. 15, 1852. Aug. 18, 1852, she and her husband moved to their new home in Jackson township, Huntington Co., Ind., where she lived till about one year ago. Of three sons and two daughters, one daughter died. She and her husband united with the Brethren church Sept. 21, 1856, and lived a devoted Christian life. Her last affliction was about fifteen hours. Services by the writer, assisted by Eld. Dorsey Hodgden, at the Stock Grove church, in the congregation, Huntington Co., Ind. Text, Rev. 7: 13, 14.—M. Flory, Girard, Ill.

Reiff, Joseph Harold, son of J. E. and Gertrude Reiff, born Jan. 5, 1908, died Sept. 8, 1911, at McPherson, Kans. Services in the College Chapel by Bro. F. J. Yoder.—Lydia Reiff, McPherson, Kans.

Replogle, Sister Mary B., nee Miller, born Nov. 15, 1813, in Bedford County, Pa., died in the bounds of the Denton congregation, Md., Sept. 9, 1911, aged 98 years, 9 months and 24 days. She was the daughter of Daniel B. and Eliza Miller. she was married to Levi Replogle, also of Bedford County, Pa. To this union were born five sons and five daughters. Her husband and three children preceded her. She united with the Church of the Brethren when she was eighteen years old, and lived a strictly consistent Christian life. When she was deprived of church privileges through infirmities, her great longing was that she might be permitted to be at the sanctuary again. She was declining for some time, due to paralysis, but did not suffer much pain. Services in the Denton church by Eld. G. S. Replogle, assisted by Eld. Jesse J. H. Beer and William Krabill. Text, Rev. 22: 14.—Interment in Denton cemetery.—Anna F. Pentz, Tuckahoe, Md.

Scothern, Sister Rebecca, nee Bowman, died at Strasburg, Va., Sept. 14, 1911, in her twenty-sixth year. Only three weeks and two days ago she was married by the writer to Mr. Scothern. She died very suddenly. It is thought she got some poison accidentally. Her husband found her dead when he entered the room, being absent a short time. She was greatly beloved and had many friends. She united with the church when young, and lived a consistent member until death. Her husband, mother and family are almost heartbroken over the sudden departure. Services by the writer in the Cedar Grove church. Interment in the Cedar Grove cemetery near by.—S. W. Neff, Quicksburg, Va.

Shaffer, Sister Elizabeth, wife of John Shaffer, died of cancer, Sept. 17, 1911, aged 68 years, 4 months and 21 days. She leaves her husband, one son and three daughters. One daughter died two months ago. Services by Bro. H. S. Replogle, in the Glade Run church, by Bro. Text, Rev. 14: 13.—J. H. Neff, R. D. 4, Kittanning, Pa.

Shelton, Eld. Wm. P., born in Henry County, Ky., in August, 1837, died at his home near Mount Vernon, Ill., July 7, 1911, aged 73 years and 11 months. He was married to Susan C. Shelton April 7, 1859. To them were born nine children, five of whom preceded him. His wife and four children survive him. He united with the Church of the Brethren twenty-four years ago and lived a consistent Christian life. Services by Bro. Daniel Vleary.—G. Z. Angle, R. D. 2, Mount Vernon, Ill.

Simmons, Bro. Aaron, born in Miami County, Ohio, April 25, 1837, died Sept. 6, 1911, in Goshen, Ind., aged 74 years, 4 months and 19 days. He was a member of the Church of the Brethren about thirty-eight years. He was united in marriage to Catharine Stephens, who died in 1906. In 1908 he was married to Sister Elizabeth Rensberger, who survives him; also two children of the first marriage. He was considered fifty in the church. Services by the writer.—J. H. Miller, Goshen, Ind.

Strohm, Bro. C. H., born in Center County, Pa., March 31, 1836, died at his home in Dallas Center, Iowa, Aug. 31, 1911, aged 75 years, 4 months and 26 days. He was left an orphan at the age of nine years. He was married to Julian Amich in 1861. To them were born ten children, two dying in early childhood, leaving four sons and four daughters. All the children were present at the funeral. He united with the church at the age of twenty-five, and lived a faithful life till death. The children are all members of the church. His home for some years, until March, 1911, was in Shelby County, Iowa, where the writer had charge of the little body of members. Services at Dallas Center, by the undersigned. Text, 2 Cor. 5: 1; Rev. 14: 13. Interment in one-half mile east of Dallas Center.—James Q. Goughnour, Slifer, Iowa.

Toy, Bro. Abraham, died Sept. 11, 1911, aged 79 years, 10 months and 21 days. He had not been well for some time, but he could go about. He arose in the morning, washed himself, and then fell down and died in a few minutes. He leaves two sons and one daughter. His wife died several years ago. Services by Bro. H. S. Replogle, in the Glade Run church, Pa.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

Ulrey, Bro. Levi, died at his home, the bounds of the Elkhart City church, Elkhart, Ind., Sept. 19, 1911, aged 75 years, 6 months and 14 days. His wife preceded him to the spirit world. He was a faithful and earnest worker in the Church of the Brethren for more than fifty years. Services by Eld. I. L. Berkey, assisted by E. L. Eisenbise. Text, Rev. 14: 13.—Gladie S. Miller, Elkhart, Ind.

Wolf, Eld. David R., son of John Wolf, deceased, born in Washington County, Ohio, June 14, 1851, died at Peru, Ind., Sept. 13, 1911, aged 60 years, 3 months and 0 days. At the age of two years he moved with his parents to Miami County, Ind., where he has been a continual resident. He was united in marriage to Barbara Arnold April 4, 1872. To this union were born two sons and one daughter. The daughter and her mother preceded him in 1878. Eld. Wolf was married to Elizabeth Miller Oct. 6, 1878. To this union were born seven children. Two of these children died in infancy. Bro. Wolf accepted Christ in his early youth, and united with the Church of the Brethren at the age of seventeen. In 1878 he was called to the deacon's office. In September, 1879, he was called to the ministry, in 1883 he was advanced to the second degree of the ministry, and in March, 1888, he was ordained to the eldership. In 1893 he was called to the oversight of the Santa Fe church, where he has been a life-long member. Bro. Wolf won the confidence of all in the county where he so long resided. He was an obliging and indolent neighbor. He leaves a wife, seven children and a sister. He had many relatives and friends. Services at the home in the presence of a large congregation, by the writer. Text, 2 Tim. 4: 7. Interment in the Mount Hope cemetery, west of Peru.—Jos. L. Mahon, R. D. 27, Van Buren, Ind.

Yoder, Bro. Moses, born April 20, 1838, died at his home, in the bounds of the Brothers Valley congregation, Somerset Co., Pa., Sept. 7, 1911, aged 73 years, 4 months and 18 days. He leaves his wife, Sister Caroline Yoder, and three daughters. Services by Eld. D. H. Walker, assisted by Bro. H. A. Stahl. Text, John 14: 1, 2. Bro. Yoder's own selection. Interment in the Pike cemetery.—J. C. Relman, Berlin, Pa.

Young, Friend Lincoln H., born at Jonesville, Rock County, Wis., died Aug. 23, 1911, aged 59 years, 10 months and 23 days. By an automobile accident Mr. Young and another man were instantly killed. Services by the writer at the Brethren church at Damascus. Text, Luke 12: 40.—Abraham Royer, 4612 Seventy-third Street, S. E., Portland, Oregon.

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Meyner.—Bro. John F. Gish, of the Valley of Virginia, came to us Aug. 19, to conduct our series of meetings. He preached thirteen excellent sermons. Aug. 24 Bro. J. L. Glick, also from the Valley of Virginia, was with us. Aug. 29 we had a council, and 34 of our communion served. Visiting members present were Bro. Crist Garber and wife, and Bro. Jacob Glick. The attendance and interest at our meetings were good until Aug. 28, when we had heavy rains. These, however, while much appreciated, as the weather had been quite dry, greatly reduced the attendance. The meetings closed Aug. 31. One sister was reclaimed and the membership strengthened. Bro. John F. Gish has been engaged in Bridgewater College to resume his studies.—Robert Hevner, Hostetman, W. Va., Sept. 26.

Sugar Land church began a series of meetings Sept. 3, conducted by Bro. Albert S. Arnold. We had good meetings. One was received. We met in council Sept. 9, with Bro. Albert S. Arnold in charge. Two deacons were elected. Our meetings closed Sept. 10, with a love feast. Many visiting members communed. The attendance was small, on account of sickness, but the attention was good.—Valeria B. Jennings, Thomas, W. Va., Sept. 26.

WISCONSIN.

Worden church met in council in the afternoon of Sept. 23 and 25, with Eld. John Heckman presiding. Much business came before the meeting, and the time was well occupied. Our Sunday-school and Christian Worker officers had to be postponed until the next council. We decided to hold our love feast Oct. 25 and 26, at 2 P. M.—Nancy Stanley, Wis., Sept. 26.

NOTES NOT CLASSIFIED.

Windfall.—Our church met in council Sept. 16. Bro. Nathan Cripe, our elder, was present. We have Sunday-school every Sunday at 9:30 A. M. We have about forty-seven scholars. Our membership is about seventy. Our love feast will be held on the 30th, at 10 A. M.—Mrs. Ida Hahn, Windfall, Ind., Sept. 28.

Quemahoning.—Sept. 16 and 17 Bro. and Sister J. M. Blough were with us at the Sipesville house, and gave us three very interesting talks on the customs of the people of India and their work among them. An offering of forty-seven cents. On the evening of the 20th Bro. J. H. Cassady, of Johnstown, Pa., gave us a very earnest and interesting missionary lecture.—Mrs. W. H. Blough, R. D. 2, Boswell, Pa., Sept. 23.

Rockhaven.—Yesterday evening we met in council for the purpose of electing a delegate to District Meeting. The writer was chosen. Later in the evening we held a love feast for a sick brother. Eight members surrounded the Lord's table, and although we were few in number it was indeed a feast to our souls.—Ida Mahler, Rockhaven, W. Va., Sept. 26.

Ashland.—Our church met in council Sept. 22. Eld. Thomas Barkley, of Myrtle Point, Oregon, was with us and assisted in the ordination of Bro. M. M. Wagner to the ministry. Since our last report two were received by baptism. Bro. Barkley preached over Sunday and remained for us in the evening. He will soon leave for Los Angeles, Cal., for a short stay. Our collection at the council amounted to $12.56.—Cora E. Decker, Ashland, Oregon, Sept. 26.

Fayette Valley.—Since our last report one has been restored to fellowship. In the forenoon of Sept. 24 T. A. Eisenhise, of Morrill, Kans., preached us an excellent sermon at the Pleasant Hill house. In the evening he gave a Bible Land talk to a large and attentive audience. He dwelt largely upon the people and customs of India. His talk was very interesting and instructive. He exhibited a number of costumes and articles of usage in Palestine that were like articles he was a plow, similar to the ones used in the days of Christ. Sept. 24 Sister Sadie Miller, who is en route to India, stopped with this church and spoke in the Fayette house in Sunday morning. Sunday evening and Monday evening she spoke in the Fruitland house. Her talks were very interesting and impressive. A collection was taken at each house for the India Mission, amounting to $27.50.—S. J. Kenepp, Fayette, Idaho, Sept. 26.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 12, Middle Indiana, Huntington City church.
Oct. 18, Southeastern Kansas and Southern Colorado, Newton church, Kans.
Oct. 19, Southern Indiana, Lagoda church, one mile northwest of Lagoda, near the Monon Railroad.
Oct. 24, Southern California and Arizona, Pomona church, Cal.
Oct. 26, Southeastern Kansas, Paint Creek church.

LOVE FEASTS.

California.
Oct. 28, 10 A. M., Reedley.
Nov. 4, 10 a.m., Oak Grove.
Nov. 4, 2 p.m., Live Oak, Independence Hall.
Dec. 3, 10 a.m., Long Beach.

Indiana.
Oct. 8, 5:30 p.m., Spring Creek.
Oct. 12, Nappanee.
Oct. 14, 5 p.m., Salamonie, Lancaster house.
Oct. 14, 5 p.m., Pleasant Valley.
Oct. 14, 6 p.m., Union.
Oct. 14, 8 p.m., Laporte, Ross house.
Oct. 14, 10:30 a.m., Beech Grove.
Oct. 14, 5:30 p.m., Fairview.
Oct. 21, 5 p.m., Killbuck, Brick house.
Oct. 21, Pleasant Hill.
Oct. 21, 10 a.m., Pine Creek.
Oct. 21, 10 a.m., Camden.
Oct. 21, 5 p.m., Middle Fork.
Oct. 22, 11 am., Ladoga.
Oct. 27, 5 p.m., Missisinewa.
Oct. 27, 4 p.m., Mexico.
Oct. 28, 10 a.m., Upper Lake.
Oct. 28, Union Center.
Oct. 28, 10 a.m., English Prairie.
Oct. 28, 4 p.m., Walnut.
Oct. 28, 5 p.m., North Manchester.
Oct. 28, 4 p.m., Arcadia.
Oct. 28, 10 a.m., Buck Creek.
Oct. 28, 10 a.m., Dale.
Oct. 28, 2 p.m., Lower Deer Creek.
Oct. 28, Solomon's Creek.
Oct. 28, 4 p.m., Wirth.
Nov. 2, Upper Deer Creek.
Nov. 3, 10:30 am, Upper Pall Creek, and one-half miles east of Middletown.
Nov. 4, 10 a.m., Windfall.
Nov. 4, 10 a.m., Pleasant View.
Nov. 4, Pyrmont.
Nov. 11, 5 p.m., Elkhart.
Nov. 11, 5 p.m., Beaver Creek.
Nov. 12, 5 p.m., Huntington.

Iowa.
Oct. 8, 6 p.m., Cedar, 6½ miles from Conrad.
Oct. 14, 4 pm, Monroe County.
Oct. 14, Glide, Marion Co.
Oct. 14, 2 p.m., Greene.
Oct. 28, 2 p.m., Beech, Keokuk.
Oct. 28, 4 pm, Iowa River.
Nov. 11, Des Moines.
Nov. 25, 26, 6 p.m., Garrison.

Kansas.
Oct. 14, 7 pm, Altoona.
Oct. 14, Verdigris.
Oct. 21, 2 pm, Chapman Creek.
Oct. 21, 5 pm, Salt Valley.
Oct. 21, Prairie View.
Oct. 21, 5 pm, Eden Valley.
Oct. 21, Pleasant.
Oct. 23, Wichita, Cor. of St. Francis and Eleventh Sts.
Oct. 28, 4 pm, Topeka.
Oct. 28, 4 p.m., Deer Oak.
Oct. 28, 6 pm, Abilene, Navarre house.
Nov. 3, 4 pm, Mineral Creek.
Nov. 4, 10 a.m., Salt Valley.
Nov. 4, White Rock.
Nov. 4, 2 pm, Larned.
Nov. 4, Lanark.
Nov. 11, Independence.
Nov. 11, 10 a.m., Solomon.
Nov. 11, Bloom.
Nov. 18, Hope.
Dec. 2, 10:30 am, Victor.

Maryland.
Oct. 8, Maple Grove.
Oct. 14, 1:30 pm, Manor.
Oct. 14, 2 p.m., Beaver.
Oct. 21, 1:30 pm, Middletown Valley.
Oct. 28, Maple Grove.
Oct. 28, 2 p.m., Bradford.
Oct. 28, 4 p.m., Meadow Branch.
Nov. 25, 2 pm, Baltimore, Woodberry church.

Michigan.
Oct. 14, 11 a.m., Black River.
Oct. 14, 4 pm, Bear Lake.
Oct. 21, 5 pm, New Haven.
Oct. 21, 5 pm, Berrien.
Oct. 28, 2p, 10 am, Saginaw, Four miles west of Bancroft.
Oct. 28, 4 p.m., Maple Rapids.
Nov. 4, 10 a.m., Woodland.

Missouri.
Oct. 21, 5 pm, Deer Park.
Oct. 28, 2 pm, Worthington.

Ohio.
Oct. 7, 6 pm, Smith Fork.
Oct. 14, Sand Creek.
Oct. 20, Mound.
Oct. 21, Osceola.
Oct. 25, Pomona City, First Church of the Brethren.
Oct. 31, Brookville.
Nov. 5, 4 pm, Mineral Creek.
Nov. 4, Oak Grove.
Nov. 4, 10 am, Warrensburg.
Nov. 18, 3 pm, Carthage.
Nov. 30, Peace Valley.

Nebraska.
Oct. 14, Bethel.
Oct. 14, 5 pm, Falls City.
Oct. 15, Silver Lake.
Oct. 21, 7 pm, Arcadia, 4½ miles northeast of Arcadia.
Nov. 25, Red Cloud.

New Mexico.
Oct. 14, Hopewell.

North Carolina.
Nov. 13, Fruitcity.

Ohio.
Oct. 10, 10 am, Lower Twin.
Oct. 14, Fairview.
Oct. 14, Brookville, Wolf Creek house.
Oct. 14, 10 am, Miamee.
Oct. 14, 10 am, Upper Twin, Wheatville house.
Oct. 14, 7 pm, Lexington, Highland County.
Oct. 14, 3 pm, Ludlow.
Oct. 21, 10 am, Wooster.
Oct. 21, 2 pm, South Poplar Ridge.
Oct. 21, 10 am, Lower Miami.
Oct. 21, 10 am, Beaver Creek.
Oct. 21, 4 pm, Salem.
Oct. 28, 10 am, Logan.
Oct. 28, 10 am, Donnels Creek, country house.
Oct. 28, 10 am, East Nimishillen.
Oct. 28, 10:30 am, Green Spring, Bethel house.
Oct. 28, 10 a.m., three miles east of Mendon.
Oct. 28, 2 pm, Lower Stillwater.
Oct. 28, 10 am, Blanchard, west of Dupont.
Nov. 1, 2 pm, Newton.
Nov. 4, 2 pm, Lonaconing.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 10 am, Springfield.
Nov. 4, 6 pm, Trotwood.
Nov. 4, Pleasant.
Nov. 4, 2 pm, Donnels Creek, Summerford, Indian County house.
Nov. 4, 6 pm, Bush Creek, Bremen house.
Nov. 30, Sidney.

Oklahoma.
Oct. 21, 4 pm, Monitor.
Oct. 28, 5 pm, Pleasant Plains.
Nov. 4, Indian Creek, at Moorelands.
Nov. 18, 3 pm, Big Creek.
Dec. 2, Elk City.

Pennsylvania.
Oct. 7, 6 pm, Red Bank.
Oct. 8, 2 pm, Lower Cross Creek.
Scalp Level house.
Oct. 14, 2 pm, Yellow Creek, Steele's house.
Oct. 8, 2 pm, Lower Creek.
Oct. 8, 10 am, Codorus.
Oct. 8, Juniata.
Oct. 8, 5 pm, Maple Glen, Sunnyside Church.
Oct. 8, 6 pm, West Johnstown.
Oct. 8, 5 pm, Upper Dublin, Ambler.
Oct. 10, 11 Midway.
Oct. 11, 10 am, Bermudian Valley.
Oct. 14, 4 pm, Ridge, Salem house.
Oct. 14, Mingo, Skippack house.
Oct. 14, 3 pm, Reading.
Oct. 14, 10 am, Lower Cumberland, Mohler house.
Oct. 14, 15, Aughwick, in Germantown.
Oct. 15, 4 pm, York.
Oct. 15, Summit Mills.
Oct. 15, 5 pm, Montgomery.
Oct. 21, Meyersdale.
Oct. 26, 27, 10 am, West Greentree, at Masontown.
Oct. 27, Spring Run.
Oct. 28, 3:30 pm, Ephrata.
Oct. 29, 2 pm, Hollidaysburg.
Oct. 29, 6 pm, New Enterprise.
Oct. 29, 7 pm, Germantown, Lewistown house.
Oct. 31, 10 am, Spring Grove.
Oct. 31, Nov. 1, 9:30 am, Tulpehocken, Heidelberg house.
Nov. 1, 2 pm, Conemaugh, Bird-in-Hand house.
Nov. 1, 3, 9:30 am, Springville, Mohler house.
Nov. 1, 2, 1:30 pm, Chiques, Mount Joy house.
Nov. 2, 7:30 pm, Philadelphia, First Church of the Brethren, Dauphin, above Broad St.
Nov. 2, 3, Elizabethtown.
Nov. 4, 10 am, Big Swatara, Hanoverdale house.
Nov. 4, Indian Creek.
Nov. 4, 1:30 pm, Iron Creek.
Nov. 4, 4 pm, Artemas.
Nov. 5, 6 pm, Tyrone.
Nov. 5, 6 pm, Snake Spring, Keefer house.
Nov. 6, 7, Fairview, Eastern District.
Nov. 10, 11, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 19, Chambersburg.

Texas.
Oct. 14, 2:30 pm, Pleasant Valley.
Oct. 14, 2 pm, Midway.

Texas.
Dec. 16, Fruitvale.

Virginia.
Oct. 7, 4 pm, Mount Joy.
Oct. 14, 10 am, Buffalo.
Oct. 14, 2:30 pm, Woodstock Valley Pike house.
Oct. 14, 2 pm, Elk Run, Bell's Valley house.
Oct. 14, 3:30 pm, Christiansburg.
Oct. 14, 3 pm, Burks Fork.
Oct. 14, 4 pm, Roanoke.
Oct. 14, 3 pm, Pleasant Valley, First District.
Oct. 14, Middle River.
Oct. 21, 3:30 pm, Barren Ridge.
Oct. 21, 2pm, Rileyville.
Oct. 21, 3 pm, Mill Creek.
Oct. 21, 3 pm, Botetourt, Valley house.
Oct. 28, 2 pm, Pleasant Valley, Second District.
Oct. 28, 3 pm, Mt. Hill.
Nov. 11, 1 pm, Summit.

West Virginia.
Oct. 14, 3 pm, Antioch.
Oct. 14, 15, Spruce Run.
Oct. 15, Bethel.
Oct. 20, 2:30 pm, Knobley.
Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.

Wisconsin.
Oct. 25, 26, 2 pm, Worden.

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book, full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is a book no novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the secret of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

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FIGHTING THE TRAFFIC IN YOUNG GIRLS

By ERNEST A. BELL

Indoubtless the reading of this book will be a revelation to many. The fact that young girls have been and are being sold into white slavery for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

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to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and much good to be accomplished in behalf of the girls and boys in city and country.

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No. 1257. Bound in black imitation leather, Size, 10x13½. Gilt title and side. Holds 400 cards, 4 to a page. Postpaid.....$1.50

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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 65.) Elgin, Ill., October 14, 1911. No. 41.

AROUND THE WORLD

Peace Opponents Are Criticised.

The members of the United States Senate have already secured for themselves unfavorable notoriety by their refusal to confirm the peace treaties with France and Great Britain. Now they are coming in for a large amount of rather sharp criticisms on the part of the French journals, which, we are assured, reflect the sentiment of the nation. The "Matin" very properly remarks: "If the United States Senate insists on rejecting treaties which have been studied with so much care, and which are so important to the security not only of the signatory powers but of the entire world, it will weaken the Government, and place it in an unenviable position."

"With the Power of Money."

In announcing the candidacy of a certain ex-mayor of Topeka, for governor of Kansas, on the anti-prohibition platform, his friends significantly say, "His entrance into the campaign is 'with the power of money,' etc." The phrase, "With the power of money," well describes the real platform of anti-prohibitionists. If they were to make one campaign without the "power of money," their defeat would be so pronounced that everybody would be astonished. It is significant, indeed, that the gubernatorial candidate will have the active support of "the power of money." While significant, it is not entirely new. There has been scarcely a temperance election for years where the foes of the saloon would not have triumphed, had the real issue not been tampered with by the "power of money."

Increasing Accidents Due to Fashion's Folly.

Officials of the Pennsylvania Railroad Company, after looking into the causes of seventy-three cases of injury, sustained by patrons of the road in getting on and off trains, and mounting and descending stairways at stations, declare that lady patrons of the road, in wearing high-heeled shoes and the latest tight-fitting skirts, are deliberately exposing themselves to fatalities of various sorts. The cases above referred to range from slight contusions to painful bruises and cuts, and all of them are admittedly due to the arbitrary demands of "Dame Fashion" in so restraining the natural and unobstructed movement of the body that disaster will sooner or later overtake the unhappy victim. The so-called "worshiper of fashion," nowadays, is but a slave to a most cruel tyrant, willingly sacrificing time, money, health and even life itself in her service.

Regular Sunday-school Attendance.

We are told of a Chicago boy, now nine years old, whose earliest introduction to the Sunday-school was at the tender age of two months, when, seated upon his mother's lap, he started on his continuous Sunday-school career. Up to the present time he has not missed a single session of the school, besides accompanying his mother to various Sunday-school conventions, local, national and international. Might it not be well, for many of our members, to profit by the example just cited? Too many parents make the extreme youthfulness of the child an excuse for its absence from church services, and also give it as a pretext for absenting themselves. There is altogether too much parental solicitude as to "the hardness of seats" and other "harmful effects" upon the little ones, when taken to a church service. The old-time practice among the Brethren brought the entire family,—large and small,—to the church on Sunday, to the general benefit of all.

What Will the Outcome Be?

Concerning the present attempt of Italy to gain possession of Tripoli, there are various opinions expressed. Italy claims to be acting in behalf of the welfare of her own subjects in Tripoli, and even the Pope seems to think that the interests of civilization will be served by an Italian protectorate of that district. On the other hand a Turkish journal pertinently asks: "What sort of Christianity is it that will, with bold effrontery, seek to gain control over a neighbor's territory?" According to New Testament teachings wars are essentially unchristian, and no amount of glossing over can make the present war in any sense a justifiable one. It is simply a case of coveting a parcel of land, just as Ahab, centuries ago, cast longing eyes upon Naboth's vineyard. What impression of Christianity will Mohammedans gain from the present imbroglio? Will it further the interests of American missions, schools, hospitals, etc., in Turkey? Is there not a possibility that the frenzied and fanatical Mohammedans,—not of Turkey alone, but the world over,—may be goaded to a so-called "holy war," involving the slaughter of thousands of defenseless Christians in other lands? Such things have happened before and may occur again, if the present contest should arouse the turbulent elements of Islam.

The Purity Congress.

From Oct. 23 to 27 the Sixth International American Purity Congress will convene at Columbus, Ohio. This gathering discusses the various phases of the social evil, and its delegates include the foremost workers in the anti-vice movement. The "white slave traffic," nationally and internationally, will be considered in the sessions of an entire day. Other sessions will discuss the educational and legislative aspects of the great fight for purity. A notable step in the right direction has already been made by Indiana. That State requires a medical certificate, testifying to the personal purity of applicants for a marriage license. Undoubtedly much is accomplished by gatherings like the one referred to above, for the sentiment created is likely to lead to effective legislative measures. Let it not be forgotten, however, that the cause of social purity will be most effectually advanced by means of proper home influences. "Train up a child in the way he should go." The web of the nation is made from the thread we spin at home.

Disturbances in China.

Under date of Oct. 6 the American Methodist missionaries at Chengtu, the recently-besieged capital of Szechwan Province, report the slaughter of 10,000 people in the struggles between the insurgents and the Government troops. Two thousand of those who were slain were soldiers. The missionaries declare the encounters have been one of the most harrowing sights of their lives,—a most emphatic demonstration of war in its awful destructiveness and horror. Ten thousand rebels are still in possession of the province capital, and more than 20,000 soldiers are marching against them, and hope to secure a peaceful surrender, thus putting an end to the present rebellion. The missionaries also report that, as a result of the disturbances, thousands of natives are homeless and without food, and that many, becoming desperate, are taking their own lives. Though not in any way concerned in the uprising, they are in desperate straits, and the missionaries are endeavoring to secure means for their immediate relief.

The Bible Forbidden in Greece.

Under the new Greek Constitution an absolute prohibition forbids the publishing or circulating of the Bible in modern Greek. This applies even to the Old Testament, written originally in Hebrew, so that only the old Septuagint is now accessible to the people, as the ancient Greek is not understood by the common people, however, the Bible will hereafter be available only to scholars. This leaves the masses of the country unprovided with the blessed Word of God in their own language, and all because of an unwise official interdiction. While such a ruling is most deplorable indeed, probably not much else can be expected from a country so arbitrarily governed. What shall we say of a country, however, like our own, in the highly civilized twentieth century, in which the Bible and its blessed teachings are not given free scope in the training of the young, in many of her public schools? Truly, the time has come to do some vigorous work, lest there be further attempts against the Bible and its blessed teachings.

American Excavators at Samaria.

Several partly buried columns on the site of ancient Samaria, discovered in recent explorations, afforded grounds for the hope that there might be ruins of some importance among the rubbish of the old city. American excavators were not slow, therefore, to make a most extensive examination, and soon uncovered the remnants of what was once a Roman temple or palace, supposed to have been built by one of the Herods on the site of the palace of wicked Omri, who, it will be remembered, had his capital and palace in that locality about a thousand years before the Herods. Not only has the extent of the palace been revealed but much pertaining to its general construction. Mosaics and well-paved floors bear witness to the fact that here once stood a building of rare magnificence and splendor. While still in its glory the wrath of an offended God pronounced the fateful doom upon the city, and upon him who lived in the gorgeous palace. "Samaria shall be plowed as a field," was the solemn denunciation, and it has literally come to pass.

A Commendable Change of Program.

Brief mention was made, in last week's issue, of the English monarch's proposed visit to India, and the lavish display incident to the occasion. In view of existing conditions in that country, and the famine which is likely to affect some sections, the King has now given definite orders that the entire trip be arranged as unostentatiously as possible, and that all public functions in his honor be reduced to the simplest forms possible. He hopes, in this way, to avoid all needless expense, thus relieving the people of India from added taxation at a time when they are least able to bear it. The English monarch is setting a most laudable example of good sense and commendable economy,—a principle that might well be practically applied by those in the humbler walks of life. King George, remembering the welfare of others, is willing to deny himself the splendor and display of regal magnificence in order to ease the burden of his Asiatic subjects. Most of us need to learn the lesson of burden-sharing more thoroughly. "Bear ye one another's burdens, and so fulfill the law of Christ."

A Surprising Declension.

The Ecumenical Methodist Conference, in session at Toronto, Ontario, for some days, recently, was attended by delegates from all quarters of the globe. At the session of Oct. 5, the all-important question was the decrease of membership of the church, which, it was revealed in the reports submitted, has taken place the world over, during the last decade. The western section, comprising the Methodist churches in the United States, Canada and Japan, reports a net increase of membership, while the congregations in Great Britain, Ireland, France, South Africa, Australia, and the mission fields in general, show a decided and unaccountable loss of membership. While the above applies to the Church of the Brethren has, at times, been a source of discouragement to some of her members, there is much that is encouraging. We are holding our own and reaching out into new fields. And yet, whatever success may have been attained in the past, should be but an incentive to greater and more far-reaching attainments in the future. "Whatsoever ye do, do it heartily as unto the Lord."

Special Days for Church Observance.

An exchange refers to the fact that in many churches and Sunday-schools days are set apart for special purposes, in order that certain great interests may be emphasized. While many of these are good in themselves, there is great danger lest some of these occasions afford features of entertainment rather than devotion. In fact, the matter has been carried so far, in many Sunday-schools, that almost every Sunday is devoted to this or that object, sometimes only very remotely connected with the real work of the church. Very properly the "Christian Evangelist" suggests that there be room left in the church calendar for a "day to be devoted to humility, penitence, forgiving one another, and the promotion of brotherly love." It occurs to us that perhaps more than one day might be profitably used in all of our Brethren churches in emphasizing and practicing these fundamental virtues of Christian life, to the end that all evil speaking, malice and hatred, strife and misrepresentation be put away, that the Lord's work, rid of all hindrance, might go onward to a glorious fruition.

Defying Known Danger.

In last week's issue we chronicled the deplorable flood in Pennsylvania, briefly stating the chief facts of that unfortunate affair. While the total number of lives lost is not as large as the facts of the case, after careful investigation, show criminal neglect on the part of those who caused the dam to be built so insecurely, which makes the loss of life inexcusable. One can not help but wonder, however, that the inhabitants of Austin would, without precautions, have stood the threatening danger of the dam when they, for more than a year, knew it to be unsafe. Knowing the consequences, they accepted the risk incident to staying where they were. They did not take steps for the strengthening of the dam, nor did they provide for a timely warning in case it should break. All this seems very strange, indeed, and yet multiplied thousands are living today in the presence of impending danger, far greater and more certain than a breaking dam. They spurn the wooings of Divine Grace that would have them make "their calling and election sure," and live in total indifference to the fate that awaits those that "know not God, and that obey not the gospel of our Lord Jesus Christ."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Alone.

Alone—on the seashore at evening,
Watching the trackless main
Whose billows in endless cotillion
Move as if to a joyous refrain.

Alone—while beholding the vision
Of the sun sinking low in the west,
There comes a sweet mental transition
Of the endless bright day of the blest.

Alone—in the fast falling darkness
Where night is consuming the day,
Wondering where a wise Father
In mercy is leading the way.

Alone—in the shadows reflecting
O'er the pathway of life I have trod,
I feel the whole journey is wasted
Except where I traveled with God.

—Edith Rittgers.

The Rebaptism at Ephesus.

BY EDWARD FRANTZ.

It is fortunate for those of us who like to criticise, that our Shenandoah Valley Corresponding Editor has, besides the gift of clear and forceful expression, the endowment of a large and generous nature. We can be sure that, though he does not agree with us, he will gladly accord us the pleasure of speaking right out and saying what we think.

His findings are, in brief, that the twelve at Ephesus had been baptized by a properly authorized administrator, in the proper mode, and with proper design, and yet, "because they lacked the proper previous teaching and faith," they were rebaptized. How much more then, in this day, those coming from other churches?

It should not be overlooked in passing since we are to draw such important inferences from this case, that the narrative does not say that rebaptism was *required* of these men. Read Acts 19:1-7 and notice how the question came up. Paul asked whether they had received the Holy Spirit. No, they did not know that this was possible. That was strange, and necessarily raised the question of their baptism. And when they had heard Paul's explanation of the true significance of baptism, "they were baptized into the name of the Lord Jesus." Apparently, because they wanted to be.

But we can well believe that if Paul had not already suggested rebaptism he would have done so, for it would be hard to imagine a case more lacking in the essential elements of true baptism than this one seems to have been. The administrator? He did some rather loose teaching, but for all we know he had been regularly authorized and may have carried credentials, properly signed, so we let him pass.

The mode? Not all would find our brother's reasoning on this point entirely compelling, but we shall raise no questions here. The mode, we may grant, was all right.

The design? If by this overworked word is meant simply the professed relation of baptism to the remission of sins, we can say that this, too, was all right. But if we allow the word *design* to include the whole significance of baptism, in the minds of these Ephesians, we are bound to think that it was very far from being all right. The purpose of baptism is not exhausted in its relation to forgiveness. Christian baptism is much more than a cancellation of the past; it is also a promise and pledge of the future, as this very incident shows. But whether we use the word *design* in the broader or narrower sense is not important, if it does not cloud the main issue. The important point is: What was the state of mind with which these men received baptism?

The answer is easy. Paul found that they had not received the Holy Spirit, had not been taught to expect this gift, did not know that the Spirit could be received, or possibly did not know there was such a thing. (So says the old version.) Worse still, they had not been taught to believe on Jesus. Think of it, if you can. Christian baptism without faith in Christ, —without even a *profession* of faith in Christ. Do you know of anything like it in modern times? It looks to us as if a baptism like this was about as far from true Christian baptism as could be conceived. Just one thing could have made it worse, insincerity in the candidates. But these men were not hypocritical. They were sincere seekers after truth. We are not surprised, then, that, when they heard the apostle's teaching on the real meaning of baptism, "they were baptized into the name of the Lord Jesus." Any sincere person would want to be, in like conditions.

Our Editor holds that the wanting element in the case of these twelve was "proper previous teaching and faith," and we quite agree with him. But one could wish to have the phrase defined a little. Proper previous teaching and faith about what? The author seems to leave it to be inferred that this might concern any matters of Christian belief whatever, the whole scheme, perhaps, of Christian doctrine and practice. But there is no hint of this in the narrative. Indeed it is quite plain that the previous teaching and faith, which Paul corrected, had to do with the significance of baptism itself. It concerned matters immediately connected with the act of baptism,—faith in Jesus Christ and the reception of the Holy Spirit.

Where is the analogy between this case and the case of those who wish to come into the Church of the Brethren from other churches, and have been baptized according to Gospel requirements as we understand them, including "proper previous teaching and faith," and who, under the Spirit's tuition, have been growing in grace and in the knowledge of the truth until they have come to believe that they can serve God more perfectly with us? The only possible ground for such analogy would be in the supposition that the previous teaching and faith, which Paul corrected, concerned the details of the general scheme of Christian faith and life; but such a supposition is excluded by the account of the incident, and is not in harmony with Scripture teaching elsewhere, concerning the prerequisites and meaning of Christian baptism. We are not here dealing with the rebaptism question in general, but we must respectfully submit that this question, as it stands before the church today, is not touched by the rebaptism of the twelve at Ephesus. That incident has no bearing on our case.

No bearing on our case? Wait a little. Maybe we'd better think again. Yes, indeed, it has a most important, most vital, bearing on our case. Not the case that stands before our Conference for decision, but *our* case,—yours and mine. For the ringing message of that incident is that forms and formulas are empty and worthless when the attitude of the mind does not correspond with them. Here were twelve men baptized with strict correctness, we may well believe, so far as form and formula were involved, but there was, in their hearts, no faith in Christ, no hope of the Spirit's guidance, and it availed them nothing.

What is it, according to this teaching, that makes baptism valid or invalid? We would not disparage the importance of the proper form. We would have this scriptural, too, for only thus does the true symbolism of baptism appear. But we would, if we could, exalt to something like the place which its importance demands, the larger question of the true import of this holy rite, baptism, by the teaching of this same apostle Paul, reaffirming his declaration that the old life of sin is being buried and that there is rising in its stead a new life of righteousness. Christian baptism is the renunciation of all other lords and the full and final commitment of the life to the rule of the Lord Jesus Christ.

What did your baptism mean to you, my brother? Don't you half suspect that, if Paul were here to put some heart-searching questions to us, as he did to the twelve at Ephesus, he could make more than one dozen of us wonder whether, perchance, *we* ought to be baptized *unto the name of the Lord Jesus?*

Lordsburg, Cal.

"Taking Life Too Serious."

BY M. M. ESHELMAN.

An article in the *California Voice*, under this caption, is worthy of notice in the Messenger. I therefore take pleasure in presenting it to the Editor for space:

"The above is a quotation from a sermon delivered in one of the churches of this city a few days ago by the pastor. Ordinarily we agree with this utterance, but in the connection in which it was used, as reported to us, we do not agree with it. The inference, as used, to our mind, is a serious reflection upon our Lord and is calculated to do serious harm. The whole sentence, as reported to us, reads, 'Christ drank more wine than any of us Methodists drink; we take life too serious.'

"The implication here is that Christ was a wine drinker in the sense that he drank intoxicating wines. There is no justification for such a conclusion in the Bible, nor is there in the life and character of Christ.

As there seems to be a lingering thought yet, in the minds of some people, and, we are sorry to say, in the minds of some clergymen, that our Savior was a user of strong drink, and that he not only made, but gave it to others, we believe that the time and space will not be wasted to look into this phase of the subject.

"There is no question before the world today that has a more serious bearing upon human society, physically, socially, morally and spiritually than this. In the first place, under the old dispensation, no leaven, yeast of any kind, was allowed—nothing fermented or that would produce fermentation was used in the Passover, and the officiating priests were forbidden to use any kind of strong drink. At Christ's Passover, the 'last supper,' he described the wine that he used as 'the fruit of the vine' that is, as Ferrar Fenton says, the offspring of the vine, or that which is borne of the vine. The vine does not bear intoxicating drink. The fruit of the vine is not intoxicating. There is no alcohol in it; it is pure, good, wholesome, nourishing and health-giving, a beautiful emblem of the life and strength-giving grace of our Lord and Savior, Jesus Christ.

"Intoxicating wine is the emblem of decay, disease and death. In our Lord's time there was always an ample supply of the pure, unfermented 'fruit of the vine' which was preserved in an unfermented state. Christ making wine at the marriage feast of Cana in Galilee is, says Mr. Fenton, 'one of the most misunderstood and misrepresented passages in the whole Bible.' Among the Orientals and Romans, the 'best wines' were not fermented at all. 'New wine was put into new bottles or skins, free from all yeast or leaven, that it might not ferment, otherwise putting the fresh juice of the grape into old bottles or skins, fermentation would take place and the bottles burst.' Fresh grape juice or 'the fruit of the vine,' was boiled until it was thick, and stored away in large jars or skins and was thinned with water to drink.

"Aristotle says that by 'keeping it for a time in the skins or jars, it becomes as thick as butter and had to be cut out with spoons.' Pliny, speaking of the 'best wine' says, 'The grape juice is boiled down to one-third of its bulk, to secure the finest wine.' The sweetest, most flavored to the taste was called the 'best wine.' No, Christ was not a maker or user or dispenser of alcoholic liquors, and if he 'drank more wine than some of the Methodists drink' it was the pure 'juice of the grape'—the 'fruit of the vine.'"

Tropico, Cal.

What Is the Matter With Our Churches?

BY WILLIAM L. JUDY.

It was a bright Sunday morning in early July when I strolled leisurely down the street. One could not have wished for a more beautiful day. It was church time, and I began to look about for a place of worship. Our own people, so far as I was acquainted, had none in all this big and prosperous State, so I was not particular which church I should attend.

There were quite a few churches along the avenue, —most of them large and costly edifices with imposing fronts. Surely, I would have no difficulty in finding a place of worship. I turned my steps to the nearest one. As I approached it I saw a placard on the door, "Closed until September." I went on to the next one,—only a square farther. The massive double doors were closed and bolted, as much as plainly to say that all business within had been indefinitely suspended. "God's house shall be a house of welcome, with doors ever open to receive the stranger," I mused.

But these doors gave no such welcome; on the contrary, they seemed to repulse and drive away the worshiper who sought to enter.

I crossed the street to the next one. Its lofty steeple, crowned with a golden cross, pointed upwards high into the sky, as if to turn men's gaze from the low, groveling things of earth to the heaven of God's goodness and grace. It was a beautiful building without; I began to imagine what an inspiring place of worship it must be within. When I came nearer, I read the bold announcement, "Closed during the summer for repairs." By this time I had given up hope of going to church, yet I thought I might as well try once more.

I did and with a little better success. There was the sign, however, "Main auditorium closed; services in the chapel to the rear." I found the chapel a small room with plenty of seats unoccupied. I listened attentively to what the minister said. Several times he mentioned the fact of the hot weather, how uncomfortable it was in a closed room like this one, and therefore he promised to make his sermon real short. What he said was beautiful to listen to,—a splendid oration and flowery language. But it was no sermon,—it was not even preaching. I remember little of it now, except that once he asked the question, "What is the matter with our churches?" At the time the question made a deep impression on my mind, and I began to ask myself the same thing.

I chanced to pick up one of the weekly announcements of the church. There, among other things, I read the following: "Our Sunday-school is closed for the summer." "Owing to the season of the year and because most of our members are away on their vacations, all meetings will be discontinued except the short morning service." "Our pastor leaves on his vacation this week and will take a much needed rest during the coming two months."

I began to think, "What is the matter with our churches?" "Owing to the season of the year," etc. Well, I'll confess it was a little warm. However, it was comparatively cool within the chapel, while the streets of asphalt and brick without were baking hot. But they were crowded with people, laughing and moving in all directions, as though out for a gala holiday. I questioned a bystander, and he readily remarked, "Oh, everybody goes to the parks on a roasting day like this."

Still pondering over the minister's question, I boarded a car and went down to the heart of the city. Here were the saloons, the drug stores, the theaters, the cigar stores, the moving picture shows,—all wide open, all crowded. Wasn't it too hot to go to church? Didn't the church announcement half-shamefully confess as much? Yet people were crowding into a stuffy, ill-ventilated moving picture show, and in addition paying for the privilege. It seemed that everything was wide-open. Wasn't it Sunday? Again I asked a bystander, and was told, "Of course it is Sunday, but it's the only day of the week that the great majority of people have to themselves. Why shouldn't they enjoy life at least one day out of the seven?"

The minister's question burned itself into my thoughts. I would continue my investigation; I would go to the parks. A visit to one was sufficient. It was true, "Everybody goes to the parks on a roasting day like this." The day was roasting and it seemed that the whole city was at this one park. Yet there were a half dozen other parks in the city and every one of them just as crowded. Hot weather was no consideration to these people, nor was "the season of the year."

The churches were empty, the parks filled. The minister spoke to empty pews, the actor played to crowded galleries. I could come to only one conclusion, *The hot weather idea is a bugaboo.* Some church members want to sleep late on Sunday morning, after a Saturday night's good time. Breakfast being late, it is so nice to sit on the front porch and read that great blessing (?) of modern civilization, the Sunday newspaper! So interesting and edifying to read about the big murders, the latest divorces, the newest fashions! So funny to look at "Happy Hooligan" and the rest of the comic section! After this feast of fine things, it is so nice to pack a lunch and skip off to the park and get back home late at night! "Go to church?" Why, really, they couldn't find time, and besides, the weather was so awfully hot. That is where the hot weather bugaboo was born,—a lusty infant that grew rapidly and soon found a cordial welcome in nearly every city church.

I could not rid my thoughts of the minister's question. Then I recollected the announcement, "Because most of our members are away on their vacations," etc., and "Our pastor leaves on his vacation," etc. City people lead such a strenuous life, at such a fast pace, that they have to like away to the country for a few weeks, to quiet their shattered nerves! The vacation idea was a good one in itself but some ingenious church members improved upon it. Let the church take a vacation and the pastor too. Of course the pastor couldn't be expected to object very seriously even though he well knew two things,—(1) That Jesus Christ works seven days out of every week and four seasons out of every year. (2) That the devil takes no vacation but keeps his business thriving best at the very time that the church is taking a vacation "owing to the season of the year."

I came to my second conclusion, *The vacation idea is just as fallacious a bugaboo as the hot weather idea.* "Everybody" is not away on a vacation at the same time nor are most of them away for more than a few weeks. That is to say, at any one time during the summer only a part of the church members were really out of the city, and if all the members who remained in the city had gone to church, the pews would have been crowded.

I came to my third conclusion, "IF PEOPLE DO NOT WANT TO GO TO CHURCH, IT IS EASY TO INVENT SOME PLAUSIBLE EXCUSE WHICH WILL QUICKLY QUIET THEIR CONSCIENCES. APPARENTLY THESE TWO BUGABOOS HAVE BEEN INVENTED FOR THIS VERY PURPOSE, AND THE INVENTIONS ARE PAYING THEIR AUTHORS BIG ROYALTIES." Now I no longer wonder at the "closed" signs on so many church doors. I begin to think that I have found part of the answer to the minister's question, "What is the matter with our churches?"

760 East Jefferson Avenue, Detroit, Mich.

Another Phase of the Temperance Problem.

BY C. D. REEVES.

We think that Christians and friends of prohibition are doing a great wrong by subscribing for, and admitting into their homes, papers that advertise strong drink.

I have been in the homes of a good many people who appeared very strong in their hatred and denunciation of the liquor traffic, and who insist on every Christian voting the prohibition ticket, and yet they were taking one or more papers that display large advertisements of different kinds of strong drink.

Solomon says, "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Now, are we not deceived by strong drink when we allow it to be advertised with impunity in our homes? Let us see. Suppose, when you get your next daily paper, and open it to read the news, you would be confronted by a large and cunningly-devised advertisement of a house of ill-fame and the white slave trade? Would you not be shocked? Do you think you would continue your subscription and allow the paper to come into your home to be read by your children and friends? Is the liquor traffic a less dangerous evil?

Again; suppose, when you open your county paper next week, you would see there a half column advertisement of the vulgar or obscene picture business, or some lottery or gambling scheme? Do you suppose you would pass it lightly by, as you do the liquor advertisement? I hardly think you would. The fact is, the devil has us deceived regarding the liquor traffic.

We receive into our homes papers that advertise the liquor business without a thought as to the consequences when, if the same paper persisted in advertising lesser evils, we would not allow it in our homes. It is a clear case of straining at a gnat and swallowing a camel.

What would be your feelings, next week, when you pick up your church paper, or other church publication, to find there a glowing advertisement of wines, liquors and cigars? I am sure you would at once "have it in" for the Publishing House, but I want to ask this question: "Which is the greater sinner,—the man who will publish liquor advertisements or the man who willfully reads them and carelessly permits papers containing such to be brought into his home, to be read by his family?"

The advertisements certainly bring results, or liquor dealers would not continue them and no sane person will say that they can possibly bring anything but evil results. We know that no business could run without advertisements. We believe that if all Christians and friends of prohibition would insist that their publishers either omit liquor advertisements or stop the papers, a great step forward in the cause of temperance would be taken, and that the liquor traffic would receive a terrible check, if not a mortal wound.

We believe that no Christian, especially, should pay for, or admit into the home, any paper that publishes advertisements of strong drink in any way, shape or manner.

Now I would suggest, as a remedy for this great evil, that all friends of temperance everywhere pledge themselves not to take a paper that advertises liquor. I would suggest the holding of meetings at frequent intervals, at which suitable temperance programs may be rendered, and that everything possible be done to create sentiment against liquor advertising. I would advise that our members write to their several publishers, setting forth their purposes, and requesting publishers either to omit liquor advertisements or at once to stop all such papers.

Further, I think we should use our influence in trying to get our legislatures to pass laws forbidding liquor advertisements, and as a further check to pass laws that will exclude all liquor advertisements from the mails. This has been done regarding the obscene picture business and also the lottery nuisance, and why not do the same regarding the liquor traffic?

We are aware that this would be a tremendous task, but the liquor traffic is a tremendous evil and requires tremendous measures to wipe it out.

Barnum, Minn.

Some Essentials to a Successful Ministry.

BY DAVID M. ADAMS.

A GREAT many people have a very meager conception concerning the essentials to a successful Christian ministry. There are those who seem to think that all a young preacher needs to do is to learn to deliver a public address with grace and elegance, or, as they say, "to make a good talk."

That the ability to construct and deliver a sermon in an intelligent manner is indispensably necessary to a successful Christian ministry, the writer does not only admit, but earnestly avows. But there are many other things which the young minister (and it is to the young I aim to write, because I have no right to counsel men who have been preaching more years than I have been living) needs to possess if he wishes to be successful as a leader of men.

Granting that the young minister has been divinely called; possesses the Holy Spirit; and has a burning desire to honor God and bless and save humanity, we shall at once proceed to consider certain traits or elements which he should possess, the lack of which will greatly lessen his power and influence over the people he is endeavoring to lead.

Manliness.

Wherever you are, or whatever may be your environments, remember the charge that David, when the days drew nigh that he should die, delivered to his son Solomon: "Be thou strong therefore, and shew thyself a man." "Let no man despise thy youth." You can not help being young, but you can help being boyish. Be manly! Watch your conduct in the social circle! Don't always be trying to raise a laugh! Avoid saying funny things! There are, of course, some people who enjoy foolish jesting, but the substantial, reliable, and real intelligent people of any community do not want a foolish, boyish jester for their spiritual guide.

Modesty.

In your work for the Master always keep self in the

background,—out of sight as much as possible. Your sermons will be powerless if delivered in such a way as to cause your auditors to conclude that self is uppermost in your mind, rather than the Christ and his Gospel, that you are expected to preach. Absence of pretension is characteristic of the Spirit-filled minister, and such you must be if you expect to succeed in your high and noble calling.

Don't be too forward. To assume the prerogatives of a senior minister, is a fatal blunder. In the exercise of your ministerial functions and privileges always keep in view the apostolic injunction, "Ye younger, submit yourselves to the elder."

Good Manners.

This point is so important that the world has long ago had the proverb that "Manners make the man." Culture and refinement are a valuable asset to the minister. Churches have a right to require their preachers to be gentlemen; to cultivate good manners in the presence of society; to be courteous to ladies and children; and above all, to treat old age with the greatest degree of deference and regard.

According to Whately, good manners are a part of good morals. "Manners," says Burke, "are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in." Virtue must be supplemented by good breeding to secure freedom from degenerating into rudeness or incivility.

Upon true culture and refinement depends much of the minister's success in reaching the hearts of his people. Of course he must avoid the extreme of the fop. He must not be polite merely to conform to some outward law of men, but in demonstration of the fact that "Christianity is designed to refine and to soften, and to polish off the rudeness and arrogances of our manners and tempers; and to make us blameless and harmless, the sons of God, without rebuke."

Good Judgment.

This is another factor essential to ministerial success. "Great ability," says Gambetta, "without discretion comes almost invariably to a tragic end." Nothing can take the place of good judgment. There are many shining qualities in the mind of man, but there is none so useful as good judgment. You should exercise discretion not only in what you say, but in what you actually do. The pastor who makes an effort to incriminate his members when things are not going right, is not worthy the name. There are some things both said and done, sometimes, by parishioners, concerning which ignorance on the part of the pastor is bliss.

In making pastoral calls, the proper consideration should be shown toward a family of meager means. It should be beneath the dignity of any pastor to impose upon the hospitality of those in poor circumstances. For him knowingly to enter into a home twenty or thirty minutes before meal-time, where only enough has been prepared for two or three, has its embarrassments on one hand, and evinces a lack of good judgment on the other. No matter how familiar he may be with his host, his lack of discretion is inexcusable. Even though his host may pardon his breach of etiquette, she is made to question his judgment,—a thing which he can by no means afford.

Let us be careful so as not to commit this inexcusable blunder. Better do without a meal than to embarrass a poor Christian mother. Better exercise judgment, even though it cost the gratification of the appetite. In Titus 1: 12 Paul speaks of certain men as being "slow bellies," much better rendered "idle gluttons." Now there are some such men living today. Among them is found the preacher who visits his members primarily for the sake of a good meal. Such are a burden to the poor and a general nuisance everywhere. They lack good judgment.

Sociability.

If you are not sociable you are sure to fail as a minister or pastor. Avail yourself of every opportunity to greet a member of the church or an acquaintance,—yea, even the stranger. Don't overlook the children and the aged.

But you must know how far to go in your greetings and associations. Be careful lest you become too familiar. Avoid being too sweet! Don't become obtrusive! I know a minister who has, in a measure, lost his influence because of his impertinence. He is disposed to stop every person he meets with the view of entering into a conversation. A minister who falls into that habit is sure to be avoided, to a certain extent.

Tidiness.

I have known ministers who considered it unnecessary and fussy to be neat in their personal appearance. But tidiness is not fussiness, neither should it be so considered. Your personal appearance should become a matter of great concern, because people see what you are, before they see what you do or say. Henry Davenport Northrop expressed a psychological truth when he said, "The notion which is formed of the interior qualities is insensibly influenced by the exterior show." "We must speak to the eyes," says Walpole, "if we wish to affect the mind."

I had thought of considering another factor essential to real success in ministerial work, namely, courage, but space forbids. So, in the hope that somebody will be benefited by what I have already written, I submit these remarks to the consideration of the readers.

Scalp Level, Pa.

Obituaries.

BY W. J. SWIGART.

MOST papers contain obituary notices. The obituary column is an expected and regular part of every issue. Whatever else is or is not in, the column of deaths of less or greater length is always there; and, I presume, is read or scanned over by the most readers with less or more interest. In local papers they are of local interest; in a general paper they are of both local and general interest.

What is the purpose of such announcements? Who is concerned about them? One thing is certain, I suppose,—it does not interest the dead; and yet it is *about* the dead. But their friends are interested. When people die, their immediate friends like to have the fact brought to the attention of the public in print, even if the public already knows of it. Some persons are sensitive on this matter, and feel keenly any abridgment or delay in the publishing. The public are also interested and are entitled to information in regard to deaths that occur. And so it is conceded that obituary notices constitute a proper and important part of every publication.

What should be included in such a notice? What information does the public naturally want or inquire for, in regard to the dead? First, of course, is the statement of the fact of the decease. Then the date, the age of the deceased, his religious life, labors and worth.

But, naturally, there is another immediate inquiry in the reader's mind,—of curiosity in some cases, it may be, but of real interest mostly,—"What was the cause of the death?" The announcement of the death of a neighbor or friend brings immediately and naturally the inquiry for the cause. The mere announcement that a man was killed is vexing. How was he killed? Even the closest friend, overwhelmed and shocked with grief at the sudden announcement of some loved one's death must know the cause and the details.

The blind man must tell the manner by which he became blind to every new person that sees he is blind. A man with only one leg must explain what became of the other one. Of course, this may sometimes be merely morbid curiosity.

In the obituary notices of the MESSENGER the cause of the death is conspicuously absent*. In some issues it is rather rare to find the cause mentioned in connection with the death notice. To read of the death of a young man, twenty years of age, or of a young woman eighteen years old, or a man in the prime of life, at forty-three years, naturally excites the inquiry, "What is it that has thus smitten youth and vigor, or broken the strong staff?"—even if the one should be a stranger to us. Not infrequently it is stated, "died suddenly," and occasionally, "was killed," with no further information or detail. The reader is interested, naturally, and unsatisfied, and concludes that if it is worth while to publish a death notice as a matter of news, with all the details of relatives, extending, sometimes, to uncles and mother-in-law, it will add to the information to publish the cause of the demise. In all legal mortuary notices the cause of the death is a required part.

Huntingdon, Pa.

*Invariably the cause of death is published in the Messenger, if so stated by the sender of the notice. It is obvious that there are cases in which friends of the deceased do not wish to state the cause of death, and it would not be proper to insist upon that point under the circumstances, but in cases where it can be done, it might be well to heed Bro. Swigart's suggestion.—Ed.

"He Shall Be Called Wonderful."

Isa. 9: 6.

BY W. R. DEETER.

THE word "wonderful" means that which causes wonder or surprise. Anything out of the ordinary may cause us to wonder, or surprise us. Among the many appellations, applied to Jesus Christ, is the one at the head of this article. His life was such that many characteristics of it would cause us to wonder.

1. *"Look at the Manifestations of His Wisdom.*—The officers that came to arrest him, returned to the priests and Pharisees without him, after listening to his speech and declared that "never man spake like this man." They were so startled and surprised at his wisdom that they could not arrest him. After listening to that famous sermon on the Mount, the people "were astonished at his doctrine: For he taught them as one having authority, and not as the scribes". (Matt 7: 28).

His wisdom was also manifested in answering the questions propounded by his enemies. The Pharisees endeavored to bring him into ill-repute with the civil authorities by the question, "Is it lawful to give tribute unto Cæsar, or not?" He perceived their wicked motives and told them of their hypocrisy, and then said: "Show me the tribute money" . . . "Whose is this image and superscription?" They answered, "Cæsar's." Then he said unto them: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." A wiser answer could not have been given. Even his enemies marveled and left him.

So it was with the Sadducees and their "seven husband" question. They were astonished at his doctrine. Next, the Pharisees put forward a lawyer. He was as unsuccessful as the rest. Jesus then asked them two questions, and no man was able to answer him a word" (Matt. 22: 46). In all these questions he astonished them with his wisdom.

2. *He Was Wonderful in Power.*—This was manifested in many ways. Think of the poor leper, afflicted with that dread disease which could be cured only by Divine Power! It was a contagious disease that consigned him to quarantine and would surely cause a loathsome death. He said unto Jesus: "Lord, if thou wilt, thou canst make me clean," and immediately his leprosy was cleansed. Here was power. His power was made manifest in restoring the dead to life, as in the case of the ruler's daughter, the son of the widow of Nain, and Lazarus. It was manifested in calming the storm on Galilee.

3. *He Was Wonderful in His Great Humility.*—His enemies would fall before him. He "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He was so great, and yet he humbled himself to wash his disciples' feet. In his humility he allowed his enemies to say all manner of false things against him, and even to spit upon him, without any resentment, whatever. And when legions of angels were at his command, he submitted himself unto the hands of his enemies, to have a mock trial and finally to be crucified.

4. *He Was Wonderful in His Self-sacrifice.*—"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Whatever were his riches, power and financial possession in glory, were all sacrificed, and he became exceedingly poor. All this was done for others, that

they might become rich. It is said that "poverty pinches those harder who were once rich, than it does those who were always poor." That would make the sacrifice of Jesus so much greater. He also sacrificed himself in giving himself a ransom as a sin-offering for us all, that we might be made the righteousness of God through him.

5. *He Was Wonderful in His Love.*—Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." This is the limit of human love, but his was greater. He laid down his life for his enemies. No one ever came to him for help that was turned away. He took little children in his arms and blessed them. He wept over the doomed city, Jerusalem. While his enemies were persecuting him, and while he was suffering the greatest possible pain at their hands, he prayed for them that God would forgive them.

6. *He Was Wonderful in the Purity of His Character.*—He was the only man without sin. He was absolutely blameless. "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but he committed himself to him that judgeth righteously" (1 Peter 2: 22, 23). He never asked for forgiveness, for he had no sins to be forgiven. He is a wonderful Savior!

Milford, Ind.

Nebraska and Northwestern Kansas District Meetings.

BY GALEN B. ROYER.

In a trip west, in the interests of missions, I was permitted to visit three State Districts. I have written about one of them and now speak of the other two.

This trip was an inspiration. If any one thinks he has all the problems on his own desk, or in his own church or District, just let him go elsewhere. But each organization views its problems with that eye of faith that is bound to win, and one can not help but see hopeful signs. These frontier churches must meet questions from new angles,—slightly different from the long-established churches. It was refreshing to hear one of the overseers of a flock say that his congregation was making first and foremost,—over methods and all else,—the saving of the soul. A splendid ideal!

One needs but to have his eyes open to see how steadily, surely, and almost rapidly, the men who once were leaders are giving place to others. And the others are not men with grey beards and of the "eldest," but smooth-faced men, young in years, so much so that one would find the term "overseer" or "bishop" more suitable to their position than "elders," as is commonly used. This is most hopeful for the church on the frontier where action, great faith and courage are so much needed. Districts that are not putting forward their young men are losing some of their best possibilities.

The Nebraska Institute and District Meeting.

Had a stranger dropped into the village of Octavia, Sept. 30, he would have discovered that an unusual number of visitors were in town; for the Brethren's State Sunday-school Institute had opened, and representatives from the congregations of the Brethren, from about every part of the State, were in attendance. The unusual but much-needed rain had decreased the attendance considerably and yet there were plenty to have one of the most interesting and uplifting meetings one is permitted to attend. Prof. Emmert, of the Bible Department of Mt. Morris College, gave lessons on Bible study, the relation of the Old and New Testaments and its bearing on next year's Sunday-school lessons, and devotional studies in the Bible. Prof. Clement, President of McPherson College, was simply at home and brimful of the best of thought for every one, on the influences of the teacher. In addition to this there were talks on the Sunday-school teacher, the child in the school, Sunday-school organization, missions in the Sunday-school, and several evangelistic sermons that were helpful. These three days' Bible and Sunday-school study, preceding District Meeting, is a splendid thing for the District. The secretary, I. B. Wagoner, tried to get the best for the sessions, and those in attendance appreciated it.

Tuesday morning the Ministerial Meeting was held, and the session fearlessly took hold of some live wires. The meeting passed a recommendation to the District Meeting, which was later granted by said body, that is intended to help the ministerial forces of the District greatly.

The District Sunday-school Meeting was thrilling with interest and helpful suggestions. The Christian Workers' Meeting, in the evening, reached such a point that unanimously it was decided that the societies of the State should raise funds and support a worker on the foreign field. This action was the more commendable in view of the fact that the crops have been decidedly short, and in some parts, through hail, a complete failure. Further, the District is now supporting two workers on the foreign field. But, in the face of all this, more work for Jesus is to be done in Nebraska.

The Missionary Meeting, on Wednesday, was full of life, and a strong sentiment was developed in favor of the missionary educational campaign, passed by Conference last spring.

At noon the District convened for regular District work. Bro. Geo. Mishler was elected Moderator; Bro. J. J. Tawzer, Reading Clerk and Bro. Milton Weaver, Writing Clerk. Early in the meeting the Omaha work was taken up. Bro. Weaver and his faithful wife have been doing some good work. An opportunity was presented to purchase a convenient property, and hardly before one realized what was being done, $1,900 was raised in the meeting,—a sample of the earnestness with which the District will respond to its needs. One query goes to Annual Conference. It relates to the much-needed Christian Workers' organization for the Brotherhood. Brethren D. G. Wine, J. B. Moore and Edgar Rothrock were appointed a committee on ministerial control. Bro. Milton Weaver is made Missionary Educational Secretary. A vigorous protest is sent to President Taft, and others, concerning their support of the Brewers' Congress, to be held in Chicago. Bro. L. L. Meek is reappointed treasurer of Mission Board, Bro. Edgar Rothrock, Sunday-school Secretary, and Bro. D. G. Wine, member of Standing Committee.

District Meeting of Northwestern Kansas and Northeastern Colorado.

Preceding the District Meeting, Oct. 6, a whole day was given to the earnest consideration of the development of the work of the Master in various programs.

I was not permitted to attend. Bro. A. C. Daggett, chairman of the District Mission Board, spoke on Thursday evening on the "Best of Life" to a well-filled house. His message was earnest and was listened to closely.

Friday morning the District Meeting convened and organized by electing Bro. D. A. Crist, Moderator, and Bro. O. H. Feiler, Reading Clerk. The Writing Clerk, Byron Talhelm, holds his office for three years and may succeed himself. In this way the District conserves experience at a very important point.

Missionary interests occupied a good share of the forenoon. In this District is located the Denver Colored Home, for which the Brotherhood is being canvassed. The District listened to good reports. The Mission Board is doing its best. That Colored Mission Home proposition is the beacon light for darkest Africa as well as for the many colored people of our own land, and I wish that every brother and sister knew how much good they could do the benighted by helping in that work. If you knew, you would help liberally.

In the afternoon session some thirteen queries were disposed of in a most commendable spirit. It was interesting to discover that it is the rule in this District that only delegates can make a motion, second it, amend it and decide the question. The reason given for such a restriction is that there was a time when a few made the motions, and hurried business through, perhaps not to the welfare of the cause. The plan is worthy of consideration in Districts where a few "run" the meeting; for these delegates were awake to their responsibility as I rarely saw in similar bodies. Several queries were asked to go to Annual Meeting, but the delegates concluded to return them, and it was done without much speech making too.

Bro. A. C. Daggett is the member of the Standing Committee next year, Bro. Geo. Eller alternate. Among the appointments for District work are the following: Bro. T. E. George, treasurer of Mission Board; Bro. Chas. A. Ball and D. A. Crist, associate members of the Board. Bro. T. P. Oxley, Missionary Educational Secretary; Bro. Chas. A. Ball, Treasurer for the District; Bro. Geo. Canfield, Sunday-school Secretary; Bro. J. E. Small, Chairman of the Temperance Committee.

The District is large and the work is great. New zeal was inspired, as through Missionary Meetings, Sunday-school Meetings and other gatherings the membership considered the work of their field. One gets some idea of their earnestness and helpfulness when he thinks that next year the meeting will be in the Lowland church, not far from Denver, Colo., the house being seventeen miles from the railroad. But the District will receive a hearty welcome, and be well cared for, for the delegate said they had good roads, and understood what they were asking for. Compare this with the demands elsewhere, to have the District Meeting where sidewalks and car service are so good that one finds little discomfort in attending, and you have some measure of the willingness of the membership on the frontier, to get together for the work of the Lord.

The Belleville church, where this meeting was held, knows how to make every one feel at home. The churchhouse was well filled with visitors, their homes were overflowing, but their hearts were still bigger than all this. Neighbors and friends joined in their hospitable efforts. The congregation has Bro. Steward for pastor, and it is said they have one of the best Sunday-schools in the State. By the way, the District Secretary made a report of the District Sunday-schools that made me feel good, and I asked permission to say so. The District is awake along temperance lines and other lines of activity also.

Oct. 9.

PRESCOTT, MICHIGAN.

Sept. 15 I left my home to visit some members in Oscoda County, Mich., and to hold them some meetings. I arrived at Comins the following day, where I was met by Bro. Troyer, and conveyed to his home. Meetings had been appointed for the evening in a schoolhouse, where we met a fair audience, that gave good attention. We had meetings on Sunday at 10.30 A. M. and 7:30 P. M. We never met a more earnest body of hearers than we had during these meetings.

On Sunday afternoon, in company with a few brethren and sisters, we drove about three miles to a clear lake, where baptism was administered to a dear young sister, who is the first person baptized by our Brethren in the county, so far as known. Here is a body of about nine members, who are much in need of a resident minister. Who will go? Here is an opportunity for brethren to get good, cheap homes, and help to build up the Master's cause. Those interested should write to Bro. E. M. Troyer, Kneeland, Mich., enclosing a stamp. May the Lord send more laborers into his vineyard, is our prayer. Jno. P. Bowman.

R. D. 2, Prescott, Mich., Oct. 1.

DENVER, COLORADO.

After a hard day's work of packing our belongings, and being very tired, we retired for the night. Soon there was a rap upon the door. Wife having just stepped out, I said: "Come in," and a happy crowd of some thirty of the brethren and sisters came marching in, to bid us farewell. We are to leave them in a few days to take a much-needed rest from all cares and responsibility,—at least for a while.

All of the visitors brought a present for wife and myself, in token of their appreciation of our labors while among them. The evening was spent in singing, speech-making and prayer, and at a late hour all returned to their homes, leaving us to our meditations. We thought of our meetings and partings here on earth, and of that glorious meeting where there will be no more separation. The Denver church knows how to make their pastor and wife feel that their labors were fully appreciated among them.

Sunday, Oct. 1, was a full day, as it was our last day with the Denver church. We had an all-day service, and the meetings were well attended by the members and friends. We held our love feast in the evening. Thirty-six members communed. The writer officiated, and Bro. Frederick Weidman assisted. It was truly a feast to our souls. May the good Lord bless all, to live each day nearer to the cross of Christ! C. E. Wolf.

R. D. 1, New Ulysses, Kans., Oct. 1.

THE ROUND TABLE

Economy.

BY J. H. MILLER.

ECONOMY is the parent of liberality. It may be called the sister of temperance and of good judgment. Sound economy gives sound action. It is foreseeing,—a good provider and a safe guide. It is well to walk in wisdom's ways, and to act wisely in providing for the better world,—getting ready for a journey to the heavenly Jerusalem. The loose change which many throw away, or spend injudiciously, would often form the basis of a fortune. In religious matters many do not take proper care of spiritual blessings, to enrich the soul for the better life. Economy, joined to religion, industry and sobriety, is a better outfit to business than a dowry of many thousand dollars.

No one admires stinginess. That will bring us down to rags and starvation. We want to live and let live. Our religion, however, should prompt us to act wisely, that, by habits of economy, we may help others to move on in the line of duty. I have no sympathy with the notion that a poor man should hitch himself to a post and stand still, while the rest of mankind moves forward. I see no reason why a man should make an iceberg of himself, in order to lay up treasures on earth. We should live the Christ-life to gain an inheritance in the kingdom of God. It is our privilege,—yes, our duty,—to live within our means,—just as it is our privilege to make the best use of our Heavenly Father's blessings. We should economize so as to do the more effectually all that Jesus has commanded us.

A penny is a small thing, but a multiplied number of them will give us the necessaries of life. This or that Bible command may seem to us almost useless but if we treasure them up carefully, and heed all that Jesus has said, and obey him, blessings will be showered upon us, so that we can be well fitted for service, ready for the Master's use. When we are blessed with good common sense and fair opportunities, our religion and devotion to the Master's cause will open the way for proper economy, by which we may prosper the Lord's work, and walk in the king's highway. We must not spend the means, lavished upon us, too freely, but use them with much care. God has showers of blessings for all. Let us be careful how we use them, so that we do not waste the Master's goods!

Goshen, Ind.

How to Love an Enemy.

BY PAUL MOHLER.

JESUS says, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:43-48, Am. R.).

One can not read this text carefully without seeing that the Lord is asking something very unusual of his disciples. It is human nature to love friends and to hate enemies, or at least to resent their evil deeds.

Since that is human nature, how can we help it? Can one *force* love into his heart for one who is unlovely? No, he can not. If the Lord really expects us to make such a radical change in our dispositions, he must give us a method that will work.

What is his method? Look and see. You will find it parallel with the command to love. "Pray for them." That is his method. When you honestly take up the task of reaching and blessing a man by prayer, when you pray to God to free that man from his sins, to show him the way of righteousness, to give him a change of heart and strengthen him to do the right, you take the attitude of true love toward him; you do what the truest love would prompt.

But that is not all. If you do that faithfully and perseveringly, it will not be long until you find that your feelings toward that man have changed. You will find that whereas you once felt ill toward him, because of his evil deeds, you no longer feel that way. Now you feel more like a mother feels toward her wayward son.

If you don't believe this, try it and see. If you do believe it, the way is open to you to enter into the life of perfect love. You know how to become a true son of God.

Chicago, Ill.

The Boy Asking a Blessing.

BY TOLMAN H. FERNALD.

THERE is a little incident that recently came into my life that I wish to pass on. As I live some distance from my work, I have been taking my dinners at a restaurant during this hot weather. Recently, while at dinner, two boys came in and sat at the same table with me. I took them to be sixteen and eighteen years old, respectively. They were brothers, as I learned later. When their orders were given and received, they, then and there, bowed their heads, and the older one, in a low, but a clear and distinct tone of voice, offered a prayer to God, and asked a blessing upon the food. There was a great deal of talking when the boy began, but as soon as he uttered the first few words, "God, our Heavenly Father," all was still and, after he finished, a low but solemn "Amen" could be heard all over the room. Those boys were doing the one thing that I have never known adult members of Christ's family to do,—to ask God's blessings upon the food, and offer a prayer in a public restaurant.

The incident set me to thinking. Do we teach our boys to do those things? Are our children brought up to have the "Dare to be a Daniel" spirit? Do we ask God's blessing upon our food wherever we eat? Do we at home even? Let us look well to the home training of our children! Do not be severe, but do it in a spirit of love, and see what a vast difference there will be. These two boys have started right, and no doubt will be grand and noble workers for the Master. I also had the pleasure of a long talk with them after dinner, and have since received a call from them at the office. They live a few miles out in the country, and have promised to call upon me whenever they come to our city.

Belfast, Me.

The Best Rule of Interpretation.

BY JAS. A. SELL.

THE principle that underlies the interpretation of civil law is this,—that it be understood according to the plainest and most obvious sense of the language in which it is written. Words are to be understood in the most literal meaning of the day and time in which they are used. This forms the basis of the interpretation of the law. It is founded upon common sense, and enables the judiciary to arrive at just and fair conclusions, when adjudicating matters in cases where there are conflicting opinions or interests.

The Bible is given to us in human language. We only know its meaning as we know the meaning and force of words. It is a common sense book. It seeks to instruct the mind by setting forth truth and doctrines that are urged with reasons for obedience. There is nothing in it that is contrary to reason. It appeals to man's reason, to his hopes and fears. It sets life and death, his highest interests and his greatest dangers before him, and asks him to deliberately choose for himself what he prefers.

The principle that governs the interpretation of civil law, should, therefore, be applied to the Divine. It is sane. It is safe. It helps to safe and sound conclusions. It is satisfactory to the intellect which, after all, must go in advance in the matter of soul saving. The soul may cry out, "What must I do to be saved?" but the answer must come by way of the mind. Speculating, mystifying or spiritualizing are at once unreliable, unsatisfactory and dangerous. "They read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

Hollidaysburg, Pa.

Ashamed of the Coat.

BY C. D. HYLTON.

NOT long since I was sitting in a railroad station, waiting for a train. I was a stranger in that section and I knew of no Brethren living near the place. A gentleman came walking in, with a long beard, his upper lip shaved clean, and his hair cut from the lower point of one ear square across to the other. His coat had a standing collar and rounded skirts. As he passed by me, I noticed the absence of buttons behind. He looked like a typical brother of a quarter of a century ago.

I was considering the propriety of approaching him, when I noticed in his hand a lighted cigar. I sat quiet, and soon he passed out. As I looked out through the window, I noticed that he was enjoying his cigar.

It being quite warm, I proceeded to remove my coat. As I noticed the striking similarity of our coats I was impressed with the thought that the Brethren's coat ought to stand for something. The plain coat is becoming to a nice, clean man, but I am ashamed of it on a smoking furnace.

Bloom, Kans.

SELF-CONQUEST is the greatest of victories, and he is the mightiest Columbus who has most widely navigated the high seas of his own soul and most perfectly explored the unknown regions in his own breast.

CHRISTIAN WORKERS' TOPIC

Miriam, the Good Sister.

Ex. 2: 1-8.

For Sunday Evening, October 22, 1911.

1. Miriam was the older sister of Moses and Aaron (v. 4). She was a prophetess, and an instrument of much good to Israel (Micah 6: 4; Ex. 15: 20). She died in Kadesh, near Edom (Num. 20: 1).

II. Examples of Helpful Women.—(1) "She stretcheth out her hand to the poor" (Prov. 31: 20), serving the poor freely and cheerfully. (2) "Ministering unto him" (Matt. 27: 55), a noble example of woman's steadfastness. (3) "Began to wash his feet with tears . . and kissed . . and anointed them with ointment." An expression of affectionate tenderness, coupled with reverence and love. (4) "Phœbe our sister" (Rom. 16: 1, 2), a helpful churchmember; a woman of Christian character. (5) "If ye have judged me faithful . . come into my house" (Acts 16: 14, 15). Conversion-work is heart-work. It creates a desire which seeks opportunity to express gratitude for kindnesses received.

For Workers to Answer.—(1) How did Miriam show herself a good sister? (2) What danger did she have to face? (3) What do you suppose she thought about as she waited by the river? (4) Why did not the mother stay to watch the babe? (5) In what way can the girls of today show themselves good sisters?

PRAYER MEETING

The Struggle That Leads to Victory.

James 4: 1-11.

For Week Beginning October 22, 1911.

1. The Mastery of Resistance.—We learn to overcome by sturdy resistance from day to day. The farmer must conquer the stubborn soil if he would successfully raise his varied crops. Forests must be cleared away, the soil broken up, in order that the virgin forest of yesterday may wave with ripened grain. An education is but the result of many hindrances overcome. So, spiritually, we must make up our minds to conquer the difficulties in the way, in order to gain the crown (1 Cor. 9: 24-27).

2. How May the Victory Be Gained?—"Not by might nor by power, but by my Spirit." "Be subject therefore unto God." If we are not subject unto God, there is no possibility of making the devil subject unto us. It is God's arm that strikes, and not ours. God's arm saves,—not man's. True, we must fight the good fight of faith, but we win because of our Captain; we are mighty because he is mighty. His Son becomes our Helper, his Word becomes our shield, his Spirit becomes our sword, and in his might we go against principalities and powers (Rom. 8: 35-39).

3. A Constant, Unwearying Effort Required.—We must not forget that the stream is constantly pouring its tides around us, and must be fought back. If we do not build with God, the floods will overflow us. The dikes must be cast up; but once God lays his hand to the work, we may cry out to all the fury of the sea, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job 38: 11).

4. Make a Full Surrender to God.—"Submit yourselves therefore to God." There is the secret of all success. Unless there is submission to God, there is no resistance of the devil. We are either God's servants or the devil's slaves. Victory comes only through submission (Rom. 8: 14-17).

HOME AND FAMILY

Keep on Smiling.

There ain't no use in kickin', friend, if things don't come your way;
It does no good to holler 'round, an' grumble night an' day.
The thing to do's to curb yer grief, cut out your little whine,
An' when they ask you how you are, jest say,
"I'm feelin' fine."

There ain't no man alive but what is booked to get his slap;
There ain't no man that walks but what from trouble gets his rap.
Go mingle with the crowd, dear friend, where all the bright lights shine,
An' when they ask you how you are, jest say,
"I'm feelin' fine."

Yer heart may be jest bustin' with some real or fancied woe,
But if you smile the other folks ain't very apt to know.
The old world laughs at heartaches, friend, be they your own or mine;
So, when they ask you how you are, jest say,
"I'm feelin' fine."

—Selected.

The Great Task of Happiness.

BY ELIZABETH D. ROSENBERGER.

The life of Saul is of surpassing interest. Browning in his poem, Stanley in his story, and Chopin in his "Funeral March," have enshrined Israel's king in the hearts of the people. One of the most striking scenes in the life of King Saul was his attack upon David. Saul in his palace, with every wish gratified and every command obeyed, so unhappy and melancholy that the shepherd boy, David, was called to play his harp, in the hope that the music would drive away his gloom. Well has the Psalmist said, "Let the heart of them rejoice that seek the Lord."

Faith in God brings happiness. King Saul was downhearted and miserable. He hated David, he was jealous of David and so, while David played the harp, Saul thought only of killing him and he threw his javelin at the musician. By all the rules we usually go by, Saul should have been happy, but he was wretched. And there are other people who have many things to make them happy and yet they complain and are miserable. Why is this?

In the first place, we believe that many forget that not by striving can we add one cubit to our stature, or make one hair white or black. Neither can we alter our birth-gifts. Before we were born, our fathers chose for us, and it is ours to accept the temperament and task that God has given. The robin redbreast, cheerily singing in the old apple tree, is in no wise troubled because the nightingale pours forth its notes of liquid sweetness. Men stop and listen to the nightingale, and pay no heed to the robin, but that does not worry the robin. Neither troubles itself about the other; each sings in its own way. If we were only as wise!

Try as a man may, he can not alter his birthright, although many a man has broken his heart in trying. We say, "Hitch your wagon to a star," but we should always add, "Let it be the star under which you were born." When a race horse is trying to pull a heavy load, he is straining every nerve in a task for which he is not fitted by nature. When the heavy draft horse is urged to trot a mile in a few minutes, we have another failure. If the race horse were placed on the road, and the draft horse harnessed to a cart, the chances are that both would accomplish what is expected of them. Many a man is trying to be an artist who would make a clever sign painter. Do try to find the thing which nature intended you to be, and then work faithfully, and you will find happiness.

There are other causes of gloom and discontent. Some of us never learn to enjoy as we go along. Some other time, in some other place, when we are a little better off, and have more leisure, then we will surely enjoy ourselves. But not now. We have too much to do to think about it. We keep our muscles tense and our nerves up to such a pitch that we cannot help chafing, worrying and fretting; of course we are unhappy.

Most of us take life too seriously. This is especially true of middle-aged people. We find so many things to sadden us, as the years roll on, that we forget how to laugh and enjoy things. As you walk along the streets of a large city, notice the sad, grave faces. It does seem as if the daily struggle of life exhausted all our good cheer and happiness. We grow sour, morose and melancholy. Our friends find us dull and uncompanionable.

Let the gospel of good cheer do its beneficent work! Our sympathies go out to the children who are always hushed as soon as they get boisterous, and told to go and sit down and be quiet, until that is about all they can do. Their little lives are suppressed until they almost lose the power of spontaneous, hearty laughter. It is positively harmful to suppress the fun-loving tendencies in children; they were intended to bubble over, to be joyous and happy; let them laugh and romp and play. What have care and trouble to do with young life? Anxiety and worry on the face of a child shows that somebody has been criminal. What is sweeter than the merry laugh of a child?

There is one thing that makes success possible to the poorest man: it is to go through life with a smiling face. Strange how doors will fly open and fortune greet the face that is radiant with sunshine. All things seem possible to him, and he labors gladly in the hope of success. Unhappiness is a frequent cause of insanity. Because disappointment has been their lot, men brood over their failures until they lose their reason. Perhaps they have cherished lofty ambitions which it was not in their nature to realize and in the failure of their plans they refuse comfort. This should not be. Men should take to their hearts the teachings of Jesus, and leave some of these things with God, instead of fretting.

"Let nothing make thee sad or fretful,
Or too regretful! Be still!
What God hath ordered must be right,
Then find it in thine own delight, my will."

Forget the disappointments! do not let your mind dwell upon them! Out of doors we are all equal. There is no monopoly of sunlight or starlight. We can all rejoice in the winding road, the little river and the cattle in the meadow grasses. We can all trust the great Creator of all. And trust and joy are close together. If we do not understand our disappointments, we can at least believe that all things work together for good to them that love the Lord.

We have read of a naturalist who had a cocoon of an emperor moth in his possession. It hung in his library all winter; in the spring he noticed it trying to break the bounds of the cocoon. It struggled, so hopelessly as it seemed, to make its way through the tough fiber of the cocoon, that the naturalist clipped the hole larger for it, so that it might easily emerge. The fine, large moth was his, but it never flew. And some one told him afterward that the struggles were necessary to force the juices of the body into the insect's great wings. It was a mistaken kindness to help it. Let us be patient and joyously triumphant over the things that would make us sour and sad. Let us go on with smiling faces and brave hearts, facing the sun, and care and worry shall be left behind. Then we shall not falter in our "great task of happiness" as Stevenson says, but we shall give praise and joy to our God.

Covington, Ohio.

When Mother Is Gone.

BY EMMA J. MODLIN.

Almost every number of the Gospel Messenger records the death of some dear mother, and tells of children left to mourn. Scattered from east to west we find them, where, on leaving the parental roof, they have located to make homes for themselves. Then we can not but think of the hearts made sad, when the dispatch comes, saying, "Mother is gone!"

We know the weight of these words, for one morning, not long ago, there came a telegram, saying, "Mother is dead. Can you come?" The first thought of never meeting mother again in life, was almost unbearable. Could I never see her smile again, nor feel the warm clasp of her hand? No, never! Then, from the depth of our heart came forth the prayer, "O God, may we meet beyond the river."

In one short hour we were on our way to the train which was to bear us to the scene of sadness. On our journey we had much time for meditation. We thought of that great mother-love that, through twenty years of widowhood, had so bravely struggled in bringing up her large family to be useful men and women. Then we thought of her wise counsel that had been to us as a guiding star. We fondly remembered that willing hand that cared for us through the dark days of affliction!

Gone? Yes, gone! Gentle reader, have you a mother? Is she standing on the verge of Jordan? Then be a dutiful child lest you hasten her departure. Never ignore her ideas just because she is old. Never censure her religious views by telling her they are behind the times, simply because they are not so changeable and "up-to-date" as your own. Probably, when they both pass through the Refiner's fire, hers will shine the brighter of the two. If her wise counsel has helped you over the hard places of life, tell her so. If you have despised her counsel, and crushed her old heart in sorrow, acknowledge your wrongs, ere it be too late.

Remember "our days are swifter than a weaver's shuttle." Mother may be here today, but tomorrow we may bow over her lifeless form. Tears of remorse may then flow, but mother heeds them not. That heart we hurt is still. And her hand, O how cold! No more making wrongs right, now!

Kind friends come, and enshroud that loving mother for the tomb, and as we take our last lingering look, we would give worlds (were they ours to give) could we but tell her how sorry we were for our proud ingratitude. But we can only say, "Farewell, mother," realizing that our next meeting will be when Christ comes to reward us all "according as our works shall be."

Burr Oak, Kans.

Our Refuge.

BY EDGAR M. HOFFER.

Long ago there were six cities of refuge for the children of Israel. Those days are past, but God's children still need a refuge. As we sail over the sea of life, in our frail barge, we need a pilot to guide us to the haven of refuge. As we meet the trials and adversities, afflictions and temptations of life, we need protection that will never fail. Jesus Christ is our Refuge, for he can help us always. He has overcome the world, sin, death, hell and Satan. Well may we call him King of kings and Lord of lords.

The Bible tells us that the Lord "is our refuge and strength, a very present help in trouble" (Psa. 46: 1). When we experience dark and dreary days,—when clouds hang dark and low,—when we seem to be all alone, let us not forget to keep close to Jesus, for he thinks of us, and loves us dearly. He has provided a refuge from the tempest, and has promised us an eternal home.

Elizabethtown, Pa.

Why My Heart Overflows.

Because I live in a country where every good man is just as good as every other good man.

Because my home may be just as good as I wish to make it.

Because the birds sing just as sweetly for me as they do for the king of any country in all the world.

Because kind friends have been given to me to cheer and bless me every day.

Because I have all my powers of mind and body.

Because I can read and think and keep pace with the great thoughts of the world.

Because I can help to make the government of the land in which I live better tomorrow than it is today.

Because there is nothing I can not do if I will be true to myself and to him who made me and placed me here.

Because the longing to help others all I can is stronger now than ever before.

Because no shadow which has fallen across my pathway has dimmed the glory of the face of him who goes on before me.—*Farmer Vincent.*

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A REVIVAL in the Grenola church, Kans., closed Oct. 1, with ten conversions.

BRO. I. H. CRIST has consented to continue in the work at Kansas City, Kans., for another year.

THE new meetinghouse in the Beachdale church, Pa., has been completed, and was dedicated Sept. 24.

BRO. C. W. GUTHRIE, late of Chicago, should now be addressed at 407 East Fifty-sixth Street, Los Angeles, Cal.

BRO. JOHN HECKMAN, of Polo, Ill., is booked for a series of meetings at Des Moines, Iowa, beginning Oct. 22.

BRO. A. C. DAGGETT has been chosen to represent Northwestern Kansas and Northeastern Colorado on the Standing Committee.

AT the Annual Meeting of 1912 Southern Iowa is to be represented on the Standing Committee by Bro. Geo. W. Burgin.

BRO. D. G. WINE is to represent the District of Nebraska on the Standing Committee for our next Annual Conference.

REFERRING to their religion, most men and women talk too much and do too little. With them words speak louder than actions.

WE understand that there is a movement on foot to rebuild the West Dayton, Ohio, church. Money is being raised for that purpose.

BRO. D. M. ADAMS, who is holding a series of meetings at Summit Mills, Pa., is to begin another revival at New Paris, same State, Oct. 22.

BRO. JOHN ROBINSON, of Muscatine, Iowa, will enter upon his duties as pastor of the church at Denver, Colo., the first of next month.

A SERIES of meetings at the Cross Road church, near Garrett, Pa., by Bro. M. J. Brougher, resulted in five making the saving confession.

BRO. J. P. HETRIC has been chosen to represent Southeastern Pennsylvania, New Jersey and Eastern New York on the Standing Committee.

PLANS are being considered by the District of Northeastern Kansas to place a worker on the foreign field, to be supported by funds from that District.

THOSE people who boast about their religion not costing them anything, might do well to remember that most things are worth no more than they cost.

THE revival at Washington, D. C., conducted by Bro. Isaac Frantz, is reported to have been a splendid meeting. There were nine applicants for membership.

BEFORE the District Meeting of Tennessee there were three calls for the Annual Meeting,—one in 1913, one in 1914 and the other in 1915. It was decided to petition for the Conference in 1914. Bro. A. M. Laughrun will represent the District on the Standing Committee.

THE membership of the Smithfork church, Colo., is said to be increasing most encouragingly. The congregation is arranging to erect a meetinghouse this fall.

THIS week Bro. W. R. Miller is at Topeka, Ind. After Nov. 1 he goes to Johnstown, Pa., to remain in that locality several weeks, and from there he goes to Maryland.

BRO. JOHN BURTON did a good work in a series of meetings at Oakley, Ill. His sermons are said to have been practical, and as the fruits of his labors thirteen were brought into the church.

SISTER M. A. SENSENBAUGH, of Grinnell, Kans., not only reads the MESSENGER and enjoys its contents, but says that since the beginning of the year, she has found time to read the Bible through.

IT is now fully settled that Bro. Grover L. Wine and wife will not go to India this season. Sister Wine's health is such as not to make it advisable for her to undertake work in the foreign mission field.

NEXT week Bro. D. L. Miller goes to Jonesboro, Tenn., with the intention of spending a few weeks among the churches in that State. He writes us that he has long desired to visit the churches in Tennessee.

THE Wiley congregation, Colo., has decided to erect a brick meetinghouse, with basement and the necessary Sunday-school rooms. The name of the congregation was recently changed from Prowers to Wiley.

BRO. GALEN B. ROYER, who is at his desk this week, starts east on Saturday, with the intention of attending the District Meeting of Southern Indiana, and before his return may visit a number of points in other States.

THE District Meeting of the First District of Arkansas and Southeastern Missouri, to be held in the Broadwater church, Essex, Mo., is announced for Nov. 2. The Ministerial Meeting convenes the day following.

THE District Meeting of Northeastern Kansas convened in the Washington Creek church Oct. 3. Considerable business was disposed of, but no queries are sent to the Conference. Bro. H. L. Brammell represents the District on the Standing Committee of next Annual Meeting.

ON account of the war between Italy and Turkey the missionaries going to India will not sail on the date announced. The ship on which passage had been engaged, an Italian vessel, has been taken off for the present, and accommodations will have to be provided on some other line, and just now, when all the vessels for India are crowded, this may not be an easy thing to do.

TO allay any anxiety regarding the safety of our Chinese missionaries, we again state that the Szechuen Province, the scene of the prevailing difficulties, is fully a thousand miles from the Shansi Province in which our missionaries are stationed. It should also be remembered that the Chinese Government has matters well in hand, and is amply able to quell any further uprisings.

ONE of the Districts in the Middle West, with a total valuation of at least $7,000,000, was asked to raise $1,500 for District Mission work, but will likely fail in reaching the desired amount because some of the congregations are unwilling to do their part. If these and all other churches in the Brotherhood were to give according to the Scriptural standard,—"as the Lord hath prospered,"—there would be an abundance of means for all needed church and mission work.

THE South Waterloo church, Iowa, decided to do a fine thing, in raising through her two Sunday-schools, not to exceed $125 a year for a scholarship in Bethany Bible School, the money to be used in preparing some worthy young brother or sister of said congregation for mission work, at home or abroad. Other large churches might also arrange for scholarships in our different schools, where the proper training may be secured for young members desiring to enter the mission field. The idea is a good one.

WE have notice of the death of Bro. William S. Toney, elder of the Upper Deer Creek congregation, Ind., who died Sept. 25 at the age of about seventy-four. Bro. Toney was one of the leading spirits among the Brethren in Middle Indiana, a man of fine ability, full of life and sunshine, and greatly interested in the work of the church. We are promised a further account of his life and labors.

BRO. J. K. MILLER, of Cedar Rapids, Iowa, says that he is pleased to see in the MESSENGER a well-arranged advertisement of Lordsburg College, Cal., and thinks that the managers of the school should be complimented for their good taste and business judgment. Like hundreds of wide-awake members among us, he would delight in seeing all of our schools advertised in our columns, from week to week. We believe that it would not only be a help to the schools, but nearly a dozen neatly-set school advertisements, with small cuts of the buildings, would give the MESSENGER a decidedly educational tinge. We believe that our schools are missing much by not making a greater use of our advertising department.

WE are asked to comment on the action of a church that holds a boxing match for the purpose of raising money to pay off their church debt. Actions of this kind need no comment. Any man who walks the street will tell you that a church engaging in this business is twice dead,—plucked up by the roots. It is sneered at by outsiders, and even criticised by infidels. To offer such miserable incongruity to an intelligent community is enough to insult nine-tenths of the people. We presume the men and women of the town where the match was held are profoundly ashamed of the church and the pastor that tolerated the performance. As viewed by the sensible people of this country, the church and the pastor have put themselves to open shame.

AS is known to many of our readers, Elkhart County, Ind., at her last election, went back on her record as a temperance county and, concerning the conditions which prevail at this time, Bro. W. R. Miller writes us this: "Here are a few more Elkhart statistics. Last year the jail board bill was $1,050. This year, under the reign of twenty-seven saloons in the county, the board bill will be over $3,000. Criminal prosecutions are thirty-five per cent more this year, under saloons, than last year when the county was dry. The orphan poor bill is very much higher, and the insanity already, this year, shows a marked increase over last year. These figures I got from the county auditor, and they are a matter of record in the auditor's office in Goshen, and are authentic."

WE understand that the late Annual Meeting at St. Joseph, Mo., lacked over $2,000 of paying actual expenses. The crowd was smaller than anticipated. Many of those in attendance took their meals at the city restaurants, and in this way those, having the meal accommodations in charge, did not have the patronage for which they had arranged. Add to the sum named the few thousand dollars raised by the business men of the city, and it will be observed that it costs something to hold an Annual Meeting. At no distant day we may have to devise plans for holding our Conferences at places that will not financially involve the Committee of Arrangements. In fact, any Annual Meeting ought to pay its expenses in full, and this can probably be done only when each one attending pays his part.

OCT. 5 was a red-letter day with Bro. D. L. Miller, it being the seventieth anniversary of his earthly pilgrimage. On that day he received hundreds of letters and cards from friends all over the country. It required hours to read them, and he says that his heart was touched by the many kind words and good wishes, expressed by those who thought to remember him in such an interesting manner. Since it is hardly possible for him to answer each letter or card, he wishes, in this way, to express his thanks and appreciation to each one who so kindly wrote him. We are saying this at his request, and we are sure, from what he writes us, that the hundreds of little missives that came to his desk, not only cheer him and make life more worth living, but they will help to make the burdens of life much lighter.

Brethren Almanac for 1912.

THE MINISTERIAL LIST in the Brethren Almanac, while a great convenience to all, is of special value to every minister. Every minister's name should be on the list and his address should be correct in every particular. We must depend for this information upon those who can give it, and unless pains are taken to give us this with the utmost accuracy, we shall fail in obtaining a correct list.

WHAT WE WANT EVERY MINISTER TO DO AT ONCE!

1. To see if his name and address are correctly given in our last Almanac.

2. If not given at all, or given incorrectly, give us name and address in full, as they should appear.

A GENERAL REQUEST.

We kindly request elders, clerks of churches, and all other members, who can help us in correcting the list, to give us the names of ministers that should be omitted, whether because of death or whether they have been relieved of office. In fact, we shall be glad to be apprised of any mistake in the list of which you may have certain knowledge.

PLEASE DO IT AT ONCE!
Corrections Close Nov. 1.

The Bible and the Public Schools.

SOME startling statements have come to light relating to ruling the Bible out of the public schools of Illinois. We refer to certain circulars that are being widely circulated by the freethinkers of the State, under the name of American Secular Union and Freethought Federation. These circulars show that the out-and-out infidels are the ones who are working against the Bible, and by their shameful literature, influence and threats are endeavoring to overthrow all the good that has been brought about by the Scriptures. It would appear that this Federation claims the credit of not only ruling the Bible out of our schools, but keeping it out.

The Federation makes a number of demands affecting not only the State of Illinois, but the whole of the United States. We quote a few of these demands:

1. We demand that the employment of chaplains in Congress, in the legislatures, in the navy and militia, and in prisons, asylums, and all other institutions, supported by the public money, shall be discontinued.

2. We demand that all religious services, now sustained by the government, shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly, as a text-book, or avowedly as a book of religious worship, shall be prohibited.

3. We demand that the appointment, by the President of the United States or by the governors of the various States, of all the religious festivals and fasts shall wholly cease.

4. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed.

5. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

We invite special attention to section four, calling for the repealing of all laws concerning the Sabbath. These are the people who would not only exclude the Bible from our schools, but they would destroy the Sabbath also. Repeal all the laws relating to the Lord's Day, and we will soon have a nation without a Sabbath.

Then take a good look at the last demand. Suppose all laws enforcing Christian morality should be abrogated, then what? Everybody knows to what this so-called natural morality leads. It is not only liberty, but license to do as the flesh demands, without law to hinder.

We might give a number of extracts from the literature that has come to us, showing the ungodly purpose of the Federation, but one thing is made clear, and that is that the Bible shall be completely dethroned. Its principles must not be taught in any of our public schools. Not even a sacred hymn can be sung, and, of course, no prayer can be offered. Even the Lord's Prayer, the most beautiful and touching of all prayers, can not be repeated in any manner. All schools are to be made godless, and the children are to be taught that there is no God, as set forth in the Scriptures, and that the Bible is simply a bundle of myths, with an origin wholly human.

The Catholics and Jews appear to be working with the Federation in having the Scriptures ruled out of our public schools. The strange part of the movement is that the Catholics are working with infidels in effecting the overthrow of the Word of God. Were it not for the aid rendered by the Catholics, the Federation of Freethinkers would never be able to accomplish what they claim in having the Bible barred from our schools.

It is also strange that the Protestant bodies of the United States do not rise up in defense of the Blessed Book, and see to it that the Scriptures are restored to their place in the schools. They should not only preach and distribute literature in support of their movement, in the interest of the Sacred Volume, but they would insist on the Catholics giving good reasons for working with the enemies of the Word of God in their shameful undertaking.

The Brethren, in this part of Illinois, have taken their stand on this question, and we should be pleased to see all the Protestant churches in the State come forward and demand regulations that will permit the Bible in the public schools where it is desired. The activity of the Freethinkers' Federation is such as to make the situation serious, especially so since the Catholics and the Jews are looked upon as being on the infidel side of the movement.

The Corruption That Is in the World Through Lust.

JUST what forms of lust the sacred writer had in mind, we do not know; but we incline to believe that he meant more than what we generally understand by the term nowadays. It is not, we think, the coarser forms of lust that do the most harm, that lead most people away from the truth; for these forms are repulsive to many, and man is not likely to be misled by that which is repulsive to him.

If we take the word in a broader sense, as meaning the desire for those things which give us pleasure, we are not likely to miss the thing had in view. The German word has that meaning, and so does the English. The Children of Israel in the wilderness lusted after the fleshpots of Egypt. They also lusted after a great many other things; and their lusting, their great desire, for things to gratify the appetite led them into almost a countless number of sins. They were not satisfied with what the Lord was giving them, and their journey was a long series of murmurings on their part and of rebukes and punishments on God's part. And this condition was not changed even after they had crossed over into the promised land. But there is no need to particularize.

Let us leave the Jewish record of long ago and come to ourselves. Our desires are what lead us away from that which is simple and true to that which is complex and false. We do not make the effort necessary to control our desires, but let them control us; and naturally they lead us astray. In the beginning the desire may not be bad; but one gratified desire means another one to gratify, and the second is sure not to be as harmless as the first. One step leads to another, and in the end we lose our bearings and think we are all right when we are all wrong. If we could get back to our starting point and see as we did, we would know how much we have lost; but that we cannot do, for the experiences of life cannot be wiped out nor their effect destroyed.

One need not be very old in order to remember the manner of life of our fathers and grandfathers. Their opinions were placed in our Conference decisions. By reading what they decided upon a great many things we can learn what they thought of the gratifying of the desire for more comfortable and more beautiful things in their homes. I often think they were wiser in divine things than we give them credit for being. True, some of their rulings seem out of place to us of today. But they did not consider merely the present. The lusting after, the desire for, things to gratify the eye and the body, they could see would lead from one thing to another, until the church would take pleasure in things which lead away from the Christian life.

There are the two extremes, the one leading to asceticism and the other to luxury. There can be no doubt that, of the two, the former is the more pleasing to God. His servants were never high-livers. Luxury—the sumptuous fare and fine linen—and godliness do not go together—they are contrary one to the other. Here is also a golden mean, which the great majority are never able to find. We are in no danger of denying ourselves too many things when it is a matter of physical gratification. Keeping the body under is a duty.

The lust of the flesh and the lust of the eye have been, and are, the cause of most of the woes to which flesh is heir. And let us not forget that the lust is more often for that which is apparently harmless, or nearly so, than for that which is obviously and grossly wrong. That is what makes it so hard to fight against the lust which has corrupted the world and is making such serious inroads in the church. We do not want to become extremists, but we must stand firm against that which tends away from the simple Christian life. It is corruption which we must shun; it is incorruption which we must seek. By so doing we shall escape much of the evil that has come into the world, and remains in it, through lust. G. M.

Home News.

ALL the news we get, read and enjoy is from somebody's home. If all the home people would be as indifferent to the wishes of others as some are, we would have but little to look for, indeed. What may seem strange about the whole matter is, that those, or some of them, who enjoy the news items, are among those who write the least about their own home doings. This is accounted for from the feeling that such persons have, in thinking that their home news is not interesting and, therefore not worth while. This may be a modest way of feeling and expressing it, but it must be evident that if all would feel this way, we would have no news for anybody.

During the summer months our church passes through a vacation period, as it is the time when Juniata College closes its doors, and hundreds of the young men and women who spend the college year here, are away at their homes. While their absence is quite noticeable in the attendance of our religious services, yet it, by no means, closes our church doors. The fact is the attendance at all our services has been quite good. The Sunday-school, prayer meetings, Christian Workers' Meetings and public preaching services have not only been well attended, but they have been interesting and spiritual, and our home workers have been improving their talents. This, of course, does not mean that we do not appreciate having our brethren, sisters and friends among us, because we do, and are ready to extend to them a most hearty welcome on their return. Yes, we are always glad to have them with us, because they can do us good and help us, and we will try to be helpful to them.

Monday, Sept. 18, was the opening day of the new year for Juniata College. We are glad to say that it was not a cloudburst of storm and rain, as we have been having some during the summer, but it was a regular "inpour," such as we have not had for years. During the day the trolley line from the depot to the college was kept quite busy, bringing the students, new and old, up to their new homes for a season. As the weather was favorable, their smiling faces and gladsome greetings made it a day of sunshine all around.

In the evening, as is the custom, a social service was held for the purpose of entertainment and getting acquainted, which is a commendable practice as we place a high estimate on sociability among the students, the faculty and the management. It is the opening wedge to all the good work and teaching that, it is expected and desired, shall follow. Get open hearts and open minds, and that which is to follow will always be pleasant.

On Tuesday morning are held what are known here as the regular opening exercises, which consist of

singing, Scripture reading and prayer, after which the program is properly adjusted, and the work begins.

In addition to the exercises named, we had, on this occasion, the inauguration of the new President-elect, Bro. I. Harvey Brumbaugh, who has been the Acting President for a number of years, as it was not possible for our greatly-esteemed former President, Dr. M. G. Brumbaugh, Superintendent of the Philadelphia Public Schools, to fill the position, in addition to the responsible duties connected with his work there. His resignation was accepted at his earnest request, and his assurance given that it would not affect his relations, concern and good wishes for the continued success and growth of the college. The present change, as now made, is in name only, as the new President has been, for years, filling all the functions of the office into which he is now officially placed. We are glad to be able to say that the college is starting into the new year with unusually encouraging prospects,—that it continues to grow in stature, in favor with our constituents, the church, and, we hope, in favor with the Lord. With the continued coöperation of all these elements of needed help and power, and Divine Guidance, we hope to continue to go forward, to be blessed and be a blessing. Through all the years of our devotion, labors and struggles, the Lord has been very good to us, and we try, in our weak way, to appreciate his many, many blessings.

Wednesday evening we held our first prayer meeting in the new college year and were glad for the large attendance. The midweek prayer meetings are, it seems to us, growing in interest as well as in attendance, and are proving exceedingly helpful in keeping us together and in the unity of the Spirit. While the preaching services are needful and helpful in feeding the flock and enlarging the church, the prayer meeting is especially helpful in developing the power for service on the part of the laymembers, and in feeding each other. In these meetings are afforded excellent opportunities for our younger members to enlarge their possibilities to do acceptable service for the Master, and we would encourage our young members to be where to make the best possible use of these means of grace, because such they are. The same may be said of the Christian Workers' Meetings. It will be seen that in all the churches, those who attend these meetings most regularly and most actively, are the ones that are doing the best and most active service for the church and for the Master. Of too many it may be said: "They are Christians, but they do not work much at it." The Lord wants "live wires,"—workers.

Ever since early May we have been living, reading, writing and doing our work largely on our porch, because it is the outside world we love to associate with and live in. But we are reminded that September is now in the past, which will mean a new atmosphere in which to live and have our being, as well as a change of scenery. We have yet around us the bountiful blooming of the late fall flowers; such as nasturtiums, red sage, petunias, monthly roses, verbenas, German asters, late dahlias, the old posey bed pinks, and the most constant of all blooms,—the outdoor and the indoor geraniums, scarlet, white, and all shades between, with some beautiful clusters of hydrangeas and altheas,—the rose of Sharon.—in our churchyard near by. What softens our sadness and enhances our joys at the approach of the fall days is that Jack Frost has not been hiding in the fields of the goldenrod, and left our fresh and growing world since the late refreshing fall rains, remain fresh and green, so that our world was never more really beautiful and living than just now.

So, if our Heavenly Father has given us a desire and taste for the ethical and beautiful, and then surrounded us with it, why should we not be appreciative enough to notice it, and enjoy it and praise him for it? These pretty things are given us as a foretaste of the more lovely, beautiful things which he has in store for his children, in his prepared world beyond the gates wherein is located the eternal city of pearly entrances, golden-paved streets, and beautiful mansions with wide porches on all sides. Yea, truly, God has made the beautiful things of earth for our admiration and enjoyment. But too many of us have our feet so rooted in the ground, our noses so filled with the odor of roast beef, fried bacon and eggs; our eyes so charmed with fine horses, fat steers and hogs, automobiles, silver and gold, that we lose all taste for the true, the lasting, the beautiful, and continue to tug away after larger farms, more stocks and bonds, finer horses, larger steers, and more of this world's goods. And the more the Lord allows us to get, the tighter are our purse strings when the church calls for money and means to help get men and women to enter in and enjoy to fullness the blessed home that he has prepared for his children.

We are glad to know that when we, as his sons and daughters, get our hearts filled with the beautiful things of the Father, and Jesus Christ, the Son, that the flowers of his love are seen not only in the spring-time, summer and fall, but all the year round. "When I am happy in him, December is as pleasant as May."

H. B. B.

The Preacher at the Show.

One who seems to be a devout Christian, and wishes the church to remain unspotted from the world, is asking us to tell him, through the Messenger, what business a preacher has at a circus. We may be able to answer a number of questions, but this is one that we can not answer. It would seem to be certain that the preacher was at the show, and that he was seen by a number of people who affirm that he was there, and also know that he belongs to a church that expects better things of their preachers. We are quite sure that he did not go to the show to let his light shine, for those who frequent such places usually find it consistent to put their light under a bushel before starting. He certainly did not go with a view of seeking a heavenly place in Christ Jesus; nor did he go for the purpose of having his spiritual strength renewed. We also feel confident that he was not led to the place of merriment by the Holy Spirit, for the Spirit never leads the ambassadors of Christ in that direction. We are further confident that, had the preacher known that Christ would come that particular afternoon, to collect his jewels, he could not have been hired to go to the show, for however much he may love the pleasures of the world, he knows that the good Master would never think of going to the circus in search of his chosen disciples. But, candidly, we can not say what business the preacher had at the show, nor can we surmise what might have induced him to go to such a place. We suggest that our correspondent ask him.

Lost to the Church.

Considerable is being said about so many of the children of members being lost to the church. While it is true that a number are being lost, it is also true that a number are gained from other sources. We probably may not gain as many as we lose, and yet, taking the Brotherhood as a whole, we should think that over one-half of the children are saved to the church. We have seen no statistics on this point, but it might be well if an estimate could be made in the light of the experiences in some of the older congregations. We are wondering if our loss, in this particular, is greater than the losses experienced by other Christian bodies holding to the policy of adult membership. Possibly there is not as much difference as some have been led to suppose. It should also be borne in mind that, if the other persuasions would require of their members what we have thought proper to demand of ours, in the way of obeying the Gospel in all things, their success in winning their children might prove far less marked than ours has proven. True enough, our losses have been great, but what is true of us is also true of all religious persuasions depending on adult membership. This is, however, no reason why we should be content with the record of the past. Instead of saving only sixty per cent of our children, we should labor to save all of them; and the person who can tell us how to produce better results in the future than have been realized in the past, is sure to be regarded a blessing to the cause we represent.

Some Dangerous Entanglements.

One of our intelligent elders, who has always been in sympathy with sound, aggressive movements, writes us saying that, while he believes it to be the duty of every brother to go to the polls and vote against the saloon interests when the question is before the people, he fears that not a few of our members are, in the interest of temperance, being drawn into the whirlpool of political excitement. He feels confident that they are doing things not in keeping with our principles, as a people who have come out from the world, and propose to move on a plane higher than that occupied by most religious persuasions. Reference is made to becoming affiliated with semi-religious organizations and societies, and getting entangled by them in matters that we, as a people, can not consistently indorse. For some time we have had the same feeling, believing that, while the Church of the Brethren should do all in her power to help put the saloons out of business, she should not suffer herself, or her representatives to be drawn into things not in keeping with the spirit of her high, spiritual claims. We refer to the popular parades, the following of flags, drums and the band, and also to the public demonstrations that place our plain members, mixed up with others, in a peculiar attitude. To this may be added, taking the stump in the interests of some political party and attending banquets and other gatherings that are far more political than religious. To us conduct of this character never did seem to be in harmony with the religion that should characterize a people who have come out from the world, and propose to keep out of the whirlpool of political excitement. It occurs to us that we can throw our whole strength against the whiskey interests without becoming mixed up with the movements that tend to lead us away from our time-honored simplicity.

God's Oath.

With the above as its title, the George H. Doran Company, New York, has published, at $1.25 net, an excellent 278-page book, by Ford C. Ottman, D. D. The author has made the oath, or promises of God, as set forth in the Old Testament, a matter of careful study, and in this work endeavors to show that the Lord always does just what he promises to do. While a broad field is covered, special attention is directed to the promises made to God's chosen people, the seed of Abraham, through Isaac. These people are kept prominently before the readers, especially in the latter part of the work, where the return of the Jews to the Promised Land is discussed with considerable care. It is held that God will, at his own appointed time, gather the Jews from every known country, and restore to them the land that was promised to Abraham and his seed. A marked distinction between God's chosen people of old and the church of Christ is made, and it is maintained that the church was intended to exist only from the rejection of the Jews until their restoration to Palestine. His manner of disposing of the church, in order to make room for the Jews as a nation, is certainly not sustained by the Scriptures, and yet one reads the book with profit. We believe in the return of the Jews to their homeland and, at the same time, understand that they will be led to accept Christ, and thus become connected with the church by confession and obedience to the teachings of the Messiah.

The Preacher and Business Methods.

During the late M. E. Conference at Joliet, Ill., a number of candidates for the ministry were examined by a committee chosen for the purpose. They were closely questioned regarding their knowledge of the doctrine held by the Methodist church, and also their acquaintance with business principles. It was maintained that a pastor should know how to aid his congregation in looking after the money side of the church. This is something that is not even thought of by the hundreds of congregations when selecting pastors. Not a few preachers have made a failure in their calling, for the reason that they did not know enough about business methods to look after their own finances, or the finances of the church. While they should not permit secular matters to interfere with their duties as ministers, they should know the value of money, how to care for it, and how to employ it to the best advantage.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
M. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
L. W. Teeter, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address
General Mission Board, Elgin, Ill.

REGRETS!

The General Temperance Committee regrets its inability to secure a more perfect report of District Temperance Committees for the Almanac for 1912. After waiting ten days beyond the time indicated in the notices by mail and in Messenger, we still can report but thirty-two Districts with organized committees. Seven other Districts have Committees as yet unorganized. These Districts are reported accordingly. Seven Districts remain with Committees yet to be appointed. We will be pleased to receive the much desired information at an early date. Send all information to the writer. W. M. Howe, Sec.
1012 Bedford Street, Johnstown, Pa.

NOTES FROM KARADOHO, VIA DAHANU, INDIA.

Good Prospects.

The latter rains have come in these parts, and the rice crop will give a larger yield than even the most sanguine farmer hoped for, a month or two ago. Surely, the Giver of rain should be praised for his bountiful goodness! And yet many, in their blindness, bring their thank-offerings to Ganpatti and other dumb idols. Even in the districts of Ahmedabad and Kathiawar, where famine seemed imminent, conditions are said to be somewhat relieved by recent showers. There may still be grass for the cattle and a partial crop of winter grain. Oh, that men would praise the Lord for his goodness!

How a Young Widow Was Helped.

Last week a poor young widow came to our door, begging for food and medicine. She had been an inmate of a Christian orphanage, but heathen relatives had taken her back to her old village and, according to her own account, they beat her and tried in every way to compel her to fall before the family idols. Finally she ran away, determined to seek refuge among Christians somewhere, and was directed to our mission home. We kept her a few days, then took her to our "Widows' Home" at Jalalpor. Perhaps few in the homeland understand what a good work Sister Quinter is doing for a few of India's widows and she hopes to be able to do much more by the grace of God, and by the help of a few more of your alms. If a few of India's desolate widows may be saved for Christ, Sister Quinter's life of service will not be in vain.

Our Medical Work.

The medical side of the work at our station grows larger, and we often feel the need of a skilled doctor. About 6,000 persons have received medicine since the first of the year and, under the blessing of the Lord, a number have been healed. Our daily prayer is that many of these sin-sick souls may come to the Great Healer for healing and eternal life.

The Little Girl from the Temple.

A little priestess is a frequent caller at our mission home. She is about twelve years old and lives with her parents in a temple of Mahadev (Shiva) about half a mile away, across the fields. Sometimes she brings her little three-year-old sister to play with our little daughter, Lois, and sometimes she comes with a basket on her head, begging for flowers to offer to the idol. Then we try to teach her of the true God, the living, loving Father and who made the flowers and all things. The idol, in whose temple she has lived from birth, can not smell the flowers nor behold their beauty. Then the child goes her way, doubtless wondering why the white people should refuse to give a few fragrant flowers for the temple. How our heart goes out to this child of tender years, that her young life might be given to the God who dwelleth not in temples made by hand!

Our Women's Meeting.

One of our most interesting services is the weekly Thursday meeting for women. It is original intent was to give a special opportunity for worship and Bible study to our Christian women, with special reference to their duty to the home, husband, children, etc. A few heathen women attend occasionally and their number seems to grow, and now we usually have some nonchristian women present, assenting to the doctrines set forth in the Holy Scriptures. Yesterday there were present five women of the despised sweeper outcasts, one Dubli of the respectable farmer caste, and six Christian women. All were greatly interested in the trial of Paul before Felix and readily understood that we should not procrastinate as Felix did. Will you join in prayer for a deepening of spiritual life among our believing women, and for the opening of unbelieving and hesitating hearts?

Sept. 8. Alice K. Ebey.

INDIA NOTES.

A Brighter Outlook.

The present is far more hopeful, with respect to the rains, than a month ago. Recently, slight showers have fallen on the hitherto most parched areas,—North Gujerat and the Punjab. If the latter rains fall yet, winter crops will be grown and famine will be averted, but, at most, great scarcity in certain parts will be felt. In the area where our missionaries work, the rainfall has been somewhat short, yet crops are fairly good and people have no reason for complaint.

Progress in the Work.

Several weeks ago, with family, we came out from Pimpalner to our old home at Jalalpor. In this time we have been permitted to visit at several of our stations. This summer, even during the rains, Bro. Emmert and his own boys have built a much needed house, a line of ten rooms, for teachers. The school work at Bulsar goes on nicely and the work in the shop is growing in favor, both within and without the Mission, the demand being as great as the possible supply.

Favorable Sentiment.

As we toured a bit, in the villages about Ankleshwer, and in the Raj Pipla State, we were more and more filled with hope and courage over the outlook. Our missionaries and Indian helpers, with one voice, speak encouragingly. The sentiment is clearly growing in favor of Christianity, and one should not be surprised at the thought of, but rather should expect, a general forward move into the Christian kingdom. Let us pray that the masses may turn, and that the work may all be Spirit-inspired and Spirit-led!

The Work at Pimpalner.

Sept. 1, in company with Bro. Lichty, the writer went to Pimpalner for pay day, and to give a few final suggestions as to the work. In our absence, the work of seven teachers and some school building and timber cutting for a future bungalow, is all directly in the hands of an Indian brother. Bro. Ittenger, from Ahwa, forty miles away, will have general oversight of the work. At Pimpalner there are at present four schools running very encouragingly, and other schools are asked for. In general the outlook is good. We have just finished a new house,—a line, of ten rooms. As a result I shall not be out only have a home to return to but the people now believe more in us, and think of us as fixtures among them.

Retrospective Thoughts.

The Lord willing, we set sail from Bombay for the homeland Sept. 15, and are due to arrive in New York Oct. 29, per S. S. Panama of the Grand Line. At the time of our arrival home it will have been eight years and a week since we last saw the steeples of New York, to say nothing of the loved ones left behind. At that time we had three years work to do. By this time we have had some time to practice our theories, and they do not all work, no, not by a good bit. At that time we knew how it ought to be done and what ought to be done. Now we know far less. Ups and downs, sorrows and joys, encouragements and disappointments,—how they flitted into and out of our lives! Yet for all, and, unlike the drunkard who was a "sadder and wiser man,"—we are wiser and more and more hopeful for the cause we all alike love.

Our Stay in the Homeland.

Our home address will be "Port Republic, Va." Any one desiring meetings, will correspond with Bro. Galen B. Royer, Elgin, Ill. Bro. Royer will plan at least a part of our meetings. During the time while in the homeland we desire to work among the churches as we may have strength, and to him who is worthy be all praise, world without end! Amen! I. S. Long.

THE KESLER-HINDS DEBATE.

No doubt many of the readers of the Messenger are anxiously waiting to get the particulars of the above debate.

Without being charged with egotism, I may say that the results were very satisfactory to the brethren who were present. The debate was poorly attended, especially in the daytime, as the people were so busy. But as the work was taken by a stenographer, all who so desire may have a chance to get it in book form and, in a few spare moments, each day, may get what good there may be in its perusal.

This debate was one of the inevitable things. It had to come sooner or later. With the sentiment, as to the differences between the two churches, running high in many parts of the country, a published debate was the only alternative, sooner or later.

In the published accounts, held with these people, five in all, I have ever instructed my moderators to "be very conservative" in their statements, while, on the other side, the reverse seems to have been the rule, and some very reckless statements have been made. Now all have a chance to read for themselves, and I am sure that, on our people's part, the result will be very gratifying.

In many respects this is one of the most important debates yet published, between ourselves and the Disciples. In our judgment, Mr. Hinds will compare favorably with any man in his church as a debater. Had he had the foundation to build upon, he would have put up an able defense for his people. No building is stronger than its foundation, and as his foundation is "sinking sand," of course defeat was the inevitable result for him. And yet, the zeal and earnestness he wove into his part of the work, were surely worthy a better cause. Indeed, on some points he struggled manfully, only to be floundered in the end.

If the debate is widely circulated, I believe it will not be deemed necessary to have another encounter with the Disciples for another twenty years at least,—until another generation comes upon the scene.

As I was compelled to abridge some of my work, I was unable to present some of it as fully as I had hoped. (It had been decided to have an eight days' debate, but the stenographer could remain only six. So, by putting in three sessions the last day, we virtually had six and one-half days, my time being shortened one day, and his one-half day.)

I have a list of all the names, so far sent in for the book. It is my purpose, if it adds but slight extra expense, to have the names of those who order in advance, placed in the first edition of the book.

I am unable now to say anything definite as to the time when the book will come out, as our reporter is a very busy man, and has other work before him, but he promises to accelerate the work all he can. Send all future orders to me, at River Bend, Colo.

The size of the first edition will be determined largely by the number of advance orders received. So, if you expect ever to want this book, better order now, as a second edition may never be published. The price will not exceed $1.50, I think, for a cloth-bound book.

River Bend, Colo. B. E. Kesler.

A VISIT TO MIDDLE TENNESSEE.

Sept. 14, in company with Eld. D. F. Bowman, we boarded a car for McMinnville, where we arrived the next day, about noon, and were conveyed to the home of Bro. Alfred H. Duncan, who lives about three miles out in the country.

The object of our visit was to hold a few meetings and anoint Bro. Duncan. We found the old brother quite feeble in body, but strong in mind, and very vigorous, indeed, on the spiritual side, which demonstrates what Paul says in 2 Cor. 4: 16.

We held services that evening at his home. Several of his neighbors were present. Meetings had been announced for Saturday evening and Sunday at the church, and on Sunday, at 3 P. M., at Bro. Duncan's home, where we spoke on "The Anointing." After that Bro. Duncan was anointed.

The meetings were well attended, considering the rainy weather. Bro. Duncan is the only member we have there now. The writer was there eighteen years ago. Quite a number of other members and sisters were then living in Warren County,—mostly from Ohio. Some have died, and others have moved to other places, where they could have a church home.

Bro. Duncan has done all he could, as he was old when he joined the church, after having preached many years in the M. E. church. He is now eighty-four years old, strong in the faith, and perfectly resigned to the Lord's will. He was much pleased with our visit, and very happy after having been anointed. We were strongly reminded of the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May the Lord ever bless the aged!

Limestone, Tenn., Sept. 30. P. D. Reed.

MEADOW MOUNTAIN, VIRGINIA.

Our meetings, conducted by Bro. J. P. Harris, closed temporarily on Wednesday night, Sept. 27, with eight more applicants for membership. They were baptized the next day. Twenty-one members have now been received at this point, and four more await baptism.

The doctrine of the New Testament, as we teach and observe it, is new to the people. While the community, as a whole, accepts immersion, the people never before witnessed the administration of the trine act. They need further teaching, and are anxious to know more about the truth.

Bro. Harris will return Oct. 7, and spend a few weeks in Bible study, organize a Christian Workers' Meeting and introduce the Brethren literature. In the meantime he will arrange for more doctrinal sermons.

We expect to organize a church here in the near future and give them regular meetings. We hope to be able to build up a church at this point to the number of forty or fifty members within a year. Bro. Harris is proving himself to be a persistent and untiring worker, and deserves to be encouraged in his efforts.

Bro. Harris was unfortunate in losing his right arm a few years ago. Since then he came to the church, and shortly afterward was chosen to the office of deacon, and a little more than a year ago to the ministry. We pray that he may become an efficient worker in his calling, as he expects to give his entire time to the work of the ministry, and is preparing for it. E. D. Kendig.
Stuarts Draft, Va., Sept. 30.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—A local Sunday-school and Christian Workers' Meeting, conducted by Bro. Harvey Bond, was held in the Covina church Sept. 30. The questions considered were such as will bring renewed interest in our Sunday-schools, such as will bring renewed interest in our Sunday-schools, such as will be profitable to the entire membership, and such as will inspire them to better work, more consecration and a feeling of greater responsibility in the upbuilding of souls. Oct. 1 we had rally day.—Eulalia Overholtzer, R. D. 1, Box 4, Covina, Cal., Oct. 4.

Los Angeles church met in quarterly council Sept. 29, with our elder, Bro. Crist, in charge. Reports of committees and others were received, and one was granted. It was decided to have a series of meetings in connection with our Sunday-school, with love feast in connection as soon as we secure a minister. Brethren to be invited as soon as we secure a minister. Brethren D. W. Crist and G. G. Lahmer were elected delegates to the District Meeting. Bro. Lahmer and Smith was advanced to the second degree of the ministry, and duly installed. Elders Wm. Stutsman and L. D. Bosserman had charge of the work. Lately four dear souls became willing to take up the cross of Christ, and follow him.—Eva M. Pruitt, 2181 N. Broadway, Los Angeles, Cal., Sept. 30.

Pasadena.—Our church met in council Aug. 24, with Eld. W. E. Trostle presiding. One letter was granted. Sisters Bessermen and Bowman were elected delegates to the District Meeting. We decided to hold a love feast, and also a series of meetings, at which time we expect Bro. Wm. Stutsman's wife to be with us. The date will be given later.—Bertha Harper, Pasadena, Cal., Oct. 2.

Salida.—Sept. 23 our council met in session. Our elder, Bro. Harvey Eikenberry, had charge of the meeting. Considerable business came before the meeting, and reports were received by letter. We are glad to receive more workers at the time. Our membership now numbers 28 in good standing. We trust others who are thinking of changing their location will investigate this place. Sunday-school and Christian Work will represent us at the District Meeting, and Sisters Mable Weaver and Cora Eikenberry are elected delegates to the same meeting. We expect to be able to have services in the near future.—Mrs. Alice Dickey, Salida, Cal., Oct. 2.

Santa Ana.—Our church met in council Sept. 23, Bro. S. D. Lehmer presided. Brethren J. B. Bashor and J. M. Wine are our delegates to District Meeting. Bro. Bashor to visit Chas Ninninger, alternates. We decided to have our love feast Nov. 4 and 5.—J. M. Wine, R. F. D. 6, Box 1, Santa Ana, Cal., Sept. 29.

Peoples.—Berean Bible School building is nearing completion. We expect to dedicate it Oct. 30, Bro. L. D. Bosserman, of Pasadena, to conduct the services. The school opened in the basement room yesterday, with hopefulness. We shall have Sisters Hettie Stouffer and Ora Nine, recently at Polo, in Bible Methods. Our educational testament, Bibles as seven instructors. Missionary efforts have heretofore been confined to American fields. Now missions are established in the Chinese and Japanese. Charter-members' meeting was held last evening. Twenty members were present. Elected a board of twelve trustees. No debt rests upon either the building or the furnishings. The building and furnishings and the equipments possibly $1,500.—M. M. Eshelman, Tropico, Cal., Oct. 4.

COLORADO.

Prowers church met in council in Wiley, Colo., Sept. 26. After the regular business was attended to, several plans were discussed and adopted. We decided to build a brick house for the parsonage. Subscriptions were taken to push the work as much as possible. Our solicitor has been very successful, but we still need about $1,000. We are planning to hold a series of meetings and a love feast as soon as the house is ready for us. We invite members to help us in this and irrigation, to locate among us. They can help in building up the cause of Christ here.—Anna V. Ullom, Wiley, Colo., Oct. 2.

South Fork.—We met in council Oct. 1. Bro. Geo. A. Dove presided. Ten letters were read. Our membership is increasing materially. We decided to have a series of meetings, the work to begin after the apple harvest, which will be in about four weeks. Bro. D. N. Brubaker, our elder, and the writer, were elected delegates to District Meeting. We will have preaching twice each Lord's Day, and midweek prayer meeting at our home. Our elder will be with us, and will hold sometime this fall, as soon as we can procure a minister. The meeting is to close with a love feast.—E. A. Saylor, Crawford, Colo., Oct. 2.

IDAHO.

Nezperce.—Our church met in council Sept. 26. As Bro. H. C. Longanecker, our elder, was absent, Bro. R. J. Pike acted as former. We decided to have a series of meetings. We will also hold a Bible meeting, beginning Dec. 25, to be conducted by Bro. L. H. Eby. Bro. Eby is in very unusual circumstance accord. The parents of little Barbara Jeffries, who died of cholera six months ago, left $500 to the primary class to which she had belonged. The church dedicated the money as a Memorial Fund for the erection of a new church house. "A little child shall lead them."—Ida Jeffries, Nezperce, Idaho, Sept. 28.

ILLINOIS.

Bethel church met in council Oct. 4, at 7:30 P. M. Our pastor, Bro. J. H. Snavely, presided, in the absence of our elder, Bro. J. H. Moore. Considerable business was disposed of. Our fall love feast is to be held at 7 P. M., Nov. 5. Last Sunday our little granddaughter, Elizabeth Ruth Snavely, was buried. We now have a number of these little lambs in the fold.—Sarah W. Snavely, R. No. 3, Pearl, Ill., Oct. 4.

Decatur.—Sept. 28 our church met in council. Bro. Geo. Miller, our elder, was present, with Bro. Jas. Custer, his assistant. Four were received by letter. Bro. Garber and the writer were chosen as delegates to District Meeting. We will hold our love feast on Thanksgiving Day, Nov. 30, at 5 P. M. Bro. W. W. Lowry was chosen to have prize reading.—D. W. Cripe, 1443 West Decatur St., Decatur, Ill., Oct. 2.

Franklin Grove.—Oct. 1 was chosen by this church as rally day for our Sunday-school.—Richard Brown, R. F. D. 3. We met in regular Sunday-school, and at 10:30 the regular services were given to the children. After which the program was rendered by those young workers. At the close of the program a collection was taken, which was counted and gave her heart to God. She was received by baptism immediately after the services. This makes one by baptism of our home department. At the end of the last quarter it was decided that our home department meeting be held at the church, the first Sunday in October, and that some one be chosen to conduct the review lesson. At 2 P. M. we met again, with Bro. O. D. Buck conducting the review lesson. Those present felt that it was good to be there. Many of the home department members could not meet with us on account of the inclement weather. We had Christian Workers' Meeting at 7 P. M., and at 8 we had a sermon by Bro. Jesse Brown Krouse—Rachel A. Pfoutz, R. D. 2, Ashton, Ill., Oct. 5.

Lanark.—Bro. our last visited us. Tobias Myers, of Philadelphia, Pa., preached for us. Our business meeting was held on Friday evening, Sept. 22. We have set Oct. 22 for our love-feast, commencing at 5 and Oct. 23 for our feast. Bro. Trout tendered his resignation as pastor and elder in charge at this meeting, but we took a unanimous vote not to accept it, and he decided to remain with us another year. The church decided to prepare a folder containing the names of all the members of the church, with the names of the officers and such other matter as may be of general interest to the church, a copy of said folder to be distributed one to each member when the annual visit is paid. Since the writer is at least of the manner has failed the interest in the Sunday-school is increasing.—Addie Arnold Zuck, Lanark, Ill., Sept. 30.

Liberty.—Our series of meetings, conducted by Bro. Geo. W. Miller, began Sept. 3 and closed Sept. 17. A Bible study meeting was held, which was enjoyed by all present. Owing to the inclement weather the preaching services were not well attended. At our love feast forty members and one visitor communed. The writer had a good eight members surrounded the font and he held Sept. 23. Our elder Bro. J. W. Harshbarger, and wife, were chosen as delegates to District Meeting.—Mrs. Ida Hoffman, Liberty, Ill., Sept. 28.

Mulberry Grove.—Bro. Dorsey Hodgden, of Huntington, Ind., began a series of meetings in our church, which continued two weeks. The heavy rains interfered with our meetings somewhat, but Bro. Hodgden's sermons were full of interest and were good. Our love feast, Sept. 30, was very well attended and the spiritual meeting was interesting. We enjoyed Bro. Hodgden's sermons. Much good seed was sown.—M. N. Lee, Lilligh, Mulberry Grove, Ill., Oct. 2.

Oakley church, Decatur, Ill., Muscatine, Iowa, began a series of meetings at this place Sept. 3, and closed Sept. 17, with excellent interest, and good results. His sermons were practical, and many good impressions were made. Our love feast was held Sept. 16, and was a good one. Quite a number of neighboring ministers and other members were with us.—Ella Hoffman, Decatur, Ill., Oct. 2.

Pleasant Grove.—Our series of meetings, conducted by Bro. C. O. Beahm, began Sept. 3, and closed Sept. 17. Inclemency of the weather, we had a good attendance throughout the meetings, and marked interest was manifested in the preaching services. Our love feast. Twenty-two surrounded the Lord's table. Bro. Stutsman officiated. Bro. Beahm preached the first sermon. A Miller and wife, Bro. Miller, of Lanark, Ill., Bro. Henry Lilligh, of Mulberry Grove, Ill., Bro. Asher Myers, of Mulberry Grove, Ill., Bro. Jesse Brown Krouse, Bro. S. S. Miller and wife remained with us until Wednesday night, and Bro. Krouse and wife and Bro. Myers stayed with Bro. Sheller, Ill., Sept. 29.

Sterling.—Our council was held on Monday evening, Oct. 5, our elder, Bro. Ezra Flory, presiding. One letter was granted. Bro. Flory's time in charge of the congregation is extending his time to June, 1913. We praise God for having such a consecrated man in charge. Bro. Flory is of Chicago, with us for both morning and evening services Sept. 30. We were glad to have him with us. His sermons were good. His subject in the morning was "China's Customs and Religion;" in the evening, "China's Needs." Bro. Flory's home is in China with others who are preparing, shall return to China, prepared and equipped for the work. Pray for them. We are now in such utter darkness.—Bertha G. Dutcher, 511 Thirteenth Ave., Sterling, Ill., Oct. 5.

INDIANA.

Burnetts Creek.—Bro. W. R. Miller came to us Monday, Sept. 18, and continued his lectures each evening during the week. Sept. 23 he left for Mexico, where he is now engaged. He was called to Chicago on Saturday, to conduct funeral services. Bro. Miller preached to us Sunday morning and evening services, and in the afternoon gave us an account of his great work in Mexico, to the land of Aztec. Notwithstanding the inclemency of the weather the house was not large enough to accommodate the large and interested audience. Bro. Miller's lectures are quite gratifying to all. An invitation was extended on Monday evening, at the close of the lecture, inviting all who were desirous to be saved to unite with the people of God.—Bessie Mertz, Burnetts Creek, Ind., Sept. 25.

Camden.—Sept. 24 we enjoyed an all-day meeting. After preaching by Bro. J. H. Brumbaugh, pastor of North Manchester, Ind., gave us a very interesting harvest sermon, after which dinner was served to all. In the afternoon the children rendered a missionary program to a large audience, which was very interesting. Then Bro. Wine gave a Sunday-school address, which was enjoyed by all.—Missionary work.—Eva L. Whitacre, R. D. 1, Portland, Ind., Sept. 29.

Elkhart Valley.—Sept. 18 we had a Bible lecture assisted in a series of meetings at our East house, beginning Sept. 12 and closing Sept. 18. Interest was manifested from the good, and the members much strengthened. The "Joint Sunday-school Convention" of the Yoke Prairie and Elkhart Valley River churches will be held at the Eel River Brick house on the first Sunday in November.—Mary E. Miller, North Manchester, Ind., Oct. 2.

Elkhart Valley church met in council Sept. 30. Our elder, Bro. Frank Crumpacker, was present. Annual visit was reported at this meeting. The members of our church are at peace and unity. Bro. Crumpacker presided over the meeting. At this meeting the writer was elected Sunday-school superintendent for the ensuing year. Brethren Crumpacker and the writer were chosen as presidents of the Christian Workers' Meeting for one year. Brethren Frank Kreider and Eli Culver are chosen as delegates to District Meeting.—Wilbur Baker, Elkhart, Ind., Oct. 2.

Fort Wayne church met in council Sept. 29. Our pastor, Eld. J. W. Kitson, presided. Two letters were received, two were granted, and one was presented by letter. Annual report was read and accepted. The envelope system for collecting tithes and offerings was adopted, and will be used hereafter. J. Ahner was elected delegate to the District Meeting; Sister Ida W. Kitson, alternate. Our love feast will be held Nov. 5, at 4 P. M. The following were elected as the committee committee: Brethren O. Wike, G. F. Bender and F. Colclesser. We decided to hold a series of meetings, to begin Oct. 15. The report of the visiting brethren showed that the church is in a prosperous condition.—Secretary-treasurer, Sister Ida M. Bender, 2063 Gay St., Fort Wayne, Ind., Sept. 29.

Four Mile church met in council Sept. 23, at the White Water house. Our elder, Bro. Carey Toney, presided. Sept. 9 we had a Bible lecture by Bro. Lilligh, at the Burnetts Creek church, Ind., officiated, and did the preaching. We expect Eld. Manley Dester, of Milford, Ind., to begin a series of meetings at this place Oct. 7.—Chas. W. Miller, Hagerstown, Ind., Oct. 3.

Santa Fe church met in council Sept. 13, our elder, Bro. D. B. Wolf, presiding. One letter was received. Bro. Sherman Kendall and the writer were advanced to the second degree of the ministry. Bro. D. B. Wolf was appointed to the installation services. Bro. J. L. Mahon, of Vanburen, Ind., began a series of meetings Sept. 16, which closed Sept. 25. He preached the call and were received into the church by Christian baptism. Others will be received at the next meetings.—F. P. Hostetler, Brenstein Switch, Ind., Oct. 2.

Upper Tall Creek.—Our council convened at the old church yesterday, Sunday, Sept. 24, Bro. W. Teeter in charge. One letter was granted and two were received. Bro. H. B. Martin was elected as delegate to District Meeting; Bro. Fred Hoover, delegate to Sunday-school Meeting. One query was sent to the District Meeting in regard to having the Annual Meeting held at Winona Lake, Ind., when the call comes east of the Mississippi River and west of the Ohio. Bro. Abraham Wolfe resigned as treasurer, and Bro. Paul Hoover was chosen to fill his place. Bro. S. F. Early will begin a series of meetings for us on the 30th, at our church east of town.—Florida J. Green, Middletown, Ind., Oct. 2.

IOWA.

Albia.—Eld. Abraham Wolf, of Udell, Iowa, was with us at this place last Sunday, and delivered two splendid sermons. Bro. Wolf is one of our old ministers, and a member of the church, but earnestly admonished the members also. We rejoiced to have the privilege of one of our dear old elders who has labored so long in the Master's service, and to enjoy his sermons once more.—Samuel Switzer, 39 Tenth Ave., Albia, Iowa, Oct. 2.

Des Moines.—In spite of the inclement weather we had an attendance of 75 at our Sunday-school, Sept. 24, Sept. 31. The following Monday evening we had the privilege of hearing Bro. Wm. Beckner, of Polo, Illinois, deliver a very interesting, prepared and intensely practical sermon, At members' meeting, Oct. 3, we received one by letter membership and baptism two. Our Sunday-school offering, next Sunday, will go to Ashland College and Seminary. The next meeting for business, giving of time and money, by our workers, betokens a bountiful harvest of souls. Bro. Beckner will begin a series of sermons to which are to begin Oct. 22. Bro. John Heckmans of Polo, Ill., will be with us.—Virgil C. Pinnell, 164 Lyon St., Des Moines, Iowa, Oct. 5.

Des Moines Valley.—Bro. W. Grove, of South English, Iowa, is holding a series of meetings with us. Began Oct. 1, and later. The writer is now engaged in a series of meetings in Southern Iowa, and will be with this church in the close of the old churches of Southern Iowa. Many of the old veterans of the cross are now receiving their reward. We have also some excellent middle-aged and some fine young members who will be ready for the older ones pass away.—W. F. West, Ankeny, Iowa, Oct. 2.

Kingsley.—Our communion services were held at the West house, Sept. 30, at 2 P. M. Bro. Jesse Ebershole officiated in serving, as was announced. The change was made because of inclement weather. Bro. H. B. Martin preached the communion sermon and Bro. Chas. Eisenbise officiated at the communion. Bro. Martin's sermon was especially practical and well given.—Phebe Pohl, Kingsley, Iowa, Oct. 2.

Nelson.—Bro. Geo. Hoffman was chosen as Chairman of the Mission Board, I wish to call your attention to the article on page 634, District and Missionary Meeting of Washington. The Brethren have decided to raise $1,500 annually for their Mission Board. Your Board has called for $1,500, and the Lord has blessed us abundantly, and we feel that the churches not agreeing to give their share, we are cut down to much $1,000. We are planning to go to the field and ask to change those cut-down decisions, so that we do not need to go out in debt to raise funds for the work we have undertaken or carry on the work? You have asked us to do the work and told our hands. Your Board could not succeed profitably on $1,000, if we would have the middle Iowa churches to work between $5,000,000 and $7,000,000. The Board has asked for $1,500 annually, and we feel that we can raise $1,500 easily on one mill on the dollar. Will not Middle Iowa and all other Iowa do their part? The Lord is with us.—Eld. J. Kinsel, Albany, Iowa, Oct. 7.

Riverside.—Our church met in council Sept. 26, with Eld. A. P. Blough as moderator. A large amount of business was disposed of. Three members were received by letter, and two three letters were granted, mostly to students going to Mount Morris College. Examination services will be held Oct. 7, 8, and 9, to be in charge of Eld. J. H. M. Brethren A. P. Blough and O. W. Hamer will represent us at the District Meeting. We decided to have the Sunday-school services of the two Sunday-schools, we obligate ourselves to pay, but not to exceed $5 per month, the amount to go to Bethany Bible School, said scholarship to be used by some worthy young brother or sister who is desirous of securing in preparation to do mission work at home or abroad.—Samuel Switzer, Waterloo, Iowa, Oct. 2.

KANSAS.

Grenola church met in council Sept. 30. Eld. S. E. Lantz presided. Five members were received by letter. Bro. Wm. Hoffman was chosen as delegate to District Meeting. Frank Wyant and N. K. Crumpacker were chosen delegates to District Meeting. Sister Ella Eagelin is our delegate to Christian Workers' Meeting, and Sister Bessie Wyant is our delegate to Sunday-school Meeting. Our love feast will be closed on Sunday evening. We certainly enjoyed Bro. Garber's stay with us. Ten were received by baptism, and the congregation has been strengthened by it. We all will help the Godspeed in his work. Sept. 30, at 7:30 P. M., we held our love feast, with Eld. Lantz officiating.—Mrs. Ella D. Eagle, R. D. 3, Moline, Kans., Oct. 2.

McPherson church met in council Oct. at 1:30 P. M. Eld. E. E. John had charge of the meeting. Eighteen letters were received and one granted. We decided to observe the 4th "Kingdom Songs." We will hold our love feast soon. Bro. E. E. John was chosen as our elder; Sister Nettie Lichtenwalter, clerk; Bro. Jesse Hoover, treasurer; Bro. Jesse Hoover, Bro. Haugh, choristers; Brethren Mohler and Austin, ushers; Bro. Haugh, leader of congregational singing; Brethren Haugh and Bland; Sister Edna Detter, secretary-treasurer; Bro. F. A. Richman, assistant; Brethren Haugh, Richman, Mohler, Dresher and Sister S. J. Miller, superintendents of the primary department; Sister Pannell, superintendent of the home department; Sister Alice Hoerner, secretary; Sister Laura Haugh and Bro. Fred Crouse, assistants; Brethren Haugh, Mohler and Mr. Craik, auditing committee; Prof. Harnly and Bro. T. P. Detter, finance committee; Bro. Paul Harnly, responded Messenger and Brethren Haugh and committee to correspond with the pastor. Bro. J. J. Yoder, as chairman—Sarah Wilson Haugh, McPherson, Kans., Oct. 2.

Neosho.—The Galesburg arm of this church has been enjoying services at the home of F. Goodpaster, on our home ministers, commenced a series of meetings at this place Sept. 9, continuing over two Sundays, preaching three sermons. On the 17th Bro. J. P. Campbell, of Parsons, Kans., came to our assistance, and continued the meetings over two longer, leaving brethren Worrell earnestly for the saving of souls. Sept. 23 our regular council was held at this place. Our elder, Bro. J. H. Worrell, presided. Eld. J. P. Campbell was also present and rendered valuable assistance. Bro. P. Goodpaster was chosen delegate to District Sunday-school Meeting. J. H. Holloway, of Chanute, were chosen to represent our church at the Christian Workers' Meeting. Laura Lantz, Lizzie Miller are our delegates to Sunday-school Meeting. We have a membership of 28, with prospects of more to come from the fold, made application to return. She was reclaimed at this meeting. The writer was advanced to the second degree of the ministry. Bro. Campbell closed his meetings the following day, after preaching eight sermons. The meetings have been a great inspiration to the little band at this place. Our attendance at Sunday-school last Sunday was forty-six, the largest number since the Sunday-school's organization of September, was thirty-seven.—F. E. Miller, Galesburg, Kans., Oct. 2.

Osage.—We held our love feast Sept. 23. About sixty members communed. Three were present from a distance—Bro. A. B. Lichtenwalter officiated. Bro. Lichtenwalter's sermon

LOUISIANA.

Bonsoba church met in council Sept. 30, at 2:30 P. M. Eld. J. C. Mintz presided. Not much business came before the meeting. We decided to hold a series of meetings and close with a love feast in November if we can get help and be prepared. On account of the meeting being in the midst of the rice harvest and threshing, the attendance was small. All the members was very small.—J. I. Miller, Roanoke, La., Oct. 4.

MARYLAND.

Maple Grove (Bethesda Chapel).—Our church has been greatly revived spiritually since Bro. D. L. Forney, Jr., has begun a series of meetings here Sept. 17, and continued until Sept. 24. We have had some fine strong sermons, and one was baptized, three await the rite, and one has been restored. Our council at the Maple Grove house was on the 23d, at 10 A. M. Miller presiding. There was a large attendance of the members present. Bro. Forney rendered good service in conducting the meeting. After special devotional services and a good talk by Bro. Forney, Bro. J. C. Burkey was reinstated in the ministry, and he and his wife were duly installed. It was a very solemn and impressive service. Bro. Forney, Bro. Burkey and Linnie Miller were chosen as delegates to District Meeting. Bro. Forney was elected delegate to Sunday-school Convention, secretary.—Perry Bowser, Grantsville, Md., Sept. 29.

MICHIGAN.

Bouverton.—At the West Dale schoolhouse there was a union Sunday-school organized April 1, with Bro. Nathan McKinny, superintendent. We decided to use the Brethren literature, which has proven very satisfactory. We closed Sept. 24 with Bro. Nathan McKinny as superintendent. The outlook of the school is very encouraging and the interest in attendance. We also have preaching every two weeks at this place by some of the Brethren. We have had the privilege of having our elder, William Neff, with us. Sept. 24 he gave us a very encouraging sermon. We had a well-attended, much-needed council meeting a few days before, and a new point, needs careful attention, which we ask the prayers of our dear brethren and sisters in Christ.—Mrs. M. D. Hoover, R. D. 1, Bouverton, Oct. 1.

Morton (Morilla house).—Sept. 24 we reorganized our Sunday-school with Bro. Claude Hamilton as superintendent. Our average attendance last quarter was forty-nine; average contribution, seventy-nine cents.—Mrs. E. A. Alley preached last Sunday morning, and Bro. C. H. Deardorff in the evening. Bro. J. Moss preached in the morning.—Mrs. Ida Moss, R. D. 1, Copemish, Mich., Oct. 5.

Little Traverse.—Our love feast was held Sept. 9, at the home of Eld. D. B. Kolsley. Bro. J. Sala, of the Bear Lake church, Mich., officiated. Several others from that church were also present. There was a large attendance. Some could not go on account of sickness. Our next council will be held Oct. 14, at the home of Bro. J. S. Stutsman.—Mrs. Josiah Stutsman, R. D. 1, Harbor Springs, Mich., Oct. 2.

Woodland.—Our church met in council Aug. 26, with Bro. J. M. Smith as chairman, assisted by Bro. P. B. Messner. The regular routine of business was disposed of, and a committee on temperance appointed; also a committee to readjust financial aid for missionary work. Two letters of membership, in favor of Eld. A. S. Workman, of North Manchester, Ind., in favor of Eld. A. S. Workman, of North Manchester, Ind., will begin Oct. 28. The time of our love feast has been changed to Nov. 18, at 10 A. M., at which our elder can be with us.—J. J. England, Woodland, Mich., Oct. 3.

MISSOURI.

Centerview.—Our church met in council Sept. 30. Our elder, Bro. G. W. Lentz, presided. Bro. Frank Repp is our delegate to District Meeting; Bro. J. C. Gauss, alternate. Our series of meetings is to begin Oct. 15, to be conducted by Bro. Jos. D. Keim, of Independence, Mo. Our love feast will be held Oct. 21, at 10:30 A. M. The church chose Eld. D. R. Miller as our presiding elder for the coming year. Bro. Lentz preached an excellent sermon on Sunday morning, and all were glad to hear him. Bro. Lentz's dear aunt was baptized after services.—Elda Gauss, Centerview, Mo., Oct. 2.

MONTANA.

Medicine Lake.—Our church met in council Sept. 23, at Beverly schoolhouse. Eld. J. E. Reed presided. Some committee work was disposed of. Bro. Rodger Cookson was appointed to write to the Brethren Mission Board and missionaries in the District of North Dakota, Canada, and Eastern Montana, to learn if they decided to form a Mission Aid Society in the near future. We expect to hold a Harvest Meeting beginning Oct. 28.—Mrs. W. W. Cookson, Scobey, Mont., After which a report will appear. The kind Father is blessing us with a bountiful harvest, in spite of rain. Farmers are busy plowing. The threshing is not near all done yet.—Katie E. Keller, Enterprise, Mont., Oct. 2.

NEBRASKA.

South Beatrice.—Our love feast was held Sept. 22. Nearly all our members were present, and also some from the Beatrice church. Eld. D. J. Fry was with us. Sunday-school, Sept. 23 we had an all-day Harvest Meeting. The forenoon sermon was delivered by Bro. D. J. Fry, from the Beatrice church. Nebr., the afternoon sermon by Eld. J. E. Crist. Two baptisms were received from our Sunday-school, and a partook of the fruits of the earth. The contribution for missions in the day amounted to $111. Bro. Crist closed a three weeks' series of meetings on Sunday evening. Three came out on the Lord's side and were baptized. The church has been greatly revived and built up.—Mrs. Lizzie Crist, Lydia Dell, Beatrice, Nebr., Sept. 28.

Beatrice.—Our church met in council Sept. 21, with our elder, Bro. N. B. Wagoner, presiding. We decided to hold our love feast Oct. 14, commencing at 10 A. M. Sister Lucetta Throne Smith was chosen as delegate to District Meeting. A collection was taken for our mission fund. Sunday-school work, Bro. N. B. Wagoner was reelected elder for two years. Bro. Joseph Fry was chosen as superintendent. Sunday-school is attended to Eld. J. C. Bright to locate in our midst and assist us in our work. The call was accepted, and we expect him to be with us in the near future.—Mrs. Lizzie Crist, R. D. 1, Brookville, Ohio, Oct. 5.

Canton.—A series of meetings was commenced at the Center church Sept. 24, continuing every evening through the week. Our love feast will be held Oct. 7, commencing at 10 A. M. The preaching was done by the home ministers, except a few sermons from Bro. Hollinger, of Ohio, Bro. Samuel Hoover, of Massillon, Ohio.—Geo. S. Grim, Louisville, Ohio, Oct. 3.

Donnellson church met in council Saturday afternoon Sept. 30, with our elder, Bro. J. E. Barnhart, in charge. Bro. A. S. Neher, of the Hickory Grove church, was present. Two letters were received, and one letter of dismissal was granted. The report of the visiting brethren was given. Bro. Neher reported for Bro. J. H. Gordon, of Ottumwa, who was chosen for the ministry at the council meeting in July, was also present. Brethren Neher and Barnhart had charge of the work.—Elsie Winget, R. D. 1, Box 172, Springfield, Iowa, Oct. 5.

East Dayton.—Our love feast, held Sept. 30, was a very spiritual one. Eld. D. Leatherman, of Leon, Iowa, and Bro. A. D. Brewster officiated. Brethren Isaac Beery and C. V. Coppock remained with us on Sunday morning. Bro. Coppock conducted the Sunday-school, and Bro. Beery preached a strong sermon by Bro. Beery. Both of these services were much appreciated by us. Bro. Coppock remained and held services at this place. He also preached for us last evening. Since our last report we have had the privilege of baptizing at this place, through Christian baptism.—Elizabeth Grove, 264 Maple St., Dayton, Ohio, Oct. 2.

Fort McKinley church met in council Sept. 27, our elder, A. L. Kleginger, presiding. Reports from committees of Aug. 26 were read, and the work was very satisfactory. Our visiting brethren gave us some very helpful talks. Our series of meetings will begin Oct. 15, conducted by Bro. Jos. Keim, of 320 W. Third Street, Dayton, Ohio, Oct. 2.

Pittsburg church met in council Sept. 30. Our elder, Bro. Jesse Stutsman, presided. Brethren David Hollinger, William Mohler, and Jacob Hollinger were with us. We have a very good meeting, and splendid talks from our brethren. We had baptizing at the close. Two came out on the narrow way, one breaking the bread and passing the cup. The brethren presented this question at the annual visit. Thirty-one dollars were left in the treasury, and $37 voted to continue the old way. Our love feast will be held Oct. 14, at 2 P. M.—Ruth Hyle, R. D. 1, Box 6, Coyle, Okla., Oct. 2.

Stonelick.—Eld. S. A. Blessing came to us Sept. 30. He preached two excellent sermons. Bro. J. H. Davidson preached in the afternoon. In the evening thirty-two members communed. Bro. Blessing left for his home Wednesday, Oct. 1 we had an interesting, well-attended Sunday-school, and after hearing another good sermon by Bro. Blessing we conducted a children's meeting, and preached again on Sunday evening. We appreciated the visit of Brethren Blessing and Davidson. We are very glad that two more members have located in this congregation.—Anna Lesh, R. D. 3, Lovelland, Ohio, Oct. 3.

Trotwood church met in council Sept. 27. Our elder, Bro. D. M. Garst, presided. Many matters was disposed of. Elders J. C. Bright and L. A. Bookwalter were with us, whose presence was appreciated by all. Two were received and five were granted. Our love feast will be held Nov. 4. A temperance committee was appointed to look after the A. S. A. temperance work. Solicitors were appointed to solicit the members of the Trotwood congregation for means to build a schoolhouse of the West Dayton church. The writer was elected to the ministry, and, with his wife, duly installed. Bro. Bookwalter, of the Dayton church, conducted the installation service.—Norman A. Conover, R. D. 1, Trotwood, Ohio, Oct. 2.

OKLAHOMA.

Hoyle.—Bro. and Sister D. E. Cripe were with us Sept. 9, 10. Cripe gave us a splendid talk. Sister Cripe, New York, Bro. Andrew Detrick was also with us, and preached an instructive sermon on Sunday evening. We have organized a Christian Workers' Meeting, with the writer as president. We would most heartily welcome any members in our midst who are thinking of changing location. Our Sunday-school is progressing nicely. The average attendance is fifty, but we expect a considerable increase.—Mrs. Ida Hoyle, Oct. 3.

Mound Valley church met in council Sept. 30. Our elder, Bro. Jacob Beer, presided. We had three sermons and lees on Thanksgiving Day, at 11 A. M., and a love feast at 6 P. M. Hereafter we are to have a prayer meeting, connected with Bible study, on Sunday evening after Christian Workers' Meeting, instead of preaching services. Our average attendance at Sunday-school last quarter was ninety.—Elsie K. Sanger, Thomas, Okla., Oct. 4.

Pandora Prairie church met in council Aug. 26, our elder, Bro. Daniel Wolfe, in charge. We reelected officers for the Sunday-school for the next six months, with Sister Westfall as superintendent. Bro. J. H. Gordon will conduct a series of meetings for us, beginning Oct. 29. Our love feast will be held Nov. 11. Three were received by letter at our council.—Jane Morris, R. D. 1, Box 6, Coyle, Okla., Oct. 2.

OREGON.

Williams.—Bro. J. Hartman has come to us Sept. 23 and preached that evening. Sept. 24 he preached the dedicatory sermon of our meetinghouse, and gave us sermons every night for one week. We had fair congregations, and found the Gospel preached as never before. The people were well pleased. Last night the meetinghouse was filled to overflow. There were no additions, but the membership was much built up.—Nicholas Saturday, R. D. 1, Box 1, Grants Pass, Oct. 3.—Jacob F. Moomaw, Williams, Oregon, Oct. 2.

PENNSYLVANIA.

Conestoga.—We held Sunday-school exercises at the Earlville Sunday-school Sept. 24. The meeting was fairly well attended. Brethren Henry Kettlehut, of Flinton, and Bro. Myer, of Lancaster, Pa., addressed the school. Bro. Myer's theme was Intemperance. His talk was very interesting. In the same congregation we held a similar service at the Barrville school, Oct. 1. Bro. Jacob H. Longenecker came to us Sept. 30, 1 P. M., and filled an appointment for us in Marietta, and on Sunday morning at Eby's meetinghouse. In the afternoon he preached at Mountville. Bro. Baltz to the school was full of interest and instruction. The meetings were all well attended. Bro. Baltz took special collections for Sunday-school services for the benefit of the Orphans' Home, amounting to $13.—Mrs. Lizzie Eby, R. D. 1, Mountville, Pa., Oct. 2.

Elk Lick.—Beginning with Sept. 6, when Bro. R. D. Murphy, our Field Secretary, was with us, and gave us a good talk on Sunday-school work, we feel to have been especially blessed with good things. Sept. 7 our pastor, Bro. Rasp, delivered an able discourse to women. Sept. 8 we had a love feast, and on the morning of Sept. 24, Brother and Sister J. M. Blough, returned missionaries, gave an interesting talk to the work in India and its needs. Bro. Dietz, of Johnstown, followed the same evening with a temperance discourse. Good interest was shown and we feel benefited by the labors of these dear brethren. Our next love feast will be held Oct. 28.—Olive Hollsopple Egan, Elk Lick, Pa., Oct. 3.

Hatfield church met in council Sept. 16, our elder, P. P. Cassel, presiding. We decided to have the Missionary and Sunday-school Meeting at the meetinghouse on Thanksgiving Day. We hope that all missionary and Sunday-school workers in this part of the Eastern District will take an interest in the meeting. We also decided to hold our love feast Nov. 25. Eld. E. M. Wenger, of Prodickleburg, Pa., will begin a series of meetings at the Hatfield church next week previous to the love feast, the Lord willing. One was received by letter.—Mrs. Lizzie Detwiler, Hatfield, Montgomery Co., Pa., Oct. 1.

Liverpool.—Sept. 24 another of the applicants, previously referred to, was baptized by Eld. Geo. Strawser. One more remains to be baptized. Sept. 25 our Sunday-school was reorganized, and was reorganized into a Bible class.—the result of Bro. Stover's efforts. He also succeeded in making the people of Orrtanna feel ashamed of their A. S. Blessing, Oct. 4.—Oct. 2.

Lovejoy.—Yesterday we closed a two weeks' protracted effort at Purchase Line. We had a fair attendance when the conditions of the weather are considered. The effort as it was so rainy that we could not have any meetings. Some bridges were taken away and crops damage in a large measure. During our meetings Bro. D. R. Berkey, from the Montgomery church, Bro. Jacob Longenecker, from the Conestoga church, our outgoing missionary, also gave one sermon. The rest of the preaching was done by the home ministers. Three young people and a child were added to the church by baptism, and are rejoicing to walk in the light of God.—Lizzie Swartz, R. D. 1, Box 24, Purchase Line, Pa.

Mechanic Grove church will hold a love feast in the Grove meetinghouse, Oct. 14, commencing at 10 A. M. Sunday-school superintendent for the coming year; Bro. Ellis Kreider, secretary, Sister Ella Kreider. Our series of meetings in the Grove house sometime this fall or winter. The time will be decided on by council.—Mrs. Ella Kreider, R. D. 1, Quarryville, Pa., Oct. 5.

Rockton.—Oct. 4 Bro. J. M. Blough gave us an excellent talk on some of the things of India, which gave us an idea of some of the wretchedness and misery existing among those people. The church helps them with its means as well as with our prayers. Oct. 5 he spoke at the Greenville house. We wish Brother and Sister Blough a safe trip to India.—Libbie Holsopeter, Rockton, Pa., Oct. 8.

Summit Mills.—Bro. S. A. Blessing, of Greensburg, Pa., came to us on the evening of Sept. 21, and held services at the Summit Mills schoolhouse. He preached two sermons. He preached ten soul-cheering sermons. Five were buried with Christ in baptism on the evening of Sept. 28, and others are almost persuaded to come.—John B. Schrock, Garrett, Pa., Oct. 4.

Uniontown.—The George's Creek church met at this place in council Sept. 30, at 10 A. M. Letters were granted to Bro. F. P. Hoover and wife, moving to Virginia, where Bro. Durr will have charge of the Glendale church. Our preaching places, Fairview and Uniontown, are twelve miles apart. The church, in council, decided that each place is to have its own local appointments.—Oct. 3, 1911. Eld. A. A. Gaunt, of Huntingdon, Pa., is preaching a series of

(Concluded on Page 656.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DENAIR, CALIFORNIA.

About five months ago we started for California, seeking for a location where our assistance was needed, and where our health would be improved. We were guided to the faithful little band of members at Denair, Cal., and for the present we are located here.

We found twelve members without a minister, but a little chapel had been built up by our dear Brethren before we arrived. Each Sunday they held Sunday-school and met once a week to sing and have a social gathering, in order to keep more closely united. Twice a week they were supplied with a minister from the Empire church. Thus we found them waiting and praying for some one to assist them in their work.

The first Sunday, at our preaching services here, my mother was present whose home was just two weeks old. She resides one-half mile from the chapel, and in the morning she rode in a cart, and in the evening walked

one-fourth of a mile to be present. On speaking with her, relative to her venturing so much in her condition, she replied: "Do you think I could stay at home after praying and waiting for this for over a year?" The sister has not missed one service since, though she has a family of six children to care for. Oh, for more such faithful ones!

Last Sunday evening the Christian Workers decided to render a missionary program. This called for a collection. We now have fourteen members and greatly desire to have other families to assist us. We have Sunday-school at ten o'clock, and preaching at eleven; also Christian Workers' Meeting each Sunday at 7 P. M. Thus we have work for many. We are located among citizens who have emigrated from the Eastern States, and there are no foreigners among us.

Denair is a new town of about 200 population, situated between the Tuolumne River, nine miles to the north, and the San Joaquin River, seventeen miles to the south, in the San Joaquin Valley, San Luis Obispo County, Cal., about forty-five miles south of Stockton. We have a wonderfully more suited to the eastern farmer than anything we have yet seen in the irrigated West, it being a dairy country. It is also well adapted to all vegetables, fruits and stock raising.

We have recently enjoyed some rich spiritual feasts from Brethren J. Z. Gilbert, of the Lordsburg College, and Bro. D. W. Crist, of the Los Angeles Bible School. To those who may pass through, we bid a hearty welcome, and will appreciate your aid in this little corner. You can reach us from Turlock on the Southern Pacific, five miles away, or from Denair on the Santa Fe, one-fourth mile from our home.

Denair, Cal., Sept. 25. Myrta Leavell.

BUENA VISTA, VIRGINIA

The Oronoco church, in the Buena Vista congregation, held a series of meetings during the latter part of August, resulting in three putting on Christ in baptism, the ordinance being administered by their pastor, Bro. R. L. Figgers. He has now purchased property in that vicinity, and the members are rejoicing because he has settled among them. They have a membership of about eighty, and are a busy people in the Lord's work. The three referred to above, that united with the Lord's people, were girls from the age of eleven to fifteen years, who came a distance as far as nine miles, to attend services. They did not hear the Brethren preach a great many times before they applied for membership. This may look a little strange, but when I mention that we have good, consecrated Christian workers, it will be readily seen how all this could happen. Surely, "We shall reap what we sow," and why should not we, as parents, train our children in the way we would have them go?

Arnold Ikenberry, another preaching point n the Buena Vista congregation, closed a two weeks' series of meetings Sept. 24, resulting in seventeen putting on Christ in baptism, two reclaimed, and others still awaiting baptism. It made our hearts glad when we reports came of a marked interest and success in so short a time! Surely, the Lord is working with us! Some, in the above number, have passed their three score and ten, and none are less than fifteen years of age. Services were conducted by Brethren S. I. Flory and H. L. Alley. The song services were conducted by Sister Mae Albright.

Two applicants in our home church, Buena Vista congregation, are now awaiting baptism. May the Lord continue to bless us, and help us ever to be faithful to him!

Buena Vista, Va., Sept. 26. W. E. Gilbert.

SOUTHEASTERN PENNSYLVANIA, NEW JERSEY AND EASTERN NEW YORK.

The Ministerial and District Meetings for the District of Southeastern Pennsylvania, New Jersey and Eastern New York were held in the First Brethren church, Brooklyn, N. Y., Sept. 27 and 28. The Ministerial Meeting opened at 2 P. M. with scripture reading by Eld. J. T. Myers, and prayer by Eld. S. R. Zug. Of the twenty-five ministers in this District seventeen were present: Bro. M. C. Swigart was Moderator, Ira C. Holsopple Reading and Writing Clerk, and Bro. C. D. Bonsack Messenger. Following the organization, the various topics of the program were discussed. The speakers were at their best, and as all on the program except two were present, the meeting was a complete success. The Spirit of the Lord prevailed in each discussion and the presence of God was manifest.

The first topic, "The Church," was discussed in its various phases by Brethren A. F. Geib, Quincy Leckrone, M. C. Swigart, T. R. Coffman, Seth Myers, Ira C. Holsopple and Paul H. Bowman.

The second topic, "Our Obligation to the New District," was very forcefully presented by Brethren M. B. Miller and W. G. Nyce.

The third topic, "Two Sides of Our Pastor's Life," was given in two parts. The first side, "What He Ought to Be," was presented by Brethren Quincy Leckrone, Gary C. Myers, C. F. McKee and B. F. Kittinger. The second side, "What the Few Ought to Be," was argued by Brethren J. Y. Eisenberg, Henry T. Horne, J. T. Myers and W. S. Price.

The fourth topic, "Plans for Aggressive Work for Our Young People" was discussed by Brethren Paul H. Bowman and P. B. Fitzwater. The latter brother having very recently come into the bounds of our District, we were all glad for his presence, and profited by his message.

We all received a royal welcome to the city of churches, and we believe that the church enjoyed our presence, as many expressed themselves as desiring to have such a meeting every year in their congregation.

May God's blessing attend the messages given, and may, as a result, much more aggressive work be done in the name of the Master! May the church, that so heartily received us, be the recipient of a double blessing!

The following day, at 8 A. M., the District Meeting convened. There was considerable business transacted all in Christian love, and we believe large things for God will be accomplished in the year before us. Bro. J. Kurtz Miller was the Moderator of this meeting, and filled his place well. Bro. C. F. McKee was District Clerk, and Bro. Ira C. Holsopple, Writing Clerk. Eld. J. P. Hetric was elected as delegate on Standing Committee for 1912, with Eld. J. T. Myers as alternate.

Pottstown, Pa. Ira C. Holsopple.

EASTERN PENNSYLVANIA.

The Eighteenth Annual Ministerial and Sunday-school Meetings of the Eastern District of Pennsylvania are to be held in the Monitville church, near Harrisburg, Pa., Nov. 4 and 5.

Tuesday, Nov. 7, 7:30 P. M.

"A Sermon to Ministers." Text, 2 Tim. 2:15.—Eld. S. R. Zug.

MINISTERIAL MEETING.

Wednesday, Nov. 8, 9 to 11:30 A. M.

Opening Exercises.—D. M. Eshelman. Organization.
Address of Welcome.—Eld. H. B. Brumbaugh.
Appointment of Committees. Question Box (Sunday-school Meeting).
Topic—Pastors: (a) Do We Need Them?—I. W. Taylor. (b) What Are They Entitled to?—Eld. H. B. Brumbaugh. Report.—D. F. Imler.
Topic—Compare the Ministry of Fifty Years Ago with the Present.—J. H. Longenecker, Jacob Conner.

Afternoon Session, 11:30 to 4:00.

Opening Exercises.—P. M. Habecker.
Topic—The Layman's Part in Church Work: Constitutes Its Proper Observance?—John Herr, (b) Its Abuse.—John W. Myer.
Topic—Whose Will Does It Become a Sacred Responsibility to the Church?—H. R. Gibbel, Elizabeth Myer.

MISSIONARY MEETING.

Wednesday Evening, 7 to 9 P. M.

Opening Exercises.—E. B. Lefevre.
Topic—What Lessons Can We Learn from Paul's Missionary Labors?—Andrew D. Wolfe, Jr., Jos. Smith.
Topic—Our Sisters' Help in Mission Work?—Lydia A. Stauffer, Mrs. F. L. Augustine.
Topic—Opportunities and Problems of the Home Field.—S. H. Hertzler, Eld. Jacob Hoff.

SUNDAY-SCHOOL PROGRAM.

Thursday, Nov. 9, 9 to 11:30 A. M.

Opening Exercises.—N. B. Fahnestock. Business Period.
Topic—Who Shall Be Sent as Delegates to Conference to be Stopped?—D. C. Reber, Jas. F. Ream.
Topic—How Will the Sunday-school Be Profited by the New Sunday-school Board?—H. K. Ober.
Round Table.—Jos. Weaver.
Question Box Opened.

Thursday, Nov. 9, 1:30 to 4 P. M.

Opening Exercises.—J. W. Schlosser.
Topic—How Can the Church in the Brethren Responsible for the Existence of the Saloon?—H. S. Zug, Ira D. Gibble.
Topic—Should Congress Pass a Law Prohibiting Intoxicants? Meeting Might Become More Practical.—J. C. Eshelman, J. M. Miller.
General Discussion—What Should Be Our Attitude Toward the World Problems (John 17: 15)?

We expect to follow this program in the order herein given. The first speaker on each topic will be allowed fifteen minutes and the second each ten minutes. Voluntary speakers limited to five minutes.

The committee has tried to be both fair and representative in selecting the different speakers placed on the program. All the ministers in the District have been urged to attend to attend and take part in the discussions. Everybody welcome to all the sessions.

Committee, Jesse Ziegler, David Kilhefner, John C. Zug.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bender-Lung—At the home of the groom's parents, Ft. Wayne, Ind., Sept. 26, 1911, by the writer, Bro. Geo. F. Bender and Sister Ida R. Lung, both of this city.—J. W. Kitson, Fort Wayne, Ind.

Book-Myers.—At the home of the bride's parents, Bro. and Sister Henry Myers, near Pyrmont, Ind., Sept. 24, 1911, by the writer, Bro. H. Roy Book and Sister Mabel V. Myers.—A. M. Book, Delphi, Ind.

Culp-Book-Furnace-Book.—At the home of Brother and Sister Elmer Book, the brides' father and mother, Mount Morris, Ill., by the writer, Oct. 1, 1911, Bro. Howard G. Culp, of Dayton, Ohio, and Sister Irene Myrtle Book; and Bro. William C. Furnace, of Marshalltown, Iowa, and Eva May Book.—D. L. Miller, Mount Morris, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Badger, Christopher Orlin, son of Friend Guy and Ora Badger, of Lawrence, Iowa, died suddenly Sept. 23, 1911, after an illness of ten days, caused by an abscess, aged 8 years, 6 months and 8 days. The body was brought to Panora, the former home, for interment. Services by Eld. E. D. Fiscel. Our little nephew was bright and obedient boy, and will be much missed in the home.—J. D. Haughtelin, Panora, Iowa.

Baskett, Sister Isabel, nee Warner, born near Hagerstown, Md., Dec. 17, 1853, died at her home in Yale, Iowa, Sept. 29, 1911, aged 57 years, 9 months and 12 days. She came to Illinois with her parents in 1865, and to Iowa in 1894. She was married to Jacob Bankert Oct. 12, 1884. To them were born one son and one daughter. She united with the Church of the Brethren at the age of eighteen, and lived a quiet, unassuming and exemplary Christian life to the end. She had a stroke of paralysis nearly a month before her death. She called for the elders and was anointed. After that she was perfectly resigned, and patiently awaited the summons. "Come up hither." She is survived by her husband, two children, five stepchildren, two brothers and four sisters. Services by Brethren Irving Haughtelin and Peter Eby, and Sister Bretthauer's church near Panora.—Text, Heb. 11: 16. Interment in the cemetery near by.—J. D. Haughtelin, Panora, Iowa.

Bowman, Jonathan, son of Peter and Sarah Bowman, aged 80 years, 8 months and 10 days. She lived in the bounds of the Beaver Creek congregation, Ind., all her married life. Her husband, Jacob Biser, who died many years ago. She was a member of the Church of the Brethren for a long time. Text, Rev. 14: 12, 13.—G. S. Arnold, Burlington, W. Va.

Bringle, Mary Ann, daughter of Brother John and Sister Cora Bittinger, born April 6, 1906, died Sept. 25, 1911, aged 5 years, 5 months and 19 days. She was a bright little boy. After suffering a short time from tuberculosis of the bone, God saw fit to call him home. He leaves his parents and two sisters to mourn their untimely loss.—Funeral and Services in the Maple Spring house by Brethren E. T. Fike and W. L. Yoder, interment in the Maple Spring cemetery.—Pearl A. Hamstead, Eglon, W. Va.

Blocher, Arthur E., son of Joseph and Sarah Blocher, born in Wabash County, Ind., died of pneumonia, Sept. 10, 1911, aged 29 years, 6 months and 11 days. He lived with his parents until he was fourteen years and six months old; then went to the Indianola Orphans' Home, Indianola, Neb. There he lived the rest of his life and was buried in their cemetery. His near relatives are living in the West. He had been afflicted most of the month old.—Eld. D. L. Forney, Wilcox City, N. Dak.

Bowman, Joseph Adam, son of George and Lydia Bowers, born July 25, 1860, in Henry County, Ind., died Sept. 21, 1911, near Ligonier, Ind., aged 51 years, 1 month and 26 days. Ind., until February, 1882, at which time he moved to Madison County, Nebraska, where he resided until the time of his death. Dec. 17, 1874, he was married to Salome Beeks, who preceded him seven weeks. To them were born three sons and one daughter. One son was called to the better land while in infancy. Two sons and one daughter are left to mourn their loss, also two brothers and two sisters. He united with the Church of the Brethren in 1873, and was elected to the office of deacon in 1881. He went out to the field on horseback, after his cow, when he was taken with a chill and died in a few minutes. Text, Heb. 9: 27. He was found in the field, and lived ten days afterward. Services were held at the house. Interment at the cemetery in Middletown, where services were held by Bro. Henry Fudely. Text, 1 Cor. 15: 51. Interment in the Miller cemetery beside his companion.—Florida J. S. Green, Middletown, Ind.

Charlton, Sister Lydia, died suddenly at her home in the Llanvillo congregation, Pocahontas County, W. Va., Sept. 21, 1911, aged 63 years. She was a member of the Brethren church for a number of years. She leaves a husband, four sons and three daughters. Services by Brethren John F. Dyer and John Hull at her home. Interment in the Linville Creek cemetery.—Catherine R. Kline, Bridgewater, Va.

Cory, Sister Jane, nee Johnson, daughter of Jonas and Mary Ann Johnson, born March 7, 1842, died suddenly of heart failure, at her home in Sterling, Ohio, September 13, 1911, aged 69 years, 6 months and 11 days. She was united in marriage to Eld. Wm. Cory, Dec. 25, 1862. To them were born three daughters and one son. Two daughters and her husband preceded her in the glorious home above. She with the Christian church, but about thirty years ago she changed her membership and united with the Church of the Brethren at Buck Creek, remaining a faithful and consistent member. The day before she died she attended her home church and Christian church. Services by Eld. Adam Bowman, also related by L. Teeter. Text, Psa. 116: 15.—Phebe E. Teeter, Mooreland, Ind.

Dayton, Dr. A. O., born in Adams County, Ill., Feb 8, 1835, died at Fairview, Ill., Aug. 14, 1911, aged 76 years, 6 months and 6 living faith. He united with the Church of the Brethren at Liberty, Ill., October, 1884. He was married twice. His first wife died in Missouri, and his second in Illinois in 1883. He leaves three children by his first wife. His second wife and Mary A. Spessard were married on the same day and same time and place. She died at Dade City, Fla., April 4, 1904. To the second wife he left a son and daughter. He was also raised one adopted daughter. Five children died in infancy.—Eld. Jacob Hoff.

Fike, Sister Myrtle L., nee Huitt, wife of Bro. Hearly W. Fike, born near Cerra Alto, W. Va., Oct. 6, 1884, died in the bounds of the Maple Spring congregation, W. Va., Sept. 25, 1911, aged 26 years, 11 months and 17 days. Sister Fike united with the Church of the Brethren when she was fourteen years old, and has since lived a faithful and devoted Christian life. She was married to Bro. Fike when she was eighteen years old, and was united in marriage to Hearly W. Fike April 17, 1904. To this union were born five children, one having preceded her to the spirit world. Sister Fike had been in failing health for two years, and the last three months of her life had to endure much suffering. With Christian patience she awaited the change. She leaves her husband, four small sons, two sisters and seven sisters and two brothers. Services in the Maple Spring church by Bro. Obed Hamstead, assisted by Bro. E. T. Fike. Interment in the Maple Spring cemetery.—Pearl A. Hamstead, Eglon, W. Va.

Fyfe, Sister Elizabeth, wife of Bro. Jacob Fyfe, died at her home, Elm Street, Hagerstown, Md., Sept. 22, 1911, aged 61 years, 1 month and 22 days. She is survived by her husband, two daughters and two brothers. Sister Fyfe was a devoted Christian woman. Her noble work such as becometh those professing godliness, and her two Christian daughters are witnesses of the teachings of a godly mother. The large audience in attendance testified to the high esteem in which she was held. Services in the Hagerstown church by Eld. D. L. Miller, assisted by Bro. Wm. W. S. Bucher. Interment in the Brookfording cemetery.—Gamma L. Kreiser, 8 S. Mulberry Street, Hagerstown, Md.

Garman, Harry Newton, youngest son of Hyman and Sarah Garman, died Sept. 17, 1911, aged 19 years and 11 months. He was an invalid all his life. He leaves his parents, two brothers and three sisters. Services at the home by the writer. Text, Rev. 14: 13.—Wm. S. Wright, Hicksville, Ohio.

Gearhart, Sister Sarah Belle, born Jan. 17, 1880, died at the home of her parents, near Upton, Franklin Co., Pa., aged 31 years, 8 months and 27 days. Sister Gearhart was a victim of the dread disease, consumption, for a long time, but she bore her affliction with Christian patience until the end came. Services at the Upton house by Elders John Lehner and D. Pautz. Interment in the cemetery at Greencastle, Pa.—J. D. Wilson, R. D. 5, Greencastle, Pa.

Hamm, Alien, born Jan. 27, 1847, died at his home, on the South Side of Charleston, W. Va., Sept. 16, 1911. He united with the Church of the Brethren in October, 1845. He had been poor health for a number of years. Services at the house by Eld. Philip Conley.—Mrs. M. E. Hamm, Charleston, W. Va.

Haun, Sister Virginia, nee Mote, born July 14, 1838, died at the home of Brother and Sister Emanuel Snyder, in

Montcalm County, Mich., Aug. 5, 1911, aged 73 years and 12 days. She moved with her parents to Indiana at the age of seven years. She was married to Peter Hoy Aug. 31, 1855, and moved to Michigan in 1879. Her husband preceded her twenty-five years ago. She was the mother of fourteen children. She united with the Church of the Brethren twenty-five years ago, and lived faithful until death called her home. She leaves two sons, three daughters, four brothers and one sister. Short services were held at the home of Brother and Sister Snyder on Sunday afternoon by Bro. Samuel Bullinger. The remains were then taken to Clarksville, Mich., and buried beside her husband. Services at the latter place by the writer.—S. M. Smith, R. D. 43, Clarksville, Mich.

Meckley, Mrs. Steward Wilson, born in Somerset County, Pa., died in the Memorial Hospital in Johnstown, Pa., Sept. 18, 1911, aged 24 years, 1 month and 18 days. From the hospital he was taken to his home in Somerset County Pa., to be survived by her mother, who is left a widow, and all of her eleven brothers and sisters, his wife, two sons and two daughters. He was a consistent member of the Church of the Brethren for thirty-five years. Services in the Berkey house by Bro. D. M. Adams.—J. H. Lehman, Berkey House, Pa.

Miller, Sister Lydia, nee Lichty, died at the home of her son, J. W. Miller, Lawrence, Kans., Sept. 9, 1911, aged 82 years and 7 days. Her husband, Joseph Miller, died Aug. 18, 1899. They spent their early life in Somerset County, Pa., for many years they were active, consistent members of the Church of the Brethren. To them were born eleven children, of whom four sons and one daughter survive. Sister Miller was helpless for several weeks previous to her death, but bore her affliction patiently. She eagerly awaited the home-coming, when she could be at rest. Her remains were brought to Carleton, Nebr., and interred by the side of her husband in the Bethel cemetery. Services by the writer, assisted by Eld. E. S. Rothrock. Text, Heb. 11: 16.—Edgar Rothrock, Carlisle, Nebr.

Rowlah, Jennie Irene, daughter of Henry and Nannie (Buchanan) Nowlan, born in Bond County, Ill., Oct. 10, 1878, died at her home near Canton, Okla., Sept. 24, 1911. In November, 1896, she was married to W. E. Miller.—Mrs. N. E. Lilligh, Mulberry Grove, Ill.

Pyle, Elmore, son of William Price (deceased) and Elnora Hood, born near Constance, Ky., Jan. 7, 1901, died in the home of his stepfather Sept. 7, 1911, aged 10 years and 8 months. Interment in the Hebron cemetery. Services by Bro. John T. Moll.—S. A. Blessing, West Milton, Ohio.

Rust, Margie Murrell, daughter of Jerman and Mary Rust, born near Constance, Ky., June 5, 1910, died at the same place Aug. 9, 1911, aged 1 year, 2 months and 4 days. Services by Bro. John T. Moll.—S. A. Blessing, West Milton, Ohio.

Secrist, Sister Eliza, nee Bubb, born in Northumberland County, Pa., Feb. 12, 1818, died Sept. 3, 1911, at the home of her daughter, Sister J. L. Meiser, at Oriental, Pa., in the bounds of the Lost Creek congregation, aged 73 years, 6 months and 16 days. She was married to Peter Secrist. To this union were born six children. Her husband and three children preceded her to the spirit world, two children dying in infancy. At the death of her husband Sister Secrist made her home with her daughter, Sister Meiser. Sister Secrist was a member of the Reformed church until five years ago, when she united with the Church of the Brethren, and remained a consistent member until death. She was loved by all for her Christian deportment. Services by Bro. H. M. Stover, assisted by Eld. Geo. Strawser. Interment in the Barners cemetery.—J. S. Showers, R. D. 1, Box 24, Liverpool, Pa.

Sell, Sister Elizabeth, nee Kephart, wife of Bro. Geo. Sell, born April 13, 1834, in Blair County, Pa., died of asthma of the heart, at their home at Flatsburg, Md., Sept. 19, 1911, aged 77 years and 5 months. She and her husband came to Missouri in 1866, and have since resided in the South Fork congregation, where she has had her membership for forty-five years. She was one of three remaining charter members of this congregation. Sister Sell united with the church at the age of twenty-four years, making her Christian life of fifty-two years a faithful, dutiful one. Declining health prevented her from attending the church services for the past few years. Death came very suddenly and unexpectedly. She retired as usual for the night Sept. 12, but became sick in the early part of the morning, and passed away before medical aid could be given her. She is survived by her husband, four daughters and two sons. Three sons and one daughter preceded her.—Ada Sell, Flattsburg, Mo.

Shallabarger, Bro. Enos, son of Samuel and Elizabeth Shallabarger, born near Union, Ohio, Sept. 13, 1845, died Sept. 22, 1911, aged 66 years and 10 days. He was united in marriage to Rebecca Weybright June 13, 1867. To this union were born twelve children. Three of them died in infancy. He united with the Church of the Brethren in October, 1877. The deceased, with a few exceptions, enjoyed good health until June, 1910, when he was stricken with paralysis, and complication of diseases set in, and for the last six months his suffering was intense. During all his sickness he never complained, but bore his affliction patiently, and expressed himself resigned to God's will and ready to go. He leaves a wife, seven sons, five daughters, two brothers and two sisters.—John H. Rinehart, Union, Ohio.

Shenk, Bro. Isaac, born in Stark County, Ind., and died at his home near Middlebury, Ind., Sept. 20, 1911, aged 63 years, 3 months and 1 day. He was united in marriage to Eliza Mummert Nov. 20, 1877. To this union were born two sons and five daughters. Two infant daughters preceded him in death. He united with the Church of the Brethren in 1879 and remained faithful until death called him home. Services at the Pleasant Valley house. Interment in the cemetery near by.—J. H. Schrock, Middletown, Ind.

Ulrich, John C., son of David and Barbara Ulrich, born Nov. 8, 1826, in Wayne County, Ind., died Sept. 19, 1911. He lived in Carroll County, Ind., and was united in marriage to Sarah in Henry County, Ind., when death overtook him. In 1865 he was married to Catherine Hoover. To this union were born four children, all of them having died except one. His wife died in 1876. In 1885 he was married to Susanna Eppley, with whom he lived until death. He was a member of the Brethren church for fifty years. Services by Eld. A. Bowman, assisted by Bro. A. Holaday, of the Church of God. Text, John 11: 25, 26. The services were held at the Chilesy church, and the remains were laid to rest in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Wagner, Christopher, died in the bounds of the Oakland congregation, near Rodkin, Darke Co., Ohio, Sept. 14, 1911, aged 74 years, 7 months and 13 days. He was born in Ohio, united in marriage to Mary Jane Miller. He united with the Church of the Brethren about twenty-six years ago. By his death the church has lost a faithful member, the community a good neighbor, and the family a loving husband and father. He leaves a loving wife, two sons and two daughters. Two sons and one daughter preceded him in death. Services at the Oakland church by Brethren Ira Ellis and Wm. Christian. Interment in the Harris Creek cemetery near Bradford.—Mrs. Ella Miller, Bradford, Ohio.

Wenger, Lydia, nee Topper, born in St. Joseph County, Ind., July 21, 1823, died in Oscoda County, Mich., Sept. 17, 1911, aged 88 years, 1 month and 26 days. Her remains were brought to Elkhart County, Ind., for interment. Services by the writer.—H. M. Schwaim, Wakarusa, Ind.

Zier, Bro. John, born April 9, 1829, in Darmstadt, Germany, died Sept. 23, 1911, in the bounds of the Cherry Grove congregation, Ill., aged 82 years, 5 months and 14 days. He was married to Margaret Deitrich Dec. 14, 1857. His wife and seven sons were born to him. He united with the Church of the Brethren Dec. 13, 1894. Services by the writer, assisted by Bro. C. E. Delp and Rev. Van Everet.—I. R. Young, Lanark, Ill.

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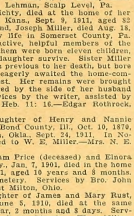

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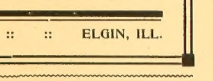

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sermons at Fairview, and was with us in council. Our love feast will be at Fairview Oct. 14. We expect to have a number of meetings here in Uniontown, beginning Dec. 24. Eld. T. S. Fike, of Detour, Md., is to do the preaching.—Mary C. Barnhouse, No. 8 W. Craig St., Uniontown, Pa., Oct. 4.

SOUTH DAKOTA.

Laurel.—Bro. J. Schechter, Jr., came to us Sept. 9, and began a series of meetings on the 10th, closing on the evening of the 24th. Five members are located here, and there is room for many more. Our attendance at the meetings was fair, and at the close we took up a collection of $17.15. Good attention was given to the Word preached. Members visiting this way are invited to stop with us.—J. A. Buck, Laurel, S. Dak., Oct. 1.

TENNESSEE.

Jonesboro.—The Brethren had services here yesterday. Bro. P. D. Heed, of Limestone, Tenn., did the preaching. We had a very attentive audience. There being other services in town on the same date, the congregation was not so large.—N. Y. Lortner, Jonesboro, Tenn., Sept. 25.

VIRGINIA.

Antioch church met in council Sept. 30, with Eld. S. M. Lenberry presiding. Two letters of membership were received and granted. Our visiting brethren reported the members in love and peace. The missionary offering was $34.75. A collection was taken for the churchhouse at Bluefield, W. Va., amounting to $18.90. Our series of meetings will begin Oct. 28, to be conducted by Bro. Wine. Our love feast will be Nov. 4, at 3:30 P. M.—Martha Mitchell, Wirtz, Va., Oct. 2.

Evergreen church met in council Sept. 29. Our elder, Bro. S. A. Sanger, presided. A favorable report was given by the visiting brethren and sisters. We decided to hold our love feast at Mountain Grove Church, the church in Bacon Hollow. The time will be fixed a little later. Bro. Sanger closed his meetings in Honeyville Sept. 24, preaching on Sunday-school scholars put on Christ in baptism. This is a promising mission point and we are sorry to have to close the Sunday-school this winter, owing to the poor roads in which to work. We have been working out in the grove all summer.—Nelle Wampler, Dyke, Va., Sept. 29.

Johnsville church met in council meeting Sept. 16, with Eld. D. C. Wampler presiding. One letter of membership was granted, and one was received by baptism. We decided to hold our love feast Oct. 14, at 2 P. M., to be preceded by a two weeks' series of meetings and conducted by Bro. J. H. Wimmer.—Drusilla Brank, Box 28, Catawba, Va., Oct. 2.

Madison.—Bro. Geo. A. Phillips, of Waynesboro, Va., commenced a series of meetings at this place Sept. 23. Besides ten soul-reviving sermons he held one Sunday-school session at our love feast. The members were encouraged and outsiders much interested. Some were deeply impressed.—Hontas Un. Port, Va., Oct. 5.

WASHINGTON.

Mount Hope.—Our church met in council Sept. 26. Bro. J. O. Streeter presided. Bro. J. U. G. Stiverson will conduct a series of meetings at our opening point in the country, beginning sometime toward the last of December, to continue about four weeks. We are pleased to know that Sister Stiverson will come with him. We will hold our love feast sometime during the meetings. We decided to build a church in the country next fall. The work will be pushed to such an extent that we feel the need of workers more than ever before.—Ed Hinsey, Box 141, Grandview, Wash., Oct. 2.

Tacoma.—At our council, on Friday evening, Bro. H. M. Rothrock was advanced to the eldership, and, with his wife, duly installed. Bro. Secrist, of Olympia, Wash., and Bro. Fitts, of Bickleton, Wash., attended to the work. Bro. A. Hutchison is preaching the Word for us now in Seattle. The attendance and interest are growing. It makes our hearts rejoice to see by letter that the young people are taking in the Christian Workers' Meeting, and to notice the progress they have made in the short time since we organized.—White Temple, 813 South Fiftieth St., Tacoma, Wash., Oct. 2.

Wenatchee.—The members at this place met in council Sept. 30. Eld. A. B. Peters presided. Two letters of membership were received. Bro. C. E. Hoffer, with his wife, was ordained to the eldership. Elders A. B. and Andrew Peters conducted the ordination service. Our series of meetings will begin Nov. 19, to be conducted by Bro. Andrew Peters.—Goodyear, Wash.—Vinnie Sellers, R. D. 4, Wenatchee, Wash., Oct. 2.

WEST VIRGINIA.

Shiloh.—Our congregation met in council Sept. 16. In the absence of our elder, Bro. J. B. Hoffer took charge of the council. Bro. U. G. Bolyard was elected sexton. We decided to have our love feast Oct. 15, with one week's meetings prior to that time.—Dora Auvil, Valley Furnace, W. Va., Sept. 28.

WISCONSIN.

Cloverdale church met in council Sept. 20, at the home of our elder, Bro. T. D. Van Buren. Much business was disposed of. The church officers, as well as our elder, were re-elected for another year. We decided to hold our love feast Oct. 15. Our Sunday-school was also reorganized with Bro. Geo. Van Buren as superintendent.—Mrs. Viola Michael, Conrath, Wis., Oct. 2.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 18, Southwestern Kansas and Southern Colorado. Newton church, Kans.
Oct. 19, Southern Indiana, Ladoga church, one mile northwest of Ladoga, near the Monon Railroad.
Oct. 26, Southern California and Arizona Pomona church, Cal.
Oct. 26, Southeastern Kansas, Paint Creek church.
Nov. 2, First District of Arkansas and Southeastern Missouri. Broadwater church, Essex, Mo.

CALLS.

California

Oct. 28, 10 am. Reedley.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 2 pm, Live Oak. Independence Hall.
Nov. 11, 4 pm, Santa Ana.
Nov. 30, Rainbo.
Dec. 3, 10 am, Long Beach.

Colorado.

Nov. 10, 3 pm, Battle Creek.

Colorado.

Dec. 16, First Grand Valley.

District of Columbia.

Nov. 5, Washington.

Idaho.

Nov. 12, Twin Falls.

Illinois.

Oct. 21, 4 pm, Mount Morris.
Oct. 21, 3:30 pm, West Otter.
Oct. 21, 10 am, Pearl City church.
Oct. 28, Rotuine.
Oct. 28, 4 pm, Franklin Grove.
Oct. 28, Lanark.
Nov. 4, 6 pm, Big Creek.
Nov. 4, 5 pm, Sugar Creek.
Nov. 4 (afternoon), Nezperce.
Nov. 5, 7 pm, Bethel, Naperville house.
Nov. 5, 7 pm, Dixon.
Nov. 26, 6 pm, Sterling.
Nov. 30, 7 pm, Naperville.

Indiana.

Oct. 21, 5 pm, Kilbuck, Brick house.
Oct. 21, Pleasant Hill.
Oct. 21, Lower Fall Creek.
Oct. 21, 10 am, Camden.
Oct. 21, 6 pm, Middle Fork.
Oct. 22, 11 am, Ladoga.
Oct. 27, 7:30 am, Missinhewa.
Oct. 27, 4 pm, Mexico.
Oct. 28, 10 am, Mount Lake.
Oct. 28, Union Center.
Oct. 28, 10 am, English Prairie.
Oct. 28, 3 pm, Walnut.
Oct. 28, 4 pm, North Manchester.
Oct. 28 (forenoon), Markle.
Oct. 28, 4 pm, Arcadia.
Oct. 28, 4 pm, Eel River Creek.
Oct. 28, Pleasant Dale.
Oct. 28, 2 pm, Lower Deer Creek.
Oct. 28, Solomon's Creek.
Oct. 28, 4 pm, White.
Nov. 1, 7:30 pm, Roanoke.
Nov. 3, 10:30 am, Upper Fall Creek, two and one-half miles east of Middletown.
Nov. 3, Salem.
Nov. 4, 10 am, Windfall.
Nov. 4, 10 am, Landesville.
Nov. 4, Pipe Creek.
Nov. 5, 4 pm, Fort Wayne, Second and Greene St.
Nov. 5, 6 pm, Indianapolis, Fall Creek church, Dr. Brethren, 37 N. Germania Ave.
Nov. 11, 4 pm, Plevna.
Nov. 11, 5 pm, Beaver Creek.
Nov. 12, 5 pm, Huntington.

Iowa.

Oct. 21, Franklin County.
Oct. 21, 3 pm, South Keokuk.
Oct. 28, 4 pm, Iowa River.
Nov. 26, Spring Creek.
Nov. 29, Cedar Rapids.

Kansas.

Oct. 4, Prairie City.
Nov. 12, Des Moines.
Nov. 26, 6 pm, Garrison.

Kansas.

Oct. 21, 2 pm, Chapman Creek.
Oct. 21, 3 pm, Abilene.
Oct. 21, Prairie View.
Oct. 21, 3 pm, Elk Valley.
Oct. 21, Parsons.
Oct. 21, 7 pm, Ottawa.
Oct. 22, Wichita, Cor. of St. Francis and Central Ave.
Oct. 28, 4 pm, Topeka.
Oct. 28, 10 am, Hurr Oak.
Oct. 28, 5 pm, Abilene, Navarre house.
Oct. 28, Pleasant View.
Nov. 3, 4 pm, Mineral Creek.
Nov. 4, Monitor.
Nov. 4, White Rock.
Nov. 4, 2 pm, Lawrence.
Nov. 4, Dorrance.
Nov. 4, Independence.
Nov. 11, North Solomon.
Nov. 11, Bloom.
Nov. 18, betha.
Dec. 2, 10:30 am, Victor.

Maryland.

Oct. 21, 7:30 pm, Middletown Valley.
Oct. 28, Maple Grove.
Oct. 28, 2 pm, Broadfording.
Nov. 4, 2 pm, Meadow Branch.
Nov. 30, 2 pm, Baltimore, Woodberry church.

Michigan.

Oct. 21, 10 am, New Haven.
Oct. 21, 5 pm, Berrien.
Oct. 28, 2:30 pm, Saginaw, four miles east of Bannister.
Nov. 4, 10 am, Sugar Ridge.
Nov. 18, 10 am, Woodland.

Minnesota.

Oct. 21, 8 pm, Deer Park.
Oct. 28, 2 pm, Worthington.

Missouri.

Oct. 2, Osborne.
Oct. 21, 10:30 am, Centerview.
Oct. 21, Osceola.
Oct. 29, Kansas City, First Church of the Brethren.
Oct. 31, Brookfield.
Nov. 3, 4 pm, Mineral Creek.
Nov. 4, Oak Grove.
Nov. 4, 10 am, Warrensburg.
Nov. 18, 2 pm, Carthage.
Nov. 30, Peace Valley.

Nebraska.

Oct. 21, Silver Lake.
Oct. 21, 7 pm, Arcadia, 4½ miles northeast of Arcadia.
Nov. 11, 10 am, South Red Cloud.
Nov. 26, Red Cloud.

North Carolina.

Nov. 13, Fraternity.

Ohio.

Oct. 21, 10 am, Wooster.
Oct. 21, 2 pm, South Poplar Ridge.
Oct. 21, 10 am, Lower Miami.
Oct. 21, 10 am, Beaver Creek.
Oct. 21, 4 pm, Salem.
Oct. 28, 10 am, Logan.
Oct. 28, 10 am, Donnels Creek, country house.
Oct. 28, 10 am, East Nimishillen.
Oct. 28, 2:30 pm, Green Spring, Bethel house.
Oct. 28, 10 am, Ross, three miles east of Mendon.
Oct. 28, 6 pm, Lower Stillwater.
Oct. 28, 10 am, Blanchard, west of Dupont.
Nov. 1, 2 pm, Newton.
Nov. 4, 10 am, Jerome.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 10 am, Springfield.
Nov. 4, 6 pm, Trotwood.
Nov. 4, Palestine.
Nov. 4, 2 pm, Donnels Creek.

Summerford, Madison County house.

Nov. 4, 6 pm, Rush Creek, Bremen house.
Nov. 30, Sidney.

Oklahoma.

Oct. 21, 4 pm, Monitor.
Oct. 28, 5 pm, Pleasant Plains.
Nov. 4, Indian Creek, at Moorsland.
Nov. 11, Paradise Prairie.
Nov. 18, 3 pm, Deer Creek.
Nov. 30, 6 pm, Mound Valley.
Dec. 2, Elk City.

Pennsylvania.

Oct. 22, Meyersdale.
Oct. 26, 7:30 am, West Greentree, at Rheems.
Oct. 27, Spring Run.
Oct. 28, 3:30 pm, Ephrata.
Oct. 28, 10 am, Lititz.
Oct. 28, Warrior's Mark.
Oct. 28, Jacob's Creek, Mount Joy house.
Oct. 29, 3 pm, Harrisburg.
Oct. 29, 4 pm, Germantown Avenue.
Oct. 29, 5 pm, Lewistown, Lewistown house.
Oct. 31, 9:30 am, Spring Grove.
Oct. 31, Nov. 1, 9:30 am, Tulpehocken, Heidelberg house.
Nov. 1, 2, 9:30 am, Conestoga, Bird-in-Hand house.
Nov. 1, 2, 9:30 am, Springville, Mohler house.
Nov. 1, 2, 1:30 pm, Chiques, Mount Hope house.
Nov. 4, 7:30 pm, Philadelphia, First Church of the Brethren, Germantown Avenue Broad St.
Nov. 2, 3, Elizabethtown.
Nov. 2, 3, 10 am, Big Swatara, Hanoverdale house.
Nov. 4, Indian Creek.
Nov. 4, 6:30 pm, Plum Creek.
Nov. 4, 10 am, Oakville.
Nov. 5, 10 am, McConnelsdale.
Nov. 5, 10 am, Codorus.
Nov. 5, 6 pm, Snake Spring, Koontz house.
Nov. 6, 7, Fairview, Eastern District.
Nov. 10, 11, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 19, Clambersburg.
Nov. 25, Hatfield.
Nov. 26, Juniata Park.

South Dakota.

Dec. 16, Fort Worth.

Virginia.

Oct. 21, 3:30 pm, Barren Ridge.
Oct. 31, 3 pm, Nokesville, Valley house.
Oct. 31, 2 pm, Rileyville.
Oct. 21, 3:30 pm, Bethlehem.
Oct. 21, 3 pm, Botetourt, Valley house.
Oct. 28, 2 pm, Pleasant Valley, Second District.
Oct. 28, 2 pm, Red Hill.
Nov. 4, 3:30 pm, Antioch.
Nov. 11, 1 pm, Summerhill.

West Virginia.

Oct. 20, 2:30 pm, Knobley.
Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.
Nov. 4, 2:30 pm, Bean Settlement.

Wisconsin.

Oct. 13, Cloverdale.
Oct. 28, 2, 2 pm, Worden.
Oct. 28, Ash Ridge.

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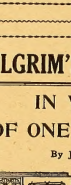

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 66.) Elgin, Ill., October 21, 1911. No. 42.

AROUND THE WORLD

The Jerusalem Method.

Long years ago, when Jerusalem was in her prime, some one is said to have hit upon a most practical method of keeping the city in a perfect sanitary condition. It was decreed that each householder should cleanse and keep in proper order the part of the city lying immediately in front of his dwelling. Modern sanitary experts can suggest no better plan. And what finer method could there be to cleanse a local church of any troubles that may exist! There will be less friction and more thorough work if each one cleanses his own dooryard, than for all of us to attempt to meddle in work that should be done according to the Jerusalem method. It's a plan well worth trying!

Millions for America's Navy.

Secretary Meyer has decided that the modest sum of $129,000,000 will be needed to maintain the United States navy, and provide for a suitable increase of its fighting strength during the next fiscal year. Adding to the above the vast millions required for the United States Army, we have a grand total that almost staggers belief,—considerably over half a million for each day of the year. With these immense funds,—so we are assured by statisticians,—every foot of barren land in the United States might be irrigated, the homeless provided with ample shelter, and the benefits of a higher education bestowed upon the humblest citizen of the republic. Truly, this country stands in need of a conversion to better things,—its men and women, but also its unlimited resources.

A Day of Humiliation and Prayer.

Yielding to the pressure of increasing public sentiment the British ruler has appointed Oct. 24, 1911, as a day of humiliation and prayer, in penance for the forcing of the opium trade upon China in 1842. The better elements of the British people have never ceased to agitate for the removal of the darkest blot upon the fair name of the nation, and it is gratifying to note that at last tardy recognition is being given to the insistent pleas. As for the people of China, they are already most successfully grappling with the opium traffic, and effecting the gradual elimination of the use of the drug. The Chinese may not know as much, in some things, as their American brethren, but when it comes to the prohibition of a recognized evil, they have a determination that knows no failure.

Secretary Wilson and the Brewers.

Whatever hopes may have been entertained by temperance workers throughout the United States,—that Secretary Wilson would be influenced by the thousands of earnest protests sent him during the last few weeks,—were blasted by his polite though decidedly unfavorable answer. Evidently the Secretary and, perhaps, those "higher up" do not see their way clear to oppose the all-powerful brewing interests by a bold stand for the right. Not for a long while have the people of the United States been so stirred about a question as they are now on this open connivance of the Federal Government with the liquor interests. Not only is the entire religious press roused to righteous indignation, but even secular papers are voicing their severe disapproval. It is the consensus of public opinion that no amount of "explaining" can justify the action of the Secretary of Agriculture.

Why Not Be a "Big Brother" to Some One?

We have referred, in a previous issue, to the "Big Brother" movement, by which the "power of personal influence, put forth in the name and spirit of Christ," seeks to reclaim some erring boy to a life of rectitude. This is accomplished by the direct personal help of some one who elects to be a "big brother" of the dependent one. The work was started some years ago in New York, when there was evident need of effectual help and protection for the many boys brought before the Juvenile Court, and also those who were discharged from reformatory institutions. So successful was the plan of making a volunteer "big brother" responsible for his little charge, that there were but few relapses into former evil ways, and now the report comes from London and other English cities, that the adoption of the same plan has led to most happy results. It occurs to us that the same method might be followed most advantageously in many of our country towns, also, and by any one with the necessary tact and discretion. Many a weak and struggling boy might be given a new grip on life, were there a "big brother" to help him over the hard places.

Prohibition of Tobacco in Colleges.

Indiana, with its effective law concerning the use of cigarets, has virtually driven the baleful practice out of every educational institution in the State. Several large colleges in the East,—among them Columbia University,—have also issued restrictive measures, concerning the use of tobacco in any form, on or about the school premises. These commendable indications of awakening public sentiment should not be without effect upon every thoughtful mind. He who professes to be a servant of the Great King,—the very personification of purity,—can hardly reconcile the use of the vile weed with the holy life he has vowed to live.

Two Crowned Heads Opposing Masonry.

That Emperor William of Germany, and King George of Great Britain should, contrary to the precedent of their illustrious predecessors, refuse all affiliation with the Masonic lodges, seems strange indeed, and yet it is said to be a fact. Both of these rulers,—and especially Emperor William,—have expressed themselves in no uncertain language of disapproval. At a recent court function at Berlin, when a part of the musical program contained productions distinctly Masonic in their influence, they were promptly ordered to be expunged. The firm stand taken by the German monarch is said to be a decided check upon the popularity of Masonry, and especially does it affect those who are influenced by the scriptural reasons he urges against secret orders.

Their Own Testimony.

One is really puzzled whether to believe the emphatic denials of Mormon leaders, as to the existence of polygamy, or to trust the evidence of their own official publications. Judging by two of these books, "polygamy is still regarded by the Mormon church as of divine origin, having the divine sanction and being the divine ideal. Plural marriages are called celestial, and regarded as binding not merely for time but for eternity. To marry one man, and leave him to live with another man, is unlawful, but for a man to marry many wives is commendable." The public teaching of the Mormons may be against polygamy in order to avoid conflict with the authorities, but their private teaching, to those within their ranks, is decidedly different. The fruit proclaims the character of the tree.

Germany as a Peace Mediator.

Whatever may be the final outcome of the war between Italy and Turkey, much credit should be given to the efforts recently being made by Germany to bring the hostilities to an early close, and to arrange terms of peace mutually satisfactory to all concerned. There seems to be an all-around satisfactory basis of settlement, by which Turkey is to surrender Tripoli to Italy in exchange for a concerted recognition of Turkish consolidated rights in Western Europe, and this plan, apparently, has the tacit approval of the Powers. Such a settlement, in view of the important business interests of the leading European nations in Mohammedan lands, would be, perhaps, most conducive to the preservation of world peace. It is decidedly gratifying, however, that the affairs of nations are settled on principles of policy rather than right and justice. The millennium has not yet dawned.

The Brewers' Exposition.

In connection with the much-discussed Brewers' Congress, an Exposition of all the varied appliances connected with the business is now being held. At an outlay of multiplied thousands of dollars the great Coliseum building in Chicago has been fitted up with the varied machinery, etc., pertaining to the brewing business, and for the small sum of fifty cents all are invited to view the great progress (?) of the business! And yet there is a radical difference between this and other expositions that have been held in the great building. Other exhibitions were proud to show the finished product of their varied industries and boast of the benign effect exercised upon the welfare of humanity, but what about the "finished product" of the brewery? Nothing to be proud of, however, that the effects of the spacious room of the great Coliseum would be all too small for the vast procession of wrecked humanity. They could but pass through in a constant stream,—blear-eyed, beer-bloated men, hollow-cheeked, sorrow-stricken women, half-fed and ragged boys and girls! There would be no room for the display of the ruined homes, nor of the various business enterprises, and all else, destroyed by strong drink. No, it would not look well, in the brilliantly-lighted exposition, to exhibit that saddest of all sights,—a drunkard's grave!

Restriction of Marriage.

That marriage is made entirely too easy, in the various States of the Union, is a claim advanced by many earnest promoters of the nation's best interests, and at several recent gatherings the question of wise restriction of marriage has been seriously discussed. While there is a strong demand for a curbing of the continually-increasing cases of divorce, closer attention should doubtless be given to the more fundamental evil,—the ill-advised marriage. Without question, we shall not rid ourselves of the divorce evil until, by all possible means, we guard more carefully the entrance into matrimony. Of the varied relations in life, that of matrimony is entered into, perhaps, with less concern than many others, and we are reaping the deplorable harvest of countless divorces.

A Consul's Opposition to Temperance Work.

A temperance society was organized some months ago among the children in the vicinity of a mission post in Central China by Dr. Edgarton H. Hart, a medical missionary. Upon his recent return to the United States he gave a graphic account of the great interest created among the children, and the excellent progress of the work in general. He greatly regrets, however, that the Consul, representing our great Government, felt called upon to censure him and others severely, because they were "creating a boycott against a great American industry!" Then, too, agents of the large breweries and distilleries are freely distributing samples of their goods, to cultivate a habit that will insure an open market for the liquor trade,—all under the open and avowed protection and countenance of our Government. But the missionary on the field must fight not only the forces of heathen darkness, but also the nefarious liquor traffic, aided and abetted by his own Government.

Protestants Discriminated Against.

The claim, frequently urged, that our Government favors Roman Catholics, to the great discouragement of Protestant interests, would seem to have some foundation, judging by several well-authenticated incidents. The Bureau of Education in the Philippine Islands has directed American teachers to take no part in religious work, even outside of school hours. This ruling prevents these teachers from taking a Sunday-school class in their churches, or even from having a Bible class in a private house. American residents in the Philippines declare, however, that the ruling is enforced only so far as Protestant teachers are concerned. Roman Catholic teachers are not interfered with, and can engage in the various forms of church work that will help to forward Roman Catholicism. The veracity of the above statement is vouched for by the "Missionary Review of the World" and other prominent journals. One is made to wonder whether the Government of the United States is preparing to follow the lead of Great Britain, whose laws and representatives favor Islam in Egypt and the Sudan, as against Christianity. Religious liberty in our insular dependencies should insure the same rights to Protestants as are given to Catholics. Nothing less will accord with the great fundamental principles of our glorious republic.

The Uprising in China.

In the great central provinces of China, traversed by that mighty river, the Yangtse, the revolutionary movement has now progressed to a stage that threatens to end the Manchu dynasty, and even the Chinese throne itself. That the rebel forces are conquering with ease the strongest cities along China's greatest water way,—such as Hankow and Wuchang,—proves that the imperial troops and their commanders are mainly in sympathy with the rebels. Even the troops in Pekin and other points are becoming disaffected, and the capital may ere long be taken by the insurgents. All indications seem to point to the early establishment of a republic by the promoters of the new movement. Dr. Sun Yat Sen, the reputed leader of the insurrection, is at present gathering funds from the Chinese in the United States, but is in close touch with affairs, and directing the movements of the uprising. A manifesto, just issued by the rebels, assures "absolute safety to the persons and property of all foreigners in China." This assurance judging by the respectful attitude of the insurgents so far, will be fully lived up to, and will largely allay any anxiety that may be felt by friends of missionaries. At latest reports telegraphs and other means of communication have been seized by the Pekin authorities, so that further news, regarding the progress of the uprising, will be hard to obtain by the outside world.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

We'll Hold the Fort!

BY D. MANCY QUELLHORST.

When days are dark, and gathering clouds
With gloom our sky o'erspread,
When friends, we've learned to love, have failed,
And fondest hopes are dead—

When our frail bark, by angry winds
Is driven far out to sea,
Must we give up, while others fight,
To gain the victory?

No, while our God is at the helm,
To aid us in the fight,
We'll rout the foe, and hold the fort,
For Jesus and the right.

What matters it, if all the world,
Do scorn us and deride,
If we can but his smiles receive,
And in his love abide.

We'll brave the roughest gale that blows,
No matter what the pain,
For but one ray of hope that we,
May heaven's blessing claim.

Auburn, Nebr.

Sermonology.

BY DR. O. H. YEREMAN.

ARE the sermons of today better than those preached by our Brethren twenty-five years ago? The almost unanimous verdict of our congregation is "Yes."

Are they carefully studied and logically arranged, so as to act with precision and produce the desired results? We, of the ministry, are forced to answer, "No." The sermons of the Savior and the apostles are masterpieces of earnest, logical, scientific array of spiritual truths, and they invariably produced the desired results. Why are not ours more like unto them?

Every one of us know of some one or more preachers who are always listened to with interest, whose every word seems to possess a magnetic attraction, and whose congregations are loath to see them end their discourses. What is their secret? If you were to ask them, perhaps they would not be able to explain it themselves, and you would be led to say that they were born with natural talent. But this matter has been the subject of careful study and observation of many scholars, and they have discovered and classified the various elements which spell success in preaching. A study of these will help any of us to develop and improve our talents, and although we may never be able to attain to the heights of phenomenal success, reached by these natural-born preachers, still we can all make commendable progress and improvement over our present status.

There are two kinds of sermons. The one composed of a series of formal words and gestures; the other a logical, earnest appeal, which draws the attention, grips the interest, sways the emotions, and sends conviction home. Many ordinary sermons are like a shotgun,—they scatter volleys in every direction. But the successful ones are like an arm of precision, aiming carefully and hitting one mark. The changing from the stereotyped, formal sermon to one with a living Gospel message, pulsating with earnestness, and full of power through the Holy Ghost, is the secret of the better sermon of today.

A strong sermon springs from the soul's vision. Just as a sculptor has a vision of his statue before he sets chisel to his block of marble, and as the painter sees his picture, before he touches his canvass with a brush; so a powerful sermon is depicted in the mind of the successful minister before he ever delivers it.

The sermon is, perhaps, the most important means through which you, as a minister, come in contact with the people. It is preëminently the medium through which you draw and reach nonmembers. If you simmer things down to a fine point, the sermon is, after all, the thing for which the average individual goes to church nowadays.

You feed the flock, train the young, and instruct the old, through your sermons. You interest the nonchurchmember, argue, prove your point, convict him of sin, and convince him that it is to his advantage to accept Christ through your sermon.

Managed rightly, you can often do with a sermon what you can not do by direct, personal interview. There are many persons who dodge all your efforts to speak to them about their souls. Many things of which it is not wise to speak in a direct, personal way, can be sent home through the sermon by the tactful preacher.

A logical, step-by-step development is necessary if a sermon is to achieve its desired purpose. Every statement and every illustration should have a specific reason for being there. Your sole aim is to get your congregation to believe and to act according to your teaching. All nonessentials detract from the directness of your sermon, hence you can not allow them to creep in, neither has your hearer the time to listen to them.

It is the easiest thing in the world to go rambling from one topic to another without getting anywhere, —without proving anything. But the successful preacher has a definite end in view and he goes straight to it over a definite, carefully-planned route. There are a thousand things you might say, but only a few are vital. Confine yourself to those few, and drive them home, and you can be certain of the effect they will produce.

The logical sermon divides itself into the following parts:

1. *The Introduction.*—The opening words which win the hearer's attention, whether it be the relating of some incident, or the statement of some fact or local event of public interest.

2. *The Explanation of the Text or Subject.*—The description of it in such a manner as to produce a vivid picture of it in the minds of the audience.

3. *Argument, or Proof, and Persuasion.*—This convinces your hearer's mind and reasoning powers, and draws him to your way of thinking.

4. *Inducement.*—This gives the reason why he should. Nowadays we do not do things without knowing what we are to gain by them.

These various component elements are always present in all ideal sermons, but often in varied proportions. For instance a doctrinal sermon is mostly explanatory, while in a revival sermon persuasion and inducement are mostly dwelt upon. Nevertheless, let us not forget that teaching, conviction and conversion are the all-important aims in every gospel sermon, and that a systematic and logical arrangement of facts makes their attainment much more certain and easy.

As an example let us look at the sermon at Jacob's well. Christ uses the words, "Give me to drink" in verse 7 (John 4), as the *introduction* to his sermon. This being an unusual request from a Jewish man, attracts the interest of the Samaritan woman. Having aroused the woman's interest, Christ proceeds to *explain* to her about the spiritual water in verse 10. This leads to *argument*, and the Master's answers are found in verses 13 and 14, where he tells that the spiritual water is like a well in one's soul, springing up into everlasting life. In verses 16, 17 and 18 Christ produces *proof* of his knowledge and authority. His *inducement* is found in verses 21, 23 and 24; and the *climax* is reached in verse 26, where he says, "I that speak unto thee am he." This led to action, for "the woman then *left* her waterpot and *went*," etc. (verse 28).

Getting the attention of your hearers at the start, usually determines whether you will have an unbroken chain of interest all through your discourse. If you fail in this at the beginning, you may succeed in getting it later on, but it is much more difficult to accomplish. You may do this in a number of ways. By an opening sentence or illustration that arouses their curiosity, or by a striking statement that hits some one of their problems, difficulties or desires. Their attention once gained, they will follow you all through the discourse, while, if you fail in this, they are liable to nap and fidget for you.

Following this attention-winning opening, the ideal sermon goes right into the description and explanation of the subject which is planned to gain the hearer's interest. This part, above all, must be vivid and plain, so that your audience can understand, SEE and FEEL. Make it so plain and definite that there is no possible chance for vagueness and lack of grasp. You will not succeed in doing this unless you yourself can *see* and *feel* the subject matter of your description.

Proof or argument follows logically after explanation. Your audience must have proof of your statements; and proof of the right kind creates desire, without which there is no action. Following in the footsteps of our Master, we must give Bible proof of our statements to our audiences.

Persuasion on the heels of argument intensifies desire. By this the hearer must be shown tactfully how a following of your instructions will bring benefit to him personally. Argument is the production of evidence which will prompt a person to act of his own volition. Persuasion is the added influence of the preacher's personality that brings action when the man himself hesitates. This is the point where the climax or the clincher should come in, and in bringing it, do not forget that we are living in an age of special inducements, and the Bible offers a great many inducements, which, if tactfully presented, will win over many a soul who is hesitatingly waiting just outside the ark of safety. This is the psychological moment in your discourse, and should receive your closest study and attention.

A great many persons are out of the church, in spite of the fact that they believe in her doctrines, know that it is to their advantage, and expect to join it some day, but they keep putting it off from time to time. In many instances these persons began this attitude by being deeply impressed by a sermon or some circumstance, but were not given an opportunity, right then and there, to make a public confession and unite with the church; or else the invitation was so half-hearted, and the manner of giving it so casual that they did not act, and ever since that time have been putting off the decision to immediate action.

Just as the traveling salesman has an order blank for you to sign, the moment you decide to make the purchase, so the wise minister urges immediate action at the psychological moment when the sinner shows signs of contrition and repentance. I recognize the danger of hastily urging people to unite with the church, before they have thoroughly weighed the cost and understand what they are doing, but, on the other hand, I can not lose sight of the countless hundreds who are in danger of eternal perdition, for no other reason than the whisperings of Satan to procrastinate. And I am rather inclined to let a few come in without realizing the full cost, than to allow thousands to perish because of overcarefulness. Therefore always have your inducement carefully prepared and as your hearers hesitate, drive conviction home with all the solemn earnestness that characterizes the messenger of the Great Almighty.

417 Portsmouth Bld'g, Kansas City, Kans.

The Power of Agreement in Prayer.

BY MABEL CRIST.

CHRIST'S teaching on agreement in prayer, as found in Matt. 18:15-20, was brought about by a strife between his disciples. They were disputing as to which of them should be the greatest. Then they went and asked Jesus.

He began this lesson by teaching them humility. He said unto them: "Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven" (Matt. 18:1). The Father puts an enormous value on the one who humbles himself and becomes as a little child, and it is not his will that "one of these little ones" should go astray and perish. He knows immediately when we cause one of them to stumble.

Jesus said that it must needs be that occasions of stumbling come, for he knew the frailty of man. Therefore he gave us verses fifteen and twenty, as a guide to direct us when we come to these trying places. If we truly follow the guide, we shall be led safely through the dark places, and glorious will be the result.

He does not say that we should go to our brother and stand up for our own rights and want all things our own way, but he does say that we should go to

him and use our best efforts to get him to become reconciled and to make peace with God and his brethren. Be earnest in this, for "whatsoever ye shall bind on earth shall be bound in heaven" (Matt. 18:18). But the work of the church can not be bound in heaven unless God's children are gathered together in the name of Jesus. Therefore the church must do her work, in his name, in order to have the Father ratify it in heaven.

One thing that is essential, in order to be gathered in the name of Jesus, is agreement in prayer. In verses eighteen and nineteen he gives the church authority conditioned on the agreeing. And if the church agrees "as touching anything that they shall ask, it shall be done for them" in the name of the Father. In verse twenty the reason is given for the authority cited in verse eighteen, and the reason why he opens up the power of heaven is referred to in verse nineteen. The church is given authority on the basis of being gathered together in Christ's name.

It means something to be gathered together in Christ's name. It means that we accept him as our Lord, and do all we can for the advancement of his cause and kingdom. A church must necessarily be under the guidance of the Holy Spirit to do anything for the advancement of Christ's kingdom. The church would have more power if everyone would prayerfully do God's work.

The only authority the Christian has, toward his brother, is to get him reconciled to God, thus advancing Christ's cause and kingdom. God will help if the church is gathered right. If every believer goes forth in Christ's name, and strives for the advancement of his cause, there will be no trouble in the ranks of God's people.

The way to know that we are working in Christ's name is to get close to the Father and his Word, and pray for the guidance of the Holy Spirit, because it will help our infirmities (Rom. 8:26). We should follow Jesus' example by submitting ourselves to the Father and doing the things he wants us to do.

Agreement in prayer helps us in strengthening our faith. It makes the plea stronger, and we have the sure promise of receiving, when we agree, as touching anything that will bring honor and glory to God. We have no authority unless the glory of God is the purpose in view. We should talk about the work that the Father has given us to do, and decide in what way we can best work to his glory. Therefore, agreement in prayer draws us nearer to God, and we can expect him to answer our prayers.

Prayer empowers the church to work for the advancement of Christ's kingdom. We must be in perfect harmony with God's will if we want him to bind in heaven what we bind on earth. A church can not be in perfect harmony with his will unless the members all agree to bring honor and glory to his name.

Quinter, Kans.

Where the Shepherd Feeds His Flock.

BY JAS. A. SELL.

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions" (Cant. 1:7)?

THE Savior speaks of himself as being a good shepherd. He surely is. He possesses all the characteristics of a good one. He left the company of angels in a world of perfect bliss, and went into the mountains, "seeking that which was gone astray." He has tenderness. "He giveth his life for the sheep." He has unlimited power and can defend his sheep. "No man can pluck them out of my hand." He seeks their comfort. "He maketh them to lie down in green pastures; he leadeth them beside the still waters." He is faithful and constant in his devotion. "Having loved his own which were in the world he loved them unto the end."

He not only has a flock, but he has a fold, and feed, for it. He can shelter, protect and make it comfortable. A yearning heart, longing and craving to obtain what the world can not give, overflowed in the beautiful love song quoted above, "O thou whom my soul loveth," etc. The Good Shepherd answers: "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." He feeds in the sanctuary where his flock "enter in," to sing and pray and preach and obey his Word.

One who had experience speaks of the "fatness of his house," and "drinking of the river of his pleasure." Here is where the soul is nourished and made strong to do his will, and resist temptations, and find the way of duty one of pleasantness and peace, thus finding rich pasture everywhere.

The flock of the world are fed on amusements and the indulging of appetites and passions that are unsatisfying to the higher and better part of our being. If we "turn aside" to feast with them, the peace and pleasure afforded by the green pastures and still waters will be lost.

"O, tell me, thou life and delight of my soul,
Where the flocks of thy pastures are feeding;
I seek thy protection, I need thy control,
I would go where my Shepherd is leading.

"O, tell me the place where thy flocks are at rest,
Where the noontide will find them reposing.
The tempest now rages, my soul is distressed,
And the pathway of peace I am losing.

"O, why should I stray with the flocks of thy foes,
'Mid the desert where now they are roving—
Where hunger and thirst, where afflictions and woes,
Where temptations their min are proving.

"O, when shall my foes and my wanderings cease?
And the follies that fill me with weeping!
Thou Shepherd of Israel, restore me that peace
Thou dost give to the flock thou art keeping.

"A voice from the Shepherd now bids thee return
By the way where the footprints are lying—
No longer to wander, no longer to mourn
O fair one, now homeward be flying!"

Hollidaysburg, Pa.

Power.

BY S. Z. SHARP.

THERE are but a few people who can tell what power is. They may go to a power house, and see the building, and the machinery, and the sparks made by electricity, but they do not see the power. They might go to Niagara and see that huge waterfall, by which the dynamos are propelled that generate the electricity, operating the cars in cities over a hundred miles away. Although there is power here, equal to that of a hundred thousand horses, yet no man has ever seen it.

When Christ stood before Pilate and said nothing, Pilate said, "Knowest thou not that I have power to release thee and power to crucify thee?" Jesus answered, "Thou wouldst have no power against me, except it were given thee from above." All power originally came from above. "There is no power but of God." It is as invisible as the Spirit of God itself. It is that invisible energy which propels, repels, upholds, controls and directs all things.

Power may be classified according to the agency through which it works, as "Physical Power" and "Spiritual Power"; also "Human Power" and "Divine Power." Physical power is illustrated in nature by the earthquake, the thunderbolt or the storm at sea, and by man in all the activities in which he is engaged, whether it be the building of the Panama Canal, the railroads that span the continent from sea to sea, building the cities, navigating the ocean or the air, or the simplest act in domestic life.

Since power is invisible, man uses a sign of power or authority. The king shows his power by his crown, the officers in the army by their uniforms, the policeman by the star on his breast. All corporations and notaries public have their seal. In spiritual life the woman, when she prays in public, or prophesies, is required to wear a token of power on her head because of the angels, who are supposed to be in the public assemblies, and also to indicate her relation to man.

Man has no power except that which was delegated to him at creation when he received "dominion over the fish of the sea, over the birds of the heavens and over every living thing that moveth upon the earth." He also had the power to use every plant, and shrub, and tree, except one, and when he transcended the power or authority God gave him, he met with dire consequences. Human rulers have no power to govern except what they obtain from those governed. "There is no power, but of God. The powers that be are ordained of God" (Rom. 13:1). The "powers that be" implies the civil government, or power, and not the rulers. Civil government, or power, is invisible, like all other power. Rulers are not that power, but are the administrators of that power. A government may be very good, while the officers or administrators are bad men. Since the civil power is of God, we are to sustain it by paying tribute and giving "honor to whom honor is due."

Satan, too, has power as well as man, but no more than God allows him. From Job 2:6 we learn that he could have no power over Job beyond what God allowed him. He can have no power over us beyond what we allow him. "Resist the devil and he will flee from you." He has great power over the heathen world. The Chinese nation, the largest in the world, makes it an object to worship the evil one; so do many of the inhabitants of India. In a general way, Paul says in 1 Cor. 10:20, "The things which the Gentiles sacrifice they sacrifice to demons and not to God." When he tempted Christ and pointed out all the kingdoms of this world and the glory of them, he claimed that he possessed them and Christ did not contradict him. On another occasion Christ calls Satan "the prince of this world." That Satan has great power in this world and among the nations, is evident from the great evil committed through the sale of intoxicants, supported by governments, and the enormous burden imposed by nations for the support of armies and navies, and the preparations for war, working directly against the Prince of Peace.

Divine Power is vested in the Father, the Son, the Holy Spirit and the Word. Before the advent of the Son into this world, it could be said of the Father, "His kingdom ruleth over all." The mineral kingdom, the vegetable kingdom, the animal kingdom, and the civil powers of all the nations were controlled and directed by the Father. Concerning Pharaoh he said, "For this purpose did I raise thee up that I might show in thee my power." He used the nations surrounding the Israelites as whips to chastise his people when they lapsed into idolatry. He used Nebuchadnezzar to punish the Israelites and carry them to Babylon on account of their sins, and when they had repented he said of Cyrus, "He is my shepherd and shall perform all my pleasure, even saying of Jerusalem, She shall be built" (Isa. 44:28). In Isa. 45:1 we read, "Whose right hand I have holden to subdue the nations."

While the power of ruling or governing nations is in the hands of the Father, the power of redemption is in that of the Son. "Neither is there any other name (power) under heaven, given among men, wherein we must be saved." When the Savior said, in Matt. 28:18, "All authority hath been given unto me in heaven and upon earth," he had reference to that spiritual power by which he was to "put all his enemies under his feet." The last enemy that shall be abolished is death. The Father has his line of work and the Son has his, therefore the Son said, "My Father worketh hitherto and I work." The Father rules over the nations or civil governments still, and can cast down one and raise up another. Satan has power to deceive the nations (Rev. 20:3). The Son has power "to destroy the works of the devil."

The power of the Son in heaven is to prevail with the Father when saints pray. "Whatsoever ye ask in my name I will do it." He is our Mediator between us and the Father. He has power to give to every one that overcometh, the privilege of eating "of the tree of life which is in the Paradise of God." He gives him "the crown of life," and "writes his name in the book of life."

The agencies by which the Son works on earth is the Word or Gospel which is "the power of God unto salvation to every one that believeth."

The Holy Spirit is another power which the Son sent on earth to be a Comforter, into whose name or power we are baptized, who bestows on us gifts and graces, and sanctifies the soul.

Fruita, Colo.

For want of looking up, many a prayer is lost. If you do not believe, why do you pray? And if you believe, why do you not expect?

Southern Iowa.

BY I. B. TROUT.

IT was the good fortune of the writer to have the pleasure of attending the recent Sunday-school, Ministerial, Christian Worker, and District Meetings of the State District of Southern Iowa. These were held Oct. 5 and 6, in the South English house of the English River congregation. We also attended the Elders' Meeting, held on the afternoon of the 4th. There are not many elders in the District, but they work together in a most friendly and admirable manner. Every one seemed to respect his brother more than himself, and every one showed a deep interest in the welfare of every congregation of the District.

As is their custom, a love feast was held on the evening of the 4th. Two hundred and twenty-five or more communicants surrounded the table. The meeting was in every way a spiritual feast and uplift. The workers who took part in the various sessions named above entered into their work with a very commendable zeal and intelligence. There was manifested a determination to make the Sunday-school work go better in the future than in the past. The ministers in their session showed clearly that they all are determined to exalt the calling to the ministry by endeavoring to grow into larger service.

The work of the District Meeting was completed in a half day. Aside from the usual routine of various reports at such a meeting, there were but three queries, and two of these related to the subject of child rescue work. A constitution governing this work was adopted, and a competent board appointed to begin the work. The other query related to the manner and method of conducting the meetings of the District, and was returned to the church from whence it came. Eld. George W. Burgin, of South Ottumwa, was chosen to represent the District on the Standing Committee of 1912, with Eld. Orlando Ogden as alternate.

Following the Christian Workers' Society program, on Thursday evening, the writer preached the annual missionary sermon, after which about $1,000 in money and pledges was collected. There is a growing missionary spirit and enthusiasm in the District, and without a doubt we may safely look for large things within the next generation.

It was clearly shown, throughout all the sessions, that the Southern District of Iowa is a great field. There is much unoccupied territory. There are a number of places ripe for the harvest. The people are calling for the Gospel. The laborers, relatively speaking, are few. However, they are ardent and earnest. The greatest problem before the church in this locality, as in many other localities, is not what to do, but how to secure a sufficient number of workers to come anyways near doing the work that is waiting and ready. It looks to the writer as if the church in general is greatly in need of a large and deeper consecration to the Master's cause. It looks as if commercialism has taken hold of us with a terrific grip. We are making money, adding farm to farm and dollar to dollar, but are we as wide-awake to the saving of souls and adding numbers to the Master's kingdom? We came away from these meetings feeling that in years to come the work will grow in Southern Iowa and that the workers will become more numerous.

Oct. 9.

John's Baptism.

BY S. N. M'CANN.

JOHN as a forerunner of Christ, was commissioned of God to baptize and make ready a people for Jesus.

The apostles were received by Jesus into the church upon John's baptism. They did not go forth as administrators until commissioned by Jesus. John, as a forerunner, had no right to appoint other men to perform his work. Apollos, as a disciple whom John had baptized, needed more perfect instruction before he could do acceptable teaching (Acts 18: 26). John, as a forerunner, could prepare a people for Christ, but one of John's disciples, going out and baptizing into John's baptism, could not prepare a people. He would have no authority from John, for John could not appoint sub-forerunners.

One of John's disciples, baptizing, could not give the proper and full instruction; he could only point them to a Jesus yet to come.

He might be mighty in the Scriptures (Acts 18: 24) but he could only speak of the Savior yet unborn. He would be utterly unprepared to instruct an applicant to accept a Savior who had come to save and sanctify them. An applicant who did not know that Christ had come, could not be baptized into Christ, and he could be baptized and made ready for Christ only by the forerunner appointed by God.

For this reason, whoever baptized the twelve in Acts 19: 1-5, made a complete failure and Paul had to rebaptize them. Whether Apollos or some other disciple of John did this work, it was wrong. They could not baptize into Christ while they were looking for a Savior yet to come. They could not themselves be in the church,—members of Christ's body,—until by faith they accepted Christ as a reality. Though Apollos had been baptized by John, he could not be counted a member of Christ's body,—the church,—until he accepted a real and not a prophetic Christ. The apostles became members of the church only after they accepted Christ as their Savior.

If one of John's disciples baptized the twelve, he not only failed to tell them of a Savior in reality, but he failed to tell them that the Holy Ghost was the special gift for each newborn son. He could not talk of a newborn soul, he could not instruct them to believe in a Savior that was a reality, he could not promise the Holy Ghost. Whoever did the baptizing, not knowing that Christ had come, could not be compared to an administrator with a full knowledge of the Gospel, one who believes that Christ lived and died to save every true believer. They could not be compared to one who accepts Christ as his Savior and the Holy Spirit as his Comforter.

The twelve, not knowing that Christ had come, could not be prepared to receive baptism as an applicant receives it who believes in a Jesus as his Savior, and who accepts the Holy Ghost as his Comforter and Guide.

The twelve, as baptized by Apollos, can not be compared to one who has been baptized by trine immersion for the remission of sins, believing in Christ. They can not be compared to one who, with enough light to accept Christ as his Savior, bows in baptism according to God's Word.

The twelve were wrong fundamentally, in their belief, and can not be compared to those who are fundamentally right in their belief.

Their failure was on the great essential to Christian pardon and fellowship with Christ and his church, and can not be compared to one who believes in Jesus now, and is baptized by his direction in the Word.

"The New Testament plainly teaches that those who believe, repent and are baptized by trine immersion for the remission of sins have the promise of the gift of the Holy Spirit, and then come into fellowship with the people of God (Mark 16: 16; Matt. 28: 19, 20; Acts 2: 38-42)."

Bridgewater, Va.

Ten Dollars' Worth of Experience.

BY B. E. KESLER.

Too good to keep, and so I "pass it on." Recently, on leaving the Union Station at St. Louis, on a Wabash train west, I had the following experience:

Shortly after the train left the station, a neat-looking gentleman(?) took his seat beside me, and I enquired, "How far out are you going?"

"To Des Moines. I have a sister on the train whom we are sending to Colorado for her health. She has tuberculosis."

I asked, "To what part of Colorado is she going?"

"To Colorado Springs."

"Well," I said, "I live in Colorado and I believe she will be benefited."

He continued, "Well, we hope so; but we are trying to keep the worst from her, so we are sending her to her aunt's on a visit (?)."

At this instant the newsboy came along and my friend (?) purchased a paper to learn the results of the ball game. This done, in a few moments my friend (?) No. 2 came up and wanted to know if either of us could give him "a ten-dollar bill for smaller change."

My friend No. 1 fumbled about his pockets, but said nothing. I said, "I guess I can."

As I opened my pocketbook, he saw I had a five-dollar bill also, and asked if I could let him "have that also."

"Yes, but why do you want to exchange small bills for larger ones?"

"To put in an envelope, neighbor."

The two bills were handed him, and my change was handed to me. I counted it and found it one dollar short. He reached for it and counted it, and, finding it short one dollar, he asked if it would be all right to "give me a silver dollar."

"Yes," I said.

Then he handed me the bills and the silver dollar, and I folded the bills and put all into my pocketbook, whereupon my friend (?) No. 2 went away.

Presently the newsboy came along and my friend (?) No. 1 thought he must have some reading matter for his sister,—religious matter preferred,—such as "First Mortgage" or "Talmage's Sermons." Not being able to get these he said, "A novel will do." Following the newsboy to the front of the coach, he said, "Why, I am on the wrong car," and got off.

This was just as the train reached the first stop, Vandeventer Avenue. Up to this time the conductor had not called for tickets, and I wondered why.

I've met new friends (?) since, but I'm short ten dollars, that's sure.

"How was it done?" you ask. Simply by the way he manipulated the bills he handed me in the exchange. I could explain fully to any one present, I think, but it is more difficult to explain on paper, and as it is questionable whether such tricks should be explained in detail, suffice it to say, I got ten dollars' worth of experience, which you may some time have an opportunity to get and so I "pass it on."

Believing that such friends (?) should be openly exposed, I think it well to relate my experience with them, and now you have it for what it may be worth to you.

My friend No. 2 wanted to know if I had a "twenty-dollar bill." If I had had, it is easy to see how my experience might have been twice ten dollars. Hereafter, I'll tell such friends (?) to have the conductor change their bills.

River Bend, Colo.

Fashion's Follies Versus Church Piety.

Read before the Ministerial Association of Johnstown, Pa., by J. H. Cassady.

To love to dress beautifully is not to be a slave to fashion, for God has dressed every flower in richness and fragrance. Every field is clothed with its mantle of green. Every star twinkles with its own brightness. Every bird is decked with its many colors. The running brooklet sparkles with its countless diamonds, as the rays of the morning sun first dawn upon it. But the slave of fashion ever bows in humble submission to the dictates of a stern tyrant. She sacrifices her errands of mercy and helpfulness by dressing in elegance, but does not think or do anything for the benefit of mankind.

Beauty in dress is a good thing, but it is a lower form of beauty for which a higher form of beauty should never be sacrificed. They love dress too much who give it first thought, their best time, and most of their money, thus neglecting the culture of the mind and heart. Such persons do not heed the calls of others for service. They care more for their dress than for their dispositions. They trouble more over an unfashionable garment than a neglected duty.

Feminine beauty never appears to so good an advantage as when one is clad in simplicity of dress. What artist ever painted his angels with birds and feathers, gaudy colors and extravagant ornaments of jewelry? So, if our human angels wish to have the admiration of the pure and the good, they should never hide nor mar the beauty with which God has endowed them, by the use of superfluous articles.

That we should be clad is proved by the opening of the first wardrobe of Paradise. That we should all be beautifully and gracefully clad is proved by the fact

that God never made a thing in nature but that he beautified it, as we may see in the flowers and leaves of various forms and colors. So it is with the highest form of his creation. I know that he wants us to be beautifully clad. I say this, because I do not believe in an iron-clad, ecclesiastical rule by which *every* detail of Christian attire should be measured, but it does appear to me that the goddess of fashion has been so enthroned in the country that it has become a rival to the Lord of heaven and earth.

No heathen god has ever had more zealous devotees than the "Goddess of Fashion." Her laws, like those of the Medes and Persians, must be implicitly obeyed; but, unlike them, they change as the moon changes. Another absurdity is, that the laws of fashion are rarely based on reason. They usually violate common sense, common decency, and common comfort. Where is the comfort, common sense and common decency in the modern bobble and the tube skirts, which are now to be replaced by the incarnation of the libertinism of Paris,—the harem skirt?

We do not expect much better of the world, but when Christian women become such slaves to a system,—the most tyrannical in all the world,—Christian piety has been lost. Think of her tyrannical ruling! She pinches our feet with tight shoes; chokes us with high collars; deforms our bodies with tight lacing; paints our faces to make us appear what we are not; places upon our heads an artificial burden that produces headache and stupidity; ruins our feet with high-heeled shoes, and endangers our health by low-necked and short-sleeved gowns, which expose us to the vulgar taunts and ridicule of indecent men.

While waiting on a car, a few days ago, a lady, dressed in one of the late-style skirts, passed along the street. I noticed that no less than a score of men turned and watched her as far as they could see her, each one passing some vile remark about her gown. What Christian woman has a right to expose herself in this way?

But this is not all. Fashion compels people to dress gaily, whether it is upon their own property or that of some one else. She imposes burdens with no regard for the strength of her hoodwinked followers. She cheats them out of time, health and happiness—all of this with the one remuneration—that it is better to endure pain, endanger health, and live a lie in order to be in style, than to have comfort and ease, and be what you are, even if you are out of style.

No king with such absolute power has ever lived. See this queen as she issues her orders! No police department is necessary to enforce her mandates, but at the sacrifice of health, comfort and Christian piety, willingly and peacefully her subjects bow in humble submission to her semiannual messages. In this message, if she requires silks from France, lace from Holland, or furs from Alaska, these must be had, even if health and home comforts are the price. If she requires comparative nakedness for winter and woolen garments for summer, it must be obeyed. If she orders that the circulation of our bodies, and the organs of respiration be retarded by steel, whalebone and cords, she speaks and it is done. How disease and death laugh at the folly of these worshipers!

Then, again, the fashion plates of any age are an index of the morality and piety of that age. Do you wonder why Tyre and Sidon were destroyed? Read her fashion plates in Isa. 3: 16-22. Do you wonder why Rome fell? Read her fashion plates in history. Do you know why France and Spain are in the last throes of a great struggle for existence? Read her fashion plates for the last half century.

Another of fashion's baneful influences is fraud. Do you know that Arnold, the traitor of the Revolution, by his own confession, sold his country in order to get money enough to supply his wife's wardrobe? I firmly believe, before God, that the effort to keep up expensive wardrobes in the country is sending many, many men to temporal and eternal perdition. A few years ago the richest man of Philidelphia was sent to the penitentiary for watering stocks to get money to pay a $25,000 wardrobe bill that his wife had incurred in Paris. It is a well-known fact that the president of a prominent bank in New York, who is now serving a sentence in the penitentiary, was driven to defraud because of the annual visits of his wife and two daughters to Paris. Much of the graft and defaulting of today,—even in our own State,—has not been because men wanted to defraud, but because of the desire to supply the demands of "Queen Fashion" upon his own household. These demands being greater than his power to do right, he fell. Then we pity the mother and the daughters who have been so dishonored, and yet their unreasonable demands for means to follow their queen has caused the downfall of the husband and father.

You and I know scores of men who are put to their wits' end, lashed from daylight until dark, from January to December, not simply to supply the necessities of life, but to keep up a style that they think is in keeping with their social standing in the community, and all this at the sacrifice of their spiritual lives, and, many times, at the price of their moral character.

Here is the way in which the temptation naturally comes: A man thinks more of his wife and home than all the world outside,—and he ought to. He comes home tired. His wife has seen her neighbor with a new gown and bonnet. It is just the latest. She tells him that she and her daughter must have new gowns and hats. Styles this year are so different that it will never do to appear before her neighbors in last year's style. His family pride is touched. He yields. He knows his bank account is not sufficient, so he takes money from the drawer of his employer, forges a check, and they all go down together,—the husband to prison, the wife to the washtub, and the children to other homes. Thus the tragedy is ended and the curtain falls.

Such experiences are repeated over and over while the "Queen of Fashion,"—the very incarnation of Satan himself,—laughs at the downfall of her victims. Again; this queen numbers her victims by the thousands in the fall of virtuous womanhood. Between the demands of this goddess and the avariciousness of many men and corporations, hosts of our fair daughters are forced into a life of shame.

While visiting a silk mill, some time ago, where over four hundred girls were employed, I found upon inquiring, that the average wages of those girls was $3 per week. Some were working for much less. As these girls go out from the mills into society, on every hand are the demands of fashion. The store windows are full of gaudy display. Their more fortunate sisters have already donned the new styles, so they, too, must have it or be ridiculed and forced out of society. What must the poor girls do? They must either steal or sell their virtue. They can not steal, so they fall, and their new-style hats, each summer and fall, are but the price of their virtue. Jacob Riis says that "fifty per cent of all the fallen girls in New York came through this doorway."

Then, how can a Christian be associated with a system that is so demoralizing? Or how can the church remain silent while this "Goddess of Fashion" erects her shrines in the very jaws of our places of worship? What is the influence of these devotees with whom the cut of the collar, the depth of a flounce, or the style of a hat is of more importance than the style of life or the strength of virtue? They look at the fashion plates oftener than they do their Bible. They speak of fashion and style more than of virtue and piety. They follow its instructors much more diligently than they do the silent teachings of their Lord. They look at misery, poverty and vice without a blush, but a plume or a gown out of style would throw them into hysterics.

Oh, goddess, how thou art dwarfing the intellect, robbing our people of their piety, sacrificing virtue and womanhood at thy shrine! Genius and talent are laid upon thy altar; manhood is sold unto slavery because of thy demands!

If there must be a place in which to display diamonds and silks, broaches, earrings, bracelets, plumes, birds and feathers, frizzled heads and false hair, perfumes and cosmetics, harem skirts and mammoth hats, let it not be in the church of the meek and lowly Christ, where saint and sinner, poverty and riches, king and servant, rich and poor, call upon the one Great, Supreme Being as "Our Father who art in heaven," but let it be at the wine party, the card table, the dance hall, the ball room and the theater, where the Meek and Lowly Christ has never entered, can never enter, and where true Christian piety is never found.

Fourth St., Johnstown, Pa.

JUST FIFTEEN YEARS AGO.

Bro. D. L. Miller's article in Gospel Messenger of Oct. 7, recalled instances of that trip that will undoubtedly be of interest to the Brotherhood.

The writer met Bro. D. L. Miller and his wife at Seattle, and accompanied them to Portland, stopping en route to visit the few members living near Centralia, Wash., then going to Portland, Oregon, where there were but few members. On the return trip east we stopped at North Yakima, and Mr. Granger, a banker, very kindly took our party in his surrey over the sagebrush country, where the orchards of Sunny Side of today are yielding large crops of luscious fruit.

Then, as we came farther east, we stopped at Spokane, took a rig and went out some miles north of the City to visit an isolated member, an old lady who had not met any of the Brethren for years. Then we went south to Tekoa, Washington, and east to Moscow, Idaho, where there were a few members who still held to their organization, but had not had a resident minister for some years. Their presiding elder, old Bro. Meesmaw, lived at Salem, Oregon, 423 miles away. They were indeed glad to have Bro. Miller remain with them several days, and hold some meetings.

I write to call particular attention to what colonization has done for the missionary cause. Now, Bro. Miller speaks of it not only in this article but in several articles he has written recently of his trip to the Northwest.

The writer wishes to call attention to the phenomenal growth of the Church in the Northwest of today, as compared with what it was fifteen or twenty years ago. Now, instead of having the three States of Oregon, Washington and Idaho in one District, they have three church Districts—each one strong enough to call District Meetings, and appoint delegates to the Annual Conference, and one strong enough, as Brother Miller says in his article, to assess themselves and to collect an aggregate of $1,240 for Home Mission work.

Bro. Miller said that his trip to the Northwest, at this time, was primarily to visit and bid Godspeed to the band of missionaries who sailed from Seattle to the Orient. Not only did he do this, but he was assisted in this by the strong membership that had settled in this country during the last fifteen years,—showing that while this country is not only prolific in raising fruits of the soil, it is also prolific in raising fruits of the gospel seed that had been sown during that time.

Speaking of old Bro. Meesmaw, who resided at Salem, Oregon, it should be noted that he, like many others with their families, crossed the continent over the old Oregon trail with ox teams. Today the members who wish to go to that country can practically make the trip over very nearly the entire trail, by railroad. While the early pioneers traveled days and days without seeing a white man, the members of today can, if they choose, reach that country in three or four days, from the time they leave the Missouri River till they reach the Pacific Slope. Instead of spending three or four months on the trail with the ox team, without seeing a white man, they can make the trip by rail in three days, or if they wish to extend the trip over the period of three weeks or three months, they can do so. Not only can they see a white man, but visit with members of the Church of the Brethren every day, clear across the Continent, and when they arrive on the Pacific Slope, they can find, instead of a wilderness, as good churchhouses as those they left in the East, and as active, pushing members of the Church as they have ever visited in the East.

But I can not close this article without calling attention to the fact that the members who left us just seven fifteen years ago, they have held a District Meeting in a congregation strong enough to make the call, and have it endorsed by that District Meeting, for the Annual Meeting to be held in their midst in 1913.

Omaha, Nebr., Oct. 12. Geo. L. McDonaugh.

EXTENSION DAY NOTICE.

The Trustees of the Brethren Sunday-school Extension of Chicago have appointed Sunday, Oct. 29, as "Extension Sunday." It is fervently hoped that this day will be observed by every Extension Sunday-school. Prayers for the extension of Sunday-schools in every part of the vineyard should be offered.

On this day the returns from the dime investments will be paid in, and should be mailed with the special collections, whenever such are taken up, direct to the General Mission Board at Elgin, Ill. Be sure to state that the collection is intended for the Brethren Sunday-school Extension of Chicago, or it may be confused with funds intended for other purposes.

Brethren Sunday-school Extension.

1607 S. California Ave., Chicago.

Trustees, J. M. Lauver, M. R. Myers, D. O. Cottrell, E. S. Gregory, R. W. Miller.

THE ROUND TABLE

The Day of Life.

BY EDGAR M. HOFFER.

THE life of man is often called a day. As every day has its morning, noon and evening, so the life of man has its youth, manhood and old age. As every day is followed by a night, so death will close the day of life for every man.

Youth we might well term the morn of life. What beautiful scenes we view, as morning dawns and the sun rises above the eastern horizon! The birds are singing their morning melodies; the flowers are refreshed by the dew, and every one feels happy and vigorous, ready for the duties of the day. Thus, likewise, a child starts out in the morning of life, not knowing what is in the future. As the sun often rises clear and bright, only to be obscured by clouds ere noon, so man starts out in this life with great changes before him. In the days of yore our German brethren used to sing:

"Es kann vor Nacht leicht anders werden,
Als es am frühen Morgen war."

Every child who starts out in life's morning, should remember Solomon's advice, when he said: "Remember now thy Creator in the days of thy youth." Every child that keeps Jesus in the heart, will have a joyous time when the years of maturity draw nigh.

After the sun has reached the zenith, and shines very brilliantly, we say, "It is noon." When the days of childhood have passed by, a youth becomes a man. He is now in the prime of life, with many golden opportunities at hand. A small child is helpless, but a strong man can perform great deeds. His eye is keen, and his intellect is at its best. Heat and cold mean nothing to him. He strives to make his mark in the world. He wants to work during his best days, for he knows that the night of death will meet him after a while.

Man should serve his Maker throughout his best days, and not wait till his life's sun has almost set. He should not neglect the one thing needful, for "time and tide wait for no man." This we know to be a fact.

After a while evening comes on, and the sun sets beyond the western hills. The day is past and it is night. So the evening of life comes on, and man feels that he will soon pass away. The frosts of winter gather on his brow, his eyes are dim, his steps are feeble, and he needs a cane. As he looks back he can rejoice, if he lived the Christ-life. As his sun sets beyond the hills of time, he can bid a peaceful farewell to this old world, for Christ will pilot him across the chilly waters, to the blessed home where he can enjoy the pleasures of an eternal day.

Elizabethtown, Pa.

Anti-Saloonism Not the Remedy.

BY M. M. ESHELMAN.

TO VOTE men into office who will license saloons to sell the awful, intoxicating stuff which is so destructive to men and wives and children, is not the remedy. Even stopping saloons will not stop drunkenness. If the nation wants to stamp out the bubonic plague, it can not do so by simply doctoring the sick. To destroy the plague, the Government must destroy the propagators,—the rodents,—rats, mice, squirrels, etc. This done, the flea can not carry the disease to the people. So with the extermination of drunkenness. Stop the making of the vile stuff, thus curbing the evil in the very start. Why move against the saloon man and the drinker, while we let the manufacturer have a clear field, and even give him laws to protect him in the making? Strike at the *root* of the evil! You can not kill the bad use of money by decrying against money, turn the love of it into righteous channels and money will not be abused. Turn the mind of man to true manhood, and the abuse of money will cease. Prevent the manufacture of intoxicating drinks and you destroy the thirst for it, and manhood comes to the surface. Nothing but prohibition will fit up to gospel requirements.

Tropico, Cal.

The Train Was Late.

BY S. A. POWERS.

THE District Meeting of Middle Iowa closed on Thursday evening, Sept. 28. About thirty members were taken to Percy, a small station on the Wabash Railroad to take the train for Des Moines.

On arriving at the depot, we learned that the train was two and a half hours late. As the only thing to do was to wait for the train, we tried to make ourselves as comfortable as circumstances would permit.

There being a number of ministers among us, it was soon decided to have services in the depot if the agent would grant us the privilege, which he gladly did.

After singing a few songs, John 15 was read and prayer offered. Then Bro. Virgil C. Finnell gave us a fine discourse on "The Vine and the Branches," or "Christ and his Members," followed by Bro. John Robinson with the theme "Traveling." He painted a word picture of man's pilgrimage from earth to heaven. Both speakers handled their parts well.

The service was closed with songs and prayer. Our train proved to be five hours late, but the time was passed pleasantly.

Rippey, Iowa.

"Come Here, John."

BY C. D. HYLTON.

I ONCE knew an old man who was very ambitious in his undertakings, but a little disappointment would wonderfully frustrate him. In most cases his judgment was good, but he was human and made some mistakes. It was said of him that when things did not move on to suit him and he became provoked, he had a custom of calling on one of his boys, "Come here, John." The boy knew that a "flogging" awaited him and he obediently marched up and took it. This served as an escape valve for the old man, but what of the boy?

I wonder if this old man is alone in this respect, or does the same spirit get into other families?

Again I wonder if the same spirit ever gets into those who are regarded as leaders in the church. When spirituality is at a low ebb, and things do not move on as desired,—when people do not attend church so well,—then some one is ready to say, "Come here, John," to some of the young members. They try to put the blame on them, and accuse them of being stumbling-blocks.

Bloom, Kans.

A Good Watchman.

BY J. H. MILLER.

THE duty of a watchman is to have a careful eye over his flock. "When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head." . . . . "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand" (Ezek. 33: 2-6).

So much is required of the elder in charge to keep his flock from the enemy's grasp. The lambs of the fold should be kindly warned against the evils that are so prevalent. Many of the young members need to be taught along this line.

Goshen, Ind.

Satan In Church.

BY IDA M. HELM.

In the day of Job when the sons of God came together, Satan came among them. He came not to worship God, but to work mischief. In these modern times Satan is a regular attendant at church. In pleasant weather, through heat and cold, sunshine and storm, he is sure to go to church. He walks the aisles, sits in the pews, and with bold effrontery he seeks to enter the pulpit; not that he may point men and women to God, but that he may lead astray the ones for whom Christ died. He is ever striving to enter into the hearts of the people. He sets traps among God's people to ensnare the unwary and take them captive. Paul says: "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Jesus says: "Watch ye and pray that ye enter not into temptation." It behooves us to be ever on our guard against Satan's malicious schemes.

Ashland, Ohio.

A HEART filled with Christian sympathy is the medicine chest of the Almighty. Every word, act, or look of such a soul breathes a benediction.

CHRISTIAN WORKERS' TOPIC

Ruth, the Trustful Daughter.

Ruth 2: 1-12.

For Sunday Evening, October 29, 1911.

I. Her Choice Was (1: 16, 17). (1) Instant—without hesitation. (2) Sentimentate. Ruth loved Naomi. (3) Trustful. She was poor, but she could follow. That was all. (4) Entire. "Whither thou goest, I . . . go."

II. She Was Influenced by Another (v. 16). (1) "Thy people shall be my people." She chose Naomi's God. (2) "Where thou dost . . . I die." Here was a determination from which there was no going back.

III. She Was Rewarded. She found (1) service (2: 2); (2) favor (2: 13); (3) kindness (2: 20); (4) rest (3: 1, 18); (5) a husband (4: 13); (6) a son who was the ancestor of Israel's greatest king, and of Jesus the Christ (4: 16, 17).

IV. Reasons for Choosing God's People.—(1) Theirs is a holy, a glorious God (Psa. 109: 9; 145: 5). (2) They are a happy people (Psa. 144: 15). (3) They earnestly desire you to go with them (2 Cor. 5: 2; Rev. 22: 17). (4) Unless you choose God's people there will be an eternal separation between you and them (Luke 16: 26).

Learn—(1) Ruth did not ask for time to consider. She decided immediately. (2) She was poor. She had only herself to give. (3) She was trustful. She left her country, her home, her friends, her all.

Read the entire Book of Ruth.

PRAYER MEETING

Some Things That Defile.

Prov. 6: 16-19.

For Week Beginning October 29, 1911.

1. "Haughty Eyes."—The pride of the heart here expresses itself in the haughtiness of the countenance. It is here placed first on the list. "Pride goeth before destruction, and a haughty spirit before a fall." Anything that God hates is more than a weakness; it is a sin. Haughtiness is a disposition despised in heaven. What has man to boast of? Born of the dust, to the dust he shall return (Prov. 16: 18; 29: 23).

2. "A Lying Tongue."—Speak every man truth with his neighbor," says the apostle. Lying is one of the meanest, most injurious sins to which society is subject. All good men despise a liar; he can not be trusted (Col. 3: 9).

3. "Hands That Shed Innocent Blood."—Here we have the quarrelsome man, the fighter, the murderer. Here, also, is the warrior, the statesman, the diplomat, who, rather than to submit his case to arbitration, plunges a whole nation into war, and destroys tens of thousands of innocent lives (1 John 3: 15).

4. "A Heart That Deviseth Wicked Purposes."—Here we have the cunning, deceptive schemer. We find him in the marts of trade, in the shops, in the schools, in politics, and, also, even in the church. Not "devices" merely, but "wicked devices." God loves the man with the open hand (Prov. 24: 28).

5. "Feet That Are Swift in Running to Mischief."—The mischief-maker is the pest of society. He is a bad neighbor and a worse friend. You can not afford to have him on your list of friends (Prov. 24: 8).

6. "A False Witness That Uttereth Lies."—The second time we are warned against the grave sin of lying in this brief catalogue of things that God hates. The false swearer strikes at the very foundations of social order (Prov. 19: 5).

7. "He That Soweth Discord Among Brethren."—The law of love is the highest attribute implanted by God. He hates the trickster, the talebearer, the individual who is always gossiping and fomenting trouble, and arousing hard feelings among the people of a neighborhood. Such is the meanest kind of a sinner (Prov. 16: 27-30).

HOME AND FAMILY

The Bright Side.

SELECTED BY AGNES M. RYAN.

There is many a rest on the road of life,
If we would only stop to take it,
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Tho' the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure.
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life,
A bright and golden filling,
And do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit, and grieve, and wonder.

—M. A. Kidder.

Home-Going.

BY J. D. HAUGHTELIN.

WEBSTER defines "home": "All that pertains to a dwelling place." A traveler in foreign lands speaks of the United States as "my home." This is home in its widest sense. I may, with equal propriety, speak of Iowa, Guthrie County, or Panora, as my home, but when I arrive at the station, I go out to a little place on East Main Street, rendered sacred by its hallowed associations, and say, "This is my home."

In the first paragraph of that great book, "Girdling the Globe," the author says: "The very moment we started from home, our homeward journey began." If we could, at all times, realize that every day we are going home, and that, too, with the strong truth that any day may close the journey, we surely should try always to be ready."

The most beautiful description of "home-going" that I ever heard, was Bro. D. L. Miller's account of their arrival at New York, where he expected to meet his wife and loved ones. Many other passengers were similarly situated. When it was shown that they were nearing the homeland, there was a general preparation by all,—cleaning, bathing and brushing. The best toilet arrangements were scrupulously seen to. The first objects that could be discerned on the coast were of more than ordinary interest. When they could begin to discern the forms of persons, how the eye of every one, expecting to meet a friend, was strained! Strong men would lean over the rail, in order to get a little nearer, if possible, to their loved ones. With an anxious eye each figure was scanned, and a nervous hand clasped a signal, ready to indicate the much-desired recognition. This is home-going, in the largest sense, in this life.

When the farmer returns from his labors in the field, or the mechanic from the shop, or any worker from his labor at the close of the day to his "dwelling place,"—the place where he meets his loved ones and enjoys their fellowship, the place where he gets nourishment, rest, and all the higher blessings of life,—this is home-going in the closest and most realistic form in this life. The labor of the day, and even the fatigue of the body, makes the rest and comfort of home in the evening all the sweeter. The quiet, the cleanliness and the purity of the home, compared with the noise, bustle, dust and other unavoidable annoyances of an ordinarily busy and useful life, afford a great contrast and a great relief to the busy, useful home-goer.

The second part of our caption, "going," signifies a leaving. So, as the laborer, mechanic, clerk, merchant or busy financier leaves his daily occupation to go home, there is a great difference in the anticipation, appreciation and enjoyments of the home-goers. To those who have lived selfish and debauched lives, and have done little or nothing toward making a happy home,—or home happy,—but have lived and squandered their time and means for self only, there is but little or no enjoyment in leaving the grind and burden of their daily labor and fatigue, to go to a neglected or miserable home.

On the other hand, the provident, prudent, virtuous and wise man who has denied self and judiciously used his time and means to provide a good home for those who are dependent on him, and, by distributing to the necessity of saints, and being given to hospitality (Rom. 12: 13), has helped the needy, to him the "home-going" is the happy event of the day.

So will be the "home-going" in the evening of life, when God "will render to every man according to his deeds, . . . unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, . . . but glory, honor and peace, to every man that worketh good" (Rom. 2: 6-10). So the faithful Christian can look forward to his "home-going" as the happiest event of his life.

As the wise laborer, mechanic, or artisan, lays off his work clothes, bathes and cleanses himself for the better enjoyment of home, so every Christian should hold and use the things of this life as a loose garment, that he may easily lay aside when the "home-going" time comes.

As, after a separation of a time the "home-goer" is the happier for the fond anticipation of meeting loved ones there, so the faithful Christian family looks forward to the great reunion above, expecting to meet loved ones gone before. Is it any wonder that the aged veterans, who have more ties over there than here, look with fond anticipation to a glorious "home-going"? Let us ever so live that we may always be ready to welcome the call, "Child, come home!"

Panora, Iowa.

A God-Blest Gift to Missions.

IN the mountain district in one of the Southern States, says the *C. and M. Alliance*, a home missionary labored. His people were so poor, he never asked them to give to missions.

He finally saw he was hindering their development. He preached a sermon and asked them to bring an offering in a week. Among the worshipers was the mother of a large family, a happy Christian, although the wife of an abusive drunkard. During the preaching she wept, because she knew she could not give one penny. As she climbed the mountain pathway, homeward, she still wept. It meant so much to her, this knowledge of her Lord, she wanted to help carry the good news to others. Finally it was whispered in her heart, "Can not God help you give something?" There, in the woods, she asked his help. She arose with a burning face. Soon a little fur-coated animal, common there, crossed her path. She killed it with a stick, and took it home, where the pelt was laid aside.

Her pastor called to inquire the cause of her trouble on the Lord's Day, whereupon she brought forth the hide, joyously telling him how God had answered her prayer, and sent this skin for her to give for missions. As she approached, he started back, the skin being odorous, and her tears started again, as she exclaimed, "Oh, are you not going to take it? It came in answer to prayer." "Yes, certainly," he quickly said, and started home, wondering what he could possibly do with it. At home was an unfinished letter to the Home Missionary Society's headquarters. He concluded to send the skin there. It was packed, and its history written in a letter, the pastor adding that "he dared not withhold it, as it was sent in answer to prayer."

A few days later the Editress of the *Woman's Home Mission Magazine* (from whom I have this story) entered her office (in New York). Striking a most intolerable odor, she opened the door, saying, "What is this, Mary?" Mary could only say it was the strongest at her desk. There she carefully lifted the cords of the package with finger and thumb, when the skin fell out, and she quickly sent it to the ash pit.

Upon opening the letter she found all about the skin and wrote it up for the next number of her magazine, concluding the article by saying, "Anyone who wishes, can own the skin, by sending their money to this office, until the next amount is sent in." Sunday-schools, classes, churches and individuals bought it. In three years the Editress concluded to close it up and reported that $337.74 had been given to the credit of the skin, and the person making last payment was to be permanent owner. Soon after the magazine was out, a richly-attired woman inquired for the Editress, and was assured the story as printed was true in every particular. She requested to see the skin. Mary succeeded in finding it, hard, wrinkled and filled with ashes. After cleaning she brought it to the office. Upon seeing it the stranger fell on her knees, hid her face, and was convulsed with sobs. Gaining control she said, "I used to know the Lord, but after I was married he let such dreadful things come into my life I began to doubt his goodness, and wandered far away from him. But this story of his love and care for that poor mountain woman has brought me back to my God. I want this skin that I may have it made up into a bag embroidered 'Gold for God,' and send it out in my own denomination to gather gold for the Master."

When last heard from, the bag was still circulating. A little later the Editress made a speech in Boston and related this story. At the close of the meeting, an old lady came up to her, and said, "I am just as ashamed of myself as I can be! I made my will this week and forgot to give to missions! I am going home and will bequeath $20,000 to missions."

At the time the story was told in my hearing, it was estimated, upon reliable data, that not less than $200,000 had been given to missions through the influence of that little prayer-filled skin, and the end is not yet.

About three years later the same Editress reported how the mountain woman's gift returned its blessings on her own head. When the Home Mission Society was informed that this mountain woman was ill with a prolonged and fatal illness, they sent to her bare home many comforts. An invalid's chair and gowns, blankets, canned goods; also clothing, books, etc., for the children. Her drunken husband was in bed when the goods were being unpacked. After an hour or two he said, "Wife, why do those folks send such nice things here? They don't know us." She replied, "It is their religion." Three days after, he said, "Wife, if being a Christian will make folks do such nice things, I want to be one." He became soundly converted. The dear woman who lived this story finally went to her long home, having reaped the fruitage of her seed-sowing.

The Force of Example.

A RAILROAD conductor once went with a large company of fellow conductors on an excursion to a certain city. They arrived on Saturday night; an attractive trip had been planned for the next day. In the morning the gentleman was observed to be taking more than usual care with his attire, and a friend said to him: "Of course, you are going with us on the excursion?" "Oh, no," he replied, quietly, "I am going to church; that is my habit on Sunday." Another questioner received the same reply. Soon comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by 150 men whom his quiet example had turned from a Sunday excursion to the place of worship.

SISTERS' AID SOCIETIES

FALLS CITY, NEBR.—Sept. 7, our Sisters' Aid Society met at the home of Sister Mary Peck, and elected the following officers for the coming year: Sister Lucy Blough, president; Sister Edith Peck, vice-president; Sister Daisy Peck, secretary-treasurer. During the year we held five all-day meetings, with nine members enrolled. We made fifty-two bonnets, ten prayer coverings and two aprons. We donated one carpet and sent $5 to the Omaha Mission. To the East St. Joseph Mission we sent two bags of supplies and four comforts. Our collection for the year was $18.32; expenses for the year, $12.61; leaving a balance of $5.81 in the treasury.—May Kelsey, Sec., R. D. 5, Falls City, Nebr., Sept. 26.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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THE Chicago Sunday-school Extension has a special notice on page 661, this issue.

BRO. CHESTER POFF, of Indiana, changes his address from Greentown to Kokomo.

SINCE the last report from our correspondent, ten souls have been born into the kingdom at Tyrone, Pa.

SEVEN were recently added to the Bluffdale church, Va., being the fruits of a revival held by Bro. John W. Miller.

BRO. E. S. YOUNG, of Canton, Ohio, is conducting a revival meeting in the Walnut Grove church, Johnstown, Pa.

BRO. C. P. ROWLAND, of Lanark, Ill., is engaged in evangelistic work in the Wisconsin field, where he will remain several weeks.

BRO. JACOB HEISTAND, of Walkerton, Ind., is booked for a protracted meeting at the Ash Grove church, Ohio, beginning Nov. 4.

THE new church at Middlebury, Ind., is to be dedicated Sunday, Nov. 5, Bro. I. B. Trout delivering the address for the occasion.

NEXT year Northern Indiana is to be represented on the Standing Committee by two elders, viz., David Metzler and W. R. Deeter.

THE revival services in the Sugar Creek church, Ind., conducted by Bro. J. D. Mishler, closed with ten putting on Christ in baptism.

BRO. J. B. HYLTON has been chosen to represent Southern Missouri and Northwestern Arkansas on the next Standing Committee.

BRO. J. G. ROYER, of Mount Morris, Ill., gave us a short call on Saturday of last week. He conducted the services in Elgin on Sunday morning.

BRO. A. W. ROSS writes us that eight natives were recently received into the church in India. A large ingathering is looked for in his field of labor.

WE are asked again to announce that the Ministerial and Sunday-school Meetings of Eastern Pennsylvania will be held at the Petersburg house, Mountville congregation, Nov. 8 and 9.

BRO. J. J. SHAFFER assisted the members at Burlington, W. Va., in a series of meetings, and five were added to the church by confession and baptism. One was restored to fellowship.

WE have the splendidly-arranged program for the Bible, Missionary and Sunday-school Institute of Western Pennsylvania, to be held in Roxbury church, Johnstown congregation, Dec. 4 to Dec. 9.

BRO. H. C. EARLY writes us that the series of meetings in the Mill Creek congregation, Va., conducted by Bro. D. K. Clapper, has started out well. The sermons are excellent, the audiences large, and the attention good.

BRO. I. S. LONG and wife, of India, were due to land in New York on Thursday of this week. They are expected to attend the love feast in the Mill Creek church, Va., on Monday evening, Oct. 23.

BRO. D. L. MILLER is with the Brethren in Tennessee this week, and if health permits will visit a number of congregations. Later he will likely have something to say about his trip in the South.

TWO weeks were devoted to a series of meetings at the Union house, four miles southwest of Goshen, Ind., and nine persons put on Christ in baptism. The services were conducted by Bro. C. Walter Warstler.

WE have a good report of the District Meeting of Southern Illinois. Much business was done, and everything passed off pleasantly. Bro. J. W. Lear will represent the District on the Standing Committee.

GLANCING over the Minutes of the District Meeting of Eastern Virginia, we observe that the meeting sends two papers to Annual Meeting. Bro. S. A. Sanger is to represent the District on the Standing Committee.

THE Mount Zion church, Md., is in the midst of a promising series of meetings, conducted by Bro. Isaac Frantz. A deep interest is manifested in the Word preached, and many prayers are being offered for the conversion of sinners.

BRO. C. WALTER WARSTLER, of 126 Wilson Ave., Goshen, Ind., has decided to give his entire time to church work next year, and is in a position to hold six series of meetings, outside of his home church. Those desiring his services may address him as above.

BRO. JOHN HECKMAN, of Polo, Ill., called at the MESSENGER sanctum on his way home from Covington, Ohio, where he had spent one week, looking after the interests of the congregation. He reports a good members' meeting, an enjoyable feast and a very hopeful outlook for the congregation.

BRO. S. P. BERKEBILE, of Jewell, Ohio, in making a change of one mile in his location, changes mail routes, and should hereafter be addressed at Defiance, R. D. 4. Bro. Berkebile says that while he feels quite well, his throat still troubles him. He and his wife, Sister Nora E. Berkebile, will be remembered as missionaries from India, at home on a furlough.

THE missionaries to India sail from New York Oct. 28, instead of Nov. 2, as previously announced. They go by way of London, leaving that city Nov. 10, on the Steamship *Arabia*, of the P. and O. line, and should arrive in Bombay, India, Dec. 1. Those wishing to reach the party by mail in New York, should address them in care of the White Star Steamship Company, outgoing Steamship, *Majestic*, Oct. 28.

IN the ESSAY Department, this issue, will be found an address on "Fashion's Follies Versus Church Piety," by Bro. J. H. Cassady, that was read before the Ministerial Association of Johnstown, Pa., and is said to have created a good deal of interest. Some of the pastors most heartily approved of the sentiment of the writer, and expressed regrets because of the hold that pride has secured on their churches. They would be glad, they said, for a return to New Testament simplicity in the Christian attire.

THE Sunday-school workers and Christian Workers of Elgin, Chicago and Naperville met with the members of Batavia last Sunday afternoon in a joint meeting, that proved to be a most interesting gathering. Bro. I. B. Trout preached a good sermon in the morning, thus preparing all those in attendance for the feast of good things that followed. Bro. J. G. Royer, District Sunday-school Secretary, also helped to make things interesting. Several splendid addresses were given, and we are quite sure that all those who helped to make up the crowd, enjoyed the exercises from start to finish. It is not often that we have a meeting of this sort in which everything is looked upon as first-class. The next union meeting is announced for Elgin.

The Mount Morris Index for Oct. 12 contains a splendid write-up of Mount Morris College, filling nearly three pages. The work and personnel of the school are given special consideration, and what is said is certainly a credit to those having the institute in charge, as well as to the community in which the school is located.

ONE of the wide-awake churches in the West, feeling the great need of good literature for the young, appointed a committee to make a suitable selection. We would say, in this connection, that the book department of the Publishing House is ready, at all times, to render helpful assistance to any of our churches in procuring for them appropriate books at most reasonable prices. We invite correspondence.

DURING the last fourteen years the Lanark church, Ill., has more than doubled in membership, and what is true of the congregation in this particular, is true of the Sunday-school. The splendid results have been attained by a strict attention to business. All the workers stand together and labor with a view of permanent results. There has been no excitement, no scheming; nor has the Sunday-school found it necessary to resort to some of the so-called up-to-date methods and special attractions in order to secure and hold pupils. A straightforward and steady movement has given both the church and school a prestige second to none in the city. A movement of this sort never wears out.

BRO. S. A. SHAVER, of Maurertown, Va., closed his long and useful life Oct. 12. He was one of the most active elders in the Shenandoah Valley, having preached the Gospel for more than fifty years. He might well be called a horseback preacher, for he did most of his traveling on horseback, often riding from forty to fifty miles to meet his engagements. It is said that it was never too cold, hot or too stormy to keep him from attending religious services. In fact, he was a busy preacher from the time he entered the ministry, sixty days after he was baptized, until about two years ago. At the time of his departure he was past eighty-two years old, worn out and feeble, yet strong in the faith that he had accepted when a young man. Of him it could well be said, "He kept the faith."

LAST summer one of the Brethren went fifteen miles south of Buena Vista, Va., and organized a Sunday-school at an isolated and neglected point. From time to time some preaching was done in the community, and the people became interested in the meetings, as well as in the Sunday-school. Quite recently a series of meetings were held, and seventeen good gospel addresses were delivered. As the immediate fruits of the efforts put forth, fifteen, upon their confession, were baptized, and two were reclaimed. What was done in this part of Virginia might be accomplished at other points all over the Brotherhood. In fact, there is no better way of doing mission work. Instead of going hundreds of miles in search of mission fields, we might do well to give attention to those within easy reach of our well-fed congregations.

PELOUBET'S "Select Notes on the International Lessons for 1912" is on our desk, and we find the high standard of the work fully maintained in the present volume. The maps are splendid and the few colored plates show fine workmanship. The lessons for the entire year are in the New Testament, beginning with the birth of John the Baptist. The early history of John, as well as the early history of Christ, form an important feature of the course of studies. Of course, it is understood that the treatment of the lessons is undenominational, and for that reason our own teachers must refer to the Brethren literature for any help they may need on doctrine,—a thing they ought to do, whether they consult a lesson commentary or not. There will be occasion for considerable doctrinal teaching during the first half of the year. The splendidly printed and well-bound volume of nearly 400 pages is well illustrated, and contains comments and suggestions on all the lessons for the year. The book may be ordered from the Brethren Publishing House. Price, $1.15, postpaid.

Few men among us have done more in the way of planting churches in the West, by immigration, than Bro. Samuel Bock, formerly of Dayton, Ohio. He has, however, retired from the immigration business and is living quietly in Pomona, Cal., and may be addressed at 384 East Pasadena St.

The October number of the *Missionary Visitor* will prove more than ordinarily interesting to thousands of its readers. It contains short, well-prepared biographical sketches of all the new missionaries going to the foreign fields this year, accompanied by their photographs. If you do not read the *Visitor*, send to the General Mission Board for this issue.

The Seed We Are Sowing.

As a rule earnest and devout sisters have clear heads. They generally know what they wish to do, and if not interfered with, may be depended on to do about the right thing. But we have a well-written letter from one of these clear-headed sisters, and she says that she is puzzled. Her home is in a congregation where there are scores of young members, as well as many who have years and much experience in the Lord's work to their credit. Those having charge of the church work believe in the simplicity for which our people stand, and so teach both publicly and privately. But there comes, to some of the gatherings, a talented young woman, belonging to one of the semi-religious unions, and she is invited to deliver addresses to the young people, as well as to others who happen to be present. What the lady says in her addresses, from time to time, is good in a general way, but her appearance places her wholly on the side of the unconverted. Her bare arms, jewelry, powdered face and fashionable attire contrast sharply with the New Testament simplicity for which the church of the Brethren stands. A spectacle of this sort in a pulpit that is known to stand for something entirely different, is what puzzles our earnest sister. She can not understand why our ministers should teach and insist on Gospel simplicity, and then place on the sacred stand an object lesson teaching just the reverse.

We are asked for a solution of the problem, or something that will remedy the situation. At this some may smile, but here is a serious side to the incident. An object lesson that is in line with proper teaching is a power for good, but should the object lesson contradict the teaching, then serious results are certain to follow. We are told of a loving mother who wept from year to year because her boys, as soon as they reached manhood, went to sea and became sailors. She did her utmost, as she thought, to prepare them for the usual pursuits in life. While they were quite young she had, in order to interest them, hung the picture of a large ocean vessel on the wall of her sitting-room. The picture delighted the boys; they looked upon it, and talked about it in their home life. In after-years a minister entered the lonely home and listened while the mother wept and told the story of her boys leaving their pleasant home and their lovely city because they preferred the seafaring life. After hearing the long, sad story, the minister pointed to the picture on the wall and said: "Dear Sister, that fine ocean vessel, shown in the picture, is what took your boys to sea. They learned to love the sea while here in your room." Like a flash, the sad-hearted mother realized her mistake, but it was too late. By the aid of the picture she had unconsciously prepared her boys for the sea.

Our ministers can go on preaching New Testament simplicity; they can preach against jewelry, and in favor of modesty until they are old and gray-headed, but let some semi-religious society furnish occasional models for the pulpit, and the labor of the preachers will be in vain. What we are saying here may apply to our Sunday-schools, as well as to our Christian Workers' Meetings. It may also apply to much of our school work. If we would train our people, young and old, for the Lord, we must consider the pictures on the walls, as well as the examples in the pulpits, and the models on the rostrums. We have scores of ministers and other church workers who are as sincere and as loving as was the devoted mother whose boys went to sea, but they lack the foresight of the wise minister, who could explain to the misguided mother how she in tears was reaping what she had sown. We have shepherds of the flock, as well as Sunday-school leaders, and Christian Worker leaders, who are permitting seed to be sown in the hearts of the rising generation that will some day produce results more serious than they contemplate. We need to pray for more wisdom.

Equipment for Business in the Local Churches.

That the local churches are out for business should be a settled fact in the mind of each individual member. Their mission is in the interest of the King's business, and the "King's business requireth haste"; it is an urgent business; it is an active business; it is a progressive business; it is the supreme business of men; and it requires the best of men and the best of means. For the churches to be satisfied with a mere existence is censurable; it is a sin, and a great sin. They ought to feel called upon to do something; feel impelled to plunge into the fight for the right, for souls, for the honor of their King. Certainly, the churches ought to feel themselves called upon to do great things, for so they are. And they ought to plan and equip themselves accordingly.

That many of the local churches are poorly equipped for business, is only too true. The most of them are poorly equipped. No reference is made, in this connection, to workers, organization, etc. There is much to be done for improvement in these respects, to meet the needs of the hour. But reference is made, for the most part, to the church buildings, lights, hymn books, etc., etc.

In many of the congregations the churchhouses are old, and were not built to meet the needs of the present day. Plenty of them were built a half a century ago. They met the needs then in a very satisfactory way, but not so now. Then it was the practice to meet at the church once a month, probably, for preaching. This was all. A building, all in one room, met the requirements. It was all that was needed. Then there were no Sunday-schools, Christian Workers' Meetings, etc., to be provided for. Now all these organizations are running in full blast, and provisions must be made to meet their needs. In building new churches these things should be considered, by all means. It is easy then, to provide for them. If they are not provided for, the future will prove the blunder, and it will become more and more a misfortune as time moves on. It is absolutely imperative that all the church agencies should be considered in building new churches, and the future should be carefully studied. It is proper to use the same good judgment in building churches that is used in planning other buildings. It is folly to close our eyes to the advantages of improvement, and against new needs. These things must be considered, and it should be done without waste.

But what shall be done with the old churches, too good to be torn down? That's the hard question. It is easy to provide for present day needs in building new houses. A good many of the old churches are so arranged that they can be remodeled without much trouble and expense. In all such cases, this should be done. In cases where the arrangement is such as not to allow remodeling and dividing into separate rooms by shifting partitions, the only thing left, to meet the needs of the Sunday-school, etc., is to build additions to the old churches. This is usually practicable and satisfactory, and it should be done. The Sunday-school, especially, to do its best where it is large, must have separate class rooms; if not for all the classes, the little folks, especially, should be so supplied.

In the way of equipment, a good house, well arranged, well ventilated, supplied with apartments sufficient to meet the needs of the several lines of Christian endeavor, is of great importance,—greater than the most of us know. In addition to a good house, it should be well lighted at night. A dim light is bound to render the place gloomy and uninviting, while a bright light makes cheer, and puts all at their best. In some of the churches, at night, the people can scarcely see to read a hymn, the lights are so poor. More than once have I been compelled to change position to get sufficient light to read the Scripture lesson. This condition destroys the influence of a meeting to a great extent. It takes the audience practically out of the hands of the minister. How can one man talk to another, with the best effect, without seeing him? It is the facial expressions of the congregation that enable the minister to know where he is, and the facial expression of the minister is the emphasis he places on the sermon to the congregation. So, to preach without a good light, is like firing in the dark.

And there is no excuse. Churches can have good lights if they will. There are better lights now than the fat lamp, the tallow candle and the dingy oil lamp. The worship of God demands the best. It is too bad; it is a shame. The lights, in many of the churches, would be considered an offense in the homes of many who sit under them in worship. Why is it that we will endure in the house of God what we will not endure at all in our own homes? For ourselves we insist on better houses, better furnished, better lighted, better in almost every way. Under the law, the best went to the Temple. And I am wondering how this reversion of matters in our day pleases God.

All the churches should be well supplied with hymn books. Every one that can sing should have a book, and every stranger, or visitor, that comes in should be supplied with a book that he may join in the song; and it should be the business of some one to see that all such have books offered them. If the churches are to do business, they must be supplied with tools, etc. It's a foolish man that would expect the carpenter to work without his tools. It is just as foolish to expect the churches to work successfully without the necessary equipment. It will cost some money to equip the churches as they should be, and it will require interest in the work of God's house to enable us to furnish the means cheerfully; but it will bring a tremendous return in the end, and the day will never come when we will regret it.

H. C. E.

"As It Was So It Will Be."

So many think, and so many believe, and the stronger and the longer men so believe, the more firm they grow in such a belief, and the more evidence they find for its confirmation.

The religious world has been, and continues to be, divided in their views as to what will be the condition of the world at the second coming of Christ. And what seems most strange about it is, that the two different views held are directly opposite, one to the other, and that both claim sufficient scriptural grounds for what they believe.

Now it is not our purpose to try to show that both views are right, or both wrong, or to decide as to which is the right, or which is the wrong, but to look at some of the scriptural texts used as evidence in favor of the different views held.

The different views grow out of the question: "Is the world morally and religiously growing better or worse?" This, too, seems to be a debatable question, having its opposite sides. If it can be satisfactorily proven that the world is gradually growing better,—more liberal, more charitable, and more religious,—the former views would be settled and the discussion would cease. There does not really seem to be any good reason why men should differ so widely on a question about which so much has been said and written; but we must look at it as it is, and not as we may think it should be.

On the side of those who think the world is gradually growing worse, the following scriptures are most generally quoted: "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24: 37). In Luke 17: 26 we have the same words, and in Luke 17: 28 we have: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

In our younger days the reading of these passages gave us much thought and concern, as we looked at them as representing conditions that would exist at the time of the coming of Christ. But this does not seem to be the case. This was not the purpose of Christ's

teaching at the time. It was in reference to the world knowing the exact time of his coming: "The purpose of his teaching, at this time, is given in the preceding verse of Matt. 24: 36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The desire, on the part of the disciples and others, was not to know what the conditions would be at his coming, to become the universal earthly king, because they were looking for it at any time, —soon. The thought in their minds was, when,— when? Then he quotes to them how it was in the time of the flood and the destruction of Sodom, to teach them that the exact time of his coming was not to be known by them or anybody else, as it was not known when these events were to come until they actually came,—until Noe entered the ark, and until the fire and brimstone commenced falling upon Sodom. So will it be at the coming of the Son of man. And as to the conditions, as they will be found at that time, Christ, in his own teaching, shows that they will be very different from what they were at the coming of the flood and the destruction of Sodom. At that time the religious condition showed thousands and millions destroyed to one saved. But at the time of his second coming, if Christ's teaching at that time would mean anything, as to the moral and religious condition, it would be half and half.

Let us see what he does say about it in Matt. 24: 40, 41, "Then [at that time] shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at a mill; the one shall be taken, and the other left." In Luke 17: 34, 35 we have the same thought: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left," following with two men in the field and the two women grinding at the mill. As we said, if it teaches anything as to the religious conditions, as they were in Noe's and Lot's time, and as they will be at the coming of Christ, they will be very unlike indeed.

So, it seems to us, that the most reasonable interpretation we can give to these passages, referred to, is that he, the Christ, was trying to impress on the minds and hearts of these people that it was not given to them to know the season and time of his coming to reign as a universal King. This knowledge God reserved for himself, to work out in his own good time, by his own wisdom, to accomplish his own wonderful purposes. That the Lord will finally be defeated by the devil, is a thought that we have never accepted or entertained as being in harmony with his divine and loving purposes. If it is his will that all men shall come to a knowledge of the truth and be saved, we would like to know by what power his will can be frustrated or set aside. Though Satan is, at this time unbound and is excercising a great power among the children of men, yet God has given him limitations beyond which he can not go. Paul understood this when he said to his Roman brethren: "But where sin abounded, grace did much more abound." His children shall not be tempted above that which they are able to bear, but with every temptation there shall be made a way for escape.

If this is true,—and we believe it is,—why should we be discouraged and say, There is no use in trying to save the world, because it is given over into the hands of the devil, and no amount of preaching can save it, from the fact that, as it was in the days of Noe and as it was in the days of Lot, so shall it be when the Son of man cometh. Of course, Christ says this, but what does he say after all? He says: "For as in the days that were before the flood." How were they? "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark" (Matt. 24: 38). Luke says the same thing of Noe, and of Lot he says, "They did eat, they drank, they married wives, . . . they bought, they sold, they planted, they builded." What else would be expected of them to do? If God's people continue to believe what Jesus says: "But of that day and hour knoweth no man, no not the angels in heaven, but my Father only," we do not know what else rational people would be expected to do, but to continue to eat and drink, buy and sell, plant and build.

At different times in the past, religious men and women, who thought they knew what Jesus told them they could not know, and figured out their own time for Christ's coming, banded together and prepared for the event by ceasing to eat and drink and no longer buying or selling, marrying, etc. But when their day came, Jesus was not ready and did not come. If men and women were wicked in the days of the flood and the destruction of Sodom, they were wise enough to continue to provide for their families while they did live. The mistake which they made was that they persisted in their wickedness. Had they turned away from their sins, their eating, drinking, building, and marrying would have been all right, because in such a case Sodom would not have been destroyed.

The second coming of Jesus Christ will be, in our mind, an entirely different event, and it is not necessary for the world to go to the devil to bring it about. If the church of Jesus Christ expects and wants the Christ to come under such conditions, and wants the kingdom to come as soon as possible, we can, as a church, help to shorten the time by calling all of our missionaries home, cease holding revival meetings to save sinners, and thus give Satan full scope to finish up his work in the shortest possible time. Why not? If we believe that the blessed Christ can not, and will not usher in his glorious kingdom until the world becomes as wicked as the people were before the flood, or before the destruction of Sodom, why not labor, work and pray for the things that will most speedily bring about the thing we want?

But such a view is so abhorrent to our view of Christianity that we can not, for a moment, entertain such an idea. The Christ taught us to pray: "Thy kingdom come. Thy will be done on earth, as it is done in heaven." We know, and we are sure that he does not want his will to be done in this way. The "go ye" falls upon our ears as the heart-burning desire of our soul, that sinners may be saved, that his house, his tables in his kingdom may be filled. And when this is done, when his house is filled, when there is enough, then will he come in all his loving power,— not to destroy but to gather all his loving children home to enjoy the great feast of his love, and dwell with him for evermore. In our next we may say something about what leads to the "will be."

H. B. B.

Visiting Those in Prison.

We have a touching letter from a fallen brother who is now serving a term in penitentiary. He writes us that he was once a faithful member of the Church of the Brethren, but in an unguarded hour yielded to temptation and committed a crime that landed him where he is,—away from all church influences, and away from all that is near and dear in life. His is the letter of a penitent, for he confesses his sin and is seeking to live a better life. Still there are things to discourage him. He has been in prison three years, and during that time has been visited but once by the elder and the pastor of the church, and once by the Sunday-school superintendent. He has received one letter from the elder, and two from the superintendent. To other elders and church workers he writes, but they do not reply. And while he realizes that what he has done has brought disgrace on the church, still he thinks that, since he is cheerfully paying the penalty of his crime, there ought to be some one who cares for his soul. His good wife, who is a member, remains faithful and sends him the Messenger, otherwise he would not know what is going on in the church.

But what must he do when released? He hardly has the heart, he writes, to knock at the door of his former church for readmittance, for it seems to him that he is not wanted there. Then he thinks of the Salvation Army people, who make a specialty of looking after the fallen, and wonders what is the matter with our members that they do not undertake some of that kind of work too. The man still holds to the faith of the church, he loves the religion of his devoted wife, but he can not understand the attitude of preachers and Sunday-school workers, who maintain that the whole Gospel should be taught and obeyed, and yet refuse to visit those who are in prison.

We do not blame him for being puzzled. Possibly some of the angels are puzzled over the situation. Our members need to be aroused regarding the duty of looking after those in prison, as well as those who are hungry and sick. They should not make it necessary for the Salvation Army people and a few others to be the only ones who look after the unfortunate. Except our righteousness, in this and some other particulars, exceed the righteousness of the Salvation Army workers, we may eventually be weighed in the gospel balance and found wanting.

What Kind of Sunday-school Teachers?

It has been suggested that, as far as possible, our Sunday-school teachers should be selected from the class of members who have a fairly good literary education. Something of this kind might be urged, were it not for the fact that some of the very best thinkers and Sunday-school workers in the world have never been inside of an up-to-date literary institution. A fine education is a splendid equipment for any young man or young woman, but there is such a thing as making too much of even a good thing. We urge that for Sunday-school teachers the most proficient workers in the church be selected, regardless of the number of years spent at college. Other things being equal, the college-trained teacher should be preferable, but other things are not always equal. To start with, a Sunday-school teacher should be an exemplary Christian. Then he should understand his Bible and know how to teach the lessons it contains. If he has a finished education, that has been consecrated to the Lord's service, all the better. But if his training goes no farther than his head, it will be safe to trust the teacher who has more Bible and more genuine faith even if his education has been somewhat neglected.

Preaching Dreams.

When the Lord sent his disciples into all the world to preach the Gospel, he did not authorize them to preach their dreams, feelings and opinions. It is all right to dream dreams, but dreams, such as come to people these days, are not intended for the pulpit. People will have their feelings, such as may at times be impressive, but they must never be made to serve as a substitute for the Gospel. Generally speaking, each man has a right to his own opinion, but the office of the Spirit is not to help one to proclaim his opinions, but to help him speak the Gospel set forth in the New Testament. The man who will study the Written Word, and understand the truths therein presented, will never disturb his congregation with his dreams. He will also guard his feelings and be careful how he deals out his opinions. Preaching the Word will occupy his time.

Brethren Almanac for 1912.

THE MINISTERIAL LIST in the Brethren Almanac, while a great convenience to all, is of special value to every minister. Every minister's name should be on the list and his address should be correct in every particular. We must depend for this information upon those who can give it, and unless pains are taken to give us this with the utmost accuracy, we shall fail in obtaining a correct list.

WHAT WE WANT EVERY MINISTER TO DO AT ONCE!

1. To see if his name and address are correctly given in our last Almanac.

2. If not given at all, or given incorrectly, give us name and address in full, as they should appear.

A GENERAL REQUEST.

We kindly request elders, clerks of churches, and all other members, who can help us in correcting the list, to give us the names of ministers that should be omitted, whether because of death or whether they have been relieved of office. In fact, we shall be glad to be apprised of any mistake in the list of which you may have certain knowledge.

PLEASE DO IT AT ONCE!
Corrections Close Nov. 1.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

OMAHA MISSION, NEBRASKA.

Sunday, September 24, was our rally day in the Sunday-school. The attendance was 63. The children furnished a well-rendered program. We have secured a lease on a church building, located at Twenty-Second and Seward Streets (within walking distance of the present location), for a very low rental. It is very conveniently arranged, and fully equipped for all our work. The indications are that we will have a much larger attendance in our new location. Sunday, Oct. 1, Eld. S. G. Nickey and Bro. Buckingham, from Illinois, were with us. Eld. Nickey gave us a much appreciated sermon in the evening. Bro. A. J. Nickey and wife, of Kearney, were also with us at this time. We have decided to have a dinner and special service for the children of the Sunday-school on the day after Thanksgiving. The Sunday following this, Dec. 3, the joint Sunday-school and Christian Workers' Meeting of the Octavia, Lincoln, Alvo, and Omaha congregations will meet with us in their regular quarterly meeting.
2517 Lake Street, Oct. 9. M. R. Weaver.

CONDITIONS IN INDIA.

[The following we quote from a letter by Bro. Stover concerning conditions in India at the present time.—Ed.]

The weather has changed a bit for the better. It is drizzling over much of the country, but even here, where we have had rain, as we feel, plentifully, the water in the reservoirs is very low yet, whereas it should be above one's head.

The rain that has come, even in such limited quantity, north of us, encourages the farmers and hearts of the people, for they have hope that there will be fodder for the cattle. Yet there will be needed much more rain, even to supply that demand.

As for the people, I have written a most sensational series, and have watched the papers, and without question there will be famine in several districts north of us, and that quite serious. Will be? Yes, it is on now. Each day is making matters worse. There is no real hope for rain till next June!

Government has opened famine relief works in a number of places. The people, as yet, are nowhere to be seen in that fearfully emaciated form which was presented to us in the famine of 1900, and perhaps will not be, for both people and Government have learned the needed lesson.

Sept. 27, there is to be a meeting of all the Protestant missionaries of Gujerat, in which the needs and demands for the present year will be fully discussed, and after which I will report to you fully.

We are not calling for famine money. If there is opportunity to use it to the glory of the Lord, I will report both the opportunity and the need, and the way we think of disposing of it, if any choose to entrust money to our care for this purpose. We know that the China famine is just ended, and the liberality of the Brethren is being called on more and more, but still, I would that the liberality of the Brethren would become proverbial. It is so in some places, but it should be in all. W. B. Stover.

Ankleshwer, India, Sept. 8.

WASHINGTON CITY CHURCH, D. C.

Our series of evangelistic services, conducted by Eld. Isaac Frantz, closed on Sunday evening, Oct. 1. Bro. Frantz labored earnestly, declaring the truth alike to saint and sinner without fear or favor. The congregation has been greatly strengthened, not only spiritually but numerically as well, nine precious souls making the good choice. Eight of them have already been baptized and we trust there may be more, as we have reason to believe that others are seriously counting the cost.

The regular quarterly council convened on Monday evening, Oct. 2, with Eld. Bonsack present. Bro. Frantz, as well as the elder, favored us with short talks, which were full of good advice. Reports were received from the various committees, including the parsonage committee, showing that pledges now aggregate over $300. Three letters of membership were received, including one deacon and wife, and two were granted, among which was that of Bro. A. K. Graybill, one of our deacons who has been a staunch supporter of the work in Washington for a number of years.

Since our last report two of our aged sisters have gone to their reward, namely, Mary R. Whalen and Margaret Keller. The latter was very poor, and was afflicted with the dread disease of consumption for a few months of her life she suffered much and, being in destitute circumstances, the members living near her volunteered to take her meals to her each day. We were fortunate in having one of the city nurses call daily to attend her. She was opposed to going to the hospital, which made it difficult for the members to assist her in the way that we should have liked to do.

As has been previously announced in the editorial columns of the Messenger, Eld. H. C. Early has been secured to take up the pastoral work on or about Jan. 1, 1912. We feel much encouraged that we have been able to secure the services of Bro. Early, and our prayer is that the Lord may richly bless him in his coming, and that the work may be pushed forward to even higher standards in the future. Our love feast is to be held on Sunday evening, Nov. 5. Mrs. D. E. Miller.

806 Street, S. E., Oct. 9.

STATE MISSIONARY MEETING OF NEBRASKA.

As an opening song that splendid missionary hymn, No. 232, was selected, and by special request was led by its author, Eld. Galen B. Royer, who pointed out the various fields on a large wall map as we sang, which added much to the interest and expression of the singing.

After devotional exercises, conducted by Eld. A. J. Nickey, the moderator, Eld. Geo. Mishler, spoke to us on the needs of the State of Nebraska and some of the problems that are confronting us as a State District.

The question was then propounded, "What Related to Mission Work?" It was very clearly and convincingly shown, by the different speakers, that we are closely related, the whole plan of salvation being a missionary plan from the first, and if we are at all true to our calling, we must, of necessity, be related to mission work, as it is the very essence of salvation and blessing. We have no right to claim our relationship to God if we deny our relation ship to mission work. We lose our claim to the means of grace when we lose our identity with mission work. A wrong attitude toward the lost means a wrong attitude toward God. Seeing, then, that this relationship is of such importance, we should regard it as a relation too tender to be severed by any earthly ties. It was also argued that we should prove our relationship by our fidelity to God, in obeying the great commission and going out after the lost, and bringing them to Christ. We should give to the support of the work through the Mission Board, but as giving unto Jesus and lost souls. It was suggested that some do not clearly see their relationship because their eyes have become darkened by worldliness and consequent missionary sentiment among the people.

At this point Bro. Royer outlined and explained the recommendation of the General Mission Board, as passed by last Annual Conference, with a strong appeal for all heartily to endorse, support, and put into operation, the plan as outlined, which would provide for everything embodied in the question then under discussion.

The third question raised was, "To What Extent Is It Expedient for Mission Boards to Engage in Financial Enterprises to Obtain Funds for Carrying on Mission Work?" It was emphatically stated that it was expedient and legitimate to go into business if you want to make it the Lord's business, and want to increase the work, and reach unsurmised territory. It is not expedient if thereby we try to support what is already being done, thus shielding individuals from the responsibilities they had already assumed. The general consensus of opinion, however, was that care should be exercised along this line. It was thought that if each one lived according to the New Testament plan, "As the Lord hath prospered him," the work would be amply provided for.

An interesting and instructive round table discussion was then conducted by Bro. Royer, after which a collection of $139.79 was lifted.

M. R. Weaver.

2517 Lake Street, Omaha, Neb.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Glendora church met in council Sept. 30. Our elder, Bro. J. S. Brubaker, presided. Eight letters of membership were received and two granted. Brethren Ira Netzley and A. Fluke were chosen as delegates to our District Meeting. Two queries were sent to District Meeting. Oct. 1 Bro. England, of Lordsburg, Cal., met with us in our Sunday-school rally day exercises, and addressed the school. This was followed by an acceptable talk on 2 Tim. 2: 15. The Sunday-school decided that all who felt like bringing their birthday offerings that day should do so. The offering amounted to $15.88. There were 179 in attendance.—Mary White, Glendora, Cal., Oct. 3.

Lindsay church, 14 miles southeast of Reedley, Cal., came to us to deal out to us the Bread of Life. His sermon was very helpful. We are rejoicing over the arrival of Eld. I. S. Brubaker and wife, recently of McPherson, Kans., but late of Glendora, Cal., his son, Bro. Alpheus Brubaker, and wife, and his son-in-law, Bro. H. M. Stutsman, his wife and three sons. There is room here for many more. Those looking for a location where they can get homes and be of help in the Master's cause will do well to investigate further. Lindsay is located at Tulare County, near the foothills of the Sierra Nevada Mountains. Those wishing to know more about this place should write the undersigned.—Sadie Finch, Box 634, Lindsay, Cal., Oct. 3.

Lordsburg church met in council Oct. 2. Our elder, Bro. E. Forney, was present. Considerable business was disposed of. The deacons reported the annual church visit. Eld. J. Lordsburgh was elected church clerk; Sister Olive Cox, chorister, with Bro. Lordsburgh as assistant; Elders M. A. White and Andrew Blickenstaff, delegates to District Meeting. Several queries were sent to the District Meeting. Twelve letters of membership were received. Bro. Snyder, of McPherson, Kans., and Bro. C. J. Brubaker, of Los Angeles, Cal., have each been with us in a Sunday morning service since our last report, and preached for us. Our Sisters' Aid Society is now holding all-day meetings, biweekly, instead of weekly afternoon meetings.—Grace Hileman Miller, Lordsburg, Cal., Oct. 6.

Pomona.—Our church council enjoyed an interesting rally day program Oct. 1. Feeling the need of good literature for the young, a committee has been appointed to make a selection of books. At this service we presented the school with thirty-one volumes, as a nucleus for our new library. An offering of $10.00 was lifted. In the evening the Christian Workers of the Covina, Glendora, Lordsburg and Pomona churches met in a joint meeting at this place. Short addresses on each of the societies gave us much good spiritual food, on the theme of "Things to Be Not Forgotten and Things to Be More Cared For in Our Quarters." Since our last report nine have been received by letter and one has been received by baptism.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Oct. 3.

IDAHO.

Winchester.—Sister Sadie Miller, of India, gave us a lecture on Monday evening, Oct. 2. After the lecture a collection of $20.30 was taken.—Amanda E. Flory, Winchester, Idaho, Oct. 5.

ILLINOIS.

Hurricane Creek.—Bro. M. J. Hahn, of Colchester, Ill., who had been attending the District Meeting of Southern Illinois, came into our meeting and preached for us three inspiring sermons. Bro. Hahn formerly lived in our congregation. The members were glad to have him visit them again.—Oscar B. Nedenbo, Pleasant Mound, Ill., Oct. 9.

Milledgeville.—We met in council Sept. 29. Our pastor, Bro. D. F. Wine, was present at this meeting. As our elder, Bro. D. R. Brubaker, wished to be relieved of the oversight of this church, we appointed Bro. J. D. Miller in his place. We decided to hold a Bible term during the Holidays. Bro. D. R. Brubaker, who was with us Oct. 1, preached for us, "The World's Great Need." We were all glad to have him with us again.—Annie Frantz, Milledgeville, Ill., Oct. 6.

INDIANA.

Indianapolis.—About the last of August Bro. Grover T. Wine and wife came to this city, in order that Sister Wine might enter a training school for important mission operation, while here. Bro. Wine was prevailed upon to conduct some special services, and during the time preached a few afternoons to personal work. It was a sacrifice for both of them, to do this work, as they were willing to go where they consented to do it. Bro. Wine delivered eight powerful sermons, and while here, on Sunday, Sept. 17, as a result of his work, others have been brought nearer the kingdom. The church met in council Monday evening, Sept. 29, with Eld. A. C. Young in charge. Sister Jessie L. Weeks, who was recently married to Bro. R. W. Weeks, one of our deacons, was officially installed. Bro. J. H. Mann was elected delegate to District Meeting, with Bro. F. P. Hoffert, alternate. Sister Jessie L. Weeks was elected delegate to the Sunday-school Meeting. It was decided to hold our next love feast Sunday evening, Nov. 5. A. J. Culler, Bro. Lewis, Central Indiana Hospital for the Insane, Indianapolis, Ind., Oct. 7.

Logansport.—Our church met in council Sept. 28. Our elder, Bro. Jesse D. Norris, presided. Much business was disposed of. Three letters were granted. Bro. Chas. B. Oberlin was chosen delegate to District Meeting, and also delegate to the Sunday-school Meeting. We decided to have our love feast Oct. 28. We also decided to hold a series of meetings in December, to be conducted by Bro. J. L. Mahon.—Gertrude Oberlin, R. R. 4, Logansport, Ind., Oct. 9.

Summitville.—Bro. W. L. Hatcher, of Portland, Ind., will take charge of the church work at this place by Jan. 1, 1912. —Grace Hiatt, Summitville, Ind., Oct. 9.

MICHIGAN.

Kneeland.—Bro. J. P. Bowman, of Prescott, Mich., came to this place Sept. 23, and preached three sermons—one each on Saturday evening, and on Sunday morning and evening. One dear soul was made willing to accept Christ as her Savior, and was received into the church by baptism. So far as we know, this was the first time ever by Brethren in the Oscoda County. We believe that others are near the kingdom. May the day soon come when a ministering brother will locate at this place and gather in precious souls! Who will come?—E. M. Troyer, Kneeland, Mich., Oct. 8.

Nettle Hill.—Bro. J. W. Killian, of Bessemer, Mich., came to us Sept. 11, to conduct our series of meetings. He preached twenty-three impressive sermons. Twenty united with the church. The attendance and attention were good. Oct. 2 closed the meetings.—J. Settle Miller, McBain, Mich., Oct. 9.

PENNSYLVANIA.

Beachdale.—We dedicated our church Sept. 24, free of indebtedness. We thank our Brethren and kind friends who contributed liberally to this end. In the dedicatory service we held a series of meetings, conducted by Bro. C. A. McDowell, of Hollsopple. There were no additions to the church, but we had very spiritual meetings. Our members profited much by the good, spiritual sermons that Bro. McDowell gave us. At the close of our meetings we had a love feast. About fifty-five were present. It was a very lively evening, but that feast proved to be the most spiritual we have ever enjoyed for a long time. The services were conducted by our pastor, Bro. Jesse Ober, and Bro. Howell. Our pastor certainly does our pastor, who so faithfully labored for the new church. Our elder, also Bro. Howell, was greatly missed in every way. Our council met Sept. 26, prior to our love feast, and the regular business was attended to.—Fred Ream, R. D. 1, Lock Box 146, Garrett, Pa., Oct. 8.

Juniata Park.—Our church convened in council Oct. 5. Considerable business was transacted. We decided to begin a series of meetings Nov. 12, and to continue indefinitely. The ministry will be conducted by Eld. H. B. Brumbaugh. Our love feast will be held Nov. 26.—J. B. Brumbaugh, Juniata Park, Oct. 9.

Spring Creek.—Our love feast was held at Spring Creek Oct. 4 and 5. Eld. Hershey Groff officiated. Elders Hiram Gibble, John H. Witmer, William H. Oberholtzer and Levi S. Mohler were present. The Carrowago Sunday-school held a children's meeting Oct. 1. Brethren J. B. Brubaker and R. W. Schlosser delivered fine addresses. Bro. Schlosser delivered a powerful sermon in the Carrowago house recently. He is only a young minister, but can preach in the English or the German language with equal facility. Brethren Brumbaugh held a children's meeting Oct. 1. Brethren John L. Royer and H. E. Kaylor were the speakers.—Edgar M. Hoffer, Elizabethtown, Pa., Oct. 8.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Notice.—The District Meeting of the First District of Arkansas and Southeastern Missouri will be held in the Broadwater church, Essex, Mo., Thursday, Nov. 2: Ministerial Meeting, Nov. 1.—J. I. Buechley, Corrector, Ark. Oct. 9.

CALIFORNIA.

Imperial Valley church met in quarterly council Oct. 7, with our elder, Bro. C. E. Gillett, presiding. Brethren C. E. Gillett and W. Q. Calvert were elected delegates to District Meeting, with Sister Rachel B. Gillett and Bro. W. P. Gillett, alternates. One has been received by letter since our last report. We are very glad to hear from the Lord's side of things. Sickness prevails, but none in our midst. Their help is up, of heavenly Call, move into our midst. Their help is very much appreciated. We decided to continue our regular meetings every Wednesday night, instead of having the mid-week prayermeetings.—Minnie E. Gillett, Holtville, Cal., Oct. 9.

Tropico church met in council Sept. 23, with our elder present. Bro. S. S. Garst presided. The brethren reported the annual visit and all were found to be in love and union, and desiring to do greater work for the Master. Brethren Jacob M. Eshelman and S. S. Garst were chosen to represent us at the District Meeting. Sunday morning, Oct. 1, Bro. Eby gave us a good sermon from Isa. 53. At 7 P. M. eighty members received the Lord's supper, and enjoyed the communion services. Eld. L. B. Keltner gave us a very impressive lesson on the ordinance of feetwashing. Bro. Eby officiated. The ordinances of God's house. Eld. L. H. Eby officiated.—Jennie S. Brower, Meridian, Idaho, Oct. 5.

Correction.—Our correspondence of Sept. 24, referring to the address of Bro. Eisenbise, reads, "He dwelt largely upon the people and customs of India." It should read, "He dwelt largely upon the people and customs of today."—S. S. Kenney, Fayette, Idaho, Oct. 5.

Fruitland.—Our Sunday-school report of the last two quarters is very encouraging. The average attendance during the past six months was seventy-nine; average contribution, $1.99; balance of money on hand at present, $13.75; amount received, $13.75; birthday offering, $5.10; general fund, $58.47; total balance on hand, $81.32. The school has received a donation in support of a student in India. Bro. J. C. Hiner has been elected as our delegate to the Sunday-school Convention, to be held at Nampa, Nov. 11.—S. J. Kenney, Fayette, Idaho, Oct. 5.

Madden View church met in council Oct. 7, with Bro. J. H. Graybill presiding. We had a pleasant time. Bro. Graybill was to hold our love feast Oct. 21. Our little congregation is still anxious to have a series of meetings, but no one could be secured any one to hold the meetings for us. Bro. Graybill preached for us Oct. 1. We are glad to report all the absent members at our services. Last Sunday Bro. J. K. Waltman and wife, and Bro. E. J. Nohre, wife and daughter, of Nampa, Idaho, were with us. Bro. Waltman preached a very interesting sermon. We reorganized our union Sunday-school, with Brethren H. A. Wine and J. W. Nohre as joint superintendent; Sister Eda Hosack, secretary.—Emma I. Wine, Bowmont, Idaho, Oct. 12.

Nezperce.—Sister Sadie Miller, who is on her way to India, came to us Sept. 20 and gave us two very interesting lectures which were enjoyed by all present. Sister Sadie met many of her old acquaintances here, and formerly lived in Nezperce, Iowa, which made her feel at home while with us. Her many friends and old schoolmates here made her a present of $26. The mission collection amounting to $13.50 will also still be forwarded to the General Mission Board. Wylie Sister Miller enjoyed her visit to the Nezperce church, and will be long remembered by these people.—William H. Lichty, Nezperce, Idaho, Oct. 9.

ILLINOIS

Oak Grove.—Bro. John Baker gave us three encouraging sermons. Our love feast was held Sept. 23. We had a fine day-school every Sabbath, and preaching services on Sunday morning and evening, every two weeks. We desire the prayers of God's children.—D. E. Eshelman, Lowpoint, Ill., Oct. 12.

Sunday-school Convention.—The Fifth District of the Christian Workers' Meeting. Bro. J. L. Garrison gave a clear and pointed lecture on "Temperance," showing through statistical facts the many evil consequences resulting from strong beverages, both upon individuals and upon the nation at large. The necessity of disposing of the liquor traffic, which engages the strength of humanity, was especially emphasized.—A. Brod, Cor., Oct. 8

Waddams Grove.—We held our love feast Oct. 7 and 8. Though the roads were very bad, we had a fine day. We realized the Lord blessed us with fine weather, and we had a good attendance. Many of the ministers were present. Sunday, Oct. 8, Brother Miller was with us. Bro. Miller officiated, and also preached on Sunday evening after the feast.—Albert Myers, Waddams Grove, Ill., Oct. 12.

West Branch.—We held our love feast Sept. 23. The attendance was good. Bro. J. M. Smith, of Michigan, officiated. The following evening he began a series of meetings and continued during the evening of Oct. 4, and much interest and good weather. While there were no accessions, we feel that the meetings were a great inspiration to the members, and made some good impressions upon others. Bro. Smith is an able speaker and delivered some good sermons.—Frank Long, Leaf River, Ill., Oct. 16.

Woodland.—The meetings at the Mount Pleasant house continued two weeks, as Bro. Brubaker's health has called home on account of his daughter's injuries in a runaway accident. Bro. Brubaker is a very acceptable worker, and while he could have stayed longer. Three precious souls were added to the church by baptism. Sept. 30 was a day long to be remembered. We had a good meeting. Bro. Brubaker, of Canton, Ill., officiated. Bro. J. M. Hahn was also with us. We had visitors from neighboring churches. This was our first communion in our new house. About 150 members were at the tables. There were also a number of lookers-on. Everything passed off very orderly, and we had a very good meeting. A number of us on Monday for District Meeting.—Pansie B. Stambaugh, Shumway, Ill., Oct. 9.

INDIANA.

Bethany church met in council Oct. 7. Eld. Elias Smeltzer presided. Sister Grace Reiber was chosen delegate to District Meeting; Sister Bessie Hicks, alternate. Bro. Smeltzer gave us two good sermons while with us.—Gertie Harrison, R. D. 1, Lebanon, Ind., Oct. 9.

Bitte River church met in council Oct. 7. Our elder, Bro. Walter Swihart, presided. The report of the annual visit was received. The members were found in love and in the work for a greater degree of holiness. We decided to hold our quarterly meeting in the last Saturday and Sunday services, and on the first. Our love feast has been appointed for Nov. 27 and 28. Sept. 3 we held our Harvest Meeting. Bro. J. W. Kitson, of Pleasant Hill, was with us. He gave us two interesting sermons, after which an offering of $37.83 was received for the World-wide Mission Fund. Sept. 17 Bro. Daniel Wysong, of Nappanee, Ind., was with us. He gave us some rich thoughts, and we were much benefited.—W. E. Arnold, R. D. 1, Churubusco, Ind., Oct. 10.

Elkhart River.—The time of the joint Sunday-school Meeting of the Sugar Creek, Spring Creek and Eel River churches, to be held at the Eel River Brick church-house, was changed from the first Sunday in November to Oct. 22.—Mary E. Miller, North Manchester, Ind., Oct. 9.

Howard City church met in council preparatory to our love feast, Sept. 23. Eld. John Flora presided. Three papers were read by Brethren Jacob Wagoner, Jr., and Jacob Wagoner, Sr., District Meeting; Bro. M. V. Watts, alternate. We held our love feast Sept. 23. Brethren Wagoner were the officiating ministers. A. G. Crosswhite and Kerney Elkenberry. Bro. Crosswhite officiated. Bro. Watts was solicited to succeed Bro. Crosswhite Henry. R. D. 1, Kokomo, Ind., Oct. 11.

Manchester.—Our church met in quarterly council. Our elder, Bro. S. B. Blough, presided. We have set Thanksgiving evening as the time of our love feast. This will be our first communion since the organization of the North Manchester congregation. Brethren A. G. Lautzenhiser, John Stauffer, Glen Wright and Hugh Brumbaugh were appointed to solicit donations. A number of letters were received at the council, and also at our last appointment. Our elder reported that the work of the Christian Workers' Society has not been doing the amount of work that was desired, but new officers were installed, the society has been reorganized for more effectual work. Sister Ella Wike, who has been under care so faithfully, has been elected as our president. A number of committees were appointed to carry on different phases of the work. Sister Laverel is the corresponding secretary, and we hope that the efforts of the society will result in much good for the Master.—Ella M. Laverel, R. D. 3, Box 64, Beaumont Station, Manchester, Ind., Oct. 9.

Monticello.—We held our love feast Oct. 8. Several brethren and sisters were present from adjoining congregations. Bro. S. B. Heeter officiated. Saturday, Oct. 7, and Sunday morning, after the Sunday-school, Bro. Heeter preached for us. This was the first communion since the organization, and we will long be remembered.—Mrs. R. G. Keever, Monticello, Ind., Oct. 9.

Spring Creek.—We held our love feast on Sunday evening, Oct. 8, which was enjoyed by all. Brethren Geo. Swihart, Joseph Eby, Jr., and Jacob Wolf, of Cuba, Illinois, and Bro. Frank Neal assisted us in the meeting. Bro. Swihart officiated. This was a very interesting communion service. Bro. Geo. Swihart will be with us on Sunday evening, Oct. 22, to assist us in a series of meetings, which will begin that day.—Oct. 14.

Sugar Creek.—Bro. J. D. Mishler came to us Sept. 17, and preached for us three weeks. His preaching was very helpful and spiritual. It was the best revival we have had for a long time. Quite a number were converted, although the weather was inclement. The dear souls came out for the Lord and put on Christ in baptism. Bro. Mishler was also with us Sunday, Sept. 24, when we are praying that they may come later. Sister Ella Myrtle had been elected Sunday-school secretary, and the Sunday-school and the community. The members are much strengthened and spiritually built up.—Mrs. Ella Myrtle, Thorntown, Ind., Oct. 14.

Tippecanoe church will begin a series of meetings Oct. 14. Bro. J. A. Miller, of Wawaka, Ind., will do the preaching. Our love feast will be held Nov. 4, at 5 P. M. Sisters Anna Crippen and Sarah Longanecker were elected delegates to District Meeting.—Josiah Garber, R. D. 3, Syracuse, Ind., Oct. 10.

Yellow Creek.—We held our love feast Sept. 30. About 175 members communed. Bro. J. M. Miller, of the West Goshen church, officiated. Bro. J. M. Miller preached every service, although many hearts were sad, because our old elder, Bro. John Nicholas, was not with us. Bro. D. L. Miller and other visiting ministers were present. Our hearts were made to rejoice on Sept. 24, when our house was dedicated free of debt to Jesus by baptism.—Irvin Miller, R. D. 5, Goshen, Ind., Oct. 12.

IOWA.

Cedar Rapids.—Our church met in council Oct. 3. Our elder, Bro. D. Elmer Miller, presided. All lines of work seem to be moving along nicely. Our new Sunday-school was organized, with Bro. Geo. York reelected as superintendent. Our love feast will be held Nov. 11, at 2 P. M.—Sadie Miller, Cedar Rapids, Iowa, Oct. 9.

Big Creek, River.—Our love feast, Oct. 14, was well attended. Many visitors were present, as it was just before our District Meeting. A goodly number of ministers were present. Bro. I. B. Trout officiated.—Peter Brower, South English, Iowa, Oct. 9.

Franklin County church met in council Sept. 23. Our elder, Bro. Harvey Gilliam, presided. Six letters of membership were received. Sister Barbara Brower was chosen as our delegate to District Meeting, with Bro. C. Laudner as alternate. We decided to hold our love feast Nov. 18 and 19, and have a two weeks' series of meetings. Bro. Samuel Pike, of Waterloo, Iowa, Bro. Jacob Wolf, of Cuba, Illinois, assisted in the latitude, which was greatly appreciated.—Lanah May Allen, R. D. 2, Dumont, Iowa, Oct. 9.

Libertyville.—Since our last report two more have been baptized. Bro. Jacob Wolf decided at our Sunday evening service. Bro. J. G. Rarick will conduct a Bible Normal each evening before preaching.—H. B. Johnston, R. D., Batavia, Iowa, Oct. 9.

KANSAS.

Altamont.—Bro. B. Bell closed his protracted meeting at this place on Sunday evening. Seven were added and our local Sunday-school meeting. There were no converts, but we feel that much good was done. Communion services were announced. Brethren Bell and F. E. Miller officiated. Bro. Edmund Miller, of Parsons, was with us on each communion and conducted our Sunday program. A very spiritual meeting was enjoyed by all. Communion at the Independence church favorably impressed. We feel that much good has been done, but much yet remains to be accomplished.—Cora Morris, R. D. 2, Box 29, Altamont, Kans., Oct. 9.

Belleville.—Bro. Ernest Sherry came to us Sept. 15 and preached every evening for two weeks. The attendance at the street were good, considering the very rainy weather. Six were out on confession of faith, and about fifteen have expressed themselves as desiring baptism. Bro. Sherry is now with us. Ministers who were here to attend the District Meeting of Northern Kansas and Nebraska were with us Sept. 17. We felt as if we could not close the meetings yet, so Bro. Sherry, of Kansas City, Kans., and Bro. Geo. Snowberger, of Rossville, Kans., decided to remain a few days longer. So far seven have put on Christ. Others have stood up for Christ, but because of different circumstances have not yet been baptized. The meetings have passed off very pleasantly. In the evening Bro. Galen B. Royer presided. The meetings were well attended. They are enjoyed by all, and will long be remembered.—Susie R. Williams, Medel, Kans., Oct. 9.

Garden City.—Our church met in council Sept. 30. Eld. J. V. Crist presided. All the business that came before the meeting was pleasantly disposed of. The same evening, at 6 P. M., we had our love feast. Bro. J. Geisinger, of Rocky Ford, Colo., officiated. Bro. Nevinger preached for us the following Sunday morning and evening, and also on Monday evening. The attendance was not large, but the services were greatly refreshed.—A. N. Goff, Garden City, Kans., Oct. 12.

Independence church met in council Oct. 7. Eld. W. H. Miller presiding, assisted by Bro. Amos Leedy, who has moved to this place from Nebraska. Sister Leedy has also moved her letter. We decided to purchase "Kingdom Songs" for use in Sunday-school and church services. Bro. Leedy was chosen as our delegate to District Meeting, with Sister Ida Williams as alternate. Bro. Leedy was also elected as our delegate to the Sunday-school and Christian Workers' Meeting, with Sister Ada Williams as alternate. We are to have children's services Oct. 29. Our series of meetings will begin in the evening of the same day, to be conducted by Eld. C. A. Miller, Polla Carson, R. D. 2, Box 8, Independence, Kans., Oct. 11.

Monitor church met in council Sept. 30. The usual business was disposed of. Five letters of membership were granted. Brethren J. C. Peterson and H. M. Brubaker were chosen our delegates to the District Meeting at Newton, Kans., Brethren Jacob Wolf and J. E. Kitzmiller, alternates. We enjoyed our love feast on the evening of Oct. 7. Bro. M. J. Blauker officiated. The purity and sanctity of communion services. We expect to have a Bible Normal and revival meeting during the month of November.—Mrs. Ida Neuhauser, R. D. 5, M. Stadtacker, of McPherson, Kans.—Emma T. Stutsman, Conway Springs, Kans., Oct. 9.

Prairie View church met in council Sept. 30. The report of the annual visit was received. Bro. Jacob Wagoner, Jr., and J. E. Crist has been elected as our delegate to District Meeting; Bro. Eber Wagoner, alternate. Bro. Force, our Sunday-school superintendent, is very sick with typhoid fever. He has been chosen as superintendent. We reorganized our Christian Workers' Meeting. Will be elected delegate. A series of meetings will follow our love feast.—Louie Krueger, Friend, Kans., Oct. 9.

Santa Fe church met in council Oct. 7. Our elder, Bro. J. E. Crist, presided. All of his counties were present at the close of this church, and Bro. C. E. Wolf was chosen to fill his place. Our love feast was held in the evening of Sept. 30. Six sisters and eight brethren surrounded the Lord's tables. On Sunday they were filled to the pulpit. He will put forth his best efforts to break the Bread of Life with the members here. Bro. Crist gave a talk to the young people in the evening. Meeting was enjoyed by all. Sunday-school has been received by letter and one by baptism. Bro. Chas. Kegley, who has been elected as our delegate to the District Meeting.—Nellie Wolf Hylton, New Ulysses, Kans., Oct. 9.

Verdigris.—Our church met in council Sept. 19, at the Lutzenhiser church. Eld. Jacob Wagoner presided. Reports were read and accepted. The choosing of delegates was the great part of the work. The Verdigris congregation in the country represents in each meeting 100 members. The new town congregation represents with one delegate at the Sunday-school and Christian Workers' Meeting. Sister Ella Lautzenhiser gave their report, and the church was found to be in good condition. Bro. Jacob Wagoner began a series of meetings at the close of the council meeting. Bro. John Sherfy, Jr., Bro. Paul Mishler, of Nebraska, and Bro. Wm. Lautzenhiser preached every one night. Bro. Sherfy is awakening a deep interest, especially among the young people. Meetings will still be held and prayer service was held on Friday, Oct. 6, between twelve and one o'clock.—Ellen Quakenbush, R. D. 1, Olpe, Kans., Oct. 9.

Wichita.—Our church met in council Sept. 30. Eld. F. P. M. Bro. F. C. McCune is in the midst of a series of meetings here, with good attendance and a large attendance.—Lizzie Bellenbach, Beattie, Kans., Oct. 10.

MARYLAND.

Denton.—Oct. 22 we will have our children's meeting, at 7:30 P. M. Oct. 23 Bro. A. P. Snader, of New Windsor, Md., will begin a series of meetings. Nov. 11 we will hold our love feast Nov. 12, at 6 P. M. Brother and Sister W. A. Miller have promised to be with us the week before Christmas, to give us a few lectures.—Mrs. Ida Hopkins, R. D. 2, Box 38, Denton, Md.

Pipe Creek church met in council Oct. 7, which was a very spiritual service. As we had unfavorable weather and roads we were unable to have our love feast. Our attendance was not so large as usual. Bro F. Anthony, of Waynesboro, Pa., officiated. Bro. Anthony is very feeble, being quite poorly. Bro. Anthony is very feeble, being quite poorly. Brethren A. Snader, G. Ecker, Jesse Burrall and ——— Gosnel were present with us. Bro. Anthony preached for us Sunday morning and evening to a full house. We held several communion services on Sunday evening. Bro. Anthony officiated. We also had our regular love feast.—Maggie E. Ecker, Mount Airy, Md., Oct. 10.

Long Green Valley church met in council Oct. 7. Our elder, Bro. Wm. Lambert, presided. Delegates were elected in the persons of Brethren Arthur Southard and Moses Nafsinger were elected delegates to the Sunday-school and temperance committee made a favorable report, and asked that a sermon be addressed by a speaker from the Annual Meeting Temperance committee. The committee made a good showing in spite of its finances. The church decided to secure some adjoining property. Quite a number of members of the church were appointed as a cemetery committee. Brethren T. S. Fike and J. M. Fridinger were elected as elders of the church, and Bro. J. M. Fridget to the ministry, and Brethren J. C. Breidenbaugh and Minor Shaffer to the deacon's office. After the close of their wives, were installed. As an immediate result of the series of meetings, two united with the church by baptism. Min. meeting, Oct. 11. Bro. Lambert will be with us for the near by kingdom.—Ida M. Neuhauser, Gittings, Md., Oct. 9.

Mt. Zion church met in council Oct. 7, with our spiritual love feast. A spirit of deep reverence pervaded the entire meeting. Quite a large number of members were present, including Bro. Isaac Frantz, of Ohio. On Sunday morning Bro. Frantz preached to an attentive and full house. He is now engaged in a series of meetings at the Mount Zion church in this congregation.—K. Mae Rowland, R. D. 4, Hagerstown, Md., Oct. 11.

MICHIGAN.

Thornapple.—We held our love feast Oct. 7, at the West house. Eld. J. S. Mohler officiated. Bro. J. M. Smith assisted. Three members were received by letter. A number of visiting members from adjoining congregations were present. Meetings will be held in the mission work at Grand Rapids.—Sarah Long, Clarksville, Mich., Oct. 12.

VIRGINIA.

Winona.—It has been our privilege, the past few Sundays, to have with us our elder, Bro. D. H. Keller. He was accompanied by Bro. Jacob Wagoner, who gave us two inspiring sermons on Sunday. On Monday evening, Oct. 2, Bro. W. R. Deeter, of Bridgewater, Va., preached to an audience of the Brethren stopped with us on Friday evening, returning from District Meeting. Bro. Lichty was one of the number, and preached another interesting sermon for us. Sunday, Bro. Keller's stay with us he gave us two inspiring sermons. He also preached in the evening at the Independence house of Bible work. We enjoyed having the Brethren with us. It is our prayer that we may labor more together.—Maud Thompson, 465 Olmstead, Winona, Minn., Oct. 9.

MISSOURI.

Cedar County.—On account of return from the District Meeting at Cabool, Mo., Eld. A. Killingsworth, other brethren and sisters stopped and visited the brethren and sisters in Cedar County, Saturday, Oct. 7, and at 2 P. M. preached to an attentive audience. At 7 P. M. we met at Bro. Tingley's home to hold a love feast. Bro. Killingsworth officiated. The meeting was well attended. On Sunday morning our dear Bro. Tingley, who was very sick, was taken home at his request. He has not been able to preach for more than four years. At 2 P. M. we had a large audience to preach to. In the evening I went eight miles west to the Independence schoolhouse, where we had a large crowd and an attentive people. The Cedar County church has no resident minister nor

churchhouse, but Bro. Killingsworth has been looking after them and the meeting for several years. There are a few brethren and sisters at that place who are very zealous for their Master's cause. Cedar County would be a good place for brethren to locate who have no home at present. A good work can be done there.—Lander Smith, 210 North Oak St., Nevada, Mo., Oct. 19.

Clear Fork.—Our series of meetings, of two weeks' duration, closed Oct. 1, with a large attendance and good interest. The meetings were conducted by Bro. Marcus Cruea, of Kansas City, Mo.—L. C. Slusher, Lucien, Mo., Oct. 12.

Clear Fork church met in council Sept. 9. Our series of meetings started the 19th. Bro. M. Cruea was with us. We were no accessions, but the interest was good. We expect to have an other series a few weeks. Our next week's meeting we will hold our love feast Oct. 24.—Mrs. Sue Long, R. D. 6, box 34, Warrensburg, Mo., Oct. 5.

Rockingham.—We met in council on Friday, Oct. 13, to consider the matter of the visiting elder and we unanimously asked the church to be in a reasonably good condition, spiritually. Eight letters were received and one was granted. Bro. Harshbarger, of Girard, Ill., preached for us, while visiting relatives on his way to California. The meetings were well attended and much appreciated.—Elizabeth Bashaw, Sidney, Mo., Oct. 14.

Shelby County church met in council Oct. 7. Bro. Conrad Steffen presided. We decided to hold a series of meetings as soon as we can get a minister to come and do the meetings. We will be glad if any ministers passing near, will give us a call. We will meet them at the train at Shelbina.—Ora Hamilton, Mo., Oct. 14.

Wakenda.—We met in called council Sept. 39. The report of the annual visit was favorable, showing all to be in the faith, and willing to continue their work for the Master. Bro. Frank Vangelder was elected to the ministry. On evening of Oct. 1 we held our love feast. At 2 P. M. Bro. S. B. Shirley preached the sermon, after which Bro. Vangelder was installed into the ministry. About eighty members surrounded the Lord's table.—Grace Bonebrake, Hamlin, Mo., Oct. 11.

NEBRASKA

Juniata church met in council Sept. 28. Our elder, Bro. C. J. Hargrave, was present. We reformed our Sunday-school, and reorganized our Sunday-school with a slight change in officers. Five letters of membership were granted—Susanna Blankenbiller was chosen delegate to District Meeting. Bro. A. D. Sollenberger, of Beatrice, Nebr., has kindly consented to do the work of meetings for us. Address—Mary Liverighouse, Juniata, Nebr., Oct. 6.

Sappy Creek church held a love feast in the tent at Bro. Abe Mishler's home Oct. 7. Fifteen members communed. Our elder, Bro. Hargrave, officiated. Two were baptized into the meetings closed on Sunday night. We will have protracted meetings in the near future.—L. J. Chapman, Edison, Nebr., Oct. 12.

NORTH DAKOTA

Englevale church met in council Oct. 7. One letter was received and one was granted. We will hold our love feast and a series of meetings as soon as the church is completed.—Ladona Shively, Sawyer, N. Dak., Oct. 12.

Solem.—Two have been baptized since my last report. We have had good attendance at our Sunday-school and most of the children have their report cards filled with stars for the last quarter. We have preaching every evening by a visiting brother conducted by Bro. Will Shively, following the outline given by Bro. Noah. Some of our members are moving away.—Mattie Moore, Newville, N. Dak., Oct. 9.

OHIO.

Black Swamp.—We held our love feast Oct. 7. Fifty-five members communed the Lord's table. We had a large and attentive audience. Visiting ministers present were, Eld. Jacob Hoke, of Ashley, Ohio, Eld. Jacob Hollinger, of the Fairview church, and Simon Garber, of Fremont, Ohio. Eld. Stutzman presided. We were much encouraged by them as many dear brethren and sisters from adjoining congregations with us. Bro. Jacob Garner was advanced to the second degree of the ministry, and he and his wife were duly installed. On account of sickness in the family of Bro. Hoover, our elder, he was to have a series of meetings, but have postponed our meetings indefinitely.—Edith Baker, Lemoyne, Ohio, Oct. 14.

Blue Creek.—Our love feast was held Oct. 7. Thirty-nine members surrounded the Lord's tables. Ministers present were Brethren Eld. Eli Prowant, Eld. Jesse Reese, Bro. John Flory, and Eld. J. L. Guthrie. The latter officiated. Bro. John Flory preached for us on Saturday night. One more was made willing to accept Christ and was baptized in the river.—Another one has asked to be baptized.—Oct. 18. Since our last report the church has called Bro. Theodore Beverly to the deacon's office. Bro. J. L. Guthrie will preach for us on Sunday morning and evening and will have the sermons at Blue Creek for the present, as he expects to leave soon for Missouri.—Mrs. L. W. Prowant, Ada, Ohio, Oct. 19.

Bryan church met in council Oct. 3. As our church is not completed yet, we met at the Brethren Home. Bro. Hollinger presided. Some arrangements were made for the opening of our services at the church again, which will be in a few weeks. A temperance committee was appointed and an aged father and mother were baptized since our last report. We expect Bro. Dorsey Hodgden to assist us in a series of meetings after the Holidays.—Anna Hoffer, Cavernville, Ohio, Oct. 9.

Jonathan Creek.—Our love feast was held Oct. 1. Eld. E. B. Bagwell officiated. The services were well attended and much enjoyed by all. On Sunday morning communion was served in the church. At 9:30 A. M. we had Sunday-school, and at 10:30 A. M. Bro. S. A. Wenger preached the first discourse. Dinner was then served at the church. At 2:30 P. M. Bro. Bagwell addressed a very attentive audience. At 7:30 P. M. Brother Samuel Sprankle preached the last sermon. The best of attention and interest prevailed throughout the entire meeting. The church has been without a resident minister for some time, but we have been able to secure Bro. Rufus Wenger, of Ada, Ohio, who is now living with us. We feel that Jonathan Creek will yet become a strong church. The outlook is very encouraging since Bro. Wenger's visit in preaching the Word with power.—J. S. Leckrone, Somerset, Ohio, Oct. 9.

Ministerial Meeting of Northeastern Ohio.—The meeting was held in the East Nimishillen church on Tuesday evening, Oct. 3, and Wednesday, Oct. 4. Twenty-four ministers were present at the roll call on Wednesday morning. The program was carried out as planned. All of the ministers were present, and all of the regular speakers were present to respond when their names were announced. The consecration service, devotion and inspiring songs made the meeting both pleasant and profitable. Communion and footwashing was also observed and had been made for all. We feel grateful to the brethren, sisters and friends of East Nimishillen for the hospitality shown in caring for us during the meeting.—A. P. Shriver, 807 Coburn St., Akron, Ohio, Oct. 9.

Mohican.—Our love feast, held Sept. 30, was well attended, considering the inclement weather. A goodly number were here from adjoining churches. About forty-five surrounded the Lord's tables. Brethren Wm. Dessenberg and D. R. McFadden were the visiting ministers. Bro. McFadden also preached an inspiring sermon on Sunday to an attentive audience.—Mrs. Emma Kenney, West Salem, Ohio.

West Milton church met in council on the evening of Sept. 21. The adjoining elders, Brethren Eld. Jacob Hoke, Henderickson and Mumaw, were present. Bro. Jeremiah Heisey was called to the ministry, and Bro. Russel Wenger was advanced to the second degree of the ministry. This was a pleasant and helpful meeting. The Spirit of the Lord is working among us.—S. L. Brumbaugh, West Milton, Ohio, Oct. 9.

OKLAHOMA

Elk City.—Since our excellent city schools have opened, we have an increase in our Sunday-school service, especially in the Sunday-school, which is endeavoring to be among the banner Sunday-schools. How we miss our ministers, however. We would be glad to have some one locate here to take up mission work, as the people of the city are well impressed with our Brethren generally, and an earnest worker could find much to do in this worldly city.—A. B. Coover, Elk City, Okla., Oct. 9.

Shawnee.—Our church met in council Oct. 7. Our elder, Bro. A. D. Boyd, presided. Bro. Jesse Hoover was present. We decided to order another dozen of "Kingdom Songs" books. The report of the yearly meeting was read.—Ida Hoover. We will hold our love feast Dec. 9, at 4 P. M., and on Dec. 10 we expect to hold our Ministerial Meeting.—Mollie Yoder, Cordell, Okla., Oct. 9.

OREGON.

Coquille Valley.—We met in council Sept. 29. Bro. J. S. Root presided. Much business came before the council and was disposed of. Bro. Wilbur Hilton and Bro. Louie Jones were elected to the deacon's office. They, with their wives, were duly installed. Bro. J. Barnard was also informed her husband having been elected to the ministry and installed before their marriage. Our annual District Workers' Meeting were also appointed. One of our brethren, Bro. Thomas Bordley, who has been in the hospital for a surgical operation performed for cancer, is getting along quite well and thinks he will be able to return home soon.—J. F. Stevens, Myrtle Point, Oregon, Oct. 14.

PENNSYLVANIA

Chiques.—Our congregation has two Sunday-schools, and on Sept. 24 the school at Bro. Jacob Rissers had a children's meeting at 2 P. M. Bro. Amos Koontz, of Union Deposit, Pa., was the speaker. Bro. Koontz was favored with a talk by Bro. J. H. Brubaker, of the Fairview congregation. Bro. Brubaker has been Sunday-school worker for many years. Bro. William Zobler, of East Petersburg, Pa., and Bro. John H. Zug, of Lancaster, Pa., were also with us. Bro. Amos C. Gelb and S. N. Beckner are the superintendents. Good impressions were left.—Minerva C. Eng, R. D. 1, Mount Hope, Pa., Oct. 10.

Conestoga.—Eld. E. S. Miller, of Blue Rock, began a series of meetings at the Bubbs union house Sept. 21, ending Oct. 7. He preached fourteen sermons, delivering the Word in the purity and power of the Spirit, and was much edified, and much interest was manifested. Our love feast was held in the Conestoga church Oct. 1, which was well attended. Visiting ministers present were Eld. E. S. Miller, Bro. Daniel Bowers, of Lancaster, Pa., and Bro. Jacob Hollinger, Columbus, Pa. Eld. E. S. Miller officiated.—J. L. Myers, Loganville, Pa., Oct. 13.

Dunnings Creek.—Eld. John M. Mohler, of Mechanicsburg, Pa., began a series of meetings in the Holsinger house Sept. 25, and preached seven sermons. On account of illness the Sword of the Spirit reatiessly. One was born into the Kingdom and was baptized during the time. Our love feast was held Oct. 7. On account of the rain and muddy roads the attendance was not as large as we expected, but the meeting yet we had a very spiritual communion service. Bro. Mohler officiated.—Mrs. Ella Mann, Bedford, Pa., Oct. 13.

George's Creek.—We met in council Sept. 29, preparatory to our love feast, which was held Oct. 1, with a large attendance. The visiting brethren reported all the members to be in love and union. At this time it was decided to have some one take charge of the services in some longer meetings. In the place of Sister Mary Sheckle, who is sick and unable to be with us, Sister Luetta Cover was elected to act as elected superintendent, with Sister Luetta Cover as assistant. After the business was disposed of, preaching by Bro. J. H. Gaunt, of Riddlesburg, Pa., preached in the evening, and each succeeding evening of the week. Bro. Gaunt spoke many what inclement, yet the church has been greatly benefited. We are sorry to lose Bro. Gaunt, as he expects soon moving from us to Glendale, Ariz., where he has accepted the pastorate of that congregation. They have been long and faithful workers here, and will be missed much by the church as they enter their new field of labor. Oct. 7 we held our love feast, at 1 P. M. Bro. Gaunt spoke on the ordinances, and a number of visitors were present. Sunday evening, the last evening of our meeting, Bro. Gaunt spoke impressively to a young man decided for Christ, and was baptized on Monday.—Mrs. Ella Mann, Bedford, Pa., Oct. 13.

Harrisburg.—In the absence of Bro. Widder, our pulpit was filled by our visiting brethren. Bro. Jacob Hoke, of the Church of God, together with Bro. L. E. Lose, of York, Pa., who is especially gifted in song. In the morning Rev. Detwiler, of Philadelphia, preached from Acts 2:38. In the evening Rev. Aston, of Youmstown, Pa., preached from Eccl. 12. Both were very interesting services. Oct. 4 Bro. Hoke is assisted in our children's day exercises by Bro. H. K. Oberholtzer, Elizabethtown, Pa., and Bro. Detwiler, of Philadelphia, Pa., Oct. 10.

Little Pine.—Our love feast, held Oct. 3 and 4, was largely attended. Visiting ministers present were Brethren Hiram Shultz, Hershey; Eld. John Hoke, Ashley, Ohio; Superintendent Allan Kaylor and Nathan Martin. Eld. Hiram Gibbs officiated. We recently enjoyed several children's meetings. Bro. Hiram Shultz preached from Eph. 5. Brethren Martin spoke, and at the Union house Bro. H. K. Ober addressed the people. Bro. Hoke had charge of the children's meeting. Our church decided to hold a Sunday-school Meeting Oct. 24, to be addressed by Bro. Hoke. Bro. Hoke will be in charge of home talent,—ministers and Sunday-school workers.—Emma Pittinger, Box 1, Milroy, Pa., Oct. 13.

Lower Canowago.—We held our love feast Sept. 30 and Oct. 1, at the Bermudian house. Visiting ministers present were Eld. Jacob Hoke, Ashley, Ohio, Bro. Amos M. Kuhns, of Union Deposit, Pa., Brethren C. L. Baker, S. S. Miller and D. B. Detwiler, of Mount Bethel, Pa., Bro. Jacob Hollinger, Columbus, Pa. The services began on Saturday at 10 A. M. Brethren Amos Kuhns and Jacob Hollinger officiated. Bro. Hollinger being officiated at the love feast. Brethren Group and Long assisted at the communion Sunday morning. Bro. Amos Kuhns delivered an excellent sermon. At the close of the meeting Bro. Hollinger was elected to the ministry.—Mrs. J. W. Harlacher, Dover, Pa., Oct. 9.

Marsh Creek.—Our church has just enjoyed a spiritual feast. Eld. Silas Snoufler, of Green Spring, Pa., was with us, and gave us much spiritual food. He also officiated at the feast. One brother was baptized. Visiting ministers present were Eld. Jacob Hoke, Ashley, Ohio, Bro. Amos M. Kuhns, of Union Deposit, Pa., Brethren C. L. Baker, S. S. Miller and D. B. Detwiler, of Mount Bethel, Pa., Bro. Jacob Hollinger, Columbus, Pa. The services began on Saturday at 10 A. M. Brethren Amos Kuhns and Jacob Hollinger officiated. Bro. Hollinger being officiated at the love feast. Brethren Group and Long assisted at the communion Sunday morning. Bro. Amos Kuhns delivered an excellent sermon. At the close of the meeting Bro. Hollinger was elected to the ministry.—Mrs. J. W. Harlacher, Dover, Pa., Oct. 9.

Morning Spring.—Our members met in council at this place Oct. 3, with Eld. David Sell presiding, having been elected as our elder at a previous meeting. We had a very interesting meeting. Two members were received by letter and one letter was granted. We decided to hold our love feast Nov. 12, commencing at 2 P. M. Brethren Eld. Jacob Hoke, Eld. J. H. Cassady, beginning Oct. 15. One year has about expired since the Brethren Eld. Jacob Hoke and Hollinger, Bro. Lehrer, were elected, with Sister Clara Replogle as superintendent; Sister Mae Stuckey, secretary. At this time Bro. Lehrer was chosen chorister for the church, with Bro. D. Brammell as assistant. May the Lord direct our efforts in this busy little town to the glory and honor of the Master.—Evangeline the Master's cause!—Elizabeth Barnhart, Roaring Spring, Pa., Oct. 14.

Tyrone.—Oct. 8 we had an enjoyable love feast. Bro. J. B. Miller and wife, of Curryville, Pa., and Bro. J. B. Brumbaugh, of Huntingdon, Pa., were present; also a number from Bellwood. Since our last report ten have been added to the church by confession and baptism. This is encouraging to our Lord's work.—Anna Wertz, Twenty-first St., Tyrone, Pa., Oct. 16.

Upper Canowago.—Our church had a very enjoyable love feast at the Latimore house Oct. 7 and 8. Ministers from the Bermudian congregation were present, Eld. Jacob H. Hertzler, of Elizabethtown, Pa., Bro. D. H. Widder, of Harrisburg, Pa., Brethren Eld. Jacob Hoke, of Ashley, Ohio, Eld. S. H. Hertzler officiated. We expect to hold a series of meetings at the Hampton house, commencing Oct. 24, to be conducted by Eld. T. S. Fike, of Detour, Md. We expect to have a special Sunday-school Meeting at East Berlin Nov. 12.—Bro. H. Brown, Dover, Pa., Oct. 14.—Bro. T. S. Fike, of Detour, Md., are to discuss different topics. Since my last report seven have been received into the house of worship, among the members. Our elder likes that much better than having it in the church.—A. D. Shank, Manheim, Pa., Oct. 9.

TENNESSEE.

Pleasant View.—The Brethren here met in council Oct. 1, with Eld. Wm. Hutchison presiding. On Sunday Bro. E. Richwards gave us very good admonitions. The Sunday-school is progressing nicely in this place. Bro. H. Richwards also organized a Sunday-school at Ebenezer. He reports a good turnout.—N. T. Larimer, Jonesboro, Tenn., Oct. 9.

TEXAS

Sawyer.—Our traveling evangelist, Eld. J. A. Miller, came this way Sept. 23, and preached ten very interesting sermons in the Methodist church, closing at night at the usual hour. The attendance was good, and the people were intensely interested in the Word. Bro. Miller has been pastor of us for one year. Prospects look favorable for the future. One has put on Christ in baptism.—Carrie Derrick, Irving, Texas, Oct. 11.

VIRGINIA.

Fairfax church met in council Oct. 7, with Eld. I. M. Neff presiding. Much business came before the meeting and was disposed of very satisfactorily. Two letters of membership were given and one received. The visiting brethren gave a very favorable report of the Sunday-school at the home mission. A doctrinal talk on "visiting" directed more especially to the deacons was given by Bro. J. B. Brumbaugh.—Maggie Miller, Oakton, Va., Oct. 11.

Middle Creek church met and began a series of meetings Sept. 17, at the Mount Hermon house, continuing till Oct. 1. Fourteen sermons were preached, of which were interesting and full of Gospel truth. On the evening of the 29th we had a most enjoyable love feast. Eld. Hiram May officiated. Eld. S. G. Early and Bro. Jacob Hollinger were with us in ministerial work. One was added to the church by baptism, others by visit.—Mrs. Lizzie Hylton, Mount Jackson, Va., Oct. 19.

Mount Union Grove Chapel.—We met in council Oct. 6, Elder S. A. Sanger presiding. The visiting brethren's report was read. It was decided to hold our first love feast at this place Nov. 11. Several committees were appointed to look after the needed improvements. It was decided to hold a series of Bible Institute sometime during the winter. The work will be largely along doctrinal lines.—Nelie Wampler, Dyke, Va., Oct. 16.

Potters Creek church met in council Oct. 7, Eld. J. H. Garst presiding. Our meeting was a pleasant one.—Secretary pro.—Mildred Nutt, Roanoke, Va., Oct. 9.

Valley Mission.—Bro. M. R. Zigler came to us Oct. 1 and preached eight interesting sermons. The meetings closed Oct. 15. We had a love feast Oct. 10, at which time a dear brethren was good. Our ministering brethren gave us some interesting talks. At the close of the feast Oct. 11 one was baptized and two were reclaimed. Bro. M. B. Miller officiated. Four young people were received by baptism. One letter of membership was granted since our last report. The meetings at the Chimney Run church, conducted by Bro. Geo. Phillips, closed with one accession to the church.—Ida Hassard, Dale City, Va., Oct. 9.

WASHINGTON.

Centralia.—We expect Bro. Andrew Hutchison to begin a series of meetings for us about Oct. 22, to close with a love feast Nov. 8. Bros are looking after better has been re-

(Concluded on Page 672.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ECHOES FROM NORTHEASTERN KANSAS.

The Sunday-school, Ministerial, and District Meetings of Northeastern Kansas were held in the Washington Creek church near Lyons, Kans., The meetings were preceded by a stirring sermon on the evening of Sept. 30, by Bro. E. M. Studebaker, on the subject, "How Shall the Dying Millions Be Saved?" His text was Rom. 10:14, 15.

On Sunday morning, at nine o'clock, the Sunday-school Meeting was organized by electing Bro. O. R. McCune, Moderator, and Bro. Park Strole, Writing Clerk. At ten o'clock the regular Sunday-school session was held, followed by a sermon on "The Spirit-filled Life" (Eph. 5: 18, 19), delivered by Eld. H. L. Brammell.

At 1:45 P. M. we enjoyed a spiritual song service. The regular Sunday-school program was then taken up, and the various topics were discussed, giving us many good and practical lessons. A Sunday-school and general temperance program was rendered, emphasizing the evils of the great liquor traffic, and the many crimes committed each year by its influence. Following this program Eld. R. A. Yoder gave a good sermon from Heb. 12:22-24.

On Monday, at two P. M., the Ministerial Meeting was opened by Eld. R. A. Yoder, Moderator, and F. E. McCune, Writing Clerk. Several live topics were ably discussed, among them the questions of "Church Govern-

ment," "More Evangelists," and "Spiritual Life." We feel that all present, and especially the ministers, were greatly benefited.

At six P. M. we enjoyed our first Educational Meeting. Dr. O. H. Yereman, Eld. R. A. Yoder and Prof. E. M. Studebaker spoke on the subject, "The Relation of the Church to the School, and the School to the Church." Beginning at 7 P. M., an hour was given to the Child Rescue Work, after which Bro. E. F. Sherly addressed the meeting from Acts 1. Collections for Child Rescue, Tenperance, and Mission Work were taken, amounting to $117.

On the morning of Oct. 3 the District Meeting was organized by electing Eld. Geo. Mason, Moderator; Eld. H. L. Brammell, Reading Clerk, and W. A. Kinzie, Writing Clerk. An unusual amount of business came before the meeting, but was disposed of in a Christian spirit. No queries were sent to Annual Meeting. The questions of mission work in our home District received due attention, and a call for $2,000 was made by the District Board, and approved by the meeting. It was also decided to represent our District on the foreign field, and a committee was appointed to formulate plans and secure the worker by next District Meeting.

Eld. H. L. Brammell was chosen delegate to Annual Meeting, with Eld. Geo. Manon, alternate. The meeting closed by a sermon from Eld. C. B. Smith. Subject, "The Seven Walks." W. A. Kinzie, Writing Clerk.

McPherson, Kans., Oct. 5.

THE FIRST DISTRICT MEETING OF WASHINGTON.

It was our privilege to attend the last Joint District Meeting of Oregon, Washington and Idaho, held at Myrtle Point, Oregon. The business of this meeting was to dissolve the old joint District, in order that three new Districts could be formed, namely the District of Oregon, the District of Washington, and the District of Idaho and Western Montana.

North Yakima was chosen as the place to hold the first District Meeting of Washington, which was held Sept. 21 and 22, with nineteen delegates present, representing seven churches. Eld. A. D. Wolf was called upon to take the chair and organize the meeting. The officers chosen were as follows: Eld. A. B. Peters, Moderator; Eld. J. S. Secrist, Reading Clerk; Eld. M. F. Woods, Writing Clerk. The organization was completed by adopting the rules of the mother District, to govern the meeting.

The first business that came before the meeting was the appointing of a Mission Board. Those appointed were Eld. D. B. Eby, Eld. J. S. Secrist, and Eld. M. F. Woods. Brethren Eby and Woods were members of the old Mission Board of the joint District, and in close touch with the field and its work.

The Mission Board asks the new District for $1,000 for the Mission work of the coming year. Their desire is to make a forward move this year, and raise more per member than during the past year. They have a number of calls for workers from new fields, and we feel sure that the Lord will open the way, that those who are in darkness may have the light brought to them.

Bro. J. O. Streeter was chosen as District Missionary Secretary, and District Sunday-school Secretary. His duty is to visit all the churches of the District, and to cooperate with the Home Mission Board and Sunday-school, and, if possible, inspire greater earnestness.

According to the recommendation of the General Conference, a Temperance committee was appointed, consisting of Brethren J. A. Eby, Noble Stutsman, and J. U. G. Stiverson. The spirit of the meeting was good from beginning to end, and all present were deeply interested in the work of the District, showing that the District, though young, has made a healthy start.

We were very much pleased to have Bro. D. L. Miller with us, who was called on often for advice on questions that confront the District and her mission work. Bro. Miller was also present at the sailing of the missionaries for China. He also visited a number of churches on his return. J. A. Eby

Sunnyside, Wash.

DISTRICT MEETING OF SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

I left home Oct. 2, to go to the District Meeting held at the Greenwood house in the Cabool congregation. We were joined at Springfield by Eld. Geo. Barnhart, of Carthage, Mo. On Tuesday, Oct. 3, at 2 P. M., the elders met in council and organized by chooing Eld. A. Killingsworth, Moderator, and Leander Smith, Clerk. They held a very pleasant session.

On Wednesday, Oct. 4, at 9 A. M., the District Meeting was organized by choosing the following officers: Eld. A. Killingsworth, Moderator; Leander Smith, Reading Clerk; N. A. Duncan, Writing Clerk; D. W. Teeter, Assistant Writing Clerk. Some very important business came before the meeting, and was disposed of in a very pleasant manner. The spirit of love and harmony prevailed throughout all our deliberations. Bro. N. A. Duncan was reelected on the Mission Board. The following brethren were elected on the Temperance Committee: Elders C. W. Gitt, Cabool, Mo.; D. W. Teeter, Jasper, Mo.; Leander Smith, Nevada, Mo. Bro. A. W. Adkins, of Collins, Mo., was elected District Sunday-school Secretary. Eld. J. B. Hylton was elected to represent our District on the Standing Committee of 1912.

The topics of the Ministerial and Sunday-school Meeting were ably discussed.

Our next District Meeting will be held at the Shoal Creek church, Newton County, Mo., on Wednesday before the fourth Lord's Day of October, 1912.

Leander Smith

230 N. Oak Street, Nevada, Mo., Oct. 10.

KANSAS CITY, KANSAS (SOUTH SIDE).

With our District Meeting, held Oct. 1, closed another year's work in this Mission. Since the work was so well supported by the many parts of the brotherhood, by donations of cash and clothing, we will give a report of the work that was done. We give the Lord the praise for all the good.

During the year we preached 128 sermons, attended ninety-four Sunday-schools, seventy-five prayer meetings, forty-seven Christian Workers' Meetings, preached twenty funeral sermons, held eight anointing services, five councils, three love feasts, seven Aid Society meetings, forty-nine rummage sales, thirty-two industrial classes, made 183 visits with prayer in private homes, and 1,867 other visits in homes. During the year thirty were received into fellowship by baptism, all heads of families except four.

The outlook for the salvation of souls is encouraging, but the financial prospects for the poor are not good. On account of the extreme drought many who were willing to work could not get anything to do. Many who made a failure in the country, and moved to the city for work, could not get any. Living expenses are very high, and there will be much destitution the coming winter. We feel very thankful for the aid given our work during the past, and we are sure the Lord will bless all, and that stars will be added to their crowns in glory, for making our work result in the salvation of souls. The Lord willing, we will continue this work for another year, and we need your help and prayers. I. H. Crist and Wife.

12 North Ferree Street, Oct. 6.

DENVER, COLORADO.

The members of the Denver church have again enjoyed a season of spiritual refreshing. Oct. 2 was the day appointed for our feast. We had Sundsky-school and preaching in the morning as usual. Lunch was served at noon, and a social time enjoyed.

At 2:30 Bro. Wolf gave us another sermon, followed by encouraging talks from each of the members. All were edified, and we believe, bound closer together by that strong tie by which all men shall know whose disciples we are.

Sister Coffey, who underwent a critical operation a few weeks ago, has been most wonderfully helped by the anointing as well as by the special prayer of the church, and now seems on a rapid road to recovery.

At 5:30 Bro. Stephens, who has been afflicted for some time, was anointed at the church. May the Lord renew his strength!

At 6:30 we surrounded the Lord's tables, and after a short, preparatory service on self-examination, we partook of the supper and sacred emblems, which mean so much to the true followers of the Master.

Many regrets were expressed that Bro. Wolf must leave us. May the Lord richly bless him, both physically and spiritually! We will be as sheep without a shepherd, for a short time, but humbly trust the Lord and await the coming of a new pastor.

Arvada, Colo., Oct. 2. Blanche A. Long.

BUENA VISTA, VIRGINIA.

About fifteen miles south of Buena Vista, in the Blue Ridge Mountains, is a fertile little valley, known as "Arnold's Valley," in which the Brethren have done some preaching in years past, but which has been neglected by them for some time.

June 11 Bro. S. R. Mays, at the request of some of the people of the valley, organized a Sunday-school in an old schoolhouse. Bro. Mays was assisted by other members from the Buena Vista church, and the school soon grew until the house was full to overflowing every Sunday. Bro. S. I. Flory and the writer did some preaching during the summer, and Sept. 10 we began a series of services in the church which is owned by the Presbyterians, but is open to all denominations. We preached seventeen sermons. Fifteen were baptized and two reclaimed. The two reclaimed were young sisters who had married and moved into the valley. Having no one to care for them, they grew cold and strayed away from the fold. We were glad to bring them into the fold again, and especially glad were we to receive both their husbands by baptism.

We now have a little band of enthusiastic members there. They will help very materially in the Sunday-school, which will continue through the winter. The people in the valley, as a whole, like our doctrine, and listened eagerly to the simple gospel messages as we, in our weakness, delivered them. Sisters Laura Crausebarn and Mae Albright, from the Dry River church, Va., rendered valuable assistance in the way of music and personal work during the meeting.

There are many opportunities for preaching and teaching the Word even at our own doors! We give this little account of our work with the hope that it may encourage others to go forth and "possess the land" for Christ our King.

We need only to look at the early history of most of our strong churches in Virginia, as well as many other States, to see some consecrated brother riding for miles, preaching and perhaps starting a Sunday-school in some little log schoolhouse.

Shall we not, in turn, reach out into the many places, even in Virginia, where our Brethren are not known, and begin to sow the good seed of the Kingdom, believing that God will cause it to grow and bring forth a harvest? God alone knows what the result might be if our established churches were fully awake to their duty, and many of their number would be "scattered abroad" and would go "everywhere preaching the Word." May we surrender our wills fully to God's will, and in the truest sense go and "make disciples" of all nations!

Buena Vista, Va., Oct. 7. H. L. Alley.

MARKLE, INDIANA.

Recently Bro. Geo. W. Flory, of Covington, Ohio, conducted a series of meetings for us, which was uplifting to our souls. He presented some powerful sermons to the church, as well as to nonprofessors. Five were born into the kingdom of Christ by baptism, and many others were almost persuaded.

We regret that Bro. Flory could not be with us longer, but hope and trust that the time will come when he can again return, as the people everywhere, in and about town, were stirred to a sense of their duty. As a church we were greatly awakened. We trust we have been aroused to a realization of our duty to God and man.

Sept. 30 our church met in council with Bro. D. B. Garber presiding. A goodly number of members were present, and the work was disposed of in the spirit of love. This was a good council before our love feast, Oct. 28, beginning at 10 A. M., an all-day meeting. The deacons made their reports of the annual visit. They found all in the faith. Bro. John Crull and Sister Schridlia Hite were chosen delegates to the District Meeting, with Sister Lavinia Brumbaugh and Sister Rena Maddux as alternates. Delegates to the Sunday-school Meeting, Sister Flora Funderburg and the writer, with Sister Mary Heasten and Sister Pearl Brumbaugh, alternates. For our Christian Workers' Meeting the writer and Sister Pearl Brumbaugh were elected presidents, and Sister Effie Hite, secretary-treasurer. Lillian Earhart.

Markle, Ind., Sept. 3.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Dick-Kaufman.—By the undersigned, at his residence, at Shady Grove, Pa., Sept. 28, 1911, Bro. Clarence E. Dick, of Sister Anna Mary Kaufman, both of Waynesboro, Pa.—William C. Koontz, Shady Grove, Pa.

Kull-Ray.—By the undersigned, at the home of the bride's parents, Brother and Sister Allen and Amanda Hay, at Brookville, Ohio, Oct. 1, 1911, Jay. Geo. H. Hull and Sister Anna C. Ray.—Samuel Hull, Brookville, Ohio.

Joyce-Schul.—At the home of the bride's father, Bro. John Schul, Fredonia, Kans., Sept. 27, 1911, by the undersigned, Mr. Edward E. Joyce and Miss Sudie Gladys Schul.—Mrs. Fredonia, Kans. E. Joyce, Fredonia, Kans.

Pearson-Lewallen.—At the home of the bride's parents, Brother and Sister Wm. Lewallen, south of Stanley, Wis., Sept. 30, 1911, at 10 o'clock A. M., through the ring ceremony, Sister Clara A. Lewallen.—W. H. Greenawalt, R. D. 1, Stanley, Wis.

Bell-Schridlia.—At the home of the bride's parents, Fredonia, Kans., Sept. 28, 1911, by the undersigned, Mr. Wilbur E. Bell and Miss Edna Pearl Bosler.—E. E. Joyce, Fredonia, Kans.

Shirk-Bashore.—By the undersigned, at the home of the bride's parents, Brother and Sister D. Bashore, near Mifflintown, Juniata Co., Pa., Sept. 27, 1911, Bro. Ira J. Shirk and Sister A. Verna Bashore, both of near Mifflintown, Pa.—C. G. Winey, R. D. 2, Thompsontown, Pa.

Weaver-Garber.—By the undersigned, at the home of the bride, near Bremen, Ind., Oct. 3, 1911, Bro. Ervin Weaver, of near Bremen, and Sister Hettie Carbiener, of the same place.—Jacob Heistand, Walkerton, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnett, Glen, little son of Thomas and Cora Barnett, born Jan. 11, 1906, died Oct. 7, 1911, aged 5 years and 9 months. He died of membranous croup and diphtheria. He was very patient until death. He was a bright and loving child, and will be sadly missed by his parents and one little brother. Services by Rev. Friend, of Strasburg.—Mrs. Mary Shonk, R. D. 1, Navarre, Ohio.

Boots, Sister Alice, nee James, wife of Bro. Mont Boots, born in December, 1876, in Kansas, died from an accident Sept. 28, 1911, near her home at Light, Ariz. She united with the Church of the Brethren at Lordsburg, Cal., in March, 1911. She was a fine Christian character. All who knew her loved her and spoke of her kindness. She was married just six weeks. Bro. Boots is the son of Brother and Sister Saul Boots, formerly of Kansas, but recently from Lordsburg, Cal., and now residing near Spears, Ariz. Sister Boots and her husband were out riding, when the team ran away, throwing

her out, and she died instantly. She was taken to the home of Mr. Light, where the last short services were conducted, and interment was made in the Pearce cemetery. The young husband is very much grief stricken.—Mrs. O. S. Pratt, Pearce, Ariz.

Root, Bro. Jacob, died of general debility, at his home in Vernfield, Pa., Sept. 23, 1911, aged 74 years, 4 months and 16 days. He is survived by his wife, five sons and four daughters; also one brother and two sisters. Bro. Jacob was elected to the ministry about forty-five years ago, in the Springfield congregation, Pa., but has lived and preached in the Indian Creek church for thirty years or more. For the last few years he was so stricken with bodily infirmities that he was unable to preach. Interment near the church he loved, and for which he labored. All the home brethren took part in the services.—Brethren Price, Shinler, Brumbaugh and Moyer. —Hannah B. Shisler, Vernfield, Pa.

Cromer, Sister Jane, died of cancer, in the bounds of the Deep Water congregation, Mo., Oct. 1, 1911, aged 61 years, 6 months and 21 days. She leaves a husband and four children. Services by Rev. Richmond, of the M. E. church. Interment in the Fenay cemetery.—Lizzie Fahnestock, Montrose, Mo.

Pasmore, Sister Sarah, nee Lierle, daughter of John Lierle and Catharine Lierle, born in North Carolina Oct. 28, 1816, died at the home of her daughter at Liberty, Ill., Oct. 1, 1911, aged 94 years, 11 months and 3 days. She was united in marriage to Nathan Pessenden Nov. 24, 1839, and soon after that she and her husband united with the Church of the Brethren. She was a faithful member for about seventy-two years. Her husband and five children preceded her in death. She was a sister of Bro. William R. Lierle (deceased), one of the pioneer preachers of Adams County, Ill. Services by Bro. Shultz. Interment in the Pleasant View cemetery.—Lillian Walker, Liberty, Ill.

Funderburg, Sister Sarah, born in Clark County, Ohio, Oct. 11, 1838, died Sept. 30, 1911, in the bounds of the Salamonie congregation, Huntington Co., Ind., aged 72 years, 11 months and 19 days. She moved with her parents to the above-named place in 1842, and was married to Isaac Brumbaugh, Feb. 18, 1858. She united with the Church of the Brethren in March, 1883, and lived a faithful and consistent member until death. She died in the hospital at Huntington, Ind., after sustaining a surgical operation. She leaves an affectionate husband, three sons and two daughters; also three brothers and one sister. Services by the writer, assisted by Bro. Aaron Mast. Text, Psa. 90: 12; Eccles. 12: 13, 14.—M. Flory, Girard, Ill.

Masterson, Simon M., son of Eld. Joseph and Fannie Masterson, of Carthage, Ohio, died in Ottawa, Kans., Oct. 11, 1911, at the home of his sister, Fannie Dickson. Bro. Masterson was taken sick about five years ago, and suffered much suffering during the last two years of his illness, which time he spent in his sister's home, who was his nurse. In all his sickness he was not inclined to complain, and patiently awaited the Lord's call. Services at the home. Text: "It is appointed once for man to die." Services by the writer, assisted by A. F. Wine.—W. R. Miller, Nappanee, Ind.

Maxey, Chas. McKinley, son of C. L. and Miriam Maxey, born Oct. 19, 1896, died of typhoid fever, Sept. 29, 1911, in the bounds of the Bonsilus congregation, Ill., aged 15 years, 11 months and 20 days. He united with the Church of the Brethren at the age of 10 years, and was a faithful and noble Christian boy. He was exceptionally bright, and was our church secretary. He endeared himself to all who became acquainted with him. Brother and Sister Maxey have lost a fine boy, and the church a good member. He leaves his mother, mother, three brothers and two sisters. Services by the writer.—Samuel Weimer, Buchanan, N. Ind.

Metton, Mrs. Catherine, nee Elkins, of Elizabeth, Ind., born Dec. 3, 1866, died Sept. 16, 1911, aged 44 years, 9 months and 4 days. For ten years she was a consistent member of the Disciple church, having as her principal place of worship the church on Portland Avenue in Louisville, Ky. Interment in the cemetery at Sinners' (union) Chapel, near Laconia, Ind. She leaves a faithful husband, two daughters and one son. Services by our pastor, Bro. J. H. Morris, assisted by Rev. McKimm, of the Disciple church. Is remembered by the song "Sweet Hour of Prayer" and "Face to Face." The first three were sung. The funeral was largely attended, and many gathered at the cemetery.—Lydia Zimmerman, Dogwood, Ind.

Mooseaw, Bro. Asanias Josephus, was born in Mount County, Va., Aug. 20, 1846, died at his home in Lordsburg, Cal., Sept. 14, 1911, aged 64 years, 1 month and 4 days. Cancer was the cause of his many years of intense suffering, which ended in death. He was married to Rebecca Bowman, of Rockingham County, Va., in 1869. To this union three daughters were born, who survive him. He moved to Topeka, Kans., in 1870, where he and his wife united with the Church of Christ there. He then moved to Versailles, Morgan Co., Mo., where his wife died in 1873. In 1876 he was married to Nancy Katharine Garber, of Augusta Co., Va. To this union were born seven sons and one daughter. One child died at the age of six years. The others, with their mother, survive him. The deceased resided in Missouri forty years. In February, 1911, he moved to Lordsburg, Cal. His long siege of intense suffering was borne very patiently. Services in the Lordsburg church, by Eld. E. Forney, assisted by Eld. J. H. Graybill, pastor in the Evergreen cemetery, at Lordsburg.—Grace Hileman Miller, Lordsburg, Cal.

Roberts, Sister Hazel Virg, of Pittsburgh, Pa., died Sept. 16, 1911, of valvular heart trouble, at the home of her sister and brother-in-law, Mr. and ...rs. John Witt, aged 21 years and 8 months. Sister Roberts came to Pittsburgh about three weeks before her death, and had been bedfast for over a week. She had been suffering more or less from heart failure for the past fifteen years. The deceased was a member of the Church of the Brethren and was always active in church and Sunday-school work. She is survived by her mother, stepfather and four sisters. Services at the Walnut Grove house by Bro. J. H. Cassady, assisted by Bro. D. U. Evans.—Ada M. Beeghly, 724 Thomas Ave., Johnstown, Pa.

Sharp, Homer, died in Wenatchee, Wash., Aug. 28, 1911, aged 13 years and 11 days. He was a faithful little Sunday-school worker, although he was in very delicate health. Services by Eld. J. J. Fihrun.—Vinnie Sellers, R. D. 4, Wenatchee, Wash.

Toney, Eld. William Smith, son of James and Sarah Toney, born in Union County, Ind., Aug. 19, 1837, died Sept. 26, 1911, July 25, 1871, he was married to Sister Sarah Hall, and united with the Church of the Brethren in 1875, and were baptized by Joel McCarthy. Bro. Toney was ordained to the ministry, in which capacity he served faithfully until death. Two children preceded him in death; also his parents, nine brothers and sisters. He leaves his wife and four children, who mourn the loss of a loving husband and father. Services at his late home near Walton, Ind., by Brethren David Dilling and the writer.—G. B. Heeter, Burnetts Creek, Ind.

Weidman, Bro. John, died at Hatfield, Pa., Sept. 14, 1911, aged 59 years, 10 months and 9 days. He was preceded in death by his first wife, and is survived by his second wife and eight children. Services by Elders F. P. Cassel and Hilary Crouthamel. Interment in the Brethren cemetery.—Mrs. Geo. H. Light, Hatfield, Pa.

Wissinger, Sister Sarah, born Sept. 14, 1841, died suddenly of heart failure in Johnstown, Pa., Sept. 21, 1911, aged 70 years and 7 days. Sister Wissinger was a faithful member of the Church of the Brethren for many years. She was the wife of Bro. Archibald Wissinger, a deacon in the Brethren church, who passed away several years ago. She is survived by three daughters and one son. Services by Eld. A. Pyack, assisted by Eld. W. M. Howe. Text, Rev. 14: 13.—Ada M. Beeghly, 724 Thomas Ave., Johnstown, Pa.

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ceived, and one has been added to our number by baptism.—Anna Myers, Centralia, Wash., Oct. 7.

North Yakima.—The District Meeting, held at this place Sept. 14 and 15, was largely attended by those who had the pleasure of listening to three sermons given by Bro. D. L. Miller on the three evenings during our meeting. Several of the ministers remained with us over Sunday, and gave us some excellent talks, from which we received much help. The church was full at all of these meetings, and we regret that we could not continue longer. Our Sunday-school and Christian Workers' Meetings are doing well, and have been a live-wire for the Master's work. Last Sunday, Oct. 1, our church met with the Sunnyside congregation for a Union Rally-day and Christian Workers' Meeting. We have a Ladies' Aid Society, which meets every week and is taking an active part in the work.—Ruth Replogle, 762 E. Yakima Avenue, N. Yakima, Wash., Oct. 7.

Olympia.—On Saturday evening, Sept. 30, we enjoyed a very interesting missionary meeting at the church, consisting of recitations, select readings and appropriate songs. On Sunday morning Bro. I. L. Myers, of Centralia, Wash., delivered a good discourse on "Our Continual Need of Christ." Tuesday evening, Oct. 3, we convened in the home of Elders Silvernail and Woods were present. After the necessary business of the council was disposed of, Bro. Woods announced their purpose in being with us,—that of holding an ordination. Brethren W. C. Lehman and C. A. Wagner were advanced to the eldership. On Tuesday evening, Oct. 10, we had a consecration meeting, prior to a series of meetings to begin this evening, with Bro. A. Hutchins conducting the services.—Cuddie Wagner, Olympia, Wash., Oct. 9.

Sunnyside.—We held our love feast Sept. 30, Brethren Geo. E. Wise and Jesse Hollinger from the Yakima church, were with us. Eld. Enoch Faw, of Pasco, Wash., officiated. On Sunday morning we met at 9 a. m. for our Sunday-school Convention, of the Yakima and Sunnyside congregations. At 6 P. M. a Christian Workers' meeting was rendered. Some good talks were given, both morning and evening. We were glad to have with us so many of the brethren and sisters from Yakima, and also enjoyed to have Eld. D. L. Miller with us Sept. 14 to 18. He preached three interesting and helpful and attentive congregations.—Mrs. M. E. Oswalt, Sunnyside, Wash., Oct. 4.

Tekoa.—Sister Sadie Miller was with us Oct. 7 and 8, and gave us three talks at the church; also held one meeting on Sunday at four o'clock in the street which was a large crowd and good attention. This was Sister Miller's first street meeting in America, but everybody was pleased with it. The meetings at the church were well attended and enjoyed by all. An offering of $11.30 was given for the Lord's mission. The Tekoa church is anxiously loking forward to Dec. 3, when Bro. Jesse C. Carl, of Portland, Oregon, will be with us in a series of meetings.—R. P. Hiner, R. 2, Tekoa, Wash., Oct. 11.

WEST VIRGINIA.

Bean Settlement.—Our love feast will be held Nov. 4, at 3:30 P. M., to be preceded by a series of meetings. Eld. Albert Arnold will preach for us.—Mrs. J. S. Harlingten, W. Va., Oct. 1.

Beaver Run.—Bro. J. J. Shaffer came to this church Sept. 28, and continued holding meetings until Oct. 8. These meetings were full of interest. He preached the Word with power, and his services were much appreciated. Five were baptized and one reclaimed. Two are a husband and his wife; the others are young people. Oct. 7 we had a love feast, full of interest, and a children's meeting on the 8th. Sister Lucy Mosher, of Chicago, who with her husband, went to France as a missionary in November, addressed the children's meeting.—S. G. Arnold, Burlington, W. Va., Oct. 11.

Bluefield.—Our churchhouse was dedicated Oct. 1. Eld. F. S. Miller, of Roanoke, Va., delivered the dedicatory sermon at 11 A. M., to an attentive audience of 250 people. Bro. Miller continued his meetings throughout the following week, closing Sunday night, Oct. 8, with the accession of one member, which is very encouraging, as our membership is quite small at this place.—On Monday, at 10 A. M., we applicants, with a number of others, met in our home for a short service, after which we boarded a car for Graham, Va., two miles west, where baptism was administered in the Bluestone River. The three have been faithful attendants at Sunday-school for the past two years. We greatly appreciate this beautiful churchhouse, as we now feel at home in our place of worship. Bro. Miller's earnest sermons were indeed a feast to the soul. The attendance was very good, and the attention excellent.—Irene A. Boone, Bluefield, W. Va., Oct. 9.

Pine.—Bro. Ezra Pike, of Egion, W. Va., commenced a series of meetings at the White Pine church Sept. 21, and we held our love feast on the 23rd. Three were baptized on Saturday. The meetings continued until Oct. 1. Four came out on the Lord's table, one of them was reclaimed, and two were also baptized. We had good meetings, which were enjoyed by all. Sister Lucy Furgiti and sister were with us on Saturday and the District Meeting, which was held Oct. 1, in the Knobley congregation.—Robert A. Rinker, Furgittsville, W. Va., Oct. 11.

Sandy Creek.—Sept. 30 we met in council at the Salem house. Eld. Jeremiah Thomas presided. Bro. Replogle was also with us. Considerable business came before the meeting. Brethren Joshua Knox and the writer were elected delegates to District Meeting. Bro. H. S. Replogle, of Elderton, Pa., began a series of meetings here Sept. 23, which closed with the love feast Oct. 7. Eleven were born into the kingdom and two reclaimed. We had a very enjoyable feast. About 150 surrounded the Lord's tables.—Jas. M. Thomas, Clifton Mills, W. Va., Oct. 12.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 26, Southern California and Arizona, Pomona church, Cal.
Oct. 26, Southeastern Kansas, Paint Creek church.
Nov. 2, First District of Arkansas and Southeastern Missouri, Broadwater church, Dixie, Mo.

LOVE FEASTS.

California.

Oct. 28, 10 am, Reedley.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 2 pm, Live Oak, Independence Hall.
Nov. 11, 4 pm, Santa Ana.
Nov. 25, Hanford.
Dec. 3, 10 am, Long Beach.

Canada.

Nov. 10, 3 pm, Battle Creek.

Colorado.

Dec. 2, Rockyford.
Dec. 16, First Grand Valley.

District of Columbia.

Nov. 5, Washington.

Idaho.

Oct. 21, Meridian View.
Nov. 12, Twin Falls.
Nov. 18, 4 pm, Fayette Valley, Fayette house.

Illinois.

Oct. 28, Rock Run.
Oct. 28, 4 pm, Franklin Grove.
Oct. 29, Lanark.
Nov. 4, 5 pm, Big Creek.
Nov. 4, 5 pm, Sugar Creek.
Nov. 4 (afternoon), Nesperee.
Nov. 5, 1 pm, Bethel, Naperville house.
Nov. 5, 7 pm, Dixon.
Nov. 11, Batavia.
Nov. 18, 6:30 pm, Elgin.
Nov. 25, 4 pm, Stanley.—Amy Hurlacky Replogle, 762 E. Yakima Avenue, N. Yakima, Wash., Oct. 7.

Indiana.

Oct. 22, 11 am, Ladoga.
Oct. 27, 10 am, Mississinewa.
Oct. 27, 4 pm, Nettle Creek.
Oct. 28, 10 am, Cedar Lake.
Oct. 28, 10 am, Union Center.
Oct. 28, 10 am, English Prairie.
Oct. 28, 4 pm, Walnut.
Oct. 28, 4 pm, North Manchester.
Oct. 28 (forenoon), Marble.
Oct. 28, 2 pm, Goshen city.
Oct. 28, 10 am, Buck Creek.
Oct. 28, 2 pm, Pipe Creek.
Oct. 28, 2 pm, Lower Deer Creek.
Oct. 28, Solomon's Creek.
Oct. 28, 4 pm, the Ford.
Nov. 2, Upper Deer Creek.
Nov. 4, 2 pm, Big Swan Pull Creek, two and one-half miles east of Middletown.
Nov. 5, Logansport.
Nov. 4, 6 pm, Burnetts Creek.
Nov. 4, 2 pm, Bethel.
Nov. 4, 10 am, Windfall.
Nov. 5, 2 pm, Fort Wayne.
Nov. 4, Pyrmont.
Nov. 5, 4 pm, Fort Wayne, Cor. Smith and Greene Sts.
Nov. 5, 2 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.
Nov. 11, 2 pm, Elkhart.
Nov. 11, 4 pm, Plevna.
Nov. 11, 5 pm, Beaver Creek.
Nov. 12, 5 pm, Huntington.
Nov. 25, 2:30 pm, Blue River.
Nov. 30, Manchester.

Iowa.

Oct. 28, 2 pm, South Keokuk.
Oct. 28, 4 pm, Iowa River.
Oct. 28, Panther Creek.
Oct. 29, Cedar Rapids.
Nov. 4, Kossuth.
Nov. 12, Des Moines.
Nov. 25, 26, 6 pm, Garrison.

Kansas.

Oct. 23, Wichita, Cor. of St. Francis and Murdock Sts.
Oct. 28, 4 pm, Topeka.
Oct. 28, 5 pm, Spring Oak.
Oct. 28, 5 pm, Abilene, Navine house.
Oct. 28, Pleasant View.
Nov. 3, 4 pm, Mineral Creek.
Nov. 4, Murdock.
Nov. 4, White Rock.
Nov. 4, 10 am, Larned.
Nov. 4, Dorrance.
Nov. 4, 5 pm, Vermillion.
Nov. 11, Independence.
Nov. 11, 10 am, Solomon.
Nov. 11, Bloom.
Nov. 18, Arkansas.
Dec. 2, 10:30 am, Victor.

Maryland.

Oct. 28, Pipe Creek.
Oct. 28, 29, Brookfording.
Nov. 4, 5 pm, Meadow Branch.
Nov. 12, 6 pm, Denton.
Nov. 30, 7 pm, Baltimore, Woodberry church.

Michigan.

Oct. 28, 7 pm, Saginaw, four miles east of Bannister.
Nov. 4, 10 am, Sugar Ridge.
Nov. 18, 10 am, Woodland.

Minnesota.

Oct. 28, 2 pm, Worthington.

Missouri.

Oct. 20, Mound.
Oct. 21, 10 am, Centerview.
Oct. 21, Osceola.
Oct. 29, Kansas City, First Church of the Brethren.
Oct. 21, Broadwater.
Nov. 2, 4 pm, Mineral Creek.
Nov. 4, Oak Grove.
Nov. 18, 4 pm, Warrensburg.
Nov. 18, 2 pm, Carthage.
Nov. 30, Pence Valley.

Nebraska.

Oct. 24, Clear Fork.
Nov. 11, 10 am, South Red Cloud.
Nov. 25, Red Cloud.

North Carolina.

Nov. 13, Fraternity.

Ohio.

Oct. 28, 10 am, Logan.
Oct. 28, 10 am, Donnels Creek, Salem house.
Oct. 28, 10 am, East Nimishillen.
Oct. 28, 10:30 am, Green Spring, Bothel house.
Oct. 28, 10 am, Ross, three miles east of Mendon.
Oct. 28, 2 pm, Lower Stillwater.
Oct. 28, 10 am, Blanchard, west of Dupont.
Nov. 1, 2 pm, Newton.
Nov. 4, 2 pm, Lorraine.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 10 am, Springfield.
Nov. 4, 5 pm, Trotwood.
Nov. 4, Palestine.
Nov. 4, 2 pm, Donnels Creek, Summerford-Madison County house.
Nov. 4, 6 pm, Rush Creek, Bremen house.
Nov. 19, 7 pm, Sidney.

Oklahoma.

Oct. 28, 6 pm, Pleasant Plains.
Nov. 4, 10 am, Deer Creek, at Mooreland.
Nov. 11, Paradise Prairie.
Nov. 18, 3 pm, Big Creek.
Nov. 18, 6 pm, Mound Valley.
Dec. 2, Elk City.
Dec. 9, 4:30 pm, Washita.

Oregon.

Nov. 3, Mohawk Valley.

Pennsylvania.

Oct. 22, Meyersdale.
Oct. 26, 7 pm, West Greentree, at Rheems.
Oct. 27, Big Creek.
Oct. 28, 2:30 pm, Ephrata.
Oct. 28, Mt. Carmel.
Oct. 28, Warrior's Mark.
Oct. 28, Swatara, New Mount Joy house.
Oct. 28, 3 pm, Harrisburg.
Oct. 29, 6 pm, New Enterprise.
Oct. 28, 5 pm, Lewistown, Logan Valley house.
Oct. 31, 9:30 am, Spring Grove.
Oct. 31, Nov. 1, 9:30 am, Tulpehocken, Meadow house.
Nov. 1, 2, 9:30 am, Conestoga, Bird-in-Hand house.
Nov. 1, 2, 9:30 am, Springville, Custer house.
Nov. 1, 2, 1:30 pm, Chiques, Mount Hope house.
Nov. 2, 9:30 am, Philadelphia, First Church of the Brethren, Germantown above Broad st.
Nov. 2, 3, Elizabethtown.
Nov. 2, 2, 10 am, Big Swatara, Hanoverdale house.
Nov. 4, Indian Creek.
Nov. 4, 6:30 pm, Plum Creek.
Nov. 4, 4 pm, Berlin.
Nov. 4, 5 pm, Green Tree, Brethren's Meeting House.
Nov. 5, 10 am, McConnelsdale.
Nov. 5, 2 pm, Berlin.
Nov. 5, 6 pm, Snake Spring, Keown church.
Nov. 5, 6 pm, Everett.
Nov. 5, Lancaster.
Nov. 5, 5 pm, Quemahoning, preparatory services in the forenoon.
Nov. 6, 7, Fairview, Eastern District.
Nov. 9, 7:30 pm, Germantown.
Nov. 10, 11, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 11, 2 pm, Springfield, at Quakertown.
Nov. 12, Roaring Spring.
Nov. 18, 6:30 pm, Altoona.
Nov. 19, Chambersburg.
Nov. 25, Hatfield.
Nov. 26, Juniata Park.

Texas.

Dec. 16, Fort Worth.

Virginia.

Oct. 28, 2:30 pm, Cedar Grove.
Oct. 28, 2 pm, Pleasant Valley, Second District.
Oct. 28, 3 pm, Oak Hill.
Nov. 4, 10 am, Antioch.
Nov. 11, 1 pm, Summit.
Nov. 11, Mountain Grove Chapel.

Washington.

Nov. 5, Centralia.

West Virginia.

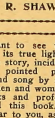
Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.
Nov. 4, 2:30 pm, Bean Settlement.

Wisconsin.

Oct. 25, 26, 3 pm, Woodon.
Oct. 28, Ash Ridge.

THE CURSE OF DRINK

BY ELTON R. SHAW



If you want to see the liquor traffic in its true light, as portrayed in story, incidents, illustrations, pointed paragraphs, poetry and song by more than seventy men and women in various walks and professions in life, read this book. It will make clear to you, as no other book yet written or compiled could do, the economic, political and social ills growing out of the sale and use of intoxicants. It contains many true stories of drink's awful tragedies and gives in brief and pointed paragraphs the pithy utterances of many men and women who have put their lives into the struggle for the overthrow of a giant wrong. The matter in the book is conveniently classified, making it easy to refer to any phase of the subject desired. It is a book that will appeal to all classes of people. A copy of it should find a place in every home.

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Vol. 50. (Old Series / Vol. 60.) Elgin, Ill., October 28, 1911. No. 43.

AROUND THE WORLD

A Notable Gathering.

At the recent International Prohibition Conference held at The Hague, Holland, thirty-nine countries were represented. Most encouraging were the reports made of the growth of temperance sentiment, and the enactment of prohibition legislation. The Conference unanimously agreed on a memorial, addressed to all governments, asking suppression of the liquor traffic and also proposing an international convention, by which further plans to that end are to be perfected. The world-wide progress of the temperance cause is a matter of profound gratification. If the next several decades show the same degree of advancement as has been manifest during the past several years, there will be a most remarkable and substantial gain for temperance everywhere.

Will People Ever Learn?

The Federal Court at Sioux City, Iowa, has just rendered a decision in the famous physical damage suit against the Modern Woodmen of America lodge, after the case had gone from court to court since 1908. The plaintiff, Julius Deel, claimed to have sustained a severe sprain of the spine and many painful cuts, bruises and lacerations, while being initiated into the order, above referred to, at Spirit Lake, Iowa. By the final verdict of Judge Henry T. Reed, the lodge will have to pay $1,000 for the injuries inflicted. This, while not in any way compensating for the actual losses sustained by Mr. Deel, reveals at least one phase of lodge activity, and how the court regards it. But why should courts of last sense and fair knowledge uphold and foster such organizations?

Cuban Lotteries be Ruled Out.

In the interest of morality and the general welfare of the people, the Cuban Government is about to discontinue the national lottery schemes, carried on for some time under the special sanction of the authorities. It would have been far better for the young island republic if that species of gambling had never been started. While $3,300,000 has been added to Cuba's revenues, it has been wrung from the people at the expense of demoralization and misery. No nation can prosper by draining the very life blood of her citizens, and corrupting their moral integrity. Sad to say, there are still some persons in our own country who proudly boast of the great revenues derived by our Government from the manufacture and sale of intoxicants, losing sight of the fact that it is but a sowing that is sure to bring a harvest of woe.

Awakening Sentiment for Right.

While the Brethren Have shown commendable zeal in petitioning for an early ratification of the pending peace treaties with England and France, it is still more encouraging to note that other bodies are also falling into line and are making themselves felt more emphatically. For the first time in its history, the Bible Conference that annually meets at Winona Lake, Ind., and which is attended by over 6,000 church people, gave an entire day to the subject of peace and arbitration, and the addresses by noted peace advocates will doubtless have a far-reaching effect. The Society of Friends is also taking a determined stand for peace, as was shown at several of their recent yearly meetings, in various parts of the country. Upon the whole, there is a greater interest shown in peace promulgation than ever before. We may well "thank God and take courage,"—not forgetting to continue our most vigilant efforts.

Will History Repeat Itself?

That the coal-fields of Great Britain will be exhausted in not more than one hundred and seventy-five years, was the authoritative statement of Sir William Ramsay in a recent address before the British Association, and upon this fact he bases his forecast of "national decay and misery for the people of the British Isles." At present Britannia still "rules the waves." As the Phenicians, the Venetians, and the Flemish, were once the great trading nations of their age, so the world's traffic is now being swayed by Great Britain, whose merchant fleet alone is larger than all others combined. An interesting question is opened by the British scientist, in suggesting that, with a failing coal supply, there will be a consequent decay of the greatest realm that ever existed, and that the scepter of the seas,—for years so proudly wielded by Great Britain,—may have to be transferred to some other power. Any one who has studied the successive rise and fall of earth's greatest nations, can not help but be impressed by the mutability of all things terrestrial. Only the Ruler of the Universe knows what the future may hold in store for the world's nations. It is reassuring to every devout Christian, however, that amid the ascendencies and decays of empires, he can be sure of his final and everlasting home, "a building of God, not made with hands, eternal in the heavens."

Turkey's Debt to American Missions.

In studying the educational achievements of the Ottoman Empire, the leading factor is found in the never-failing efforts of the American missionaries. They are educating representatives of all the various races composing the motley Turkish Empire. Every community is thus influenced to some extent, for no student leaves an American Mission school without bearing an impress of real progress, and this, in turn, is bound to affect the family and the neighborhood, and all with whom he may happen to come in contact. This influence has been as leaven,—quietly working out a great change for the better. To the credit of the missionaries be it said that they have never worked against the existing Government. They have inculcated principles of righteousness, and it has not been without effect. The several Christian hospitals,—the only ones in the Turkish dominions,—are lights in a dark place.

Christianity versus Race Prejudices.

More and more, as mankind learns the better and higher truths of the Sacred Record, do race prejudices weaken and finally disappear. That happy time of complete harmony has not yet come, but we can truly rejoice that substantial progress is being made. At latest reports the conditions in Belgium's Congo dependency have so far improved that former scenes of torture and mutilation of the unhappy natives are tolerated no longer. It is to be regretted, however, that the strong nations of Europe are still struggling over a proper division of the available coast country of Africa, in order that they may enrich themselves by the natural products, and exploit the poor blacks, who, by their would-be lords and masters, are supposed to have no rights which the white man is bound to respect. If God "hath made of one blood all the nations of earth," why should there be any race prejudice, and why the unwillingness to accord to any the fairness of "Golden Rule" principles?

The Handwriting on the Wall.

Whatever may be the varying opinions of the general public regarding the granting of the ballot to the gentler sex, there is no hesitancy on the part of the liquor interests to define their position on the matter. Some of the leading spirits of the saloon element have been anxiously peering into the future, and in the light of the recent election in California they see a message of unusual significance. It does not require a Daniel, either, to render a trustworthy interpretation. They are well aware that California's decision, in granting franchise privileges to women, bids fair to be followed by similar action in other States that have not already done so, and the eventual result is evident to all. For years woman has suffered because of the bitter woe and ignominy that the liquor traffic has imposed upon her. We may rest assured that wherever an opportunity may be given to woman to break the shackles that have so long and unjustly fettered her, she will do so. There is not the least doubt of her determination to be active in every good work.

The Japanese Farmer.

The greatest strength of any nation is doubtless found in its agricultural resources, and while the people of the United States are peculiarly blessed in this respect, one is made to wonder how the Japanese farmer, in spite of most untoward circumstances, manages to do as well as he does. His acreage is small indeed, but from the few acres at his command he succeeds in extracting a greater amount of produce than any other farmer in the world. True, his income is only small, but his wants are few, and he would be well satisfied with his lot, were he well rid of the oppresive money-lender who for long years has managed to retain his grip on the little holdings. This constantly increasing and intolerable burden is getting to be the gravest economic problem facing the Japanese Government. It can not afford to have the farmers dispossessed of their land, and a plan is now being developed by which the Government will assume responsibility for the most serious cases, stop the usurious interest, and arrange for easy payments of the indebtedness. In this commendable provision for its people, Japan is setting a noble example for the larger and more enlightened nations of the world,—a provision of practical benevolence that others might well imitate.

The Unknown Treasure.

The underground vaults of the Cathedral at Oporto were recently searched by agents of the Portuguese Government, with a view of making a correct inventory of all church property. Unexpectedly they stumbled upon a great amount of treasure, the property of ancient friars, most of which even the church authorities had lost sight of. The chests discovered are filled with gold ingots and plates, gold ornaments studded with costly rubies, and altar furniture of pure gold,—all dating back to the time when Portugal was a rich, colonial power, and when its clergy was living at ease,—"rich and increased in goods." The hidden treasure will be taken charge of by the Government and devoted to charitable and educational purposes. Great and abounding treasures, amounting to large sums in the aggregate, are at times hoarded by the Lord's people of today, forgetful of the fact that they are but stewards of the Master's bounty. What will be their answer in the final day of reckoning?

Co-partnership as a Labor Trouble Solution.

British economists, after exhaustive investigations of the labor situation, are finding themselves confronted by an industrial system which divides those engaged in the production of wealth into two armies, "usually in a state of armed neutrality" toward each other. Such a deplorable relation is condemned as unworthy of the enlightenment and humanity of the age. Co-partnership,—the profit-sharing principle,—is declared to be applicable in some form to nearly every industry in which labor is employed. By the proposed system the worker is to receive, in addition to the standard wages of the trade, a share in the profit of the business or economy of production, eventually giving him the rights and responsibilities of a shareholder. Men so employed, it is readily seen, cease to be mere wage earners and become vitally concerned in the success of the business. It is obvious to all that such a plan would conclusively and forever settle the every-day labor troubles, because it is based on the never-failing principles of equity enjoined by the great Master Teacher.

Invasion of Oriental Religions.

While American churches are spending multiplied millions in the evangelization of heathen lands, one would hardly expect that emissaries from the lands beyond the sea should invade our shores for the express purpose of exploiting their various fallacious systems of religion. And yet, such is the case. Ever since the so-called "Parliament of Religions," at the World's Fair in Chicago, the various Oriental cults have been strengthened in the idea that their systems of religion are fully equal to the Christian religion, and it is said that then and there they determined to carry an aggressive propaganda of their cults into the western lands. Already the tinkling bell may be heard from Buddhist and Brahman temples in various cities, and Vedanta societies are being organized in even the smaller towns. We are told that "high society women," especially, are giving heed to the seductive teachings of Oriental mysticisms. Paul's warning to Timothy as to false teachers who would "take captive silly women," would seem to be quite applicable to these latter days, when Oriental teachers are seemingly "subverting the faith of many."

Flooding Africa's Great Desert.

At present the most intense interest prevails in the city of Paris, by reason of the daring proposal of Prof. Etchegoyen, a distinguished scientist, who declares that France should lose no time in converting the Desert of Sahara into an inland sea. He calls attention to the fact that about a quarter of the entire desert is well below sea level, and that a fifty-mile canal to the north coast of Africa, would afford a ready means of creating an inland sea about the size of the Mediterranean. While the promotor of the enterprise points out that the salutary results, thereby achieved, would be far-reaching. All the arid regions, now surrounding the desert, and even those parts of the Sahara itself, which are above the level of the sea, would become fertile as a result. Everywhere the present sterility is caused solely by a lack of needed moisture. Important commercial advantages, afforded by the ready access of steamers from all parts of the globe, would also be gained. It is significant that the genius of the same nation that has already given to commerce the great Suez Canal, and later on planned the Panama Canal, should now come forward with a conception so stupendous and momentous as virtually to change the map of the African continent, and add substantially to the world's resources. Such an achievement, if carried out as planned, will be another evidence of man's God-given power.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Promise.

BY D. F. M. SOURS.

The tranquil west, in fleece and gold
And purple, joy and fire,
Thrilled my glad heart, like echoes far
Of the celestial choir.
I had no care, I had no pang
For my tomorrow's food,
For all the hues of eventide
Seemed singing, "God is good!"

Toil all the day had been my lot,
And now, when evening fell,
Tired body, but reposeful heart,
The story full would tell.
The while I thrilled beneath the psalm
The glad west sang to me,
For, sure, from all the fear of want
My happy heart was free.

But why? I hadn't anything
Of wealth or earthly store:
I had a little paper check
I earned the day before—
A bit of paper,—was that all?
And what was that to me,
That from the sense of want and care
My glad heart should be free?

Ah! well I know the sturdy name
Sure written on the same;
And well I know the bank account
Behind that sturdy name.
And when that paper goes to bank—
The only claim of mine—
Before my happy eyes of faith
The yellow gold will shine.

Then be it so. God's promise stands
That I have been redeemed!
I take the Master at his word,
And as the glory streamed
Adown the ages full of joy—
I claim—I claim my Lord,
I bow in homage at his feet—
And take him at his word.

So be it then. The promise says
That all my need shall be
Supplied by his exhaustless store
If I his child will be.
I take it. Ah! the riches mine!—
My check—face-value true—
I have no care; my Father owns
The house of vaulted blue.

Mechanicsburg, Pa.

What the Word Says.

BY EDWARD FRANTZ.

No. 1.—You Must Do It Yourself (Philpp. 2: 12, 13).

"So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure."

THE desire to get what the Word says on the subject, exactly what the Word says, when a question of Scripture teaching is involved, is a very worthy one. And so we are naturally a little shy of lengthy explanations and learned interpretations. Why not take it just as it reads? Very good. But how does it read?

Pronounce the words of the text distinctly and in proper order, and then you will have it? Not always. "Why are you scratching your head?" said the teacher. "Because nobody else knows where it itches," said the boy. Did the boy answer the teacher's question? He answered a question the teacher might have asked in exactly the same words, but not the question she really did ask. It was a case of mistaken emphasis. For the same words, you see, may be employed to say quite different things.

Take the familiar words of Paul, "Work out your own salvation," quoted above. Place the emphasis on the first word, and it is easy to find in this text a kind of antidote to other texts of Paul which seem to disparage work in connection with salvation. You know, faith and grace are mighty words in Paul's soteriology. "Not of works," he even says. Now, some of us never were very fond of these faith and grace texts anyway, so we turn with eagerness to a text like this to show that, after all, Paul teaches that it is work that brings salvation.

What a pity it is that our anxiety for the truth should lead us thus to misrepresent the great apostle. —the more so since this anxiety is so needless, for Paul has plenty to say about the necessity of work of good deeds, in connection with salvation and the Christian life. He says much more, in fact, than about faith and grace. But this is not what he says in the text we are considering. To put the stress upon the word "*work*" here, is to do Paul wrong.

Some would avoid the mistake by transferring the emphasis to the next word "out." Work your salvation *out* instead of trying to working it *in*. You can not get salvation *in* by working it in, but when you do once have it in, by the gospel method, you can, and should, work it *out*. You should give expression to it in deeds of righteousness and love.

Beautiful thought, isn't it? And quite true to the teaching of the Apostle Paul elsewhere. But this is not what he says in these words. He is not discussing the relation between salvation and good works. He is dealing with a different subject.

Perhaps Paul says, "Work out *your own* salvation," instead of working out the salvation of somebody else. Maybe the Philippians were too much concerned about the salvation of others and Paul is urging them to look out for themselves. Such an exhortation from the apostle would surprise us a little, and yet it is true that one who would work effectually for the salvation of others must first be saved himself, so that the idea is not necessarily absurd, or to be regarded as entirely out of the possibilities. But is this what Paul says here? O no, not at all. He is thinking of something else.

Then it must be that "salvation" is the word to receive the stress. "Work out you own *salvation*," instead of working out your financial fortune, possibly, —a call to make spiritual, rather than material, well-being the chief concern and object of endeavor.

Another beautiful and exceedingly practical lesson, —thoroughly in harmony with the teaching of Paul and of Scripture generally. The only objection to it, in the present instance, is that, in the light of our context, it is impossible to think that this was in the apostle's mind when he used these words. It is not what Paul says here, and we are seeking what the Word says, you know,—just what the Word says.

But we have exhausted the possibilities, have we not? Let us try again.

Notice that the first word, "work," is an imperative and that, as is usually done, the subject is omitted. It is to this omitted "you" that the emphasis properly belongs. But as we can not emphasize a word that is not pronounced at all, the deficiency is remedied by the use of the word "own." That is, the "own" serves the purpose of emphasizing the omitted subject, "You." So we may properly read, "Work out your *own* salvation," if we are careful to remember that the thought stands in contrast, not with working out the salvation of somebody else, but with having somebody else to work out your salvation for you.

Imagine a son who has long depended upon his father for his support, now having attained his majority, and ready to go out into the world to battle for himself. "Now make your own living," the father says, not meaning, of course, that the son must make his own living instead of making a living for others, but that he must make his own living instead of depending on his father to make it for him.

So here Paul tells the Philippians to work out their own salvation and not to depend upon him. He had been much with the Philippians in former years and, no doubt, they had learned to lean heavily upon him. Now he was confined at Rome. They could not have his inspiring personal leadership. They must work out their own salvation. That this is the apostle's thought, is clearly shown by the reference to his absence, in the words which immediately precede.

And this task they can take up with confidence, even though "with fear and trembling," not the disheartening fear of dread and terror, but the stimulating fear of careful concern; with confidence, "for it is God who worketh in you." After all, the work which the Philippians had to do was not their own. It was God who would work through them if they would but respond to the Divine initiative.

What a message the Word has for us here, in these great words of the great apostle! Strong leaders may help us much, at certain times and within certain limits, but in the final analysis, every man is the architect of his own spiritual fortune. Do not depend upon somebody else. Do it yourself. You must work out your own salvation. But what of that, when the infinite resources of the infinite God are at your call? It is God who worketh in you, if you let him.

Yes, brother, you do well to ask what the Word says,—just what the Word says.

Lordsburg, Cal.

Despising the Church.

BY EZRA FLORY.

"Despise ye the church of God" (1 Cor. 11: 22)?

THIS is one of the great questions still. The church is the body of Christ and the church life is his life. To despise the church is to despise Christ, and yet there may still be many who despise her without realizing their position.

The church is an untold blessing to the world. It calls men to a higher and nobler life and strengthens them for time and for eternity. The church is a living testimony to the existence of Christ. We do not find the church in the Old Testament. It could not have come from the Jews themselves. The first opposition to the church was from the Jews,—Judaism. There is nothing in the history of the world that would lead us to believe any such thing as the church. The highest sentiment of civilization was in Athens. Here, when Paul preached his sermon at Mars' Hill, and as he spoke of the resurrection and the foundation principles of the church, they laughed at him. Neither was the church the result of the Romans, for they who lived in that day tried hard to put it out of existence. There is but one answer as to the origin of the church. It is the body of Christ. It was chosen in him before the foundation of the world.

For the church martyrs gladly gave up their lives. Paul, one of the best born men of his day, gave up all, became poor, worked with his own hands for a living, and endured most bitter persecution at the same time. Listen to the account in 2 Cor. 11: 24-28, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck (and we know of another time, Acts 27), a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and in travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." He did all this because he had seen Christ and had become part of that body of which Christ is the head and for which Christ died (Eph. 5: 25).

Because of what the church has done and is doing, we should not despise it. No amount of wickedness can ever overcome it, and no amount of darkness can ever overshadow it. It is founded upon a rock and the gates of hell shall not prevail against it. The history of the Dark Ages alone ought to settle this point. Look at the growth of the church! It began with One. Soon there were twelve more, then seventy. Later we read of one hundred and twenty, then three thousand, then five thousand. By the third century it was literally upon the throne.

But there are still other ways in which men may despise the church of Christ than by open opposition and rebellion.

First,—one may put disrespect upon a character without saying a single word. The shrug of the shoulders, the wink of the eye, the assenting smile, often speak volumes,—far more than words or pen.

Second,—when the lives of professors do not, in every way, illustrate and enforce the truth of God (John 16: 8). Here is a stranger who asks for credit at a store and gets it because the merchant in that

place has never been deceived by the members living there, but always found them truthful. Again; the church is injured when men can point out flaws that are not imaginary ones. If we fail to do the work of Christ—love, sympathy, prayers, patience,—we injure the church in the estimation of the world, for we have a mission here.

When there is lack of decorum or respect for the house of worship, when there is faction, or envy, or strife, there is certain injury to the church. Before we can go to the prisoner, the sick, the thirsty, the naked (Matt. 25:35), we must have the Spirit of Christ, and if we do not go, we injure the church for which he died.

May we have the spirit of those who were all things to all men, that they might by all means lead them to Christ. If we fail in this spirit we injure the church in the estimation of the world.

Sterling, Ill.

District Meeting of Southern Illinois.

BY I. D. HECKMAN.

THE District Meeting of Southern Illinois was held in the Pleasant Hill congregation, Girard, Ill.

The different churches were well represented. A central location in the District and favorable weather added largely to the attendance.

The Girard Brethren were well prepared to care for all, and every one was accorded a splendid welcome. The privilege of accepting a nominal price for meals was made use of for the first time in our District, and seemed to work satisfactorily.

The first services were begun on Tuesday. The Elders' Meeting was in session all day. In the afternoon Bro. Chas. Walters preached a very acceptable sermon. The Missionary Meeting followed in the evening. Addresses were made by the workers in the field,—Brethren J. W. Harshbarger, M. L. Hahn, Urias Blough, Otis Stutsman and J. W. Lear. The reports of work done, the needs of the present, and the outlook for the future, made an interesting meeting. An offering of $100 was given for the work.

The following morning District Meeting organized by electing Eld. J. W. Lear, Moderator; Eld D. J. Blickenstaff, Reading Clerk; I. D. Heckman, Secretary.

On roll call, forty-seven delegates responded. Three churches were not represented. The delegate body seemed to understand their duty, as displayed by the intelligent handling of the work before them. It was noticeable that a majority of them were of the laity. Twenty-six were laymembers, seven of them sisters. Of the remainder twelve were elders; eight second degree ministers; one, a first degree minister.

Reports were given by the Mission Board, District Trustees, Treasurer, Sunday-school Secretary and the following committees: Ministerial Distribution, Bible Institute, Child Rescue, and Temperance. Vacancies were filled on the different committees as follows: G. W. Sensenbaugh, Mission Board; S. S. Brubaker, District Trustee; I. D. Heckman, Ministerial Distribution; Chas. Gibson, Temperance; E. H. Brubaker, Bible Institute; E. J. Stauffer, District Treasurer.

A protest was sent to the President of the United States for the attitude of the high officials of our government toward the Brewers' Congress in Chicago, Oct. 12-22. Upon recommendation of Mission Board it was decided to raise $2,500 for missionary purposes for the ensuing year. An action favoring holding Annual Meeting at Winona Lake, Ind., whenever held in central territory, was passed. A change was made in the time of holding District Meeting. Hereafter it will convene the last Wednesday of August in each year.

The needs of Bethany Bible School were presented, and a committee appointed to solicit our District, to help our dear brethren there in advancing the Lord's work. Brethren J. H. Brubaker, D. J. Blickenstaff and Otis Stutsman were chosen. One church asked to be disorganized and one paper, relating to the care of dependent members, was passed. No papers are sent to Annual Conference.

Elder J. W. Lear will represent this District on Standing Committee, with Eld. D. J. Blickenstaff as alternate. Committee on Credentials for next year are Brethren Abraham Lind, E. H. Brubaker and Harry Leedy. Eld. J. E. Miller, of Northern Illinois, was present and assisted in the meeting.

Thus a very pleasant and profitable day was passed. The evening service was given to the Ministerial Meeting. The presence of the Holy Spirit was manifest, and all felt that the work of the Lord was strengthened. Next year we meet with the Oakley church, near Cerro Gordo, the last week in August.

Cerro Gordo, Ill.

One in Christ.

BY S. N. M'CANN.

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are" (John 17: 11).

THE ground of union is not based upon what human agent brought the light to the sinner, and started him upon the way of life but upon the acceptance of the light through the agency of the Holy Spirit acting with the human instrument. Neither is the ground of union based upon the complete knowledge and assimilation of all the truth, but upon faith in Christ, and a willingness to follow the truth as fast as the light comes, "For the words which thou gavest unto me I have given unto them; and they received them, and know of a truth that I came forth from thee and they believed that thou didst send me" (John 17: 8). "I have given them thy word; and the world hated them, because they were not of the world, even as I am not of the world" (John 17: 14). "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true and no unrighteousness is in him" (John 7: 17-18).

The reception of the truth, or at least to will, to determine, to receive it, is the ground upon which union with Christ and his people is based. This is the ground that separates from the world, and unites the believer in fellowship with Jesus. The believer may not see the whole truth but he sees Jesus as Lord and Master, believes him, wills to obey him as fast as the truth is clear, and opportunity can be made to practice the growing truth.

Every such believer, who follows Christ in baptism, according to Mark 16: 16, Matt. 28: 19-20, and Acts 2: 38-42, receives the promise of the gift of the Holy Spirit and comes into fellowship with Christ, and should not be refused fellowship with God's people because the human instrument that led him to the light happens not to follow all the truth. Jesus did not allow his disciples to manifest a spirit like this when he was with them (Luke 9: 49-50). If no one can have fellowship with Jesus and with God's people until he receives all the light, or until he receives it by a specific, ordained line of the ministry, then the essential to Christian fellowship is not found in the relation sustained by the penitent, believing soul, moved by the Holy Spirit to a full reception of Christ in baptism. The essential does not lie in the specific human instrument but in any human agency that God may see fit to use, to lead a soul to acceptance and fellowship with him. The ground of acceptance is belief in Jesus and a full surrender to God in baptism according to the Word. This is the essential ground of union, of federation for believers; it is the thing for which Jesus prayed. If we can not receive into fellowship a soul who believes in Jesus, who has fully surrendered to Christ in gospel baptism, and is anxious for a closer walk as the light is revealed, we are apt to kill the Spirit by our tithe of mint and rue, and omit weightier matters of gospel fellowship.

To receive an individual into church fellowship who has complied with the essential elements of pardon,—namely faith, repentance and gospel baptism,—is not to sanction all that the human instrument, or minister, who baptizes him, may teach or practice. When that minister puts himself in the same relation to the truth as the one whom he has been instrumental in leading to the truth, then we can have union with him also, and not before. When the gospel ground of union has been complied with, we have no right to forbid union. This is what Jesus prayed for and what we should pray and labor for. To refuse to receive into fellowship when the essential ground of union is complied with, is not good, and cannot forward the highest interest of Christ's kingdom. Any human instrument, used of God in baptizing a penitent, submissive believer according to the Word, is baptizing him into Christ (Gal. 3: 27). If the individual is born of the water and of the Spirit, a babe in Christ, he will grow, and if in the growth new light leads him to seek church affiliation with us, shall we say "No"? The individual has been led by the Spirit into Christ and the human agent, used of God to baptize him, has not performed a ceremony for us but for Christ. If we accept the individual who has complied with gospel conditions of pardon, we do not thereby accept the human agent who led him to Christ. The individual should receive fellowship, but the agent should not, and can not, until he complies with the Gospel.

If essential conditions to pardon and fellowship would hinge on the mere ceremony of form in baptism, then all who complied with the form would, of necessity, be entitled to membership with all its privileges. The essential condition to gospel baptism and pardon is a penitent, believing, surrendered heart and will. When such ask for fellowship, they should receive a welcome. To receive a person who has been baptized into Christ by another minister, does not imply, logically or in any other way, that we must receive his ministration in the Church of the Brethren, any more than the same is implied when we use the translation of the Bible, that other ministers have made, or when we use a good book that other ministers have written. Let us be consistent!

Bridgewater, Va.

District and Ministerial Meetings of Southern Iowa.

BY J. H. BROWER.

WEDNESDAY, Oct. 4, was a most beautiful day, with a cloudless sky, and a cool, bracing wind from the Northwest. About sixty members, from the sister churches, by rail and team, were ushered into the commodious homes of the brethren and sisters of the English River congregation, awaiting the communion services of the evening. Among the number was Bro. I. B. Trout, of Lanark, Ill. About two hundred and thirty-five members surrounded the Lord's tables. Bro. I. B. Trout officiated.

Eight o'clock, the next day, was set for the opening of the Sunday-school Meeting, which proved to be none too early, as there were fully two hundred present at the organization of the meeting. Later in the day there were over three hundred on the ground. Some came with great, open hearts, hungering for the Bread of Life that would fall within their reach. Others came with a full measure, heaped up, pressed down, and running over, ready to feed and inspire greater activities in the various departments of the Master's vineyard.

As soon as the discussions opened, a conclusion was readily reached by all that the Sunday-school is a powerful instrument to the salvation of the souls of our boys and girls. This being the case, a keen feeling was inspired that, as the men and women of the future church, the spirituality of the church will be no higher than we implant into the children now.

Many other fields were surveyed,—such as the relations existing between the teacher, the pupil, and the lesson, the value of illustrations, and the necessity of efficient officers and teachers.

At one o'clock in the afternoon the organization of the Ministerial Meeting was effected, after which such problems as the following were considered: "The Object of a Sermon," "The Relation Existing Between the Preacher and the Audience," "The Sisters' Mission in the Church," "Why Are so Many of the Brethren's Children Lost to the Church?"

At six P. M. several Christian Workers' topics were profitably discussed. In all of these meetings Brethren Moses Deardorff and I. B. Trout rendered valuable assistance.

In the evening Bro. I. B. Trout preached an inspiring missionary sermon, after which an offering of nearly one thousand dollars in pledges and cash was taken, to be used in the mission field of the District. Two young men volunteered to dedicate their lives on the altar of sacrifice.

The business session came off Friday. The organization consisted of Bro. H. C. N. Coffman, Moderator; Sister Cora Brower, Reading Clerk; Bro. J. H. Brower, Writing Clerk. The business of the day was then pushed forward in full force. Steps were taken to start a Child Rescue and Home-finding Society. The regular annual business was next adjusted, and put on a new footing, more fully to carry out the work of the coming year.

The meeting was then closed by devotional exercises, after which the parting hand was given, and many turned their faces homeward, feeling that another meeting of Southern Iowa was ready to go into the annals of history. Many were the seeds sown that, at some future time, shall burst forth into new realities. Many were the sweet fellowships enjoyed, and when the parting time came, many were loath to leave the place.

South English, Iowa.

District Meeting of Northwestern Kansas and Northeastern Colorado.

BY BYRON TALHELM.

On Thursday morning, Oct. 5, the members from various parts of the District of Northwestern Kansas and Northeastern Colorado assembled in the Belleville church for the Ministerial Meeting. The officers of the meeting were Eld. T. E. George, Moderator; Bro. O. H. Feiler, Reading Clerk; the writer, Writing Clerk. A number of live topics were discussed with enthusiasm. Among others were, "The Minister's Conduct in the Pulpit," "The Unheeded Calls for Evangelists," "Personal Work in Revivals." The topic on "Tobacco" brought out some of the strongest arguments against the use of the weed that we ever heard in a public speech. In the evening Bro. A. C. Daggett delivered a sermon on the subject, "Our Best for God."

Friday morning, at eight o'clock, twenty-one delegates from fourteen churches met for the work of the District Conference. Eld. D. A. Crist was elected Moderator, and Bro. O. H. Feiler, Reading Clerk,—the Writing Clerk holding over. Considerable business was transacted. The work among the colored people in Denver received due attention. Property has been purchased for the "Sheridan Home," as it is called, near the city. When paid for, the Home will be self-supporting. The outlook is very hopeful. The leading feature of the work is the religious and industrial training.

One of their ministers, Bro. C. C. Spencer, was present, and created much interest and sympathy for the work. If all could only know of the great sacrifice and consecration of these people, our hearts and purses would surely open to them. In addition to the work among the colored people, over $2,000 was spent in District Mission work. Bro. T. P. Oxley, of Quinter, was elected Missionary Educational Secretary.

In the evening a missionary program was rendered, after which Bro. Galen B. Royer gave an excellent address on China and India. An offering of $65 was taken.

On Saturday the Sunday-school and Christian Workers' Meetings were held. Both of these meetings were alive with interest and enthusiasm. Bro. Spencer preached in the evening.

Sunday morning dawned clear and bright. The children were not forgotten. Instead of the regular Sunday-school a number of good talks were given, after which Bro. E. M. Studebaker, of McPherson, delivered a splendid sermon from Rom. 10: 14. Bro. O. H. Feiler preached in the afternoon, and Bro. D. A. Crist in the evening. Three came out on the Lord's side at the evening service.

Much credit for the success of these meetings is due Eld. E. D. Steward, the faithful shepherd of the Belleville church, with a membership of eighty workers. The management was complete in every detail. Everybody felt welcome and enjoyed the services. There was not a ripple of any kind to mar our pleasure during the entire time. Thus closed one of the most spiritual and uplifting District Meetings we ever attended.

Waldo, Kans.

Climbing a Steep Grade.

BY JAMES M. NEFF.

When we came to Springville, nearly a year ago, our nearest railroad point was Porterville, eighteen miles below. Then our products, such as wood, posts, apples, etc., had to be taken down by wagon, and the hogs and cattle were driven down afoot, while we were dependent upon the teams and wagons to bring up all our imported supplies. It usually meant at least a two-days' trip, the teamster, as a rule, spending one night on the ground or on the hay in the wagon yard, and eating several meals along the road.

But all this has now been changed. Construction of a railroad has been completed to Springville and it now does much of the work formerly done by wagon. This change, however, has by no means eliminated the teamster; it has simply changed his road. Now that the railroad has facilitated the matter of getting to market the products of this hill and mountain country, the wagons are going farther back, bringing down these products and delivering them to the railroad here for shipment to the various markets of the valley.

And now, that I have joined the band of teamsters, I recently made a trip in which I think I passed over some of the steepest roads I ever saw covered by a team and wagon. For miles there is not a level spot in the road long enough for a wagon to stand on. Much of the road was so steep that a good team can not draw an empty wagon more than a few paces at a time without stopping to rest. Every time these stops are made the wagon must be held by the brake or "chock block." I thought the old donkey had developed my patience to about where I wanted it. When he gets on one of these very steep places he reduces his pace to a point where you can just see or feel that he is moving, but he can keep it up, and if you tell him to, he will, and I can stand that better than standing still, pitying the panting horses and longing to be at the top of the mountain.

It took a full day to reach my destination. When I got out of the wagon and moved about, I found my breath coming with increased difficulty in the light air of that high altitude. Then, too, that mountain air was so cold and chill that I was unable to keep comfortable even in my overcoat. I was obliged to move slowly, but it was not long till I had the team unhitched and made comfortable, when I hurriedly munched a cold supper, unfolded my bed, spread it in the bottom of the wagon and sought protection from the chill air by going to bed. As I lay looking up at the stars I saw there increased reason for thankfulness that I was yet alive.

I had gone up for a load of clapboards, split shingles, you know, that are rived out of the giant pines of the mountains. Here they are called "shakes," and many of them are used in the valley below for roofing pump houses and other outbuildings.

The next morning,—the team fed and breakfast over,—by the assistance of willing helpers the load was soon on, and I was ready to start down the mountain. It only takes about half as long to come down as to go up, but in order to avoid serious accident it is important to see that everything about the brake, the wagon and the harness is secure; and then, as additional precaution, most teamsters chop down a tree, chain it to the rear of the wagon and drag it behind, the size of the tree varying with the size of the load to be taken down.

Coming down about a mile, I reached the steepest part of the road and stopped to get my tree. A small oak stood close by the road. I had a suspicion that it was rather light for my purpose, but to fell a larger one and get it to the wagon seemed beyond my strength, so I decided to take the oak. I had hit a few strokes and then hung over my ax handle, panting for breath with which to make another stroke. Just then a cattle man, accompanied by his three sons, rode up. They had started out to round up their cattle and bring them out of the mountains before the snows arrive. He knew me, and took in the situation at once.

"Good morning, Mr. Neff. Still on the road, are you?"

"O yes."

"Getting you a tree, are you?"

"Yes, started to."

"That's too small to do much good, ain't it?"

"Perhaps a larger one would be better."

With that he turned in his saddle and glanced up the mountain to some trees that were so far above the road that it would have been no small task for me to as much as climb to them.

"Up there," said he, "are some that will do pretty well. Better have two. Boys, jump down and cut those trees for Mr. Neff."

The young men seemed glad to do it, and the ease and speed with which they cut down those trees, rolled them down into the road and chained them to my wagon made them appear like young giants in my eyes. I thanked them heartily and we parted. I did not say all I felt, for the very good reason that such acts of kindness produce feelings too deep for language to express.

I plan on making a similar trip in a few days. And you wonder, perhaps, how I'll get my tree. I don't know. In fact there are a good many things I don't know.

But how came I to be a teamster? Well, it was this way. Wife and I came into these hills last fall in the hope of finding such a climate as we wanted, and of being able at least to make a living. To this latter end we have both worked beyond our strength, but with meagre strength and little experience and everything new and unimproved we have utterly failed, and have been growing poorer all the time. My strength is not sufficient any more to follow the plow, so I have leased my little patch of grain land to a neighbor. A teamster in these mountains has a rough, hard life, but I can sit on the wagon and hold the reins when I can't do much else, and if the Lord will continue to send an angel now and then, to help me over the hard places, I think I'll get on pretty well.

Sometimes I think of the four little girls we have to rear and educate and then of the prospect of having nothing visible to depend upon with which to accomplish all this except the labor of our own weak hands, and from this viewpoint it looks as if there is another very real sense in which I am *climbing a steep grade.*

But am I presuming that I am the only one who has troubles? No. Thousands of you, perhaps, have greater ones, and fewer things to be thankful for. And to tell you these things for the mere purpose of bothering you with my troubles would be cruel and selfish. I have something else to tell you. Listen! I have been on steep grades before. It isn't the first time that I needed a tree that I couldn't cut. I have been in all sorts of troubles, "and out of them all the Lord hath delivered me." Out of the present situation I do not just now see the way, but I am nevertheless happy in the belief that there is a way. The Lord has helped me out of my troubles; he will help you out of yours. It would be showing the worst ingratitude to forget the past and worry about the present. Let us look hopefully to the future!

Springville, Cal.

To Pastors and Bishops That Have No Charges.

BY JOHN S. CLARK.

"The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10: 2).

I have four places in mind just now, to which, I am praying the Lord of the harvest to send some of his laborers.

1. Altamont congregation, a small body of the Lord's children, is without a pastor or bishop. A good country; the churchhouse is two and one-half miles from a nice little town in which the county high

school is located. These dear members would surely appreciate the services of some earnest preacher or elder that would locate with them. Who will come? Correspond with W. H. Hamsher, Labette, Kans., or C. L. Morrison, Altamont, Kans., or the writer.

The next place I wish to speak of is Altoona, Kans., in Wilson County. Here is another small body of the Lord's workers. Their place of worship is in Altoona, a nice little town, which has a glass plant, a brick plant, etc. A very good farming country is around it. Here is a good field of labor. There is one minister, two deacons and about twenty-eight members. They need a resident elder who would be able to watch, as it were, for their souls, and they, too, would gladly welcome some of you to come into their midst. Who will come here? Who will answer, "Here am I, Lord; send me"? You can write to F. E. Button, R. D., Altoona, Kans., and he will gladly reply.

The next place is Chanute, Kans. This is an arm of the Neosho congregation. They have a small house of worship in town. Here are about sixteen members and two ministers, but both ministers are so situated that it is almost impossible for them to do very much for the church. They would be truly glad for some good, consecrated bishop or minister to move in their midst. Here is a good field to work in. A town in the gas and oil belt. A population of about 12,000,—perhaps more. There is a glass plant, smelters, brick plants, refineries and railroad shops. The town is surrounded by a good farming country. Here is an urgent need of a consecrated worker. Elders and ministers, you that want to do something for your Lord, will you not come? Write to J. H. Hallaway, Chanute, Kans.

I wish to call your attention again to the congregation at Galesburg, known as the Neosho church. This is the oldest congregation in Southeastern Kansas. They have a house of worship about three miles from Galesburg, seven or eight miles from Erie, the county seat. Here is a good country for farming and stock raising. A nice body of members reside there, who would be glad to have some good elder help them. At present the Mission Board has a man here, but I do not know how long they expect to keep him here. The board and also the members would be glad for some of you elders to come and help them. They need you. In some places there are as high as four elders in one congregation, and some of you complain because you do not get a chance to exercise. Now, here is your chance. Will you come? At present I have the oversight of all these places, but it is impossible for me to care for them as they should be cared for, and I want to appeal to you, dear laborers, to come to these points and investigate, and allow the spirit of the Lord to stir you up as it did King Cyrus (Ezra 1:1). May you be made willing to do something for the Lord in these places! Will you come and help with the harvest? Souls are dying, some of whom, by God's help, you might save. Do you realize what one soul is worth? If so, come and help us!

R. D. 4, Parsons, Kans.

The Fundamental Sin.

BY PAUL MOHLER.

DID you ever stop to think of what is the fundamental sin, the sin without which there could be no other sin? Is there some sin that, if you could but overcome it, all other sins would disappear? "Oh yes," you say, "it is disobedience." But there, I think, you are wrong, for disobedience itself may spring from something else more fundamental.

Let us look at the account of the first sin and see if it throws any light on the subject. I think all will agree this is the typical sin, containing all the elements of sin. Have you ever noticed the nature of the temptation? At that time, man was a being of exalted dignity. He was commissioned by God to rule his whole creation. He was in fact more like God himself than like the puny, degenerate beings we find ourselves to be. Only one thing was kept back from him,—the one tree in the garden. Man was not given the privilege of penetrating the great mysteries of the moral universe and deciding for himself what is or is not good. God kept that prerogative unto himself. God must always say what is good and what is evil, and all creation must be governed accordingly. God's universe is governed by moral laws,—not physical alone. He must be supreme in that as in the physical, or else confusion must prevail. To aspire to be equal with God in that, would take the ambition of Lucifer himself.

When the serpent came to the woman to tempt her, this was the point of attack. He appealed to her ambition, to be free from all restrictions, to be her own judge of what is good and what is evil. I certainly think he must have reminded her of her exalted dignity, and convinced her of the absurdity of such a being as she allowing even God to decide for her what was good and what was evil in the world.

When that ambition seized her, she looked and saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise. She undoubtedly used the best of her judgment in the matter, and it must not be assumed that she was lacking in any quality given to man today. I dare say that the wisest men today, depending upon their own judgment to guide them, make mistakes as inexcusable. No, it was not only the primitive man that was on trial, it was the ability of the human race to judge in matters of moral conduct. When Eve used the best judgment at her command,—decided that that fruit was good for her,—she proved conclusively that human judgment is too weak to grapple with great moral questions.

With this ambition of these first creatures "in the image of God," I like to contrast the humility of him "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Philpp. 2:6-8, Am. Rev.)

The glory of Christ is this humility, this perfect obedience to God in everything. Again and again he asserts that he does nothing of himself, that even the words that he says are not of himself but that it is the Father working and speaking through him. "Wherefore also God highly exalted him, and gave unto him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth." Of course he did. God could afford to put such an one in authority in his universe,—one who is true to every word of God.

Is not, then, the ambition to be one's own moral arbiter the fundamental sin? Let us see. God has said, "It is wrong to kill." A man says, "God is mistaken; under certain circumstances killing is justifiable. This man has injured me; he deserves to die; it is right for me to kill him." That man's exercise of his own judgment, instead of listening to the voice of God, has opened the way for murder. And so it is with every other sin. God has spoken on all questions of human conduct. If men would all do as did our Lord, when tempted,—turn to the Word of God to see what God would have him do, there would be no sin at all, for everybody would do God's will even as Jesus did. The fundamental sin must therefore be this Satanic ambition to "be as God, knowing good and evil."

What, then, is the way of escape from this fundamental sin? By grasping the fundamental virtue, humility. If this mind is in you, which was in Christ Jesus, who, existing in the form of God, humbled himself, becoming obedient even unto death. If we have not the Spirit of Christ, we are none of his. If we have his spirit, we will seek earnestly, as he did, to know the will of God; then do it.

Chicago, Ill.

The Departure of Bro. W. S. Toney.

BY GORMAN E. HEETER.

WITH uncovered head one feels like bowing with sacred respect to him who, from days of youth to age of crowning gray, linked his life and anchored his hope in Christ. Passing through the toil of years with such pronounced success, brought more to him, in many ways, than what was sought. In the social and temporal, as well as in the spiritual life, abounding success characterized the career of our beloved brother, Eld. W. S. Toney, of the Upper Deer Creek church, Ind., who passed to his reward Sept. 25, 1911.

In his day he saw the frenzied attempts of men to gain fame and fortune. Some were caught and carried into the snare of the tempter, by which their holy profession was lowered, and the gems of grace became secondary. Through all this, and much beside, Bro. Toney stood faithfully, respecting the trust imposed upon him. He was truly a minister for Christ to a world in need. As a husband and father in the home, as a neighbor and friend to the needy, as a minister and elder in the Lord's vineyard, he had but one theme and thought,—to enhance the church and her mission on earth among men. From this he never turned aside.

While he traveled through many States and territories, he was making acquaintances, gathering material and noting conditions. Then, invariably, he summed up the result of his investigations by saying: "The greatest need is to know the Book."

Bro. Toney was much consulted in his neighborhood, as to best methods of road-building, drainage construction, horticulture, and the production of cereals. He led the Brethren's Tri-County Fire Insurance Company to a financial success, being its secretary for many years.

When families were broken by the hand of death, he was asked to administer the estates. In all these varied lines of work there was no day too stormy or cold, nor was the night too dark and gloomy to attend to his duty. When wanted in the home of the sick or dying, he willingly went. These calls were many, from far and near.

Bro. Toney was a man of cheery, kind disposition, able to impart strength and life wherever he went. His wife and children were a hearty support in all his work, and they feel keenly their loss. As he bade them farewell, at the age of seventy-four years, it was indeed a sore bereavement. The community as well as the Brotherhood will miss this grand specimen of Christian manhood.

Burnetts Creek, Ind.

MINISTERIAL AND EDUCATIONAL MEETINGS OF NORTHERN INDIANA.

The meetings were held in the Springfield congregation near Wawaka, Ind., Oct. 4. Eld. Manly Deeter was chosen Moderator, and Eld. J. H. Schrock, Secretary. The sermon on the evening of Oct. 3, upon "Shepherding the Flock," brought out the importance of the work of the elder, and how he should take heed unto himself and to the flock. A well-prepared address on "Practical Hints to Young Ministers" showed that the Bible furnishes the best hints, and that, as a result of proper self-development, the ministers become spiritual or godly. Their work is to preach the Word. A stirring address on "The Country Church: (a) What It Has Accomplished; (b) the Outlook; (c) the Need," showed that the early country churches pushed out in every direction, but that at present a great many of the country houses are abandoned and many more are on the verge of closing. As a remedy it was urged that there be less emigration to the cities, especially among the ministers. "The Deacon and His Work" was discussed, because his work is so closely related to that of the ministry. Among other things it was said that deacons should stand as the elder's cabinet. A splendid paper on "Parental Devotion" was read by a sister, to be offered to the Gospel Messenger. Many very good suggestions were given on "How to Make Our Council Meetings More Instructive and Edifying." A place was given on the program for the "Temperance Work of Northern Indiana." Much enthusiasm was shown on the subject. "The Laity's Ideal Minister" was pictured by some of the deacons and laity. Upon the subject of "The Need of Distinctive Doctrinal Sermons," it was urged that all of the Bible doctrines be more effectually taught,—not all in one sermon, but an earnest, clear and careful presentation of each doctrine, giving just what God says about it. "Perils of our American Schools," and "Northern Indiana's Interest in Our School," emphasized the need of patronizing our church schools. Thus the day passed as a continuous feast of good things. The program was rendered as arranged, with but one speaker absent. Every moment for general discussion was improved by some speaker. J. H. Schrock.

Middlebury, Ind.

Many a man is not lifting a finger today because he expects to move a mountain tomorrow.

THE ROUND TABLE

Chicago Sunday-school Extension.

BY AUGUST BECK.

SEPTEMBER, 1911, was rally month, here at the Sunday-school Extension. The church was beautifully decorated with wild flowers by helpful workers in God's vineyard. Brethren M. R. Myers and D. W. Shock addressed both the children and the older ones on several Sunday mornings. Everybody was interested and much profited by those splendid addresses, and especially the little ones, who never before had such a treat. Every word seemed so plain, and yet so rich in thought.

On Sunday morning, as Bro. Myers went into the basement, he noticed the work of the primary class, in charge of Sister Hintz, and was much impressed. The sight was so touching that he resolved to have the whole congregation enjoy it. So the little ones were marched up into the church, and arranged on the pulpit platform. Those dear little tots went through their songs and exercises with a fervor and self-possession that might well put us older ones to shame. They never thought of how they looked, or what this one or that one thought of them. Straight from the heart came every word, every movement.

When they had finished, Bro. Myers asked a little girl in the intermediate department, who only six months before had been baptized, to lead the congregation in prayer. It was touching to hear the child's voice offering up its simple prayer to our Heavenly Father, and it brought tears to the eyes of more than one of the older members.

The circulating picture gallery, used in the work here, is a new idea, to arouse the children's interest in the work, and to increase our attendance. Twenty-five large pictures, beautifully framed (purchased by brethren who clubbed together in order to help in the good work), are hung upon our church walls. Each pupil who brings in a new member for the Sunday-school class gets a picture to take home, and to keep two weeks. At the end of that time it can be exchanged for another, and so on. Already eleven new pupils have come in this last month, and eleven pictures are thus making their rounds. One little fellow, who very much liked to have a picture, stood up when those who had brought new pupils were asked to stand. "And whom did you bring, little boy?" asked the Sunday-school superintendent. "I brought myself," promptly answered the boy.

Chicago, Ill.

Work of the Brethren in the South.

BY F. M. WHITE.

SINCE my last article in the MESSENGER, perhaps many have wondered if I am still here. Well, I am still at work. We think more has been accomplished this summer than ever before. In addition to sending out the MESSENGER, as referred to in my last article, many copies have been sent me after having been read, and these I have given out chiefly to the colored people. Now they are calling for preaching, and our District Mission Board is endeavoring to prepare a way for it. Our Sunday-school has a home department, and much reading is being done by means of it. While fifty copies of the MESSENGER are being sent to this vicinity each week, we could use more to very good advantage, but are unable to furnish them ourselves. The "County Sunday-school Association" employed Bro. Glen Petcher to travel over a large part of our county and work up Sunday-schools. By this means the people are getting acquainted with us, and our doctrine is placed within the reach of people who never knew about us, so that, eventually, much good may be done.

The time of our love feast was set for Sept. 30, but after all the preparations were made it rained, so we had to postpone it, and we then had it on Sunday evening. Twenty-three brethren and sisters participated in the services, and all seemed to enjoy themselves, although the weather was bad. No visiting brethren were present, as we are so far away from the other churches, and the Brethren do not visit us much, but we hope to have things better in the future. At our District Meeting Bro. A. E. Nead, of Limestone, Tenn., was appointed as elder in charge at this place, and he will spend some time with us this winter. We are expecting others also. We have made arrangements for a brother to go to Citronelle, where two members are living, to encourage the work there. The Sunday-school here gives one Sunday's collection to bear the expenses of the Citronelle work. Our Brethren are also endeavoring to build a churchhouse in Wayne County, Miss., where we have a mission point. We hope much good may be done and God's name glorified!

Fruitdale, Ala., Oct. 11.

"You Didn't Speak to Me."

BY C. A. BRALLIER.

THESE were the words spoken to me, not long since, by a Sunday-school scholar who was chiding me for having slighted her. She said, "You looked straight at me and didn't speak to me."

It happened upon a crowded street, and I could not recall of having consciously done so, but be that as it may, one thing is certain, that this individual noticed it, and if she would have been as easily and deeply hurt by it as some people are, she might have been lost to the Sunday-school.

Destinies often turn upon just such small pivots. How careful teachers, superintendents and pastors should be, to watch themselves along the line of simple courtesy! Not only should they be courteous to their own scholars and those who come under their charge, but to the world at large. Indeed, all Christians should make it a point to be courteous at all times. "Love doth not behave itself unseemly" (1 Cor. 13:5).

How many souls may be going to destruction simply because you or I "did not speak to them."

The world expects something from you and me. She needs it, and wants it. The soul you meet upon the street may be down-hearted, discouraged and baffled in its efforts to solve the problem of *life*, and your smile and "Good morning," or "How do you do?" may be the *best tonic* to their burdened heart. They will know, at least, that you are interested in them, and that they are not alone in life. Be interested in others. —"Love seeketh not her own."

May not our condemnation read, "You didn't speak to me!? "Inasmuch as ye did it not to one of the least of these, ye did it not unto me" (Matt. 25:45). Paul says we are "stewards of the manifold *grace* of God." *Christ* must speak through your lips and mine, that all may be drawn to his loving arms.

Barron, Wis.

The Power of Love.

BY IDA M. HELM.

IT is easy to love those who are congenial and those who love us. A beautiful spirit is attractive. We need not wonder why we love beautiful things. But why do our hearts go out to those whose actions are repellent, and who may be classed as enemies? Why do we long to love everybody? Why is it that we are so eager to help carry the message of salvation to all people? It is because we have the love of God in our hearts, and we can not do otherwise.

It is said of Archbishop Cranmer: "If you would be sure to have Cranmer do you a good turn, you must do him some ill one," for though he loved to do good to all, yet especially he would watch for an opportunity to do good to such as had wronged him.

We are so slow to see what power is hidden in love. We may think we have developed much in the power of love, but we fall far short of the ideal Christ set before us, if we simply do our enemies no harm, for we are using only a tiny fraction of the power of love. While Christ was suffering the most cruel tortures man can inflict on his fellow-men, he prayed: "Father, forgive them," and he willingly gave his life for them. He says: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45).

Ashland, Ohio.

BOTH the sin and the suicide of many men is their abnormal desire to occupy positions too large for their faculties. Nature never sets a chickadee on goose eggs, nor does it appoint elephants to build ant hills. Men are assured of health, happiness and victory only as they are in their own true place, for which nature has fitted them. He who seeks to go higher up will find himself in a false position, and, by an overworking of his powers, will break them with the bankruptcy of the business, and fall to a plane as far below his level as he formerly was above it.

CHRISTIAN WORKERS' TOPIC

Worth-While Women.

1 Peter 3: 1-6.

For Sunday Evening, November 5, 1911.

I. Sarah for Obedience.—"Even as Sarah obeyed Abraham, calling him lord" (v. 6; Gen. 18: 12). By faith she went with him from Ur, "not knowing whither he went." Nothing is said about her passion for outward adornment; much is said of her reverence for her husband. Sarah is the mother of all believing daughters, "as long as ye do well"—believe. Ye cannot believe longer than ye obey.

II. Martha for Service.—"Received him" kindly, hospitably, "into her house" (Luke 10: 38). It was now dangerous to entertain him so near Jerusalem; but Martha regarded not the danger, the labor nor the expense to entertain both Jesus and his disciples. How can we spend what we have better than in Christ's service?

III. Dorcas for Almsdeeds (Acts 9: 36-39).—Dorcas was "full of almsdeeds" (v. 36). She was praised not only for the alms which she gave, but for the deeds she did. They who will not do a charitable deed because they are poor, would not give a charitable gift if they were rich.

IV. Mary for Worship (John 12: 1-3).—"Anointed the feet,"—a mark of the most profound reverence. She "poured it" (Mark 14: 3) with her own hands, which she might have ordered a servant to do. Hers was a condescending, a worshipful love.

V. The Mother of Jesus for Spirituality.—"She kept all . . . in her heart" (Luke 2: 9, 51),—"pondered them in her heart." She made them the matter of her private meditations. She said little; "pondered" much—a mark of deep spirituality. We do well to ponder much upon what Jesus said and did. Though we may be very ordinary people, we can all be faithful.

PRAYER MEETING

Do You Let God Plan Your Life?

Jer. 10: 23; Prov. 3: 1-16.

For Week Beginning November 5, 1911.

1. Forget Not God's Law.—Man's common failing is forgetfulness of God's law, and this failure causes much of the individual misfortune and public injustice. No man ever went astray who followed the law of the Lord. The injunction is of supreme importance, therefore, is "Forget not" (James 1: 22-25).

2. Do It With Your Whole Heart.—"Let thy heart keep my commandments." The emphasis is on the word "heart." Not an intellectual keeping of the divine statutes but a heart allegiance, a love-inspired, obedient in all things (Psa. 9: 1; 119: 10, 69, 145).

3. Gracious Manifestations of a God-Planned Life.—"Let not kindness and truth forsake thee." Kindness to bless others,—truth to bless ourselves and honor God. Let them be so deeply impressed upon our heart that both kindness and truth may become a second nature to us (Rom. 12: 10; Philpp. 4: 8).

4. Three Important Conditions: "Trust, Lean, Acknowledge."—It is not enough to do kind acts; it is not sufficient to speak truthfully at all times. We may do all that and yet fall short. "Trust in Jehovah with all thy heart, and lean not upon thine own understanding. In all thy ways acknowledge him." Full trust is to be given to Jehovah. No leaning upon our own wisdom,—it is but a broken reed! More confidence in God, less in self! Still more, "acknowledge him." Not merely at stated times of worship, but in business, in our pleasures, in "all our ways." That means the whole life (Rom. 12: 1, 2).

5. Blessed Rewards.—"Length of days, years of life, peace." God bestows gracious gifts upon the devoted believer. "So shalt thou find favor and good understanding in the sight of God and man." Kindness to man will win the good favor of man; truth toward God will win his approval (1 John 3: 1, 2).

HOME AND FAMILY

War.

BY BERTON BRALEY.

War—and the tramp of the troops once more,
The blare of bugles, the cannons' roar.
The waving banners, the swing and sway
Of men that march to the bitter fray.
Where glory beckons, and honor calls
And brave men batter the fortress walls.
War—that summons the soul of Rome,
While the women weep with their babes at home.

War—and the smiling fields are black
Where fire and battle have left their track.
War—and the brave blood running red,
And the sunken ships and the host of dead.
War—with its wake of wrong and wrath,
With famine and misery in its path.
War that has wakened, long asleep,
While the children wait and the women weep.

War—red war in the world again,
War with its trail of broken men.
War that gorges itself in truth
On the land's best strength and finest youth.
And all for the sake of a barren land
And a cluster of huts on the desert sand.
The sultan battles the might of Rome
And women weep with their babes at home.
—Omaha Daily News.

The Mother's Duty as to the Reading Matter of the Home.

BY MRS. M. R. WEAVER.

One of the great duties of the mother, relative to the reading matter of the home, is to guide the child in the development of a desire for the right kind of reading. The "Wise Man" says, "Train up a child in the way he should go: and when he is old, he will not depart from it." In this scripture Solomon speaks for all ages and for all people. It is a principle recognized by all. The early home training goes far to make up the ideal for the child, and the ideal once formed, is harder to change and reshape,—if wrong, —than to start right from the first. This applies to the reading matter placed in the hands of the child, as much so as to any other phase of child training. The child will read only that which interests him, and for which he has a desire.

The desire for the right kind of reading may be acquired. It is the same as any other habits and desires which become fixed in our lives. "As the twig is bent, so the tree is inclined." Allow a child to acquire the habit of reading light, trashy literature, and he will always have this desire, even when he becomes older. Much depends on the kind of books kept before the child and the example of the parents set before their children. If the mother is given to reading novels, and spends her time in that way, she will produce and develop a generation of novel readers. If the mother neglects her children, others will influence them. If she pays no attention to them, but allows them to make their own selections, they will be governed largely by what others are reading and what they hear others tell of the books they have read, which will usually be some cheap, trashy, thrilling story, of positive and permanent injury to the child. Thus it is very important that the mother read good books herself and keep such before her children.

First impressions largely make up a child's ideal. The organ of sight bears a larger influence on the first impressions formed in the mind of the child than any other organ of sense. That which it sees it remembers. As an illustration I give the following: A little boy, two years old, was taken to the circus by his papa. The next day the little fellow was seen going through some very strange antics, and when questioned why he was doing so, his answer was, "Why, the elephant did that way." He had seen and remembered the actions of the elephant.

Brightly-colored pictures attract the attention of children, and influence largely the first impressions. A small child reads more out of a brightly-colored picture than most people suppose. A few weeks ago my husband was going to the store, when, just a block from our home, he saw two small boys emerge from behind a house. Each was equipped with a big knife. These knives they had whittled out of wood, and strapped to their side. A toy gun represented a revolver. Each had a handkerchief tied over the lower part of his face, in regular burglar style, and each carried an old flashlight in his hand. As my husband watched them, they slipped up to a window and tried to pry it open. Of course, the window was that of their own home, and they were only at play, but the stealth of movement, the crouching position, the manner in which they carried their guns, the exactness with which they had the handkerchiefs fixed over their faces, and the way they used the flashlight,—every move bearing the mark of old, experienced burglars,—raises the question, Where did those small boys learn all of this? They could be no better trained, so far as method of operation was concerned, after months of actual experience.

Of course, we know they did not receieve their knowledge from such a source. Whence, then, did they receive it? They got it from some cheap "Diamond Dick" burglar story, with its brightly-colored pictures. They had read the story and studied the pictures till they became fixed in their mind. Adding the stimuli received through the power of imagination, these pictures became so real that they could carry them out with exactness in their actions.

To show the extent of the impression those stories and pictures had made on the minds of those two boys, and to prove that their whole soul was in that operation, I will yet add that my husband was never noticed as he slipped up behind them. He caught each of the boys by the coat collar with a sharp demand, "What are you fellows doing here?" The impression formed in their mind was such as to cause them to look as sheepish and guilty as any one can look who is caught when actually engaged in burglary. Seeing, then, the result of such stories and pictures, it surely is the duty of every mother to take care that none such ever comes into her home.

Another evil that has been tolerated already too long, by many mothers, is that of allowing magazines with large, brightly-colored fashion plates to come into the home, and lie around where all have access to them. The children can not help but see them, and as they look upon them, a deep-rooted desire is formed for just such clothing, and when the child is old enough, this desire is put into practice.

Another great evil is that of displaying the large, flashy calendars, with all the fine feathers and frills, pictured in such profusion. Generally they are so placed that the child can feast upon them all the day and a part of the night. As the child looks upon that picture, a deep admiration for it is formed, and with it a desire and resolution that some day it is going to dress just like that picture on the calendar.

Then there are the gorgeous calendars, advertising the fine, rich flavor of some cigar. The boy looks upon the picture and thinks how nice and manly the young man looks, and then, too, it says the flavor is so mild that he determines when older, to smoke the King George brand of cigars. If you must advertise cigars and tobaccos, advertise the evil effects they are having on humanity, and do not display the lying advertisements on the calendars of the day. If you do not want your children doing these things, destroy these magazines and calendars. If all would do this, there would possibly be a greater fire than that on the streets of ancient Ephesus.

See to it that good books are read. It is not sufficient merely to keep bad books away, but the right kind of books must be provided. Some parents spend so much time in telling their children that they must not do this or that thing, or that they must not read this or that book, that they do not find time to tell them what they should do and read. The children get the idea that there is nothing they *can* do, and that this world is a wilderness of "Don'ts." There is nothing to stimulate their ambitions in the right direction by this kind of training. It is the duty of the mother, therefore, not only to keep bad books away from her children but to see that good ones are provided, and that the child is encouraged to read them, and to read them carefully. In reading books it is like in our eating,—it is not always quantity that nourishes, but proper assimilation.

There is an old adage something like this: "A man is known by the company he keeps." The same is true and will apply to the books, and we can well say, "A man is known by the books he keeps." Let me see a person's library and I will tell you much of the general character of that person. If he has many book on mechanics I know he is of a mechanical turn. If he has many religious books, I know he is religiously inclined. The books a person keeps largely indicate the desires and nature of the person. Seeing, then, that books and reading matter are such a prominent factor in the life of each individual, surely it is a great duty the mother has, to guide the child in the development of a desire for the right kind of reading, and to safeguard the home against the invasion of any books or reading matter that will be detrimental or destructive to the development of a strong Christian character in her children.

2817 Lake Street, Omaha, Nebr.

To Our Sisters' Aid Societies.

I wish to make known the needs of our Colored Home. As winter approaches, we are especially in need of shoes and clothing for boys and girls from six to fourteen years old. A number of comforters and quilts for full-sized beds are very much needed.

Certainly this is a noble and worthy cause, if you consider that there are 10,000 of the negro race in Denver alone, to say nothing of our other large cities and the Southland.

Every effort is being put forth to train the boys and girls for mission work among their own race. In these children there is certainly a wonderful possibility of improving the race.

The District of Northwestern Kansas and Northeastern Colorado has awakened to this possibility, and has placed the children under the most favorable surroundings.

The home is located on a thirty-acre irrigated garden tract, within driving distance of the Denver City market. Here the boys and girls get industrial training in connection with the intellectual and spiritual, and at the same time help to support themselves.

The children are being schooled at the home. Already we have a young sister attending Bethany Bible School, preparing for effective mission work among her race. At present we have thirty inmates,—all we can accommodate in the cramped quarters we have. Many applications have to be refused until sufficient funds are raised to erect the much-needed buildings. Receipt of clothing will be acknowledged. Address us as below.

Colored Home,
H. E. Long, Supt.

Arvada, Colo., Oct. 11.

The Day of Life.

BY EDGAR M. HOFFER.

The sun nears the western horizon. Soon the sun will set beyond the hills, and night will be upon us. So man reaches old age. His eyes are dim; he uses a cane; his steps are feeble, and he realizes that soon he must pass away. The frosts of winter are seen on his brow, and the snows of advancing age are heavy upon him. He sees the setting sun of his life. As he thinks of bygone years, he muses, Was it a life well spent? If so, he can rejoice, and praise his Master. If he lived in sin throughout his day, all looks dark and dreary before him.

Such is life! We start out in the morning, bright and cheerful, but soon we reach our best days, and encroach upon old age. We live a while in the world, are active, enjoy the duties of life, and then we pass to our long home, and the place that once knew us, will know us no more forever. After all, life is but a very brief day, a journey to the tomb! However pleasant life may be to us, we will never pass this way again! Life is short; eternity is endless! Let us strive to be more like Christ! Those who bear the cross of Christ here below, will wear the crown above. Think and meditate on these things!

Elizabethtown, Pa.

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BRO. CHAS. D. BONSACK is engaged in a series of meetings at York, Pa.

WHEN last heard from, Bro. Paul Mohler was engaged in a series of meetings at Plattsburg, Mo.

OCT. 17 Bro. J. H. Cassady was engaged in a revival meeting at Roaring Springs, Pa., with a promising outlook.

A FRUITFUL series of meetings at Summit Mills, Pa., conducted by Bro. D. M. Adams, closed with nine accessions to the church.

THE District Meeting of Western Colorado and Utah, to be held in the Mount Garfield church, Colo., is announced for Dec. 1.

BRO. ISAAC MILLER, of North Dakota, changes his address from Zion to York, with the purpose of locating at the latter place soon.

BRO. F. C. MCCUNE is doing some effectual revival work at Vermillion, Kans. When last heard from, there were twelve conversions.

BRO. A. C. SNOWBERGER and wife have cast their lot with the members at El Centro, Cal., where their labors will be very much appreciated.

BRO. L. T. HOLSINGER devoted three weeks to evangelistic work in the Mineral Creek church, Mo., and five persons were brought into the fold.

BRO. I. S. LONG and wife, of India, reached New York on Friday, Oct. 20, and left at once for Port Republic, Va. They report a pleasant voyage.

BRO. J. F. APPELMAN is assisting the Lower Deer Creek church, Ind., in a series of meetings, and finds a warm and earnest cooperation upon the part of the members.

BRO. I. S. LONG, of India, at this time is probably engaged in a series of meetings at Roanoke, Va., it having been announced that the meetings would begin last Sunday.

SISTER ELLA BRUBAKER, late of India, spent last Lord's Day in Elgin, and on Monday called, with her bright little babe, at the MESSENGER sanctum. She is spending some months in Bethany Bible School.

AFTER Nov. 5 Bro. Jacob Witmore, of Portland, Texas, should be addressed at El Centro, Cal., R. D. 2, BOX 23. He and Sister Witmore are to remain in California until May, 1912, and then go to McPherson, Kans.

THE little band of believers at Springdale, Ark.,—who may be reached by addressing Bro. Henry Sheets, R. D. 2, of that place,—being too poor to build a meetinghouse, have decided to purchase a tent in which to hold their religious services. We further understand that the Brethren have no minister near Springdale. Here is an opportunity for some one to locate where he can do a good work.

BRO. D. L. MILLER, writing from Limestone, Tenn., says that he is having a delightful time with the Brethren in that part of the South. He finds them wholesouled, kind and hospitable, and is to have something to say about his trip in future issues.

THE Bible, Missionary and Sunday-school Institute of Western Pennsylvania, to be held in the Roxbury church, West Johnstown, Pa., Dec. 4 to 9, promises to be a most interesting gathering. As soon as space can be found for it, the program will be given in our columns.

ON page 676, this issue, Bro. John Clark calls attention to a number of points in Kansas where ministers would be appreciated. We have scores of preachers who ought to be seeking fields of this sort. Godly men who respond to such calls may rest assured that their labors will be appreciated.

THE Sunday-school Convention for Idaho, to be held at Twin Falls, is announced for Nov. 10, 11 and 12. The excellent program arranged for the occasion reached us too late for this issue, and since the next paper, the doctrinal issue, is to be taken up mainly with special matter, there is a bare possibility that we can not publish the program in time for the convention.

BRO. A. W. ROSS, of India, has addressed an appeal to the Botetourt Memorial Missionary church in Roanoke County, Va., in which he deals with the conditions in his field of labor, and also sets forth a possible method of assisting his people in India. The appeal, eight large pages, may be had for distribution without further cost, by addressing the General Mission Board, Elgin, Ill.

MOUNT MORRIS COLLEGE has an advertisement on page 687, this issue, that should receive the attention of those interested in our educational work. And, by the way, the college is one of our most prosperous schools, and deserves the hearty support of the Brethren. We should like to see all of the Brethren schools represented in our advertising department. For them we quote especially low rates.

MIDDLE IOWA, at her late District Meeting, set on foot a movement that has for its object the assisting of prospective missionaries for foreign fields, to procure the necessary education fitting them for their work. All money advanced to such missionaries is to be secured by promissory notes, to be canceled whenever the missionaries are duly accepted by the General Mission Board. Should one, who has been thus assisted, change his purpose, or can not be used by the Board, the notes against him may be collected.

WE hear of a Sunday-school that was considerably disturbed because of complaints laid in by a non-Sunday-school worker. It would appear that the party did not attend the school, took no part whatever in its work, and yet he wanted to have the privilege of saying how the school should be run. There may be instances when some attention should be given to complaints coming from such a source, but too frequently non-working critics are a hindrance to the cause in which they try to appear interested. Instead of standing off and finding fault with others, they should first enter into the work themselves, become familiar with it; then they will be in a position to claim some consideration for their complaints.

LAST week the Baptists of Illinois held their State Convention in Elgin. There were probably 500 delegates in attendance, and considerable business received attention. Most of the sessions were taken up with addresses, resolutions, hearing reports and considering the work of committees. Mission and temperance came in for their share of attention. The Baptists, at their conventions, do not discuss church questions. With them all questions relating to doctrine, church polity and discipline are regarded as settled. A pressure of office work prevented us from attending any of the session. A few of the ministers, who are acquainted with our people called at the House and were shown through the establishment.

BRO. S. S. NEHER, of Twin Falls, Idaho, Sunday-school Secretary for the State, says that our people are doing their utmost to bring the Sunday-school work in his District up to the highest standard possible. He is now holding from two to five meetings each Lord's Day, with a view of getting everything in the best practicable working condition. He is looking forward to the approaching Sunday-school Convention with a good deal of interest.

NOT more than half of those who send the names of newly-elected ministers, to be entered in the list in the Almanac, think to give the address of such ministers. This makes it necessary for us to write a hundred or more letters during the year, solely for the purpose of ascertaining the addresses of newly-chosen preachers. We wish our correspondents would be a little more thoughtful and always be sure to send the addresses with the names of new ministers.

A CABLEGRAM from Tientsin, China, dated Oct. 19, informs us of the safe arrival of our late missionaries in that port, and also assures of their good health. The message further stated that, on account of the unsettled conditions in China the United States Consul has advised the withdrawal of all missionaries from the interior. Acting under this advice Bro. Crumpacker and the missionary sisters had left their field of labor, and came to Tientsin, where they will remain until the trouble subsides. From this we learn that all of the Brethren missionaries, including those recently sent, are at Tientsin, where they will have the necessary protection and care. Regarding the safety of our missionaries there would appear to be no occasion for any alarm whatever.

LAST Sunday morning we had the privilege of worshiping with the Brethren at Bethany Bible School, Chicago, and addressing a large and very interesting audience, made up mainly of students from various parts of the Brotherhood. The attendance at this time is over 200, and a number of other students are to come later. The managers tell us that just how to provide even class room for all those desiring to enter Bethany, is the real problem they are endeavoring to solve, and that a new building is the only way they see out of it. They are planning to erect another building just as soon as the money for the purpose can be secured. One seldom meets a finer body of young members than may be seen at Bethany this year. They are not only intelligent and zealous, but they seem to be well rooted and grounded in the principles of the Church of the Brethren, and come here to secure a better working knowledge of the Bible. Scores of them are preachers and preachers' wives, and in the course of a few years their influence is going to be felt in many sections of the Brotherhood. Bro. Wieand has resumed teaching in a limited way, and in due time hopes fully to regain his health.

PROF. J. W. MCGARVEY, of Lexington, Ky., widely known to many of our readers, died a few days ago. As the President of the Disciple Bible School of his city, it is recorded he helped to educate and prepare a thousand preachers for the pulpit. The *London Times* once said that he was probably the ripest Bible scholar in the world. One thing sure, no man living understood the teachings of the Disciple church better than did Prof. McGarvey. He was not only a teacher, but a writer, and has left a number of valuable books, dealing principally with Bible questions. He will be remembered by hundreds of our older readers as the author of a series of articles, published in the *Brethren at Work*, over thirty years ago, giving an account of his travels in Palestine. These articles not only greatly interested our people, but to many they proved decidedly helpful. Mr. McGarvey never took very kindly to the claims of the Brethren, especially did he criticise our position regarding the religious rite of feet-washing, but we do not know that, in his writing, he ever went into a thorough consideration of the subject. And while he criticised us, much that he wrote will prove helpful to us in defending and explaining most of our doctrinal points.

The doctrinal issue is to appear next week, and will probably attract more attention than any doctrinal number ever put out by the House. For general use, where they will do good, we are printing 15,000 extra copies. This issue will contain twenty pages, and nearly all the doctrinal points of the church will be treated, and some of them illustrated.

Bro. Jas. A. Sell, of Hollidaysburg, Pa., is planning to spend the winter in the Middle States in evangelistic work. He begins a series of meetings at Cedar Rapids, Iowa, Nov. 8. Those desiring his services will do well to write to him at an early date. His eyesight has greatly improved, and it is thought that several months in the field will be good for him, as well as for the churches that he may visit. His wife will accompany him.

Improving Council Meetings.

It will be well for our people everywhere to learn the art of shortening their council meetings by having less to do, and by seeking better methods of disposing of the business requiring attention. An all-day council meeting may be edifying to the few, but it does not appeal to most of the members. To start with, the official board should have its matters in shape before the hour of opening the services. The elder who presides should have a list of all the business in time to study the character of it, and arrange the different items in the order in which they are to be considered. Each item of business should be carefully presented, so it may be understood from the start. Long speeches should be discouraged, and early motions favored. When it is evident that the members know what they want, give them an early opportunity so to decide, and then be ready to move on to the next item. Under no circumstances should harsh or unbecoming language be tolerated. Members who can not speak kindly and becomingly in a council meeting, can help along with matters by keeping quiet, and letting others do the talking. If the presiding officer is discreet, he will make few speeches, and not be found trying to get everything decided his own way. He will show fully as much respect for the opinion of others as he does for his own. The secret of success in a council meeting is to keep things moving, and make haste by disposing of matters briefly, but in the best possible manner. Much attention should be given to the spirit of the meeting, for the character of such gatherings should be in keeping with the high spiritual claims of the church. The members ought to be at their best spiritually,—considerate, polite and courteous. Each one ought to go from a council meeting feeling that he has been helped; that he has helped others, and that to the church, as a body, the meeting was a spiritual uplift.

The Application of Prophecy.

For nearly thirty years we have been engaged in active editorial work, and in the management of religious journals we have had more experience, at short range, than falls to the lot of most religious editors. We have handled manuscript from writers that may be numbered by the thousands. Some of them were well educated, while the mental training of others was sadly neglected. Our manner of disposing of the manuscripts received, from year to year, has proven satisfactory to the greater part of our people; but there is one class of writers that we have never been able to please.

We refer to the class that would have every live question disposed of by their rule of interpreting prophecy. If a little war cloud arises in the Old World, they immediately call our attention to the Scripture applying, as they say, to that particular case. When the cloud disappears, they keep quiet about the application of prophecy. Earthquakes of much severity come in for their share of prophecy. When everything in Palestine runs smoothly, we may expect to be reminded of this, that and the other scripture which tells about the return of the Jews. There are prophecies applying to nearly all the leading occurrences that might be named. At one time a certain prophecy was made to apply to the steam car, and later to the electric car, but now seems to fit the automobile best. If there should be a period of general peace among the nations, then we are reminded of the prophecy referring to peace and safety, to be followed by sudden destruction. Should the Catholics become a little active, our attention is called to the domineering influence of the "man of sin." Every important strike in labor circles gives occasion for the application of special prophecy.

Now, the Good Book is full of prophecies, but we have seen so many failures in human attempts to explain them, that we have become just a little bit cautious about what we print on the subject. We may tell the news about this, that and the other thing, but we do not look around for some special prophecy applying to a given case. Right here is where we fail to please a few people. Possibly we may be just a little too neglectful of prophecy; but, somehow, it occurs to us that if we do our full duty towards God and our fellow-men, the good Lord will take care of the prophecies and help his chosen people to see them clearly when once fulfilled. We shall do well to study prophecy; to study the warnings associated with them, but it is useless to try to rush their fulfillment. They must have their time for fulfillment, and this is known to the Lord; it is hidden from men.

"Dead and Didn't Know It."

Recently one of our evangelists wrote me of the congregation in which he was conducting meetings, saying, "They are dead and don't know it." Why, of course it is this way, if they are dead. You would not expect them to know they are dead, would you? It is nothing strange, as the remark would imply. When people are dead, they are dead,—unconscious of it, without knowledge of it. It is sad, but true. It is bad to be dead, and to be dead and not know it, makes it doubly bad,—a double calamity. But so it is. When a church is dead to its mission it is dead to church life, dead to all to which it should be alive, "dead and don't know it." If a church might be dead, and at the same time be keenly conscious of its condition, it would not seem more than half as bad. But to be dead and at the same time to be under the delusion that we are alive,—well, that's the greatest of all ills.

In the address to the Seven Churches of Asia, Revelation, second and third chapters, the church at Laodicea is described as being lukewarm,—neither cold nor hot. They were not quite alive and yet not quite dead. It was a dreadful condition. The Lord prefers people either cold or hot; and these were neither, they nauseated him, and he said he would spew them out of his mouth. And yet they thought they were rich, increased with goods and need of nothing; while "they were wretched, and miserable, and poor, and blind and naked." They didn't know it. They flattered themselves, thinking they needed nothing, while they needed everything. They were not dead,—only half dead,—lukewarm,—but they were in the grossest ignorance as to their real condition. The angel most sharply rebuked their ignorance, or rather their boast of self-sufficiency, and urged them to buy of him gold tried in the fire that they might be rich. In this lay their only hope. Their eyes then would be opened.

The church of Sardis was, by the angel, declared to be dead. Her members had a name that they lived, but it was false; they were dead. The angel said but little more. He made the call to repentance, and urged that the things that remain, that is, those not yet fully dead, be strengthened. Beyond this, he said but little. He was talking to a dead church.

Apart from the evangelist's judgment, in this particular case, what may be said, in general, of the congregations of the Church of the Brethren? If an angel from heaven were sent to state, to each congregation, its real condition, as in the case of the Seven Churches of Asia, what might be expected? What could be expected? Five of the Seven Churches of Asia were rebuked, some of them very severely. The church at Ephesus had lost her first love, Pergamos had gone after Balaam and, like Thyatira, was living in fornication, and eating meats offered to idols, Laodicea was lukewarm, puffed up in her own imaginary wealth, while Sardis was dead. The angel commended, without rebuke, only Smyrna and Philadelphia. The showing is bad. Two out of seven commended; five out of seven rebuked,—one with the sentence of death written over it.

If the condition of the Seven Churches of Asia forecasted the future, it is alarming. On this basis there are hundreds of our churches dead while they live. They have a name that they live, having a standing among the people, their names published abroad under glaring headlines, feeling easy themselves, being favored that they had attained unto great things; while, in reality, God has written over them the sentence of death. "Dead and don't know it." Dreadful; it is indeed a dreadful condition, if we could only make ourselves believe it so.

Whatever may be said of the Seven Churches of Asia and their forecasting conditions, there is not the least doubt that there are dead members in all the congregations,—in some of them a high proportion of the membership, and in other cases practically all the membership is dead. Stagnation and death! No business doing. Nothing can be expected of the dead. Only living men and women do things. Nothing can be expected of either dead individuals or dead churches.

Now what shall be done? What can be done? Only one thing. The call to repentance ought to go thundering throughout all the churches. If that fails, then the case is lost, so far as we are able. Evangelists and pastors, able to stir the dead, are needed for this Herculean task; they are needed for the outsider, but more, no doubt, for the insider. The churches need to be shaken from center to circumference; and it will take mighty men of God to do it. The occasion requires men with tongues of fire and with the power of Paul. And if the ministry of men fails to do the work, let us pray for providential visitations, such as will awake us from slumber and death, and will open our eyes to the meaning of life and its awful responsibilities, that we may do the will of God in establishing his kingdom in the midst of this sinful and adulterous generation. The time is short; there is much to be done and it behooves us all to be up and doing. Let us understand, for once at least, that there is no time to waste. All to the front, and let the shout go down the line. "Go forward!" H. C. E.

So It Will Be.

Because the exact time of the second coming of the Son of Man,—of Jesus Christ,—is known to the Father only, therefore it was the mind of God that his people should continue in the great work of preaching the Gospel of salvation, and laboring to save souls until Jesus comes. There is no need of any special preparation for such an event, as the ever-active child of God is always ready, no matter when Jesus comes. Christ would say to us: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Because of this fact it should not seem strange to us if men and women, at the time of his coming, should be found eating and drinking, marrying and giving in marriage, etc. This is what not only sinners are doing, but good Christians are also doing the same thing. Hence these predictions, of themselves, should not be taken as evidence that the world, at that time, should be especially wicked.

The first reason which may be given to prove that the world is gradually growing better is the fact that it has been prophetically said of God's Word, which was to be heralded forth unto all the nations and peoples, that it shall not return unto him void or empty, but it shall accomplish that unto which it has been sent, and we know and believe that God sent not his Word to destroy, but to save the world. And as it was sent for the purpose of saving the world from the power and effects of sin, there can be no other power able to frustrate God's purposes. Therefore, as a conclusion, we must believe, that, ultimately, the world will be taken for Christ.

This is also in harmony with the vision of the

prophet, when he saw the small stone hewn out of the mountain, and saw it rolling and growing in size, as it rolled, until it filled the whole earth, thus representing the gradual, enlarging kingdom of Jesus Christ, until it would cover the face of the earth as the waters cover the sea. In this faith many of our Brethren pray for the coming of the universal reign of Christ. Isaiah, in his visions, saw a good time coming, after the Word of the Lord had been sent forth. He declared that it should accomplish that which he pleased, and it should prosper in the thing whereunto he had sent it. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Again, from this same prophet, we have reiterated these beautiful and encouraging sayings, in reference to the Christ and the nature and glory of his power, as a result of his coming into the world: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

All these things seem to point toward not only a growing church, but a time when the world will be filled with the character and spirit of his coming and ever-growing kingdom.

Again, not only have we the idea of a growing force or power, predicted by the old prophets, but also by the Christ himself, as we have it set forth in parable and teaching. In the parable of the mustard seed the Lord turns away from the discouraging results growing out of his coming into a world of sin, to save it, and goes on to show that the small movement, already started in the world by his coming, would grow and continue to grow until it would become an acknowledged power unto which men would flee as a place of refuge. Even sinners awakened to their lost and unsaved condition, would seek lodgment and safety within its protecting branches. Here we have the kingdom of Christ presented in its smallest seed form, but it began growing and continued to grow until, comparatively, it became quite large,—so large that it became a place of refuge for the needy, as the shadow of a great rock in the midst of the burning desert.

When, during our travels in the East, we came down from Damascus towards Jerusalem, the noonday sun was exceedingly hot, as there were no trees beneath whose branches we could seek shelter. We were made to feel what it meant to be in the desert land without shade or water; but as we made a turn around a hill, we saw ahead of us a great rock, and to it we went for shade. There we found several men who had, before us, found refuge in the shadow of the rock. It seemed to us a godsend, and as we enjoyed the cooling and refreshing shadow, we were made to think of the Psalmist where he says: "Lead me to the Rock that is higher than I." So, as the birds fled for shelter to the mustard tree, so the church of Jesus Christ will grow to be the sure place of refuge to the children of men, as they learn, by the teaching of the Word, to seek after God.

Again, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole lump was leavened." While some would make a personal application of this parable, it must be evident that it has a broader interpretation, as we study it in its true setting. The Christ was not speaking of his kingdom, as coming into the personal lives of men and women, but of his kingdom as it would grow in number, strength and power in the world, until the force and effect of his Spirit would be felt and be made manifest in, at least, the large majority of the people; or, comparatively speaking, till the whole lump or world would be leavened. This thought harmonizes with the intent and spirit of the great commission: "Go ye into all the world and preach the Gospel to every creature." What for? To condemn the world? No, not that. Jesus says: "I came not to condemn the world, but to save it." It seems to us that if it is God's purpose to condemn the world, he could do it quite as well by leaving it to continue in the darkness of sin. As Jesus Christ is the embodiment of his Word, and he says that his Word shall not return unto him void, or empty of fruit, we must come to the conclusion that it was not only the purpose of God that hearing of his Word should be a saving power, but that his purpose will prevail to the salvation of souls, and that righteousness shall prevail and cover the earth as the waters cover the sea.

We seem to believe this as a church, or why do we send missionaries to foreign lands? And why should our brethren and sisters make the great sacrifice which they do in forsaking their home land, their church associations, their fathers, mothers, brothers, sisters and friends, if only to go there to enhance the condemnation of the poor, ignorant heathen, who are already sufficiently condemned? These are all thoughts that we must take into consideration as we look into this very important subject. All missionaries make the sacrifice, and go to foreign lands with their minds and hearts filled and burning with a passion for souls, and our heart says: God bless them in this Christ-like desire and purpose.

We close with the thought of what God is doing for the salvation of the world, by opening the doors to almost every known foreign and heathen land. It is a time of opening doors to the Gospel of Jesus Christ, so that he can well say: "Go ye into all the world and preach the Gospel to every creature," "and, lo, I am with you alway, even unto the end of the world." He has promised to be with us, abundantly to bless us in every effort made to save his children from the condemnation and power of sin. May Christ help us to save ourselves by trying to save others! H. B. B.

The Life Everlasting.

We are asked for our opinion of Marie Corelli's late book, "The Life Everlasting," with George H. Doran Company, New York, publishers; net, $1.50. We do not often take the time to read fiction, but we could hardly help reading this book, after getting a good start in it. The author is a fine writer, and her pen pictures are sometimes marvelous. One goes a good ways to find better English, and easier reading. Here and there, as the story runs, may be found some splendid lessons and not a few practical hints, but, as a rule, the story is made up largely of the improbable, impossible and unreal. Running all through the book is the doctrine of transmigration, and that is what is meant by the title. It may be well to dream dreams and see visions far in advance of the attainments of even the more cultured, but in this instance the vision is wholly of the impractical. Besides, the doctrine of transmigration can be sustained neither by the Bible, nature or reason, and any vision that rests upon the the theory can never benefit society. Then, should it so happen that two soulmates could come together as husband and wife, as set forth in the story, they would never be of any value to humanity. After all, the book is interesting, even fascinating, but when one has read it, he is made to think of only the improbable and the impossible, and he can not feel that there is anything in the story of the fascinating and gifted writer that is of value to him, unless he should be more fully established in the belief that if one lives right, thinks right, and becomes the complete master of himself, he need seldom be sick, and ought not to make many mistakes or experience any failures.

Living Above Party Lines.

There always have been, and always will be, parties in the church. In the time of the apostles there were those who stood, as they thought, for Paul, while others argued for Apollos. We find little parties of this sort and others in the church today. Sometimes the party condition affects only the local congregation, then, again, it may affect a whole State District, and occasionally the Brotherhood at large. Members take sides, and wherever located they will be found working for their representative sides. Fortunate, however, is the man who need never be classed with a party in the church. He stands for the church and her principles, and moves forward in his work as though there were no parties. Should he be the shepherd of the flock, he will be found feeding all his Master's sheep, regardless of their little differences. While he may know that parties exist, and that the members of his charge are practically in two groups, he is too sensible a man to cast his lot with one group to the neglect of the other. The tendency of his methods will be to make the members of his flock all one in Christ Jesus. He labors for the unity for which the Master prayed. Not all elders, ministers and pastors seem to be able to steer clear of partyism in the church, but this is what Jesus would have them do. In fact, he would have all his faithful followers throw their influence against discords and schism in the body of Christ.

Depends on Her Bible.

One of our patrons writes us that she reads her Bible, and does not have to depend wholly on the preacher for what she, as a Christian woman, should know. She gets much help from the sermons she hears, but her knowledge of the Word of God enables her to appropriate, to her own personal good, the great truths that come from the pulpit. It would be well if we had more women who make the Written Word the man of their counsel. It would be a pleasure to preach to a congregation, largely made up of this class. Then, too, the members who are well informed in the Scriptures, should be our most helpful church workers. They ought to do good work in the Sunday-school, as well as in the prayer meeting. They ought to be the best of church standbys, such as may be relied upon to help maintain New Testament principles, and to aid in the conversion of others. Their understanding of the Gospel should enable them to do all this and even more, otherwise their knowledge is of little value to the church. The more one knows about the will of his Heavenly Father, the more he ought to be able to do for the cause he represents.

The Care of Young Members.

The Brethren Teachers' Monthly contains a splendid editorial on "Taking Care of the Young Members." It ought to be read by every Sunday-school worker in the Brotherhood. This paragraph deserves special attention:

> We are inclined to believe that the Sunday-school can do more in the way of helping to take care of the young members than many of us have ever thought it could. In fact it is one of the largest factors in this work, if it will but do its duty. In the first place, every Sunday-school teacher ought to inculcate a spirit of love and of loyalty to the church in the hearts of his pupils. This can be done by frequently and properly dropping a word in favor of the church and what she stands for. In other words, talk the church up, talk it up in no uncertain tones, either. The teacher who loves the church as Christ loved it, will be very sure to lead his class into this same love. In the next place, every teacher ought to teach carefully and positively the doctrines of the New Testament. There are too many teachers who cringe at the idea of doctrine. They do not like it, they do not like to teach it, consequently the pupils in their classes have nothing to which to anchor themselves intelligently.

The Automatic Method.

The United Brethren, says the *Christian Conservator*, have an automatic method of disposing of members who unite with secret societies. It is simply self-operating, and is described as follows:

> We hold that a person cannot be a member of a secret society and a member of the United Brethren church at the same time. He may be a member of a secret society and be counted as a member of the church, but not actually a member. The Discipline declares: "Any member or preacher who shall connect himself with a secret combination shall be regarded as having withdrawn from the church." This works automatically. If any person who is a member of this church joins a secret society, he is thereby regarded as having withdrawn from the church and can only be retained and considered as a member upon the condition that he sever his connection with such combination. No individual can become a member of the church who is a member of a secret society unless he severs his connection with the secret society. He may answer the questions for membership and be enrolled on the class book but is barred from membership in the church if he is a member of a secret society.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

NORTHERN INDIANA.

The District Conference of Northern Indiana for 1911. was held in the Springfield church, near Wawaka, Thursday, Oct. 5. The meeting was called to order by the organization conducted by the retiring officers, Elders Manly Deeter, Frank Kreider and John W. Kitson. The delegates chose as Moderator, Eld. David Metzler; Reading Clerk, Lafayette Steele; Writing Clerk, M. Clyde Horst.

Most of the business was of a local character and significance. There are no papers for the General Conference. It was decided to coöperate with adjoining Districts we hold the General Conference in the same central place, such as Winona Lake. This was done in response to the action taken by Northern Illinois and Wisconsin. It was decided that sisters may belong to the Women's Christian Temperance Union, provided they maintain the principles of the Brotherhood, and do not neglect their church duties. Next year the District is to have a temperance meeting in connection with the Sunday-school Convention. More local Sunday-school Meetings are also provided for.

Elders David Metzler and William R. Deeter were elected to serve on Standing Committee for the Conference of 1912, at York, Pa. Elders J. H. Schrock and Eli L. Heestand are the alternates.

M. Clyde Horst, Clerk.

South Bend, Ind., Oct. 11.

COVINGTON, OHIO.

Among our recent visitors, we were glad to welcome Dr. E. R. Miller and his wife, of Harrisonburg, Va. They spent a few days in Covington and attended our church services. The doctor gave an address on "The Christian Warfare." It was most helpful and inspiring to the workers here. It was broad in its scope, dealing with our duty in regard to intemperance and other evils of our day. He urged the need of every church member doing his individual work, of our taking a full share of responsibility instead of leaving the pastor to carry it all. His striking illustrations made the lesson most impressive. Our members greatly appreciated his address.

We had long looked forward to our love feast. It was held on Saturday evening, beginning at half-past 6 o'clock. Eld. John Heckman preached for us on Thursday and Friday evenings. The rain kept some of our people from attending these most helpful services. Eld. John Heckman officiated at our love feast. We were glad for the help of Elders Jacob Coppock and John Gump, and their words of encouragement linger with us. Bro. D. O. Cottrell, of Chicago, and Bro. Samuel Gump, of North Manchester, were also with us. The happy faces surrounding the table were an eloquent testimony to the joy we found in this service. Some said, "It was the best love feast we ever attended." On Sunday, Bro. Heckman preached twice to our large audience. He spoke in the morning on the love of God, as shown in his dealings with us, on the need of trust when passing under the rod,—a sermon full of comfort for troubled souls. In the evening his subject was, "Why I Love My Church." If space permitted we should like to share this helpful sermon with you.

One has been baptized since our last report. Our pastor, Bro. Geo. W. Flory, will be with us for some weeks to come and all are trying to assist him in his most arduous and responsible duties here.

Oct. 15. Elizabeth D. Rosenberger.

DISTRICT MEETINGS OF MIDDLE INDIANA.

The Annual District Meetings of Middle Indiana were held in the Huntington City church Oct. 10-12. The meetings were well attended and a lively interest manifested in them all. The Sunday-school Day showed that this work is increasing. During the past year 143 were brought into the church from the ranks of the Sunday-school. The evening of the 10th was given to the Mission Board. They were able to make a fine report. Many were brought to Christ through the preaching of the faithful missionary evangelists. Two new churches are to be organized soon at mission points. The District Meeting also showed its confidence in the work of the Board by raising the quota for home missions from eighty cents to $1.00 per member.

The Ministerial Day, Oct. 11, was very pleasant and profitable, yet it was made solemn by the knowledge that during the past year five of our elders have passed to the great beyond. In the evening was the annual Educational Meeting. Eld. S. S. Blough, dean of the Bible School of Manchester College, gave the principal address. It was an able discourse and was listened to by a very large crowd of interested people. The educational sentiment is growing rapidly and is showing substantial fruits.

The District Meeting convened Oct. 12, with the following organization: Moderator, Frank Fisher; Reading Clerk, A. G. Crosswhite; Writing Clerk, Otho Winger. All business passed off pleasantly. One paper was sent to the Annual Conference. Much time was taken up with the reports of the various boards and committees,—thus showing that the District is doing active work along various lines. Brethren Frank Fisher and A. L. Wright will represent the District on the Standing Committee, while Brethren A. G. Crosswhite and G. E. Swihart are alternates.

During the meetings we were pleased to have the presence and assistance of the following brethren: Eld. D. C. Flory, of Virginia; Eld. D. W. Shock, of North Dakota; Eld. John Arnold, of Illinois; Eld. J. W. Kitson of Northern Indiana, Eld. J. H. Wright, of Southern Indiana, and Landis Kreider, of Cuba. The next District Conference will be held at Flora, Ind. Otho Winger, Writing Clerk.

THE WORK AT VYARA, INDIA.

Famine Conditions.

No doubt many are wondering about famine conditions here in India. We are glad to report that generally conditions are good within the entire field of our India Mission, save only in Dimjhuver. But north of our field, from Baroda on, there have been only a few inches of rain during the whole season, consequently there is famine in those parts. Cattle by the hundreds and thousands are being brought to these parts. Many of them sold, while others are hoping to save at least a portion of their flock. Laborers are migrating to other parts in search of work and, as yet, the condition of the people is fairly good. But the poor will, in time, suffer greatly and famine help will be needed, no doubt. Next week the Gujerat Conference will meet, take steps for famine relief in hand, and organize a united effort, in case there is a necessity.

A Favorable Outlook.

The work in this District is very hopeful, and we continually praise the Lord for his goodness and guidance. About two weeks ago I baptized two, and yesterday six more. Others are waiting, and it looks now as though we are on the verge of seeing the people come into the church in larger numbers. Vyara is the first of the common people on the Chakdara side to come to Christ. He was soon influential in leading others of his former village, and now it looks as though large numbers of that village will become Christians. In other villages are applicants also. The foundation is being laid and once the people see that Christianity is a practical religion,—one that really frees both soul and body,—there will be a large turning to the Lord, and we believe that the day is not far distant.

Making Ourselves Felt.

Because of the Government educational system, which in itself is good, if turned in the right channels, it is quite necessary for us to conduct a boarding school for preparing much needed workers under Christian influences. The caste people have become considerably alarmed at our activities of late,—not that we were idle before, but the results of our labors were not so manifest to them till now, and it is the talk throughout that the people are all turning to Christianity. Would that it were true!

The Enemies' Plotting.

But they have not been idle either. The two schools we started, in the villages close here, had tough times for a few days. But the prospects are good now. When the children began to come into the boarding school in some numbers, the Parsee liquor seller, the money-lender, and others, got together and plotted a story which would frighten the people. They told them that on Thursday last would be their last chance to see their children, since Sahib would that night dump them into a car and take them away. In their ignorance they never stopped to think, but, believing it to be possible, came running for their children. Remember, most of them are still not Christians. When the fathers came, we were able to instruct them better. Despite success, had these plots matured, as came, then our efforts were in vain. Nothing that we could say would affect them the least bit. They took them, but, as we expected, it was only a day or so till they began to return. Some, from another village, remained; others have since come. Others have entered from the same village, and the good work goes on. But the event has impressed us with the great need for work among the women. Hard work, but most necessary. To this end a girls' boarding school is also required.

More Room Needed.

All these years our number here has been small. Now, that there are a larger number of people here, our workers and others are much more joyful, and the interest in the work is growing. A pressing need now with us is a room large enough for worship. We ought to arrange to call all the Christians of the District together, from far and near, at least once a month, but our present meeting room is so small that it is out of the question to afford room for all. Many of them are weak and ignorant, and it will do them good to meet from time to time with those of other villages.

Parsee Oppression.

In almost every village is a Parsee. Most of them are shrewd, and work the people in such a way as to better their own condition. Often they resort to grave oppression and beating. Not long since the Parsee of a certain village went the rounds of the village, threw money into the door-ways of the houses of the people and wrote down the names of those to whom he had given the money. One man, being busy in his own field, refused to go. The Parsee came on his horse and began to beat the poor fellow. Several villagers were near by, and snatched the Parsee's whip away from him. The villagers, fearing the outcome, went to our worker at Chakdara, and he came with them to Vyara. Today the facts of the case were laid before the Chief Magistrate, and an investigation is being made.

Practical Assistance Needed.

In this same way is much of this large, aboriginal population oppressed, and in need of some one who can help them to get free from those who are living at their expense. This need will be met by Christianity and its ideals, and the influence on the mass of the people will be great. May God guide and direct this work to his own glory and praise, is our every prayer!

A. W. Ross.

Vyara, Surat District, Sept. 20.

THE ROCKFORD CHURCH.

It has been my privilege to spend a fortnight with the church at Rockford, Ill., and it seems to me worth while to write of some things I found there and some lessons learned.

I am sure that there are many of our members living in the country, who are, like I myself have been, really ignorant of the nature of the work our city pastors have to do, and the amount of good they really do. I wish more of them could enjoy the experience that has just been mine.

For a number of years, the work of Rockford has been under the control of the District Mission Board, with Bro. P. R. Keltner and wife in charge. Now it is an organized church, with Bro. Keltner as pastor. With Brother and Sister Keltner, Sister Grace Swartz is working, all three of them giving their entire time to the work. Some one may wonder what they all find to do. Well, if you were there awhile, you would soon find out. I can assure you that the work of a really successful city pastor is no sinecure. If you think that the thing needed in the city is a great preacher, you are certainly mistaken. The thing the city people need and appreciate is a man who will be a real brother to them, who will visit in their homes, will sympathize with them in both their joys and their sorrows, will give them wise and friendly counsel, and help them to help themselves. That is what the workers in Rockford have been, and, as a result, the people of that section of the city have more confidence in our workers than in any others, so much so that members of other churches having pastors on whom they might call, come to Bro. Keltner instead. While I was there, he was asked to visit a sick lady, whose pastor was in easy reach and might just as easily have been called. He is asked quite frequently to solemnize marriages, and to conduct funerals for the people of the neighborhood. Sometimes they even ask him to baptize their babies, but he draws the line at that.

The members of the church, too, have the same spirit, and I am sure that the name over the door of the church, "The Brethren Church," means something to those people that they appreciate.

And now you want to know, What of the growth of the church, and the kind of life the members live? Well, considering the number of members the Rockford church has, the attendance of other people is something remarkable, and they are a splendid class of working people, too. Those who have been added to the church in the past, as well as those who came in during these meetings, are showing a faithfulness that puts to shame the unfaithfulness of so many country members. Some of them have had a great deal to face in coming into the church and adopting her distinctive principles, but they have done it with the very noblest spirit, and not in sorrow, but in joy.

There is no great rush of people into the Rockford church, but there is a steady growth. People are being interested, taught, and helped by the daily work of the members and the special workers there. Then, when a revival meeting is held, there are always a few that are ready for church membership. This makes a steady, healthy growth.

I am glad for my two weeks there; I feel that I have learned much from Bro. Keltner that will be a help to me in my own field of labor, and I certainly did enjoy the work and association there with the members and others. May God bless the Rockford church and her faithful workers! Paul Mohler.

Chicago, Ill.

DEATH OF ELD. S. A. SHAVER.

Eld. Samuel A. Shaver died at his home, south of Mauertown, Va., Oct. 12, 1911, aged 82 years, 6 months and 28 days. He had been in declining health for the past two years, and was taken very ill on Wednesday evening, being unconscious from that time until death. His wife preceded him just two months and seven days. He was a minister in the Church of the Brethren for fifty-one years. He united with the church in 1860, and sixty days later was elected to the ministry. In 1876 he was ordained to the eldership. He did a great deal of church work from 1860 to 1892, traveling mostly on horseback. He was a faithful church worker to the end, being at church services Sunday, Oct. 8. On the day before he died he gave directions for the preparation of the love feast, to be held on the 14th, although he himself was too feeble to assist in the work.

Bro. Shaver was a son of Eld. Geo. Shaver, one of the charter members of the Church of the Brethren of Virginia. He selected as the text for his funeral sermon 2 Kings 4: 26, "It is well." During his ministry he preached in eight different States, and was called upon to officiate at funerals far and near. He baptized many, and performed hundreds of marriage ceremonies. He also helped to settle many church difficulties. He had charge of several churches for some years, at different places in the valley. He rode forty miles on horseback, some years ago, to preach a funeral service, and the next morning, at sunrise, was astride of his horse for another twenty-mile journey, to do the Master's work. It seemed it was never too cold, hot or stormy to keep him from service and fill his appointments.

During his eldership he installed ten ministers to the office of elder. He was respected by all who knew him. He was a deep student of the Bible, and few could explain its truths better than he. He was ever ready to lend a helping hand to his fellow-men, and is not known to have had one enemy. He will be sorely missed in the church and in the community where he lived. He is survived by two sisters.' Services were conducted at the Valley Pike church by Eld. J. Carson Miller, of Timberville, Va. He was a worthy citizen and his life was filled with deeds. He was truly the "Grand Old Man" of Shenandoah.—Copied mainly from the Harrisonburg Daily News of Oct. 13

Mauertown, Va. D. L. Shaver.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS

Springdale.—Our church met in council Oct. 14. Our elder, Bro. W. S. Watts, of Brentwood, Ark., presided. We were few in number, but the Spirit of Christ was with us. On account of sickness we decided to hold two love feasts.—Nov. 18, at the Silent Grove schoolhouse, three miles northwest of Bidwell; and near Bro. Henry Hoover's home; also on Nov. 19, at Bro. Isaiah Plant's home, seven miles southeast of Springdale. Those who wish to be with us will be met at the depot, by notifying either of the parties mentioned. We also decided to purchase a tent to use in our evangelistic work, as we are not able to build a churchhouse. We invite members, especially ministers, who wish to change their location, to visit our country. Our nearest railroad station is Springdale, 7 away. He preaches for us every third Sunday; also on Saturday and Sunday night. We appreciate his services very much, but still hope for a minister to locate among us.—Viola M. Wheeler, Star Route, Springdale, Ark., Oct. 17.

CALIFORNIA

Empire.—The District Meeting of Northern California was held in the Empire church. The meeting was well attended by the members and sisters from the surrounding churches. The meetings were very interesting and helpful to all present. Oct. 9 Sister Blanche Baker came to us and gave us with her graphic three much appreciated lectures on Palestine.—Myrtle M. Julian, R. D. 3, Box 213, Modesto, Cal., Oct. 16.

Fruitvale.—We held our council Sept. 30. Our elder, Bro. M. E. Arnold, presided. One letter was read, and the elder's wife was appointed to represent our church at District Meeting, held at the Empire church, Cal. She was also sent as a delegate for our Sunday-school. At this meeting she will visit her mother near Modesto, whom she has not seen for three years.—Bro. B. F. Wolfe, who has been sick for our foothills, and appears to be much pleased with our country. For the sake of our little church at Fruitvale, we hope he will find a desirable place among us. He is right at home in the Sunday-school and among the young people. A few weeks ago, by request of her husband, Sister Alice Myers preached a farewell sermon. She spoke of the way the people lived in Noah's time; the present time; and the coming of the Son of man shall come. Sister Alice was Messenger correspondent from Fruitvale. She has been a faithful and good essays for the Christian Workers' Meeting, and is active in all lines of church work, although her health is not very strong. Are the well and strong in the church doing more than that? If not, why not?—Bro. B. Webster, Bangor, Cal., Oct. 12.

CANADA

Ethmunt.—I am now located in Saskatchewan. We have organized a Sabbath-school with twenty scholars. We have preaching services every two weeks. Oct. 1 after bad our Sunday-school children's meeting at my home, on Sec. 23, township 14, range 24, west of the principal meridian. We had a very enjoyable day. The nearest church to us is that of Bro. Andrew Hollinger, of Milden, south of us. There are only four members living here, and we are twenty miles apart.—D. Wolfe Ethmunt, Sask. Can., Oct. 14.

COLORADO

Denver.—The Denver church has been without a pastor since Eld. C. E. Wolf left us, Oct. 4, but that did not prevent the members from having services. Oct. 8, after bad our school, we discussed the matter how best to assist our pastor, how to increase the attendance, etc. Some very good suggestions were offered, one of which I wish to mention. Sister Elrod gave his experience of how he and his wife started a Sunday-school in Kansas, in a community where there was only ones who professed religion. At times things looked very dark, but by loyalty and perseverance they succeeded, and there is now a large congregation at that place. I believe that work at mission points should be carried on largely to suit surrounding conditions, and that, in order to increase our attendance, we should use all lawful means. Loyalty is a great thing, and if we, as members, were more loyal, much better results could be obtained. Sociability is also good. While many of our members, perhaps, are acquainted with one another, still we could improve in many ways. Oct. 15 we had together. F. Wolfe was with us and gave us a short talk. Eld. L. F. Love, who has been of great service to the Denver church, is expected to return shortly, and will assist us in the work. Bro. John Robinson, who is to be our pastor, will be with us about Nov. 1.—H. F. Caylor, 165 South Clarkson St., Denver, Colo., Oct. 20.

Flagler.—I have charge of a mission point eighteen miles from the church. Last spring I held a series of meetings and baptized two. One was sixty-five years old. Others are counting the cost.—L. J. Redding, Flagler, Colo., Oct. 13.

Grand Junction.—Oct. 1 the Grand Junction church ordered an excellent program at the country house. The purpose of this program was to increase our interest in Mission love for every line of missionary work, and greater activity in the Mission work. Oct. 8 we had our love feast at the Mission, with over 150 present. We are pleased with the efforts that are being put forth by the various denominations of the city to keep Grand Junction dry. The Brethren have always been strictly a temperance people in every way, but especially in the sense of prohibition.—Mrs. Ida M. West Main St., Grand Junction, Colo., Oct. 13.

Rockyford.—Our church met in council Sept. 7. Eld. David Hamm presided, Brethren G. Nevinger and Henry Talhelm were elected delegates to our District Meeting. Bro. Ray Peltier was appointed solicitor for the Brethren Publishing House. Our love feast will be held Dec. 2.—Clara Walker Miller, Rockyford, Colo., Oct. 13.

IDAHO

Weiser.—Sister Sadie Miller was with us Sept. 24 and 25. She gave us some very interesting talks, which were enjoyed by all present. The collection for the India Mission was $14. May we have more visits of this kind.—Mrs. Lizzie Stuber Miller.—Malinda Russell, 414 E. Commercial St., Weiser, Idaho, Oct. 11.

ILLINOIS

Batavia.—Sept. 24 was our rally day. A very interesting program was given. Sept. 27 Miss Chinese Woman—Moy Way and Moy Quang,—from Chicago, gave inspiring talks both morning and evening. The collection for our Mission school is quite encouraging. Our church met in council Oct. 6. Our elder, James M. Moore, presided, and at the time the church was organized. Officers were elected. All business was disposed of in a satisfactory manner. Oct. 15 the Union Christian Workers' Meeting, of Northern Illinois and Southern Wisconsin, was held at this place. The main topics for discussion were Sunday-school Work and the Social Side of the Social Activity of the Christian Workers' Society. Eld. I. B. Trout preached for us in the morning and evening. Oct. 22 our love feast will be held Nov. 12.—Anna Eshelman, 137 Church Street, Batavia, Ill., Oct. 17.

Hickory Grove.—We have just closed our series of meetings which began Oct. 1. We had one week consecration services prior to the meetings. Our pastor, Eld. J. H. Moherman, did the preaching. We had large crowds each evening. Two souls put on Christ in baptism, and there are four applicants. Our aged brother, Jacob Delp, was with us Oct. 15.—Anna Pierbaker, R. R. 3, Box 113, Mansfield, Ill., Oct. 19.

Mansfield.—Bro. J. F. Burton closed a two weeks' series of meetings Sept. 8. One was baptized and two others will be in the near future. Our council meeting was held Sept. 23. The annual visit was reported, and the church was found to be in a good condition. One young man was baptized Sept. 10.—John J. Swartz, Mansfield, Ill., Oct. 14.

INDIANA

Bachelor Run.—Our church met in council today at the Flora house. The committee reported further arrangements for the dividing of the church territory. Their work was in five different districts, and the report of all was given as a whole, and the committee was relieved of their duty. The reparation of the church was left to the congregation. The annual church visit was reported, and Bro. J. W. Norris, of Louisville, was to have charge of the meeting. Sister Norris will begin a series of meetings at the country house tonight. We have one applicant for baptism.—Mattie Welty, Flora, Ind., Oct. 14.

Beaver Dam.—Oct. 1 our little band commenced a series of meetings with Bro. William Eikenberry, of Ft. Wayne, Ind. On account of the continued wet weather the farmers have been unable to gather their crops. It rained nearly every night and, consequently, the congregations were small. Our meetings closed Oct. 8. We had no conversions. Bro. Lampin's sermons were strong and highly spiritual. We held our love feast on Saturday, Oct. 7, with Bro. Lampin officiating. A few of the neighboring ministers, Bro. Jesse Beechler Leckrone, Markley and Byerly were among the ministers present.—Lydia A. Miller, R. R. 2, Box 21.

Goshen (West Side).—Bro. Walter Warstler, of Goshen, began a few days' meetings in the evening at the Methodist schoolhouse, in the suburbs of Goshen, Sept. 24. Nine put on Christ in baptism. Bro. J. S. Zimmerman, of Waterloo, Iowa, came to labor with us Oct. 8. We are in the midst of a series of meeting. Four have thus far decided for Christ. One has been baptized.—Mrs. Ida Hoffman, R. R. 6, Box 100, Goshen, Ind., Oct. 14.

Huntington.—Our love feast was held Oct. 7. Four young ministers and our former elder, Bro. J. H. Wright, were with us. Bro. Lewis Shively, of Roann, Ind., preached our Sunday-school. Bro. Wright preached an excellent sermon. At the close of the meeting he sang a very inspiring song, of his own composition.—Mrs. Ella Wright, Brick Church, R. R. 1, Grover L. Wine will soon preach his farewell sermon, and bid us adieu.—Lizzie Brick, Huntington, Ind., Oct. 14.

La Porte.—Oct. 14 we had our love feast. It was a very spiritual meeting. The Spirit of God was manifested. Visitors enjoyed the privileges of breaking the bread and passing the cup. On the following day election was held and Bro. J. W. Snyder was called to the deacon's office. Our love feasts were duly installed. The Sunday-school hour was improved with very interesting talks on the lesson.—Mrs. Ella M. Swartz, and Sisters F. W. Lammedee and Anna Peterson. The sermon was preached by Bro. Peter Forney.—Merchant, R. R. 9, Box 124, La Porte, Ind., Oct. 16.

Palestine.—Bro. J. W. Norris, of the Landess church, 1nd., began services here Sept. 19 and continued two weeks. Sister Nora Ross, of the Spring Creek church, conducted the song services. Sept. 24 our love feast was held. The attendance was not so large, but the attention was excellent. The fairy weather favored the meeting. Our social meeting and attendance not being so good as it would have been otherwise. We all enjoyed the singing. Many visitors were present.—Sarah Bridge, R. D. 1, Reynolds, Ind., Oct. 19.

Somerset (Vernon house).—On the evening of Oct. 5 Bro. J. A. Miller and wife, of Stockport, Ind., were with us. Bro. Miller declared a very able discourse, which was much appreciated. The house was filled with attentive listeners.—Oma M. Rife, R. D. 2, Converse, Ind., Oct. 16.

Wabash.—Bro. Lewis Shively, of Roann, Ind., was with us from other congregations. Eleven ministers were here besides the elder in charge. Two were elected and officiated. On Sunday morning the brethren gave us some good talks, which we listened to with interest.—Lulu Crumrine, Wabash, Ind., Oct. 14.

IOWA

Fairview church met in council Oct. 14, with Eld. C. G. Ogden presiding. We decided to have our love feast Oct. 28, at 2 P. M. Our Christian Workers' Meeting was reorganized, with Bro. Lon W. Price as president and Sister Susie Ogden as secretary. We closed a very interesting series of meetings Sept. 17, conducted by Bro. J. W. Lear, who proclaimed the Gospel very powerfully. While there were no accessions, the members were inspired to greater activity in the Master's work, and good impressions were made on others.—Jno. H. Price, R. R. 3, Unionville, Iowa, Oct. 14.

Prairie City.—Our church enjoyed a real spiritual ten days' series of meetings, held by Bro. Galen B. Royer. Much good work was done, and we are glad to report 14 for membership, also a forceful missionary sermon on Wednesday evening of our District Meeting, which was held with us Oct. 5, and was inspired. This meeting will long be remembered. When an invitation was given, fourteen responded to the fold, which caused the church to rejoice. Bro. Deardorff remained with us one day, at which time a young man came out on the Lord's side. He was taken into the church Wednesday, and went on his way rejoicing.—Jennie Alexander, R. D. 1, Monroe, Iowa, Oct. 16.

Waterloo.—Since our last report we have had three accessions to the church by baptism. We feel that there has been a quickening in all lines of church work. Just before the opening of school, Bro. Roy Dilling, of Bethany Bible School, Chicago, conducted a two weeks' term of singing in our church; also one term in the country church. At the close he had a concert consisting of selections from both schools in the city church. We enjoyed this very much. Five classes in our Sunday-school are using graded work. It is certainly a great improvement. Our love feast was held Oct. 14. Bro. Zuck, of Clarence, Missouri, was with us. Bro. Zuck is one encouraging church on Sunday forenoon, and in the evening he preaches at the Mission. Both services were greatly appreciated.—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, Oct. 19.

KANSAS

Pretonia church met in council Sept. 29. Eld. E. B. Joyce presided. Our aged brother, Eld. A. Hutchison, was chosen delegate to District Meeting; Bro. E. E. Joyce, alternate. Sister Hutchison delegate to Southeastern Kansas Christian Workers' Meeting; Bro. J. N. Miller, alternate. Brethren A. Hutchison and J. E. Studebaker were chosen as a local temperance committee. Bro. C. D. Hilton is to begin a series of meetings for us Nov. 5, to be followed by a love feast Nov. 11.—Mrs. Ella E. Studebaker, Pretonia, Kans., Oct. 17.

Lanark.—We expect to hold a series of evangelistic services six miles south of the city. The meetings will begin during the first part of November, and we hope to have Bro. Hilton for a definite time. They will be conducted by Eld. Moses Beardorf, Eld. Wade, Isaac Michael Keller, Larned, Kans., Oct. 18.

Maple Grove.—Lizzie Smith, a young lady, was baptized. Two letters of membership were also received.—Minnie D. Beeghly, R. R. 2, Hutchinson, Kans., Oct. 17.

Siste Creek.—Our council met at the Conway Springs church Friday. Much business was disposed of. One was received by letter. We will begin a series of meetings Nov. 5. We will close with a love feast. This was the time for the election of officers for the coming year. Eld. Jacob Beahm, who we postponed that work till some future time. Bro. Arthur Sherard was elected secretary of missions.—J. J. Bowser, Conway Springs, Kans., Oct. 14.

Vermillion.—Eleven persons have put on Christ in baptism at this place, and one by the waters of the river. Almost persuaded. The meetings are now in progress, conducted by Bro. P. E. McCune.—A. J. Culp, Bushong, Kans., Oct. 19.

MARYLAND

Bear Creek.—This congregation met in council Sept. 12 with Eld. Amos Hoover presiding. The church selected Bro. I. W. Abernathy as elder in charge for the coming year. Bro. I. W. Abernathy is a deep student of the Bible, and preached seven very interesting sermons. Oct. 7 was the day set for the ordination of Bro. Warren Myers, of this congregation. While the weather was very unpleasant, the attendance was large, and the services were very much enjoyed. Bro. I. W. Abernathy remained among us and preached three inspiring sermons.—William A. Spiker, Accident, Md., Oct. 16.

Maple Grove.—We closed our series of meetings Oct. 8 with a love feast. Eld. Amos Hoover, of Accident, Md., was very inspiring sermons. Three came out on the Lord's side and were received by baptism. Bro. Charles Bender, of Pinto, Maryland, visited us.—Mrs. Ida Miller, Md., Oct. 14.

Ridgely church met in council Oct. 11. Our elder, Bro. S. K. Pike, presided. We decided to use the "Kingdom Songs" in part of our services. Our series of meetings will begin with Eld. Jesse Ebbert, and he will be with us, the Lord willing, will be Dec. 16. Bro. T. F. Imler was chosen as our elder. Bro. T. F. Imler was chosen delegate to the Christian Workers' Meeting; Sister Alice Brumbaugh, secretary. Bro. A. C. Pyle was chosen delegate to the Sunday-school Meeting; Emma Ziegler, secretary. Bro. D. S. Stayer was reelected as the solicitor for the Brethren's Visitor. Church reelected treasurer. Nov. 19 we will hold a temperance meeting. There will be morning and evening sessions.—Deborah King, Ridgely, Md., Oct. 16.

Welty.—Our love feast, held at this place Oct. 7, was well attended, and the spirit of worship was with us, making it very much strengthened. One young sister was baptized after the examination. Our series of meetings will be conducted by Bro. Adam Hollinger, of Mechanicsburg, Pa., began a series of meetings, to continue two weeks.—Susanna M. Newcomer, R. D. 4, Smithsburg, Md., Oct. 14.

MICHIGAN

Beaverton church met in council Oct. 7. Our elder, Bro. Wm. Neff, presided. The existing brethren elected five members to be in love and union at this place. Our love feast will be held Nov. 4, and the brethren expended to be present at the meeting. We expect to hold a singing school in the near future. The church decided to build sheds on our church lot. As the few scattered members live so far apart for the preaching services, the church decided to send a minister there every four weeks. Bro. Neff spoke in the forenoon.—Kate Patterson, Beaverton, Mich., Oct. 7.

Covert church met in council Oct. 14. Elders Geo. E. Stone and C. L. Wilkins were with us. Eld. Stone was reelected as our elder for one year. Bro. Percy Hoffman was advanced to the eldership and, with his wife, duly installed. We intend to have a series of meetings this winter, if arrangements can be made.—Cora Carter, R. R. 1, Lacon, Mich., Oct. 29.

Mentor.—We met in council Sept. 23, with our elder, Bro. J. M. Lair, presiding. Sept. 30 we held our love feast, beginning at 2 P. M. About sixty members communed. Elders Frank Gilbert and J. M. Lair were present. The latter officiated. Bro. Gilbert preached for us on Sunday forenoon, and Bro. Lair in the evening.—Rose Weiler, Copemish, Mich., Oct. 14.

MINNESOTA

Morrill.—We met in council Oct. 7, with the home elder, Bro. Jesse Wise, presiding. Our love feast will be held at 2 P. M. We also rejoice over another one coming out on the Lord's side, since our last report.—Ora Carter, Foley, Minn., Oct. 13.

MISSOURI.

Berry Schoolhouse.—I commenced a series of meetings at this place Oct. 8, with a good attendance and the very best of attention. This is a mission point of the Leeton church. The Brethren have been preaching here for a number of years. This is the fourth series of meetings I have conducted at this place.—Moses Cruea, 1405 Eastern Avenue, Kansas City, Mo., Oct. 14.

NEBRASKA.

Logan Grove church held a two weeks' meeting beginning Sept. 9, conducted by Eld. Levi Snell, of Cambridge, Nebr. We feel encouraged in the work at this place, although none were added to our number. We had our love feast Sept. 23. The meetings closed with a good attendance.—Ingabee Andrews, Gandy, Nebr., Oct. 14.

NORTH DAKOTA.

Bowdon Valley church met in council Oct. 14, with Eld. McCann presiding. We had a good meeting. It was decided to call our church the Bowdon Valley church.—Mrs. Arthur Price, Shaley, N. Dak., Oct. 20.

Ray church met in council Oct. 7, with our elder, Bro. J. G. Wagaman, in charge. Considerable business was transacted. Bro. O. W. Gordon was reelected Sunday-school superintendent for the coming year. Bro. N. Schechtner, of Willston, N. Dak., was with us. The following Sunday Bro. Keiner preached for us at 12 M. Since our last report five more souls have been born into the kingdom through baptism.—T. G. Gordon, Wheelock, N. Dak., Oct. 14.

OHIO.

North Star.—We held our love feast Oct. 7, Bro. Henry Baker officiated. Brethren S. Z. Smith, Joseph Groff, F. P. Snyder and Eld. Chas. Wise were also present for the purpose of the sacred emblems for the first time. Eld. Abram Brumbaugh officiated. Other ministers present were Brethren U. R. McCorkle, C. Bryan, Ezra Nolbrandt and Eld. Jacob and Edwin Royer. Three of the ministers present were brethren who were born and raised in this church and are now serving the Master in other fields of labor. Bro. Joseph Studebaker, of Bethel, conducted the meeting. On the following morning a children's meeting was held, conducted by Bro. McCorkle, which was valuable lessons were given to old and young. After the children's meeting a collection of over $8 was taken in behalf of the temperance cause. Bro. McCorkle gave a very helpful instructive address on this evening. Our Sunday-school is progressing nicely. The attendance for the third quarter averaged 104.—Kathryn M. Royer, R. D. 49, Union City, Ind., Oct. 12.

OKLAHOMA.

Red River church met in council Sept. 28. Four letters of membership were granted, among which were those of Brother and Sister A. G. Fillmore, who recently moved to California. Brother Fillmore is an active minister in the part of Oklahoma. Bro. Fillmore has had continuous oversight of this church since he organized it, and we feel that his help and counsel, as the work here is somewhat difficult and the members scattered. There is still a debt resting on our churchhouse, and arrangements were made to meet the amount due.—Gay Nill, Hollister, Okla., Oct. 16.

OREGON.

Mohawk Valley.—Our church met in council Oct. 6, with our elder, Bro. H. H. Keim, of Newberg, Oregon, presiding. Our love feast will be held Nov. 5. Bro. Keim will be with us at our love feast, and we expect him to remain with us a few days. We had a grand rest and refreshment season and up our cemetery and church grounds. The writer was appointed church correspondent and agreed to write church notes. We had a good council meeting. Bro. Keim gave us good advice. He remained with us from Oct. 5 to 8, and preached four good sermons for us. One brother was baptized a short time ago. Our dear sister, Nancy Bahr, of Eugene, Oregon, was with us in our council meeting, as we are her church home. Sister here, Sister Bahr has offered to the Mission Board a house and a lot and paid a half of ground for the church as a home for a minister. We should be very glad to have a good minister locate with us. This is a fine healthful location, also with good water and pure mountain air. This home is close to our churchhouse. Who will come and help us?—Sarah Bricker, Mabel, Oregon, Oct. 16.

PENNSYLVANIA.

Fairview church met in council Aug. 31. Our elder, Bro. Hiram Hilbish, presiding. Two letters of membership in love were received. Our children's meeting, Sept. 16, was well attended. Many valuable lessons were given by Sister Elizabeth Amos Hottenstein, Hiram Gibble and Linnaeus Longenecker. The meeting was brought inspiringly to a close, and we all feel that we were sitting together in heavenly places in Christ Jesus.—Elmer H. Heisey, R. D. 3, Manheim, Pa., Oct. 18.

Lost Creek church met in council Sept. 29, preparatory to our love feast, Oct. 7. Eld. Wiley Lehman, of Mt. Pleasant, Falkenstein, of Elizabethtown, Pa., was with us and the same evening began a series of meetings, which continued one week, closing with a love feast on the following Saturday evening. The next day he preached to a large concourse of people. After the morning service we took up a collection of $18.22 for missionary purposes. We also took up a collection for the poor on the evening communion. Eld. Wiley Falkenstein officiated at the love feast. He preached eleven inspiring sermons. Two were received by baptism, Bro. Harvey R. D. 2, Box 80, Mifflintown, Pa., Oct. 3.

Lower Conemaugh.—An enjoyable love feast was held in the Mohler meetinghouse, of this congregation Oct. 14 and 15. Members of like precious faith from other congregations communed with us. A large number of spectators were also present also. The visiting ministers present were Bro. B. F. Lightner, of Martinsburg, Pa., Bro. Daniel Hoffman, of Maugansville, Md., Bro. D. H. Wilder, of Harrisburg, Pa., Bro. W. G. Gnagey, of Mount Springs, Pa., and Bro. Jacob Hoover, of Dillsburg, Pa. Bro. Cook did not speak, but gave the opportunity to the other ministers present to occupy the time with earnest exhortations. Bro. Lightner officiated. One certificate of membership was received. Bro. Wilder, of New Windsor, Md., had four of a series of meetings, to be held at Mechanicsburg, Pa., beginning Feb. 3, 1912.—Clarence E. Long, Johnstown, Pa., Oct. 21.

Quemahoning.—Bro. Quincy Holsopple and wife spent several days visiting among the members of the Stpesville church. He gave us a talk on Sunday morning, Oct. 8 on "Problems of the Missionary on the Field," and in the evening he preached on the subject: "The True Motive for Living a Christian Life." An offering of $12.15 was taken for their benefit.—Mrs. W. H. Blough, Boswell, Pa., Oct. 12.

Red Bank.—A ten days' revival held in this church, beginning Sept. 30 and closing Oct. 9, resulted in seven for the church. Seven were received by baptism and two were reclaimed. We were assisted by Bro. P. J. Blough, of Hooversville, Pa. Our love feast was held on Saturday evening, Oct. 7. Bro. Blough officiated. Our church has been much strengthened spiritually, as well as numerically, as a result of the good messages delivered by Bro. Blough.—L. R. Holsinger, R. D. 5, New Bethlehem, Pa., Oct. 17.

Shade Creek.—Our church met in council Oct. 3, in the Daisytown house. Eld. D. M. Adams, presided, assisted by Eld. Peter Knavel. Three letters of membership were granted and six were received. Bro. D. M. Adams, who has served us so diligently as pastor for two years, has accepted a call from another congregation. His resignation came as a surprise to many. During Bro. Adams's pastoral work in our congregation it has been brought to a highly commendable place. Our love feast was held in the Daisytown house, Oct. 5. Eld. Peter Knavel officiated. A large number of members communed.—Mrs. Lovie Lee Cook, R. D. 1, Box 24, Central Lewis, Pa., Oct. 17.

Stony Creek.—The Annville Sunday-school held a children's meeting Oct. 8. Brethren S. A. Hottenstein and H. K. Obet addressed the children. Bro. Hottenstein delivered the children's meeting Oct. 15. Brethren Nathan Martin and R. W. Schlosser spoke in the evening meeting. Bro. Martin, one of our faithful ministers, was in Montgomery County, recently, where he spent some time in the evangelistic field.—Edgar A. Hoffer, Schaefferstown, Pa., Oct. 18.

Summit Mills congregation convened in council Oct. 5, with Eld. D. Engle presiding. Our revival meeting, conducted by Bro. David M. Adams, closed Oct. 16, with a large congregation present. Bro. Adams is a faithful worker. Bro. Adams delivered thirteen very instructive, inspiring sermons. He labored diligently and prayerfully and was greatly blessed in its purity and simplicity. The church was greatly edified and many deeply united in love through his faithful efforts. Bro. Adams has won many friends in this part of the Master's vineyard, and we appreciated his stay among us. As a result of his labors and the prayers of God's people, seven were received by baptism. One of the most significant and deeply spiritual meetings ever held in the history of the church of this congregation was held, Oct. 15. Bro. Adams officiated. About 150 members communed. Bro. Jacob Hoover, of Johnstown, Pa., was present; also many brethren and sisters from adjoining congregations. Bro. Hoover gave a talk. Letter of membership has been received.—Olive M. Saylor, Stoystown, Pa., Oct. 21.

Upper Cumberland church held her love feast at the Huntsdale church Sept. 30 and Oct. 1. We had a very pleasant and spiritual time. Ministers present: Brethren Jacob Hollinger, were Lemuel Fouch, A. M. Hollinger, Jacob Hollinger and Israel Wolfe. Bro. Jacob Hollinger officiated. Bro. Wolfe remained with us two weeks, conducting a series of meetings. The best of interest was manifested by members, and he very richly fed with spiritual food by our dear brother, who labored so earnestly for the salvation of souls. On Sunday afternoon, Oct. 1, seven were added to the fold of Christ by baptism. One more awaits the rites of baptism.—A. J. Hollinger, R. D. 2, Box 24, Boiling Springs, Pa.

Woodbury.—Our love feast, was a means of grace to all. About 150 members communed. Eld. D. M. Gnagey, of Mt. A. Stayer, and Bro. Abram Replogle were the visiting ministers. Abram Replogle was reelected to the ministry. He was held for a minister and three deacons, which resulted in calling Bro. Abram Replogle and Bro. Jacob Replogle, Joseph Frederick, Nelson Guyer and Andrew Smith to the office of deacon. The deacons were duly installed, after the Sunday morning, Oct. 15, by Eld. D. M. Gnagey. Bro. began a series of meetings in the Holsinger house Oct. 14.—J. Stayer, R. D. 1, Woodbury, Pa., Oct. 12.

TENNESSEE.

Limestone.—Having been called to the Walnut Grove church, I, in company with Bro. Hendricks, left here Oct. 13, and at their love feast, I left home on Friday and arrived at Taylor's Valley on Saturday, in time for preaching at 11 A. M. and 7 P. M. a church service was held, and Brethren S. E. Lewis and Frank Hendricks were present. The members were glad in their wives duly installed. After that a love feast was engaged in. On Sunday morning much interest was taken in the Sunday-school. Preaching as held from 11 A. M. to 12:30, and at 11 A. M. and 7 P. M. we had preaching services, which closed with a good day. All were in attendance and much interest was manifested. This church has been under the care of Eld. J. C. Moyers, who, with his cowokers, has done well, as the church seems to be alive in their work. Eld. J. C. Moyers preached a series of meetings, and by rail about fifty miles from any organized church, except Bristol.—P. D. Reed, Limestone, Tenn., Oct. 18.

Milwee.—Our love feast was held Oct. 7. Eld. Clark officiated. Thirty-two surrounded the Lord's table. It was an inspiring feeling. Bro. Wimmer preached in the English order prevailed during the entire meeting. Bro. Clark preached two good sermons. Bro. Wimmer preached a good sermon one in the evening.—J. W. Dinsmore, Surgoinsville, Tenn., Oct. 20.

TEXAS.

Bethel church met in council Oct. 7. Our elder, Bro. J. Wilmore, presiding. Eld. J. Wimmer was with us. This meeting was followed by a love feast with Bro. Wimore officiating. Bro. Wimmer preached a good sermon. Two members as being in the faith, and in love and union. With the consent of the congregation, we took no ordination at this time. Bro. Geo. Wales, with his wife, was ordained to the eldership. Bro. Wimmer tendered his resignation as our presiding elder. Bro. Wimmer has been with us for three years as our housekeeper. We will now have preaching each Sunday evening.—Mrs. Ida Wales, Box 1, Bethel, Texas, Sunday-School Workers' Meeting and the forenoon preaching services. Bro. J. A. Miller, of Bethel, was with us and did good by giving us special lessons from the Book of Revelation. He will be with us till Nov. 1. Bro. Miller is one of our faithful workers and his talks on the Book of Revelation are very instructive.—Lee Daddiman, R. D. 1, Kendry, Texas, Oct. 20.

VIRGINIA.

Elk Run.—The members of the Belle Valley Mission, of the Elk Run congregation, met in church council at the Craigville house, Saturday, Oct. 14, at 2 P. M. Eld. D. M. Zimmerman presided. The annual visit was made by Brethren C. H. Bowman, Jacob Wine and Wm. Wine, and reports were visited. Six members were missed on account of absence. Church work was encouraged. The home of the congregation, Va., gave us a very interesting talk on "Pluralism of Authority."—Edna Layman, R. D. 1, Catawba, Va., Oct. 16.

Roanoke City.—We held our love feast Oct. 14, with a good attendance. Brethren Moherman and Oberholtzer, of Daleville, were with us and participated in the services, which was a very refreshing talk for us. The feast was much enjoyed, and did us much good. On Sunday Bro. Moherman preached for us, giving us another feast of good things. We expect Bro. I. S. Long, of India, to be with us on Sunday, Oct. 29, to conduct a two weeks' series of meetings. Bro. J. A. Hoover has been conducting a singing class for the last five or six weeks, which has been well attended.—Homer E. Trout, Vinton, Va., Oct. 18.

WASHINGTON.

North Yakima.—On the evenings of Oct. 12 and 13 we were given two splendid talks by Sister Sadie Miller. The attendance was good and all were deeply interested in hearing her. A collection was taken for mission work. Our love feast will be held Nov. 4 at 2 P. M.—Amy Eshelman, Dayle, 762 East Yakima Ave., North Yakima, Wash., Oct. 19.

Tacoma.—Our church met in council on the Saturday evening, Bro. Fitz, of Seattle, Wash., officiated. Fifty-five members surrounded the Lord's table. Quite a number of our friends witnessed the impressive service. On Sunday evening the series of meetings closed. Bro. A. Hutchings preached fourteen inspiring sermons. The members were much encouraged and edified. A number who are still outside.—Elsie Garman, 818 South Fiftieth Street, Tacoma, Wash., Oct. 12.

WEST VIRGINIA.

Allegheny Chapel.—Our church met in council Sept. 1, at 10 A. M. Some business was transacted, and five letters of membership were granted. Bro. Jacob Gnirk presided. Our love feast was held Sept. 2, Bro. Gnirk officiating. Our surrounded the Lord's table. Bro. John Glick officiated. Bro. John Glick, of Bridgewater College, spent part of the vacation with us. He preached a number of excellent sermons, and did quite a good deal of house-to-house visiting. There persons united with the church, and we think several others are counting for the Master. Bro. John Glick may return some time with us next year.—Chas. Spencer, Bartow, W. Va., Oct. 18.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bowman, Bro. L. B., died Sept. 23, 1911, in the bounds of the Thousand Oak congregation, Va., aged 69 years, 8 months and 13 days. He united with the church some years ago, and lived a consistent member. About four years ago he partly lost the use of his limbs, and was almost helpless until his death. Services by the writer.—B. W. Neff, Quicksburg, Va.

Calvert, Bro. Griffith, born in Maple City, Greene Co., Pa., fell asleep in Christ, April, 1911, aged 81 years, 4 months and 9 days. He was married to Mary Walker. They spent sixty-seven years in married life together. To this union were born three daughters and one son. Bro. Calvert was a member of the Church of the Brethren for a number of years. He united with the church in his youth, and was a faithful member of the church and was anointed. He is survived by his parents, four children and fifteen grandchildren. Services at the Branch house by Bro. A. S. Thomas, assisted by Bro. J. W. Lewis. Interment in the cemetery near Aleppo.—R. Miller, R. D. 3, Bridgewater, Va.

Fike, Joseph Franklin, son of Bro. Hearley and Sister Myrtle Fike, born Oct. 11, 1907, died of diphtheria, Oct. 5, 1911, aged 4 years, 1 month and 24 days. He was sick only a short and three brothers. His mother preceded him just two weeks ago. His grandmother died only a few days previous to the Maple Spring cemetery. Following the doctor's advice, funeral services were deferred.—Pearl A. Hamsteed, Eglon, W. Va.

Fitzwater, Bro. Jacob, died Sept. 17, 1911, at Pitzwater, died at her home, Port Providence, Montgomery Co., Pa., Sept. 15, 1911, aged 71 years, 6 months and 15 days. She was a member of the Church of the Brethren for many years. She was preceded in death by Jacob Fitzwater, Upper Providence, and a great temperance worker. She is survived by her husband and one daughter, Mrs. Annie Hoover, with whom she made her home. All the children were present at the house by Eld. J. T. Myers and Bro. C. F. McKee. Interment in the Greentree cemetery.—Frances P. Famous, R. D. 1, Phoenixville, Pa.

Fox, Sister Caroline, born in Hancock County, Ohio, Aug. 16, 1849, died in Bethel Township, Fulton County, Ohio, of a complication of diseases, Sept. 18, 1911, aged 62 years and 21 days. She was married to Jacob Fox, Jan. 1, 1874. Sister Cox united with the Church of the Brethren in her youth, and lived a faithful member until her death. She had an abiding faith in God, and was anointed a few days before her death. Services by the writer.—I. L. Berkey, R. D. 1, Goshen, Ind.

Gangue, Sister Martha Jane, nee Ladd, born in Pike County, Ill., Jan. 7, 1847, died at her home in Mt. Carmel, Ill., aged 64 years, 9 months and 19 days. She was married to Eld. William Gangue, Dec. 25, 1867. To this union were born nine children, two daughters and one son. Services by Bro. M. Flory, assisted by Eld. J. S. Brubaker. Interment in Mt. Carmel cemetery.—Mamie Gibson, Girard, Ill.

Hoover, Sister Susanna, wife of Bro. C. P. and Sister Emma E. Hoover, born Feb. 13, 1910, died Oct. 11, 1911, of heart trouble, aged 1 year, 7 months and 28 days. She was apparently well on the day of her death. Funeral services by the writer, at Shoal's Point M. E. church, south. Interment in the cemetery near by.—Mrs. Ella Hoover, R. D. 1, Box 24, Delaney, Fruitland, Md.

Killian, Sister Elizabeth, wife of Christian Killian, born in Germany, Oct. 23, 1845, died in the bounds of the Pine Creek congregation, Ill., Sept. 6, 1911, aged 65 years, 10 months and 13 days. At the age of one and a half years she came with her parents to this country, locating in Ogle County. In 1866 they came to Elkhart County, Ind., where she united in marriage to Christian Killian July 2, 1866. To this union twelve children were born, seven of whom died in the spirit world. Two sons and one daughter live in Oregon, the rest reside in Illinois. In the year 1874 she, with her family, united with the German Reformed church, but Oct. 26, 1902, during a series of meetings conducted by the writer, she united with the Church of the Brethren, and remained faithful until her death. She is survived by her husband, ten children, two sisters and one brother. Short services were held at the house by Eld. Jacob Hildebrand, and the funeral services proper at Nappanee, Ind., by the writer, assisted by Jacob Hildebrand.—Daniel Wysong, Nappanee, Ind.

King, Bro. D. M., born in Miffin County, Pa., Dec. 29, 1839, died Sept. 21, 1911, in the bounds of the Sidney church, Ohio, aged 71 years, 8 months and 22 days. In 1860 he moved with his parents to Sidney, Ohio, and located on the farm where he died. On the 19th of May, 1864, he was joined in wedlock to Miss Leah Kauffman, of Sidney, Ohio, formerly of Pennsylvania. To this union one son and seven daughters were born. Two preceded him in

FINANCIAL REPORT

The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of August, 1911:

WORLD-WIDE.

Iowa—$616.97.
Northern District, Individual.
Bequest of Samuel Hershey, ... $ 618 97
Middle District, Individuals.
Dr. B. S. Miller (marriage notices), $1.50; Elder John Zook (marriage notices), 50 cents; North View S. S., Kingsley (marriage notice), 60 cents; T. A. Robinson (marriage notices), 50 cents, 3 00
Indiana—$131.69.
Northern District, Congregations.
Walnut, $13; Yellow River, $15.28; North Liberty, $15; Elkhart Valley, $14; Bethel, $13; Pine Creek, $10, 80
Lewis Zumbrun and wife, $12; Elias Eby, $10; Mrs. Ira Kennel, $1; J. W. Crater (marriage notice), 50 cents, 18 00
Middle District, Congregation.
Flax Creek, 1 50
Otho Winger (marriage notice), ... 60
Southern District, Individuals.
Children's Meeting—Kilbuck and Antioch congregations, ... 2 91
G. V. Goodwin, 75 cents; John W. Root (marriage notices), 1.00, ... 1 75
Ohio—$101.50.
Northeastern District, Congregations.
Monican, $24; Wooster, $6; Chippewa, 30 00
North Star, 15 00
Northwestern District, Congregation.
Baker, 13 00
Lydia Dickey (marriage notice), 50
Southern District, Congregations.
New Carlisle—Donels Creek, $9.71; Dreisbach, 17 08
Eliza J. Weaver, $1; Ruth Delk, (marriage notice), $1; Levi Minnich, (marriage notices), $1, 3 00
Maryland—$2.75.
Eastern District, Congregation.
Middle Creek, 37 00
Middle District, Congregation.
Longmeadow, 6 75
Southern District, Congregation.
Oventz, 28 82
Sunday-school.
Leck's Convention—Denton, Md., 6 91
John Spickler, $1; Elder I. W. Taylor (marriage notice), 50 cents, ... 1 50
Southern District, Individuals.
C. G. Winey (marriage notice), 60 cents; D. H. Baker (marriage notice), 50 cents, 1 10
Middle District, Congregation.
Spring Run, 4 00
Western District, Individual.
M. J. Weaver (marriage notice), 50
California—$60.00.
Long Beach, Congregation.
Sunday-school, 5 00
Wm. Leatherman, $10; J. W. Deardorff (marriage notice), 50 cents, 10 50
Southern District, Individual.
A Sister in Hopewell, $10; S. G. Lehner (marriage notice), 60 cents, 10 60
North Dakota—$5.00.
Nelle Martain Bisbee, $10; Ivy Martain Bisbee, $1, 11 00
Illinois—$9.00.
Northern District, Christian Workers.
Pine Creek, 4 00
L. J. Gerdes, 5 00
Colorado—$7.38.
Southern District, Sunday-school.
Rocky Ford, 6 88
Western District, Individual.
A. C. Root (marriage notice), ... 50
Washington—$0.25.
Sunday-school.
Birthday offerings—Olympia, 5 25
Geo. Simpson, deceased—Olympia, 1 00
Virginia—$5.00.
Second District, Aid Society.
Mt. Vernon, 5 00
Tennessee—$5.00.
Jonathan Broadwater and wife, 5 00
Kansas—$5.30.
Northeastern District, Individuals.
J. F. Hutchison (marriage notice), 50 cents; C. A. Shank (marriage notice), 1.00, 1 50
Northwestern District, Sunday-school.
Morning Star, 1 20
Southwestern District, Individuals.
A. E. Switzer, 1.00
A. J. Hoover (marriage notices), 1.00, 2 00
Tennessee—$23.31.
Beaver Creek, 3 06
A. H. Duncan, 20 25
New Mexico—$0.90.
John W. Good, 1 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, 1 00
Oregon—$3.12.
Abraham Royer (marriage notice), 50
Oklahoma—$0.50.
James Allen, 50
Total for the month, ... $ 1,017 60
Previously reported, ... 117,559 37
For year so far, ... $18,995 61

INDIA ORPHANAGE.

Indiana—$20.30.
Northern District, Congregation.
Rock Run, ... $ 16 00
Sunday-school.
Flora, 10 00
Virginia—$20.00.
First District, Individual.
Katie Bowman, 20 00
Northern District, Aid Society.
Cedar Grove, 20 00
Ohio—$27.79.
Northeastern District, Individual.
Elizabeth Toms, 20 00
Northwestern District, Congregation.
Hickory Grove—Silver Creek, 7 79
Idaho—$3.50.
Sunday-school.
Payette, 3 50
Kansas—$20.00.
Middle District, Individual.
Ella E. Grenough, ... 20 00
Total for the month, ... $ 164 88
Previously reported, ... 1,000 68
Total for year so far, ... $ 1,155 66

INDIA MISSION.

Iowa—$93.06.
Middle District, Congregation.
Ivester, ... $ 52 06
Middle District, Congregations.
Garrison, $22; Des Moines Valley, 41 00
Pennsylvania—$19.25.
Western District, Congregations.
County Line—Indian Creek, $10; Johnstown, 9 25
Virginia—$10.00.
Southern District, Individuals.
Lovers of the Cause, ... 10 00
Maryland—$37.00.
Jonathan Broadwater and wife, 5 00
Illinois—$6.75.
Eastern District, Individuals.
Carrie Hummer, $1; Christena Pahl, 75 cents, 1 75
Total for the month, ... $ 128 46
Previously reported, ... 592 09
Total for year so far, ... $ 1,120 55
Less Correction, ... 133 11
Correct total, ... 987 44

INDIA NATIVE SCHOOLS.

Nebraska—$12.00.
Receipt No. 16787, ... $ 12 00
Iowa—$1.00.
Middle District, Sunday-school.
Hannah 50, 50 cents class—Adel, 1 00
Total for the month, ... $ 17 50
Previously reported, ... 122 50
Total for the year so far, ... $ 140 00

INDIA PRINTING PRESS.

Ohio—$10.00.
Southern District, Individual.
Maude Stoner, ... $ 10 00
Total for the month, ... $ 10 00
Previously received, ... 174 88
For the year so far, ... $ 184 36

INDIA HOSPITAL.

Ohio—$4.00.
Northwestern District, Individual.
Ella Hoover, ... $ 4 00
Total for the month, ... $ 4 00
Total for year so far, ... $ 4 00

CHINA MISSION.

North Dakota—$56.00.
Willson, $17.89; Ray, $15.59, ... $ 33 48
Sunday-school.
Nesson Valley Mission, ... 14 00
Indiana—$18.46.
Northern District, Congregation.
West Goshen, ... 18 46
Middle District, Congregation.
Bachelor Run, ... 20 41
Southern District, Individual.
Elias Hoover, ... 2 00
Southern District, Sunday-school.
San Dimas, ... 3 25
Mt. Murray, ... 1 50
Total for the month, ... $ 94 60
Previously received, ... 1,376 10
Total for year so far, ... $ 1,470 61

CHURCH EXTENSION.

Indiana—$1.00.
Northern District, Individual.
Chas. H. Elsbarger, ... $ 1 00
Total for the month, ... $ 1 00
Previously received, ... 1,199 00
Total for year so far, ... $ 2 00

COLORADO CITY CHURCHHOUSE.

Kansas—$2.00.
J. A. Wray, $15; H. A. Beckner, $3; Nora Hunter, $5; B. L. Bouse, $5; R. S. Hood, $5; F. L. Crist, $1; Mrs. Lucy Myers, $1; Eva Michael, $1; Martha J. Flora, $2; Ella Johnson, $1; Levera E. Johnson, $1; Andrew Johnson, $10; S. H. Weatherford, $1; G. W. Hoover, $2.50; M. Hoover, $1; R. H. Shaver, $4; C. W. Shoemaker, $1; H. C. Smith, $5, ... 78 50
Total for the month, ... $ 78 50
Previously reported, ... 578 00
Total for year so far, ... $ 656 85

DENVER COLORED WORK.

Iowa—$1,417.52.
Middle District, 50 cents; Catherine Castor, $1; Matt. Wolf, $1; Mrs. Mary Wolf, $1; Mrs. J. C. Sears, $2; Daniel Hershey, $1; Mrs. J. P. Scott, $1; Jemima Koh, $1; Anna Kob, 50 cents; S. E. Mitchell, $1; Mrs. Mary Kob, $1; Anna Duffield, 25 cents; S. A. Duffield, 25 cents; Mrs. Anna Bright, $2.66; I. W. Brubaker and wife, $42.25; Master D. D. Brubaker, 25 cents; Katie Ann Stricklet, 55 cents; R. L. Sheller, $1; D. D. Brubaker, $1; Frank Sheller, $1; W. H. Albright, $25; W. C. Schwab, $1; Mary Myers, $1; Jno. Brubaker and wife, $5; Mary Turner, $10; J. P. Dosk, $1; Mrs. Mary Dosk, $1; Conrad Messer, $6; Hannah Messer, $2.50; Jesse Cook, $1; Mrs. Mary Cook, $1; Mrs. Albright, $1; Mrs. M. Albright, $2; Mrs. Sheller, $60; J. W. Kennedy, $25; Della Sheller, $1; H. S. Sheller, $5; R. W. Button, $5; G. A. Moore, $1; Mrs. Mary Moore, $1; R. S. Sheller, $1; H. H. Meyers, $6; Katie Zapf, $5; Elizabeth Zapf, $5; Lobi Swartz, $1; Sister N. Bird, $5; John Fouts and wife, $1; Mrs. Mary Fouts, $1; Mrs. J. Mosser, $1; J. G. Foills, $5; D. A. Foills, $5; Mrs. Mary Foills, $5; Artie Caskey, $1; J. M. Foills and wife, $2; Mrs. Mary Foills, $1; Mrs. Evelyn Foills, $1; Jacob Keffer, $2; P. W. Peebler, $1; Mrs. Mary Peebler, $1; J. E. Peebler, $1; H. B. Johnston, $1; D. B. Miller and wife, $2; Mrs. Elizabeth Manning, $1; Mrs. Sarah Bright, $1; Mrs. Olive Glotfelty, $1; Sis. W. Bailey, $1; Mrs. Mary Wagoner, $1; W. W. Davis, $1; Orlando Ogden, $5; Carolina Ogden, $5; 50 cents; Rev. Bender, $3; Guy McConnell, $1; M. A. Whitmore, 50 cents; Mrs. Mary Hill, $1; Mary S. Peebler, 50 cents; Henry Kingery, $1; Mrs. Mary Hill, $1; Mrs. Mary J. H. Keller, $1; M. A. Whisler, $1; Mrs. Mary Whisler, $1; C. E. Bailey, $2; E. D. Cook, $1; A. L. McCoy, $5; D. B. Miller, $1, ... 1,408 90
Sunday-school.
Hannah 50, 50 cents class—Adel, ... 9 52
Washington—$207.00.
Mrs. Ida Brumbaugh, $10; Geo. E. Wise, $10; Daniel Clark, $5; Mrs. Sarah Hammers, $10; Mrs. Longnecker and wife, $10; Mrs. Mary Longnecker, $2; D. Dull, $1; J. E. Wagoner, $1; G. F. Wagoner, $1; Sister Pheiffer, $1 each; H. L. Emmert, 50 cents; Hazel Boyd, $1; Mrs. Mary Boyd, $1; Mrs. E. Bailey, $1; Howard, $2; P. J. Quesenberry, $15; Geo. Strayer, $5; Mrs. Mary Miller, $1; R. P. Zimmerman, $6; E. Faw, $10; Mrs. Mary Faw, $5; Mrs. Thomas, $5; Willard Johnson, $1; J. Hollinger, $1; H. H. Johnson, $1; C. E. Smith, $3; C. A. Bates, $10; Elwyn Speaker, $10; Mrs. Mary Bates, $5; Mrs. H. Jesse Peters, $2; A. B. Peters, $2; A. Barnhart and Eyes, $5; Paul Hatfield, 10c; Helen Elma Hatfield, 10c; Mrs. Mary Hatfield, $1; Mrs. Ella Hill, $1; W. H. Hill, $1; Mrs. Mary Metzger, $2; A. B. Bolen, $1; J. R. Bolen and family, $5; J. P. Peterson, $6; A. B. Munson, $1; M. Baughman, $2; Mrs. Elizabeth Hill; Sarah Garrison, 50 cents; L. E. Ulrich, $10; H. A. McWhorter, $5; Mrs. McWhorter, $2; Wm. Baughman, $2; S. C. Cochran, $2; Mrs. Mary Cochran, 50 cents; C. M. Wenger, $1; E. G. and A. A. Dull, $1; Mrs. P. Dull, $1; Mr. Dull, $1; Ezra Miller and wife, $1; W. H. Longenecker, $1; Mrs. Longenecker, 25 cents; Anna Barkhoo, 50 cents; for Colored Work, ... 257 60
Ohio—$207.10.
Bachelor Run, Sr., $5; S. C. Young, $10; Mr. and Mrs. S. E. Rohrer, $5; Mrs. Rohrer, $5; Mrs. Sarah Young, $5; Mrs. Wesley Young, $5; Jno. Young, 25 cents; Sarah Baker, 25 cents; Mrs. Mary Hoover, 25 cents; Mrs. Mary Hoover, 25 cents; Daniel Shafer, $1; W. D. Mc-Cune, $1; Mrs. Mary Hoover, $1; Mrs. Buckwalter, $2; A. I. Heestand, $1; Cyrus Stauffer, $1; Mrs. Ella Holl, $1; Anna Young, $1; Isaac Fall, $5; W. A. Young, $1; Mrs. Mary Young, $1; John Culler, 50 cents; H. J. Kinsley, $1; Mrs. Young, $1; Sister Royer, $1; M. S. Fry, $2; F. G. Young, 50 cents; Mrs. Mary Young, 50 cents; Frank Shafer, 50 cents; Louisa Mishler, 25 cents; Mrs. Mary Mishler, 25 cents; Amanda Young, 55 cents; Sarah Kurtz, $1; Mrs. Mary Hoover, $1; Mrs. Holl, $1; H. E. Kurtz, $2; M. S. Young, $1; Mrs. Mary Young, $1; Mrs. Taylor, $1; Edna C. Royer, $1; Mrs. Hershfield, $1; Mrs. Mary Hoover, $1; Mrs. Clapper, 75 cents; J. E. Heim, 50 cents; W. C. Royer, $1; Henry Royer, $1; Emery Shidler, $2; W. E. Stoffer and wife, $2; H. Culler, $2; C. C. Swalm, $1; Samuel Stoffer, $5; P. E. Eshler, $1.76; D. P. Stucky, $1; Samuel Heestand, $2; E. F. Garman, $2; A. J. Stroup, $2; J. H. Bangner, $1; H. L. Byrer, $1; Mrs. Longaneckey, $1; Mrs. Wagoner, 50 cents; Mrs. J. Nettie Hoover, $1; Simon Longaneckey, $1; F. M. Domer, $3; John F. Snyder, $1; W. A. Hoover, $1; Jacob Hoover, $1; D. M. Brubaker, $1; R. M. Culler and wife, $2; Mrs. Mary Culler, $1; $10; A. G. Buckwalter, $2; J. M. Seiger, $1; Mrs. Mary Hoover, ... 120 75
Congregations.
Beech Grove, $41; Red River and Painter Creek, $46.85, ... 86 85
Kansas—$44.00.
J. W. Mishler, $5; B. B. Trostle, $25; W. F. Mishler, $5; Mrs. Ida Gates and wife, $2.75; Emma Gates, $5; W. A. Hall and wife, $5; Mrs. Mary Hall, $5; Elizabeth Lichty, $1; David R. Sparr, $1; Mary Ann Sparr, $1; Mrs. Hoffman, $1; B. Landes, $1; W. M. Flickinger, 50 cents; Mrs. Lichty, Weaver and daughter, $1; Maud Geiger, 10 cents; J. Flickinger, $1; Dan G. B. White, $1; Jonas Forney, $2; E. M. Hoover, $1; Mrs. P. Kinsey, $1; John Peck, $4; L. J. Smith, $2; J. H. Peck, $1; Mrs. Ella Hall, $1; Wm. H. Landes, $1; M. Maurice Wallace, $1; Mrs. Mary Hall, $1; Mrs. Elsenbise, $5; Chas. N. Snyder, $10; J. J. Myers, $1; J. Myers and family, $1; Sentz, $1; J. J. Myers, $1; Mary Sentz, $1; David Sentz, $1; Catherine Elsenbise, $10; Chas. Fox, $1; H. E. Stoner, $1; S. S. Rogers, $1; E. E. Elsenbise, $1; Mrs. Dr. Dowd, $1; Sperline, $5; Jacob A. Root, 1; John Kreamer, $1; A. H. Miller, $1; N. A. Bigler, 50 cents; John Cox, $1; Mrs. Mary Hoover, $1; Roy Kistner, $2; W. H. Root, $6; Mr. C. Kreiner, $1; Mrs. Mary Kreiner, $1; John Root, $1; Elizabeth Piper, $1; Clarence Hoover, $1, ... 152 75
Morrill Sisters' Aid Society, ... 1 00
Morrill Children Workers' Meeting, 1 00
Total for the month, ... $ 2,041 47
Previously reported, ... 1,719 49
For the year so far, ... $ 3,761 96

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Iowa—$20.00.
Bagley Sunday-school, ... $ 20 00
Illinois—$3.00.
Middle District Congregation, $4.66; Brooklyn Sunday-school, 17.40; Sarah Barrackman, 11.20, ... 13 33
Illinois—$5.50.
Northern District Sunday-school, $6.53; Salem Congregation, 4.97, ... 11 33
North Dakota—$7.43.
Carrington Sunday-school, ... 7 43
Indiana—$3.75.
F. P. Hostetler, ... 3 75
Oklahoma—$3.75.
Big Creek Sunday-school, ... 3 75
Colorado—$2.00.
Children of Lowland Sunday-school, 2 00
California—$0.50.
Mrs. Thos. Keiser, ... 50
Total for the month, ... $ 62 01
Previously reported, ... 205 00
For the year so far, ... $ 272 47

BUILDING FUND.

Minnesota—$4.13.
Hancock Sunday-school, ... $ 4 13
Ohio—$1.39.
Bethel Sunday-school, ... 1 39
Total for the month, ... $ 5 52
Previously reported, ... 120 73
Total for the year so far, ... $ 126 54

CORRECTIONS.

In the Conference offering, at the close of the World-wide report, under "Unclassified," are two items, $10 and $5, for which the names or notation accompanied these donations, but we discover that they should be credited to Franklin Grove congregation, Northern Illinois, and Bell Branch congregation, Middle Indiana, respectively.

In the Conference offering credits were given to the Chicago Sunday-school Extension Society Ohio, for the amount $20.25, credited to Springfield congregation, Southern Ohio, and Eastern District of Ohio, and the amount, $66.43, should be credited to Pleasant Valley Creek congregation instead of Springfield.

In the Conference offering, World-wide, under Northeastern Kansas, the $25 credited to Chippewa congregation should have been credited to Appanoose congregation.

We have been a misunderstanding, been crediting the donations from the Eastern Shore of Maryland to the Ephrata congregation. These donations should have been credited to Eastern Pennsylvania.

Under totals of India Mission in August Visiter the amount of Correction should be $133.11 as per $949.49. This should have been $166.38, and India mission receipts must therefore be reduced accordingly.

Carrying forward of August the General Mission Board sent out 112,405 pages of tracts.

DEATHS.

their childhood. Six survive him. Almost a half century ago he united with sister's boys and sorrow of the past five years he was afflicted with hay fever and asthma. To evade suffering he spent two months each fall for five years in the northern part of Michigan. Upon his arrival there, two years ago, Aug. 15, he experienced a peculiarly serious attack. He returned once and Aug. 26, 1909, was affected by a paralytic stroke on his left side, which disabled him almost entirely. For the past eight months he was confined to his bed. Sept. 19 he had another stroke, which resulted in his death. Fifteen years he served as elder in Church of the Brethren. Six months later he was elected to the ministry, and was also appointed to the eldership. He ever adorned his Christian profession and served faithfully in both offices, especially until about two years ago, when he resigned, because of his physical condition. Services by the writer at his home. Text, 2 Sam. 3: 38.—S. Z. Smith, Milford, Ind.

Kinsey, Bro. Noah, born on the old homestead near Salem, Montgomery Co., Ohio, Oct. 25, 1834, died Sept. 28, 1911, aged 76 years, 11 months and 3 days. He was the son of Jacob and Susan Kinsey. March 18, 1858, he was married to Elizabeth Miller. To them were born two sons and six daughters. One son preceded him in death. For nearly half a century he was a member of the Church of the Brethren. He leaves a sorrowing wife, one son and six daughters. Services at Shiloh Springs church. Interment near by. Text, Ps. 121: 7.—A. A. Bookwalter, R. D. 1, Trotwood, Ohio.

Miller, Mrs. Joseph, died in the bounds of the Osceola church, Ind., Oct. 8, 1911, aged 79 years. Buried in the Osceola cemetery. Text, Rev. 14: 13.—Mrs. Lucy Swihart, Wakarusa, Ind.

Miller, Bro. David K., born near Gettysburg, Darke County, Ohio, May 23, 1836, died Oct. 2, 1911, in the bounds of the Turkey Creek congregation, Kosciusko Co., Ind., aged 76 years, 4 months and 9 days. He was married to Catherine Myers, also of Gettysburg, Ohio, Nov. 18, 1860. To this union seven sons and five daughters were born. All of these grew to maturity. Two have died. In the spring of 1861 they moved to Kosciusko County, Ind., where he lived for a short time, when he and his wife united with the Church of the Brethren. He leaves a family of five sons, four daughters, two brothers and two sisters. Services at the home church, by the undersigned, assisted by Brethren Joseph Hartsough and P. W. Stuckman. Interment in the adjoining cemetery.—Daniel Wysong, Nappanee, Ind.

Miller, Isaac D., son of B. F. and Sister Lina Miller, born Jan. 11, 1911, died of cholera infantum, near Weyers Cave, Va., Sept. 21, 1911, aged 8 months and 10 days. He leaves his parents, two brothers and one sister. Services at the Pleasant Valley church by Eld. D. C. Flory, assisted by Eld. B. D. Miller. Text, 2 Sam. 12. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Miller, Sister Barbara, wife of Joseph A. Miller (deceased), born in Rockingham County, Va., Nov. 14, 1825, died at the home of her son, Bro. A. J. Miller, Timberville, Va., in the bounds of the Bangerville congregation, Augusta Co., Va., Oct. 2, 1911, after four days' illness of hemorrhage of the lungs, aged 82 years, 10 months and 8 days. She was a faithful member of the Church of the Brethren for more than three years. She was the oldest daughter of Eld. John Wine. She is survived by one son, A. J. Miller, and three of her children, one brother, Eld. Geo. W. Wine, and three sisters. Her husband, who was a faithful minister for a number of years, preceded her in death. Funeral discourse, which was called from Oklahoma, and arrived twenty-four hours after her departure, by Eld. Jacob Garber.—Bangerville by Elders H. G. Miller and A. S. Thomas. Interment in the cemetery near by. Text, Heb. 4: 9.—Minnie M. Miller, R. D. 2, Bridgewater, Va.

Holt, Mary A., widow of the late Jonas Nolt, born June 27, 1831, died at her home, 507 North Lime St., Lancaster, Pa., Oct. 3, 1911, aged 80 years, 3 months and 6 days. Her death was due to old age. She was a member for many years of the Church of the Brethren for over fifty years. She leaves two sons and two daughters to mourn their loss. Interment in the cemetery in the adjoining cemetery. Services by the writer.—H. B. Yoder, 843 Charlotte St., Lancaster, Pa.

Rusbaum, Bro. John, born in Ashland County, Ohio, April 21, 1832, died in the bounds of the Yellow Creek congregation, Elkhart Co., Ind., Sept. 28, 1911, aged 79 years, 5 months and 7 days. When in his seventeenth year his parents moved to Elkhart County, Ind., where he lived the rest of his life. To this union were born six sons and seven daughters. His wife and six children preceded him in death. Seven sons and four daughters survive him. He was a kind, loving Christian father. Soon after his marriage he united with the

church of the Brethren. He served as deacon for many years, and was called to the ministry in 1885. He was advanced to the second degree of the ministry in 1885, and ordained to the eldership in 1891. He was a strong advocate of the doctrines of the Bible, as taught by the church of his choice. The church keenly feels the loss of a faithful minister.—Irvin Miller, R. D. 5, Goshen, Ind.

Price, Bro. Christian, born Sept. 14, 1829, in Pennsylvania, died in the bounds of the Maple Spring congregation, at Thomas, W. Va., Sept. 24, 1911, aged 82 years and 10 months. He was united in marriage to Harriet Hamlin in 1852. To this union nine children were born. He leaves a wife and five children. He was a member of the church of the Brethren for sixteen years. Services at Thomas, W. Va., by the undersigned. Text, Rev. 14: 13. Interment in the cemetery near by.—Albert S. Arnold, Eglon, W. Va.

Packer, Bro. Nelson, son of William and Sarah Packer, born near Sidney, Ohio, in 1846, died Oct. 6, 1911, aged 61 years, 10 months and 6 days. He became a member of the Brethren church fifteen years ago. He was very regular in his Sunday-school class, and at all the church services, until about one year ago, when his health began to fail. He was a man of firm convictions in the doctrines of our Lord and Savior. The anointing service was a very impressive occasion at the close of his life. Services in the Church of the Brethren by the writer. Text, Job. 7: 1. The deceased has lost a friend.—S. Z. Smith, Sidney, Ohio.

Repogle, Sister Mary Jane, wife of Bro. David Repogle, died in the bounds of the Fairview church, at Drab, Pa., Aug. 12, 1911, aged 68 years, 3 months and 11 days. She united with the Brethren church in her youth and remained faithful till death. She leaves her husband, two sons and four daughters. Services by Bro. W. J. Hollinger, assisted by Bro. J. H. Brumbaugh. Text, Rev. 22: 5. Interment in Shelly's cemetery.—J. B. Snoverger, Shellytown, Pa.

Ruth, Bro. John, born in Crawford County, Ohio, May 8, 1827, died at his home near Bellefontaine, Ohio, Dec. 5, 1911, aged 84 years, 4 months and 27 days. When he was a young man in his early fifties, he moved to Allen county, Iowa, where he resided continually until his death. May 12, 1864, he was married to Sister Susan Pettit, who preceded him March 6, 1911. This union was blessed with seven children. Two of them died while young. The others are all married and were present at the funeral. Early in life Bro. Ruth united with the Lutheran church, but later united with the Church of the Brethren, and lived a faithful life to the end. Services at the church, east of South English, by the undersigned. Text, Psa. 46: 1, after which his remains were laid beside his companion.—Peter Brower, South English, Iowa.

Shrock, Bro. Manoe, born in Seneca County, Ohio, died Oct. 1, 1911, in the home of his daughter, Lovina Mowery, Ind., aged 66 years and 9 days. His wife preceded him in 1895. His two daughters survive. He was a member of the Church of the Brethren. Services at the Pleasant Valley house.—J. H. Brumbaugh, Middlebury, Ind.

Snowden, Richard, born Sept. 17, 1839, died Oct. 6, 1911, aged 72 years, 1 month and 19 days. He was united in May, 1858 he was married to Mary E. Yancy. To this union two sons and two daughters were born. His wife died in 1870. May 6, 1908, he was married to Elizabeth Lee, who with his four children and two brothers survives him. He was a kind husband and father, and a faithful member of the Church of the Brethren.—Mary T. Martin, R. D. 17, Atlanta, Ind.

Solenberger, Bro. Israel, died of heart trouble, at Boiling Springs, Pa., Sept. 28, 1911, aged 68 years, 4 months and 5 days. He was a very faithful member of the church for many years. He was in every delicate health for several years. He is survived by his wife, one son and two daughters. Services at the church in Boiling Springs by the writer, assisted by Brethren Adam Hollinger and A. K. Hollinger. Interment at Baker's church.—Harvey Lehman, Pa.—Henry Beelman, Dillsburg, Pa.

Stover, Sister Sophia, born in Rockingham County, Va., Dec. 26, 1853, died of paralysis, in the bounds of the Lower Stillwater church, Montgomery Co., Ohio, Sept. 27, 1911, aged 57 years, 9 months and 1 day. She was the daughter of Noah and Polly Price, and came to Ohio with her parents in early childhood. On Dec. 7, 1876, she was married to John Sterne. To them were born two sons. One of them died in infancy. She was for many years a consistent member of the Church of the Brethren. She is survived by her sorrowing husband and a son, with his wife and daughter, also seven brothers and two sisters. Services at the Lower Stillwater church by Eld. D. M. Garber and the writer. Text, Heb. 4: 9. Interment in Bookwalter, Trotwood, Ohio.

Thomas, Sister Sallie, nee Garber, widow of Bro. Adam Thomas, died at the home of her son, Bro. John Thomas, near Bridgewater, Va., Sept. 26, 1911, aged about 82 years. She is survived by one daughter and three sons, also many sisters and one brother. Services at the Bridgewater Church of the Brethren by Elders S. D. Bright and S. J. Bowman.—Ira Fry, Bridgewater, Va.

Thomas, Sister Elizabeth K., wife of Bro. John N. Thomas, and daughter of William G. and Margaret E. Brower, born in Washington County, Va., died in Pasadena, Cal., Oct. 1, 1911, aged 44 years, 2 months and 16 days. She was a member of the Nazarene church until about three and a half years before her death, when she united with the Church of the Brethren. She was engaged in the Orphans' Training School in Pasadena for years. Through the pleading of a little orphan girl she was constrained to adopt her while still connected with the school. Later Bro. Thomas became the father of his first companion by death, leaving him with two little sons, whom he placed in the training school. Here Bro. Thomas and Sister Elizabeth became acquainted and were married. A little over two months before her death, a second little girl was born to them. About ten days before her death she was informed by her physician that she would have to undergo an operation. She called for the anointing and requested us to pray for her recovery, but at the same time expressed her willingness to be submissive to His Father's will. An hour later she was taken to the hospital and had the operation performed, but died from the shock. Leaving our dear brother with five motherless children, from three different mothers, to care for. Services in the home in Pasadena by the writer, assisted by the Brethren.—H. H. Taylor, 720 E. Villa St., Pasadena, Cal.

Waggoner, Sister Franklin, son of Bro. Luther and Sister Mary Elizabeth Wampler, born May 27, 1909, died of dysentery, Sept. 24, 1911, near Meyers Cave, Va., aged 2 years, 3 months and 3 days. He leaves his parents, one sister and one brother. Services at the Pleasant Valley church, by Bro. Christian Long, assisted by Bro. S. D. Miller. Text, 2 Kings 24: 26. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Crawford, Va.

White, Sister Sadie A., nee Phillippi, born in Somerset County, Pa., April 15, 1877, died at her home in Morrill, Kans., Oct. 8, 1911, aged 34 years, 4 months and 23 days. Feb. 14, 1895, she was united in marriage to G. B. White. To this union seven children were born. Two of them preceded her. She was married until the eternal day for 16 years, seven years, and lived a devoted Christian life. She leaves her husband, four sons and one daughter; also her parents, two sisters and two brothers. Services by the Brethren at Morrill, Kans. Services were also held at Navarre, Kans., at which place interment was made.—C. B. Smith, Morrill, Kans.

Younse, Little Dorthy Marie, only daughter of Brother Vernon and Sister Ida Younce, born Dec. 12, 1906, at Syracuse, Ind., died of membranous croup at her home in Goshen, Ind., Sept. 9, 1911, aged 4 years, 8 months and 28 days. She leaves her parents and one brother. The services were private. Interment in the cemetery near by; prayer by Bro. Will Hess.—Mrs. Osie Brumbaugh, Goshen, Ind.

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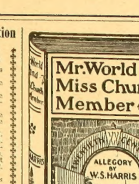

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NOTES NOT CLASSIFIED

Springville.—Since our last report two have been baptized. Oct. 15 our Sunday-school held a children's meeting, which was well attended. Bro. H. B. Brubaker, Brooklyn Sunday-school Secretary, was with us and gave an interesting talk. Bro. John Herr, of Myerstown, also gave good instruction. His subject was "They Set Traps to Catch Men." He told the young people how the traps are operated.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Oct. 17.

Heimsburg.—Oct. 15 Bro. Peter Houk, of Peru, Ind., delivered two spiritual sermons. Oct. 16 we had a love feast at the residence of one of our members. Eight partook of the sacrament of the Lord. We were all comforted and spiritually. Quite a number assembled at the feast, which was somewhat new to most of them. This part of the country is point, but we expect to build a church here in the near future.—Lucian Harden, Heimsburg, Ind., Oct. 17.

Sand Ridge.—Our love feast will be held Nov. 4, at 4 P. M. Sand Ridge church is three miles south of Hamler, Ohio. Bro. C. A. Wright, of Postoria, Ohio, did the writing in the midst of a revival here.—Joel A. Vanci, Hamler, Ohio, Oct. 19.

Mineral Point.—Bro. L. T. Holsinger came to us and labored most earnestly in a series of meetings for three weeks. Five souls in all were baptized, and the members were all encouraged to do more and better work for the Master.—Elpha Campbell, Leeton, Mo., Oct. 21.

Good Spring Itinerary in Western Pennsylvania.—Roxbury house, West Johnstown congregation, Thursday evening, Nov. 2; Johnstown congregation, Friday evening, Nov. 3; Middle Creek congregation, Saturday evening, Nov. 4; Brotherton, Brumbaugh Valley congregation, Sunday morning, Nov. 5; Hooversville, Quemahoning congregation, Sunday evening, Nov. 5; Stony Spring, Quemahoning congregation, Monday evening, Nov. 6; Scalp Level, Shade Creek congregation, Tuesday evening, Nov. 7; Walnut Grove, Conemaugh congregation, Wednesday evening, Nov. 8.—William M. Howe, Johnstown, Pa., Oct. 21.

Portland.—We held our love feast Oct. 7. Forty members were present. Two visiting ministers, Henry Brubaker and S. P. Yoder, both of Newberg, Oregon, were with us. Bro. Brubaker officiated at the communion services, and also preached two good sermons on Sunday. Sister Lyda Miller was our helper in the mission work, has returned to her home in Indiana. Bro. David Boegly and family have left us to return to their former home in Minnesota, which leaves us in need of helpers to carry on the Lord's work.—Nellie Carl, 1126 Albina Ave., Portland, Oregon, Oct. 19.

Crowson church met in council Oct. 7, at which time Bro. A. M. Bachor was chosen Messenger, and the writer for the church correspondent. We held our love feast Oct. 14. Our elder, Bro. C. E. Davis, presided. Twenty-three members communed. The church was well filled with spectators, and the best of interest and attention was manifested. We had breakfast at the church the next morning, at which time at least seventy-five members partook of the meal. After that we had short services by Brethren Daniel Sinsher, a brother whose wife has long been a member, was baptized recently, making valuable added to our number within the last two years. We have lost three by death and two by letter, during the present year. Our membership now numbers thirty-one.—Tessgarden, R. D. 1, Box 93, Lawrenceburg, Tenn., Oct. 17.

Kansas Items.—Since our last report we have had two more applicants await baptism. At our council on Thursday evening we had with us Eld. H. F. Crist, who officiated in forwarding of Bro. Frank Hilton to the second degree of the ministry. We are having considerable typhoid fever in our vicinity of the South Side Mission. Nov. 13 we expect to begin revival meetings at the mission.—I. H. Crist, 12 North Ferree St., Parsons, City, Kans., Oct. 19.

Beaver Dam.—Our love feast, held Oct. 14, was largely attended. Quite a number of sisters from Union Grove congregation were present. The feast was a spiritual one. The week previous to our feast we were made to rejoice when three sisters made the good confession and were buried with Christ in baptism.—Edna A. Dotterer, Union Bridge, Md., Oct. 22.

Johnstown.—Bro. J. Zeigler, of Pittsburgh, began a series of meetings in the Walnut Grove house, laboring earnestly for two weeks. The church received much spiritual strength, as the Word was preached with power. Two were added to the church by baptism. Our pastor, Bro. Wm. M. Howe, preached for us one week prior to our love feast. As a result of his efforts, two were baptized. We held our love feast Oct. 1. Bro. E. B. Young officiated. On the 8th inst. Bro. Bro. W. F. Spidle, of Richland Center, Pa., will commence a series of meetings at the Locust Grove house, near R. D. Siegfried, 724 Thomas Ave., Johnstown, Pa., Oct. 18.

Lordsburg.—On Lord's Day of last week Bro. Harvey Snell, our District Sunday-school Secretary, was here, and gave us a Sunday-school missionary talk during the forenoon hour. He occupied the pulpit during the preaching services.—Grace H. Miller, Lordsburg, Cal., Oct. 17.

South Los Angeles.—We met in council Sept. 8. Our elder, Bro. William Trostle, presided. Brethren William H. Wertenbaker and N. J. Brubaker were elected delegates to District Meeting. Bro. S. G. Geyer, of San Dimas, Cal., will begin revival meetings Oct. 29. A very interesting rally day program was rendered by the Sunday-school on Sunday morning, Oct. 8. The Christian Workers also had a special meeting in the evening.—Clara B. Custer, 1336 East Forty-sixth St., Los Angeles, Cal., Oct. 14.

Springville.—We held a Harvest Meeting the latter part of August, and on Sept. 17, at the Quakertown house, we held a Harvest Meeting in the forenoon. At these two meetings collections were taken, amounting to $42.44, which was equally divided between St. Luke's Hospital, at Bethlehem, Pa., and the Brethren Children's Aid Society of Eastern Pennsylvania. A Sunday-school meeting was also held at Quakertown in the afternoon of Sept. 17, which was well attended by a number of members from adjoining congregations, who took part in the discussions of the various topics of the occasion. Oct. 7 we held our council at the Springfield house. Considerable business was disposed of. We are planning to hold our first love feast in the new church at Quakertown, Pa., Nov. 11, at 2 P. M. Sunday-school and preaching services are generally well attended. At a series of meetings, held in June by Bro. W. F. Spidle, there received by baptism, and one by letter.—J. W. Longacre, Springfield, Pa., Oct. 13.

Bear Creek.—Our church met in council Oct. 14. Bro. W. S. Cook was ordained as elder for another year. We decided to hold our love feast Nov. 2, at 4 P. M. We will have one week's series of meetings previous to the feast. We would be glad if some of the ministering brethren in Oklahoma or Kansas would come and help us. We are struggling with the band of fifteen or twenty members, and would appreciate the help of visiting brethren. Address the writer, and let us see that all who wish to come will be met at Garber or Lawrence, Okla.—Nettie Stine, Garber, Okla., Oct. 19.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 2, First District of Arkansas and Southeastern Missouri, Brookfield church, Essex, Mo.

Nov. 3, Western Colorado and Utah, Mount Garfield church, Colo.

LOVE FEASTS.

California.

Nov. 4, 10 a.m., Oak Grove.
Nov. 4, 2 p.m., Live Oak, Independence Hall.
Nov. 11, 4 p.m., Santa Ana.
Nov. 25, Raisin.
Dec. 2, 10 a.m., Long Beach.

Canada.

Nov. 10, 3 p.m., Battle Creek.

Colorado.

Dec. 2, Rockyford.
Dec. 16, First Grand Valley.

District of Columbia.

Nov. 5, Washington.

Idaho.

Nov. 4 (afternoon), Nespereo.
Nov. 12, Twin Falls.
Nov. 18, 4 p.m., Payette Valley, Payette house.
Dec. 9, 2 p.m., Weiser.

Illinois.

Oct. 29, Lanark.
Nov. 4, 10 a.m., Hay Creek.
Nov. 4, 5 p.m., Sugar Creek.
Nov. 4, 7 p.m., Mount Hope, Waterville house.
Nov. 5, 7 p.m., Dixon.
Nov. 12, Batavia.
Nov. 18, 6:30 p.m., Elgin.
Nov. 25, 2 p.m., Spring Creek.
Nov. 30, 6 p.m., Decatur.

Indiana.

Nov. 2, Upper Deer Creek.
Nov. 3, 10:30 am, Upper Fall Creek, Pleasant Grove house—half miles east of Middletown.
Nov. 3, Bachelor Run.
Nov. 4, 6 pm, Burnetts Creek.
Nov. 4, 6 p.m., Nineveh.
Nov. 4, 10 am, Windfall.
Nov. 4, 10 am, Landesville.
Nov. 4, Pyrmont.
Nov. 4, 6 pm, Sugar Creek, Whitley house.
Nov. 5, 4 pm, Fort Wayne.
Nov. Oct. 28, 2 p.m., Greene Sta.
Nov. 5, 6 pm, Indianapolis, First Church, 1501 Prospect, ren. 57 N. Germania Ave.
Nov. 5, Cedar Creek.
Nov. 11, 4 p.m., Smyrna.
Nov. 11, 5 pm, Beaver Creek.
Nov. 12, 3 pm, Marion.
Nov. 18, 2 pm, Bachelor Run, Flora house.
Nov. 29, 30, 3 pm, Blue River.
Nov. 30, Manchester.

Iowa.

Oct. 28, 3 pm, Fairview.
Oct. 29, Cedar Rapids.
Nov. 4, Franklin.
Nov. 12, Red Oak Holmes.
Nov. 25, 26, 6 pm, Garrison.

Kansas.

Nov. 3, 4 pm, Mineral Creek.
Nov. 4, Murdock.
Nov. 4, White Rock.
Nov. 4, 2 pm, Larned.
Nov. 10 am, Quinter.
Nov. 4, 6 pm, Vermillion.
Nov. 11, Independence.
Nov. 11, North Solomon.
Nov. 11, Salina.
Nov. 18, Sabetha.
Nov. 26, Durrance.
Dec. 2, 6:30 am, Victor.

Maryland.

Nov. 4, 2 pm, Meadow Branch.
Nov. 12, 6 pm, Denton.
Nov. 30, 2 pm, Baltimore, Woodberry church.
Dec. 10, 4 pm, Ridgely.

Michigan.

Nov. 4, 10 am, Sugar Ridge.
Nov. 18, 10 am, Beaverton.
Nov. 30, 6 pm, Beaverton.

Minnesota.

Nov. 11, 2 pm, Morrill.

Missouri.

Oct. 29, Kansas City, First Church of the Brethren.
Oct. 31, Bethany.
Nov. 3, 4 pm, Mineral Creek.
Nov. 4, Oak Grove.
Nov. 4, 10 am, Warrensburg.
Nov. 18, 3 pm, Carthage.
Nov. 30, Grace Valley.

Nebraska.

Nov. 11, 10 am, South Red Cloud.

New York.

Oct. 29, 4 pm, Brooklyn.

North Carolina.

Nov. 13, Fraternity.

Ohio.

Oct. 28, 4 pm, Upper Stillwater.
Oct. 28, Stray Creek Valley, Sinking Spring.
Nov. 4, 2 pm, Wooster.
Nov. 4, 3 pm, Loramie.
Nov. 4, 10 am, Oak Grove.
Nov. 4, 10 am, Springfield.
Nov. 4, 6 pm, Trotwood.
Nov. 4, Palestine.
Nov. 4, 3 pm, Donnels Creek, Summerford, Madison County house.
Nov. 4, 6 pm, Rush Creek, Bremen house.
Nov. 4, 4 pm, Sand Ridge.
Nov. 11, 2 pm, Casstown.
Nov. 18, 7 pm, Sidney.

Oklahoma.

Nov. 2, 4 pm, Bear Creek.
Nov. 4, Indian Creek, at Moorland.
Nov. 11, Paradise Prairie.
Nov. 18, 2 pm, Hay Creek.
Nov. 30, 6 pm, Mound Valley.
Dec. 5, Elk City.
Dec. 9, 4:30 pm, Washita.

Oregon.

Nov. 3, Molalla Valley.

Pennsylvania.

Oct. 28, 3 pm, Harrisburg.
Oct. 29, 2 pm, Spring Creek.
Oct. 29, 5 pm, Lewistown, Lewistown house.
Oct. 31, 9:30 am, Spring Creek.
Oct. 31, Nov. 1, 9:30 am, Tulpehocken, Myerstown house.
Nov. 1, 2, 9:30 am, Conestoga.
Nov. 1, Birdin-Hand house.
Nov. 1, 2 pm, Spring-ville, Mohler house.
Nov. 1, 2, 6:30 pm, Chiques, Mount Hope house.
Nov. 2, 7:30 pm, Philadelphia, First Church of the Brethren, Dauphin, above Broad St.
Nov. 3, 4, Elizabethtown.
Nov. 3, 10 am, 2 pm, Stahl, Hanoverdale house.
Nov. 4, 6:30 pm, Seamersville.
Nov. 4, Indian Creek.
Nov. 4, 6:30 pm, Plum Creek.
Nov. 4, 7 pm, Mechanicsburg.
Nov. 4, 5 pm, Green Tree, Brethren church, at Oaks.
Nov. 5, 10 am, Hopewell.
Nov. 5, 6 pm, Clear Spring.
Nov. 5, 7 pm, Snake Spring, Koontz church.
Nov. 5, 6 pm, Everett.
Nov. 5, Lancaster.
Nov. 5, 6 pm, Hooversville, preparatory services in the forenoon.
Nov. 5, Fairview, Eastern District.
Nov. 5, 7:30 pm, Germantown.
Nov. 10, 11, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 11, 2 pm, Springfield, at Quakertown.
Nov. 11, 6 pm, Hyndman.
Nov. 12, Roaring Spring.
Nov. 18, 2:30 pm, Altoona.
Nov. 19, Chambersburg.
Nov. 25, Hatfield.
Nov. 26, Juniata Park.

Texas.

Dec. 2, Pleasant Grove.
Dec. 16, Fort Worth.

Virginia.

Nov. 4, 3:30 pm, Antioch.
Nov. 4, 7 pm, Summit.
Nov. 11, Mountain Grove Chapel.

Washington.

Oct. 28, 6:30 pm, North Yakima.
Nov. 5, Centralia.

West Virginia.

Nov. 4, 2 pm, Johnstown.
Nov. 4, Bethany, Antioch house.
Nov. 4, 3:30 pm, Bean Settlement.

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THE GOSPEL MESSENGER

DOCTRINAL NUMBER

Vol. 50. Elgin, Ill., November 4, 1911. No. 44.

Is There a God?

By Edward Frantz.

WHAT if there is not? Did you ever think of that? Suppose, for half a minute, we take counsel of our doubts, and say, like the fool of Scripture, that there is no God. Then what?

Well, first, here is this great world-machine running along smoothly and constantly, with nobody running it. Nobody started it and nobody keeps it going. Try to imagine a running engine with no mechanic, no engineer responsible for its existence and operation. Put in as many belts and wheels and other engines as you like; your mind will inevitably demand a will,—an engineer,—as its final explanation. Here is a universe of worlds, full of machines and forces infinitely more intricate and powerful than any ever operated by human wills. And all this with no controlling mind, with no impelling will! The point is not that everything must have a cause, but that everything must have, as its final cause, intelligence, —volition.

Experience teaches us that the only force which contains within itself the cause of its own activities, is **mind** force. Put into the evolution of the universe all the secondary causes that you please, tertiary and quaternary too, and so on, without limit, and you find no place on which your own little mind can rest, until you rest it in the One Great Mind,—the Supreme Intelligence.

Another strange thing: Here is a whole universe of unthought thoughts. Did you ever hear of such things? What else would you call them? We seem scarcely to have begun to understand the wonders of our world. Earth, sea and sky are full of hidden secrets. One by one their meaning is unlocked to the patient, toiling investigator. Geologist, astronomer, and physicist are constantly amazed at the new disclosures for promoting human welfare, the new beauties that fill the soul with reverence and awe. And yet, these wonderful and awe-compelling thoughts were never thought before! Not merely never planned, mind you, but never even conceived.

The mind of the investigator is the first that ever saw them. And what are these that have been searched out, in comparison with the unnumbered myriads of thought-harmonies which are still unknown to man? Truths and harmonies adapted to engage and satisfy the highest powers of thought and feeling! And yet no mind, no MIND, has ever compassed them!

But, stranger still, and sadder too, human nature turns out to be a lie. Belief in a Higher Power and desire for harmonious relations with that Power, are practically universal. From lowest savagery to highest culture the religious feeling is planted deep down in the soul. Instinctively men worship God, or fear him, and yet there is no object worthy of their worship or their fear. Our love of justice is a mockery, for the millions wronged in the unequal struggle of the world, who look for final justice to the Great Dispenser, are doomed to disappointment. The testimony of millions of the most devout of all the ages, must be counted as the great delusion of the world. The universal heart of man cries out for divine communion, and there is no answer to that cry. Whence these hopes and fears and longings but to mock us,—that were indeed "The Riddle of the Universe."

And does this path look good to you, my reader? Then take it. Do you find this answer to our question more satisfying to your mind, your conscience, and your heart, than the Christian answer, the Bible answer? Then take it. "As for me and my house, we will serve the Lord."

Lordsburg, Cal.

Our Creed.

By David M. Adams.

There is inwrought with the very texture of man's existence a religious instinct, an innate religious sense which more or less affects him and influences his life. The thought that there is a superior power, —a supreme Being,—instinctively and irresistibly thrusts itself upon his mind. To cultivate, develop and direct this native Godwardness, and to make it a primary and fundamental element of true happiness and eternal salvation, our Heavenly Father has, "at sundry times and in divers manners," communicated his will to man.

The two preëminent presentations which have come from the Deity, and which were given at different times and for a people living under different dispensations, are commonly referred to as **the Law** and **the Gospel.** The former was delivered through Moses and the prophets, and the latter through Jesus Christ and his commissioned apostles.

Space will not permit me to discuss at length whether we must make between these two covenants. Suffice it to say that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). The whole Mosaic system ended at the cross (Rom. 6: 14; 7: 4, 6; Gal. 3: 23-26).

The New Testament, of which Christ "is the Mediator," is the only divinely-authorized creed of the Christian church. In faith and practice and in the exercise of her functions she must be governed by it alone. By it we shall be judged (John 12: 48; Rom. 2: 16) and not by the principles or declarations of any creed formulated by uninspired men. Its great truths and principles have been fixed by a power absolutely independent of human opinions and ecclesiastical enactment.

(Concluded on Page 701.)

THE GREAT COMMISSION

Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28: 19, 20.

A BAPTISMAL SCENE.

The baptismal scene represented above is in perfect accord with Mark 1: 9, 10, where we read that "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened." It is also in keeping with the incident mentioned in Acts 8: 28, 29, where we are told that both Philip and the eunuch "went down into the water," and Philip baptized the eunuch. Then we are told further: "And when they were come up out of the water." The going down into and the coming up out of the water show that baptism, in New Testament times, was performed by immersion. The applicant, seen in the picture, has already confessed that Jesus is the Christ, and pledged himself to a life of faithfulness. And now, while in a kneeling posture, he is to be baptized "into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19). This is the way Jesus told his apostles to baptize those who would accept him in faith, and would repent of their sins. One dip at the mentioning of each name of the Trinity completes the baptism. Though requiring three actions, it is regarded as one baptism, being one in the sense that the Father, Son and Holy Spirit are one. This manner of administering the sacred rite comes down to us as the apostolic method, and for hundreds of years, following the introduction of Christianity, it was the only form of baptism known to the churches of Christendom. It is the one form of baptism acknowledged to be valid by all the leading Christian denominations of earth. Some of them may question the validity of single immersion, sprinkling and pouring, but the validity of the threefold immersion, represented in our illustration, is unchallenged.

The Gospel Proclamation.

"Go preach my Gospel," saith the Lord.
"Bid the whole world my grace receive;
He shall be saved who trusts my Word;
He be condemned who don't believe."

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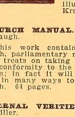

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series / Vol. 60.) **Elgin, Ill., November 4, 1911.** **No. 44.**

THE ROUND TABLE

The Week of Prayer.

Jan. 7 to 13, inclusive, has been designated as a week of special prayer by the Evangelical Alliance, hoping that all the various churches will seek to gain a special spiritual uplift by the effort put forth. While, of course, it is wholly optional with any congregation to comply with the suggestion made, it is probably true that none of us pray too much, and might well devote one week to special intercessions at a Throne of Grace. The further suggestion that there be "unhurried prayer," is probably most opportune in this age of feverish anxiety. Many of us, alas, do not give either sufficient time or thought to prayer. We do not "take time to be holy," as we should, by coming more frequently to the altar of consecration, nor do we linger as we might, in sweet communion with the Father.

Peculiar Insanity Among Indian Converts.

According to the "Bombay Guardian," several cases of insanity have recently appeared among native converts in India, and also among those who were about to become Christians. It is now authoritatively affirmed that members of their caste or family, in despair at their conversion, have surreptitiously given them an herb or drug which immediately and most fatally affects the brain. While definite and conclusive confirmation of this reprehensible practice has not yet been secured, there is doubtless much ground for the alleged charge, since the peculiar symptoms can in no other way be accounted for. The world over, Christianity has shown itself as the greatest and most benign preserver of mental and moral vigor, but in no way is it conducive to the sad results in evidence among the Indian converts.

Where Protestantism Falls Short.

The present, nation-wide evangelistic campaign is bringing out some surprising revelations as to church activity, and still more so the deplorable lack of spiritual vigor on the part of some. Compared with the Roman Catholics, the Protestant churches do not make a very good showing, so far as gaining their children for church membership is concerned. It is claimed that the great and sympathetic interest, taken by the Catholic Church in the home life of her parishioners, is an important means of gaining the children for the church and making them strong defenders of her teachings. Whatever objections we may have to the tenets of Romanism, we may well learn the lesson of greater efficiency in reaching out to the many children, and others, within the range of our church influences.

The Transforming Power.

The Haidas, at Massett, Queen Charlotte Islands, west of Alaska, are living examples of the marvelous power of the Gospel. Once they were the terror of the mainland coast and Vancouver Island, holding undisputed sway from Skagway, Alaska, to Victoria. On their approach to the coast, the Indians of the mainland would hurriedly retire to the interior, hiding in woods or mountain fastnesses. Contrasting the fierce Haida of some years ago with his successor of today, the change is surprising indeed. Instead of wielding the implements of war, he delights in his Bible and hymn book, and his life bears witness to the efficacy of the power that can make the fouliest cleave. Opponents of the Bible and Christianity may cavil and criticise, but they cannot controvert the remarkable instances of which the one above given is but one of many hundreds.

Possible Complications in the East.

The extremely critical situation in China is likely to be still further complicated by the possible participation of Japan, judging by the recent, seemingly well-authenticated report that 10,000 Japanese troops have reached Mukden, and,—it is asserted,—will come to the rescue of the dynasty. Already the statement has been made that Japan has resolved fully to protect her citizens residing in China, and should the upholding of the Manchu dynasty be imperative to this end, none of the western nations could reasonably object. Thus having proved themselves the preservers of the Chinese dynasty, the Japanese could well pose as the dictators of China's future policy,—a contingency not at all pleasing to the western nations. The "open door" and "equal opportunity" in China might be seriously threatened, in case Japan should obtain a foothold as outlined above.

Further Explorations at Jerusalem.

According to a recent report, a new archeological expedition has left Great Britain for Jerusalem, to continue further explorations on the site of ancient Zion, with the special aim of discovering various matters of interest pertaining to early Jewish history and especially the period embracing the reigns of David and Solomon. Captain Parker, brother of the Earl of Morley, is in charge, and has taken with him competent English workers, who will continue the work in the underground passages of Mount Orphel. This locality, whose hillside gardens are now supplying Jerusalem with vegetables, is supposed to be the site of ancient Zion. Possible discoveries on this historical site will be awaited with much interest.

Gratifying Progress of Temperance.

Teetotalers on the British Isles are reporting most encouraging progress in temperance sentiment and actual results in the fight against King Alcohol. Mr. T. P. O'Connor, widely known as an Irish member of the British Parliament and as a journalist, claims that the number of total abstainers in Great Britain, as shown by recent statistics, is enormous, and growing at an encouraging rate. "Twenty-five or thirty years ago," he says, "it was more than common to see members of Parliament come to the evening session intoxicated. Now intoxication is quite unknown. The real leaders of the nation are well known as absolute teetotalers." We wish that Mr. O'Connor's tribute to English lawmakers and leaders might be equally applicable to the prominent men of our own nation.

Threatened Expulsion of Russian Jews.

The Russian Government seems determined to visit persecution upon the Jews in almost the same spirit of fanatical hatred that one characteristic of the ages ago the Roman Inquisition. In vain have the influential Jews of the United States, Great Britain and Germany sent their fervent remonstrance to the Czar, for under date of Oct. 26 a most rigorous and arbitrary enactment has been passed. According to this, all Jews in certain provinces are subject to immediate expulsion, save in a few cases in which special privileges are being granted. Many of those affected by the decree, are in a most critical position, as the sudden removal prevents a satisfactory liquidation of their affairs. The worst feature of the case is that the Jews have affiliated themselves with the Russian state church. This shows the extremity to which the Jews have been driven by those who are posing as followers of the meek and loving Savior, and who boast of being "defenders of the faith."

The Canadian Sabbath.

We hear so much, nowadays, about the necessity of having an "open" Sabbath in modern cities, with street cars, places of amusement, etc., in full blast, that one is really surprised to learn that there are other ways of doing, and decidedly better, too. The editor of the "Nashville Christian Advocate" recently visited Toronto, Canada, and learned that there are ways of duly observing the day of rest, as yet unknown to the people of the United States. Walking along the streets on Sunday morning he did not find the least sign of business whatever. Every shop, saloon, news-stand, fruit-stand and restaurant was closed. Not a newspaper was sold, for Toronto manages to exist without a Sunday newspaper. It was a real Sabbath. Some might say that Toronto's Sunday is Puritanic, savoring of narrowmindedness, but be it remembered that the city is growing phenomenally,—the wonder of other cities. God blesses those who honor his Sabbath!

An Opportunity That Was Lost.

One of our exchanges relates the experience of a city congregation that, in course of time, found itself hemmed in by a foreign element. The changes incident to city life had largely depleted their ever-shifting membership by those of other nationalities, until the church was fairly in the center of an alien settlement. The question of the best disposal of the church property was duly considered, and finally it was decided to sell the property and give the proceeds to the foreign mission field. And not a soul in all that congregation ever realized that a splendid opportunity for foreign mission work, right at their very door, had been passed by, when it might have been so easily and advantageously improved. In this connection we are made to wonder how often, in various places of the Brotherhood, meetinghouses are abandoned, simply because the right sort of an effort has not been put forth to rekindle the fires on the Lord's altars. Often the most promising field is right at our doors, but we know it not.

Gain Amid Losses.

While the brutal savagery of war between Italy and Turkey is still being chronicled in the daily papers, another factor, unforeseen hitherto, is becoming quite apparent, and may, perhaps, largely compensate the Turks for the possible loss of Tripoli. Recent dispatches show that with the opening of hostilities the various elements of the Ottoman Empire, hitherto at variance, are rallying to the support of the country's interests. Even the most rebellious Arabs in Yemen have suspended hostilities against Turkey, entered into a truce, and are willing to help in the repulsion of the common enemy. It appears, therefore, that it, as a result, Turkey secures complete harmony and cooperation among her hitherto discordant elements, there is a distinct gain, even though there be the loss of the barren coast of Tripoli. How well it would be if the Lord's people, in every time of trouble or affliction, were to be drawn the closer together, to present a united front to the common enemy, ultimately to gain a glorious victory.

Conflicting Influences.

It is most deplorable that much of the prejudice shown against foreigners in China is due to the fact that too often the advent of the self-sacrificing and devoted missionary is followed by the arrival of the unscrupulous trader, the wily consular agent, and the menacing gunboat. A recent traveler in China, after commenting on the serious decline of a promising mission station in Chungking, is free to admit that the decadence set in with the arrival of the "Big Stick." The very properly asserts that "the whole gunboat idea is inconsistent with the claims of Christianity. That which prompts men to go forth into all lands, and preach the Gospel, is no excuse to follow it up with bullets and bayonets." The critic's ground is well taken. There is a conflict between our profession as Christians, and our practice as shown in our lives. We need not wonder if the unbelievers, in China and elsewhere, will turn a deaf ear to our most earnest appeals. The inconsistencies of so-called Christians are a most serious hindrance to missionary endeavors everywhere.

What One Minister Did.

Too often there is a great reluctance on the part of pastors to demand of their flock the degree of consistent living that fully conforms to the divine ideal. Not so with a Disciple minister in Waukegan, Ill. Finding many of his members hopelessly ensnared by card playing, dancing and theater going, he prevailed upon the loyal remnant of his membership to assist him in a much needed work of renovation. They did what they could for the erring members, but when gentle entreaty would not avail, sterner measures were made necessary. All this left the faithful minister with but one-third of his membership, and these have been decidedly discouraging to most pastors, but, having the courage of his convictions, he declares that with the consecrated remnant he will be ready to do something really worth while. One is made to wish that more of the "watchmen on the walls of Zion," seeing the alarming increase of worldliness, might be induced "to cry aloud and spare not." God's people should have neither time nor desire for the pleasures of this world. They should let their light shine, and practice what they preach.

Modern Progress in Palestine.

In Damascus,—ever memorable in connection with Bible history,—the spirit of the age has led to the establishing of a modern electric street railway, and there, as well as in Jerusalem, a complete telephone system has been installed. Still more remarkable is the fact that in the Holy City a sanitary board has been appointed by the Government. Hereafter the streets are to be properly cleaned, and the people are to observe the most rigid sanitary regulations,—an experience entirely new to the average dweller in the city. Upon the completion of several extensions to railway systems already in existence, it will be possible to travel by rail from Cairo to Jerusalem and several other points in the Holy Land. The water supply system of Jerusalem, now being installed, presents a most remarkable combination of modern technical skill with the still extant "Pools of Solomon." Pipes, running along the ancient aqueduct, carry the water to the city, distributing the same to all parts desired. The touch of modern progress is gradually permeating to the remotest bounds of the Holy Land, and many of the old, characteristic landmarks will soon be lost forever.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Life of Beauty.

If you can not write the story you can live it;
If you may not make the music, be the song.
If you can not paint the picture you can give it
Heart and soul the glowing canvas for the throng.

Sightless eyes shall see the colors in your action,
Ears grown deaf shall hear the anthem in your deed,
Hearts unlearned shall find and count the holy pages,
And the record of a life of beauty read.

The Old Testament and the New Testament.

BY S. Z. SHARP.

The Purpose of Each and Their Relation to Each Other.

THE Bible, as a whole, is the revelation of God to man. In form, it is written as history, law, poetry, and prophecy. It is the purpose of the Old Testament, by its history, to give an account of the creation of all things, the origin of man, his original state, his fall from the same, his degeneracy until, at the end of the antediluvian age, God saw fit to destroy the human race from the face of the earth, and to save righteous Noah and his family.

When mankind again inclined towards evil, God changed his mode of procedure with the human race by selecting one righteous man,—Abraham,—and his descendants,—the Israelites,—whom he educated to be a model for all other nations to imitate. The history of this nation, down to the New Testament era, is a history of God's wonderful, condescending care, mercy and forbearance on his part, and the determination of the Israelites to indulge in idolatry and sin of every kind. However, this history is embellished with the lives of many noble men and women, whose virtuous character and noble deeds shine as bright stars in the literary horizon of the world.

The purpose of the Law of the Old Testament was to teach man the righteousness of obedience and the sin of transgression. It is very elaborate in stating what was to be done or omitted, both in reference to God and to one's fellowman. Its system of sacrifices and atonements was to prepare God's people to understand the great sacrifice and atonement to be made by the Son of God as revealed in the New Testament.

The prophecy of the Old Testament served the double purpose of warning the people against committing sin, and foretelling the consequences, also, of the coming of the Redeemer of mankind, his character and work.

Another purpose of prophecy, in the Old Testament, is to prove the Divine Authorship of the Bible.

It is the purpose of both the Old Testament and the New, in a measure, to reveal to man God's character and attributes. To Moses he proclaimed himself as "a God, merciful and gracious, slow to anger and plenteous in loving-kindness, forgiving transgressions and sin" (Ex. 34: 6-7). "Righteousness and justice are the foundation of his throne" (Psa. 89: 14).

The purpose of the New Testament is to present clearly God's great scheme for the salvation of man, which was foreshadowed by the Old Testament. Its central figure is Christ upon the cross, to which the types and shadows of the Old Testament point, and from which all the blessings, promised in the New Testament flow, including eternal life and happiness.

The *relation* of the Old Testament to the New is that of a schoolmaster to his students (Gal. 3: 24). In the Old Testament we see the shadows, in the New, the realities. The Old records the types, the New, the antitypes, as shown by the following examples:

1. The beginning, or Alpha (Gen. 1: 1; John 1: 1) corresponds to the ending or Omega (Rev. 1: 8).

2. The earthly paradise (Gen. 2: 8) corresponds to the heavenly or "paradise of God" (Rev. 2: 7).

3. The fall of man (Gen. 2: 17; 3: 6-8) corresponds to his redemption (1 Cor. 18: 20-22).

4. The destruction by water (Gen. 6: 17) corresponds to the destruction by fire (2 Pet. 3: 7; 1 Cor. 3: 15).

5. The ark as a means of saving (Gen. 7: 5; Heb. 11: 7) corresponds to the church (1 Pet. 3: 21).

6. The covenant with Abraham (Gen. 22: 18) corresponds to that with Christ (Gal. 3: 16; Mark 16: 16).

FEET-WASHING AS A RELIGIOUS RITE.

On the evening before the time of the passover, Jesus met with his disciples in an upper room in Jerusalem. A supper had been prepared for the occasion. Before partaking of the supper, the Master washed and wiped the feet of his disciples. This he did by passing from one to the other. After the service was completed, and after resuming his place at the table, he said to them: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13: 14, 15). He thus instituted for his church the religious rite of feet-washing, which, while an external act, has a spiritual import, being a symbol of inward cleansing. This cleansing serves as a preparation for the Lord's supper, which, as a sacrament, comes next in order. The cut above shows how this religious rite may be observed in an assembly of the people of God. Those people believe that those who purpose to obey their Lord in all things, should do as he has commanded in John 13. Among the Brethren, in the United States, Canada, and elsewhere, there are hundreds of congregations, and all of them engage in the service, in a most orderly manner, once or twice a year. The service invariably takes place in the evening, and is very impressive. Following the sacrament of feet-washing is the Lord's supper. See next picture.

7. God's chosen people (Gen. 21: 5) corresponds to his elect (Gal. 3: 29.)

8. Moses, the leader and lawgiver (Isa. 55: 4), corresponds to our Leader and Lawgiver (Acts 3: 22-24).

9. The passover (Ex. 12: 5-9) corresponds to Christ, our passover (1 Cor. 5: 7).

10. Mt. Sinai and the law (Ex. 19: 16-20; Heb. 12: 21) correspond to Mt. Zion and the Gospel (Luke 24: 46-47).

11. Aaron and the priesthood (Num. 3: 10; 18: 7) correspond to Christ our High Priest and his followers (Heb. 8: 2-3; 1 Pet. 2: 5-9).

12. The daily sacrifices (Ex. 29: 36) correspond to the one sacrifice (Heb. 10: 11-12).

13. The yearly atonement (Lev. 16: 32-34) corresponds to the atonement "once for all" (Heb. 7: 26-27).

14. The mercy seat (Ex. 25: 17-22) corresponds to the body of Christ on the cross (1 John 2: 2; 4: 10; Gal. 3: 13).

15. Incense (Ex. 30: 7-8) corresponds to prayer and intercession (1 Thess. 5: 17; Heb. 9: 24; Rev. 5: 8).

16. The altar (Ex. 29: 38) corresponds to Christ on the cross (Heb. 13: 10).

17. The tabernacle (Ex. 26: 30) corresponds to the body of Christ (Heb. 8: 2).

18. The temple (1 Kings 8: 13) corresponds to the church of Christ (Eph. 2: 20-21; 1 Cor. 3: 17).

Fruita, Colo.

Obedience Essential to Salvation.

BY EZRA FLORY.

In the exercise of the will, man rises above all God's creation, and by it obtains an independence even above his Maker (John 5: 40). But he does it at a risk fraught with tremendous consequences.

Order in God's creation is seen all about us. Violation of this arrangement brings its retribution. Violation of health's laws receives its punishment. It is so with every other of God's laws, whether temporal, moral, or spiritual. Life and death are set before us in his Son. Choosing allegiance to him will result in the building that will stand the test of wind and storm (Matt. 7). Neglect of him, or unfaithfulness to him, will result in the great calamity of the house built upon the sand. This obedience is not the mandate of an arbitrary sovereign, but a loyal compact with one whose only yearning is our highest welfare. Abraham saw this and obeyed, going out not knowing whither he went. Israel at Sinai said, "All the words which Jehovah hath spoken we will do and be obedient" (Ex. 24: 7). The way of obedience was Samuel's remedy against defeat (1 Sam. 7: 3; 15: 22).

There is a most pernicious notion that faith alone ("only believe") will save. That faith which does not result in obedience from the heart is not a Biblical faith. The Philippian jailer was baptized after washing the stripes on the lacerated backs of Paul and Silas; he took them into his house and showed them hospitality. In that profound book of Romans, which has so much to tell about *faith*, Paul is by no means silent in reference to obedience. In fact, the very introduction emphasizes "obedience of faith" among the other great expressions.

Christ learned obedience by the things he suffered (Heb. 5: 8) and has become the "Author of eternal salvation unto all them that obey him." He left us an example (*hypogram*) that we should follow in his steps (1 Pet. 2: 21; cf. John 13: 15). His obedience in baptism brought to him the anointing of the Spirit and the voice of approval from the Father (Matt. 3: 13-17). The Holy Spirit is given to all who obey him (Acts 5: 32). He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him (John 3: 36). Here faith and obedience are synonymous. Peter uses obedience as a characteristic of the saints (saved ones, 1 Pet. 1: 14), and "how shall we escape if we neglect so great a salvation" (Heb. 2: 3)? "None of those that were bidden shall taste of my supper" (Luke 14: 24).

Sterling, Ill.

The New Testament Conditions of Pardon.

BY S. S. BLOUGH.

God has established communion between himself and mankind under two covenants. These covenants are recorded in what is known to us as the Old and

New Testaments. In the Old Testament he has shown himself willing to pardon disobedience and transgression. Under the new covenant he is equally ready to pardon those who have sinned against him. Under both certain conditions were laid down. In accord with these conditions alone, could God's pardon be expected.

The word *pardon* is not found in the New Testament, but we find instead its synonyms, *forgive* and *remit*.

According to Heb. 9: 22, apart from shedding of blood there is no remission. The Old Covenant was ratified at Sinai by the blood of many victims. The blood of Christ, shed on the cross, ratifies the New or Christian Covenant. This blood, applied through faith and obedience, ratifies the covenant individually to each Christian.

The word translated *remission* means the letting them go as if they had not been committed,—the remission of their penalty. There are two parties concerned in obtaining pardon for sin, God and the individual,—the Divine side and the human side.

When man has gone into sin, God makes the first advances. He calls the individual. Because of his great love and mercy, God could not bear to see man go to perdition (John 3: 16). He therefore prepared a way of escape,—a way out of sin. This way was opened through the death of Jesus Christ, his Son.

Having prepared the way, he takes upon himself the work of calling sinners. Jesus says, in John 6: 44, "No man can come to me, except the Father that sent me draw him." And again, in John 16: 7-8, "I will send him (the Holy Spirit) unto you. And he, when he is come, will convict the world in respect of sin."

The Spirit works only through the knowledge a man possesses, hence the individual must hear the truth regarding sin and righteousness (Rom. 10: 17). "So belief cometh of hearing, and hearing by the word of Christ."

Having heard the truth, the Holy Spirit sends it into the heart, producing conviction. This is in accord with Acts 2: 37; 5: 33, and other passages where the truth preached by men, under Spirit-control, brought strong conviction.

God having now called through his Spirit, the individual is responsible in his sight, as to his spiritual condition. Hearing with the physical organ is now enlarged into obedience, causing the heart to turn to God in faith. This step is vital, for "without faith it is impossible to be well pleasing unto him" (Heb. 11: 6) and "being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). "Verily, verily I say unto you, He that heareth my words and believeth him that sent me, hath eternal life" (John 5: 24). Faith in Jesus Christ, as a personal Savior, then, is a very necessary step. The believing, convicted soul, seeing its guilt, repents in deep sorrow, and turns from sin. The apostle Peter so understood when he told the convicted men on the day of Pentecost to repent. In Acts 13: 38, consequent upon the death and resurrection of the Lord Jesus, free and full forgiveness of sins was proclaimed to all that repent and believe the Gospel. This turning to God is the result of a changed mind.

A last act for the individual is baptism (Acts 2: 38; 22: 16). After turning from sin, the soul is going in the right direction, but past sins, though repented of and confessed, are not yet pardoned. Peter expressly tells the inquirers on Pentecost that after repentance they must be baptized into a state of pardoned sins, while in Acts 22: 16 Saul is told to be baptized and wash away his sins. While water does not cleanse from sin, yet baptism is necessary for forgiveness. When these requirements on the part of the individual, have been complied with, then God again acts and forgives. This mercy, which we receive through Christ, is no imperfect thing; it is full, entire, complete. All past transgressions are absolutely forgiven.

Having received this through a simple but living faith in Christ as our Divine Savior, God pours upon us the gift of the Holy Spirit. It is thought by some that this restricts God's privilege too much. Let such not forget that this is the method which he laid down, and according to this method he works ordinarily. If he wishes to change the rule for special occasions, that is his privilege, but to us he has promised no other way. Let men and women always fulfill the conditions!

North Manchester, Ind.

THE LORD'S SUPPER.

After Jesus had washed the feet of his disciples, and had fully instructed them in regard to observing the ordinances, we find the twelve and the Master eating the supper that had been prepared for the occasion (John 13: 26). This meal was not the passover proper, but was eaten the evening before the regular time for the Jewish festival, and is called the Lord's supper. The word "supper" means a complete meal,—the evening meal. In Luke 22: 20 we read that Jesus passed "the cup after supper," showing that there was not only a supper, but that the cup was no part of the supper. As Jesus and his apostles ate a supper together, just after the feet-washing service, so are the people represented in our illustration, in imitation of the New Testament example, partaking of a sacred meal, designated as the Lord's supper. The meal is eaten in silence, and is characterized by great reverence and a high order of spirituality. The meal has its spiritual import and symbolizes that oneness of brotherly love that should characterize the humble and faithful followers of Christ. See the third picture.

Faith, Repentance and Baptism.

BY J. E. MILLER.

FAITH, repentance and baptism,—these three,—are so often found together that I may be pardoned for speaking of them in conjunction at this time. I had often read Paul's language, "Now faith is the substance of things hoped for, the evidence of things not seen," but somehow the thought was not clear to me until one day, in my study, I found that a good and literal translation might be, "Now faith is the prop (or support) of things hoped for, the proof (or test) of things not seen." Not so different from other translations but it meant more to me.

In the economy of grace faith has an important place. Without faith we can not please God (Heb. 11: 6). Faith is for the sinner. He needs to lay hold of some one who can support him. To the jailer the imprisoned apostles said, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). Faith is for the growing Christian. Luke 17: 5 reads, "Lord, increase our faith." Faith is for all Christians (1 John 3: 23). All need a support, a proof for that which they do not see. Not only in religion but in all matters of life we need faith. The men of big faith always accomplish big things. Even so did Jesus promise (Matt. 17: 20).

Faith is associated with repentance. "Repent and believe the gospel" (Mark 1: 15). Faith is associated with conversion. "And a great number believed and turned unto the Lord" (Acts 11: 21). Faith is associated with baptism. "If thou believest," said Philip to the Eunuch (Acts 8: 37). And because he believed, he was baptized. Faith is associated with salvation. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31).

Faith has wonderful rewards for you and me. A first reward is hope (Gal. 5: 5). A second reward is joy and peace (Rom. 15: 13). A third reward is rest (Heb. 4: 3). A fourth reward is confidence (1 Peter 2: 6). A fifth reward is power (Luke 17: 6). A sixth reward is victory (1 John 5: 4, 5). And last, but not least, crowning all, is life, eternal life (John 3: 36). Surely, for the sinner, to bring him into a saved relation and for the saint, to keep him in a saved relation, faith has an all-important part. And though we are saved by faith (Rom. 5: 1), yet there is abundant room for repentance and baptism.

God commands all to repent (Acts 17: 30). John preached repentance (Matt. 3: 2). He insisted on the right kind of repentance (Matt. 3: 7, 8). Jesus preached repentance (Luke 13: 1-5). Read that passage carefully and you will see that he associates repentance with salvation. A part of his last message was that his disciples should preach repentance (Luke 24: 47). Repentance is a prerequisite to forgiveness (Luke 17: 3). There is a repentance that leads into sin and to death (Matt. 27: 3, 5). He had a sorrow but not the godly sorrow that works a saving repentance (2 Cor. 7: 10). The penitent thief of the cross was saved (Luke 23: 41-43).

In faith the sinner lays hold on the promises of God. In repentance he acknowledges his own unworthiness, and confesses his own sinfulness. And in this double process, of letting go of self and sin, and reaching out for God's grace, he has been brought, psychologically, where he is ready to do anything that may bring him the desired relief. To such Peter was preaching on the Day of Pentecost. They were told to repent, that their sins might be blotted out (Acts 3: 19). It is not so popular, perhaps, to preach repentance for the remission of sins, but that is what Peter did. Preachers who have stirred the world have always recognized the absolute necessity of repentance.

There is a third part to my subject,—baptism. To omit it in the case of the man who is aroused to believe, who is ready to repent, is not to treat him nor the Bible nor God right. Baptism is peculiar to the Christian church. John came and preached baptism (Luke 3: 3). He was sent to baptize (John 1: 33). He was sent with his baptism from heaven (Matt. 21: 25). He obeyed his injunction, and baptized for the remission of sins (Luke 3: 3; John 1: 26).

Jesus was baptized. It was a righteous act in him (Matt. 3: 15). Jesus either baptized or had his disciples baptize those who became his followers (John 4: 1, 2). He commanded baptism in his last words (Matt. 28: 19). He said that baptized believers should be saved (Mark 16: 16). All through the apostolic times we find the church preaching and practicing baptism for the remission of sins (Acts 2: 38; 22: 16).

Again, baptism is associated with the Holy Ghost and his reception into the lives of believers (Acts 19: 3; 2: 38). We get into Christ through baptism (Gal.

3: 27). Baptism brings us into fellowship with the church (1 Cor. 12: 13). Baptism is a saving act (Mark 16: 16).

A firm belief on Jesus Christ as a personal and divine Savior, a repentance that leads to a sorrow for sin, a renunciation of sin and a resolve to forsake sin, an obedience that leads one to follow Jesus in the act of baptism, and to comply with his command to be baptized, and a desire to be baptized for the purpose for which it was designed,—these three,—will produce a saved man who will walk in all of the Lord's ordinances.

Mt. Morris, Ill.

God's Part and Man's Part in Salvation.

BY E. B. HOFF.

God created man in his own image, placed before him large opportunities and laid upon him great responsibilities. These man failed to appreciate, and chose rather to walk in open violation of the plan that God had so graciously planned for him.

God, in his infinite foresight and love, had plans by which he could get man back to himself again. It took many centuries of teaching to get him to understand and, in any large sense, to appreciate the plan of salvation that God ordained. The Law and the prophets and the never-failing chain of Divine Providences united to bring him up to where he would be ready for a complete revelation of God's plan. The great event of this Divine Revelation was the incarnation of his own Son, Jesus Christ.

It is not God's will that any should be lost but that all should be saved (1 Tim. 2: 4, 5). While this is his will, he does not, arbitrarily, violate man's will in the matter, but he leaves each one to choose for himself. "Whom he foreknew he foreordained to be conformed to the image of his Son, and whom he foreordained, he called, and whom he called he justified, and whom he justified he glorified" (Rom. 8: 29, 30).

In working out this wonderful plan God acts only as he gets a response from the individual. Many are called, but,—sadly,—few are chosen, because only a few respond (Matt. 22: 14).

For those who respond through faith, repentance and baptism, the atoning sacrifice of Christ avails for the remission of sins, and when God has given the Holy Spirit to the individual, as an indwelling monitor, the person has been justified, but there remains yet a great step for him. The indwelling Spirit has put his seal upon the person and becomes the earnest or surety of final redemption (Eph. 1: 13, 14 and 4: 30). But here, again, the Spirit does not act independent of a continual response, for if the person grieve or quench, or sin against, the Spirit, the covenant is broken and fails.

The life that intervenes between justification and the final climax of sanctification or glorification, is a life of cross-bearing service, but each act of this cross-bearing service in the Master's cause goes back spontaneously to the individual as a moral uplift, and thus, step by step, the person is transformed into the very image and glory of the Divine Master (2 Cor. 3: 17, 18).

In bringing into the world this plan of salvation God has spared no cost, for it has cost him his only begotten Son. Indeed, a priceless value! And this priceless value is to maintain for each individual, and God can reasonably expect that each person, as he comes to know this will, will respond, and if that response is not forthcoming and the person flatly refuses and turns down heaven's means of salvation, with all its eternal weight of glory, for him God has justly planned a state of condemnation.

When Christ came into this world, he brought to Jew and Gentile alike an opportunity which gives man no excuse for living a godless life. The very life and words of the Lord condemn the person who fails to accept it, but, on the other hand, for those who do accept it, there awaits a home of eternal glory in the presence of God (Matt. 25: 46).

Maywood, Ill.

Baptism for Believers Only.

BY CHAS. M. YEAROUT.

"He that believeth and is baptized shall be saved."

BELIEVING qualifies one for the service of God, for without faith no one can serve God in an acceptable way. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 2: 6). Baptism is for those who are capable of being taught, and able to choose for themselves, for the Great Commission stipulates that only those who are taught, be baptized. "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). It is impossible to teach infants to observe any of the church ordinances, therefore infant baptism was not intended nor included in the Great Commission, as given by Christ. Infants are not capable of being taught or of believing, nor are they able to chose for themselves, and consequently are not subjects for Christian baptism.

The eunuch said, "See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8: 36, 37). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12). It is quite clear that only those capable of believing or exercising faith were baptized in apostolic times, and this infants are incapable of doing, therefore there was no infant baptism in apostolic times.

The plan of salvation requires that a person be begotten by the Gospel,—the Word of God,—and there can be no spiritual birth prior to this (1 Cor. 4: 15; James 1: 18; 1 Peter 1: 23). The Word of God is the holy, heavenly seed, and possesses the germ of eternal life. When received into the heart, the child of God is begotten by it (Luke 8: 11, 15; Mark 4: 26).

To be baptized,—born of water, and of the Spirit,—is to bring the previously begotten child forth into the visible kingdom of Christ. But the spiritual embryo must be quickened prior to the birth, for there can be no birth without life preceding it. The infant can not receive the Word into its heart, consequently can not be begotten by the Word, hence is not quickened, and therefore is not a fit subject for baptism. To baptize an infant is of no more effect than to baptize a stick of wood. Infant baptism is not pleasing to God, because the infant has no faith, and "without faith it is IMPOSSIBLE to please God."

Instead of *baptizing* the infant, like the adult,—to bring it into church relationship,—Jesus says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3). Little children are fit subjects for the kingdom of heaven, as a result of the atonement made by Christ, and baptizing them does not affect nor change their relationship in the least, hence it is absolutely useless if not a mockery.

To baptize grown persons without faith does not affect nor change the relationship: for they are the same after baptism that they were before. In baptizing an unbeliever, the only change produced is that he goes down into the water a *dry* sinner, and comes up out of the water a *wet* sinner.

"Faith cometh by hearing, and hearing by the Word of God" (Rom. 10, 17). Does hearing the Word of God produce faith in infants? If not, then they are not included among those to whom the Gospel is to be preached, for if they are, and do not believe the Gospel, as preached, they certainly will be lost, for the Heavenly Master says: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). Are infants included among those to whom this Gospel shall be preached? Then they will be saved if they believe and are baptized, and they shall be condemned and lost if they do not believe. What think ye of baptizing unbelieving infants? We thank God that if children die in infancy they are saved without either faith or baptism.

Morrill, Kans.

Baptism,—the Mode.

BY G. A. SHAMBERGER.

THE attempt in this article will be to treat the subject so that the common reader may easily follow the writer. The baptismal field has been fully surveyed and we should be able to arrive at the truth. The Lord commanded the apostles to make disciples and do for them certain things. Among the rest they were to baptize the disciples made. Then, when we learn what the Lord meant when he said *baptize*, we have settled the question.

What the word-men say: "*Baptizo*—to immerse, immerge, submerge; in New Testament to wash, perform ablution, cleanse (Mark 7: 4; Luke 11-38); to immerse, baptize, administer the rite of baptism (Mark 1: 4), *et al.*, with the accessory idea of obligation imposed."—*Greenfield, with citations.* A number of authors could be given but all lexicographers of any note agree with Greenfield.

In plain English, the word *baptize* means *dip*,—washing, moistening or staining may result. All other obtainable facts should sustain this definition if it is to be right. Acts 8: 36, "See here is water; what doth hinder me to be baptized?" The element, then, is water. We can dip a person into water. This agrees with the definition. Remember, that the willing disciple is in the hands of the administrator. If the element were in his hands, possibilities would be different. We have agreement with the definition, in this particular. Dipping is in harmony with the places where baptism was given. Mark 1: 5, "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." John 3: 23, "And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized."

These facts establish a strong probability that our definition is right. In course of time words came to have extended meanings. This is true in reference to the word "baptize." Webster: "Baptism, the application of water to a person as a sacrament or religious ceremony by which he is initiated into the visible church of Christ. This is usually performed by sprinkling or immersion." Usage determines the meanings of words. Why has usage sanctioned any definition of the word *baptize*, except *dip*? Notice the importance of this inquiry. When definitions were made, was it because the word as spoken by the Lord, had various meanings? Dupin's "Ecclesiastical History," Vol. 2, p. 136, quoting *Strabo* says, "The ceremonies of baptism have been increased by little and little. . . . That they may be baptized by dipping, sprinkling or plunging the infant in the water once or thrice." Neander's History, Vol. 1, p. 310, "In respect to the form of baptism it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling."

The variations of usage, then, have not come about from the definition of the word *baptize*. The teachable must recognize the force of this truth. However, the USAGE of the early church,—those nearest the apostolic age, must forever settle the definition of the word *baptize*, as this word was intended to be understood by the Master. All other proof must pale before this. The facts of history are before us.

I introduce two men in one quotation. They have repeatedly searched the records,—J. W. Wilkes of the Disciples, and Jacob Ditzler of the Methodists. In the "Louisville Debate," p. 595, Mr. Wilkes says: "My friend said there were three immersions for

1,500 years. I must admit that there were three immersions for a long time. From the time of Tertullian, commencing with the third to about the fifteenth century, from which there was not, in many places, much variation." "Campbell and Rice Debate," p. 258, "Not only Mosheim, Neander, but *all* the historians, as well as Prof. Stuart, trace trine immersion to the times of the apostles,"—the testimony of A. Campbell. Emphasize the word ALL. "Edinburgh Encyclopedia," Art., Baptism, "Pouring or sprinkling was admitted only in cases of necessity." Perhaps no man has searched the baptismal question more fully than Dr. Wall. "History of Infant Baptism," Vol. 1, p. 592, he says, "The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity." "Encyclopedia Britannica," Art., Baptism, "The usual mode of performing the ceremony was by immersion." Seldom does history speak so clearly.

But the historical crown upon the law of definition, *—usage,*—in reference to this word *"baptize"* is the unbroken usage of the Greek church. Multiplied millions of Greeks, speaking and acting their own *baptizo* for 2,000 years, give a definition heard in every land, and upon that definition we may hapoily approach the judement seat. Well may A. Campbell say, "The Greek church has never given up the primitive practice." So say they all. Here we rest the case. It is clearly made out in the light of facts.

Nanton, Alta, Canada.

Baptism,—The Form.

BY B. F. KESLER.

OUR subject implies what we may affirm emphatically, *there is but one form* of Christian baptism. This is shown to be true:

1. *By Its Universal Acceptance.*—While there is, and may justly be, controversy about affusion and single immersion, for Christian baptism, trine immersion, or immersion into the name of the Father, and of the Son, and of the Holy Ghost, is not a subject of controversy. It is settled.

True, in the mind of the uninformed, doubts may arise, but in the mind of the informed, trine immersion is too well established to admit of doubt or controversy.

This accounts for the fact that trine immersion is almost universally accepted as Christian baptism. So general is its acceptance, that perhaps nine out of very ten of the immersed part of Christendom today believe it to be valid, and have been so baptized in evidence of the fact.

When we take the *trine act* in affusion and immersion, the ratio is much larger,—perhaps fifteen to one,—so that the single act in baptism is so small, as compared with the trine act, that it places itself beyond the bounds of respectable controversy.

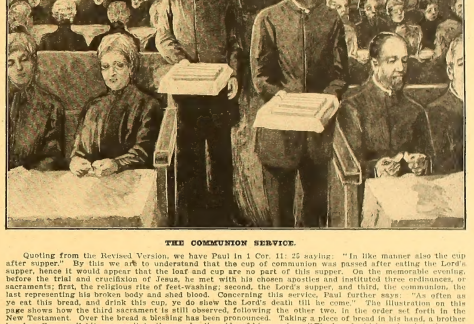
2. *By the Law of Identity.*—John the Baptist introduced the only form of Christian baptism into the world (Matt. 3: 5, 6). Jesus submitted to this one form (Matt. 3: 13-16).

Jesus placed his law behind this one form of baptism (Matt. 28: 19). This law demands baptism into each person of the Trinity,—Father, Son and Holy Spirit. Since John's and Christ's ministry overlapped (John 3: 22-24; 4: 1, 2) it follows that they baptized alike, or a question would have been raised between their disciples as to the difference, had there been any in the form.

Since Christ's law demands baptism into each person of the Trinity, it follows that John baptized into the three persons, or into names representing them. The Trinity being composed of three separate persons, requires an immersion into each separately, hence trine immersion.

3. *By the Law for Baptism.*—There is only one law for baptism, hence only "one baptism." To have more than one form of baptism, would necessitate more than one law for baptism. This one law for baptism (Matt. 28: 19), demands baptism into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit. Such is the full construction of the law according to the laws and usages of language.

No one will question the possibility of baptizing into the name of the Father by one immersion, and into the name of the Son by one immersion, and into the name of the Holy Spirit by one immersion. Everybody *knows* that can be done. But how to baptize in-



THE COMMUNION SERVICE.

Quoting from the Revised Version, we have Paul in 1 Cor. 11: 25 saying: "In like manner also the cup after supper." By this we are to understand that the cup of communion was passed after eating the Lord's supper, hence it would appear that the loaf and cup are no part of this supper. On the memorable evening, before the trial and crucifixion of Jesus, he met with his chosen apostles and instituted three ordinances, or sacraments; first, the religious rite of feet-washing; second, the Lord's supper, and third, the communion, the last representing his broken body and shed blood. Concerning this service, Paul further says: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The illustration on this page shows how the third sacrament is still observed, following the other two, in the order set forth in the New Testament. Over the bread a blessing has been pronounced. Taking a piece of bread in his hand, a brother breaks off a small bit, passes it to the one by the side of him, saying: "The bread which we break is the communion of the body of Christ." The process is repeated from one to the other until all are supplied. The sisters serve each other in the same manner. After this each one eats the bread which he or she has received. Then follows the cup in like manner, each one sipping as the cup is passed. All of this is attended with the greatest possible solemnity. A season of earnest prayer and the singing of a parting hymn closes the services of the evening. It will be observed that all the sisters have their heads covered. This is in perfect keeping with the instructions of Paul in 1 Cor. 11: 5-13. The bread is always passed to the communicants by the officiating ministers. It is sometimes held in the hand, and at other times passed in small trays. In our illustration trays are used.

to all *three* by *one* immersion is what *nobody* knows. It can not be done.

True, Father, Son and Holy Spirit are one, but this one is composed of the three persons. So three immersions are one baptism, but this one baptism is composed of three immersions.

Besides, we are to baptize into the "name," and their name is not one. Each has a separate name, distinct from the others, hence an immersion into each name, separate and distinct from the others, is required. This means an immersion into the name of the Father, and an immersion into the name of the Son, and an immersion into the name of the Holy Spirit; hence three immersions in one baptism.

4. *By the Law of Analogy.*—Try these analogous constructions:

Baptizing them (into) the name of the Father, and (into the name) of the Son, and (into the name) of the Holy Ghost. How many acts?

You welcome your friends, inviting them into the sitting-room, and into the dining-room, and into the parlor. How many acts of inviting?

Recite the commission, giving it in the language of Matthew (28: 19) and of Mark (16: 15, 16) and of Luke (24: 46, 47). How many acts of reciting?

Pilate made a superscription (Luke 23: 38), writing it "in letters of Greek, and Latin, and Hebrew." How many acts of writing?

You ask a friend to give you his signature, writing it in the book of Matthew, and of Mark, and of Luke. How many acts of writing?

"Men shall take witnesses in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south" (Jer. 33: 44). How many depositions of witnesses?

Many more such analogous sentences might be given but let these suffice. Indeed, no sentence, strictly analogous with the commission, can be given that does not teach or require repetition of action, hence the commission, like all other similarly-constructed sentences, requires repetition of action,—as many repetitions as there are prepositional adjuncts or phrases.

In these sentences we have one welcoming but three invitings, one recitation but three recitings, one superscription but three writings, one signature but three writings, one evidence but three depositions. So, in baptism, we have one baptism but three immersions.

5. *By the Law of Perpetuity.*—John the Baptist introduced but one form of Christian baptism. Only one form of baptism was handed down to the Apostolic church. Only one form was handed down to the sub-apostolic church. No other form had an existence for over 300 years after Christ (see any standard historian who writes on the subject). No author (historian, theologian, or writer) has ever found the origin of trine immersion this side of Christ and the apostles. Unlike the corruptions and innovations introduced into the church in the ages past, trine immersion has withstood the powers of hell and of darkness, and has a chain of perpetuity, connecting it with him who said, "The gates of hell shall not prevail against it." There never has been a time, since the days of Christ and the apostles, when trine immersion did not exist, and was not recognized as Christian baptism and of Divine appointment.

River Bend, Colo.

The Gift of the Holy Spirit.

BY PAUL MOELLER.

IF you were to ask me by what power a man can live a Christian life, I should answer, "The Holy Spirit." It is by the Holy Spirit that one enters the kingdom of God (John 3: 5); that he worships God (John 4: 24; Philpp. 3: 3); prays to God acceptably (Rom. 8: 26; Eph. 6: 18); is instructed by God in the truth (John 14: 26; 16: 13; 1 Cor. 2: 6-16); overcomes the sinful desires of his body (Rom. 8: 13); is given his own special gift for serving God in the church (1 Cor. 12: 1, ff); and has power to witness for Christ before the world (Acts 1: 8). Without this power, none of these things are possible. How, then, can we secure it?

There is no better authority on this subject than Peter as he spoke by the Holy Spirit on the day of

Pentecost (Acts 2: 1-42, Am. St. Revision). The circumstances under which he spoke should give especial weight to his instructions. Before him was a multitude of men whom he accused of the murder of his Lord,—the blackest crime he could have named. If he could tell them how to receive the Holy Spirit, he could tell any man. What sufficed for them will suffice for us. As he preached to them of the righteousness of Christ, and of their sin, and they saw the judgment due them, the Holy Spirit convicted them of the truth, even as the Lord had promised (John 16: 8). Being pricked in their hearts, they asked what they should do. Under the circumstances, Peter's answer is worthy of the closest attention.

He did not tell them to "believe," for they already believed. Neither did he tell them to be sorry, for they were already "pricked in their hearts." But he took them right from that point and told them to "repent," by which he meant all that Paul means in Rom. 6: 12-14,—a real turning from sin unto God and righteousness. Then he tells them, "Be baptized in the name of Jesus Christ unto the remission of your sins; and YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT."

Could he have made it clearer? I thank God for so definite a statement! And the best part of it is that everyone can do it, and the promise is to all. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (v. 39).

But someone may say, "Sometimes the Holy Spirit comes before the baptism in water,—sometimes to men who were never baptized, Cornelius for example." That may be true; but did not Peter give the natural order? Of what real, permanent blessing could even the possession of the Holy Spirit be to a soul whose sin is still unpardoned? Nowhere is there any promise that the Holy Spirit can pardon sin. Cornelius seemed to know as much, for even after the splendid endowment of the Spirit, which he received, he was baptized. And so it should be today. Men who are guided by the Spirit are guided in harmony with the Word which the Spirit gave us,—never contrary; and the Word says, "Be baptized, every one of you in the name of Jesus Christ unto the remission of your sins."

My, brother, are you hungering for more of the Spirit? Be assured you may have it. Again and again were the apostles "filled with the Spirit," and so may you. Did not our Lord himself say, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him"?

Oyonnax, France (after Nov. 18).

Feet-Washing, a Religious Rite.

Jno. 13: 1-17.

BY J. W. LEAR.

THE text cited tells us that on the night of Jesus' betrayal, he washed his disciples' feet, as they were convened in an upper room in Jerusalem. Some very serious thoughts were in the mind of our Lord before he began the service, and the scene which followed could be nothing less than one of the gravest importance. His mind has taken a survey of affairs from the time he left the Father until his return. He was also much concerned about his disciples, and, knowing his time was short on the earth, was anxious fully to equip them for the service that they would be expected to render after his departure.

The burning and interesting question for us to consider, just now, is, Why did Jesus wash the disciples' feet when he realized that his time was so short with them upon the earth? We shall immediately look for his explanation, since he promised Peter he would make it plain to him later.

1. He tells them that he has given a memorial service. A memorial is anything that serves to keep in mind any person or event. He wanted them to remember the event of their Teacher and Lord washing their feet. So he said to them, "Ye ought to wash one another's feet." "Ye should do as I have done to you."

As we have memorial days, memorial shafts and monuments, to keep in remembrance men and events, so Jesus erected in this service a memorial unto himself, and who are we that we should disappoint our Lord by refusing to keep it in sacred memory?

2. The language clearly designates it as a symbolic service. A symbol is an emblem or representation of something else. The bread and the fruit of the vine are emblems of the body and blood of the Lord. In this instance he said: "I have given you an example." The significance of the word "example" is a type, a pattern.

The service of feet-washing is an emblem of cleansing, not for the *unregenerate*. Baptism is the symbol of regeneration, and is not to be repeated. The child of God, in his walk from the baptismal bath to the heavenly home, is encountering the pollutions of a sinful world, and needs continual cleansing. Jesus has, therefore, established a symbol which keeps this thought constantly in his mind. "He that is bathed, needeth not *save to wash his feet*, but is clean every whit."

The location of this service is just prior to the feast of love and the Eucharist. Beautiful for location! As much as to say, Before you observe the symbols of brotherly love and communion with your Lord, *be ye clean*. It stands as a symbol of warning, lest we eat and drink condemnation to our souls.

The symbols given by Christ are of heavenly origin, and no human being has a right to change them by substitution of material, by omission or inversion. To say that something else will answer the same purpose, would be a presumption bordering onto sacrilege. Our Lord selected symbols which would best teach the lessons he wanted, and we are firmly of the opinion that he was wise enough to select those that would teach these lessons in every generation until they have their fulfillment. To say that if Jesus were here now he would not exact the same things of us because of the change of conditions, is silly as well as sinful. It simply means that he was too short-sighted to establish religious rites which would meet the needs of man in every age. This at once puts the doubt upon his Divinity, and is nothing short of infidelity.

The power of the symbol is not in its strictly literal but in its sacramental observance. It is not for the cleansing of the feet, else would Judas have been clean. Neither does the symbol cleanse the soul, for then Judas would not have betrayed his Lord. But it perpetuates emblematically the thought of continual purification in order to acceptable service. Christ said to Peter, "If I wash thee not thou hast no part with me."

We should be very careful that we do not raise the symbol to the place of the thing symbolized. The feet-washing is not the end to be sought. No symbol is. Symbols are only means to assist us in attaining the results signified by them. To be satisfied with the form without realizing in the heart that for which it stands, is to be satisfied with the place that Judas occupied.

Jesus would have us understand that this service keeps in our memories the entire work of his incarnation. It symbolizes and emphasizes the importance of a clean and pure life. It is meant to help us lay hold of the spiritual virtues by giving us something tangible to help us understand and work them out in our lives.

Let us all pray the Lord fully to unfold this beautiful emblem to us and then give us a willing mind to perform it. He has promised a blessing to all who know and will then observe. Whatever else others may do and say, let us get the joy out of the service which our Lord placed there for us!

Cerro Gordo, Ill.

The Lord's Supper and the Communion.

BY OTHO WINGER.

THE Church of the Brethren believes that Jesus Christ, on the night of his betrayal, instituted three holy ordinances, to be observed by his church throughout all generations until he shall come again and claim the church as his bride. These ordinances are feet-washing, the Lord's supper or the love feast, and the holy communion of the bread and wine, representing the body and blood of Jesus.

The evidence is very clear that these three ordinances were established in the same evening, and in the order above named.

The question is at once asked: Was not this last supper the Jewish Passover? Answers:

1. It is true that the three synoptists, Matthew, Mark and Luke, speak of it as though it were the Passover (Matt. 26: 17; Mark 14: 12; Luke 22: 8) But Luke also calls it a supper (Luke 22: 20); John calls it a supper (John 13: 2, 4); and Paul calls it a supper (1 Cor. 11: 20). The word *supper* is a New Testament word applied to this meal, and nowhere is it applied to the Jewish Passover. Neither did the disciples ever call this meal the Passover after it was instituted.

2. A comparison of the Jewish Passover, as described and commanded in Ex. 12: 3-14, with the Lord's supper, as described in the Gospels, will show differences so great that one can not easily think them to be the same.

3. The record of the Lord's supper, given by St. John, can not be harmonized with the synoptists, if we understand that Jesus ate the Jewish Passover on the night of his betrayal. John 13: 1 says that it was before the feast of the passover that these ordinances were instituted. John 18: 28 shows us that, on the next morning after Jesus had eaten his supper, the Passover was yet to be eaten. See also John 19: 14. A careful study of the method of counting Jewish time, and harmonizing the account given by John with that of the synoptists, leads to the conviction that Jesus instituted his supper twenty-four hours before the regular Jewish Passover. With this conclusion agree such renowned church fathers as Justin Martyr, Irenæus, Tertullian, and Clement of Alexandria.

4. The paschal lamb of the Jewish Passover was evidently the type of Christ, "the Lamb of God that taketh away the sin of the world." See Hebrews 10: 1-12; 1 Cor. 5: 7. This being the case, the only proper time for the death of Christ, as the antitype of the paschal lamb was at the very time when that lamb was to be slain. The Passover was fulfilled in Christ's death, but the Lord's supper will not be fulfilled until the evening of this world (Luke 22: 18; Rev. 19: 7-9).

On the other hand, it has been urged that the bread and the wine constitute the Lord's supper. But this belief seems untenable in the light of several very plain facts:

1. The bread and the wine are nowhere called "supper," but they are given the name "communion" by Paul (1 Cor. 10: 16).

2. The Lord's supper and the communion are clearly shown to be two separate ordinances, not only by the synoptists, but also by Paul (1 Cor. 11: 25).

3. The typical and symbolic meaning of the two are different. The communion points back to Christ's death, while the Lord's supper points forward to the marriage supper of the Lamb (Matt. 26: 29; Rev. 19: 7-19).

4. The Greek terms referring to the Lord's supper in John 13: 2; 1 Cor. 11: 20, 25 and Jude 12, all indicate that it was a full meal.

Another question needs consideration. Are we commanded to continue the observance of the supper? While the answers to this question are somewhat indirect, they are no less conclusive:

1. The Lord's supper, in its institution, stands between feet-washing, which was definitely commanded (John 13: 14-15), and the communion, which Jesus says is absolutely essential to spiritual life (John 6: 53-58). It is not reasonable to think that the first and third of these ordinances were to be observed and the second neglected.

2. There is unquestionable evidence that the apostolic church observed this ordinance. In 1 Cor. 11: 17-34 Paul tries to correct some of the errors that had crept into the observance of this feast down at Corinth. 2 Peter 2: 13 and Jude 12 also mention these love feasts.

3. That love feasts were held during the early centuries of the Christian church can be proven from the writings of the early church fathers and from early paintings that represent the celebration of these feasts. The best modern church historians also agree, that the early church believed in and practiced this ordinance.

When we study further the symbolic and typical meaning of these three ordinances of the church, we can see the beauty and fitness of them all, when observed together. The feet-washing is a symbol of inward cleansing and of that humility and love that fits us for service (John 13: 10, 16). The love feast is a symbol of friendship, equality and unity. No ceremony is so expressive of these traits as that of eating together. These two rites of feet-washing and the Lord's supper prepare the membership to engage in the third ordinance,—the holy communion, or fellowship with our Lord and God. The great importance of preparing for this last rite, as given in 1 Cor. 11: 27-33, shows the need of the first two in leading up to the third.

North Manchester, Ind.

Simplicity in Christian Attire.

BY P. B. KELTNER.

JESUS is being recognized more and more as the Son of God, and his life as being an example of sincere simplicity. His immediate followers, writing under the inspiration of the Father, distinctly taught the simple life. There is no uncertain sound in life or teaching. The teaching of the Bible is a separating from the vain, the pretentious, and that which only contributes to our carnal natures and desires. The spiritual mind and heart loathe that which is only display. The Lord's creation was pronounced by him as good, and any effort upon the part of man, to improve God's creation, is foolish and sinful. How silly and even hideous is much of the decoration and fashion that is placed upon the human body which the Lord has made! Just as though these fashions and fopperies would make an improvement on the Father's way.

Thinking, sober people, in and out of the churches, are becoming exceedingly tired of fashion and display. It looks as if the Evil One has run to the limit in fashionable attire. It is hard to think that there ever was a time, when the people went to greater excesses than they do now. Many of the fashionable displays, worn on the streets today, are a disgrace to the nobility of womanhood, and unfit to be seen in public. They are breeders of vice and crime, and most destructive to the purity of our youth.

It is no wonder that public sentiment is raising a warning voice. Many excellent editorials in leading newspapers of the land are coming out in no uncertain way against this growing evil. Can it be that a better day is dawning and that the teaching of the Man of Nazareth may yet be more respected? The great trouble is, that the flood gates, in so many of the churches, have been opened to unrestrained pride. Instead of teaching and living the simple life, which should be everywhere in evidence, there have arisen centers of display.

Nowhere, today, are pride and fashion more to be seen than in some of the churches that profess to be followers of the Lowly One. The world is needing a reform on this subject. Men of good judgment and unprejudiced minds are deploring the sad condition of Christendom on the vanities of human attire. No better opportunity was ever offered any body of Christian people than is offered to the Church of the Brethren. Our people have been unique, all through our history, in maintaining simplicity. It has given us power with God, and influence for good in the world. The church will have lost much of its prestige, should she compromise with the world on the dress question. Our simple life, and our ability to maintain it through the years, has ever been one of our strong fortresses. Many times we have been threatened. The dangerous enemy endeavors to invade our territory, and set up his kingdom of ruin. Thus far we have kept on the safe side. We believe in the church. Strong young men and women are rising up who are going to be a stay and a shield. They are fitting themselves for service. The church needs them.

The enemy is not imaginary, neither is plain dressing a myth. The queen of fashion is not dead. We shall need strong men and women to equip themselves to battle against the evil of fashionable attire. Too often has the enemy made inroads amongst us. We are not immune to the dangers of foolish, sinful extravagance in dress. Too many people are willing to bow to the ever-changing fashions of the day. How displeasing it must be to God, to see the inconsistencies we show. How foolish, to know that we, who are the Lord's called, and profess to be followers of the humble Jesus, should be constantly surging with the world. A comparison of 1 Tim. 2: 9-11 and 1 Peter 3: 3, 4, with the fashionable way of wearing the hair by many of the modern women, should convince the most skeptical. Surely, such distorted creations as many women present, in the dressing of the head,—putting it mildly,—is a plain violation of God's Word. The picture that Paul and Peter draw of a Christian woman, is with modest apparel, her hair and head dressed, not to attract the attention of the light and frivolous, but, instead, modestly and plainly adorned. Thus they are evidencing "a meek and quiet spirit."

The world is suffering for want of these living epistles of God's Word. Plain dressing appeals to the higher and spiritual nature. It is an example to youth, and a blessing to God and man, but the fashions of the day appeal to the light, the frivolous and the lewd. May God save the Church of the Brethren from the sin of fashion!

Rockford, Ill.

The Devotional Covering.

BY L. W. TEETER.

THE only direct teaching on this subject in the New Testament is found in 1 Cor. 11: 3-16 and had it not been for the lack of exercising good judgment, common-sense propriety, and religious decency, in the Corinthian church, even this had not been written.

It is fortunate, however, that this bit of inspired teaching exists, that decency and propriety, in the religious services of the present church, may be maintained.

This teaching recognizes the fact that the visible church on earth is always composed of the two classes,—the man and the woman (v. 11). It locates each class, showing their relation to each other, and the relation of both to Christ. It requires devout men to appear, in all religious services, without anything on their heads:

1. Because not to do so would dishonor Christ their Head (v. 4).

2. Because the man is the image and glory of God (v. 7).

3. Because the man is not of the woman (v. 8).

4. Because the man was not created for the woman (v. 9).

Man therefore, having no earthly superior, but being next to Christ (v. 3), his Heavenly Superior, he necessarily must appear in all religious services with bared head.

But the devout woman is required to have her head veiled with the artificial veil:

1. Because she has an earthly superior,—the man (v. 3).

2. Because if she veils not her head, she dishonors her earthly head,—the man (vs. 3, 5).

3. Because, if she veils not her head, she brings shame upon herself, as if she were a woman of ill-fame (vs. 5, 6).

4. Because she is the glory of the man (v. 7).

5. Because she was created for the man (vs. 9, 10).

6. Because in so doing she will preserve her purity and chastity inviolate (vs. 5, 6).

7. Because of the angels of God who are always present, especially in religious services, temptation, etc. (v. 10; Matt. 18: 10; John 1: 51; Heb. 1: 14).

8. Because "it is comely" for a woman to be veiled in devotional services (v. 13).

9. Because nature has provided a visible outward distinction for the woman, different from that of the man, in giving to her sex the glorious long hair, and thus she may appear different from the man (v. 15). Even so the artificial veil on her head makes her appear different from the man, in devotional services.

Besides the woman's long hair being her glory (v. 15), and she, with her long hair, being man's glory (v. 7), and man, her head, being God's image and glory (v. 7), if, therefore, the woman veils her head with the artificial veil, she will in the presence of the angels (v. 10), preserve her own personal respect, and her glorious, long hair; and honor the man whose glory she is, and who is the image and glory of God; and Christ, who is the Head of the man; and God, who is the Head of Christ.

In this way, the artificial veil on the woman's head brings her at once into perfect harmony with every character and agency on earth and in heaven, and makes her devotional services as acceptable to all of them, as those of the man are,—all, because she signifies, by her veil, her willingness to regard man as her earthly head, according to God's arrangement. So, her devotions go as directly to Christ and God, by the Holy Spirit, as do those of the man, with bared head.

Caution.—No one should confound the meaning of the word "covering," in verse 15, with the meaning of the root word "cover," in verses 5, 6, 7 and 13, as the word (Greek, *peribolaion*) has an entirely different meaning, and should be understood there to mean a *tresse* or mantle, as in Heb. 1: 12, where the same Greek word is translated *vesture*; whereas, in the verses cited, the word is *kalupto*, meaning to cover with a (*kalumma*—veil) veil of loose texture; heavy enough to be seen, but not so heavy as to be mistaken for a weather protection for the head. It is merely a sign, and should be in sight during devotions.

Hagerstown, Ind.

The Reward of the Faithful.

BY T. T. MYERS.

IF there were no other world beyond, it would pay to be a Christian in this world. The joys of the child of God here amply compensate for all the efforts to be a Christian. But to the Lord's faithful there are always better things to come. For them there is, in addition to a life of blessedness here, the life of infinite joy and glory in the world yonder. Paul states it splendidly when he says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The earthly life of God's children terminates in a peaceful death. It is not a step into the dark. Their evening is light. They go out into the day. Death is the door that admits them into glory. The words of the Psalmist are sweet: "Precious in the sight of the Lord is the death of his saints."

One of God's faithful ones was dying. The family stood around his bedside as he was passing out of this world into the other. One of the boys said, "Father, let us know, if you can, the moment this world closes, and the other opens." A few minutes later, a smile came upon his face. Not being able, any more, to speak, he raised and moved his thumb, to indicate that he saw yonder light.

The faithful ones have part in the glorious resurrection. "The dead in Christ shall rise first." "We shall not all sleep, but we shall all be changed." As we are best fitted, by a healthful body, to enjoy this world, so a suitable spiritual body will best fit us to enjoy the world of glory. The new body will be in keeping with the new order of things in which we are raised. It will be a body of incorruption, glory and power.

God's own will have heaven. The fact that they are given bodies suggests that heaven is a place. Wherever that place is, it is beautiful. Its magnif-

(Concluded on Page 704.)

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THE Prayer Meeting and Christian Worker topics will be found on page 705.

BRO. WM. M. HOWE is in the midst of a promising revival meeting at Hooversville, Pa.

THE late District Meeting of Southern Indiana sends one paper to the Annual Meeting.

THE annual Bible term of Elizabethtown College, Pa., to last ten days, begins Jan. 11, 1912.

THE next meeting of the General Mission Board at Elgin, is announced for Tuesday, Nov. 21.

BRO. J. W. DEARDORFF has been chosen to represent Northern California at the York Conference.

THIRTY are said to have been added to the church at Red Bank, Pa., during the last nine months.

BRO. GROVER L. WINE, of North Manchester, Ind., becomes pastor of the city church, Huntington, Ind.

CONSIDERABLE correspondence and church news, intended for this issue, must be held over another week.

BRO. L. T. HOLSINGER has been chosen to represent Southern Indiana on the Standing Committee of 1912.

AT a series of meetings, held in the Salamonie church, Ind., five were baptized and received into the church.

THE revival at Rubens, Kans., conducted by Bro. Edwin Jarboe, closed with seven applicants for membership.

FIVE recently made the good choice in the Alleghany church, W. Va.,—three by baptism and two reclaimed.

THE revival meetings at Vermillion, Kans., conducted by Bro. F. E. McCune, closed with sixteen accessions.

THE correct address of Bro. J. L. Mishler, formerly of Middlebury, Ind., is 902 Sutton Ave., Grand Rapids, Mich.

DURING some evangelistic services in the Perry congregation, Pa., five were added to the church by confession and baptism.

BRO. C. D. HYLTON, of Bloom, Kans., is booked for a series of meetings at Fredonia, his State, beginning the coming Monday.

FIVE were recently added to the church at Deer Creek, Minn., as the fruits of some revival work by Bro. Frank B. Myers.

THE cause at Vannaberga, Sweden, is prospering. During the last twelve months eleven persons have been added to the church.

BRO. QUINCY HOLSOPPLE and wife, and Bro. John I. Kaylor and wife, left New York Oct. 28, for the mission field of India, and before the end of this week should be in London, where they change steamers for Bombay, which port they should reach the latter part of the month.

THE General Conference of the Church of the Brethren for 1912 will be held at York, Pa., beginning on Tuesday morning, June 4.

THE protracted meeting at Brooklyn, Iowa, conducted by Bro. John Robinson, closed with eight baptized and two awaiting the rite.

WORK has been commenced on the meetinghouse in Fresno, Cal., and the building is to be ready for services before the close of the year.

BRO. JOHN E. METZGER, our Field Agent, is again in Virginia, visiting the churches in the Shenandoah Valley, and also in Page and Prince William Counties.

BRO. J. L. GUTHRIE took charge of the little band of believers at Blue Creek, Ohio, in May. Since then twelve have been born into the kingdom and one reclaimed.

AS the fruits of a series of meetings at the Beaver Creek church, Md., conducted by Bro. Isaac Frantz, thirteen made the good confession and put on Christ in baptism.

SEVENTEEN were recently born into the kingdom during a protracted meeting at the Welty church, Md., conducted by Bro. Adam Hollinger. One was also restored to fellowship.

OUR correspondent at Ottawa, Kans., reports some glorious meetings, with a noticeable outpouring of the Spirit. Seven precious souls were added to the fold, while all the believers were greatly strengthened.

OCT. 27 Bro. D. L. Miller writes us from Jonesboro, Tenn., saying that he was *en route* to North Carolina, for the purpose of visiting several of the churches in that State. He is delighted with the trip, and says he is enjoying the Christian hospitality of the warmest-hearted people he ever met.

SISTER SADIE J. MILLER, under date of Oct. 23, writes us from Seattle, Wash., saying that she would sail the next day, that her steamer is a fine one, and that she had a nice place on the vessel. As stated in previous items, she is on her way to the mission fields in Western India, going via Japan, China and Calcutta.

WITHOUT further cost than asking for them, copies of this issue may be had for general distribution at mission points, and at other places where the paper will do good. Our District Mission Boards will probably make an extensive use of the issue. Those desiring copies should place their orders at an early date.

SINCE receiving the cablegram, published last week, no further news has reached us concerning the Brethren missionaries in China. They are probably still at Tien Tsin, awaiting the outcome of the rebellion. It now looks as though the reigning dynasty may fall and that a new government may be established. In the meantime our missionaries have proper protection.

SUNDAY, Oct. 22, on the eve of Bro. Quincy Holsopple and wife leaving Juniata College, Pa., for the India mission field, some impressive and appropriate services were held. There were songs and addresses, suited to the occasion, followed by earnest prayers and touching farewells. The services of the day were made a real spiritual uplift for the entire Huntingdon congregation.

WE are now closing up the different lists in the Brethren Almanac for 1912. The publication will contain a complete list of our ministers, the churches, with pastors and elders in charge, District Mission Boards, District Sunday-school Secretaries, and the District Temperance Committees. It will also contain some well-prepared biographical sketches, along with other matter of special interest.

BRO. T. A. ROBINSON, who writes us from Lock Box 137, Maxwell, Iowa, says that he starts on his western trip this week, planning to stop a short time at Denver, Colo., and then go on to Nampa, Idaho, where he may, for the present, be addressed. Since he has arranged to spend several months in the West, his services can be secured for revival meetings in most any part of Colorado, Idaho, Kansas or Nebraska.

WRITING from Ft. Lauderdale, Fla., Bro. C. H Shifer says there are now enough members in the southern part of the State to form an organization and he suggests that this organization be effected at Ft. Lauderdale.

A NUMBER of able doctrinal discourses were recently delivered in the Center church, Middle Creek congregation, Somerset Co., Pa., by Bro. Wm. H. Knepsnider, and as the fruits of the efforts put forth six conversions are reported.

THE regular price of the GOSPEL MESSENGER is $1.50 a year. All new subscribers who remit this sum at an early date will receive the paper from now until Jan. 1, 1913. This means the remainder of the present year free. Those desiring a copy of "Our Saturday Night" can add thirty-five cents, making the whole amount, to be remitted for the book and paper, $1.85. See special advertisement on the last page of this issue.

BRO. JOHN L. GARRISON, of 310 South Sacramento Boulevard, Chicago, Ill., was with us last Sunday evening and delivered, in the Christian Workers' Meeting, an interesting address on Temperance. As Bro. Garrison was once an employé in the Publishing House, and, as an active Sunday-school worker, was well and favorably known in West Elgin, his coming to our city, to deliver an address, was regarded with a little more than ordinary interest.

THE purpose of the pictures appearing in this issue is to illustrate our way of performing some of the New Testament sacraments. For years there has been a call for pictures of this character, and, so far as we recall, this is the first time that the ordinances named have been so fully illustrated in a weekly journal. We are sure that this feature of the special issue will be appreciated by those who desire to know more about our manner of observing the New Testament institutions.

SINCE this issue of the MESSENGER will fall into the hands of thousands who are not regular readers of the paper, we wish to call their attention to the special doctrinal articles. The object of these articles is to set forth the teachings of the Church of the Brethren on the subjects treated, and to enable the reading public to know more about our faith and practice. We ask a careful reading of the different articles, feeling assured that they will prove both interesting and instructive. A good summary of our plea, in the interest of the whole Gospel, will be found at the close of page 706, under the head of "THE GOSPEL MESSENGER."

OUR regular patrons will observe that this issue of the MESSENGER has a cover, and that three pages of this cover are filled mainly with House advertisements, while seventeen pages are devoted to illustrations and reading matter. We are wondering how many readers would like to have the paper continued, week after week, with a cover, and have three pages of this cover devoted to appropriate and reliable paid advertisements. The advertisements would fully pay the cost of the four extra pages, with a good surplus, and would thus enable us to give more reading matter each week. Any one having something to say about such a change can, on a separate sheet, address the House, and, if deemed advisable, the matter may be taken up and considered at the Annual Meeting.

WE have a letter from Bro. I. S. Long, dated at Port Republic, Va., in which he tells about the voyage of himself and family from Bombay, India, to New York. Generally speaking, the trip was a pleasant one. On account of the cholera conditions in Italy, his boat did not land its passengers at Naples, but our missionaries stopped at Messina, where a day and a night were spent amid the ruins of that once charming city. They sailed away from Messina at night, stopped at a few points on the Mediterranean, were in quarantine two days, and, after twelve days on the Atlantic, reached their native land. Their hearts were filled with joy on meeting their own people in Virginia, in which State they are to remain the greater part of the next twelve months, visiting among the churches, and securing some much-needed rest.

WRITING concerning the Brethren Home at Neffsville, Pa., opened one year ago, Bro. I. W. Taylor, the Manager, says that, while the institution started with thirty-one inmates, there are now seventy-two persons in the Home. This includes the Manager's family and the helpers. The oldest inmate, a sister, has ninety-three years to her credit, while the next oldest one, a brother, has seen ninety-two summers.

THIS year the sixtieth anniversary of the MESSENGER, and the publications preceding it, will take the place of the annual Thanksgiving number. For this special issue we have arranged for a number of interesting and instructive articles regarding the history, growth and influence of our publishing interest, along with some account of what has happened in the Brotherhood during the last sixty years. Possibly some of our patrons have a few things that they would like to say, in a very brief way. If so, we should hear from them at a very early date.

AFTER three weeks in Sweden, Bro. J. F. Graybill writes us, under date of Oct. 10, concerning his voyage from New York to Malmo, and the outlook for his new field of labor. He reports a pleasant voyage, and says that he is very favorably impressed with the members that he has so far met. In a note accompanying his article for the MESSENGER, to appear next week, he makes special mention of a love feast at Vannaberga, saying that he has often enjoyed larger feasts, but he never attended one where there seemed to be more union and love. He may be addressed at Husargatan No. 5, Malmo, Sweden.

Our Mission.

It was over two hundred years ago that the Brethren began their well-directed reformatory movement in Germany. At that time, so far as is known, there was no organized body of people who pretended to teach and obey the whole Gospel. All the Christian denominations, of course, regarded the Bible as the Word of God. They all accepted Jesus as the Christ, believed in the Holy Ghost, and quite generally accepted the doctrine of future rewards and punishment. Some taught faith in Jesus as a sufficient basis of salvation. Others added repentance and confession, while a few may have regarded baptism as one of the conditions of pardon. For baptism some sprinkled the water, others poured the water: a few immersed once, and some practiced trine immersion. Most denominations celebrated the death and suffering of the Master by use of the loaf and cup. A religious life was insisted upon, with prayer and attendance on the religious services, but cold and lifeless formalism predominated.

A few may have observed the religious rite of feet-washing, while the Lord's supper would seem to have been entirely dismissed. The Christian salutation,—the holy kiss,—had fallen into neglect, and very little was thought of having the sick saints call for the anointing at the hands of the elders of the church. The few, here and there, who did not believe in war, were severely persecuted. Few efforts were made to maintain New Testament simplicity, and little distinction between the church and the world could be noticed. The different religious persuasions had their human creeds and confessions of faith, and the stronger bodies persecuted the weaker ones.

It was out of this confused state of society that the Church of the Brethren arose. The few who were first in the movement settled on the New Testament as their rule of faith and practice, and entered into church relation with each other and their Master, by resolving to obey from the heart all things set forth in the Gospel. They set about restoring the apostolic order of worship and service, and soon had a church containing all of the ordinances named in the New Testament. In addition to faith, repentance, confession and baptism, as conditions of pardon, they adopted the apostolic order of trine immersion as their only form of baptism. Having started right, the ordinances naturally found their place in the church, and a very high order of spirituality and devotion was soon developed. Simplicity in attire, deportment and life were strongly emphasized, while a complete separation from the sins, follies and pleasures of the world was everywhere recognized as a marked characteristic.

The Brethren came upon the stage of action for the purpose of restoring primitive Christianity, and in the start pledged themselves to teach and put into practice the whole Gospel. This is still our mission. We not only believe in the all things set forth in the New Testament, but it is our mission to make the whole Gospel known to all the world. This includes those of our home land, as well as those of other lands. We are not here to compromise any Gospel principles, or to relax our efforts in the interest of the form of doctrine once delivered unto the saints. Ours is a well-defined mission. It is the whole Gospel for the whole world.

The Gospel for All the World.

The Duty of the Church to Send, and of Every Christian to Aid in Carrying the Gospel to Every Creature.

THE duty of the church to go, to teach and to preach the Gospel to all nations and to every creature is as clearly set forth and as strongly mandatory as are any of the commandments of our Lord Jesus Christ. The Great Commission makes it the duty of the church to baptize those taught, and we have magnified baptism until we are unwilling to receive any into church fellowship unless the rite be performed by one of our own authorized administrators. Suppose we should apply the same rule to those who refuse to go or to aid, to the extent of their ability, in sending those ready to go, would there not be a great commotion in some congregations?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Before uttering these words Jesus gave his authority for the Commission: "All power is given unto me in heaven and in earth." He spoke as the God of the universe to the men who were to be his representatives on the earth,—the men who were to gather all believers, who had been taught and baptized into one fold, even into the church of Jesus Christ, against which the gates of hell shall never prevail.

The doctrines and the teachings of the Gospel of Christ have been committed to the church and she can only say, "I have done all things whatsoever thou hast commanded me," when she has used all the ability, all the means and all the strength she has been given of God in teaching and preaching the Gospel to all the nations of the earth. More than this will not be required of her, less will not reach the mark of our high calling in Christ Jesus.

The Church of the Brethren holds implicitly and strictly to the Word of God as its only creed, as its rule of faith and practice. It strenuously insists, and none too strongly, that every command of Christ is to be obeyed from the heart, that there are no nonessentials in what Christ tells us to do. Because of this position, taken at and held from the beginning, we may well ask ourselves, Have we and are we now obeying God's mandate, to the extent of our ability, "Go ye therefore, and teach all nations"? Are we doing what we can to teach every creature, thus carrying the glad tidings of this great salvation to all the sons and daughters of Adam? If we are, then are we clear of the blood of all men; if not, doubtless some souls will be required at our hands in the day of all days.

If it is the church's duty to have the world evangelized, to teach all nations, it follows as night follows day that it is the duty of every child of God to aid in carrying the good news of salvation to every creature in the world. The church militant is made up of baptized believers in Christ, "called out of the world by the power of God, to a living faith in a crucified and risen Christ, made members one of another by the Spirit, and by that Spirit linked to Christ in heaven." If this definition of the church be accepted, then not a single member can shirk the responsibility resting upon him to assist, to the full extent of his ability, in either going to do the preaching, or in sending others if he can not go himself.

And this responsibility, resting upon church and individual membership alike, is an ever-present responsibility. We are to occupy until he comes. Because the Christian men and women obeyed the command to "go" and teach those who lived in their day and generation, in no way relieves us of the duty of preaching and teaching the Gospel to every creature in our day. The evangelization of the world now is the measure of our responsibility. Those who come after us must bear the responsibility when they fill our places. The responsibility that rested on those who preceded us is not our concern.

In this great trust, given to the church by Christ, every faithful member will have a part and will be found doing that part cheerfully, willingly and uncomplainingly. If he can not cross the ocean, he will be giving as God has prospered him, to send those who can go and are sent by the church. Thus each member of the body of Christ may have a lot and part in the going and sending, and each may receive a like reward.

D. L. M.

The Outward.

MEN and women have long been trying to make the outside appearance a standard of judgment, and from this standard human character is estimated, rather than from the hidden or heart-man. This idea or principle of measuring or estimating human character has been cropping out through the lives of men and women all along down the ages, so that it was truly said by the prophet of God and the Christ: "For man looketh on the outward appearance, but the Lord looketh upon the heart," thus verifying the statement made, that the man standard for judgment is the outward seeing, while the Lord's standard is that of the heart. These two standards are clearly set forth by both the Old and the New Testament writers. The one weighs, measures, and judges by the leaves, the other by the fruits. When men want to misrepresent, deceive or defraud, they always try to do it through the outward.

Putting on an appearance seems to be the study of the world, and by it Satan accomplishes much of his deceptive work, because, in this way, under a false garb, deception is most readily and most easily practiced. Because the outward appearance has, by common consent, been made the standard test and measure, those who wish to deceive are the more active in using it to try to deceive their fellows. You see it used in all the trades and callings of life. Workers in wood, iron, leather, cloth, and in all other trades, cover up the defects in their material by putty, paint, varnish and gloss, so that they appear sound and all right, and on this appearance the goods and wares are judged and sold, often to the disappointment and loss of the buyer. Man judgeth by the outward appearance, and is thereby often deceived. The Lord judgeth from the inner man,—the heart,—and therefore is never deceived. "By their fruits ye shall know them." The value and character of trees are judged by the fruit they bear, and if this is true of the natural, it is still more true of the artificial.

There never was a time, in the history of the world, when so much deception was practiced, under the cloak of appearance, as there is being practiced in our present time and age. Never has it been made more evident that appearances, as shown on the outside, are deceptive. Men and women, of all classes seem to be studiously laboring, by outward appearance and profession, to deceive their fellows, so that we are made slow in judging anything or any person until we can, in some way, get an inside view or measure of them. It is because of this, too common experience, that we are penning these thoughts.

Only recently, while casting around in our mind for a subject on which we might give some profitable thoughts for our readers, a professor of religion came to us. His outward appearance was all that the Gospel demands; his professing was all right,

but we caught a whiff of his breath which, though it came not from the heart, was inwardly enough to tell its own story. What it said was evidence enough to cause suspicion, and we were puzzled to know just how to measure him. He seemed to appreciate the fact that his breath was not what it should be, and so he explained. So we withheld our opinion because there was circumstantial evidence which told us that we might be mistaken. It made us willing to wait for the fruit that gives the unmistakable evidence, as the outward appearance may be just as deceptive in religion as it is in things made and done by men. Paul says: "For he is not a Jew which is one outwardly, but he is a Jew which is one inwardly." This is a very plain inference that there were Jews that tried to pass as such outwardly, who were not so inwardly, and that it was the inward testimony that determined their true character. The same holds true of the Christian. He is not a Christian who merely makes himself such outwardly. Every true child must show forth the inward testimony. This inward testimony can not well be hid or mistaken, because "as a man thinketh in his heart so is he." Having the inward change indelibly established in the soul, the growth, inward and outward, will be such as will fully harmonize therewith. Thus the inward life asserts itself in the outward life.

The thought which we are trying to establish as a Bible truth is that the outward appearance of men and women can not be accepted as a true standard for righteous judgment. The asserting of this position does not, in any way, argue against the fact that religious men should not have and maintain a proper and appropriate outward appearance. Paul would say that women,—and men too,—are to adorn themselves with modest apparel. "Adorn," as defined by Webster, means to embellish, to set of to advantage, to render pleasing or attractive. The Biblical interpretation of it would be, to dress tastefully, and in harmony with the spirit of the common religion of Jesus Christ, avoiding the aping after the ever-changing styles and foolish fashions of the world.

Let your outward appearance be the outgrowth of the Christ-life within you, and we are sure that you will enjoy greater peace of mind, as well as be of greater service to the Master in the activities of the church and her work. As you are to adorn yourself by wearing modest apparel, so strive to adorn the church of Jesus Christ by living the simple life. In other words, strive to get right with God, and then go forward, committing your all into his care, and he will give you the desire of your heart.

H. B. B.

What Our General Mission Board Is Doing.

THE General Mission Board, under its present plan of operation, was appointed in 1884, under the name of "The General Church Erection and Missionary Committee," with Brethren Enoch Eby, Daniel Vaniman, D. L. Miller, C. P. Rowland and Samuel Riddlesbarger as the members thereof. The first regular meeting of the Committee was held at Mount Morris, Ill., June 13, 1884, when an organization was effected as follows: Chairman, Bro. Enoch Eby; Vice-chairman, Bro. Daniel Vaniman; Secretary and Treasurer, Bro. D. L. Miller. With the small amount of money at its disposal, the Committee began work at once, and to plan for larger things. Since then there has been a steady growth.

The first annual report of the Committee to the Annual Meeting, made in 1885, shows $3,807.37 as the total receipts for the year. This amount included $400, balance on hand from previous year, turned over by Bro. James Quinter, Treasurer of former Missionary Board. Of this amount $3,552.09 was spent in actual work during the year,—nearly all of it in the interest of the Danish Mission, which was the only foreign work supported by the Committee at this time.

Receipts for mission work for the first five years of the Committee's labors by the year is as follows:

1885,	$ 3,806.37
1886,	3,070.84
1887,	3,877.29
1888,	4,184.41
1889,	5,587.28
Total,	$20,526.19
Yearly average,	$ 4,105.23

Report of the General Mission Board to the Annual Meeting for 1911 shows $76,159.17 as the total receipts for the year. Expenditures were as follows: Through the World-wide Fund, $42,361.03; India, $27,002.52; China, $3,778.10; Church Extension, $4,140; Ministerial and Missionary Relief, $870. Total assets of the Board, including endowments, $708,614.31.

Receipts for mission work for the last five years by the year is as follows:

1907,	$66,960.89
1908,	67,642.63
1909, (including Bicentennial Collection),	87,049.79
1910,	69,922.67
1911,	76,159.17
Total,	$367,735.15
Yearly average,	$ 73,547.03

Of the twenty-seven years of the Board's history, the last five years, as compared with the first five, show a gain in totals of $34,208.96; and a gain in the yearly average of $69,441.80, which shows good growth, everything considered.

American missionaries in the foreign fields, including those home on furlough and those to go this fall, are as follows: India, 34; China, 12; Sweden, 2; France, 2; 50 in all, besides a number of the brethren of Denmark and Sweden who receive a partial support, Bro. Pellet and wife of France, and a goodly number of native workers in India. The Board is supporting no workers straight out in the United States. It pays $80 monthly toward the support of the work in Brooklyn. Besides this direct appropriation, the Board assisted the State Districts in their mission work to the extent of $10,590 last year, which shows that by no means does all the money coming into the Board's hands go across the waters.

It might be well to explain that the plan under which the Board operates, provides that it shall work only in territory not occupied by State Districts. Assistance can be given the Districts on application, as it was done last year, to the extent of the sum named. But the Districts are supposed to work their territory under their own management, just as the local churches are supposed to work their territory under their own management. As the District Mission Boards do not work in the territory of organized churches, so the General Board does not work in the territory of State Districts. This territory belongs to the District Mission Boards. The territory of the General Board lies beyond State District lines.

The Board desires volunteers as workers, but in some cases appointments are made. It is known, of course, that all workers go only on approval. In the matter of securing suitable workers, the Board has found one of its most difficult problems. As much of a difficulty as it is to engender the giving sentiment, it is still harder to find those who are willing to give themselves. With the large number of young people in the church, and many availing themselves of the advantage of the higher schools and colleges, the problem would be solved if the spirit of consecration would take a deeper hold upon us. In this is its only solution. May Jesus move upon us to give ourselves as he was moved upon to give himself!

H. C. E.

Performing Duty While Well.

EVERY now and then some one asks for permission to prove to our readers that the penitent sinner, on his deathbed, may be saved without baptism. We fail to see how such a theory could apply to the MESSENGER readers. So far as we know, very few of them are on their deathbed. Most of them are in good health, and practically all of them are strong enough to believe in the Lord Jesus, repent of their sins and obey him in baptism. Why should these people be told that, in case of sudden sickness, they can be saved without being born of water? Since they are well enough, and strong enough to do all that Jesus has commanded them to do, why not teach them the great value of prompt obedience? Instead of telling them how to escape the judgment, in case of sickness, why not teach them to prepare to meet their God while they have strength to perform their duty? Instead of quoting all the verses in which faith is mentioned as a condition of salvation, why not also quote the passages in which those who would accept Christ are told to repent and to be baptized? The apostles did not go around over the country, telling men and women how they could slip into heaven without obeying the Gospel. They not only preached faith in Jesus, but they preached repentance and baptism as well. Not only so, but they insisted on those who would inherit eternal life, being faithful until death. Our policy is to tell everybody what the Lord would have them do, and to urge them to do it at once. We are not telling people that they can resist the power of the Word and the Holy Ghost for years, and then be saved without obedience, just because they happen to get sick. It is the duty of men and women to comply with the conditions of pardon while they have time and opportunity. Those who neglect their duty until it is too late, must rest assured that they will have to meet the Judge of all the earth in the condition in which they have lived. We should comfort and help the sick, but certainly we do not want to encourage well people to put off their duty until it is too late.

List of Elders and Pastors.

SOME of those who send information for the department of the "Brethren Almanac," headed, "Churches and Missions, with Pastors or Elders in Charge," fail to render the assistance that they should. It is the rule to have but one name to appear with each church or mission. The name may represent either the local pastor or the elder in charge. Some correspondents insist on sending the names of both the elder and the pastor, leaving it to our judgment which one to insert. This is not fair for the church, nor the elder, nor the pastor in question. The correspondent should insert one name only, and not ask us to make the selection. When there is a pastor and an elder, and both are resident officials, it may be best to give the name of the elder. If the church has a nonresident elder, and a resident pastor, then give the name of the pastor. The idea is to have some one to whom correspondence may be addressed, regarding the church and her work. It might be good if the elder and pastor of each congregation, where there happens to be a pastor, would settle this matter and furnish us with the information they desire published. This is a very important department of the Almanac, and the list of churches should not only be complete, but the list should be correct in every particular.

How the Spirit Leads.

WE learn from John 16: 13 that it is the mission of the Holy Spirit to guide the followers of Christ into all truth. This is not to be done independent of the Written Word, for we are further told that the Spirit shall bring all that Jesus taught to the remembrance of the faithful. The Spirit will lead where the Word of Truth directs and will never be found leading people in the opposite direction. To ascertain what the Holy Ghost would have us do we must search the Scriptures, for holy men not only spoke as they were moved by the Spirit, but they wrote as they were influenced by the Spirit. In this Written Word we will find the mind of the Spirit, and to the extent that we comply with the requirements of that which has been revealed in the Sacred Oracles, to that extent may we claim to be led and guided by the Spirit. The man who persists in disregarding the teachings of Christ and the apostles, is not under the influence of the Holy Ghost. He is not being led by the Spirit, for the Spirit never leads people that way. His mission, as stated, is to lead them into all truth, and he can be depended upon to do his full part in the saving of souls.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
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Address,
General Mission Board, Elgin, Ill.

OUR CREED.

(Concluded from Front Cover Page.)

For this reason the New Testament is to be received as the only divinely-authorized summary or formula of the articles of Christian faith. All other creeds are human and post-apostolic. It is not till more than a century after the death of the apostle Paul, and only a little less than a century after the death of John, the beloved disciple, that we meet with any definite summaries of dogmatic belief in Christian literature, and even then there is no evidence that these summaries had any authoritative character. Even the so-called "Apostles' Creed" is the product of uninspired men. No authority places its origin farther back than the fifth century.

The New Testament has been sealed with the blood of the immaculate Son of God, and by the early churches it was held as the only rule of faith and conduct. It suffiiced in the days of primitive Christianity, why should churches of a later age want more? It contains the perfect law of Christian liberty, and woe to him that adds anything to it or subtracts anything from it (Rev. 22: 18, 19).

Then, again, I remark that in the New Testament matters of evangelical faith and doctrine are as plainly stated as it is possible to state them in the English language. There is nothing ambiguous about its statements or indefinite about its requirements. There is no room for doubt or uncertainty. Its propositions and commandments are clear, definite and exact.

No intelligent, rational creature will deny that what Paul says in 2 Tim. 3: 16, 17, about "all scripture" is true of the New Testament. If by it "the man of God may be perfect, thoroughly furnished unto all good works," then it follows, as a logical conclusion, that any other creed is superfluous.

Let us not confine ourselves to a few stated principles and doctrines, but let us regard the New Testament as our creed, accepting new light as it comes to us.

Scalp Level, Pa.

EDUCATION IN THE CHURCH OF THE BRETHREN.

The beginning of the educational activities of the Church of the Brethren dates back to the founding of Kishacoquillas Seminary in 1861, which marks the opening of a new era of growth in the church. In the autumn of the same year Bro. James Quinter, who was at that time assisting Eld. Kurtz in editing the Gospel Visitor, founded a Brethren high school at Vienna, Ohio. The school continued until 1864, when it closed, because of the disturbed condition of the country by reason of the Civil War.

For twenty years after this date education was in the experimental stage. Numerous attempts were made to found permanent colleges, most of which resulted in failures. During this period, however, that of Juniata College was founded at Huntingdon, Pa., and Rock River Seminary, at Mount Morris, Ill., passed from the Methodists into the hands of a few Brethren and became known as Mount Morris College. As the educational sentiment became more prevalent, efforts were made to provide educational advantages for our people in all sections of the country, and in less than ten years four other colleges were founded,—Bridgewater College at Bridgewater, Va., McPherson College at McPherson, Kans., Manchester College at North Manchester, Ind., and Lordsburg College at Lordsburg, Cal. Within the next decade four other educational institutions were founded in the East,—Daleville College at Daleville, Va., Blue Ridge College at Union Bridge, Md., Elizabethtown College at Elizabethtown, Pa., and Hebron Seminary at Brentsville, Va., which was later moved to Nokesville, Va. In 1905 Bethany Bible School was founded at Chicago, Ill.

This, now, gives us eleven schools and colleges that have been organized and recognized by the Church of the Brethren as church institutions. They are the auxiliaries of the church, and are operated for the purpose of increasing its working power. They all have one aim, which is service for the church, and their common purpose is to train efficient and effective workers for the various activities of the church. The attendance has been increasing from year to year, until at present all of them together have an enrollment of two thousand students per year.

Practically every organized church in the Brotherhood has, at some time, had some of its young men and young women attend one of the schools or colleges, and they carried a part of the inspiration, which they received, to their home congregations, and became active workers there.

Our schools stand for high ideals in home life, for orderly work in the church, and for a saving power in the world. They train splendid Sunday-school workers, able ministers and willing and devoted missionaries. Their aim is to give their students a larger conception of life, and to make them feel their responsibilities toward the world. Having awakened this sense of responsibility they seek to help the young men and women to be a power for good by directing them in getting a comprehensive knowledge of the Bible, and by assisting them in finding the place where they can apply that knowledge in the saving of the world. By the hearty cooperation of the men engaged in educational work, these institutions may each continue to grow as important factors in the development of the church, and the church will be supplied with an increased number of able workers, so that it may advance in its mission of the spread of the kingdom.

S. Christian Miller.

Elgin, Ill.

OUR TEMPERANCE WORK.

The position of the Church of the Brethren during past years, relative to the liquor traffic, has been, to say the least, a unique one. On the one hand she has, from the beginning, had a clear vision of the evil and the ruin left in the trail of this monster serpent. A clear conscience has been the result of her attitude toward it. She has very consistently aimed, at all times, not only safely to avoid the sting of it by a life of total abstinence, but also by keeping her garments clean from the filth and stench of the unclean thing by steering clear of it from a business point of view. If, at times, a member has aided in the manufacture, the sale, or the distribution of intoxicating liquors, it is the conscience of the guilty great evil by renting buildings for the manufacture or sale of such liquors, he has been promptly taken to account, and dealt with as a gross offender. "Touch not, taste not, handle not," has been the church's motto in a way known to some other creeds, but not to the history which they have made, are not able to boast.

On the other hand, seeing the dangers and the temptations which attend the career of him who enters the political arena, the Brethren, for the most part, have betated to allow a desire to serve God as advocate of temperance by law-making and law-enforcing methods. From time to time the Brethren have judiciously advised to keep out of politics, and not without apparent reason have they been sometimes advised to keep away from the polls altogether.

However, we have always had good brethren who believed that there are more ways than one to strengthen a righteous cause, and that we greatly err if we fail to cast our vote against the traffic in rum at the ballot-box. This sentiment grew until a few years ago a resolution was passed at the Annual Conference to create and maintain a General Temperance Committee, whose duty should be to awaken practical sentiment throughout the Brotherhood against the liquor traffic. The plan adopted included the delivery of temperance sermons and addresses in all our houses of worship, and the distribution of convincing and wholesome temperance literature among all people, with the hope of stirring men to work in all lawful ways for a cleaner, a saloonless land.

The General Committee publishes a quarterly "Temperance Bulletin" which appears from time to time in the Missionary Visitor (published by the Brethren Publishing House, Elgin, Ill.). Temperance Day is to receive a twofold reason for having this excellent missionary periodical visit them each week, for in the Bulletin, referred to above, will be found not only interesting and up-to-date information on temperance question, but helps and many practical hints for those desiring to arrange temperance programs.

It is evident that if any real good is done, it must be because the people have been reached with the vital truths and principles of temperance by the power of temperance. Therefore the good results of our work must depend on the quantity and the quality of the work, done in the local congregation. Accordingly the General Committee has planned that each District appoint a Temperance Committee whose duty it shall be to organize the District for aggressive work by having active Temperance Committees appointed by each local congregation. The General Committee will work through the District Committees, helping and inspiring them at all times, while the District Committee will keep in touch with the Local Committees, helping, inspiring and working through them continually. The General Committee will occasionally issue tracts and letters, containing general information. Or all information or helps must be obtained, however, by the Local Committees through the respective District Committees.

The General Committee plans and executes each year, at our Annual Conference, a temperance program for which many have been thankful. This Committee urges that the District Committee shall have the privilege of planning annually a similar program, to be executed at one of the District Conventions each year in the several Districts. The local Committees are also urged to arrange and execute programs of like character in all the churchhouses in the respective congregations. A cooperative, financial plan has just been devised, by which all Committees may be properly supplied with funds.

The District Committees will supply all local Committees at an early date with a general letter containing said plan.

Coöperation is planned for and prayed for along all lines. We believe God will bless us and direct us in all our work.

W. M. Howe.

1012 Bedford Street, Johnstown, Pa.

OUR SUNDAY-SCHOOL WORK.

In the onward march for the evangelization of the world, the Church of the Brethren has not been unmindful of the Sunday-school as a mighty factor in the good work. From time to time our General Conference has enacted measures to meet the needs of the hour. The plan, recently adopted, is the culmination of the thought and labor of these years and, in a measure, the product of many lives not closely identified with it. In brief, such has been the advancement that has brought to us the plan by which our Sunday-school endeavor may be advanced to the highest state of efficiency.

During this time there has developed among us a power for good which is the result of much few among us can measure. That by which we may clearly see, is glimpse is taken of its growth, and some of its accomplishments during the last ten years are here given.

Numerically, the Sunday-school has increased far more rapidly than the church. According to the general secretary's report, the enrollment has nearly doubled in this time. Ten years ago the number attending Sunday-school was only a few thousand more than one-half the church membership. Now the enrollment is fully twenty per cent more than the entire church. This showing should be gratifying to the greatest Sunday-school enthusiast among us.

In this connection it is but fitting to make mention of our Sunday-school literature. This has kept pace with the needs of the movement and at this time the series of lesson helps and periodicals for the different grades, sent out by the Brethren Publishing House, are a credit to be cause for which they stand.

In visible results, no other institution of the church can make as good showing. Of the additions to the church, four out of five come from its ranks. Nearly all of our ministers, elected at the present time, and other church officials chosen, are taken from the Sunday-school attendants. And one hundred per cent of our missionaries for the fields at home and for those abroad have upon them the stamp of the Sunday-school.

Furthermore, Sunday-schools have largely become our religious instructors and Bible interpreters. Our ministers seem to be rapidly becoming reconciled to this fact, for we do not hear as many discourses touching our distinctive doctrine as in former years. It is taken for granted that by virtue of the relationship existing between the true teacher and his pupil, he has a far better opportunity to implant these important Bible truths than is given the public rostrum. After the manner of the Great Teacher, he presents them one by one until the soul of the pupil is aglow with their radiance, wherefore we conclude that the Sunday-school is rightly termed "the great university for religious training and biblical instruction."

With the foregoing statements before us, it is plainly evident that no line of activity can be of greater importance than that of the Sunday-school, and we see more fully the wisdom of fostering it. And there is still need of greater vigilance in forwarding the movement. On the one hand there must be no uncertainty as to the work of the teachers before their classes. Speculative theories are of little good and sometimes hurtful. Doctrine, well founded on Bible teaching, should be presented to the learner.

Likewise, these facts argue that the work is susceptible of infinite development. Our present one hundred thousand should be doubled in the near future. Then it could be multiplied over and over again. The field is unlimited and the possibilities are vast. A firm reliance on the Lord, with a willingness on the part of each one, will make the conquest sure.

Our Sunday-schools should also be made still more fruitful to the church. In this short article only a hint can be given of the great loss sustained each year by withdrawals from its ranks. A record is kept of those brought into the church, but at present there is no way of finding out the number of boys and girls dropping out of our schools without a saving knowledge of Christ. Nevertheless, this loss is great and it is a cry for better service, much louder than the blood of Abel, and may it be an incentive to the whole church to arise to the full opportunity afforded by the Sunday-school.

Broadway, Va. D. H. Zigler.

How next door to devilish is that nature that will ignore a hundred good qualities in a man and fasten upon his lone weakness, like the flies that crawl all over an animal looking for a sore spot.

THE CHRISTIAN SALUTATION.

In many instances the terms "kiss" and "salutation" are synonymous terms and are used interchangeably. We turn to Webster's unabridged dictionary for definition of terms: "Kiss: A salute given with the lips; a common token of affection. Salute: (1) The act of expressing kind wishes or respect. Salutation, greeting.—South, Addison. (2) A kiss.—Roscommon."

Since the organization of the Church of the Brethren in Germany, in the year 1708, we have held this to be a sacred scriptural command, and the churches in America and in foreign countries have kept this rite inviolate both in social greetings and in connection with our love feasts or communion services. Our weakest argument for its observance is the one with which the civilized world is agreed.

Human nature is practically the same in every age and among all peoples, and it would, indeed, be an exception to the general rule, to explain a fonder expression of love and affection than the Spirit-electrified contact of human lips. The mother love is probably the most intense human love known, and neither shame nor scientific interference will ever abolish the simple practice of kissing her babe in ecstasies of delight, as long as it appreciates such fondness, nor will she fail to bend over its prostrate form after its sweet angelic form has been transferred to our Father's flower garden in the new Paradise.

What is true in this scene may be true in other circles, and finally culminate in Christian society,—the great brotherhood of Christ.

Next in importance is our historical argument, and as we quote: "The custom prevailed among the Jews, and doubtless came from the East, where it still obtains. It is adopted into the Christian churches, as a symbol of a higher fellowship than it had ever expressed before, was probably as immediate as it was natural. In this case the apostle's desire seems to be that, on receipt of his epistle, with its salutations, they should, in this manner, expressly testify their Christian affection. It afterward came to have a fixed place in the church service, immediately after the celebration of the supper, and continued long in use."—J. E. & B. Com.

Bengel, in commenting on this sacred institution which he insists was in connection with the Lord's Supper concludes thus: "In which all the dissensions of the Corinthians would be swallowed up."

Again, "the kiss of charity" is thus defined by high ecclesiastical authority: "A token of Christian fellowship in those days (Luke 7: 45; Acts 20: 37), as it is a common mode of salutation in many countries. The custom hence arose in the early church of passing the kiss through the congregation at the holy communion (Justin Martyr, Apology 1, 65; Apostolic Constitutions, 2, 57) the men kissing the men, and the women the women in the Lord. So in the Syrian church at this day the neighbor's right hand, and gives the salutation, 'Peace'."

The strongest argument is that derived from the Word of God, and so we let the Holy Scriptures speak for themselves:

1. "Salute one another with an holy kiss" (Rom. 16: 16).

2. "Greet ye one another with an holy kiss" (1 Cor. 16: 20).

3. "Greet one another with an holy kiss" (2 Cor. 13: 12).

4. "Greet all the brethren with an holy kiss" (1 Thess. 5: 26).

5. "Greet ye one another with a kiss of charity" Peter 5: 14).

In view of above findings it is indisputably true that this time-honored custom, so fully supported by the Holy Scriptures, should be faithfully and religiously observed by every Christian who loves a whole Gospel.

Flora, Ind.

THE ANOINTING SERVICE.

When our Lord was among men, the sick and needy were constantly attracting his attention and help. It was this note of cheer to the helpless and suffering that made his words seem gracious to those who heard him (Luke 4: 22). Remembering this dominant note of the Lord's teaching and example, we would expect some provision in the Scriptures for the comfort and healing of the sick and afflicted. Therefore we are not surprised to find the teaching of the Apostle as found in James 5: 13-18.

Since the teaching is so direct and careful in its details, as well as in harmony with all Scriptural teaching in the means suggested, and since pardon for sins, saving and raising up the sick is promised to those who obey; it is little less than marvelous that modern Christianity has failed to emphasize, and has often ignored, this important privilege and duty of the saints.

The underlying truth in the teaching of this Scripture seems to be the very vital relation of the Lord to his children. "The Lord's portion is his people" (Deut. 32: 9). To Jesus has been given "all power in heaven and in earth" (Matt. 28: 18). "In him we live, and move, and have our being" (Acts 17: 28). We too often forget this Divine care and fellowship of our ever present Lord. This conditioned upon a recognition of this fellowship. Those requested to call seem to be only those "among you" of "my brethren" (James 1: 2). The anointing with oil must be "in the name of the Lord." Those "called for" are supposed to be "the stewards of God" (Titus 1: 17). The prayer is expected to be one of "faith" in the Lord. Finally the blessing is from him; "the Lord shall raise him up." It is not faith healing, nor a miracle, necessarily. It is the blessing of God promised to those who put themselves in the relation and way of blessing.

While many, indeed, can testify and praise his blessed name for the healing of their bodies, as well as other richer blessings, as a result of the anointing; yet it may not always mean for us good health. Are there "earthly vessels" (2 Cor. 4: 7), the tabernacle in which we live God, in speaking to us, addresses something higher than the body (Rom. 12: 1). Moreover, if we can glorify him more in frail and broken vessels, this is infinitely better than to have whole bodies that are used for sin (Matt. 5: 29, 30).

However, we should not forget that the most vigilant care should be given our bodies, for they are "the temples of the Holy Ghost" (1 Cor. 6: 19). They should be kept strong and clean for the use and glory of God. Since God has created them, he will be pleased to bless the means used for their healing, when according to his will. May this teaching of God in his Word be more and more emphasized in teaching and practice, and the faith be shall have. Put the first and best of our lives, both in sickness and health! Chas. D. Bonsack.

Union Bridge, Md.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—We are grateful to God that our prayers for a minister have been answered. Bro. P. F. Durr left that no Lord was calling him to a larger field of labor, and so responded to the call. We are glad that we have been found to be a blessing to the church. Oct. 15 Bro. Durr preached two very inspiring sermons. We met in called council Oct. 17. Reports of the year were read and showed quite our total membership about forty. Several more letters are to be read next. Our Christian Workers' Meeting was reorganized with Sister Ella Durr as president; secretary-treasurer, Sister Lyda Fagg. Our Love Feast was held on the first Sunday in this year. Two delegates, Elders D. A. Norcross and Peter Forney, were elected and chosen to attend. Brethren, we hope to also have begun holding midweek prayer meetings. The writer was chosen as church correspondent. Oct. 22 Bro. W. P. Eyeland was with us and preached a sermon that did us all good. Those who want work can find plenty to do around Glendale. Ada Fagg, Glendale workers in his vineyard.—Ada Fagg, Glendale, Ariz., Oct. 21.

ARKANSAS.

Hardy.—Eight of us left here from Pennsylvania to this place, and we should like to know who is the nearest minister of the Brethren church, or which is the nearest organized church to us. We have no preacher, and our services are few. I expect to be here until spring, while the rest will remain. The people here are very friendly, and there are few show of our church. I have been distributing the Gospel Messenger here. I have been holding Sunday-school every Sunday with a fair attendance and the best of attention.—Eld. Wm. S. Ritchey, Hardy, Ark., Oct. 27.

St. Francis.—Our love feast was held Oct. 22, with Bro. W. T. Price officiating. There were only nine members and twelve of our friends present, on account of the rain and sickness. Bro. D. L. Burns was anointed just prior to the feast. Has decidedly been improving since the first morning. Bro. H. J. Lilly was with us, but had to return home on Sunday morning. Sister Price and myself have Sunday-school a talk and Bro. Price preached twice for us on Sunday.—Bro. G. Price, Wayne, Ark., Oct. 28.

CALIFORNIA.

Chico.—Our church met in council Sept. 29. Bro. Forney presided. He was also our representative at District Meeting, which convened in Kline congregation, Sept. 6, and Sunday-school Meeting. We expect to hold a series of meetings soon, which will be conducted by Bro. Forney and Bro. Bashor. Everything is progressing nicely at this place.—Bertha G. Kesler, Chico, Cal., Oct. 18.

Covina church met in council Oct. 19, with our elder, Bro. D. A. Norcross, presiding. Two papers were passed to District Meeting, and one was disposed of. Bro. Jesse Ikenberry of this church it was decided to advance Bro. Harvey Snell to the full charge of the church. Bro. Jesse Ikenberry, Bro. Harvey Snell, Sister, of Lordsburg, and Bro. J. S. Brubaker, of Glendora, contributed to the program in council meeting. Bro. Harvey Snell and we were chosen as our delegates to District Meeting, and Sister Ida Chamberlain and Sister Jennie Brubaker, alternates. A call was made for Sunday-school and Sunday-school Workers' Conference Meeting, to be held during the Holiday week. Visiting ministers present were Bro. Jesse Ikenberry, wife and son, and Brubaker, R. D. 1, Covina, Cal., Oct. 21.

Lordsburg.—Our church met in council with the elder in charge presiding. We were very much encouraged by the presence of Eld. A. C. Snowberger and wife, of Des Moines, Iowa, who have not yet received a regular call, but are open to a call. We feel that God has a work for them in this valley and we hope that they may see and hear the call. We still more workers will feel impressed to come to Imperial Valley and help us in this needy country. Eld. A. C. Snowberger was elected church treasurer, to fill the vacancy caused by Bro. Jesse Ikenberry's removal to Covina. Bro. Jesse Ikenberry and Sister Emma E. Platt were chosen to represent this church at District Meeting, and Bro. Harvey Snell and wife as alternates. Funds are coming in from various churches and friends to aid in the erection of our new church building. The work will be commenced when a definite location is decided upon. Bro. Snowberger delivered a helpful sermon on Sunday morning, and also led us in a half-hour's song service in the evening, before Christian Workers' Meeting. We expect Bro. Snell, of Covina, to be with us a week next Sunday, to help us in the interest of the Sunday-school.—Emma E. Platt, El Centro, Cal., Oct. 21.

Fresno.—The Brethren of Northern California, at District Meeting, gave the Mission Board permission to locate and build a church in this place. Brethren Hollinger and Hoff secured three lots at the corner of Harvey and Thesta Avenues. The Brethren in Fresno have begun excavating for a basement, and expect to have a building erected in about three or four weeks. There are now fourteen members located here. My wife and I shall soon leave Fresno, and will locate near Inyokern, Cal.—John H. Getz, 2219 Harvey Avenue, Fresno, Cal., Oct. 24.

Tropico.—Our series of meetings, conducted by Bro. G. G. Lahmer, of Los Angeles, Cal., closed Oct. 15. Bro. Lahmer gave us sixteen Gospel sermons. Oct. 15 three of our Sunday-school scholars were baptized. We feel that good was impressed in these meetings.—Lucinda Stutsman, Corner of Thirty and Sinclair Streets, Glendale, Cal., Oct. 26.

COLORADO.

First Grand Valley.—This congregation met in special council Oct. 17. Quite an amount of business was transacted. The meeting was called especially to arrange "for our District Meeting, held at the Palisade house on Thanksgiving Day. Our church selected Eld. J. H. Hoff and Bro. Frank Wagner to represent us at District Meeting . . . Our elder, Bro. H. H. Metzler, was appointed to solicit an homekeeper for the Grand Valley church, and Eld. A. A. Weaver, his assistant, was chosen to take charge of the work, until the close of the year.—D. M. Click, R. D. 2, Grand Junction, Colo., Oct. 25.

FLORIDA

Fort Lauderdale.—There are now about enough members in Southern Florida to form a new congregation. Those who have learn of any others, living near us, who may wish to unite with us, Fort Lauderdale, "The Gateway to the Everglades," is midway between Palm Beach and Miami and is, therefore, the best place for organization. There are several Brethren colonies forming near here, and we believe that other churches will soon be able to organize.—Attendance 225; the offering, $17.78. Bro. J. E. Miller, of Mount Morris, Ill., preached at 11 A. M. and 8 P. M. and all expressed a desire to hear him again.—Addie Arnold Zuck, Lanark, Ill., Oct. 23.

Panama City.—Our series of meetings began Oct. 7 and closed Oct. 22, after two weeks of earnest labor by Bro. J. M. Harshbarger. The members were greatly strengthened. Our love feast was held Oct. 21, conducted by Bro. Harshbarger officiated. On this evening an election for two deacons was held, resulting in the selection of Bro. Jesse Coleman and Albert Bryant, who, with their wives, were duly installed. On Sunday, Oct. 22, a basket dinner was spread and held at this place.—the Hudson and Oak Grove Sunday-school's meeting with us. On account of the inclement weather, none of the members from Hudson were able to attend the meeting. Others took up the topics and many good talks were given. Dinner was served at the close of the Sunday-school, and present. In the evening Bro. Harshbarger preached again. Bro. Harshbarger has been with us for a month, and has had been absent for a month.—Elsie Noffsinger, R. D. 2, Benson, Fla., Oct. 24.

Woodland church met in council Oct. 25. This was the first council held in our new churchhouse. Our elder, Bro. C. H. Bucher, presided. Bro. S. G. Bucher, of Woodland, Delaney is now all staked off into lots, and settle a few of them are sold. Bro. Bucher has charge of the Sunday-school. The building committee, Brethren N. Weber, G. Wheeley and G. H. Stambaugh, with Sunday-school superintendent, has secured a church, with its cemented basement, a fireplace for cooking, a furnace and light plant, all complete, cost $1,200. Also a large lot of lumber, paint, stoves, etc., was done by the Brethren and friends free of charge. The church decided to pay the expenses of the Sunday-school Meeting, 1912, and the place of location, taken by the school, is to go for missions. Bro. Thomas Hollinger, of Ashland, Ohio, is to be the Sunday-school Sunday-school. Bro. G. H. Stambaugh is the superintendent of the Woodland house.—Pansie B. Stambaugh, Sumsum, Ill., Oct. 28.

INDIANA.

Beech Grove.—We met in council Oct. 11, preparatory to our love feast. This was the time for our yearly election of officers. All the old officers were reelected. Eld. J. W. Rarick was chosen elder in charge. Our love feast was held Saturday evening we held our love feast. Several from other congregations were present. Bro. Rarick officiated, assisted by Brethren Martin, Henry Faddy, J. Greenbaker and Carl Rarick. The latter one was also anointed. He was called home on Wednesday night on account of sickness in his home. The home brethren continued the meetings until Tuesday night. Bro. Rarick returned and held the meetings till Sunday evening after the love feast. Two came out on the Lord's side and were buried with him by baptism. Unfortunately the photographs of the Spitle but are not ready yet.—Hattie Stull, R. D. 1, Ingalls, Ind., Oct. 23.

Huntington City.—Our church met in called council on the 24th, with Bro. D. M. Studebaker in the chair. Our elder, Bro. J. D. Mishler, of South Whitley, had been engaged in a series of meetings, could not be with us. The council was reported that Bro. Wise was the nearest of Bro. Lewis Wine and wife to take up the work in this city. The church unanimously concurred in the report. Bro. Lewis Wine and wife being present, they accepted the invitation of the church, and took up the work on Sunday night, Oct. 22 by preaching a first sermon for us. We feel that the church will be greatly strengthened and built up by these new members. We also had some success in securing Brother and Sister Wise. The District Meeting of Middle Indiana was held in the Huntington City church on Oct. 14. The attendance was very large, and the weather ideal, which made it a very pleasant and enjoyable meeting. Bro. Wise was present and assisted the brethren who never attended a District or Annual Meeting. We feel that God has a work for him and his wife, and we take interest in the prayers of the faithful for the upbuilding of the cause.—Ruth B. Bailey, 780 North Guilford St., Huntington, Ind., Oct. 26.

Ladora church met in communion services on Sunday evening, Oct. 15, with Bro. Jesse Ikenberry in charge. A good sermon in the morning. Eld. E. N. Goshorn conducted the evening services and Bro. Ikenberry, Bohn and Wise assisted. A large audience attended the services and gave close attention.—Anna Ellen Bohn, Ladora, Ind., Oct. 24.

Lower Deer Creek.—Our church met in council Oct. 21, preparatory to our love feast, to be held Oct. 28. We also had our quarterly council for November. Our elder, Bro. J. G. Stutsman, presided. Other ministers present were Brethren Dilling, Warren, Hostetter and Geo. L. Studebaker. One letter was reclaimed. Sunday-school officers were elected. Bro. Studebaker preached two instructive sermons on Sunday morning, and Bro. J. F. Appelman began a series of meetings on Sunday evening.—Sadie Hoff, Camden, Ind., Oct. 23.

Middle Fork.—Our church met in council Sept. 30. Bro. J. H. Wright was elected delegate to District Meeting. Oct. 21 we held our love feast at the Bethlehem church. On account of the inclement weather the attendance was not so large, but

good interest was manifested by all.—Florence G. Replogle, Owasco, Ind., Oct. 25.

North Liberty.—We are now in the midst of a series of meetings, conducted by Bro. C. Walter Warstler, of Goshen, Ind. Bro. Warstler holds forth the Word with power each evening. Saints are being strengthened, and sinners are being warned to flee the wrath to come.—Anna Peterson, North Liberty, Ind., Oct. 27.

Notice.—Experienced city missionary pastors, who are available, will correspond with me at once for further particulars.—John F. Shoemaker, Dis. Sec.-Treas., Shidler, Ind., Oct. 26.

Pleasant Hill.—Bro. S. S. Burger came to this church Oct. 3, continuing the meetings until Oct. 22. He preached sixteen powerful sermons, held one, for the unbelieving, and one each for the saving of souls. The church has been revived. We held our love feast on the close of the meeting. A large crowd surrounded the Lord's tables, the attendance being small on account of inclement weather. Bro. Burger is a man of interest and order prevailed.—Nellie Popple, Lantto, Ind., Oct. 24.

Ridge Schoolhouse.—Oct. 15 Bro. Hostand, of near Walkerton, Ind., came to us again. He spoke on "The Wrath to Come of Man." It was a soul-cheering sermon. As he is going to Ohio, to hold a series of meetings, he will not be with us Nov. 12. Bro. Frank Rupel, of the Pine Creek congregation, will serve the place.—Elizabeth Cartabel, Bremen, Ind., Oct. 27.

Salamonie.—Bro. M. Flory, of Girard, Ill., came to us Sept. 6, and preached for us three weeks. His preaching was very helpful, and the members are very much strengthened spiritually. Two confessions and attendance very good. Two more souls came out on the Lord's side and put on Christ in baptism. Our Sunday-school and Christian Workers' Meeting also are moving along nicely, with a very good interest.—Sarah A. Heaston, R. D. 5, Huntington, Ind., Oct. 24.

IOWA.

Beaver.—Bro. Harvey Royer, of Dallas Center, Iowa, was with us over Sab., and gave us two good sermons. Our Sunday-school is getting along nicely. We remembered the Chicago Sunday-school Extension by taking up a collection.—Belle Ruth, Beaver, Iowa, Oct. 6.

Brooklyn.—We held our love feast Oct. 1. The visiting ministers present were Bro. H. Long, of Des Moines, Iowa; Bro. Elmer Miller, of Cedar Rapids, Iowa, and Bro. John A. Robinson, of Indiana, Iowa. Bro. Robinson commenced Oct. 2, and began a series of meetings for us at that time, closing Oct. 22, with Bro. Miller to Robinson leading the song service, which added much to the interest of the meeting. Bro. Robinson preached the Gospel with convincing power. Eight were born into the kingdom while two of our members fell to rise. Meetings were well attended.—Dora Miller Heatwole, Brooklyn, Iowa, Oct. 24.

Des Moines.—Bro. John Heckman is now in the first week of our revival effort. The first few meetings have been well organized audiences of interested listeners. Last evening, at the close of our services, about nineteen men and boys met in the Sunday-school room and discussed baseball. The interesting way of the enthusiasm and impetus to Christian effort, resulting from the baseball league, was fully explained. Interest is growing in the campaign, recently conducted in our city. Seven active brethren were elected as our "Forward Movement committee." Each one is responsible, as chairman of a sub-committee, for some definite line of work. These appointments are: Membership, Boys' Work, Bible Study, Evangelism, Social Service, Mission and Inter Church Work. Our Sisters' Aid Society also was reorganized last evening. Sister Cora Wilson is the president, and Sister Naomi Shaw is secretary. Owing to high cost of living and scarcity of work, many members have left our community in Des Moines, even during the early winter. We will be glad to receive the Love Classes and Birthday Remembrance with Mrs. Cora Brubaker, 1655 East Grand Ave., in reference to offers for clothing, shoes, bedding, cash, etc.—Virgil Frantz, 1040 Lyon St., Des Moines, Iowa, Oct. 25.

KANSAS.

Altoona.—Our congregation has just closed a very interesting series of meetings, conducted by Bro. Elder Campbell, Eld. C. A. Miller, of Westphalia, Kans. He preached the Word with power, and many were added to the church by baptism. On the evening of the 14th we had a very enjoyable love feast, at which time thirty-seven members communed. Oct. 15 Bro. E. E. Stewart was advanced to the second degree of the ministry. Eld. W. H. Miller, of Independence, Kans., officiated.—Sadie Stewart, R. D. 2, Altoona, Kans., Oct. 24.

Chapman Creek.—Oct. 7 Bro. R. F. McCune came to us, and remained until the evening of Oct. 15, giving us a series of unprecedented sermons. While there were no accessions, this church has enjoyed a spiritual refreshing. On the 13th we held our love feast. Quite a number of the brethren and sisters were here from adjoining churches.—Mrs. Emma Correll, Abilene, Kans., Oct. 24.

Dorrance.—Our love feast will be held Nov. 25 instead of Nov. 4, as Eld. Jas. B. Stevens will have to be with his people Nov. 13, and close with a love feast on the 25th.—O. H. Feller, Dorrance, Kans., Oct. 24.

Independence.—We have Sunday-school every Sunday, with seven classes and a light preaching appointments here each month and two at Liberty. We also have a Christian Workers' Meeting, with Bro. Ray Corn as president. Each Wednesday evening our teacher-training class meets with Sister W. H. Miller is the teacher. This class is a wonderful help to all, especially to the young Sunday-school and church workers. We have prayer meeting every Thursday evening. Bro. Elmer Miller is to preach on Friday evening of each week during our series of meetings, beginning Oct. 29, to be conducted by Eld. C. A. Miller. The church has been by letter last Sunday night, making a total of seventy-six members. Our ministers and eight deacons. The Brethren Orphans' Home Society has planned two special collections in April and May, and the first will be held Nov. 11.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Oct. 24.

Maple Grove.—Last Sunday two young ladies were baptized; we also received two letters.—Minnie D. Deeter, R. D. 1, Oronoque, Kans., Oct. 17.

Mankoo.—Our church met in special council Oct. 21, preparatory to our love feast, to be held Oct. 22. Eld. J. B. Hylton, of Bloom, Kans., gave a good talk. He is conducting a series of meetings, which commenced on the evening of Oct. 21. visiting brethren reported all the members to be in love and union. Bro. B. Delp, our delegate to the District Meeting, gave us brief remarks concerning the gathering, which were greatly appreciated.—E. E. Johnson, Asher, Kans., Oct. 24.

Ottawa.—Our church has recently closed a series of meetings, which ended with a love feast Oct. 21 and 22. We had a glorious outpouring of the Holy Ghost during these meetings. Each member seems to be greatly confirmed in the faith, and made more zealous for the church work. Seven were added to the church by baptism. Some of them are young in years; others are those who have long sought here but are now coming and faithfully. Our dear brother, R. A. Yoder, of Sabetha, Kans., who labored so earnestly for Christ, endeared himself greatly to the members of this church, and our prayers will follow him in his sincere efforts. Bro. Yoder officiated at our love feast, assisted by Brethren Chas. Shoemaker and W. B. Devilbiss. One hundred and twenty-six members communed. At the close of the Sunday-school, on the last Sunday, Superintendent Crist, of Kansas City, gave a simple, helpful talk to the children. Sister preached services on Sunday evening for the coming year and also a minister. Bro. P. E. Whitmer, who has served us so faithfully for the past two years, was re-elected as our elder, and Bro. John Throne was elected and installed into the ministry. We expect to continue our prayer meetings and song service, held in the church every Wednesday night.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Oct. 26.

Odessa.—Bro. Edwin Jarboe and wife of Red Cloud, Nebr., conducted a two weeks' series of meetings at this mission point, closing Oct. 22 with good interest and attendance. Seven came out on the Lord's side. Two were baptized on Sunday afternoon, and one was received by letter. Jarboe and wife visited in a different home each night. They made many friends while here. The members of the Salem Mission Sunday-school Block will preach for us each Sunday morning after Sunday-school.—Orie Swartz, R. D. 2, Mankato, Kans., Oct. 25.

Verdigris.—Our series of meetings, held Oct. 7 to 22, was a very spiritual meeting was enjoyed by all. About fifty members partook of the Lord's Supper, and a very interesting sermon on Sunday evening, following the love feast. Three were baptized before the meetings began, and two after, starting with much power, and the members all felt greatly strengthened.—Ella Gradwohl, R. D. 1, Box 24, Verdigris, Okla., Oct. 24.

Vermillion.—Bro. P. C. McCune commenced to preach for us Oct. 6, and closed the meetings Oct. 25. Sixteen dear souls came out on the Lord's side, and were buried in baptism with their wives. Many good impressions were made, and others are near the kingdom. Christians were built up in faith, and will continue the work with renewed vigor. Everybody enjoyed Bro. McCune's association. We were sorry to see him leave us. Our love feast will be Nov. 4, at 5 P. M.—Lizzie Hollenbaugh, Vermillion, Kans., Oct. 24.

Wichita church enjoyed a very spiritual communion service Oct. 22. The members were well represented. Some members from adjoining congregations were present to help us. Eld. S. Baker officiated. Bro. Baker is now located here as pastor of this church.—W. M. B. Hoff, 1020 North Emporia Street, Wichita, Kans., Oct. 25.

MARYLAND

Beaver Creek.—One of the most successful meetings for years was held in the Mt. Zion church, Eld. Isaac Frantz, of Polo, came to us Oct. 14, and remained over Sunday. He labored most earnestly, giving us nineteen gospel sermons, which brought forth much fruit. Seven came out on the Lord's. Thirteen were baptized. The best of interest and good attendance were manifest throughout. The meetings closed last night with two confessions and with the hope of souls new born the Kingdom. May the Lord richly bless our Bro. Frantz in his future labors, and may much truth continue to grow "deep in our hearts."—Katie S. Grossnickle, Boonsboro, Md., Oct. 26.

MICHIGAN.

New Haven.—We held our love feast Oct. 21. Eld. S. M. Smith preached for us at 10 A. M., and after dinner Eld. George Stone gave us a sermon, on election for a minister was then held, and Brethren Walter Wilson and Ira Swartzlander called to the work. In the evening eighty-five members surrounded the Lord's tables, and engaged in the sacred communion service. In the morning, after a very interesting Sunday-school session, Brethren Stone and Smith preached sermon from the text, "Freely ye have received, freely give." This Wilson and Swartzlander will be ordained to-morrow, although the weather was very inclement, we felt that we were greatly blessed.—Allie L. Emrick, R. D. 2, Middleton, Mich., Oct. 27.

MINNESOTA.

Deer Park.—Oct. 7 Bro. Jacob A. Myers, of Wineon, Minn., came to us, and began a series of meetings next day, which continued until Oct. 31. Owing to rainy weather the congregations were small, but the interest was good, and the meetings helpful. Five dear lambs came out on the Lord's side and were baptized. We had our love feast Saturday evening, Oct. 21. Twenty-eight communed. Bro. C. D. Reeves officiated.—Mrs. J. T. Bowser, R. F. D. 3, Barnum, Minn., Oct. 28.

MISSOURI.

Aurora.—On the evening of Oct. 18 Bro. Barnhart, of Carthage, Mo., and Bro. Leander Hylton, of Neosho, came to our home. The next day they spent in visiting the members of the place and getting acquainted with them. That night we gathered at the church and had a glorious time of meeting, conducted by Bro. Barnhart. The next day we met at the home of Bro. Hylton, and organized a church. Bro. Barnhart was our moderator. Two letters of membership were received. Bro. Barnhart preached for us during the following year. Brethren J. O. Younce and Edwin Harader were chosen to the ministry. Bro. Harader accepted and was duly installed. Bro. Barnhart gave us helpful, fatherly talk, exhorting admonishing us to be true and faithful to the doctrines and to the principles of the Church of the Brethren, and to his interest. In the evening we had a sermon by Bro. Leander Smith.—Gemma L. Pavlicek, Aurora, Mo., Oct. 22.

North St. Joseph Mission met in members' meeting on Saturday evening, Oct. 21. Bro. Wm. Hylton, of Bethany, Mo., being in attending to other business, he decided to hold our love feast Nov. 11, at 7:30 P. M.—D. Elmer Sell, 2305 North Seventh Street, St. Joseph, Mo., Oct. 24.

Shoal Creek.—As we could not secure a minister to begin our series of meetings Oct. 7, as we had anticipated, we decided to wait until Nov. 12. Bro. Leander Smith, of Nevada, Mo., will be with us to begin the meetings.—Virgil Arzabright, Fair View, Mo., Oct. 23.

NEBRASKA.

Arcadia church closed a two weeks' series of meetings on Sunday night. Eld. Geo. Mishler conducted the meetings and did some very efficient work, by which the membership was greatly strengthened. Bro. Mishler will be with us in April, with Bro. Mishler officiating, assisted by Bro. A. J. Nicker. Oct. 14 Bro. Mishler and wife were united in marriage.—Effie Hargerrow for an efficient brother. On Sunday evening we held an election for a minister, resulting in the choice of Bro. Wm. Hassemier, who, with his wife, was duly installed into office last night.—Bro. A. J. Nickey conducted the installation service.—J. J. Tanner, Arcadia, Nebr., Oct. 24.

Beatrice.—At our business meeting, held last Saturday afternoon, Bro. Hylton, our elder, reported the members to be in love and union and willing to work for the upbuilding of the church. Bro. Harry Hylton and Solliver Lair will begin a short series of meetings here. Our love feast will be held Nov. 5, at 2 P. M. We have recently had a furnace in our church, added a cement porch and steps, and will make other improvements soon. We enjoyed an excellent temperance address by Brother Hylton, of Elvira.—Elizabeth Ritter, Nebr., Oct. 24.

Bethel church met in council Oct. 13. A favorable report was given by the visiting brethren. Since our last report three members have been received by letter, and three church letters have been granted. Bro. A. D. Bollenberger preached for us each evening, Oct. 9 to 15. One young man was united with the church by baptism. Our love feast was held Oct. 14. Bro. Bollenberger officiated. Nearly all of our members were in attendance.—Anna Lichty, Carleton, Nebr., Oct. 23.

Pleasant View.—Our church met in council Oct. 21. Bro. W. J. Swigart, of Red Cloud, Nebr., and wife were baptized by the meeting.—Mrs. Joe Hawley, Republican City, Nebr., Oct. 24.

Silver Lake.—Bro. Ira Wagoner, of Red Cloud, Nebr., closed a two weeks' series of meetings here Oct. 22. Good seed was sown. Bro. Jesse Wagoner, of Red Cloud, Nebr., was with us at the same time and conducted the song services for a week. All was appreciated very much.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., Oct. 28.

NEW MEXICO

Miami church met in council Oct. 7, prior to our love feast, held Oct. 14. Twenty-six members surrounded the tables of the Lord. We had a pleasant meeting. Bro. Levi Snell, of Oklahoma, was with us, and he was used in conducting a series of meetings at this place. He is giving us good sermons. Bro. Isaac Hylton, of Elvira, Kans., was also with us and gave an excellent sermon. In the evening of the same day Bro. Jacob Copper, of Dora, Okla., gave an illustrated talk on the Bible, which was much appreciated. Bro. Copper remained with us for Monday and Tuesday evenings, preaching each night. We are glad for brethren Snell and Copper, and several ministers be passing this way, we should be glad to have them give us a call.—Mahala Hylton, Miami, N. Mex., Oct. 17.

NORTH DAKOTA.

Carrington church met in council Oct. 7. Our elder, Bro. William Shumaker, was present. Letter was granted, and two letters were granted. Church officers were elected for the coming year. Oct. 8 we organized a Christian Workers' Meeting, to be held on Sunday afternoons.—Anna Kreps, Carrington, N. Dak., Oct. 28.

OHIO.

Bino Creek.—We took charge of this church May 1, and closed our work Oct. 19. During our stay here twelve were baptized and one reclaimed, with several applicants for the future. We leave the work in charge of Bro. L. H. Provant, who has been with us for a few days, and will start for Kansas, Ala., Nov. 1, to spend the winter in a mild climate.—J. L. Guthrie, Pleasant Hill, Ohio, Oct. 24.

Bremen.—The date of our love feast has been changed from Oct. 4 to Nov. 4 on account of the epidemic and scarlet fever in our town.—Levi Stroup, Bremen, Ohio.

Lexington.—Our church has been wonderfully revived and strengthened. We had our love feast Oct. 14. God's blessings were surely poured out upon us. The elders and ministers present were Eld. Jesse Minnich, Bro. Jas. C. Davidson, L. A. Bookwalter and Van B. Wright. Eld. Samuel Duvall officiated. Seventy-six were in the spirit of the feast. Several brethren and sisters of the adjoining churches were here to enjoy the occasion with us. We were glad to have Brethren Duvall, Dover, Ky., with us for the first time since he united with the church here. After Sunday morning services we went to the creek, where Eld. Duvall spoke in the presence of the ministry. Eld. Wm. Minnich officiating, and Bro. Harley Hayes and Bro. Ira Hayes were chosen for the ministry and deacon. Before the preaching services on Sunday evening an aged brother and sister were received, and the right hand of fellowship. Eld. L. A. Bookwalter preached a powerful sermon on Sunday evening.—Bessie Hayes, Temperance.—L. E. Ockerman, R. D. 3, Hillsboro, Ohio, Oct. 18.

Lima.—Our elder, Bro. O. A. Snider, visited a special council Oct. 21, when a series of meetings will be held Nov. 19. We will have an all-day meeting, beginning at 10:30 A. M. The visiting brethren will be a very welcome guest.—Della Lehman, Lima, Ohio, Oct. 24.

Logan.—Our church is completing its preparatory to our love feast, Oct. 28. Our elder, Bro. A. B. Horst, presiding. Four letters of membership were granted. Many members are interested in our Christian Workers' Meeting. The matter of putting a new roof on our church building was discussed at this council. A committee was elected to be attended to as soon as convenient. A temperance committee was appointed to arrange for a meeting in the near future. Bro. J. L. Kayler, and his wife, will sail for India, Oct. 28, the latter part of this month. At the end of the year I will be a report of the annual visit was good. Several of the members were found in a feeble condition, physically. We decided to send a letter to Bro. Kayler's wife, with an address where she is unable to leave her home. Bro. Royer was appointed to look after the matter of securing communion sets. Some of their talks were very interesting and instructive.—Flossie E. Mohr, R. D. 4, De Graff, Ohio, Oct. 26.

Mechanic Grove church met in council Oct. 18, with Bro. L. A. Bookwalter presiding. Eld. John Smith was with us and took part in the council deliberations. Eld. Samuel M. Lair commenced a series of meetings Oct. 6, and continued till Oct. 22. One was made willing to accept Christ. Bro. Hugh Clapper was elected to the ministry. Brethren Samuel Spangler, Sherwood, Ohio, Oct. 22.

Mohican.—In my letter for the Messenger of Oct. 21, where it reads "forty-five communicants surrounded the Lord's table," it should read "forty-five communicants."—Ella Hylton, Loma Leamon, R. D. 2, West Salem, Ohio, Oct. 25.

Pittsburg.—Our love feast was held Oct. 21. The attendance was large. Several visiting brethren were with us. We had a very spiritual meeting. On Sunday morning we held a children's meeting, conducted by Bro. Jeremiah Kelley. After the children's meeting, Bro. I. J. Rosenberger preached a very interesting sermon.—Lizzie Smith, Polk, R. D. 2, Box 113, Arcanum, Ohio, Oct. 23.

Woodland.—Our love feast was held Oct. 21. We had a very good meeting, and nearly all the surrounding churches were represented by their members. Bro. Jeremiah Kelley officiated. The room was filled with communicants. Bro. Eld. Shepler, of the Sugar Creek congregation, officiated. Other ministers present were Eld. Wm. Minnich, of Mechanic Grove; Minnichtown church, and Elders Fred Weimer, Murray and McFadden, of Sugar Creek congregation. Bro. Jeremiah Kelley spoke on Sunday and gave the Sunday-school a talk, after which he preached a good sermon.—Lizzie Brubaker, Wellersville, Ohio, Oct. 27.

OKLAHOMA.

Tribbey.—We met in council Oct. 21, with Bro. D. E. Cripe in charge. Elders H. Wolfe and J. Lehman being present, we were organized into a church. Brother Jacob Myers was elected to the ministry, and Bro. Leonard Troxel was elected deacon. Sister Kate Troxel was chosen clerk; Sister Flora Troxel, treasurer. Bro. D. E. Cripe, elder in charge.—Our letter correspondent—Wm. Troxel, R. D. 1, Tribbey, Okla., Oct. 27.

PENNSYLVANIA.

Alderson.—Oct. 14 Bro. J. B. Shidler, of Harleysville, Pa., came to visit at this place and preach for us. He gave us two inspiring sermons. We certainly enjoyed his association and the spiritual food he dealt out on Saturday and Sunday evenings. That was his first trip to this mission. We had a good attendance, considering the rainy weather. We should be glad to have Bro. Shidler come again. We extend our thanks to him

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The Reward of the Faithful.

(Concluded from Page 697.)

icence surpasses the beauty of any city that has ever been built and the beauty of any landscape that has ever been seen. A dear father was out, one clear night, looking at the stars. He said, "I wonder on which one of the stars heaven is to be." Some think the future heaven will be on this earth. It matters not whether on this earth or on a distant planet, or elsewhere, heaven will be where Jesus is. A little lost boy was asked, "Where is your home, my boy?" He answered, "My home is where mother is." Jesus promised, "I will come again, and receive you unto myself; that where I am, there ye may be also."

I think the greatest delight in heaven will be to look into the face of Jesus. See how beautiful it is! See its tenderness and love! Think! He saved *me*. Hear him say, "Well done, good and faithful servant; enter into the joys of your Lord." Oh, we will want to be near him and praise him a long while.

Not only will we see Jesus but we will also see our loved ones. We will know each other over there. The joy of loved ones meeting here, after a long separation, is only a faint suggestion of the joy of meeting in the world of glory. Our Christian experiences here are only slight foretastes of the good things to come in the perfect world. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Heaven will be a place of spiritual exercise and development. Let us not be beguiled into the thought that heavenly rest is inactivity,—do nothing. Doing nothing would not accord with the active life that many of us have here in his service. We would not be happy in such a condition. It will be most delightful to us to continue our praise and worship and service in his presence. The joy that is begun here shall be perfected. Although there will be degrees of blessedness and honor, proportioned to the capacity and fidelity of each soul, each shall receive as great a measure as it can contain. The capacity will be all the while enlarging, but the joy will be full. The happiness will probably be as varied as the capabilities. The reason for so believing is, that unemployed powers are a source of discomfort, while normal activity always produces delight.

Enough is said of heaven in the Bible to make us want to gain it. It will be a perfect state of blessedness in a perfect place of beauty. To gain it is to gain all. To lose it is to lose all.

> "There is a blessed home
> Beyond this land of woe,
> Where trials never come,
> Nor tears of sorrow flow;
> Where faith is lost in sight,
> And patient hope is crowned,
> And everlasting light
> Its glory throws around."

Huntingdon, Pa.

Destiny of the Disobedient.

BY JESSE D. MOHLER.

THE refinements of modern civilization have made the forcible teaching of a future reckoning and severe judgment, as found in the Bible, seem out of date to many religious teachers. Some have even sought to show that it is inconsistent with Christ's mission of love and mercy, and not to be taken at face value. Men propose to know more of the future than God knew when the Word was written.

It is probable that the conditions, surrounding former generations, caused more severity of conscience, and allowed less joy and love than we now seek in our religious views; but that does not justify the leniency of thought, so common to those supposed to be our best thinkers.

In our conjectures of heaven and hell it should be kept in mind that we know nothing of either except as God has told us in his Word. Because we desire leniency, some would credit God with more love and mercy than was ever known before, and more yet to be shown. But I find him as positive today, in resisting evil, as when Jannes and Jambres withstood Moses (2 Tim. 3: 1-8; Ex. 7: 11).

Indeed, when we consider God's love to Israel in calling them forth as separately as he calls his church today, his promises of temporal blessings as great as the mind can comprehend, and his fulfillment of it all while they remained faithful, we think he loved an obedient Jew much as he does the Christian; and his temporal gifts then compared, in abundance, to the spiritual joys we now contemplate. Must it, then, not be true that the punishment of wayward Israel is but a warning of the awful destiny of him who rejects Christ and refuses to obey his commandments?

In business dealings most people buy more freely on credit than when paying cash. We risk the future. Safe business demands higher integrity in one who purchases on credit than of a cash customer. We may boast of our advancement over Israel,—the people who received the Mosaic law as an infant nation in its swaddling-clothes; but our advancement does not make us more precious to our Savior, if in rebellion to him. It makes us more responsible for disobedience.

Full recognition of the higher possibilities of the present age was given when God ceased to give temporal reward for good service, and failed to visit immediate punishment upon the sinful. There would be less sin, perhaps, if we now enjoyed more of the reward of righteousness, and bore the punishment for our transgressions daily; but the purpose of God, to make a chosen people with the possibilities of spiritual growth and expansion of joys in the glory world, would not thus be attained.

Regardless of the vain philosophies that would undo the doctrine of fiery punishment to the disobedient, the denunciations of sin and the warnings of woe to the unfaithful are as clear and strong today as when written. God is love, indeed, but that very love makes his will as inflexible against sin today as when his glory rested on Mt. Sinai. "It is a fearful thing to fall into the hands of the living God" (Heb. 10: 31).

The writer to the Hebrews understood that as the "word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward," the Word of the Lord must be even more inviolate. Heb. 2: 2, 3, says, "How then shall we escape if we neglect so great salvation?"

As to the location of the future abode of the wicked, conjecture gives us many things. God has kept his counsel. The Savior's parable of Dives in hell teaches us that the sinful deeds done in the body will receive physical punishment to correspond (Luke 16: 23).

If we would lessen the teaching of fiery torment we must dim the glories of the New Jerusalem. If the word pictures of heaven come short of reality,—and we believe they do,—then let us know and teach that the torments of hell are even worse than the burning words of the Revelator could portray to the mind of man.

Warrensburg, Mo.

Why Christians Should Not Go to War.

BY JACOB FUNK.

THE greatest word in any age or language is love, and when Jesus Christ, the personification of God's love, came into the world to conquer and bring back a lost world to God, he came without blare of trumpet, sword of defense, or any other weapon of destruction. By precept and example he taught as one having authority, and twenty centuries of experience have proved to the world that Christ's method is the surest and safest to win men's hearts and save men's souls.

The belching forth of cannon, the deadly thrust of the sword, or the discharge of musketry, has never yet decided a single issue, permanently and definitely, nor shall it ever do so, unless it be to prove the folly of resorting to arms as a means of securing right and justice. The Christian's weapons are not carnal, but are mighty to the pulling down of strongholds, and when rightly used are the greatest power in the world. Hatred, vengeance and jealousy, and their synonyms, are the vocabulary of him who slays his fellow-men, be it in the company of a host, or in a hand-to-hand conflict, and the spirit is entirely antagonistic to the spirit of the Christian.

Love and mercy, peace and forgiveness are the vocabulary of the Christian, and of any one who desires to lift up his fellow-men, or advance the cause of right, but these words are strangers to him who slays and destroys. One of the last things the Master said to his disciples was: "Go ye" . . . "teach" . . . "baptize," and the method of teaching is, when your enemy hungers, feed him; when he thirsts, give him drink. By so doing you are using the key which shall unlock his heart and open his soul for the reception of the truth.

The Christian does not need to fight, for there is nothing gained by fighting that he does not already possess. Would he fight for freedom? Already he has and enjoys freedom that the world knows not of, and when all men and nations shall be made willing to have the Lord Jesus Christ make them free, war and its horrors shall be regarded as a relic of barbarism. Would he fight for riches? Sons of God are heirs of God and joint heirs with Jesus Christ, and no victory on the field of blood could possibly eclipse the riches of him who is a child of the King. Would he fight for honor? Simply to be a servant of the Most High God is honor enough to start the hosannahs of the angelic choir, and bring forth the crown of righteousness for him who has served well. Would he fight for power? The God who has commissioned him has also given to him the power to convert the whole world and bring it to Christ. There are no carnal weapons that the Christian can lawfully use, but he is not defenseless. The dove has no sharp claws or large beak with which to fight other birds, but it can fly straight up, which other birds can not do. And while the Christian is not to use weapons with which he might slay and destroy, he can go straight to a throne from which may come power and honor and glory. Even so may it be!

Peabody, Kans.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT MEETING OF NORTHERN CALIFORNIA.

I do not know who is to report our splendid District Meeting, but most of us had individual side-views,—hearing and seeing things too good to keep. While the Lord was pouring out his rich blessings upon the multitude, some drops fell even on me.

This year our Ministerial Meeting convened at Empire, Stanislaus County, five miles from Modesto, Oct. 5, followed by the District Meeting on the 6th, and the Sunday-school Meeting on the 7th. All were well attended, there being quite a representation from a distance. The large church was well filled at each session.

The spirit of the meetings was excellent. Considerable business was passed upon. Several advanced steps were taken on lines of mission work in the District, Sunday-school work, and looking toward the building of an Old Folks' Home.

The discussions were spirited, but carried, with its bubbling over, that humble and due deference to the brother of different views which always shows brotherly love and fellowship as a premium. This subordinating of individual opinions to the good of the greater number, in some way always reverts to the individual's greatest good. This is one of the playgrounds of genuine charity.

The Empire church is well equipped for work and is making use of its talent in a very commendable way. They are pushing out in all directions, giving the Word to the surrounding country, not alone through the ministry, but are organizing and maintaining several Sunday-schools.

The multitude was fed in the basement at fifteen cents per meal. We think this a wise measure. Such a large meeting would have been no light burden to a new congregation in a new country. By the present arrangement, the burden is carried by the many, and the meeting can be held in any of the mission churches.

Some visiting brethren were there, among them Brethren Frantz and England, of Lordsburg, and Brethren Cupp and Hite, from Oklahoma.

Empire is in a beautiful part of the San Joaquin Valley, and is, in the opinion of all I talked to, destined to become one of the most prosperous communities in the

State. We believe it will become one of the strongholds of the church.

A call for Annual Meeting in 1913 was made, Fresno,—if I was not misinformed,—adheres to its offer, made now twice to our Standing Committee. This wide-awake city has a stick-to-it-iveness commensurate with its thrift, cleanliness and beauty. And if the meeting ever comes to Fresno, our Brethren will find her to be wholly worthy their confidence. J. Harman Stover.

Macdoel, Cal., Oct. 10.

DISTRICT OF IDAHO

The Seventh Semi-annual State Sunday-school Convention of the above-named District will be held Nov. 10, 11 and 12, at Twin Falls, Idaho.

Friday Evening.

7:00, ..evotional—Elder J. E. Shamberger.
Address of Welcome.—J. S. Flory. Response—David Bette.
7:30, Sermon.—Eld. S. P. Brower.

Saturday Forenoon.

9:30, Devotional.—Eld. L. H. Eby. Election of Officers Enrolling of Delegates.
10:30, The Sunday-school in its Relation: (1) To the Home—Jennie Brower and Harry Beckwith. (2) To the Church—J. C. Neher and E. B. Sargent. (3) To Mission Work—L. E. Keltner and Emma Parriott. (4) To Temperance Work—Julia Graybill and S. W. High.

Saturday Afternoon.

1:30, Devotional.—Jacob Betts.
"The Sunday-school Teacher as a Man of the Word."—Mary Gardner and Sister Emmanuel Miller.
"Sunday-school Progress in the Last Decade."—A. I. Mow.
"When Is the Sunday-school a Success?"—J. S. Flory and William Byers

Intermission Fifteen Minutes.

3:15, Song Praises.
Round Table Discussion.—J. E. Steinour.
4:00, Report of Treasurer.—Ella Fahrney.
Business Session.

Evening.

7:15, Song Praises.
7:30, Sermon.—A. S. Gorham.

Sunday Forenoon.

10:00, Sunday-school Service.
11:00, Sermon.—Eld. L. H. Eby.

Afternoon.

2:30, Devotional.—P. T. Uhler.
"The Elementary Department."—Mrs. J. E. Steinour.
"The Interests of the Sunday-school."—Anna Wolfe.
"More Consecrated Service."—Anna Hatfield.
"The Book We Study and Teach."—J. H. Graybill.
Report of Treasurer.—Ella Fahrney.

Evening.

6:30, Examination Service.
7:30, Love Feast.
Program Committee, S. S. Neher, Twin Falls, Idaho; S. A. Rhodes, Nampa, Idaho; B. F. Pike, Nez Perce, Idaho.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Dotzour-Price.—By the undersigned, at the home of the bride's parents, Brother and Sister F. Price, McPherson, Kans., Oct. 26, 1911, Bro. Royer Dotzour and Sister Edna H. Price, both of McPherson, Kans.—S. J. Miller, McPherson, Kans.

Kone-Cripe.—At the home of Bro. Amos Cripe, near Middlebury, Ind., Oct. 11, 1911, Bro. George Keim and Sister Nona Cripe.—J. H. Pike, Middlebury, Ind.

Leopold-Jarboe.—By the undersigned, at the home of the bride's parents, Brother and Sister J. W. Jarboe, near Quinter, Kans., Oct. 19, 1911, Bro. Geo. Leopold, of Morrill, Kans., and Sister Ida Jarboe, of Quinter, Kans.—Wm. A. Ellis, Girdner, Kans.

Weaver-Rankin.—At the home of the bride, Oct. 12, 1911, by the undersigned, W. Oscar Weaver and Effie V. Rankin, both of Dorrance, Kans.—O. H. Feller, Dorrance, Kans.

Stuckey-Crist.—By the undersigned, at the home of the bride's parents, near Minnesota City, Minn., Oct. 5, 1911, Henry Wayne Stuckey and Alwina Dewser, both of Winona County, Minn.—D. H. Keller, Chicago, Ill.

Siegler-Ziegler.—By the undersigned, at his residence, Oct. 14, 1911, Bro. Daniel Ziegler, of Ridgely, Md., and Sister Amanda Renninger, of Hatfield, Pa.—Jesse Ziegler, Royersford, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnhart, Isaac, son of Abraham and Annie Barnhart, born Dec. 5, 1834, died Oct. 2, 1911. April 9, 1884, he was married to Maria Angle. He united with the Brethren church Aug. 15, 1886, and was elected to the office of deacon July 30, 1894, which position he retained for a number of years. Deacon. Nov. 21, 1911, he was affected suddenly with a rupture, re struggled with it. He was taken to the Lutheran Hospital, Roanoke, Va., where operations were performed, but all in vain. Interment in the cemetery at Mt. Bethel church. Services by Bro. Rogers. The entire community mourns the loss of a loving friend.—H. W. Peters, Wertz, Va.

Bloom, Sister Susanna nee Stutzman, was born near Blough, born April 24, 1834, died of pneumonia, at her home in Johnstown, Pa., Oct. 18, 1911, aged 77 years, 5 months and 22 days. She leaves three daughters, two sisters and one brother, previous by the undersigned, Oct. 20, 1911 Bedford St. Johnstown, Pa.

Bradford, Sarah, nee Spacht, born in Somerset County, Pa., Dec. 27, 1823, died at her home in Hancock County, Ohio, Oct. 13, 1911, aged 87 years, 9 months and 16 days. At the age of 16 years she was married to Jacob Bradford. Seven children were born to this union. Five of them have died. After the death of Mr. Beaverman she was married to Mr. Abner Jones. This being at the time of the Civil War. Mr. Jones felt the call to enter the army, but never returned. Later Sister Sarah was married to William S. Bradford. Four children were born to this union, all of whom are living at the present time. Our sister had more than ordinary physical vitality, and this was of great value to her during her long life of suffering. She frequently stated, in her days of affliction, that if it had not been for the companionship of her Savior she could never have passed through all of her afflictions as she did. For fifty years she was a faithful member of the Church of the Brethren. She held her membership in the Eagle Creek congregation, where she was always active in the various phases of church work. Services by her pastor, assisted by Noah Brasser, a minister in the Mennonite church. Text, 2 Tim. 4: 6-8.—Jesse J. Anglemyer, Williamstown, Ohio.

Culp, Jacob, born in Bucks County, Pa., April 12, 1831, died Oct. 15, 1911, in the bounds of the Osceola congregation, Ind., aged 80 years, 6 months and 3 days. Interment in the Osceola cemetery. Services by Eld. J. Funk and the writer.—E. M. Schwalm, Wakarusa, Ind.

Evers, Mrs. Daniel V., nee Bro. Harvey (deceased) and Sister Dorothy Evers, born in Rockingham County, Va., died of consumption Oct. 16, 1911, aged 51 years, 11 months and 13 days. She united with the Church of the Brethren in early life, having his sickness he called for the elders of the church and was anointed. She bore her suffering with much patience. Sanger, three sons and six daughters. Services at Sangerville by Bro. Thomas and the writer.—Annie R. Miller, R. D. 5, Dalmatia, Va.

Guyman, Sister Lottie, daughter of Brother and Sister Jonas Guyman, died of scarlet fever, at her home near the Center church, Pa., Oct. 13, 1911, aged 5 years. She was a consistent member of the church, and had a kind and amiable disposition, won for her by her suffering. Funeral services. Services by Bro. Samuel Stouffer. Interment in the cemetery at the church.—Lydia A. Jones, Hatfield, Pa.

Glick, Sister Elizabeth Catherine, wife of Bro. A. B. Glick, died of heart trouble, Oct. 24, 1911, at the home of the Beaver Creek congregation, Rockingham Co., Va., aged 61 years, 9 months and 24 days. She was a daughter of Brother Joseph and Sister Barbara Miller, of the Shoe Hill congregation. She was first married to Bro. Shem Miller, who died Sept. 11, 1891. Some years later she married to Bro. A. B. Glick, who with three daughters and two sons by his first wife, survives. She also leaves six brothers, three sisters and one step-daughter. Her own dear mother preceded her just eight days. Under Eld. Glick's pastorate the church was built, and he loss will be greatly felt. She was president of the Beaver Creek Sisters' Aid Society, and a faithful member of the Church of Brethren in the Montezuma Sunday-school at the time of her death. She was ever ready to visit the sick and administer to the wants of the needy. She was a kind and encouraging word for everyone. During her illness she was anointed. Services at Beaver Creek church. Text, Rev. 14: 13. Bro. Thomas and M. J. Cline. Text, Luke 20: 36.—Nannie J. Miller, Bridgewater, Va.

Harrison, Bro. Elmer E., son of Samuel and Susan (Wertz) Harrison, born in Cambria County, Pa., June 6, 1878, died at his home near Johnstown, Pa., Oct. 12, 1911, aged 33 years, 1 months and 23 days. He was united in marriage to Sister Elsie Berkelle. To this union three children were born. His wife, parents, one child, and one sister survive. He left his wife and babes for the other side of Jordan Sept. 2, and was taken home from there, stricken with pneumonia, from which he never left the bed. Services by Bro. Bro. Wm. M. Howe, assisted by Bro. E. S. Young.—Ada M. Beegle, R. 24, Johnstown, Pa., Johnstown, Pa.

Jamison, Bro David, born in Franklin County, Pa., Jan. 12, 1828, died at the home of his son-in-law, Bro. Samuel Keagy, in Bro. Ross, in the bounds of the Pine Creek congregation, Marshall County, Ind., aged 83 years, 9 months and 2 days. He was married to Reggie Masters. To this union nine children were born. To this union were born four sons and six daughters, his wife and one son and three daughters preceded him. He leaves three sons, three daughters, one brother and one sister. Bro. Jamison united with the Church of the Brethren more than fifty years ago, and continued faithful until death. Services in the Pine Creek church in Milford, by Bro. W. R. Deeter, assisted by Bro. Levi Neher. Interment in the Leesburg cemetery.—Etta Neff, R. D. 1, Milford, Ind.

Meyers, Walter, son of John and Kate Meyers, of Rinld, Okla., died of heart trouble, Oct. 19, 1911, aged 20 years and 19 months. He leaves a father, mother, two sisters and three brothers. Services at the home and at the Enid M. E. by the Baptist ministers.—Lucy Myers, Prescott, Kans.

Metzler, Bro. John C., born in Bladensburg, Pa., Sept. 18, 1826, died of old age and a complication of diseases, Sept. 12, 1911, in the bounds of the Bethel church congregation, Kans., aged 84 years, 11 months and 24 days. When he was seven years old his parents moved to Henry County, Ind., locating in the Nettle Creek church, near Greensboro. In 1849, he was married to Christiana Ulrich. To them were born three children, one preceding the father. He is survived by his wife, four children and one sister. Bro. Metsker and wife united with the Church of the Brethren in early life, in the Nettle Creek congregation, Ind. In September, 1859, he came to Kansas, settling in Lawrence, where he lived until the time of his death. In 1861 he was ordained to the office of deacon in the above church in that capacity for fifty years, with credit to himself and the church, until, during the last few years, he was inactive on account of his health. In the Bismarck Grove District Meeting, in 1883, he served on the Committee of Arrangements as treasurer, and was the first district meeting at which he served in the same capacity. He was District Treasurer of Southeastern Kansas for four years, and a member of his home church (Washington Creek) as treasurer for thirty-one years. He was elected to Trustee of Bethel church at Curs Gordo, Ill. Interment in the Washington Creek cemetery.—H. W. Behrens, Lone Star, Kans.

Shawver, Sister Rebecca, nee Mohr, born Aug. 22, 1835, in Montgomery County, Ohio, died Sept. 27, 1911, at the home of her daughter, Mrs. Ella Bowman, in Dayton, Ohio, aged 5 days. In early life she and her parents moved to Logan County, Ohio, and settled in the bounds of the Lick Creek congregation. March 12, 1861, she was married to Samuel Shawver, who preceded her to the spirit land Oct. 20, 1909. They were blessed with three song and two daughters, all of whom are living. Sister Shawver and her husband united with the church at Lick Creek in 1865, and lived faithful members of the Logan church until death. After the Shawvers moved to Bellefontaine, Ohio, they united with the Bellefontaine church, where she attended services regularly, however growing infirm, until about two years ago.—Jesse J. Miller.—Lucila Crim, Bellefontaine, Ohio.

Stoneberger, Bro. Aaron, born in Darke County, Ohio, June 27, 1834, died at Yorkshire, Darke Co., Ohio, Sept. 29, 1911, aged 77 years, 3 months and 2 days. Oct. 30, 1861, he was married to Miss Mary Ann Hoover. To this union were born three sons and one daughter. One son preceded his father about twenty-eight years ago. Bro. Stoneroek and his wife united with the Church of the Brethren in 1889. He was a consistent member until the Master called him home. During his last illness, of about six weeks, he suffered from partial paralysis, but bore it with Christian fortitude. He leaves his wife, two sons and one daughter. Services by Bro. A. Brumbaugh. Interment in the Old English cemetery.—H. C. Stoneberger, New Westens, Ohio.

Stottlemyer, Sister Henrietta, daughter of John C. and Barbara Hoover, born in Rockingham County, Va., Feb. 22, 1840, died Sept. 26, 1911, aged 66 years, 9 months and 22 days. March 8, 1860, she was united in marriage to Hiram Stottlemyer. To this union were born four sons and six daughters. Four daughters preceded her in death. In 1872 she and her husband united with the Church of the Brethren, in which faith she remained faithful. Services at the residence by Brethren Hoover, Norris and Shepherd. Interment in the Beach Grove cemetery.—Hattie Shull, R. R. 3, Rogers, Ind.

Swab, Fenton, infant son of Bro. H. A. and Sister Alice (Rossell) Swab, of Twin Falls, Idaho, born Oct. 6, 1911, died Oct. 7, 1911. It seemed hard to give up this child, as they have been married twelve years and it was their only child. "The Lord giveth and the Lord taketh away."—Minnie L. Mullins, Twin Falls, Idaho.

Thomas, Sister Sarah, died at the home of her son, Bro. Ira Thomas, in the Upper Deer Creek congregation, Sept. 26, 1911, aged 81 years, 8 months and 3 days. The deceased was the widow of the late Adam Thomas, and the last survivor of Bro. Joel Garber, deceased. She was a member of the Church of the Brethren at least sixty years, living a consistent Christian life. She was the mother of nine children, of whom five have preceded her. Three sons and one daughter survive. Her last sickness was confined to a few weeks. Her last sickness was endured with much patience. Services and interment in the Deer Creek Brethren church, conducted by writer and Bro. S. B. Zigler. Text, Psa. 17: 15.—S. I. Bowman, Harrisonburg, Va.

Walters, Bro. Geo. S., born in Germany, April 14, 1844, died in the bounds of the Center church congregation, Ind., Oct. 15, 1911, aged 67 years, 6 months and 29 days. He was united in marriage to Rosanna Bowser, Nov. 8, 1865. To this union were born eleven children. He was a faithful member of the Church of the Brethren for fifteen years. He leaves a wife and seven children, nine grandchildren and two sisters.—Amanda L. Newcomer, R. D. 1, Box 110, Nappanee, Ind.

CHRISTIAN WORKERS' TOPIC

Christian Serenity: How to Get It.

John 14: 1, 27; 16: 33.

For Sunday Evening, Nov. 12, 1911.

I. Make Peace with God.—(1) "Through our Lord Jesus Christ" (Rom. 5: 1). (2) "For he is our peace" (Eph. 2: 14). (3) "He was wounded for our transgressions" (Isa. 53: 5).

II. Peace Is Promised.—(1) "The Lord will bless his people with peace" (Psa. 29: 11). (2) And "keep him in perfect peace" (Isa. 26: 3). (3) "Peace which passeth all understanding" (Phil. 4: 7).

III. Seek Peace.—(1) "Depart from evil and seek peace" (Psa. 24: 14). (2) "Let the peace of God rule" (Col. 3: 15). (3) "Live peaceably with all men" (Rom. 12: 18; 14: 18).

IV. Peace Makes Peace.—(1) "Blessed are the peacemakers" (Matt. 5: 9). (2) "Follow after the things which make for peace" (Rom. 14: 19). (3) "The wisdom that is from above is peaceable" (James 3: 17).

V. How Promote Serenity?—(1) By prayer (Philip. 4: 6). (2) By implicit trust (Isa. 12: 2). (3) By Bible study (Psa. 119: 165; Prov. 3: 1, 2).

Assign the Following a Week in Advance: (1) What is it to have "peace with God" and "the peace of God"? Explain. (2) How may we get the peace of God? (3) Give an instance from the life of Christ showing his peace. (4) What does serenity accomplish for us? (5) How does peace differ from inactivity? (6) How can we develop the peace habit?

PRAYER MEETING

The Bank That Never Fails.

Matt. 6: 19-21.

For Week Ending November 12, 1911

I. The Insufficiency of Things Earthly.—This earth has no answer for the inward cry of the human race. The treasure of its countless mines only starves the soul that feeds upon it. With all the beauty that this earth presents to mortal gaze, it is "a land of darkness and of peace." When the longing that is within us cries out for God,—the Living God,—will the silver and gold of the everlasting hills satisfy us? No, this earth is not a safety deposit vault for an immortal soul. He who lays up treasure upon the earth will find, at last, that it is but a confusion and a snare (Prov. 11: 28; Eccl. 5: 10, 13).

2. Heaven Is the Soul's Treasure Vault.—With Christ Jesus as the "Great Banker" in charge of the vault keys, whatsoever is placed in his hands will be "kept," and nothing can be lost. The Psalmist once looked up to heaven and to the Great Warden, who is himself "the door," and he said, "He shall hide me in his pavilion; in the secret of his tabernacle shall he hide me." When the Lord takes care of our treasure, all is well. It will be eternally kept. "Then that thou hast given me I have kept," said Christ. We need never worry about our treasures when Jesus guards them (Psa. 91: 1-12).

3. Our Treasure in Heaven Means Our Heart There Too.—If our treasure is really in the "Bank that never fails," we will naturally be thinking about it. It will be in our holiest meditations, in our sincerest prayers. It will be in our thoughts when we walk by the way and when we lie down at night. Some day we will yearn, if we do not now, to go where our treasure is, and where our thoughts have long been. The laying up of the treasure means the laying up of the life in heaven. It means that we and the Guardian of our wealth are mutually and eternally interested in each other (1 Peter 1: 3-9).

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(Concluded from Page 702.)

and the Mission Board.—Mrs. Elizabeth V. Smith, R. D. 1, Box 59, Alderson, Pa., Oct. 24.

Ashland, Ohio.—We held a two weeks' series of meetings at the Welty church, conducted by Bro. Adam Hoffnagel, of Lewistown, Pa. He labored very zealously and prayerfully, and was always ready to help those who came to him for counsel. Oct. 22 seventeen young people were baptized, with them being members of the Sunday-school except two. Five of them are heads of families. The scene was a very impressive one, when the candidates for baptism came forward on Saturday evening to receive instructions prior to baptism. The congregation was restored to membership, making eighteen in all that were added to the church. Several are awaiting baptism in the near future. Sunday afternoon we held a temperance meeting at this place, in the interests of the Anti-saloon League.—Susan M. Newcomer, R. D. 1, Smithburg, Md., Oct. 23.

Center.—Bro. William Knopsnider came to us Sept. 16 and preached for us every week, closing Sept. 30. Attendance was very helpful and spiritual. The attendance was good, although we have many members, weather during the meetings. Six dear souls came out on the Lord's side during the helpful.—Mrs. Laura Saylor, R. D. 2, Rockwood, Pa., Oct. 23.

Huntington.—Oct. 7 we had a good meeting at our Sunday-school and church services. Bro. Quincy Holsopple and wife were with us and gave good talks, encouraging words and enthusiasm in mission work. We look forward with pleasure to our next visit, to be held Nov. 5, and also await with pleasure the coming of Brother and Sister Bowman, who expect to sail Dec. 5. We hope to have Bro. Galen B. Royer with us soon. The side meetings are conveniencing. We feel very encouraging ties we ought to grow in grace. Three have been baptized lately. We pray for a deeper spiritual life and more unselfishness of the charity that "thinketh no evil." Let us not be too busy to attend to the work of the church and Sunday-school. I find that where the Messenger is read, the interest in the church work is better.—Eleanor J. Brumbaugh, Huntingdon, Pa., Oct. 27.

Mingo.—Oct. 15 we closed a five weeks' meeting, assisted by the Skippack house, conducted by Bro. Samuel Witmer. The attendance and interest were good, and the results were on the Lord's side and was baptized Oct. 11. We also held our love feast on the same day, and had an enjoyable service. Quite a number of members were present from adjoining congregations, for which we were very glad. Nov. 25 we expect to begin a series of meetings in the Mingo house, to be conducted by Bro. Nathan Ebersole, Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa., Oct. 25.

Montgomery.—Sept. 30 Eld. G. S. Hairigh began a series of meetings in this place, continuing till Oct. 17. He did some very able preaching. He also gave us a talk on Bible study one evening, on his trip to the Holy Land, which proved to be very interesting. The best of interest prevailed throughout the meetings, with an unusually large attendance. Four souls were made to feel their need of a Savior, and were baptized. Our love feast was held Oct. 15, and our council Oct. 14. We will relish to hear from us our elder for another year.—D. H. Berkey, Marion Center, Pa., Oct. 25.

Perry congregation met in council Sept. 23. One letter was granted. Our love feast was held Oct. 7, with Bro. Henry Beeman, of Dillsburg, Pa., and Bro. W. H. Miller, of Hanover, Pa., officiating with us. Bro. Beeman and Bro. Miller remained with us two weeks and preached a number of soul-inspiring sermons. Five precious souls put on Christ in baptism. We believe there are others who are considering the all-important step.—Allen J. Shumsker, Blain, Pa., Oct. 23.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad).—We held our quarterly council meeting Oct. 19, Bro. J. T. Myers, presided, assisted by our pastor, Bro. D. Webster Kline. Oct. 20 we held our special members' meeting, in order to revise our church directory. Many corrections were scattered throughout the city, and changing of addresses is continually taking place, it is difficult to keep in touch with all of them.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Oct. 24.

Red Bank.—Oct. 22, at the morning preaching services, one was restored to fellowship, making a total of thirty who have been received during the last nine months. We have combined with us the few faithful ones at this place, and the District Mission Board, I understand, intends to send a pastor to come to this field of labor, Feb. 1 of this year. A careful canvass of the community was made and the names of members were found. Twenty-four of them live in this immediate vicinity, and fourteen in other places, who claim membership here. The addition of thirty, increasing our number to sixty-eight, is a source of much encouragement.—I. B. Holsinger, R. D. 5, New Bethlehem, Pa., Oct. 29.

Upton.—Our church closed a series of meetings Oct. 15, conducted by Eld. Chas. Stearsman, one of our home ministers. The attendance and interest were good. While there were no immediate accessions into the church, very perceptible good was done the church was greatly strengthened. Bro. Steerman does not shun to declare the whole Gospel.—J. D. Wilson, R. D. 5, Greencastle, Pa., Oct. 23.

West Greentree.—We opened a series of meetings in Florin Oct. 7, and continued until Oct. 22. The attendance and interest were good. Bro. Levi Mohler, of Elizabethtown, had charge of the meetings. Oct. 26 and 27 we held our love feast at Ricems. We enjoyed a very spiritual feast. A number of ministering brethren were present. Many wholesome truths were presented by Bro. S. H. Hertzler.—Ida Hertzler, Elizabethtown, Pa.

York.—We held our semiannual love feast last Sunday. The feast was well attended, considering the very inclement weather all day. About 450 members surrounded the tables, which filled the entire house. Our friends occupied a few chairs, standing in the corners of the room, and filling the aisles. We hope that the time is not far distant, when we will be able to accommodate our friends on such occasions. The seating capacity of our church, in this end of the city, is about 700, but on such occasions we should be able to accommodate many more. Eld. Chas. D. Bonsack, of Bridgewater, Va., officiated. Quite a number of ministers and others were present from the adjoining congregations. Bro. Bonsack will hold a series of meetings in the S. S. Hershey, York, Pa., Oct. 19.

TENNESSEE.

New Hope.—Bro. D. L. Miller came to our place Oct. 22, and remained with us two days. He preached two inspiring sermons each day. Bro. Andrew Hale Lear also labored with us very much appreciated, and the church seems greatly strengthened and encouraged to "press on toward the mark." This is Bro. Miller's first visit to Tennessee, and we enjoyed the great privilege of meeting with this dear brother, about whom we have read for years. He has always pattied upon the life, truthfulness of the Bible.—Laura Saylor, Jonesboro, Tenn., Oct. 26.

VIRGINIA.

Christiansburg.—We held our love feast Oct. 14. About fifty-eight members surrounded the tables. Bro. W. E. Naff, of the Red Oak Grove church, officiated. Several brethren and sisters from adjoining congregations were present, but, owing to a number of love feasts being held on the same day, in adjoining congregations, many were not near as many present with us as would have been otherwise. On Sunday morning, at 10 o'clock, we met for song service, and at 10:30 Bro. J. S. Showalter, of Roanoke, preached an interesting sermon. One dear sister applied for baptism.—W. I. Hylton, Christiansburg, Va., Oct. 22.

Pleasant Valley (First District).—Our love feast, held Oct. 14, was a very spiritual one. About two hundred members surrounded the Lord's tables. Bro. Ananias Harman officiated. Other visiting brethren present were Bro. Reuben and Wallace Akers. Brethren Ananias Harman and Henry Reed did the preaching the Sunday following, to a large assembly.—Peter Wampler, R. D. 2, Floyd, Va., Oct. 26.

Trevilians.—Recently our little congregation has had great cause to rejoice, as in the call to the ministry of Bro. E. N. H. Beahm came to us for a ten days' series of meetings. As the result of the meetings, eight persons were baptized, and the members are much encouraged, especially have those been encouraged who have met with no church lately. At our love feast twenty-six members surrounded the tables. Twelve of this number had never commoned before, and eight of these had never been baptized. Several were there from Bro. W. A. Myers, who has been the only minister here since the death of Bro. Beahm's father, Eld. Nathan Beahm, presidency of Hebron Seminary. Many of us felt that the work would have to be dropped, since there was no other elected minister in the county. After Bro. Beahm had spent ten days in Louisa County, among these hospitable Southern people, and found that the work was encouraging, he decided to locate among us and take up the work which Bro. Myers had so successfully carried on heretofore. Today he is bringing his family here, and will occupy the same house which Bro. Myers and family have vacated, in having purchased the same of Bro. Myers. We ask the prayers of the faithful in behalf of this church.—Emma Whisler Glick, Trevilians, Va., Oct. 23.

Valley Pike.—After holding a series of meetings in this church, commencing Sept. 14, we had the pleasure of received into the church by baptism. The members of the church are much encouraged. Oct. 14 we had our love feast, a number of visiting ministers were present from other congregations. Bro. Minnie Smith, of Bridgewater, Va., was with us. Bro. Miller preached Eld. S. A. Shaver's funeral.—M. H. Copp, Mauertown, Va., Oct. 25.

WEST VIRGINIA.

Alleghany.—Bro. Ezra Fike came to the above-named place Oct. 8 and began a series of meetings, preaching each evening till the following Saturday, when we held our love feast. About fifty members communed, with Bro. Fike officiating. On Sunday morning he preached two soul-inspiring sermons for us, after which five persons came out on the Lord's side. There are in this place a few faithful members who have labored very earnestly in the cause of the Master. The church was strengthened and built up, and the ungodly were warned of their sinful ways.—Lillie C. Moore, Alleghany, W. Va., Oct. 24.

Maple Spring.—Oct. 7 we held our love feast. The attendance was good, although no unpleasant weather. About 150 surrounded the Lord's table. Bro. B. Arnold officiated. Several brethren and sisters from adjoining congregations were present, but we promised you more soul-stirring sermons for us, after which five persons came out on the Lord's side. There are in this place a few faithful members who have labored very earnestly in the cause of the Master. The church was strengthened and built up, and the ungodly were warned of their sinful ways.—Lillie C. Moore, Alleghany, W. Va., Oct. 24.

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UNION CHURCH, INDIANA.

We met in members' meeting, preparatory to our love feast Oct. 7, Bro. S. P. Henricks presiding. The report of the business was very favorable and encouraging.

One letter of membership was granted.

Our love feast, on the evening of Oct. 14, was not largely attended because of the very inclement weather, but a more quiet and spiritual feast was never before enjoyed at our church.

Ministering brethren I. B. Wike, of Huntington, J. W. Grater, of South Bend, Daniel and Merrill Whitmer, of North Liberty, and Jacob Hilderbrand, of Tegarden, were with us. Bro. Wike officiated. On Sunday morning, after the usual season of worship and breakfast, the preaching-school convened promptly at 10 o'clock. There were 175 present at this service.

This was followed by ten-minute speeches by the brethren. The short time allotted the speakers caused them to condense their thoughts. This made each speech very spicy and interesting.

Our midweek prayer meeting is proving to be very helpful to both old and young, in the way of development in prayer and song. We expect to reorganize our Christian Workers' Meeting next Sunday evening.

We have organized our first Aid Society, with Sister Stella Morlock, President; Sister Susie Moore, Vice president; Sister H. O. Appelman, Secretary and Treasurer. The society will be known as "The Sisters' Union Aid Society." We expect to meet once each month and oftener if necessary. Each member to pay 10 cents per month into the treasury.

We are to receive $1 per day, when called upon to do a full day's work. Each sister is to furnish her own dinner, which will lighten the burden of the one who employs us. We expect to use the proceeds of this work to advance the Master's cause. May God add his blessings to the work!—A. Laura Appelman, Plymouth, Ind., Oct. 21.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 30, 1 p. m., at the Grand Valley Palisade house.
Dec. 1, Western Colorado and Utah, Mount Garfield church, Colo.

LOVE FEASTS.

California.

Nov. 11, 4 pm, Santa Ana.
Nov. 25, Bakersfield.
Dec. 3, 10 am, Long Beach.

Colorado.

Nov. 19, 3 pm, Battle Creek.

Colorado.

Dec. 2, Rocky Ford.
Dec. 16, First Grand Valley.

District of Columbia.

Nov. 5, Washington.

Idaho.

Nov. 12, Twin Falls.
Nov. 18, 4 pm, Payette Valley.
Nov. 25, Weiser Valley.
Dec. 9, 2 pm, Weiser.

Indiana.

Nov. 5, 7 pm, Bethel, Naperville house.
Nov. 5, 7 pm, Dixon.
Nov. 12, Batavia.
Nov. 18, 6:30 pm, Elgin.
Nov. 26, 6 pm, Sterling.
Nov. 30, 6 pm, Decatur.

Indiana.

Nov. 5, 4 pm, Fort Wayne.
Nov. 5, 6 pm, Indianapolis.
Nov. 5, 4 pm, First Church of the Brethren, 57 N. Germania Ave.
Nov. 5, 4:30 pm, Turkey Creek.

Iowa.

Nov. 11, 4 pm, Pleyna.
Nov. 12, 5 pm, Panther Creek.
Nov. 12, 5 pm, Huntington.
Nov. 18, Prairie City.
Nov. 18, 2 pm, Bachelor Run, Pipe Stone.
Nov. 25, 10, 3 pm, Blue River.
Nov. 30, Manchester.

Iowa.

Nov. 12, Des Moines.
Nov. 18, 10 am, Garrison.

Kansas.

Nov. 11, Independence.
Nov. 11, North Solomon.
Nov. 11, Bloom.
Nov. 18, Mound Valley.
Nov. 25, Dorrance.
Dec. 2, 10 a. m., Victor.

Maryland.

Nov. 12, 6 pm, Denton.
Nov. 30, 7 pm, Baltimore, Woodberry church.
Dec. 10, 2 p. m., Ridgely.

Michigan.

Nov. 18, 10 am, Woodland.
Nov. 30, 6 pm, Beaverton.

Minnesota.

Nov. 11, 6 pm, Morrill.

Missouri.

Nov. 11, 7:30 pm, North St. Joseph Mission.
Nov. 18, 3 pm, Carthage.
Nov. 30, Peace Valley.

Nebraska.

Nov. 6, 6 pm, Bostrie.
Nov. 11, 10 am, South Red Cloud.

North Carolina.

Nov. 13, Fraternity.

Ohio.

Oct. 28, Logan.
Nov. 11, 3 pm, Canstown.
Nov. 18, 2 pm, Poland.
Nov. 19, 10:30 am, Lima.
Dec. 2, 1 pm, Bethel.

Oklahoma.

Nov. 11, Prairie Prairie.
Nov. 18, 3 pm, Big Creek.
Nov. 25, 4 pm, Mound Valley.
Dec. 2, Salt Creek.
Dec. 9, 4:30 pm, Washita.

Oregon.

Nov. 2, Mohawk Valley.

Pennsylvania.

Nov. 6, Mechanicsdale.
Nov. 5, 6 pm, Clear.
Nov. 5, 6 pm, Snake Spring, Koontz church.
Nov. 5, 6 pm, Everett.
Nov. 5, Lancaster.
Nov. 5, 6 pm, Hooversville, preparatory services in the forenoon.
Nov. 6, Huntingdon.
Nov. 6, 7, Fairview, Eastern District.
Nov. 5, 7:30 pm, Germantown.
Nov. 10, 11, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 11, 2 pm, Springfield, at Quakertown.
Nov. 11, 8 pm, Hyndman.
Nov. 11, Roaring Spring.
Nov. 12, 6:30 pm, Hollidaysburg Mission.
Nov. 19, 6:30 pm, Altoona.
Nov. 19, Chambersburg.
Nov. 25, Manor.
Nov. 26, Juniata Park.

Virginia.

Dec. 2, Pleasant Grove.
Dec. 16, Five Forth.

Virginia.

Nov. 11, 1 pm, Summit.
Nov. 12, Mountain Grove Chapel.

Washington.

Nov. 5, Centralia.

West Virginia.

Nov. 4, 10 am, Johnstown.
Nov. 4, Bethany, Antioch house.

Wisconsin.

Nov. 11, 7:30 pm, North St. Joseph Mission.
Nov. 18, 3 pm, Carthage.
Nov. 30, Peace Valley.

The Gospel Messenger

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That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the church of today;

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grun which they had brought out of Egypt. 5 Then Sarai said unto thee, Gosgam, buy us a little food. 3 And Jehoshaphat said unto him, saying, I am did solemnly protest unto us,

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The above is a miniature reproduction of the front cover of the Revised Inglenook Cook Book. It is bound in white oilcloth and contains 416 pages. The oilcloth makes it waterproof and it is printed on stout paper so that it will not tear easily. The book is attractive in appearance as well as valuable in contents.

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This should be a household word in every home. Every member of the Church of the Brethren ought to look to this paper as the one that brings information concerning world happenings, furnishes plenty of first-class literature in essays and poetry, contains an abundance of food for moral nourishment and keeps one vitally in touch with the inner workings and doctrines of the church he loves.

And not only members of the Church of the Brethren will be benefited by the reading of the Messenger, but others as well will find in it many things of interest and uplift.

NOTICE a few of the things that this paper contains each week

The first page is devoted to a review of latest current happenings throughout the world, things which every person should know. These events are written up in such a way as to set forth the good or evil results or influence they may have on the progress of the world, and thus the items become of added value to the reader.

In the department of poems and essays are found many rich thoughts well worth the reader's pondering upon. Men and women with broad intellect and a keen perception of the truth and right contribute to this department.

The two departments, "The Round Table" and "Home and Family," afford a wealth of other people's experiences and counsel that is sure to be a comfort and a blessing to everyone who reads.

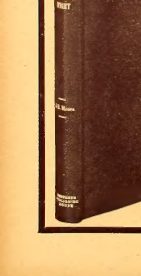
Outlines of the Christian Workers' and Prayer Meeting topics are printed each week.

The editorial page is filled with notes of general interest to church members, and with articles by different members of the staff of editors, which is composed of some of the best thinking men in the church.

The General Mission Board has a page for reports, etc., of its work in the various fields.

The many correspondents from the churches over the Brotherhood each week contribute notes from their congregations that cannot but be of interest.

ALL IN ALL,—this weekly paper is one for which we feel sure no one will regret having spent $1.50.



OUR SATURDAY NIGHT

This has become a household word in many a home in the land. It is written by Eld. J. H. Moore, office editor of the Messenger, in his characteristic simple yet forceful style. Many of the chapters have appeared from time to time in the columns of the Messenger, and those who have read them or who know Brother Moore and his writings will surely appreciate having a copy of this volume.

It is a collection of the author's personal experiences, told for the purpose of illustrating some vital moral truth or lesson. It is the collection of the ripe fruit of a master mind. Such phrases as the following indicate how the book is valued and esteemed by those who have read it: "Interesting and instructive." "Food for various moods." "Good reading and will do good." "Good from beginning to end." "I am charmed with it." "Replete with warnings, citations, examples and good counsel."

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., November 11, 1911. No. 45.

AROUND THE WORLD

Japan's Opposition to Missions.

The growing influence of Christian missions in Korea has aroused a decidedly antagonistic spirit on the part of the Japanese authorities, now in control of Korean affairs. They associate the anagchistic plotting against the life of the Japanese Emperor, some months ago, with the work of the missionaries in general, and serious restrictions have already been made to curb the influence of Christian endeavors. Consular representatives of western nations are now doing their best to correct the false impression entertained by the Japanese officials. As in the early apostolic days of the church, the foes of Christianity seek every avenue to hinder the progress of the Truth.

The Wonderful Book.

An aged lady at Stamford, Conn., who died recently, succeeded in reading the Blessed Book from cover to cover sixty times. At the early age of ten years she is said to have committed to memory several thousand verses of Scripture, and added to the goodly store as time went on. While many of the most profound scholars testify to the richness of the Bible as a literary volume, which no man can attest by experience to its precious worth, one is made to wonder why so many read hundreds of other books, and even the most trashy literature, to the utter neglect of the Bible! Of the "making of many books there is no end," but the Bible alone is of supreme importance. "Open thou mine eyes, that I may behold wondrous things out of thy law."

Papal Rule in Jerusalem.

Recent cable dispatches from Italy persistently assert that a temporal domain for the Pope is being sought in the city which the Founder of Christianity has made ever memorable by the leading incidents of his earthly life. Later reports, however, demonstrate that the plan fails to elicit the expected enthusiasm from either Jews or Catholics in this country. Italian newspapers are most insistent in claiming that the cession of Jerusalem and the Holy Land to Italy would be a fair reimbursement for the expense incurred in the war with Turkey over Tripoli. Without discussing the merits or propriety of such a claim, it is but fitting to express the hope that ere long the Land of Sacred Story may be under Christian rule, if such a plan can be brought about by fair and equitable means.

Christianity in Africa.

While much has been accomplished in the Dark Continent to win the benighted natives to a better life, one is almost overwhelmed by a contemplation of the vast field as yet untouched. The population of the continent is estimated at 175,000,000. Only 2,470 Protestant missionaries, with 13,089 native helpers, constitute the "little leaven" that is to permeate the "great lump" of heathenism. Latest reports give 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. Nearly one hundred hospitals care for the sick and suffering, while sixteen printing presses are kept busy in providing helpful literature. The Bible is supplied in all the principal languages, which, in itself, is one of the greatest missionary agencies ever brought to the field. Supplemented by the faithful efforts of the missionary it becomes a fountain of life to all who are reached by its message.

Increasing Hostilities.

Despite the determined efforts of the Italian Government to prevent war reports from reaching the outside world, enough has become known to convince the unprejudiced observer that the struggle with Turkey is a most determined one, and bids fair to be prolonged for some time yet. Already the vast sum of $100,000,000 has been spent by Italy in the campaign, and many lives have been unnecessarily sacrificed to gratify the greed for territorial expansion. It is quite improbable that Italy will secure an early and undisturbed possession of the entire interior of Tripoli. The wild Arab mountain tribes are offering a most stubborn resistance to their would-be conquerors, and all contemplated colonization schemes will have to be deferred until the subjugation of these "Sons of the Desert" has been, at least measurably, accomplished. From all appearances, Italy has entered a struggle that, at best, will yield but uncertain and very unsatisfactory returns. As in many other wars, even the victor will be the loser in the end.

An Inspiration to Others.

Brief reference has been made, at times, to the commendable liberality of Dr. D. K. Pearsons, the Hinsdale, Ill., philanthropist, and his very opportune gifts to struggling American colleges, aggregating a total of over $6,000,000. At the advanced age of ninety-one he is still much interested in educational work. Recently he became impressed with the fact that his example to the young, in the long-continued use of tobacco, was not a commendable one in any way. He resolved to discontinue the filthy habit then and there. After an experience of some weeks, he finds his health much improved, and though the struggle was a most formidable one, he rejoices in the victory achieved. What Dr. Pearsons has done, in overcoming a bad habit, after having been in bondage for long continued years, should be an inspiration to thousands of others who have been addicted to the use of the filthy weed for, lo, these many years. It there be "first a willing mind," there is always a way to get rid of a debasing habit. "Cease to do evil, learn to do good."

Better Than Money.

Only recently an incident, in connection with the noted Astor-Force wedding ceremony, has come to light. According to good authority a certain minister was offered $10,000 to perform the ceremony, which he emphatically declined to do because of the violation of Christian principles involved, and because he preferred "the purer gold of a clear Christian conscience." Touched by the minister's nobility of purpose, a wealthy parishioner, wishing to show proper appreciation of such sturdy allegiance to conviction, offered him a check for $10,000. This gift, also,—though well meant,—was declined by the minister, on the ground that he "deserved no compensation for the performance of his manifest Christian duty." Such a nobility of thought, and utter disregard of the seductive power of gold, is so rare in these days of extreme commercialism and money greed, that one can hardly believe it to be true, and yet the facts in the case are amply authenticated. What a lesson it is to the thousands of today who,—like some in the days of Paul,—vainly imagine that "gain is godliness!"

Brahman Regard for the Bible.

From the columns of the "Indian Social Reformer" we learn that a gentleman from England recently made an exhaustive study of missions and resulting conditions, as seen in the various parts of India. To his utter surprise he learned that the good effects of missionary endeavor are not confined to the actual visible results, in the way of church accessions, but that, way down, in many a heart, there is a deep-seated and most salutary effect, though there is not as yet a public demonstration. Talking, one day, to a prominent Brahman gentleman, apparently an earnest adherent of that most unapproachable caste,—he said, "To what book do you naturally go, to find comfort in a time of great sorrow?" The Brahman gazed long and searchingly upon his questioner, but finally said: "Why, in those times the Bible is my only refuge." The way in which he uttered these words indicated his manifest and complete sincerity, and shows how even the highest caste of India is being gradually affected by the power of the Word. It also suggests the most important thought that many Christians of the homeland might get far more comfort out of the pages of the Sacred Volume than they often do.

World-Wide Conflicts.

To the student of the passing events of the days there is much to challenge earnest thought and concern. Dissatisfaction with past conditions seems to be rampant in the various countries of the world, and seeks expression in armed rebellions and other demonstrations. The recent troubles in the Manchu Empire, which have resulted in the "Flowery Kingdom" is but an illustration of the unrest pervading humanity everywhere. China follows Mexico, Persia, Turkey, Russia and Portugal in their armed struggles against all forms of tyranny and despotism. Even in countries where needed reforms may be brought about by the milder means of the ballot, there is a most noted manifestation of political insurgency. Conscious of long-existing wrongs, the people are rising in their might, and seek to gain what they consider their rights. Strange that, in all this turmoil and struggle, the many who profess Christ and claim to honor his teachings, seem to have utterly forgotten the sublime precepts of human brotherhood, which, as children of the Great Father above, should inspire them to a mutual recognition of their respective rights and privileges. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Efficiency Not Measured by Years.

The many recent examples of highest mental activity, despite advancing years, as shown by many prominent leaders of thought on both hemispheres, has aroused a great deal of comment. It may be of interest, in this connection, to note a recent utterance by Dr. Guy Potter Benton, in his inaugural address as president of the University of Vermont: "Since the beginning of the last century the limit of efficiency in men has been extended at least fifteen years. Men are at their best now, at the age of sixty-five and even beyond. The present is not, necessarily, the age of the young men only. It is the age of the prepared man,—the man of efficiency. Such a man heeds not the Retiring years." Dr. Benton has doubtless struck the keynote of real usefulness. No man needs to be "laid on the shelf" as long as, in the language of the Psalmist, "he brings forth fruit in old age." Fruit-bearing is the only test of real usefulness.

Prevention Better than Cure.

"The American Prison Association," which held its annual meeting at Omaha, Nebraska, last month, makes a special study of crime and its causes, and of criminals and their reform, and it is gratifying to know that their efforts are not without marked success. Beyond all question, wrong environment is a large factor in promoting criminal tendencies, and, unfortunately, conditions in many lines of employment are such that dishonesty is at a premium,—with crime as the natural outgrowth. It was shown that in many otherwise respectable business concerns, employees are tacitly encouraged to be dishonest and prevaricate, in order to make sales, and it was pointed out that such a schooling can not help but produce graduates in crime. When will people learn that it is far better so to arrange our industrial affairs and living conditions as to prevent crime, rather than, later on, to punish the unfortunate offender for his infraction of law? Truly, we have many things to learn yet, along this line, and yet there is no problem so intricate that it can not be solved by a diligent application of Bible principles.

Adventists Opposing Sunday Laws.

Precious as is the Lord's Day and its hallowed associations to all those who recognize it as the established day of praise and worship, it will not be ours in the future, nor can we leave it as a sacred heritage to our children, unless we guard, most jealously, its sanctity and legal recognition. The Seventh Day Adventists are now arranging for a series of conventions, to be held successively in various parts of the country, for the express purpose of moulding sentiment for the repeal of existing Sunday laws, and preventing the enactment of any further statutes along that line. It is said that ample means for this campaign and a most determined effort will enable the Adventist propagandists to secure thousands of signatures to their petitions, and that the proposed movement will be materially aided by the active support of Jews and Atheists. The duty of all, to whom the Lord's Day is a sacred season of rest and worship, is a most obvious one. We need to bestir ourselves and show our colors by word and action. In this case "eternal vigilance," only, will preserve the blessings of the Lord's Day.

Turkey Asks Intervention by the United States.

So grave are the barbarities recently inflicted upon the helpless Arab women and children, and other noncombatants, by the infuriated Italian soldiers, that, in the name of humanity, the Turkish Government, through its ambassador, is petitioning for the intervention of the United States, to stop the needless slaughter of those not directly concerned in the struggle. In confirmation of the touching plea, above referred to, is the united testimony of the American, British and German war correspondents. Filled with indignation at the wanton slaughter of defenseless women and children, they did not feel like remaining in the Italian camp, and are now adding the weight of their influence to the movement looking to an early cessation of these acts of cruelty. It is alleged that even the white flag, hitherto the symbol of inviolate safety during mingled engagements of all civilized nations, was disregarded by the frenzied Italian soldiers, who continued their work of carnage despite the mute appeal. Latest cable reports state that a "holy war" has been proclaimed by the Mohammedans, in consequence of the Tripoli massacre. This, if true, would be a most serious calamity, the consequences of which would be most far-reaching and deplorable. For the safety of Christian missions in the Ottoman Empire, it is to be hoped that such a crisis may be averted.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Be True to Him.

BY B. F. M. SOURS.

Be true to him when the day is bright,
For he is thy Lord and Love.
Be true to him 'neath the stars of night,
For day is with him above.

Be true to him when the tempest roars
And the dangers are thick around;
Be true to him when the hard rain pours
And drenched is the fissured ground.

Be true, for the tempest is his will,
That the happy birds may sing—
Like a weaver's under-threads of skill—
And the lovely flowers will spring.

Be true! It will fill your heart with song,
As the sunshine thrills the skies,
And your day will rise more glad, more strong,
With each hour a new surprise.

Be true! The Master looks down today
From the sunny skies on you,
And longs to keep you in joy's glad way,
And whispers to you, "Be true!"

Meetanieshurg, Pa.

The Rebaptism Question.

BY W. M. HOWE.

CERTAINLY the baptism of the twelve (Acts 19: 1-12) should throw some light on the question of rebaptism. Let us note points already rather clearly established.

1. The twelve were baptized, likely by Apollos, unto John's baptism. Regardless of his name, the administrator evidently was doing some imperfect work, which invalidated the baptism which he had administered.

2. These people, having been baptized by John's baptism, were evidently baptized by trine immersion. It appears therefore that there are those who have been baptized by trine immersion that should be rebaptized. But John's baptism was all right as far as it went.

3. They were, it appears, baptized in harmony with the Scriptural requirement,—for the remission of sins,—and yet for some cause they were rebaptized.

4. The very apparent reason why they were baptized again was because *they had not been properly taught*. They had not heard that the Holy Ghost was given (v. 2). They had not been properly directed to Jesus (v. 4). Baptism requires previous *teaching* and faith, such as the twelve had not received.

In the days of the apostles, when denominations were unknown, the church occasionally rebaptized some who were, as Christians, manifestly so deficient that Paul was pressed to inquire if they had received the Holy Ghost when they believed (R. V.). Remember that the unknown administrator and the twelve, and Paul as well, all belonged to the same body. The apostolic church, therefore, had even preachers and teachers that had not been perfectly taught and-who, therefore, failed in their teaching, and did work that had to be done over again. We are wondering if, in the best church on earth today, these conditions, to a degree, may not continue to exist.

We are not at all surprised, indeed, if from time to time one of our own number succeeds in putting up an apparently reasonable plea for rebaptism, and that good brethren sometimes yield to the plea and again administer the sacred ordinance. (May we hope that in all such cases ideal conditions exist the second time?) Nor would we be greatly surprised if in case some one like Paul should visit all of us, a few more would be made to think of it. "Are you a Christian" is a question frequently asked. But Paul had a way of probing deeper still when he would ask believers if, as yet, they had received the Holy Spirit.

And would it not be a good thing if we had more Pauls going from church to church today, if, indeed, they would leave in their trail more brethren and sisters filled with the Spirit of Christ, the spirit of humility, the spirit of missions, even if a few of us did think it good to go into the water again? Who would object?

When the twelve were properly taught concerning faith in Jesus, and concerning the Comforter he promised to send, they were "baptized in the name of the *Lord Jesus*." It really appears, after all, that in some sense these had been baptized in the name of *John* (I Cor. 1: 13). There are a few received today, into the church, who seem to have more faith in the evangelist who speaks so eloquently, than in the Savior of the world. It is probable, therefore, that the plea for rebaptism is sometimes well made. But when there is no reason for it, when people give good proof of having been well taught, as were the twelve the second time, when they are evidently bearing the fruits of the Spirit, and when they, therefore, are not easily convinced of the need of rebaptism by trine immersion (Paul easily convinced the twelve who evidently felt their need), then it does not appear that we should insist on baptizing them again. In the light of our history, to do more would appear as a mere piece of self-righteousness on our part, when there is nothing at stake but the credentials of the administrator. Paul never asked the twelve who performed the ordinance. With Paul it was a matter of right teaching rather than the right preacher.

Paul hardly classes baptism with the other ordinances, such as the communion, etc. (Heb. 6: 1, 2). He was thankful he did not baptize many of the Corinthians, who were likely baptized by his inferiors, yet he does not question the validity of their baptism or, at least, he does not decide against it (1 Cor. 1: 14). Jesus does not seem to class baptism with the other ordinances. He was baptized by an inferior. But what is more to the point, Jesus did not baptize at all (John 4: 2) though he washed the disciples' feet and took the lead in the communion services. Furthermore, who thinks that the church was established before Christ was even baptized, and yet John the Baptist baptized many before that time, whose baptism was never questioned in the least. They were *taught* to look for Christ and follow him, and, true to their teaching, they did look for him, and were never rebaptized.

The least in the kingdom of God is greater than John the Baptist, so says Jesus (Luke 7: 28). Was this John in the kingdom,—in the church? Yet his baptism stood. Again we say that there are reasons why we should not class baptism with the other ordinances. Having been begun and established before Jesus began his ministry, and by one who was not a member of the church, while the other ordinances were instituted by Christ himself, baptism seems to stand in a class by itself.

It is most evident to all that proper *teaching* is necessary,—some before baptism and more afterwards. (See the great commission where the teaching appears both before and after baptism.) We are glad that our committee on rebaptism have recognized this and that they therefore urge that we "be *cautious* in receiving others into the Church of the Brethren without rebaptism."

Johnstown, Pa.

The River of Peace.

BY RICHARD ARNO DASSDORF.

"Then had thy peace been as a river" (Isa. 48: 18).

As often as I sing this beautiful hymn (402, "Brethren Hymnal") I feel like writing a few lines upon the blessing of peace. Very often, in our lives, we experience hours of sorrow, disappointment and weariness. It is then that the soul cries out for peace!

In the varied scenes of nature there is nothing more interesting than a river. If, with a sincere heart, we study the characteristics of a river, we can find in it much that leads to a better understanding of spiritual things.

Great rivers have their birthplace among the mountain heights. The Rhine and the Elbe, the most magnificent rivers of Europe in the purity of their blue floods and in the beauty of the scenery they traverse, are born in the loftiest heights, where snowclad summits mount skyward.

There is nothing in this world that is able to bestow true peace upon a human soul. True peace has its beginning in lonely and secret fellowship with God. Did not our blessed Savior go to the mountains at night to commune with his Father?

The river of peace in our soul can only be sustained by earnest prayer and a devout study of God's Word, just as a river is sustained by the rain and snow that add to its volume. If we trust our Heavenly Father and live in constant fellowship with him, our hearts will not be like a dried-up river bed, or an empty channel. If a river passes through a rough, mountainous country, it is all the more beautiful, romantic and interesting. The river of our peace must flow through its own God-ordained channel, walled in by the quietude of our own hearts.

There is nothing more beneficial and generous than a river. It sustains the trees and refreshes the horses, cattle and sheep, coming to it for drink. The cities, farm-houses and villages flourish upon its banks. How many of us are empty, because we are too selfish! How many are clanging cymbals only, because they have refused to cheer the sorrowful and broken-hearted! We must follow Jesus' footsteps if we want peace in our souls.

When we are first converted, we are babes in Christ, fed with the sincere milk of the Word. But we must grow, and growing only comes by activity,—work. No wonder there are so many stunted babes in Christ. They refuse to work in the church, and therefore we have so many unprofitable members in our ranks. A certain missionary described that kind of church members as follows: "The get-up-late-Sunday-morning Christians," or "the seldom-go-to-church Christians," or "the stay-at-home-from-prayer-meeting-and-Sunday-school Christians," or "the pay-as-little-as-possible Christians," or "the drink-a-little-wine Christians," or "the just-a-little-bit-crooked-in-business Christians," or "the run-around-to-other-churches Christians," or "the don't-want-to-do-anything Christians."

Do you belong to some of those named above? May God help us that we are none of them!

Jones Mills, Pa.

Song of Songs.

BY IAS. A. SELL.

SOLOMON was the author of one thousand and five songs, but only one was preserved. It would seem as though this was the choicest, as it is called "The Song of Songs," as much as to say, "the most excellent of songs." It is unlike any other part of the Bible, and is a peculiar piece of composition. It is regarded as divinely inspired. There is a great diversity of opinion as to its meaning, or as to its rules of interpretation. In selecting texts for a subject, ministers usually pass it by, and find enough to engage their attention on either side. But it is part of the Christian's Bible, and in the divine plan it has a purpose. As a poetical composition it is allowed by the best judges to be finished in the highest style of elegance and beauty. The following definition is perhaps the most plausible of all theories as to its real meaning:

"This song is a divine allegory in the form of a pastoral, which represents the reciprocal love between Christ and his church, under figures taken from the relation and affection which subsists between the bridegroom and his espoused bride; an emblem continually employed in Scripture. It has some reference to the state of the Jewish church, as waiting for the coming of the promised Messias; but it likewise accords to the reciprocal love between Christ and true believers in every age, and the communion which arises from it.

"In order properly to understand it, we must consider the Redeemer as loving and beloved of his church. The marriage contract is already ratified, but the completion of this blessed union is reserved for the heavenly state. Here on earth the believer loves and rejoices in an unseen Savior, and seeks his happiness from his spiritual presence. Christ manifests himself to him as he does not unto the world; and these visits are earnests and foretastes of heavenly joy. But they are interrupted, suspended or varied, on many accounts. They are often lost by negligence or sin, and can only be recovered by humble repentance and renewed diligence; yet the love on both sides remains unchanged, as to its principle, though varied in the expression of it. These things are represented in a sort of a dialogue, in which the church speaks

of Christ, or to him, and he answers and addresses the church and the daughters of Jerusalem (who may represent such as are enquiring after this salvation) are frequently addressed, and reply. Thus the varying experiences and correspondent duties of the believer are dominated in a very animating and edifying manner."

If the above be accepted as its real meaning, it truly has some beautiful applications in the love and tender solicitude Christ has for his church. True, there are many things in it that are very difficult to us, both as to the literal meaning and the spiritual instruction intended by them. The interpretation must be according to the obvious meaning of the allegory, and not according to the modern notions of delicacy. If the poem is studied piously, in a spirit of humble devotion, it will reveal the very heart of Christ, and arouse in the worshiper an admiring, adoring and grateful love for him, such as no other part of the Bible inspires.

In the second chapter the bridegroom calls himself the "rose of Sharon and the lily of the valley." The rose, for beauty of color and richness of fragrance is the chief of all flowers. The lily adorns the lowly places and its beautiful tender whiteness makes it, above all flowers, the emblem of purity. There could not be a happier or more appropriate suggestiveness in selecting two things to represent the character of Christ. Like the rose he combines every excellency in the highest degree and brings delight and refreshment to the souls of his people. Like the lily, his purity is spotless, and by his coming in our nature, and being "meek and lowly in heart" and taking such a lively interest in the lost and outcasts of our race, he has truly adorned the lowly walks of life, and made it possible for us to be pure "even as he is pure."

In the eighth verse the beloved is spoken of as "coming leaping upon the mountains, skipping upon the hills." Christ's coming was promised in Eden. All the bloody sacrifice, from the bleeding lamb of Abel till the night of his crucifixion, proclaimed his coming. Men with prophetic vision saw and published it. While mountains and hills of difficulties were in the way, yet the devout never faltered. They saw him coming, leaping and skipping over all the barriers. Here was love, yes, love for the bride that counts no cost, that braves and surmounts all difficulties and annihilates distance. Willing sacrifices brought him "leaping and skipping" like the fleet-footed deer.

Then, to give another view of him, it is said in the ninth verse "that he standeth behind our walls, he looketh forth at the windows, showing himself through the lattice."

The wall, windows and lattice may refer to the types, shadows and ceremonies of the Old Dispensation. He stood behind them. He looked forth from them. He gave glimpses of himself through them. It also applies beautifully to his human nature. He stood behind it, looked forth through it and gave his people glimpses of his divinity through it.

The same is true of his doctrines. He stands behind them, looks out of them, and gives his people a glimpse of himself if they look into them.

From the figure of "mountains and hills" we may also get the idea of beauty, grandeur and sublimity. Beautiful thought! The doctrines of our Savior tower over and above everything else in the world, and there is nothing more sublime and beautiful.

The burden of this "Song of Songs" is Christ. He enters into all its cadences. He is set forth in all the loveliness of nature. All the beautiful things in nature are taken to represent him. It is ours to read, and to meditate upon it, that we may know more about him "whom to know aright is life eternal."

Hollidaysburg, Pa.

Christian Character Illustrated.

BY J. G. ROYER.

(Read Luke 18: 9-14.)

We have all heard the expression, "Big I and little you," and we all understand it to indicate a character trait which is not very estimable.

We find no capital "I" or "me" in the Lord's Prayer. But the Pharisee's prayer of thirty-four words mentions the name of God but once, while the capital "I" appears five times. "All these have I observed, —what lack I yet?" said a self-righteous young man to Jesus.

Really good people thank God for what he has done for them,—done in them and by them. They have no righteousness of their own. I may thank God that by his grace I am what I am,—the chief of sinners, saved by the blood of Christ, but I must not compare myself with others, or say to the lowest of sinners, "I am holier than thou." In every fallen one I must ever see myself as I should be, save for the grace of God. When David uttered the doom of sinners, he stooped and prayed, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way' everlasting" (Psa. 139: 23).

How different from the Pharisee. He stood and prayed thus with himself, "God, I thank thee that I am not as other men are." His praying was a thanking, and his thanking a boasting, not of God, but of himself. At first he compares himself with all men, considering himself better than they. Then he speaks of some particular classes that are far below him as he sees himself (verse 11). Under the form of thanks he speaks of the bad things other men do, but of none of them does he plead guilty. His religion consisted in pretending to live a harmless, upright life by a regular observance of the external duties alone. His fault lay not in observing those external duties, but, in observing the form without the spirit underlying the form, and in making public profession of his own goodness and righteousness. He forgot that God looks into the heart, and finds wickedness there, when outside actions may be blameless.

The publican,—sad and heart-broken,—does not think much less speak, of any good in his life. He feels that he is a sinner, and shame and sorrow cause him to look down. We are told he "smote upon his breast" in self-reproach, and exclaimed, "God be merciful to me,"—I am a sinner and can not be saved but by thy atoning love and mercy. Of the spirit manifested by these two Jesus said, "Every one that exalteth himself"—boasts of his own goodness or looks in disdain upon another,—"shall be abased" —brought to shame. He shall see how God hates his self-righteousness. But "he that humbleth himself," —by confessing his sins and unworthiness and pleading for mercy, "shall be exalted,"—lifted up and made an heir of God. From sorrow he shall be admitted into the realms of praise. Self-denial and humility are pleasing to God, for then he can enter the heart and make it new.

Mt. Morris, Ill.

Northern Iowa, Minnesota and South Dakota.

BY J. E. SOUDERS.

THE District Conference of the above-named District convened with the Lewiston church, Minn., Oct. 3 to 6. A Ministerial, Sunday-school and Christian Workers' program was given in connection with the District Conference proper.

On Tuesday evening, Oct. 3, Eld. I. W. Brubaker, of the Grundy County church, gave a strong sermon on the "Privileges of the Christian," which served as an excellent preparation for the District Conference, which convened the next morning. Eld. J. E. Ralston, of Sheldon, Iowa, the retiring Moderator, called the meeting to order, and, after the usual devotional exercises, the following organization was approved by the delegates: Moderator, W. H. Lichty, Waterloo; Secretary, D. H. Keller, Winona; Reading Clerk, J. F. Souders, Preston, Minn. Four of the eighteen churches were not represented.

Much business came before the meeting, some of which called forth some lively discussions. There were two papers for Annual Meeting, only one of which passed the Conference, and will in due time appear in the GOSPEL MESSENGER. The reports from the Mission Board, Trustees of the Old People's Home, District evangelist, and Minneapolis Mission, were listened to with interest, and called forth some inquiries. These various reports are to appear in the printed Minutes, and it is to be hoped that they will not only be read but studied carefully.

The work of the District can not hope to succeed if little or no attention is paid to the efforts of those to whom responsible positions have been intrusted. I think it may be said that the reports in general indicate some progress, though not, perhaps, as much as we should all like to see. It was patent to all present that there is urgent need of the various forces of the District to get in closer touch. Nothing is so deadly to the progress of any work as a feeling of distrust, coupled with a lack of cooperation. An excellent way of getting rid of both is to mingle more frequently, by personal contact, with those having the work in charge.

At the close of the session the following persons were selected to look after the work for the coming year:

Member of Mission Board, T. L. Kimmel, Sheldon, Iowa. Trustee for Old Folks' Home, W. H. Lichty, Waterloo, Iowa. Sisters' Aid Society, Lizzie Broadwater, Eva Lichty, Maud Thompson. Trustee for Child Rescue Work, D. H. Keller, Winona, Minn. Member of Ministerial Committee, A. P. Blough, Waterloo, Iowa. Members of Standing Committee, J. F. Souders, Preston, Minn.

The sum of $1,500 was allowed for District Mission work. The meeting for 1912 is to be held with the Grundy County church, Iowa.

Wednesday evening, Oct. 4, Eld. J. Q. Goughnour, formerly of the Middle District of Iowa, but now of Slifer, Iowa, preached an excellent missionary sermon to a full house. His theme was, "Recording the Name of God, and the Blessings Accruing Therefrom." The address was pointed, practical and easy to be applied. The fact that Bro. Goughnour is himself engaged in "Recording the Name of God" in one of the outposts of the District and that a new church is nearing completion, gave added weight to his timely message.

Following the address a missionary offering was taken, amounting to $221.50.

Thursday morning, Oct. 5, the Ministerial Meeting convened and elected Bro. W. O. Tannreuther, Moderator, and Bro. Reeves, Reading Clerk. The various topics on the program were well and ably discussed. A new feature was a brief survey of the various churches by the elder or pastor in charge. A "Round Table" was conducted by Bro. Goughnour, but owing to a lack of time the various questions had to be passed over somewhat hastily.

Thursday evening a Christian Workers' program was conducted by Bro. F. E. Williams, of Worthington, followed by a talk on "Mission Work in India," by the writer.

Friday morning, Oct. 6, saw the beginning of a Red Letter Day in our District Sunday-school Conventions. It was, by common consent, the best Sunday-school Meeting we have had for many years, and those who went home previous to this meeting, lost the best of the wine. Sister Bertha Brunskill, of Minneapolis, was in the chair. After an interesting devotional service by Sister Brallier, Sister Eva Lichty, of Waterloo, gave a practical demonstration of methods to be employed in interesting the little folks. These methods included work in story-telling, pictures, objects, sand table, clay-modeling, paper cuttings, and motor activity. It was surprising, as well as interesting, to all how much may be accomplished along the above-mentioned lines by one prepared to do it. Bro. W. J. Barnhart then gave an excellent talk on "Training the Teacher," followed by a discussion on the question, "Will Our District Support Missionaries on the Foreign Field?" This question took a practical turn, and before it was dismissed there were four volunteers to support a native worker.

The spirit of the meeting was further crystallized by the appointment of a committee of three, through whom the various parties interested can work. Said committee to work with the General Mission Board. Committee: W. O. Tannreuther, Waterloo, Treasurer; J. F. Souders, Secretary. The District evangelist, when appointed, is to be the other member. All parties,—Sunday-schools and churches,—wishing to do something in this line, will please write the Secretary. Send your money to the Treasurer. At 4:30 P. M. the Convention adjourned.

The weather, throughout the whole Conference, was very rainy, and while a great deal of rain fell, it did

not dampen the ardor of God's children who had gathered to do his work. Not a little of the success of the meeting was due to the generous-hearted people of the Lewiston church and vicinity. Those who were present went home, feeling encouraged to labor on in our respective fields until the Master says, "It is enough." During the meeting a telegram announced the death of a father in Minneapolis, whose four boys had, but a few days prior, been committed to the care of the Child Rescue Society of this District. Many hearts went home touched by the sad incident, and not only were hearts touched but kind Christian homes threw open their doors to these orphan children. Three of them are already in homes in the Root River church, and the fourth will probably be located here also. May God bless the Child Rescue work, and especially those whose hearts and homes have been opened to the unfortunate!

Preston, Minn.

Our Voyage and Three Weeks in Sweden.

BY J. F. GRAYBILL.

After a very enjoyable voyage of twelve and one-half days, we are at our destination, Malmö. The sea was exceedingly calm, with the exception of two days, when we had a moderately high sea. People of experience pronounced it an exceptionally fine voyage. God has verified his promise to care for those who cast their cares upon him even on the great deep. The vessel was not crowded and the crew did all in their power to make the trip agreeable. We had a fine class of passengers on board,—all Scandinavians. Some had been in America a number of years and were either coming back to visit their friends, or to remain in Sweden. Others had been visiting in America a short while and were returning to their homes. Most of them could speak English.

There was no occasion for any one to become lonesome. After living together for twelve days, like a family, we became somewhat attached to each other, and were loath to leave the agreeable acquaintances, so recently formed, to enter a city of a hundred thousand,—all strangers,—and, with a few exceptions, speaking a language we can not understand nor speak.

Upon our arrival we found Malmö far beyond what we had anticipated. While there are some buildings dating back to the sixteenth century, and even earlier, most of them are well preserved, and many of them are giving way to magnificent modern buildings. Americans can feel quite well at home here, especially after they have learned the language.

It is very embarrassing to deal with people with whom you can not talk, but the Lord has again provided in this respect. We have one brother who has lived in America some years, and is at home on a visit. Two other members learned some English from Brother Royer, while he was here a year ago. With their help and the aid of an interpreter, occasionally, we get along fairly well.

We have engaged a teacher in the Swedish language. The study of the language is our first work, and occupies the greater part of our time. The spare time is used in getting acquainted with the members. By the grace of God we hope to be able to enter upon our work more fully ere many months pass into history.

We were favorably surprised concerning the work of our church in this country. Instead of finding a body of members in an indifferent and lukewarm state, —not indoctrinated in the faith once delivered to the saints and practiced by our beloved Brotherhood,— we find them well established, zealous learners and workers. Here are visible fruits of the labors of Brethren Hope, Vaniman, and others who have visited here.

The greetings of the members, the first Sunday we were in Sweden, abounded so heartily with "welcomes" that we could readily feel that all are glad for our coming to their aid, and that they are willing to rally to the work. The Spirit of the Lord was with us and the meeting was greatly enjoyed by all.

The love feast at Vannaberga, sixty miles from here, which it was our happy privilege to enjoy Oct. 8, was also a season of refreshing from the presence of the Lord. The work at this place, in charge of Brother Jonsson, is growing gradually. Eleven have been added to the fold within the last year. Bro. Jonsson is an energetic, zealous and faithful shepherd. Sixteen of these members have manifested their desire to join the "Scripture Memorizing League," introduced in the Messenger by Bro. McCann. These people enjoy the study of God's Word because they love its precious truths.

From what we have observed, I think we will greatly enjoy our appointed field of labor. We need the prayers of the church in the homeland for wisdom from above, so to direct the work that it may redound to the enlargement of Christ's kingdom on earth, and glorify our Father in heaven.

Husargatan No. 5, Malmö, Sweden.

The Oath.

BY D. C. REBER.

An oath is a solemn declaration made with a reverent appeal to God for the truth of what is affirmed. In statutory law, an oath is an appeal, in verification of a statement made, to a superior sanction, in such a form as exposes the party, making the appeal, to indictment for perjury if the statement be false. In another sense, an oath is a blasphemous and frivolous use of the name of the Deity or of any sacred name or object by way of appeal, or as a profane exclamation.

In the law of Moses the oath had a necessary use (Ex. 22: 10, 11). Among the Hebrews two varieties of oath existed,—the one called *Shebuah*, which was simple and more common; the other was *Allah*, and was a self-invoked curse, which was more solemn. In the New Testament these appear as *horkos* and *anathema*. There were several forms of taking oaths.

In Old Testament religion man took an oath to God in making a covenant between man and man, or man and God. Instead of being forbidden, from a religious and moral point of view, the practice was incumbent and had the promise of blessing (Psa. 63: 11) but it was to be swearing by the true God, and was to be done in truth, and faithfully performed (Jer. 4: 2, 12, 16; Amos 8: 14). Swearing to the Lord and by *Malcham* is condemned in Zeph. 1: 5.

In Christ's time the scribes and Pharisees introduced arbitrary distinctions, which were destructive of the moral sense, and amounted to the profanation of God's name. Hence Christ denounced this abuse in Matt. 5: 33-37. The universal principle of Jesus, in the Sermon on the Mount, "Swear not at all," is repeated by the Apostle James in James 5: 12, saying, "My brethren, swear not by any oath," and is in harmony with the moral law or Decalogue, given by God to Moses on Mount Sinai in Ex. 20: 7.

Shall Christians take the oath? Although in Old Testament times the oath, properly made and carried out was sanctioned, yet in later times it became greatly abused, so that the practice, which ostensibly was to promote morality, was in fact injurious to morality. Christians are prohibited from taking the oath by Christ's plain command. Christians should not take the oath of profanity since this violates the third commandment of the Decalogue. To use an oath in some cases only, implies a claim to some license in departing from the truth at other times; hence man's speech is to be "Yea, yea, nay, nay; whatsoever is more cometh of evil." The laws of Christian America are such that Christians may affirm instead of swearing by kissing the Bible, or by the uplifted hand. In place of the oaths or covenants, taken in olden times, the Christians make a solemn promise or vow, pledging unfailing faithfulness to Christ, whose will is the supreme and absolute standard of conduct.

Elizabethtown, Pa.

District Meeting of Northern California.

BY E. C. OVERHOLTZER.

Our District has just completed its fourth year. We met in the Empire congregation Oct. 5, 6 and 7, to review the past, and plan for the future. The first day was fully occupied with the discussion of ministerial problems; such as "Preparation of Sermons," "Pulpit Etiquette," "Influence of the Holy Spirit," "Higher Education of Our Children," "Expansion of District Mission Work," "Distribution of the Ministerial Force," and "The Minister's Attitude Toward Prohibition and Voting." The day's session closed with the interest at "high water mark," urgent appeals being made to continue the meeting for a further discussion of the last topic. The presence and help of visiting brethren from other Districts was appreciated, especially the evening sermons by Brethren Edward Frantz and W. F. England.

On the second day the District Meeting convened. Eld. S. F. Sanger, as Moderator, commended the excellent spirit of the meeting, and said that it compared most favorably with the District Meetings of the East. Considerable time was taken up in discussing the progress made in establishing the Old People's Home. Owing to the lack of funds very little has been done, but it seemed to be the general sentiment of the meeting that a thorough canvass of the District for funds should be made at once, and a site for the Home be secured.

The report of the Chico Mission was very encouraging, especially in the number of converts,—practically all from outside families. Bro. Hiram Forney, who has labored very earnestly in the work, especially in erecting the churchhouse, has consented to continue the work till spring, at least.

The Fresno Mission,—started only three months ago by Brother and Sister Getz, through the instrumentality of a Sunday-school,—has been hampered by the lack of a suitable building; hence the District Meeting sanctioned the purchase of a lot and the erection of a building adequate for present needs. In the meantime the Mission Board is endeavoring to secure a minister to devote his entire time to the work. During the meetings a collection of nearly $250 was taken for the Fresno building.

Our coming District Bible school will be held in the Oak Grove congregation, the week following Christmas, and the next District Meeting is to be held in the Raisin church.

The District of Northern California is still anxious and hopeful for the Annual Meeting, and so renewed her call for 1913. Eld. J. W. Deardorff will represent our District at the next Annual Meeting.

The third day of the session the Sunday-school and Missionary Meetings were held, and genuine enthusiasm, together with deep spirituality, prevailed from the beginning to the close. Each meeting seemed to be better than the previous ones, perhaps because our capacity for enjoyment increased.

The general topic of the meeting was "The Spirit of the Sunday-school," and this was emphasized in the discussion of each minor topic. Everyone seemed to imbibe the Sunday-school spirit, and thereby gained a larger view of its mission than ever before.

Bro. S. G. Hollinger will serve as District Sunday-school Secretary for the next three years, and it is now so arranged that he can spend considerable time among the schools. We now have fourteen Sunday-schools, twice the number we had three years ago. May we double this number in the next three years?

1538 Henry Street, Berkeley, Cal., Oct. 28.

The Christian Warfare.

BY NETTIE C. WEYBRIGHT.

Uniting with the church by no means comprises *all* our duty to God and man. It is but an evidence that we have decided to leave sin and follow Christ. We owe our present position, as sons of God, to Christ our Savior. He has saved us that we might serve him, —not to live a life of idleness or ease,—not only to be ministered unto, but to minister. How gladly we should serve him because of all he has done for us! "And being made free from sin, ye became servants of righteousness,"—the most glorious service in the world. In this work in the Lord's vineyard, we must expect to encounter difficulties, to meet opposition.

Paul says of the Christian life on earth that it is a warfare. We have our own sinful natures to overcome. We are naturally carnal,—the good which we would, we do not; but the evil which we would not, that we do, for although we delight in the law of God, there is a different law warring against the law of our minds, making us captive to the law of sin. We must be watching constantly lest Satan overcome us. Self

is our most obstinate enemy,—the one hardest to overcome.

Jesus says, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Our tendency so often is to avoid the cross. We enjoy the blessings and promises of the Bible, but shun its warnings and commandments. We forget that the cross is the way to the crown.

As Christians we *must* learn to meet and overcome the hard things in life. This vile world is *not* a friend to grace,—to help us on to God! We must deny ourselves of all ungodliness and worldly lusts, and strive for the things that are worth while.

In true obedience, Jesus has set us a blessed example. We are told that "Jesus humbled himself, becoming obedient even unto death." Then God "highly exalted him, and gave unto him a name which is above every name" (Philpp. 2:8, 9).

The work of the Lord is *not* one that may be taken up and laid down at will, but it is a life-service. While God gives us life, we should serve him,—not in a half-hearted, indifferent manner, but with our might as unto the Lord. "Wherefore, my beloved brethren, be ye stedfast, unmovable, always *abounding* in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). God demands a *striving*. Satan does not grow weary in his efforts to entrap unwary feet. He delights in every victory over a Christian. "Be ye faithful unto death" is the message of God's Word. There is no stopping place.

The One who has saved us does not let us go unrewarded for our services, for God's Word holds for us sure promises. "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God" (Rev. 2:7). "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10). "If we endure, we shall also reign with him" (2 Tim. 2:12). Ours is, indeed, a most glorious inheritance, well worth striving for! God increase our courage, and grant us faith! He that has saved us is able to guard us from stumbling. "Finally, be strong in the Lord and in the power of his might" (Eph. 6:10).

Syracuse, Ind.

Winter Evenings in the Country.

BY H. A. STAHL.

A GENERATION ago the long evenings were the brightest part of the twenty-four hours. Great logs of maple and hickory were laid across the andirons. Then the mighty flames surged up the wide-throated flue, and filled the room with a glare of light that made the home-dipped candles fade into insignificant paleness.

Around the table the family gathered with books. Father took the dear old family Bible, and perused its sacred pages, to learn the sweet lessons of love, while mother was knitting or sewing. The children roasted apples and ate nuts, and popped corn by the open fire. A rich air of good cheer and cozy comfort pervaded the room.

No outside attractions drew the young people away, unless for a moonlight sleigh-ride, a neighbor's quilting-party or a district "spelling bee," or a singing school. There was much solid reading in the family circle, and as a rule there was companionship in all literary matters. Individual taste could not always be gratified because of the paucity of books. What one member read, the others read. Dime novels, love stories, and trashy literature in general, found no place in the bygone home.

But in spite of the glamour of the fire-light and the stronger glamour that memory and association cast over the quiet evenings of thirty years ago, few are the wise people that would wish to return to those days. The better illumination that the modern lamp affords is suggestive of the brighter lives that the present gives to other things. The absence of the open fire we may be permitted to regret. It is true, no doubt, that freakish fashion removed it. But the many other advantages of today make the past seem narrow and confined. What a flood of literature has been poured out upon the world since the days of tallow candles! What revelations in science, what an unlocking of the mysteries of nature! What unsealing of musical fountains, and unveiling of the recesses of art!

To be sure, a noble literature was at the disposal of the last generation, if they had the means to possess it, but the free public library was an unknown boon. Now every town, that pretends to ordinary intelligence, has its library, large or small, or if it has not, it should and may have it. Indeed, in towns where none exists, there could not be a better winter's work than to organize one.

This introduction of libraries grants a greater range to individual taste in families, and, while it has its advantages, it has its compensating disadvantages.

Into even the country farmhouse cellar, the iron furnace has found its way, and the hot-air pipes, which radiate from this genial center, carry with them, to different parts of the house, the various members of the family. The daughter, with her novel, seeks the snug comfort of her warm bedroom. The boys with their magazines go to their own chambers, and the father and mother are left to the quiet sitting room. It is a pity to break up the unity of the family group in this way, unless the younger members are really engaged in serious study. If all read for recreation, books could easily be found which would entertain all, and, at the same time, revive the good old habit of reading aloud.

These long, quiet hours, when the world is wrapped in silence and cold, are just the time for cultivating the social graces of home. One may not be an artist, and yet, whether he will or not, he daily paints upon his memory pictures that will never fade. None of these are brighter and fairer than that of the home circle. The parents have their part to do, in making this picture complete. It lies in their power to choose the books that shall be read for profit and recreation.

In short, to make the long winter evenings pass as rapidly as possible, parents must have the grateful cooperation of the boys and girls, and the older sons and daughters. Such harmonious endeavor brings cheer, love, comfort and joy into the home. It attaches the children to the home so strongly that they love to be around the hearth. They are glad to spend the evenings with their parents, thus to enjoy the comfort of a true Christian home.

"Home, sweet home,
Be it ever so humble,
There is no place like home."

Glade, Pa.

President Taft's Thanksgiving Proclamation.

THE people of this land having by long sanction and practice set apart toward the close of each passing year a day on which to cease from their labors and assemble for the purpose of giving praise to him who is the author of the blessings they have enjoyed, it is my duty, as chief executive, to designate at this time the day for the fulfillment of this devout purpose.

Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thriven far beyond our domestic needs, the productions of our labor are daily finding enlarged markets abroad.

We have been free from the curses of pestilence, of famine, and of war. Our national counsels have furthered the cause of peace in other lands and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that links us to our comrades in the universal brotherhood of nations.

Strong in the sense of our own right and inspired by as strong a sense of the rights of others, we live in peace and harmony with the world. Rich in the priceless possession and abundant resources wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace.

That the great privileges we enjoy may continue, and that each coming year may see our country more firmly established in the regard and esteem of our fellow nations, is the prayer that should arise in every thankful heart.

Wherefore, I, William Howard Taft, president of the United States of America, designate Thursday, the 30th of November next, as a day of thanksgiving and prayer, and I earnestly call upon my countrymen and upon all that dwell under the flag of our beloved country then to meet in their accustomed places of worship to join in offering praise to Almighty God and devout thanks for the loving mercies he has given to us.

In witness thereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Chicago this 30th day of October, in the year of Our Lord 1911, and of the independence of the United States of America the 136th.

By the President.
P. C. KNOX, Secretary of State.

OUR YOUNG PEOPLE:

Their Activities and the Outlook for the Future.

A prominent naval authority is quoted as saying that "the strength of a ship's armor is the strength of its arms,"—that no matter how strong its armor plate, without strong arms to go with it, it will soon be overcome. Applying the same words of wisdom to the church, no body of worshipers could possibly have a stronger armor than the Church of the Brethren. We have not only the gospel armor, but we have the **whole** armor. If it is a matter of argument no church in the world can put on a stronger argument than we, for we have the Gospel. Let all of the guns in the world be trained upon us, and after the last word is said, the Gospel still stands. But the strength and hope of the church is not in the Gospel we have to preach (though a matter of profound importance) but in the men to whose hands it is intrusted. To continue the figure, our strength is not in our armor plate but in the men behind it.

The rapid rate at which schools and colleges have sprung up in the Brotherhood during the last two decades, insures us that in training and preparation the young people of the Brethren are to be second to none. May I pause here to note, too, that this has not been an increase in the founding of educational institutions alone, but an almost phenomenal growth in the school spirit, and the patronage of schools? This will be clear to all when it is noted that during this increase of schools the older ones have held their own.

But the church will profit and prosper by an educated membership only in proportion as it educates along right lines, or better, perhaps, in proportion as the education is full and complete. Educational systems might be divided into three classes. The single H, double H, and three H, viz., of the heart, the head, and the hands. It is not boastful to say that the education afforded by Brethren schools has been as well balanced as that of any other schools in Christendom, though the next few years may see quite an awakening along industrial lines.

The devotional spirit of our young people is manifest by the commendably large per cent of them that are regular attendants at church services. From the viewpoint of the church man, what could be more promising than the splendid per cent of the students, in all of our schools, taking Bible work, and the further fact of the rapid growth of our most excellent Bethany Bible School, which means that a powerful army is specializing in Bible work for special usefulness in the church. In addition to this, the heroic manner in which the call of the Mission Board, for consecrated men and women to go into the foreign field, has been responded to, and the heroic manner in which our members are responding to the call wherever the church is making an appeal for additional helpers, speaks volumes for the life and vitality of the church's young people.

Never, in the history of Christianity, were there grander opportunities for young people than today! Never was there a greater need for a promulgation of the principles that are fundamental in our worship. I see, everywhere I look, open doors for our young people.

Dixon, Ill. OLIN F. SHAW.

MILL CREEK CHURCH, ROCKINGHAM COUNTY, VIRGINIA.

Last night closed a series of meetings in the Mill Creek congregation of more than ordinary interest and power. Bro. D. K. Clapper, of Meyersdale, Pa., came to us three weeks ago, and began work with vigor and purpose. His sermons were pleasing and sweet, exhorting sinners to repentance from a sense of the love and goodness of God, and at the same time warning all, in the most urgent manner, to flee the wrath to come. The first few sermons, addressed especially to the church, were models of good judgment, searching power and Christian spirit. He came among us a stranger to us all, except one member of the congregation; but soon won his way completely into the hearts of all that heard him, and went away, after doing us a power of good, with the prayers of the congregation.

Besides preaching twenty-five sermons, he visited one hundred and five homes, some of them three or four times. The result of the meetings, in accessions to the church, is eleven baptized and others near, whom we hope to see come at an early date. H. C. Early.

Penn Laird, Va., Oct. 30.

THE ROUND TABLE

A Church in a Charming Valley.

BY J. HARMAN STOVER.

After several months at home, gathering in the summer's crops, we were called again to take the field in the interest of the Master.

Leaving home Sept. 22, we reached Williams Creek Valley, Oregon, one of the Cascade's beautiful valleys, where, nestled among the hills, we found less than a dozen families of Brethren occupying beautiful little farms, green with nourishing grasses, affording pasture for many valuable dairy cows.

Beautiful streams of the clearest water run across nearly every farm. By these their gardens, orchards, vineyards and alfalfa fields are watered. In short, I found a happy, and,—when compared to the "going to and fro" spirit of the present day,—a contented people.

The whole scene,—away from the outside noisy, wicked, busy world,—reminded me of what I had read of the Waldenses,—safe and secure in the Vaudois Valleys of Italy during the Dark Ages. The old-time chimney and wide-open fire-place, with its stout "back-stick," awakened visions of boyhood days and early memories,—sacred indeed.

But the best is that, in their domestic tranquility, owing to their isolation from a wicked world, they have not forgotten the Lord.

Services have ever been kept up in the Valley by the Brethren. Eld. George Hoxie has lived there thirty years. Some have been coming and going during the time.

Eld. J. C. Moomaw, of Eagle Point, moved into the neighborhood a year or two ago, and Bro. Teeter less than a year ago, at about which time the present congregation was organized, with Eld. Geo. Hoxie in charge.

Though organized only about a year, they have built a churchhouse 26x40,—a real neat, completely-finished and well-equipped house, practically paid for.

On Sunday, Sept. 24, the house was filled to its utmost seating capacity, with hearers giving perfect and, —what seemed to the one delivering the dedicatory sermon,—prayerful, inquiring attention.

A week's series of meetings was held, running over the following Sunday. On the last Sunday evening, at the close of the service, Eld. Hoxie, in the presence of a large audience, united in marriage two of the young people of the Sunday-school.

I believe that with careful shepherding and teaching there is an open door in the Williams Creek Valley for the Church of the Brethren.

Williams, Oregon.

True Witnesses.

BY IDA M. HELM.

"We speak that we do know, and testify that we have seen" (John 3: 11).

What the world needs today is men and women who know the truth and who are willing to bear witness to what they know. We have plenty of talking and disputing, but what is needed is more plain, simple teaching of the priceless plan of salvation,—the doctrine taught by Jesus. Jesus and Paul, and all the holy men and women of old witnessed in their living every day to the things they learned of the Savior. They gave unmistakable witness of the things they knew of God. They did not hide their light under a bushel, but they put it on a candlestick, where all could see it.

To put "Rev." at the end of a man's name and "D. D." at the other end, is not witnessing for Christ. Some men who criticise the Bible have a long appendage of letters attached to the end of their name. "A faithful witness will not lie, but a false witness will utter lies" (Prov. 14: 5). A faithful witness is one tested, and found to be true and faithful. "Habitual truthfulness or lying will be evinced in witness-bearing." The way some men deal with portions of the Holy Scriptures, at the present time, is evidence of this fact. In order to make a good show in the flesh they will trifle with the highest truths in the Bible, and yet call themselves ministers of the Gospel. Things should be called by their right name. Paul tells us of some who, "by good words and fair speeches deceive the hearts of the simple." He says: "But there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1: 7, 8).

Let us bear the witness in example and precept to the truths taught in the Bible. Let us take for our motto, "We speak that we do know, and testify that we have seen."

Ashland, Ohio.

The Brethren Home.

BY I. W. TAYLOR, SUPERINTENDENT.

About one year ago the new Home was occupied with thirty-one inmates. During the year thirty-six have been admitted, five passed to the home beyond, one was dismissed. At this date the family consists of seventy-two persons, including my family and hired help. Several others are expected to enter the Home ere long. One sister is past ninety-three years of age. One brother and one sister are past ninety-two years, ten are past eighty.

Religious services are held regularly in the Chapel. A love feast was held last spring. Another love feast is to be held Nov. 4.

At a meeting of the trustees, held in July, a request was sent to the churches of the District for donations, consisting of eatables and bedding. Aug. 15 and Oct. 17 were named as the days for receiving of such goods. Quite a liberal contribution was brought to the Home by many of the churches of the District. Several two-horse loads were brought from an adjoining county. Among the goods brought were apples, potatoes, sweet potatoes, apple-butter, canned fruit, dried fruit, flour, beets, etc. We also received a fine lot of bed comforts, quilts, sheets, etc., for which the trustees feel very grateful, and express their appreciation to the donors for their gifts, and especially for the kindly feeling and interest shown toward the Home. May the Lord abundantly bless such acts of Christian charity!

One man, not a member of the church, said, "Such a demonstration of brotherly love I never saw." It was a fulfillment of John 13: 35, "By this shall all men know that ye are my disciples if ye have love one to another." "The Lord has done great things for us, whereof we are glad" (Psa. 126: 3).

Neffsville, Pa.

In the Woods.

BY C. D. HYLTON.

No doubt our tenderest sympathies have been drawn out toward our dear brother, James M. Neff, as we read his articles, written while in the mountain forests of California in search of health.

But I wonder if some of us, who are enjoying better health, do not almost envy him in his ramblings in the woods. While we are in good health, there is something enchanting to us, to go among the tall oaks and listen to the music of the wind among the leaves of the trees. How charming to hear the rippling rivulets, as they rush down toward the valleys! Then, to have the consciousness that we are alone with God and nature!

When a boy, my father lived about one mile from the top of the Indian Ridge, in Floyd County, Va., when this territory was all in woods. When any special spiritual problem was to be solved, the secluded recesses of the woods afforded a sacred place of refuge. Here we could talk audibly to our Heavenly Father, with no fear of a human intruder. Here we felt to be alone with God. This was my early "closet," where I received much spiritual strength.

Prayer "closets" are more difficult to find in the city or in densely-populated territory, or even in a prairie country. Jesus went often into the mountain to pray, and it was holy ground. Even the disciples did not intrude while he was praying. John spent much of his time in the wilderness. Moses and Elijah were in the woods and there the angels came to them.

Bloom, Kans.

"Be Sure Your Sin Will Find You Out."

BY C. WALTER WARSTLER.

Some time ago a boy, who then was not yet eight years old, heard the minister repeat his text: "Be sure your sin will find you out." As the days rolled by, the little fellow, from time to time, could be heard repeating those striking words of the minister,—yea, of God. When his father and mother were engaged in Bible talks, those words would, in soft tones and in gentle manner flow from the lips of the little boy. Sometimes as he walked through a quiet room, those words would float out on the air, "Be sure your sin will find you out."

This little boy is looking forward to the time when he can and will make his mark in the world and church. Though young in years, he prays daily that he might become a better boy. When his father is away from home, engaged in God's service, the little boy prays for him.

May God bless and keep such boys for the future church and may there be many more who will take those words to heart, thereby cleansing both life and soul. Not only boys and girls but men and women should heed the warning.

126 Wilson Avenue, Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

Be "A Pattern of Good Works.

Titus 2: 7, 8.

For Sunday Evening, November 19, 1911.

Men give evidence of what they are by what they do. "What you are speaks so loud I cannot understand what you say."

I. **Jesus did "Many Good Works"** (John 10: 32).—(1) He "went about doing good" (Acts 10: 38). (2) We are to be "a pattern of good works" (Titus 2: 7).

II. **Good Works Are Called,**—(1) "Good fruits." (Jas. 3: 17). (2) "Labor of love" (Heb. 6: 10). (3) "Fruits of righteousness" (Philpp. 1: 11). (4) "Fruits meet for repentance" (Matt. 3: 8).

III. **Christians Are,**—(1) "Created . . . unto good works" (Eph. 2: 10). (2) To be "fruitful in every good work" (Col. 1: 10). (3) To "provoke . . . unto love and good works" (Heb. 10: 24). (4) To be "rich in good works" (1 Tim. 6: 18).

IV. **We Are Exhorted,**—(1) "To maintain good works" (Titus 3: 8, 14). (2) Because "herein is my Father glorified" (John 15: 8). (3) And "the doer of the work . . . blessed" (Jas. 1: 25). (4) The blessedness lies not in knowing, but in **doing** the will of God (John 13: 17).

Note.—(1) Jesus' words and works signified one and the same thing. (2) To become "rich in good works" (1 Tim. 6: 18) means more than to do one good act and then keep talking about it. Jesus says, Don't let the "left hand know."

PRAYER MEETING

Character Determines Destiny.

Micah 6: 8; Acts 10: 34, 35.

For Week Beginning November 19, 1911.

1. **God Discerns Character.**—Man's life is not left to chance or accident for an unerring and impartial Mind takes cognizance of all we do. The Judge of all the world makes due allowance for the various hindrances and perplexities that obstruct our pathway to greater attainments. Character is the inner life of righteousness that expresses itself in an outward shining that interprets Christ to all the world (Philipp. 2: 12-15).

2. **The Power Within Us.**—Not all are given the same spiritual gifts, but all have at least one talent, and that must be accounted for wisely and well. It is the wise steward of God's precious and manifold gifts that makes himself a man of influence and power (1 Peter 4: 10).

3. **Our Aim in Life.**—Nothing is more important than right ideals—noble aims. After all is said and done, the real purpose of our life is to do the will of God within our own sphere, thus eventually influencing others to better things. "Life is more serious than death, because it has within it the issues of eternity, and yet we are prone to regard it but lightly, spending our days largely in self-gratification. "This one thing I do," says Paul, and his sublime self-effacement led to glorious results (Philipp. 3: 13, 14).

4. **The Larger Vision.**—As Peter was given a vision of larger and more exalted gospel activity, so we, too, may get a broader outlook upon the great needs of humanity today. Thousands are perishing for lack of the personal soul-touch we may impart (Col. 3: 12-17).

HOME AND FAMILY

The Unseen Way.

SELECTED BY ANNA LESH.

With eager heart and will on fire
I fought to win my great desire;
Peace shall be mine," I said, but life
Grew bitter in the endless strife.

My soul was weary, and my pride
Was wounded deep; to heaven I cried,
"God grant me peace or I must die."
The dumb stars glittered no reply.

Broken at last, I bowed my head,
Forgetting all myself, and said,
"Whatever comes, his will be done,"
And in that moment peace was won.

In the Hospital Ward.

BY ELIZABETH D. ROSENBERGER.

IN the women's ward of the Stuart Hospital, many pale faces rested on the white pillows, many sad hearts were longing for a sight of baby faces, or thinking of the homes from which they had come. In this prison house of pain, a mother lay, hoping for returning health. She must go back to her boy who was a bit wild, and needed her to steady him. She was poor, and the two rooms she called home were bare and ugly when she was not there to brighten them. Oh, she must get stronger for Robert's sake! His father had been a good man, and Robert must be an honor to the father who was sleeping his last sleep in a lonely graveyard far away. She had traveled far before her weary feet faltered and stopped; then they brought her here.

There was not a breath of air stirring, and the afternoon sun lay in bars of light across the whitewashed walls, when, suddenly, unhappy memories, pleasant thoughts, longings and dreams were all forgotten as a little bird flew into the window and around the room. For some time it seemed bewildered by its surroundings and terrified by the fact that though it beat its wings as furiously as it would, against the clear panes of glass, it could get no farther. It would dart back and forth, and then fling itself, in an agony of fear, against the opposite walls. Eyes dimmed by long months of suffering, and others unnaturally brilliant, blazing with fever, all filled with wistful sympathy, and eagerly followed every movement of the little creature. At last, overcome by exhaustion, and perhaps losing his fear because of the quietness of the place, he dropped to the floor. A nurse came in, and one of the women told her where the bird lay. She tiptoed near and gently lifted it from the floor. Smoothing its ruffled plumage with caressing touch, she set him on the widow ledge outside. Every eye in the ward was fixed upon him as he stood there unconscious, at first, that his bondage was ended. All at once he seemed to feel that his imprisonment was over, and that no wall barred his progress. Then he plumed his wings for flight. Breaking into a wild, sweet melody he soared upward and was lost to view. Every heart thrilled in response to that farewell song of praise and triumph. To the mother he was heavensent. With the bird song were mingled the singing music of many pines and the rippling of shallow water in the pebbly brook. She caught the gleam of sun-flecked forest, and lingered there with those she loved.

When, some time later, the gray-haired physician entered, eager eyes looked wistfully into his for the hope and promise that his loving heart was so anxious to hold out to these suffering ones of earth. His shoulders were bowed with their burdens, for he went down into the chilly waters of distress with each patient, and they relied on him with a sublimity of faith, child-like and touching, as, with benignant touch on head or shoulder, he paused by each one for a word of consolation. It was but a step for many of them, across the threshold of time into the vast Forever. They were in the border-land even now, and the old physician murmured, "Other refuge have I none, hangs my helpless soul on thee," as he took the hand of a young wife whose hours were numbered.

A silence fell upon the ward as the western sky grew dark and threatening. Soon the gusts of rain beat against the many windows, and storm and wind ushered in the long October night. A few turned restlessly,—almost impatiently,—as if the elements without had influenced their overwrought nerves. Then the mother of Robert began in a low voice,

"I need thee every hour,
Most gracious Lord,
No tender voice like thine
Can peace afford."

Weak voices, tremulous with pain, joined in the song until, when they came to the second verse, most of the inmates were singing

"I need thee every hour,
In joy or pain,
Come quickly and abide
Or life is vain."

The peace of God was upon them once more. Tired eyelids drooped heavily and the angel of sleep came to them with healing power, but not until one aged saint repeated, "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Covington, Ohio.

The Lions' Den.

BY ELEANOR I. BRUMBAUGH.

LOOKING at a picture of Daniel in the den of lions, I was impressed anew with his trust in God, and with the way God kept the lions from tearing him up. In some of these pictures the lions are crouching in a corner. In others they are lying around almost asleep. In this picture they look furious, prowling around, and some of them seem to be roaring, while Daniel sits with clasped hands, and upturned face. It is not a distressed face, but looks like the face of one who trusts in God.

There is a great difference between a roaring lion and a sleeping lion. Whether the lions slept or roared, Daniel was kept all through that night. We wonder if he slept. It must have been a filthy place in which to spend a night. But Daniel would not notice that. He was, no doubt, praising God and thanking him over and over for his loving care. God could have caused those people to reconsider the decree and so change things that Daniel would not have been obliged to spend a night in such a place, but he did not do so. He sustained and kept him through it.

Sometimes we seem to be in a den of lions. Have you ever stopped at a hotel where the night was made hideous by drinking, and yelling, and cursing? You would not choose such a place if you knew it, but sometimes circumstances are such that one must spend a night in such a place. We almost fear to close the eyes in sleep. How wonderfully God has kept us through some such dreary nights! Why does he not put away all of this sin and evil, and make this world a nicer place for us? The people are not willing. The king tried to find some other way to dispose of Daniel, but his enemies wanted him to be put in the den.

The people want strong drink sold,—some of them do,—and so we are living in a place something like the den of lions. Even some, who claim to be Christians, indulge in this evil, and will not help to put it away. They look on the other side. What a pity! We are praying that God will so move upon them that they will soon be helpers on the right side of this question.

The lions roar and prowl around, trying to frighten the timid, but we will fear no evil, for God is with us. He is so directing affairs that by and by this world will be a better place to live. We see not yet all things put under but, little by little, it is being done, and the time is coming when righteousness shall reign.

We do well to use our influence on the side of right. Let us do all we can to hasten the better time. It is a great privilege to be used of God for this work, to be a part of his plan in working out the evil and helping to usher in the good.

Sounds of victory come from many places. There is consternation in the lions' dens. Those who contend for the saloon see the approach of their defeat. Some are giving up the business, because they know it is wrong. By all means let us continue to work and pray for temperance. God hears and helps. Let us trust in him, and wait on him, for he will some day deliver us from this great evil, and it may be sooner than some think.

God is the Ruler of all things, and all peoples and nations shall know that he has taken to himself the rule of all things. Christ would not have told us to pray, "Thy kingdom come," if there were no prospect of its being so. He would not have told us to pray, "Deliver us from evil," if it were not so to be. The kingdom is his, the power is his, and the glory is his, now and forever. Let us keep this in mind, and we shall go about our work with more courage.

We need not be so timid when we know that we are working on the right side. God promises wisdom and strength to us. Let us accept these, and go on in the blessed work. He is our Leader: we need not fear.

There are many ways of helping the Lord's work. Attend the church services. Some people think they have not time to go to prayer meeting, church meeting, a meeting of Sunday-school workers, etc., so they stay away. It is Satan that suggests you have not time, and he is pleased to have you believe it. In just such ways we are helping on the wrong side. We find time to do the things we want to do. Let us not be induced to stay away from the services of the church! They are helping to make this world better. Time is not lost that is spent in these services, but professing Christians do sometimes get to places where their time is worse than wasted.

Ask God to show you where to go, and what to do. Be very earnest about the asking, and he will show you just what to do, and where to go. He is keeping us through the night in the den of lions, and will bring us to the glorious day of liberty, and release us from this bondage. We are returning from our captivity.

Sometimes it seems a long and weary march, but if we are true to him, and determine to do the things that please him, he will bring us to the happy day that sees his promises fulfilled. The God of Daniel is the same unchangeable God today. Let us be glad that we belong to him, and that he is using us to help put away evil and promote good!

Huntingdon, Pa.

A lady principal of a Pittsburgh public school has established what she calls an "Opportunity Class" for pupils who, for any reason, are unable to keep up with their classes. Experience has taught her that there will always be some pupils who are tardy in development, and who require an unlimited amount of forbearance and help, in order that there may be continued effort and final success. The idea is a most practical one, and may be applied to excellent advantage in our church relations. While not all members can be equally strong and efficient in the Lord's work, let us remember the weak and backward ones in the fold,—a part of our duty that too often is sadly neglected. "We then that are strong ought to bear the infirmities of the weak."

SISTERS' AID SOCIETIES

CARTHAGE, MO.—The following is a list of work done by our Sisters' Aid Society in this church from Oct. 1, 1910, to Oct. 1, 1911: Thirteen meetings were held, and the collection amounted to $20.82. We paid out $19.40, and donated fifty cents to the China sufferers. The work consists of piecing quilts and quilting them, tacking comforts, sewing carpet rags and making prayer coverings.—Sister Lowery, President; Sister Hottenstein, Secretary, elected in Oct. 14.

SOUTH BEND, IND.—The Sisters' Aid Society of the First Church of the Brethren closed a very successful summer's work by an all-day meeting at the home of Mother Sister Sister W. C. Miller, south of town. To this meeting all friends of the society were invited, and those attending were taken to the place of meeting in automobiles and a hay wagon. The work of the day was a regular session of the society, and the visitors contributed liberally to the treasury of the society. As the needs of winter come on, we are prepared to respond to any worthy call for help. Address all communications to Sister M. W. Kreighbaum, president of the society, 1092 Victoria Ave., and all money intended for the society to Sister Bartholow Kelley, Sec., South Bend, Ind., Oct. 17.

FREDERICK, MD.—Our Sisters' Aid Society of this city gives this as a report of our work since the year 1909: Cash received, including a few donations, $153.20; paid out, $120.84; balance on hand, $32.76. Though we are but few in number, we feel encouraged and will try to do more work in the future than we have done in the past. In this time we have made and disposed of 34 prayer coverings, 75 bonnets, 197 aprons, 27 aprons for children, 21 bottles of fruit, 6 comforts, 19 bonnet mops, 14 cushion tops, 7 darning bags, 15 quilts, and many other articles. We made $5 each year for Annual Meeting work and also $5 to the Brooklyn Mission. We give $25 per year for the support of our minister. We donated $20 for furnishing carpet in the primary department of our Sunday-school room, besides what we donated to the needy among us here at home. Our dear Sister Harshman has been kindly giving our Circle a meeting place in her home on East Fourteenth Street, and we much appreciate it. We truly say that she may be blessed for her hospitality. The work done by the needle is a great one indeed, and reminds us of the work that Dorcas did. Let us not become weary in well-doing.—Sisters R. E. Fahrney, Pres.; A. M. Bonet, Sec., 201 East Eighth St., Frederick, Md., Oct. 27.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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FIVE Sunday-school scholars recently received baptism at Reedley, Cal.

THE President's Thanksgiving Proclamation will be found on page 713, this issue.

BRO. HIRAM GIBBLE, of Pennsylvania, changes his address from Manheim to Lititz.

BRO. J. M. MOHLER is conducting a series of meetings in the Spring Grove congregation, Pa.

BRO. JOHN S. CLARK will represent Southeastern Kansas on the Standing Committee for 1912.

QUITE recently four were baptized in the Jacobs Creek congregation and three others await the rite.

THE series of meetings at Cottage Grove, Ind., conducted by Bro. Dorsey Hodgden, brought five into the fold.

FIVE accessions are reported at the Fairview church, Mo., where a series of meetings was held by Bro. S. E. Thompson.

THE new church at Indian Creek, Iowa, was dedicated Oct. 22, Bro. Moses Deardorff preaching the dedicatory sermon.

THE First District of Arkansas and Southeastern Missouri is to be represented on the Standing Committee by Bro. H. J. Lilly.

THE regular time for the Annual Meeting of 1913 will fall on May 13,—the earliest possible date for the meeting during the present century.

MIDDLE MISSOURI is sending one paper to the Annual Meeting. Bro. T. J. Simmons is to represent the District on the next Standing Committee.

BRO. W. E. WEST is holding a protracted meeting in the Big Creek church, Parkersburg, Ill. He is accompanied by his wife, father and mother.

A REVIVAL in the Washington Creek church, Kans., with Bro. E. F. Sherfy doing the preaching, closed with twelve conversions and one reclaimed.

WE are requested to state that Dec. 2, which by the way, falls on Saturday, is the date agreed upon for the dedication of the new church at Anderson, Ind.

BRO. JOEL SHERFY, of Tennessee, has located at Herndon, Fla., where a small body of members has collected, and secured homes in that genial clime.

AT the late District Meeting of Southwestern Kansas and Southern Colorado Bro. M. Keller was chosen a member of the Standing Committee for next year.

THE Word was held forth in a series of meetings at South Keokuk, Iowa, by Bro. Geo. Burgin, and eleven were added to the church by confession and baptism.

TWENTY-SIX souls have been born into the kingdom since the beginning of the series of meetings, conducted by Bro. C. S. Garber in the Turkey Creek church, Ind.

BRO. H. C. EARLY is now in a series of meetings at Ashland, Ohio, where he is to continue until the meeting of the General Mission Board at Elgin, week after next.

BRO. J. S. ZIMMERMAN devoted three weeks to evangelistic work at Goshen, West Side, Ind., and seven made the good confession and were added to the church.

THE GENERAL MISSION BOARD has under its control fifty missionaries. This means two in Denmark and Sweden, four in France, thirty-two in India, and twelve in China.

A SERIES of meetings at Oakland, Ohio, conducted by Bro. John Fidler, of Dayton, closed with seventeen accepting Christ and receiving baptism. One was restored to fellowship.

THE Annual Meeting for 1912, at York, Pa., is to be held in a tabernacle erected for the occasion, and the contract for the building, 200 feet long and 150 feet wide, has already been let.

OUR correspondent, writing from the Sangerville congregation, Va., reports a series of meetings at the Emmanuel house, conducted by Bro. I. W. Miller, at which seven were baptized.

AT present Bro. F. F. Sherfy is holding revival services in the Rockingham congregation, Mo., where he is to remain a few weeks. He finds a large and interesting body of members at Rockingham.

BRO. B. E. KESLER, of River Bend, Colo., writes us that enough orders have been received to justify the publishing of his Texas debate, and that in due time the book will be brought out. See notice on page 724.

THE new meetinghouse on the Western Ohio Traction Line, seven miles northeast of Lima, and three miles southwest of Beaverdam, Ohio, will be dedicated Sunday, Nov. 26, with Bro. H. C. Early conducting the services.

WHILE at the Mill Creek church, Rockingham Co., Va., Bro. D. K. Clapper, of Meyersdale, Pa., delivered twenty-five sermons, and as the fruits of the efforts put forth he had the pleasure of seeing eleven persons enter the fold.

BRO. CHAS. D. BONSACK, after taking a careful look over the Conference grounds for 1912, writes us that he is very much pleased with the location, and feels sure that we are to have all necessary conveniences for the Annual Meeting.

BRO. CHAS. A. MILLER, formerly of Westphalia, Kans., but now of 328 South Eighteenth Street, Independence, same State, has sold his farm, and will devote considerable of his time and attention to evangelistic work. Those interested can address him at Independence.

A SMALL body of members have located at Oneonta, Blount Co., Ala., a point about forty miles northeast of Birmingham, and Bro. D. H. Zigler, of Broadway, Va., is to go there the first of December, to hold a series of meetings. Possibly an organization may be effected soon.

THERE is plenty of demand for the doctrinal issue. One State District wants 1,000 copies, but may have to do with half that number. We should like to have enough papers to go around, so as to have the information concerning our faith and practice, circulated as widely as possible.

THE church at Meyersdale, Pa., has decided to secure and support a pastor who can give his entire time and attention to the needs of the large and growing congregation. An elder of experience and good pulpit ability is desired. For further particulars address Bro. J. M. Gnagy, Foreman of the Committee appointed to secure a pastor.

THOSE who insert in their reports of church news calls for money to build meetinghouses, or to carry on other lines of church work, will find these calls omitted in their printed reports, for the reason that permission for such calls, through the MESSENGER, must have the endorsement of the General Mission Board before they can appear in our columns.

AT the beginning of the year, Bro. L. H. Prowant, of Dupont, Ohio, expects to locate in the Blue Creek church, under the direction of the District Mission Board of Northwestern Ohio, and may then be addressed at Latty.

BRO. GEO. SHOEMAKER, of Woodlawn, Oregon, says that he can make use of a number of copies of the GOSPEL MESSENGER after our patrons are through with them. He means to distribute them where they will be read and appreciated.

FOR one week, prior to the feast at the East house, Pine Creek congregation, Ind., services were held each evening by Bro. Jacob Hildebrand, and nine were made willing to enter into covenant relation with Christ through the act of baptism.

BRO. D. L. MILLER and wife are to start to California the last week in November, with the intention of spending the winter on the coast. Bro. Miller is already booked for meetings at Empire, Long Beach, Glendora and a few other places.

BRO. I. N. H. BEAHM, while still interested in the Hebron Seminary, has located with the little band of members at Trevilians, Va., where his labors in the ministry will be appreciated. His health is by no means good, still he will be able to do an excellent work in his new field of labor.

THE article headed, "Fashion's Follies Versus Church Piety," published in the issue of Oct. 21, is being highly commended by our readers. A writer at Cherryvale, Kans., would like to have fifty copies in tract form to pass around among his friends. He thinks that if 10,000 copies should be circulated among the women of America, they would certainly do good.

BRO. I. B. TROUT spent last Lord's Day with the congregation at Middlebury, Ind., and delivered the dedication address at the new church. He reports a large attendance and good interest, and thinks that the building just completed is the best house, for the cost that he has seen in the Brotherhood. Bro. Eli L. Heestand, of Elkhart, followed with a series of meetings.

UNDER date of Oct. 6 Bro. B. F. Heckman writes us from Yokohama, Japan, saying that our missionaries to China had reached that harbor two days late, and for that reason would have to lay over some days, waiting for the next boat. With the exception of a few days, the sailing was over rough seas, though only one of the party was seasick. The children stood the rough sailing finely, and seemed to be enjoying the trip immensely. According to the cablegram, received two weeks ago, the party reached China thirteen days later.

THANKSGIVING falls on Thursday, Nov. 30, being the last day of the month. It is expected that religious services will be held in all of our churches, and that some good cause will be remembered on the occasion. A collection ought to be taken for some of the good works among us needing funds. We would call attention to the needs of the General Mission Board, the District Mission Boards, educational work, the MESSENGER Poor Fund, and in a special manner should the poor of the community be looked after. The Lord is greatly blessing our people; nearly all of them have enough, and thousands have plenty and to spare. Since the great Giver of all that is good has dealt bountifully with us, let us be liberal in responding to worthy calls.

A SHORT time ago we called attention to the advisability of members selling any jewelry they might happen to have in their possession and giving the proceeds to some worthy cause. What was said moved at least one reader of the MESSENGER, for he sent some long discarded gold rings, etc., which were turned over to the Mission Board, sold to a dealer in jewelry, and the money placed in the mission fund. We had stated that there might possibly be enough jewelry in the Brotherhood to fill a bushel basket. Our brother who leads out in the good example says that the basket should be passed around. A little more New Testament religion in the heart will let the jewelry slip off easily, and prove a blessing to those who give up the forbidden articles, as well as a help to some good cause.

The Los Angeles (California) *Express*, for Oct. 28 contains a good picture of the new Berean Bible School building, dedicated Monday, Oct. 30. The building is three stories high, and covers a space of 48 x 50 feet. A good write-up of the school and its purpose, along with the portraits of some of the workers, is also given.

When mentioning the work of Bro. S. S. Neher in Idaho, a few weeks ago, we should have referred to him as the Secretary of the Sunday-school Convention Program Committee, and not the Sunday-school secretary of the State. As Secretary of the Committee on Program, Bro. Neher is working up a splendid interest for the Sunday-school cause in his State.

Bro. A. J. Detrick, of Ripley, Okla., is preparing to go to Mexico the last of December, and would be pleased to have some of our members accompany him, with a view of recommending the country for homes and the opening up of some mission points. This will be his second trip. He thinks there are some fine opportunities in the Republic for those who wish to combine teaching with mission work. Thousands of children are without schooling.

One of our agents suggests that we urge all the Messenger patrons to pay their subscriptions at the time they are called on to renew for 1912. This, he says, would prove very helpful to the agent, and avoid some annoyances, as well as some inconveniences. The suggestion is a good one, and our patrons will do well to have the money for their paper ready, when called on by the agent for their community. Pay at once, and do not keep the agent waiting months for his money.

Under date of Oct. 25 Bro. Wm. M. Howe writes us that, in company with Bro. P. J. Blough, he was spending that day at the Mennonite Biannual Conference for the United States and Canada, held in a country church, three miles from Hollsopple, Pa. It began Oct. 24, and was to have closed on the 27th. There were present about sixty delegates from District Conferences. The entire attendance numbered less than one thousand, and the next meeting, in 1913, will go to Ohio. The visiting members and others get their breakfast where they lodge, and at noon and in the evening a free lunch is served on a large tent near the meetinghouse. Due respect for the occasion, and a high order of spirituality characterize these meetings.

A Separate People.

It is clearly taught in the New Testament that the Lord's people are a separate people, living apart from the sins and follies of the world. They are a called-out people,—called out from the world and urged to live the holy, consecrated and sanctified life. They are called out, because they have heeded the call to come out from the world "and be ye separate, . . . and touch not the unclean thing" (2 Cor. 6: 17). Then we are told that we are not of the world. Having been born of water and of the Spirit, we are not only new creatures in Christ Jesus, but belong to another kingdom.

Having also pledged ourselves to live faithful until death, we become wholly consecrated and dedicated to the Lord. We become his servants, and as such we serve him by living strictly in accordance with his will, both spiritually and temporally. Not only so, but we become holy unto the Lord. It is a full and complete surrender of soul, mind and body. This is done by faith and obedience on our part, and the inward working of grace upon the Lord's part. Men and women who thus yield themselves to the Master, as faithful and obedient children, are not only cleansed from sin by the atoning blood of Christ, but they are urged to go on to perfection, and live the true, holy life.

Those who live this life as they should, will not be found living, thinking and doing as the world does. They will be found living on a much higher spiritual plane, and shunning those things that have even the appearance of evil. With them it will not be how much they can trifle with the doubtful and questionable, and not sin; but how far they can keep away from the things that are looked upon as unbecoming the devout followers of the Master. Living thus will so emphasize the consecrated and separated life as to constrain others to recognize the fact that the servants of the Lord are truly a called-out people.

Among the Churches in East Tennessee and North Carolina.

For many years we have had a strong desire to visit the churches in Tennessee and North Carolina. A promise had been made to the Brethren here years ago, to spend some time in the South. The realization of the desire brings the fulfillment of the promise, and we are enjoying, very much indeed, the long-expected privilege of meeting with the members of this part of our Brotherhood.

The first stopping-place was at the historic old town of Jonesboro. Once, in territorial days, it was named as the capital of the proposed State of Franklin, composed of parts of the territory of Tennessee and North Carolina. State officials were elected, but the courts set aside the effort and the prospective State capital is now a quiet country town of fifteen hundred souls.

Near Jonesboro is the Knob Creek church. More than a hundred years ago our Brethren in Virginia, strong in their desire to spread the Gospel of Christ, pushed out into the wilds of Tennessee and organized the first congregation of the Brethren in the State. They were hardy pioneers and seem to have been far ahead of the present generation in enterprise. They grew and prospered, and many were added to the fold. At present Elders S. J. and D. B. Bowman are in charge of the Knob Creek church, of which something more will be said later.

Some twelve miles from Jonesboro is the Limestone church, organized in 1846. This church is noted as having furnished the Brotherhood with a number of noted ministers, among whom were Brethren John Nead, Solomon Garber, Daniel Brubaker, P. R. Wrightsman, John Lair, M. M. Bashore and J. B. Pence. All of these have finished their labors and are at rest.

In 1858 an election for minister was held in the Limestone church, at which Bro. Samuel Garber, then elder of the West Branch and Silver Creek churches of Northern Illinois, officiated. It was in the days when slavery was the burning question of the day. Bro. Garber was requested by an outsider to preach on the subject, "When shall the bound be made free?" It was understood that the subject referred to those bound by Satan in sin. In treating the subject Bro. Garber referred to human slavery in a mild way. The party who gave him the subject complained to Magistrate L. A. Markwood, and Bro. Garber was arrested and cited to appear in court on the following Saturday, to answer to the serious charge of inciting the slaves to insurrection.

The penalty affixed by law was a heavy fine and a long term of imprisonment. The prosecution urged a long term of imprisonment. The prosecution urged a heavy bond for Bro. Garber's appearance for trial. Bro. John Nead said to the judge: "Your honor, a bond is unnecessary. Bro. Garber will be here when required." The judge replied: "If Mr. Nead says the prisoner will be here on time, no bond will be required." In those days a brother's word was as good as a bond.

Excitement ran high. The slavery men were aroused, and they determined to prosecute Bro. Garber to the bitter end. The Brethren secured an advocate for the defense in the person of Lawyer Ferguson. The trial excited great interest both north and south. A large number of witnesses were examined on both sides, and the result was that Bro. Garber was found guilty, and assessed a fine and costs of five hundred dollars, but escaped imprisonment. All this for telling the truth and saying that human slavery was wrong. The money was paid, and it was stipulated that Bro. Garber should leave the State and not return again. The days of slavery, however, are gone and the memory of the resulting Civil War is rapidly passing from the memory of the living, as one by one the actors answer the last roll call.

In 1860 the Annual Meeting was held in the Limestone church. A brother who was there told how Bro. D. P. Saylor stood in the doorway of the church, on that occasion, and preached to the people inside and out, "for," said the brother, "the church was crowded and the front yard was full too."

Bishops P. D. Reed and Abram Nead, related to Peter Nead, are in charge of the Limestone church. A few days were spent in holding meetings with the Brethren in the old, historic church. These were much enjoyed and especially did we enjoy the association with the members. They are whole-hearted, kind, generous and hospitable. I have never had kinder treatment or more open-hearted hospitality shown me than by the Brethren and friends in the South.

D. L. M.

Obeying from the Heart.

To "obey," in its inception, means to render service to others, because of obligation or indebtedness. We are to obey God because we are wonderfully indebted to him. Ever since man sinned, and lost his intimate fellowship with God, through disobedience, obedience has been the key that opens the door to his restoration and fellowship with the Father.

Obedience is prompted in three different ways,—through a sense of fear, through a feeling of duty and through love. We recognize this fact more fully by reverting to our own experiences, as they have come to us in our relations to, and associating with, our fellowmen. Obedience through a sense of fear is a sad thought, unnatural and demoralizing. It appeals to our lower passions, and always engenders a spirit of rebellion, as well as that of hypocrisy and deception.

The idea of arbitrary force being exercised by one man over another has always been resented, and has been the active cause of all the bad feeling, quarrelings, and wars, so sadly blighting human expectations, and destroying the social and religious associations and relations of life. The idea of force always has been, and always will be, repugnant to the human make-up and human intelligence. God did not make us in this way, and the more intelligence men and women have, the less they are inclined to be driven. They may be reasoned with, they may be led, they may be loved into obedience, but they will not be forced without mental and physical protest. When obedience is obtained through force, the idea of obedience is eliminated and it degrades the person who is thus made to serve.

Our first Brethren took this position very strongly and firmly, and it was on this position that they plead the unreasonableness of infant baptism. It is a forced service,—done independent of the wish and volition of the child. It is irrational. God wants voluntary, intelligent and loving service. Paul commends the Roman believers because they "obeyed from the heart" that form of doctrine which was delivered to them. It is heart service that the Lord wants from his loving children. In speaking of the scribes and Pharisees, he says: "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." Jesus repeated to the young lawyer the commandment of his Father: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." This is the kind of service that the Father, the Son, and the Holy Spirit want,—a heart-love service.

We fear sometimes that ministers,—shepherds over the flock of God,—do not appreciate and teach this heart service as they should. The true shepherd does not drive, but leads his flock. He feeds, he loves, he leads. This is the gospel spirit—the Christ spirit. When we were yet a boy at home, on the farm, father had a flock of sheep. One fall evening, on the approach of a snowstorm, he sent the hired man out into the field to bring the sheep in to shelter. When he got to the field, instead of calling the sheep, as father always did, he got back of the flock and tried to drive them, shouting, "*Shoo! Shoo!*" and "shoo" they did, running and scattering in every direction, so much so that he could not do a thing with them; went home and told father that he could not get the sheep in. "They are as wild as deer." Father then went out to the gate of the field, and commenced calling, "Sheep, sheep, sheep." At once they lifted up their heads,—

bleating. Then they ran to him, and followed him quickly, lovingly and safely to the sheltering fold. The trouble with the hired man was, he had never learned "Sheepology."

And so it may be with some of us, as leaders of the flock, over which the Lord has given us charge. We do more driving than we do leading. Were you ever "hired out"? Do you remember how much better you felt when your boss said: "Come, boys, let's go and bring in the hay," or, "Let us cut off the corn"? The manner of approach has much to do with our spirit of obedience, as an act of our own volition, whether it be physical, moral or spiritual. The request must come in a way and spirit that appeals to our manhood, and those who are given the right to exercise authority should always remember that all men and women have certain innate rights and prerogatives that ought to be respected.

A higher incentive to obedience is that of duty. We are all debtors in some sense or other, because of relations, circumstances and conditions. We owe our obedience to our parents, to our government, to the church and our God. While, under some conditions, it may not be in all our hearts to act out this obedience as cheerfully as we should, yet, through our sense of duty, obligation or debt, we refuse it. In other words, it is easier for us, and gives us more satisfaction to obey than to disobey; and we do it with a free will and voluntarily. We choose to do it, and therefore do no violence to our sense of right and manhood.

But the highest incentive to obedience is that which is done through a sense of love. We do it not only because we feel that it is right to do it, but because we *love* to do it. This is obeying from the heart. And this is the kind of obedience that our Heavenly Father seeks from us as his loving children. We obey our parents because we love them, and we love them because they loved us. We obey our Government, because it is a good Government, and has been ordained of God. We obey our church, because it has been a great blessing. We obey Jesus Christ because he first loved us, and gave himself a ransom for us. We obey God because he lovingly created us to his glory and to our eternal happiness. This is genuine, heart-felt obedience,—such as is appreciated by all right-thinking people; such as Jesus Christ recognized as true and acceptable service. It is the kind that he expects from all his loving children; the kind that should be taught and commended by the church of Jesus Christ, and should be expected of every member of his body. What we need, and what we want, in our teaching and in our exercising in church government, is less of the idea of force, and more of the spirit of love. This spirit of love we want to emphasize in our daily life, and should be expected of every member of his body, under our care, and, as a result, we will have more loving service, and more heartfelt obedience.

H. B. B.

The Men and Boys' Movement.

JUST now parts of the country are being swept by a religious movement that proposes to enlist three million men and boys inside of two years. The purpose of the movement is to interest men and boys of every class in that which tends to make people better morally and religiously, and to organize a force against the saloon evil, the divorce evil, and impurity of every grade and order. Viewed from a moral standpoint, the influence of the movement, in some cities at least, seems to be almost irresistible. By earnest addresses, forcible appeals and enthusiastic demonstrations, men and boys are drawn into the movement by the thousands. Just how long the excitement will continue, can not be predicted, but while it lasts it will at least do some good. It will increase the ranks of clean and respectable men, and may lead up to something more permanent than a wave of enthusiasm. Sin is permanent and we need something equally permanent to meet and overthrow its forces. While the present movement does not pretend to sow all the seed of the kingdom, it will scatter abroad enough to bring about a marked improvement in society. If nothing else, it ought to impress the churches all over the land with the importance of more aggressive work. If the churches would do their duty as they should, there would be no occasion for such movements. As for the Brethren, their mission is to lead people to accept the whole Gospel, and whatever we do, whether before or after the movement reaches our locality, we should keep this one object in view.

Removing the Name.

A MINISTER writes us to remove his name from the Ministerial List, saying that he has not preached for some years, and that his call to the ministry was a mistake upon the part of the church. He has learned that he does not have the ability to preach, and prefers to do things for which he has some adaptation. While it is the privilege of any one, after a fair trial, to be relieved from the active work of the ministry, on the ground of a lack of adaptation for the work, still there is a correct way of going about it. The brother who feels that he can not possibly make a success of the ministry, "may state his reasons in writing to the elders at District Meeting." These elders will then take the matter under advisement, and if considered proper to act in the case, may appoint a committee to make all necessary investigations, and dispose of the request as wisdom dictates. It is within the realm of possibility for a church to err in calling a brother to the ministry, and when a thing of this kind happens, the mistake should be rectified through the elders at District Meeting. In the ministry the Master wants willing and efficient workers, and in the event of a possible mistake, all parties should exercise wisdom, patience and forbearance. In attempting to correct a presumable error of this character, there is sometimes danger of making still greater mistakes.

The Kind Not Wanted.

The Tri-County Press, Polo, Ill., highly commended the President of Mount Morris College for saying, in a school advertisement, that, as students, "whiskey and cigarette boys are not wanted." It has been found that the school can do very little for this class of boys, while, on the other hand, such boys make very undesirable pupils. It might be well for our schools to tell these boys that they will be welcomed when they cut out tobacco and whiskey. And, by the way, the whiskey-drinking men and boys are being turned down by the best railroads and the most prosperous business establishments in the country. Some of these enterprises have even cut out the tobacco users, it having been learned that the brains and nerves of those given to the use of tobacco and intoxicants are more or less affected. In the Church of the Brethren it has been decided that whiskey drinkers can not be tolerated upon the part of any of the members. The drinking of intoxicants, as a beverage, is made a test of fellowship. As for church officials, they are not permitted to use tobacco in any form. If a tobacco user chances to be called to the ministry, he is not installed until he promises to give up the use of the weed. The same principle applies to elders and deacons. In the course of a few years, most of the churches will probably decide that preachers who use tobacco are not wanted in the pulpit.

Signing the Saloon Petition.

A CORRESPONDENT can not understand how a member of the Church of the Brethren can consistently sign a petition in favor of granting a saloon license. In all probability the angels can not understand how a professed Christian can thus become a party to evil doings. If there is anything in the world that can be considered the devil's meetinghouse it is the saloon, and the man who signs a saloon petition is doing just that much to help the devil along with his work. There ought to be no question about the right or wrong of such an act. Any church should know that it is contrary to the teachings of the Scriptures for a believer to encourage evil, and it ought to be understood that when one signs a saloon petition he should be immediately called to account. The church can not afford to treat a matter of this kind with indifference. As a body we are opposed to the saloon interest from start to finish, and, instead of asking the authorities to license a saloon, we should do what we can to have the saloon put out of business. The man who thinks that what we are here saying tends to interfere with one's personal liberty, should bear in mind that those who have accepted Christ are not at liberty to encourage sin. One can not serve righteousness and sin at the same time. The devout man is always at liberty to do right, but is never at liberty to throw his influence on the side of evil.

The Civil Oath.

THERE are a few Christian bodies whose members refuse to take the civil oath, believing it to be a violation of the Savior's instructions as set forth in Matt. 5:34-37. James understood that Jesus forbids swearing, for he says: "But above all things, my brethren swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay be nay" (Jas. 5:12). If this means anything at all, it means that those who accept Christ and propose to keep his words should not swear under any circumstances. This includes the civil oath, as well as every other oath. In the different parts of the United States, provisions have been made for the religious people who can not conscientiously take the civil oath, and they are, when called on to give testimony, permitted to affirm. There is no lifting the hand, and swearing by anything. Among those refusing to take the oath are the Brethren, who carefully instruct their members to adjust themselves to the teachings of James, when called on to testify in court, or before any officer authorized to administer the civil oath. By thus affirming, our members not only comply with the letter and the spirit of the New Testament, but they also keep fully within the bounds of the law.

St. Louis, Mo.

FOR some reasons the Brethren have not succeeded in building up and maintaining a congregation in St. Louis. About seventy-five years ago there was a small body of members, several miles west of the city, and a number of services were held in their community. In the eighties Bro. John Metzger, while residing at Cerro Gordo, Ill., succeeded in working up a good interest in the city, and a meetinghouse was built. For a time the outlook for a strong church was decidedly encouraging, but after a few years the work lagged, the interest died out and the house had to be sold. In those days it was not customary to appropriate money for the support of a pastor, like we are now doing, else the mission might have been continued. We believe that another effort should be made to open up a mission, with the view of building up a strong church. We have several members living in the city, and quite a number of members' children. These, with others, might be interested in a movement of the sort. We now and then receive letters, making inquiry about the Brethren church in that place. St. Louis is too large a city, and too centrally located, to be without a Brethren church.

Without the Messenger.

ONE of our evangelists went to a small congregation in the West, to hold a series of meetings, and in visiting the members from house to house, he found but one home in which the GOSPEL MESSENGER was taken and read. He says that he felt lost all the while he was engaged in his meetings in that locality, and feels quite sure that if the MESSENGER had been read in every family, more good could have been accomplished. He not only noticed a lack of zeal among the members, but they knew little of what was going on in the Brotherhood. It occurs to us that matters of this sort ought to be looked into by the District evangelists, or by the elders assembled at District Meeting. When a church becomes unconcerned about her church literature, it simply means church decadence for that congregation. It means spiritual weakness and the loss of a number of members' children to the church,—to say nothing of the loss of others. These are times when church literature has something to do in keeping up the life and spirituality of the church and her different activities.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
A. W. Vincent, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... Long Pine, Nebraska.

Address,
General Mission Board, Elgin, Ill.

ELIZABETHTOWN COLLEGE NOTES.

The Annual Bible Term of Elizabethtown College begins Jan. 11, 1912, and continues ten days. Eld. Galen B. Royer, of Elgin, Ill., and Eld. J. Kurtz Miller, of Brooklyn, N. Y., are booked as the leading attractions. To be assisted by Eld. Jesse Ziegler, President of the Board of Trustees, Eld. S. H. Hertzler, Treasurer of the Board of Trustees, Bro. J. H. Keller, of York County, Sister Lydia Stauffer, of the Bible Department, and Prof. H. K. Ober, Vice-president of the College. Eld. Royer will preach evangelistic sermons each evening throughout the term.

The Fall Term is rapidly approaching its close. It will terminate on Thanksgiving Day. The enrollment has been excellent, and nearly all the departments are well represented in the student body. The College work has opened especially favorably, and six students are now pursuing the College Course. Although there has been a change of teachers in the Music Department, the new teachers are already crowded with work. This Course was introduced a year ago, is well patronized. The Bible Department has an increase in enrollment this year, having among its students two young ministers. Sister Stauffer, the Bible Teacher, is conducting a College Extension Bible Class in town, in addition to her classes at the school.

The library committee has arranged a good Lecture Course for the present school year.

Eld. Galen B. Royer, Secretary of the General Mission Board, visited the College on his return from Brooklyn, recently, after having been present at the sailing of some of our missionaries. Bro. Royer spent nearly a day at the school, and delivered a missionary address to the school and friends on Monday evening, Oct. 30.

"The Eleventh Anniversary of the Founding of Elizabethtown College" will be celebrated Nov. 13 with a program of exercises appropriate to the occasion.

Elizabethtown, Pa., Oct. 24. D. C. Reber.

THE MINISTERIAL MEETING OF NEBRASKA.

The meeting convened in the Octavia church, Oct. 3. Bro. James Gish, of Holmesville, made an efficient Moderator. The following plan was the principal theme for discussion: "Would a Ministerial Board of Control, covering the following and all other related points be practical or desirable?

(a) Congregations, desiring to call ministers from other congregations, must call through the Board.

(b) Ministers, considering calls from other congregations, must confer with said Board.

(c) Churches desiring a change in overseer, outside of their congregation, should confer with said Board, giving their reasons.

To summarize very briefly, the following were the principal arguments presented in favor of the plan:

1. A Board of Control could help open closed doors in congregations where the work is not progressing.

2. Much of the future progress of the church depends on a better distribution of the ministry.

3. The Board would be a strong protection to weak churches who have secured or developed an efficient minister.

4. Sometimes, under our present system, ministers leave needy fields without anyone to take their places.

5. It would place the Board back of the change, if one were made, and thus protect the minister, making the move, from unjust criticism.

6. Wise, conservative leaders could be placed in charge of churches which are drifting worldward.

7. Hundreds of churches are presided over by incompetent elders and their progress in God's Kingdom is materially hindered.

In my judgment the following about cover the principal objections which were presented in opposition to the plan:

1. Many obstacles are in the way which would make it very difficult successfully to operate the plan.

2. Such a plan, adopted by one District, might cause more ministers to leave than could be replaced by others moving in.

3. If adopted at all, it should be the plan of the General Brotherhood.

4. Local churches, fully dominated by the Holy Spirit, are better able to direct the securing of a minister or elder than any Board of Control.

It was decided that this meeting recommend to District Conference that a committee be appointed to take this plan under advisement, and report to District Conference of 1912.

The other topics on the program were ably discussed by a number of speakers. The meeting proved an inspiration to all present. Much credit is due Bro. D. G. Wine who planned the program. Bro. A. D. Sollenberger will arrange for our next meeting. Edgar Rothrock, Sec.

Carlisle, Nebr., Oct. 10.

MOUNT MORRIS COLLEGE.

School opened with a good attendance. The class of students is perhaps as good as one could find in any college anywhere. We have nine ministers in the student body, all of whom feel not only the need of a Bible training but also of a good literary education. Since President Miller is back, he is emphasizing the fact that for our young men and women who go into the mission field,—especially in European countries,—a thorough literary preparation is absolutely necessary. Considering the fact that missionaries and ministers of other denominations in Europe are well educated, he considers it necessary for our young men and women to compete with them in any and every condition.

Bro. M. W. Emmert, Dean of the Bible Department, spent a few days in Nebraska, at the District Sunday-school Institute, and reports deep interest in the meeting. Our students who have had work under him, and are out in active mission and ministerial work, write very encouraging letters of the Bible training they have secured at Mount Morris College, and they always have a good word for Prof. Emmert.

The work in Agriculture, this year, has settled down to something very substantial. There are three regular classes along purely agricultural lines, one of which consists of a dozen or seven college boys who asked that they be allowed to do some work in this line, and secure college credit for the same. Through a number of the friends of the school, Prof. Keltner secured contributions that are helpful in installing new and better equipment in this department.

The several departments of the college report excellent work done by the students. Especially noteworthy is the fact that students find the work in the various departments all they could possibly expect.

The management is much gratified with the College Department, for in this and in the Bible School lies the hope of Mount Morris College. Only as we, as a church, give our boys and girls a college education in our own schools, will we grow educationally. Only as we grow educationally may we hope to grow numerically and spiritually.

The college is arranging to conduct a number of Bible Institutes during the Holiday week. Three day Institutes for Sunday-school and church workers are also to be given to churches that desire the help of the Bible School during the school year. The next term begins November 15. The outlook is very good. V. Grace Neher.

Mount Morris, Ill.

NEWS FROM WEST JOHNSTOWN CHURCH, PA.

Sept. 3 Prof. Amos H. Haines, of Juniata College, Huntingdon, Pa., preached an excellent sermon in the Roxbury house in the morning. In the evening he addressed the graduates (eighteen in number) of our first teacher-training class. The presenting of the diplomas was in the hands of our elder J. F. Dietz. Teacher-training classes are now being organized in all four of our churches, and many of our young and middle-aged brethren and sisters are availing themselves of the opportunity to acquire a better knowledge of the Bible and, at the same time, prepare themselves to do better teaching in the Sunday-school.

Sunday afternoon, Oct. 1, we met in official council, to prepare the business for the regular council meeting convened on the evening of Oct. 5. Much business of importance came before this meeting, all of which was disposed of with the best of feeling. Our deacons, on their visit, found nothing but peace among our large membership.

A committee of three brethren was appointed to look after the boarding and lodging of those who will come from a distance to the first Missionary, Bible and Sunday-school Institute of Western Pennsylvania, which convenes in our church Dec. 4 to 8.

The church decided to secure Bro. G. K. Walker to take charge of the work in Morrellville as soon as arrangements can be completed. Without a dissenting voice, our present pastor, J. H. Cassady, was retained for another year. It was also decided to call four brethren to the ministry in the near future. Vernon J. Dietz was elected clerk and Bro. J. E. Blough, treasurer and corresponding clerk for 1912.

Our pastor closed a two weeks' series of meetings in our Viewmont house Oct. 7. Considering the rainy nights, the attendance and interest were good, and the membership was strengthened.

Our semiannual love feast was held Oct. 8, and was a very spiritual feast. Practically the entire church was filled with communicants. Self-examination sermons were preached in all four of our churches at 10:30 A. M., prior to the feast. Brethren Hildebrand, Howe and Mills, of the Johnstown church, were present and assisted in the meeting. Bro. Howe officiated.

Oct. 15 we had excellent rally day services in Roxbury, the children performing the greater part of the program. The same evening Bro. Brown Miller gave us an interesting sermon.

While our pastor is away, in a series of meetings (as now), Bro. L. G. Shaffer fills his appointments. Our pastor preached a number of temperance sermons over Western Pennsylvania. Eld. J. F. Dietz also preached several. R. D. 5, Johnstown, Pa., Oct. 18. Jerome E. Blough.

SADIE J. MILLER'S PARTING WORDS.

Tuesday, Oct. 24, 9 A. M., we are here at Seattle, on our good ship, which is to take us across the sea, our first stop being Yokohama, Japan. I find other missionaries on this steamer, even at this late date, much to my surprise. It seems as though many are anxious to sail on the "Minnesota," a good ship, though there are others as good, I am sure.

While in this city I had my home with Bro. C. H. Maust's family, who have accommodated most of our outgoing missionaries. They certainly give one a welcome, and you can not but feel right at home with them. I am told that while the other missionaries were here last month, Bro. Maust's had sixty people at breakfast the last morning. To country people that would not be a great many, but in the city I think it quite a generous act, indeed. With a family of seven children, all of them age but two, only those who have had the experience can fully appreciate what it means for a mother to do all the work that Sister Maust does, and then be ready to help those who come to her assistance.

We, as missionaries, as well as all interested in the cause, owe this family as well as the other brethren and sisters of Seattle a vote of thanks for the many favors they did for us. This morning Bro. C. Fitz kindly assisted me with my heavy pieces of baggage. The members have surely done much to make us comfortable while in Seattle.

On my arrival at Seattle I found quite a stack of letters and papers sent by kind friends. I intend to read them after we leave this shore. They will afford us much pleasure, I am sure. Thanks to all the dear ones in the home land for their great help and encouragement which they have given us in the work we are doing in the foreign land. I shall be back to write to all, as I would gladly do, so let this serve, in part at least, as a thankoffering for those whom I have met during the year, and from whom I have received so many kind favors and encouraging words. Sadie J. Miller.

On Board the "Minnesota," Seattle, Wash., Oct. 24.

HEBRON SEMINARY, VIRGINIA.

The current session of Hebron Seminary opened with the best enrollment yet. October of 1911 shows an enrollment of more than 25 per cent above October of 1910.

Bro. W. A. Myers, son-in-law of Bro. D. H. Zigler, and President of our school, is measuring up well. Bro. E. E. Neff, another Bridgewater boy, son of Bro. I. M. Neff is making a good impression. The other teachers are doing good work.

We miss Brother and Sister J. F. Graybill very much, but are glad that they are being used of the Lord so well in Sweden, and that they remember us at Hebron so kindly.

I regret much to be out of school; but for the sake of health and by the doctor's advice, I am taking a course of wisdom. I am still to be in touch with the school in a general field way, but on account of taking Bro. W. A Myers' place, under our District Mission Board, it becomes necessary for me to change my address to Tresslians, Va.,—for a limited time. It is hoped that not long I can return to school work again,—at least to some extent. I would be delighted to work again in the class work of Hebron Seminary, if health were to justify it.

Like our dear Brethren Wieand, Neff, etc., I must take "an off" once in a while,—especially now.

The general help, already given to our school, is proving most fruitful. Oct. 8, Dr. W. B. Stoddard, of Washington, D. C., lectured against organic secrecy. Bro. P. B. Fitzwater also gave us an excellent discourse, recently, in our chapel.

Oct. 17 Brother and Sister J. M. Blough gave us charming and helpful talks on India. Oct. 18 Bro. Blough delivered an address at chapel service.

Oct. 24 and 25, Bro. Galen B. Royer will inspire and direct our people.

Brother and Sister I. S. Long are expected to be with us in the special ten-day Bible Term, which will open Jan. 12. I. N. H. Beahm.

Hebron Seminary, Nokesville, Va., Oct. 19.

A bad temper is like a pocketful of dynamite. It is likely to bump against some object and cause a fatal explosion any time. The Great Physician has a sure cure for this malady, and his terms are reasonable.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lindsay.—Eld. Isaac S. Brubaker has recently located at this place also his son Alpheus and Bro. H. M. Stutzman. This increases our number to eighteen members at this time, with prospects for others to come. We now have preaching services every Sunday, just after Sunday-school. We have two ministers, Eld. J. S. Brubaker and Eld. Alpheus Brubaker. We are all rejoicing in being so richly blessed. Our mid-week cottage prayer meetings are progressing. Nearly all the members attend them. We extend an invitation to ministers and others, who are passing through the valley, to stop off and be with us at our services, and also to take a look at this part of California. Orange picking has begun, and soon several cars of oranges will be shipped daily. Any brethren will be cheerfully given.—Sadie Finch, Lindsay, Cal., Oct. 27.

Long Beach.—Our elder, pastor, Bro. J. H. Bell, is holding revival meetings at the Pomona church, he arranged for Bro. J. Z. Gilbert, of Los Angeles, to fill the appointments of Oct. 29. Bro. Gilbert dealt out the Bread of Life to appreciative audiences both morning and evening. We certainly enjoyed talking to his excellent discourses. Our church work at this place has taken on new life lately, both in attendance and interest, as Bro. Marple's efforts are making themselves felt. Our Sunday-school has increased very materially in number. We certainly have great reason to be encouraged in our work. Several good workers have recently located in our midst, but there is still room for others. We praise the Lord for his goodness to us.—J. M. Shively, 1219 East Second Street, Long Beach, Cal., Oct. 27.

Patterson.—Bro. Jess Overholtzer, of Princeton, Cal., came to us Oct. 9, to assist us in a series of meetings. He dealt out the Bread of Life for two weeks to a large audience each time. There were no accessions to the church, but several are counting the cost. We feel that we were built up in the faith. This is a new place, and the doctrine of the Brethren is new to many in this part. Bro. Arthur Eshleman, of Modesto, Cal., has arrived here last week. We appreciate their assistance very much, as we have no Sunday-school or preaching service. We have good land here, and the place will bear inspection. Those who wish to change location can find a good home here. Where they are needed in the Master's vineyard.—Mrs. Minnie Patterson, Cal., Oct. 26.

Reedley.—Our church met at 10 A. M., and after a sermon by Eld. Isaac Brubaker five precious souls (all Sunday-school scholars) were baptized in the evening. Bro. J. W. Deardorff gave us a brief but pointed sermon on "Self-examination," after which we repaired to the water. Brethren Morris Keller and M. P. Noll were elected, and they, with their wives, were duly installed. At 7 P. M. we met again for preaching. One hundred and forty members were surrounded the Lord's tables, ranging in age from ten to ninety-one years of age. Quite a number from various other congregations. Eld. Deardorff officiated. This was our first communion, as the sisters had not had time to prepare the cup. There seemed to be a greater solemnity than we ever experienced before. Sunday morning, Oct. 22, Bro. J. W. Stenger preached for us to a full house. Our Sunday-school is progressing nicely, under the superintendence of Bro. P. H. Smith. We have one church and two elders in two children in regular attendance.—Susie Michael, Reedley, Cal., Oct. 31.

COLORADO.

Haxtun.—Bro. J. C. Groff, of Wayne, Colo., began a series of meetings for us Oct. 15, continuing two weeks. The attendance was very good for the first week, but owing to the inclement weather, but before the meetings closed the attendance and interest was good. Bro. Groff gave us some very interesting sermons. All have been encouraged and built up in the work of the Lord. Two precious souls were buried with Christ in baptism on Sunday, Oct. 29, and one on Sunday, Oct. 29. Fifteen members surrounded the Lord's table.—Maude A. Kinzie, Haxtun, Colo., Nov. 3.

McClave.—Our church met in Council Oct. 7, with Eld. W. D. Hartman in charge. Considerable business was transacted, of. A call was made for funds to meet the church expenses for the coming year, and $161.50 was raised. Any one at or passing this way are invited to give us a call.—L. Cline, McClave, Colo., Oct. 28.

ILLINOIS.

Astoria.—Oct. 15 Bro. J. H. Neher, of Hudson, Ill., began our revival at the South Fulton house and closed Oct. 29. He preached in all eighteen inspiring sermons. Many good impressions were made. Nov. 4 we expect Bro. D. L. Mohler, from Missouri, to assist us in a series of meetings. Address Ray A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Oct. 30.

Mount Carroll.—During last month we had two of our services, Brethren P. F. Eckerle, D. D. Culler, J. R. Young, O. T. Hutchison and Joseph Bolah. These brethren fed us richly with the Bread of Heaven. One has been restored to membership since our last report. Our attendance at the services is increasing. The outlook is bright.—Mrs. Lucinda Culler, Mount Carroll, Ill., Oct. 30.

Salem.—Bro. Otho Stutsman, of Mount Vernon, Ill., began a series of meetings Oct. 15, continuing until Oct. 27. Three young people were led to the good choice and buried. The meetings closed with a good attendance and the best of attention. Bro. Stutsman's many years of service in the field made very satisfactory to all who attended the meetings.—Jacob Hershberger, Salem, Ill., Oct. 31.

INDIANA

Bachelor Run.—Our series of meetings, held at the country house by Bro. Norris, of Landess, Ind., closed Nov. 1. Two husbands and their wives were baptized.—Mrs. Ida Hoffman, Ind., Nov. 2.

Rock Creek.—We met in Council Oct. 25, prior to our love feast of Oct. 28. Eld. L. L. Teeter presided. One letter was granted. Our love feast was conducted by Eld. J. Z. Gilbert and was favorable. Visiting ministers present were Elders Levi Hatsinger, Jr., Eld. Teeter and Abram Bowman. Bro. Hollinger officiated. Bro. Teeter has been with us preaching Brethren's meeting on Sunday morning, and also preached an inspiring sermon Sunday evening.—E. E. Teeter, Ind., Nov. 2.

Camden.—Our love feast, held Oct. 21, was well attended, and a spiritual feast. The visiting ministers present were Brethren M. Peddy, I. E. Wike, D. M. Byerly, T. L. Hutchison, M. Byerly and John Rogers. Bro. Peddy officiated. On Sunday morning, instead of having Sunday-school, Bro. Wike gave a talk to the children, after which Bro. J. M. Byerly was ordained to the eldership. Brethren Wike and Garber conducted the installation service. We are planning to commence with us to conduct a series of meetings.—Eva L. Whitacre, R. D. 1, Portland, Ind., Oct. 24.

Goshen (West Side).—Bro. J. S. Zimmerman, of Waterloo, Iowa, labored with us for the past three weeks in a series of meetings. Seven were buried with Christ in baptism. He preached with much power and plainness. The meetings closed with a full house.—Mrs. Osie Brumbaugh, Goshen, Ind., Oct. 31.

Laporte.—Oct. 29 Brethren L. F. Kurtz and N. B. Heeter filled the appointment at Waterford. Bro. Heeter preached at the Rose Farm house in the evening. We have organized a teacher-training class, with Sister Agnes Merchant as teacher; also a home department of the Sunday-school, with Sister W. Rose Smith as superintendent. Eld. William Hess will hold a series of meetings here in the near future.—Rachel C. Merchant, R. D. 3, Box 126, Laporte, Ind., Nov. 30.

Maple Grove.—Eld. W. T. Heckman, of Cerro Gordo, Ill., began a series of meetings at this place Oct. 5, continuing two weeks. The meetings were well attended, and the interest was good. Bro. Heckman preached the Word earnestly, and in addition used many home illustrations, thereby winning the love and respect of the people. Three were received into the church by baptism last January.—Mrs. Mirtle Winnie Peltier, Point, Ind., Oct. 28.

Marion.—We held our love feast Oct. 27. It was one of the most spiritual feasts ever enjoyed at this place. About 300 hundred surrounded the Lord's tables. Visiting ministers present were Brethren Jacob Hoover, J. H. B. Shoop, D. P. Kleppinger and J. L. Mahon. Bro. Moss officiated. The next morning, Oct. 28, Bro. W. H. Hoover, pastor, will receive good addresses, which were, indeed, a feast to the soul. At the close of the services Bro. Hoover will go to Mexico, Ind., to assist for some time, requested to be anointed. In the presence of a congregation of sympathizing friends, Bro. Hoover and S. B. Blough officiated at these services. Bro. Blough remained over Sunday and preached three inspiring sermons.—Bertha J. Bowser, Marion, Ind., Oct. 30.

Notice to the Churches of Southern Indiana.—Our District Bible and Missionary Sunday-school Workers' Institute will be held at Pollis church, 57 North Germania Avenue, Indianapolis, Ind., Nov. 25 to 30. Bro. W. M. Howe, of Covington, Ky., will assist Sunday-school pedagogy, and the Book of Galatians. Sister Elizabeth Howe-Bruba, who has done considerable mission work in Chicago, Brooklyn, and Pennsylvania, will teach "Soul Winning" and kindred topics. Since the Sunday-school lessons of 1912 will be from the New Testament, Eld. J. H. Moore's book will be treated by W. Carl Rarick. All are urged to attend. Bring your Bible and notebook.—Mrs. Elizabeth Bruba, Ind., Nov. 1.—S. A. Hylton, Secretary of Institute Committee, 50 N. Germania Avenue, Indianapolis, Ind., Oct. 30.

Pleasant Dale.—We held our love feast Oct. 28, it being an all-day meeting. Eld. D. M. Byerly, of North Manchester, Ind., officiated in the forenoon, and Bro. D. M. Byerly addressed us in the afternoon. Dinner was served in the basement of the church, and everybody had enough. Communion was not so large as it is sometimes, we had a good meeting. Bro. J. E. Ulery, of Bluffton, Ind., was with us in the love feast and officiated at the communion service. Bro. Ulery will be with us for some time, assisting in the work.—Mrs. Ida Hoffman, using "The Acts of the Apostles" as a textbook. We hope that much good may be done through his efforts.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Oct. 30.

Turkey Creek.—Bro. C. S. Garber is assisting us in a series of meetings at this place. Two precious souls have been born into the kingdom, up to the present time. Many more are under the Holy Spirit's call. Bro. Byerly, of North Manchester, Ind., preached in the forenoon, and Bro. D. M. Byerly addressed us in the afternoon. Dinner was served in the basement of the church, and everybody had enough. Communion was not so large as it is sometimes, we had a good meeting. Bro. J. E. Ulery, of Bluffton, Ind., was with us in the love feast and officiated at the communion service. Bro. Ulery will be with us for some time, assisting in the work.—Mrs. Ida Hoffman, using "The Acts of the Apostles" as a textbook. We hope that much good may be done through his efforts.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Oct. 30.

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Whitko church met in council Oct. 27. Our elder, Bro. A. G. Crosswhite, presided. The next evening we held our love feast, assisted by Bro. Wright, of Silver Lake. Officiating. A goodly number surrounded the Lord's table. A very visible power was felt during the feast. The sisters had an excellent sermon. Our series of meetings, to be conducted by Bro. Wright, will begin Nov. 4, and will last in November.—Lelah Wall, R. D. 30, Clarkshill, Ind., Oct. 29.

IOWA.

Des Moines Valley.—We held our love feast Oct. 7. The elder was present, and also a number of visitors from Wichita, Iowa. The church was left without any outside ministerial help. Bro. S. G. Lehman preached a sermon for us at Jefferson Mathis. The Brethren report a very spiritual feast. A number of visitors were present at the communion feast with them. Bro. W. D. Grove, of South English, Iowa, had been engaged to hold a series of meetings, and to be present at the love feast, but on account of the washing out of the street car strike in Des Moines, he could not get to the feast in time. Bro. Grove arrived Oct. 8, and commenced his meetings with power. His wife was with him to lead in the singing services. We did wonderful work in the way of revival meetings, and the members are much encouraged.—W. E. Wolf, Avalon, Iowa, Oct. 30.

Fairview.—We held our love feast Oct. 28, which was well attended. Bro. Peter Brower, of South English, Iowa, officiated and preached for us Sunday morning and evening. Three came out on the Lord's side and were baptized in the afternoon.—Mrs. Ella Hoffman, Fairview, Iowa, Oct. 30.

Fredericksburg.—Bro. Wm. Lichty, of Waterloo, Iowa, began a series of meetings in the Baptist church at this place Oct. 21. The attendance was fair, and one was born into the kingdom. We held our love feast Oct. 28, in the Brethren church.—Pearl Hoffman, Fredericksburg, Iowa, Oct. 30.

Indian Creek.—The new church of the Brethren, which was recently completed at this place, was dedicated. A good sermon was present at all three of the services held during the day. Eld. Noah Hutchison, of Ottumwa, Iowa, preached the dedicatory sermon, which was greatly enjoyed by all. The evening services were also conducted by Eld. Deardorff. The sermon at 2 P. M. was delivered by Eld. W. R. Deeter, of Adel, Iowa. The offering amounted to $563.60. The Brethren have built a splendid little church, in an ideal location, and they have every reason to feel pleased with what they have accomplished. The building is 30 by 50 feet, with a seating capacity of about every respect. A good furnace has been installed, and the room is lighted by gas. The church building is also splendidly provided, with a seating capacity of 225. The total cost of the property is $3,500, of this amount, except $600, was been raised. The indebtedness, however, was provided for in building committee, so that the church was dedicated free from incumbrance. Bro. John Robinson is elder in charge of church by Eld. Deardorff, are attended with intense interest. The church is among us, assisting in the song service.—Rebecca M. Enfield, Menlo, Iowa, Oct. 30.

Salem.—Our series of meetings, conducted by Brethren John Bowser and Ira Hoover, closed Sunday evening. Interest and attendance were good throughout the meeting. While there were no additions to the church, many were encouraged and others were near the kingdom. We held our council Oct. 25, owing to the pressing work of the series of meetings. Brethren Bowser, of Canton, Ill., while on his way to Carthage, Mo., to visit his daughter, was with us in the morning and preached for us. We appreciated his visit.—Etna M. Wray, Prescott, Iowa, Oct. 30.

South Keokuk.—Oct. 7 Bro. Geo. Burgin began a series of meetings at this place, and continued until Nov. 1. He held forth the Word most forcibly. As a direct result of the meetings eleven were received into the church by baptism. Oct. 21 we held our love feast, which was a spiritual occasion. Not many visiting members were present, but there was ample representation. Bro. D. F. Miller officiated.—D. F. Shelly, Ollie, Iowa, Nov. 2.

KANSAS.

Bury Creek.—Our love feast was held Oct. 21. We were pleased to have quite a number of members from adjoining churches with us. Visiting ministers present were Bro. Lefew, of Portis, Kans., Bro. Jarboe, of Quinter, Kans., Bro. Myers, of Lowell, Kans., and Bro. Stewart, of Belleville, Kans. Bro. Stewart officiated.—Emma J. Modlin, Burr Oak, Kans., Oct. 31.

Hutchinson.—We have commenced our meetinghouse on the corner of Eighth and Ford Streets. The concrete is all in. The house is to be 28x44, with a basement, and two class rooms added. The work will be pushed with all the speed we can command. The largest amount of the funds has already been raised for the house, and the work on the frame is finished. Please continue your prayers in behalf of this building.—A. B. Lady, secretary of Harper Building Committee, Kans., Oct. 28.

Parsons.—Bro. Chas. Yearout began a series of meetings here Oct. 8, laboring earnestly for two weeks. The members received much spiritual strength, as the Word was preached with power. Seven were added to the church by baptism. We held our love feast Oct. 21. On Sunday morning Bro. Yearout preached from the communion table, and communed at the church at noon. In the afternoon the Christian Workers' Society rendered a good program.—Cora Hall, Hall, Kans., Ave., Parsons, Kans., Oct. 28.

Washington Creek.—Bro. Ernest F. Sherfy came to us Oct. 8 and conducted a series of meetings for us, which closed Oct. 28. The interest and attendance were good. We feel very much encouraged over the work. Seven were received on the Lord's side and were baptized. One was reclaimed.—H. W. Behrens, Lone Star, Kans., Nov. 1.

MARYLAND.

Broadfording.—Our love feast, held Oct. 28 and 29, was largely attended by members present from adjoining congregations. Bro. Victor Long, of Hagerstown, Md., officiated. On Sunday morning, after Sunday-school, Bro. Cabel Long, of Boonsboro, Md., gave us a splendid sermon to a full house.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Oct. 31.

Frederick.—We held our love feast Saturday evening, Oct. 28, at which time the report of the visiting brethren was given. Our love feast was a good one. Eld. Wm. Hess, at 2 P. M. Our elder was with us on this occasion, and urged us to be faithful in the coming work. Let us study the Bible from our country.—John W. Wolfe, 115 East Seventh Street, Frederick, Md., Oct. 30.

MICHIGAN.

Black River.—Our love feast was held Oct. 15. Our elder, Bro. S. M. Smith,was with us and officiated. It was a very spiritual feast. Many visiting members were present, all of our dear ones were absent. Two of our aged sisters were anointed prior to our love feast. Our love feast and Sunday-school work is moving along nicely.—Audie Fisher, R. D. 2, Bangor, Mich., Nov. 31.

Grand Rapids Mission.—Oct. 1 wife, son and I came to this city, to take charge of the work here, which has been in progress for nearly two years. The mission is a well-organized little band of workers, willing and ready to help to forward the kingdom of Christ. Oct. 22 the band of workers enjoyed a glorious meeting, having forty-three in the Sunday-school. Two members of Eld. Lee's family filled the house for preaching, after which an aged sister was restored. Another family has purchased a home, a few miles out of the city, moved in, and attended Sunday-school. Several members to our number, making in all, eighteen members living in and around the city. We have rented a hall in the business city with a population of 125,000, and many handsome buildings. While visiting in some of the homes we find that the great furniture strike, which our city has experienced this summer, has placed many in dire need of the necessities of life. It is claimed by the city rescue workers that already thousands are looking for help. What will it be when winter comes? Churches desiring to help us in the work here, such as carpet, heating, bedding, shoes, etc., may send same to the unders'gned, and we will see that they are properly distributed. Our Thanksgiving for Thanksgiving and Christmas will also be appreciated and cared for.—Mrs. Ella Hoffman, Fairview, Iowa, Oct. 30.—Mrs. L. Minaker, 302 Sutton Avenue, Grand Rapids, Mich., Oct. 30.

MINNESOTA.

Worthington.—The church at this place enjoyed another love feast Oct. 21. Eld. J. H. Moore officiated, of. declated. A number of visiting members were with us. Two deacons were set apart to serve in our services.—Minnie Methven Alonzo Standafer and Harm Rogers. They were duly installed. One letter of membership was received. Bro. Hood preached for us again on Sunday morning and evening to appreciative audiences.—Minnie Schechter, Worthington, Minn., Nov. 3.

MISSOURI.

Fairview.—Bro. S. R. Thompson came to our church and labored earnestly for two weeks, and came forward for baptism, and Christians were encouraged to press onward. We held our love feast Oct. 28, in our spacious house of worship. We will meet next Wednesday night for prayer meeting.—Angie Hylton, Jay, Mo., Oct. 31.

Mound church began a series of meetings Oct. 8, with Eld. W. T. Ackerman in charge, which closed Oct. 22. Filled each night with an interested and attentive crowd. One came forward and was baptized. Many good impressions were made. Brother are laboring in the vicinity, and hope that they may get decide for Christ. The meetings closed Oct. 23.—Bettie Ackerman, Mound, Mo., Oct. 31.

Nevada.—Our church met in council Nov. 2, at 7:30 P. M. Eld. Lester Hutchison presided. Considerable business was disposed of. We have learned that it takes very clche and careful work to have a church house in this city. Bro. Bright and I have many allurements in the city that are not in the country. The church solicitors' report was read. The amount received was $1,850, leaving a balance of $1,000 to be raised. Expected to raise by Jan. 1, 1912. We feel that the Lord has blessed us wonderfully. We have increased in the last year fifteen members, no minister, and a debt of $375 on our churchhouse. Now we have a membership of seventy-five members, and only $75 church debt.—Mary White Smith, 230 North Oak Street, Nevada, Mo., Nov. 3.

Osceola church met in council Oct. 14, with Eld. T. J. Simmons presiding. The visiting brethren reported all the members in a good working condition. Arrangements made for our love feast, Oct. 21. Bro. L. B. Tiry officiated. Other ministers present were Bro. J. C. Bright and A. Bridgewater. We had a very enjoyable meeting. We all felt that it was good to be in the house of the Lord. We commenced a 2 weeks's series of meetings prior to the feast. As a result of the meetings two children and one wife were baptized, and a good seed was sown, which, we trust, will bring forth fruit in the future.—Elizabeth Lyon, Lowry City, Mo., Oct. 31.

Shoal Creek.—We met in council Nov. 2, at 2 P. M. Angarbright presided. The church visit was reported, and the members were found to be in love and union. We decided to hold our love feast Nov. 24.—Virgie Angarbright, Fairview, Mo., Nov. 4.

Washington Creek.—We just closed a successful series of meetings at this place, with twelve conversions. We are now in the Rockingham congregation, to remain a few weeks. After the meetings we met in council and elected Bro. Bethany Bible School again. By the beginning of the winter term, Nov. 21, we expect to be in Chicago. We find a live church here, numbering about 100 communicants, with about thirty

young members. Prospects are bright for good meetings. Ed. S. E. Shirky is the elder here.—E. F. Sherfy, Rockingham, Mo., Nov. 1.

MONTANA.

Medicine Lake.—We held our love feast Oct. 22. Bro. W. W. Keltner, of Williston, N. Dak., preached a sermon for us in the forenoon. A collection of $24.61 was taken for missions. At 2 P. M. an interesting children's program was rendered. At 7:30 we held a Christian Workers' Meeting, after which Bro. Keltner preached another sermon. He was accompanied by Sister Keltner. It was a busy day for this church.—Ezra Flory, Medicine Lake, Nov. 3.—And again only to say, The weather, at present, is a little cooler.—Katie E. Keller, Enterprise, Mont., Oct. 23.

NEBRASKA.

Enders.—We have just passed through a very sad experience in the loss of Bro. Fred A. Hall, who died of diabetes, Oct. 26, aged twenty-two years, three months and six days. He was active in the ministry in Lanark, Ill., for several years, and gave every promise of a fruitful career. The writer has been asked to preach for nearly every funeral, but this one was the first worker called to the ministry. He was a young man of exceptional qualities. His funeral was one of the largest ones we have ever had in this district schools dismissed for the occasion. The field is so large and so needy, and our prayer for workers has been so long and so fervent, that the church grieves deeply over what seems to us an unfortunate loss. Will the Lord of the harvest not hasten to relieve us? Will He not remember the depleted ranks of the frontier, and inspire the Lord of the harvest for more hands to send depleted ranks? No richer field, nor one more needy can be found anywhere. Many souls are growing anxious, and unpreached shelves are waiting for lack of reapers.—David G. Wine, Enders, Nebr., Nov. 1.

NORTH CAROLINA.

Brummett Creek.—We held our love feast Oct. 7. We had a pleasant and spiritual feast. Bro. P. D. Reed, of Limestone, Tenn., and Bro. Samuel Bowers, of Greeneville, Tenn., were with us. Bro. P. D. Reed officiated. Nearly ninety members surrounded the tables. Oct. 8 we had a short but very interesting sermon, delivered by Bro. S. Bowman,, to a large and attentive audience. Oct. 28 and 29 Bro. J. H. Moyers, of Illinois, and Bro. Samuel Bowman, of Jonesboro, Tenn., were with us. Bro. J. H. Moyers delivered a short but very interesting sermon, and a Bible Laid talk, to an audience of nearly four hundred. His efforts were highly appreciated by those present. We feel that the church at this place has been greatly strengthened.—Cassie Griffith, Relief, N. C., Oct. 30.

NORTH DAKOTA.

Berthold.—Our church met in special council Oct. 21, with full two-thirds present. As our elder is living in Jonesboro, Tenn., we elected Eld. D. T. Landis, of Minot, N. Dak., as overseer of this church for the coming year. Bro. Jesse Sarver, our former assistant agent; the writer, church clerk and correspondent for the following year. Five letters of membership were granted.—Minnie Bessie Stong, Box 212, Berthold, N. Dak., Oct. 31.

Cando.—We held our annual Harvest Meeting Oct. 15 at the Rock church. We had a very excellent time. Eld. J. D. Kesler preached the harvest sermon, and Bro. E. N. Huffman, of Bradenbaugh, N. Dak., spoke to the Sunday-school. The offerings amounted to more than $100. The harvest and threshing have been late this year, but we are pleased with the work moved along slowly, on account of so much cloudy and wet weather. We are behind the revival meetings on the ever-smiling Providence, and the season is closing with sunshine and increased happiness. Our weather is cool, the ground frozen and the sky is clear. We have had a spell of such weather about all of the year's crops will have been garnered into the bins.—M. F. Lichty, Zion, N. Dak., Oct. 30.

OHIO.

Cottage Grove.—Bro. Dorsey Hodgden, of Huntington, Ind., began a few meetings at this place Oct. 15, and is continuing each evening. The meetings closed Oct. 29, with a large crowd and the best of attention. As a result of the meetings five were added to the church.—Ethel Flinn, Cottage Grove, Ohio, Oct. 31.

Covington.—The weather being unfavorable, last Lord's Day, our workers were disappointed, as all had hoped for a pleasant day. However, we had but an attendance at Sunday-school, and the collection amounted to $28.39. The leaders encouraged all to look for a larger attendance next Lord's day.—Bro. Geo. W. Flory preached in the evening to a crowded house on the subject, "What Shall the End Be?" The subject on the previous Sunday night was, "The Incarnation." These Sunday-evening services are attracting large audiences, and good results are following. One came forward Sunday, and many more were deeply impressed by the truths so forcibly presented by the brethren.—Elizabeth Flory, Covington, Ohio, Nov. 4.

Deshler.—Our revival meetings, conducted by Bro. C. A. Wright, of Pontiac, Ohio, began Sept. 24 and closed Oct. 15. Our love feast was held Sept. 30. Bro. Wright labored faithfully with us, but few members are to be found. The attendance was good. There were two accessions to the church, one of them a Sunday-school scholar, and the other a member of a family.—Esther Dishong, Deshler, Ohio, Oct. 31.

Dickey Ridge.—T. S. Mohler is holding a tent in Bro. W. A. Wiley, of Ashland, Ohio, has been filling the pulpit at this place, preaching very able and inspiring sermons on Sunday day morning. Oct. 22, Bro. David R. McKee, of Smithville, Ohio, preached a splendid sermon for us. On Saturday evening, Nov. 4, Bro. H. C. Early, of Lima, Ohio, will fill the protracted meeting at this place. We will hold our love feast Nov. 12.—Mrs. Ida Helm, Ashland, Ohio, Nov. 4.

Donnels Creek.—An enjoyable love feast was held at the country house Oct. 28. About fifty members from other congregations were present. Visiting ministers present were Brethren J. F. Brubaker, E. S. Ikenberry, Aaron Cox, D. A. Crawford Peters, Isaac Beery and O. S. Yount. Bro. Brubaker officiated. Sister Isaac Beery, of Canton, Ohio, was with us. Good attendance in the afternoon, and Bro. Joseph Studebaker, of Flora, Ind., led the services in the evening. Bro. Aaron Cox, assisting Bro. Levi Minnich, of Greenville, Ohio, gave a talk to the children. A collection of $17.20 was taken for the mission at Springfield, Ohio, after which Bro. Filbrun addressed us. Bro. Blessing preached for us in the evening. We expect Bro. J. A. D. Cooper, of Peebles, Ohio, to conduct a few meetings for us, beginning Nov. 5. The singing class will be conducted by Sister Cox at the New Carlisle church, assisted with two evenings at the country house.—Elsie Winget, R. D. 1, Box 7, Springfield, Ohio, Oct. 31.

Green Spring.—Bro. A. S. Workman, of Loudonville, Ohio, came Oct. 9, to labor with us in a series of meetings, and gave us nineteen well-delivered sermons. One young man, a Sunday-school teacher, accepted Christ and was baptized. The meetings closed Oct. 25. Oct. 26 we had our love feast. We had with us our elder, Bro. S. H. Dickey, and Eld. G. S. Straubaugh. Thirty-nine partook of the sacred emblems. Bro. Straubaugh officiated. Eld. L. H. Dickey remained with us over Sunday and gave us an excellent sermon.—Mrs. J. H. Painter, Old Fort, Ohio, Oct. 31.

Kimmell.—Our churchhouse in the Sugar Creek congregation, Allen Co., Ohio, situated on the Western Ohio Traction Line, seven miles northeast of Lima, and three miles southwest of Pandora, Ohio, will be dedicated Nov. 19. Bro. H. C. Early, of Virginia, will preach the dedicatory sermon. There will be an all-day meeting on Saturday preceding, with a communion service in the evening.—I. W. Byerly, Lima, Ohio, Nov. 4.

Lower Stillwater.—Our lovefeast, held Oct. 28 and 29, was largely attended. Visiting ministers present were Brethren Jesse Smith, Jesse Brumbaugh, Alfred Kieplinger, Norman Conover and Russel Wenger. The services began at 2 P. M. Bro. Jesse Brumbaugh delivered an interesting sermon. Bro. John Smith officiated at the communion service. A number of visiting members helped to make the meeting enjoyable. On Sunday morning we held a children's meeting, after which Brethren Wenger and Conover gave us a talk. During the collection of $12.53 was taken for the benefit of the Orphanage at Greenville, Ohio. Since our last report one has been received by baptism. Last evening we closed a series of meetings held at the home of Sister Lightner, who has been confined to her bed for several months with rheumatism. Bro. Lacock's table.—Maude Etter, R. D. 1, Clayton, Ohio, Oct. 28.

Middle Creek.—Our love feast was held Oct. 7. About 225 surrounded the Lord's tables. Eld. J. O. Garst officiated. Other visiting brethren present were Brethren Jesse Delaney, Wm. Minnich, Moses Hollinger, Geo. Stump and Henry Eby. On Sunday we had a basket meeting at this place. Bro. Wine installed into the ministry, he having been called to this office Sept. 9. Eld. Wm. Minnich conducted the installation service, after which the children's meeting was conducted by Eld. J. O. Garst. A collection of $11.80 was taken for the Juniata Temperance Committee. On the evening of Oct. 8 our series of meetings began at the Castine house, continuing over Sunday-day. The meetings closed Oct. 22, with a large attendance and good interest. Bro. Helsey delivered a number of sermons very much appreciated by those present. Our dear brother labored earnestly for the salvation of souls. As a result of his efforts, and the prayers of God's people, five were added to the church by baptism.—Mrs. Manchester, West Manchester, Ohio, Oct. 30.

Toledo Mission.—Oct. 21 Bro. Bixler came to us, while on his way from Bryan, Ohio, where he held a series of meetings. He preached for us Sunday-day and Sunday night. Bro. Bixler, illustrated by a Bible chart. We enjoyed his presence and his sermons. The attendance was very good, and that all in attendance were blessed spiritually. We are still earnestly laboring for the salvation of souls, and would be glad to have a minister locate among us, to keep up the appointments regularly.—Mabel Kaser, 628 Leonard Street, Toledo, Ohio, Oct. 31.

Upper Stillwater.—Our church met in council Oct. 21, prior to our love feast. Our elder, Bro. Jesse Sarver, was present. The visiting brethren reported the members to be sound in the faith and working harmoniously. All reports from the church. One letter was received and three were granted. We elected a temperance committee, consisting of both brethren and sisters. We decided to secure Bro. Conover, of Southern Ohio, to conduct a singing class for us. Arrangements were made for our love feast, Oct. 28 and 29. Bro. Jesse Brumbaugh, Bro. Hollinger, I. J. Rosenberger, D. D. Wine, Geo. W. Flory and Lawrence Flory were present. Bro. Jesse Brumbaugh assisted by Bro. I. J. Rosenberger. We had a very spiritual feast, attended by a large number. Brethren Jesse Brumbaugh and Lawrence Kreider remained with us for the Sabbath services. Bro. Jesse Brumbaugh preached the harvest sermon to view lesson, after which he gave us an interesting sermon from Mark 16: 18. Bro. Kreider also gave a few brief remarks.—Ella Cable, Bradford, Ohio, Oct. 29.

OKLAHOMA.

Pleasant Plains church held a love feast Oct. 28. Thirty-eight members were present. Visiting brethren and sisters present were Brethren Isaac Miller, Joseph Glick and Christian Hoover, Sr., Miller officiated. Good attendance. Business and the incident weather, a good many could not be present.—Hulda Prentice, R. 3, Aline, Okla., Nov. 6.

OREGON.

Newberg.—We expect Bro. Andrew Hutchison to hold a two weeks' series of meetings here, beginning Nov. 13. The meeting will close a few days before Dec. 1.—Sarah A. Van Dyke, Newberg, Oregon, Oct. 26.

PENNSYLVANIA.

Albright church met in council Sept. 30, with Bro. James Brumbaugh presiding. The following evening Bro. Levi Hollinger, of Lower Stillwater, Ohio, came and began a series of meetings with us. The attendance at these meetings was good, and much interest was taken in the services by the members and congregation. We held our love feast Oct. 8. Bro. Holsinger officiated. The meetings closed Oct. 15, with a large crowd in attendance, considered spiritually by these meetings.—Scott Johnson, Roaring Spring, Pa., Nov. 1.

Dunnings Creek.—Our church has arranged to hold a series of meetings at the Point House, beginning Nov. 11, to be conducted by Bro. Wm. Beery, of Johnstown, Pa. We are to open in number, and the field is much in need of workers. Our Sunday-school is doing good work, and the Home Mission department is still growing. We hope to be able to place a Bible in every family in our district.—Mrs. Lizzie A. Miller, Wolfsburg, Pa., Oct. 29.

Elk Lick.—Our council convened in the afternoon of Oct. 21, with Bro. Kline presiding. Considerable business was transacted. Seven letters of membership were granted. In the evening we had a short but interesting meeting, after which Bro. G. E. Yoder, pastor of the Summit Mills congregation, Pa., delivered a very able sermon. Oct. 22 we had the same evening, the semiannual love feast was observed. About seventy-five members were present, and we had indeed a spiritual feast. Bro. Egan officiated.—Oliver Hollinger Egan, Elk Lick, Pa., Oct. 30.

Elk Lick (Second Brethren Church (Twenty-sixth and Lehigh Avenue.)—Oct. 26 we held our love feast. We had a very spiritual meeting. Eld. J. H. Brumbaugh, after a brief meeting, the wife of our pastor, Bro. Arthur J. Culler, was baptized. Our letter of membership was presented to the church.—Mrs. 3229 Fifth Street, Philadelphia, Pa., Oct. 31.

Greensburg.—Since our last report three dear souls have been added to our number by baptism, and three by letter. Our Sunday-school has grown nicely. A number of congregations in our district, organized in accordance with the privileges given by District Meeting, have been solicited for funds to build churchhouses, and the sum of $1,000 has been received are being used in the work now in progress. If the work progresses as it has the past summer, we will dedicate before the end of this year. We are thankful for the funds which are now in the treasury.—Bro. Wm. Beery's place of location will be announced in the Messenger columns later.—M. J. Brougher, 126 Washington Street, Greensburg, Pa., Nov. 4.

Harrisburg.—Oct. 29 we observed children's meeting, and, next day, had our love feast. Both occasions were well observed with several selections by the Mayer quartette, of Palmyra, Pa. These selections were rendered Sunday. Bro. Ober, our District Sunday-school Secretary, gave us an address. Our love feast was well attended and spiritually blessed. Quite a number of visiting brethren and sisters were with us. The following ministers were with us: Bro. S. Z. Witmer, of Elizabethtown, Pa., Bro. H. F. Lightner, of Gettysburg, Pa., Bro. C. L. Baker, of East Berlin, Pa., Bro. J. L. Weibley, of Dials, Pa., Brethren Jacob Miller and Ira M. Hart, of Manchanicsburg, Pa. Bro. C. L. Baker officiated. Our revival meetings will begin Dec. 3, in charge of Brethren Jesse Cassady, of Johnstown, Pa. Our missionary, Bertha Homer, is obliged to remain at home because of the illness and account of ill health. After recuperating she hopes to take a course at Bethany Bible School.—Etten Peterman, 402 Crescent Street, Harrisburg, Pa., Nov. 1.

Indian Creek.—Sept. 23 our congregation met in council, with Elders J. A. Buchtel and Jasper Hutchison in attendance. After the general business had been transacted, the members voted for two ministers and three deacons, which resulted in no election for a minister, but Brethren Eli Frantz, Wm. Barnes and Benj. Keefer were chosen as deacons. The same evening Bro. E. F. Nedrow, of Norristown, Pa., began a series of meetings, continuing until Oct. 7, when we closed with a love feast. We had good services, considering the inclement weather. One was baptized. On the evening of Oct. 1, following the examination service, the members were again asked to vote for two ministers, resulting in choosing Brethren Jacob Hunsberger and J. Lloyd Nedrow. Both have not yet been installed. On Sunday morning our Sunday-school took up a collection of $4 for the benefit of our missionary in Malta, Sister Lilian Ashman. She is supported by the Sunday-schools of Western Pennsylvania.—Irwin R. Fletcher, Jones Mills, Pa., Nov. 1.

Marsh Creek.—Bro. H. M. Stover, of Waynesboro, Pa., began a series of meetings in the Cedar Grove church, Oct. 15, and continued two weeks. We had a fairly good attendance. The members were encouraged to work and the gospel was preached with might. Bro. Stover and wife returned to their home in Waynesboro, Pa., Oct. 29. Bro. J. W. Longenecker, of Palmyra, Pa., expects to begin a series of meetings at the Falling Spring church, Nov. 5.—Mrs. Jennie M. Lightner, Gettysburg, Pa., Nov. 1.

Norristown.—We had a love feast on the evening of Dec. 19. Our elder, Bro. J. B. Shisler, presided. One letter was granted. We extended a call to Bro. E. F. Nedrow to labor with the Christian Workers' Meeting, for the coming year. Bro. E. F. Nedrow was elected as our church correspondent. Arrangements were made for holding our love feast Dec. 2. Much other business came before us and was disposed of.—Hattie M. Nedrow, 127 George Street, Norristown, Pa., Nov. 1.

Spring Run.—We had a two weeks' series of meetings, conducted by Bro. Jesse Ebersole, of Illinois, beginning Jan. 8. He preached strong gospel sermons, and the church is strengthened and built up. Seven were added since the last close of the meetings, Oct. 21, we held our love feast. It was a pleasant occasion. The house was crowded.—Lawrence Rubie, McVeytown, Pa., Nov. 1.

TENNESSEE.

Jonesboro.—Bro. D. M. Miller, of Mount Morris, Ill., gave us two lectures at this place. We had a fairly good attendance, and the congregations were very much enthused over the lectures. Bro. Miller is a veteran in the field of God and Palestine, explaining the conditions of the country, as they exist at the present time, very clearly to the understanding of both the Old and New Testament prophecies. His description of the country and its inhabitants will help one to a new strength and encouragement in our Christian life. Quite a number of people testified to the fact that Bro. Miller's lectures were the best they ever heard along that line. May the Lord bless and keep our brother, so that he may return to us and to many more.—Laurence Lyon, Jonesboro, Tenn., Nov. 4.

Pleasant Valley.—It was indeed a feast to our hungry souls to have Bro. D. L. Miller with us Oct. 28 and 29. He lectured at night and preached on Sunday day. On Sunday an audience spell-bound. When he remarked: "I am taking up too much time," the members of the church beg you to continue. And after services several persons said: "I could have listened until midnight and not have grown tired." We sincerely regret that his time was so limited.—Anna M. Diehl, Jonesboro, Tenn., Oct. 31.

VIRGINIA

Mill Creek.—Bro. D. K. Clapper, of Meyersdale, Pa., began a series of meetings at this place Oct. 7. The meetings continued three weeks. Bro. Clapper is a faithful worker for Christ. We held our love feast Oct. 22. Besides Bro. Clapper, there were with us Bro. Jesse Ebersole, Bro. Milton B. Royer and four members from the India Mission field.—Bro. M. M. Bingey, Bro. I. S. Long and Bro. J. H. Long. It was an impressive and spiritual feast. The day following the love feast, Bro. Ebersole started on for our mission for us.—Pearl M. Shaver, North River, Va., Oct. 31.

Sangerville.—Bro. I. W. Miller, of Singer Glen, Va., began a series of meetings in the Sangerville congregation, Augusta house, Oct. 15. The meetings continued each evening until Oct. 29, with large crowds and good interest, when the tent blewdown. The meetings closed with a crowded house. Good interest was manifested. Two were baptized. Christian Hirters were deeply impressed, and we hope that much good will yet result. We had a very profitable Sunday-school, which was considered at the same place, by the Sunday-school children and others. Prof. M. A. Good and Sister Sallie Holsinger, of Bridgewater College, rendered valuable service.—Annie M. Miller, R. D. 2, Bridgewater, Va., Oct. 31.

Shenandoah.—Bro. Wine in calling on Our Home Mission Board is to be the finance committee. Sister Edna Wilkinson was chosen membership clerk. The collection for the first Sunday in November is to be given for educational work in Bridgewater College. The next council to hold at Linville Creek, where the first of the year. The financial report was read and accepted; membership dues paid and unpaid were also read and accepted. We will have a Sunday-school Institute, giving Day, at 4 P. M.—Sister E. P. Steffey, R. D. 7, Staunton, Va., Nov. 2.

WASHINGTON.

North Yakima.—Oct. 22 one soul was received into the

(Concluded on Page 724.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MY FIRST DISTRICT MEETING IN KANSAS.

On the evening of Oct. 14 it was my pleasure, in company with other brethren, to arrive in the city of Newton, Kans., to attend the District Meeting of Southwestern Kansas. This meeting consisted of preaching, Sunday-school, Christian Workers' Band, Ministerial, Educational and District Conference Meetings.

It is not my purpose to give a report of these meetings, but simply to refer to a few of the things that specially im pressed me.

The sermon on "Home" was of special importance and was an inspiration to every home maker present and, we trust, will be far-reaching in its benefits.

The union between our church and schools was emphasized, and a better feeling and more cooperation will be the inevitable result. The president of McPherson College gave us the following suggestive definition of education: "Meditation + Dedication = Education."

The mothers and daughters of this District have been holding an interesting series of these meetings, but the fathers and sons got no benefits, only where a wife, mother, daughter or sister attended and carried the inspira-

tions home. At this meeting the brethren assembled together and organized a "Fathers' and Sons' Meeting."

The social side of the various gatherings was excellent. We were not specially rushed from one meeting to another, and thus we had time to form acquaintance with each other.

This was my first experience at a meeting of this kind in the State, and I was impressed with the excellent spirit that prevailed.

C. D. Hylton.

Bloom, Kans., Oct. 23.

MARTIN CREEK, ILLINOIS.

Bro. W. T. Heckman, of Cerro Gordo, Ill., began a series of meetings here Sept. 16, which continued until Oct. 1 with good interest, considering the inclemency of the weather a part of the time. One was baptized Sept. 17.

We held our love feast Sept. 30. Members from Mount Vernon, Big Creek and La Place were present with us. Our elder, Bro. J. W. Harshbarger, of Liberty, Ill., arrived Sept. 25 and remained with us until after the feast. Eld. S. S. Miller and wife, of La Place, Ill., and another minister, Bro. G. O. Stutsman, our missionary at Mount Vernon, arrived Sept. 28, and also attended our love feast. Oct. 1 was a very rainy day, and the audience was small but attentive. Eld. S. S. Miller preached at 2 and at 7 P. M.

Sept. 26 we met in council with our elder, Bro. J. W. Harshbarger, presiding. The report of the church visit was given, and preparations for the love feast were made. Our new elder in charge was selected for another year, as the regular business attended to. Two letters of membership were granted. Brethren A. B. Hollinger and S. S. Scrogum were elected as our delegates to District Meeting; Bro. J. J. Scrogum and Sister Lydia Leinard, alternates. Our Sunday-school was reorganized, to continue until April 1, 1912.

Our Christian Workers' Meetings, held each Sunday evening, and our song service, held each Tuesday evening, are moving along with as much interest as can be expected, and yet there is room for improvement.

We have just experienced a feast of good things, and we hope all are ready to be submissive and obedient to the teachings of the Bible, and willing to engage in every good work for the Master.

J. J. Scrogum.

Fairfield, Ill., Oct. 10.

LONG LAKE, MICHIGAN.

The work at this place is progressing very nicely. The attendance at our Sunday services is very good, except on stormy days; then the attendance drops to about thirty. We have very little opposition toward our work at this place, considering the denominations represented. Most of the church people are Catholics and Lutherans, but a few of our Sunday-school scholars come from homes of other denominations. The attendance at our Sunday-school is very regular, considering the kind of weather we have been having.

Oct. 15 a part of the members of our Sunday-school took a drive six and one-half miles south of this place to another schoolhouse, where our pastor has been requested to hold preaching service. Another denomination is holding a Sunday-school at this house. We arrived in time for their services, after which we all listened to a sermon by our minister. The attendance was very good. Forty-six persons were in attendance. Our brother preached the Word with power at this place, and we hope that some good will result from it.

This is the second time we have been called to hold services near this place. If some of our Brethren would come and live in this locality, it might be the means of starting a great work for the Master. Surely, this is one of God's blessed opportunities for some one to fulfill the command, "Go ye."

Last Sunday, our pastor being absent, Bro. Ryley, of Onekama, Mich., preached for us. He gave us a very inspiring sermon. There were not many in attendance, on account of the inclement weather, but those present enjoyed his sermon very much.

William Bittel.

Freesoil, Mich., Oct. 23.

MOUNT MORRIS, ILLINOIS.

The inmates of the Old People's Home at this place, being equal as all normal Christians are, to participate in the ordinances of the Lord's house, were granted the privilege of engaging in another love feast Oct. 22. At this meeting thirty members, including the eighteen inmates of the Home, surrounded the Lord's tables, and engaged in a spiritual service together. Bro. William Buckley, a student in the college here, officiated, assisted by Eld. M. S. Newcomer and others.

It was quite an inspiration to us, as younger members, to come in contact with these dear, aged soldiers of the cross, and especially to when we realize what a joy it was to them again to observe the ordinances of God's church. The invitation was mutual, for these brethren and sisters, who are now past the active stage of life, were inspired when they realized that those younger in years are interested enough in them to join them in their services. Thus the meeting was a spiritual benefit and uplift to all present. The superintendent of the Home, Bro. Elmer Book, assisted by his wife, had made ample preparation for the feast, so the meeting progressed quietly, thus allowing the spiritual part of the services to predominate.

Since the last similar service, held here last spring, two of the inmates have passed to their reward, which fact was presented to us at this meeting, and this tended to increase the solemnity of the occasion, as it caused us to examine ourselves closely, to learn if we were prepared, should we be summoned home.

At the beginning of this quarter the writer took charge of the Sunday-school in the Home. Each Sunday we enjoy good, spiritual services together. We have learned that it is a blessing to the young to come in contact with the blessed influences of those who are older. Then, too, the aged members are comforted to know that in their declining days the younger members are still interested in their welfare. Will you not pray for the work at this place, for the workers, and especially for the inmates of the Home, who are now nearing the end of their earthly pilgrimage?

Joseph D. Reish.

Mount Morris, Ill., Oct. 23.

NORTHERN CALIFORNIA.

Eld. Edward Frantz, President of Lordsburg College, and another brother were permitted to attend the District Meeting of Northern California, including the Ministerial and Sunday-school Meetings of the Pacific Slope. We found a body of wide-awake, earnest, loyal members. It was very noticeable in all the different meetings that the missionary spirit has taken a deep hold on the hearts of our Brethren and Sisters in California. In the District Meeting questions of vital interest to themselves, as well as to the whole Brotherhood, were discussed in a Christian spirit and will do doubt result in greater unity and love.

We were made to feel welcome among our brethren, and enjoyed the meeting as a spiritual feast. Some telling work was done for Lordsburg College. Many expressed themselves in such a manner that we are encouraged to push the educational work of the church on the Pacific Coast harder and harder, believing that it is God's will that our young people shall have an opportunity of getting their intellectual as well as their spiritual training in an environment as free as possible from the sinful influences of the age in which we live. The meeting was held in the Empire church. This church is young in years, but her membership is old in experiences of this kind, and every one felt at home because of the hearty welcome given us.

On our return to the College a number of most splendid students from the Northern District gathered around us, anxious to learn of the progress of the work at home, and to receive the kindly greetings from parents and loved ones they had entrusted to our care.

When we think about it all, we are made to feel that life is worth living only when we make an effort to help somebody who needs our help, make life's burdens lighter, the path brighter and right living easier. May God bless our dear brethren and sisters of the Northern District of California, and help them to extend his kingdom to all parts of that goodly land.

W. F. England.

Lordsburg, Cal.

LANCASTER CITY, PENNSYLVANIA.

We held council meetings on the evenings of Oct. 11 and 13, owing to the large amount of regular business. Sister Elizabeth Miller, our city missionary, reported as follows: "During the quarter 195 homes were visited, also the Children's Home, St. Joseph's Hospitals, and the County Prison. We distributed eighty gallons and twenty-five pair of second-hand shoes and six pair of new shoes."

There was an exceedingly encouraging report from our new mission point. The church has erected a dwelling-house at 22 Coral St., this city, where a Sunday-school was opened on Sunday, July 30. Bro. Ira Miller is the superintendent. Sister Mary Myer has charge of the infant class, and Sister Price teaches the mothers' class. The attendance the first Sunday was 108, and the attendance last Sunday was seventy-six. The largest attendance has been 112; average attendance, eighty-four. The school is self-supporting, as far as supplies, etc., are concerned, and the scholars represent the increase our church is having in Sunday-school attendance.

A Bible class will be held there on Wednesday evenings, and preaching services will be conducted there, and at the Eden mission house, on alternate Sunday evenings. We have held services at Eden on every Sunday evening for some years, but now another denomination wants the room for biweekly Sunday services.

Oct. 15 we began a series of meetings, with Eld. Jesse Ziegler, of Royersford, Pa., as our evangelist. The inclemency of the weather has hindered the success of the meetings somewhat, but they are well attended by our members, and the preaching is much enjoyed.

Emma C. E. Landis.

210 College Avenue, Lancaster, Pa., Oct. 23.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Dyson-Kirkpatrick.—By the undersigned, at the home of the bride's father, S. S. Kirkpatrick, North English, Iowa, Oct. 22, 1911, Mr. Olin B. Dyson and Sister Mary Pearl Kirkpatrick, all of Conroy, South English, Iowa.

Franklin-Bowser.—By the undersigned at his residence, Mc-Cune, Kans., Oct. 19, 1911, Bro. J. R. Franklin and Sister Queen Bowser, both of Parsons, Kans.—Andrew Neher, McCune, Kans.

Naylor-Browand.—By the undersigned, at his home near Pawnee, Ohio, Oct. 25, 1911, Mr. O. B. Naylor, of Huntington, Ohio, and Miss Malinda Browand, of Spencer.—Daniel M. Petrea, Lodi, Ohio.

Riggle-Baker.—By the undersigned, Sept. 19, 1911, at the home of the bride's parents, Brother and Sister William Shumaker, Savage, Pa., Mr. Perrie C. Riggle and Sister Pearl Shumaker, of Savage, Pa.—E. J. Egan, Elk Lick, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ballif, Sister Margret Jane, died of Bright's disease, Oct. 18, 1911, in the home of William H. Ballif, in the bounds of the Noblesville congregation, Hamilton Co., Ind. She was the daughter of Peter and Catherine Weiler, of Floyd County, Va. In 1859 she was married to William Ballif, and to them were born two sons and one daughter. The daughter died in infancy. Her husband died during the year 1907. In 1865 Sister Ballif united with the Church of the Brethren in 1864, and ever remained a faithful member. Services by Eld. William Buricham, at the Brethren church in Noblesville. Interment in the Cowgill cemetery, in sight of the church she loved.—D. T. Ratliff, Noblesville, Ind.

Bowman, Sister Mary Elizabeth, nee Wright, born in Augusta County, Va., June 28, 1850, died in the bounds of the Bear Creek congregation, Ohio, Oct. 25, 1911, aged 61 years, 1 month and 27 days. She was married to Jacob Bowman early life and lived faithful until death. She leaves two sons and two daughters, twenty-three grand and three great-grandchildren. Services by Elders J. W. Beeghly and Daniel Garver.—Sarah M. Kagy, Bryan, Ohio.

Boyd, Bro. Jacob, born Jan. 1, 1857, at Clear Spring, Md., died Oct. 19, 1911, in the bounds of the Cherry Grove congregation, Ill., after an illness of 8 months and 19 days. He united in marriage to Nancy Zuck, Dec. 8, 1864. To this union were born nine children. He united with the Church of the Brethren in the winter of 1880. Services by Eld. I. S. Trout and the writer.—Mrs. Nancy Boyd, Polo, Ill.

Christner, Bro. Cain died in the bounds of the Indian Creek congregation, Perry Co., Pa., Sept. 25, 1911, aged 84 years, 1 months and 24 days. His wife preceded him to the world a few years ago. Four daughters survive. He had his home with his daughter, Mrs. Susan Miller, with whom he died. Brother was a faithful member of the Church of the Brethren for fifty-three years. He was laid to rest in the Dunkard cemetery, Indian Head. Text, Isa. 64: 6. Interment in the cemetery near by.—Elmer D. Miller, Newportstown, Pa.

Crumrine, Sister Mary, daughter of Eld. John E. Shively, born April 7, 1846, in Montgomery County, Ohio, died Oct. 26, 1911, aged 65 years, 6 months and 19 days. She united with the Church of the Brethren in the winter of 1870. Services by Eld. I. S. Trout and the writer.—Mrs. Nancy Long, Lanark, Ill.

Christner, Bro. Cain died in the bounds of the Indian Creek congregation, Perry Co., Pa., Sept. 25, 1911, aged 84 years, 1 months and 24 days. His wife preceded him to the world a few years ago. Four daughters survive. He had his home with his daughter, Mrs. Susan Miller, with whom he died. Brother was a faithful member of the Church of the Brethren for fifty-three years. He was laid to rest in the Dunkard cemetery, Indian Head. Text, Isa. 64: 6. Interment in the cemetery near by.—Elmer D. Miller, Newportstown, Pa.

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Decker, Elmer, infant son of H. R. and Bertha Decker, born Aug. 13, 1911, died in the bounds of Lady. He leaves a young mother, five little brothers and one sister. Services at the home by Bro. Bert Hoover.—J. C. Spidle, Faulding, Ill.

Ewry, Bro. Samuel, born Nov. 10, 1828, died Oct. 21, 1911, in Washington County, Ohio, where he lived all his life, aged 82 years, 11 months and 12 days. On Jan. 9, 1911, he united with the Church of the Brethren. His second wife and eleven children survive him. Services in the Shimpeny church by Eld. Chris Long and the writer.—John E. Otto, Sharpsburg, Md.

Gilbert, Bro. Jacob, died at Carroll County, Ohio, Oct. 26, 1911, aged 82 years, 4 months and 3 days. He was married to Sister Sarah Ann Bowser, and soon after their marriage they emigrated to Preble County, Ohio, where he was a consistent member of the Church of the Brethren for thirty-five years, residing for 25 years on the Upper end of the Pike Run churches. Services by the writer, assisted by Bro. Aaron Brumbaugh, at the Pike Run church.—Elizabeth Deeter.

Hahn, Bro. Jeremiah, born Oct. 15, 1846, died Oct. 26, 1911, aged 65 years and 11 days. He united with the Church of the Brethren about thirty-three years ago, and remained faithful until the Master called him home. Before his affliction he labored in the ministry for many years. He was an invalid for about fifteen years. He leaves two sons, four brothers and two sisters to mourn their loss. He was preceded in death by his sister, Mrs. Benj. Harrison, of Bradford, Ohio. He bore his affliction with Christian fortitude. Services at the house of Eld. John H. Christian, of Gettysburg, Ohio, assisted by Bro. S. E. Peters.—D. H. Zeigler, Arcanum, O. His remains were taken to Star City, White Co., Ind., for interment, beside his wife's mother, who preceded him five years ago.—Ella Cable, Bradford, Ohio.

Herr, Sister Mary, born in 1826, died in the bounds of the Spring Creek congregation, Pa., Sept. 27, 1911, aged 85 years, 11 months and 17 days. She was a daughter of Jacob and Elizabeth Herr, and was married to Henry Herr, a brother who preceded her in death. Two sisters survive her. She was a member of the Church of the Brethren for a number of years. Services by the Brethren at the South Annville church. Pa., where interment was made.—Edgar M. Hoffer, Elizabethtown, Pa.

Hylton, Bro. Abijah Howard, born Feb. 2, 1872, died suddenly Oct. 13, 1911, in the bounds of the Rock's Ford congregation, Va., aged 39 years, 7 months and 17 days. He was married to Sister Sarah Catherine Weeks, Oct. 2, 1897. He was a faithful member of the Brethren church for about twenty-three years. Services in the church by Brethren A. N. Hylton and A. J. Weddle.—Maggie Hylton, Floyd, Va.

Kesberry, Sister Sarah Jane, died at the home of her parents Oct. 8, 1911, aged 1 year, 5 months and 24 days. Interment in the Appanoose cemetery, southeast of Overbrook, Kans. Services by the writer, assisted by Bro. C. W. Shoemaker.—E. F. Sherfy, Overbrook, Kans.

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Kelm, Sister Hattie Virginia, nee Newham, born Jan. 31, 1874, died Oct. 24, 1911, in the bounds of the Beaver Creek congregation, Ray Co., Mo., aged 37 years, 8 months and 24 days. Jan. 7, 1896, she was married to Ellis W. Kelm. She united with the Church of the Brethren sixteen years ago. She leaves a husband and seven children. Interment in the Wakenda cemetery. Services by Bro. Oscar Early and the writer.—John H. Mason, R. D. 2, Box 85, Norborne, Mo.

Lichty, Sister Catharine, nee Miller, born in Summit township, Pa., Sept. 7, 1827, died at her home in Salisbury, Oct. 22, 1911, aged 84 years, 1 month and 15 days. Early in life she united with the Church of the Brethren, and spent many years of active service in the Master's vineyard. Until prevented by bodily infirmities, incident to old age, she took an active part in every phase of religious work. She was the mother of six children. Her husband, Bro. Samuel J. Lichty, died about four years ago. Death had no terrors for her. Her freedom were not in this world. She was waiting for the Lord to call her home. Services at her late residence by the writer, assisted by Bro. Jacob Hoff and Bro. G. E. Yoder.—Pa.

Lytle, Bro. David died very suddenly of heart trouble, in the bounds of the Bear Creek congregation, near Accident, Md., Sept. 24, 1911, aged 70 years, 5 months and 19 days. He was a consistent member of the Church of the Brethren for over thirty years. He was married to Sister Matilda Sisney. To this union were born seven children, two sons preceding the wife, one son and three daughters survive. Services by Eld. H. A. Brant and the writer, in the Methodist Protestant church home.—Text, Philip. 1: 21.—David Hochstetler, Accident, Md.

Miller, Sallie A., wife of Jacob Farrabaugh, died near Farnsle Cripe, born March 16, 1875, died Oct. 26, 1911, aged 36 years, 7 months and 4 days. She had four children, three of them died at birth. She was a member of the Church of the Brethren for twenty-two years, and ever faithful. She leaves a husband, Bro. D. J. Miller, two daughters, one brother and four brothers. Services by the writer. Text, Rev. 7: 13, 14.—I. L. Beckley, R. 2, Goshen, Ind.

Olinger, Bro. A. M., son of Jacob and Sarah Olinger, born in Scott, Va., July 15, 1846, died Aug. 21, 1911, aged 65 years, 1 months and 6 days. He was the oldest son of eleven children.—eight sons and three daughters. He was married to Mary E. Fudge, Sept. 3, 1868. To this union were born two sons. He united with the Church of the Brethren in the early nineties, and lived a consistent life until death. He is survived by his two sons, three brothers and three sisters.—Lelah Wall, Workshill, Ind.

Sears, Bro. John J., born in Macoupin County, Ill., July 9, 1833, died at the home of his daughter, Mrs. Vesta E. Hoffman, near Leon, Iowa, Oct. 22, 1911, aged 78 years, 3 months and 13 days. He was the third son of Daniel and Elizabeth (Martin) Sears, former residents of this county. In 1836 he came, in company with his parents to Jefferson County, Iowa, locating on a farm near Brella, where he grew to manhood. He was united in marriage to Mary Jane Phillips, of the same county, Nov. 16, 1852. In 1864 he, with his wife and only daughter, moved to Decatur County, and settled in Cedar township, where he resided for twenty-eight years. In 1892 they moved to Missouri, to High Point township, and again, in the spring of 1901, to Decatur township, where he resided until the death of his wife on March 31, 1909. Since that time he has lived with one of his children. He was the father of eight children, two of whom preceded him to the spirit world. Funeral services were all present at his death, except one who resided in Montana. Besides his children, he leaves one aged sister and one brother. He and his wife united with the Church of the Brethren about the year 1864, of which faith they were consistent members, labored until death. Services by Eld. Abraham Wolf, at the Franklin church, after which interment was made in the cemetery near by.—Mrs. L. L. Sears, Garden Grove, Iowa.

Shaver, Eld. S. A., born March 14, 1823, died near Maurertown, Va., Oct. 14, 1911, aged 82 years, 6 months and 30 days. He is survived by three sons, two brothers and two sisters. One daughter and one son preceded him in death. He entered life just fifty-five days. Bro. Shaver was elected to the ministry about fifty years ago. He was born in the bounds of the Woodstock congregation, Va., where he lived and died. He was at church the Sunday before his death. Services by Bro. J. Cramer, Miller, of Timberville, Va., and Bro. J. Kinge of Interment in the Valley Pike cemetery, near the church, where the services were held.—M. H. Cook, Mauertown, Va.

Spidle, Bro. David, born in Ashland, Ohio, Nov. 29, 1829, died at the home of his daughter in Mercer County, Mo., Aug. 28, 1911, aged 81 years, 10 months and 20 days. He was united in marriage to Margaret Palmer, of Ashland, Ohio, Dec. 4, 1851. To this union were born five sons and four daughters, one son of his sons preceded him. Four of his children were present at the time of his death. The two sons not able to be present. He moved to Mercer County, Mo., in 1855, where he has since resided. He united with the Church of the Brethren in the spring of 1859, and has ever since lived a consecrated life. He always went to church whenever he was able, and was a great Sunday-school worker. He always tried to do unto others as he would have them do unto him. While he had been ailing for some time, his sickness did not cause him to quit until two days before his death. He passed away peacefully. Services at the E. E. church by the writer, after which interment was made.—A. L. Sears, Garden Grove, Iowa.

Wagoner, Bro. Jacob, born in Rockingham County, Va., died of heart-failure in the bounds of the Rockingham congregation, Roy Co., Mo., Oct. 24, 1911, aged 65 years, 10 months and 2 days. He leaves a wife and six children. He came to Missouri in 1859, and was married to Eliza Bowman in 1866. He united with the Church of the Brethren, and lived a true Christian life. Services by the writer.—S. B. Shirky, Norborne, Mo.

Wagoner, Bro. Joseph H., died Sept. 13, 1911, at Oakley, Kan., at the home of his brother David, of Burr Oak, Kansas, aged 54 years, 6 months and 8 days. Bro. Wagoner was born in Clinton County, Indiana, and was never married. In 1869 he, with his parents, moved to Iowa, and from thence to Nebraska in 1873. In 1876 he united with the Church of the Brethren, and continued faithful. His final illness was of but few days' duration. Services by the writer, at the Union Center church, in Nebraska. Interment in the Wagoner cemetery near the church.—C. E. George, Burr Oak, Kans.

Wehrly, Sister Leah, nee Petry, daughter of Henry and Barbara Petry, and wife of Aaron Wehrly, born in York County, Pa., Dec. 3, 1824, died Oct. 9, 1911, aged 86 years, 10 months and 4 days. She came with her parents to this country in 1831, locating in Monroe township, near the place where she died. She was married to Aaron Wehrly in October, 1842. To them were born four sons and seven daughters, one son and two daughters preceded her in death. She and her husband united with the Church of the Brethren about sixty years in which faith she lived a devoted Christian life. Her husband was called away by death June 20, 1902. Since that time she has made her home with her son Emmanuel. She leaves two sons, with their families.—Mac Longenecker, West Manchester, Ohio.

White, Sister Sadie, nee Phillippi, born in Somerset County, Pa., April 15, 1877, died at her home in Morrill, Brown Co., Kans., Oct. 8, 1911, aged 34 years, 4 months and 23 days. Feb. 14, 1895, she was married to G. E. White. To this union seven children were born. Two of them preceded her to the spirit world. At the age of seventeen she united with the Church of the Brethren, and lived true to the faith till the Lord called her home. She leaves a husband, four sons and one daughter, also her parents, two brothers and two sisters. Services in the Navarre church by Bro. C. Shank, assisted by Bro. Benj. Forney. Interment in the Navarre cemetery.—P. M. Reed, Navarre, Kans.

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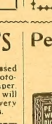

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church by baptism. A special council was held Oct. 24, at 7:30 P. M. A report of the visiting brethren was given. Our love feast was held on Saturday evening, about forty-five members communed, and all enjoyed a spiritual feast. Bro. Kieffaber, of Sunnyside, Wash., officiated, and also gave us an interesting and helpful talk on Sunday. Bro. L. A. Kipp, our elder, and wife, were also with us.—Amy N. Replogle, 702 East Yakima Avenue, North Yakima, Wash., Oct. 29.

Olympia.—Oct. 9 Bro. A. Hutchison came to us and remained until Oct. 22, preaching sixteen sermons for us. One sister was restored. Our aged brother set forth the doctrine of the Brethren very forcibly. Good impressions were made, and the best of interest prevailed during the meetings.—Mrs. Ida Wagner, Olympia, Wash., Oct. 25.

Seattle closed the year in council Oct. 14. Four letters of membership were granted. Sister Sadie Miller spent ten days in Seattle, but left before calling for India. She gave us three interesting and instructive lectures on the Holy Land.—Sadie Alice Dull, 514 North Eighty-third Street, Seattle, Wash., Oct. 28.

Wenatchee.—Our church met in council Oct. 14. Eld. A. B. Peters presided. Eld. J. J. Filbrun and Bro. C. E. Holmes, of East Wenatchee, were present to assist in the work.—Mrs. Levi Ulrich, Box 34, R. D. Bowman were advanced to the eldership. Bro. J. R. Peters was advanced to the second degree of the ministry. Brethren D. B. Steele and Homer Weidner were elected and installed into the church office. We rejoice to see these faithful brethren and sisters placed in positions of greater usefulness for the church. Since our last report our letter has been granted, and two were restored.—Minnie C. Gockley, Wenatchee, Wash., Oct. 31.

WISCONSIN.

Maple Grove.—Our church met in council Oct. 21. Bro. Harry Miller's wife was installed as a helper with her husband in the deacon's office. A communion was appointed to see about building needed sheds for teams. Two have been baptized since our last report.—Dorothy Arbogast, Stanley, Wis., Oct. 22.

NOTES NOT CLASSIFIED.

Ashland.—Oct. 28 we held our love feast. Bro. J. L. Teeter, of Williams, Oregon, officiated. Six ministers were present. About fifty members communed, and we had an enjoyable meeting. The weather was fair. On Sunday we met at 7 A. M. for worship and breakfast, and at 10 A. M. for Sunday-school, which was followed by a short lesson for the children given by Bro. L. B. Overholtzer, of Talent, Oregon, to an interesting number. We had preaching at 11 A. M., by Bro. J. L. Teeter. Dinner was served to all at the church, and at 2 P. M. we met for our semi-annual Sunday-school convention of Southern Oregon. Bro. L. B. Overholtzer was chosen Moderator; Bro. C. Lininger, Secretary; Bro. Clark Miller, Timekeeper; the writer, Secretary. Four topics were discussed in two hours after which the meeting closed and the members returned to their homes and other fields of labor.—Lizzie T. Detweiler, Ashland, Oregon, Oct. 30.

Elkhart City.—Oct. 15 Brethren Frank Kreider and H. W. Krieghbaum were with us at the morning services, and conducted their ordination service. Bro. Kreider, with his wife, was advanced to the eldership. Bro. Kindy, with his family, was moved to North Manchester, where they are taking school work. We were sorry to have them move away, but they are assured of our prayers and interest in them.—E. L. Heestand, Elkhart, Ind., Nov. 1.

Hancock.—Our church work is moving along as usual. Our members who have claims in South Dakota are busy, because of the drouth in that section, have been working here since July, have returned to their claims. They are about one year away, but because there is no other congregation within reach (though there are some isolated members) their membership here, this being their home. We hope to have them back again after they have proved up their claims. There are nine of them. They promised us to be present at our next summer. If any one of our ministers could give them some encouragement, he can find them on the farm, or at the postoffice, where mail addressed to Chas. Bolinott will reach them. The present railroad station is Sweetwater, S. D.—W. R. E., where they will meet you with auto, if notified. We are glad to say, The greatest need of this church, at present, is another minister and several good Sunday-school teachers. One will come and help us if there is a good place to buy a profitable farm, and be helpful in the Sunday-school at the same time.—Samuel Bowser, Hancock, Minn., Oct. 31.

Stoott Valley.—We enjoyed another love feast Oct. 4. A number of visitors were present. Our elder, Bro. C. A. Miller, officiated. He preached two excellent sermons for us on Sunday. We are looking forward to our series of meetings, which will begin Nov. 25, to be conducted by Bro. R. A. Yoder, of Sabetha, Kans.—Furnia Smith, Westphalia, Kans., Nov. 2.

Clovis.—Since our last report two have been received by baptism and one reclaimed. The members have been greatly hindered for some weeks, mostly on account of sickness and quarantine, but we are looking forward now to a good attendance and interest. Nov. 29 is the date selected for the beginning of our series of meetings, and Thanksgiving Day for our love feast.—Minnie B. Rhodes, Clovis, N. Mex., Oct. 31.

ANSWERS TO INQUIRIES ABOUT THE DEBATE.

1. Send no money for the book until notice is given in Gospel Messenger, stating price and to whom to send it.

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River Bend, Colo., Nov. 1. B. E. Kesler.

DISTRICT MEETING OF SOUTHEASTERN KANSAS.

The Christian Workers', Sunday-school, Ministerial and District Meetings of Southeastern Kansas were held in the Paint Creek church, October 24 to 26.

On Monday evening we had a sermon by Bro. J. F. Campbell, of Parsons, Kans.

On Tuesday the Temperance Meeting convened. Bro. O. H. Yereman, of Kansas City, gave us an inspiring address.

Bro. James M. Mohler, of Missouri, one of the members of the General Sunday-school Board of the Brotherhood, met with the Sunday-school workers of the District on Wednesday. He answered a number of questions concerning the Sunday-school, especially along the line of teacher-training classes. His counsel was much appreciated.

On Wednesday evening Eld. Chas. A. Miller gave us a splendid missionary sermon, which stirred up our minds along missionary lines. A collection of $40.04 was taken at the close of the sermon for missionary purposes.

On Thursday morning the District Meeting was opened by our retiring Moderator, Eld. S. E. Lantz. The twenty delegates then proceeded to ballot for officers to take charge of the meeting. Eld. John S. Clark was elected Moderator; Eld. Chas. A. Miller, Reading Clerk; Bro. F. E. Miller, Writing Clerk. In the report of the churches there were reported 1,000 members in the District. This is just the same as last year,—694. There are, at present, thirty-seven ministers in the District, and of these seventeen are elders. There were forty-one baptized during the year, and seven restored. Four papers came before the meeting for the ordination to the eldership—churches, Bro. D. P. Neher was reelected as secretary of the Mission Board. Bro. Chas. A. Miller, of Westphalia, was elected President of the Temperance Committee for three years, and Bro J. S. Clark, of Parsons, was appointed treasurer for two years, to fill a vacancy. Bro. J. F. Campbell will be our District evangelist next year. Eld. John S. Clark was chosen to represent the District on the Standing Committee of next Conference, with Eld. W. H. Leaman, alternate. The next District Meeting will be held in the Fredonia church, Fredonia, Kans.

Galesburg, Kans., Oct. 28. F. E. Miller.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 25. Grand Valley, Pallaude house.
Dec. 1, Western Colorado and Utah, at Mack, Garfield church, Colo.

LOVE FEASTS.

California.
Nov. 25, Rainin.
Dec. 3, 10 am, Long Beach.

Colorado.
Dec. 2, Rocky Ford.
Dec. 16, First Grand Valley.

Idaho.
Nov. 12, Twin Falls.
Nov. 18, 4 pm, Payette Valley, Payette.
Dec. 9, 2 pm, Weiser.

Illinois.
Nov. 18, Decatur.
Nov. 18, 6:30 pm, Elgin.
Nov. 26, 6 pm, Sterling.
Nov. 30, 5 pm, Decatur.

Indiana.
Nov. 12, 6 pm, Huntington.
Nov. 12, Cedar Creek.
Nov. 18, 2 pm, Lancaster Run, Flora house.
Nov. 25, 3 pm, Blue River.
Nov. 30, Manchester.

Iowa.
Nov. 12, Des Moines.
Nov. 25, 26, 6 pm, Garrison.

Kansas.
Nov. 18, Sabetha.
Nov. 25, Dorrance.
Dec. 2, 10:30 am, Victor.

Maryland.
Nov. 12, 6 pm, Denton.
Nov. 18, Frederick.
Nov. 30, 7 pm, Baltimore, Woodberry church.
Dec. 10, 4 pm, Ridgely.

Michigan.
Nov. 18, 19 am, Woodland.
Nov. 30, 7 pm, Riverton.

Missouri.
Nov. 18, 4 pm, Carthage.
Nov. 18, 3 pm, Cabool, Greenwood house.
Nov. 25, Shoal Creek.
Nov. 30, Peace Valley.

North Carolina.
Nov. 18, Fraternity.

Ohio.
Nov. 18, Dickey.
Nov. 19, 7 pm, Sidney.
Nov. 25, 10 am, Lima.
Nov. 28, 10 am, Sugar Creek, at the new meeting-house on the Western Ohio Traction Line, seven miles northeast of Lima.
Dec. 2, 6 pm, Bremen.

Oklahoma.
Nov. 18, 3 pm, Big Creek.
Nov. 30, 6 pm, Mound Valley.
Dec. 2, Elk City.
Dec. 9, 4:30 pm, Washita.

Oregon.
Nov. 26, Newberg.

Pennsylvania.
Nov. 12, Roaring Spring.
Nov. 12, 6:30 pm, Hollidaysburg Mission.
Nov. 19, 6:30 pm, Altoona.
Nov. 19, Chambersburg.
Nov. 25, Hatfield.
Nov. 26, 2 pm, Pittsburgh.
Nov. 26, Juniata Park.
Dec. 3, 10 am, Morristown.

Texas.
Dec. 2, Pleasant Grove.
Dec. 16, Fort Worth.

Virginia.
Nov. 30, Staunton.

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Vol. 50. (Old Series Vol. 60.) Elgin, Ill., November 18, 1911. No. 46.

AROUND THE WORLD

Freeing Youthful Toilers.

Pennsylvania distinguished herself by a commendable legislative enactment during the recent session of her Legislature. This law positively prohibits the employment of boys under sixteen years of age at any work inside of coal mines. By this timely act more than twelve hundred boys are delivered from the drudgery and danger of the pit. They are given a chance for mental and moral development,—the gracious heritage vouchsafed by God to every child. Too long has industrial greed, aided and abetted by the parents, sacrificed precious young lives to the Moloch of commercial exploitation. Refreshing, indeed, is the awakening in Pennsylvania, which, we trust, will soon spread to other States, liberating downtrodden childhood.

Three Hotels that Refused the Bible.

During the recent distribution of Bibles to Boston's hostelries, three of the leading hotels refused to allow the Bible in any of their rooms. They did not assign a definite reason for their curt refusal,—the first incurred by the "Gideons" in their most commendable and far extended work of Bible distribution,—but the inference is that they did not deem the presence of the Bible congenial to the tastes of their aristocratic patrons. While it is doubtless true that many do not feel interested in Bible reading, and that others do not read it because they are condemned by its teachings, the great and solemn fact remains that all,—whether they so desire or not,—will one day have to face the Bible at the great judgment bar of God, to stand or to fall by its unerring counsels.

Not Saying but Doing.

That sometimes the best efforts of personal workers, with those who are out of Christ, fail to achieve the desired result, is a fact that is experienced at probably every recurring revival meeting. A recent writer in the "British Weekly" so emphatically touches upon this very point that we feel impressed to give a brief extract: "What the Lord requires is not that we should talk about him, but that we should exhibit him, and let him speak for himself. It is not what one says, but what one is, that tells. A Christ-like spirit is the most powerful instrument for the world's Redeemer, and the most effective commendation of the Gospel." In these days of great religious movements of nation-wide extent, one can not help but wish that there were more of the radiance of the personally-consecrated life that preaches its own sermon. "Let your light so shine," says Christ.

Dancing in the Public Schools.

Following the practice of other cities, the local school board of Niagara Falls, N. Y., recently ordered the teaching of dancing in the public schools. Mr. W. C. Prewitt, a minister of the Disciple church, at once lodged an effective protest. In his sermon, the Sunday following, he voiced his disapproval in no uncertain terms, declaring that " the action is emphatically wrong, and fraught with serious ill, and that, if the matter were submitted to the God-fearing parents, whose children are concerned, it would be found that the majority of them do not approve it." We mention this matter because there is great probability of other school boards endeavoring to introduce dancing into the curriculum of their respective schools, following the prevailing fad. If such should be the case in any Brethren community, we hope that our members will be found to "ring true" in an outspoken opposition.

Church Sustained by Court.

While a recourse to the civil courts in the settlement of any church difficulty is clearly out of harmony with all scriptural precedent, it is quite encouraging to note that the courts are not disposed to meddle with any specific church ruling, as long as there is no violation of law. In the long protracted and recent case of Manasseh Miller against the officers of the Amish church, to recover $26,000 damage, the judge of the court at Marysville, Ohio, instructed the jury to bring in a verdict for the defendants (the church). Mr. Miller claimed that a boycott, injurious to him in many ways, had been waged by his former brethren. The church plead that Mr. Miller had been unfaithful and therefore had been expelled from her fellowship. The judge promptly decided that no civil court has jurisdiction over church members in their duly authorized disciplinary rulings. Once more the wisdom of Paul's injunction in 1 Cor. 6: 1-8 is amply verified.

Chicago's Crusade Against Gambling.

At last the civic conscience of our western metropolis has become awakened to the alarming prevalence of gambling, and vigilant police officers are now doing a seemingly effective work. Contrary to previous practices, however, the ban against gambling extends to all places,—even the private residences,—where cards are played for any article of value. The edict has brought consternation to the fashionably-clad, diamond-decked ladies, who hitherto have freely indulged in the practice very much in the same way and manner as the most inveterate gambler. The application of the ordinance to all who are implicated, is just and right. Any law, to be really effective, must be applied without fear or favor.

The Marvel of the Present Century.

The report of the Isthmian Canal Commission, which has just returned from Panama, is a most convincing testimony to the skill of the chief engineer, George W. Goethals. Almost insurmountable difficulties have been overcome, and marvels of construction have been achieved, besides which the boasted works of the ancients sink into insignificance. The terminals are nearing completion and the great locks will soon be in place. The far-famed Culebra cut, ten miles in length, is rapidly being finished, and by the time designated by President Taft, the world's ocean traffic will traverse the new water way. It is to be hoped that this latest of man's great achievements may serve the peaceful purposes of man's real well-being, rather than the destructive agencies of naval warfare.

A Record of Shame.

According to official figures more beer is consumed in the United States than in any country in the world, and more distilled spirits than in any country except Russia. The quantity of beer per capita consumed in the United States, it is said, however, as great as in Belgium, England, Germany or Denmark, nor is the per capita consumption of distilled spirits as great as that of Denmark, Hungary, Austria, France, the Netherlands and Sweden. The total quantity of malt liquors consumed in the United States in 1910 was 1,851,000,000 gallons; the total amount of distilled spirits, 133,500,000 gallons. These figures are impressive enough to make one do some serious thinking. Were we able to lift the curtain and behold the vast amount of misery, crime and woe, in all its stern reality, we should get a new and most emphatic vision of man's greatest curse.

Oriental Missionary Zeal.

Despite the open and undisguised opposition to Christianity, at present being so plainly noticeable in the higher circles of Japanese society, there is a most noteworthy zeal and ardor being shown by Japanese Christians in the humbler walks of life. Not only do they display a most remarkable earnestness in going forth with the gospel message, but their skill in the work is also truly remarkable. The evangelistic campaign for the great cities of Tokyo and Yokohama is most systematically planned. Both cities are carefully divided into a great number of small sections, each of which is assigned definitely to individuals for house-to-house visitation, and distribution of Christian literature. The whole undertaking shows a marvelous grasp of the "Go ye" of the Master, and may well serve as a lesson of real effectiveness to the Christians of America.

The All-Penetrating Word.

While there are no Christian preachers in Afghanistan, Tibet, or Nepal, except the one or two souls who only occasionally manage to cross the boundary at the risk of their lives, some seeds are being dropped, now and then, that have proved the "savor of life unto life." In the lands referred to, no missionary is allowed to remain. They are "closed lands" in the strictest sense of the term, and yet if, at some future time, the gates are flung open,—as they are sure to be,—it will be found that the darkness is not a total one. Hundreds of Tibetans, every year, have the preaching of the Word taken away from their native land, and most of them take home with them Bibles for further study. At Rampore, on the borders of Tibet, only seventy miles from Simla, is a great wool mart, attended by many Tibetans. In the great bazaars these merchants are often seen listening to Christian preaching, and there is every reason to believe that some of the seed, thus sown, is falling on fruitful ground. Ultimately, Tibet, the stronghold of Buddhism, is sure to fall beneath the all-conquering power of the Gospel. "God's Word," we may rest assured, "will not return unto him void."

Maine Declared Victorious.

By the recent acceptance of corrections in the votes of four towns, the retention of constitutional prohibition in the grand old stronghold of temperance is finally and favorably settled. While this affords abundant cause for congratulation, let it not be forgotten that the narrow margin, by which the victory was gained, is most significant. It points not only to the manifest indifference of many temperance workers in failing to come to the rescue, but also to the still graver delinquency, on the part of State officials, in their failure to enforce the prohibitory statute, thus bringing it into undeserved contempt. There is no surer nor more effective way to cast reproach upon an otherwise good movement than to fail in its adequate enforcement. This is equally applicable to the requirements of the house of God. Many a promising organization has been seriously affected, and in some cases well nigh wrecked, because her avowed leaders failed to inspire due reverence for the commands and ordinances of the Lord.

Pernicious Influences.

A most convincing proof of the corrupting effect of the average moving picture show was afforded by a recent occurrence near Weyerhauser, Wis. Three boys, aged seven, nine and twelve years, respectively, had been regular attendants at a moving picture show in the near by town. One day there was a most realistic representation of a train robbers' railroad wreck, and at once the impressionable boys were fired with a desire to witness a like scene of their own construction. Proceeding to the railroad, they piled ties on a secluded section of the track, intending to wreck a Soo passenger train. Fortunately a freight train happened to arrive first and, moving but slowly, was able to stop in time to prevent serious damage. Questioned as to their act, the boys were free to admit their purpose, giving due credit to the moving pictures as the inciting cause. How many more instances of the pernicious influences exerted by these shows, will be required to impress parents with the real danger to their children?

Famine in Russia.

Gaunt and forbidding is the famine that once more is invading the domains of the Russian Czar. Last year with its good crops, has been succeeded by one of the "lean" years, to which Russia, unfortunately, is not a stranger. Already the districts in Eastern Russia and Siberia, which, by a strange irony, are usually known as the nation's "granary," are sorely stricken. The thousands of villagers, crowding into the cities, in the vain search for work, are a pathetic sight, indeed. At present, conditions are very much like those prevailing during that ever memorable famine of 1891-92, which aroused the sympathy of the entire civilized world, and during which our Brethren so nobly came to the rescue with most substantial donations. As on previous occasions, much more could be done in the practical relief of the sufferers, were the local village authorities disposed to report the actual conditions of need. As it is, local papers are prohibited from publishing the real facts of the famine. Unfortunately the problem is in no way solved by this attempt at concealing the awful truth. While humanity is always ready to respond to a cry of need, it must be given an intelligent grasp of the true situation.

Influencing Merchants Against Reform Efforts.

Well might Holy Writ say, "The children of this world are wiser in their generation than the children of light," for in this respect certainly the brewers and distillers of our country are wide-awake to every possible means of furthering their ends. The latest move is the active work of an organization which, like the proverbial wolf, likes to parade in sheep's clothing, the better to deceive the unwary. In different localities different names are made use of, always such, however, as to hide the true character of the organization. Commonly the name of "Manufacturers and Dealers' Association" is employed, but whatever the name, the purpose is the same in every instance—the furtherance of the traffic. Several recent instances of intimidation have been traced to these associations. Merchants of known temperance convictions have been secretly threatened with loss of patronage and other evil results unless they promise to cease their opposition to the liquor interests. If the "tree is known by its fruits," we surely have a most emphatic demonstration in the pernicious activity of these liquor dealers' associations. Such determined opposition should arouse all temperance workers to renewed activity. Being "wise as serpents and harmless as doves," our best and most efficient agencies should be consecrated to the work.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Feed My Lambs.

By J. O. Barnhart.

In the green pastures, by waters so clear,
Jesus his flock is feeding.
And no trouble or harm do they fear,
While the "Good Shepherd" is leading.
But while he watches o'er the sheep,
He gives to them the lambs to keep,
Saying, "Give them food, oh, hear their cry!
Feed my lambs ere they starve and die."

The pastures his kingdom,—the waters the stream,
Of truth from his w'ord overflowing,
The Spirit of light is the beautiful beam,
That the pathway to heaven is showing.
Then take the children by the hand,
And gather them in a joyous band,
Tell them the power of a Savior's love,
Who said, "Of such is my home above."

Oh, the lambs are so young, and to rightly divide,
The Word of his Truth are unable,
And often they give to them nothing beside,
The crumbs that fall down from the table.
Then, while ye take of the Living Bread,
Pass it not o'er the children's head,
But let them share in the gospel feast;
Jesus will not despise the least.

Outside of the gate, in the darkness and cold,
Where its cry the lost one is betraying,
Lurks many a wolf,—fierce, fearless and bold,
To devour the lamb that is straying.
Then take the children in your arms,
Shield them from the world's alarms,
Let them taste of the blissful rest,
That is found in the loving Savior's breast.

Cisco, Ill.

Sister Missionaries.

BY P. R. KELTNER.

Their Need, What They May Do, and What They Should Be.

THE church must use all her resources in order to overcome the mighty forces that are at work in the world to destroy its influence, and hinder the good she is designed to do. The Great Commission to every minister is, primarily, to preach the Word. But there are aids at hand, outside of the pulpit, that, if wisely employed, may greatly aid in the efficiency and effectiveness of the preaching itself,—particularly in city work. There are many influences to be met and overcome, and after we have mustered all our resources, we shall still find the enemy of souls meeting us at every turn, and the success we achieve may not be great, even with all our forces set in array.

One of the universal lacks in mission work, is not only efficient workers, but any kind of workers. I am sure it would stir hundreds of our people, were they to be brought face to face with this need. Scores of times in the writer's experience, have there been, in our Sunday-school, a half hundred of children and no one in sight to teach them. At such times and in such places one is inclined to think not so much of trained teachers but any workers that are willing to make a sacrifice, and be there with their presence and help. The sister missionary is very much needed at such a time as this, and these conditions obtain in most mission points. These places are often much hindered, and at a great disadvantage to the lookers-on, by the struggling way we have to equip our places with workers. The importance of a faithful sister, at such a time, can not be estimated by dollars and cents.

Then, too, there is great need of our principles being lived in these places,—in the homes, on the streets and wherever we are to come in contact with the people.

The simple life, as exemplified by the Church of the Brethren, plainly and faithfully lived in open view of the public eye, is of inestimable value in mission work. There is so much of the vain, the frivolous and ridiculous in the dress parade of today, that a plainly-dressed sister, at her work each day, modestly, yet earnestly, is a benediction to a mission point, and its full import can only be measured in eternity. A faithful sister, going about in the Master's business in these places of gospel need, is sure to be productive of good results. Such an effort will not lose its reward. It is only the frivolous and the foolish who sneer. And what care we, if they do? There is everywhere good ground,—sober, serious ones, who will be touched and helped by such faithful living. It is *the* way to do mission work.

From the simple fact that mission points lack workers, and are full to overflowing with work, there is much that a sister can find to do that will tell, and that will be of material help to the minister in charge. At every turn in the work her help is in demand. Every service is needing her help and inspiration. The prayer meeting, that usually is needing more workers everywhere, is invariably in need of special help at mission points. The sister can be of great value here. There is no service of the mission church that is ready to do more for the work than the midweek prayer meeting. The regular meeting appointments will all be helped by her.

Then the Home Department and the Cradle Roll work are splendid auxiliaries in the church, and are waiting to be pushed by some one.

A sister missionary will find her time well engaged, when she spends much of it in the homes of the people, working herself into the graces of the children and the parents,—relieving a tired mother of some extra burdens and cares, and extending sympathy where it is so often needed. To show a willingness to help in the many home cares and burdens will bring lasting results to the mission.

Then, to lend a sympathizing hand to the sick and needy is another sure way of bringing our work in a favorable light before the public. There are more people need good visiting, than there are people needing good preaching. There are hundreds of lives that can only be reached by this earnest, prayerful way, of going into the people's homes and making them feel, by an earnest, faithful life, that you are their friend and will help their soul. Touch their home life with Christian sympathy and pure, religious living, and you have touched the heart.

There are calls to be made and work to be done that is peculiarly in need of a sister's hand. If she is young, she is in a position to give service to the young that will be of value. From her relation to them, she can touch them from an angle that the minister and his wife may not be able. There is an influence she can exert among them that will tell, if she is consecrated to the work. Then there are many places where her womanly hand and gentle sympathy will be of great value and service in the work.

Great care should be exercised that the right persons are engaged to do this work. A sister missionary is bound to have influence, and it is extremely necessary that her life leads up to the established principles and practices of the church. She should be thoroughly in accord with our teachings on the dress question. We can lose much by placing a sister in the field who is not in full sympathy with the church's nonconformity principles. If she is not grounded in the teachings of God's Word, as understood by the church, and is not willing to make herself a living exponent of them in the work, there are sure to be complications that will lead to serious results.

Great care should be exercised in the selection of all workers, that they be in accord with *all* the church stands for. A plainly-dressed sister, with the church's teachings on the dress question fully exemplified in her life, is of great benefit. Her plainly-made garments, together with the plain, neat bonnet, are sure to be a means for good. If we wish to maintain the place we occupy in the world on plain dressing, we can not be too careful in the selection of faithful workers.

The sister missionary should be a lover of children. It is a sad mistake to place a sister in such an important position, who does not have a special fondness for boys and girls. It is utterly wrong. The hope of all missions rests largely upon the children, and only she who loves children and is at home among them, should be eligible to fill such a place. It is the most fruitful field we have, and we should place only such a one in the work who is naturally adapted to work with child-life. She should love the work, and possess natural qualifications. In short, she should be a thorough Christian,—in perfect sympathy with all that the church teaches and observes. She should not be easily discouraged, but be full of hopefulness, confident of the successful outcome of faithful sowing, and have a willingness to do any humble service awaiting her. With such and similar qualifications, the Lord will be pleased, and abundantly bless.

Rockford, Ill.

The Promise of the Holy Spirit.

BY PAUL MOHLER.

OF all the promises of God, none are more important than those concerning the Holy Spirit, yet few Christians, today even, know what God has offered them in the Spirit. Why this is so, I do not know, but I am sure that the church can no longer afford to neglect these promises, nor can any individual Christian. There can be no true Christian living without the Holy Spirit, nor can there be any real Christian work done without the Spirit's power.

No one, indeed, can be a child of God without being "born of the water and the Spirit" (John 3: 5, 6; Gal. 4: 6, 7, 13). But that is promised to all, for Peter said to the multitude, even of the murderers of Jesus, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 38, 39, Am. Rev.).

I am glad for Peter's simple statement of the conditions necessary for the reception of the Holy Spirit. He links it with the other steps in regeneration, of which it is the consummation. Without the repentance and the remission of sins, of which baptism is God's seal, the Holy Spirit could not save, for nowhere are we told that the Holy Spirit can atone for or remit sins. But even the pardoned sinner could not live the Christian life without the gift of the Holy Spirit. Peter declares the whole process to be necessary and his authority can not be questioned.

This gift of the Holy Spirit is of the very greatest value. Without the Holy Spirit, the effort to live a righteous life is a heart-breaking struggle against overwhelming odds, whose utter failure Paul describes so graphically in the seventh chapter of Romans, saying, "I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would, I do not: but the evil which I would not, that I practice" (Rom. 7: 18, 19, Am. Rev.). Is it any wonder that he says, "Wretched man that I am, who shall deliver me from the body of this death"? How glad we can be that this is all changed, for the Christian who "walks not after the flesh, but after the Spirit"! "So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8: 4, 12, 13). "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the saints, according to the will of God" (Rom. 8: 26, 27). "Walk by the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5: 16).

Even our worship must be in the Holy Spirit (John 4: 24; Eph. 6: 18; Philpp. 3: 3). Moreover, it is the Spirit that unites the church into the body of Christ, working through each member, "dividing to each one severally, even as he will," and using all to carry on the work of God (1 Cor. 12: 1, ff). On the night of his betrayal, our Lord told his disciples that the Comforter, the Holy Spirit, would be with them forever, teaching them, guiding them into all the truth, bearing witness with their own witness when they testified of him, and convicting the world of sin, of righteousness and of judgment; and his very last recorded words are the promise, "Ye shall receive the power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth" (Acts 1: 8). This, you will notice, is the only equipment that he promised them, and it was by this power that they began so gloriously the work of saving the world through Christ. We need the same power now.

Finally, God is eager to bestow his Spirit. Again and again did he fill the apostles with the Spirit, and so he will do for us. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13).

Oyonnax, France (after Nov. 18).

School Advertisements.

BY O. F. SHAW.

THE wisdom and prudence of advertising is not only so generally accepted, but has been so thoroughly demonstrated that to contend for it through the MESSENGER, as a business principle, would be to set the church before the reading public as a body just awakening out of sleep. It would be well if all ministers would seriously consider the amount of free advertisement that is given to pernicious influences and evil institutions,—even from the pulpit.

Whatever stimulates thought upon, or in any way holds before the minds of the public any cause or institution, advertises it. The psychological effect of an advertisement, persistently held in the minds of people, is to attract people to the thing. The maker of so small and so simple a thing as a tooth-lotion has attracted to himself more than a million dollars by an extensive and elaborate advertising campaign. The liquor and tobacco merchants have long since learned that the way to make drinkers and smokers, is to advertise liquor and tobacco. Why should the merchant and the manufacturer be more awake to their interest than the church?

There are many principles to be learned in judicious advertising. All advertisements have their effect, but frequently do not yield immediate results. The maker of a small scouring preparation, that sells for ten cents a cake, and requires practically no capital to manufacture, invested all of a previously-acquired fortune of $20,000 in advertising before it was on a paying basis. The maker of this product is now marketing it in every civilized country in the world.

In the second place, advertisements must be placed not only in a place to catch the gaze and attention of the public, but in such a manner as to be convincing.

My third point is that a discrete advertiser seeks to reach the people to whom his wares are adapted. For instance, farming machinery is not advertised in the *Ladies' Home Journal*.

The General Mission Board has been making extensive search in quest of consecrated, school-trained men and women for the foreign field; the District Mission Boards are looking for school-trained men and women for city work at home; the mails are now carrying many letters from the various churches seeking school-trained men for pastors; the local churches are laying hold of their school-trained men and calling them to service as ministers, Sunday-school superintendents, teachers, etc. In the face of this, I am astounded at the fact that we have now eleven schools, well distributed throughout the Brotherhood, officially recognized by the church, and maintained and run especially for the benefit of the church, and yet, with nine publications, second to none, coming from our magnificent Publishing House, owned by the church, but one of them is carrying a school advertisement. I must, on the other hand, congratulate both the school that has been running the "ad," and the House, for their neat and tasty advertisement. Such an advertisement can not fail to bring results.

The purpose of a school advertisement is twofold: First, to create sentiment for schools; second to create sentiment for Brethren schools. It is desirable that the first be done through our own organs and institutions, and it is contrary to reason to expect the latter to come from any other source. If the creation of school sentiment is left to sources outside of the church, we may expect many of our young to be attracted into callings and professions not in keeping with the teachings and spirit of the Gospel. And, again, many will be attracted to institutions where they will be under entirely unchristian influences. The writer has in mind some concrete cases,—in some instances the children of elders of the church,—very bright young people, whose influence is now lost to the church. I have the most abundant confidence in the ability of our schools to furnish a wholesome influence for young people, second to none, and in furnishing a curriculum far better adapted to our needs than any other in the land.

But whatever be the attitude of the church toward this, our right and prerogative, one need not be a prophet to say that it is not a field that will be unoccupied. During part of the year some of the leading and most widely-read magazines are carrying as much as a half dozen pages of school advertisements, and many of the large dailies carry whole pages of school advertisements. If, in some cases, the parents have been lax in directing the ambitions of the children, it only shows, on the other hand, the need of enthusing the parents more with the school spirit.

Many, undoubtedly, will be quick to lay blame for the whole matter at the feet of the various school managements. To such let it be said, first, that the educational problem is not one to be left to the school managements alone. It is a question that vitally concerns every family in the Brotherhood, every local church, every District Mission Board, and, as already seen, is of most profound importance to the General Mission Board. Second, (a) Thus far our schools are not such profitable institutions as to put into the managers' hands the means to carry on much advertising; (b) an advertising campaign, carried on to the extent and in the manner that it should be, would require from fifteen to twenty years to reap the rewards of some of it, whereas most school managements have the schools for comparatively short terms only. By this I mean to say that, beginning with our *fwenvile Quarterly*, every periodical, issuing from our Publishing House, should in some manner advertise our schools.

Childhood impressions are not only strong, but far-reaching, and no one has any idea of the extent of them. A missionary to the foreign field states that his first impulse to be a missionary came from a remark of a Sunday-school superintendent when but a mere child.

In the third place, the advertising of our school interests is not a matter that we can afford to have done in a cheap and half-hearted manner, but we should set our educational interests before the young in a dignified and business-like manner, so that they are made to feel that our schools are second to none. This, too, needs to be done in the most tactful and thoughtful manner.

The church has its schools for the interest of the church; it has its publishing interests for the church's interest; why not use both for the saving of the young, which would be the most effectual exploitation of the church's interest?

The above remarks are directed to every member of the church to whom the schools and publishing interests belong; to the various mission boards who must look to the schools for their trained and prepared men; to the local churches; to the various boards of management who, because of their sacrifice, if for no other reason, are deeply interested to see their schools prosper; lastly, to our National Educational Board, that the interest of the schools, which is the interest of the church, may be set forth through the church publications, and that the interest of all may be protected and safeguarded.

Dixon, Ill.

Rebaptism—Acts 19 in Summary.

BY I. J. ROSENBERGER.

I. John's Teaching.

JOHN taught a coming Messiah and said: "He shall baptize you with the Holy Ghost and with fire"; hence John's converts knew of a Holy Ghost. The twelve not knowing that there was a Holy Ghost, is evidence conclusive that they were not John's converts. Their words were: "We have not so much as heard whether there be any Holy Ghost." I had this version confirmed by Rev. Dr. Brown (Lutheran) in his German, Greek and Latin Testaments.

II. Their Rebaptism and Cause.

Paul proceeds to tell them what John preached. This shows that they had not been so taught before, hence their faith was not right, which invalidated their baptism; therefore their rebaptism became a necessity. The facts seemed to surprise them, for Luke says: "*When they heard this, they were baptized*," etc. Baptism had put them into that body, and it will take another,—a "*re*,"—to put them into Christ, the right body. Paul, again and again, says: "We are baptized into Christ," "into one body." This is true, because Paul says so. It is idle to say or assume that one baptism will take us into two or more bodies. To say so is to contradict Paul.

I have rebaptized about a score in my home and evangelistic work; and each and all, like the twelve, lacked in teaching, and, like Paul, I retaught them. Universally they were dissatisfied with some practice or teaching where they were, just as these twelve became dissatisfied. This was proof positive that their faith was lacking, and this invalidated their baptism. These twelve claimed they were baptized into John's baptism. Paul soon showed them their error. Those with whom *I* met, commonly claimed that they were baptized with a Christian baptism. I at once set about to show them their error; for a Christian baptism places us into full relationship with Christ. From this there is no appeal. "*Re or again*,"—naught else but going on to perfection. A man that has been baptized aright, is in Christ, and all he needs is faithfulness to his vow where he is, and he will receive promotion in that coming day. Paul improved the relationship of these twelve; but you can't improve the relationship of such who are in Christ as I have named. To spend time with such, relating to rebaptism, is time idly spent.

III. Apollos.

Luke says that Apollos knew only the baptism of John. All that is implied in this language is true and is further manifest; for it is said: "He was mighty in the scriptures." And when he was received into further fellowship, he was not rebaptized. It becomes morally certain that if he would have taught and baptized those twelve, they would have known of an Holy Ghost, they would have been perfectly taught. The twelve do not say who baptized them, and *I will not*; I do not consider it of much concern to us. I will venture to call it one of Paul's "unlearned questions," which were to be avoided. Let us do that. Again, I do not know that John had any baptizing for him. John was not at the head of a dispensation. His was a personal mission, as a forerunner of Christ, and when that work was complete, he ceased, and his work stopped.

IV. Conclusion.

I therefore aver that the circumstance of the twelve, in Acts 19, gives the church a clear-cut case of rebaptism for the church to follow now. Besides, rebaptism creates harmony with numerous texts relating to the baptismal question. Not to rebaptize throws us into tremendous confusion with numerous texts bearing on the subject. Let us do as Paul did and it will be safe; *infallibly safe*.

Covington, Ohio.

Captured by the Bedouins.

BY HETTIE STOUFFER.

(Last spring Bro. W. R. Miller told our readers how his party was captured and held for days by the Bedouins. Sister Hettie Stouffer was one of the party, and at our request she tells the story of the captivity as it was seen and experienced by a woman. Her story was written months ago, but held until this date.—Ed.)

The City of Karek.

KAREK is an Arabian city of 50,000 inhabitants, 30 miles east of the middle of the Dead Sea, and 102 miles southeast from Jerusalem. It is the ancient Kir of the Bible, and at present the military capital of a district of 150,000 Arabian inhabitants. Doubtless from this section of the country came Ruth, the Moabitess. This territory, as well as all Palestine, is under Turkish rule, and the oppression of this government is often almost beyond endurance.

In this territory, with Karek as the central mission station, Mr. Archibald Forder, an Englishman, has spent many years of his life in winning these wild men of the desert from the Mohammedan religion to the Christian life. He is well known to many of our people, being a contributor to some of our papers, and also having lectured in a number of our local congregations in America.

It was in the evening of Dec. 3, 1910, that our party of nine American tourists, with Mr. Forder as guide, entered the city of Karek. We were traveling neither in automobiles nor in carriages, but on horses, with a number of Arab boys as attendants, and some extra donkeys and mules which served as a means of conveyance for our tents, bedding, provisions, etc. All in all there were eighteen animals and fifteen persons.

During the day nothing unusual attracted our attention, with the exception of meeting several regiments of Turkish soldiers, going north from the city, with their armor, ammunition, field cannons, etc. However, we knew that Turkey always has her soldiers stationed at different points over which it holds control, so we gave it but a passing notice.

Karek is built on a very prominent elevation and is said to be one of the strongest, naturally-fortified cities in the world. We were nearly an hour in passing through the narrow streets to the top of the hill, on which is built the mission home of Mr. Forder. Instead of setting up our tents we decided to occupy these quarters during the Lord's Day. The entire compound is surrounded by stone walls, and is situated at the northwest corner of the city wall.

We enjoyed a much needed rest on Saturday night, and on Sunday, December 4, our guide gave a very touching talk as to the mission work among these wild people of the desert. He used as a basis of his remarks Matt. 9: 35, and it seemed to us that never was the situation, portrayed by Jesus in that verse, more real to us, as we were surrounded by the thousands who are ignorant of the love of Jesus.

In the afternoon we took a stroll through the city and visited the tomb of Mrs. Forder, the first white person buried east of the Jordan River. Some of our party called on the Turkish official, next door to us, and engaged a soldier to accompany us on our tour on Monday morning. They found the official quite congenial. He was, at the time, drinking coffee with some of the leading Arab Sheiks of the city. These men,—unknown to him as well as to our party,—had already planned his murder, as well as that of all the Turkish soldiers of the city.

The Uprising of the Arabs.

Sunday night we rested quite well in our comfortable quarters, entirely ignorant of the cold-blooded massacres that were being enacted by the Arabs in the rural districts around the city. Between 500 and 600 Turkish soldiers were murdered outright, immediately after dusk.

On Monday morning, Dec. 5, we were packing up, ready to leave, when one of our donkey boys came running and said that the Arabs of Karek had risen in arms against the Turkish soldiers. His declaration was soon verified by wild shouts and screams, and the cracking of guns and shells. At once we dismissed all thoughts of leaving the mission compound, for, being surrounded by stone walls, we knew we were secure, unless those engaged in the fighting would enter the compound.

Soon the Turkish soldiers were stationed on the walls of our home, firing down at the Arabs, who, in turn, directed their guns at the soldiers guarding our quarters. During the morning a fog had settled over the city and that gave the Arabs a great advantage in entering it.

From our quarters, and from the house of the Turkish official, some of our party watched the Arabs stealthily entering the city as they came to it in great numbers from the surrounding country. In some instances, however, their progress was stopped by the deadly bullet sent by the soldiers. Under such conditions it is easily understood that the stone walls were our only protection. Had we set up camp in our cloth-covered tents, our situation would not have been secure.

In the Face of Danger.

All day long the firing continued, and we felt for the first time what it meant to be besieged in time of war. Mr. Forder, with his usual tact and skill, had several times gone out the back entrance of our compound, and gained definite information that the Arabs were rapidly gaining admittance into the city, and that in some quarters all foreigners,—men, women and children,—were being murdered.

Towards evening Mr. Forder became more familiar with the situation. The Turkish official, next door to us, insisted on obtaining one of our horses, on which to escape, and he also asked for an outfit of woman's clothing by which he might flee in disguise. Of course his requests could not be granted. It can easily be seen that we, who were so unfamiliar with the cruelty of war, were a bit nervous, however we were not overly alarmed. Although we knew not how it would be done, yet we felt there would be some way of escape, and true, indeed, this was, for all that day, though we knew it not, the Lord was using one of our donkey boys as a messenger to the different camps and to the leading sheiks, bearing this message, "Mr. Forder, our friend and missionary, with a company of Englishmen is in the city, in the northwest district. Spare him and his people."

Now, we had missed one of our boys, and thought of him as a deserter,—one who left us in time of danger,—but when, in the night, he returned, his face all aglow, he told us that he had gone out to tell the people of his and the other camps not to kill the Christians, especially Mr. Forder and his company, who had been his friends. All that day those wild men had kept us from all possible harm.

In Anxious Suspense.

That evening, at the request of our guide, our tones were subdued to whispers, and no lights were lit. We sat thus in silence; then, as quietly as possible, lay on our pallets,—for rest more than for sleep. Some of us repeated Psalms; all prayed, and in different ways anchored our trust in the Lord,—man's extremity is God's opportunity. About 8 P. M. the soldiers on our walls ceased firing, and we realized at once that they had retreated, and that the Arabs had gained the day. In the distance, from all directions, we heard the wild clamor and shouts of the Arabs as they approached the city. We knew the situation was a critical one, yet, in some way, we had the confidence that we would be preserved. Bro. Forder strengthened that confidence by saying, "These people are my friends," and requested that we pray especially that he might have wisdom to know how to handle the situation.

Soon the invaders began pounding at our back entrance. Our guide went out, and passed through the first door to the second entrance, by the house of the Turkish official. He soon saw that the house was on fire, and he feared ours would be the next. He threw open the door, and stood in the light of the burning building. At once the maddened mob recognized him,—also remembering what they had been told by our donkey boy. They greeted him with these words, "Mr. Forder, we are glad to see you; you are our friend and we will not hurt you or your company." Then, at Mr. Forder's request, one of the sheiks, dressed in his warrior's garb, came into our room and promised to save our lives, and more, to send an escort early in the morning, to lead us out of the place of danger to their camps, ten miles away, where we would be safe.

We felt and knew that the Lord had heard our prayers, and there, in the midst of death and slaughter, we kneeled and gave him thanks for deliverance. An hour later a request came for Mr. Forder to come out, that the sheiks wanted to see him. He left our room and returned again, not telling us what was wanted until the next day, but this was the situation: After he left our entrance, four Arabs, with their weapons pointed at him, had this message for him, "We have saved your life and now, in turn you are concealing our enemies—the Turkish soldiers in your compound." Mr. Forder stoutly replied that he was not, but they said, "You are; for one of our men saw a soldier enter your door." Our guide took the strongest position that such was not the case, whereupon these Mohammedan men said, "You have never told us a lie and we believe you." They then permitted him to return to us.

A Way of Escape.

Early the next morning the escort that had been promised us came, and although firing was still continuing, we felt that the Lord had opened the way for us, and we could but trust him to deliver us safely out of the city. As we were preparing to leave, the ears of some of our party were greeted by yells, as of a man in trouble. We were ignorant as to its source, but our guide took in the situation, and went to our donkey boys with this question, "There is a dry cistern here in our yard. Did you hide a Turkish soldier there?" To his astonishment they confessed that during the evening a Turkish soldier had fled into the mission for safety and that they had lowered him into the cistern.

That statement chilled the heart of our guide as a snowstorm in summer, for he knew if the Arabs would become aware of this fact, he would be considered as a traitor, and that, perhaps, they would yet prove enemies instead of friends. The only thing to do was to tell the man to be still, or he would be killed by the Arabs who were just outside of our doors. Then we all, as quickly as possible, left the mission home, and descended the declivity, guarded by our escort. The Lord shielded us from any stray bullets, and though there were dangers all about us, we arrived in safety at the camp, ten miles away, by noon of Tuesday, Dec 6. As we left Karek, a Christian Arab told us that 10,000 Arabs entered the city during the night, and that at least 300 persons had been killed.

The Cause of the Troubles.

Here ought to be inserted the cause of this insurrection. Recently Turkey had imposed a heavy taxation, also enlisting the young men from the Arab camps as Turkish soldiers, and making other unreasonable requests. The Arabs said, "We will do it; but you must send some of the 1,400 soldiers that are in Karek, out into the rural districts to collect the taxes." Now, this was all a "put-up scheme," for they never meant to do it. And the soldiers that we met going out of Karek, upon our arrival, were going out to be massacred, though they knew it not. The Arabs meant to divide the forces, fall upon them and murder them.

This they did; then took the fire-arms and ammunition, and appropriated them to their own use. Later on they attacked Karek, to finish the work planned by them. However, their plans were not to attack Karek until 10 A. M., when the soldiers were on drill and off guard, but they were so elated over their success in the country that they rushed into the city, and began firing several hours earlier than they had planned. Had they waited until 10 A. M. we would have been out in the country with a Turkish soldier as our protection and, thinking of it from the human point of view, there would have been no escape for us. As it was, we were innocently and ignorantly in the very heart of the insurrection.

On the Way to the Arab Camp.

Our journey to the Arab camp, to which we were being guided, was not the most cheering. Though we were away from the imperiled city, yet our situation was not the most desirable. We had left our tents behind and had but little food for ourselves or our animals. Many miles, through a very dangerous country, especially in time of war, were yet before us. If we should go to the north we would, more than likely, encounter the Turkish soldiers coming down from Damascus with reinforcements. To the west of us was the Dead Sea, and to the south and southwest was a territory very likely to be infested by robbers in times of an uprising.

How we were to go depended entirely upon our faithful guide, for he knew the situation and we did not. He contrived this plan: A messenger was sent back to Karek to the chief sheiks, saying, "We are here without much food, either for ourselves or for our animals. We must leave the country. We desire your protection,—an escort to deliver us through the country; but if you will not give us an escort, we must go unattended. If we do this, and are injured by your people, you will fall under the jurisdiction of two governments,—England and America."

After making this request Mr. Forder was compelled to go back to Karek, and meet about 150 sheiks of the surrounding country before plans could be completed. After a great amount of argument he persuaded them to give him a letter of introduction, consigning him and his party to the different tribes, each tribe being made responsible to deliver us to the next one. All this required two days and nights.

Life in an Arab Camp.

In the meantime we contented ourselves in studying the homelife of the Arabs. This would have been

more interesting had our situation been different. On Thursday noon,—after our guide had imperiled his life a score of times,—we mounted our horses and started for the first camp,—twenty miles away, situated at the northern point of the peninsula projecting into the Dead Sea. We were protected by a strong escort, and all went smoothly.

We arrived at about dark, and a most cordial welcome was given us. We were happy, for we felt that each mile brought us that much nearer safe territory. This tribe or clan was much darker skinned, and the African features were quite noticeable. They crowded around their strange visitors, and it was difficult to decide who was most stricken with amazement,—the visitors or the residents. We all had a good night's sleep, and early the next morning mounted our horses and proceeded over the irrigated peninsula toward the next tribe. A strong escort had been provided by the clan who cared for us during the previous night. Along the banks of the Dead Sea are great papyrus bushes, and soon we were fully concealed by their waving tassels.

Intercepted on the Way.

We had a feeling of anxiety at times, yet we passed through safely and were perhaps a mile beyond, in a plain, when suddenly a swift rider came from the rear and called a halt. Soon others followed until perhaps fifteen or twenty well-armed, strange men had joined our party. The man leading was a sheik, known by Mr. Forder as the leader of a wild Bedouin tribe, perhaps the strongest in all the country and notorious for its robbery and villainy. We all dismounted, and our guide had a long consultation with the new arrivals. Finally some agreement was reached, and we soon found our former escort turning back, and we were left in the care of the new men, the letter of introduction having been given to them, which consigned us to the next friendly tribe at the south end of the Dead Sea.

Further Complications.

Our guide subdued our anxieties by telling us that we had been transferred to a new tribe, and that they had obligated themselves to deliver us at Hebron,—but we soon found that in their hearts they did not mean to do any such thing. Simply because they were stronger than our former escort, they took us out of their care.

All went well for a little while, but they soon called a halt, and told our guide that if we did not give them a certain amount of money they would take our lives, and throw us into the Dead Sea. Our treasurer gave the money, but at least three subsequent times they held us up, took all our money, and, in short, everything they wanted,—steamer rugs, clothing, etc. By that time it was twilight and we were soon at their camp for the night,—in the care of well-armed men, who, we knew by sad experience, could not be trusted. But they refused to take us to the friendly camp, only several miles off, so we had but one thing to do,—make the best of the situation. We still had the same confidence that, after all, in some way, we would be protected.

Anxious Hours.

That night we spent in a half-reclining posture on our saddle-bags, and but few of our party slept. Some dozed, but a number were fully awake all night. Among the latter class was our trusted guide,—Mr. Forder. Though he pretended to be asleep, yet he was,—as he said afterwards,—praying all night for deliverance. It was then that he heard all the plans for the morning,—that we were to be taken out into the mountainous districts, and deprived of our lives and everything that we had,—horses and all.

The night dragged slowly by, but at length we were astir, and preparations were made for the starting. Our guide did not reveal to us the true situation, but we all felt that the atmosphere was anything but promising. At the suggestion of our guide we had a special season of prayer, and he led us in most fervent, touching petitions. Then we mounted our horses and started. The sheiks and a few others led the way. The other men had been sent on ahead. They started to the south instead of the west. Now our guide knew where the friendly tribe lived, and he felt that only from that point could come the Lord's deliverance. He protested that we ought to turn to the west. In some way he caused the man to yield at least partially.

Deliverance Draws Nigh.

Soon we came in sight of two tents,—the camp having moved that morning, all were gone but two,—and as we came nearer the two tents, a man came riding out, at which Mr. Forder stopped,—for he knew that our means of rescue had come.

Now these people were watching for us, which came about in this way: A man and woman were visiting in this camp, who had come from the camp at which we lodged on Thursday night, and who had accompanied us until they saw that we had fallen into the hands of these robbers. Then they went on to the friendly camp and told them that Mr. Forder, the missionary, was passing through the country and that he had been captured on the way. So they were watching for him, and as we turned to the friendly camp, at least fifty mounted horsemen came to meet us and took us to their home. A most cordial welcome did we receive. When the wicked tribesmen saw they had lost us, they said to each other, "We had better killed them last night."

On the Way to Safety.

Soon plans were on foot to deliver us at Hebron. We had no money to pay them, so we bargained to give them our best mule, and then pay for him at Jerusalem. At 10 o'clock that evening, in the stillness of the night, we quietly mounted our horses, and were escorted by much the strongest and most trustworthy mounted band of men we had yet had. All precautions were taken slyly to take us out of the country, so that our former enemies should not know the time of our going, thereby preventing them from attempting a recapture.

We passed through very dangerous places,—so much so that every guard placed a shell in his gun. However, when morning dawned, we were practically out of danger, and again we felt to thank the Lord for his deliverance.

We rode steadily on until 11 A. M. on Sunday, when we rested an hour. Then, at 4 P. M., we arrived at the camp of a friendly tribe, twenty miles south of Hebron. We had been seventeen hours in the saddle, with little sleep on Friday night, and none at all on Saturday night, so that even an Arab camp was a comfort to us. On Monday we went to Hebron and on Tuesday evening we reached Jerusalem. It can easily be explained why it would be a difficult thing to convince any of our party that Psa. 34: 7 is not a reality to the faithful believer.

2207 Manitou Avenue, Los Angeles, Cal.

A Recent Eastern Trip.

BY GALEN B. ROYER.

NEARLY two weeks were spent among the church schools in the eastern part of the Brotherhood. In that time each one was visited and the message of the Board set forth under two heads,—what the church is doing on the foreign field, and what are the needs there. These features were set before the student body and others who came to hear. Deep impressions have been made; the purposes of life have been fixed in some instances. One little brother, just entering his teens, said, "Will the Board send me when I am old enough to go?" The real results in recruits for missions will not all be gathered in the next ten years. Praise the Lord too, for what has been made manifest even without the forecast of the future!

The schools always have an open door for any representative of the General Mission Board. Special services are appointed,—hours for personal conference with students, and every other mark of helpfulness to facilitate the work in the short time, are given. It makes the work exceedingly pleasant, even if rather strenuous at times.

The attendance at each school is as good or better than the year preceding. The student body appears to be more mature,—a stronger type. As far as I could determine, each school was encouraged in spite of problems that they all must meet. For the most part mission study was receiving due attention. In several of the schools a larger number are studying missions, and at others the work will be taken up at once. The Bible Departments are showing an increase, taking them all together.

It was an unusual privilege, while on this tour, to spend part of a day in the home of our dear Brother and Sister, H. C. Early, with Brother and Sister I. S. Long, who had just two days before arrived home on furlough from India, and Brother and Sister J. M. Blough, who soon return to India again, and Bro. D. K. Clapper, of Meyersdale, Pa., who had been holding a very successful revival meeting in the Mill Creek church. In the evening the church gathered for love feast, and that spacious house of theirs was too small to accommodate all the members who desired to commune. In the presence of half of the earth's population, represented by two large maps of China and India, did the brethren and sisters take the emblems which are to "show forth the Lord's death till he come."

It has been planned that Bro. Long will give the time of his furlough to visiting ALL the churches of the Virginias, and do this under the direction of their District Mission Boards. He has already entered upon his work. Brother and Sister Blough sail for India Dec. 9.

Through the kindness of Brethren W. M. Howe and P. J. Blough a hurried tour among some of the churches of Western Pennsylvania was planned. This proved a revelation to me. To those who go through Western Pennsylvania on a fast train, simply looking out of the window, there is no intimation of the splendid homes and the large congregations of earnest Christian brethren and sisters so near by. One meeting, each, in West Johnstown, Meyersdale, Middle Creek, Brothers Valley, Hooversville and Maple Spring, Scalp Level and Walnut Grove, was a continual joy and happy service as the people listened practically to the same message given the schools. I went there looking for "rosy cheeks and smiling faces" in the spiritual activities of the church and I found them. I left the District with a desire to return and spend more time there, just as soon as opportunity affords it. At Hooversville a very helpful love feast was enjoyed at the close of Bro. Howe's series of meetings, where a number had confessed Christ. The last day in the District was spent in part in the home of our dear afflicted Bro. Berkley, in Johnstown, where a much appreciated visit with Brethren Howe and Cassady was enjoyed. Bro. Cassady's successful revival work, again this winter, is much reason for encouragement to the church.

Six schools visited, three love feasts attended, witnessing the sailing of the India missionaries, meetings in ten different churchhouses, and hospitable homes to rest in and be well entertained, are some of the blessings and opportunities enjoyed and for which I praise God. And the climax of it all is, after the work is done, to return to my own home and enjoy the rest and association of those who on earth are dearest to me.

Elgin, Ill.

An Interesting Scene in Florida.

BY ISAAC CRIPE.

TODAY was the most enjoyable day for the little band of members, here at Herndon, since we came here. Our minister, Bro. Joel Sherfy, who came here from Tennessee with his family, a while ago, had to live in a hired house, as Paul did. A few days ago he said to one of his neighbors that he would have to hire some one to move him to his little farm, which he had bought some time ago, but he was told that he should rest easy, as the moving would be done. So this morning people came with wagons and automobiles, and before long the goods, people, and all else were moved to the new home of our dear brother. At noon the table was set under a large shade tree, and loaded with the good things that those kind southern people know so well to prepare. Twenty-two of us were invited to be seated around the table.

The writer asked an old gentleman to give Bro. Sherfy and family an address of welcome. He complied with the request by describing how he first came in contact with the Brethren. He said: "I was in the Confederate Army in North Carolina, under Gen. Hill. At the time when Gen. Hill superseded another gen-

(Concluded on Page 736.)

THE ROUND TABLE

Couldn't Turn Around.

BY JAMES M. NEFF.

I WAS driving up the river, recently, after a load of redwood posts. I had never traveled the road before, but was told to stop at the first ranch after I crossed the bridge. I had now crossed the bridge and supposed I was about at my destination, but on and on I drove. The road became steeper, the hills more rugged and the mountains nearer. I began to wonder whether anyone lived in such a country, forgetting, for the time, that the surroundings of my own home would appear to a stranger about as wild.

I remembered passing a gate soon after crossing the bridge. I came to the conclusion that, had I entered that gate, I would have found the ranch buildings, where I should have stopped, hidden among the trees a little way off the road.

Accordingly I decided I had gone too far and must turn around and retrace my steps. But now it dawned upon me that this was impossible. The road was a grade cut into the steep hillside, and so narrow that a team and wagon could not turn on it. So, on I drove, now in search of a place to turn around. I had gone but a short distance farther till I rounded a spur of the hill, when my destination came full into view. The only thing that saved me from missing it, though so near, was the fact that I could not turn around. The road, indeed, had not been made to turn around on. The presumption was that any one going that far would want to go farther. Why should anyone want to turn around at such a place?

And this has made me wonder how many people have made the sad mistake of becoming discouraged in a good work and giving up just before success was reached. What a pity that one should, for many years, toil on and on up a steep and rugged road, and then give up and turn around when so near the destination! Listen, brother. Do you ever become discouraged? Are you ever annoyed with doubts as to whether it is worth while to toil any farther up the hill? If so, remember you are on a road that was not made to turn around on. The only thing to do is to go right on up the hill. Then, too, the worst of your struggles are, perhaps just about over. Just beyond those bushes, ahead yonder, you may find an easy road. In fact your destination may be much nearer than you think. Remember, "*He that endureth to the end*, the same shall be saved."

Springville, Cal.

Rebaptism.

BY F. N. WEIMER.

IN reference to the baptism of the twelve, mentioned in Acts 19, it has been clear to me that in this case the administrator was a man not legally appointed, or one not sent by Christ,—one that did not have a full knowledge of what Christ required of his people. Both administrator and applicants may have been sincere and honest in what they did. In fact, we know of nothing to the contrary, yet that did not atone for what was neglected in the teaching. Now, if Apollos' baptism was illegal, because he was not sent or commissioned by Christ, it seems to me that we have very good ground for us, as a church, to be careful as to what and whom we accept on the baptism of others.

If a man must be called and sent by Christ (and I for one believe that Christ must call and send), then the question is, Who is called and who is sent? The Church of the Brethren teaches that a whole Gospel is necessary to salvation, because Jesus said: "Teach them to observe all things," etc. (Matt. 28: 20). If Christ wants his people to observe all that he has commanded (and that is what the record gives us), then, how is it with those who see fit to reject a part, or all, of God's Word that does not suit them?

Does Christ call one man to observe all the Gospel and another to observe only a part, or just what suits him? God is no respecter of persons (Col. 3: 25; Eph. 6: 9; Rom. 2: 11). If God will accept some as his children when they willfully reject a part of his Word and teach others the same, why will he not accept all? Where is the consistency for us, as a church, to teach the whole Gospel and insist on the same as salvation, and then accept the work of those who claim they can be saved without obeying all? Why accept their work (baptism) and not accept *them*, and be one with them, and make the cross easier for all? If we accept their work, we can not, consistently, reject them otherwise, as not being right.

How can any one baptize a person into Christ when he is not in Christ himself, and not set apart for that work by those that are his? Some one has said that the twelve asked for baptism. If they did, Paul did not say, "It is not necessary." I wonder how much pressure the practice of the other churches exerts in this matter of not rebaptizing. Are we like the Israelites (1 Sam. 8: 5)?

Homedale, Va.

A Watch Dog.

BY C. D. HYLTON.

WHEN I was a child we had a neighbor who kept a very severe watch dog. He had the reputation of a "bad, biting dog" all over the neighborhood, and many people in the community carried marks on their persons that verified his reputation. When we were obliged to go to our neighbor's house, we would slip up as close as we could, and climb up in a bush and call to the people to "hold old Ring" (as the dog was known). He did not always stay in his master's yard, either, and he would bite honest people as well as thieves, for he watched for people without discrimination.

But old Ring had some good qualities. He was an excellent 'coon and 'possum dog, and the woods were full of them. Then, too, in those days, watch dogs at night were sometimes necessary to protect property from pilfering intruders.

I suppose this was the reason why he was not assassinated by some of his own victims.

Well, to say the least, he died unmourned by the neighbors, and after that it was so much more pleasant to visit the home where he once stayed. We very seldom need a watch dog now.

In those days we had a few elders in the church that were watching other elders, and their membership. Sometimes these watching elders would get on church committees, and how they would "bite" whoever came in their way! They had some good qualities but their "watch dog" qualities overshadowed their usefulness. Their influence was lost and the church had a rest when they died.

It is a command of our Master to "watch," but the "dog" part was not attached to the command, and is now, and always was, objectionable.

We should first watch our own lives; then those of our family. When we have succeeded right well in this, we are then capable of helping others.

I am glad we do not have many of the "watchdog" kind of elders nowadays, and yet we ought to have some who do a little more watching, for the good of souls, than is done in most congregations.

Bloom, Kans.

Home Again.

BY LIZZIE HILARY.

SINCE May 20 I have visited in over seventy-five homes, and have been permitted to see many places of interest throughout Kansas and Iowa. The District Meeting at Belleville, Kans., was especially uplifting and inspiring to me. I was very glad to listen to a discourse by our colored brother from Colorado. He told how God had led him into the Church of the Brethren, and he also told of their work among their people.

My next place of interest was the Old People's Home at Marshalltown, Iowa. Here we found dear old hearts waiting for a smile and a kind word, to cheer them along the way. I staid all night with them, and after the work for the day was done, we all gathered in the large sitting-room for singing, Scripture reading and prayer. It did my heart good to see their happy faces during the hour of worship.

I also enjoyed being at the dedication of the new church at Maxwell, Iowa. They have built a very plain and neat house, and I believe they have truly dedicated it to the Lord. I visited six cemeteries, and found the names of many of my friends engraved upon the marble monuments.

When I started on my last run for home, I went by way of Abbott Crossing. Upon arrival the agent told me that I was just three minutes late, and I would have to wait sixteen hours before I could get another train on the road on which I wished to go. You may imagine how I felt, but I soon took in the situation, and settled down to make the best of it. I was thankful I had a lunch and a warm room to sit in. It again impressed me with the importance of being on time.

Worthington, Minn.

No matter how unadorned the preacher's speech may be with the flowers of rhetoric, he will always have good attention and be heard by the people with profit, when he stands before them in the right spirit, and in the right way gives them a message that comes from God. The greatest gift of oratory is nothing in comparison to that something which God can put into the words of the humblest man or woman who is filled with his Spirit.

CHRISTIAN WORKERS' TOPIC

Thanksgiving.—Special Program.

Psalm 100.

For Sunday Evening, November 26, 1911.

Song.—"We Praise Thee, O God."

Psa. 50: 14; 69: 30; 95: 2; 136: 1-3. By young Workers. Prayer. Reading of President's Proclamation.

Song.—"I Lift My Heart Today," etc.

I. How Does God Want to Be Thanked?—(1) Christ's example (Matt. 11: 25, 26). (2) How angels did it (Luke 2: 8-11, 13, 14). (3) We should, (a) when afflicted, "pray"; when cheerful and happy, "sing psalms" (Jas. 5: 13); (b) thank him by our service (Matt. 10: 7, 8); (c) we should do it cheerfully, and fearlessly (Dan. 6: 10).

II. When Should We Be Thankful?—(1) "In the morning" (Psa. 5: 3; 30: 5). (2) "At the evening sacrifice" (141: 2; Ex. 29: 39). (3) Mark 8: 6; Rom. 14: 6-8. (4) "Offer sacrifices of praise continually" (Heb. 13: 15; Psa. 50: 14).

II. Now.—(1) Tell of a Bible thanksgiving. (2) Name blessings you enjoy. (3) How have you proved your gratitude?

Song.—"My Father is rich," etc.

Christian Workers' successes reviewed.

Song.—"My brother, awake," etc.

Prayer, and Dismissal.

PRAYER MEETING

The Blessing of a Thankful Heart.

Psa. 103: 1-18; Eph. 5: 20.

For Week Beginning November 26, 1911.

1. A Thankful Heart Is a Joyful Heart.—"Singing and making melody with your heart to the Lord; giving thanks." Not only the expression of gratitude for the loving-kindness of God, but melody in the soul at the remembrance of Divine favor. The language of a grateful heart is set to music; its spirit is tuned to song. Such a soul rises above the marshes and, like the lark, sings its way toward heaven (Psa. 104: 3, 4).

2. "Giving Thanks Always."—No set times for the songs of gratitude! Today is as melodious as yesterday, and tomorrow will have the beauty and rhythm of today. No proclamation of president or governor is needed to induce that genuine thankfulness which, in the devout Christian is a precious jewel in the casket of his soul. As God's blessings are constant,—morning, noon and night, through all the days and all the seasons,—so should there be constant, grateful praise. Every prayer should be a psalm of thanksgiving (Psa. 146: 1, 2).

3. Give Thanks—for What?—"Giving thanks always for all things." Can we? Do we? Not hard to do when prosperity smiles upon us, and our "barns are filled with plenty." But how is it when the barns are empty, when want looks at the window? How is it when a loved one is lying cold in death? Can we realize, in those times of trial, that "all things work together for good to those that love the Lord," and that our God is still the same? His love is not changed and, somehow, if we but trust him, it will all turn out to our eternal good (Philpp. 4: 6, 7).

4. Give Thanks—How?—"In the name of our Lord Jesus Christ." He knows what is best. He can see across the vista of years, where to us is but dense darkness. To God, for the name of his Son, should our trust be expressed,—our faith and our gratitude (Col. 3: 17).

HOME AND FAMILY

Public Worship.

BY I. H. MILLER.

O, Lord, we come to thee
In fervency of prayer;
We come on bended knee,
Thy blessings now to share.

We ask thy blessing, Lord,
On all we now shall say;
And may thy blessed Word
Rule in our hearts today!

May the words that we hear
In loyal hearts be stored;
And all draw very near
Unto our gracious Lord.

Then guide us through this life,
By thy good Spirit given,
Through all our daily strife
Into the port of heaven.

Nash, Okla.

An Appeal to Mothers.

BY MARTHA E. LEAR.

It was my privilege, some years ago, to visit the Hull House, a settlement in Chicago. While there, I saw the potter with clay in hand, moulding vessels of different shapes and sizes. Some were beautiful; others were made for use rather than beauty.

The clay in the hands of the potter represents very nicely the child-mind in the hands of the mother. She has material with which to work, more pliable than clay. The potter knows when he is moulding. The mother moulds, many times, when she is not conscious of it, and would rather not be moulding, perhaps, if she were fully aware of the consequences.

The potter plans his vessel before he begins it. How many mothers have any plans for the future of their little ones? The mind of the babe is like the fresh lump of clay. You can shape it in any way you wish. It need not be a game of chance. Its brain paths are to be formed. Mothers, here is your opportunity! Do you realize your responsibility?

Even the child's feeding and bathing should be at regular hours every day. You say that does not matter? But it does! The first traces through that little brain, which will later form habits, are being started right; and as it grows up these habits will cling to it tenaciously. It will be far better, physically, and the habits of promptness and regularity, thus formed, will be invaluable to it, all through life.

How many adults we see, with minds so crippled, that they can scarcely get to religious service, business, meals, or even to a train, at the appointed time, and all because they did not form right habits at the right time.

Mothers, what do you want your child to be? This is such a serious question. One mother said, when her first born was brought to her bedside, "O, take the ugly little thing away." How can God be merciful to such a mother? Had she planned for her child's future? What had been her thoughts through the months which should have meant so much to her and her child?

What kind of disposition and habits do you want your child to have? Do you want it to have a sunny disposition that will be a blessing to you, and all with whom it meets? Do you want it to form the habits of truthfulness, order, correctness of speech, to be affectionate, kind and courteous? Be just that way yourself!

If the mother has weak points, she should correct them, and fortify herself against them. If she needs help, let her go to the one true Source of all help (Psa. 121: 2).

If you want your children to be cultured and refined, live a cultured and refined life. If you want your children to be spiritual, be sure to give them spiritual food.

A mother and her little girl, several years of age, were left alone a great deal, and the mother, after the prayers were said and the lights out, would repeat aloud the twenty-third Psalm. The child soon began saying parts of the Psalm also, and before she was three years old, could repeat it, and called it her Psalm. Then the mother repeated other Psalms, which the little one learned rapidly. When the father was home, he, too, would repeat Psalms, and the child soon had the habit formed, and thought no one should sleep until they had said their Psalm. Do you think that would pay? It certainly would. What better material could you use to form brain paths in that little, new mind than the words of God? *Such beautiful words!* You say they do not understand? Not all, of course. But they ask many questions about the things they repeat, and that gives you a splendid opportunity to explain.

As the mother goes about her daily duties, she can repeat scripture verses,—the Beatitudes or Psalms,—and sing good songs to the little ones around her. They will leave their impress so deeply in the child-mind that they can never be erased.

The "Mother Goose" stories and rag-time jingles, that are so common in our homes today are not the material with which to mould the mind of the young for strong Christian character. They will do just the opposite. Many little rhymes and really vulgar songs are repeated over and over again, in the presence of children, and thus the child's mind and character are weakened. The best material should be placed in the child-mind; and then, by *repetition*, cause the brain paths to grow deeper and deeper, until good, strong habits are formed. *Repetition* is memory's sturdy helper, and saves many a good thing from being lost.

Mothers, teach the little ones to pray! I have known children at three and four years to give thanks at the table. Teach them how good God is to give us food and clothing, the day and the night. It is such a suitable time, when all nature is sleeping, and before they retire, to ask God, who never sleeps, to "watch their sleep till morning light." In the morning they should thank him for his care, and ask him to help them be good through the day.

In Sunday-school, and all of the services, they should be taught to kneel, close their eyes, and pray, while some one leads. Very young children soon learn to keep their eyes closed, and thus they do not see the things that would otherwise attract their attention. So often parents seem to think it an excuse for them not to kneel, when they have their little ones with them. Remember, habits are being formed in their little minds! Is there any wonder that many young people refuse to kneel? The habit was not formed while they were young.

> "Sow a thought, you reap an act:
> Sow an act, you reap a habit:
> Sow a habit, you reap a character:
> Sow a character, you reap a destiny."

It is impossible to place too much stress on early training. The Catholics seem to understand this better than many others. They say, "Give me a child until he is seven years old; then take him where you will, and he will always be a Catholic." Many times we let our children go until they are about school age, and then think it time to begin religious training. But, alas, the best years are gone! If parents have been negligent so far, they should now begin to redeem the time. Set up your altars of prayer! Daily read God's Word. Get busy tearing up wrong habits in yourselves and your children; and put good ones in their stead, and God will bless you, and your children will rise up and call you blessed (Prov. 31: 28).

Cerro Gordo, Ill.

First Impressions.

BY AUGUST BECK.

My childhood days were spent in the country (Denmark). The green fields, the soft meadows, the valley with its creek and miniature waterfall, the waving oat fields, the very cabbage patches were beautiful and restful to the child mind. Before the snow had fairly left the underbrush in the woods, I learned to look for the "snowflower" (*vintergjokken*). Then the anemone, and a little later the violet, made their appearance, and so on, through the spring and summer. Gathering armfuls of flowers, I brought them to mother, who told me the name of each.

Oh! happy days, lived in the bosom of nature! It was here I received the first impressions of God and heaven. With eager trustfulness I drank it all in.

One day I was sent to the store, two miles away, to buy butter. A piece of money, wrapped in paper, was given me with the warning "not to lose it." But, in jumping in and out of the ditches at the roadside, I did lose it. I searched high and low, but in vain. Then I sat down to cry. But suddenly it came upon me that mother once said: "Whatever you ask God for, in Jesus' name, that he will give you, if it be for your good." So, drying my tears, I knelt and prayed: "Dear God, I lost my money and will surely be punished if I do not find it. Please help me to find it for Jesus' sake, for I do trust you."

No sooner had I said this than I saw the money right before me in the grass. Now, whether it so happened that I had not seen the money before, or whether God really caused it to be put there, I do not know, but at that time I firmly believed that the latter was the case, and I almost do so now, for God does love little children. Anyway, the spiritual faith, the soothing influence of my mother's spiritual nature, thus received in my tender years, had a lasting impression on me.

I can not feel too grateful to the dear brethren and sisters, here at the Brethren Sunday-school Extension, who labor so hard every year in order to send my children, and my neighbors' children, all around here, out into the country. It is a wonderful relief to them, to get away, if only for a few weeks, from the nerve-racking noise of the city, to breathe the life-giving fresh air and to receive, at first hand, the knowledge of God's greatness and love, through nature herself.

Chicago, Ill.

What We Are Doing With the Child.

THESE days there is a great deal of talk about what the child needs, and what he should have. One of the exchanges says there is danger of his getting what belongs to everybody else. The pertness, the disrespect, the nervousness, the constant demand for attention and entertainment is a marked feature of modern child life. Homes are regulated by what the child wants and the time of parents and older brothers and sisters depends upon the demands of the child. Obedience, respect for elders and comparative quiet are rarely known in homes today. "Children should be seen and not heard," is a forgotten proverb; the child that can answer back with a smart saying is patted on the back. The demand to be noticed seems to be inbred in the modern child. "If you don't like what is set before you at the table, you don't have to eat it," is now changed to the habit of catering especially to the appetite of the child which is always whimsical. They go to Sunday-school *if they like;* they attend church *if they like;* they get up in time for breakfast *if they like;* and they do not do much if *they don't like.*

What is the matter? Who is robbing the future man and woman of self-control and reverence and poise? Should the child be allowed to spend the evenings at moving picture shows and dime theaters when nature seems to have decreed that it is "sand man time"? The mother who dares to go against this trend, must deprive her child of much fun and frolic and be called an "old fogy." But what will that child's child be? Have we today no thought or responsibility for the future child? Are we bound to do things because others do them? It is the line of least resistance but it pays freakish dividends. No child has maturity sufficient, or sufficient judgment, to know what is best for it. The whims and fancies of rollicking child nature are not to be crushed, nor its fascinating imaginations turned into sober old women's sayings, but these passing evidences of childhood are poor stability for manhood and womanhood.

It is like some things that are written on our hearts and live for good or evil. We may pass into new experiences, choose other alliances, and think we have erased all the old record and put it forever out of our thought, but some enveloping mist of sorrow, some sharp frost of adversity, will bring us face to face with it again. The hard and bitter thoughts we once allowed to rule our lives, or, more blessedly, the dear old faith of other days from which in our self-sufficiency we may have turned away, comes back to us from out of our past.

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Bro. C. S. Garber is engaged in a revival meeting at Mexico, Ind.

Bro. David M. Adams is changing his address from Scalp Level, Pa., to Cerro Gordo, Ill.

Bro. Galen B. Royer, after spending some weeks in the East, has returned to his desk.

Bro. J. W. Killian is booked for a series of meetings at Sunfield, Mich., beginning Dec. 2.

At Sunny Hill, Va., twelve applied for membership during a revival conducted by Bro. J. A. Dove.

The meetings at Hooversville, Pa., conducted by Bro. W. M. Howe, closed with five accessions.

Nine were brought into the fold during a series of meetings held by Bro. C. E. Eller at Antioch, Va.

The General Mission Board is to be with us next week, and a good deal of business awaits their attention.

The Sixtieth Anniversary number, to be published next week, takes the place of the usual Thanksgiving issue.

Ten were added to the Black River church, Ohio, as the fruits of a series of meetings held by Bro. J. W. Kitson.

This week Bro. C. P. Rowland, of Lanark, Ill., starts to Jennings, La., where he will engage in evangelistic work.

At the late Meadow Branch (Maryland) feast, we are told that more than 400 members surrounded the Lord's tables.

Bro. James Hardy, of Kansas City, Kans., changes his address from 340 Thorp Avenue to 302 South Baltimore Street.

Sixteen were added to the church at Pleasant Valley, Va., as the result of evangelistic efforts by Bro. W. K. Conner.

Bro. A. J. Culler, of New York, has located in Philadelphia, and may now be addressed at 2541 West Lehigh Avenue.

Bro. J. W. Lear, of Cerro Gordo, Ill., will soon change his place of residence to Decatur, same State, 530 Stuart Avenue.

Bro. John A. Robinson, now located at Denver, Colo., as pastor, should be addressed at 1109 South Washington Street.

Sixteen good gospel sermons were preached at Fairview, Pa., by Bro. S. I. Brumbaugh, and seventeen souls entered the fold.

It is suggested that if any of our members should be in possession of jewelry, it would be right and proper for them to drop it into the collection basket on Thanksgiving Day, and in this way get rid of the forbidden articles. These can then be sold and the proceeds turned over to the mission fund.

Bro. J. H. B. Williams, of Elgin, is to begin a series of meetings in the Victor church, Kans., on Sunday morning, Nov. 26.

As the fruits of the protracted meetings, held by Bro. C. S. Garber, in the Turkey Creek church, Ind., forty souls were born into the kingdom.

Bro. James A. Sell, of Pennsylvania, is engaged in a series of meetings in Cedar Rapids, Iowa, and is likely to remain in the West for some months.

Brother and Sister J. M. Blough, after a pleasant furlough in the United States, will soon return to their work in India. They sail from New York Dec. 9.

The new meetinghouse in Williamsburg, Pa., is to be dedicated about the Holidays. Bro. I. N. H. Beahm is to deliver the address, and follow up the service with a series of meetings.

Bro. William Swinger recently delivered nineteen addresses in the Strait Creek church, Ohio. Four put on Christ in baptism, one was reclaimed and two are yet to be baptized.

Bro. A. F. Wine, of Paw Paw, Mich., has arranged to spend several months in the evangelistic field after Dec. 1, and would be pleased to communicate with those desiring his services.

The church dedication at Anderson, Ind., will be Dec. 3, at 10 A. M., instead of Dec. 2, as previously announced. The dedication will be followed by a love feast at five in the evening.

Writing concerning the doctrinal issue, Bro. J. W. Lear, of Cerro Gordo, Ill., says it is the best paper of its kind ever put out, and should be read by hundreds of people outside of the church.

The church at Warrensburg, Mo., is very much encouraged over a late series of meetings, conducted by Bro. E. G. Rodabaugh, resulting in nine putting on Christ in baptism. For one applicant baptism must be deferred.

Bro. G. E. Yoder writes that he is in Middle Maryland, at work in the Manor congregation, where there is a membership of about 250. He is very much impressed with the encouraging outlook in this part of the Brotherhood.

Though we gave ample opportunity for all corrections for the Almanac of 1912, to reach us by Nov. 1, yet here, near the middle of the month, they are still coming in. We fear that most of these late calls for corrections can not be made.

Next week we are to mail the Sixtieth Anniversary issue of the Messenger. In appearance and contents it is likely to excel the doctrinal number. Among other things of special importance, it is to tell the story of the publishing interests of the Brotherhood for sixty years.

Dec. 3 is the date announced for the dedication of the church at Slifer, Iowa, and Bro. A. P. Blough, of Waterloo, is to deliver the address for the occasion. Other elders are likely to be present, and an organization may be effected, thus adding one more church to the list for the State.

Bro. J. F. Appelman has been engaged by the General Mission Board to travel among the churches in behalf of missions. He is doing a splendid work. The need of imparting missionary information is so great that he will not be able, for the present, to give any time to evangelistic work.

Bro. J. A. Geiser, of Baltimore, Md., who in August buried his wife, writes us that another sad experience has come into his life. Nov. 6 his mother, Sister Ann Lavina Geiser, aged seventy-three, was laid away in her last earthly resting place. Under date of Nov. 9 he says: "I was up to see her on Sunday; spent the day with her, and had a sweet season of prayer before bidding her good-bye. On Sunday afternoon she crossed over. Her work is done,—well done."

In company with other members from Elgin, we had the pleasure of enjoying a very spiritual love feast at Batavia last Sunday evening. While the high winds and the low temperature rendered the weather conditions very unfavorable, still the spirit and uplifting influence of the feast were all that could have been desired.

Writing from Union Bridge, Md., Bro. W. I. T. Hoover says that everything at Blue Ridge College is moving along nicely, and that the outlook is encouraging. He further says that he has just returned from Dayton, Ohio, bringing with him his mother, who is to make her home in his family until after the next Annual Meeting.

Those wishing free copies of the doctrinal issue for distribution where they think the papers will do good, should let us have their orders without delay. Drop us a line, saying how many can be judiciously used, and they will be sent at once. There are no charges when the special issue is used as designated, and we are assured that the papers will be highly appreciated by those receiving them.

The Almanac for 1912 is now in the hands of the printers, and in due time will be mailed free to all of our regular subscribers. We believe that our patrons will find in it much that will interest them. The lists of Ministers, Elders and Pastors, District Mission Boards, Sunday-school Secretaries and Temperance Committees make the publication especially valuable.

It is difficult to conceive of a cold, indifferent church, where there are a full half dozen real live and energetic members to stir up the others and keep things moving. Each member who reads the Messenger should be one of these live members, and if he lives in a seemingly dead church, he should show by his works that he is not dead. Let each Messenger reader perform his part; then something is going to follow. We should like if the Lord could depend upon our readers as fully as Gideon could depend upon his 300 picked men. What say you, readers of the Messenger? Can the Lord depend on each of you faithfully to represent his interest in your locality? If he can not depend on you, pray, tell us on whom he can depend.

In one of the dying country churches the outlook became so hopeless that some of the members proposed that the meetinghouse be locked and all church services suspended. But a real earnest minister was located in the community, and he not only revived the drooping spirits of the members, but he called on every family within a radius of a few miles, got acquainted and invited them to attend church. Many came, and he gave all to understand that he was there to do good. An evangelist was invited in to hold a series of meetings; several were converted; the whole community was more or less affected; now it looks as though the once almost lifeless church is again to become a strong-working congregation. What was done in this neglected locality might be done in any other community where we have a weak congregation. We certainly ought to do what we can to put all of our weak churches squarely on their feet again.

A very nice thing happened in a Presbyterian Conference, not long since. A German minister, aged eighty-three, thought he should relinquish his pulpit, to make room for a younger man. But others insisted that the aged father's period of usfulness had not yet ended, so the venerable man consented to continue doing what he could to feed the flock. It was further announced that arrangements had been made to convey the devout man to church when the weather was favorable, and when he could not be there the pulpit would be filled by a theological student. There is something beautiful and touching about this, and if all devout and aged ministers could be treated with like consideration, old age, upon the part of ministers, might be looked forward to with some degree of pleasure. But to see earnest preachers, who have worked hard and long, set aside, simply because they have a number of years to their credit, is just a bit discouraging.

THE dedication of the new church at Akron, Ohio, announced for Dec. 3, is postponed, for the reason that the building will not be completed by that date.

The Missionary Visitor for November contains the quarterly Temperance Bulletin, edited by the General Temperance Committee. The matter is well chosen, and should do good. This issue of the *Visitor* should be widely circulated.

On page 729, this issue, under the heading, "An Interesting Scene in Florida," will be found a touching narrative, which does credit to our Brethren in the South during the Civil War. This leads us to say that we should like to have, for future use, carefully-prepared accounts of the experiences of our people during the war. There are those living who can tell things that would make interesting reading.

Among the Churches in Tennessee and North Carolina.

EMIGRATION usually follows parallels of latitude, hence the South has not had the generous inflow of immigration, enjoyed by the North and West. Many of our churches in the West were founded by colonies of our people moving out from the old homes, seeking new ones in the West and North. When Ohio, Indiana, Illinois and Iowa were settled, slavery in the South was a hindrance to our people going in that direction. The Church of the Brethren held from the beginning that human slavery is wrong, and that no one can be a member of the church and own slaves. Because of this, they were not so heartily welcomed in the South as in the North and West. This may account, in part, for the fact that not more of our churches are found in the extreme South. By the time the war closed and the troubled days of reconstruction ended, the tide was set so strongly westward that it was not easy to change.

Now the South is offering every possible inducement for settlers. Homeseekers' tickets are sold by all the railways, and newcomers are heartily welcomed. The South is prospering; land is advancing, although cheap yet, as compared with the West, and evidences of improvement and advancement are to be noted on every hand. The writer expresses the hope that more of our people will turn their faces southward and build up churches in this goodly land.

Our last letter was closed at Limestone, from whence we were taken to the New Hope church, a few miles away. The meetinghouse is built on one of the numerous hills or knobs that cannot be hid. It is sincerely hoped that the membership may so let their light shine that it can not be hid from the world. Brethren Marion and A. M. Laughrun, father and son, and Bro. John H. Hilbert, are the elders in charge of the church. Meetings were held morning and evening. The farmers, belated in sowing wheat by recent heavy rains, were very busy, and the attendance was small in the morning but large at night.

At the Pleasant Valley church Elders Christian H. Diehl and John C. Bashor are in charge. Bro. Bashor is a miller by occupation, and while with him I enjoyed very much to come in close touch with the past, when the mill of my father was my home. Here the meetings were well attended in the evening, and as at all the churches, the attention and apparent appreciation of the services were marked. One does not find more appreciative audiences anywhere.

North Carolina joins Tennessee on the east, and until recently formed part of the one State District. Now North and South Carolina form a new District. A strong desire led to a visit to the Brummet's Creek church, which was made in company with Eld. S. J. Bowman, of Knob Creek.

A two hours' ride by rail, through the mountain gorge along the Chuckey River, brought us to the way station within half a mile of the church. The District is mountainous, and the Brummet's Creek meetinghouse, like Jerusalem, is in a hill country. The most of the farms are on the hillsides and these are so steep that plows with reversible mould-boards are used, turning the furrows down hill. When the grain is ripened and harvested, it is loaded on sleds and drawn down to the little barns in the valley below.

The meetinghouse is located in a narrow valley, through which a mountain stream finds its devious way. A narrow roadway, scarcely wide enough to allow two teams to pass, takes up all the space between the steep hillside and the rippling water course. Three hundred yards from the opening of the valley stands the church. It is reached by crossing the creek on a foot-bridge, and is built against the hillside. It is beautiful for situation. A touch of frost had colored the leaves on the heavily-timbered mountains, and the hillsides reveled in the beauty of their rich coloring.

Three meetings were held. For the most part the people came on foot. The elder, M. M. Griffith, walked six miles to attend the last meeting. On Sunday afternoon the house was crowded and some were unable to get in. More attentive, appreciative and responsive audiences one seldom meets. The simple life is exemplified among the members. The old-fashioned log-house, "chunked and daubed," with great fire-places, carpetless and rugless floors, are in evidence at many places, but you will find in these homes as kind-hearted, generous, happy people as live anywhere. They live the simple life and live it consistently. Some of us insist on simplicity in dress and, at the same time, furnish our houses in the latest style, and indulge in the luxuries of life. We might, if we would, learn an important lesson from our North Carolina Brethren. Their wants do not outrun the necessities of life. The show and ostentation, so common in many places, is not found among them. They dispense a whole-hearted hospitality that is pleasant to enjoy. You are heartily welcome to their best, and the hospitality is all the more acceptable, because of the pleasure it affords them to entertain you. D. L. M.

"The Rebaptism at Ephesus."

IT is altogether proper that open questions before the Conference should be freely discussed through the MESSENGER; but it should be done, it is my judgment, after the manner of an independent investigation, and not in the form of personal replies. The personal element should be excluded. But the President of Lordsburg College, Cal., published in MESSENGER, Oct. 14, a reply to an article written by myself, in MESSENGER, Sept. 16, which it seems to me, calls for a few further remarks, and I submit the following:

For the most part, the President, though classing himself with those "who like to criticise," agrees with my position. That the twelve were baptized first by Apollos, that he, as an administrator of baptism, is not to be questioned, that they were baptized by trine immersion, that it was for the remission of sins, that they were rebaptized because they lacked the proper previous teaching and faith, he is willing to admit, though as to the mode, he finds my reasoning "not entirely compelling." These points cover the essential ground in the case, and my position is greatly strengthened, when it is acknowledged by one so competent to judge, even a critic, and one who "likes to criticise."

The twelve were rebaptized for want of proper previous teaching and faith. They had not been fully taught that the Holy Ghost had already come, to be received by believers, and that disciples should believe supremely on Jesus. Their lack, as it is developed by the record, lay in these two points. When this was made clear to them, they were rebaptized. In this point especially, the President "quite agrees." But the remarkable thing is, he differs from me, for the most part, in what I did not say at all, on ground that I did not discuss, not in the points I affirmed. The burden of his discussion is on the importance of the things the twelve lacked, their essentiality to baptism, while I affirmed the proposition that the twelve were wanting in right previous teaching and faith, that they were rebaptized because of this lack, and that the absence of the proper previous teaching and faith invalidated their baptism, attempting to show that baptism, though scriptural in mode and design and also in the administrator, is not to be accepted, when the candidate is in want of its scriptural prerequisites. The point is, that as important as baptism itself is, its scriptural prerequisites are still of more importance. And this applies in every case.

Of course, I fully agree with all that is said on the value of the things wanting in this case. The lack was great, it is true. This is emphasized and deplored by the President but no relief is given. The scriptural prerequisites to baptism are not defined.

The case of the twelve teaches beyond question that want of the proper previous teaching and faith to baptism invalidates it. This is its main teaching. It shows also the particular lack of the twelve. But it is not to be inferred that their lack covered the entire ground of essential previous teaching and faith. Inferentially, this is the President's teaching. But still he does not tell us what believing in Jesus and the Holy Spirit means as it relates to baptism. That's the vital point.

The Church of the Brethren has made one attempt after another to work out this matter and define the question. And after all this laborious effort, she decides that the confession of faith unto baptism should embrace the belief that Jesus is the Son of God and that he brought from heaven a saving Gospel; the renunciation of Satan, with all his pernicious ways, and all the sinful pleasures of the world; and to covenant with God, in Christ Jesus, to be faithful until death. Previous to this confession, the applicant is specially instructed in the doctrines of nonsecrecy, nonswearing, nonlitigation, nonresistance, nonconformity to the world in her follies and fashions, etc., etc. To these he must consent also.

Is this definition correct? If not, does it embrace too little or too much? H. C. E.

A Fine-Edged Conscience.

AT a late prayer meeting we had, as a subject, "A Fine-edged Conscience," and as only a few had given the subject but little and, perhaps, no thought, until the text, as found in 2 Cor. 1: 12, was read at the opening of the meeting, it gave room for some very interesting talks. The various interpretations and deductions, made by the different speakers, only show how easy it is for even good people to differ, not only on this but on many other subjects that pertain to our religious convictions.

The different kinds of consciences were portrayed to us, and there may be more than were given. In fact, the way some of us are in the habit of defining the Word, there may be about as many as there are minds to produce them.

We think we hear some one say: Do you look upon conscience as being a product of the mind? . Yes, if you please. If I had no mind or intelligence, I do not believe that I would have much or any conscience,—keen-edged or dull-edged.

THANKSGIVING APPEAL.

To Our Beloved Brotherhood:—

When God promises, he bestows lavishly. For the truth of this the present year is its own testimony. The earth has brought forth in abundance, in herb and vine and field. Wage between man and man has been liberal, and the opportunities for gain from every legitimate industry have been marvelous.

God speaks to men. To the innermost consciousness of our church life has the still small voice been heard. Souls have been brought into the fold, while many have experienced the deeper outpourings of his Spirit. Some have expressed their confidence in him by going to the waste places of the earth, either at home, into the cities or to foreign lands.

Likewise he has added responsibilities. He makes you responsible for the filling of his treasury, he makes us responsible for a large portion of the missionary enterprise of the church. Without each other, we can not accomplish the greatest good. Therefore as your servants, dependent upon your liberality, we ask you to remember our work on Thanksgiving Day.

Consider God's blessings; consider well his needs. Then, having considered both,—let your offerings be liberal for the work at hand. Make offerings payable to the General Mission Board, send them to us and receive our receipt. May the Lord bless you!

Most fraternally,
General Mission Board.
Elgin, Ill.

There are some who hang quite a heavy load on their conscience, as if, in the day of judgment, we would be held more responsible for being true to the promptings of our own conscience than to the truth or the Word of God,—just as if conscience were a true guide, independent of the truth. Or, in other words, some think that our conscience is a better interpreter, and gives us surer convictions and surer directions as to justifiable actions, than intelligence and good common sense. We seem to have a conscience,—it may be a queer one,—that never acts, or makes us feel, until our intelligence tells us that we have violated some law or principle of right, and the greater the violation in our estimation, the louder seems to be the call of warning.

Men often want to get rid of the thing that they think they ought to do or want to do, or the thing they think they ought not to do, and the more anxious they become to do or not to do the thing in question, the weaker grows their conscience call, until, finally, resistance ceases, and we take it for granted that we are right, or at least justifiable, and go ahead and do as we want to, and say, "We did it in all good conscience." How do we do this? We say, "By getting the assent of our conscience." No, we don't. We simply refuse to respond to our first convictions of right, and our feelings of wrong subside. It is not the approval of conscience, but our refusal to do what our intelligence said was right, which causes us to persist in trying to believe the other thing.

But what is it that gives the fine edge to our conscience? What is it that makes it sharp and responsive to the right, and quick and active in rejecting the wrong? The secret in getting and keeping a fine-edged conscience is immediately to respond to our convictions of right and duty, based on an intelligent knowledge of God's Word. A Christ-filled soul need not hesitate to follow his convictions of right, because the leading of the Spirit is always in the right direction. The Psalmist says: "He leadeth me in the path of righteousness for his name's sake," and this leading it is our privilege to have.

It seems to us that another way to have and keep a fine-edged conscience is for us always to be more conscious of what we are really doing. Are we as much concerned as we should be? How often do we hear people say: "I did not think"! People that do not think are always in danger of doing wrong, foolish and hurtful things. We remember, years ago, hearing of one of our elders, who, while stopping over night in a large city, as a matter of "pastime," and a bit of "don't think" curiosity, attended a near-by theater. "At first," he said, "it was real funny," but as the environments there were quite different from those to which he was accustomed in the old meetinghouse at home, as well as the class of people and their deportment, he began to think, and the more he thought the less at home he felt. The feeling that we sometimes call conscience began to assert itself, and it made him feel so bad that he decided the best thing for him to do was to leave the place, and he left.

But his "didn't think" was not yet atoned for, for his conscience acted too slowly to serve him at the opportune time. He suffered for his indiscretion, and could reinstate himself with his better self only after pledging himself to be more thoughtful in the future. And so we have a world of indiscretions committed, because we have not habituated ourselves to think as we should before we act or do.

Another thing that is helpful in keeping a fine-edged conscience, is to cultivate in our daily living the thought of continual Divine presence,—that Jesus Christ is our Daily Companion wherever we be, wherever we go. This he promises us, if we will have it. Always to have this feeling and consciousness, proves a great safeguard to our thoughts and our actions. There are many unworthy things that it is easy for us to avoid doing while in the presence of good people. And, again, there are a great many things, easy for us to do when in the company of bad people, from which we should rigidly abstain. How much easier it would be for us always to do the right and the good thing, independent of our physical surroundings, if we could always entertain the feeling that the Christ is with us! We sometimes say it,—and about half believe it,—but not quite strong enough to give us the fine-edged conscience that will always keep us in right places, help us to do the right thing and entertain the right thoughts, under such circumstances.

If some of our public men, who stand in high places, and are courting the favors of rich but characterless men, could entertain, in their minds and hearts, the abiding presence of the blessed Christ, they could never accept an invitation from the officials of a "Beer Congress," or aspire to a seat among the scornful. Think of intelligent and professedly Christian men taking with them their Christ and their religion to a great conference which has for its object and purpose the development and extension of a business that falls as a sin-blighting curse upon the homes of all classes of our people, bringing wives and mothers to poverty, wretchedness and shame, the children to rags, ignorance and disgrace, and husbands and fathers to a drunkard's grave and a drunkard's hereafter.

In connection with such pictures, we are made to think of those who have consciences "seared with a hot iron." They are past feeling, and dead to the tearful pleadings of suffering and praying women. Well, such men can have the satisfaction of knowing that they will not have the Christ with them, as the unseen Guest and Companion. But it will be well for them to remember, and occasionally say, "*Thou, God, seest me*," because our God will not overlook such soul-blighting scenes.

And as we thus think of others, it will be well for each one of us to call up our own life experiences and determine, as near as we can, the status of our own conscience. To what class do we belong? Are our consciences of the fine-edged class, the pure, the good, the void of offense; or the weak, dull and seared? May we all be able to say that it is our desire and prayer to have always a conscience void of offense.

H. B. B.

Sunday-School Attendance.

An earnest Sunday-school superintendent wishes us to tell him how to get parents, especially members, and their children to attend Sunday-school. The man who can comply with the wishes of our correspondent, in this particular, might easily become immensely popular. All those interested in Sunday-school work are looking for the method that will get parents and children to attend Sunday-school. We shall not undertake to solve the problem, but will venture a few suggestions. In the first place it should be the settled policy of those in charge that the school is going to continue, whether the attendance be large or small. This being settled, let each one go about his work cheerfully. Should some of the officers become discouraged, let none of the scholars find it out. See that the accommodations for the school are as good as circumstances will permit. The room should be cheerful, well warmed in cool weather and properly ventilated at all times. While having everything pleasant and agreeable for the pupils, do not make the entertaining of those in attendance the chief concern. See to it that the school has something to offer men, women and children that is worthy their time and attention. Waste no time in lamenting over those who are absent. Do your best for the ones who are present; then they will tell others of the help they are receiving. Praise your school and your workers, but do not run down the school and its management. Remember that a dozen live people in a Sunday-school can do more to make it a success than a hundred half dead ones outside. Make the best of what you have, and then you will have something worth advertising. After making the school worthy the attention of people, go out after the parents and children. Talk in such a way as to win them, but do not drive them away. In fact, do your best; be faithful over the few things entrusted to you, and trust God for the rest.

Restoring to Membership.

An elder in the West says that some of our churches have different methods of reinstating expelled members who settle in their territory. Here is his question: "Members who are expelled, or who have withdrawn from the church, sometimes move off into other congregations, and live there. After a while they wish to be reinstated. Can it be done regularly, without their making satisfaction with and getting a certificate of membership from the congregation where they originally belonged?"

An expelled member should be restored by the consent of the congregation where he lost his membership. This may be done by that congregation granting him a letter, after matters have been adjusted, or by authorizing the congregation where he lives to restore him on such conditions as may be named, and deemed proper. But in no instance should an excommunicated member be restored to fellowship without an understanding with the congregation that relieved him of his membership. The same precaution should also be exercised when receiving members who have wandered away from the church. When an expelled member manifests a desire to return to the fold, he should be given all possible encouragement, and in the meantime the matter should without delay, be taken up with the congregation where he lost his membership, and whatever may be in the way of the return ought to be removed as speedily as possible. There may be instances of such long standing as to render it difficult to get into communication with those who know about the cause leading up to the loss of membership. In such instances it might be best not to insist too strongly on the rule referred to, the real purpose being to regain and save the lost. It will be well, always, to bear in mind, when dealing with members desiring to return to the fold, "that he who converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins" (James 5: 20).

World-Wide Crimes.

The people of this world may be growing wiser, more civilized and even more cultured, but they certainly have not learned how to spend their money judiciously. Here are some figures worth noticing, taken from the *Missionary Review of the World*. The figures are for one year: For public education, $175,000,000; for woolen goods, $250,000,000; for boots and shoes, $300,000,000; for bread, $600,000,000, making a total of $1,360,000,000. The total amount for liquor, during the same period, is given as $1,400,000,000, or $40,000,000 more than for the greater part of the necessities of life. With these startling facts before us it really becomes a question in the minds of some well-informed thinkers as to whether the people of the world are growing better in the sight of God. True, life is safer than it was a few hundred years ago. Property may be better protected and there may be less persecution, while we know there is a decided improvement in all the leading governments of earth, yet there is an astonishing amount of crime, aside from that directly attributed to liquor. Governments, business circles and society are honeycombed with crime. In spite of the unceasing efforts to ferret out and punish criminals, they are multiplying on every hand, and their lawless acts can not be numbered. The millennium is not here by any means, and there is still plenty of work for those interested in purifying and elevating society.

Blessing Children.

No one should object to a devout minister offering a suitable prayer over a young babe, asking the Great Father to bless the child, and make of it a useful member for his kingdom, but when it comes to having a public, special meeting, in which parents are asked to present their child for a consecration service, with the understanding that they thereby are brought into a closer relationship with the church, one is made to think of the steps that paved the way to infant baptism. It may mean even a shorter cut to church membership than that devised and put into operation by the Catholics and the Greeks. True, Jesus blessed children in an incidental way, and made a lesson of the occasion, but for some reason it would appear that the apostles were never quite presumptuous enough to make the example prominent in their work among the churches. They preferred to preach the Gospel to whole households, and then baptized those capable of exercising faith and able to ask for the initiatory rite.

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KINGDOM SONGS.

In all my work, as a teacher and director of music, I never used a book that was more successful than "Kingdom Songs." Here, at Pleasant Hill, Ohio, we have had two weeks of inspiring work in "Kingdom Songs," and I will be here for another week yet. I will go to the Bear Creek congregation, near Dayton, Ohio, Nov. 12, for a few weeks' work; then to the White church, near Colfax, Ind.; then to Dallas Center, Iowa, for work in and near there, for several churches of the Brethren.

I am very hopeful for the music of our churches and Sunday-schools, as well as other religious and spiritual meetings, with such a good book to meet the demands of our church. I hope that all churches will fall in line, so that we will have the same song books all over the Brotherhood. Then, by next Annual Conference, every brother and sister can bring "Kingdom Songs" for the song services. This is what I have been hoping and praying for. I am very thankful for the publication of "Kingdom Songs" by our Brethren Publishing House.

Flora, Ind. Joseph Studebaker.

PINE CREEK, INDIANA.

We had services each evening for one week prior to our communion, conducted by Eld. Jacob Hildebrand. Nine were made willing to accept Christ and were baptized. One of the last held Oct. 21, at Mexico Ford, was well attended. About 250 members communed. A spirit of deep reverence prevailed. The visiting ministers were Brethren Daniel Whitmer and son, Merl, of North Liberty, Ind., Bro. J. F. Appelman, of Plymouth, Ind., Bro. J. W. Grater, of South Bend, Ind., Bro. Irwin Weaver, of Bremen, Ind., Brethren Daniel Wysong and David Metzler, of Nappanee, Ind. The latter officiated.

We had the privilege of having with us, at this feast, our dear brother, Lloyd Steel, who has been confined for more than a year with tuberculosis. On Sunday morning we met again for services. About three hundred ate breakfast at the church, after which we had a special prayer service for our afflicted brother, Lloyd Steel, which was very encouraging to him. During the devotional services, our visiting ministers each gave interesting talks on the Sunday-school lesson.

On Sunday evening, Oct. 8, Eld. David Metzler began a series of meetings, which continued for over two weeks. He preached seventeen inspiring sermons. The best of interest was manifested at all the services. We were richly fed with spiritual food by our dear brother, who labored so earnestly for the salvation of souls. Wednesday forenoon, Oct. 25, eight more souls were added to the fold of Christ by baptism, making seventeen in all. Others are near the kingdom. The members are greatly encouraged. M. S. Morris.

R. D. 1, Walkerton, Ind., Oct. 30.

SOUTHEASTERN DISTRICT OF KANSAS.

The District, Sunday-school, Ministerial, Temperance, Missionary, Elders' and Christian Workers' Meetings were held at Paint Creek church, Oct. 24, 25 and 26. The elders met at the home of Bro. Edw. Ruff on Monday evening, Oct. 23. Their work was completed in the second session. Nominations were presented to the District Meeting by them for the various offices in the District. Reports of committees, which were sent out by the Elders' Meeting of last year, were received and acted upon. Some ordinations were recommended and committees of elders were appointed to look after the work.

Oct. 24, at 9 A. M., a good tempering sermon was held, in which a number took part. Bro. W. H. Leaman had charge of this meeting. Our State is facing a crisis, and much depends upon the temperance workers of the State, during the next twelve months. May God help every one to do his duty.

At 1: 30 P. M. the Christian Workers' Meeting convened. Bro. J. S. Sherfy was moderator. Owing to other duties we were not permitted to be present, but were informed that this was an excellent meeting.

Oct. 25, at 9 A. M., we met for District Sunday-school Meeting. This proved to be a very enthusiastic gathering. The talks on the teacher-training work were especially pointed and helpful. We were glad for the presence and help of Bro. J. M. Mohler in this meeting. He also had a conference with the Sunday-school workers in the evening.

At 1: 30 P. M. the Ministerial Meeting was held. Bro. S. E. Lantz was moderator. Many fine thoughts were presented, which will be helpful to the ministry of our District.

At 8 P. M. we held our Missionary Meeting. A large crowd was present, and deep interest prevailed. A good collection was taken for District Mission work.

On Thursday, Oct. 26, at 8 A. M., the delegates met to organize the District Meeting. After the enrollment of the delegates, and prayer, Bro. J. S. Clark was elected Moderator, who proved to be a good presiding officer. Bro. F. F. Bowman had his first experience as Writing Clerk in this District, and did his work well. Every thing coming before the meeting was returned. Bro. J. S. Clark was elected a member of the Standing Committee for 1912. The District Meeting for 1912 will be held in the Fredonia church.

The members of the Paint Creek church have our sincere thanks for their hospitality and kindness. The meetings closed on Thursday evening with a sermon by Bro. J. S. Sherfy. Chas. A. Miller.

323 S. Eighteenth St., Independence, Kans., Nov. 2.

PING TING CHOU, CHINA.

We spent a short time during the hottest weather in a temple on the mountain side, where we received strength and inspiration for another year's work. Early in August we returned to the city, to find our neighbors eager for our return. The first few days we were very busy, entertaining callers who came to welcome us back. Seeing their pleasant, eager faces, we felt that the year's work for the Lord has not been in vain.

The boys' school and men's opium refuge are moving along nicely, with the blessings of the Lord. Brother and Sister Crumpacker, besides their many other duties, daily do the work of a doctor, administering relief to the many sick who come to them for help.

The church services are better attended, this year than ever before. The fear of the foreigner is dying away and we have friends everywhere. The women are even trusting themselves to us to break off opium,—the awful curse of the women as well as of the men. Perhaps half of the people of this city are slaves of this drug. The price of opium is so high and the Government so strict, that many are trying to break off.

First our landlady asked to come and live with us, and take our cure. Five others, seeing her courage, also asked to come, so this month we have three six women with us. They have had no serious sickenesss, only the usual pains, aches and cravings that attend such victims.

It is a great opportunity to have these women with us constantly for a month. During this time they learn much of the Gospel. They learn to pray and sing. They love to sing and have learned a number of hymns this month. It does one's soul good to hear these women singing the songs of Zion. Pray that they soon may no longer be called heathen. They are a bright, happy, loving happy group, spending most of their time in singing, laughing and talking. They are like children in most ways. They scarcely knew a written word when they came, but are willing and even eager to learn to read. Some women are past fifty years of age and have used opium most of their life. Some are learning to read quite rapidly and we trust that the start they are now receiving will soon enable them to read the Word of Life for themselves.

One woman began teaching last year, is now reading the Bible very nicely. So you see that the task of teaching these women to read the Bible for themselves is not a hopeless one, since in this case the student began to read the Bible in six months. She, however, is young. Older ones must take more time.

We daily pray and long for the souls of these people to be saved, but we must wait. They are like children learning a new lesson. May we,—their teachers,—have the wisdom and power to teach them this great salvation! We realize our great gospel trust, and long never to disappoint our Master. Emma Horning.

Shansi, China, Sept. 25.

SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

Our Ministerial and District Meetings convened in the Newton Mission church, Newton, Kans., Oct. 17 and 18. We were welcomed and well cared for by the good members and people of the town.

The Ministerial and District Meetings were preceded by an excellent Sunday-school Convention. The people began arriving on Saturday evening; so we had a sermon by Bro. E. M. Studebaker. He gave a splendid discourse from Philpp. 3: 13, 14.

We began each day by meeting for morning worship. On Sunday morning, after the regular Sunday-school, we listened to a strong discourse on the subject, "Home," by Eld. J. J. Yoder. The afternoon was spent very profitably, discussing Sunday-school topics. In the evening, after an interesting Christian Workers' Meeting, Bro. J. A. Clement, President of McPherson College, gave us one of his helpful and soul-stirring lectures on "Child Nature and Child Study."

Monday was a full day of enthusiastic discussions of Sunday-school and Christian Workers' Band topics. The volunteer band from our college gave a missionary program in the evening. Those on the program gave many helpful suggestions, which made us all feel the need of doing more for benighted souls. A letter from Bro. F. H. Crumpacker was read. This stirred many hearts. A collection of $88 was taken for the China work.

Tuesday morning the Ministerial Meeting convened, and elected Bro. M. J. Mishler as Moderator; Bro. David Hamm, Reading Clerk; Bro. M. S. Frantz, Writing Clerk. A splendid program had been outlined and was ably discussed by many present. We feel that greater work will be accomplished by our ministers and their congregations. In the evening we had a helpful and interesting Educational Meeting. Bro. Clement had charge. Greater interest was awakened between our schools and the churches. Some definite steps were also taken to endow our college.

Wednesday the regular District Meeting was held. The organization was effected by choosing Bro. H. Crist as Moderator; Bro. M. J. Mishler, Reading Clerk; the writer, Writing Clerk. All business was transacted with a feeling of brotherly love, and in a business manner. The various reports showed that our work is progressing nicely. Eld. M. Keller was chosen to represent us on the Standing Committee; Eld. M. J. Mishler, alternate. One query, petitioning Congress to permit the reading of the Bible in our public schools, was passed to General Conference. A collection of $28.81 was raised at this meeting for our District Mission work. We appointed a Temperance Committee, composed of Sisters Katie Yost and Blanche Frantz, and Bro. H. J. Harnly. Bro. A. J. Crumpacker was chosen as District Sunday-school Secretary. The Mothers and Daughters' Meeting was reported as excellent. We took definite steps to have a Fathers and Sons' Meeting next year. As there were no calls for the meeting, the coming year, the presiding officers are to decide as to a place for the meeting.

H. M. Brubaker, Writing Clerk.

Conway, Kans., Nov. 1.

MIDDLE MISSOURI.

At our late Ministerial Meeting the demands that the mission cause makes of our ministers were thought to be of importance, from the fact that the solution of most of all nations problems largely upon the ministers. In view of this fact, ministers have no time for the consideration of great financial propositions, but missions and kindred efforts must be their chief aim. The working out of this aim does not always lead across the waters but to the small fields close home.

There has been much said about young ministers moving out, and moving in, as if mission work depended upon the young only. Why could not some of the older ministers, who have accumulated enough wealth to keep them comfortable the rest of their days, and whose children are grown up, and have left the parental roof, move into declining churches where there are no ministers, and by their chaste conduct and godly walk, build up these broken-down altars, thereby contributing much more to the mission cause than can be done in any other way?

Some good teaching was done as to the minister's relation to the various peace movements of the present day. With Jesus as the "Prince of Peace," and the Gospel of Jesus Christ as a Gospel of Peace, the minister as an ambassador of Christ, and the Christian as the "light of the world," it is evident that peace movements are born from the teaching and examples of God's children. By virtue of his office, the minister should keep in advance of all peace movements and lead to higher ground than economic and moral benefits.

The minister's duty to the church is a question that is always vital to the best interests of the cause, but the temporal duty of the church, to the minister and his family is equally important. While the Scriptures teach both a free and a self-denying ministry, the ideal is a willing cooperation of laity and minister. This brings great blessings to all.

How grand when the minister can go and fill all calls made upon him, while the church is as diligently caring for the temporal needs of himself and his family! Many a blessing to both the minister and the laity is lost by a lack of coöperation in this work.

The question of "The Greatest Present Day Hindrances to the Evangelizing of Our District" brought out arguments, indicating that we are in the days of which Paul speaks in 2 Tim. 3. We have the secret order crave, and the strong, and excessive commercial activity, engulfing not only people of the world, but the very elect, if it were possible.

Young brethren should prepare for active work in the church. A neglect to call able workers to the work of the ministry indicates a lack on the part of those who are responsible. To each there is no stronger appeal to be made than responsibility. The individual is responsible for the development of his God-given powers, to the limit of his possibility, while the responsibility of the church lies in giving opportunity for the exercising of the talent of the individual, and the making possible of the development of his talent. Both will have to give an account to God for their neglect of known duty. James M. Mohler.

Leeton, Mo., Nov. 1.

An Interesting Scene in Florida.

(Concluded from Page 729.)

eral, there were a lot of prisoners in the camp, and among those prisoners were seven..that were given nothing but bread and water. Gen. Hill detailed me to see to the prisoners and to feed them. Then I saw that those seven did not have on the blue uniform and asked them why they were imprisoned. They promptly told me that they belonged to a body of nonresistants,—religious people,—and would not take up arms to kill their fellow-men,—and therefore they were penned up here until they would fight.

"I pitied them so greatly that I went to Gen. Hill's cook that night and told him to bake fourteen biscuits, cut them open, put a piece of meat in each one, and put them in my haversack. The next morning I went to those seven prisoners, and told them that I had a good breakfast for them. Then the spokesman said: 'Did Gen. Hill order you to bring them?' I said, 'No, but I pitied you, and here, take and eat them.' They said: "No, if we eat them, it will get you into trouble, and we would rather starve than get you into trouble.' So I went up to the general and told him what I had done, also telling them there was no use to have that kind of men penned up.

"The general then sent me to bring those prisoners up to his quarters, and when they got there he questioned them. They were frank and ready to explain their faith and practice. After Gen. Hill complimented them for quite a while, he turned to me, with instructions to take the good people down to the quartermaster and get them free transportation home.

"After the general had given them a hearty goodbye, I sent them home, rejoicing in their integrity, and never saw any other members of the Brethren church until last fall, when I met Bro. Cripe."

Then the speaker urged those people to put their confidence in us, for he had seen our Brethren tried when death stared them in the face.

When Bro. Sherfy was called upon to respond, he assured them that they should not be betrayed, and gave them to understand that we had church government and would see that we maintained the reputation those dear brethren had established for us in those hours of tribulation. Thus we spent the day, and in the evening left our pastor feeling quite happy.

We have prayer meetings around at the houses with an attendance of about forty-five, and splendid attention and interest. We expect to have regular meetings from now on, and we ask the united prayers of the faithful in behalf of this little band of members at Herndon, Fla. If the Lord will we expect to hold a love feast about the Holidays.

Herndon, Fla., Oct. 25.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA.

Battle Creek—We met in council Nov. 4, with our elder in charge, preparatory to our love feast. On account of so many of our brethren being absent, the church decided to defer our love feast to a later date, to be announced on Nov. 19 or Dec. 3. We have preaching and Sunday-school each Lord's Day, and sing service each Sunday evening. Bro. Ira Kingdon Songs, and like the book very well. We contemplate holding a short meetings prior to our love feast. Should any of the Brethren pass through here, we should be pleased to have them stop with us.—Mrs. Maria L. Swihart, Kelvinhurst, Sask., Can., Nov. 6.

Fairview—Oct. 29 we held our Harvest Meeting. Our pastor, Bro. Bonebrake, delivered the sermon. An offering of $22 was given in behalf of our missionaries in China. During the past report six letters have been granted.—Jennie L. Heckman, Mutrie, Sask., Can., Nov. 4.

COLORADO.

Colorado City Mission.—On Sunday evening, Oct. 29, twenty-three members met at the home of Bro. M. E. Ulrich, where we enjoyed a communion service. Sister Ulrich was just recovering from a severe case of typhoid fever, and this was her first meeting with us for ten weeks. All who were present enjoyed the meeting very much. Bro. D. M. Root officiated. On Monday night, Oct. 30, we were happily surprised about twenty of our young friends came to our home, to bring us a donation shower for success in the field of labor. A pleasant evening was spent. When we had bidden them all good-bye, we were made glad hearts about the ears of extremely sweet voices sang, "God be with you till we meet again." Our hearts, though sad at the thought of parting, were gladdened by the thoughts of another song, "Some sweet day, when life is o'er, we shall meet again." In our two and a half years of residence and work with the people at Colorado City, there has not been the faintest sign of discord. Every one seemed filled with the spirit of service, as well as with the spirit of worship, and all has been well. Our future address will be Mr. Lawrence, Kan.—D. M. Root, Colorado City, Colo., Nov. 8.

Denver—Our hearts are overflowing with gratitude to the dear Father for all his kindness to us, in answer to our prayers. Bro. John Robinson has come among us as our pastor. Nov. 5 he gave us two excellent sermons, which were full of nourishing food for our hungry souls. During the morning hour he told us of the power of the Gospel, of which we like Paul, should never be ashamed. In the evening his subject was, "Helping Hands." Text, "Go thou and do likewise." Each one felt that there is something we can do to help the extension of God's kingdom. There is certainly a great work to be done in this great city, and we are interest in the prayers of all the faithful, that we may work with greater diligence and unrest God for the results.—Blanche A. Long, Arvada, Colo., Nov. 6.

Fruita—Our church met in council Oct. 6. Our elder, Bro. S. Shaw, presided. Brethren James Stouder and Jesse L. Keedy were elected delegates to District Meeting. One letter of membership was granted, and another letter of church favor received since our last report. Sister Effie Gnagey was elected Sunday-school superintendent, vice Bro. Stouder, of our young brethren and sisters have gone to other fields. Two young sisters, Florence Shaw and Bertha Stouder, have gone to are attending McPherson College. Sister Essie May Hiat is teaching in Kansas. Sister Margie High and Bro. Ernest are attending the Normal School at Greeley, Colo., and Bro. Samuel Horning is attending the Boulder University in Colorado. We certainly miss them, but we are glad to see them start to dispense with their genial associations. Bro. Nickey, of Cerro Gordo, Ill., paid us a short visit a few days ago and gave us a brief address on Sunday evening, which we all enjoyed very much. Bro. Nickey is starting his tent meeting in the Grand Valley congregation, Nov. 5 he gave us two interesting discourses. We also had a very interesting Sunday-school. Our "Reading" topic subject was, "Worth While Women."—Helen A. Waltz, Box 262, Fruita, Colo., Nov. 5.

Monte Vista—Our church met in regular council today with Eld. W. A. Ross presiding. We had one of the most glorious communion feasts it was ever my privilege to attend. Bro. James Swallow was elected to the ministry, and Bro. Andrew Swallow was elected to the office of deacon in the ministry. Both of them, with their wives, were duly installed. Brethren S. Z. Sharp and Salem Beery officiated, the latter from Buena Vista, Colo., who is pastor of the office. Our protracted meetings, in charge of Bro. A. C. Root, commence Nov. 12 and close Dec. 3. Bro. Root has been ordained to the office of the Ministerial Meeting, and the day following is the District Meeting.—Clara Clark, Mesa, Colo., Oct. 30.

IDAHO.

Naupus.—We met in council Nov. 3, with Bro. J. E. Neher, our elder, presiding. Since our last report a few letters have been granted and Bro. Steve received. We decided to be represented by letter at the Sunday-school Meeting held at Twin Creek, Ill., and to send Bro. Ross A. Miller to the S. A. C. The examination services will be on Sunday, Nov. 12.—Rose E. Bradley, Naupus, Idaho, Nov. 6.

Nesperce.—Our church enjoyed a real spiritual communion Nov. 5. Several members from the surrounding brethren surrounded the Lord's tables. Bro. B. J. Fike officiated. The next day Bro. Jesse Walker, of Winchester, Idaho, gave us two good discourses. Our church is in need of more active members, who are moving to California, among them one deacon. Dec. 2 we expect to be seeking new recruits.—Wm. H. Lichty, Nesperce, Idaho, Nov. 6.

ILLINOIS.

Allison Prairie.—At this writing I am engaged in a series of meetings at the Allison Prairie church, Lawrence Co., Ill. This is one among the oldest organizations in Southern Illinois, and is very numerous. Many of its members established by emigration. Having no resident pastor, largely militates against the work here, but the Lord is blessing his word and the people are well-to-do. I will close my work with this church on the 19th inst. Bro. Jesse Ellis, of Mt. Carmel, Wabash County, Illinois, is expected to be with us. Bro. Ellis has a very interesting talk on Sunday. Bro. Kreider preached in the evening. While we last report our dear sister has been reclaimed. Oct. 22 we organized a Christian Workers' Meeting at our East house, with Sister Bessie Hummel as president and Brother Ira Bell as secretary. Oct. 23 Bro. Lanzi Kreider gave us a lecture on Cuba.—Blanche Arnett, R. D. 2, Lynch Whitley Co., Ind.

Pippecanoe—Our church enjoyed a season of refreshing, Oct. 14 to 21, in which Bro. Jesse Ellis was with us to hold a series of meetings for us and continued three weeks. Two were added to the church by baptism, and others seem to be near the kingdom. We are so glad to have had these meetings, but there was no uncertain sound about his preaching. Oct. 4 we held our Love Feast. About one hundred sat at the tables. Ministers present from adjoining congregations were Brethren J. A. Miller, John Bowser, Reginald Sanger, and L. M. Neher. Bro. Neher officiated.—Josiah Garber, R. D. 3, Syracuse, Ind., Nov. 6.

Turkey Creek church never enjoyed such a rich feast as we have for the past four weeks. Bro. Garver was with us, and closed his meetings Sunday night, Nov. 5. We had a baptismal service the next morning, at which forty-four were led into the water. There are as many more that need to obey, too, will soon be in the fold. The crowds were so great that many could not be accommodated. The scenes were truly inspiring. Sister Tuttle assisted us in the song service. Bro. Garver went to Mexico to visit his son. Bro. Emerald opens our love feast. About three hundred communed, and not all could get to the tables. It was a rich feast. Forty-one out of the forty-four were at the first table. Bro. Garver officiated. Not only was our congregation made to rejoice, but adjoining congregations as well. Our membership number now 200.—Maple Grove and some from Union Center, Nov. 7 We have a members' meeting appointed for next Sunday. We have a number of people, so lideness will not creep in.—Mrs. H. L. Hartsough, Silver Lake, Ind., Nov. 8.

Upper Deer Creek.—Our church met in council Oct. 27, preparatory to our love feast held Nov. 2. Brethren Peter Houk, John Plora and Daniel Hoffman were present. Bro. Peter Houk officiated. The attention and order were very good. After the meeting Bro. Houk left for Mexico, to visit the Mexican Missions. During these meetings we were made to feel very much at home by Bro. Houk's family. Bro. Houk's son-in-law, Jacob Cripe, is conducting a series of meetings in the Pipe Creek church at present.—Minnie Hummert, Galveston, Ind., Nov. 5.

Upper Pipe Creek.—Our series of meetings, at the old church east of town, closed Sunday evening, Nov. 5. It was a faithfully for us, beginning on the evening of Oct. 20. As a result of the meetings, 15 were added to the church by baptism, others are strongly convicted, but could not fully surrender. Our love feast was one long to be remembered as it is sometimes, but we had a good spiritual feast. Bro. Hoover was quite sick and not able to attend all of the meetings. Bro. Padely was away, holding meetings, and therefore could not be with us. Bro. Martin was the only minister that could attend all the meetings. Nov. 7 Bro. Hoover was called to preach the funeral sermon of Sister Rebecca Mauck, of Springport. Bro. Hoover is not able to preach much at present, on account of his preaching Providences. This surely ought to be a mission field, for we have no members can not attend church anywhere. If we could have Bro. Early, or some one else, locate here, much good could be done. We have members there that would be willing to work if they had the encouragement. Now is the time to attend to this work.—Florida J. E. Green, Box 125, Middletown, Ind., Nov. 8.

IOWA.

Slifer.—Our churchhouse is now nearing completion. All who subscribed are requested to pay their pledges before dedication comes. Elders A. P. Blough and W. H. Lichty, of Waterloo, Iowa, with at least one of the Mission Board of the Northern

District of Iowa, will be present Dec. 2 to organize the Silver church. Our dedication date is set for Dec. 3, with Eld. A. P. Blough to preach the dedicatory sermon. We are endeavoring to have everything in readiness, and will have an all-day service. Luncheon will be served at noon in the basement our Sunday-school will be reorganized at this time, and we expect to commence a series of meetings from this date. We are short of workers here, and any one desiring a place to put to use his spiritual and physical energies, will find an abundance of church work here. Any information desired will be cheerfully given by addressing the writer.—Jas. Q. Geaghour, Silver, Iowa, Nov. 8.

KANSAS.

Larned church enjoyed a love feast Nov. 4. Quite a large number of members and sisters communed. Bro. Wm. Hutchison and H. T. Brubaker were with us. Bro. Brubaker officiated. He also preached for us on Sunday morning and evening.—Miss Edna Cook, Larned, Kans., Nov. 6.

Morrison.—We had our love feast Nov. 4. Owing to the bad weather, the attendance was small, but the interest was good, and it was a spiritual feast indeed. Bro. Hylton closed a very successful series of meetings here. There were no accessions, but the members were greatly benefited.—D. E. Johnson, Abilene, Kans., Nov. 7.

Neosho.—This church had a love feast Nov. 4. Sixteen members communed. Our elder, Bro. J. S. Utz, was here with us and officiated. He remained with us for the Sunday morning service and gave us a good sermon. He also preached with us until Wednesday. He gave us some very good talks about the people in and around Neosho, and also about some of their customs, etc., which was enjoyed by all present. We have a well-organized Sunday-school, with a good-sized number of scholars. We have Christian Workers' Meeting every Sunday evening, followed by a short sermon. We have started a teacher-training class.—Lizzie Dollenbach, Beatie, Kans., Nov. 8.

MARYLAND.

Meadow Branch.—Our love feast, Nov. 4, was one of the best and largest attended in the history of the church here. There were more than 400 communicants. Bro. J. H. Moherman officiated. Seventeen ministers were present, five of whom are elders. Five sermons were held in the church on Saturday morning.—one in the Westminster house, and the other at Meadow Mount. In the latter, which is a union meeting-house, was filled to overflowing. One person, the head of a family, made the good choice. The messages were all timely, and many good impressions were made. The collection on behalf of the many visitors were much appreciated.—W. E. Roop, Westminster, Md., Nov. 7.

MICHIGAN.

Sugar Ridge.—Nov. 4 we enjoyed a pleasant love feast. About seventy-five members communed. No visiting ministers were present. Bro. David Neher and Eld. J. M. Lair, our home ministers, had the preaching. Bro. Lair officiated. We enjoyed an interesting Sunday-school with Sister Ella Snavely as superintendent. Three children's meetings a day are well attended. The collection amounted to $15.30. The new room and basement will be completed before cold weather. Everybody and enjoyed by all.—Mary E. Teeter, Scottville, Mich., Nov. 10.

MISSOURI.

Carthage.—We are at the beginning of what promises to be a most interesting series of meetings here. Bro. Wendell Buckley, of Mount Ida, Ill., arrived on Saturday and began a series of meetings on Sunday morning. Very good interest is already being manifested, and the prospects are bright for some fruitful and enjoyable series of meetings. The sermon last night, on "Fishing," was excellent. It was full of interest with the very pointed and scriptural exegesis, in explanation and application thereof. We hope much good from them. The meetings will probably terminate with a love feast on the 18th.—J. L. Switzer, Carthage, Mo., Nov. 8.

Farrar.—Our elder, Bro. E. F. Eby, came to us Nov. 3, accompanied by Bro. Lee Woodiel, of Austin, Ark., and held sixteen services for us, including the love feast, which was very council. Bro. Woodiel did the preaching, giving us four interesting and well-received sermons. Bro. Eby preached at the feast, which was an inspiration to the soul. There was a large attendance of both members and visitors. Three of them have been sent home ordinances observed before, and were greatly impressed. The lodges seem to keep many of the people away from accepting the truth. Pray for them. Bro. Parenberg, Mo., Nov. 11

Joplin.—Our church, of Nevada, will begin a series of meetings here after Nov. 25. We have decided to have our love feast here.—Mrs. Ida Thompson, Joplin, Mo., Nov. 8.

Mineral Creek.—Our church met in council Oct. 21, with our elder, Bro. James Mohler, presiding. The amount of business was quickly disposed of. The report of the annual visit was heard, and the members were found to be in love and union. We had a love feast, held by the ministry, and by all present. Bro. D. L. Mohler officiated. Dr. O. H. Yeoman was with us on Sunday, Oct. 29, and preached for us. We always enjoy his visits with us.—Zilpha Campbell, Leeton, Mo., Nov. 2.

Rockingham.—Our church met in council Nov. 4. New officers were elected as follows: Bro. S. G. Newham was chosen Sunday-school superintendent; Bro. S. Rockingham, secretary; Bro. Noah Rhoden, president of the Christian Workers' Meeting; Sister Ella Rockingham, corresponding secretary. Letters granted to Sister Ona Hogan and Bro. Iri Keim, who go to Bethany Academy during this winter.—Sister Ella M. Shirky, resigned the oversight of the church, on account of the infirmities of old age, which she regretted with some regrets. Eld. G. W. Rodabaugh was chosen as our elder in charge. Bro. Shirky has had charge of this church for nearly thirty years, and left the church in a flourishing condition. We are now in the midst of a series of meetings, conducted by Bro. R. C. Moore, and are hoping for good results.—Vera Rodabaugh, Stet, Mo., Nov. 7.

NEBRASKA.

South Bestrice.—Oct. 22 Bro. Geo. W. Gonhorn, of Clay City, Ind., was with us. He preached in the country church in the forenoon, and in the evening at the Holmesville church.—Lydia Dell, Beatrice, Nebr., Nov. 6.

NORTH DAKOTA.

James River.—Bro. Dierdorff came to us Oct. 29, and preached for us until Nov. 5. He delivered ten strong gospel sermons. We were all sorry to have him leave us. We have great reason to thank our Master for sending Bro. Jesse to us to have these meetings.—Ella Z. Row, Box 36, Brantford, N. Dak., Nov. 8.

Notice to the Churches of North Dakota, Eastern Montana and Western Canada.—All mission band pledges, due Dec. 1, for the support of Bro. Paul Mohler, and pledges given for Bro. Hilton's support, should be sent to J. M. Myers, Minot, N. Dak., as I am leaving the District, and he has been duly appointed.—J. J. Weimer, Sec.-Treas., Berthold, N. Dak., Nov. 7.

Pleasant Valley.—Our church met in regular business session Nov. 4. Eld. John McClane presided. Eld. Isaac Miller and wife were received by letter. Recently they moved to York from Zion, N. Dak. One letter was granted. Our Sunday-school superintendents were elected for nine places as follows: For the York church, Bro. Hill Stauffer; for the Hill church, Bro. Albert Johnson; for the Donner schoolhouse, Bro. W. W. Dorsey; for the Mount Zion church, Bro. Jesse Miller, held and Bro. Amos Blocher was chosen as our shepherd for the coming year.—Mrs. Ida B. Allen, York, N. Dak.

Surrey.—On Sunday morning, Nov. 5, Bro. D. T. Deardorff preached, and Bro. Jesse Ellis officiated. After the communion offering was taken. Bro. J. E. Joseph a collection was raised, and spring missionary collection was taken. The amount of the collection goes to the home mission fund, so we decided to send a collection to the Mill Stauffer church, to help work at that place is prospering under the efficient care of brother and Sister D. F. Wampler.—Maneva Lambert, Surrey, N. Dak., Nov. 7.

OHIO.

Akron.—On account of the building not being completed in time, the dedication of the new church in Akron will not take place on Dec. 3, as was announced. The date of which will be given through the Messenger.—Jennie M. Shriver, 897 Coburn Avenue, Akron, Ohio.

Black River.—Eld. J. W. Kitson, of Fort Wayne, Ind., began a series of meetings in this church Oct. 14 and closed Nov. 2. The meetings opened the Mill Stauffer church, preaching the searchlight of truth upon saint and sinner. As a result quite a number have decided to live the Christian life, and others are counting the cost. This church met in council Nov. 4, with Eld. J. M. Lyon presiding. Two letters were received by letter, and one letter was granted. We decided to hold a series of meetings in a large tent, if possible. Bro. Ira will be held on Thanksgiving Day of this year.—Enos D. Nolt, Lodi, Ohio, Nov. 7.

Blue Creek.—Bro. Lawrence Prowant was with us Nov. 5 and preached for us.—In the morning at the church, and in the evening at the home of Bro. Jacob Hoke. We expected on Sunday afternoon. This makes the second one since our last report.—Jennie Myers, Blue Creek, Ohio, Nov. 7.

Ft. McKinley.—Bro. David Hollinger, of Greenville, Ohio, closed one week's meeting with us on Oct. 29. The house was filled to capacity at his baptism. Much good seed has been sown, through Bro. Hollinger's earnestness, especially among the members. There is very good interest in a series of meetings, just preceding our series of meetings.—Jesse F. Coy, 320 West Third Street, Dayton, Ohio, Nov. 8.

Lorawie.—Our church met in council on Friday evening, Nov. 3, presided over by our elder, Eld. Jacob Hoke. Eld. Coppock, presided. A report of the annual visit, which was engaged in by Bro. Coppock, was heard, and found to be spiritual, was given. Everything was made in readiness for our love feast, Nov. 4. Brethren Coppock, Brumbaugh and Smith were with us. Brethren Coppock and Brumbaugh officiated. The number of members that surrounded the Lord's table was not as large as we had expected, but a good time was enjoyed.—On Sunday morning Bro. Coppock conducted the Sunday-school with a good, Bro. Brumbaugh preached the sermon, after which Bro. Coppock gave a talk. The collection on Sunday morning was for Sunday-school work. Bro. Ira, which will be sent to the Sunday-school Board, of which Bro. Trout is secretary. Bro. Porter, of Bradford, Ohio, who preached for us in the tent, came to us Sunday evening and very helpful sermons that are a great help to our small congregation.—Mrs. Ida Myers, Box 36, Lorawie, Ohio, Nov. 6.

Lower Stillwater.—Our council was the first ever held here in the evening, and was largely attended. Our recent love feast was also largely attended. Ministers were present from seven neighboring churches, which added much to the interest of the meeting. Eld. B. P. Sharp officiated. At our recent council we received by letter Brethren Jacob Lentz and Ira, 19-30; A. M., and every two weeks in the evening. This evening I have been appointed to go to Arlington church.—J. O. Garst, R. D. 6, Dayton, Ohio, Nov. 11.

Newton.—Our church met in council and our love feast, held Nov. 1, at the Sugar Grove house. Bro. S. A. Blessing, of West Milton, Ohio, and Eld. J. M. Lyon, of Lodi, Ohio, officiated. A precious spiritual feast was enjoyed by the majority of the members of our congregation. A number of visiting ministers were present. Bro. Joseph Hollinger, of Indiana, has been conducting a singing class at Pleasant Hill, for the past two weeks.—Ella Lentz, Pleasant Hill, Ohio, Nov. 6.

Oakland.—Our series of meetings began Oct. 3, and continued until Nov. 1. Very earnest and efficient work was done by Bro. John Fidler, of Ashland, Ohio, who preached the truth of this meeting, seventeen accepted Christ and were baptized, and one was reclaimed. The church has been greatly strengthened through the meeting, and many more of the members are waiting for a more convenient season. During these meetings Bro. Fidler was assisted by Brethren Joseph Hollinger, of the ministry, was, with his wife, duly installed into office. Eld. Hollinger officiated.—Mrs. Elizabeth Fidler, 1 Bradford, Ohio, Nov. 2.

Ross.—Bro. J. H. Honeyman, of Dayton, Ohio, commenced a series of meetings Oct. 21, and Oct. 28 we held our love feast. Thirty-four members communed. We were sadly disappointed that four elders failed to be present. Bro. Honeyman and visiting ministers were Brethren B. F. Honeyman, A. David Coate and F. P. Coate. Bro. B. F. Honeyman officiated. The meetings closed on Sunday night. Bro. Honeyman preached discourses every night. We had no accessions to the church, but there were no accessions to the church. Many were seriously impressed. Our Sunday-school is growing nicely.—Ella Frew, R. D. 1, Dayton, Ohio, the 20th of this month. Our next council will be held Jan. 6.—Katie Shellaberger, Mendon, Ohio, Nov. 7.

Strait Creek Valley church met in council Oct. 27, with Eld. William Hoover presiding. Quite a number of transactable business came before the meeting. Two letters were received. Our series of meetings began Nov. 1, with Bro. Jesse Swigart, of Trotwood, Ohio, did the preaching. He gave us thirteen inspiring sermons. Bro. Swigart was much helped in the singing by Bro. and Sister Joelle Shepherd, who accompanied Bro. Swigart. One Sunday, during their stay, Sister Kuns conducted an inspiring missionary service. Sister Shepherd, the accomplished leader in song, also did her part in the success of the meeting. Brother and Sister Shepherd left a fine record for work, and visiting in the homes of the people. As an immediate result of the meetings, five were baptized and one reclaimed. Two more await baptism. An applicant, previously reported, was baptized at the beginning of the meetings. One of these is a convert from a German Catholic. We now have upwards of forty members nicely clustered about the church. An enjoyable love feast was held at this place Oct. 28. Bro. R. C. Davidson officiated, assisted by Brethren William Minnich, Frank Custer and J. A. R. Conner. We had quite a few visitors from other points. The members at this place seem to have taken on new life, and are planning to erect a house.—B. Retty, Sinking Spring, Ohio, Nov. 6.

Tyrone.—Our church met in special council Oct. 31. Our elder, Bro. D. M. Garver, presided. Elders J. W. Beaghly and A. L. Kiplinger were present and helped in the work. Two letters were received. Our visiting brethren gave a good report as to the spiritual condition of the membership. Four of our members are sick. We adopted "Kingdom Songs" for our Sunday-school, and Christian Workers' Meeting. Nov. 4 we held our love feast. About 200 surrounded the Lord's tables. Among the number were about twenty who had never communed before. Visiting ministers present were Brethren J. C. Bright, D. S. Filbrun, Aaron Cay, Geo. Erbaugh, Samuel Hertzler, A. L. Hypes, S. A. Bilwakester and Jesse Brumbaugh. Bro. J. C. Bright officiated. On Sunday morning Sister Kathryn Cay very successfully conducted a children's meeting which about 200 were present. Afterwards Bro. J. C. Bright preached from Matthew 7:21. Tyrone.—Mrs. Ira Ake, Nov. 8.

West Dayton church met in council Nov. 2. Our elder, Bro. D. M. Garber, presided. We were added to our number by letter. Nov. 12 Bro. D. H. Keller, of Wenger, Va., will be with us a series of meetings for us. Our church decided to have a love feast in the near future.—Mrs. Minnie Murray, 2020 West Third Street, Dayton, Ohio, Nov. 8.

PENNSYLVANIA.

Big Swatara.—Nov. 2 and 3 this church enjoyed one of the most spiritual feasts in her history. Bro. H. K. Ober, of Elizabethtown, Pa., was with us in our series of meeting held at the Hoernerstown house, and delivered two telling sermons in the interest of the Brethren Home Association of Pennsylvania. His descriptions of present and past conditions were vivid and forcible, his language simple and logical, and his power of expression was pleasing. Bro. Ober is one of our best workers in Eastern Pennsylvania. He can adapt himself to meet all classes, and is used in our evening and Sunday-schools almost every Lord's Day of the entire year. He seldom takes any outside appointments. Our people are beginning to see their opportunity and are taking advantage of the same, and a growing interest is active in the cause of temperance than ever before. Our series of meetings at the Blue Creek house, Nov. 6 to 10, and second mountains or County, Nov. 11 to 19, also Eld. Miller's series at Mount Zion, will be held, conducted the services. There were no visible results, but good impressions were made.—Samuel M. Shaffer, Union Deposit, Pa., Nov. 6.

Fairview.—Bro. S. R. Brumbaugh came to this church Oct. 21, and preached sixteen sermons for us, to the upbuilding of the church and the salvation of souls. Seventeen were baptized on Christ in baptism. We had our love feast at the close of the series of meetings. Bro. Brumbaugh officiated. We expect to dedicate our new churchhouse in Williamsburg about the time of our next love feast. Bro. J. N. H. Beahm, of Virginia, is to do the preaching and help us to work among the people.—H. Sweigerer, Shellytown, Pa., Nov. 3.

Germantown.—Our council meeting and feast on Thursday evening, Nov. 11. Ministers present were Brethren D. W. Kurtz, C. F. McKee, and Eld. S. H. Miller. Brumbaugh and Brethren Bro. Culler officiated. On Sunday, Nov. 5, Brother and Sister J. M. Hoover, of Lititz, Pa., with us and gave an interesting and much-appreciated talk to the Sunday-school. Brother and Sister Hoover are to us on the mission work in India. At the close of the sermon a collection was taken amounting to $17.67. We can not all go to India, but we can all help those who do.—Mrs. Emma Swigart, 6011 North Fifteenth Avenue, Philadelphia, Pa., Nov. 12.

Germantown.—Our council meeting, Nov. 6, we closed a very interesting and successful revival meeting with our love feast. Eld. W. R. Deeter came and carried up great power for two weeks. Five were added to the fold. Bishop Galen B. Royer assigned his duties to Eld. Deeter, and very ably was he assisted.—S. P. Blough, Hooversville, Pa., Nov. 11.

Rainbo, Center Grove, Rural.—Bro. Elmer F. Nedrow, who is pastor of the church at Roaring Spring, Pa., has held the most excellent sermons after a two weeks' series of meetings at his County. The meetings close a three weeks' series, at which Bro. Nedrow officiated. Bro. Nedrow preached the Word with power, and the results are fruitful. Eight penitents were greatly built up. Many of them desired Bro. Nedrow to remain for another week, but a call from the Mission Board of Eastern Pennsylvania would not allow the pastor to remain for at least. Bro. Nedrow was elected to the ministry in this congregation a few years ago.—Mrs. Ida Dunsdorf, Jones Mills, Pa., Nov. 1.

Rocky Ridge.—Our love feast here Oct. 28, with a good attendance. Bro. M. J. Brougher, of Grousburg, Pa., officiated. We had a very interesting evening with the Word. Four were baptized and three await the rite. Bro. H. B. Ludwick, who is now engaged as pastor of this congregation some time ago, has been prevented from coming out, but is expected him now in a few weeks. We have been greatly encouraged in our Sunday-evening services this last year, as the attendance is larger, and better interest is shown than we have ever had before.—Mrs. Mary Hoover, Mount Pleasant Mills, Pa.

Martinsburg.—Bro. Reuben Shroyer began a series of meetings in the Martinsburg house, Nov. 5. He preached each evening and twice on Sunday, closing Nov. 5. He preached twenty-five sermons. Bro. Shroyer preached a sermon at the Old Folks' Home. There were no accessions, but the brethren were much encouraged and sinner.—J. G. Mock, R. D. 1, Martinsburg, Pa., Nov. 8.

Oley Valley Mission.—A two weeks' series of meetings was held at Oley, which closed Sunday evening, Nov. 5. Bro. Brown of the Church of the Brethren before Bro. D. W. Weaver and Bro. Clarence Cook, of the same denomination. The people were with people of many different denominations, never met with such a hearty welcome as they received this last year, so that though there were no accessions to the church, we feel that the seed was sown in vain. It is a promising field. With the splendid farming community and the class of people who some good Brethren families should not settle there and help build up the work.—Clarence Cook, 1844 North Fifth Street, Reading, Pa., Nov. 10.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—Oct. 10 the teacher-training class, taught by our pastor, held their graduating exercises with six graduates. Dr. M. G. Brumbaugh gave the address, dwelling largely upon the duties of a successful teacher. This class contains the largest membership of any Sunday-school class has been organized, taught by Bro. Garman. Our pastor has been holding a series of meetings in the mission house. Last week unto "India Awakening," by Sherwood Eddy. These classes are very helpful and instructive. One church letter has been received and two have been granted, since our last report.—Mrs. Sallie B. Sewell, 1906 North Park Avenue, Philadelphia, Pa., Nov. 4.

Pleasant Hill.—Last evening we closed a two weeks' series of meetings at this place, conducted by Bro. J. M. Mohler, of Mechanicsburg, Pa. He labored earnestly, preaching twenty sermons for us. Many times the Word fell on its purity. Four resolved to make the good choice and were baptized.—Amanda K. Miller, R. D. 3, Mechanicsburg, Pa., Nov. 6.

(Concluded on Page 749.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SOUTHERN INDIANA.

The Sunday-school meeting of Southern Indiana convened Oct. 17 in the Ladoga church with good attendance.

The Sisters' Aid Society had the first period on program and its needs were thoroughly discussed. The burden of the speeches seemed to indicate that greater spirituality should prevail in the Aid Society meetings.

The second period was devoted to the Sunday-school. Theme: "The Bible." A lively discussion of various methods of study, the present lack of knowledge, and how to awaken an interest in it, rapidly filled the period. The main thought developed was, Be interested in the work yourself; then you can interest others.

"The Mission of the Sunday-school" was ably discussed by various speakers. All members working together for the greatest common good, will make a successful school.

The evening session was devoted to Christian Workers' Meeting, and the three chosen speakers gave interesting addresses on the work in the light of a peace society, temperance society and how to make it a spiritual success. Many good thoughts were developed. Consecration and perseverance were named as important factors. Each member should have a work to do and every one should work, work, work!

The Ministerial Meeting opened with a spirited discussion relating to ministers in their various degrees. Quite an interest was manifest,—each speaker more than filling his allotted time. It was brought out that ministers should harmoniously work together, submitting respectfully to each other as occasion demands. There should be more strength in God as to temporal needs, and a greater consecration to his cause.

The missionary meeting was a most interesting period. Bro. Appelman, as a visitor to this District, displayed maps, locating our missionaries, and delivered a strong appeal for missions. Among other speakers we had, as visitors, Brethren S. S. Blough, A. G. Crosswhite and Geo. L. Studebaker, each full of zeal for missions, and we were glad for their presence and inspiration.

A short period was given to a Temperance Meeting, in which the attitude of the church toward temperance alliances was discussed.

The evening session was devoted to an Educational Meeting, and a plea was made for a balanced education. Emphasis was placed upon the proper development of body, mind and spirit, to accomplish the greatest good. Some of the needs of our colleges were discussed, one of the greatest being greater liberality on the part of the members.

All the sessions were characterized by full houses and great interest. The best of attention prevailed throughout the meetings.

The District Meeting organized Oct. 19, with Bro. L. T. Holsinger, Moderator; Bro. J. W. Rarick, Reading Clerk; Bro. D. E. Bowman, Writing Clerk. All business was disposed of pleasantly and, we trust, profitably.

One paper goes to Annual Meeting. Bro. L. T. Holsinger represents this District on the Standing Committee. The next District Meeting will be held in the Missisinewa church.

On Sunday following the District Meeting, our love feast was observed, thus closing a most pleasant week's worl for Christ and the church. Mrs. Lula Goshorn.

Ladoga, Ind., Oct. 25.

MARKLE, INDIANA.

We held our love feast Oct. 29, beginning at 10 A. M. with preaching services. Not many attended the meeting in the forenoon, although it was a spiritual blessing to those who were present. We were blessed with a beautiful, sunshiny day. Three ministers, Brethren I. B. Wike and Grover L. Wine, both of Huntington, Ind., and Bro. Lewis Huffman, of Sugar Grove, Ind., were with us. They assisted our h me minister, Bro. D. B. Garber, in the meetings during the day. Bro. I. B. Wike preached the morning sermon for us, giving us spiritual food. After the sermon the services a good dinner was prepared, and all partook of it with grateful hearts.

At 2 P. M. Bro. Grover L. Wine preached for us. We were glad to have Bro. Wine and his wife with us, and listened attentively to his inspiring sermon. We were much impressed that, in order to the illness of his wife, Bro. Wine could not be with us for the Harvest Meeting, as he had intended. They have given up their intention of going to the foreign field at present, on account of Sister Wine's poor health. In his sermon he brought vividly to our minds the spiritual significance of the sacred emblems of our Savior's broken body and shed blood. With a few remarks from the other three brethren, our afternoon service closed.

At 6 P. M. our love feast service began, preceded by an examination service. About twenty-four young people humbly surrounded the Lord's tables, besides a goodly number of older brethren and sisters, and we enjoyed a spiritual feast. Brethren Grover L. Wine and Lewis Huffman officiated. As B. I. B. Wike had other appointments, he could not remain with us for the feast. Solemnity pervaded the meeting. Bro. David and Sister Pearl Brumbaugh led the song service throughout the day.

Bro. Wine will be in charge of the Huntington City church since they can not go to the foreign field at present. He and his wife could not remain with us for the Sunday services.

Our Sunday-school opened at 9: 30 A. M., after which Bro. Lewis Huffman preached one of his good sermons. His subject was, "Repentance." We always welcome Bro. Huffman whenever he returns to this church. The hearts of the people were greatly impressed by his spiritual admonitions. At the close of the meeting a number consented to come with the church, and requested baptism, which was administered at 2 P. M. On Sunday evening we held our Christian Workers' Meeting, after which Bro. D. B. Garber preached for us. His text was, "Little Things."

Oct. 31 our teachers' meeting was called, to reorganize our Sunday-school. The writer and her Sunday-school pupils organized their class Oct. 27. Officers were elected by ballot, resulting in Sisters Roxie Reynolds and Elsie Heaton as superintendents; Sister Ruth Ewart, secretary; Bro. Chas. Garber, treasurer. Committees were also appointed by the class. The class is composed of thirteen young ladies and gentlemen, ranging in age from fourteen to eighteen years. All of them are members of the Brethren church except three. The class meets once a month for a business meeting. Lillian Earhart.

Markle, Ind., Nov. 1.

ARKANSAS AND SOUTHEASTERN MISSOURI.

The District, Ministerial and Sunday-school Meetings of the First District of Arkansas and Southeastern Missouri were held in the Broadwater church, Mo.

Tuesday forenoon was devoted to the Sunday-school Meeting, and great interest was manifested in the topics discussed. The evening was devoted to the Ministerial Meeting. This also proved an interesting day. The topics were ably discussed and many good points were brought out by the speakers.

On Thursday the District Meeting convened, with the following organization: Bro. W. T. Price, Moderator; Bro. Lee Woodiel, Reading Clerk; Bro. H. I. Buechley, Writing Clerk. Considerable business came before the meeting, but all was disposed of in the best Christian spirit. No queries are sent to Annual Meeting. Bro. J. J. Lilly was appointed as delegate on the Standing Committee, with Bro. Chas. Wills as alternate.

The next meeting is to be held in the Austin church, Austin, Ark., Thursday before the first Sunday in November. In view of the unsettled condition these meetings are a rich feast to the soul.

Carlisle, Ark, Nov. 3. H. I. Buechley, Writing Clerk.

WESTERN PENNSYLVANIA.

The First Annual Session of the Bible, Missionary and Sunday-school Institute of Western District of Pennsylvania is to be held in the West Johnstown congregation, in the Roxbury church, December 4 to 10.

MONDAY, DECEMBER 4.

Afternoon.

1: 30 to 4: 00, Meeting of the Executive Committee of the Sunday-school Association of Western Pennsylvania.

Evening.

7: 00 to 7: 45, Sunday-school Discussion—R. D. Murphy.
8: 00, Illustrated Lecture.—W. R. Miller.

TUESDAY, DECEMBER 5.

Morning.

9: 15 to 9: 30, Praise and Song Service.
9: 30 to 10: 15, "A Study in Galatians."—W. M. Howe.
10: 15 to 11: 00, "The Doctrine of God."—D. W. Kurtz.
11: 00 to 11: 45, "Condition of the Heathen World."—J. M. Blough.

Afternoon.

1: 30 to 1: 45, Song and Praise Service.
1: 45 to 2: 30, "A Study in Galatians."—W. M. Howe.
2: 30 to 3: 15, "The Doctrine of Man."—D. W. Kurtz.
3: 15 to 4: 00, "God's Desire for the World."—J. M. Blough.

Evening.

7: 00 to 7: 45, Sunday-school Round Table.—Led by R. D. Murphy.
8: 00, Illustrated Lecture.—W. R. Miller.

WEDNESDAY, DECEMBER 6.

Morning.

9: 15 to 9: 30, Song and Praise Service.
9: 30 to 10: 15, "Supreme Work of the Church."—J. M. Blough.
10: 15 to 11: 00, "The Doctrine of Sin."—D. W. Kurtz.
11: 00 to 11: 45, "A Study in Galatians."—W. M. Howe.

Afternoon.

1: 30 to 1: 45, Song and Praise Service.
1: 45 to 2: 30, "Present Crisis in Missions."—J. M. Blough.
2: 30 to 3: 15, "The Doctrine of Christ."—D. W. Kurtz.
3: 15 to 4: 00, "A Study in Galatians."—W. M. Howe.

Evening.

7: 00 to 7: 45, Sunday-school Round Table.—Led by R. D. Murphy.
8: 00, Illustrated Lecture.—W. R. Miller.

THURSDAY DECEMBER 7.

Morning.

9: 15 to 9: 30, Song and Praise Service.
9: 30 to 10: 15, "Doctrine of Salvation."—D. W. Kurtz.
10: 15 to 11: 00, "A Study in Galatians."—W. M. Howe.
11: 00 to 11: 45, "Needs and Opportunities of Our Mission Fields."—J. M. Blough.

Afternoon.

1: 30 to 1: 45, Song and Praise Service.
1: 45 to 2: 30, "The Doctrine of the Church."—D. W. Kurtz.
2: 30 to 3: 15, "A Study in Galatians."—W. M. Howe.
3: 15 to 4: 00, "Stewardship and Giving."—J. M. Blough.

Evening.

7: 00 to 7: 45, Sunday-school Round Table.—Led by R. D. Murphy.
8: 00, Illustrated Lecture.—W. R. Miller.

FRIDAY, DECEMBER 8.

Morning.

9: 15 to 9: 30, Song and Praise Service.
9: 30 to 10: 15, "A Study in Galatians."—W. M. Howe.
10: 15 to 11: 00, "A Campaign of Missionary Education."—J. M. Blough.
11: 00 to 11: 45, "The Doctrine of Symbols."—D. W. Kurtz.

Afternoon.

1: 30 to 1: 45, Song and Praise Service.
1: 45 to 2: 30, "Consecration."—J. M. Blough.
2: 30 to 3: 15, "The Doctrine of Non-Worldliness."—D. W. Kurtz.
3: 15 to 4: 00, "A Study in Galatians."—W. M. Howe.

Evening.

7: 00 to 7: 15, General Sunday-school Discussion.—Led by R. D. Murphy.
8: 00, Illustrated Lecture.—W. R. Miller.
Close of Bible Institute.

SATURDAY, DECEMBER 9.

Evening.

8: 00, Illustrated Lecture.—W. R. Miller.
On arriving in Johnstown we should be at the depot to meet you take a Roxbury Park car and get off at Sell Street.
Committee: J. H. Cassady, Chairman; J. L. Weaver, Secretary; D. K. Walker, Treasurer; G. E. Yoder, H. S. Replogle.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Folger-Swartz.—By the undersigned, at the home of the bride's parents, Sister Anna Swartz, in Coleman, Columbia, Iowa, Oct. 18, 1911, Bro. Ward A. Folger, of Osceola, Iowa, and Sister Edith Swartz.—A. L. Sears, Garden Grove, Iowa.

Riley-Vannoy.—By the undersigned, at the home of the bride's mother, in the Monitor congregation, Nash, Okla., Sept. 25, 1911, Bro. Robert Riley and Sister Edna Vannoy, both of Nash, Okla.—A. J. Smith, Conway Springs, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bowser, Sister Nancy, widow of Anthony Bowser, born July 4, 1846, died of Cerebral Hemorrhage, at her home in Rolamon, Pa., Oct. 31, 1911, aged 65 years, 3 months and 27 days. She leaves two sons and one daughter. Funeral services conducted by the writer, assisted by Bro. Wm. Stover. Services by the writer.—A. McDowell, Robinson, Pa.

Brannaul, Bro. Henry, born near Frankfort, Ky., Feb. 9, 1840, died of heart disease at Ozawkie, Kans., Oct. 11, 1911, aged 71 years, 9 months and 2 days. Early in life he moved with his parents to Clinton County, Ind., where, on Aug. 11, 1861, he was married to Sarah Ann Holler. To them were born six sons and five daughters. April 9, 1891, his wife died. March 12, 1896, he was married to Mrs. Sarah Brown. He was a member of the Church of the Brethren for forty-nine years, serving the church in the office of deacon a great part of the time. He was ordinarily submitted to the afflictions, and bore them with much patience, often expressing a desire to depart and be at home with the Lord in a comfortable mansion above. He is survived by his wife, one daughter, Anna and two daughters, Services by Bro. Wm. Tigner. Text, 2 Tim. 4: 6-8.—H. L. Brunk, Ozawkie, Kans.

Brunk, Sister Sallie, wife of Bro. Brown Brunk, died at her home in the bounds of the Botetourt congregation, Va., Oct. 24, 1911, after an illness of twenty-three days with bronchial pneumonia, aged 54 years and 3 months. She united with the church of the Brethren in 1875, and lived a consistent life. In 1877 she was married to Bro. Brunk, who survives her; also her parents, Abram and Sallie Kitzy, of Quinter, Kans., four sisters and three brothers. For many years she and her husband served the church faithfully in the deacon's office. She was a very good neighbor, a faithful wife, and a consistent church member. To know her was to love her. Services at the Bethel house by Eld. T. C. Denlon. Text, Psa. 71: 1-7. Interment in the Crumpacker cemetery.—Mrs. Walter K. Murray, R. D. 1, Roanoke, Va.

Ebersole, Bro. John, born Dec. 13, 1879, died in the bounds of the Dunnings Creek congregation, Clark Co., Ohio, Oct. 25, 1911, aged 81 years, 10 months and 12 days. He was united in marriage to Mary Heck, June 6, 1852. To them were born three daughters and one son, one of whom, his dear mother, survive him. He united with the Church of the Brethren in 1857, and lived a faithful member remained faithful. Bro. Ebersole was not able to leave his home for nearly nine years. Services at the Leatherwood Church and Leatherwood. Text, 1 John 2.—Elsie Winegel, R. D. 1, Springfield, Ohio.

Eikenberry, Sister Rebecca, nee Beckner, born at Meyersdale, Somerset Co., Pa., Feb. 17, 1837, died at Mount Morris, Ill., Oct. 19, 1911, aged 74 years, 8 months and 2 days. In 1857 she moved to Waterloo, Iowa, where she was married to Wm. Eikenberry. Her husband died in 1894, and shortly after that she moved to Mount Morris, Ill., where she has resided ever since. She leaves one son, one sister and one brother. She united with the Church of the Brethren at the age of twenty years, and has always been a faithful, energetic worker in the church, many times being called, who served as the church elder. Services at Mount Morris by Eld. J. G. Royer. Interment in the cemetery of the South Waterloo church, Iowa.—M. W. Eikenberry, Mount Morris, Ill.

Fellows, Sister Sarah, nee Kingery, born Feb. 26, 1850, in Carroll County, Ind., died Oct. 26, 1911, at the home of her daughter, near Burlington, Ind., aged 61 years, 7 months and 30 days. She was married to Bro. Fellows, and to them one daughter was absent from the house. She leaves a husband and two children, a daughter and a son. She was a faithful in the Church of the Brethren. Services at the home of her daughter by Bro. J. W. Norris, of Landess, Ind.—Mattie Welty, Flora, Ind.

Fox, Bro. John D., died Oct. 21, 1911, in the bounds of the Falling Spring congregation, Va., aged 82 years, 3 months and 9 days. He was sick but a few days, of pneumonia. He served the church well in the office of deacon. He is survived by a devoted companion and four sons. Services at Price's church by Eld. Wm. Hylton, assisted by the writer. Interment. Text, Isa. 38: 1.—J. H. Brindle, Kauffman, Pa.

Gibbs, Sister Lizzie Barnhart, born in 1838, died at the home of his daughter, Sister Lizzie Barnhart, near Flora, Ind., Oct. 24, 1911. He was married to Clarissa Meyers, who died in 1876. In 1877 he was married to Catharine Heckman, who also preceded him. He leaves two children. His death was rather sudden, as he was around at the barn in the morning, took his bed at noon and died that night. He was a member of the Old Order German Baptist church and services at the house. Interment in the Moss cemetery.—Mattie Welty, Flora, Ind.

Imler, Sister Leah, nee Miller, born in Bedford County, Pa., Dec. 4, 1848, died of a complication of diseases, Oct. 8, 1911, at the home of her daughter, Mrs. James Graham, 2015 Avis Avenue, Braddock, Pa. She is survived by five children and two

brothers. Her husband preceded her about seven years ago. Brother and Sister Imler were among the first members here, and were active in the organization of the Pittsburgh church. Services by her pastor, Bro. M. J. Weaver. Interment in the Roaring Spring cemetery.—Mrs. Cora Kann, Pittsburgh, Pa.

Kaufman, Bro. Ira Albert, born Sept. 3, 1886, died in the bounds of the Lost Creek congregation, Mcalisterville, Pa., Oct. 22, 1911, aged 25 years, 1 month and 19 days. He united with the Church of the Brethren when he was quite young, and remained faithful until death. Physically he was never very strong, but was a worker in the church and Sunday-school. He will be missed in the church and in the community where he lived. His mother survives him. Services by Bro. W. N. Zimmerman, assisted by the writer. Text, Micah 6: 8.—C. G. Winey, R. D. 3, Thompsontown, Pa.

Maddingham, Levi, son of Mr. and Mrs. Alfred Maddingham, died Sept. 6, 1911, of diphtheria. Memorial services were conducted Oct. 15 at the family residence by Bro. M. J. Weaver.—Mrs. Cora Kann, Pittsburgh, Pa.

Morton, Sister Rosannah, nee Knoyer, born in Maryland, May 7, 1836, died Oct. 27, 1911, at her home in Adams County, Iowa. Oct. 1, 1861, she was married to Silas Morton. To this union four children were born, three of whom attended the funeral. One daughter was in California at the time of her mother's death. Sister Morton united with the Church of the Brethren early in life, and lived a consistent life as long as her mental faculties served her. Some years ago her mind became deranged, and she became quite a charge, but was kindly cared for by her loving husband and her other kind and family. Services by the writer, assisted by Rev. A. Y. Cupp, an Evangelical minister, who was an old schoolmate.—J. W. Foltz, R. D. 3, Lenox, Iowa.

Noffsinger, Bro. Frank, born Nov. 10, 1853, in Defiance County, Ohio, died of heart trouble at his home in Defiance, Ohio, Oct. 29, 1911, aged 57 years, 11 months and 18 days. He was married to Ella Kneese April 3, 1877. To them were born five sons, who, with their mother, survive. He was a member of the Church of the Brethren for about twenty years, serving faithfully in the deacon's office for nineteen years. He was superintendent of the Old Folks and Orphans' Home at Fostoria, Ohio, for four years, resigning last April on account of the ill health of his wife. The church has lost a devoted member, and the family a kind husband and father. Services in the South Poplar Ridge church by Eld. John Flory. Text, 1 Peter 1: 24, 25. Interments in the Zanesville cemetery.—Sadie Noffsinger, Defiance, Ohio.

Overdeer, Bro. Henry, born in Williams County, Ohio, Jan. 29, 1839, died in Elkhart, Ind., Oct. 31, 1911, aged 72 years, 9 months and 2 days. Interment in the Northern cemetery. Services by the writer, assisted by Bro. P. Huffman.—H. M. Schwalm, Wakarusa, Ind.

Scruggs, Bro. Chas., born at Norwood, Va., March 28, 1853, died near the same place Oct. 17, 1911, of tuberculosis, aged 58 years, 6 months and 19 days. He united with the Church of the Brethren in 1906. Oct. 15 Eld. T. Digman and Bro. U. S. Campbell assisted him, and also held a communion service for him. On Tuesday following he died. He leaves a wife and one little child, also his parents, two brothers and five sisters. Services by Bro. U. S. Campbell. Interment in the family burying ground.—Maggie C. Scruggs, Rocky Mount, Va.

Shank, Eld. J. B., born in Rockingham Co., Va., Feb. 8, 1826, died at his residence near Notus, Idaho, Oct. 4, 1911, aged 85 years, 7 months and 26 days. Aug. 3, 1873, he was united in marriage to Sadie Zook, of Jackson County, Iowa. To this union were born three sons and four daughters. All of his children and his aged mother in law survive him. Brother Shank was blessed with early educational advantages, but in his early manhood he espoused the cause of our Master's banner and was soon afterward called to the ministry. He magnified his office by faithful labor for many years in the Missouri and North Dakota. During his sojourn of seven years in Idaho he was not so actively engaged in the ministry. Early in the morning of Oct. 4 he was taken with intense pain in the chest, which in an hour and a half found its way to the heart and ended his earthly career. He died of disease of the heart, causing great bodily suffering. Services by the writer. Text, 2 Kings 20: 1-3; 2 Tim. 4: 7, 8.—Wm. Hayette, Idaho.

Shank, Sister Catharine, died Oct. 24, 1911, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 87 years, 7 months and 21 days. She was the daughter of Bro. Abel Miller. Sister Frances Shank was a faithful active member of the church for many years. During her illness she was neglected. She is survived by three daughters and two stepbrothers. Services at Beaver Creek by Elders H. G. Miller and O. W. Wine.—Nannie J. Miller, Bridgewater, Va.

Shellenberger, Bro. Henry, born Aug. 29, 1838, at McAlisterville, Juniata Co., Pa., died of a complication of diseases, Oct. 17, 1911, at his home, 713 Sixth Avenue, Altoona, Pa. He spent the early years of his life at McAlisterville, and was married to Mary Groff, 1861. Martha E. Lawyer survives in the immediate family. Later he moved to Altoona, where he resided until his death. He was employed by the railroad company for 45 years. He was a member of the Church of the Brethren for about sixty years. About a year ago he was anointed, which renewed his spiritual strength very much. A few nights before his death, his son, Peter, gave him the full service of the communion. Nov. 5 services were held in the U. B. church in Richfield. Interment in the cemetery near by. Services by the writer, assisted by Bro. W. R. Zimmerman. Text, Isa. 38: 1.—C. G. Winey, R. D. 3, Thompsontown, Pa.

Shull, Susanna E., born Aug. 24, 1839, in New York State, died Oct. 30, 1911, at her home in Luray, Kans., aged 72 years, 2 months and 6 days. She moved with her husband and family to Osborne County, Kans., in the early seventies, and shared the hardships of frontier life. She was the mother of six sons and three daughters. Her husband and three sons preceded her in death. She and her husband united with the Church of the Brethren about twenty years ago, and she resided in the North Solomon congregation at the time of her death. Services by the undersigned, at the interment in the Potterville cemetery.—I. S. Lerew, Portis, Kans.

Sterling, Mrs. A. J., formerly of Pittsburgh, Pa., but residing for the greater part of his life in Pittsburgh, Pa., died Oct. 19, 1911, aged 59 years, 2 months and 25 days. The deceased was a sufferer from rheumatism for a number of years. Bro. Sterling expressed a desire to unite with the church some years ago, but because of his helpless condition he was not able to be baptized until Sept. 10, 1911. He is survived by his wife, two sons and two daughters. Services by Bro. J. M. Weaver, after which interment was made in the Fairview cemetery, Fayette County.—Mrs. Cora Kann, Pittsburgh, Pa.

Wenrs, Bro. Christian Isman, born in Schuylkill County, Pa., Sept. 15, 1836, died in Wakarusa, Ind., Oct. 25, 1911, aged 75 years, 1 month and 14 days. He was married to Martha Sugars. To this union were born six children. Four of them preceded him. He leaves his wife, two daughters, one sister and one brother. He was a member of the Church of the Brethren. Services by the writer, assisted by Bro. O. C. Harris.—H. M. Schwalm, Wakarusa, Ind.

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(Concluded from Page 737.)

First Creek—Our love feast, Dec. 4, was well attended. Quite a number of spectators were present, but all observed the best of order. The quietness and solemnity of the occasion made it a very spiritual feast. Bro. Jesse Calvert served each evening from Oct. 31 until after the feast. One young woman gave her heart to the Lord through Christian baptism. Brethren Howard Kimmel and Blaine Miller, with their wives, were installed into the office of deacon on Sunday, Nov. 5. A normal-training class was organized last Sunday in our Sunday-school.—Ida S. Replogle, R. D. 1, Shiloh, Pa., Nov. 3.

Warrior Mark—At our love feast Bro. W. S. Long and wife, of Altoona, Pa., and Bro. H. B. Brumbaugh, of Huntingdon, Pa., were with us. Bro. Long preached, assisted by Bro. Brumbaugh. Our preparatory sermon was preached by Bro. Long. He gave us much good spiritual food. On Sunday morning we listened to a very impressive sermon, delivered by Bro. Long to a very attentive audience. Bro. Brumbaugh also spoke. He and Bro. Long both remained for us. Their labors of love among us were much appreciated.—Nancy Chronister, Warriors Mark, Pa., Nov. 6.

TENNESSEE.

Beaver Creek—The members of this church met Nov. 4 to renew a communion service. Brethren Hylton, Anderson, L. J. Whitson and H. F. Bailey gave us some excellent addresses. On Sunday Bro. J. Henry Peterson preached for us. Sunday-school Attendance. 724
"What Shall I Do to Be Saved?" We had a very large audience and attentive listeners.—Julia E. Peterson, Fountain City, Tenn., Nov. 10.

Jonesboro—We had preaching here on the 5th by Bro. Pritchett, from Knob Creek congregation. Bro. Pritchett is a rather small audience, owing to other appointments. Bro. Pritchett gave us a very interesting sermon. We are certainly glad to see the young brethren coming to the front, and think they should be encouraged along this line.—N. Z. Lanier, Jonesboro, Tenn., Nov. 7.

Knob Creek—Our church met in council Nov. 5, with Eld. J. F. Jones presiding. Brethren Wm. Hylton, J. C. Hylton and B. Sherry and A. E. Nead were with us; also Bro. D. L. Miller, Arrangements were made to hold a two-days' meeting, and hold a series of meetings soon, at the Hawthorne church, in this congregation. Sister May White was appointed to solicit and collect pledges for funds, to be used for missions in this District, according to a plan adopted by the District last meeting. One letter of membership was received and one granted. Bro. D. L. Miller preached for us at night; and on the following Sunday, instead of having the regular Sunday-school lesson, he addressed the Sunday-school on the subject of "Solomon's Temple." His talk was helpful and interesting. He then preached an impressive sermon on "Missions." In the evening he preached again to a large audience. The power of the Holy Spirit was present, and two dear sisters were made willing to accept Jesus as their Saviour. During Bro. Miller's stay he gave us ten sermons and Bible Land talks. We were very glad for the privilege of having Bro. Miller with us, and we feel that his visit with us has helped us strengthened. We are inspired to press on more earnestly in the grace of the Master.—Annie Clark, R. D. 3, Box 33, Johnson City, Tenn., Nov. 7.

Pleasant Hill—Bro. D. L. Miller came to this place Nov. 6. He gave us four soul-stirring lectures. The house would not accommodate the large crowds, at times, who came to hear him. He closed the lectures Nov. 8, and by the time the invitation hymn were shed when he bade the congregation good-bye, saying that he was "dying on borrowed time," and that he would never see them again this side of the home of eternal rest. The whole house was much strengthened, and we hope many come into our midst. We pray that God may spare him many days, and thereby make it possible for him to return to this great field.—Samuel H. Garst, Blountville, Tenn., Nov. 8.

TEXAS.

Portland (Texas).—This church met in a called council prior to the departure of Eld. Jacob Hoover, for his home from this little band of members. Again they are left without a resident elder or even without a minister. The members being few in number and in limited circumstances, do not feel able to give assistance to a minister at this time; and we feel that with the hard work it requires to carry on the work, we can not have the expenses in full. It means hard work to establish the cause at a new point, and get the people interested. Northern people are now beginning to settle there, which may soon open up more advantageous fields. Those who are situated so near the Bay, is a little damp for my husband's health, therefore we go to Southern Texas (to our son-in-law's daughter) for the winter.—Amanda Witmore, R. D. 2, Box 23, Centro, Cal., Nov. 10.

VIRGINIA.

Antioch—Oct. 24 Bro. C. E. Eller came to this place and began a series of meetings. He labored with us for about two weeks. The church received much strength spiritually, as the Word was preached with power. Nine were added to the church by baptism. Our love feast, held Nov. 4, was largely attended. Several ministers from adjoining congregations were present. The feast was a spiritual one. Bro. C. E. Eller officiated.—Martha Mitchell, Wirtz, Va., Nov. 8.

Bethel—Eld. T. Digman, of Nokesville, Va., came to our place Oct. 7, to finish the series of meetings, which Bro. I. N. H. Beahm started in July. He gave us ten doctrinal sermons and preached for us one week. He also visited some of the members. Oct. 14 we held our love feast. About thirty-two members surrounded the Lord's tables. Bro. U. S. Hylton officiated with us. One of our Sunday-school scholars was baptized. Others are counting the cost.—Maggie R. Cunningham, Box 16, Bluemont, Va., Nov. 6.

Buena Vista congregation met in council Oct. 13, with Eld. S. L. Flory presiding, assisted by our pastor, Eld. L. Alley. Much business came before the meeting, which was disposed of in the highest Christian spirit. Brethren S. L. Flory and Alley entered a house-to-house visit, which proved highly appreciated by the membership. As a result nearly all of the members attended the council. We feel that such visits should be encouraged in all congregations and that the visiting committee should have plenty of work to do in the community before the council. Our communion services were held Oct. 21, with about 100 communicants. Visiting ministers from Arnolds Valley and the Oronoco congregations were also with us. We feel much encouraged with the work done here, and pray that God may add his blessings.—W. H. Bowers, Buena Vista, Va., Nov. 2.

Dayton—Bro. M. J. Cline, of Dayton, Va., came to this place Oct. 8, and gave us a two weeks' series of meetings. We had very earnest preaching, and believers have been strengthened and encouraged in their work. Two came out on the Lord's side and we hope that many good impressions were made on others. Oct. 28 we held our love feast, at which about fifty-five members surrounded the Lord's tables and enjoyed a spiritual feast. Bro. A. Early officiated.—A. F. Scrogham, Basic City, Va., Nov. 6.

Green Mountain—Bro. J. B. Garber came to us Oct. 15 and preached for us until Nov. 1. Our meetings were well attended. Bro. Garber's sermons were very interesting and instructive. His labors with us were very much appreciated. He labored very earnestly, and the church has been built up spiritually.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Nov. 7.

Nokesville congregation met in quarterly council Nov. 4, Eld. J. A. Miller presiding. Two letters of membership were received and five were granted. The following were re-elected to their respective offices: Bro. G. W. Beahm, clerk; Bro. G. W. Hedrick, treasurer; Bro. J. W. Lee, superintendent of Sunday-school at the Valley church; Bro. W. L. Houchins, Sunday-school superintendent at Bethel; Sisters Jennie L. T. Flory, president of Christian Workers' Meeting at the Valley church; Bro. C. E. Eller, Sunday-school teacher at Hebron Seminary. —Barbara Miller, Nokesville, Va., Nov. 6.

Pleasant Valley—Bro. W. K. Conner, of Bridgewater, Va., began our series of meetings Oct. 15, closing Oct. 25. He preached twenty-five inspiring sermons, besides giving us a chalk talk and reading to us one night and a night. He also officiated at our communion, held Oct. 28. These meetings have been a feast of good things to us. Some immediate result of the meetings, sixteen were born into the kingdom of God.—Ruth W. Williams, Mount Sidney, Va., Nov. 7.

Red Oak Grove church met in council Nov. 4, at Stone Wall, one of our preaching places, Eld. J. A. Miller presiding. He and our elder, Bro. W. H. Naff, each gave us good talks on 2 Peter 1:5-8. Two letters were granted. We elected Bro. Naff janitor for another year. An offering of $4 was raised for the Bluefield Institute. Bro. H. B. Brumbaugh came to us in the evening. On Sunday Bro. W. H. Naff preached a most excellent sermon. We will have Thanksgiving services at the above-named church.—Ida Brown, R. D. 1, Box 41, Floyd, Va., Nov. 7.

Sunny Hill—Our congregation has just closed a very interesting series of meetings, conducted by Bro. J. A. Dove, of Cloverdale, Va. The church was much benefited and revived through the efforts of our brother. Twelve dear souls stood up for Christ. Every one seemed to enjoy Bro. Dove's association. We are sorry to see him leave. We held our love feast Oct. 21.—Marcella Elgin, Islamsville, Va., Nov. 8.

Winchester—Eld. Jacob Hoover, of Va., began a series of meetings for us, at Peach Grove, Oct. 8, and continued until the 16th, preaching in the evenings and on Sunday. He labored earnestly for the cause of Christ, and greatly strengthened the little band of workers at this place. He preached several doctrinal sermons which were much appreciated by the members.—Daisy A. Cool, 405 S. Market Street, Winchester, Va., Nov. 6.

WEST VIRGINIA.

Chestnut Grove—We have been blessed in regular council, with a large number of the members present. Our work resolved by the Spirit. We expect to repaint the church soon. On Thanksgiving Day we expect to have our love feast at Pleasant View, commencing at 3 P. M. We are now in the midst of a series of meetings at Pleasant View, one of our mission points, conducted by our home ministers.—Anna F. Sanger, Ridgeville, W. Va., Nov. 6.

Lime Rock—Oct. 18 Bro. John A. Arnold came to our place, two miles south of Hendricks, and preached three cheering sermons for us. Three young men surrendered to the Lord's love feast. Seventeen members surrounded the Lord's tables. We had a good meeting. Bro. Arnold preached sermon by Bro. Arnold on Sunday, he was taken to the train to depart for his home in Elgion, W. Va.—Henry Helsel, Hendricks, W. Va., Nov. 7.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 20, First Grand Valley, Palisade house.
Dec. 2, Western Colorado and Utah, Mount Garfield church, Grand Junction.

LOVE FEASTS.

California.
Dec. 23, Mt. Zion.
Dec. 3, 10 am, Long Beach.

Canada.
Dec. 2, Bethel Creek.

Colorado.
Nov. 29, Arkansas Valley.
Dec. 2, Rockyford.
Dec. 16, First Grand Valley.

Idaho.
Nov. 18, 7 pm, Nampa.
Dec. 9, 1 pm, Weiser.

Illinois.
Nov. 26, 6 pm, Sterling.
Dec. 3, Lanark.

Indiana.
Nov. 23, 30, 2 pm, Blue River.
Nov. 30, Manchester.
Nov. 30, 6 pm, South Bend.
Dec. 2, Pleasant View Brethren.
Dec. 3, 5 pm, Eel River.

Iowa.
Nov. 25, 26, 6 pm, Garrison.

Kansas.
Nov. 25, Bloom.
Nov. 25, Deerance.
Dec. 2, 10:30 am, Victor.

Maryland.
Nov. 26, 2 pm, Baltimore, Woodberry church.
Dec. 10, 4 pm, Ridgely.

Michigan.
Nov. 30, 5 pm, Beaverton.

Missouri.
Nov. 24, Shoal Creek.
Nov. 30, Peace Valley.
Dec. 9, Avalon.

New Mexico.
Nov. 30, Clovis.

Ohio.
Nov. 19, 7 pm, Sidney.
Nov. 19, 2:30 pm, Lima.
Nov. 25, 10 am, Sugar Creek, at the new churchhouse on the Western Reserve Charge.
Dec. 2, Lone, miles northeast of Lima.
Nov. 30, 10:30 am, Greenville.
Dec. 3, Erie City.
Dec. 9, 4:30 pm, Washita.

Oregon.
Nov. 28, Newberg.

Pennsylvania.
Nov. 18, 6:30 pm, Altoona.
Nov. 19, Chambersburg.
Nov. 19, Hatfield.
Nov. 26, 6 pm, Pittsburgh.
Dec. 9, Juniata Park.
Dec. 3, 5 pm, Norristown.

Texas.
Dec. 2, Pleasant Grove.
Dec. 16, Fort Worth.

Virginia.
Nov. 30, Staunton.

West Virginia.
Nov. 30, 2 pm, Chestnut Grove, Pleasant View house.

Finger Posts on Life's Highway

Showing How to Succeed in Life

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A new book, full of pointers which point in the right direction. A book for the young, the middle aged and the old.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. Elgin, Ill., November 25, 1911. No. 47.

THE SIXTIETH ANNIVERSARY OF THE BRETHREN PUBLISHING INTERESTS

The Editors.

It will doubtless be a matter of interest to our readers to know something of the Brethren, who have served as editors of the different papers that preceded and led up to the Gospel Messenger, as well as those who have helped to make the Messenger what it is. What we shall say of the different editors must be brief, for there are a number of them, and a few may have a bare mention.

Eld. Henry Kurtz

Is entitled to first place. He was born in Germany in 1796 and received a very good education, having some knowledge of Hebrew and Greek, and, possibly, of Latin. When twenty-one years old he came to the United States, and two years later was licensed as a Lutheran minister. He had a varied experience in Pennsylvania and Ohio for about eight years, not being able to accept, in full, some of the doctrines of his church. Settling in Stark County, Ohio, he became acquainted with the Church of the Brethren, liked her teaching, applied for membership and was baptized in 1828, and called to the ministry in 1830. Six years later he went back to Germany, did considerable preaching, baptized a number, and returned to Ohio after a year. Three years later he settled in the Mill Creek church, Mahoning County. Here, in 1840, he was ordained, placed over the congregation, and remained in charge for thirty years.

In 1851 he began the publishing of the Gospel Visitor, the first regular church paper among the Brethren. Five years later he associated Bro. James Quinter with him on the editorial staff, and continued in the publishing interest until a few years before his death, which occurred Jan. 12, 1874, when he had reached the age of seventy-eight. For a number of years Bro. Kurtz was Clerk of the Annual Meeting, and took a very active part in the work of the church. In 1867 he published the Brethren's Encyclopedia, a book of 200 pages, and had bound up with the volume the writings of Alexander Mack, in German and English. He collected some important data regarding the early history of the Brethren, and at one time planned to prepare and publish a history of the church. While Bro. Kurtz's work, in the part he played as editor and publisher of the Gospel Visitor, might not be considered important, as we now record undertakings, still, what he did was far-reaching in its influence. He turned the first wheel that set in motion our publishing interest, and in this way made it possible for us to enter into every good work in which we are now engaged.

Eld. James Quinter.

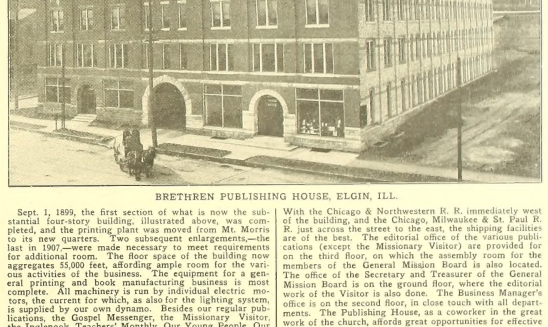
Probably no man among us ever did more for the Church of the Brethren than did Bro. Quinter. He was well educated, a fine speaker, a good writer, refined in habits, and one of the most devout men we ever met. Bro. James Quinter was born near Philadelphia in 1816, and at an early age showed a decided taste for study, acquiring a good education principally by self-application, and devoted a number of years to teaching both in the common and high schools. When twenty-two years old he was called to the ministry, and in a short time became one of the most fluent, interesting and instructive preachers in the Brotherhood. In 1856 he was invited by Bro. Henry Kurtz, publisher of the Gospel Visitor, to become one of the editors of that publication. He entered upon his work with a zeal and intelligence that soon made the Visitor a paper of recognized influence among thinkers both in the church and out of it. This brought him in touch with the whole Brotherhood. For many years he was a member of the Standing Committee, and served as Writing Clerk for the Conference nearly a quarter of a century. Though one of the most quiet and peaceably-disposed men in the country, he was drawn into a number of public discussions with gifted men of other denominations. He thoroughly believed in the doctrines of the church, and ably stood in their defense. Two of his discussions were published. He wrote a book on "Trine Immersion" that will long remain a standard work among us. He served as the principal editor of the Gospel Visitor until it was consolidated with the Christian Family Companion, and in the different consolidations that followed he remained senior editor to the end of his noble and exemplary life. His death occurred on the Annual Meeting platform, at North Manchester in 1888. While kneeling and engaging in prayer, the call came and he died without a struggle. The transition from earth to heaven was almost like a translation. As long as history remains, Bro. Quinter will be regarded as one of the best, the most spiritual, and the most helpful men, with whom the Brethren church has been blessed.

H. R. Holsinger,

Who was born at Morrison's Cove, Pa., in 1833, and united with the church in 1855, figured prominently in our church literature. As a printer he learned his trade in the office of the Gospel Visitor, when it was located at Poland, Ohio. In the spring of 1864 he began the publishing of the Christian Family Companion, the first religious weekly among us. It was made a free rostrum, and caused no small stir in the Brotherhood. Eld. Holsinger was a good editor, wrote well and vigorously, made his paper interesting, but he was not always prudent. In 1873 he sold the Companion to Bro. Quinter, and it was consolidated with the Gospel Visitor. Later he figured in other papers and, when the unfortunate separation took place, he not only went with the Progressive Brethren, but became, by virtue of his ability and experience, their logical leader. He never returned to the mother church, but some years before his death became very friendly towards the people from whom he had been separated, and took pleasure in complimenting us for much of our aggressive work. He had associated with him on the Companion J. W. Beer, a man of rare ability as a speaker and writer, who also served with Bro. James Quinter as assistant editor of the Companion and Visitor, and did some very scholarly and acceptable writing. His book, "The Jewish Passover and Lord's Supper," now out of print, was regarded as one of the most scholarly books put out by our people. He, too, went with the Progressive Brethren.

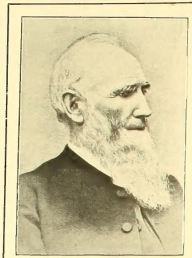
H. B. and J. B. Brumbaugh.

In 1870 Bro. H. B. Brumbaugh and his brother, J. B. Brumbaugh, came prominently before the Brotherhood as editors and publishers of The Pilgrim, the second weekly paper in the Fraternity. The former was born in Huntingdon County, Pa., in 1836, is still on the editorial staff of the Messenger, and has seen more years of continuous service, as an editor, than any man in the Brethren church. During all the changes made, in the consolidation of papers, he has remained one of the editors. Though he has been writing for over forty years, he still wields a vigorous and interesting pen, and has figured materially in our church literature. His "Church Manual" has been widely circulated, while his little book,

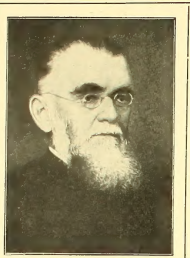


BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

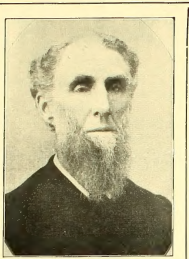
Sept. 1, 1899, the first section of what is now the substantial four-story building, illustrated above, was completed, and the printing plant was moved from Mt. Morris to its new quarters. Two subsequent enlargements,—the last in 1907,—were made necessary to meet requirements for additional room. The floor space of the building now aggregates 55,000 feet, affording ample room for the various activities of the business. The equipment for a general printing and book manufacturing business is most complete. All machinery is run by individual electric motors, the current for which, as also for the lighting system, is supplied by our own dynamo. Besides our regular publications, the Gospel Messenger, the Missionary Visitor, the Inglenook, Teachers' Monthly, Our Young People, Our Boys and Girls, and Children at Work, we also publish a full line of Sunday-school supplies. The location of the Publishing House, on the west side of Elgin, is ideal. With the Chicago & Northwestern R. R. immediately west of the building, and the Chicago, Milwaukee & St. Paul R. R. just across the street to the east, the shipping facilities are of the best. The editorial office of the various publications (except the Missionary Visitor) are provided for on the third floor, on which the assembly room for the members of the General Mission Board is also located. The office of the Secretary and Treasurer of the General Mission Board is on the ground floor, where the editorial work of the Visitor is also done. The Business Manager's office is on the second floor, in close touch with all departments. The Publishing House, as a coworker in the great work of the church, affords great opportunities for effective gospel propagation by means of the printed page, but the church has not, as yet, made the fullest possible use of the facilities available.



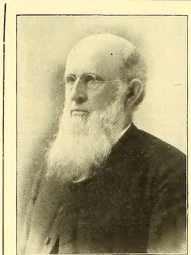
James Quinter.



D. L. Miller.



H. B. Brumbaugh.



J. H. Moore.

"Onesimus," the child of his old age, as he calls it, is one of the most interesting books put out by the House. Bro. J. B. Brumbaugh also did good work on our church papers for a number of years, and after the consolidation served for a time as office editor on the Messenger. On another page he has a very interesting article regarding "The Early Days of the Pilgrim." The Brumbaugh brothers have all through life been active in educational work, and the founding of Juniata College must be largely ascribed to them.

M. M. Eshelman and J. T. Myers

Received special recognition as proprietors and editors of the Brethren at Work, started at Lanark, Ill., in 1876. They were both well educated, good writers, and did efficient work in the editorial department. After a few years Bro. Myers retired, but Bro. Eshelman continued with the paper as editor and proprietor until it was taken over by Brethren Joseph Amick and D. L. Miller. Bro. Eshelman was a clear-headed and logical thinker, and had a very forcible way of dealing with doctrinal and other live questions. He is the author of a few books and a number of tracts.

D. L. Miller.

No one among us has figured more largely in the publishing, educational and missionary interests than Bro. D. L. Miller, whose history dates from the year 1841, with Maryland as his native State. A few trips to the West, after he reached manhood, some years' experience in the school-room as teacher, and a few years in business, placed him in touch with educational and business circles. He was thirty-eight years old (1879) when he became Business Manager of Mount Morris College. Four years later he became half owner of the Brethren at Work, Bro. Joseph Amick owning the other half, and was a leading figure in bringing about the consolidation of the Primitive Christian in the East, and the Brethren at Work in the West. In 1885 he was chosen office editor of the consolidated paper, the Gospel Messenger, which position he held until 1891, when he became senior editor. He has served on the General Missionary Committee since 1884. For years he served as Secretary and Treasurer, and then became President of the Board, which position he still holds. He has traveled around the world more times than any man in the Brotherhood, and has visited Palestine a full half dozen times. He has done an immense amount of writing for our periodicals, to say nothing of the six large volumes of which he is the author. His call to the ministry was rather late in life, but he made a success of the work, and has probably preached in more States than any elder in the Fraternity. His experience on the Standing Committee, where he has served as Clerk and Moderator, along with other labors, has brought him in touch with nearly every phase of church work. His travels in many lands, and his varied experiences in commercial, educational and newspaper circles have enabled him to see and understand much of what there is in life.

Grant Mahan.

Among others who have served on the editorial staff, we mention Bro. Grant Mahan, now of Omaja, Cuba. He has a splendid education. For some years he was associate editor on the Messenger, and did much work on the Sunday-school publications of the House. He is known as a graceful writer, employs good English, and while with us was considered our literary critic. He had much to do in touching up the English of many of the books put out by the House. At present he is on the staff as corresponding editor.

H. C. Early.

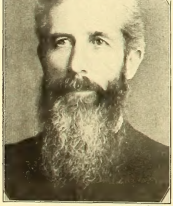
For several years Bro. H. C. Early, Vice-president of the General Mission Board, has been a corresponding editor on the Messenger staff, and has been doing some thoughtful and helpful writing. While active on the Board, taking a leading part in mission work, he finds time to serve on the General Educational Board, of which he is Chairman, and does a great deal of church work besides. He quite frequently represents his State District on the Standing Committee, and has repeatedly served as Moderator of the Conference. His home is in Rockingham County, Va. He has spent all his life on a farm, is a typical Virginian, a thorough-going business man, well informed, a clear thinker, and a fluent and forceful public speaker. We count him one of our valuable helpers and safe counselors.

L. A. Plate.

This article would not be complete without something about Bro. L. A. Plate, the present assistant editor of the Messenger. Born in Bremen, Germany, in 1855, he enjoyed the excellent educational advantages afforded in that city, and later on supplemented the same by an academic course at Zürich, Switzerland. In 1872 he reached the United States, found his way to Meyersdale, Pa.; became acquainted with the Brethren, and while in Somerset County identified himself with the church. Soon after this we find him, as a compositor, in the office of the Pilgrim at Huntingdon, Pa. In 1876 he became foreman in the printing department of the Brethren at Work, and with the exception of one year, has been in our office ever since, serving as foreman, proof-reader, manuscript reviser and literary critic. A few years ago he was elected assistant editor. He prepares the matter for the "Around the World" department on first page, and every part of the paper is affected, more or less, by his touch. He reads much, has a retentive memory, is at home in either the English or the German language, and it is rare, indeed, that an inaccuracy escapes his notice.

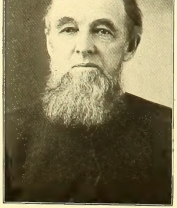
When we began this article it was our intention to give a carefully-prepared biographical sketch of all those connected editorially with the Gospel Messenger and its predecessors, but we soon found this to be impracticable. In fact, there are enough data, relating to those who have served on the editorial staff, to make a most entertaining little book. We trust, however, that what we have said will prove both interesting and instructive to our large list of readers.

As regards your Office Editor, let it suffice to say that a little over sixty-five years ago he made his appearance in Roanoke Co., Va., grew to manhood in the West, was educated principally out of school, and was called to the ministry when twenty-three years old. In 1876 he entered the editorial sanctum of the Brethren at Work, and from that time to this, with the exception of the few years spent in the South, has been engaged in editorial work. He has seen the paper grow from a few hundred copies until, considering the membership of the church of which it is the duly authorized organ, it enjoys the largest circulation of any strictly denominational journal in America. He has seen the Publishing House in the West grow from a dray load of material until it has become one of the largest and the best equipped religious printing establishments in the Mississippi Valley. For all this we certainly have many reasons to praise the Lord.



H. C. Early.

L. A. Plate.



Joseph Amick,
Retired Business Manager.

R. E. Arnold,
Business Manager.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 80.) **Elgin, Ill., November 25, 1911.** **No. 47.**

AROUND THE WORLD

Japanese Schoolboys on Peace.

To encourage friendly relations between Japan and America, "peace scholarships" have been established, by which five Japanese students, writing the best essays along the line of peace and a better international understanding, are to receive their respective share of $3,000. This money supports the five students during a course of study at the Mid-Pacific Institute at Honolulu. Mr. Theodore Richards, of Honolulu, editor of "The Friend," ably assisted by prominent men of Japan and the United States, has brought about this most desirable plan, which will do much to establish a better understanding between the respective nations. Too often we lose sight of the fact that a better acquaintance with each other disarms prejudice and ushers in the spirit of love that "thinketh no evil."

Germany's Hygienic Exhibition.

When the Psalmist, in the contemplation of the human organism, exclaimed, "I am fearfully and wonderfully made," he expressed a truth that is not always fully realized. If so, there would be a greater degree of care in making these bodies of ours worthy temples for the indwelling of the Holy Spirit. The great exhibition now being held at Dresden, Germany, aims to impress best methods of sanitation and the most approved means of preserving bodily health. The greatest efficiency of man,—physically, mentally, and spiritually,—largely hinges upon perfect bodily health. Whatever increases the general well-being of humanity will doubtless add to its real happiness and usefulness. Most of us have need of looking more fully into the merits of the "simple life" that fosters greater vigor of body, mind and spirit.

Yuan Shi-Kai's Opinion of Missions.

No man in China is attracting more attention, at present, than Yuan Shi-Kai, the man of the hour in the present crisis. During the Boxer movement he did much to protect foreigners from violence. Now, that he is the ruling power in the Empire, it is interesting to note his undisguised admiration of the missions within his jurisdiction. From his official letter to the missionaries we give the following short extract: "For many years you have been preaching in China, and always you have exhorted men to righteousness. Your character customs are good and right, and your converts may well observe them. You have observed Chinese law, and no one can accuse you of disloyalty." The Premier also assures the missionaries that the utmost care will be taken to insure their safety during the present troublous conditions.

Moslem Efforts in Russia.

In previous issues we have referred to the most remarkable zeal of Mohammedans in the propagation of their religion in Southern Asia and throughout Africa. Of late, it appears, they are seeking to gain a foothold in various parts of Russia, and already they claim that 40,000 secret converts to Mohammedanism have left the state church, and that many others are ready to follow. A printing establishment has been started at Kazan, and is publishing literature in large quantities, achieving most startling results. One is impressed with the fact how readily the sons of Islam are adapting themselves to modern conditions. They have learned the power of the printed page, and are not slow to avail themselves of its evident benefits. Undoubtedly there is much to be gained by the judicious distribution of appropriate tracts, should we, as a church, have not as yet made the fullest use of them.

A Commendable Move.

Recent reports from Berlin announce that the German Government is still continuing its negotiations with the British Cabinet, looking to an arrangement by which the growth of their respective navies may be checked by a mutual understanding to that end. Reason and good common sense would certainly counsel such a step. The important world capitals are realizing that the present rivalry can not safely continue much longer. All honor to Germany if, by the courage of her convictions, she opens negotiations for the effectual discontinuance of the naval-increase folly. If Great Britain and Germany can once agree to consider the problem fairly and squarely, the solution of the question will not be far off. Other nations will breathe a sigh of relief, and the millions who have long groaned under the heavy burden of taxation for military expansion, will not be slow to voice their hearty approval.

Italy's Perplexities in Africa.

Students of history remember that Napoleon, in his ill-fated Russian campaign, was fully able to conquer the Russian forces in his advance upon Moscow, only to be finally overcome by the rigors of the northern winters. Thus the Italian troops are finding the fine, all-penetrating sand of the desert a most formidable ally of their opponents. The finely-finished, modern rifles of the Italian forces are useless, unless securely wrapped, to prevent the sand from entering the delicate mechanism of the guns. The further progress of Italy, in the conquest of Tripoli, is seemingly attended by hindrances of no small moment. In the end the invaders are likely to pay dearly for their unwarranted act of international brigandage.

The Royal Visit to India.

With four war vessels as a convoy of honor, King George and Queen Mary of England are now on their way to India in one of the largest and finest vessels afloat. Strange as it may appear, the proposed coronation festivities at Delhi do not appeal to the simple tastes of King George. He merely goes as a matter of diplomacy. He is to impress the disaffected part of the population with the overwhelming power of Great Britain, to counteract, if possible, the growing opposition. Much of the "unrest," now pervading many parts of India, is said to be the direct result of the most admirable educational agencies and other measures, introduced by the British administration. The new India is alive to the demands of the hour, the spirit of progress is in the air, and wise and discreet management will be required to maintain British sovereignty.

The New World Power.

Whether the fact is admitted by all or not, unquestionably the religion of Jesus Christ is the dominant moral factor in the affairs that vitally affect humanity. Christianity alone has established the most powerful unwritten moral code that in the end sways the destinies of nations with a power far greater than armies or navies. The 21,307 missionaries, now laboring throughout the world, with 38,857 centers of gospel promulgation, are wielding an untold power on cultured and uncultured nations, living even the most barbarous into civilization. Where, in the reform of existing corruption, political power has labored in vain, and all uplifting influences of man's devising have proved fruitful, the power of Christianity has proved itself the solution of the most perplexing questions. It is "the life-giving stream," imparting vigor to all within its reach.

Boston's Private Theater.

Because of its supposed refinement and great intellectual superiority, Boston has often been called the "Athens of America." However much the city may be entitled to the vaunted claims, there does not seem to be a corresponding advance in morality among those who pose as the leaders of society. Latest reports announce that the "select few" of the wealthiest families are now erecting a private theater with the most luxurious appointments, and seating but the favored 130 persons. Only plays suppressed at other theaters are to be presented in this house, thus pandering to the degenerate taste of its very select clientage. Even the best productions of the average theater are not conducive to man's highest religious aspirations, but deliberately to stage the foulest and vilest is suicidal to the most vital interests of man's better nature. No one, as Christ assures us, "can gather grapes of thorns, or figs of thistles."

Europe Shaken by Earthquake.

On Thursday, Nov. 16, a widespread earthquake was experienced throughout central Europe, being especially noticeable in the Germany country along the Rhine and in parts of Switzerland. The shock was the most severe seismic disturbance in the Central Alps in fifty years. The historic castle of Hohenzollern, on the steep Zollerberg, near Hechingen, Prussia, was seriously damaged. This being the ancestral home of the imperial family of Germany, the circumstance has aroused considerable comment,—some of the more superstitious considering it an evil omen, betokening dire disaster for the present dynasty. While there was no serious loss of life at any point within the range of the fateful commotion, there was a wild panic nearly everywhere. Theaters in all the principal cities were vacated in the shortest possible time, and many persons who, at other times, were not religiously inclined, showed signs of being deeply affected, and offered earnest prayers. Face to face with the mighty forces of nature, man realizes his own insufficiency.

Stricken Russia.

Since our brief reference of last week, concerning famine conditions in Russia, additional information is being given, which makes the situation still more distressing. Eight million people are now in need of immediate relief, as more than twenty provinces are affected by the failure of crops. This announcement was made by Premier Kokovzoff in reply to urgent inquiries. At present the unfortunate sufferers are subsisting on roots and bark, gathered from the forests. Whether other nations will come to the relief of Russia, remains to be seen. The experience of the famine of 1891 was not an altogether fortunate one, so far as judicious distribution of relief funds by Russian officials was concerned. It is a well-known fact that a large part of the donations went into the pockets of thieving officials rather than to the support of the needy. Such a state of affairs is most deplorable. It prevents the adequate relief of a most distressing situation. Russia can not expect to elicit the well-meant charity of others, when there is an obvious misappropriation of the funds donated.

A Practical Reform Movement.

The Chinese Anti-Opium League is a reform association that believes in moving things and keeping to the fore front at all times. Recently they arranged for a wholesale destruction of a large lot of opium pipes, lamps, etc., at Tien Tsin. A big fire was kindled in the playground of the Nan-Kai school, and served as a practical object lesson, not only to the former slaves of opium, but to the large number of school-children who likely learned a lesson they shall never forget. While the flames were consuming the thousands of dollars' worth of opium appliances, the missionary workers made good use of the opportunity to speak a word in season. Passing through the crowd, they personally plead with all habitues of the drug, and were successful in securing pledges from a number of these people. As in every other good work, the missionary has been in the fore front of the battle against opium, and the struggle still bids fair to be a long and extended one. But the war against evil, however, the true soldier of Jesus Christ knows, is but the one thing,—to move forward at all hazards; there is no retreat for him.

Religious Decadence in Germany.

While the religious development of Germany has, in many ways, marked a decided progress during recent years, there is a most lamentable decay in the spiritual life of the common people,—the busy workers in shop and factory. The problem is confronting Catholics as well as Protestants,—chiefly, however, the last-named churches. Many of the people are entirely estranged from all religious influences. The ordinances and rites of the church have no attraction for them, and in consequence many of the ministers preach to practically empty houses. It appears that unfortunate industrial conditions imposing long hours of labor, with little relaxation, give scarcely any time for recreation except on Sunday. Thus it has come about that the house of the Lord is being utterly neglected by thousands who greatly love of pleasure to the utter desecration of the day. This, by the way, is characteristic not only of Germany, but also of hundreds of cities and towns in the United States. "The lovers of pleasure rather than lovers of God," seek entertainment and amusement, at the expense of the most hallowed associations of the sanctuary.

Threatened Division of Persia.

Scarcely has one diplomatic difficulty,—such as the one between France and Germany over Morocco,—been successfully disposed of, until another darkens the political horizon. Persia, whose finances have been administered for some time by Mr. Morgan S. Schuster and several other competent Americans, is the most recent bone of contention. Great Britain and Russia for some time have cast longing eyes upon the country, simply awaiting the most favorable time to make the decisive move. Already a mutually agreeable division of the territory has been decided upon by the two nations. The trifling matter of getting the consent of the country most vitally concerned,—the ancient land of Persia,—is of small moment to the great and powerful rulers. They have the power to take what they please. Why not gratify their ambitions? That, apparently, is the world's reasoning at this time, and while a change for the better, in this respect, will not likely occur in the immediate future, there are brighter days in store for earth's nations, for the Revelator assures us that some day the "kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign forevermore!"

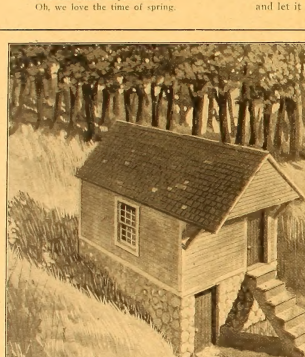
ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Thanksgiving and Thanksliving.

By J. O. Barnhart, Cisco, Ill.

Oh, we love the joyous springtime,
When the sun shines on the hills,
And when nature sends her children,
Out to play beside the rills,
And the happy birds are making
Field and wood with music ring,
When the winter days are over,
Oh, we love the time of spring.



THE SPRING-HOUSE, NEAR POLAND, OHIO.

Compared with the magnificent building on the first page, the spring-house pinnery of the early years of the Gospel Visitor seems very insignificant indeed. And yet, "Who hath despised the day of small things?" When, in 1851, Bro. Henry Kurtz decided upon the publication of the Gospel Visitor, he laid the foundation,—small though it was,—of the flourishing business enterprise now owned by the Church of the Brethren. Truly, he builded better than he knew. Added to the various difficulties of his undertaking were the indifference and even the opposition of many of his fellow-members. Under the circumstances his contemplated enterprise was not a "sailing to heaven on flowery beds of ease." The present-day perfection of printing appliances was undreamed of in his time. The trusty old Washington hand press, with its powerful lever, was a slow but sure method of printing the Visitor, but it required a vigorous application of muscular power. Today the outgrowth of the years of toil is seen in the better and larger facilities we now enjoy, and the toiler of the spring-house loft may well be counted among the benefactors of the race. (The building above shown, long since demolished, could only be reproduced from the recollections of those who saw it. It was located on the farm of Eld. Henry Kurtz, about five miles from Poland, Ohio.)

Oh, we love the days of summer,
When the breezes softly blow,
And the air is filled with fragrance,
When the flowers fairest grow,
And the bees their sweets are stealing,
While they hum their busy tune,
And the berries ripe are growing,
Oh, we love the time of June!

But the golden days of autumn
Are the brightest of the year,
When our barns are filled with plenty,
And our hearts are full of cheer;
When earth pours her fruits around us,
With a free and bounteous hand,
Then we thank our Heavenly Father,
For this free and happy land.

But, it is still far more blessed
E'en to give, than to receive,
And we bring a willing offering,
Just to show that we believe
And each day to those around us,
We some blessing will impart,
That we all may taste God's goodness,
And no one be sad of heart.

Yes, we love the spring so joyous,
And we love the summer time,
And our hearts leap up with gladness,
When we hear the Christmas chimes,
But of all the days that help us,
Most to feel the joy of living,
We will praise our Heavenly Father,
For this glad Day of Thanksgiving.

Condensed History of Our Papers.

BY J. S. FLORY.

The Gospel Visitor.

WHEN Bro. Henry Kurtz began publishing the *Gospel Visitor* in 1851, he did so with fear and trembling. Twice already he had asked permission of Annual Meeting to start a paper, but without receiving encouragement. The Conference of 1851, however, decided it would not "forbid" him to "go on with his paper for one year." The Conference of the next year expressed the "hope that those Brethren opposed to it would exercise forbearance and let it stand on its own merits." Evidently the paper was gaining favor, as the Annual Meeting a year later (1853) declared: "Inasmuch as the *Gospel Visitor* is a private undertaking of its editor, we unanimously conclude that this Meeting should not any further interfere with it."

This was, in effect, an endorsement of the paper, and it now grew rapidly in favor. In 1856 Bro. James Quinter became associate editor, and this connection further strengthened the paper in the estimation of the people. Meanwhile two of Elder Kurtz's sons, Brethren Henry J. and Jacob H., also became identified with the business. In 1864, after thirteen years of anxious labor to establish the paper, Elder Henry Kurtz retired from its active management and transferred his interests in it to his son, Henry, and Bro. James Quinter. Nine years later, in 1872, Bro. Quinter purchased Bro. Henry J. Kurtz's interest and became sole owner.

During these twenty-two years of the separate life of the *Visitor* it was published at several different places. Begun in the spring-house loft, on Elder Kurtz's farm, five miles from Poland, Ohio, its first six years were passed in these humble surroundings. In 1857 the office was moved to Columbiana, a town on the railroad. Nine years later, in 1866, the paper was moved to Covington, where it was edited and published for three years. In 1869 the publication office was changed to Dayton, but the editorial office remained at Covington until 1873.

The Gospel Visitor was published monthly at a dollar a year. It was printed in double column octavo pages and supplied with bordered cover. The numbers contained sixteen to thirty-two pages and later even more. After a year or two, the editor began to print a sort of supplement in German, under the separate title, *Der Evangelische Besuch*. This contained eight pages for each issue. After about two years this was discontinued. The magazine enjoyed a good circulation for that day. The articles, at first, were written largely by the editor. Others soon took an interest, however, and sent in contributions. These articles were not signed, but appeared over such fanciful designations as Cephas, Zelotes, etc.; and sometimes over the writer's initials. Among these latter, articles by Bro. Daniel P. Saylor and Bro. Abram H. Cassel are easy to recognize.

The Visitor steadily improved through the years, and won and held the esteem of a large part of the Brethren.

The Christian Family Companion.

For about a year, in the early history of the *Visitor*, Henry R. Holsinger served as an apprentice in the office, first on Elder Kurtz's farm and later at Columbiana. He tried to persuade the editor to change the paper to a weekly and admit him to the editorial staff. As it did not seem advisable to the editor to do this, the apprentice returned to his home and a few years later started the *Christian Family Companion* at Tyrone, Pa.

During the summer and fall of 1864 two sample issues were printed and distributed, and in January of the next year the paper began to appear as a regular weekly journal. It met with favor from the first and soon enjoyed a good circulation. It was printed in newspaper form, and on pages about twice the size of the *Visitor*.

One feature of the *Companion* was unfortunate and gave rise to increasing dissatisfaction. This was the "Open Rostrum" in which men and things were freely discussed and criticised. There was little restriction upon the topics admitted for discussion and the spirit in which the discussions were carried on was often very unkind. Personalities were indulged in and matters harmful to the peace and harmony of the church were freely introduced. Some of these discussions were probably helpful to the church but the manner in which they were conducted could not but be harmful. Notwithstanding the feeling of unrest, that was constantly augmented by these discussions, the circulation of the paper grew, and in 1873 was going regularly to about five thousand subscribers.

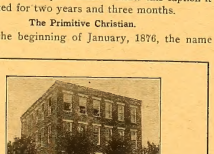
First Consolidation.

At this time the *Companion* and the *Visitor* were patronized to a considerable extent by different persons, and the different spirit of the two papers was bringing about a constantly widening breach in the rank and file of the church. Happily this unfortunate situation was changed in 1873 by Bro. James Quinter purchasing both papers and consolidating them.

With this change of ownership came also a change of editorial policy. The "Open Rostrum" was discontinued and a conciliatory editorial policy was adopted. A change of location was also made. The consolidated paper was published at Meyersdale, Pa., to which place the *Companion* had been moved not long before. In the summer of 1873 Brother Quinter moved his family to this place, and on Oct. 1, of this year, the first number of the new paper was issued under the combined title, *The Christian Family Companion and Gospel Visitor*. Under this caption it was printed for two years and three months.

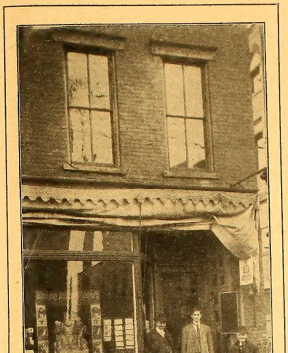
The Primitive Christian.

With the beginning of January, 1876, the name



THE HUNTINGDON OFFICE.

The above illustration shows the building in which after its earliest days at Marklesburg, Pa., the Pilgrim was published. Here, also, after its consolidation with the Christian Family Companion, the new paper, the Primitive Christian, was issued. When, in 1883, a further consolidation was effected,—this time with the Brethren at Work—the new organ appeared under the name of Gospel Messenger. (See Bro. J. B. Brumbaugh's article in another column.)



CHRISTIAN FAMILY COMPANION OFFICE.

After H. R. Holsinger moved the Companion from Tyrone City, Pa., to Meyersdale, he occupied the second floor and basement of the building shown above. When, later on, Bro. James Quinter purchased the printing plant and paper, he continued in the same building until the removal to Huntingdon.

was again changed. It was now called *The Primitive Christian*. The reason for this change was explained by the editor as follows: "The name being too long to be used conveniently and also too long to suit the form of our paper, we came to the conclusion, after considerable reflection, to adopt the name of '*Primitive Christian*' as the name of our paper. . . . So the '*Primitive Christian*' is, in no sense, a new paper, but a continuance of the *Family Companion and Gospel Visitor*."

Under its new name the paper continued for ten months. At the end of this time, in the latter part of October, 1876, it was moved from Meyersdale to Huntingdon, Pennsylvania, where it was printed for some years.

The Pilgrim.

The Christian Family Companion, started in 1864, had demonstrated the fact that the Brotherhood would support a weekly church paper. But the abuse of some of its privileges, especially the "Open Rostrum," prevented it from becoming a real leader of the most representative thought of the church. Accordingly in 1870, another paper came into being and made a claim for patronage. This was *The Pilgrim*. It was a small, eight-page sheet, edited and published by H. B. and J. B. Brumbaugh, at James Creek (also called Marklesburg), Pennsylvania. The subscription price was a dollar a year.

This new paper met with favor from the beginning. The second year it was doubled in size, and the subscription price raised to a dollar and a quarter. Indeed, it was changed in size and form several times after this, in its independent career of less than seven years. Each time it was enlarged and otherwise improved. In 1876 it was moved from James Creek to Huntingdon, where facilities for handling it were materially improved.

The paper stood for a progressive policy, but was conciliatory in tone, and continued to grow in favor and influence with our people.

Second Consolidation.

So, in 1876, we had two well-established weekly church papers. *The Primitive Christian*, owned and published by Bro. James Quinter at Meyersdale, Pa., and *The Pilgrim*, owned and published by Brumbaugh Brothers, at Huntingdon. During the summer of this year the proprietors of these two papers formed a plan to consolidate them. Accordingly, Oct. 31, appeared the first issue under the combined title of *Primitive Christian and Pilgrim*.

At first half of the paper was printed at Meyersdale; then sent to Huntingdon where the other side was printed. This, however, soon proved to be inconvenient and in a short time Brother Quinter moved his family to Huntingdon, where the paper was published by Quinter and Brumbaugh Brothers. Under this partnership the paper with its double title was printed until 1883.

The Brethren at Work.

This new candidate first appeared in the fall of 1876. It was an outgrowth of the *Brethren's Messenger*, started by Bro. J. T. Myers at Germantown, Pennsylvania, in January of this same year. The *Messenger* was a monthly paper, part English and part German. As the enterprise had not proved as successful in the East as was anticipated, it was decided to move it into the great and growing West.

In making this move, the plan of the paper was also changed. It was organized into two papers,—an English weekly, entitled *The Brethren at Work*, and a German monthly, entitled *Der Brüderbote*. The price of the weekly was $1.35, and of the monthly 75 cents per year. The German paper was, a little later, moved to Grundy Center, Iowa, where it was published until 1890.

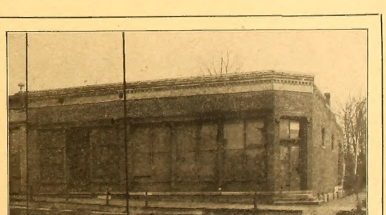
The first issue of *The Brethren at Work* was printed at Lanark, Ill., and bore date of Sept. 1, 1876. Brethren J. H. Moore, J. T. Myers and M. M. Eshelman were the editors. The paper was of much the same size and form as the present "*Our Young People*." It was printed at Lanark until 1881, when it was moved to Mt. Morris. In 1882, Bro. Myers and Bro. Moore having retired from the enterprise, Bro. Eshelman sold a half-interest in it to Bro. Joseph Amick. A little later Bro. D. L. Miller purchased the other half-interest and these two brethren conducted the paper for a little more than a year, with Bro. J. H. Moore as managing editor.

Third Consolidation.

In June, 1883, the *Brethren at Work*, at Mt. Morris, Ill., and the *Primitive Christian and Pilgrim*, at Huntingdon, Pennsylvania, were consolidated under the title of the *Gospel Messenger* and printed at Mt. Morris. The men in control of the two papers,—D. L. Miller, Joseph Amick, James Quinter, H. B. and J. B. Brumbaugh,—continued to direct the destinies of the new paper.

At the start Bro. J. H. Moore was office editor of the consolidated paper, then Bro. J. B. Brumbaugh, and later Bro. D. L. Miller, who served until 1891, when he became editor. Then Bro. J. H. Moore, after an absence of seven years, resumed his place as office editor. Under the new arrangement, with Bro. Joseph Amick as Business Manager, the MESSENGER grew in circulation, and the business became quite prosperous. In 1897 the whole business, including the MESSENGER, Sunday-school papers, a book department, and general printing business, became the property of the Brotherhood, and is now managed by the General Mission Board, which elects the Business Manager and Editors. In the fall of 1899 the establishment was removed to Elgin, Ill., where the business has since been conducted. Bro. Joseph Amick having retired, Bro. R. E. Arnold was chosen Business Manager. At this time the Brethren Publishing House is one of the best-equipped printing establishments in the West, and in addition to printing our church literature, carries on a large printing and book business.

Bridgewater, Va.



BRETHREN AT WORK OFFICE, LANARK, ILL.

The part shown between the black lines of the above picture indicates the building as it appeared when the Brethren at Work was started in 1876. The type equipment was that of the Brethren's Messenger, published up to that time at Germantown, Pa. A large cylinder press was added to the outfit, and in the absence of steam during nearly twelve months, was operated by hand power. Turning the large fly-wheel may have been good exercise, but the novelty soon wore off, and all concerned were glad when finally an engine furnished the needed power. The office remained at Lanark until the early part of 1881, when it was moved to Mt. Morris, Ill.

Some of the Contributors of Past Years.

BY JAS. A. SELL.

D. P. SAYLOR.—Of this well-known writer and speaker Bro. C. H. Balsbaugh once said that he was a modern Tishbite. He possessed peculiarities corresponding to those of the prophet Elijah. He had courage approximating audacity. He was a firm believer in the Church of the Brethren, and was always ready to resent any departure from its principles or even its peculiarities, regardless of the source whence they came. In presenting his arguments he used words of the battering ram variety. He not only sought to build up his own walls but also to tear down those of his opponent. His bold and defying way of writing and preaching on controverted subjects brought about frequent clashes, but he was always ready for his opponent with telling arguments, and really seemed to enjoy a discussion. In debate he gave no quarter, neither did he court sympathy. People who had to do with him, in these particulars, easily got a wrong impression of him. Socially, he was kind and gentle. Though he used sledge-hammer words to make his point in dispute, he cherished no ill feelings towards those from whom he differed. There was no guile in his head or malice in his heart. He was, no doubt, a greater preacher than a writer; but his clear head and clean and sincere heart made him a power in both. He stood among the foremost writers in the earlier days of our church literature, and did much towards making the various periodicals a success, and thus paved the way for the higher standard of merit that now characterizes our literature. He was a born leader in pioneer work, and seemed to live just at the right time. The close of his life was serene and peaceful, and we fondly cherish his memory as that of a great and good man.

C. H. BALSBAUGH.—When a young man, Bro. C. H. Balsbaugh made choice of the medical profession. He was educated in both the drug and anti-drug schools. But the Lord had another place for him. While in college he was taken violently ill and, while agonizing in the most excruciating pain, that at times seemed to swing back the gates of mortality, and re-

lease the soul, he then and there gave his heart wholly to the Lord. He continued to live, but never fully recovered his health, and was a sufferer all the rest of his days. Instead of pursuing his chosen profession, he devoted his head and heart, soul and body to literature. As he tasted the living Water of Life, he thirsted for more, and drank, and still more deeply drank, into the very wells of salvation, thus giving him a richness and fullness of grace and endowment of the Holy Spirit, possessed by few. Continually there flowed from his pen a stream of living water. He had such a masterly command of the English language that he made no mistakes. His elucidations of the Scriptures were incontrovertible. His style was lofty and sublime, and frequently poetical. When he employed his pen to explain and defend points of doctrine, his logic was faultless, his arguments strong, clear and convincing.

While he had many admirers in his day, yet he seemed to have been born at too early a period to be appreciated as he deserved. He led the advance corps of our literary men, and in his time scarcely had a peer. Truly, he was "made perfect through suffering."

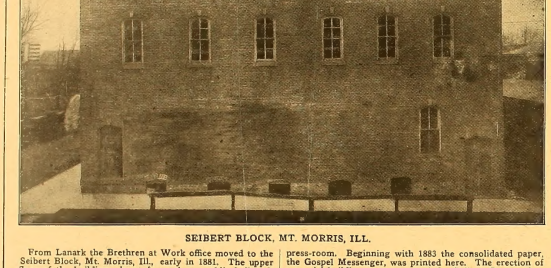
MATTIE A. LEAR—Sister Lear came to the front as a brilliant star about fifty years before its time. She occupied the field almost alone as a sister contributor to our literature. Her chosen subjects were of the kind that require thought and research, and her treatment of them showed that she bestowed work upon them. They were ably treated in well-chosen language. Her productions breathed a spirit of deep piety. She had many admirers, not only because she was a sister writer, but on account of the instructiveness, purity, dignity and literary merit of her productions.

S. S. MOHLER.—For a time the name of Bro. S. S. Mohler stood out conspicuously, not only in our church paper but also in our tracts. He showed great ability as a reasoner. His effusions were mostly along that line. He dwelt largely on the argumentative. Martin McClure once said of him that he had the best views of church government, and the clearest head to defend them of any man in the whole Brotherhood. He was truly a good thinker, a strong and clear reasoner, and prepared a clean and almost faultless manuscript. His writing required careful and thoughtful reading. When he took a position and advocated it, he left but little to be said *pro* or *con*. His mantle truly fell upon his sons, as they contribute a liberal portion to our literature today.

B. F. MOOMAW.—It has been said that the environments of Bro. Moomaw, in early life, were those of human slavery. This led to a life of ease and luxury. Like Moses, when he came to years, he esteemed the reproach of Christ greater treasure than the wealth that slavery brought, and undismayed he united with the church. In his prime he was one of the "chief men among the brethren." In ability, as a preacher and writer, he stood in the front rank. His culture seemed to be rather liberal; so that he could write with ease and clearness. In fact, he had a fluency possessed by few. In writing he dwelt largely on a given line of argument, or in defending points of doctrine. While he was not defying, or did not court controversy, he never seemed to fear it, and was always ready to take care of his own cause. His good life and devotion to the church are worthy of honorable mention and imitation. For a time his sons were liberal and able contributors to our literature.

LAURA MILLER.—This writer did considerable writing in the earlier days of the *Christian Family Companion*. Her manuscript was faultlessly prepared, and her composition was highly-colored and showed considerable poetic taste and talent. Her name finally dropped from the roll. Perhaps she was called home.

"And what shall I more say? for the time would fail me to tell" of Brethren A. J. Correll, Leonard Furry, E. Umbaugh, Frederic Loehr, Asa Ward, Peter Nead, John Kline, R. H. Miller, S. T. Bosserman, and many others who did what they could in their day of disadvantages and slow developments to commit to us, as their posterity, our splendid and high-class



SEIBERT BLOCK, MT. MORRIS, ILL.

From Lanark the Brethren at Work office moved to the Seibert Block, Mt. Morris, Ill., early in 1881. The upper floor of the building,—heretofore a large public hall,—afforded ample quarters for composing room, mailing room, editorial offices, etc., while the basement served as a press-room. Beginning with 1883 the consolidated paper, the Gospel Messenger, was printed here. The erection of a special building on a corner of the College Campus furnished a new home for the growing business and this structure is well shown in the next illustration.

formulate my plans. When I was done, I found that the clock had already struck the hour of two and I had used fourteen pages of foolscap paper. My brother, H. B. Brumbaugh, lived on a farm, and I knew that he, too, had some inclinations toward the printing business, and it occurred to me that we together might go into the publishing business and start a religious paper. I sent my plans to him for approval, and shall never forget the anxiety with which I awaited his reply. It was only a few days until I got a letter from him, in which he approved of my ideas of our entering the publishing business and starting a religious paper.

This was in the fall of 1869, and by Jan. 1, 1870, the first number of the *Pilgrim* was printed, edited by H. B. and George Brumbaugh, and published by J. B. Brumbaugh and Company. The paper was printed in Huntingdon, and the finished copies sent out to Marklesburg Station, twelve miles distant. From there they were taken six miles into the country where my brother, H. B. Brumbaugh, lived. Here the papers were addressed, and then taken back to Marklesburg to be mailed. In a short time, however, my brother, H. B. Brumbaugh, left the farm and moved to Marklesburg. We purchased a second-hand press, type, and such other material as the publication of our paper demanded, and the *Pilgrim* became a weekly publication.

Although we received considerable encouragement from a number of our brethren, yet we did not have, by any means, smooth sailing. The first year's receipts came rather far from meeting the outlay, and it was either sink or swim. We concluded to swim. We went to work with a determination to win, and this we knew could only be done by hard work. The click of the old hand press was heard many times at the midnight hour, and anyone who knows anything about the hand press knows that it is slow and hard work to run one.

In a year or more we laid aside the hand press and procured a cylinder press,—one that we turned by hand. This was a great improvement on the old hand press, and yet it was hard work to turn it. In running both the hand and cylinder presses we took our turn with the printer, and we still have vivid recollections of the fact that we were extremely weary when, late at night, we would finish running the edition. Finally we procured an engine, and then we thought we had arrived at the acme of printing equipments. The men, women and children of the village were excited over the new appliance, and for some time we had more visitors on press day than were really convenient. Some of the nearest neighbors were a little suspicious, fearing that the boiler might "bust" and destroy their peaceful domains.

By this time things began to look a little better. Our subscription list was gradually growing, and by hard work and close economy we were beginning to come out whole financially at the end of the year. We now began to see that our location was not what it should be for the success of our business. Marklesburg was a little village, situated in the country, about a mile from the railroad station, and we came to realize that we could not build up the business we had in mind amid such surroundings and conditions. Consequently my brother secured lots in Huntingdon,—

church paper, that has done so much to bring up the church out of the wilderness, and present it in a fairer light before the world.

In our day of greater educational advantages and literary culture, and more refining influences, let us not forget the debt of gratitude we owe to God, who gave us men and women who, actuated by a living faith in him, employed their pens to give what we today so richly enjoy. And let us not be content by merely making honorable mention of their names on this anniversary occasion, but let us work to have all of our people read our literature, handed down to us as a priceless legacy from our fathers and mothers in Israel.

Hollidaysburg, Pa.

Early Days of the Pilgrim.

BY J. B. BRUMBAUGH.

WHEN I was quite a young man, I had a desire to become a printer, but the way did not open for me to enter a printing office until I was past twenty-one years old. Then I found I was too old to make a successful compositor, and I almost despaired of entering the calling of my choice. But while I could not become a successful typesetter, I concluded I might still conduct a printing business, and the next question was how to embark in it. I studied over this matter for a month or more, and finally I concluded that if I could get a partner who had some ability as a writer, we might start a religious paper. This, I felt sure, would be in accord with my inclinations and would give me just the kind of work I wanted to do.

One evening, after office hours, I got to work to

our county-town,—built an office and dwelling, and in January, 1874, we moved with our office and fixtures to Huntingdon. We found this a much better location. Our business grew, the *Pilgrim* grew in favor with our people, and our prospects of success continued to grow brighter. But those who are running the present publishing business can never know how hard it was to swim against the current in the publishing business of those days.

In October of 1876 we consolidated with the *Primitive Christian*, published by Bro. Quinter, at Meyersdale, Pa. From that time on we labored together harmoniously and successfully, until the church became the owner of the entire publishing business, which has now become a most important factor in our church work and of which we, as a church, may justly be proud.

Huntingdon, Pa.

The Influence of the Messenger.

BY EDWARD FRANTZ.

WHICH is the more powerful factor in the promulgation of truth,—pulpit or press? The more you think about both sides of the question, the clearer it will become to you that both sides should have the decision. Unquestionably the face-to-face appeal, the quiver of the human voice and the sparkle of the moistened eye can win a response from the listener that is quite beyond the power of mere paper and ink.

But think of the relative numbers that may be reached with the voice and with the pen,—of the tremendous economy of money, energy and time with which your thought may be sent to the four quarters of the earth through the medium of the press, as compared with the cost of speaking face to face with those same thousands, millions, of human beings. Remember, also, that in these days of increasing popular intelligence, the number constantly increases, of those who are influenced more by convincing the understanding than by impassioned appeal to the emotions.

Then, too, the printed page has its own peculiar fascination. It has a well-established habit of saying just what it wants to. You can talk back to it if you like, but there it is, just the same, quietly and persistently repeating the same thing. The speaker is always hurrying on to the next, and you have little time to take in the full bearing of what he has just said. But as you read, if your interest is at all enlisted, you stop and go over it again until you have caught the meaning.

It is not necessary to answer our question,—Which? But it is important that we realize something of the tremendous power for moulding thoughts and lives that is wielded by a paper like the GOSPEL MESSENGER.

"Set for the defense of the Gospel," is the motto of the MESSENGER, and a noble motto it is. As the official organ of the Church of the Brethren it stands for the exposition and defense of the Gospel as that church understands it. Other religious journals may proclaim the Gospel too, in their way, but the MESSENGER properly should and does present the Gospel from the Church of the Brethren point of view. In this capacity its primary function is to set forth the doctrines of Christianity, emphasizing those which the church regards as needing particular emphasis, in the light of present-day conditions. And so, in editorials and contributed articles, doctrinal instruction is, and ought to be, a prominent feature.

But aside from this strictly didatic function of the paper, there is a larger class of closely-related matter which may be called inspirational, and this, again, may be subdivided. Some of it is given to urging and inspiring us to active work in the Master's vineyard, to missionary endeavor, or to renewed energy as preacher, teacher, or lay worker in the various forms of church activity. Other articles encourage us to meet bravely and in the Christian spirit the common tasks and problems of daily living, in the home, on the farm, in shop and school and everywhere. Some of them help to give us new heart when the cares and troubles, incident to actual life, discourage us. Others urge us to keep our hearts warm toward the church and toward God. The value of the MESSENGER, in this regard, is best known to those who are deprived of the ministrations of the church.

The influence of the paper in both didatic and inspirational lines is not limited to our own church membership. It is an effective evangelist in winning others to the love of God and fellowship with the church.

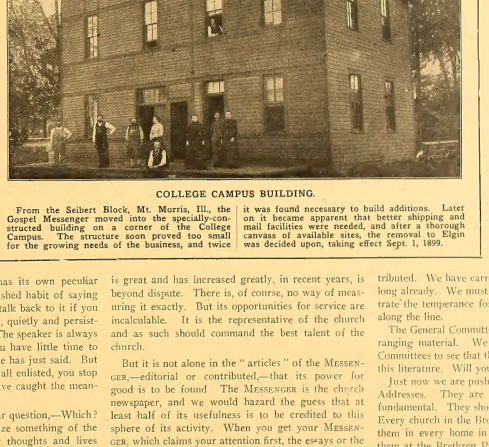
That the influence of the MESSENGER in these fields is great and has increased greatly, in recent years, is beyond dispute. There is, of course, no way of measuring it exactly. But its opportunities for service are incalculable. It is the representative of the church and as such should command the best talent of the church.

But it is not alone in the "articles" of the MESSENGER,—editorial or contributed,—that its power for good is to be found. The MESSENGER is the church newspaper, and we would hazard the guess that at least half of its usefulness is to be credited to this sphere of its activity. When you get your MESSENGER, which claims your attention first, the essays or the news? Isn't this about the order: News items from the editorial pages, correspondence from churches where you have lived, or where your friends live now; then the shorter editorial articles and essays, and lastly the more lengthy,—if you have time? Some will notice first the general world news on the first page. The aged reader will not be long in looking for a possible familiar name among those who have "fallen asleep," while the younger ones will have quickly glanced at the "matrimonial" list.

The thirst for news is natural and normal and, like most human impulses, simply needs to be directed, not repressed. Set before the mind information about things that are worth while, and interest will be aroused in that class of things. What you do not know about you will soon cease to care about. And our little prejudices and suspicions of one another exist mainly because we do not know each other well enough. Getting acquainted and keeping in touch with one another and with the work and workers in various parts of the church field, is the best means we have of keeping us united and in mutual sympathy and love. For this reason the news-gathering and news-distributing function of the MESSENGER is invaluable. Its power to make for church unity is immeasurable.

Will you not praise God, at this Thanksgiving time, for so mighty an agency for service in the Master's kingdom as is our MESSENGER? Thank him for the faithful workers who serve the church in this great field, and work and pray that the influence of our paper may abound yet more and more!

Lordsburg, Cal.



COLLEGE CAMPUS BUILDING.

From the Seibert Block, Mt. Morris, Ill., the Gospel Messenger moved into the specially-constructed building on a corner of the College Campus. The structure soon proved too small for the growing needs of the business, and twice it was found necessary to build additions. Later on it became apparent that better shipping and mail facilities were needed, and after a thorough canvass of available sites, the removal to Elgin was decided upon, taking effect Sept. 1, 1899.

To the District Temperance Committees.

BY J. W. LEAR.

Do you know that the liquor interests are organized and working unitedly for the destruction of everything good? The government, home and church are all suffering losses as a result of this miserable parasite. Every person in the land is, in some form, being affected by the business.

Do you know, again, that this brewing and distilling combine is no respector of persons? *Your* home is not sacred to this nefarious trust! His delight would be to cross your threshold, and pollute the most precious jewel you have. He, like a tiger, is crouching to spring upon your home to devour it.

Do you know, third, that we must educate the people; telling them who this monster is, what he does, and the extent of his operations? They should know how he works. Until we know, we are not likely to act. Until we realize our opportunities, we shall not feel our responsibilities.

Information must be distributed. We have carried on a Guerrilla warfare too long already. We must educate, organize and concentrate the temperance forces for a concerted action all along the line.

The General Committee has gone to the pains of arranging material. We must depend on the District Committees to see that the Local Committees distribute this literature. Will you do so?

Just now we are pushing the St. Joseph Conference Addresses. They are educational, inspirational and fundamental. They should be out upon their mission. Every church in the Brotherhood should be scattering them in every home in their vicinity. You can get them at the Brethren Publishing House for $2.25 per hundred. Tell the Local Committee about them, and get busy in scattering them. When they are gone we will have something good to follow.

Are you interested in this great and good cause? Tell us so by getting active at once. Don't delay! Call a meeting of your Committee and send information to every local committee in your District. Do it now! Strike at the opportune moment! Don't wait until the horse is stolen before you lock the barn! All together now, let us see what our heavenly Father can do through his children to overthrow this vile business!

Cerro Gordo, Ill.

EARTH'S sweetest pleasures, like its sweetest blossoms, wither when they are plucked.

THE ROUND TABLE

Stand for the Right.

BY ELSIE K. SANGER.

OBSERVE Peter's reply to the question of the Sanhedrim, as he boldly tells them that Jesus of Nazareth, whom they crucified, is the one who healed the lame man and that their only hope for salvation is through this same Jesus, whom God had raised from the dead.

The simple boldness and fearlessness of Peter and John astonished these rulers. Though they had condemned Christ, a few weeks previous to this time, their feeble threats did not, in the least, frighten the apostles, for they knew they were on the side of right. After their release the two apostles joined their brethren, and prayed. What for? That their path might be smoother,—that they might be delivered from trials? No! They prayed for more boldness to speak the Word fearlessly, in the face of threatenings. That was the burden of their prayer. Oh, that we had more of that kind of faith in the world today!

Do we, amid persecutions, realize that one with God is a majority? Too often we seek to please man rather than God. We fear some one may speak against us. Jesus said, "If the world hates you, ye know that it hated me before it hated you."

It is easy enough to be a Christian on Sunday at church, but it is when we are tried during the week by Satan's cunning craftiness that we are apt to fall beneath the burden. If the way does, indeed, seem rough sometimes, we should not become discouraged, for perhaps the Lord wishes to bring about a special work we can not understand.

The believers in Stephen's time were persecuted, and thereby the Gospel was carried into many places where it had not yet been taught. "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. . Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8: 3, 4).

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

Perhaps the closer you try to live to God, the colder the world will seem to you. It may even scoff and scorn, but "if God be for us, who can be against us?"

"Stand for the right though falsehoods rail,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear."

Persecutions, bravely borne, make us stronger.

A few trials borne here, for a few short years, in exchange for a crown and a mansion for eternity over there! "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

Thomas, Okla.

Rocks and Apples.

BY JAMES M. NEFF.

THIS time I went for a load of apples. The road led up the north fork of the Tule River and a part of it was pretty steep. I did not feel that it was fair to the team that I should hurry, so it was high noon before I reached the orchard. I sat on the wagon seat and ate my lunch. Then I drove to the packing house, and after I had looked through the bins, and decided what varieties I would take, we backed the wagon under the shed to load.

I supposed the apples would be unceremoniously poured into the wagon, and that, by the time the horses had finished eating, I'd be off for home. But the good people were so very careful in assorting the apples, as to size and soundness, placing them one by one into my boxes and protecting them from every sharp corner, to prevent bruises, that the process involved much more time than I had calculated upon. We kept on, however, till my wagon box, with side boards on, was rounding full of big red apples.

This threw me late, and nightfall overtook me long before I reached home. On account of the condition of my health I avoided being out at night as much as possible, but this was one of the instances which illustrates the fact that what the habits of a teamster *must* be, cannot always be made to conform to what the habits of a sick man *ought* to be, and perhaps suggests that a sick man should not be a teamster.

On this trip I was particularly anxious to make the drive by daylight for the sake of the apples. I thought that by careful driving I could avoid many of the rocks in the road and thus get my fine fruit down with as few bruises as possible. But I saw that my plans had miscarried, and so I resigned myself to the situation; and as I went bumping and jolting down the road through the still moonlight, I began to reflect upon the universality of the principle then being illustrated in my experience. California is not the only place, thought I, where you must travel a rocky road if you would have the finest apples. Practically everywhere, and with everyone, the rule holds good that the best things in life are to be found only at the other end of a steep or rugged path. You got something for nothing, did you? And you think the thing you got is worth having? Look again and you will most likely discover that it isn't worth much more than it cost you. If it is, your case is altogether exceptional, and I suppose it takes an exception, now and then, to prove the rule. In nature everywhere the most precious things are hid away where they can only be had by the greatest toil and sacrifice. Let's either resign ourselves to a patient encounter with the rocks or decide to do without the apples.

Springville, Cal.

Thanksgiving.

BY LEANDER SMITH.

THE act of giving thanks is right and proper, and a day for expressing our gratitude is fitting indeed. We are to "honor the Lord with our substance and the first fruits of all our increase." Right now is a good time to think it over, to cast up our accounts, and to see how much we owe the Lord. One-tenth is the Lord's. "Will a man rob God? Yet ye have robbed me in tithes and offerings" (Mal. 3: 8).

"Come, let us reason together saith the Lord" (Isa. 1: 18). Here is an appeal from man to man. Come, let us read together, and believe together, and receive the blessings together.

Let us remember that our Lord is not a beggar. "The cattle on a thousand hills are his." "The earth is the Lord's and the fullness thereof." Then, what is our position before him? Are we beggars? Yes; he can speak into existence, for his own use, the wealth of earth's monarchs and the pennies of the poor, but this is not his way. This is not what he wants,—he wants *us*. He will not have money thrust at him. He wants the owners of the pennies and the owners of the wealth. He wants you; he wants me. Let us reverse the idea of paying (or the so-called giving). Suppose the Lord should say, "I do not want your offering that you have withheld so long; the books are closed; I can not receive it; the blessing is also cut off. I waited long and patiently for you to respond to my appeals. Now it is too late, too late!"

Could the foolish virgins have felt worse? You would hold in your own hands that of which you have robbed God,—condemned money. No one wants it. While we have privilege and opportunity, let us honor the Lord with the first fruits of all our increase, and pay the Lord what is his,—the tenth. Then we will be able to offer to the Lord a free-will offering. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7).

233 N. Oak St., Nevada, Mo.

A Thought on Baptism.

BY J. S. MASTERSON.

IF I become aware that I am in the wrong house, surely I must have come in through the wrong door. If, in searching, I find the right house, should I enter into that house by any other way than through the door? In Acts 19 we find that Paul found certain disciples that were not fully taught the requirements of the Gospel. They at once, on seeing their error, left their fold and were willing to enter in through the door into the right fold. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 1). Brethren, let us be consistent!

Cement, Okla.

Not Routing Out.

BY F. F. DURR.

I WAS thinking there might be some of our ministers who are rusting out for the want of work, and that my experience might be helpful to some of them. When I lived in the George's Creek congregation, Pa., I felt that I could be more useful somewhere else. So we decided to make the fact known in the GOSPEL MESSENGER. One insertion brought twenty-one answers from thirteen States. We had our preference; God had his. The result is we are here, three thousand miles from home, and happy in the work. I am the only minister living, at this time, in the State of Arizona, with more square miles as my field of labor than in all Pennsylvania.

Glendale, Arizona.

CHRISTIAN WORKERS' TOPIC

Incentives to Prayer.

Matt. 7: 7-11.

For Sunday Evening, December 3, 1911.

I. God Is Seeking Worshipers (John 4: 23).—Prayer is "good and acceptable in his sight" (1 Tim. 2: 1, 2).

II. Jesus Himself Was a Praying Man (Mark 1: 35; Luke 5: 16; 9: 29).

III. He Taught That It Was Our Duty to Pray (Matt. 6: 9-13; Luke 18: 1).

IV. The Apostles Exhort Us to Pray (Rom. 12: 12; Eph. 6: 18; Col. 4: 2).

V. The Many Promises That Prayer Will Be Answered (Matt. 7: 7-11; John 14: 13, 14; 16: 23, 24; 1 John 3: 22; Isa. 65: 24).

VI. Bible Examples of Being Alone with God in Prayer.—Isaac "in the field" (Gen. 24: 63); Daniel "in his house" (Dan. 6: 10); Hannah "spoke in her heart; only her lips moved" (1 Sam. 1: 13); Nathanael "under the fig tree" (John 1: 48); and Peter "on the housetop" (Acts 10: 9).

Prayer in This Meeting.—Pray with thanksgiving for the Bible and its instruction to us. Thank God for the power of prayer, and for the blessedness of communion with him. Pray for all the homes represented in the meeting, and for the homes of your community not represented. Ask the Lord to help both parents and children to a "closer walk with God."

PRAYER MEETING

Holding Ladders for Others.

Rom. 12: 10; 1 Cor. 10: 31-33.

For Week Beginning December 3, 1911.

1. True Helpfulness.—God's plans for mankind imply tender solicitude one for another. The pleasure of one should cheer the others. The knowledge of one should be enlightening the others. The burden of one should be eased by the others. Religious experiences should be a blessing not only to ourselves but a ladder by which they may rise to higher altitudes. Perhaps some one is ready now to climb the ladder to higher attainments, but is waiting for us to steady the ladder, lest he fall. By all means let us firmly hold ladders for others (Rom. 15: 1-3).

2. The Missionary Ladder.—He who goes into the deep abyss of heathen degradation, to save the lost ones there, must needs have some one to hold the ladder, so that the allotted work may be performed. He who goes down to rescue lost souls and he who is at the top, holding the ladder, are co-workers in the same common cause. Christians must be one or the other,—either rescuers or ladder-holders (Rom. 10: 13-15).

3. The Congregational Ladder.—As members of the one common family in Christ, we have wonderful opportunities to prosper the work of the Lord by our willingness to hold ladders. How blessed the thought that, as we hold a ladder for our brother, he, in turn, will be inspired to do likewise. As "workers together with God," we can do a great work (Eph. 4: 25, 31, 32).

4. The Ladder in the Home.—What remarkable opportunities there are, in the home, to be mutually helpful! Coöperation should be the watchword of all the members. Selfishness is dangerous,—a menace! It produces uncertainty in the mind of the one who is on the rounds of the ladder. Let us be watchful (Eph. 6: 4)!

HOME AND FAMILY

Thanksgiving.

Lord, what shall our Thanksgiving be,
This gray November of the year?
What'e'er our offering to thee,
Be it sincere!

No empty frankincense of praise,
No sounding words tricked out by art,
But just some homely, simple phrase
Straight from the heart!

No music of triumphant tone
In swelling octaves swept along:
But lifted to thine unseen throne
Some low, sweet song!

Through these all blessings bounteous,
All beauty and all bliss we share;
And that best grateful unto us
The boon of prayer.
—Clinton Scollard, in Sunday School Times.

The Absent One.

BY ELIZABETH D. ROSENBERGER.

Every one of the children dreaded that Thanksgiving Day. It had been the one holiday of the year especially dear to every member of the Layton family. The children claimed that it was better for them to remain at home with their own families on Christmas Day, but Thanksgiving Day found every child and grandchild in the old farmhouse. Father and mother expected them and usually they were all there. The house was open from cellar to garret, the dining-table was extended to its full length, so that all the little children could eat with their parents. But, first of all, those who came in time went to the old church in the country with father and mother, and met again all the old friends who had meant so much to them in bygone years. It was an occasion for acknowledging the good gifts of the Creator through field and forest and orchard.

This is what Thanksgiving had always meant to the Laytons, but this year the inevitable great change, which comes into every family, had come to them. Since they had met for their Thanksgiving reunion, the mother had been called to her heavenly home. All realized that home could never be the same again. Father had written to each one, asking them to come home on Thanksgiving, as usual. But there was not one of the children who did not dread the ordeal. It could never be the home-coming it used to be when mother was watching for them.

But when they reached the old home, father was looking for them, the house was warm and comfortable, the welcome such as father alone could give. There were no tears, for father was calm, asking about their affairs, interested in whatever interested them. The old dining-table was spread as usual and father took his place at the head of the table. The children and grandchildren were grouped around it. There was an expectant silence and then father's voice was heard pleading for God's blessing on all assembled there. It was not the few perfunctory sentences which so often constitute the "blessing" at meals, but a genuine, heartfelt little prayer, which took lodgment in the hearts of those sorrowing children. He thanked God for the food before them, for the harvest and summer rains. He praised the Lord for the dear wife and mother who had been with them, and for the children now surrounding the board. He asked that nothing might ever arise to cause dissension in this family. Then he thanked God for the gift of his dear Son, who had given him grace to trust, and to believe that the mother was only gone before, and that she wanted her loved ones to be happy today. His lips quivered slightly when he spoke of the meeting in heaven when, as one unbroken family, they should all be gathered home.

After the prayer, with smiling face, he began to help the little ones first, as was his custom. And some of those children who had felt as if they could not eat a mouthful on this occasion, listened and were comforted as father talked cheerfully of days gone by. Their hearts were hushed and stilled by the faith that could see beyond the valley of shadows into the loving understanding heart of God himself. There was no more dread, no more fear,—God was with them, an abiding presence.

There may be other homes where the silent one has entered and left bleeding hearts and broken lives to face this Thanksgiving Day as best they may. One is by your side who will never leave nor forsake you,—only God is equal to these dark hours. Thanksgiving Day should brighten and glow with a joy divine. All the love and happiness of the past is yours. Praise God for glad memories of those who have gone before. The saints of the fireside and the market place, with no old-time halo around their heads, simply do their daily tasks as God gives them strength and ability, but they leave a benediction and a force behind them on the earth when they go to heaven.

In this country of "magnificent distances," children leave the old home and go West or South, miles and miles away from the sheltering arms of the old home. As if it were a light matter, they decide to go somewhere else. Somewhere, either in city or country, they find a home, and then come years of separation, and loneliness for the parents in the old home. They miss their children cruelly. They hunger for a sight of the boy and girl they raised. With pathetic patience they read over the few letters received, and sometimes Thanksgiving Day brings with it pain and longing for children in a distant land.

Never let it be forgotten that it was amidst poverty, dangers and straitness, such as we can scarcely imagine in our favored day, that the first Thanksgiving Day was observed in the wilderness. Let us return thanks for the blessings that God has showered upon us. We should say with David, "Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they can not be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."

Covington, Ohio.

Give Thanks!

BY KATIE FLORY.

A few years ago a tramp was given something to eat at our table. I believe he was better than most tramps, for we shall not soon forget his attitude of devotion before eating his food. With bowed head and the quiet moving of his lips we could see that he remembered God, and was truly grateful for his food. He may have lacked in some things, but in this he was an example to many of us who have long been followers of Christ.

The Lord opens his hand and satisfies every living thing. He daily "loadeth us with blessings," and yet there are some who never say thanks for the things they must have and get every day from him. How hard-hearted and ungrateful we may easily grow, and think nothing of it!

We consider any one impolite toward us, when no expression of thanks or appreciation is given for the smallest favor shown. It seems little, but it means much. God is rich, and loves to give. He also loves to be regarded and thanked for his gifts. Let us be polite toward him, as well as toward each other! The Lord is slighted and grieved when we do not recognize his kindness and goodness. It is a sin to be ungrateful. The Word says that the spirit of unthankfulness shall prevail among men in the latter days, and this spirit is manifest now.

What would a father think of a child, after giving him a fortune, if the child would take it and never offer a word of thanks? God has given us all we have; he can take it away in a moment. Do we truly feel thankful toward him for his precious gifts? Our prayers ought to have fewer petitions, and more prayers of praise, thanks, and adoration. The prayers of Jesus, David and others are full of the spirit of praise. We should sing more songs of praise,—songs with the spirit of Thanksgiving and adoration,—for heaven is full of praise to Father and Son. All our service and worship should be characterized by the spirit of praise.

"In *everything* give thanks," is a plain command to each of us. "With thanksgiving let your requests be made known unto God." "Magnify him with thanks." "Through him let us offer up a sacrifice of praise to God continually, that is, the fruit of our lips, which make confession to his name." "Enter into his gates with thanksgiving." "Sing unto the Lord with thanksgiving."

If we obey these commands, there will not be very much room left in our hearts for anything that is evil. How much better to sing than to whine and fret! How much better to praise God and our friends, than to murmur and find fault with them! We have much for which to thank the Lord, even though we may have a hard and bitter life to live. Let us thank him for our darkest day and the hardest of trials, for can we not see that then it was that God was really the nearest, and held us firmly and safely by his hand? He suffered us not to be overcome, and has given us the victory! Blessed be his name forever! Praise ye his name!

Union, Ohio.

Mothers' and Daughters' Meeting.

BY LIZZIE NEHER FLORY.

One of the most interesting features of our District Meeting, this year, in the Southwestern District of Kansas and Southern Colorado, held at Newton, Kans., was the Mothers' and Daughters' Meeting.

We have been organized now four years, and each year our meeting becomes more interesting. We had engaged Dr. Heaton to address us. He being unable to be there, on account of other duties, we secured Dr. Clement. Dr. Ulrey also addressed us. In their addresses they treated questions that deeply concern the young woman, the wife and the mother.

After these addresses we held a "Round Table," discussing the following topics: "Woman's Work in the Home," "The Divine Heritage of Children," "Sunday in the Home," "The Value of the Story Hour," "The Habit of Worry: Can It Be Cured? If So, How?"

Our meeting was planned for a one and one-half hour session on Monday, immediately after dinner. All the speakers were so full of their subjects, however, that we did not get through in the allotted time, and our meeting was continued the next day at the same hour.

The men not wishing to be behind the times, in their knowledge of the vital problems of life, have organized and will have a "Fathers' and Sons' Program" next year.

McPherson, Kans.

Causes for Thanksgiving.

BY J. M. BLOUGH.

Let us all rejoice and give thanks.

1. Because there is peace and prosperity in the church at home and abroad.

2. Because the church desires to live according to the Scriptures and exemplify the simple life.

3. Because there is a growing interest in Bible study, manifesting itself in Bible Institutes and teacher-training.

4. Because our beloved Brotherhood is becoming a missionary church in truth.

5. Because sixteen missionaries are sent to foreign shores this year.

6. Because Districts, Sunday-schools and churches are glad to assume the support of these missionaries.

7. Because we have an efficient Mission Board and a good plan for mission work in the whole Brotherhood.

8. Because we have an excellent Publishing House and well-edited church papers.

9. Because we have good Sunday-schools, a live Sunday-school Board and excellent Sunday-school literature.

10. Because the children in our Sunday-schools and homes are being taught to be missionaries.

11. Because our colleges are doing creditable work and are well attended.

12. Because our evangelists are busy and doing effective work.

Moreover, let us all work and pray for still greater progress in every good cause!

Johnstown, Pa.

THE GOSPEL MESSENGER

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A PROTRACTED meeting at Miami, N. Mex., conducted by Bro. Levi Snell, closed with five accessions.

A SERIES of meetings at Salem, Va., conducted by Bro. S. I. Bowman, resulted in six conversions.

BRO. T. S. FIKE, of Maryland, changes his address from Detour to Ladiesburg, Frederick County.

THIRTEEN entered the fold during the late revival held at Richland, Ohio, by Bro. D. G. Berkebile.

A CORRESPONDENT from Mathias, Va., reports five recent accessions to the church by baptism, and three reclaimed.

A REVIVAL in Pomona, Cal., conducted by Bro. A. L. B. Martin, resulted in nine baptized and one awaiting the rite.

ON page 753, this issue, will be found a special notice from the Lodging Committee for the coming Annual Meeting.

TWELVE recently put on Christ in baptism during revival services in the old Stone church in Germany Valley congregation, Pa.

SIX confessed Christ and were baptized at the Cherry Lane church, Pa., as the fruits of revival services held by Bro. D. K. Clapper.

THE GENERAL MISSION BOARD is with us this week. In the next issue we may have something to say regarding the business transacted.

WE are requested to announce that the address at the dedication of the Anderson church, Ind., Dec. 3, will be delivered by Bro. I. B. Trout.

A REVIVAL in the Bethel house, Mount Joy congregation, Va., resulted in nine applicants for membership. Bro. S. C. Thompson did the preaching.

BRO. F. GOCHENOUR, of Galesburg, Kans., says that he can hold a few series of meetings during the winter, in congregations desiring his services.

THE District Sunday-school Meeting and Bible Institute for Middle Missouri, to be held in the Mineral Creek church, is announced for Dec. 9 and 10.

BRO. JESSE Y. HECKLER, of Alvo, Nebr., has changed his place of residence to 915 Reidebaugh St., St. Joseph, Mo., and should be addressed accordingly.

BRO. D. L. MILLER, who is now with us, attending the meeting of the General Mission Board, spent last Lord's Day with the Brethren in Chicago. Next week we shall publish his closing articles regarding his visit among the churches in Tennessee and North Carolina.

THE church at Roaring Spring, Pa., has just enjoyed a precious season. Bro. J. H. Cassady devoted a few weeks to earnest and well-directed evangelistic work, and as the fruits of his efforts thirty-six put on Christ in baptism. Two await the rite, and four were restored to fellowship.

BRO. GEO. MISHLER devoted two weeks to evangelistic work in the Sappy Creek, Nebr., congregation, and eight were added to the church by confession and baptism.

As the fruits of a series of meetings held in the Bermudian house, Lower Canowago congregation, Pa., conducted by Bro. Adam Hollinger, fifteen were added to the church.

We have just learned, from the Minutes of the late District Meeting of Western Maryland, that Bro. I. W. Abernathy is to represent the District on the coming Standing Committee.

THE special Bible Term at North Manchester College opens Jan. 8, and will continue until the 20th. During the term Bro. H. C. Early is to deliver a number of doctrinal addresses.

BRO. PAUL MOHLER and family left New York for France last Saturday, their boat sailing at 9 A. M. Bro. Mohler takes charge of the Brethren Mission stations in France and Switzerland.

IN the Peter's Creek congregation, Va., Bro. I. N. H. Beahm delivered eighteen discourses, principally of a doctrinal nature, and had the pleasure of seeing six added to the church,—four by baptism and two restored.

WHILE at Des Moines, Iowa, Bro. John Heckman, of Polo, Ill., delivered twenty-four addresses. Five applied for membership. During the meetings 400 copies of the doctrinal issue of the MESSENGER were distributed.

WE appreciate all the college papers coming to our desk, but not one of them contains more interesting news than *Manchester College Bulletin*. The editor knows how to find and put in good form items of special interest.

BRO. C. E. WOLF, late of Denver, Colo., is now in the evangelistic field, and those desiring his services may address him at New Ulysses, Kans., R. D. 1. He writes that since going to a lower altitude his health has greatly improved.

BRO. GABRIEL KITTERMAN, the retired elder of the Prairie Creek church, Middletown, Ind., died Nov. 10, aged seventy-nine years. He is said to have been a faithful minister and gave special attention to the flock entrusted to his care.

WE call especial attention to the notice on page 760, this issue, regarding the Full Report of the Annual Meetings for 1872-1875. There are those who would like to have the report for these years, and we now give them a chance to secure a copy. If you wish the work, fill out the blank and send it to the House without delay.

WRITING from South Whitley, Ind., Bro. J. D. Mishler says: "A brother in our congregation sent the GOSPEL MESSENGER this year into the homes of three of his neighbors. Last Sunday we had the pleasure of receiving a young man from one of these homes into the church by baptism." He adds that he closed a series of meetings in the Solomon's Creek church, with fifteen conversions.

WHY could not each reader of the MESSENGER send the paper to a friend,—one not a member,—for one year? Just think of the good that might be accomplished in this way! Any one wishing to do this, assuring us that the paper goes into a home where there are no members, can have it for fifty cents. Here is an opportunity for several thousand people to do something that will be appreciated.

PARENTS can do nothing better for such of their children as are away from home, than to send them the GOSPEL MESSENGER. There are fathers and mothers who never fail to have the paper sent to a son or daughter who go out from the home. In this way they keep their loved ones in touch with the church and its work, and, should they not be members already, they may in due time be induced to enter the fold.

BRO. ANDREW HUTCHISON, who has arranged to spend the greater part of the winter on the Pacific Coast, recently held a series of meetings at Centralia, Wash., and five were added to the church.

A VERY spiritual love feast was held at Elgin last Saturday evening, with several in attendance from other localities. Bro. J. M. Blough officiated, and then preached for us on Sunday morning, and also on Sunday evening. He remained over Tuesday to attend the meeting of the General Mission Board. His sermons were very much appreciated.

BRO. CHAS. W. EISENBISE, writing from Kingsley, Iowa, says: "We are getting on nicely in our new home, and with our work. The members are much scattered, but they seem to be in earnest. I observe that pastoral letters help much under such conditions. I find the MESSENGER in most of the homes, and it will soon be in a number of others."

BRO. W. R. MILLER writes us that he has been having large and enthusiastic crowds at his illustrated lectures in and around Johnstown, Pa. He has been in that part of the State two weeks, and will remain two weeks longer; then he goes to Maryland several weeks, and returns to Pennsylvania early in January. He says that a number of weeks after that date have not yet been spoken for.

WE are just in receipt of information regarding the death of Bro. J. S. Mohler, which took place in Quinter, Kans., Nov. 1. In his day Bro. Mohler was one of our strong preachers and able writers. He not only did a good deal of preaching and other work for the church, but he wrote considerably for our publications, especially for the MESSENGER. He had a fine mind and a splendid constitution. It is said that he was never sick a day in his life until about two weeks before his death. Three weeks before his departure he delivered a strong address, clearly indicating that his mind was still active. When the call came for him to go hence, he had to his credit eighty busy years, the most of them having been spent in the service of his Master. A more extended notice of his life and labors will be published next week.

A FEW weeks ago there appeared, under the heading, "Oklahoma," an item of news from Tribbey, signed "William Troxel." We have since learned that the report was not written by Bro. Troxel. In fact, it is not in his handwriting. It was written by some one who meant deception, and signed the name of Bro. William Troxel to the communication. We are informed that there was no election for a minister, nor was Bro. D. E. Cripe chosen elder for the New Hope congregation. Bro. G. W. Landis is the elder in charge. We can not understand why any one should undertake to deceive our readers by giving out news that he knows to be incorrect. He should have known that the truth would come out, sooner or later, and that his scheme would be exposed. It is not often that we are misled in this manner. Our suspicion was aroused before the page containing the short report was made up, and its appearance, under the circumstances, was the result of an oversight.

THE time is here for our patrons to renew their subscriptions to the GOSPEL MESSENGER. We need not say anything special regarding the policy, purpose and future of the paper. These can be judged by the past. It is our constant aim to give our readers something better as the years go by, and we must leave them to decide as to whether we are doing this. We simply do our best all the time, and even the best that can be had is none too good for our people. We trust to have all of them renew for 1912. Our circulation for this year is larger than it was the year before, and we hope to have a like increase in the list for next year. The habit of delaying action in matters of this sort is not wise. Early renewals are not only more satisfactory to our patrons, but they prove more helpful to the Business Department. They enable the department to correct the list before the end of the year, and thus avoid the necessity of removing names. Our patrons will therefore confer a great favor on us by giving this matter their immediate attention.

Any one knowing of young people in Chicago, who might be reached by our people, will please send their names and street addresses to Sister Georgiana Hoke, 3435 Van Buren St., Chicago. Especially would she like to be informed of members' children who have located in the city. An effort will be made to have some one call on them and to get them interested in some of our services.

An earnest admirer of the Messenger, who seems not to be a member of the Church of the Brethren, makes this sensible suggestion: "I have read your paper for a long time, and it is the best religious weekly I ever saw. I feel a great interest in it and wish every family in the United States had it. This wish would be partly fulfilled if the readers made the best use of their old Messengers by giving them to their friends or placing them on a reading table. I would suggest that a good motto for the Messenger, placed in a conspicuous place, would be: 'Read me; think over me, and give me to some one else to read.'"

Bro. Emmanuel Hershey, of Greenville, Ohio, writes us that Nov. 14 he and his wife celebrated the sixty-seventh anniversary of their marriage. He pronounced it a day of rejoicing. They were married in Lancaster County, Pa., in 1844, and began housekeeping the next spring. In 1849 they moved to Ohio, settling near Greenville. The country was then almost a vast wilderness, and many hardships had to be endured by the early settlers. But he says the Lord has wonderfully blessed them. He is now ninety years old, and his wife eighty-six. In their old age they seem to be enjoying their Christian experience and are happy.

Our Sixtieth Anniversary.

This year is the sixtieth anniversary of the publishing interest of the Brotherhood. Sixty years ago, or in 1851, Bro. Henry Kurtz, of whom we have something to say elsewhere, began the publishing of the *Gospel Visitor*, the first religious periodical issued wholly in the interest of the teachings of the Church of the Brethren. His printing office, in the loft of a spring-house, on his farm near Poland, Ohio, was a small affair, but it was a beginning. The good work, once started, increased from year to year until it has reached its present marvelous proportions. The humble German editor, as he toiled from day to day, never dreamed that he was laying the foundation for such a wonderful development in the publishing business, and it was well that he could not look so far into the future, else he might have become almost bewildered.

It may be well for us, on this occasion, to pause and take a careful look over the field, and see what has come to pass. This is what we are doing in this special anniversary issue. The different writers have traced the history of our publishing interest from the little outfit in the farm spring-house to the splendidly-equipped building, known as the Brethren Publishing House. Something is said of the men who have figured in this work, as well as of the different papers that have been published. We have the past and the present contrasted, and are also told about some of the things that have taken place during these sixty eventful years.

In view of the great prosperity that has attended our work, and the many blessings that have come to the Church of the Brethren, as the fruits of the press, we thought it would be quite proper for our people this year to prepare themselves for a double thanksgiving. We can and should thank the Giver of all that is good for the bountiful crops with which the country has been favored. We should thank him for peace and general prosperity, as well as for the Christian religion, which has made our present civilization possible. Then we should also thank him for the Brethren Publishing House, and for the good which we know it is accomplishing. It is the property of the Brotherhood, and for this let every soul among us praise the Lord. It is a rare thing, indeed, for a religious body, of no greater numerical strength than ours, to own and control so large a publishing plant. May this approaching Thursday be a Thanksgiving Day long to be remembered,—a double Thanksgiving Day, so to speak.

A Striking Contrast.

The Gospel Visitor of 1851.—The Gospel Messenger of 1911. The Visitor As It was and the Messenger As It Is.

Sixty years ago, in a loft over an old spring-house, erected for farm dairying near Poland, Ohio, the *Gospel Visitor* was issued, the first paper of its kind published by our Brethren. It was a small, modest beginning but a beginning which made possible our present Publishing House, and the occasion for this contrast. The new paper did not receive a hearty welcome among our people. It was feared that it would not be for the best interests of the church. In his salutatory the Editor said: "A long time has elapsed, since we first sent out the queries, proposed in July, 1849, to the printer, and also his views on the subject of a publication of this kind. He wished to take the advice of his brethren, and the result of the consultation was that a majority of the churches heard from were in favor of the measure, or at least a trial, that a respectable number of subscribers,—more than three hundred,—and even payment for fifty copies had been sent in. Thus far we felt encouraged."

Before and after the *Gospel Visitor* was started the Annual Conference gave it the consideration. In 1851 it was decided not to "forbid Bro. Henry Kurtz to go on with his paper for one year." "We'll try it a year and if we don't like it, we'll stop it," was the only encouragement that our Brother Kurtz received from the Conference.. Two years later the Annual Meeting discussed the *pro* and *con* of the paper problem and said: "We unanimously conclude that this meeting should not further interfere with it." After the Conference the Editor wrote of the cloud that had hung over the *Visitor* and himself for some years, but now, he exclaimed, "Thanks be to God, the cloud has been lifted up. The Yearly Meeting has again declared that it is none of its business to interfere with the private affairs of members, and the *Gospel Visitor* may continue his course, if not in rejoicing, at least unmolested, yet with fear and trembling."

The beginning was full of discouragement. Dark clouds overshadowed the infant enterprise, and opposition threatened its overthrow. The struggle against great odds for existence and recognition was of a most strenuous character, but the *Gospel Visitor* prospered and gained in favor with God and men, and today we are enjoying the fruits of the labors of the men who labored and sacrificed much to give us the Gospel Messenger and our great Publishing House.

As It Was and As It Is.

1. Then our church paper was brought forth in fear and trembling, without encouragement and with many misgivings.

NOW it goes on its way, a Messenger of faith, hope and love, sent out in confidence and rejoicing.

2. Then, at best, it was but a half-feared, half-welcomed guest, and met with strong opposition in many places.

NOW it is heartily and cordially welcomed into the great majority of the homes of our Brotherhood.

3. Then its relationship to the church was one of mere sufferance and but little encouragement was given it.

NOW it is one of the most honored members of the family, has encouragement from every side and is loved and respected by all.

4. Then it was printed in an old spring-house loft, on a crude hand press, with an outfit not worth over three hundred dollars.

NOW its home is in an immense building and the Messenger and other papers are printed on great electric power presses in a plant which, including grounds, buildings, machinery, outfit and capital, approximates a value of a quarter million dollars.

5. Then it had a circulation barely reaching four hundred subscribers.

NOW it is practically up to the twenty-five thousand mark.

6. Then the twelve numbers issued each year had a total weight of ten ounces.

NOW the total weight for the fifty-two numbers for the year aggregates more than that many pounds.

7. Then it had eight thousand two hundred and fifty-six square inches of reading matter for the year.

NOW it contains one hundred and twenty-seven thousand square inches, or more than sixteen times as much.

8. Then it required, for the entire output of the year, not over three hundred pounds of paper.

NOW it takes over one hundred and twenty tons for the Messenger alone.

9. Then the volume of business transacted at the office amounted to about $500 for the year.

NOW it has reached the half million dollar mark.

10. Then one dollar a year was paid for the twelve numbers.

NOW one dollar and fifty cents pays the bill for the fifty-two issues of the year, with a hundred and fifty times more reading matter.

11. Then the profits arising from the business were infinitesimally small.

NOW, for the fourteen years since the church has owned the publishing interest, there has been a net profit of two hundred and twenty-four thousand dollars, or an average annual profit of about sixteen thousand dollars a year.

12. Then, and for the forty-six years following, the profits of the publishing business went to private individuals.

NOW it finds a place in the church treasury, and is used for missions and for the aid and support of aged and infirm missionaries and ministers.

13. Then we had very few among us who could prepare an article for the church paper.

NOW we have men and women by the hundred who stand well up in literature and some of them are equal to the best.

14. Then our German brother, Kurtz, was editor, office boy, stenographer, typesetter, proof-reader and pressman with, perhaps, a boy as a helper.

NOW we have a dozen or more men and women on our editorial staff, with stenographers and typewriters as general helpers.

15. Then the entire office force was but the Editor and his boy helper.

NOW during the busy season as many as one hundred and fifty persons are at work in the Brethren Publishing House.

Here we have the contrast. Here is the *Gospel Visitor* as it was and the Gospel Messenger as it is. And what a striking contrast! Surely God's blessing has attended this important part of our church work. And the outlook is hopeful. With a united church, with careful business management in the Publishing House, and with God's blessing over all, there is no reason why our publishing interest should not grow and prosper in the future as it has done in the past.

D. L. M.

What Has Happened During These Sixty Years.

Space forbids an attempt to mention all that has happened in the church during the last sixty years, since Bro. Kurtz began the publishing business among us. We shall confine ourselves, therefore, to the growth of membership, educational enterprise, enlargement of the Sunday-school work and the development of missions.

Growth of Membership.—From the year of 1708, at Schwarzenau, Germany, and a membership of eight souls, dates the present organization of the Church of the Brethren. The church, born in travail, began to grow at once. To flee persecution, in 1719, twenty families sailed for America. On Christmas Day, 1723, occurred the first baptism,—six candidates; the first love feast, with 23 communicants, and the organization of the first local church in America. Because of continued persecution, about fifty-nine families, comprising 126 members,—practically all that remained in Europe,—sought refuge in our land in 1729. With this body of members came Alexander Mack and his three sons. Now the church is,—with the exception of several mission points,—all in America.

The presence of Mack, with other leaders, and this large increase in membership, greatly inspired the church to further effort. For nearly a half a century one revival wave followed another, until the Revolutionary War came, which brought many hardships to the church, and retarded growth for the present. But there are no data at hand, giving the membership at

this time, nor is the number given for 1851,—the date from which we are reckoning.

During the last years, the church has increased at the rate of about three per cent or more. This is on the basis that the membership is 100,000, that there have been between 6,000 and 7,000 baptized yearly, that one-half of this increase covers the losses by death and backsliding, leaving a net increase of 3,000 annually, or more.

Upon this hypothesis, it is easy to figure the exact number of the membership sixty years ago. Worked out by this rule, the membership then did not exceed 14,000. The increase, therefore, is 86,000, approximately.

The growth of a body, it seems to us, should increase with the increase in membership and the improvement of the means and facilities for work. The larger a body, the greater its moral influence, and the more easily it gains recognition. Add to these the multiplied agencies employed in Christian work today, and it is easy to see how our growth ought to be increased. But history shows that this is not always true. The Methodists, with a membership of 6,000,000 in the States, in a recent Conference mourned the fact that during the last year they had not held their own. And it is no doubt true that the Church of the Brethren, considering her present number and numerous agencies, does not grow as she did when she was smaller. This fact should appeal mightily to each member for a renewal of the zeal of the fathers.

Educational Enterprises.—Among the founders of the church and her leaders, both in Europe and America, there were educated men, some of them among the best scholars of their age. The beginning of the church was directed by men of education, representing the ripest religious thought of their day. To Christopher Sower, who came to this country in 1724, belongs the honor of transplanting German printing to America. He was the first man on this continent to print German books and to start a German newspaper, and, along with his son, Christopher the second, continued it for forty consecutive years. The influence of these two men, in laying the foundation of the American nation, can not be estimated.

Then there followed a period of decline in the interest of education. Many of the leaders, during this time, seeing the value of Christian education to the work of the church, made effort after effort to revive lost interest. But it did not take permanent form until 1874, when Bro. J. M. Zook opened the doors of what is now Juniata College, Huntingdon, Pa., with three students. It was a hard struggle. But after a few years of heroic effort, the school began to gain ground. The school spirit at once became contagious. One school after another was opened, and their multiplication continues down to the present. Now there are twelve schools and colleges in the States, owned and controlled by the Brethren. Two of them are doing Bible work almost exclusively. Nine of them are doing regular college work.

More than 2,000 students come under the tuition of these schools and colleges during the year, and during this time scores of them will finish their work in the several departments. From these the church chooses her workers, in the main, both for the home and foreign fields. Besides, many go out into the professions and business walks of life, and exercise there the influences of a Christian education.

The aggregate property value of the schools and colleges is in the neighborhood of a million dollars. This does not include endowments. The most of them have some endowment.

Sunday-school Work.—Bro. M. G. Brumbaugh states that it is almost certain that Sunday-schools, under the name of "Young People's Meetings," date back to the beginning of the Church of the Brethren. He adds further that in 1748, Ludwig Hœcker, who had been a member of the Brethren, was made schoolmaster of the Ephrata Society, and he at once organized a Sunday-school. So the Brethren may justly claim to be the founders of Sunday-schools. But, like the educational work, it waned, and sixty years ago there was but little Sunday-school work among us.

In 1838, the Conference decided that it was not advisable to take part in Sunday-schools. It was not until 1857,—six years after the revival of the publishing business among us,—that Conference decided favorably to Sunday-schools. Since then the idea has grown at a rapid rate until, today, practically all the congregations have Sunday schools. The sentiment has become so pronounced that a congregation without a Sunday-school becomes a matter of grave concern, even pity. The total attendance aggregates nearly 100,000. The Sunday-school membership is about equal to the church membership, which, while it is not what it ought to be, makes a fairly good showing.

The Publishing House has a regular Sunday-school department, with its Editor-in-chief and assistants. All grades of Sunday-school supplies are published in the form of quarterlies, *Teachers' Monthly* and papers. They are carefully edited, of high grade, and represent the best in their line.

The Sunday-school interests, along with the other great interests of the church, are recognized by the General Conference. The big Sunday-school of the whole year is on Conference Sunday morning. Besides this, these interests come in for special consideration in a program rendered during the days of the week. So it is clearly shown that the interests of the Sunday-school have secured a tremendous hold on the church.

Missions.—In 1858 a plan for mission work was submitted to the Conference for adoption. The plan was not adopted, but the subject was recommended as worthy of serious and prayerful consideration, and the Brotherhood was urged to give it such consideration. The question came up again next year, when a committee of six were appointed to draft a plan to be submitted to the next Conference. To the Conference of 1860 the plan was reported. Again the Conference did not adopt the report, but recommended the subject to favorable consideration.

Then the War of the Rebellion came on in 1861, and continued for four years, which brought many hardships upon the church, and interfered greatly with her work. Again, in 1867, two years after the war closed, the Conference was asked to adopt a plan of missions, but with the same result as in the previous years. Interest was now growing keener, so the matter came up again the next year, when the report, made to the Conference of 1860, was adopted. This was the first action of Conference in adopting a plan. But the plan did not provide for the appointment of a Mission Board.

In 1880, twelve years later, a plan was adopted, providing for general missions. Under the provisions of this plan, a board was appointed, styled "The Domestic and Foreign Missionary Board." This plan was superseded in 1884 by our present plan, operated by the General Mission Board.

When Bro. James Quinter, the treasurer of the Domestic and Foreign Missionary Board, made his final report to Conference, 1884, it was shown that he had received for all purposes during the four years $7,065.71. A balance of $315.80 was in the treasury. Total receipts, the next year, under the present plan, including a Danish building fund of $400, were $3,807.37. Total expenditures, $3,552.09. In the twenty-seven years, since the present plan has been in operation, the receipts have increased from this amount to $76,159.17. The Endowment has reached $621,239. Total assets of the Mission Board, $708,614.

Missions are now maintained in Denmark and Sweden, France, Italy, India and China. The number of American missionaries in these fields is fifty, when they are all at their post of duty. Besides the foreign work, the Board assisted eighteen State Districts at home last year, to the amount of $10,590.

April 1, 1851, in a loft over an old spring-house, near Poland, Ohio, with a publishing outfit worth probably $300, Eld. Henry Kurtz issued the first number of the *Gospel Visitor*. This humble beginning, under God's blessing, has grown into the splendid Brethren Publishing House, Elgin, Ill., worth $260,000. The revival of the publishing business marks an epoch in the history of the Church of the Brethren and, following this, there has been the most rapid growth and expansion of all her great interests.

H. C. E.

Love and Obedience.

JESUS, in John 14: 23, says: "If a man love me, he will keep my words." Then, in the next verse, he adds: "He that loveth me not keepeth not my sayings." From this we may learn that love invariably leads to obedience. The soldier who loves his captain will obey orders and the man who loves his country will cheerfully obey its laws. This is the well-known principle which the Master taught, a principle that is as true today as it was when it was impressed on the minds of his chosen and faithful disciples. To love him meant the keeping of his words, and the world over, the people who loved Jesus, as he intended they should, will do what he has required of them. They will study his teachings, so as to fully understand what he has enjoined upon his followers, and having learned their duty they will cheerfully perform it.

But, on the other hand, the man who is lacking in this love will make no effort to obey his commandments. This principle is just as true as the other principle. If it be a fact that the man who loves the Master will do what the Master in his Word requires, it is also equally true that the man who refuses to conform to these teachings does not love the Master. There is no evading this conclusion. One who neglects command after command may say that he loves his Master, but his conduct contradicts him at every turn. So long as he refuses to live up to the requirements of the Word of God, he has no way under the sun to prove that he really loves the Lord. The principles laid down by Jesus, in the verses cited, are the test principles of true discipleship. The man who loves obeys, and the one who does not obey does not love. Love and obedience go together, and the only way for one to prove that he really loves his Master, is to demonstrate it by the life he lives.

Who Should Lead Out?

We receive a number of letters about stirring up the indifferent churches and inactive members. On this subject we have a few suggestions. We would urge those, who feel that something should be done, to go to work and arouse those who are indifferent. They need not spend time talking about the lack of interest in the church. That is a waste of time and results in no permanent good in the end. It is like the man who lies in bed late in the morning, when so much is to be done, wondering why no one is astir. He should get up, arouse the rest and get things to moving. This is what we would suggest for the indifferent churches. Some one must work up sentiment, and have people to see and feel the necessity of doing something. Those who see the importance of aggressive work should lead out, or get somebody else to lead out. Merely to worry and do a little talking because somebody else fails to do what ought to be done, means just that much more delay. The importance of leading out in this, that and the other good work should be discussed in council meeting, should be preached from the pulpit and urged on every hand. But somebody must take the first step, and that somebody should be the man or the woman who feels the importance of aggressive measures.

The Duty of Messenger Readers.

A CORRESPONDENT, who lives in a congregation of 200 members, says that he was simply surprised when he saw the postmaster open the bundle containing the MESSENGERS taken by those composing the congregation. There were only about twenty copies, where there should have been about four times as many. He thinks that this accounts for the lack of interest upon the part of the members as a body. Now we are wondering why the twenty, who get the paper, do not make it amazingly interesting for those who do not. They might urge the church to appoint a live MESSENGER agent, with instructions to call on every family where there are members, and urge them to take the paper. Our idea is to stir up the whole Brotherhood through those who take the MESSENGER and read it. If we can make live wires of these, then the way is open for aggressive work.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
S. W. Decker, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

LODGING COMMITTEE NOTICE.

The Lodging Committee for Annual Meeting of 1912, to be held at York, Pa., has organized and held several meetings, to arrange for the lodging and the securing of homes for all those who intend to come to the meeting. We are arranging to lodge quite a number in rooms and tents on the grounds. We expect, by the beginning of the year, to be able to report the amount of rooms we will have; also the size of same. Those who desire to lodge in private families, can all be accommodated. Our city is built up to the grounds, with many beautiful homes. It is the aim of the committee to see that every one is well taken care of. Address all communications pertaining to lodging to the writer. C. G. Trimmer, Chairman.

565 West King Street, York, Pa., Nov. 13.

THE SUNDAY-SCHOOL EXTENSION KINDERGARTEN.

Sister Hintz may well be called, "The Founder of the Sunday-school Extension Kindergarten." She taught in vacation school for four years, and has also been superintendent of the primary class for four years. Two years ago Sister Hintz first thought of starting a kindergarten. One of the main objects was to get a foothold on the homes of the neighborhood. Ten little souls were enrolled. The good work was started in the old "Ogden Mission," but had to be abandoned owing to the lack of room and material. Then Sister Hintz took a year's training in a kindergarten school, where she later taught for six months.

Thus, still better qualified, she again began a kindergarten at the Sunday-school Extension. The start was made with eight children. Now the number has grown to eighteen and could be doubled, were there sufficient accommodations. The room best suited for this purpose is, as yet, unfloored and unplastered, owing to lack of funds. In the meanwhile many little ones are clamoring for admittance. Many tired mothers are anxiously awaiting the time when they will be able to get a few hours' relief, knowing that meanwhile their loved ones are being benefited. The kindergarten in the Sunday-school Extension has already, in various ways, proved a real blessing in the Douglas Park neighborhood, and it is appreciated by all. The fee is seventy-five cents a month. A. Beck.

Chicago, Ill., Oct. 25.

ROARING SPRING, PA.

Our church at this place recently passed through a season of spiritual refreshing. Eld. J. H. Cassady, of Johnstown, Pa., began a series of meetings Oct. 15. At 7: 30 P. M. the main auditorium of the church was filled with anxious listeners. Each evening brought new souls seeking for the truth, until the house was crowded to its utmost capacity. The meetings grew in interest for three weeks, until twenty-seven repentant ones were received into the church by baptism, and four reclaimed.

Nov. 5 we held our love feast, Eld. Cassady officiating. Other elders and ministers present were: Eld. David Sell, our presiding elder, Eld. D. B. Maddocks, and Bro. R. D. Murphy, who is now at Juniata College. Among the 180 members who surrounded the Lord's tables were some families who had never before communed together. The greatest of reverence was manifested by members of other denominations.

The prospects for the meetings during the following week were such that the elders and Bro. Cassady thought best not to close the meetings, and the fourth week was the climax of our efforts, for one soul for each day of the week took the stand for the right, making a total of thirty-eight who accepted Christ. Each of them still await the rite of baptism. Nov. 12 our meetings closed. On that day Bro. Cassady gave us a sermon on each of the two prevalent evils of the day,—"Fashion's Follies" and "The American Outlaw—the Saloon."

This church, though young in its work as an organized body, and not without its shadows, has almost doubled her membership in one year's time. We praise God for the faithful elders who have come to us, as a flock without a shepherd, during the past year, and have aided in the work. Thus we have been kept together, so as to be refreshed by this series of meetings, and to enjoy many rich spiritual blessings. We trust that the precious faith and principles of the church may continue to draw many into the fold.

We are now anxiously looking forward to the coming of Bro. R. D. Murphy for the next few Sabbaths. He has promised to preach for us at least several weeks, on Sunday morning and evening. Bro. Abram Replogle recently filled the position acceptably. His messages were both practical and concise. He is conducting a midweek prayer meeting each Wednesday evening. This meeting also fills the place of a Sunday-school teachers' meeting, having the Sunday-school lesson as its theme. Sister Clara Replogle is our Sunday-school superintendent; Bro. Oscar Stuckey is the agent for our church literature. We trust that our church may grow, not only in number, but in grace and in the power of the Spirit.

Roaring Spring, Pa., Nov. 13. Elizabeth Barnett.

FROM EASTERN PENNSYLVANIA MISSION BOARD.

The Board held its regular meeting in connection with the Ministerial and Sunday-school Meeting at East Petersburg, Pa. The report of the work in the Oley Valley, east of Reading, shows a growing interest. This is a locality where the Brethren, as a church, are not known. Bro. D. W. Weaver and wife have been working there for some time, having but recently closed a series of meetings at Amityville, Pa.

About April 1, 1911, Bro. Nathan Martin and wife are expected to take up the work at Shamokin, Pa. Bro. William Frets has the work in hand at Alderson, Luzerne County.

The Board appointed a committee to complete arrangements to open a mission point in Tompkins County, New York, on the west side of Lake Cayuga. Bro. E. F. Nedrow and wife are expected to locate in that part of the State. To open up the work there, several of the Board had visited the place. The object in view is to locate a colony there. The country there seems quite favorable for agriculture and fruit raising, being especially well adapted for apple growing. Those wanting to purchase good land at a low figure, with the view of helping to establish a church in a new field, should not fail to look over this part of the State. Ithaca is the Lehigh Valley Railroad, north of Ithaca, N. Y. Any information desired, regarding the place, will be given by addressing the undersigned,—Secretary of Eastern Pennsylvania Mission Board.

Neffsville, Pa., Nov. 11. I. W. Taylor.

TO THE CHURCHES COMPOSING THE MIDDLE DISTRICT OF PENNSYLVANIA.

The writer recently visited the Old Folks' Home at Martinsburg, Pa., and found there in that place fourteen inmates. Everything is in as good a shape as could be expected, under existing circumstances. While the amount, apportioned to each congregation, will meet the running expenses of the Home by rigid economy, the trustees are handicapped in keeping up repairs and making needed improvements.

I therefore suggest that all the churches make up a donation of non-perishable provisions, such as flour, dried fruit, potatoes, canned fruit, or anything else as can be readily shipped. All that is needed in our churches is simply to make it known, and appoint a committee to receive and forward such gifts as the members and their neighbors may have to give. The offerings from each one may be small, but when brought to the Home, the culinary department will be swelled to overflowing.

While thus giving will be a pleasure to the brethren and sisters, it is easy to see what a relief it will be to the trustees, and the money, thus saved, can be applied to improvements, or to liquidating the indebtedness still resting on the Home.

While the trustees have not requested this, I know that they will approve of it. The elders who have charge of the churches are kindly asked to be the movers in this good work. I would prefer to visit the elders or write private letters, but at present it can not be done. May it suffice to make the request through our beloved Messenger. Jas. A. Sell.

Hollidaysburg, Pa., Nov. 6.

ON THE FRONTIER.

We just closed an interesting series of meetings on the frontier of Northern Michigan, in Ogemaw County, fifty miles north of Bay City. There were no accessions to the church, but the meetings were much enjoyed by the faithful little band of members. They were organized into a working congregation last spring. There are about fifty members there now, and still others are moving in. They have two faithful leaders in Eld. J. P. Bowman, formerly of Tennessee, and Bro. J. S. Culver, formerly a minister in the second degree, from Southern Ohio. These ministers, with their families, and other members, are making many sacrifices to "hold up the candle of the Lord" in this ripe harvest field, that will mean much for the glory of God and the spread of the Gospel.

The people came to the meetings mostly on foot or else on big wagons, drawn by three horses. This is necessary because of the mud. Even then the progress was slow indeed. The horses had to rest half a dozen times to the mile. But still the people came and listened intently to the Word preached. All seemed to rejoice, and to hope that the good seed would yet bring a rich harvest of good.

One thing is sure about the future of this place,—it is a goodly land of promise. The soil is fertile and the land lies just right for natural drainage, while the prices are within the reach of the poor. Best of all, the Brethren are already beginning the necessary arrangements for a new churchhouse.

Now, while our brethren are seeking new homes in pioneer fields, why not spend a few dollars to investigate the merits of this great land of promise? B. F. Petry.

Eaton, Ohio.

YOKOHAMA, JAPAN, TO KOBE.

The "Minnesota" sailed into the harbor of Yokohama early in the morning of Oct. 4, and was to proceed the next day at 10 A. M. We had no passage engaged from Kobe to Tien Tsin, China, and since the boats were all small, we thought it important to secure cabins, rather than wait a week or more for a boat at Kobe. So we hastened ashore and were able, after several hours, to engage cabins on the Nippon Yusen Kaisha line of steamers by making a deposit of Yen 100,—$50. As it rained all day on Wednesday, the boat's cargo of flour for Yokohama could not be unloaded, and so the sailing date was postponed one day.

That same night sixty-eight firemen deserted the "Minnesota." There had been trouble on the way from Seattle, in which several firemen had been severely injured. The particulars of the case none of us could ascertain, but the firemen evidently had their case to the Chinese Consul at Yokohama, and refused to return to work unless a certain officer of the ship be dismissed. At any rate, the date for sailing was postponed from day to day, and no one seemed to know how soon the "Minnesota" would be able to sail. Many passengers were not even allowed to go ashore, except at their own risk, for it was thought the boat might go at any time, should the trouble be settled.

Our boat was to sail from Kobe Oct. 12, and Oct. 10 still found us in the harbor at Yokohama with no promise for sailing within the next twenty-four hours, after which it would be impossible to get to Kobe in time. Thus it was that we decided to take the train for Kobe at the last moment, a ride of seventeen hours, while the boat required thirty-six. Should we miss the boat at Kobe, our deposit of $50 would be forfeited.

Things do not move as fast in Japan as in America, so it took several hours to get our baggage ashore, to pass the custom house, and to have everything sent to the railway station. Though we left the "Minnesota" in the morning, it was 4: 29 in the afternoon before we could get a through train to Kobe. We determined to go second-class, with room or by some package with him. And since all had to sleep in the car, the Japanese men know, in a special way, how to keep enough for themselves, to sleep rather comfortably. So, when we tried to find a place for Emma Horning to lie down on the seats, in a rather comfortable way, we had some difficulty. It is needless to say that we older ones simply sat in the seats and got what sleep we could. It was amusing to us to see the natives doubling up in their own fashion to make themselves exceedingly cozy it. Then, too, to help matters, some one of them would awake once in awhile to smoke a cigarette. The Japanese are inveterate smokers, and yet there are no smoking cars for their special accommodation, so we all got more than we wanted.

We considered it rather unfortunate that we had to make most of the trip at night, when there was so much beautiful scenery along the way. We had several hours of daylight, so we made the best of the situation. Farming is done on the intensive scale, if, indeed, it can be called farming. Very small fields of rice and millet were seen in the valleys on every hand. Around the fields are small embankments, the sheet of which are used to feed the silk worm. The native houses, with so many windows and thatched roofs, looked like play-houses rather than houses in which men really live. The hills looked beautiful with their green grass and foliage. They are terraced to form small fields. It was a beautiful sight.

We passed within a few miles of Japan's mountain,—Fujiyama. We had sighted it several times before leaving the "Minnesota," but were not permitted to see it now, though it was near. In all our visit in Japan we were impressed with the small scale on which practically everything is done. Even the railway cars are small. When noting the size of the baggage car, we calculated that the baggage of our party would fill one.

At any rate, that which seemed an inconvenience to us proved to be a blessing in the end. The "Minnesota" had caused us to miss the boat with which we had hoped to make close connection at Kobe, and yet the next boat meant a matter of six or seven days. To run up a hotel bill for so long a time was not the most pleasant

thing to think about While the delay of the "Minneso-ta" detained us at Yokohama, it gave us both board and lodging free of charge until the time of sailing from Kobe, which we are to do today, Oct. 12 Even the wrath of men is made to praise God. B. F. Heckman.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

CALIFORNIA.

Live Oak.—Our love feast was the first ever held at Live Oak and well attended. Forty-two members communed. Bro. Rose Overholtzer officiated. Eleven visiting brethren and sisters were present from adjoining churches. Bro. Whitmer preached from Los Angeles in the A. M. and Bro. Miller at 7:30 P. M. One was baptized since our last report, and one was reclaimed. Our members need ammunition in the form of ammunition, and one a minister. The church elected Brethren Hiram Hylton and Albert Yeates to the deacon's office.—P. S. Hartman, Live Oak, Cal., Nov. 13.

Los Angeles.—Last Sunday evening Sister Hettie Stouffer, late of Los Angeles, Cal., gave us a thrilling talk on her experiences in the Land of Mosh. Not long since Bro. Pfoe, of Los Angeles, died out in Japan. Last week we sent a contribution of $35 to Bro. J. M. Neff, Springville, Cal. We have a good, strong Bible Department in our college here this year. Some thirty students are enrolled—Grace H. Miller, Lordsburg, Cal., Nov. 13.

Oak Grove.—Our love feast passed off pleasantly. Several ministers and members, from adjoining congregations were present. Their help and presence were greatly appreciated. We expect to hold a Bible term during the Holiday season.—Jennie Overholtzer, Easton, Cal., Nov. 12.

Santa Ana.—Our love feast will long be remembered because of the many good things given us by the visiting brethren and sisters. Eld. S. G. Lehmer officiated. On Sunday, at 11 A. M., Bro. Stephen Stouffer, formerly a missionary of the Berean Bible School, at Los Angeles, Cal., addressed us on the subject of Missionary Endeavor. At 7:30 P. M. Sister Mae, who has such a zeal for the Chinese Mission, spoke to us about some of the work in China; also about the need of more workers to go to China. At the close of her talk $12.80 was lifted for the starting of a Chinese Mission in Los Angeles. At 11 A. M. Bro. B. F. Masterson, of Long Beach, Cal., addressed us. Our church-house was full, and their talks were splendid and uplifting. It having been announced that Sister Stouffer would give us a lecture on her experiences in the land of Mosh, at 6:30 P. M. the house was filled to overflowing. After fifteen minutes' song service, Sister Stouffer lectured for one hour. After talk was over, a collection for Elder Bro. Pugh, 606 East First Street, Santa Ana, Cal., Nov. 13.

Santee Mission is still progressing. We have preaching every Sunday by our union Brethren and a Sunday-school of ninety, uses the Brethren's literature. Nov. 7 this part of San Diego county voted dry; so we are in a prohibition belt. Expect to organize in the near future. We have fifteen members, one elder and one deacon. Some are not members as yet, but we have some prejudice to contend with. Pray for us at Santee.—E. W. Pratt, Box 52, Santee, Cal., Nov. 12.

IDAHO.

Payette Valley.—Since our last report an aged sister has been received by baptism. We held our council Nov. 8. Considerable business came before the meeting. Reports were received, and five were granted. Church officers for the ensuing year were elected as follows: Eld. J. H. Hamilton, elder in charge; Bro. J. C. Himsler, treasurer; Bro. T. J. Beckwith, reelected trustee; Sister Hamilton, reelected secretary-treasurer. Our Christian Workers' Meeting was also reorganized; Bro. Albert Michael, elected superintendent; Sister, secretary-treasurer. We are now in the midst of a series of meetings with Eld. Lundahl, assisted by Bro. Hamilton. Nov. 19 is the date set for Eld. J. C. Neher, of Nampa, Idaho, to begin a series of meetings in the Payette house. Bro. Gorham is laboring earnestly and giving us some very impressive sermons.—S. J. Kennpp, Payette, Idaho, Nov. 12.

ILLINOIS.

Big Creek.—Oct. 28 Eld. W. E. West, accompanied by his wife and parents, of Ankeny, Iowa, began a series of meetings, closing the 11th. We had 17 services. There were three out on the Lord's side. Nov. 1 our elder, Bro. D. J. Blickenstaff, of Polo, Ill., came to our help. On the evening of the 4th we held our love feast. About thirty communicants communed. Some were present from adjoining churches. Bro. W. E. West officiated.—J. M. Forney, Mechanicsburg, Ill., Nov. 13.

Ozaw.—Our series of meetings, conducted by Bro. John W. Burton, closed Nov. 25, having been in session four weeks. Our love feast was held the last Saturday evening of the meeting. A number were present from adjoining congregations churches. Bro. Burton officiated. Just prior to the examination services Bro. Noah Buckingham, with his wife, was installed into the deacon's office. Sunday-school officers for Bro. Royer, of Mount Morris, held meetings for one week at the Cremshaw church. Our church has been favored with many rich blessings during the past two months, and should now be able for much greater service.—Mary Myers, Ozawkie, Jefferson, Ill., Nov. 17.

Pleasant Hill.—The members of this congregation met at Girard, Ill., Nov. 8, at 7 P. M., for our regular council. Much business was transacted. Our Sunday-school officers were chosen, with Bro. Elmer A. Gibson as superintendent; Russel Philburn, secretary; Sister Elma Brubaker, superintendent of the primary department. Treasurer's report for the past week reported that they had purchased a building site, and that the church was erecting the edifice on the same during the spring. Our Sunday-school has decided to support a foreign missionary. We will hold our love feast Nov. 18, at 7 P. M., at the Girard house.—Mamie Gibson, Girard, Ill., Nov. 13.

Spring Run.—We met in council Nov. 11. Our elder not being present, Bro. D. J. Blickenstaff filled his place. Bro. J. H. Baker was with us for our council. Bro. Urias Blough was advanced to the eldership. Bro. Hahn asked the Spring Run church to release him from his ministerial duties. His request was granted, and Bro. Urias Blough was chosen. We feel encouraged in our work, here in the field. Our prospects grow brighter for the future.—Amanda Schisler, Ellisville, Ill., Nov. 15.

INDIANA.

Et Biver.—We have decided to hold our love feast Dec. 2, at 2 P. M. This service will be at the beginning of a series of meetings, to be conducted by Bro. G. A. Snider, of Lima, Ohio.—Mary P. Miller, North Manchester, Ind., Nov. 13.

Lower Deer Creek.—Bro. J. F. Appelman closed a very interesting series of meetings at our church on Sunday evening. Sister Appelman was also with us for a few days. Her help and her presence in the meetings was much appreciated. At the beginning of the meetings Bro. Appelman gave us some very interesting lectures on India and China, showing by maps the large area in darkness, compared with the small area that the missionaries were able to cover. Two souls came out for Jesus. We held our love feast Oct. 29, which was well attended.—Cecile Hall, Camden, Ind., Nov. 12.

Middletown.—Today is the time for our regular services at the church east of town, but as it is so stormy and snowing the writer was not able to attend. We did not get our new song books in time for the beginning of our series of meetings, but in time for our regular services and prayer meetings. Ministers who attended our love feast were Brethren Early, Norris, Shepherd, L. L. Teeter and L. W. Teeter. Bro. Early officiated. We are looking forward for a good spiritual series of meetings.—Mildred Bowman, R. 2, D. Green, Box 125, Middletown, Ind., Nov. 18.

Ogans Creek church met in council on Saturday afternoon Nov. 11, with our elder, Bro. Swihart, presiding. One letter was granted. We reorganized our Sunday-school, with Sister Hattie Swihart, superintendent; Bessie Hall, secretary. Bro. William Werking is our church clerk and treasurer; Sister Lucinda Swihart, assistant. Sister Lottie Hoover, missionary solicitor. We decided to make needed improvements on our church-house.—Bessie Hall, R. 3, North Manchester, Ind., Nov. 13.

Pleasant View.—In regular council Nov. 11. Our elder, William H. Shidler, presided. It was decided to have a Thanksgiving meeting. We elected Bro. John Coenower, as our Sunday-school superintendent, and Sister Burkett as our assistant for the coming year.—Mrs. W. H. Shidler, Ocean-ville, Ind., Nov. 13.

Pine Creek.—Our church met in council Nov. 11, at the Blissville house. Our elder, Bro. Daniel Wysong, presided. Eld. W. R. Deeter, of Milford, Ind., Eld. Henry Wysong, of Graves-ton, Ind., and Eld. Daniel Wysong, of Pierceton, Ind., were present. Bro. Daniel Wysong was retained as our elder for another year. Four letters of membership were granted. Sunday-school officers were elected for the ensuing year, with Bro. Arthur Miller as superintendent. We decided to have our council meeting every month instead of every nine weeks. Our next council will be held Dec. 16, at the Center house. Thanksgiving services will be held one hour per day other houses. We will have our Thanksgiving meeting at the Blissville house.—Mrs. Ida Hire, East house.—M. S. Morris, R. D. 1, Walkerton, Ind., Nov. 13.

Prairie Creek.—Our church met in council Nov. 9. After the business was transacted Eld. Jacob Studebaker was appointed to ordain an assistant elder. As Eld. J. D. Mishler was not present, Eld. Studebaker ordained Bro. Jacob Hoover and H. L. Hatcher. The writer was unanimously elected by the church.—Daniel Hoover, Bluffton, Ind., Nov. 13.

South Bend (First Church of the Brethren).—We met in special council Nov. 13, to prepare for our love feast, to be held on Thanksgiving evening. Some matters of the Sunday-school recently been received into the church by baptism. Our Sunday-school is progressing nicely. Bro. Ira Hoff has been elected organization of a men's Bible class, with Bro. E. C. Miller as teacher.—Mrs. Ira Hoff, 1121 Portage Ave., Nov. 13.

Walnut Level.—Our church met in council Nov. 16, with Bro. D. B. Sell presiding. Bro. Jesse Ellis, of Portland, Ind., and Bro. Levi Huffman, of Prairie Creek, Ind., present. The business was transacted satisfactorily.—Malinda S. Studebaker, R. D. 2, Box 49, Bluffton, Ind., Nov. 18.

IOWA

Albia.—Eld Abraham Wolf, of Udell, Iowa, was with us on Sunday and preached two splendid sermons for us. Both services were well attended. Several persons were here that had moved to other parts. We had a good Sunday-school. Our Sunday-school was well attended. Twenty-two were present last Sunday. Collection, $1.04; cold day.—Samuel Miller, 29 Tenth Avenue, West, Albia, Iowa, Nov. 13.

Des Moines.—The closing services of our revival, conducted by Bro. John Heckman, were held Nov. 12. The last day was an unusually stormy day. Bro. Heckman preached in our tent in the morning. At 2 P. M. he spoke in Swedish, Iowa, and the home ministers. Bro. Heckman preached twenty-four sermons in the tent and in the city. We are conducting one noon-day shop meeting and several cottage prayer services. Our tent is now open for meetings every daytime. The sermon work was of a very helpful and inspiring character, and directed, very often, to the members rather than to the unsaved. We feel that much good has been done in the way of deepening of our own spiritual lives, and in the setting of a higher standard of living before us. The tent meetings have been worth while. We rejoice that five young people made the good fight of faith and confessed Christ. Two were baptized, and united "Boys' Messenger Service" distributed over 400 copies of the Messenger. Our Sunday-school Messenger last week—Virgil C. Pinnell, 1643 Lyon St., Des Moines, Iowa, Nov. 18.

Panora.—A young brother was baptized yesterday. Two more of our young people will be baptized next week, the writer at Bethany Bible School, and later several more young people are expected.—Ezra Flory, Panora, Iowa, Nov. 18. W. W. Wise, a member of our District Mission Board, will commence a series of meetings in the Panora house Dec. 3. We are hoping and praying for good results from all these efforts.—J. D. Hoffaker, Panora, Iowa, Nov. 13.

Prairie City.—Our church received a visit from Bro. I. W. Brubaker and wife, of Grundy Center, Iowa. It seemed good to meet them. Their visit was a source of much cheer and praise, and to see Bro. Brubaker in his accustomed place. Oct. 29 he gave us a talk which was enjoyed by all present. Three discourses during the week, which were rich in spiritual food. Nov. 1, Bro. Brubaker spoke to a good sermon on Sunday forenoon. Bro. Amos Moomaw gave a good talk in the evening on practical and free applications, with now and then a good illustration. Sunday-school lesson.—Jennie Alexander, R. D. 2, Monroe, Iowa, Nov. 8.

KANSAS.

Belleville.—We have enjoyed another love feast held Nov. 11. Our elder, Bro. E. D. Steward, officiated. Although the evening was very cold and stormy, a large number met to partake and to serve. Sister Steward's cake was enjoyed by all present. Three discourses during the week, which were rich in spiritual food. Nov. 12, Bro. Ross Stutsman gave a good sermon on Sunday forenoon. Bro. Amos Moomaw gave a good talk in the evening on practical and free applications, with now and then a good illustration. Sunday-school lesson.—Jennie Alexander, R. D. 2, Monroe, Iowa, Nov. 8.

MISSOURI.

Belleville.—We have enjoyed another love feast held Nov. 11. Our elder, Bro. E. D. Steward, officiated. Although the evening was very cold and stormy, a large number met to partake and to serve. Sister Steward's cake was enjoyed by all present. Three discourses during the week, which were rich in spiritual food. Nov. 12, Bro. Ross Stutsman gave a good sermon on Sunday forenoon. Bro. Amos Moomaw gave a good talk in the evening on practical and free applications, with now and then a good illustration. Sunday-school lesson.—Jennie Alexander, R. D. 2, Monroe, Iowa, Nov. 8.

Conway Springs.—Bro. James Hardy, of Kansas City, Kans., closed a three weeks' series of meetings here last night. The inclemency of the weather hindered the meetings somewhat. There were no accessions, but we had good meetings. Bro. Hardy will be with us for a few days next month. We held our love feast Nov. 4, which was highly spiritual. About 125 members communed. Eld. J. H. Moore was present and elect officers for the coming year. Bro. A. J. Smith was chosen as our elder. Bro. William E. Trexel was chosen Sunday-school superintendent; Bro. J. M. Troxel, president of Christian Workers' Meeting; Bro. J. J. Bowser, Messenger correspondent. Bro. J. J. Bowser, Messenger correspondent. Cora Pruntz are the members of our Orphanage Board.—J. J. Bowser, Conway Springs, Kans., Nov. 13.

Kansas City.—Nov. 5 we commenced a series of meetings at our mission church. The attendance and interest were very good. Thus far three have been baptized, and others are to be received by the same rite. We expect to hold our spiritual love feast, with about fifty communicants. We had with us Eld. Moses Hardy and Bro. James Hardy. Our prospects for the upbuilding of a strong church in this locality are good. The time set for a new organization is Dec. 18, when we expect our Mission Board to be with us. We have an excellent body of working members, but we also have a dark side to our work. In our twenty-one years' experience, in our city, there is more want for bread, clothing and fuel, and a greater number are sick, who need medicine, than ever before. Many are thankful to have merely bread enough, and water to drink.—I. H. Crist, 12 North Perree St., Kansas City, Kans., Nov. 17.

Lawrence church met in council Nov. 10. Our elder, Bro. H. L. Brammell, presided. Considerable business came before the meeting. Since our last report one member has been received by letter. The dedicatory sermon will be preached Dec. 10, to be followed by a series of meetings, lasting at least two weeks, closing with a love feast. Sister Mary Brubaker, Leonard Root, and his wife have been located here to take charge of the work. We hope for at least one more. There is a mission point. We are praying for an ingathering at this church.—Mrs. J. A. Root, 1326 Ohio, Lawrence, Kans., Nov. 15.

Masterson.—We met in council Nov. 13, at 7 P. M. The church visit was reported and all the members were found in peace. Three letters were read and granted. Our series of meetings will begin Jan. 16; our evangelist, Bible normal, Jan. 8. We are having splendid Christian Workers' Meetings each Sunday afternoon. We have prayer-meetings each Wednesday evening. The Junior Band recently gave an auction, conducted by Sister Ida Gauss, for the benefit of their parents. A temperance band of little boys, has been organized, which no doubt will do much good in Jesus' name.—Sarah Witmore Harnly, McPherson, Kans., Nov. 16.

Morrill.—Our love feast will be held at this place Dec. 16, at 6 P. M. Eld. S. E. Thompson will be with us to begin a series of meetings at Morrill Dec. 7.—B. B. Smith, Morrill, Kans., Nov. 17.

Ozawkie.—Bro. N. F. Brubaker, of Fruita, Colo., came to us Oct. 21 and commenced a series of meetings, continuing until Nov. 5. He labored earnestly and preached the Word with power. The church was strengthened and built up in the fellowship, and others almost persuaded. Our love feast was held Nov. 4, Bro. Brubaker officiating, assisted by Eld. A. J. Wine, of Wichita, Kans. Sunday, Nov. 5, we met in council with our elder, Bro. A. J. Root, presiding.—H. L. Brammell, Ozawkie, Jefferson, Kans., Nov. 13.

Peabody.—Our church met in council Nov. 4. Eld. J. J. Yoder presided. Considerable business was transacted. Church officers were elected for the coming year.—Alice Depler, Peabody, Kans., Nov. 13.

Quinter.—Our church held a love feast Nov. 4, at the close of a week's revival, conducted by our elder, Bro. D. A. Crist, assisted also at times by Brethren Hoover and Wolfe. Although the result of the meetings one was baptized. Since our last report one was received by letter. We have a mission point with two appointments in our congregation. The members are greatly strengthened. Our next love feast will be held Dec. 16.—Mrs. Ida Quinter, Kans., Nov. 13.

Wade Branch church met in council Nov. 11. Our elder, Bro. D. A. Crist, presided. One letter of membership was read. We reelected Sunday-school officers for the next quarter, with Bro. Frank Bowman superintendent and his wife secretary. A church clerk and correspondent was elected. Brethren D. A. Crist and Frank Bowman were elected as delegates to committee.—Jessy Beaghly, R. D. 1, Paola, Kans., Nov. 15.

Wichita.—Commencing Nov. 5, Eld. A. J. Wine began a series of meetings for us. He labored very earnestly for a week and a half. Owing to bad weather conditions, much of the time, attendance was poor, and results not what we had hoped for. The members feel strengthened, and we pray the Lord of the harvest to send forth laborers. Bro. Wine sang most of the meetings Bro. E. E. John, of McPherson, Kans., was with us and gave some inspiring talk.—Ira Sherfy, R. D. 1, Neal, Kans., Nov. 13.

MARYLAND.

Denton.—We closed a successful series of meetings at this place Nov. 12, conducted by Bro. A. P. Snader. Twenty-one came out on the Lord's side, and the church was greatly strengthened by Bro. Snader's earnest labors here. Baptismal services were conducted on Sunday morning, prior to our communion in the afternoon. Bro. Snader's sermons were unsurpassable, we had a very spiritual feast. About 140 communicants. Brethren Wolfe, Hollinger and Brothers were with Brethren A. P. Snader, Samuel Utz, U. P. Englar, E. F. Clark and L. E. Hollinger. Bro. Snader will be with us for the council Nov. 3, with Eld. G. S. Raigh presiding. Considerable business came before the meeting. Sunday-school elections, also February, amounted to $124.64. Bro. C. P. Holsinger was elected Sunday-school superintendent, and Bro. Samuel Utz, secretary. Bro. Utz, Christian Workers' Meeting. —Edna P. Pentz, Tucktoe, Md., Nov. 15.

MISSOURI.

Cabool.—We met in called council Nov. 4, at the Cabool house, preparatory to our communion services, Nov. 18. The report of the annual visit was read and accepted. Bro. Hall's services as leader, owing to labor for the church. Plans were discussed how to get negligent members to attend church services. Eld. Hall was elected to fill the vacancy caused by Hall, and two daughters. Bro. S. E. Thompson, of Lincoln, Nebraska, began a series of meetings Nov. 5, which continued two weeks, with one applicant for baptism. His preaching was well received by the people. Brethren Bright and Williams with meetings at the Greenwood house.—Mabel Gitt, Cabool, Mo., Nov. 13.

Centerview.—Our church enjoyed a very spiritual communion service Oct. 21. Eld. Jesse Mohler and others, of Warrensburg, Missouri, were with us. We had a week of interesting series of meetings, conducted by Bro. Geo. D. Kung, who labored earnestly and faithfully. He preached the Word with power each evening, and sinners were made to tremble. The best of interest was manifested and several requests were given in unusually large attendance. Bro. Jesse Wagoner, of Red Cloud, Nebr., was with us the last week of our meetings and conducted the singing. Bro. Wagoner's daughter, Sister Elda Gauss, Centerview, Mo., Nov. 12.

Fairview church met in council Nov. 11. Our elder, Bro. J. B. Hylton, presided. A collection of $12 was taken for mission work. Bro. Hylton was appointed to solicit.—Maggie Hylton, R. D. 1, Macomb, Mo., Nov. 13.

Poplar.—Our church met in council Nov. 11, in order to call one of our brethren to the ministry. Bro. W. P. Burress was elected, and he is endeavoring faithfully to do the work imposed upon him. Bro. A. J. Wine was elected elder. Bro. J. Snider, of Nevada, Mo., will begin a series of meetings at the Poplar house Dec. 2. Our love feast will be held Dec. 9. We feel encouraged and desire the prayers of all loyal children.—Mrs. Elizabeth Hylton, 1 Cleo Avenue, Joplin, Mo., Nov. 7.

South St. Joseph Mission.—Our love feast, held Nov. 11, was a rich spiritual feast, despite the severe blizzard, which kept many away. Bro. E. N. Huffman, of the South church, officiated. Bro. Huffman's following sermon was well received by letter, one of them being a deacon. Our little band was much encouraged and made to realize more than that our prayers have at last been answered, and we have funds sufficient to liquidate our church debt. Quite a burden has been lifted. Our offerings can now be used in relieving distress and suffering, so common in all city missions.—J. S. Kline, 2319 St. Joseph Ave., St. Joseph, Mo., Nov. 13.

South St. Joseph Mission.—After a brief absence, we are again in the work. Bro. Ira Hoff, of South Bend, Ind., arrived here from Brumbaugh, N. Dak., Nov. 11, and found the members as well as usual, and glad to see us back. We decided to conduct the Sunday morning service, and at 8 P. M. gave a lecture on "How the Liquor Traffic Affects the Laboring

Class." At the close of the services one was restored. We are now entering the two Sundays—one at the church, and one in Hyde Park, where a suitable building has been secured. Last Lord's Day we had an attendance of forty-five; collection, seventy-nine cents. Bro. Andy Fuller is our superintendent of this school, and Bro. Claude Carpenter is superintendent of the Sunday-school at the church. Our mission territory was affected by the floods of last month, and many of our brethren and their families had to be moved to higher ground, after losing much of their furniture, clothing and food. We can use a great deal of second-hand clothing supplies for the relief of our poor.—E. N. Huffman, 502 Kentucky St., St. Joseph, Mo., Nov. 15.

To the Sunday-schools of Middle Missouri.—Our District Sunday-school Meeting and Bible Institute will be held in the Mineral Creek church on Saturday, Dec. 9, and Sunday, 10. We have arranged for Bro. J. B. Trout to conduct the Institute work. Each school is requested to be represented at the meeting by one or more delegates. The program will appear later.—Executive Committee, Jay C. Flory, V. Knox, Adrian, Mo., Nov. 13.

Warrensburg.—We have recently enjoyed such a blessing as we have not had since the beginning of organized work in the Northwest. Three weeks ago a dear sister, who had never been satisfied with her confession and baptism, requested a made application for membership in the Brethren church, and was baptized a few days before her happy departure to a better world. Oct. 22 Eld. E. G. Rodabaugh, of Stet, Mo., began a series of meetings, in which he was assisted by several well-directed sermons. His work was careful, inspiring to the members, and searching to the unsaved. Nine of our Sunday-school scholars accepted the invitation. Seven were duly baptized Nov. 4, just prior to our love feast, at which fifty-five members feasted. Bro. Rodabaugh preached the last service, which was greatly enjoyed. Nov. 5 our brother closed his work and went on to preform other appointments with progress. We appreciated each service given us, and the church rejoiced in the privilege of being in the gospel harvest field. In addition to those baptized, one dear soul, a grandmother, made application, which was accepted. An hour after the application, she sustained an injury from a runaway and the baptism for several months. She and the church rejoice that she has the good choice while in her strength.—Jesse D. Mohler, Warrensburg, Mo., Nov. 8.

NEBRASKA.

Glenrock.—Our church met in council Nov. 4. Our elder, Bro. W. W. Blough, of Falls City, Nebr., presided. One letter was granted and four accepted. As officers for the coming year we elected Bro. C. S. Roop, clerk, and another brother, treasurer. Our correspondent was reelected. As we are few in number and our field is large and needs attention, it was decided to hold our councils twice a year, the last Sunday of March and September. We quote from the letter of our aged sister, "Grandma Culp" (wife of our former elder, Bro. A. B. Culp), in remembrance of the brethren and sisters. She is suffering very much with stomach trouble.—D. Belle Dickerson, R. D. 1, Auburn, Nebr., Nov. 14.

Lincoln.—Our last report we received two young people,—man and wife,—into the church by baptism, and lost one by death. Bro. Smith is in his usual health and strength. Our pastor is gone at present, but will soon be home. Our regular appointments have been filled by local help and visiting elders.—W. H. North Twenty-third Street, Lincoln, Nebr., Nov. 8.

Notice to Churches in Northern Nebraska.—The committee to secure workers for the District Bible Institutes wish to hear from all churches that desire to have an Institute. Churches will take precedence in the time that they report. Reports should be prompt.—J. S. Sabel, Clerk of Committee, 1846 South Seventeenth Street, Lincoln, Nebr., Nov. 13.

NEW MEXICO.

Miami.—The meetings, conducted by Bro Levi Snell, closed on Sunday evening, Nov. 5, with the reception of members by one sheaf. Inclement weather, a part of the time, caused the meetings to be small in attendance, but an interesting meeting and feel that we have all been made stronger.—Mollie Toolinger, Miami, N. Mex., Nov. 13.

OHIO.

Blanchard.—Our series of revival meetings closed Oct. 29. Bro. J. L. Guthrie conducted the services. Four were baptized during the meetings. Our love feast was held Oct. 21. Brethren N. J. Cool and J. L. Guthrie were with us. Bro. Guthrie officiated.—L. J. Hoffman, Dupont, Ohio, Nov. 11.

Covington.—Re-enrolment day dawned bright and clear. The teachers had told their classes, that a new enrolment would be taken and urged each one to be in his place. To the joy of all, the attendance reached the climax on this Sunday. As the opening hour came, every seat was filled and during the Sunday-school was crowded to its utmost capacity. Each teacher went over his class record, and in addition, used also the lesson the enrollment was given. Including the cradle roll and our home department, our enrollment is 300 in the Sunday-school. Most of these remained for the preaching service. Our young people seem to enjoy the sermon as much as the Bible-school lesson. We have had good Sunday-school evening services before. We praise the Lord for his blessings. On Sunday evening the audience filled the house and the Sunday-school room, while Bro. Flory preached the truth as it is in Jesus. Some of the sermon sentences would sink deep into one and three came forward. Four have been baptized since our last report. Many more are seriously thinking over their soul's salvation.—Elizabeth D. Rosenberger, Covington, Ohio, Nov. 14.

Donnels Creek.—Bro. J. A. R. Couser, of Southern Ohio, who is conducting singing classes at the New Carlisle and country churches, preached at the county house on the evening of Nov. 12. Bro. L. A. Bookwalter, of Trotwood, Ohio, preached a temperance sermon in the Christian Church on the evening of the same day. A love feast was held at the Sunday-school room Nov. 18. Elders L. R. Peifer and David Leatherman had charge of the meeting.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Nov. 13.

Green Spring.—Our church met in council Nov. 11. Our elder, Bro. E. Shepfer, presided. Considerable business was transacted. Bro. L. J. Miller was elected superintendent for the Green Grove Sunday-school. Sister Mary Miller was chosen a member on the Christian Worker committee; Sister Mary E. Miller, sub-agent for the Orphans' Home; Bro. G. W. Bock, Messenger agent.—Mrs. J. H. Painter, Old Fort, Ohio, Nov. 14.

Greenwood.—Oct. 28 Bro. William Bisler, of East Akron, Ohio, began a series of meetings at this place, continuing till the next Lord's day, Nov. 5. Nov. 11 we held our council with our elder, Bro. E. Shepfer, presided, assisted by Bro. Bixler. Bro. Frank Hoffman was elected to the ministry. Bro. Bixler and Perry Cooperider and Thomas Aldridge were elected to the deacon's office. The following Sunday we had our annual love feast. While there were no accessions, during the meetings, the church feels greatly encouraged.—Max Hartsough, Glenford, Ohio, Nov. 14.

Palestine church met in council Oct. 28, prior to our love feast. Bro. J. C. Bright presided. Two letters of membership were granted. Bro. Bright remained with us, and preached on Sunday morning. At the close of the service, 4. About 144 members surrounded the Lord's tables. Bro. A. S. Hoff officiated. Other visiting brethren present were Brethren Nathan Groff, E. Noffsinger, David Hollinger and Moses Hollinger. On Sunday morning Bro. Neher gave a talk to the children, which was followed by a temperance talk by Bro. B. F. Sharp. A collection of $8.68 was taken for the temperance cause.—Ella Hollinger, R. D. 3, Greenville, Ohio, Nov. 12.

Upper Twin.—Oct. 14 and 15 we held our love feast at the Wheatville house, which was well attended. On the evening of the 15th our series of meetings commenced, and closed Oct. 29. Bro. Jesse Ebey, of Eaton, did the meetings, and much interest was manifested. Sinners were warned to flee the wrath to come, and the saints were greatly built up in the inner man. Nov. 5 we had our council meeting.—Della Deaton, R. D. 16, Schilling, Ohio, Nov. 14.

OKLAHOMA.

Monitor.—Our love feast was held Oct. 21. Bro. Joseph Glick officiated. About seventy members surrounded the Lord's tables. It was a blessed season. Two have been baptized since was large, and very good order prevailed. Bro. Joseph Glick presided over us on Sunday.—Mrs. Cora Ayres, R. D. 2, Nash, Okla., Nov. 10.

OREGON

Mohawk Valley.—Our elder, Bro. H. H. Keim, of Newberg, Oregon, came to us Nov. 1, and remained with us till the evening of Nov. 2 we held a council meeting, for the purpose of preparing for our love feast. Bro. Keim gave counsel to and visit to the members, after which we made arrangements for the feast. Nov. 3 we enjoyed a good spiritual feast, with Bro. Keim officiating. We had a large crowd of spectators, with quite a number and visitors. We expect some to join in with us in the near future. Bro. Keim is doing a good work in this church. He was with us from Nov. 1 to 5, and preached with good success for us. Our church house has been repainted. Bro. Henry Royer has been appointed as our church solicitor. Bro. Keim is expected to be with us for a series of meetings in the new year. Our council will be held Jan. 5. Bro. Keim will remain with us until then.—Sarah Bricker, Mabel, Oregon, Nov. 9.

PENNSYLVANIA.

Fairview.—Our love feast, held Nov. 6 and 7, was well attended, considering the heavy rainfall. Our elder, Bro. William Gilbert, presided. Bro. Jacob Metz, of the Little Swatara church, officiated. A number of ministers from the surrounding congregations were present. Prior to our love feast, one soul was baptized. Nov. 5 Bro. Gilbert visited the home of a sister, who could not be present at our love feast. Services will be held on Thanksgiving day.—Mrs. Ella Hollinger, Fairview, Pa., Nov. 10.

Riverside.—Our church is located in Somerset County, Pa., Nov. 7, the temperance people gained a decisive victory. Owing to the fact that the liquor and temperance man who is opposed to the liquor business from beginning to end, a majority of 11,712 voters placed themselves on record as favoring prohibition.—Mrs. Emma Bloom, R. D. 2, Meyersdale, Pa., Nov. 10.

Indian Creek.—Bro. J. H. Longenecker, "of Palmyra, Pa., opened a series of meetings Oct. 21. He preached every evening for two weeks. He was with us from the start to the close of service and Sunday-school. Our love feast was held Nov. 4. We met at 1:30 p. m. Bro. Longenecker and his wife and two were baptized. We had an enjoyable feast. Brethren Crumbaker, Boor, Bottet and Smith were with us from adjoining churches. Nov. 5 Bro. J. H. Longenecker left for his home. The evening our meetings closed with a crowded house.—Hannah M. Shisler, Palmyra, Pa., Nov. 10.

Little Swatara.—Our church held a local Sunday-school meeting Oct. 29. The following program was given by the town church. The following program was rendered, with Eld. Jacob Hertzler presiding: Address of Welcome, by our elder, Bro. E. M. Wenger; "What Constitutes a Model Sunday-school?" by Brethren H. C. Ziegler and H. M. Frantz; "How Can We Have an Interesting Sunday-school?" by Brethren A. L. Light and J. W. Myer; "What Can Be Done to Increase the Home Department?" by Brethren J. W. Myer and sisters of our church. Some of the visiting brethren and sisters were present. Our correspondent was Bro. Jacob W. Meyer, Jr., of Elizabethtown, Pa., who gave us also an interesting address. Sunday-school was held Nov. 5 at Myerstown, Pa., Nov. 10.

Lower Cumberland.—Our two weeks' series of meetings, at the Bermudian house, closed on Sunday evening, with a good-sized audience, considering the weather conditions. Bro. Adam Gallinger, of Mechanicsburg, Pa., conducted the meetings. As an immediate result of the meetings, fifteen were added to the church by baptism, and others by restoration, and others to come. The attendance and order were good, and splendid interest was manifested. Our congregation was strengthened spiritually. Bro. Samuel Hertzler, of Elizabethtown, Pa., will begin a two weeks' series of meetings at the Welgamuth church Nov. 18. Our next council will be held at the same house, Dec. 16.—G. W. Hartzler, Dover, Pa., Nov. 14.

Mechanicsburg.—Our love feast (reported in previous issue).—On Friday evening, Nov. 3, we had with us our missionaries from India, Brethren Enoch Eby and Sister Eby. To meet with our missionaries gives us new inspiration. Bro. Blough's sermon was very instructive and interesting, and we still hold our love feast on Thanksgiving Day, at 7:30 P. M., sharp.—Sarah E. Schell, 1906 North Park Avenue, Philadelphia, Pa., Nov. 11.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad).—We hold our love feast Nov. 18. Ministers present were J. T. Myers, W. I. Beck, J. M. Blough, M. C. Swigart, J. Wesley Myers, and Elder Wolfe. Nov. 12 Bro. J. M. Blough officiated, assisted by Brethren J. T. Myers, W. I. Beck and J. Wesley Myers. Nov. 13 Bro. J. M. Blough gave a good missionary sermon on Sunday evening, which inspired us with a greater love for our missionaries, and greater zeal in the work. At the close of the service a liberal free-will collection was taken.—Mrs. Sallie B. Schnel, 1906 North Park Avenue, Philadelphia, Pa., Nov. 11.

West Johnstown.—On the evening of Nov. 2 Eld. Galen B. Royer, Secretary of the Church Missionary Board, of Elgin, Ill., and gave us an interesting talk on our India and China mission fields and their present needs and the need of the medical missionaries. Nov. 5 Elder W. R. Miller preached an excellent sermon in Roxbury on the theme, "The Church the Light of the World." On the following week we had a series of lectures in the Pleasant Hill church. Nov. 12 he preached in the forenoon, and in the evening he gave a lecture on his many experiences with Bedouin robbers, and their miraculous escapes. Nov. 13 he preached in the forenoon, and in the evening Roaring Spring Pa., where he conducted a month's revival meeting. Brethren, pray for us and for the evangelist, that he may begin a protracted effort in our Morrellville house.—Jerome E. Blough, R. D. 5, Johnstown, Pa., Nov. 13.

TENNESSEE.

Mountain Valley.—The Ministerial Meeting of the District of Tennessee, which convenes every fifth Sunday, was held at this place Oct. 27 and 28. On account of previous rains, which delayed the people in their seeding, there were but few members present, and consequently but few of the visiting ministers. The topics before the meeting were well discussed. We also had three meetings at night, which were well attended. Our young minister, Bro. R. B. Pritchett, gave us two most interesting talks.—W. H. Wine, Ballegton, Tenn., Nov. 14.

VIRGINIA.

Fairview.—One of our home ministers, Bro. W. C. Hoover, held a series of meetings at Fairview. The attendance and interest were good. Two Sunday-school boys were baptized, and are now busy workers in the vineyard of the Lord.—Catherine R. Kline, West Alexandria, Va., Nov. 13.

Mount Joy (Bethel house).—Bro. S. C. Thompson, of Oakvale, W. Va., came to us Oct. 27 and remained with us until Nov. 5. He preached with power. Seven were baptized. We came out for Christ. Bro. C. D. Reed baptized seven on Sunday and one was received by statement. Bro. Reed is doing the rite of baptism. Five of these baptized were Sunday-school scholars. The members are much encouraged and built up.—J. W. Fansler, R. D. 1, Eagle Rock, Va., Nov. 10.

Oak Hill.—We held our love feast Oct. 28, with about fifty members surrounding the Lord's tables. Bro. Geo. A. Phillips, of Wayne County, commenced protracted meetings at Oak Hill Oct. 24, closing Nov. 5. His presence was missed for at our love feast. Brethren D. Boo, Phillips officiated. At our love feast Brethren Wolfe Ritchie, Walter Ritchie, Harvey N. Dak, and our elder, Bro. John M. Claushan. We were much pleased that Bro. Phillips could be with us.—Jacob M. Pauley, Seven Fountains, Va., Nov. 15.

Salem.—Our church held our love feast Nov. 4. We had a pleasant and spiritual feast. Brethren Samuel Crumpacker and Emery Crumpacker were with us. Bro. Samuel Crumpacker officiated, and also preached an interesting sermon on Sunday.—Jennie Saunders, Goodview, Va., Nov. 10.

WASHINGTON.

Coutralia.—Oct. 14 our church met in special council. Bro. C. L. Myers was ordained to the eldership, and he and his wife were duly installed. Elder Silvercruys was reinstated in the ordination service. Oct. 23 Eld. Andrew Hutchison began a series of soul-inspiring meetings, which have been born into the kingdom, all of them heads of families except one. Since our last communion services, with Bro. Secrist officiating. Since our last report two have been received by letter, and one letter was granted.—Anna Myers, Centralia, Wash., Nov. 13.

Wenatchee.—Oct. 28 an all-day service was held at the church schoolhouse, in the Wenatchee Valley. Seven points in the forenoon a special harvest sermon was delivered by Eld. J. J. Fillhart, of Mount Vernon Bro. C. N. Hutchison gave a missionary sermon. A collection of $7.28 was sent to Bethany Bible School. Nov. 12 a special temperance program, consisting of appropriate recitations and songs, was rendered by the Sand Hill Sunday-school, carrying out the suggestions made by District Meeting for a unified effort in the temperance cause. The program was followed with a temperance address by Bro. Hutchison. The collection of $7.99 was taken, which will be used in the Washington District temperance work.—Minnie Sollers, R. D. 4, Wenatchee, Wash., Nov. 12.

WEST VIRGINIA.

Mathias.—Bro. I. N. H. Beahm, of Nokesville, Va., gave us a week's series of meetings. He denounced sin and wickedness, and upheld righteousness. Christian living with much earnest power, and plead for a deeper spirituality. His appeals to the unsaved were forceful and pointed, and many will be lead to leave for home when the interest was the keenest, and when the power was the most apparent. Five were added by baptism and three reclaimed. Eld. Beahm has left behind him a high Christian living.—L. D. Caldwell, Mathias, W. Va., Nov. 12.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 30, Hagerstown, Md.
Dec. 1, Ridge, Middle Pennsylvania.
Dec. 2, Western Colorado and Utah, Mount Garfield church, Colo.
Nov. 30, 6 pm, Beaverton, Oregon.
Nov. 30, Peace Valley.
Dec. 9, Joplin.
New Mexico.
Nov. 30, Clovis.
Ohio.
Dec. 2, Battle Creek.
Colorado.
Nov. 29, Mount Garfield.
Dec. 2, Rockyford.
Dec. 16, Platte Grand Valley.
Idaho.
Dec. 9, 2 pm, Weiser.
Illinois.
Nov. 30, 5 pm, Decatur.
Indiana.
Nov. 29, 30, 3 pm, Blue River.
Nov. 30, Manchester.
Nov. 30, 5 pm, South Bend.
First Church of the Brethren.
Dec. 2, Pleasant Grove.
Dec. 16, Fort Worth.
Virginia.
Nov. 30, **Staunton.**
Dec. 1, Mill Creek.
Maryland.
Nov. 30, 2 pm, Baltimore, Woodberry church.
Nov. 30, Hagerstown.
Dec. 1, Ridge.
Michigan.
Nov. 30, 6 pm, Beaverton.
Missouri.
Nov. 30, Peace Valley.
Dec. 9, Joplin.
New Mexico.
Nov. 30, Clovis.
Ohio.
Nov. 30, 10:30 am, Greenville.
Dec. 2, 6 pm, Bromen.
Oklahoma.
Nov. 30, 6 pm, Mound Valley.
Dec. 2, Elk City.
Dec. 9, 10 am, Washita.
Pennsylvania.
Nov. 30, 7:30 pm, Philadelphia, Germantown, 5256 Kensington Avenue.
Dec. 3, 5 pm, **Norristown.**
Texas.
Dec. 2, Pleasant Grove.
Dec. 16, Fort Worth.
Virginia.
Nov. 30, **Staunton.**
Dec. 1, Mill Creek.
Maryland.
Nov. 30, 2 pm, Chestnut Grove, **Pleasant View** church.

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CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SAND RIDGE, OHIO.

Our revival services, conducted by Bro. A. C. Wright, closed with remarkable interest. Three were born into the kingdom by baptism. One expressed his willingness to return again to the fold, to be reinstated at once. The meetings were a success. The Lord has wonderfully blessed this church, as well as the community at large, through the consecrated efforts of our dear brother. The friends and brethren, who have been here for a long time, tell us that we had the largest, most orderly and most attentive audience the Brethren have had for fifteen years.

Yesterday, at 10 A. M., the funeral service of a young man was conducted by the writer, and at 2 P. M. we went to the place prepared for baptism, where the three before mentioned,—a young wife and two young men,—were born into the kingdom. At 4 P. M. we went to the church for the introductory service to our love feast,—the first at this place for two or three years.

The Sand Ridge church is the remains of what was once one of the best of Ohio's pioneer churches. The membership is small, and the interest was almost dead, to the extent that the members were thinking of locking up the house and quitting. The appointments had been filled every two weeks by ministers from adjoining congregations, by the aid of the Mission Board.

I began my labors, as pastor of this church, in September of this year, and took up my permanent abode in their midst Oct. 14, the day before our revival began. I have spent all my time, since then, in assisting Bro. Wright. Together we visited nearly every home within a radius of several miles of the church, getting acquainted, inviting them to the meetings, doing personal work, and distributing tracts. The Lord has blessed us abundantly in our work. We feel that there are many who are near the kingdom, and we regretted that Bro. Wright could not remain for another week. We need an interest in the prayers of our dear brethren and sisters, so that we may be the means of bringing more souls into the kingdom, thus maintaining the interest that has been created.

We are now preparing for a singing school, to begin as soon as we can secure an instructor. We find, in our house-to-house visiting, that about eighty per cent of the families we visited are not members of any church, although there are about a dozen congregations within a radius of six miles. Truly, the fields are white, and the harvest is great! Everywhere we went we were received with the greatest respect, and the people are usually frank and courteous. They are easy to approach and willing to talk along religious lines. O how I wish we could, in some way, remove the barriers before it is too late! I feel that this community needs a pastor who can give the work his entire time and attention. I truly hope that the way will be opened, so that I can.

Joel A. Vancil.

Hamler, Ohio, Nov. 7.

WAYNE, COLORADO.

Last Wednesday evening we arrived home from Haxtum, Colo., where we held a two weeks' series of meetings. While the weather was very inclement most of the time, still the interest was splendid. The meetings closed with a full house, and increased interest. Two dear souls have been baptized, and others are near the kingdom. One dear aged grandmother, who used to sit during the meetings with tears rolling down over her cheeks, told us afterward that she could scarcely wait until the invitation was given. Only for the fact that she is merely a visitor there, and going where there are none of our congregation, she would have united with our people. While laboring with the members there, we were made to feel that "truly the harvest is great, but the laborers few."

Bro. Joel Kinzie is their only minister, who, with the increasing years and his daily cares, feels that the responsibility is greater than he can successfully carry out. Bro. Kinzie, and all the rest of the members, are anxious to help some good, strong, energetic young minister who is willing to go and live among them, and preach the Gospel for them. We believe that there is a great opportunity there for the Brethren to build up a good, strong church, if some one could be induced to go there and locate on a part of his time to the work.

We gathered, from the sentiments expressed, that the members would be willing to help, in a material way, any one who would like to take this field. While it is a field that would require much work, we believe it would result in much good.

The Brethren there are located in a fine, level country, where good land can be bought from $10 to $40 per acre, depending upon improvements and distance from the railroad. The nucleus of the church is only a few miles from the railroad, and a good trading point on a branch of the C., B. & Q. R. R., between Sterling, Colo., and Holdredge, Nebr.

The members are very anxious for some minister to come among them and help build up the work. When we think that the value of a soul is incomprehensible, and that there are many who, by proper efforts, would soon be in the kingdom, it would seem there ought to be a man for the place somewhere, especially since we have so many talented young men, who are anxious to secure for themselves cheap homes. Land, desirable in location and quality, may be bought there very reasonably and on easy terms.

While we are praying that the Lord will send more laborers into his field, we trust that some one may take note of this little missive, and become sufficiently interested to write to Bro. Joel Kinzie, Bro. Banford or Bro. H. J. Fuller, all of Haxtum, Colo.

J. C. Groff.

Wayne, Colo., Nov. 8.

CEMENTED TOGETHER.

Recently the writer helped a good farmer in the building of a cave—an underground room for canned fruit, milk, etc. Cave building, like nearly everything else, in these modern times, has undergone changes. Where they once used lime and sand for making mortar,—the filling between the stones in the walls,—now cement and sand are used. Cement is a bit more expensive than lime, but far greater adhesive power is claimed for it.

That farmer believes in building well, so he provided good stones for the walls and good cement for mortar. I must add sand. The mason did his work well. A splendid building was the result. Each rock was firmly cemented to its neighbor rocks. The cement, into which each rock was laid, itself hardening into rock, brought about the desired result—the unity of masonry. In fact, we might say that the work of cementing was so complete that the whole structure became one solid rock of masonry—a structure so rigid that few buildings can be found more substantial or stronger.

As I watched rock after rock take its proper place in that strong building, there to remain as long as time lasts, perhaps, I was made to think of God's church, which is built upon the foundation of the apostles and prophets, with Jesus Christ as the chief corner stone. This building is so strongly built,—so completely cemented together,—that the "gates of hell" can not prevail against it.

I was made to think of Eph. 2: 22, where we read: "Ye are built together for a habitation of God through the Spirit." As children of God we are each a part (a stone) in that building. We are builded together,—we are cemented together. At least, God so intended it to be. I think Eph. 4: 3, that the cementing power,—the refining power, intended to cement us together into one indestructible structure,—is the Holy Spirit.

We are often exhorted to dwell together in love. That is right and proper. But, somehow, perhaps because of different dispositions, non-sociability, etc., we can not expect love to flow as freely and bind as closely as it should, unless it is for a higher type than many of us seem to possess. It must be divine, "the love of God shed abroad in our hearts by the Holy Spirit," or it has no real cementing power.

The farmer mentioned above would say: "Make the mortar rich, boys. Put in plenty of cement." Love may be the mortar, the life of the church, but what is needed is richer mortar,—made rich by the cementing of the Holy Spirit. When I see division and wrangling in any congregation, I yearn to see a new baptism of the Holy Ghost there. Then division can not exist.

I praise God that the cementing power of the Holy Spirit is manifest among us to such an extent that division is rendered almost impossible. As a church we may have many differences of opinions, but no storm of dissension threatens our unity so long as the unity of the Holy Spirit prevails, as it seems to be at present. May we still be even more strongly united, so that, like one impregnable rock, we may withstand the storms and tempests, both within and without!

E. F. Sherfy.

Overbrook, Kans.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Crouse-Ziegler—By the undersigned at his residence Nov. 1, 1911, Mr. Jacob Crouse and M. Amanda Ziegler, both of Ridgely, Md.—T. F. Imler, Ridgely, Md.

Riley-Vanaw—By the undersigned, at the home of the bride's mother, in the Absentee location, Okla. (date not given by writer), Bro. Robert R. Riley and Sister Edna Vanaw, both of Nash, Okla.—A. J. Smith, Conway Springs, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Clyde Murrill, son of Mr. Jesse and Sister Salome Adams, born July 26, 1888, died Sept. 25, 1911, in Detroit, Mich., aged 23 years and 2 months. He was suffocated by gas in his sleeping room. He leaves his parents, four sisters and two brothers. One sister and one brother preceded him to the grave. Services at the home by Bro. Simon Garver, of Fairmont. Text, Rev. 21. Interment in the Lindsey cemetery.—Edytho Adams, Lindsey, Ohio.

Archer, Sister Mary S., nee Moyers, died of stomach and bowel trouble, in the bounds of the Pleasant Valley congregation, Washington Co., Tenn., Oct. 17, 1911, aged 41 years and 5 months. May 22, 1910, she was married to Robert Taylor Archer. She united with the church at the age of fifteen years, and was a faithful member until death. Besides her husband, she leaves her mother, one sister and two brothers. Services by Bro. C. H. Diehl, who had baptized her and officiated at her wedding. He also assisted in anointing her.—Effie Edith Archer, Jonesboro, Tenn.

Clemmer, Sister Sallie, died Oct. 23, 1911, aged 72 years, 1 months and 13 days. Her husband died just quite two months before. She was rather delicate in health, and overworked from nursing her husband. Grief and heart failure were the cause of her death. One son survives. Interment in the Salford Mennonite cemetery.—Bro. Brethren, J. M. Price and James Shisler.—Hannah R. Shisler, Vernfield, Pa.

Cupp, Mr. William H., born Sept. 14, 1848, in Franklin County, Ind., died Oct. 14, 1911, at Northfield, Grant Co., Ind., aged 63 years and 1 month. He was married to Mary E. McCormick Sept. 1, 1870. Four sons and four daughters were born to this union. His wife and two sons survive. He has been a consistent member of the church of the Brethren for about thirty years, in which faith he died, in the bounds of the Monitor congregation. Services by Bro. A. B. Diller, assisted by Bro. J. H. Gordon.—Bro. Cora Ayres, Nash, Okla.

Deardorff, Kurvin Eugene, infant son of Mr. and Mrs. John Deardorff, died near Fryntown, Berks Co., Pa., Sept. 23, 1911, aged 10 months and 12 days. Interment near Summerville. Services, East Berlin, Pa. Services by Eld. C. L. Baker.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Emery, Sister Rebecca, wife of Bro. W. J. Emery, born near Oxford, Ohio, Dec. 3, 1833, died at the Brethren's Home, Greenville, Ohio, Oct. 22, 1911, aged 77 years, 10 months and 19 days. Her husband survives her. Services by Eld. J. W. Fidler. Text, Rev. 21: 4. Interment in the West Branch cemetery.—G. W. Minnich, Greenville, Ohio.

Frick, Elizabeth, died near Lebanon, Lebanon Co., Pa., June 21, 1841, died at his home at Fryntown, Berks Co., Pa., Oct. 21, 1911, aged 42 years and 4 months. His death was due to Bright's disease of the kidneys. He married Miss Sallie Kline about two years ago. He united with the Church of the Brethren about one year ago, and was a faithful member until death. Services at Kloppa union church, by Brethren Jacob Fisher and Eld. C. L. Baker. Text, John 14: 1-3. Interment in the adjoining cemetery.—Henry M. Frantz, R. D. 5, Myerstown, Pa.

Gettle, Sister Susan, wife of Bro. Peter Gettle, died at the home of Brother and Sister Henry Peiffer at Mt. Zion, Lebanon Co., Pa., Oct. 26, 1911, aged 83 years, 2 months and 24 days. This union was blessed with eight children. Four daughters and a brother of the deceased are members of the Brethren for about seventy years. She united with the church when she was young, and lived a faithful and consistent Christian life until death. For many years past she was unable to herself attend the church in the deacon's office. At this time she was a member of the Bethel congregation. Little Swatara church. Services at the Meyers meetinghouse, by the home ministers. Interment in Bethel cemetery, at the Union house. Text, Luke 14: 13.—Henry M. Frantz, Myerstown, Pa.

Gum, Eva, daughter of Peter and Susannah Holm, born Oct. 25, 1838, died suddenly from heart failure while returning home from a visit on Sunday, Nov. 5, 1911. Oct. 4, 1860, she was united in marriage to Andrew Gum. He survives. Hillsdale, Mich., from Hespeler, Ont., Dec. 24, 1882. He united with the Church of the Brethren in 1884, in which he is survived by his son and two daughters. He was an active Christian and a successful business man, and was greatly respected in the community. Being unable to secure a Brethren minister, services were held in the Methodist church. Interment in the Methodist cemetery at Lum, Mich., Rev. A. J. Culler, of Wyckliffe, Mich., officiated.—Percy D. Worgess, Kings Mills, Mich.

Huffman, Sister Rebecca, died of consumption, in the bounds of the Linville Creek congregation, Rockingham Co., Va., aged 21 years, 6 months and 4 days. She united with the church in early life and was an earnest worker. She was pleasant and cheerful, and passed away in the bright side. She leaves her husband, her father, six brothers and two sisters. Services by Bro. Brethren. Text, 2 Cor. 5: 1.—Catherine R. Kline, West Broadway, Va.

Johnson, Sister Fannie, widow of the late Benjamin Johnson, born June 19, 1837, died at her home in Johnstown, Pa., Oct. 24, 1911, aged 83 years. Services by Brethren Amos Swartzbaugh, Jacob Swartzbaugh and Milton Forney. She was a member of the Church of the Brethren for a number of years.—A. S. Forney, R. D. 8, Lancaster, Pa.

Joseph, Bro. Jacob, died of the infirmities of old age at his home in York, New Salem, York Co., Pa., Oct. 6, 1911, aged 87 years, 3 months and 21 days. About five and one-half years ago he was confined to what was thought to be his deathbed. Realizing that his time was at hand, he sent for Bro. C. L. Baker to baptize him. His family, who all belonged to the Reformed church, thought immersion was not practicable at the time, on account of his feeble and spiritual condition, and do, which was not, however, the way Bro. Baker understood the mode of baptism. He was not baptized at that time. Knowing that the Lord would bless every true effort of an honest heart, Bro. Baker anointed and administered to him the fall of the same year, with the assistance of a nurse, he was able to attend the love-feast appointment about thirteen miles, to Beaver Creek, where Bro. Baker resided. From that time he was able to be about until a few weeks before his death. He was buried at the Wolf Reformed church, near York, Pa. Services by Eld. C. L. Baker, assisted by Rev. Shelheimer, a Reformed preacher of York.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Keefer, Sister Mary A., nee Barnhizer, born in Washington County, Maryland, July 17, 1836, died at Lincoln, Nebr., Oct. 21, 1911, aged 75 years, 2 months and 12 days. She moved with her parents to Fayette County, Ill., when a little girl. She was married to Moses Keefer in August, 1855. To this union were born eleven children, all but two moved with her husband to Cass County, Nebr., where they resided until 1902, when they moved to Lincoln. She is survived by her husband and seven children. She united with the Church of the Brethren at the age of twenty years and lived a noble Christian life. She was ever ready and willing to further the interests of the church in which she served so faithfully. She was a loving mother and a kind neighbor, always ready to help those in need, ere before herself. She bore her last sickness with Christian patience. Although she was long confined to her bed, she was seldom confined to her bed. She was at Sunday-school and church two days before she died. She had her memory verse, and read without glasses.—Caroline Brown, Lincoln, Nebr.

Koch, Bro. Saffuel, born in Lehigh County, Pa., Feb. 15, 1835, died Nov. 7, 1911, aged 76 years, 8 months and 22 days. In 1836 he moved with his parents to Wayne County, Ohio, and settled near Wooster. In 1857 he was united in marriage to Barbara Wineland. In 1854 they moved to Defiance County, where they resided on a farm. From there they moved to Williams County and located at their present home. To this union were born four sons and five daughters. His wife and three daughters preceded him in death. Three sons, two daughters and one brother survive. In 1877 he and his wife united with the Church of the Brethren, remaining faithful to the end. Bro. Koch was a kind and loving father, a faithful church member and a good neighbor. Services at the home and church by Eld. Lily, of the U. B. church, in the Lick Creek churchhouse, near Bryan, Williams Co., Ohio.—G. W. Sellers, Bryan, Ohio.

Kohler, Sister Mary Ann, wife of Henry K. Kohler, born in Goldsboro, Pa., May 16, 1829, died at the home of her son in

York township, Pa., Sept. 26, 1911, aged 82 years, 4 months and 11 days. Her death was due to the infirmities of old age. She was a member of the Church of the Brethren for some time. She is survived by four sons and three daughters. One daughter preceded her. Services at the Codorus church, Pa., by Eld. Jacob M. Myers and I. M. Bowser. Interment in the adjoining cemetery—Samuel C. Godfrey, R. D. 2, Red Lion, Pa.

Lightner, Sister Mirtta, born in Randolph County, Ind., July 22, 1879, died Nov. 6, 1911, in the bounds of the Lower Stillwater congregation, Montgomery Co., Ohio. She was the daughter of Adam and Mary Curfe, who had a large family, only six of whom are living. June 3, 1898, she was united in marriage to Perry Lightner. To them were born a son and daughter, the son dying in infancy. A short time ago she united with the Church of the Brethren, manifesting herself of its comforts and consolation for the few days yet remaining to her on earth. She bore with patience the sufferings and illness laid upon her, and seemed anxious and ready for her departure. She leaves her husband and her daughter, three brothers and three sisters. Services by Eld. John Shively and Brethren of the Stillwater church. Text, John 14: 1-3.—L. A. Bookwalter, R. D. 1, Trenton, Ohio.

Miller, Mary, nee Blough, wife of Levi Miller, died in the bounds of the Pine Creek congregation, Ogle Co., Ill., Oct. 29, 1911, aged 75 years, 7 months and 2 days. She was a member of the Brethren's Church. She was an invalid and had been bedfast for more than twenty years. She leaves an aged husband and several children. Services in the Point church by the writer, assisted by Bro. J. B. Miller.—Interment in the Brookville cemetery.—Levi Rogers, Alumbank, Pa.

Moore, Walter, son of Friends Howard and Margaret Moore, died of diphtheria, near New Paris, Pa., Oct. 21, 1911, aged 16 years. He was the parents and two brothers and sisters. There was no funeral, but services were conducted in the home and at the grave by the writer. Interment in the Brethren's cemetery near New Paris.—Levi Rogers, Alumbank, Pa.

Moose, Edna Agnes, infant daughter of Brother Chas. and Sister Clara Moose, died at the home of her parents near Heidlersburg, Adams Co., Pa., Sept. 30, 1911, aged 4 months and 4 days. She was buried near the Mummert church. Funeral services by Elders C. C. Brown and C. L. Baker.—Nellie I. Baker, R. D. 1, East Berlin, Pa.

Morelock, Sister Lucretia Ann, nee Jeffries, widow of R. H. Morelock, died in the bounds of the Mountain Valley church, Tenn., Nov. 3, 1911, aged 64 years, 2 months and 27 days. To this union were born two sons and two daughters, all of whom are still living. She united with the Church of the Brethren in 1865, and lived a faithful member until death. Her children are all members of the Church of the Brethren. She was one of many hardships, as her husband died when their children were quite young, yet she bore all her trials without complaining. Services by Bro. P. M. Correll, assisted by Brethren S. D. Garber and S. A. Bolinger.—Interment in the Heidlersburg, Adams Co., Pa., Sept. 30, 1911, aged 4 months and 4 days. Services by Eld. Wilson Baileyton, Tenn.

Nair, Mary Susan, died in the bounds of the Linville Creek congregation, Rockingham Co., Va., Sept. 26, 1911, aged 46 years. She joined the church early in life. She leaves her husband, four sons, three daughters and seven step and three stepdaughters. Services by Brethren Isaac Myers and Jacob Garber. Text, 2 Thess. 2: 16, 17.—Catherine E. Nair, Mt. Crawford, Va.

Robinson, Aubrey, born in Denmark, Feb. 1, 1859, died at the hospital in Aage, Feb. 23, 1911, aged 52 years, 5 months and 23 days. He leaves a wife, one son, his mother, four brothers and one sister. He was baptized and united with the Church of the Brethren at the South Beatrice church by Bro. James W. Gish, assisted by the Brethren—Lydia Dell, Beatrice, Neb.

Shank, Sister Elizabeth, nee Recker, born near Dayton, Ohio, Aug. 1, 1860, died of apoplexy, Oct. 31, 1911, aged 51 years, 3 months and 30 days. She was united in marriage to Bro. Isaac Shank in June, 1879. This union was blessed with nine sons and four daughters. One daughter preceded her to the glory world. She leaves a devoted husband, four sons and three daughters, also her aged parents, one brother and one sister. Soon after her marriage she united with the Church of the Brethren, in which faith she remained until death. Services in the Trotwood (Brethren) church by Elders D. M. Garver and John Smith. Interment in the Kuns cemetery.—Normella Conkwright, Trotwood, Ohio.

Simmers, Robert W., died of typhoid fever Oct. 12, 1911, three miles northwest of Broadway, Va., aged 24 years, 10 months and 6 days. He leaves a wife and child. Services by Bro. D. Hays and Mr. Padley, of the U. B. church.—Interment in R. Kline's field, West Broadway, Va.

Trimmer, Bro. David E., died of typhoid fever, at the York City Hospital, York, Pa., Aug. 7, 1911, aged 27 years, 9 months and 6 days. His home was at East Berlin, Pa. He was a young man of fine character, and was held in high esteem by the community. His father, one sister and two brothers mourn his early death. Interment in the Mummert burying ground. Services by Eld. C. L. Baker, assisted by Eld. C. C. Brown.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

Walker, Bro. Frank, born in Jonesville, Ohio, Oct. 10, 1851, died Oct. 31, aged 60 years and 11 days. He came with his parents to Delaware County, Ind., when he was eight years old. He was united in marriage to Lizzie Rarick, daughter of Bro. John A. Rarick. To this union were born three sons and two daughters, all of whom are members of the Church of the Brethren, one daughter. He united with the church in falling health from kidney trouble. Thinking that a change of climate might be beneficial to him, he, with his companion, left their home in Shideler, Ind., Oct. 15, to spend the winter in Southern California. They arrived at Los Angeles the following Thursday, and were met by their son, Ralph, who had been in California for some years. On arriving he was very sick, and was taken to the hotel, where he died on Saturday morning. His remains were brought back by his wife and son to their home in Shideler, Ind. Services in the M. E. church by the writer, assisted by Eld. A. C. Young. He leaves a sorrowing wife, three sons, one daughter, three brothers and two sisters. He was a dutiful husband, a kind and helpful father, and an obliging neighbor. He greatly desired to remain with his family, but made a struggle for life. Interment in the Union Grove cemetery.—Geo. L. Studebaker, North Manchester, Ind.

Wentz, Bro. John Henry, born in Bradford County, Pa., March 19, 1839, died of leakage of the heart, in the bounds of the Albright congregation, Roaring Spring, Pa., Oct. 31, 1911, aged 72 years, 7 months and 9 days. He was a consistent member of the Church of the Brethren for fifty years. He was married to Sister Elizabeth Holsinger, who preceded him. Bro. Wentz was left an orphan boy when quite young. His father, Jacob Wentz, served as a soldier in the Union Army, was taken prisoner, and died at Harrisburg while on his way home. Bro. Wentz worked his way through the world as a poor boy. When he had grown to manhood he became a very useful man in the community where he lived, and in the church where he worshipped. He leaves an aged mother, three sons, four daughters and three sisters. Services in the Albright church by Eld. P. C. Direly, of Claysburg, Pa. Text, Heb. 13: 14. Interment in the cemetery nearby, besides his beloved wife.—Annie L. Direly, Claysburg, Pa.

Wiley, Sister Anna, died of paralysis, at her home in East Berlin, Pa., Oct. 2, 1911, aged 71 years, 5 months and 26 days. She was a devoted Christian and a kind mother. Her husband, Bro. M. B. Wiley, died 4 years ago. She leaves a family of one son and eight daughters. All save one are members of the Church of the Brethren. Interment by the side of her husband in the Mummert graveyard. Services by Elders C. L. Baker and C. C. Brown.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

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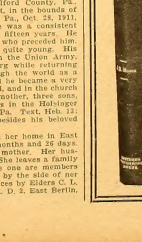

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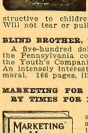

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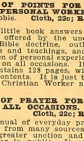

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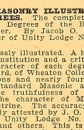

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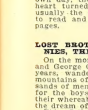

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unto anger, they are gone away backward.

5 ¶Why should ye be stricken any more? ye will revolt more and more: the whole head *is* sick, and the whole heart faint.

6 From the sole of the foot even

1 The chapter, down to verse 23, states the tening, according to Deut. xxvii., Josh. ix. (vs. 5-8), and now the time of expulsion fo vah renews the promise of the Palestinian t nation (Isa. i. 26, 27; ii. 1-4).

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grain—Wheat, this may mean emmer or Egypt, their father said unto them, Go again, buy us a little food. 3 And Judah spake unto him, saying, The man did solemnly protest unto us,

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Jabesh-gilead, who had stolen them from the street of Beth-shan, and came to Jabesh, and burnt them there. 13 And they took the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that were hanged, 14 and buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

15 And there was yet war again between the Philistines and Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. 16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, and who was girded with a new sword, thought to smite David. 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. 19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim a Bethlehemite slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. 20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. 21 And when he defied Israel, Jonathan the son of Shimea David's brother slew him. 22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

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Vol. 50. (Old Series Vol. 60.) Elgin, Ill., December 2, 1911. No. 48.

AROUND THE WORLD

Are We Really in Earnest?

Whatever may eventually be done with the excellent Arbitration Treaties proposed by President Taft, will largely depend upon the people of the United States, and their insistence to urge the immediate ratification of these valuable measures upon the Senate. To claim to be a people favoring peace and arbitration, and then neglect to lend every aid and assistance to the consummation of a plan so eminently promising, would be deplorable indeed. Even the Socialists in Berlin, numbering 200,000, have voiced their hearty approval of this and all other measures that will help to do away with war. The present occasion is an excellent time for each congregation to put itself on record for peace and all lawful means to that end.

Efficient Work Needed.

The "Child Welfare Committee" of the United States has been doing much valuable pioneer work in paving the way for effective reform work among children. Astonishing, indeed, is the fact brought out by the Society, that at least 8,000 children and young people between the ages of five and eighteen are not attending Sunday-school. In eight of the Western States two-thirds of the children are total strangers to Sunday-school influences. New England has more than 800,000 children as yet unreached, while New York State reports 2,200,000. The colored children of the nation furnish an army of 3,000,000 outside of Sunschool influences. These figures are alarming indeed. To the indirect church workers everywhere comes the urgent message: "Why stand ye all the day idle?"

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He Refused a Pardon.

In the Pennsylvania State Penitentiary there is a convict,—Paul Graynor,—thirty-seven years of age, sentenced to a forty-year term for murder, who recently refused a pardon. He declares that, in the consciousness of a renewed life, he can do more good in prison than out of it, and he proposes to finish the twenty-five years, still remaining of his sentence. Graynor, by his life and actions, shows the genuineness of his Christian profession, and wields a marvelous influence for good among the most hardened prisoners. Already a number of convicts have been brought to a knowledge of the truth, and are living demonstrations of the transforming power of the Word. If an humble convict can do so effective a work for the Lord, how much more should each one of us be able to accomplish, enjoying as we do the blessings of liberty and untold opportunities? "What manner of persons ought we to be, in all holy conversation and godliness?"

Youthful Delinquency.

Recent investigations of the causes that lie at the root of most juvenile misdemeanors, brought out some striking facts. The judges, before whom youthful miscreants have been brought, have noticed that for the last few years most of these offenders were not, as was supposed, graduates of the slums, but sons of respectable and hard-working parents. One of the judges talked with the parents of many of the boys, and learned that while practically all of the young men enjoyed good school privileges, "very few ever worked steadily at any occupation." Few of them ever undertook to learn a trade. After due consideration the same judge gave utterance to a thought that every parent might well consider, and profit accordingly: "Parents have become accustomed to living beyond their means, and the ease and plenty, to which their sons have become accustomed, have encouraged them to expect a continuance of such pleasant surroundings as a matter of course. Young men, brought up too comfortably, dislike to engage in manual labor. Our schools do not place enough emphasis on the child's responsibility to God." In summing up the chief causes of the appalling increase of crime among young men, the same judge cited the follow: "A lack of religious and moral instruction in the schools, bad associations on the streets at night, and vicious and debasing shows." Thus it is readily seen that the modern boy is very much like those in Paul's day, who needed careful bringing up "in the nurture and admonition of the Lord," to be an honor to the family and state.

Lodges Cause Divorce.

The National Christian Association, whose headquarters are in Chicago, is well known to our readers as a relentless foe of secret orders, fully endorsing the teaching of the Church of the Brethren on this important subject. At a recent convention of the Association the following resolution was unanimously passed: "We are convinced that no family can exist as God intended, when husband or wife is compelled to withhold secrets from the other. The alarming number of divorces finds a fruitful cause in the iniquitous lodge system." Doubtless there is abundant reason to voice the statement just quoted. Whatever institution erects a barrier between husband and wife,—admitting the one and refusing entrance to the other,—is diametrically opposed to gospel principles, and hence an unfit abode for those who claim to be followers of the Blessed Master.

Japan's Warfare Against Vice.

For years licensed vice has been flaunting as a legally authorized institution in Japan,—to the shame and righteous indignation of the moral and decent part of the citizens. Count Okuma, a mighty leader in the present reform work, recently called attention to the fact that while "Japanese boys and girls are taught in public schools to cultivate all virtues and qualities, necessary to make them strong, there is constantly before their eyes an example of shameful immorality in the licensed houses of ill-repute." The best elements of the nation are now rallying for a determined campaign against the blackest and foulest defilement of Japan's social life, and hope to succeed by persistent and continued efforts. Contrary to the often-expressed idea in America,—that the "social evil" can not be driven out and that, at best, it can only be kept under close control,—these Japanese reformers propose to demonstrate that vice can be effectively checked.

Our Costly Expansion.

Since the signing of the Treaty of Paris, the Philippines have cost the United States, for military expenses alone, $167,000,000, according to official figures of the War Department. These figures, formidable as they are, do not include all the funds spent in behalf of the islands, to say nothing of the many lives ruthlessly sacrificed to our love of expansion. And while the possession of the Philippines has made of us a world power, and we have spent unlimited amounts of money on army and navy, we are now told that our large and costly fleet of war vessels so recently and proudly exhibited on the Hudson, is totally inadequate, and that both army and navy are shorthanded as to officers and men. It is the world's doctrine that a nation, be it ever so prosperous as to its industries, sound as to morals, and vigorous as to its intellect, must try to be equal to, or excel all others, as to military equipment, or be antiquated. Will we ever arise to safer, saner views, such as befit a so-called Christian nation?

Sunday Visiting.

While there may be various kinds of Sunday visiting,—some to profit and some quite the opposite,—we notice that the "Lutheran Standard" comes out in language that can not be misunderstood on the modern problems a phase of Sunday visiting altogether too prevalent: "People who visit others on the Sabbath and thereby deter them from attending the services in the Lord's house are robbers. They steal away from those, for whom they profess friendship, one of the most precious possessions which they have. What right have you to encroach upon the devotional hours of a family,—hours which are all too few and far between? What excuse can you render to God for inducing others to neglect His Word and the services of his sanctuary?" These words are worth thinking about. Many have, perhaps thoughtlessly, been guilty of the very offense alluded to in the above. If so, there is need of renewed consecration,—of no longer neglecting "the assembling of ourselves together, as the manner of some is."

Mohammedans Greatly Aroused.

From Morocco in the East to the most remote portions of Asia, Italy's aggression has produced profound indignation in the Mohammedan world. Everywhere the question is asked: "What are the Powers doing to check Italy in her high-handed designs?" Moslems can not reconcile the exalted claims of Christian altruism with the utterly selfish interpretation given by Italy in her present campaign of spoliation. To appreciate the seriousness of the situation it must be remembered that the Mohammedan world has a population of over 220,000,000 souls, of whom 160,000,000 are in Asia, 59,000,000 in Africa, and 3,500,000 in Europe. About 160,000,000 are under Christian rule, 15,000,000 under Turkish control, 22,000,000 under other Moslem rulers, and 24,000,000 under other non-Christian sway. If these formidable forces are driven to a final struggle, none could foretell the awful results. Sad, indeed, if Italy's ill-advised act should inflame the Mohammedans to a so-called "Holy War," with its nameless horrors and atrocities.

Negro Ratio Decreasing.

Recent Census figures, showing the relative rate of increase among whites and blacks, are of significant social and political meaning. The present percentage of the negro element in our population is 10.7. The white race is 88.9 per cent of the whole. Thirty years ago the figures stood 13.1 and 86.5, indicating that a gradual but steady change is now taking place. During the last decade the white population increased .22 per cent, while the black element showed but a gain of 11.3. Thus the increase of the white race,—due in part to immigration,—is nearly double that of the black population. The large infant mortality among the blacks, especially in the South, is a leading cause of the disparity between the rates of increase. Government officials, familiar with the situation, are recommending better and more adequate instruction of the negro mothers in the care of their children, and a diffusion of better knowledge in general. This advice, by the way, is equally applicable to all mankind. "With all thy getting," says Solomon, "get understanding."

Its Price Is Far Above Rubies.

Infidels may sneer at the real value of the Bible, but the fact remains that humanity at large still persists in attaching a greater valuation to the Sacred Volume than to any other book. At a recent sale of the "Huth" library at Sotheby's, near London, England, a "Mazarin" Bible was offered for sale, and brought the astonishingly large price of $50,000. It is a well-preserved copy of the earliest edition of the Bible, printed by Gutenberg at Mainz in 1450-55,—probably the first book printed with movable types. It is known as a "Mazarin" Bible because the first known copy of this edition was discovered in the Mazarin library in Paris, in 1760. And though but few of us may be able to possess a Bible of so great an antiquarian value, we can all be happy in the thought that, by the God-given genius of man, even the poorest can now have a complete copy of the Blessed Word at his disposal. To the believer whose "life is hid with Christ in God," the Bible is a treasure untold, compared with which earth's richest possessions sink into insignificance.

Christian Influences in China.

Now, since the attention of all the world is centered upon the solution of the grave problems gradually being worked out by the contending elements in China, it is interesting to note in what way Christianity has been leavening the whole lump. It is needless to say that the missionaries have in no way incited the people to the present revolutionary activity, nor have they sanctioned the unmentionable atrocities that have been perpetrated by both parties to the conflict. They have, however, done their very best to teach and instruct the people in better ways of thinking and doing, and it is this salutary instruction that has largely mitigated much of the horror and cruelty, usually characteristic of Chinese warfare. The present Provisional President, Sun Yat Sen, is a pupil of a London Missionary Society worker, and his four sons are now attending the Anglo-Chinese College at Tien Tsin. Two of the foremost revolutionists,—Sun Yat Sen and Wong Chong, were educated in mission schools, and are very friendly to missionary movements. It would seem that this "sowing beside all waters," in years gone by, has raised up scores of staunch supporters and defenders of missions, that will do much to insure at least comparative safety to all foreign missionaries during the present struggle.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Thanksgiving.

BY B. F. M. SOURS.

Over the days with their shine and shade,
Over the blossoms and over the storms,
Over the courage and over the fears,
The joy and the wild alarms;
Over the harvests of golden grain,
Over red apples that came again,
Over the wild winds when work was done,
Over the autumn leaves, frost begun,
God is King.

"Praise ye the Lord!" for the golden year;
"Praise ye the Lord!" for its light and cheer;
"Praise ye the Lord!" for his storms to bless,
And for his gentleness!
Over the acres the zephyrs played,
Over the clover the bird-songs strayed,
Over the mists was the heaven above,
Over the world was the God of Love,
Over all.

Over my heart is the watch-care given,
Over my need is the wealth of heaven,
Over my shadows the sun will shine,
The light of Love Divine.
He is the theme of my daily praise,
He is my song in the passing days,
Him I will trust till the shadows die,
His will I be, 'neath the changing sky,—
God is good!

Over my ears do the echoes float,
Over the world—hist!—the distant note!—
Over our dreams come the angels' songs—
"All praise to him belongs!"
After the burdens of toil and care,
After the sunsets, with glory there
Seem of the heaven of love to ring,
After the bird with weary wing
Has ceased to sing;

After the acres of life are tilled,
After life's garners all are filled,
After the weariness of toil
Has brought its full recoil;
Then on strong wings to soar the sky,
Upward to mansions of rest on high,
Cleaving the heights to eternal day!—
O it is Thanksgiving!—far away
Echoes call!

Over the Thanksgiving songs of men,
Higher than praises of poet's pen,
Fuller of joy and of love's surprise
Before the ravished eyes,
Praises shall ever and ever be
Thanksgiving songs for eternity!
Thanksgiving Day is a day of days,
Jesus has wrought all our hearts of praise
By his blood.

Jesus, thou Lamb of God, once slain,
Come to the world in thy power again,
Honor and glory be to thee—
Eternal majesty!
"Worthy the Lamb!" is our song of praise;
Thanksgiving Day is a day of days!
Sing the deep depths of hearts, moved by love,
Praise to the Father in heaven above—
God is Love!

Mechanicsburg, Pa.

The Church.

BY NETTIE C. WEYBRIGHT.

In Four Parts.—Part One.—Christ, the Center.

WITHOUT Jesus Christ, what would history be? He is the central figure since its beginning. History itself could not be explained without him, nor is he the central figure alone, but the source itself, of very history. All the greatest, the far-reaching changes in the world are due to his life and influence. He came as the Redeemer of fallen humanity. From all ages,—from the beginning,—it was in the mind of the Eternal God to save his people through the death of his dear Son. For thousands of years this fact lay as a secret in the mind of God. It was veiled, but, as Paul says in his letter to the Ephesians (3: 4, 5, 6), the mystery of Christ in other generations was not made known unto the sons of men as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-beings and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel. Thus the veil is now removed. "God arranged all the ages and dispensations in and for Jesus Christ, his Son, as the life-giving head of the creation, in whom, like a center of unity, the heavens and the earth, the visible and invisible, the mortal and immortal, should find their happiness, their strength and their fellowship with God."

In God's eternal plan for the salvation of his people, he has ordained many dispensations, through which, in the different ages of the world, men might leave the life of sin, and see God.

1. In the early years of the race, we have the Patriarchal Age, in which the patriarchs, the fathers, mighty men of God, with their prophets, priests and kings, tried to lead the people back to God.

2. The covenant God made with Abraham is the beginning of the Abrahamic dispensation, in which God selects, from the nations of the earth, one godly man who is to be the head of the Jews, a mighty nation, through whom the earth shall be blessed, and God's name glorified. As the centuries passed by, the Jews were more fully enlightened, the promises made them were more specific, the rite of circumcision was given them that they might thus be separated from those ungodly nations with whom they were constantly surrounded.

3. In the person of the infant Moses, God purposed to bring about a third glorious dispensation in the history of his people. The Jews were constituted a kingdom, and the God of Abraham was their God. He had given them the code of laws by which their national life was to be directed. The thread that constantly ran through it all, however, was Christ, the Messiah, toward whom each promise, each institution, each epoch in their national life ever pointed. By faith they looked into the vague, far-distant future and saw the coming of the Savior. Their laws gradually unfold the purposes of God. They are being constantly led by the law, their schoolmaster, to Christ, their Savior. They were in a state of preparation, they were learning the doctrine of sin and condemnation to prepare them for the preaching of the coming doctrine of grace and salvation. In the administration of the functions of their then existing institutions, the plan of redemption was constantly being outlined, with Christ as Prophet, Priest and King. They looked forward to the person, Christ, as we, in the new dispensation, look back to him.

The time was fast approaching when the limitations of the people of God were not to be confined to a single nation, but were to be expanded among all the nations of the earth, although the Jews, proud of their ancestry, centered in the noble, faithful Abraham, satisfied in their being the children of Abraham, however vile their sinful lives proved their hearts to be. Exultant in their keeping of the law, they considered themselves secure within the ark of circumcision in which they hedged themselves from the Gentiles. They waited long and patiently for the coming of the long-promised Messiah, yet, when he did come, Satan had so securely blinded their eyes that they rejected him, and killed him, and yet they hopelessly look for another. But, rejected by his own, God had prepared for him other peoples, whom he would cause to receive him, and be witnesses for him, glorifying the Creator through the Son.

The great problem of history centers here. Until now the Jews were the center of God's grace. The Gentiles were excluded. The Jews were God's own, his elect, his chosen from all the nations and kingdoms of earth. They were growing selfish, resting secure in their exclusion from outlying nations. They looked on the Gentiles as outcasts and idolaters, with whom they were to have no intercourse (Acts 10: 28). The chasm was stronger than caste. The touch of the Gentile was defiling, his food an abomination, and his religion blasphemy. There was a pronounced, fierce enmity between them.

But we, the Gentiles, who, before Christ's appearance, were the outcasts, the "dogs" (Matt. 15: 27), need to be especially grateful that, through Christ, we have now been admitted into the love and grace of our God. We must remember that originally the promises were not for us, that, according to Eph. 2: 12-15, 18, we "were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world. But now in Christ Jesus ye, that once were far off, are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances: that he might create in himself of the two one new man, so making peace; for through him we both have our access in one Spirit unto the Father." The great cause of this enmity was the law of commandments contained in ordinances "being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation" (Heb. 9: 10). Jesus then removed the cause of this enmity "by abolishing the exclusive and temporary ordinances" of the Jews. By becoming the great sacrifice for all sin himself, he made an end of all sin and sacrificial offerings, thus placing Jew and Gentile on one common plane.

The movement of uniting Jew and Gentile in one common, complete body, began with God, originated in the mind of the Eternal. No other power could have solved the problem of union of people so separate, so distinct, so decidedly opposed to each other, and in so short a time. It required the wisdom and overruling providence of Omniscient God.

Thus ended the Old Dispensation of shadowy types and ordinances and the New Dispensation of liberty and life was ushered in. Thus "the Lord Jesus, the Son of God, has abolished the enmity between Jew and Gentile by removing its cause, the Jewish ritual; and this he has done through the human nature which he assumed, in which we see the perfect holiness which the law commanded, the vindication of violated justice to which all the offerings pointed, and the resurrection of the body and eternal life, which formed the hope of mankind from the beginning of the world." And all this that he might create the two into one new man in himself, so making peace.

In one body, by the cross, both are reconciled to God. Thus the door of divine mercy is opened to the whole human race. Israel had lost her power. Her national supremacy was ended. There must be a new body formed, to have new power and new supremacy. There must be a new channel of God's grace, a broader, world-including circle, excluding no one who wills to come and accept offered grace. As one united body that would serve the purpose now necessary, Christ instituted his church, for the glory of his name, and the honor of his Father who sent him.

Syracuse, Ind.

The Blood.

BY J. EDWIN JONES.

"Without the shedding of blood, there is no remission" (Heb. 9: 22).

To many, the cleansing power of the blood of Christ is a mystery so apparently inexplicable as to defy investigation or explanation. But as God does not do things arbitrarily, there must be reasons for the blood sacrifices of the Scriptures. That it is the fiat of God should be sufficient reason for accepting the truth of the statement. It is within the province of him who has authority to name conditions. This principle is illustrated over and over in our experiences in the world.

When Adam sinned, he forfeited life—perfect life. God, the Father, Son and Holy Spirit had so pronounced it at creation. To restore man to this perfect state, is the object of God's effort from the first. The promise of redemption came, together with the penalty for sin. The first blood shed, typifying Christ's blood, was shed to "cover" the consequence of their sin. And every sacrifice onward, until Christ's sacrifice of himself, was a shadow of that "passover sacrifice for us," "covering" the sins of the people. That those sacrifices were to be "without blemish," would keep in mind not alone the perfect life, forfeited by Adam's sin, but also the sacrifice of Christ's perfect life to cover the transgression, and "at-one" God and the transgressor.

"The value of life is the measure of the value of the blood," for the Scriptures say, "The blood is the life"

(Lev. 17: 14). This fact gives to Christ's blood its inconceivable value, for who may estimate the value of his life (Philpp. 2: 6-11)? Equal with God—himself God—he empties himself and gave his perfect life a substitute for the life forfeited by Adam.

Blood, in the Scriptures, is a common term expressive of life. Those who crucified our Lord said, "His blood be on us, and on our children." That is to say, "We make ourselves responsible for the death of this man. If any importance attaches to his life, we will make it good." And when this awful statement was brought home to them by the Holy Spirit in the early preaching of the apostles after Pentecost, the people urged, "You intend to bring this man's blood upon us." That is, "You are trying to make us bear the consequences of this man's death," a thing whose awful import the preaching and the demonstration of the Holy Spirit through the apostles was making very real to them.

The covenants were sealed or ratified by blood,—blood of perfect beasts,—which gave the covenants power because the life of perfect beasts showed or typified the perfect life of Christ, whose sacrifice should make effectual the New Covenant,—the mature and better covenant that should obtain until the end of the age. "God . . . hath in these last days spoken unto us by his Son" (Heb. 1: 2). "God was in Christ Jesus, reconciling the world unto himself" (2 Cor. 5: 19). Now this New Covenant, that is, the expression of the terms upon which reconciliation may be effected, was sealed or ratified or made effectual by the blood of Christ (Heb. 10: 29). This scripture, together with Heb. 13: 20, makes clear the fact that back of the New Covenant,—alone giving it force and power,—is the blood of Christ. And this blood, as we have seen, representing Christ's life, is equivalent to the life or power of God himself. This is clearly shown as in Heb. 13: 20, where we are told that Christ was raised "by the blood of an eternal covenant," while numerous other scriptures say, "God raised him from the dead." Jesus himself said of his life, "I have power to lay it down, and I have power to take it again."

We conclude, therefore, that the power of God was in the blood of Christ; and that the "blood" of Christ is used in scripture to designate his life. And as the "Word became flesh and dwelt among us," the life of Christ is an active expression of God's Word. Now, the Scriptures say, "The blood of Jesus Christ, his Son, cleanseth from all sin;" also, "Sanctify them through thy truth; thy word is truth," and "Seeing ye have purified your souls in obeying the truth."

Thus we see that, as inseparable as the blood is from the natural life, so inseparable is the blood of Christ from his Word. As the blood was the life of his natural body, and of all living flesh, so his Word is the life of every Spirit-begotten being. And so, remission of sins, through his blood, and power through the blood, become full of meaning to us when we give it the proper significance in connection with his Word, which is the expression of his life, made effective through his death and resurrection.

This truth is aptly illustrated by the passover incident. The perfect lamb being separated and at the proper time slain, the blood was put on the door-post and lintels. Scripture says that this blood, so applied, became a token to Israel. A token is a sign between the parties of an agreement. This blood was a token to Israel, assuring them of God's protection because they listened to him. It was also a token to the destroying angel of the same truth. "Christ, our passover, was sacrificed for us." And when we, accepting the free gift of his atoning sacrifice, "purify our souls in obeying the truth," the blood or seal of an eternal covenant, even the blood of Christ, "cleanseth us from sin" and becomes the "token" of our assurance.

The promise of God became effective to Israel when they applied the blood. The blood was the "token" that they had heard his word to obey it. When we hear the word of Christ to us and accept the New Covenant by obeying its demands, the blood of Christ becomes our assurance or "token" that God will not fail in his part of the Covenant. But without that willing submission to its terms, the power of the blood of the covenant is of no avail to us.

May the power of the blood of Christ become a living factor in our lives; a token of our cheerful and trusting obedience to every known wish of our Lord.

Larned, Kansas.

"What Is the Matter With Our Churches?"

BY WILLIAM L. JUDY.

THERE is nothing so easy, in all this world, as to see the faults of others, at the same time overlooking our own, or obstinately refusing to see them. I well remember an elderly lady in a country district who criticised the city churches. She claimed they were doing a very wrong thing by closing during the summer on account of the unsuitable weather. Yet the church of which she was a member closed its Sunday-school during the winter for the same reason,—the unsuitable weather. The logic of the one was no better than the other.

Too prone, indeed, is the country church to criticise the city church. Of course, the latter has its faults, but the former has plenty of them also. I believe that my experience will fully bear me out on this last assertion. A little better understanding of each other's problems would be mutually beneficial, and people would find themselves nearer an answer to the question, "What is the matter with our churches?"

The city churches are sometimes said to be too "high-toned," and that the ordinary person is not welcome. Only a few days ago I was speaking to a minister who holds an important charge in one of the large eastern cities. It so happened that we were discussing this criticism. He told me of an experience of his, the previous summer. Donning a cheap suit of clothes, very plain and ordinary, he visited unrecognized an even dozen of churches in the city. In all but one he was warmly welcomed and in each of the eleven one or more persons introduced themselves and asked him to come again.

I have gone into scores of our own churches,—a stranger come to worship. In most instances I would have left it just as much a stranger, and I waited for an introduction. At the close of the service there was seldom a cordial handshake or a friendly question. The congregation usually divided into groups. After a short chat the people passed out, unmindful of any strangers who might have chanced to attend. Of course, it was entirely unintentional, for at heart our people are generous and hospitable, almost to a fault.

I remember one Brethren church to which the above could not apply. Whoever entered that church was always glad to return. It is about this wide-awake church that I should like to tell you. They had organized a "lookout" committee whose special work was to welcome every stranger. More than that. The church was the only one in a community in which lived many members of other denominations. These the Lookout Committee made a special effort to bring to the services,—people who otherwise would have lost interest in all church work.

In this church, displayed on the wall, was the committee's working motto: "To the stranger. In Christ's name we greet you today, and assure you a cordial welcome. If you are a resident of this community, we would be glad to have you make this your church." I can not forbear mentioning another reading on the wall,—it was so appropriate for every house of God, "Whosoever thou art that entrest this church, remember it is the house of God; be reverent, be silent, be thoughtful; and leave it not without a prayer to God, for thyself, for those who minister and those who worship here."

I must commend this active church for another thing. It realized that its young people were deserting the ranks. Fathers and mothers were loyal church workers but the children, especially the boys, as they grew up, lost interest and usually dropped out entirely. It was only another case of neglecting the social side of rural life. To young people this is a vital matter; their natures crave sociability.

How was the problem solved? A Christian Workers' Society was organized. It was known as the "Church of Tomorrow." There were the usual weekly religious meetings, but something in addition. During the week nights the Society would meet for such functions as literary programs, song service, or purely social activities. In short, it supplied that great need in every country district—opportunity to develop the social side of one's nature. They turned country life from its customary dullness into an attractive community.

I must mention one more phase of the work of these same young people. Some of their number had gone to the city. There, unacquainted, unrestrained by home influences, they went the common course,—the church was forgotten. But even this problem was solved. When any one decided to try city life, one or more of the others would write to an acquaintance in the city, asking that he meet the young person and take an interest in his welfare. Better still, if a Brethren church was there, the minister wrote to his fellow-minister, asking him to be sure to "look up" the young man and keep him in the church.

What better work could be done! In every large city there are thousands upon thousands of young people who are literally "heart sick." Away from home restraints, preferring the glare of the lights to the quiet of the country, unknown, unfriended they soon join the crowd and strike the pace,—lost to the church, fallen prey to drink, to gambling, and to bad women. If only there were some one to take an interest in their welfare, some one to speak the kind word now and then, some one to cheer them when they become discouraged, as they surely will be, how different life would be for them! It is the feeling that one has no true friends, none who are interested in him, none to encourage him and make life worth the living, that usually drives the young man first to drink, then to all the alluring ways of gilded vice, and at times to the grave of the drunkard or the suicide.

But this Brethren church, nestled among the hills of Southwestern Pennsylvania, did and still is solving the problem of its young people. It has cared for the social side of rural life. Within its doors the stranger is ever welcome. Instead of lack of interest and decreasing membership, this country church has awakened to a full realization of its duties and possibilities, and has found part of the answer to the question, "What is the matter with our churches?"

709 East Jefferson Avenue, Detroit, Michigan.

The Two Missions of the Church.

BY D. E. CRIPE.

IN studying the life of Christ, one is impressed with the fact that so much of his time and labor were given to doing good to the unfortunate. While the higher, seemingly the more important, part of his mission was teaching the plan of salvation, yet he was continually going about doing good, doing good in a material way to those who needed help.

Healing a sick man who later may again become the victim of disease, opening blind eyes that must soon again be closed in death, holding in his arms and blessing a few children who will soon grow out of childhood, feeding the hungry with bread that can satisfy for only a day, raising the dead to life, to a life that can last only a few years at best: all this seems very small work to the Lord of life and glory, especially when he had such a short time on earth, and had so many things to teach. It is little wonder that sometimes his disciples remonstrated with him for taking time to do these little temporal things.

However, in later years, when his disciples had time to contemplate and understand the complete and perfect life of their wonderful Master, they saw the importance of what had seemed to them the little things. In the narratives of the four evangelists they place the same importance on his deeds of mercy as they do on his parables and his words of wisdom. This cannot be entirely accounted for by the fact that it required the evidence of his miracles to prove his divinity, for they bring forth the truth that every miracle was, directly or indirectly, an act of mercy.

The early church, led by the Spirit-filled apostles, was faithfully patterned after the incomparable life of Christ. While preaching, the Gospel was first and foremost in their minds, the little deeds of mercy were never neglected, the duty of attending to them having been so indelibly stamped upon them by their Master's example. On their way to prayer, Peter and John lin-

gered long enough to heal a lame man. Peter, called to preach a funeral that would have given him a splendid opportunity to impress the beauty of a devoted, self-denying life, and urge the sinner to repentance, passed it all by and called back to a useful, needed life the lamented Dorcas; Paul, a captive, shipwrecked, enduring hardships, laboring under anxiety for the churches, feeling the responsibility of carrying the Gospel to a great city under unfavorable circumstances, took more time to heal the sick than to preach the Gospel to the barbarians of Melita. There was a time when the apostles felt that it was not meet they should neglect the preaching of the Word to serve tables, and look after the needs of the widows and orphans, yet they suffered not this work to be neglected, for they appointed the most energetic and spiritual men in the church to attend to it.

Of the very few things the apostles asked of Paul when he was admitted to the work was, "that he should remember the poor," and this he says he was "forward to do." His later life proved the truth of this, for no matter how busy he was preaching the Gospel to the heathen, he did not neglect teaching the importance of contributing to the relief of the poor at Jerusalem. The "good works," so frequently and earnestly taught by the apostles, consisted largely, if not entirely, in relieving the distress of those who were less fortunate. James sums it up most forcefully of all, giving as the first of the two unfailing evidences of pure and undefiled religion, the deed of mercy of "visiting the fatherless and widows in their affliction."

The church, in the time of the apostles, clearly recognized her double mission, so plainly taught in the life of Jesus,—that of preaching the Word and of relieving the distressed. To these two missions she bent all her powers, and in this way changed the world. In no after-ages has the church been purer, and never can she be purer, more vital in spiritual strength, nor more successful, than she was in the time of the apostles. In just so far as the church neglects or overlooks either of these two great missions, will she be crippled in her aggressive power, and fail in the work intended for her to accomplish.

Times and conditions have changed, and the church has, to a great extent, lost the power of healing the sick and of performing miracles. But the power of visiting and comforting the sick is with us yet; the poor we have with us yet and we can do them good when we will; the affliction of the fatherless and widows does not change, and ministering to their needs is as much an evidence of "pure and undefiled religion before God and the Father" as it was in the time of the apostles.

The first mission of the church is to preach the Word and make converts; to fill them with that charity which brought the Son of God to earth, which gives them such a love for humanity that they are willing to sacrifice for the good of others, without which, Paul says, they are sounding brass and tinkling cymbal. The second mission is for these converts,—which means the church,—to do good to those around them. If the convert does no more good to those in need and distress than he did when he was away from Christ, in what respect is the world made better by his conversion? If the church is not more concerned about the suffering and the poor and the fatherless and widows than the world, in what respect is she a benefit to the world?

Stillwater, Okla.

Where Are Our Children?

BY A. G. CROSSWHITE.

THANK the Lord, that a part of them are in the Church of the Brethren and are happy in the Savior's love,—some of them, yes, very many of them,—but there are others whose names are on the church-record for whom our prayers constantly go up to our Father's throne, for they have never yet known the perfect peace and happiness which result from a full surrender, unconditional and complete.

The term *duty* should enter sparingly into the Christian's vocabulary. *Consecration* embraces that only in an elemental sense, its strongest adjunct being the silent influence of the one who *does* much but *says* little.

INACTIVITY is the greatest bane to society or religious progress with which we have to do; and, while the church is hunting for an antidote, either Satan or some worldly church organization will find use for the talent which we ought to be using. The young mind is as active as the young body and these forces must, in some way, be conserved to God's glory.

Young people want to do something, and will do it well with half the practice of older heads, for their opportunities for learning how have been greater.

The *Sunday-school* and *Christian Workers' Meetings* were organized mainly to meet that demand, but have our young people had a fair showing? Along these lines of church activity they should have a big half of the work; and where they know that they will have a reasonable share of the work, they will prepare for it and do their part creditably.

Another way to develop this talent is to maintain an "evergreen" *prayer meeting* and encourage each member to exercise in some way. The weekly *teachers' meeting* is an indispensable aid to Sunday-school teaching; and no school is complete without it. The *teacher-training class* comes in for its share of credit in the making of the teacher. It is just as necessary to train teachers in general and specific methods as it is to encourage special training in other lines, where only temporal things are involved. Ah, indeed, is it not of infinitely more value where the immortal soul is at stake?

Are we consistent in our argument that we used to get along without these "new things," when, in every other thing of a temporal nature we seek the "specialist" and the most improved methods that art and skill can produce?

Still farther along the lines of progress, our Brethren in Annual Conference, last spring, prayerfully urged the organization of *Mission Study Classes*, or some organized method of presenting the needs of the mission fields to our people. Are we respecting this decision as we do others?

Another phase of our church work, which has received the hearty support of our General Conference is the *Temperance work*. In this our very best workers will be found in the ranks of our young people. Place them on permanent and temporary committees and see how they will push this great work which has only required a consecrated leader to show how our great Brotherhood stands on this question.

We might further call attention to the recommendation of our General Sunday-school Committee, in establishing a system of *class organization*. Wherever this has been tried it has proven most effectual, whether used in connection with the Graded System or without it. It beautifully develops the social side of the students' life and, at the same time, calls out individuality and personal responsibility. In fine, it makes each one feel as though he or she is "a part of the concern."

A little office will stimulate young people to work (in fact, it is not wholly despised by older people). It can be arranged that each member of the class will have some official duty to perform. The following may constitute the organization: President, Vice-president, Secretary, Treasurer, Program Committee, Visiting Committee, Finance Committee and Critic. The teacher, if tactful, can so arrange the work of the various officers and committees that there will be no conflict with the general work of the school, and much more will be accomplished by this means.

But some one may conclude that this is too much "machinery." It is not half the machinery that young people are capable of operating, and when they are denied this spiritual activity, they seek employment in the "devil's workshop," and are soon far beyond our knowledge and control.

Here comes up another objection from quite a different quarter, and it is necessary to stop long enough to answer it. Here it is: "We have few or no young people in our church and can have nothing more than regular preaching and Sunday-school."

It is a thousand wonders you have that much, and you never will have anything more unless you wake up! What will you do when the old ones are all gone? *Get busy and do something.*

Nine chances out of ten there are plenty of young people in your community, and it is still more likely that other denominations are using talent that you might have developed years ago. Some of them are your children and grandchildren!

Now, what you were expecting from the announcement of the subject, heading this article, has been apprehended at the beginning, and the answer is given in the discussion of the topic. You, doubtless, wondered what would be said about the children that were *out* of the church, some of whom are hardened sinners and others loyal to some other faith. They are largely where they are today from the very cause that many are cold, indifferent and disloyal to the vows which they made when uniting with our own beloved church, INACTIVITY.

Brethren and sisters, do we live the life we profess? Do we speak well of the church and its work? Do we get our children to understand that the principles of our church government are absolutely safe, and founded upon the Holy Scriptures? If so, the problem is solved and some day the family will all be together.

Flora, Ind.

Our Ocean Voyage.

BY ANNA M. HUTCHISON.

IN Seattle, Sept. 18, our party of thirteen, with a large company of brethren and sisters, made our way toward the Great Northern Docks. Imagine our feelings as we first caught sight of the large and beautiful *Minnesota*, which was to be our ocean home for nearly three weeks.

Arriving at the wharf, all went on deck where, in a short season of earnest prayer, we committed our all to him who rules both sea and land. Then, after singing, "Blest Be the Tie that Binds," our friends went ashore to await the sailing of the vessel.

Finally the whistle blew, and the great ship began to move. Then, amidst farewells and waving of handkerchiefs, we passed out of sight. God only knew what the future held in store for us, but a consciousness of being on the King's business, gave us the assurance that all would be well, and so we were happy.

One scene, as we passed out of sight, is vividly stamped on memory's page. In the midst of the crowd, moving down the wharf to wave a last farewell, could be seen the gray heads of two fathers in the church. The one is Eld. D. L. Miller, whose long life of faithful service has meant so much to the Brotherhood, the other was my dear uncle, Andrew Hutchison, whose devotion in the Master's vineyard has been an inspiration to lead me where I am today. God reward them according to their works and help us to follow in their footsteps.

Having passed from all view of friends and homeland, we sought our cabins, and what a comfort to read the many "sailing" letters from beloved friends!

Soon we had passed safely out of Puget Sound into the surging waters of the Great Pacific, and as we moved onward our hearts throbbed with a new emotion, beholding the mighty powers of the great deep. How keen, in those hours, became the consciousness of our own weakness and insignificance! And how our sense of God's power and greatness was strengthened! How wonderful the Being that could set bounds to such a sea, and could say to the rolling billows, "Peace, be still." How sweet, at that moment, to trust all to him and know that it would be well! As the great ship bore us still farther onward, how interesting to watch the changing waves, now calm and peaceful; again rolling and tossing in fury, with their white caps dashing their spray into a thousand sparkling diamonds, which, beneath the magic rays of the sun, reflected the colors of the rainbow.

In the twilight we loved to linger on deck, curtained in by the blue canopy of heaven with its numberless stars twinkling at us, and the moon looking down upon us as it stretched forth its silvery pathway across the great deep. During such moments God seemed preciously near, and our emotions were stirred with a keen appreciation of the wonderful privleges we were then enjoying.

During all our voyage across the Pacific we saw no other ocean vessel. There was naught but the vast expanse of water, save, occasionally, a flying fish or seagull or else a great whale spouting in the deep.

At last, on the eve of Oct. 3, we caught the faint glimmer of a lighthouse in the distance, and we knew we were nearing the shores of Japan. On the morning of the 4th the beautiful land of the Sunrise Kingdom lay in full view before us, while in the distance towered the sacred mountain Fujiyama. God had, indeed, been very good to us. The consciousness of his presence and protection had been continually with us, and now he had brought us safely to land;—a land most interesting in its quaintness and novelty.

After a delay of six days in Yokohama we went on to Kobe where, on the 11th, we boarded the *Sagami Maru*, bound for Tien Tsin. Here, on the evening of Oct. 18, we at last arrived safely,—a happy party on the shores of the Celestial Kingdom. Here, God permitting, we hope to spend the rest of our days in service for him.

Tien Tsin, China.

The Parable of the Talents Applied to Sunday-school Attendance.

BY E. R. MILLER,
President of Rockingham County, Va., Sunday-school Association.

IN GOSPEL MESSENGER of Nov. 18, page 734, I notice that a superintendent desires to know how to secure better attendance at our Sunday-schools, and he especially desires to know how to secure attendance upon the part of parents who are members of the church.

This is a very important question, and a very timely one. Taking the country over, it is estimated that only about one church member out of five attends Sunday-school. It seems to me that the Parable of the Talents might well be applied here.

It was on a Tuesday afternoon, about April 4, A. D. 30, on the slopes of the Mount of Olives, overlooking Jerusalem, the "City of the Great King," and the Temple in all of its glory, that the Master sat teaching his disciples. He said to them, "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every one according to his several ability; and straightway took his journey" (Matt. 25: 14-30).

You are familiar with the story. The one who received five talents went and traded, and gained other five talents. Likewise he that received two; he also gained other two; but he that received one went and digged into the earth and hid his lord's money.

Two of these servants were rewarded by being promoted from the position of servant to that of ruler,—not because of the talents gained, but because of faithfulness in the management of that which had been entrusted to them. But how about the other fellow who hid his lord's money? The Master calls him "wicked and slothful," and directs that he be cast into outer darkness amid "weeping and gnashing of teeth."

Now this parable is unlike that of the "unjust steward" of Luke 16: 1, for here there is no wasting of another's goods. It is also unlike that of the "Prodigal Son" of Luke 15: 13, for here there is no wandering from the Father's house, or riotous living. It is unlike that of the "Unmerciful Servant" of Matt. 18: 25, for here there is no indifference to suffering humanity. It is unlike that of the "Evil Servant" of Matt. 24: 49, for here there is neither cruelty nor oppression of his fellow-men.

What, then, is the lesson that our Lord intends to teach by this parable? There seems to have been no bargain,—no promise made on the part of the servant who received but the one talent. There was no contract entered into. I think this is the lesson,—that the nonuse of our talents or opportunities is a sin, just as truly as misuse. Neglect is as flagrant as disobedience.

Not many of us would misuse an opportunity perhaps, but how many of us are guilty of nonuse of opportunity? Not many of us would willingly disobey a commandment, yet we neglect the assembling of ourselves together, especially in Sunday-school work. Most of us like to be associated with great men and great enterprises. "The things we do, make or unmake us. Whoever links himself with a great enterprise, begins to grow toward its greatness." This is just as true of the Sunday-school superintendent, teacher or scholar.

The Sunday-school is the greatest force for righteousness in America today, yet thousands of professing Christians neglect the opportunity of identifying themselves with it.

The Sunday-school teacher has his problems, but the superintendent has greater ones; and the greatest of these is irregular attendance.

Some one has said that the sin of indifference is the curse of the Christian church. This may be true of adults, but it should not be true of the children. If it is true, it is somebody's fault. The fault may lie in the home, or in the Sunday-school itself. If in the home, it may be due to parental training, or lack of it. If in the Sunday-school, it may be due to a number of causes: (1) The superintendent may not be alive to the work. (2) The teacher may be too abstract in his teachings, uninteresting, or of the "hobby-riding" kind. The teacher, like the preacher, should steer clear of "hobbies." (3) Lack of opportunity for social culture.

The school should not be made a mere social attraction, but the wise use of the social side of the Sunday-school has unlimited opportunities for good. If you know your scholars on Sunday, you must recognize them during the week in their working clothes. This is especially true of boys. One teacher won a class of boys by taking walks with them. Be interested in the things that appeal to children. Find the point of contact. Meet them on common ground.

Many other things might be named, but we should use every legitimate means to interest the boys and girls that come to our Sunday-schools. I am inclined to think that the greatest reason for a lack of interest in our Sunday-schools is to be found in the home. If fathers and mothers were faithful in the training of the children given to them, both by precept and example, I believe we would have to enlarge our churches and Sunday-school rooms many times. Faithfulness should be the slogan of every parent, every church member, every Christian. A great change was wrought in Peter by faithfulness. He was changed from "Simon the Impulsive," to "Peter the Rock." He was transformed from one who denied his Lord three times to one who spent the rest of his life in proclaiming his Gospel, and at last died a martyr like his Master.

The Home Department, under a wise superintendent, will do much toward securing the coöperation of parents and older people. This department will work well both in the city and country.

The cradle roll is the hope of the future Sunday-school. The Sunday-school should touch the life of every individual from the cradle to the grave. It is the Sunday-school that is the hope of the future church.

There is one statement in the article, above referred to, that I do not think the writer means us to take too literally. He says: "Waste no time in lamenting over those who are absent. Do your best for those who are present." The latter part of that statement I most heartily endorse. We should do our very best for those who are present. But how about the absent ones? It is the hundredth sheep that we want to bring back to the fold. He may wander away himself, and lead others away with him. We want them safe in the fold with the "nigety and nine." By all means, never neglect the absent ones! A post card from the teacher to the absent ones has its value, but it is not as good as a letter. Better than all is a personal invitation to the absent ones, if it is possible to visit them during the week. Some classes have a committee to look after the absent ones. If you will excuse a personal reference, I will here speak of a class of twenty-nine college girls. As the secretary calls the roll, and there is one absent, I call for a volunteer to speak to that one during the week, and tell her that she was missed, and to invite her back next Sunday. Upon one occasion a young lady was absent two consecutive Sundays. On Saturday evening before the next Sunday I went to the telephone and called up Miss S., and told her that she had been absent two Sundays, and I desired to know if she had been ill. The next morning Miss S. was in Sunday-school with a prepared lesson.

Most of us are one-talented men and women, but that can not hinder us from making a success of life. We may not hear God's "Well done," but we should expect to hear him say, "Well tried," or, "Well attempted."

Harrisonburg, Va.

Divine Peace.

BY GERTRUDE HOFF.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

THESE were the words spoken by our Savior to his disciples, while yet on earth. What comforting words! What a happy thought to know that the peace which was given to them there, is ours today!

How often our hearts are burdened and troubled with cruel waves of trials, sorrows and temptations! So often, when the storms are raging, on this great ocean of life, our frail bark is tossed to and fro, and it seems as if the angry waves would surely dash us against the rocks. The nights are dark and dreary, and we wander about, seeking for a safe refuge, but the rising billows rush around us until we are almost overwhelmed. We are lost and know not the way. Our hearts are sick with fear and anguish and trembling. We feel the roaring, swelling tide rush over us as, in our imagination we see our bark wrecked, and tossed, piece by piece, upon the rocky shores.

How often, again, when we are troubled and our sorrows seem to be crushing us, we weep, feeling as if we were alone and had no one to go to for relief, and no one to comfort us. Then, wafted on the summer breezes, we seem to hear the comforting words, "Peace be unto you." We look up and, in our imagination, we can see a vision. We see Jesus before us with bleeding hands and feet and a pierced side, and we see him stretch forth his hands as if in a blessing, and again we hear the sweet voice saying, "Peace be unto you. I will never forsake thee! Dear child, when weary, remember I have promised never to leave thee alone."

Ah, what a rich blessing! Surely no earthly friend could ever give us so much joy and comfort. The storm is over, the rolling billows are calmed and our bark, which seemed so near being crushed a few moments ago, is now steady and firm. How easy it is for us to sing, "Glory be to God" for such a wonderful Comforter. Many times did our blessed Savior appear to his disciples and comfort them with those soothing words, "Peace be unto you."

How endearing were the words our Savior spoke to his disciples just before his crucifixion! They were comforted and why should not we be comforted, and be ready to love and obey him? He said, "Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because my Father is with me. These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

We can not be lonely when we have Jesus and his Father with us, and we can always have them if we so desire. It surely is poor thankfulness to our Heavenly Father and his Son, Christ Jesus, to turn from them to our earthly neighbors and friends who are filled too much with selfishness to give such joy and peace to others. The peace they give is not eternal and does not satisfy our hungering souls. Oh, how much happier we would be, if, when our hearts are troubled and fearful, and our wavering bark seems almost crushed by the raging storms of life, we would turn from our earthly friends to our Heavenly Father!

See the beautiful vision of our resurrected Redeemer as he stands, his face glowing with a radiant smile and his eyes shining with unfathomed love, while he extends his arms toward us and we feel the blessing of Divine Peace when we hear the beautiful words, so softly and gently spoken, "Peace, I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Flora, Ind.

THE ROUND TABLE

Evening.

Birthday Reverie of a Veteran.

BY J. D. HAUGHTELIN.

WHEN the rising sun shines on the dew-decked grass, flowers and shrubbery, sparkling in all their brilliance, the morning is beautiful, but oh, how ephemeral! Our pathway across the dewy lawn is marked by the destruction of those same beautiful gems. In a little time the same sun that caused the dewdrops to sparkle in all their beauty, also causes them to pass away altogether.

"At evening time it shall be light" (Zech. 14: 7). Authors, poets, painters have vied with each other in their efforts to portray the grandeur of a glorious sunset. It paints the landscape,—plains, forests, mountains,—in ever-changing, most glorious colors. Unlike the sparkling morning dew, the scene can not be effaced or tarnished by the touch or tread of man.

Our very footprints, whether they be in golden sands, or the pure, green sward, or even in the mire, are made beautiful by the variety of shadow and light, cast thereon, by the sinking sun of the evening.

So it is in life. In the innocency and purity of childhood everything is bedecked with the pure dews of heaven, sparkling in brilliant hues to gladden the pure child-heart, that has never known sin. But soon, ah, so soon, the fierce trials and temptations of maturer years dispel those beautiful, sparkling gems.

While in this life, we pass through privations, bereavements and sorrows. The fierce struggles and conquests of an active, useful life make us weary indeed. How consoling to know that "at evening time it shall be light!"

Standing at the seventy-sixth milestone of my life's journey, it is a delight to count my blessings. I enjoy good eyesight, hearing, and digestion. I delight in the blessing of a comfortable little home, with its hallowed and sacred associations. The fellowship of the saints, and the blessings of the public sanctuary cheer my declining days. Surely, it is a glorious evening! The sun is fast sinking in the western sky, gilding not only the firmament and clouds with golden tinges, but all around us,—even the path down into the valley. The prosperity and advancement of the church, both locally and at large, increase the light at evening.

Comparatively few that were members of the Church of the Brethren, when I united with it, over sixty years ago, are now living. Perhaps Jehovah has some unfinished work for me to do. If so, God help me to do it acceptably, even though it be only to "let my light shine," and thus help others.

Panora, Iowa.

Ministerial Students.

BY LEANDER SMITH.

DURING the last decade much has been said and written concerning the scarcity of ministers. As it appears to us, this scarcity is not due to the lack of men, but to the want of men who are called and qualified for the work. We believe that it is safe to say that there are enough ministers in the Church of the Brethren to supply every church in the Brotherhood. It must be remembered that a number of our ministers are not engaged in the work of the ministry, and that others seem to make the ministry a side issue only.

While much has been done to raise the educational standard of the ministry, but little time has been given to the problem of studying how to get our ministers animated with a zeal for the work. It is a well-known fact that a large per cent of college students of other denominations fail to give themselves to the work of the ministry. Many of this number are educated at the expense of the church, and represent a real loss to the denomination.

How, then, are we to know whether one has "gifts" to teach or preach until he has been called to exercise his gifts? Surely, every student for the ministry should possess the Scriptural qualifications, nor should he be allowed to enter as a student for the ministry without having given proof of his fitness for the high office. It is better that a man preach *with* a call and *without* an education, than *with* an education and *without* a call.

Let us see to it that only God-called men enter our ministry, and that every God-called man be fully prepared for the great work. If we were more careful about electing men to the ministry, we would have more active ministers. I believe it would be a good thing for all overseers to instruct their members before an election, and lay the qualifications, given by Paul in 1 Tim. 3, before them. This should be done in the spirit of prayer (Acts 1: 24), "And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen."

The man who possesses the scriptural qualifications is, we believe, the God-called man, and will make a success of the work. If the minister is not careful, the members will be indifferent and the work will degenerate.

230 N. Oak Street, Nevada, Mo.

Thanksgiving.

BY J. D. BLOCHER.

WHILE a spirit of thanksgiving is devotional in much of its make-up, yet a mere lip service is not thanksgiving nor devotional. All devotional service should ring out in fervency,—an element necessary in any and all heart service. We should praise God for all his benefits and loving-kindness to the children of men.

Thanksgiving most naturally springs from a saved soul. Yet many would-be-saved men and women do not proclaim praise and thanksgiving in word and deed. It is a question whether real praise and thanksgiving can come from an unregenerate heart. It is the regenerate heart only that is moved to real action in proclaiming God's goodness. From the very nature of the word, thanksgiving does not stop with the audible tongue service, else any one could please God in this way.

From Psa. 26: 7 we learn that there must be a preparation of the heart first. This heart preparation does not alone affect the tongue. It affects the whole being. If our whole being is prompted to action, it does not seek expression to God alone, but must reach out to our fellow-creatures as well. This being the case, our purses as well as our hearts will demonstrate the praise of God. Praise and thanksgiving are the avenues through which they make known our Christianity. It is our proclamation of the Christ-life in this sinful age.

Another national Thanksgiving Day calls for a season of grateful meditation, to review and celebrate our material progress and tranquility, and to give appropriate expression of our practical sympathy to needy men. Upheavals, slaughters and massacres have not touched our shores. For this we should praise God, and implore him to continue his watchful eye over us. To prove our worthiness before him, we should remember our needy fellowmen at home and abroad, spiritually and temporally. If we have no need of a national Thanksgiving at this time, we never will have. We, as individuals, should enter heart and soul into this service to Almighty God for his care over us, praying that our nation may more and more influence the world for peace.

Pearl City, Ill.

The Soul's Value.

BY IDA HELM.

WITH earthly measure we can not estimate the value of one soul, for it is worth more than the whole world. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Mark 8: 36, 37)?

If we could fully realize the meaning of eternity, the happiness of the righteous and the agony of the lost, we would know something of the value of a soul, and the saving of souls would be the burden of every heart. We would not idle any of our time, but we would be about our Father's business every day and every minute. The day of life is fast speeding away, and the night of death is coming, when we must leave our work in this world forever. Whether it be well done, or whether we have slighted our work, and wasted our time, we must go hence. Then, what difference will it make whether we have gained the riches of this world,—our uppermost thought then will be: "Is my soul washed in the blood of the Lamb? Have I a clear title to a home in the sky?" We do not know what moment death will come.

"Death enters and there's no defense,
His time there's none can tell:
He'll in a moment call thee hence,
To heaven or down to hell."

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

Meditation Upon God's Word.

Psa. 19: 7-11.

For Sunday Evening, December 10, 1911.

Devout meditation upon God's Word is all-important to soul-health. If God's Word is learned and cherished and obeyed, it will

I. Guide (Psa. 73: 24; 119: 105).

II. Cleanse and sanctify (John 15: 3; 17: 17; 1 Pet. 1: 22).

III. Nourish (1 Pet. 2: 1-3; John 6: 55, 63).

IV. Build up (Acts 20: 28; 2 Pet. 1: 5-7).

V. Equip (Eph. 6: 17; Heb. 4: 12).

VI. Cause rejoicing (Jer. 15: 16; Job 23: 12; Psa. 119: 72, 127).

VII. And bring comfort (Rom. 15: 4; Psa. 119: 50, 81).

Note.—(1) God's Word is not a dead letter. It is "quick (living, life-giving) and powerful." It has power to convert the soul and to sanctify it (Rom. 1: 16; 1 Cor. 1: 18). (2) God's Word is a guide to heaven only as it is believed and obeyed. No sailor gets any good out of his compass, if he either refuses to look at it, or refuses to steer the course it indicates when he does look at it (3) Pray with real desire for a clearer understanding of the Word, and for a closer and more trustful obedience to the truth it reveals.

Song.—"Precious Bible, what a treasure."

PRAYER MEETING

Rising Above Discouragements.

2 Cor. 4: 7-18.

For Week Beginning December 10, 1911.

1. The Troubles That Beset Us.—We are not told in the Sacred Record that no discouragements shall darken our pathway in the Christian life. "Man is born unto trouble as the sparks fly upward." Sin has its inevitable consequences, and we cannot escape them. In our Christian service we must expect to meet disappointments,—keen and piercing. It is for us to put our hand in God's hand, and go right ahead! Sow the seed and let God look after the harvest (Psa. 126: 5, 6).

2. Great Consolations to the Believer.—Our excellency is of God. With his light within us, we need not fear the darkness. With the Divine illumination in our heart, "the path of the just will be as the shining light that shineth more and more unto the perfect day." Would you like more discouragement? Be a reflection of Christ's blessed light, and show its glorious radiance to others (Prov. 4: 18; Matt. 5: 14-16).

3. God's Treasure in Earthly Vessels.—There he has placed it "that the exceeding greatness of the power may be of God and not from ourselves." As vessels to hold God's treasure, we are but "earthen" ones, of little merit, with no good thing of which we may boast. But with Christ shining into our hearts, we have rare excellence indeed. By his grace the old earthen vessel is chosen as the medium through which the treasure is to be passed along (Philpp. 2: 14, 15).

4. Compensations for All Disappointments.—The believer is not to toil in vain. "Our light affliction" will some day bring about "an eternal weight of glory." The glorious reward is sure to be ours. We need but do our duty, leaving all results with the Lord (Col. 3: 23, 24).

HOME AND FAMILY

If Every Face Were Just Like Ours.

BY D. MANCY QUELLHORST.

If every face we looked upon,
And every hand we clasped,
Were just like ours, life's work would be
A disappointing task.

If any way we turned, we saw
A figure like our own,
And every action, word, or deed,
Were ours, and ours alone.

If every day were just the same,
From morning until night,
With nothing new to cheer us on,
Or keep our faces bright.

What if 'twere sunshine all the day,
With ne'er a cloud in sight,
Or what, if naught but clouds o'erspread
Our sky with blackest night?

The plainest face, the roughest hand,
We'd greet with pure delight,
And each new day, with rain or shine,
And each new starlit night,—

Would be a heaven of happiness,
For which our hearts would swell
With gratitude to God above,
Who doeth all things well.

Now, since he kindly gives each face,
Its own peculiar smile,
Each hand we clasp, each form we see,
New love our hearts to fill,—

We'll praise his name, who planned that each
Should different charms possess,
And covet those whose power may win
Some soul to righteousness!

Auburn, Nebr.

The Mother on the Church Steps.

BY AUGUST BECK.

A SHORT time ago when the Christian Workers at the Chicago Sunday-school Extension began to gather on Sunday night, a young woman, with a baby in her arms, sat huddled up on the church steps. As soon as the door swung open, she entered and took a seat. During the sermon which followed, the baby commenced to cry, whereupon a sister led the mother down into the basement. Here she sat, nice and warm, till the end of the service.

A brother who had noticed the woman, and had seen, by her despairing eyes, that she was in trouble, spoke to the sister about it. Both then went down to the basement to see what could be done for the young woman.

It was the old, old story. She, as a young girl, had given her love, life and welfare into the hands of a man without God in his heart. No sooner were they married than he started to abuse her, got drunk and made her go to work. Two children were born. A boy, five years old, is now cared for by a Catholic institution. (Here lies the real strength of Catholicism. They provide for the fatherless, motherless, and those who are without proper protection at home.) The baby she took with her wherever she went to scrub or wash.

That particular day her husband got drunk as usual, came home, flew into a rage because the tea was cold, grabbed a broom-handle and dealt her a savage blow. Her side swelled and she at times had trouble in breathing. "I was never struck before," she moaned over and over again. After the blow she fled from the house, as she was, her baby wrapped in a small quilt. She walked a long way to reach this neighborhood, where she had relatives living. But, picture her dilemma, when she found that they had moved, and no one knew where. Heart-sore, sick and weary she tottered on with her baby.

At Douglas Park some one, noting her distress, directed her to the Sunday-school Extension at California Avenue. "Go there," she was told, "those people will help you."

Thus it came about that we found her on our church steps. The sister and the brother inquired if she was in need of anything. "No," she said, "I have all I need, and tomorrow I must wash for one of my customers. If I only could get to Taylor Street, where I have friends, I would be all right for tonight, but I did not get a chance to take money with me to pay my car fare." So the brother carried the baby for her, and saw her safely on board a car, bound for Taylor Street.

On the way thither the poor woman said: "That was such a nice, clean church and such wholesome-looking people! What church is it?"

She was told, "It is the Church of the Brethren."

Then she asked, "And what do they believe?"

"They believe in the Bible. They believe every word, from cover to cover, and try, by God's help, to live up to it."

"Yes, yes, I see that," she said. Then, continuing, she said: "I was brought up well,—straight as straight can be,—but since I married I have been driven from pillar to post. My clothes are of the poorest,—all thin calico. I had a jacket, but my husband tore that to bits yesterday. Whenever I have a few cents saved, he takes them and spends them for drink."

How many thousands of poor women there are, in the same plight, right here in Chicago! It behooves us, as God's children, to be up and doing, to fight sin and Satan with all our might and main, through the grace of our Lord Jesus Christ.

Chicago, Ill.

The Difference Between Two Mothers.

BY MINNIE F. BRIGHT.

IT was a Sunday evening, when we were far out on the Pacific. For days there had been cloudy weather and much of the time a rough sea and dark nights. That day had been most delightful, however, and for the first time, of all the evenings, could the moon be seen, with now and then a cloud flitting past it. It seemed to us it never had shone quite so beautiful before, yet we knew it was all the brighter simply because it had been so long since it had a chance to show forth its radiance. Little Roscoe, aged six, had just been attired with fresh, clean clothing for the remainder of the evening, and from his room walked to the end of the hallway, where was a porthole. He stopped in front of the window, which had iron bars fastened over it and, looking out, discovered the moon shining in all its beauty in the heavens above us. He drew as closely as possible to the window, and it seemed he tried to get between the bars to get a better view of that evening picture,—the moon shining upon the waters without.

Just then his mother, a tired little woman, who had been chafing under the discomforts of a rough sea, appeared in search of him. Upon seeing his mother, his little soul burst out in delight and his dark eyes sparkled as he exclaimed, "Oh, mama; come and see the moon!"

"I want you to come away there," she said commandingly.

"Oh, mama, just come and see the moon," he again pleaded.

"I want you to come right away there," she said more commandingly.

The bright eyes and face now bore a shadow. He dropped his head and began slowly moving toward his mother, and in a subdued tone said, "But, mama, you ought to see the moon." "You just stay away there," I heard her say and he was led to another part of the boat.

* * *

It was on another Sunday evening, and the day had been most beautiful. Rainy and cloudy weather had been prevailing for several days and this Lord's Day was especially enjoyed by all. The soft summer breezes and the scent of flowers made the evening most charming and the moon was coming up clear and beautiful, shedding its mellow light upon the earth. Little Harry, aged six, stood at the garden gate, in childish fashion peering into the distance above him, gazing at the moon in all her splendor. He, too, had on his "best clothes" and thoughtlessly and child-like, was rubbing himself back and forth against the gate, but the only thought he had now was about the "pretty moon."

The mother was coming in from some of her evening chores, fatigued with the care of her fretful babe and the entertaining of friends during the day, but when little Harry saw his mother coming he exclaimed with delight, "Oh, mama, just see the moon!" "Yes, dear, isn't it beautiful this evening? I am glad my little son has been watching it. I would have you always remember that God made the moon to give us light when it is dark, and whenever we see the beautiful moon we should think of God as being very kind to give us such a lamp to light up the dark earth. Come now, let us go into the house and mama will put you to bed."

Little Harry jumped down and ran into the house, his little heart so light and happy. And why? Because mother had stopped a few minutes and enjoyed his pleasure with him.

How many times we brush our little ones aside when they beg of us to share a joy with them, forgetting that we, too, have passed through their little world of joys and sorrows, and longed, at times, for companionship ourselves, but are now in a sphere beyond them. How much closer the children would grow to mother if she would spend more of her moments with them as they grow up before her, and, too, how the confidences of the child could be kept!

How often are children unjustly pushed aside to satisfy our own desires and pleasure! We never stop to consider that they have rights which deserve our consideration. Oh, the many hungering little hearts that want mother to share their joys, and yet she is so heedless.

When the first mother's son grows to manhood and she feels that he neglects her, and does not confide in her as she would desire, she has forgotten that she herself neglected to be a companion in early childhood, when he begged it of her; so he gradually seeks his companionship elsewhere.

If only motherhood, with all its blessings and joys, might be more awake to these calls of our little ones!

Ping Ting Chou, Shan-si, China.

A Lost Boy.

BY LIZZIE HILARY.

A FEW days ago the news was flashed over the wires that a boy was lost. Soon everybody responded to the call, to hunt the boy that was lost. Autos, buggies and horsemen were all on the go, until the boy was found. He had been sent to town on an errand only a mile and a half away. When he started from home he took the wrong road, and, being of a somewhat nervous disposition, he became confused, and thus walked on and suffered. He did not ask any one for anything, and no one knew he was in need. He wandered around for two days and nights, but during the last night he perished, not having any nourishment nor sufficient clothing to keep him warm. Thus he was found dead in a field, about ten miles from his home.

This is a sad story, but there is a still sadder one to tell. How many boys and girls, near our doors, are lost in sin? Can we not reach forth our hands and save them before they are eternally lost?

Worthington, Minn.

SISTERS' AID SOCIETIES

MOUNT CARROLL, ILL.—Our Sisters' Aid Society was organized Nov. 2, 1911. The following officers were elected: Sister Henry Schroeple, president; Sister Alice Drapier, secretary-treasurer; Sister Alice Garber, superintendent. We had eight members present. We expect to meet every Thursday afternoon. A collection of $1.78 was lifted to start the work.—Mrs. Alice Drapier, Sec. Mount Carroll, Ill., Nov. 4.

GIRARD, ILL.—Our Dorcas Aid Society met Nov. 16. After prayer service, conducted by Sister Ollie Smeltzer, the report of the work was read. Twenty-five meetings were held during the year, with an average attendance of eleven. We donated cash to the Kansas City Mission, $16; clothing to the St. Joseph Mission, valued at $11.05; clothing to the Chicago Mission, valued at $10.40; clothing to the Kansas City Mission, valued at $42.10; cash and clothing donated to the needy at home, not enumerated. The following officers were elected for the coming year: Sister Susie Otewalt, president; Sister Mary Riffey, vice-president; Sister Mary Amos, treasurer; the writer, secretary.—Lizzie Stowe, Girard, Ill., Nov. 20.

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BRO. J. L. GUTHRIE, of Ohio, has arranged to spend the winter at Fruitdale, Ala.

BRO. S. G. LEHMER, of Los Angeles, is engaged in a series of meetings at Stonyford, Cal.

OUR correspondent for Brothers Valley, Pa., reports four baptized and one reclaimed.

ON Saturday of last week Bro. S. S. Fouts and wife, of Salem, Ill., called at the MESSENGER sanctum.

WITH a view of getting the paper mailed before Thanksgiving we go to press with this issue several hours earlier than usual.

TEN persons were recently added to the Beaver Creek church, Va., where Bro. J. S. Showalter conducted a series of meetings.

DURING a late series of meetings within the bounds of the Falling Spring congregation, Pa., five were buried with Christ in baptism.

A REVIVAL meeting at Stonertown church, Pa., lasting two weeks and conducted by the pastor, Bro. H. B. Heisey, closed with eight accessions.

BRO. T. A. ROBINSON finishes his labors this week in the Boise Valley congregation, Idaho, and then goes to Nampa for a three-weeks' meeting.

THE new churchhouse at Fostoria, Ohio, is about completed, and will be dedicated Dec. 17, Bro. D. M. Garver delivering the address for the occasion.

SOME Thanksgiving matter, for which no space could be arranged for last week, will be found in this issue, and we feel sure that it will be appreciated.

THE membership of the Franklin church, Iowa, has been increased by four,—three baptized, and one awaiting the rite. One was restored to fellowship.

BRO. D. M. ADAMS, of Scalp Level, Pa., has accepted a call from the church at Cerro Gordo, Ill., and will enter upon his duties as pastor the first of January.

A SPLENDID revival was held in the Kaskaskia church, Ill., conducted by Brother and Sister Chas. Walter. Eleven accepted Christ and were baptized, and three were reclaimed.

THIS coming Saturday, Dec. 9, Bro. J. M. Blough and wife leave New York for India. They have arranged to stop off at Joppa, and spend a few weeks in Palestine, visiting several points of interest. They may, until date of sailing, be addressed at the Brooklyn Mission, N. Y.

WE have just learned of the death of Bro. Jeremiah Gump, of Churubusco, Ind., said to be the oldest elder in Northern Indiana. He was not only a devout man in his family and neighborhood, but was looked upon as a faithful and consecrated preacher of the Gospel. A very interesting account of his life and labors will appear in our issue of next week.

BRO. D. L. MILLER and wife are now on their way to California, where they are to remain until March, visiting a number of churches. In the spring they return by way of McPherson, Kans., hoping to reach their home at Mount Morris by the first of April.

BRO. JOHN R. SNYDER, of Findlay, Ohio, one of our regular contributors, called on us a few days ago. He spent some time in the composing room when the House was located at Mount Morris. Later he became a newspaper correspondent, but is now serving as private secretary and press correspondent for Dr. French E. Oliver, lecturer and evangelist.

SISTER GRACE GNAGY, who has been engaged in mission work at Pittsburgh, Pa., Minneapolis, Minn., and other points, and does some very acceptable writing for our columns, now and then, spent last Lord's Day at Elgin, and called at the MESSENGER sanctum on Monday. She is now in Bethany Bible School, making further preparation for her work at mission posts.

AN earnest correspondent thinks that we have too little reference to the Scriptures, and too much of the sensational, in some of our local temperance meetings. He may possibly be correct. At least it will not be amiss, for those who make our programs for these meetings, to think about the importance of magnifying the Word of God as much as possible, in all of our services.

WRITING from Trotwood, Ohio, Bro. D. M. Garver says: "We are pleased to report growth in every department of our church work at this place." Accompanying his letter is a fine photo card of a group, in front of the church, consisting of about 300, mostly young people and children. With such a group of promising people the outlook for a good work should be encouraging.

BRO. DAVID B. CRIPE, late of Dunlap, Kans., died at Newville, N. Dak., Oct. 24. He is said to have been a faithful elder, a man of great faith and fervent in prayer. As a minister he served the church a number of years, and though a great sufferer during his recent illness, he bore it all without a murmur, and died quietly, being conscious to the last. He had seventy-eight years to his credit, having been a member of the church sixty years.

BRO. H. J. BERKEY, who resides at Harrisburg, Ill., says that he is living isolated, and that, so far as he knows, no other members reside in his part of the State. He is a firm believer in the anointing and has this to say, concerning its benefits: "I have been sorely afflicted for two years. I received the anointing one year ago, after all the doctors had given up my case. But the Lord raised me up, and is now healing my body. Through all my affliction the MESSENGER has brought me much consolation and spiritual strength. Blessed be the name of the Lord."

LAST spring some of the fine-spirited women of California set on foot a movement to unite the women of America to memorialize Congress for a peace statute, to be erected at the entrance of the Panama Canal. The idea appeals to the peace-loving people all over the country, and especially the women. The suggestion is a good one, for if there is to be a statue of any kind, at the entrance of the canal, it should be one in the interest of peace. But what would be the consistency of a peace statue, when Congress proposes to spend millions of dollars to erect fortifications and supply them with the best known equipments for war? If the proposed statue is to be erected, there should be no need of fortifications, and if the fortifications are to be constructed as planned, then no good can come from spending money for a peace statue. We should think it more advisable to convince the United States Senate of the importance of ratifying the fine peace treaties, pending between our government and some of the leading nations. But we are glad for the part the women of this country are taking in the interest of universal peace. It simply means that, when the women in all the States get the ballot, there are going to be some marked changes respecting war, and they are just waiting for an opportunity to demonstrate it.

A FEW months ago a notice appeared in our columns of some isolated members, living either in Northwestern Iowa, or Northeastern Nebraska, who would be pleased to have members, passing through their country, visit them. The parties interested will please write Bro. Chas. W. Eisenbise, Kingsley, Iowa. He is giving special attention to isolated members.

THERE are fifty-three Sundays this year, and the report is going the rounds of the press that a like occurrence will not happen for over one hundred years, when, in fact, there will be more than a dozen years containing fifty-three Sundays during the present century. We had such a year in 1905, another in 1899, and also one of fifty-three Sundays in 1893. During the century there will be a number of years having fifty-three Saturdays, and this means that the patrons of the MESSENGER are to have fifty-three papers for these years.

EVERY week we have been returning obituary or marriage notices because of the omission of an essential date, etc. This requires not only time but also considerable postage and, more than all else, the delay causes dissatisfaction to our patrons. If our writers will use a little more care in the preparation of their notices, there will be no delay in their publication, and they will be correct in every detail. Hereafter we shall feel at liberty to publish all notices according to the information furnished us, leaving the responsibility with the sender of the notice.

WE are asked for an expression regarding the advisability of members reading radical socialistic papers. Reference is had to the class of papers that denounce government, oppose the Christian religion, and hold up to scorn public men entitled to at least a measure of respect. We believe it bad policy for members to spend their time reading papers of any class that denounce law, civil authority, religion or anything else that is for the improvement of the race. There are papers of this sort, and they represent various political parties,—socialists as well as others. For our reading we should select the best we have along religious, educational and other necessary lines, but avoid that which is sensational, abusive and degrading. Especially should all demoralizing literature be kept out of families. A newspaper coming into the family should be of the highest possible type. Even the best to be had, in these days of corruption and demoralization, can never be too good for a Christian family. The selection of cheap journals is frequently a most wretched piece of economy. It may save a dollar or two, but it often exposes the different members of the family to evils that are of the most dangerous character. Our people can never exercise too great care in the selection of papers that come into their homes, and this, too, regardless of party lines.

Making Money.

WE would not think of asking our people to make less money than is falling to their lot. We should rather have them to secure more, if they can do it honestly in the sight of God and men, but we would urge them to make a better use of their money. There is nothing wrong about a man acquiring many thousands of dollars, if he does it according to the Golden Rule; but it is in the use he makes of his possessions that sin may enter in. We need men who are in good circumstances, and, other things being equal, they are a help to the church. The church needs their money and their influence. If they are the right kind of men, she can make good use of their business talents. We rather prefer to encourage men to acquire property and secure homes, as well as an ample income. We like to hear of members making money in an honest way, but such men should learn to give as they are prospered. There is no reason why a man should acquire thousands upon thousands of dollars and keep it until he is too old to see after his wealth. He ought to divide up with the Lord, and use some of his property, as well as his ability, to acquire means in the interest of some good work. He should remember the mission cause, charitable institutions and our schools. What we are here saying should apply to men of moderate means, as well as to those of larger

holdings, and what is suggested in regard to acquiring wealth and making a proper use of it, is a matter of no small consideration. Men who have the ability of gathering wealth, should also have the ability of making a wise use of their means, and for any neglect of duty in this particular they must render an account at the judgment bar of God. Even if there were no hereafter in the matter, the good of humanity should prompt them to do much more than most of them are doing.

The Mission Board.

While in Elgin, last week, the General Mission Board held three day sessions, and one night session. All the members were present, with Bro. D. L. Miller presiding most of the time. In his absence Bro. H. C. Early, vice-chairman, presided.

Very little strictly new business was presented for consideration, but several phases of old business needed attention. The work of the Board is becoming large, and it is no small matter to provide for the present needs, in view of future developments, and to keep everything running smoothly. The work in our foreign mission fields was started without any experience and with little system, but time has demonstrated the value of both. At this meeting some very complete application blanks were perfected, for prospective missionaries to fill out and sign. One of the blanks,—and by the way, an important one,—relates to the religious belief and convictions of missionaries. It is important that all workers on the foreign fields be thoroughly rooted and grounded in the doctrines of the church they represent.

While the Board is considering the advisability of opening up work in Cuba, nothing has yet been matured. It is realized that a great southern field is spread out before us, but it can not be entered without preparation. It is not deemed sufficient to send a man into a new field and run the risk of him working up the interest. The conditions must be understood before the work is undertaken.

Appropriations were made for a few bungalows in India, and the work of building must continue until all of our foreign workers are well housed. This is a costly proposition, where so many stations have to be provided for, but it is one of the things that dare not be neglected. If we would get the best out of our missionaries, we must see that they are well fed, well clothed and well sheltered.

The provisions for furlough need regular attention. Several of the workers in India are to return home during the next twelve months. After a period of hard work in a hot and unhealthy climate, missionaries are granted a rest of one year in their homeland. The sea voyage and several months among friends gives them new life, as well as added inspiration. Most of them, however, do not rest much while on a furlough. They visit churches and work up missionary sentiment in various localities. Some of them, however, feel the need of more Biblical training, and while at home, from time to time, may be expected to spend at least a few months in some good Bible school, or Bible Department. It seems to us that this is a splendid plan.

The necessity of medical missionaries in our foreign fields becomes more apparent as the years go by, and the Board has several making the necessary preparation. It requires years of hard work in good medical schools to fit men and women for medical duties, and that is why this part of our work in foreign fields may seem to move slowly. Inside of another year the Board will probably be able to send out several well-equipped doctors. However, more ought to be making preparations, for they will be needed.

So far nothing definite can be done regarding the Jerusalem mission. The work in Denmark and Sweden is moving along as usual, with Bro. J. F. Graybill in general charge. Bro. Paul Mohler will soon be looking after the mission in France and Switzerland.

The rebellion in China renders the situation there uncertain for the present. From what can be learned our missionaries must remain at Tien Tsin, on the coast, where they will enjoy needed protection, until order can be fully restored, so no further steps could be taken regarding the work in the Celestial Empire.

A number of loans were made for building meeting-houses, and several thousand dollars appropriated for work in State Districts, principally in the West. Five hundred dollars was allowed the District Board of Tennessee, for work in this large territory, containing a population of 8,000,000 souls. It is the purpose of this Board to open up some work among the colored people, and this is something that the General Board is anxious to have done.

The Board seemed pleased with the outlook for the several publications of the House. Some helpful suggestions were made and some movements were set on foot with a view of doing more for the Sunday-school interest. We can mention these things in a general way only, for the reason that the details have not yet been worked out.

Among the Churches in East Tennessee and North Carolina.

The Knob Creek church, midway between Jonesboro and Johnson City, Elders S. J. and D. F. Bowman in charge, was the first organized church of the Brethren in Tennessee. Eld. Samuel Garber, of Virginia, came to the State about the year 1800, labored in Word and doctrine and organized the church. In those days meetings were held in the houses of the members, and church buildings were not numerous among our people. The membership was limited. At the first love feast, held in the State, only five communicants were present. From this nucleus grew the State Districts of Tennessee and North and South Carolina.

In 1834 our first meetinghouse was built in the State, known as the Knob Creek house. It was built of hewn logs, "chunked and daubed," as were most of the houses in those days. In size it was thirty-six by fifty feet, with a kitchen sixteen by eighteen, used to prepare for love feasts. Later a lean-to shed, open at side and ends was constructed for the accommodation of the first Annual Meeting held in Tennessee, Sept. 4, 1846. It was a special Conference and is noted because of a deliverance made on the slavery question. A brother had been expelled for selling slaves and wanted to be received into fellowship. Answer, "Such a brother cannot be reinstated until he has used every exertion in his power to liberate them, and make full satisfaction to the church."

The old house was torn down in 1905 and replaced by a large and well-constructed, modern building. It should have been preserved for the good accomplished in it and especially for the witness of the church against slavery here promulgated and as a reminder how we have changed as to church buildings. It is a long look from the old log meetinghouses of the fathers,—slab benches without backs, eight by ten window-lights, tallow-dips for lighting, built at a nominal cost of not over a hundred dollars, outside of the labor, most of which was donated,—to our best houses of worship today. These cost from ten to twenty-five thousand dollars, finished in polished hard wood, large windows with colored or stained glass, the best of modern seats, the building heated with a furnace, lighted with electricity, cushions if you want them, and every possible convenience. It is not wrong to have the very best for God's service. Surely, we ought to give him as good as we use for ourselves, but there is imminent danger of going to extremes, both in our houses of worship and in our homes.

Several most enjoyable days were spent with the members of the Knob Creek church. The evening meetings were well attended, the interest good, and it is hoped that lasting impressions were made. At the closing meeting three precious souls gave themselves to Christ. It was urged by the brethren that the meetings should continue, but appointments already made prevented a longer stay.

It was our privilege to meet with the District Mission Board of Tennessee. Included in its territory are four States and part of a fifth,—Tennessee, Kentucky, Alabama, Mississippi, and part of Virginia. The territory has an area of two hundred thousand square miles, with a population of over eight million souls. The Board has recently inaugurated a new plan for raising money for mission work, and it is sincerely hoped it will result in increased funds, so that the work may not be hindered. The South offers a wide open, fruitful field for mission work,—a field that we have been too slow to occupy. More attention should be given to it in the future than in the past. The Board is made up of men of matured judgment and earnest in their desire to advance the cause of Christ. The writer fully believes that these brethren will do their best to care for the large field placed in their charge by the church of the Living God. We ought to have organized congregations all over the South and, under God's blessing, we will have them in the years to come, if energy and proper methods are used.

The next stopping place was at Bristol, where our Annual Conference was held in 1905. The memory of that good meeting is still vivid among the people of Bristol, and they would like another of the same kind.

Pleasant View church is ten miles southwest of Bristol, and here four meetings were held. Brethren John H. Garst and Noah Sherfy are the elders in charge. The house was not large enough to hold all the people the last evening. We had a very pleasant stay with these kind-hearted, generous members, and shall not soon forget it. In the Pleasant Hill church lived Elder John A. Bowman, a man of marked ability and one of nature's own orators. He was an able and powerful preacher and often lifted his voice against slavery and the Civil War. He was shot down at his own home by a Confederate soldier and then struck on his temple with the butt of the gun, and thus put to death. He was, in the manner of his death, the John Kline of Tennessee.

The time taken for the visit to the South was all too short. There are twenty-one churches in the District and then there are the churches of North and South Carolina. All should have been visited. It would have been a real pleasure to have spent six instead of one month with them. The brethren were overkind. If a well beloved father had returned to his home after years of absence, a warmer or more generous welcome could not have been accorded. God bless our beloved Southern Brethren.

D. L. M.

P. S.—In the first letter of this series reference was made to the arrest and fine of Elder Samuel Garber for preaching against slavery. His text on that occasion was Isaiah 58: 6, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" The text was handed to him by a man not a member of the church, with request that he preach from it. Afterward this same man was Bro. Garber's prosecutor. He had laid a trap for him, with the result as already given.

D. L. M.

John the Baptist.

His Call.—His Mission.—His Work.

Or late our mind has been called to the subject as never before, and because of this we have been giving it some careful study and close attention,—not in reference to what others may have thought and said, but what the Scriptures say, and from this standpoint we want it read and considered. There are some things about which we can not agree on assumed grounds, but when our deductions deal with the salvation of souls, or with doctrines on which salvation may depend, we should keep within the bounds of plain scriptural teachings. It always has been our purpose, if not always our practice, when writing on religious subjects, to go for information to the Bible first and see what it says about it, and if we can get there what we desire, we need go no farther.

His Call.—As to his call there need be no mistake. He "was sent from God." So John says. His coming was revealed to God's prophets centuries prior to his coming (Mal. 3: 1; Isa. 40). He was called of God as a messenger to announce the coming of Jesus Christ. "Behold, I send my messenger and he shall prepare the way before me." His call was of God, and his sending for a very special purpose. So, then, there can be no question as to his authority for doing the work that was entrusted to him. God prepared him, —told him what to do, and how to do it. He did it, and his mission was ended.

His Mission.—As we said, his mission was a very special one,—different from anything that was ever

committed, as a charge or work, to man before. It was a new step in the development of God's plans in the restoration of God's fallen creatures. Matthew says: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mark records the same prophecy, which speaks of preparing the way for the coming of Christ. Luke also refers to the same prophecy, as setting forth, in a general way, the mission of John the Baptist. John, the evangelist, quotes him as saying, "I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias." It would seem that these prophecies, as given by Matthew, Mark, Luke and John, set forth very plainly the mission or the object and purpose for which John the Baptist was sent. And this brings us to our third point.

His Work,—What He Did, and How He Did It.—He was to prepare the way of the Lord, and make his paths straight. First we note he did it by preparing men, and men only. So we have reasons to conclude, that in all this preparation we have not a single woman named or suggested. Why this was we shall not attempt to explain, unless it was to show that the preparation to be made for the advent of the King to come was out of the ordinary, and the material to be prepared was to be somewhat in coördination with the thing to be brought about and established. The thing to be done was not to be an end, but a means to an end—the establishing of a new kingdom.

His Work,—What Was It, What Did He Do?—His work was that of enlisting men of whom a kingdom was to be formed, of which Christ was to be the Head or King. Not, as some think, to receive him upon his advent into the world, but after he had righteously gained the position by complying with the Father's will, and sealed his kingship with his own blood. In calling these men, Mark tells us that he preached to them the "baptism of repentance for the remission of sins." "And there went out to him all the land of Judea and they of Jerusalem, and were all baptized of him in the River of Jordan, confessing their sins," thus showing that John understood his work and did it as the Father had directed him.

But some may ask: "How were they baptized?" We do not know beyond what the Scriptures say. Mark and Luke both say they were all baptized of John in the River Jordan. But you ask: Into what name, or names, were they baptized? The narrative does not say anything about being baptized into names. They were baptized on confession of their sins.

There are two things that we venture as an opinion. First, they were not baptized in the name of Christ, because, according to John's own teachings, he had not yet come as one in whose name they could be baptized. Neither was he, as yet, baptized himself. John tells them, when baptizing them: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." It is not at all reasonable that he would baptize them into the name of a man who, he told them, had not yet come, and whose true mission and purpose they could not comprehend or understand.

And, second, we do not believe that he baptized in the name of the Holy Ghost, as it was promised them that they should receive this baptism further on by Jesus Christ himself. I (John) indeed baptize you with water, but he shall baptize you with the Holy Ghost. There could be no significance in baptizing them into the name of the Holy Ghost before the time had come for them to receive it. And as the sacred writers say nothing about John baptizing in any name, we should be satisfied with what he himself said about it.—a "baptism of repentance for the remission of sins."

Was John's baptism a Christian baptism? Well, it was a baptism ordained of God. It was accepted and sanctioned by Christ and, as far as we know, was practiced by his disciples up to the time of his crucifixion, or to the time that he was fully authorized to introduce his own form of baptism, when he could say: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

As Christ received his baptism from John, we have good reasons to believe that the disciples received their baptism from John, as we are not told anywhere that they ever received any other baptism, except that of the Holy Ghost on the day of Pentecost. Though we believe that John's baptism became obsolete at the introduction of Christian baptism, yet it is probable that it may have been practiced by some of his disciples, even after the day of Pentecost. But we have no information anywhere that such authority was delegated to his disciples by God or the Baptist. Neither have we any evidence anywhere that the gift of the Holy Ghost was given or promised in connection with baptism prior to the day of Pentecost. On that day the promise made to John's disciples was fulfilled, and from that time onward, all those who were baptized had the promise, and received the Holy Ghost. True, it is said by some that Apollos, one of John's converts, baptized twelve at Ephesus, and they had to be rebaptized. But Apollos baptized those twelve? My Bible does not say so. It does say that he was mighty in the Scriptures, fervent in spirit, and spoke and taught the things of the Lord, knowing only the baptism of John. It is scarcely thinkable that a man, mighty in the Scriptures, fervent in spirit, and taught diligently the things of the Lord, and having received the baptism of John, could be stupid enough to baptize others as erroneously as were the twelve named, especially when we consider that about a year before this Aquila and Priscilla expounded unto him the way of God more perfectly, and that, too, without rebaptizing him; because if he had done such baptizing, he needed rebaptism as much as the twelve.

Again; we have reason to believe that an earnest and godly man would not pretend to administer John's baptism at so late a date, because, according to Bible chronology, this baptizing must have been done some twenty years after Christ's baptism was introduced and John's had become obsolete.

In conclusion, John was a man sent from God. Though not himself baptized, he was commissioned to administer a baptism of repentance for the remission of sins. Christ was baptized by him, therefore he was baptized by an unbaptized administrator, yet sanctioned of God through the Holy Ghost.

And as the originators of the Brethren church, in its present form, were baptized by an unbaptized administrator, we are forced to the conclusion that any other party of men and women, under similar circumstances, legally and righteously, can do the same thing. And if this is so,—and we can not say no,—what can we say against accepting into our communion those who have been baptized (immersed) in the name of the Father, and of the Son, and of the Holy Ghost, by an administrator who not only believed in Jesus Christ, God and the Holy Spirit, but also accepts all the fundamental principles of the Gospel, as do we?

Brethren, before God and in the light of the Gospel of Jesus Christ, we should be sincere and true, because to him we must answer for what we say and do.

H. B. B.

A Look from Without.

THE MESSENGER is read and appreciated by a surprisingly large number of earnest men and women who affiliate with other churches. Some of them write us occasionally, and they unite in pronouncing the paper clean, clear, and true to the principles for which it stands. Here is a letter that we are permitted to publish. It is from the pastor of the M. E. church at McCune, Kans.:

"These lines may be a surprise to you, but a surprise is all right, if it be the right kind. Through the kindness of the Brethren I came in possession of the Messenger, and have been reading it with interest for the last three years. You are clear in your statements, and fair to all who wish to use your columns. It is a wonder to me that the Brethren have not done more for the world at large by sending out their literature. I consider their mission helps and the Messenger the very embodiment of neatness. Their doctrine has been a surprise to me, especially along the line of the teaching of the Holy Spirit. He is exalted; he is recognized as a Leader; he is not an influence, but a person of intelligence. Your stand upon the Sabbath question is not at all uncertain. You speak out upon this question, laying bare all the evils which come from a desecration of the day. Then you are not modest about the evils of the picture shows which, to my mind, are the devil's cheap traps to catch our boys and girls. What will the end be? We need to lift up our voice like a trumpet and cry out mightily to our God. And then I am so surprised at your mission work, how nicely you are doing things along these lines. I have come in contact with Bro. Frank Crumpacker, one of your missionaries, in a former charge which I was serving. He is a young man of great promise. While I affiliate with the great Methodist Episcopal church, I do not fail to see what you are doing. Allow me to say that the 'Dunkard Brethren,' through the columns of the Messenger and the teachings of God's Word, are helping the world to Christ. And while your church was a stranger to me until a few years ago, I see you have your place. You stand for some of the great principles of Christ's Gospel. Your attitude of opposition to warfare is commendable. May the God of all grace lead and illuminate your mind, proving to those who read your paper a continual blessing—C. E. West."

Fanatical Leaders.

FOR some years our readers have been hearing of the society in the East, known as the "Holy Ghost and Us," with Mr. Sanford as head. It would seem that some time ago Mr. Sanford took a select portion of the society for a voyage on the ocean, under the pretext of doing missionary work. The yacht *Coronet*, employed for the purpose, remained at sea for months, and the time was spent as directed by the leader, who claims the special guidance of the Holy Ghost in all his undertakings. When the vessel finally returned to Portland, Me., Sanford was arrested and arraigned before United States Commissioner Bradley, charged with violating statutes intended to govern those who have charge of vessels on the high seas. It would appear that several persons died from neglect, and for such carelessness there are heavy fines. It is said that some intelligent and sincere ladies have been caught in his toils, and possibly they have been led to see the evil fruits of following a fanatical leader. The society will soon go the way of all other life societies. For years we have been keeping an eye on the movements of religious fanatics, and notice that each one has to run its course before it comes to naught. Each one claims to be guided by the Spirit, but it can be seen that money, some self-glorification and self-gratification too often figure in the movements. When will people cease following blind leaders?

Street Fairs.

A READER of the MESSENGER wishes to know whether it should be considered consistent for members to attend the street fairs that are becoming so common in many parts of the country. We know little about these fairs, save what we hear and read, but from what we can learn in this way, they would seem to be splendid places for members of the Church of the Brethren to stay away from. Most of them have proved a disgrace to the towns in which they were held. In fact, some cities will not permit street fairs under any circumstances. Some of the more devout members of other churches could not be induced to attend a street fair, and if the righteousness of our own people, regarding matters of this sort, does not exceed the righteousness of those who make no efforts to obey the whole Gospel, there is certainly little excuse for our existence as a religious body. We would that all of our people were strong enough, spiritually, to avoid places that are wholly unbecoming the profession we make.

Calling for the Anointing.

JAMES says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5: 14). It is all right to send for the doctor when one is sick, and it is even proper to employ a nurse if the occasion requires it, but there is too little calling for the elders and the anointing. The Lord intended the anointing for the sick, and they should be encouraged to avail themselves of its promised benefits. It might be well for our ministers to preach a sermon on the subject in each congregation before the close of the year.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
S. W. Taylor, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

MADDEN VIEW, IDAHO.

This congregation has decided to build a church in Bowmont, Idaho. The members of the building committee are Brethren C. A. Williams, E. M. Wine and J. W. Blickenstaff. They are now soliciting, and expect to let up the building in the next few months. This church was originally a part of the Nampa congregation. In May, 1910, the church was organized. Since then they have had no churchhouse to hold services in, so schoolhouse. Our love feasts have been held in private dwellings. Our territory is squth of Nampa. There is not an organized church of any kind save ours, that I know of, in a radius of ten or fifteen miles. Here is a large territory and it is new. The Boise-Payette Reclamation District opens this territory, and the ditches are now being constructed on the last division. There is a large acreage of State land yet unsold. This land is being disposed of from time to time to the highest bidder, on terms of ten to eighteen years' time at 6% on the unpaid payments. Then, too, there is a large acreage of homestead land, which has been filed on by many. Claimants will relinquish for a very reasonable figure. There is an opportunity for many of our Brethren to secure a home. We greatly need another preacher. There is room here for several. We now have two places needing weekly preaching, and only one minister. Will not some good minister come?

Bowmont, Idaho, Nov. 10. C. A. Williams.

MANCHESTER COLLEGE, INDIANA.

These are busy days at Manchester College. Already ten weeks of the fall term have passed and the students are beginning to think of examination, and then, too, of Thanksgiving Day beyond. The student body, this year, is made up of a very fine class of young men and women. They are a hopeful, busy, and energetic body of students, and a very large per cent of them are Christians. The spiritual atmosphere is very acceptable, which proves that the aim is not wholly to gain knowledge, but a thorough preparation for life.

Bro. Winger takes up the position of president as one who, feeling the heavy responsibility, is determined to magnify his office. He is well fitted for the position. A splendid corps of efficient teachers are standing loyally by him, both in teaching and in discipline.

The different departments of the school are well represented. Of the one hundred and fifty-nine students enrolled, thirty-five are taking work in the College department. The Music department is doing very acceptable work under Mrs. Stahley, the new director.

It is the policy of the school to encourage Bible training, and the different classes in the Bible department are doing good work. Thirty students are enrolled for Bible work. During the winter term a class in teacher-training will be organized, to recite daily. This class will complete the course during the term, so as to receive the State diploma. This will give opportunity for Sunday-school teachers to prepare for more efficient service.

In the short time that the writer has been connected with Manchester College, his former conviction has been strengthened, that, under the present management, it is a safe and a worthy institution of the Church of the Brethren. Parents may send their children with the assurance that the best will be done for them. We desire the encouragement and prayers of those interested in Christian education. S. S. Blough.

North Manchester, Ind., Nov. 16.

THE MOUNT MORRIS COLLEGE MISSIONARY SOCIETY.

The relation of Mount Morris College to missionary activity in the Church of the Brethren needs little comment. The service of the workers whom she has inspired and prepared, is speaking eloquently for her godly influence in the homeland and on foreign shores. Mount Morris College is a mother of missionaries.

True missionary spirit organizes itself for systematic and effective effort. Loose arrangement is gradually displaced by definite organization. Missionary sentiment at Mount Morris was on the increase from the days of Wilbur Stover until, with the appearance of A. W. Ross and his untiring, energetic interest, the Mount Morris College Missionary Society was permanently established. This was in 1901. The aim of the Society, from the first, was to foster greater activity in mission work, and to support one or more workers on the field. Among the names attached to the constitution are J. G. Royer, Galen B. Royer, A. W. Ross, D. J. Lichty, Nora Arnold and Mrs. D. L. Miller. The worker, called to missionary appointment soon after the organization, was Bro. D. J. Lichty, who has been rendering efficient service in India for a number of years. It is largely due to the inspiration of this society that the Mount Morris Sunday-school is supporting Sister Sadie Miller in India.

The working body of the Society resides at Mt. Morris and vicinity, but its contributing number is more widely scattered. Additions to its membership are made each year from the student body, and others, who become interested. The payment of twenty-five dollars in cash makes one a life member. A fee of one dollar is necessary to become a member, and the annual payment of this sum retains membership. A missionary program is rendered publicly each month, at which time missionary information and inspiration are imparted. Plans are being made to place special emphasis on the China field in the December meeting. The present executive committee consists of J. Hugh Heckman, Mrs. M. M. Sherrick, Alma Wise, and J. P. Holsinger.

Many former live-wire members are thinking that we ought soon to be ready to send out another worker. "We ought to average," says Bro. M. W. Emmert, "one missionary at least every ten years." But the present task is, amply to support Bro. Lichty, who is already in the field. To this the Society is obligated and every member who has ever signed the constitution bears a share of this obligation. Quite a few have pledged themselves to pay a stipulated sum annually, for a period of years. Some of these have become delinquent, and others can not even be located. When the notices, sent by our efficient treasurer, do not bring responses, he and the Society find themselves financially embarrassed. We ought to be independent of the General Mission Board. Should any of those, referred to above, read this, we trust they will be sufficiently reminded of their pledges to act. Make all remittances to the treasurer, J. P. Holsinger, Mt. Morris, Ill.

We are planning to use our Messenger, Visitor, and circulars more, in keeping the membership posted as to the general activity of the Society. The organization has an opportunity still farther to glorify God, and this opportunity is not fully grasped until we have done all that we can do. The service is his and we serve through love of it. J. Hugh Heckman.

Mount Morris, Ill., Nov. 15.

WAYSIDE NOTES.

Oct. 27 we left home to visit some of the churches of our District in the interest of Mission Work cause, reaching Burr Oak on the evening of the 28th, just in time to enjoy the love feast and the services the next day.

This church is presided over by Eld. T. E. George, who is doing a good work. While here we met the committee appointed to formulate a plan for the raising of funds to carry on the mission work of our District.

Our next stop was in the Pleasant View church, Phillips County, where we met at the home of Bro. J. J. Ernst, in special council on the 30th inst. Bro. A. J. Culler came and proceeded to ordain Bro. Ernst to the eldership. This was the church home of the writer for several years, during the nineties; and here we had the pleasure of baptizing fifty-five souls. Bro. Ernst is the only minister there. He has the love and respect of the entire community. The few members left are so scattered that the work is not prospering as he desires it should. We had one preaching service here, and one near Long Island, where two members live.

Our next stop was at Lovewell, Kans., with the members of the White Rock church, where we enjoyed the love feast Nov. 4, and meetings the next day. This church is under the leadership of Eld. S. L. Myers. He is assisted in the ministry by his son, Earl, and Eld. Jacob Sloniker. We were very favorably impressed here by the active part the young members are taking in the various lines of church work, and we think that the church has prospects for a bright future.

Oct. 9 we reached the North Solomon church at Portis, Kans. We were met at Bellaire by Bro. Phil Breon, and taken to his home. We found the Brethren engaged in revival meetings, conducted by the home ministers. We were joined here on the 11th by Eld. T. E. George, and at 2 P. M. we met in church council. The members were consulted in regard to two of their members being advanced to the eldership. At 6 P. M. we enjoyed a very spiritual love feast. The following morning after children's meeting, Brethren John Wagoner and J. E. Small were installed and received into their office, together with their companions. The installation services were very solemn and impressive.

This church is under the care of Eld. I. S. Lerew, who is past seventy, yet active and zealous in the Master's cause. He is assisted in the ministry by Brethren J. R. Garber and J. E. Small. It was in this congregation the writer attended a love feast in a tent, at the home of Bro. G. L. Ackley, in the fall of 1882. The most of those present at that meeting have gone from labor to reward.

We had the pleasure of meeting our aged brother, Lewis Lerew, and his faithful companion, who were some of the pioneer members of this church. This aged brother, on account of age and affliction, is not active in the ministry, his great delight is to talk about the church and her welfare. He, like many others, is only waiting for the call to come home.

We left Bro. T. E. George to continue the meetings. While on this trip, we were impressed, more than ever, with the need of a better distribution of the ministerial force of the Church of the Brethren, and with that end in view the writer is looking forward to a change of locations, where our services are needed. We left the Brethren at Portis on the morning of the 14th, and arrived home on the evening of the same day. J. W. Jarboe.

Quinter, Kans., Nov. 15.

PAYETTE, IDAHO.

The semiannual convention of the Church of the Brethren of Southern Idaho met at Twin Falls, Nov. 11 and 12, in accordance with the program recently published in the Messenger. While the weather was somewhat inclement, and the attendance not so large, yet the ardor of those present was not lessened. All seemed to feel a sense of responsibility for this great work; hence the splendid meeting which we enjoyed.

We feel that no greater work can be undertaken for the Lord, than that of teaching his Word in the Sunday-school. We believe that practically all of the many phases of Sunday-school work were considered at this convention. It was brought out that Sunday-school work, properly conducted, is closely connected with the home life, and with every effort intended for the betterment of mankind. The Sunday-school has made such wonderful strides during the last decade, that we can scarcely comprehend its magnitude. If, however, the Holy Spirit leads us, there is no limit to the work that can be done in the name of Christ.

In the "round table" discussion the detail work of the Sunday-school was taken up and very carefully considered. This discussion brought forth the importance of little things as aids to this great part of church activity. In the consideration of "The Elementary Department" it was shown that here great care must be exercised,—this being the formative period of child life. If the needful instruction is not looked after, at that stage, the work of leading souls to Christ is much more apt to be successful when the proper time arrives.

"The Mission of the Sunday-school" was studied, and found to be the greatest non-convertable in its finished result, being second only to the work that Christ himself came to accomplish.

The next subject, "More Consecrated Service," brought out the great need of the present age. It behooves us, as believing children, to draw close to God, and to consecrate our life, and all that we possess, to him.

"The Book We Study and Teach" was discussed and described. Where can we find words to express what it means to us?

Some of those present were strangers to most of the Twin Falls Brethren, but all were made to feel that they were members of one common family, when among those of like precious faith. We feel to commend the spirit manifested by all throughout the work of the convention.

R. D. I, Payette, Idaho, Nov. 16. J. C. Himler, Sec.

ELDER J. S. MOHLER.

It is with a mingled emotion of sadness and joy that I try to give a brief sketch of the life and death of our beloved elder, a friend I feel sad to lose the fellowship and association of such a strong and spiritual man, but rejoice that he has gone to a glorious reward.

Bro. Mohler was born near Covington, Ohio, May 30, 1831, died at his home in Quinter, Kans., Nov. 1, 1911, aged eighty years, five months and one day. He was the third son of Eld. Samuel Mohler, grew to manhood in the vicinity of Covington, and was married to Mary H. Risser (daughter of Eld. Joseph Risser) Nov. 11, 1852. The next year he and his companion united with the Church of the Brethren.

They moved to Knobnoster, Mo., in December, 1869. The next year they moved to Henry County. Here he was elected to the ministry in the spring of 1871. His work here was such as all frontier ministers have to endure. He had to travel long distances to meet appointments, cross swollen streams, etc., but he seldom disappointed an audience. He was advanced to the eldership soon after his election to the ministry. Largely through his efforts, the Deep Water church was organized. He moved to Brown County, Kans., in March, 1886.

He was at one time elder of the following churches: Morrill-North Morrill, and Rock Creek, Kans., Beatrice, Nebr., Bethel, Mo., and others of which the writer has no definite knowledge.

From Sabetha, Kans., he moved to Quinter, Kans., in the fall of 1908, where a son and a daughter reside. He was the father of ten children, two of whom died in infancy. One daughter died five years ago. Seven children and his aged companion survive him. He was never sick a day in his life until about two weeks prior to his death. Owing to the infirmities of age and his Godgiven powers, he was a man of bright intellect, great mental power and strong, spiritual development. His seat in church was

never vacant. Three weeks before his death he preached a powerful sermon, especially to the young people.

He was the author of a valuable little book, called "The Resurrection." He was also the author of hymn No. 582 in the Brethren Hymnal. In Kansas and even beyond his name was somewhat noted as a poet. The Quinter church feels the loss of this good old soldier of the cross most keenly. Services by the Brethren. Text, 2 Tim. 4: 6-8. The schools of Quinter were dismissed on account of the funeral, in honor to Bro. Miller. In spite of the inclemency of the weather, a large audience paid their last tribute of respect to our brother.

Though ne'er again we see his face,
May we, like him, run the race
E'er pressing onward in the race.

D. A. Crist.

Quinter, Kans.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Patterson.—Our church enjoyed a good sermon Nov. 5, delivered by Bro. S. F. Sanger, of Empire, Cal. We are glad that Bro. Adams and family, of Bay Point, have located with us. This increases our number to seven more members. Brethren, if any of you are going to change location, where you can secure a good home, come and visit us at Patterson, as we need your help and presence in the Master's cause. Any correspondence will be cheerfully answered.—O. S. Gilbert, Patterson, Cal., Nov. 8.

Patterson.—Our elder, Bro. J. W. Deardorff, preached for us Nov. 12, morning and evening, to good-sized audiences, considering our small church. The Sunday-school was growing along when the rainy season could use several good soldiers for Christ, as the field is large but the laborers are few. Come and help us. We are up to a strong church and the people are coming this way, please arrange to stop over with us. We would be glad to entertain you and help you in any way we can.—O. S. Gilbert, Patterson, Cal., Nov. 20.

Pomona.—Our church has been enjoying a rich feast. Oct. 25 and 26 the Ministerial and District Meeting convened here. On the evening of the 24th Bro. and Sister Martin, of Long Beach, Cal., began a series of meetings, closing Nov. 15. God's Word was proclaimed with power. Nine have been baptized, and one awaits the rite of baptism. The last one feast was held Nov. 12. About 160 surrounded the Lord's tables. Bro. Martin officiated. Since our last report, a letter was received by letter, and one letter was granted.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Nov. 16.

Marin.—For the past ten days our congregation and the neighboring Santa Clara City have been enjoying a series of stereopticon Bible Land lectures by Bro. E. M. Wolfe. The attendance to which the speaker clung tenaciously, throughout the entire series of lectures, is a witness to the hungering after truth of God and every word of it is true. The lectures were a great help to Bible study, the strengthening of the faith in the members, and the awakening of a keen interest to outsiders in the Christian religion. The last two lectures will follow the lectures with a series of meetings.—Emma Saylor, Marin, Cal.

South Los Angeles.—On Sunday evening we closed a very interesting and instructive revival meeting, conducted by Bro. S. G. Gyger, of Bro. Dimas, Cal., Nov. 15. Meetings were carried fully with us for two weeks. Several are seriously impressed, and we hope they will soon unite with the church.—Mrs. Ida M. Custer, 1236 East Forty-sixth Street, Los Angeles, Cal., Nov. 15.

COLORADO.

Denver.—Through the efforts of the Mission Board of Northwestern Kansas and Northern Nebraska, Bro. Ira Hoover is to take charge of the work at Denver until Sept. 1, 1921. The Brethren here at Denver have a mid-city arranged, commodious house of worship, and a well-united corps of workers. Surely, those who donated to the building of a church here should feel well repaid for their sacrifice. Many members and almost thirty members and friends came to our house with well-filled baskets for the week-day dinner. The baskets were completed, the drawing room table was filled to an unwonted extent. The church in council has decided to call a series of to hold a series of meetings beginning Jan. 7, and to continue indefinitely.—Mrs. Ida Robinson, 1109 South Washington St., Denver, Colo., Nov. 18.

IDAHO

Nampa.—Our church held a love feast Nov. 18. Our elder, Bro. J. C. Neher, officiated. About 100 surrounded the Lord's table. The services were enjoyed by all. Many of the members of the neighboring churches were present.—Rose E. Bradley, Nampa, Idaho, Nov. 21.

Twin Falls.—Our seventh semiannual State Sunday-school Convention of the Church of the Brethren was held Nov. 10, 11 and 12. The program was carried out with much interest and enthusiasm, and the appeal came to all Sunday-school workers to consecrate themselves more completely to the work. The plain truth of the Word of God needs to be taught in fais day and hour, when so many are neglecting the commandments of the Lord. On the evening of the 12th we held our love feast. Ministers present from a distance were Brethren S. P. Fercho, H. L. Eby and Isaac Bowman. Seven were initiated. Our series of meetings began on the evening of the 11th, conducted by Bro. L. H. Eby, of Nampa, assisted by Fahrney, 761 Second Avenue, N., Twin Falls, Idaho, Nov. 20.

ILLINOIS.

Allison Prairie (Illinois).—We held our love feast Nov. 11. Forty members surrounded the Lord's tables. Bro. M. Flory officiated. Many brethren and sisters were present from adjoining congregations. The ministers present were Brethren M. Flory, of Girard, Ill., Bro. S. W. Garber, of Decatur, Ill., and Bro. J. C. Swigart, of Palestine, Ill. We had a few weeks' revival meetings and preached some very inspiring sermons, and we were "organized for Christian Workers." Workers are to render a special "Thanksgiving" program next Sunday evening, Nov. 28.—Florida Moore Goff, R. D. 5, Virginia, Ind., Nov. 23.

Astoria church has enjoyed a rich feast of refreshing from the Lord for the past two weeks. Bro. D. L. Mohler, of Fulton, Mo., began a series of meetings Nov. 4, closing Nov. 19. One new member, as well as her Savior, was received and baptized by impressed.—Fay A. Rohrbaugh, R. D. 2, Box 43, Browning, Ill., Nov. 22.

Big Creek.—Nov. 12 we closed a two weeks' series of meetings at Big Creek, Parkersburg, Ill., with three baptized. There are not many members at Parkersburg, but they are faithful. Seven brethren and sisters attended every service, and one brother, ninety years old, missed only three services. This is better than some of our younger brethren do. My mother, Sister Hoover, and my wife, were with me during the meetings. May the Lord bless the isolated churches.—W. E. West, Ankeny, Iowa, Nov. 22.

Hurricane Creek.—Our church met in council Nov. 18, with our elder, Bro. J. W. Lear, of Cerro Gordo, Ill., presiding. Our elder preached three very interesting sermons, to good-sized audiences.—Oscar B. Redenbo, Pleasant Mound, Ill., Nov. 20.

West Otter.—Our autumn revival was conducted by Eld. M. Flory, of Girard, Ill. Considering our number, the attendance was good. There were no accessions, but much good seed was sown. Our council was held Nov. 18. The Sunday-school was reorganized by selecting the same officers as heretofore. Bro. W. M. Gibson is now agent for our church literature.—C. G. Shull, Virden, Ill., Nov. 20.

INDIANA.

Arcadia church held a council Oct. 26, prior to our love feast. Eld. Nathaniel Cripe had charge of the meeting. After all business was disposed of we had a short social talk on "Plainness and Sociability." Our love feast was held Oct. 28. Bro. Isaac Bowman had charge of the services. Several from adjoining congregations surrounded the Lord's table with us. Brethren Bowman and Cripe preached during the evening of Oct. 29, and preached sixteen sermons for us. He set forth the doctrine of the Brethren very forcibly. The church was much benefited spiritually. On account of the busy season, the meetings were not so well attended as usual.—Mary P. Hamilton, R. R. 3, Arcadia, Ind., Nov. 1.

Camden.—Our church met in council Nov. 18. Our elder, Bro. D. M. Keyser, presided. Brethren Bowman and Cripe came and preached on Sunday morning and evening. We have preaching every Sunday, and a Christian Workers' Meeting every Sunday evening. We expect Bro. D. L. Mohler, of Leeton, Mo., to commence Bible meetings for us Dec. 25.—Eva Whitacre, R. D. 1, Peru, Ind., Nov. 20.

Mettie Creek.—Bro. L. T. Holsinger commenced a series of meetings at the White Branch house, Oct. 21. He preached seventeen inspiring sermons. Much good seed was sown.—Chas. W. Hartzler, Bunker Hill, Ind., Nov. 20.

North Manchester.—Oct. 28 Bro. G. A. Snider, of Lima, Ohio, came to assist us in our meetings. He preached until he was forced to quit entirely for almost three weeks. Three were added to the church by baptism. Owing to the busy season and inclement weather, the attendance was not large, and not as good as we had hoped for, yet we feel sure that good has been accomplished. Our council was held Nov. 18.—Mrs. Edith Miller, R. D. 5, North Manchester, Ind., Nov. 19.

Roanoke church held her council Nov. 4, after a series of meetings Nov. 29, conducted by Eld. Geo. L. Studebaker, of North Manchester, Ind. The interest was good. Seven were added to the seventeen by baptism. The church was greatly strengthened by the good seed sown. Bro. Studebaker does not miss to deliver the Gospel message in a forceful, earnest and prayerfully—Emma Winger, R. D. 19, Marion, Ind., Nov. 20.

Wakarusa.—Nov. 14 we had a very interesting talk by Sister L. Steele was with us and gave us several good talks on Sunday-school work, and many helpful suggestions. Other topics were discussed by our local speakers. We held our council Nov. 18. Our elder, Bro. M. M. Sniadower, presided. One letter of membership was granted. Bro. S. J. Burger expects to be with us in a series of meetings, at the Nappanee house, during the first part of December.—Bertha A. Moyer, Wakarusa, Ind., Nov. 20.

IOWA.

Franklin.—Our series of meetings, conducted by Eld. J. D. Brower, of Lenox, Iowa, commenced Oct. 21 and closed Nov. 19. Four were received by baptism. The church was revived, owing to inclement weather. Three were added to our number by baptism, one by letter, and one by relief. Much good was restored to fellowship during these meetings. Our love feast passed off very pleasantly Nov. 13. Bro. Brower and Eld. Udell, Iowa, who officiated, was the only visiting minister present. At our council Nov. 3 Brother B. T. Sears was elected to the deacon office, and his wife duly installed, Bro. Brower officiating.—Jemima Wob, R. D. 4, Leon, Iowa, Nov. 22.

Sheldon.—The interest in church work is increasing here. We have decided to have a Bible study class in connection with the coming winter. The attendance at our Christian Workers' Meetings is gradually increasing. Our prayer-meeting is also well up. We will open a country Bible verse. Our Sunday-school is supporting a native missionary in India for one year. Bro. D. Wolfe, of Lanark, Ill., was with us Nov. 7 and 8, where they will attend Bethany Bible School.—Mrs. J. W. Kennedy, Sheldon, Iowa, Nov. 29.

KANSAS.

Abilene.—We held our love feast in the Navarre house Oct. 31. Our elder, Bro. Jacob Wise, presided. The service was duly communed. A number could not get to the table for the want of room. Bro. Wise was called to the home of Sister Ida Hoover, wife of Brother and Sister Humbarger, as Sister Humbarger could not get to the church on account of a broken leg. On Sunday evening, Oct. 29, Bro. A. C. Daggett began preaching for us at Navarre. The interest increased unto the end, closing on Sunday evening, Nov. 14. Bro. Daggett preached. Three souls decided for Christ and were baptized. Bro. Daggett's utmost labors were appreciated by the members.—Mrs. Lizzie Navarre, Kans., Nov. 23.

Independence.—A series of meetings lasted three weeks, conducted by Eld. C. A. Miller. Bro. Miller preached twenty-four inspiring sermons. Much good was restored to church fellowship. One sister was baptized. (She is one of the mothers who took one of the orphan babies.) We are glad for the good meetings and feel the good influence of the work for the church. Our love feast was held Nov. 11. Eld. Andrew Peterson, of Lenox, Iowa, officiated, assisted by Bro. Button. Forty-five surrounded the Lord's tables. Dinner was served on the church lawn. Sunday-school Nov. 14 at Liberty, where a few of our members live.—Pella Carson, R. No. 3, Box 34, Independence, Kans., Nov. 20.

Osage.—Our church is feeling the loss of the help of our elder, Bro. W. H. Leaman, who is afflicted with what the doctors pronounce creeping paralysis. He is now in a hospital. He was anointed this afternoon. Elders A. Neher and H. Schleicher officiating. We are praying for his recovery in course of time. There will be services held at the church on Thanksgiving Day.—Mrs. Ida Hoffman, Osage, Kans., Nov. 22.

Sabetha.—We are in the midst of a series of meetings that is being conducted by Eld. George Manon, of Gypsum City, Kans. Nov. 14 we had an interesting meeting. Both lines were well attended. Eld. Manon officiated. Next day, after the eleven o'clock service, the ordinance was called upon to elect one of her brethren to the ministry. Bro. Roy Kistner was chosen, and installed by Brethren Manon, Wolfe, Hoffman, Davis and Manon.—Norman R. Fike, Sabetha, Kans., Nov. 19.

MARYLAND.

Hagerstown.—The meetings are very interesting. Many seem to be impressed. Two were baptized on Saturday evening,—a mother of a large family, and another, a young man, a member of the Lutheran church. Our love feast was held Lo. Thanksgiving Day, at 4: 30 P. M.—W. S. Reichard, Hagerstown, Md., Nov. 22.

Ladiesburg.—Last Sunday evening we closed a two weeks' series of meetings at Bush Creek, which were well and largely attended. Three applicants are awaiting baptism.—T. S. Fike, Ladiesburg, Md., Nov. 18.

Manor.—We have just closed a two weeks' series of meetings, conducted by Bro. G. E. Yoder, of Elk Lick, Pa. He labored earnestly and prayerfully, and the members received much spiritual strength. Two came out on the Lord's side and are on the way to the baptismal. Others are near the kingdom.—M. Portia Rowland, Fairplay, Md., Nov. 21.

MICHIGAN.

Lake View.—Bro. Samuel Leckrone commenced preaching for us Oct. 29, and continued the meetings until Nov. 8. Bro. Leckrone labored earnestly during these meetings for the upbuilding of Christ's kingdom.—Ida Hall, Lake Brethren, Mich., Nov. 16

Prescott.—A year ago I moved to this country. Wife and I were the only members of the Brethren here. June 24 we organized with about fifty members. Others have been added since, by letter and baptism. We are planning to build a church-house in the near future. At present we are holding meetings in a schoolhouse. Sometimes it is crowded for the want of room. Most of the members here are in limited circumstances, and building will go slow. Those here at home will do well to investigate this country and get a good home. Land is cheap, and produces well. Stock-raising, fruit-raising and cattle do exceedingly well. There are a number of small lakes, with plenty of fish. Fur-bearing hunter's there is a good deal of all kinds, and once in a while a deer. I am no land agent and have no right to sell, but I will do all I can to help good brethren to a good home. I will answer all letters, providing a stamped, self-addressed envelope is enclosed.—W. F. Mason, R. D. 2, Prescott, Mich., Nov. 19.

Saginaw.—We held our love feast Oct. 28 and 29. Ministers present were Eld. Wm. Hutchison, of Vail, Ind., Nov. 1, and Bro. David Baker, Eld. Killian officiated. Thirty-five members surrounded the communion-tables with us and conducted a series of meetings, which closed Nov. 12. The church was made to realize that our sins were extreme to the cold, and six five others decided to unite with the church.—Bertha Albaugh, Bannister, Mich., Nov. 16.

Zion.—Eld. W. P. Petry, of Eaton, Ohio, came to this place Oct. 27, to assist in a two weeks' series of meetings. Bro. Petry gave us an interesting and instructive introductory talk to the children. The interest and attendance was very good throughout the meetings. Two were received by letter, which kept many away. We think the outlook for the Zion church is promising. Bro. Petry's plain manner of preaching, especially the doctrinal sermons, was very much appreciated. Six members were called in special council, Eld. J. P. Bowman presiding. Arrangements for further improvement of church building were continued.—Ruth Bischer, R. D. 2, Prescott, Mich., Nov. 18.

MISSOURI.

Bethel.—Our church met in council Nov. 18. Our elder, Bro. G. W. Hoffman, presided. Our series of Bible Institutes was quickly disposed of. Officers were elected as follows: Sunday-school superintendent, Bro. J. W. Hoffman; assistant, Bro. J. H. Crist, clerk. Letters were granted to Brother and Sister Will Hoffman and Rebecca Steckle. Our love feast, held a few weeks ago, was very much enjoyed.—Bertha S. R. Shirky and G. W. Ellenberger officiated. Our next council will be held Saturday before Christmas.—Mrs. Ida Cox, Nov. 20.

Carthage.—Our splendid series of meetings was a glorious refreshing to the members and to many of the world, which we also much enjoyed. The audience was very orderly and quiet. Though our meetings were held in the middle of the week, when all the other churches of Carthage were united in holding a series of much-advertised "union services" every night, yet a steady attendance was maintained. Bro. Hoff officiated at the Brethren church, until, at the close, the house was crowded to overflowing every night. Many remarked that this season of spiritual upbuilding must close so soon. Bro. Buckles' visit to Carthage will be known as a time of spinning to work in the hearts of the people, but sickness in his family made it impossible for him to remain with us longer. Eager attention was given to the Word as it was preached in demonstration of the Spirit and power. We feel that a number were on the verge of the kingdom. We are expecting two of our promising young members.—Brethren Albert Overand J. W. Kinsey, to be baptized by the deacons here. They with their wives, were duly installed. Our faithful old sister-deacon, Mrs. Mary Hoffman, was also installed as Jasper, Mo., together with Bro. A. J. Peebler and family, of Aurora, Bro. Sunderland and others, were with us at the love feast. We had a blessed time. Many felt the real presence and fellowship.—J. L. Switzer, Carthage, Mo., Nov. 20.

Cooksington.—Our series of meetings, conducted by Bro. E. P. Sherfy, closed Nov. 19, with good interest. We are now looking forward to the coming of Bro. Murray Hutchison, to be conducted by Bro. R. H. Nicodemus, of Bethany Bible School, Dec. 23 to 31. Bro. Hutchison is a student in the Bethany Bible School, and Rockingham churches. Other persons of this District or adjoining Districts are cordially invited to attend, and will be entertained. Dec. 23, at the home of Nornberne, by notifying Bro. Oscar Early. Tuition and entertainment will be free.—Mrs. Ethel Nornberne, R. No. 1, Box 1.

Shelby County church and Sunday-school are wide-awake. Eld. Jacob Wise, of Abilene, Kans., visited us Nov. 6, a man and wife were baptized, which made our hearts glad.—Mary Stephen, Cherry Box, Mo., Nov. 22.

Rhoads.—Our series of meetings, held in council Nov. 18. Bro. Leander Smith presided. One letter was granted. Bro. J. D. Upton was elected as our church-clerk, and Sister Nellie Early was chosen church clerk and treasurer; the writer, correspondent. Bro. J. T. Lawson was elected to attend the District Meeting, superintendent of the Sunday-school; Sister Annie Argabright, secretary. We are in the midst of a series of meetings. Interest is developing. One young brother came out on the Lord's side. Bro. Smith will labor with us until after the holidays.—Mrs. Ida Cox, Carthage, Mo., Nov. 20.—Bro. Mc, where he will hold a two weeks' series of meetings, closing with a love feast.—Mrs. Ida Hoffman, Osage, Kans., Nov. 22.

South St. Joseph Mission met in council Nov. 16, with Eld. J. S. Kline in charge. Several vacancies were filled, on account of removals and deaths. Two letters of membership were granted, and one was received. We decided to hold a series of meetings sometime about Jan. 1, provided some one can be secured to conduct them. We have an unusual visit, it was decided to defer our love feast until about the time of our series of meetings. Our mission, being in charge of Sister Huffman, meets every Wednesday afternoon. They are in a prosperous condition, with on hand, such as, tidy comforts, making garments, etc.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., Nov. 24.

MONTANA.

Medicine Lake.—Bro. A. M. Sharp, of Egeland, N. Dak, while on a visit to his daughter, preached for us Nov. 12, and came in the evening and baptized one. Thanks to him. We are always glad to have visiting ministers call and preach for us. We are having new weather at District, with only a slight amount of snow. In my correspondence of Oct. 23 it should read that our love feast was held Oct. 23, instead of our love feast. Our collection was $34.01, instead of $34.01, as I stated in my last. Katie E. Bess, Enterprise, Mont., Nov. 22.

NEBRASKA

Cambridge.—The mission work in our District at the various points is progressing nicely. Aggressive workers are scattered all over the District, and arrangements will be made for our District Secretary, Bro. M. R. Weaver, to visit all the local congregations in the District, presenting to them the great needs in the various mission points. This we feel, will greatly encourage every member in performing their duty in the Master's cause.—Lucinda Switzer, Assistant Secretary, Cambridge, Nebr., Nov. 22.

Kearney.—Brethren Jarboe and wife, of Red Cloud, Nebr., began a series of meetings in this church. Bro. Jarboe preached sixteen spiritual sermons. Sister Jarboe directed in the song service. Three young souls were buried with Christ in baptism. Members of other denominations attend-

ing some of our services, pronounced them to be the best they ever attended in Kearney. Nov. 12 we held our love feast. Our brethren and sisters are very much encouraged.—Martha E. May, R. D. 1, Kearney, Nebr., Nov. 16.

Sappy Creek.—Bro. Geo. Mishler, of Cambridge, Nebr., closed a successful two weeks' series of meetings here on Sunday evening. He gave us eight good, old-time revival sermons. Eight were received by baptism. Bro. Mishler left here on Sunday evening for another field of labor.—Sister L. J. Chapman, Edison, Nebr., Nov. 13.

NORTH CAROLINA.

Spray.—Bro. Riley Flora and wife, of Franklin County, Va., came to us Nov. 8 and began a series of meetings. Bro. S. M. Ikenberry and his wife, of Franklin County, Va., came Nov. 13, and continued in services with us until the night of Nov. 19. The meetings closed with a love feast at this place. Our small house could not accommodate the crowd. There were twenty-six at the tables. As an immediate result of the meetings there were four applicants,—two baptized and two awaiting the rite.—J. R. Perdue, R. D. 2, Box 15, Leaksville, N. C., Nov. 22.

NORTH DAKOTA.

Cando.—Since my last report, a small love feast was held, on the evening of Nov. 2, in the city church, for the convenience of old and infirm members that did not get to the Zion feast. Winter has set in. A number of North Dakota Brethren and friends are soon going to Cuba,—some to locate there, others to see the country.—M. P. Lichty, Zion, N. Dak., Nov. 16.

OHIO.

Ash Grove.—Nov. 4 Bro. Jacob Heistand, of Walkerton, Ind., commenced a series of meetings, which he continued until Nov. 19. He preached eighteen Gospel sermons. He labored earnestly while with us. The meetings closed with a well-filled house, and good interest. Two were made willing to forsake sin and follow Christ in baptism. Others were almost persuaded, but put it off for a more convenient season.—F. P. Cordier, R. D. 5, Celina, Ohio, Nov. 22.

Danville.—Bro. G. S. Strausbaugh held a series of meetings at the Flat Run house, commencing Oct. 29 and closing Nov. 12. He preached sixteen very impressive sermons. Five made application for baptism. Much good seed was sown.—Elizabeth Daugherty, Danville, Ohio, Nov. 20.

Dayton.—Our protracted effort is now in progress in the West Dayton church, Ohio. The attendance and interest are increasing. Eld. D. H. Keller, of Chicago, has charge of the meetings. His work is impressive and instructive, hence much appreciated by all. The meetings are to continue till Thanksgiving Day.—D. S. Filbrun, Dayton, Ohio, Nov. 19.

Dickey.—Our series of meetings at this place, conducted by Bro. H. C. Early, closed Nov. 19. Bro. Early is a forceful speaker and goes deeply into his subjects. There were two confessions. Much stormy weather interfered somewhat with the attendance part of the time. One evening, when Bro. Early asked everybody in the audience, who did not belong to any church, to stand up, only five people stood up. Saturday evening, Nov. 18, we enjoyed a very spiritual love feast. Our Aid Society is doing good work. Nov. 26 we expect Bro. W. D. Keller, of Washington, D. C., to begin his pastorate at this place.—Ida Helm, Dickey, Ohio, Nov. 20.

Fostoria.—Our much-needed new churchhouse is about completed, and will be ready to be dedicated Dec. 17. The dedicatory address will be delivered by Bro. D. M. Garver, of Trotwood, Ohio.—Leah B. Wright, Fostoria, Ohio, Nov. 21.

Lima church had a feast of good things Nov. 19. Bro. Reuben Shroyer began his series of meetings at the morning service. Bro. C. S. Lehman, who had been elected to the ministry some time previous, was installed. The church held an election for a deacon, resulting in Bro. Jesse Miller being chosen. The love feast in the evening was well attended, with Bro. Shroyer officiating.—S. P. Early, 764 West High St., Lima, Ohio, Nov. 20.

Notice.—The Sunday-school Institute for the Southern District of Ohio will be held in the auditorium at Bradford, Ohio, in the bounds of the Upper Stillwater church. Brethren I. B. Trout and P. B. Fitzwater will have charge of the lectures. Everybody is cordially invited to come and enjoy this meeting. Those desiring lodging will please address the writer, giving number and names of persons desiring to be cared for. —John M. Stover, Bradford, Ohio, Dec. 25.

Richland.—We just closed a very interesting and profitable series of services, conducted by Bro. D. G. Berkebile. The church was much strengthened and thirteen were buried with Christ in baptism. Others were almost persuaded. Our council was held Nov. 11, when Brethren A. A. and B. F. Pifer were installed into the office of deacon. It was decided to invite Bro. Walter Keller to hold a series of services for us in November of 1912.—Ira E. Long, R. D. 1, Mansfield, Ohio, Nov. 17.

Rush Creek.—We are thankful that some are willing to come out from the world and work for the blessed Master. Nov. 19 one accepted Christ by baptism. Bro. E. B. Bagwell administered the rite.—Noah B. Mowery, Bremen, Ohio, Nov. 20.

Salem church met in council Nov. 16, with Eld. William Minnich presiding. Bro. J. O. Garst, of Dayton, Ohio, was with us. Two members were received by letter, and two letters of membership were granted. Brethren D. K. Rinehart and Noah Sollenberger were elected as Sunday-school superintendents for one year. Our series of meetings will begin Nov. 25. Bro. Michael Flory, of Illinois, will assist us in these meetings.—Josephine Folkerth, Union, Ohio, Nov. 19.

Sidney.—A series of union meetings has been held in our city for some time, conducted by Dr. Oliver. He surely condemned the gross sins of the day, and we believe did a great deal of good. Some decided to unite with our church, but needed to be taught the way of the Lord more perfectly. According to former arrangements, Bro. J. Franklin Brubaker, of West Alexandria, Ohio, came to us Nov. 8. He preached thirteen soul-stirring sermons. Three young men gave their hearts to the Lord through Christian baptism, and several renewed their covenant with Christ. Nov. 19 the attendance at our Sunday-school was 101; collection, $3.60. In the evening of the same day we held our love feast, which was well attended, both by our own members and those from adjoining congregations, for which we feel very thankful. Quite a number of spectators were present also, and the best of order prevailed. The quietness and solemnity of the occasion made it a very spiritual feast. One lady said she had left one church and joined another, thinking she was getting nearer the Scriptures, but she was not in the right church yet.—Mrs. J. M. Brenneman, Park St., Sidney, Ohio, Nov. 22.

Silver Creek church met in council Nov. 11. Our elder, Bro. J. W. Keiser, presided. Considerable business came before the meeting. The following brethren were reëlected to their offices: Bro. Noah Long, Sr., clerk; Bro. Elwood Bollinger, church treasurer; Bro. Frank Throne, trustee. We expect Bro. D. G. Berkebile to commence a series of meetings Nov. 25, at the Walnut Grove house. Bro. William Bixler is to conduct the series of meetings at the Hickory Grove house, to commence sometime in January, 1912.—Mrs. Ottie Fisher, Pioneer, Ohio, Nov. 14.

Springfield.—Bro. D. R. McFadden came here Oct. 29, and remained with us until the evening of Nov. 15. He preached twenty gospel sermons. His earnest, forceful way of presenting the truth set people to thinking, and as a result of his labors eight were received by baptism. Others were impressed with the need of living the better life, but so far are not willing to surrender all to Jesus. Our love feast, Nov. 4, was well attended. Bro. McFadden spoke in the forenoon. In the afternoon Eld. Noah Longanecker preached the examination sermon. In the evening about 175 members surrounded the Lord's tables. Ministers and other members from adjoining churches enjoyed the services with us, many remaining for the Sunday service. We met in council Nov. 18. Eld. James Murray was with us, and had charge of the meeting. Four letters of membership were granted. Sunday-schools at both houses were reorganized for the coming year. A committee was appointed to arrange for a series of meetings, to be held at the Kent house. An offering was taken for the Bethany Bible School. Other matters of business were attended to.—Alice C. Mumaw, Magadore, Ohio, Nov. 21.

OKLAHOMA.

Elk City.—Nov. 19 wife and I spent Sunday with the Brethren near Cheyenne, about thirty-five miles from home. We found seven earnest members gladly awaiting the filling of our appointment. They had not heard a brother preach for over one year, but we are glad indeed that we found them awake in the cause of Christ. We only gave them three meetings, during which three precious souls came out on the Lord's side and were baptized. More are near the kingdom. They are longing for a minister to locate with them. Who will respond to the call? They are now twenty-five miles from the railroad, but there are good prospects of another railroad close by, soon. Land is still cheap,—from ten to twenty-five dollars per acre. Any who are interested will please address W. N. Bowman, R. D. 1, Cheyenne, Okla., and do not forget to enclose a stamp.—E. J. Smith, Elk City, Okla., Nov. 20.

Special Notice.—The Mission Board desires the different congregations to coöperate with it as much as possible, the ensuing year, when they make their selection for a minister to conduct a series of meetings. Congregations, desiring to do so, will please write to the writer, giving the date they wish the meetings to begin. Particulars will then be given.—I. H. Miller, Nash, Okla., Nov. 17.

OREGON.

Portland.—Eld. Andrew Hutchison came to us Nov. 7 and preached one week,—eight sermons in all,—which we greatly appreciated. Last evening, at our regular services, a lady came forward that had not heard a Brethren minister preach for twenty-five years. She will be baptized on Wednesday evening after prayer meeting. She lives about sixty miles from here.—Nellie Carl, 1125 Albina Ave., Portland, Oregon, Nov. 20.

PENNSYLVANIA.

Alderson.—Bro. P. A. Smith came to fill our appointment at the Alderson Mission Nov. 11 and 12, with a reasonably good attendance. We listened to some good, spiritual advice. Bro. Smith seemed to be favorably impressed with this part of the moral vineyard at Alderson.—Mrs. Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., Nov. 13.

Artemas.—Bro. R. T. Hull, of Somerset, Pa., began a series of meetings Oct. 28, continuing each evening and on Sundays until Nov. 5. Nov. 4 we held our love feast services, with Bro. Hull officiating. We also had with us Bro. Samuel Ritchey, of the Yellow Creek church, and Brethren J. C. Garland and John Malotte, of the Pleasant Ridge church, who assisted at the love feast. We also appreciated the visits of other members of the Pleasant Ridge church. Bro. Hull preached the Word in its purity, and his words of helpfulness will not soon be forgotten. Last evening Bro. J. B. Miller, of Curryville, Pa., again resumed his music class at the Amaranth house, and also at the Christian church in Buck Valley. He alternates the lessons, from evening to evening, between the two places. Our people are growing in the different lines of church work, and in usefulness and influence in their community, for which we are glad.—John Bennett, Artemas, Pa., Nov. 16.

Bellwood.—Our church met in council Nov. 11, with Eld. J. B. Miller presiding. Reports of committees were received, and the deacons also gave a very satisfactory report, showing that all the members were in readiness for the love feast, Nov. 12. Bro. J. B. Miller was chosen as our elder; Bro. J. L. Cherry, secretary; Bro. J. H. Campbell, treasurer; Bro. Howard Campbell, trustee; Bro C. S. Crawford, correspondent. Bro. D. Maddocks held one week's series of meetings. Four were received by baptism. Our love feast on the evening of the 12th was well attended. About ninety persons partook of the communion. We were all spiritually refreshed and strengthened. Brethren Beery, Maddocks, and our elder, Bro. J. B. Miller, were with us. At the close of our meetings, on Sunday morning, as an offering was being taken for Bro. Maddocks, for his earnest labor among us, the brother announced that his services were a donation to the church, and he earnestly requested the congregation to accept it as such.—C. S. Crawford, Bellwood, Pa., Nov. 18.

Brothers Valley.—On the evening of Oct. 28 Bro. Geo. W. Vansickle, of Fearer, Md., commenced a series of meetings at the Rayman churchhouse, and continued dividing the Word of God very acceptably for over two weeks, closing the meetings Nov. 12. Four were added to the church by baptism and one reclaimed. Bro. Vansickle came into our midst as a stranger, but he preached the Word with simplicity and power, and we were much built up by his labors with us. Nov. 5 Bro. Galen B. Royer was with us and gave us a very interesting talk at the Pike house, on "The Needs of the Foreign Mission Field." Our Sunday-school work is progressing nicely. On the evening of Sept. 24 the commencement exercises of the first teacher-training class of the Pike Sunday-school were held at the Pike house. There were fourteen graduates. Bro. T. T. Myers, of Juniata College preached for us on Saturday and Sunday evenings of Sept. 23 and 24. The second class is now taking the teacher-training work, and most of those who graduated are now taking a higher course. According to arrangements, Bro. W. R. Miller will be with us Dec. 11. Brother and Sister J. M. Blough gave us two very interesting meetings on Sept. 30 and Oct. 1.—J. C. Reiman, Berlin, Pa., Nov. 17.

Chambersburg.—Our series of meetings commenced Nov. 4 and continued for two weeks, conducted by Bro. Levi S. Mohler, of Elizabethtown, Pa. The meetings closed with a love feast Nov. 19. Eleven ministers were present. Bro. Levi S. Mohler officiated. The meetings were well attended, with very much interest.—Blain Bear, Center St., Chambersburg, Pa., Nov. 23.

Cherry Lane.—Bro. D. K. Clapper, of Myersdale, Pa., began a series of meetings at this church Nov. 1. He delivered fourteen inspiring sermons. Good attention and interest were manifested throughout the meetings. Six were received into the church by baptism. We feel that his stay with us has been a very profitable one.—Aaron Sollenberger, Clearville, Pa., Nov. 18.

Ephrata.—We had our love feast Oct. 28. It was a blessed feast. We had a crowded house and good order. Our series of meetings, which was to begin Nov. 12, with Bro. E. S. Young, of Canton, Ohio, conducting the services, is withdrawn, on account of his father being seriously ill. We have now engaged Bro. J. Kurtz Miller, of Brooklyn, N. Y., to conduct our meetings, beginning Nov. 27.—Levi Keller, Ephrata, Pa., Nov. 18.

Falling Spring.—We have just closed a series of meetings held within the bounds of this congregation, at the Mount Zion house, Franklin County. The services were conducted by Bro. C. H. Steerman. Five precious souls were added to the church by baptism. One was a grandfather, sixty-eight years old, whose home is in Ohio, and who was here on a visit; two others were a grandmother and daughter, and the last was the daughter of the writer. Many more are near the kingdom.—Welty G. Smith, R. D. 1, Mont Alto, Pa., Nov. 21.

Harrisburg.—Our church met in council Nov. 24. Sunday-school officers for 1912 were elected, with Bro. A. H. Hoffer as superintendent. One letter was granted to Bertha Homer, who is now attending Bethany Bible School. Owing to dates overlapping with previous engagement, the services which Bro. Cassady was to have held here, beginning Dec. 25, will be conducted by another brother, the time and person to be announced later. Bro. Cassady will serve us in the fall of 1912. It was decided to appoint six visiting sisters. Among other things, it will be their duty to report to the minister cases of sickness, so that necessary visits may be made by him.—Elton Peterman, 402 Crescent St., Harrisburg, Pa., Nov. 25.

New Enterprise.—Oct. 29 we held a love feast in our church, which was a Spirit-filled meeting. Quite a number of visitors were present. Some of the elders present were Brethren Silas Hoover, John and J. C. Stayer, Herman and Jacob Claar. Bro. Hoover officiated. He then began a series of meetings in the Salemville house. He was only permitted to preach a few sermons when he took sick and had to go home. We met in members' meeting Oct. 18. Considerable business came before the meeting. We have some special work coming before the church, to be considered at a meeting Dec. 16.—Margaret Replogle, New Enterprise, Pa., Nov. 20.

Shirleysburg.—Since our last report we have enjoyed a spiritual feasting in the old stone church in Germany Valley. Oct. 7, our ministers, Brethren Norris, Swayne, Wilson and Little, began a series of meetings. They preached fourteen sermons, and the doctrine of the Brethren was set forth forcibly. Good impressions were made, and the best of interest was manifested. Twelve were added to the church by baptism. Oct. 14 and 15 we held our love feast. Bro. W. S. Long, of Altoona, officiated. Six ministers were present. Ninety-three members communed. On Sunday we had preaching at 11 A. M. and at 7:30 P. M., by Bro. W. S. Long. All these meetings were well attended, and much good resulted from them.—M. P. Rohrer, Shirleysburg, Pa., Nov. 18.

Special Announcement.—The meetings that Bro. Cassady, of Johnstown, was to have held in Harrisburg, Pa., beginning Dec. 25, will be conducted by some one else, the time and person to be announced later. Bro. Cassady will serve us in the fall of 1912.—Elton Peterman, 402 Crescent St., Harrisburg, Pa., Nov. 23.

Spring Creek.—The Bachmanville Sunday-school held a children's meeting Nov. 5. Brethren A. H. Brubacher and H. B. Mohler were the speakers. Some of our members attended the Ministerial Meeting of Eastern Pennsylvania, held at East Petersburg Nov. 8 and 9. Eld. J. H. Longenecker was Moderator, and Eld. S. Z. Witmer, Treasurer. Both these elders live in the Spring Creek congregation. Our elder in charge, Bro. J. H. Longenecker, is spending some time in the evangelistic field this fall, in Eastern and Southern Pennsylvania.—Edgar M. Hoffer, Elizabethtown, Pa., Nov. 20.

Stonertown.—Nov. 5 a two weeks' series of meetings closed at this place, with eight added to the church. At the request of the church, the meetings were conducted by the pastor. We had large crowds and intense interest was manifested. The meetings closed with a love feast, at which all participating received an outpouring of the Holy Spirit. Nov. 26

(Concluded on Page 776.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AMONG THE CHURCHES IN AND AROUND THE BLUE RIDGE.

The little band of workers recently organized near Reisterstown, Md., is zealously going forward in the cause of our Master's kingdom. The writer attended their love feast, held this fall, which was of a decidedly spiritual character. This well-attended meeting was blessed to the joy of all present. Ministering brethren who aided us in the services were J. S. Weybright, J. W. Englar and W. R. Englar. The latter has lately been chosen as overseer of this church for one year.

The love feast with the Brethren at Fountaindale, in the midst of the beautiful and far-famed summer resort of the Blue Ridge Mountains, was of unusual interest to the writer. It was my first visit among these godly people, who worship in a well-built house, in this charming valley, just across from the popular Blue Ridge Summit station, on the Western Maryland R. R. The spirit of the meeting held was excellent. It was made so largely by the hospitable members who reside here, aided by the following ministers: Brethren T. J. Kolb, J. W. Fahrney, E. K Leatherman and T. Ecker.

Bro. Kolb has proved himself a wise and efficient elder in his charge. Under his care the church has been built, and not a few substantial members have been won for our Lord's service. The outlook is fine for many more of these good citizens, to be added to the fold of the Good Shepherd. Our aged elder, Bro. John R. Flohr, and his son, Charles G., who is also in the ministry, reside here. The good Sunday-school superintendent, Bro. Wolf, is totally blind.

Across the mountains, not far from Hagerstown, is the long-since-organized Manor congregation, with Eld. John E. Otto now in charge. The writer was hospitably entertained by our elder, Bro. A. B. Barnhart, and family, while on his way to this meeting. Bro. Barnhart and Bro. Caleb Long were especially called to this love feast, to assist in the election of a minister and two deacons. The deacons were elected and, with their wives, were duly installed. The wife of the minister chosen was not present, therefore there could be no installation at this meeting. Eld. Isaac Frantz preached the introductory sermon in an able and eloquent manner. Brethren F. D. Anthony, J. S. Bowlus, J. H. Miller, C. L. Miller and S. A. Miller aided the aforementioned ministers to make this a veritable spiritual feast to the soul.

At all of these three love feasts the writer officiated. I was impressed with the contrast of the hundreds rallying around the banner of our Lord's love, to keep the feast in his memory, and the few so doing, whom the writer first served, while traveling in Europe, in company with our dear elders, Brethren D. L. Miller and J. H. Moore. It brought forth emotions not to be described.

FINANCIAL REPORT

During the month of September the General Mission Board received the following donations to the funds entrusted to its care:

WORLD-WIDE.

Indiana—$353.46.

Northern District, Congregations.
Pine Creek, $14; Yellow Creek, $21.93; Union, $12.60; Bremen, $10; St. Joseph Valley, $7.36 ..... $ 75 23
A. H. Sponseller, $1; Cecil Vernon Myers (deceased) "A Little Miss" missionary, $10; W. Kreighbaum (deceased), $1; Mrs. Ida Ulery, $1 (marriage notice), $4 cents; J. W. Grater (marriage notice), 50 cents, Middle District, Congregations.
Markle, $32.50; Ogans Creek, $15.19; Pipe Creek, $11.11 ..... 58 97
Sunday-schools.
Roann, $11.43; Burnetts Creek, $9.16 ..... 20 59
Josephine Hanna 30 00
Southern District, Congregations.
Prairie, $15.78; White, $13.50; Mrs. Snow Miller, 18; Pearl Pheanis, 50 cents 9 00

Iowa—$172.79.

Northern District, Individuals.
Elder Shelley, $16.25; Mrs. Mary D. Weitz, $2; P. Blough (marriage notice), 50 cents 168 79
Middle District, Individual.
Dr. S. B. Miller (marriage notice), 50 cents; A. M. Stine (marriage notice), 50 cents 1 00
Southern District, Congregation.
English River 4 00

Pennsylvania—$21.05.

Eastern District, Individual.
J. W. Taylor (marriage notice), .. 50
Middle District, Individual.
John S. Hershberger, ... 1 00
Western District, Congregations.
Bedford, $9.07; Kimmel House—Middle Creek, $5.48; Fairview—Georges Creek, $5 ..... 19 55
Galen K. Walker (marriage notice), 50 cents; W. M. Howe (marriage notice), 50 cents 1 00
Virginia—$13.21.
Second District, Congregation.
Valley 14 23
Elizabeth Wampler (deceased), .. 98
Eastern District, Individuals.
Joseph and Martha Wine, ... 5 00

Ohio—$3.70.

Northwestern District, Individuals.
Elder C. G. Berkebile (marriage notice), 50 cents; Abednego Miller (marriage notice), 50 cents; Lydia Dickey (marriage notice), 50 cents; Middle District, Congregation.
Salem 5 65
Jennie M. Shriver (marriage notice) 60
Southern District, Individuals.
Davis Fulks, $1.43; Mrs. F. C. Puterbaugh, $1; David Hollinger (marriage notice), 50 cents 2 93

Illinois—$11.99.

Northern District, Sunday-school.
West Branch 2 53
Miss Mabel G. Gilbert, ... 5
Southern District, Sunday-school.
Bailey day offering, Mulberry Grove, No. 2 ..... 3 46

Maryland—$12.35.

Eastern District, Sunday-school.
Mount Zion 7 25
Middle District, Individual.
A Servant 5 00

Oklahoma—$8.61.

Christian Workers.
Mound Valley 8 61

Kansas—$7.10.

Northeastern District, Congregation.
Wade Branch 2 60
Southeastern District, Individual.
E. E. Joyce (marriage notice), ... 50
Northwestern Kansas, Individuals.
Isaac B. Garst, $1; Mrs. Clara T. Brandt, $1 ..... 2 00
Southwestern Kansas, Individuals.
A. J. Hoover (marriage notice), $1; Michael Keller (marriage notice), $6 ..... 1 50
Missouri—$6.50.
P. A. Nickey and wife, ... 4 50

New Mexico—$1.63.

Sophia Darrow, ... $ 1 63

Cuba—$1.35.

Congregation.
Omaja 1 35

Wisconsin—$1.00.

Mr. and Mrs. J. E. Zollers, ... 1 00

California—$1.00.

Northern District, Individual.
J. Harry Rupert, ... 1 00

North Dakota—$0.50.

J. D. Keller (marriage notice), .. 50

Colorado—$0.50.

Southern District, Individual.
M. S. Evants (marriage notice), .. 50

Tennessee—$10.00.

"E. V.," 10 00

Total for the month, ... $ 881 61
Previously reported, ... 16,955 61

For year so far, ... $ 17,839 45

INDIA ORPHANAGE.

Ohio—$20.00.

Northeastern District, Sunday-school.
Canton City, ... $ 20 00

Indiana—$20.00.

Middle District, Sunday-school.
Mexico, $20, ... 20 00

Pennsylvania—$78.00.

Eastern District.
Elizabethtown Sewing Circle, ... 20 00
Southern District.
Mothers' Society, 1st Church, Philadelphia, ... 20 00
Southern District, Individual.
Mrs. Sallie C. Hershberger, ... 10 00
Western District.
Missionary Society, Shade Creek, 20 00
W. H. Blough and wife, ... 8 00

Virginia—$20.00.

Southern District, Individuals.
Primary Class—Lordsburg, $10; San Pedro, $10 ..... 20 00

California—$32.00.

Santa Ana Y. P. Mission Band, ... 10 00
Perry Miller, Wayne, $10; I. B. Metzger, $16 ..... 26 00

Kansas—$66.53.

Northeastern District, Sunday-school.
Richland Center 20 00
Christian Workers.
Mound City 20 00
Mrs. Lydia Kimmel's Sunday-school 20 00
Middle District.
Southwestern District, Sunday-school. 6 53

Michigan—$20.00.

Sunday-school.
Primary Classes—Woodland, Prairie View 20 00

Illinois—$2.00.

Sunday-school.
Mount Morris 2 00

Iowa—$2.53.

Second District, Congregation.
Valley 1 00

Total for the month, ... $ 366 31
Previously reported, ... 1,175 00

Total for year so far, ... $ 1,521 97

INDIA MISSION.

Pennsylvania—$6.00.

Western District, Congregations.
Purchase Line—Mary Ann Ligonier, $12.70; Plum Creek, $12; Mount Pleasant, $11; Shade Creek, $10; Penn Run—Manor, $12.29; Maple Grove—Johnstown, $4.11; Markleysburg, $11.06; Meyersdale, $4.14; Markleysburg, $1.12; Kingwood, $3.18 ..... 94 28

Kansas—$54.50.

Congregations.
Lone Star, $12.50; Fargo Valley Mission, ... 54 50

Colorado—$20.10.

Northeastern District, Congregations.
Colorado City, $10.25; Denver, $9.85, 20 10

Maryland—$11.00.

Western District, Congregation.
Mount Zion ..... $ 11 00

Ohio—$0.90.

Northwestern District, Individual.
Dallas Bixler, ... 90

Indiana—$0.50.

Middle District, Individual.
A deaf mute sister, ... 50

Total for the month, ... $ 183 38
Previously reported, ... 987 44

For year so far, ... $ 1,170 82

INDIA NATIVE SCHOOLS.

Pennsylvania—$10.00.

Middle District, Individual.
Mrs. G. K. Myers, ... $ 10 00

Ohio—$2.00.

Northeastern District, Individual.
Miss Emma Young, ... 2 00

Iowa—$4.00.

Middle District.
Hannah C. Bagger's Sunday-school, 4 00

California—$3.00.

Southern District, Congregation.
Lordsburg, ... 3 00

Total for month, ... $ 20 00
Previously reported, ... 140 00

Total for year so far, ... $ 160 00

INDIA INDUSTRIAL.

California—$20.00.

Southern District, Congregation.
Lordsburg ..... $ 137 10

Total for the month, ... $ 137 10
Previously reported, ... 184 66

For the year so far, ... $ 321 76

INDIA NATIVE HOME.

Ohio—$2.15.

Northeastern District, Christian Workers.
Silver Creek—Walnut Grove, Christian Workers, ... $ 2 15

Total for the month, ... $ 2 15
Previously reported, ... 55 66

For year so far, ... $ 57 71

CHINA MISSION.

Washington—$18.85.

Congregation.
Sunnyside ..... $ 18 85

Virginia—$12.50.

Second District, Congregation.
Valley ..... $ 12 50

Michigan—$80.00.

Mr. and Mrs. B. A. Wolfe, ... 80 00

Illinois—$16.00.

Middle District, Sunday-school.
Addie Gump 16 00

Illinois—$15.53.

Northern District, Sunday-school.
Naperville—Bethel, ... 12 23
Batavia—Batavia, ... 3 30
Shannon, ... 3 30

Pennsylvania—$2.00.

Western District, Sunday-school.
Pleasant View Church, ... 2 00

Virginia—$1.00.

Second District, Congregation.
Valley, ... 1 00

Total for the month, ... $ 166 21
Previously reported, ... 1,355 29

Total for year so far, ... $ 1,521 50

INDIA MISSION.

Pennsylvania—$6.00.

Western District, Congregations.
Purchase Line—Mary Ann Ligonier, $12.70; Plum Creek, $12; Mount Pleasant, $11; Shade Creek, $10; Penn Run—Manor, $12.29; Maple Grove—Johnstown, $4.11; Markleysburg, $11.06; Meyersdale, $4.14; Markleysburg, $1.12; Kingwood, $3.18 ..... 94 28

Kansas—$54.50.

Congregations.
Lone Star, $12.50; Fargo Valley Mission, ... 54 50

Colorado—$20.10.

Northeastern District, Congregations.
Colorado City, $10.25; Denver, $9.85, 20 10

Oklahoma—$1.00.

Sunday-school.
Bethel ..... $ 1 00

Total for the month, ... $ 169 88
Previously reported, ... 1,000 00

For year so far, ... $ 1,169 88

INDIA NATIVE SCHOOLS.

Pennsylvania—$10.00.

Middle District, Individual.
Mrs. G. K. Myers, ... $ 10 00

Ohio—$2.00.

Northeastern District, Individual.
Miss Emma Young, ... 2 00

Iowa—$4.00.

Middle District.
Hannah C. Bagger's Sunday-school, 4 00

California—$3.00.

Southern District, Congregation.
Lordsburg, ... 3 00

Total for month, ... $ 20 00
Previously reported, ... 140 00

Total for year so far, ... $ 160 00

INDIA INDUSTRIAL.

California—$20.00.

Southern District, Congregation.
Lordsburg ..... $ 137 10

Total for the month, ... $ 137 10
Previously reported, ... 184 66

For the year so far, ... $ 321 76

INDIA NATIVE HOME.

Ohio—$2.15.

Northeastern District, Christian Workers.
Silver Creek—Walnut Grove, Christian Workers, ... $ 2 15

Total for the month, ... $ 2 15
Previously reported, ... 55 66

For year so far, ... $ 57 71

CHINA MISSION.

Washington—$18.85.

Congregation.
Sunnyside ..... $ 18 85

Virginia—$12.50.

Second District, Congregation.
Valley ..... $ 12 50

Michigan—$80.00.

Mr. and Mrs. B. A. Wolfe, ... 80 00

Illinois—$16.00.

Middle District, Sunday-school.
Addie Gump 16 00

Illinois—$15.53.

Northern District, Sunday-school.
Naperville—Bethel, ... 12 23
Batavia—Batavia, ... 3 30
Shannon, ... 3 30

Pennsylvania—$2.00.

Western District, Sunday-school.
Pleasant View Church, ... 2 00

Virginia—$1.00.

Second District, Congregation.
Valley, ... 1 00

Total for the month, ... $ 166 21
Previously reported, ... 1,355 29

Total for year so far, ... $ 1,521 50

COLORADO CITY CHURCHHOUSE.

Kansas—$10.00.

James Murrey, $2; J. O. Yoder, $2; Fred Anderson and wife, $2; Ida Stuart, $4 ..... $ 10 00

Total for the month, ... $ 7 00
Previously reported, ... 656 80

Total for year so far, ... $ 663 80

AFRICAN MISSION.

Ohio—$1.50.

Northeastern District, Individual.
J. M. Hall, ... $ 1 50

Total for the month, ... $ 1 50

Previously reported, ... $ 3 50

For the year so far, ... $ 5 00

CHURCH EXTENSION.

California—$10.11.

Northern District, Individual.
C. C. Brunner, ... $ 10 11

Total for the month, ... $ 10 11
Previously reported, ... 2 00

For the year so far, ... $ 12 11

DENVER COLORED.

Ohio—$135.92.

Congregations.
Prices Creek, $101.73; West Nimishillen, $8.18 ..... $ 109 82
A private family, West Nimishillen, $16; A. A. Kohnman, $10 ..... 26 00

Nebraska—$77.05.

Elmer Wilson, $5; C. D. Atkinson, $1; Maggie Throne, $5; Mary Fry, $1; E. F. Fry, 60 cents; B. E. Eshelman, $1.50; N. E. Wagoner, $2; B. B. Hickenbaugh, $1; Jay Carter, $1; A. A. Thompson, $1; N. P. Campbell, $2; Ezra Eshelman, $1; Mrs. Mary Hylton, $1; Earnest Garman, $1; Hiram Miller, $1; Jacob Fry, $1.50; S. S. Greathouse, $1; Cora Wright, $1; J. Kidd, $10; Myon Hylton, $1; Mrs. Hylton, $1; Mrs. Kinsey, $1 ..... 77 05

Illinois—$3.00.

J. G. Brayhill, $5; A. J. Nickey, $1; M. J. Neal, $1; D. L. Klingsmaa, $10; A. M. Musselman, $2; T. A. Evans, $2; C. E. May, $1 ..... 23 00

Kansas—$1.00.

Ida Bohn, $2; Mrs. Kate Leavall, $1, ... 3 00

Total for the month, ... $ 272 18
Previously reported, ... 3,761 96

For the year so far, ... $ 4,034 09

CHICAGO SUNDAY-SCHOOL EXTENSION.

Kansas—$46.54.

Kansas Center Sunday-school, $3.91; McPherson Sisters' Aid Society, $10.63 ..... $ 14 54

Illinois—$4.57.

Lamotte Sunday-school, $3; Big Creek Sunday-school, $1.57 ..... 4 57

Pennsylvania—$4.25.

Pleasant View Sunday-school, ... 4 25

Ohio—$2.00.

Harrison J. Weaver, ... 2 00

Maryland—$1.60.

Maple Grove Sunday-school. 1 60

Total for the month, ... $ 26 98
Previously reported, ... 17 46
Plus correction, ... 44 45

For the year so far, ... $ 343 90

BUILDING FUND.

North Dakota—$20.00.

Berthold Sunday-school, ... $ 20 00

Ohio—$3.00.

Silver Creek—Walnut Grove Sunday-school, ... 3 00

Colorado—$2.18.

Haxtun Sunday-school, ... 2 18

Total for the month, ... $ 27 18
Previously reported, less correction, 126 64

Total for year so far, ... $ 151 71

EXCHANGE.

Under Chicago Extension the July Visitor shows in Building Fund, $94.55. By mistake this was credited to the Sunday-school Extension so $95.55. Also in same reports the General Mission Board is credited forward as $1,521.50 it should be $172.06. Accounts are therefore in this report changed accordingly.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allen, Mrs. Mary, born in North Ireland March 21, 1833, died at her home near Bustle, Pa., Nov. 12, 1911, aged 78 years, 8 months and 12 days. She is survived by seven and two daughters. Two sons and one daughter died in childhood. Her husband preceded her fourteen years ago. Service by the writer. Text, 1 Cor. 15. Interment by the side of her husband, in the family cemetery on the farm.—J. C. Funderburg, Eustis, Lake Co., Fla.

Ball, Sister Maggie, nee Bentley, wife of Bro. Samuel W. Ball, died of general weakness, in the bounds of the Ten Mile congregation, Washington Co., Pa., Nov. 7, 1911, aged 49 years, 8 months and 6 days. She leaves a husband, one eight brothers and sisters. She united with the church when she was young, and lived a faithful Christian life until death. Services by Bro. R. T. Ideman. Text, Luke 12: 40. Interment in the Pigeon Creek cemetery.—Wm. Hoke, Jr., Scenery Hill, Pa.

Blocher, Bro. David H., son of Joseph and Sarah Blocher, born at Laketon, Ind., Oct. 14, 1880, died Nov. 3, 1911, aged 31 years and 25 days. He united with the church at the age of fifteen, and a few years later was called to the ministry, office Aug. 12, 1906, he was united in marriage to Gertha Blanche Miller. To this union were born two children, who leaves a wife and a three-year-old daughter, his parents, two brothers and one sister. His death came as a severe shock to us, he being sick about one year. Two months ago he was stricken. He realized himself that he was being ready to take his departure. Services by Bro. J. E. Smith and the writer.—L. E. Ulrich, Text, Hosea 13: 14. Interment at Sunnyslope.—David M. Blocher, Wabash, Ind.

Brower, Geo. W., born July 3, 1835, died at his home in Cedar Bluff, Ala., Nov. 14, 1911, aged 76 years, 4 months and 14 days. He was a son of Daniel Brower (deceased), of Wabash, Ind. He was a minister in the Middle District, Indiana-Ohio, for the past nine years, and lived in the love and favor of the Lord. He was the elder of the church. He leaves an aged wife and one brother to mourn his departure. He was ready to answer the call, and passed over without a struggle.—L. S. Hoff, Cedar Bluff, Ala., Box 66, Goshen, Ind.

Fahnestock, Bro. Ephraim, died at his home in La Due, Mo., Nov. 14, 1911, aged 78 years, 3 months and 14 days. His death was caused by apoplexy. He served the church as deacon for about thirty years. He leaves a wife, five children, three brothers and one sister. Services by the writer. Interment in the Bear Creek cemetery.—Lizzie Fahnestock, Montrose, Mo., Nov. 19.

Fox, Bro. B. F., died Oct. 7, 1911, in the bounds of the Mount Zion congregation, Fayette Co., Va., aged 72 years, 7 months. He had been in declining health for several years. About two years ago he was stricken with paralysis, from which he never since been well. He is survived by a devoted companion, whose daughter's name was Althur, three sons and three daughters. Services in Beahm's Meeting House by Brethren Hodges and D. N. Spitler. Interment in the family burying ground on the farm.—Mrs. Mary Fox, Ansted, W. Va.

Fox, Sister Isabella, daughter of Michael and Elizabeth Howard Rigle, born near New Harrison, Darke Co., Ohio, July 26, 1843, died at the home of her son, Nov. 2, 1911, aged 68 years, 10 months and 4 days. May 23, 1864, she was married to George W. Fox. To this union were born two daughters and one son. Her husband and one daughter preceded her in death. Sister Fox and her husband united with the Church of the Brethren many years ago, in which faith she lived a devoted Christian life until death. She is survived by one son without a moment's warning. She leaves one son and one daughter. Services at the Red River church by Brethren John Stover and Lawrence Kreider. Interment in the Harris Creek cemetery near Conrad, Ohio.—W. T. Hocker, R. 3, E. Arcanum, Ohio.

Griffith, Henry Clayton, born in Carroll County, Ill., April 28, 1846, died Nov. 14, 1911, aged 46 years, 7 months and 6 days. His death was due to typhoid fever and an abscess of the lungs. He was married to Sarah Carleton, Feb. 10, 1875, where he lived until the time of his death. He and Annie Baxter were married May 24, 1894. To this union were born eight children. His wife, two sons, four daughters, one brother and three sisters survive him. His youngest daughter was born near Carleton, Neb., Aug. 8, 1910; died Nov. 14, 1911. A typoid-pneumonia aged 1 months and 6 days. Another child of the grief-stricken family is in the home of Hebron, Nebr., slowly recovering from the same dreaded disease. Services by the writer. Interment in the Hebron Valley cemetery.—Edgar Rothrock, Carlisle, Nebr., Nov. 17.

Gump, Ed. Henry, born in Rockingham County, Ohio, died Oct. 7, 1911, aged 67 years, 6 months and 8 days. He entered the service of the Master when he was about twenty years of age. He was united in marriage to Miss Mary Hollinger in 1866. He was called to the ministry in 1877, and ordained to the eldership in 1886, which he valued very highly, and of his high calling. He was an earnest, sincere speaker, a wise counselor, and a leader. His life and influence for the cause of truth was very great. In 1904 he left the farm on which he was born and reared, and moved to Bridgewater, Virginia, Ohio. Although but seven years were spent in our midst, by his sincere and earnest efforts he so valued that his departure is keenly felt. His companion, six sons and two daughters survive. Two of his sons are serving in the ministry. The last three years of his life was a time of severe physical affliction. However, in the end, his oft-repeated prayer, "Lord, make us faithful in the service, and give us a triumphant hour in which to die," was fully answered. Services at Covington by Bro. W. G. Hoffman, assisted by others.—Covington, Ohio.

Hag, Abraham B., son of Brother John and Rachel Hag, of the West Goshen church, Ind., born Sept. 8, 1854, died Nov. 11, 1911, aged 57 years, 2 months and 3 days. On Christmas, 1873, he was united in marriage to Ellen Cline. Two sons were born to them. He leaves his wife, two sons, mother-in-law, father, two brothers and two sisters. Services by the writer. Text, Amos 4: 12.—Frank Kreider, R. D. 4, Box 66, Goshen, Ind.

Kevener, Bro. David, born in Rockingham County, Va., April 2, 1846, died at the home of his son, Noah, near Hughart, Greenbrier Co., W. Va., Oct. 31, 1911, aged 65 years, 6 months and 29 days. He was a son of Adam and Rebecca Hevener. He was united in marriage to Mary A. Moore, Dec. 6, 1866. To this union were born four sons. His wife and three sons survive him. Bro. Kevener was a consistent member of the Church of the Brethren for forty-

one years, and served the church in the office of deacon for a number of years. The deceased had suffered for some months from yellow Jaundice, and on the morning of his death, apparently better, he was affected by a sudden stroke of paralysis in his left side, and expired, without a struggle, at six o'clock in the evening. His remains were brought to his home near Hosterman, Pocahontas Co., W. Va., in the bounds of the Hevener congregation. He was a kind man, a loving brother, and was much respected. Services at the Hevener church by Bro. Allen Calhoun, assisted by Bro. T. B. Collins. Text, Job 14: 14.—John W. Hevener, Hosterman, W. Va.

Hines, Edward, born near Harrisburg, Pa., Dec. 11, 1843, died Oct. 21, 1911, at his home near Cody Lake, Logan Co., Nebr., aged 67 years, 10 months and 13 days. Services by the writer. Text, "Be ye followers of them who through faith." Interment near Gandy.—N. B. Nelson, Gandy, Nebr.

Jenkins, Sister Blanche, born in Russellville, Ind., June 17, 1894, died after a few days of intense suffering, caused by peritonitis, at the home of Samuel Bowman, Russellville, Ind., Sept. 17, 1911, aged 17 years, 3 months and 13 days. At an early age she was placed in an Orphan's Home, and from which early age she was placed in an Orphan's Home, and from which fact her parentage and home connections were completely lost sight of, with the exception of one sister. Only a few weeks before her death they were her nearest relatives, but sisters providentially brought together. Friend and Sister Bock gave her a pleasant home. Her untimely death cast a deep gloom over her late home, the church and the community, for she was a leader both in the church and social circles. Services by the writer, at the Howard church, under whose efforts she had been brought into church fellowship.—A. G. Crosswhite, Flora, Ind.

Johnson, Bro. Jacob M., born near Johnson's Cross Roads, Fayette Co., Pa., Jan. 27, 1848, died of acute indigestion Nov. 11, 1911, in the bounds of the Georges Creek congregation, Uniontown, Pa., aged 63 years, 9 months and 14 days. He was married to Amanda M. Shoemaker, of Armstrong County, Pa., in 1878. To this union were born five daughters and three sons. He leaves a sorrowing wife, three daughters and three sons. Two daughters preceded him in death. He will be greatly missed at all our church services, for his seat was never vacant when it was possible for him to be there. Services at the home by Eld. Jasper Barnthouse, assisted by Rev. Dyoll Belote. Interment in the Oak Grove cemetery.—Mary C. Barnthouse, 8 West Craig Street, Uniontown, Pa.

Kitterman, Bro. Gabriel, son of Solomon and Louisa Shuker Kitterman, born in Floyd County, Va., July 28, 1834, died at the home of his son, in the bounds of the Prairie Creek congregation, Blackford Co., Ind., Nov. 6, 1911, aged 77 years, 3 months and 11 days. At the age of six years he came with his parents to Wayne County, Ind., where he grew to manhood. He was married to Eliza Crowell March 30, 1854. To this union one son was born, who died in infancy. The mother died Sept. 14, 1855. Afterward he was married to Sarah Williams Sept. 23, 1858. To this union five children were born. The eldest one died at the age of twelve years. He came to Blackford County in 1859, Dec. 15, 1908, he was bereft of his wife, who had shared with him the hardships and the privations of pioneer life. Since that time he has made his home with his children. He united with the Church of the Brethren in 1860. In 1863 he was called to the ministry. Later he was ordained, and had charge of the Prairie Creek congregation for twelve or fifteen years. With his Kitterman never did very much preaching, he was a good, earnest, faithful counselor. No sacrifice was too great for him to make for the cause of Christ. He leaves four children, three brothers and three sisters. Services at the Sugar Creek church by the writer, assisted by Bro. Roy Mahon.—Lewis Huffman, Mount Zion, Ind.

Longenecker, Sister Mary, died of consumption, in the Berthold congregation, N. Dak., Nov. 9, 1911, aged 32 years, 9 months and 7 days. She was married to Bro. Daniel Longenecker Nov. 4, 1903. To this union were born two sons and one daughter. She was a kind mother, and the whole family will sadly miss the church and her many friends. She leaves a devoted husband, three children, her aged parents, five brothers and two sisters. Services at the Mt. View Schoolhouse, Interment in the Wild Rosa cemetery.—Mrs. Bessie Stong, Box 112, Berthold, N. Dak.

Meyers, Sister Susanna, nee Hostetter, born in Somerset County, Pa., April 20, 1837, died at her home in Grundy County, Iowa, Nov. 13, 1911, aged 74 years, 6 months and 23 days. She was married to Samuel B. Meyers, Dec. 25, 1856. To them were born six children, two of which preceded her in death. All of them survive and were present at the funeral. Sister Hostetter united with the Church of the Brethren in the Middle Creek congregation, Pa., in 1868, and was a faithful, devoted member for fifty-one years. Services by the undersigned at the Brethren's meetinghouse in Grundy County. Text, Psa. 116: 15.—I. M. Brubaker, Grundy Center, Iowa.

Miller, Mildred Hazel, daughter of Brother William and Sister Emma Miller, born Oct. 31, 1900, near New Lisbon, Henry Co., Ind., died near the same place Nov. 16, 1911. She was the only living child of Brother and Sister Miller. One little brother preceded her in death. Little Mildred was a sweet, obedient child. She loved to go to Sunday-school and church, from which she was seldom absent. She was loved by all, and will be greatly missed in the neighborhood and Sunday-school at Locust Grove. Sister Miller is our District Sunday-school secretary of Southern Indiana. Services by Eld. L. W. Teeter, assisted by Bro. D. E. Bowman at the Locust Grove house. Text, Luke 8: 52. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Myers, Bro. William H., born in Lancaster Co., Pa., March 11, 1836, died at his home in Cadams, Nebr., Nov. 10, 1911, aged 81 years, 8 months and 6 days. Bro. Myers was married to Sister Rebecca Erwin, Dec. 23, 1858. They were permitted to spend nearly fifty-six years in happy married life. "Grandpa," as he was familiarly called, lay down on a couch to take an afternoon nap. His wife laid a cover over him and went busily about her housework. About an hour later she discovered that he had passed into the spirit world without a struggle. He lived a beautiful life. He accepted Jesus as his personal Savior before he was fifteen years of age, and lived a quiet, exemplary Christ-life. Six sons and two daughters were born into this home, all of whom survive, except the youngest son. Two brothers and two sisters also survive. Services in the Presbyterian church at Cadams, by the writer. Interment in the Nora cemetery.—Walter Rothrock, Carlisle, Nebr.

Row, Benjamin F., born in Washington County, Md., Jan. 4, 1832, died at his home in Dallas Center, Iowa, Oct. 23, 1911, aged 79 years, 9 months and 19 days. He was married to Anna R. Yeakle, Feb. 16, 1854. To this union were born two sons and six daughters. One son and one daughter preceded him to the spirit world. He leaves a devoted wife, one son, four daughters, one brother and many friends. Services by the writer.—D. W. Wine, Dallas Center, Iowa.

Statbart, Sister Tena, widow of Ferdinand Statbart, born July 7, 1874, died Oct. 14, 1911, at the home of her daughter, Mrs. B. Kline, at Woodward, Okla., aged 77 years, 4 months and 8 days. Three children survive her. Her last words were: "I am so glad I am going home." Her body was taken to McPherson, Kans., for burial. She was an earnest worker in the Brethren church for thirty-six years. Services by Rev. Carey.—Walsta M. Kline, Woodward, Okla.

Tumpkins, Peter, born in Steuben County, N. Y., Oct. 5, 1841, died Nov. 7, 1911, aged 70 years, 1 month and 2 days. In 1870 he moved with his parents to Michigan, locating in Hillsdale County; then moved to Montcalm County in December, 1895. Services by the writer, at the Brethren church at Ferris Center, Mich.—Samuel Bollinger, Vestaburg, Mich.

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Bro. E. M. Detweiler will be with us for the evening service. Our church attendance has been increasing constantly, so that at our evening services the house is well filled.—Ida Helm.

B. Heisey, Saxton, Pa., Nov. 23.

Upper Conewago.—Our church held a series of meetings at the Hampton house, com.encing Oct. 28 and closing Nov. 12, conducted by Bro. T. S. Fike, of Dorcas, Md. The interest and attention were very good. Two made application for baptism, and others are counting the cost. In the afternoon of Sunday, the 12th, we met at East Berlin, in a special Sunday-school meeting. The following topics were discussed: "Seven Ingredients of a Good Sunday-school," by Bro. J. H. Hoke, of Elizabethtown, Pa.; "Who Is Responsible for a Successful Sunday-school?" by Eld. T. S. Fike. In the evening of the same day Bro. Fike preached for us in East Berlin.—Andrew Bowser, East Berlin, Pa., Nov. 15.

TENNESSEE.

Mountain Valley.—Our church met in council Nov. 18. Bro. P. M. Cornell presided. There was very much business to attend to. Two were received by letter. Bro. Samuel Gaby and myself, having been requested to visit an aged brother and sister, who are somewhat isolated from the church, and are in feeble health, we found them much pleased to see us, and they seemed to enjoy our visit very much. We have decided to hold a series of meetings as soon as we can get a minister to help us. We will have preaching on Thanksgiving Day.—W. H. Wine, Baileyton, Tenn., Nov. 19.

Pleasant Hill.—Our church met in council Nov. 11. Eld. A. E. Nead, of Limestone, Tenn., was with us, and rendered valuable service. Bro. Samuel H. Garst, with his wife, was advanced to the ministerial standing. Another brother was held, and Brethren Joseph D. Smith, Pierce Garst and Samuel J. Glover were elected. All were duly installed in their respective offices. Bro. Nead delivered a discourse on Saturday night on the subject of "Prayer," and on Sunday at 11 A. M. he preached to an attentive audience on the subject of "Missions."—John H. Garst, Bloomville, Tenn., Nov. 21.

VIRGINIA.

Beaver Creek.—Bro. J. S. Showalter, of Roanoke, Va., came to us Nov. 12. He delivered eleven soul-inspiring sermons, closing Nov. 19. Ten came out on the Lord's side. Eight were baptized, one awaits the rite, and one will be received at our next council meeting. The entire church was built up spiritually.—G. Oliver Reed, Dulany, Va., Nov. 23.

Bridgewater.—Our love feast was held Oct. 7. Eld. P. S. Thomas, of Harrisonburg, Va., was with us and officiated. We had a large crowd, although the weather was very inclement. The following Sunday morning Eld. Geo. W. Wine preached an excellent sermon for us. Oct. 22 we had rally day at our church. The crowd was large and quite an interesting program was given. Bro. Galen B. Royer was with us and gave an interesting talk on "The Relation of the Parent to the Sunday-school." Nov. 5 was missionary day. Eld. I. S. Long and wife and Eld. S. N. McCann gave very interesting addresses on the mission work in India as they have had the experience. A contribution was taken for mission work. Nov. 12 we met in regular council. Eld. G. M. Miller was moderator. Quite an amount of business came before the meeting and was disposed of in a Christian spirit. Two letters of membership were received, and three were granted. We had a very encouraging report from a West Virginia mission point, where Bro. Joseph Wampler and wife have been working for some time. Two papers were sent to District Meeting.—Ida Fry, Bridgewater, Va., Nov. 23.

Rural Retreat.—Our church met in council Nov. 18, with Eld. Joel Weddle as moderator. Officers met very promptly, and with Bro. S. E. Hylton as moderator; Bro. F. M. Weddle, Messenger agent. Two were received by letter and one by baptism. Our love feast was held Oct. 14. Bro. George Bowman, of Franklin, Va., officiated. He preached an able sermon for us on Sunday, Oct. 15, to a large audience.—Maggie Hylton, Floyd, Va., Nov. 23.

Christiansburg.—We met in council Nov. 18, with Bro. Asa Bowman presiding. All the business was disposed of pleasantly. Two letters of membership were received, and two were granted. The writer was elected as clerk. We decided to divide with the Brethren at Blacksburg, and hold with them the third Sunday in each month, until March 1912.—W. L. Stringer, Christiansburg, Va., Nov. 20.

Dry River.—A very pleasant and profitable members' meeting was held at this church a few days ago. We were glad that there was not much business to attend to, and that gave us more time for heart-to-heart talks, and also a consecration service which was greatly enjoyed by all. Our regular day-schools, as well as all our other branches of church work, are moving along nicely. Dec. 2d our home was favored with singing, was led to accept Christ and received into the church by baptism, another one last report. Our Sunday-men's organized class gave a temperance program Nov. 12, which is sure to help the temperance cause in our community. We expect to begin revival meetings Dec. 2. Bro. Chas. Long is to assist us. We are having a special prayer service each Wednesday night, in behalf of this meeting. Our work here is carried on mostly by young people. A number of them have parents who are not Christians.—Mae Albright, Hinton, Va., Nov. 15.

Flat Rock church met in council Nov. 11, with Bro. J. H. Garber, chairman of the following meeting. The subject, "In What Way Does the Topical Session Benefit Our Church," was discussed by Brethren J. J. D. Wine, J. Frank Good, J. H. Garber, B. W. Neff, M. H. Shaver, D. P. Sherfy, and Sister Ulery. The next topic for general council, Feb. 10, at Cedar Grove will be "What Should Be the Leading Qualities and Attributes of the Sunday-school Superintendent?" The afternoon session prayer was offered by Bro. B. W. Neff. Bro. D. P. Wine presided. The penny collections for the coming year are Sister Bertie Fleming for the Flat Rock church, Sister Mattie Good for Cedar Grove, and Sister Mary Nasselrod for the Stony Creek church. Bro. N. C. Wampler was reappointed on the Sunday-school committee; Bro. J. W. Myers, reappointed on the Home Mission Board; Bro. J. H. Garber, reappointed as secretary and treasurer for another year; Brethren J. Frank Good and J. W. Myers, to reassess the Flat Rock congregation; Bro. John E. Wine, church correspondent. Our church and Sunday-school are in good working order. The week-hour are spent pleasantly. Our all-day councils are great improvements over the old way.—W. H. Wine, Timberville, Va. Would we are better united.—J. W. Myers, Forestville, Va., Nov. 24.

Low Union.—Bro. Samuel Flory came to us Oct. 12, and remained with us for two weeks. He preached with power and boldness. Three were added to the church. Two of them were baptized in a creek, and one decided Christ and died ere Bro. Flory's departure, and was baptized the following Tuesday. Others are laboring and We feel strengthened, and hope to do more and better work in the future.—Mary Garrison, Free Union, Va., Nov. 16.

Mountain Grove Chapel.—The Spirit continues his work among us. Our dear young people have been baptized since our last report. Bro. S. H. Bashor, of Goodview, Va., while on his way to Free Union in Albemarle County, to hold a series of meetings, was at our house Oct. 15. He preached on Sunday morning at the Evergreen house. In the afternoon and at night he was with us at the Mountain Grove Chapel. Before leaving on Monday morning, he baptized a dear young sister, Nov. 1. In the day for our love feast, two more precious souls were baptized. Our love feast was well attended, and was indeed a feast to the saints. Eight members' surrounded the Lord's tables. About half of the number sat at the tables for the first time. A number had never seen the ordinances of God so beautifully set forth. The best of order prevailed, both in the house and on the outside. Those who stood out in the cold were outside as could be accommodated within the house. Nov. 17 Eld. Sanger came back and baptized a man who had been suffering from an operation for appendicitis. Bro. Sanger is engaged in a series of meetings at Mount Hermon. The writer will be held at that place Dec. 18, at 4 P. M.—Nelie Wampler, Dayke, Va., Nov. 17.

Mount Tanner.—We have just closed a series of meetings, conducted by Bro. C. M. Driver, of Waynesboro, Va. In the two weeks' time we had fifteen services, seventeen sermons, proclaiming God's Word in its primitive purity. Bro. Driver gave short talks at each evening before preaching, which were enjoyed by all. There were no additions to the church, yet we feel much encouraged, and think the good seed has been sown by the earnest labor of our dear brother. Our Sunday-school is progressing very nicely.—Belle Campbell, Box 31, Bryant, Va., Nov. 23.

Peter's Creek congregation recently passed through an interesting series of services conducted by Bro. T. N. H. Bashor, of Trevillians, Va. Bro. Beahm came to us Oct. 29, and remained until Nov. 19, preaching fifteen sermons. Much of his preaching was doctrinal, and did much to establish the membership firmly in the faith. Three he was with us four were baptized and two restored to fellowship.—Willard S. Ott, R. 2, Troutville, Va., Nov. 16.

Rolling Creek.—Nov. 4 our church met in council, with Bro. R. L. Sutt presiding. On Sunday, at 11 A. M., Bro. J. C. Rowe preached a sermon, assisted by Bro. R. L. Sutt. After services we received Bro. J. C. Jones, his wife and daughter into our church by letter. Bro. Jones has come from the Bristol congregation and we gladly received them. Our church is growing.—Margaret Thompson, R. D. 1, Box 53, Seven Mile Ford, Va., Nov. 21.

Salem.—Bro. S. R. Bowman closed a two weeks' series of meetings Nov. 19, resulting in six lambs being added to the fold. We enjoyed many other spiritual blessings.—Mitylene B. Dettra, Vancluse, Va., Nov. 20.

Topeco.—We met in council Nov. 4. Eld. Ananias Harmon presided. Very little business before the meeting. We met next day, at 10 A. M., for Sunday-school, and at 11 A. M. Bro. A. N. Hylton preached an interesting sermon. On Sunday morning Bro. J. A. Love, our assistant Sunday-school superintendent, was with us. He preached nineteen Spirit-filled sermons. Five dear souls decided for Christ. Two members are much built up.—Lizzie Spangler, Floyd, Va., Nov. 20.

WASHINGTON.

Wenatchee.—Nov. 4 the Majestic Valley Sunday-school gave a temperance program, consisting of songs and recitations, after which we listened to a temperance talk by Bro. A. D. Bowman, and instructive. A collection, amounting to $2.10, was taken, for the purpose of forwarding the interests of the Anti-Saloon League of Washington. Majestic Valley is a mission point of the East Wenatchee congregation. We have a live Sunday-school, though few in number, and preaching every two weeks. We entertain the hope that they soon will become to be an organized church.—Elva Whitmer Kale, Box 444, Wenatchee, Wash., Nov. 13.

WEST VIRGINIA.

Packs Branch.—Bro. Jas. A. Riner, of Braggville, came to us Nov. 11, and preached on Saturday night and Sunday. Both sermons were very interesting and instructive, and greatly appreciated.—Mrs. E. A. Bowlen, Packs Branch, W. Va., Nov. 23.

Walton.—Bro. Evra T. Pike came to this place Nov. 11 and began a series of meetings. He preached very earnestly, giving us ten Gospel sermons. Three were baptized and three reclaimed. Good in-t-est and attention were manifested throughout the meetings.—William Bane, Burlington, W. Va., Nov. 23.

NOTES NOT CLASSIFIED.

Twin Falls.—I am here, Nov. 10, first, to attend our State District Sunday-school Convention, and, the love feast; third, the first business session of our Mission Board of Idaho and Western Montana. May that day's history ever be bright in the history of Idaho church work. We are also conducting a series of meetings here. The interest is good, and souls are near the kingdom.—L. H. Eby, Twin Falls, Idaho, Nov. 13.

Ash Grove.—Bro. Jacob Heistand, of Walkerton, Ind., came to us and labored earnestly in a series of meetings, commencing Nov. 4, and remained over three Sundays. The attendance was fair, considering the inclement weather. All seemed to be attentive to hear the Word. Our Sunday-school is progressing fine and were baptized.—Ida Coate, R. D. 5, Celina, Ohio, Nov. 23.

ANNOUNCEMENTS

LOVE FEASTS.

Colorado.
Dec. 16, First Grand Valley.

Idaho.
Dec. 9, 2 p.m., Weiser.

Kansas.
Dec. 10, 6 pm, Morrill.
Dec. 16, Wichita.

Missouri.
Dec. 9, Joplin.

Oklahoma.
Dec. 9, 4:30 p.m., Washita.

Texas.
Dec. 16, Fort Worth.

Virginia.
Dec. 18, 4 pm, Mount Herman.

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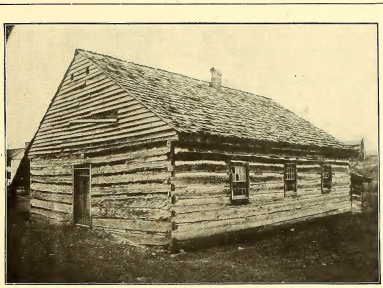
THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. Elgin, Ill., December 9, 1911. No. 49.

The Old Knob Creek Meetinghouse

THE photogravures herewith presented to our readers will afford an excellent opportunity to study the country style of architecture common in the beginning of the last century. The old Knob Creek meetinghouse, the first of our churchhouses built in Tennessee, has been torn down and will soon pass from



KNOB CREEK CHURCH, TENN.—Front View.

the memory of the living, but the photographer's art has preserved for us the old house as it was and as it still lives in the memory of many of our people. For the photographs the writer expresses obligation and thanks to Bro. O. L. Hensley, of Jonesboro, Tenn. He is a skilled photographer. In a recent letter, published in the MESSENGER, descriptive of a visit to Knob Creek, this was said about the old meetinghouse:

"In 1834 our first meetinghouse was built in the State, known as the Knob Creek house. It was built of hewn logs, 'chunked and daubed,' as were most of the houses in those days. In size it was thirty-six by fifty feet, with a kitchen sixteen by eighteen, used to prepare for love feasts. Later a lean-to shed, open at side and ends was constructed for the accommodation of the first Annual Meeting held in Tennessee, Sept. 4, 5, 6, 1846. It was a special Conference and is noted because of a deliverance made on the slavery question. A brother had been expelled for selling slaves and wanted to be received into fellowship again. Answer, 'Such a brother cannot be reinstated until he has used every exertion in his power to liberate them, and make full satisfaction to the church.'

"The old house was torn down in 1905 and replaced by a large and well-constructed, modern building. It should have been preserved for the good accomplished in it and especially for the witness of the church against slavery here promulgated and as a reminder how we have changed as to church buildings. It is a long look from the old log meetinghouses of the fathers,—slab benches without backs, eight by ten window-lights, tallow-dips for lighting, built at a nominal cost of not over a hundred dollars, outside of the labor, most of which was donated,—to our best houses of worship today. These cost from ten to twenty-five thousand dollars, finished in polished hard wood, large windows with colored or stained glass, the best of modern seats, the building heated with a furnace, lighted with electricity, cushions if you want them, and every possible convenience. It is not wrong to have the very best for God's service. Surely, we ought to give him as good as we use for ourselves, but there is imminent danger of going to extremes, both in our houses of worship and in our homes."

D. L. M.

Dealing With the Slavery Question.

SINCE the Annual Meeting, referred to by Bro. Miller, was called mainly on account of the slavery question, it may be interesting, in this connection, to note the manner in which slaves were sometimes set free in slave States. There happens to be, in the MESSENGER office, an original emancipation contract, properly signed, with these words on the back: "Jim Shall Be Free." This contract was dated April 30, 1853, and reads as follows:

"Know all men by these presents that I, John H. Bowman, of the County of Washington, and State of Tennessee, do hereby grant, order and direct that my black man, Jim, or James, shall be free for life after he serves me eleven years, from the first day of March, One Thousand Eight Hundred and Fifty-three, after making up all lost time that he may lose, and paying all doctor bills, etc., and I also order and direct that Wm. Clark, Henry Swadlew and Samuel Sherfey, shall be my lawful trustees in trust to see that the said Jim or James shall be free for life after the manner herein mentioned, and in case the said Bowman should die, the said Jim is to be hired out to some man he may choose, for the sum of eighty-four dollars and sixty-five cents per annum, and the man that hires the said Jim must find his clothes, and all the money of the said Jim's hire is to be equally divided between my children at the end of said time, as they may come of age, and all the time that he has or will labor for the said Bowman he is allowed eighty-four dollars and sixty-five cents towards his freedom, and no instrument of writing whatever shall supersede or change this instrument of writing.—April 30, 1853. Sealed with my seal and delivered in the presence of John H. Bowman (seal); M. M. Bowman, John Head (Test)."

It would seem that Jim was, in the manner stated, to pay the original price of his purchase.

At the Conference of 1797, held at Blackwater, Va., the church had already, at some length, set forth her policy regarding slavery. We quote:

"Article 1. It was considered good, and also concluded unanimously, that no brother or sister should have negroes as slaves; and in a case a brother or sister had such, he (or she) has to set them free. And in case a person is drawn by the grace of God, who has negroes, and desires to be received into the church, then it is to be laid before him (or her) before being received by baptism into the church, that it is the brotherly and united counsel that brethren and members having negroes for slaves, and thinking that they could not at once emancipate them, may hold them so long as the nearest church may deem that they had earned the money, and then, according to the counsel of the church, to let their slaves go out free, with a good suit of wearing apparel (frei kleid) as is given to a white servant. And if they (the slaves) have children, they shall stay with the brother as servants until they are twenty-five years old; he is to have them taught reading and writing, and bring them up in the fear of the Lord, and when they enter upon their (26th) twenty-sixth year, to let them go out free with a good suit of clothing (frei kleid). Further it is considered, if a brother, contrary to this conclusion, would purchase negroes, and would not emancipate them, he would have to be considered as disobedient, and we could have no fellowship with him until he sets them free."

KNOB CREEK CHURCH, TENN.—Back View.

The question of freeing slaves had its difficulties, and so the matter came up

(Concluded on Page 782.)

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28 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the Ne'thi-nims, and all they that had separated themselves

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22 ¶ And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

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18 It is be possible, as much as lieth in you, live peaceably with all men.

5 Whereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.

To Dearly beloved, avenge not yourselves, but

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) **Elgin, Ill., December 9, 1911.** **No. 49.**

AROUND THE WORLD

One Billion Souls Without the Gospel.

Of the 1,600,000,000 souls, inhabiting this earth, 1,000,000,000 are as yet unreached by the Gospel. This is the astounding statement of Dr. W. Y. Fullerton, an English minister. In a recent address he characterized these appalling figures as the everlasting reproach of the church in this twentieth century. It is not so much a case of man's inability as man's unwillingness to heed the marching orders of our Great Captain. With the exception of a few countries like Tibet, Afghanistan and several native Indian states, the whole world is practically open to the gospel message. "Go ye into all the world," says Christ, coupling with the command his blessed promise, "Lo, I am with you alway."

Changing the Guideposts.

In the mistaken idea of having a season of merriment at the expense of others, a group of boys at Livingston, N. Y., changed the guideposts along the wayside, giving no end of annoyance and real vexation to misdirected travelers, some of whom had to spend much valuable time in reaching their destination. In the end the fun was dear to the perpetrators also, for they had to pay a heavy fine. Morally and spiritually there are many signboards that tell their story straight and true, unless some evil-minded person changes them,—to the great detriment of the weary traveler on life's highway. It is well to look to guideposts for direction, but we must be sure that no one has tampered with these most essential waymarks. "Remove not the ancient landmark which thy fathers have set," is an injunction of spiritual significance today.

India's Emperor at Bombay.

When the steamship "Medina" arrived at Bombay Dec. 2, the royal guests of honor, King George V. of England and Queen Mary, were greeted by a large and enthusiastic crowd of India's population. As already mentioned in these columns, the English sovereign is on his way to the Durbar at Delhi, where the imposing ceremony of his coronation as Emperor of all India is to take place. Despite King George's protestations to the contrary, the ceremony is to be "one of the most gorgeous the world has ever seen." All the pomp and magnificence that the imaginative Oriental mind can suggest, will dazzle the eyes of the spectators. In sharp contrast with all this splendor, however, is the wretchedness of large numbers of India's swarming millions who, as referred to elsewhere on this page, are passing their days in the most abject misery and deprivation.

The Bible in the Queensland Schools.

It was a wise resolve, indeed, that prompted the people of Queensland to abolish the merely secular education in the primary schools, and to allow the various religious bodies to give adequate Bible instruction to their own children during school hours. While the Blessed Book is required to be taught undenominationally, the fact remains that its great truths are amply and intelligently presented to the children,—a boon that, as a rule, is denied to Christian parents of America, in the training of their children attending public school. Ours is a favored land of liberty indeed, but it is to be deplored that infidels, Jews, and even Catholics, have united in largely excluding the Bible from the public school. The Psalmist assures us that the entrance of God's Word "giveth light." Why not let it "have free course, and be glorified" in the hearts of all whom it touches?

The Approaching Crisis in Persia.

The ancient country which, under King Cyrus, was a leading factor in the world's history, has suddenly been thrust into the limelight of political significance by recent events. Refusing to yield to Russia's unreasonable demands, the territorial assignment forces of the Czar were ordered Dec. 1 to begin their march upon Teheran, Persia's capital. Great Britain, through its foreign minister, Sir Edward Grey, has urged compliance with Russia's demands, but Persian officials are not inclined to yield to the strong pressure. The country's prosperity has been phenomenal under the able management of Mr. Morgan Shuster, who with American push and energy has done his utmost to place it on a sound, financial footing. The very aggressiveness of Persia's present administration, however, has brought about the complications that now threaten its future independence. Russia's advance upon Persia, fully supported by Great Britain, will mean the eventual partition of the ancient monarchy. Once more, in all likelihood, there will be the startling exhibition of two strong nations crushing a weak country whose land they desire to possess. Once more will Oriental nations present an opportunity to view the significant results of so-called Christian (?) civilization.

The Living Message.

While the power of the Holy Spirit is a most important factor in missionary work, and while intellectual training and practical experience are of undoubted value, the missionary's personality,—his character, tact, courtesy, and general attractiveness,—are also of the utmost importance. In a very real sense the true missionary is the living message to the heathen world. The untaught native reads the missionary long before he reads the Bible. Dr. Guinness, of China, after an experience of fifteen years, refers to many striking instances where the influence of promising missionaries was practically nullified by some thoughtless act or habit that counteracted their teaching. The missionary must remember that first and foremost he must not please himself but him at whose behest he goes, and this lesson, by the way, applies not alone to those to each Christian in the homeland. Each one must needs be a "living epistle," "known and read of all men."

Pensions for Mothers.

Illinois has entered upon a new era of relief fund administration. It proposes to come to the rescue of mothers with dependent children, doing so not as a matter of charity, nor as a favor, but as a right. If the mother is unable to care for her children by means of her own resources, the public funds come to her relief by giving her a stated amount of money periodically. This is done on the ground that she is rendering a worthy service to the State in the proper bringing up of her children. Under the old method of doing,—still practiced in other States,—the dependent home was broken up and its members assigned to the various centers of public charity. The Illinois plan, while requiring a somewhat larger expenditure, makes the home, rather than the institution, the center of the child's life. The pension is paid to the mother for the bringing up of her children at home,—just as money is paid to teachers for bringing up the children at school. It is another step upward!

The Craze for Entertainment.

In the mad race for new and sensational methods of attracting people to the house of worship, there is a tendency to lose sight of all proprieties,—to attain the end sought, no matter what the means may be. At a recent meeting of the Milwaukee Ministers' Association one of the speakers suggested that the church parlors be used as dance halls for young people where young people might safely indulge in dancing and other harmless (?) amusements without being exposed to the evils incident to public halls. He boldly said, "I stand for the advocacy of church dances as the best thing for both minister and church. It will give the young people an inclination to come to the church which so liberally provides for them." As to the utter impropriety and inconsistency of the proposed plan, we simply remark that the Word of God has long since been placed in many a church, and all such attempts "to do evil that good may abound." Too often it has sounded the death knell of true vital piety.

The Truth Revealed.

When James B. McNamara, on the afternoon of Dec. 1, pleaded guilty to the charge of having caused the explosion which wrecked the office of the "Los Angeles Times" Oct. 1, 1910, the people everywhere were greatly surprised. Labor organizations, believing in the alleged innocency of the McNamara brothers, had, at the beginning of the trial, raised $100,000 for their defense, and it is not to be wondered at that now they are greatly wrought up, confronted as they are by the revelation of actual guilt. Labor leaders throughout the country strongly repudiate the lawless act by which twenty-one lives were ruthlessly sacrificed, and they now insist that the full penalty be meted out to all those who are guilty, —not only the one who has confessed to the carrying out of the fiendish deed, but all those who were "higher up." It is to be hoped that hereafter labor organizations will most severely discountenance all violence and lawlessness, too often characteristic of unionism. Thousands of serious, law-abiding men in the ranks of labor organizations can well afford to adjust the attitude of their unions to the highest requirements of justice and good citizenship.

Corrupting Agencies.

It is encouraging to note that other denominations, also, are condemning, in no uncertain language, the vicious moving picture shows. Our esteemed contemporary, "The United Presbyterian," refers in a recent issue to a most striking report of the "New York State Society for the Prevention of Cruelty to Children," in which it is stated that the moving picture shows have created fifteen million new theater-goers in the United States, most of them children. In illustration of the deplorably bad influence which many of the exhibitions have on the morals of the children, recent cases before the Juvenile Court of New York City are cited. So pronounced and flagrant were these instances that thirty-two men who conducted places of the kind, and admitted children to them, contrary to law, have been convicted and sent to prison.

The Jews and Palestine.

Recent reports from Constantinople point to the probability that the Jews will shortly obtain large concessions in Palestine,—principally extensive tracts of land belonging to the Turkish Government. M. Pavolus, the departmental chief of the Agricultural Ministry, who had been sent to Palestine to investigate industrial and agricultural conditions, has presented a summary of his investigations. It is, by all odds, the most important declaration in behalf of Jewish colonization, recently made, for the official plainly declares that only the most far-reaching concessions to these people will succeed in developing Palestine to the highest degree. He also advises the replanting of forests around Mount Lebanon, conserving the valuable resources thereby protected. He is sure that additional planting of trees on sandy slopes and hillsides throughout Palestine, will go far to affect the climate of the country most favorably. It is his firm conviction that the Jew holds the key to the future prosperity of the country.

The Hague Peace Palace.

Slowly the magnificent peace palace at The Hague, now being erected by the generous donation of Andrew Carnegie's millions, is moving onward toward its completion, but whether the end, sought by the munificent donor, will be realized, is another question. Every nation has contributed an essential part to the building and its furnishings, but so far this has not added to the world's sum total of real peace. The "Matin," a leading French journal, recently pointed out, with fine irony, that so far every stage in the building operations has been signalized by wars or war-like demonstrations. When the building was first planned, the Anglo-Boer war broke out, and the Russo-Japanese war followed. When the first floor was laid, Austria seized Bosnia and Herzegovina. With the second floor complete, the Franco-German controversy arose. As the roof was being put on, the Turco-Italian war began. All of this goes to show that peace palaces, in and of themselves, are of little real value. If, however, you make, as far as possible, each heart a temple of peace, the golden morn of a brighter day will dawn for earth's nations.

India's Want and Destitution.

According to British officials, fully conversant with conditions in India, more people in that country lie down hungry each evening, than live in the entire United States, and more than a third of the multiplied millions never, from the cradle to the grave, know what it is to have enough to eat. The average income in North India, we are told, is but two dollars a month for a family averaging five persons. So intense is the struggle for subsistence that every member of such a family, of sufficient strength to labor, must add to the general resources, however pitifully small the pittance. Prof. S. Higginbottom, of the Allahabad Christian College, recently passed a field in which native women were working, whose infants were lying in the shadow of a tree, strangely quiet. Such unwonted silence by the usually clamorous youngsters was so unnaturally peculiar that he was led to inquire. One of the older women then explained that the man for whom they were working did not like the mothers to leave their work to care for the babes. So, before beginning the weary toil in the fields, the mother places a bit of opium beneath the little one's finger-nail, which, upon being brought in contact with the mouth, transmits the narcotic into the system, producing a deadly stupor. Thus the mother can labor on unhindered. Dreadful, you say? Yes, but matters are instances of India's woeful condition which can only be remedied by long years of better training. Send the light!

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Those Gone Before.

BY D. MAXCY QUELLHORST.

How dear is the mem'ry of loved ones departed,
How sweet to recall their bright faces again,
Though through misty tears we bring them before us,
It gives us a pleasure surpassing all pain.

Yes, give us the vision, if but for a moment,
Of faces we've loved, and hands we have clasp'ed,
'Twill lighten the burden of life's dreary pathway,
To have but a glimpse of the happy days past.

'Twill banish the sadness, the present brings with it,
And hold dear the past, though at times we must weep,
But 'tis only a day, and all will be over,
And calmly, in Jesus, with loved ones we'll sleep.

Till our dear Redeemer shall call us to glory,
Then, free from all care, we shall rise with the blest.
With glorified beings we'll shout, through all ages,
His praises, while entering heaven's blest rest.

Auburn, Nebr.

The Church.

BY NETTIE C. WEYBRIGHT.

In Four Parts.—Part Two.

IN the Book of Hebrews we have such full evidence, so many proofs that the New Dispensation is so much better than the Old. We have a higher position than they. We are joint-heirs with Christ of the riches of God. Although created a little lower than the angels, we are, by the grace of God, through the death of Christ, and our faith in him, now higher than the angels. The hopes of the Jews were mainly earthly; ours are mainly heavenly. They were servants under Moses; we are sons of God, under the headship of Christ. The law of bondage united them, but we are united by the Spirit of love and liberty. Although Jehovah was their God, he is our Father, and through Christ, our Living Mediator, he leads us, blesses us, and answers our prayers. Of them he required righteousness, the fulfilling of the law, but through the death and victory of the sinless Christ we have his perfect righteousness imputed to us. Indeed, God is no longer the God of the Jews only, but the world is the field of Divine grace. Grace not only puts away sin, but establishes brotherhood, a bond of love and sympathy among men. Between Israel and the church, all is contrast. The origin, calling, promise, worship, principles of conduct, and future destiny are all different. The future church will be taken away from the earth and restored Israel is still to have her greatest earthly splendor and power. The Jews are of and for the earth; through grace the church is of heaven and is to find her future glory there.

In the field of theological thought, today, there seems to be much confusion concerning the distinction between "church truth" and "kingdom truth;" also a large degree of confusion in regard to the different "kingdoms" mentioned in the Bible.

For the meaning of the kingdom of God and the contents of his kingdom, we find, in Heb. 12: 22-24, the innumerable hosts of angels, the general assembly and church of the first-born who are enrolled in heaven, and the spirits of just men made perfect, with God, the Judge of all, and Jesus, the Mediator of the new covenant. From this we would infer that the expression, "The kingdom of God," means "the rule of God anywhere," that all, in heaven or earth, from the first created one, Adam, to the present, and all hereafter, in future ages, who love God and obey him, who bow submissively and reverentially before him, are in the Kingdom of God. This, of course, would include the saints of the Old Testament, the church of the present dispensation, and all others, in every age, who love him; also the angels of heaven.

The kingdom of God is all-inclusive. It is called also the kingdom of the Father (Matt. 13: 43; 1 Cor. 15: 24), the kingdom of our God (Rev. 12: 10), and his heavenly kingdom (2 Tim. 4: 18).

Then, within this kingdom of God, is the kingdom of heaven,—the kingdom which is the kingdom of the Messiah, the kingdom mentioned in the Davidic covenant in 2 Sam. 7: 5-19. The real kingdom of heaven has for its work the mediatorial function, "the restoration and conversion of Israel, and the ultimate conversion of the world." This is the time when the majority of people will be converted. It is called "my" (Christ's) kingdom in Luke 22: 30, "the kingdom of the Son of his love" in Col. 1: 13, and "the kingdom of the Son of man" in Matt. 16: 28.

In the Davidic covenant, in 2 Sam. 7: 14, God makes provision for the sinfulness of his people by reserving for them his chastisement. He says, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." His own,—the Jews,—did sin and he chastened them by interposing the "times of the Gentiles" as mentioned in Luke 21: 24, during which time "Jerusalem shall be trodden down of the Gentiles." This period began with Nebuchadnezzar and still continues,—we know not how much longer. The kingdom was "at hand" when Christ first came, as was witnessed by John the Baptist (Matt. 3: 1, 2), by Jesus (Matt. 4: 17), and by the twelve (Matt. 10: 5-8), but it was rejected by the evil and adulterous generation, when the "kingdom at hand" became the "kingdom in mystery" (Matt. 13: 1-51), extending from the rejection of the king to the harvest at the end of this age. In it are both true and false believers, for the "children of the kingdom" and the "children of the wicked one" are in it together. All are professing believers. Jesus spoke these parables of the "mysteries of the kingdom" because, as he says in Matt. 13: 11, 15, he intends for these to know, but the others had rejected him because their heart had waxed gross, their ears were dull of hearing, and their eyes they had closed, therefore they could not understand him. Later, in Matt. 16: 18, he announced another "mystery" (Eph. 3: 1-11), in the purpose of God to them,—one that had been hidden through all the ages, that his intention was to establish his church, and unto this church were to be given the "keys of the kingdom of heaven" (Matt. 16: 19).

The millennial kingdom will be composed of, first, the living nations upon the earth in their natural bodies; second, the translated church (1 Thess. 4: 14-18), and, third, the saints of all times, who have passed, through death and resurrection, in their glorified state. Then the church, as the Bride of Christ himself, shall reign, as a body, with him,—not subjects of Christ, but corulers with him.

Some would claim that a church existed under the Old Dispensation, but that could not have been the case, for—

1. Before the death of Christ it would have been unredeemed.

2. It would have been without the indwelling Spirit before the resurrection of Christ.

3. It would have been a body without a Head before the exaltation of its Head and Redeemer.

4. It could not have been formed by the baptism of the Holy Spirit before his descent at Pentecost. Neither was the church, nor the idea of the church an accident, nor an after-thought of God, but it was, in the mind of God, from the beginning,—before the world was. In the mind of our all-knowing God there are no accidents. All is included in his one great plan for the universe. Before he created man, he knew he would fall, and had then already planned the death of his Beloved Son, Jesus Christ, to atone for the sins of the whole world. The church, the organic body of Christ, is to be the glorious bride of Christ in the glory of the great future ages.

The original word for "church" is the Greek word "*ekklesia*," composed of "*ek*," "out from among," and "*kaleo*," "to call;" therefore the real church is a distinct body, separate from the world, filled with the powers and hopes of immortality, for whom "to live is Christ and to die is gain" (Philpp. 1: 21). The church, then, is a body of regenerate persons, called out from among the world during this dispensation, forming the "body of Christ," vitally united to Jesus Christ as head, and to each other as parts of the whole, by the baptism of the Holy Spirit, designed for the display of God's grace in the world, by witnessing for Christ, and engaging in his service.

Syracuse, Ind.

The Rainbow.

BY J. H. MILLER.

AFTER the flood God was willing to give unto man a token of the covenant made with him. God promised Noah that he would never again destroy the earth with a flood. As an evidence of this promise, or covenant, God placed the rainbow in the clouds (Gen. 9: 13), so that we might see and remember his promise to us.

This bow God calls, "My bow." "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Every time Noah saw this bow in the cloud, he knew that God was keeping his promise. Noah did not only realize the truthfulness of God's promise, but the happiness and the full enjoyment of living under such a protecting power.

The rainbow is a silent messenger. Often our minds recall the promise or assurance made to Noah. When God thus speaks, we realize how true his word is! Jesus confirms this by saying, "Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

This rainbow is only visible upon the approach of a cloud or storm. In our Christian race, when the dark clouds of persecution come, God's promises only shine more brightly in our hearts. As we gaze at the rich colors in the bow, we feel happy over God's precious promises to his children. When, however, the dark clouds of sorrow overspread our spiritual sky, we must turn to God in earnest prayer. He has promised to hear us, and if we pray in faith believing, the rainbow of God's promised blessings will soon shine into our hearts.

A cloud may overspread the sky, but no rainbow will be seen, unless the cloud affords moisture enough to let drops of water fall gently to the earth. So dark clouds of sorrow may overspread our spiritual sky, but we receive no benefit unless our innermost depth is stirred,—unless the tears of sorrow fall, because of our infirmities in the flesh. Then we can look up, through a moistened eye, to see the beautiful rainbow of God's promises.

I presume the colors of the rainbow are still as beautiful and grand to look upon as when Noah first saw them. So should the Word of God be as beautiful, in all of its grandeur, as it was when God first created this beautiful world of ours. God can make a rainbow when he pleases. He has made many thousand rainbows since he made one for Noah, and they come to us as so many promises and blessings.

Do the people of the present age enjoy God's blessings as Noah did? I fear some of these blessings or commands have lost their attraction, yet Peter tells us that "the Lord is not slack concerning his promises." Again, "He is faithful that promised." One of God's promises, through Jesus, is: "If ye love me keep my commandments." "They that seek me early shall find me."

John, the revelator, saw an open door in heaven. He also saw a throne in heaven, and on that throne he saw one sitting who was beautiful to look upon. Around the throne he saw a rainbow, the sight of which was beautiful like unto an emerald. Out of the throne proceeded lightnings and thunders and voices. God holds his promises very sacred, and as a token of these promises the rainbow is a visible sign or witness. This power is imposed upon us in a threefold sense: First, by the rainbow; second, by lightnings; third, by thunderings.

The rainbow has seven colors,—one for each day of the week. The earth was created in six days, but on the seventh day the Lord rested from his works. The number seven frequently occurs in the Bible. It is a full number in Bible count. The earth is nearly six thousand years old. The millennium, or seven thousandth year, will soon be here.

God, in the rainbow, has placed seven different colors, grand to behold. Let us notice them in their order: Red, orange, yellow, green, blue, indigo and violet. These colors set forth the perfection in the economy of grace. We have the rainbow in the first and last books of the Bible. The rainbow, spoken of in Genesis, was seen by man on the earth, but the one

that John saw was in heaven. The Revelator tells us that he was in the Spirit on the Lord's Day (a good place to be, to see the blessings of God as they come to us). The rainbow that John saw was not merely a half or one-sided bow; neither was it in the cloud, but around about the throne. God comes to us with seven promises of beautiful colors, and envelops us with them. This rainbow of the Revelator had but one color, resembling an emerald, reminding us that the Lord has "green pastures for the saints, on the evergreen shore, in the heavenly home."

In the rainbow, as seen on earth, there was a union of the seven colors, all blended together. The rainbow, as seen by John in the heavenly vision, was round about them as an emerald,—green. This teaches us that the blessedness of God, coming to his saints, is fresh and green. Though nearly two thousand years have passed away since the New Testament covenant was made with man, yet it is as green and as flourishing as ever. It never changes nor decays.

Goshen, Ind.

Were the Twelve Disciples of Acts 19: 1 Rebaptized?

BY B. E. KESLER.

In considering this question I note, first, that it has never been shown that Apollos or Paul baptized them; second, that it has not been shown that they were really rebaptized. And if they had been, then what? Why, it would show that all John's converts must have been rebaptized, and John's work was, therefore, a failure.

Concerning Apollos I note:

1. He was a (converted) Jew, and, as might be expected, the burden of his teaching was Jesus.

2. He "knew only the baptism of John." But this must not be construed to mean that he only knew *how* John baptized. A man "mighty in the scriptures" would know more than that.

3. A man of his character and learning would not presume to baptize without authority. If he baptized at all, his baptism was valid, hence there was no need of rebaptism.

4. His call to the ministry evidently was regular and valid. There is no record to the contrary, nor of any future call to the ministry. The record, however, does show that he continued his ministerial labors right along with Paul and others, hence his ministry, like his baptism, if he baptized, was valid, and there was no need of the rebaptism of his converts.

Of John it may be said that none of his converts were ever rebaptized, for if one were, then all must have been rebaptized.

Of Paul it may be said that the record does not say he ever rebaptized any one, but men say or infer that he did, and this is all there is to support this idea.

Again; Apollos was "mighty in the scriptures." Was Paul more? Apollos "spake and taught carefully the things concerning Jesus" (R. V.). Did Paul do more? He "powerfully refuted the Jews and that publicly, shewing by the scriptures that Jesus is the Christ." Did Paul more than this? "Paul planted, Apollos watered." Which is the greater? Both are "one," says Paul,—equals.

Now, with this understanding, let us turn to Acts 19 and read, beginning with verse 1. Luke, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he (Paul) said unto them, Have ye received the Holy Ghost since ye believed (Luke)? And they said unto him (Paul), We have not so much as heard whether there be any Holy Ghost. And he (Paul) said unto them, Unto what then were ye baptized?" Luke, "And they (the disciples) said, Unto John's baptism." Luke, "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people (whom he taught) that they (the people) should believe on him (Jesus), which should come after him (John), that is on Christ Jesus. When they (the people whom John taught) heard this, they (the people) were baptized (by John) in the name (authority) of the Lord Jesus."

Thus they needed no rebaptism. And such, no doubt, were these twelve who may as likely have come from Judea to Ephesus, as Apollos from Alexandria. And not having received the Holy Ghost, all that was now necessary was for Paul to lay hands on them, which he did, and so Luke says: "And when Paul had laid his hands upon them (the twelve) the Holy Ghost came on them (the twelve) and they spake with tongues and prophesied."

Not a word was said about rebaptizing them. Why should Luke specifically tell us that Paul laid hands on them and not tell us that he rebaptized them, if he did? It would have been easy to say, "Paul baptized them," or "rebaptized them," if it had been so, "and laid his hands upon them." This silence by Luke, on rebaptism is very significant here. He did not see it as some modern writers do.

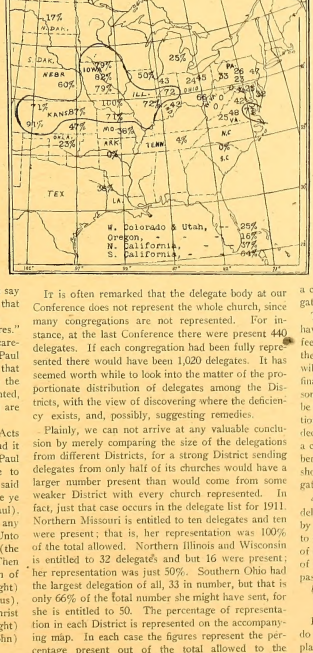
Since rebaptism fails here, where, in all the Bible, can it be found? The ancient church, for several centuries, failed to see rebaptism in this passage. Indeed, I am not sure if, when in later times they began to rebaptize, they depended upon this passage.

So the idea that these twelve were rebaptized, is modern. It seems to have grown out of the idea that we must have "baptism by direct descent," though, as one historian says, "It came through Pope Joan."

River Bend, Colo.

Representation at Annual Meeting.

BY W. L. EIKENBERRY.



It is often remarked that the delegate body at our Conference does not represent the whole church, since many congregations are not represented. For instance, at the last Conference there were present 440 delegates. If each congregation had been fully represented there would have been 1,020 delegates. It has seemed worth while to look into the matter of the proportionate distribution of delegates among the Districts, with the view of discovering where the deficiency exists, and, possibly, suggesting remedies.

Plainly, we can not arrive at any valuable conclusion by merely comparing the size of the delegations from different Districts, for a strong District sending delegates from only half of its churches would have a larger number present than would come from some weaker District with every church represented. In fact, just that case occurs in the delegate list for 1911. Northern Missouri is entitled to ten delegates and ten were present; that is, her representation was 100% of the total allowed. Northern Illinois and Wisconsin is entitled to 32 delegates and but 16 were present; her representation was just 50%. Southern Ohio had the largest delegation of all, 33 in number, but that is only 66% of the total number she might have sent, for she is entitled to 50. The percentage of representation in each District is represented on the accompanying map. In each case the figures represent the percentage present out of the total allowed to the churches of the District, based upon the best available information. The heavy black line surrounds, approximately, the area from which were sent at least 70% of the full number allowed, and includes all such Districts excepting East Virginia.

Several things are at once evident upon inspection of the map.

1. Very few Districts send more than 75% of a full delegation. We may consider that under ordinary circumstances any District equalling that number is doing all that can be expected.

2. The representation is good and relatively uniform over an area including several States surrounding the place of meeting, but falls off decidedly at greater distances. This indicates that the proposition to have one permanent location for the meeting, if adopted, would result in the meeting being permanently dominated by a few States near the location. On the other hand, both the eastern and central divisions are small enough and compact enough so that each of them might very well select a permanent location for entertaining the meeting, whenever it comes to them in rotation. Such an arrangement would hardly be practical west of the Mississippi River until the growth of churches in that region makes possible a division of the area.

3. A considerable number of Districts sent a small representation, which can not be explained merely by distance. For instance, Arkansas was relatively close to the meeting, but sent no delegates. This is easily understood when we remember that though Arkansas has 13 congregations, the total membership is only 238 and no congregation has more than 30 members. It can not be expected that so small a congregation will assume the expense incurred in sending a delegate.

Examination of the data from a number of Districts indicates that, on the average, the number of delegates corresponds very closely to the number of congregations having above 60 members. These facts are tabulated below for several Districts somewhat remote from the place of meeting.

Districts.	Cong. Above 60.	1911 Delegates.
Arkansas,	0	0
S. E. Kansas,	5	7
Oklahoma,	5	7
N. California,	3	3
Oregon,	10	5
Carolina,	2	5
Michigan,	6	5
Totals,	31	27

It will be noted that in these seven Districts there are thirty-one congregations of above 60 members, sending 27 delegates—almost one to a congregation—though, of course, a few of the delegates may have come from the smaller congregations.

The conclusion seems inevitable that congregations having a membership under 50 or 60 do not commonly feel able to send a delegate to Conference. What is the remedy? Certainly under present conditions it will do no good to urge greater response, for the financial burden is too great. It is necessary to find some way to lessen the expense. This may very well be accomplished by allowing several weak congregations to join in sending a single delegate. It might be decided that churches under 50 could unite in sending a common delegate, provided only that the total membership of churches, represented by any one delegate, should not be more than 100. Will not some congregation send such a request up to Conference?

4. There are certain other Districts whose small delegation can be explained neither by distance nor by the smallness of their congregations. One is driven to suppose that they do not appreciate the importance of the work of Conference, nor the advantage to them of having a part in it. It is to be hoped that as time passes they will see the importance of this great work.

University of Chicago.

If you have been praying to know more of Christ, do not be surprised if he takes you aside into a desert place or into a furnace of pain. God's private mark is always burnt into the spirit in a furnace.

Dealing With the Slavery Question.

(Concluded from Front Cover Page.)

again in 1853, when the Annual Meeting convened at at Beaver Dam, Md. This was a few weeks after the signing of the emancipation contract given above. We quote the following from the Minutes of 1853, Art. 9:

"Concerning slavery. How shall any branch of the church proceed, in case an individual wishes to become a member, who is in possession of a slave or slaves, and the law of the State in which they reside is such that they cannot manumit them in safety, without transporting them beyond its limits; and as we are aware that the several States where slavery does not exist are contemplating and passing strenuous laws, prohibiting their emigration thither, etc, it seems indispensably necessary for us to adopt some other plan than hitherto practiced, in order that the church should be kept clear from the evils of slavery, and that such persons may be enabled to come into Christ's kingdom?

"The questions involved were considered too important, and therefore concluded to intrust this matter to a committee, to report thereon as soon as possible, and the committee to consist of the following brethren: Joseph Arnold and Benj. Boonaw, of Virginia, John M. Umstad, Sam. Lehman, Isaac Price, and David Bosserman, of Pennsylvania, and Daniel P. Sayler and Henry Koons, of Maryland."

The next year, 1854, the Conference being held at Ashland, Ohio, the committee, appointed the previous year, presented the following report:

"Report of the committee appointed last year on the subject of slavery. (See Minutes of 1853, Art. 9.) The question having been, 'How shall any branch of the church proceed in case an individual wishes to become a member who is in possession of slaves, and the law of the State in which they live is such that they cannot manumit them in safety, without transporting them beyond its limits?'

"'Agreeable to the ninth query of Yearly Meeting of 1853, concerning slavery, the committee appointed to report the same have had this subject under serious consideration, in the fear of the Lord, and do report as follows:

"'First, Under no circumstances can slavery be admitted into the church.

"'Second, in all cases where a holder of a slave or slaves wishes to become a member in the church, he be required to manumit all his slaves before baptism, upon the following conditions: The males to go out free at the age of twenty-one, and the females at the age of eighteen years. All these over and above these ages, when manumitted, are to be paid by their former owner such a sum, either in money or goods, as may be judged right by the church in which the case may occur, and which is considered as the best judge, being acquainted with all the circumstances—as a compensation for their services over age. This will enable the manumitted to migrate to a land of liberty, and will relieve the conscience of the liberator from the burden of taking with him to the bar of God the wages of oppression."

This gives the Church of the Brethren a clear record on the slavery question.

Something About the Uprising in China.

BY F. H. CRUMPACKER.

The uprising that has taken on a rather serious aspect in the last few weeks has been in the hearts of the people for a long time. More than two hundred years of being ruled by a foreign line of rulers has been more than the people of China want to endure for future years. So the rebellion is really against the rulers of China,—the Manchus. Our church people at home ought to know that the trouble this time is in no way a feeling towards the foreigners.

Both China and government are promising all protection to the foreigners and the Christians if they will simply keep at their places and not take any part on either side. Of course the missionaries are afraid that possibly a mob spirit might be started that would only care for plunder. In that case there would be real danger. So, in many cases, the women and children are leaving the interior for the port cities where they are sure of protection. Our own missionaries are all in Tien Tsin, and most of them will stay there till there is general quiet again. Some of the men may go back to Ping Ting Chou as soon as there is a reasonable change in affairs.

The church need feel no anxiety, at this time, for the missionaries, for the consul and the legation are on the alert to look after all the interests of the foreigners, and we will keep in the bounds of safety, as far as it is possible for us to do, and at the same time do our duty. We are not courting disaster but hope to do our full duty as we are led.

To be sure, when we first heard of the rebellion we thought it was so far away that it would never get to us, but it seems that there has been an uprising in our capital city, Tai Yuan Fu, of late. With all this there seems to be a real effort, on the part of all, to protect foreign interests. So even we feel that our property is all right at our place.

It is a time, as I look at it, that the Christian people ought to pray mightily that the Lord might use the result of the rebellion,—whatever that may be, for greater freedom in religious liberty in China. The Chinese feel that the Manchus have not dealt with them on the square, in that only the Manchus were appointed to office.

The government is now feeling a bit nervous about the outcome, for in so many places the troops are refusing to move at the command of the Imperial officers. Many places, too, the troops are going over to the rebels. Many of the people here are predicting that the result will be that the troops will go over in sufficient numbers to make the result a sure thing for the rebels. In case the rebels are victorious, they are promising a republic. We are not sure out here that the time is ripe for a republic but there is a strong feeling, almost all over the empire, that there must be a change in the dynasty.

For more than a year there has been open hostility in places, but there has been but little bloodshed until within the last month. During the past month there have been several uprisings in as many places, and as a final result many of the Manchu people have been killed by the native Chinese people. As to what the real result will be, no one is ready to prophesy just now, but many of the people are hoping that there will be a change in the rulers. The rebels are posting notices in all the important centers that they will not hurt, or permit to be hurt, any of the missionaries or their work. So far as promises go, the missionaries are safe. May we, at this time, plead together, at the throne of God, that the Lord may bring, out of all this confusion, glorious and unrestricted religious liberty. Our party are all well.

Tien Tsin, China, Nov. 2.

The Supreme Need of the Church on the Pacific Coast.

BY N. J. BRUBAKER.

(Read at the largely-attended Ministerial Meeting of Southern California and Arizona and, by the unanimous vote of that body, sent us for publication in the Messenger. The article is lengthy, but since those attending the Ministerial Meeting are united in thinking that it represents the needs of the District, we are giving the essay in full.—Ed.)

What Is the Church and Her Functions?

It is not a club. It is not a human organization. It is not a democracy. It can not make its own laws. It has no authority because of its organization, but is a creature of authority. It is a theocracy, the voice of God in human expression. It is the instrumentality in God's hand, making man anew in his image. This image is not a matter of human shape nor intellect nor achievement, but a matter of soul image and spiritual being. All souls born of his Spirit, responsive to his will and conforming to his image from glory to glory, constitute his church. His church stands for the cardinal doctrines of Christ,—the atonement, faith, obedience, regeneration, nonresistance, nondivorce, simple, temperate, useful lives.

In the power of the Master we shall open the eyes of the blind, quicken the deaf ears, heal the lame, raise the dead spiritually, cast out devils, inhibit bad impulses and arouse good ones in their stead. We are to bring men to Christ that he may conform them to his image. In his hands we are clay but not by any means passive clay. We are living, active, elastic personalities. Between the thumb of God's power and the fingers of his grace we react not with flesh and blood but spirit with spirit. In this eternal molding to God's image we need spiritual elasticity, spontaneity, soul-tension, responsive to the Father's drawing.

On the Pacific Coast.

The Pacific Coast is a big thing. It is the back door of twenty centuries of Christian civilization sweeping onward to the front door of Oriental millions in spiritual darkness. It stretches from the icy caverns of Patagonian savages to the totem poles of superstitious Esquimaux. The spirit of commerce has thrust into one great seething pot Buddhistic philosophy, Hindu practices, Confucian doctrines, Theosophic pretensions, Christian Science, Agnosticism, Spiritualism, Atheism, and all manner of Christian interpretation and exemplification. Our mission is to contribute as much as possible true Christian doctrine and practice and to skim off as much as possible of the social dross. With all these elements at present, with the inevitable influx to come at the completion of the Panama Canal, it behooves us to redouble our diligence, lest we be plunged into disaster. Unless the church can bring order out of chaos, his Word will return void from the Pacific Coast.

For the sake of truth, posterity and our immediate interests, we must grapple with the complex problem before us.

Our Need.

When the prophet Ezekiel saw that wonderful vision in the whirlwind of the north, the cloud, the fire, the four faces, the dreadful wheels, the sapphire throne and the man upon the throne, he saw the peculiar genius of God's power in wondrous action. He saw the necessity of human instrumentalities in complete organization, but above all these he saw God's glory, in the rustle of the wings he heard God's voice, and back of the wheels, he reiterates again and again, was the Spirit guiding and impelling it all. All forces of nature, all powers of intellect, all the strength of beasts, all vision of the eagle, all endurance of the ox, all material force is subject to the spirit of God's eternal purpose behind the wheel. So in coming to this question before us the answer in one word is, *the Holy Spirit.* We have machinery enough, resources enough, and power enough at our command had we only the true spirit of Christianity impelling and guiding it onward and upward. We have organization upon organization, wheels within wheels, soaring eagles and roaring lions, worldly wisdom and ox-like endurance, but do we go whithersoever the Spirit is to go? Is our church energy organized that the Holy Spirit may do his work through us? Are we running without first having God's message ready?

"Why run, seeing you have no message ready?" Would that not be a good motto to put on your bookmark, your prayer meeting topic, your young people's outline, your sermon leaflet, your convention program, your calling card? We are doing too much running without God's message ready. We may be too much in haste to stop to prepare ourselves for the real missions of life. Our message is God's tidings, but we must get them ready. We shall be workmen that need not be ashamed, rightly dividing the Word of Truth. To get this truth ready, requires much study, prayer, consecration, hard work. We must divide the Word of Truth. It cannot be lumped off in a sort of general undifferentiated mass. Essentials must be emphasized, incidentals subdued. True insight will see all truth in right perspective. Proper emphasis requires subordination of the several parts. The messenger of God's message needs *preparation.*

The church needs Christianity above all things else. We are not sufficiently enchristed. There are nominal Christians by the score who have never yet given Christianity a chance to actuate them. Christianity has scarcely yet been applied. The *spirit back of the wheels* has been too often left out of our conduct. We have been baptized, enrolled, fellowshipped. We have observed the rites, eaten of Christ's body and drunk of his blood in symbols, but have we throbbed with divine impulse, loved with pure hearts, served with true devotion? Have we been efficient? We need a creed that accomplishes a religion that lifts, a doctrine that sanctifies, a life that serves. We need conductivity. Some church people are really insulators. They interpose themselves between man and God, and keep them apart. God can not use a nonconductor. We need applied Christianity that flows from souls imbued with power from on high. We need men of power, acumen, conviction,—men grounded in church doctrine, versed in the Scriptures and able to reach

men and inspire them to higher living. We need men, real men, who know no authority but God's and obey it with unflagging zeal, who think more of their consciences than their official heads, whose moral backbone stands parallel with the plumb line of eternal justice. We have had enough supine cringing to induce slow paralysis. While we mused, the smoldering fires of nepotism have burned on. Favoritism has supplanted merit and men have been influential because of family relationship rather than spiritual usefulness.

Our atmosphere is not conducive to high-class spiritual leadership. We sorely need leadership in all the departments of our church activity. We are the victims of ephemeral leadership. In the midst of great financial opportunities secular affairs press hard. Religious questions are correspondingly neglected. Our churches are aggregations rather than institutional developments. They are transient in their constituency rather than permanent. Local sentiment has not yet had sufficient time to root deep in the soil of long-hallowed association. The membership is floating. This gives us wider experiences but shallowness of sentiment.

The ministry is worse afflicted with the transitory succession than the laity. Visiting ministers coming for the winter or for their health, have time at their disposal for the churches. We are always glad to welcome them and appreciate their services more than those to whom we have become accustomed. As a consequence the local ministers drop into business, almost unmused, and the new blood practically fills the field. Thus new ministers are made the hobbies and used vehemently until their successors appear. Thus we hail with joy every new man and drop him, by the same courtesy, at the approach of the later arrival. We are like spoiled children,—always craving the new because *new*, and rejecting the old because *old*. This condition of affairs is peculiar to the Pacific Coast, and is fatal to real substantial leadership. No man has time to develop his own powers until the very nature of the case has thrust him upon the shelf of inactivity. It is fatal not because of any inherent weakness upon the part of the newcomers, for, like the wine at Cana, the last tastes best to us, but because the newcomers are not familiar with the prevailing conditions. They are not spiritually acclimated. They are good swimmers, but they do not know the strength of our UNDERTOW. This condition forbids permanency and encourages superficiality. If we were susceptible to it, jealousy would easily take root in such soil, irresponsibility would thrive, and absolute love of ease would overwhelm us.

We need a pastor in every church. Not merely to preach but rather to do personal work among his parishioners. But no pastor could long hold his place in a pulpit open to frequent newcomers. The courtesy of the pastor, the demands of the parishioners, and the generosity of the guest, all combine to break down the pastorship idea. This over-supply of free ministry in the centers makes apparent the need of a paid ministry in outlying churches, hence we have a bunched ministry rusting in idleness in the central points, and an unpaid minister struggling to edify the people incidentally, while he makes a scant living for his family. In a word, the interests of the church are made secondary by all long-time residents, whose chief energies are devoted to secular affairs. This induces weakness, mediocrity, and shallowness. Leadership is not practicable nor keenly felt as even desirable.

This temporizing state of affairs can not build well for the future. We need a new sorting out, a new Gideon, and each man at his place to blow the trumpet and hold up the light. This means a classification of our ministry into active and inactive. A paid pulpit for every active pastor and an active pastor for every pulpit. This is only common sense business sagacity, sanctified gumption. In good common vernacular, we need real old-fashioned gumption,—gumption of the pioneer type, sanctified to holy purposes,—spiritual gumption that perceives the true relationship between man and God, and man and man. Such gumption has unglassed vision. It knows no bias, no procrastination, no subterfuge. It sees what ought to be done and immediately contrives ways and means to do it. Gumption cuts off the corners and goes direct to the goal. Gumption strips off cumbersome paraphernalia of antiquated customs, traditions, precedents and superstitions. Gumption discriminates and animates. Gumption is lubricated with common sense. Gumption hunts the lost sheep and recovers the ox from the ditch even on Sunday. Gumption is a faithful ally to the Holy Spirit and is just as applicable to principles of Christianity as to secular business.

We need efficiency. "Not what goeth into the belly but what cometh out defileth." In like figure not what we absorb but what we radiate makes us useful. Not information but vitalization is our cry. Not the observance of negative commandments, not theoretical observance of the highest positive. The young ruler observed all yet missed the fundamental element—efficiency. His fullness of possibility and opportunity became his millstone, drowning him in oblivion. He feasted on theory from his youth up, yet shriveled his soul to utter bareness. He lacked one thing,—but it was everything,—he lacked the *spirit of service*. We need, most sorely do we need, Christian efficiency. We need the "indwelling Spirit," not the "dwelling in" Spirit. We need the expansive power of righteous zeal rather than the molecular attraction of the bunch-up spirit. We need true spiritual insight. This will enable us to see things in wide perspective. It will put all things in true proportion. We need more altruistic foresight and less selfish hindsight.

We are to build for the future, not revel in the past. Remembering that it is God's work that we are to do, we can not hope to do it well with short tenure of active service. No business house could succeed under frequent change of proprietors. The Army of the Potomac changed generals after every big battle. Failure accompanied them as long as they followed this policy. Seeing our need, let common sense apply. Create an atmosphere in which leadership can thrive. Establish conditions of long tenure, with rights of initiative. Let it be our established policy that the church appreciates strong men, and will use them during good behavior at their market value in other pursuits, giving them scope enough to make efficient their individuality, and we can expect the best talent in our Fraternity. Put the most efficient man possible in each pulpit, and keep him there at a good support financially and morally.

Create standards of efficiency and assurance of tenure as long as efficient. Without standards, tenure, or adequate compensation for high service, there can be no inducement to men of natural ability to prepare for work in a field open to all sorts of unequal competition. No man would venture to prepare for a high degree of usefulness in the face of the fact that mere incident, accident, personal whims or family relationship might at any time make his services undesirable. Our whole atmosphere tends to drive men of power and initiative out of church activity into secular pursuits. There are born leaders and born followers. Our born leaders should be liberated from the thongs of envy, jealousy, or tradition. They should not be driven to secular pursuits but should be permitted to dream dreams, see visions, initiate, inspire and achieve.

Equality of station does not imply equality of efficiency. Common level unity does not mean lock-step movements. True unity implies superiors and inferiors in cooperation. Not all elders are competent for all sorts of elders' duties. Some are competent to lead, while others are not. Some are good counselors but poor in achievement. Some are aggressive and inspiring, while others are too much occupied with inhibitory measures. They are excellent brakemen, and useful as such, but their place is not at the throttle of the engine. *They are not full of the power back of the wheels.*

To create the necessary atmosphere, we need local institutes to train workers. We should also establish teacher-training courses in every church. It might be feasible to conduct a teacher-training class in connection with the prayer meeting, in a separate room, simultaneous with the prayer meeting. Let some efficient teacher meet one of the classes each week. By arranging a course, he could meet five classes each week. He could train them in general and on the current lessons in particular. This would materially strengthen our Sunday-school work.

We need to raise the standard of our prayer meetings. They should relate to the practical problems of the community. They are not social gymnasia but rather "ways and means councils" for the uplift of the people. They should *plan* WORK rather than work *plans*. Our weekly meetings are too often mills without the grist. We run the soulless machines but get no output. It is largely impersonal, impractical and barren of results. We dissipate our strength rather than combine it. Here, too, we discourage leadership by taking set outlines, and putting every man by rote at the crank, to grind them out. It would be just as feasible to ask a non-singer to lead your music as to ask a non-leader to lead a meeting. How can a man teach unless he be prepared? "Why run, seeing ye have no message ready?"

We need a well-endowed college to prepare men for efficient work. Could our college every year send out two score young people, prepared to work and imbued with the Christian spirit, we would, in the course of a decade, find a new atmosphere pervading all our activities. The atmosphere would develop the college and the college would develop the atmosphere. We need both and one can not exist without the other. When once we *demand the best talent obtainable for our leadership*, and support it *morally* and *financially*, we shall find more men and women of sincere purpose patronizing our college, and our college, in turn, infusing new life and power into all our work. We need men. When we become conscious of our needs, we will demand them. And truly Christian men will respond to the demand.

When once we make possible the full moral and financial support of strong and well-prepared men, we shall find the spring flowing out from under the altar deeper than the ankle, deeper than the knee, deeper than the loins, flowing out through all this coast, giving life and power to all her people.

2140 W. Thirty-first St., Los Angeles, Cal.

A Clean Heart.

BY H. A. STAHL.

MAN is conceded to be the noblest work of his Maker, within the range of mortal vision. Man was acknowledged to be such by the blessed Creator himself. God crowned him with glory and honor in such an extent that he not only introduced man into the world, shining forth in all the loveliness of the Divine image, but permitted him, in first stepping upon the threshold of existence, to find the whole visible universe fitted up and prepared for him, ministering to his temporal and, to a great degree also, to his spiritual wants.

Having been placed in the scale of being, both morally and physically, it is a plain indication that he has not been destined merely to spend a few fleeting years upon the footstool of the great "I Am." His proper home is to be sought somewhere within the precincts of the more immediate presence-chamber of the Infinite Jehovah.

But having dispossessed himself of that holy and heavenly image which he bore on his first entrance into the world, man's pilgrimage upon earth has its appointed bounds. These he can not pass. As a creature endowed with a never-dying soul, however, he shall, after the expiration of this his probationary state, live on in an endless eternity, beyond the shores of time and sense,—a future that will either be a blessed or miserable state of existence for him, according as he shall have improved his probationary season, or neglected his soul's salvation.

Man's future destiny will, according to the teaching of Scripture, not only depend upon his external circumstances, but altogether upon his spiritual state and condition. He that wishes to dwell with the Immaculate Jehovah in regions of eternal light and blessedness, must have the image of the invisible God stamped upon his soul. Man's chief endeavor should, therefore, be to become divested of the sad indications of his fallen nature, and to attain to that state of perfection, holiness, and happiness, in which he was created, by being assimilated again to the holy, Divine image of the Great Original. He must be recreated, reborn

(Concluded on Page 790.)

THE ROUND TABLE

Sixtieth Anniversary.

BY J. D. HAUGHTELIN.

THE fact that 1911 is the sixtieth anniversary of my spiritual birth into the Church of the Brethren, as well as of the starting of the *Gospel Visitor*, the ancestor and progenitor of our present splendid Publishing House, marks this anniversary of double interest,—to me at least.

I am strongly impressed with the great changes and improvements along the various lines of church work, in the last three-score years. Few are the members now living that were members in 1851. This impresses me with the duty to note some of the changes that have come under my personal observation.

Then Bro. Kurtz carried his 350 *Gospel Visitors*, once a month, in a satchel, to the postoffice. Now printed matter is hauled weekly by the wagon loads from our extensive publishing plant.

Then the *Visitor* was a tolerated experiment (see "Two Centuries," page 344). Now the Publishing House is a part of the church.

Prior to 1851 there was but one permanent organized congregation west of the Mississippi River. It was near Libertyville, Iowa. In that year Mount Etna, also in Iowa, was organized (see "Two Centuries," page 89). So this is the sixtieth anniversary for the Mount Etna church also.

Then there was no Mission Board, no missionaries in foreign lands, but, like the meek, little *Gospel Visitor*, there was a great deal of quiet, effectual, personal mission work being done by self-denying, God-fearing men and women all over the field,—the foundation of the colossal mission work of today.

Then there were no institutions of learning controlled by our people, but many of our prominent brethren were teaching in the various schools of the land, thereby exerting an educational influence that told, in later years, when this subject came to the front and prospered against much opposition.

Then there were very few churchhouses and organized congregations in cities or towns. Today city missions and churches present problems of the greatest importance.

Then very few of our ministers received financial aid. Today the environments have so changed that it becomes necessary, in many places, to have well-trained brethren and sisters to give their entire time and effort to the work of the ministry; consequently their support becomes the duty of the church. Don't envy the supported ministers. Generally they are sacrificing more than we, who have, for scores of years, preached without being a charge to any one. Then, again, it gives the laity an opportunity to share the burden and enjoy the reward as well. This, however, is a point that needs guarding, or it may lead to a salaried ministry, with the salary large in proportion to the minister's popularity, rather than his ability to preach the Word.

Will there be as much improvement and advancement in the varied lines of church endeavor, the next three-score years, as in the last? We hope so, and even more. There should be a greatly accelerated ratio. There should be Brethren missions in every nation on the earth. "Go ye therefore and teach all nations."

Panora, Iowa.

The Anointing.

BY CHAS. S. WOOD.

A FEW of the things, as I see them, being necessary before the anointing (James 5: 14).

1. Great unworthiness (Luke 18: 13).

2. The ones making the call should have great faith (James 1: 6).

3. They must believe that God is a rewarder of them that diligently seek him (Heb. 11: 6).

4. They should feel the need of accomplishing a great work for the Lord.

5. If conscious of some great sins, they should pray mightily to the Lord before making the call (Jonah 2: 2; James 5: 17).

6. They must call for the elders,—not ministers or deacons (James 5: 14).

7. They should call for men in whom they have great faith (Acts 11: 24).

8. They should call while they are able to exercise faith. Life is the time to serve the Lord (Acts 24: 16; Prov. 14: 27).

9. Those that are called should be men of strong convictions, ready to communicate to every good work (2 Cor. 6: 1; 2 Tim 2: 15).

10. They should go at once,—nothing doubting (Acts 10: 20; 11: 12).

11. They should feel that the anointing is a sacred duty, but not necessarily a sad one. The sick ones are not dead (John 11: 3).

12. The services should not be too formal, but for the uplifting of the sick (James 5: 13).

13. The potter first tempers the clay before he makes the vessel (Jer. 18: 6).

14. Do not conclude by saying: "Not my will, but thine be done." It *is* God's will, or he never would have said we should make the call (Mark 11: 22).

15. Officiating elders should leave the home with great confidence, and not forget to pray (Heb. 10: 35).

Fowlerton, Ind.

The Best Paper in the World.

BY TOLMAN H. FERNALD.

I AM going to tell you what the GOSPEL MESSENGER did for me a few weeks ago. I always enjoy the MESSENGER and get a great deal of information from it,—in fact, all I know about our church,—but not until a few weeks ago did I realize its true worth to me. It came to me one Saturday (it always reaches me on Saturday) while in bed at the hospital with a very painful disease. I laid it aside to read on Sunday.

On that day, while suffering much pain, I read every word of it, and I can not tell you the peace and joy and happiness that came to my soul as I read it in connection with my Bible and prayer. The Lord so blessed it to me that by Sunday night my pain was all gone. The nurse asked what had caused such a radical change in my condition, and when I told her she said: "Would to God it had come before, to have saved you all that pain."

I came home the following Tuesday, and on Wednesday had strength enough to go to work. Today,—one week after,—I am working my full time, and have done so the whole week, and feel in excellent health. The MESSENGER was surely a "God-send" to me that week. It is the best paper in the world, and may God bless it and all connected with it, is my prayer!

Belfast, Me.

"Want to Chop Down a Tree?"

BY C. D. HYLTON.

AWAY out in the West, on the side of a mountain is an emaciated little bundle of energy in the person of a man. Physically he is very weak, financially he must be in need, but spiritually he is rich. He has taught many people lessons in patience under adverse circumstances. He has shown energy where others might have given up the struggle.

A wife and some little girls are looking to him for food, for raiment and for a home, and his children must be educated, so he must work.

Who is he? Why he is a brother and a preacher. And, no doubt, after the clods have covered his body, some one will put some flowers on his grave, and some real nice things will be said of him. But he will not see the flowers nor hear the kind words then.

Just now he needs some trees cut down to chain to his wagon as he comes down the mountain. He does not have the physical strength to cut them down. Say, brother, sister, don't you want to cut down a tree for him? You can do it, if you will.

Bloom, Kans.

THE hearing faculty of true intelligence is acute enough to hear the snaky hiss of remorse amid the rose bushes of carnal pleasure.

Testing the Boy.

BY SAMUEL BOWSER.

A MINISTER visited a family in his parish. While the father and mother were otherwise engaged, the little boy was left to entertain the preacher. Desiring to enlist his interest in the Book (the Bible), he said: "Johnny, that Book that your father and mother prize so highly, in which they read every day, which seems to them more precious than all other books,—the one they love and get more comfort from it than any other book, can you tell me what the name of that Book is?" Johnny, in great glee, said: "Oh, yes, I can tell you what the name of that Book is. It is the S——, R—— & C—— Catalog." I wonder how many of you would give a truer answer, if tested.

Hancock, Minn.

THE mind is like a millstone; it wears less when it works than when it runs idle.

CHRISTIAN WORKERS' TOPIC

Resolutions Respecting Public Worship.

Psa. 5: 1-7.

For Sunday Evening, December 17, 1911.

Man is a religious being. Of all the sincere worshipers of the true God, David was one of the chiefs. He still stands forth as a model for Christian imitation. We notice

I. The Place.—(1) "Thy house" (v. 7),—doubtless the tabernacle. (2) Now, all places where the spirit of true devotion is, are such (John 4: 21, 23; Matt. 18: 20). (3) Avoid (a) mere veneration for the place; (b) indifference and levity in God's house.

II. The Resolution Expressed.—"But as for me" (v. 7). This shows: (1) David's love for the place—"I will," etc. (v. 7; Psa. 84: 10). (2) His constancy—"I will come," and not neglect (vs. 1-3). (3) His personal decision—"I will," etc. He could not answer for others, but for himself. "I will come."

III. The Purpose of His Coming.—"I will worship" (v. 7). Three things are included in worship. (1) Praise—"Enter . . . with praise" (Psa. 100: 4; 92: 1; 95: 1, 2). (2) Prayer (vs. 2, 3; Psa. 55: 1; 141: 2). (3) Meditation and communion with God (v. 1; Psa. 19: 14; 119: 97). The mind and spirit lifted to the Lord.

IV. The Spirit He Would Cultivate.—(1) The spirit of confidence.—"In the multitude of thy mercy" (v. 7). (2) The spirit of holy veneration.—"In thy fear" (v. 7). (3) The spirit of expectation.—"Towards thy holy temple"—the place where thou dwellest.

PRAYER MEETING

The Coming King.

Isa. 9: 6; Zech. 9: 9.

For Week Beginning December 17, 1911.

1. His Coming Foretold.—Zechariah's prophecy speaks of the coming of the Lord, not in his final triumph over the world, but in his meekness and lowliness to redeem all men from their sins. What potentate of earth ever started out on the invasion of the world as this King? Unheralded by thrones or principalities, with no military escort, with no trumpeters to proclaim his advent, no great men of the world bowing at his feet, save the strange magi from a far-away land. Truly, a strange coming for a King! But the world today lies prostrate at his feet (Luke 2: 10-14).

2. He Came "Having Salvation."—The earth-king wields his scepter, places a diadem upon his brow, and arrays himself in gorgeous splendor. But the King of kings comes "bringing salvation" to all who will receive him. He comes to break every yoke and to let the oppressed go free, to sever the chains of the captives, the bonds of the bound, and to proclaim everywhere a year of jubilee. This world, in reality, needs not wealth, station, armies and battleships, but salvation from sin, redemption from the power of evil, the mastery of wicked propensities, the grace which links every heart to higher ideals and to God (Isa. 61: 1-3).

3. He Is Just.—Christ brought not only salvation to the world, but the guarantee of justice. And there is no one who can be as just as he, for there is no one who understands so thoroughly all our actions and motives. All wrongs shall be made right. He who has had to endure for righteousness' sake shall not go unrewarded; and he who has dealt unjustly with his fellows, who has willfully wronged and robbed them of that which was theirs, will be dealt with in impartial justice (1 John 1: 9; Rom. 5: 1-5).

HOME AND FAMILY

My Prayer.

By Emily Harris.

Gently lead me, loving Savior,
To the throne of God, I pray;
Put thy loving arms around me,
Lest, perchance, I lose my way.
Fill me with the Holy Spirit
And the power to do thy will.
Gracious, kind and loving Master,
Help me climb life's rugged hill!

Though the way be rough and lonely,
And my feet are oftimes sore,
Guide my footsteps, Lord and Master,
Till I reach the golden shore.
Fill me with thy guiding power,
That for thee souls I may win;
And thus go not empty-handed,
To the home of Christ, my King.

Brooklyn Mission, N. Y.

Mrs. Wallick's Visit.

BY ELIZABETH D. ROSENBERGER.

Mrs. WALLICK was plainly bewildered. Like a boat that has been loosed from its safe, time-honored, well-known moorings, and left to drift helplessly with wind and tide, Mrs. Wallick found no anchor. At the earnest solicitations of her husband and children, she had left her home just two weeks ago to visit her sister, Lavina Hoyt, who lives about two hundred miles away. "Aunt Lavina wants you, and she can not come as easily as you can go," her daughter Rose had said.

Mrs. Wallick had objected at first. She feared her family would not be comfortable in her absence and then, too, it would make her late for fall house-cleaning. Besides this, she wanted to fill some mangoes, and she never went away when any household duties claimed her. For that matter she never went away in any case. She had not visited Lavina for eight years. Come to think of it, she had not left the village in all that time. She was the most notable housekeeper in its precincts.

As a young woman her ambition had been to own a fine house and have it well furnished. Her dreams were more than realized. Her carpets and furniture were the envy of her friends, but the years brought with them new problems, and some heartaches. Of what avail were lovely surroundings when her children worried her? She admitted this to herself. Rose had started to go to some other church and Willie, who was fourteen, seldom could be induced to go anywhere on Sunday morning.

Even her husband, somehow, seemed to get along better with the children than she did. Most of the time she felt left out of things. Conditions had changed and she could not manage as she had hoped. Perhaps it was owing to all this that she let them persuade her to go to Lavina's. It would be good to forget things or at least to be away from a situation that daily grew more aggravating.

On the way she wondered whether Rose would remember to put a piece of carpet in the front hall so that the new rug would not get spotted. She was afraid the house would look upside down when she returned. She was half afraid that Rose would use her apron to hold kettles, and that she would get the range all greased up. However, she was going away; she set her lips in a straight line as she thought of herself, with mop and brush, getting the house in order upon her return.

It is a good thing to have a routine interrupted and the set ways of Mrs. Wallick were certainly broken up by this visit. The rushing in of outside influences, like fresh air in a long closed room, is healthful.

Her sister, Lavina, lived in a less pretentious home than her own, but the comfort and warmth of it,—its cheer and brightness,—were at once apparent. But first of all she was impressed by the perfect confidence and good understanding that existed between her sister and the children. Lavina did not seem to check them. There was no apparent harshness, no rebukes, no fault-finding. Mrs. Wallick pondered, "Do the children never aggravate her as Rose often does? Do they never scold as Willie does when things don't suit him?"

The evenings were most delightful. All the children were home, and some of the neighbors' children, and Lavina was as popular among them as her girls. "It's awful hard on carpets an' furnitur' but Lavina never was a hand to fix up much," thought Mrs. Wallick. But she wished that she knew where Willie was spending his evenings. He seemed to want to go somewhere nearly every night, and then they had hard words when she tried to keep him at home. And as the days went by and she and Lavina opened their hearts to each other, as sisters will, Mrs. Wallick began to perceive that she had left some things undone which she should have done, and done some things which were not of paramount importance.

"I have learned so much from my children," said Lavina happily. "We always counsel together."

Mrs. Wallick also had learned much, though she said nothing in reply. She thought of how she had always kept her children "toeing the mark," as she expressed it. There came into her heart the wish that she might begin again.

Bewildered as she was by all these new impressions, she came to one conclusion. She was going to try Lavina's plan for her own children, and she shortened her visit in order to begin a little sooner.

She came home in the evening and found the parlor lighted and some company in the seldom-used room. Rose came to the door at once and began a little apology. Some young folks had come in without invitation. But Mrs. Wallick interrupted her, "It's all right, Rose; I'm glad they are here." And to her children's astonishment, she came into the room and talked with them all as if she really enjoyed seeing them there. And that was the beginning of a closer sympathy between herself and her family.

There are bare cabin homes that have been remembered with pleasure, because of the loving presence of the woman who lived there. Mrs. Wallick learned a vital truth in her sister's home. She learned to enter into the joys and pleasures of her own children. She learned how to enter into things which interested them.

No good work can be done in the world by children grown to maturity with false ideas or false ideals. Civilization is more complex today than ever before in the history of the world. There is a greater demand for work, for food, for clothing and shelter. Our great cities are crowded with the ignorant and the poor. In too many of our farming districts the people live without any regard for the future. Churches are shut up and entire families never look into the pages of the Bible.

Right-thinking and right-acting people are needed everywhere. They should come from our homes. Children are naturally confiding and until they have been rebuffed many times, they do not become chilled or hardened. The human sympathetic, consistent mother lives close to her children and she lives close to God. In the noise and hurry of this strenuous, progressive age, she takes time to go apart and listen to the voice of God, and he helps to bear her burdens.

Covington, Ohio.

Going Home.

It was evening, and a woman with the sunset light in her face was nearing home. The journey had been long and hard and the sky overcast with clouds. But now she was almost home and the gold and crimson lights of sunset were just ahead. It had been a journey full of toil and there had been many troubles. She had not minded the hardships so much, for she had early learned that they were to be expected by all who traveled that way. But there had been bitterness and cruel hurts.

The shadows were lowering behind her, but the sunset light gleamed before. She thought of those whom she had helped and who yet needed even greater help; she knew, but they did not; she hesitated to go on, though rest and home were just ahead. But perhaps it was not given her to help any more, for she was very, very tired.

So many things had hurt. She had not been ready of speech or action in defense against cruelty and wrong when the shafts had come her way; and besides she had been so busy there had not been time to return like for like. Or perhaps, and she had not been quite sure about that, perhaps it had been best and right for her to endure in silence. She was not sure. And if she were to send forth winged shafts of bitterness, perhaps they might go astray, striking some who already had overmuch of pain. What would God have her do? That had always been the question. Her philosophy and her faith were plain and simple: "We ought to try to do what God wants us to do, no matter what people do or say; for pleasing God is all that counts in the long run, anyway." Such had been her summing up in her own homely phrasing.

But simple and plain as were this faith and philosophy, they had cost much. And now, when she was so near home, she did not regret, but was glad, as glad as one so weary could be. For the simple faith that had not questioned the commands did not now question the promises. Often she thought of what seemed to her the little accomplished; but she had tried faithfully always to do her best. And she remembered God's mercy.

Home was almost in sight. There were rest and peace and joy without shadow of pain or sorrow. There was something wonderful about this homegoing. For as the light faded in the sunset a new day would dawn, a day made glorious by the light which filled it, the light of the glory of God. This day would never end. In place of sorrow and pain and partings, there would be peace and gladness and meetings wonderful in their joy. There would be glory and joy unspeakable.

And so the weary traveler journeyed on to the sunset.—*Herald and Presbyter.*

A Doll Three Thousand Years Old.

THE delight which a little girl sometimes experiences in getting hold of a doll that belonged to her mother when she was a little girl—a quaint, china-headed and china-haired little creature, with low neck and short sleeves and very full ruffled skirt—is a tame thing when compared with the feeling that any girl must experience over a doll now in the British Museum. This doll is almost three thousand years old.

When some very learned men were exploring an ancient Egyptian royal tomb they came upon a sarcophagus or tomb containing the mummy of a little princess seven years old. She was dressed and interred in a manner befitting her rank, and in her arms was found a little wooden doll. The inscription gave the name, age and rank of the little girl and the date of her death, but it said nothing about the quaint little wooden Egyptian doll. This, however, told its own story. It was so tightly clasped in the arm of the mummy that it was evident that the child had died with her beloved doll in her arms.

The simple pathos of this story has touched many hearts, after thousands of years. The doll occupies a place in a glass case in the British Museum and there a great many children have gone to look at it.—*Youth's Companion.*

Doing Good to Enemies.

SELECTED BY WEALTHY A. BURKHOLDER.

THE horse of a pious man, living in Massachusetts, happening to stray into the road, a neighbor of the man who owned the horse put him into the pound. Meeting the owner soon afterwards, he told him what he had done: "And if I catch him in the road again," said he, "I'll do it again." "Neighbor," replied the other, "not long since I looked out of my window, in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard; and if I again find them there, I will do it again." Struck with the reply, the man liberated the horse from the pound and paid the charges himself. "A soft answer turneth away wrath."

Newburg, Pa.

He is happier who knows little and loves much than he who loves little and knows much. Yet neither state is as desirable as being well stocked with both love and knowledge.

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A RELIGIOUS WEEKLY

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A NEW congregation was recently organized at Bluefield, W. Va.,

A REVIVAL at Sunnyside, Wash., conducted by Bro. J. U. G. Stiverson, closed with seven conversions.

BRO. J. KURTZ MILLER, of the Brooklyn Mission, is assisting the members at Ephrata, Pa., in revival services.

SIX were added to the church at Twin Falls, Idaho, as the fruits of the protracted meeting held by Bro. L. H. Eby.

BRO. ANDREW HUTCHISON has reached Northern California, and is now engaged in a series of meetings at Chico.

LOOK over the splendid assortment of books and Christmas goods listed in this issue, and let the House have your order at once.

THE members in Elgin enjoyed a good Thanksgiving service, Bro. S. C. Miller delivering the address. The collection was $38.51.

BRO. T. A. ROBINSON'S labors at Boise, Idaho, resulted in five being added to the church,—four by baptism, and one reinstated.

IN the Maple Grove church, Ind., a Bible Term will be conducted by Bro. J. G. Royer, beginning Dec. 23 and continuing one week.

BRO. G. N. FALKENSTEIN, of Elizabethtown, Pa., is booked for a series of meetings in Harrisburg, his State, beginning Jan. 1, 1912.

THE Third Annual Bible Term of Northern California, to be held in the Oak Grove church, Laton, is announced for Dec. 25 to Dec. 30.

SEVEN were added to the fold during revival services held by Bro. Eli Heestand, in the Middlebury house, Pleasant Valley church, Ind.

DURING the late revival meetings in the Windber house, Scalp Level, Pa., conducted by Bro. B. Ludwick, eleven applied for membership.

FIVE came out on the Lord's side and united with the church, during a series of meetings held by Bro. Albert Arnold at Union Chapel, W. Va.

BRO. J. L. GUTHRIE, of Lawrenceburg, Tenn., writes us that he is in the midst of an interesting revival meeting at the Crowson church, his State.

BRO. B. B. GARBER, of Waynesboro, Va., is engaged in a series of meetings in the Woodberry church, Baltimore, Md., having commenced last Lord's Day.

BRO. D. A. ROWLAND, of Northern Illinois, has changed his place of residence from Polo to Dixon, and may be addressed at 516 North Dement Avenue.

IT is said that at least 8,000 Russian pilgrims visit the Holy Land annually. After reaching Jerusalem by different routes, they walk to the River Jordan and bathe themselves in the sacred stream. The scene at the Jordan is both interesting and impressive.

WE can still fill some orders for the doctrinal issue. Those desiring copies free, for distribution where they will do good, should let us hear from them at once.

SOME revival services, conducted by Bro. J. O. Garst in the Arlington house, Miami congregation, Ohio, resulted in six being baptized and one restored to fellowship.

A COPY of the *Inglenook* will reach all of the MESSENGER patrons this week. Look the journal over carefully, and you will probably want to add it to your list of papers.

THE new house of worship at Lima, Ohio, has been completed and dedicated, thus affording a splendid place of worship for the members of that city and the immediate vicinity.

THE District Meeting of Texas and Louisiana, to be held at Manvel, Texas, is announced for Dec. 22. The Ministerial Meeting convenes the day before, and the Sunday-school Meeting Nov. 20.

BRO. J. R. LEATHERMAN, of Vienna, Va., spends his winters at Wabasso, Fla., on Indian River, where he has an orange grove. During the winter months he may be addressed in Florida instead of Virginia.

BRO. J. M. BLOUGH and wife, on their way to India, are crossing the Atlantic on the "Berlin," of the North German Lloyd Steamship Company. They are booked to leave New York on Saturday at 11 A. M.

IT will be observed that the MESSENGER contains four extra pages this week. This enables us to call attention to a number of books, as well as to some useful articles for which we are prepared to fill orders.

BRO. D. M. ADAMS, of Pennsylvania, has been doing some effectual preaching at Flora, Ind. An interesting report, to be published next week, says that thirteen have been led to accept Christ, and are now numbered with the believers.

WRITING concerning her furlough, Sister Sadie J. Miller says that while in the homeland she visited eighty churches, and that the collections taken at he meetings, and turned over to the General Mission Board, amounted to over $1,000.

BRO. ABRAM BUCK, of Francis, Canada, has moved to Florida, and may be addressed at Santa Rosa, Lock Box 32. Sister Buck, writing of their change of location, says that they are the only members in that part of the State, in Washington County.

BRO. P. R. KELTNER is holding a series of meetings at Pearl City, Ill. During his absence from Rockford his pulpit is filled by ministers from Elgin, Bro. S. C. Miller conducting the services last Sunday, and Bro. Galen B. Royer the Sunday before.

BRO. F. R. MCCUNE, who has taken up work at Princeton, Kans., proposes to introduce his work to his new neighbors by sending them the MESSENGER on the fifty-cent proposition. He sends fourteen new names, and will now have the pleasure of knowing that many of those who hear him on Sunday, can also have something helpful along religious lines to read during the week. What Bro. McCune is doing in this particular should commend itself to hundreds of others. They will do well to follow his example.

OUR readers seem to have greatly admired the Sixtieth Anniversary issue of the MESSENGER and are saying some very complimentary things about it. We are glad for the words of appreciation. The following, from Bro. D. M. Adams, of Scalp Level, Pa., is a sample of what is said: "The Anniversary number of the GOSPEL MESSENGER is exceedingly interesting. I prize it very highly for its illustrations and the valuable data which it contains. I consider it a valuable asset to my library. I feel that I need it for future reference. The illustrations are fine, and the articles full of meat and well written. I would admonish every subscriber to pass his or her copy to that brother who is indifferent to our publishing interest. It will do him good."

WE learn that Bro. A. D. Garber, of Mount Sidney, Va., passed to his reward the latter part of last week, but we have no information regarding the date and manner of his death. He was the oldest minister in the Shenandoah Valley, lacking only eighteen days of being eighty-seven years old.

BRO. E. M. COBB held a series of meetings at Raisin City, Cal., in which he set forth the doctrines of the church clearly and forcibly. As an immediate result twenty-two were added to the fold,—twenty baptized and two reclaimed. Most of the people in the vicinity of Raisin are now said to be members of the Brethren church.

BRO. M. M. ESHELMAN, of Los Angeles, Cal., writes us of the death of his wife, which occurred Nov. 26, after an illness of nearly five months, her age being sixty-eight years and past. We have known Sister Eshelman for thirty-five years, and always regarded her as one of the most patient, most cheerful, and most kindly disposed women we ever met. Were there more people of her type, this world would be a great deal better off.

A LETTER from Sister Sadie J. Miller, posted Nov. 10, tells of her safe arrival at Yokohama, Japan. She says the voyage was the most pleasant one that it has been her privilege to enjoy. Referring to an interesting experience, we quote: "Wednesday, Nov. 1, we passed the 180th degree, at which point we skipped a day, and therefore we had but six days instead of seven in the week. We had no Thursday, Nov. 2, but simply Wednesday, Nov. 1, and Friday, Nov. 3." At the time of writing, Sister Miller was not certain about being able to enter China, but may have gone direct to Calcutta, India.

BRO. D. H. BAKER, of Hanover, Pa., has a splendid way of keeping his nine children in close touch with the church and its work. There are hundreds who do well to follow his example. From his letter of recent date we quote: "I ordered the GOSPEL MESSENGER sent to all my children, nine in number, last year, and 'Our Saturday Night' for myself. After I read the book I was so well pleased with it that I ordered it to be sent to all the children. They all appreciated it and thanked me for it. One of the boys said: 'It is unique. Each chapter is a lesson by itself.' I think every reader of the GOSPEL MESSENGER surely ought to order one."

LAST year hundreds of our patrons desired copies of "Our Saturday Night" for Christmas presents for their children or some friend, but our rule was not to sell the book separate from a MESSENGER subscription. For this year we are making a concession that will enable subscribers to get all the books they may need for presents, provided they take two or more copies at the rate of fifty cents each. This means one dollar for two copies, and fifty cents each for all the extra copies desired. The book can be mailed to separate addresses, if so desired. Single copies can not be secured, excepting with a subscription to the MESSENGER, that is, $1.85 for the paper and the book. Those desiring "Our Saturday Night" as a Christmas present, should let us have their orders without delay.

OUR readers will be interested in the two illustrations appearing on the first page of this issue, showing where the special Annual Meeting of 1846 was held. There are other photographs that we should like to obtain, representing places that have become historic among us. Especially is this true of the places where the Annual Meeting has been held from year to year. Therefore we take the liberty of calling on our readers for such photographs or pictures as they may have, or can procure for us, along with as much information concerning each place represented as they care to give. Some of these pictures may appear in the MESSENGER, and when accompanied by a good write-up should prove valuable, as well as interesting. We happen to have a good photo card of the house in which a special Conference was held in Shenandoah County, Va., Oct. 20, 1794. We shall be pleased to hear from those who can favor us with illustrations of the class named.

On page 782, this issue, will be found a communication from Bro. F. H. Crumpacker that will greatly interest those who are deeply concerned about our missionaries in China. From this we learn that the missionaries were all well Nov. 2, and in no danger whatever. Just how long they will have to remain at Tien Tsin can not be determined even at this date. Little time, however, is to be lost, for a teacher has been employed, and the new missionaries have buckled down to the study of the language. It is believed that the rebellion, when over, will result in better conditions for mission work, in parts of the Celestial Empire at least.

It is encouraging to note that a number of ministers are being ordained to the eldership. There is no danger of getting too many earnest and efficient elders. When fully set apart by the laying on of hands, they should constitute a body of consecrated shepherds, and often counsel together regarding the work entrusted to them. While one of the number may properly be selected as the foreman, they should nevertheless work together jointly in caring for and feeding the flock over which the Holy Ghost has made them overseer. In some congregations one elder is set apart as leader or foreman, while all the others are practically ignored. This is not apostolic, for in New Testament times the elders counseled with each other respecting the duties placed upon them. When conferring with the elders at Ephesus, Paul did not single out the foreman, or elder in charge, and tell him what to do. He addressed all of them, and the instructions given out were to apply to one as well as to the others.

The Rebaptism Question.

In this article we do not propose to discuss the rebaptism question, but wish to call attention to the turn the exchange of views on the subject has taken. It occurs to us that there is a disposition to discuss John's baptism, and the rebaptism of the twelve disciples whom Paul found at Ephesus, rather than to consider the question that is to be passed on by the coming Annual Meeting. Those who have expressed views not in accord with what we may here present, will pardon us for saying that, in our judgment, the rebaptism of the twelve disciples,—that is, if they were rebaptized,—has little or no bearing on the question before the Brotherhood.

Whatever may be said *pro* and *con*, respecting the rebaptism of these disciples, one thing must be admitted: They had not been baptized into some other denomination by a preacher regarded as not being in fellowship with the church of Jesus Christ. The preacher may not have known very much about the Gospel, and the same thing, in a measure, might be said of a few whose names are in the Brethren Almanac. These disciples may not have been properly taught, and this, in a degree, might be true of some unfortunate members we hold in full fellowship. But let this be as it may, the purpose, in the first baptism of the twelve, was to constitute them members of the church of Christ, and this, also, is the feeling they had. They passed as members, and not a preacher, deacon or elder regarded them as members of some other religious body. Whatever irregularities may have existed, could not be charged up against another denomination, but in some manner had to be attributed to a party claiming *bona fide* fellowship in the church. We have had similar experiences among us. Applicants, with scant instructions, have been baptized, and received into fellowship, only to become dissatisfied, and at their request were rebaptized. We leave such members to settle the question of rebaptism for themselves, while Paul settled it for the twelve at Ephesus.

But this is all inside of our own recognized body, while the question before Conference relates to rebaptizing persons who have received trine immersion at the hands of those affiliated with other denominations. We have no controversy about the rebaptism of the insufficiently taught in the church. And since the twelve at Ephesus must have been of this class it follows that, in considering the subject, the one case has no more bearing on the rebaptism question, before the Conference, than the other.

If we may be permitted to make a suggestion, it would be, that we carefully consider whether trine immersion, administered to penitent believers by other persuasions, can be recognized as valid baptism by the Church of the Brethren. Settle this, and the question before us will be disposed of. And, by the way, this is the only phase of the rebaptism question the Annual Meeting is asked to pass on. The Conference is not to decide whether the twelve disciples whom Paul found at Ephesus, were baptized by Apollos, or by some one else. We are not to decide what the irregularities were. We simply know that they were inside of the church twenty-five years after the day of Pentecost, and must not be charged up to some denomination holding erroneous views. The Conference might debate this matter for weeks, but that would not settle the real, vital question of recognizing the validity of trine immersion administered for the remission of sins by ministers of other religious bodies.

We might say as much regarding the discussion of John's baptism. We can not conceive in what way it can assist us in deciding whether we should or should not receive adult trine immersion from the hands of others. There are a few things that must be evident to every careful thinker; viz., that the baptism practiced by John and that taught by Jesus were from heaven. They were both sanctioned by the Holy Spirit and approved by the Father. They were both intended for the Christian dispensation, both recognized alike as valid, whether employed at the baptism of Christ, the apostles, or the 3,000 on the day of Pentecost. With all this practically self-evident, to claim that the two baptisms are not virtually the same in form and purpose, is to us, in the light of the New Testament and reason, inconceivable.

But this is not the question that the York Conference is asked to decide. At that meeting we are not to decide whether the baptism performed by John and that practiced by the disciples on the day of Pentecost were one and the same thing or not. We are to decide whether we may or whether we may not recognize as valid, trine immersion, when administered by other persuasions, to penitent believers for the remission of sins. And it further occurs to us that if we confine ourselves to the real question it will not be necessary, while considering the subject, to say much more concerning the baptism of the twelve disciples at Ephesus, or the baptism of John.

We have been urged to say something on the validity of John's baptism, and its relation to the baptism taught in the baptismal formula. This we may do at a later date, but what we may offer should have no bearing, whatever, on the rebaptism question, to be discussed and decided by the coming Annual Conference.

First Things.

In the life of every man and woman, accountably rational and, therefore, responsible, there are first things which receive their first and most careful and considerate attention. Everything else must take a secondary or less important place in their life's program, or the side-show position.

This may be right or wrong, according to our sense of right, and according to our standards of choosing. Our standards differ as to what are first things, and as our standards are, so are our first things. The Christ standard is "The Kingdom of Heaven." This is, and always should be, our first things, for the very good reason that, having this, we have the promise of all the other good things. It is the key that opens the door to every other desirable thing, for this life as well as for the life to come.

As we are writing more especially for the edification of those who have accepted this first thing, it will be well for us occasionally to ask ourselves whether or not we are still and continually making this our first thing. Every day of the year, and every hour of the day,—all the time having this standard first, and uppermost in our mind, making everything else a lift upward and a step in this direction. There are a great many good things in this world for us to seek after, do and desire, but every one of them may be made, to this one ultimate,—a great help and encouragement. The mere entering the kingdom of heaven can not mean much to us unless we determine to make it our home and give it our loyal service. And, considering the precious promises of the Christ, we can well afford to do this, as, on our doing the one needful thing, all other needed things will be added.

In this age of heedless and blind commercialism it requires much careful thought and divine grace to steer aloof of the spirit of the times in which we live, and make the first thing *our first thing*. To do what we ought to do, as citizens of this kingdom, our first consideration must be the upbuilding and maintaining, intact, the church to which we belong—the church of Jesus Christ. In doing this it is not at all necessary that we give up or forsake our legitimate callings in life, as Paul says we are to "be diligent in business," thus serving the Lord, and whatsoever we do, do it with our might as unto the Lord, but whatsoever we do, do it all with an eye single to the glory of God. In all of our doing the thought should be: How can I make, what I do, be of service to the church? If we can not see such service in it, don't do it, because it will prove to be a service of loss in the time that now is, and in that which is to come.

The test as to which is our first thing, comes to us when several of these things loom up before us at the same time, and we are made to decide which shall have the preference. It is the Lord's Day. We are living on the farm, and the busy season of the year is upon us. The week has been one of hard and constant labor. In the distance we hear the ringing of the church bell, calling us to worship. But we are weary and need the time for rest. Which shall we do,—remain at home and take a good rest, so that we may be the better prepared to take up our work on the coming morning, or shall we go to church that our spiritual man may be fed and nourished, that we may be the better prepared to combat successfully the temptations and trials that will meet us, and thus be enabled to do better service for the Master? Which of the two will make our first thing?

This, and similar conditions, come to all of us in our daily lives, and we make our decisions. We decide on the thing that is first in our mind and heart, and conjure up some kind of an excuse for not doing the other, if the other thing happens to be the thing that our knowledge of right and our conscience tell us we ought to have done. It means, too often, that we are more concerned about caring for and feeding our bodies than we are about feeding our souls. It means fat bodies and lean souls, and applies to all callings and conditions in life. It applies to the Church of the Brethren as well as to other churches. Yes, it does; and we know it, or can easily learn it by reverting to our own experiences.

A few days ago, we read, in a late Christian journal, of a small town in which there were five different churches struggling for an existence. The pastors were poorly paid, with inadequate church accommodations and a general complaint that the people of the town were too poor to support so many churches. So the officials of the different congregations called a meeting to determine what would be the best thing to do under the existing conditions, as they saw them. While there were a number of suggestions made, they all united in the thought that there were too many churches for them all to receive a reasonable support, and the only thing they could see was, that several of them should disband. But which of the five should do the disbanding locked the wheels of the meeting, and they adjourned for further investigation.

As the report of the meeting got out among the people, the interest in the condition of the churches grew, and wiser heads took up the matter. They came to the conclusion that in the deliberations of the officials they made the first things take a back seat and looked for a remedy at the wrong place. On further investigation they found in this same town of impoverished churches, seven different secret societies with well-equipped lodges and in a flourishing condition. That some of these should be disbanded, did not once enter into the minds of the officials, from the significant fact that all of them belonged to one or more of these lodges. And, further, three of the five ministers were lodge members. Still further, it was learned that these three churches, having the lodge ministers, were to re-

main intact, and that it was decreed that the other two churches were to disband and unite in service and support with the other three. It did not take much thought in the minds of sincere Christians to see that, in this case, the secret lodges were made the "first things," and the church of Christ the second.

Need we wonder that, under such conditions, these five churches were struggling for a living support? The better plan would have been for this official body to recommend the disbanding of all these secret societies, or at least to decide that those who professed to be members of the church should withdraw from all outside societies, and give their whole time, service and support to the church, where it rightly belongs. This would be a rich blessing to all concerned, and thus enable the churches of the town not only to support their pastors, but do also much greater work for the Master in extending his kingdom and saving souls.

It has been asked of old: "Will a man rob God?" Yea, verily, and we can think of no other way of doing this more effectually than by uniting with and supporting the growing number of the secret orders, thus taking their service and support from the church of Jesus Christ, and so robbing God of that which belongs to him. Every secret organization could be disbanded today, and the world would move along better without them, while millions of dollars would be saved for the use of the church and for the salvation of souls.

There is not a single good thing claimed for these organizations, that could not be done a thousand times more effectually by the church of Jesus Christ. The great trouble, even with the Christian church, is that too many of her members are not considering and doing the "first things" first. In the teachings of the Gospel of Christ is found everything that is needed for the betterment of the world; for our highest social, financial, intellectual and spiritual good. "It is the power of God unto salvation to every one that believeth," does it and holds to it.

H. B. B.

The Passion Play.

Late in the summer Prof. W. A. Garber, of Dayton, Va., sent us a copy of his fifteen-cent booklet,—sixty-four pages,—in which he gives an account of his visit to Oberammergau, Europe, to witness the celebrated Passion Play, but not until quite recently did we read the interesting little publication. For some time we have felt confident that the Passion Play, as celebrated in Oberammergau, every ten years, instead of being a sincere religious service, is simply a commercial affair, and the reading of Prof. Garber's booklet confirms our conviction.

In our opinion the Professor is a little severe in his strictures, and yet, if half what he says is true of the people who take part in the play, or the play itself, the whole performance deserves censure rather than praise. He does not regard the people, in the way of religious and moral sentiment, as a shade better than those of surrounding villages. They are practically all a beer-drinking set, who resort to many well-worked methods of getting money out of the tourists who visit the village. He says he has seen men who performed an important part in the play, at the drinking resorts drinking beer and smoking, and inside of an hour they would be playing a most sacred role in the great drama. He has seen little children drinking beer and smoking cigarettes, only a little later to be regarded as little angels in the play. All the saloons and stores are wide open on the Lord's Day, and men, such as the twelve apostles, may be seen working on Sunday the same as on any other day. And then, the prices charged for everything that must be purchased are simply outrageous. He calls it downright graft.

He was much disappointed in the rendering of the last supper, and looks upon it as a farce, saying that the solemnity and sincerity of the occasion are not to be compared with what he has repeatedly witnessed on a love feast occasion in the Church of the Brethren. He looks upon the Passion Play as a money-making scheme from start to finish, and says that all the so-called apostles, and even the Christ and the mother of the Lord, are engaged in the theatrical performance simply for the money there is in it, and for the whole village,—and especially for the leaders,—there is a rich harvest indeed.

The Tyranny of Fashion.

At different times we have called attention to the fact that fashions from year to year, are devised and planned for by those who regulate the clothing business for the civilized world. Sensible people are not permitted to choose their own style of dress, but the style must be arranged by men and women who concern themselves more about the pocketbooks of their customers than about their souls, health and comfort. The Messenger, however, is not the only paper to speak of this matter. The following clipping from a late issue of the *Northwestern Christian Advocate*, a Methodist paper published in Chicago, shows that others are taking notice of this growing evil:

> The manner in which the dictates of fashion have absolute authority is not more remarkable than the manner in which these subtle laws come into being. Time was, and perhaps still is, in Europe, when fashion followed the lead of certain distinguished individuals. But in this country, since the thorough organization of all kinds of trade, the question of what people shall wear is definitely determined in the offices of trade journals. Behind the famine of these dictates there are other influences, not distinctly traceable. They relate, however, to the financial well-being of manufacturers and jobbers, and consist in considerations of stock on hand, material obtainable, and the ability of the buying population to make purchases. In other words, questions of health and beauty give way to questions of profit. The most flagrant instance appears in the following quotation from the Boot and Shoe Recorder: "A 'growing girls' boot is now built over a last with a slight raise in the arch and with a little narrower toe than the ordinary children's or misses' shoe. It is intended to train and prepare the growing feet of young girls for the high arches and narrower toes of the modern women's boot." In China, intelligent women have revolted against the custom of deforming women's feet for the sake of fashion, and have practically succeeded in abolishing the practice. What shall be said of the intelligence of the women of this country if they slavishly follow trade decrees that sacrifice health and comfort to the desire for profit?

Teaching Church Doctrines.

Every church ought to have a Sunday-school superintendent who thoroughly believes in teaching the doctrines of the church in his school. He may not be prepared to give instruction along doctrinal lines, but there are always those who can be called on to do that part of the work. Our Sunday-schools are never going to serve the best interest of the church until they are made to stand for what the church as a body believes, teaches and practices. A Sunday-school in which our doctrines are ignored, can never prove permanently helpful to the cause. Even the editor of the *Sunday School Times*, though he publishes an undenominational paper, believes in the Sunday-school teaching the doctrines of the denomination in whose interest it is run. We quote the following:

> "The peculiar doctrines of the denomination to which the school belongs should be taught to the scholars. I am sure, however, that the best way to do this is in the general exercises of the school, the superintendent taking the platform for this purpose. There are booklets prepared by the various denominations, especially adapted to the teaching of the church doctrines, and five minutes a Sunday given to this matter by the teacher in the class will accomplish a great deal in the course of a year. In our school we had the leading features of the denominational polity embodied in an opening exercise that was used in opening the school from time to time. These exercises named and described the work of all the missionary boards of the church, the method of government, etc. We found it worked very well, indeed. Some of the denominations have similar exercises prepared that may be used in this way, or adapted to be used as opening exercises, and we suggest that it would be a fine thing in every Sunday-school, at least once a quarter, to open the Sunday-school with an exercise of this kind, using, say, ten minutes, giving the leading facts concerning the denomination. This, kept up at intervals for a few years, would go far toward instructing the pupils in the beliefs of the denomination."

Converts Teaching the Missionaries.

A lady missionary, who visited Pandita Ramabai's school of fifteen hundred girls in India, in writing to the *Tokyo Christian*, says that when the missionaries began their work at this mission point they employed sprinkling for baptism, but as soon as the converts read the New Testament well enough to understand the meaning of the words, they asked so many questions about the authority for sprinkling in the place of immersion, that the missionaries despaired of satisfying them. So they adopted immersion, and that put an end to all questions about baptism. The natives read the New Testament and think that the Book teaches immersion.

This reminds us of the experience of a Presbyterian missionary among the Greeks. He wrote to the head man of his Mission Board for advice as to how he should baptize his converts. He said: "These people have all their books and papers in the Greek language. They read the Greek, they talk it, and they understand it. They say that the word *baptizo* means trine immersion, and they will not hear to anything else." The President of the Board wrote the missionary that the Greeks were right about the meaning of the word, and that the converts he made should be immersed. After that all the Greek converts at the Presbyterian mission were baptized by trine immersion, the form of baptism clearly taught in Matt. 28: 19. But it is unfortunate that missionaries, in some instances, have to depend upon their converts for a perfect understanding of some parts of the Gospel.

Sunday-school and Games.

We may well wonder what nominal Christianity is coming to. Quite recently a Sunday-school worker in Philadelphia arranged for a genuine boxing match, for the amusement and entertainment of his large Bible class. Not only so, but the teacher of the class was one of the parties in the boxing bout. But this is only one of the many purely worldly performances being conducted under the auspices of some religious movements. This, along with Sunday-school and church baseball games, shows how far those pretending to worship God have departed from the simplicity taught by Christ and the apostles. The Christians of a few generations ago never dreamed of any church countenancing such performances. Instead of the churches and Sunday-schools converting the world, as they claim to be doing, the world is actually swinging the church and its activities over to her side. It is a case of the world and church getting together by the church going to the world.

Letter-Heads.

It is interesting to notice what elders and pastors will sometimes have printed on their letter-heads. Years ago some of the letter-heads would be embellished with the cut of some fine-looking animals,—horses, cows, sheep or swine. Now and then the picture would represent fine poultry or a fine farm. Then followed Eld. "So and So," Proprietor. The elder and the pictures never seemed altogether fitting. We do not see much of this, of late years, but quite recently we received a letter written on paper bearing the following, plainly printed on the upper left-hand corner of the sheet:

> Church of the Brethren
> A Whole Gospel for a Whole People.
> Motto:
> More and Better Work for Jesus

The name of the elder and pastor are on the other corner, with the address below. This letter-head seemed much more fitting.

Baptizing for Other Denominations.

"May one of our ministers baptize a penitent believer, who desires trine immersion, but will not promise to unite with the Church of the Brethren?"

When the members of a Brethren congregation call a brother to the ministry, and advance him to the second degree, they do not authorize him to baptize people for other denominations. We are sure that the apostles did not baptize men and women in that way. They baptized them into Christ, and had them put on Christ in baptism. We read that the 3,000 that were baptized on the day of Pentecost were added to the church. We do not hear of any receiving the true baptism with the understanding that they might affiliate with the Pharisees or the Sadducees.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ... Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ... Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ... Elgin, Ill.
R. H. Miller, ... Hagerstown, Ind.
Chas. D. Bonsack, ... Union Bridge, Md.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

AT WORK FOR THE MASTER.

The writer has just returned home from the Salem church, Reno County, Kansas, where he held a two weeks' series of meetings. Two were baptized at this meeting. This is one of the old organizations, having been organized about thirty years ago, and is located in one of the finest farming countries in the West. Such men as Elders Enoch Eby and John Wise, both of sacred memory, did a great deal of their best preaching here. May the Salem church live long, and do much good work for the Master.

Eld. D. A. Crist, of Quinter, Kansas, is conducting an interesting series of meetings at the West Big Creek Mission, Gove County, Kansas, where the writer is located. His sermons are both interesting and instructive. We are hoping and praying for an ingathering of souls. The West Big Creek Mission is to be organized into a working body in the near future. We earnestly desire the fervent prayer of the righteous in behalf of the work at this place.

Dec. 3, the Lord willing, I will be near Oberlin, Decatur Co., Kans., to begin a series of meetings, at an isolated place, where there is a small number of members. From there I will go to the Saline Valley church, to conduct a series of meetings. Then I will be at Oakley, Kans., in April or May. I can hold meetings in January or February, for any who desire my labors at that time. Address me at Grinnell, Kans. Geo. R. Eller.

Grinnell, Kans., Nov. 22.

DEATH OF ELD. DAVID B. CRIPE.

Eld. David B. Cripe was born in Clinton County, Ind., Oct. 23, 1833, died at the home of his nephew (the writer), Newville, N. Dak., Oct. 24, 1911, aged 78 years and one day. He was a member of the Church of the Brethren for about sixty years. He moved with his parents to Grass Lake, Kans., in the early sixties, where he remained for a number of years. Then he moved to Arkansas, where he was elected to the deacon's office. A year or so later he was called to the ministry, and was ordained to the eldership about twenty-five years ago. He was married twice, but never had any children. He has called his companions preceded him in death. He was a very strong believer in prayer, and he prayed a great deal.

He spent the greater part of the last years of his life with us, and he never lay down at night without a prayer to the Lord for his goodness. He also asked the Lord to give him a peaceful hour in which to die, and the good Lord constantly answered his prayers.

He suffered a great deal from the dread disease, cancer of the stomach but he never murmured. When the end came he closed his eyes and mouth, folded his hands on his breast and stopped breathing. He never made a struggle or a gasp; neither did a muscle of his face move.

Truly, a good man has gone to his reward. He expressed a strong desire to depart this life and be with Christ. He called for the elders and was anointed. After the administration of the rite he deplored the mistakes of his life, but said he had done all he could for the advancement of the kingdom of Christ, and was anxious to depart and join the loved ones gone before. We will never forget his good counsel, and how he wanted us to meet him in the better land. The services were conducted by Eld. J. W. Shively. Text, Psa. 119.

Newville, N. Dak., Nov. 21. J. W. Cripe.

DEATH OF ELD. JEREMIAH GUMP.

It is with profound sadness that we report to the Messenger readers the death of our esteemed brother and colaborer, Eld. Jeremiah Gump, of Churubusco, Ind.

Eld. Gump was born in Miami County, Ohio, May 7, 1829. He was united in marriage to Sarah Shultz, Jan. 17, 1850. In May, 1853, they moved to Allen County, Ind., locating on the farm upon which he resided since.

He with his wife, and his brother Jacob and his wife, united with the Church of the Brethren June 12, 1854, having been received by Eld. Geo. Gump. But it was in November of the same year he was called to the ministry, forwarded to the second degree in 1857, and ordained in October, 1862.

Brother and Sister Gump's home was blessed with ten children,—three sons and seven daughters. Four of these preceded him in death. He departed this life at his home, after a brief illness, Nov. 18, 1911, aged eighty-two years, six months and eleven days. He is survived by his aged companion, two sons, four daughters, thirty-two grandchildren, sixteen great-grandchildren, two brothers, and many relatives and friends. His younger brother, Eld. Henry Gump, of Covington, Ohio, preceded him in death about six weeks.

Eld. Gump was a kind, affectionate husband and father, an esteemed Christian friend and neighbor. Loved by all who knew him, he will be greatly missed in the church and community in which he lived and labored for over fifty-eight years. He was active, and his memory served him well. He was present at the council meeting a little over a week prior to his death, taking an active part in the same.

He had the care of the Pleasant Hill church since its organization until some over a year ago, when on account of age and infirmity he resigned. His younger son, Jesse, was then placed in charge.

He was the oldest elder of the Northern District of Indiana. His faithful counsel will be greatly missed by the adjoining churches. In his early days he gave much time to preaching the Word, and was a very successful evangelist. He united a great many people in marriage, and baptized quite a few. In his death the family has lost a kind and loving father, the church and neighborhood a strong and safe counselor.

Funeral services by the writer, assisted by Elders J. W. Kitson and D. E. Hoover, in the churchhouse near his home. 2 Cor. 2 Tim. 4: 7-8. A very large congregation of neighbors and friends attended the services. Truly his works will follow him. May we cherish his many virtues in our memories, and practice them in our lives! As these old veterans are passing away, may the ranks be filled by strong, consecrated, young brethren! God be praised for these faithful old brethren who have done so much for the church! Geo. L. Studebaker.

No. Manchester, Ind.

IMPROVING OUR DISTRICT SUNDAY-SCHOOL AND CHRISTIAN WORKERS' MEETINGS.

Their Purpose.

These meetings, first of all, should not be held, yearly, simply as a place for brethren and sisters of the District to meet and have a social time together. Their purpose should be to strengthen every Sunday-school and Christian Worker who attends them. The meetings should be spiritual and uplifting. All who come should be filled with the Holy Spirit, and when they leave they should be overflowing, and take some good thoughts to the local organizations.

Send Delegates.

It is very important that the local organizations should send delegates to their respective District Christian Workers' Meeting and every Sunday-school that expects delegates should receive recognition. It should be considered an obligation on every organization to send delegates.

Variety in Programs.

Have a great variety in the nature of the programs. Too much sameness becomes monotonous and uninteresting. Plenty of good, lively, spiritual singing adds greatly to the interest. Give at least a few moments during one session to the children. They want a share in these meetings as well as the older ones. Let them have a share. If there has not been a children's meeting arranged for during this meeting, it is always in place to have a short meeting for Christ's little ones. The children are too often neglected in our local, as well as in our special meetings. They are the ones to carry on the work in the future. They may not be the means of converting some of us older ones to a better life. In the Bible we have the words: "A little child shall lead them." Let us not neglect these jewels for Christ.

A Rousing Missionary Session.

Another important part of the program should be a rousing missionary session. The young brethren and sisters, as well as the older ones, should have the spirit of missions stirred up within them, so that they will take more of it to the local organizations. It is from the Sunday-school and Christian Workers' Meetings that we must get the young people to carry on this work, so much needed all over this world, as well as in the cities in our own District. If there would be more missionary spirit within our schools and Christian Workers' Meetings, we would find many young brethren and sisters consecrating their lives fully to the Lord. More of them would be willing to say: "Here am I; send me."

Use the Best Material for the Program.

Get the very best material you can for the program. Get expert speakers on vital subjects. Go out of the District for some help. It is well and good to take material from the District, when it is found. But if there are not brethren enough in the District, and if we, as a District, could be made stronger by receiving outside help, why not go out and get the help? True, we have good, spiritual brethren in our District, but perhaps those from another District could strengthen our work.

Suppose, for instance, that there is a certain subject that the committee wants to have discussed and they know of a person out of the District who would give the needed light on that particular subject. That person is the very one to handle that subject. Thus we will be strengthened by receiving strength from others. All will still be working for the one great plan of salvation.

The Right Person for Each Place.

Try, as much as possible, to put the right person in the right place. Supposing that a young man, who has never been on a farm, or has no desire to be there, were taken from his place, in office work and placed on a farm to cultivate it, would he not, double-less, make a failure of it? So it is in these meetings. To give to a young brother or sister a subject that should be discussed by an older person of wide experience, is possibly a mistake. I do not mean that the young should not have a part in these meetings. They, perhaps, should have the greater part. But give to the younger persons subjects within their sphere, and give the subjects demanding experience to the more mature. Then let the young grasp their suggestions, and be benefited and helped to carry on the work which will be theirs in later years.

Systematize Your Work.

Organize the work thoroughly throughout the District. Get a leader at the head; then, when the local organizations are wide-awake, the special meetings will be full of fire, and will be the means of leading more souls to Christ.

The purpose of these special meetings, as well as of the local organizations, is to build up the brethren and sisters in the knowledge of Christ, and to train them for the service of Christ. Ira Rohrer.

Columbiana, Ohio.

JUNIATA COLLEGE NOTES.

The College opened on Monday, Sept. 18, to begin the work of another year. The enrollment for the Fall Term is quite encouraging, exceeding the total enrollment of this term in previous years. The addition of one full year's work in the course, under the School of Education, making it a four years' course is perhaps, partially responsible for this increased attendance. A course in agriculture, under the direction of Bro. Dupler, professor of Biological Sciences, has been introduced into the Teachers' and Academy course of study.

We are fortunate in having with us this year Brother and Sister B. F. Wampler, who have charge of the Voice and Piano departments, respectively. Last year they were associated with the work at Elizabethtown College.

At the chapel service of the term the students and faculty were greeted with the announcement that Bro. Harvey Brumbaugh, who has served in the capacity of Acting President of the College for a number of years, had been elected to the presidency, to succeed President M. G. Brumbaugh, of Philadelphia, whose resignation as president had been reluctantly accepted. Bro. W. J. Swigart, in an address in behalf of the Trustees, presented Prof. Brumbaugh to the school body in his new official capacity. President Brumbaugh responded to the announcement in an address, in which he pledged his honest and steadfast support of the work being done by the faculty, and his time and best service to the students. To the trustees he promised to perform the duties of the president of Juniata College as God should grant wisdom and strength.

The missionary spirit of the College has been greatly strengthened and intensified by the inspiring and helpful visits, recently, of Bro. Galen B. Royer, Brother and Sister J. M. Blough, and Brother and Sister Quinter Hollsopple. While Bro. Royer was with us, he delivered a very interesting and instructive address before the Missionary Society, in which address there was a very earnest and strong appeal to young people to enter the missionary service, since this service offers the greatest opportunities for using one's life to the praise and glory of God's name. Farewell services were held in honor of Brother and Sister Blough, and Brother Royer and Sister Blough, respectively. May the blessing of heaven rest upon them, and may his Spirit abide with them in their labors of love! Brother and Sister Holsopple go to India for the first time, while Brother and Sister Blough will resume their work in the same field, after having spent a year in America, on furlough.

In order to foster the missionary spirit, to enlighten the mind and heart, and to press the claims of Christ upon the individual in relation to the moral needs of the world, the Christian Association of the College, for a number of years, has been offering classes in mission study. Three classes have been organized for this year's study, viz.: "The Unoccupied Mission Fields in Africa and Asia," "The Effective Factors in Christian Missions," and "The Knights of the Labarum." The interest taken in the work of these classes is quite encouraging.

The Mission Band meets every Saturday evening with Bro. R. D. Murphy as its leader. The Band meets for prayer, consecration, and study. Such pamphlets as "The Morning Watch," "Spiritual Prerequisites," "Motives in Foreign Missions," etc., are taken up and studied. The Band numbers about fifteen. Edgar M. Detwiler.

Huntingdon, Pa., Nov. 23.

The man who never makes any good resolutions lets a good many bad ones make themselves.

A Clean Heart.

(Concluded from Page 783.)

in righteousness and holiness according to John 3: 1-7.

To this end it is absolutely necessary for him to attain to a complete knowledge of his true condition. He must be made deeply sensible of his own inability to extricate himself from this abyss of sin and misery into which he has plunged, and of only becoming able to climb the ladder of moral and Christian excellence by the assisting grace of Christ Jesus, the Lord. Casting away all dependence upon any sufficiency of his own, he must pour out his soul in humble prayer to the Great God of heaven and earth in this fervent petition: "Create in me a clean heart, O God." There must be clean actions, clean dealing with our fellowmen and a clean love for him who brought us into this great existence that we may live like him.

Glade, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Chico—We were glad to have Bro. Andrew Hutchison conduct a series of meetings for us, beginning on Thanksgiving Day. The meetings are to continue for one week. Our last feast will be held to-day. Our workers are doing all they can to make our meetings a success.—Hiram Forney, Chico, Cal., Nov. 28.

** Egan** church expects to hold a series of meetings beginning Dec. 23, and closing with a love feast Dec. 31. Eld. H. J. Harshbarger, of Illinois, is expected to be with us. At a late meeting of the Sisters' Aid Society Sister Della Minnich was chosen president, and Sister Lena Gibbel, secretary-treasurer.—Mary Yoder, Hemet, Cal., Nov. 20.

Long Beach—On 12 Bro. Masterson filled the appointment here, in the absence of our pastor, Bro. A. L. B. Martin. In the evening Bro. Peter Brumbaugh gave us a talk upon an excellent sermon. Nov. 19 Eld. W. E. Trestle preached two able sermons. All these services were conducted by Bro. Martin filled his appointments for Nov. 18. Nov. 26 we were made to rejoice when the Father of a young man of professed Christ and was buried with him in baptism. We feel that others are on the kingdom. Our pastor will continue to have services each evening from Nov. 27 to Dec. 1. Our little flock is much encouraged, and we feel that the Lord is blessing us abundantly. Sister Reeves, the Sunday-school is increased considerably, both in attendance and interest.—J. M. Wisely, 1251 Locust Street, Long Beach, Cal., Nov. 27.

Ralsin—The church at Raisin City has been enjoying a feast of good things since Nov. 5, one of our home ministers, Bro. E. M. Cobb, gave a week's illustrated lectures on the Bible. Each evening he followed the same plan of first reading the doctrines of the Gospel were told in plain and simple, yet very strong language, which put sinners to thinking. Twenty were baptized today, and two reclaimed. There were very few in our immediate neighborhood now, who do not belong to some church. Bro. Cobb has been the instrument of the Church of the Brethren. We enjoyed a most pleasant love feast meeting. One hundred and thirty communicants were surrounded the Lord's tables. Although there were several ministers present to preach a word was said in regard to any of the necessary scripture, and it was impressive and solemn. Try it sometime, brethren. It is a good way to encourage new converts from Bro. Cobb's meetings, and those reclaimed, were very happy. This was the first time many of the sisters had broken bread to each other, and we must say to say that the Annual Meeting made no mistake in the change.—Emma Saylor Raisin, Cal., Nov. 28.

Santa Fe Mission.—On Sunday morning we had the pleasure of listening to a very enthusiastic sermon on prayer, by Bro. Geo. Bashor, the minister in charge. A special program was rendered by the Christian Workers' Society in the evening, or "Thanksgiving," which was very good. This was followed by a sermon on "Thanksgiving" by Bro. Bashor, to a large and attentive audience. The Sunday-school is in a prosperous condition. The collections are very good. The Santa Fe Mission is a delightful place of worship. One can not help but feel the nearness of God when his children are gathered together to worship Him in Spirit and in truth.—Lizzie E. Schaffner, 136 Hancock Street, Los Angeles, Cal., Dec. 1.

COLORADO.

Smith Fork.—Our church enjoyed another series of meetings, conducted by Bro. J. E. Bryant, of Grand Junction, Colo. He delivered some very strong sermons full of instruction. Bro. Bryant labored very earnestly while among us. Having contracted a severe cold he was hindered somewhat in his work. There were no accessions to the church, but the members have been greatly strengthened, and sinners were warned to flee the wrath to come. One letter of membership was accepted, and others will be handed in soon. Our Sunday-school Secretary's report for Nov. 12, has been lost. Our pastor, Bro. Bryant filled his place last Sunday. We should like to see members more ready to help up, as this is a new district to work for the Master.—R. A. Saylor, Crawford, Colo., Dec. 1.

IDAHO.

Boise Valley.—Eld. T. A. Bohren came into our midst Nov. 5 and began a series of meetings, closing last night. He preached some very strong sermons for us. Our object is to declare the Gospel in its primitive purity, strengthening the church and warning sinners. As a visible result four Sunday-school scholars, a husband and one man older in years, who had wandered away, came back to the fold. Others seemed to be near the kingdom, but not quite persuaded.—Sadie F. Brower, Meridian, Idaho, Nov. 27.

Payette.—We held a love feast in the Payette house Nov. 18, which was enjoyed by all present. Bro. C. A. Williams, of Boise Valley, officiated. After visiting awhile we present were Elders Mow and Peterson, of Weiser, and Bro. John Reed, Valley View. Elders Williams spent Sunday with the members at Fruitland and preached two excellent sermons, morning and evening. He also filled our appointment at the schoolhouse, south. In the afternoon he went to Notus, Nampa, began a series of meetings in the Payette house on Sunday, which is continuing with a good attendance and much interest. Bro. Neher is laboring very earnestly and zealously and is doing spiritual good in perseverance manner. The meetings at Fruitland, conducted by Bro. Gorham, closed Nov. 17. Bro. Gorham labored earnestly and faithfully and preached excellent sermons.—S. J. Kenepp, Payette, Idaho, Nov. 23.

ILLINOIS.

Astoria.—We had the rare but happy privilege of listening to two lectures on India, and also a soul-touching sermon by Bro. O. H. Yereman, of Kansas City, Kans., Nov. 25 and 26. We also seldom hear direct from the foreign mission field by one who has been there, that our hearts were made to burn within us. Those who are earnestly laboring especially in heathen lands, to save men and women, need some of our means and our continual lifting up before the Throne of Grace in their noble work.—Ray A. Rohrbaugh, R. D. 3, Nov. 13, Browning, Ill., Nov. 28.

Girard.—Last Thursday, at 5: 30 P. M., we met at the Old People's Home at this place, to participate in the ordinances of the Lord's House and engage in another love feast. At this meeting thirty-four members, including the inmates of the Home, surrounded the Lord's tables and had a time of spiritual service. Eld. J. Jones, of Girard, officiated, assisted by others.—Kate Smeltzer, Girard, Ill., Nov. 28.

Kankakee.—Our meetings closed Nov. 22, with good interest On Thanksgiving Day, at 10:45 A. M., we met for services, after which the ordinance of communion was observed. At 3 P. M. we met in council. A committee, consisting of Brethren D. T. Wampler and James Clapper, was appointed to secure a minister to hold a series of meetings for us next fall. Bro. Andrew Hutchison was chosen messenger agent.—Mary Simpkins, Avena, Ill., Dec. 1.

Lanark.—Our Sunday-school is still growing. Our attendance last Sunday was 198, with a collection of $13.37. After the church services Bro. Head, who is working for the Illinois Children's Home Society, decided to collect for the orphans, which amounted to over $50. Our Thanksgiving service was held at 10: 30 A. M. Bro. S. I. Newcomer preached for us. Eld. I. D. Trout has been sick, and confined to the house all week. The Thanksgiving collection amounted to $15.00. This will be given to the General Mission Board.—Addie Arnold Zuck, Lanark, Ill., Dec. 1.

INDIANA.

Anderson.—Our church assembled in council with a fair attendance Saturday, Nov. 18, to transact business. Plans were completed for our dedication and communion to be held Nov. 2. Brethren Hutchison and Bosserman will be with the writer as superintendent. It was decided that the local temperance committee should give a temperance program on our next temperance day in our Sunday-school. We are to present in the prayers of the Brotherhood for the success of our Sunday-school for 1912. The writer was chosen church correspondent.—Curtis Hilbert, 3314 Cole Ave., Anderson, Ind., Nov. 27.

Beech Grove.—Nov. 23 we came to this church, and met with 13 members. Prayer-meeting and Bible study were held for a minister, and the result was that two brethren were a tie, so the church decided to install both of them. Brethren Bishop, Gossard, Stoner, Bro. Wm. Hall, George Stump, astonishing elders, were present. Brethren Solomon Holsinger and Bro. Gossard were elected and installed. Bro. Joseph Longanecker performed the installation service. Bro. Gossard was chosen to preach next Sunday. The writer officiated. We will remain here in a series of meetings. Prayer-meeting and Bible study are held at the basement of the correspondent, who has been elected to the ministry.—H. E. Bru, Middletown, Ind., Nov. 27.

Four Mile.—Eld. Manly Inscore and wife came to the Whitewater house and began a series of meetings for us Nov. 5, continuing over two Sundays. Eld. Inscore preached twenty-one well-prepared sermons, that were a comfort and help to the church, and a joy and a blessing to those who dear young brother gave his heart to God. Others seemed near the kingdom.—Ida Mow, Fountain City, Ind., Nov. 27.

Landess.—Bro. I. B. Wike has just closed a three-weeks' revival here. He preached twenty-five sermons in all, which were appreciated by all. Bro. Wike is a good old gospel. Several are near the kingdom, but none accepted Christ. Sister Victoria Hoover, of Middletown, Ind., led the song services, which were appreciated by all, and we feel that she has consecrated herself to the Master's work. She is a splendid leader in work at home, so as to put in more of his time in the interest of saving souls for Christ.—Adella Endsley, Landess, Ind., Nov. 26.

Maple Grove.—We met in council Nov. 25. Our elder, Bro. Wm. Hall, presided. Bro. Solomon Holsinger was present from Mowry Chem., of the Solomon Creek congregation, and Bro. Dan Gossard, of Beech Grove. Brethren Bishop and Gossard were a minister in our election, we chose Bro. Chas. Neff as our minister for the coming year. Sunday-school Secretary's report for day-school we retain Sister Grace Huffman as superintendent and Sister Ethel Bishop as secretary. Our last report two members have been received by letter and one by baptism.—Ethel Bishop, R. F. D. 4, New Paris, Ind., Nov. 23.

New Paris.—We met in council Nov. 18, with Bro. John Stout presiding. Bro. Emerald Jones was installed into the ministry, and Bro. Wm. Hoffman was elected to the ministry brought before the meeting. Bro. S. J. Burger is holding revival meetings at Nappanee, Ind., and reports success and very unfavorable most of the time, and the crowds not so large, but sermons are appreciated by all.—Maude Jones, R. D. 7, Syracuse, Ind., Nov. 27.

Roann.—Nov. 22 Eld. Geo. E. Swihart, while trying to dispose of a load of hay, was overturned and severely injured. In evangelistic duties, lost three fingers of his left hand in a corn shredder. Brother is getting along nicely, but will be off work for the present; however, he is getting along nicely. We expect Eld. Jesse Ober, of Middletown, Ind., to be with us the first of the year, to hold a series of meetings for us.—H. E. Weyo, Roann, Ind., Nov. 27.

Rock Run.—Our congregation held services on Thanksgiving Day. Bro. J. E. Weaver gave us a good sermon, after which we were with us to talk in our revival meetings. Our Aid Society, at its next meeting, will do some work for the sewing circle. Bro. Wm. Hall will be with us in our revival meeting, night, was held in the home of a nonprofessor, and was much enjoyed by all.—Ethel Bishop, R. F. D. 4, Nov. 23.

Yellow Creek church met in regular council Nov. 25, with our elder, Bro. Wm. Hoffman, in charge. A letter was granted. Bro. Daniel Martin was elected Sunday-school superintendent. We decided to order fifty Hymnals. We expect Bro. Isaac Wise to be with us in Peterson's house in a revival meeting.—Irvin Miller, R. D. 5, Goshen, Ind., Nov. 23.

IOWA.

English River.—The church met in quarterly council Nov. 25. Eld. H. C. Coffman was chosen to preach and serve the meeting, and was disposed of in a Christian spirit. Sunday-school Secretary's report for day-school was very good. The ministers reported the work done on the pastoral visit during the past year. Arrangements were made for a series of meetings at each house during the next year. The ministers, deacons and Sunday-school officers met to consider and make some other improvements at the North house, reported on by committee.—Ida Hilton, Nov. 27. H. Brower was elected president for our Christian Workers for the coming year, with Sister Minnie Gibson, secretary. Bro. H. W. Coder was elected Sunday-school superintendent, and Sister Ida Hilton, secretary. Decided that the church, through the Sunday-school, support a missionary on the foreign field. One was received by letter, and two letters were granted. On Sunday, the 26th, the school gave an offering of $19 for the poor in Ottumwa.—Peter Brower, South English, Iowa, Nov. 27.

Prairie City.—We met in council Nov. 25. Our elder, Bro. W. I. Buckingham, presided. We had a very pleasant council. Quite an amount of business was pleasantly disposed of. Bro. W. I. Buckingham was again chosen as our elder for another year. Bro. Carl Elrod is our Sunday-school superintendent; Sister Myra Arnold, secretary; Bro. Roy Alexander, president of the Christian Workers' Meeting; Sister Murl McCune, secretary. Our evening meetings will not begin until Dec. 10. Bro. West was unable to get here Dec. 3. Bro. Snavely, of Nagercoil, Ill., will be here during the holidays, to conduct a ten days' Bible school.—Jennie Alexander, R. D. 2, Monroe, Iowa, Nov. 28.

South Ottumwa church enjoyed a spiritual love feast Nov. 24. There were a number of brethren and sisters from other congregations present, which we enjoyed very much. Eld. J. H. Keller and wife, of Udell, Iowa, and Bro. Albert Miller, of Delmar, Iowa, were with us and assisted in the communion service. Bro. Miller officiated at the love feast and also gave us a sermon in the evening. Bro. Keller preached two excellent sermon.—Geo. W. Burgin, 118 South Moore Street, Ottumwa, Iowa, Nov. 28.

KANSAS.

Abilene.—Nov. 12 Bro. P. E. McCune began a series of meetings at the Mulvane church, and is laboring very earnestly with us until Thanksgiving evening. One young lady expressed her desire to make Jesus her personal Savior. The attendance and interest were good throughout. We believe much good seed was sown.—W. A. Morrer, Elmo, Kans., Dec. 1.

Bloom.—Our church met in council Nov. 23. Two letters were granted. The visiting brethren present all the ministers to be in peace and union. As this was the council preparatory for our love feast, we made the arrangements to have one for our feast, which was held Nov. 25. Twenty-two surrounded the Lord's Table. Eld. J. H. Moore officiated. This was the first communion for some, and they seemed to enjoy it very much. We have evening meetings on the evenings of the feast. Bro. C. D. Hylton is to do the preaching till Dec. 2, when Bro. H. Forney, of Conway, Kans., is to be with us. Our Christian Workers' Band is active and growing in interest.—Cassie Martin, Bloom, Kans., Nov. 27.

Fredonia.—Nov. 19 Bro. C. D. Hylton began a series of meetings, conducted by Bro. C. D. Hylton, of Bloom, Kans. The meetings continued for ten days. One day both were called to the church by baptism. We held our love feast in the evening, with many visiting members. Bro. Hylton officiated in his home Nov. 26, leaving many new friends at this place.—Ada Stidebeker, Fredonia, Kans., Nov. 27.

Liberty.—We are now working in the town of Liberty, Kans., a place where the Brethren have never, as yet, preached a regular sermon, and the Lord is blessing us. We meet over every night, giving the best of attention to the Word taught. There are a few members here, but a large field of place, whom we are glad to strengthen by the help of God.—Chas. A. Wagner, Liberty, Kans., Nov. 27.

McPherson.—Today was decision day in our Sunday-school. Five responded to the call to be on the right side. Last Sunday evening we held our love feast. About 200 communed. We had a very spiritual feast. Bro. E. S. Studebeker officiated, assisted by Bro. Hiram Forney, of Chico, California, and Bro. Peterson, Kans., Nov. 27.

Norton.—We closed a very interesting series of meetings Nov. 27, which had been in progress four weeks. We had with us Eld. Jesse Ober, of Middletown, Ind., who preached one week, after which Bro. T. Z. George conducted the meetings up to the close. There were three additions to the church. Much good seed was sown. We held our love feast Nov. 11. Bro. Barboe, of Quinter, officiated. Brethren C. J. Wagner and Bro. Peterson assisted to the eldership.—Lewis Naylor, Fortis, Kans., Nov. 25.

LOUISIANA.

Roanoke.—The District Sunday-school Meeting of Texas and Louisiana will be held at Manvel, Texas, Dec. 20; the Ministerial Meeting, Dec. 21, and the District Meeting, Dec. 22.—A. A. Sutter, Roanoke, La., Nov. 27.

MICHIGAN.

Sugar Ridge church met in council Nov. 25. Eld. J. M. Lair presided. Bro. Lair was chosen elder. Sister Ella Snavely was reelected as Sunday-school superintendent for one more year. Sister Ella Snavely is also secretary of the Christian Workers' Meeting. We expect Bro. O. P. Haines, of Albany Bible School, to be with us in a series of meetings from Dec. 17 to Dec. 31.—Nellie N. Teeter, Scottville, Mich., Nov. 28.

MINNESOTA.

Lewiston.—Nov. 30, at 10: 30 A. M., we met for Thanksgiving services. Services were held in the forenoon. There were the expressions of gratitude to God who has so bountifully blessed us during the past year. An offering of $17.88 was taken for the poor in the city of Minneapolis, and the Minneapolis Mission. Dec. 7 we expect to hold our council.—Mary Bowman, R. D. 1, Lewiston, Minn., Nov. 30.

Worthington.—Our council was held Oct. 11, a little earlier than usual, on account of our elder going to Ashland, Oregon, to attend Bethany Bible School. Bro. J. Schechter, Jr., presided. Considerable business came before the meeting. Sunday-school officers and teachers were elected. Bro. W. S. Ramer is our superintendent. Our Christian Workers' Society was reorganized with Bro. Ira Ramer, president, and Sister Meda Fowler, secretary-treasurer. The Christian Workers have arranged literature for the distribution of the Bible Text for the coming year. The Sunday-school is supporting an orphan in India. Bro. Frank Richardson is to hold a Bible and temperance worker. We will use the graded lessons for the three months' quarter. Bro. Richardson expects to be with us the first of the year.—Minnie Schechter, R. D. 5, Box 39, Worthington, Minn., Nov. 28.

MISSOURI.

Carthage.—Nov. 19 we closed a very interesting series of meetings. Bro. Buckley began Nov. 5, and Nov. 12 was surrounded the Lord's tables. Bro. Buckley conducted the meetings. He preached thirty sermons, with convincing power. There were no additions to the church, but the good seeds sowing impressions were made. We believe, as is often the case, that this meeting was the means of the conversion of others at home. Bro. Buckley had to return home. We are now holding meetings with Bro. Orens Carthage, Mo., Nov. 27.

Mount Herman.—We met in council Nov. 25. Our elder, Bro. J. B. Hylton, presided. Sister S. B. Hylton and N. A. Duncan were appointed as a committee to assist some isolated members. Nov. 26 Bro. Hylton preached for us on Second Arthur Akers, Norwood, Mo., Nov. 30.

South St. Joseph.—Held a thanksgiving service in the Hyde Park Mission room at 8 P. M. on Thanksgiving Day, conducted by Bro. Carter. The audience was composed mostly of our own people, who showed by their presence and expressions that they were truly thankful for all of God's blessings. Only one of our families felt able to furnish a thanksgiving dinner, but others who were unable to furnish one sent most crippled ones to come and partake of a bounteous meal, but some were unable to come on account of work, and some were unable to work. Those who could not furnish well-filled baskets to all such, but we were unable to do so. We have many poor among us, and we can not do all we would and some for food.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., Dec. 1.

MONTANA.

Glasgow.—Bro. William Kittner, of Williston, N. Dak., came to us Nov. 11 and preached eight impressive, Spirit-filled sermons, which were greatly appreciated by all who could attend. The meetings were held at the South Bench school house, six miles southeast of Glasgow, with the exception of Chapel, which is located at the Galpin Sunday-school in the incitement of the weather and the members being so scattered, the meetings were not so well attended as they would have been had the weather been favorable. There are only seventeen members in this church. We would indeed be glad to have some minister locate in this vicinity. Our nearest church is at Medicine Lake, Mont.—Estella Wingard, Glasgow, Mont., Nov. 27.

NEBRASKA

Alvo.—Nov. 26 our congregation met in the church to show our gratitude to God for the many blessings of the past year. At this meeting two letters were granted and one received. Sister Mary Miller was made our treasurer agent. A collection was taken for the Colored Peoples' Orphanage. Old Folks' Home and Mission Planting School at Denver, Colo. —Edyth Snavely Kitzel, Elmwood, Neb., Dec. 1.

NORTH DAKOTA.

Brumbaugh.—A very pleasant and profitable members' meeting was held at this place Nov. 25. Five letters of membership were granted. After the temperance lesson, Nov. 12, our Sunday-school took an offering of $2.25 for the work of temperance cause in this State District Nov. 26, at 11 A. M., we met in a special thanksgiving service. A collection of $7.41 was taken for the World-wide Mission Fund.—Mary Ethel Brumbaugh, N. Dak., Dec. 1.

Pleasant Valley.—On Thanksgiving morning we met at the country house for worship, and in the evening we met in the town church. Both meetings were well attended and we enjoyed them much. Our offering amounted to $11.20, which is divided between China and Home Missions. Prayers that through our crops were cut very short, the last two years, still we have much to be thankful for and to be thankful people here are feeling contented generally. We have much room for many more to locate in the valley.—A collection of $7.41 was taken for the World-wide Mission Fund.—Mary Ethel Brumbaugh, N. Dak., Dec. 1.

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OHIO.

Black River church met on Thanksgiving Day in an all-day meeting. Bro. W. A. Wiley, of Ashland, Ohio, delivered two well-appreciated sermons, after which a basket lunch was served. was taken for Bethany Bible School.—Enos D. Nolt, Lodi, Ohio, Dec. 1.

Charleston Mission.—While Bro. Heisey has been away, engaged in a series of meetings, Brethren J. O. Garst, Herschel Weaver and H. H. Fry came and held short meetings, each one giving us three good sermons, which were much appreciated by all. We trust they have gotten seed into the soil. Our Sunday-school is still progressing nicely.—Emma Heisey, R. D. 6, Chillicothe, Ohio, Nov. 27.

East Dayton church met in council on Thursday evening, Nov. 9, four elder being absent. Bro. W. M. Fidler presided. One letter was granted. The election of Sunday-school and Christian Workers' officers was held. Sister Grove was again chosen for superintendent. All former officers were also reelected. John Quinn gave us instructive sermons, both morning and evening, Nov. 26.—Allie Grove, 1030 W. 3d St., Dayton, Ohio, Nov. 27.

Greenville.—We are again enjoying the services in our churchhouse, after considerable work of enlarging the building and making it more convenient for our Sunday-school, for which we feel very thankful. It is now in good shape for our Sunday-school, as well as in our Sunday-school. Our elder, Bro. David Hollinger, has been giving us good sermons and some very strong sermons for the last two weeks, with good attendance and interest. Two of our Sunday-school scholars were baptized during the meetings, and others are very near ready.—Nov. 9 we had a good Sunday-school meeting. The visiting brethren gave a favorable report of their work. Four letters were received by letter, and one letter was granted.—Mrs. Anna Wilner, Greenville, Ohio, Nov. 27.

Junction Mission.—Bro. L. H. Prowant, of Dupont, Ohio, preached for us today. His theme was "Consecration." He expects to give us services every two weeks. We hope to have a series of meetings in the near future. Our Bible and day-school scholars was baptized this fall.—Miss Pearlie Brown, R. D. 19, Defiance, Ohio, Nov. 27.

Peebles.—Nov. 3 the church met in council, with Eld. William Minnich presiding. The visiting brethren found all the members in peace and union.

Trustee, Bro. William Stover having resigned, Nov. 4, at 4 P. M., we met for love feast service, which was very spiritual and the Lord's tables. Bro. William Minnich officiated. Eld. R. C. Davidson, Brethren Frank Custer, Ira Gibble, of Missionary and others were present. We had a very spiritual feast. On Sunday, Nov. 5, at 10 A. M., Bro. Gibble preached us a good talk, and at 2 P. M. Bro. Minnich gave us another good discourse. The attendance have been much strengthened. Bro. Crouser led the song service. We expect Bro. J. H. Gulnet, of near Dayton, to be with us in a series of meetings in the near future.—Quinter Ramsey, R. D. 5, Peebles, Ohio, Nov. 27.

OREGON.

Newberg.—Bro. Andrew Hutchison came to this place Nov. 13 and began meetings that evening. We have had three good sermons, which we all appreciated very much. Our meeting closed with a love feast, Nov. 24, which was quite well attended by the local members, and also some of the neighborhood. Bro. Hutchison, of Portland, officiated.—Sarah A. Van Dyke, Newberg, Oregon, Nov. 25.

PENNSYLVANIA.

Chiques.—We met in council Nov. 25. Our church decided to call for the Ministerial Meeting. Eld. S. S. Mohler, S. H. Becker, J. S. Hackman and Herman E. Geib were appointed as a home committee committee. Our Sisters' Aid Society made their first report, which was accepted and they are now building a new church. Meetings at the Mount Hope house. Bro. D. W. Weaver is laboring for us. He is getting on well and very forceful. One soul came out for Christ so far.—Henry S. Fox, R. D. 1, Bainbridge, Pa., Nov. 30.

Conestoga.—Nov. 11 Bro. Jesse Ziegler came to us, and we opened a series of meetings at the Brethren's house. He preached for us every night until the 26th. The attendance and interest were good. One young man stood up for Christ, and others are counting the cost. We held our Thanksgiving meeting at the above meetinghouse. The home ministers did the preaching. We took up a collection for the Bethany Bible School, R. D. 1, Darsville, Pa., Nov. 30.

Johnstown.—Brethren Charles B. Royer gave the last of his helpful Western Pennsylvania series of missionary talks in our Walnut Avenue meetinghouse on the evening of Nov. 13 to appreciative audience. If Bro. Royer could be kept moving among the churches, our missionary interest would surely grow in a remarkable way. On the evening of Nov. 13 Bro. W. R. Miller came to us and began a series of illustrated lectures. Large audiences greeted him each evening. The attendance continues until Sunday evening, when he told the story of his early captive by the Indians and his escape from them. His work was much appreciated by all. Our pastor, Bro. W. M. Howe, is now conducting a Bible study at the Walnut Grove house, on the Book of Revelation.—Ada M. Beughley, 1124 Thomas Avenue, Johnstown, Pa., Nov. 28.

Midway.—Nov. 13 Bro. Ira D. Gibble, of the Little Swatara church, preached for us in Lebanon in the evening. Nov. 26 our elder, Bro. Jno. Herr, preached for us in Lebanon in the forenoon. Bro. Ira D. Gibble also preached for us at Midway on Thanksgiving Day, after which an offering was given in behalf of our Orphanage in Eastern Pennsylvania. Bro. Rufus P. Bucher will open a series of meetings in Lebanon Jan. 21. D. D. Lehman, Lebanon, Pa., Nov. 30.

Norristown.—The Christian Workers' Society of this place held a joint meeting on Sunday evening, Nov. 26, which was largely attended. A splendid program was rendered, in which representatives from the following churches participated: Mahlon, Mahlon Mission, Upper Dublin, Skippack, Green-lane, Landisdale and Dauphin St., Philadelphia. This was the first a grand success. Officers for the ensuing year were elected. Norristown Christian Workers' Society were also represented. We pray that this may be a stepping-stone to greater things in the way of mission work. —Hattie M. Nedrow, 737 George St., Norristown, Pa., Nov. 30.

Waynesboro.—Nov. 11 Bro. John M. Mohler began a series of meetings in this church yesterday morning (Thanksgiving Day). Twenty-three sermons were preached. Eight precious souls were brought into the kingdom. While the ingathering was not what might have been expected, we feel that the seed sown will prove in a series of meetings that is first of all most important. —To revive the church.—Thanksgiving Day. Those who were in the faith of the Gospel. We heard safe doctrine.—D. B. Monter, Waynesboro, Pa., Dec. 1.

TENNESSEE.

Lawrenceburg.—We are just now in the midst of a very encouraging series of meetings, with Bro. J. L. Guthrie, of Ohio, doing the preaching. There have been eight baptisms to date, six by Bro. Guthrie in his way of Primitive, Ala., where he spend the winter. His visits with us are both pleasant and profitable. Some would be very glad to have him locate. Interesting brethren stop with us as they are passing from the South to the North. We are in the midst of a great field of labor, with no other Brethren church within a radius of 100 miles. Millions of precious souls are perishing for the want of the Bread of Life. Brethren, pray the Lord to send laborers into the harvest. Who will come over and help us?—A. M. Bashor, Lawrenceburg, Tenn., Nov. 30.

Limestone.—Our church met in council Nov. 25, with Elders A. E. Neas and Jesse Ziegler, both presiding. Two members came before the meeting. Bro. Nead gave us a good sermon. Sisters' prayer-meeting was appointed. Two were appointed to solicit and collect pledges for funds, to be used in the mission in Italy. Sunday-school has a plan adopted at our last District Meeting. We had our regular Sunday-school and 200 people were present. Sunday Bro. J. C. Bashor preached during the day we gave us eight sermons and Bible Land talks. We were glad for the privilege of having Bro. Bashor with us. We feel strengthened and hope he will come south again.—Annie Lee Neas, R. D. 1, Afton, Tenn., Nov. 30.

Midway.—Brethren Laughrun and Clark came to our place and continued to unfold meetings. The meeting one week. They preached ten soul-searching sermons. One member was cast on Friday night. It was the plainest preaching ever done at this place. The church was greatly strengthened.—W. J. Dunmyer, R. D. 1, Box 46, Surgoinsville, Tenn., Nov. 30.

New Hope.—Bro. A. D. Wine, of Bluff City, Tenn., began a series of meetings at this place on Thanksgiving Day. A collection was taken for World-wide Missions.—Laura Saylor, Jonesboro, Tenn., Dec. 1.

TEXAS.

Ft. Worth.—We are getting along nicely at this place, with better attendance and better interest shown to our talks and to the study and exposition of the Word. We expect our first series of meetings, to begin the second week in December.—C. O. Dorcas, 1109 W. Terrell Ave., Ft. Worth, Nov. 30.

Portland church met in special council Nov. 7. Eld. Jacob Elmora Adams, who has decided to leave here, he resigned his position as overseer and elder, which was accepted, and Eld. J. A. Miller, District Evangelist, was again chosen as our overseer. Two letters were granted. Bro. Elmer Bledsoe was chosen delegate to represent us at District Meeting. We are now without a minister, but Eld. Miller is now holding meetings in the North and East afflicted with lung or throat trouble or catarrh of the head, who are advised by physicians to come to this climate and breathing this salt-laden atmosphere. Many have been much benefited by the change they have obtained by coming here. At the time of writing we have good work for the Master.—L. J. Porter, Portland, Texas, Nov. 26.

VIRGINIA.

Brick church met in council Nov. 9, with Eld. G. B. Plora presiding. Two letters were granted. Bro. Jesse Ziegler and J. A. Fisher was elected Sunday-school superintendent for the ensuing year. Bro. Ziegler preached for us Sunday. We use our thanksgiving offering for the purpose of helping to build a church in Roanoke, Va.—Ida Bucher, R. D. 1, Box 18, Mt. of Trevilian, Va., came to us Nov. 15 and labored with us until Nov. 26. We delivered 27 very interesting lectures on the Holy Land. He labored earnestly and faithfully. Our church was greatly strengthened, both spiritually and numerically. Twenty were baptized. Bro. Bucher's ministry was reclaimed, and one is awaiting the rite of baptism. Eld. J. W. Rogers, of Bridgewater, Va., will begin a series of meetings at Piedmont in October. Nine were buried with baptism.—Mrs. Ida Bucher, Mt. of Trevilian, Va., Nov. 30.

Botetourt.—We met in council at the Troutville church Nov. 26, with Eld. Sam'l Garber presiding. Bro. Jesse Ziegler Crumpacker gave a very helpful talk on private Bible reading. Sunday, Nov. 26, Bro. Ziegler began a new very glad to have Bro. W. E. Conner, of Bridgewater, Va., with us for a short time. Bro. Conner began a series of sermons at Trinity Nov. 12. He labored faithfully and earnestly. The meetings ran fourteen strong sermons. There were no accessions to the church. The good was encouraged.—Mrs. Ida Bucher, R. D. 1, Box 18, Mt. of Trevilian, Va., Nov. 27.

Elk Run.—Bro. Ziegler is preaching, not knowing whether we were able to build or not, we decided, by the help of God, that Mission Board, Sunday-school, and different Aid Societies, to build a churchhouse in our mountain district near Swoope. We began work Aug. 24, 1911, and completed the building Oct. 26, except painting, which will be left when Bro. Ziegler is present. This church will be known as the Griffin church, and was dedicated by Bro. D. C. Zigler Nov. 12. We wish to thank all who have contributed so liberally to this work. We have labored many months and have not been able to pay it off in the near future. This is a promising mission point, and we hope to have preaching every two weeks, also for any of our brethren, traveling to and from their appointments, to stop and preach. Bro. Zigler will address Brethren Jesse Griffin, David or Samuel Bright, Deerfield, Va.—Sarah E. Zigler, R. D. 2, Churchville, Va., Nov. 28.

Manassas.—Nov. 10 one dear mother was baptized. So far, this year, we have baptised seventeen and one was reclaimed. We received several by letter, and several letters were granted. Eld. J. M. Blough, of India, gave us several much-appreciated addresses and an able sermon. A collection of $1.56 was taken on Nov. 13 Eld. M. G. Early, of Nokesville, Va., and I. M. Neff, of Fairfax, Va., came to us for the purpose of ordaining Bro. E. E. Blough to the eldership. Bro. Neff preached an excellent sermon, which was much appreciated. Bro. S. H. Flory, of Nokesville, Va., preached a good sermon Dec. 10 our elder, Bro. J. A. Cowan, and wife, will leave to spend the winter in Cuba.—Alice C. Blough, Manassas, Va., Dec. 1.

WASHINGTON.

Sunnyside.—Our church met in council Nov. 18, at 10 A. M. Bread of Eld. Geo. A. Wise, of North Yakima, was also elected. Jul. G. Stiverson, Bro. Thomas, Wise, were present. Bro. Jul. G. Stiverson, Brethren A. H. Partch and J. A. Eby were advanced to the ministry. Nov. 27 Bro. Stiverson began a series of meetings at the Euclid schoolhouse, one of our preaching points.—Mrs. M. E. Powell, Sunnyside, Wash., Nov. 27.

WEST VIRGINIA

Bethany.—Bro. Isaac S. Long, of India, now home on a furlough, was with us one Lord's Day, and gave us three fine talks on the work and conditions in India. Bro. Long will leave us in a few days for the field of labor, with no other Brethren church within a radius of 100 miles. Millions of precious souls are perishing for the want of the Bread of Life. Brethren, pray the Lord to send laborers into the harvest. Who will come over and help us?—A. M. Bashor, Lawrenceburg, Tenn., Nov. 30.

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(Concluded on Page 794.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

McPHERSON COLLEGE, KANSAS.

The second term's work at McPherson College began Nov. 13, showing a steady increase in enrollment. Thanksgiving Day was followed by a two days' vacation. The Thanksgiving season is rendered especially joyous by the opening of the new Auditorium-Gymnasium, which we have had to wait for long. It is one of the finest of its kind in the State of Kansas. It will be completely equipped as soon as possible.

The average age of the student body is greater than it has been for some time. This is due to the fact that several heads of families have come for special work. It certainly adds stability to the student body. The size of the Collegiate department has been increased.

Our Bible Department has been materially strengthened. Eld. J. H. Moore, the Dean, is ably assisted by Bro. E. M. Studebaker. A special course in Sacred Hymn Reading is provided by the Expression Department for the convenience of ministers. There is general satisfaction with the courses and the instruction afforded in the department. Our Bible Normal will be held in January. The program will be unusually rich. Definite announcement will be made later.

The Alumni Association is busy keeping in touch with its members in the United States. A great homecoming is being planned for next Commencement. The Board of Trustees has hired a Field Secretary, who looks after students and endowment.

Faculty and students are all busy. A lecture course has been scheduled, and several of our professors may be secured by churches, to give lectures. Correspondence solicits. Dr. Clement, our president, is crowded for time to fill his many engagements. He is a member of the State Board for the standardization of colleges.

The outlook is hopeful. Enthusiasm for the school and the church is at a high pitch. Interest in prohibition, oratory, music, missions, etc., is indeed commendable. We crave the patronage and the prayers of the church in behalf of the school, for the accomplishment of its purposes.—McPherson, Kans., Dec. 1. E. L. Craik.

SPECIAL NOTICE.

The Third Annual Bible Term of the District of Northern California will be held in the Oak Grove church, Lacon, Cal., beginning Dec. 25, and continuing until Dec. 30, 1911. Eld. D. L. Dickey, of Lordsburg College, will conduct the study of Bible and Bible Doctrines during two periods daily. One period daily will be conducted by Bro. Dickey especially for the young, in the study of Bible characters.

Bro. G. G. Hollinger, of Macdoel, the newly-appointed Sunday-school Secretary, will take up the work of the Sunday-school along practical lines during the Bible term. A feast of good things is in store for all who will avail themselves of this period of Bible study.

The brethren and sisters of the Oak Grove church have kindly arranged to furnish board and lodging free to all who may attend. Dinner will be furnished at the church; other meals at Brethren's homes. Kindly inform Eld. D. L. Dickey, Lacon, Cal., of the number likely to attend from each congregation, and he will attend to the needed accommodations.

Bible School Committee: D. L. Forney, D. R. Holsinger, E. C. Overholtzer.

KASKASKIA, ILLINOIS.

Bro. Chas. Walter came to us Oct. 28 and began the greatest revival this church has experienced for some time. We held our love feast Nov. 10, which was a spiritual feast indeed. Sister Walter came Nov. 9, and is with us at present. We are grateful for her help, for she is indeed a great worker. Eleven have been buried with Christ in baptism. One of them is our young minister's wife. Three have been reclaimed. Many more seem to be near the kingdom. Although Bro. Walter has, at times, exhausted his strength, yet he is not willing to give up until all is done that is possible. He preached the Word plainly and forcibly. Besides his preaching, he visited many and explained many scriptural passages. Although the roads were bad, the house was filled to overflowing, and he had the best of attention. Now Bro. Walter, our elder, and a small company went to the home of one of our aged brethren, who has been afflicted for some time, and held services.

Mary Simpkins.

Avena, Ill., Nov. 22.

CASSTOWN AND TROY MISSION, OHIO.

Our communion, held at the Casstown house, Nov. 11, was not so largely attended, but it was a very spiritual meeting. Eight ministers were present, and their assistance was truly appreciated. Eld. I. J. Rosenberger officiated. Bro. Joseph Studebaker, of Indiana, was also present and led the singing.

On Sunday, Nov. 26, the members of the Troy Mission held special Thanksgiving services. In the morning we had a sermon by Bro. O. S. Yount, and in the evening an interesting program by the Christian Workers' Society. The interest and attendance at both services were very encouraging for this mission point. The workers in our society range in age from five to fifty years.

To the nearby congregations we would say that your aid society could help us out materially by sending us clothing or money,—either one. We have the poor with us, and some children are not in Sunday-school, because of a lack of proper clothing. Let us not forget the very near home field. We appeal especially to the members of Southern Ohio that you allow God to burden your heart with a much deeper interest and concern in behalf of the Troy Mission. We need your prayers, your assistance, in every way. Send clothing to Bro. Cyrus Petry, 520 Sherman Avenue.

Mina H. Bosserman.

24 North Short Street, Troy, Ohio, Nov. 28.

MERIDIAN, IDAHO.

On our way to this great western country we stopped over long enough at the Omaha Mission to become acquainted with Brother and Sister Weaver and other members, and to enjoy a very spiritual meeting. We found some live workers there, and a sweeter prayer I never heard than the one that was offered by a little girl of about eight or ten summers.

Our next stop was at the Denver Mission,—only about eighteen hours' travel. Here again we met for worship, and found anxious members waiting our arrival. Here two of our sons are located for the present. Nov. 4 wife and I arrived safely at Nampa, Idaho. After being with the Nampa church, and our loved ones,—some of whom we had not seen for about twelve years,—in the afternoon service, we hastened to commence the appointed series of meetings in the Boise Valley church. The bad weather set in with the meetings, and up to the last three days it continued to be very unfavorable for the meetings. Four dear souls have been made willing to accept Christ. Three have been baptized, and the other was restored to fellowship. We have decided to continue the services yet this week, as more seem to be near the kingdom. Our next appointment will be in the Nampa church, to continue over two weeks.

T. A. Robinson.

Nampa, Idaho, Nov. 25.

GRAND JUNCTION, COLORADO.

Nov. 5 we enjoyed a temperance program at 10: 30 A. M. This program proved to be the right thing at the right time and the right place, it being two days before election. We are quite sure it helped to sway the sentiment for a dry town. At the close of the program, the Italian Band, Italian missionary of Denver, gave us a talk, which was much appreciated. The Christian people of this city owe great praise to the Lord for the victory in the battle. Nov. 12 Bro. A. A. Weaver preached for us both morning and evening, in the absence of our pastor, who is engaged in a revival effort at the Mount Garfield church. Nov. 19 Bro. D. M. Click gave us two good talks.

Now that the cold winter is upon us once more, it would be well for the charitable people of the District to remember that there are some poor, hard-working people, living among us, who have had sickness. With a number of small children, they do not know how to pull through the winter. If you have any outgrown clothes that will help to keep the baby bodies warm, or anything in the way of eatables, that you can spare, bring them with you when you come to Grand Junction. Sacrifice a little of your time and come. Read Acts 20: 35. Remember the words of Solomon: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17). Emma Root.

726 W. Main Street, Grand Junction, Colo., Nov. 26.

FOUNTAIN CITY, TENNESSEE.

Nov. 18, at 4: 30 P. M., I boarded the train at Knoxville, Tenn. After a run of thirty minutes I was at Boyd, the very station one mile from the Union Valley church. I walked to the church, and found a company of members and friends waiting for the preacher to come.

After singing a few songs, prayer was offered. Taking as the text for my discourse Matt. 5: 2, I gave an invitation at the close, when a young man and his wife presented themselves as candidates for baptism. We read to them Matt. 18, and, after a confession of their willingness to conform to the order of the church, we announced that baptism would be administered the next day, at 9 A. M. This is a place where many have not been baptism performed by trine immersion.

On Sunday, at 11 A. M., we addressed an attentive audience on the subject of baptism. We also had services on Sunday night. We think we have made many friends in this locality, and by diligent and careful work done at this point much good can be accomplished.

J. Henry Peterson.

R. D. 2, Box 70, Fountain City, Tenn., Nov. 20.

MORE ABOUT BRO. ALLEN IVES.

It was in the early summer of 1872 that I first met Bro. Allen Ives. By the way, his name was not Allen, but Allene; however, he always went by the name Allen, both in common courtesy and in print.

I had had correspondence with him before, and knew that he lived at Burr Oak, Kans., and was a pioneer in that State just a year ahead of us; but previous to an answer to a letter written to him before we left Iowa, I had no knowledge of him, or acquaintance with him.

Our acquaintance began when he and Sister Polly Ives drove down the White Rock Creek valley, a distance of eighteen miles, to pay us a visit, and reached our humble home one warm summer evening in June. He was then a minister in the second degree, advanced to that responsible office at Marshalltown, Iowa. They brought with them to Kansas two daughters and a son-in-law, that were members of the church, besides other younger children.

His zeal and love for the church led him to hunt us up, having heard that we had only recently arrived in Kansas, and that we, too, were members of the church from Iowa.

What a cheering visit we did enjoy that night and the next day! None but those who have gone far away from kindred and friends, and settled in a lonely, new country, can know how rich these visits are. Our family, after that evening, was enriched by the fruits of Bro. Ives' zeal and love and offerings; and our hearts were made to rejoice together in thankfulness and praise.

During this visit he told us of some scattered members that had preceded us, who he said must be looked after, and plans were laid to hunt them up and visit them at our earliest opportunity. Among these were Richard Miller, Nathan Miller, and their families, at Cuba, Republic County, Sister Barbara Butler and family, in Jewell County, Sister Morrow and family, in Osborne County, Bro. Wolf and family, in Mitchell County, Bro. Benj. Wagoner and family, at Red Cloud, Nebr., Bro. Martin Kinsey, Montgomery, Dale, and others, and their families, living southwest of us on Limestone Creek, Jewell County, and still others in different parts and directions. All of these, Bro. Ives' zeal, devotion, and loving-kindness of his zealous nature, said we must find and visit, and look after their welfare.

Thus began the missionary work in Northern Kansas. Bro. Jonathan Liehty had previously started a little plant in Brown County, on the north edge of the State, but to the planning and work and zeal of Bro. Allen Ives is due the active beginning of the great missionary cause in the State of Kansas.

For thirteen years he and I labored lovingly and harmoniously together. We used to meet every month at a schoolhouse, halfway between our homes, worship together, compare notes, and arrange plans for meeting and work. In all our labors together there was not a particle of trouble or discussion or friction between us. His great heart was too loving, his zeal too earnest to find fault.

Together we organized and had charge of what is now the Belleville church in Republic County, the South Solomon church, near Osborne City, the North Solomon church, on the north fork of the Solomon River at Osborne County, the Burr Oak church, at Burr Oak, and the White Rock church in Jewell County.

The churches are still alive, so far as I know. Bro. Ives as leader, and I as helper, sowed the first seed for all these plants.

Later on we were ably assisted by Bro. John Forney and Bro. Samuel Stump, of Dickinson County, Kans., who ministered to these churches every fall and were present on most of the love feast occasions. Still later Bro. Lemuel Hillery and Bro. M. M. Eshelman labored in those fields. Bro. Jas. R. Gish also visited us.

I do not know the aggregate membership of these churches now. Many that were members have, like Bro. Ives, gone to their eternal reward. But the plants remain and have spread and brought forth fruit to the glory of God, and to the most commendable and lasting honor of that zealous pioneer and missionary, Bro. Allen Ives.

J. L. Switzer.

Carterville, Mo.

WAYSIDE NOTES.

I was called to the Berrien church, Mich., over Sunday, to preach for our people. This point has been looked after by the Mission Board of Northern Indiana for years. They have a good house, and a good country, but lack the services of an active minister. Bro. Richard Shreve is one of the retired ministers. He is in declining health, and his family will move to Alabama, in the near future, for the benefit of his health.

The Berrien church has been some dark clouds in days gone by. A brighter day may be hers to enjoy, if the members will stand united and work in the one common cause for the salvation of souls. Bro. Eli Roose, of Nappanee, Ind., has the work in hand. There was a time when this church did good work, but, like the Laodicean church, the members went worldward, and the cause has been crippled. Some other churches in the Brotherhood have gone over the same road, and keenly feel the need of more spiritual life. When we consider the Seven Churches of Asia and their fall, we need not wonder if the same thing may happen in these days. May we look to God for help!

Goshen, Ind., Nov. 20. J. H. Miller.

BETHEL, ILLINOIS.

We held our love feast Nov. 5, with Bro. Zimmerman, of Chicago, officiating. A number were with us, and we enjoyed a splendid spiritual feast. Bro. Zimmerman spoke to a very appreciative audience in the morning. Nov. 19 was another "red letter" day for us, for in the morning we had a fine Sunday-school program. Most of the speakers were the officers and teachers of our Sunday-school. Many good talks were given. In the evening Sisters Shock, Bright, Bradley, and Eshelman, and three Chinese brethren were with us, who rendered a most inspiring program to a full house. These three brethren are preparing for the China mission field. When we saw their happy faces and heard their testimonies of what Christ has done for them, we were constrained to offer a silent prayer to God in thankfulness for his great goodness, in making known the good tidings to these our Chinese brethren. On Monday evening a small social gathering was held at our parsonage, so that the Bethel members might become better acquainted with these dear sisters and our future missionaries, the Chinese brethren. We expect to have a Thanksgiving service here on Thursday at 10: 30 A. M. Estella B. M. Erb.

Naperville, Ill., Nov. 26.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Buffmeyer, Bro. Jacob S., born in Lancaster County, Pa., Nov. 16, 1834; died of apoplexy at his home near Argenta, Ill., Nov. 14, 1911, aged 77 years. In 1854 he was united in marriage to Mary Ann Hershey. To this union were born twelve children. Five of them are now living. He united with the Church of the Brethren in 1866, and lived a consistent life until death. Services by Eld. W. T. Heckman. Text, 1 Tim. 1: 15.—Etta Buckingham, Oakley, Ill.

Davison, Sister Elizabeth Frances, wife of Bro. Franklin Davison, born in Douglass County, Kans., in 1849, died near Reedley, Cal., Nov. 8, 1911, aged 62 years. Sister Davison came with her husband to California from Oregon in 1903, and located in Fresno County near Reedley. She was one of the ten charter members of the Reedley congregation, and was loyal and devoted to the church of her choice. For some time her health was not good, but she was ever hopeful and cheerful. She was conversing at the fireside and seemed as well as usual, but complained of pain and went to her room to retire for the night. Her husband followed her a little later and found that her spirit had taken its flight. The spirit had taken its flight. Services at the Brethren church in Reedley, by Eld. D. L. Forney. Interment in the Reedley cemetery.—Sadie Forney, Dinuba, Cal.

Dilla, Sister Mary J., born in Miami County, Ohio, May 27, 1846, died Nov. 15, 1911. She united with the Church of the Brethren in 1871. Interment in Mishawaka, Ind. Services by the writer.—H. W. Krieghbaum. 1032 Vistula Avenue, South Bend, Ind.

Dodge, Sister Ethelda Blanche, nee Binkley, born April 27, 1871, died Nov. 11, 1911, aged 40 years, 6 months and 15 days. She united with the Church of the Brethren when she was quite young. Dec. 23, 1893, she was united in marriage to John R. Dodge. To this union were born nine children, seven of whom are still living. The family deeply feels the loss of a loving wife and mother, but we trust prayers may be said that might be spared to care for her children. Services at the County Line church, by Bro. Byerly, assisted by the writer.—Ira N. I. Cool and James Guthrie.—I. W. Byerly, Lima, Ohio.

Emmert, Sister Sarah, died of old age, at her home near Boonsboro, Md., Oct. 4, 1911, in her eighty-fourth year. She united with the Church of the Brethren fifty years ago and lived faithful till death. Services at the home by Bro. Caleb Long, assisted by Bro. G. A. Paretti. Text, 2 Cor. 5: 1. Her husband, Bro. Leonard Emmert, died just four weeks later, Nov. 1, 1911, of heart trouble, in his seventy-eighth year. These aged pilgrims lived faithful lives, and always attended meeting when ever possible, especially love feasts. They are survived by one son and one daughter. Services at the home by Bro. Caleb Long. Text, Eccles. 3: 2.—Interment in the Mount Zion cemetery.—B. F. Foltz, Mapleville, Md.

Gilbert, Sister Mary, nee Horning, wife of Israel Gilbert, born in Pennsylvania, April 3, 1837, died in the bounds of the Ogans Creek congregation, Wabash Co., Ind., Nov. 17, 1911, aged 74 years, 7 months and 14 days. To this union were born eleven children. Her husband and three children preceded her to the great beyond. She leaves eight children, two brothers and one sister. Her relatives and friends will miss her. She united with the Church of the Brethren in her youth and lived a consistent life. Services by Bro. Geo. Swihart, assisted by Bro. Ira Kreider. Text, Rev. 14: 13. Interment in the Fairview cemetery.—Sallie E. Carr, North Manchester, Ind.

Haller, Bro. Nicholas, born in Prussia, Germany, near the River Rhine, Nov. 3, 1823, died Nov. 18, 1911. He emigrated to America in 1854, and located in Cass County, Mich., where he resided until his death. He was a faithful Christian unto the end. Services in the Newton Grove house, Pokagon congregation, Mich.—H. W. Krieghbaum, 1023 Vistula Avenue, South Bend, Ind.

Hoover, Bro. John S., son of Michael and Catharine Hoover, born near Harrisburg, Pa., Oct. 10, 1841, died at his home in Goshen, Ind., Nov. 9, 1911, aged 70 years and 1 month. He came to Ohio from Harrisburg, Pa., in 1862. Jan. 28, 1864, he was united in marriage to Lementine Tobias, of near Dayton, Ohio. To this union were born three sons and four daughters. He labored with the Church of the Brethren in 1871. He moved from Ohio to Elkhart County, Ind., in 1879, where he resided until his death. He leaves his faithful wife, two sons and four daughters. One son preceded him. Services by Bro. William Hess, assisted by Bro. William Bussard.—Mrs. Ole Brumbaugh, Goshen, Ind.

Jolliff, Sister Lydia, A., born March 25, 1844, died Nov. 16, 1911, aged 67 years, 7 months and 22 days. She united with the Church of the Brethren at the age of twenty years. She was married to W. A. Jolliff March 25, 1866. They had four sons and five daughters. One son and two daughters preceded her in death.—Mrs. Mary Wolfe, 364 Beechurst Avenue, Morgantown, W. Va.

Jones, Sister Anna, nee Adkison, born in Mahaska Co., Iowa, Nov. 12, 1861, died near Lyle, Minn., Nov. 9, 1911, aged 49 years, 11 months and 11 days. She leaves her husband, John W. Jones, five children, her parents, two sisters and three brothers. Sister Jones united with the Church of the Brethren about four years ago, and lived a consistent Christian life until her death. Services by the writer, near Lovilia, Iowa, at the Cedarville church. Interment in the cemetery adjoining the church.—Frank Roberts, Albia, Iowa.

Kirby, Bro. Geo. W., died Nov. 18, 1911, in the bounds of the Flat Rock congregation, Va., in the sixty-third year of his life. Bro. Kirby was married twice. His first wife was Rleanora Myers. To this union two children were born. Three of these died while in infancy. His last wife was Delilah Nasselrodt. To this union three children were born. Seven children are living; also his wife. Bro. Kirby was a native of Fauquier County, Va., interred near the Flat Rock Brethren church. Services by Bro. S. W. Neff.—J. W. Myers, Pattonsville, Va.

Mumper, Sister Arissa Mumper, born July 20, 1835, died in the bounds of the Perry congregation, Pa., Nov. 12, 1911, aged 76 years, 3 months and 22 days. She united with the Church of the Brethren a number of years ago, and lived faithful until death. Just three weeks before her death she had the pleasure of seeing two of her daughters unite with the church through the rite of baptism. She took sick suddenly at the waterside, while baptism was being administered, and her sickness was of such a nature that the doctors thought best to take her to the hospital at once. She would not submit to an operation, but came home and died two days after her return home. Her death is a and stroke to her family. She leaves a husband and nine children. Sister Mumper was well known to be a kind neighbor and friend to all. She was always ready to do a favor. She was an affectionate wife and a devoted mother, and will be greatly missed. Services by the writer, assisted by Bro. I. L. Weibley. Text, "Thou shalt be missed because thy seat will be empty." 1 Sam. 20: 18. Interment in the Three Spring cemetery.—E. D. Book, Blain, Pa.

Newman, Sister Sophronia, born May 30, 1848, at Little Falls, W. Va., found dead in her bed at the home of her daughter, Mrs. William Ambrose, of Clarksburg, W. Va., Nov. 17, 1911, aged 63 years, 5 months and 17 days. She was brought to her home in Morgantown, W. Va., where she made her home with another one of her daughters, Mrs. Geo. Middleton. Sister Newman was a faithful member of the Church of the Brethren. Services by Eld. Jasper Barnthouse, of Uniontown, Pa., and Bro. W. J. Hamilton. Text, "In my Father's house are many mansions." Sister Newman's husband died Feb. 19, 1902. She is survived by one brother, three sons and six daughters. Interment in the Mount Union cemetery.—Mrs. Mary Wolfe, 364 Beechurst Avenue, Morgantown, W. Va.

Stong, Sister Sophia A., wife of Bro. Geo. W. Stong, born in Juniata County, Pa., Dec. 26, 1843, died at the home of her son-in-law, Brother and Sister L. J. Welch, in the bounds of the Salem congregation, N. Dak., Nov. 6, 1911, aged 67 years, 10 months and 16 days. She leaves her husband and ten children. She was taken sick last May with a tumor, and then dropsy set in. She was a great sufferer, but died an affliction patiently. Her only concern was for the future world and her children. She called for the elders and was anointed last June. She spent the greater part of her last days in prayer. She was a saintly wife and mother, and has gone to her reward. Services by Eld. J. H. Brower and Eld. Job 14.—J. W. Crips, Newville, N. Dak.

Stump, Sister, nee of Brother and Sister Edward Stump, born Dec. 30, 1909, died Nov. 3, 1911, aged 1 year, 11 months and 5 days. He took sick suddenly and lived only a few days. Services in the Pine Creek congregation, Ill., conducted by Eld. Jacob Hildebrand. Interment in the Pair cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Switzer, Sister Bettie, nee Good, born in Shenandoah County, Va., Dec. 3, 1845, died of stomach trouble at her home near Spring Hill, in the bounds of the Lebanon congregation, Va., Oct. 26, 1911, aged 65 years, 10 months and 17 days. She was united in marriage to Daniel Switzer in 1871. To this union were born two sons and two daughters. She was baptized twenty-five years ago, and remained faithful until death. She is survived by her husband, one son, and one daughter in California; also one brother and one sister in Kansas. One son died in his infancy and one daughter a few years ago. Services at the Lebanon church by Eld. Peter Garber, assisted by Bro. J. W. Cline. Interment in the cemetery near by.—E. Estella Garber, Ft. Defiance, Va.

Wise, Bro. Isaac, born Dec. 8, 1843, near Covington, Ohio, died at his home at Conway Springs, Kans., Nov. 11, 1911, aged 67 years, 11 months and 14 days. His death was caused by hemorrhages. In 1865 he was married to Mary Market. To them were born five sons and two daughters. One son died at the age of three years, and one daughter died in infancy. Bro. Wise and his wife united with the Church of the Brethren in 1885. He died faithful in the church. He chose his own funeral text about one year ago: "Blessed are the dead which die in the Lord." Services at the Brethren church by the writer.—J. J. Bowser, Conway Springs, Kans.

Young, John David, son of Bro. W. E. and Sister Mary Young, born July 7, 1884, died Nov. 12, 1911, aged 17 years, 4 months and 5 days. He leaves his father, a stepmother, two brothers and three sisters. Friend John was formerly dealt, being struck by a G. R. & I. passenger train near Elmira, Mich., where he had secured a position as a call boy. Services at Clarion by the writer. Text, Psa. 88: 18. Interment in the Brethren cemetery.—Joseph Warren Sala, Petoskey, Mich.

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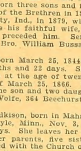

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Sixtieth Anniversary.—J. D. Haughtelin. The Anointing.—Chas. S. Wood. The Best Paper in the World.—Tolman H. Fernald. Want to Chop Down a Tree? —C. E. Hylton. Testing the Boy.—Samuel Bowser, ... 784

Home and Family,—
Mrs. Wallick's Visit.—Elizabeth D. Rosenberger. Going Home. A Doll Three Hundred Years Old. Doing Good to Enemies.—Selected by Wealthy A. Burkholder, ... 785

Notes From our Correspondents.

(Concluded from Page 791.)

a visit to all the congregations in our Second District of West Virginia. His whole soul is in his work and he is in earnest. We were glad for his visit among us, though his stay seemed entirely too short. A collection of $19.25 was taken here at the Antioch house. He will be with us Nov. 22 and 23, at Shiloh Nov. 24 and 25, at Mount Zion Nov. 26 and 27, at Valley River, Junior, Nov. 28 and 29, at Beam's Chapel Nov. 30 and Dec. 1. From there he will go to Pleasant Valley.—A. C. Auvil, Thornton, W. Va., Nov. 23.

Bluefield.—Nov. 26, at 11 A. M., Bro. C. E. Hylton, Va., preached for us. At 3 P. M. we met for Sunday-school. The attendance was good. At 5 P. M. we held our first council meeting. Our elder, Bro. D. Newton Eller, of Dalevilla, Va., presided. The matter of being organized into a church was considered, and it was unanimously agreed that we be organized. The boundary line between the Bluefield and Smith's Chapel churches, both in West Virginia, was decided on. Unanimously we agreed to live in obedience to the principles of the church, and to work in harmony with the District and General Conference. As officers for the coming year, Bro. C. E. Boone was elected treasurer, and the writer, Church Messenger correspondent. At 7: 45 P. M. Bro. D. N. Eller preached our "The Second Coming of Christ." It was a pleasure for us to have preaching here twice each month.—Irene A. Boone, Bluefield, W. Va., Nov. 27.

Spruce Run.—Oct. 14 we enjoyed a spiritual love feast, Bro. C. E. Eller officiated. One brother was received by letter. On Sunday the 15th our elder administered baptism. Nov. 11 we met in council with Bro. Hutchison presiding. Nov. 12 Bro. J. H. Gnagey began a series of meetings here, continuing until the 19th. Our dear brother labored earnestly, and preached the truth with power. The weather was very bad, the attendance was small, but the order and attention were good. We feel much encouraged to press on in the good work.—Lucy A. Fleshman, R. 1, Box 61, Lindside, W. Va., Nov. 26.

Union Chapel.—Bro. Albert Arnold, of Eglon, W. Va., commenced to preach for us Nov. 12, closing the meetings Nov. 26, after preaching sixteen inspiring sermons. We met out on the Lord's side and were buried with Christ in baptism. Many good impressions were made, and more are near the kingdom. Our little congregation feels greatly built up. The work has been much strengthened here by his having come into our midst.—Mary Hamrick, W. Va., Nov. 27.

NOTES NOT CLASSIFIED.

Sabetha.—Eld. Geo. Manon, of Gypsum, Kans., is with us at this time, holding a series of meetings. He is preaching some strong gospel sermons. The meetings are to continue indefinitely.—F. A. Yoder, Sabetha, Kans., Nov. 26.

MINNEAPOLIS MISSION, MINNESOTA.

Nov. 19 and 20 we had with us Bro. Shock, of Chicago. He gave us three Spirit-filled messages, which were enjoyed, and, we hope, will be given much thought by those who attended. Bro. Fike, of Waterloo, Iowa, President of our District Mission Board, was here at the same time, and it was arranged that Bro. Shock take up the work at this place, beginning May 1, next. Until that time Bro. Barnhart will still have charge.

Our Sunday-school has been the best in attendance this fall. With the exception of one Sunday, we have enrolled from one to six new pupils each Sunday since Oct. 1. We hope this may still continue.

We have received two barrels, one trunk, one sack and a box of clothing, and there are two more barrels now coming. This is all the clothing we have received since last winter. We are very thankful, indeed, for these. Every piece will find a place in helping others.

Winter has set in now for several weeks past, and we feel that the needs will be many. We hope the churches in the District will remember that fuel, light for the church, and all incidental expenses, must be met from their contributions. May the Lord bless you in your giving, that the poor may be ministered unto, and the Lord's work carried forward at this place.—Bertha Brunskill, 1210 Twenty-fifth Avenue, North, Minneapolis, Minn., Nov. 29.

ANNOUNCEMENTS

DISTRICT MEETING.
Dec. 22, Texas and Louisiana, at Manvel, Texas.

LOVE FEASTS.
California.
Dec. 17, Chino.
Dec. 31, Egan.
Colorado.
Dec. 16, First Grand Valley.
Idaho.
Dec. 9, 2 pm, Welser.
Kansas.
Dec. 16, 6 pm, Morrill.
Maryland.
Dec. 10, 4 pm, Ridgely.
Missouri.
Dec. 9, Joplin.
Oklahoma.
Dec. 9, 6 pm, Washita.
Texas.
Dec. 16, Fort Worth.
Dec. 30, Mineral, Emporia Co.
Virginia.
Dec. 18, 4 pm, Mount Herman

Some of Our Holiday Specialties

Christmas Post Cards.

OUR CHRISTMAS LEADER. This is an elegant line of Christmas post cards. All are heavily embossed with gold and silver edges and rich yet delicate shadings to the coloring. Something that is sure to please and will be kept as a souvenir of Christmas. Each card has a verse of beautiful words in such a quality that we are able to offer them retail for less than most ordinary lines wholesale. Per pack of ten cards, all different, 10c; Three packs, 25c.

OUR HOLLY BOX SPECIAL, containing 25 cards of new Holly designs, all nearly all Christmas, all different. Enclosed in a very prettily decorated box. These cards are of a high grade, usually sell at 5c each. We have purchased them in such a quantity that we are able to make the price very low. Per package, per box of 25 cards, 30c; per box of 100 cards, $1.00

No. 88. — MUSEE POST CARDS. The most beautiful religious paintings, including the best known Madonnas, the Gleaners, Birth of Christ, etc. Beautifully printed in colors. Gilt bevelled edges. On fine heavy cardboard, size 3½x5½ inches. All different designs. Each, 10c; Four Different Designs, 25c

No. 10.—X S MOTTO SERIES. These motto cards are made by the celebrated Roto process. These cards have chaste bits of scripture all referring to Christ. Floral and landscape designs. Gloss finish. Two dozen designs, all different. Per Pack, 10c

No. 14. —HOLLY. Postals of Quality. Printed on white linen finish card, gilt edge, with the Xmas motto printed in two colors. Initial illuminated in gilt, border of holly and berries. Each card in envelope. Per Pack of 12 Cards, 10c; Three Packs, 25c

No. XS 484 SERIES. These cards are actual photographs and are of a velvety finish, toned in a soft sepia. Exceptionally pleasing and artistic. Dressing table cards and children. Ten different designs. Size 3½x5½ inches. Per 10c; Three Packs, 25c

No. 900.—HOLLY LAND SERIES. Pictures of cities from the Holy Land,—each card decorated with a floral spray of holly or a flower design, very appropriate for Christmas. These cards being actual photos. Many designs. Per Pack of Two, 10c; Three packs, 25c

No. 2C.—A CHRISTMAS POST CARD that is a beauty. Each card has an artistic types and designs on heavy, high grade paper. Holly and mistletoe and berries in green and red on tinted background. Gilt edge. Four designs. Per pack of three cards, 10c; three packs, 25c

No. 620.—NEW CARD SERIES FOR MAILING. This series is the same as the 900 series only these are hand colored. The flowers are tinted in natural colors. The pictures are works of art, and are the best to be appreciated. Each, 10c; four different designs, 25c

No. 617. CHRISTMAS HYMNS. These post cards have the season's greetings and a short hymn or poem printed on a silver tinted background, surrounded by bunches of holly. Printed in colors and embossed. Five designs. Per pack of six, 10c; three packs for 25c

No. 615. Similar to No. 617, except that the designs are somewhat different and they contain other greetings and other poems. Same general effect, five designs. Per pack of six, 10c; three packs for 25c

Nos. 620 and 621.

No. 523. Very similar to No. 522, with other verses and greetings. Five designs. Per pack of six, 10c; three packs for 25c

No. 520. CHRISTMAS THOUGHTS. These post cards are very beautiful. The various designs are lithographed in red, gold, blue, green and other shades and tints, and show holly, berries, bells, birds, Christmas trees, etc., also beautiful scenes on some of them, besides the season's greetings printed in the white centre of the card. The coloring is rich and the arrangement of the different parts is superb. A good description cannot be given in words. The lines of poetry are by H. M. Burnside, Clifton Bingham, M. Bryant and Antony Templemore, and are all new and original, and there are five different designs. Per pack of six, 10c; three packs for 25c

Nos. 530 and 521.

No. 521. Similar in general to No. 520 with all the bright rich color that the latter contains. These cards are wonderfully attractive. Five designs. Per pack of six, 10c; three packs for 25c

No. 15.—LETTER BEFORE CHRISTMAS CARDS. Six different designs, each, with regard to a child's wedding. For Santa Claus, who is seen with his large bundle of gifts. Cards are a dark blue, embossed, with artistic border. Per pack of six, all different, three packs, 25c

GOLDEN NOVELTY POSTAL CARDS.—A unique line, being made by the Post Mail Cards. Each containing a Bible text with appropriate selections from the Scripture hymns, or extracts from the great writers, in illuminated letters, with illuminated letters and ornaments in gold and colors. Also containing a choice selection from the Old Masters, floral pieces and landscapes in colors, with Christmas, Xmas and Season Greetings in artistic designs, in gold, in dark blue, gold, on a dress side in red and gold. The whole beautifully finished, with a fine grit finish, and gold on fine coated stock. Sixty numbers. Per pack of twelve, 10c

Christmas Cards.

CHRISTMAS SPECIAL. A fine embossed card with Christmas greetings, landscape with snow, others with pine sprays. A very attractive card. Sizes average from 4x5 to 5x7 inches. Many designs. Per Pack Ten Cards, Assorted, 10c

No. 3. — A CHRISTMAS GREETING. They are beautifully printed in colors on a very beautiful, rich, embossed cardboard, and have beautiful birds, flowers and children. Many designs. Per pack of ten cards, 10c; Three packs, 25c. Size 3½ inches. Four designs. Four cards in a pack. Per pack, 10c; Three packs, 25c

No. 18.—LIFE OF CHRIST CHRISTMAS CARDS. Post cards, four designs, with pictures illustrating the principal incidents in the life of Christ. Each card contains a greeting and they are on good quality cardboard in attractive colors. Per pack of 12, 10c

No. 712.—POINSETTIA CARDS. Artistic card with beautiful embossed poinsettia in rich colors. Holiday greetings on back of card. Size, 3½ x 4½ inches. Four cards in envelope. Per envelope, 10c

No. 155. POPPY CARD. Unique gift greeting. Bright poppies in natural colors. Ten cards in envelope. Per envelope, 10c

No. 162. POINSETTIA MINIATURE CARD. Rich, artistic actual size. Beautiful Christmas colors in actual poinsettia. Twenty cards in envelope. Per envelope, 10c

Christmas Booklets.

No. 4.—CHRISTMAS GREETING FOLDER. Heavy, embossed, cream folder containing on the inside a well-composed Christmas Greeting, printed on good quality paper in two colors, green and red. Red and green holly border. This is a novelty and will surely be liked by everybody. Per Four for Five Cents, 5c; Per Dozen, 25c

No. 399. An exquisite booklet with a pretty scene in natural colors on the front cover. Selected verses on the inside. The whole is lithographed, tinted and tied with a dainty ribbon. Christmas greeting on the face. Each, 10c; three for 25c

No. 399. CHRISTMAS LETTERS. A neat folder of fine quality cardboard, with a rich white card board with embossed and decorated edges. On the front page are holiday greetings, embossed and lithographed in deep, rich colors, with a space for the name of the sender. The inside pages are blank except for a short Christmas verse at the top of the third page, in script lettering. Size, 6x8 inches. Per pack of two, different designs, 15c

No. 400. CHRISTMAS LETTER. Very dainty article, with a greeting engraved on the first page, and a poem on the second. At the top is a very pretty decoration of flowers artistically tinted. Fine plate (four pages) has fancy edges. The inside pages are left entirely blank for writing the message of the sender. There is also room for the name of the sender on the first page. Size, 6x8 inches. Per pack of two, different designs, 15c

No. 180. CHRISTMAS LETTER. Another dainty four-page folder, with the first page greetings in colors, and the inside pages all in red, blue and green. Above the panel is the sunken oval, which has a bunch of leaves and berries surrounded by a wreath of leaves, tied with a ribbon bow. At the top is a couplet expressing some sentiment of the Christmas time, by which the design in a circle within which is a winter scene showing a church all lighted up and two persons walking quietly it. Space for the name of the sender is given. Fine quality of paper with fine finish. Size, 4½x6 inches. Per pack of two, different designs, 15c

No. 209. ENGLISH HANDMADE PRIVATE GREETING CARDS. This is also a four-page folder. Greetings printed in black and white only, but very neat. Greetings are also weaved in script on the first page, with place for sender's name. The words, "A Christmas Greeting," are embossed on an open book at the top, a wreath of holly leaves in natural colors being used as a background for the book. The inside pages are blank except for Extra quality paper is used, with roughened edges. These are tied with a bunch of fine ribbon. Size, 4x6 inches. Each, 10c

No. 7336—41. ARTISTIC BOOKLETS. A series of six little books of eight pages each, with appropriate verses and poems, following cards and landscapes. Four of the illustrations in each booklet are reproduced in full colors. Pages and cover are of stiff paper. Cover has a panel design in gold, with a spray of "Mistletoe" landscape with embossed frame and decorations in gold and silver. Tied with cord of color of holly leaves and berries,—in brilliant colors. Each booklet illustrated differently. Each with envelope to match. Size, 5x6½ inches. Each, 10c

"Faithful Promises," by Charlotte Murray.

"Forget-me-not," by Frances Ridley Havergal.

"Lead Kindly Light," by Cardinal Newman.

"Fair Days and Many," by Charlotte Murray.

"A Christmas Carol," by Georgiana Craik.

"A Merry Christmas" (Various Selections).

No. 9. — A DAINTY FOLDER. Appropriate Christmas greetings on front, with pretty Christmas verse on back of each folder. Embossed. Size, 2½ by 4 inches. Six different designs, envelope with each folder, 10c

No. 155.—A HANDSOME FOLDER with Christmas greetings on front. Design of violets and autumn leaves. Embossed. Each in envelope. Size of card 3x4 in. **Two designs, 5c; Twelve for 25c**

No. 179.—A HANDSOME FOUR-PAGE BOOKLET. Designs of roses, carnations, pine cones and conventional designs. Heavily embossed. Printed in natural colors and gold. Each booklet tied with silk cord and tassel. Separate envelope with each booklet. Size, 3x4½ inches. Many designs. **Each, 10c**

No. 196.—A BEAUTIFUL FOLDER embossed in colors and gold. A very pretty marine view. Many designs. Christmas greeting on third page. Size, 2¾x4 inches. **Two designs, 5c; Twelve for 25c**

The Good Will Series of Christmas Greetings.

This Shows a Few of the Booklets.

Series No. 1 consists of ten selected booklets, containing carefully chosen verses, religious and secular. A pretty sentiment is embossed on the front cover in colors, and each booklet is beautifully decorated with holly, lanterns, horse shoes, etc. Each booklet is tied with a colored cord, and enclosed in an envelope. They will be highly appreciated by any friend, and make a gift of real worth and beauty. **Price, per packet of ten booklets, 25c**

Series No. 2 is very similar to No. 1, but the booklets are larger and if anything more handsome. An elegant combination of choice verses, appropriate sentiments, gilt, highly embossed ornamentations of holly, ships, anchors, crosses, flags, wheels, lyres, etc. Each is tied with a colored cord, and enclosed in an envelope. They make a very dainty and highly appreciated gift for any child or adult. All different designs as per accompanying illustration. **Price, per packet of ten booklets, 35c**

No. 100.—A VERY ARTISTIC four-page booklet, with a design of birds and oak leaves in embossed designs. Printed in silver and bronze. Entirely new designs. Tied with a silk cord. **Each, 5c; Six for 25c**

New Year Cards.

No. 604. NEW YEAR GREETINGS. A few lines of poetry printed on a brown background with scroll effect at top and bottom, also shaded. From the bottom of the scroll hangs a red seal with the words "A Happy New Year," printed in gold. Holly and other decorations adorn the edges. Five designs. **Per pack of six, 10c; three packs for, 25c**

Nos. 604 and 605.

No. 605. Same as No. 604, only different lines and slightly different designs, of which there are five different ones in the pack. **Per pack of six, 10c; three packs for 25c**

No. 19.—A pack of six cards. New Year greetings. Designs of country roads, ships, lighthouses, churches, an old mill, etc. Heavily embossed and rightly colored. **Six cards in a pack, four designs, 10c; three packs, 25c**

Holiday Specialties.

No. 10 GL. — Gummed label, holly design, embossed, 19 in book. Size, 4x2¾ inches. **Per book, 10c**

No. 401. GUMMED INITIAL SEALS. Red, embossed. Put up in small boxes containing about 40 seals apiece. **Per box, 10c**

No. 101. HOLLY SEAL. Printed in beautiful Christmas colors, heavily embossed and well gummed. Illustration actual size. 50 seals in box. **Per box, 10c**

No. 104. POINSETTIA OVAL SEAL. Illustration, actual size. Heavily embossed and well gummed. Printed in beautiful Christmas colors. **Per box of 50 seals, 10c**

No. 2825. CHRISTMAS GREETING STATIONERY. Consists of a book folder of four pages, all blank for the message of the sender except the front page, which contains greetings and decorations. Very acceptable as Christmas letters as they are, and are made more personal and appreciated by having a written message from the sender. Each inserted in an envelope ready for mailing. **Per pack of three different designs, 10c; three packs for, 25c**

CELLULOID FLORAL BOOKMARK.—All new and original designs in floral cards and gifts of monthly poetic text than these booklets are to be imagined. The coloring is exceptionally fine. Opening at the lower edge of the design permits the page to be slipped in while the lower pegs out to show your place. Size, about 1¾x8 in. **Each, 6c; per dozen, 60c; per hundred, $4.50**

A set of eight comprising the following selections:

1. A Christmas Message — Wreath of Holly.
2. Twenty-third Psalm — Easter Lily.
3. Lord's Prayer—Purple Clematis.
4. Ten Commandments —Iris.
5. Books of the Bible— Pond Lily.
6. Beatitudes—Pansy.
7. Postpaths to Peace—Violet.
8. The Corn and the Lilies—Lily of the Valley.

No. 1913 CP.—CALENDAR PAD. A neat pad containing the calendar for the year 1912. The front contains a panel in some decorations of holly leaves, landscapes, etc. Each pad a different design. Firmly sewed at top. **Six pads for 10c; 18 for 25c**

No. 26.—CALENDAR MOTTOES. A fine card, 5x11 inches with embossed design of flowers. A series of six titles. Each letter in a fine large type. Makes a very fine fit for a small price. The calendar that harmonizes with the card. May be had in plain white or coloring. The coloring is very artistic with tinted card. These can only be described in part as they need to be seen to be appreciated. In ordering say which is wanted, plain white or tinted. **Each, plain white, 25c; Each, tinted and colored.**

1. You never can tell what thoughts will do.
2. I expect to pass through this world but once.
3. Immortality will come to such as are fit for it.
4. Work a little, sing a little.
5. Half the world is on the wrong scent.
6. He has achieved success who has lived well.

EXQUISITE CELLULOID TOP BLOTTERS. Beautifully lithographed in colors, size, 7½x3½ inches. Christmas Holly, with words "Merry Christmas." 2. Beautiful spray of lilies-of-the-valley, and Dr. Van Dyke's "Footpath to Peace." There are three pieces of blotting paper, in red, white and blue colors, attached to each top by a button which is removed and when the blotters are soiled they can be readily replaced with new ones. With ordinary care the blotter top will last indefinitely, making the article a beautiful and lasting souvenir. **Each, 15c; 2 for 25c, or $1.25 a dozen.**

BOOKLOVERS' BLOTTERS is a calendar for 1912. These blotters are not intended to wipe out friendships, but to bind them closer and to make them more lasting. They consist of twelve bookish quotations artistically printed with a broad decoration. Under each quotation is a calendar form for a month, the series of twelve blotters serving a triple purpose — the conventional protection from soiled fingers and pocket stationery, a delightful companion for book-loving people, and a convenient calendar. Size, 3¼x5½ inches, printed in two colors on grey blotter. The set of twelve blotters packed in a neat box. **Per set, 25c**

CATCHWORD BLOTTERS, calendar for 1912. This blotter-calendar is similar in make-up to the Booklovers's Blotters, and contains a fine selection of friendly sentiments, hand-lettered. Printed in two colors on India blotter. A dainty gift for a friend at an inexpensive price. Size, 3¼ by 6 inches. The set of twelve blotters packed in a brown box. **Per set, 25c**

STEVENSON FRIENDSHIP CALENDAR.

No one ever wrote more beautiful of friendship than did Robert Louis Stevenson. This calendar gathers up 12 of his choicest sayings about friendship and offers them month by month for your use and mine. Each quotation is hand-lettered and set within a decorative border, with a hand-lettered calendar pad below. This Friendship Calendar is printed in three colors on a double thick "Willow" stock (made to order for this calendar) with heavy deckle edge at bottom, tied with silk cord and tassel and encased in an attractive brown box. Size, 6x11 inches. **Each, 50c**

CATCHWORD LINE - A - DAY CALENDAR. This calendar contains an inspiration motto handlettered and set within a decorative border, for each week. Below is the weekly calendar, with the line-a-Day feature for engagements, etc. Each page is tied. Each page is perforated at the top. Work by weeks. The pages can be torn out, giving one a fine collection of sentiments by the world's best writers, as well as a diary of the year. Size, 8½x11¾ in. printed in two colors, 53 pages and cover; each in a brown box. **Each, 50c**

THE UNCLE WALT CALENDAR.

Walt Mason is the Poet Laureate of the American Democracy. He is the voice of the people.—William Allen White.

Walt Mason (Uncle Walt) is a limited de luxe edition of all that was funniest and sweetest in Mark Twain and Eugene Field and a dozen others we will love. This calendar contains 52 (one each week) of Walt Mason's prose poems. Each one is the Home Paper Man writes. "We need more of his kind of writing—play—better to sing a ballade than a sonnet, sir!" Artistically designed and printed in two colors with the calendar form for the week on each page. Size, 6x11 inches, 53 pages and cover; each in a brown box. **Each, 50c**

ROLLY CALENDARS. A very artistic calendar made of Onyx Paper. Exposure finish with designs of holly heavily embossed and in natural colors. A silk cord and tassel tied in a pretty bow at the top of the calendar. Size, 4¼x11 inches, with a pretty calendar pad at the bottom of the card. Pad is 1¾x3 inches. Assorted designs. Each in envelope for mailing. **30c**

Send your name and address for our

1912 CATALOG

Canterbury Wishing Books.

These little booklets are most fitting for gift purposes. They will be welcomed by everyone who wishes to make an inexpensive gift that will be appreciated because of its message and beauty rather than because of its cost. They contain some of the most beautifully worded greetings and wishes. At the same time they are thoughts that will help and encourage the reader and comfort and uplift him along life's pathway.

Unique and artistic folded paper covers, sewed with silk. Each in a dainty envelope ready for mailing. Size, 4x6 inches. Each, **25c**

Titles—

"Count Me In."

"A Friend—Some Definitions of You."

"Let's Be Neighborly."

"A Hand Shake."

"Easter Message for Hearts Bereaved."

"Little Book of Christmas Wishes."

"Little Book of New Year's Wishes."

"Little Book of Birthday Wishes."

"Little Book of Friendly Wishes."

Christmas Offering Envelope.

Lithographed in eight colors, is a scene representing the visit of the three Wise Men.

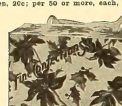
The motto and other lettering is done in 3 colors of ink, on a well-made envelope, of splendid white stock. Size of envelope is 1¾x3¼ inches. Blanks are provided in lower right hand corner, for the name of donor, date and amount of the offering, suited to the needs of any church, Sunday-school or other religious organization. **Per 100, 30c**

No. 62.

No. 62. MERRY CHRISTMAS AND HAPPY NEW YEAR CANDY BOX. A very neat box decorated with holly tied with a red ribbon. On one side of the box is a seal containing the words "Merry Christmas," and on the other side a seal with the words "Happy New Year." Half-pound size. **Per dozen, 20c; per 50 or over, each, 1½c**

No. 56.

No. 56. HOLLY BOX. In two colors and white. The box is entirely covered with holly leaves and berries, and appropriate greetings are printed across the face of the box in red. Half-pound size. **Per dozen, 20c; per 50 or more, each, 1½c**



No. 57.

No. 57. POINSETTIA BOX. This box is somewhat similar to No. 56, except that it is covered with a pretty poinsettia design instead of holly. It is printed in red, white and green. Makes a very pretty effect. Half-pound size. **Per dozen, 25c; per 50 or more, each, 1½c**

No. 95.

No. 95. STAR OF THE EAST BOX. This is a very attractive box. On one side the wise men are seen following the star and on the other side the shepherds are shown falling down before the star. The shepherds and wise men are also shown on the ends and top side of the box. The front side has an extension above the top of the box and on this is a cross and a crown, surrounded by a halo of light. It is printed in many colors. Half-pound size. **Per dozen, 30c; per 50 or more, each, 2c**

WREATH CORNUCOPIA. Very handsome design. Made of white enameled paper, with holly wreath and horseshoe design, printed in red. **Per dozen, 22c; per 50 or more, each, 1½c**

SANTA CLAUS SNOW.—This is a very useful article for decorating trees, etc., at Christmas time. A little of the snow sprinkled on cotton, produces a very realistic winter effect. Can be used in various ways. **Per box, 10c**

SERIES "K" CELLULOID BOOKMARKS. Upright shape, delicately tinted designs of flowers and birds, and with fine

floral and other designs. Cut out slit for fixing in leaf of book. Latest novelty. Assorted designs. **Each, 5c**

Wall Mottoes and Scripture Texts

No. 366—STAR OF LOVE SERIES. Size 2½x3½. Cut out in the shape of a star, with pretty landscape designs and Texts in Silver. Each card corded. Assorted texts and designs. **24 Cards in Box, 25c**

Texts—
"Seek ye Me."
"Be ye Kind."
"Watch and Pray."
"Obey my Voice."
"Ask in Faith."
"Fear thou not."

No. 368—SEED BASKETS. Size 3½ by 5½. Fine designs of Baskets of Flowers, with texts blocked in silver. Each card corded. Assorted Texts and Designs. **12 Cards in Box, 25c**

Texts—
"Let your light shine."
"God is our Refuge."
"The Lord is gracious."
"He is our help."

No. 469—HIS BENEFITS. Size, 4x5. Fine floral designs in panels on imitation marble cardboard. Very effective text in silver. Corded. **Each, 5c; Per Dozen, 50c**

Texts—
"Forget Not All His Benefits."
"Who Satisfieth the Longing Soul."
"Teach Me to Do Thy Will."
"Lord Increase Our Faith."

No. 522—ROSEBUDS. Size, 8¼x6½. Chromo designs of roses with dark background. Very choice. Texts in silver. Corded. Colored beveled edges. **Each, 10c; per Dozen, $1.00**

Texts—
"Hold Fast That Which Is Good."
"He Giveth Power to the Faint."
"Christ Is All and In All."
"Kept By the Power of God."

No. 471—PRECIOUS TRUTHS. Size, 9¼x8. Beautiful floral designs. Texts in silver. Corded. Colored beveled edges. **Each, 15c; per Dozen, $1.50**

Texts—
"Wait on thy God continually."
"God hath power to help."
"Look unto Me and be ye saved."
"Thou wilt shew me the path of life."

No. 508—GOLDEN RULE SERIES. Size, 8¾x6. A new series of mottoes on enameled boards with title and Bible in colored underlay. A large sale is anticipated for these special mottoes, which are just what is wanted at the present day. Corded. Silver beveled edges. **Each, 15c; per Dozen, $1.50**

No. 364—SUMMER ROSES. Size 11½ by 5½. Corded. A new series of upright Cards, with fine sprays of Roses on delicate tinted backgrounds. Assorted Texts and Designs. **Each, 15c; Per Dozen, $1.50**

Texts—
"Thy Word is a lamp unto my feet."
"Thy Word have I hid in mine heart."
"Order my steps in Thy Word."
"The entrance of Thy Words giveth light."
"Thy Keeper."
"Henceforth Unto Him."
"Day By Day."
"Little Deeds of Love."
"Daily Blessings."

No. 565—AUTUMN LEAF HAND PAINTED MOTTOES. The mottoes in this series are very pretty and dainty. A short poem is printed in gold or another color, with illuminated initial. At the top of the card is a leaf of oak or maple or ivy, embossed and tinted. In the center of the leaf is a pretty scene; one of a stone bridge,

another a country house, another an old Dutch windmill, etc. The picture is in natural colors. Around the edges of the card are hand painted sprays of pansies, violets, roses, etc. The whole surface of the motto card is beautifully tinted and shaded so that it presents a truly exquisite appearance. Very appropriate for gift purposes, and will be greatly appreciated by the receiver. Size, 6½x8 inches. **Each, 16c; per Dozen, $1.50**

No. 41—ART SERIES OF HAND PAINTED WALL MOTTOES. These are unquestionably beautiful. They are painted on Bristol cardboard mounted in roughened and has gold beveled edge. The poem is printed in red and black. The poems alone are of sufficient merit to make the mottoes well worth the price. The hand painting on these mottoes is wonderful. The shapes and colors of the flowers and leaves is so

perfect that one can almost smell the perfume coming from them. And it is genuine hand work, too. The flowers are painted against a delicately tinted background. If you want an inexpensive yet very acceptable gift for a friend, you can find nothing better than these mottoes. You can get no idea at all from the illustration of the superb coloring. Size, 7½x9½ inches. **Each, 50c; per Dozen, $6.00**

Texts—
"Proven."
"Abide with Me."
"A Wish."
"Consolation."
"Good Night."

No. 501—THE GREAT HEALER, Size, 19¾x12. A beautiful reproduction of the famous picture by Gabriel Max, printed in full Chromo Lithography. Mounted on Art Boards, with suitable texts in white letters. This is a special card, for which a very large sale is expected. NOTE THE SIZE OF THIS CARD. Corded. **Each, 25c; Per Dozen, $2.50**

Texts—
"His compassions fail not."
"He careth for you."
"God is our refuge."
"Rest in the Lord."

No. 345—ROCK OF AGES. Size, 12⅝x9½. A fine series of silver blocked verse cards with designs of a cross in silver, with colored inlaid roses entwined round and across the design. Corded. Silver beveled

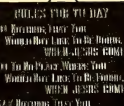
edges. **Each, 25c; per Dozen, $2.50**
1. Rock of Ages.
2. Abide With Me.
3. Nearer, My God to Thee.
4. Jesus, Lover of My Soul.

Nos. 431 and 391—HOME BLESSINGS. Texts on dark background. Corded. Silver beveled edges. An admirable wall text, should be in every home. No. 431, size, 12x8½; **Each, 25c; Per Dozen, $2.50.** No. 391, size, 18½x13. **Each, 50c.**

No. 888—DINING ROOM MOTTO. Size 16x11 inches. Corded. Silver beveled

edges. Round corners. Heavy cardboard, with fine enameled surface. Green and maroon with silver text. Also in white with gold text. **Each, 25c; Per Dozen, $2.50**

No. 777—RULES FOR THE DAY. A splendid motto for the home. Size, 10x11 inches. Corded. Silver beveled edges.



Heavy green and maroon cardboard. Round corners. Bright silver texts. **Each, 25c; Per Dozen, $2.50**

"OUR SATURDAY NIGHT"
As a Christmas Present

Owing to the repeated calls which we have had for the book "Our Saturday Night" to be given as a Christmas present apart from a subscription to the Messenger, we have decided to make a **special offer** to persons desiring the book in this way.

We will still give the book with a Messenger subscription for 35c extra, same as before. Anyone wishing extra copies of the book and not desiring further subscriptions to the Messenger can have the books at the rate of

TWO COPIES FOR $1.00.

No Orders For Less Than Two Copies Will Be Accepted.

We make this special offer only because of the pressing demand there has been for it and we trust many will take it up.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series Vol. 60.) Elgin, Ill., December 16, 1911. No. 50.

AROUND THE WORLD

The Smile That Counts.

In the vestibule of a New York hospital all visitors are confronted by a card bearing this advice: "Never utter a discouraging word while you are in this hospital. Come only to help. Keep your hindering, sad looks for other places. If you can't smile, don't go in." We are wondering if the directions, above given, would not be most excellent if applied more universally,—to home as well as church associations! There is not a soul that can not be touched by the magic of a smile! It is a ray of hope and a savor of life to the discouraged. It helps the little child just entering life's rugged pathway, and cheers the aged pilgrim in the lonely decline of life. More and more we need to apply the sunshine of the heart,—the smile of heaven-kindled joy and hope!

Arbitration Treaty With Germany.

Convinced of the fact that an arbitration treaty with Germany would go far in the promotion of international peace, Pres. Taft is now making arrangements to that end, hoping that with the treaties now awaiting ratification, a notable movement in favor of peace will be consummated. Coincident with the above we note Mr. Carnegie's active efforts along the same line. He claims that a treaty between the United States, Germany, Great Britain and France will enable these countries to "stand four square to all the winds that blow,—a mighty monument to peace! If we could get this quartet to play a tune, it would not be a hard matter to have the rest of the world fall in with the refrain." Let us hope that Mr. Carnegie's prophecy may be abundantly fulfilled in the Lord's own good time, even more fully than he anticipates!

Is China to Be a Republic?

Under date of Dec. 9 the revolutionary element of the Celestial Empire, through Gen. Li Huen Heng and other leaders of the movement, is reported as having formulated a constitution for the proposed Chinese republic. The conference was held at Wu-Chang, and eight provinces were represented in the deliberations. Whether the entire Chinese nation will be willing to accede to such a plan,—granting that the revolutionists succeed in the overthrow of the present dynasty,—remains to be seen. And even the establishing of a republic will be no guaranty of its ultimate permanency and security, unless the people are fully qualified to carry it on successfully. Promoters of the new republic predict an early settlement of pending troubles and a possibility of a speedy resumption of missionary labors in all parts of the empire.

Liquor Forces to Attack Oklahoma.

When Oklahoma was entered as one of the States of the Union, it was dry territory. Now the saloon element is circulating a petition to have prohibition repealed and local option, with the county as a unit, substituted. Fortunately, however, for the cause of temperance, there is a federal provision which specifies that the entire part of Oklahoma, formerly known as "Indian Territory" must remain dry for a period of twenty years from the time it was admitted as a State. It is hardly feasible to repeal a State-wide law for one-half of the State and have it remain effective in the other half. If the courts take a fair and square look at the facts in the case, the anxious petitioners will probably be forced to wait for the expiration of the restraining clause. And by that time, let us hope, temperance sentiment in the flourishing western State will have become so pronounced that the fiercest attacks of the liquor forces will be unavailing.

Why Not Have a Missionary Tree?

At a recent missionary gathering a devoted worker of long experience told his audience: "I have established missionary trees all over the country. Perhaps you do not know what a missionary tree is. It is one whose profit goes entirely to missions. A Roxbury, Md., farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of the faith in Zanzibar." While reading this, we were forcibly impressed with the fact that a most effective impetus could be given to our own mission work by a systematic application of the above plan. Practically all of our members have room on their premises for at least one missionary tree, and many might have a number of them. Then, goo, let us not forget that the principle underlying this and all other similar efforts is not confined to that one feature alone, but reaches out to every occupation and avenue of life's busy arena. As the Lord has prospered, so let us give,—abundantly, cheerfully! It is a matter of vital importance. But in a few fleeting weeks another year will be ushered in,—a gracious gift from the Loving Father above. Freighted so richly with new possibilities, new opportunities, what will it mean to the progress of the Kingdom? Will the missionary enterprises, so effectually entered upon by the Church of the Brethren, be sustained more amply than ever before by the consecrated gifts and earnest prayers of the membership? Do the millions, dying outside of Christ's redeeming grace, prompt us to redoubled effort? If so, let us not tarry. "The King's business requireth haste."

Diplomacy Better Than Threats.

It would be easy, right now, for our Government to get into a serious difficulty with Russia over the treatment of Jewish-American citizens who happen to reside in the Czar's domains. Notwithstanding the definite and comprehensive stipulations of the long-established treaty, our Jewish citizens have been discriminated against, and treated shamefully. Our authorities are being urged by many of the more impulsive and thoughtless to abrogate the treaty and bring matters to a crisis, but better counsels are likely to prevail. It is now thought that the entire matter can probably be settled by The Hague Court, which has complete jurisdiction over cases of the kind. There are better ways of settling differences of opinion than by angry threats and the brandishing of swords.

Violence Must Cease.

It is truly encouraging to note that from all portions of the United States,—from the ranks of union labor as well as from the people outside of those organizations,—there is but the one insistent and all-pervading idea that violence in labor troubles must cease. With James B. McNamara serving a life term in the State penitentiary of California, and his brother, John J. McNamara, sentenced to spend fifteen years in the same place, two of the chief actors in the Los Angeles dynamite outrages are paying the penalty of their transgression of law, but the public is interested as to the future policy of labor agitators. Organized labor, evidently, has two factions,—one of honest, law-abiding men, the other disposed to gain their points at all hazards, and making use of violence if thereby they can gain their point. Are we to have order and law-abiding conditions, or is there to be a periodical repetition of the deplorable outrages of the past?

A Waldensian Colony for Manitoba.

It is announced that a colony of Waldensians is to be established in Manitoba. If the new settlers are anything like their earnest and heroic ancestors, they will be a decided gain to their immediate neighborhood. A noble history is theirs. The fires of many bitter persecutions in no way discouraged their zeal. Their complete extermination was attempted by popes and emperors, but at no time succeeded, so that a small but vigorous remnant still survives,—the oldest Protestant organization in the world. It will be remembered that Peter Waldo, a rich merchant of Lyons, France, in 1170 freely gave up all his possessions in order to preach Christ and him crucified, and he thus became the leader of the courageous and determined band that feared neither Roman intrigues nor the prisons, torture and cruel death of the civil powers. Devotion and faithfulness like that of the Waldensians should inspire thousands of timid and inactive Christians of these latter days to renewed vigilance. "Quit you like men; be strong!"

Modern Dishonesty.

That commendable progress is being made in the battle against dishonesty and questionable practices, affords gratification to every lover of truth and righteousness. Horse-racing, the lottery, and other gambling devices, have been put under the ban of legal prohibition, and the growth of a purer public sentiment tells powerfully in the practical enforcement of all prohibitory laws. Of late there is renewed agitation against dishonest weights, adulterations, and fraudulent schemes of any description, resulting in a goodly number of convictions. Most forcibly we are reminded of the sad fate of those whose aim is to get rich at any cost but that of work. Truly, "the love of money is a root of all kinds of evil," as the apostle so emphatically assures us. Many of the latter-day forms of dishonesty were perhaps unthought of by the simple fishermen on the shores of the Sea of Galilee, but the genius of their teaching is applicable to every case of dishonesty, however much men may seek to hide behind the flimsy disguise of legal technicality.

New Zealand's Military Act.

Brief reference has been made, in these columns, to the stringent requirements of New Zealand, which not only impose military training upon school-boys of tender age, but insist upon further rigorous service after the close of their school period. The "Maoriland Worker" relates the story of two boys who, conscientiously opposed to the bearing of arms, were compelled to undergo twenty-one days' imprisonment each, at hard labor, because they preferred to stand for principle, no matter at what cost. It seems hardly possible that, in these days of progress and enlightenment, there should crop out this spirit of sinister compulsion and tyranny, which would punish the courageous souls to whom the anti-war spirit is a sacred and divine principle. Whether the military frenzy will ever attain like dimensions in this country, only the future can reveal. If, however, the matter should be brought to a test, may the Church of the Brethren be found firmly implanted upon the Rock of Everlasting Truth, ready to suffer, if need be, in the maintenance of the time-honored principle of nonresistance.

What a Settlement Worker Says.

Most of our readers are familiar with the excellent and far-reaching work of uplift carried on in Chicago by Miss Jane Addams, the great settlement worker. In her efforts of lifting up the downtrodden, discouraged and needy, she comes in close touch with the sources of sin and degradation. Recently-completed investigations have convinced her that "on a Sunday night in Chicago one-sixth of the entire population is led into 466 moving picture shows." Meanwhile hundreds of churches in the same city are but half filled, to the great loss of spirituality and desire for better things. Throughout the United States 8,000,000 admission tickets are sold daily for the 15,000 moving picture theaters,—all the managers of these concerns assure us. Those with a taste for statistical compilations may obtain some interesting data by figuring the vast sums spent daily for pleasure and entertainment,—wholly unremunerative as compared with the putting devoted to the dissemination of the real and vital truths of religion. And yet we loudly acclaim that "religion is the chief concern of mortals here below!"

Mormons and Tracts.

It is stated by those in close touch with Mormonism that their chief strength and proselyting power is gained by a judicious distribution of tracts, reenforced by the active efforts of their missionaries. In one community, where Mormons recently attempted to work, prejudice was strong against them, and they were not allowed a hall in which to teach the people publicly. Not a whit discouraged, however, the Mormon elders kept themselves busy. They visited the people in their homes, spoke kindly to them, and at each place left some tracts, with the courteous request that they be accorded a careful reading. It is reported that their lawful method of tract distribution exerted a perceptible influence upon the people. We refer to this matter to call special attention to the fact that the millions of Mormon tracts and leaflets are having their intended effect. Furthermore, we should get the much-needed lesson that we, as a church, are letting thousands of splendid opportunities go by, of doing a most effective work in the promulgation of gospel truth as it is in Christ Jesus. We talk of "sowing by all waters," but too often we are most lamentably lax in making even the smallest effort well within our reach.

Gathering Up the Fragments.

The Treasury Department at Washington employs two faithful women as wastebasket searchers. It is their duty to examine every scrap of paper thrown out by the busy workers of the Government, lest money or bonds be inadvertently. It is said that they have already saved the Government over $1,000,000 in the actual value of money recovered, besides the fortunate discovery of important documents, accidentally dropped. It might be well if like vigilance were applied to the more important matter of Government expenditures, so lavishly made by the nation's representatives at Washington. Too often but slight scrutiny is given to the many demands for the nation's funds by the "billion dollar Congress," which not excite a great degree of comment. Most profitably, however, may we apply the lesson to people like ourselves, in the common walks of life. The difference between failure and success often hinges upon our ability to watch out for the little matters,—the small and insignificant things, as we consider them. Spiritually speaking, many a one has made a sad shipwreck of life's voyage by failing to make use of the little opportunities within his reach. He is unwise indeed, who "despiseth the day of small things."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Onward.

As we journey onward, homeward,
In this vale of sighs and tears;
Let us strive to be more cheerful—
Lay aside our doubts and fears.

'Tis not well to cringe and falter—
Weep, complain and mourn and fight.
Let us feel that we are striking—
Striking still for truth and right.

Some there are who borrow trouble—
Fear the lions in the way.
Think, perhaps it would be better
If they'd stop or turn away.

Oh, this useless, sad complaining!
Why not strive to live it down?
Why not then be faithful, honest,
Striving still to win the crown?

Let us start with new endeavor—
Let us aim to do the right.
Let us walk with honest purpose,
Onward, upward in the light.

—H. Elliott McBride.

Are You a Deacon?

BY DR. O. H. YEREMAN.

Are you a deacon? If you are, I want to talk to you awhile. What is your work in the church? Perhaps you think it strange that I ask you such a question, but did you ever try to find an answer to it? What do you do? If you stop to think of it, there are usually two things which you are expected to do. The one is to set the tables on love-feast occasions. The other is to assist in the work of paying the annual visit to the members of your local congregation. This comes only once a year, and I have lived in a congregation where the elder and his wife attended to almost all the visiting, so that the deacons were free from even that work. I also know of places where the sisters do almost all the work on love feast occasions, and I venture that many of my readers know of similar instances, so that the deacons of such churches do practically nothing.

Of course, there are exceptions to this rule. There are places where the deacons are called on to do more than this; but my observations, in my travels through the Brotherhood, lead me to think that this is the rule in the majority of the congregations.

I remember, some fourteen years ago, that in our older congregations, where they had the long tables for their pulpits, there was a deacon's bench facing that of the preachers. Here the deacons were seated, one next to the other, according to their seniority. And they tell me that, at an earlier date than that, the deacons did not only sit there, but assisted in the services by reading the Scripture lesson, offering prayer, and even making a few public exhortations and remarks of assent at the close of the sermon. I have even heard of their taking the minister to task, on points of doctrine where they thought him to be weak.

But these things are in the past. The average deacon of today in some congregations, at least, is a stranger to any duty, except that of paying the annual visit and preparing the tables. And as considerable of the table setting is done by the sisters, I have often wondered why we have deacons any more. Why should we have deacons? Why are you a deacon? Why those stringent qualifications and that long ceremony of installation, if your office does not amount to more than setting tables?

If you survey the situation from this point of view, you will be led to conclude that the deacons are either a mere figurehead in the church, or that we are not using them as we should. And the latter conclusion is the correct one.

Studying the question from the Bible standpoint, we find that in the days of the apostles the deacon's office was a very important one, and those who held it were as actively engaged in caring for the church as the ministry itself. In fact, I am led to believe that the diaconate was a department of the ministry, its officers having to deal with the internal affairs of the church, and holding a sort of common-pleas court. To be more specific, the deacons looked after the temporal needs of the membership at large, caring for the widows and orphans, settling the little differences which arose among a polyethnic membership, of which the church at this time consisted. Doubtless you remember that it was "the Grecians who murmured against the Hebrews, because their widows were neglected in the daily ministration." In other words, the widows of the Hellenists,—Jews who had resided in foreign countries and had adopted the Greek language and many of the foreign customs,—were being neglected, while the widows of the Hebrews, or the old resident Jews of Jerusalem, being better known, received the daily care and ministration which they needed.

The original Greek version strengthens me in the position that the diaconate is a department of the ministry, in the fact that the apostles, in presenting their need of help to the church, state that it is not right that they should leave the ministry of the Word of God, and attend to the ministry of tables. The word *diaconate* is used in both instances. The passage, in a free translation, would be rendered, "It is not meet that we neglect the diaconate of the Word of God, to attend to the diaconate of tables."

The qualifications of the candidates for this office, as the apostles stated it to the church in Jerusalem; as well as those given by Paul in his letter to Timothy, where they are placed side by side with those of the bishop and are so similar in character, is further proof that the diaconate is a department of the ministry.

The practices of our church lead me to think that our early church-fathers looked at this matter in a similar light, for our ceremonies in the election and installation of deacons differ from the installation of ministers only in the absence of the authority for regular preaching. Furthermore, in the early days of our Brotherhood the diaconate was made a stepping-stone to the ministry, inasmuch as many of the ministers were called from the deacon's office.

Note further, if you please, that Stephen as well as Philip, out of these seven first chosen, engaged in preaching and did it so acceptably, that the Lord used them mightily. Our church fathers also believed that deacons should engage in witnessing for Christ; hence they authorized them to fill appointments in the absence of the ministers.

But, you will say, the deacons of today are not accustomed to exercise in public, and some of them would be afraid of the sound of their own voices. Supposing they are, whose fault is it? Have we preachers ever given them a chance? But I believe you are mistaken in your opinion that the deacons will not exercise in public. At least so it proved in a recent case which came under my notice.

All the ministers of a certain congregation were expecting to be absent on a certain Sunday, because of attending their District Conference. Their usual way was to announce that there would be no preaching on that Sunday, but, at the suggestion of one of the ministers, the deacon brethren were called together and the matter was laid before them. It was explained that some were afraid that the deacons would not undertake it, but the rest believed that they were fully able to do the work. At this point a gray-haired old deacon brother with tremulous voice remonstrated and said that they used to do such things frequently, in the early days of his deaconship, forty years ago. And so the service was left in the hands of the deacons, and they conducted it creditably, I assure you.

So we see that the fault lies largely with the ministry. Our deacons do not exercise because we do not give them a chance to exercise. They are weak, because we do not help them to get strong. They are not interested, because we give them nothing to do.

But, you will ask, What shall we give them to do? If there is so little work in your church that you can do it all without help, I am afraid your church is not very prosperous. But not to leave your question unanswered, I will say, Give them just what the Bible enjoins as being their duties,—the ministry,—which means the serving and the care. Our deacons should be given a chance to realize the blessedness of the privilege of serving and caring for the church. Most of them do not realize, that, like Christ, they have been called "not to be ministered unto, but to minister."

The cause for the election of deacons, at the time of the apostles, was the specific work of caring for the widows. That term can be easily covered by the word needy. In fact I like the word needy better, as it does not limit their activities to ministering to temporal wants only, but gives them free range to assist in spiritual matters as well. There is no church in existence which does not have needy ones in the broader sense of the term. If you think your church does not have them you are mistaken, for if you watch carefully, you will find the spiritual barometer of some of your members fluctuating; and the conscientious deacon is on the lookout for such fluctuations, and does not wait for orders from the preacher to go and warm up a member who is *beginning* to get cold. That member is not given a chance to get cold, nor his grievances to take root. They are "nipped in the bud."

Should the case have escaped his notice until it has taken the form of trouble between two members, then the deacon, again, can bring to bear his fatherly influence and often obtain a reconciliation, without parading the case before the entire church council. The performance of such things is no small task, and that is why the apostles mention, as essential qualifications, that the deacon should be a "man of honest report, full of the Holy Ghost and [full of] wisdom."

And was this not the early custom of our own church, when the elders entrusted to the care of the deacons such members as needed their assistance? Perhaps it was the abuse of this custom, where the deacons were sent as a committee from the church council to rectify some slight transgression, which caused the antagonism against it, and thus almost stopped its employment. The coming of a single deacon in a kind, fatherly way, as a self-sent committee, softens and warms the heart of the erring one, where the coming of two of them as a church committee, often produces resentment and antagonism. This is the experience of the majority of our wide-awake, observing elders. To be sure, the deacon's committee has its rightful place in our church government, and its use should be continued; but its abuse has greatly limited its sphere of usefulness.

The interest of the deacons in the preaching service should be stimulated by employing them to accompany the minister in filling his appointments at distant preaching points. This would be the revival of an excellent custom which is almost dead among us.

On appropriate occasions the deacons should assist in the opening or closing of the services, by reading the scripture lesson, leading in prayer, and even exhorting. And that brings me to another important work, viz., the doing of personal work in urging sinners to come to Christ, especially during revival meetings. We depend too much on the minister and the revivalist to do the needed personal work. Much of it can be, and should be done by the home members, and especially by the deacons.

It is not necessary for me to enumerate the many other ways by which the deacons can and should serve their congregations. I only wish to add that we, of the ministry, should take the deacons into our confidence more than we do, use them much more than we are in the habit of doing, and thus give them an opportunity to prove to us that they are valuable assistants, given to us by the church to help us in the performance of our responsible duties.

417 Portsmouth Bldg., Kansas City, Kans.

Putting on the Brakes.

BY JAMES M. NEFF.

I had been up the mountain for a second load of "shakes." After the load was on, the young man who had been assisting me, very kindly went up the mountain side and cut a tree which was dragged down by one of the horses and chained to the rear of the wagon to supplement the brake.

When all was in readiness I started down, but soon discovered that my brake strength was insufficient.

With the tree dragging behind and the brake drawn as tightly as I could draw it, the load was still pushing on the team altogether too much to give the driver a comfortable feeling.

When I came to the steepest part of the road I decided something must be done to remedy the difficulty. Accordingly I scrambled up the slope above the road and with much effort cut a number of bushes and, tumbling them down into the road, I fastened some to the wagon and some to the various limbs of the tree, distributing them along its whole length until I had an array of brush that looked as if I were bringing out almost the whole woods with me.

I climbed to the seat and started again, only to see that something more must be done. In fact I had a heavier load than I should have tried to take down over such a road. I got down and inspected my brake. As I considered how much depended upon it, I thought, "What if my brake should break?" The road looked frightfully steep as I stood and contemplated it, and the gulch into which team, wagon and driver would have tumbled, had we gone down over the grade, was altogether too deep to be considered as any part of the program. I felt frightened.

What should I do? After revolving the thing in my mind awhile, I decided to tie a wheel. This changed things very materially and, indeed, proved to be more brake than I needed. On down we went, however, till we came to a little spot in the road not quite as steep as the steepest, when the team stopped. I said, "Go on down the mountain!" They made a faithful pull, then another and another, but they could move the load no further. "Can it be possible," thought I, "that I have stalled going down hill?" It was even so.

This piece of road is known all over the country as the "Frazier Grade" and is famous for its steepness. I thought, What a funny and absurd story I'll have to tell of stalling on the down-hill pull over the Frazier Grade!

I untied the wheel, and as the worst of the road had now been passed, I got down without further serious difficulty.

Now, the fact is, I wouldn't have stalled at all if I hadn't simply overdone the matter of putting on the brake.

And this reminds me that in a few instances I have seen churches on a standstill with apparently nothing before them but what should have been an easy, down-hill road. The difficulty was, they had too many members who were devoting themselves exclusively to putting on the brakes. There are, indeed, some otherwise good church folks who give themselves so incessantly to putting on the brakes that they seem to lose their fitness for any other kind of service. It's a pity.

Now and then, in his efforts at discipline, a parent makes the mistake of devoting himself exclusively to putting on the brakes. And to see a little fellow literally *stalled going down hill*, having been so incessantly nagged with "Don'ts" and "Quits" that he has given up all effort to please his superiors or do right, is really a sad sight.

Of course a brake is an essential and important thing on boy, church or wagon, but if you work it too hard, it stops all progress and renders useless the whole machinery.

Springville, Cal.

The Church.

BY NETTIE C. WEYBRIGHT.

In Four Parts.—Part Three.

As to the nature of this new body, the church, it is not a mere organization, but an organism, a unit, a whole, one body, whose head is Christ. An essential factor of it is its absolute unity. It is not a religious club, not an association for moral culture only, not a mere human creation. The church, as an organic whole, as an organism, is clearly taught in 1 Cor. 12: 12, 13, "For as the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." The members of this body must be content to be just where the Great Master-hand has placed them, for in 1 Cor. 12: 18 we read, "But now hath God set the members each one of them in the body, even as it pleased him," and, according to verse 22, of the same chapter, we learn that even that member that seems to be feeblest or most unworthy is very essential for the perfection of the whole body. The unity is so essential a characteristic of this "body of Christ," that if one member suffer, all suffer, and if one member is glorified, all the members rejoice with it (v. 26). Paul, in Eph. 1: 23, says that the church is Christ's body, the fullness of him that filleth all in all.

Not only is the church his body, but in the new and nobler dispensation it is a "household" (Eph. 2: 19) in the economy of God, "in which God is the Householder, his Son, the Steward, the Spirit, the indwelling life, and faith the law which gathers and binds them together." It is the habitation of God (Eph. 2: 22), the place of God's glory. It is the temple of the Living God (2 Cor. 6: 16) in which Jesus Christ himself is the chief corner stone (Eph. 2: 20) and each member a living stone (1 Peter 2: 5), making a spiritual house (1 Peter. 2: 5). Christ is not only our Head (Col. 1: 18) but our foundation (1 Cor. 3: 10, 11) and the Bridegroom of the church (2 Cor. 11: 2). He has gone to prepare a place for her and will soon come and take her unto himself where she shall forever be with him (John 14: 2, 3). Composed of "many members" (1 Cor. 12: 20) it is considered an holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ (1 Peter 2: 5). The Spirit builds the house and abides in it (1 Cor. 3: 16). Love is the law of the church, for it is founded on grace. It is a new community rising out of the ruins of all former kingdoms, pervaded with new and immortal principles. Through it the gates of righteousness are opened to all nations. "The one great central pillar in the church is the Incarnation. Christ's humanity touches earth. His divinity reaches heaven." In the coming kingdom it will be the "new" or "holy" Jerusalem (Rev. 21: 2) and the tabernacle of God (Rev. 21: 3). "The Lord God, the Almighty, and the Lamb are the temple thereof" (Rev. 21: 22). In Matt. 16: 18, "Upon this rock I will build my church," we have the "rock-basis" of it. In 1 Tim. 3: 15 it is called the "church of the Living God," assuring us of its divine ownership.

Local church organization was not, at the first, suggested by Christ to his disciples. In the first history of the church, at Jerusalem, it seems to have been without complete organization, but when the necessity arose for men to look after the temporary needs of the widows and the other poor, and serving tables, seven were selected from their number for that purpose, and thus those who preached or attended to other spiritual needs of the church, were not hindered in their work. Thus, the first church came gradually to include "church officers," for in the great Providence of God, all things are provided as necessity demands.

Through the inspired writer of the Acts, and several of the Epistles, we have specific instructions as to church officers, the method of their calling, the qualifications necessary for their specific work in the church, and the duties and responsibilities devolving upon them in that office. Nor does he only give such instructions concerning them in the Sacred Word, but, through the Holy Spirit, from time to time, he prepares men, each for his definite work, and by the Spirit's power, in controlling the minds and hearts of his followers, he makes their service possible. And for these places it is essential that we have the best, purest, most thoroughly consecrated, best qualified men the church affords. These officers include bishops (1 Tim. 3: 4, 5), or elders (Acts 14: 23), and deacons (Acts 6: 1-6). The New Testament knows nothing of a priesthood,—excepting the "priesthood of all believers."

The Spirit transfuses and fills all hearts, and lifts us up into fellowship with God. We receive our nourishment,—all we need,—by our Head, Jesus Christ. We live on heavenly manna. All our petitions are heard and answered through him. Although our union with him is not visible, it is surely real and vital. Through him we have boldness before the throne of God. We are no longer his slaves, to tremble before an Almighty Lord and angry Judge, but we are his sons, and rejoice in the confidence of a Father's love. We can not fulfill the law. Human nature is too sinful for that, but Christ, our Head, obeyed perfectly, and made satisfaction for us. "Heavenlymindedness, union with the Son of God by faith, the hope of his coming and kingdom, of being with him, and like him in his glory, of reigning with him,—these are the heavenly things we are entreated to seek. These distinguish the religion of Christ, from all others."

We see the dignity of the church in Acts 15: 28, where the church, with its leaders, is placed on the same high throne with the Holy Spirit. They legislate with him, conscious of their exalted dignity and Divine fellowship. The church proper began with the coming of Christ to the earth, and will continue until Christ comes in glory and takes his bride home with him (1 Thess. 4: 16, 17). This is the present dispensation.

The history of the church is stated prophetically in Rev. 2 and 3, in the form of the letters or messages to the "Seven Churches of Asia." The church today is doubtless in the Laodicean age, as described in Rev. 3: 14-22, in which the great fault, as mentioned by the Spirit, is lukewarmness,—no holy zeal. It is this fault that threatens us today, and against which we must use our most earnest efforts.

After being separated from the world, and united together,—members one of another,—each one should be actively engaged in service for his new Master, giving of his time, talents and possessions, witnessing:—

1. To the atoning blood.

2. To the person of the Lord Jesus Christ and his work.

3. To the work of the Inspired Word in the cleansing of the life.

4. To the work of the Holy Spirit in the regeneration of character, for "ye are the light of the world, shedding light in the midst of the darkness, and dispersing the darkness."

This is not all. A Christian should be engaged in most earnest Bible study and prayer, for the spiritual development and growth of himself and all saints, and for the conversion of the unsaved, and in devout, reverential worship of the Great God, exalting him above all else, and in spiritual communion with him. By Christ's incarnation he became visible among us (John 1: 14; 1 John 1: 1, 2), and now it is our privilege to make him still visible to men (1 Peter 2: 9).

In this present dispensation it is God's will that the individual members of the body of Christ serve him, in their several capacities, as apostles, prophets, evangelists, pastors and teachers, each doing all in his power to be a faithful witness of Christ, extending the borders of his church, bringing the light of Christ to those who know him not, glorifying God in their lives and all their activities, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 11-13).

Syracuse, Indiana.

The Stone From the Mountain.—Dan. 2: 34, 35.

BY A. H. O'BRIEN.

THIS picture in the image is the symbol of the world power in the whole future development of nations, and also their final destruction which is yet to take place. The transferring of political power from Judah is also implied in the figure. The image measures the duration of the Gentile power, which is now, and which is fast coming, to its consummation (Luke 21: 24). Until the time of the Gentiles is fulfilled, the "stone" is symbolic of a supernatural power, "not made with hands," but is heavenly, Divine. The mountain is the Messianic kingdom, yet to be set up in the old land of the Jews, with Jerusalem as its throne. (See Jer. 3: 17; Psa. 102: 13-17; Zech. 14: 4-8; Isa. 2: 2-4.) All is symbolic of the Messiah and his kingdom (Gen. 49: 23, 24). Here we see the wounded Christ, but we also

see the strength of the Lord manifested in the phrase, "The stone of Israel."

The toes of the image correspond to the ten horns of the beast in the seventh chapter of Revelation. Thus the ten horns are ten kingdoms as well the toes. The two iron legs of the image correspond to the Eastern and Western hemispheres, and their ten toes are thus represented as spreading out in all directions. Talk about freedom in America. It is not true, it is deceitful. There is freedom in one man only, and that is found in Gal. 3: 13. We talk of a patriotic spirit. There is a sense in which we, as true citizens, "sojourners," feel and recognize the land of our adoption as the fatherland, but if we look at this scripture we see our nation, and all other nations, ground to powder, and driven away by this stone to make way for the coming Messianic kingdom.

There is but one kingdom that will have an everlasting duration. The Jews will be the people, then, in that, to lift all other people into blessing and dominion with their king (Rom. 11: 12). The day seems to be at hand when, literally, as the Gentile kingdoms carried away the Jews into captivity, they shall carry them back to their own land.

I. When did the stone strike? When the image, as represented by the feet and toes, was in power. There were the feet in the Babylonian days, nor in the Medo-Persian, nor in the Græco-Macedonian, nor in the Roman. But it is when these two iron legs exist in divided form. Toes and feet, part iron and part clay. It is here that we see the impossibility of the iron of imperialism and the clay of democracy endeavoring to cleave together. It is, therefore, evident that the stone did not strike at the birth of Christ, nor on the Day of Pentecost, nor in any other past period of history, for there were no feet to strike.

II. The stone struck suddenly. "The phrase, "Thou sawest" has direct reference to the vision from head to toes, and at the close of the vision "the stone not made with hands" struck.

III. It struck simultaneously. It did not strike repeatedly, but only once, and so completely broke in pieces the whole image. By one breath from the mouth of God will Christ break and destroy the world powers (Psa. 37: 10). The image did not decrease gradually but all together and like chaff. It was all overwhelmed and swept away at one time.

IV. The stone struck before it began to grow and not while it was growing into a mountain. Daniel says that the stone grew after it struck. It is when the stone does strike that the kingdom will come and will be set up, and from that time it will fill the whole earth (Acts 15: 16, 17; Micah 4: 1, 2).

It is, therefore, conclusive that the stone power has yet to fall and the kingdom to be set up. Or, as the Scripture says, the "times of the Gentiles are not yet fulfilled." The God-defying as well as man-defying powers will meet their awful doom in the coming crisis, a day yet in the future. May we be of a heavenly citizenship.

Findlay, Ohio.

Review of Denny-Kesler Debate.

BY B. E. KESLER.

I HAVE been handed a report of the above debate by the elders of Sycamore (Disciple) congregation, Ind., with the request that I review it, which I shall now attempt to do.

"Eld. Kesler occupied nearly all of the entire time in three sessions on his favorite theme: 'The building of the kingdom.' From this time forth there was rough sea for his frail craft."

This is a clear admission that I had a smooth sea on the building of the kingdom and I surely did. Eld. Denny utterly failed to meet my arguments on that point.

"He next attempted to support their means of conversion, reading, as proof, statements from histories of the second and third centuries on the practice of the 'subapostolic church.' When Bro. D. arose to reply, the forgetful Kesler was reminded that he had signed a contract that nothing was to be taken as authority in the debate but the King James Version of the Bible."

To this it may be said that Eld. D. was the first to present outside testimony (the Manual and Minutes of Annual Meeting) and he seemed to be willing to take them as authority, even though I denied the Manual being authority; that all outside testimony I presented was corroborative of the Bible truth; that Eld. D. failed to show that any of it was at variance with the Bible; that it is a strange thing that Eld. D. and his brethren are so afraid of history. To me this is a surrender of the whole historic field and the practice of Christians from the apostles to 1809, when the doctrines of Eld. D.'s church were, for the first time in the history of the world, advocated.

"The audience was surprised beyond measure to hear Eld. K. flatly deny the name of his institution, the very name in the proposition to which he had signed his own name."

On this point I showed from the Minutes of 1908 that "Church of the Brethren" is our church name, and I proposed to submit to a committee of three teachers to decide the point, but Eld. D. did not want the committee.

"He next noticed the name of his institution, and referred to Isa. 62: 2; Matt. 23: 8; Heb. 2: 11; Acts 1: 16; 2: 29; 15: 22, 23, 30-32."

From these scriptures I showed: (a) The Lord was to name his people. (b) That Jesus did name them. (c) That the apostles recognized the name. (d) That the apostles placed this name on a legal document. (e) That this name, as given by Christ, and used by the apostles, is Brethren, and, when organized, the logical and scriptural name is "Church of the Brethren." Will the reader turn to these references and read and decide for himself?

"Their method of taking persons into the church was next discussed. It was proven by the 'Manual' that sinners were called upon to pray and this was not denied. When asked to give examples where sinners were told to pray, Mr. K. referred to Acts 2: 37; 16: 13, 14; 16: 30."

I gave these as Bible precedents showing that God will hear the prayer of penitent sinners, which Eld. D. denies. I asked him repeatedly if he would tell the unsaved part of that congregation that they ought to pray, or if it would do them any good to pray, and he utterly refused to do it. Will the reader turn to these scriptures with Acts 10: 30, 31, and decide who is right?

"Eld. K. read John 13: 14, 15, to establish feet-washing, and emphasized the word ought, and referred to many passages containing the word, and then absolutely failed to find where a single congregation ever met to observe it."

I also asked Eld. D. to find a time and place where it is said that they had the cup and its contents in the communion service, and he failed to do that, and yet he believes they did.

"And those of the world said Denny routed him (Kesler) on feet-washing."

If this be true, it only proves there were some there (and I presume there were some) who, like Eld. D. and his brethren, are not willing to do what Jesus says they ought to do. The reader will pardon me from refraining to state what was said by some of the people of the world on the other side of the question.

"On Friday afternoon the elder, being stranded, tried ridicule, but in a very modest manner was called down by his moderator."

I had just related a little anecdote to meet the effect of one related by Eld. D., in which he tried to "get the laugh on me," and my moderator simply said, "Proceed with the argument." That was all.

"He (K.) declared he would do as he pleased, moderator or no moderator."

I said, "I do not propose to be 'laughed down' before this audience without retaliating, moderator or no moderator. If we had a third moderator, we could rule these anecdotes out." And I used none except in reply to his.

"Eld. K. then introduced his arguments on the communion and Lord's supper. He labored hard to keep away from "Simon's." Geography was resorted to, but the truth could not be so easily covered up. Eld. D. proved to all that he understood the Scriptures on this subject."

But those who were present will recall how I presented "Denny's dilemma" on the blackboard at this point, showing that his position makes the Bible contradict itself on several counts and he is in the dilemma still. (This dilemma is shown up in the K. and H. debate, soon to be published.)

"On Monday afternoon the discussion was resumed. Bro. D. then began his affirmative arguments. He stated that a body or church, not built on the right foundation, nor at the right place, nor at the right time, is not the New Testament church."

At this point I showed by history that his church was built on "secession and effusion," that it was built in "Surrey County, Va.," that it took its present organization in "1809," that it was organized "loosely," and has had a "loose" government ever since. All this by historians of his own church. It will be noted that, while he was on his affirmative, his arguments were negative. That is why I had to get on the "affirmative" here.

"Bro. D. then presented an argument on the covenant of Abraham (Gen. 12: 2; Gal. 3: 16; 3: 4-15; Eph. 2: 13, 14; 3: 3-6). That the Law was weak and was to be done away with (2 Cor. 3: 6; Gal. 3: 19; Rom. 10: 4; Col. 2: 14-16; Eph. 2: 15; Gal. 4: 30, 31; Heb. 8: 7-13; 10: 6-9, 7: 19). Eld. K. said, 'We are willing to admit that we are not under the old law,' but declared that the new order of things began with the birth of Christ (Heb. 10: 5-9), putting much stress on 'when he cometh into the world.'"

Here I showed that the old law began to be "abolished" and "taken out of the way" in the Sermon on the Mount. Will the reader turn to this and note how often Jesus said, "It hath been said by them of old time, but I say unto you"? Did not this take these "old-time" laws out of the way?

"He next declared that 'there is no history of an organization on Pentecost' (Acts 2), and then outlined the work of Pentecost on the blackboard."

And the debate came and went, and Eld. D. failed to show any history of organizing, building, beginning, commencing or setting up a church on that day, and the singular thing about it is that Eld D. was afraid to affirm the doctrine of his church on that point.

"Bro. D. showed by Acts 2: 47 that now, for the first time, men and women were added to the church, that Christ was the Head of the church, and that the church had a foundation."

On the contrary, I showed that the kingdom or church originated in the mind of God long before Christ came into the world, that when John baptized his first convert, he baptized him into this kingdom to which Christ later applied the name church, that Denny's position cuts John's and Christ's converts out of the kingdom, and denies that Christ, the Head, ever had any connection with the church, his body, that many of the rites of the church, as baptism and the communion, originated with him, and to be head of these, and have them built on the foundation, he must have been "head" and "foundation" before any of them were originated or instituted.

"Bro. D. showed by the Bible that Acts 11: 15 pointed back to Pentecost as the beginning."

But he was afraid to say the beginning of *what*. I showed, by Col. 1: 18, that Christ is the beginning of all things pertaining to the church and even of the church itself.

"Bro. D. presented twenty-seven questions to Mr. K. which forever tied him."

These questions were all answered in such a way as forever to silence the adversary, to say nothing of the many questions I presented, which were returned with evasive answers. I "stayed with the Bible" and Denny too.

River Bend, Colo.

Confession.

BY C. D. HYLTON.

MAN seems to have a bias to do wrong. From Adam down to the present we know of but one man who was without sin.

In the Bible there is no encouragement to sin, but, on the other hand, there is much, in favor of turning from sin and following the divine pattern.

Some one has truthfully said, "The failure is not in falling but in not trying to get up again." Hiding our sins from God is impossible, and every effort will prove a failure. David vainly attempted it and in his

confession said, "When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me," etc.

From this language we infer that David suffered mentally and physically on account of his sin, but there was a "balm" or remedy for him and when he applied it peace was restored to his mind, and health to his body. Then he could say, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The church and the world no doubt have many men and women who are suffering, as did David, from various kinds of sins, and who would gladly unload, were it not for public censure and ridicule. Satan has many agencies to keep men from coming to the light, and often, when one has determination sufficient to stem the tide, Satan turns loose some of his imps, to devour them, in the public mind, or before the church, so that they may never become useful again. The church may be hindered in her work of love and sympathy by these ungodly accusers. And who are they? What kind of lives have they lived? How will they measure up with Barabbas who was turned loose to help accuse Jesus?

Observation has taught us that accusations do not come from the most spiritual and consistent members, but often from policy workers and backsliders.

But David faced all these and God forgave him his great sin and he was again useful in God's kingdom.

But what is the remedy for sin? Listen to the wise man: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13).

Where shall this mercy come from? Surely, from God and his people. We need not expect it from a cold and sinful world.

Again we hear the beloved disciple saying: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9).

To whom should we confess our sins that we may be forgiven? This, I believe, is a very important question. We may fail to obtain forgiveness by going to the wrong place.

If we have sinned against an individual, to that one we should go. If we have sinned against a corporation to them we must confess. If we have sinned against the Government, to that particular branch we should go and make right. If the sin has been a public one, to the church we should go. If it has been a "secret sin," to God only we should go, as the public and the church will be better off by never knowing it. But in every case the Lord should be implored, and we should *forsake* as well as confess, if we expect pardon.

We are also admonished to "confess your faults one to another, and pray one for another, that ye may be healed." In this way we may be very helpful to each other in showing sympathy and helping some one over the road where we may have stumbled and fallen.

Our duty to our brethren, when we see them err from the truth and become sinners, and their souls are exposed to death, is not to accuse them to the church or to the legal authorities, but to become a soul saver to them.

Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins (James 5: 19, 20).

Brethren, there is a time when the Lord may be found and he should be called upon while he is near.

Bloom, Kans.

Bible Study in Our Schools.

BY AMOS H. HAINES.

As the time approaches for the opening of Special Bible Terms and Institutes in our schools and colleges, it is fitting that we should briefly consider the place of Bible Study in a liberal or so-called "literary" education. The primary purpose,—at least one of the primary purposes—of the American college and high school was to fit and prepare young men for the Christian ministry; and especially for the work of the moral teacher. By consulting the original charters of the oldest American schools and colleges, this fundamental purpose is evidently manifest.

The materialistic development of our country as well as the materialistic education, have directed and shaped the policy of many schools, so that these schools no longer hold to the primary purpose, which was that of moral and religious education.

The legislating of the Bible out of some of our public schools shows how far the materialistic, the nonreligious, and also how far unscrupulous and selfish politics have gone, in their influence on present-day education. This adverse legislation concerning the reading and study of the Bible in public schools and also as it pertains to education, is, to say the least, unpatriotic, unphilosophical and thoroughly unpedagogical. It is a movement, contrary to the nature of man, and also contrary to the upward movement and progress of Christian citizenship. It is surely contrary to the best teaching in ethics and morals; also contrary to the best thought on government and law. Our nation needs to be called back to God. The remedy for greed and selfishness in public office, graft and political corruption, must be the putting into practice the teachings of the Bible, the best text on ethics and morals.

There are some signs of better government and civic improvement. A better type of man is being placed into office. A sifting process seems to be going on. Such being the case, a better rule and role of conduct may be expected and even demanded. A Bible-reading people will demand,—and rightly so,—a better and higher standard of conduct from our public servants.

The "Adult Bible Class," the "Laymen's Movement," missions, temperance, general Bible study classes, etc., will necessarily demand a higher type and better prepared moral teacher. The minister, especially, will be expected to measure up to this expectation and higher standard of efficiency. To meet these expectations and requirements, our Bible Departments and Bible Schools have been provided.

Those who can not take a few years of preparation for church and Christian work, should at least avail themselves of the provisions made and opportunities given by our Special Bible Terms and Bible Institutes.

The Special Bible Term of Juniata College will open Jan. 12, 1912, and continue ten days. A large number should remember the date, and arrange to come and remain throughout the session. Bible Study, Church Work, Sunday-school, Missionary, Temperance, and Educational Work will be considered.

Several daily classes, pertaining to Religious Education are reciting the present fall term in the Bible School of Juniata College. These classes are as follows: Biblical Literature, Theism, Hebrew History, Old Testament Exegesis, History of Missions, Church History, Systematic Theology, New Testament Greek, Life of Christ, New Testament Theology.

We earnestly urge that all who can possibly do so, arrange to attend at least one of these special sessions of Bible Study and Evangelistic services, held at our various centers of learning. A proper point of view of Bible Study, will doubtless expel much of the doubt, uncertainty and many of the questionings relative to the content and formation of the Bible.

Bible School, Juniata College, Pa.

Special Bible Term of Daleville College, Va.

January 6 to 13, 1912.

On Saturday, Jan. 6, the Botetourt Memorial Missionary Circle will hold a special service, at which time Eld. I. S. Long will deliver an address to the Circle. On Monday following, the regular Bible work will follow which, in brief, is as follows: Eld. I. S. Long will give daily lectures on "Missionary Studies in Acts," and also will discuss the following themes one period each day: "Our Missionary Work in India," "How People Live in India," "Hinduism As We Know It." "Educational Work in India," and "Opportunities and Needs of Our Work in India."

Bro. George W. Flory, of Covington, Ohio, will conduct the evangelistic services from Jan. 2 to 14, inclusive. In connection with this he will give daily lectures on the following: "The Strength of the Church," "The Organized Church," "The Pastoral Church," "Gnats and Camels in the Church."

Sister Long will give, from her actual experience in the field, daily talks on the following subjects: "Women of the Orient," "In and Out of the Homes of India," "India Christian Homes," "Our Trip to Babylon," and "Orphans and Native Workers in India."

Eld. T. S. Moherman will deliver daily lectures on the following subjects: "The Formation of the Hebrew State," "The Hebrew State a World Power," "The Period of the Prophets and Prophetism," "The Hebrews between the Old and New Testaments" and "The New Testament Age."

A special opportunity will be given to those interested in Sunday-school Teacher-training. During this week of Bible work, Bro. T. S. Moherman will give "Ten Lessons on the Teacher," Bro. C. S. Ikenberry, "Ten Lessons on the Pupil." Examinations will follow these classes in Teacher-training. Arrangements will also be made by which those taking this part of the work may complete the study of the first year's course at home, under the direction of the District Sunday-school Secretary.

On Saturday the following Educational programs will be rendered:

Forenoon Session—10 o'clock.

Influence of a College on a Community, ...T. C. Denton
Educational Ideals, ...T. S. Moherman
The Kind of Education That Counts, ...P. S. Miller
What Would the Church Do Without the College?.....
.....Geo. W. Flory

Afternoon Session—2 o'clock.

The Educated Ministry, ...John B. White
What Education Can Do for Our American Homes,.....
.....Annie Bowman
Education the Solvent of Social Ills, ...A. B. Hurt
Denominational Schools, ...A. C. Flora
The American Colleges the Emancipators of Oriental Civilizations, ...E. Q. Hawk

One missionary and ministerial scholarship will be offered to each congregation of the District, covering all expenses while in attendance. We invite the presence of our brethren and sisters.

DALEVILLE COLLEGE.

OAKLAND, TENNESSEE.

Our church, located in Blount County, Tenn., bounded on the south by North Carolina, has been reorganized. Maryville, sixteen miles from Knoxville, is the county-seat, and is noted for its colleges and high schools. Here was the home of Eld. S. Z. Sharp, who came here with his family, Bro. Levi Hertzler, and perhaps some others, from Pennsylvania, soon after the Civil War. Bro. Sharp was an educator and preacher, hence he taught school and also preached. The doctrine of the Bible, as we practice it, was new to the people, as this was about one hundred miles farther south than our church, up to that time, had ventured. As little slavery existed, not much could be done in that section by our Fraternity.

The people were pleased with Bro. Sharp, and by a study of the Word learned that his words were true, and in conformity with the Scriptures. It was not long until several were added to the church by baptism, both in Blount and Knox Counties. Other members also moved in, and in a short time two churches were organized. Bro. Sharp commenced the work of building a house of worship, and by the help of the few members they built the Oakland church. The house is in a fairly good condition yet, though it has not been used much for several years. Here, for years, they had able ministers and a prosperous congregation, but some of the leaders moved away, some died and some became cold and indifferent, and finally dropped out. But a remnant still kept the faith. Several members moved in recently, and called for a reorganization. Bro. W. S. Ledbetter and self met with the members, and partially organized. Bro. Adam Klepper was elected to the deacon's office, and Bro. G. W. Young was advanced to the second degree of the ministry. Bro. Alden Frye is a minister in the first degree. We had in all five services, which were well attended, and the interest taken by the members and friends gave us much encouragement. Pray for the little band at Oakland!

The other church mentioned was the Choto congregation, which lost out about the same time, but was reorganized in May as the Union Valley church.

Limestone, Tenn., Dec. 5. P. D. Reed.

THE ROUND TABLE

Are We Consistent?

BY JAS. A. SELL.

BEING consistent is no evidence of being right, yet to be right we must be consistent. Our inconsistency may disgust people, and drive them away from a good work.

Strangers looking into our book of Minutes might easily conclude that we were trying to legislate righteousness into the church, but what will they think when they find the book full of decisions that never were repealed and, at the same time, are largely disregarded? This, too, becomes intensified when we remember that elders in their rulings, and committees who are sent on official business, are required to carry out the decisions of Conference to the extent of expulsion, when they themselves are equally guilty,—not perhaps in the same particular, yet just as culpable in other things.

When a committee is sent to try a case, or to set things in order, there is but one thing left for them to do, and that is to enforce the decisions of Conference. When the refractory seek to justify themselves by the inconsistency of their judges, they may be called "contentious" or "out of order," but it is surely embarrassing to the elders to know that the claim is just.

Some decisions have become obsolete, some have been repealed, and others have been cast aside, seemingly, by general consent, or enforced in some churches and not in others,—depending largely on the opinion of the elders. Then, too, Conference sometimes makes decisions that conflict with other decisions, and yet does not repeal those first made.

Members are disowned in some churches for things that are tolerated in others. This is an inconsistency for which the church in general is not responsible, but when members are disfellowshiped for the violation of some rules, and later on the rules are changed or so modified that the violation is no longer a test of fellowship, how about the expelled member? He is out for an offense that is no longer an offense.

While it is not best to publish examples of some of our inconsistencies, the fact remains that we have a number of them on our hands that have assumed the proportion of problems. We need to do some earnest thinking before we make any more decisions. There must, after all, be the force of public opinion behind a decision, to make it effective. When opinion changes, regarding methods of church administration, it is a losing battle to attempt to enforce the measures of other days.

Hollidaysburg, Pa.

Coworkers With Him.

BY IDA M. HELM.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Psa. 5: 3).

EACH morning we should be sure to begin the day aright. Too many of us stew around to get our toilet made and breakfast over, then rush off to our work, neglecting to open our hearts to the One who has promised to be with us if we seek him, and whose presence with us will lighten every burden and sweeten every care. Then we may wonder why things do not move along smoothly and pleasantly, and why it is that we become aggravated so easily. We forget that the flesh is weak, and that, if we are trusting in our own puny strength, we will be swept down in the current of cares and temptations and trials that cross our path. When Jesus was here in the world, he was ever eager to minister to the needy ones. Now he is at the right hand of the Father, but he is still mindful of his children, and ready and pleading to come to their help at the faintest call. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If we open our hearts to God in the morning, acknowledge our weakness, tell him our every need, and invite him to be with us through all the day, he will be our Strong Tower of defense, and he will be sufficient for every need. In his strength we will be conquerors in the conflict, because we are coworkers with God.

"And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain."

—Whittier.

Ashland, Ohio.

The Work at Malmo, Sweden.

BY J. F. GRAYBILL.

I ENJOYED the doctrinal number of the GOSPEL MESSENGER, which I just received last week, so much that I felt like telling you. If the MESSENGER admits of comparison, I think this was the best paper I ever read. I wish every member of the Brethren church in Sweden and other foreign missions might read it in their own language. It would be a great help here, I am sure.

I trust that the time is not so far distant when we shall be able to translate some of these good productions and have our Swedish members enjoy the rich treasures they contain.

We have two brethren here who can read English. The one is having the MESSENGER sent to him; the other brother reads my paper. This brother said he reads the paper over the second and third time in order to be able to retain its contents.

We are well, happy, and busy with the language, and planning for our work.

May the Holy Spirit ever guide you in your work! Pray for your servants and the work at this place!

Malmö, Sweden.

In Touch With the Church.

BY MRS. D. H. MILLER.

Nov. 2 my husband, several sisters and myself attended the love feast at Elizabethtown, Pa. The love and welcome received will not soon be forgotten. Our minds were carried back years ago when we became members of the Church of the Brethren. The German speaking and singing, and their plain attire, were quite impressive. How much we wish that plainness and the "simple life" might be characteristics of all our dear churches! We also visited our daughter and the college. The question often comes to me: Why don't the Brethren patronize our own colleges and bring up their children in closer touch with the church? Nov. 5 we attended the children's meeting at Lancaster City, and were present at their feast of love in the evening. We also visited the Brethren's Home at Neffsville, where we met our aunt, who is in her ninety-fourth year, and still well and happy. Who could not be in such a pleasant home?

Nokesville, Va.

Church and Sunday-school Officers.

BY N. N. GARST.

SOMETIMES the best talent, and the most or deepest consecration are not found in the same individual. I believe in this case the most consecrated one should be chosen and an effort be made more fully to impress the other party with his duties and responsibilities. Thus the combined talent and consecration may be used as soon as possible.

I am aware that many circumstances and conditions enter at times, into the choice of an officer, despite the fact that the Holy Spirit should be the only influence of the voter in his choice. It is a serious fact that sometimes electioneering is resorted to, and that at other times a large relationship may combine to put forth special ones for the office, discarding talent, consecration and like qualities.

White Church, Mo.

The Anniversary Issue.

BY ARCHIBALD VAN DYKE.

IN reading the Anniversary number, I concluded it was the most interesting of any yet published. I remember well when there was no paper, and what fear there was in allowing a paper to be printed by the church. The various changes made since then, are also fresh in my mind. I do not think I have missed one year's subscription since the first, neither do I want to miss any. I thank God for the GOSPEL MESSENGER, and will try, in my weakness, to pray for the editors.

Grand Junction, Colo.

CHRISTIAN WORKERS' TOPIC

A Better Way of Celebrating Christmas.

Matt. 2: 1-12.

For Sunday Evening, December 24, 1911.

Heaven's Best Gift to Man.—Isa. 9: 6, 7; Luke 2: 11. A Gift to C. W. Society Honoring Christ.

(a) After the opening prayer, a boy and a girl each give a Christmas recitation, followed with a song by all.

(b) A young man tells about Christmas in Alaska; a young woman about Christmas in Porto Rico (three minutes each).

I. Ways of Giving.

1. The Workers—up to ten years old—carrying baskets covered with green, which bear their donations, bring them forward and sing a song.

2. The Workers up to sixteen years old,—the girls, after reciting a recipe for making good bread, present loaves of bread; the boys bring products of the soil—sacks of turnips, potatoes, etc., and repeat texts like, "It is more blessed to give than to receive."

3. At a meeting the young men and women placed sealed envelopes on the table, and, when opened, it was found that eleven contained a dollar bill each.

4. Now the basket was passed to receive the gifts of the older ones present.

II. Gifts That Went Home.

1. An aged invalid lady whose chair had no rockers. (A rocking chair.)

2. A woman doing washing for a living with only one tub, a dishpan, and a leaky boiler. (A tub, wringer, boiler, bag of clothespins and a box of soap, went to her.)

3. A girl promoted to the eighth grade who could not attend school for want of books. (Was helped.)

4. A delivery boy who has no overcoat, mittens, or "stockings with feet in them." (Remembered.)

5. A crippled boy—a genius at making things—who has only a cuskenife and tack-hammer to work with. (A box of tools.)

6. An invalid with soiled, insufficient bedding. (Made comfortable.)

7. A widow whose little children must daily forage for fuel along the railroad tracks. (Coal sent.)

8. A child who never had a boughten plaything. (Not forgotten.)

Such is "giving back to him who gave" (Matt. 25: 40). (See write-up in Our Young People.)

PRAYER MEETING

Something to Think About.

Philpp. 4: 4-8.

For Week Beginning December 24, 1911.

1. **A Recipe for a Sterling Character.**—Would you seek that which will go to the building up of a truly worthwhile character, sit down in the quiet of the evening and meditate on the words of our lesson. Here is the guide to true Christian neighborliness, to honest dealing, upright behavior, purity of life, refinement of thought and speech, everything that is lovely and of good report (Col. 3: 1-17).

2. **"Whatsoever Things Are True."**—If we would be true, we must think on the things that are true. To deal in falsehood or misrepresentation, or to resort to petty deceptions is to ruin a soul. To think on the things that are false will as assuredly destroy character as the blighting frost kills the tender vegetation (Eph. 4: 14-16).

3. **"Whatsoever Things Are Honorable."**—To be anything less than honorable is disgraceful. This is the test of a gentleman,—the test of a noble character. To be less than strictly honorable in any transaction, whatever may be the temptation, is incipient degeneracy,—a sure indication that the road one is on the downgrade. Preserve honor at all hazards (Rom. 12: 17).

4. **"Whatsoever Things Are Just."**—Yes, strictly just. We sometimes forget that. We may do a favor to a friend and, if not careful, do a terrible wrong and injustice to another. Remember it in all you say or do (Prov. 4: 18).

5. **"Whatsoever Things Are Pure."**—Let us think of the things that are pure,—the things that will cleanse our minds of all that is low and degrading. Think of the spotless lily and the lesson it brings to us of absolute purity. Think of the holy angels and their holy mission (1 John 3: 1-3).

6. **"Whatsoever Things Are Lovely."**—This old world of ours is full of things that are lovely. Ten thousand objects are daily held before our gaze wherein we may see the loveliness of God. These, together with those of "good report," are agencies in God's hands to make us more in love with life, and more eager for the glory yet to be revealed (2 Cor. 4: 15).

HOME AND FAMILY

The Master Is Nigh.

BY EMILY HARRIS.

Jesus loves you; why do you sigh?
Don't feel lonely, the Master is nigh.
Tell him your trouble; he's always there,
Ready and waiting to hear your prayer.

Jesus loves you; why longer fear?
Gracious and loving, our Savior dear!
Happy and joyous, glad-hearted and true,
When you acknowledge his refuge for you.

Brooklyn Mission, New York.

The Father's Advice—Prov. 6: 20.

BY RICHARD ARNO DASSDORF.

"My son, keep thy father's commandments, and forsake not the law of thy mother."

THIS is the advice given by Solomon, primarily to his son, but in a larger sense to the young men and boys of all time. He addresses them as a father would. The people began to have dealings with the surrounding nations, and this brought in a chain of evils to which they had previously been strangers. Solomon saw this, and he also noted how easily the young men were led astray.

We all, at times, need the assistance and advice of others. We feel our own weakness, and long for aid and comfort. I know I need the help of my Heavenly Father daily.

Solomon says: "My son." This means that the speaker has authority over the one he is addressing. He does not mean to inspire terror, but love and kindness. "Come here, my child; I wish to tell you what to do. There is danger near you and I want to tell you how to escape from it. I will tell you about life's temptations and how to resist them. Foreigners are coming in and bringing many evils along with them. These sins were not so prevalent in the former days. and your forefathers did not know much about them. Now we are expected to face these evils and to overcome them."

As parents we must be strengthened against the evils of the day, that our children may not be drawn away from God. Those sins which creep into our land, by the evil influence of the foreign element, will ruin our nation if not checked.

We find that many of our young men have banded themselves together in their wickedness. They defy the law and are fast going to ruin. Young men, do not go with bad boys! Rather stay at home with father and mother around the cheerful fireside.

Do not associate with drunkards or gamblers under any circumstances! Do not spend your nights in revelry! Such a course unfits you for any of the active duties of life. Be a man of courage, ready to do your duty at all times! Our nation wants its young men to be strong, sober and vigorous.

"Keep thy father's commandments and forsake not the law of thy mother." If you are in doubt, at any time, ask your dear parents. They have learned by experience what is right and what is wrong. They love you too well to give you wrong advice, and want you to grow up to a life of usefulness.

One of the commandments says: "Honor thy father and thy mother that thy days may be long upon the land, which the Lord thy God giveth thee." We see how necessary this is, at the present crisis confronting us. Will the people remain noble and righteous? It will depend upon you, my sons, my daughters. Just think how much love your parents are bestowing upon you. Honor them for this; and honor them also because God has commanded you to do so. God thought this matter so important that he gave his first promise to those who live up to its requirements. Long life and a blessed estate are promised to those that honor their parents.

We are living in a different age and among entirely different surroundings. All are in a hurry and a rush. We seem to find no time for deep consideration, outside of the business turmoil of life. Youth, evidently, is the time to consider these things, for then we have more time for the consideration and study of the ways of the Lord. Remember, there is no pleasure outside of the Christian life. Nothing else can give you lasting joy. Paul fed milk to the babes in Christ, but he gave meat to those who were stronger and able to bear it.

Many of our dear young men and women have noble Christian fathers and mothers praying for them. I plead with such to make the good choice. Will you refuse to listen? Will you disobey a direct commandment of God? Do you think it is wise to continue in sin and have your quiet moments disturbed by the fear of approaching death? Do you value the promise of a long life? If so, be sure to honor your parents.

We have here a twofold promise. One part pertains to the life you are now living, the other to the everlasting life to come.

Does Satan offer you much? Let us see. "The wages of sin is death." You are always haunted by the fear of your impending fate. All the time you are afraid something will happen to you. Will you starve your soul? Instead of the Bread of Life you are feeding upon sinful pleasures. Is this the counsel of your parents? Do they advise you to pursue that course?

Do you love your parents? How much love and respect have you for their commands? It is easy to say you love them, but how often have you caused them days and nights of sorrow by your wayward course? You little realize the love they bestow upon you. Many are the parental prayers that ascend to our Heavenly Father's throne, to protect their dear children and draw them to himself.

Do you ever realize how many love and watch for your safety? I will name some of them: God, Christ, the Holy Spirit, the angels, the church, the ministers, your parents, your friends. God so loved you that he gave his only begotten Son that you might be saved.

"Life is real; life is earnest,
And the grave is not its goal.
Dust thou art; to dust returnest,
Was not spoken of the soul."

The soul can never die. It is a part of God himself. He has given you the soul to keep pure. Many of us will be ashamed when he comes to make up his jewels. Will our precious souls be pure and bright, or will we bring them to him all dimmed and defiled by sins?

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12: 1).

Jones Mills, Pa.

The Joy of Service.

BY WEALTHY A. BURKHOLDER.

THERE is nothing that gives greater joy to those whose constant aim is to be of use in the world, than to feel that they are saving some one who needs assistance in some manner, although, at the time, they realize that their well-meant efforts are not appreciated as they should be. Our Lord and Maker, as he went up and down the hills and dales of Palestine, among the distressed and oppressed, did not stop to inquire if his work was appreciated. "Do they need my help?" was the question. He was a master teacher and the finest physician of whom we have any record. He not only healed the sick, in common with our medical men of today, but he opened the eyes of the blind and raised the dead to life. Nothing was beyond his skill, and it was a loving service. He was serving because he wanted to help. He desired to raise those who were cast down, to strengthen the weak and to brighten the lives of those who were in darkness. He tried to make the homes better and happier; for, as a rule, from happy homes emerge men and women who are well fitted for life's work.

One particular instance of ingratitude was shown when he healed the ten lepers. While all received the same physical help, only one returned to thank and praise him for being healed, and we hear him say: "Were there not ten cleansed? But where are the nine?" Where are they? After being cleansed from such a loathsome disease as leprosy, to go on their way without even thanking or praising their great Benefactor, seemed like base ingratitude. But it was in harmony with Christ's spirit to bear these things patiently. Today conduct like that would seem to be far from right. Surely, any earthly physician would desire and honestly deserve to be thanked, if those to whom he administered were not able to remunerate him financially. Appreciation, manifested in some way, would surely he in order.

When administering to the bodily wants of the poor and distressed, there is joy in the service if it is done from pure and holy motives, even though conscious of the fact that they do not appreciate the kindness shown. "A lowly man does a little thing,—a little act in itself. It is only a simple kindness,—a cup of cold water given to one who is thirsty. But the motive is love, and that makes it shine in bright radiance, like a transfiguration, in heaven's sight. Great gifts were dropped into the treasury that day, when the Master was watching how men gave, but the only gift he praised was the widow's offering of a farthing. He said her offering was greater than that given by any of the others. The motive made the difference." Often the ones who serve are repulsed, but such should remember that the Master met with such experiences, and the thought should be kept in view that if done to one of the least of his children it is done unto him. It is the Master's work, and his work is found everywhere.

But, notwithstanding the fact that many did not appreciate the Master's service so much as to thank him verbally, or by following his commandments, yet he did not turn away, but continued his loving ministrations. Do we, as his children, want to follow in his footsteps? If so, we will find many opportunities to do little things; perhaps so little that we may be tempted to turn away and look for greater and more honorable fields of labor. But if we find joy in his service, we must not overlook those who are low down in sin and suffering, but be willing to extend the helping hand. We must put our heart into what we try to do. Heart service is much more effective than hand service only. The great Heart Searcher knows whether or not we are honest in our work, and truly discerns our motives. He wants his people to administer to the wants of his needy ones, and to find joy in so doing, and to do it as unto him; for he said: "I came not to be ministered unto, but to minister."

This suggests the thought that there is much service we may engage in for the Lord, as coworkers in the great cause. Hear the Psalmist David: "I will praise thee, O Lord, with my whole heart. I will show forth all thy marvellous works. I will be glad and rejoice in thee." While he made mistakes, he confessed them, repented of them, and continued to be joyful in the Lord's service.

"If I can live
To make some pale face brighter, and to give
A second luster to some tear-stained eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayward soul in passing by;

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,—
My life, though bare
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain."

Newburg, Pa.

THIS is a cold and cruel world, where it is always true that he who feels the most feels the worst.

SISTERS' AID SOCIETIES

LAMOTTE PRAIRIE, ILL.—Our Sisters' Aid Society was first organized July 4, 1910. We have held twenty-five half-day meetings. Our work consisted of making comforts, quilts and clothing for the needy, which were sent to the Chicago Mission. The first box was valued at $21.29; the box sent in June, at $14.32; the box sent in October, at $20.36; balance in the treasury, $1.36. Sister Minnie Steinger is our president; the writer, secretary-treasurer. The laborers are few, but may the Lord bless our work.—Rebecca Pittsafick, Palestine, Ill., Nov. 29.

KEEDYSVILLE, CAL.—Our Sisters' Aid Society met Oct. 19, to reorganize. Sister Michaels was elected president; Sister Choat, vice-president; Sister Woods, secretary-treasurer, and Sister Lehman, assistant. The past year we held thirty meetings, with an average attendance of about eight. The time was spent mostly in sewing, with devotional exercises. The roll call was answered by repeating scriptural verses. We donated carpet for a church, a box of clothing to the St. Joseph Mission, in Missouri, donated by Bro. Davidson to the Aid Society, and the remainder of the money, $9.35, to church work. We had $47.4 in money during the year.—Hattie Woody, Sec., Reedley, Cal., Nov. 21.

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THE special Bible Term at Juniata College, Pa., begins Jan. 12.

DURING a revival at Edison, Nebr., eight are reported to have united with the church.

FIVE were added to the Lower Twin church, Ohio, where Bro. Isaac Frantz recently held a series of meetings.

TWELVE applied for membership during a revival meeting in the Botetourt church, Va., conducted by Bro. J. M. Henry.

WHY not send the MESSENGER to a friend as a Christmas gift? It is a gift that will last the year round and be appreciated.

STEPS have been taken to build a new meetinghouse at Nezperce, Idaho, and work on the basement has probably been commenced.

WHEN last heard from there were seventeen conversions in the series of meetings at Flora, Ind., conducted by Bro. D. M. Adams.

THE three weeks' revival at Mexico, Ind., conducted by Bro. C. S. Garber, resulted in fifty accessions to the church by confession and baptism.

THE special Bible term at Daleville College, Va., begins Jan. 6 and closes the 13th. A splendid program has been arranged for the occasion.

BRO. J. J. SHAFFER did some effectual evangelistic work in the Woodbury congregation, Pa., which resulted in fifteen being added to the church.

THE special Bible Term at Manchester College, Ind., begins Jan. 8, and continues eight days. A fine program, to be published next week, has been arranged.

AT the last District Meeting of Western Colorado and Utah it was decided not to send a member to the Standing Committee next year, but to represent by letter.

SINCE last report there have been nine conversions at Hagerstown, Md., most of them being the fruits of a series of meetings held by the pastor, Bro. J. C. Flora.

BRO. I. B. TROUT not being able to attend the dedicatory services of the Anderson church, Ind., Dec. 3, Bro. L. W. Teeter delivered the address for the occasion.

BRO. JOHN W. MISHLER closed a revival at the Valley Bethel church, Va., with twenty applicants for membership,—thirteen baptized and seven awaiting the rite.

BRO. JOSEPH STUDEBAKER, of Flora, Ind., called at the House on his way to Panther Creek, Iowa. From there he goes to Dallas Center, where he is to conduct a class in vocal music.

WRITING from Tien Tsin, China, under date of Nov. 14, Bro. Hilton says that the missionaries are quite safe, and in good health, but for the present they must remain away from the interior.

NINE accessions,—seven baptized and two restored to fellowship,—are reported at Bethel, Old Fields, W. Va., as the fruits of some recent revival work done by Bro. W. B. Smith.

THE new church at Prowers, Colo., is fast nearing completion. The building was made possible by one brother giving $1,000, another nearly $500, and the banks contributing liberally.

WITH Bro. J. D. Mishler in charge, a splendid revival is in progress in the old Union Center congregation, Nappanee, Ind. Twenty-eight have been baptized and eight await the rite.

SEVEN were added to the church during a series of meetings, conducted by Bro. J. O. Garst, at the Arlington house, jointly controlled by the Salem and Brookville congregations, Ohio.

AS a correction, we are requested by wire to announce that the Sunday-school, Ministerial and District Meetings of Texas and Louisiana will convene in Manvel, Texas, on Dec. 27, 28 and 29.

GLANCING over the Minutes of the late District Meeting of Northeastern Ohio, we notice that Bro. Noah Longanecker has been selected to represent the District on the Standing Committee.

A FRUITFUL revival is in progress in the Ridgely congregation, Pa., with Bro. Rufus Bucher doing the preaching. Nine have applied for membership and more are expected before the close of the meeting.

A COMMITTEE, appointed by the District Meeting of Northeastern Ohio, one year ago, is at work on a history of the District. Each District ought to follow the example of Northeastern Ohio in this particular.

WE have the program of the Sunday-school Teachers' and Bible Institute of Southern Indiana, to be held on North Germania Street, Indianapolis, Dec. 25 to 29. The program reached us too late for this issue.

BRO. W. F. HAYNES, of Patterson, Cal., accompanied by Bro. H. E. Wagoner, of La Place, this State, called at the House last Monday. They are spending the winter in school work at Bethany, Chicago.

THE "Kingdom Songs" seems to be taking splendidly, and, so far as we can learn, is giving excellent satisfaction. It has been decided by the Committee of Arrangements to use the book at the Conference of 1912.

Our College Times for December, published in the interest of Elizabethtown College, Pa., contains the announcement and program, in part, for the Annual College Bible Term, to begin Jan. 11 and continue until Jan. 21.

THE Mission Board of Nebraska sees to it that all isolated members in the District get the MESSENGER. Those not able to pay for the paper have it donated to them. Intelligent work of this sort is sure to produce fruits.

BRO. CHAS. D. BONSACK says that he finds himself rather busy at Blue Ridge College, Union Bridge, Md. He is not only preaching each evening, for ten days, but he is carrying three classes daily and one semi-weekly, in Bible Study.

BRO. D. L. MILLER writes us from Empire, Cal., where he is to remain until the 18th, saying, that he and Sister Miller had a pleasant journey across the Continent. He finds a good working congregation at Empire, with a membership of about 200.

WE are printing the Minutes for an unusual number of District Meetings held during the fall, and observe that most of the Districts are bringing out their Minutes earlier than common. The House takes pleasure in doing work for the Brotherhood, and would be pleased to print the Minutes of all the District Meetings. Knowing our people as we do, we naturally think that we can do their work a little more satisfactory than they can get it done anywhere else. We are also prepared to do any printing that our schools may need, and would certainly appreciate their patronage.

THE workmen are engaged in erecting the tabernacle at York, Pa., for the next Annual Meeting; so writes Bro. J. A. Long, Chairman of the Committee of Arrangements.

IN these days war is an expensive proposition. Up to Nov. 1 the war in Tripoli had cost Italy $65,000,000, and since then the expense has been over one and a half million dollars a week, with the end not even in sight. Should Italy win out, she will certainly pay dearly for her venture.

THE District Bible and Sunday-school Institute of Southern Illinois, to be held at Cerro Gordo, begins Dec. 26 and closes Dec. 29. A good program has been arranged for the occasion. The program, however, reached us too late for this issue, and will have to be held over until next week.

THE Brethren Almanac for 1912 shows an increase in the ministerial force of the Brotherhood, there being nearly forty more ministers than are found in the former list. There is also a decided increase in the number of congregations, the list containing 913,—seventy more than reported at the close of 1910.

JUST before sailing from New York last Saturday, Bro. J. M. Blough prepared an interesting communication which, for the want of space, must be held over for next issue. He says that until Jan. 8 he and Sister Blough may be addressed at Jerusalem, Palestine, and after that date at Ankleshwer, B. B. C. I. Ry., India.

A NUMBER of congregations are raising money to have the GOSPEL MESSENGER sent to their poor. We can not name all the churches engaged in the good work, but we incidentally noticed, in the correspondence coming to our desk, Yellow Creek, Ill., Hickory Grove, Ohio, and North Manchester, Ind. It is certainly very kind that the churches are remembering their poor in this way.

SOME of those, interested in having news of special importance appear in the MESSENGER at the earliest date possible, are making use of the "night letter" service, which permits the sending of fifty words or more by wire at the rate of one cent a word. In fifty words one can send considerable news. In order to appear in the issue of the week, such night letters should be delivered, prepaid, at the telegraph office on Sunday night, and they ought to be on our desk early on Monday morning.

THE breaking of wills is a common occurrence, these days. In fact it is difficult to make a will that will stand the test in court, especially if there happens to be plenty of money at stake. Benevolent institutions lose much money through wills. Our General Mission Board and other mission boards lose no small amount of money in this way. Devout people bequeath money, to be used for some good cause, and when they can not appear in court to speak for themselves, their wishes are set aside, and their hard earnings are used in a manner never contemplated by them. The better way is for donors to place their money where they want it to go while they are yet living, and then they will be sure of having their wishes respected. Should they need the income from their money, they can easily arrange for this on the annuity plan.

WE wish to urge all of our patrons to renew their subscriptions to the MESSENGER for 1912 at the earliest possible date. The law forbidding the carrying of unpaid subscriptions on the mailing list is exceedingly strict, and in order to comply with the postal regulations we must be able to show a creditable paid-up list of subscribers. If our agents have not already called on the old subscribers for their renewals, or have not, in some manner, notified them, they should do so at once. In a few instances it may be necessary for subscribers to call on the agent and pay their subscriptions. But in each instance subscribers should pay the agent when they renew, and not ask the agent to run an account with them. In localities where we have no agent, subscribers can send their own subscriptions. But we urge everybody to be prompt. Let us hear from you before the rush sets in at the end of the year.

Last week Bro. W. R. Miller was in the Roxbury church, Pa., delivering evening illustrated lectures in connection with the Bible, Missionary and Sunday-school Institute of Western Pennsylvania. He says it was one of the best Institutes he ever attended.

One of our ministers, while in the midst of a series of meetings, and making his home in a family where the Messenger is not received, writes us that he is lost without the paper, and wishes a few issues sent him during his stay at the point where he is laboring. On an average of about four times a year we hear of evangelists being assigned to homes where the Messenger is not read. Some of them will hunt up a family where the paper may be seen, while others ask us to supply their temporary needs.

Raising Money for Church Purposes.

For months the *Sunday School Times* has been endeavoring to convince its readers that the tendency of raising money for church purposes, by means of festivals, oyster suppers, pay entertainments and things of like character, is to lower the morals of the people. It is held that no one is benefited morally by paying for a meal, or paying to enjoy some kind of an entertainment, just for the sake of helping to raise a little money for a religious cause. It is appealing to the lower rather than the higher motives. The editor would have all funds for Sunday-school, church expenses and mission fields raised by direct methods, and thus appeal to the higher and better motives of men and women, both old and young. He would have every dollar donated count for 100 cents, for the purpose for which it is given. With this idea prevailing there would be no preparing of dinners and suppers at the church, or any place else, solely for the purpose of raising money. If one is expected to give fifty cents he would have him give the money direct, without having to appeal to his appetite with a dish of oysters. He would educate people to this method of giving, feeling sure that more money can be thus secured than to coax it out of the donors by means of meals and paid entertainments. He publishes a number of letters from as many churches and Sunday-schools, where the direct method of meeting all expenses has been employed most successfully, and is giving the very best satisfaction. We are pleased to note that a number of churches are doing away with church festivals, suppers and paid entertainments. They have learned that such methods lower, rather than elevate, the religious sentiment of a community.

The St. Louis Mission Again.

One of our brethren, residing in St. Louis, is very favorably impressed with what we said about establishing a mission in his city, and suggests a careful investigation of the conditions with that in view. It occurs to us that we might build up and maintain a strong working congregation in St. Louis, if we go at it in the right way. The former mission was under the management of Southern Illinois, while the territory is within the bounds of the Middle District of Missouri. But the churches in both States are rather far away to permit them to give the contemplated mission the attention it should have, at the start at least, and yet this objection might be overcome.

In the first place, we should locate in the city an efficient minister, who understands city work, who should be amply supported, so that he can give his very best efforts to the mission. Without too much delay a building for the use of the mission should be erected in a creditable part of the city. In our judgment this building should be a business block of three stories, with the first floor fitted up to be rented for store rooms. The third floor could also be fitted up with rooms for rent. The second floor might be arranged for the mission proper. This would include an audience room, a few Sunday-school rooms, and possibly accommodations for the preacher and his family. When once completed, the rent of the first and third floors should pay all the expenses of the mission, and in this way the work might be made self-supporting. The only problem would be the raising of the money for the building and lot, and this ought not to be a difficult matter, considering the purpose. In the mission room services might be conducted until the congregation should grow large enough and strong enough to build a meetinghouse of its own, if it is desired to do so.

We should certainly like to see this method tested in a city like St. Louis. We have been for sometime thinking about the plan suggested, and do not see why it may not serve the purpose in any city where we wish to open up a mission and have it at once placed on a self-supporting basis. If the mission should fail, the money invested would not be lost. The way we now conduct city missions, there is a constant drain on the churches for their support. We know of a city where at least sixty thousand dollars has been spent, and all there is to show in the way of a building is a house that is no credit to our people or their work. Had a $25,000 building been erected, on the plan here named, and the work thus made self-supporting, the other $35,000, with a little added, might have been used in establishing missions in two other cities requiring less expensive buildings.

This is not simply visionary. The scheme is practicable, as any one can see, by considering that two store rooms, each rented for $80 a month, and $40 a month for living rooms on the third floor, would mean $2,400 a year. The plan is not a new one. It has been tested and found not only feasible, but desirable. In the long run, it is a most economical method. True, it takes money in the start to procure the lot and erect the building, but that is the end, so far as expenses are concerned. People do not object to attending services in properly arranged apartments in a business block. Some large and wealthy churches worship in auditoriums located in business blocks, and the time may not be far distant when many strong city churches will put their money into a business block, with rooms reserved for religious services, instead of large church edifices that bring no income, but are a constant source of expense. At least, what we are saying, will do to think about.

And if we may venture another thought, we would like to see the plan for collecting the money, having the building erected, and the pastor installed, turned over to the General Mission Board, which might do its work through a special committee. After the building is completed, the property deeded to the Board, and the pastor installed, the further care of the mission, so far as it might need attention, could easily revert to the State District to which the territory properly belongs. The mission being self-supporting, would stand related to the District the same as any other church.

All of this, however, is said not solely in the interest of St. Louis, but mainly for the purpose of getting our people interested in working out a plan that will make city work less expensive. We have already put enough money in city missions and city work to have established and equipped a full dozen of these self-supporting mission centers. Every building thus erected might be made a center for our people. There are scores of young members working in cities who would be only too glad to rent rooms in a building that would place them in touch with the church and her work. We need centers in all the leading cities around which our people can cluster, and from which they can go forth carrying the Gospel into other parts. We need centers to which members, when traveling, can go and be made to feel at home. We do not mean places to which they go to save hotel bills, but places where they can secure lodging, pay for it, and at the same time, be in the society of those who will take an interest in them. There are many things that might be said in support of the plan partly outlined, but we leave the subject at this point for our readers to think about.

Orthodoxy Versus Loyalty.

In our church thought and life there is much being said and written about loyalty—church loyalty. This man or that man is loyal to the church and to her form of government. This is certainly commendable,—a good thing to be. Loyalty means to be faithful to those whom we are expected to serve,—those to whom we are under obligations,—our parents, our friends, our country, our church, or wherever a trust is imposed. We may be all this, and yet we may not be dependable, because our mind, our opinions, are defective. In other words, we may not be orthodox and, therefore, religiously wrong. We may be loyal, as we think, to the church and her form of government, and yet our loyalty may prove hurtful to us and the cause we are supposed to represent, because we are not orthodox.

Loyalty of a man to a cause proves nothing as to the righteousness of the cause which he advocates, nor does it prove that the man himself is right, because a bad man may be loyal to a bad cause. A man may be as loyal to a bad cause as to good one. So loyalty of itself does not prove that the loyal person, or the cause or the person to which he is loyal, are right and commendable. A blind devotion to any person or cause or church is not desirable, because such a judgment is not to be depended upon. We have men and women who boast of being loyal to the "order" of the church, and perhaps they are. But what does that mean? All churches have such loyal members. This is especially true of the Mormons, Christian Scientists, and scores of other cults that might be named.

Loyalty has been the prolific feeder of the manifold isms in which we find Christendom today. What the church of Jesus Christ needs today, and at all times, is a loyalty that is orthodox,—men and women that are sound in the Christian faith,—in the fundamental principles of the Gospel of Jesus Christ.

We have people in the world today that are so loyal to methods,—means to an end and an order,—that you will find them cultivating their ground with the mattock, the ox team, the shovel plow, and sowing their seed by hand; reaping the harvest with the old-time sickle, and treading out the grain by the oxen. And so they desire to work in their religion. With them it is the old way, as did their fathers. Any change made, or new methods introduced to meet the new conditions, are looked upon as innovations that are out of order and dangerous. The Sunday-schools, prayer meetings, Christian Workers' Meetings, and all other changes that are needed to do service for the Master as the new conditions bring them to us, are objected to, not because they are wrong in principle, but because of the changes they make from the way they have been accustomed to do things in the church.

Unfortunately we have men who have been called, and are exercising in the ministry, who are better informed as to what the order of the church is than they are in its doctrines and principles. In other words, they are not orthodox. In some of her fundamental doctrines they are either lacking or holding wrong views. They are wanting or deficient in their theology. They do not understand the science of God and his relation to his creatures,—the science which treats of the existence, character and attributes of God, the doctrines which we are to believe and the duties which we are to practice. As a result, we do not need to wonder at their expressions of doubt as to the divinity of Christ—do not see how the miracles which he performed can be true or real, which to reject is about equivalent to rejecting him altogether. It would be very remarkable if such men, holding such views, should be allowed to preach, simply because they profess to be loyal to the "order" of the church; thus placing the order of the church, in importance, above that of her doctrines and foundation principles.

Of course, such conditions could maintain only where gross indifference is prevalent, on the part of those who have the oversight of those who are commissioned to preach the Gospel of Jesus Christ. But as strange as such things may appear, is it, after all, very strange when we consider the kind of training that many of our ministers receive? In all seriousness, who would be to blame if some of our ministers should preach some strange doctrines? What is our theological standard, and where do we send our young ministers to get the knowledge which they need, to make them efficient workers for the church? Many, called by the church, are left to choose for themselves without direction or help. They either buy such commentaries and books as are most available, cheapest or sent to them as gifts, so that the teaching which they

get outside of the Bible is mere chance. They may be good, indifferent or decidedly bad, theologically, and yet from such sources come the teachings which some of our ministers get. As there are all kinds of erroneous doctrines published, and freely distributed, different ones will fall into the hands of our different ministers and be read by them, would it be a strange thing if those who thus read and study them should receive some different views into their minds and hearts, and thus weave them into their sermons? Surely not! Indeed, it would be strange if they would not. And then, shall those, who are not satisfied with such sources of obtaining needed knowledge, decide to go to some theological school or seminary about as orthodox as the books and papers read by the others, what are their chances? A man thinks along the things which he learns through teaching, and "as a man thinketh in his heart, so is he." It is true, some are so well-founded on the truth that they are able to discriminate between the false and the true, sufficiently, to reject the untrue and doubtful, and accept only the true. But let them be as strong and well established as they may, they can not pass through such a course of theological training without becoming more or less tainted with the spirit that permeates such institutions of religious training. There are some who are so thoroughly fixed and established in the simple and evident doctrines of the Bible that no amount of speculative religious theories can find lodgment in their minds and hearts. But they do not belong to that class that are called from the country churches, having only a rudimentary education, such as is attained in our common and high schools. For such men to go or be sent to some of our theological schools, because of the cheap and enticing inducements which they are able to offer, because of their heavy endowments, would be, and is, suicidal to their religious usefulness to the Church of the Brethren,—the church of Jesus Christ.

It is a sad fact that we, as a church, do not yet have colleges of our own of sufficient standing and possibilities to give to our young men the literary, scientific, classical and religious education that they feel the conditions and times demand, in order that they may be able, most successfully, to fill such honorable callings as may open to them for their life's work. We are glad, however, that this want is being more generally felt by the church, and that moves are being advocated, in some of the State Districts, to supply our needs. But in doing this we must not duplicate the mistake already made in trying to establish one, two and three in each State, where there is a strong membership. The only thing we could hope to do successfully would be to establish one fully-endowed, or perhaps three partly-endowed colleges,—one in the East, one in the Middle West, and one in the Far West, or in the South.

Biblical or theological universities of this kind will do more towards giving us a sound and unified ministry, church and people than scores of small, struggling colleges, trying to spread themselves over a field that is entirely too large for their possibilities. Our loyalty, orthodoxy and unity must grow out of our teaching. If our young men and women, who are preparing to do church work, can be provided with the same kind of gospel methods and sound Christian theology, they will thus be prepared to do the same kind of teaching and preaching. And the rational conclusion is: Like priests, like people. This will give us a unity that will be as natural as the likeness of fruit on the same tree, or grapes on the same vine. This is the Christ way of unifying his church and people. And children, thus born into the kingdom, need no arbitrary ruling to keep them in the right way, because they are all born of the same Spirit, and are all fed on the same food. Give them sound doctrine, and they will be loyal to the truth as it is in Christ Jesus!

H. B. B.

Without a Religion.

An unfortunate condition is being worked out for Japan, for the way matters now look, it is likely, in the course of a generation, to be a country without a religious. For centuries Buddhism has been the religion of the island kingdom, but, through the spread of western methods in education, this is rapidly disappearing. While the people are losing confidence in the faith of their ancestors, there is nothing, as they view it, to take its place. The growing sentiment of the country is being moulded largely by the young men who have been educated in the universities of the United States, England and Germany, and it so happens that there is nothing in the way of Christianity, in these great seats of learning, to appeal to the Japanese student. In his search after knowledge he has lost interest in Buddhism, the religion of his childhood, and since the destructive critics of the universities have been so persistent in their attempts at undermining the inspiration of the Bible, the student is led to think that there is no more in Christianity than there is in the faith he has discarded. In this state of mind he completes his university work, returns to his homeland and leaves on the minds of the young men of his country the same nonreligious impressions that the great schools have made on his mind. This is the class of men who will soon be the leaders of thought in Japan, and as the older people, who still hold to Buddhism, die off, we may look for a whole generation of men without either a heathen or a Christian religion. The situation is unfortunate, but this is the fruit of universities that tend to undermine the Christian faith. However, the young men of Japan are not the only ones that are being wrongly influenced. The young men of all civilized countries are feeling the same influence, and the situation in the field of thought is becoming decidedly serious for the world at large.

The Communion Cup.

Some brethren, who do not believe in the individual communion cup, are a little uneasy because a few cities have condemned the use of the congregational cup for the communion services. While it seems a little strange that city officials should meddle with matters that are ninety-five per cent religious, and possibly five per cent sanitary, we presume that members in these cities may, for the time, have to adjust themselves to the conditions, but they do not need to coax the authorities to enforce the law in their case. It will be time enough to take up the matter when the officials show their hand. Some of the best thinkers in the country are now convinced that much of the legislation against the public cup shows considerable haste. Men voted to do away with the public cup in railroad depots, on trains, etc., and then turn right around and vote in favor of retaining the saloon, when every physician and every intelligent man knows that the saloon is the cause of more disease and more sickness than the public cup, a hundred times over. The city council of St. Louis voted to place the ban on the congregational communion cup, and at the same time are doing their utmost to keep the saloons of the city from being voted out, when one saloon, probably, does more to undermine the health of people than all the public cups in the city. Possibly the members of the city council never in their lives heard of the spread of disease from the use of the communion cup. All of this opposition against the communion cup, for sanitary reasons, shows a decided lack of careful thinking and reliable statistics. So far as we are concerned, personally, we have the first case to hear of where a contracted disease may be traced to the communion cup at a love feast. To teach people how to drink, and what to drink, will do more good than to attempt to excite public sentiment on this cup question.

Warning to Parents.

A sister wishes to give a note of warning to parents by telling what happened in her community. Months ago a fifteen-year-old girl was missed from the community, and after a most careful search, far and near, could not be located. The mother, on meeting two traveling salesmen, gave them the girl's photograph and told them to keep a sharp lookout for her daughter. Finally the salesmen, in a distant hotel, saw a girl resembling the picture, and so notified the mother. The mother went to the hotel, registered and watched for her girl. To the mutual joy of each they met when not seen by the proprietor. The girl told her mother how she had been kidnapped, and under threat of death, was held a prisoner, and did not dare inform her friends of her whereabouts. Later, but unobserved, the two escaped to the depot, and were soon on their way home. Much mischief of this character is going on all over the country. Innocent girls are stolen or decoyed from their homes and prevented from communicating with their relatives. Sometimes they are made white slaves, while at other times they may be held as domestics. It is fortunate that this mother was able to rescue her daughter, but since law is "made for the lawless and disobedient" (1 Tim. 1: 9), it is to be regretted that the mother did not give the information she possessed to the proper authorities. It is the business of the authorities to see that men who abduct girls have a chance to reform behind locked doors, better secured than hotel doors.

The Pious (?) Disobedient.

One belonging to a church that holds to immersion as the New Testament form of baptism, writes to one of our exchanges, wishing to know what Scripture would be violated by receiving the pious unimmersed into fellowship, provided the converts from the world should be immersed. This looks like a strange question for a man to ask, who believes solely in immersion. It shows a weakness in the application of the Scriptures, hard to be accounted for. Why not ask what part of the Gospel would be violated by receiving into fellowship pious persons who have never confessed Christ? Why not have the same question apply to that class of seemingly devout people who never pray? Why not ask what part of the New Testament would be violated by receiving into fellowship one who had never repented? Men and women are commanded to believe, to repent, to confess Christ, to pray, and to be baptized, or, in other words, to be immersed. To receive people into fellowship who have not obeyed this last command means to receive them while in a state of disobedience. It means to encourage their disobedience, and in this way become a party to their disregard of the Word of God. To refuse to be immersed is to disobey that part of the Gospel in which baptism is clearly taught, and to the extent that we endorse this kind of work, to that extent we become partakers of the sins of the disobedient.

Large Feasts.

We frequently hear of feasts where the attendance is too large for all the members to be accommodated. It occurs to us that for large congregations it might sometimes be well to hold two feasts, accommodating one-half of the members at one feast, and the other half at the second feast. These feasts could be held on successive evenings, and the last one might be made fully as spiritual as the other. Those chosen to serve at either feast would then be permitted quietly to enjoy the services of the feast at which they would not need to serve. Or, if it should not be thought proper to divide the congregation for two feasts, a second feast might be held for those who can not be accommodated at the first. It is not advisable for members, under any circumstances, to be deprived of the spiritual benefits associated with a love feast.

Moving Picture Shows.

We would advise our patrons to keep their children away from moving picture shows. The little good that may now and then be gotten from helpful and instructive illustrations, thrown on the screen, is nothing, as compared with the evil resulting from bad pictures. The *Gospel Herald* tells us what recently happened near Scranton, Pa. We quote: "An eighteen year old boy shot and killed an express messenger near Scranton, a few days ago, robbed the express car, and was captured later. He confessed the crime and said that he had gotten the idea of committing it from a moving picture show. He seemed satisfied with his act and proud of the fact that his deed was equal to the one he had seen in the show. It is no wonder that the moving picture show is meeting with such vigorous opposition from various quarters."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

SOUTH BEND, INDIANA.

Following the Thanksgiving service, at the First Church of the Brethren, Nov. 30, a choice was held for deacons, resulting in the election and installation of Brethren James Newcomer, Chas. Steele and James Blake. Elders W. R. Deeter, I. B. Wike and Jacob Grater assisted in the service. In the evening of the same day our communion services were held, Bro. Deeter officiating. Monday evening, Dec. 4, our church met in council, the chief business being the election of officers for the ensuing year. The following officers were reelected: Chas. Steele, clerk; the writer, corresponding secretary; James Newcomer, Sunday-school superintendent; Marie Parrett, secretary. The writer was chosen president of the Christian Workers. At this meeting Sister Kelly was installed as deaconess. Cora V. Wise.

Dec. 5.

LIMA, OHIO.

Nov. 25 and 26 are days that will long be remembered by the members of the Sugar Creek congregation. As had been previously announced, on Saturday we had services in our new churchhouse, located seven miles northeast of Lima. Eld. Reuben Shroyer preached an excellent sermon on Saturday forenoon. After the noon hour an election was held for two deacons. Brethren A. J. Plaugher and C. G. Yore were chosen, and with their wives were duly installed. On Saturday evening about 200 crowded the Lord's tables, and a very spiritual communion service was enjoyed.

On Sunday morning our elder, Bro. G. A. Snider, gave an address to the Sunday-school, after which the dedicatory sermon was delivered by Eld. H. C. Early. Our large house, seating about 800, was filled, and the sermon was much appreciated by all present.

The total cost of the house was about $7,700, and our indebtedness was still about $1,700, but at the close of the sermon, and before the dedicatory prayer, this was quickly raised, and the house was dedicated to the Lord free of all indebtedness. May it ever be used in such a way as will be for God's glory and honor. I. W. Byerly.

Lima, Ohio, Nov. 27.

A GOOD THANKSGIVING MEETING.

We met at the church for public services as usual on Thanksgiving Day. It had been previously decided that the ministers should each give a short talk, and that the laity were also invited to express their thanksgiving thoughts. Quite a number availed themselves of the opportunity. These talks were mostly short—one or two sentence expressions. They were of a great variety. One faithful mother of a large family said: "I am thankful that our children are all in the church." An old gray-headed brother said: "I am thankful for good health and ability to be here." The pathetic side of this little one-sentence speech is that his wife companion has been confined to her room for months by affliction. Another sister said: "We ought to be thankful for having escaped many trials that are so common all around us, such as bereavements, afflictions and other sorrows." These, and similar brief, heart-to-heart expressions, caused a number to say: "This is one of the happiest hours of my life."

By this we can see how sometimes an informal, impromptu meeting may be blessed as richly as a well-arranged program. There was also a collection taken for the new church at Slifer, Iowa, that is to be dedicated Dec. 3. J. D. Haughtelin.

Panora, Iowa, Dec. 1.

THANKSGIVING AT FLORA, IND.

Yesterday was a great day for us. We rejoiced and praised God all the day long, and far into the night. We had a nice, bright day and a fine sermon by our evangelist, Eld. D. M. Adams, which was certainly one of the best informal talks ever delivered in our church. We had a generous offering for the poor at the conclusion of the service and best of all, a young man came forward and laid his life upon the altar. He is a promising dentist in our city, and dearly beloved.

We met again at 2: 30 P. M., and held preparatory services, at which three more came forward amid much rejoicing. When we came to the water three more,—a young husband and wife of prominence and another young husband whose wife early in life began the heavenly journey,—were there to receive the sacred rite. This is not all. At the evening service the very atmosphere was surcharged with the Holy Spirit's power and when the invitation was given six more came forward, making thirteen volunteers for the Master's service upon this blessed day. Among the number is the city marshal. All, both young and old, are from our best families. Praise the Lord!

We are now fully convinced that an organized, united effort will accomplish great results. Each evening, as we meet in a different home in a consecration service, direct and either by pastor or mission study class, we are greatly benefited personally, and those for whom we pray are made to feel our prayers. Sister Katie Neher, our former missionary, who left her work at Ft. Wayne to assist us in our special efforts, is here, and as busy as ever.

Yesterday, while many wept for joy at the gracious outpouring of Pentecostal power, we found others who lingered at the altar, shedding genuine tears of regret that their own salvation does not among the happy number. This, to me, is more pathetic than the scene at the bedside of the dying or the last lingering look into the silent tomb, for in those cases there is generally some hope of a future meeting, but the thought of a living lost soul is too much for a devoted heart.

Brethren and sisters, when you are engaged in these glorious campaigns for souls, keep in mind that you have espoused a cause of which you should not be ashamed, and remember that the Lord has promised you great things. A. G. Crosswhite.

Flora, Ind.

MINISTERIAL MEETING OF EASTERN PENNSYLVANIA.

The eighteenth annual Ministerial and Sunday-school Meeting of Eastern Pennsylvania, convened with the Mountville Church in their large church, at Petersburg, Nov. 7-9. The place of meeting being centrally located and easy of access, made it possible for a large attendance. The house was crowded at most of the sessions. These meetings are an educational factor in the Brotherhood, and their value is realized more from year to year. The "Sermon to Ministers" on the evening of Nov. 7, by Eld. S. R. Zug (who is the second oldest minister in point of service in the entire District) was like the talk of a father to his children.

The meeting was organized Nov. 8, by electing Eld. J. H. Longenecker, Moderator; John C. Zug, Clerk; S. Z. Witmer, Treasurer. The speakers assigned to the different topics responded well (only a few substitutions being required) and they gave views of great help and preparation. An offering of $30.84 was taken for the support of the District's representative in the India field,—Sister Kathryn C. Ziegler.

Bro. Edgar P. Bucher was elected a member of the program committee, to succeed Bro. J. C. Ziegler, whose time expired.

Steps were taken at this meeting, by which it may be possible to have the proceedings of future Ministerial Meetings of the District reported, and published in pamphlet form.

The following resolutions, somewhat condensed, were then passed and the meeting closed:

1. That we note with pleasure the increased attendance and interest at this meeting, yet we urge every minister of the District to avail himself of these opportunities for his advancement by attending every session of these meetings.

2. That we protest against the abuse and very general desecration of the Lord's Day, and urge our people at all times to spend their Sundays consistent with our profession.

3. That we commend the interest and attention given to "the pastoral problem," in all its phases, by both the ministry and the laity.

And further be it resolved that,—

1. We express our gratitude and praise to our Heavenly Father for his love and care in permitting us once more to meet in a Ministerial Meeting, and for the kindly spirit which prevailed during our gathering.

2. That we thank Eld. H. E. Light and his assistants, of the Mountville Church, for the efficient manner in which they conducted the meeting; and the entire congregation and their friends, of East Petersburg, for the welcome extended, their hospitable entertainment, at their house of worship and in their homes, and for the kindly good feeling shown, which will live in the memory of us all.

3. That we thank the program committee for their excellent labors, and commend them for the timely topics.

4. That we thank the Moderator, the directors in music, the speakers, and all others who helped to make this meeting a success. John C. Zug, Clerk.

Elizabethtown, Pa., Nov. 10, 1911.

DEATH OF A MOTHER IN ISRAEL.

Many readers of the Gospel Messenger recall with pleasure the hospitality and spiritual atmosphere of the Fitzwater home in the Green Tree congregation, Pa. These will learn with sorrow of the death of Sister Fannie Fitzwater, who, for so many years, presided in this home. Sister Fitzwater was born Oct. 21, 1825, and Oct. 19, 1852, was married to Bro. Joseph Fitzwater. Both Brother and Sister Fitzwater joined the Brethren church Dec. 14, 1856.

After more than half a century of life, consecrated to the service of Christ, she fell asleep in Jesus, Sept. 25, 1911. Those who knew her concur heartily with one who spoke of her life as ideal. She was noted for her noble Christian character and unusual executive ability. Many lives can bear testimony to the help received from contact with her life. She was an efficient leader in church, Sunday-school and temperance work. Always a good counselor, she was faithful in all the activities of these organizations.

When she was no longer able to leave her home on account of ill health and declining years, it was her joy to have services in her home. Some of her testimonies in these meetings will long be remembered by those whose privilege it was to hear them. Her husband, Bro. Joseph Fitzwater, has been a faithful deacon and trustee of the church for many years. He has been the superintendent of the Sunday-school for more than forty-two years. During all these years of faithful service to the church and community, Sister Fitzwater was his constant and devoted helper. She is survived by her husband, one son and one daughter. C. P. McKee.

Oaks, Pa., Nov. 27.

OMAHA MISSION.

We have just passed through a very busy week, but one fraught with many spiritual blessings. On Friday morning, Dec. 1, the District Mission Board met for a meeting in our home. At 11 A. M. we had services for the children at the church. Brethren Mishler, Nickey and Meck, and also Sister Mishler, gave short talks, which were quite interesting.

After these services we all marched down to the basement, where the tables were already waiting (because of the faithful work of the sisters, and others, who so cheerfully tendered their services), heavily laden with many good things to eat. Here we had dinner together. After dinner the children were permitted to go outside to engage in games. It was, indeed, an interesting sight to watch them. At 2: 30 P. M. the mothers assembled to enroll themselves as charter members for a mothers' club which will meet once a month to discuss such problems as confront them. There were twenty-five enrolled. At this meeting a number of talks were given, all of which were impressive. Tears flowed freely as some of the mothers, whose heads were silvery, and fast ripening for the grave, told their experiences, referring to some of their failures and the evils which have attended them. Many were the expressions heard "that it was the best meeting of the kind they had ever attended."

At six o'clock we had supper and supper. There were over two hundred people fed during the day. At 7 P. M. we met for business meeting, in which we elected our church officers for the coming year and our Sunday-school and Christian Workers' officers for the next six months. After this we were favored with an interesting and impressive sermon by Eld. Geo. Mishler, who was listened to by a large and attentive audience.

The building committee, appointed to provide a permanent and suitable building in this city in which to hold our services, were with us at this time, to investigate what seems to be a very feasible project and to lay further plans for definite work. On Saturday night Eld. A. J. Nickey preached to a large and appreciative audience.

On Sunday morning, at 10 o'clock, the joint Sunday-school convention of the Alvo, Lincoln, Octavia and Omaha congregations met for their regular meeting, and discussed some very live and important subjects. From 12 to 1 o'clock we had our Sunday-school session, which is steadily growing, there being 103 present at this session, 13 from outside points, leaving our city attendance 90. After this session we repaired to the basement, where lunch was waiting. As soon as done, we went back to the audience room for the Christian Workers' session, which convened at 2 P. M. Topics of importance and helpful to this society were discussed. In all these discussions there was much interest and life manifested, and it can be seen that all the speakers had given their subjects much previous thought. At six we had lunch again, neither of these being heavy meals but merely light lunches. At 7 P. M. we took up the regular Christian Workers' session which was followed by another good sermon delivered by Eld. L. L. Meck, of Octavia. This completed seven hours of religious session for the day. Many were tired, but you could see that all were happy, which we always see when we have done what we could.

There were a number of visiting brethren and sisters from Alvo, Lincoln, and Octavia, and we were glad for their presence and much helped by their talks and suggestions on the topics of the day. At this time there are many families interested in our work. The harvest is fast ripening but the laborers are few. We now have classes too large to do them justice, some having as many as twenty children in them, simply because we have not teachers available to make smaller classes. Some exemplary, consecrated young brethren and sisters, who would be willing to get employment in the city, and help in the work here, would find that God could bless them in a great blessing and help advance his cause at this place. Who will come and help? M. R. Weaver,

2517 Lake Street, Dec. 5.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—Nov. 18 Eld. D. A. Norcross, of Lordsburg, Cal., and Bro. Harvey Snell, of Ontario, Cal., who is our District Sunday-school and Christian Workers' secretary, came to us and held a short series of meetings. During these the sermons were delivered with power. We believe this church at Glendale is going to be a power for good. Nov. 26 four dear Sunday-school scholars were baptized. Dec. 3 one more came. Surely God is blessing the efforts put forth here. Our prayer meetings are so interesting that we can not afford to miss one meeting. Our minister, Bro. Durr, and his family, are realizing that they can be well used in the Lord's work at Glendale. The members, too, are glad for their coming. Every sermon and Sunday-school lesson is helpful, all bringing their gifts to show their appreciation. The evening prayer and testimony meeting song service, The Interboro Board is trying to start a mission Sunday-school at Phoenix, Ariz. Those wishing to do more in God's service, can find plenty to do at Glendale. This is a rich, fertile valley with a splendid irrigation system. For further information address the writer.—Ada L. Page, Box 39, Glendale, Ariz., Dec. 4.

CALIFORNIA.

Glendora.—Our church met Nov. 30 for Thanksgiving services. Bro. J. E. Gilbert, of Los Angeles, Cal., preached an acceptable sermon. Our collection for the poor amounted to $65.65. Two applicants were received by baptism. The Thanksgiving given by District Christian Workers' union meeting was also held in our church. The house was filled. The program was well and ably rendered. Bro. Gilbert and sister Hettie Stouffer, of the Berean Bible School, to give us a few lectures on her travels through the Bible Lands.—Mary E. White, Glendora, Cal., Dec. 7.

Lordsburg.—Last Friday evening Bro. J. C. Gilbert, of Los Angeles, Cal., delivered a lecture at the college on the "Harmony of Science with the Word of God," which filled the auditorium was filled to overflowing. On Saturday he led chapel exercises and in the afternoon spoke to the college students. On Sunday morning he preached an intensely interesting sermon for us.—Grace H. Miller, Lordsburg, Cal., Nov. 28.

COLORADO.

Rocky Ford.—Our church held a love feast Dec. 2, which was largely attended. Bro. Ullom, of the Prowers church, officiated. A general council meeting was held at 2 p. m. when time Bro. Roy Miller was advanced to the second degree of the ministry, and Bro. N. J. Miller was called to the eldership. Our church offering, at the close of the Thanksgiving service, amounted to $15.75.—Clara Walker Miller, Rocky Ford, Colo., Dec. 5.

Prowers.—We are a little band of workers here, about thirty-five members, and are building a new church and parsonage house with a cement basement. One dear brother gave us $1,000, another $650. The Sunday-school is doing fine. Of late we have received liberal donations from outsiders. We have been holding our services in a schoolhouse, but are building the new churchhouse at Wiley, Colo., 10 miles west, to be used, without saloons. A good farming country surrounds it. There is a well-to-do schoolhouse in Wiley. Come to the Arkansas South. We have a healthful climate, good water in deep wells, and good land. Write to me, Box 1, Wiley, Colo., and any good church worker wanting to locate here. Who will come? We have two ministers besides our pastor, elder, and two deacons. We have services each Sunday. When our building is finished, we want a minister to followed by a series of meetings. We hope to do this some time after the Holidays.—S. D. Spitler, R. D. 1, Prowers, Colo., Dec. 4.

Sterling.—Our church met on Thanksgiving Day, and an interesting meeting was held. A collection of $8.97 was taken and given to our missionary, Bro. Ullom, to use where most needy at this place. We expect Bro. A. C. Daggett Dec. 22, to commence a series of meetings. Bro. Ullom is also expected to be held Dec. 28.—Stella G. Turner, Box 126, Iliff, Colo., Dec. 2.

IDAHO.

Boise Valley.—Thanksgiving Day we met for public worship. Bro. David Betts preached us a good Thanksgiving sermon, after which several of the members held of the special Thanksgiving service with thanksgiving for. An offering of $22.50 was taken, to be equally divided between the Mission Board at Boise and the Brethren's Home Finding Association at Idaho and Mountain Home, Ida. In the afternoon a basket day we met for prayer meeting and teacher-training class. All felt that we had been repaid for our time. We have a quarterly council. One letter was granted. Bro. George Flory was reelected Sunday-school superintendent, and Bro. E. J. Rhodes, assistant. Sister Marie Olsen is secretary and treasurer for the first six months of 1912. An outlook committee of three was elected to increase the attendance at the Sunday-school. We decided to get a set of maps for use in our Sunday-school and teacher-training classes.—Estella S. Brower, Meridian, Idaho, Dec. 4.

Lost River.—Our church also observed Thanksgiving Day by having services at eleven o'clock. Bro. Driver delivered an excellent sermon for the occasion, after which the entire congregation rejoined to a near-by home of one of our sisters and partook of a bountiful dinner, which had been brought in by the sisters. Our Sunday-school is also progressing in interesting nieces. We expect others in during the winter.—Ruth Trone, Leslie, Idaho, Dec. 6.

Nampa church met in council Dec. 1, with Bro. J. H. Graybill, elder, in charge. One letter was granted. Our thanksgiving sermon was delivered by Bro. J. H. Graybill, after which a collection of $8 was taken to be used for helping the poor. We expect to have a Christmas program. Our council meeting was held.—Bradley Kemps, Idaho, Dec. 2.

Nampa.—At our Thanksgiving service Bro. B. J. Fike preached an inspiring sermon, after which a collection of $46 was taken. The money will be used for the needy in the church. The solicitors also reported the amount subscribed for the new churchhouse, and the building committee submitted plans for the house. Rock hauling for the basement and foundation has been completed, and as soon as the material can be gotten together, the building will be erected. It will be an up-to-date building for convenience, etc.—William H. Lichty, Nampa, Idaho, Dec. 7.

Twin Falls.—Bro. L. H. Eby, of Payette, Idaho, came to us Nov. 15 and preached eighteen interesting sermons. His immediate result six came out on the Lord's side and were baptized. Three members were reclaimed, and all were built up and stand firm for the cause of Christ. On Thanksgiving Day we had an appropriate service. A collection of $25 was taken. Bro. Eby visited many homes while here. His love of love will be long remembered.—Ella Fahrney, 761 Second Avenue, North, Twin Falls, Idaho, Dec. 4.

Weiser.—The members decided on having preaching on Thanksgiving Day and a basket dinner. We met at eleven o'clock for services, and in the afternoon at 3 P. M. We had a few sermons by the young some of which were very helpful to the children, after which several of our ministers talked on missionary work. The collection amounted to $5. Every one present had an enjoyable day, and had many things to be thankful for.—Malinda Russell, 414 East Commercial Street, Weiser, Idaho, Dec. 5.

ILLINOIS.

Astoria.—Our church met in council in the Astoria house Dec. 2. Our elder, Bro. J. W. Harshbarger, of Liberty, Ill., presided. Two letters were received. We expect Bro. Jas. Moore, of Chicago, to conduct a Bible school committee next summer, and to follow it with a series of meetings in the Astoria house. Sister Emma Trayner was elected secretary of the Christian Workers' Meeting. The superintendents for our three Sunday-schools are as follows: Bro. W. A. Ellis, of Astoria, Bro. Henry Clannin for Walnut, Bro. Harve Stauffer for South Fulton. As the writer will change her location in the near future, Sister Edna Powell, of Astoria, Ill., was elected agent and correspondent.—Fay A. Rohrbaugh, Brownell, Ill., Dec. 4.

Dixon.—Our church met in council Nov. 30, in an all-day meeting. Bro. Wm. Beahm presided over the body of members. Each member brought a well-filled basket. Our elder, Bro. J. P. Wilson, of Polo, Ill., was present. An annual visit was made, and all the members were found to be in love and fellowship. Two members were received by letter. Our church and Sunday-school officers were elected for 1912. Bro. Wm. Beahm was retained as elder in charge for another year; Bro. C. B. Boyd, clerk; Bro. W. W. Lahman, treasurer; Bro. Wm. Hickey, trustee and Sunday-school superintendent; Sister Alice Lahman, secretary; Bro. Thomas McWhirt, secretary of the Christian Workers' Meeting.—Emma Boyd, 108 Harrison Avenue, Dixon, Ill., Dec. 4.

Girard.—We held our communion Nov. 18. Bro. D. B. Gibson officiated, assisted by Bro. J. H. Brubaker. Nov. 23 a communion was held at our Prospect church for the use of the members who were not able to come to the church. On Thanksgiving Day we had a basket dinner, the meeting being delivered by Bro. F. H. Brubaker. Offerings were taken for the following causes: Bro. Wm. Beahm's family, $14.00; Brooklyn City Mission, $14.22; Dorcas Aid Society, $11.52.—Mamie Gibson, Girard, Ill., Dec. 4.

Spring Run.—We held our Thanksgiving services at the church today. Not many were present, but we had a good meeting. Bro. Wm. Beahm, of Dixon, Ill., preached a sermon on Thursday night. Today our offering was $2.10, to be used for mission work. Our pastor, Bro. Ullom, is holding a few days' meeting at Prairie City.—Estella Ebersole, Rural No. 2, Prairie City, Ill., Dec. 10.

Sterling.—The church has been enjoying a season of refreshing showers. Nov. 26 we had the privilege of seeing Christ in baptism, for which we all rejoiced. Nov. 26 we had a very spiritual love feast, at which Bro. J. G. Royer officiated, assisted by Bro. D. L. Miller. Dec. 3 Bro. Royer began a series of meetings for us Nov. 26, which is now in progress. Dec. 3 the Sterling church held its annual Sunday-school superintendents are Sister Lissie Studebaker for the Sterling school, and Sister Mary Hoover for the one at Prospect; Bro. H. H. Kelmer, treasurer. Ten dollars was given to support our members and those who can not attend church services with the Gospel paper. We have many blessings to be thankful for.—Addie Blocher, Pearl City, Ill., Nov. 12.

INDIANA.

Anderson.—Dec. 3 at 11 A. M. dedication services were held in the Anderson church, conducted by Bro. L. W. Teeter, of Hagerstown, Ind. Bro. I. B. Trout was to conduct the services, but was hindered by unavoidable circumstances. The house has been built that nearly doubles our seating capacity. With it is a commodious basement, which is completed as far as apart, we now have plenty of room. Bro. Teeter gave a very interesting discourse. Dec. 3 we organized a S. S. in the new house. A collection of $300 was taken. At 4 P. M. the members were called together for business, with Bro. Wm. A. Hoover. Assisted by Elders L. W. Teeter and J. W. Rarick, Bro. D. F. Bowman was ordained to the eldership. This service was followed by a 6:30 P. M. communion meeting. A large number of visiting members were present, and the service was a most blessed one.—Mrs. Elizabeth Bowser, 1020 Nebraska Street, Anderson, Ind., Dec. 4.

Curtis Hilbert.—3214 Colorado Avenue, Anderson, Ind., Dec. 4.

Elkhart.—Nov. 26 we had a love feast, which was a spiritual treat. Nov. 29 we had a very good Thanksgiving service. Bro. Wysong officiated. It was a feast of love. Bro. Wysong gave a sermon on "Thanksgiving," after which we received an offering of $24.58, to be used for the Brethren's Home Mission Fund. In the evening he again gave us thoughts that will do us all good. Dec. 3 we had a good day with Bro. Wysong.—W. H. Allman, R. D. 1, Churubusco, Ind., Dec. 4.

Hagerstown.—Dec. 3 at 11 A. M. Eld. Eld. S. H. Utz assisted by Brethren Thomas Kolb and Silas Harp, presided over the love feast. Bro. Wysong officiated. He also preached in the evening. Bro. Geo. C. Main and the writer. They were only fourteen. A sermon appropriate to the day was then given by Elders Kolb and Utz. A collection of $14.41 was taken; for General Missions, $24.16.—C. E. Duvall, New Market, Ind., Dec. 4.

Kel River.—Our church met in council Nov. 25. One letter was received. Our elder, Bro. Wysong, had charge of our love feast Dec. 2. Bro. G. A. Snider, who is conducting our series of meetings at Bethany, Bro. Wysong, was present to serve with power, and in laboring earnestly for the salvation of souls.—Lizzie Wilson, Kel, Ind., Dec. 4.

Laporte.—Our council was held at Waterford, Dec. 2. Eld. E. E. Heestand was moderator. A collection was held for church and Sunday-school purposes. Dec. 3 we held our church treasurer. The writer, clerk; Sister Flora Riley, superintendent of the Bible School; Sister Mary Hoover was fills the appointment at Waterford is to act as superintendent of the Sunday-school. Our series of meetings at the church will be installed Dec. 10. Bro. Clyde Cripe, of Bethany Bible School, Bro. Wm. Hoover, assisted by Bro. J. Ellis Wm. Hess began a series of meetings at the Ross house Dec. 3. A deacon and his wife were received by letter.—Rachel C. Mershon, R. D. 5, Box 79, Laporte, Ind., Dec. 4.

Maple Grove.—Our church met in council Dec. 2, with Eld. Thos. Bell, elder, in charge. Two letters and one by death were referred from the previous council. Brethren John Kitson and Jos. Hutchison were given the ordination to the office of elder. We reorganized our Christian Workers' Meeting, with Bro. Hiram Cripe, president; Sister Ida G. Royer will come here Dec. 23 for a week of Bible Work. We intend to hold these meetings in the forenoon and evening. Surrounding churches are invited to attend.—Ida Hutchison, Burr Oak, Distributing, New Paris, Ind., Dec. 4.

North Manchester.—Our Thanksgiving meeting, Nov. 30, our elder, Bro. Otho Winger, gave us an instructive sermon. A collection of $13.25 was taken. This is to be used in sending the Gospel Messenger to the poor of our congregation. Dec. 3 Bro. D. L. Miller left for Mexico, Mexico, Ind.—Edith Miller, R. D. 5, North Manchester, Ind., Dec. 4.

Pine Creek.—We had services on Thanksgiving Day at two of the houses. Bro. J. G. Royer delivered an interesting sermon at the East house; Bro. Lafayette Steele, at the Blissville house. We had a good day. Our collection was $5.00, which is to be used for World-wide Missions. We expect to have a Bible Institute during the Holidays at the East house, to continue one week. The sessions are to begin at 9 A. M. with three periods of one hour each in the forenoon, and one period in the evening, followed by a sermon. Eld. S. B. Blough, of North Manchester, Ind., will be the instructor. All are invited.—M. S. Morris, R. D. 1, Walkerton, Ind., Dec. 4.

Pleasant Valley.—This church has just closed a three weeks' series of meetings, conducted by Eld. Eli Heestand, in the Middlebury house. His sermons were inspiring and uplifting. The church was encouraged and seven were added to the fold by baptism. The interest and attendance were good. Special Songs" was used, and the singing was very good. Today we held our Thanksgiving service. The collection for missions was taken. Bro. Clyde C. Cripe and wife have gone to Bethany to resume their studies. Bro. J. is selected for reorganizing our Sunday-schools at both houses.—Mrs. J. Shumaker, Middlebury, Ind., Dec. 4.

Salamonie church met in council at the Loon Creek house, Nov. 25, with Eld. Jesse Calvert in charge. Considerable business came before the meeting. Four letters of membership were granted. The Sunday-school superintendents were elected for both houses: Brethren Wilbur Sunderlin and Charles Shultz for the Loon Creek house; Brethren William Paul and Hampton Zook for the Salamonie house. We also had a meeting on Thanksgiving Day. Short talks by four of our ministers were very interesting. Our Thanksgiving offering amounted to $7.53, which was given to a blind brother and his wife, and another who's health has been much impaired for some time.—Sarah A. Heaston, R. D. 5, Huntington, Ind., Dec. 5.

Salem church met in council Dec. 2, at 1 P. M. Our elder Bro. S. F. Henricks, presided. One letter of membership was received. Our church officers were elected, with Sister Julia Joseph as superintendent; Sister Hazel Carpenter, secretary. Sister Ida Hoffman was elected president of Christian Workers' Meeting; Bro. Earl Bolen, secretary.—Lovina Bottorff, R. D. 2, Box 39, Salem, Ind., Dec. 4.

Springfield.—Eld. J. W. Kitson, of Fort Wayne, Ind., was with us Nov. 18-26 in a two weeks' series of meetings. He gave us good, spiritual meat, which was highly appreciated. Others promised to come soon. The attendance at our meetings was not as large as we should like, but this was on account of very inclement weather. Our council will convene Dec. 30.—Cora Hoffman, Lost Creek, Ind., Dec. 4.

Upper Deer Creek.—Our church met in council Dec. 2. Bro. Peter Hilbert, of Bethany Bible School, was present by Bro. D. 12. All the business was disposed of. Bro. John H. Mummert was appointed as agent for the Gospel Messenger. Sunday-school officers for the year were elected with Bro. Mummert as superintendent.—Minnie Mummert, Galveston, Ind., Dec. 4.

IOWA.

Des Moines Valley.—We met for Thanksgiving services in the morning. Bro. Virgil C. Finnell preached for us. A collection of $3.00 was taken. Dec. 3 we had a basket dinner spread and a delightful social time was enjoyed. In the afternoon our regular meeting was held. The Sisters' Aid Society is to be reorganized soon. The writer was appointed Messenger correspondent.—Lydia Bell, Ankeny, Iowa, Dec. 5.

Hartman.—Our church was reorganized by Bro. D. W. Wise, of Dallas Center, Iowa, began Nov. 17 and closed Dec. 3. The attendance was not as large as we desired, owing to the bad roads and blustry weather, the attendance was rather small. We had seven added to the fold. Bro. J. S. Miller officiated. Bro. John Christy was elected to the deacon's office. Bro. Wise and family were duly installed. We also had services on Thanksgiving Day, which were well attended. A collection of $14.32 was taken.—Estella S. Blough, Box 204, Hartman, Iowa, Dec. 4.

Libertyville church met in council Dec. 2. Arrangements have been made for Bro. J. H. Barrick to remain with us another year. We had meeting on Thanksgiving Day. A collection of $5.00 was taken. The money was taken up.—H. B. Johnston, R. D. 3, Batavia, Iowa, Dec. 6.

Notice to Middle Iowa.—It will be remembered by those who attended our last District meeting that there was a motion given for a much needed building for Bethany Bible School. I have been requested to solicit funds for this building. Since last session, a number of pledges that have not been paid. Those who have pledged, please remember them.—Jesse Emmert, Jan. 1, 1912.—W. I. Buckingham, Prairie City, Iowa, Dec. 5.

KANSAS.

Burr Oak church held her Thanksgiving services as usual. An offering was taken, which was equally divided between two worthy families that had previously sustained financial losses. Bro. Wm. Brower, of Belleville, Republic, Iowa (a childhood friend to many of the Burr Oak church), gave us an interesting sermon from Ezek. 47.—Emma J. Modlin, Burr Oak, Kans., Dec. 2.

Norman church met in council Nov. 24. By request of the Mission Board, Eld. D. A. Norcross, of Stevens, Kans., presided. One letter of membership was granted. Officers for the Sunday-school and Christian Workers' Meeting were elected for the coming year. Eld. Steward preached twenty-four sermons. Bro. Norcross will also preach a few more times and verses for his remarks. The attendance and interest were good. Our Thanksgiving day meal was "spread," and we enjoyed another pleasant communion season.—Alma Feller, Norman, Kans., Dec. 4.

Morrill.—On Thanksgiving morning we held a meeting of thanksgiving and praise. We had a good meeting, and many good things were said. Bro. Ira Stevens preached for us the first of a week of prayer and praise service that precedes the love feast. Bro. Stevens preached for us Dec. 3. Bro. Emerson, of Lincoln, Nebr. Dec. 2 our church met in council, with our elder, Bro. J. H. Graybill, in charge. Bro. Ross Eisenbise was chosen as our elder for the ensuing year. Bro. Roy Eisenbise was chosen as our superintendent. Bro. W. H. Haldeman was elected church treasurer, and Sister Dickey, secretary. Bro. David Eisenbise, church clerk; Brethren Harry Stoner and Leander Eisenbise, trustees. We are expecting Bro. Graybill to expect to hold our love feast Dec. 16. We feel that the Lord has been blessing us.—Della Dove, Box 100, Denver, Morrill, Kans., Dec. 7.

Munden.—Our church met in council Dec. 2. Sister Retha Delp was elected president of the Christian Workers' Meeting, for the next six months, commencing with the first of the year.—D. B. Johnson, Munden, Kans., Dec. 4.

Vermillion.—We met at the church on Thanksgiving Day. Bro. Hollenberger preached for us. After which we had dinner at the church. Everybody went with well-filled baskets. About 130 dined. At the afternoon session Bro. Hollenberg superintendent of our cradle roll, gave a program, which was well rendered. Bro. Hollenberg also baptized enrolled. Fourteen of the babies were there. At the evening meeting a collection was taken for mission work.—Lizzie Dellenbaugh, Beattie, Kans., Dec. 3.

LOUISIANA.

Keanoke church met in council Dec. 2, with Eld. A. A. Sutter as moderator. Much business was disposed of. One letter was received. Church officers were elected for 1912; also officers for Sunday-school, Christian Workers' Meeting and the Sisters' Aid Society. Two of our young ministers, Brethren J. F. Hoke and C. E. Hoke, were given recommend to District Meeting. We expect Bro. Moses Deardorff to preach for us the second Sunday in each month. We expect to have our love feast in the evening of Dec. 30. One query will be sent to the District Meeting, which concerns the Holy Land Texas, during the Holiday week. Our aged brother, Joel Little, and wife, who have been with us for several years, are with us on a visit, after an absence of nearly four years. They are on their way to Texas. Bro. Glick preached for us

on Thanksgiving Day. He was with us in our council and also preached for us Dec. 4. Our Thanksgiving collection amounted to $10.10. We decided to engage Bro. Isaac Frantz for a series of meetings in December, 1921.—J. I. Miller, Bonnie, La., Dec. 4.

MARYLAND.

Hagerstown.—Our series of meetings, conducted by Bro. J. C. Flora, the pastor, began Nov. 12 and closed with our love feast Nov. 30. Bro. Flora labored earnestly and prayerfully. As a result of these meetings six were baptized. Bro. W. D. Keller and wife, of Washington, D. C., who were on their way to Ashland, Ohio, stopped over with us for two evenings. We were glad to have Bro. Keller preach for us. Also for a few weeks prior to our series of meetings three of our Sunday-school officers (brothers) were received into the church, making a total of nine since our last report.—Emma S. Kriner, 8 South Mulberry Street, Hagerstown, Md., Dec. 6.

Long Green Valley.—Our church held a well-attended Thanksgiving meeting. An appropriate sermon for the occasion was delivered by Bro. H. W. Fike, after which an offering was taken for Home Mission work. We also had a temperance meeting on Sunday evening at 7:30 P. M. Bro. E. Roop, which was much appreciated by all.—Ida M. Neuhauser, Gittings, Md., Dec. 5.

Pipe Creek.—Our church met for services on Thanksgiving Day. Bro. J. H. Yount, of Blue Ridge College, Md., gave us an excellent sermon. Dec. 2 we again met in council and decided to hold a love feast May 18, beginning at 2 P. M. We also tried the plan of a series of meetings, but at this time has not yet been appointed. Our Sunday-school superintendent has been relieved for another year. Bro. C. D. Bonsack had charge of the meeting and gave us good counsel.—Elias J. Engle, Union Bridge, Md., Dec. 6.

Union Bridge.—This evening Eld. C. D. Bonsack began a series of meetings in our College Church. We expect the same to continue during the remainder of the week. He is our presiding elder and college pastor. He is also teaching three Bible classes. We consider ourselves fortunate in having him, as he has had so much experience as a pastor. Our winter term opened for business with quite a number of new students. —W. I. Hoover, Union Bridge, Md., Dec. 6.

MICHIGAN.

Beaverton.—We held our love feast on Thanksgiving night. About ninety members surrounded the Lord's tables. Eld. Perry Mallory officiated. An address was delivered by us with Bro. Walter Gibson preaching in the forenoon and Bro. Perry Arnold in the afternoon. Bro. Arnold was the only visiting member. One elder has resigned and one has died, and one Sunday-school scholar has accepted Christ.—Katie Patterson, Beaverton, Mich., Dec. 2.

Black River.—Our church met in council Dec. 2, with Eld. S. M. Smith presiding. The spirit of the meeting was quite up to greater energy. Bro. Smith was elected as elder in charge for one year. Sister Nina Rigby was elected treasurer, and Ray Hoover were appointed as members on the missionary committee, to serve from one to three years. Bro. W. I. Hoover was chosen Messenger agent and church correspondent; Sister Creveling, secretary; Sister Amanda Whetenberger, treasurer. Decided to commence our series of meetings Jan. 1, with Bro. Deardorff in charge.—A. L. Hoover, Bangor, Mich., Dec. 2.

New Haven church enjoyed a very pleasant council Dec. 2. The following officers were elected: Bro. Ira Hartzler, Sunday-school superintendent; Bro. Hobart Emrick, Messenger agent. Sister Ida Hartzler was appointed to represent us on the District Meeting, to be held in this congregation in August, 1912. Four letters were granted. It was decided to help two needy families. To this one we donated $5.00, and to the other $5. We had services on Thanksgiving Day. An offering of $11.80 was given for World-wide Mission. The Sunday-school sent $5 to the Chicago Sunday-school Extension Fund. Bro. C. E. Deardorff, of Bryan, Ohio, is with us in a series of meetings. We hope much good will result from the labors.—Nellie Lamb, New Haven, Mich., Dec. 4.

Stone.—Our Thanksgiving meeting, held in the schoolhouse, was well attended. A collection of $6.90 was taken. The church decided to use this offering to send the Gospel Messenger to an isolated family in the mountains of Kentucky. We think this is a splendid way of doing missionary work in a new field.—Ruth Bloomer, R. D. 1, Prescott, Mich., Dec. 4.

MINNESOTA.

Root River.—At our Thanksgiving services a program was rendered by the adult portion of the Sunday-school, after which an offering of $37.35 was taken; primary department $16.60; birthday offering, $21.71; total, $83.26. An offering of $11.80 was taken for the Home Mission. We are now enjoying a series of meetings and lectures on the Book of Revelation, conducted by Bro. E. Barnhart, of Minneapolis. —Elia M. Org, Preston, Minn., Dec. 3.

MISSOURI.

Cabool.—Nov. 13 Bro. S. E. Thompson, of Lincoln, Nebr., began a series of meetings at the Greenwood house, continuing until Nov. 26. The attendance was good, considering the weather. The sermons received by the congregation were almost persuaded, but had not the courage fully to surrender. Bro. Thompson preached the Word with power and earnestness. Our love feast was held Oct. 18. About forty surrounded the Lord's table. Bro. Thompson officiated, assisted by Eld. Cline, Mountain Grove, Mo., Nov. 27.

Peace Valley church met in council Nov. 25. Our elder, Bro. P. L. Pike, presided. We elected officers for our Sunday-school for the coming year. Sister Sarah Pike was reelected as superintendent. Bro. Frank Deardorff was elected. We also reorganized our Christian Workers' Meeting, with the writer as president. Nov. 29, Bro. Ritchey, of Hardy, Ark., preached an interesting sermon. Thanksgiving Day we held services and had Bro. Ritchey preach for us. Services were after which a collection of $4.93 was taken for Home Missions. Our meetings are well attended. A new elder and Deleplain was ordained to the eldership, after which Bro. J. H. Hylton preached for us. In the evening we enjoyed a spiritual feast. Twenty-eight members were present at the tables. Bro. Ritchey officiated. A number of ministers were present, including Bro. J. B. Hylton, Bro. Ira Hylton, and Bro. I. L. Harris, of Caboool, Mo. Bro. Ritchey also preached for us on Friday night. We had good meetings. He went from here to the Weatherly schoolhouse, four miles east of here, to begin a protracted meeting.—Annis Deardorff, Peace Valley, Mo., Dec. 4.

Shoal Creek.—We held our love feast Nov. 24. Bro. Leander Smith, of Nevada, officiated. Twenty-four surrounded the Lord's table. Our series of meetings closed with a love feast. One young sister was baptized. Bro. Smith preached three interesting sermons. We were greatly encouraged to labor on in the vineyard of the Lord. We have appointed Christian Workers' Meeting again, and hope to be able to carry it on.—Virgie Argabright, Fairview, Mo., Dec. 2.

NEBRASKA.

Bethel church met in council Dec. 2. Our elder, Bro. E. S. Rothrock, presided. Two letters of membership were granted. Officers for the coming year were elected. Bro. E. O. Heiny was reelected clerk; Bro. U. C. Miller, treasurer; Bro. J. H. Heiny, collector; Sister Sudie Plotz, Messenger correspondent. Bro. Edgar Rothrock was elected elder. Thanksgiving services were held on Thanksgiving Day. An offering of $25.84 was taken, of which $13.84 was sent to the Omaha Mission, and the remainder to the Bethel Mission. We will present our pastor is attending Bethany Bible School. He expects to be gone till the first of the year.—Anna Lichty, Carleton, Nebr., Dec. 5.

Silver Lake.—Our church met in council Dec. 2 with our elder, Bro. F. T. Grabill, presiding. Very little business came up. A collection of $8.20 was taken for the Home Mission. A Thanksgiving offering of $1.62 was also sent to the Home Mission Fund, making a total of $9.82.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., Dec. 6.

NORTH CAROLINA.

Fraternity.—Bro. Samuel Crumpacker and his son, Emery, came to our place Nov. 11, and preached two soul-inspiring sermons that day. Nov. 12 Bro. Emery left us, and Bro. Samuel Crumpacker officiated. We appreciated the short stay of our visiting brethren very much, and wish they could not stay with us longer. Our home brethren continued his meetings. Nov. 19 Bro. Samuel left us. There were no immediate additions to the church, but we know much strengthened in the Master's cause.—Emma Spaugh, R. D. 1, Winston-Salem, N. C., Nov. 27.

OHIO.

Arlington church, jointly controlled by the Salem and Brookville congregations, experienced a helpful revival effort, directed by Bro. Jesse Garst, of Dayton, Ohio. The meetings closed on Thanksgiving Day. Six united with the church. One was reclaimed. This is the third revival effort by Bro. Garst in this congregation.—Minnie Stanley, R. D. 1, Brookville, Ohio, Dec. 3.

Arlington.—Our series of meetings at Arlington, a joint house of Salem and Brookville, conducted by Bro. J. O. Garst, of Dayton, began Thanksgiving Day, Nov. 24, and ended with a Thanksgiving sermon Nov. 30. Much interest was manifested throughout the meetings, resulting in several done coming out on the Lord's side—six by baptism and one reclaimed. Others are near the kingdom. The members have been strengthened.—Anna Stanley, R. D. 1, Brookville, Ohio, Dec. 3.

Brookville church met in council Nov. 29, at 10 A. M. The meeting was presided over by our elder, Bro. D. M. Garver. Visiting ministers present: Bro. Jesse Garst, Bro. Samuel Horning, Wm. Minnich and Jesse Garst. At this meeting five letters were granted. The C. W. B. M. was given a report of the Sisters' Aid Society, which showed that our sisters are doing a good work. The following officers were elected to serve for the coming year: Bro. J. C. Bright, elder; Bro. Monroe Snyder, clerk; Bro. Emmanuel Rumbaugh, treasurer; the writer, church correspondent, and Messenger agent; Bro. John Wehrly, trustee; Bro. Noah Prizer, a member of the financial committee. Bro. Garst closed his series of meetings on with our retiring elder, Bro. D. M. Garver, for the faithful ministerial labors he has expended for us. We had our Thanksgiving services on Thursday evening. A very appropriate sermon was preached by Bro. Jesse Garst. Text: Ps. 100. At this meeting a collection of $12.39 was taken, to be used for the World-wide Mission Fund.—Mrs. Ezra Kimmel, R. D. 3, Brookville, Ohio, Dec. 4.

Dayton.—Our Thanksgiving evening love-feast at this place gave our pastor and wife, Bro. Brother and Sister Keller, a donation. On Sunday morning, Dec. 3, Bro. Keller preached in the absence of Bro. Jesse Garst, who is quarantined. Our Aid Society is filling a Christmas box to send to some needy family. We expect Bro. Barnhart to be with us during the Holidays.—Ida Holm, Ashland, Ohio, Dec. 5.

Denard.—Our series of meetings began in the New Carlisle house Dec. 2. Elder L. R. Peiffer presided. Visiting ministers present: Bro. Jesse Garst, Bro. Samuel Horning, C. E. Couser. Three letters of membership were granted. Bro. Ezra Frantz was elected superintendent of the New Carlisle Sunday-school. Bro. Jesse Garst was elected assistant superintendent of the Sunday-school at the country house. Our presiding elder, Bro. D. M. Garver, who is now in poor health for some time, was anointed at this meeting. Bro. J. H. Peiffer, of Bryan, Ohio, was with us Dec. 3 and 4. Barnhart of the responsibilities of the care of the church. We are in the midst of a revival effort at the New Carlisle house, conducted by Bro. Fidler, of Dayton, Ohio. So far there have been four accessions. Three have been baptized at the country house since my last report.—Mary Wagner, R. D. 1, Box 171, Springfield, Ohio, Dec. 4.

Fort Recovery church met in council Thanksgiving Day for services. Our elder gave us a very helpful talk, after which a collection was taken for the Home Mission Board. Bro. Ira Hartzler is at Colorado City, to aid in the erection of a churchhouse.—Ethel Hoover, R. D. 3, West Third Street, Box 24, Dec. 5.

Jonathan Creek—Our council was held Dec. 1, with our elder, Bro. Jacob Meyer, presiding. Two letters of membership were received. It was decided by the church that hereafter our Sunday-school be reorganized at the first members' meeting in the year.—Mrs. Jacob Meyer, Millersport, Ohio, Dec. 6.

Lower Twin church met in council Nov. 7, with Eld. Jonas Horning presiding. Two letters were received. Bro. Joseph Lawman was elected superintendent of the Sunday-school for the coming year. Bro. Isaac Frantz began a series of meetings Nov. 12, preaching some soul-inspiring sermons. Five were added to the fold and many more are near the kingdom.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, Dec. 5.

Pittsburg.—At our meeting on Thanksgiving Day the congregation was favored with a very helpful and interesting sermon for us on "What We Should Be Thankful For." A collection of $4.30 was taken for Home Missions. We elected our Sunday-school superintendents and presidents of the Christian Workers' Meeting. Bro. J. H. Peiffer is our superintendent; Bro. Newton Brinkley, president.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, Dec. 5.

Sand Ridge.—We had Thanksgiving services at 7 P. M. Though the weather conditions were very unfavorable, we had a good meeting. Bro. Jesse Garst, of Dayton, Ohio, gave us a splendid Thanksgiving address, after which a thank-offering of $5.00 was taken. This amount will be used for World-wide Missions. On account of inclement weather and bad roads our series of meetings will not very well attended.—Joel Vancil, Hamler, Ohio, Dec. 6.

Upper Stillwater.—Our elder, Bro. Jacob Cover, elder, Bro. D. D. Wine, could not be present. Eld. J. H. Christian presided, by request. Bro. Jeremiah Hollinger was reelected treasurer, and Bro. Jeremiah Hollinger was made president of the Christian Workers' Meeting. Bro. Couser, of Goshen, Ohio, will be our Sunday-school teacher. Bro. J. H. Sunday-school Teachers' Institute of Southern Ohio will be held in the church at Pleasant Hill, Miami County, Ohio, Dec. 28. The instructors are Brethren Bright, Flory, Wheeler, and Pittenger. All are invited.—Sadie Bradford, Ohio, Dec. 4.

West Dayton.—A series of meetings, conducted by Bro. Jesse Garst, closed Dec. 4. Bro. Keller labored earnestly with us for three weeks, holding forth the Word in its purity. Dec. 4 we had a Thanksgiving service and a collection. We feel very much strengthened by his soul-inspiring sermons. Three were baptized, and one reclaimed. Two others. Many others are near the kingdom. Nov. 26 Bro. Keller gave an interesting talk to the children at Sunday-school, the attendance being 212. In the evening, during the Christian Workers' Meeting, a Thanksgiving program was rendered. The meetings were well attended. Our love feast on Thanksgiving Day was also well attended. Bro. Keller officiated.—Gordie Murray, 2020 West Third Street, Dayton, Ohio, Dec. 4.

Wooster church met in council Nov. 25. Elder D. M. Garver presided. Officers were elected for the coming year, with Bro. Allen Buckwalter as superintendent; Sister Elizabeth Mumaw, president. Bro. Mumaw is president of the Christian Workers' Meeting; Sister Leatha Holmes, secretary. We also reelected one of our church trustees.—Mary Brubaker, Wellersville, Ohio, Dec. 4.

OKLAHOMA

Bear Creek—On account of the sickness of some of the members our love feast was postponed indefinitely. Bro. W. S. Cook held a ten days' series of meetings. The attendance and interest were good. He had to close his meetings on account of a cold in his throat. We had a pleasant Thanksgiving meeting at the Antelope Valley schoolhouse. Bro. Cook conducted the Bible reading and gave an appropriate Thanksgiving talk. We took up a collection of $2.60, to be used in helping needy home families where there are no members.—Nettie Stine, Garber, Okla., Dec. 4.

Elk City.—Dec. 3 we met in council. Quite an amount of business came before the meeting. Our Sunday-school was reorganized, with Bro. A. B. Coover as superintendent; Bro. J. C. Blanton was reelected president of the Christian Workers' Meeting. We also have a fine little band of juvenile workers. The brethren and sisters, also Bro. and Sis. Coppock, delivering morning the Sunday-school rendered a good program, following which a collection of $2.50 was taken. Another was given and one dear protégé returned to the mother's house, making the collection at this time taken to be used in sending the Gospel to isolated points of congregation.—E. J. Smith, R. D. 1, Elk City, Okla., Dec. 4.

Monitor church met in council Nov. 24, with Eld. J. F. Gerner presiding. Considerable business was disposed of. Church and Sunday-school officers were elected. Sister Minnie Ayres was chosen superintendent; Bro. A. F. Gordon, Messenger agent; Bro. Gordon, church correspondent. Several letters were granted. Six letters were received quite recently. We regret that our pastor, Bro. Hamilton Hendricks, Bro. Hess, Jr., Capp, and family, are to leave for Empire, Cal. They go with our best wishes and prayers.—Mrs. Ida Hess, Dec. 5.

North Star (Okla.) church met in council Nov. 2. We decided to have our series of meetings in the Sand Valley schoolhouse. Bro. Wm. Hendricks, of Elk City, Okla., Dec. 4.

Shawnee.—Our Thanksgiving meeting was well attended. The Sunday-school brought in an offering of $19 for mission work and Thanksgiving. This will be sent to the Home and World-wide Mission. In the evening we enjoyed a very spiritual love feast. Eight members were present. Services conducted by Bro. W. B. Glah, Sister Rhoda Poyner and the writer. We have chosen to canvass our town in the interest of the Sunday-school.—Birdie K. Stanley, Shawnee, Okla., Dec. 3.

OREGON.

Portland.—I wish to state to parties who have sent me papers that I have left Portland permanently. They have been handed around, but the address to me should be more plain.—Ezra Stonemaker, 911 Vancouver Avenue, Woodland, Portland, Oregon, Dec. 6.

PENNSYLVANIA

Colorus.—Nov. 23 we closed an interesting series of meetings at our Pleasant Hill house, conducted by Bro. Amos M. Kulp, of Mount Joy, Pennsylvania. Bro. Kulp is a soul-inspiring sermons, and during the time he was with us proclaimed the Word in its purity. The attendance was fair, considering the weather. The church was much strengthened and there are some near the kingdom.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa., Dec. 5.

Indian Creek.—Our church met in council Dec. 2. Our elder, Bro. J. H. Cassell, presided. Among the things considered was the election of officers for the Sunday-school, for the following year. Superintendent, Wm. Hershey; and A. A. Price as superintendents' secretary and treasurer, John B. Shisler and A. Shisler. Our Aid Society is evergreen.—Hannah R. Shisler, Vernfield, Pa., Dec. 4.

Lower Cumberland.—This congregation assembled in Mechanicsburg, Pa., on Thursday, Nov. 24, for Thanksgiving services, conducted by Brethren Beckman and Abraham Hollinger, after which a collection was taken for the amount of $14.18 was taken for the World-wide Mission Fund, to be delivered at the next Annual Meeting at York Pa. Seven of our home ministers were present. Two certificates were received.—Clarence E. Long, 222 South Fourth Street, Steelton, Harrisburg, Pa., Dec. 5.

Mechanics Grove church held a love feast Nov. 11. Brethren John Zug, Amos Martin, Jacob Meyer and Ralph Schlosser were the visiting brethren. The writer was present for a two weeks' series of meetings, conducted by Bro. John Zug, of Elizabethtown, Pa. Bro. Zug was with us on Thanksgiving Day.—Mary P. Habecker, Quarryville, Pa., Nov. 28.

Philadelphia (Frankford).—Our house, Dauphin Street

(Concluded on Page 812.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

PLEASANT DALE, INDIANA.

Our series of meetings and Bible lessons, conducted by Bro. J. Edson Ulery, began Oct. 29, and continued until the evening of Nov. 12. These meetings were greatly enjoyed by all who attended them.

Nov. 20 was a quarterly council. Our elder, Bro. Swihart, could not be present, and Bro. D. M. Byerly presided. Letters of membership were granted to Brother and Sister B. F. Booker. Bro. Booker is a deacon. They expect to locate in Pittsburg, Ohio. We much regret to have them leave us. Church officers were reelected for another year: Bro. E. S. Burket, clerk; Bro. Thomas Griffith, treasurer; Sister Laura Driver, Messenger agent. Bro. E. E. Zimmerman was reelected Sunday-school superintendent; Sister Ida Devine, secretary and Sister Victoria Stoneburner, chorister.

The church decided to have one common treasury from which to pay all church and Sunday-school expenses. A committee was appointed to secure ministers to hold meetings for us. We are expecting Bro. Shroyer to begin a series of meetings here, in the near future. We held services on Thanksgiving Day at 10 A. M.

R. D. 3, Monroe, Ind., Dec. 4. Lizzie Baumgartner.

SANGERVILLE, VIRGINIA.

Our church met in council Dec. 1, with our junior elder, Bro. J. W. Wine, presiding. Bro. Isaac Byrd, of the Midland congregation, Eastern Virginia, was present. His assistance and encouragement were very much appreciated. Bro. Milton Shaver, of the Valley congregation, was also present, in the interest of Bridgewater College. Three letters of membership were received and ten granted. Two were restored to fellowship. Brethren M. G. Sanger, A. L. Miller and J. W. Hess were appointed as a Sunday-school advisory committee; also as a nominating committee for superintendents. Superintendents were appointed as follows: Brethren A. J. Miller and J. L. Driver of the Sangerville school; Brethren S. L. Wine and A. S. Driver for the Branch school; Brethren J. W. Michael and I. B. Miller for the Emmanuel school. The secretary and treasurer made their yearly report. The Sisters' Aid Society also gave a report of their work done during the year. Thanksgiving services were held at the Sangerville and the Branch houses. A collection was held at each place as follows: Sangerville, $12.75; Branch, $3.45. This is all to be used for the benefit of the Orphanage, except $2 which was donated to the General Mission Fund. The number of members in the congregation at the beginning of the year was 504. During the year twenty-six were received by baptism, and twelve by letter. Twenty-eight were given by letter and one died. At present we have a membership of 506. There were fifty-eight members in the mission territory in 1910. Four were baptized during the year and three died. Our membership now is fifty-eight.

Annie R. Miller.

R. D. 2, Bridgewater, Va., Dec. 1.

SPRINGDALE, ARKANSAS.

I left my home on the evening of Nov. 14 for an evangelistic tour. My first stop was at Springdale, Ark. I commenced meetings on the evening of Nov. 16. Nov. 18 fifteen members surrounded the Lord's tables. Many in the attentive audience witnessed the services for the first time. The meetings continued till the evening of the 26th. The same evening Sister Ella Sheets was anointed in the presence of a very attentive congregation. Many had never seen the anointing service before. These services made lasting impressions on the people. In the morning of Nov. 27, before I left, a promising young man was baptized. Others were near the kingdom.

The little band of members at this place are very much in need of a minister to locate among them. Bro. William Watt, living some distance away, gives them meetings once a month, but with more ministerial help a noble work could be done for the Master at this place.

I went eleven miles to Bro. Isaiah Fiant's home, where there are a few members, and gave them a few meetings. On Thanksgiving evening we met at Bro. Fiant's home in a communion service, with fifteen members surrounding the Lord's table. After this meeting I was called back to Springdale, where there were some more applicants for baptism, and others were to be received. From this place I will go to Jennings, La. C. P. Rowland.

Springdale, Ark., Dec. 1.

ONEKAMA, MICHIGAN.

Thanksgiving morning was truly the beginning of a most enjoyable day to the few members and some of the dear people who worship with us, in our church here. At 11 A. M. the few faithful ones assembled in our church and listened to an able sermon by Bro. Riley, after which Bro. Sellers gave a few very appropriate remarks. A few minutes were then given to any person wishing to express his gratefulness to God, who has brought us through another year. Volunteer prayers were called for and the response showed how the hearts appreciated the blessings of God. A collection was then taken, which will be sent to the World-wide Mission Fund. There were others who would like to have been with us, but could not. One of these was Sister Kindy, who was confined to her home for many months. "Grandma Kindy" has been a servant of our Master for many years, and is dearly loved by all who know her. After we sang the closing hymn, an invitation was given to go to the home of Bro. Ulery for a Thanksgiving dinner. The sisters had provided good things to eat. As the young people gathered around the organ and sang the beautiful songs of Zion, it made us older ones feel like serving God better, who has made it possible for us to enjoy this Christian fellowship, and the temporal blessings of this life. Then we departed to our homes, feeling that we had spent one of the most pleasant days of the year. Sarah Whitehouse.

Onekama, Mich., Dec. 1.

THANKSGIVING DAY AT NORTH MANCHESTER, IND.

At the home of Brother and Sister George B. Haynes, residing near Avilla, Ind., their children were all at home with the exception of one son-in-law and an adopted grandson. There are eight children and twenty-one grandchildren, three sons-in-law and one daughter-in-law. After a bountiful Thanksgiving dinner, services were conducted by a son-in-law, Bro. D. E. Hoover. Much thanksgiving was given to our God in sparing the family until the present time. The father and mother have been married nearly forty-nine years, and not a death has been in the home nearer than two sons-in-law and a granddaughter. All that have been added to their family are members of the Church of the Brethren, except one son-in-law, one granddaughter and one grandson-in-law. Our prayers are offered for them as well as for all others who are out of the fold. May God keep us faithful that we may make an unbroken family in the bright courts of heaven! We should be thankful to the Father, not only once in the year, but every day may our praises ascend to him for all his benefits, and may we render unto him our whole hearts in service.

Mrs. Sarah E. Holman.

North Manchester, Ind., Dec. 2.

QUINTER, KANSAS.

The Quinter church met on Thanksgiving Day at 11 A. M., in a special Thanksgiving service. After the usual devotional exercises, conducted by Bro. D. H. Heckman, Bro. Ward led in the preaching services, using as a basis for his remarks 1 Thess. 5: 18. Then followed addresses by a number of brethren and sisters. Truly, we had a very spiritual meeting, and we think all felt glad that they were there.

Dec. 2 the church met in regular council with our elder, Bro. D. A. Crist, as moderator. It was the regular time to elect officers for the various lines of church work for the ensuing year. Bro. D. H. Heckman was chosen secretary; Bro. J. R. Mohler, clerk; Bro. S. Jamison, general solicitor; Bro. David Ikenberry, chorister; the writer, correspondent; Bro. Joseph Clark, Sunday-school superintendent; Sister Martha Blickenstaff, secretary-treasurer; Bro. John Oxley, president of the Christian Workers' Meeting. A committee was also appointed, with a view of increasing the interest in Sunday-school and missionary work of the congregation in the surrounding territory, looking up new fields of labor and sending out more workers. A committee of three sisters was appointed to arrange for a special program to be rendered on Christmas Day. A number of certificates of membership were granted.

J. W. Jarboe.

Quinter, Kansas, Dec. 2.

IOWA RIVER, IOWA.

This has certainly been a great day of praise and thanksgiving at the Old Folks' Home, Marshalltown, Iowa. At 11 A. M. forty-two had gathered at the beautiful home. After singing some appropriate songs and Scripture reading, we had some very appropriate remarks by our elder, Bro. F. M. Wheeler, followed with talks by almost every one in the big sitting-room. It certainly was inspiring to hear these good old people tell why they were especially thankful. Tears of joy were shed, yet amid the expressions of gladness, tears of sadness were also shed. One good old sister, almost deaf, wept because she could not hear what was said and sung.

At noon all were seated at the table spread with the good gifts provided by liberal hands. Each family that came brought a basket of provisions. We then took up a collection of $26 for the Orphanage of the Middle District of Iowa, with promises for more.

It was an ideal day. The afternoon was given to the dear little children, who gave recitations and sang some beautiful songs, appropriate to the occasion. Thus the day was spent, and we were all encouraged to higher and nobler living. It is not probable that we shall ever meet again as we did today. S. A. Emswiler, Supt.

Marshalltown, Iowa, Nov. 30.

GLENDALE, ARIZONA.

The Glendale church met in a called council Nov. 21, with Eld. D. A. Norcross presiding. Two letters were granted, four letters were accepted, and still others are to be handed in. We praise God that the church is growing spiritually. Brethren John Coffelt and C. B. Fike were elected to the deacon's office. Church officers for the coming year were also elected as follows: Sister W. W. Fagg, clerk; Bro. F. H. Sine, treasurer; Bro. Fred Woodard, Messenger; Sister A. L. Fagg, church correspondent. Bro. F. H. Sine was elected superintendent of the Sunday-school; Sister Donna Durr, secretary. The superintendent, pastor and assistant superintendent were appointed as a committee to choose Sunday-school teachers. The Sunday-school is in a very prosperous department and cradle roll work. A Sisters' Aid Society was organized, with Sister Will Weigold as president. It was decided to hold a series of meetings in the future. If any brethren, whether ministers or laity, desire to change location, to reside where God can use them, we will heartily welcome them to Glendale. This part of Arizona is very fertile, and the climate is delightful. Ministers passing through this part of the country are earnestly requested to stop off at Glendale. Pray for this church!

Box 30, Glendale, Ariz., Dec. 1. Ada L. Fagg.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Berry-Graham.—By the undersigned at the home of the bride's parents [date not stated], Mr. Allen J. Berry, and Miss Susie C. Graham, both of Paulding County, Ohio.—Eld. L. Guthrie, Warren, Texas.

Bowman-Kistner.—By the undersigned, at the home of the bride's sister, Mrs. Andrew Glen McKim, near Merrill, Kans., Nov. 15, 1911, Bro. W. E. Bowman and Sister Catharine Kistner, both of Merrill, Kans.—C. B. Smith, Merrill, Kans.

Deahl-Jennings.—By the undersigned, Nov. 26, at the residence of the bride, 502 South Moore Street, South Ottumwa, Iowa, Bro. Charles E. Deahl of Corvallis, Iowa, and Sister Minnie M. Jennings, of Ottumwa, Iowa.—J. H. Keller, Udell, Iowa.

Dilling-Statler.—By the undersigned, at his residence, Nov. 30, 1911, Bro. John H. Dilling, and Sister Daisy Statler, both of Shade congregation, Somerset Co., Pa.—D. B. Clapper, Meyersdale, Pa.

Ettinger-Mortor.—At the home of Mr. Carl C. Keefer, 1221 Catalina St., Los Angeles, Cal., by the undersigned, Nov. 22, 1911, Mr. Ray H. Ettington and Miss Ethel Blanche Keefer. —M. M. Eshelman, Tropico, Cal.

Hersh-Ziemer.—By the undersigned, at his home, Ephrata, Pa., Nov. 25, 1911, Bro. B. H. Hersh, of Bird in Hand, Pa., and Sister Hettie Ziemer, of Ephrata, Pa.—David Kilhefner, Ephrata, Pa.

Howell-Newberg.—By the undersigned, at the home of the bride's parents, near Crawford, Colo., Nov. 22, 1911, Bro. Lewis W. Howell and Sister Elva A. Newberg.—J. B. Brower, R. D. 2, Grand Junction, Colo.

Johnson-Fearnow.—By Eld. Jesse Stutsman, at the home of the bride's parents, R. D., Arcanum, Ohio, Oct. 29, 1911, at 1 P. M., Bro. Andrew Johnson and Sister Hettie Fourman, both of Arcanum, Darke Co., Ohio.—Orville Smith, R. R. 2, Box 118, Arcanum, Ohio.

Kleplinger-Stutsman.—By Eld. Jesse Stutsman, at the home of the bride's parents, Nov. 30, 1911, Bro. Jesse M. Kleplinger, of the Salem congregation, Darke Co., Ohio, and Sister Grace Norris, of the Ludlow congregation, Darke Co., Ohio.—Ruth Leik, R. D. 4, Box 118, Arcanum, Ohio.

Miller-Mohler.—At the home of the bride's parents, Ottawa, Kans., Nov. 19, 1911, by the writer, Mr. Jesse A. Miller, of Garnett, Kans., and Sister Elva M. McClain, of Ottawa, Kans.—W. B. Devilbiss, Ottawa, Kans.

Pearre-Angle.—By the undersigned, at the home of the bride's sister, Bro. and Sister H. F. Caylor, Denver, Colo., Nov. 23, 1911, Mr. Lester A. Pearre, of Atwater, Cal., and Miss Olive E. Angle, of Denver, Colo.—John A. Robinson, 1109 South Washington Street, Denver, Colo.

Root-Byerly.—By the undersigned, Nov. 29, 1911, at the home of the bride's parents, Bro. and Sister A. J. Byerly, Bro. John J. Root and Sister Ada Byerly, all of Elk City, Okla.—E. J. Smith, Conway Springs, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albert, Sister Sarah, daughter of John and Susannah Long, born in Knox County, Ohio, May 25, 1822, died Nov. 20, 1911, aged 89 years, 5 months and 28 days. She was of a family of twenty-one children, only five of whom have died except one sister. She was united in marriage to John Albert May 4, 1848. He preceded her to the spirit world Feb. 4, 1907. To this union were born one son and one daughter, the daughter dying in infancy. Her first husband was killed by guerrillas in Indiana in December, 1862, and settled on a farm in Noble County, where they resided until her husband's death. Four years after she made her home with her son in Green township. She united with the Church of the Brethren about sixty years ago, in which she lived a faithful member until death. Services by Bro. C. K. Zumbrum. Text, Job 14: 14.—W. H. Allman, Churubusco, Ind.

Alexander, Bro. Jefferson, born May 10, 1853, died Nov. 24, 1911, aged 58 years, 6 months and 13 days. He was married to Sarah Morningstar, Dec. 26, 1876. He is survived by his wife, four sons and three daughters. One daughter preceded him. Services by Eld. Jesse Stutsman, Miller and D. Hays. Text, John 11: 24, 25.—Stephen A. Ulery, Timberville, Va.

Basehore, Bro. Henry, died Nov. 30, 1911, in the bonds of the Spring Creek congregation, near Souderton, Pa., aged 76 years. He was a member of the church for a number of years. He leaves to mourn his departure a wife, followed by his wife and children. Services at Campbellstown, where interment was held. Text, Rev. 20: 6.—Lewis Lee and Rev. Paul J. Dundore officiated.—Edgar M. Hoffer, Elizabethtown, Pa.

Caldwell, Sister Mary, died of tuberculosis, in the bounds of the Green Mount congregation, Rockingham Co., Va., Nov. 8, 1911, aged 29 years, 5 months and 4 days. She and her husband united with the church last February. She left a husband and five small children. Services by Eld. J. A. Garber. Text, Eccl. 9: 10.—Interment in the Green Mount cemetery.—L. Katie Ritchie, R. D. 6, Box 26, Harrisonburg, Va.

Dohner, Bro. Joseph A., born at Waterloo, Iowa, Sept. 17, 1873, died at his home in Barbarick, Nebr., Nov. 11, 1911. He was married to Miss Lena Rains in Canton, Kans., Dec. 9, 1896. To this union were born seven children. He was baptized into the spirit world. He leaves his wife, four children, and his mother, four brothers and two sisters, one brother living at Billings, Mont. Services at the Brethren church by Bro. A. D. Sollenberger.—Allie Eisenbise, Beatrice, Nebr.

Eshelman, Sister Lizzie A., wife of Bro. M. M. Eshelman, was born in Lancaster County, Pa., June 30, 1844. With her parents, Conrad Best and wife, she moved to Stephenson County, Illinois, in 1855. She and Brother Eshelman were married in Dixon, Ill., Oct. 25, 1865. They lived together for over forty years. She united with the church in the autumn of 1878 at Cherry Grove, Ill. She fell asleep in Jesus, Nov. 23, 1911, aged 68 years, 4 months and 26 days. Cancer in the stomach was the immediate cause. For many years, while her husband was laboring night and day on the frontiers of Kansas, building up churches, she bore the brunt of labor at home in the family, which consisted of four daughters and three sons. One fourth son and youngest son died at Morrill, Kans. She never murmured, but bore all things patiently. It is said that she never had a quarrel, nor did she cultivate ill feelings toward her fellow-helpers in this world. Her body was laid to rest in beautiful Forest Lawn cemetery, at Tropico, Cal. After a large audience had listened to a very comforting sermon by Bro. A. M. White on John 11: 26 in the Tropico church. —M. M. Eshelman, Tropico, Cal.

Foltz, Bro. John H., died at his home in Mapleville, Md., July 3, 1911, aged 76 years, 3 months and 26 days. Services at the Mount Zion church by Bro. Caleb Long. Text, Job 5: 26.—B. F. Foltz, Mapleville, Md.

Fults, Bro. Henry A., born July 24, 1823, in Rockingham County, Va., died Nov. 26, 1911, in the bounds of the Bear's Chapel congregation, Upshur Co., W. Va., aged 8 years, 4 months and 2 days. He was married to Amanda House April 7, 1853, who preceded him several years ago. He was the father of seven sons and five daughters. Eight of them survive him. Bro. Fults became a member of the Church of the Brethren sixty years ago, and faithfully filled sixty-eight years in the deacon's office. Services by the writer. Text, John 14: 1-3. This text had been selected previously for this occasion. Interment by the side of his wife in the Waterloo cemetery.—Wm. and J. Neff, Custer, W. Va.

Gochenour, Bro. Harrison, son of William and Mary Gochenour, born in Shenandoah County, Va., April 1, 1828, died Nov. 21, 1911, aged 83 years, 7 months and 20 days. He was united in marriage to Elizabeth Sickles. To this union were born nine children. His wife, four children, two sisters and two brothers preceded him in death. Three daughters, two sons, one sister and one brother survive. He was a kind and loving father and brother. He came from Ohio with his parents when he was fourteen years of age. He was a faithful and consistent member of the Church of the Brethren for fifty-three years, being the oldest member in the Middletown congregation. His death was due to paralysis. He only lived six days after the paralytic stroke, and never regained consciousness. Services by Eld. J. W. Wright. Text, 1 Tim. 4:6.—Alma Gochenour, Middletown, Ind.

Hogan, Sister Sarah E., born Oct. 2, 1838, in Tennessee, died of heart disease, at the home of her daughter in this city, Nov. 7, 1911, aged 73 years, 1 month and 15 days. She was a member of the Church of the Brethren for about six years. Services by Eld. Jacob Gerlach, 562 Keeley Street, by the writer. Text, 2 Kings 20: 1.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo.

Hostetler, Sister Rachel E., nee Rankin, born in Westmoreland County, Pa., Jan. 29, 1833, died near Waterloo, Iowa, Nov. 27, 1911, aged 78 years, 10 months and 27 days. She was married to Bro. A. B. Hostetler Feb. 19, 1852. They spent their early days in the bounds of the Middle Creek congregation, Pa., where her husband was called to the ministry. Later they moved to Wabash, Iowa, where her husband died Nov. 19, 1889. To this union thirteen children were born. Two of them have passed to the other world. Sister Hostetler was a great care in her later years, but was fortunate in having kind children, and a good daughter gave her the needed attention which was a great blessing to her. She died full of old age and urinic trouble. Services by the writer. Text, "The hour is come." John 12: 1.—W. H. Lichty, Waterloo, Iowa.

Juay, Sister Elizabeth (Mauzy), died at her home on South Branch, nine miles south of Franklin, W. Va., June 20, 1911, aged 83 years, 6 months and 14 days. She was married to Mr. Henry Judy April 10, 1873. To this union were born seven children, four sons and three daughters. One son preceded her to the spirit world. In the fall of 1883 Sister Judy united with the Church of the Brethren, in which she lived a faithful and devoted Christian life. Before her husband leaves three sons and three daughters. She was buried in the family graveyard. Services in the Lutheran church near her home Oct. 18, conducted by Eld. J. M. Kagey, of Dayton, Va.—S. I. Wolfe, Franklin, W. Va.

Miller, Sister Margaret Nancy, nee Runser, born in Preble County, Ohio, Jan. 13, 1835, died in Hancock County, Ohio, Nov. 27, 1911, aged 76 years, 6 months and 14 days. She was married to Jacob Miller in 1852. In 1848 they located in Hardin County, Ohio. The following year she was united in marriage to Mr. Joseph Miller. To this union were born three sons and four daughters. Two preceded her to the spirit world in 1864. Her husband also preceded her in death. Early in life she was converted to the Roman Catholic church, but afterward she fully embraced the Protestant faith, and united with the Church of the Brethren, in which she remained faithful until death. She leaves two sons and four daughters. Services by Bro. Jay Hilbert, at the home, assisted by Noah Blosser, of the Mennonite faith. Text, Psa. 23.—Gertrude Guthrie, Ada, Ohio.

Miller, John J. D., whose funeral was held in the Green Mount church, Rockingham Co., Va., Nov. 18, 1911, by Bro. B. B. Garber, was born in Spottsylvania, Nevada, April 1, 1841. Bro. Miller had gone west some nine or ten years ago. His death was a sorrowful one, being due to some accident in a mining shaft. A diary found in his pocket showed he had been robbed and murdered twice. The first date was Oct. 6, and the entries were made until the 13th. He leaves a wife, two sons and an aged mother in Virginia.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va.

Myers, Sister Sarah, died at her home, in the bounds of the Green Mount congregation, Rockingham Co., Nov. 15, 1911, aged 67 years. Sister Myers had been afflicted with paralysis for over two years, this being the third stroke. She is survived by one son, who cared for her faithfully, and one brother. Services by Eld. J. M. Kagey. Text, Job 14: 14. Interment in the Mount Clinton cemetery.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va.

Smith, Sister Ella Janette, died in the bounds of the Green Mount congregation, Rockingham Co., Va., Oct. 31, 1911, aged 46 years, 8 months and 14 days. Services by Eld. J. A. Garber, of the Church of the Brethren, and G. R. Fadely, of the U. B. church. Text, 1 Thess. 4: 16 and 18.—L. Katie Ritchie, R. D. 6, Harrisonburg, Va.

Trout, Sister Rosa, wife of one of our young ministers, Bro. C. E. Trout, and daughter of Brother W. S. and Susan Greenway, died Nov. 22, 1911, of cancer in the mouth, aged nearly 29 years. She was a great sufferer for a number of weeks before her death, which suffering she bore without murmuring. She was raised in the faith of the Church of the Brethren. About five weeks before the departure she professed faith in Christ, after which she was intensely concerned and prayed that she might live to work in his church, though she expressed herself as feeling resigned to the will of God, and ready to meet the summons when death came. Sister Rosa had a very kind and lovable disposition, which won for her many warm and lasting friends. She leaves a devoted husband, her parents, two brothers and four sisters. They keenly feel the separation caused by death. Services in the city church by Eld. H. S. Miller. Text, 1 Sam. 20: 3.—Homer E. Trout, Vinton, Va.

Ulery, Bro. Steven, born June 10, 1831, died in the bounds of the Mckinley church, Ohio, Nov. 23, 1911, aged 80 years, 5 months and 12 days. He was united in marriage to Catharine Muma in 1851. To this union were born seven sons and four daughters. Six sons survive. The mother and five children have gone to their reward. The father identified himself with the Old Order Brethren some time ago. Services at McKinley by Bro. D. F. Honeyman and the writer. Text, Psa. 3: 5-6.—John Smith, Trotwood, Ohio.

Ulery, Sister Sarah, nee Cripe, born near Rossville, Clinton Co., Ind., April 8, 1845, died Oct. 31, 1911, at Peru. She was a family of nineteen children. In this family were six sets of twins, six young men and twins. She was united in marriage to J. R. Wiggs in 1871. To this union were born one son and four daughters. Two daughters preceded her to the spirit world. In 1891 she was married to John P. Ulery. Two sons were born to this union. She united with the Church of the Brethren early in life, and lived faithful until death. She leaves a husband, three sons and two daughters, seven brothers and five sisters. Services at the Fyrmont church by Eld. A. C. Cresswell. Interment in the Fyrmont cemetery.—Cassie Walker, Fyrmont, Ind.

Wehrly, Bro. Adam, born in Preble County, Ohio, Dec. 11, 1837, died in Kosciusko County, Ind., Nov. 15, 1911, aged 73 years, 11 months and 14 days. He came with his parents to Indiana in 1858. He was married to Lucinda Sifter in 1864. She died in 1893, leaving five children. He was then married to Elizabeth Cripe Feb. 21, 1894. He died in March, 1903. Bro. Wehrly was a faithful member of the Church of the Brethren for thirty-eight years, serving in the deacon's office for many years. He leaves two sons and two daughters by the first marriage; also one sister eighty-four years old. Services in the Palestine Methodist church by Eld. Samuel Wagoner, assisted by the writer. Text, Rev. 14: 13.—J. G. Stinebaugh, Akron, Ind.

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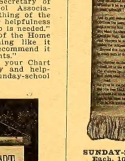

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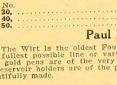

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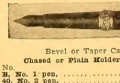

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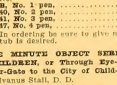

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Notes from Our Correspondents.

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above Broad Street.—Nov. 26, our morning service was entirely devoted to an old folks' service. We made a special effort to have the aged with us, from the neighborhood and different homes. At the close of the services each one was presented with a little book filled with precious gems. The services were very impressive. In the evening, at the close of the service, one dear mother chose that good part which shall not be taken away from her. We expect to have baptism in the near future.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Dec. 2.

Philadelphia—(Bethany Mission, 3255 Kensington Avenue).—On Sunday morning, Nov. 26, at the close of the services, three dear souls were buried with Christ in baptism. Nov. 30, at the close of Thanksgiving day, two more have come. It was a blessed feast. The ministers present were Brethren A. C. Wine, D. W. Kurtz, H. F. Baugher, and Jno. B. Bowman.: Bro. Culler officiated, assisted by Bro. D. W. Kurtz.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Dec. 2.

Midge.—Bro. J. H. Beer, of Denton, Md., opened a series of meetings Nov. 19. He preached several helpful evening sermons. Two were received by baptism. There are prospects for others to follow.—Joseph Burkholder, Shippensburg, Pa., Dec. 3.

Shade Creek.—On Monday evening, Nov. 6, Bro. J. H. Cassady, of Johnstown, Pa., gave an interesting and inspiring temperance sermon in the Shade Gap Church house. The following evening Bro. S. S. Royer brought before us the India and China call. Much enthusiasm has been aroused by that most inspiring talk. The same enthusiasm has been manifested in many pledges and offerings, which are being taken up to help the good cause. Our two weeks' series of meetings in the Windber house, conducted by Bro. B. E. Ludwick, of Somerset, Pa., closed Thursday evening, Nov. 23. Eleven precious souls stood up for Christ during these meetings. Bro. Ludwick labored earnestly, fully and faithfully and gave soul and preaching eighteen sermons. Special stress was placed upon the consecration and song service, which preceded every sermon. We believe the cause of Christ was greatly strengthened.—J. H. Lehman, Scalp Level, Pa., Nov. 29.

Spring Creek.—We held our Thanksgiving services at the Spring Creek house. Elders E. B. Lefever and H. B. Yoder gave us many good things. A collection of $21.10 was taken for missions. Surely, we all felt thankful to God for his many blessings.—Mrs. D. C. Flory, of Ashland, Ohio, will run a series of meetings at the Annville house, to be held in January, 1912.—Edgar M. Hoffer, Elizabethtown, Pa., Dec. 1.

West Greenville.—We held a council at Mount Olivet, Bro. D. M. Esbelenian, presided. The time of our fall council was changed one month earlier. A series of meetings is to begin at Greentree Dec. 30, and also one at Rheems sometime in February. Sunday-school officers were reappointed. Bro. Amos Earhart was appointed as superintendent for the Rheems school, and Bro. Hiram Landis assistant.—Sister Mabel M. Dannel, Elizabethtown, Pa., Dec. 7.

Windber.—We held special services on Thanksgiving Day in the Manheim house. Our elder, Bro. Hiram Gibble, and his assistants, gave us a very good sermon as to the proper observance of the day, and how to live and do more good during the year. The attendance and attention were very good.—Anna E. Shank, Manheim, Pa., Dec. 4.

TENNESSEE.

Jonesboro.—The Brethren had services at this place Dec. 2. Bro. D. F. Bowman did the preaching. We had a very good attendance. His subject was well handled, and I think the audience was well pleased.—N. T. Larimer, Jonesboro, Tenn., Dec. 4.

TEXAS.

Bethel church assembled at their place of worship on Thanksgiving Day, at 11 A. M. We had a forty-five minute members' meeting, followed by a short sermon. Many blessings were enjoyed. God's goodness manifested. Bro. Ing, of gratitude inspired. Our Thanksgiving offering amounted to $5.37. Enough was added to this amount to make our money set apart from the Sunday-school fund, to make it $10, and sent to Bro. Jas. M. Neff, in California.—Leo Dadisman, R. D. 1, Ketody, Texas, Dec. 9.

VIRGINIA.

Antioch church met in council Dec. 2. Our elder, Bro. Riley Flora, presided. One letter of membership was granted. Our, the head of a family, was restored to fellowship. Bro. Joseph Bowman was reappointed elder. Bro. J. A. Naff assistant. Sister Orpha Flora was appointed church treasurer. Bro. A. Flora, Jr., was appointed Sunday-school superintendent for 1912. Our Sunday-school was decided to send the Messenger to several families that are not members of the Church of the Brethren. Our church treasury gave an encouraging report. Our Sunday-school is moving along nicely.—Bro. Joseph Bowman appointed correspondent, Dec. 2 on "The Christian Warfare." We had services on Thanksgiving Day. Elder Lewis Flora and Bro. Riley Flora preached for us.—Martha Mitchell, Wirtz, Va., Dec. 5.

Botetourt.—Bro. J. M. Henry, of Daleville, Va., began a series of meetings at Cloverdale, Nov. 11, and continued until Dec. 5. He preached seventeen sermons, with power and boldness. Twelve professed faith in Christ. Seven of them were baptized at the close of the meetings. Much good was accomplished in the strengthening and encouraging of the church. Bro. D. P. Hylton, of Troutville, Va., conducted a series of sermons at Brick Union. He preached with power. Two stood up for Jesus and were baptized at the close of the meetings.—Mrs. W. K. Murray, Roanoke, Va., Dec. 5.

Wirtz.—At our Thanksgiving services Bro. S. E. Hylton preached an excellent sermon from Col. 3: 2, "Set you affection on things above, not on things on the earth." A collection of $4.43 was taken for mission work.—Ruth A. Hylton, Willis, Va., Dec. 2.

Woodstock.—Our church met in council Nov. 25. Much business came before the meeting. Bro. M. H. Shaver was with us at our council, in behalf of Bridgewater College. Nov. 26 the brethren convened at the Valley Pike church in a Thanksgiving meeting. Some of the brethren and sisters went to St. Luke's church and held a Thanksgiving meeting at that place. A collection was held at each place for the benefit of the Orphans' Home at Timberville, Va. The Thanksgiving day at the Valley Pike church, and Bro. D. M. Luke's church.—M. H. Copp, R. D., Maurertown, Va., Dec. 5.

WASHINGTON.

Omak.—All the members here met at the home of one of our brethren on Thanksgiving Day. We had an enjoyable song and prayer service. Scripture reading as a part in the service by giving scriptural verses appropriate to the occasion.—B. E. Brashears, Omak, Wash., Dec. 2.

WEST VIRGINIA.

Bethel.—Bro. W. B. Smith, of Beaver Run, closed his meetings at this place Nov. 26, after a most successful week. Great interest manifested during the entire meeting, the church being crowded each night. There were seven accessions to the church, and two were reclaimed. While here Bro. Smith made quite a number of friends outside of the church. —Jennie Wratchford, Old Fields, W. Va., Dec. 1.

Maple Spring.—Our church met in council with Bro. Jonas Pike presiding. Quite an amount of business was brought before the meeting. Four letters of membership were granted. On Sunday at 10: 30 A. M. Bro. John S. Pike preached to a large audience, after preaching we met around the table on the Lord's side, and in the afternoon was received into the church by the administration of brethren Jonas and Jno. S. Pike. Our Thanksgiving offerings in this congregation are as follows: Maple Spring church, for World-wide Missions, $112.20, for Home Missions, $31.87, total $144.07; Brookside, for Home Missions, $18.75; Glade View, Chicago Sunday-school Extension, $2.75, total, $21.50; Glade View, Home Missions, $13.45, World-wide Missions, $4.81, total $7.21. Total amount of the three places, $174.85. We are rejoicing over the fact that this church has paid her $50 that one of our aged brethren and his wife pay per year, which supports a family of orphans.—Sister Mary Ella Kisamore, Eglon, W. Va., Dec. 4.

Mount Herman.—The Spirit continues his work among us. A husband and wife have been baptized since our last report. We had a most enjoyable Thanksgiving meeting. The same day, at 11 A. M., the communion of brethren and sisters surrounded the Lord's tables in a communion service. Eld. J. S. Zigler officiated, assisted by Eld. J. H. Beer, and Bro. J. M. Crouse, of Brandon, Colo., who, with his good wife, has come to be an old resident again. We are glad to have Brother and Sister Crouse with us.—Anna F. Sanger, Box 45, Braggville, W. Va., Dec. 4.

Shiloh.—Bro. I. S. Long, one of our India missionaries, formerly of Virginia, came to this place Nov. 24, and lectured for us on the India and China field. Sunday, the following Sunday he gave us a talk on "Sunday-school," after which he preached for us. All his talks were very interesting.—Dora Auvil, Valley Furnace, W. Va., Dec. 6.

NOTES NOT CLASSIFIED.

Omaja church met in council Thanksgiving Nov. 30. The meeting was opened for all, and we had many good thoughts given by Brethren, Presbyterians, Baptist, Free Methodist, Salvation Army people. A collection for the mission work was taken.—Grant Mahan, Omaja, Cuba, Dec. 4.

Motter.—Bro. Jno. S. Flory, of Dayton, Ohio, Bro. W. H. Bowman's address is given as being R. D. 1, Cheyenne, Okla. It should be R. D. 9, Guthrie, Okla. Bro. Flory's is R. D. 1, Okla., Dec. 9.

Fairview (Maryland) congregation held services on Thanksgiving Day. Our elder, Bro. I. W. Abernathy, preached a missionary sermon. A collection, amounting to $7, was taken for the missionary cause.—Mrs. Ida Harry, Thurmont, Md., Va., Dec. 7.

South St. Joseph Mission.—We are planning this year to serve our poor and crippled people in a different way from what we have done in the past. Instead of a Christmas tree, a well-prepared dinner, baskets of provisions will be sent to them, provided the churches of the entire city will assist—assistance of sending us the needed help. We believe there are a number of brethren who desire to do something for the poor. This is your chance. Send us what you can spare or anything you may do, and will promise to do our part. We are not asking for money, but anything that will be of opportunity to[r free-will offerings to any one who wishes to help the poor. It would take considerable explaining to tell you why there are so many needy ones. Even many of our members and their children are poorly fed and clothed. They are not to blame certainly, those who are able now have an opportunity to lend to the Lord. The writer is at this time engaged in a short series of meetings, which began last Sunday, benefit of five of our isolated members. The interest and attention are very good, though a series of meetings has not been held there for over nine years, and the Brethren are very little known.—S. E. Hutton, 843 South Hickory Street, St. Joseph, Mo., Dec. 8.

Lower Miami.—Our church met in council Dec. 6. Everything was disposed of nicely. Our Sunday-school superintendent for the coming year is Bro. Bruce Ruble. A local temperance committee was also selected. A series of meetings is to be held in the home of Bro. J. A. R. Cosner, Peebles, Ohio, where it came last winter. Bro. Ira Smith is to begin the first meeting at the Marble Furnace church.—J. O. Garst, R. D. 6, Dayton, Ohio, Dec. 9.

Goshen (West Side).—The church at this place met in council Dec. 2, with our elder, Wm. Hess, presiding. Three letters were received and one granted. Bro. Jno. Shultzman was advanced to the second degree of the ministry. Sister Mabel Kurtz was elected as Messenger agent. A special council was appointed for Dec. 16, at which time we will elect a clerk for the year and to elect officers for the various departments. Thanksgiving day was enjoyed in a sermon given by Bro. Stauffer, of Chicago. An offering of $13.94 was given for Bethany Bible School.—Mrs. Onie Brumbaugh, Goshen, Ind., Dec. 5.

Bear Creek church met in council Dec. 6, our elder, J. W. Beeghly, presiding. One letter was granted. We had a very pleasant meeting, many visiting elders being with us. A temperance committee was appointed; also a Christian Workers' Committee. Bro. Addison Johns was elected Sunday-school superintendent. Bro. Joseph Studebaker was with us Nov. 25 to 25, and conducted a singing school, using our new song book, "Kingdom Songs".—Sarah M. Smith, R. D. 14, Dayton, Ohio, Dec. 8.

ANNOUNCEMENTS

DISTRICT MEETING.

Dec. 29, Texas and Louisiana, at Manvel, Texas.

LOVE FEASTS.

California.
Dec. 17, Clovis.
Dec. 23, Fresno.

Colorado.
Dec. 28, Sterling.

Oklahoma.
Dec. 24, 10 am. Cement.

Texas.
Dec. 30, Manvel, Brazoria Co.

Virginia.
Dec. 18, 4 pm. Mount Herman

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 50. (Old Series) (Vol. 60.) **Elgin, Ill., December 23, 1911.** **No. 51.**

AROUND THE WORLD

Russia Grants Fifty Millions to Famine Sufferers.

The crop failure in twenty Russian provinces, previously alluded to in these columns, has already caused much want and privation among the eight million people directly affected. Besides the great lack of food for the inhabitants, there is also a great scarcity of fodder for the cattle. The Government has now come to the rescue with an appropriation of fifty million dollars, and it is thought that the needy will be fairly well provided for. Some months must necessarily elapse before even the earliest crops ripen, and until that time the needy will have to be looked after. A large part of Russia's periodical famines might be wholly averted, were there adequate provisions properly to regulate her agricultural and industrial conditions.

Three Americans Ordained as Buddhist Priests.

The recent ordination of three Americans,—Dryden, Moody and Euser,—to the Buddhist priesthood, at San Francisco, is of interest only so far as showing the gradual increase of Buddhism on our shores is concerned. Some are inclined to attach undue importance to the fact, evidently forgetting that in the onward progress of Christianity hundreds of former Buddhists are now telling the gospel story in China, Japan, India, Siam, and other countries where Buddhism has long held undisputed sway. That Buddhism is gaining ground in our land is to be regretted, but there is no reason to become discouraged when we note the great and marvelous progress of Christianity in the very lands where the dogmas of Buddha are most strongly entrenched.

New York's Gift to Nebraska.

Many and varied are the presents given and received at each recurring Holiday season, but the most precious and beneficial gift to all concerned was the carload of homeless infants, sent from overcrowded New York to the broad plains of Nebraska, just before Christmas. The thirty-seven little strangers found a warm welcome in as many hitherto childless homes, where tender and loving parental care will be given them,—the boon to which each of God's little ones is entitled. Nothing is more in keeping with the real Christmas spirit than the sheltering of one of these homeless ones. "Inasmuch as ye have done one such little child in my name," says Christ, "receiveth me." That is the broad spirit of helpfulness that has nurtured the excellent "child rescue work," so beneficently carried on in various parts of our Brotherhood.

The Great South.

More marvelous than all else has been the agricultural and industrial development of the South. In the last ten years the value of southern farm lands has considerably more than doubled, and the value of its farm buildings has increased ninety-two per cent. These facts demonstrate most eloquently the wonderful recent development of the great section which, for some years after the Civil War, made but little advance. An increase of $2,821,000,000 in the value of its farm lands, and an increase of nearly $1,000,000,000 in the value of its farm buildings, indicates substantial growth. As a church we have done comparatively little in the great and promising Southland. In our haste to reach the most remote parts of the West, we have passed by golden opportunities in the South. As a promising mission field, right at our doors, the southern States are unexcelled. Why not go and possess the land?

"No Grumblers in Heaven."

Dr. A. R. E. Wyant, of Chicago, took occasion, recently, to point out the deleterious effect of a morbid and fault-finding spirit upon health, both physically and spiritually. In the course of his lecture he pertinently remarked: "Grumbling is a positive injury to health. It spoils digestion, depresses the nerve centers and disarranges all the vital functions of the body. If fatigued, rest, but do not complain. Under all circumstances, seek the grace of thankfulness to the Giver of all good. Move out of Grumblers' Alley and make your home on Thanksgiving Street. Remember, always, there are no grumblers in heaven; that surely makes it a blessed place. In hell there is nothing but grumbling, and that of itself makes it a place of torment." Doubtless there is much more real value in a happy and contented life,—such as every Christian should live,—than is generally supposed. Solomon assures us that "it is a tree of life" to all who walk in "ways of pleasantness" and "paths of peace."

The Eloquent Hearer.

One of our exchanges ascribes the lack of interest, felt by the average listener, to the fact that he goes to the Lord's house filled with everything else but a readiness to hear. Undoubtedly it is true that "the dull ear is generally responsible for a dull sermon." On the other hand it is an assured fact that "an eloquent hearer will be conducive to an eloquent sermon." What meetings we might have, in every congregation of the Church of the Brethren, were we to go to the sanctuary with the firm resolve to be "eloquent hearers,"—colaborers together with him who ministers in the pulpit,—and still more so with our Elder Brother—who has so graciously vouchsafed his presence at every gathering in his name!

The Christmas Message.

WITH a due appreciation of God's love in the gift of his Son to all mankind, we trust that a happy and joyous Christmas is the blessed privilege of all our readers. May good will and peace enfold each member of our beloved Fraternity in the bonds of perfect union, and may each heart be touched with the sweet tenderness that comes with the Christmastide!

In the midst of our rejoicing, however, we would remember, in loving sympathy, those who sit in the shadow of a great sorrow; in whose homes, since the last Christmas chimes, there are vacant places, and in whose hearts there is a longing "for the touch of a vanished hand, and the sound of a voice that is still." We would bring to them the message of hope and cheer. The same Hand that has sent the affliction will gently lead them in green pastures and beside the still waters, and the clear rays of the star of Bethlehem will illumine even the darkness and shadow.

Let us not forget, in the midst of our social joys and festivities, the true reason why we celebrate the day. Let us put aside all thoughts of guile! Let us cast out all envy, all covetousness, all unkindness! Let us entertain only such thoughts and feelings as the Nazarene knew when he dwelt by the waters of Galilee! Let us cultivate human brotherhood and practice the essence of Christian charity. Let us look beyond and above the narrow limits of our workaday horizon! Let us get out of ourselves and into the hearts of others!

Only thus have we heard and heeded the gracious Christmas Message.

More Discoveries in Ancient Jerusem.

In a former issue we mentioned the proposed excavations on the eastern slope of Mount Orphel in Jerusalem. So far the explorers, in search of the tombs of David and Solomon, have cleaned out and carefully investigated the so-called "Virgin's Well," and the tunnel that runs from it to the Pool of Siloam. One of their most interesting discoveries was an Israelitish lamp, found near the bottom of the Virgin's Well. The lamp, which is in an excellent state of preservation, is believed to date from the eleventh century B. C.,—the time of King David. The excavators have definitely ascertained the site of David's Jerusalem and that of the Jebusite city which preceded it. They have also secured conclusive evidence of Jebusite occupancy of that region for 2,000 years before David's conquest. Further discoveries by this band of archæologists will be awaited with interest by every Bible student. Each glimpse into the life of past ages adds new lustre to the accuracy of the old Bible story.

More Temperance Teaching Needed.

At the recent meeting of the Anti-Saloon League of America, which convened at Washington, D. C., Mr. John A. Lennon, Treasurer of the American Federation of Labor, boldly declared that the "laboring man is the hope of the country in the fight against the rum traffic." He declared that the great battle never will be won, nor will effective work be accomplished until the great army of laboring men is free from liquor actuality does. "Too freely," says Mr. Lennon, "have liquor forces boasted that, as long as organized labor stood back of them, they had no fear of the church. This combination can be broken just as soon as Christian men and women begin to interest themselves in properly teaching the workers of our land." The thought, just given, affords occasion to suggest that the well-organized temperance forces of the Church of the Brethren can do a most excellent work by a proper dissemination of sentiment and teaching against the evils of intemperance in general. The moulding of strong sentiment in behalf of better and more acceptable ways of living is a mighty agency for the promotion of purity and righteousness.

Persian Difficulty Adjusted.

Once more the dove of peace is hovering over the lately threatening conflict between Russia and Persia. British opposition interposed,—not so much in the interest of Persia, but rather to check any possible territorial acquisition by Russia, in a country so close to British India as to invite future complications. As things stand now, Russia accepts Persia's explanation as to its future policy, withdraws her troops, and does no longer insist upon the dismissal of the American treasurer-general, Morgan Shuster. A peculiar sidelight is thrown, by this incident, upon the game of higher politics as played by earth's leading nations. Great Britain would have offered no objection to Russian aggression in Persia, had there not, under present circumstances, been danger to her own interests. Might, rather than right, still adjusts international differences.

Fuel from the Nile.

By the gradual accumulation of enormous masses of matted weeds, papyrus and other aquatic growths, the upper Nile has been largely obstructed to all traffic, greatly hindering the development of the Egyptian Sudan. Lord Cromer, for some years, attempted the solution of the problem, only to be confronted by the great difficulty of removing the enormous accumulations, known as "sudd." Enlisting the cooperation of Prof. Hoering, of Wurttemberg, Germany, further investigations were made. It was found that the available masses might be compressed into "briquets," of high value as fuel, and now a German-English syndicate has undertaken the manufacture of solid fuel from the Nile "sudd." Sir Reginald Wingate, Governor-General of the Sudan, declares that the conversion of Nile "sudd" into fuel, together with the resultant opening and widening of the channel, will mean as much to the Sudan as the Suez Canal means to Egypt. What progress we might make in the spiritual realm, were we employing a similar method of utilizing apparent hindrances as stepping-stones to a larger and more exalted usefulness in the Lord's work!

How the Stream Was Cleansed.

Athens, ever memorable to the Bible student because of its connection with the life of the great Apostle Paul, affords a striking example of the transforming power of modern sanitation. A sluggish stream,—long suspected as a breeder of disease,—was cleaned out and deepened, thus making its waters to flow faster. Each week the newmade river was rid of mosquito eggs. All this was started five years ago, but even before the first year closed, the malaria cases among the school children dropped to sixty per cent, the year following to twenty per cent, then to three per cent, later to one per cent, and last year not a single case of malaria was reported. Applied spirituality, the lesson is obvious. The literature we bring into our homes is either a stream of deadly poison to all within its reach, or a health-giving and refreshing fountain of life. It might be well were each reader of these columns to do some radical cleaning up along the line suggested,—not forgetting the blessed promise that there is "a river, the streams whereof shall make glad the city of God,"—the heritage of those who "make the Lord their refuge and strength."

The Emptiness of Human Ambition.

There is, perhaps, no more forcible illustration of the fleeting character of human ambition and pride than the one afforded by the experience of Robert A. Johnson, of New York. During the days of his prosperity, as a wealthy merchant in the eastern metropolis, he erected an elaborate mausoleum to receive his mortal remains when the inevitable hour should come. Upon the structure he spent the sum of $200,000. His fine estate at Riverdale-on-the-Hudson proclaimed him a successful business man, as the world counts success. Disastrous reverses, however, came. His property was swept away, his business was wrecked, and his estate passed into the hands of others. Being in need of employment, Johnson became caretaker of the very estate that had once been his home, and he was accorded the privilege of sleeping in the tomb. To-day this man, at one time of vast possessions, is spending the evening of his life where there are bound to be but sad memories of past grandeur. He is living in a barn while a tomb of magnificent splendor and lavish cost stands wrecked, to shelter him for the last long sleep. A vivid emblem of the mutability of all things earthly! In reality but one thing counts,—the one thing needful! That means a happy life and a glorious departure. "Blessed are the dead that die in the Lord, their works do follow them."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

He Is Come!

BY E. F. M. SOURS.

I am thinking today of the story of love
That was told so long ago.
It has come from the distances, under the stars,
Across many a winter's snow.
'Tis a story of One who was cradled in hay,
In a manger far away;
But from heaven he came, and his angels of flame
Spoke "PEACE" on his natal day—
For the Christ, the Son of God, had come
To guide to the heavenly home.

We are singing today of the angels' song
Unto the shepherd's throng.
They were keeping night-watches, lone and drear,
When a wonder, deep and strong,
Crept unto their hearts, and they gazed the skies,
For it burst—O glad surprise!
What the prophets had told in lore of old,
Was told in the flaming skies!
And over the hills from the sheep they sped,
To the Christ-child's manger bed.

We are singing, "All hail!" to the Christ-child now,
And we bow before his throne,
And the world to the Manger-King bends in thrall,
And we own him God alone!—
For the wonderful, wonderful worlds are his,
And the ferns on the mountain-sides,
And the heart that is true, like the sky of blue,
Beneath his smile abides.
And over our spirits, like tidal waves,
Comes the message that Jesus saves!

We are walking today in the light of the throne;
Through him who came we pray.
Let the Christmas stockings have their zest,
Christ was born one happy day.
And whether it be our Christmastide
Our wise-men can not tell,
But the day is kept o'er the nations wide,
And we love it all is well.
And the babies low lisp to the happy home
The joy that Christ is come.
Mechanicsburg, Pa.

The Obvious Meaning of God's Word.

BY DAVID M. ADAMS.

THERE are a great many people in the Christian world who admit everything contained in the Scriptures, but who admit many of the declarations only in the sense annexed by themselves to the several passages in which they are found. They interpret the eternal, immutable fiats of God in the light of their own preconceived opinions, hence the interpretations of a given portion of Scripture are as divers as the characteristic opinions of the individuals by whom the interpretations are made.

As a result of these various, and, in very many instances, discordant and contradictory, interpretations of the fundamental truths and doctrines of God's Word, confusion has been introduced into the Christian system, and religious sects have become multiplied, while, in the mind of the earnest, sincere seeker after truth, irresistibly arises the pertinent and momentous question: "In what sense shall I believe this and that passage of Scripture? I am ready," such a man will say, "to identify myself with the people of God, but I know not where to go. What shall I accept as truth? A difference of opinion prevails, even among the most profound scholars, as to what the Bible teaches. Whom shall I follow, or shall I follow none of them?"

Persons of this kind do not exist only in the imagination of the writer. They are a part and parcel of every Christian community. The busy pastor and evangelist meets them frequently, and the questions, quoted above, which arise in their minds, and to which they often give expression, are certainly rational, as well as important. It is the duty, therefore, of every minister of the Gospel, to remove, as far as possible, the perplexity out of which they spring. This being the case, the writer humbly submits this article to the judgment of the reader.

It is the conviction of the writer that the plain and obvious meaning of the various declarations of God, in the Scriptures, is the true meaning. The sense in which they are to be received is the obvious sense, or the sense which readily presents itself to the person reading them with seriousness, and whose mind is not biased by any preconceived opinion or pet theory that he or she wishes to sustain.

In support of this position I adduce the following observations:

1. A great part of the Bible was written by men who knew no other than plain language,—the common diction or phraseology of their country. Many of them were uneducated men,—men who were not brought up at the feet of any of the rabbin. As a certain writer has said, "They were not versed in the painful niceties of the legal and theological lore that made the Jewish ecclesiastic." Matthew Henry says, concerning some of them: "They were of mean extraction, and had no learned education, had never been at any university, etc."

Take, for instance, Peter and John who are called "unlearned and ignorant men" in Acts 4: 13. Now we do not assume that they were *wholly* without education. Possibly they were acquainted with the two languages that were in general use in Palestine in their day,—the Hebrew and the Greek,—but they lacked the professional or rabbinical training, prized so highly by the Jews. Hence, as Timothy Dwight, once president of Yale College, said, "The knowledge of uncustomary, technical or what may be called philosophical, phraseology is an attainment of mere learning; and can not be possessed by an unlearned man. Hence a great part of the doctrines of the Bible, so many as evidently to involve the whole, were certainly delivered in the plain language of men; because they were delivered by those who knew no other."

Our attention may be called to the fact that the Apostle Paul, for one, was a very learned man. To this I would reply that he declares that the things which he and his fellow-apostles proclaimed were not delivered in "words which man's wisdom teacheth" (1 Cor. 2: 13). He was, indeed, a learned man, but he says himself that his speech and his preaching was not with enticing words of man's wisdom (1 Cor. 2: 4).

2. The Scriptures were addressed chiefly,—by those who spoke and wrote them,—to the plain or common people.

Moses wrote the law for all Israel. (See Exodus 20: 2; Deut. 5: 1; 6: 3-9; 11: 18-20; Joshua 8: 35).

The Psalms are a collection of sacred poems, written for all the people, and were made a part of their public worship.

The Book of Proverbs contains the wise sayings of Solomon, written to give subtility to the simple, and knowledge and discretion to the young.

Our Savior spoke mostly to the common people who heard him gladly.

Matthew wrote primarily for the Jewish Christians. Mark wrote his account of the Gospel for the Gentile converts. Luke and John wrote for the Christian world at large. The Book of the Acts of the Apostles is a connecting link between the Gospels and Epistles, and is also addressed to the Christian world. The Epistles of Paul, except those to Timothy, Titus, and Philemon, were written to the respective churches whose names they bear. These churches consisted largely of uneducated people. The Epistle to the Hebrews, supposed to have been written by Paul, was written to the Jewish converts to Christianity. The Epistle of St. James, the two of St. Peter, the three of St. John, and the one of St. Jude, have been called the Catholic or General Epistles, because they are addressed to the church at large, and not to the converts of any one place or city.

In consideration of the above facts, it must be admitted that the Scriptures were for the most part addressed to that class of mankind usually designated by the phrases, the common people, or the people in general. Hence it follows that the meaning of the language used in the Scriptures is the obvious meaning, or such as the people to whom said language was addressed could readily comprehend.

3. If the obvious meaning of the Scriptures is not the true one, then a large portion of the human family should not be held accountable for not grasping their true meaning, and consequently could not reasonably be reproved or threatened for not strictly obeying them.

A correct understanding of God's Word is essential to evangelical faith and practice. To believe what God says is to believe what he means. To receive his words is to receive and to be governed by what he actually says. "He that receiveth not my words hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day." How can this be if such as are concerned can not understand what the Master's words mean? How can one obey his Master in all things, if after hard, earnest, diligent study, he can not understand what his Master requires of him?

The fact of the matter is, the will of our heavenly Father is conveyed to us in language, the meaning of which is the most perceptible. On this point the noted preacher and educator, whom I have already quoted, says: "Every rhetorical critic, perplexed with no theological debates, and having no religious system to support, has remarked that the language of the Scriptures is distinguished from all other books by its simplicity; its native, uncontrived character; its accordance with the most artless speech of man. Particularly, every plain man here finds himself entirely at home, and sees facts and doctrines and precepts presented to him with a plainness which is elsewhere unrivalled."

Speaking of the figurative language, used in the Bible, the same author says: "Figurative language, when used according to the dictates of nature, is scarcely at all less obvious, or less easily understood, than that which is literal. . . . The figurative phraseology in the Bible, which is obscure, is not that which the writers intended to use, but that which is made figurative by those who comment on their writings."

It is contrary to common sense and the rules of propriety to admit, for a moment, that God has revealed his will to the human family, and yet the language of the Revelation is such that those to whom it is addressed can not, without great difficulty, fathom its meaning. While addressing our children with reference to their duty, we would not think of using language they could not interpret. Much less would our Savior and the inspired writers use obscure language, in giving humanity the rites and ordinances of the Christian church.

Scalp Level, Pa.

The Unceasing Song.

BY H. A. STAHL.

"Glory to God in the highest, and on earth peace, good will toward men."

So the angels sang when Christ, the Savior of men, was born in Bethlehem of Judea. In angelic sweetness the glorious song floated out upon the midnight air, and was borne over the plain to the devout shepherds. A new choir had come to earth, and they sang a song which had never been heard before. It was written by the angels, and sung by them to the music of heaven. The words and notes were voiced by other than human tongues, and by lips that had never before sung anything but the high praises of the Almighty.

But now, after their ages of unceasing glory to God above, something is added, "On earth peace, good will toward men." It is, therefore, a song of heaven for men, to be used in all the circumstances and emergencies of life, and it announces that the greatest blessing, the highest good, the brightest glory has come to men. It is the song of the ages.

The sweet words and heavenly music of the angelic song underlie everything that is truly good in the human heart. The meaning of every holy aspiration, of every longing for the blessedness that has come to earth, in the person of our Lord, is found in the fact that it celebrates the advent of the Son of God into the world.

Unlike the songs of earth, it cannot die, nor fade from the memory of men. Amid the misery and confusion of this world's fallen life, it must be heard,

and its words must ever point to the glory that has come and that shall be revealed in all who believe, down to the last moment of time. Then, in the heavenly home, when the redeemed of the Lord shall have returned and come to Zion with songs and everlasting joy, will not this song of heaven be the burden of every heart that rests in love of the Father's house on high? Can it ever cease on earth?

I hear the songs of Christmas, the festal day on which Jesus was born. The angels' song is the substance,—the life of all. It is a song by the people of God in every clime,—by fathers, mothers and children, by young men and maidens in the different conditions of human life. The infant lisps its words, the aged saint, as he sings this song, feels new strength in his heart, and his eye kindles with a new light as he hears its music in his soul. It has come down the ages, and has penetrated, with its sweetness, the bitterness of life. Of heavenly birth, it has thrown around man the poetry and music of heaven, and imparted its own sweetness to his heart. As the pathway of Christ's kingdom widens in the world, this song will gather force and beauty from hearts washed in the blood of Jesus, until the kingdoms of this world shall become the kingdom of him who was born in the manger at Bethlehem. Aye, the songs of earth shall grow old and be forgotten. The earth itself shall be dissolved and the heavens shall be folded together like a garment, but human hearts shall always know, and human tongues shall always sing the true song which the angels sang on the first Christmas morning.

Thus Christmas does annually cast upon us a light of joy and gladness. It breathes a heavenly benediction upon all the children of men. But there is a sublimer Christmas which no adversities can cloud, which lasts all the year and all the life,—one which ever puts the angelic song on our lips. If it is not so, it is because no proper preparation for it has been made. And with him shall come light, and gladness, and angel songs, and gold, and frankincense, as well as myrrh. Thus shall we rejoice in the Lord always, through the unceasing song.

Glade, Pa.

Excavations on Mount of Olives.

To the east of Jerusalem, and overtopping the city by 174 feet, is the famous Mount of Olives, a long ridge, extending north and south. Its elevation is 2,723 feet above the sea level, and from its summit fully one-fourth of Palestine may be seen. The Jordan Valley, the Dead Sea, Mt. Nebo, and much of the country east of the Jordan are in plain view. It was from the Mount of Olives, in the presence of his disciples, that Jesus ascended into heaven, forty days after his resurrection from the dead. The mount has always been famous in the history of the Jews, as well as in the history of the Christian church. Of late some discoveries have been made on the top of the mount that will prove of great interest to the Christian world. The facts that follow are gleaned from what has been published by the *Associated Press:*

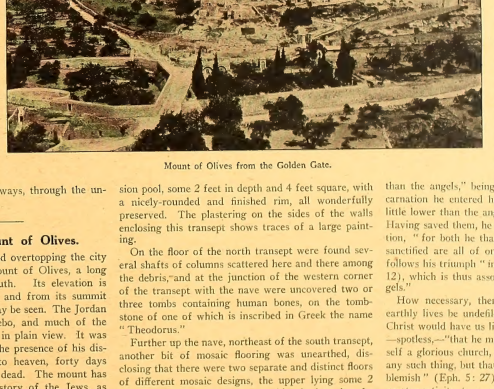
Under the auspices of the Greek Catholic order of monks called the "White Fathers," excavations were begun recently in the grounds of the institution known as the Carmelite Convent of the "Pater Noster." The convent and the beautiful little chapel attached were built about thirty-six years ago by and at the expense of the late Aurelia de Bossi, Princess de Bouillon, and is now occupied by French nuns of the Carmelite order.

During her lifetime the late Princess turned over the convent and its grounds to the French government. The institution is consequently considered as French property now. France, in turn, placed it under the guardianship of the "White Fathers," allowing them a free hand in its management both spiritual and temporal, and in the carrying on of exploratory researches or excavations whenever the occasion arose or an opportunity offered.

The "White Fathers" have long held to the belief that the grounds must cover the site of some buried ancient church or edifice, in accordance with long-preserved records in their possession, and, acting on this belief, excavations were commenced in the western section of the extensive grounds.

The excavators were not long in coming upon the broken walls of a ruined church, and, judging from the extent of the walls unearthed, this church must have enjoyed quite liberal dimensions. It measures some 150 feet in length from entrance to apse, the latter facing eastwards. Its average width at the nave is about 50 feet, and at the transepts 80 feet.

The main floor of the nave still remains hidden, but those of the transepts, the extent of whose areas measures some 15 feet square each, have been exposed to view. They consist of beautifully laid mosaics in a perfect state of preservation. In the middle of the floor of the south transept is sunk a baptismal immer-



Mount of Olives from the Golden Gate.

sion pool, some 2 feet in depth and 4 feet square, with a nicely-rounded and finished rim, all wonderfully preserved. The plastering on the sides of the walls enclosing this transept shows traces of a large painting.

On the floor of the north transept were found several shafts of columns scattered here and there among the debris,"and at the junction of the western corner of the transept with the nave were uncovered two or three tombs containing human bones, on the tombstone of one of which is inscribed in Greek the name "Theodorus."

Further up the nave, northeast of the south transept, another bit of mosaic flooring was unearthed, disclosing that there were two separate and distinct floors of different mosaic designs, the upper lying some 2 feet 6 inches above the other, making it clear that the church's history covers two separate periods, namely: The first period following its original construction by Queen Helena, mother of Constantine the Great—for there is now no doubt that this is one of the first three Christian churches built in the Holy Land by Queen Helena some time during the early part of the fourth century, the other two being the Church of the Holy Sepulchre in Jerusalem and the Church of the Nativity in Bethlehem. The second period dates from the restoration by the Crusaders in the twelfth century of the previously destroyed original church of Queen Helena, the destruction taking place probably during the early part of the sixth century at the hands of the Persian King, Chosroes II., or possibly some other Oriental vandals. The latter view is supported by the peculiar construction in a semi-circular fashion of the wall of the apse, which is characteristic of the Crusader type of church architecture.

The church has been given the name of "Eleona," in reference, perhaps, to Queen Helena, its founder, or again, the "Church of the Lord's Prayer," for it stands, as tradition has it, over the site of the spot where Jesus taught his disciples how to pray.

The work of excavation has been temporarily postponed because of a lack of the necessary funds, but it is the intention of the "White Fathers," so called because of the white robes or tunics which they wear, to continue their explorations as soon as possible, and at some future date to restore the church to its original grandeur.

The Church.

BY NETTIE C. WEYBRIGHT.

In Four Parts.—Part Four.—Its Destiny.

THE time will come when the "body of Christ,"—the church,—will be complete, lacking no "member." Then will be the end of the present dispensation, and the beginning of the next,—the consummation, the "fullness of the Gentiles" (Rom. 11: 25). Then will be the time mentioned in 1 Thess. 4: 14-18, for very soon, we believe, "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4: 16, 17).

Christ's saved ones,—the redeemed church in glory,—are but meek members at best. What grace is required to bring us poor, erring creatures to such honor and glory,—to be the bride,—the wife of that glorious Christ! How unworthy are we, in ourselves! How unfit for such an exalted position! Yet, blessed be the Lord of life and power, his grace is sufficient, for he has promised and his Word is true. Jesus, the Son of God, was "better than the angels," being "God" and "Lord." In incarnation he entered humanity, which was "made a little lower than the angels," that he might save men. Having saved them, he brings them into his own position, "for both he that sanctifieth and they who are sanctified are all of one" (Heb. 2: 11), whereupon follows his triumph "in the midst of the church" (2: 12), which is thus associated with him above the angels."

How necessary, then, that we be pure, that our earthly lives be undefiled, that we really live here as Christ would have us live, for his bride *must* be pure, —spotless,—"that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5: 27). Can not this spur us on to greater activity, to greater devoutness, to perfect purity? Our present life is only for a season,—only a few years,—and it will be ended. How important, then, that we prepare ourselves more perfectly for the life which is to come, for the future life is a far more glorious one than the present can be. "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Philpp. 3: 20, 21).

The present is transitory, all earthly hopes are fleeting, earth's joys are uncertain. Without Christ, all is vanity. But Christ offers to his own something far better. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon

the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested, in glory" (Col. 3: 1-4).

Some one has suggested that the most effectual cure for worldliness is to get the mind and heart centered on the "other world." Live for the other world, realizing that there our possessions lie,—there is our treasure,—our all. We need to remember that it is not for man, but for God that we live.

Our greatest joy in heaven will be, likely, not so much the joy of simply being there, mingling with the holy saints and angelic hosts,—but more than this, to be with the Lord, the blessed Christ, who is at the right hand of God. Then, having cast aside this temple of clay that now is ours, we shall put on our new, spiritual, glorified bodies, and although "it is not yet made manifest what we shall be, we know that if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3: 2). Then shall we be "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" (Rom. 8: 17).

By this gracious plan that Christ, at the close of this present dispensation, shall take the church to be with him in glory, she shall escape the awful times as given in detail in Rev. 6-18. According to Rev. 3: 10, "Because thou didst keep the word of my patience; I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." The awfulness of this time that the redeemed church shall thus escape, can hardly be conceived by the human mind. In Matt. 24: 21 we read, "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be."

Then shall come the reign of a thousand years,—the glorious millennium, of which John, the Revelator, says in Rev. 20: 4, 6, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. Over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Paul perceived this truth when he wrote 1 Cor. 6: 2, 3: "Or know ye not that the saints shall judge the world? Know ye not that we shall judge angels?"

Hear further what joys unspeakable shall be ours: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more. He that overcometh shall inherit these things, and I will be his God, and he shall be my son" (Rev. 21: 2-4, 7).

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Peter 1: 3-5). "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. 3: 21). "And the Spirit and the bride say, Come. And he that heareth, let him say, Come." Come, Lord Jesus, for thou art worthy, O Lord, to receive glory, and honor and power.

Syracuse, Ind.

Manchester College Bible Term.

BY S. S. BLOUGH.

THE seventeenth annual Bible Institute of Manchester College will be held in the College Chapel, Jan. 8 to 20. The management has been able to arrange for an exceptionally fine and practical program, adapted to the needs of ministers, Sunday-school workers, and Christian workers in general. It is the desire to make this the best Institute yet held. For all who come we bespeak sufficient help and inspiration to justify their spending the ten days with us.

Eld. H. C. Early has been secured to conduct evangelistic services and deliver doctrinal discourses. This, in itself, will be an important feature of the Institute. Eld. J. G. Royer's talks on Sunday-school work will be on such subjects as "The Sunday-school at Its Best," "The Superintendent, His Duties," "The Elder or Pastor: His Relation to the Sunday-schools," "Christ, the Great Teacher." In Christian Workers' Society talks he will give, "Its Field of Activity," "Methods," "Systematic Bible Study," "Devotion and Training." Sister Bertha M. Neher, of Milford, Ind., well known to the Brotherhood as a writer and Sunday-school worker, will give practical instruction in Intermediate and Primary workers.

"Chalk Talks and General Methods of Illustration" will be given by Bro. C. A. Wright, of Fostoria, Ohio. Here is a line of work too much neglected by Sunday-school workers in the past.

Eld. David Hollinger, of Greenville, Ohio, will give a number of Bible Land talks with the help of stereopticon views. Sister Hollinger will conduct meetings for mothers and young women. Sister Cora M. Stahley, director of the Music Department, will give instruction in sacred music each day.

Eld. S. S. Blough will give daily instruction in "Ephesians," "Parable Study" in the "Teachings of Jesus Class," and "Lessons on Teacher-training."

All the instructors, President Winger, and others will be ready for private conference work along their several lines, while additional instruction may be given as occasion demands.

This will be a busy time for all. Manchester College is always a busy place, but will be especially so then. The servants of Christ are a busy people. Come and enjoy this feast with us in the Father's business.

Inquiries, received by correspondence, will be gladly answered. Elders and ministers, come and bring the workers of your flock with you. Take this opportunity to improve yourself and the work of your congregation.

North Manchester, Ind.

In the City of Johnstown.

BY W. M. HOWE.

TODAY, without moving a piece of furniture, much less a building, we have, by a vote of the majority of the people of the northeastern end of Stony Creek township, Cambria County,, Pa., been taken into the City of Johnstown. This action affects the *geography* of the homes of about 1,500 people, but the *addresses* of none of them. The total vote of the district in question, they say, is less than 300, with a majority of but twenty-five in favor of annexation. There were strong arguments, in this particular case, against the proposition. Others, however, thought the advantages in favor of annexation were greater and it carried.

Right or wrong, the minority, as usual, must yield to the majority. We may hope that in most cases in this world of sin the majority is right. In any case, so it is, and so it will be till he comes whose right it is to reign. Especially in the church, when voting is done, we should labor and earnestly pray that the majority shall be influenced, at least, by the God who makes no mistakes.

Johnstown is divided by a stream which separates the Johnstown Congregation from the West Johnstown congregation. In the latter Bro. J. F. Dietz is the elder, and Bro. J. H. Cassady the pastor. They have two houses of worship in the city and two more within two miles of the city limits.

The Johnstown congregation has for its elders Bro. David Hildebrand and Bro. Abram Fyock, while the writer is pastor. We have had, until this evening, one house of worship in the city, two in the country, within six miles of the limits of the city, and one in the suburb of Conemaugh. The love feast house was in the suburb of Walnut Grove, but since the main house of worship now comes into the city, we, like the West Johnstown congregation, have two houses of worship in the city, including, in each case, the love feast houses of the respective congregations.

The Brethren have therefore four houses of worship in this city. It will be of interest to note, also, that the Progressive Brethren have had likewise, for years, three houses of worship in Johnstown. There is no place in the country where they are stronger than here.

Moreover, while we have now the fourth church edifice in the city, they will have likewise the fourth one, when the suburb of Rosedale is annexed. And, lastly, when the suburb of Conemaugh is annexed, then we will each have five houses of worship in the city of Johnstown.

But if a stranger would seek out these church buildings in Johnstown, to count ours he would certainly err when he would come to the main house belonging to the Progressives, for above the center of the front of the structure he would find carved on a stone these words, "Church of the Brethren." Let him enter and he would find in all the pews "The Brethren Hymnal," secured from the Brethren Publishing House, Elgin, Ill. Here is evidence, inside and outside, that both the building and the people belong to the Church of the Brethren, yet this is not the case. The Progressives own the building and worship there, and have been using our Hymnal for about two years.

But let no one think that they have appropriated our new church name and placed it so conspicuously on the outside of the building. We, the German Baptist "Church of the Brethren," put that appropriate name there when we built the structure, back in the seventies, but when the division came, the Progressives, promising to pay the remaining debt on the edifice secured possession of the church property, so favorably located in the center of the city. They have prospered and so have we.

To the south about two miles from the city limits is the nearest house of worship in the Quemahoning congregation, where Brethren P. J. Blough and S. P. Zimmerman preside as elders. About six miles to the southeast of the city line is the nearest meetinghouse, a large house of worship located at Scalp Level, belonging to the Shade congregation, from which Bro. D. M. Adams has just gone to Cerro Gordo, Ill. At this place Eld. Peter Knavel is elder in charge. These four congregations total almost 2,000 members, and are all in a prosperous condition.

1012 Bedford St., Johnstown, Pa.

Feeding the Little Ones.

BY MARY P. HABECKER.

IT is of the highest importance that the Word of God be taught to the little ones. It is by the Word that God's Spirit works. Prov. 22: 6 says, "Train up a child in the way he should go, and when he is old he will not depart from it."

It is wise to begin to feed the sincere milk of God's Word early in life, but we must be very careful how and what we feed. We must not feed things they are too young to assimilate. We must not overfeed. Too much feeding wearies them.

Some people think their little ones are too young to be taught the sweet story of Jesus. The time of the year will soon be here when those very little ones will be fed and overfed with foolish, trashy stuff about Santa Claus. Remember that if your little ones are old enough to be taught the untruthful story about Santa Claus coming around every year, presenting to them candies, cakes, oranges, etc., to satisfy their bodies, they are also old enough to be taught the true story of a loving Savior who is always with them and ever ready to feed spiritual food.

This is the most dangerous season of the year for the little ones, especially because of all the improper food they receive. I believe there are hundreds, yea, thousands, of these little ones that are under the impression that the 25th of December is Santa Claus' anniversary instead of Christ's.

There is no reason why we could not interest the little ones just as much by telling about the birth of

our worthy Savior as we can by deceiving them with the story of an unworthy Santa Claus. If you do not believe it, try it. Most little ones are interested about little babies. Take them by your side and begin by telling them how, in the town of Bethlehem, a little baby boy was born in a stable one night; how the angels came to see him; the Wise Men; the shepherds, etc.; how he grew up in favor with God and men; the many wonderful things he did, such as the raising of a little girl, giving sight to the blind; how he stilled the stormy sea; how he loved the little children; how he loves them now.

There must be something at fault, if we can not interest them in these good old Bible characters,—such as Daniel in the lions' den, the baby Moses hidden amid the flags on the water, the children mocking the prophet Elisha, etc.

I don't mean by the above that it is wrong to give presents, but we should be very careful in our selection. Give only such as we can give in the name of Jesus, and then, for God's sake, don't give Santa Claus the honor.

Quarrywille, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

POPLAR GROVE, OHIO.

On the morning of Oct. 22 the shepherd of our flock, Eld. S. W. Blocher, gave a strong sermon on "Pride." After the services we gathered at the creek, close to the church, where a father was received by baptism.

Dec. 2 our church met in council, with Eld. Blocher presiding. One letter of membership was granted. Brethren Preston Onkst and Jacob Halladay were chosen as Sunday-school superintendents for the coming six months.

Sunday evening, Dec. 3, Bro. A. J. Bookwalter, of Dayton, Ohio, gave us a temperance lecture. Although the evening was somewhat stormy, yet the audience room was nearly filled by those interested in the temperance cause.

On Tuesday voters will again be called to the polls to decide for or against King Alcohol. Three years ago our country was voted dry, but now the liquor forces are trying to establish the saloons again, to ruin the boys and girls of our country.

Kathryn M. Royer.

R. D. 40, Union City, Ind., Dec. 5.

HICKORY GROVE, OHIO.

Nov. 30 we met in the Charleston house for a Thanksgiving service, which was well attended and much enjoyed. Bro. John Gump had charge of the meeting, and directed our minds to the many blessings we received from God, and how we ought to be thankful for the same. A collection was taken, and it was decided to send $10 to North Manchester College, and $11 for subscriptions to the Gospel Messenger.

Our series of meetings began at that time, but Bro. John Neher, of Illinois, did not meet with us until Sunday morning, Dec. 3. Since that time he has been addressing a well-filled house each evening.

Dec. 2 we met in council at the Grove house. Bro. A. S. Neher officiated. We elected the following Sunday-school superintendents for the coming year: Brethren Chas. Karns and Jas. Barnhart for Charleston; Brethren D. M. Miller and Samuel Studebaker for the Grove house. The other business was also taken up in a orderly way, and disposed of.

Woodford Peters.

Tippecanoe City, Ohio, Dec. 5.

KEARNEY, NEBRASKA.

Dec. 2 the Mission Board of Nebraska met in Omaha, to consider the needs of our field and to arrange to supply them as well as possible. The work in Omaha is progressing. There is now an enrollment of 75 members in the Sunday-school. The attendance at the preaching services is also increasing. As the work is growing, we see the need of more workers, and are arranging for another assistant, which, we hope, can soon be supplied. The Board also applied to the General Mission Board for $600 assistance in carrying forward the work in Omaha. While at that place, a council was held, at which Bro. M. R. Weaver was ordained to the eldership. Arrangements have also been completed for locating a pastor at Moorefield. Eld. S. G. Nickley, of Illinois, will move there in January.

The work near Arcadia and Ellison was also under consideration. At the latter place eight were baptized during a recent revival, and the prospects for further success are good. Here they are much in need of a resident minister, who could give part of his time to pastoral work, and we hope the time may soon come when it can be supplied.

We have also investigated two or three new fields, recently. In one of them, at least, the outlook is very good, and work will be continued there as soon as possible. It is surprising how much influence one live, faithful Christian can have in a neighborhood, by a good use of the Gospel Messenger and a few tracts. The Board will gladly assist in supplying the Gospel Messenger and tracts for missionary purposes in Nebraska. The Publishing House supplies the Gospel Messenger to families, where there are no members of our church, at fifty cents per year. It is one of the rules of the Board to supply the Gospel Messenger free to all isolated families, in which there are members of our church, if they do not feel able to pay for it themselves.

A. J. Nicley, Chairman.

Kearney, Nebr., Dec. 4.

ARCADIA, NEBRASKA.

Since our last report, about five weeks ago, a number of good things marked the pathway of the Arcadia church. Early in November one of our young members (a deacon) left us to attend school, and prepare himself for the foreign mission field. The night before he left we held our regular teacher-training class, but turned it into a consecration prayer meeting. On Thanksgiving Day we had preaching at 11 A. M. An offering of $6.41 was given for the Omaha Mission. In the afternoon we had a Sunday-school Meeting, in which some live topics were discussed. As an immediate result the cradle roll was revived, a home department organized, a library started, and all classes above the primary department properly organized.

In our council, Dec. 3, we made a call for a Bible Institute this winter, and elected our Sunday-school officers for the next year, with Bro. A. P. Musselman as superintendent; Sister Jennie Mowery, secretary; Sister Alta Musselman, superintendent of the cradle roll; Bro. Roy Stern, superintendent of the home department. Our Christian Workers' Meeting was reorganized for the next six months, with Bro. D. E. Kile as president; Sister Louella De Witt, secretary.

On Sunday night, Dec. 3, instead of the regular Christian Workers' Meeting, we had a missionary program, in which the plan of the United Band of the Christian Workers of Nebraska, for supporting a missionary on the foreign field, was explained. After the meeting a number of pledges were given. Others took cards home to sign, and return them at the next meeting. This work was introduced by Bro. A. P. Musselman, who is Secretary and Treasurer of the District Committee. Today the sisters met and organized an Aid Society, with Sister Alta Musselman as president; Sister Olive Holmes (a mute), secretary-treasurer. Bro. Geo. E. Stern, one of our ministers, expects to leave us soon to enter Bethany Bible School.

Arcadia, Nebr., Dec. 5. J. J. Tawzer.

McPHERSON BIBLE INSTITUTE.

McPherson College will conduct a special Bible Institute, beginning Monday evening, Jan. 1, and closing Monday evening, Jan. 8. Bro. P. B. Fitzwater, formerly of North Manchester, Ind., now of Princeton, N. J., will take a leading part, delivering lectures at night, and conducting classes in day time. He is a trained scholar, a fine instructor, and knows the Book. Sister B. S. Haugh will conduct a class in Bible and Hymn reading. Bro. Studebaker and others will conduct classes. Nothing will be spared to make the Institute helpful and inspiring. The aim is to have hope for a large attendance of ministers, Sunday-school workers, and others, interested in the Word and in the work of the church. State Sunday-school Secretary J. H. Engle, of Abilene, Kans., will deliver the closing address Jan. 8. He is a power in the Sunday-school field and will bring us a great message of life and inspiration.

Write to John Andes, of McPherson, Kans., and say that you will come. Come anyway, and you will be cared for. Notice the date again. No tuition charged.

Dec. 15. J. J. Yoder.

SOUTHERN INDIANA.

The Sunday-school Teachers' and Bible Institute of the Church of the Brethren of Southern Indiana will be held at the Brethren church on North Germania Street, Indianapolis, Ind., Dec. 25 to 29.

Monday Evening, Dec. 25.

7:30. Christmas Sermon.—W. M. Howe.

Tuesday Morning, Dec. 26.

9:00. Methods in Sunday-school Work.—W. M. Howe.
10:00. Importance and Advantage of Personal Work.—Elizabeth Howe Brubaker.
11:30. Galatians.—W. M. Howe.

Afternoon Session.

1:00. Purposes and Characteristics of the Book of Mark.—W. Carl Rarick.
2:00. How to Study the Bible.—Elizabeth Howe Brubaker.
3:00. Galatians.—W. M. Howe.

Evening Session.

6:00. Value of an Educated Sunday-school Worker.—Ezra Goshorn.
7:30. Stories of Mark as Related to Life of Christ.—W. Carl Rarick.
8:30. Sermon.—W. M. Howe.

Wednesday Morning, Dec. 27.

9:00. Conference—Sunday-school Management.—W. M. Howe.
10:00. Soul Winning.—Elizabeth Howe Brubaker.
11:00. Galatians.—W. M. Howe.

Afternoon Session.

1:00. Stories of Mark as Related to Life of Christ.—W. Carl Rarick.
2:00. The Importance of Memorizing Scripture and How to Do It.—Elizabeth Howe Brubaker.
3:00. Galatians.—W. M. Howe.

Evening Session.

6:00. Stories of Mark as Related to Life of Christ.—W. Carl Rarick.
7:00. City Mission Work.—Elizabeth Howe Brubaker.
8:00. Sermon.—W. M. Howe.

Thursday Morning, Dec. 28.

9:00. Conference.—How Has This Institute Benefited Me, and Suggestions for Next Institute.—D. L. Stoner.
10:00. Jesus, the Servant of God.'—W. Carl Rarick.
8:00. Sermon.—W. M. Howe.

Friday Morning, Dec. 29.

9:00. Sunday-school Work.—"Our Standard."—W. M. Howe.
10:00. Soul Winning.—Elizabeth Howe Brubaker.
11:00. Galatians.—W. M. Howe.

Bring your Bible. "Kingdom Songs" will be used.

Committee: W. Carl Rarick, E. A. Hylton, S. D. Stoner, Jeremiah Barnhart, Emma Miller.

SOUTHERN ILLINOIS.

The following is the program of the Bible and Sunday-school Meeting of Southern Illinois, to be held in Cerro Gordo, Ill., Dec. 26 to 29.

Monday Evening, Dec. 25.

Temperance Sermon.—A. W. Garber.

DISTRICT SUNDAY-SCHOOL MEETING.

Tuesday Evening, Dec. 26, 9:30 to 11:30.

Theme—The Sunday-school.

1. Devotional.
2. Roll Call of Delegates. Why I love the Sunday-school.
3. The Present Condition of the Sunday-school.—I. D. Heckman.
4. As a Soul Winner.—J. H. Neher.
5. Quarterly.—Cerro Gordo Sunday-school.
6. As a Training School.—Lillian Walker.
7. Its Problems of Today.—J. E. Wagoner.
8. The Bible Its Textbook.—H. H. Gruber.

Afternoon Session.—1:30 to 3:30.

1. The Sunday-school Teacher's Enjoyment.—E. H. Brubaker.
2. How to Make the Installation Service Practical.—J. W. Lee.
3. Who Is a Sunday-school Worker?—Etta Arnold.
4. The Adult Bible Class Movement.—I. H. Heckman. Special Music.
Round Table.—R. C. Stambaugh.
Observations.—General Discussion.

Evening Session, 6 to 8.

Graded Lessons.—I. H. Moore.
Sermon.—G. B. Royer.

BIBLE INSTITUTE.

Wednesday, Monday and Half Day, Dec. 27 to 29.

Each Forenoon, Sunday-school Work.—Galen B. Royer. Parable of Sower.—I. D. Heckman.
Each Afternoon, Missionary Work.—Galen B. Royer. Sermon Illustrated.—James M. Mowery.
Each Evening, Lessons from Psalms.—J. M. Moore. Sermon.—Galen B. Royer.
"Kingdom Songs" will be used.
I. D. Heckman, Secretary of the Committee.

SOUTHERN OHIO.

The tenth Sunday-school Teachers' Institute of the Church of the Brethren of Southern Ohio is to be held in the Auditorium of the Stillwater building, Bradford, Ohio, under the auspices of the Upper Stillwater congregation on Monday, Tuesday, Wednesday, Thursday and Friday, Dec. 25, 26, 27, 28 and 29.

Monday Evening, December 25.

7:00. Sermon.—The Religion of the Second Mile.—P. B. Fitzwater.

Tuesday Morning, December 26.

9:00. Devotional Exercises. Sunday-school Lessons for 1912.—I. B. Trout. Studies in the Book of Daniel.—P. B. Fitzwater.

Afternoon.

1:00. Opening Services. Sunday-school Management and Problems.—I. B. Trout. The Problem of the Four Gospels.—P. B. Fitzwater.

Evening.

6:30. Thirty Minutes of Song and Prayer. 7:00. Possibilities of the Sunday-school.—I. B. Trout.

Wednesday Morning, December 27.

9:00. Devotional Services. Studies in the Book of Daniel.—P. B. Fitzwater. The Primary Work.—I. B. Trout.

Afternoon.

1:00. Opening Services. Query Box. Studies in the Synoptics—Matthew, Mark and Luke.—P. B. Fitzwater. Sunday-school Management and Problems.—I. B. Trout.

Evening.

6:30. Thirty Minutes of Song and Prayer.
7:00. The Christian—What He Believes and How He Lives.—P. B. Fitzwater.

Thursday Morning, December 28.

9:00. Devotional Services. Boys.—I. B. Trout. Studies in the Book of Daniel.—P. B. Fitzwater.

Afternoon.

1:00. Opening Services. Miscellaneous Business. Primary Work.—I. B. Trout. Studies in the Synoptics—Matthew, Mark and Luke.—P. B. Fitzwater.

Evening.

6:30. Thirty Minutes of Song and Prayer. (The Sidney Sunday-school will sing a few songs.) 7:00.—The Church School.—I. B. Trout.

Friday Morning, December 29.

9:00. Devotional Services. The Person of Christ.—P. B. Fitzwater. Our Sunday-school Standard.—I. B. Trout.

Afternoon.

1:00. Opening Services. Studies in the Synoptics—Matthew, Mark and Luke.—P. B. Fitzwater. The Sunday-school Teacher and His Preparation.—I. B. Trout.

Expenses.—Lodging free. Meals at a nominal cost.

Singing.—This will be led by Preston Wade, from "Kingdom Songs,"—the new book.

Location.—At Bradford, the junction of first and second division of the Panhandle R. R., which runs several passenger trains daily and is intersected by many steam and interurban lines.

Instructors.—At good as the best, having specialized along the lines of work you most need.

To Bring with You.—A Bible, note book, pencil, song book and a great deal of eagerness of the institute.

Request.—Bring some one with you.

Committee: Jacob Coppock, Chas. L. Flory, Levi Minnich.

THE ROUND TABLE

Tempus Fugit.

BY I. O. BARNHART.

The Christmas bells our hearts have filled
With song that ne'er shall cease,
And ushered in their prophecy
Of universal peace.

The story old yet ever new,
Has once again been told,
Of glory that forever streams,
Through unbarred gates of gold.

And still the glories of that star,
Light up the eastern sky;
All nations hail it from afar,
Its light can never die.

Oh, blessed, holy Christmas time!
With thee the year is done,
And with the echo of thy chime,
The new year is begun.

Cisco, Ill.

Sailing for Home.

BY J. M. BLOUGH.

AFTER the absence of a year from home, one is really glad when he can turn his face toward home again. Of course America feels like home, but India is our real home, and on the eve of our second departure for India, we do not feel that we are going to a strange country, but rather to our home where many dear ones dwell. A year ago they said, "Come back quickly," and I am sure the year has seemed much longer to them than to us. God bless them!

O what a blessing it is to have friends! Friends, friends,—how dear and precious they are! Friends in India, yes, many of them; friends in America, O so many! One of the great blessings of a furlough to a missionary is adding so many good people to his list of friends, and making a closer friendship with his former friends. One cannot, dare not, put a commercial value on this friendship. How glad we are for so many friends!

As we sail for India, the remembrance of the farewell meetings, the good-byes, the prayers, the gifts, the tears, the words of cheer and blessing, the heartto touch of dear friends, fills our hearts with joy. O friends, we wish we might have been able to say and do just what was the best just then. Your sacrifices for us are appreciated. We cannot repay you, but God can and will.

How we would enjoy writing to each one who remembered us so kindly, sacrificed for us, helped us on our way, and sent us a personal letter! This we can not do, but we want to thank all in this message for what you did for us. Our hearts are full of gratitude, and yet we feel so unworthy. May it make us better missionaries, and may God reward you! God be praised for friends!

How happy we will be when we shall meet our dear friends in India again! Pray that this may be our privilege. How glorious when we shall meet all our friends in heaven where parting will be no more! God bless all who have encouraged us so much by their friendship and helpfulness. May we be God's friends too!

The Christmas Vision.

BY IDA M. HELM.

AT this glad time of the year,—the time of the advent of the Christ Child,—where are our thoughts and affections centered? Are they centered about the Child in the manger? Do we, in spirit, hear the glad tidings once heralded by an angel band, "Unto you is born a Savior which is Christ the Lord?" If we have our hearts prepared for a visitation from on high, the heavenly powers may break the monotony of this old world, and flood our souls with a vision of the Christ who brought such priceless blessings into this world. If our hearts are not attuned to harmony with God, this Christmas night, we will fail to hear the seraph song of glad tidings; we will feel no thrill of exquisite joy.

The Christ who came to Bethlehem's manger that night, nineteen hundred years ago, was the child of promise. The Christ we look for today is the Christ of fulfillment. We see him in the Conqueror whose power has gone out, demolishing mighty strongholds of darkness, "Through the tender mercy of God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." The Great Light shining on the nations is transforming the lives of many witnesses to the power of the "Dayspring from on high."

Have my heart and yours been lighted by that Light? There are yet vast domains where the Sun of Righteousness has not yet shined. Teeming millions of people have never yet heard the tidings of great joy. For them this Christmas night will be the same as other nights. For them there will be no thrill of joy and hope. Can we not catch a vision of those people for whom Christ died? He is a world Savior. Hear these words from the lips of the King: "Go ye into all the world and preach the gospel to every creature." "Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

Ashland, Ohio.

Early Times.

BY D. B. GIBSON.

MY father, one of the early Brethren preachers, was an original subscriber of the *Gospel Visitor* in 1851 and 1852. I remember reading No. 1 of Vol. I, of the *Visitor*, as published by Bro. Kurtz. I remember the opposition his paper encountered, and its final success. As a boy, fifteen years of age, I devoured its pages, which were filled with what were thought to be the richest gems in literature. A majority of the contributions were signed in *nom de plume*: "Zelotes," etc. These articles moved my heart as few sermons ever did. Being an invalid, I slipped off my couch and read his appeal to unconverted souls, and fell on my knees,—alone with God.

Well, time has sped its flight. Six decades have passed over me. Instead of a stripling of sixteen I am a veteran of nearly seventy-six years. The influence of this first successful effort to establish a church paper is still bearing fruit.

The varied experiences of the church in the publishing business, its scant patronage in the early days, its controversies, its diversity of interests, we now hope are in the past. Now, with all of our publishing interest the property of the church, firmly established on a sound financial basis, and with its strong editorial and contributors' staff, what ought we to expect? What will be accomplished in the next six decades?

In those early days, who dared to advocate changes? Missionary work was ignored. Higher education for our ministers was feared. Revival or protracted meetings were out of the question, and thought to be wrong. The gloom of bitter separation and lack of understanding are in the past. The grand old church of the fathers has arisen with the strength of a mighty giant, to do valiant service for the uplifting of the world to a higher plane. Our missionaries—God bless them—are carrying the Gospel to the heathen in the dark regions of earth, and in the years to come the doctrines and practices of the church will be known to the uttermost ends of the earth.

Girard, Ill.

Manchester College Ind.

BY GEORGE L. STUDEBAKER.

ONE week of the Winter Term of Manchester College is now in the past, 175 being enrolled.

We have been associated with the College since 1900, and have been more closely in touch with it for the last five years. It is interesting to note the fine increase in attendance and the general standing of the student body. Of the nine ministers enrolled, six are taking the regular Collegiate Course.

We are looking forward with much interest to our special Bible term, to be held in January.

Already we are in receipt of letters, inquiring as to lodging, board, etc. For the first time, in the history of the College, are we forced to announce that we are unable to furnish rooms in the Ladies' Home. Regular students coming can be provided with rooms in Brethren homes, across the street from the College, at Dormitory rates. Ample lodging has been secured for all special Bible term students not far from the College. These rooms, with heat and light, will cost not to exceed one dollar per week for each student. Boarding will be furnished at the College dining hall for $2.25 per week. Let none hesitate to come for fear of lack of accommodations. All will be cared for.

The carpenters are now busy, when the weather permits, on our new building. It will soon be under roof. The students are looking forward with much interest to the completion of this much-needed building. The boys have taken great interest in putting in much of their spare time helping the carpenters, and not a few are quite skillful with the hammer and saw.

We may expect great things of these young people who grow up under the influence of our schools. They are the coming supporters of our schools in patronage and finances. Some unsolicited donations are coming in, for which we are very thankful.

North Manchester, Ind.

CHRISTIAN WORKERS' TOPIC

Do You Belong to the Church?

1 Pet. 1: 13-25.

For Sunday Evening, December 31, 1911.

I. The Church.—(1) Belongs to God (1 Tim. 3: 15). (2) He purchased it (Acts 20: 28; 1 Pet. 1: 18, 19).

II. It Is Made Up.—(1) Of the "sanctified in Christ" (1 Cor. 1: 2). (2) Of those "called to be saints" (Rom. 1: 7). (3) It is "a holy nation" (1 Pet. 2: 9).

III. It Is the Body of Christ (Col. 1: 24).—(1) Christ gave himself for it (Eph. 5: 25). (2) He is its head (Eph. 1: 22, 23). (3) It is subject to him (Rom. 7: 4; Eph. 5: 24).

IV. Believers Are Added to the Church.—(1) By the Lord (Acts 2: 47; 5: 14; 11: 24). (2) They are united with Christ through baptism (1 Cor. 12: 13; Gal. 3: 27; Acts 2: 41; 8: 12).

V. You Should Join the Church.—(1) Because you are so commanded—"Go work today in my vineyard" (Matt. 21: 28). (2) That God's ministers may feed you spiritually (Acts 20: 28). (3) That they may "provoke you unto good works" (Heb. 10: 24, 25). (4) That you may help to care for others (1 Cor. 12: 25). (5) That you may worship God and enjoy it (Psa. 87: 3-6). (6) That you may be sheltered from the powers of hell (Matt. 16: 18; John 10: 28; 1 Pet. 1: 5). (7) If you do not ally yourself with God's people you certainly do with the devil's (Psa. 84: 10; Matt. 6: 24; Gal. 1: 10; Jas. 4: 4; 1 John 2: 15). (8) Oh, give your heart unto the Lord and your hand to the church **tonight!** Hear the invitation (Isa. 55: 1-3; Matt. 11: 29; John 7: 37; Rev. 22: 17). There is danger in delay (Isa. 55: 6; Matt. 25: 11, 12; John 7: 34; 8: 21).

PRAYER MEETING

Eben-ezer—Hitherto Hath the Lord Helped Us.

1 Sam. 7: 12; Num. 6: 24-26.

For Week Beginning December 31, 1911.

1. Upon the Threshold of the New Year.—What the coming days, weeks and months hold in store for you and for me, no mortal hand may write. The future is with God, as the past is with him. The forward look is prophecy; the backward look is history. As Samuel commemorated the goodness of God in the days gone by, and erected a memorial on the highway between Mizpeh and Shen, tracing in the one significant word, "Eben-ezer," so we, too, do well to meditate upon God's goodness to us in the past, and to shape our lives to nobler and grander aims in the future (Psa. 27: 11-14; 119: 9-16).

2. God's Gracious Care.—The glorious victory, given to the Israelites by the overruling power of God, was, indeed, worthy of special praise and commemoration. It is an illustration of the devotion to God which should characterize national rulers today, and should inspire all those who love the Lord. Should there not be abundant reason to contemplate, with profound gratitude, God's loving care over us, up to the present, and should we not trust him implicitly for all that is still in the future (Psa. 103: 1-5)?

3. The Call to Greater Consecration.—As we look back over the vanished year, let us be sure to go forward into the new by the erection of an altar for God that will stand as our memorial for the days to come, that others may see that we have been with God, and that God has been with us. This is our duty,—nay, our privilege,—as children of the Great King. There are many ways to show our most earnest consecration, and we need but look around us to see opportunities at every turn (Gal. 6: 9, 10).

HOME AND FAMILY

Let Us Now Go Even Unto Bethlehem.

BY ELIZABETH D. ROSENBERGER.

"O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent hours go by,
Yet in thy dark streets shineth
The Everlasting light,
The hopes and fears of all the years
Are met in thee tonight."

IT is many years since Luther put into verse the universal longing of the human heart on Christmas eve. The stars have shone silently on Bethlehem, and yet how remote it is! How few of us really walk the dark streets of the hillside-city on Christmas night!

A poem we once read speaks of a girl who longed to see Palestine. She would talk of it and plan to go there some day. As she became older she wondered whether she would ever walk through Galilee or look upon the place that once knew him. She said, "One-half of my life I'd freely give, if I could only stand in Bethlehem!" But the years brought many changes.

She thought that God could not have meant his children to labor ceaselessly for food and shelter only, and so this hungering desire colored all her life, and she said to her friends, "Oh how much
I would freely give if I could go to Palestine." She grew old and sat often before the small table on which lay her Bible. She placed her hands between its pages and thought yearningly of Palestine where Jesus had been. Then one day they found her sitting with a serene smile on her dear face. She had gone home,—another way to Palestine!

Tonight we may find a way that leads us to Bethlehem. The shepherds said to one another, "Let us go now, even unto Bethlehem, and see this thing which has come to pass, which the Lord has made known unto us." With the angel-song ringing in their ears, and Bethlehem so near, it was easy to set out at once and see the King who had come to bring peace and good will to men.

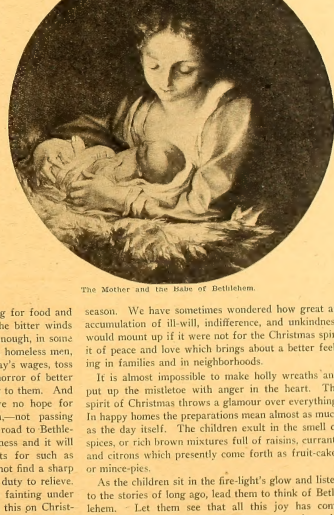
Let us follow the shepherds and go to Bethlehem and see the Christ who came to bless this world, and to save the people from their sins. Believe me, we shall find Bethlehem if we look for the poor who are suffering for food and shelter. The poor who are facing the bitter winds with slush-sodden feet, hoping to get enough, in some way, to live a while longer. Ragged, homeless men, who are sick and not able to earn a day's wages, toss restlessly on cold bunks, thinking in horror of better days when Christmas meant something to them. And there are many unfortunate who have no hope for anything better, they are living in,—not passing through,—the shadow of death. Our road to Bethlehem lies past the haunts of wretchedness and it will brighten our Christmas to leave gifts for such as these. Then our Christmas joy shall not find a sharp contrast in destitution that it was our duty to relieve. Give something to your sister who is fainting under life's burdens. It is a privilege to do this on Christmas eve. God pity us if, like the two men in the parable of the good Samaritan, we turn away and pass by and do nothing. It may be that when it is too late we shall see our guilt.

"For lo! the poor man was not there, but Christ stood in his place;
And oh! the pain, the pain, the pain that looked from that dear face."

But God does not wish us to be wretched because so many are; to be miserable for their sakes would do no real good to them. Therefore we gather the dear home folks together and enjoy all the good that the dear Lord has given us. On Christmas eve,—the hour of delight and charm,—the happy time begins. There will never be any difficulty in having the children do enough rejoicing, playing and receiving. Let them know that Christmas has a meaning, that at Bethlehem they, too, must learn to think of others. Teach them to be especially thoughtful of the desires of their older relatives. Let grandmother and the old people be included in all your Christmas plans, so that they do not have that lonely left-out feeling which is so likely to come as we grow older, even when our friends are doing all they can. Make this Christmas a glad one for them. Instead of a mile-stone on a dreary road, let these days be a fountain running over with good-will, love and peace, where they have enjoyed a delicious rest in God's garden of delight.

"And when the day is over, and they have all gone home,
Beneath the stars that bless us, from heaven's spreading dome.
Then we turn back contented, and softly shut the door,
And thank the Lord for this day out of all his wondrous store."

By the Christmas fire, heartaches grow less. As you talk over the troubles which seemed sore, you find that you are stronger and better for having passed through fiery trials. You love each other better as you sympathize with each other in your losses and crosses, in your disappointments. Indeed, even those who have been estranged are drawn together again by That deep undercurrent of mutual understanding and good-will with which their hearts are flooded at this



The Mother and the Babe of Bethlehem.

season. We have sometimes wondered how great an accumulation of ill-will, indifference, and unkindness would mount up if it were not for the Christmas spirit of peace and love which brings about a better feeling in families and in neighborhoods.

It is almost impossible to make holly wreaths and put up the mistletoe with anger in the heart. The spirit of Christmas throws a glamour over everything. In happy homes the preparations mean almost as much as the day itself. The children exult in the smell of spices, or rich brown mixtures full of raisins, currants and citrons which presently come forth as fruit-cakes or mince-pies.

As the children sit in the fire-light's glow and listen to the stories of long ago, lead them to think of Bethlehem. Let them see that all this joy has come through the manger. And the stranger cousins, who live a distance away, are royally welcomed, for blessed beyond all telling is the homecoming of the children who are doing their own important work in the world. It often means a sacrifice to come home at Christmas time but they can not stay away. They want to join the family circle.

"Each man's chimney is his golden milestone," and at this time we become reminiscent of our joys and sorrows. In the radiance of Christmas eve the joys outnumber the sorrows, but our griefs are not easily lived down. The child, whose vacant chair at the Christmas dinner sends you to a flower-strewn mound, is never forgotten. The family should be bound together by common interests, common aims, and the love that hopeth all things and endureth all things. There should be reverence for the child in the Bethlehem manger. It requires no brilliant gifts, no large wealth to make this a Christmas which all shall remember as the best one. It does not depend upon the value of the gifts but upon the love wrapped up in each parcel. Lovableness is the one grace that must be genuine. It is to move through this blessed Christmas season, giving joy and good will to all, to abide in Christ so that his Spirit shall direct us, for, after all, this is the important part to remember that once, long ago, a child came into this world with a God-sent message and a lesson. He came to tell us that God's gifts to man are rest and peace, not vain ambition or riches, but peace of heart and a quiet, useful life,—just a day's work done as well as we are able.

We all need to go to Bethlehem to learn of Jesus.

"Ye who have scorned each other,
Or injured friend or brother,
In this fast fading year;
Ye who by word or deed,
Have made a kind heart bleed,
Come, gather here.
Let sinned against and sinning
Forget their strife's beginning,
Under the holly bough."

Covington, Ohio.

A Christmas Prayer.

BLESSED LORD, who having all things to bestow didst choose the best for man, we thank thee for the joy of Christ's appearing, for the advent of peace, the blessing of good will. We come rejoicing with a child's serenity of trust in thy beloved Son, whom thou hast not refused for our redemption. Let us have sweet thoughts, this Christmas Day, of the humility which stooped to want and despised not the manger. Let all childlike hearts be glad together in the remembrance of their Lord who was a child. May the joy of giving and receiving, which we have made the sign of thy great gift, be perfect in our hearts, and where we cannot give or help, remember thou to bless. Give us the peace of which thine angels sang. Hasten the glory of thy kingdom and let our love of thee bring forth good fruit in every heart. In the name of him who came to Bethlehem and died on Calvary and ever lives to be our Savior and our hope. Amen!

Fall in Love with Your Work.

Do not look on your work as a dull duty. If you choose, you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of your duties which we may not look to with enthusiasm. You will get to love your work; and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good, like mountain air, to brace up your character.

A Christmas Carol.

O lowly, sacred stable,
Whence light divine is shed;
O humble little manger,
Where rests that Baby Head;
Teach me thy old, old story.
How Jesus Christ was born,
How angels sang their carols,
Upon that Christmas morn.

O Little Star, outshining
All worlds in splendor bright;
O Little Star, revealing
Where rests Incarnate Light;
Now lead me to my Child-King
Encradled in the stall.
The Maker, Monarch, Savior,
The King and Lord of all.

O blessed Babe of Mary,
We worship thee, our King.
O Deity Incarnate,
To thee our praise we sing.
Accept our hearts' devotion,
Receive our homage due,
Bestow on us thy blessing,
Create our hearts anew.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

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We wish all of our readers a delightful Christmas.

Bro. E. F. Nedrow is booked for a series of meetings at Sand Brook, N. J., beginning Jan. 28.

The revival at Juniata Park, Blair Co., Pa., conducted by Bro. H. S. Replogle, closed with sixteen conversions.

Thirty-nine came out and declared for the Lord during the late series of meetings in the Union Center congregation, Ind.

Bro. C. H. Steerman closed a series of meetings at Black Creek, Ohio, with five accessions,—four baptized and one reclaimed.

Six were recently added to the church as the fruits of some meetings held near Sunnyside, Wash., by Bro. J. U. G. Stiverson.

Bro. D. C. Flory delivered eighteen sermons at Fairfax, Va., and eighteen young people became identified with the church.

Five were recently added to the church at Glendale, Ariz. The outlook for a further increase in the membership seems encouraging.

The Christmas contributions for this issue, in poetry and prose, will be found on different pages, and all of them are worth reading.

Last week it was said that a revival was held at Valley Bethel, Va., by Bro. John W. Mishler. The type should have said John W. Miller.

Bro. J. L. Guthrie, late of Ohio, is now at Fruitdale, Ala., where he is spending the winter, and preaching the Gospel to the Southern people.

Bro. Jeremiah Thomas, so say the Minutes of the late District Meeting, is to represent the First District of West Virginia on the Standing Committee.

Owing to the unusual length of the financial report, about thirty notes from our correspondents, intended for this issue, must be held over until next week.

Our correspondent reports some good revival meetings at Payette Valley, Idaho, with three reclaimed; two baptized and two awaiting the rite.

Bro. A. C. Root spent three weeks in a series of meetings in the Mount Garfield church, Colo., and six Sunday-school scholars were added to the fold.

The December number of *Everybody's Friend*, published at Stillwater, Okla., in the interest of the Child Saving Mission, is made more than ordinarily attractive by the use of a number of pictures of orphan children.

On page 817, this issue, we are publishing the program for the Sunday-school Teachers' Institute of Southern Ohio, to be held at Bradford, beginning Dec. 25 and closing four days later. Brethren I. B. Trout and P. B. Fitzwater are the instructors for the occasion.

Bro. Edgar Rothrock, of Carlisle, Nebr., but for the present at school in Chicago, was with us over last Sunday, and preached both morning and evening.

The pastor, Bro. J. J. Anglemyer, conducted special services at Eagle Creek, Ohio, and twelve were induced to put on Christ in baptism. One was restored to fellowship, and one is yet to be baptized.

Twelve applied for membership during some late revival efforts in the Donnels Creek church, Ohio. Ten have been baptized, and two are to receive baptism later.

Another congregation has been added to the growing list of churches in Iowa. A sister church was recently organized at Slifer, with Bro. J. Q. Goughnour in charge.

The new college building at North Manchester, Ind., will soon be under roof, and the school management is looking forward to its completion with considerable interest.

The District Sunday-school and Bible Institute for Michigan, to be held at Vestaburg, is announced for Jan. 6 to 15, with Bro. J. E. Ulery in charge. Further notice next week.

Our correspondent at Salamonie Creek, Ind., reports fourteen accessions to the fold by baptism and one restored, as fruits of some revival work done by Bro. J. D. Mishler.

During a revival meeting, conducted by Bro. J. L. Guthrie, in the Crowson congregation, Tenn., ten were induced to put on Christ in baptism, and one was restored to fellowship.

When last heard from, the Beech Grove church, Ohio, was in the midst of an encouraging revival, with five applicants for membership. Bro. H. L. Fadely is doing the preaching.

The membership of the Crowson church, Tenn., has been almost doubled during the last two years. This speaks well for the efficient work done by those entrusted with the interests of the flock.

Bro. D. L. Miller's meetings at Empire, Cal., were quite fruitful. Our last report, Dec. 14, says there were sixteen applicants for membership, with a splendid interest. He is at Raisin City this week.

The members at Hutchinson, Kans., are delighted with the idea of soon having a good meetinghouse of their own. The building is nearing completion, and the date of dedication will be announced in due time.

Recently Bro. W. B. Sell went to a new point in Oklahoma, within the bounds of the Altamont congregation, and held a few meetings, during which thirteen were added to the church by confession and baptism.

The special Bible Institute at McPherson College, Kans., begins on Monday evening, Jan. 1, and continues eight days. Bro. P. B. Fitzwater and others will assist in the work. See further notice on page 817, this issue.

Under date of Dec. 5 Bro. Paul Mohler writes us of his safe arrival at Oyonnax (Ain), France, where he is to reside, for the present at least, and look after the Brethren interest in that part of Europe. On page 828, this issue, will be found a short communication from him.

Bro. Andrew Hutchison is probably at Laton, Cal., this week, where he is to remain eight days. He hopes to reach Los Angeles by the end of the year. Under date of Dec. 12 he writes of the well-attended services at Chico, saying that there is a faithful band of members at that place.

After spending nearly two years at Beaver Dam, Ind., Bro. J. G. Stinebaugh is returning to his former place of residence, Akron, Ind. He leaves Beaver Dam without a resident minister, though preaching is to be supplied. It is to be hoped that the needs of this point may soon receive all necessary attention. Too much good seed has been sown in the community to justify the quitting of the field!

There are people who have the habit of watching the clock during the preaching services, who ought to watch it a little closer before meeting time, and get there in time to hear the text.

The members composing the Spring Creek congregation, Pa., held special prayer meetings before the beginning of their late revival services, conducted by Bro. H. B. Yoder, and were therefore in the proper frame of mind to enter into the spirit of the meeting. As the fruits of the earnest efforts put forth by the members and the evangelist, nineteen decided for Christ and will be added to the fold.

Some of our readers are complimenting the Messenger on what was said, a short time ago, about writers confining themselves more closely to the subject while discussing the "Rebaptism" question. Bro. Daniel Hays, of Broadway, Va., has this to say: "Permit me to compliment you on your editorial on the Rebaptism question in last Messenger. It is a sound, logical call to the main question before Conference."

A number of parents, acting on the suggestion of a few weeks ago, are sending the Messenger to such of their children, away from home, as do not take the paper, hoping in this way to keep them in touch with the church and her work. We believe that all members' children might be reached in this way. We have a personal letter from a minister in limited circumstances who has just ordered the paper sent to five of his children, feeling confident that it will be the means, under the influence of the Holy Spirit, of directing them aright. It occurs to us that parents can not find a better use for some of their money.

Dec. 8 Bro. J. G. Royer and wife, of Mount Morris, celebrated the fiftieth anniversary of their marriage, they having been united in the holy bonds of matrimony at Hartleton, Pa., in 1861. Their descendants number fifty-two, are scattered from California to India, and it is said that only one death has occurred among them. Brother and Sister Royer are both in good health, enjoy life, and still delight in meeting and entertaining their friends,—and, by the way, they have a host of them. Bro. Royer himself has visited nearly every State in the Union, has directed the education of thousands of young people among us, has been a preacher of the Gospel for forty years, and it is no more than natural that his acquaintance should be extensive.

We are late with the Almanac for 1912, but hope to have it mailed before Christmas, and, since it is free to all of our regular subscribers, it may be regarded as a Christmas present. The publication contains some biographical and historical sketches that will be read with interest, and also a few portraits. The sketches of Brethren Ephraim W. Stoner, Chas. H. Brubaker and David Emmert will be found exceptionally fine. The list of churches and pastors is much more complete than the list published last year. The Ministerial List has been carefully revised. There are three other lists of special importance; viz., District Mission Boards, Sunday-school Secretaries and Temperance Committees. The latter is a new feature. All the tables and lists have been brought up to the latest possible date.

A brother who thinks that we should know something about all the nice things in the Brotherhood, sends us a very neat photo card of the Price meetinghouse in Franklin County, Pa. The scene is beautiful and restful. One sees the broad acres spread out before him, with sheep grazing in the green pastures. Two little girls, who probably read the Messenger, are seemingly watching the lambs and the photographer as well. The little red schoolhouse is almost over the hill, but the Price church occupies the vantage point, with the well-filled cemetery hard by. In this cemetery rests all that is mortal of Bro. William A. Anthony who served on the Standing Committee at St. Joseph, and was expecting to greet hundreds of like precious faith at the York Conference. We should like a large photo of the Price meetinghouse, with a history of the congregation and the little cemetery.

THE Pleasant Valley church, Ohio, had a real spiritual service on Thanksgiving Day. As the result of a protracted meeting, with Bro. Lester Heisey doing the preaching, seventeen were baptized on that day, which, along with two others baptized and two reclaimed, made twenty-one accessions for the meeting.

THE members composing the Sacramento Valley church, Cal., finding themselves without a suitable place for their feast, got their heads together, agreed on the plan, buckled down to work, and in less than six days had a good temporary house, 20x30, in which they are now holding their services. A congregation seldom loses anything by an experience of this sort.

UNDER date of Nov. 15 Sister Sadie J. Miller writes of a pleasant visit in Japan, and pronounces the Japanese a very interesting people. On account of the revolution in China she did not think it would be advisable for her to attempt to reach our missionaries at Tien Tsin, so she sailed to the south, planning to stop at Shanghai a few days. If all went well she should have landed at Calcutta, India, last week.

WHILE the United States is on a peace footing, being at peace with all nations, still her military expense, for army and navy, foots up to nearly a million dollars a day. How much better it would be if this money could be spent in the interest of common humanity! Think of the hungry that might be fed, the naked that might be clothed, the distressed that might be housed and made comfortable, and the sick and crippled that might be provided for. But this is the fruit of militarism. Banish war from the earth and want will almost disappear.

Christmas.

CHRISTMAS is with us again,—the day that has come to have a recognized place in the calendar of the whole Christian world. Whatever may be said of the origin of Christmas, or however much the day may be abused, it plays no small part in commercial as well as religious circles. To provide for the festival requires expenditures running up into many millions of dollars.

In every land where the name of the Babe of Bethlehem is known, children and parents, rich and poor, exchange presents. Considering the value of these gifts, in dollars and cents, the world-wide presentation of gifts on Christmas is certainly a marvelous transaction. Blot out this one feature in connection with the approaching or any other Christmas, and the commercial world, for a brief period, would be almost paralyzed.

But the day means much in a religious sense. All Christian people, whether they know much or little, have come to regard the anniversary as the birthday of the Founder of the Christian religion. Even the infidel respects the day, and bestows his gifts as others do. Though he may outwardly fail to admit that the Christ once graced the earth, that he died and rose from the dead, still, by the gifts he receives, as well as those he bestows, he is yearly reminded of the one whom he must some day meet at the bar of eternity. The very Lord that he denies, and by his life ignores, is each year brought afresh before his mental vision. So, after all, Christmas is serving a purpose with those who deny the Christ.

The day is serving a splendid purpose with those who believe in the Christ and have confessed his name. By the returning festival, and the gifts given and received, and by the Christmas greetings on every hand, they are reminded of their Lord and Master, and his claim upon them, in a manner that has more to do, with moulding Christian character, than many have been led to imagine. Well may we thank God for the day, and all of its attending blessings and joys, though it may not represent the exact time when the new-born King made his appearance in Bethlehem of Judea.

The Marvelous Name.

JESUS has done marvelous things for the world. He not only made the world, as John says, but he gave the people a standard of living that has never been surpassed. Others have been great, and have proved a blessing to humanity, but none of them did for mankind what must be credited to Jesus.

We first learn of him as a babe in Bethlehem, at which place his humble birth was proclaimed by angels. He was visited by the wise men of the East, adored by some of the devout in the temple at Jerusalem, feared by Herod the Great, and shielded from harm by the arm of the Almighty. We have a glimpse of him at the age of twelve when he, by his wisdom and great mental attainments, confounded the distinguished scholars of the Jewish nation.

He grew to manhood; no one knows just how, only that his life seemed to attract little public attention, and yet, at the age of thirty, he entered upon a career as a teacher, preacher and a wonder-worker that has been the marvel of the world's history. He walked the earth as the most humble of the lowly, and yet he possessed a dignity that commanded the respect of the most influential of the land. He was never known to attend a college or a university, and still he had a faultless command of language, and seemed to be perfectly at home in any department of learning to which his attention might be called.

He boasted not of himself or his attainments, and still he conversed as one who had lived in the millenniums of the past, and could look far into the ages to come. He prayed like a child, and talked like a God. He made no pretensions to earthly possessions, and yet he was the appointed heir of all that his eyes beheld. He moved among the common people as one of their number, and still he talked as a lawgiver and a ruler greater than Moses or Solomon. He impressed his followers as being perfectly familiar with the God of heaven, and he could, at any time, call angels to his side. In the eyes of the wicked he may have died like a criminal, but he came from the grave like a conqueror.

While he startled the masses by his miracles, and astonished the learned with his vast store of undreamed of information, he drew hundreds to him by his simple doctrine and his faultless life. While some proclaimed that "never man spake like this man," his humble followers felt that never man lived like their Master. He not only drew them close to him, but he gave them a system of religion that has done more to help the world than all other moral influences combined.

He never wrote a book or composed a poem. He never painted a picture or constructed a great building, and yet no man has been the occasion of more books, poems, paintings and buildings than this humble Galilean. Blot out of existence every book written because he lived and taught; destroy every poem breathing the spirit of the Great Teacher; burn every painting that represents his labors, and demolish every building erected in his honor, or for his followers, and the world would seem almost a blank.

Do away with the civilization made possible by his teaching; close the doors of every educational institution established because he lived and taught; destroy all the cities that now exist because Jesus graced the earth, and what an uninviting world we would have. Then think of the many charitable institutions that have been founded, the many homes that have been provided for orphans and the aged, the sermons that have been preached, the sweet songs that have been sung, the millions that have been made happy and have died in the faith, all because the Messiah lived, taught, died, arose from the dead and ascended on high, and we have something that should be more convincing than even a miracle itself.

Kings and emperors have come and gone; empires and kingdoms have arisen and fallen; great cities have sprung into existence and then disappeared; vast armies have gathered, covered the plains, and as quickly melted away. One great issue after another has stirred the people, only to be forgotten in a decade or two; one great movement or religious wave after another has swept o'er the nations of earth, only to lose power and interest, but not so with the kingdom established by Jesus or the principles he taught. In spite of the downfall of kingdoms and empires, his kingdom remains. The names of the most distinguished men of the past have well nigh been forgotten, while the name of Jesus is known in every clime, and shall long be sung, "through ev'ry land by ev'ry tongue."

Well, indeed, may we honor the name of Jesus above all other names. His remains while others pass from the memory. His is among the first the child learns to lisp, and the last to be whispered by the aged and dying saint. Surely, Jesus is the Christ, the Son of the living God, and as such we honor him on the Christmas that we are to celebrate the coming Monday.

Which Side?

STRICTLY speaking, we have been from our boyhood up a churchman. Even before our conversion, and before we united with the church, we were a firm supporter of the cause, rejoicing in her successes, and mourning her defeats. In other words, we believed in her doctrines because, as we looked at it, we believed in and accepted only Bible doctrine. As a result of this firm and deeply-founded belief we seldom attended other church services without returning home with a bundle of exceptions to what we heard. We reasoned in this way: The other churches don't believe and teach as we do, therefore their preaching must be different from that of our ministers. And being different, therefore it must be wrong. And, entertaining a feeling of this kind, we listened more to hear the wrong we expected to hear them say, than to hear the truth. Our zeal for our church was, perhaps, untempered with wisdom, as it should have been, as we had not yet learned the wisdom of the little bee that gathers honey from every flower, and from all available sources.

In our early Christian life we were called to the ministry. This new call pledged us to still greater zeal for the cause we loved,—not only to know where the truth was held, but what it was and just how much we practiced it. This new position showed us the necessity of study and preparation. And though we had implicit faith and confidence in the integrity and wisdom of our ministry and the doctrines of the church, we also saw the wisdom of studying, examining, understanding and thinking for ourselves. As a result of our careful and continued study and close thinking, we have always held unflinchingly to the gospel teachings of the Brethren church. When our Brethren say, and always have said, that we have no other creed than the New Testament, we most heartily say: Amen. By the grace of God we hope to be able to continue to say so as long as we live.

But as we grew in years, in study, in experience,—and we hope also somewhat in grace and in the knowledge of the truth,—we began to learn a few other things that touched our mode of thought and life activities. We learned that while we were united on the fundamental teachings and doctrines of the Scriptures, we differed somewhat in our mode of interpretation and our methods of church government. This was always more or less so, but it was not so generally known until after the introduction and dissemination of our church literature.

As these differences of belief and practice thus became known, they took shape in the different churches and Districts, and were sent up as queries to our Annual Conferences for deliberation, discussions and decisions that, as far as possible, we might see and practice alike.

These meetings and occasions brought together, and face to face, representatives from the different churches, holding these different views and practices; and, as a matter to be expected, sides were taken. Those seeing and doing one way took that side, and those seeing and doing another way took the other side. And as the discussions would open and continue, each side had its champion and defenders. This seems all right, is all right, or, perhaps, would be all right could the right spirit always be maintained and the right end be kept in view. But, do you know that this is a hard thing to do,—an exceedingly hard thing to do,—even in a religious meeting and among brethren? And because of this we have been made to feel that the taking of sides on religious questions is, to say the least, unfortunate. We have come to this conclusion for several reasons.

The first one is: Our church has never adopted and recommended for study any special system for Biblical interpretation. And yet, up through all the years, our ministers have been careful and conscientious Bible students. Many of them may think and may tell you that they never had anything to do with biblical interpretation,—never studied any work or system,—and yet, unconsciously or otherwise, they have been using some system of biblical interpretation, as found in the religious books which they have read, or from a living teacher or exegete. In getting our interpretations in this way it is very easy to see how we may get different beliefs and views of some of the Bible truths; and quite as easy to see how these different views may place us on different sides in the discussions at our Annual Conferences, and yet be quite candid and honest in our beliefs and convictions. And do you know, a side once taken is hard,—very hard,—to get away from, no matter how clear and conclusive the reasons and arguments given on the other side may be. It becomes his side, and on it he sets his feet, and with a determined look says: "Here I stand, and you can't move me."

Another reason why we feel that it is unfortunate to take a decided stand on a side, is the belief that we take the place of an advocate, be it a cause or the person or persons representing the cause, and the advocate feels duty bound to stand by his cause, his side and his friends.

Another very great danger in taking sides is, that when any set of men take a side or position, they do not like the idea of being beaten, or to acknowledge the wrong, even if they have been convinced of their error.

You may say that it would be very wrong for brethren and Christians to place themselves on the wrong side of any question. This may be true. But how are we to determine which is the right and the wrong side of many of the questions that come up to our Conferences for decisions? It has, in some cases, taken years to do this. And even then we are not sure that a right decision has been reached. Taking sides seems to be one of the ways of reaching right conclusions, and it may be helpful if carefully guarded. If not, wrong decisions may be made and great harm follow.

Every close observer who has been permitted to attend our Annual Conferences, during the last thirty or forty years, must have been impressed with the manner in which our leading brethren took sides on many of the questions that were discussed before the different meetings. Such men as Hoke, Nead, Kurtz, Sayler, Quinter, Mohler, Long, Moomaw, Wise, Miller, Holsinger, Ebersole, Vaniman, Hanawalt, and scores of others we might name, notably took sides on the different questions discussed, and warmed up in their speeches. Do we not remember how tenaciously they stuck to the respective sides, and never changed? So well were the positions of these men known on the questions that agitated the church during those years, that it was known, from one year to another, who would affirm and who would deny, as certainly as certain could be. Not only was it known as to the sides they would take, but also the arguments they would produce, that some of their speeches might have been largely written out before they were spoken. And, do you know, it was an exceedingly rare thing for any of these brethren to change their views, or to move over to the other side? The oftener they discussed their respective sides, and the more they studied their subject, the more they became confirmed that they were right. Of course, they would. This is one of the psychological results that follow as naturally as the sparks fly upward. We say this without any reflection whatever on the religious character of these brethren, because they were godly men and had the good of the church at heart. Those on the one side or the other were mistaken, that was all. We have the same kind of brethren today. Sides continue to be taken, as of yore, with this difference,—the same results.

The voting body has changed in advance of the speaking. The character of the decisions does not depend so much on the make-up of the Standing Committee, the various advocates or the one that makes the last speech. Our delegate body shows the effects of our schools, of systematic Bible study, and of men and women who do some thinking for themselves, and for the good and perpetuity of the church. This is what we need,—not a radical progressiveness, but a wide and saner church spirit.

It is not our purpose to discourage men in standing up for their convictions, but men are not justifiable in taking a side for which there are no scriptural grounds. The things that are essential to Jesus Christ and our salvation are plainly stated, and we can not add strength to them by propping around them assumptive arguments. We remember of often hearing a good old elder saying: "Things for which we have no Scripture we can well afford to let alone." Amen.

H. B. B.

Having Our Own Way.

The desire for this is shown very early in life, and is more or less prominent until life ends. Perhaps we are born with the feeling that we know more than those around us, and that consequently our way is the best way. But, however we come by the desire, it is in most cases harmful. From it have come innumerable evils upon nations and upon individuals. It has led children to rebel against parents, subjects against their rulers, and man against God.

Some men do know more than others and are better qualified to direct in certain lines; and when they have the authority so to direct they should do so to the best of their ability. But when two men of the same ability neither having authority over the other, get to disputing, each arguing that his way is best, time is lost and feelings are hurt. Each has become so great in his own eyes that he cannot think of submitting to the other.

We have seen men in church work so determined to have their own way that they hindered the work and alienated the members. No doubt the individual is sometimes right, and the body of members wrong; but, unless it is a vital matter, that does not give the one a sufficient reason for insisting on having his way. It is better to wait and in the meantime try to get the others to see things as they are. It is hard, of course, to yield when we are positive that we are right; but maybe we are called upon to do so in order that we may learn as well as teach.

We are all fallible; we are placed in the world and in the church in order that we may work together to do the Lord's will. Some are more enlightened than others; but God does not reveal himself especially to the wise; quite the contrary. And no matter how much we think we know, it is worth while, oftentimes, to sit at the feet of some saint who has little of this world's wisdom, and learn some of God's truths. We are inclined to estimate opinions by the position of the man who utters them. And that is not wise. Some men of high position in church and State are really unworthy, unable, to direct in affairs ecclesiastical and political.

When we are convinced that we are right, we must stand by our convictions. But there is a right and a wrong way of doing that. There are not many occasions where it is necessary to take a stand in opposition to our brethren; and even then it is almost always a question of policy rather than of principle. We have the same end in view, but differ as to the best way of accomplishing that end or purpose. Not a one of us but wants to see the church kept pure and the world brought to Christ. We differ as to the means to be employed. But this difference should draw us together to reason it out and to seek the guidance which comes from above.

There is some satisfaction to be had from having our way, from feeling that God so enlightened us as to enable us to direct a given work to a successful end. But isn't it a selfish satisfaction? Should we not be just as thankful when our brother is the one who attains success? Unless we can rejoice with him we are not full-grown Christians. Let us seek more diligently to learn God's way, and think less of having our own way.

G. M.

Speaking Abusively.

Should a brother be permitted to speak in council meeting in such a way as to abuse a member who happens to be on trial? There ought to be no occasion for a question of this sort. Members assembled in council meeting are supposed to be interested in each other's welfare. They are brethren and sisters of the same family, with God as their Father, Jesus as their Elder Brother, and are presumed to have respect enough for each other to be at least polite and courteous. People who love one another, studiously avoid abusive and impolite expressions. They may differ, and talk over their differences, but under no circumstances should one abuse another. A number of devout men and women may take counsel together with a view of converting a member from the error of his way. Regarding the action of the erring member they may not see alike, but there should be no occasion for any abusive or discourteous remarks. If a brother should so far forget the spirit becoming a council meeting as to indulge in abusive or impolite language, he should at once be called to order by the presiding officer. Our council meetings ought to be ideal gatherings, where members can go and assist each other to transact business for the Lord in a brotherly manner. They can not be expected to see alike, regarding each item of business presented for consideration, but they can be at least courteous, and the older they grow in the Master's service the more respect they should show for each others' feelings. This thing of permitting a few indiscreet members to spoil a council meeting by their injudicious talking, is a dishonor to the cause that the church is pledged to represent. When members go from a council meeting, weakened spiritually, there is something decidedly wrong about the meeting. Council meetings should prove helpful to all classes of members, young and old, rich and poor.

Condensing News.

It is certainly kind in our correspondents to keep us so well supplied with news from all parts of the Brotherhood. We are sure that their efforts are greatly appreciated by our people. Quite frequently, however, we receive more reports from the churches than we can possibly crowd into the space set apart for that purpose, and our only way of relieving the situation is to leave some of them out altogether, or cut all of them down as much as they will bear. We choose the latter, believing that it is the logical thing to do. On account of the very generous supply of news since Thanksgiving, we found it necessary to resort to the condensing method last week, and are doing the same thing for this issue. A number of notes from our correspondents have been shortened somewhat, but in no instance has any of the news been omitted. Sometimes several nice little exhortations, a few eulogies, some notices about cheap lands, ideal climate, and things of that sort, have been expunged. Occasionally a writer has been helped to give his report in less words, but the good news he sends is published in the best form possible. While we are grateful for what our correspondents are doing for the Messenger, we trust they will appreciate our efforts in so adjusting matters as to permit all of them to be heard.

Helping the Erring.

Years of observation and experience have convinced us that it is not always prudent to send deacons to labor with members who may have made mistakes. This, of course, does not mean the undervaluing of the value of deacons, for they are an important part of the church, and their services can not be dispensed with. But in many instances it will be found wise for the pastor to take some cases in hand. A sister or two may sometimes have more influence with the erring than one of the church officials. Occasionally young members can be used in this line of work to splendid advantage. When it comes to converting those, who make mistakes, from the error of their way, the most effectual measures should be employed, and that, too, without respect of person. The motive in looking after the erring should be to save their souls, and the pastor who keeps this end in view will learn, sooner or later, that he must employ different measures, for all people can not be helped in the same way.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

KINGSLEY, IOWA.

The members of this church met at 11 A. M. on Thanksgiving Day for services in town. Bro. Chas. W. Eisenbise gave us an inspiring missionary-thanksgiving sermon. His subject was "The Gospel Harvest" (Matt. 9: 36-38). A collection of $18.41 was taken. It was decided to have this sent to Bethany Bible School. In the afternoon we met for council, with Bro. H. H. Wingert as moderator. We decided to adopt the constitution as provided by the General Committee of the Sisters' Aid Society. An election of officers was held, resulting as follows: Sister Van Orsdel, president; Sister Ella Eisenbise, vice-president, and Sister Mary Lehman, secretary-treasurer. A vote of thanks was given to the retiring officers. Sister Sheeler has been our faithful president for about seven years. Bro. Dana Van Orsdel was chosen a member on the temperance committee. The writer was reëlected on the committee for child rescue work; the pastor, Messenger agent. Bro. Eisenbise and family have been with us a little over three months, and we appreciate their work very much, as we were greatly in need of another minister here. Bro. Wingert did his work faithfully, though alone in the work most of the time for several years, and keeping up the appointments at two places. The interest and attendance at the services have been increased. Our midweek prayer meetings, which were started six weeks ago, have been quite well attended. Phœbe Foft.

Kingsley, Iowa, Dec. 1.

NEWPORT, VIRGINIA.

Our love feast was held Nov. 4. Elders present from other congregations of our church were Brethren B. W. Neff, J. F. Driver, A. S. Thomas, Geo. W. Philips and John Clanahan. Eld. B. W. Neff, of Quicksburg, Va., officiated. About 160 members were present. The churchhouse was well filled with earnest listeners, and good order prevailed at night. Bro. A. S. Thomas, of Bridgewater, Va., remained to conduct a series of meetings until the night of Nov. 19. He preached seven well-directed sermons, which proved to have a good effect. Three young men were baptized.

Brethren J. F. Driver and B. W. Neff were instructed by the elders of the Northern District of Virginia to effect an ordination in the Mount Zion congregation, Page Co., Va. The brethren complied with the request on Sunday morning, Nov. 5. By taking the vote of the members, the lot fell upon Bro. J. M. Foster. Being instructed by the brethren, as directed by the Annual Cônference, Bro. J. M. Foster willingly accepted, and was duly installed into office. The four elders in the Mount Zion congregation are Brethren J. B. F. Huffman, D. N. Spitler, J. M. Foster and the writer. Ten more were received into the church by baptism.

Our love feast in the Newport house was held Nov. 11. Ministers present were Bro. I. D. Byrd, of Calverton, Va., and our home brethren, J. A. Racer and G. W. Painter. Bro. I. D. Byrd conducted a series of meetings until Nov. 22. We had a large attendance and good order. We trust that good impressions were made, and that souls will be brought nearer to Christ. M. Rothgeb.

Luray, Va., Dec. 2.

IN THE BIBLE LANDS WITH BRO. W. R. MILLER.

Bro. W. R. Miller, of Chicago, Ill., gave us six illustrated lectures of great merit and interest in the Church of the Brethren, Everett, Pa. Bro. Miller has made about half a dozen tours through the Bible Lands, carrying with him a fine camera, with which he took photographic views of all objects of interest relating to Bible geography or Bible history, as well as to Eastern customs and peculiarities. These views are very clearly thrown upon a large canvas by means of a superior stereopticon. Bro. Miller being a fluent speaker and well versed in the Bible, is able to bring his audience in close touch with places and scenes alluded to in God's Word, such as Mars' Hill, where Paul preached, the journeys of Paul, and the location of the Seven Churches named in the Book of Revelation. He showed us Jacob's well, on which the Savior sat, while he talked to the Samaritan woman, and also other places of great interest. After hearing Bro. Miller's lectures, and seeing his fine views, it is impossible to doubt the truthfulness of the Bible.

The people of Everett feel grateful to Bro. Miller for what they have seen, heard and learned. Each evening our church was crowded with eager listeners and many had to be turned away because they could not get inside the house. The last two lectures were given in the Reformed church, as their house holds twice as many people. The last evening the crowd numbered seven hundred by actual count.

On Sunday morning Bro. Miller preached to a large audience. He expects to make another tour next year. May God bless him as he explores the Holy Land!

Everett, Pa., Dec. 4. H. W. Simmons.

WHAT WE DID ON THANKSGIVING DAY.

We decided about four weeks ago to have a children's meeting at 11 A. M. A committee was appointed to provide the Sunday-school children with appropriate pieces for the occasion. On the appointed day the children came with smiling faces, ready to do their part. They did it with a willingness that made all the older ones rejoice.

After the program was rendered we were dismissed for lunch. The tables, about fifty feet long, were set in the church grounds, and were filled with all the good things the land affords. About 115 partook of the bounteous repast, and yet there was plenty left. Some that were not so richly favored were remembered very generously.

After lunch we were again called into the church, to enjoy a Ministerial Meeting. A Bible Thanksgiving was the subject, and all the ministers were given a specified time to give their views. This ended the day's service. All seemed happy, and hope that the service may be repeated when occasion affords. J. F. Stevens.

Coquille Valley, Oregon.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

El Centro.—Bro. Harvey Snell, our District Sunday-school Secretary, came to our church Nov. 25 and remained until Dec. 2, working in the interest of the Sunday-school and the missionary cause. He delivered two encouraging sermons on Sunday, Nov. 25, and also preached on Thanksgiving Day. Our Thanksgiving offering amounted to $12. A teacher-training class was organized with Bro. Frank Ebersole as teacher. We are glad to have Bro. Jacob Witmore and wife with us again for the winter.—Emma E. Platt, El Centro, Cal., Dec. 5.

Fresno.—We have moved our services into the new church building, and find it a great help in our work. The attendance and interest are on the increase. So far the preaching has been done by the ministers from adjoining congregations, but Bro. D. A. Bowman, of Wenatchee, Wash., has arranged with the Mission Board to locate here about Jan. 1 and take charge of the work, for which we are very grateful.—J. W. Mishler, 2203 Harvey Avenue, Fresno, Cal., Dec. 5.

Long Beach.—Each evening, last week, our pastor, Bro. A. L. B. Martin, gave us a Bible lesson on some fundamental doctrines of the New Testament. These were interesting and uplifting to all who heard them. Dec. 3 we had our communion service. At 11 A. M. our elder, Bro. W. E. Trostle, preached the examination sermon. He brought out the necessity of frequently examining ourselves. At 7 P. M. about seventy members were seated at the Lord's tables and Bro. Martin officiated. We were much encouraged to see so many members from adjoining congregations present. Quite a number of spectators were present and seemed very much impressed with the services of the evening.—J. M. Shively, 1219 East Second Street, Long Beach, Cal., Dec. 4.

Stonyford.—Eld. S. G. Lehmer, of Los Angeles, began a series of meetings here Nov. 18. He gave us several lessons on the Book of Revelation, which created quite an interest. The meetings closed Nov. 29, with a fair interest for a new field. From here he went to the Sacramento Valley to conduct a series of meetings. It is fifty miles from here by private conveyance. We are maintaining two preaching points now.—W. E. Whitcher, Stonyford, Cal., Nov. 30.

COLORADO.

Denver.—Thanksgiving Day was filled with blessings for those who were permitted to meet at God's house. Six different services were held during the day. Our pastor preached in the morning from Psa. 118: 24, and gave us much food for thought. At the noon hour a bountiful table was spread, and a social time enjoyed, after which we met with our dear, afflicted Sister Coffee for prayer and song service. At 2: 30 P. M. a Sunday-school meeting was held, and plans discussed by which we might improve our school during the coming year. After this a praise service was held. An hour was then spent very profitably in studying the workings of the Spirit on the Day of Pentecost. In the evening a Thanksgiving program was rendered by the Sunday-school pupils. A collection of $4.51 was raised for mission work.—Blanche A. Long, Arvada, Colo., Dec. 8.

Wayne.—On Thanksgiving Day we met at 11 o'clock. Bro. J. C. Groff addressed us from Psa. 63: 3. His sermon was followed by a short prayer service. At noon we assembled around well-laden tables, to partake of a Thanksgiving dinner as one common family. After dinner we again met for services, conducted by Bro. Roscoe Luke. This service consisted of appropriate songs, recitations, and a praise meeting, in which the brethren and sisters nearly all took part. Though we did not have good crops, this year, in this section, yet we have much to be thankful for, especially in a spiritual way. At the close of the meeting a thank-offering of $2.67 was taken for the Kansas City Mission. I am sure all felt that the day was profitably spent and that the Lord will further bless us.—Sadie Groff, Wayne, Colo., Dec. 5.

INDIANA.

Beech Grove.—We met in council Dec. 2. Bro. E. O. Norris was moderator, in the absence of our elder, Bro. J. W. Rarick. There was not much business to dispose of. On Thanksgiving Day the brethren and sisters took their dinners with them and spent the day at the church. The forenoon was devoted to a Thanksgiving sermon by our home minister, and in the afternoon we had a praise meeting and Thanksgiving quotations. All departed to their homes, feeling that it was good to meet in the house of the Lord on this memorable day.—Hattie Shull, R. D. 38, Ingalls, Ind., Dec. 8.

Landessville church held a council Dec. 7, with Bro. Aaron Moss in charge. Brethren Byerly, Benj. Garber and Henry Wike were with us also. A great deal of business came before the meeting. We elected Bro. I. B. Wike as our elder; Bro. Sherman Lee, church treasurer; Sister Anna Lee, secretary; Bro. Elkanah Kitch, Sunday-school superintendent; Bro. Marshal Pence, president of the Christian Workers' Meeting. We decided to have prayer meeting every Wednesday evening, with Bro. Marshal Pence as leader. Bro. J. W. Norris has moved to Marion to enter into his work in the Marion Mission.—Adelia Endsley, Landess, Ind., Dec. 9.

Manchester.—On Thanksgiving evening we held our love feast in the large basement of our church, Bro. S. S. Blough officiating. This was our first communion since the church territory was divided, yet over three hundred members surrounded the Lord's tables. We were glad for those visiting us from other churches. The Christian Workers' Society made it possible to have an interpreter with us over Thanksgiving, for the benefit of a sister who has not had a sermon interpreted to her for seven years. A visiting brother was also benefited by the interpretation. Dec. 7, we met in regular quarterly council. Business was disposed of in the usual pleasant manner. Eight letters were read, and one was granted. A committee of five was chosen to study the advisability of securing a pastor, and to effect a plan of organization of the church forces. Several other committees were appointed to look after different departments of the church work. The Primary Department of our Sunday-school was granted the privilege of making such improvements in their room as will make it more convenient and comfortable. The report given by the Sisters' Aid Society shows that they have been doing their part in the Master's work. At our last prayer meeting it was decided to donate $10 to the Bible Department of our College.—Ella M. Cottrell, 726 N. Sycamore St., North Manchester, Ind., Dec. 8.

Mexico.—Bro. J. L. Mahon came to us Oct. 30 and preached seven inspiring sermons until the arrival of Bro. C. S. Garber, of St. Joseph, Mo., Nov. 5, whom we had previously engaged to conduct our series of meetings. Bro. Garber continued the meetings three weeks, with Sister Effie Tuttle, of Huntington, Ind., to conduct the song service. Large crowds were in attendance throughout the meetings. As an immediate result fifty (mostly children and young people) were added to the church by confession and baptism. Many more are near the kingdom. This church met in council today. Eld. Irvin Fisher presided. Four letters were received and three were granted. Our elder, Bro. Frank Fisher, who has been seriously ill the past few weeks from appendicitis, is able to be out, but has not sufficiently improved to take full charge of his work.—Bertha I. Fisher, Mexico, Ind., Dec. 7.

Notice to the Churches of Northern Indiana.—We are confident that our good brethren and sisters are anxious to promote Christian education, and a more thorough study of the Bible, and that all are willing to do their share in this great work. Since there is no tuition charged in the Bible department and there are incidental expenses to be met, our District Meeting passed a paper, asking that each church raise, in its own way, an amount equal to ten cents per member for this purpose. Please take this matter up at your earliest convenience. To avoid confusion with other District funds, forward all money for this purpose to me, for which a receipt will be given.—Manly Deeter, Trustee for Manchester College, Milford, Ind., Dec. 9.

Wabash.—Bro. Noah Brubaker, of Fruita, Colo., began a series of meetings at this place Nov. 19 and closed Dec. 3. The interest was good throughout the meetings. Bro. Brubaker preached the Word with power. While there were no additions to the church, we feel that much good was done. On Thanksgiving morning we met for services. Bro. Brubaker opened the subject, and the rest of the brethren also gave us some very good talks. An offering of $11.50 was taken. Dec. 7 we met for council meeting. Our elder, Bro. E. S. Brubaker, presided. Bro. Noah Brubaker was with us. One letter was received and one was granted. The writer was chosen Messenger agent for one year.—Lula Crumrine, R. D. 9, Wabash, Ind., Dec. 8.

PENNSYLVANIA.

Diehls Crossroads.—Bro. D. K. Clapper, of Meyersdale, Pa., began a two weeks' series of meetings for us Nov. 18. He denounced sin and wickedness, and plead for a deeper spirituality. His appeals to the unconverted were logical, forceful and impressive. There were no additions to the church, yet much good seed has been sown by his earnest labors.—A. L. Simmons, Henrietta, Pa., Dec. 9.

Hatfield.—We began a series of meetings Nov. 18, conducted by our home ministers until Nov. 23, when Elder E. M. Wenger came to us and labored earnestly until Dec. 3. One put on Christ through baptism. We held our love feast Nov. 25. Eld. Wenger officiated. On Thanksgiving Day a Sunday-school and Missionary Meeting was held at the Hatfield house. The first feature of the program was a Thanksgiving sermon by Eld. Wenger. The Sunday-schools of the eastern part of the Eastern District of Pennsylvania were well represented. Many topics of importance were discussed. The missionary program, rendered in the afternoon, greatly augmented the sentiment along this line. The question will not be, "Have ye known?" but "Have ye done?"—Mrs. George H. Light, Hatfield, Pa., Dec. 8.

Johnstown.—Nov. 12 Bro. W. F. Spidle came to this place and began a series of meetings in the Locust Grove house. He labored earnestly for two weeks, and the church received much strength spiritually. These meetings were not as largely attended, on account of the inclement weather. Dec. 3 we reorganized our Sunday-school and Christian Workers' Meeting at the Walnut Grove house, with Bro. Chester Strayer as our superintendent of the Sunday-school, and Bro. Harvey Berkebile president of the Christian Workers' Meeting.—Ada M. Beeghly, 724 Thomas Avenue, Johnstown, Pa., Dec. 5.

Lost Creek.—On the evening of Nov. 18 Bro. D. A. Foust, of Franklin County, Pa., commenced a series of meetings at the Goodville house and continued dividing the Word of God very acceptably for two weeks, preaching twenty inspiring sermons. We were much built up by his labors. The meetings closed Dec. 3. Two dear little sisters were buried with Christ in baptism. Two other sisters were restored to fellowship. The meetings were well attended, and we think others are near the kingdom.—J. B. Frey, R. D. 2, Mifflintown, Pa., Dec. 7.

Pleasant Hill (Beaver Creek).—Bro. William Miller, of Jacobs Mill, Pa., came to us Nov. 23 and preached for us one week. The meetings were interesting and impressive. Much good seed was sown.—Lucy Danner, Abbottstown, Pa., Dec. 6.

Spring Creek.—Our elder, Bro. Elias B. Lefever, of Groff's Store, Pa., came to the Canowago house Nov. 18, and opened a series of meetings, which closed Dec. 3. Two were baptized Dec. 3, by Eld. S. Z. Witmer. Bro. Lefever preached the Word with power.—Edgar M. Hoffer, Elizabethtown, Pa., Dec. 4.

Woodbury.—Eld. J. J. Shaffer, of Berlin, Pa., held some interesting meetings for us. He began at the Holsinger house Oct. 14 and closed Oct. 25. The time appointed to open the meetings at the Curry house was Oct. 28, but because of duties at home Bro. Shaffer did not arrive until Nov. 2. Bro. J. B. Miller conducted the meetings during his absence. Bro. Shaffer then continued until Nov. 12. Nov. 18 he began the work at the Woodbury house and closed with a Thanksgiving sermon Nov. 30. Throughout these meetings the way of salvation was held forth, the church strengthened, and sinners warned to flee the wrath to come. As a direct result of these efforts, fifteen precious souls were made willing to accept the terms of salvation and were buried with Christ in baptism,—ten at the Holsinger house, one at the Curry house, and four at the Woodbury house. Two of those at the Holsinger church were aged people. At the Curry meetings Bro. Shaffer very ably taught a lesson from the Book of Revelation each evening, which was instructive and very much appreciated. We were made to see the book in a new light. During all of these meetings the attendance and interest were good. We held our council Nov. 18. Eld. J. R. Stayer presided. Among other business was the election of Sunday-school officers for 1912. Bro. J. H. Sell was reëlected superintendent. The writer was chosen president of the Christian Workers' Meeting.—J. C. Stayer, Woodbury, Pa., Dec. 7.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Springdale.—Our love feast was held Oct. 18 at the Salem Grove schoolhouse. Bro. Rowland, of Lanark, Ill., officiated. Fifteen members communed. The house could not contain all the crowd. Many had never had the opportunity of witnessing such a feast. Good order prevailed. Bro. Rowland conducted a series of meetings at this place, during which one soul was added to the church. Oct. 28 a love feast was held at the home of Bro. I. Frantz near Habberton, Ark. Bro. Rowland officiated, assisted by Bro. Watts, of Brentwood, Ark. Fifteen members communed. After the feast we had the pleasure of listening to a good sermon. We also enjoyed a social meeting in the afternoon. We feel that it was a good way to spend Thanksgiving Day. Bro. J. H. Wilkinson, Ritchey, Okla., Ark., will give us the name of his county, we might be able to locate him. The Springdale church is in Washington county. We would be glad to be served here, if we have no resident minister. Our elder, Bro. W. S. Watts, preaches for us the third Sunday of each month, when his health permits, but he lives thirty miles away. We appreciate his services very much, but need some one who can give more of his time to the work.—Viola Wheeler, Star Route, Springdale, Ark., Dec. 3.

CALIFORNIA.

Butte Valley.—We held our council Dec. 2, with Bro. H. F. Maust in charge. He was reelected as our elder for the next year. Reelected also all the officers, with the exception of the Sunday-school and the Christian Workers' Society. Our series of evangelistic services, conducted by Bro. Maust, recently closed Dec. 2. The next morning, after Sunday-school, he delivered a discourse on self-sacrifice. The house was full at the same day we held our love feast. Bro. Maust officiating. —S. Hollinger, Macdoel, Cal., Dec. 6.

Lindsay.—We are still rejoicing in our services at this place. We have preaching every Sunday, following Sunday-school, and Bro. H. S. Brubaker comes to us every month, filling the appointments. Bro. Wilkinson and wife have located near us. They formerly lived in Lindsay. The new members have brought land here and expect to locate with us in the spring. For further information, any one may correspond address H. D. Finch.—Sadie Finch, Box 636, Lindsay, Cal., Dec. 7.

Norisburg.—We met for services on Thanksgiving Day. Eld. Edw. Frantz preached a very practical sermon for the occasion. The offering amounted to $25.25, on behalf of this place to Home Missions; the other half to World-wide Missions. After the sermon Eld. Geo. Chamberlin, of Fresno, took charge of the services, and by the unanimous voice of the church elected Brethren Harry Frantz, Jr., Ira Wilkinson and Ernest Hoff to the second degree of the ministry. Bro. Chamberlin gave the charge to the brethren elected. Any one address H. D. Finch.—Sadie Finch, Box 636, Lindsay, Cal., Dec. 7.

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Pasadena.—Our church met in council Dec. 8, with Eld. Wm. Wallace in charge. He was reelected as our elder for the next year. Reelected also all the officers, with the exception of the Sunday-school and the Christian Workers' Society. Our series of evangelistic services, conducted by Bro. Maust, recently closed Dec. 2. The next morning, after Sunday-school, he delivered a discourse on self-sacrifice. The house was full at the same day we held our love feast. Bro. Maust officiating. —S. Hollinger, Macdoel, Cal., Dec. 6.

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Los Angeles.—Our church met in council Dec. 8, with Eld. Orlie Crist in charge. Officers for the ensuing year were elected for the ensuing year as follows: Bro. D. W. Crist, to our elder; Bro. Orlie Crist, clerk; Bro. Wm. Wallace, agent; Bro. C. E. Lehmer, superintendent of the school at this place. Sister Florence Stutsman, secretary. Bro. Stutsman has gone of the Santa Fe Mission, with Bro. McGee as assistant. Bro. Hiram Smith has charge of the Boyle Heights Mission. Sister Smith, of membership. Reports were called for and granted. At our Thanksgiving services an offering of $16.25 was taken, to be sent to our Chinese work. Bro. D. W. Crist, elder, has been added to the church by baptism. We are having a very good attendance and interest in the Sunday-school. Our work is being done, while much more is needed.—Eva M. Frantz, 134 North Broadway, Los Angeles, Cal., Dec. 9.

Oak Grove church met in regular council Dec. 9, with Eld. D. R. Holsinger in charge. Bro. Chas. Brabb was chosen Sunday-school superintendent, and Sister Florence Stutsman also attended to. Thanksgiving Day services, were well attended, and the meeting was one of deep interest throughout. We anticipate an interesting meeting during the Holidays, as the Brethren Bible Term begins on the 18th inst.—Mrs. Minnie Latta, Cal., Dec. 13.

Pasadena.—Our church met in council Dec. 1, with our elder, Bro. W. E. Trostle, presiding. Three letters were received and two have been granted since our last report. All Sunday-school and Christian Worker officers were reelected to serve for the coming year. Bro. Trostle was chosen as elder in charge. Brethren Wallman, superintendent of Sunday-school; Sister Ella Schrock, president of the Christian Workers' Meeting, and Mrs. Wallman will superintend the primary class at the Hollisten Avenue Chapel. It was learned at this council that our faithful sister, Mary Ann Wallace, who for many years has made provisions to lift the church debt on our Hollisten Avenue Chapel, by donating $500 to the Pasadena church, which was received with deep appreciation, and steps were made to light the chapel. A series of lectures will be given by Bro. Trostle, of Los Angeles, to begin with a series of meetings. The Pasadena church showed the deep sympathy we have for our dear brethren in Mexico, by lifting a collection for him, amounting to $43.47. At our Thanksgiving services an offering of $20.00 was taken for mission work.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., Dec. 9.

Sacramento Valley.—We are in the midst of a most interesting series of meetings, conducted by Eld. S. G. Lehmer, of Los Angeles, Cal., who came to us Nov. 26. Dec. 2 we held our love feast, at which Bro. Lehmer officiated. Other ministers present were Brethren William Hoff, J. C. Hylton, and Live Oak. We have been worshiping in the Cedora schoolhouse for about two years. Just recently we decided we received notice that we could only use part of the building in the future. As this was not sufficient for our needs, we decided to build a temporary church building. We have the united effort and the help of our neighbors, the building was ready to be used one-half day after it was begun. We also build a permanent building soon.—J. Overholtzer, Glenn, Cal., Dec. 7.

CANADA.

Pleasant Valley.—Our church met in council Dec. 9. Our elder, Bro. J. C. Overholtz, presiding. Officers were reelected for the coming year. On account of our place of worship being in the center of the district we decided to organize, we will close our Sunday-school during the winter months. We decided to have three ministering brethren at Sunday-Sons.—Bro. George Stryker will be with us at a special council Dec. 23.—Hannah F. Dunning, Bulls Head, Alberta, Canada, Dec. 18.

COLORADO.

First Grand Valley.—Our church met in council Dec. 9. We elected our church officers for the coming year, with Eld. J. E. Bryant as elder in charge for 1912; Bro. A. A. Weaver, assistant; Bro. Hail Van Dyke, clerk; Bro. Frank Miller, treasurer and chorister; Sister C. L. Heiny, correspondent; Bro. Hiram Miller, reelected as Sunday-school superintendent; Sister Cora Van Dyke, reelected as president of the Christian Workers' Meeting. Dec. 16 Eld. C. C. Root began a revival at this place, to continue at least two weeks.—D. M. Click, R. D. 3, Grand Junction, Colo., Dec. 11.

Mount Garfield.—Mount Garfield church met today in special council, with Eld. A. A. Weaver as moderator, preparatory to our communion. The deacons found everything in good working order, with very few exceptions. Nov. 29 we had our love feast, Bro. S. E. Sharp officiated. About sixty were at the tables. The sisters broke the bread and passed the cup for the first time. Bro. A. C. Frantz, of Palisade, Colo., had been here for the last three weeks. He preached twenty-three soul-cheering sermons. Six dear Sunday-school scholars decided for Christ. There were young people and two new children about nine years old. The church was much strengthened. On Thanksgiving Day our Sunday-school rendered a program. Meetings were held. Many good talks were given. The District Meeting was held Dec. 2. A collection was taken on Thanksgiving evening.—Clara Clark, Mesa, Colo., Dec. 15.

ILLINOIS.

Astoria.—Last Sunday, after services, a brother and a sister were baptized. They came out as the result of closing the series of meetings conducted by Bro. Mohler.—Goldie Newell, Box 74, Astoria, Ill., Dec. 11.

Hickory Grove.—At our Thanksgiving services Bro. Eisenbise preached a very appropriate sermon, after which a collection of $12.56 was taken for Bro. Mohler's Mexican work. A cordial invitation is extended to the adjoining churches to attend our services on the Holidays. An offering of $12.56 will be given to World-wide Missions.—Minnie Trostle, Astoria, Ill., Dec. 11.

Notice to the Churches and Sunday-schools of Southern Illinois.—The District Bible and Sunday-school Institute of Brethren Bible Term will be held at Mt. Gerdo, Ill., Dec. 24 to 28. The District Sunday-school Meeting will occupy the first day. "Gerdo" is a station on the Illinois Central Railroad, near to two delegates. Attention is called to the recommendation of District Meeting, that all the ministers and delegates of Southern Brethren Galen B. Royer and Jas. M. Moore have charge, and a very helpful session is expected. Bro. Royer will arrange for lodging, board or tuition. Come and enjoy this season of Bible study.—Jas. D. Heckman, Secretary of the Committee, Cerro Gordo, Ill., Dec. 8.

INDIANA.

Beaver Creek.—Our church met in council Dec. 9. On account of sickness in his home, Bro. Jacob Norris, was not with us, so Bro. Chas. Oberlin presided at the meeting. Bro. Oberlin presided at the meeting. Bro. Oberlin preached Sunday evening. On account of bad weather the attendance was small on Sunday. Sunday-school was held as usual. We also were with us—Sarah Hahn, R. D. 1, Pulaski, Ind., Dec. 14.

Bremen.—Bro. John F. Miller came to us Saturday, Nov. 25, and held a two weeks' series of meetings. Owing to the very bad roads we were obliged to close our meetings, but have decided to have another series of meetings, which will begin before long. One soul confessed Christ, but has not yet been baptized. Sunday-school is in a flourishing condition. Good appropriate sermon, which was appreciated by all. An offering was taken for Foreign Missions.—Mrs. Minnie Kesler, Bremen, Ind., Dec. 11. Our Thanksgiving day service was greatly strengthened.—Monroe Martin, Bremen, Ind., Dec. 11.

Buck Creek.—Our congregation met on Thanksgiving Day. Bro. L. L. Teeter gave us a good sermon, after which a collection of $18.72 was taken for Bro. Mohler's work. Our church assembled in council Dec. 9, with a fair attendance. Eld. L. L. Teeter presiding. Bro. Ezra Hoover was elected as treasurer, and Sister Nellie Paul as president of our Christian Workers' Meeting. Bro. Hoover was also elected Clerk.—Ind., Dec. 13.

Ladoga church met in council Dec. 9. Sunday-school officers for the year 1912 are Brethren Wilfred Harshbarger and Clayton Mahorney, as superintendents, Sister Maud Kessler, secretary, and Bro. Ira Mahorney, as chorister, for a term of three years. Some arrangements are being made for a series of meetings. Bro. E. S. Riggle, of Mt. Morris, Ill., of Ohio. On Thanksgiving evening Bro. Herbert Studebaker delivered an interesting discourse at the Christian Church, Ladoga, Ind., Dec. 11.

Missionary.—Our church met in council Nov. 25, with Elders L. W. Teeter and L. T. Holsinger present. Bro. J. A. Miller was ordained to the eldership. Bro. Teeter returned home the next day. Bro. Holsinger remained over Sunday evening, at which time he closed a twenty days' series of meetings. Bro. Holsinger has been preaching for us two sermons for us. Bro. A. C. Young tendered his resignation as elder in charge of the Missionary church, to take effect at another year.—John F. Shoemaker, Sibleder, Ind., Dec. 10.

Walnut Grove.—We held our Thanksgiving day at 10:30 A. M. Teeter preached an inspiring sermon, after which a collection of $18.72 was taken up for the Anderson church. We held our council Dec. 9, with a fair attendance present at the meeting. We elected superintendents for our Sunday-schools as follows: Bro. Jesse Hamilton, to our Walnut Grove Sunday-school; Bro. John Herr, for Locust Grove; Sister Lydia Bowman, for Mississinewa, and Bro. Jas. Bowman, for Lone Branch. We also elected our local missionary committee, with Bro. Will Teeter as foreman.—Chas. M. Miller, Hagerstown, Ind., Dec. 9.

Mississinewa.—Our church assembled in council Nov. 25, with Eld. William Burcham presiding. Eld. L. W. Teeter and E. Sweitzer, of Arcadia, Ind., were with us. Eld. William Burcham was reelected elder in charge for the year 1912. We elected Sunday-school officers for 1912. The writer was reelected Sunday-school superintendent for the Mississinewa Sunday-school. Our Christian Workers' Meetings are growing in interest and attendance each week.—E. E. Stern, 312 Grant Street, Noblesville, Ind., Dec. 13.

Rivesa.—Our church met in council Dec. 9. In the absence of Bro. Jesse Hamilton, Bro. Jas. Bowman presided. Bro. Bowman and wife have moved to Bloom, Kans., on the fourth Sunday-sons, at which time Bro. Geo. Stryker will be with us and give us two interesting addresses.—Bro. Joseph Studebaker, of Flora, Ind., will be with us during the holidays to conduct a singing class.—Maude A. Myers, Dallas Center, Iowa, Dec. 8.

Des Moines.—Our elder, Bro. W. E. West, presided at our members' meeting last Tuesday evening, at which time officers were elected for the ensuing year to direct church activities. In compliance with the "Missionary Educational Plan," adopted by the Conference, we have divided our "five wires" as our Local Missionary Committee. In response to a call for a missionary secretary for the District Mission Board, we voted unanimously to increase our pledge for 1911-12 by fifty per cent.—Virgil C. Finnell, 1643 Lyon Street, Des Moines, Iowa, Dec. 8.

English River.—On Thanksgiving Day at 10 A. M. we met for worship at the South House. We had some good talks by several of the brethren. The day was ideal, and the audience good. We had a collection of $5.00 for the Mohler work.—Peter Brower, South English, Iowa, Dec. 4.

Monroe church met in council Dec. 9. Our elder, Bro. Peter Brower, presided. We decided to choose our church officers every year instead of every two years, as our by-laws provide. Bro. Harvey Bruere was elected Sunday-school superintendent. Sister Florence Pouts was chosen solicitor for Dissemination Missions. Bro. Miller got a letter for the Pollet Home. One letter was granted.—Lydia C. Bruere, Prairie, Iowa, Dec. 11.

KANSAS.

Altamont.—I left here to this church and preached for them on Sunday, Dec. 10, and on Monday evening. On Monday morning Bro. Lashbaugh took me twenty-two miles south to the place where the brethren had decided to have preached. Fifteen applied for baptism. Dec. 9 Bro. Button, of Altoona, Kans., came, and thirteen were baptized into Christ's body. Bro. Button and I preached the same evening two. On Sunday there was a large crowd at the water. The baptized are: Mrs. Ella Bowers, Mrs. Lucinda Bowers, Mrs. Nell Soll, Fredonia, Kans., Dec. 11.

Maple Grove.—Our council was held Dec. 2. Bro. C. W. Shoemaker presiding. We were glad to have Eld. Geo. Fishburn and wife with us. Reelected officers, with an elder for our church. Sunday-school, and Christian Workers' officers had expired, the work of reorganizing was attended to. Bro. J. M. Wall was elected president of the Christian Workers' Meeting. Bro. Jesse Homberry is our Sunday-school superintendent. Bro. Miller Sunday-school superintendent. Bro. J. M. Ward was chosen president of the Christian Workers' Meeting. Bro. Homberry is reelected Sunday-school superintendent. his assistant, the elder and two others, was authorized to visit the schools and attend the teachers' meeting of the school. We enjoyed a good meeting on Thanksgiving Day; also a temperance meeting on Sunday evening, Dec. 3.—Mrs. Ella Miller, Independence, Kans., Dec. 11.

Belleville church met in council Dec. 7. Our elder, Bro. E. E. Eshelman, presiding. Officers were reelected for the year for the coming year. Bro. Warren Gish is our superintendent. Christian Workers' Meeting was reorganized for the coming months with Bro. Chas. Ball as president. A committee was appointed to elect new officers for the Sunday-school at the next meeting. Instead of all, except the primary class, choosing their own teachers. The committee consists of the superintendent, assistant superintendent, secretary, and Bro. Jesse Ward, to report to begin a series of meetings Jan. 16, to be conducted by our elder.—Mrs. Ella Miller, Belleville, Kans., Dec. 11.

Eden Valley.—Our congregation met in council Dec. 2, with Bro. C. H. Wheeler presiding. Bro. Jesse Hamilton, of St. John, St. John, Kans., Dec. 9.

McPherson.—Thanksgiving Day, after a sermon by our pastor, Eld. J. J. Yoder, an offering of $20.21 was taken for the Congregational work in Mexico. Dec. 3 Bro. C. E. John, in the Field Secretary. Five young ladies of our Sunday-school were baptized. The Sunday-school is preparing a Christmas program.—Mrs. Ella Miller, Box 1, Eden Valley, McPherson, Kans., Dec. 11.

Plain Creek.—Nov. 26 we met for Thanksgiving services. Bro. Reed gave an interesting discourse. A small offering was given for the Mexican work. Our council meeting occurred on Dec. 2, when we held our love feast. It was a very spiritual occasion. Bro. Reed officiated. On Sunday, after services, Bro. Ruff's son and wife were baptized. On Sunday evening Bro. Reed preached his farewell sermon. With his family he has moved away, leaving Bro. Ruff alone again. Our council will be held Dec. 23.—Annie Richard, Uniontown, Kans., Dec. 11.

Lone Star.—Our council met in council Dec. 2, with Bro. Lemman presiding. Bro. John Campbell was elected Sunday-school superintendent, and Sister Ella Miller Sunday-school secretary. Bro. Wall, reelected president of the Christian Workers' Meeting, and the writer, secretary. Messenger agent and church corre-

spondent. It was decided to organize a teacher-training class. —Mary Sharrekel, R. D. 2, Sub. 19, Fostoria, Ohio, Dec. 2.

West Big Creek Mission.—Our elder, Bro. D. A. Crist, of Quinter, Kans., began a series of meetings Dec. 19, continuing two weeks. He did much visiting in the homes during the day, while we all appreciated very much. Two were baptized. As other duties called him away, he had Bro. J. W. Jarboe come and take his place. Bro. Jarboe continued the meetings until Thursday night, when his voice gave out and he had to close home. On Thursday afternoon a few of us met with an aged couple who lived some distance away, and had a very spiritual meeting with them, which all seemed to enjoy very much. We had had large crowds and very good attention. Many were thinking seriously, but Satan hindered them. Christians were much encouraged.—Mary A. Sensenbaugh, R. D. 2, Grinnell, Kans., Dec. 4.

MARYLAND.

Meadow Branch.—This church held a well-attended Thanksgiving meeting Nov. 20. Bro. J. W. Thomas preached an appropriate sermon, after which an offering was received for the World-wide Fund. Our church is in a prosperous state.—Dec. 8. Our elder, Bro. Uriah Bixler, presided. One was received by letter. Two were added to the church by baptism. Brethren Frank Garner and Howard Wareline were reelected as Sunday-school superintendents for the coming year. All committees reported favorably. The temperance committee here has arranged for a special meeting the afternoon of Dec. 17, when there will be present a representative from our District Temperance Committee, and one from the Annual Meeting Temperance Committee. Bro. F. J. Bloser, of Hagerstown, will occupy the Westminster house next Sunday morning. Our next regular semi-annual love feast will be held May 11 at 2 P. M.—Dec. 8. The home of the writer was the place selected for the meeting of the Mission Board, which met Thursday, Dec. 7, at 2 P. M. Eastern District of Maryland, Nov. 18. The day was spent mainly in instructing the members of a routine plan for the betterment of all the churches in the District. The title for the church and property was ordered to be sent to the congregation of the Long Green Valley brethren. This property was secured and a church built under the auspices of the Board. Place for a church was secured with the Board, but the deed of the church were considered. Last year this Board expended, for its work here in Maryland, about $1,000, with a low float, the sum of $1,022.58.—W. E. Roop, Westminster, Md., Dec. 19.

Pearl Branch.—On Nov. 26 our elder, Bro. J. H. Cline, closed a two weeks' series of meetings at the Pipriver house. There were no additions or accessions to the church, but we believe that the seed sown will bring forth fruit in the near future. The members gained a deeper insight into their duties and responsibilities, and were inspired to greater zeal in the Master's work. We are glad to report that one precious soul was received into the church by baptism at our last regular council held Dec. 1. Our Sunday-school superintendents were reelected. Sister Alice Pike for the Pipriver house, and Brother Frank Rittenhouse for the Baston house. It was decided that the Thanksgiving collection of the two houses be sent to Anna Hutchison, who went from our congregation as a missionary to China. This year's collection from the Fairview Sunday-school, $11.50, will be sent to the Home Missionary Fund. A singing school is to be held at Fairview during the Holidays. —C. Ellen Hutchison, Cordova, Md., Dec. 8.

MICHIGAN.

Saginaw.—Our council was held Dec. 2. One letter was granted. A missionary and temperance committee was appointed, though as yet nothing was reported this coming year; Bro. Aaron Baker, agent for the Publishing House, the writer, and second president of the Board, were on hand. Meeting and church correspondent. Bro. J. P. Neff and family, of Ohio, have moved here and located on the farm owned by Sister Bannister, Mich., Dec. 11.

Woodland.—Closing series of meetings, conducted by Bro. Bro. Arthur S. Workman, commenced Oct. 23 and closed Nov. 19. The weather and the roads were bad. A young sister made the start, and the meetings closed with a love feast, at which Eld. Workman officiated, assisted by Brethren Raliegh and Samuel Workman, our churches at Saginaw. Also with Eld. John Smith presiding. Two letters were granted. Bro. Oscar Fleming was called trustee for the ensuing year. Sister Martha Smith, Brethren Geo. Culler and Edson Perril were chosen as a temperance committee. Brethren Smith, Christian Workers' Meeting were reelected, and librarians were appointed. We met on Thanksgiving Day. After an able discourse by Bro. G. F. Culler on Phil. 4:19, an offering of $21.40 was given, for the benefit of State mission work.—J. J. England, R. D. 3, Woodland, Mich., Dec. 11.

MONTANA.

Medicine Lake.—We held our Thanksgiving services at the Beaverly schoolhouse, conducted by Eld. J. H. Lehman. The collection of $8.52 was taken for Home Missions. The same day we unanimously agreed to have services as follows: Sunday-school at 10 A. M., preaching at 11 A. M., and Christian Workers' Meeting at 12 M. We expect to have an evergreen Christian Workers' Meeting during this winter. Letters have recently been received.—Mrs. J. E. Keller, Enterprise, Montana.

NEBRASKA

Falls City church has just closed a Bible Normal, conducted by Bro. Ed. Young, of Beatrice. Many helpful lessons were given, covering the whole of the Bible. Bro. Young is a good instructor. The attendance and interest in the Normal sessions were very good. One little girl is ready to be taken into the fold and others are coming rapidly. It was a week of good things for all, and our church feels greatly strengthened. One sister has united with the church since our last report.—Orville Beahm, Falls City, Nebr., Dec. 11.

Red Cloud.—Since our last report four have been received into the church, three by letter and one by letter. We held our love feast on Saturday evening, Nov. 25. The meeting began on Sunday morning. Bro. A. D. Wolfe, assisted by Eld. Ed. Beatrice, Nebr., were with us. Bro. Sollenberger preached for us at 10 A. M. and 7:30 P. M. Sunday evening a goodly number surrounded the Lord's tables. Bro. Sollenberger officiated. On Sunday morning Bro. Sollenberger began a series of meetings, continuing two weeks. The meetings were well attended and much good was done.—Ella I. Eshelman, Red Cloud, Nebr., Dec. 18.

NORTH DAKOTA

Bowdon Valley.—We met for worship on Thanksgiving Day. This was the first meeting we ever held on Thanksgiving Day at this place, and we enjoyed the services very much. An offering of $19 was taken, which will be donated to Home Missions. Since Bro. Price has moved in among us we have our meetings regularly. We ought to be thankful.—Mrs. Arthur Pike, Cleveland, N. Dak., Dec. 11.

Williston church met in council Dec. 6, with Bro. D. F. Landis, elder in charge, presiding. Three letters of membership were granted. The writer was chosen Sunday-school superintendent. Sister Alice Keltner, assisted by Sister Myer, Sisters Emily Keltner and Lora Marsh were chosen as a temperance committee. We held services on Thanksgiving Day. A collection of $6.45 was taken and sent to Bethany Bible School.—Etta Myer, R. D. 2, Box 101, Williston, N. Dak., Dec. 11.

OHIO.

Alliance.—I have been laboring in the Reading congregation. Since Aug. 1 we have had a large congregation, and much interest is manifested. The church is in love and union. The attendance at Sunday-school averages about ninety. We have a good Christian Workers' Meeting. Eight were received by baptism last May, and Brethren George Myers and his son-in-law, John F. Kahler, 2629 South Union Avenue, Alliance, Ohio, Dec. 6.

Scioto Grove.—Our series of meetings at this church is now in progress, with increasing interest. Bro. Noah Erbaugh is called to labor in the footsteps of their Savior. Many are the efforts put forth by Bro. H. L. Peters to trust that many others will unite with us before these meetings close.—E. S. Hollinger, R. D. 1, Bellefontaine, Ohio, Dec. 11.

Bellefontaine.—Dec. 3 our Sunday-school donated its collection of $11.11 to Sister Mary Cox. Our attendance on this day was sixty-eight, for which we feel very much encouraged. Our elder, Brother Samuel Crist, of Quinter, gave us an illustrated sermon to the young. Dec. 9 we met in council, with Bro. A. F. Swinehart, Eld. Snyder and wife brought their letters of membership to this congregation, which were received. Bro. Snyder was elected as our elder. Bro. J. H. Swank, treasurer; Bro. Ira Snyder, clerk and Sunday-school superintendent; Sister Hazel Bowman, president of the Ladies' Aid Society, and Sister Gordie Snyder, president of the home department of the Sunday-school; Sister Gordie Snyder, Sister Hazel Bowman and Elsie cradle roll superintendent.—Ohio, Dec. 12.

Donnels Creek.—Bro. W. W. Fidler, of Dayton, Ohio, came to the New Carlisle house Nov. 19 and began a series of meetings, which closed Dec. 3. Our elder went home on Friday evening before the meetings closed, on account of illness in his wife. The home ministers continued the meetings until Sunday evening. The weather was cold, and the attendance fair. Ten were baptized and two await the rite. The two that were received by letter are an aged brother and his seventy-five and seventy-seven years old, respectively. During the meetings the Sunday-school was held each night. Bro. Cosner, of Pechler, Ohio, was with us and led the singing. Bro. J. H. Cline, of Pipriver, Maryland, was also present. Bro. David Leatherman, who is now past seventy years old, was at the meetings nearly every night.—Elsie Winget, R. D. 1, Box 175, Springfield, Ohio, Dec. 11.

Eagle Creek.—Our two weeks' series of meetings, conducted by Brethren Hollinger and Wise, closed Sunday evening. Twelve were baptized and one reclaimed. One awaits baptism. Brethren Hollinger and Wise will continue meetings.—Hattie Hume, Williamsburg, Ohio, Dec. 10.

Greenville.—Our church convened in council with our elder, Bro. Samuel Horning, presiding. The visiting brethren were Brethren Jesse Fleming, Samuel Smith, Noah Erbaugh and J. C. Bright. Bro. Smith was chosen to preach for us, which was much appreciated. One letter of membership was received, and three were granted. Three ministers were chosen, and three brethren are to serve as a temperance committee. Sunday-school officers were chosen. On Thanksgiving Day Bro. John Root, superintendent; Sister Carrie Diehl, secretary and Sister Mary Sherman, treasurer. Our elder is also our first school of the year. We also agreed to purchase 100 "Kingdom Songs" for use in our singing classes. Our singing class to be conducted sometime in February by Bro. A. L. Crouse.—Ida Ritter, Clay Center, Ohio, Dec. 11.

Evergreen.—Thanksgiving services were well attended Bro. I. J. Rosenberger preached in the morning. At 2:30 P. M. we met at the house of worship, and at 3 P. M. had our communion services. Brethren D. M. Gayer, Aaron Coy and C. M. Horn officiated. The collection was taken up and sent in at the close of the morning services, most of which will be used in sending the Messenger to poor families. Bro. Hollinger has been elected as our Sunday-school worker. We hope to we find quite helpful in Bible study. He brought out many practical thoughts in his talk. Our Sunday-school is progressing very much. The church was full at these services.—Anna Mae Gayer, Orrville, Ohio, Dec. 11.

Logan.—We met in council today, with our elder, Bro. A. B. Hess, presiding. Bro. Hess is now in charge of the Orphanage of Northeastern Ohio. We decided to adopt "Kingdom Songs" for our Sunday-school. Bro. A. Miller was chosen as our elder for the coming year; Bro. Jesse Hess, Sunday-school superintendent; Sister Flossie E. Mohr, clerk; Bro. Jesse Hess, treasurer; Sister Flossie E. Mohr, church chorister; the writer, correspondent. A missionary committee of three was elected.—Flossie E. Mohr, R. No. 1, Box 15, Bellefontaine, Ohio, Dec. 9.

Owl Creek.—Our congregation met in council Nov. 4 in the Owl Creek house, with Eld. C. J. Workman presiding. Brethren Jackson Bechtel, S. J. Workman and Joseph N. Bechtel were elected as delegates to the District Meeting. Our meeting began Nov. 11 and closed Dec. 2 with a love feast. The meetings were conducted by our elder, assisted by S. S. Strausbaugh. One was made willing to accept Christ, and others are near the kingdom.—Marie Bechtel, Bloomdale, Ohio, Dec. 11.

Wyandot.—Bro. A. S. Workman came here Dec. 2 and gave us six very practical sermons. He is visiting the West public, logically and understandingly. There were no accessions, but the attendance was good. We expect Bro. Workman will be with us again.—J. W. Coon, R. D. 3, Sycamore, Ohio, Dec. 12.

OREGON.

Grand Rowde Valley.—At present I am at the Grand Rowde Valley, Oregon, between the Snow Chapel Mountains, visiting

(Concluded on Page 828.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Pike-Eikenberry.—By the undersigned, at the home of the bride's parents, Eld. and Mrs. Harvey Eikenberry, Raisin, Calif., Nov. 24, 1911, Bro. Homer Ellsworth Pike and Sister Cora May Eikenberry.—J. M. Cox, Clovis, Cal.

Kreider-Hause.—By the undersigned, Dec. 5, 1911, Bro. Abram K. Kreider, of Nefteville, and Sister Maggie M. Good, of Mechanicsville, both of Lancaster County, Pa.—Jacob Hause, Nefteville, Pa.

La Prairie-Rose.—At the home of the bride's mother, near Dagmar, Mont., Nov. 23, 1911, by the writer, Mr. Fred La Prairie, of Dagmar, Mont., and Miss Flora Rose, of the same place.—C. E. Rose, Enterprise, Montana.

Reidefer-Hause.—By the undersigned, at his residence, Nov. 5, 1911, Bro. Ira D. Reidefer, of Mount Morris, Ill., and Sister Mollie Hause, of Hagerstown, Md.—A. B. Barnhart, 228 Summit Avenue, Hagerstown, Md.

Shively-Stahl.—By the undersigned, at the home of the bride's parents, in Otho, Cal., Nov. 23, 1911, Walter Ray Shively and Miss Ethel Stahl, both from Forney, Chico, Cal.

Thomas-Long.—By the undersigned, at his residence, Bro. Daniel M. Thomas, of Dawsonville, and Miss Mary C. Long, of Dawsonville, Md.—A. B. Barnhart, 228 Summit Avenue, Hagerstown, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allman, Mary J., nee McDaniels, born in South Carolina, March 23, 1838, died of cancer, at her home in Rocky Comfort, McDonald Co., Mo., in the bounds of the Shoal Creek congregation, Nov. 24, 1911. She was married three times. In 1892 she was married to Bro. Joseph Allman, who preceded her a few years. She united with the Church of the Brethren about fifteen years last marriage. A few weeks before her death she was anointed. Services by Bro. Baptist Sweeden, in Rocky Comfort by Bro. Enos Reece. Text, 1 Peter 1: 24. Interment in the cemetery adjoining.—Virgie Applegate, Fairview, Mo.

Bashor, Barbara Elizabeth, only child of Brother Noah and Sister Alverta Bashor, died Dec. 4, 1911, in the bounds of the Broadway congregation, Washington Co., Tenn., aged 2 years, 9 months and 3 days. Dec. 4, at 1 P. M., the aged parents were away from the house, a burning chunk fell down. In trying to put it up, her clothing caught on fire and the little body was burned almost to a crisp, but she lived until 4 P. M. She was unconscious and could not be hurt or burned. Little Lizzie was an unusually bright child and was loved by all who knew her. Her untimely death has caused many many hearts. She is a granddaughter of our elder, Bro. J. C. Bashor. Services by Bro. A. M. Laughrun.—Effie Edith Miller, Jonesboro, Tenn.

Boyd, Ruth Adaline, infant daughter of Brother Frank and Sister Mary Boyd, died of scarlet fever and indigestion, Nov. 28, 1911, aged 13 days. Services at the home eight miles south of Union, Mont., Dec. 1, by Bro. J. E. Keller.—Effie Shepard.

Brugh, Sister Elizabeth C., nee Houts, born in Rockingham County, Va., April 24, 1842, died near Holmesville, Nebr., Aug. 13, 1911, aged 69 years, 3 months and 19 days. She was married to James Brugh in 1870. To this union were born two children, one son and one daughter. The son died in infancy and one sister, survive. She united with the Brethren church some thirty years ago, and remained a faithful member until death. Services in the South Brethren church by Bro. A. D. Wolfe.—Mrs. Ella Eshelman, Red Cloud, Nebr.

Clingenpeel, Sister Hester Ann, nee Buck, born in Preble County, Ohio, Oct. 22, 1836, died in the Old Folks' Home in Logansport, Ind., Nov. 27, 1911, aged 75 years and 5 days. In 1849 she was married to Jonathan Clingenpeel. To this union were born seven children, five of whom survive. She united and resided her in death. She leaves one son, one daughter, one brother and one sister. Text, Job xiv. 14. Jos. Rife. Text, Cor. xv. 51.—Bertha I. Flisher, Mexico, Ind.

Dull, Sister Sarah, nee Saylor, born in Somerset County, Pa., Jan. 17, 1837, died in the bounds of the Bermudian, Bro. John Steele, Waterloo, Iowa, Nov. 24, 1911, aged 82 years, 10 months and 7 days. She was married to Jacob Dull in Somerset, Pa., 1849. They moved West in 1854, and soon after the organization of the church of the Brethren in the South Waterloo they united with the church and lived faithful Christian lives until death. Her husband died in 1907. They had ten children, six of whom survive. Services conducted by A. P. Blough in the Brethren church at Waterloo, Iowa. Text, Psa. 23:4.—Mrs. A. Wiley, Waterloo, Iowa, Dec. 4.

Flora, Sister Emaline, nee Boon, born in Franklin County, Va., in 1844, died Nov. 19, 1911, in the home of her son, Lewis A. Flora, in Douglas County, Kans., at the age of 67 months and 11 days. She was married to Isaac Flora. To this union were born seven children, during the time Methodism she and her little children and several others left Virginia in their covered wagons for the West. Soon after they settled lines and came to Indiana, where she joined her husband who had previously moved out of the country in a prairie schooner. One daughter preceded her in death. Services by Bro. Josiah Forney, assisted by Eld. Old Grandfather Workman, of which church she was a member. Interment by the side of her husband in the Flora cemetery.—Mrs. Lewis A. Flora, Overbrook, Kans.

Fry, Peter, died of pneumonia in Frederick, Md., at his home on East Fourth Street, Nov. 14, 1911, aged about 76 years. He had a wife and several brothers, all of whom preceded him to the grave. He was a member of the congregation by Bro. C. L. Protzs, of Gettysburg, Pa., and P. D. Fahrney, of Frederick, Md. Text, Rev. 14:13. Interment in the Mount Olivet cemetery.—H. A. Nadrow, Frederick, Md.

Garber, Mrs. Mary Ann, nee Sidney, Va., Dec. 19, 1824, died of old age near the same place, in the bounds of the Pleasant Valley congregation, Dec. 1, 1911, aged 86 years, 11 months and 12 days. She was married to Jacob Garber in 1843 and was elected to the ministry in 1855, which office he actively filled for many years. In 1871 he was advanced to the Second Degree of the Brotherhood. To this union were born five sons and four daughters, all of whom, with the wife, survive. Sister Sophia Hyrd Hays in 1905. One daughter was born to this union. He was afflicted from March 1, 1911, when he took cold, and one aged brother survive him. Services at the Valley house by Bro. W. K. Conner, assisted by Eld. H. H. Early. Text, John 5:24. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

Glass, Infant son of John and Barbara Glass, died, in the bounds of the Reading congregation, Ohio, aged 37 years, 3 months and 19 days. He was the last of a family of ten children. In 1846 he was married to Eliza Cousser. To this union were born seven sons and two daughters. All of them are living except one daughter and one son. Sister Glass were faithful members of the Reading church and devoted to the good cause. Funeral services in the church. Services at the Moultrie Chapel by the writer. Bro. Lewis Glass, a brother of the deceased, also an elder in the congregation for many years. He passed away about fifteen years ago.—Eld. S. S. Smith, 2629 South Union Avenue, Alliance, Ohio.

Good, Bro. Allen Mickley, senior son of Eld. Daniel F. Good and Sister Susan Mickley Good, born Dec. 16, 1848, died in the hospital at Los Angeles, Cal., Nov. 23, 1911, aged 62 years, 11 months and 7 days. He was married to Eliza Cousser. To this union were born seven sons and two daughters. All of them are living except one daughter and one son. Sister Glass were faithful members of the Reading church and devoted to the good cause. Funeral services in the church. Services at the Moultrie Chapel by the writer. Bro. Lewis Glass, a brother of the deceased, also an elder in the congregation for many years. He passed away about fifteen years ago.—Eld. S. S. Smith, 2629 South Union Avenue, Alliance, Ohio.

Good, Bro. Allen Mickley, senior son of Eld. Daniel F. Good and Sister Susan Mickley Good, born Dec. 16, 1848, died in the hospital at Los Angeles, Cal., Nov. 23, 1911, aged 62 years, 11 months and 7 days. He was married to Miss Lucy Ann Hoffman, of Hagerstown, Md.—A. B. Barnhart, 228 Summit Avenue, Hagerstown, Md.

Gnagey, Sister Mary, daughter of Emmanuel and Ellen Gnagey, born near Dayton, Ohio, Feb. 22, 1837, died of Bright's disease of the kidneys, at her home in Pasadena, Cal., Aug. 5, 1911, aged 58 years, 3 months and 14 days. Three brothers and three sisters survive. Uncomplainingly she bore her suffering and willingly looked to the time of her departure. A few hours before her death she seemed to have a glimpse into the great beyond, saying to the attending sister, "See mother," who had preceded her many years ago. Sister Mary ever had a warm heart for the Lord's work, especially did the aged, helpless and needy receive her sympathies and kind words. She was in her seventy-four years' residence in Pasadena she delighted in helping to serve in the kitchen at love feast occasions, when there was but a little band of

FINANCIAL REPORT

The General Mission Board acknowledges the receipt of the following donations during the month of October, 1911:

WORLD-WIDE.

Indiana—$222.36.
Northern District, Congregations.
Solomon Creek, $47.36; Union Center, $6.66; Blue River, $37.58; North Liberty, $13.56 ..... $ 105.16 143 15
Individuals.
Mrs. Ella Trimmer, West Goshen, $8; R. Trimmer, $2; Sarah and Peter Grubb, $1.40; H. Fike (marriage notice), 50 cents; J. W. Kitson (marriage notice), 50 cents; Jacob Hoffman (marriage notice), 50 cents .. 38 00
Southern District, Individuals.
Martin Brookins, $2; Mrs. James Himelick, $1; Mrs. E. C. Miller (marriage notice), 50 cents .. 3 50
Southern District, Congregation.
Mississinewa .. 41 00
A friend .. 5 00

Pennsylvania—$147.50.
Eastern District, Sunday-school.
Coventry Brethren .. 12 65
Clear Spring, $1; Elder Jesse Zeigler (marriage notice), 50 cents .. 1 50
Southern District, Congregation.
Pree Spring .. 18 83
Salomon Strauser, $4.50; Mrs. W. M. Fogelsinger, $1; Louisa Burns (marriage notice), 50 cents; Mrs. G. Winey (marriage notice), 50 cents; Wm. Winey (marriage notice), 50 cents .. 7 00
Middle District, Congregation.
Quemahoning .. 60 73
Sunday-school.
Lehigh .. 2 99
Aid Society.
Martinsburg .. 20 00
E. J. Egan (marriage notice) .. 50
Western District, Congregations.
Middle Creek—Husband house, $15; Rockton—Reddition house, $4.40 .. 19 40

Iowa—$111.40.
Middle District.
Panther Creek, Individuals .. 110 40
Southern District, Individuals.
Elder Sandy Eby, (marriage notice), 50 cents; L. Sears (marriage notice), 50 cents .. 1 00

Missouri—$80.15.
Middle District.
District Meeting offering .. 9 15
First Church, Kansas City .. 71 00

Illinois—$73.50.
Northern District, Congregations.
Franklin Grove, $54.25; Waddams Grove, $12.25 .. 61 50
L. J. Gerdes, 16; John Weber and wife, Wm. Elder, L. S. Miller (marriage notices), $1 .. 18

Ohio—$36.00.
Northeastern District, Individuals.
Geo. Wright, jr., $44; Rebecca Driver, $2; M. L. Hower, $1; S. W. Friend (marriage notice), 40 cents .. 47 40
Northwestern District, Congregation.
Lick Creek .. 3 65
Sunday-school.
Rome, Northern District, Individual.
Samuel Horning (marriage notice), 50 cents .. 50

Virginia—$55.32.
Second District, Congregation.
Elk Run, ... Jr., $2; D. F. Long, deceased, $5 .. 7 00
Northern District, Aid Society.
Linville Creek .. 5 00
C. N. T. Sisters .. 1 00
Southern District, Individuals.
Andrew Garber (marriage notice), 50 cents; Peter Brown, Individuals. "O. H." Fetr (marriage notice), 50 cents; Geo. R. Eller (marriage notice), 50 cents .. 1 50
Southwestern District, Individual.
S. J. Miller (marriage notice) .. 50

Colorado—$14.29.
Western District, Sunday-school.
Mt. Garfield .. 8 66
Southeastern District, Sunday-school.
Rocky Ford .. 5 63

Maryland—$1.00.
Eastern District, Christian Workers.
Westminster .. 14 00

Michigan—$10.55.
Sunday-schools.
Sugar Ridge, $6.31; East Thornapple, $4.24 .. 10 55

Wisconsin—$6.07.
Congregation.
Barron, ... 4 57
Individuals.
Mrs. and Mrs. J. E. Zollers, $1; W. H. Greenawalt (marriage notice), 50 cents .. 1 50

Washington—$5.50.
Sunday-schools.
Olympia .. 5 50

North Dakota—$4.92.
Sunday-school.
Prairie Home .. 4 92

Oregon—$1.40.
H. H. Keim, jewelry donated and sold .. 1 40

New Mexico—$1.00.
Louisa Weimer .. 1 00

Florida—$1.00.
Isaac B. Garst .. $ 1 00

Minnesota—$0.50.
D. H. Keller (marriage notice), .. 50

Texas—$0.50.
Elder J. L. Guthrie (marriage notice), .. 50

Total for the month, .. $ 905 30
Previously received, .. 11,519 40
Flu famine contribution, .. 86 09

For the year so far, .. $12,510 79
Less hospital transfer, .. 8 60

Grand total, .. $12,502 19

INDIA ORPHANAGE.

Ohio—$50.00.
Northeastern District, Sunday-schools.
East Nimisillehen, $30; Owl Creek, $20; Kent, $10 .. 50 00

Pennsylvania—$40.00.
Southern District, Sewing Circle.
Waynesboro Sisters .. 20 00
Middle District, Aid Society.
Altoona Sisters .. 20 00

Kansas—$25.00.
Northeastern District, Sunday-school.
Lawrence .. 20 00
Northwestern District, Individual.
Mrs. Ella Hershberger .. 5 00

Indiana—$20.00.
Southern District, Sunday-schools.
Olive, $10; First South Bend, $5; Union, $5 .. 20 00

Colorado—$10.00.
Western District, Individuals.
Mrs. Catherine Christian Workers, First Grand Valley, .. 10 00

Oregon—$10.00.
Sunday-school.
Salem .. 10 00

Minnesota—$10.00.
Sunday-school.
Worthington .. 10 00

Oklahoma—$8.00.
Aid Society.
Guthrie .. 8 00

Michigan—$5.00.
Sunday-school.
Sunfield .. 5 00

Maryland—$2.50.
Eastern District, Individual.
D. Swan .. 2 50

North Dakota—$1.00.
Mrs. Ella Miller .. 1 00

Virginia—$0.50.
First District, Sunday-school.
Askins Branch, W. Va. .. 61

Total for the month, .. $ 217 11
Previously received, .. 1,521 97

For the year so far, .. $1,739 08

INDIA MISSION.

Idaho—$20.20.
Weiser, $7.45; Winchester, $31; Weiser, $14 .. $ 59 20

Pennsylvania—$52.50.
Eastern District, Congregation.
Upper Conestoga .. 32 50
Western District, Congregation.
Johnstown .. 20 00

Washington—$24.35.
Sunnyside, $17; Tekoa, $11.20; Yakima, $4.15 .. 32 35

Virginia—$15.00.
Northern District, Congregation.
Harrisonburg .. 6 00
Southern District, Congregation.
Midland .. 9 00

California—$15.20.
Northern District, Individual.
Nila Alter Yeazell .. 20
Southern District, Individual.
Mrs. Alice Vannice .. 15 00

Pennsylvania—$10.67.
District Congregations.
Summit Mills, $8.55; Greenville house—Reddition, $2.12 .. 10 67

Total for the month, .. $ 208 62
Previously received, .. 1,170 82
Flu famine transfer, .. 1 25

Total for year so far, .. $ 1,380 69

INDIA WIDOWS' HOME.

Washington—$3.40.
Sunflower Class, N. Yakima Sunday-school .. 3 40

North Dakota—$1.00.
Sunday-school.
Mrs. Isaac Miller, .. 1 00

Total for the month, .. $ 4 40
Previously received, .. 57 71

For the year so far, .. $ 62 11

INDIA HOSPITAL.

Pennsylvania—$5.00.
Middle District, Individual.
A. Hershey .. $ 5 00

Total for the month, .. $ 5 00
Previously received, .. 12 50

Flus correction, .. 8 60

For the year so far, .. $ 17 60

INDIA NATIVE SCHOOLS.

Maryland—$30.00.
Eastern District.
Missionary Society, Washington, .. 30 00

California—$25.00.
Southern District, Individuals.
S. G. D. Anderson, Ferrer Fesler, .. 25 00

F. L. Hopper, Perry C. Bashore, ... $ 30 00

Iowa—$5.75.
Middle District.
Hannah C. Badger's Sunday-school class, Adel, .. 5 75

Total for the month, .. $ 62 75
Previously received, .. 160 00

For the year so far, .. $ 223 75

CHINA MISSION.

Indiana—$28.35.
Northern District, Congregation.
Rock Run, .. 28 25

Idaho—$9.30.
Sunday-school.
Birthday money, Weiser, .. 9 30

Maine—$3.00.
Northwestern District, Individual.
G. S. Thrower, .. 3 00

Total for the month, .. $ 40 55
Previously received, .. 1,587 30
Flus famine transfer, .. 26 90

For the year so far, .. $ 1,654 75

CHINA ORPHANAGE.

Pennsylvania—$2.84.
Eastern District, Sunday-school, .. $ 2 84

Total for the month, .. $ 2 84
Previously received, .. 55 65
Flus famine transfer, .. 4 01

For the year so far, .. $ 61 60

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
R. Bigler, .. $ 1 00

Total for the month, .. $ 1 00
Previously received, .. 3 00

For the year so far, .. $ 4 00

DENVER COLORED WORK.

Nebraska—$62.00.
Shark, $2.50; Ill. N. C. Peck, 50 cents; Dalele Peck, 50 cents; M. E. Hyde, $1; Mrs. Kennedy, $1; Elph. Peck, $10; Ell. Rebbeck, $5; Ell. Bowers, $5; Ell. Hyde, $5; Ell. Bowers, $3; Ell. Hyde, $3; Elbert Rebbeck, $1; Edgar Rebbeck, $1; J. O. Sayler, $2; Ed. Morrow, $1; Mrs. Morrow, $5; An individual, 85 cents; M. A. Butler, $1; Mrs. Ida McPeters, 50 cents; M. E. Kindig, 25 cents; E. Forney, 25 cents; Geo. Rebbeck, $5; J. J. Gish, $1; L. F. McPeters, $1; J. P. Bevan, $1 .. 62 60

Iowa—$56.00.
Mental Rays, $25; P. K. Albright, $25; O. E. Wagoner, $5; Ab. Myres, $1 .. 56 00

Washington—$37.00.
Chas. N. Hutchison, $10; J. C. Sperline, $18; B. P. Lyons, $10; A. D. Hyman, $1 .. 37 00

Michigan—$35.50.
Mrs. Sarah Miller, $25; Peter B. Messner, $3; Viola Meadow, $2.50; Mrs. Jessie Hoffman, $2; Holden, $2; Royal Holden, $1; Floyd Holden, $1, Individual .. 35 50

Ohio—$29.00.
C. D. Fager and wife .. 10 00
Illinois—$24.35.
J. A. Strohm, .. 5 00
Ohio—$5.00.
Individual.
W. A. Schrock, .. 3 00

Total for the month, .. $ 299 10
Previously reported, .. 4,024 90
Flu correction, .. 12 00

For the year so far, .. $ 4,336 19

COLORADO CITY CHURCHHOUSE.

North Dakota—$5.00.
John Bell .. $ 5 00

Kansas—$5.00.
Individuals .. 5 00

Total for the month, .. $ 10 00
Previously received, .. 663 85

For the year so far, .. $ 673 85

CHICAGO SUNDAY-SCHOOL EXTENSION.

Sunday-School Fund.

Ohio—$21.80.
Canton, Sunday-school, $12.55; Hickory Grove Sunday-school, $7.25; Lick Creek Sunday-school, $2 .. $ 21 80

Pennsylvania—$13.75.
Queenstown—Lamb's Spring Sunday-school, $10; Leamersville Sunday-school, $2.75 .. 13 75

Iowa—$6.25.
Ivory Creek, Sunday-school, $5.25; E. T. Cox, $1 .. 6 25

Michigan—$6.00.
Woodland Sunday-school, .. 6 00

New Mexico—$2.60.
Miami Sunday-school, .. 2 60

Indiana—$2.50.
Elkhart Valley Sunday-school, .. 2 50

Nebraska—$2.50.
Four children, Afton Sunday-school, .. 2 50

Virginia—$2.00.
Middle River Sunday-school, .. 2 00

California—$0.85.
Three girls, Chico Sunday-school, .. 85

Total for the month, .. $ 57 25
Previously reported, .. 343 90

For the year so far, .. $ 401 15

Building Fund.

Illinois—$9.00.
Macoupin Creek congregation, ... $ 9 00

Wisconsin—$5.00.
Maple Grove Sunday-school, .. $ 5 00

Total for the month, .. $ 14 00
Previously reported, .. 151 72

For the year so far, .. $ 165 72

CORRECTION.

There was yet $133.25 remaining in the China Famine Fund when it was announced that the famine was over. At the request of friends this was disposed of as follows:
To World-wide Fund, .. $ 86 82
To India Mission, .. 39 50
To China Orphanage, .. 4 01
To India Widows' Home, .. 1 25
Denver Colored, .. 12 66
Returned to donor, .. 3 00

$ 133 25

The various funds are therefore increased accordingly.

Under World-wide missions for Indiana in the October report, it should be there is the $4.56 given to W. Wilfert. We learn that this should be credited to Kewanna congregation, N. W. Ohio, and that it is intended for India Hospital. $4.60 must therefore be transferred from World-wide to India Hospital.

REPORT OF RECEIPTS OF GENERAL TREASURER OF CHURCH OF THE BRETHREN.

Amount in treasury May 1, 1911 as reported at Ex. Board, A. M., .. $362.37

Amounts Received Since Then.

Girard and West Otter creek S. S., per Mrs. Ida Hershberger, Treasurer, Conference Committee of Southern District of Ill., .. 8 39
Southern District of Iowa, per Peter Brower, South Ottumwa, Iowa—Salem, $5.91; Mt. Etna congregation, $1.75, .. 7 66
Southern District of Iowa, per Peter Brower, South English, Iowa,—Monroe Co., $1.25; South English River congregation, $8.81, .. 10 06
Bethel Sunday-school, Mount Union congregation, per J. W. Sanner, .. 70
Locust Grove Sunday-school, North Creek congregation, Southern District of Iowa, per W. Miller, .. 5 00
Polo Sunday-school, per Jane Stauffer, Polo, Ill., .. 5 50
Petris Creek Sunday-school, First District of Virginia, per Mrs. Lizzie Miller, Salem, Va., .. 6 50
Roanoke Sunday-school, per L. C. Moomaw, R. R. 2, Roanoke, Va., .. 6 75
Northern Indiana Temperance Committee, per Ed. I. L. Berkey, Goshen, Ind., .. 27 02
Cloverdale, Va., Sunday-school, per Minnie A. Harris, Cloverdale, Va., .. 23 65
O. A. Myer collection, Temperance Program, Elkhart, Ind., .. 5 25
Evergreen Sunday-school, per Carrie Yoder, New Lebanon, Ohio, .. 1 77
Poultney Sunday-school, per D. F. Hylton, Troutville, Va., .. 4 14
Walnut Grove Sunday-school, Ind. I. L., Berkey, Goshen, Ind., .. 12 16
Middle Iowa Temperance Committee, per V. C. Finnell, .. 25 00
Pleasant View Sunday-school, Gatewood, W. Va., per Jacob S. Zigler, .. 1 00
Pleasant Valley Sunday-school, per I. L. Berkey, Goshen, Ind., .. 8 37
Bear Church Sunday-school, Nettie Creek congregation, per H. H. Johnson, Greentown, Ind., .. 5 00
First District, Va., Peters Creek congregation, Lake Side Sunday-school, per C. E. Eller, Salem, Va., .. 3 33
Cerro Gordo Sunday-school, per Herbert Mohler, Salem, Va., .. 2 00
Collection at Northern Indiana Ministerial Meeting, .. 30 11
Collection at Brick House, Bremen, Ind., per Monroe Martin, .. 2 00
Collection at Goshen congregation, Stanley, Wis., per W. H. Byer, Stanley, Wis., .. 2 42
Collection at Elk Lick Sunday-school, Lamar, Ind., per Annie M. Musser, .. 1 82
Collection at Maple Spring Sunday-school, per W. H. Swihart, Annapolis, Pa., .. 2 32
Collection at Ligonier Sunday-school, per John A. Wolford, Ligonier, Pa., .. 2 52
Collection at Locust Grove Sunday-school, Arcadia congregation, Ohio, per A. D. Hamilton, .. 1 81
New Enterprise, Pa., Sunday-school, per Mrs. Harry per C. D. Beck, .. 11 76
Lick Creek Church, Perry, Ohio, per A. J. McDonald, .. 6 00
Brick Church Sunday-school, Northern Ind., per I. L. Berkey, .. 2 20
Christian Workers' Meeting, Berwick, Colo., per Jesse Culler, .. 1 11
Nettie Valley Sunday-school, Pike church collection, per D. H. Walker, Berlin, Pa., .. 4 00
Sunday-schools of Southern Dist. of Ill., per Mrs. Ida Hershberger, .. 26 93
Meversdale church, Pa., per H. L. Griffith, .. 5 20
Pleasant Grove Sunday-school, Griedens, Pa., per Ettie Shrock, .. 3 70
Roanoke City church, Roanoke, Va., per L. C. Moomaw, .. 16 21
Pleasant View Sunday-school, Chestnut Grove congregation, per J. E. Geiger, Gatewood, W. Va., .. 2 18
Shady Grove congregation, per S. J. Davis, Springs, Pa., .. 2 13
Bellefontaine, Ohio, church, Northwestern Ohio, per M. V. Shawver, Bellefontaine, Ohio, .. 3 35

Total receipts up to Nov. 1, .. $688.90
P. J. Blough, Treasurer,
Hooversville, Pa.

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the Church of the Brethren in California. Services by Bro. Bashor, of Los Angeles, Cal., assisted by Bro. Trostle, of Pasadena, Cal. Text, Rev. 14: 13.—Lydia Hilkey, 276 Bruce Avenue, Pasadena, Cal.

Hilkey, Elmira, nee Lyon, wife of William J. Hilkey, died suddenly while away from home Oct. 16, 1911, aged about 62 years. She united with the Church of the Brethren many years ago, and lived a consistent Christian life until death. She was loved by all who knew her. She leaves a husband who was stricken with paralysis several years ago, two brothers and two sisters. Services at the home by Eld. Jonas Fike. Text, Rev. 14: 13.—Loretta Liberman, Marysville, Va.

Letts, Gladys Belle, daughter of Friend Ballard and Sister Birdie Letts, born Sept. 18, 1911, died Nov. 20, 1911, of tuberculosis, aged 2 months and 13 days. She leaves two brothers, one sister and two brothers. Services at the Logan church by Bro. William M. Bean, assisted by Elders A. Miller and A. B. Horst. Interment in the Huber cemetery.—Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio.

Lerew, Sister Dellah, died at the home of her daughter, Mrs. Leed, near New Kingston, Pa., Dec. 3, 1911, aged 77 years and 4 days. Her husband, Jacob H. Lerew, preceded her a number of years ago. Since then she was a member of the church. She was a devoted follower of Christ until she was very suddenly called by death. She leaves two sons and three daughters, who mourn the loss of a kind mother. Services and interment at the Franklin church, near the road leading from Dillsburg to Gettysburg, Pa., by Bro. Adam Hollinger, assisted by Mr. Grubb (Lutheran) the writer. Text, Job 5: 26.—Henry Beelman, Dillsburg, Pa.

Lucabaugh, Bro. Jesse B., died of dropsy, followed by a stroke of paralysis, at his home, Nov. 11, aged 76 years, 8 months and 16 days. He is survived by his wife, one son and two daughters. The deceased resided all his life in the bounds of the Upper Codorus congregation, York Co., Pa., of which he was a member for many years. Services and burial at Black Rock, Pa., by the undersigned, assisted by Bro. H. E. Bressler and David Smith. Text, Rev. 3: 5.—E. S. Miller, Lineboro, Md.

Overbaugh, Bro. J. F., born in Ohio, Feb. 24, 1831, aged 42 years, 8 months and 23 days. He was visiting with his friends in Benton, Ark., at the time of his death. He was taken with a congestive chill while sitting in his chair, and died. He united with the Church of the Brethren about thirty-two years ago, and remained faithful till he was called hence. He leaves a wife and eight grown children, who live in the vicinity of Benton, Ark. He was a member of the Coquille Valley congregation, having come West about thirty years ago.—J. F. Stevens, Myrtle Point, Ore.

Miller, Ira B., died Oct. 29, 1911, while on a visit to his son, Jacob R. Miller, residing at Hanover, Pa., aged 84 years, 5 months and 29 days. His wife preceded him about

sixteen years. He is survived by four sons and two daughters. He had his residence in the bounds of the Upper Cumberland congregation. Services and interment at the Stone church, York County, Pa., by the writer, assisted by Mr. Ehrhart, a Lutheran minister. Text, 2 Cor. 5: 1.—E. S. Miller, Lineboro, Md.

Mills, Bro. John Robert, son of Mr. H. and Sister A. Mills, born in Franklin County, Va., died at the home of his parents, Nov. 30, 1911, aged 6 months and 4 days. He leaves his parents, two brothers and four sisters. One brother and one sister preceded him. Interment in the family graveyard.—Nancy Shaver, Copper Hill, Va.

Rickles, Sister Iris Esther, daughter of Mr. G. H. and Sister Ellen Rickles, born in Franklin County, Va., in the bounds of the Copper Hill congregation, died of consumption at the home of her parents Dec. 3, 1911, aged 19 years, 6 months and 17 days. She was a consistent member of the Brethren's church for fifteen months. She called for the elders and was anointed on Thanksgiving Day. She leaves her father and mother, four brothers and four sisters. Services at the home by Eld. I. H. Shaver, assisted by Eld. D. M. Shaver. Interment in the family graveyard.—Nancy Shaver, Copper Hill, Va.

Oxley, Bro. James Preston, born in Franklin County, Va., Aug. 13, 1836, died-at Quinter, Kans., July 11, 1911, aged 75 years, 10 months and 24 days. He was united in marriage to Susannah Plisher Oct. 22, 1863, in Wabash County, Ind. To this union six sons were born, all of them living except one who died in infancy. The youngest son is a minister in the Church of the Brethren. Bro. Oxley was a member of the Church of the Brethren about forty years, serving as deacon a number of years. He was a great sufferer for over eighteen months, and underwent three surgical operations at different hospitals, but all to no avail. He bore his suffering with Christian fortitude till the Master released him from labor to reward. His wife and four sons were all present at the funeral services by Eld. D. A. Crist, assisted by other brethren. Text, John 14: 1-3.—J. W. Jarboe, Quinter, Kans.

Stroup, Bro. David, born March 1, 1837, died at a complication of diseases, Nov. 28, 1911, at the home of Mr. Harry Weaver, aged 31 years, 8 months and 12 days. His companion passed away about fourteen months ago. The same shock made his home with his brother, Eld. C. L. Pfoutz, till nine months ago, when his home was broken up by the death of our dear mother. Since then he made his home with his niece. He united with the Church of the Brethren in his youth, and has always remained faithful. A few days before his death he called for the elders and was anointed. He is survived by three sons and one brother, Eld. C. L. Pfoutz, who is the only one left of twelve children.—Ida M. Lightner, Gettysburg, Pa.

Shroll, James Elmer, born in Defiance County, Ohio, March 11, 1881, died Dec. 2, 1911, aged 30 years, 8 months and 21 days. Mr. Shroll had been employed by the B. & O. R. R. Co. as telegraphic line ever since he was nineteen. His death was caused by a fast train running into a motor car in which he was riding. His death was instant. The accident happened in Ohio. His remains were brought back to his brother, Peter Shroll, near Walkerton, Ind. He leaves an aged father, Bro. Christ Lapher Shroll, two brothers and three sisters. One brother and one sister preceded him. Services in the Pine Creek congregation, at the center house, by Bro. Jacob Eikenberry. Text, Matt. 24: 14. Interment in the Center cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Swigart, Bro. George, died Nov. 23, 1911, in the bounds of the Spring Run congregation, near the Pine Glen church, Mattawana, Pa., aged 49 years. Bro. Swigart was employed on the railroad, and for twenty-three years had boarded with Mrs. Grassmyer, at whose home he died. While trying to kindle a fire, an oil can which had contained gasoline that he had been using to start the fire, exploded, throwing the burning oil over him, and instantly he was a mass of flames. Mrs. Grassmyer was severely ill at the time, but she was done to relieve his sufferings, but all in vain. He died in the evening about four o'clock. Bro. Swigart was a member of the Brethren church for a number of years, and was pleasant and genial. He bore his suffering patiently, praising God and giving praises to God almost to the last. He leaves three brothers and three sisters. Services at the Spring Run church, also by J. C. Swigart, assisted by Brethren Lawrence Ruble and Samuel James Swigart.—Ida M. Miller, Mattawana, Pa.

Trimmer, Bro. Reuben, born in York County, Pa., Nov. 3, 1841, died of pneumonia, at Goshen, Ind., Nov. 28, 1911, aged 70 years and 25 days. He came to Indiana about forty-six years ago. He was united in marriage to Sarah Evans April 9, 1866. To this union were born seven sons and five daughters. He united with the Church of the Brethren twenty-nine years ago, and was elected to the deacon's office six weeks later, in which he served faithfully to the end. He was a corresponding secretary and Messenger agent for his local church for many years. He leaves his wife, six sons and three daughters. One son and two daughters preceded him in death. The church, as well as the family, mourn the loss of this faithful brother. Services by Bro. Wm. Hess, assisted by Bro. C. W. Wampler. Interment in the cemetery near by.—Mrs. Osie Brumbaugh, Goshen, Ind.

Weeland, Bro. Isaac, died near his home in the bounds of the West Greentree congregation, Pa., Nov. 28, 1911, aged 69 years, 1 month and 21 days. He is survived by his wife and one daughter. Death came without a moment's notice. While working at a house which he was building in Rheems, he slipped off the ladder, fell into the cellar and broke his neck. He breathed but a few times and life had fled. He was a member of the church of the Brethren for many years, and was a trustee of the Rheems house, in which capacity he served very ably. He will be keenly missed in the home and community in which he lived. Services at Rheems by Eld. D. M. Esheleman, assisted by Brethren S. S. Shearer and Hiram Kaylor; also by Simon Landis, a Mennonite minister. Interment in the Greentree cemetery.—S. R. McDannel, Elizabethtown, Pa.

Wyatt, Bro. James M., born near Robins Chapel, Union Co., Ind., July 28, 1841, died Oct. 29, 1911, at Lewsburg, Cal., aged 81 years, 3 months and 1 day. He was united in marriage to Elizabeth Moss, daughter of Eld. Abram Moss, March 22, 1855. He and his companion united with the church in September, 1858, and remained faithful until death. His wife died March 24, 1871, leaving two little daughters, who live in Preble County, Ind., where their mother died. Feb. 23, 1873, he was united in marriage to Nancy Lewis, who passed away Sept. 23, 1910, after they had sojourned together thirty-seven years and six months. One daughter was born to this union, who with his infant passed away May, 1902. Bro. Wyatt was united in marriage to Sarah Garman Dec. 27, 1910. She survives him, also two daughters, five stepsons and four stepbrothers, living respectively, in Indiana, Tennessee, Arkansas, Washington, New Mexico, Oklahoma and California. His father and only sister are buried at Laporte, Ind. Services at the Brethren church here by Eld. W. F. England, assisted by Eld. E. Forney. Interment in the Evergreen cemetery.—Grace Hileman Miller, Lordsburg, Cal.

Zook, Bro. John, died of dropsy Oct. 10, 1911, aged 67 years, 6 months and 29 days. He leaves a widow, three sons and three daughters. Bro. Zook was much concerned about the church and her prosperity. He was an exemplary member for many years. Services in the Diehl Crossroad church by Eld. J. R. Stayer, assisted by Brethren M. R. and J. D. Brumbaugh. Text, 2 Tim. 4: 7.—J. C. Stayer, R. D. 1, Woodbury, Pa.

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Notes from Our Correspondents.

(Concluded from Page 828.)

my brother, C. A. Robinson, and myself. We have had three meetings here, but as the village of Union is mostly composed of Mormons and Seventh-Day Adventists, the attendance here rather slim. The people care more for ten-cent shows than they do for the Gospel. With the interest running extra session, it seems that the world (and even the church) is rapidly going downward. One is made to ask, What will the harvest be?—A. A. Robinson, Union, Oregon, Dec. 14. (The writer may be addressed at Nampa, Idaho.)

PENNSYLVANIA.

Little Swatara church met in council at the Meyer meetinghouse Dec. 11. Our elder, Bro. E. M. Wenger, presided. Bro. Emanuel Merkey was appointed treasurer for the Meyer meetinghouse, which office was made vacant by the death of his father, Bro. Joseph M. Merkey. The church elected the following superintendents for our respective Sunday-schools: Bro. Jacob F. Merkey at Ziegler's, Brethren & N. Sherman and C. R. Bonsack at Merkey's, Bro. A. Light at the Union meetinghouse, and Bro. H. M. Frantz at Frystown. One dear aged sister, a member from concern, was granted membership into the church by baptism.—H. M. Frantz, R. D. 5, Myerstown, Pa., Dec. 11.

Norristown church met Dec. 3 and enjoyed a very pleasant love feast. About sixty precious souls partook of the Lord's table. In the absence of our elder, Bro. James B. Shisler, Eld. R. A. Nedrow, of Frederick, Md., officiated. Bro. Nedrow preached an able sermon on the subject of "Love" on Sunday morning. In the afternoon he preached at the State Hospital, and labored for us in the evening. Our little love feast one dear aged sister was called to her eternal home.—Hattie M. Nedrow, 1317 George Street, Norristown, Pa., Dec. 11.

Spring Creek.—Eld. H. B. Yoder, of Lancaster, Pa., opened a series of meetings at the Palmyra house Nov. 11 and closed Dec. 6. Seven came out on the Lord's side, making the number were those for whom we had been praying for years. The church held a special prayer meeting for the success of the meetings. Eld. Yoder delivered strong gospel sermons.—Edgar M. Hoffer, Elizabethtown, Pa.

TENNESSEE.

Crowson church met in council Dec. 9, with Eld. J. L. Guthrie presiding. It was decided at this meeting to organize our Sunday-school, which will be held at 2:30. Our series of meetings closed Dec. 10. They were well attended, and as a result six precious souls were buried with Christ in baptism, and one reclaimed. It was indeed a feast to the soul to the little band of workers at this place. Our church membership has been almost doubled, in the past two years, by conversions. We now have forty-one members, and good prospects for others in the near future. Bro. J. L. Guthrie, who has labored so earnestly with us for four weeks, is on his return trip home to Southern Oklahoma, where he will go to spend the winter and do some work in the Master's vineyard. Why can not other ministering brethren stop over with us as they are passing from the North to the South, or from East to West?—A. M. Hardin, Lawrenceburg, Tenn., Dec. 11.

New Hope.—Our church met in council Dec. 9, with our elders in charge. As there was no preacher present before the meeting, Bro. A. M. Laughrun preached for us. The Sunday following Bro. S. W. Bales, of the Pleasant Valley congregation, preached an able sermon to us and the Sunday-school congregation. Bro. J. B. Hilbert preached for us on Sunday evening. We decided to hold a series of meetings, beginning Jan. 14, 1912.—Laura Saylor, Jonesboro, Tenn., Dec. 11.

TEXAS.

Pleasant Grove.—Nov. 19 Eld. J. A. Miller commenced a series of meetings, closing Dec. 3. Bro. J. Wm. Miller, of San Antonio, Texas, conducted the song service. During his stay he gave spiritual lessons in music, which will be a lasting good to the community. On Thanksgiving Day, prior to our love feast, the church met in council and elected Bro. F. J. Long. Our love feast, held Dec. 2, was well attended. Seven brethren and five sisters surrounded the Lord's tables.—Nannie Bonds, R. D. 1, Spring, Texas, Dec. 8.

VIRGINIA.

Bethlehem.—Our church met in council Nov. 25, with Eld. Geo. Bowman presiding. Two new members by were granted. Bro. I. N. H. Beahm gave us an inspiring talk. On the evening following our council, Eld. J. H. Moore, of Patrick County, Va., began a series of meetings at this place. He preached thirteen sermons. The meetings closed Dec. 3. Bro. Lackey is an inspiring and able preacher. The meetings were well attended We had a much enjoyable time and an earnest labors. As an immediate result three united with us by baptism, and one was restored to fellowship. Our Thanksgiving offering amounted to $26.—C. C. Myers, Boone Mill, Va., Dec. 6.

Fairfax.—Nov. 19 Eld. D. C. Flory and wife, of Waynesboro, Va., began a series of meetings, closing Dec. 3. He preached eighteen sermons. Eight Sunday-school scholars were baptized. Bro. Flory labored earnestly, and we feel sure the members feel strengthened.—Maggie Miller, Oakton, Va., Dec. 12.

Flat Rock.—At the close of the fall term the Volunteer Mission Band of Bridgewater College came into our congregation and rendered two helpful programs,—one at the Cedar Grove church, Dec. 1; another, Dec. 3, at the Flat Rock church, with the motto, "The World for Christ." A similar program was given on Thursday evening in our adjoining congregation. Prof. Rock, who is a member of the Band, preached for us at Flat Rock on Sunday morning, and again at night. The band consists of twelve members. Only eight were on this tour.—John E. Wine, Forestville, Va., Dec. 11.

Johnsville church met in council Dec. 9. Eld. D. C. Naff presided. Much business came before the meeting. Three letters of membership were granted. We decided to have a series of meetings during the Holiday week, if arrangements can be obtained.—Bertha Dallas, McDonalds Mill, Va., Dec. 11.

Roanoke.—This church met in council Dec. 5, with Eld. P. S. Miller presiding. Bro. J. H. Murray, solicitor for the Bluefield church, reported $13.25 raised, so far. Our Sunday-school is progressing in good shape. Sunday-school officers for the following year were elected, with Bro. J. H. Yost as superintendent. Bro. W. S. Greenawalt was chosen Messenger agent; the writer, correspondent; Bro. L. C. Moomaw, church treasurer. The finance committee was reappointed. Eld. P. S. Miller gave us a soul-refreshing talk on Thanksgiving Day, after which an offering of $30.48 was received.—Homer E. Trout, Vinton, Va., Dec. 11.

Valley Pike.—We met in services on Thanksgiving Day. The Sunday-school children's dime investment was paid in that day, amounting to $16.65, which goes to the District Missionary Fund. The collection of $13 was sent to help pay for the new churchhouse at Deerfield, Va. Our church will meet in council Jan. 6, at Sunday-school is moving along nicely.—Vena S. Bussard, Bolar, Va., Dec. 12.

WASHINGTON.

East Wenatchee.—The church has enjoyed a splendid revival, which began Nov. 19 and continued until the evening of Dec. 10, being conducted by Bro. A. O. Harvey, of Greenville, Ohio. Bro. Forster labored earnestly and faithfully. Three young sisters accepted Christ. Dec. 9 we had a pleasant members' meeting. Elders J. J. Yoder and C. E. Holsinger presiding. Two letters were received and two granted. Eld. J. J. Yoder was chosen as elder in charge; Bro. Andrew Sperline, clerk; Bro. J. C. Sperline, treasurer; Sister G. W. Buntain, Messenger agent; the writer, correspondent. Special Thanksgiving services were also held and a collection of $15 was sent to Timothy Bible School.—Vinnie A. Sellers, R. D. 4, East Wenatchee, Wash., Dec. 11.

North Yakima.—We met at 10:30 A. M. on Thanksgiving Day for services. Eld. George E. Hollenberg, of Ione, gave an interesting address. An offering was taken for District Mission work. Eld. Hollenberg remained over Sunday and delivered some excellent sermons each evening, also on Sunday morning. Three sermons were also attended. Dec. 6 we met in council. Bro. Wise, our pastor, presided. Church officers for the coming year were elected. We met again Dec. 13 to elect officers for the Sunday-school and Christian Workers' Meeting. Bro. P. H. Hortzog was chosen as our elder for the next year.—Mrs. Ed Reppert, 702 South 2nd Street, North Yakima, Wash., Dec. 11.

Pacoma.—Sister Hall last report three mothers and one father have been baptised. Brother and Sister Stiverson are with us again, after taking a few months' vacation made in a revival.—Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., Dec. 5.

WEST VIRGINIA.

Maple Spring.—Bro. J. S. Long, who has spent eight years as a missionary in India, was with us Dec. 9 and 10. He gave us three splendid talks on mission work. Bro. Long devotes his whole time and heart to his work. A collection of $16 was taken up at the close of the meetings, to help the missionary work in India.—Pearl A. Hamstead, Eglon, W. Va., Dec. 11.

Mayaville.—We held our annual Thanksgiving service at the Brick church. On account of the weather the attendance was small. An offering of $14 was donated for the Worldwide Mission Fund.—C. G. Hesse, Mayaville, W. Va., Dec. 6.

Sandy Creek.—Bro. Ira Hostetter, of Ohio, is with us, by way home on a furlough, was with us on the evenings of Dec. 7 and 8. He is a man in two very important lines of mission work in India. All were very much aroused. A collection of $26.21 was taken.—James M. Thomas, R. D. Box 62, Clifton Mills, W. Va., Dec. 15.

NOTES NOT CLASSIFIED.

Special Notice.—We wish to say to all the Sunday-school scholars of the Brethren Sunday-school, Lanark, Ill., that Bro. J. C. Nininger, that the Mission Board would like to have the proceeds from the same on Jan. 1, 1912, if convenient as convenient. Send all the money to I. H. Miller, and he will give you a receipt for it.—Lanark Sunday-school, Cordell, Okla.—Dec. 18.

Lanark.—Our church met in business meeting on Monday evening, Dec. 4. F. Eckerle was elected superintendent of our Sunday-school for another year; Bro. D. D. Stitzel, church clerk; Bro. Truman Eckman, trustee for three years; Bro. Boyd Zuck, treasurer. Rev. W. J. McNight, of Syracuse, N. Y., representative of the Reformed Presbyterian church of North America, gave us a series of lectures this week on "The Bible the Guide Book," "Mummies Found in the Pyramids," "Found in the Temple, and Why They Were Not Used in the Synagogue," "The Bible and the Lodge," and "Is the United States a Christian Nation?" Every ten years the Bible is interpreted on Sunday morning after services. Bro. M. W. Emmert, of Mount Morris College, will conduct the Bible Term Jan. 9, 10 and 11.—Addie Arnold Zuck, Lanark, Ill., Dec. 16.

AT HOME IN FRANCE.

We are very thankful to announce to our Brethren in America that we have arrived safely in Southern France, and are comfortably housed,—for the winter at least. No one could ask a kinder welcome, or more helpful thoughtfulness than we have received from the workers here,—Bro. and Sister Pellet, and Bro. Marino. To them and the good Father, who provided for us, they are, we owe our present comfort and pleasant situation.

It is, of course, too early for us to say much about the outlook here, but this we have already seen, that there are some precious souls or children in attendance at one or the other of the services, weekly, as well as a smaller number of grown people. The children take an active part in the work, especially in the singing, which they do very well indeed.

I have also noticed the uniform and universal respect with which our Bro. Pellet is greeted by the people as we pass through the town together. This shows that there has been right living here, to say the least, and that, we know, is the fundamental thing. We can not but believe that there will be a good work done here in Oyonnax, and in time a large work will be done in France, you helping, together with us, by your prayers to God.

Sister Marino is still in Italy, where she is receiving treatment. Her absence cripples the work by that much and more, as it is a source of anxiety to Bro. Marino. We are praying for her speedy recovery.

We will do our best to keep the church informed as to the conditions here, the progress and our needs. We begin with the language today (Dec. 5).

Paul Mohler.

Oyonnax (Ain), France.

Finger Posts on Life's Highway

Showing How to Succeed in Life

BY JOHN T. DALE

A new book, full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 628 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

FIGHTING THE TRAFFIC IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that such things have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has but recently fell exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return because the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1, or half morocco, $2.00.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

Church Influence in Political Affairs.

When the world's Redeemer said, "My Kingdom is not of this world," he clearly circumscribed the metes and bounds of his realm. While his followers may do their duty as loyal citizens of the land in which they live, he does not expect them to become so fully affiliated with the contestants in the political arena as to be part and parcel of the powerful combinations, so often resorting to questionable means of achieving their ends. Right now the just criticism is being made that dignitaries of the Catholic church are using undue influence in controlling the votes of their people. If this charge can be substantiated, the members of that body, as well as the people in general, can well afford to file their serious protest against a practice so clearly detrimental to the best interests of church and State.

Another Mission Field Opening.

During the last few years thousands of people from India have settled on the western shores of the United States, and at present the number bids fair to increase annually. Most of these immigrants are Sikhs from the Punjab, and all of them are said to be well-behaved and industrious, even more susceptible to gospel influences in their new home than in their native country, if properly and tactfully approached. The great question now confronting the Christian people of our country,—and especially those on the Pacific Coast,—is, how to turn these sons of India from their idols to serve the living God. They can be reached with but little expense, and since, providentially, they have been placed at our very threshold, our duty is plain and obvious,—" Go, . . . teach!"

Sensational Methods in Church Advertising.

With some degree of justice do Jewish and Catholic journals criticise and condemn the highly sensational methods employed by many Protestant churches to fill the vacant pews of their respective places of worship. A Pennsylvania minister, after announcing the startling topics of a series of Sunday evening services in a most captivating manner, sought to add still further to the promised attraction by stating that there would be "illustrated songs, recitals, the ringing of chimes,—all highly entertaining." One is made to wonder in which part of this elaborate service the minister proposed to offer the spiritual food for his hungry hearers. Well may there be a united demand, on the part of the more thoughtful church workers, for a greater reliance upon the Gospel,—pure and unadorned,—as the most effective means of filling the churches.

The Better Way.

President Taft is to be commended for his tactful method of avoiding possible complications with Russia by promptly abrogating the treaty of 1832. The "Sulzer resolution," which was sought to be passed by the House, attempted to secure recognition and protection for American Jews in Russia, but its way and method were peculiarly objectionable to the Russian authorities. To avoid any further strained relations, our Chief Executive took the step above referred to, which paves the way for an up-to-date treaty, in every way fair and equitable to all concerned. Again we are reminded of the fact that there are right and wrong ways of adjusting difficulties. Happy is the man or the nation that, in a spirit of righteousness, can say as did Abraham of old to Lot, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

Persia Forced to Yield.

In our last we chronicled Russia's withdrawal from Persia, at the urgent insistence of Great Britain. Since then, Russia has once more entered upon a campaign of aggression. Absolute compliance with the Russian ultimatum has now been promised by the Persian cabinet. This, unfortunately, includes the dismissal of Morgan Shuster, the American who has been so ably administering the finances of the country. Mr. Shuster's admirable management of affairs, even in the short time he was in control, wiped out Persia's heavy indebtedness and placed the country on a sound financial footing. But this was not satisfactory to Russia. Intent upon the eventual "assimilation" of Persia, the Czar seems now to have the upper hand in its affairs. European diplomats concede that Russia, by important railway concessions through Persia, some years ago, secured an entering wedge to complete control of the country in the near future. Through the concessions and present submission of Persia to the Czar's dictates, Russia will control seaports very close to India, cutting transportation costs from Liverpool to Bombay and Calcutta into halves. This will be accomplished by the proposed railroad construction from Caucasian points across Persia from the Aras River towns,—only about 300 miles,—to the Persian Gulf ports. Thus Russia, if permitted to carry out present plans, will become one of the foremost maritime powers of the world, so far as seaports are concerned. Incidentally the world's geography will again be materially changed, once more illustrating most forcibly the transient nature of man's possessions and plans.

Old Year, Farewell!

By Sarah Doudney.

Farewell, Old Year; we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we met in tears;
Watching the chilly dawn, I well remember
I thought the saddest-born all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the plash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear Old Year, I wronged a Father's kindness;
I would not trust him with my load of care;
I stumbled on in weariness and blindness,
And lo! he blessed me with an answered prayer.

Good-by, kind Year; we walk no more together,
But here in quiet happiness we part;
And from thy wreath of faded fern and heather
I take some sprays, and wear them on my heart.

Distress and Suffering in the East.

While peace and plenty, joy and gladness, have been the chief characteristics of the blessed Christmas season so recently enjoyed by the people of the United States, a less fortunate lot has fallen to the people of the East. China, still in the throes of a revolution, is experiencing want and privation most deplorable, for even in times of peace her swarming millions have but the most meager resources. In northern India, gaunt famine again threatens the thickly-settled districts, and many will doubtless fall before the grim reaper. Recent dispatches from St. Petersburg reaffirm the reports of widespread suffering, already alluded to in these columns. A great task still confronts the various governments of the countries involved, to remedy known conditions of evil, and institute needed reform measures. To those who, like the people of the United States, are highly favored with better light and knowledge, there is an evident duty that cannot be shirked. "To him that knoweth to do good, and doeth it not, to him it is sin."

Revival of the Family Altar.

While it is generally deplored that the family altar,—the sacred refuge of every devoted Christian home,—has been allowed, by many, to fall into decay, various means have been sought to revive the waning interest,—once more to establish the family altar fire in its rightful place. "The Family Altar League" has for some time been active in this work, and it is now estimated that at least 140,000 lives are being daily touched and influenced by family prayers, reëstablished by its efforts. The plan of operation is simple indeed. Any family making a solemn covenant to maintain family worship, is thereby enrolled in the League. A systematic effort is then made to help these families in their religious life by furnishing them with daily Bible readings. While this plan may be helpful to many, let none of our readers forget that it is within the power of each family to make its own covenant with the Lord, and that the home altar may readily be erected without further delay. The opportunity for a higher degree of spirituality by this agency is always available. "Him that cometh unto me I will in no wise cast out." Renewed spirituality may be ours in 1912, if we look well to the home altar fires.

A New Capital for India.

King George, as Emperor of all India, is astonishing the more conservative diplomats of his realm by the radical reform measures he is devising for the welfare of his Indian dependency. One of the most far-reaching of these is the removal of the capital from Calcutta to Delhi. With the laying of the first stone of the new capitol, Dec. 15, King George also laid the foundation of a better understanding between the natives of India and their English ruler. At no other point could the capital be located, that would be so generally acceptable to the people, as in the place now designated. The tactfulness of King George is well shown in the various concessions recently granted the people of India, and will go far in maintaining more friendly relations in the future. "He that would have friends," says Solomon, "must show himself friendly," and in this, as in all else, actions speak louder than words.

Increase in Bible Study.

Though infidels and other enemies of the truth, throughout the world, would hinder the progress of the truth by every possible means, there is much to encourage the earnest believer in his pilgrimage Zionward. We are told that 80,000 college men in eighteen different countries are engaged in voluntary Bible study. Last year over 350,000 young men in the United States were identified with organized Bible study classes. In the Sunday-schools of the world 28,011,199 persons, representing more than fifty nations, are studying the Bible. Twenty-seven Bible Societies in 1910 printed 12,843,196 copies of the Scriptures. The Oxford Press alone prints 20,000 Bibles every week. Last year 3,000 young Chinese Christians met at Shanghai for a three-days' Bible study. Seeing all this, who is there among us, not willing "to thank God and take courage," resolving to do still more and better work for the Lord?

Providing for British Workers.

Acting on the principle that a part of each worker's wages, during the days of his greatest efficiency, should be the nucleus of a pension fund during his days of decline, the English Parliament has recently passed a bill to that effect. The measure was drafted by Chancellor Lloyd-George, and substantially is as follows: The State deducts from the income of all who earn less than $800 per annum a certain amount for State insurance. School-teachers and members of the Army and Navy are exempt. The standard deduction will be eight cents a week from a man's wages, and six cents from a woman's. Employers will contribute six cents a week, and the State four cents. The plan includes medical attendance during sickness and a pension for permanently disabled. Strange to say, the plan does not meet with the universal approval of those who are mainly benefited thereby. Upon the whole, however, the measure bids fair to be acceptable to the British people in general. By it each worker is assured a stated amount when old age or accidental injury incapacitates him for active labor, and he has the satisfaction of knowing that he has in part, at least, contributed to his own pension fund.

Our Increasing Divorce Record.

While there is, perhaps, no period in life when good counsel and judgment are more needed than during the days when youth is verging into the more mature years of life's experience, it is nevertheless a fact that good advice and due reflection at that time are generally passed by. Statistics compiled from the records of the District Supreme Court of Washington, D. C., reveal the astounding fact that forty per cent of all divorces in that city are the results of hasty marriages, and that seventy per cent result from marriages in which one of the contracting parties was under twenty-one years of age. The most appalling feature, however, is seen in the fact that there is one divorce court in the District of Columbia to every four marriage licenses. This, by the way, is not confined to Washington alone, but is true of many other places in the United States. Might it not be well, as already suggested by eminent jurists, that both the pulpit and the home do more effective teaching along the line of entering the marriage relation only after the most mature and spiritual reflection upon its great and responsible duties? Greater care in this respect would undoubtedly curtail the large number of unhappy marriages and consequent divorces. Divine Writ assures us that "marriage is honorable in all," and surely we need but exercise our God-given faculties to make it an institution conducive to the best interests of the human race, as well as an honor to our Great Creator.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

New Year's Day.

BY B. F. M. SOURS.

O New Year's Day, we hail thee!
The past is past: today
We wait thy coming morrow;
We greet thee on thy way.
The dreams of night are parted
Like curtains, and the gloom
Yields to the breaking daylight,
And springtime and its bloom.

Come, New Y ar's Day of gladness,
And bring new joy to me!
I see the blush of morning
Like sparkle on the sea.
It comes to part the shadows,
To chase the night away,
To tell the glorious morning
Of holier, happier day.

Come, New Year's Day of shadows—
I know they wait, they come
Like carrier-pigeons homeward—
They wait to touch my home.
O Father of all mercies,
Look with thy loving eyes,
And fill my humbled spirit
With heavenly, sweet surprise!

O New Year's Day, we hail thee!—
Come, make us glad and strong!
Come with thy minor music
And with thy major song!
We trust all to the Father;
And strength the Christ will give,
And New Year after New Year
For him we trust to live.

Mechanicsburg, Pa.

The Annual Visit.

BY J. W. LEAR.

JUST when the annual visit was authorized by the church, I have never discovered. It may not have been introduced by a decision of the Conference, but rather as an expediency, which gained favor, and became universal.

In 1867 the Conference recognized the service, and adopted a set of questions which unified the plan and practice.

The Purpose.

The purpose of the visit is to ascertain the standing of the membership from year to year, to find out the relation of the individual to his God, his brethren and sisters, and to discover his interest in the growth of the church.

From the nature of the visit it was designed to bring to light any condition which might militate against the purity and power of the church, with the view of correcting the evil. The service is also instructive and inspiring to all, where it is properly conducted.

A Formal Practice.

There is always danger, even among the best of people, of losing the very life of a service, and observing the lifeless form with all the conventionality of a sage. This is often the cause of an otherwise good service falling into disrepute. "The letter killeth but the Spirit giveth life."

A Wrong Use.

This service, notwithstanding the good intentions of the promoters, and the good that may be accomplished, if properly conducted, may be used as an opportunity selfishly to expose the faults of others, or it may be used to whip somebody, and get revengeful satisfaction, with a show of good intentions.

The Formula.

The questions adopted by the Conference are well chosen, and although few in number cover a broad field. If the spirit of these interrogations is fully met, only good can result. We shall examine them separately:

"Are you in the faith of the Gospel as you declared in your baptismal covenant?" This question searches our heart in reference to our standing with God, as well as our relation to the covenant of grace. "Without faith it is impossible to please him." Paul said *he* had kept the faith and he exhorted his brethren to "fight the good fight of faith."

Faith lies at the very foundation of Christian experience, and, indeed, there can be no Divine fellowship without it. It must be the kind, however, that is perfected by works of righteousness, and the works must be wrought in love.

"Are you at peace with all the members of the church, as far as you know?" We are now face to face with a question that relates to our fellowship and standing with each other. Paul told the Thessalonians to "be at peace among themselves." He exhorted the Corinthians to "live in peace; and the God of love and peace shall be with you." Also, in the hortatory section of his epistle to the Romans, he carries us outside the fold, when he says: "If it be possible, as much as in you lieth, be at peace with all men."

The purpose of this question is to discover, if possible, any contention, strife, envy, backbiting, hatred, variance, offences or misunderstandings existing in the church. The importance of this lies in the fact that, when peace is gone, the Spirit is gone; and when this is the condition, the church is shorn of her power as a witness to the truth.

It is a lamentable coincidence that members can answer this important question in the affirmative and before the visitors are out of sight, hold up some member of the church for ridicule and censorious judgment. If Christ were here he would say, no doubt, "Woe unto you, hypocrites; ye appear on the outside, when the visit is going around, to be at peace, but the inside is full of envy and strife, as indicated at other times by your backbiting and evil speaking."

"Are you willing to work for a greater degree of holiness, both in yourself and others?" This is too serious a question to answer without prayerful meditation. We are dealing with purity. We are looking for higher ground. We at once recognize the need of holiness, for without it no man shall see the Lord. The standing of the Christian demands purity, and the great need of purity demands that we work to obtain it. The fruit to be borne is holiness. The soil to be cultivated is, first, our own hearts, and then to assist each other.

The apostle John tells what class of people will work for holiness. He that hopes to be like Jesus when he is manifested will purify himself (1 John 3: 2, 3). Do we belong to that class? We say "Yes." Do we mean it? Would we pretty hard on the pipe, plug and cigar. I feel sure it would change some of the conversation. More grace, seasoned pretty well with salt, would be the result. The church would take on new life, if this work of consecration would find scriptural fulfillment in each of our lives.

"Be ye holy, for I am holy" is a high standard, but none too high. It will keep us doing just what we promised,—*work*. "Without holiness no man shall see the Lord" is a pretty strait gate,—none too strait though. It will keep us busy trimming ourselves down, and exalting Christ in our lives.

Place for Suggestions.

After these questions are asked, opportunity to give suggestions for the good of the church should be given. This is important, and should not be overlooked.

At this point we are sorely in need of education. The matter and tone of our suggestions oftentimes manifests the shallowness of our ambitions. They surely uncover the breadth of our thoughts, and as we examine them, sometimes they have not much depth of earth. At a certain business meeting, when the visit was reported, a long list of suggestions was enumerated, and fully 90 per cent of them related to the dress of the members. Then came several admonitions of considerable length, covering the territory of the suggestions. It is not to be questioned, that there was need for some wise teaching, on the subject of adornment in that congregation; but to make that the chief or supreme question of the hour, is, to say the least, advertising our ideals, as to the needs of the membership, to a disadvantage. How about your midweek meeting? Do ten per cent of your members attend? Could there be some improvement in your Sunday-school, or your Christian Workers' Meeting? Does the spirituality or consecration of the membership register 100 per cent or thereabout? Are the members giving as the Lord has prospered them? Are family altars erected in every home, and kept aglow by daily Bible reading and prayer?

Would not these and a dozen more, we might mention, be fine subjects for the usual "admonitions"? Is there much use to doctor an effect? Would it not be better to go after the cause? Is it not a fact that the neglect of some of the problems cited, is the *cause* of the effect that we are laboring so hard to counteract?

Organization.

The elder, by virtue of his office, should organize the visit. He should call his visitors together and carefully instruct them. The deacons, by virtue of their office, constitute the visiting body. If necessary, they may call upon the ministry, or even the laity, for assistance.

A most earnest prayer for guidance is indispensable. The elder should then proceed to qualify his visitors. He may answer the usual questions himself in the presence of the body, and then interrogate each official likewise.

The Visit.

The visitors should go two and two. A memorandum and pencil will be necessary. The names of the members, their physical and spiritual condition, and especially their suggestions, should be carefully tabulated. No one should think of trusting the memory. This tabulation will be profitable to the elder.

Don't hurry! Undue haste will spoil anything. Take all the time necessary to do it well!

Have a pleasant greeting on entering the home. Have all of the members of the home present, if possible. State the purpose of the visit; also remark upon its importance. If at all possible, have a short prayer with the family. This will take no longer than is often spent in meaningless conversation.

The Report.

If a careful record has been kept, an intelligent and instructive report can be made. The number of members visited can be stated. If any are physically indisposed, it should be mentioned. Those suffering for lack of material comforts, as well as those who are spiritually on the decline may be looked after. All this should be stated to the officials first, to see if it is expedient to mention all to the congregation. Some things can best be arranged for adjustment in a more private way.

The *suggestions* should all be placed in the hands of the elder, and need not be reported by the visitors in the open council. At the close of the report, these may be read, and then be the basis for some well-arranged and wholesome instruction. If they are of sufficient gravity, they might become good subjects for discussion at monthly members' meetings, where all could take part.

The necessity of this service has been questioned at different times. Upon investigation we find the cause to be a lack of teaching as to its relative importance, and the cold, lifeless way in which it is conducted, along with the unbrotherly methods resorted to at times.

Let the elders of churches study the importance of this service, carefully teach it to their respective flocks, over which the Holy Ghost has made them overseers, and then have it organized and executed prayerfully and under the guidance of the Spirit, and only good can result therefrom.

530 Stuart Ave., Decatur, Ill.

Acts 19: 1-6.—How Readest Thou?

BY J. HARMAN STOVER.

Points.

1. PAUL found certain *disciples*.
2. Disciples means *learners*.
3. Their entrance into the church was irregular, unauthorized, hence not in harmony with the working body,—not having heard whether there be any Holy Ghost.
4. Fellowship was impossible.
5. Something must be done.
6. That was done which brought them in harmony with God and the church.

7. It took Christian baptism to do it.

The above analysis is true and it does not show as to the vital points at issue one feature or phase of the question before the church today. It does not, in any way, bear upon the problem confronting the York Conference in reference to rebaptism.

Our Problem.

1. We find certain disciples.

2. They have learned of a higher way. Thus far there is a parallel.

3. Their entrance (so far as it behooved them) is regular, and even the most conservative will not say that it was not authorized. Their baptism,—as far as they are responsible,—was, in form and purpose, genuine Christian baptism, hence there is no parallel between the Ephesian twelve, in the first century, and the many hundred, in the United States, and elsewhere, in the twentieth century.

4. Fellowship *is* possible (all things being made right according to the original committee's report).

5 and 6. Nothing more remains to be done but to grow and to be useful in the Master's work.

7. This had already been done in the earlier stages of learning.

The present problem is, how to receive those who have been properly baptized, but by an administrator whom, for lack of other gospel principles, or for too close an alignment with worldly things, we, as the church of Christ, can not fellowship.

The whole question hinges here. This question comes to every one of us: Is it Gospel, is it in keeping with Divine grace for an honest seeker to be acceptably born of God by and through the service of a doubtfully authorized and often very unworthy administrator? There *is a very commendable, worthy, safe hesitancy* on the part of the church to open this door.

If you settle the above question in the affirmative, the door should then be *cautiously* opened. If you settle it negatively, the individual member, to a man, should stand against it.

Have we a precedent in Scripture? John 4: 1-2 says, "Jesus baptized not but his disciples." If Judas, who was a devil, really performed this service acceptably, we have a precedent, but it would be very unwise to establish a principle of action, so vital as this one, upon a theory merely supposable, or so far-fetched.

Heb. 6: 1-3 might seem at first to be a precept authorizing such an action, but it takes little reflection to note that it has reference to those returning who had gone out from the body, and has no reference to those coming up from other persuasions. Balaam, while condemned in his individual life, did some prophesying that has stood the test for ages. God used him to do his will.

Looking at the question fairly, and without bias, it seems that one coming to us from another body, declares by his very severance from his former fellowmembers that he adjudges them unworthy of his further fellowship. He ought therefore to come in at the door.

But the question being without scriptural precedent, it is one that ought to be settled, after all, by the individual conscience.

While the foregoing conclusions show argument favorable to rebaptizing, I find my sympathies on the other side of the question, for the three following reasons:

1. I can not believe that we are the only recognized people of God on the earth, and that we, and we only, are authorized to make disciples.

2. Men were authorized to preach and baptize, who had no authority even to invoke the Holy Ghost upon those they had baptized (Acts 8: 5, 11, 12, 13-17). In short they could begin but not complete the work.

3. We have no precedent whatever for rebaptism in the Scripture where genuine Christian baptism in form and purpose was ever asked or demanded.

But the most important decision that could be made for the peace and safety of the church at the York Conference would be to decide to *go slow*.

Macdoel, Cal.

THE fact that we are here and not in heaven, is good circumstantial evidence that God has something here for us to do.

The Standing Committee.

BY JNO. CALVIN BRIGHT.

OUR Annual Meetings are directed and controlled by a committee, commonly called the Standing Committee. As it only lives a week or ten days, the word "Standing" is almost a misnomer. In some of the early Minutes, as well as in some of the later references to this committee the word, "General" is also used. As that title, "The General Committee" is open to no criticism, why not use it henceforth?

This General Committee was doubtless composed of all the ordained elders present in the earlier meetings. As the churches grew and multiplied, and the number of elders increased, then, perhaps, the leading elders chose this committee, and later the elders of the church in which the meeting was held had the important responsibility given to them. This was the rule until late in the sixties of the former century.

This rule did not give general satisfaction. The writer lived close enough to the Annual Meetings of 1850 and 1862 to know whereof he affirms. At the 1850 meeting, my father, then an active young minister, lived next door to the meeting and the elders. At the 1862 Conference a number of the "chief men among the brethren" stayed at our house. And though only ten years old, I heard them speak "openly," and confidentially about the matter. What they said, however, need not be put down on paper. In our day we wonder why that rule kept in vogue so long.

The General Committee was not so large, nor were its duties so onerous or various as in these later decades. And, as might be expected under such circumstances, there were not so many changes in the makeup of the committees in the different years. Some of the elders served ten, twenty, and even thirty years in succession on this committee.

In 1862 this committee was first represented from beyond the Mississippi. Now we are arranging to have nearly one-half of her representation from that territory. Then we had from nine to eighteen elders on that committee. Now we have over fifty. Then we had very few changes. Now, sometimes, nearly one-half are new men who never had experience in that body. Then we held them almost a life-time in this responsible position. Now we say, "Only one year at a time, please." Then one or two elders chose the entire committee. Now we choose from each District, by the delegates from each church. Then they were in session one day before the General Conference, now they hold four days' session.

These changes have been for the furtherance of the cause, the prosperity of the church, and the purity and efficiency of the General Committee. And from data collected I will show, in my next article, that the query from Northern Illinois, asking for radical changes in this committee is neither wise nor constitutional. Will they get ready to read it?

Brookville, Ohio.

Christ's Victory on the Cross.

BY C. C. WILKINSON.

"He saved others; himself he cannot save" (Matt. 27: 42).

For a time the career of Jesus was one of marked success and popularity. We see him followed by admiring multitudes, while his opposers had not yet developed any radical hostility. But soon there came a turning point beyond which his popularity waned and his success seemed turned into defeat. The multitudes, ever changing and fickle, forsook him, while the fury of his enemies waxed stronger and deadlier. This apparent failure continued to increase until he was brought alone and forsaken to the cross. Apparently a more ignominious defeat had never before overtaken any individual. We find him facing this defeat, and the jeers and sarcasm of his enemies, as shown in the account of his tragic death, as given by the four evangelists. He hangs on the cross apparently helpless, and lets his life ebb slowly away, while the chief priests, the scribes and the elders, with unpitying eyes watch the solemn tragedy, and mockingly utter the words of the text, "He saved others; himself he cannot save."

In what sense did they mean these words? Evidently, that he had not the power to deliver himself from the death of the cross. It was the final and supreme utterance of their unbelief. It was spoken in bitter derision against one whom they thought to be helplessly in their power. It was a cruel boast which mere brute power always makes over weakness. It was indicative of a hatred which would show no pity and tolerate no interference until death should put an end to the sufferings of the one hanging before them.

But the question arises, Could he not have saved himself? Was he totally helpless in their hands? Did the cross hold him fast as it would have held you or me? Had he no power to tear himself from it and come down?

I answer, Jesus could have saved himself. If he had not the inherent power to come down from the cross and save himself, then he had not the attributes of Divinity, and his death would have availed nothing. But he could have come down. He had the power. The cross did not hold him fast as it would have held you or me. He, before whom the band of Roman soldiers fell to the ground at a word, could have leaped down from the cross at his will. He who had said to a disciple, "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" could have invoked all the powers of the universe, if necessary, and, in answer to the taunts of his enemies, have hurled the cross from him, and gone scot-free, none daring to hinder him. He who had brought Lazarus forth from the dead, could not have been held by the cross against his will. They were greatly mistaken in the sense in which they meant what they said. He could have saved himself. Some great purpose prevented him.

Let us notice, at this point, the tacit, though unintentional, admission of his enemies to his essential Divinity. This appears in the words, "He saved others." In saying this they admitted more than they thought. He had, indeed, saved others. He had healed the sick, caused the lame to walk, the deaf to hear, and the blind to see. He had cleansed the lepers, cast out demons, forgiven sins, and raised the dead. All these mighty works had been done before their very eyes. This part of their sentence was but the utterance of the truth which they could not deny. And yet, on what ground could they account for this power to work miracles and save others?

But one answer can be given. He was more than human; he was Divine. The omnipotent power of the Deity resided in him. He was one with the Father. He himself, on several occasions, appealed to the works which he did as proof of his essential Divinity (John 5: 36; 10: 25, 38).

If, then, he was Divine and had the power to come down from the cross, why did he not do so, and thus silence the taunts of his enemies? Why appear to be weak and helpless, when he was almighty? As I said before, Some great reason or purpose prevented him. That purpose was the fundamental aim which had brought him into the world,—to give his life a ransom for many. It was this purpose which had kept him in the path which was always leading straight to Calvary. It was this purpose which gained the victory in the Garden of Gethsemane. It was this purpose which held him steady and gave him such a Divine resignation before Pilate. It was this purpose which held him those agonizing hours on the cross, until he could cry out, "It is finished." This purpose must be accomplished. A higher motive animated him than that of self-preservation. He who had taught, "Whosoever would save his life shall lose it," in the hour of greatest test would he not verify his own teaching? He came to give himself a sacrifice for others, and he was not the one to fail in the test. Jesus, here, by an example that has never been equalled, taught that self-preservation,—one's own ease and comfort,—are not the highest and noblest motives that can work in the heart.

Again, if he had come down from the cross before his death, no atonement would have been made. The great plan of redemption would have failed. The death of Christ was necessary in order to salvation. Without the shedding of his blood there could be no remission of sins. Take death away from the redeem-

ing act of Christ, and redemption is ruined. The influence of his holy life, while great, could not answer the purpose of an atonement. The hope of a lost world lay on him, and his life must be given up for its salvation. He might have saved himself, but it would have been the eternal death-knell of the world if he had. And he would have failed actually, a thousand times more than he failed apparently, had he not gone through. He went to the cross voluntarily, and he staid there voluntarily, until the last drop of his blood was shed for our redemption, and no jeers or taunts of his persecutors could deter him. Here is the sense in which he could not come down from the cross, but one of such high moral value that his enemies did not apprehend it.

Notice, also, the element of temptation to falter and turn back which enters here. No one was ever haunted with strong temptation to the very end like Jesus. The taunts and mockeries of his enemies were a temptation to prove to them that he could show himself to be the Son of God, and do all, and more, than they dared him to do. He had met it before in the Satanic suggestions in the wilderness. It comes to him again in this trying hour as a last shot from the foe. Such a temptation,—the temptation to draw back from a holy purpose, to rescind, to retract, to assert one's self and one's rights,—always comes to the man under trial. Every martyr could have purchased his freedom at the cost of his conscience and the principles which he believed. Every one of us will have a chance to back down and give up. But it will always be at the cost of the plan and purpose of God for our lives. When the trial is the heaviest, the temptation is likely to be the severest. Then we will have to be sustained, not only by the grace of God, but by a holy purpose which has been refined by some Gethsemane experience, and which no Satanic power can crush. Jesus conquered on the cross, and because he overcame we can overcome, and the victory which he gained there can be incorporated into our lives, and will be when we say with Paul, "I am crucified with Christ."

Springfield, Colo.

Pastoral Care for Students.

BY A. G. CROSSWHITE.

If it be admitted that the social and intellectual side of the student body has reached a plane of development disproportionate to the ethical or spiritual possibilities, then this brief digest of the subject is before you without further apologies. Conceding these premises, it may be well to look for the logical remedy, and that may be stated in a few words,—a systematized method of pastoral care.

But, lest the hypothesis be questioned, it might be better to detail some facts which have led up to this conclusion. In the first place, our schools have been placed at a great disadvantage by not having sufficient patronage to make them self-supporting from the natural operating fund, resulting from board, tuition, incidentals, etc. The lack of endowment or outside donations has materially cramped our efforts and, in some instances, State requirements have brought our schoolmen face to face with greater issues still. To keep up our standard to a competitive basis has entailed an unreasonable amount of self-sacrifice on the part of teachers, and increased their burdens almost to the point of despair or intellectual martyrdom. Neither patron nor pupil can realize the dangers of the situation until it is too late.

In the second place the constant strain and depletion of the entire faculty, to meet the literary demands, has poorly fitted them for the larger responsibilities of directing the soul culture,—the primary object of all church schools, the absence of which at once removes the strongest argument for their existence. The logical sequence of such spiritual development is the manifest consecration of the life touched by the Holy Spirit, the perfect exemplification of the "simple life."

We judge the factory by its output, but the exterior appearance has never been its greatest test, neither should we grade and shelf our school products in this superficial way. The nickel on a stove may increase its commercial value, but it adds nothing to its real worth or usefulness.

Our plea for pastoral care of the student body, if considered in an active and idealistic sense, would answer some of the following objections at least. Admitting that some students come away from our schools prouder, as to personal appearance, than when they went there, proves one of three things, probably a summary of the three:

1. Home training was deficient.

2. Former church government and environment were faulty.

3. College life was not properly moulded and developed by pastoral care.

The admonition, "Train up a child in the way he should go," etc., is a dead letter argument with the parent who expects greater results from an occasional contact with godly men and women than the constant influence of the father and mother through the favored period of character building, and the adolescent stage of life when both character and destiny hang in the balance.

Let us look at the other side of the question for a moment. How many of our sons and daughters have been guided into useful and remunerative channels of life through school influences? How many have entered the sacred ministry or volunteered for the mission field through this recruiting station? Has not the good more than offset the evil? This much has been accomplished by the crude methods employed, but how much more might we enjoy and hope for, had we a well-regulated pastoral system, in which the seed, thus sown, might be cared for through the period of fecundity, and on to maturity and reproduction?

To show the absurdity of conserving these forces and utilizing this precious gold dust of society, socially and spiritually, under our present system, has been our effort, and it must be apparent to all that the multiplication of duties, along the line of social and intellectual development, has given rise to a corresponding multiplicity of devices of Satan, to turn our young people from parental and Christian influences, and render them more worldly-minded each succeeding generation.

Churches in which our schools are located, are scarcely recognizing the talent of the student body, and very few provisions are ever made to have them attend services, or exercise their various gifts. The gap is there, beyond question, and the only plausible way to bridge it over and bring church and school together, is to have a school pastor whose daily duty it shall be to look after the students' spiritual interests and to prepare and keep them in readiness for the larger duties awaiting them in the various fields of Christian activity.

A change is restful, at least, and the rest will enable us to examine other positions. The matter under consideration is of sufficient magnitude to command a favorable examination of the premises, and when this is done, the Board is optimistic enough to believe that speedy results will follow.

Flora, Ind.

The Character of Christ.

BY OSCAR B. REDENBO.

The character of Christ may be studied from different angles. It is singularly fitted to call forth the impulses of the heart, to awaken love, admiration, and moral delight. As an evidence of his religion, perhaps, it yields to no other proof. Perhaps no other has so often conquered unbelief. The character of Christ is a strong confirmation of the truth of his religion. The more we study Christ's character, as exhibited in the Gospel, the more we shall be impressed with its genuineness and reality.

The evangelists set before us the most extraordinary Being who ever appeared on earth, and yet their descriptions are as artless as the stories of childhood. The authors do not think of themselves. Their aim is to show us the Master, and they manifest the deep veneration which he inspired, by leaving him to reveal himself, by giving us his actions and sayings without comment, explanation, or eulogy.

The narratives are no varnishings, no high coloring, no attempts to make his actions striking or to bring out the beauties of his character. We are never pointed to anything, as illustrative of his greatness. The evangelists write as if comment or praise of their own were not worthy to mingle with the recital of such a life.

Because of our very familiarity with the history of Jesus, we are not struck by it as we ought to be. We read the story before we are capable of understanding its excellency. Christ's wonderful works become familiar to us as the events of ordinary life, and his priestly offices seem commonplace.

On this account it is well for ministers of the Gospel to do what the evangelists did not attempt,—to offer comments on Christ's character, to bring out its features, to point men to its higher beauties, to awaken their awe by unfolding its wonderful majesty. One of our most important functions, as teachers, is to give freshness and clearness to truths which have become worn. We have to fight with the power of habit. Some men look on this glorious creation with insensibility, and are less moved by the all-enlightening sun than by a show of fireworks. So it is in regard to Christ's character. Men become used to it until they imagine that there is something more admirable in a great man, a statesman or a conqueror, than in him, the latchet of whose shoes the greatest are not worthy to unloose.

The character of Christ is one which could not have entered the thoughts of men, could not have been imagined or feigned. It is marked with genuineness and truth, and ought, therefore, to be acknowledged as real and of divine origin.

Let us transport ourselves to the times when Jesus lived. He lived in a state of society singularly remote from our own. Of all nations the Jewish was the most strongly marked. The Jew was accustomed to speak of himself as chosen by God,—holy, clean, whilst the Gentiles were sinners, dogs, polluted, unclean. With other nations he could not eat nor intermarry. He was, however, obliged to wear the shackles of Rome, to see Roman legions in his territory, and a Roman tax-gatherer levying extortionate taxes for the support of an unrighteous government and an idolatrous worship, though he regarded all forms of worship as being due only to God.

He had, however, one secret consolation,—the prophetic age was at hand, when Judea was to break her chains and rise from the dust.

Her long-promised King was near, and was coming to wear the crown of universal empire. His law was to go forth from Jerusalem, and all nations were to serve the chosen people of God. The Jews erred. When Jesus came, he taught that his power was not bounded by limits of earth.

A Roman centurion makes application to him for the cure of a servant whom he valued. On expressing, in a strong manner, his conviction of the power of Jesus, to heal at a distance, Jesus, according to the historian, "marvelled, and said to those that followed, Verily I say unto you, I have not found so great faith in Israel; and I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom (that is the Jews) shall be cast out."

The Jews' hopes of Messiah's kingdom were crushed, and the extension of his pure religion, to the ends of the earth, began to be proclaimed.

Jesus was born and grew up a Jew in the midst of Jews, a people burning with one passion, and throwing their whole souls into the expectation of a national and earthly deliverer. Christ grew up among them in poverty, seclusion, and labors, fitted to contract his thoughts, purposes, and hopes; and yet we find him escaping every restraining influence of education and society. We find him as untouched by the feelings which prevailed around him, which religion and patriotism concurred to consecrate, which the mother breathed into the ear of the child, and which the teacher of the synagogue strengthened in the adult, as if he had been brought up in another world. We find him conceiving a sublime purpose, such as had never dawned on sage or hero, and see him possessed with a consciousness of sustaining a relation to God and mankind, and of being invested with powers in this world and the world to come, such as had never entered the human mind. Whence now, I ask, came

the conception of this character? It surely came from God, because he says, "This is my beloved Son in whom I am well pleased."

We feel that a new being, of a new order of mind, is taking a part in human affairs. There is a native tone of grandeur and authority in his teaching. He speaks as a being related to the whole human race. His mind never shrinks within the ordinary limits of human agency. He speaks, in a natural, spontaneous style, of accomplishing the most arduous and important change in human affairs. Jesus never uses that swelling, pompous, ostentatious language, which almost necessarily springs from an attempt to sustain a character above our powers. Jesus talks of his glories as one to whom they were familiar. He speaks of his intimacy and oneness with God as simply as a child speaks of his intercourse with his parents. He speaks of saving and judging the world, of drawing all men to himself, and of giving everlasting life, as we speak of the ordinary powers which we exert. He makes no set harangues about the grandeur of his office and character. His consciousness of it gives a hue to his whole language, breaks out in indirect, undesigned expressions, showing that it was the deepest and most familiar of his convictions.

This argument is only to be understood by reading the Gospels with a wakeful mind and heart. It does not lie on their surface, and it is stronger for lying beneath it. The majesty of the life of Jesus never falls below his sublime claim.

Let us receive the full import of such passages as the following: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," "I am come to seek and to save that which was lost," "He that confesseth me before men, him will I confess before my Father in heaven," "Whosoever shall be ashamed of me before men, of him shall the Son of Man be ashamed when he cometh in the glory of the Father with the holy angels." Such are the sayings of our great and "Holy Redeemer."

Pleasant Mound, Ill.

West Johnstown, Pennsylvania.

BY J. H. CASSADY.

THE first annual session of the Bible, Missionary and Sunday-school Institute of the Western District of Pennsylvania was held in the Roxbury church Dec. 4 to 9. This Institute was planned and authorized at our Ministerial Meeting in August. The following committee was appointed to work out the plans: Bro. J. H. Cassady, chairman; Bro. J. L. Weaver, secretary; Bro. D. K. Walker, treasurer; Brethren H. S. Replogle and George Yoder. Bro. D. W. Kurtz, of Philadelphia, was secured to give nine lectures on the great doctrines of the Bible. These lectures are soon to be in print, and they certainly ought to have a wide sale. Every family in our Brotherhood should secure a copy.

Bro. Wm. Howe gave a course of lectures on the Book of Galatians. They were of the most practical character, and every one who listened to them was certainly impelled with a desire to do better work for the Lord.

Bro. J. M. Blough seemed to be at his best, just on the very eve of his departure for the foreign field. His lectures and appeals were listened to with most intense interest, and we believe the die was cast, for some lives at least, to be given wholly to the Lord.

Bro. R. D. Murphy, our Field Secretary, conducted the Sunday-school round table discussion each evening, from 7 to 8. Bro. Murphy, in his very practical way, brought out a discussion of many vital Sunday-school problems, which will certainly have a splendid effect on the Sunday-school work of our District.

Bro. W. R. Miler, each evening, gave his illustrated lectures on the Orient. The views are the finest that can be produced, and Bro. Miller's vivid description of these places and the many practical lessons he teaches, makes it a course of lectures that ought to be given in every church in the Brotherhood.

Forty-five ministers were in attendance at this Institute. The attendance was most gratifying in every way. Three hundred and three people registered at the day sessions. We had three sessions each day, and eight periods, making a total of thirty-five periods, with an average attendance at the day and evening sessions of 325.

The climax of the meeting seemed to be on Thursday evening,—the time of the departure of our missionaries, Brother and Sister Blough. That evening our large auditorium was packed with about 1,000 people at seven o'clock. A Sunday-school Meeting from 7 to 8 was followed by Bro. Miller's lecture from 8 to 9. The farewell meeting had been arranged for the hour from 9 to 10, and almost the entire assembly, many of whom had already been standing for two hours, remained for the farewell meeting. Eld. J. F. Dietz had charge of the meeting. Short addresses were then made by Brethren Kurtz, Murphy, Miller, Cassady, Howe, J. E. Blough, and Brother and Sister J. M. Blough. This was an evening long to be remembered.

In the audience sat the aged and feeble mother of our dear Bro. Blough, bidding farewell to her son the second and last time, perhaps, but with the joy that banishes all regrets of a separation from a son and daughter who are willing to go.

During the meeting the question was asked: "How many of you fathers and mothers would be glad to give your sons and daughters for the foreign field, if the Lord would call them?" and more than a score responded. Over 150 people went to the depot in three special street cars, to see our missionaries take their departure. As the great train pulled into the depot, the crowd was singing, "God be with you till we meet again." As our departing ones entered the train, the sweet strains of "Blest be the tie that binds our hearts in Christian love" were wafted on the evening breezes as sweet and harmonious as I ever heard. As the great train pulled out of the depot, amidst joy, sorrow and waving of handkerchiefs, the last good-bye was said, and a day never to be forgotten had gone into the great past.

On Sunday night was Bro. Miller's closing lecture, with over 1,000 people packed into the auditorium and 100 turned away. This work has proved to us that the people will be attracted by the Bible when it is presented with power.

Fourth and Sell Streets, Johnstown, Pa., Dec. 16.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MINERAL CREEK, MISSOURI.

The District Sunday-school Meeting of Middle Missouri was held here Dec. 9 and 10. Bro. L. B. Trout was to have been with us, but on account of sickness was unable to come. In his absence Bro. Aaron Lentz, of Adrian, Mo., presided over the meeting. Quite a few from the neighboring churches were with us. Among them were Eld. Geo. Lentz, of Kansas City, and Eld. Ira Wilmore, of Adrian, Mo. On Saturday Bro. Geo. Lentz preached to a small audience who came through the rain. On Sunday we had an all-day meeting. Many good things were said, and topics of much interest to Sunday-school work were discussed. All seemed to enjoy the meeting and wished for other like meetings soon.

On Thanksgiving Day we met for worship at the church, and a collection of $19.93 was taken in remembrance of the poor. The Juvenile Mission Band of the Sunday-school also contributed the earnings of their ten-cent investments, amounting to $22.07. There were twenty-four active members in the band this year, and four more have joined the band for next year.

Our Sunday-school has been reorganized for next year, with Sister Ida Mohler and Bro. Elmer Arnold as superintendents, and Sister Leola Wenrick as secretary. Bro. James Mohler was chosen as our presiding elder for the coming year. Zilpha Campbell.

Leeton, Mo., Dec. 12.

CLOVIS, NEW MEXICO.

Our series of meetings, held by our pastor, Eld. C. H. Brown, closed Dec. 10, after continuing three weeks. The attendance was the best we have ever had. The interest was good throughout. Four entered the fold by baptism. Others feel the call and are very near.

Thanksgiving Day will long be remembered. In connection with our services for that day the Sunday-school gave a program. An offering was taken for Home Missions. A free dinner was given at the church, to which parents and friends were invited. Everyone seemed to enjoy the day, and all felt that the bonds of friendship were drawn closer. The crowning event for our little band, that day, was the meeting in the evening around the Lord's table, to engage in the blessed ordinances of the church. Every member (twenty-seven), in reach of the church, was present. No visiting members were present. Bro. Brown officiated.

Our council was held Dec. 7, at 2 P. M. Brethren William Willoughby and Leslie Simpson were elected and duly installed into the deacon's office the following Sunday.

Since the quarantine is lifted in West Clovis, and the children are allowed to come to services again, our Sunday-school has resumed its former life. Our new song book, "Kingdom Songs," seems to have added new life to our singing. Our minds often revert to Bro. Neff and family, who so faithfully planted the little vine at this place. May it produce copiously for the Master!

Clovis, N. Mex., Dec. 13. Minnie B. Rodes.

BEAVER DAM, INDIANA.

After a stay of twenty-two months at this mission we are now returning to our former home in Lower Deer Creek church, near Camden, Ind. We have enjoyed our work, although there were many discouragements and some hindrances. The members here are few, aged and scattered. The people of the community are indifferent to religion, hard to get interested and to attend services regularly. We have maintained a regular Sunday-school and preaching services every Sunday. The series of meetings, last April, by Bro. C. S. Garber, aroused considerable interest and called forth the debate in August. This was well attended, and so far as the people of this vicinity are concerned the question of church doctrine is settled in our favor. But when these special efforts were over, they settled back in their habit of indifference and were irregular in attendance. During our stay here two were baptized, one restored, two received by letter, and six letters were granted, leaving twenty-four members at present. At the council, Dec. 9, it was decided to discontinue the Sunday-school for the next quarter, and the Mission Board will supply the pulpit twice a month. The Mission Board deserves much credit for the effort put forth, and the judicious and economical management of expenses at this place. Our prayer is that the barriers may be removed, and that the seed sown may yet bring forth fruit to God's name, honor and glory. J. G. Stinebaugh.

Akron, Ind., Dec. 12.

MEETING AT SMELTER HILL, MO.

I have just returned from the love feast at Joplin. It was a rich feast. There was a shaking of "dry bones" during Bro. Smith's series of meetings at that place. When the breath of the Almighty, from the four winds, blows upon them, there will, no doubt, be a little army of recruits marching onward together to Zion.

The feast was a beautiful one throughout,—calm, spiritual, orderly and inspiring. It was an epoch in the history of Smelter Hill and the band of devoted worshipers located there. Bro. Barnhart officiated. Bro. Teeter, the elder in charge, was also able to be present, although he has only partially recovered from a serious cold. Sister Hoover, assisted by Bro. Burris and others, had charge of the culinary department, which was efficiently attended to. The aged were there; also the young,—notably two grandsons of our aged Bro. Harvey, of Jasper, Mo., and other young soldiers of the cross. God be praised for their vigorous wielding of the Gospel armor, for we feel that "onward will the battle go."

I write thus exultingly, because of the long struggle we had with Satan to get this little plant started in Joplin, right "where Satan's seat is." The battle has raged for six long years. Thank God, we had some undaunted, faithful soldiers who led perseveringly, and brought victory out of times of seeming defeat.

Having been a participant in building the church, can you blame me for feeling grateful for what has been accomplished, and for the splendid meeting enjoyed? Suffice it to say there is now a lamp burning that sheds rays of divine light over the great darkness that hangs like a cloud all over the city. In the western part of the city is a colony of people, mostly the plain, common people, who cherish the truth and, like the common people of old, are willing to follow the Master.

They have Sunday-school at 10 A. M., preaching at 11 A. M., Christian Workers' Meeting at 6 P. M., followed by preaching each Sunday evening, and prayer meeting every Tuesday evening. Thus the altar is aflame, and the holy light continually burning. Bro. Burris is in charge of the church. May God bless them abundantly!

J. L. Switzer.

Carterville, Mo., Dec. 11.

It is easy to say, "Let God's grace into your life," but it is not so easy to do. God's grace will not live in the same house with sloth or pride or selfishness or disobedience. If you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you; that is all there is to it, but that is much. And then, how you will sing at your task!

THE ROUND TABLE

A Bit of Reminiscence of the Civil War.

BY EMMA A. M. REPLOGLE.

A few weeks ago, while stopping with some old friends, a member of the family handed me a book to look at, in which he was very much interested. It was a late history of the Twenty-second Pennsylvania Volunteer Cavalry, and he had just gotten it at their reunion at Tyrone, Pa.

I looked through it, more for respect to my friend than that I cared to read it, as I had never had any soldier friends in a cavalry regiment. While leafing through it, I was soon interested in the following:

In September, 1899, Col. Greenfield and Adjutant Isenberg made a trip through the Shenandoah Valley, visiting the scenes and battlefields in which they figured during the Civil War. After this Isenberg, in a letter addressed to his comrade, gave a very interesting account of his trip and the war memories it awakened. . . .

It was in this engagement (Weyers Cave) I was wounded. My comrades carried me into the house of Isaac Long, a Dunkard preacher, where I was kept over night, and in the hands of the enemy. Just one mile north, on the hills, were the campfires of my comrades brightly burning. Ah me! How I longed to be there! It seemed the longest night I ever lived. I thought the morning would never come, but it did come and it brought relief, for with it came Custer with his Brigade, and our Brigade. The enemy retreated and I awoke surrounded by men I loved, as I have never loved men since. Col. Greenfield and I visited the old stone house wherein I lay that dreadful night. We inquired for Isaac Long but he had been gathered to his fathers. The son lived there but he was not at home. A winsome young lady entertained us. I told her of my night in the house, and expressed a desire to see the room in which I lay. She said, "Yes, I have heard my grandfather speak of it, but they all thought you were dead."

She showed me into the room, and spread out an old-fashioned folding lounge on which she said I lay, and which is marked with blood stains yet. Just here I want to confess that I felt a kind of choking sensation in my throat. I walked out on the porch and found Col. Greenfield (whose cheeks never blanched in battle) weeping. Just then I swallowed the lump in my throat and said, "Colonel, why do you cry?" He said, "I don't know, but why do you cry?" I answered, "I suppose because you do." I turned to the young lady and said, "Young lady, why do you weep?" She said, "Because you gentlemen weep." Do you say our conduct there was effeminate? Well, perhaps it was, but somehow I felt better after it was over, and I guess I will not apologize for it.

Huntingdon, Pa.

Our Ministerial and Missionary Meeting.

BY W. R. HORNBAKER.

The Western Colorado and Utah State District assembled at the Mt. Garfield church, near Palisade, Colo., Nov 30, the day previous to our District Conference, to discuss questions relating to the ministerial and missionary interests of our District.

After devotional exercises several topics were ably discussed. We give a few of them, followed by such remarks as are of special interest:

1. "Is It in Harmony with the Spirit of the Gospel for More than One Minister to Live and Labor in the Same Congregation?" The position was taken by some that the Spirit of the Gospel would limit the number to *two*, and several examples were cited. This position was strengthened by such quotations as, "Ordain elders in every city," "And when they had ordained elders in every church," etc. These quotations, however, do not limit the number. Others showed that the number should not be limited by figures but by opportunity to work. No drones should be allowed.

2. "How Can Ministerial Distribution Be Effected?" The following plan was suggested and met with general approval, although some defects were pointed out: A central bureau, located in the offices of the General Mission Board, to which all ministers, desiring to change locations, may send their names and addresses with any other information that would be helpful, and to which all churches in need of ministerial aid may send their application, together with any conditions of helpfulness they would be able to render to such minister. Thus there might be established a ministerial agency much like the teachers' agencies now in operation in our country.

Seven other topics were considered and some splendid points were presented. The last topic was as follows: "Which Field Should Engage Our Strongest Efforts—Home or Foreign?" Some able arguments were advanced, favoring each, but no definite answer was given. Wherever God calls there should we direct our strongest effort.

R. D. 1, Grand Junction, Colo.

The Dying Year.

BY EDGAR M. HOFFER.

It seems to us but a short time since the last new year was ushered in, but it is true, nevertheless, that the old year is dying. The year 1910 has been placed on record, with all its joy, all its adversity. Let every reader stop to reflect on the rapid flight of time. It may have been a very busy year, a very prosperous year, a very happy year, for many of us, but how short it seemed to be! Many had to spend the year on a bed of affliction, and in distress.

As we take a view of the year that is now drawing to a close, we must admit, with grateful hearts, that our Heavenly Father has showered upon us countless blessings. Do we thank him enough for his love? We have enjoyed many blessings during the year, such as living in a land of plenty, in a land of Bibles, in a land of peace, in a land of prosperity. It was not always thus. Our forefathers endured many hardships before our dear native land was free. Now we enjoy the blessing of serving our God in a church where all his commandments are observed. Let us remember in all our service, that the Blessed Christ endured much for us, long, long ago!

Yes, the year is dying! All we said is on record for eternity. Every kind deed has been placed to our credit. Every unkind word and action stands against us. Lost opportunities will never return. As we look back we see our frailty, but let us do better, by God's help in the future.

During the year many glorious series of meetings were held, and many came to Christ. Our Publishing House has also done a good work for the church, and we hope that every member has done his part.

During the year the angel of death entered many homes, and many dear ones have fallen asleep. As the sun sets beyond the western hills, on the last evening of this year, let us meditate and pray, for soon our sun, too, will set beyond the hills of time. Let us improve the golden opportunities, for we shall not pass this way again. Remember that only the faithful ones receive the crown.

Elizabethtown, Pa.

On the Pacific Slope.

BY A. HUTCHISON.

It has been the privilege of the writer to spend the time since the Conference at St. Joseph, Mo., in Minnesota, North Dakota, Washington, Oregon, and California. At this time my place of work is in this city (Chico, Cal.), and while I have met earnest workers at every place along the line, none have outstripped the few members in Chico. They have built themselves a churchhouse that might well be considered a credit to any plain Bible-obeying people. Bro. Hiram Forney and the little body of members, working with him, have made a fine beginning.

Chico is a city of something over 13,000 people. Some five years ago a mission was opened here under very unfavorable conditions. They had no house they could call their own. But now they have a splendid house which they call the "Lord's House." Up to this time twenty-one have been baptized in this mission. When you are passing through here on the Southern Pacific Railway, stop and see. You might decide that the place is good enough to make to make a home here. Why not?

One of the most impressive scenes of this trip, was the sailing of our missionaries for China. As we thought of them, and why they were aboard of the great *Minnesota*, an earnest "God bless them" was said.

We expect to close our meetings in this city with a love feast Dec. 17. Then I move on south, making a short stop with the Father's children at Empire and Laton, Cal. I hope to arrive in Los Angeles Dec. 30. About April 1 I think of moving east, hoping to be in York, Pa., in time for Conference.

CHRISTIAN WORKERS' TOPIC

The Priceless Treasure.

Psa. 119: 105-112; Rom. 15: 4.

For Sunday, Jan. 7, 1912.

The Bible is a precious treasure.

I. Because it is: (a) "The book of the Lord" (Isa. 34: 16); (b) "A book of remembrance" (Mal. 3: 16). ¶

II. Old Testament saints esteemed it precious: (1) "More than my necessary food" (Job 23: 12). (2) "The joy of mine heart" (Jer. 15: 16). (3) "His delight" (Psa. 1: 2).

III. Because of its cost: (1) The New Testament alone cost the Father "His only begotten Son" (John 3: 16). (2) It cost the Son "his life" (Mark 10: 45; 1 Tim. 2: 5, 6). (3) And the life of those who wrote it.

IV. It should be precious to us: (1) It is an unerring guide (Prov. 6: 23; 2 Peter 1: 19). (2) It cleanses (John 15: 3; Psa. 119: 9). (3) It has power to save (Rom. 1: 16; Jas. 1: 21).

Let there be earnest prayers offered at this, the first meeting of the new year, that "The word of the Lord may run and be glorified" (2 Thess. 3: 1).

Helps.—Tell (a) how we came to get the English Bible; (b) how we may know that it is precious to us; (c) why it is not equally precious to all; (d) why it is not precious to bad people; (e) name your favorite chapter in the Old Testament; (f) in the New Testament.

Song.—"Cling to the Bible, tho' all else be taken."

PRAYER MEETING

Prayer, the Source of True Prosperity.

Psa. 122: 6; James 1: 5-7.

For Week Beginning January 7, 1912.

1. The Mighty Power of Prayer.—Prosperity without prayer is like an express train without an engine, a steamship in the rapids without a pilot. The regulating force in any undertaking can not be withheld without serious consequences. National prosperity without a band of righteousness is a helm will end in ruin. Prayer and prosperity can not be divorced. There is a "success" that is rank failure. There is a "prosperity" which is founded on unrighteousness, but the end thereof is humiliation. Success without the guiding spirit of prayer is in danger of going on the rocks. Ask, and you will receive (Matt. 7: 11; John 14: 13, 14).

2. Prayer the Great Regulator.—There are perplexities in public as well as private life that can be adjusted only by prayer. If men would more frequently go to God with all their troubles and difficulties, these might all be readily adjusted, and prosperity might smile upon their undertakings. We fail because we leave God out of the question (Heb. 13: 5, 6).

3. Prayer Is the Key to Unlimited Possibilities.—As the mighty vessel on the ocean depends for safety and progress on its efficient equipment, so the child of God depends on the power of prayer as a means of reaching the highest realms of usefulness. The prayer-directed soul basks in the everlasting sunshine of God's grace. It moves onward from victory to victory, and success, in the highest sense of the term, is sure to be reached. Through God's loving-kindness we are heirs of his unsearchable riches, and joint-heirs with his Son. Led by the Spirit of God, as we commune with him in prayer, we are truly sons of God,—children of the Great King,—knowing "that all things work together for good to them that love God" (Rom. 8: 26-28).

TOPICS FOR PRAYER MEETING.

First Quarter, 1912.

For Week Beginning

Jan. 7, Prayer, the Source of True Prosperity. . . . . Psa. 122: 6; Jas. 1: 5-7

Jan. 14, The World-Wide Call, "Go Ye." . . . . Matt. 28: 19, 20

Jan. 21, What Is It to Be a Christian? . . . . . Acts 26: 24-29

Jan. 28, The Absolute Security of the Believer. . Psa. 91: 1-13

Feb. 4, Why I Believe the Bible. . . . . Josh. 23: 14; Rom. 15: 4

Feb. 11, Self-Centered or Christ-Centered? . . . . . Philipp. 1: 21-30; 2: 1-3; 4: 11, 12

Feb. 18, The Church as a Witness to the Truth. . . . . Eph. 2: 1-13; 1 Tim. 3: 15

Feb. 25, The Christian Graces. . . . . 1 Peter 4: 7-11; Col. 4: 6

March 3, The Divine Recipe for a Peaceful and Happy Life. . . . . Philipp. 4: 4, 7

March 10, Money, Men and Prayers—the Three Great Missionary Needs. . . . . 2 Cor. 9: 6-15; 1 Cor. 16: 1-3

March 17, The Value of Right Thinking. . Psa. 1: 2, 3; 119: 59

March 24, "I Must Be About My Father's Business." . . . . Luke 2: 49

March 31, Christ's Resurrection and What It Means to Us. . . . . 1 Cor. 15: 1-28

HOME AND FAMILY

A Review of the Year.

Dear Lord, on this, thy day of days
Forgive me, if to thee,
In place of songs replete with praise,
This prayer alone my heart essays,
"Work thou thy will in me."

I can not thank thee for the pain
With which I wait to hear
Familiar footsteps, or again
Listen for songs whose blithe refrain
Made glad our hearts last year.

I can not praise. Beneath thy cross
I bow, and silently,
With eyes washed clear of much of dross,
I strive to see, above my loss,
The joy of those with thee.

—Jeanie Rogers Sherman.

The Clock Strikes One.

BY ELIZABETH D. ROSENBERGER.

GRANDFATHER'S clock held the place of honor among our furniture. Our chairs and tables never attracted any notice, but three out of four of our visitors would say something about the beautiful old clock. Truth compels me to say that its mahogany case, quaintly carved, and its open, honest face distinguished it from many other grandfather clocks which I have seen. It kept good time, usually. When Grandfather lived, he used to wind it so regularly that it never lost or gained a minute, but since other hands have been winding it, we find that it is not quite so reliable. On the night when the old year is dying, we all look at the old clock, and watch the old year slowly passing on by the tick-tock of the long pendulum. It would not seem right to consult another clock about this, for over seventy years this clock has ticked away the dying hours for some of our family, and we turn to it with assurance, ready to welcome the New Year at its summons.

And as the family wait for the hours to pass, we think of the experiences of the past year and we know all that goodness and mercy have followed us all the days of the year, but tonight we regret many things, oh, so much that should have been different. Now our opportunities have gone by, and we cannot look for them in the coming days. We are haunted by a sense of the neglected "might-have-been." We think of how soon we shall be watching the moments slip slowly by for our last watching of the old year's dying hours. Ah, so soon it will be the last hour for so many pleasant things. Tonight we are glad to think that we are here, to enjoy a little while longer the beauty and happiness of living. Time is speeding us on towards eternity. The world, with a tragic velocity, is going away from us each moment, like the waters of a cataract into the chasm below. The grass is already withering, the flower fading, with the dying year.

In youth we are prodigal of the hours. There are so many years before we come to the fourscore which marks old age. If one enchanted hour comes to an end, we are hopeful of many more to come. Others may lament about lost time and lost chances, we shall not. We shall be wiser. Alas for us, when it is borne upon us in tragic suddenness, like a miser who has been robbed of his gold for which he bartered all, —that, unaccountably, the best part of life is gone and we are not saved. Bleak and cold are the hours as we listen to the plaintive tones of remorse, ever reminding us of the things we have failed to do that we should have done. Our effort may not be blemished by anything visible, but we know only too well that we are capable of better work, and we have fallen far below our ideals.

He who *liveth* his life shall live it! It is a grave error to give ourselves grudgingly to our experiences. The Savior tells us of those who shall have life more abundantly, but we must turn away from self first. "A penitent, sweeping and eternal surrender of self to the mastery and purposes of Christ, will make our path much smoother in the coming year. We have wanted some other things more than Jesus. We have wanted our own way, we have wanted some one thing so badly that we paid too much to get it, and the thing has proved a curse to us. Now let us do differently. What if our great desire for some one thing is eating our heart out, and shutting Christ out? With God's help we can submit and take the gift he gives instead of what we wanted.

At this hour, when the sounds of the busy world are hushed, the pendulum is counting out the slow minutes. It counts them out grudgingly as if unwilling to let go of the old year. And we find ourselves shrinking from the future. It is always the unknown that terrifies us. The clock ticks regularly and we think of the time when we stopped the pendulum in its regular beat,—stopped it at the moment when one dear to us was taken to eternity's shore. From the depths of our own bereavement we feel, lest in coming golden days, the tick of the clock may sound loud and sad in a room made empty because the death angel was here.

Let us find more joy in life in this coming year. We complained too much in the past. It seems a pity that we can not be cheerful in spite of hard work and discouragement. The sunshine of God's love floods this world. There is no heart too small to feel its comforting rays, no life too poor to flourish in its radiant warmth. But we, ourselves, must choose to live in God's sunlight instead of creeping into some dark, damp place to live and grumble at our lot.

"Then we dare not charge the power of God
With planning for us our sorrows;
On the hurrying looms of our own todays
We are weaving our own tomorrows."

Covington, Ohio.

What Have We Done This Year?

BY WEALTHY A. BURKHOLDER.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9: 10).

"What hast thou done to show thy love
To him who left his throne above;
His glorious throne in yonder sky,
And came to earth, for thee to die?
Tell me, my soul.

"Hast thou the world renounced entire,
And for its pleasure felt no desire?
From ev'ry folly turned away,
To seek for joys that last always?
Tell me, my soul."

"Hast thou e'er dried the mourner's tear,
Or sought the orphan's path to cheer?
Hast thou e'er raised the fallen up,
And bidden him once more to hope?
Tell me, my soul.

"Or hast thou lived in selfish ease,
Seeking alone thyself to please,
Forgetful that thy God would claim
Thy service, if thou bear his name?
Tell me, my soul."

It is well that time still is ours to make amends for the past. While a retrospection shows our many weak points during the year about to close, we still have time to improve the past and to be more careful in the future. Truly, we need to do and to be better, and this should be our most earnest desire and prayer.

"Forget not, soul, that by and by
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
'O soul, what hast thou done for me?
Remember, soul.'"

Newburg, Pa.

A SURPRISE

Awaits the Local Temperance Committees of the Brotherhood. The General Temperance Committee has issued a "revised letter," addressed to the District and Local Committees. It contains "Our New Financial Plan," which will doubtless both interest and please all parties concerned. Moreover we have also compiled a number of temperance helps in the form of a leaflet. A package of each goes before Christmas to the Secretary of each District Committee. The District Committees are urged to get these into the hands of the Local Committees as soon as possible. There will be one of each for each Local Committeeman. We believe they will prove real helps to Committees. Look for them and use them well when they come.

W. M. Howe,
Secretary General Temperance Committee.
1012 Bedford St., Johnstown, Pa.

SISTERS' AID SOCIETIES

PORTLAND, IND.—Our Sisters' Aid Society met once each week for six months. The average attendance was six. We quilted six quilts and knotted three comforts. We spent $4 for shoes for the poor, and placed into the treasury seventy-five cents.—Ella Grafmiller, Portland, Ind., Dec. 12.

LOGAN, OHIO.—Our Aid Sisters' Aid Society met on the regular meeting at the home of Sister Mary Starr. The following officers were elected for six months: Sister Ella Kaylor, superintendent; Sister Glenn Yoder, president; the writer, secretary-treasurer. During the year we held seven all-day meetings, and seven meetings in the afternoon, with an average attendance of seven. We made thirty aprons, five bonnets, one comfort and some children's clothes. We sent a box of clothing to the Sunday-school Extension in Chicago, Ill., and soon expect to send a box to the mission at Grand Rapids, Mich. We sent $2 to the Manchester College, with which to purchase a tablecloth for the dining hall. The amount received during the year was $25.84; amount brought forward from last year, $8.49; expenses, $11.09; amount in the treasury at present, $23.24. The society has lost a noble worker in the death of Sister Belle Yoder, who was one of our most active workers. We feel that her influence is still going on for good, and is an incentive to the workers to go on and do better work for the Master. She requested her dear companion to remember the Aid Society, which he has already done in different ways.—Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Dec. 8.

MANCHESTER, IND.—We give a report of the Sisters' Aid Society from Jan. 1, 1911, to Dec. 1, 1911. The society met every three times with an average attendance of thirteen. The industrial work consisted of quilting, knotting of comforts and general mending of wearing apparel. We received donations, clothing, 138 articles; solicitors received cash, $8.45; general collections, $15.50; received for articles sold, $8.96; result from the sales of lunch at public sales in the county, $25.10; a collection for custom work, $7.75; also cash received not reported at the time; total amount of cash received, entered from the treasurer's book during the year, $76.18. Relief work: For the support of India orphans, $22; contributed for the house of worship at Lawrence, Kans., $5; gave out 132 articles of clothing to the Orphans' Home at Mexico, Ind.; to the Brethren Mission, at Logansport, Ind., 17 articles; for the number of articles given out, 269. Each year did some home work. We donated the work of two general sewings and meetings to worthy friends. We paid quarterage to the amount of $46.68; balance on hand in the treasury at present writing, $13.43. Sister Emma Bowman is our president; the writer, secretary; Sister Sophia Lehmer, treasurer.—Lavina Brower, Secretary, 401 Corner Sixth and Wayne Streets, North Manchester, Ind., Dec. 12.

CHICO, CAL.—Our Aid Society is still at work, though no report of it has been given. We have been busy sewing. We have been meeting each Thursday, but of late we meet two or three days in a week. We are making comforters and paper coverings. We have been trying to raise funds to purchase our dishes and other things needed for our communion, which we hope to get at the close of our protracted meeting, beginning on Thanksgiving Day. Bro. Andrew Hutchison is to be with us to hold our meetings. It will be the first love feast held in the Chico church. We are anxiously looking forward to the feast, as a number of our young converts have never seen or enjoyed a communion service. An aged brother and sister, also, have never enjoyed these services before. We desire the prayers of all the faithful in behalf of the work here in California. When we look around us, we see that many are going on in sin and wickedness. Many children are not in Sunday-school, because their parents are not interested in Christianity, but are seeking the pleasures of the world and drag their children down the broad road to ruin, and cast aside the words of Christ unto them. We would be glad for some faithful brethren and sisters to come and help gather the tidal waves for Christ. There is plenty of mission work to do here in Chico.—Mrs Hiram Forney, Chico, Nov. 21.

THE GOSPEL MESSENGER

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THE new churchhouse at Akron, Ohio, is to be dedicated Jan. 21.

NINE, by confession and baptism, were recently added to the church in Covington, Ohio.

THE Beech Grove, Ind., revival, conducted by Bro. H. L. Fadely, closed with five conversions.

AFTER an absence of four weeks in Kansas, Bro. J. H. B. Williams and family have returned to Elgin.

BRO. J. G. STINEBAUGH, of Indiana, is returning to his former home at Camden, and not Akron, as stated last week.

As fruits of the evangelistic efforts of Bro. D. L. Miller, at Empire, Cal., twenty-three were added to the church.

FIVE came out on the Lord's side during the series of meetings held by Bro. David Metzler in the Walnut church, Ind.

WRITING from Vyara, India, under date of Dec. 1, Bro. A. W. Ross reports that seventeen natives were baptized recently.

ALL told, there were seventeen accessions during the two weeks' meetings at Flora, Ind., conducted by Bro. D. M. Adams.

FIVE accessions were reported as the fruits of some revival services held at Dry Valley, Pa., conducted by Bro. Frank Lightner.

AT New Enterprise, Pa., Bro. Mahlon Brougher delivered twenty-four gospel discourses and five persons were added to the church.

FEB. 11 Bro. G. W. Miller, of La Place, Ill., is to begin a series of meetings at the town house, Mulberry Grove congregation.

BRO. J. W. KILLIAN is expected to assist in a series of meetings in the Thornapple congregation, Mich., East house, beginning Jan. 13.

SIX came out on the Lord's side and received baptism during the revival services at Eel River, Ind., conducted by Bro. G. A. Snider.

BRO. S. G. LEHMER did some effective evangelistic work in the Sacramento Valley congregation, Cal. Nine were baptized and three others await the rite.

THE members at Grundy Center, Iowa, are planning to build a new churchhouse, and will then endeavor to procure more help in the ministry.

BRO. D. L. MILLER, who is now at Raisin, Cal., goes from there to Fresno, and then to Pasadena, where he may, for the present, be addressed at 752 Herkimer Street.

A CHURCH will probably be organized at Herndon, Fla., in January. There are now several groups of members in the State, and a few of them may be organized before the winter passes. It looks as though our people are to get another good foothold in the Land of Florida.

THE revival meeting at Ridgely, Md., conducted by Bro. Rufus Bucher, closed with fourteen added to the fold by confession and baptism, and one restored to fellowship.

A NEW churchhouse at North Bend, Ind., within the bounds of the Danville congregation, was dedicated the first Sunday in December, Bro. H. C. Early delivering the address.

BRO. T. A. PRATHER, of Fayetteville, W. Va., says that he had the MESSENGER, for the year, sent to several persons, and as a present result one whole family has united with the church.

BRO. D. W. WEAVER dealt out the Word of truth in a series of meetings in the Chiques congregation, Eastern Pennsylvania, and five volunteers entered the fold through the act of obedience.

A CHURCH has been organized at the South Side Mission, Kansas City, Kans., with Bro. I. H. Crist in charge. He is to locate in that part of the city, and give the work his special attention.

SEVENTEEN were born into the kingdom during a series of meetings in the Botetourt congregation, Va., conducted by Bro. Isaac Frantz. One awaits baptism and two were restored to fellowship.

THE series of meetings conducted by Bro. Chas. D. Bonsack at Elizabethtown, Pa., closed with five accessions. Bro. Bonsack and wife spent last Lord's Day and Christmas with the members at Washington City.

A SERIES of meetings, which seems not to have been reported, was held by Bro. J. H. Garst sometime ago at a schoolhouse within the bounds of the Peter's Creek congregation, Va., and ten precious souls were born into the kingdom.

BRO. JOHN E. METZGER, our field agent, writes us that he is spending the Holidays with his family at Rossville, Ind. He further adds, that his recent trip among the churches was the most pleasant he ever made in the interest of the House.

BRO. WM. JOHNSON, of Wichita, Kans., visited in Elgin last week, and called at the MESSENGER sanctum. He is one of the pioneer preachers of the West, and though seventy-six years old, is still fairly active, and deeply interested in the work of the church.

CHRISTMAS passed off pleasantly at Elgin. The Sunday-school program was rendered on Friday evening in advance, and a Christmas address was given on Sunday morning. The evening was taken up by a special Christmas program, arranged by the Christian Workers.

WORK on the new churchhouse in Greensburg, Pa., is progressing nicely, and the dedication has been announced for Feb. 11. Bro. C. C. Ellis, of Huntingdon, will conduct the dedication services and Bro. J. H. Cassady, of Johnstown, is to follow with a series of meetings.

THE late District Meeting of Northern California decided that the elder, representing the District on the Standing Committee, should receive $2.50 a day for the time spent going to, returning and attending the Annual Meeting, in addition to having his railroad fare, boarding and lodging paid.

BRO. MOSES DEARDORFF writes us from Larned, Kans., where he is to remain a few weeks, and then to go to Roanoke, La., for the winter, expecting to return in May, by the way of Chicago. He is accompanied by his wife, and goes south to escape the cold winter months, and to preach the Gospel wherever he finds an open door.

BRO. G. A. PHILLIPS, of Waynesboro, Va., who spent several months at mission work among the common people of the mountain sections of his State, writes us that, as a token of love and appreciation upon the part of many people visited on that trip, he recently received ninety birthday cards, reminding him of the fact that he had, Dec. 14, reached the sixtieth milestone of his earthly pilgrimage. He can not, by letter, at this time reply to all these tokens of respect, but may respond later.

A NUMBER of our readers will be glad for Bro. J. W. Lear's article on "The Annual Visit," which appears in this issue. The visit, if rightly managed, may be made exceedingly helpful in developing the spiritual side of a congregation, and is a subject that might be discussed to advantage in a number of the churches.

WE can not hold these pages open long enough to make note of all the interesting news reaching the House on Tuesday morning. At the time we close, and arrange for going to press, hundreds of letters are yet to be opened, mostly business letters, of course, but in them will be found much news for our columns. These are busy days for every department of the mission work.

THE December number of the *Advocate of Peace*, published at Washington, D. C., contains more valuable information regarding the pending Arbitration Treaties than we have before seen in convenient form. These treaties, in their various bearings, are ably discussed by writers selected on account of their special ability, and thoroughly acquainted with the subjects assigned them. Those of our readers who wish to keep fully informed on the peace movement may do well to send ten cents to the American Peace Society, Washington, for this special issue of the *Advocate*.

BRO. J. S. RODEFFER, of Mount Morris, Ill., has taken upon himself the blessed privilege of donating forty copies of the MESSENGER each year to as many families where there happen to be no members. He sends $20 and directs that twenty copies be sent to St. Joseph, Mo., and twenty copies to Brooklyn, N. Y. This is Bro. Rodeffer's way of doing mission work, and he probably reaches as many people, with his messages, as does the average preacher of the Brethren church. Why could not scores of others follow his example, by investing $20 a year, or even half that amount? The papers thus ordered may be sent to different addresses, it being provided, however, that they go into families where there are no members. Some who arrange for papers on these terms, have them sent to their neighbors. Even congregations have found that it pays to invest money in this kind of House.

IN this issue the District Mission Board of Southern Kansas is calling for the names of all isolated members in the District desiring services. This is a wise thing to do. It is leaving the ninety and nine safe in the fold and going in search of the one. Something of this sort ought to be done in every State in the Union. We must find the isolated and break to them the Bread of Life. Then search should be made for the unconverted children of members. Hundreds of them are out in the cold world, but most of them can be won for the Lord if we go at it rightly. Talk about mission work! There is plenty of it to do right at our own doors. We should not only find these lost and isolated people, but we should see that the MESSENGER goes to their address. If they do not feel disposed to subscribe, the paper should be donated to them. It will, for the whole year through, be food to their souls, and may be the means of winning many for the Master.

WE are not in the habit of saying anything about editorials appearing in the MESSENGER, but we think it no more than proper that we should call special attention to what Bro. H. B. Brumbaugh has to say on the next page, under the heading, "Yesterday, Today and Tomorrow." Some of us have lived long enough to know what is said about the mission spirit and labors of our ministers, fifty years ago, to be true in every particular. Some of them, at their own expense, did fully as much in the way of preaching the Gospel at isolated points and building up churches, as is now done by some who are amply supported. Generally speaking, we believe that they manifested more real working zeal than is common today in the most aggressive sections of the Brotherhood. All of this is said, not to underrate the value of what we are doing, in this day and generation, but to show that there are no grounds whatever for censuring our older preachers on account of their lack of missionary interest. Relatively speaking, they did just as much as the most aggressive members of this generation, and had a great deal less to say about it.

THE mail order department of the House is becoming a busy place. It requires twenty clerks to open the letters, enter the accounts, fill the orders and to mail our various publications. Our head mailing clerk says that when he first entered the office he could do nearly the whole thing himself. By this it will be seen that our business is growing.

True Love.

THE man who insists on preaching all love, and disregards what the New Testament says about obedience, has yet to learn what real love is. He is not only deceiving himself, but he is misleading others. We are told, "For this is the love of God that ye keep his commandments." That which fails to include obedience is not true love, for, be it understood that love and obedience are always found in the same heart. Obedience can never be separated from love. True love prompts obedience, and the absence of obedience indicates the absence of love. Jesus says: "If a man love me, he will keep my words." Nothing can be truer than this.

The real test of love is obedience. This will be found true in every department of life. The child who loves its mother will obey her. But hear the Master once more: "He that hath my commandments and keepeth them, he it is that loveth me." We may ask, Who loves Jesus? The answer is, "He that hath my commandments and keepeth them." Every man who has the New Testament in his home has the commandments of Jesus, but if he does not obey these commandments from the heart, it can not be truthfully said that he loves his Lord.

In the light of what we have said, it must be evident that love is greatly misunderstood. Men and women, so far as sentiment is concerned, may seem to give every indication of love. They may say they love the Lord, may speak most reverently about him, may pray to him regularly, and may make many sacrifices for his cause, and yet pay no attention whatever to some of his commandments. The Word of God demands that they do this, that and the other thing, and still no heed whatever is given to what is required. Do such people love the Lord? If they do, how do we harmonize their conduct with the plain declaration of the Master: "If a man love me, he will keep my commandments"? This is a serious matter, and should be considered candidly. If the New Testament statements cited be true,—and they surely are,—there is no way of escaping the conclusion that a host of sincere people are most woefully deceived. They think they love the Lord, and yet the Scriptures plainly declare that they do not.

Close of Volume Sixty.

RECKONING from the beginning of the *Gospel Visitor* in 1851, the present is Vol. 60 of the church paper. In a previous issue we traced the development of our publishing interest, showing how it grew from the little plant in the loft of a spring-house until the splendidly-equipped establishment,—the Brethren Publishing House,—was made possible. During all these years the church paper, under different names, has also grown, and as the result of the efforts put forth, from year to year, we have the GOSPEL MESSENGER.

With this issue another volume is completed, and in a measure its work has been finished. And yet it is not completed, after all, for some of the seed sown in the hearts of its readers is yet to be heard from. At the very least calculation the paper has been read by not less than 75,000 people, young and old. We try always to keep in view the kind of seed sown, knowing that only the seed which is good can produce the desired results. If we can succeed in depositing the good seed in the hearts of earnest people, as the years go by, we can not help feeling that some good will certainly follow.

In a sense the MESSENGER may be called a sower, sent forth to sow good seed. Some of this seed may have fallen by the wayside, some on stony ground, some among thorns, but we know that much of it has fallen into good ground and will grow. Our hope for an abundant harvest of souls is in the seed that has found its way into good and honest hearts. Our first aim is to sow good seed by bringing out a good paper, that clearly and forcibly represents the teachings of the New Testament, it being our purpose thus to reach as many honest hearts as possible. By this method we pave the way for some most encouraging results.

Then we have steadily kept in view the unity and integrity of the Brotherhood. Jesus prayed for a union of all his people, and it has been our purpose, so far as the Church of the Brethren is concerned, to help answer this prayer. To accomplish this, the spirit as well as the subject matter have been carefully guarded. Everything calculated to harmonize the different elements in the church, and firmly unite the Brotherhood on the New Testament principles, has been encouraged and welcomed, but that which had for its aim discord and disunion was avoided as much as possible. As the result of this carefully-planned policy we are glad to report that all parts of the Brotherhood appear to be most thoroughly united. We have few discordant notes. True, we differ on many points, but we are learning to work together in spite of our differences.

The principles for which the Brotherhood stands have also been kept constantly in view. It occurs to us that a paper, owned and controlled by the church, should fully represent the teachings and practices of the church, and at no time has the MESSENGER deviated from this policy. Our people have well-defined principles, and to keep these steadily before the reading public has been our constant aim. More than likely this phase of our policy has not impressed our readers as forcibly as they might have been impressed.

The Brotherhood is growing. Our church activities are increasing, and our field of usefulness is widening. We have labored to keep fully abreast of this growth and development, believing that a church organ should be in the very front ranks of every movement intended to advance the interest of the Fraternity. In some lines we may not have led out as fast as some would have preferred, but we always so regulated our movements as to keep the rank and file of the membership with us. The real working body of our own people have kept step with the MESSENGER, and we have endeavored to keep step with them.

In every part of our labors we have studiously avoided that which is sensational and spasmodic, maintaining that it is the steady and healthy growth and development that count in the long run. Our religion is of the substantial type, and we are noted for our simple and sensible way of looking at things. We may move slowly, but when we do move we all go together, and that makes of us a body whose principles, when properly carried out, are almost irresistible. It is for this steady movement, this unity of action, and this fidelity of purpose that we have been constantly laboring.

And while doing all this, each interest of the Brotherhood has been kept in mind and every possible effort has been made to encourage and promote each one. We have our educational interest, the Sunday-school work, the aberrance movement, missionary interests, at home and abroad, the Christian Workers' department and other activities, and, so far as we know, not one of them has been overlooked in the MESSENGER.

It has doubtless been observed that the MESSENGER never antagonizes the church. The fixed purpose of the Brotherhood has been the fixed purpose of the paper. Efforts have been made to induce our people to move up and live on a higher plane, and to adopt, so far as possible, improved methods of doing some things, but the suggestions made from week to week have invariably been in keeping with the principles of the church. Our idea has been to have the whole body move together in every good work undertaken, believing that the tendency of such a policy is to make of us a strong, aggressive, loyal force. And what has been our policy in the past, in this particular, is to be the policy of the paper in the future.

Yesterday, Today and Tomorrow.

IT is not our purpose, in this paper, to discuss whether the world, religiously, is growing better or worse, as we find that there is not a very general agreement in what we have already written on this subject. It was not our expectation that there would be, but it is a good thing to stir up some of these questions, occasionally, so that we do more careful thinking in reference to them. We find that our decisions are shaded somewhat by the conditions by which we are surrounded, religiously and otherwise. And while there is but one standard, we are measured by it somewhat after our knowledge or interpretation of it.

Our subject for this paper includes all the time we have had, have now, and all that we can expect,—the past, the present and the future, so it is broad enough to contain anything that we may have to say. Our leading thought is: Should we be better,—religiously better,—as individuals and churches, today, than were our Brethren as individuals and churches, say forty or fifty years ago? We name this period of time because there are, perhaps, more of us who can, intelligently, make a satisfactory comparison. In making our decisions there are a great many things that must be taken into account.

Fifty years ago we had many well-organized churches, earnest and faithful, with a ministry comparatively as good as we now have. By this we mean that they stood, relatively to the membership and to the people generally, intellectually, theologically, and in the manner of presentation and teaching, as we do today. Of course, since then there have been wonderful advances made along many of these lines; not all of them, but it has been in a relative sense. What we mean is,—the laymen have done much in all of these things, perhaps quite as much as the ministry.

If we are right on this point there is no room for boasting either way. Fifty years ago there were, comparatively, only a few churchhouses. Many of the places of worship could properly be called "churches in the homes." We were born and raised in a church of this kind, though the "meeting" came around only every sixteen weeks. But every one of them was an important social and religious epoch in our expanding life. These were no ordinary occasions, whether they happened in our own home or in the homes of other members, at other points of the church district. It was a time of religious service from Saturday afternoon to Monday morning, so it was a fruitful time for religious teaching in example and precept, from beginning to end. As a result, very few of the members' children forsook the religion of their fathers. These social home meetings had, as a rule, a very salutary influence over the minds and hearts of the community in which they were held.

The churchhouses that were built in those days were very simple in plan and manner of construction. But, compared with the homes then built, they were quite up to the standard in convenience and comfort. Some of the quite old ones were built of hewn logs, the roof of clapboards, split out in the rough, the cracks on the sides were filled with clay. There was a puncheon floor, slab-hewn seats, and greased-paper windows. And yet the people resorted to these places of worship, on horseback, in ox-teams, and on foot for miles and miles, with their hearts filled with great expectation and joy,—hungering and thirsting for the bread and water of life. They sat on these slab-benches, listening to sermons of several hours' length with very much more grace and less wriggling and show of impatience than many of us do in our modern houses, with their comfortable heating and seating, during the delivery of our more carefully and systematically prepared sermons of thirty to forty minutes.

And yet, when we read these old-time stories as to how our fathers lived and worshiped, "we can't understand." And the question comes to us: How could people be good under such conditions? You can not understand, because you were not born fifty years ago in the log cabin, hemmed in for miles around by hills and mountains of forests, or in the sod-house on the seemingly boundless prairie.

But they lived yesterday, when these things were today with them. Our today is the tomorrow that some of them were hoping and looking for. Can we recognize the fact that the things we are enjoying and are so proud of today, were made possible for us by these "yesterday" fathers?

But, for a moment, let us look at some of their disadvantages, as we now see them. They had no Sunday-schools, no prayer and young people's meetings, no ministerial meetings, no high schools and colleges, and no special Bible training of any kind. Neither had they any organized missionary societies or systematized missionary work. Were these things which they did not have disadvantages to them in their religious work and spiritual advancement? Yes, we think they were; but, considering the conditions as they then were, the disadvantages were not so great as they now look to us. There was much of value in their home lives and their church lives in their homes, their closer association of the children with the ministers and their religious work, the home Bible reading and the discussions on doctrinal subjects, the earnestness on the part of the ministers and their zeal in entering every open door in their neighborhoods, to preach the Gospel. Missionary tours were made by the ministers on horseback into distant fields, spending weeks and, at times, even months, at great sacrifice to their business and to their families, thus doing relatively a greater amount of home mission work than is now being done under our much more favorable conditions.

These things, and others we might name, were redeeming features in their work that we should by no means overlook. And while the young people of yesterday, in the distant past, missed many of the advantages that ours now enjoy, they also missed many of the temptations and dangers that crowd into the paths and lives of our young today. The floodgates of sin, it seems to us, are thrown open in a way and to an extent that they never were before, and our young people, and older ones too, are exposed to temptations that were never dreamed of fifty years ago. Inducements of all kinds are, everywhere, placed before our young, in their most beguiling forms and colors, to entice them into the ways of sin.

Only the other day we heard a lecturer of wide experience say that it was not safe for parents to allow their children to go on the street as far as the post-office, in many of our towns, as their young minds and hearts were in danger of being impressed with sin wherever they looked. On sides of shops and fences were posted pictures of vile, cheap shows, moving pictures and Wild West scenes, giving invitations to the boys and girls, and even small children, to go to these dens of vice and have their minds impressed and blackened with things and scenes that are immoral, dangerous and destructive. To the larger ones there are the enticements of the open saloons, and the filthy-mouthed loungers, reeking with profanity. At every corner they are waylaid by the agents of sin in some form or other.

It is true, we boast of our Sunday-schools, our many church privileges and many other agencies for good, and yet, with all these means for good, are not our hearts made to tremble for the safety of our children and young people, when we know and see that the powers of iniquity and of sin beset them at almost every turn?

In conclusion, is it not reasonable to conclude that, what "yesterday" has done for "today," today will, to some extent, do for tomorrow? In order to emphasize the thought which so many of us cherish so dearly, that the world is growing better, we must study, plan, work and crowd into our today so much goodness, love-spirit and holiness that the coming tomorrows will be and must be a continual growth in righteousness, and a gradual enlargement of the church of Jesus Christ in the world. And as we continue to pray, "Thy kingdom come, thy will be done on earth as it is in heaven," let us also work with him to this end, and it will come. H. B. B.

An Old Soldier Has Passed Away.

Bro. Abram D. Garber, of the Pleasant Valley congregation, Weyers Cave, Virginia, died Dec. 1. He was born Dec. 19, 1824, and if he had lived eighteen days longer, he would have been eighty-seven years old. His remains were laid peacefully away Dec. 4, in the old Pleasant Valley graveyard, to await the resurrection of the just. The services were attended by a large and sympathizing congregation whom he had served for many, many years. Funeral text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12: 24).

Bro. Garber was one of a large family of children. But one of the family remains,—Eld. Levi Garber, for many years the elder of Middle River congregation, now aged and sorely afflicted. Bro. Abram spent all his life near his birthplace. He was married twice. The first marriage was to a Sister Wine. To this marriage nine children were born, all of whom are living. The second marriage was to Sister Sophia Bird. To this marriage a daughter was born, who still lives. Eld. S. W. Garber who has served a number of churches in the Southern District of Illinois, is a son.

Bro. Garber was chosen to the ministry when he was a young man. He served in the ministry for more than fifty years, and was, at the time of his death, the oldest minister in his State District, most probably the oldest in the State. He served long and faithfully. For devotion to the interests of the work, he was equal to the best. His chief pleasure, it always appeared, was in the service of God's house. Like David, he was always glad when the time came to go up to the house of the Lord for worship. And he was always present, day and night, wet or dry. If he was absent, all knew that something was in the way, beyond his control.

During a long period of his ministry he spent much time and labor in neglected territory. Alone, or with his wife, or another brother, he often spent weeks at a time, away from home. In the early part of his ministry buggies were a luxury. In those days horseback riding was the means of travel, even for hundreds of miles. Bro. Garber rode on horseback for many hundred miles in his ministerial work. Just how many, it would be interesting to know. Often his journey was with much discomfort and fatigue, but he never uttered a word of complaint. He found joy in service, furnishing his own horse and time, and paying out of his own pocket his bills of expense. If it were so now, how many would go? The faithfulness of the fathers will never be known until the last day. The good they did and the foundations they laid will all be shown up when the records are opened. God bless their memory!

The crowning beauty of Bro. Garber was his beautiful spirit. His was like the spirit of Jesus, always kind, never returning evil for evil, always seeking the good in the lives of others and laboring to encourage it. I have known him intimately all my life, and never did I see him not sweet in spirit. And he leaves behind him a family of the finest children,—all much of the temperament of their father, and all members of the Church of the Brethren.

Bro. Garber was a particular friend in my father's family. In times of sickness and death he was always called. He ministered more in the family than any one else, having officiated at most of the baptisms, marriages and funerals. It was just thirty-five years, Dec. 12, that he baptized me, on one of the coldest days that ever swept the Valley of the Shenandoah. How much I owe him, I can not tell. As a feeble expression of appreciation I contribute these lines.

H. C. E.

To Our Correspondents.

Before closing this volume of the Messenger we desire heartily to thank all of our correspondents for the interest they have taken in supplying us with matter for our columns. We have not known what it is to be short of copy even for one week. In fact, we receive a great deal more manuscript than we can possibly use. Especially is this true as it relates to the essay department. While it has been necessary to decline considerable matter, our disposition of each manuscript has generally been received kindly. As regards church news, we have been able to make room for all that has been received, but there have been times when it became necessary to condense some of it considerably. This was done with a view of giving our patrons more real choice news and making the paper only the more interesting for them. But to each and every one who has helped us to fill the Messenger with reading matter, we desire to express our thanks. You have aided us in this way much more than you realize. We invite one and all to continue their efforts, for without their aid the paper would certainly prove a failure.

Minutes of District Meetings.

So far we have received the Minutes of twenty-five District Meetings held since the St. Joseph Conference. We name the Districts:

Northern California.
Idaho and Western Montana.
Northern Illinois and Wisconsin.
Southern Illinois.
Northern Indiana.
Middle Iowa.
Northern Iowa, Minnesota and South Dakota.
Southern Iowa.
Northeastern Kansas.
Northwestern Kansas and Northeastern Colorado.
Southwestern Kansas and Southern Colorado.
Southeastern Kansas.
Western Maryland.
Michigan.
Middle Missouri.
Southern Missouri and Northwestern Arkansas.
Nebraska.
North Carolina.
Northeastern Ohio.
Oklahoma, Panhandle of Texas, New Mexico, etc.
Tennessee.
Eastern Virginia.
Washington.
First District of West Virginia.
Second District of West Virginia.

The Minutes of the Districts not named in this list should be forwarded to the Messenger Department at once. Our purpose is to publish all the queries intended for the Annual Meeting the first or second week in January, and for that reason we should have the Minutes. But the missing Minutes should be sent us, whether they contain any queries for the Conference or not, as it is important that we have a complete file for each fiscal year.

To Our Patrons.

One year ago we undertook to furnish our subscribers with a well-filled paper for twelve months. This meant that we were to supply fifty-two issues. With this paper the contract has been completed. And, by the way, our patrons are numbered by the thousands. We probably never had a larger paid-up list. But now we close the volume, only to begin another. With this issue thousands of subscriptions expire. Many of our friends have renewed, but a large number are slow about sending in their renewals. And while we take this method of thanking one and all for their patronage and cooperation, we also invite each one to be with us next year. We should regret to part with even one subscriber. We hope not only to hold all of our old subscribers, but we feel confident of having many new ones. We invite those who have not yet renewed their subscriptions to do so without any delay whatever. To remove a name from the list and then replace it a few weeks later makes much extra work. This can be avoided by a prompt renewal.

Ungratefulness.

We have a letter from a brother who has much to say about the fine weather and splendid crops in his part of the State, but he has more to say about the troubles in the congregation of which he is a member. Judging from his letter, it would appear that while everything is going wrong in religious matters, the conditions in nature are simply ideal. Now, all this is strange,—very strange. For a body of members to be at variance with each other while the good Lord, in the way of weather and crops, is supplying them with the best there is, certainly shows a spirit of ungratefulness. It may be the proper time for these people to put on sackcloth and ashes, and do some repenting. Just think of the souls that are lost because of discord among the brethren! The churches that are filled with discord, instead of being filled with the Holy Ghost, need the kind of revival that brings people to their knees and causes them to call mightily unto God for mercy. There are places where judgment should commence at the house of God, and where discord exists among brethren, is one of these places

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman.....Mt. Morris, Ill.
H. C. Early, Vice-Chairman.....Pona Laird, Va.
Galen B. Royer, Sec. and Treas.....Elgin, Ill.
Chas. D. Bonsack.....Hagerstown, Ind.
Chas. D. Hensack.....Union Bridge, Md.
J. J. Yoder.....McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

WHERE ARE THE OTHER HALF?

In July we sent a personal letter to each overseer of the churches of Southern Ohio. At the Ministerial Meeting in August we made a personal appeal. By the first of October we heard from one-half of the elders. WHERE ARE THE OTHER HALF? Please answer the questions sent you at once. How can the committee act without your assistance?

John Calvin Bright.
Foreman of Com. on Min. Supply and Location.
R. D. 4, Dayton, Ohio.

AMONG THE CHURCHES.

Nearly three weeks ago the writer began a tour among the churches of the Second District of West Virginia, giving talks on our India mission field and work.

The reader may take it for granted that in spite of very bad roads and changeable weather, and consequently entire very small crowds, the work has been much enjoyed. One has joy and peace when he knows he is doing his duty, and especially when the performance of that duty means awakening and blessing to others as well as to himself.

The Second District of West Virginia has a good and large field for operation. It has a ministry true to the principles of the church, and many good members. In my rounds I saw on one man's house this sign, "Please don't ask to lodge here." He was not a brother, you may rest assured, and of course was not hospitable, indeed.

But along with reasons for praise and for praising on, I found many adversaries, which, as usual, are not all on the outside the church, where they ought to be.

Where, in the Brotherhood, is not pride a hindrance to the growth of the church? Are there not hosts of men everywhere who might be in the church but for secret orders? While sitting in the Clarksburg railway station, the other day, I overheard a man say, "The Odd Fellows' Lodge is the best church of all. It costs me only $4 a year, but is a source of untold comfort and joy to me." Has the day already dawned when men have to go to the lodge for true brotherhood?

Again; the preaching of a doctrine of Universalism, no hell, etc.,—Millennial Dawnism,—by one of our own onetime brethren has caused the principles of several congregations to be in complete ruin of, so far as our church is concerned. The Lord truthfully said that Anti-Christ is, if possible, deceiving the very elect. Under these conditions one naturally finds some Brethren not very hopeful for the outlook of the church.

In West Virginia the ministry is usually getting old and few; all too few are in training for the future ministry. Some say, "We have no material of which to make ministers." The reasons are clear, however. Young people are usually not put to work in the church and Sunday-school, I feel. And at present I don't know of a young man or woman away at one of our schools, in preparation for life's work. Several, however,—and they are not yet members,—are away in State schools. The elders, also, with an exception or two are rather old for active service.

But, Brethren, there is abundant hope. "The gates of hell shall not prevail." "Greater is he that is in us than he that is in the world." In all love I venture a few suggestions:

The Second District of West Virginia has several real good evangelists who ought to be kept in the field, for I believe there are hosts of people in the vicinity of our churches who would join in with us. We are God's people who obey all his counsel, we need to remember, and the world wants the truth, once they are ready to give their hearts to Jesus. Oh, the need for true evangelism!

I believe only ministers get the "Visitor" in this District, and I saw the "Messenger" in but one home of the laity. Now if three times more Brethren would take the "Visitor" and five times more Brethren would take the "Messenger," as they usually take State papers, God would get glory and every home would get great blessing. Don't you think so?

That we may have good Sunday-school and church workers, I would open my purse in greater measure than in bank stocks. Let us send away to our own church schools some of our young talent. Oh, the need for young ministers and elders,—nay for a host of young people, wideawake in the Sunday-schools! I doubt the wisdom of ever using union Sunday-school literature. Why not use our own exclusively?

Hindus say, "Where there is faith, there is God," and if he is with us, the work of our hands will surely prosper. Yes, the Second District of West Virginia may be a great success yet; if we will it. God will it.

One pleasing incident may not be out of place. One good brother practically agreed to give as much to the cause of missions as he chews up in tobacco. Good for that! But how much better if the weed were put away, and the two parts, instead of one, were given for the salvation of the lost! There is a large room for self-denial in our lives that Jesus may have more wherewith to finish the work he began to do 1900 years ago,—the bringing of the world back to the Father.

I. S. Long.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

IDAHO.

Payette Valley.—Thanksgiving Day was appropriately observed by our church in the Payette Valley. At 11 A. M. Eld. Neher delivered a well-prepared sermon to a large and attentive audience in the Payette church. At noon the ladies and children had prepared a bountiful repast, of which over one hundred persons partook. The afternoon was spent in singing, mostly by the young folks. We also had short talks appropriate to the day. At the close an offering amounting to over $30 was taken for the India Mission. The meeting in Payette will occur once over Sunday yet. Bro. Neher is preaching the Word with power. The attendance was the largest yet. Three were received, two baptized, and two more await the rite. Sister Ella Knuffman, whose home has been remodeled, will be ready some Wednesday evening preparatory to a critical operation.—S. J. Kennpp, Payette, Idaho, Dec. 2.

INDIANA.

Beech Grove.—On Thanksgiving Day a few members and friends met at the church at 10:30 A. M., and listened to an appropriate sermon by Bro. Ulrey. After this we had dinner on a bountiful table for all who were present. At 2 P. M. we met for an independent service. An offering of $14.15 was given for the World-wide Missions.—Linnie H. Landig, Lapel, Ind., Dec. 7.

Bethel.—Our church met in counell Dec. 2, at the Milford house, having been deferred one week. Our elder, Bro. Manly Dowler, presided. All seem to be well. When it became necessary for him to leave, in order to reach North Liberty, Ind., that day, where he had his first appointment, he became ordinally for the cause of Christ. After his departure Eld. W. R. Deeter was chosen to act. Two letters of membership were received and two were granted. One brother was restored to fellowship. The church decided to hold a series of meetings, to be held at Goshen, Ind., expects to conduct a series of meetings in the Chapel house in February, and I. Bro. C. S. Garber, of Missouri, will preside. Bro. Mishler, of Milford, Ind., will be with us.—D. J. Sellrod, Ind., Dec. 7.

Pipe Creek.—Our two weeks' Bible school, conducted by Bro. J. Edson Ulrey, closed on Thanksgiving Day. During evening services we studied the history of the early church in the Book of Acts, in which Bro. Ulrey proved himself a very efficient instructor. During day services we took up "Old Testament History," which proved very interesting and helpful. Both services were held on Thanksgiving Day. We had a sermon by Bro. Ulrey, after which the offering of $14.15 was taken for the benefit of mission work in the Southern District of Indiana. After the sermon we had dinner in the church basement. A query box, most of the questions of which were answered satisfactorily, was an interesting service. We also had a sermon by Bro. Ulrey in the evening. We are thankful to Bro. Ulrey again, to conduct a Bible school during the Holidays.—Ella R. Ulrey, Rt. 1, Box 17, Akron, Ind., Dec. 4.

Solomon Creek.—Our church met in council Dec. 3. Our elder, Bro. James Neff, presided. Two members were received by letter. At the Sunday-morning preaching appointment was changed from Solomon Creek to Bethany. Bro. Bert Neff was elected superintendent of the Sunday-school. Bro. Noble Neff and Sister Ruth Morehouse, secretaries; Bro. Guy Morehouse, treasurer, and Bro. Jerry Barnhart, Attie Berkey, Messenger correspondent. Prior to this meeting we had a very pleasant series of meetings, conducted by Bro. J. D. Mishler, of South Whitley, Ind. The meetings began Oct. 15, and the attendance was large. Fourteen precious souls were received into the church by baptism, and one was received by letter. Another labored earnestly and presented the truth with power. Oct. 28 we held another series of meetings, conducted by the Lord's tables. Our meetings closed Oct. 29, with a full house. We feel much encouraged over the work done. Just after the short stay of Brother and Sister Mishler among us.—Pearl Geyer, Syracuse, Ind., Dec. 11.

South Keokuk church met in council Dec. 9. In the absence of our elder, Bro. A. Senger presided. An efficient corps of Sunday-school workers were elected. Correspondents were appointed for various lines of work. Bro. Geo. W. Burgin was chosen presiding elder for the coming year. Bro. Burgin and the chosen Messenger agent in our congregation. Sister Bertha Shelby having resigned her position as correspondent the writer was chosen to fill the vacancy.—D. F. Shelly, Olile, Iowa, Dec. 11.

KANSAS.

Altamont.—Bro. W. B. Sell, who formerly filled appointments at this place, preached three sermons for us Nov. 24 and 25. Bro. C. Hope Miller, of Parsons, preached for us Nov. 26 on Sunday morning. Bro. Sell returned with him to hold protracted meetings for Bro. J. Brethren. Others, not yet known, has never been taught there.—Cora Morris, R. D. 3, Box 25, Parsons, Kans., Dec. 11.

Hutchinson Mission.—Our church building is almost completed except the inside finishing. It is a frame structure, 24x44 feet in size, with a 12x16 front addition for an organ room, that can be thrown open to the main audience room. It also has a basement, but we can appreciate it as a convenience owing to a lack of necessary funds. This church is a credit to any community. Some of the members have been very liberal self sqlice. The members of the Pleasant View church have especially proved their liberality. Some of the Hutchinson brethren have given liberally. Now we are grateful. Those, however, that have pledged for this cause and not yet paid, would do the building committee a favor to remit at once. The date for the dedication has not been set, as it is uncertain when the furniture will be secured.—Andrew G. Miller, 626 East Sixth Street, Hutchinson, Kans., Dec. 12.

Larned church met in council Dec. 9, Bro. Michael Keller presiding. Three letters of membership were granted. Officers were elected for our Christian Workers' Meeting, with Bro. D. B. Hoover, secretary, and Bro. Titus Forney, treasurer. We held services on Thanksgiving Day. An offering of $23 was sent to the Kansas City Mission. In the evening a excellent program was rendered in the evening, the young people and children doing exceptionally well. Prof. Clemens, of Sharpsburg College, gave us a splendid talk the following Sunday evening on education, after which we were addressed by Bro. Johns, also of Sharpsburg.—Edna Cook, Larned, Kans., Dec. 12.

MICHIGAN.

Long Lake.—Some time ago our Sunday-school decided to use the collection taken on the first Sunday of each month to send to some needy place. This being the first collection taken for this purpose, we decided to send it to Grand Rapids, Mich. All three collections amounted to $14. It makes us glad that we can send this money to bring in the Lord's coming. Nov. 20 we all gathered at the home of Bro. Z. S. Bussero, who lives on what is called the village of Fremont, to give praise and thanksgiving to the Lord who is the Giver of all good. All appreciated the meeting. Rev. Pa. 100, by our minister. Several strangers were present. We trust good seed was sown. We have a mission box at our house of worship, to collect funds for the Lord's work. Our council will be held Dec. 9 at the home of Eld. J. Hoff. We expect to elect new officers at this council.—Wm. Bittel, Fremont, Mich., Dec. 7.

Vestaburg church met in council Nov. 18. Bro. Samuel Mullinger presided. Minister of ov. elder. Bro. Milton Bollinger was elected Messenger agent. At our love feast on Thanksgiving Day Bro. Mullinger was licensed to act as deacon. Brethren J. E. Albaugh and J. E. Frederick were the visiting elders. Bro. J. E. Albaugh preached two inspiring sermons.—Milton Bollinger, Vestaburg, Mich., Dec. 13.

MISSOURI.

Farrenburg.—Our elder, Bro. H. J. Lilly, came to us Dec. 2 and conducted our council. His being his last visit as our pastor and elder. He stated that he could not serve as pastor for another year, as his wife's relatives want him to visit them in Michigan and other States. We expect Bro. Mohler to preach for us the coming year. During the week Bro. H. J. Lilly consented to act as our elder for 1912, but he can not be with us more than twice during the year. The present officers were reelected for the ensuing year as follows: Bro. J. C. Mays, treasurer and solicitor; Bro. N. W. Bisenbise, correspondent, to attend the council; Sister Ida Moss, secretary and assistant correspondent. The meeting was most distressing on account of the heavy rains and the big forenoon and evening of the following day, when Bro. Lilly gave us Bible readings. This was the last visit of many of 1911.—N. W. Eisenbise, Farrenburg, Mo., Dec. 11.

Warrensburg church met in council Dec. 7. Sister Nannie Mann was chosen to succeed the writer as church correspondent and Bro. Ed Mann, agent. A proposition to make two organizations of the Warrensburg church met with very little encouragement. It was the sense of the council to organ toward providing a more suitable place of worship in town, as a part or all of the whole church.—Jesse D. Mohler, Warrensburg, Mo., Dec. 12.

MONTANA.

Medicine Lake.—We have organized two of our mission points for the winter; also one Sunday-school. These points were a long ways from home, and we thought best to drop them during the winter. We have taken up a class for baptism, one being with pledges, which have all been paid, amounted to $40 each month for the past few months ago, making $120 all of which was sent to our mission board secretary. Half of this is to go for the support of Bro. D. M. Mohler in the mission in France; the other half for the support of Bro. Geo. Hilton in the mission work in India. In the near future we expect to support of these two missionaries in the mission field. Our Thanksgiving offering was $8.52, which was sent to our District Treasurer for Home Missions.—D. M. Moothart, Culbertson, Mont., Dec. 8.

NEW MEXICO

Dexter.—Our church met in council Dec. 2, with our elder, Bro. Jacob Wine, presiding. Our Sunday-school was reorganized by election of officers. Jay Hiller was superintendent. We decided to hold a series of meetings sometime this winter, provided some one can be secured. Our Thanksgiving services were well attended. Bro. Jacob Wine preached a good sermon. A Thanksgiving collection was taken. It was sent to the General Mission Board.—Letta Bahney, Dexter, N. Mex., Dec. 9.

PENNSYLVANIA.

Back Creek.—Our two weeks' series of meetings at the Brandt churchhouse closed on Sunday evening, Dec. 3, with a good-sized congregation present. Bro. Jacob Hoke and Bro. Steerman conducted the meetings. Four were added by baptism and one by letter. We held a Bible class each day, after conducted by our home ministers, and took up a collection of $16.09.—Pearl Hockenberry, R. 1, Williamsburg, Pa., Dec. 14.

Meyersdale.—Dec. 10 we had with us our pastor, Bro. D. K. Clapper, who is spending nearly all his time in the evangelical field. He preached morning and evening. At the close of the morning service one dear sister was restored to church fellowship, and at the evening service four of the Sunday-school scholars came forward and were baptized in the pool, in the basement of our church. Our Sunday-school was reorganized for another year, with Brethren B. B. Dickey, J. M. Swaney and W. G. Saylor as superintendents, and a good corps of officers.—Ellen M. Flike, Meyersdale, Pa., Dec. 14.

VIRGINIA.

Midland church met in council Dec. 2. Eld. M. G. Early presided. Most members were attended to. We have been having two Sunday-schools, but decided to unite them, on account of the small size of the two. We had preaching each at each place. Those of Midland are Brethren I. S. Hoddings and J. A. Hoffman, and Sister Hannah Herring. The former is superintendent. Thanksgiving services were conducted at Mount Hermon by Bro. D. Weimer. The collection taken collection was taken up later at the Midland church, and will be given to a needy family, the amount being $11.70.—Eva Hinegardner, R. D. 1, Midland, W. Va., Dec. 13.

WASHINGTON.

Sunnyside.—Brother and Sister J. D. G. Stiverson, of Tacoma, Wash., came to us and remained from November 25 to 27, at the Euclid schoolhouse, a mission point. Six were added by baptism.—Mrs. M. E. Hall, Sunnyside, Wash., Dec. 10.

WEST VIRGINIA.

Harman congregation met on Thanksgiving Day for services. Bro. Shirly, of Preston County, gave us a good talk. A collection was taken for home missions. Dec. 9 we met in quarterly council. Our elder, Bro. Jonas Pike, presided. Bro. Pike remained, and gave us three refreshing sermons. Dec. 11 Bro. I. S. Long gave us two lectures on his work in India, which were very interesting and much appreciated. An offering of $12.80 was given. It was the first time most of us knew had ever seen a missionary. We feel that good seed has been sown. Our Sunday-school still continues.—Cora A. Harman, Harman W. Va., Dec. 13.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lordsburg.—We held our semiannual love feast Dec. 10. Bro. J. P. Dickey preached the examination sermon at 11 A. M. The evening services began at 6 P. M. Eld. E. Frantz had charge of the services. About 300 surrounded the Lord's tables. The best of order prevailed, and we had a very inspiring service.—Grace H. Miller, Lordsburg, Cal., Dec. 12.

Patterson.—Since our last report three more families of members have moved into our midst, for which we are very thankful to our Heavenly Father, as we need more workers. We expect others soon. Since our last report we have enjoyed the help of Bro. J. N. Gwin, who gave us two fine discourses; also two good sermons by Bro. S. F. Sanger. Bro. Levi Winklebleck gave us a fine sermon Dec. 3 to a well-filled house. Come and help us in God's cause. We need your presence and help, and God needs your service. Who will answer?—O. S. Gilbert, Patterson, Cal., Dec. 16.

Reedley.—On Thanksgiving Day our congregation met for a season of thanksgiving and praise. Our aged brother, Eld. Samuel Haldeman, now in his ninety-second year, gave us a short but very interesting talk. Others also gave short talks in which they expressed their thankfulness. Our collection amounted to $18, which we intend to give to Eld. Jas. M. Neff. Dec. 9 we met in council. Quite an amount of business was disposed of. This was the time to elect all our church and Sunday-school officers. Bro. J. S. Brower was chosen as our elder in charge; Brethren P. H. Smith and M. P. Noll, Sunday-school superintendents; Bro. Morris Keller, president of the Christian Workers' Meeting. We elected a missionary to work among the Japanese and Chinese of Reedley and vicinity. We expect Bro. Crist, of Los Angeles, Cal., to begin a series of meetings for us Dec. 16.—Susie Michael, Reedley, Cal., Dec. 11.

Sacramento Valley.—Our series of meetings, conducted by Eld. S. G. Lehmer, of Los Angeles, Cal., came to a close last evening. They proved to be most successful. Nine were baptized, and three other applicants are awaiting the rite. The neighborhood has been greatly stirred, and others are near the kingdom. Bro. Lehmer labored most ably and untiringly, while with us, and we only regret that he could not have remained a week longer.—J. Overholtzer, Glenn, Cal., Dec. 16.

CANADA.

Battle Creek.—We had a very spiritual and uplifting love feast at Bro. J. H. Stryker's home. Our elder, Bro. George Stryker, officiated. We expected other brethren to be with us, but were disappointed. A goodly number were present. Good order prevailed throughout. The next morning we had Sunday-school, followed by preaching services,—mostly for the little folks,—but all seemed to enjoy it.—Mrs. Maria L. Swihart, Kelvinhurst, Sask., Can., Dec. 16.

COLORADO.

De Beque.—Last night we closed a ten days' series of meetings with a full house and the best of interest, at one of our appointments in a little log schoolhouse. People were impressed with the truth and a number were convicted. In some of the homes day meetings were held. Deep impressions were manifested. In these meetings we had the assistance of Bro. J. A. Austin, of Fruita. Brethren, do not be afraid to call on laymembers, occasionally, for assistance; they are a good help. We also had the assistance of our friend, Mr. Hargis, of Wallace Creek, who assisted in the song service and prayer meeting. He is seeking a church home, and was favorably impressed with the Brethren here, so far. Others are halting between two opinions. It was a good series of meetings all through.—Salem Beery, De Beque, Colo., Dec. 19.

Idalia.—Bro. Redding, of Flagler, Colo., returned to his home last Saturday after holding a series of ten meetings in our vicinity. His sermons were highly appreciated, especially by the members. He also assisted at the funeral services of my wife's little niece.—Oscar M. Andrews, Idalia, Colo., Dec. 18.

IDAHO.

Twin Falls church met in council Dec. 16, conducted by our elder in charge. Officers for the ensuing year were elected as follows: Eld. C. Fahrney, elder in charge; Bro. H. A. Swab, clerk; Bro. E. M. Flory, treasurer; Sister Mary Garber, correspondent; Bro. J. S. Flory, superintendent of the Sunday-school; Bro. J. H. Wolf, secretary; Sister Jennie Wolf, president of the Christian Workers' Meeting. Two letters were received recently.—Ella Fahrney, 761 Second Avenue, N., Twin Falls, Idaho, Dec. 17.

Weiser.—We held our love feast Dec. 9. Eld. L. H. Eby officiated. We had a refreshing meeting. Two were among us for their first communion. Dec. 16 we met in council, with Eld. L. H. Eby presiding. Bro. Willis Peterson was chosen superintendent of the Sunday-school; Sister Edith Russel, secretary-treasurer; Sister Daisy Yant, reëlected Messenger agent and president of the Christian Workers' Meeting; the writer, reëlected Messenger correspondent.—Malinda Russel, 414 East Commercial St., Weiser, Idaho, Dec. 21.

ILLINOIS.

Cherry Grove church met in council Dec. 14. Three letters of membership were granted. Bro. Aaron Hawbecker was chosen superintendent of the Sunday-school; Sister Jane Puterbaugh, secretary. Bro. Aaron Hawbecker was also elected to the deacon's office. We decided to purchase "Kingdom Songs" for the use of the Sunday-school. We also decided to have a Sunday-school library.—Rosa Shidler, R. D. 3, Lanark, Ill., Dec. 18.

Franklin Grove.—Dec. 16 our church met in council, with Bro. C. M. Suter presiding. The church decided to order the new song book, "Kingdom Songs," for use in our services. Bro. Chas. Weybright was reëlected president of our Christian Workers' Band, and Sister Etha Trostle was chosen chorister. The Sunday-school was reorganized with Bro. Ira Buck as superintendent. Bro. C. M. Suter was again chosen as our elder for three years. Plans have been made for a week's Bible Institute, beginning Jan. 14, conducted by Bro. J. S. Zimmerman, of Bethany Bible School, assisted by Brethren Ezra Flory and Olin Shaw, and Sister Bertha Dutcher.—Anna S. Buck, Franklin Grove, Ill., Dec. 18.

Mount Morris.—The general condition of the church at this place is at present very promising. Attendance at Sunday-school and preaching services seems to be growing steadily. Twice, recently, has the Sunday-school attendance risen above the 300 mark. The secretary almost always reports several classes in which every student has brought his Bible. Dec. 10 one was received by baptism. The morning sermon of that day was delivered by Bro. M. R. Myers, of Chicago. In the afternoon Bro. Herbert Kauffman addressed the Volunteer Band. Both he and Bro. Galen B. Royer spoke at the missionary meeting at 6 P. M., which service was followed by the regular evening service, in which Bro. Galen B. Royer again spoke. A men's Bible class has recently been organized which promises to become popular.—Charles H. Keltner, Mt. Morris, Ill., Dec. 17.

Shannon.—Bro. P. F. Eckerle, of Lanark, Ill., preached an inspiring sermon on Thanksgiving Day. Our missionary offering amounted to $18.25. We met in quarterly council Dec. 16, with Eld. Rowland presiding. Our Sunday-school officers were reëlected. Bro. Rowland started for California on Monday, where he expects to spend the winter. The church will miss him very much. Brethren Baum and Bryan will have charge of the work during his absence. Our Christian Workers' Society is preparing a Christmas program, to be rendered on Sunday evening, Dec. 24.—Etta Kreider, Shannon, Ill., Dec. 19.

Yellow Creek.—Bro. P. R. Keltner and wife, of Rockford, Ill., began meetings in Pearl City Nov. 26, and continued until Dec. 10. Our brother preached twenty sermons, made seventy calls and visited fifty-four homes while with us. We had also two afternoon prayer meetings. The interest was good during the meetings. The attendance was also good, considering the afflicted among us.—Lizzie Studebaker, Kent, Ill., Dec. 12.

INDIANA.

Eel River.—Our church met in council Dec. 9 to hold an election for a minister. Elders present from others churches were Brethren G. A. Snider and Daniel Snell. Brethren Roy Mishler and Amos Freed were chosen, and installed the same day, Bro. Snider having charge of the services. Our elder, Bro. Samuel Leckrone, offered his resignation, but the church reëlected him for another year. He has served the Eel River church as elder for nearly thirty years. Our series of meetings closed last Thursday evening. Six were baptized. Others are thinking seriously. Bro. Snider labored very earnestly, and we feel that much good was done. He gave us two instructive talks on Sunday-school work, which were much appreciated.—Lizzie Wolfe, Claypool, Ind., Dec. 18.

Elkhart city church met in council Dec. 19. One letter of membership was received and one granted. Our Sunday-school was reorganized with W. U. Miller superintendent, and Pearl Grash, secretary. Bro. Lynn Groves was elected president of our Christian Workers' Meeting for six months. Sometime in January Bro. Isaac Frantz will begin a series of meetings at this place.—Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Dec. 20.

Flora.—The two weeks' evangelistic services, conducted by Eld. D. M. Adams, of Pennsylvania, closed with seventeen additions to the church. Much interest was manifested. The Bachelor Run church met in council Dec. 14 and completed arrangements for a division of the church into two parts. The west division met at the close, and proceeded to organize, with Eld. A. G. Crosswhite presiding. All the regular church officers were elected for the ensuing year. This church will be known as "Flora" church. Dec. 19 a special council was held for further organization. Sunday-school and Christian Worker officers were elected; also Missionary and Temperance Committees. Bro. Jerome Shigley was chosen Sunday-school superintendent, and Sister Mary H. Metzger, president of Christian Workers' Society. The writer was selected as correspondent. One letter was granted and four members were received by letter.—Elmer C. Metzger, Flora, Ind., Dec. 20.

Goshen.—Bro. Hoff, of Bethany Bible School, was with the church at West Goshen Dec. 17. He came to see some of the members who are in ill-health. He preached for us on the West Side on "The Lord's Prayer." His remarks were fitting and did us all good.—J. H. Miller, Goshen, Ind., Dec. 18.

Howard church met in council Dec. 9, our elder, John W. Flora, presiding. Four letters were granted. We reorganized our Sunday-school for the coming year. Bro. Oscar Sink was elected superintendent, and Sister Clyde Sink, secretary and treasurer.—Goldie Henry, R. D. 1, Kokomo, Ind., Dec. 15.

Huntington.—Bro. Grover L. Wine and wife assisted us in a two weeks' series of meetings, beginning Dec. 3. They labored earnestly, preaching the Word in its purity. Dec. 14 we met in council, with Eld. J. D. Mishler presiding. Two letters were granted. Bro. Wine's wife was received by the church as his helpmeet in the second degree of the ministry. Our elder, Bro. J. D. Mishler, desires to offer his resignation at the next council, on account of his evangelistic work, and he asked the church to select another elder. Sunday-school officers were elected, with Bro. Jesse E. Hoke as superintendent. Bro. Roy Wine was chosen as president for Christian Workers' Meeting.—Rosella Shock, Huntington, Ind., Dec. 19.

Laporte.—Eld. Wm. Hess began a series of meetings at the Ross house Dec. 3, and continued until the 17th. He preached eighteen sermons and held two special councils. One was baptized. The church was strengthened and encouraged. The Teacher-training class is advancing in the work. The Sunday-school officers and teachers for the coming year were installed Dec. 17 by Bro. Hess.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Dec. 18.

Marion.—We met in special council on the evening of Dec. 14, for the purpose of effecting a new organization. Brethren Frank Fisher, D. M. Byerly and Arthur Hoppis were with us on this occasion. We will be known as the West Marion church. Bro. Ross Gottshall was chosen to the ministry. An election for two deacons fell on Brethren G. W. Graham and Otto Frantz. All of these were duly installed into their respective offices. At our next council, Dec. 16, Bro. J. W. Norris, our elder, presided. We then elected the following officers: Sunday-school superintendent, Bro. J. A. Leckron; secretary, Sister Lenna Graham; treasurer, Bro. Stephen Gottshall; president of Christian Workers' Meeting, Sister Grace Kain; leader for prayer meeting, Bro. Ross Ensley. We start in this new organization with sixty members. We expect to do much better, the coming year, as our elder, Bro. Norris, has recently moved into our midst and expects to give us his entire time to the work at Marion. We expect to commence our series of meetings Dec. 26. Bro. Chas. Oberlin, of Logansport, will conduct the meetings. The writer was chosen as corresponding secretary.—J. A. Leckron, Jonesboro, Ind., Dec. 18.

North Liberty.—We have just closed a series of meetings at the Oak Grove house, which began Dec. 2 and was conducted by Bro. Manly Deeter. Sister Deeter was with him and assisted in the song service, which we very much appreciated. We had good sermons, full of spiritual truth.—Dortha Foote, North Liberty, Ind., Dec. 18.

Palestine.—Our church met in council Dec. 9. As our elder, Bro. D. M. Byerly, could not be present, Brethren David Dilling and Hostetler, of the Monticello church, conducted the meeting. Bro. G. O. Bridge was ordained to the eldership; Sister Rosa Westerhouse and Brethren Frank Bridge and John Stottler are our missionary committee.—Maggie Bridge, R. D. 11, Reynolds, Ind., Dec. 17.

Pipe Creek.—Our church met in council today. Five letters of membership were granted. Bro. M. H. Huffman was reëlected as our Sunday-school superintendent for one year. Bro. Daniel P. Nead tendered his resignation as presiding elder, which was accepted, and Bro. Peter Houk was chosen to succeed him.—W. B. Dailey, R. D. 8, Peru, Ind., Dec. 14.

Salem church met in council Dec. 16, with our elder, Bro. G. W. Miller, present. Bro. J. W. Harshberger was elected superintendent of the Sunday-school; the writer, church clerk. Since our last report one more young sister has put on Christ in baptism. This makes eight since the meetings conducted by Bro. C. S. Garber. All of them are young members except two, and five of them belong to families outside of the Brethren church. Two letters of membership were granted. Bro. Miller gave us two interesting sermons to attentive audiences.—Jacob Hershberger, Salem, Ill., Dec. 19.

Somerset church met in council at the Cart Creek house Dec. 2, with our elder, Bro. E. S. Brubaker, presiding. Three letters were granted. Sunday-school officers were chosen for both houses.—Emma Winger, R. D. 10, Marion, Ind., Dec. 15.

Union Center congregation closed a very interesting series of meetings last Sunday evening. We have much to rejoice over. Thirty-nine dear souls decided for Christ. We were overjoyed when one evening twenty came forward. We felt that the Lord surely had heard our prayers, and the answer came in a gracious response. Today we assembled in council with a good attendance, considering the snowstorm that was upon us. Considerable business was brought before the meeting, as we elected all our church, Sunday-school and Christian Worker officers. Bro. D. H. Anglemyer was again chosen as our elder. Bro. Geo. Runnel was chosen Sunday-school superintendent; Bro. I. C. Eisenhour, president of the Christian Workers' Meeting. All minor officers were elected.—Minerva Eisenhour, Nappanee, Ind., Dec. 16.

Walnut.—Our church has just passed through another revival season. Bro. David Metzler came to us Nov. 26. He preached twenty-two sermons, in which he gave us the Gospel in all its purity. Five came out on the Lord's side. Others were deeply impressed. The members were strengthened in the faith. Dec. 16 our church met in council with Eld. John Dickey presiding. Bro. Moses Beckner was reappointed Messenger agent. The church decided to purchase a number of "Kingdom Songs" for future use. Bro. Metzler preached our Thanksgiving sermon. An offering of $10.25 was given to World-wide Missions.—Emma Foust, Argos, Ind., Dec. 19.

White church met in council Dec. 6. Our elder, Bro. A. G. Crosswhite, presided. Our revival meetings are to begin Dec. 31, to continue indefinitely. Eld. Crosswhite will conduct these meetings. Sister Fannie Myer, of Flora, Ind., will assist in the song service. Our new book, "Kingdom Songs," will be used.—Leliah Wall, R. D. 30, Clarkshill, Ind., Dec. 18.

Yellow River.—Nov. 18 Bro. Chas. Oberlin, of Logansport, Ind., came to us. He labored earnestly with us for two weeks, delivering twenty soul-cheering sermons. He preached the Word with power, and his efforts were greatly appreciated. One dear soul made the good choice and awaits baptism. On Thanksgiving Day Bro. Oberlin delivered a powerful sermon on "Thanksgiving," after which an offering of $8.70 was taken for Home Missions. Dec. 2 we met in council. Bro. John Mann was elected Sunday-school superintendent; Sister Rosa Shively, president of the Christian Workers' Meeting; Bro. John Leeper, church treasurer. We decided to use "Kingdom Songs." We expect Bro. J. G. Royer to be with us after Jan. 1, to give us one week of Bible teaching and Sunday-school training.—Edith Rohrer, R. D. 2, Plymouth, Ind., Dec. 18.

IOWA.

Beaver.—Elders C. B. Rowe and Harvey Royer and their wives came to this place to conduct our council meeting, Eld. Royer acting as moderator. Quite an amount of business was disposed of. We expect a brother and sister from Panther, Iowa, to locate with us this coming spring, and we gladly await their coming. Our series of meetings will commence the first Sunday in January, to be conducted by Bro. Buckingham, of Prairie City.—Belle Ruth, R. D. 1, Grand Junction, Iowa, Dec. 18.

Curlew church met in council Dec. 2, with Bro. William H. Pyle presiding. He was reëlected as our elder for another year. Considerable business was disposed of. There was no change in the teachers and officers in the Sunday-school. We hope to have some revival meetings some time this winter.—Grace Prentice, Curlew, Iowa, Dec. 17.

Dry Creek church convened in council Dec. 6, with Bro. George Hagerman presiding. Church officers were elected for the coming year; also Christian Workers' officers for six months. The Christian Workers rendered a Thanksgiving program, on Sunday evening, Nov. 26. A collection of $6 was taken. Bro. Jas. A. Sell followed with an inspiring sermon. On account of sickness we have been delayed in securing the services of our chosen minister for our series of meetings, but hope to be able to have them some time in the near future. We have a teachers' meeting once a week at the home of our superintendent.—Ruth E. Werner, Robins, Iowa, Dec. 14.

Garrison.—Our church met in council Dec. 16, with Eld. Wm. Long presiding. Much business was disposed of. We elected Bro. H. A. Gnagy as our elder for one year. All Sunday-school, church and Christian Worker officers were elected. Brethren J. A. Gnagy, Frank Edminster and the writer were appointed as members of the missionary committee.—Estella Blough, Box 204, Garrison, Iowa, Dec. 18.

Greene.—We met in special council Dec. 16. Our elder, Bro. W. H. Hood, presided. Much business came before the meeting. We elected church and Sunday-school officers for 1912. Bro. J. D. Shook was elected secretary for the church; Bro. W. H. McRoberts, treasurer. As church trustees we chose Bro. William Flora for three years, Bro. Daniel Shook for two years, and Bro. W. H. McRoberts for one year. Sister Martha Kingery is our chorister; Sister Sadie Du Boise, Messenger agent; the writer, church correspondent. Bro. Goughnour was elected superintendent of the Sunday-school; Sister Mary Kingery, secretary-treasurer. Sister Braller, of Curlew, Iowa, is here now, engaged in teaching a singing class in our church, in which very much interest is taken by all that attend. They will continue this week yet.—P. F. Eikenberry, Greene, Iowa, Dec. 18.

Indian Creek.—Thanksgiving services were held Nov. 30. Bro. John Burton delivered the sermon, after which a collection of $4.68 was taken and sent to the Old Folks' Home. We joined in a union Thanksgiving service, held in the M. E. church at Maxwell, in the evening. Bro. Burton delivered a splendid address to a large audience. Our council was held Nov. 25. Bro. John Zuck, our elder, was unable to be present; so Bro. Chas. Rowe officiated. Considerable business was disposed of. Bro. Rowe, was chosen as our elder for the ensuing year. We now have services at regular hours each Lord's Day at both the Maxwell church and our country house. We reorganized our Sunday-school. Bro. W. C. Enfield was chosen as superintendent. Eld. John Zuck, of Clarence, Iowa, gave us a good sermon on the evening of Dec. 14. He had been called to preach the funeral of an aged brother. Bro. J. J. Schechter, of Hancock, Minn., is now nicely located among us. We would be pleased if others, wishing to change location at any time, would come here. The writer was chosen correspondent and Messenger agent.—Bertha M. Enfield, R. D. 1, Maxwell, Iowa, Dec. 18.

Osceola.—Bro. W. D. Grove, of South English, Iowa, opened up a series of meetings Dec. 3, and preached seventeen inspiring sermons. The meetings closed Dec. 17. Three were baptized and one awaits the rite. More seem to be very near the kingdom. Good interest was manifested throughout the meetings. Bro. D. F. Sink, of Lenox, Iowa, elder of the Osceola church, was with us throughout the meetings, and assisted in personal work and song service.—Lee Fisher, Osceola, Iowa, Dec. 18.

KANSAS.

Altamont church met in council Dec. 17. Eld. Clark presided. Officers were elected for the year as follows: Bro. Clark having resigned as elder, at the request of the church will hold his office until the next council convenes. Sister Ardella Hampshire was reëlected church clerk; Bro. Will Hampshire, reëlected treasurer; Sister Pearl Morrison, church correspondent and Messenger agent; Sister Barbara Carpenter, solicitor; Bro. Wesley Morris, superintendent of the Sunday-school; Bro. Stoy Kirkham, secretary-treasurer. Since our last report thirteen put on Christ in baptism at Hollow, Okla., under Bro. Sell's preaching. Bro. Button, of Altoona, assisted.—Cora Morris, R. D. 3, Box 25, Oswego, Kans., Dec. 18.

Bloom.—Our series of meetings closed Dec. 17. The first week of the meeting was conducted by our home minister, Bro. C. D. Hylton. Bro. H. M. Brubaker, of Conway, was with us after Dec. 2. He preached eighteen sermons with power and boldness. Three were added to our number by baptism. Others are near the kingdom. The attendance and attention were good throughout the meetings. Bro. Brubaker made many new friends at this place. The Sunday-school will give a "Christmas program" at the church on Christmas evening at 7: 30.—Cassie Martin, Bloom, Kans., Dec. 18.

Garden City church met in council Dec. 16. Eld. J. E. Crist presided. Church, Sunday-school and Christian Worker officers were elected for the coming year. Bro. D. C. Wampler was reëlected Sunday-school superintendent; Bro. Orville Dav-

tion, president of the Christian Workers' Meeting; Sister Gump, church solicitor; the writer, correspondent. Three letters of presbytery were received. Bro. Lafayette Wolfe, superintendent of the Sunday-school.—John Sherfy, Mont Ida, Kans.

Notice to the Southeastern District of Kansas.—Any of the churches or isolated points desiring to have a visit from District Evangelist, will please write me at once, so that we can arrange for the trip before the coming rainy season.—Otho Secretary, McCune, Kans., Dec. 18.

Osage.—Worshiping services were held at the church at 11 A. M. by Eld. L. Wolfe. Bro. W. H. Leaman attended church that day for the first time since his illness. He gave a short talk, much to the joy of all present. Bro. Wolfe, Eld. W. S. Eld. W. H. Leaman presiding. The church was well represented. Sunday-school officers were elected: Bro. Jay P. Neher as superintendent; Bro. Roy Neher, secretary-treasurer. The writer preached the communion sermon.—Messenger.

Our Sunday-school expects to give a treat to the scholars Dec. 24. Christian Workers are to have a short but nice program on Christmas Eve.—D. W. Shideler, McCune, Kans., Dec. 18.

Westphalia.—Nov. 29 Bro. R. A. Yoder, of Sabetha, Kans., began a series of meetings, preaching twenty-one sermons in all. Three were added, one by letter and two by the first with power, and the church was strengthened. Sister C. A. Miller led the singing. Bro. C. A. Miller met with us during the first week of our meetings and assisted much in the work. Our elder being present, he held our communion Dec. 16 and 17, Jan. 6, the regular time. Bro. Miller presided. Three letters of membership were granted. We also elected officers for Sunday-school officers for the coming year, as follows: Bro. C. A. Miller, elder in charge; F. E. Smith, foreman; Bro. Eld. Clair Clark, treasurer; Bro. A. C. Smith, treasurer; the writer, correspondent and Messenger agent; Bro. C. Myers, superintendent of the Sunday-school. We organized a teachers' meeting.—Mrs. Minnie Smith, Westphalia, Kans., Dec. 18.

Whitewater.—Meet at the Eld. Mission church for services on Thanksgiving Day, and our minister, Bro. N. C. Baker, delivered one of the best Thanksgiving sermons ever heard in the church. Bro. Frantz, of the West Side Mission, and Bro. J. B. Wine also spoke to us some talks. We had a nice dinner which we decided to send to two Chinese brethren, to help educate them at Bethany Bible School. We had song service in the evening conducted by Bro. Baker. Sister Gump spoke to a Bible class every Saturday evening, which is appreciated by all who attend.—N. J. Brown, 1514 Spruce Street, Wichita, Kans., Dec. 18.

LOUISIANA.

Oak Grove.—Bro. Minnix came among us and greatly cheered us, but on account of the condition of the weather he could not hold meetings. He promised to come to see us soon in the future. We think a great deal of good can be done here.—Isaac P. Wimer, Box 11, Clarks, La., Dec. 14.

MARYLAND.

Bush Creek.—We met in council Nov. 30. Eld. S. H. Utz, assisted by Brethren Thomas Kolb and Silas Harp, presided. After the usual business, an election was held, resulting as stated in choosing Bro. Geo. C. Main and the writer. They were duly installed with appropriate remarks. A collection was given by Elders Kolb and Harp. A collection of $26.71 was taken for General Missions, $24.16.—C. E. Duvall, New Market, Md., Dec. 14.

Ridgely.—The revival, which was begun by Bro. Rufus Bucher, closed the second last night. Fifty-two were added to the fold by baptism and one was reclaimed. Others are near the Kingdom, and the whole field seems ripened unto harvest. Love was held Dec. 10. About 125 surrounded the Lord's table. Bro. Bucher officiated. Nov. 19 we held a love feast and communion meeting, which was well attended. An offering of $10.76 was taken. Three-fourths of it is to be used in the temperance cause. Dec. 6 our District Sunday-school Meeting was held. Bro. Bucher was with us. He gave us much helpful instruction. At our Thanksgiving service, which was held in the morning, an offering of $12.03 was taken, to be given to the Children's Aid Society. Dec. 16 we expect to have a day of fasting and instruction in vocal music. Sister Elizabeth Kline, of Elizabethtown, Pa., will have charge of the work.—Rebecca Kline, Ridgely, Md., Dec. 19.

Shady Creek.—Our congregation held services on Thanksgiving Day. We had a good sermon by Eld. A. P. Snader. The collection amounted to $17. We are expecting Bro. P. J. Blough, of Hagerstown, Md., to labor with us commencing on Monday night, Dec. 18.—Minerva Roop, New Windsor, Md., Dec. 15.

MICHIGAN.

Clarksville.—Bro. J. E. Ulery will begin the District Sunday-school Teachers' Institute in the Clarksville church, Jan. 6, to continue till Jan. 15. Let all our Sunday-school workers rally to the support of the Institute. Let every Sunday-school make it a blessing for the District. Song and praise service a special feature. Bring Brethren Hyanmal. Bro. Ira Hahn, of Mount Hope church, Kans., will have charge.—Mrs. Lucinda Sarah Long, Clarksville, Mich., Dec. 18.

Marion.—We had Thanksgiving services at the church. We had appropriate sermons at 10:30 A. M. and 2 P. M. A collection was taken for the Home Missions. Bro. Eld. Jesse Deardorff, of Brethren, Mich., and Brother and Sister Neher, of Scottville, Mich., were with us and spoke to us. Also Eld. J. L. Thomas, of Selling, Okla., with his family, is now located with us, which will add much to the strength of our ministerial force. We will also add to the force in the District elder list.—Rosa Weller, R. D. 2, Copemish, Mich., Dec. 15.

Long Lake.—The church met in council Dec. 9. Bro. J. E. Ulery as presiding elder. The following officers were elected for the coming year: Sister Alta Hollinger, treasurer; Bro. Eld. Landis, clerk; Bro. Daniel Landis, church correspondent and Messenger agent; Bro. S. S. Bussern, superintendent. Bro. John Landis, trustee for three years, as the time of his predecessor expired at this council. Bro. J. E. Ulery was again elected as our elder for one year. We are glad to number him to be with us for a series of meetings during the Holidays. We elected a ministerial committee as follows: Bro. J. E. Ulery, three years; Bro. Wm. Landis, two years; Sister Emma Landis, one year. Bro. D. E. Sowers was elected to the ministerial assistance committee. Our mission box yielded about $5, which we decided to send to Bro. Messner as stated in the District letter, no one should succeed himself as delegate to any meeting. The trustees will look up a location for a meeting house. All members were all present except four. We will have prayer meeting at the home of Bro. Sowers each evening this week, to prepare our hearts for further labors.—Mrs. Daniel Landis, Pressoll, Mich., Dec. 8.

Thornapple church met in council Dec. 9. Our elder, Bro. I. F. Ralph, presided, assisted by Eld. J. L. Mishler, of the Grand Rapids Mission. On account of Bro. Ralph having arranged to move away from this place, and being inconvenienced somewhat by deafness, he thought best to resign as elder in charge of this congregation, having served in that capacity for more than twenty years. Bro. S. M. Smith was chosen as elder in charge for one year. Brethren I. F. Ralph and S. M. Smith were reelected as clerk and treasurer, respectively. Bro. Elmer Weiss was chosen as a member of the finance committee; Sister Ora Gibson (Mote) is bur church correspondent for one year. Two letters were received and two granted.—Grace E. Messner, Lake Odessa, Mich., Dec. 15.

MISSOURI.

Deepwater church met in council Dec. 9, with Elders T. J. Simmons and L. B. Irish present. The former presided. Most of the business was postponed till the spring council. We have secured the services of Bro. Chas. A. Miller, of Kansas, to conduct a three weeks' series of meetings for us next fall, beginning Sept. 8.—Roxie M. Bray, R. D. 32, Montrose, Mo., Dec. 17.

Peace Valley.—Our series of meetings, which began Dec. 2 at the Weatbley schoolhouse, closed Dec. 14. The meetings were conducted by Bro. Bixler, of Hardy, Ark., and Bro. J. L. Fike, of Peace Valley, Mo. There were no accessions to the church, but we are now raising a class that promises to be interesting; the attendance good, and the people gave good attention.—Annie Dieffenbaugh, Peace Valley, Mo., Dec. 19.

NEBRASKA.

Bazada.—On Saturday night I closed my third Bible school in this community, six weeks' session in all. Eld. J. H. Miller superintendent for Bible schools, just as we already have one for common schools. Let us work to that end!—J. E. Young, Bazada, Nebr., Dec. 18.

NORTH DAKOTA.

A Call for Workers.—Are you willing to contemplate changing location and have the welfare of the church at heart, we have some good inducements to offer. We have a good church building, Christian neighbors, and many who are not. Dak. Owing to the Canadian emigration, many of our members moved away, and only a few are left to keep the church up to more and better work for the Master, we say, "Come over and help us." Brethren, Sisters, will you not consider this good school. We need you; will you come? Address the writer for further information.—Mrs. Ida Ellis, Box 15, Bowbells, N. Dak., Dec. 14.

Berthold.—Bro. J. M. Myers, of Minot, N. Dak., came to us Dec. 9 and gave us two more interesting sermons. Our Sunday-school is progressing nicely.—Bessie Stong, Berthold, N. Dak., Dec. 14.

Rock Lake church met in members' meeting Dec. 9. This was a council. Two letters of membership were granted. Two letters of membership were granted. Church and Sunday-school officers were elected for the coming year, as stated in a letter for six months. Bro. Wm. Eller was chosen Sunday-school superintendent; Bro. A. Noah, correspondent. Thanksgiving services were held at this place Nov. 30, after which a collection of $11.39 was taken, to be given to some worthy cause.—Delia Rimmel, Edmore, N. Dak., Dec. 13.

OHIO.

Akron.—Yesterday, at our regular services, one dear soul was made willing to accept Christ as her Savior and Giver of his Master. Others are near the kingdom. We met in council Dec. 2. Bro. Wm. Conner was reelected superintendent of the Sunday-school for the coming year; Sisters Catherine Dague and Pearl Bowers, secretary and treasurer, respectively. Sister Morse and Bro. Wm. Border were elected as our Christian Workers' meeting for the coming year. Sister Dague's election of our new church building is to take place Jan. 21. Those coming will please bring their Brethren Hymnal. To those who may not know, we have moved to 1514 Spruce Street, Main and Market street car, going south; get off at Voiss Street, go one block west. Our place is the first brick store block.—Jennie M. Shriver, 807 Coburn Street, Akron, Ohio, Dec. 18.

Covington.—Through the years of trial and sunshine our church has been blessed with a congregation that is large in season and out of season,—of keeping at it! We pray that our prayers for prosperity may continue. Our services every Thursday evening Bro. Flory preached on the subject, "What the Church of the Brethren Stands For." He had announced his series of sermons for the winter and a large audience assembled to hear this sermon. The Lord blessed his efforts, for at the close of the sermon one young man came forward for baptism. On last Sunday we had 401 in Sunday-school. All seemed happy and enthusiastic. Bro. Flory spoke to us again while Bro. Flory preached. At the close of the sermon, four came forward, three for baptism, making seven in all. Seventeen were baptized. We pray that more may follow.—Elizabeth D. Rosenberger, Covington, Ohio, Dec. 17.

Dayton.—Love feast was held at our church at North Bend Dec. 19, Bro. H. C. Early preaching the dedicatory sermon. Brethren E. Brumbaugh and J. F. Sturgeon assisted in the services. We were greeted with a large and appreciative audience. We wish a blessing upon the church and all who attend the following services. Bro. Early remained and preached for us until Thursday evening. Bro. Early was with us throughout the weather, we decided to close the meetings.—Elisabeth Daughterly, Dunville, Ohio, Dec. 18.

Fostoria.—Services at church Nov. 30 for Thanksgiving services. Our pastor, Bro. C. A. Wright, and Elders L. H. Dickey and D. C. Wright gave us short talks, after which the names of the members told of special things for which they were thankful. A collection was taken for the Children's Aid. Bro. Dickey met in council Dec. 14. Quite an amount of important business was disposed of. Bro. C. A. Wright was elected elder in charge. The church is in fine working order. Our Sunday-school was reorganized Dec. 17. Bro. Wright was elected superintendent; Sister Mary Hanna was chosen as superintendent of the cradle roll; Sister Pannila Miller, superintendent of the home department. Bro. Noah Bowser, superintendent of the Christian Workers' Meeting, and Sister Lydia Dickey as Messenger agent. Arrangements are being made for a Christmas program.—Mrs. Conference committee. Since our last report one young sister was received by baptism. Bro. J. H. Helsey was also with us.—Mrs. Sarah B. Wright, 426 W. Culbertson Street, Fostoria, Ohio, Dec. 18.

Greenville.—Bro. Eld. Landis, of Long Lake, Mich., Bro. Hollinger presiding. Considerable business was brought before the meeting. Two letters were granted. Church officers were elected for the coming year, as follows: Bro. Hollinger as our elder; Bro. Alen Weimer, Sunday-school superintendent; Sister Jennie Hollinger, secretary. Bro. Eld. Landis was elected as our Christian Worker Committee. Our building committee gave a report of their work. A collection was taken for the benefit of the poor. Bro. Henry Baker assisted in the meeting. Bro. Hollinger will remain with us for a number of days during the coming week. Our church services and Sunday-school are quite interesting, with quite an increase in attendance.—Mrs. Ina Wise Lowman, Greenville, Ohio, Dec. 18.

Lima.—Our series of meetings, of almost three weeks' duration, closed Dec. 17. Bro. Lambert Hoover, of Ashland, Ohio, was in attendance and interest were good. All enjoyed the meetings given us by Bro. Hoover. Bro. Hoover was present at our council Dec. 15. We elected our church and Sunday-school officers, to serve for the coming year, as follows: Bro. Jay Hoover was reelected Sunday-school superintendent; Sister Early was reelected presiding sister of Christian Workers' Meeting.—Hallie Inman, Lima, Ohio, Dec. 18.

North Poplar Ridge.—We met in council Dec. 9. Two letters were granted. Bro. Samuel Flory and Bro. Jay Hornish were chosen as our superintendents. Our series of meetings, conducted by J. M. Lair, closed Dec. 17. Bro. Lair labored earnestly with us for two weeks, holding forth the Word in its purity. On the evening of Dec. 10 he gave a very interesting talk to the children. One dear soul was received by baptism, others seem near the kingdom.—Jennie Flory, R. D. 2, Jewell, Ohio, Dec. 17.

Panther Creek.—Bro. Land U. Kreider, of Omaja, Cuba, gave us four very instructive addresses from Nov. 12 to Nov. 14, including a few practical remarks about the Mission Work in Cuba, which were listened to with much interest. Nov. 26 Bro. L. A. Bookwalter gave us a very convincing temperance lecture. Supt. Marcellus, of Brookville, will also give us a temperance lecture in the evening of Dec. 12.—Levi Minnich, Greenville, Ohio, Dec. 12.

Pleasantville church met in council Dec. 16. In the absence of our elder, J. C. Bright, Bro. Henry Baker presided. Elders G. W. Minnich and Moses Hollinger were present, and gave their advice. Our Sunday-school superintendents for the following year are Brethren Ira N. Rife and Ira Baker. Eld. David B. Wise was chosen treasurer and church correspondent.—Elizabeth Baker, R. D. 3, Greenville, Ohio, Dec. 18.

Pleasant Valley (Ohio).—Our series of meetings, conducted by Bro. Lambert Hoover, Ohio, began Dec. 3, continued to Dec. 14, in the Jordan house and continued until the evening of Dec. 10. One night during this time there was no meeting, owing to the inclement weather. Our dear brother has been faithful and presented the truth with power. Nineteen were received by baptism and two by letter. Seventeen were baptized on Thanksgiving Day. We thank God for the glorious Thanksgiving Day we have had. We have been without a Sunday-school here by Bro. Helsey coming among us. Nov. 5 we had a home communion and love feast, at the close of the series of meetings mentioned. Dec. 10 Bro. Helsey gave an illustrated talk to the children. Dec. 14 Bro. L. A. Bro. David Wise was present. We had a very pleasant meeting. Six letters were granted as follows: Bro. Samuel Blocher, elder; Bro. Eld. Jesse Hoover, treasurer; Bro. Wise, trustee; Br. Claude Mikesell, Messenger agent and correspondent. Eld. Brethren John Jones and Walter Clark as Sunday-school superintendents; Sister Dora Mikesell and Mrs. Ida Clark as secretaries. Bro. Sell was elected president of the Christian Workers' Meeting. Eld. Wm. Conley, of Brookville, Ind., N. Dak., have located in our church, for which we are very glad, as we need help in the ministry very much. Bro. L. A. Bookwalter, of Trotwood, Ohio, will give two temperance lectures in the evening of conference, one at the Jordan house and one at the Valley house.—Mrs. Claude Mikesell, Box 56, Ohio, Dec. 18.

Swan Creek.—We met in council Dec. 2. Our elder, O. W. Myers, presided. Two letters were granted. Church officers: As Bro. Sellers expects to leave for the West in the spring, Eld. Noah Hoover was elected elder in charge. Bro. Christman began a series of meetings in the west house Nov. 26, and continued until Dec. 10. Bro. Christman is a good man and the Lord much good has been accomplished.—Clara Clark, Wauseon, Ohio, Dec. 13.

OKLAHOMA.

Big Creek church met in council Dec. 16. Our elder not being present, Bro. Eld. Hammond presided. Six letters were received and one was granted. Church officers were reelected for another year. Sunday-school officers were elected for six months, with Bro. Fred Holderread as superintendent, and Nellie Dague, secretary. One has been baptized since our last report. Our series of meetings began Dec. 16, with Bro. J. C. Brown, of Clovis, New Mexico, is doing the preaching, and we are having good services.—Nellie Flowers, Stidham, Okla., Dec. 13.

Elk City church held her regular council Nov. 25, at which time the deacons reported the annual visit, recently made. Nicely edited reports were read, by the way, and we were glad that only fifty-seven were present at the communion services to be followed next day, Sat., by the love feast and baptism. A large audience showed considerable interest in the ordinances. It was a spiritual uplift to the members. We decided to hold a series of meetings at each of the regular appointments, three in number. Thanksgiving Day was observed by an appropriate service conducted by Bro. Eld. Hoffman, who took by the brethren. We would welcome other Brethren to this locality.—A. M. Hylton, Elk City, Okla., Dec. 18.

Washita.—Our Thanksgiving services were well attended. A collection was taken. Bro. Eld. Hall is now at work in St. Joseph Mission, and the other half to the Kansas City Mission. Bro. Eld. Hall will be with us Dec. 23 to hold our Sunday-school convention. On account of rainy weather only one of the assigned speakers from the adjoining congregations was present. Bro. Eld. Hall preached a very interesting sermon in the evening our young people, in number about ninety, occupied the front seats. Bro. Hall made very helpful suggestions and songs, which were much appreciated. This service was followed by the reception of two by letter into the Monitor church, Okla.—Mollie Yoder, Cordell, Okla., Dec. 16.

OREGON.

Bandon.—I came here last July with my husband, who is serving as minister and pastor, to labor for the scattered members at this place. While we do not have a well organized church, we have faithful workers. A new churchhouse is partly finished, and we are already using it for services. Our Sunday-school, which is now in its eighth month old, has an average attendance of thirty. Our preaching services have been well attended. We feel that the field for more accommodations were not the best at times.—Chelsea M. Barnett, Bandon, Oregon, Dec. 18.

PENNSYLVANIA.

Alderson Mission.—Bro. William Frele, in company with Bro. Frank Hollenberg, of Philadelphia, Pa., came by appointment of Dec. 9 and 10. We had splendid order and a good crowd. This gives us encouragement to think about a protracted meeting. Our next meetings will be Jan. 6 and 7. We are thinking of having a series of meetings in February.—Mrs. E. Smith, R. D. 1, Box 10, Alderson, Pa., Dec. 16.

Chiques.—Dec. 17, at our regular services, five applicants were received into the church by baptism, as a result of a series of meetings held in November at the Mount Hope house, conducted by Bro. Eld. Jesse Hoover, of Hildreth, Pa. Dec. 16 we commenced a series of meetings at the Chiques house. Bro. H. B. Otto, of Manheim, Pa., is preaching for us. We hope for good results.—Henry Zug, R. D. 1, Mount Hope, Pa., Dec. 19.

Spirata.—Our series of meetings closed last night. Bro. J. Kurtz Miller, of Brooklyn, N. Y., gave us twenty sound sermons. The members of the church were much strengthened. Five accepted Christ. Many others are almost persuaded, for whom we pray. Love feast was held Dec. 9.—Ella Ober, Dec. 18.

Juniata Park.—Eld. H. S. Replogle, of Shelocta, Pa., came to us Nov. 13, and preached faithfully for two weeks. The good Lord was with us. His convincing and converting power was felt and experienced. Sixteen precious souls were

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CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

BAGLEY, IOWA.

The Brethren have a good churchhouse at this place, in the bounds of the Coon River congregation. They have had preaching services once in two weeks regularly, for the past ten years or more, but since the organization of the Sunday-school we have preaching every Sunday. The Sunday-school is now nearing the completion of its first year's work, having been organized on Christmas Day, 1910, under the direction of Bro. Daniel Wise, of Dallas Center, Iowa. Bro. Emory Fiscel, of Yale, Iowa, is our

superintendent. He has sacrificed much to give us his care and direction. The teachers have been very faithful to their duty, and all members of the church are also members of the Sunday-school. Our attendance is regular, —usually between fifty and sixty, sometimes more. Quite a number of young people have been brought into the church during the past year, partly through the influence of the Sunday-school,—the writer being one of them. Our older brethren and sisters tell us that it is very encouraging to them to see so many young people in the church,—that we are the hope of the church in the future,—so we are trying to be worthy of their confidence. The Sunday-school has done much for the church at Bagley, and all the members are working together in perfect unity of thought and purpose, with no misunderstandings or dissensions among us. It has taken years of earnest endeavor, on the part of some of our faithful workers, to bring the church at this place to its present active condition. We, who are younger, esteem them very highly, in love, for their work's sake, and hope that we, too, may live lives worthy of imitation, and accomplish much that our Father would have us do. Hen. McClellan.

Bagley, Iowa, Dec. 14.

SLIFER, IOWA.

The organization of this church took place Dec. 3, 1911. Brethren A. P. Blough and W. H. Lichty, of Waterloo, Iowa, met with us Dec. 2. Sister Mabel Foutz was chosen clerk pro tem. Twenty-seven letters of membership were read. The result of the organization was as follows: Bro. J. Q. Goughnour, elder; Brethren A. B. Woodard and J. E. Eikenberry, ministers in the second degree. The choosing of the deacons was deferred until the next church meeting. Sister Goughnour was chosen as clerk; Bro. Arthur Woodard, treasurer; Sister Clara Goughnour, Messenger correspondent and solicitor; Brethren A. C. Woodard, James Galentine and J. N. Goughnour, trustees. The church was named "Slifer."

The Sunday-school was organized with Bro. J. N. Goughnour as superintendent. A committee of three was chosen to select teachers and officers for the Sunday-school. The elder of the church was selected as leader with the exception of an advisory member. In the evening an appropriate sermon was delivered by Bro. M. W. Eikenberry, the carpenter and builder of the house. He theme was "Companionship With God." Thus closed a memorable day, full of work for the newly-organized church at Slifer.

Sunday morning dawned bright and clear. By eleven o'clock the well-equipped and nicely-finished house was filled, and Bro. A. P. Blough delivered the dedicatory sermon. His words were full of inspiration, and will be preserved in the basement to all present. At three o'clock we had a second sermon by Bro. Blough. His theme was "The Fatherhood of God." On Sunday evening a series of meetings was opened by Bro. Lichty, and several brethren and sisters were with us from adjoining churches, which we appreciated. We were fortunate to have Brethren Samuel Fike and H. C. Sheller, members of the Mission Board, with us. They were much interested in the building of the house and the organization of the church. Bro. Fike remained with us for several days during the meetings and was an inspiration to us in song service. After Bro. Fike left, the song service was conducted by Sister Pearl Bell, of Ankeny, Iowa. The series of meetings is now at a standstill, and we are hopeful that a good revival motion will be given to the newly-organized church at Slifer.

Slifer, Iowa, Dec. 13. Clare Goughnour.

THANKSGIVING AS OBSERVED AT DENAIR, CAL.

Our little band,—like the Puritans, far away from home and friends,—decided to spend Thanksgiving Day together. A committee was appointed to arrange the necessary details.

At 10 A. M. we gathered at Bro. Leavell's home and proceeded to render the program as arranged by our committee. After devotional exercises, one of the Sunday-school scholars recited a Thanksgiving welcome. Then we had a sermon by Bro. Leavell, followed by Eld. J. C. Seibert, in some of his life experiences, and a prayer by our aged brother, James McDonald. A collection of $6.09 was taken for our churchhouse in Denair. Another recitation was then given.

We next had two hours' intermission for our dinner. As we passed out of the door, each person was allotted his part in preparing the dinner. In about thirty minutes the tables, each 16 feet long, constructed of boards, were erected in the yard and spread with the dinner. There were forty-one present. Seated at the head of the table was Eld. J. C. Seibert, of Empire, Cal., who, with his wife, came to spend Thanksgiving Day with us. They could not remain for the afternoon service, as they had to return home at two o'clock.

After the dinner hour the Sunday-school rendered a program. There was plenty left from dinner for luncheon. With the exception of Bro. Lehman's, all were near enough to return for the evening service, after doing their chores, when we spent a social meeting together. We believe that each one present was filled with Thanksgiving cheer, and that this day shall be remembered for many years.

Denair, Cal., Dec. 8. Myrta Leavell.

PLEASANT VALLEY, W. VA.

Bro. I. S. Long, of India, came to our place Dec. 2, and gave us two lectures on India. He also preached one good sermon on Monday, at 10 A. M. He told us much of interest, concerning the customs of the people in India. On Monday night he gave his first lecture. It was a rainy night, and only a few of the members were out. On Monday a small congregation was out, but on Monday evening a good crowd was present. We took an offering of $11.50 for the World-wide Mission Fund. This was the first time we ever heard one of our missionaries. We should have been glad to have Bro. Long with us for a week or longer. He is a good talker and gave us some good advice in his sermon on Monday. Eld. D. W. Kirk, of Thornton, W. Va., came to our place and gave us seven days' series of meetings. He is a good reasoner and well posted on the Scriptures. He preached thirteen good sermons at the church and two at the schoolhouse on Rush Creek. The members were greatly revived. M. C. Cizgan.

Spurgeon, W. Va., Dec. 11.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Barcelow-Dowling.—At the home of Bro. S. W. Peters, Wenatchee, Wash., Dec. 13, 1911, by the writer, Chas. G. Barcelow and Sister Mary Dowling, both of Pearl, Wash.—Jesse Peters, Wenatchee, Wash. (Received Dec. 18.)

Brown-Bales.—By the undersigned, at his residence, Dec. 4, 1911, Mr. Thomas Brown and Sister Addie Bales, both of Ollie, Iowa.—H. D. Butler, Richland, Iowa.

Kreider-Coate.—By Eld. Lawrence Kreider, at his residence, Nov. 11, 1911, Mr. Jasper Kreider and Miss Mary Coate, both of Darke County, Ohio.—Levi Minnich, Greenville, Ohio.

Studebaker-Hunsberger.—By the undersigned, at Nappanee, Nov. 23, 1911, Bro. Harvey Studebaker, of Flora, Ind., and Miss Amaldi Grace Hunsberger, of Ind.—A. C. Wenger, Nappanee, Ind.

Wich-Markee.—By Eld. Lawrence Kreider, at his residence, Nov. 25, 1911, Mr. John Wich and Miss Rebecca Markee, both of Darke County, Ohio.—Levi Minnich, Greenville, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Armstrong, Sister Jane, wife of Bro. Geo. Armstrong, died at her home in Hollidaysburg, Pa., Dec. 17, 1911, aged 67 years, 7 months and 9 days. She was a devoted Christian and was always ready to assist those who were in need. She is survived by her husband, seven sons and two daughters.—Church by Bro. W. I. Sheaffer. Text, Rev. 21: 26. Interment in the cemetery at Hollidaysburg.—Jos. A. Evans, P. D. Carlisle, Pa.

Arnold, Sister Sarah J., wife of Bro. Oliver Arnold, died at her home near Clear Spring, Md., Nov. 15, 1911, after a long illness, aged 57 years, 6 months and 21 days. She was a daughter of the late John and Mary Ann Rench. She is survived by her aged mother. She was a patient sufferer for a number of years. She leaves a husband, one daughter and four sons. Interment in the Lutheran cemetery, Clear Spring, Md. Services were held by Bro. W. G. Group.—Nellie I. Baker, East Berlin, Pa.

Baker, Sister Elizabeth B., born at Cherry Creek, Blair Co., Pa., March 6, 1844, died at her home at Brook's Mill, Blair Co., Pa., after a lingering illness, surrounded by relatives, Dec. 26, 1911. She was the daughter of Christian and Magdalena Brumbaugh (deceased). She was married to Jacob B. Baker in October, 1866, who preceded her ten years ago. To this union were born three daughters and two sons, all of whom preceded her except one daughter and one son, who were with her at the time of her husband. She united with the Church of the Brethren in the early part of her married life and remained faithful to her husband, attended many Annual Meetings. Four months before her death she was afflicted with dropsy and Bright's disease. She was anointed Sept. 5. Being unable to attend public meetings on account of her illness the funeral service to be conducted in her home, which was held Nov. 7. Services in the Green Tree church by Bro. Jacob Beli. Text, Rev. 14: 7. Interment in the Brumbaugh cemetery at Clover Creek.—Grace Benton, R. D. 1, Box 64, Hollidaysburg, Pa.

Bolgh, Sister Mary Ann, wife of Adams and Eli Bolgh, born Oct. 29, 1911, died Nov. 18, 1911, aged 80 days. He leaves his parents, Bro. Adams Bolgh and Ford, and Sister Bolgh, and by Bro. Theron Butterbaugh. Text, 2 Sam. 12: 23. Interment in the Bolgh cemetery.—Mrs. Adams Bolgh, Ashland, Ohio.

Bingeman, Sister Leah, died Nov. 23, 1911, at the home of T. T. Zerbe, near Elliottsville, Pa., aged 71 years, 10 months and 11 days. Mrs. Zerbe being her niece, she went there the Monday before, to spend some time with her. Deceased was a faithful member of the Church of the Brethren for many years, and lived in and near Ephrata nearly all her lifetime. She was a widow for many years. Some years ago she took the sole care of her aged parents, her father being ninety-one years old when he died. She is the last member of Bingeman's in Ephrata. Text, Rev. 14: 13. Interment in the adjoining cemetery. Elder Levi Keller officiated.—Levi Keller, Ephrata, Pa.

Boose, Sister Rebecca J., died at the home of her daughter at York, Pa., Dec. 15, 1911, aged 17 years, 2 months and 9 days. She was a member of the Church of the Brethren for many years. She leaves two children and two step-children.—Interment at Hampton, Adams Co., Pa. Services in the Reformed church by Rev. C. L. Fry and Eld. Jacob Beli.—Mrs. Jacob Beli, Pa.

Bryant, Bro. Robert L., born May 3, 1856, in Randolph County, W. Va., died Aug. 7, 1911, aged 55 years, 3 months and 4 days. He was married to Miss Ida Bell eighteen years. He united with the Church of the Brethren while but a boy. He was married to Sarah Erbaugh Sept. 6, 1876. To this union three sons and one daughter were born. He is survived by his wife and four daughters survive. He was a patient sufferer for nearly three years. Twenty months of this time he was confined to his bed. His suffering was intense, yet he bore it with Christian patience and fortitude. At his request he received the anointing some time prior to his death. Services and interment at Mill Creek, Randolph County, conducted by the writer, assisted by Eld. J. W. Beeghly.—Text, Heb. 4: 9.—D. S. Pilburn, 1344 W. Fifth Street, Dayton, Ohio.

Cripe, Sister Mary Magdalena, born June 21, 1818, died at the home of her daughter, Elizabeth Eble, at North Liberty, Ind., Dec. 4, 1911, aged 93 years, 10 months and 13 days. She was united in marriage to Henry Cripe Nov. 15, 1837. They lived together for nearly sixty-eight years. To this union were born twelve children. Five preceded her. She leaves seven children and two brothers. Sister Cripe and her husband united with the Church of the Brethren soon after their marriage. Her husband died March 15, 1904. Services by Eld. Jacob Hildebrand.—Sarah Whitmer, South Bend, Ind.

Emrick, Sister Rosannah Belinda, nee Hursh, daughter of Abraham and Elizabeth Hursh, born in Wabash County, Ind., Jan. 10, 1852, died Dec. 8, 1911, aged 59 years, 10 months and 27 days. She was united in marriage to John Emrick Sept. 26, 1872. Seven children were born to them. She leaves one sister, one brother and two children. She lived a life of affliction with Christian fortitude, and passed away happy, in the hope of eternal life.—By Bro. J. D. Ritchey. Funeral text, 2 Tim. 4: 6-8.—Lula Crumrine, Wabash, Ind.

Fites, Lucy Ann, daughter of Jacob Fites, died at the home of his brother, G. Calvin Fites, aged 24 years, 8 months and 29 days. She was a faithful girl and was employed in the Hartford Company, wholesale and retail merchants. He was to have been married a short time ago, but the wedding was postponed on account of her illness. He is the only member (the latter a member of the church) and four brothers survive him. Church by the Dry Branch church. Eld. W. E. Roop assisted by Eld. J. W. Thomas. Text, Eccles. 12: 1-7.—Eld. Silas Sherfey, at the church. Interment in the cemetery near by.—W. E. Roop, Westminster, Md.

Fitzwater, Sister Susanna, wife of Daniel Fitzwater, died in the bounds of the Nokesville congregation, Va., Nov. 26, 1911, aged 68 years, 8 months and 19 days. She was a member of the church of the Brethren more than half of her lifetime. She leaves her husband, two daughters and four sons. Services at the Valley church by Eld. J. M. Zigler, assisted by Eld. I. A. Miller. Text, Rev. 21: 7. Interment in the Valley cemetery.—Barbara Miller, R. D. 2, Nokesville, Va.

Gayman, Spencer, son of Brother and Sister Gayman, died of typhoid fever, at his home near the Center church, Nov. 12, 1911, aged 21 years. He is survived by his parents, four sisters and one brother, children of the same family, whose ages several weeks ago. The father, mother, one sister and one brother are all sick in bed at the present time. Interment private at the Center cemetery.—A. A. Evans, R. D. 4, Carlisle, Pa.

Godfrey, Bro. Levi, born in York County, Pa., March 1, 1830, died at his home in the bounds of the Codorus church, Pa., Nov. 14, 1911, aged 81 years, 8 months and 13 days. His death was due to a paralytic stroke and the infirmities of old age. He was married to Susanna Kelso Nov. 4, 1852. To this union were born four sons and one daughter. His wife, one son and one daughter survive him. He was a member of the Church of the Brethren for a long time. He was preceded by three sons. Services at the Codorus church, Pa., by Bro. Adam Kohler, of Jacobs church, Md., and Jacob M. Myers, of the home congregation. Interment in the adjoining cemetery.—Sadie Myers, R. D. 4, Box 102, York, Pa.

Greenawalt, Samuel C., born Sept. 22, 1828, near Chambersburg, Pa., died at the home of his daughter at Rocky Ridge, S. S. Dak., Nov. 30, 1911, aged 83 years, 2 months and 8 days. He seldom knew what it was to be sick a day. During the past year his rapidly-declining strength was noted, and death came as the result of a general decline at a very mature age, and after a long and useful life. Seventeen years ago his wife was his companion preceded him. After the dissolution of the home he came west, to the residence of his daughter and his children. For several years past he made his home with his daughter at Rocky Ridge, and was for many years a devout and consecrated member and deacon of the Brethren church. Surviving him are his daughter at Rocky Ridge, two orphan grandsons,—the children of a deceased daughter. Services in the Dixon church by the writer, after which the remains were conveyed to the old family burying ground at Hagerstown, Md., for interment.—Olin F. Shaw, Dixon, Ill.

Holt, Mrs. Ida, wife of Bro. Frank Holt, died at her home in Rockbridge County, Va., in the bounds of the Buena Vista church, Nov. 29, 1911, aged 41 years, 11 months and 14 days. She and Bro. Holt were married in 1905. She leaves a husband, one sister and two brothers. Funeral service which Interment was made in Green Hill cemetery, of Buena Vista.—W. A. Wine, Buena Vista, Va.

Jones, Jesse William, infant son of Bro. R. H. and Sister Emma Jones, died in the bounds of Bermudian, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 5 months and 7 days. He was afflicted three days with cholera. Services at Beaver Creek by Eld. A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

Kiser, Sister Elizabeth, died near New Windsor, in the bounds of the Sams Creek congregation, Md., Dec. 6, 1911, aged 93 years, 4 months and 4 days. She was the widow of John Kiser who preceded her many years ago. For many years she faithfully remained with communion.—Funeral services by Eld. Chas. D. Bonsack and Eld. A. P. Snader. Text, Rev. 14: 13. Interment in the adjoining cemetery.—Minerva Roop, New Windsor, Md.

Klipfer, Bro. Frederick, born in Germany Feb. 14, 1836, died at his home in the bounds of the Maple Spring church, Mercer Co., Mich., Dec. 2, 1911, aged 81 years, 9 months and 18 days. He came to America in 1852, and united with the Brethren church about fifty years ago. He was one of the pioneer members of Mercer Co., Michigan, and was the widow of Rebecca Gonsalves, a number of years. Shortly before his death he was anointed by Eld. Jacob Beli and M. Brumbaugh. In the old County Line cemetery.—Peter B. Messner, Lake Odessa, Mich.

Lahman, Bro. Adam S., born in Franklin County, Pa., March 25, 1840, died at Quinter, Kans., Dec. 7, 1911, aged 71 years, 8 months and 12 days. Lahman moved with his parents to Franklin Grove, Ill., in 1854. He was married to Sarah A. Riddlesberger in 1858. To this union seven sons and six daughters were born. Bro. Lahman, with his companion, united with the Church of the Brethren in 1866, and remained a member of the same. He was an active Sunday-school worker, having served as superintendent in both Illinois and Iowa. He spent 1910 and part of 1911 in the Sunday-school work at Quinter, Kans., for about twenty-five years. He was afflicted for about four years before his death with Bright's Christian fortitude. When he realized the end was near, he made arrangements for his funeral, requesting Bro. A. D. Cris to preach the funeral sermon by Bro. Henry Ward.—J. W. Jarboe, Quinter, Kans.

Lehman, Bro. William, born in York County, Pa., Nov. 5, 1844, died at his home in Springhold township, Pa., Nov. 17, 1911, aged 67 years, 12 days. His death was due to heart trouble. He had a lingering illness. He was married to Frances Fuhrman, who survives him, about five years ago. He is survived by four brothers and two sisters. Services at the Brethren church by Eld. Jacob M. Myers, assisted by Eld. J. H. Brilhart. Interment in the adjoining cemetery.—S. C. Godfrey, Red Lion, Pa.

McAvoy, Elsie Modena, daughter of Brother James W. and Sister Alice McAvoy, born Oct. 23, 1907, died Dec. 9, 1911, aged 4 years, 1 month and 16 days. Her fond parents, four sisters and one brother survive. Little Modena was a member of the Sunday-school of the Pleasant View church, where she occupied her place in the class every session of this year until the last Sunday before she was taken sick with the dread scarlet fever and diphtheria combined ended her life.—Anna F. Sanger, Box 45, Braggville, Va.

Metzger, Sister Sarah Ann, born in Indiana, Oct. 14,

1854, died in Lordsburg, Cal., Nov. 30, 1911. She was married to Isaac S. Metzger in Illinois, Feb. 21, 1875. To this union seven children were born. One died in infancy. She is survived by her husband, six children and two brothers. She lived in and near Cerro Gordo, Ill., for most of her life, until Nov. 1, 1908, when she moved to Long Beach, Cal. She moved to Lordsburg in August, 1911, where she died on Thanksgiving Day. She was in poor health for a number of years, but her critical illness lasted only a few days. Services in the Lordsburg church by Bro. A. L. R. Martin, assisted by Bro. W. F. England. Text, Rev. 7: 17. Interment in the Evergreen cemetery.—Grace H. Miller, Lordsburg, Cal.

Miller, Joseph D. B., youngest son of Brother Daniel and Sister Nancy Miller, was killed in a saw mill at Zenda, Kan., Dec. 1, 1911, aged 34 years, 11 months and 1 day. He was caught in a line shaft and thrown about six feet. His right arm was torn from his body and his neck and one leg were broken. His body was brought to Rockingham County, Va., for interment at Beaver Creek by the side of his parents. He is survived by three brothers and four sisters. Services by Brethren H. B. Miller and A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

Mowen, Bro. Emanuel, born near Mercersburg, Franklin Co., Pa., Jan. 31, 1839, died of dropsy, Dec. 10-11, 1911, at his home in Maxwell, Iowa, aged 32 years, 11 months and 9 days. He was a consistent member of the Church of the Brethren for forty years, always very active in the work of the Lord. He was especially interested in the erection of the new church-house in Maxwell, and was permitted to attend the dedication services a short time before his death. He was united in marriage to Charlotte Nalley Nov. 19, 1857. To this union, two sons and one daughter were born. His wife and all of his children survive. Services by Eld. John Zuck, of Clarence, Iowa, assisted by the writer. Interment in the Brethren cemetery.—J. F. Burton, Maxwell, Iowa.

Moyer, Sister Rebecca, widow of Samuel D. Moyer, of the Norristown congregation, Pa., died Dec. 3, 1911, aged 84 years. Her husband preceded her ten years ago. A number of children have died. One son survives her. Sister Moyer lived alone at 42 East Airy Street, where she conducted a shoe store. She was busy in her store when suddenly the Master called her. Services by her pastor, Bro. E. F. Nedrow, assisted by Eld. A. L. Grater. Text, Psa. 116: 15. Interment in the Riverside cemetery.—Hattie M. Nedrow, Norristown, Pa.

Offerman, wife of Dr. F. Offerman, of Minot, N. Dak., died Nov. 13, 1911, at the home of Mr. M. McKinnon, in the bounds of the Battle Creek congregation, Canada. She was sick only about ten days. She leaves her companion and three children. One preceded her. She was of the Catholic faith but ever ready to do all she could anywhere, especially in the sick room. Services by Rev. Hunter (Presbyterian).—Mrs. M. L. Swihart, Swiftcurrent, Sask., Canada.

Pafze, Chas. E., born in Schuyler County, Ill., Dec. 21, 1873, died near Miami, N. Mex., Dec. 4, 1911, aged 37 years, 11 months and 13 days. He was united in marriage to Millie Jackson Dec. 17, 1898. He leaves his wife, four children, his parents and two sisters. He was a faithful member of the Congregational church. Services by the writer. Interment in the Springer cemetery.—William Mather, Miami, N. Mex.

Resrich, Sister Mary Shaffer, died of cancer at her home in the Plum Creek congregation, Armstrong Co., Pa., Dec. 6, 1911, aged 77 years, 5 months and 23 days. She united with the church early in life and remained faithful until death. She was united in marriage to Geo. Resrich in 1861. She leaves seven children. One sister survives. Interment in the Gastown cemetery. Services by the writer.—Lizzie Resrich, Worthington, Pa.

Shidler, George H., born in Washington County, Pa., Oct. 9, 1839, died Dec. 4, 1911, aged 88 years, 1 month and 25 days. He came to Leland County, Ohio, in 1843, was married to Catherine Shopbell July 27, 1854, and united with the Church of the Brethren Oct. 26, 1858. He was chosen to the office of deacon in 1863, and served in this capacity until the infirmities of old age debarred him from active service. Services by Eld. W. J. Swanegan, assisted by Bro. W. D. Cassell.—Mrs. Cassell, Ashland, Ohio.

Simmers, Samuel G., died at his home near Hinton, Va., in the Cooks Creek congregation, of consumption and asthma, Dec. 13, 1911, aged 64 years, 10 months and 6 days. Bro. Simmers was a member of the Church of the Brethren for many years, being one of her most loyal members. During his last illness he received the anointing. He was married to Sister Catharine Showalter, who, with one daughter, survives him. He also leaves one adopted son, three sisters and three brothers. Services were held in the Hinton Grove church by Eld. J. M. Kagey, assisted by the writer. Text, Job 14. Interment in the Mt. Horeb cemetery.—S. I Bowman, Harrisonburg, Va., Dec. 15.

Sowers, Herbert A., infant son of Friend Harvey Sowers and wife, died at his home at Danville, Montour Co., Pa., Nov. 30, 1911, of diabetes, aged 2 years and 3 months. His remains were brought to Abbottstown, Pa., where interment was made. Services in St. John's Lutheran church by Rev. P. Brad and Eld. C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Wampler, Sister Cornlee, eldest daughter of Eld. Amos Wampler, born in the Walnut Creek congregation, near Knobsville, Md., Jan. 20, 1843, died near Pendola, Kans., Dec. 4, 1911, aged 29 years, 10 months and 24 days. She was a faithful member of the church, having united with it when but thirteen years old. She spent her last year at Bethany Bible School, where she was greatly interested in mission work. She, with Bro. E. E. McCune, to whom she was to have been married Dec. 26, had offered herself for mission work. She had always prayed to be spared from a lingering illness. A few weeks ago tuberculosis developed and her decline in health was rapid. She died rather suddenly. She leaves her parents, one sister and four brothers. Services by the writer. Text, Rev. 14: 13.—E. E. Joyce, Prodonia, Kans.

Wood, Anna Margaret, of Surrey, N. Dak., died Dec. 6, 1911, at the home of her uncle, Bro. Edw'd. Brothers, near Westminster, Md., aged 14 days. Her parents survive her. Their other two children died and were buried in North Dakota. The child was named by Sister Wood, assisting the parents and other relatives in Carroll County, Md. Services by the writer at the home of Brother Brothers. Interment preceded by Eld. Uriah Bixler. Text, Isa. 64: 6. Interment in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md.

Williams, Sister Sarah, born in Ohio, Dec. 1, 1823, died Dec. 3, 1911, of senile debility, at the home of her son, near Clarence, Mo., aged 88 years and 1 day. Her husband preceded her two years ago. This union was blessed with nine children, four of whom preceded her. She was a consistent member of the Church of the Brethren for a number of years. Services in the Brethren church by the writer, assisted by Bro. A. Sanger. Text, Psa. 34: 12.—H. N. Butler, Richland, Iowa.

Wolfe, Friend Emory, son of Brother and Sister George Wolfe, died at the Maryland University Hospital, Baltimore, Md., of diabetes, aged 24 years, 11 months and 8 days. He was taken ill suddenly, living only one week after that. He leaves a wife, a sister in the church, one son, four parents and four brothers. His remains were brought to the home of his parents near Taneytown. Services and interment at the Monnonite church near Hanover, Pa., by Eld. John Utz, assisted by Eld. D. M. Baker. Text, Rev. 21: 13, selected by his wife.—M. Ella Ecker, Taneytown, Md.

Woods, Sister Ella, wife of Sherman Woods, born in Logan County, Ohio, died at the home of her father, in Portland, Ind., Dec. 9, 1911, aged 42 years, 2 months and 8 days. In 1901 she was married to Sherman Woods, of Portland, Ind. She united with the Church of the Brethren three months before she died. She leaves her husband, her father, two half-brothers and one half-sister. Services by Bro. W. L. Hatcher.—Ella. Grafmiller, Portland, Ind.

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added to the church. Our meetings closed with a love feast, which was largely attended and very enjoyable. Bro. Repogle made many friends while with us.—Mrs. Emma Hoffer, 1003 Siebert Street, Atlantic City, Pa., Dec. 17.

Lower Canowago.—Our two weeks' series of meetings, held at the Walgamuth house, closed Dec. 3. The meetings were conducted by Bro. S. H. Hertzler, of Elizabethtown, Pa. He preached many interesting sermons. The meetings were well attended and the interest was good. One put on Christ in baptism, and others are considering. We also had a love feast at the same place Dec. 16, in council. As the weather was very unpleasant, not as many members were present as we would have enjoyed to meet in council at the Bermudian house. We adjourned, to meet in council at the Bermudian house March 27, at 10 A. M.—O. W. Cook, Dillsburg, Pa., Dec. 18.

Mingo.—Our church met in council Dec. 2. Our elder, Bro. Jesse Ziegler, presided. One letter of membership was received. The officers of the Shippack Sunday-school were elected for the coming year, with Bro. Cassel as superintendent. Dec. 10 we closed a two weeks' series of meetings, conducted by Bro. Nathan Martin, who held forth the Word with power. The attendance and interest were excellent throughout the meetings. Three were received into the church by baptism. Others are counting the cost. The members awaiting baptism. Others are counting the cost. The members were greatly encouraged.—Elizabeth B. Hunsberger, R. D. 1, Daysroad, Pa., Dec. 14.

New Enterprise.—Bro. Mahlen Brougher, of Greensburg, Pa., came to the Waterside house on Friday evening, at which church Nov. 26, 1911, and held a series of meetings, during which five came out on the Lord's side and were received into the church by baptism.—W. H. Mentzer, New Enterprise, Pa., Dec. 12.

Philadelphia (First Church of the Brethren, Dauphin above Broad Street).—On Friday evening, Dec. 1, we had our annual harvest meeting. All who had not yet made their pennies grow, or that evening brought in the amount earned. This money is to be used for missionary purposes. We were glad to have with us Eld. T. T. Myers, of Juniata College. He gave us a short talk and also preached a good sermon Sunday for us the following Sunday morning. Last Sunday, at the close of the evening service, a mother and her daughter took the hand of the presiding elder, Bro. Wm. Miller, of York County, Pa., began a series of meetings at this place on Wednesday until Dec. 15. Bro. Miller preached the Word with power, and as a result four came out on the Lord's side and were baptized. Others are near the kingdom.—Milton G. Forney, R. D. 8, Lancaster, Pa., Dec. 21.

TEXAS.

Manvel church met in council Dec. 8. Four members were received by letter. We elected our officers for the coming year. Bro. M. H. Peters was reelected as our presiding elder. Bro. J. D. Clear was elected superintendent of the Sunday-school, and leader of the Christian Workers' Meeting. This has been a very prosperous year for the little church at Manvel. Eighteen members have received during the year by letter and the rest by letter. We were glad to welcome Bro. Badger among us again. All members are requested to be at Goodrich Texas this fall and winter are invited to stop over at Manvel.—A. J. Hicks, Manvel, Texas, Dec. 12.

VIRGINIA.

Beaver Creek.—Our church met in council Dec. 8, with Eld. J. D. Glick officiating. A good deal of business came before the meeting. It was decided to have a series of meetings in the congregation next year,—one at Beaver Creek and one at Izzy Peak. We expect to use the envelope system hereafter to collect money for church and missionary work, beginning with the first of the year. A collection was taken on Thanksgiving Day for the Orphanage, amounting to $19 and over.—Nannie J. Miller, R. D. 3, Bridgewater, Va., Dec. 12.

Elk Run church met in council Dec. 9, with Eld. Jacob Zimmerman presiding. Two letters were granted. One sister was reclaimed. We decided to hold a series of meetings at the Moscow church, and to follow with a love feast sometime in the spring, if the necessary arrangements can be made. A collection of $8.80, taken on Thanksgiving Day, will be given to the Orphanage.—Sarah C. Zigler, R. D. 1, Broadway, Va., Dec. 15.

Mason's Cove.—Bro. J. H. Garst began a series of meetings at Mason's Cove schoolhouse, in the bounds of Peter's Creek congregation, Sept. 19. Ten were added to the church by baptism and two others desire membership.—Mrs. Samantha Otawba Sanatorium, Va., Dec. 18.

Oak Hill.—Our church met in council Dec. 9, with our elder, Bro. John Canaban, in charge. Everything passed off harmoniously.—Jacob W. Funk, Jr., Seven Fountains, Va., Dec. 19.

Redoak Grove.—We held our Thanksgiving meeting at Stonewall, one of our preaching points. Our offering was $4.80. We decided to use this to have the Gospel Messenger sent to some of our neighbors and friends. We now have a list of 20.—Rhoda Ann Rexrode, Va.—Ella Bowman, R. 2, S. Box 44, Floyd, Va., Dec. 13.

WASHINGTON.

North Yakima.—On Wednesday evening Dec. 13, we met at seven o'clock for a special council. It was decided to have Bro. J. Scertit conduct a Bible School at this place some time in January. One letter of membership was granted. The Sunday-school and Christian Workers' officers were elected for the coming year. Sunday-school superintendent, Ernest Fau; secretary, Bro. Wm. Bowman. President of Christian Workers, Bro. R. A. Wine; secretary, Bro. R. Miller. We are arranging for a Christmas program, to be given by the Sunday-school.—Amy N. Repogle, 702 E. Yakima Ave., North Yakima, Wash., Dec. 14.

Spokane.—Bro. John R. Peters came to the church Nov. 26 and remained over Sunday for interviews. Our elder, Bro. H. C. Longanecker, of Yelsco, Wash., met with us Dec. 9 in council. Two letters were granted. Bro. and Sister H. C. Longanecker was unanimously reelected as elder in charge. The board of trustees was elected as follows: Bro. J. F. Miller for three years, Bro. R. C. Weimer for two years, and Bro. A. D. Ackenbrenner one year. Bro. R. C. Weimer was chosen as church clerk; Bro. Royal Force, church treasurer and correspondent; the writer, assistant; Bro. Royal Force, Sunday-school superintendent; Sister Ada Dunning, secretary-treasurer; Sister Baker and Bro. T. D. Ackenbrenner were elected pianists of the Sunday-school and meeting. A local mission board was appointed at this meeting, consisting of Bro. A. D. Ackenbrenner for three years, Bro. C. D. Ackenbrenner for two years, and Bro. Geo. Dunning for one year. This board is to act in conjunction with the Mission Board in forwarding mission work in Spokane. This board met and organized, with Bro. D. Ackenbrenner, 418 S. Post St., as chairman; Bro. Geo. L. Dunning, 3528 Harrison Avenue, secretary; Bro. C. D. Ackenbrenner, 3318 Cedar Avenue, treasurer. All of Spokane, Wash. Our elder's fatherly care for the church was felt by all present. He remained with us over Sunday and preached for us both morning and evening, and evening, with much power. We have an evergreen Sunday-school and Christian Workers' Meeting. Any information connected with the mission work at this place can be obtained by correspondence with the writer.—W. D. Ackenbrenner, 418 S. E. Street, Spokane, Wash., Dec. 14.

WEST VIRGINIA.

Morgantown.—Our minister, Bro. W. R. Hamilton, preached for us during a three weeks' series of meetings. While conducting these services he was called to Littleton, W. Va., to preach Sister Philfer's funeral. Bro. Hamilton's work here is progressing. Four came out on the Lord's side. Two young men were baptized into Christ.—W. R. Hamilton is pastor, Morgantown, W. Va., holding a series of meetings, to close with a love feast.—Mary Wolfe, 264 Beechurst Avenue, Morgantown, W. Va., Dec. 18.

WISCONSIN.

Worden church met in council Dec. 9, with Eld. W. H. Byer presiding. Sunday-school officers were elected for the next six months, with Bro. Jesse Hoover, superintendent. Christian worker officers were also elected, with Bro. J. A. Gearhart, as president; the writer, secretary. Bro. J. A. Gearhart was chosen church trustee; Bro. J. A. Gearhart, church clerk. We had services on Thanksgiving evening, when Sister Lucy E. W. Yu, holding a series of meetings, to close with a love feast.—Mary Wolfe, 264 Beechurst Avenue, Morgantown, W. Va., Dec. 18.

NOTES NOT CLASSIFIED.

To the Churches of North Dakota, Eastern Montana and Western Canada.—Your District Temperance Committee at once desires the co-operation of those who are serving as local Temperance Committees in this District. We have on hand some literature and a supply will be sent as soon as local committees on reporting to congregations have not yet appointed local committees, will you please do so at once? The District Temperance Committee is desirous of co-operating temperance work carried on throughout the District, the coming year, and to this end we solicit your co-operation.—D. H. Fouts, Secretary, Surrey, N. Dak., Dec. 21.

Beaver Dam.—We met in council Dec. 9. Eld. Byerly, Foreman of the Mission Board, presided. At this meeting Eld. D. M. Gerlaugh, of Rock Run, Ill., gave us their credentials called for their letters of membership, expecting to move back to Illinois in the spring. Bro. Gerlaugh and wife have truly lived here nearly two years and made many friends. We much regret losing them. Bro. and Sister Gerlaugh preached his last two sermons here to appreciative audiences.—J. L. Kline, R. D. 1, Beaver Dam, Wis., Dec. 14.

Waddams Grove.—We met in council Dec. 16. Our elder, Bro. P. R. Keltner, presided. Officers were elected for the coming year. Bro. Jesse Hoover was reelected as Sunday-school superintendents; Bro. Kelley Moore and Sister Fanny Hoover, assistants. Bro. Keltner was elected superintendent of the Christian Workers' Society. We expect to have a Christmas program and tree on Christmas Eve.—Ida Challenbaugh, Albert Myers, Waddams Grove, Ill., Dec. 21.

Greensburg Mission.—We are glad to report that the work of building the church moves along quite nicely. The building is nearly completed now. The house will be dedicated the 4th Sun. in Feb., 1912. Bro. H. B. Brumbaugh, of Meyersdale, Pa., will deliver the dedicatory address. Bro. J. H. Cassady, of Johnstown, Pa., will begin a series of meetings in the house of Feb. 11. Our first love feast here will be held Feb. 25. We invite ministers and members everywhere to be with us in these meetings. Traveling accommodations to Greensburg are very good via Pennsylvania R. R. There is also street car service from Pittsburg to Greensburg.—Mrs. Ella Bowser, 126 Washington St., Greensburg, Pa., Dec. 21.

Codorus Church (Spring Grove, Pa.).—Bro. Long were fairly well attended, and a collection of $17.22 for World-wide Missions was taken up. Bro. Hess will continue to preach for Bro. J. B. Shiner, of Harleysville, Pa., began at this place Dec. 3, closing Dec. 17. He preached talented soul-inspiring sermons. The attendance was very good. One was baptized, and others are near the kingdom. The members were much strengthened.—Lizzie A. Long, Logansville, Pa., Dec. 18.

Flathead Valley.—Services were held on Sunday, Dec. 17, at Kalispell and Dec. 24 at Kalispell, in the Baptist House. Early gave us a very interesting sermon on doctrine, followed by a few remarks from Bro. Hutchison. The latter has spoken us against false doctrines. Six have been taken into the church by letter since our last report.—Mrs. Levi Learn, Box 440, Kalispell, Mont., Dec. 23.

Pine Creek.—Our church met in council Dec. 16 at the Center house with Eld. Jacob Zug in charge. Bro. Zug has been of interest prevailed. Church officers were elected for another year. Bro. Zug was also reelected superintendent. Christian worker: Brethren Arthur Long and Albert Birk, superintendents Edith Stillie on side. Holds 500 cards. 2 to a page. Postpaid. $1.25

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